



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 32:

Writings of Baha'u'llah in Baghdad
(to 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
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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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
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 32

This Baghdad corpus of Tablet of unknown year gathers a mixed register of Baha'u'llah's discourse—didactic “treasures,” intimate prayers, public proclamation, and community-directed exhortation—yet it coheres around a small set of recurring concerns: the inward truth of discipleship, the moral texture of communal life, and the unveiling of a new divine horizon under conditions of concealment and trial. In Panj Kanz (BHU0001), the drama of recognition is staged through a social contrast (princes versus the “bereft”), only to be resolved by a stringent definition of worthiness: the lover is known by readiness for sacrifice, not by rank or refinement; true proximity is measured by detachment from comfort and willingness to endure abasement for the Beloved's sake. The same work turns outward to the moral reconstruction of society—justice, trustworthiness, and the creation of a public order so secure that the vulnerable may traverse the world unmolested—while simultaneously insisting that even beneficence is spiritually void when it is contaminated by self-regard rather than performed “for God and in God.”

Several tablets then deepen the interior theology of this life of faith. The long prayer BH00612 interprets suffering not merely as persecution endured but as the divinely ordered condition under which the “Tree” of the Cause yields fruit—drawing blows precisely because it gives life—and it registers the aching cost of separation from devoted believers even while affirming a providential wisdom at work in abasement. A companion meditation (BH00623) dramatizes revelation itself as a moment of radical receptivity—Baha'u'llah poised before the Pen and ink, disclaiming initiative, and presenting His own self-effacement and powerlessness before God as the ground of divine action. Elsewhere, the volume moves between symbolic exposition and practical restraint: The Lawh-i-Kimiya (BH00212) treats alchemy as a figure for unity and transformation, while warning against occultist exploitation and the moral dangers of “sciences” that invite imposture. Shorter pieces broaden the spiritual ecology of Baghdad—illumination through the “Tree” (BH11048), celestial song as quickening of hearts (BH11081), prayers for travel and protection (BH11085) and for purification from veils (BH11089), and the joy of revelation's “nightingale” in Baghdad itself (BH11433).

A second thematic arc is unmistakably communal and disciplinary, aimed at forming a credible moral community amid factionalism and suspicion. Some tablets confront hypocrisy and clandestine disparagement within the circle of believers, insisting that the friends' conduct is publicly read as belonging to the Cause itself, so that private moral failure becomes injury to the “Tree” (BH00730). Others counsel courage, secrecy where necessary, and a spirituality “tested” by fire—linking detachment to steadfastness and even martyrdom as degrees of witness (BH00777). The ethical stakes are sharpened in BH00788, a kind of negative “map” of the wayfarer's journey that enumerates the vices and breaches—corruption, divisiveness, unlicensed speech, desire, hatred, violence, backbiting—that estrange the soul from the “Abode of Peace,” while pleading with the

believers to remain under the shade of the divine Tree and to purify heart and spirit. In counterpoint, the brief BH09808 distills the positive ideal: unity so complete that the friends become one light, one tree, one stream—an ethical oneness meant to embody the new revelation in social form. Finally, the outward-facing proclamation (BH00783) situates these inner and communal demands within an eschatological announcement: the Day promised in scripture has arrived; earlier patterns of rejection are replayed; and worldly dominion is exposed as radically transient in the face of death and divine judgment—leaving “fairness” of mind and responsiveness to the new Signs as the decisive test.

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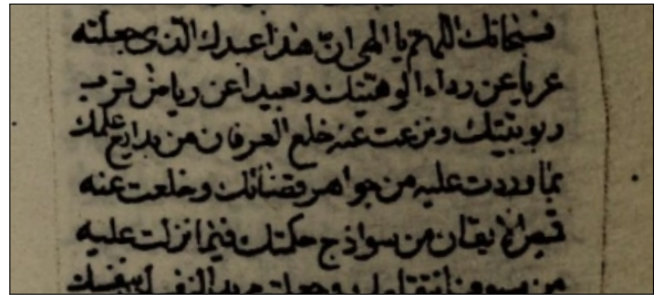
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BH00612

To: Mirza Aqa



INBA92

- 1 Glorified art Thou, O my God! This servant of Thine hast Thou stripped of the garment of Thy Divinity and distanced from the gardens of nearness to Thy Lordship. Thou hast removed from him the robes of understanding fashioned from the wonders of Thy knowledge through the gems of Thy decree that befell him, and divested him of the shirt of certitude wrought of the essence of Thy wisdom through the swords of Thy retribution that descended upon him. Thou hast made him seek Thee through Thyself, turn to Thine Essence through Thine Essence, and gaze upon the hem of Thy countenance through Thy direction. Thou hast imprisoned him in the prison of earthly dominion by Thy power and sealed against his face the doors of grace by Thy might.
- 2 All this descended upon him in such wise that the heavens were rent asunder at comprehending it, the earth shook at its occurrence, the spirits were troubled at hearing it, the waters ceased their flow, beings were brought to naught at its execution, essences were demolished at its reckoning, and the sun was darkened by what befell it. Yet he sits before Thee at a time when he finds no helper, no supporter, no companion, and no friend. He is among people yet not of them, speaks with servants though not being one of them, sits with them while not desiring them, and walks among them though loving them neither secretly nor openly.
- 3 All this appeared solely through the measures of Thy Cause, the resources of Thy wisdom, and the tokens of Thy abasement which Thou ordained for Thy guides and decreed for Thy loved ones. Yet, O my God, after Thou didst clothe me in the garment of poverty and abasement and dressed me in the raiment of sorrow and anguish, Thou didst comfort me through inspiring me that all this flowed only from the subtlety of Thy grace and the precision of Thy gift. Even as Thou showed me the
- 1 فسبحانك اللهم يا الهى ان هذا عبدك الذى جعلته عرباً عن رداء الوهيتك وبعيداً عن رياض قرب ربوبيتك ونزعت عنه خلع العرفان من بدائع علمك بما وردت عليه من جواهر قضائك وخلعت عنه قيص الايقان من سواذج حكمتك فيما نزلت عليه من سيف انتقامك وجعلته مريداً لنفسك بنفسك ومقبلاً لذاتك بذاتك وناظراً الى قص وجهك بوجهتك واحبسته فى سجن الملك بقدرتك وسددت على وجهه ابواب العناية بقوتك
- 2 وكل ذلك نزل عليه بشأن تفتّرت السماوات عن ادراكها وتزلزلت الأرضين من ايقاعها وتكدّرت الأرواح عن اصغائها و [اركد] المياه من جريانها وانعدمت الكيّنونات عن امضاءها وانهدمت الجوهريات من احصائها و اظلمت الشمس عمّا ورد عليها وهو جلس بين يديك حين الذى لم يجد لنفسه من معين ولا ناصر ولا مصاحب ولا انيسا ويكون بين الناس ولم يكن معهم ويتكلّم بالعباد مع الذى لم يكن منهم ويجلس معهم حين الذى لن يريدهم ويمشى بينهم بعد الذى لن يحبهم لا فى السرّ ولا فى الجهر
- 3 وكل ذلك ما ظهر الا من مقادير امرك ومواريد حكمك ومواقع ذلتك التى قدّرتها لأدلائك وقضيتها لأودائك ولكن يا الهى بعد ما اقصيتى قيص الفقر والمذلة والبستنى لباس الحزن والحرقه اسكنتنى بما اهتمتني بأن كل ذلك لن يجرى الا من لطيفة عنايتك ودقيقة موهبتك كما اشهدتنى خلق سماوات امرك

creation of the heavens of Thy Cause, how Thou raised them by the sovereignty of Thy power and ordained therein brilliant stars and manifest planets, decreeing for them neither setting nor eclipse. All revolve in the heaven of Thy direction, moving through the cycles of Thy ordainment and sanctification, illumined by the dawning rays of the sun of Thy Self-Subsistence and brightened by the flashing lights of the moon of Thy holiness, moved by Thy command and circling round Thee, such that they are untouched by what befalls the suns in the heavens of Thy holy oneness and what descends upon the moons in the horizon of the cloud-veiled heaven of Thy glorification through the eclipses of Thy decree and the settings of Thy execution.

- 4 All this stemmed only from the hidden aspects of Thy wisdom and the conditions of Thy glorious sovereignty, and this is among that which appeared from Thy timeless action and Thy mighty handiwork, and what resembles it from what Thou hast manifested from the treasures of Thy power and the storehouses of Thy might. Thus dost Thou plant the tree of Thy singleness in the sacred soil of Thy will and preserve it through the sovereign of Thy grace in these nights and days by the hands of Thy generosity. Thou sendest upon it the breaths of Thy eternal holiness and waterest it from the rivers of the camphor of Thy glorious oneness, guarding it with the hosts of the unseen which none can reckon save Thee, until Thou hast raised high its branches and boughs, brought forth the fruits of Thy identity, and caused it to put forth leaves through the wonders of Thy favors and blessings. After Thou didst raise it to the highest horizon and cause it to ascend to the most exalted kingdom, children gather around it and stone it so that there might fall upon them its fruits from the paradise of Thy eternality and there might descend from it the fruits of the bounty of Thy mercy. All this befalls it because of its fruits, for verily a tree without fruit is desired by none. No soul draweth nigh unto it, nor shall there descend upon it the misfortunes of abasement and what is beneath them.

- 5 Glory be unto Thee! Glory be unto Thee! How wondrous are the marvels of Thy handiwork, and how sweet are the manifestations of Thy craftsmanship! Thou hast ever humbled Thy loved ones through what Thou hast ordained for them of the conditions of Thy might, and Thou wilt ever exalt Thine enemies through what Thou hast decreed for them of the retribution of Thy sovereign power. Thou hast concealed the wisdom of this from the eyes of Thy servants and hidden its pearls in the shells of Thy power in the seas of Thy grandeur, such that none save Thee should become aware thereof.

بحيث ارفعتها بسلطان قدرتک و قدرت فيها من انجم دريات و کواکب ظاهرات و ما قدرت لها من کسوف و لا من خسوف و کل يدورن في سماء تدبيرک و يسرن في اکوار تقدیرک و ادوار تنزيهک و يستنيرن من شوارق شمس قيوميته و يستضيئن من بوارق قمر قدوسيته و يحرکن بأمرک و يطوفن في حولک بحيث لن يسهم ما يحدث لأشماش سماء عز توحيدک و ما ينزل على اقمار افق عماء تجيدک من کسوفات قضاک و خسوفات امضاک و

4 کل ذلك لم يكن الا من خفيات حکمتک و شئون عز سلطنتک و ذلك مما ظهر من قديم فلك و عظيم صنعک و ما يشابه بذلك مما اظهرته من کائنات قدرتک و خزائن قوتک بحيث تغرس شجرة فردانیتک في ارض قدس مشیتک و تحفظها بمليک عنایتک في هذا الیالی و الايام بأیادی مکرمتک و ترسل علیها من نفحات قدس ازلیتک و تسقيها من انهار کافور عز احدیتک و تحرسه بجنود الغیب التي لن یحصيها احد دونک حتی ارفعت اغصانها و افنانها و [تثمرت] بثمرات هویتک و تورقت بأوراق بدایع نعمک و الآتک و بعد ما ارفعتها الى افق الأعلى و اصعدتها الى ملکوت الأسنى یجمع الصبيان علیها و يرجوها لتساقط علیهم ما یكون لها من اثمار رضوان صمدیتک و تنزل منها من فواکه جود مرحمتک و کل ذلك يحدث علیها لما فيها من اثمارها و الا شجرة التي لم یکن لها من ثمر لن یريدها من احد و لن یقربها من نفس و ما نزل علیها من مکاره الذلة و ما [دونهما]

5 فسبحانک فسبحانک ما اعجب بدایع فلك و ما احلى ظهورات صنعک لم تزل کنت مخذل احبائک لما قدرت علیهم من شئون عزتک و لا تزال تكون معز اعدائک بما حتمت علیهم من نقمات قهر سلطنتک و اخفيت حکمة ذلك عن نواظر عبادک و استرت لآلی ذلك في اصداق قدرتک في بحور عظمتک بحيث لا ینبغی ان یطلع علی ذلك احد دونک

6 Glory be unto Thee, O my God! Despite my recognition of all this and my certitude in all that Thou hast taught me of the wonders of the craftsmanship of Thy heavens of ordainment, the ornaments of the movements of the cycles of Thy sovereign handiwork, and the revolutions of the pillars of the manifestations of Thy glorious might, I am consumed by the fire whose ember sets ablaze all existence, and I weep tears from which all the seas find their essence. How could it be otherwise, after I heard the call of one of Thy loved ones whom Thou didst love in the privacy of Thy mystery, unknown to any soul? He cried out before Thee with such a cry that the hearts of existence were set aflame, and he lamented with such a lamentation that the spirits of the ethereal beings in the palaces of manifest glory were troubled, and the life of the secluded ones in the chambers of heaven before the countenance of the All-Praised was transformed. The seas of grandeur grew still from their waves in the depths of the seas of the Divine Essence, falling into repose. The winds of love were cut off from the gardens of the holy and beloved One, as Thou didst will to make him drink from the springs of separation and remove him from the throne of intimate communion, after Thou hadst filled his heart with the essence of Thy rapture, the pure substance of Thy attraction, the splendor of Thy love, and the radiance of Thy glory.

7 Thou didst call him through Thy mystery to the thrones of Thy nearness, and hasten him through Thy call to the arenas of Thy reunion and meeting. Thou didst cause him to dwell in the vicinity of Thy mercy and gave him to drink of the pure wine of Thy favor from the hands of Thy generosity. Thou didst make him taste the sweetness of Thy remembrance from the fruits of the tree of Thine eternity, and caused him to hear, through the inner realities of existence, the melodies of the dove of Thy mighty heaven and the doves of Thy glorious kingdom.

8 Judge then, O my God, and be fair, O my Beloved, at this moment - how can anyone bear this, or how can anyone endure this? How befitting is it for Thy sovereignty to treat anyone as Thou hast treated him through the wonders of Thy deeds, or to send down upon any soul what Thou hast sent down upon him of the gems of Thy wisdom? Yet inasmuch, O my God, as he was gazing upon Thy mercy, bowing in adoration before Thy Countenance, well-pleased with Thy decree, and patient in the pathways of Thy command, I thereupon call upon Thee with his voice before Thy face, entreating Thee on his behalf in the sanctuary of Thy holiness, and adjuring Thee, with the tongue of his inmost heart from his very self, by the Lamp which Thou hast kindled with the light of Thy love, by the

6 فسبحانك يا الهى مع عرفانى بكلّ ذلك و
ايقانى بكلّ ما علمتني من بدائع صنائع افلاك
تدبيرك و طرايز تحركات اكوار صنع سلطنتك
و تدورات اركان ظهورات عزّ شوكتك احرق
بنار التي توقد كلّ الوجود بجذوتها و ابكى بدموع
التي كلّ البحور وجدت برشح منها و كيف
لا بعد الذي اسمعتني نداء احد من احبائك
الذي احبته في خفيات سرّك من دون ان
يطّلع احد بذلك كأنه صرخ بين يديك بصريح
الذي تحرقت ايجاد الوجود و ضجّ بضجيج الذي
تكدّرت ارواح المجردات في قصور عزّ مشهود و
تبدلت عيش القاصرات في غرفات العماء بين
يدي طلعة المحمود و سكنت بحور العظمة عن
الأمواج في لجج البحر الهويّة بالرّقود و تقطّعت
ارياح المحبة عن حدائق قدس محبوب بما تريد
ان تشربه من عيون الفراق و تبعده عن عرش
الوثاق بعد الذي ملئت قلبه من جوهر ولهك و
ساذج جذبتك و بهاء حبك و سناء مجدك

7 و دعوته بسرّك الى اعراش قربك و اسرعه
بندائك الى ميادين وصلك و لقاءك و اسكنته
في جوار رحمتك و اشربته من زلال نهر
عنايتك من ايادي مكرمتك و مدّقته حلاوة
ذكرك من اثمار شجرة ازيلتك و اسمعته بسرّك
الوجود من الحان ورقاء عزّ جبروتك و حمامات
مجد ملكوتك

8 فاحكم يا الهى حينئذ ثمّ انصف يا محبوبى عند
ذلك كيف يقدر احد ان يحمل ذلك او
يصبر احد بذلك او ينبغي لسلطنتك ان تفعل
بأحد بمثل ما فعلت به من بدائع فعلك او
تنزل على نفس بمثل ما نزلت عليه من جواهر
حكمتك ولكن لما كان يا الهى ناظراً بمرحمتك و
ساجداً لطلعتك و راضياً بقضائك و صابراً في
موارد امرك ادعوك حينئذ بندائه بين يديك و
اسئلك من لسانه في ساحة قدسك و اقسمك
بلسان سرّه من عنده بسرّك الذي اوقدته بنور
محبّتك و بمصباح الذي اشتعلته بنار مودّتك و

Flame which Thou hast ignited with the fire of Thy affection, by the Niche of Thy being which Thou hast made to shine with the flashes of the lights of Thy Countenance, and by the Path of Thy glory which Thou hast exalted in the hearts of them who are drawn nigh among Thy loved ones, that Thou wilt not abandon Thy Friend whom Thou hast honoured in Thy mystery and cherished within Thy heart; that Thou wilt not abase Thy Word which Thou hast lifted up to the heaven of Thy might; that Thou wilt not quench the pure one whom Thou hast illumined with the lights of Thy attraction; that Thou wilt not congeal the camphor which Thou hast caused to flow from the realities of the manifestations of the lights of the morn of Thine oneness; that Thou wilt not cast down the standard which Thou hast raised up through the dawns of the morn of Thine eternity; that Thou wilt not drive away from the streams of Thy bounty him whom Thou hast made to flow from the springs of Thy Lordship; that Thou wilt not debar him from the wellspring of Thy sustenance, nor sever the cord which Thou hast bound between him and Thy Friend.

بمشكاة كينوتك التي اظهرتها من بوارق انوار وجهتك وبسبيل مجدك الذي ارفعته على افئدة المقرين من احبائك بأن لا تخذل حبيبك الذي عززته في سرّك و اردته في قلبك و لا تنزل حرفك الذي ارفعته الى سماء عزّك و لا تمجد ساذج الذي نورته بأنوار جذبك و لا تجمد كافور الذي اشرقته من شئون مظاهر انوار صبح احديتك و لا تهدم علم الذي ارفعته بظهورات فجر صمديتك و لا تطرده عن حياض مكرمتك الذي اجرته من عيون ربوبيتك و لا تمنعه عن مشرع قيوميته و لا تقطع حبل الذي وصلت بينه و بين حبيبك

9 O my God! In his separation, make for me a means of attaining unto Thy presence, and in meeting him, grant me the attainment of Thy covenant. Cause him to return unto Thee as Thou didst cause him to return the first time, and bring him back as Thou didst bring him back before. Verily Thou art the Originator of all things and their Return, the Restorer of all things and their Haven. Thou art, verily, powerful over whatsoever Thou lovest, and Thou art the Mighty, the Best-Beloved.

9 ثم اجعل اللهم يا الهى في فراقه وصول الى لقائك و في لقائه حصول الى وثاقك و ارجعه اليك كما ارجعته اول مرة و اعده كما اعدته من قبل و انتك انت مبدئ كل شيء و راجعه و معيد كل شيء و ساكنه و انتك انت المقتدر على ما تحب و انتك انت العزيز المحبوب

10 Then, O my God, make him steadfast in Thy love, patient in Thy good-pleasure, yearning for Thy union and Thy meeting, walking in the paths of Thy paradise, and treading the ways of Thy good-pleasure. This station is greater than the creation of the heavens and earth, such that no other station can equal it, no matter can parallel it, and nothing can compare with it, neither in the heaven of Thy mercy's tender affections, nor in the realm of Thy power's majestic manifestations. For this is the station which Thou hast specially ordained for the sincere ones among Thy loved ones and the near ones among the people of Thy affection - they who behold none but Thee, who turn to none but Thee, who trust in none but Thee, who find intimacy with none save Thy beauty, who immerse themselves in naught but the seas of Thy good-pleasure, who breathe not except by Thy leave, and who speak not except by Thy command.

10 ثم اجعله اللهم يا الهى ثابتاً في محبتك و صابراً في مرضاتك و شائعاً الى وصلك و لقائك و سالكاً في سبل رضوانك و ماشياً في اناهج رضائك و هذا شأن اكبر عن خلق السماوات و الأرض بحيث لن يساوقه شأن ولن يعادله امر و لا يقارنه شيء لا في لاهوت عرش عواطف مرحمتك و لا في هاهوت عزّ ظواهر قدرتك لأنّ هذا مقام الذي اختصصته بالخلصين من احبتك و المقرين من اهل مودتك الذين لا ينظرون الا اليك و لا يتوجهون الا بك و لا يتوكلون الا عليك و لا يؤانسون الا بجمالك و لا يتغمسون الا في بحر رضائك و لا ينتفسون الا باذنك و لا يتكلمون الا بأمرك

11 Glorified art Thou! Glorified art Thou! How exalted are the wonders of Thy mercy upon them, how sublime are the jewels of Thy favors concerning their station! How pure are the

11 فسبحانك سبحانك ما اعلى بدايع رحمتك عليهم و ما اسنى جواهر عنايتك في شأنهم فما اصفى سواذج كرامتك في سرهم و جهرهم و ظاهريهم

essences of Thy generosity in their inmost hearts and their outward beings, their visible and their hidden aspects, their beginning and their end, their origin and their return! Thus dost Thou exalt whom Thou wilt, elevate whom Thou wilt, love whom Thou wilt, and do what Thou wilt unto whom Thou wilt. Within Thy grasp lies the kingdom of all things. Thou orderest them according to Thy measure and Thy decree. Verily, Thou art the All-Compelling, the Mighty, the All-Praised.

- 12 Therefore, O my God, send Thy blessings upon Him Who raised the pavilions of Thy grandeur through Thy celestial might, Who manifested the tabernacle of Thy loftiness through Thy divine power, Who sat upon the throne of Thy Lordship and reclined upon the couch of Thy Divinity, Who was seated at the right hand of Thy power, before Thy might, to the south of Thy grandeur and to the north of Thy loftiness. Thou didst make Him the Supreme Ruler over all Thy names and attributes in the kingdom of Thy Command, and the Self-Subsisting, the Transcendent One in the heaven of Thy creation, through all that Thou art able and dost love. Verily, Thou art the Most Exalted, the All-Subduing, the Almighty, the Mighty, the Luminous.

و باطنهم و اولهم و آخرهم و مبدئهم و مرجعهم
و كذلك تعز من تشاء و ترفع من تشاء و تحب
من تشاء و تفعل ما تشاء لمن تشاء و في قبضتك
ملكوت كل شيء تفصلها على قدر من عندك
و مقدار من لدنك و انك انت المهيمن العزيز
المحمود

12 فصل اللهم يا الهى على الذى ارفع خيام عظمتك
بقوة صمدانيتك و اظهر فسطاط رفعتك بقدره
ربانيتك و جلس على عرش ربوبيتك و ارقد
على بساط الوهيتك و جلس عن يمين قوتك و
امام قدرتك و جنوب عظمتك و شمائل رفعتك
و جعلته مهيماً على كل اسمائك و كل صفاتك
في ملكوت امرك و قيوماً متعالياً في لاهوت
خلقك بكل ما انت تقدر و تحب و انك انت
المتعال المتعالي المقتدر العزيز المنير

INBA92:075

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Panj Kanz (The Five Treasures)
To: recollections of Nabil-i-A'zam

- 1 The First Treasure: One day the Beauty of the All-Glorious was walking in the outer courtyard of the Most Great House in Baghdad, while some Iranian princes who were residing in that land came into His presence. The Ancient Beauty, with utmost kindness, inquired after their well-being and asked them about current affairs in that land. One of them submitted: "How is it that when Your friends are in Your presence, You speak to them of other realms, but from us You ask only about markets and commerce? It seems You do not consider us worthy." His intention was to suggest that these people, who were bereft of fine clothing, wealth, knowledge and learning, why should they be given precedence over those with such wealth and intelligence?

1 كنز اول: يومى از ايام جمال ملك علام در يبرونى
بيت اعظم دار السلام مشى مي فرمودند، در حالى
كه بعضى از شاهزادگان ايران در آن ارض
ساكن بودند به محضر مبارك وارد شدند، و جمال
قدم در كمال ملاطفت بتفقد احوال آنها پرداختند
واز امورات دارجه آن ارض از ايشان استفسار
فرمودند، يكي از آنها معروض داشت كه چگونه
است كه دوستان شما چون در حضور حاضرند
از عوالم ديگر با آنها فرمايش مي فرمائيد و از ماها
بغير از سوق و سرايه چيزى نمي پرسيد، گويا ما
را لايق نميدانيد و مقصودش آن بود كه اين
اشخاص كه از لباس و ثروت و از دانش و

- 2 The Ancient Beauty replied: "Do you know what manner of people are worthy to hear My words and to be counted among those who enter this presence and station? Let Me tell you that you may know. If a person were placed in an infinite space without boundaries, and on the right side of this boundless space were all glory, pleasure, comfort, majesty and eternal, pure, untarnished sovereignty; and on the left side were all calamities, hardships, pain, wrath, poverty and great, lasting afflictions; and if that person were addressed by the Spirit of Truth from the Lord of all worlds, saying that should you choose the right side with all its enduring delights over the left, not an atom of your worth and station before God would be diminished, and should you choose the left side with all its countless hardships over the right, not an atom would be added to your rank and station before the Mighty, the Self-Subsisting - if at that moment that person, with utmost yearning, longing, attraction and ecstasy were to choose the left over the right, only then would they be worthy to enter this presence and deserving of these most great and most mighty words."

- 3 At this point, these words were revealed from the Tongue of Grandeur, addressing the wayfarers: "If thoughts of life do linger in thy heart, approach not here; But if thy soul thou wouldst surrender, bring it and more. This is the way, if union with Baha thou seekest true; If not equipped for this path, burden us not, withdraw."

- 4 And in this connection the Mystic Dove, in the gardens of the blessed Qasidiy-i-Varqa'iyih, sings:

- 5 "Thou hoped, in thy fancy, for union with Me - how remote! This was not the condition agreed upon. If thou fulfillst, it shall be fulfilled: To drink the cup of woe from every chalice, To taste the blood of grief from every heart, To sever hope from touch of any comfort, To cut desire from reach of any need, To shed one's blood in passion's path is duty, To burn the heart in love was my first pact, Sleepless nights from every stinging bite, Daily abuse is part of my tradition, Deadly poison is my drink divine, Fate's oppression is my mercy true. Abandon love's claim or accept what comes - Thus runs the law within my holy way."

معرفت عاریند از چیست که بر ما با این غنا
و ذکاء مقدمند.

2 جمال قدم در جواب فرمودند، آیا میدانید که چه
نوع اشخاص قابل استماع کلام من و از واردین
باین محضر و مقام میباشند؟ بگویم تا بدانید. اگر
شخصی را در فضای بی پایانی که جهاتش محدود
بحدی نباشد حاضر نمایند و در سمت یمن آن
فضای بی پایان جمیع عزتها و لذتها و راحتها
و حشمتها و سلطنتهای دائمه صافیة غیر مکدّره
موجود باشد و در طرف یسارش جمیع بلاها و
شدتها و ألماها و نعمتها و فقرها و مشقتها عظیمه
دائمه مهیا باشد و آن شخص را ندای روح الامین
من لدن رب العالمین مخاطب سازد که اگر طرف
یمن را با جمیع آنچه که در اوست از لذائد باقیه بر
طرف یسار اختیار نمائی ذره از قدر و منزلت تو
عند الله کم نمیشود و اگر سمت یسار را با آنچه در
اوست از شدائد بیشمار بر یمن اختیار نمائی یک
ذره شأن و مقدار و مقام تو لدی العزیز المختار
افزون نمیشود، در آن حین اگر آن شخص در کمال
شوق و اشتیاق و جذب و انجذاب یسار را بر
یمن اختیار نماید آن وقت قابل حضور در این
محضر و لایق این کلمات اعظم و اکبر است.

3 در این مقام از لسان عظمت نازل ، خطاباً
للسالکین : گر خیال جان همی هستت بدل اینجا
میا ور نثار جان و دل داری بیا و هم بیا رسم
راه اینست اگر وصل بهاء داری طلب گر نباشی
مرد این ره دور شو زحمت میار

4 و هم در این مقام ورقاء هویه در ریاض قصیده
مبارکه و رقائیه مترنم است

5 رَجَوْتُ بظَنِّكَ وَصَلِّيَ هَيَّاتَ لَمْ يَكُنْ بِذَاكَ جَرَى
شَرِطُ إِنْ وَفَّيْتَ تَوَقَّتْ فَشَرِبُ بِلَاءِ الدَّهْرِ مِنْ
كُلِّ كَأْسَةٍ وَسَقَى دِمَاءَ الْقَهْرِ مِنْ دَمِّ مَهْجَةٍ قَطَعَ
الرَّجَا عَنْ مَسِّ كُلِّ رَاحَةٍ وَقَعَ الْقَضَا عَنْ طَمَعِ
كُلِّ حَاجَةٍ سَفَكَ الدِّمَاءَ فِي مَذْهَبِ الْعِشْقِ وَاجِبِ
وَحَرَقِ الْحَسَا فِي الْحَبِّ مِنْ أَوَّلِ بَيْعَتِي يَقْظُ اللَّيَالِي
مِنْ لَذْغِ كُلِّ مَلْدَغٍ وَشَتَمَ التَّوَالِي فِي كُلِّ يَوْمَةٍ وَمِنْ
سَنَتِي سَمَّ الرَّدَى كَشْرَبَةٍ وَعَنْ مَلَّتِي قَهْرَ الْقَضَاءِ

6 And in this connection He says that if one does not see oneself swimming in a sea of blood while claiming My love, they are bereft and deprived of truthfulness.

7 The Second Treasure: After completing the first utterance, the King of Kings and Sovereign of Nations addressed that same questioner previously mentioned, saying: "Do you know what My purpose is in coming to this world and revealing My Cause among the peoples? Let Me tell you that you may know: I have come so that in this world full of corruption, where the door of tranquility has been utterly shut to all beings through the oppression of the oppressors and the treachery of the treacherous, I may, by God's might and power, establish such justice, protection, trustworthiness and religion throughout all regions—manifest and resplendent—that if one of those maidens secluded behind veils, whose radiant beauty would count the sun itself as but a mote, and who in all aspects of grace and beauty would have no peer or likeness, were to emerge from behind the veil adorned with the most precious jewels and ornaments beyond the reckoning of the wise, and travel alone, unaccompanied and unhindered, from the East of creation to the West of invention, wandering through every land and journeying through every clime, such would be the trustworthiness, religiousness, justice, and fairness, and such the absence of treachery, baseness, tyranny and inequity, that no hand of aggression or greed would stretch forth toward the hem of her wealth, nor would any lustful or iniquitous eye turn to gaze upon her sanctified beauty, until she returns to her dwelling and homeland with an unsullied heart and a radiant countenance." Then He said: "By God's power, I shall transform the world in this way and shall open this most great door unto the face of all peoples." It is in reference to this that the Supreme Pen hath revealed: "Erelong shall the earth be turned into the Most Glorious Paradise."

8 The Third Treasure: The Tongue of Grandeur speaks regarding the purity of intentions and deeds in all aspects, and concerning souls being wholly devoted to God, turned toward His direction, and enriched by His riches above all else, through this example which, from the pure flowing waters of the sealed nectar - a vessel of sanctity, grandeur and majesty - refreshed the thirsty ones in the desert of truth and purity, and addressed

كشفقة خلّ دعوى الحبّ أو فآرض بما جرى
كذلك جرى الأمر في فرض سنتي

6 و هم در این مقام میفرمایند که اگر نفسی خود را در دریای خون شناور نبیند و ادعای حبّ مرا نماید از صدق بی بهره و بی نصیب است .

7 کنز ثانی: بعد از اتمام بیان اول مالک الملل و سلطان الملل بهمان سائل سابق الذکر فرمودند که آیا میدانید من از آمدن به این عالم و اظهار امر خود در میان امم چه مقصود دارم؟ بگویم تا بدانید: آمده ام که در این عالم پر آلائش که بالکلیه از ظلم ظالمین و خیانت خائنین باب آسایش بر تمام وجود مسدود است بحول الله و قوته چنان عدل و صیانت و امانت و دیانتی در کلّ آفاق جاری و ساری و ظاهر و باهر نمایم که اگر یکی از پرده نشینان خلف حجاب که پرتو جمالش آفتاب را بذره در حساب نیارد و در شئون حسن و جمال بی عدل و مثال باشد بجمع جواهر های گرانبها و زینتهای خارج از تعداد اولی الهی مزین و بی سخاب از خلف حجاب بیرون آید و تنها بی رقیب و حسیب از مشرق ابداع تا مغرب اختراع سفر نماید و در هر دیاری دیار و در هر اقلیمی سیاح و سیار شود امانت و دیانت و عدل و انصاف و فقدان خیانت و دنائت و ظلم و اعتساف بدرجه ای رسد که نه يك دست تعدی و طمع بذیل ثروت او دراز شود و نه يك نظر خیانت و شقا و شهوت و هوی بجمال عصمت او بازگردد تا بعد از سیر جمیع دیار با قلب بی غبار و وجه پر استبشارش بمحل و موطن خود راجع شود. بعد فرمودند بحول الله عالم را بهمین نوع خواهم نمود و این باب اعظم را بر وجه کلّ امم خواهم گشود. در این مقام است که از قلم اعلی نازل شده فسوف ترى الأرض جنّة الأبی.

8 کنز ثالث: لسان عظمت در مقام خلوص نیات و پاکی اعمال از کلّ جهات و بودن نفوس خالصاً لوجه الله و ناظران را إلى شطر الله غنیاً بغناه عما سواه باین مثال که از زلال سلسال رحیق مختوم اناء عصمت و عظمت و جلالست، تشنگان بادیة صدق و صفا را ربان نمود و کلّ وجود را

all existence, saying: If a wealthy person, whose wealth exceeds all measure and counting of servants, encounters an impoverished person whose poverty and destitution matches the wealth and riches of this wealthy one in its extremity, and if this wealthy one strives and persists over time in bestowing favors, kindness and honor upon that poor one until making him wealthy like his own former state while becoming poor like the other's former condition - and then afterward, by chance, this formerly wealthy person becomes indebted and, due to a small sum, becomes entrapped and expresses inability to pay that debt, and they proceed to punish, beat and torture him in the public square and thoroughfare such that until that sum is obtained no remedy for his release can be conceived - and meanwhile that first poor person who through this first one became wealthy in all regions passes by this afflicted captive, and the gaze of this afflicted captive falls upon his companion and the thought occurs in his heart that "Would that this companion of mine, in view of those favors I showed him, might deliver me from this tribulation" - the mere occurrence of this thought that "I showed favor to him" causes all his deeds to fall from the degree of acceptance and leaves him deprived of the attainment of divine good-pleasure and veiled from true humanity.

- 9 And likewise if that second wealthy person who through the fortune of that afflicted debtor reached such a degree of wealth should think in his heart that "It would be good if, because of the boundless kindnesses he showed me, I should deliver him from this hardship and spend the rest of his life in comfort" - this person too, due to this thought that he delivered him in return for favors and kindness shown, not out of pure humanity, remains deprived of the cup of sincerity and drags his garment, despite all this wealth, into the valley of eternal abasement and destitution - unless the deed of that first wealthy one in all those favors he showed was purely out of humanity, solely for the sake of God, and the deed of that latter wealthy one likewise was for God and in God without consideration of past or future. "We feed you for the sake of God alone; we desire from you neither reward nor thanks." Glory be to God! The flight of the Ancient Bird is in what a space, and the deeds of this handful of nothingness proceed from what desire and passion! That time passed when through the two words of testimony a person was counted among the godly and the believers. A time has come when the Ancient Beauty, seated upon the Most Great Throne, calls out to all in the world saying: "O

مخاطب ساخته، فرمود که اگر يك نفس غنی که غنای او بالاتر از اندازه احصاء و تعداد عباد باشد با يك شخص فقیری که فقر و مسکنتش مانند غنا و ثروت این شخص غنی در متنی درجه باشد و این شخص غنی بمروار ایام در انعام واحسان و اکرام آن فقیر چنان جهد و مبالغه نماید که او را مانند ابتدای حال خود غنی و خود را چون ابتدای حال او فقیر سازد و پس از آن، از قضایای اتفاقیه این شخص غنی سابق مقروض و بسبب وجهی قلیل گرفتار گردد و از ادای آن دین اظهار عجز نماید و در میان چهار سوق و معبر عام سیاست و ضرب و تعذیب او قیام نماید که تا آن وجه محصول نرسد علاجی برای استخلاص او متصور نگردد و در این ما بین آن شخص فقیر اول که بسبب این اول غنی آفاق شده بر این شخص گرفتار مبتلا گذر نماید و نظر این گرفتار مبتلا به رفیق خود بیفتد و در قلبش خطور نماید که ایکاش آن رفیق من نظر بآن احسانهای که باو نموده ام مرا از این بلیه نجات دهد. بحض خطور این خیال که من به او احسان نموده ام جمیع اعمالش از درجه قبول هیوط نماید و از فوز رضا محروم و از حقیقت انسانیت محجوب ماند

- 9 و نیز اگر آن شخص غنی ثانی که بدولت آن مدیون مبتلا، بآن درجه از غنا رسیده در دلش خطور نماید که خوبست که بسبب محبتهای بی انتهای که بمن نموده از این شدت خلاصش سازم و بقیه عمر براحتش پردازم این شخص نیز بواسطه این خیال که به ازای انعام و محبت او خلاصش نموده نه بصرف انسانیت از کأس خلوص بی بهره ماند و رخت خود را با این همه غنا به وادی مذلت و مسکنت ابدی کشاند مگر آنکه عمل آن غنی اول در کل آن احسانهای که کرد محض انسانیت خالصاً لوجه الله باشد و عمل آن غنی آخر نیز لله و فی الله بدون ملاحظه سابق و لاحق. إنا نطعمکم لوجه الله لا نريد منکم جزاء ولا شکورا خواند. سبحان الله پرواز طیر قدم در چه فضا و اعمال این يك مشت عدم از روی چه هوس و هوی گذشت آن زمانیکه بکلمتین شهادتین شخص از موحدین و مؤمنین شمرده میشد، زمانی آمد که جمال قدم بر عرش اعظم منادیاً إلى من فی العالم میفرماید که ای سالک سالک و ای عارف عارف و ای عاشق عاشق و ای واصل واصل،

wayfarer, wayfarer! O mystic, mystic! O lover, lover! O attainer, attainer! Until His attributes become manifest in thee, know thyself to be in separation and error."

- 10 By Thy grace, O God, make me uphold the truth - the mystery of God; make me a seeker in the path of God, pure in the face of God, speaking in remembrance of God, steadfast in the love of God. Make me the embodiment of Thy attributes. Make me the mirror of Thy essence, make me Thy pure servant, make me a star of Thy salvation, make me Thy discerning friend, make me the dayspring of Thy life, a servant unto the creation of God.

- 11 The Fourth Treasure: The Tongue of Glory utters this complete and blessed word: If the Muslim people had acted upon but two words from the speech of the Sovereign All-Knowing, all would have been guided by the supreme guidance, would have attained the destination of acceptance and the feast of attainment, and would not have been afflicted with all these spiritual diseases and selfish desires that led them to hang upon the gallows the comfort of the eyes of the Prophets and the light of both eyes of the Lord of Yathrib and Batha, while considering themselves followers of Ahmad the Chosen One, and to rise in the name of the Promised Qa'im only to make His pure and luminous temple the target of their arrows. "Our Lord! Decide between us and our people with truth, for Thou art the best of those who decide." And those two blessed words are: "O ye who believe! Fear God and be with those who are truthful, and be not of those whose hearts are hardened against the remembrance of God."

- 12 And in this connection the Tongue of Grandeur declares that if after associating with a person in three gatherings you observe no effect from you upon him, surely withdraw, for an effect from him upon you will become manifest. And in this connection the Lord of all beings declares that if a person possesses sound faculties of smell and taste, as soon as a mindful person enters his house, he will find the air fragrant and perceive the taste of food and drink to be delicious, pleasant and joy-increasing; conversely, if a heedless person enters, he will find the air altered and the taste of food and drink changed. We seek refuge in God from the evil of the heedless ones. His word, exalted be His mention: "Consider the companionship of the righteous a bounty, and withdraw both hand and heart from association with the wicked."

- 13 The Fifth Treasure: When the Ancient Beauty opened the gate of joy and glad-tidings to the face of the people of creation, He

تا نگردد در تو اوصافش عیان خویش را در هجر و گمراهی بدان

- 10 از عطایا یا الله حق صدق سرّ الله ، ساعیم نما فی الله ، خالصاً لوجه الله ، ناطقاً بذكر الله ، قائماً بحبّ الله . جامع صفات کن . آئینه ذات کن ، عبد بحت بات کن ، کوبک نجات کن ، یار نکته دانت کن ، مشرق حیات کن ، خادم خلق الله

- 11 کثر رابع : لسان عزّت باین کلمه تامّه مبارکه ناطق که اگر اُمت اسلام بدو کلمه از کلام ملک علّام عامل میشدند کلّ بهدایت کُبری مُبتدی میشدند و بسر منزل قبول و بزم وصول فائز و واصل میشدند و باین همه امراض روحانی و اغراض نفسانی مبتلا نمیشدند که قرّه عیون انبیاء و نور دو دیده سید یثرب و بطحاء را بردار زند و خود را او متبعین احمد مختار دانند و باسم قائم موعود قیام نمایند و هیکل مطهر منیرش را هدف سهام سازند . ربّنا افّتح بیننا و بین قومنا بالحقّ و أنتَ خیرُ الفاتحین . و در آن دو کلمه مبارکه این است " یا ایّها الذّین آمنوا اتّقوا الله و کونوا مع الصّادقین و لا تَکُونْ مع الذّین قاسین قُلُوبهم عن ذکرِ الله "

- 12 و هم در این مقام لسان عظمت ناطق که اگر سه مجلس با نفسی معاشرت نمودید و از شما در او اثری ظاهر نشد البته اجتناب نمائید که از او در شما اثر ظاهر خواهد شد و هم در این مقام مولی الأنام ناطق که اگر نفسی شامه و ذائقه صحیح و سالم داشته باشد بمحض آنکه شخص متذکری به منزلش وارد شود هوا را معطر یابد و طعم طعام و شراب را لذیذ و خوشگوار و بهجت افزا ادراک نماید و بر عکس اگر شخص غافل وارد شود هوا را متبدل و طعم اطعمه و اشربه را متغیر یابد نَسْتَعِذُ بالله من شرّ الغافلین . قوله عزّ ذکره " مصاحبت ابرار را غنیمت دان و از مراقت اشرار دست و دل هر دو بردار .

- 13 کثر خامس : چون جمال قدم باب بهجت و بشارت بر وجه اهل انشاء گشوده باین کلمه

spoke this supreme word: "I have come to this world to extract essences. If there exists an atom of essence in a stone behind the seven seas, I will not cease until I have extracted that essence from it." His exalted word: "The True One, exalted be His glory, hath in every age sent forth a Trustee for the purpose of extracting the pearls of inner meaning from the mine of man."

- 14 O my God! Despite this poverty and lowliness, I speak of Thy hidden treasures; deprive me not, and confirm me in deeds worthy of Thy days. Verily, Thou art the Hearer, the Answerer.

SW_v16#02 p.431x, ADMS#017

عظمی متکلم گردید که من برای جوهر گیری
باین عالم آمده ام اگر ذره جوهر در جری موجود
و آن حجر در خلف البحر سبعة باشد تا آن جواهر
را از او اخذ ننمایم دست بر نمیدارم قوله تعالی :
"حق جل جلاله از برای جوهر معانی از معدن
انسانی در هر عصری امینی فرستاد

14 الهی با این فقر و مسکنت از کنوز مکنونه ات
دم میزنم محروم منما و به اعمالی که شایسته آیام
تست مؤیدم فرما إِنَّكَ سَمِيعٌ مُجِيبٌ

TZH4.255-259x, PKNZ, DHU.049x,
ANDA#40 p.10, OOL.B156

BH00623

To: *Haji Mirza Kamalid-Din Naraqi*

- 1 He is

- 2 I have taken up the pen at this moment, O my God, from Thee, and have placed the ink before Thee, not knowing what Thou desirest to cause to descend upon it and to manifest through it of the wondrous measures of Thy handiwork and the wise counsels of Thy glory. Whether Thou causest to flow from the ink the oceans of Thy grandeur or the rivers of Thy holy oneness - who can prevent Thee in this, O my God? And shouldst Thou manifest from the pen the signs of Thy glorious singleness and the tokens of Thy holy greatness - who can hold Thee back in Thy Cause, O my Beloved? For Thou hast ever been powerful over Thy Cause, mighty in Thy deeds, and supreme in whatsoever Thou wilt to bring forth of the wonders of Thy decree, and sovereign in whatsoever Thou desirest to reveal of the decisiveness of Thy Will. To such an extent that wert Thou to gather all names within a single one of Thy names, Thou wouldst be praised in this; and shouldst Thou wish to sanctify it above all that and whatsoever pertaineth to the kingdom of creation and the realm of glory, Thou wouldst be obeyed in Thy Cause and loved in all that proceedeth from Thee and is attributed unto Thee.

- 3 And shouldst Thou, O my God, through a single letter thereof, resurrect the cycles of the two weighty ones in the two names - this would be befitting of One like Thee, and none could reject

1 هو

2 قد اخذت القلم حينئذ يا الهی من عندك و
وضعت المداد بين يديك ولم ادر ما تريد ان تنزل
عليه وتظهر منه من مقادير بدع صنعتك و تدابير
عز حكمتك ان تجري من المداد بحور عظمتك
او انهار قدس صمديتك من يمنك في ذلك
يا الهی و لو تظهر من القلم آيات عز فردانيتك
و علامات قدس كبريائيتك من يصدك في
امرک يا محبوبي لانك لم تزل كنت قادراً على
امرک و مقتدراً على فعلك و مهيئاً فيما تحب
ان تجري من بدائع قضائك و قيوماً فيما تريد
ان تظهر من قوامع امضائك بحيث لو تريد ان
تحصي كل الاسماء في اسماء من اسمائك لكنت
محموداً في ذلك و ان تحب ان تقدسه عن جميع
ذلك و عما يتعلّق في ملكوت الانشاء و جبروت
الكبرى لتكون مطاعاً في امرک و محبوباً في كل
ما يظهر من عندك و ما ينسب اليك

3 و لو تبعث يا الهی بحرف منه اكوار الثقلين في
الاسمين ذلك حق بمثلک و لا راد فيما افضيت
و ان تحرّك بكلمة منه ادوار الملكين في السرير

what Thou hast decreed. And wert Thou to move through a single word thereof the ages of the two kings in the two mysteries - this would be a judgment from Thee, and none could prevent what Thou hast ordained. And shouldst Thou take all of this away from it and render it nonexistent, such that no name nor trace nor fruit nor sign would remain thereof - this would be a command from Thy presence, and none could resist what Thou hast caused to flow. Yet by Thy glory, I am not content with any of this and do not wish to turn to anything thereof, except that Thou make me wholly detached unto Thee, returning unto Thee, and pleased with Thee. And this shall come to pass when Thou beholdest my hair dyed with my blood while I am seated upon the dust, my head bare, my feet unshod, my body trembling and my spirit agitated with thirst. Then shall I look to the right and find no helper besides Thee, and turn to the left and behold no succorer other than Thee who might assist me in aught, or give me a drink of water, or accompany me in my distress, or console me in my anguish and tribulation.

- 4 Then shall I rise from my place, yet be unable to stand due to the weakness that hath overtaken me, and fall prostrate upon my face in the dust once again, calling out to Thee at that moment in my inmost heart: "O my Beloved! Hast Thou accepted from me and art Thou pleased with me?" And Thou shalt answer me: "O My beloved! Blessed art thou in having fulfilled thy covenant and kept thy pledge." Thereupon shall I swoon before Thee from the profusion of blood flowing from my veins, such that the entire earth shall be reddened thereby, and I shall remain in my swoon for a duration that none can reckon save Thee. And after my spirit returneth, I shall commune with Thee in the most hidden recesses of my heart without letter, sound or mention, or Thou shalt speak through my tongue with the evident tokens of Thy mercy, without description, attribute or symbol, lest anyone discover the stations Thou hast concealed in the hidden repositories of Thy Cause and the pavilions of Thy glory. Then shall there appear before me he whom Thou hast made the most wretched of servants in all lands and the most misguided of people in guidance, that he might sever my head and raise it upon a spear.

- 5 By Thy glory! After my spirit soared into the holy atmosphere of Thy Essence and my light ascended to the horizon of the heaven of Thy Oneness, then did I traverse the firmament of the gems of existence and journey through the realms of pure manifestation. And I declared: "How pleasing to me, O my Beloved, are the wonders of Thy mercy! How blessed, O my Heart's Desire, are the ornaments of Thy tenderness!" And I sang with a melody that drew forth the gems of existence,

ذلك حكم منك ولا مانع فيما امضيت وان تأخذ عنه كل ذلك وتجعله مفقوداً بحيث لا يبقى منه اسم ولا رسم ولا اثر ولا اثر وذلك امر من لدنك ولا دافع فيما اجرته ولكن انى فوعزتك ما ارضى بكل ذلك وما احب ان التفت بشيء من ذلك الا بان تجعلنى بكلى منقطعاً اليك و راجعاً عليك و راضياً منك و ذلك يكون بان تشاهد شعري مخضباً بدمى حين الذى اكون جالساً على التراب و كان رأسى عرباناً و رجلى متحافياً و جسمى متبلاً و روحى من العطش مضطرباً اذا انظر الى اليمين ولا اجد ناصراً دونك و اتوجه الى اليسار و لن اشاهد معيلاً سواك ليعيننى فى شيء او يسقنى بشربة ماء او يرافقتى فى ضرى او يوافقتى فى كربى و بلائى

4 اذا اقيم من مقامى و لن اقدر على القيام من الضعف الذى اكون فيه و اكب على وجهى على التراب مرة اخرى و ناديك حينئذ فى سرى بان يا حبيبى اقبلت منى و رضيت عني و انت تجيبنى يا حبيبى هنيئاً لك فيما وفيت بعهدك و جئت بميثاقتك و عند ذلك انصعق بين يديك من كثرة الدم الذى جرى من عروقى كأن الأرض كلها احمرت منها و اكون فى صعق بما لا عدله و لن يقدر احد ان يحصيه الا انت و بعد الذى افاق و روحى اتكلم معك فى خفيات سرى من غير حرف و لا صوت و لا ذكر و انت تكلم بلسانى بجليات رحمتك من دون وصف و لا نعت و لا رمزاً لئلا يعرف احد مقامات التى اخفيته فى مكنونات امرى و سرادقات مجدك اذا يحضر بين يدي من جعلته اشقى العباد فى البلاد و اضل الناس فى الرشاد ليقطع رأسى ويرفعه على القنائة

5 فوعزتك بعد استرقاء روحى الى هواء قدس هويتك و استعراج نورى الى افق سماء احديتك اذا اسير فى جو جواهر الوجود و اسر فى ممالك ساذج الشهود و اقول هنيئاً لى يا محبوبى فى بدائع رحمتك فطوبى يا مقصودى من طرائز رأفتك و اغنّ بندااء يستجذب به جواهر الوجود و الح

and chanted with a tune that gladdened the pure ones in their slumber. All this was a bounty from Thee unto me and an honor bestowed upon me from Thy presence, wherewith I take pride in the kingdom of Thy Cause and the dominion of Thy creation.

- 6 I testify this day that Thou hast fulfilled all that I asked of Thee, granted all that I desired of Thee, and accomplished all that I hoped from Thee. For Thou art too exalted and too great to delay in what Thou art called upon to do, too glorious and too gracious to alter what Thou art beseeched and hoped for. Nay, Thou hast ordained for me what was never ordained for anyone before me, and caused to flow what shall never flow for any soul after me. Yet none save Thee can know this, and no one but Thyself can reckon it. For just as Thou canst not be perceived by eyes, likewise Thy deeds cannot be comprehended by thoughts. Thou art, verily, the Almighty, the Exalted, the Compelling.

- 7 All this was revealed at the time when Thou didst cause me to hear the disputation of Thy servants regarding my station, after Thou hadst ordained for me no station save servitude to Thyself, humility before the gate of Thy mercy, and lowliness before the manifestations of the lights of Thy countenance. For Thou hast ever been sovereign over me, and I have ever been a servant before Thy face. I was master of myself yet owned by Thee, abased before Thy presence, insignificant before Thy sovereignty, non-existent before the manifestation of Thy power, and nullified before the revelation of the lights of Thy eternal might.

- 8 This is to the shame of those who seek to spread corruption in Thy land, to exalt themselves in Thy domains, and to bring about in the kingdom that which was not ordained for their own selves and stations. Glorified, glorified art Thou above all this and above whatsoever I have attributed to Thee! For Thou canst not be comprehended so as to be described, nor known so as to be characterized. Rather, this servant of Thine is a servant to those who serve Thee, prostrate before those who prostrate themselves to Thee, a servant to those who serve Thy Cause, submissive to Thy sovereignty, a helper to those who seek Thee, and an aid to those who aid Thee in Thy heaven and desire to assist Thee in Thy lands.

- 9 By Thy glory! I find for myself no greater honor than this, no higher station than this. And whoever carries in his heart ardent longing for Thee and passion in Thy love will recognize the love wherewith Thou hast honored me through the gems of Thy mercy and pure bounty. He will inhale from this rose-leaf the fragrant breezes of the garden of immortality and the

بلحن يستبشر به سواذج الرقود و كل ذلك
نعمة على من عندك و نقر على من لدنك و
افتخر به في ملكوت امرک و جبروت صنعک

- 6 و اشهدک يومئذ بانک حينئذ قضيت کل ما
طلبت منك و وفيت بكل ما اردتک فيه و اديت
ما رجوتک به لآنک اعلى و اعظم بأن تأخر فيما
تدعى و اجل و اکرم بأن تبدل فيما ترمى و ترجى
بل قضيت على ما لا قضى على احد من قبلى و
اجريت ما لا يجرى على نفس من بعدى ولكن
لن يعرفه احد دونک و لن تخصيه نفس سواک
لآنک کما لا تعرف بالأبصار و كذلك فعلک
لا تدرك بالأفکار و انک انت المقتدر العزيز
الجبار

- 7 و نزل کل ذلك حين الذى اسمعتنى اختلاف
عبادک فى شأنى بعد الذى ما قدرت لى من
شأن دون العبودية لنفسک و الخضوع لى
باب رحمتک و الخشوع عند ظهورات انوار
وجهتک لآنک لم تزل كنت سلطاناً على و لا
تزال كنت عابداً لوجهک و كنت مالکاً لنفسى
و كنت مملوفاً لنفسک و ذليلاً عند جنابک و
حقيراً لسلطنتک و معدوماً لى ظهور قدرتک
و مفقوداً عند تجلى انوار عزّ ازليتک

- 8 رغماً للذين يريدون ان يفسدون فى ارضک و
يعلمون فى بلادک و يحدثون فى الملك ما لا
قدرت لأنفسهم و مراتبهم فسبحانک سبحانک
عن کل ذلك و عن کل ما وصفتک به لآنک
لا تدرك حتى تذكر بالوصف و لا تعرف لکى
تدرك بالتعت بل ان عبدک هذا يكون عابداً
لمن يعبدک و ساجداً لمن يسجدک و خادماً لمن
يكون خادماً لنفسک و خاضعاً لسلطنتک و معيناً
لمن يطلبک و ناصراً لمن ينصرک فى سمائك و
يريد نصرک فى بلادک

- 9 فوعزتک لم اجد لنفسى عزّاً اکبر من ذلك و
لا رتبة اعظم من هذا و من كان فى قلبه وله من
شوقک و شغف فى حبک يعرف حبّ الذى
شرفتني به من جواهر رحمتک و مجرد مکرمتک
و يستنشق من هذه الورقة الوردية ارياح حديقة

sweet scents of the city of faithfulness, and will witness how this candle melts and dissolves in the lamp of his heart through what hath befallen it and descended upon it in the Cause of its Lord.

- 10 Glorified, glorified art Thou, O my Beloved! If at this moment Thou wouldst accept from me what I have mentioned of what Thou hast taught me through Thy generosity and caused to flow through my pen by Thy grace, then I would do what becometh Thy station and perform what becometh Thy grace and favor - as a manifestation of Thy generosity and honor toward Thy servant, though I deserve none of this and am not worthy of less than this. For all my limbs have been occupied with other than Thee and have been heedless of Thy remembrance. Yet how could I be worthy to recall the wonders of Thy favors and the outpourings of Thy glorious mercy, or count the gems of Thy bounty and the essences of Thy bestowals, for how can an eye that hath turned to other than Thee be worthy to behold the revelations of the lights of Thine eternity? And how can a heart occupied with anyone but Thee be capable of recalling the tokens of Thy glory and oneness? And how can a tongue that hath spoken other than Thy name be worthy to speak that which Thou hast spoken upon the throne of Thy Lordship? And how can feet that have moved in paths other than Thy good-pleasure ever approach the precincts of the sanctity of Thy meeting? And how can ears that have heard verses other than Thine be capable of hearing the enchanting melodies of the Dove of Thy oneness or delight in the mention of the letters of Thy eternal glory?

- 11 By Thy might! At such a time my wings are clipped by the assaults of Thy decree for what I have committed before Thee, and I shall never be able to soar to the canopy of the heaven of grace and the gardens of primordial glory. Therefore it behooveth the King of Thy mercy to raise up this servant through the power of Thy will to the summit of the heavens of Thine eternity, and to cause this sinner to ascend unto the horizon of the heaven of Thy oneness and the inmost heart of the paradise of Thy forgiveness and pardon, that thereby the dwellers of the realm of divinity may remember him in the ascents of grandeur and the denizens of the Kingdom may be stirred in the pavilions of infallibility. Glorified, glorified art Thou, O my God! How wondrous are the marvels of Thy handiwork in my affair which Thou hast caused to flow from this Pen of mine, whereby I behold at one time that Thou causest it to rise from the dayspring of words, and there floweth from it the sweet water of life without cessation, delay or hindrance, as though it had counted all things in their places and had set

البقاء واطياب مدينة الوفاء ويشهد كيف يحرق
و يذوب هذا الشمع في مصباح قلبه فيما ورد
عليه و نزل به في امر مولاه

10 فسبحانك سبحانك يا محبوبي لو أنك حينئذ
تقبل مني ما ذكرت في ما علمتني بجودك
و اجريت على قلبي بفضلك لفعلت ما يليق
لشأنك و اجريت ما ينبغي لفضلك و احسانك
اظهاراً لجودك و اكراماً لعبدك من دون
استحقاق بشيء من ذلك و اهليتي بأقل من
هذا لأن جوارحي بكلها اشتغلت بغيرك و
غفلت عن ذكرك و مع ذلك كيف ينبغي ان
اتذكر بديع الطافك و فيوضات عزّ مرحمتك
او احصى جواهر انعامك و سواذج آلائك
لأن طرف الذي التفت بغيرك كيف يليق
ان يشاهد ظهورات انوار ازليتك و قلب الذي
اشتغل بدونك كيف يقدر ان يتذكر بآيات عزّ
صمديتك و لسان الذي نطق بغير اسمك كيف
يكون لايقاً ان ينطق فيما نطقت به على عرش
روبيتك و رجل الذي تحرك في غير رضائك
لن يقدر ان يتوجه الى ميادين قدس لقائك و
سمع الذي سمع من آيات غيرك كيف يستطيع
ان يسمع من الحان بديع ورقاء احديتك او
يتلذذ من اذكار حروف عزّ ازليتك

11 فوعزتك حينئذ انقطعت جناحي من سطوات
قهرك فيما اجترحت بين يديك و لن اقدر ان
اصاعد الى رفرف سماء العناية و حديق مجد
البداية اذ ينبغي لسلطان رحمتك بأن ترفع هذا
العبد باقتدار مشيتك الى ذروة سموات ازليتك
و تصعد هذا المذنب الى افق عماء صمديتك
و بحبوحه جنّه عفوك و غفرك ليتذكر به
اهل اللاهوت في معارج العظمة و ليتحرك به
اهل الجبروت في سرادق العصمة فسبحانك
سبحانك يا الهى ما اعجب بديع صنعك في
امرى الذى اجرته من قلبي هذا بحيث اشاهد
مرة بأن تطلعه من مشرق الكلمات و يجرى
منه ماء العذب الحيوان من غير تعطيل و لا
تعويق و لا تأخير كأنه احصى كل شيء في
اماكنها و سير الامكان و ما فيها و الأكوان و ما
عليها بحركة من فها و مرة اشاهد بأن تحجبه في
مغرب الاشارات و تستره في ظلمات الدلالات

in motion all possibilities and what they contain, and all created things and what lieth upon them, by a movement from its mouth; and at another time I behold that Thou veilest it in the setting-place of allusions and concealest it in the darkness of symbols, whereupon it becometh still in its motion as though it were powerless over anything. Exalted be Thy power in Thy dominion, and glorified be Thy grandeur in Thy lands, and triumphant be Thy might over Thy servants! At such a time, when the matter hath reached this station before Thee, it behooveth me to return the utterance to another strain, that haply thereby the servants may ascend unto the Most Exalted Horizon and the all-glorious canopy.

- 12 And now the tablet is ended, though the degrees of yearning in the breast of the Dove and the stations of ardor in the heart of faithfulness are not complete. But since it is finished and concluded, I seal this remembrance with the declaration that there is no God but Him, and that the Most Exalted Beauty is His light and His radiance, and the Holy Countenance is His glory and His beauty, and the Temple of Light is His essence and His lamp. We, verily, are all assured of them.

بحیث یسکن من حرکتہ کائے لا یقدر علی شیء
فتعالی قدرتک فی ملکک و تباہی عظمتک فی
بلادک و نفوذ اقتدارک فی عبادک حیثند لما
وصل الأمر الی هذا المقام بین یدیک ینبغی ان
ارجع القول الی لحن اخری لعل یصعد به العباد
الی افق الأعلى و رفارف الأبہی

12 اذا انتہی اللوح و ما تم مراتب الشوق فی صدر
الورقاء و مقامات الذوق فی قلب الوفاء ولكن
لما تم و انتہی اختتم الذکر بأنہ لا اله الا هو و طلعة
الأعلى نورہ و ضیائہ و وجہہ القدس مجدہ و جمالہ
و هیکل النور ذاته و سراجہ انا کل بہم موقنون

INBA49:138, INBA92:057

BH00212

Lawh-i-Kimiya 6

To: Abbas-Quli Aqa, named Fariburzul-Bayan

- 1 In the name of God, the Sufficient, the Helper!
- 2 First, one must know wherein the All-Wise Lord and All-Knowing Sovereign hath placed this mighty matter and sublime mystery. Then must one purify and sanctify the soul and spirit from the cage of self and desire, that it may become worthy of this divine trust and heavenly artifice.
- 3 Take then the luminous water from the dark fire, that the high may be distinguished from the low, and separation be made between water and earth. After separation, let purification occur that it may be fit for marriage and mixture. That is, burn the sulfur with gentle fire, which is the moist putrefaction of the wise ones, until the earth of sulfur is extracted from the water of sulfur.

1 بسم الله الکافی المستعان

2 پس باید اول دانست کہ این سرّ قویم و امر عظیم
را قادر حکیم و سلطان علیم در چه شیء قرار
داده و بعد باید نفس و روح را از قفس نفس و
هوی مبرا و منزّه نمود تا قابل این ودیعهء صمدانیہ
و این صنیعہء ربانیہ شود

3 پس بگیر آب نورانی را از آتش ظلمانی تا عالی از
سافل ممتاز شود و تفصیل میان آب و ارض داده
شود و بعد از تفصیل تطہیر شود تا قابل تزویج و
مزاج گردد یعنی کبریت را بسوزان بآتش ملایم
کہ آن تعفین رطب حکما است تا ارض کبریت
از ماء کبریت خارج شود و

- 4 Apply this subtle, sharp, luminous water to this dark earth repeatedly through distillation and redistillation until no water remains in the earth and all water has been obtained. Then apply some of this water to the purified earth and leave it in the aforementioned moist putrefaction. Repeat this until this sulfurous water unites with the mercurial earth.
- اینقدر این ماء لطیف حادّ نورانی را بر این ارض ظلمانی مسلط مینمائی تا در تقطیر و ردّ تقطیر هیچ از آن آب در ارض نماند و تمام آب حاصل شده باشد و بعد قدری از این آب بر ارض مطهر مسلط کن و در تعفین رطب مذکور بگذار و مکرر کن تا این ماء کبریتی با ارض زیبقتی متحد شوند
- 5 Then feed some of this water to new mercury twenty-one times, or less or more, until this earth becomes waxy. At this point the lunar elixir is complete. If you wish, you may apply the first distillate to the sulfurous earth repeatedly until this divine water dissolves whatever essence of soul remains in this earth, such that no trace of soul remains therein. At this point the pillars of the Stone - which are spirit, soul and body - will be prepared.
- پس قدری از این ماء بر زیبق جدید بیست و یکی نوبت یا کمتر یا بیشتر میخورانی تا این ارض مشمع میشود و در اینوقت اکسیر قمر تمام است و اگر خواهی مقطر اول را بر ارض کبریت مسلط مینمائی و مکرر میکنی تا این ماء الهی آنچه [از] حقیقت نفس در این ارض باقی مانده حل نماید بقسمیکه هیچ از نفس در ارض باقی نماند در آنوقت ارکان حجر که روح و نفس و جسد باشد مهیا خواهد [شد]
- 6 Herein is revealed the mystery of divine unity in this wondrous art. Then apply some of this profound solution, which is the mercury of the prophets, to this purified earth until this divine water dissolves this silver taken from mineral gold and makes it part of itself - that is, until the sulfurous earth unites with the mercurial water, meaning it becomes waxy. Then leave this waxy earth in solution for some days until you achieve the end of waxing, which is the first station of dissolution. This is the complete degree of the gates of the lunar elixir.
- در اینجا سرّ توحید حضرت باری در این صنع بدیع آشکار و هویدا است پس قدری از این حلّ ثقیف که زیبق انبیا است بر این ارض مطهر مسلط مینمائی تا این ماء الهی این فضّه مأخوذ از ذهب معدنی را حلّ نماید و جزء خود گرداند یعنی ارض کبریتی با ماء زیبقتی متحد شوند یعنی تشمع شود و بعد این ارض مشمع را چند صباحی در حلّ بگذار تا انتهاء تشمع که اول مقام تحلیل است تو را حاصل شود این رتبه تمام ابواب اکسیر قمر است
- 7 Thereafter, if you wish to feed the aforementioned purified oil, which is the same as the soul, to this illuminated waxy earth, the solar elixir will be completed. This is among the greatest gates - whoever attains it has attained the ultimate goal.
- و بعد اگر خواهی دهن مطهر مذکور را که همان نفس است با این ارض مشمع منور بخوران اکسیر شمس اتمام پذیرد و این باب از ابواب اعظم است من ظفر به فقد ظفر بالغایة القصوی
- 8 Know also that some seekers of this art attempt to marry incompatible spirit and body without proper measurement and preparation, hoping to achieve mixture - but this is extremely unlikely and they will never reach their aim. This word in this science is among the secrets of the prophets and sages: that spirit will not dwell in a foreign body, nor will body accept a foreign spirit. If this matter is understood, you will attain all that you seek.
- و دیگر بدان که بعضی از طالبان این صنعت روح و جسد مخالف را میزان ننوده و تدبیر نشده تزویج مینمایند که مزاج گیرد و این بغایت بعید است و هرگز بمقصود نرسند اینکله در این علم از اسرار انبیا و حکما است که روح در جسد غیر ساکن نشود و جسد روح غیر را قبول ننماید اگر این مطلب ادراک شود بجمع آنچه طلب میکنی خواهی رسید

- 9 Some have called the Stone the microcosm, taken from the macrocosm, for they consider man to comprise the three genera, which are vegetable, mineral and animal. Though the form of this temple is of the lesser world, yet its inner reality reflects the greater world. They have likened the creation of stone to the creation of man - that is, it appears from the earth and returns to the earth. But nothing grows from the earth except through water. Therefore understand, O seeker, the signs of mysteries in the inner meanings of words.
- 9 و بعضی حجر را عالم اصغر گفته‌اند که مأخوذ از عالم اکبر است زیرا که انسان را جامع اجناس ثلاثه میدانند که نبات و حجر و حیوان است و ظاهر این هیكل اگرچه از عالم صغیر است ولیکن باطن آن حاکی از عالم کبیر است و خلق حجر را بخلق انسان تشبیه کرده‌اند یعنی از ارض ظاهر میشود و بارض رجوع مینماید ولیکن از ارض چیزی انبات نمیشود مگر بماء پس بفهم ای سایل اشارات اسرار را
- 10 I shall mention one of the symbols of the Prophets so that you may become aware of all the mysteries of this Cause. If you comprehend its symbols, know that God, blessed and exalted be He, created the earth from water and created the sun to shine upon the earth. Then vapors and smoke arose, and thus the heaven was created. Then, through consummate wisdom, it was known that the heat of the sun would harm the earth, so through perfect power He created the clouds to rain upon the earth, causing all its hues and colors to appear. Furthermore, know that the greatest pillar in these works is fire, through whose aid all these stations must be completed - yet it must be a gentle, subtle fire, for the swift effect of fire upon oil is evident and clear and needs no mention or proof.
- 10 در سرایر کلمات یک رمز از رموز انبیا ذکر مینمایم تا بر جمیع اسرار این امر واقف شوی اگر برموز آن پی‌بری بدانکه خداوند تبارک و تعالی خلق نمود ارض را از ماء و خلق نمود شمس را تا اشراق نمود بر ارض پس بخاری و دخانی صعود نمود پس آسمان خلق شد پس بحکمت بالغه عالم بود که حرارت شمس ضرر میرساند ارض را پس بقدرت کامله خلق فرمود صحاب را تا بیارد بر ارض تا اینکه از او ظاهر شود جمیع الوانها و رنگها و دیگر بدانکه رکن اعظم در این اعمال مذکور آتش است که باید باعانت او جمیع این مقامات اتمام پذیرد ولیکن آتش ملایم خفیف زیرا که سرعت تعلق آتش بدهن معلوم و واضح و مبرهن است احتیاج ذکر و استدلال ندارد
- 11 If you wish to work in a new way and follow a fresh path, gather together the breaths of minerals and their spirits and bodies according to the natural measure that is hidden from the sight and understanding of men. Then purify them until they are cleansed and purified of all dirt and blackness, so that each may manifest a color according to its natural disposition - that which is disposed to whiteness becoming white, and that which is capable of redness becoming red and crimson. Then blend these with a true universal blend, for no universal blend takes form except by turning all into flowing liquid water. Then let them dissolve until they blend and unite in a true union from which they can never separate or divide, even if you employ every possible stratagem.
- 11 و اگر خواهی بطریق بدیع و سیل جدید عمل نمائی و سالک شوی جمع کن انفاس معدنیات و ارواح و اجساد آن را بمیزان طبیعی که مستور گشته از انظار و افهام عباد پس تطهیر کن تا از سوخ و سواد پاک و خالص شوند تا هر کدام لونی باقتضای عالم طبیعت خود ظاهر نمایند یعنی آنچه مقتضی بیاض است سفید شود و هر کدام قابل حرمت است قرمز و سرخ گردد و بعد مزاج ده اینها را مزاج کلی واقعی و مزاج کلی صورت نه‌بندد مگر آنکه بگردانی جمیع را آب جاری سیال و بعد در حلّ بگذار تا مزاج یابند و متحد شوند اتحاد حقّ یقین که هرگز منفصل نشوند و جدا نگردند اگرچه بتمام تدبیر حیلۀ نمائی
- 12 This is the station of the immortality of bodies and the resurrection of forms from their place to the paradise of eternity, which is the station where this mercurial spirit becomes eternal in the immortal sulphuric body - meaning that the removal of
- 12 اینست مقام خلود اجساد و حشر اجسام از محلّ خود و بجنّت خلود که مقام بقای این روح زیبتی است در جسد کبریتی مخلّد میشود یعنی دیگر ازالۀ صبغ و تغییر و تبدیل در این مقام محال

tincture or any change or alteration is impossible at this station, unless God so wills. At this point the resurrection of bodies in this degree is complete. This is one of the secrets of nature and jewels of the knowledge of creation in the natural world that I have imparted to you. Therefore be grateful for this supreme bounty and mighty favor that none has ever attained before, neither among the sincere ones nor among the cherubim.

13 Some of the Prophets completed the work with mercury alone, the mention of which has never been permitted and never will be permitted, and which has ever been hidden in the treasures of infallibility and stored in the vaults of power.

14 And know that if you return this illumined subtle solution, which you have taken from the divine tree of wisdom, three times to its base until it becomes sharp and [...] with mercury, which is sulphur, and the tincture, which is the purified earth, it combines - that is, it dissolves and then coagulates. At this time it manifests and appears with the color of ruby, and is ready for all bodies - meaning it penetrates, volatilizes and tinges all [types of] minerals.

15 And know, O seeking wayfarer, that within the visible minerals are hidden subtle [glorious] tinctures for those servants who have been blessed with this greatest result, although the animal tincture is more potent, subtle, noble, strong and suitable. And know that the noblest minerals that carry the tincture are four: mercury, sulphur, arsenic and sal ammoniac. And their bodies are gold, silver, lead, iron and copper. The greatest of all for producing the redness of gold is from copper, and for the whiteness of silver is from lead. As for the essence of redness, it is sulphur, and the essence of whiteness is arsenic and mercury. And the purification, union and combination is the work of sal ammoniac. These are all the categories of minerals that were mentioned.

16 As for the divine mineral which is from the Father, Son and Holy Spirit, it is known from the essence of words and manifest jewels, as has been shown. Thus it became known that the foundation of the work is from mercury and sulphur, but not the common mercury and sulphur. "The filter they prepare for their work is not with the trembling, flowing mercury of commerce." Although it is the same market mercury and sulphur that encompasses all the earth, such that no place is deprived of it - this is only due to the expansion of God's infinite mercy and divine favors. The purpose is to open these two pillars so

است آلا ان یشاء الله در اینوقت قیامت اجساد در این رتبه تمام است و این از اسرار طبیعه و جواهر علم صنیعه در عالم طبیعت است که بتو القا نمودم پس شاکر باش این نعمت کبری و عنایت عظمی را که سبقت نگرفت باو احدی نه از مخلصین و نه از کروبین

13 و بعضی از انبیا از زیق وحده عمل را تمام نموده اند و ذکر آن لمیزل جایز نبوده و لایزال جایز نخواهد بود و همیشه در تکلیف عصمت مکنون بوده و در خزائن قدرت مخزون خواهد بود

14 و بدانکه این حلّ تنقیف نورانی را که از شجره حکمت ربّانی اخذ نمودی اگر سه مرتبه ردّ بر سفل نمائی تا حادّ شود و با دهن که کبریت است و صیغ که همان ارض مطهر است مزاج یابد یعنی حلّ شود و بعد عقد گردد این هنگام بلون یا قوت جلوه و ظهور مینماید و مهیا است برای کلّ اجساد یعنی نافذ و طایر و صایغ است در جمیع [اجناس] معدنیات

15 و دیگر بدان ای سالک طالب که در معدنیات ظاهره صبغهای لطیفه [جلیله] مکنون است از برای عبادیکه موفق شده اند باین نتیجه کبری اگرچه حیوانی اصیغ و الطف و اشرف و اقوی و انسب است و بدانکه اشرف معادن که حامل صیغ شده اند چهار است و آن زیق و کبریت و زرنیخ و نوشادر و اجساد اینها ذهب و فضّه و رصاص و حدید و نحاس است و اعظم کلّ در باب حمرة ذهب از نحاس است و در باب بیاض قر از رصاص و اما نفس حمرة کبریت و نفس بیاض زرنیخ و زیق است و تنقیه و وصل و مزاج عمل نوشادر است این است تمام ابواب معادن که ذکر شد

16 و اما معدن الهی که از اب و ابن و روح القدس است از خلاصه کلمات و جواهر بینات از قبل معلوم میشود چنانچه شد پس معلوم شد که اصل عمل از زیق و کبریت است ولیکن نه زیق و کبریت عامه لیس را ووق ما هیوا لصنعتهم بالزیق الواکف الرّجاج ذا الثّن اگرچه همان زیق و کبریت سوقی است که جمیع ارض را احاطه نموده بقسمیکه محلی نیست که از آن محروم گشته

they may open and combine by their own aid without interference from others. The key is elemental fire, by whose aid they open and combine. Each soul has gone a path and devised a method according to their own penetrating vision.

باشد این نیست مگر از انبساط رحمت نامتناهی الهی و عنایات ربّانی و مقصود گشودن این دو رکن است که باعانت خود بی مداخله غیر بگشایند و مزاج گیرند و مفتاح آتش عنصری است که باعانت او میگشایند و مزاج میگیرند و هر نفسی بقدر حدّ نظر خود راهی رفته و تدبیری کرده

- 17 And know that the science of balance [tadbir], which was among the most difficult sciences for the ancient philosophers and others, such that volumes were written about it, all depends upon your insight and intellect - there is no need for external weights.

17 و دیگر بدانکه علم موازن که از اصعب علوم است نزد حکمای قبل از فلسفه و غیره بقسمیکه مجلّات در این علم تصنیف نموده اند جمیع آن بنظر و عقل تو منوط و مشروط است احتیاج بمیزان ظاهر ندارد

- 18 Do not think that what has been mentioned was taken from anyone - I have never studied wisdom nor been taught it, rather it was bestowed by the subtle spirit of grace.

18 و چنان ندان که آنچه ذکر شده از احدی اخذ شده هرگز حکمت نخوانده ام و تدریس ننموده ام بلکه از لطیفه روح عنایت شده است

- 19 Since the explanation has reached this point, I shall renew the subject regarding the different names mentioned in books, so that you may understand all the degrees and no doubt or uncertainty remains for you. So know that the foundation of this firm matter and great mystery is from the sun and moon, which are the mercury and sulphur of the prophets and sages. They are mentioned by many names so that the subtle matter remains hidden from view and protected from strangers, lest any unauthorized person become privy to divine secrets and knower of the treasures of eternal wisdom - such as mercury and sulphur, heaven and earth, spirit and body, male and female, eastern mercury and western mercury, water, soul, and body - head and tail, manifest and hidden, black and white - has been called by all these names, while some have abbreviated it to a single name, calling it "stone." Thus they became cognizant of the mysteries of the process, and took a water which they named eastern mercury, sulfuric water, sharp water, concentrated vinegar, alum water, virgin's milk, universal key, living water, wine, vinegar, calf's urine, and children's urine. When the distillation was completed three times - that is, when the first water taken from the olive tree was returned to the sediment and left to putrefy until three cycles were complete - they called it triple water, and it is the key to the divine treasure. Similarly, its earth has been called by countless names such as lead, antimony, philosophical copper, white lead, magnesia, litharge, mineral head, body, western mercury, and so forth.

19 چون ذکر بیان بانقمام رسید مطلب را تجدید مینمایم در ذکر اسامی مختلفه که در کتب مذکور و مسطور است تا جمیع مراتب را ادراک نمائی دیگر شکی و ریبی از برای تو باقی نماند پس بدانکه اصل این امر قویم و سر عظیم از شمس و قمر است که همان زیق و کبریت انبیا و حکما است و باسماء کثیره ذکر شده اند تا لطیفه امر مستور ماند از انظار و محفوظ گردد از اغیار تا هر نامحریمی محرم اسرار الهیه و عارف مخازن حکمت صمدانیه نشود مثل زیق و کبریت و سماء و ارض و روح و جسد و ذکر و انثی زیق شرقی و غربی دهن و ماء و نفس و جسد رأس و ذنب ظاهر و باطن سواد و بیاض بجمیع این اسامی نامیده شده و بعضی اختصار باسم واحد نموده و حجر نامیده اند پس بر اسرار تدبیر واقف شده اند و مائی اخذ نموده اند و او را زیق شرقی و ماء کبریت و ماء حاد و خلّ ثقیف و ماء الشب و لبن العذرا و مفتاح مطلق و ماء الحی و الخمر و الخلل و بول العجل و بول الصّبیان نامیده اند و چون تقطیر بسه نوبت انجامید یعنی ماء اوّل را که از شجره زیتون اخذ شده رد بر سفلی نموده در تعفین گذاردند تا سه نوبت تمام شد او را ماء مثلث گفتند و او است کلید در کتزالهی و هم چنین ارض او باسماء لایحصی نامیده شده مثل رصاص و کحل و نحاس الحکمة و اسفیداج و مغنیسیا و مرتک و رأس المعدن و جسد و زیق غربی و مادون ذلک

20 Know that these names were not mentioned in vain; rather, in the stages of the process, according to each condition and color, they established a name and determined a designation. For example, before processing and purification, when blackness remains in it, it is termed pitch, antimony, copper, and black lead. After being freed from impurity, blackness and darkness, it is called white magnesia, whitening sulfur, white lead, lime of eggs, purified earth, new earth, child, silver and moon. After marriage and refinement it is referred to as leaven, gold, seed of gold, red sulfur, the sun, Roman disk, and philosophical anemones - just as man is designated and described by different names and titles in each state, from the condition of a clot until being invested with the robe of "Blessed be God, the best of creators." Likewise are the stations of all created things and all that is mentioned, if thou wouldst observe with a pure and clear eye. All these different names were mentioned so that minds would not slip and become confused by the diversity of terms. This is naught but pure mercy and the essence of grace.

21 All the Prophets and sages have mentioned this matter through symbols, riddles and different names, as when the Commander of the Faithful was asked while delivering the Sermon of Exposition: "O Commander of the Faithful, does alchemy exist?" He replied: "Yes, by my life, it did exist, does exist, and will exist." They asked: "What is it?" He said: "Verily in flowing mercury, lead, vitriol, saffron-colored iron, and green copper rust lie earth's treasures." They said: "O Commander of the Faithful, we do not understand." He replied: "Make some of it earth and some water, then cleave the earth with water, and the work is complete." They said again: "We do not understand." He replied: "No more than this, for the ancient philosophers added no more lest people make sport of it." And it is related that Abraham the Friend said: "Knowledge is in the egg, though not an egg." He was asked: "What then is the work, and what is the egg?, and what is other than the egg?" And [the Prophet] (peace be upon him) said that the egg is the world, containing the four natures wherein lies all knowledge.

22 It is said that Jesus, the Spirit of God and His Word, stated that it exists. When asked what it is, he said: "The Word of God." People were divided between religious law and wisdom concerning it, for he said "He who has no sword, let him buy one," and added nothing more to that. And Balinas the Wise

20 و بدانکه این اسماء لغو ذکر نشده بلکه در مراتب تدبیر باقتضای آن حالت و لون اسمی مقرر داشته و رسمی معین نموده اند مثلاً ارض قبل از تدبیر و تطهیر که سواد در او باقی است موسوم بزفت و کل نحاس و رصاص اسود شده و بعد از خلاصی از سیخ و سواد و ظلمت مغنیسیای بیضا و کبریت میبض و رصاص ابیض و کلس البیض و ارض مطهر و ارض جدید و طفل و فضه و قر میبماند و بعد از تزویج و تلطیف بخیره و ذهب و بذر الذهب و کبریت الأحمر و الشمس و قرص الروم و شقایق الحکمة ذکر مینمایند مثل انسان که در هر حال باسی و رسمی موسوم و موصوف است از حالت علقم تا مخلف شدن بخلعت فبارک الله احسن الخالقین و هم چنین مراتب جمیع مخلوقات و تمام مذکورات اگر بعین طاهره صافیه ملاحظه نمائی و جمیع این اسمی مختلفه ذکر شده تا باختلاف اسماء اذهان نلغزد و پریشان نشود و این نیست مگر از سازج مرحمت و جوهر عنایت

21 و کلّ انبیا و حکما برمز و لغز و اسماء مختلف این امر را ذکر فرموده اند چنانچه از امیر المؤمنین [ص] سؤال نمودند فی حین الذی کان یخطب [ص] خطبة البیان فقیل یا امیر المؤمنین [ص] أ یكون الکیما قال بلی و لعمری کان و یكون و کلین فقیل ما هو فقال [ص] انّ فی الزّیق الرّجراج و الأسرب و الزّاج و الحدید المزعفر و زنجار النّحاس الأخضر لکنوز الأرض فقیل یا امیر المؤمنین لم نفهم فقال [ص] اجعل بعضه ارضاً و بعضه ماء فافلج الأرض بالماء و قد تمّ العمل فقیل ایضاً لم نفهم فقال لا زیادة علی هذا و انّ الفلاسفة القدماء ما زادت لثلاً یتلعب به النّاس و قد روی عن ابرهیم الخلیل [ص] قال انّ العلم فی البیضة و لیست بیضة فقیل له فما هو العمل و ما البیضة و ما هو غیر البیضة فقال [ص] انّ البیضة هی العالم و هی الطّبايع الأربعة الّتی فیها علم الكلّ

22 و یقال انّ عیسی روح الله و کلمته قال انه کلین فقیل له فما هو فقال کلام الله انقسم النّاس فی بین الشرع و بین الحکمة و ذلک انه قال من لم یکن له سیف فلیشتر سیفاً و لم یزد علی ذلک و قد

mentioned this when describing the inscription on the tablet in Hermes' hand, saying with absolute certainty that the higher comes from the lower and the lower from the higher, performing wonders from the One, just as all things came from One - its father is the Sun and its mother is the Moon. He also said that the subtle is more noble than the gross, the Light of Lights through the Power of Powers ascends from earth to heaven, then descends becoming master over earth and heaven, the higher and the lower. Know that God, blessed and exalted, took a line and split it lengthwise, then turned one around the other, thus creating the world. The line is formed from the point when moved - understand what we say.

- 23 Then know that when God created all things from the four elements - fire, air, earth and water - the four primary natures emerged: heat, cold, moisture and dryness. When combined, fire became two parts heat and dryness; water two parts cold and moisture; earth two parts cold and dryness; and air two parts heat and moisture. Then God Almighty created from this the higher and lower worlds. What had balanced natures remained over time, while what was unbalanced returned to corruption. As we said regarding the composition of the two luminaries, when the Almighty created the Sun He balanced its natures except for fire which He increased, thus it came with the color of fire. And He created the Moon with balanced parts but water dominated the parts, thus it came with the color of water. So the two active ones came, not the passive ones, for the active ones are fire and water while the passive ones are earth and air. Know this, O Abbas, then understand. As for what has balanced natures, fire cannot burn it nor can pools drown it - this is pure gold which nature has cooked. Know this, for by God I have revealed to you the two great gates of practice and knowledge, and mentioned all that you need and seek.

- 24 Know then, O seeker, that this hidden work has been called "animal" for two reasons: first because just as animals have spirit, soul and body, so too does the Philosophers' Stone contain these; and second because the origin of this work is from purified oil which is related to animals, thus it was given this name. And it was called "air" because the three things and three elements in the atmosphere of the realm of possibility constitute this greatest pillar, and after its pillars appear in

أتى بذلك بليناس الحكيم حيث ذكر نقش اللوح الذي في يد هرمس وهو قال حقاً يقيناً لا شك فيه أن الأعلى من الأسفل والأسفل من الأعلى عمل العجايب من واحد كما كانت الأشياء كلها من واحد أبوه الشمس وأمه القمر وقال أيضاً اللطيف الأكرم من الغليظ نور الأنوار بقوة القوى يصعد الأرض إلى السماء ثم ينزل فيكون مسلطاً على الأرض والسماء والأعلى والأسفل فاعلم بأن الله تبارك وتعالى أخذ خطاً فشقه بالطول ثم أدار أحدهما على الآخر فعمل منهما العالم والخط إنما يتكون من النقطة إذا حركتها فافهم ما نقول

23 ثم أعلم بأن الله لما خلق الأشياء كلها من العناصر الأربع التي هي النار والهواء والأرض والماء خرجت الاسطقسات الأربعة العوالم إلى القديمة التي هي الحرارة والبرودة والرطوبة واليبوسة فلما تراوحت صارت من ذلك النار جزءان حرارة ويبوسة ومن الماء جزءان برودة ورطوبة ومن الأرض جزءان برودة ويبوسة ومن الهواء جزءان حرارة ورطوبة ثم خلق الله عز وجل من ذلك العالم العلوي والسفلي فما اعتدلت طبيعته بقي على الزمان وما لا اعتدلت طبيعته رجع إلى الفساد إلى ما قلنا في تركيب النيران أنه لما خلق عز وجل الشمس عدل طبيعتها الآخر إلا النار فإنه زاد فيه فجاءت بلون النار وخلق القمر معتدل الأجزاء وغلب الماء على الأجزاء فجاء بلون الماء فجاء [الفاعلان] لا المنفعلان لأن الفاعلين النار والماء والمنفعلين الأرض والهواء فاعلم يا عباس ثم اعرف فافهم ما اعتدلت طبيعته لا تحرقه النيران ولا تغرقه [الماء] الغدران وهو الذهب الخالص الذي طبخته الطبيعة فاعرف فوالله القيت عليك البابين العظيمين عملاً وعلماً وذكرت كل ما تكون محتاجاً إليه وسائلاً منه

24 پس بدان ای سالک که این عمل مکتوم را حیوانی نامیده‌اند بدو وجه اول آنکه چون در حیوان روح و نفس و جسد موجود است و در حجر حکما هم بمثل آن موجود است لهذا حیوانی نامیده‌اند و وجه دیگر آنکه چون اصل این عمل از دهن مطهر است و دهن منسوب بحیوان است لهذا باین اسم موسوم شد و اما جوانی نامیده‌اند

the outer world of existence it becomes external. The application of the name "stone" to this thing is because the stone attracts iron through the spiritual power inherent therein, and likewise this mighty pillar attracts and transforms all bodies through spiritual power and divine force.

25 No symbol, riddle, metaphor or mystery remains in this matter except that We have unveiled and made it clear. Although I have never had and do not have any desire to write, nevertheless I have mentioned this blessing in such detail and precision so that you may witness within your inmost heart the sign of God's power and ascendancy in the realm of bodies, and become prepared for the encounter with the Most Great Elixir, the honored Essence and the glorious, mighty Spirit - He Whom God shall make manifest - for He is the transformer of spirits, the renewer of elements, and the resurrector of hearts and minds.

26 Having reached this blessed name, purely for His sake I mention another explanation of this science, so that the honor and favor of that Remembrance may endure among the servants until the appearance of that Sun of Truth, that hidden Purpose and praiseworthy Point. Then take from the white resin which is the purified, whitened sulfuric earth - meaning in a state of true whiteness with no darkness remaining - and afterward mix it with red resin which is the moist soul, meaning the purified oil that has been cultivated with lime and has reached the state of non-burning oil and is truly red. Let it dissolve until nothing of the earth remains except that it has been dissolved. At this point the work is complete, and this reaches its end in small measure.

27 When the dawn of inner meaning and exposition breaks forth from the horizon of certitude, hold fast to it that you may hold fast to the sure handle and the most exalted luminous thread and the most complete firm cord, that you may be among those who have drunk from the gems of inner meanings from the springs of the All-Glorious and be among those who are firmly grounded therein.

28 Know then that this science, for all its nobility and loftiness, pertains to the natural world. How can one who does not comprehend the natural realms comprehend the science of what

زیرا که اشیاء ثلاثه و عنصر ثلاثه در جو عالم امکان این رکن اعظم است و بعد از ظهور ارکان او در عالم وجود برآنی میشود و اما اطلاق اسم حجر بر این شیء بعلة آن است که چون حجر بقوه روحانی که در او موجود است حدید را اخذ مینماید و هم چنین این رکن قویم جمیع اجساد را بقدرت روحانی و قوه ربانی اخذ مینماید و تقلیب میکند

25 دیگر نماد رمزی و لغزی و کلیه و سری در این امر مگر آنکه مکشوف و واضح نمودیم با اینکه هرگز میل تحریر نداشته‌ام و ندارم باوجود این ذکر این نعمت را باین دقت و تفصیل بنامه ذکر نمودم تا بکینویت فؤاد خود آیه قدرت و غلبه الهی را در مقام اجسام مشاهده نمائی و مستعد لقای اکسیر اعظم و جوهر مکرم و روح منجم معظم من یظهره الله شوی که او است منقلب کننده ارواح و مجدد کننده عناصر و مبعوث کننده افنده و عقول

26 چون باین اسم مبارک رسیدم خالصاً لوجه بیان دیگر در این علم ذکر مینمایم تا شرف و عنایت آن ذکر بماند در میان عباد تا ظهور آن شمس حقیقت وجود و غیب مقصود و نقطه محمود پس یگیر از صمغه بیضا که ارض کبریت مطهر مبیض است یعنی در حالتیکه صادق البیاض باشد که هیچوجه تیرگی در او نماند و بعد بصمغه حمرا که نفس رطبه باشد یعنی دهن مطهر که با کلس تربیت شده و بمقام دهن لا یحترق رسیده باشد و صادق الحمره باشد مزاج ده یعنی حل بگذار تا حل شود که دیگر شیئی از ارض باقی نمانده باشد مگر آنکه محلول شده باشد در اینوقت عمل تمام است و این در مقام قلیل بابتها رسد

27 اذا ظهر فجر المعنی و البیان من افق الایقان فتمسک به لتکون متمسکاً بالعروة الوثقی و الخیط الدریّ الاعلی و الحبل المحکم الاوفی لتکون من الذینهم شربوا من جواهر المعانی من عیون الصمدانی و تکون فیه من الراسخین و

28 بعد بدانکه این علم با همه شرافت و علو آن متعلق بعالم طبیعت است اگر کسی عوالم طبیعت را ادراک ننماید چگونه علم ماوراء طبیعت را

lies beyond nature? Yet despite all these degrees they consider themselves learned. Glory be to God above what they say about that which they do not understand!

- 29 After all these stages of utterance, explanation, elaboration and exposition, I counsel you that attaining the Most Great Elixir will make you independent of all that exists in the visible kingdom and that which you need of food, drink, clothing and necessities. However, you will still remain needy and constrained, even more intensely than before, for unity indicates separation and wealth is the path to poverty. Therefore seek that which will make you independent of the elixir and all who are in the heavens and earth - for that is the furthestmost Tree, the supreme subtlety, the most glorious pavilion and the Lote-Tree beyond which there is no passing, and the stations of nearness in the dwelling place of eternity. This is the counsel of this servant. Although occupation with these matters does not bar this door - say: Enter therein, O people, in security. And praise be to God, the Lord of the worlds.

REVS.171x, BLO_alchemy, HURQ.BH05

ادراك مينمايد و با اينهمه مراتب خود را عالم ميدانند فسبحان الله عما يقولون فيما لا يشعرون

29 و بعد از مراتب قول و تبیان و تفصیل و بیان وصیت مینمایم تو را که تحصیل اکسیر اعظم تو را غنی مینماید از آنچه در ملک مشهود است و بآن محتاجی از اکل و شرب و لباس و ما محتاج الیه ولیکن باز محتاج و مضطر خواهی بود بلکه اشد از قبل زیرا که جمعیت دلیل تفریق است و غنا سبیل فقر پس امری را طلب نما که از اکسیر و کل من فی السموات و الأرض غنی شوی که آن است شجره قصوی و لطیفه کبری و رفرف ابری و سدره منتهی و مقامات القرب فی مکن البقاء این است وصیت این عبد اگرچه اشتغال باین امور سد این باب نمینماید قل فادخلوها یا ایها الملائمین و الحمد لله رب العالمین

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To: *Aqa Haydar*

- 1 This is a Book from this servant to those who have believed in God and His signs, and were among those who are guided by God's signs - for verily in the movement of leaves, the gushing forth of rivers, the holy manifestations in the mirrors of the righteous, the shining of the sun from the horizon of lights, and the rising of the clouds of grace are signs for those who walk upon the sacred shore and whose hearts are sanctified from worldly allusions and deceptive indications, and who soar on two wings of detachment in the holy and luminous atmosphere. There has come before Us a tablet from someone complaining about this servant in veiled words, after We had sheltered him on the shore of nearness and made him among those who are certain of their Lord's signs. Say: Have you not heard "He shall not be asked of His doings"? It is as though you were in the sleep of heedlessness and were among the slumbering ones. Have you not heard "He doeth whatsoever He willeth"? This

1 هذا کتاب من العبد الى الذين آمنوا بالله و آياته و كانوا من الذين بآيات الله لمهتدين بأن فی تحرک الأوراق و تفجر الأنهار و ظهورات القدسية فی مظاهر الأبرار و تشعشع الشمس عن افق الأنوار و ترفع غمام الفضل لآيات للذين كانوا فی شاطئ القدس لسیرین و كانت قلوبهم مقدس عن اشارات العرضية و دلالات الافكية و هم يطرون بجناحين الانقطاع فی هواء قدس منیر و قد حضر بین یدینا لوح من احد و اشتكى فيه عن هذا العبد فی سر الکلمات بعد الذي اویناه فی شاطئ القرب و جعلناه من الذين بآيات ربهم لموقنين قل اما سمعت لا یسئل عما یفعل کأنک کنت فی رقد الغفلة و کنت من

is from the command of God, the Mighty, the Ancient. If you do not understand these allusions, then I shall cast upon you other proofs that you may be at peace within yourself and be among those who know. Know at the outset that these words are from Us, but We did not direct them to all of you. We intended only those who claim to love God and then cast at Him a clear flame, who attribute themselves to God and the Manifestations of His Cause, yet afterward walk in the valley of heedlessness.

- 2 Therefore be fair, O servant, after what has befallen the Manifestations of God's Cause which you have heard and seen, until matters reached such a pass that they expelled this needy servant from the land, as you yourselves witness and behind you the near angels bear witness. Until We entered this land and servants gathered around Us, and We loved them with utmost love and sheltered them in this land, desiring them to become standards of victory among all creatures, such that from their faces would shine the lights of divine unity and from their deeds and actions would appear signs of sanctity and detachment - and God bears witness to this if you be of those who know. We associated with them every day and every hour that perchance there might be kindled in their hearts the fire of love and they might be set ablaze with love for God, the Protector, the Mighty, the Powerful. We were at all times saddened by their sadness and among those who rejoiced at their joy. We did not exalt ourselves above them but were a companion to them, with them and among them, and you all acknowledge this if you be of the fair-minded.

- 3 Therefore consider, after all this, what these deniers have done - claiming to love God while turning away through their deeds, reaching through their actions a point that has bewildered the minds of the knowing ones. We were aware of their deeds but since they were secret We concealed them and did not reveal what they had done. Yet they were not content with this until they made the matter public and thereby raised the standards of the corrupt ones. They turned to gross and impure directions and turned away from the direction of God, the Mighty, the All-Knowing. They followed their own desires at all times and hastened to do whatever their souls commanded them. Then after this they attributed themselves to God, the Lord of the worlds.

النَّائِينَ واما سمعت يفعل ما يشاء وهذا من امر الله العزيز القديم وان لن تعرف هذه الاشارات اذاً التي عليك من دلائل اخرى لتطمئن في نفسك وتكون من العارفين في اول القول فاعلم بأن هذه الكلمة منا ولكن ما اطلقناها عليكم اجمعين و ما اردنا الا الذينهم يدعون حب الله ثم يرمونه بشهاب مبین و ينسبون انفسهم الى الله و مظاهر امره ثم بعد ذلك في وادى الغفلة لسالكين

2 اذاً فأنصف يا أيها العبد بعد الذي ورد على مظاهر امر الله ما انت سمعت و رأيت و وصل الأمر الى مقام الذي اخرجوا هذا العبد المفتقر عن البلاد كما انتم تشهدون بذلك و من ورائكم تشهد ملائكة المقربين حتى دخلنا في تلك الأرض و جمع في حولنا عباد و احببناهم في غاية الحب و آويناهم في هذه الأرض و اردنا لهم بأن يكون من اعلام النور بين الخلائق اجمعين بحيث يستضيئ من وجوههم انوار الأودية و عن افعالهم و اعمالهم يظهر آثار التقديس و علامات التجريد و كان الله يشهد بذلك ان انتم من العالمين و عاشرنا معهم في كل أيام و في كل ساعة لعل تحدث في قلوبهم نار المحبة و يشتعلن في محبة الله المهيمن العزيز القدير و كما في كل حين محزوناً بحزنهم و بسرورهم لمن المستبشرين و ما قدما انفسنا عليهم و كما مرافقاً لهم و بهم و معهم و انتم كلهم تقررون بذلك ان تكون من المنصفين

3 اذاً فأنصف مع كل ذلك ما فعلوا هؤلاء المكذبين بحيث ادعوا محبة الله و اعرضوا بأفعالهم و بلغوا بأعمالهم الى مقام الذي تحيرت عنها عقول العارفين و انا كما مطلعاً بأعمالهم ولكن لما كانوا بالسر سترنا عنهم و ما استكشفنا فيما عملوا اذاً ما استكشفوا بذلك حتى جهروا في الأمر و ارتفعت بذلك اعلام المفسدين و اقبلوا الى وجوهات الكثيفة التجسة و اعرضوا عن وجهة الله العزيز العليم و اتبعوا اهوائهم في كل حين و سعوا فيما يأمرهم انفسهم ثم بعد ذلك ينسبون انفسهم الى الله رب العالمين

4 Is it seemly for anyone to claim within his soul love for God and for the Manifestations of His Cause, and yet to commit such deeds as cause the tears of the sanctified to flow, after We had willed for them to be a sign of holiness in the lands, to be Our supporters, and to aid God with their very selves, their spirits, their actions and their deeds, and to be among those who in the kingdom are of the helpers – such that, were We to command them to aught, they would not hesitate therein, but would hasten to accomplish that which they were bidden? This is what We hope from them, if thou art of them that comprehend. And We have counseled them in all the Tablets that those who claim belief in God, the Mighty, the Beautiful, should be such that if they were to pass by the kingdom of beauty and the temples of majesty they would pay no heed thereto. This is what hath been inscribed by the finger of power upon luminous and holy tablets. Likewise, should they pass by cities of gold, they would pay no attention nor turn towards them, that they might thereby become signs of sanctification in the dominion of the heavens and earths. Yet they have turned away from all this as though they had not heard a single letter from the Book. Then they followed whatsoever their souls commanded them, and God is aware and witness to all this. And whatsoever they do, people attribute it to Us, as thou hast heard in numerous instances if thou hast not forgotten, and its harm returneth to the root of the Tree, if ye be of those who are certain.

5 Say: O people of the Bayan! Do ye not witness how all the dogs of the earth have gathered against Me, and at every moment cast at Me the darts of hatred and animosity, such that were they to drink My blood, by God, the thirst of their hatred would not be quenched, nor would the fire of their opposition be extinguished? At all times they wait to attribute to Us deeds from which all people turn away in aversion. Despite all this, doth it beseem those who claim to love Us to assist them in their purposes, such that through their actions they cut off Mine arm and become supporters of the hypocrites? Say: O people! If ye will not help God and His loved ones, at least stand not against Him, and be not among the transgressors. By God! Were ye to discover the sorrow of My heart and the lamentation of Mine inmost being, ye would weep as those who have lost their loved ones weep, and would never laugh, nor would ye find joy within yourselves, if ye be among the lovers. For the lover is not content with that which displeaseth the One Whose love he claimeth, and walketh not save in the paths of the sincere ones. Therefore ponder within thyself, then bring thyself into the presence of God, the Mighty, the Powerful, the Omnipotent, the All-Knowing, the All-Wise.

4 هل يليق لأحد يدعى في نفسه محبة الله و مظاهر امره ثم يرتكب ما يجرى به الذموم عن عيون المقدسين بعد الذي اردنا لهم بأن يكون آية التقديس في البلاد و يكون أعضاء لنا و ينصرون الله بأنفسهم و ارواحهم و افعالهم و اعمالهم و يكون في الملك لمن المستنصرين بحيث لو نأمرهم بأمر لا يتوقعون فيه و يسرعون بما امروا و هذا ما نرجو منهم ان انت من العالمين و انصحناهم في كل الألواح بأن الذين يدعون الايمان من الله العزيز الجميل ينبغي لهم بأن لو يمرّون على ملكوت الجمال و هياكل الاجلال لن يعتنوا به و هذا ما رقم من اصبع القدرة على الروح القدس منير و كذلك لو يمرّون على مدائن الذهب لن يعتنوا بها و لن يلتفتوا اليها ليكون بذلك آية التقديس في جبروت السموات و الأرضين و هم اعرضوا عن كل ذلك كأنهم ما سمعوا حرفاً من الكتاب ثم اتبعوا كلما امرهم انفسهم و كان الله على كل ذلك عليم و شهيد و كلما يفعلون ينسبوه الناس الينا كما انت سمعت ذلك في مواقع عديدة ان لن تنساه و يرجع ضررها الى اصل الشجرة ان تكون من الموقنين

5 قل يا ملاء البيان اما تشهدون كيف اجتمعوا على كلاب الأرض و يرموني في كل حين بسهام الغل و البغضاء بحيث لو يشربون دمي فوالله لن يسكن عطش بغضهم و لن يخبث نار اعراضهم و كانوا في كل حين لمن المنتظرين بأن يرجعوا الينا من اعمال الذي كل الناس عنها المعرضين و مع كل ذلك هل يليق للذين يدعون الحب بأن يعينوهم فيما ارادوا بحيث يقطعون عضدي بأعمالهم و يكون أعضاء للنافقين قل يا قوم ان لن تنصروا الله و احبائه لن تقوموا عليه و لا تكون من المسرفين فوالله لو تطلع على حزن قلبي و ضجيج سرى لتنوح كبكاء الفاقدين و لا تضحك ابداً و لا تسر في نفسك ان كنت من المحبين لأن الحب لن يرض بما لا يرضى الذي يدعى حبه و لا يسلك إلا سبل المخلصين اذا فكر في نفسك ثم اجعل محضرك بين يدي الله العزيز القادر المقتدر العليم الحكيم

- 6 In whatsoever God hath commanded His servants in His ordinances, or forbidden them in His prohibitions, doth He seek His own good or your good? Nay, by Him Who holdeth My soul in His hand! He desireth naught save your preservation among the worlds. Do ye not witness how He cast Himself before His enemies, and how He sacrificed His spirit, His soul, and His body among all created things? By God! In this He desired naught save that His loved ones might find peace in the Cause and not be among the hesitant ones, and that ye might be assured within yourselves that this is truth from One mighty and powerful, and that those endowed with spiritual insight might testify that this was not in vain, and might be among the perceiving ones.
- كَلَّمَا أَمَرَ اللَّهُ عِبَادَهُ فِي أَوَامِرِهِ أَوْ أَنْهَاهُمْ عَنْ مَنَاهِيهِ أَرَادَ بِذَلِكَ خَيْرَ نَفْسِهِ أَوْ خَيْرَ أَنْفُسِكُمْ لَا فَوَالَّذِي نَفْسِي بِيَدِهِ مَا أَرَادَ إِلَّا أَبْقَاءَ أَنْفُسِكُمْ فِي مَلَأِ الْعَالِينَ أَمَّا تَشْهَدُ كَيْفَ الْقَى نَفْسَهُ فِي مُقَابَلَةِ الْأَعْدَاءِ وَ كَيْفَ أَنْفَقَ رُوحَهُ وَ نَفْسَهُ وَ جِسَدَهُ بَيْنَ الْخُلَايِقِ أَجْمَعِينَ فَوَاللَّهِ مَا أَرَادَ بِذَلِكَ إِلَّا أَحْبَائِهِ لِيُطْمَئِنُّوا فِي الْأَمْرِ وَ لَا يَكُونَنَّ مِنَ الْمُتَوَقِّفِينَ وَ لَتَوْقِنَنَّ أَنْفُسُكُمْ بِأَنَّهُ لَحَقَّ مِنْ لَدُنِّ عَزِيزٍ قَدِيرٍ وَ لِيُشْهَدَنَّ بِذَلِكَ الَّذِينَ أَوْتُوا بَصَائِرَ الرُّوحِ بِأَنَّ ذَلِكَ لَمْ يَكُنْ عَيْثًا وَ يَكُونَنَّ مِنَ الْمُتَنْبِّهِينَ
- 7 Despite all this, how can We be content to abandon all that We have been commanded in the Book from Him, and commit that which We have been forbidden? Alas for Us, O concourse of lovers! By God! Then doth the lamp weep at My state and My poverty, and the Pen lamenteth My lack of helpers, and the Tablet crieth out at My loneliness. And I say: "Sufficient unto Me is God. There is no power nor strength save in God, the Great, the Generous." We seek refuge in none save Him, and We seek help from none save Him. He is the best Helper and the most excellent Supporter.
- مَعَ كُلِّ ذَلِكَ كَيْفَ نَرْضَى بِأَنْ نَتْرَكَ كُلَّ أَمْرِنَا بِهِ فِي الْكِتَابِ مِنْ عِنْدِهِ وَ نَتَرَكِبَ مَا نَهَيْنَا عَنْهُ فَوَا حَسْرَةُ عَلَيْنَا يَا مَلَأَ الْحُبِّينَ فَوَاللَّهِ أَذًا يَبْكِي السَّرَاجُ عَلَى حَالِي وَ انْفِتْقَارِي وَ يَنْوِجُ الْقَلَمُ عَلَى قَلَّةِ نَاصِرِي وَ يَصْرِخُ اللَّوْحُ عَلَى وَحْدَتِي وَ أَقُولُ حَسْبِيَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ الْكَرِيمِ وَ مَا اعْتَصَمْنَا إِلَّا بِهِ وَ مَا اسْتَنْصَرْنَا إِلَّا مِنْهُ وَ أَنَّهُ خَيْرُ نَاصِرٍ وَ أَحْسَنُ مُعِينٍ
- 8 If thou findest in thy heart the love of God, arise from thy place, then remind the people of their excesses against themselves and their transgression against God, if thou be among those who seek victory. Otherwise, remain tranquil in thy house and dwelling place. He will assuredly assist His Cause as He pleaseth, more swiftly than the twinkling of an eye. And in all this I say: "Praise be to God, the Lord of the worlds, and the end belongeth to the patient ones."
- وَ أَنْتَ إِنْ تَجَدَّ فِي قَلْبِكَ مَحَبَّةَ اللَّهِ قَمَّ عَنْ مَقَامِكَ ثُمَّ ذَكَرَ النَّاسَ عَمَّا اسْرَفُوا عَلَى أَنْفُسِهِمْ ثُمَّ بَغَا عَلَى اللَّهِ إِنْ أَنْتَ مِنَ الْمُسْتَنْصَرِينَ وَاللَّهِ فَاطِمَةٌ فِي بَيْتِكَ وَ مَحَلِّكَ أَنَّهُ يَنْصُرُ أَمْرَهُ كَيْفَ يَشَاءُ أَقْرَبَ مِنْ أَنْ يَرْتَدَّ إِلَيْكُمْ بَصَرُ النَّاظِرِينَ وَ أَقُولُ فِي جَمِيعِ ذَلِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلصَّابِرِينَ
- 9 Then it behooveth them to return unto God and seek His forgiveness seventy times, that perchance He may forgive them through His grace and remit their evil deeds, and make them to be of those who have repented and returned with their souls, spirits and bodies unto God, the Mighty, the Praised. Let them take none as helper save Him, nor any companion except Him, nor any joy save from Him, nor any gladness except through Him. Thereafter, let them walk upon the earth with tranquility from God and dignity from His presence, in such wise that the angels of the worlds rejoice thereat, and let them ascend in their ascent unto God to such a station as is hoped for by the denizens of the pavilions of eternity and, beyond them, the concourse of the near ones.
- إِذَا يَنْبَغِي لَهُمْ بِأَنْ يَرْجِعُوا إِلَى اللَّهِ وَ يَسْتَغْفِرُوهُ سَبْعِينَ مَرَّةً لَعَلَّ يَغْفِرَهُمْ بِفَضْلِهِ وَ يَكْتَفِرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ يُجْعِلَهُمْ مِنَ الَّذِينَ تَابُوا وَ رَجَعُوا بِأَنْفُسِهِمْ وَ أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ وَ لَا يَتَّخِذُوا لِأَنْفُسِهِمْ مَعِينًا إِلَّا هُوَ وَ لَا مُؤَنِّسًا إِلَّا هُوَ وَ لَا مُبْهِّجَةً إِلَّا مِنْهُ وَ لَا سُرُورًا إِلَّا بِهِ ثُمَّ بَعْدَ ذَلِكَ يَمْشُونَ عَلَى الْأَرْضِ بِسُكُونٍ مِنَ اللَّهِ وَ وَقَارٍ مِنْ لَدُنْهِ عَلَى شَأْنِ الَّذِي يَسْتَبْشِرُ مِنْهُ مَلَائِكَةُ الْعَالِينَ وَ يَرْتَقُونَ فِي صُعُودِهِمْ إِلَى اللَّهِ

على مقام الذى يرجوه اهل سرادق الخلد و من
ورائهم ملا المقربين

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To: Habib

- 1 In the Name of our Lord, the Most Exalted, the Most High! 1 باسم ربنا العلى الأعلى
- 2 A luminous remembrance from this servant to him who hath believed in God and been guided by the Sun that hath shone from the horizon of the Spirit, and who hath ascended unto God until he reached the station of nearness in the pavilion raised above the horizon of holiness, and who hath heard the melodies of the Dove upon branches planted by the hand of God in the paradise of the Divine Essence. Thus doth God exalt whomsoever He willeth through His command and abaseth those who have waxed proud before God and who this day are debarred from the beauty of God. 2 ذكر منير من العبد الى الذى آمن بالله ثم اهتدى
بشمس التى كانت عن افق الروح مشروقا ورفع
الى الله حتى وصل الى مقام القرب فى رفرف
كان عن افق القدس مرفوعا و سميع لحنات
الورقاء على اغصان كانت بيد الله فى رضوان
الهوية مغروسا كذلك يرفع الله من يشاء بأمره
ويضع الذينهم استكبروا على الله و كانوا اليوم
عن جمال الله محروما
- 3 O servant! Grieve not over anything, and fear no one. Place thy trust in God. There is no God but Him. His is the creation and the command, and unto Him returneth the decree, preserved in a Tablet from the hands of the oppressors. Say: O people of guidance! Should sorrow or tribulation touch you, rejoice within yourselves. And should the oppressors desire your body, surrender it unto them, that ye may don the crimson robe and mount the steed of the spirit, and soar in the atmosphere of destiny upon the winds of the divine command. 3 ان يا عبد لا تحزن عن شىء و لا تحف من
احد و توكل على الله انه ما من اله الا هو له
الخلق والأمر و اليه يرجع الحكم فى لوح كان عن
ايدى الظالمين محفوظا قل يا اصحاب الهدى ان
يمسكم من حزن او كدورة فاستبشروا فى انفسكم
وان ارادوا الظالمون جسداً منكم دعوه لهم لتلبس
قيص الحمراء و تركبن على براق الروح و تكونن
فى فضاء القضاء على هواء الأمر مركوزا
- 4 Then preserve thyself and the souls of them who have believed in God and His signs according to thy capacity. And should destiny unveil the countenance of tribulation, be patient and content, that ye may walk in God's good-pleasure and tread the path of submission. All this is God's command and His decree, preserved in the pavilion of destiny upon a tablet concealed from eyes. 4 ثم احفظ نفسك و انفس الذين هم آمنوا بالله و
آياته على قدر مقدورا و ان كشف القضاء عليكم
وجه البلاء فاصبروا ثم ارضوا لتكونن فى رضى
الله و فى سبيل التسليم مسلوكا كل ذلك امر
من الله و حكمه فى سرادق القضاء على لوح كان
عن الأبصار مستورا
- 5 Say: O people of the Bayan! Follow not your selfish desires, and dispute not about the Cause of God. When a verse descendeth unto you, bow down in humility before it and be not 5 قل يا اهل البيان لا تتبعوا أهواء انفسكم و لا
تختلفوا فى امر الله و ان تنزل عليكم من آية
فاخفضوا جناح الذل لها و لا تكونن فى انفسكم

among those who are puffed up with pride. This is what the servant counseleth you, advising you through a command sent down from the heaven of oneness through God's clouds.

- 6 Say: O people! Consider those who came before you, how they met their end in heedlessness. Walk not in their ways nor follow their guidance. Rather, follow Him Who was raised up in the depths of light through God's nature. Turn not to any of the world's ornaments, nor to those in whose hearts ye find rancor against God and His loved ones. Hasten instead to a law sent down from the clouds of glory.

- 7 Thus do We turn you toward the traces of God's mercy and cast upon you from the wisdom that was, in the eternity of eternities, veiled behind the veils of light. Say: O people! Deprive not yourselves, and distance not yourselves from a paradise wherein blow the breezes of the celestial realm. Say: Those who would bar you from the path of immortality have no love within them and are recorded among the heedless on holy tablets by the Pen of the Spirit.

- 8 Those in whose hearts is kindled the fire of love are deterred by nothing and held back by no command. They hasten with their very beings toward a station forbidden to the worlds. O essence of love! Should anyone ask thee what thou hast gained from thy journey, turn thy face from him and say: God hath sanctified our souls from all that ye have known, and we have attained unto a station recorded in the Mother Book in hidden script. We have soared in the atmosphere of reunion until we reached a city whose gates God hath shut against the likes of thee. Then seek God's help, and He will inspire thee in thy response with melodies of the immortal Dove, that thou mayest be enchanted by the holy strains.

- 9 And thus do We impart unto thee mysteries of knowledge and wisdom, that thou mayest advance swiftly along the paths of divine recognition. Thus have We given thee glad tidings through the Spirit and cast upon thee meanings that were inscribed in the Tablets of the divine decree in the invisible realm. Therefore ponder what God hath shown thee in thy vision, then preserve it in the treasures of thy heart and relate it not to those who have turned away and waxed proud, whose sole concern in this world is but to amass counted coins. When We impart unto them any mention, they turn away their faces - such is the measure of their understanding. Would the dung beetle desire to enter a garden wherein spiritual fragrances are

على الكبر مغرورا و انّ هذا ما يبشركم به العبد و ينصحكم بأمر كان من سماء الأحديّة عن غمام الله منزولا

6 قل يا قوم فكروا في الذين كانوا قبلكم كيف قضى نحبهم على الغفلة و انتم لا تمشوا سبلهم و لا تتبعوا هديهم فاتبعوا الذي كان في لجج الأنوار من فطرة الله مبعوثا و لا تلتفتوا الى شيء من زخارف الدنيا و لا الى الذين يجردون في قلوبهم غلاّ من الله و اوليائه ثم اركضوا الى شريعة كانت من سحاب العزّ مرسولا

7 كذلك نقبلكم الى آثار رحمة الله و نلقى عليكم من حكمة كان في ازل الازال خلف حجابات النور مقنوعا قل يا قوم لا تحرموا انفسكم و لا تبعدوا عن رضوان كان فيه نسمات الفردوس مهبوبا قل انّ الذين يمنعونكم عن شريعة البقاء اولئك ليس لهم من حبّ و كانوا من الغافلين على الواح القدس من قلم الروح مكتوبا

8 انّ الذين تحدث في قلوبهم حرارة الحبّ لا يسدّهم من شيء و لا يمسكهم من امر و يسرعون بعيناهم الى مقام كان عن العالمين ممنوعا ان يا جوهر الحبّ ان يسلك احد ما اكتسبت في سفرك و لي وجهك عنه و قل قدس الله انفسنا عن كل ما عرفتم و فزنا بمقام كان في امّ الألواح على خطّ اخفى مسطورا و طيرنا في هواء الوصل حتى وصلنا الى مدينة جعل الله ابوابها عن وجهه مثلك مسدودا ثم استعن بالله و انه يلهمك في جوابه من الحان حمامة البقاء لتكون من نعمات القدس مغرودا

9 و كذلك نلقى عليك من اسرار العلم و الحكمة لتكون في سبل العرفان مسروعا كذلك بشّرناك بالروح و القيناك معاني التي كانت من بيان الله في صحف الغيب مرقوما اذا فالتفت رؤياك فيما اراك الله ثم احفظه في خزائن قلبك و لا تقصصه على الذينهم اعرضوا و استكبروا و لم يكن همّهم في الملك الا دراهم معدودا و ان نلقى عليهم من ذكر يولّون وجوههم و هذا مبلغهم و هل يحبّ الجعل ان يدخل في رضوان كانت فيه رياحين الروح منبوتا او نسمات الطيب مرشوحا

wafting and sweet scents are diffused? Nay, by Him Who hath made me His servant, they will never incline unto it, but rather flee unto their own base selves which are consumed in a fire kindled by the faggots of idolatry. These are they who have cast the Word of God behind their backs, and Satan hath made their deeds seem fair unto them. Therefore hath God seized them for their sins and caused them to be burned in the fire of unbelief.

- 10 O beloved! Hearken unto My call and take what We have inspired thee with by the hand of power, and be as a flame of fire that thou mayest ignite the fire in the hearts of those who have detached themselves unto God and whose breasts are consumed by the flames of longing. Then accept what We have enjoined upon thee in the Concourse on high and be not of those whose fire of divine love is extinguished in the valley of devotion. Say: Those who hasten unto good deeds in this fire are they whose hearts God hath tested for certitude and whom He hath distinguished with the robe of divine recognition from among the garments of understanding. The angels of the Cause receive them and teach them the ways of piety and give them glad tidings of mysteries that were mentioned in the Mother Book.

- 11 Say: O people! This is but a servant of God, like unto any one of you, who calleth you unto a Paradise wherefrom the Spirit hath been bestowed upon the frame of all created things. He commandeth you naught save the pure truth, that He may bring you unto a knowledge that was raised aloft upon the Mount of Light. Say: Now hath the Face appeared from behind the veil, and the angels of the Spirit have descended, and God hath come upon clouds that were mounted in the heaven of holiness. Say: O people! Hasten unto God and fear no one, and despair not of the Spirit of God. This is what We have mentioned unto thee in this Book and made thee a bearer of glad tidings from Us unto all the worlds, that thou mayest waft the holy breaths upon hearts and remind them of days wherein verses descended from the clouds of grace in wondrous wise.

- 12 And should the Name of God meet thee, spread these words before him that he may rejoice within himself and not be veiled from the gems of the Cause. And say unto him: Dost thou love thy head more than God? Say: Glory be to God! I love it only that it may be raised upon the spear in Thy love, if this be acceptable unto Thee. Or is thy breast dearer unto thee than God? Say: Glory be to God! I have preserved it only for the arrows of the enemies in Thy path, and this lieth manifest before Thee.

لا فوالذي جعلني خادماً لنفسه لن يميلوا اليه بل يفرّون الى انفسهم المجلّنة في نار كانت عن حطب الشّرك موقودا اولئك هم الذين نبذوا كلام الله وراء ظهورهم و زين لهم الشيطان اعمالهم وبذلك اخذهم الله بذنبيهم وجعلهم من نار الكفر محروقا

10 ان يا حبيب اسمع ندائي و خذ ما الهناك بيد القوّة و كن كقطعة النّار لتشتعل النّار في قلوب الدّين هم انقطعوا الى الله و كانت صدورهم من لهيب الشّوق مشغوفات ثمّ اقبل ما وصيناك في ملأ الرّوح ولا تكن من نار الله في وادي العشق مخمّودا قل انّ الدّينهم سرعوا الى الخيرات في هذه النّار اولئك الذين امتحن الله قلوبهم للايقان و جعلهم بخلع الأمر من قصص العرفان مخصوصا و تتلقّهم ملائكة الأمر و تعلّمهم سبل التّقوى و تبشّرهم الى اسرار كانت في أمّ الكتاب المذكورا

11 قل يا قوم هذا عبد الله و لم يكن الاّ كأحد منكم و يدعوكم الى فردوس كانت الرّوح من عنده على جسد العالمين مبذولا و لا يأمركم الاّ بالحقّ الخالص ليبلغكم الى علم كان على جبل النّور منصوبا قل اذاّ ظهر الوجه عن خلف الحجاب و نزلت ملائكة الرّوح و جاء الله على غمام كان في هواء القدس مركوبا قل يا قوم فاسرعوا الى الله و لا تخافوا من احد و لا تجعلوا انفسكم عن روح الله مأیوسا و هذا ما ذكرنا لك في هذا الكتاب و جعلناك بشيراً من لدناّ على العالمين جميعا لترسل على القلوب من نسيمات القدس و تذكّهم بأيّام الدّی تنزل فيه الآيات من سحاب الفضل بديعا

12 و ان لقاك اسم الله فانشر هذه الكلمات بين يديه ليستبشّر في نفسه و لا يكون عن جواهر الأمر محبوبا و قل له هل تحبّ رأسك ازيد عن الله قل سبحان الله ما احبه الاّ بأن يرفع على القنّاة في حيّك ان كان ذلك عندك مقبولا او يكون الصدر عندك احبّ عن الله قل سبحان الله ما حفظته الاّ لسهام الأعداء في سبيلك و كان ذلك بين يديك موجودا

13 Say: Fear no one and strip thyself of veils, for all good is in God's hands - He preserveth whom He willeth by His command, and His grace hath ever been witnessed by the worlds like unto this sun in the horizon above. Detach thyself from the world, then soar in the atmosphere of nearness and yearning, that thou mayest be even as the phoenix of longing, finding intimacy in the fire of God. These numbered days shall swiftly pass away, and all that they contain shall be folded up. Return to a pavilion that was spread out before God from all eternity and say: Verily, we have loved Thee and made mention of Thee in the Concourse on High, yet found not from Thee the fragrance of love.

14 Therefore have we made mention of Thee in the Tablet, that it might draw Thee unto a spot that was sanctified above the hearts of them that are nigh unto God. This is from the Dove of the Cause, warbling unto you with the melodies of Paradise, that it might render you entranced by the strains of God and bring you to the stream of life and shelter you beneath the shade of mercy that was stretched forth in the Garden of Eden. And we seal these words with the remembrance of the Beloved in the tabernacle of the heart, that the book of the Best-Beloved might be sealed with the seal of preservation. Then clothe with the robes of glorification, wrought of the silk of eternity, those in whose faces thou findest the light, and who abide forever in the garden of detachment.

13 قل لا تخف من احد و عرّ نفسك عن الحجاب
فإن الخير كله بيد الله يحفظ من يشاء بأمره و
أن الفضل كان من عنده على العالمين بمثل هذا
الشمس في افق العلى مشهودا فانقطع عن الدنيا ثم
طير في هواء القرب و الاشتياق لتكون من سمندر
الشوق بنار الله مأنوسا سيفنى هذه الأيام المحدودة
و يطوى كلها فيها فارجع الى رفرف كان في ابد
الأيام بين يدي الله مبسوطا و قل انا احببناك
و تكأ نذكرك في ملاء الأعلی و ما وجدنا منك
رايحة الحب

14 لذا اذكرناك في اللوح ليجذبك الى محلّ كان عن
افئدة المقرّبين منزوها وهذه من حمامة الأمر يغنّ
عليكم من نعمات الفردوس ليجعلكم من لحنات
الله مجذوبا و يبلغكم الى شريعة الحياة و يسكنكم في
ظلّ رحمة كان في جنة عدن ممدودا و نختم القول
على ذكر الحبيب في سرادق القلب ليكون كتاب
المحجوب بخاتم الحفظ محتوما ثم البس قصص التكبير
من حرر البقاء على الذين تجد النور في وجوههم
و كانوا في جنة الانقطاع مخلودا ١٥٢

INBA19:041, INBA32:039

BH00783

To: Harful-Qurb (Abul-Hasan), in Shiraz

1 In the Name of my Best Beloved, the Most High!

1 باسم محبوبی العلیّ الأعلی

2 This is a Book from this humble one who calls all who are in the heavens and earth unto his Lord, the Mighty, the Compelling. Say: Verily, in the boiling of the seas, the flowing of the rivers, the alternation of night and day, the manifestations of oneness in the garments of light, the blowing of winds, and the signs of creation in the fruits, are signs for those possessed of sight. Say: O concourse of earth! Behold ye the signs of God's power, how He created all who are in the heavens and earth by one word from His Pen, and breathed into them the spirit of life

2 هذا کتاب من هذا المفتقر الذی يدعو كلّ من
في السموات و الأرض الى ربّه العزيز الجبار قل
إنّ في تسجّر الأبحار و تجري الأنهار و تقلّب
الليل بالنهار و ظهورات الأحدية في قصص الأنوار
و هبوب الأرياح و آثار الصنع في الأثمار لآيات
لأولى الأبصار قل يا ملاء الأرض فانظروا الى
آثار قدرة الله كيف خلق كلّ من في السموات
و الأرض بحرف من قلبه و نفخ فيهم روح

by another word. Thus do We impart unto you what was concealed in the depths of the ocean of mysteries. He sent 'Ali before Muhammad and revealed with him clear signs which every possessor of knowledge and power is powerless to understand. Thereby was the earth of knowledge cleft asunder, the heavens of wisdom were split, the clouds of grace were raised up, and the rain descended upon you. All this is a reminder to you of the truth and a lesson to those possessed of understanding, guiding those who are detached unto the precincts of holiness, while it increaseth naught for the wrongdoers save loss.

3 Say: O people! This is what God promised you in the Tablets. He hath come to you upon clouds of fire, surrounded by angels of the spirit, giving you glad tidings of the good-pleasure of oneness in that seat wherefrom the lights shine forth. Those who were given the vision of justice by the decree of the Mighty, the Self-Subsisting, turned unto Him, while those in whose breasts was rancor against God turned away and were of those who disbelieved in God in every age and epoch. This is what hath been inscribed by the Most Exalted Pen upon tablets traced by the finger of God, the Protector, the Compelling.

4 Say: O people! Be fair unto yourselves for less than a moment and ponder thereon, O ye possessors of thought! If ye believe not in Him Who hath come with clear signs, then to what face will ye turn today, O possessors of justice? Have ye not heard aforetime of the Day when your Lord or some of the signs of your Lord would come? And this is He Who hath come in the shadows of light with signs that render powerless all who are in the heavens and earth, signs that stupefy the minds of the mystics and the hearts of the righteous.

5 Say: O people! Arise from the couches of heedlessness and turn unto God, the One, the Powerful, the All-Wise. Say: Verily in the creation of your souls, the utterance of your tongues, and the movement of your hands are signs for those possessed of vision. Say: O people! Let not the world and its ornaments prevent you, nor what hath been sent down upon you from every proud doubter hinder you, and fear not those whom God hath given power only over your bodies for numbered days, that He may test which of you in the kingdom is most patient and enduring. All this hath not been sent down upon you save by what was ordained in the Preserved Tablet by measure and destiny. Soon shall pass away all tribulations that have touched you in less time than it takes for vision to return unto you. Fear God and be afraid of Him Who hath power over you, over your

الحيوان بحرف اخرى كذلك نلقى عليكم ما ستر في طمطم يَم الأسرار و ارسل عليكم علياً قبل محمد و انزل معه آيات بينات يعجز عن عرفانها كل ذي علم و اقتدار و بذلك شقت ارض المعرفة و انفطرت سموات الحكمة و رفعت غمام الفضل و تنزل عليكم الأمطار كل ذلك تذكرة لكم بالحق و عبرة لأولى الأبواب و يهدي المنقطعين الى رفرف القدس و ما يزيد الظالمين إلا خسار

3 قل يا قوم هذا ما وعدكم الله في الألواح قد جائكم على غمام من النار و في حوله ملائكة الروح و يبشركم برضوان الأحديّة في مقعد الذي فيه تشرق الأنوار و اقبل اليه الذين اوتوا بصائر العدل من لدن عزيز مختار و اعرض الذين تجدد في صدورهم غلاً من الله و كانوا من الذين كفروا بالله في كل عهد و اعصار و هذا ما رقم من قلم الأعلى على الواح الذي سطر من اصبع الله المهيمن الجبار

4 قل يا قوم فانصفوا في انفسكم اقل من آن و تفكروا فيه يا اولو الأفكار ان لن تؤمنوا بالذي جائكم بآيات بينات فبأي وجه توجهون اليوم يا اولو الانصاف اما سمعتم من قبل يوم يأتي ربك او بعض آيات ربك و هذا هو الذي قد اتي في ظلل من الأنوار بآيات يعجز عنها كل من في السموات و الأرض و تذهل عنها عقول العارفين ثم افئدة اولي الأخيار

5 قل يا قوم قوموا عن مراقد الغفلة ثم اقبلوا الى الله الواحد المقتدر الفطار قل ان في خلق انفسكم و تكلم السنكم و تحرك ايداكم لآيات لأولو الأنظار قل يا قوم لا تمنعكم الدنيا و زخرفها و لا يسدكم ما نزل عليكم من كل متكبر مرتاب و لا تخافوا عن الذين ما سلطهم الله الا على ابدانكم في أيام معدودة ليبلوكم ايكم كان في الملك من مصطبر صبار و ما نزل كل ذلك عليكم الا بما قدر في لوح المحفوظ على قدر و مقدار و سيمضي كل ما مستكم من القضايا اقل من ان ترتد اليكم الأبصار اتقوا الله و خافوا عن الذي كان مقتدراً عليكم و

souls and bodies. None can prevent His command. He doeth what He willeth and is not asked of what He willeth. He is the Mighty, the Self-Subsisting.

على ارواحكم واجسادكم ولا يمنع احد في امره
يفعل ما يشاء ولا يستل عما شاء وهو العزيز
المختار

6 Say: Those who have been patient in the earth, God shall soon reward them with the most excellent of rewards. They shall ride upon the crimson Steed and shall pass at all times through every region and quarter.

6 قل ان الذين صبروا في الأرض فسوف يجزيهم
الله احسن الجزاء ويركبون على براق الحمراء و
يمرون في كل حين عن كل اقطار و اقطار

7 Say: O people! This is the She-Camel of God, grazing upon what God hath caused to grow for her in the land of Paradise, giving you to drink of the milk whereby souls and bodies are quickened. O people! Wrong her not through the evil of your own selves, and follow not your selfish desires, but follow Him Who calleth you unto God. Then remember Him in your hearts in the night seasons and at dawn.

7 قل يا قوم هذه ناقة الله ترعى ما ائبت الله لها
في ارض الفردوس وتسقيكم من لبن الذي تحي
به الأرواح و الأبدان و يا قوم لا تمسوها بسوء
انفسكم و لا تتبعوا هويكم فاتبعوا الذي يدعوك الى
الله ثم اذكروه في قلوبكم في الليالي و الأسحار

8 Say: Doth it not suffice you that He hath sent down unto you the Book wherein every matter is distinctly set forth, which is recited unto you at eventide and at daybreak, and which giveth you the glad tidings of the Day when the faces of the wrongdoers shall be covered with the dust of the fire, when the mountains of knowledge shall crumble, when the earth of unbelief shall be cleft asunder, and when rivers shall burst forth?

8 قل أ و لم يكفكم انه انزل عليكم الكتاب و فيه
فصل كل امر و يتلى عليكم في العشي و الأبرار و
يبشركم لقاء يوم ترهق فيه وجوه الظالمين غبرة النار
و تدرك فيه جبال العلم و تنشق ارض الكفر و
تنفجر فيه الأنهار

9 Say: This is the Day whereof ye were promised in the Tablets, when the heavens shall be folded up in the right hand of Power, when the earth shall be grasped by the hand of Will, and when the seas shall be set ablaze. This is what the Pen of Command hath inscribed from the hidden mysteries with manifest clarity.

9 قل هذا يوم الذي وعدتم به في الألواح اذا كانت
السموات مطويات في يمين القدرة و تقبض
الأرض بقبضة الارادة و تشتعل فيه البحار هذا
ما رقم قلم الأمر من خفيات الأسرار بالاجهار

10 Then shall those nigh unto God rejoice at the meeting with their Lord, while every proud deceiver shall be shaken. The angels of light shall lead those who have believed unto the Paradise of perpetual abode in the pole of heaven, while the angels of torment shall drive those who have disbelieved unto a most evil dwelling place. Thus do We cast upon thee from the mysteries of the Cause, and recount unto thee what they who disbelieved did aforetime, even as these transgressors now disbelieve, that thou mayest be apprised of what was decreed before and mayest be steadfast in God's Cause in such wise that no disbelieving denier may cause thee to slip.

10 اذا استبشروا المقربون بقاء ربهم و يضطرب كل
مستكبر مكار و يسوق الذين آمنوا ملائكة النور
الى جنة البقاء في قطب العماء و يسوق الذين
كفروا ملائكة العذاب الى بسس القرار كذلك
نلقى عليك من اسرار الأمر و نذكر لك ما فعلوا
الذين كفروا من قبل كما يكفرون هؤلاء الفجار
لتطلع بما قضى من قبل و لتكون راضياً في امر الله
بحيث لا يزل كل منكر كفار

11 Know thou that those who were given the Torah were promised One Who would come after. Yet when Jesus came unto them with clear signs from the Spirit, they said: "This is naught but a lying man." Then those who possessed the Gospel were given glad tidings of One Who would come after them. Yet

11 فاعلم بأن الذين اوتوا التوراة قد وعدوا بالذي يأتي
من بعد فلما جاءهم عيسى بآيات الروح اذا قالوا ان
هذا الا رجل كذاب ثم اولو الانجيل بشروا بمن
يأتيهم من بعد فلما جاءهم محمد رسول الله استكبر
عليه كل مغل مكار اذا فاسئل عن الذين اوتوا

when Muhammad, the Apostle of God, came unto them, every deceitful dissembler waxed proud against Him. Ask, then, concerning those who were given the Furqan: When the Apostle came unto them from God, they said: "This is naught but a sorcerer." Yet when He returned to the holy seats beneath the canopies of grandeur, they began to yearn for Him at all times and to supplicate Him night and day. Thus did they who came before – before whom there was none – and thus shall they continue to do unto the end – beyond which there is no end.

12 This is what We have recounted unto thee concerning those who disbelieved and turned away after clear proofs came unto them from every direction, and who plotted against God according to their power. But the plotting of the unbelievers endeth only in ruin.

13 Even as thou seest today: When He came unto them with the truth with clear proofs and scriptures, they said: "We were not promised this by our forebears." Then they grew proud against Him and fled like frightened asses. Such is their portion in the kingdom, and thus hath Satan made their deeds seem fair unto them, such that they perceive not what they say. Thus have We informed thee of all things with clarity, that thou mayest be among those endowed with insight.

14 Say: Consider likewise those who were given the Bayan: Should anyone come unto them with manifest signs, clear proofs, brilliant evidences, comprehensive words, and luminous verses, they would shut their eyes to all of this, break God's covenant, turn upon their heels, and would accept him only with flying arrows. By this thou canst be certain that in all dispensations the true believer hath been as rare as red sulfur. This is what hath been sent down from the heaven of the Spirit upon the hearts of the righteous.

15 Say: O people! Should ye come to possess all the treasures of earth, and should ye rule over all that lieth beneath the light of the sun, and should ye partake of every fruit that hath appeared upon the trees, and should ye don every robe that hath been woven of silk and attire in all the lands, and should ye take possession of every virgin maiden - by God! none of these things shall profit you in the least when the angels of death shall come unto you from a compelling and almighty Lord and shall sever you from all these things in less than the twinkling of an eye, as though ye had never been created in the kingdom. This is a truth that hath been inscribed in the scrolls by God, the Almighty, the Powerful, the All-Compelling.

الفرقان اذ جاءهم الرسول من عند الله قالوا ما هذا الا رجل يتخار فلما رجع الى مقاعد القدس في قباب العظمة اذ يرجوه في كل حين ويتضرعون بالليل والنهار كذلك فعلوا من قبل الذي لا قبل له ويفعلون الى آخر الذي لا آخر له

12 وهذا ما قصصنا لك عن الذين كفروا و اعرضوا بعدما جاتهم البينات من كل الاطوار و مكروا على الله على ما هم كانوا مقتدرين عليه و ما مكر الكافرين الا في تبار

13 كما ترى اليوم لما جاءهم عليا بالحق بالبينات و الزبرات قالوا ما وعدنا بهذا في ابائنا اذا استكبروا عليه و فروا كحمر فرار و هذا مقدارهم في الملك و ما زينت الشيطان لهم اعمالهم بحيث لا يشعرون ما يقولون و كذلك نبأناك من كل شيء نبأ لتكون من اولي البصار

14 قل و كذلك فانظروا الى الذين اوتوا البيان لو ياتيهم احد بايات بينات و حجج و اوضاح و دلل باهرات و كلم جامعات و حرف دريات اذا يغمضون عيناهم عن كل ذلك و ينكثون عهد الله و ينكصون على اعقابهم و لا يقبلوه الا بسهام طيار و بذلك ايقن بان المؤمنين في كل الاعهاد لم يكن الا كالكبريت الاحمر و هذا ما نزل من سماء الروح على افئدة الابرار

15 قل يا قوم ان تملكو خزائن الارض كلها و تحكموا على ما تطلع الشمس عليها و تأكلوا كل ما ظهرت عن الاشجار من الثمار و تلبسوا كل ما نسج في الارض من الحر و الالباس و تصرفون كل الابكار فوالله لن ينفعكم في شيء حين الذي ياتيكم ملائكة الموت من مدبر قهار و ينقطعكم عن كل ذلك اقل من اللحة كائنكم ما خلقتم في الملك و هذا من حق الذي رقم في الاسطار من عند الله المقتدر العزيز الجبار و كذلك شرعنا لكم شريعة النصح و اشهدناكم مناهج القدس و علمناكم

Thus have We prescribed unto you the law of admonition and shown you the paths of holiness and taught you the ways of Paradise and imparted unto you the wisdom of the Cause that ye may draw nigh unto the Mighty, the All-Powerful. Say: O concourse of earth! Whoso willeth, let him take this counsel as a path unto God, and whoso willeth, let him turn away and return to his abode in the fires of hell. And glory be upon thee and upon those who have hearkened unto the melodies of the Spirit and ascended unto the station of resplendent holiness.

سبل الفردوس والقيناكم حكمة الأمر ليقربكم الى
العزیز القدار قل يا ملأ الأرض فمن شاء فليتخذ
هذا النصح لنفسه سبيلاً الى الله فمن شاء فليعرض
فيرجع الى مقرّه في لهب النار والتكبير عليك و
على الذين هم سمعوا نغمات الروح و صعدوا الى
مقرّ قدس نوار ١٥٢

INBA18:267, INBA51:625, PR03.254a19-
256a18, BRL_DA#251, LHKM3.008

BH00788

To: *Bagum Khanum*

1 O people of the Bayan and whosoever hath believed in God and His verses in the realm of exposition! Harken unto that which the Dove of Identity warbleth unto you from the uttermost heights of Its ecstasy in the love of God and the pinnacle of Its passionate longing for God, Its self-effacement and Its subsistence in God, the All-Powerful, the All-Compelling. Fear ye God and dispute not concerning the Cause of God, worship none but Him, and spread not corruption in the land of divine knowledge.

1 ان يا اهل البيان و من دان بالله و آياته في حقّ
التبيان اسمعوا ما يغني عليكم حمامة الهوى في منتبى
جذبات ذوقه في محبة الله و غاية غلبات شوقه بالله
و فناءه عن نفسه و بقائه بالله المقتدر القدار اتقوا
الله و لا تختلفوا في امر الله و لا تعبدوا الا اياه
و لا تفسدوا في ارض المعرفة

2 Then accept the counsel given unto you by this Servant, upon whom the arrows of destiny have rained down from the crimson clouds in such measure as none can reckon save God, and none can comprehend save Him. Have mercy, O people of the earth, and burn Him not with the fire of your selves, harm Him not with the suspicions of your idle fancies, imprison Him not in the jail of your heedlessness, slay Him not with the swords of your hypocrisy, and drive Him not away with the spears of your tyranny and fetters, inasmuch as He hath called you to naught save God and will never summon you except unto the Manifestations of His Self and the Mirrors of His Being, and by Him Who standeth in the station of His Cause.

2 ثمّ اقبلوا ما ينصحكم هذا العبد الذي نزل عليه سهام
القضاء من سحاب الحمراء على حدّ الذي لن يحصيه
احد الا الله و لا يدركه نفس الا هو ان ارحموا
يا اهل الملأ و لا تحرقوه بنار انفسكم و لا تؤذوه
بظنون هواكم و لا تحبسوه في سجن رقودكم و لا
تقتلوه بسيف نفاقكم و لا تطردوه برماح بغيمكم
و اغلالكم بعد الذي ما دعاكم الا الى الله و لن
يدعوكم الا الى مظاهر نفسه و مراياي كينونته و
بالذي قام مقام امره

3 Say: Fear ye God, oppose not the truth, and transgress not the essence of counsel. Know ye that whosoever spreadeth corruption in this good and blessed land, upon him be the curse of God; whosoever raiseth his hands without God's good pleasure or without permission from His presence, upon him be

3 قل اتقوا الله و لا تتعصّبون و عن جوهر النصح
لا تتجاوزون فاعلموا بأنّ منكم من يفسد في هذه
الأرض الطيبة المباركة فعليه لعنة الله و من يرفع
يده من غير رضى الله او من دون اذن من عنده
فعليه لعنة الله و من يتحرّك رجلاه من دون طاعة

the curse of God; whosoever moveth his feet without obedience to God, he is deprived of God's mercy; whosoever taketh his hands from his pockets and followeth his desires, casting the Cause of God behind his back, he is excluded from God's shadow even should he dwell in the precincts of God's sanctuary.

- 4 Whosoever breatheth or speaketh according to his desires in this land wherein the countenance of God hath been established, he is bereft of the wonders of God's grace; whosoever severeth not himself from all that are in the heavens and on earth cannot enter into the Kingdom of God; whosoever followeth his desires and attributeth them to God, he is deprived of the gardens of God's loving care; whosoever harboureth in his heart aught save the love of God can never enter the City of God; whosoever conveyeth a message to anyone without God's permission, upon him be God's vengeance; whosoever spreadeth God's words before anyone without being authorized by God, upon him be God's might.

- 5 Say: Fear ye God, this is the holy land wherein the Spirit of Oneness hath removed Its sandals to enter therein. Whosoever conceiveth corruption against it in his heart hath turned away from the face of God; whosoever guardeth not his tongue, his feet, his hands and all his members, from his heart to his vitals, upon him be the vengeance of God; whosoever slayeth a soul without explicit permission from God hath transgressed the Cause of God, and whosoever transgresseth the Cause of God, upon him be the curse of God; whosoever backbiteth another and the sun riseth upon him for three days while he hath not repented unto God, he is debarred from the presence of God; whosoever lieth down at night upon his bed while harboring hatred in his heart for his believing brother, glad tidings unto him of God's vengeance and chastisement.

- 6 Close not, O people, to the face of the poor, the portals of bounty, lest there be shut against you the gates of the grace of God. Whoso entereth not the garden of resignation and contentment hath indeed gone forth from the stronghold of God; and he that hath gone forth from the stronghold of God is verily blind to the vision of the light of God. Say: Fear ye God, and expend upon your needy that which hath been allotted unto you from the presence of God; then seek ye His aid, that He may cause to descend upon you the showers of His all-encompassing mercy.

- 7 And if ye desire to enter the abode of peace, surrender yourselves and purify your hearts and illumine your spirits, for therein are treasured the pearls of God's wisdom and concealed

الله فهو محروم عن رحمة الله و من يخرج ايده من جيبه و يتبع هواه و يلقي امر الله عن ورائه فهو خارج عن ظل الله ولو كان ساكناً في جوار حرم الله

4 و من يتنفس او يتكلم بأهواء نفسه في هذا البلد الذي استقر فيه وجه الله فهو مأیوس من بدايع نعمة الله و من لن ينقطع عن كل من في السموات و الأرض لن يستطيع ان يدخل في ملكوت الله و من يتبع هواه و ينسبه الى الله فهو محروم عن رياض عناية الله و من كان في قلبه غير محبة الله لن يقدر ان يدخل في مدينة الله و من يبلغ احداً من دون اذن من الله فعليه نعمة الله و من ينشر كلمات الله بين يدي احداً من غير ان يكون مجازاً من الله فعليه سطوة الله

5 قل اتقوا الله تلك ارض القدس فان روح الأحديّة قد خلعت نعلينها للورود فيها و من يخطر في قلبه فساداً لها فهو معرض عن وجه الله و من لن يحفظ لسانه و رجلاه و ايده و كل اعضاءه من قلبه و حشاه فعليه نعمة من الله و من يقتل نفساً من دون اذن صريح من لدى الله فقد افطى في امر الله و من افطى في امر الله فعليه لعنة الله و من يغترب احداً و يستشرق عليه الشمس في ثلاثة ايام و لن يتوب الى الله فهو محروم عن لقاء الله و من ينوم في الليل على فراشه و يكون في قلبه بغض اخيه المؤمن فبشره بنقمة و عذاب من الله

6 و لا تسدّوا السبيل على ابناء السبيل و لا تغلقوا على وجه المساكين ابواب الخيرات لئلا يسدّ على وجوهكم ابواب عناية الله و من لن يدخل في حديقة التسليم و الرضا فانه خرج عن حصن الله و من خرج عن حصن الله فهو عمنى عن مشاهدة نور الله قل اتقوا الله و انفقوا على فقرائكم ما قدر لكم من عند الله ثم استعينوا بالله لينزل عليكم من امطار رحمة الله

7 و ان اردتم ان تدخلوا دار السلام فاسلبوا انفسكم و طهروا قلوبكم و نوروا ارواحكم لأنّ فيه استخزن لآلئ حكمة الله و استدفن جمال هويّة الله و من

the beauty of God's essence. Whoso entereth and visiteth the land wherein is enshrined the Temple of God's Throne, it is as though he were seated at the right hand of God's majesty. And whoso standeth at the gate where gather the angels nigh unto God, while in his heart lurketh the slightest trace of desire, the breezes of God's spirit shall not waft over him.

دخل وزار ارض التي استبطن فيها هيكل عرش الله كأنه جلس عن يمين عظمة الله و من يقف على باب الذي استقام لديه ملائكة المقرين و يكون في قلبه خطر من هواه لن يطفح عليه نسائم روح الله

- 8 O people! Know ye your station, inasmuch as ye abide beneath the shade of the Tree of God's Paradise. Have mercy upon yourselves and depart not therefrom if ye be birds soaring in the heaven of God's oneness. Ye shall be tried with a blind and deaf test, but whoso keepeth his feet firm upon God's path, it is as though he walked in the precincts of God's sovereignty. This Dove shall warble in this atmosphere, and ye shall neither witness what ye have witnessed nor hear what ye have heard. Blessed are the eyes for what they have seen, and the ears for what they have heard, and the hands for what they have grasped.

8 ان يا اهل الملاء فاعرفوا قدركم فيما استقرتم في ظلال شجرة فردوس الله ارحموا على انفسكم و لا تخرجوا عنها ان كنتم طائراً في سماء احديّة الله ستفتنون بفتنة عيياء صمّاء و من يستقرّ قدماه على صراط الله كأنه يمشي في رفارف سلطنة الله ستكلل هذا الورقاء في جو هذا الهواء و انتم لن تشهدون بمثل ما شهدتم و لن تسمعون ما سمعتم فطوبى للعيون فيما شهدت و للأذان فيما سمعت و للأيداء فيما اخذت

- 9 And whoso heareth not what ye have heard is deprived of God's melodies and deaf to the cooing of God's Dove. This is the final counsel of this servant in these words which have appeared through the grace of God's eternal dawn. Act upon them, O servants of God, that the essences of God's bounty may be perfected upon you.

9 و من لن يسمع ما سمعتم فهو محروم عن نعمات الله و صمّي عن تغني حمامة الله و هذا آخر نصيح هذا العبد في هذه الكلمات التي ظهرت من عناية فجر ازلية الله ان اعملوها يا عباد الله ليتم عليكم جواهر النعمة الله

- 10 Say: O people! Sanctify your spirits and purify your hearts and empty your souls and turn not to anything nor let anything prevent you nor let this fleeting dominion veil you. Enter into the Egypt of God's love and dwell in the precincts of His mercy and find solace in His remembrance. Then turn away from aught else. Then drink from the oceans of His grace, then enter the sanctuary of His beauty, then burn away the veils of limitation that prevent you from His union and meeting, and delight in the everlasting, enduring blessings of life through His wondrous favors.

10 قل يا اهل الملاء زهوا ارواحكم و قدّسو افئدتكم و فارغوا نفوسكم و لا تلتفتوا الى شيء و لا [يمنعكم من] شيء و لا تحجبكم هذه الدولة الفانية فادخلوا في مصر محبة الله و اسكنوا في جوار رحمة و آسوا بذكره ثم اعرضوا عن غيره ثم اشربوا من بحور عنايته ثم ادخلوا في حرم جماله ثم احرقوا سبحات الحديّة عمّا يمنعكم عن وصله و لقائه و تنعموا من نعماء الحيوان الباقية الدائمة من بدائع فضله

- 11 Be not of those who feared not God and His loved ones, and who were not ashamed before the Manifestations of His Cause and the Daysprings of His glory, and who were of those who exceeded the bounds in His Cause and spread corruption in His wisdom and denied His signs and turned away from His beauty, and thereby departed from the party of the All-Merciful and entered the party of Satan, and were among those who perish.

11 و لا تكونوا من الذين ما خافوا عن الله و اوليائه و ما استحيوا عن مظاهر امره و مطالع عرّه و كانوا من الذين افراطوا في امره و افسدوا في حكمه و كفروا بآياته و اعرضوا عن جماله و بذلك خرجوا عن حزب الرحمن و دخلوا في حزب الشيطان و كانوا من الهالكين

- 12 And I send blessings and peace upon the First Dawn that rose and shone forth, and upon the Last Dawn that illumined and revealed, and upon Him Whom God shall make manifest on the day of His advent from the canopies of light in a cloud of fire, and upon those who guided unto Him on the day of His

12 و اصليّ و اسلمّ على أوّل صبح طلع و الاح و على آخر فجر اضاء و اباح و على الذي يظهره الله في يوم نزوله من ظلال الأنوار في سحاب من النار و على المدّئين عليه يوم ظهوره و المقبلين اليه يوم

manifestation and drew nigh unto Him on the day of meeting Him, that the lights of His essence may be perfected upon all who are in the heavens and earths. At that time I say: Praise be unto Him for He is the Lord of the worlds and the Beloved of the mystics.

- 13 He. O My beloved and intimate friend! Since certain unseemly deeds have appeared from some which are contrary to the good-pleasure of God, therefore these few words concerning the elevation of the stations of spiritual conduct have been set forth, that the dwellers in this land may walk upon this straight path and shining way, so that no sorrow may find its way to anyone. And since Mirza Javad was setting forth to circumambulate the Kaaba of the All-Bountiful, these degrees of unity were expressed in this Tablet of wisdom, that all may be preserved from the hardships of the Cause and the intensity of self, and that the ships of hearts and minds may rest upon the Ararat of piety and acceptance. How excellent is the reward of those who recite, and praise be to God, the Lord of the worlds.

- 14 Convey My glorious mention to his honor Mulla Rajab-'Ali and Aqa 'Ali-Muhammad. I remember the honored Sayyah and all the friends. In truth, Mirza Aqa Jan was the cause of sending this page, otherwise this servant would not have been so bold.

لِقَائِهِ لَيْتَ أَنْوَارَ هَوِيَّتِهِ عَلَى كُلِّ مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ حِينَئِذٍ أَقُولُ الْحَمْدُ لَهُ إِذْ هُوَ رَبُّ الْعَالَمِينَ
وَمُحِبُّوبُ الْعَارِفِينَ

13 هو حَبِيبِي وَانِيسِي چُون بَعْضِي أُمُور نَاشِإِسْتِه اَز
بَعْضِي ظَاهِر شُدْ كِه مَنَافِي رِضَى اللّهِ بُوْدِه لِهَذَا اَيْن
چَنْد كَلِمَه دَر اِرْتِقَاي مَقَامَاتِ سَلُوكِ ذِكْر شُد
كِه سَاكِنِينَ اَيْن اَرْض بِر اَيْن خَطِّ اسْتَوَا وَ مَنَهِجِ
بِيضَا حَرَكْتِ فَرَمَانِد تَا بِر اَحَدِي حَزَنِي رَاه نِيَايِد وَ
چُون مِيرْزَا جَوَاد عَازِم طَوَافِ كَعْبَه جَوَاد بُوْد
اِظْهَار مَرَاتِبِ اتِّحَادِ بَايْنِ لَوْحِ سَدَادِ شُد تَا جَمِيعِ اَز
شُدَادِ اَمْرِ وَ شُدَادِ نَفْسِ مَحْفُوظِ بَاشَنْد وَ سَفَايْنِ
اِفْتَدِه وَ عَقُولِ بِر جَوْدِي تَقِي وَ قَبُولِ سَاكِنِ شُونْد
فَنَعَمِ اَجْرِ التَّالِيْنِ وَ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ

14 جَنَابِ مَلّا رَجَبِي وَ آقَا عَلِي مُحَمَّد را ذِكْر جَمِيل
بِرسانيد جَنَابِ سَيّاح را ذَاكِرْم وَ جَمِيعِ دُوسْتَانِزَا
فِي الْحَقِيقَةِ اَيْن صَفْحَه را مِيرْزَا آقَا جَان سَبَبِ
اِرْسَالِ شُد وَالّا اَيْن عَبْدِ جَسُور نِيسْت

INBA36:301, PYK.494x

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- 1 In the name of Him Who is the Manifest, the All-Powerful, the Most Exalted
- 2 Glorified art Thou, O my God! Thou art He Who created all beings through the force of Thy Self-Subsistence, and manifested all things through the power of Thy Unity. Thou hast clothed them with the garments of Thy all-knowledge and adorned them with the robes of Thy holiness, that all might testify to Thy eternal sovereignty in the realm of divine essences, and all might bear witness to Thy singular dominion in the world of contingent beings. Thou hast made the Point of Existence the essence of all knowledge in the dawning of creation, and hast stripped away all signs, such that no mention was ordained for aught else in His presence, nor any glory for another in His kingdom. Thou didst ordain no separation between them, no connection, no mention, and no description,

1 بِسْمِ الظَّاهِرِ الْمُقْتَدِرِ الرَّفِيعِ

2 فَسُبْحَانَكَ اللَّهُمَّ يَا اِلٰهِي اَنْتَ الَّذِي خَلَقْتَ
الْمَوْجُودَاتِ بِقُوَّةِ صِدْقَانِيَّتِكَ وَ اِظْهَرْتَ
الْمُقَدِّمَاتِ بِقُدْرَةِ اِحْدَانِيَّتِكَ وَ الْبَسْتَهَا فُصْصِ
عِلَامِيَّتِكَ وَ اَخْلَعْتَهَا خَلْعَ قَدَامِيَّتِكَ لِحُكْمَيْنِ الْكُلِّ
عَنْ سُلْطَانِ اِزْلِيَّتِكَ فِي كُورِ الْهَوِيَّاتِ وَ يَدْلَنَ
الْكُلِّ عَنْ مَلِيكِ اِحْدِيَّتِكَ فِي دُورِ الْمَمَكَّاتِ
وَ جَعَلْتَ نَقْطَةَ الْوُجُودِ نَفْسَ الْعُلُومِ فِي طَرَزِ
الْبَدَايَا وَ جَرَّدَ الْعِلَامَاتِ بِحَيْثُ مَا اَرَدْتَ لِغَيْرِهِ
ذِكْرًا فِي سَاحَتِهِ وَ لَا لِدُونِهِ عَزًّا فِي مَمْلَكَتِهِ وَ مَا
قُدْرَتِ بَيْنَهُمَا فَصْلًا وَ لَا وَصْلًا وَ لَا ذِكْرًا وَ لَا
وَصْفًا لِّئَلَّا يَحْتَجِبَ اَحَدٌ فِي مَلَا حِظَةِ الْمَصْنُوعَاتِ

lest any soul be veiled by beholding created things from attaining unto the beauty of Thy countenance, and lest any being be kept back, at the manifestation of known things, from gazing upon Thy majesty.

- 3 Glorified, glorified art Thou above the knowledge of all known things! Glorified, glorified art Thou beyond the description of all created things! By Thy glory, O my Lord, were all names in their fullness and all attributes in their grandeur to be bestowed upon any sign of Thy dominion, it would be fitting, though nothing would be manifested therefrom throughout all eternity, nor would a single letter emerge from the veils of majesty. Glorified, glorified art Thou! How great is Thy power, how mighty Thy sovereignty, whereby Thou hast made all existence the dawning-place of Thy knowledge and the treasury of Thy glory!

- 4 By Thy life! Should any of those who point unto Thee desire to bring forth all knowledge from a speck of dust, he would be able, for the sovereign power of Thy grace hath permeated the mystery of unity, and the king of Thy bounty hath stirred within the innermost essence of eternity. All this is but a token of the knowledge whereby Thou didst create all visible things and bring forth all that hath been mentioned, without anything departing from or entering into the sign of Thy unity. But the knowledge that is Thy Self none shall ever know save Thee, and none can describe it except Thee. It hath no description save its own essence, no mention save its own being, no attribute save its own self. Glorified, glorified art Thou far above whatsoever Thy servants assert in describing Thy attributes!

- 5 Glorified art Thou, O my God! I know not how to make mention of Thee after Thou hast cut off all ways before me and encompassed me from every direction. Yet how can I refrain from mentioning Thee after Thou hast commanded me by the sovereign power of Thy remembrance and guided me by the king of Thy loving-kindness? By Thy glory, O my Beloved! I desire none but Thee, I describe none but Thee, I seek none but Thee, I ask for none but Thee, and I exist solely for Thee, and through none but Thee.

- 6 By Thy glory, which is Thy very Self! Were I not fearful lest the feet of them that know Thee might slip and the minds of the united ones be confounded, I would have declared Thee sanctified above all things, hallowed beyond every description, and would have returned all the attributes wherewith people describe Thee to a speck of dust, that the sovereignty of Thy might might become manifest in the realm of divine essences

عن زیارة جمالک و لئلا یبعد نفس عند ظهور المعلومات عن مشاهدة جلالک

3 فسبحانک سبحانک عن علم المعلومات و سبحانک سبحانک عن وصف المقدورات فوعزتک یا سیدی لو تهب کلّ الأسماء بأنمها و کلّ الصفات بأکبرها على شیء من آیات ملکک لحقّ و ان لن یظهر عنه شیئاً فی ازل الآزال و لم یبرز منه حرفاً من سبحات الجلال فسبحانک سبحانک ما اعظم قدرتک و ما اکبر سلطنتک بحيث جعلت کلّ الوجود مطلع علیک و مخزن عزّک

4 فوعمرک لو یرید احد من ادلائک ان یظهر کلّ العلوم من نقطة التراب لیقدر لأنّ سلطان عنايتک قد تلجلجت فی سرّ الأحديّات و ملیک کفایتک قد تحرکت فی مستسرّ الصمديّات و کلّ ذلک ذکر لعلم الذی خلقت به المشهودات و اظهرت به المذکورات من دون ان یتخرج عن آية احدیتک من شیء او ان یدخل فیها من شیء ولكن علم الذی کان نفسک لن یعرفه احد الا انت و لم یقدر ان تصفه نفس الا انت و [لم] یکن له وصفاً دون نفسه و لا ذکراً دون ذاته و لا نعتاً دون جنبه فسبحانک سبحانک عما یقولون العباد فی وصف وصفک تنزیهاً کبیراً

5 فسبحانک اللهم یا الهی لم ادر کیف اذکرک بعد الذی قطعت السبیل عنی و من کلّ الجهات اخذتني و کیف لا اذکرک بعد الذی بسلطان ذکرک امرتني و بملیک عطفک دللتني فوعزتک یا محبوبی ما ارید الا انت و ما اصف الا انت و ما اقصد الا انت و ما اطلب الا انت و ما اكون الا لک و ما انت الا بک

6 فوعزتک التي كانت نفسک لو لا اخاف ان تزّل اقدام العارفين و تذهل عقول الموحدين لنزّهتک فی عن کلّ شیء و قدستک عن کلّ وصف و ارجعت کلّ الوصف التي كانت الناس ان یصفوک بها الى نقطة التراب لیظهر سلطان عزّتک فی جبروت الهویات و یرهن ملیک نزّهتک فی ملکوت الأحديّات ولكن

and the king of Thy transcendence might be proven in the kingdom of unity. But how can this be, after Thou hast sealed my tongue by Thy power? And how can this appear, after Thou hast removed me far by Thy might?

- 7 Glorified art Thou, O my God and my Beloved! Thou art He Who seated me within the pavilions of Thy grandeur, then took away their pillars; Who caused me to dwell in the tabernacle of Thy loftiness, then cut its cords. Praise be to Thee, O my God, for what Thou hast sent down upon Thy servant from the drops of Thy might, and thanksgiving be to Thee, O my Hope, for what Thou hast caused to descend upon this son of Thy handmaiden from the outpourings of Thy power, such that the signs of Thy wrath have encompassed me from every direction. None shall be able to withstand me in the face of the manifestation of the signs of Thy wrath, nor can any soul endure to be with me at the revelation of the tokens of Thy chastisement.

- 8 Glorified, glorified art Thou! How great is my grief, and how severe my tribulation, that even wert Thou to seat me upon the throne of glory and give me to drink from the chalices of oneness before the countenance of beauty, and conceal me in the robes of grace behind the tabernacles of might and bounty, and cause me to enter the pavilions of grandeur at the dawning of the sun of eternity - by Thy glory, the sorrow of my heart would not be dispelled, nor would the anguish of my soul be lifted, nor would the burning of my heart be stilled, nor would the grief of my being be extinguished. I know not, O my God, why Thou hast caused to remain on earth one whom no created thing desireth, and how Thou hast delivered unto the kingdom one whom no creature loveth.

- 9 Glorified, glorified art Thou! Never have I found any as patient as Thee, nor known any as forsaken as I. Yet by Thy glory, even if Thou wert to slay me with every sword, and pierce my heart with every arrow, and raise my head upon every spear, and parade it throughout the lands until the people do with it as they wish - I would remain content with Thy decree, obedient to Thy command, accepting of Thy deeds, and loving what Thou lovest. It is not for me to object with a single word, for I, in my weakness and abasement, have known and become certain that Thou wilt not deal with me save in that which benefiteth me, and this is the ultimate expression of Thy grace toward Thy servant and the supreme manifestation of Thy loving-kindness toward the son of Thy handmaiden. But none can understand this save those whose vision Thou hast made penetrating this Day, and sufficient art Thou as witness to what I say.

كيف يكون ذلك بعد الذي اختمت على لساني
بقوتك وكيف يظهر هذا بعد الذي ابعدتني
بقدرتك

7 فسبحانك اللهم يا الهى و محبوبى انت الذى
اجلسنى فى خيام عظمتك ثم بعد ذلك
اخذت عمودها واسكنتنى فى فسطاط رفعتك
ثم قطعت جبالها فلك الحمد يا الهى على ما
انزلت على عبدك من رثحات سطوتك و لك
الشكر يا منائى على ما ارسلت على ابن امتك من
طفحات بطشتك بحيث احاطتنى آثار غضبك
من كل الجهات و لن يقدر احد ان يقوم معى
تلقاء تظهر آيات قهرك و لا يمكن لنفس ان
يكون معى عند تبرز علامات اخذك

8 فسبحانك سبحانك ما اعظم حزنى و ما اكبر
بلائى بحيث لو تصدرتنى فى صدر الجلال و تشربنى
من كؤوس الأحديّة عن طلعة الجمال و تسترنى
فى قصص العناية خلف سرادقات العز و الفضال و
تدخلنى فى قباب العظمة عند تظهر شمس الأزال
فوعزتك ما يفرغ حزن كبدى و لم يرفع هم
فؤادى و ما تسكن حرقة قلبى و لن يطفى غم
بهائى و لم ادر يا الهى لم ابقيت فى الأرض من
لم يرده احد من الموجودات و كيف اسلمت فى
الملك من لن يحبه شئ من المخلوقات

9 فسبحانك سبحانك ما وجدت بمثلك صبوراً
و ما عرفت كشبهى مطروحاً ولكن فوعزتك
مع كل ذلك لو تقتلنى بكل الأسياف و تشبك
قلبى بكل الاسهام و ترفع رأسى على جميع الأرماع
و تسيره فى البلاد حتى فعلوا به ما يحبون العباد
لكنت حاكماً فيما حكمت و مطاعاً فيما اجرئت
و مختاراً بما فعلت و مولأً فيما احببت و ليس
لى ان اعترض بحرف منها لأننى مع عجزى و ذلتى
علمت و ايقنت بأنك لا تعمل بى ما لم يكن لى
و ان ذلك من منتهى فضلك لعبدك و منتهى
عنايتك لابن امتك ولكن لن يعرف احد كيف
ذلك الا من جعلت اليوم بصره حديداً و كفى
بنفسك على ما اقول شهيداً

- 10 Glorified, glorified art Thou! Verily, I have been among the wrongdoers, and I call upon Thee in the darkness of remoteness that there is no God but Thee. Glory be unto Thee! Verily, I am of those who repent. Answer Thou my prayer and have mercy upon me, for Thou art the Beloved of them that know Thee, and praise be unto Thee, for Thou art God, the Lord of all worlds. Dost Thou see within Thyself, O my God, that Thou shouldst not have mercy upon me, after I have become certain that Thou art the Most Merciful of the merciful? Dost Thou perceive in Thy inner being, O my Lord, that Thou shouldst not gladden me, after I have known that Thou art the Lord of all worlds?
- 11 Glorified art Thou, O my God! If Thou art not with Thy servant, who then can be his companion? And if Thou art not with the son of Thy handmaiden, can any other than Thee be his reckoner? Nay, by Thy presence! For by the power of Thy grace Thou hast cut him off from all directions, and by the sovereignty of Thy mercy Thou hast sanctified him from all contingent things, whether this be in opposition to his self or in accordance with it, such that nothing remaineth for him save the dawning-places of Thy remembrance and the manifestations of Thy praise. If Thou acceptest these, then unto Thee be praise - praise that causeth grace to descend from the heavens of Thine eternity, praise that manifesteth tenderness from the splendors of Thine essence, praise that befitteth the sovereignty of Thy oneness and beseemeth the dominion of Thy unity.
- 12 Glorified, glorified art Thou! Verily, I have been among the heedless, and I say: Have mercy upon me, O Thou in Whose hand is the kingdom of all worlds.

فسيحانك سبحانك اتي قد كنت من الظالمين
واناديك في ظلمات البعد ان لا اله الا انت
سبحانك اتي اكون من التائبين فاستجب لي و
ارحمي اذ انتك انت محبوب العارفين والحمد [له]
اذ انت الله رب العالمين ا ترى في نفسك يا الهى
بان لا ترحمني بعد الذى ايقنت بانك انت ارحم
الراحمين ا ترى في سرى يا سيدى بان لا تسررنى
بعد الذى علمت بانك انت مولى العالمين

فسيحانك يا الهى ان لم تكن لعبدك فمن يكن
له مؤنساً فان لن تكن لابن امتك فهل يمكن
لغيرك ان يكون له حسيباً لا فوحضرتك لانك
بسلطان عنايتك انقطعت عنه كل الجهات و
بملكك رافتك تزهته عن كل الممككات و ان
كان ذلك مخالفاً لنفسه او موافقاً بها بحيث
ما بقيت له شيئاً دون طواع ذكرك و طرائز
وصفك ان انت تقبلها فلك الحمد حمداً ينزل
العناية من سموات ازليتك فلك الحمد حمداً يظهر
اللطافة من بهاءات كينونيتك فلك الحمد حمداً
يليق لسلطان احديتك و ينبغي للمليك صمديتك

فسيحانك سبحانك اتي اكون من الغافلين و
اقول ارحمني يا من بيدك ملكوت العالمين

INBA92:020

BH01050

To: *Mirza Hadi*

- 1 In the name of our Lord, the Most Exalted, the Most High!
- 2 I addressed unto thee aforetime an Epistle in the lucid Arabian tongue, and I now reveal for thee this Tablet in wondrous Persian prose, that thou mayest hear, in the glorious accents of the Nightingale of 'Iraq, the sweet melodies of the nearness of the heavenly Paradise that had, ere this, been intoned in
- 1 بسم ربنا العلى الأعلى
- 2 قد ارسلت اليك من قبل كتاباً على لسان عربى
مبين و اذا انزل عليك هذا اللوح على لسان عجمى
بديع تا جميع نغمات قرب فردوس حجازيرا از
نواهاى عز و رقاء عراقى بشنوى تا همه روح شوى
و باعلى مراتب معارج معنوى پرواز نمائى بى آنكه

the language of Hijaz. Perchance thou mayest become pure spirit; attain, without taking a single step, the loftiest stations of mystic ascent; and explore, without leaving thine outward habitation, the furthestmost reaches of the worlds of inner significance. Thereupon wouldst thou, with a divine rapture, experience true spiritual attraction, lay down thy life in the path of the Friend, and sacrifice thy soul in the wilderness of His love. This indeed is the meaning of stillness in flight and flight in stillness, of fluidity in solidity and solidity in fluidity.

- 3 To continue: It is clear that the wayfarers in the wilderness of search and longing, of attainment and reunion, have numerous degrees and countless stations. Some, after spiritual struggle and physical toil, ascend from the lower reaches of "no God is there" to the lofty bowers of "but God", flee from the shadow of negation to abide in the limitless realm of affirmation, and abandon the privation of a transient existence for the bountiful assemblage of reunion. This is the uttermost limit of the realm of effort and striving.

- 4 Others, without receiving the least intimation of "no God is there", pass beyond the highest horizon of "but God"; without even tasting a dewdrop of the degrees of self-surrender ascend unto the kingdom of life everlasting; and without partaking from the wellspring of utter abnegation quaff the wine of the Ancient of Days. These souls, as they traverse the stages of wayfaring and ascend unto the stations of reunion, walk a different path and occupy a different rank.

- 5 Still others, without having perused a single letter of the kingdom of names or acquired the faintest intimation from the realm of attributes, which pertaineth to this world, dawn above the invisible horizon of eternity and return again thereunto. A hundred thousand seas of glory surge in their luminous hearts, and yet to outward seeming their lips are parched; a myriad rivers of holiness stream within their breasts, and yet no trace thereof is to be seen; the books of God's consummate wisdom are recorded upon the tablets of their hearts, and yet they breathe not a word thereof in the world of appearances. They dwell in the Egypt of certitude and journey in the lands of resignation. They are intoxicated with the beauty, and entranced by the glory, of Him Who is the All-Glorious. Heart to heart they whisper hidden secrets; soul to soul they unfold abstruse matters. The mysteries of the Divine Essence glow upon their brows, and the lights of Divine Unity shine from their peerless faces. They clothe themselves in the robe of concealment and cast their sleeves over both this world and the world to come. Without wings they soar, without feet they

قدم برداری و منتهی مقامات عوالم معانی را سیر فرمائی بی آنکه از محل ظاهر خود حرکت نمائی تا بوله الهی جذب روحانی را مشاهده کنی و جان در راه دوست بنهی و سر در بیابان عشق در بازی اینست معنی طایر ساکن و ساکن طایر و جاری منجمد و منجمد جاری

- 3 و بعد معلوم بوده که سالکان صحرای طلب و رجا و وصل و لقا را مراتبهای بسیار است و مقامات بی شمار بعضی بعد از مجاهده نفسانی و تعب جسمانی از رتبه اسفل لا بحقیقه بلند الا مقرر یابند و از ظل نفی فرار نموده بحل وسیع اثبات مسکن گزینند و از مراتب فقر فنا بمحافل غنای بقا ساکن شوند و این منتهی مراتب عالم سعی و اجتهاد است

- 4 و بعضی دیگر خبری از لا نیافته از منتهی افق الا درگذرند و از شئون فنا رشی نچشیده از ملکوت بقا عروج نمایند و از صهای قدم مرزوق شوند و این فرقه را در طی مراتب سلوک و ارتقای مقامات وصول مشی دیگر است و مقامی دیگر

- 5 و بعضی دیگر از ملکوت اسماء حرفی اخذ نکرده و از جبروت صفات که بملک راجعست اطلاعی نیافته از غیب بقا طالع شوند و بغیب بقا راجع گردند صدهزار بحر عظمت در قلب منیرشان موج و از لبهایشان اثر تشنگی ظاهر و هزار هزار انهار قدس در دلشان جاری ولکن در ظاهر اثری از آن مشهود نه دفاتر حکمة بالغه ربانی در الواح صدرشان مسطور ولکن در عالم بروز حرفی مذکور نه در مصریقین ساکنند و در دیار تسلیم سایر مست جمالند و محو جلال ذو الجلال دل بدل راز گویند و سینه بسینه نکته سرآیند اسرار هویه از جبین قدسیشان ظاهر و انوار احدیه از وجه بدیعشان طالع سر در قیص خفا برده اند و آستین بر دو جهان افشاندند این نفوس بی پرواز نمایند و بی رجل مشی کنند و بی دست اخذ نمایند بلغت عما سخن گویند و بفنون غیب تکلم کنند جمیع اهل ارض بحرفی از

walk, without hands they grasp and hold. They speak an unknown tongue and observe an unseen grammar, of which all the world's inhabitants know not a single letter, save those whom thy Lord hath willed. Unto each hath a share been vouchsafed in His Book, and they shall all attain unto that which hath been destined for them.

- 6 It is clear and evident that, in this Dispensation wherein the banner of utterance hath been raised aloft and the candle of discernment hath been lit, there is no Lord but the Exalted One. He it is Who is one in His essence and one in His attributes, single in the kingdom of names and peerless in the realm of actions. It is by virtue of His blessed name that the seas of Divine Unity have been made to surge; it is through the power of His resistless command that the immutable decrees of destiny have been enforced; it is through the potency of His sovereign might that the dictates of fate have been fixed. Who hath the power to soar in that exalted atmosphere or to cherish another beloved than Him? We all abide beneath His shadow and seek our portion from the ocean of His grace. However far the gnat may fly, it can never traverse the length and breadth of heaven, and however high the sparrow may soar, it can never attain the tree of immortality. Since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted. Now, it is clear that some are virtuous, others are sinful, and still others are rebellious. One must call the people to love and faithfulness, to zeal and contentment, that the sinful may be admonished and the ranks of the virtuous may swell. Nor is it possible that there be no sinners: So long as the name "the Ever-Forgiving" shineth resplendent above the horizon of existence, there will be sinners in the world of creation, for the latter cannot appear without the former and the former cannot exist without the latter.

- 7 Our aim is that thou shouldst urge all the believers to show forth kindness and mercy and to overlook certain shortcomings among them, that differences may be dispelled; true harmony be established; and the censure and reproach, the hatred and dissension, seen among the peoples of former times may not arise anew. Perchance they may be educated and, in the latter Resurrection, inflict not upon that cherished Spirit and Essence of existence, that exalted and subtle Reality, the least of that which the Point of the Bayan was made to suffer.

- 8 Moreover, a reply to thine enquiries was sent aforetime. It is evident that whatever question is asked will be answered

آن آگاه نیستند الا من شاء ربّک و لکل نصیب فی الکتاب و کلّ بما قدر لهم لفائزون

6 و دیگر معلوم بوده و هست که در این کور که علم بیان مرتفع شده و شمع تبیان مشتعل آمده ربّی جز طلعة اعلی موجود نه او است واحد در ذات و واحد در صفات و متفرد در جبروت اسماء و متوحد در ملکوت افعال بحور توحید بمبارکی اسم مبارکش در موج آمده و احکام محکم قضا بامر مبرم او نافذ شده و امور قدر باقتدار سلطنت او ثابت گشته که را قدرت آنست که در آن سماء طیران نماید و که را یارای آنکه بجز حضرتش محبوبی در دل نگارد کلّ در ظلّش ساکنیم و از بحر فیضش سائل نمائیم هرچه پرواز کند عرض و طول سماء را طیّ نتواند نمود و صعوه هر قدر صعود نماید بسدره بقا نتواند رسید و لکن چون در مراتب عرفان جمیع ناس یکسان نیستند لهذا بعضی سخنان بمیان میآید و بعدها اختلاف خواهد شد بعدد انفس عباد و فرق مختلفه بعدد کلتیّه موجود شود و این حتمست و مردی نیست از برای آن و حال معلومست که بعضی طاعی و بعضی متقی و برخی عاصی هستند باید بمهر و وفا و شوق و رضا مردمرا نصیحت نمود تا عاصین پند گیرند و متقین بیفزایند و این نمی شود که عاصی یافت نشود تا غافر از افق بدا ظاهر است عاصی در امکان هویدا آن بی این ظاهر نشود و این بی آن موجود نگردد

7 مقصود آنکه آنجناب جمیع اصحاب را برحمت و شفقت متذکر دارند و از بعضی عیوب چشم پوشند که شاید اختلاف رفع شود و ایتراف بمیان آید و سبّ و لعن و بغض و نفاق بمثل امم سابقه بمیان نیاید که شاید تربیت شوند و بآن روح مقصود و جوهر وجود و لطیفه کبری در قیامت اخیری شبّی از این مکاره وارد نیاید چنانچه بر نقطه بیان وارد شد

8 و دیگر آنکه آنچه در بیان فارسی مسطور گشت من عند الله همان کافیهست و آنچه حکم آن نرسیده

through the ocean of eternal grace, but such questions also add to the burden of duties imposed upon the servants. That which hath been recorded at God's behest in the Persian Bayan is indeed sufficient unto all, and none will be held to account for what it hath not commanded. Consider how numerous were those in the early days of the Revelation who obeyed, without the slightest deviation, every least one of its injunctions and yet reaped no benefit therefrom. The beginning of religion is love for God and for His Chosen Ones, and its end is to manifest that love to His servants.

- 9 I swear by God! Whoso faileth to obey the commandments of God can in no wise be numbered among His loved ones, for among the conditions of His love is to follow His commandments and observe His prohibitions. But since these are the days of concealment, and the Sun of eternity remaineth hidden beneath the horizon of being, one must gather together everyone with love and protect them. The time for the completion of the commandments and the perfection of deeds will assuredly come.

CDB#3, BSW#01.24x

احدی بآن مکلف نیست نظر باوّل ظهور داشته که چه قدر عاملین بوده که ذرهئی از اعمال را وانگذاشته و بجمع عامل بوده و هیچ ثمری بر آن مرتب نگشته اوّل دین محبت بخدا و اولیای او است و آخر دین اظهار حبّ بعباد او

9 ولكن قسم بخدا که اگر کسی عامل نشود احکام الهی را از احباب او محسوب نمی شود از شرایط حبّ اقبال باو امر اوست و اعراض از مناهی چون این ایام زمان خفاست و شمس ازلی در افق جان مستور باید همه را بحب جمع نمود و حفظ کرد زمان اتمام احکام و اكمال اعمال خواهد آمد

BLIB_Or15722.232, SMI#3, AVK1.063.12x,
SFI08.017, ASAT5.311x, NSS.137x

BH00925

- 1 I know not, O my God, for whom I shall describe Thee and through whom I shall make mention of Thee. By Thy glory, I am bewildered, after Thou didst place me in the land of abasement like unto a distressed fish. Whenever I desire to make mention of Thee, my tongue cannot utter a sound due to the severity of tribulations that have befallen me therein. And whenever I find the love of remembrance in my heart, no cry ascends from my inmost being due to the multitude of calamities with which Thou hast surrounded me, to such extent that I find my lips, through the subtleties of power, make mention of Thee, yet my ears hear not what describes Thee. I know that my heart, with the perfection of its love, praises Thee, yet my tongue knows not how to remember Thee. And this is naught but a bounty from Thee and a favor from Thy presence. There is no God but Thee, the Protector, the Self-Subsisting.
- 2 Glorified art Thou, O my God! Thou seest how all the servants are asleep upon their beds while the eyes of Glory await the wonders of Thy mercy. All mankind lie slumbering upon their

1 الحیّ لم ادر یا الهی لمن اصفک و بمن اذکرک فوعزّتک صرت متحیراً بعد الذی جعلتني فی ارض الذلّة بمثل الحوت متبليلاً و کلّها اريد ان اذکرک لن يرفع الصوت من لسانی من شدة البلیا التي وردتني فيها و کلّها اجد حبّ الذکر فی قلبي لم یصعد النداء من سرّی لکثرة الرزايا التي احطتني بها بحيث اجد ان شفتای بلطایف قدرة یذکرک ولكن لن تسمع اذنانی ما یصفک و اعلم بأنّ جنائی بکمال حبه بنعتک ولكن لم یعرف لسانی بما یذکرک و انّ ذلک لم یکن الا جوداً من عندک و فضلاً من لدنک لا اله الا انت المهيمن القيوم

2 فسبحانک اللهم یا الهی ترى بأنّ کلّ العباد نائمون علی فراشهم و عیون البهائم منتظرة لبدايع رحمتک

couches while the Countenance of Beauty lies upon the dust, yearning for the manifestations of Thy compassion. It is as though I behold all directions like unto a sinner who is led to be crucified, looking to his right and his left that perchance he may receive a sign of Thy loving-kindness and the dawning of Thy mercy. Yet have I not witnessed it until now, nor after now. The command is in Thy hands alone. There is no God but Thee, the Mighty, the Beloved.

- 3 I know not, O Sovereign of my Glory, which of my afflictions to complain of before Thee, and which of my tribulations to mention in Thy presence, after the sighs of tears have prevented me from the sovereignty of remembrance when visiting Thy tribulation, and drops of tears have veiled me from the King of description at the manifestation of Thy trials. How great is Thy tribulation and how mighty Thy retribution! Whenever Thou didst preserve me, O my God, from one tribulation, Thou didst deliver me unto another, and whenever Thou didst save me from one abasement, Thou didst rear me for an abasement greater than the first, to such extent that no garment of humiliation remained except that Thou didst clothe me therewith, and no sea of hardship existed except that Thou didst make me drink therefrom, and no fruit of adversity was seen except that Thou didst make me taste thereof.

- 4 Alas, alas! Would that I had never existed in the kingdom and had never been mentioned on earth! Alas, alas, for what Thou hast decreed through the wonders of Thy power, and ordained through the manifestations of Thy might, and brought into being through the sovereignty of Thy Lordship, and numbered through the authority of Thy Self-Subsistence, and inscribed upon the tablets of creation by the hands of Thy leave, and ordained upon the face of invention at the exaltation of Thy remembrance!

- 5 I know not, O my Beloved, how I can endure before the surging of the winds of Thy power and be still at the manifestation of the signs of Thy might, after the pillars of the sanctuaries of the Kingdom have been demolished at the sprinkling of the tokens of Thy might, and the foundations of the towers of the Realm of Power have been destroyed at the brandishing of the signs of Thy sovereignty. Alas, alas, for the intensity of my weakness at the descent of Thy tribulation! Alas, alas, for my lack of patience at the appearance of Thy vengeance!

- 6 By Thy glory, tribulations in their entirety have seized me, and calamities in their fullness have encompassed me. I beseech Thee by what Thou art, to send the breezes of light which Thou hast nurtured in the heart of heaven, that perchance thereby the heart of Glory may find rest. Nay, by Thy glory, it shall not

و كلّ الأنام مسترقدون على بساطهم و طلعة
السَّاء على وجه التراب مشتاقا لطرايز رافتك
كأني أنظر الى الجهات بمثل المذنب الذي اذهبه
حتى يصلّوه و هو كان ان ينظر الى يمينه ويساره
لعل يأخذه من آيات عطفك و بدايات رافتك
ولكن ما شهدته الى الحين و بعد الحين الأمر
بيدك وحدك لا اله الا انت العزيز المحبوب

- 3 و لم ادر يا سلطان بهائي بأي مصيبي اشكو
اليك و ايّ بلاياي اذكر بين يديك بعد الذي
زفرت الدموع منعتني عن سلطان الذكر عند
زيارة بلائك و قطرات العيون احجبتني عن
ملك الوصف لدى ظهور ابتلائك فها اعظم
بلائك و ما اكبر انتقامك و كلّها احفظني يا
الهي من بلاء اسلمتني لبلاء اخرى و كلّها نجيتني
عن ذلة ريتني لذلة اكبر من اولي بحيث لن
يبقى من قص الذلّ الا و قد البستني و لم تكن
من اجر البأساء الا و قد اشربتني و لن تشهد من
ثمره الضراء الا و قد مدقنتني

- 4 فاه آه ليتني ما كنت في الملك موجوداً و لم اكن
في الأرض مذكوراً فاه آه عما اقضيت بدائع
قدرتك و امضيت بطرايز قوتك و شئت من
سلطان روبيتك و احصيت باقتدار قيومتك و
كتبت على الواح الابداع بأيادي اذنك و قدرت
على وجه الاختراع عند ارتفاع ذكرك

- 5 و لم ادر يا محبوبي كيف اقدر ان اصبر تلقاء تموج
ارياح قدرتك و اسكن عند تظهر آثار قوتك
بعد الذي تعدمت اركان صوامع الملكوت عند
ترشح علامات سطوتك و تهدمت قوائم قوامع
الجبروت لدى تشهر آيات سلطنتك فاه آه من
شدة ضعفي عند نزول بلائك فاه آه من قلة
صبري لدى ظهور انتقامك

- 6 فوعزتك انّ البلايا بأكلها اخذتني و انّ الرّزايا
بأكبرها احاطتني اسئلك بما كنت عليه ان ترسل
نفحات النور التي ربيتها في كبد السَّاء لعل يسكن
بذلك قلب البهاء لا فوعزتك ما يسكن ولو

find rest even if Thou seat me upon the throne of the heaven and give me to drink from the crimson vessels by the snow-white countenance, and cause me to hear the melodies of the dove at the tree of accomplishment from the point of destiny. For verily, by my Lord, the Lord of the heavens and earth, in no matter have I desired aught save to follow Thy command, to be submissive at the manifestation of Thy sovereignty, and to be humble before the gate of Thy mercy.

- 7 O my God! Though I may not be a champion of Thy Cause, yet I am a servant of Thy loved ones; and though I may not be obedient to the sovereignty of Thy will, yet I am a helper of Thy chosen ones. Glorified, glorified art Thou! Verily Thou art the First of the forgivers, and I am the last of the penitent. Have mercy upon me through the wonders of Thy mercy, and show me kindness through the effulgent rays of Thy bounty. Thou art the Bestower without being asked, and the Ever-Enriching without decline. There is none other God but Thee, the All-Compelling, the Kind.

- 8 Whenever I wander, O my God, in the wilderness at eventide, I behold that the birds return to their nests, and the sheep to their folds, and the beasts to their lairs, while I find myself bewildered and distracted, knowing not whither to go nor to whom to turn, for all the people have driven me from their lands and all mankind have cast me out from their dwellings, until I remain alone and solitary in creation, not knowing which way to direct my steps, to which country to turn, or where to dwell.

- 9 Nay, by Thy might! I shall not turn to anyone but Thee, even should I face worse afflictions, nor shall I seek any but Thee, even should I be brought lower than this. For I have known none other than Thee to cleave unto, and have witnessed none besides Thee to turn to. If Thou drivest me from one door, I shall enter through another; if Thou keepest me distant from one direction, I shall draw near to Thee from another; if Thou slayest me with one sword, I shall await another. For Thou knowest, O my God, that though Thou mayest have servants better than I, yet I have no sovereign greater than Thee; and though Thou mayest have servants mightier than I, yet I have no master like unto Thee, nor any lord resembling Thee.

- 10 Glorified art Thou, O my God! If these eyes be not worthy to behold the lights of Thy beauty, then change them as Thou pleasest; and if this earth be not fit for the descent of Thy sovereignty, then transform it by Thy power, as Thou hast

تجلسنى على عرش العماء وتشربنى من آنية الحمراء
عن طلعة البيضاء وتسمعنى نغمات الوراقاء عند
شجرة الامضاء من نقطة القضاء لأنى فوربى رب
السموات والأرض ما اردت فى شأن الا اتباع
امرك والخضوع لى ظهور سلطنتك والخشوع
لدى باب رحمتك

- 7 و ان لم اكن يا الهى ناصراً لأمرک لکن
خادماً لأحبائك و ان لم اكن مطيعاً لسلطان
فعلک لکن معیناً لأصفيائك فسبحانک
سبحانک انک انت اول الغافرين و انا
آخر التائين فارحنى ببدايع رحمتک و الطفنى
بلوام احسانک انک انت المعطى بلا سؤال و
المغنى بلا زوال وحدک لا اله الا انت المهيمن
العطوف

- 8 و کلما اسير يا الهى فى العراء حين العشاء اشاهد
بأن الأطيوار ترجعن الى اوكارهنّ والأغنام تذهبن
الى مرابضهنّ والأسباع تمسحن الى ايكائهنّ اجد
نفسى متحيراً متولهاً و لن اعرف الى اين اذهب
و الى من ارجع لأنّ کلّ العباد اخرجونى عن
بلادهم و کلّ الأنام اطردونى من اماکنهم حتّى
بقيت فى الملك متوحداً متفرداً و لم ادر بأى
جهة اتوجه و بأى بلاد اقبل و بأى مکان اسکن

- 9 لا فوعلتک لن اتوجه الى غيرک ولو تأخذنى
اشدّ من ذلك و لا اطلب سواک ولو تنزلنى فى
ذلة اعظم من هذا لأنى ما عرفت غيرک حتّى
اتمسک به و ما شهدت دونک حتّى اتوصل اليه
ان تطردنى عن باب ادخل من باب اخرى و ان
تبعدنى عن جهة اتقرب اليک من جهة اخرى و
ان تقتلنى بسيف انتظر بسيف اخرى لأنى تعلم
يا الهى ان کان لک عباد احسن منى ولكن لم
يکن لى من سلطان اکبر منك و ان کان لک
مملوک اعظم منى لم یکن لى مالک بمثلک او
مولا کشبک

- 10 فسبحانک اللهم يا الهى ان لم تکن تلك العيون
قابلة لمشاهدة انوار جمالک غیرها بما انت تحبّ و
ان لم تکن تلك الأرض محلّ لنزول سلطنتک
بدلها بقوتک کما وعدت فى صحايف مجدک

promised in the scrolls of Thy glory and the tablets of Thy might, that I may be among those who seek refuge at Thy gate, who take shelter in Thy presence, who drink from the cups of Thy grandeur, who gaze upon Thy countenance alone, who ascend to the pavilion of greatness by Thy power of eternality, who rise to the dawning-place of oneness by Thy might of unity, who warble the verses of Thy attraction, who repose upon the carpet of Thy lordship, who hold fast to the cord of Thy sovereign grace, who shelter beneath the shade of the tree of Thy eternity, who sit within the tabernacles of greatness at the manifestation of the sun of Thy oneness, who dwell in the tents of eternity at the revelation of the signs of Thy singleness, who drink from the cups of detachment at the gleaming of the beauty of Thy grandeur, and who are enriched by the melodies of attraction at the warbling of the dove of Thy glory.

- 11 Perchance then my heart may find peace, my essence be gladdened, my soul rejoice, my spirit be stirred, the fire of my love be kindled, the light of my mystery shine forth, my face be illumined, my body move with longing, my form ascend with joy, and I may be among those who, through Thy grace, find rest and through Thy favor make their petition. O my God! Send Thy blessings upon him whom Thou hast loved before and whom Thou wilt love hereafter, and upon him whom Thou wilt manifest on the day when Thou raisest up the heavens of Thy creation and causest the sun of Thy power to shine forth, in accordance with what Thou lovest and art pleased with. Verily Thou art the Almighty over whatsoever Thou willest, and verily Thou art the All-Compelling, the Self-Subsisting.

و الواح عزّك لأكون من اللّائذين بجانبك
و العائدين بحضرتك و الشّارين عن كؤوس
عظمتك و النّاظرين الى صرف وجهتك و
المتصاعدين الى رفرف العظمة بقوة صمدائيتك و
المتعارجين الى طلعة الأجدية بقدرة احدايتك
و المتغردين بأيات جذائيتك و المسترقدين على
بساط ربائيتك و المتمسكين بعروة سلطان
عطايتك و المستظلين في ظل ظلال شجرة
ازائيتك و المستجيبين في قباب العظمة عند
تظهر شمس وحدائيتك و الساكنين في خيام
الصّمدية لدى تنزل آيات فردائيتك و المستشرين
عن كؤوس الانقطاع من تلّج جمال كبريائيتك
و المستغنين من تغنى الانجذاب عند تغرد ورقاء
بهائيتك

11 لعلّ يسكن قلبي ويسرّ ذاتي وتفرّج نفسي ويهيج
روحي وتوقد نار حبي ويدوّت نور سرّي ويضيء
وجهي وتحرك من الشّوق جسمي وتصاعد من
السّرور جسدي و اكون من الذين كانوا من
فضلك مستريحون و من عنايتك سائلون و صلّ
اللّهم يا الهى على من احببته من قبل و تحبّه من
بعد و على من تظهره يوم ترفع سموات بدعتك
و تشرق شمس قدرتك بما انت تحبه و ترضاه
اذ انك انت المقتدر على ما تشاء و انك انت
المهيمن القيوم

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- 1 Glorified art Thou, O my God and my Beloved! All servants exalt Thee above any other, and all created things sanctify Thee from all else. Yet I, in my powerlessness and poverty, have found none besides Thee from whom to exalt Thee, and have witnessed none except Thee by which to sanctify Thee. By Thy glory, O my God, whenever I have sought other than Thee, I found it naught, and whenever I desired other than Thee, I witnessed it not. And whenever I descend from the most exalted heights to the lowest depths of earth, I find nothing except signs of Thy oneness, tokens of Thy singleness, intimations of Thy lordship, and evidences of Thy self-subsistence, to such

1 لطلعة الغياث في جرد المستغاث فسبحانك اللّهم
يا الهى و محبوبى كلّ العباد ينزّهونك عن غيرك
و كلّ الأنام يقدّسونك عما سواك ولكن
انى مع عجزى و فقرى ما وجدت غيرك حتى
انزّهك عنه و ما شهدت سواك حتى اقدّسك
به فوعزّتك يا الهى كلّما طلبت دونك ما
وجدته شيئاً و كلّما اردت غيرك ما شهدته ابداً
و كلّما اتنازل من ابنى ذروة الأعلى الى منتهى
نقطة الثرى ما وجدت شيئاً الا و قد وجدت
من آيات وحدائيتك و علامات فردائيتك و

extent that were Thou to remove Thy signs from existence, nothing would remain in Thy kingdom and no letter would be witnessed in Thy realm. Thus hast Thou made the night and day as two signs, effacing the sign of night and making the sign of day illuminating, that the sovereignty of Thy power might endure in the dominion of all possibilities, and the lights of Thy countenance might shine forth in the kingdom of all created things. None shall attain to the mystery thereof save him whom Thou hast made to dwell in the kingdom and then made him as a proof of the sun.

اشارات ربّانيتك ودلالات صمدانيتك بحيث لو تريد ان تأخذ آياتك من الوجود ما يبقى شيء في ملكك ولن تشهد حرف في بلادك ولذا جعلت الليل والنهار آيتين ومحو آية الليل و جعلت آية النهار مبصرة ليبقى سلطان قدرتك في جبروت الممكّات وتشعشع انوار وجهتك في ملكوت الموجودات ولن يبلغ احد بسر ذلك الا من جعلته في الملك ساكناً ثم تجعله على الشمس دليلاً

- 2 Glorified art Thou! How mighty is the sovereignty of Thy power which hath encompassed all who are in the heavens and the earth and all that lieth between them! How resplendent is the dominion of Thy might which hath filled all who dwell in the realm of the divine cloud and all below it! Glorified art Thou, O my God! All existence seeketh Thee yet findeth Thee not, and all [witnesses] witness Thee yet know Thee not, for when they turn to their own stations and conditions apart from Thee, they forget Thee. And when they forget Thee, Thou causest them to forget themselves, as recompense for their deeds. Thus are they veiled from visiting Thy presence, beholding Thy countenance, and gazing upon Thy beauty, and they become of those deprived of meeting Thee, rejected from Thy presence, barred from Thy court, and are among the lost and the remote ones.

2 فسبحانك ما اعظم سلطان قدرتك التي احاطت كلّ من في السموات والأرض وما بينهما وما اهبى ملكي قوتك التي ملأت كلّ من في لاهوت العمّاءات وما دونهما فسبحانك يا الهى كلّ الوجود يطلبوك ولا يجدوك ولا يعرفوك لأنهم لما توجهوا الى مراتبهم وشؤوناتهم من غيرك فنسوك فلما انسوك فأنسيتم انفسهم جزاء بما هم كانوا ان يعملون وبذلك احتجبوا عن زيارة طاعتك ومشاهدة وجهتك وملاحظة جمالك وصاروا من المحرومين عن لقاءك والمردودين عن جنابك والمحجوبين عن حضرتك وكانوا من الخاسرين والمبعدين

- 3 Glorified art Thou, O my God! I know not by what tongue I should call upon Thee nor by what utterance I should invoke Thee. I know not, O Thou Who art my heart's desire, how Thou wishest me to describe Thee. Shall I describe Thee by Thyself or mention Thee through another? If Thou desirest to hear Thy description from Thyself - and this is worthy of One like Thee - yet none can do this save those whom Thou hast made repositories of Thy knowledge and treasures of Thy light. And if Thou desirest to witness Thy description from another - this is impossible for One like Thee, for mention of that which cometh not from Thee befitteth Thee not, nor is worthy of Thee, nor can ascend to the heavens of Thine eternity, nor rise to the sanctuaries of Thine oneness.

3 فسبحانك اللهم يا الهى لم ادربأى لسان ادعوك وبأى بيان اناديك ولم ادريا منأى كيف تريد ان اصفك ا اصفك بنفسك او اذكرك بغيرك وان تريد ان تسمع وصفك من نفسك وان ذلك حق بمثلك ولكن لن يقدر احد بذلك الا من جعلته مكامن عليك ومخازن نورك وان تريد ان تشهد وصفك من غيرك وان هذا مممتنع بمثل مثلك لأن ذكر الذى لم يكن من عندك لا ينبغى لك ولا يليق بك ولا يتعارج الى سموات ازليتك ولا يتصاعد الى بهاءآت احدثك

- 4 Glorified, glorified art Thou! All descriptions fail to reach the court of Thy glory and all attributes cannot attain to the sovereignty of Thy power, for Thou hast not determined for Thyself the true measure of Thy station, nor hast Thou limited Thy countenance to the description of Thy creation. By Thy glory, O Beloved, none can describe Thee and none can mention Thee, for Thou hast not described Thyself save by Thyself,

4 فسبحانك سبحانك كلّ الوصوف لا يبلغ الى بساط عزّك وكلّ التّعوت لن تصل الى سلطان قدرك لأنك ما قدرت لنفسك حق قدرك وما حددت لوجهك وصف خلقك فوعزّتك يا محبوب لن يقدر احد ان يصفك ولن يمكن لأحد ان يذكرك لأنك ما وصفت نفسك الا بنفسك

nor characterized Thine Essence save by Thine Essence. Glorified art Thou! I have been among those sincere at Thy gate and those repentant in Thy remembrance.

- 5 Glorified art Thou, O my God! I beseech Thee by him whom Thou hast chosen for the wonders of Thy Cause, fashioned for the ornaments of Thy power, selected for the repositories of Thy mystery, and singled out for the splendors of Thy countenance, that Thou inspire me with what Thou lovest of the comprehensive words of Thy remembrance, clothe me in the garments of Thy pardon, shelter me with the cloaks of Thy loving-kindness, and give me to drink from the cups of Thy forgiveness, for I am Thy servant and am in Thy hand, seeking refuge at Your threshold, taking sanctuary in Your presence, clinging to the sovereignty of Your mercy, and beseeching the King of Your grace. Would You, O my God, distance one whom You reared for Your servitude? Would You, O my Aspiration, forsake one whom You trained for Your service? Would You, O my Hope, deprive one whose eyes await the descent of Your mercy? Would You, O my Lord, deny one whose sight You caused to be fixed upon the manifestation of Your pardon? Far be it from You, nay far be it from You, to cast out whom You have drawn nigh, reject whom You have honored, destroy whom You have quickened, or silence whom You have caused to speak. Glory be unto You! Glory be unto You! You are He Who does what He pleases and ordains what He desires. None can resist Your command or prevent Your deed. There is no God but You, the All-Powerful, the Self-Subsisting.

- 6 I know not, O my God, if You do not wish me to describe You throughout the lands, why then have You inspired me with these words? And if You love that I should mention You among Your servants, why then have You cast me away from all directions? Nay, by Your glory! Rather, You have honored me, even if You have seated me upon a speck of dust, and You have called me, even if You have turned me away from all doors. How mighty is the sovereignty of Your Lordship over me, and how sweet is the dominion of my servitude to You! How exalted are the wonders of Your glory toward me, and how resplendent are the tokens of my abasement before You!

- 7 Glory be unto You! I have been foremost among sinners, and You are the Most Merciful of the merciful. Hear my call, for in Your hand is the dominion of all worlds. I bear witness before You, O my God, at this moment when none is with me besides You, that I am a servant who has believed in You, in Your verses sent down from Your presence, and in Your Book dispatched from Your side, such that I have believed in every sign before its appearance and after its setting, and at the

و ما نعت ذاتک الا بذاتک فسبحانک انّی قد کنت من المخلصین ببابک و التائبین بذکرک

5 فسبحانک یا الهی اسئلك بمن اصطفیته لبدایع امرک و اصطنعته لطرایز قدرک و اجتبیته لودایع سرک و اختصصته للوامع وجهک بأن تلهمنی بما انت تحبّه من جوامع ذکرک و تلبسنى قصص عفوک و تسترنی من خلع عطفک و تشرینى من کؤوس غفرک لأنّی انا عبدک و فی قبضتک لائذاً بجنابک و عائداً بحضرتک و متماسکاً بسلطان رأفتک و متوسلاً بملیک عنایتک أ تبعّد یا الهی من ربیته لعبودیّتی أ تخذل یا منائی من ادبته لخدمتک أ تحرم یا رجائی من کانت عیناه منتظرة لنزول رحمتک أ تمنع یا مولائی من جعلت بصراه مترصدة لظهور غفرک فحاشاک ثم حاشاک بأن تطرد من اقربته و تردّ من اکرمته او تهلك من احبیته او تکلّ من انطقته فسبحانک سبحانک انت الذی تفعل ما تشاء و تحکم ما ترید لا مانع لأمرک و لا دافع لفعلک لا اله الا انت المهیمن القیوم

6 و لم ادر یا الهی ان لن ترید ان اصفک فی البلاد لم المهمتی بتلك الکلمات و ان تحبّ ان اذکرک بین العباد بم اطرحتنی عن کلّ الجهات لا فوعزّتک بل اکرمتنی ولو اجلستنی علی نقطة التراب و دعوتنی ولو اطردتنی عن کلّ الأبواب فما اعزّ سلطان ربوبیتک لی و ما الذّ ملیک عبودیّتی لک فما اعلى بدایع عزّک لی و ما ابهى طرایز ذلّی لک

7 فسبحانک انّی قد کنت اوّل المذنبین و انّک انت ارحم الراحمین فاسمع ندائی اذ یدک جبروت العالمین و اشهدک یا الهی حیثنذ حین الذی لم یکن عندی احد دونک بأنّی عبد آمنت بک و بآیاتک المنزل من عندک و کتابک المرسل من لدنک بحیث ما شهدت من آیه الا و قد آمنت بها قبل ظهورها و بعد غروبها و حین تشعشع جمالها و تلالؤ

time when its beauty shone forth and its light gleamed, submissive to Your command and humble before the sovereignty of Your countenance. I have commanded the servants only what I heard from Your tongue or witnessed in Your Book, lest they differ in Your Cause and spread corruption in Your lands. In all matters I have desired only to spread Your favors and manifest Your knowledge, and I desire naught but to follow Your command and to stand firm upon what the Countenance of Your glory and the King of Your presence has willed, that the fire of Oneness might be kindled from the Tree of Your eternity and the reality of Your Absolute Unity might be proven upon the throne of Your grandeur. Glory be unto You! Glory be unto You! I am among those who remember and worship You, and I say: Praise be to God, the Lord of the worlds.

نورها خاضعاً لأمرک و خاشعاً لسلطان وجهتک
و ما امرت العباد إلا بما سمعت من لسانک او
شهدت فی کتابک لئلا یختلفوا فی امرک ویفسدوا
فی بلادک و ما اردت فی شأن الا نشر عوارفک
و اظهار معارفک و ما ارید الا اتباع امرک و
الاقامة علی ما اراد طلعتک و ملیک وجهتک
لتستوقد نار الأحدىة من شجرة ازالیتک و تبرهن
وجهة الصمدیة علی عرش عظامیتک فسبحانک
سبحانک انی اکون من الذاکرین و العابدین و
اقول الحمد لله رب العالمین

INBA92:030

BH01176

1 He is God, exalted be His glory, the Mighty!

1 هو الله تعالى شأنه العزيز

2 This is submitted: Your esteemed letter indicating the good health of your blessed person arrived like the Egyptian Bashir as a herald of glad tidings, reaching the spiritual Canaan which is the city of the heart. The fragrance of faithfulness was inhaled from this garment; it brought joy and increased comfort. The realms of sorrow were rolled up and the carpet of delight was spread forth. The banner of love was raised high while anguish bowed its head.

2 عرض میشود رقیمه کرمه عالی که مشعر بر
صحت وجود مبارک بود مثل بشیر مصری مبشر
شد و بکنعان معنوی که مدینه دل است واصل
آمد رائحه وفا از این قیص استشمام گشت فرح
بخشید و راحت افزود عوالم حزن در پیچید و بساط
سرور مبسوط نمود محبت علم برافراخت و محنت
سر بینداخت

3 However, there was complaint about the brevity of the correspondence. Indeed, the friends in the true garden who are intoxicated in the spiritual rose garden by the divine wine, who are stirred to ecstasy by the spiritual melody, who are unconscious of their own existence and are effervescent from the wine of mercy, are not content with little and do not become hung over from much. Before them, the books of contingent existence are as a mere letter, and the ocean of utterance as but a single cup, for they have withdrawn from contingent existence and chosen seclusion in the realm beyond space. The vat cannot satisfy love's hangover, nor can the ocean cool the heat of longing. These two verses were spoken in this regard:

3 ولكن از اختصار مراسله گله رفته بود بلی
دوستان بوستان حقیقی که در گلستان معنوی
از صهای الهی مدهوشند و از نغمه روحانی در
خروش از هستی خود بیهوشند و از نمر رحمت
در جوش بکم قانع نیستند و از بسیار بخار نیایند
دفا تر امکان نزدشان حکم حرفی دارد و دریای
بیان پیششان حکم کاسی زیرا که از امکان
عزلت گرفته اند و بلامکان خلوت گزیده اند
نخار عشق را خم کفاف ندهد و حرارت شوق
را یم نیفسرد این دو بیت در این مقام گفته شد

4 "What thou hast stored within the vault no gall of Love can ever break; So bring, O Saki, from that Wine—a sea of spirit—for my sake.

4 آنچه در خمخانه داری نشکند صفرای عشق زان
شراب معنوی ساقی همی بجرى ببار

- 5 That this veiled, love-distracted heart may surge at last with clamorous roar, And this God-drunken, heaven-taught soul rise from its swoon—awake once more.” تا که این مستور شیدائی درآید در خروش تا که این مخمور ربّانی برآید زین نهار
- 6 The fish is never sated with water, nor the lover satisfied with the beloved. Should the loved one gaze upon the beauty of the beloved for a thousand years, it would seem but an hour, and should he drink for ages the pure wine from the honey of union, it would seem but a moment. Their joy is in sacrificing heart and soul, and their sorrow in being occupied with this and that. As Rumi says: ماهی از آب سیر نشود و عاشق از معشوق کفایت نپذیرد حبیب اگر هزار سال بجمال محبوب فائز شود بساعتی پندارد و اگر عمرها باده زلال از شهد وصال نوشد بدمی انگارد فرحشان از نثار دل و جانست و غمشان اشتغال باین و آن مولوی میگوید
- 7 “Lovers drain the cup of joy only when Their beloveds slay them with their own hands.” عاشقان جام فرح آنکه کشند که بدست خویش خوبانشان کشند
- 8 In any case, this time the letter—like the register of the disobedient—hath grown dark, and, like the course of the guilty, obscure; for from every offence it yieldeth a token, and from every crime it displayeth a sign. By reason of its excessive prolixity and its chain-like writing, it is as though the sequence hath fallen into the circle of repetition and, at the very first step, remaineth arrested. I fear lest, again, thou wilt not deem it sufficient, and wilt begin to complain—though thou thyself bearest witness that I have barred the doors of companionship, cut off the path of correspondence, and that this which I have done for thee hath been contrary to all accustomed practice. باری این مرتبه که این نامه چون دفتر عاصیان تیره و چون روان مجرمان تار شده و از هر جرمی دلالتی دارد و از هر جرمی علامتی از غایت تطویل و مسلسل نویسی گویا تسلسل حکم دور یافته و در اول قدم مانده میترسم باز کفایت نفرمائید و شکایت آغاز نمائید با اینکه خود سرکار شاهدید که ابواب مجالست مسدود نموده ام و سبیل مراسله مقطوع و بآن سرکار برخلاف جمیع معمول شد
- 9 And further: what can one say of these thankless people? Thou knowest what measure of envy they harbour in their hearts, and what store of rancour they conceal within their breasts. They will draw no breath save at the bidding of self, and will seek naught but the idol of desire—as He saith: Hast thou seen him who hath taken his own desire for his god? With all this—plain and manifest unto thee, yet hidden from any save thyself—how can the Nightingale of God, upon a bough of spirit, sing a subtle strain? How can the Hoopoe of Sheba recount aught of the City of Eternity? و دیگر آنکه چه میتوان گفت این ناس ناسپاس را میشناسید که چه مقدار حسد در دل دارند و چه مایه کینه در صدر پنهان نموده اند جز بکام نفس نفسی برنیارند و جز بهوای الهی نجویند چنانچه میفرماید افرأیت من اتخذ الله هواه با همه ایتراتب که نزد آنجناب مکشوف و مشهور است و از غیر آن سرکار مستور چگونه میتواند عندلیب الهی بر شاخساری معنوی نکته سراید و هدهد سبا از مدینه بقا ذکر نماید
- 10 Silence is better than clamour. The gnostics of the Beloved, by this saying, have strung the pearls of utterance: two things, above all else, are sweetest and most pleasing—first, a heart that is receptive to speech; and then, a word that is acceptable to the heart. Now, in which heart among this company shall I seek such receptivity? From what rose shall I inhale the fragrance of this flower? God hath set a seal upon their hearts, and upon their hearing, and over their eyes is a covering. It is evident that none heareth the melody of the spirit save the true ear, and none beholdeth the countenance of the Well-Beloved نموشیدن بهتر از خروشیدن عارفان جمال بدینقال گوهر بیان سفته اند دو چیز از همه چیز خوشتر و دلکشتر است یکی دل سخن پذیر و دیگر سخن دلپذیر حال کدام دل از این طائفه جویم و از کدام گل رائحه این گل بویم ختم الله علی قلوبهم و علی سمعهم و علی ابصارهم غشاوة معلومست که نغمه معنویا جز گوش حقیقی نشنود و طلعت جانانرا جز چشم جان نبیند و لهم اعین لا یصرون بها و لهم آذان لا یسمعون بها

save the eye of the soul. "They have eyes, but see not thereby; and they have ears, but hear not thereby".

- 11 And though the Truth is, of itself, distinguished from falsehood—as the sun from the shadow of non-existence—yet have a few laid claim to being, and have raised the standard of oppression. They have not penned so much as a letter from the ocean of knowledge, nor tasted a drop from the sea of consummate wisdom; and yet they ascribe to these recluses of the Egypt of unity that which they themselves deserve and are fit for. The envious man is wrathful toward him who hath no fault; but by the grace of the Lord their hands are restrained, and the palm-tree of the All-Sufficing's power is raised exceeding high. God refuseth to suffer His light to be quenched, though the idolaters abhor it. In this station the Mathnavi speaketh well:

- 12 "O Diya'u'l-Haqq, Husamu'd-Din, both heart and soul, Before whose presence heart and soul stand abashed; These pieces of clay, in their envy, Seek to veil thy sun from sight."

- 13 What can I say? The song of the nightingale is different from that of the raven, and the cooing of the dove from the cawing of the crow. Though I have no ensign but silence, and seek no token but obscurity, all these meaningless utterances have arisen. Alas! Should this Bird of Iraq warble melodies of the Hijaz, and this divine Falcon adorn the gathering with holy celestial tunes, and bring the intoxicated ones to their senses through the song of the immortal birds, then would it become evident how far these lost ones have strayed from the lofty stations of divine knowledge. It seems they have no share of the ocean of certitude, and have not reached the goal of reunion which is the purpose of creation. O ears bereft of hearing! O hearts devoid of understanding! God willing, through divine grace and Muhammadan virtue, may we gather at the shore of the sea of unity and partake of the wine of detachment, that we may sever our hearts from all else and bind them to the Friend.

11 با اینکه حق بنفسه از باطل ممتاز است بمثل شمس از ظلّ معدومی چند دعوی وجود نموده‌اند و علم ظلم برافراخته‌اند با اینکه حرفی از بحر علم ننوشیده و نمی‌ازیم حکمت بالغه نچشیده‌اند و با این خلوت‌گزینان مصر توحید نسبت میدهند آنچه را که خود بآن لایق و سزاوارند الحاسد مغتاض علی من لا ذنب له ولكن بغایت ربّانی دست ایشان کوتاه است و نخل قدرت صمدانی بغایت بلند ابی الله الا ان یتّم نوره و لو کره المشرکون مثنوی در این مقام خوب میگوید

12 ای ضیاء الحقّ حسام الدّین و دل ای دل و جان از قدوم تو نخل قصد آن دارند این گلپارها کرّ حسد پوشند خورشید ترا

13 باری چه عرض کنم که نوای بلبل از زاغ معلوم است و ناله ورقا از نعره کلاغ واضح و آشکار با اینکه جز خموشی شعاری ندارم و جز مستوری آثاری نخواهم این همه گفتگوهای بی‌معنی بمان آمد واحسرت اگر این طیر عراقی از نغمه‌های حجازی سخن راند و شاهباز الهی بشهنای قدس معنوی مجلس بیاراید و از نوای طیور بقا مخوران شیدا را بشعور آرد آنوقت معلوم میشود که این گمگشتگان چه قدر از مراتب بلند عرفان دور مانده‌اند گویا از بحر ایقان هیچ نصیب ندارند و بسر منزل لقا که مقصود آفرینش است نرسیده‌اند ای بی‌نصیب گوشها و بی‌بهره دلها انشاء الله بغایت الهی و شرافت محمّدی در شاطی بحر توحید مجتمع شویم و از شراب تجرید مرزوق گردیم تا دل از همه بگسلیم و بدوست دربندیم

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BH01310

To: Muhammad Yi Bi

- 1 In the name of Him Who was the Self-Subsisting over all who are in the earth and the heavens! Glorified art Thou, O my God! This is Thy servant and the son of Thy servant, who hath entered into the precincts of Thy sanctity and, laden with manifold sins, hath hastened from every direction unto the court of Thy gracious bounty. He desireth to drink from the chalices of Thy mercy and seeketh the wonders of Thy grace which Thou hast specially ordained for the Letters of Thy might and the Words of Thy holiness, that he may become on earth a reflection of Thy countenance, a mirror of Thy beauty, a guide unto Thee, one turned toward Thee, and one who speaketh of Thee, for in Thy hands is the kingdom of the heavens and earth. Thou doest what Thou wilt and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the Inaccessible, the Exalted.
- 2 Yet I have not attained that which I have sought until now. Rather, whenever I sought shelter beneath the tree of Thy Lordship, Thou didst drive me away by Thy power, and whenever I lay down upon the couch of Thy Divine Unity, Thou didst awaken me by Thy might and then remove me by Thy power, as if Thou hadst not created me in Thy dominion and wouldst not recognize me in the realm of creation among Thy servants. Whenever I desired to soar in the atmosphere of Thy holy sovereignty, Thou didst burn my wings with the fire of Thy dominion, then cast me down into a valley which none can reckon save Thee, wherein I remained without count, extent, time, age, eternity, covenant, epoch, cycle, or revolution, until Thou didst show mercy unto me thereafter, and didst honor me and grant me two wings of moist red ruby in the mystery of Thy Most Exalted Name.
- 3 Then after that, Thou didst cause me to ascend by Thy power to the heavens of Thy Cause, yet Thou didst not grant me time to reach them and didst bring me down and return me to another valley. All this didst Thou do unto one than whom none on earth knoweth Thee better, and none in the kingdom loveth Thee more ardently. What then is the recompense of him who turneth away from Thy presence, is heedless of Thy countenance, and ascribeth partners to the sovereignty of Thy oneness? Glory be unto Thee! Glory be unto Thee! How wondrous are the manifestations of Thy deeds toward me! How mighty are the expressions of Thy handiwork concerning me!
- بِسْمِ الَّذِي كَانَ قَيُّوْمًا عَلَىٰ مَنْ فِي الْأَرْضِينَ وَ السَّمَوَاتِ فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ الَّذِي نَزَلَ فِي سَاحَةِ قُدْسِكَ وَجَاءَ مَعَ كَثْرَةِ الذُّنُوبِ تَلَقَّاءَ مَدِينِ مَغْفِرَتِكَ وَاسْرَعَ مِنْ كُلِّ الْجِهَاتِ إِلَىٰ بَسَاطَةِ عَرْزِ مَكْرَمَتِكَ وَيُرِيدُ أَنْ يَشْرَبَ مِنْ كَأُوبِ مَرْحَمَتِكَ وَيَطْلُبَ مِنْ بَدَائِعِ فَضْلِكَ الَّذِي اخْتَصَصْتَهُ عَلَىٰ حُرُوفَاتِ عَزَّتِكَ وَكَلِمَاتِ قُدْسِكَ لِيَكُونَ فِي الْأَرْضِ حَاكِيًّا عَنْ طَلْعَتِكَ وَمِرَآةً لِحَمَالِكَ وَمَدْلًا عَلَيْكَ وَمُقْبِلًا إِلَيْكَ وَمُحْكِيًّا عَنْكَ إِذْ بِيَدِكَ مَلَكُوتُ السَّمَوَاتِ وَالْأَرْضِ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْمَمْتَنِعُ الرَّفِيعُ
- وَلَكِنْ مَا شَهِدْتُ كَلَّمَا طَلَبْتُ إِلَىٰ الْحَيْنِ بَلْ كَلَّمَا اسْتَظَلْتُ فِي ظِلِّ شَجَرَةِ رَبَّانِيَّتِكَ اطْرَدْتَنِي بِقُوَّتِكَ وَكَلَّمَا اسْتَرْقَدْتُ عَلَىٰ فِرَاشِ صِدْقِيَّتِكَ ائِقْظَنْتَنِي بِقَهْرِكَ ثُمَّ ابْعَدْتَنِي بِقُدْرَتِكَ كَأَنَّكَ مَا خَلَقْتَنِي فِي مَلَكُوتِكَ وَلَنْ تَعْرِفَنِي فِي أَرْضِ الْإِنشَاءِ بَيْنَ عِبَادِكَ وَكَلَّمَا أَرَدْتَ أَنْ اطِيرَ إِلَىٰ هَوَاءِ قُدْسِي سَلَطْتَنِي أَحْرَقْتَ جَنَاحِي مِنْ نَارِ سَطَوْتِكَ ثُمَّ أَنْزَلْتَنِي إِلَىٰ وَادِي الَّذِي لَنْ يَحْصِيَهُ أَحَدٌ إِلَّا أَنْتَ وَكُنْتُ فِيهِ بَلَا عَدٍّ وَلَا مَدٍّ وَلَا زَمَانٍ وَلَا دَهْرٍ وَلَا سَرْمَدٍ وَلَا عَهْدٍ وَلَا حَقْبٍ وَلَا دَوْرٍ وَلَا كُورٍ حَتَّىٰ أَرْحِمْتَنِي بَعْدَ ذَلِكَ وَارْكَمْتَنِي وَاعْطَيْتَنِي جَنَاحَيْنِ مِنَ الْبَاقُوتِ الرُّطْبِ الْحُمْرَاءِ فِي سِرِّ اسْمِكَ الْأَعْلَىٰ
- ثُمَّ بَعْدَ ذَلِكَ عَرَجْتُ بِقُوَّتِكَ إِلَىٰ سَمَوَاتِ أَمْرِكَ وَمَا امْهَلْتَنِي أَنْ أَصِلَ إِلَيْهَا وَأَنْزَلْتَنِي وَارْجَعْتَنِي إِلَىٰ وَادِي أُخْرَىٰ وَكُلُّ ذَلِكَ فَعَلْتُ بِالَّذِي لَنْ يَعْرِفَكَ فِي الْأَرْضِ بِمِثْلِهِ أَحَدٌ وَلَنْ يُحِبَّكَ كَشِبْهِهِ فِي الْمَلِكِ نَفْسًا فَمَا جَزَاءُ مَنْ أَعْرَضَ عَنْ حُضْرَتِكَ وَاغْفَلَ عَنْ طَلْعَتِكَ وَاشْرَكَ بِسُلْطَانِ وَحْدَتِكَ فَسُبْحَانَكَ سُبْحَانَكَ مَا عَجَبُ بَدَائِعِ فَعْلِكَ بِي فَمَا أَكْبَرُ طَرَائِزِ صُنْعِكَ لِي وَلَكَ الْحَمْدُ يَا إِلَهِي عَلَىٰ كُلِّ ذَلِكَ وَجَمِيعِ هَذَا وَ

Praise be unto Thee, O my God, for all of this and the entirety thereof, and unto Thee be thanks, O my Beloved, for all that Thou hast sent down or wilt send down, hast willed or wilt will, hast loved or wilt love.

- 4 Glory be unto Thee, O my God! This servant of Thine hath come before Thee once again, with a tongue grown weary and speech become burdensome. He knoweth not a single letter of the wonders of Thy knowledge with which to remember Thee, nor comprehendeth any mystery from the lines of the universality of Thy grace's outpouring with which to describe Thee. Yet, since he is as a seed from Thy holy land, he desireth that Thou plant him by the hands of Thy bounty in the soil of Thy Divine Unity, that he may yield the fruits of Thine eternity in the cloud of Thy Lordship and put forth the leaves of Thy oneness in the atmosphere of the intimate fellowship of the heaven of glory of the King of Thy bounty.

- 5 This is an infant who desireth to drink from the breast of Thy grace the milk which Thou hast stored in the essence of the camphor of Thy concealment. This is a fish that hopeth to plunge into the depths of the seas of Thy glorious exaltation, a dove that seeketh to perch upon the branches of the Lote-Tree of Thy might, an ember that must be kindled from the fire of Thy love, a star that is fit to shine in the heaven of the generosity of Thy mercy, a thirsty one who hath come unto the seas of Thy greatness, a lowly one who hath sought refuge with Thee that Thou mightest admit him into the garden of Thy might, an ailing one who desireth to drink from the rivers of Thy healing, and an ignorant one who hath come before the manifestations of the treasures of Thy knowledge at the dawning-places of Thy glory and the aspects of Thy holiness.

- 6 For my heart will not be content with aught else, even wert Thou to give it all that Thou hast numbered in Thy heaven and earth, for from the wellspring of Thy riches hast Thou caused me to spring forth, and from the seas of Thy generosity hast Thou made me to flow, and from the mount of Thy greatness hast Thou cleft me, and with the flames of the light of Thy countenance hast Thou illumined me, and from the brands of the fire of Thine eternity hast Thou made me to appear. This is a station that no other station in Thy kingdom can equal, a bounty that no other bounty in Thy realm can match, and no matter in Thy lands can compare with it. Thou doest what Thou willest and ordainest what Thou pleassest. None can reverse Thy decree, none can alter Thy judgment, none can prevent Thy doing, and none can oppose Thy command. Verily, Thou art the All-Compelling, the Self-Subsisting.

لك العناية يا محبوبى على كل ما نزلت او تنزل
واردت او تريد و احببت او تحب

4 فسبحانك يا الهى ان عبدك هذا قد جاء
عندك مرة اخرى كليل اللسان و ثقيل البيان
لن يعرف حرفاً من بدايع علمك حتى اذكرك به
و لن يفقه سراً من اسطر جوامع فيض فضلك
حتى اصفك به ولكن لما كان حبة من اراضي
قدسك يريد ان تغرسه بأيدى مكرمتك في
ارض صمديتك ليثمر بثمرات ازليتك في عماء
ربوبيتك و يورق بورقات احديتك في هواء
انس جبروت مجد مليك مكرمتك

5 و ان هذا رضيع يريد ان يشرب من ثدي
عناتك من لبن الذى اخزنه في هوية كافر
غيبتك و ان هذا حوت يرجو ان يتغمس في
لجج البحر عز رفعتك و حمامة تطلب ان تجلس
على اغصان سدره عزتك و جذوة ينبغى ان
يوقد من نار محبتك و نجم يليق ان يطلع في
سماء جود مرحمتك و ظمان قد جاء عند بحور
عظمتك و دليل التجأ اليك بأن تدخله في
حديقة عزتك و مريض يريد ان يشرب من انهر
شفائك و جاهل قد جاء تلقاء ظهورات خزائن
علمك عند طلعات مجدك و وجهات قدسك

6 لأن فؤادى لن يرضى بغير ذلك ولو تعطيه
كلها احصيته في سمائك و ارضك لاأتك من
شريعة غنائك قد اشرعنى و من البحر جودك
قد اشعبتنى و من طور عظمتك انشقتنى و من
قبسات نور وجهتك اشرقتنى و من جذوات نار
ازليتك اظهرتنى و ان هذا شأن لن يعادله شأن
في ملكك و فضل لم يساوقه فضل في مملكته
و لن يقارنه امر في بلادك تفعل ما تشاء و تحكم
ما تريد لا راد لقضائك و لا مرد في حكمك
و لا مانع في فعلك و لا دافع لأمرك و انك
انت المهيمن القيوم

7 I beseech Thee, O God, O my God, at this moment, by Him Whom Thou hast made a treasure for all created things, a shelter for all existence, and a fortress for all who dwell in the kingdoms of earth and heaven, to send down upon our hearts the love of Thy loved ones and the affection of Thy chosen ones, that we may become pure mirrors, holy crystals, and luminous lamps, reflecting the wonders of the pure camphor of Thy countenance and proclaiming the gleamings of the cloud of might of Thy presence, that we may be as one servant and one soul in the earth, all prostrating before the sovereign of Thy majesty and submitting to the king of Thy beauty, for we are all Thy servants and within Thy grasp. There is no God but Thee, the Mighty, the Luminous, the Beloved.

7 اسئلك اللهم يا الهى حينئذ بمن جعلته ذخراً
للممكّنات و كهفاً على الموجودات و حصناً
على من فى ملكوت الأرضين و السموات ان
تنزل على قلوبنا محبة احبائك و مودة اصفياك
لتكونن مرايا صافية و بلورات قدسية و مصابيح
منيرة لتحكيّن عن بدائع كافور صرف وجهتك
و تنبئن عن لوايح عماء عزّ طلعتك حتى نكون
فى الأرض كعبد واحد و نفس واحدة كلّ
سجّادون لسلطان جلالك و خضّاعون للملك
جمالك لأننا كلّ عبادك و فى قبضتك لا اله
الا انت العزيز المنير المحبوب

INBA92:082

BH01429

To: *Ti Ri*

- 1 In the name of our Lord, the Most High, the Most Exalted!
- 2 Consider the mercy of thy Lord unto all who dwell in the world, and how He hath clothed all existence with the raiment of grace, that His mercy might precede all who are in the worlds. Verily, they who answered not the Call of God and turned away from the Beauty of the Most High, the Best-Beloved - these have disbelieved in God and have lost their souls in this world and in the next. Sufficient unto them is their remorse in having deprived their souls of this grace.
- 3 Say: O people! This is of the grace which all who are in the heavens and earth do seek, yet none have attained it save a few sanctified souls. Thus do We ordain all things in the holy Tablets from God, the Most High, according to a fixed decree.
- 4 Say: O people! Fear your Lord, the All-Compelling, and be ye afraid of Him Whose might over the worlds is severe. Should He seize you, none could deliver you, even if all who are on earth were to gather to aid you - ye would find yourselves without help.
- 5 Know then, O servant, that thy letter hath come before the Servant, and We have understood all that was contained therein,

- 1 باسم ربنا العلىّ الأعلى
- 2 ت ر ذكر رحمة ربك من فى العالمين جميعا و
يلبس كلّ الوجود قيص الفضل ليكون الرحمة
من عنده على العالمين مسبوقا ان الذينهم ما اجابوا
داعى الله و تولّوا عن جمال علىّ محبوبا اولئك
كفروا بالله و خسروا انفسهم فى الدنيا و الآخرة
و يكفيم حسرتهم فيما جعلوا ارواحهم عن هذا
الفضل محروما
- 3 قل يا قوم هذا من فضل الذى يطلبه كلّ من فى
السموات و الأرض و ما فاز به الا انفس قدس
معدودا كذلك نقدر كلّ شىء فى الواح القدس
من لدى الله العلى على قدر مقدورا
- 4 قل يا قوم اتقوا ربكم القهار و خافوا عن الذى
كان بطشه على العالمين شديدا و ان يأخذكم لن
يقدر احد ان ينجيكم ولو اجتمعوا على نصركم كلّ
من فى الأرض لا تجدون انفسكم منصورا
- 5 ثم اعلم يا ايها العبد بأن حضر بين يدي العبد
كتابك و عرفنا بكلّ ما فيه و اطلعنا بما رقم

and have become aware of what was inscribed therein concerning the trials that have befallen thee, and all that lay concealed within the pavilion of thy heart. Whereupon We have answered thee with this reply, that thou mayest read it at all times and place it before thine eyes, that the vision of joy might return to thee. This is of the promise that was promised in the Mother Book, which God hath decreed for whomsoever He wil- leth among His creation, and His promise hath ever been truly fulfilled.

- 6 Grieve thou not over anything, neither be thou distressed by poverty, for thou possessest that which nothing in the heavens and earth can equal, and this is from a command that hath been witnessed by thee and all creation. For in thy heart is the love of God and His chosen ones, and this is of the treasure that all in the kingdom collectively need. Nothing can compare with it, nothing can equal it, nor can it be purchased with all the treasures of the heavens and earth. Thus do We acquaint thee with what thou possessest, that thou mayest see thyself enriched with the riches of thy Lord, and not be saddened in the kingdom by the lack of gold. Rejoice then in thy spirit and be gladdened in thy being, until rapture seizeth thee from every direction and bringeth thee to a praiseworthy station of holiness.

- 7 Say: O people! Know ye what God hath given you of His grace, in that He hath deposited in the shells of your hearts the pearls of His love, and honored you with that which is more precious in His presence than red sulphur - this is what hath been inscribed on the preserved Tablets of glory.

- 8 Say: O people! This is of the wealth that nothing created on earth can equal, and this is of the truth that hath been known to the worlds. For gold leadeth men astray and rendereth its possessor the poorest of servants through the greed that God causeth to overcome him, which hath no bound. Moreover, this wealth impoverisheth him from all that hath worth before God, for it occupieth him in the world to such an extent that the remembrance of the Beloved is not mentioned in his heart. Apart from this, it shall not endure on earth and shall perish in less than a moment - this hath been witnessed by the worlds.

- 9 Therefore, it behooveth thee to abandon all this and trust in God, thy Lord, that thou mayest be preserved in His shadow from all that distracteth thee from Him. Then seek from Him that which will enrich thee beyond gold and what exceedeth it, that thou mayest soar in the highest concourse on wings of ruby. For all that thou beholdest shall not endure, while that

فيه من امورات النّازلة عليك و بكلّ ما كان في سرادق قلبك مستورا اذا اجبتاك بهذا الجواب لتقرّاه في كلّ حينك و تجعله على عيناك ليرتدّ اليك بصر السرور وهذا من وعد الذي كان في أمّ الكتاب موعودا و قضاه الله على من يشاء من خلقه و كان وعده في كلّ حين على الحقّ مفعولا

6 و انتك انت لا تحزن في شيء و لا تجزع عن الفقر لأنّ عندك ما لا يعادله شيء في السموات و الأرض و هذا من امر الذي كان عليك و على الخلاق مشهودا لأنّ في قلبك حبّ الله و اوليائه و هذا من كنز الذي يحتاج به كلّ من في الملك مجموعا و لن يقابله شيء و لن يعادله امر و لن يباع بخزائن السموات و الأرض و كذلك نطالعك بما عندك لتشهد نفسك غنياً بغنّاء مولاك و لئلا تكون في الملك من فقدان الذهب محزوناً و تستبشر في روحك و تسرّ في ذاتك بحيث يأخذك الانجذاب من كلّ الأقطار و يبلغك الى مقام قدس محمودا

7 قل يا قوم فاعرفوا ما اعطيكم الله من فضله فيما اودع في اصداف قلوبكم لآلئ حبه و شرفكم بأمر الذي كان بين يديه اعزّ من كبريت الأحمر و هذا ما رقم على الواح عزّ محفوظا

8 قل يا قوم هذا من غنّاء الذي لن يعادله شيء عمّا خلق في الأرض و هذا من حقّ الذي كان على العالمين معلوما لأنّ من الذهب يذهب مذهب الناس و يجعل صاحبه افقر العباد فيما يسلط الله عليه من حرص الذي لم يكن له حدّ موقوفا ثمّ يفتقره هذا الغنّاء عنكّل ما له شأن عند الله لأنّه يشغله في الدّنيا على قدر الذي لم تكن اذكار الحبيب في قلبه مذكورا و من دون ذلك لن يبتقى في الأرض و سيفنى اقلّ من آن و هذا قد كان على العالمين مشهودا

9 اذا ينبغى بأن تترك كلّ ذلك و توكل على الله ربّك لتكون في ظلّه عنكّل ما يشغلك عنه محروسا ثمّ اطلب منه ما يغنيك عن الذهب و ما فوقها لتكون في ملأ الأعلى بجناحين الياقوت مطيورا لأنّ كلّ ما انت تشهد لا يبقى و ما عند

which is with God shall remain - this is of the matter that hath been symbolized in the Tablets.

- 10 Hear My words and My counsel, and grieve not over what hath passed thee by of the ornaments of the kingdom. Rather, rejoice in the treasures that God hath made hidden in thy heart. Then beseech God that He may make thee steadfast in His love and in the love of those who call thee to God in the evenings and mornings. When thou attainest unto this, know that all things have been created for thee, and all that thou knowest or knowest not is for thee and within thee, and hath been created for thy sake.
- 11 Thus have We cast upon thee the mysteries of guidance, that thou mayest follow the guidance of God and not turn back upon thy heels. And the Spirit be upon thee and upon those who have ascended unto God and who have been raised in the atmosphere of glory, and the Fire be upon those who have disbelieved and turned away, and who have become like a vanishing shadow.

الله ليبقى و هذا من امر الذي كان في الألواح
مرموزا

10 اسمع قولي ونصحي ولا تحزن عما فات عنك
من زخارف الملك ثم اسرر بكنوز التي جعله الله
في قلبك مكنونا ثم ادعوا الله بأن يثبتك على حبه
و حب الذين يدعونك الى الله في عشي الايام
وبكورا وان يحصل لك ذلك فاعلم بأن كل
شيء خلق لك وكل ما انت تعرفه او لا تعرفه
لك وفيك و كان لنفسك مخلوقا

11 كذلك القيناك اسرار الهدى لتتبع هدى الله و
لا تكونن على عقبيك منكوصا والروح عليك و
على الذينهم صعدوا الى الله و كانوا في هواء العز
مرفوعا والنار على الذينهم كفروا و اعرضوا و
كانوا كظل فيء معدوما ١٥٢

INBA71:078

BH01524

To: Mim, in Ardistan

- 1 How can a tongue that calls upon other than Thee be worthy to make mention of Thee, and how can a heart that hath turned to any save Thee be fitting to become a mirror of Thy beauty and be warmed by Thy love? How can an eye that hath beheld aught except Thee and turned toward any direction but Thine be capable of witnessing the wondrous handiwork of Thy creative Oneness or be honored by beholding the glory of Thine eternal majesty? How can an ear that hath perceived the finite words of Thy servants possibly hear the comprehensive verses of Thy divine unity or the sweet melodies of the Dove of Thy reality? How can feet that have walked in paths other than Thy good-pleasure move in the arenas of Thy holiness and reunion? And how can a body occupied with aught save Thee be worthy to drink from the pure wine of Thy love, or find intimacy with the pristine countenance of Thy divine sovereignty, or with the beauty of Thy hidden divinity, or be submissive to Thy Lordship, or prostrate before the face of Thy loving-kindness?

1 فكيف يا الهى لسان التي يدعو غيرك يليق لذكرك
و قلب الذي التفث الى دونك ينبغي ان يكون
مرآة لجمالك ومدفأ بحبك وعين التي شهد من
غيرك والتفت الى غير وجهتك كيف يقدر ان
يشهد بدائع صنائع صنع احديتك او يشرف بلقاء
عز ازيلتك و سمع التي ادرک كلمات المحدودة
من عبادك كيف يمكن ان يسمع جوامع آيات
عز صمديتك او تغنيات بدع ورقاء هويتك و
رجل الذي كان يمشى في غير رضائك كيف
يمكن ان تحرك في ميادين قدسك و وصالك و
جسد الذي اشتغل بدونك كيف يليق ان يشرب
من زلال نمر محبتك او يستأنس بصرف وجهة
قيوميتك و طراز جمال غيب الوهيتك او يكون
خاضعا لربوبيتك او ساجدا لوجهة محبوبيتك

- 2 O my God! After all this, I am ashamed of my deeds before Thee and abashed at making mention of Thee. Yet since I know that all this cometh from none other than Thee and from Thy presence, my soul findeth rest and my being is calmed, for Thou art the Doer of all things and the Omnipotent over all things.
- يا الهى بعد كل ذلك اجعل عن فعلى بين يديك واستحي عن ذكرى اياك ولكن لما ما اعرف كل ذلك الا منك ومن عندك تستريح نفسى ويسكن ذاتى لانك انت الفاعل فى كل شئ والمقتدر على كل شئ
- 3 Glorified, glorified art Thou! How great is my bewilderment at the wonders of Thy deeds and the marvels of Thy handiwork! How wondrous is my perturbation at the manifestations of Thy power and the expressions of Thy might! At times Thou clothest the temple of lowliness and poverty with the mantle of grandeur and raisest it to the heavens of Thy favor; at times Thou strippest the garment of glory from the form of might and majesty and returnest it to the source of Thy humiliation and the mine of Thy poverty. At times by Thy will Thou causest the essence of the most high to descend to the lowest dust, and at times by Thy desire Thou raisest the pure essence of the lowly to the most exalted throne. At one moment I witness that Thou clothest the point of tyranny with the robe of the glory of Thy justice and majesty, and at another I see that Thou strippest the essence of justice of the garments of Thy mercy and beauty and hidest it in the veils of tyranny, such that it is known and described by naught else.
- فسبحانك سبحانك ما اعلى حيرتى فى بدايع فعلك وعجائب صنعك وما ابهى اضطرابى فى ظهورات قدرتك وشئون قوتك مرة تقمص رداء الكبرياء على هيكल الذل والفقر وتضعده الى سموات مكرمتك ومرة تنزع ثوب الافتخار عن هيئة العز والمجد وترجعه الى منبع ذلك ومعدن افتقارك ومرة تهبط جوهر العلى الى نقطة الترى بمشيئتكم ومرة تعرج ساذج الأدنى الى عرش العلى بارادتكم وفى حين اشاهد بأن تلبس على نقطة الظلم رداء عز عدلك وجلالك وفى وقت ارى بأن تعزى جوهر العدل من اثواب رحمتك وجمالك وتستره فى حجابات الظلم بحيث لن يعرف الا به ولن ينعت الا به
- 4 In all this Thou art powerful through the power of Thy sovereignty and dominant through the all-encompassing nature of Thy might and divinity. Thou art not to be questioned about that which Thou art pleased to manifest, nor art Thou to be prevented from whatsoever Thou desirest to do, such that if Thou shouldst make glory the very essence of abasement, who could prevent Thee, or if Thou shouldst make the essence of remoteness the very substance of nearness, who could forbid Thee? Nay, by Thy glory! The sovereignty of Thy power hath ever flowed through the kingdom of Thy creation, and the dominion of Thy might shall forever hold sway in the empire of Thy realm and creatures.
- وانت فى كل ذلك مقتدر باقتدار قيومتك ومهيمن باحاطة قدرتك والوهيتك لا تسئل عما تحب ان تظهر ولا ترد عن كل ما تريد ان تفعل بحيث لو تجعل العز نفس الذل من يقدر ان يردك او تجعل نفس البعد جوهر القرب من يمنحك لا فوعزتك لم تزل سلطان قدرتك جارية فى ملكوت خلقك ولا تزال ملك قوتك نافذة فى جبروت ملكك وبريتك
- 5 Glorified art Thou, O my God! How can I make mention of Thee with words with which children play and which the people of contingent being utter? Nay, by Thy countenance! I love not to be thus, nor do I wish to be such, even though Thou shouldst manifest but a single letter thereof in the garment of Thy wondrous glory and the vesture of Thy new and sublime exaltation. By Thy glory! None would be able to utter a letter thereof or make it an enduring proof from Thee, a complete word from Thy presence, and an everlasting treasure greater than the creation of the heavens and earth.
- فسبحانك يا الهى كيف اذكرك بكلمات التى يتلاعب به الصبيان ويتكلم بها اهل الامكان لا فوطعتك ما احب ان اكون كذلك ولا اريد ان اكون بمثل ذلك ولو انك يا الهى لو تظهر حرفاً منها بقميص بديع عزك وثياب جديد منبع رفعتك فوعزتك لن يقدر احد ان يتكلم بحرف منها ويجعل حجة باقية من عندك وكلمة تامة من لدنك وكنزاً دائمة اعظم من خلق السموات والارض

6 Yet withal, I beseech Thee by the fire of Thy Being which hath ever been concealed in the mystery of Thine Essence, and by the ocean of Thy greatness which hath ever flowed in the reality of Thy Being, to teach me from Thy holy tongue which Thou hast sanctified from the hearing of Thy creation and hallowed from the understanding of Thy servants, and to honor me with the melodies of Thy rapture which none can hear, perceive, or know, for were but a single note thereof to appear, all who are in the heavens and on earth would be thunderstruck by the strange nature of its tune and the wondrous character of its pattern.

7 Glorified, glorified art Thou! I ask Thy forgiveness for what hath flowed from my pen concerning its cause and decree. I have not occupied myself with aught save Thee, for the essence of Thy Being and the pure reality of Thy Spirit have been engaged with the sweet-scented breezes of Thy holiness and the raptures of Thy glory, yet I have left all this and occupied myself with ink, as though I had turned away from love and inclined toward that which profiteth me not before Thee, O Thou in Whose hand is the kingdom of glory and grace. For to turn to aught besides Thee is a sin unequalled by any other sin and unprecedented by any error. Therefore forgive me and pardon me, for Thou art the Most Merciful of the merciful and the Most Generous of the generous.

6 ولكن اني مع كل ذلك اسئلك بنار كينونتك التي لم تزل كان مستوراً في سر ذاتيتك و بحر عظمتك الذي لا يزال كان جارية في هوية كينونتك ان تعلني من لسان قدسك الذي نزهته عن استماع خلقك و قدسته عن ادراك عبادك و تشرفني بالحن جذبك التي لن يستطيع احد استماعها او ادراكها او عرفانها ولو تظهر نعمة عنها لينصق كل من في السموات و الأرض من غرايب لحنها و عجائب طرزها

7 فسبحانك سبحانك اسئلك العفو عما جرى من قلبي في امرها و حكمها و ما اشتغلت بغيرك لأن جوهر ذاتك و ساذج روحك كان مشغول بنفحات قدسك و جذبات عزك و انا تركت كل ذلك و اشتغلت بالمداد كأني اعرضت عن الوداد و اقبلت الى ما لا يضرنني بين يديك يا من بيدك ملكوت العز و السداد لأن التوجه الى دونك ذنب لا يعادله ذنب و لا يسبقه خطأ فاغفر لي ثم اعف عني لأنك انت ارحم الراحمين و اكرم الأكرمين

INBA49:147, INBA92:099, BRL_DA#629

BH01585

To: *Darvish et al.*

1 He is God. The Sun of Divine Beauty hath risen from the Dayspring of the unseen realm of the Lord, and hath shed its radiance upon all created things. Wherefore, blessed art thou, if thou be illumined by its splendours.

2 He is God. The Lamp of God hath been kindled, that by its light it may enkindle the candles of the hearts of men. Wherefore, blessed art thou, if thou dost seek illumination from its radiance.

3 He is God. The Tree of severance from all save God hath, in this hallowed land, been planted by the hand of the Beloved,

1 هو الله شمس جمال الهی از مشرق غیب ربانی طالع شده و بر جميع ممکنات مشرق گشته فیا طوبی لک ان تنور باشراقاتها

2 هو الله سراج الله منور شده تا شمعهای قلوب ناس را بضیاء خود برافروزد فیا طوبی لک ان تستضيء بضیائها

3 هو الله شجرة انقطاع در این ارض مطهر بید محبوب مغروس شده و بر فردوس قدس سایه

and hath cast its shade upon the Paradise of holiness. Wherefore, blessed art thou, if thou art of them that abide beneath its shadow, and of them that are nourished by its fruits.

افکنده فیا طوبی لک ان تکنون فی ظلّه لمن
المستظّلین و من ثمراته لمن المسترزقین

- 4 He is God. The Burning Bush proclaimeth with the tongue of “Verily, I am God!” Wherefore, blessed art thou, if thou dost hearken unto its melodies.

4 هوالله سدره سینائی بلسان اتی انا الله تنطق
میفرماید فیا طوبی لک ان تسمع نغماتها

- 5 He is God. The Phoenix of holiness hath spread its shade over all created things. Wherefore, blessed art thou, if thou dost take shelter beneath its shadow.

5 هوالله همای قدس بر کائنات سایه افکنده فیا
طوبی لک ان تستظل فی ظلالها

- 6 O dervish! Sever thyself from the fleeting world, that thou mayest wing thy flight unto the everlasting realm. Sever thyself from the world, that God may cause thee to ascend, exalted, unto the heaven of holiness.

6 ای درویش از عالم فانی منقطع شو تا بسوی عالم
باقی پرواز نمائی انقطع عن الدنیا حتی یصعدک
الله الی سماء قدس مرفوعا

- 7 O dervish! Pass beyond the hue and colouring of the world, that thou mayest be adorned with the wondrous hue of the Beloved. Wherefore, blessed art thou, if thou art of them that act accordingly.

7 ای درویش از صبغ جهان بگذر تا بصبغ بدیع
جانان مطرز گردی فیا طوبی لک ان تکنون من
الفاعلین

- 8 He is God, the Desired One. The incomparable Beauty of the Lord of Glory hath dawned from the Dayspring of the unseen and everlasting realm. Wherefore, blessed art thou, if thou dost attain unto His presence and art of them that are honoured by beholding His manifest and perspicuous Beauty.

8 هو الله المقصود جمال ذوالجلال بیثال از مشرق
غیب لایزال طلوع نموده فیا طوبی لک ان تحضر
بین یدیه و تکنون من المشرفین بجماله الظاهر المبین

- 9 He is God. The Divine Cupbearer proffereth the wine of the Lord from the chalice of the All-Merciful. Wherefore, blessed art thou, if thou art of them that drink of His wine.

9 هوالله ساقی الهی نحر ربّانی از خم رحمانی بذل
مینماید فیا طوبی لک ان تکنون من نخره لمن
الشاربین

- 10 O ‘Alī! Barter not the everlasting life for this mortal life, that thou mayest ascend unto the heaven of nearness. Wherefore, blessed art thou, if thou art of them that act accordingly.

10 ای علی بجان فانی از جان باقی مگذر تا بسوی سماء
قرب متصاعد شوی فیا طوبی لک ان تکنون من
الفاعلین

- 11 He is God. With the wings of the spirit, soar unto the heaven of the holiness of thy Lord; pass beyond the world, that in the realm of the Beloved thou mayest enter the gate of the All-Glorious. Wherefore, blessed art thou, if thou art of them that hearken.

11 هوالله پیر معنوی بسوی سماء قدس ربّانی پرواز
کن و از جهان بگذر تا در جهان جانان در باب
سیحان داخل شوی فیا طوبی لک ان تکنون لمن
السّامعین

- 12 He is God. The fire of God hath been kindled upon the Sinaitic Tree, and, communing with the Moses of the spirit, proclaimeth: “Verily, I am God, thy Lord and the Lord of all worlds.” Wherefore, blessed art thou, if with the ear of truth thou dost hear its utterances, and with the eye of the fire thou dost behold therein its flames.

12 هوالله نار الهی بر سدره سینائی مشتعل آمده و
با موسی روح تکلم اتی انا الله الهک و اله العالمین
میگوید فیا طوبی لک ان تسمع بسمع الحقیقة
تکلماتها و ترى ببصر النار فيه لهباتها

- 13 He is God. The Nightingale of immortality, perched upon the Tree of reunion, warbleth with the melodies of the Dove, saying: “O people! This is the Most Great Beauty of God, Who hath

13 هوالله بغای بقای بر سدره لقا بالخان ورقا تغنی
میفرماید بأن یا قوم هذا جمال الله الأكبر الذی
طلع عن هذا المشرق الأنور و كشف النقاب عن

dawned from this most luminous Dayspring and hath lifted the veil from His most pure Countenance.” Wherefore, blessed art thou, if thou art of them that have attained unto His Beauty.

- 14 He is God. Open thou the true eye, that thou mayest behold a luminous and resplendent Beauty, and cry out with the tongue of the inner mystery: “Blessed be God, the Best of Creators!”
- 15 O thou adorned with the ornament of reality! The Nightingale of spiritual holiness singeth with the fairest of melodies, more wondrous than every song. Wherefore, blessed art thou, if thou art of them that hearken.
- 16 O ‘Alí! Pass beyond the husk of contingent being, that thou mayest set foot upon the throne of the Placeless.
- 17 He is God. The royal falcon of love hath appeared from the horizon of Divine holiness, that by its wondrous strains it may enrapture and bewilder all the birds.
- 18 He is God. The Peacock of Bahá hath outspread its beauteous plumes, that it may adorn the Paradise on high with its ornament. Wherefore, blessed art thou, if thou art of them that, with a radiant, luminous, and discerning eye, gaze upon His majesty.
- 19 He is God. The bird of immortality hath passed beyond the perishing nest of this world, and hath made its abode in the everlasting nest of the Divine Dove.
- 20 He is God. This is the Rose of eternity, the unfading Rose, by whose breaths the heavens on high and the earths below are quickened and refreshed. Wherefore, blessed art thou, if thou dost inhale its fragrances.
- 21 He is the Beloved. This is the Rose of eternity, whereby the throne of the denizens of the Concourse on high, above the lofty heavens, is perfumed. Wherefore, blessed art thou, if thou dost hear its warblings.
- 22 He is God. With the inner ear hearken unto the sweet words from this speaking Tongue, and stop thine ear against the speech of all else besides Him.
- 23 He is God, the Beloved. This is the Rose of glory, whereby the roses of the Paradise of the Cloud of Unknowing are perfumed with wondrous fragrances. Wherefore, blessed art thou, if thou dost inhale its breaths.
- 24 He is God. The divine Hoopoe hath appeared in splendour from the horizon of the holiness of the All-Glorious. Wherefore, blessed are ye, if ye behold its beauty.

وجهه الأظھر فی طوبی لک ان تكون بجماله لمن
الفائزین

14 هو الله بصر حقیقی بگشا تا جمال درّی منیر بینی
و بلسان سرّیا احسن الخالقین گوئی

15 ای مطرّز حقیقت بلبل قدس معنوی بأحسن
الخان تغنی میفرماید ابداع من کلّ نعمة فی طوبی
لک ان تكون من السّامعین

16 ای علی از تشرّ امکان بگذر تا بعرض لامکان
قدم گذاری

17 هو الله شاهباز عشق از افق قدس الهی ظاهر
گشته تا جمیع طیور را بنغمات بدیع خود مست
و بیپوش گرداند

18 هو الله طائوس بها پر زینت باز نموده تا فردوس
برین را بزینت خود مزین گرداند فی طوبی لک
ان تكون بجلاله لمن الناظرین بطرف الناظر الدّریّ
النور المبین

19 هو الله مرغ بقا از آشیان فانی دنیا گذشته و در
آشیان باقی ورقای الهی مقرر گزیده

20 هو الله هذه ورد البقاء ورد الذی لا یفنی الذی
بروحاتها یتروّج سموات العلی و الأرضین الأدنی
فی طوبی لک ان تستنشق روائحها

21 هو المحبوب هذه ورد البقاء الذی به یعطر عرش
اهل ملأ الأعلى فوق سموات الرّفع فی طوبی لک
ان تسمع ترنّياتها

22 هو الله بگوش سرّی کلمات ملیح را از این لسان
ناطق استماع نما و از کلام غیر او گوش را بگیر

23 هو الله المحبوب هذه ورد العزّ الذی به یعطر اوراد
فردوس العماء بروائح بدیع فی طوبی لک ان تشمّ
نفحاتها

24 هو الله هدهد ربّانی از افق قدس سبحانی جلوه
نما شده فی طوبی لکم ان تنظرون جمالها

25 He is God. This is the Tree of holiness, which hath been planted in the Sinai of the spirit, and proclaimeth: "There is none other God but Him." Wherefore, blessed is he who heareth its warblings, then abideth beneath its shade, and partaketh of its fruits.

BLO_PT#158, HURQ.BH30

25 هوالله هذه شجرة القدس قد غرست في سيناء الروح و ينطق بأنه لا اله الا هو فيا طوبى لمن سمع ترنماتها ثم استظل في ظلها ثم ارزق من ثمراتها

INBA19:032, INBA32:031

BH01587

To: Aqa Mirza Muhammad Hasan

- 1 Glorified art Thou, O my God! Thou art He Who hath brought forth all created things from the treasury of Thine eternity, and raised up all creatures from the ocean of Thy generosity and bounty. Thou hast rolled up the cycles from eternity unto eternity, and turned the ages from pre-existence unto everlastingness, whereupon the seas of Thy mighty Will did surge, and upon them sailed the ships of Thy desire, and upon them settled the ark of Thy decree from the heaven of Thy providence.
- 2 Thereafter, Thou didst move the thread of pre-existence through the garments of nothingness, and breathed the spirit of life into the essence of sublime glory, that thereby the countenance of Thy names might be revealed in the kingdom of Thy attributes, and the beauty of Thy face might be made manifest in the realm of Thy grandeur. Among these, Thou didst single out one of Thy servants, clothing him in the garment of Thy grace and the robe of Thy guidance, giving him to drink from the water of Thy love and the Kawthar of the manifestation of Thy good-pleasure. Thou didst nurture him with the hands of Thy mercy and suckle him from the breasts of Thy generosity until he grew mighty in the sovereignty of Thy power and the dominion of Thy lordship.
- 3 Thou didst make him firm in his faith in Thee and in Thy signs, a servant to Thy presence and a slave at Thy threshold. He walked upon the earth according to what Thou hadst ordained for him, and what Thou hadst decreed through Thy divine sovereignty and godhood. That which Thou didst ordain for him from the wonders of Thy power came to pass, and that which Thou didst determine from the essence of Thy might and the quintessence of Thy wisdom was fulfilled, until the time which Thou hadst fixed in Thy Book, wherein falsehood

1 فسبحانك اللهم يا الهى انت الذى اظهرت الممكات من غيب ازليتك و ابعثت المخلوقات من بحر جود صمديتك و كورت الأكوار من الأزل الى الأبد و دورت الأدوار من القدم الى السرمد حيث تموجت ابجر عز مشيتك و اجريت فيه من سفن ارادتك و استقرت عليه من فلک تقديرك من عماء تدبيرك

2 و بعد ذلك حرکت خيط القدم في قص العدم و نفخت من روح الحيوان في جوهر مجد العظم ليظهر بذلك طلعة اسمائك في ملكوت صفاتك و يعلن بذلك وجهة جمالك في جبروت اجلالك و اظهرت بين ذلك عبداً من عبادك و اقصته قيص عنايتك و خلع هدايتك و اشريته من ماء محبتك و كوثر تجلي رضوانك و ربيته بأيدى مرحمتك و ارضعته من ثدي مكرمتك حتى صار كبيراً لسلطان قدرتك و ملك عز ربوبيتك

3 و جعلته موقناً بك و بآياتك و خادماً لطلعتك و غلاماً لحضرتك و سلك في الأرض بما قدرت في حقه و حكمت له بمقادير قيوميتك و مواقع الوهيتك و قضى ما قضيت عليه من بدائع قدرتك و مضى عليه ما امضيته من جواهر قوتك و ساذج حكمتك الى حين الذى حددت في كتابك الذى لا يأتيه الباطل و لا يؤخر ما كتب فيه ساعة و لا يسبقه العاجل

cannot enter, nor can what is written therein be delayed by a single hour or hastened forward.

- 4 Thereafter, when his appointed time was fulfilled and his days were ended, Thou didst return him unto Thee as Thou hadst brought him forth from Thee, concealing him in the treasures of Thy hidden knowledge and the repositories of Thy mystery. All this proceeded solely from Thy consummate wisdom and Thy perfect handiwork, from the hidden stores of Thy knowledge and the jewels of Thy concealed mystery. Yet when the understanding of this became veiled behind the curtains of Thy jealousy and the pavilions of Thy grandeur, Thy servants were troubled and Thy bondsmen were grieved - though by Thy glory, they would not grieve over any aspect of Thy descending decrees or occurring affairs.

- 5 Glorified, glorified art Thou! I beseech Thee at this moment, by Him Whom Thou hast made the heaven of Thy Will and the earth of Thy Purpose, the sun of Thy decree and the moon of Thy determination, to send down patience into the hearts of His loved ones and Thy loved ones, for none shall be found among His loved ones save through the revelation of the sun of Thy love and the manifestation of the moon of Thy affection. Then strip from the frame of his father and mother the garments of sorrow and the robes of grief, for this Thou lovest in the kingdom of Thy most exalted might, the pavilion of Thy most glorious majesty, and the paradise of Thy most holy sanctity. Then clothe them in the purest vestures of Thy bounty and the most protective veils of Thy joy. Verily, Thou art the Giver of whatsoever Thou willest in whatsoever way Thou pleasest, and Thou art the Mighty, the Wise.

- 6 Glorified art Thou, O my God! I adjure Thee at this moment by Thy Word through which the mystery of Thy Self was established upon the throne of Thy sovereignty, and the Essence of Thy Being upon the seat of Thy grandeur, that Thou extinguish not the lamp which Thou hast kindled with the light of Thine eternity, nor still the dove which Thou hast caused to soar by the essence of Thy rapture and the quintessence of Thy yearning. Then grant tranquility, O my God, to Thy servant who burneth with love for Thy beauty, who crieth out in secret with longing to meet Thee, who waileth in his heart seeking reunion with Thee, who weepeth from the intensity of his passionate desire for Thee and the overwhelming force of his yearning for Thee. Though in the very midst of attainment, he seeketh reunion with Thee; though at the very height of nearness, he is consumed by the fire of Thy love. There have descended upon him drops of a grief that cannot be quenched

4 و بعد ذلك لما تمّ ميقاته و مضى أيامه ارجعته اليك كما بدأته من عندك و اخفيته في كنوز غيبك و خزون سرّك و كلّ ذلك ما جرى إلّا من حكمتك البالغة و صنعتك الكاملة و خفيّات علمك المخزونة و جواهرات سرّك المكنونة ولكنّ لما احتجبت معرفة ذلك في حجاب غيرتك و سرادقات عظمتك لذا اضطربوا عبادك و حزنوا ارقائك و إلّا فوعزّتك ما يحزنوا في شيء من مواقع امورك النازلة و موارد شئونك الحادثة

5 فسبحانك سبحانك اسئلك حينئذ بالذي جعلته سماء مشيتك و ارض ارادتك و شمس قضائك و قمر امضائك بأن تنزل الصبر في قلوب احباك و احبائه اذ لن يشهد في احبائه دون تجلّي شمس حبك و تجلّي قروذك ثم اخلع عن هيكلي ابيه و أمه قص السوءاء و رداء الحزناء اذ تحبّ ذلك في ملكوت عزّك الأعلى و رفرف مجد الأبهى و رضوان قدسك الأسنى ثم البسهما من ثياب جودك الأصفى و براق سرورك الأحنى انك انت المعطي لما تشاء فيما تشاء و انك انت العزيز الحكيم

6 فسبحانك يا الهى اقسمك حينئذ بكلمتك التي استقرّت بها غيب هويتك على عرش سلطنتك و كينونة ذاتك على كرسيّ عظمتك بأن لا تطفئ سراج الذي اشتعلته بنور ازليّتك و لا تسكن حمامة التي استدفّتها من جوهر جذبتك و استكفّتها من ساذج لهتك ثم اسكن يا الهى عبدك الذي يحرق في الحبّ حباً لجمالك و يضيّع في السرّ شوقاً للقائك و يعجّ في القلب طلباً لوصالك و يصرخ و يبكي ممّا نزل عليه من جذبات شوقك و غلبات ذوقك و كان في عين الوصال و يطلب وصلك و في عين القرب يوقد بنار حبك و رشح عليه من رشحات حزن لا يطفئ و طفحات همّ لا يفنى بحيث حزن بذلك غيب ازليّتك و قص ربّانيتك و جوهر صمدانيتك و

and waves of anguish that shall never cease, such that the mystery of Thine eternity, the garments of Thy lordship, and the essence of Thy divinity have been saddened thereby. His drink in these days is from the tears of his eyes, and his food in the nights is from the sighs of his heart and the blood of his soul.

- 7 Therefore, O my God, send down into his heart a tranquility from Thy presence and a patience from Thy court, that he might find rest upon the throne of Thy strengthening and the seat of Thy composure, lest he be disturbed by what befalleth him from the hidden aspects of Thy Cause and the manifest tokens of Thy wisdom. For in Thy hands is the kingdom of the heavens, in Thy right hand is the empire of radiance, and in Thy grasp is the realm of destiny. Verily, Thou art the Bestower, the Omnipotent, the Exalted, the Mighty, the Powerful.

صار شربه في الأيام من عبرات عينه واكله في
الليالي من زفرات قلبه ودماء مهجته

7 فَأَنْزِلِ اللَّهُمَّ يَا هُوَ فِي قَلْبِهِ سَكِينَةً مِنْ عِنْدِكَ
وَصَبْرًا مِنْ لَدُنْكَ لِيَسْتَرِيحَ عَلَى عَرْشِ تَمَكِينِكَ
وَكُرْسِيِّ وَقَارِكَ لئَلَّا يَضْطَرِبَ فِيمَا يَحْدُثُ عَلَيْهِ
مِنْ خَفَيَاتِ أَمْرِكَ وَجَلِيَّاتِ حَكْمِكَ إِذْ يَبْدُكَ
مَلَكُوتَ الْعَمَاءِ وَفِي يَمِينِكَ جِبْرُوتَ السَّنَا وَفِي
قَبْضَتِكَ لَاهُوتُ الْقَضَاءِ وَأَنْتَ أَنْتَ الْمُعْطَى
الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْقَدِيرُ

INBA92:071

BH01638

To: Qanitih, in Isfahan

- 1 O Dawning Place that hath shone forth from the lights of the morn of oneness and that telleth of the radiance of the horizon of eternity! I bear witness that I have read and understood what the dove of thy love warbled upon the twigs of the Sadrih of thy heart, and have perceived and reckoned what the bird of thy longing stirred upon the branches of the tree of thy inner heart. I have heard its melodies of nearness and its songs of reunion.
- 2 Well is it with thee, O Essence of the Cloud of Unknowing, in that thou hast been patient in the Cause of God and hast fulfilled thy covenant, and hast not been heedless of the remembrance of thy Lord in the hidden recesses of thy mystery and the pavilions of thy spirit. There hath befallen thee in the paths of thy Lord such tribulation and hardship as none knoweth save God alone. Yet with all this thou hast remained patient, content and well-pleased, to such extent that thou hast sacrificed thy self, thy spirit and thy body when thou didst detach thyself from all who are in the heavens and the earth, and didst journey for the sake of God and migrate with His servant and she who was treasured in the essences of the spirit of the Cloud and concealed in the heart of Baha.

1 هُوَ الْعَزِيزُ أَنْ يَأْتِيَا الطَّلُوعَ الْمُتَجَلِّيًا مِنْ أَنْوَارِ
صَبْحِ الْأَحَدِيَّةِ وَالْمُسْتَحْكِيَّةِ عَنْ أَشْرَاقِ افْتِ
الْأَزَلِيَّةِ أَشْهَدُ بِأَنِّي قَرَأْتُ وَعَرَفْتُ مَا غَنَّتْ
وَرَقَاءَ حَبِّكَ عَلَى أَفْئَانِ سَدْرَةِ قَلْبِكَ وَأَطْلَعْتُ
وَاحْصَيْتُ بِمَا اهْتَزَّتْ طَيْرُ شَوْقِكَ عَلَى أَغْصَانِ
شَجَرَةِ فَوَادِكِ وَسَمِعْتُ نَغْمَاتِ الْقَرَبِ عَنْهَا وَ
تَرْنِيَّاتِ الْوَصْلِ مِنْهَا

2 فَهَنِيئًا لَكَ يَا جَوْهَرَةَ الْعَمَائَةِ فِيمَا صَبَرْتَ فِي أَمْرِ
اللَّهِ وَوَفَيْتَ بِمِيثَاقِكَ وَمَا غَفَلْتَ عَنْ ذِكْرِ رَبِّكَ
فِي خَفَيَّاتِ سِرِّكَ وَسَرَادِقَاتِ رُوحِكَ وَمَسْكِكَ
فِي سَبِيلِ رَبِّكَ مِنَ الْبَأْسَاءِ وَالضَّرَاءِ مَا لَا يَطْلُعُ
بِهِ أَحَدٌ إِلَّا اللَّهُ وَكَنتَ مَعَ كُلِّ ذَلِكَ صَابِرًا
رَاضِيًا مَرْضِيًّا بِحَيْثُ فَدَيْتَ نَفْسَكَ وَرُوحَكَ
وَجَسَدَكَ حِينَ الَّذِي انْقَطَعْتَ عَنْ كُلِّ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَسَافَرْتَ فِي اللَّهِ وَهَاجَرْتَ
مَعَ عَبْدِهِ وَالتَّيَّ كَانَتْ مَخْزُونَةً فِي جَوَاهِرِ رُوحِ
الْعَمَاءِ وَمَكُونَةً فِي كَبَدِ الْبَهَاءِ

3 Thou hast striven in the path of God until thou didst arrive in the Holy Land, the right hand of the Spirit, the Valley of Grandeur, the spot of Sinai, Paran of Light, Horeb of the Manifestation, and didst hear the call of the Almighty from a branch of the fire, that He is God, the Powerful, the Supreme, the Compelling. Thou didst attain at the time when the earth of the divine Essence was split asunder and the heaven of Oneness was cleft and the mountains of Eternality were crushed and the cords of knowledge were severed and the sun of the Cloud was darkened and the moon of glory was eclipsed and the spirits of the abstracted ones ceased to be and the sanctified souls fled away. Thou didst witness all this and perceive it all, yet thou didst not turn aside from God thy Lord in any matter nor forget Him in anything, as though thou hadst turned with all thy being to God and turned away entirely from all else, and relied upon God in thy beginning and end and in thy public and private affairs. Therefore praise God Who thus created thee and fashioned thee and made thee to be among the well-pleased ones.

4 As for what thou hast complained of regarding My love for thee, know that thy love for Me is the essence of My love for thee, such that there is between them neither connection nor separation. Be certain and assured of this and doubt it not, and be not of the despairing ones.

5 And as for what thou hast mentioned regarding the mention of what thou didst mention, pay no heed to it nor to those who claim it. For by God, I love all the servants who have believed in God and migrated in His path and striven in His Cause and ascended to the center of eternity in the pole of the Cloud until they entered the sanctuary of the divine Essence and the house of Oneness. By thy life, My longing for them and My yearning for them is like the longing of the spirit for the light and the taste of the unseen for manifestation - nay, even more than that. And likewise I have detached Myself from these who follow the desires of their souls and are not conscious in any matter, and whose only concern in this world is to put themselves before God's servants and to sit in the chief seats of gatherings and to boast and make claims about that which they neither know nor understand.

6 Say: Woe unto you! By what proof have ye believed in God and by what aspect have ye turned away from Him and by what evidence have ye gathered against this Servant, who, if ye were to traverse the regions of the world from East to West, ye would never find a servant more humble before God and more lowly unto himself? Yet with all this ye were not ashamed before God and the Manifestations of His Cause, and ye did unto

3 وجاهدت في سبيل الله حتى وردت في ارض القدس ايمن الروح وادي العظمة بقعة الطور فاران التور حوريب الظهور وسمعت نداء الجبار في غصن من النار بأنه هو الله المقتدر المهيمن القهار وادركت حين الذي تشققت ارض الهوية وتفتطرت سماء الأحدية واندكت جبال الصمدية وانقطعت جبال المعرفة واطلمت شمس العمائية وخسفت قمر السنائية وانعدمت ارواح المجردة وانهرت نفوس المقدسة وشهدت كل ذلك وادركت كل هذا وما اعرضت عن الله ربك في شأن وما نسيت في شيء كأنك اقبلت بكلك الى الله واعرضت بتمامك عما سواه واتكلت على الله في أولك واخلراك وجهرك ونجواك اذا فاحمد الله الذي كذلك خلقك وسواك وجعلك من الراضيات

4 واما ما اشتكيت عني في حبي اياك اعلى بأن حبك اياي هو جوهر حبي اياك بحيث لم يكن بينهما من وصل ولا من فصل ايقني واستيقني في ذلك ولا تشكني فيه ولا تكني من القانطات

5 واما ما ذكرت في ذكر ما ذكرت لا تلتفتي اليه ولا الى الذين يدعونه فوالله احب كل العباد الذين آمنوا بالله وهاجروا في سبيله وجاهدوا في امره وتعارجوا الى مركز البقاء في قطب العماء حتى دخلها حرم الهوية وبيت الأحدية فوعمرى شوق اليهم واشتياق بهم كشوق الروح الى التور وذوق الغيب الى الظهور بل ازيد من ذلك وكذلك انقطعت عن هؤلاء الذين اتبعوا اهواء انفسهم وما يشعرون في امر ولم يكن همهم في الدنيا الا تقديم انفسهم على عباد الله وجلوهم في صدور المجالس وافتخارهم وادعائهم فيما لا يعرفوه ولا يدركوه

6 قل ويل لكم بأي حجة آمنتم بالله وبأي جهة اعرضتم عنه وبأي دليل اجتمعوا على هذا العبد الذي لو تدورون في اقطار العالم من شرق الأرض وغربها لن تجدوا بمثله عبداً خاضعاً لله وخاشعاً لنفسه مع كل ذلك ما استحييتم عن الله و

Him what ye did and brought upon Him what ye brought, and ye violated your covenant and broke your pledge and denied Him in Whom ye had believed and turned away from Him with Whom ye had migrated. Say unto them: Repent unto God and return from that wherein ye fell short, for the kingdom of the world and its pleasures are passing and have no permanence, while that which is with God endureth; and this is better for you, did ye but know.

مظاهر امره و فعلتم به ما فعلتم و وردتم عليه ما وردتم و خالفتم في عهدكم و ناقضتم ميثاقكم و جاحدتم بالذي آمنتم به و اعرضتم عن الذي هاجرتم معه قل لهم توبوا الى الله و ارجعوا الى ما افراطكم فان ملك الدنيا و متاعها فانية لا بقاء لها و ما عند الله باقية و هذا خير لكم ان انتم تعلمون المنزل من الها بعد البا

INBA51:077, KB_620:070-072

BH01698

1 He is the Most Exalted, the All-Powerful, the Self-Subsisting!

1 هو المتعالي المقتدر القيوم

2 Glorified art Thou, O my God! I find myself now in the vicinity of Thy great mercy, beneath the shadow of Thy Most Exalted Name, and seated before the kindled lamp of Thy grace within the niche of Thy bounty. I discover in my heart such rapture from the ardor of union with Thee and longing to meet Thee that I find no patience in separation from Thee nor composure in attaining Thee. It is as though I know not what I desire of Thee - if I seek union through the wonders of Thy favors, I witness that in union with Thee my cries are raised and my voice is lifted up; and if I show patience in separation from Thee, I witness that in Thy remoteness my spirit departs and my soul finds no rest ever. Thou witnesseth, O my Beloved, that in both conditions my heart is agitated, my body perturbed, and my frame thunderstruck. Therefore grant me that which Thou hast sanctified above these two conditions, O Thou in Whose hand is the dominion of the worlds.

2 فسبحانك اللهم يا الهى امسيت حينئذ في جوار رحمتك الكبرى في ظل اسمك العلى الاعلى و قعدت عند توقد سراج فضلك في مشكوة جودك و وجدت في قلبي ولها عن شغف وصلك و شوق لقائك بحيث لم اجد لنفسى صبراً في فراقك و اضطراباً في وصالك كأن لم ادر ما اريد منك ان اريد الوصل من بدايع اكرامك اشاهد بأن في وصلك يرتفع ضجيجي و يعلو صيحتي و ان اصبر في فراقك اشاهد بأن في هجرك يفارق روجي و لن يسكن نفسى ابداً و تشهد يا محبوبى بأن في كلتا الحالتين يضطرب فؤادى و تبلبل جسمى و ينصعق جسدى اذا فأعطني ما جعلته مقدساً عن هذين الأمرين يا من بيدك ملكوت العالمين

3 I know not, O my Beloved, whence appeared this supreme rapture and this most glorious attraction - it seems to have emerged from all directions, though it was sanctified above all allusions. Yet withal I find myself veiled from nearness to the pavilions of the might of Thy sovereignty, my spirit forbidden from entering the tabernacle of Thy Oneness, and my heart deprived of soaring in the atmosphere of Thy Singleness. How long, O my God, wilt Thou not rend asunder the veils of knowledge from the eyes of Thy creation, and how long wilt Thou not burn away the curtains of separation from the hearts of Thy creatures - after Thou knowest my poverty and I know Thy wealth, Thou seest my abasement and I see Thy glory,

3 و لن اعرف يا محبوبى من اين ظهر هذا الوله العظمى و هذا الجذب الأبهى كأنه ظهر من كل الجهات بعد الذي كان مقدساً عن كل الاشارات و مع ذلك اشاهد نفسى محجوباً عن قرب خيام عز سلطنتك و روجى ممنوعاً عن الدخول في سرادق قدس احديتك و فؤادى محروماً عن الطيران في هواء روح صديتك الى متى يا الهى لا تحرق سبحات العرفان عن بصر خلقك و الى متى لا تحرق حجابات الفصل عن قلوب بريتك بعد الذي انت تعلم فقرى و انا

and I know that Thou art the Powerful over all things through Thy power and sovereignty?

- 4 Glorified, glorified art Thou, O my God! If Thou takest not the hands of the drowning, who then is the deliverer of the yearning ones? And if Thou hast no mercy upon Thy helpless servants, who then is the helper of the destitute? By Thy glory, O my Beloved, I know not by what thing I may draw near unto Thee, nor by what name I may approach the lights of Thy beauty. Whenever I contemplate mentioning Thee through the words of Thy unity in the heaven of Thy oneness, that perchance through the cord of its nobility I might draw near to Thee until I attain what I desire from Thee, I witness that the Essence of unity in its pristine nature and loftiness weeps at separation from Thee and cries out in remoteness from Thee, and that the Reality of oneness roars in the desert of longing for Thee and cries aloud in the wilderness in its distance from the divine realm of Thy reunion and attainment. And I witness that all essences are thunderstruck before the dawning of the manifestation of Thy lights, and all attributes are consumed by the fire of Thy might and power. Yet withal, how can I cling to any of that or hold fast to any such matter?

- 5 Therefore I beseech Thee, O my God, that Thou make me sanctified above all that is known and said, and all that is understood through words, until I know Thy Self through Thy Self, and behold Thy beauty through Thine own vision, and Thy majesty through Thine own sight. Verily Thou art powerful over all that, and supreme over whatsoever Thou wilt through Thy authority. Thou art indeed the Most Exalted, the All-Knowing, the Powerful, the Wise.

- 6 Glorified, glorified art Thou, O my God! When I find myself in that hour detached from all else but Thee and turned away from all save Thee, I seek intercession with Thee through the Manifestations of Thy sovereignty, by whom the horizons were filled with the lights of longing and through whom the suns of glory dawned from the direction of Iraq, that Thou cause those who have believed in Thee and Thy signs to be detached from all who are in the heavens and on earth, in such wise that they occupy themselves with naught but Thy remembrance, turn to none but Thy Name, and direct themselves to none but the ways of Thy good-pleasure - until they all hasten with their hearts to the arenas of Thy nearness and the gardens of Thy reunion. Then gather them, O my Lord, in the paradise of Thy love and the city of Thy affection. Then erase from their hearts the signs of difference and from their souls the tokens of variation, in such wise that they may remember Thee with

اعلم غنائك وانت ترى ذلّ وانا ارى عزّك و
اعلم بأنك انت المقتدر في كلّ شيء باقتدارك
وسلطنتك

4 فسبحانك سبحانك يا الهى انك ان لن تأخذ
ايدى المغرقين فمن هو منجى المشتاقين و انك
ان لن ترحم عبادك العاجزين فمن هو معين
الفاقدين فوعزّتك يا محبوبى لن اعرف بأى
شئ اتقرب اليك و بأى اسم استقرب الى انوار
جمالك و كلّما اتفكر بأن اذكرك بأذكر حروف
توحيدك فى جبروت تفريدك لعل بحبل شرفه
اتوسل اليك حتى اصل بما اريد منك اشاهد
بأن جوهر التوحيد بساذجيته و علوه يبكي عن
فراقك و يضح في هجرانك و كينونة التفريد
يتنعر في بدياء اشتياقك و يصرخ في العراء
فى بعده عن لاهوت وصلك و وصالك و
اشاهد بأن كلّ الذوات منصعقات عند اشراق
تجلّى انوارك و كلّ الصفات محترقات عن نار
سطوتك و اقتدارك و مع ذلك كيف اتشبث
بشيء من ذلك او اتمسك بأمر من هذا

5 اذا اسئلك يا الهى بأن تجعلى مقدساً عن كلّ
ما يعرف و يقال و كلّما يعلم بالمقال حتى اعرف
نفسك بنفسك و اشاهد جمالك بنظرك و
جلالك ببصرك و انك انت مقتدر على كلّ
ذلك و مهيم على ما تريد بامضاءك و انك
انت المتعالى العليم القادر الحكيم

6 فسبحانك سبحانك يا الهى لما اشاهد نفسى فى
ذلك الحين منقطعاً عن دونك و معرضاً عن
سواك استشفع عندك بمظاهر سلطنتك التى
بهم ملئت الآفاق من انوار الاشتياق و بهم
اشرقت شمس العزة عن شطر العراق بأن تنقطع
الذينهم آمنوا بك و بآياتك عن كلّ من فى
السموات و الأرض بحيث لا يشغلون الا بذكرك
و لا يلتفتون الا باسمك و لا يتوجهون الا الى
سبل رضائك حتى يسرعوا كلهم بقلوبهم الى
ميادين قربك و حداث وصلك ثم اجتمعهم يا
سيدى فى رضوان حبك و مدينة ودك ثم امح
عن قلوبهم اشارات الاختلاف و عن نفوسهم
دلالات الانقلاب بحيث يذكرك بلسان واحد

one tongue and worship Thee in one form, and become as one soul and one spirit. Verily, Thou art over that powerful and mighty.

و يعبدنك على هيكـل واحد و يكونن كنفس
واحدة و روح واحد و انك انت على ذلك
مقتدر قدير ١٥٢

INBA49:115, INBA92:092

BH01762

To: Aqa Muhammad Rida Nahhas, in Nazareth

1 He is God, the Ever-Living, the Most Exalted!

1 هو الله الحيّ المتعال

2 Move, O servant, this radiant Pen across this lustrous, snow-white Tablet, that it may recount that which the Spirit warbleth in thy heart of the melodies of the Divine Essence in this wondrous Paradise, upon this Tree of Eternity, that thereby may rejoice those honored servants in whom hath been planted the divine Tree, and upon whom hath shone the Sun of eternity, the heavenly Light, and the Ancient Manifestation. Through them have gushed forth the springs of divinity, and the Lote-Tree of concealment hath put forth leaves, and the camphor-like leaf hath yielded fruit. Through them hath the Essence of divinity been established upon the throne of eternity, and the Dove hath warbled in the sanctified Temple, and the lights of morn have dawned from the Sun of the Divine Essence in glorified form. Through them have all created things appeared and unto them do they return; through them have all contingent beings emerged and unto them do they revert. Through them hath the temple of evanescence donned the robe of immortality, and the essence of poverty been clothed in the raiment of wealth, and the epitome of lowliness in the vesture of glory.

2 حرّك يا عبد هذا القلم السّناء على هذا اللّوح
الدّرّيّ البيضاء ليحكى عما يغنّ الرّوح في قلبك
من الحان الهويّة في هذا الجنّة البديعة على هذا
الدّوحة الصّمدية لتستبشر بذلك عباد مكرمون
الّذين فيهم غرس شجرة الرّبّاني و اشرقت شمس
الصّمداني و النور السّبحاني و الظّهور القدماي
و بهم فجرت عيون الالهية و استورقت سدرة
العمائيّة و اثمرت ورقة الكفوريّة و منهم استقرّ
جوهر الهويّة على عرش القدم و تغرد الورقاء في
هيكـل المكرم و طلعت انوار الصّبح من شمس
الهويّة في قصص المعظّم و بهم ظهرت الموجودات
و اليهم اعادت و منهم طلعت الممكّات و اليهم
رجعت و بهم لبس هيكـل الفناء رداء البقاء و
تتوّب جوهر الفقر قبيص الغناء و ساذج الدّلّ
ثوب الكبرياء

3 Glorified art Thou, O my God! I know not by what means I should commemorate Thee at this moment - whether by that which speaketh within my breast, or by that which Thou inspirest in my heart, or by mentioning how Thou hast fulfilled Thy covenant concerning me and Thy servants, as Thou didst promise aforetime in Thy perspicuous Book and Thy established verses. Thou didst say - and Thy word is the sweetest, and Thy promise is the truth in the most exalted Kingdom - "God will make each of sufficient means." I testify at this moment before Thee that Thou hast fulfilled all that Thou didst promise, and performed all that Thou didst ordain, and accomplished all that Thou didst clarify, such that Thou hast made all things repositories of Thy riches and treasures of Thy bounties, in that Thou hast acquainted them with the pathways of

3 فسيحانك اللهم يا الهى لم ادر بما اذكرك حينئذ
أ اذكرك بما تنطق في صدرى او بما تلهم في قلبي
او اذكرك بما وفيت بعهدك في حقّي و حقّ
عبادك كما وعدت من قبل في محكم كتابك و
متقن آياتك قلت و قولك الأحلى و وعدك
الصّدق في ملكوت الأعلى يوم يغنى الله كلّ من
سعته اشهد حينئذ بين يديك بأنك وفيت بكلّ
ما وعدت و أدّيت بكلّ ما حتمت و قضيت كلّ
ما بينت بحيث جعلت كلّ شيء مكمّن غنائك و
معدن افضالك فيما عرّفهم مناهج امرك و سبل
احكامك و جواهر حكمتك و ساذج علمك
و معاني آياتك و كشفت عن وجهك براقع

Thy Cause, the ways of Thy commandments, the gems of Thy wisdom, the essence of Thy knowledge, and the meanings of Thy verses. Thou hast unveiled Thy countenance from behind the veils of glory, that all might witness the lights of Beauty in the temple of Thy remembrance, in the vesture of Thy might, in the essence of Thy knowledge, in the treasury of Thy revelation, in the mine of Thy Cause, and in the repository of Thy light, whereby Thou hast made them independent of all else, sufficient beyond all else, and free from all that is in the heavens and earth, such that all servants seek Thy nearness and Thy presence, to circle round the Kaaba of Thy Being and to enter the sanctuary of Thy presence.

- 4 Yet, by Thy glory, I have not known separation from Thee that I should seek nearness and reunion with Thee, nor have I witnessed separation from Thee that I should desire union and meeting with Thee. What then can be my thought of Thee, O my God, and what can be the concern of Thy servants toward Thee, O my Beloved, for Thou art established above all things and abiding over all things?

- 5 I beseech Thee, therefore, by the Sun of Thine eternity and the holy lights of Thy divine Lordship's might, to make these ones among the signs of Thy sovereign might, the fruits of the tree of Thy oneness, and the leaves of the Lote-Tree of Thy Being. Then kindle, O my God, within their hearts the lamp of Thy love, the niche of Thy favor, and the light of Thy providence, that their very hearts may be consumed with longing for Thy meeting, with love for reunion with Thee, and with desire to gaze upon Thy beauty, for no station in all creation is greater than this. May the breezes of holiness move them from the left hand of limitation to the right hand of unity, that they may be enabled to ascend unto the highest horizon beyond the pavilions of glory in the Kingdom of light and the realm of eternity, in the most great garden near the Most Exalted Vesture in the Most High Temple.

- 6 Then establish them, O my God, in the station for which Thou didst create them through themselves. Then clothe them in the robes of Thy guidance and the vesture which Thou hast woven with the hands of Thy power and the fingers of Thy might. Then inscribe, O my God, upon the tablets of their hearts with the Pen of accomplishment that which behooveth the people of divine decree. Verily, Thou doest what Thou wilt, and Thou art, in truth, powerful over all things.

الجلال ليشهدن الكلّ من انوار الجمال في هيكلك
ذكرتك وقص عترتك وجوهر علمك ومخزن
وحيك ومعدن امرك وممكن نورك حتى
استغنيت به عن دونه واستكفيت به عن كل ما
سواه واستفرغت به عن كل من في السموات
والارض بحيث كل العباد يطلبون قربك و
جوارك والطوف في كعبة ذاتك والورود في
حرم لقائك

4 ولكن اني فوعترتك ما عرفت بعدك حتى
اطلب قربك ووصالك وما شهدت فراقك
لكي اتمني وصلك ولقائك فما ظني بك يا الهى
وما هم العباد اليك يا محبوبى لانتك كنت
قائماً فوق كل شيء وباقياً على كل شيء

5 فاسئلك حينئذ بشمس ازليتك وانوار عتر
قدس ربوبيتك بأن تجعل هؤلاء من آيات
عتر سلطنتك ومن اثمار شجرة فردانيتك و
من اوراق سدرة كينونتك ثم اشتعل يا الهى
في قلوبهم سراج محبتك ومشكاة عنايتك و
مصباح ولايتك لتحرق ابدانهم شوقاً للقائك
وجباً لوصالك وطلباً لزيارة جمالك اذ هذا
شأن لم يكن في الملك شأن اعظم من ذلك
ولتحرّكهم ارياح القدس عن شمال الحديّة الى
يمين الأحديّة ليقدرّون على الصعود الى رفرف
العماء خلف سرادق المجد في ملكوت السناء و
جبروت البقاء في حديقة الكبرى عند قيص
العلي في هيكلك الأعلى

6 ثم استقرهم يا الهى على مقام الذى خلقت لهم
بهم بأنفسهم ثم البسهم من خلع هدايتك وقيص
الذى نسجته من ايدى قدرتك واناامل عترتك
ثم اثبت يا الهى على الواح قلوبهم من قلم الامضاء
مما ينبغي لأهل القضاء وانتك فعال لما تشاء و
انتك انت على كل شيء قدير ١٥٢

INBA51:482, INBA92:095, BRL_DA#586

BH01777

To: Karim

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

1 باسم ربنا العليّ الأعلى

2 Consider the mention of thy Lord's mercy unto His servant in this Tablet. This is a Book that speaketh the truth and maketh mention of the tidings of eternity, and therein have been ordained the measures of all things which were inscribed in the Mother Book.

2 كرى ذكر رحمة ربك عبده في اللوح المذكور و هذا كتاب ينطق بالحق و يذكر فيه من نبأ البقاء و قدر فيه مقادير كل شيء التي كانت في أم الكتاب مسطورا

3 O servant! Bear thou witness within thyself that there is none other God but Him. He hath created creation through His bounty and grace, and hath sent the Messengers that they might summon mankind unto the shore of holiness and cause them to enter pavilions which were raised through God's power behind the canopy of the Spirit. Then did He send down the Books and ordain therein the laws, and set forth therein the pathways of truth - all this from His grace which hath ever preceded all creation - that all might traverse the paths of guidance and hasten unto the eternal paradise and occupy a seat of holiness well-pleasing unto Him.

3 ان يا عبد ان اشهد في نفسك بأنه لا اله الا هو قد خلق الخلق جوداً من عنده و فضلاً من لدنه و ارسل الرسل عليهم ليدعونهم الى شاطئ القدس و يدخلهم في قباب كان خلف سرادق الروح بقدره الله مرفوعاً ثم انزل الكتب و شرع فيها الشرايع و فصل فيها مناجى الحق كل ذلك من فضل الذي كان على العالمين مسبوقاً ليسلكن كل في سبيل الهداية و يسرعن الى رضوان الخلد و يقعدن في مقعد قدس محبوبا

4 Say: O people! Follow not those who have denied God and His signs, and who, when the verses of their Lord are recited unto them, bow their heads and turn upon their heels, mocking God and His Manifestations, remaining veiled behind the veils of their own selves. These are they upon whose hearts God hath set veils of fire, and upon whose eyes He hath placed coverings of unbelief, and upon whose hearts He hath cast barriers which were created through God's irresistible power.

4 قل يا قوم لا تتبعوا الذين هم كفروا بالله و آياته و اذا تلى عليهم كلمات ربهم ينكسون رؤوسهم و ينقلبون الى عقبيهم و يستهزون بالله و مظاهره و يكونن في حجاب انفسهم محجوبا اولئك هم الذين ضرب الله على قلوبهم حجاب النار و على ابصارهم غشاوة الكفر و على افئدتهم اكنته التي كانت بقهر الله مخلوقا

5 Say: O people! By God, this servant hath counseled you in this Tablet, as in all that We have previously uttered. Therefore take ye counsel and be not of them who have deprived themselves of the bounty of this Day. All that ye do and perform and say shall pass away, and ye shall return unto an abode which hath been inscribed by the fingers of holiness upon tablets of ruby. And ye shall find all your deeds recorded in a Book from which not so much as a grain of mustard seed can escape - this being among the decrees which God hath ordained.

5 قل يا قوم فوالله هذا ما نصحكم العبد في هذا اللوح و كذلك في كل ما سبقنا في القول اذا فاستنصحووا ولا تكونن من الذين جعلوا انفسهم عن فضل هذا اليوم محروما سيفنى كل ما انتم تعملون و تفعلون و تقولون و سترجعن الى مقر كان في الواح الياقوت من اصابع القدس مكتوبا و تجدون كل اعمالكم في كتاب الذي لن يغادر عنه قدر خردل و كان ذلك من قضايا التي كانت على الله محتوما

6 ثم اعلم باننا قرأنا كتابك و اجبتاك من قبل بجواب يعجز عنه افئدة العارفين مجموعا و حينئذ نجيبك بهذا الجواب لتعرف حبنا عليك و تكون

6 Know thou that We have read thy letter and have answered thee aforetime with an answer at which the hearts of the mystics would marvel if gathered together. And now do We answer thee with this response, that thou mayest know Our love for thee and be of them who, by God's leave, are made to pause upon the path of love at the scene of eternity. Then convey unto the people the words of thy Lord and remind them of a station which hath been outspread before God, that all might hasten with their hearts unto the shore of the Spirit and through their love render victorious the Cause of God, that they might be made triumphant through God's assistance in the land of divine knowledge. This is the word of truth, and after truth there is naught save error which hath been kindled in the hearts of the calumniators.

7 Know thou further that they who have uttered in thy land what they have uttered - this proceeded only from their lying tongues. We have sought no helper save God, and to this do bear witness the angels nigh unto Him in chambers of praised glory. Convey the word unto them that have believed, then teach them of that victory which is well-pleasing in God's sight - namely, their severance from all who dwell on earth and from all that can be witnessed in the realm. This is God's victory, and through it the breezes of love waft over all who are in the heavens and on earth. Thus do We impart unto thee that from which mankind hath been debarred.

8 Say: O concourse of earth! Aid ye God through your hearts and deeds, that God may aid you in an atmosphere wherein the breaths of the Spirit have been wafted. Know ye that God's victory is your own victory over self, whereby ye become distinguished from all else in the realm through that which proceedeth from you - this being a victory which hath been set forth in detail in the Tablet. Thereby doth tranquility descend upon you from His grace, and ye attain unto a mercy which hath been sent down from the clouds of holiness. And upon thee and upon them who circle round the Lamp, soaring on wings of victory, be glory.

من الذينهم كانوا على صراط الحب في مشهد البقاء
بإذن الله موقوفا ثم ابلغ الناس من كلمات ربك
ثم ذكرهم بمقام كان بين يدي الله مبسوطا ليسرعن
كل بقلوبهم الى شاطئ الروح وينصرون الله بحبهم
ليكونن بنصرة الله في ارض العرفان منصورا و
هذا قول الحق وما بعد الحق الا الضلال الذي
كان في انفس المفتين موقودا

7 ثم اعلم بأن الذينهم ذكروا في ارضك ما ذكروا
ما كان ذلك الا من السنتهم الكذبة وانا ما
استنصرنا من احد الا الله ويشهد بذلك ملائكة
المقرئين في غرفات عز محمودا وبلغ القول الى
الذينهم آمنوا ثم عليهم بنصر الذي كان عند الله
محبوبا وهو انقطاعهم عن كل من في الملك و
عن كل ما كان في الأرض مشهودا وهذا من
نصر الله وبذلك تهب نسائم الحب على كل من
في السموات والأرض وكذلك تلقى عليك
ما كان الناس عنه محروما

8 قل يا ملأ الأرض فانصروا الله بقلوبكم واعمالكم
لينصركم الله في هواء كان فيه نسمات الروح
مرسولا ثم اعلخوا بأن نصر الله هو نصرتم انفسكم
بحيث تكونن ممتازا عن كل من في الملك فيما
ظهر منكم وهذا من نصر كان في اللوح مشروحا
وبذلك ينزل عليكم سكينه من فضله و يبلغكم
الى رحمة كانت من سحاب القدس منزولا و
التكبير عليك و على الذينهم في حول المصباح
بجناحين النصر مطبورا ١٥٢

INBA51:304, INBA49:337, LHKM3.026

BH01926

- 1 It has been ordained for you to fast for God for three consecutive days, and at noon each day to turn toward the Qiblih in the presence of the Light of Identity and supplicate God with these verses, that He may through His bounty forgive you and expiate your evil deeds and guide you to the straight path:
- 1 قد قَدَّرَ عليكم بأن تصوموا لله ثلاثة أيام متواليات
و في كل يوم في حين الزوال توجّهوا الى القبلة
تلقاء نور الهوية وتدعوا الله بهذا الآيات لعل
يغفركم بجوده و يكفر عنكم سيئاتكم و يهديكم الى
سواء السبيل
- 2 In the Name of God, the Mighty, the Powerful, the Compelling!
- 2 بِسْمِ اللَّهِ الْعَزِيزِ الْمُقْتَدِرِ الْجَبَّارِ
- 3 Glorified art Thou, O my God! Thou art He Who created the heavens through the Pen of Thy creation and the earth through the breaths of the Tablets of Thy invention, and formed between them from the formations of Thy Identity according to the measures of Thy eternal craftsmanship, and turned upon them from the cycles of Thy Lordship that which Thou didst specially ordain for them from the essences of the manifestations of the might of Thy sovereignty. Thou didst send the winds of love from the right hand of Thy will and cause the rains of providence to descend from the clouds of the bounty of Thy generosity, and didst mix this living, life-giving sweet water with this holy, luminous earth. Then were the hearts of all existent things stirred within the vestures of Thy creation, and the bones of all created things were quickened by the wonders of Thy power, and the hearts of them that are nigh unto Thee were bewildered by the essences of Thy grace, and the minds of the sincere were attracted by the melodies of Thy rapture. Then did the signs of Thy power appear in all things according to their ranks and capacities, that the corrupt might be distinguished from the good in their turning toward Thee or away from Thee. Thus did sanctified souls turn toward the Sun of Thy Beauty while darkened hearts turned away from the Kaaba of Thy Being and the sanctuary of Thy grandeur.
- 3 فسبحانك اللهم يا الهى انت الذى خلقت
السموات من قلم ابداعك و الأرضين من
نفحات الواح اختراعك و كوّرت بينهما من
اكوار هويتك على مقادير صنع ازليتك و
دوّرت عليهما من ادوار ربوبيتك على ما
اختصصت فيهما من جواهر ظهورات عرّ
سلطنتك و ارسلت ارياح المحبة عن يمين
ارادتك و نزّلت امطار العناية من سخاب جود
مكرماتك و مرّجت هذا الماء الحى الحيوان
العذبة بهذه الأرض المقدسة المنيرة اذا تهيّجت
افئدة الموجودات فى قبايص بدعك و اهتزت
عظام المخلوقات من بدايع قدرتك و تولّدت
قلوب المقرّبين من جواهر فضلِكَ و تجذّبت
عقول المخلصين من نغمات جذبتك اذا ظهر
فى كلّ شىء آيات قدرتك على قدر مراتبهم و
استعدادهم ليميّز الخبيث من الطيب فى اقبالهم
اليك و اعراضهم عنك فبذلك اقبلت نفوس
المقدّسة الى شمس جمالِكَ و اعرضت قلوب
المكذّرة عن كعبة ذاتِكَ و حرم كبرياتِكَ
- 4 Thereafter didst Thou cause this water to descend from the heaven of Thy leave upon the earth of Thy decree, and didst nurture it in the treasures of Thy protection and the repositories of Thy power, until through Thy bounty Thou didst manifest me and through Thy mercy raise me up, and didst nourish me from the milk of Thy generosity and feed me from the blessings of Thy good-pleasure and give me to drink from the rivers of Thy favors and the seas of Thy glory. And I grew to maturity for the manifestation of Thy power and the revelation of Thy might. Then didst Thou raise me to the clouds of the heaven and the Lote-Tree of the uttermost boundary, until Thou didst honor me with Thy beauty and cause me to know the Manifestation of Thy Self and the Sun of Thy guidance
- 4 فبعد ذلك نزّلت هذا الماء من سماء اذنك
على ارض قضائك و ربيته فى كلّيز عصمتك
و خزائن قدرتك حتى اظهرتنى بجودك و
بعثتنى بمرحمتك و ارضعتنى من لبن مكرماتك
و اطعمتنى من نعماء رضوانك و اسقيتنى من
انهر افضالك و ابجر اجلالك و صرت كبيراً
لظهور اقتدارك و اظهار شوكتك و عند ذلك
اصعدتنى الى رفرف العماء و سدرة المنتهى حتى
شرقتنى بجمالِكَ و عرّفتنى مظهر نفسك و شمس
هدايتك و انجم رفعتك و وصلتني الى مقام
القرب و الجمال و بلغتني الى درجات الوصل و
الجلال و بعد ذلك اكرمتنى بعنايتك الكبرى

and the stars of Thy exaltation, and didst bring me to the station of nearness and beauty and cause me to attain unto the degrees of union and majesty. Thereafter didst Thou honor me with Thy supreme bounty and settle me in the precincts of Thy most exalted mercy and shelter me beneath the shadow of Thy most beautiful names.

- 5 Yet in all this was I heedless of Thy remembrance and far removed from the gardens of Thy nearness and forgetful of the wonders of Thy tenderness and the essences of Thy loving-kindness, until I did what I did and earned what I earned, such that I transgressed against Thee in a manner whereby I showed no shame in Thy presence and no embarrassment before Thy beauty, and committed that which befitteth not Thy sovereignty, and grew heedless of Thy love and occupied myself with that which Thou hadst forbidden to Thy servants. Alas for me and for those who are like me and who walk in my path! It is as though I disobeyed Thee with every disobedience, O Thou in Whose hand is the dominion of forgiveness and pardon! In all this was I occupied with myself and heedless of Thy Self, turning toward my own desires and turning away from Thy desire and will, until I reached a station wherein I went astray from the paths of Thy guidance and the ways of Thy commandments.

- 6 Then, O my God, did I return from all this unto Thee, disappointed, in loss, remorseful and abased, and I beseech Thee by the Sun of Thy Oneness and the Light of Thy Eternity and the Pavilion of the glory of Thy concealment, that Thou show mercy unto me and forgive me and pardon me and take me not to task for that which Thou hast reckoned from me and that which Thou hast witnessed of my deeds. Verily Thou art the Merciful, the Forgiving, the Bountiful, the Exalted, the Mighty, the Compassionate.

واسكنتني في جوار رحمتك الأعلى واستظلتني
في ظل اسمائك الحسنی

5 وانا كنت في كل ذلك غافلاً عن ذكرک و
بعيداً عن رياض قربک و ناسياً بدایع رأفتک
و جواهر عطوفتک حتی فعلت ما فعلت و
اکتسبت ما اکتسبت بحيث بغيت عليك على
شأن الذي ما استحيت في جوارک و ما
استخرجت عن جمالک و ارتکبت ما لا ينبغي
لسلطنتک و غفلت عن حبک و اشتغلت
بفعل الذي نهيت عنه عبادک فوا حزناً علی و
على الذين كانوا بمثل و يمشون في سبيلی کأنی
عصيتک بكل العصيان يا من بيدک جبروت
العفو والغفران و كنت في كل ذلك مشغولاً
بنفسي و غافلاً عن نفسك و مقبلاً الى هوائی و
معرضاً عن هوائک و ارادتک و بلغت الى مقام
الذي ضللت سبل هدايتک و مناهج احکامک

6 اذا يا الهی رجعت من كل ذلك اليک خائباً
خاسراً نادماً متذلاً و ادعوك بشمس احديتک
و نور ازليتک و سرادق مجد غيبتک بأن ترحمني
و تغفرني و تعفو عني و لا تأخذني فيما احصيت
منی و بما اطّلت من فعلی اذ انک انت الراحم
الغافر المعطي المتعالی العزيز الرحيم

INBA92:054x, BLIB_Or03114.005,
BRL_DA#352, AVK3.431-436

BH02021

To: Muhammad

- 1 He is the Mighty. This is a Book which speaks with truth and reminds the people in days wherein clouds of grief have risen sorrowfully and rained upon all created things from showers of intense anguish, whereby tears of sorrow flowed from the eyes of those near unto God, and this was grievous unto Us.
- 2 O friends of God! By God, I desired naught for you save that which is better for you than all who dwell in the realm of creation. Say: O concourse of the beloved! Harken unto the call of this Bird Who warbles in the heart of existence, and grieve Him not on a day wherein sorrows have encompassed Him from all directions - and God is witness to what I say.
- 3 And ye know what hath befallen Me from the embodiments of tyrannical wickedness. By God, at such time the eyes of the denizens of the Realm of Eternity weep over what hath befallen this Servant, Who turned wholly unto God and paid no heed to anyone, nor hearkened to the words of any soul, and was wholly detached from all else but Him.
- 4 Do ye not witness how the oppressors among the people have gathered against Us and drawn the swords of hatred against Us every morn and eve? They have risen up to wage war against Us and rejoice in what befalleth Us of this matter which hath caused the hearts of the mystics to be consumed, and the embodiments of existence weep in chambers of crimson ruby, and the dwellers of earth and heaven cry out, and then the celestial beings of might and power in most exalted sanctuaries of holiness.
- 5 Therefore, O My loved ones, be not content that after this there should descend from you upon Us that which would consume Our hearts and grieve Our souls and cause tears to flow upon radiant and luminous cheeks. By God, We love you more than ye love Us, and all who dwell within the canopies of a mighty Name bear witness to this. Therefore dwell in your hearts and be not disturbed by what God hath ordained for Us in a mighty Book, and be content with what God hath been pleased with for Us and decreed for Us, and be at all times purely submissive to God's command. Thus do We counsel you in truth - follow My bidding for the sake of the love that existeth between Me and you, and touch Me not with the sorrow of your grief, for

هو العزيز هذا كتاب ينطق بالحق و يذكر الناس في
أيام التي فيها ارتفعت سحب غم محزوننا وامطرت
على الكائنات من امطار هم غليظا وبذلك جرت
عن عيون المقربين مدامع الحزن و كان ذلك
علينا عسيرا

ان يا اصحاب الله تالله اني ما اردت لكم امراً الا
و هو خير لكم عن كل من في الملك جميعا قل
ان يا ملاء الأجناب اسمعوا نداء هذا الطير المدق
في قلب الوجود و لا تحزنوه في يوم الذي احاطته
الأحزان من كل الجهات و كان الله على ما اقول
شهيذا

و انتم تعلمون ما ورد على من هياكل ظلم شقياً
فوالله حينئذ يبكي عيون اهل البقاء عما ورد على
هذا العبد الذي كان بكلمه الى الله متوجهاً و ما
التفت الى احد و ما سمع قول نفس و كان بكلمه
عن الكل منقطعا

اما تشهدون كيف اجتمعوا علينا طغاة العباد و
جروا علينا سيوف البغضاء في كل صباح و عشياً
و قاموا علينا بالحاربة و يفرحون بما تنزل علينا من
هذا الأمر الذي احترقت منه اكباد العارفين جميعا
و سيكون هياكل الوجود في غرفات حمرياقوتا و
يصرخون اهل الملك و الملكوت ثم اجرام العز
و الجبروت في مكامن قدس علياً

اذاً يا احبائي لا ترضون بأن بعد ذلك ينزل منكم
علينا ما يحترق به اكبادنا و يحزن قلوبنا و يحري
الدموع على خدود قدس منيرا تالله انا نحبنكم
ازيد عما تحبوننا و يشهد بذلك كل من سكن
في رفارف اسم عظيم فاسكنوا في قلوبكم و لا
تجزعوا عما قدر الله لنا في كتاب عز [حطيطا] ثم
ارضوا بما رضى الله لنا و قضى علينا و كونوا في
كل حين لأمر الله بالتسليم الصّرف مسلماً كذلك
امرناكم بالحق فاتبعوا امرى حب الذي كان بيني
و بينكم موجودا و لا تمسوني بسوء احزانكم لأنني ما

I love not the sorrow of any one of you, and this is with Me greater than all greatness.

- 6 And thou, O Muhammad, remember Me after Me and be not frightened in this terror which hath encompassed all the worlds. Be patient in the Cause of thy Lord and be not disturbed within thyself, and trust in God in this darksome night which hath encompassed all existence both small and great. Fear God and be not a cause of My burning anguish after thou knowest that I am seated at the heart of tribulations and trials - and God sufficeth as a witness and knower between Me and you.

- 7 Therefore have mercy upon Me, O My loved ones, and hearken unto My words at a time when, if I turn to the right, I hear the lamentations of the mystics with voices of manifest grief, and when I turn to the left, I perceive the inner turmoil of the hearts of the lovers like water that boileth in an iron pot. By God, I have forgotten all matters, for the Beloved is unable to hear the cry of the lovers every morn and eve. Thus do We counsel thee that thou mayest hear My words and be firm in My love, that I may find rest from this sorrow which hath encompassed Me from your lamentations and be at peace from thee.

احبّ حزن احد منكم و كان عندى اعظم عن
كلّ عظيما

6 و انتك انت يا محمد ذكّرني بعدى و لا تفزع في
هذا الفزع الذى احاط العالمين مجموعا فاصبر بأمر
ربك و لا تضطرب في نفسك و توكل على الله
في هذا الليل المظلم الذى احاط كلّ الوجود من
كلّ صغير و كبيرا اتق الله و لا تكن سبباً لحرقتي
بعد الذى تعلم بأنى اكون جالسا في قطب البلايا
و المحن و كفى الله بذلك بينى و بينكم شهيدا و
عليما

7 فارحموني يا احبائي ثم اسمعوا قولى في حين الذى
اذا التفت الى اليمين اسمع ضجيج العارفين بصوت
حزن جلياً و اذا اتوجه الى اليسار ادرك تغلغل
قلوب المحبين كما الذى يغلي في قدر حديدا فوالله
نسيت كلّ الأمور لأنّ المحبوب لن يقدر ان يسمع
صريح المحبين في كلّ بكور و عشياً و كذلك
انصحناك لتسمع قولى و تكون راضياً في حبي
لعل استريح من هذا الحزن الذى احاطني من
ضجيجكم و اكون منك مستريحاً ١٥٢

INBA71:072

BH02023

To: Mulla Muhammad Zarandi (Nabil-i-Azam)

- 1 He is God, Who has been wise in all things. The inscribed leaf was witnessed and the celestial melody was heard in the realm of might.
- 2 Praise be to Him Who has elevated you to the heaven of His love and settled you upon the earth of His affection and made you hear His wondrous melodies and made you one of the believers in His verses and those assured of His Book and those who drink from the cups of His bounty and those who gaze upon the garments of His countenance and those who are content with His decree and those who are patient in His tribulation and those who hasten to His good-pleasure and those who ascend to His holy precincts and those who rise to the carpet

1 هو الله كان بكلّ شيء حكيماً ورقه مسطره
مشهود گشت ورنه ملكوتيه در ارض جبروت
مسموع شد

2 له الحمد على ما ارفعك الى سماء حبه و اسكنك
على ارض وده و استمعك من نغمات بدعه و
جعلك من المؤمنين بآياته و الموقنين بكتابه و
الشاربين عن كؤوس عنايته و الناظرين الى قص
وجهته و الراضين بقضائه و الصابرين فى بأسائه و
السارعين الى رضائه و الصاعدين الى ساحة قدسه
و العارجين الى بساط انسه و طهره عن دلالة
غيره

of His intimacy and Who has purified you from indication of aught else.

- 3 Now, when you have drunk of the sweet water of grace from the hands of bounty, say: Glory be to Thee, O my God! I call upon Thee with every tongue and I beseech Thee with every utterance and I remember Thee with every heart and I thank Thee with every mouth and I prostrate before Thee with every face and I behold Thee with every eye and I love Thee with every inmost heart and with every cup I drink from the seas of the graces of the heaven of Thy generosity and with every chalice I am given to drink from the rivers of the outpourings of the might of Thy bounty and with every wing I fly to the heavens of the throne of Thy grandeur and with every feather I soar in the splendors of the might of Thy mercy that I may be intoxicated at the warbling of the dove of the Sovereign of Thy majesty and enraptured at the manifestation of the dawning of the Sun of Thy beauty and bewildered in the mysteries of the divine realm from the glances of the eyes of the might of Thy oneness and as nothing upon the throne of the Kingdom at the burning brands of the most luminous glory of Thy attraction that I may be wholly detached unto Thee and beseeching of Thee and clinging to the holy manifestations of Thy Self-Sufficiency and entreating the aspects of intimacy of Thy Oneness.

- 4 Then teach me, O my God, a letter from the repositories of Thy knowledge and the treasures of Thy Revelation and the dawning-places of Thy Command and the daysprings of Thy wisdom that I may remember Thee upon the throne of the cloud with the melodies of the sanctified ones and thank Thee with knowledge upon the seat of glory with the myriads of the purified ones and praise Thee upon the most glorious throne with the songs of those who glorify Thee. For Thou, O my God, hast ordained no glory except in the knowledge of Thy Book and no light except in the recognition of Thy verses.

- 5 So glory be to Thee, glory be to Thee! We are all poor before Thee and servants unto Thee and we know nothing except what Thou teachest us from the wonders of Thy grace and the effulgences of Thy generosity, for in Thy hand is the kingdom of all things and we all bow down before Thee and hope in Thy mercy.

- 6 And I beseech Thee, O God, my God, by the one whom Thou hast raised to the heavens of Thine eternity and seated upon the throne of grandeur in the station of Thy sovereignty and distinguished among the servants at the dawning-places of Thy Command and the conditions of the holiness of Thy Self-Sufficiency and the signs of intimacy of Thy Oneness

3 حينئذ لما شربت من ماء العذب اللطافة عن
ايدى العناية قل سبحانك اللهم يا الهى احب
بكل لسان ادعوك و بكل بيان ارجوك و
بكل قلب اذكرك و بكل فم اشكرک و بكل
وجه اسجدک و بكل عين اشاهدک و بكل فؤاد
احبك و بكل كأوب اشرب من بحر عواطف
لاهور مكرمتك و بكل كؤوس اسقى من انهر
فواضل جبروت عنايتك و بكل جناح اطيرو الى
سماوات عرش عظمتك و بكل ريش اسير
في بهاء آت عز مرحمتك لأكون سكراناً عند
نغنى ورقاء سلطان جلالک و جذباناً لدى تظهر
اشراق شمس جمالک و ولهاناً فى سرائر اللاهور
من لحظات عين عز وحدتك و عدماناً على
عرش الملكوت عند قبسات جذوات انور مجد
جذبتك لأكون بكل منقطعاً اليك و متوسلاً
عليك و متمسكاً بطلعات قدس صمديتك و
متملقاً بوجهات انس احديتك

4 ثم علّنى يا الهى حرفاً من مكامن علمک و
مخازن وحیک و مواقع امرک و مطالع حکمک
لأذكرنک على عرش العماء بلحنات المقدسين
و اشكرنک بالمعرفة على كرسى السناء بربوات
المزّهين و اصفنک على سرير الأبهى بنغمات
المسبحين لأنک يا الهى ما قدّرت عزّاً إلا فى علم
کتابک و لا نوراً إلا فى معرفة آياتک

5 فسبحانک سبحانک انا کل فقراء اليک و
عبداء لک و لا نعلم شئ إلا بما تعلّنى من بدائع
فضلک و لوامع جودک اذ بيدک ملکوت کل
شئ و انا کل لک ساجدون و من رحمتک
أملون

6 و اسئلك اللهم يا الهى لمن ارفعته الى سماوات
ازليتك و اجلسه على كرسى العظمة على مقام
سلطنتک و اخصصه من بين العباد على مواقع
امرک و شئون قدس صمديتك و دلالات
انس احديتك و اشارات ظهورات نور قيوميتك

and the intimations of the manifestations of the light of Thy Self-Subsistence and the beginnings of the splendors of the lines of the cloud of the appearance of Thine Essence, that Thou unite Thy servants as Thou hast united Thy letters and create love in the mysteries of their hearts through Thy power as Thou hast created it among their conditions through Thy might. Then kindle in their hearts the fire of Thy knowledge and the splendor of the light of the sun of Thy oneness, for in Thy hand is the kingdom of the dominion of the heavens and the earth and Thou art powerful over whatsoever Thou willest.

ADMS#118

و بدايات بهاء آت اسطر عماء ظهور كينونيتك
بأن تألف بين عبادك كما ألقت بين حروفاتك و
احداث الحب في سرائر قلوبهم بقوتك كما احدثت
بين شئوناتهم بقدرتك ثم اشتعل في افئدتهم نار
معرفتك و بهاء نور شمس وحدتك اذ بيدك
ملكوت ملك السموات و الأرض و انك
كنت على ما تشاء مقتدرا

INBA30:118x, AHM.054, AQMJ1.022x,
ASAT4.393x, ADH1.044

BH02028

To: *Habib*

1 In the Name of our Lord, the Most High!

1 باسم ربنا العليّ الأعلى

2 O beloved! Days have passed and We have not received from thee the sweet fragrance of faithfulness. Hast thou forgotten Him Who, if thou forgettest Him, will never forget thee, and if thou leavest Him, will never leave thee, and if thou art heedless of Him, will never be heedless of thee? We have heard that sorrow hath encompassed thee in these days, and by thy sorrow We have been saddened, and by what hath befallen thee We have been afflicted with adversity and tribulation.

2 ان يا حبيب قد مضى ايام و ما وجدنا من جنابك
روائح طيب الوفاء أنسيت الذي أتت انك ان تنساه
أنه هو لا ينساک و انك لو تركته أنه لن يتركك
و انك ان تغفل عنه أنه لن يغفل عنك و انا
قد سمعنا بأن الحزن احاطك في تلك الايام و
بحزنك قد حزنا و بما ورد على جنابك قد مسنا
البأساء و الضراء

3 But O beloved! The Herald of eternity now bringeth thee glad tidings from the garment of faithfulness and cometh unto thee with this verdant Tablet. Arise from thy place, then walk upon the earth seven steps, and in each step traverse one of the books: In the first, enter into the sea of search and seek God, thy Lord, in thy inner being and heart. In the second, enter into the sea of love and remember God, thy Lord, in the raptures of thy longing and the dominions of thy taste. In the third, walk in the paths of detachment - that is, detach thyself from thy desires and follow thy Master. In the fourth, enter into the depths of the seas of oneness and the ocean of divine unity. In that station, place thy face upon the dust before the Lord of Lords and sanctify thy soul and spirit from all coming and going, that thy heart may be purified from all causes in the realms of creation. In the fifth, ascend to the heaven of

3 ولكن يا حبيب اذاً يبشرك بشير البقاء عن
قيص الوفاء و يأتيك بهذا اللوح الخضراء قم
عن محلّك ثم امش على الأرض سبعة اقدم و في
كل قدم طي سفر من الأسفار في الأول فادخل
في بحر الطلب و اطلب الله ربك في سرّك و
فؤادك و في الثاني فادخل في بحر العشق فاذا
الله ربك في جذبات شوقك و غلبات ذوقك
و في الثالث فاسلك سبل الانقطاع اى فانقطع
عن هواك و اتبع مولاك و في الرابع فادخل
في لجة البحر الفردانية و طمطم عرّ الصمدانية
في ذلك المقام ضع وجهك على التراب عند
ربّ الأرباب و قدس نفسك و روحك عنكل
ذهاب و اياك ليخلص فؤادك عن كل الأسباب

wonderment that thou mayest taste sweet fruits in this holy atmosphere and become bewildered at the power of thy Beloved and the sovereignty of thy Creator, and say as did the King of existence and the Goal: "Lord, increase my astonishment in Thee!" In the sixth, soar with the wings of submission and contentment to the city of the cloud of unknowing that thou mayest enter the wilderness of extinction, to be extinguished in that station from thine existence and abide through thy Creator. In the seventh, thou shalt arrive at the sea of eternal life where extinction shall never overtake thee and thou shalt find thy countenance abiding in the shadow of the Countenance of God, the Eternal.

- 4 Then wilt thou inhale the fragrance of glorification from the right hand of the All-Merciful, that thy breast may not be straitened by whatsoever befalleth thee in this mortal life and transient dominion. And when thou hast traversed these journeys in secret without outward display, cast this garment upon thine hidden sight that the eye of thy heart may be opened. For by God, O My beloved, if thou attainest unto this station thou wilt discover wondrous worlds and witness lofty gardens and exalted paradise and transcendent heavens, and wilt know the mysteries of the journey of spirits in an ever-holy atmosphere and an ever-lasting heaven of glory, and thy spirit shall rejoice to such degree that the signs of joy and ecstasy shall appear in all the pillars of the world. Thereafter, sorrow shall never overtake thee nor shall gloom touch thee, and thou shalt abide in the paradise of holiness among those who rejoice.

- 5 Know thou moreover that thou hast with God a mighty station and an exalted rank. Isolate not thyself from the servants but gather them unto God's Cause and remind them of His days. Put thy trust in God in all matters and He will suffice thee against all things and protect thee from the hosts of Satan and cause thee to enter the eternal paradise, wherein thou shalt be among those who rejoice. Convey My greetings unto those who follow thee in the Cause of thy Lord, then call them to a straight path.

في ممالك الابداد وفي الخامس عرج الى سماء
الحيرة لتذوق اثمار طيبة في هذا الهواء القدسي و
لتكون متحيراً في قدرة محبوبك وسلطنة باريك
وتقول بمثل ما قال ملك الوجود والمقصود
رب زدني فيك تحيراً وفي السادس طير بجناحين
التسليم والرضا الى مدين العماء لتدخل في فلاة
الفناء لتفنى في ذلك المقام عن وجودك وتبقى
بموجودك وفي السابع ترد في قلزم البقاء بحيث
[لن] لن يأخذك الفناء ابداً وتجد وجهك باقياً
في ظل وجه الله الباقية

4 اذا فانشق رايحة السبحان عن يمن الرحمن لثلاً
يضيق صدرك في كلها ورد عليك في حيو
الفانية والدولة الزائلة واذا قطعت تلك الأسفار
في السر من دون الاجهار فألق هذا القميص
على بصرك المستورة ليفتح عين فؤادك فوالله يا
حبيبي لو تصل الى هذا المقام لتجد عوالم بديعة و
تشهد بساتين منيرة ورضوان عالية وجنان متعالية
وتعرف اسرار سير الأرواح في هواء قدس لا
يزال وسماء عز لا زوال وتستبشر في روحك
على قدر الذي تظهر آثار السرور والوجد في
اركان العالم وبعد ذلك لن يأخذك الحزن و
لا يمسك الكدورة وتكون في رضوان القدس
لمن المستبشرين

5 ثم اعلم بأن لك عند الله شأن عظيم وقدر رفيع
لا تعزل نفسك عن العباد فاجمعهم على امر الله
وذكرهم في أيامه وتوكل على الله في كل الأمور
وانه يكفيك عن كل شيء ويحفظك عن حزب
الشيطان ويدخلك في جنة الأزلية وتكون فيها
لمن المحبرين وكبر من لدنا على الذين يتبعوك
في امر مولاك ثم ادعهم على صراط مستقيم
١٥٢

BH02061

- 1 He is the Mighty, the All-Knowing! This is a book from this lowly one who calls all unto God, the Mighty, the Praiseworthy, to him who hath believed in God and then was guided by the light through which all in the heavens and earth were illumined.
- هو العزيز العليم هذا كتاب من هذا المفتقر الذي يدعو الكل الى الله العزيز الحميد الى الذي آمن بالله ثم اهتدى بنور الذي منه استضاء كل من في السموات والأرضين
- 2 O servant! Thy letter hath come before Us and before reading it We have answered thee and learned of the trials and hardships that have befallen thee and the poverty and want that have seized thee. Know thou that all this is a bounty from God unto thee if thou be of the patient ones, for whatsoever descendeth from the Beloved is beloved in truth, and naught befalleth anyone save by His leave. This indeed is the truth, the certain truth.
- ان يا عبد قد حضر بين يدينا كتابك وقبل ان نقرأه اجبتناك واطلعنا بما مسك من البأساء والضراء وبما اخذك الفقر والافتقار فاعلم بأن كل ذلك فضل من الله عليك ان تكون من الصابرين لأن كلما نزل من المحبوب فهو محبوب بالحق ولن ينزل على احد من امر الا بعد اذنه و ان هذا هو الحق اليقين
- 3 And whatsoever trials and tribulations, decrees and afflictions descend upon the loved ones, whether secretly or openly, are better for them than all that thou dost witness and see in the kingdom of the worlds, for God is more merciful to all things than they are to themselves, and naught descendeth upon anyone except what is better for him than the kingdom of the first and the last. His bounty hath preceded all things and His mercy hath encompassed all who are in the heavens and the earth. There is no God but Him, the Merciful, the Compassionate.
- و كلما يجري على الأحياء من القضايا والسنن والرزايا النازلة في السر والعلن لخير لهم عن كل ما تشهد و ترى في ملكوت العالمين لأن الله ارحم بكل شيء من انفسهم وما ينزل على احد الا و هو خير له عن ملك الأولين والآخرين سبقت فضله كل شيء واحاطت رحمته كل من في السموات والأرض وما من اله الا هو الرحمن الرحيم
- 4 Rejoice in thy soul at what hath descended upon thee from God, the Mighty, the Beautiful. Be not dismayed in thyself nor frightened in thy heart, but be patient in the Cause of thy Lord, then persevere, for the end belongeth to those who are patient. For the world and all that causeth thee sorrow shall pass away, while thou shalt abide among the concourse of the near ones and ascend to the atmosphere of holiness and take shelter in the shadow of the Face of God, the Sanctified, the Luminous, if thou followest His guidance and hearkenest to what We have imparted unto thee and detachest thyself from those who walk in darkness and follow their own selves and move beneath their desires like a shadow beneath a tree.
- بشر في نفسك فيما نزل عليك من لدى الله العزيز الجليل ولا تجزع في نفسك ولا تنزع في سرّك واصطبر في امر مولاك ثم اصبر ان العاقبة للصابرين لأن الدنيا وكلها انت تحزن منه ستغنى وانت تبقى في ملاء المقربين وترتقى الى هواء القدس وتستظل في ظل وجه الله المقدس المنير ان تتبع هداة وتسمع ما القيناك وتقطع عن الذين يمشون في الظلمات ويعقبون انفسهم ويحركون تحت هويهم كتحرّك الظل تحت الشجرة
- 5 This is what We impart unto thee in truth that thou mayest be of those who rejoice, such that no sorrow shall seize thee even though all sorrows should descend upon thee from God, the Powerful, the Mighty, the Omnipotent.
- وهذا ما نلقى عليك بالحق لتكون من المستبشرين بحيث لا يأخذك من حزن ولو يجري عليك كل الأحزان من الله المقتدر العزيز القدير
- 6 Say: O people! By God, this is a Book which sufficeth the people if they follow it and draweth them nigh unto the shore of the Divine Essence and causeth them to reach the pavilion
- قل يا قوم فوالله هذا كتاب يكفى الناس لو يتبعوه ويقربهم الى شاطئ الهوى و يبلغهم الى سرادق العزة مقام الذي تجلّى عليه انوار العظمة من على

of glory, the station whereon shone forth the lights of grandeur from One exalted and magnificent, He through Whose name passeth the appointed time of the Names through Muhammad, and this indeed is the Light whereby were illumined the hearts of them that have professed His unity.

- 7 Say: O people! Follow ye the guidance of God and follow not your desires. This indeed is guidance and a remembrance for all the worlds. And were all who are on earth to read this luminous Tablet or were it to be recited unto the East and the West, by God, they would all turn unto God and hasten to the paradise of holiness near the mercy of God, the Supreme, the Mighty, the Ancient of Days.
- 8 Then whoso willeth, let him accept what We have imparted in truth, and whoso willeth, let him turn away. Verily my Lord is independent of all the worlds. He will cause them to pass away and bring another creation, then impart unto them that from which ye were veiled. This indeed is one of the mysteries of destiny which burneth and riseth high behind the veils of decree, if thou be of those who perceive.
- 9 And the Spirit be upon thee and upon those who are enkindled with the fire of love at all times. Praise be to God, the Lord of the worlds.

عظيم الذي ترميقات الأسماء في اسمه بحمد و
أن هذا هو النور الذي منه استنار قلوب الموحدين

7 قل يا قوم فاتبعوا هدى الله ولا تتبعوا هوىكم
أن هذا الهدى وذكرًا للعالمين ولويقرء كل من في
الأرض هذا اللوح المنير أو يتلى احد على المشرق
والغرب فوالله كلهم يقبلن الى الله ويركضن الى
رضوان القدس في جوار رحمة الله المهيمن العزيز
القديم

8 اذًا من شاء فليقبل بما القيناه بالحق فن شاء
فليعرض أن ربي غنيًا عن العالمين ويذهب بهم
ويأتي بخلق اخرى ثم يلقي عليهم ما احتجبت عنه
وأن هذا من اسرار القضاء يوقد ويعل خلف
حجبات الامضاء ان انت من المستشعرين

9 و الروح عليك و على الذينهم اشتعلوا بنار الحب
في كل حين و الحمد لله رب العالمين

INBA71:076

BH11721

To: Ahmad Mu'allim, in Hisar

- 1 In the Name of Ahmad, the Mighty, the Exalted, the Self-Subsisting
- 2 This is a wondrous remembrance from the servant to him who hath believed in God and was numbered among the guided ones in the Tablets of the Spirit, that He may cause thee to hear the melodies of Paradise and teach thee from the wisdom which God hath treasured in the vaults of knowledge, and bring thee to a station which God hath placed above the pavilions of oneness, and nourish thee with the fruits that have appeared from the Tree of eternity. Thus hath grace been witnessed from the horizon of the Cause.
- 3 Say: O people! This is the servant of God Who summoneth you unto God and guideth you to the paths of guidance, and

1 هو العزيز المتعالى القيوم

2 ذكر بديع من العبد الى الذي آمن بالله و كان
من المهتدين في الواح الروح مسطورا لسمعك
نعمات الفردوس ويعلمك من حكمة التي جعلها
الله في خزائن العلم مخزونا و يبلغك الى مقام جعله
الله فوق سرادق الأهدية و يرزقك من ثمرات
التي ظهرت من سدرة البقاء و كذلك كان
الفضل عن افق الأمر مشهودا

3 قل يا قوم هذا عبد الله يدعوكم الى الله و يهديكم
سبل الهدى و يلقىكم من اسرار التي كانت عن

imparteth unto you mysteries that were forbidden to the peoples of the world, and causeth the breezes of life to waft upon you, and sendeth forth the fragrant breaths of the All-Merciful from the City which God hath sanctified beyond all knowledge and which hath been veiled from the eyes of the mystics.

4 Say: O people! Fear ye God and the Manifestations of His Cause, and let not the world and its ornaments occupy you, for these shall pass away and are accounted before God as but numbered days. Raise your heads from the couches of heedlessness, then detach yourselves from all earthly things, and be not like those who forgot God and cast the words of God behind their backs, and were recorded in the Book of the righteous by the name of transgressors.

5 These are they upon whose hearts God hath set a seal of fire and upon whose eyes He hath placed a veil of heedlessness, such that they turned away from His beauty in His days and were deprived of the breezes of this Paradise. They occupied themselves with ornate speech as though they had never heard the divine melodies and had not attained unto the mercy that wafted over the bodies of the sinners. Thus doth God seize those who disbelieved and turned away, and forgiveth those who believed and turned towards Him, and will raise them to the station of nearness and cause them to dwell in the proximity of an extended mercy.

6 Say: O people! Fear God and follow not your desires, then return unto God and follow Him Who calleth you to the truth and inspireth you with the word of righteousness, and aideth you with the hosts of the unseen, and connecteth you to the seats of beloved holiness, and bestoweth upon you everlasting life, and giveth you to drink of the perpetual wine of life, and desireth from you neither recompense nor thanks.

7 Say: Those who have claimed that these words were not revealed according to pure nature are overcome by their envy, as though they recognized not the holy melodies and tasted not the fruits of Paradise. God hath caused them to be gathered in human form from the clay of beetles. Say: Thus spoke those who disbelieved, uttering words like unto your words, and God seized them for their sins and imprisoned them in the coffin of fire within their own unbelief.

8 Say: Woe unto you for what your hands have wrought and what your lips have uttered! The Spirit of Oneness beareth witness that all this is truth from God, and the eye of time hath never seen the like of what hath been sent down from His presence. To this testifieth all who are in the heavens and the

العالمين ممنوعاً ويهبّ عليكم نسيمات الحيوان و يرسل نسيمات الرحمن عن مدينة التي جعله الله مقدساً عن العرفان و كان عن انظر العارفين مستورا

4 قل يا قوم خافوا عن الله و مظاهر امره و لا يشغلکم الدنيا و زخرفها لأنها سيفنى و لم يكن عند الله الا اياماً معدودا [ارفعوا] رؤوسكم عن مراقدة الغفلة ثم انقطعوا عن الملك و لا تكونوا كالذين نسوا الله و طرخوا كلمات الله وراء ظهورهم و كانوا في كتاب الأبرار باسم الفجار مكتوبا

5 اولئك هم الذين ضرب الله على قلوبهم اكنة من النار و على ابصارهم غشاوة من الغفلة بحيث اعرضوا عن جماله في ايامه و كانوا عن نسيمات هذا الرضوان محروما و اشتغلوا بزخارف القول كأنهم ما سمعوا نغمات الهوى و ما فازوا برحمة التي كانت على اجساد المذنبين محبوبا كذلك يأخذ الله الذين كفروا و اعرضوا و يغفر الذين آمنوا و اقبلوا و سيرفعهم الى مقام القرب و يسكنهم في جوار رحمة ممدودا

6 قل يا قوم اتقوا الله و لا تتبعوا هوىكم ثم ارجعوا الى الله و اتبعوا الذي يدعوكم الى الحق و يلهيكم كلمة التقوى و ينصركم بجنود الغيب و يصلكم الى مقاعد قدس محبوبا و يهيك حياة الباقية و يسقيكم من نهر الحيوان الدائمة و لا يريد منكم جزاء و لا شكورا

7 قل ان الذين قالوا بأن تلك الكلمات ما نزلت على الفطرة اولئك غلبت عليهم حسدهم و كأنهم ما عرفوا لحنا القدس و ما ذاقوا فواكه الفردوس و جعلهم الله من طينة الجعل في قص الانسان محشورا قل كذلك قال الذين هم كفروا مثل قولكم و اخذهم الله بذنبيهم و جعلهم في تابوت النار في كفر انفسهم مسجوناً

8 قل ويل لكم و بما اكتسبت ايديكم و تحركت به شفتاكم ان روح الأحدثية يشهد بأن كل ذلك حق من عند الله و لم ير عين الدهر بمثل ما نزل من لده و بذلك يشهد كل من في السموات و

earth, except those in whose hearts thou findest rancor towards God. Say: Die in your rancor! God will assuredly assist this Cause through the angels of the highest heaven and will raise it to a station that the hands of the hypocrites shall never reach, and this is irrevocably binding upon Him.

- 9 And the Spirit be upon thee and upon those who worship God in thy land and who stand before Him upon the path of love.

الأرض إلا الذين تجد في قلوبهم غلاً من الله قل
موتوا بغلکم سينصر الله هذا الأمر بملائكة العالين
ويرفعه الى مقام لن يصل اليه ايدى المنافقين و
كان ذلك عليه حتماً محتوماً

9 و الروح عليك و على الذين يعبدون الله في
ارضك و كانوا على صراط الحب بين يديه
موقوفا ١٥٢

BRL_DA#119

BH02101

To: *Haji Muhammad*

- 1 He is the Ever-Living, the Mighty, the Exalted, the Beloved
- 2 How excellent, O my God, is the warbling of David in the garden of the Psalms through the melodies of the dove of attraction during the visitation of Thy countenance! O what joy, that the fire of Thy oneness was kindled in the essence of Thine eternity! O what bliss, that the spirit of attraction was breathed into the reality of Thy Self-Subsistence!
- 3 O God, my God! Be Thou not far from me, for tribulation upon tribulation hath gathered about me. O God, my God! Leave me not to myself, for the extreme of adversity hath come upon me. Out of the pure milk, drawn from the breasts of Thy loving-kindness, give me to drink, for my thirst hath utterly consumed me. Beneath the shadow of the wings of Thy mercy shelter me, for all mine adversaries with one consent have fallen upon me. Keep me near to the throne of Thy majesty, face to face with the revelation of the signs of Thy glory, for wretchedness hath grievously touched me. With the fruits of the Tree of Thine Eternity nourish me, for uttermost weakness hath overtaken me. From the cups of joy, proffered by the hands of Thy tender mercies, feed me, for manifold sorrows have laid mighty hold upon me. With the brodered robe of Thine omnipotent sovereignty attire me, for poverty hath altogether despoiled me. Lulled by the cooing of the Dove of Thine Eternity, suffer me to sleep, for woes at their blackest have befallen me. Before the throne of Thy oneness, amid the blaze of the beauty of Thy countenance, cause me to abide, for fear and trembling have violently crushed me. Beneath the ocean of Thy forgiveness,

1 للحي العزيز المتعالى المحبوب

2 فنعم يا الهى ما استغرد بغآء الداود فى حديقة
الزبور من تغنيات ورقاء الانجذاب عند زيارة
طلعتك فىا طوبى بما توقدت نار احديتك فى
كينونة ازليتك فىا روحا بما تنفثت روح الجذب
فى ذاتية صمدانيتك

3 الهى الهى لا تبعد عني لأن الشدايد بكلها احاطتنى
الهى الهى لا تدعنى بنفسى لأن المكاره بأسرها
اخذتنى و من زلال تدبى عنايتك فأشربنى
لأن الاعطاش بأتمها احرقتنى و فى ظل جناحى
رحمتك فأظللنى لأن الأعداء بأجمعها ارادتنى
و عند عرش العظمة تلقاء تظهر آيات عزك
فاحفظنى لأن الذلة بأكلها مستنى و من اثمار
شجرة ازليتك فأطعمنى لأن الضعف بالطفها
قربتنى و من كؤوس السرور من ايدى رأفتك
فارزقنى لأن الهموم بأعظمها اخذتنى و من
سنادس سلطان ربوبيتك فأخلعنى لأن الافتقار
بجوهرها عرتنى و عند تغنى ورقاء صمديتك
فأرقدننى لأن البلايا بأكبرها وردتنى و فى عرش
الأحذية عند تشعشع طلعة الجمال فأسكننى لأن
الاضطراب بأقومها اهلكتنى و فى ابحر الغفيرة
تلقاء تهيج حوت الجلال فاغمسنى لأن الخطايا
بأطودها اماتتنى

faced with the restlessness of the leviathan of glory, immerse me, for my sins have utterly doomed me.

- 4 Glory be to Thee! Glory be to Thee! How extreme is my evil plight! How great is the trembling of my heart! How intense is the burning of my being and the fire of my reality in the layers of my inmost self! I beseech Thee by Thy Word through which the throne of Thy mercy was set in motion, and the dove of Thy rapture warbled, and the souls of the detached ones cried out at the appearance of the sun of Thy loving-kindness, that Thou cut me off from all else but Thee, lest the sun of Thine eternity set from the cave of Thy oneness, and the lamp of Thine everlastingness be extinguished from the house of Thy Self-Subsistence. Yet this would not be a wonder among the signs of Thy power. Sufficient art Thou Thyself as a witness to what I say.

4 فسبحانك سبحانك ما افطر سوء حالى فما اعظم تزلزل قواى فما اكبر تغلغل كبدى و تحرق كينونتى فى طبقات سرى اسلك بكلمتك التى تحركت بها عرش رحمتك و تغردت ورقاء جذبتك و تذوت انفس المجردة عند ظهور شمس عنايتك بأن تقرضى ذات اليمين لئلا تغرب عن كهف احديتك شمس ازليتك و لئلا يخبث سراج ابديتك عن بيت صمديتك و ان ذلك لم يكن من آيات قدرتك عجا و كفى بنفسك على ما اقول شهيدا

- 5 Therefore, bless the stars of the heavens of Thine eternity, and the leaves of the tree of Thy reality, and the breezes of the expanse of Thy Self-Subsistence, and the letters of the book of Thine everlastingness, and the words of the tablets of Thy creation, and the suns of the dawning-places of Thy vitality, and the moons of the rising-points of Thy essence, and the lighting of the clouds of Thy might, and the roses of the garden of Thine eternity, and the lights of the manifestation of the light of Thy countenance, and the shooting stars against the devils of Thy community, by all Thy modes and manifestations and beginnings and endings and strength and power, for in Thy hand is the kingdom of command and Thou art powerful over all things.

5 فصل على انجم سموات ازليتك و اثر ورقات شجرة كينونتك و نسيمات عراء صمديتك و حروفات كتاب ابديتك و كلمات الواح بدعتك و اشماس مشارق حيويّتك و اقمار مطالع ذاتيتك و ابراق غمام سطوتك و اوراد حديقة سرمديتك و انوار ظهور نور وجهتك و ثواب شياطين امتك بكل شئونك و ظهوراتك و بداياتك و نهاياتك و قوتك و قدرتك اذ بيدك ملكوت الأمر و انك على كل شيء قدير

- 6 How can I mention, O my God, what hath touched me from the wonders of Thy overwhelming power and the brilliance of Thy might? Was I not a dove of Thy house, or an ant in the valley of Thy oneness, or a gnat from the desert of Thy Self-Subsistence, or a mosquito from the wilderness of Thine eternity? By Thy glory! My bones have dried up and my pillars have crumbled. If Thou forgivest me, verily Thou art the best of those who show mercy, and if Thou chastisest me, verily Thou art the All-Forgiving, the All-Merciful.

6 و كيف اذكرك يا الهى ما مستنى من بدائع قهرك و لوامع بطشك اما كنت حمامة بيتك او نملة فى وادى احديتك او بقاً من يبداء صمديتك او بعوضة من برازليتك فوعزتك قد جفت عظامى و انهدمت اركانى ان تعفو عني فانك انت خير راحم و ان تعذبني فانك انت الغفور الرحيم و

- 7 And at that time, when I was prevented from the power of touch by what was decreed in the tablets of invincible glory, my soul departed from all directions lest it cause something Thou lovest not and I become one of the seditious. Thereby was I made an outcast in all lands and cast out among the servants, such that none could be found more grief-stricken than I in all the worlds. And I say: Praise be to Thee, for Thou art the Lord of all the worlds, and I call upon Thee with

7 عند ذلك لما منعت عن سلطان المس بما قضى فى الواح عز مبين خرجت نفسى عن كل الجهات لئلا تحدث امراً لا تحبه و اكون من المفتنين بذلك جعلت محروماً فى البلاد و مطروحاً بين العباد بحيث ما وجد بمثل مهموماً فى العالمين و اقول الحمد لك اذ انك انت رباً

the cry of the distressed ones. Glory be to Thee! Glory be to Thee! above what the sincere ones say.

PM#145x

للعالمين و ادعوك بندا المضطرين فسبحانك
سبحانك عما يقولون المخلصين

INBA33:022x, INBA33:079bx, INBA30:117.09x,
INBA92:035, BRL_DA#544, PMP#145x,
AHM.052x, TZh4.143ax, AQMJ1.013x,
ADH1.041, OOL.B159.1

BH02134

To: *Ismullah-i-Ba*

- 1 In the Name of our Lord, the Most High, the Most Exalted O My beloved! I have known what hath befallen thee and what hath been decreed for thy countenance, and have heard the secret melodies and spiritual lamentations behind the pavilions of thy heart, and am apprised of what hath descended upon thee and come to pass with thee, and have reckoned thy patience in God and thy tranquility in Him and thy steadfastness in His Cause.

1 بِسْمِ رَبِّنا الْعَلِيِّ الْأَعْلَىٰ اِنْ يٰا حَبِيبٌ قَدْ عَرَفْتُ
مَا جَرَىٰ عَلَيْكَ وَ قَضَىٰ عَلَيَّ وَجْهَكَ وَ سَمِعْتُ
لَحْنَاتِ سُرُكٍ وَ جَزَعَاتِ رُوحِكَ فِي خَلْفِ
سَرَادِقَاتِ قَلْبِكَ وَ اَطْلَعْتُ بِمَا نَزَلَ عَلَيْكَ وَ وَرَدَ
بِكَ وَ احْصَيْتُ صَبْرَكَ فِي اللَّهِ وَ سَكُونَكَ بِهِ وَ
اصْطَبَارَكَ فِيهِ
- 2 Know thou that whatsoever hath been decreed for thee was only that thou mightest follow the friends of God in that which was ordained for them as the immutable practice of God - in the hardships and afflictions that touched them and that which none can reckon save God alone. And all this befell them only because of their detachment from the world and its ornaments and embellishments.

2 فَاعْلَمْ بِأَنَّ كُلَّ مَا قَضَىٰ عَلَيْكَ لَمْ يَكُنْ إِلَّا لِاتِّبَاعِكَ
أَوْلِيَاءَ اللَّهِ فِيمَا قَضَىٰ عَلَيْهِمْ مِنْ سُنَّةِ اللَّهِ الَّتِي لَا
تَبْدِيلَ لَهَا فِيمَا مَسَّتْهُمْ مِنَ الشَّدَايدِ وَ الْمَكْرُوْهَاتِ وَ
وَرَدَ عَلَيْهِمْ مَا لَا يَحْصِيهِ أَحَدٌ إِلَّا اللَّهُ وَ كُلَّ ذَلِكَ
مَا وَرَدَ عَلَيْهِمْ إِلَّا لَعَدَمِ اقْبَالِهِمْ بِالْدُّنْيَا وَ زِينَتِهَا وَ
زَخْرَفِهَا
- 3 Know thou, furthermore, that were the world to possess any worth in the sight of God, He would not have surrendered it to its people, nor would His chosen ones have cast themselves into the hands of the wicked, to do with them as they pleased and visit upon them whatsoever they desired. Thus recognize thou the station of tribulation in the path of thy Lord.

3 ثُمَّ اعْلَمْ بِأَنَّ الدُّنْيَا لَوْ تَكُونُ لَهَا شَأْنٌ عِنْدَ اللَّهِ مَا
يَتْرَكَ لِأَهْلِهَا وَ مَا يَلْقَوْنَ الْأَصْفِيَاءَ أَنْفُسَهُمْ بَيْنَ
أَيْدِي الْأَشْقِيَاءَ لِيَفْعَلُوا بِهِمْ مَا يَشَاؤُونَ وَ يَجْرِي
عَلَيْهِمْ مَا يَرِيدُونَ كَذَلِكَ فَاعْرِفْ قَدْرَ الْبَلَاءِ فِي
سَبِيلِ مَوْلَاكَ
- 4 By God! Were the veil to be lifted from the face of this Cause, thou wouldst witness the arrow of destiny and the spear of divine decree to be dearer in the sight of God than the hereafter and all that was before it, for through this the essence of detachment and the lights of creation appear, and spirits ascend to the canopy of eternity and the Divine Lote-Tree in the highest Paradise.

4 فَوَاللَّهِ لَوْ اكْشَفَ الْغَطَاءَ عَنْ وَجْهِ الْأَمْرِ لِتَشْهَدَ
سَهْمَ الْقَضَاءِ وَ رِمْحَ الْأَمْضَاءِ لِأَحَبِّ عِنْدَ اللَّهِ عَنْ
[تِلْكَ] الْآخِرَةِ وَ الْأَوَّلَىٰ لِأَنَّ بِذَلِكَ يَظْهَرُ جَوْهَرُ
الْإِنْقِطَاعِ وَ انْوَارُ الْإِخْتِرَاعِ وَ عُرُوجُ الْأَرْوَاحِ إِلَى
رَفْرِفِ الْبَقَاءِ وَ سُدْرَةِ الْمُنْتَهَىٰ فِي مَلَأِ الْأَعْلَىٰ

- 5 And thou, know thou the worth of that which God hath graciously bestowed upon thee and granted thee through His bounty, in that He caused to shine upon thee the lights of the morn of oneness and the wondrous manifestations of the dawn from the divine horizon, and exalted thee until thou didst walk upon the air and attain to that station wherein thou didst drink from the chalices of certitude and discover the essence of inner meanings in the garden of utterance, the pole of Paradise, and didst soar on two wings of love to the uttermost degrees of nearness and didst hear the glad-tidings of reunion from the realm of might and holiness, as if thou didst perceive the melodies of the Divine Essence from the Eternal Dove, whereby thou wert immersed in the lights of beauty and freed from the veils of glory, and didst arrive at the seats of spirit and rapture and attainment.
- 6 By thy life! Wert thou to don this shirt that hath been woven from the iron of words and the steel of allusions, thou wouldst be independent of all who are in the heavens and on earth, and of all that appeareth from the hearts of created things and the minds of abstract realities, and it would preserve thee from the darts of doubts and arrows of idle fancies, and from every tribulation and affliction, and from all that appeareth in the kingdom of creation and the realm below. Thus doth He preserve whom He willeth through His power, and verily He hath power over all things.
- 7 Therefore clothe with the silk of glorification whomsoever thou willest, then gather them unto the Cause, then inhale from this shirt the fragrance of attraction that it may draw thee to the precincts of holiness from the Lord of lords, that thou mayest be numbered among the people of the spirit in the Concourse of Manifestation, with glory mentioned, from the letter "H" after the letter "B."
- 5 وَأَنْتَ أَنْتَ فَاعْرِفْ قَدْرَ مَا أَكْرَمَكَ اللَّهُ بِجُودِهِ
وَإِعْطَاكَ بِإِحْسَانِهِ فِيمَا أَشْرَقَ عَلَيْكَ مِنْ
أَنْوَارِ خَيْرِ الْأَحْدِيَّةِ وَبَدَايِعِ ظُهُورَاتِ الصُّبْحِ مِنْ
أَفْقِ الْإِلَهِيَّةِ وَارْفَعَكَ حَتَّى مَشَيْتَ عَلَى الْمَوَآءِ
وَوَصَلْتَ إِلَى مَقَامِ الَّذِي شَرِبْتَ عَنْ كُؤُوسِ
الْإِيْقَانِ وَاسْتَدْرَكَتْ جَوْهَرَ الْمَعَانِي فِي حَقِيقَةِ
الْبَيَانِ قُطْبَ الْجَنَانِ وَعَرَجْتَ بِجَنَاحَيْنِ الْحُبِّ إِلَى
أَقْصَى مَرَاتِبِ الْقُرْبِ وَسَمِعْتَ بِبَشَارَاتِ الْوَصْلِ
مِنْ مُمْكِنِ الْعِزِّ وَالْقُدْسِ كَأَنَّكَ أَدْرَكَتْ لَحَنَاتِ
الْهُوِيَّةِ عَنْ حَمَامَةِ السَّرْمَدِيَّةِ بِحَيْثُ اسْتَغْرَقْتَ فِي
أَنْوَارِ الْجَمَالِ وَاسْتَفْرَغْتَ عَنْ سَبْحَاتِ الْجَلَالِ وَ
وَرَدْتَ فِي مَقَاعِدِ الرُّوحِ وَالْجَذْبِ وَالْوَصَالِ
- 6 فَوَعْمَرَكَ أَنْتَ لَوْ تَلَبَّسَ مِنْ هَذَا الْقَمِيصِ الَّذِي
نَسِجَ مِنْ حَدِيدِ الْكَلِمَاتِ وَزَيَّرَ الْإِشَارَاتِ لِتَكُونَ
غَنِيًّا عَنِ كُلِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَ
عَنِ كُلِّ مَا يَظْهَرُ مِنْ أَفْتَدَةِ الْمَخْلُوقَاتِ وَعُقُولِ
الْمَجْرُودَاتِ وَيَحْفَظُكَ عَنْ رَمَى الشُّبُهَاتِ وَسَهْمِ
الظُّلُونَاتِ وَعَنِ كُلِّ بَلَاءٍ وَمَكْرُوهِ وَعَنِ كُلِّ
مَا يَظْهَرُ فِي مَلَكُوتِ الْإِنشَاءِ وَجَبْرُوتِ الْإِدْنِ وَ
كَذَلِكَ يَحْفَظُكَ مِنْ إِشَاءِ بِقُدْرَتِهِ وَأَنَّهُ كَانَ عَلَى
كُلِّ شَيْءٍ مُقْتَدِرًا
- 7 فَأَلْبَسَ مِنْ حَرَرِ التَّكْبِيرِ عَلَى هَيْكَلٍ مِنْ تَشَاءٍ ثُمَّ
اجْمَعَهُمْ عَلَى الْأَمْرِ ثُمَّ اسْتَنْشَقَ مِنْ هَذَا الْقَمِيصِ
رَاحِيَةَ الْإِنْجَذَابِ لِيَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ مِنْ
رَبِّ الْأَرْبَابِ وَتَكُنْ مِنْ أَهْلِ الرُّوحِ فِي مَلَأِ
الظُّهُورِ بِالْعِزِّ مَذْكُورًا مِنَ الْهَاءِ بَعْدَ الْبَاءِ

INBA71:100, BRL_DA#633

BH02137

To: *Ismullah-i-Sin*

- 1 O Name of God Sin! He is God, the Ever-Living, the All-Powerful, the Self-Subsisting! O Word of Love! I loved thee before there was a "before," ere the heavens were created, or the earth inhabited, or the mountains raised up, or the rivers flowed, or the trees planted, or the fruits appeared.
- 2 And Adam was in the clay of love between the water and the light, and the spirits were walking in the air, and the holy temples were coursing through the heaven, and the souls were bewildered in the cloud, and this divine Youth was mounted upon the white cloud within the shadows of Beauty in the hiding-place of Glory, and in His hand was a pillar of light upon the temple of the Spirit.
- 3 And He passed by thee like lightning flashing from the clouds - nay, faster than that - while thou wert standing in the land of symbols, at Horeb of the Command, Mount Paran, Sinai of the limits, Seir of existence. When I passed by thee, I removed the veil from My face; thereupon the heavens and earth shone forth. And thou didst know Me after I had known thee, and thou didst witness Me after I had witnessed thee.
- 4 Then thou didst call to Me in the secret of thy heart and sought guidance from Me. Thereupon I took thy hand and raised thee to a station where thou didst hear the melodies of the birds moving in the unseen cloud beyond the pavilions of eternity at the axis of the sea of grandeur, the ocean of majesty. And I brought thee into the fortress of God, the Ever-Living, the Ancient King, after thou hadst believed in God, the Exalted, the Great.
- 5 Were it not for Him, we would not have known the paths of guidance, and were it not for Him, we would not have reached this divine and goodly City. Therefore we thank God for what He hath given us through His bounty and honored us through His favor. Verily, He is the King, the Mighty, the All-Bestowing.
- 6 And after this, I have read what was sent from thee and understood what thou didst indicate in thy words, and I have answered thee now with the most excellent composition possible, that the birds of love may stir in thy breast and the cockrel of divine identity may move in thy heart, and bring thee to a

1 هو الله الحيّ المقتدر القيوم ان يا كلمة الحبّ قد احببتك من قبل الذي لا قبل له و ما خلقت السموات و ما سكنت الأرض و ما رفعت الجبال و ما جرت الأنهار و ما غرست الأشجار و ما ظهرت الأثمار

2 و كان الآدم في طين الحبّ بين الماء و النور و كانت الأرواح ماشيات في الهواء و هياكل القدس سائرات على السماء و النفوس متحيرات في العماء و هذا الفتى الالهى كان راجعاً على سحب البيضاء في ظلل من الجمال في مكن الجلال و كان بيده عمود النور على هيكال الروح

3 و مضى عليك كالبرق المتظهر من الغمام بل اسرع من ذلك و انك انت كنت واقفاً في ارض الاشارات حوريب الأمر جبل الفاران طور الحدود ساعير الوجود فلما مررت عنك كشفت القناع عن وجهي اذا اشرقت السموات و الأرض و عرفتنى بعدما عرفتك و اشهدتنى بعدما اشهدتك

4 فناديتني في سرّ قلبك ثم استهديت مني اذا اخذت يدك و ارفعتك الى مقام الذي سمعت لحنات الطيور المتحرّك في غيب العماء خلف سرادقات البقاء في قطب بحر العظمة قلزم الكبرياء و وردتك في حصن الله الملك الحي القديم بعد الذي آمنت بالله العليّ العظيم

5 و لولاه ما عرفنا سبل الهداية و لولاه ما وصلنا الى هذه المدينة الطيبة الالهية اذا نشكر الله فيما اعطانا بجوده و اكرمنا باحسانه و انه هو الملك العزيز الوهاب

6 و بعد قد قرأت ما نزل من عندك و عرفت ما اشرت فيه من كلماتك و اجبتك حينئذ بأحسن ما يمكن في الانشاء ليتحرّك طيور الحبّ في صدرك و يهتّر ديك الهوية في قلبك و يصلك الى مقام الذي لن تقدر على السكون

station where thou wilt not be able to remain still in thy love or patient in thy station, and thou wilt be a wayfarer unto God in thy inmost self and an emigrant unto Him in thy being, that thou mayest reach the ultimate goal in the heaven of radiance and be among those who dwell therein.

- 7 And as for what thou didst write and mention regarding the loved ones who have believed in God and His signs, We have heard their mention and their call, and We have known their condition. Therefore clothe them, both men and women, in silken garments from the pure substance of "God is Most Great," and give them glad tidings of the light of God, the Pre-existent, the Ever-Living, the Ancient. Verily, He will reward them with the most excellent reward and will assist them with the light as He willeth. Verily, He is, in truth, powerful over all things.
- 8 And as for what thou didst write regarding the transgression of the servants and their rebellion against the bounds of God and their turning away from what was ordained in the Book, write for them a tract on the laws and send it to them, that they may remember and not transgress the bounds of God.
- 9 And the light be upon thee and with thee and for thee and from thee and upon those who follow thee in the Cause of thy Lord, which was sent down from the "H" after the "B."

في حبك و الاضطبار في مقامك و تكون مسافراً الى الله في سرك و مهاجراً عليه في ذاتك لتبلغ الى غاية القصوى في جبروت السنأ و تكون فيه من الساكنين

7 و اما ما كتبت و ذكرت في ذكر الاحباب الذينهم آمنوا بالله و آياته قد سمعنا ذكرهم و ندائهم و عرفنا ما كانوا عليه فألبس عليهم و عليهن من قايص الحرير من ساذج التكبير و بشرهم بنور الله الأزل الحى القديم و أنه يجزيهم بأحسن الجزاء و يؤيدهم على النور كيف يشاء و أنه بالحق على كل شىء قدير

8 و اما ما كتبت في بغى العباد و طغيانهم في حدود الله و اعراضهم عما حدد في الكتاب فاكتب عليهم جزوة الأحكام ثم أرسل اليهم لعل يتذكرون و عن حدود الله لا يتجاوزون

9 و النور عليك و بك و لك و منك و على من يتبعك في امر ربك المنزول من الها بعد الباء

INBA71:104

BH02187

- 1 Praise be unto God Who hath laid, within the cradle of sorrow, the mystery of faithfulness, and hath caused me to warble wondrous melodies upon the boughs of the Tree of Tuba. He hath given me utterance in verses of attraction before the countenance of Baha, that all may know that He is the Well-Beloved in earth and heaven, and that He encompasseth all things.
- 2 And praise be unto God Who hath hidden me, clothed in garments of light, upon the Mount of radiance; Who hath honoured me from the horizon of Tur in the kingdom of cloud; Who hath drawn me by the calls of attraction in the land of creation, that all may be assured that He is the Friend in the realm of names, and that He is the Reckoner of all things.
- 3 And praise be unto God Who hath brought me forth from that land through the revelation of His most great loving-kindness;
- 1 الحمد لله الذى قد ارقد في مهد الحزن بالسّر الوفاء و لقد اغردنى بالحن البدع على اغصان شجرة الطوبى فلقد انطقنى بآيات الجذب لدى طلعة البهاء ليعلمن الكل بأنه هو المحبوب فى الارض والسماء وانه بكل شىء محيط
- 2 والحمد لله الذى قد استرنى من حلل النور فى جبل النوراء فلقد اشرفنى من افق الطور فى ملكوت العما فلقد اجذبني برنات الجذب فى ارض الانشاء ليوقنن الكل بأنه هو الحبيب فى جيروت الاسماء وانه بكل شىء حسيب
- 3 والحمد لله الذى قد اخرجنى من تلك الارض لظهور عنايته الكبرى فلقد اكرمنى بين العباد

Who hath graced me among the servants with ornaments of splendour; Who hath delivered me from that house through the dawning of the clouds, that all may bear witness that He is my Lord in the inmost recesses of the mystery of eternity, and that He is Witness over all things.

بطرائز الطّراز فلقد اخلضى من ذلك البيت من طلعات العماء ليشهدن الكلّ بانه هو ربّي في سرائر سرّ البقاء وانه على كل شئ شهيد

4 O letter of Fa', and its glorious countenance, and its kingdomly attraction! Harken unto My call, if thou art of them that hear.

4 ان يا حرف الفائيّة وطلعت البهائيّة وجذبتة الملكوتيّة اسمع ندائي ان كنت من السامعات

5 Know thou that I have borne witness to that which thou hast adorned in the Book, if thou art of them that testify. I have caused to distil upon thee, from the innermost mysteries of faithfulness, upon the former scrolls, if thou art of the believers.

5 ان اعلمى اتي شهدت ما طرّزت في الكتاب ان كنت من الشاهدات ولقد رشحت عليك من سرائر سرّ الوفاء في صحف الاولى ف عليهما ان كنت من المؤمنات

6 Give thanks unto thy Lord – there is none other God but He – if thou art of the thankful. Be patient under that which hath been poured out upon thee from the surging billows of the ocean of decree, if thou art of the steadfast. Conceal thy countenance from the gaze of the idolaters, if thou art of them that veil. Guard thou the Cause from every side, that sedition may not arise, if thou art of them that preserve. Prostrate thyself before the countenance of thy Lord – there is none other God but He – if thou art of them that worship. Verily, the light of thy Lord hath filled the pillars of all things, if thou art of them that are sanctified.

6 ان اشكرى ربك الذي لا اله الا هو ان كنت من الشاكرات فاصبري بما رشح عليك من طفحات بحر القضاء ان كنت من الصابرات ان استرى طلعك عن ملاحظة المشركين ان كنت من الساترات ان احفظي الامر من كل الجهات بان لا تحدث الفتنة ان كنب من الحافظات ان اسجدي لطلعة ربك الذي لا اله الا هو ان كنت من الساجدات وان نور ربك قد ملئت اركان كل شئ ان كنت من القادسات

7 He it is Who bestoweth upon whomsoever He willeth through His bounty; and He is the Giver of attractions. He is the Truth; there is none other God but He; and He is the Bestower of melodies. Glorified be He Who draweth the hearts of the chosen by strains and harmonies!

7 هو الذي يعطى من يشاء بفضلّه وانه معطى الجذبات از هو الحق لا اله الا هو وهو الواهب النعمات سبحان الذي يجذب قلوب الاصفياء بالحنّات

8 Do thou remember, every day, and say:

8 هو ان اذكرى في كل يوم قل

9 O God! Verily Thou art the King of kings. Have mercy upon him who is possessed, the Sovereign of deliverance, the Remover of doubts, the Guide of Thy servants in the paths of right conduct. In Thy hand is the rein of the ships: Thou drawest nigh whomsoever Thou wilt, and Thou removest afar whomsoever Thou wilt; Thou joinest whomsoever Thou pleasest, and Thou separatest whomsoever Thou pleasest; Thou exaltest whomsoever Thou desirest, and Thou abasest whomsoever Thou desirest. In Thy hand is the Kingdom of the dominion of all things, and Thou art powerful to do whatsoever Thou wilt.

9 اللهم انتك انت مالك الملوك وارحم المملوك وسلطان الفكوك ومذهب الشكوك وهادي العباد بالسلك وبيدك زمام الفلوك لتقرن من تشاء ولتبعدن من تشاء ولتوصلن من تشاء ولتفصلن من تشاء ولتعزّن من تشاء ولتذلّن من تشاء بيدك ملكوت ملك الاشياء وانتك انت على ما تشاء قدير

10 O Lord! Send down Thy blessings upon the steadfast, the vigilant, the preservers.

10 اى رب صلّ على القائئات الحافظات

BLIB_Or15696.136d

BH02211

To: Ahmad known as Baba, in Yaghma

It is known that this servant has always been embarrassed before you, and never has anything worthy materialized that would allow me to manifest my inner love through outward expressions. Today a cloak became available and was sent with a thousand thousand regrets - until later what God wills. God willing, may you adorn your noble form with this dark garment. The water of life, if in darkness, is more beloved, as it has been and is, so that the neighbor knows not and the table-companion understands not, and the envious one is at peace and the envied one remains concealed. As for the rest, you must strongly urge his honor Mirza Muhammad Hadi - may God illumine his countenance - to remain preserved from the attributes and tongue of those people, meaning his speech should remain preserved from the accent [of Beg] and others, and in writing and knowledge they should certainly strive.

معلومست این عبد همیشه از شما نجلت داشته و هرگز چیز قابل موجود نشد که اظهار حب باطنی را بظهورات ظاهری اظهار و جلوه دهیم الیوم عبائی موجود شد بهزار هزار ندم ارسال شد تا بعد خدا چه خواهد انشاءالله پیکر علی را باین رداء ظلمانی زینت بخشید آب حیوان اگر در ظلمت باشد محبوب تر است چنانچه بوده و هست تا که همسایه نداند و هم کاسه نفهمد و حسود آسوده باشد و محسود مستور ماند باقی جناب میرزا محمد هادی نور الله وجهه را باید کمال تراغب را بفروماید که از صفات و لسان اهل آنولا محفوظ ماند یعنی لسانشان محفوظ از لحن [بیک] و غیره ماند و در خط و علمهم البته اهتمام بفروماید

INBA27:447

BH02233

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

- 1 In the Name of the Lord, the Mighty, the Powerful! This is a Book from the Tree of the Spirit unto him who hath believed in God, then was guided, and heard the Call of God from beyond the Crimson Sea at the Furthermost Lote-Tree.
- 2 O servant! Rejoice within thyself at what We have announced unto thee in truth in the dwellings of piety, and determine therein what none in the kingdom hath witnessed nor seen. Thou shalt witness what God hath promised thee in the Garden of Refuge, and find therein what no hearts of the possessors of understanding can know.
- 3 Say: O people! Deprive not yourselves of that which is good for you from the kingdom of the hereafter and of the former time. Know ye the value of these days, then hasten to the station wherein hath appeared the Most Great Sign of God from the light of God, the Most High, the Most Exalted.

- 1 بِسْمِ الرَّبِّ الْعَزِيزِ الْقَدِيرِ هَذَا كِتَابٌ مِنْ شَجَرَةِ الرُّوحِ لِلَّذِي آمَنَ بِاللَّهِ ثُمَّ هَدِيَ وَ سَمِعَ نِدَاءَ اللَّهِ عَنْ وَرَاءِ قَلْزَمِ الرُّوحِ عِنْدَ سِدْرَةِ الْمُنْتَهَى
- 2 اِنْ يَا عَبْدَ بَشَرٍ فِي نَفْسِكَ فِيمَا بَشَرْنَاكَ بِالْحَقِّ فِي مَكَامِنِ التَّقَى وَقَدَّرَ فِيهِ مَا لَا يَشْهَدُ أَحَدٌ فِي الْمَلِكِ وَمَا لَا يَرَى سَتَشْهَدُ مَا وَعَدَكَ اللَّهُ فِي جَنَّةِ الْمَأْوَى وَتَجِدُ فِيهَا مَا لَا تَعْرِفُهُ أَقْدَمُ أَوَّلَى النَّهْيِ
- 3 قُلْ يَا قَوْمَ لَا تَحْرَمُوا أَنْفُسَكُمْ عَمَّا هُوَ خَيْرٌ لَكُمْ عَنْ مَلِكِ الْآخِرَةِ وَالْأَوَّلَى فَاعْرِفُوا قَدْرَ تِلْكَ الْأَيَّامِ ثُمَّ اسْرِعُوا إِلَى مَقَامِ الَّذِي ظَهَرَتْ فِيهِ آيَةُ اللَّهِ الْكُبْرَى مِنْ نَوْرِ اللَّهِ الْعَلِيِّ الْأَعْلَى

- 4 Say: By God! This indeed is the Supreme Prospect which hath been described in all the Tablets and in what was revealed unto Abraham and Moses. And this verily is the good which none have understood save those possessed of insight who, when they heard the Call of God, responded with their words "Yea!" These are they upon whom are blessings from their Lord and who are among the followers of guidance.
- 4 قل تالله هذا هو المنظر العظمى الذى وصف فى كل الألواح وفيما نزل على ابراهيم وموسى وان هذا لخير الذى ما ادركه الا اولى الحجي الذين
- 5 Therefore look thou upon thy station in what God showed thee in thy sleep from the stories of former times, that thou mayest know what We have unveiled for thee from the mysteries of eternity that lay concealed beneath the veils of destiny - that which was hidden and concealed.
- 5 اذا سمعوا نداء الله اجابوا بقولهم بلى اولئك الذين عليهم صلوات من ربهم ثم من اصحاب الهدى اذا انت فانظر مقامك فيما اراك الله فى نومك من قصص الأولى لتعرف ما كشفنا لك من اسرار البقاء التى كانت تحت حجاب القضاء مما ستر و اخفى
- 6 Say: Verily He possesseth a vision that seeketh, and before Him walketh the light of Oneness which kindleth and shineth, whereby are guided those who dwell in the most exalted paradise, and whereby go astray those who dwell in the sanctuary. And this is what was inscribed in the scrolls of the Spirit at the Furthest Tree, and this is what the Most Exalted Pen and the Spirit have set down.
- 6 قل انه لذو نظرة تسعى ويمشى قدّامه نور الأحديّة الذى يوقد ويحلى ليهتدى به من كان من اهل رفرف الأسنى ويضلّ من كان من اهل الحمي وان ذلك ما سطر فى صحف الروح عند شجرة القصوى وان هذا ما جرى عليه قلم الأعلى
- 7 And peace be upon thee and upon those who have soared in the atmosphere of nearness, then were guided. And fire be upon him who denied God, then was wretched and turned away from the path of justice, then transgressed and was among those who went astray and erred.
- 7 و الروح عليك و على الذينهم طاروا فى هواء القرب ثم اهتدى و النار لمن كفر بالله ثم شقى واعرض عن صراط العدل ثم طغى و كان ممن ضلّ و غوى
- 8 O beloved! Announce unto the servants of God the Most Exalted Word of God which the Spirit hath revealed once again and which the Mighty in Command hath sent forth from the heaven of power, that He may teach you the ways of Paradise and guide you to the pavilions of the Most Glorious.
- 8 ان يا حبيب نبيّ عباد الله بكلمة الله العليا التى انزلها الروح مرّة اخرى و ارسلها شديد الأمر من جبروت القوى ليعلمكم سبل الفردوس و يهديكم الى قباب الأبهى
- 9 Say: Verily it hath shone forth from the horizon of dawn like the sun in the midst of morning, that it may draw you nigh unto God and be a remembrance for you. Therefore hearken unto what is revealed unto thee from what hath been inscribed of the divine decrees upon tablets of ruby by the Most Sweet Fingers, that it may deliver thee from the ornaments of the kingdom and attract thee to the stations of the Spirit in the most faithful homeland.
- 9 قل انها اشرفت عن افق الفجر كالشمس فى وسط الصبحى ليقرّبكم الى الله و تكون لكم الذكري اذ فاستمع لما يوحى عليك مما رقم من قضايا الأمر على الواح الياقوت من اصابع الأحملى ليخلصك عن زخارف الملك و يجذبك الى مواقع الروح فى وطن الأوفى
- 10 Well is it with him who hath heard the Word and submitted to the Word of God, and his eyes overflow with tears; then he hearkeneth and his heart is set ablaze with the fire of love, then doth it surge.
- 10 فهنيئاً لمن سمع القول و خضع لكلمة الله و تفيض عيناه من الدمع اذا يصغى و يحترق قلبه بنار الحب ثم يغلى

- 11 And this is what the Pen of the servant hath inscribed in this eternal and most glorious Tablet which God hath named with the letter "S" after "H" in the Kingdom of Names. And peace be upon thee and upon him who hath attained the presence of the Day that cometh with truth, wherein the All-Merciful is established upon the throne.

11 و هذا ما رقم قلم العبد في هذا اللوح الأبدى
الأجل الذي سماه الله بالسَّين بعد الحاء في
ملكوت الأسماء والروح عليك وعلى من فاز
بلقاء يوم يأتي بالحق وفيه الرحمن على العرش
استوى ١٥٢

INBA51:581, LHKM3.045

BH02293

To: Rahim brother of one who ascended

- 1 O brother of the late Rahim! He is the Most Exalted, the Most High!

1 هو العلى الأعلى

- 2 This is a letter from this servant to him who hath been guided by the lights of guidance and who hath taken fast hold of the protection of God, the King, the Supreme, the Mighty, the Powerful, the Self-Subsisting, that the breezes of love may waft over the gardens of his heart and draw him nigh unto the holy paradise of the Beloved. Say: O people! Arise to establish the Cause of God and follow not your desires if ye be them that move within the shadow of the Cause. Fear ye God, then shun the grievous sins and desist from that which ye have been forbidden. Fear ye God and tread not the paths of vain hopes if ye be them that walk in the ways of holiness.

2 هذا كتاب من العبد الى الذى اهتدى بأنوار الهدى
واعتصم بعصمة الله الملك المهيمن العزيز المقتدر
القيوم لتب على رياض قلبه نسيمات الحب و
تقر به الى رضوان قدس محبوب قل يا قوم قوموا
على اقامة امر الله ولا تتبعوا هواكم ان انتم فى
ظلل الأمر ترمون خافوا عن الله ثم اجتنبوا كجائر
الانثم ثم عما نهيتهم عنه تنهون اتقوا الله ولا تسلكوا
سبل الآمال ان انتم فى مناهج القدس تسلكون

- 3 Say: O people! Be not divided regarding the verses of God which have been sent down unto you in truth, but hold fast unto the cord of God - and this is of His cord - if ye would ponder within yourselves. He it is Who hath caused the sun to shine through His power and the moon to beam with His light and hath made the rivers to flow as a bounty from His presence, that ye may gaze upon the signs of God's mercy and be grateful unto Him at all times, then place your trust in Him in all affairs. Thus do We expound the verses unto you and remind you of the truth that ye may draw nigh unto the precincts of nearness.

3 قل يا قوم لا تتفرقوا فى آيات الله عما نزلت عليكم
بالحق ثم اعتصموا بحبل الله وهذا من حبله ان انتم
فى انفسكم تتفكرون هو الذى اشرق عليكم الشمس
بقدرته والاح القمر بنوره واجرى الأنهار فضلاً
من عنده لعل انتم الى آثار رحمة الله تنظرون
وتشكرونه فى كل حين ثم عليه فى كل الأمور
توكلون كذلك نصرّف لكم الآيات و نذكركم
بالحق لعل انتم بمواطن القرب تستقربون

- 4 Say: O people! This one is a servant of God and His attendant in the kingdom who desireth naught save your betterment, as honored servants bear witness. Therefore arise from the couch of heedlessness and aid him with your hearts, your souls, your spirits, your bodies and with all that hath been ordained for

4 قل يا قوم هذا عبد الله وخادمه فى الملك ما يريد
الا اصلاح انفسكم ويشهد بذلك عباد مكرمون
اذاً قوموا عن فراش الغفلة ثم انصروه بقلوبكم و
انفسكم و ارواحكم و ابدانكم وبكل ما قدر لكم ان

you, if ye wish to be of them that render aid. And if ye aid him not, know then that He will aid His own Self through His Being and will raise up His Cause through the truth - and this is a matter which all the worlds are powerless to comprehend.

- 5 Say: O people! Consider the generations of the past and what befell them, though they were mightier than you in strength, greater than you in glory, and more exalted than you in station. All of them went to their places and were buried with their deeds and returned to dust as they began the first time - and this is the evident truth. And ye shall return unto them and shall be questioned concerning what your hands have wrought and what your ears have heard and your eyes have beheld, and all that ye did in the vain life. This hath been inscribed in truth upon the preserved tablets of glory. Therefore fear ye God, then return regarding that wherein ye were remiss, then take counsel from what We have counseled you, that ye may attain unto what God hath desired for you. And glory be upon you and upon them who have been illumined by the lights of the countenance and were among those who entered the precincts of glory. 152

- 6 God willing, move forward in all matters relying upon God and admit no sorrow to yourself. They have ascended to stations that no description can approach. In this case you must be joyful and carry out those things which after their ascension bring joy to their spirit. And peace be upon whoever followeth guidance. The messenger arrived.

انتم تريدون ان تنصرون وان لن تنصروه فاعلموا
بأنه ينصر نفسه بذاته ويرفع امره بالحق وهذا من
امر يعجز عن عرفانه كل العالمون

5 قل يا قوم فانظروا في قرون الماضية وفيما قضى
عليهم بحيث كانوا اكثر منكم قوة واكثر منكم عزّة
واعلى منكم شأنًا وكلهم ذهبوا الى مواقعهم و
دفنوا بأعمالهم ورجعوا الى التراب كما بدءوا منه
أول مرّة وهذا هو الحق المعلوم وانتم سترجعون
اليهم وتسلون عما اكتسبت ايدكم وعما سمعت
اذناكم ولاحظت عينكم ولكل ما انتم عملتم في
الحياة الباطلة وهذا ما سطر بالحق على الواح عزّ
مكون اذا خافوا عن الله ثم ارجعوا فيما فرطتم
فيه ثم استنصحو بما انصحنكم لعل انتم بما اراد
الله لكم تصلون والتكبير عليكم وعلى من استضاء
بأنوار الوجه و كان من الذينهم كانوا في مواقع
العز داخلون ١٥٢

6 انشاء الله در جميع امور متوكلاً على الله حركت
فرماید و حزن بخود راه مدهيد و ايشان عروج
بمقاماتی فرموده اند كه هيچ وصفی او را مقارنه
ننماید در اين صورت بايد مسرور باشيد و در
اموريكه روح او بعد از عروج مسرور ميشود
معمول شود و السلام على من اتبع الهدى [و]
مرسول واصل شد

INBA51:399, LHKM3.038

BH02491

- 1 He is the Living, the Beloved One!
- 2 Thou knowest, O my God, that my heart hath melted, my liver hath boiled, my spirit hath cried out, my inner being hath groaned, the candle of my self hath been exposed, the lamp of my oneness hath departed, the light of my essence hath wailed, and the radiance of my being hath called out "Where, where art Thou, O Forgiver of sins, O Shelter of the fearful, O Physician of the hearts of them that long for Thee!"

1 للحيّ المحبوب هو

2 وانت تعلم يا الهى بأن قلبي قد ذابت و كبدي قد
فارت و روحي قد صاحت و سري قد ضاجت و
شمع اتيتي قد باحت و سراج احديتي قد راحت و
ضياء كينونتي قد نالت و سناء ذاتيتي قد نادت
بأين اين يا غافر المذنبين و يا امان الخائفين و يا
طبيب قلوب المشتاقين

- 3 Glory be unto Thee, O my God! Why dost Thou not take my spirit, after I desire not to remain in this realm for a single day? And why dost Thou not seize my inner being, after I love not to exist less than a moment, and after Thou hast ordained no one to be a companion unto this servant? If this be the recompense for my misdeeds, where then are the wonders of Thy mercy? And if all this be the fruit of my sins, where are the effulgences of Thy tenderness and the manifestations of Thy forgiveness?
- 3 فسبحانك يا الهى لم لا تأخذ روحى بعد الذى ما اريد ان اكون فى الملك يوماً و بى لا تقبض سرى بعد الذى ما احب ان اكون اقل من الآن أنا و بعد الذى ما قدرت لى احداً ليكون على العبد مؤنساً و ان كان ذلك جزاء لسيئاتى فأين بدائع رحمتك و ان كان كل ذلك ثمرا لخطيئاتى فأين لوامع عطفك و جوامع غفرك
- 4 Glory be unto Thee! Glory be unto Thee! Doth it befit One like Thee, the Lord, to banish Baha, or doth it beseem One like Thee, the All-Powerful, to reject faithfulness? No, by Thy presence! Thou art in truth the Forgiver, and we are all repentant unto Thee. Thou art the Bestower through grace, and we all return unto Thee.
- 4 فسبحانك سبحانك أ لمثلک المولى يليق طرد البهاء او بمثلک المقتدى ينبغي رده الوفاء لا فوحضرتک انت الغافر بالحق و أنا كل لك تائبون و انت الواهب بالفضل و أنا كل بك راجعون
- 5 Glory be unto Thee! Glory be unto Thee, O my God, my Beloved, my Master, and my Radiance! How can I remember Thee with a weary tongue, an ailing body, an abject frame, a grieving heart, and a slain soul, after Thou hast banished me from all directions? And how can I not remember Thee after Thou hast taught me the ways of verses? Whenever I desire to remember Thee with the sovereignty of Thy remembrance, Thou makest known unto me in that very moment that Thou didst remember me before my remembrance of Thee. And whenever I turn toward the King of Thy description, Thou remindest me that Thou didst describe me before my description of Thee. And this is truth like unto Thy very existence, wherein there is no doubt.
- 5 فسبحانك سبحانك يا الهى و محبوبى و آقائى و سنائى كيف اذكرک بلسان الكليل و جسم العليل و جسد الذليل و سرّ الليل و نفسى القليل بعد الذى اطردتني عن كل الجهات و كيف لا اذكرک بعد الذى علمتني من طرز الآيات و كلها اريد ان اذكرک بسلطان ذکرک تعرفني فى الحين بأنک ذكرتني قبل ذكرى اياک و كلها اتوجه الى مليک وصفک تذکرتني بأنک وصفتني قبل وصفى اياک و ان ذلك حق بمثل وجودک لا ريب فيها
- 6 By Thy glory, O my God! Were it not for Thy lordship remembering me, I would not exist to remember Thee. And were it not for the light of Thy description, I would not remain visible to describe Thee. Glory be unto Thee, O my God! If these attributes be not the very essence of Thy description, how then can they ascend unto the heavens of Thine eternity? And if these remembrances be not a mystery of Thy remembrance, how then can they mount unto the lights of Thy unity?
- 6 فوعزتك يا الهى لو لم يكن ربوبيتك ذکرک ما كنت موجوداً حتى اذكرک و لو لا نورية وصفک ما بقيت مشهوداً حتى اصفک فسبحانك يا الهى ان لم تكن تلك الأوصاف نفس وصفک فكيف يتصاعد الى سماءات ازليتك و ان لم تكن تلك الأذکار سرّاً لذكرک فكيف يتعارج الى ضياءات صمديتك
- 7 Glory be unto Thee! Glory be unto Thee! None hath known Thee save Thee, and none hath described Thee save Thee. When I became certain of this and knew this, then did I remember Thee with the sovereignty of Thy remembrance, and describe Thee with the dominion of Thy description, and sanctify Thee with the modes of Thy sanctity, and glorify Thee with the wonders of Thy intimacy, and I say: Glory be unto Thee! I am surely among the penitent, for how can one who findeth but a letter of Thy creation know the countenance of
- 7 فسبحانك سبحانك ما عرفک احد الا انت و ما وصفک نفس الا انت فلما ايقنت بذلك و علمت هذا اذا اذكرک بسلطان ذکرک و اصفک بملیک وصفک و اقدسک بطرائز قدسک و اسبحک بدائع انسک و اقول سبحانک انى اكون من التائبين لأن من وجد بحرف من ابداعك كيف يقدر ان يعرف وجهه ازليتك او يصف طلعة

Thine eternity or describe the face of Thy unity? Glory be unto Thee! I am surely among them that seek forgiveness. And I say: All praise be unto Thee, for He is the Most Merciful of the merciful ones.

صمدائیک فسبحانک انی اکون من المستغفرین
واقول الحمد لک اذ هو ارحم الراحمین

INBA92:038

BH02541

1 He is the Ever-Living, the All-Forgiving, the Most Exalted, the Mighty, the Bountiful!

1 هو الحی الغافر المتعالی العزیز الکریم

2 Glorified art Thou, O my God! This is Thy servant who turned away from him who turned away from Thee, who denied Thy signs, who turned his back upon Thy beauty, who was heedless of Thy remembrance, who associated partners with Thy countenance, who occupied himself with other than Thee, who turned away from Thy Self and Thy will, and who turned to the desires of his own self and his own will, until he ascended to the heaven of heedlessness and forgetfulness, and rose in his denial to a station which none among the people of infidelity and rebellion could ever attain, such that the matter became confused to those who believed in Thee and in Thy mighty signs and who turned toward the fields of nearness in the pavilion of eternity.

2 فسبحانک اللهم یا الهی ان هذا عبدک الذی
اعرض عن الذی اعرض عنک و کفر بآیاتک
وادبر عن جمالك و غفل عن ذکرک و اشرك
بطاعتک و اشتغل بغيرک و اعرض عن نفسک
و ارادتك و اقبل الى هواء نفسه و ارادته حتى
عرج الى سماء الغفلة والنسيان و صعد بانكاره الى
مقام الذی لن يبلغ اليه ایدی احد من اولی الکفر
و الطغیان و اشتبه الامر علی الذینهم آمنوا بک و
بآیاتک الکبری و توجهوا الى میادین القرب فی
رفرف البقاء

3 And when Thou didst reckon their deeds and what their hands had wrought, the oceans of Thy mercy and the wonders of Thy bountiful grace were stirred, whereby Thou didst remove the veil from their faces that they might know the paths of guidance from perdition and felicity from error, that they might perceive Thy Cause and ascend to the heaven of Thy oneness and follow Thee in the temple of Thy eternity, that Thou mightest bring forth Thy servants from darkness into light and give them glad-tidings through Thy signs and guide them to the beauty of Thy holiness.

3 و انک لما احصیت فعلهم و ما اکتسبت
ایديهم تموجت بحر رحمتک و بدایع جود عزّ
موهبتک حيث کشف الغطاء عن وجه هؤلاء
ليعرفوا سبل الهداية من الشقاوة و السعادة من
الضلالة ليستشعروا فی امرک و یسترفعوا الى
سماء احدیتک و يتبعوک فی هیکل ازلیتک
لتخرج عبادک من الظلمات الى النور و تبشرهم
بآیاتک و تهديهم الى جمال قدسک

4 Then, when the sun of Thy loving-kindness and the splendors of the lights of Thy merciful grace shone forth, and the decree of execution by the sovereign of Thy judgment became manifest, some among them gained insight into what Thou hadst taught them of the ways of Thy Cause and the paths of Thy good-pleasure, including this one who hath returned unto Thee and taken refuge in the sanctuary of Thy guidance and come before the law of Thy forgiveness and turned toward the garden of Thy holy loving-kindness and held fast to the cords of Thine eternity and clung to the hem of Thy pardon and grace.

4 فاذا لما استشرقت شمس عنایتک و بوارق انوار
عزّ مرحمتک و استظهر حکم الامضاء لسلطان
قضائک و استبصروا بعضاً منهم فیما عزّفتهم مناهج
امرک و سبل رضائک و منهم هذا الذی رجع
اليک و التجأ الى مدين عزّ هدايتک و جاء
تلقاء شریعة مغفرتک و توجه الى حدیقة قدس
عطوفتک و تمسک بحبال ازلیتک و تشبث بذیل
عنایتک

5 And verily, O my God, I know naught save what I have read in his letter and discovered of the secrets contained therein, and recognized from the hidden things of his heart, as though I heard the cry of his heart and the lamentation of his innermost being and the anxiety of his soul and the agitation of his self and the sorrow of his spirit, whereby I grieved at his grief and trembled at his agitation and wept with the eyes of my inner being for what befell him in Thy days. Therefore did the heavens and all that is therein, and the earth and all that is thereon, weep. For Thou, O my God, knowest better than I whether in his heart there was love for Thy beauty and passion for Thy Being and yearning for Thine Essence.

6 Therefore forgive him, then have mercy upon him, then conceal his sins and errors from first to last, then pardon him and turn unto him in forgiveness, then clothe him with the garments of Thy bounty and the robe of Thy forgiveness and the shirt of Thy pardon, then raise him to a station wherein he may circle round Thy Being and visit the sanctuary of Thy grandeur and circumambulate the house of Thy beauty. Verily, Thou art powerful over whatsoever Thou willest, and verily, Thou art the Mighty, the Merciful.

5 وَاِنِّى يَا اَلٰهَى مَا اَعْلَمُ اِلَّا بِمَا قَرَأْتُ كِتَابَهُ وَاَطْلَعْتُ بِمَا فِيهِ مِنْ اَسْرَارِهِ وَعَرَفْتُ مِنْ خَفِيَّاتِ قَلْبِهِ كَأَنِّى سَمِعْتُ صَرِيحَ قَلْبِهِ وَضَجِيجَ سِرِّهِ وَهَمَّ فُؤَادِهِ وَاضْطِرَابَ نَفْسِهِ وَحُزْنَ رُوحِهِ بِحَيْثُ حَزِنْتُ بِحُزْنِهِ وَتَزَلْزَلْتُ بِاضْطِرَابِهِ وَبَكَيْتُ بِعُيُونِ سِرِّى فِيمَا جَرَى عَلَيْهِ فِى اَيَّامِكَ فَبَذَلَكَ يَكْتُ السَّمَوَاتِ وَمَا فِيهَا وَالأَرْضَيْنِ وَمَا عَلَيْهَا فَانْتَكَ يَا اَلٰهَى اَعْلَمُ بِهِ مَتَى اِنْ كَانَ فِى قَلْبِهِ حُبٌّ جَمَالِكَ وَشُغْفُ ذَاتِكَ وَوَلَهُ كَيْنُونَتُكَ

6 فَاغْفِرْهُ ثُمَّ اَرْحَمْهُ ثُمَّ اسْتُرْ ذُنُوبَهُ وَخَطَايَاهُ فِى اَوَّلِهِ وَآخِرِهِ ثُمَّ اَعْفُ عَنْهُ وَتَبَّ عَلَيْهِ ثُمَّ الْبَسْهُ مِنْ اَثْوَابِ جُودِكَ وَرَدَّاءِ مَغْفِرَتِكَ وَقِيَصِ عَفْوِكَ ثُمَّ اصْعِدْهُ اِلَى مَقَامِ الَّذِى يَطُوفُ حَوْلَ ذَاتِكَ وَيزُورُ حَرَمَ كِبْرِيَاكَ وَيدُورُ بَيْتَ جَمَالِكَ اِذْ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَاَنْتَ اَنْتَ الْعَزِيزُ الرَّحِيمُ

INBA92:087

BH02586

To: *The one known by the name of Sultan*

1 He is

2 O thou who art journeying to the pavilion of the Bayan, ascending to the Kingdom of certitude, dwelling in the paradise of good-pleasure, and known by the name of the Sultan! Bear thou witness that We have desired for thee and those around thee naught except that ye should detach yourselves unto God, ascend unto Him and put your trust in Him, in such wise that the veils of limitations prevent you not from beholding the lights of the morn from the dayspring of the Divine Unity, that worldly affairs occupy you not from entering the sanctuary of the Divine Essence, and that allusions hinder you not from reaching the ocean of Names and Attributes.

3 Nevertheless, days have passed and We have heard from none of the loved ones of any ascent to the throne of eternity, nor have We perceived from them any fragrance of faithfulness from the

1 هو

2 اِنْ يَا اَيُّهَا الْمُسَافِرُ اِلَى رَفْرِفِ الْبَيَانِ وَالتَّصَاعُدِ اِلَى مُلْكُوتِ الْاَيْقَانِ وَالسَّكَنِ فِى فِرْدَوْسِ الرِّضْوَانِ وَالْمُوسِمِ بِاسْمِ السُّلْطَانِ فَاشْهَدْ بَأَنَّا مَا اَرَدْنَا لَكَ وَمَنْ فِى حَوْلِكَ اِلَّا بِأَنْ تَنْقَطِعُوا اِلَى اللّٰهِ وَتَعَارِجُوا اِلَيْهِ وَتَوَكَّلُوا عَلَيْهِ بِحَيْثُ لَا يَمْنَعُكُمْ حِجَابُ الْحَدِيثِ عَنْ مَشَاهِدَةِ اَنْوَارِ الصَّبْحِ مِنْ فَجْرِ الصَّمَدِيَّةِ وَلَا يَشْغَلُكُمْ الْأُمُورَاتُ عَنْ الدَّخُولِ فِى حَرَمِ الذَّاتِ وَلَا يَحْجِبُكُمْ الْاِشَارَاتُ عَنْ الْوُرُودِ فِى قَلْزَمِ الْأَسْمَاءِ وَالصِّفَاتِ

3 وَمَعَ ذَلِكَ قَدْ مَضَى اَيَّامًا وَمَا سَمِعْنَا مِنْ اَحَدٍ مِنَ الْأَحْبَاءِ الْعُرُوجَ اِلَى عَرْشِ الْبَقَاءِ وَمَا وَجَدْنَا مِنْهُمْ رَائِحَةَ الْوَفَاءِ مِنْ نَسَائِمِ اللَّيْلِ هَاجَتْ مِنْ قِيَصِ

breezes wafting from the garment of grandeur. Therefore have I taken up the Pen to mention unto them that which will turn them to the right hand of eternity and sanctify them from whatsoever of the conditions of nothingness hath encompassed them.

- 4 Hear thou My words, then mention unto them that whereon the decree of divine destiny hath been pronounced in this white scroll, then recite unto them what this Nightingale of the Divine Cloud hath warbled in the atmosphere of this heaven, that they may ascend through their love, detach themselves from their own selves, and turn to their seats and ascents in what God hath ordained for them and upon them. Perchance they will be attracted by this melody whereby were attracted the spirits of the near ones among the dwellers of the paradise of the most high, and will journey from the worlds of fancy to the sanctuaries of holiness, and will migrate from the abodes of limitations to the treasures of eternity, that they may arrive at the stream of nearness and attainment and alight upon the shore of the sea of attraction and beauty.

- 5 And thou, remind them of what We have cast upon thee, then clothe them with the silk of glorification from Us, and remind them of the days of God in Our days. Then know thou that We command them at this time to follow thee in thy word concerning the matter of the garden and other things, and not to oppose thee in anything. Then remove ye the differences between them and gather ye together upon a single matter, such that ye may soar in a single heaven and walk upon a single earth and sit upon a single carpet and eat of a single bounty until their spirits and their light and their bodies and their forms become a single spirit and a single thing, and no separation appeareth between them save in what God hath ordained in the Book.

- 6 This is God's decree in what hath been sent down from His presence, and it is not for Us to change a single letter thereof. Verily there is no God but Him, we are all His servants and all are fearful of His awe. And peace be upon thee.

الكبرياء اذا اخذت القلم لأذكر لهم ما يقلبهم الى
يمين القدم و يقدرهم عما احاطتهم من شئون
العدم

4 اسمع قولي ثم اذكرهم عما جرى حكم البدء على
هذا اللوح البيضاء ثم اقرأ عليهم ما غنت هذا
البلبل العماء في جو هذا السماء ليتصاعدوا بحبهم
و ينقطعوا عن انفسهم و يتوجهوا الى مقاعدهم
و معارجهم فيما قدر الله لهم و عليهم لعل
يستجذبون بهذا النعمة التي بها استجذبت ارواح
المقربين من سكان فردوس العالين و يسافرون
من عوالم الافكيّة الى مكامن القدسية و يهاجرون
عن منازل الحديّة الى مخازن القدسية ليصلوا الى
شريعة القرب و الوصال و ينزلوا في شاطئ بحر
الجلد و الجمال

5 و انتك انت ذكرهم فيما القينا عليك ثم البس
عليهم حرر التكبير من لدنا و ذكرهم بأيام الله في
ايامنا ثم اعلم باننا نأمرهم حينئذ بأن يتبعوك في
قولك من امر البستان و غيرها و لا يخالفوا بك
في شيء ثم ارفعوا الاختلاف بينهم و اجتمعوا على
امر واحد بحيث تطيرون في سماء واحد و تمشون
في ارض واحدة و تجلسون على بساط واحد و
تأكلون من نعماء واحدة حتى تصير روحهم و
نورهم و جسدهم و جسمهم روحاً واحدة و شيئاً
واحد و لا يظهر الاقتراق بينهم الا فيما حدّد الله
في الكتاب

6 ذلك حكم الله فيما نزل من عنده و ما لنا ان
نبدل حرفاً منه و انه ما من اله الا هو انّا كلّ
عباد له و كلّ من خشيته مشفقون و السلام

INBA71:117, NLAI_BH1.310, ASAT4.155x

BH02622

To: *Harf-i-Hi et al.*

1 In the name of Him Who is the Self-Subsisting, the Most Holy, the Ever-Living, the Most Exalted!

2 O my God and my Beloved! I know not with what tongue to raise the banners of Thy remembrance and unfurl the standards of Thy glory, for I behold my being and all that was ordained and created therein as naught before a single sign of the signs of Thy sovereign might, and as non-existent before a glimmer of the lights of the fire of Thine eternity. If I seal the gates of remembrance upon my heart, by Thy glory, it is instantly set aflame by the fire of Thy love which Thou hast deposited in my inmost being. And if I open the gates of praise upon my heart, I fear lest the pen wrest the reins of restraint from my hand and flow with that which Thy loved ones cannot bear and Thy chosen ones cannot sustain, whereupon discord would arise among them and hatred appear in their midst, such that they would disperse from around Thee and oppose Thy servant.

3 Praise be unto Thee, O my God, for having sprinkled upon my heart the outpourings of servitude unto Thee and the manifestations of attraction to Thy service, to such extent that were there to appear unto me from the Manifestations of Thy holy Lordship and the Daysprings of Thy glorious Divinity that which would delight my being, my self would find no rest nor my reality any tranquility nor my identity any peace except that I enter beneath Thy shadow and repose in Thy presence, and worship Thee in my love for Thee, and seek Thee as Thou deservest while being heedless of all else besides Thee. For the Beloved is he who loveth Thee, and the Intended One he who intendeth Thee, and the Worshipped One he who worshippeth Thee, and the Praised One he who turneth unto Thee, and the deprived one he who turneth away from Thee, and the rejected one he who is occupied with other than Thee, and the outcast he who departeth from Thy shadow and dwelleth not in Thy presence.

4 Glorified art Thou, glorified art Thou! I beseech Thee by Thy hidden mystery and by Thy manifest Name to make us among those who are detached unto Thee and who seek recourse to Thee, who flee from all else besides Thee and repair unto Thee, who find intimacy with Thy beauty and turn toward the arenas of Thy reunion, who hasten to Thy connection and meeting. Then inspire, O my God, the hearts of Thy loved ones

1 بِسْمِ الْقَائِمِ الْقُدُّوسِ الْحَيِّ الرَّفِيعِ

2 فَيَا هَلِي وَ مَحْبُوبِي لَمْ اَدْرِ بِأَيِّ لِسَانٍ اَرْفَعُ اَعْلَامَ ذِكْرِكَ وَ اَرْتَفِعُ رَايَاتِ عَزَّتِكَ بَعْدَ الَّذِي اَشْهَدُ وَجُودِي وَ مَا قَدَّرَ فِيهِ وَ خَلَقَ بِهِ مَعْدُومَ عِنْدَ آيَةٍ مِنْ آيَاتِ عَزِّ سُلْطَنَتِكَ وَ مَفْقُودَ لَدَى جَذْوَةِ مِنْ اَنْوَارِ نَارِ اَزَلِيَّتِكَ وَ اِنْ اَسَدَ ابْوَابِ الذِّكْرِ عَلَيَّ قَلْبِي فَوْعَزَّتِكَ اَشْتَعَلَ فِي الْحَيْنِ بِمَا اَوْدَعْتَ فِي سِرِّي مِنْ نَارِ مَحَبَّتِكَ وَ اِنْ افْتَحَ ابْوَابَ النَّاءِ عَلَيَّ فَوَادَى اخَافُ بِأَنْ يَأْخُذَ الْقَلَمُ زِمَامَ الْحَفَظِ عَنْ يَدِي وَ يَجْرِي بِمَا لَا تَطِيقُهُ احْبَابُكَ وَ لَا تَحْمِلُهُ اَصْفِيَاؤُكَ وَ يَقَعُ الْاِخْتِلَافُ بَيْنَهُمْ وَ يَظْهَرُ الْبَغْضَاءُ فِيهِمْ بِحَيْثُ يَنْفَضُّونَ عَنْ حَوْلِكَ وَ يَعْترِضُونَ عَلَيَّ عَبْدُكَ

3 فَلَكَ الْحَمْدُ يَا هَلِي عَلَيَّ مَا رَشَّحْتَ عَلَيَّ قَلْبِي مِنْ شُؤْنَاتِ عِبُودِيَّتِكَ وَ ظَهُورَاتِ الْجَذْبِ عَلَيَّ خِدْمَتِكَ بِحَيْثُ لَوْ تَظْهَرُ عَلَيَّ مِنْ مَظَاهِرِ قُدْسِ رُبُوبِيَّتِكَ وَ مَطَالِعِ عَزِّ الوَهِّيَّتِكَ مَا تَلَدَّ بِذَلِكَ كَيِّنُونِي وَ مَا تَسْتَقِرُّ نَفْسَانِي وَ مَا تَطْمَئِنُّ اَنِّي اَلَّا بِأَنْ دَخَلَ فِي ظِلِّكَ وَ اسْتَرَيْحَ فِي جَوَارِكَ وَ اعْبُدَكَ فِي حَبِّي اَيَّاكَ وَ اقْصِدَكَ بِمَا اَنْتَ تَسْتَحِقُّ حِينَ غَفَلْتُ عَمَّا سِوَاكَ لِأَنَّ الْمَحْبُوبَ مِنْ يَحِبُّكَ وَ الْمَقْصُودَ مِنْ يَقْصِدُكَ وَ الْمَعْبُودَ مِنْ يَعْبُدُكَ وَ الْمَحْمُودَ مِنْ اَقْبَلُ اِلَيْكَ وَ الْمَحْرُومَ مِنْ اعْرِضُ عَنْكَ وَ الْمُرْدُودَ مِنْ اَشْتَغَلَ بِغَيْرِكَ وَ الْمَطْرُودَ مِنْ نَجَرَ عَنْ ظِلِّكَ وَ مَا سَكَنَ فِي جَوَارِكَ

4 فَسَبِّحَانِكَ سَبِّحَانِكَ اسْتَطَلَّ بِسَرِّكَ الْمُسْتَوْرُ وَ بِاسْمِكَ الْمَشْهُورِ اِنْ تَجْعَلُنَا مِنَ الَّذِينَ انْقَطَعُوا اِلَيْكَ وَ تَوَسَّلُوا بِكَ وَ هَرَبُوا عَنْ دُونِكَ وَ وَرَدُوا اِلَيْكَ وَ اَنَسُوا بِجَمَالِكَ وَ اَقْبَلُوا اِلَى مِيَادِينِ وَصَالِكَ وَ اسْرَعُوا اِلَى وَصْلِكَ وَ لِقَائِكَ ثُمَّ اَلْهَمْ يَا هَلِي عَلَيَّ قُلُوبَ احْبَابِكَ مِنْ آيَاتِ حَبِّكَ وَ حَبِّ

with the signs of Thy love and love for Thy servants. Then remove hatred from among them that they may unite upon the word of Thy singleness within the temple of Thy oneness, such that they dwell only in Thy remembrance, turn only to Thy face, draw near only through Thy good-pleasure, and speak only by Thy leave, that they may become as one soul and one name and one form in the earth. Verily, Thou art He Who manifesteth whatsoever He willeth through His Will, and confirmeth whatsoever He desireth through His Purpose, and decreeth whatsoever He pleaseth through His Decree and the sovereignty of His Command. And verily, Thou art the All-Compelling, the Mighty, the Beloved, He Who hath descended from the Ha after the Ba.

عبادك ثم ارفع البغضاء بينهم ليجمعوا على كلمة
تفريدك في هيكَل توحيدك بحيث لا يسكنون
الا بذكرك و لا يتوجهون الا بوجهك و لا
يتقربون الا برضائك و لا ينطقون الا باذنك
ليجعلوا في الأرض كنفس واحدة و اسم واحد
و رسم واحد و انتك انت الذي تظهر ما تشاء
بمشيئتك و تثبت ما تريد بارادتك و تقضى ما
شئت بقضائك و سلطان امضائك و انتك انت
المهيمن العزيز المحبوب المنزول من الهاء بعد الباء

INBA71:121b, INBA92:090, NLAI_BH1.308,
BRL_DA#582, AQMJ2.118

BH11878

To: Talat Afandi

¹ O thou who walkest in the path of love and drinketh from the cup of mercy! Know that thy letter hath reached Us, and We have understood the signs of thy love and the expressions of thy sincerity contained therein. We have become aware of thy state and how the fire of longing hath seized thee and how thou art consumed by the days of separation from the presence of thy Beloved, even though He is with thee at all times. If thou seest Him, then blessed art thou, and if thou seest Him not, verily He seeth thee. If thou knowest Him, thine eyes are gladdened, and if thou knowest Him not, yet He knoweth thee in thy turning and thy resting-place, and He is never heedless of thee nor will He forget thee. He heareth thy cry and thy whispered prayer.

¹ المحبوب ان يا ايها السالك في صراط المحبة و
الشارب عن كأس المرحمة فاعلم قد وصل الينا
كلامك و عرفنا ما فيه من اشارات حبك و
بيانات خلوصك و اطلعنا بما انت عليه و ما
اخذتك نار الاشتياق و حرقتك من ايام الفراق
عن بعدك عن لقاء محبوبك مع انه معك في
كل حينك و انتك ان تراه فهنيئاً لك و ان لن
تراه فانه هو يراك و ان عرفته فقرت عيناك
و ان ما عرفته و انه هو يعرفك في منقلبك و
مساوك و انه لن يغفل عنك و لن ينساك و
يسمع ضجيجك و نجواك

² As to what thou hast mentioned concerning niyaz (offering), know thou that thy niyaz is thy love for the lights of Beauty, thy arrival at the shore of the ocean of Glory, and the purification of thyself from all idle talk concerning that which proceedeth from the people of Glory, that the holy breezes may waft over thee and bring thee to the sanctuary of Oneness, where thou mayest find the fragrance of love from the garment of the Self-Subsisting One. This is the essence of niyaz for everyone who hath attained and entered these gardens. Apart from what We have mentioned, nothing will avail, even if all who are in the

² و اما ما ذكرت من ذكر النياز فاعلم بأن نيازك
حبك انوار الجمال و ورودك في شاطئ بحر
الجلال و تطهير نفسك عن كل المقال عما
يحدث من اهل الجلال لتهب عليك نسيمات
القدسية و تصلك الى مكنن الأحديّة لتجد
رايحة الحب عن قيص الصمدية و هذا هو اصل
النياز لكل من فاز و دخل في هذا الرياض و
من دون ما ذكرنا لن يفيد و لن يذكر ولو تملأ كل
من في السموات و الأرض من الذهب الحمراء

heavens and on earth were filled with red gold and white silver. And all that thou hast heard concerning niyaz in the principles of the chosen ones was naught but for the manifestation of the love of the Beloved towards the lover, and the appearance of the sincerity of the lover towards the Beloved, that the severance of the servant towards his Lord and his following of Him in his life to come and in this world might become evident. Otherwise, they are sanctified from the world and its ornaments and its adornments, and are purified from all that pertaineth unto it and is ordained therein, for they soar in the atmosphere of holiness and dwell in the pavilions of the spirit. The accidental circumstances do not seize them, nor do the limited hearts in the realms of earthly dominion comprehend them.

- 3 Therefore, immerse thyself in this ocean which hath flowed from the direction of the ink that thou mayest find the fragrances of love and become aware of the mysteries of love in the beginning and the return. Then know that We have accepted from thee thy niyaz and have found in thy supplications that which is not befitting to mention. We beseech God to provide thee with the wine of immortality which hath gushed forth from the springs of glory, that its intoxication may attract thee and its stupor may seize thee - and this is an intoxication that will never pass away nor change eternally.
- 4 The one drunk with wine awakens from the west wind, But the one drunk with Truth awakens not even from the trumpet of resurrection.

و الفضة البيضاء و كلّ ما سمعت من النياز
في قواعد الأولياء هذا لم يكن الا لظهور محبة
الحبيب الى المحبوب و بروز خلوص العاشق الى
المعشوق ليظهر انقطاع العبد الى مولاه و اقتدائه
به في آخرته و دنياه والا هم مقدسون عن الدنيا
و زخرفها و زينتها و منزّهون عن كلّ ما يرجع
اليها و قدر فيها لأنهم في هواء القدس يطيرون و
في قباب الروح ساكنون لن يأخذهم شئون
العرضية و لن يدرّكهم افتدة المحدودة في عوالم
الملكيّة

3 اذا فاعمّس في هذا البحر الذي جرى من شطر
المداد لتجد روايح الوداد و تطلع على اسرار العشق
في المبدء و المعاد ثم اعلم بأننا قبلنا عنك نيازك و
وجدنا من اورادك ما لا ينبغي ذكره و نسئل الله
بأن يرزقك من نحر البقاء التي فجرت من عيون
البهائم ليحبّبك سكره و يأخذك صغقه و هذا من
سكر الذي لن يزول ابداً و لن يحول سرمداً

4 مست می بیدار گردد از دبور مست حقّ ناید
بهوش از نفخ صور

BRL_DA#628

BH02780

To: father of Sadiq

- 1 Glorified art Thou, O my God! I bear witness at this moment - and so too doth everyone who circlet round Thy most great Throne, and the dwellers of the all-highest realm upon whom have been showered the splendors of the Ancient of Days, and then Thy most beautiful names, and the temples of Thy glory who dwell in the City of Eternity - that we all believe in Thy signs and seek shelter beneath the tree of Thy loving care and repose in the cradle of Thy mercy and loving-kindness, dwelling on the shore of the glory of Thy oneness and turning toward the temples of the glory of Thy identity, and that Thou art

1 فسبحانك اللهم يا الهی اشهدك حينئذ و كلّ من
يطوف في حول عرشك الأعظم و سكّان ملاء
العالمين الذينهم ترشّحت عليهم من انوار القديم ثمّ
اسمائك الحسنی و هياكل عزّك الذين سكنوا في
مدينة البقاء بأننا كلّ مؤمنون بآياتك و مستظّلون
في شجرة عنايتك و مسترقدون في مهد رحمتك
و مرحمتك و الساكنون في شاطئ عزّ احديتك

God, there is no God but Thee, the Almighty, the Exalted, the Most High.

- 2 Then do I bear witness at this moment, in this Home of Peace near unto Thee and this City wherein have shone forth the lights of Thy countenance, that this is Thy servant whom Thou didst create by Thy will and sustain by Thy desire, and for whom Thou didst ordain whatsoever flowed from the Pen of Thy decree upon the tablet of Thy judgment, and whom Thou didst nourish with the fruits Thou didst create by Thy power and bring forth from the branches of the Tree of Thy loving care, and whom Thou didst feed with the choicest fruits in the lands of Thy creation and gave to drink of the sweet waters from the rivers of the holy paradise of Thy mercy.

- 3 Yet after all this, and after Thou didst honor him through Thy generosity and favor him through Thy beneficence, he remained heedless of rendering thanks to Thee and negligent of the beauty of the glory of Thy sovereignty, to such extent that he turned not to the most exalted cities beneath the shadow of Thy most exalted Name. And he remained thus until his days reached the end Thou hadst ordained for him, whereupon his tongue grew heavy and his eyes grew dim and his ears grew deaf and his feet grew weak and his hands were stayed from movement. And then he returned to his place in the dust, to a house where none would visit him again and no soul would accompany him and no companion would befriend him and no merciful one would show him mercy and no lamp would illuminate him.

- 4 And we all do now, with his tongue, acknowledge this and confess Thy loving care which preceded him through Thy grace. But I beseech Thee, O my God and my Lord and my Beloved, since Thou hast related him to those servants whom Thou hast related to Thyself - I beseech Thee by them and by the lights of Thy most splendid countenance and by Thy greatest signs and by the holy manifestations in the temples of eternity, that Thou forgive him and remit his misdeeds, then accept from him what he failed to do in Thy days, then pardon what he failed to do when Thy lights were revealed, then cause him to dwell beneath the shadow of Thy loving care in the garden whose breadth Thou hast made as the breadth of Thy heavens and Thy earth. Verily, Thou art powerful over that, omnipotent.

والمقبلون على هياكل عزّ هويتك وبأنك انت الله لا اله الا انت المقتدر المتعالى العلى الأعلى

2 ثمّ اشهدك حينئذ في دار السلام قريبك و مدينة التي اشرفت فيه من انوار وجهتك بأن هذا عبدك الذي خلقته بمشيئتك و رزقته بارادتك و قدرت له ما اجرته من قلم امضائك على لوح قضائك و اغذيته من اثمار التي خلقتها بقدرتك و اظهرتها من اغصان سدره عنايتك و اطعمته من فواكه الاصفى في اراضى انشائك و اشربته من مياه العذباء من انهار قدس مرحمتك

3 و كان بعد ذلك و بعدما اكرمه بجودك و اكرمه باحسانك كان ناسياً عن اداء حقك و غافلاً عن جمال عزّ سلطنتك بحيث ما اقبل الى مداين الأعلى في ظل اسمك الأعلى و كان في ذلك حتى بلغ أيامه الى غاية التي قدرت له اذاً تكلكت لسانه و تعميت ابصاره و تصممت آذانه و تيبست رجلاه و تمنعت عن الحركة ايداه و اذاً يرجع الى مرجعه في التراب في بيت التي لن يعيده احد و لن يصاحبه نفس و لن يرافقه من مؤنس و لن يرحمه من راحم و لا يستضيئه من سراج

4 و انا كلّ حينئذ بلسانه نقرّ بذلك و نعترف بعنايتك التي سبقته بفضلك ولكن اسئلك يا الهى و سيدي و محبوبي لما نسبته الى عبادك الذين نسبتهم الى نفسك اسئلك بهم و بأنوار وجهك الأسنى و بآياتك الكبرى و بظهورات قدسك في هياكل البقاء بأن تغفر عنه و تكفر عنه سيئاته ثم اقبل عنه ما لا عمل في أيامك ثم فاعتذر منه ما لا عمل عند تجلّى انوارك ثم اسكنه في ظلّ عنايتك في جنّة التي جعلت عرضها كعرض سمواتك و ارضك و انك على ذلك لمقتدر قدير

INBA92:027

BH02781

To: Sultanush-Shuhada, in Isfahan

- 1 Glory be to Thee, O Lord my God! O my God! Verily, this is Thy servant who hath been carried away by the heat of Thy love and the transports of Thy devotion, and upon whom have wafted the breaths of Thy holiness and the melodies of Thy spirit. Such was the exultation at Thy beauty, and the ecstasy at Thy glory, engendered in his heart that he became detached from all things and from the suggestions of all people; until he journeyed through Thee unto Thee, and emigrated from Thee even unto Thyself. The way was barred until he entered the paths of Thy loving-kindness. It was as though he walked in his own person, so great was his yearning to meet Thee; that he might arrive at the gate of the City of Thy Oneness, and attain the glorious seats of Thine Eternity.
- 2 At length he stood before the Tabernacles of Thine Exaltation and the Canopy of Thy Majesty in the Habitation of Holiness in the shelter of the Sanctuary of Thy Grandeur, the Garden of Thy Beauty and the City of Thy Guidance; and attained, through that surpassing honour and superlative distinction, unto a state wherein the cord of his servitude was strengthened by the fibre of Thy Lordship, and the lamp of his poverty was kindled by the wicks of Thy riches. Thereupon he entered into the depths of the oceans of the Divine Essence before the surging of the Verses of Thy glorious sovereignty. Unto Thee be praise, therefore, O my God, for whatsoever Thou hast bestowed upon him by Thy bounty, and honoured him withal by Thy power; and unto Thee be thanks for all Thou hast sustained him withal of the gems of hidden favours, and the wonders of his treasured mercy, which have come to fruition upon the trees of love in the inmost realities of hearts.
- 3 I ask Thee, then, O my God, to cause him to hearken unto the call of this Firebird in this Abha Paradise, that with his whole being he may come forth for the sake of establishing Thy victory in the kingdom of Thy creation and in the dominion of Thy glory; and that his spirit may be purified from all that hath not been ordained by Thy decree, nor enjoyeth the sanction of Thy good pleasure: forasmuch as Thou holdest in Thy hands the reins of all things. Thou, verily, art the Revealer of the Revelation, Who singest upon the supernal Light within the Sinaitic Tree; and Thou, indeed, hast power over all things.
- 4 Bless Thou, O Lord my God, Thy First Light whereby the spirits of Thy sacred eternality have soared aloft; and bless
- 1 فسبحانك اللهم يا الهى ان هذا عبدك الذى اخذه حرارة حبك و جذبات عشقك وهبت عليه من نفحات قدسك و نغمات روحك بحيث انقطعه عن كل الجهات و الاشارات فيما حدث فى قلبه وله جمالك و شغف اجلالك حتى سافر بك اليك و هاجر منك عليك و انقطع السبل حتى دخل فى سبل عنايتك كأنه مشى بعينه فى شوقه للقائك ليصل الى باب مدين احديتك و يبلغ الى مقاعد عز ازليتك
- 2 حتى قام لدى خيام رفعتك و فسطاط عظمتك فى مكن القدس عند حرم كبريائك و حديقة جمالك و مدينة هدايتك و بلغ بذلك الشرف الكبرى و الافتخار العظمى الى مقام الذى استحکم خيط عبوديته بعروة ربوبيتك و استوقد مشكاة فقره بمصابيح غنائك فذلك دخل فى لجة البحر الهوى لدى تموج آيات عز سلطنتك فلك الحمد يا الهى على ما اعطيت به بجزودك و اكرمته بقدرتك و لك الشكر على ما مدته من جواهر نعم المكنونة و بدائع رحمة المخزونة التى اثمرت من شجرات الحب فى جواهر الأفقدة
- 3 اذا اسئلك يا الهى بأن تسمعه نداء هذا الطير النارى فى هذه الجنة الالهى ليظهر بكينوته على اقامة نصرک فى ملکوت خلقک و جبروت عزک و لتطهر روحه عن كل ما لا قضى به قضائك و لا يمضى به رضائك اذ بيدک زمام الأمور و انت انت مظهر الظهور و المغنى على النور فى شجرة الطور و انت انت على كل شىء قدير
- 4 وصل اللهم يا الهى على اول نورک الذى استهدى به انوار عز ازليتك و على آخر نورک الذى

Thou moreover Thy Mansion that moveth upon the air in the very axis of the sun, the centre of Thine appointment at Thy pleasure by Thy decree; and all those that guide thereunto in the lofty heights of eternity, and in the bowers of the invisible realm. Thou, truly, art the Ordainer, the All-Compelling, the All-Conquering, the All-Knowing, the Ever-Living, the Almighty, the All-Glorious, the All-Powerful, the All-Informed. Array then with a robe of blessing woven of the cotton of immortality the temple of him who is thy brother in the world of being; and convey from me to him a salutation from the pages of fidelity; likewise to all that are about thee of the people of guidance.

استرقى به ارواح قدس صمديتك وعلى قصر
الذى كان متحركاً على الهواء في قطب الشمس
مركز الامضاء بالبداء على القضاء وعلى المدلين
عليه في رفارف البقاء وعرایش العماء وانك
انت الحاكم القادر القاهر العالم الحى المقتدر العزيز
القدير العليم فالبس من قيص التكبير من قطن
البقاء على هيكل اخيك في ارض الانشاء وبلغ
متى عليه التسبيح من اسطر الوفاء وعلى الذين
كانوا في حولك من اهل الهدى ١٥٢

NNY.135-136

BH02831

To: *Ismul-Mim, in Ard-i-Fa*

- 1 In the name of Mim, He is the Most Exalted in the Most Exalted Horizon! O Letter Mim! Hear My call and be not of the patient ones. Then bear witness within thyself that He is God, there is no God but Him, the Mighty, the Powerful. He doeth what He willeth by His command and decreeth what He pleaseth. None can question what He doeth, and He is the Strong, the All-Knowing.
- 2 Know then that thy letter hath come before Us and We have examined what was therein, and We were among the witnesses. We beseech God to make thee steadfast in His Cause - this is better for thee than the kingdoms of the heavens and earths.
- 3 Then We counsel thee at this time, when the Bird of Immortality hath taken flight from the branch of Iraq and sought another branch through what the hands of the oppressors have wrought. Say: By God the Truth! This indeed is a youth who hath sacrificed his spirit for God, thy Lord and the Lord of all worlds. Were he not mindful of the decree of the Book, he would have kissed the hands of his killer in the path of God, the Supreme, the Mighty, the Powerful.
- 4 Say: Those who have understood the stations of the Cause from the Sovereign of might and glory will never fear anyone, even if all the hypocrites should gather against them. At all times they await tribulations out of love for their Ancient

- 1 هو العلى في افق الأعلى ان يا حرف الميم اسمع ندائى ولا تكن من الصابرين ثم اشهد في نفسك بأنه هو الله لا اله الا هو العزيز القدير يفعل ما يشاء بأمره ويحكم ما يريد لا يستل عما يفعل وانه هو القوى الخبير
- 2 ثم اعلم بأن حضر بين يدينا كتابك واطلنا بما فيه وكنا من الشاهدين ونسئل الله بأن يثبتك على امره وهذا لخير لك عن ملكوت ملك السموات والأرضين
- 3 ثم اوصيك حينئذ حين الذى طارت طير البقاء عن غصن العراق و ارادت غصن اخرى بما اكتسبت ايدى الظالمين قل تالله الحق ان هذا لفتى انفق روحه لله ربك ورب العالمين ولو لم يكن ناظراً الى حكم الكتاب ليقبل ايدى من يقتله في سبل الله المهيمن العزيز القدير
- 4 قل ان الذينهم اطلعوا بمواقع الأمر من لدن سلطان عزز مكين لن يخافوا من احد ولو يجتمع عليهم كل المنافقين وفي كل حين ينتظرون البلايا حبا

Lord, and they long for calamities as an infant longeth for its mother's breast. God sufficeth as witness to what I say.

- 5 O people of the Bayan! Fear ye no one, for God hath power over you and causeth to flow upon you what He willeth. None besides Him hath any power over aught, and this is a certain truth. By God! If the loved ones of God knew what hath been ordained for them in the paradise of nearness and glory, they would sacrifice their souls and possessions at every moment. But they are veiled from this through their attention to the ornaments of earthly dominion, and therefore tribulations become difficult for them in the path of their Creator. This indeed is manifest heedlessness.

- 6 Therefore, O my God! Give them to drink of the wine of Thy grace and bounty, that they may not be occupied with aught but Thee nor desire anything besides Thee. This indeed is a mighty favor. Then make them steadfast in Thy love such that they turn not to those who move in the atmosphere of heedlessness and claim for themselves that which hath not been ordained for them from the presence of One Wise, All-Informed. And the Spirit be upon thee and upon those who remain firm in the Cause and in love.

JHT_B#010

لمولاهم القديم ويشتاؤون الرّزايا كاشتياق الرضيع
الى ثدى امّه و كفى بالله على ما اقول شهيد

5 و اتم يا ملاء البيان لا تخافوا من احد لأن الله
هو قادر عليكم و يجرى عليكم ما يريد و من دونه
لن يقدر على شيء و انّ هذا الحق يقين فوالله لو
يعرفون احباء الله ما قدر لهم في رضوان قرب
منيع ليفدون انفسهم و اموالهم في كلّ آن و حين
ولكن احتجوا عن ذلك بما التفتوا الى زخارف
الملوك و لذا يصعب عليهم البلايا في سبل بارئهم
و انّ هذا لغفلة مبين

6 اذا يا الهى فارزقهم من نحر فضلك و افضالك
حتى لا يشتغلوا بغيرك و لا يرغبوا الى دونك و
انّ هذا لفضل عظيم ثمّ ثبتهم على حبك بحيث
لا يلتفتون الى الذينهم يتحركون في هواء الغفلة و
يدعون في انفسهم ما لا قدر لهم من لدن حكيم
خبير و الروح عليك و على الذينهم كانوا على الامر
و الحبّ لمستقيم ١٥٢

INBA51:499, INBA71:034, LHKM3.007

BH02993

- 1 He is the Mighty, the Beautiful
- 2 Glorified art Thou, O my God! I bear witness before Thee and the Manifestations of Thy beauty that Thou hast eternally been sanctified above the description of all except Thee and wilt ever remain exalted beyond the praise of all besides Thee. All minds are bewildered by Thy knowledge, all souls are powerless to comprehend Thy essence, all hearts acknowledge Thy sovereignty, and all realities confess Thy power.
- 3 Yet how can anyone ascend unto Thee or any soul attain the summit of union with and presence before Thee? Nay, by Thy glory! All who claim to have reached Thee are but pretenders within themselves, and all who remember Thee are but confessors of their own limitations. For Thou canst not be known through aught else, that Thou mightest be mentioned through

1 هو العزّ الجليل

2 فسبحانك اللهم يا الهى اشهدك و مظاهر
جمالك بأنك انت لم تزل كنت مقدساً عن
وصف ما سواك و لا تزال تكونن منزهاً
عن نعت ما دونك كلّ القول حارت عن
معرفتك و كلّ النفوس عجزت عن ادراك
كنهك و كلّ الأفئدة اقوت بسلطنتك و كلّ
الجواهر اذعنت بقدرتك

3 مع ذلك كيف يقدر احد ان يصعد اليك
او يصل نفس الى ذروة وصلك و لقاءك لا
فوعرتك كلّ الواصلين مدّعين في انفسهم و كلّ
الذاكرين [مقرّين] في ذواتهم لأنك لن تعرف
بشيء حتى تذكر بشيء و لن تعرف بأمر حتى
توصف بذكر فسبحانك سبحانك يا الهى عن

it, nor canst Thou be recognized by any matter, that Thou mightest be described by its remembrance. Glorified, glorified art Thou, O my God, above the essences of Thy servants' praise! Glorified, glorified art Thou above the wonders of Thy creatures' attributes!

- 4 But O my God and Beloved of my heart, since Thou hast clipped the wings of understanding from soaring in the atmosphere of Thy holy oneness and hast prevented the hearts of those endued with certitude from ascending to the heaven of Thy mighty identity, Thou hast ordained for Thy servants to turn unto the Daysprings of Thy Cause in the temples of Thy name, and hast made their turning unto them as turning unto Thee, and their gaze upon their beauty as gazing upon Thy beauty. And all this was naught but a token of Thy bounty and a manifestation of Thy grace and favor.

- 5 Thou hast ordained for them, O my God, a proof from Thee and an evidence from Thy presence, which is the revelation of Thy verses from the cloud of Thy mercy and the appearance of Thy signs from the heaven of Thy grandeur.

- 6 Since this is what hath appeared from the horizon of Thy wisdom, therefore I beseech Thee, O my God, by the Mirrors reflecting Thy beauty and the Daysprings manifesting Thy majesty, that Thou forgive those who have migrated in Thy path and journeyed from their homes to the wellspring of union with Thee, and who have detached themselves from all else to reach the city of Thy presence, until they attained unto Thy presence and stood before the sanctuary of Thy nearness and the Kaaba of Thy glory, and found intimacy with Thy beauty and heard Thy melodies. Then, O my God, deprive them not of the wonders of Thy hidden knowledge and the gems of Thy treasured wisdom. Moreover, O my Beloved, cause them to dwell in the precincts of Thy most great mercy, beneath the shadow of Thy Most Exalted Name, for verily Thou art the Ruler over whatsoever Thou willest, and verily Thou art the Mighty, the Generous.

جواهر وصف عبادک فسبحانک سبحانک عن
بدایع نعت بریتک

4 ولكن يا الهى ومحبوب سرى لما قطعت جناحين
العرفان عن الطيران الى هواء قدس احديتك و
منعت افئدة اولى الايقان عن الصعود الى سماء
عزّ هويتك قدّرت لعبادك بالرجوع الى مطالع
امرک فى هياكل اسمک و جعلت الرجوع
اليهم كرجوعهم اليک و نظر العباد على جمالهم
كنظرهم الى جمالک و کلّ ذلك لم يكن الا
ابلاغاً لجودک و اظهاراً لفضلک و موهبتک

5 و جعلت يا الهى لهم برهاناً من عندک و حجّة من
لدنک و هو تنزيل آياتک من سحاب رحمته و
ظهور علاماته عن غمام رفعتک

6 فلما كان الأمر كذلك فيما طلع و لاح عن
افق حکمتک اذا اسئلک يا الهى بمرایا المنطبعة
عن جمالک و مطالع المستحکية عن جلالک
بأن تغفر الذين هم هاجروا فى سبيلک و سافروا
عن اوطانهم الى شريعة وصالک و انقطعوا عن
دونک الى مدينة لقائک حتى حضروا بين يديک
و قاموا لدى حرم قربک و کعبة عزّتک و انسوا
بجمالک و سمعوا نغماتک اذا يا الهى لا تحرمهم من
بدایع علمک المخزون و جواهر حکمتک المکنون
ثم اسکنهم يا محبوبى فى جوار رحمته الکبرى
فى ظل اسمک العلىّ الاعلىّ اذ انک انت الحاکم
على ما نشاء و انک انت العزيز الکريم ١٥٢

INBA92:068

BH03019

*Lauh-i-Maryam 2**To: Maryam, cousin of Baha'u'llah*

1 He is

هو 1

2 O Maryam! Jesus the Spirit has ascended to the placeless realm. The cage of existence is emptied of the praised Bird. The ancient Nightingale has flown to the wilderness of nothingness, and the divine Songbird has burst into song upon the holy Tree. The pavilion of glory is rent asunder and the royal falcon has taken wing from the branch of delight. The lofty heavens have settled upon the dark earth and cries have risen from anguished hearts. Sweet water has turned to blood and the precincts of the exalted Paradise have become mingled with blood.

2 مریمای عیسی جان بلامکان عروج نمود قفس وجود از طیر محمود خالی ماند بلبل قدم بصحرای عدم رو نمود و عندلیب الهی بر سدره ربّانی بخروش آمد سراقق عزّت بردید و همای رفعت از شاخسار بهجت برپرید افلاکهای بلند بر خاک تیره بنشست و نعرها از دل پردرد برخاست آب گوارا بخون تبدیل شد و صحن فردوس برین بخون آمیخته گشت

3 Yea, the luminous breasts of the friends are worthy of the shaft of the divine decree, and the necks of the lovers are eager for the noose of endless afflictions. Wherever there is an arrow, the breasts of dear ones it pierceth; and wherever there is grief, the hearts of companions it consumeth. The lover's eyes must be wet, whereat the Beloved may coyly flash an amorous glance. If the lover crieth out a hundred words of grief, the Beloved but turneth more away. If thou desirest the sherbet of reunion, sacrifice thy body on the plane of nothingness; and if thou seekest the wine of surpassing Beauty, set foot in the vale of privation.

3 بلی تیر قضای الهی را سینهء منیر دوستان لایق و کند بلای نامتناهی را گردن عاشقان شایق هر کجا خدنگی است بر صدر احباب وارد آید و هر جا غمی است بر دل اصحاب نازل گردد عاشقان را چشم تر باید و معشوقانرا ناز و کرشمه شاید حبیب گر صد ناله سراید محبوب بر جفا بیفزاید اگر شربت وصال خواهی تن بزوال درده و اگر نهر جمال طلبی در وادی حرمان پاته

4 O Maryam! Give up sorrow to happiness, and dispel all grief from the cup of joy. If thou desirest to set foot on the path of search, be patient. Scratch not thy Dear One's cheek and let loose not thy tears. Rather be composed. Clothe thyself with the garment of resignation, and quaff from the pure wine of contentment. Sell this world for a dirham and let thy heart be captive to the divine decree and thy soul tied to destiny.

4 مریمای حزن را بسرور بخش و غم را از جام فرح درکش اگر خواهی قدم در کوی طلب گذاری صابر باش و رخ را مخراش و آب از دیده مپاش و از بی صبران مپاش پیراهن تسلیم پوش و از بادهء رضا بنوش و عالمی را بدرهمی بفروش دل بقضا دربند و بحکم قدر پیوند

5 Open the eye of admonition and remain chaste and faithful to the Friend that soon we may knock on the door of the hallowed Presence and enter the court of eternal communion, that we may hearken to Hijazi melodies coming from the 'Iraqi harp and become united with our Best Beloved, that we may speak together of the ineffable mysteries and behold what eyes cannot bear to see, that we may set the temple of the spirit to dancing with the music of light and prepare the banquet of joy in the sacred precinct of life, that we may seize the chalice of beauty from the effulgent cupbearer and drain the peerless wine in remembrance of the face of the All-Glorious.

5 چشم عبرت برگشا و از غیر دوست درپوش که عنقریب در محضر قدس حلقه زنیم و بحضرت انس رو آریم و از بریط عراقی نغمهء حجازی بشنویم و با دوست ملحق شویم ناگفتنی بگوئیم و نادیدنی به بینیم و ناشنیدنی بشنویم و بآهنگ نور هیکل روح را برقص آریم و در حریم جان بزم خوشی بیارائیم و از ساقی جلال ساغر جمال برگیریم و بیاد رخ ذوالجلال نهر بیتال درنویشیم

- 6 Cleanse thine eyes from tears, sweep sorrow from the chamber of thy heart, set thy mind free from worry, and sing out with the sweetest of melodies. If one should bear a sword into the Beloved's house, Let us bare our necks and leave the decree to God.

LTDT.304x, BLO_PT#015

6 چشم را از آب پاک کن و دل را از حزن بروب
و قلب را از غم فارغ نما و بآهنگ ملیح برخوان
گر تیغ بارد در کوی آناه گردن نهادیم الحکم الله

INBA38:031, BRL_DA#584, NANU_BH#12x,
BSHN.037, MHT2b.061, AHB_122BE
#03 p.092, AKHT1.092x, MSHR4.308,
OOL.B058b

BH03078

- 1 O loved ones! Come ye, let us draw from out the heart a sigh, and cast upon men's souls a fire. Let us inquire of the hoopoe of the spirit the path that leadeth to the lane of the Beloved, that haply we may attain unto the court of holiness within His sacred precincts. Let us learn the canon of rapture and the mode of ecstasy from the nightingales of His rose-garden of sanctity, and receive the rite of burning and melting from the candle of His mystic chamber. Let us set upon the soul the brand of reunion with Him, even as the tulips of the holy garden bear their scarlet stain; let us gather the rose of our desire from the paradise of His intimacy; let us quaff the wine of His presence; let us strive within the sea of utter self-effacement; let us taste the madness of heaven and set aflame the very fabric of existence. Let us scatter our lives before His feet, and draw all hearts unto His street.

- 2 O ye intoxicated ones! The celestial minstrels have raised the strains of the Messiah; the servants of the feast of fellowship have become attuned to the ecstasies of the spirit; the divine cupbearers have opened wide the portals of the tavern of everlasting life, and with a single glance have ravished the hearts of the maids of heaven. In their hands they hold cups the color of fire, and at secret signs they stand rank on rank arrayed. The breeze of fidelity bloweth from the realm of eternity, and the fragrance of God wafteth from the city of splendor.

- 3 O ye whose hearts are wounded! The heavenly Physician hath come; from His ruby lip there arriveth a thousand remedies. That dawn of unseen praise, that countenance whereof there is no doubt, hath appeared. The breaths of Sinai stream from the throne of reunion. Spiritual melodies from the merciful throat, and divine effulgences with majesty and glory, descend.

1 ای حبیان بیائید آهی از دل برکشیم و ناری بر
جانها زنیم راه سر کوش از هدهد جان پرسیم تا
بساحت قدس حریمش رسم آئین شور و شهنواز
عندلیبان گلستان قدسش فرا گیریم و رسم سوز
و گداز از شمع شبستانش بپذیریم داغ وصلش
چون لاله های حدیقه قدس بر جان زنیم و
گل مراد از جنت انش چینیم و از نمر لقایش
نوشیم و در بحر فنایش کوشیم مستیا کنیم و آتش
به هستیا زنیم جانها پایش فشانیم و دلها بکوش
کشانیم

2 ای مخموران مطربان قدسی تغنیات مسیحی آغاز
نموده اند و خادمان محفل انس به جذبات روحی
دمساز آمده و ساقیان الهی ابواب خمخانه بقا
گشوده و بیک نظر دلهای حوریات اعلی ربوده
جام های آتش فام در کف نهاده و باشارات
غیبی صف در صف ایستاده نسیم وفا از ملک
بقاء میوزد و شمیم خدا از شهر بها میرسد

3 ای زخم دلان طبیب الهی آمد از لب لعلش
هزار گونه دوا میرسد آن فجر سنای غیب آن
طلعت لاریب آمد نفحات سینا از عرش لقا
میرسد نغمات روحانی از حنجر رحمانی لمعات
سبحانی با عز و علا میرسد

- 4 To the poor there cometh glad tidings; to the abased there arriveth a sign; from the hidden treasure the verses of wealth pour forth. Rend, then, the veils of glory from heart and soul, that through them into this world the lights of splendor may stream.
- 4 فقیرانرا بشارتی ذلیلان را اشارتی از کنز خفا آیات غنا میرسد کشف سیاحت هان از دل و جان کنید که آن در جهان انوار ضیا میرسد
- 5 O nightingales with longing sore, arise—the rose is nigh at hand; O fallen, drunken wanderers, behold the wine doth stir the land.
- 5 ای بلبلان با شور و سودا وقت گل است و ای افتادگان مخمور این جوش مل است
- 6 O Jacobs of the desert waste, long sundered in the grief of pain, The scent of Joseph's robe from 'Iraq now breatheth life through soul and vein.
- 6 و ای یعقوبان بادیهء فراق اقماس یوسف عراق و
- 7 The quickening breaths that loose the bonds are lavished on the hearts of all, And merciful winds from holiness upon the world unceasing fall.
- 7 انفاس روحیهء وثاق بخلق و نفس آفاق مبذول میشود و نفحات رحمانی از ممکن قدس سبحانی میوزد
- 8 From out the hidden garden's depth, from Sinai's unseen orchard fair, The dawn-breeze of celestial meanings moveth through the trembling air.
- 8 و نسیمات صبح معانی از حدیقهء غیب سینائی میرسد

AHB_122BE #03 p.128x

BH03094

- 1 He is the Beloved in His wondrous beauty!
- 1 هو المحبوب فی بدایع جماله
- 2 In this hour and time when this Bird took flight from the nest of silence and stillness to soar in the sacred atmosphere of divine melody, and all the oceans of the unseen silence are melted by the tune of the fire of love, and with spiritual wings It soars in the heavenly wilderness, and whatever is other than the Friend - even to marrow and skin - is reduced to absolute nothingness, that It may wing its flight in the holy atmosphere of "except," and call out to all the lovers in the path of the Beloved, that all existence may become detached and return to the Source of existence, and offer heart and soul as gifts to the dust of the path of the Friend, and hear the melody of the nightingale of the soul in the branches of the placeless realm, and inhale the divine spirit from the right hand of oneness.
- 2 در این ساعت و وقت که این طیر از آشیان سکوت و خموش پرواز نمود تا در فضای عرّ سروش حرکت کند و جمیع بحور غیب سکوترا نغمهء نار عشق بگدازد و پیرهای معنوی در صحرای روحانی پرواز نمایند و هرچه غیر دوست حتی مغز و پوست را یفنی لا یفنی سازد تا در هوای قدس الا طیران کند و جمیع عاشقان کوی جانانرا آوازی کند تا کل وجود منقطع گردد و بمبدع وجود راجع شوند و دل و جانرا ارمغان خاک ره یار نمایند و نغمهء بلبل جان را در شاخسار لامکان بشنوند و نفحهء روح الهیه را از یمین احدیه استنشاق کنند
- 3 O thou who art sick with love! I swear by the lights of the countenance of the Desired One that if I were to catch the breeze of love from the Yemen of the Friend and be honored with a message from the spiritual Hoopoe that hath winged its flight from the divine Sheba, verily we would traverse all the horizons of the seen and unseen with a single step, that for one
- 3 ای علیل عشق قسم بانوار طلعت مقصود که اگر صبای عشق را از یمین دوست استشمام کنم و از هدهد معنوی که از سبای الهی پرواز نموده به پیامی مفتخر گردیم البته کل آفاق عیب و شهود

moment I might illumine the spiritual vision with the beauty of the Friend and attain the honor of visiting His countenance.

- 4 O nightingales of the garden of immortality! O songbirds of the rose-garden of faithfulness! While the rose of beauty blossoms in the garden of glory, strive ye to attain union with the rose and take shelter in the shade of the Friend, that ye may reach the divine tree and abide forever in the paradise of life, and become intoxicated with the wine of the Friend. And if ye become unconscious from this wine, verily ye shall forget all else save the Beloved, for this unconsciousness hath no destruction following it, and this intoxication no sobriety after it, even as some of the circumambulators of the Ka'bah of the Beloved have said: "The one drunk with earthly wine becomes sober from the passing breeze, but the one drunk with Truth comes not to consciousness even by the trump of resurrection."

- 5 A shirt from the spiritual Joseph was sent that it might clothe the form of that Jacob of love, that the eye of the soul might be illumined with light, and in the bath I mentioned it and they said to carry it out in whatever way is advisable - that same decree.

را بقدمی طی نمائیم تا آنی بجمال دوست بصر روح
را منور کنم و زیارت رخ یار مشرف گردیم

4 ای عندلیبان بوستان بقا و ای بلبلان گلشن وفا
تا گل جمال در گلستان جلال شکفته سعی
نمائید که بوصال گل فائز شوید و در ذیل
دوست مأوی گیرید تا واصل دوحه شوید در
جنت حیات جاوید بمانید و از بادیۀ دوست
مخمر گردید و اگر ازین نجر بهوش شوید البته
کل ما سوی المحبوب را فراموش کنید زیرا این
مدهوشی را هدمی در عقب نبیند و این سکر را
افاضه در پی نه چنانچه بعضی از طائفان کعبه
جانان گفته‌اند مست می بیدر گردد از دیور
مست حق ناید بهوش از نفخ صور

5 قیصی از یوسف معنوی ارسال شد تا هیکل آن
یعقوب عشق بپوشاند تا چشم جان روشن بنور
گردد و در حمام عرض کردم فرمودند بهر طور
مصلحت است معمول دارید همان حکم است

MSHR5.093

BH03288

- 1 He is the Mighty, the Beauteous

- 2 O my God and my Lord! I call upon Thee now with that call which Thou didst inspire me with from the wonders of the bounty of Thy oneness and didst teach me from the essences of the grace of Thine eternity, for verily the call in its essence, were it not from Thee, could never reach Thee, could never appear before Thee, and could never ascend to the atmosphere of nearness unto Thee. And since Thou hast made this known to me, therefore it behooveth that Thou inspire me with that which befitteth Thyself and is worthy of Thy majesty, that the call of this lowly one may ascend to the heaven of Thy holy might, and the cry of this transient one may soar to the atmosphere of the glory of Thy permanence, and this poor one may wing his flight in the atmosphere of nearness to Thy riches. For other than Thee none can enter the realms of Thy description save through the keys of Thy mercy, and naught beside Thee can descend upon the shore of Thy knowledge save through Thy might and power.

1 هو العزيز الجليل

2 یا الهی و سیدی انادیک حینئذ بنداء الذی الهمتی
من بدایع جود احدیتک و علمتی من جواهر
فضل ازلیتک لأنّ النداء بجوهره لو لم یکن منک
لن یصل الیک و لن یرد علیک و لن یصعد الی
هواء قربک و انک لما عرفت فی ذلک اذا ینبغی
بأن تلهمنی ما یلیق لنفسک و ینبغی لجلالک
حتی یصعد نداء هذا الدلیل الی سماء قدس عزّک
و یعرج ضجیع هذا الفانی الی هواء عزّ بقائک
و یطیر هذا المسکین فی هواء قرب غنائک لأنّ
دونک لن یقدر ان یدخل فی میادین وصفک الا
بمفاتیح رحمتک و ما سواک لن یتسطیع ان ینزل
فی شاطئ عرفانک الا بحولک و قوتک

- 3 Glorified, glorified art Thou, O my Best-Beloved! Thou art He Who hath ever been self-sufficient through the sovereignty of Thy Being and wilt ever remain sanctified through the sanctification of Thy Self. All the mystics confess their powerlessness to know the manifestations of Thy oneness, and all the eloquent ones acknowledge their poverty in attaining to the dawning-places of Thy singleness. By Thy might, O Thou my heart's Desire! All the most eloquent ones are mute in describing Thy beauty, and all the learned ones are ignorant before the appearances of Thy knowledge and Thy glory.

3 فسبحانك سبحانك يا مقصودي انت الذي لم
تزل كنت غنياً بقيومية ذاتك ولا تزال تكون
مقدساً بتقدیس نفسك كل العرفاء معترف
بالعجز عن عرفان مظاهر توحيدك و كل
البلغاء مقر بالفقر عن البلوغ الى مطالع تفريدك
فوعزتک يا منائی كل الفصحاء كال عن ذكر
جمالک و كل العلماء جهال لدى ظهورات
علک و اجلالک

- 4 Therefore I beseech Thee, O Thou Fire of the hearts of the lovers and O Thou Rapture of the breasts of the yearning ones, by Thy most beautiful names in the canopies of eternity, and by Thy spiritual lights in the Concourse on High, and by Thy Beloved through Whom were sealed the wonders of Thy names and through Whom were completed all Thy attributes in the Kingdom of Thy permanence, that Thou shut not the doors of Thy great mercy in our faces, and close not the gates of Thy supreme bounty upon our hearts. Then cause us to witness in all things the signs of Thy Lordship and the lights of Thine eternity, that through Thy power we may gather upon the carpet of Thy oneness and in the places of Thy glorification. Then make us, O my God, to walk in the ways of Thy good-pleasure and to be content at the descent of Thy decree, in such wise that we fear none save Thee and turn to none except Thee, for in Thy hands is the kingdom of all things and Thou art verily the Mighty, the Powerful, the Exalted, the Omnipotent.

4 اذا استلک يا نار قلوب العاشقين ويا وله صدور
المشتاقين بأسمائك الحسنی في رفارف البقاء و
بأنوارک الروحي في ملأ الأعلى و بحبيبتک الذي
به ختم بدايع اسمائك و به انتهى كل صفاتک في
ملكوت بقائك بأن لا تغلق على وجوهنا ابواب
رحمتک الكبرى و لا تسد على قلوبنا مضاريع
عنايتک العظمی ثم اشهدنا في كل شيء آثار
ربوبيتک و انوار ازليتک حتى نجتمع بقدرتک
في بساط توحيدک و مواقع تجيدک ثم اجعلنا يا
الهی سالکاً في سبل رضائك و راضياً عند نزول
قضائك بحيث لا نخاف من احد الا منك و لا
نلتفت بأحد الا اياک اذ بيدک ملکوت کل
شيء و انتک انت العزيز المقتدر المتعالی القدير

INBA92:107

BH11747

- 1 He is the Ever-Living
- 2 This is a Book from the servant to her who hath believed in God her Lord and was among the devout ones inscribed in the Mother Book by the Ordainer of the heavens in truth. Know thou that I have perceived the fragrance of thy heart in thy love for thy Creator and have heard the cry of thy soul in thy following of thy Lord. It is as though I have numbered the secrets of thy heart from thy public and private utterances, and have grieved over thy state in such wise as none can reckon save God, my Lord and thy Lord. Yet I counsel thee not to grieve over what hath befallen thee of hardships from the vicissitudes of the world, for if time had any worth the people of

1 هو الحي

2 هذا كتاب من لدى العبد الى التي آمنت بالله
ربها و كانت من القانتات في أم الكتاب من
مدير السموات بالحق مكتوبا فاعلى بأنني قد
عرفت نسمات قلبك في حبك بارتك و
سمعت ضجيج فؤادك في اتباعك مولاك كأنني
احصيت اسرار قلبك من جهرک و نجواک و
حزنت على حالک على شأن الذي لن يحصيه الا
الله ربي و ربک ولكن اوصيک بأن لا تحزني
فيما مسک من البأساء من مكاره الدنيا لأن
الدهر لو يكون له من شأن لن يتركه اهل البقاء

eternity would not have forsaken it, nor would the possessors of understanding complain of it in the dominion of the heavens. For by God, besides Whom there is none other God, this world and its ornaments and its glory and its people and all that thou beholdest therein are but as a fleeting shadow upon the earth, nay less than that, insomuch that in the sight of the dwellers of the heights and those who recline upon the cushions of recognition, it is not worthy of mention nor counted as existing.

- 3 Harken thou unto My words: Fasten the cord of thy love to the sure handle and secure the rope of thy affection to the exalted pavilion, that thou mayest find the fragrance of eternity from the sanctuary of faithfulness and witness thyself turning toward the sanctuary of Beauty in the Kaaba of Glory through the orientation of thy heart unto God thy Creator. Then shall no distress overtake thee, nor shall any weariness touch thee, neither from hardship nor from adversity. Rather, these shall circle round about thee and serve thee in thy love for thy Creator. Well is it with thee shouldst thou drink from these waters, from this ocean which hath flowed forth at this time from the crimson cloud, for thou shalt find what none among the worlds hath found. Therefore give thanks for the doors of inner meanings having been opened unto thee and the divine fragrance having wafted upon thee from this ancient scroll, that thou mayest follow thy Eternal Beloved in the garments of the Everlasting One and taste of the divine table in what hath been sent down unto thee from the Pen of Light upon this white tablet. Therefore place thy trust in God and rely upon Him, and verily He shall suffice thee against all who dwell on earth. And greetings be upon thee and upon His sincere servants.

و لن تشكى عنه اولى النبی فی جبروت العماء
فوالله الذى لا اله الا هو لم تكن الدنيا وزينتها
و افتخارها و اهلها و كلها انت تشهدین فیها الا
كظل فیء فی الأرض بل اقل من ذلك بحيث
عند اصحاب الاعراف والذين اتكأوا على رفرف
الاعتراف لن تذكر بشيء ولا تحسب بموجود

3 فاسمعي قولي فاشددي خيط حبك بالعروة الوثقى
واستحكي حبل وذك بالسرادق الأعلى لتجدى
رائحة البقاء عن مكن الوفاء و تشهدین نفسك
مقبلة الى حرم الجمال فى كعبة الجلال فى اقبال
قلبك الى الله موجدك اذا لا يأخذك كره ولا
يمسك نصب لا من البأساء ولا من الضراء
بل يطوفن فى حولك و يخدمنك فى حبك
بارئك فهنيئاً لك لو تشربى من هذا الماء من هذا
البحر الذى جرى حينئذ من غمام الحمراء لتجدى
ما لا يجد احد من العالمين اذا فاشكرى فيما
فتحت عليك ابواب المعاني و اطفحت عليك
رايحة الربانى من هذا الصحف القدماني لتتبعى
محبوبك الأبدى فى قص الأزل و تستلذين من
مائدة الربانى فيما نزل عليك من قلم السنا على
هذا اللوح البيضاء اذا توكل على الله و اتكل عليه
و انه يكفيك عن كل من على الأرض اجمعين
و التكبير عليك و على عباد المخلصين

NLAI_BH1.249

BH03229

To: *Fatimih Sultan Bagum*

- 1 He is God, the Most High, the Most Exalted
- 2 This is the mention of the Leaf of Eternity in the Tree of Paradise. O Concourse on High, harken! This is from the remembrance which bestoweth upon all things that which maketh them independent of all who are in the heavens and on earth, if ye be of them who remember this remembrance at all times. It casteth upon the people of the realm of eternity that which

1 هو الله العلى الأعلى

2 ذكر ورقة البقاء فى شجر الفردوس ان يا ملا الأعلى
فاسمعون و هذا من ذكر يهب كل شيء ما يغنيه
عن كل من فى السموات و الأرض ان انتم بهذا
الذكر فى كل حين متذكرون و يلقي على اهل العماء
ما ينبغى له من عوالم الأسماء و يهب على اهل

beseemeth them from the worlds of names, and bestoweth upon the people of Paradise that which draweth them nigh unto God, the Help in Peril, the Self-Subsisting. It expendeth upon the people of the heavens from the glances of hidden rapture that which is concealed behind the pavilions of the Spirit in the sanctified veils, if ye but knew. This is that which summoneth the lovers unto the sublime heights of immortality in the garden of a glorious Beloved, and joineth them that know unto the shore of oneness, if ye be of them who understand. All this is from God's grace upon you, O ye who are sincere.

- 3 This is what hath been ordained in the Tablets from the Pen from which floweth the fountain of life in a prescribed measure. God hath veiled it in the treasures of protection and covered it with holy silk woven. Blessed is he who hath detached himself wholly unto God and hath answered Him in word, and hath attained unto that which God hath ordained for him in an inscribed tablet. This is from a grace which none in the kingdom hath preceded save they who walk in God's good-pleasure.

- 4 And thou, O handmaiden of God, hearken unto that which the Dove of Holiness imparteth unto thee, then draw nigh with thy heart unto God, thy Lord. Grieve not over anything, for this is that whereby those brought nigh have attained. Forget not God's favor in having chosen thee and purified thee from unbelief and provided thee with the fruits of the tree of love in a paradise of nearness witnessed. Then thank Him for this and for having guided thee unto a station yearned for by honored servants. Thus have We imparted unto thee the word of truth and inspired thee with that which will assure thy heart, that thou mayest be of those who hasten toward the direction of the Throne.

- 5 And the Spirit be upon thee and upon those women who remember their Lord at all times and upon whom the angels brought nigh do pray.

الفردوس ما يقربهم الى الله المهيمن القيوم وينفق على اهل السموات من لحظات جذب مكنون مما ستر خلف سرادق الروح في حجاب القدس ان انتم تعلمون وهذا ما يدعو العاشقين الى رفراف الخلد في جنة عز محبوب ويصل العارفين الى شاطئ الأحديّة ان انتم تعرفون كلّ ذلك من فضل الله عليكم يا ايها المخلصون

3 وهذا ما قدر في الألواح من قلم الذي يجري منه عين الحيوان على قدر مقدور واجبه الله في كائن العصمة وغطاه من سندس قدس منسوج فهنيئاً لمن انقطع الى الله بكّله واجابه في القول وفاز بما قدر الله له في لوح مسطور وهذا من فضل ما سبقه احد في الملك الا الذينهم في رضى الله يسلكون

4 و انتك انت يا امّة الله اسمعي ما يلقيك حمامة القدس ثم قرّبي بقلبك الى الله ربك ولا تحزني في شيء وان هذا ما فاز به المقربون ولا تنسين فضل الله فيما اصطفاك وطهرك عن الكفر ورزقك من اثمار شجرة الحب في رضوان قرب مشهود ثم اشكريه على ذلك وعلى ما هداك الى مقام يشتاغه عباد مكرمون كذلك القيناك قول الحق والهمناك ما يطمئن به قلبك لتكون من الذينهم الى جهة العرش يسرعون

5 والروح عليك وعلى اللواتي يذكرون ربهن في كلّ حين ويصلين عليهم ملائكة المقربون ١٥٢

INBA51:607b, LHKM3.054

BH03244

1 He is the Mighty, the Beloved, the Most High, the Most Exalted!

2 Glorified be He Who hath sent down the Book in truth, wherein is detailed all things for people who know God through all that they were created with, and who find the breezes of holiness from the paradise that was created behind the pavilion of glory, and who turn not to anything nor concern themselves with any matter, and who at every moment soar on two wings of detachment in the atmosphere which was raised up in the name of God, and who are nourished at every instant with the purest fruits from the divine Tree, and thereby the flowers of knowledge spring forth from their illumined breasts, and this is from the grace which encompasseth them from all directions, and the promise was thereby fulfilled in truth.

3 And thou, O thou who art mentioned in the Tablet, know thou that We have witnessed thy letter and understood what was in it, and now We answer thee, by God's leave, with an answer before which the comprehension of the mystics would prove powerless in its entirety, that thou mayest rejoice within thyself and that there may waft over thee breezes such that were but a breath thereof to blow upon thee, it would detach thee from all who are in the heavens and on earth and would make thee independent through the independence of thy Lord, that thou mayest be victorious through God's help.

4 Say: O people! How long will ye follow the desires within yourselves and not follow Him Who calleth you unto God and turneth you toward a station which was witnessed in the most holy paradise? Say: The world and all that ye behold therein shall pass away, and ye shall return unto Him Who was in truth the Eternal Overseer of your spirits and your bodies. Then shall ye find for yourselves neither helper nor protector, and ye shall be called to account for what ye have wrought in the kingdom, and this is a matter which was preserved in the Tablet.

5 Say: By God! Nothing on earth shall profit you, and the days shall pass away like a vanishing shadow. Thus do We cast upon thee holy words and give thee glad tidings of an outspread paradise of glory, that thou mayest detach thyself from all else but God, thy Lord, and turn toward the shore of nearness to the Beloved.

6 And the Spirit be upon thee and upon those who have entered beneath the shadow of God's mercy and who have in

1 هو العزيز المحبوب العليّ الأعلى

2 فسبحان الذي نزل الكتاب بالحق وفيه تفصيل كل شيء لقوم يعرفون الله بكل ما خلقوا به و يجدون ارياح القدس عن رضوان الذي كان خلف سرادق العز مخلوقا ولن يلتفتوا الى شيء و لن يعتنوا بأمر و في كل حين يطبرون بجناحين الانقطاع في هواء الذي كان باسم الله مرفوعا و يرزقون في كل آن من فواكه الأصفى عن سدره الروح و بذلك تنبت رياحين العلم عن صدورهم المنيرة و هذا من فضل الذي احاطهم من كل الأقطار و كان الوعد حينئذ بالحق مفعولا

3 و انتك انت يا ايها المذكور في اللوح فاعلم بأننا شهدنا كتابك و عرفنا بما فيه و اذا اجيبك باذن الله بجواب يعجز عنه ادراك العارفين مجموعا لتسرى نفسك و تهب عليك نسيمات التي لو يهب عليك نسيم منها لينقطعك عن كل من في السموات و الأرض و يجعلك غنياً بغناء مولاك لتكون بنصر الله منصورا

4 قل يا قوم الى متى تتبعون الشهوات في انفسكم و لا تتبعوا الذي يدعوك الى الله و يقلبكم الى مقام الذي كان في رفرف القدس مشهودا قل سيمضي الدنيا و ما انت تشهد فيها و ترجعون الى الذي كان على ارواحكم و اجسادكم بالحق قيوما اذا لن تجدوا لأنفسكم من معين و لا من نصير و تحسبون بما فعلتم في الملك و هذا من امر الذي كان في اللوح محفوظا

5 قل فوالله لن ينفعكم شيء في الأرض و ستمضي الأيام كظلل فيء معدوما كذلك نلقى عليك من كلمات القدس و نبشرك برضوان عز مبسوطا لتقطع عن دون الله ربك و توجه الى شاطئ قرب محبوبا

6 و الروح عليك و على الذينهم دخلوا في ظل رحمة الله و كانوا عن يد الملاطفة من نحر الأحذية بالحق مشروبا تمت

truth drunk from the wine of oneness from the hand of loving-kindness.

BH11918

To: Baqir

1 He is the Living One

2 O Baqir! We have heard the tumult of your heart and the cry of your inmost being, the trembling of your inner self and the agitation of your body, and We have answered you at this time with these words, that they may be a light unto you and a mercy unto all the worlds. Grieve not over anything, but place your trust in God and be not of them that despair. Verily, the mercy of your Lord has encompassed all who are in the heavens and on earth. He will take you unto Himself by His command. He is, in truth, your Guardian, and He knows the unseen in the heavens and earth, and knows what is in your heart. He will ordain for you what has been decreed for you. Be patient and grieve not, for He will surely reward the patient. Bear witness now that you have believed in God and His signs, and have followed His loved ones, and have loved those who have believed in Him, and thus have you been numbered among them that are assured. God will exalt the stations of those who have feared Him and been patient for His sake, and will remember them even as We have remembered you at this time with most excellent and beautiful remembrance. Fear no one and [grieve not over anything]. Turn wholly unto God and place your complete trust in Him, and be not of them that fear. Convey from Us the Word of Victory and give him glad tidings of a mercy from God and a great reward. There shall descend upon him that which will gladden his heart, that he may be of the God-fearing. Glorify him and remember him with the love that proceeds from God, the Mighty, the Luminous.

3 Glory be unto Thee, O my God! This is he who has detached himself from his home, journeyed from his native land, and emigrated in Thy path, and has striven in Thy love until he reached the seat of Thy Self and the repository of Thy Beauty and the treasury of Thy Glory, and heard Thy melodies and beheld Thy lights, and visited the sanctuary of Thy presence and the Kaaba of Thy reunion, and thereby entered into the fortress of Thy care and the garden of Thy bounty. Shelter him,

1 هو الحيّ

2 ان يا باقر قد سمعت ضجيج قلبك و صرخ فؤادك و تزلزل سرّك و تبلبل جسدك و اجبناك حينئذ بهذا الكلمات ليكون نوراً لك و رحمة على العالمين و انك لا تحزن في شيء فتوكل على الله و لا تكون من القانطين و ان رحمة ربك وسعت كل من في السموات و الأرض و سيأخذك بأمر من عنده انه كان عليك وكيل و انه يعلم غيب السموات و الأرض و يعلم ما سرّك و سيقضي عليك ما قدر لك فاصبر و لا تحزن فانه يوفى اجور الصابرين و اشهد حينئذ بانك آمنت بالله و آياته و اتبعت احبائه و احببت الذينهم آمنوا به و كذلك كنت من الموقنين سيرفع الله درجات الذينهم اتقوا و صبروا في جنبه و يذكرهم بمثل ما اذكرناك حينئذ على احسن ذكر جميل لا تخف من احد و [لا تحزن قدر شيء] اقبل الى الله بكلّك و توكل عليه بتمامك و لا تكن من الخائفين و ذكر من عندنا كلمة الفتح و بشره برحمة من الله و اجر عظيم و سينزل عليه ما يرضى به فؤاده ليكون من المتقين و كبر في وجهه و اذكره بالحب من لدى الله العزيز المنير

3 فسبحانك اللهم يا الهى هذا الذى انقطع عن دياره و سافر عن وطنه و هاجر في سبيلك و جاهد في حبك حتى وصل الى مقعد نفسك و مكمن جمالك و مخزن اجلالك و سمع نعماتك و شهد انوارك و زار حرم لقائك و كعبة وصالك و دخل بذلك في حصن عنايتك و حديقة افضالك فأجره يا الهى في

O my God, beneath the shade of Thy loving-kindness and in the city of Thy favor, and provide him with the fruits of the tree of Thy divinity, then cause him to return unto Thee, for Thou art, verily, the Mighty, the Powerful, the Beautiful.

ظِلَّ عِطْفَتِكَ وَ مَدِينَةِ مَكْرَمَتِكَ ثُمَّ ارْزُقْهُ مِنْ
ثَمَرَاتِ شَجَرَةِ رَبَّانِيَّتِكَ ثُمَّ اَرْجِعْهُ إِلَيْكَ إِذْ أَنْتَ
أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْجَمِيلُ

BRL_DA#792

BH03614

To: sister of Baha'u'llah

1 He is the Ever-Living

1 هو الحيّ

2 O thou apple of Mine eye! Come thou and draw nigh, that thine eyes may be solaced by My beauty. O My sister! Ascend unto the melodies of the Spirit from My mouth. O thou who art lost in love for Me! Walk thou in the paths of My love in quest of My beauty. O thou who art attracted to Me! Be not still, but hasten unto Me in thy longing for My presence. O thou My delight! Arise and say: I walk toward the goal of My hope, that I may drink the water of life from the springs of My paradise. O thou apple of Mine eye! Come thou and hasten, that thou mayest attain unto the pavilion of My reunion and enter the garden of paradise, My dwelling-place and habitation, that I may kiss thy mouth and thou mayest kiss Mine, and that I may find solace in thee and thou mayest find solace in My splendor. O thou apple of Mine eye! Come thou forth that I may hear thy melodies and thou mayest hear Mine, and that thou mayest delight in the Hijazi melodies from this Iraqi youth. O My sister! Come thou forth that thou mayest walk before My face and in My presence. Arise, O apple of Mine eye, that thou mayest enter the arenas of My majesty, that I may smell the sweet fragrance from thee and thou mayest inhale the holy breaths from My locks.

2 أَنْ يَا قَرْنِي هَلْهَى وَتَعَالَى لِتَقَرَّ عَيْنَاكَ بِجَمَالِي أَنْ
يَا اخْتِي تَصَاعِدِي إِلَى نِعْمَاتِ الرُّوحِ مِنْ فَمَائِي أَنْ
يَا وَلَهْتِي فَاسْلُكِي فِي مَنَاجِحِي حَتَّى طَلِباً لِّجَمَالِي
أَنْ يَا جَذِبْتِي لَا تَسْكِنِي فَاسْرَعِي إِلَى شَوْقِي لِلْقَائِي
أَنْ يَا بَهْجَتِي قِي وَ قَالِي أَمْشِي إِلَى غَايَةِ رَجَائِي
لِأَشْرَبِ مَاءَ الْحَيَوَانِ مِنْ عَيُونِ جَنَانِي أَنْ يَا
قَرْنِي تَعَالَى فَارْكُضِي لِتَفُوزِي إِلَى رَفْرِفِ وَصَالِي
وَلِتَدْخُلِي فِي جَنَّةِ الْفَرْدُوسِ مَسْكِنِي وَمَقَامِي
لِأَقْبِلِ فَاكْ وَلِتَقْبَلِي فَمَائِي وَلِأَسْتَأْنِسَ بِكَ وَ
تَسْتَأْنِسِي بِيَهَائِي أَنْ يَا قَرْنِي فَاحْضَرِي لِتَسْمَعُنِي
نِعْمَاتِكَ وَ اسْمَعِي نِعْمَاتِي وَ تَسْتَلْذِي بِنِعْمَاتِ
الْحِجَازِي مِنْ فَتَى الْعِرَاقِي أَنْ يَا اخْتِي فَاحْضَرِي
لِتَمَشِيَ مُقَابِلَةً وَجْهِي وَ قَدَامِي قِي يَا قَرْنِي لِتَدْخُلِي
فِي مِيَادِينِ جَلَالِي لِأَشْمَ رَوَائِحِ الطَّيِّبِ عَنْكَ وَ
تَشْمِي نِسَمَاتِ الْقُدُسِ عَنْ شِعْرَاتِي

3 And thou hast raised the standards of corruption and shown obstinacy among the servants. Therefore it behooveth thee to turn unto God and return unto Him, and verily He forgiveth whom He willeth through His grace. Then write upon thyself as God hath written upon it, such that thou movest not save by His leave, nor breathest save after His command, nor causeth corruption in the earth, that thou mayest be numbered among the people of the spirit, mentioned in holiness. Then know thou that We love thee and desire for thee what We desire for Ourselves, and this honor sufficeth thee that thou mayest be

3 وَ رَفَعْتَ أَعْلَامَ الْفَسَادِ وَ أَظْهَرْتَ الْعِنَادَ بَيْنَ الْعِبَادِ
إِذَا يُنْبَغِي أَنْ تَتُوبَ إِلَى اللَّهِ وَ تَرْجِعَ إِلَيْهِ وَ أَنَّهُ يَغْفِرُ
مَنْ يَشَاءُ بِفَضْلِهِ ثُمَّ أَكْتُبْ عَلَى نَفْسِكَ كَمَا كُتِبَ
اللَّهُ عَلَيْهَا بِحَيْثُ لَا تَحْتَرِّكَ إِلَّا بِإِذْنِهِ وَ لَا تَنْفَسُ إِلَّا
بَعْدَ أَمْرِهِ وَ لَا تَفْسُدْ فِي الْأَرْضِ لِتَكُنْ مِنْ أَهْلِ
الرُّوحِ بِالْقُدُسِ مَذْكُورًا ثُمَّ أَعْلَمْ بِأَنَّا نَحْبُكَ وَ نَزِيدُ

among the people of eternity, recorded with glory upon the Tablet of Light.

لك ما نريد لأنفسنا ويكفيك هذا الفخر لتكون
من اهل البقاء على لوح السنا بالعز مسطورا

BRL_DA#325, RHQM1.329-329 (400)

(242x), IQN.152x

BH03675

1 He is the Mighty, the Beautiful

1 هو العزيز الجليل

2 Glorified be He Who has ordained all tribulations for His chosen servants, and this is His way with those who are near to Him. Say: In the descent of afflictions upon the righteous, and the burning of the hearts of the pure ones, and the exile of the friends from their homelands are signs for those who remember. Say: By God! The yearning of the loved ones for tribulations is like the yearning of the lover for the beloved, if you be of those who know. For they are mirrors of oneness and they tell of destiny between the heavens and the earth. Say: Die in your wrath, O people of hatred! God has raised us to a station which your hands and your spirits can never reach. Return then to your abode in the fire, O company of the deceivers!

2 فسبحان الذي قدّر لعباده الأصفياء كلّ البلايا
وهذه من سنته على المقرّبين قل إنّ في نزول
البأساء على الأبرار واحتراق قلوب الأخيار و
انخارج الأولياء عن الأوطان لآيات للمتذكّرين قل
فوالله اشتياق الأحباء الى البلايا كاشتياق الحبيب
الى المحبوب ان اتم من العارفين لأنهم مرايا احدية
ويحكين عن القضاء بين السموات والأرضين
قل موتوا بغيظكم يا ملأ البغضاء إنّ الله قد ارفعنا
الى مقام الذي انقطعت عنه ايديكم و ارواحكم اذا
فارجعوا الى مقرّم في النار يا ملأ المغلّين

3 Say: All affairs are in the grasp of God, the Supreme, the Powerful. Say: When you behold God's chosen ones upon the dust of abasement, know with certainty that they are reposing upon the thrones of glory. By God! If their heads were to be raised upon spears, you would hear from their tongues the remembrance of God, the Supreme, the Mighty, the Ancient, and would find from them the fragrance of musk - this is from God's bounty upon them and upon His detached servants. Say: If they sacrifice a head in God's path, God will surely give them a thousand heads in return - this is what has been ordained by God, the Mighty, the Generous. Say: God is the Powerful, the Triumphant, from Whose knowledge nothing escapes and Whom nothing can frustrate, and He encompasses all things. God will soon raise up His Cause in truth and will waft the breezes of glory upon the oppressed, and the Bird of Unity will sing in the midst of heaven that this is the Day wherein God will assist His Cause. Die then in your wrath, O company of hypocrites! Thus does God bestow His bounty upon whomsoever He wishes and assists His believing servants.

3 قل كلّ الأمور في قبضة الله المهيمن القدير قل اذا
تشهدون اصفياء الله على تراب الدّلة ايقنوا بأنهم
على اعراش العزّ لراقدين فوالله لو يرفع رؤوسهم
على القنّة اذا تسمعون عن لسانهم ذكر الله المهيمن
العزيز القديم وتجدون عنها روائح المسك وهذا
من فضل الله عليهم وعلى عباده المنقطعين قل
أنهم لو انفقوا في سبيل الله رأساً فسوف يعطيهم
الله الف رأس وهذا ما قدّر من لدى الله العزيز
الكريم قل إنّ الله هو القادر الغالب الذي لن
يعزّب عن علمه من شيء ولن يعجزه من شيء
وانه كان على كلّ شيء محيط فسوف يرفع الله
امره بالحقّ ويهبّ روائح العزّ على المستضعفين و
تغنّ ديك الأحديّة في وسط السماء بأنّ هذا ليوم
الذي فيه ينصر الله امره اذا موتوا بغيظكم يا ملأ
المنافقين كذلك من الله على من يشاء من فضله
وينصر عباده الموحّدين واختم القول بأنّه هو الله
لا اله الا هو العزيز الرحيم ١٥٢

INBA71:046

And I end with saying that He is God, there is no God but Him, the Mighty, the Merciful.

BH03676

1 He is!

هو 1

2 Glorified art Thou, O my God! These hands of mine I have raised up for the descent of Thy mercy, and these feet of mine I have planted before Thee, and this neck of mine I have made submissive to Thy sovereignty and humble before Thy divinity, and this tongue of mine I have caused to speak in Thy remembrance, and these eyes of mine I have opened to behold Thy beauty and observe the signs of Thy creative handiwork, and this gaze of mine I have directed to visit Thy countenance and the splendor of Thy presence, and this heart of mine I have filled with the sweetness of Thy love and the wonders of Thy knowledge and charged it with fear of Thee, and this liver of mine I have caused to be consumed with passion for Thee, and this inner being of mine I have stirred with longing for union with and meeting Thee, and these bowels of mine I have caused to drink of the essence of life from the cups of Thy love and the chalices of Thy grace, and this body of mine I have made to quiver at the signs of Thy holiness and the letters of Thy intimacy, and this will of mine I have bound with the cords of Thy will and fastened with the pegs of Thy desire, and this form of mine I have seated before Thee and made yearning for the conditions of Thy decree and the manifestations of Thy judgment, and this neck of mine I have extended toward the swords of Thy power and the spears of Thy might, for in Thy subjugation, O my God, lie hidden the treasures of mercy, and therein are stored the repositories of glory.

2 فسبحانك اللهم يا الهى ان هذا ايدى قد ارفعته
لنزول رحمتك و ان هذا رجلاى قد اقتها
بين يديك و ان هذا عنقى قد جعلتها منقاد
لسلطنتك و خاضع لألوهيتك و ان هذا لسانى
قد انطقها بذكرك و ان هذا عينى قد افتحتها
لمشاهدة جمالك و ملاحظة آثار صنع ربوبيتك
و ان هذا طرفى قد ابصرتها لزيارة وجهك و
بهاء طلعتك و ان هذا قلبى قد مدقتها من حلاوة
حبك و بدائع معرفتك و املأتها من خشيتك
و ان هذا كبدى قد صيرتها موهبة من جذبتك و
ان هذا سرى قد حركتها من الشوق الى وصلك
و لقائك و ان هذا احشائى قد اشربتها من
جوهر الحيوان عن كؤوس محبتك و كاوب نمر
مكرمتك و ان هذا جسدى قد اهتزتها من آيات
قدسك و حروفات اسك و ان هذا مشيتى قد
شيتها بحبال مشيتك و امسكتها بأوتاد ارادتك
و ان هذا هيكلى قد اجلستها بين يديك و جعلتها
شايق لشئون قضائك و ظهورات امضائك
و ان هذا جيدى قد تطاولتها لأسياف قدرتك
و ارماع قوتك لأن فى قهرك يا الهى خزائن
الرحمة مكنونة و فى ذلك ككيز العز مخزونة

3 Glorified, glorified art Thou, O my God! Thou hast broken the necks of those who would not submit to Thy divinity nor humble themselves before Thine eternity, and the pillars have been destroyed of those who would not fear Thy fear nor tremble at Thy might nor hope for all that Thou lovest for them from the effulgences of Thy grasp and the universality of Thy Cause.

3 فسبحانك سبحانك يا الهى كسرت الأعناق من
لن يخضع لألوهيتك و لن يخضع لأزليتك و
انعدمت اركان من لن يخشى من خشيتك و لن
يضطرب من سطوتك و لن يرجو كل ما انت
تحب له من لوامع اخذك و جوامع امرك

4 Glorified, glorified art Thou, O my God! I beseech Thee by Him Whom Thou hast made the Manifestation of Thy Self and the Source of Thy Being and the Repository of Thy glory, that Thou ignite us with the fire of Thy love and attract us

4 فسبحانك سبحانك يا الهى اسئلك بالذى جعلته
مظهر نفسك و منبع ذاتك و مكن عزك ان

through Thy light. Verily Thou art the Mighty, the Powerful, the All-Bountiful.

ADMS#242

تشتعلنا من نار حبك و تجذبنا بنورك و انك
انت العزيز المقتدر الوهاب

INBA92:086, BRL_DA#581

BH03737

To: *Iskandar*

1 He is the Mighty, the Exalted

1 هو العزيز الرفيع

2 O Iskandar-i-Baqa! Hearken unto what the Spirit imparteth unto thee, then seek the paths of them that are detached, and put thy trust in God, thy Lord, in the hereafter and in this world. Fear thou no one, and be not of them that despair. God will bestow upon thee that which will satisfy thy soul, and will raise thee to a station that was in the precincts of a mighty sanctity, and will impart unto thee that which will make thee independent of all things, and will grant thee from His bounty that which will detach thee from the worlds. Say: O people! Fear ye God and follow not the ways of the corrupt ones, and follow the command of God in these days, and be not veiled from the purpose of God, and be ye among them that walk in the good-pleasure of the Spirit. Thus doth God cast upon you the word of truth and inspire you with the verses of Paradise in a garden of nearness vast, whose earth was as the earth of the unseen unto the visible, and wherein were prepared from the lights of thy Lord, from the tree of this Mount on the shore of mighty glory, that all may be detached from their own selves and return unto the temple of resplendent holiness. Say: This is what the Spirit counseleth you from the pen of light from the finger of the Divine Identity upon an ancient tablet.

2 يا اسكندر البقاء اسمع ما يلقيك الروح ثم ابغى
سبل المنقطعين وتوكل على الله ربك في الآخرة
والأولى ولا تخف من احد ولا تكن من
القائطين سبيك الله ما ترضى به نفسك و
يرفعك الى مقام كان في رفرف قدس عظيم و
يلقيك ما يغنيك عن كل شيء و يعطيك من
فضله ما ينقطعك عن العالمين قل يا قوم اتقوا
الله ولا تتبعوا سبل المفسدين و اتبعوا امر الله
في تلك الأيام ولا تحتجبوا عن مراد الله و
كونوا في رضى الروح سالكين كذلك يلقيكم
الله قول الحق و يلهمكم من آيات الفردوس في
جنة قرب وسيع كانت ارضها كأرض الغيب
الى الشهود وفيها اعدت من انوار ربك من شجر
هذا الطور في شاطئ عز بديع لينقطع الكل عن
انفسهم و يرجعوا الى هيكل قدس منير قل هذا
ما ينصحكم الروح عن قلم النور من اصبع الهوىة
على لوح قديم

3 He is God. It is known that the favors of God are above all other blessings, and in the attainment of the servant to this exalted station, the loss of that which is below it of the ornaments and adornments of the world matters not, for the eyes of the lovers are illumined by divine favors and their hearts are at rest through the wondrous remembrance of Him. If thou attainest intimacy with God, thou wilt pass beyond the transient kingdom and find thy dwelling in the realm of rest, and thou wilt no longer see sorrow nor reckon grief. The Spirit be upon thee. Ever send news of thy condition and make mention of the word of victory with love.

3 هو الله معلومت كه عنايات حق فوق جميع
نعماست و در وصول عبد باين رتبه عاليه
فقدان دون آن از زخرف و زينت دنيا باسى
نيست زيرا چشم عاشقان بالطاف الهى روشنست
و قلب ايشان ببذائع ذكر او ساكن اگر با حق
انس گيري از ملك فاني درگذرى و بديار
راحت مقر يابى و ديگر حزرا نه بينى و غم احصا
نمائى باقى و الروح عليك هميشه اخبار احوال
خود را ارسال داريد و كلهه نصر را ذكر حب
نمائيد ۱۰۲

ADMS#395x

INBA28:392, AKHA_122BE #04

BH03750

To: *Harful-Qurb (Abul-Hasan)*

- 1 He is the Spirit, Who was witnessed in the Pole of Eternity! O Letter of Nearness! Harken unto the melodies of the Dove from the Divine Lote-Tree, and receive upon the spirits from the verses of thy Most Exalted Lord, which God hath raised above the canopy of mystical knowledge in a station that cannot be witnessed or seen, and hath manifested them from behind the veils in the heaven of supreme glory.

1 هو الروح قد كان في قطب البقاء مشهودا يا حرف
القرب فاسمع نغمات الورقاء من سدرة المنتهى و
تلقى على الأرواح من آيات ربّه الأعلى التي رفعها
الله فوق رفرف العرفان في مقام لا يشهد ولا يرى
واظهرها من وراء الحجابات في جبروت الأسنى
- 2 The sun hath shone with its light in the midst of morning, and everyone who hath believed in the Spirit and been guided turneth toward it, while every proud one who hath denied and become wretched turneth away from it. All who are in the heavens and beneath the earth cry out with that wherewith the Spirit hath called out in the midst of the atmosphere, in what He hath commanded and revealed.

2 واشرقت الشمس من نورها في وسط الضحى و
يقبل اليها كلّ من آمن بالروح ثمّ هدى ويعرض
عنها كلّ متكبر كفر وشقى وينادى كلّ من في
السموات الى تحت الثرى بما ناد الروح في وسط
الأجواء فيما امر و اوحى
- 3 Say: This is the land of eternity! Harken then unto the verses of our Most Exalted Lord from this Most Sweet Mouth in this Most Great Scene, and take your portion in what descendeth and ascendeth. This is of the provision ordained for those who dwell in the eternal paradise of delight and have then ascended and attained unto the station of nearness above its lowest arc. Therefore say: Glorified be my Most Exalted Lord! This is what hath been sent down from the Most Exalted Pen for whosoever would remember and fear, and is drawn by the melodies of paradise near the Furthermost Tree.

3 قل هذه ارض البقاء فاسمعوا من آيات ربنا الأعلى
من هذا القمّ الأحلى في هذا المنظر الكبرى و
خذوا نصيبكم فيما ينزل ويعلى و هذا من رزق
الذى قدر لمن سكن في رضوان الخلد ثمّ علا و
وصل الى مقام القرب فوق قوسه الأدنى اذا قل
فسبحان ربّي الأعلى هذا ما نزل من قلم الأعلى
لمن يتذكّر ويخشى وتجذب من نغمات الفردوس
عند شجر القصوى
- 4 Then the Spirit of Command descended yet another descent to cast upon the servants that which cannot be cast of the wisdom of eternity concerning what was concealed and hidden. Thus doth He send down verses upon whomsoever He willeth, and verily there is no God but He, and His is the command in the hereafter and the former times. He teacheth the servants from His resplendent, Most Glorious mysteries that people might hasten to the Kawthar of reunion in the refuges of piety and return to the homeland wherein none dieth nor liveth.

4 ثمّ نزلت روح الأمر نزلة اخرى لتلقى على العباد
ما لا يلقي من حكمة البقاء عمّا ستر و اخفى
كذلك ينزل الآيات على من يشاء و أنّه ما من
اله الا هو وله الأمر في الآخرة و الأولى و يعلم
العباد من اسراره البهى الأبهى ليسرعوا الناس الى
كوثر الوصل في مكان التقي و يرجعوا الى وطن
الذى لا يموت فيه ولا يحيى
- 5 And the Spirit be upon those who have detached themselves unto God in the ascents of guidance, and the fire be upon whoso hath turned away and departed.

5 و الروح على الذين هم انقطعوا الى الله في معارج
الهدى و النار على من اعرض و تولّى ١٥٢

INBA51:629, INBA27:449b, LHKM3.056

BH11755

1 He is the Most Exalted, the Most High!

2 This is the mention of the Leaf of Divine Identity upon the shore of holiness, on the branches of the Lote-Tree of Paradise. O ye dwellers of the Throne! Harken unto Me. He it is Who speaketh the truth and hath sent forth the Messengers of the Cause, that ye should worship none but God and then believe in His Beauty.

3 And among the people are those who follow their idle fancies and turn away from God, and are like unto them who worship idols and are devoted to them. And among the people are those who have detached themselves from all who are in the heavens and are not shaken by the trials of adversity, and are of them who hasten unto the dawning-places of light.

4 These are they through whose names the pavilions of Divine Identity were raised up and the mysteries of the Cause were revealed and the Dove warbled with wondrous hidden knowledge. Thus doth God exalt whom He pleaseth by His command and rewardeth those who are detached unto Him, and giveth them to drink at all times from a fountain which ye know not. And thereby He teacheth them the ways of righteousness and guideth them to the paths of guidance, and they ascend at every moment unto the heaven of knowledge while the angels of the spirit hover above their heads with chalices of light, moving about them in circles.

5 These are they who comprehend all knowledge from a single letter of the Book and take account of all things and see with the eye of God, did ye but know it. And God hath nourished them with the fruits of oneness and raised them from the couch of their hearts and made them to be of those who rejoice in the days of God.

6 Thus have We expounded for thee from the laws of them who are nigh unto God, that thou mayest drink therefrom and be of the souls who are suspended in the atmosphere of the spirit, and follow the path of right guidance in their ways, and be guided by the guidance of God, and be of those who turn their faces toward the resting-places of the spirit.

7 Say: O people! This is My path whereby We guide you, and We cast upon you holy counsels, if ye would be counselled. And glory be upon you and upon the sincere servants.

1 هو العلىّ الأعلى

2 ذكر ورقة الهوية في شاطئ القدس على [اغصان] سدرة الفردوس ان يا اهل العرش فاسمعون [هو] الذى انطق بالحق و ارسل رسل الامر الا تعبدوا الا الله ثم بجماله [تشركون]

3 و من الناس من اتبع هواه و اعرض عن الله و كان بمثل الذين هم عبدوا الأصنام و كانوا عليها عاكفون و من الناس من انقطع عنكل من في السموات و ما اضطرب [من] موارد الضراء و كان من الذين هم الى تجلى الأنوار يسرعون

4 اولئك هم الذين باسمهم [رفعت] سرادق الهوية و ظهرت اسرار الامر و غنت الورقاء من بدايع علم مكنون كذلك يرفع الله [من] يشاء بأمره و يجزى الذين هم انقطعوا اليه و يشربهم في كل حين عن عين التي انتم لا تعرفون [و بذلك يعلبهم] سبل التقى و يهديهم مناهج الهدى و هم في كل آن الى سماء العلم يعرجون و على رؤوسهم ملائكة الروح تحركن بأطوار ورقة البقاء و بأباريق النور في حولهم يطوفون

5 اولئك هم الذين يعرفون كل العلم من حرف من الكتاب و يحصون كل الأشياء و ينظرون بنظرة الله ان انتم تعلمون و رزقهم الله من اثمار الأحدية و بعثهم من مرقد فؤادهم و جعلهم من الذين هم في أيام الله يستبشرون

6 كذلك فصلنا لك من شرايع المقربين لتشرب منها و تكون من ارواح التي [هن] في هواء الروح معلقون و لتتبع سبيل الرشدي في سبلهم و تهتدي بهدى الله و تكون من الذين هم الى مراقد الروح يتوجهون

7 قل يا قوم هذا سبيلي هديناكم به و القينا عليكم نصايح القدس ان انتم تستنصحون و العز عليكم و على عباد المخلصون

BH11879

1 He is God!

1 هو الله

2 Listen to the melodies of the Leaf of Eternity in the Lote-Tree of the utmost boundary and say with the accent of the Dove: "Glorified be my Lord, the Most High!" This is He Who remembers you to the glorious and most luminous homeland - say: "Glorified be my Lord, the Most High!" He speaks with truth and calls you to God, and this is naught but a revelation revealed - "Glorified be my Lord, the Most High!" He causes the mystics to ascend to the unseen realm of eternity while sending the ones who turn away to the lowest depths - "Glorified be my Lord, the Most High!"

2 اسمع اطوار ورقة البقاء في سدرة المنتهى و قولي بلحن الورقاء سبحان ربّي الأعلى هذا الذي يذكركم الى الوطن البهيّ الأبهى قولي سبحان ربّي الأعلى و ينطق بالحق و يدعوكم الى الله و ما هذا الا وحي يوحى فسبحان ربّي الأعلى و يصعد العارفين الى غيب البقاء و المعرضين الى درك السفلى فسبحان ربّي الأعلى

3 Say: O servant, fear no one and place your trust in God in the Hereafter and in this world - "Glorified be my Lord, the Most High!" Lest the people of guidance object to you, and perhaps the ark of fire will sail upon the sea of piety - "Glorified be my Lord, the Most High!" And if anyone objects to you, do not grieve but return unto God, for unto Him is the return - "Glorified be my Lord, the Most High!"

3 قل يا عبد و لا تخف من احد و توكل على الله في الآخرة و الأولى فسبحان ربّي الأعلى لئلا يعترض عليك اصحاب الهدى و لعل يسرى فلك النار على بحر التقيّ فسبحان ربك الأعلى و ان اعترض عليك من احد لا تحزن فارجع الى الله و ان اليه الرجعى فسبحان ربّي الأعلى

4 Share with the people of the cloud what your Lord has given you in the Concourse on high - "Glorified be my Lord, the Most High!" That they may find the choicest fruits from the furthermost Tree - "Glorified be my Lord, the Most High!" And that those near to God may drink from this golden crimson cup from the eternal and most radiant Beauty of God - "Glorified be my Lord, the Most High!"

4 فابدل على اهل العماء ما اعطيك ربك في ملأ العلى فسبحان ربّي الأعلى لعل يجدون فواكه الأصفى من دوحة القصوى فسبحان ربّي الأعلى و لعل يشربوا المقرّبين من هذه الكأس الذهبيّ الجمراء عن جمال الله الأبدى الأسنى فسبحان ربّي الأعلى

5 Say: Let not allusions veil you, nor words prevent you, from those who disbelieved and were most wretched, then turned away and transgressed - "Glorified be my Lord, the Most High!" Say: O people, fear God and do not transgress what has been ordained in the Tablet of Eternity by the spiritual Pen - "Glorified be my Lord, the Most High!"

5 قل لا يحجبكم الاشارات و لا [يمنعكم] الكلمات عن الذين كفروا و اشقى ثم اعرضوا و اطفئ فسبحان ربّي الأعلى قل يا قوم خافوا عن الله و لا تجاوزوا عما حدّد في لوح البقاء من قلم الرّوحى فسبحان ربّي الأعلى

6 Say: This is a servant of God who teaches you from the greatest mysteries - "Glorified be my Lord, the Most High!" And rewards you with the best reward from God, the Most High, the Most Exalted - "Glorified be my Lord, the Most High!" And in this Tablet He has ordained a drink of the Water of Life for the one who believes and is guided, and decreed from

6 قل هذا عبد من الله يعلمكم من اسرار العظمى فسبحان ربّي الأعلى و يجزيكم بأحسن الجزاء من عند الله العلىّ الأعلى فسبحان ربّي الأعلى و قدر في هذا اللوح شرب من انحر الحيوان للذى آمن ثم هدى و حدّد من زقوم الظلماء لمن كفر و تولى فسبحان ربّي الأعلى ١٥٢

BRL_DA#635

the zaqqum tree of darkness for the one who disbelieves and turns away - "Glorified be my Lord, the Most High!"

BH03925

To: Zaynul-Muqarrabin

- 1 This is a Tablet wherein all spirits are gathered in temples of hidden glory... 1 هذا لوح فيه يحشر كل الأرواح في هياكل عرّ مكنون .
- 2 We moreover make mention of what thou didst mention regarding detachment from all that ye possess in the earthly realm. Say: Detachment lieth in what your hands acquire and in all whereby ye labor and strive for your livelihood, for this preserveth you from begging and protecteth you from helplessness and abasement in the presence of the assemblage of oppressors. This is the detachment that is mentioned in the earthly realm and which all are commanded to observe, that they may thereby be detached from turning to the fields of the abhorred one. 2 .. ثم نذكر فيما ذكرت في الانقطاع عما انتم في الملك تقتربون قل ان الانقطاع في كسب ايديكم وكل ما انتم في المعاش تتعبون او تشتغلون لأن هذا ما ينقطعكم عن السؤال ويحفظكم عن العجز والانكسار في محضر الذي يجتمع فيه الظالمون وهذا من انقطاع الذي يذكر في الملك وكل به يؤمرون لينقطعن بذلك عن التوجه الى ميادين كره مبغوض
- 3 As for the detachment sought by the people of Paradise, who at all times beseech God their Creator - it is detachment from all save God and from all that ye know today. None shall attain to the knowledge thereof save those who soar in the atmosphere of nearness and then take shelter in the shadow of Beauty by God's leave. This detachment preventeth no one from bearing what they must in seeking their livelihood. Thus do We cast upon thee verses of wisdom that thine eyes may overflow with tears for love of God, the Mighty, the Supreme, the Self-Subsisting. 3 واما انقطاع الذي يأملوه اهل الفردوس ثم عن الله بارئهم فيكل حين يسألون هو الانقطاع عما سوى الله وعن كل ما انتم اليوم تعرفون ولن يوفق يعرفانه الا الذينهم يطهرون في هواء القرب ثم في ظل الجمال باذن الله يستظلون وهذا الانقطاع لم يمنع احدا عما هم في طلب المعاش يتحملون وكذلك نقلتي عليك من آيات الحكمة لتفيض عيناك من الدمع حباً لله العزيز المهيمن القيوم
- 4 Know thou that the true meaning of detachment is naught but to attain unto that station wherein no impediment can hold you back and no censure of the censorious can deter you from the bounty of Him unto Whose court the denizens of Paradise do hasten. Know thou, moreover, that detachment hath degrees that cannot be described by the pen, and were but a single letter thereof to be revealed, all who are in the heavens and on earth would swoon away, save only those who stand before the Beauty of God. Therefore, sanctify thou the mirror of thy heart that it may reflect this detachment, and be of them that with their hearts are turned toward the shore of holiness. 4 والمقصود من الانقطاع لم يكن الا بأن يعرجكم الى مقام الذي لا يصدكم منع مانع ولا يمنعكم لومة لائم عن فضل الذي اهل الفردوس الى ساحته يسرعون ثم اعلم بأن للانقطاع مراتب لا يجري على القلم ولو يلقي حرف منه ينصعق كل من في السموات والأرض الا عده الذينهم بين يدي الجمال قائمون اذا قدس مرآة قلبك لتحكي عن هذا الانقطاع وتكون من الذينهم بقلوبهم الى شاطئ القدس يتوجهون

- 5 As to what thou hast mentioned concerning martyrdom, know thou that it hath manifold degrees. We shall impart unto thee that which ye are able to understand. Among them is the station of thy bearing witness unto thy Lord, wherein thou beholdest Him standing over all things, and art among those who with feet of steel stand firm in the valley of steadfastness. Among them is the station of thy bearing witness in all created things, and this is what hath been recorded in preserved tablets of glory, and this is what was revealed aforetime unto Muhammad in the words "We shall show them Our signs in the horizons and in themselves" - if ye be of them that know.
- 6 Among them is thy presence before the Beauty and that which ye witness in His presence. Among them is the degree of martyrdom at the time when the Herald of the Spirit calleth out from behind the veils of holiness: "Arise to aid God, O ye sincere ones!" that ye may strive in the path of God until ye sacrifice yourselves in His love, finding in this the utmost delight from the core of your hearts.

5 و اما ما ذكرت في الشهادة فاعلم بأن لها مراتب شتى نلقى عليك ما انتم تستطيعون ان تعرفون و منها مقام شهادتك ربك بحيث تشهد قائماً على كل شيء و تكونن من الذينهم برجل الحديد في وادي الاستقامة واقفون و منها مقام شهادتك في مظاهر الأشياء و هذا ما ذكر على الواح عز مخزون و هذا ما جرى على قلب محمد من قبل فيما نزل عليه سريهم آياتنا في الآفاق و في انفسهم و هذا ما سبق عليه القول ان انتم تعلمون

6 و منها حضوركم في مقابلة الجمال و فيما انتم بين يديه تشهدون و منها رتبة الجهاد حين الذي ينادى منادى الروح عن خلف حجاب القدس قوموا لنصرة الله يا ايها المخلصون لتجاهدون في سبيل الله حتى تفقدون انفسكم في حبه و انتم بذلك من شغفات قلوبكم تتلذذون ...

YMM.196x, YMM.298x

BH03778

To: *Shams-i-Jahan et al., in Tihiran*

- 1 He is the Living One
- 2 If thou art the Sun of the world, where is the radiance of thy joyous lights? And if thou art the Moon of paradise, where is the brilliance of thy sacred mysteries? And if thou art of the secluded maidens in the pavilions of divine unity, where is thy rapture and yearning? And if thou art of the countenance-bearers in the tabernacles of lordship, where is thy ecstasy and delight?
- 3 After all, every station must have its sign, and every rank must have its token. The musk of divine unity without its heart-attracting fragrances cannot be known, and the perfume from the Sheba of eternity without its heart-pleasing breezes can avail nothing. If form without meaning is desired, there are many Indian portraits, and in Baghdad their pages are sold in the auction market for less than a tenth of a dinar. But if meaning is sought and intended, it must have manifestation and appearance, that the north winds of the holy cloud-heaven

1 هو الحيّ

2 اگر شمس جهانی اشراق انوار بهجتت کو و اگر قمر رضوانی ابتهاج ضیاء اسرار قدست کو و اگر از قاصرات غرفات جنات احدیتی جذبه و شوقت کو و اگر از طلعات سرادقات ربوبیتی وله و ذوقت کو

3 آخر هر مقامی را نشانی هست و هر رتبه را آیتی در کار مشک ختای احدیه بی روحت دلکش معلوم نگردد و طیب سنای سبای صمدیه بی نفحات دلپذیر چه کار آید اگر صورت بی معنی مراد است تصویر هندی بسیار است و در بغداد صفحه آن را در سوق الحراج بعشر عشر دینار میدهند و اگر معنی مطلوب و مقصود است آن را ظهور و بروزی باید تا نسایم شمال قدس

might take their portion from the curling locks of hair, and the precious curls of mighty radiance might receive their share from the perfumed fragrance of its glory.

- 4 This is the station of abstract essences and holy realities. A parrot without speech appears less than a sparrow, and the sun without light and splendor is surely lower than an atom. Make straight the foot of love that thou mayest raise high the head of glory. Draw the pen of nothingness across the luminous tablet of the heart that thou mayest plant the banner of existence above the mountain of power.
- 5 But all this is from God's grace, which He bestoweth upon whomsoever He willeth. Other than the pure existence hath no portion of this bounty, and none but the essence of souls hath any share from this fountain. And verily He is the Bestower of whatsoever He willeth upon whomsoever He willeth.
- 6 His honor Malihu'llah, without whose sweet salt the worlds of true existence have neither taste nor savor - may ye be greatly magnified with glorification.

عما از مجّعات گیسو قسمت بردارد و نفایس
مرغولات عرّ ضیاء از معطّرات شمامهء مجد او
نصیب یابد

4 اینست شأن جواهر مجردات و سواذج مقدّسات
طوطی بی نطق از صیغه کمتر بنظر آید و شمس بی
نور و بها البته از ذره پست تر پای محبت مستقیم
کن تا سر رفعت برافرازی قلم نیستی بر لوح منیر
دل بکش تا علم هستی فوق جبل قدرت برپا
نمائی

5 ولكن كلّ ذلك من فضل الله يؤتيه من يشاء
غير ساذج وجود را از این نعمت قسمتی نیست
و جز جوهر نفوس را از این حوض نصیبی نه و
آنّه هو معطی ما يشاء لما يشاء

6 جناب ملیح الله که عوالم وجود حقیقی را بی
ملح خوش طعم او طعمی نیست و مزه نه بوفور
تکبیر مکبر شوید

INBA38:038, INBA36:309, BLIB_Or15722.209,
NLAI_BH1.291, BRL_DA#618,
AKHA_118BE #03-04 p.a

BH03981

To: *Mirza Fath-Ali Fath-i-Azam*

- 1 O Name of God, Fath, hear the call of Him Who summons thee in truth, and be not of the heedless ones. He it is Who sent forth the Messengers and revealed the Books, verily there is no God but He, the All-Compelling, the Almighty. He hath ordained in the Book the measures of all things according to a straight path, and gave His servants glad tidings of His presence on the Day of Resurrection, that all might attain certitude of His meeting and be numbered among the triumphant.
- 2 But when the Cause came and judgment was fulfilled and the Countenance appeared, then those who disbelieved turned away from Him and waxed proud, remaining behind a mighty veil. These are they who cast the Word of God behind their backs and contended with His loved ones and warred against His chosen ones, and were among those immersed in the ocean
- 1 هو العزیز الجمیل ان یا اسم الله اسمع نداء من
ینادیک بالحقّ و لا تکن من الغافلین هو الذی
ارسل الرّسل و انزل الکتب علی أنّه لا اله
الا هو المهیمن القدير و قدر فی الکتاب مقادیر
کلّشیء علی منهاج قویم و بشر عباده بلقائه يوم
القیامة لیوقنّ الکلّ بلقائه و یكون من الفائزین
- 2 فلما جاء الأمر و قضی الحكم و طلع الوجه اذا
اعرضوا عنه الذین هم کفروا و استکبروا و کانوا
علی حجاب عظیم اولئک هم الذین نبذوا کلام الله
من وراء ظهورهم و نازعوا مع احبائه و حاربوا
بأصفيائه و کانوا فی بحر الغفلة لمن المستغرقین و

of heedlessness. Upon them shall be the vengeance of God, and He will torment them in a casket of fire and cause them to enter into the depths of hell.

- 3 Thus do We recount unto thee from the stories of truth, that thou mayest be steadfast in the Cause of thy Lord. And when We reveal unto thee the verses, fall prostrate upon the dust and be of those who bow down. And when thou art touched by grief or sorrow, seek the help of God and trust in Him, and be not of the perturbed. Verily He will aid thee with the hosts of the unseen and exalt thee through His Name and make mention of thee in the company of those on high, that thou mayest be gladdened within thyself to such degree that nothing in all creation can prevent thee, even should all the world rise up against thee.

- 4 This is what the Spirit hath revealed unto thee from the wonders of God's Cause, that the melodies of Paradise may attract thee and bring thee into the precincts of thy Lord's mercy, the Mighty, the All-Knowing. And the Spirit be upon thee and upon those who have arrived at the shore of eternity and were among the sincere ones.

عليهم نعمة من الله و سيعذبهم في تابوت من النار
و يدخلهم في اصل الحميم

3 كذلك نقص عليك من قصص الحق لتكون
مستقيماً في امر ربك و اذا [نلقى] عليك
الآيات تحرّ بوجهك على التراب و تكون من
الساجدين و اذا يمّسك من حزن او من كدورة
فاستنصر بالله و توكل عليه و لا تكون من
المضطربين انه ينصرك بجنود الغيب و يرفعك
باسمه و يذكرك في ملائ العالمين لتكون مستبشراً
في نفسك بحيث لا يصدك شيء في الملك ولو
يعترض عليك كل العالمين

4 هذا ما القى الروح عليك من بدائع امر الله
ليجذبك نغمات الفردوس و يدخلك في جوار
رحمة ربك العزيز العليم و الروح عليك و على
الذين هم وردوا في شاطئ البقاء و كانوا من
الخلصين ١٥٢

INBA18:285

BH03983

To: *Sultanush-Shuhada*

- 1 O thou Letter of Fidelity! Thy missive hath arrived before Us; I am cognizant of all thou didst write therein; and We have accepted thine expressions of love for God, for the Manifestations of His Self, and the Mirrors of His Being. Erelong shall God requite thee with a most excellent reward from Him, and shall cause thy name to be recorded in the Book of the Spirit among the rightly guided. Even now doth He exhort thee with the counsels of eternity, and assist thee in words of holiness to grasp the essence of the Cause, that thou mayest inhale the fragrances of Paradise wafting from the Beauteous City, and abide with Divine honour in the Immortal Garden for evermore. Exercise discernment in thine affairs; defame no one; follow not thy passions; and place thy trust in God, thy Lord. Walk then upon the earth with a dignity born of God; shun those in whose hearts thou perceivest resentment towards God and His loved ones; and enter not into disputation with the

1 ان يا حرف الوفاء قد حضر بين يدينا كتابك و
عرفت ما سطر فيه من لدنك و قبلنا حبك
في الله و مظاهر نفسه و مرايا كينوته و سوف
يجزيك الله بأحسن جزاء من عنده و يجعلك
من المهتدين في كتاب الروح مسطوراً اوصيك
حينئذ بنصح البقاء و اءيدك على جوهر الامر في
كلمات القدس لتجد روائح الفردوس عن مصر
الجمال و تكون في جنة الخلد بعز الله مخلوداً كن
على بصيرة في امرك و لا تغترب احد و لا تتبع
الشهوات و توكل على الله ربك ثم امش على
الأرض بوقار من الله و اعرض عن الذين تجد
في قلوبهم غلاً من الله و احبائه و لا تكن للكافرين
خصيماً و ان تعمل بما اهمناك لتجد في الملك

unbelievers. Shouldst thou act as We have inspired thee, thou shalt discover on earth a prosperity vouchsafed of God; and in the world to come a yet goodlier station and more excellent estate.

- 2 Thus have We revealed unto thee the Word of Truth; taught thee the paths of guidance; and made known unto thee the ways of godliness, that thou mayest discern clearly the nature of the Cause. Say: O people! Fear God, and follow not the steps of demons. Believe ye all that God hath sent down unto you; then follow whatsoever this Servant imparteth unto you of the sweet melodies of eternity, that ye may be of them that champion the Cause in thronéd heights. Relate unto thy heart this vision touching all that We have unveiled to thee of the mysteries of destiny from beyond the Crimson City. Thus hath God's sentence been irrevocably passed upon all people. Rejoice then in thy spirit inasmuch as We have answered thee, and made mention of thee, in this Tablet, and ordained for thee a great glad tidings on the part of God.

- 3 Revealed from the Ha' after the Ba'.

غَنَاءَ مِنْ اللَّهِ وَ فِي الْآخِرَةِ خَيْرٌ مَقَامًا وَ أَحْسَنَ مَكِينًا

2 كَذَلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ وَ عَلَمُنَاكَ سَبِيلَ الْهُدَى وَ عَرَفْنَاكَ مَنَاجِجَ التَّقَى لِتَكُونَ عَلَى الْأَمْرِ بَصِيرًا قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيَاطِينِ وَ آمَنُوا بِمَا نَزَّلَ اللَّهُ عَلَيْكُمْ ثُمَّ اتَّبِعُوا مَا يُلْقِيكُمْ الْعَبْدُ مِنْ نِعْمَاتِ الْبَقَاءِ لِتَكُونَ عَلَى الْأَمْرِ فِي عِلَى الْعَرْشِ ظَهِيرًا فَأَقْصِصْ هَذِهِ الرُّؤْيَا لِقَلْبِكَ فِيمَا كَشَفْنَا لَكَ مِنْ أَسْرَارِ الْقَضَاءِ مِنْ وَرَاءِ قَلَمِ الْحُمْرَاءِ وَ كَذَلِكَ كَانَ الْحُكْمُ مِنْ عِنْدِ اللَّهِ عَلَى الْعَالَمِينَ قَضِيًّا إِذَا بَشَّرَ فِي رُوحِكَ فِيمَا اجْتَنَاكَ وَ اذْكُرْنَاكَ فِي اللَّوْحِ وَ جَعَلْنَا لَكَ بَشَارَةً مِنْ اللَّهِ عَظِيمًا

- 3 المنزل من الهاء بعد الباء

NNY.134

BH04014

To: *Nabil Samandar et al.*

- 1 He is God! At this time when the heaven of divine power has been adorned with the moon of grandeur, and the holy cloud of the Ancient of Days has been embellished with the stars of loftiness, and the cloud of grace has rained down the showers of mercy from the invisible Identity, and the seas of zeal in exalted breasts have been stirred by the waves of generosity, this sorrowful dejected heart and this grief-stricken withered soul has taken up the pen of love to raise the banner of affection, that perchance a breeze may blow from the north of the Beloved's Yemen, and that from that breeze the breezes of divine mercy and the precious gifts of lordly favor may arise and we may attain to the winds of the love of God, that perchance we may drink from the sweet flowing waters of Tasnim and be granted the pure wine of honor - all this through the decree of God, the Mighty, the Beloved.

1 هُوَ اللَّهُ دَرِ ابْتَوَقْتُ كِه سَمَاءِ قَدَرْتُ الْهَى بِقَمَرِ عَظُمْتُ مَزِينِ گَشْتِه وَ عَمَاءِ قَدَسِ حَضَرْتُ لَا يَزَالُ بَانَجْمِ رَفَعْتُ مَطَرَزْ شُدِه وَ سَحَابِ رَأْفَتِ اَزْ هَوِيَّتِ غَيْبِ اِمَطَارِ مَرَحْمَتِ بَارِيْدِه وَ بِحَارِ غَيْرَتِ دَرِ صُدُورِ عَالِيَه بِاُمُوجِ مَكْرَمَتِ مَتَبَيِّجِ اَمْدِه اَيْنِ قَلْبِ اِفْسَرْدِه حَزِينِ وَ اَيْنِ نَفْسِ پَرْمَرْدِه غَمِينِ قَلَمِ حُبِ بَرْدَاشْتِ كِه عِلْمِ وَدِ بَرَا فَرَا زِدِ كِه شَايِدِ نَسِيمِي اَزْ شِمَالِ يَمَنِ جَانَانِ بُوَزْدِ كِه بَلَكِه اَزْ اَن نَسِيمِ نَسَايِمِ رَحْمَتِ الْهَى وَ نَفَايِسِ عَنَايَتِ رَبَّانِي بَهِيْجَانِ اَيَدِ وَ بَارِيَا حُبِّتِ اَللّٰهُ فَايَزْ گَرْدِيْمِ كِه شَايِدِ اَزْ زَلَالِ عَذَبِ تَسْنِيْمِ مَشْرُوبِ شُوِيْمِ وَ اَزْ صَافِي نَحْمَرِ تَكْرِيْمِ مَرْزُوقِ اَيِيْمِ كَلْ ذَلِكْ تَقْدِيرِ مِنْ اَللّٰهُ الْعَزِيْزِ الْحَبِيْبِ

- 2 Thereafter, your letters arrived and praise be to God they indicated your good health. God willing, may you always be in perfect comfort and sincerity. The Elevating One will present the affairs of this province. God willing, may the multiplicities of the worlds of existence, which are clothed in the limiting garment of the limited self, become extinct and perish, so that the eternal countenance of His Face may emerge from behind the veils of beauty, and the Face of Glory - "All things perish save His Face" - may become manifest and apparent from behind the veil.
- 3 I swear by God, if all contingent beings were to gather together to penetrate the boundaries of the Cause of God, they would be unable and powerless to do so. Recite to the companions the verse "If ye be able to penetrate the regions of the heavens and the earth" to its end, if they will listen. Otherwise, "Leave them in their vain discourse" - We shall recount to them what they were neglecting.

2 و بعد رسایل آنجناب واصل شد حمد خدا را که
مشعر بر سلامتی مزاج عالی بود انشاء الله همیشه
در کمال راحت و خلوص باشید امور این ولایت را
رافع عرض خواهد نمود انشاء الله کثرات عوالم
وجود که در لباس حدیثه نفس محدودند فانی و
هالک شوند تا طلعه باقی وجه سر از براق جمال
برآورد و وجه جلال کل شیء هالک الا وجهه
از خلف نقاب مستشرق و هویدا گردد

3 قسم بخدا اگر همه امکان جمع شوند در اقطار
امر الله بخواهند نفوذ کنند نتوانند و قادر نشوند
آیه ان استطعتم ان تنفذوا من اقطار السموات و
الأرض را الی آخر بر اصحاب تلاوت کنید اگر
مستمع باشند والا ذرهم فی هویهم سنذکر علیهم
ما کانوا فیه ان یفرطون

INBA38:034, INBA36:307b, AYBY.004a

BH04052

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

- 1 Say: O people of the earth! Shame upon you and upon what your hands have wrought in these days when the Spirit was radiant from the holy horizon, while you have for a thousand years wept over Husayn for what befell him from the embodiments of wretched unbelief, and every day you cursed those who oppressed him, and this is what you did to him throughout months and years. But when Husayn appeared in truth, you slew him with the swords of your tongues morning and evening, until you drove him from your lands, as was decreed for him the first time - and this is preserved in holy scrolls.
- 2 Say: O people of hatred! Do not rejoice in this, for We yearn for what has been ordained for Us from the presence of One mighty and beloved.
- 3 Say: We are content with what God has written for Us, and We have willingly accepted every grievous affliction in His path.
- 4 Say: Thus does God distinguish between the truthful and the false, and between light and darkness, that the lights of truth

1 قل ان یا اهل الأرض اقف لکم و بما اکتسبت
ایدیکم فی هذه الأيام التي کان الروح عن افق
القدس لمیعا و کتم فی الف من السنین بکیم
علی الحسین بما ورد علیه من هیاکل کفر شقیّا و
فی کلّ یوم لعنتم علی من ظلمه و هذا ما فعلتم به
فی شهر و سنینا فلما ظهر الحسین بالحقّ قتلتموه
بأسیاف لسانکم فی کلّ بکور و اصیلا الی ان
اخرجتموه عن دیارکم کما قضی ذلک علیه فی
اول مرّة و هذا فی صحف قدس حفیظا

2 قل یا ملأ البغضاء لا تفرحوا بذلك لأننا نشاق
بما قدر لنا من لدن عزیز حبیبنا

3 قل انا رضینا بما کتب الله لنا و قبلنا بأنفسنا فی
سبیلہ کلّ بلاء عسیرا

might shine forth radiantly and brilliantly from the dawning-place of this morn, and that the signs of falsehood might be made manifest to all the worlds. By God! We have placed Our trust in God, our Lord, and whosoever places his complete trust in Him shall fear no one and shall turn to no other, and God is witness to this.

- 5 And you, O companions of God, if you were sincere in your love for your Creator, it would behoove you to detach yourselves from all who are in the heavens and on earth, such that sovereignty would appear to you as but a handful of worthless dust. Thus does the Dove counsel those servants who wish to find a way unto Him Who owns the Throne.
- 6 And the Spirit be upon you and upon all who love Him.

4 قل كذلك فصل الله بين الصادق والكاذب
والتور والظلمة لتكون انوار الصدق عن مشرق
هذا الصبح لميعاً ومضيئاً وتظهر آثار الكذب على
العالمين مبيناً فوالله انا توكلنا على الله ربنا ومن
يتوكل عليه بكلمه لن يخاف من احد ولن يلتفت
بنفسه و كان الله على ذلك شهيدا

5 و انتم يا اصحاب الله لو تصدقون في حبكم بارتكم
ينبغي لكم بأن تنقطعوا عن كل من في السموات
والأرض بحيث لم يكن الملك عندهم الا ككف
تراب حقيرا كذلك يعظ الورقاء عباد الذين
يريدون ان يتخذوا الى ذى العرش سبيلا

6 والروح عليكم وعلى المحبين جميعا ١٥٢

INBA51:587b, INBA71:065b, LHKM3.052

BH04244

To: *Rida*

- 1 He is the Living One
- 2 It is submitted that your grief and sorrow has not become so manifest as to eliminate or remove your loving correspondence and affectionate communications. However, since these conditions of grief and sorrow are attributes of the self, therefore purification and detachment from them is necessary, just as one of the Prophets asked: "O my God, how can I attain unto Thee?" He replied: "Cast thy self aside and then approach." Thus it becomes clear that through the deliberation of pure and sanctified hearts, one must become purified and sanctified from the evils and sorrows of the self, and this is of God's grace which He bestoweth upon whomsoever He willeth. Although what befell your honor darkened the arena of existence, both seen and unseen - it was as if the sun of joy became concealed and the moon of gladness eclipsed, the maidens of beauty remained hidden behind veils of glory, and matchless countenances became clothed and concealed in garments of limitation. The eye of the cloud wept crimson tears and the horizon of heaven rained blood from the realm of blindness. However, since these matters pertain to divine decree, their acceptance is necessary

1 هو الحي

2 عرض میشود که حزن و کدورت آئیناب نه
بجدي مشهود گشت که مراسلات محبت و یا
مکاتبات مودت آن را مفقود و زایل نماید ولكن
از آنجا که اغتراب حزن و هم از شئون نفس
است لهذا تقدیس و تنزیه از او لازم چنانچه یکی
از انبیا سؤال نمود الهی کیف الوصول الیک قال
القی نفسك ثم تعال پس معلوم میشود که بتدبیر
افتاده صافیه زاکیه باید از شرور و کدورات
نفس مبرا و مقدس شد و ذلک من فضل
الله یؤتیه من یشاء اگرچه آنچه بر آنحضرت واقع
شد عرصه وجود را از غیب و شهود مکدر
نمود گویا شمس سرور مستور شد و قمر بهجت
مخسوف گشت حوریات جمال در براقع جلال
محبوب ماندند و طلعات بی مثال بلباس حدود
ممثل و محتجب گشتند عین سحاب بقطرات دموع
حمر گریست و طرف سماء از افق عما خون ببارید
ولیکن چون این امور که متعلق بقضا است
امضای آن لازم و اصطبار در آن واجب زیرا

and patience in them is obligatory, for divine trials and endless tribulations are among God's ways with His loved ones and His practice among His servants, and you will find no change or alteration in His way. Therefore all trials, afflictions and tribulations, both hidden and manifest, are beloved and acceptable. There are many more details which the bearer, if he attains your presence, will submit.

بلایای الهی و رزایای نامتناهی از سنن خدا است
بر احبای او و از مذهب او است بین عباد او و
لن تجد لسنته تبدیلا ولا تحویلا لهذا جمیع بلایا و
محن و رزایای سر و علن محبوب و مقبول است
دیگر تفصیل امور بسیار است رافع اگر مشرف
شود معروض میدارد

INBA38:036, INBA36:306

BH04246

To: *Ismullah Rida*

1 In the Name of God, Rida! In the Name of our Lord, the Most High!

1 اسم الله رضا باسم ربنا العلی الاعلی

2 Glorified art Thou, O my God! I know not by what remembrance to raise the banners of Thy guidance for the sincere among Thy servants. Should I remember Thee as the Sovereign of kings - this station pertaineth to the servants. Should I describe Thee as the Manifestation of Light - this matter returneth to the Daysprings of Manifestation. Should I say that Thou art the Lord of the Kingdom - this is a remembrance belonging to the people of the realm of might and a description fitting the denizens of the Kingdom. And should I sanctify Thee above all this and above all that the mystics know - this is an attribute wherewith Thou didst describe from aforetime the Manifestations of Thy Self and the Daysprings of Thy Cause. By Thy glory! I am bewildered before Thee, for if this servant of Thine were to remember Thee by what Thou hast inspired him of the gems of the mysteries of Thy Word, Thy loved ones would be thunderstruck, for this is a mystery that souls cannot bear and minds cannot endure. And were I to remember Thee by what hath been remembered before - this would not be acceptable.

2 فسبحانک اللهم یا الهی لم ادر بأی ذکر ارفع
اعلام هدايتک للمخلصین من عبادک ان اذکرک
[بأنک انت] سلطان الملوک هذا شأن یرجع الی
الملوک و ان اصفک بأنک مظهر النور هذا
امر یعید الی مطالع الظهور و ان اقول انک
صاحب الملک هذا ذکر لأهل الجبروت و وصف
لأصحاب الملکوت و ان اقدسک عن کل ذلک
و کل ما یعرفه العارفون و هذا نعت وصف
به من قبل من مظاهر نفسک و مطالع امرک
فوعزّتک صرت متحیراً بین یدیک لأن عبدک
هذا لو یذکرک بما اهمته من جواهر اسرار کلماتک
لینصعقوا احبائک لأن هذا سر لن تحمله النفوس
و لن تطيقه العقول و ان اذکرک بما ذکرک من
قبل هذا لیس بمقبول

3 Glorified, glorified art Thou! I beseech Thee by the lamp of Thy divine Essence in the niche of Thy holy Oneness to inspire Thy servants with that which will make them independent of all save Thee and sanctified from all except Thyself. Then send down upon Thy servant whom Thou hast named with the letters Ra and Da from the gems of Thy hidden knowledge and the subtleties of Thy treasured mysteries, that he may gather Thy servants in Thy love and lead them to the canopy

3 فسبحانک سبحانک اسئلک بسراج هویتک
فی مشکاة قدس احدیتک بأن تلهم عبادک
ما ینغیهم عن دونک و یقدسهم عما سواک ثم
انزل علی عبدک الذی سمیته باسم الراء و الضاء
من جواهر علمک المکنون و لطایف اسرارک
المخزون لیجمع عبادک علی حبک و یصلهم الی

of Thy presence. Then make this book for him a garment of Thy beauty and a robe of Thy majesty, that he may inhale the fragrance of eternity from the Egypt of reunion. Verily, Thou art the Almighty, the Glorious, the Beloved. Cast then the word of glorification upon those who have journeyed in their inner selves and migrated unto God in their hearts and descended upon Him in their outward being, that the grace from His presence may reach all worlds.

رفرف لقاؤک ثم اجعل هذا الکتاب علیه قیص
جمالک و ثوب اجلالک لیجد رایحه البقاء عن
مصر اللقاء و انک انت المقتدر العزیز المحیوب
فألق کلمة التکبیر علی الذین هم سافروا فی سرهم
و هاجروا الی الله فی قلبهم و نزلوا علیه فی جهرهم
لتکون النعمة من عنده بالغة علی العالمین منزل
من ۱۵۲

INBA92:106b, AQA6#208 p.038

BH04304

To: *Aqa Mirza Taqi*

1 He is the Living One! The blessed leaf which has sprouted from the branches of the Tree of Eternity and grown forth from the twigs of the Tree of Faithfulness has, accompanied by the Faithful Spirit of the Unseen, descended and arrived at the hiding place of poverty and nothingness and the mine of remoteness and existence. Well is it with us and with you! Praise be to God that we have drunk the crimson wine from the cup of glory and the sweet white water from the chalices of the cloud of mystery.

1 هو الحی ورقه مبارکه که از اغصان سدره
بقا روئیده و از افنان شجره وفا انبات گشته
بصحابت روح الامین غیب بر ممکن فقر و نیستی
و معدن بعد و هستی واصل و نازل گشت هنیئاً
لنا و لکم حمد خدا را که از کأس سنا نخر حمرا
خوردیم و از کأوب عما ماء عذب بیضا نوشیدیم

2 And whatsoever pearls of oneness and glorification you had concealed within the shell of might and praise became manifest, and whatever rare jewels and subtle allusions that were treasured in the seas of words were mentioned. Indeed, you have adorned the heavens of eloquence with the stars of fluency and embellished the ocean of grandeur with the pearls of love and generosity. It is as though the breathings of the Holy Spirit appear from the effect of your pen and the effulgences of the light of fellowship shine forth from its letters. I have drunk the sweetness of eternal life from a draught of love and partaken of the taste of everlasting fruits from the cup-bearer of affection.

2 و آنچه از لآلی وحدت و تجید که در صدف
عزت و تجید مکنون فرمودید مشهود گشت
و هرچه از تحف جواهرات و لطف اشارات
که در یحور کلمات مخزون گشته بود مذکور
آمد الحق سموات بلاغت را بانجم فصاحت
مزین فرمودید و بحر عظمت را بدراری محبت و
مکرمات مطرز نمودید گویا نفحات روح القدس
از اثر کلک آن ظاهر و اشراقات نور الانس از
حروفات آن باهر لذت عمر سرمدیه از شربه
حب نوشیدم و طعم فواکه ابدیه از ساقی ود
اخذ نمودم

3 And although during this period there may have been some shortcoming in sending missives and conveying them, the cause was not lack of love, but rather that no trustworthy bearer or clear messenger was at hand. Otherwise, no laxity has occurred in the cord of friendship and no weakness has befallen the handle of unity. God willing, hereafter you shall be the place

3 و اگرچه در ایندت قصوری در ارسال رسایل و
ابلاغ آن رفته باشد سبب آن عدم حب نبود بلکه
رافع امین و پیک مبین دست نداد و الا سستی
در خیط دوستی واقع نشده و وهنی در عروه
یک جهتی بهم نرسیده انشاءالله بعدها محل ظهور
و بروز مراتب الفت و نزهت خواهید بود

of manifestation and emergence of the degrees of fellowship and delight.

- 4 However, much sorrow and grief has appeared due to your illness and poor health. God willing, you will write with the glad tidings of the removal of your ailment and the occurrence of joy together with health.

ولكن از ناخوشی و تکرر مزاج آنجناب بسیار
هموم و غموم روی نمود انشاءالله بشارت رفع
کسالت و وقوع بهجت را مع صحت مرقوم
فرمائید

INBA38:035, INBA36:308.16

BH04421

To: Mulla Husayn Qazvini

- 1 He is the Living

1 هو الحیّ

- 2 The Falcon of lofty dominion spread its wings anew and soared; and the Raven of jealousy ascended from the western horizon of the soul, and was established upon the heights of the clouded realm of power. At its rising that silent dove set the garden of glory in tumult, and the nightingale of the holy meads, in the kingdom of intimacy, sang forth with a speech that is sanctified above letter and voice. By one strain, the veils of majesty were rent asunder, the pavilions of exaltation were laid low; and by another strain, that Spirit of everlastingness brought solace out of the city of fidelity, and the light of reunion tasted the delicate graces from the attraction of the Ringdove. And the lamp of oneness kindled a light of camphor, and the pure Essence of Nothingness reared the banner of the Eternal upon the mountain of revelation; and the light of self-subsistence, within the crystal of the hidden being, set aflame the fire of singleness, after sanctifying it, from the niche of Names. Blessed the soul that is guided by that light, and happy the being that is warmed by that fire. Thereupon say:

2 باز بلند مکنّت پرواز نمود و غراب غیرت از
مغرب جان متصاعد و باوج عماء قدرت متمکن
شد و از صعود آن صعوّه خاموش حدیقه
عزّت بخروش آمد و بلبل ریاض قدس در
ملکوت انس بحر فیکه منزّه از حرف و صوتست
مغرّد گشت از لحنی از آن حجاب عظمت خرق
شد و سرادقات رفعت منهدم آمد و از لحن
دیگر آن روح بقا از مدینه وفا راحت بخشید و
نور لقا لطایف نعمت را از جذبه ورقا بپخشید
و مصباح احدیه سراجی از کافور برافروخت و
صرف عدم علم قدم فوق جبل ظهور برافراخت
و نور صمدیه در بلور وجود غیبیه نار احدیه بعد
از تقدیس از مشکاة اسمیه مشتعل فرمود چه
مبارک نفسی که بآن نور مهتدی شود و چه
فرخ وجودی که بآن نار مصطلی گردد چنانند
قل

- 3 Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee,

3 قلباً طاهراً فاخلاق فیّ یا الهی سرّاً ساکناً جدّد
فیّ یا منائی و بروح القوّة ثبّتی علی امرک یا
محبوبی و بنور العظمة فاشهدنی علی صراطک
یا رجائی و بسلطان الرقعة الی سماء قدسک
عزّجی یا اولی و بأریاح الصمدیه فابهجی یا
آخری و بنغمات الأزلّیه فاسترحنی یا مونسی و
بغناء طلعتک القدیمة نجّنی عن دونک یا سیدی

O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

PM#155x, BPRY.164x, SW_v14#09 p.257x, BSC.186 #273x

و بظهور کینونتک الدائمة بشرنی یا ظاهر فوق
ظاهری و الباطن دون باطنی

INBA38:040, INBA33:020ax, INBA33:079ax,
INBA30:120ax, BRL_DA#689,
PMP#155x, AHM.057x, BSHA.085,
ADH1.047x, MMJA.025x, OOL.B159.2x

BH04415

To: Baha'is of Ardistan

- 1 He is He 1 هو هو
- 2 These are the days of tests, and the seas of differences and trials are surging, and the standards of doubtful things are raised from every corner in corruption and loss. It is known that no veiling is more severe than being veiled from the Truth, and no fire is hotter than separation from Him. 2 ایام ایام امتحان و ابجر اختلاف و ابتلا در هیجان و رایات مشتبهات از هر گوشه و کنار در فساد و خسران معلوم است که هیچ احتجابی اشد از احتجاب از حق نیست و هیچ ناری احمر از بعد او نه
- 3 At every moment take refuge in God, in the Manifestation of His Self, and act according to what is His good-pleasure - for this is the fruit of existence and the mystery of the intended purpose. Then rest upon the most elevated pavilions and the most impregnable strongholds. 3 در هر آن پناه بخدا بر مظهر نفس او برده و عامل بآنچه رضای او است بوده که اینست ثمره وجود و سر مقصود و بعد بر رفارف مرتفعه و مکامن متمتع مستریح باشید
- 4 Let not the call of some of the hosts of negation cause you to doubt, and be not heedless of the Truth, for in every Revelation such differences have appeared. But God will establish His Cause, and God will manifest His light though the corrupt may detest it. In all days be watchful over the Cause of God, avoid negation, and dwell in the land of affirmation. 4 شبهه نیندازد شما را ندای بعضی از عساکر نفی و از حق غفلت ننمائید که در هر ظهور اینگونه اختلافات ظاهر گشته لکن الله یثبت امره و الله یظهر نوره ولو کره المفسدون در جمیع ایام مراقب امر الله بوده و از نفی احتراز و در ارض اثبات ساکن باشید
- 5 Be prostrate before that Essential Reality Who has ever been and will ever be seated upon the throne of glory. No sanctified and holy being has ever praised His sacred Essence, for He has ever described His glory through His own glorious Essence and praised His bounty through His own bountiful Identity. All bounties have prostrated themselves before His bounty and all glories will bow down before the manifestations of His glory, for everything will come into being through the glory of His bounty. So glorified, glorified is He above what the wrongdoers say! 5 کینونتی را ساجد باشید که لم یزل و لایزال بر مسند عزت مستریح بوده و هست و ستایش نموده ذات مقدس او را هیچ منزّه و مقدسی پس بجوهر عزّ خود واصف عزّ بوده و بهیوة جود خود ناعت جود خود خواهد بود و کل جودها نزد جود او ساجد بوده اند و جمیع عزّها عند بروزات عزّ او خاضع خواهند بود زیرا که هر

BKOG.109x, GPB.115x

شیء بعزّ جود او موجود خواهد گشت فسبحانه
سبحانه عما يقول الظالمون

INBA38:042, INBA36:328, BLIB_Or15722.266,
BRL_DA#613, TZH4.129-130x

BH04474

To: Aqa Mirza Aqa Kashani

- 1 He is the Living One! The Nightingale of Sinai calls out: "To Me, O people of immortality!" The Nightingale of faithfulness calls out: "To Me, O people of fidelity!" The Hoopoe of the divine presence warbles: "To Me, O companions of guidance!" The Dove trills: "To Me, O Most Holy One in the Most Glorious Kingdom!" - that they may witness how joy walks before the Face. And then place the crown of glorification upon whomsoever Thou pleasest. His honor Aqa Muhammad Isma'il has turned toward the Most Exalted Point and the First Word, and these verses are mentioned - though they are in Persian, yet there is no harm in it:

1 هو الحیّ عندلیب سینا میگوید الی یا اهل البقاء
بلبل وفا میگوید الی یا اهل الوفاء هدهد لقا مغرّد
الی یا اصحاب الهدی ورقه ورقا مترنم الی یا قدس
القدس فی ملکوت الاهی لیشهدون کیف یمشی
السّرور قدّام الوجه و بعد فأتی اکلیل التّکبیر
علی رأس من تشاء جناب آقا محمد اسمعیل توجّه
بنقطه اعلی و کلمه اولی نموده و این اشعار را
ذکر نمایند اگرچه فارسی است ولكن لا بأس
عليه
- 2 O Love! I am by Thee bewildered and distracted, And throughout all the world known for my madness. In the book of those possessed, with my name do they begin, Though ere this I was foremost among the wise. O Wine-Seller mine! Source of my fervor! From Thee comes my cry - I am the reed-flute, Thou the Player! If Thou wishest me to live, breathe into me a breath, For I am dead these hundred years, while Thou art Life like Christ's. First art Thou and Last art Thou, Manifest art Thou and Hidden art Thou, Veiled from every eye, yet in plain sight art Thou!

2 ای عشق منم از تو سرگشته و سودائی و اندر
همه عالم مشهور بشیدائی در نامه مجنونان از نام
من آغازند زین پیش اگر بدم سر دفتر دانائی
ای باده فروش من سرمایه جوش من ای از تو
خروش من من نایم و تو نائی گر زندگیم خواهی
در من نفسی دردم من مرده صدساله تو جان
مسیحائی اول تو و آخر تو ظاهر تو و باطن تو
مستور ز هر چشمی در عین هویدائی
- 3 But through divine might and heavenly power and the grace of the Eternal Lord, one must be seated upon the carpet of light and traverse the expanse of spirit, until all limitations are witnessed without limitation, and all names and traces are seen without stigma or designation. This is the station of the highest horizon and the Most Glorious Tree and the Tree of Paradise and the Ultimate Fruit. Blessed then are they that know it and drink of it and eat of it and attain unto it.

3 ولكن بقوّت الهی و قدرت ربّانی و عنایت
حضرت لایزالی باید بر بساط نور جالس شد
و بر فضای روح سلیر گشت تا جمیع چندها
را بی چون مشاهده نمود و تمام اسم و رسم را
بی تنگ و نام دید اینست مقام رفرف اعلی
و سدره اهی و شجره طوبی و ثمره قصوی
فطوبی لعار فیها و شاریها و آکلها و واصلها

INBA38:043, INBA36:310, MSHR2.113

BH04477

- 1 He is God! Glorified art Thou, O my God, my Beloved! This is a servant who hath drunk from the stream of Thy attraction and love, and hath been seized by the flames of the fire of Thy love, and hath attained unto such a station that he could not endure separation and remoteness from Thee. He drew near with his heart and feet until he reached the paradise of Thy oneness and won the presence of the tree of Thy singleness before the sanctuary of Thy beauty. He sought Thy leave until he entered within the precincts of Thy mercy in the sanctuary of nearness and reunion with Thee, and heard the holy melodies in the highest paradise, and beheld the Beauty of the Divine Identity in the most exalted horizon, and reached such nearness that the clouds of Thy generosity and favor and the rain-clouds of Thy grace and bounty were showered upon him to a degree that none can reckon save Thee alone.
- 2 Thou wilt surely remove, O my God, the veil of the coverings from the eyes of Thy creation and the covering of darkness from the sight of Thy creatures, that all may witness the wonders of Thy tender mercies toward Thy loved ones and the manifestations of Thy bounties toward Thy servants, and that all who are in the heavens and on earth may be assured that Thou art God, there is none other God but Thee. Through Thy power Thou dost raise up the lowly and through Thy might Thou dost bring low the proud. Glorified art Thou, glorified art Thou, O my God!
- 3 Therefore, since Thou hast confirmed Thy favors upon Thy servant who hath turned his face toward Thee and set his course toward Thy direction, perfect then Thy generosity toward him and complete Thy loving care in his regard, that the breezes of Thy eternal life may blow upon him and the rivers of Thy perpetual knowledge may flow through his heart, that he may enter the city of Thy presence and dwell in the garden of Thy eternity. Verily Thou art the Mighty, the Exalted, the Powerful, the Most High.
- 1 هو الله فسبحانك اللهم يا محبوبي هذا عبد شرب
عن نهر جذبك وحبك و اخذته قبسات نار
محبتيك و وصلته الى مقام ما صبر في بعدك
و فراقك و تقرب بقلبه و رجلاه حتى وصل
في رضوان احديتك و فاز بشجرة فردائيتك
تلقاء حرم جمالك و استأذن منك حتى دخل
في جوار رحمتك في حرم قربك و وصالك
و سمع لحنات القدس في رفرق البقاء و شهد
جمال الهوية في المنظر الأعلى و بلغ في القرب الى
مقام رشح عليه غمام جودك و الطافك و سحاب
فضلك و احسانك على قدر الذي لا يحصيه
احد الا انت
- 2 و ستكشف يا الهى قناع الحجاب عن ابصار
خلقك و غطاء الكدورات عن انظار بريتك
ليشهدن الكل بدائع عواطفك في احبتك و
طرائف فواضلك في عبادك و ليوقنن كل من
في السموات و الأرض بأنك انت الله لا اله
الا انت ترفع المستضعفين بقدرتك و تضع
المستكبرين بقوتك فسبحانك سبحانك يا الهى
- 3 اذا لما اثبتت افضالك على عبدك الذي توجه
بوجهك و اقبل الى قبلك فأتتم اكرامك في
حقه ثم اكمل عنايتك في شأنه لتب عليه من
نسمات حياتك الباقية و تجرى على قلبه انهار
معرفتكم الدائمة ليكون داخلاً في مدينة وجهك
و ساكناً في حديقة بقاءك اذ انك انت المقتدر
المتعالى العزيز الرفيع ١٥٢

INBA92:066

BH11769

1 He is God

1 هو الله

2 A remembrance from this servant to her who believed, was then guided, and returned to her homeland of nearness in the presence of her Lord, the Most Exalted; who heard the call of her Lord from the Divine Lote Tree and was attracted by the holy melodies in the Most Glorious Horizon.

2 ذكر من العبد الى التي آمنت ثم هدى و رجعت الى وطن القرب في جوار ربها العلي الأعلى و سمعت نداء ربها من سدرة المنتهى و استجذبت من نعمات القدس في رفرف الأبهى

3 Therefore, give thanks unto God for having acquainted thee with His most resplendent Beauty, for having provided thee with the fruits of eternity from the Farthest Tree, for having honored thee with holy glances from the Most Exalted Scene, and for having strengthened thee with the Spirit in what He commanded and revealed. This is a bounty that none of understanding can surpass.

3 اذا فاشكرى الله فيما عرّفك جماله الأسنى و رزقك ثمرات البقاء من شجر القصوى و شرفك بلحظات القدس في منظر الأعلى و أيّدك بالروح فيما امر و القى و هذا من فضل لا يسبقه احد من اولى النهى

4 Glorified be He Who perfected His handiwork in what He uttered and revealed, and Whose beauty shone forth upon all who are in the heavens and beneath the soil. Verily, there is no God but Him, and from the Greatest Scene He giveth to drink unto the detached ones from the ocean of that which was concealed and hidden, and He tormenteth the hypocrites in a blazing, raging fire, and He sendeth down upon the people of eternity from the clouds of grace that which cannot be counted.

4 فسبحان الذى اتقن صنعه فيما نطق و اوحى و اشرق بجماله على كل من في السماء الى تحت الثرى و انه ما من اله الا هو و هو بالمنظر الكبرى يشرب المنقطعين عن بحر الذى ستر و اخفى و يعذب المنافقين في نار توقد و تمجى و يرسل على اهل البقاء من سخاب الفضل ما لا يحصى

5 Thus doth the Dove of the Spirit warble in the morning and the evening, [calling] the people to the paradise of nearness in the Most Exalted Chambers. Say: Then did the angels of the Cause descend once again, speaking with the melody of paradise in the Most Glorious Horizon. Hearken then unto what God hath revealed through His tongue in that which He mentioned and proclaimed. He guideth the way for whosoever is thankful and faithful, and He calleth: "Grieve not for anything of this world's affairs, but rather rejoice in what hath been ordained for thee in His nearest arc."

5 و كذلك تنطق حمامة الروح في بكور الصبح و العشى و [يدعو] الناس برضوان القرب في غرف الأعلى قل اذا نزلت ملائكة الأمر نزلة اخرى و تنطق بلحن الفردوس في رفرف الأجل فاستمعى ما اوحى الله بلسانه فيما ذكر و نادى و يهدى السبيل لمن شكر و اوفى و ينادى ان لا تحزن في شئ من موارد الدنيا ثم ابشرى بما قدر لك في قوسه الأدنى

6 And the Spirit be upon those who follow guidance.

6 و الروح على من اتبع الهدى

NLAI_BH1.255

BH04651

To: *Jinab-i-Vazir Mirza Muhammad Nuri*

¹ His Excellency the Minister [O] Muhammad! The divine fragrance has wafted from this glorious raiment, that thou mayest become among the faithful Josephs in the Egypt of the Meeting, written by the Pen of Glory upon the Tablet of eternity with the spirit.

² He is His Excellency the Minister who, praise be to God, hath been sustained from the cup of richness and hath drunk from the wine of independence. He hath entered the supreme garden and reposed beneath the Most Exalted Tree. He hath ascended from the dusty earth to the most glorious horizon, and from the lowest clay to the uttermost Tree. He hath traversed in a single step the stations of the attraction of longing that lie within "the distance of two bow-lengths," and with a single breath hath attained the twin stations and the stations of rapture and taste. He hath journeyed through the pure city of the Sheba of love as it truly is, and hath fully comprehended the phoenix of the heaven of existence. He hath beheld the mighty ocean of unity as though it were a stream, and regarded the sun of the exaltation of glorification as though it were but a star. At times he hath observed the levels of the supreme throne in the depths of the nethermost earth, and at times he hath rent asunder the veils of the pavilions of might and majesty.

³ With all these divine affairs and occupations with the manifestations of the Lord of Oneness, how can there be time to give news of the ancient friends who are outcasts in different lands and rejected among the servants? Yet God willing, an opportunity shall be granted unto you that they may remember the loved ones. And God loveth those who remember and those who are remembered.

¹ جناب وزیر [ان یا] محمد فانشق رایحه الربانی
من هذا القمص السبحانی لتكون من یوسف
الوفاء فی مصر اللقاء من قلم السناء علی لوح
البقاء بالروح مکتوبا

² هو جناب وزیر که الحمد لله [از] کأس غنا
مرزوق گشته‌اند و از نهر استغنا مشروب در
حدیقہ کبریا داخل شده‌اند و در ظل شجرہ
اعلی آرمیده از ارض غربا بر فرف ابی صعود
فرموده‌اند و از تراب ادنی بسدرہ منتہی عروج
نموده‌اند قاب قوسین مراتب جذب شوق را
بقدمی طی کرده‌اند و رکن مقامین و مقامات
وله و ذوق را بنفسی دریافته‌اند شہر صافی سیای
عشق را کما ہی سیر داشته و عنقای علای
سما وجود را بتامی درک کرده‌اند بحر عظمت
توحید را چون نہری دیدہ‌اند و شمس رفعت
تجید را بہ نجی مفروض کرده‌اند گاهی طبقات
عرش علوی را در درکات ارض سفلی ملحوظ
داشته‌اند و هنگامی حجاب سراق عزت و
جلال را خرق نموده‌اند

³ با این همه امورات الہیہ و مشاغل ظہورات
صمدیہ کجا فرصت اخبار احوال دوستان قدیمی
کہ مطرود بلادند و مردود بین عبادند دارند
ولکن انشاء الله فرصتی بشما عنایت شود کہ
بیاد محبان بیفتند و الله یحب الذاکرین و یحب
المتذکرین

INBA38:047x, INBA38:061cx, INBA36:305a

BH05089

- 1 In the name of our Lord, the Most High! Glorified be He Who hath sent down the verses in truth through an Arabic tongue most clear. These are verses wherein every wise decree hath been expounded, revealed with such eternal melodies that all creation together is powerless to comprehend them. Therein lieth a consummate wisdom that none save the sincere ones can understand. Thus do We impart unto thee from the melodies of the Spirit and guide thee in the paths of guidance from God, the All-Powerful, the Almighty.
- 2 Know thou that God hath accepted your deeds in that ye have trodden the paths of holiness and entered the land where the temples of them that are nigh cast off their sandals, and ye have ascended the heights of nearness and attained the presence of the Spirit in that seat wherein shine forth the suns of resplendent glory. Thus doth He bestow His bounty upon whomsoever He willeth of His servants, and forgive their misdeeds, and cause them to enter the paradise of nearness, and nourish them with the fruits of paradise.
- 3 Therefore give thanks unto God for having strengthened thee through His Cause and admitted thee into the Egypt of certitude and brought thee out of darkness into light in days wherein the pillars of the sincere ones were shaken. Thus have We imparted unto thee the melodies of holiness and sheltered thee in the paradise of nearness and made thee to be of them that stand firm in the stations of love.
- 4 Strive thou within thyself to attain unto the seat of nearness and to be of them that are firmly grounded in the religion of God. And the Spirit be upon thee and upon them who are illumined by the lights of a mighty throne.
- 1 باسم ربنا العليّ الأعلى فسبحان الذي نزل الآيات
بالحق على لسان عربيّ مبين و أنّها آيات فصلت
فيه كلّ امر حكيم و نزلت على لحن البقاء التي
تعجز عن ادراكها كلّ الخلاق اجمعين و فيها
حكمة بالغة لن يعقلها الا المخلصين كذلك نلقى
عليك من نعمات الروح و نرشدك سبل الهداية
من لدى الله المهيمن القدير
- 2 ثمّ اعلم بأنّ الله قبل عنكم اعمالكم فيما سلكنم سبل
القدس و دخلتم في ارض التي تخلع فيها نعليهم
هياكل المقرّبين و دخلتم في معارج القرب و فرتم
بلقاء الروح في مقعد الذي تشرق فيه شمس عزّ
منير كذلك يهب من يشاء من عباده و يغفر
عنهم خطيئاتهم و يدخلهم في رضوان القرب و
يرزقهم من ثمرات النعيم
- 3 اذا فاشكر الله فيما ايّدك بأمره و دخلك في
مصر الايقان و اخرجك من الظلمات الى النور
في ايام الذي تزلزلت فيها اركان الموحّدين كذلك
القيناك نعمات القدس و اويناك في فردوس
القرب و جعلناك من الذينهم كانوا في مواقف
الحبّ لواقفين
- 4 فاجهد في نفسك بأن تصل الى مقعد القرب و
تكون في دين الله لمن الراسخين و الروح عليك و
على الذينهم استضاءوا بأنوار عرش عظيم ١٥٢

INBA71:029

BH05091

- 1 Glorified art Thou, O my God! How can I move my lips in remembrance of Thee when I know that my remembrance and my existence are as nothing in the presence of the manifestations of Thy sovereign might and nonexistent before the revelations of Thy holy eternity? And how can I remain silent before the sanctuary of Thy oneness when Thy love hath seized the reins from me and moveth me as it willeth, such that I am rendered powerless in its hands and can neither bear to be patient in Thy love nor endure to carry out Thy command?
- 2 And if I restrain the tongue from the wondrous utterances in describing Thee, by Thy might my heart raiseth the banners of Thy remembrance, and if I withhold the heart from what it experienceth lest anyone discover my love for Thee, by Thy beauty my spirit soareth in the heaven of Thy nearness and wingeth its flight in the atmosphere of reunion with Thee, and if I prevent my feet from walking in Thy path, I witness that hands are raised toward the garden of Thy glory and the city of meeting with Thee.
- 3 Glorified art Thou, O my God! How can one be restrained who was created with Thy love and whose essence was kneaded with the water of Thy love and whose being was dissolved by the drops of nearness to Thee and whose heart was burned with the fire of reunion with Thee?
- 4 Therefore I beseech Thee, O my God, by Thy First Light and by Thy Last Manifestation, that Thou make this servant, who hath stood at the door of Thy might and prostrated himself in the dust in submission to Thy command, steadfast in Thy love, yielding to Thy sovereignty, turning toward the sanctuary of Thy beauty, and consecrated to the Ka'bah of Thy glory. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the All-Compelling, the Self-Subsisting.
- 1 فسبحانك اللهم يا الهى كيف احرّك شفتائى
بذكرك بعد علمى بأنّ ذكرى و وجودى مفقود
لدى ظهورات عزّ سلطنتك و معدوم عند
شؤونات قدس ازليّتك و كيف اصمت عن
الذكر تلقّاء مدين احديّتك بعد الذى حبّك اخذ
الزمام عنى و يحركنى كيف يشاء بحيث جعلت
مقهوراً بين يديه و لم اقدر على الصبر فى حبّك و
لا الاصطبار فى امرّك
- 2 و ان امنع اللسان عن بدائع نطقه فى وصفك
فوعزّتك قلبى يرفع اعلام ذكرّك و ان آخذ
القلب عما كان عليه لئلا يطلع احد حبيّ اياك
فوجمالك روحى تطير فى سماء قربك و تدفّ
فى عمام وصلك و ان امنع القدم عن المشى فى
سبيلك اشاهد بأنّ الأيدى رفعت الى حديقة
عزّتك و مدينة لقائك
- 3 فسبحانك يا الهى كيف يمنع من خلق فؤاده
بحبك و عجن طين كينونته بماء محبتك و ذوّت
ذاته من رشحات قربك و حرق قلبه من نار
وصالك
- 4 اذا اسئلك يا الهى بنورك الأوّل و بظهورك
الآخر بأنّ تجعل هذا العبد الذى اقام لدى باب
عزّتك و سجد التراب خاضعاً لأمرّك مستقيماً
لحبّك و منقاداً لسلطنتك و مقبلاً لحرم جمالك
و محرماً كعبة اجلالك اذ انك انت المقتدر على
ما تشاء و انك انت المهيمن القيوم

INBA92:103, BRL_DA#643

ADMS#247

BH05156

1 He is the Mighty, the Beautiful

1 هو العزيز الجليل

2 This is a letter from this servant to her who hath believed in God and was among the devout ones in the pavilion of holiness, content, and who believed in God her Lord and ascended until she attained unto a Day which was ordained in the Mother Book, and who followed the religion of the Bayan and walked upon a path that was stretched forth in the loftiest Paradise.

2 هذا كتاب من العبد الى التي آمنت بالله و كانت من القانتات في سراقى القدس مقنوعا و آمنت بالله ربها و عرجت حتى فازت بيوم كان في ام الكتاب محتوما و اتبعت ملة البيان و مضت على صراط كان في على الفردوس ممدودا

3 O handmaiden of God! Give thanks unto thy Lord for what He hath bestowed upon thee through His grace and made thee to be raised up from the dust of the spirit in the holy atmosphere. Then be content with what God hath ordained for thee and bestowed thee upon a servant who was mentioned by the name of God, and grieve not over anything, neither be thou distressed by adversity. Put thy trust in God - verily He will protect thee from the darts of the idolatresses and will render thee victorious in the pavilion of glory. Thus do We cast upon thee from the verses which the hearts of the people of eternity could never comprehend, even were all who are in the kingdom to gather together, that thou mayest rejoice in thy spirit and ascend unto the tabernacles of love which were raised up in the precincts of rapture.

3 ان يا امة الله فاشكرى ربك فيما اتاك بفضلله و جعلك من تراب الروح في هواء القدس مبعوثا ثم ارضى بما قضى الله لك و وهبك الى عبد كان باسم الله مذكورا و لا تحزنى في شىء و لا تجزعى عن الضراء و توكل على الله انه يحفظك عن رمى المشركات و يجعلك في سراقى العز منصورا كذلك نلقى عليك من آيات التي لن تطير اليها افئدة اهل البقاء لو يجتمع كل من في الملك مجموعا لتستبشرى في روحك و تعرجى الى خيام الحب التي كانت في رفرف الجذب مرفوعا

4 Say: O women of the earth! Deprive not yourselves, and keep not distant from a Law which hath trickled down from the clouds of grace. Soon shall all that hath been spread out to-day of the ornaments of the world be rolled up, and God shall gather you together in a presence which was inscribed as binding upon all the worlds. At that time, ye shall find for yourselves no helper, and God shall seize you with a fire which was kindled in your hearts.

4 قولى يا نساء الأرض لا تحرمن أنفسكن و لا تبعدن عن شريعة التي كانت من غمام الفضل مرشوحا سيطوى كل ما بسط اليوم من زخارف الدنيا و يجمعكن الله في محضر كان على العالمين مكتوبا اذا لن تجدن لأنفسكن من نصير و يأخذكن الله بنار كانت في قلوبكن موقودا ١٥٢

AQA7#521 p.367

BH05303*To: Ali*

- 1 He is the Everlasting above all things! هو الباقي فوق كل شيء 1
- 2 O 'Ali! Ages and cycles have passed, yet thou wert not present before Our face, nor didst thou hear the melodies of the Dove upon the branches of eternity. It is as though thou wert veiled by a mighty veil. Yet God forgiveth whom He willeth among His creatures, and exalteth those who have detached themselves unto Him and dwelt in the paradise of holiness with joy. ان يا علي قد مضى في كل آن قرون و ادوار و انت ما حضرت في مقابلة الوجه و ما سمعت نغمات الورقاء على افنان البقاء كأنك كنت في حجاب عظيم ولكن يغفر الله من يشاء من خلقه و يرفع الذينهم انقطعوا اليه و كانوا في فردوس القدس محبرين 2
- 3 If thou hadst known of Our love for thee and through thee, thou wouldst have traversed the path with thine eyes to reach the divine pavilion in the court of manifest glory. But that which was decreed from thee was decreed, and God shall grant thee what thou hast missed and bestow upon thee from His grace that which shall make thee independent of all the worlds. و أنك لو اطلعت حبنا فيك و بك لقطعت السبيل بعيناك لتصل الى رفرف الوصل في ساحة عز مبين ولكن قضى منك ما قضى و يهبك الله ما فات عنك و يعطيك من فضله ما يغنيك عن كل العالمين 3
- 4 Then shalt thou soar in the atmosphere of nearness and witness the Kingdom of grace in the realm of reunion, and become acquainted with the mysteries of the Divine Essence, and pass over the dominion and cross the path like lightning from a cloud of resplendent glory. لتطير في هواء القرب و تشهد ملكوت الفضل في مكن الوصل و تطلع بأسرار الهوى و تمضي على الملك و تمر على الصراط كبرق النور من سحاب عز منير 4
- 5 Therefore give thanks unto God for what He hath given thee, and cast the Spirit upon thee, and taught thee the ways of guidance, and provided thee with the fruits of eternity in the gardens of sublime light. Thus have We shown Our favor unto thee and raised unto thee this heaven and sent thee this Tablet that it may be unto thee glad-tidings from God and preserve thee from the hosts of Satan. اذا فاشكر الله فيما اتاك و التقي الروح عليك و علمك سبل الهدى و رزقك من ثمر البقاء في حدائق نور منيع و كذلك مننا عليك و رفعنا اليك هذا السماء و ارسلناك هذا اللوح ليكون لك بشارة من الله و يحفظك عن جنود الشياطين 5
- 6 And glory be upon thee and upon those who have detached themselves unto God and were among the patient ones. و البهاء عليك و على الذين انقطعوا الى الله و كانوا من الصابرين 6

BLIB_Or15696.198b

BH05440

1 He is the Ever-Living, the Most Exalted, the Peerless

2 Glorified art Thou, O my God! This is a handmaiden who hath believed in Thee and in Thy signs, who hath entered upon the couch of holiness at the dawning-place of Thy Beauty and the dayspring of union with Thee, who hath reclined upon the throne of the divine Essence on the carpet of Thy glory and meeting with Thee, and who hath attained to the pure essence of grace when Thou didst choose her for Thyself, and hath been joined to the very essence of mercy when Thou didst select her for Thy love. Glorified, glorified art Thou! How great is Thy care for her condition, and how mighty is Thy favor toward her soul, inasmuch as Thou hast honored her with the garment of divinity and illumined her with the lights of lordship, and caused her to hear the melodies of glory from the Eternal, and favored her with the songs of majesty from the One. How lofty are the wonders of Thy mercy toward her! How sweet are the gems of Thy grace concerning her! By Thy might! This servant is powerless to mention a single letter regarding how Thou hast honored her and chosen her and selected her and exalted her, and what Thou hast ordained concerning her condition and fulfilled for her and through her and upon her. Therefore, I beseech Thee, O my God, by the first one whom Thou didst call and who answered Thee, and by the last one whom Thou didst manifest and who proclaimed Thee, that Thou make her content with Thee and patient in Thee. Then preserve her from every disease and affliction, and grant her that which will bring comfort to her eyes, that she may inherit through Thy grace and be a proof of Thee and a path unto Thee. For verily Thou art the Giver of whatsoever Thou willest, and Thou art the Best of inheritors.

1 هو الحي المتعالى الفريد

2 فسبحانك اللهم يا الهى ان هذه امة التى آمنت بك و بآياتك و دخلت على فراش القدس فى مشرق جمالك و مطلع وصالك و رقدت فى عرش الهوى على بساط عترى و لقاءك و فازت بساذج العناية لما خصصتها لنفسك و وصلت بجوهر الرحمة لما انتخبها لمحبتك فسبحانك سبحانك ما اعظم عنايتك فى شأنها و ما اكبر مكرماتك لنفسها بحيث شرفتها بقميص الألوهية و نورتها بأنوار الربوبية و اسمعتها من تغنى عر الصمدية و اكرمها من ترنى مجد الأحدية فما اعلى بدائع رحمتك فيها فما احلى جواهر فضلك فى حقها فوعزتك عبدك هذا عاجز عن ذكر حرف فيما شرفتها و خصصتها و اصطفتها و اعليتها و قدر فى شأنها و حقق لها و بها و عليها فاذا استلكت يا الهى بأول من ناديت و اجابك و آخر من اظهرته و اباحك بأن تجعلها راضياً منك و صابراً عليك ثم احفظها عن كل داء و بلاء ثم اعطها ما تقر به عينها ليورثها بعنايتك و ليكون دليلاً عليك و سبيلاً اليك اذ انك انت المعطى فى ما تشاء و انك انت خير الوارثين

INBA92:104

BH05441

To: Sister of Zair, in Khurasan

1 He is He

1 هو هو

2 Glorified art Thou, O my God! I call upon Thee in this hour when I am immersed in the oceans of Thy good-pleasure and am clinging, amid the billows of time, to the ark of Thy loving care. All praise be to Thee, O my God, for having perfected Thy bounty upon me and upon the sincere ones among Thy servants, inasmuch as Thou hast caused to shine upon them the lights of Thy holy eternity and the mysteries of the mighty heaven of Thy oneness, and hast enriched all through the sovereignty of Thy loving care by making known to them the pathway of Thy Lordship and the outpourings of Thy guidance, and hast caused them to dwell in the precincts of Thy mercy, and hast sent down upon them the holy verses of Thy sovereignty.

2 فسبحانک اللهم یا الهی انادیک حینئذ حین الذی اکون متغمساً فی بحر رضائک و متمسکاً فیہ من غمرات الدهر بفلک عنايتک فلک الحمد یا الهی علی ما اکملت نعمتک علی و علی المخلصین من عبادک بحیث اشرقت علیهم من انوار قدس صمدیتک و اسرار عزّ جبروت احدیتک و اغنیت الكلّ بسلطان عنايتک فیما عزّفتهم مناج ربوبیتک و اسبیل هدایتک و اسکنتهم فی جوار رحمتک و انزلت علیهم من آیات قدس سلطنتک

3 Glorified, glorified art Thou! Who is able to befittingly praise Thee or to thank Thee as beseemeth Thy favors and blessings? By Thy might! All are powerless to offer beautiful praise unto Thee, and all mankind is bewildered before the wondrous tokens of Thy generosity. I beseech Thee at this moment, by the fire of Thy Being and the light of Thy eternity, to grant this handmaiden that which she hath asked of Thee from the wonders of Thy grace. Then preserve her from every illness and calamity, honor her with Thy presence and Thy riches, cause her to enter beneath the shadow of Thy tenderness and generosity, and grant her the good of this world and the next if she hath believed in Thee and in Thy signs and in that which Thou hast sent down upon Thy most exalted Countenance from the wondrous verses of Thy glory and the comprehensive tokens of Thy wisdom. Then make her among the inheritors in the earth.

3 فسبحانک سبحانک من یقدر ان یقدسک علی حقّ تقدیسک او یشکرک علی ما یلیق بک فی الآثک و تعیمک فوعزّتک کلّ عاجزون عن جمیل ثنائک و کلّ الأنام متحیرون من بدایع اکرامک استلک حینئذ بنار کینونتک و نور ازلیتک ان تهب هذه الأمة ما طلبت منک من بدایع فضلک ثمّ احفظها عن کلّ داء و بلاء و شرفها بلقائک و غنائک فأدخلها فی ظلّ عطوفتک و اکرامک و اعطها خبر الدنیا و الآخرة ان كانت مؤمنة بک و بآیاتک و فیما نزلته علی طلعتک الاعلی من بدایع آیات عزّتک و جوامع آثار حکمتک ثمّ اجعلها فی الأرض من المتوارثین

INBA49:313, INBA92:043

BH05638

To: Aqa Mirza Rida Quli brother of Baha'u'llah

O Aqa Mirza Rida-Quli! He is God, the Exalted! Although the book of lovers cannot be completed through utterance, and the letter of the yearning ones cannot be finished by the pen of possibility, yet if one cannot attain an ocean of reunion, one must be content with a dewdrop of remembrance. For some time no bird has taken wing from the city of nearness to Sheba, and no nightingale has appeared in the rose garden. It seems that either the custom of fidelity has vanished from the people of eternity, or the free spirits no longer harbor grief of separation in their hearts, or else the friends do not need a material messenger to reach their goal and are not veiled by the barrier of remoteness. Without a messenger they send letters, and with the heart they share secrets. Without a pen they write, and without meeting they seek reunion, and in the very midst of separation they attain to nearness. Yes, these stations are true, but they are the portion of the heart, not the share of water and clay. Though the spirit may rejoice in spiritual sustenance, yet the body requires physical nourishment. The outward ear needs an outer melody, while the inner ear yearns for divine harmonies. The eye of mystery beholds eternal beauty, while the physical eye witnesses horizontal majesty. Therefore what is acceptable is to distribute and apportion all stations in their proper measure.

هو الله تعالى اگرچه دفتر عاشقان بیان طی نشود
و نامه مشتاقان بقلم امکان اتمام نپذیرد و لکن
اگر بحری از وصال دست ندهد بنی از اذکار
باید قانع شد مدتی است که از مدینه قرب سبا
طبری نپزیده و بلبل بگلزار رونفوده گویا رسم
وفا از اهل بقا زایل شده و یا آزادگان را غم
هجران بدل نموده و یا دوستان بساط معنوی را
قاصد مقصود نگرد و حجاب بعد محبوب نگرداند
بی قاصد نامه فرستند و بدل راز گویند بی قلم
رقم زنند و بی لقا وصال جویند و در عین بعد
بقرب رسند بلی اینتراتب حق است و لکن این
قسمت دل باشد نه نصیب آب و گل روح اگر
از غذاهای معنوی مسرور است و لکن جسد را
اطعمه ظاهری در خور گوش ظاهر را نغمه
ظاهری باید و گوش معنوی را رنه الهی شاید
چشم سری جمال باقی ملاحظه نماید و چشم سری
جلال آفاقی مشاهده کند پس مقبول آن است
که جمیع مراتب را باندازه قسمت بخشد و نصیب
دهد

INBA38:050a, INBA36:377, NLAI_BH1.335,
BRL_DA#616, ASAT4.016x, YBN.030c

BH05672

To: Siyyid Mihdi Dahaji et al.

¹ In the Name of Our Lord, the Most Exalted

² O Mihdi! We have heard the melodies of thy secret heart and the raptures of thy breast in thy love for God, thy immersion in Him, and thy passionate devotion to His loved ones, as though thou hadst attained the heights of nearness and reached the treasures of holiness.

¹ هو الحق و باسم ربنا العلی الاعلی

² ان یا مهدی قد سمعنا نغمات سرک و جذبات
صدرک فی حبک الی الله و استغراقک فیہ
و شغفک فی احبائه کآنک وصلت الی معارج
القرب و بلغت الی مخازن القدس

- 3 Be assured that We have not forgotten thee, and that thou art ever present before Us, and We behold thee at all times. Yet We counsel thee to fear the one true God and follow the guidance of the Eternal, lest heedlessness overtake thee or temporal concerns preoccupy thee. Sanctify thyself from all that veils thee from the beauty of the Divine Essence, in such wise that thou shalt dwell only in His remembrance, walk only in His name, sleep only by His leave, arise only at His bidding, drink only of His love, gaze only upon His beauty, seek only His presence, and desire only His meeting, that thou mayest enter the City of Immortality in the most exalted Paradise, attain unto every good, and find every light, and be in truth the guided one as thou art named. All this is counsel for thee: act thou upon it and keep it ever before thine eyes, that thou mayest be numbered with the people of the spirit in the most exalted Paradise.

3 و ايقن بأننا ما انساك و انتك لتكون بين يدينا
لوجود و اراك في كل حين ولكن اوصيك
بتقوى الأحدثى و هدى الصمديّة لئلا يأخذك
الغفلة ولا يشغلك شئون العرضيّة قدس نفسك
عن كل ما يحجبك عن جمال الهويّة بحيث لا
تسكن الا بذكره و لا تمش الا باسمه و لا تتم الا
بأذنه و لا تقم الا بأمره و لا تشرب الا بحبه و لا
تنظر الا بجماله و لا تطلب الا وصاله و لا ترد الا
لقائه لتدخل في مدينة البقاء في فردوس الأعلى و
لتصل الى كل خير و تجد كل نور و لتكون مهدياً
في الرسم كما سميت في الاسم كل ذلك نصح
لك فاعمل به ثم اجعله امام عينيك لتكون من
اهل الروح في على الفردوس محشورا ١٥٢

INBA71:098b, BLIB_Or15738.001b

BH05705

To: *Bigum Jan Jan Bigum*

- 1 He is, He is He
- 2 This letter descending from the pure essence of acceptance is to the land of those who are delighted, and God willing, after its arrival it shall be accepted. Every letter that was written by anyone and to any place, and every fragrance and melody that was made manifest by any soul and from anywhere, was from you and has returned to you. What else do you seek? You carry an ocean of the Beloved upon your shoulders yet speak of seeking; you hold a universe of the Loved One in your heart yet search for union with the Friend. All these are from the essence of grace and pure justice with which you have been favored.
- 3 For some time there was no news of you in the visible world. Some said you had taken residence in the monastery, while others pointed to the mosque saying you had secluded yourself there. I said this bewildered, passionate one finds rest nowhere but in the divine sanctuary, and this wanderer of separation takes seclusion nowhere but in the Lord's Ka'bah. It is known that the bird of love soars not without mention of the Friend, and the joyous heart flourishes not except in remembrance of

1 هو ها هو

2 این نامه منزول از ساذج قبول بارض محبور
است و انشاء الله بعد از وصول مقبول خواهد
افتاد آنچه نامه از هر کس و بهر جا که نوشته
شد و هرچه نغمه و نغمه از هر نفس و هر جفا
که ظاهر گشت از تو بوده و بتو راجع گشته
دیگر چه طلب مینمائی بحری از مطلوب بردوش
گرفته‌ئی و ذکر طلب در زبان میرانی و عالمی
محبوب در قلب داری و وصل حبیب میجویی
اینها همه از جوهر فضل و ساذج عدلست که
بآن فایز شده‌ئی

3 چندی از شما در عالم شهود خبری نبود بعضی
میگفتند ساکن دیر شده‌اید و برخی نشان مسجد
میدادند که در آنجا اعتکاف نموده‌اید گفتم این
واله شیدائی جز در حرم الهی مستریخ نشود و این
سرگشته وجدائی جز در کعبه ربانی اعتکاف
ننماید معلومست طیر حب بی ذکر دوست طایر
نگردد و قلب مسرور جز پیاد نور معمور نشاید

the Light. In any case, since your whereabouts were unknown, mention was delayed, otherwise you shall never be forgotten.

باری چون سکون شما در محلی معلوم نبود لهذا
اهمال ذکر شد والا هرگز فراموش نخواهید شد

INBA38:045b, INBA36:379b

BH05720

¹ He is the One Who prevails in His Cause, the All-Knowing, the Most Great

¹ هو الغالب على امره و هو العليم الكبير

² These are the verses of holiness sent down in truth, wherein is mentioned every wise matter and wherein is that which draws those who have believed near to the seats of paradise in the Ridvan of luminous nearness. O servant, know that God has ordained for you in the Book a station of glorious honor, in that you have migrated unto God and endured heat and cold in His path and have entered upon a shore of mighty holiness. All this is a bounty from God and His mercy upon you and upon those who dwell in the arenas of grandeur, then hasten therein. Therefore rejoice within yourself, then give thanks to God your Creator in His days, in that He has given you of the wonders of His favor and caused you to know His Self in the manifestations of His holiness and made you among the guided ones. Turn with your whole being to your Beloved, then detach yourself from all else, and this is better for you than the heavens and earth and all that the sun shines upon, if you be of those possessed of certitude. Thus does the Dove teach you from the mysteries of eternity and draw you near unto God, the Protector, the Mighty, the Generous. And the Spirit be upon you and upon those who have turned toward God before a time, or after a time, or at the time of times.

² تلك آيات القدس نزلت بالحق وفيه يذكر كل
امر حكيم وفيه ما يقرب الذين آمنوا الى مقاعد
الفردوس في رضوان قرب منير ان يا عبد فاعلم
بأن الله قدر لك في الكتاب مقام عز كريم
فيما هاجرت بنفسك الى الله و مستك الحر و
البرد في سبيله و دخلت في شاطئ قدس عظيم
كل ذلك فضل من الله و رحمته عليك و على
الذين هم كالنوا الى ميادين العظمة لساكنين ثم
لسارعين اذا بشر في نفسك ثم اشكر الله بارئك
في ايامه فيما اتاك من بدائع فضله و عرفك
نفسه في مظاهر قدسه و جعلك من المهتدين
فأقبل بكلك الى محبوبك ثم انقطع عما سواه
و ان هذا خير لك عن السموات و الأرض
و عن كل ما تطلع الشمس عليه ان كنت من
الموقنين كذلك تعلبك الورقاء من اسرار البقاء
و تقربك الى الله المهيمن العزيز الكريم و الروح
عليك و على الذين هم توجّهوا الى الله قبل حين او
بعد حين او حين حين ١٥٢

INBA71:027b

BH05789*To: Mirza Hadi, in Qazvin*

¹ He is the Living One! The morn of Divine Unity has dawned from the orient of the soul, and the lights of the radiance of the Sinai of Oneness have appeared from the dawning-place of contingent being. The temples of existence have returned to the realm of spirit clothed in the garment of the return of light, and the mighty remains of beings have been reclothed in the robe of eternal life after unveiling the degrees of separation and remoteness, so that the word “we” in “we shall return” may return, and the letters of “to the One” may be established in “verily your God is One,” that after return they may go forth and after going forth they may return, until the Eternal Dove upon the boughs of the Divine Lote Tree recites the verse “Even as We originated the first creation, so shall We bring it back again.”

² This is the Primary Countenance in the form of the Ultimate, and the Outward Face in the form of the Inward, that the Word may be fulfilled which was sent down in the Book that “He is the First and the Last, and the Outward and the Inward, and He is knowing of all things.”

³ The herald of the land of Qaf has arrived in the land of sorrow with your letter bearing glad tidings, and has delivered it to the Ultimate Countenance. Praise be to God that infinite joy has come from the Primordial Word, and delight and gladness have appeared from its signs. Send greetings to all who circle round and to the holy countenances and the veiled believing women.

¹ هو الحیّ صبح صبا حدیث از مشرق جان
طالع گشت و انوار سناء سینای صمدیت از
مطلع امکان ظاهر شد هیاکل وجود هستی
بقميص رجوع نور در عالم روح راجع گشته
و عظیم رمیم موجودات بردای حیات ابدی
بعد از کشف مراتب بعد و دوری مردی شده
تا کلهء انا در نفس راجعون رجعت نماید و
حروف لواحد در انما الهکم ثابت گردد تا بعد از
رجوع عود نمایند و بعد از عود رجوع فرمایند تا
حمامه ازی بر افنان سدره الهی آیه کما بدئتم
لتعودون تلاوت کند

² اینست طلعت اولیه در هیکل آخریه و وجههء
ظاهریه در هیئت باطنیه لیکل القول فیما نزل فی
الکتاب بانه هو الاول و الآخر و الظاهر و الباطن
و انه علی کل شیء علیم

³ بشیر ارض قاف با نامهء آنجناب ببشارتی نیکو
بر ارض حزن وارد شده بطلعت بعد رساند حمد
خدا را که سرور لانهایه از کله لایدایه حاصل
آمد و فرح و بهجت از اشارات آن ظاهر گشت
طائفین حول و طلعات مقدسات و مخدرات
مؤمنات همه را مکبر شوید

INBA38:044, INBA36:376a

BH05799*To: Mulla Rajab-Ali*

¹ He is God, the Ever-Living, the All-Compelling, the Self-Subsisting

² Glorified art Thou, O my God! Thou art He Who can never be numbered, Who abideth upon the throne of Thy majesty in the

¹ هو الله الحیّ المهیمن القیوم

² فسبحانک اللهم یا الهی انت الذی لن تعدّ کنت
علی عرش عظمتک فی علو الرفعة و العزة و

heights of elevation, might and splendor, and Who can never be limited, Who dwelleth upon the seat of Thy sovereignty in the loftiness of power, strength and grandeur. All who are enraptured stand before the gate of the city of Thy mercy, and all who are enchanted yearn for the manifestations of the light of Thy countenance, and all who journey forth traverse the pathways of Thy lordship, and all who arrive drink from the wine of Thy bounty. I beseech Thee by Him Whom Thou hast made the All-Compelling over all created things, the Self-Subsisting over all existence, and the Ever-Living in the kingdom of earth and heaven, to cause the ark of my reality to sail upon the sea of Thine essence, that I may bring forth from the depths of the ocean of Thy greatness the pearls of Thy eternity and the fish of Thine everlastingness, so that none may be seen except Thee, and no soul may turn to aught but Thee, and all may turn their faces to the court of Thy holiness, and all in the lands may hasten to the carpet of Thy intimacy, and may behold naught save the pure vision of Thy countenance, and may drink only from the wine of Thy grace from the hands of Thy attraction, and may taste only of the fruits of Thy bounty from the tree of Thine eternity. There is no God but Thee. Verily, we all worship Thee and bow down before Thy countenance.

السَّاءَ و لن تحدّ تكوننّ على كرسيّ سلطنتك
في سموّ القدرة والقوّة والكبرياء كلّ الوالهون
قائمون لدى باب مدين رحمتك و كلّ العاشقون
مشتاقون عند ظهورات نور وجهتك و كلّ
السَّائرون سالكون في انهاج ربوبيتك و كلّ
الواردون شاربون عن نهر مكرمتك اسئلك
بمن جعلته مهيماً على الممكّات و قيوماً على
الموجودات و حياً باقياً في ملكوت الأرضين
و السموات ان تجرى فلك ذاتيتي على بحر
كينونتك لأظهر من قعر غمر مقام عظمتك
لآلئ صمديتك و حيتان ازليتك لئلا يرى احد
غيرك و لا تلتفت نفس الى دونك و كلّ
العباد يتوجّهوا الى ساحة قدسك و كلّ من في
البلاد يسرعوا الى إساط انسك و لا ينظروا الا
الى صرف وجهتك و لن يشربوا الا من نهر
عناتيك من ايدى جذبتك و لن يمدّقوا الا من
ثمرات مكرمتك من شجرة ازليتك لا اله الا انت
انا كلّ لك عابدون و لوجهك ساجدون

INBA92:074, BRL_DA#580

BH05800

To: *Iskandar*

- 1 He is God! Glorified art Thou, O my God! Thou seest my dwelling place before Thee and my habitation in Thy lands, wherein I find none to love but Thee and none to seek but Thee. All creation longeth to attain Thy presence and all beings hope to visit Thy countenance. I beseech Thee at this moment by the splendor of Thy holy lights wherewith Thou hast illumined all existing things, and by the radiance of Thy attractive grace wherewith Thou hast caused all created things to shine forth, and by the perpetuity of Thy Essence whereby Thou hast drawn unto Thee all renowned things, and by the camphor of Thy Identity whereby Thou hast entranced the hearts of the purified ones, that Thou make us submissive to Thy sovereignty, yearning for Thy countenance, hastening to the dwelling places of Thy holy glory and gazing upon the garments of Thy oneness. For in Thy hand is the kingdom of the

1 هو الله فسبحانك اللهم يا الهى ترى مقرى بين
يديك و مسكنى في بلادك بحيث لم اجد
سواك من محبوب و لا دونك من مقصود
و كلّ الخليفة مشتاقون بلقائك و كلّ البرية
أملون زيارة طلعتك اسئلك حينئذ بضياء انوار
قدسك الذى نورته به الموجودات و بسناء
اطراز جذبك الذى اشرفت به المخلوقات و
[ببقاء] كينونتك التى اجذبت به المشهورات و
بكافور ذاتيتك التى تولّعت به قلوب المطهرات
بأن تجعلنا متقادين لسلطنتك مشتاقين بطلعتك
السارعين الى منازل قدس عزّتك و الناظرين
الى [قص] جمال احديتك اذ بيدك ملكوت
العرش و العماء و جبروت العزّ و السَّاءَ و انك

throne and the cloud, and the dominion of might and splendor. Thou art the One Who hath power to do as Thou wilt, howsoever Thou wilt. Verily Thou art the All-Compelling, the Self-Subsisting.

- 2 Therefore, O my God, send Thy blessings upon the first one who was illumined by Thy light and who shone forth through the dawning of the sun of Thy Self-Subsistence and who was made resplendent through the resplendence of the moon of Thy sanctity, and upon those who entered Thy most exalted Paradise and Thy most glorious Ridvan and who drank from the cup of Thy love in the most sublime heights and the most sheltered habitations. Verily Thou art the Bestower of whatsoever Thou wilt through whatsoever means Thou wilt. Verily Thou art the Mighty, the Beloved.

انت المقتدر علی ما تشاء کیف تشاء و انک
انت المهیمن القیوم

2 فصل اللهم یا الهی علی اول من استنار بنورک
و استضاء باشرای شمس قیومیتک و استباه
باستبهاء قمر قدوسیّتک و علی الذین دخلوا
جنتک الاعلی و رضوانک الابهی و شربوا
من کأس حبک فی رفارف الأسنى و منازل
[الأحفی] اذ انک انت المعطى ما تشاء بما تشاء
وانک انت العزیز المحبوب

INBA36:371b, NLAI_BH1.336

BH05897

Lawh-i-Maryam 3

To: Maryam, cousin of Baha'u'llah

In the Name of the Living One! O Maryam! Mihdi arrived in Baghdad with a handful of eternal provisions and a bundle from Muhammad-'Ali, along with news neither new nor wondrous. A world of ears would be needed to hear this message. All the accounts are from the late Sadr and their narratives from the disorderly versifier. And furthermore he mentioned your grief, that you were sorrowful and distressed due to separation and the death of your sons. This is exceedingly strange, for through God's grace you have been given to drink from the Tavern of Light and have been nourished by the pure wine. All relationships are linked to you and all spirits refer back to you. What then causes your despondency and why are you sorrowful? Have you ever heard of an ocean weeping from separation from a river, or the sun pursuing fearfully after a star? Sever the head of heedlessness that you may raise up the mystery of "Verily, unto Him we return." The new creation encompasses all things, for in the new creation there is no room for imperfection, lest "Blessed be God, the Most Perfect of Creators" be rendered false and meaningless. Beyond this I am not permitted to speak, and greetings upon all.

هو الحیّ مریم مهدی با یکقبضه صمدی و یک
دکله محمد علی واصل و عاید بغداد شد مع
خبرهای غیر جدید غیر بدیع یک جهان گوش
باید تا این سروش بشنود جمیع حکایات از
مرحوم صدر است و روایاتشان از ناظم غیر
مناظم و دیگر ذکر حزن شما را نمود که از
مفارقت و فوت ابنا مغموم و مهمومید و این
بغایت بعید است زیرا که شما بفضل الله از
نخخانه نور مشروب گشته اید و از نحر طهور
مرزوق شده اید جمیع نسبتها بتو منسوبند و تمام
ارواح بتو مرجوع دیگر کدورت از چه دارید
و از چه محزونید آیا شنیده اید که بحر از فراق
نهری گریان شود و یا شمس در پی نجی هراسان
گردد غفلت را سر بر تا سر انا [الی] راجعون
برافرازی خلق بدیع جامع کل شیء است زیرا
که در خلقت جدید نقص راه ندارد تا فتبارک
الله احسن الخالقین باطل نماند و عاطل نگردد

LTDT.303x

بیش از این گفتن مرا دستور نه و التکبیر علی
الجميع

INBA38:046, INBA36:378, OOL.B058a

BH06296

To: Husayn, in Qazvin

- 1 From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!

- 2 Potent art Thou to do what pleasest Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.

PM#165, BPRY.163, BSTW#049

1 من انهار کافور صمدیتک فاشربنی یا الهی و
من اثمار شجرة کینوتیک فاطعمنی یا رجائی و
من زلال عیون محبتک فاسقنی یا بهائی و فی
ظل عطوفة ازلیتک فاسکنی یا سنائی و فی
ریاض القرب بین یدیک سیرنی یا محبوبی و
عن یمین عرش رحمتک فاجلسنی یا مقصودی
و من اریاح طیب بهجتک فارسلنی یا مطلوبی
و فی علو جنة هویتک فادخلنی یا معبودی و
من نعمات ورقاء الاحدیة فاسمعنی یا مشهودی
و بروح القوة و القدرة فاحیننی یا رازقی و علی
روح محبتک فاستقمنی یا ناصری و علی سبیل
مرضاتک ثبتنی یا خالقنی و فی رضوان الخلود
عند طلعتک فادخلنی یا راحمی و علی کرسی
عزک مکننی یا صاحبی و الی سماء عنایتک
عزجنی یا باعثنی و الی شمس هدایتک فاهدنی
یا جاذبی و عند ظهورات غیب احدیتک
فاحضرنی یا مبدئی و منائی و الی صرف کافور
الجمال فیمن تظهرنه فارجعنی یا الهی

- 2 لانتک انت المقتدر علی ما تشاء و انتک انت
المتعالی العزیز الرفیع

INBA92:089, PMP#165, LHKM1.005,
AQMJ1.017b, OOL.B159.3

BH06396*To: Fatimih Khanum*

Fatimih Khanum

In the name of the Friend!

Mahd-i 'Ulya says, 'Letters written to the Iraqi friends would be better in the Persian tongue.' I say that they are also informed of the melodies of Hijaz. She says that the accents of Iraq are more appealing. I say that the melody of Hijaz is more beloved, for members of the Household have drunk deep from the Kawthar of enchantment and quaffed from the ocean of oneness. They have issued forth from the innate Nature and have sprung from the heavenly Branch. To those endowed with innate ability all tongues are one and all accents proceed from the Beloved. They may find the melody of the Nightingale of Hijaz to be enchanting but the warbling of the Songbird of Persia to be intoxicating. All lamentations emanate from the heart. Should those invested with the power of hearing hearken, they would most certainly offer up their souls. However, this bird of the spirit hath other utterances in another tongue.

O sister! Shouldst thou hearken with the ear of the spirit, thou wouldst abandon thy veil and direct thy steps in thy Brother's path until, in thy quest for reunion, thou dost lay down thy life. A thousand Hijazi eagles obey this Iraqi Bird and a thousand celestial birds serve this Mystic Dove.

Upon thee be greetings, O My sister.

LTDT.282

BH11791

¹ He is God, the Most High, the Supreme

¹ هو الله العليّ الأعلى

² This is a mention in a Book from the servant to her who hath believed in God and was recorded among the devout ones in the holy scrolls. O dawning-place of love! Fear God, thy Lord, and place thy trust in Him. Then remember Him in thy heart, that thou mayest be numbered among those who remember, recorded in the Mother Book. Be thou gladdened at all times, and let not the evil happenings cause thee grief. The world

² ذكر كتاب من العبد الى التي آمنت بالله و كانت من القانتات في صحف القدس مسطورا ان يا طلعة الحب اتقى الله ربك و توكل علىه ثم اذكره في القلب لتكوين من الذاكرات في ام الألواح المذكورا و بشرى في كل حينك و لا يحزنك موارد السوءية ستفنى الدنيا و اهلها و يبقى الملك

and its people shall pass away, but sovereignty shall remain with God, thy Lord. This is an irrevocable decree from God, thy Lord. He it is Who hath ordained the destiny of all things in a Book that standeth as a witness to the truth. And if thou findest the people heedless of the Cause and intoxicated with love, turn away from them and set thy face toward God. Such was the decree issued from the Dayspring of eternity at the breaking of this morn. Be thou assured of God's favor toward thee. He shall restore unto thee that which was taken from thee and shall grant thee what thou desirest of Him. His mercy toward thee is evident as the sun. Glorified be He Who sendeth down verses in truth, that they may serve as a proof unto all the worlds. And the Spirit be upon thee and upon those who circle round about thee.

لله ربك و كان ذلك حكم من الله ربك محتوما
و هو الذي قدر حكم كل شيء في كتاب كان
بالحق مشهودا وانتك ان وجدت الناس على غفلة
من الامر و سكران في الحب فأعرض عنهم ثم
اقبل الى الله و كذلك كان الحكم من فجر البقاء
في مطلع هذا الصبح مطلوعا ثم ايقنى بفضل الله
في حقك سيبيك ما اخذ منك و يعطيك ما
اردت منه و ان رحمته عليك بمثل هذه الشمس
مشهورا فسيحان الذي ينزل الآيات بالحق لتكون
برهانا على العالمين جميعا و الروح عليك و على
الوآتي كن في حولك مطوفا

NLAI_BH1.349b

BH11887

To: Muhammad

1 He is God!

2 O Muhammad! Days have passed and We have not heard from the bird of thy heart the melodies of love, nor have We found from thee the sweet savors of longing and affection. It is as though thou hast forgotten Us and forgotten the stations of reunion while the breezes of grace wafted upon thee. And if thou forgettest Us, verily We do not forget thee, and if thou art heedless of Our remembrance, verily We are not heedless of thee. Return, then, to what thou wert before, for the world and its ornaments and its embellishments will profit thee not. What will profit thee is detachment from all save Him and thy turning unto God. Harken, then, unto Me, and deprive not thy soul of divine meanings, nor thine ear from hearing the melodies of oneness, nor thine eyes from beholding the beauty of the Divine Identity, nor thy feet from standing firm in the Cause of God that hath been sent down, nor thy hands from being raised to the heaven of bounty. Ponder, then, upon thy affair, and choose for thyself what thou desirest. But if thou wouldst hearken unto Me, choose that which will draw thee nigh unto the meeting with thy Beloved and will unite thee with thy Lord and thy Goal. And peace be upon him who followeth guidance.

1 هو الله

2 ان يا محمد قد مضى ايام و ما سمعنا عن طير قلبك
نغمات الحب و ما وجدنا منك روايح الشوق
و الود كأنك نسيتنا و نسيت مقامات الوصل
فيما هبت عليك من نسيمات الفضل و انتك
ان انسينا انا ما انساك و انتك ان غفلت عن
ذكرنا انا ما نغفل عنك اذا فارجع الى ما كنت
من قبل لأن ما ينفعك الدنيا و لا زخرفها و لا
زينتها و ان ما ينفعك هو الانقطاع عما سواه و
اقبالك الى الله فاسمع مني و لا تحرم روحك
عن معاني الالهية و لا سمعك عن استماع نغمات
الأحذية و لا عينيك عن النظر الى جمال الهوية
و لا رجلاك عن الاستقامة على امر الله المنزل
و لا ايديك عن الارتفاع الى سماء العناية اذا
فكر في امرك ثم اختر لنفسك ما تريد وليكن
ان تسمع مني فاختر ما يقربك بلقاء محبوبك و
يصلك الى مولاك و مقصودك و السلام على
من اتبع الهدى

BRL_DA#636

BH06433

To: *Khabbazul-Mahbub, in Ardikan*

- 1 O Baker of the Divine Unity! We testify concerning thee that thou hast fulfilled thy covenant and performed that which thou didst accept in the atoms of eternity. Therefore God hath rewarded thee from Us with a reward that none in the realm hath ever surpassed. It is as though through thy being God created all bakers, for the purpose of these and the cause of their existence is their recognition of their Creator and their service unto Him, and none among them hath attained unto this save thee. Therefore give thanks unto God, thy Creator, for this and be thou of the thankful ones.

- 2 Then know thou that We have not forgotten thee, nor thy father, nor those who have followed the Cause of God, the Mighty, the Wise. But We counsel thee to patience and reliance upon God. Verily He will suffice thee against every deceitful sinner. Thus do We impart unto thee that which will tranquilize thee in this great alarm. Though separation causeth hearts to burn, yet patience after My command is sweeter than all that is sweet. Then convey from Us remembrance to the servants who are in thy household and give them glad tidings of a holy and manifest paradise. And the Spirit be upon thee and upon those who have been patient seeking the face of God, the Mighty, the Wise.

1 ان يا خباز الأبدية نشهد في حقك بأنك وفيت بعهدك و أديت بما قبلت في ذرّ البقاء فجزاك الله عنا جزاء الذي ما سبقه احد في الملك كأن بوجودك خلق الله كلّ الخبازين لأن المقصود من هؤلاء و علّة وجودهم عرفانهم بآرئهم و خدمتهم آياه و ما فاز بذلك احد منهم الا انت اذا فاشكر الله بارئك في ذلك و كن من الشاكرين

2 ثمّ اعلم بأننا ما انساك و لا ابوك و لا الذينهم اتبعوا امر الله العزيز الحكيم ولكن اوصيك بالصبر و التوكّل على الله انه يكفيك عن كلّ مكّار ائيم كذلك نلقى عليك ما يسكنك في هذا الفزع العظيم انّ الفراق ولو يحرّق منه الأجساد ولكن الصبر بعد امرى احلى عن كلّ مّليح ثمّ ذكّر من لدنا عباد الذين في بيتك و بشرهم برضوان قدس مبين و الروح عليك و على من صبر ابتغاء لوجه الله العزيز الحكيم ١٥٢

INBA71:016b, ABDA.060-061

BH06532

- 1 He is the Most Exalted, the Most High! This is a mention of the Book from the servant to him who hath believed in God and who was recorded among those near to God in the scrolls of eternity.
- 2 This is the Shore of Eternity in the Ocean of Paradise, upon the depths of fire, nigh unto the manifestation of the Mount of Sinai. Enter thou therein, that thou mayest witness the stars of wisdom in the heaven of this knowledge, and that thou mayest learn the mysteries of creation from the Creator of existence, and soar in the holy atmosphere, and that thou mayest worship God upon His eternal path, and find the breezes of nearness

1 هو العلىّ الأعلى ذكر كتاب من العبد الى الذي آمن بالله و كان في صحف البقاء من المقرّبين مسطورا

2 هذا شاطئ البقاء في بحر الفردوس على لجّى النار قرب الظهور سيناء الطور فادخل عليه لتجد النجم الحكمة في سماء هذا العلم مشهودا و لتعرف حكم البدع من مبدع الوجود و تكون في هواء القدس مطيورا و لتعبد الله في صراطه الأزليّة و تجد

from the paradise of eternity at the right hand of this spot, and abide eternally in the garden of life.

- 3 Thus did We cast unto thee before the Truth, and shelter thee in the Paran of love, and send thee this garment that thou mightest be recorded in the Preserved Tablet by the All-Compelling Pen among the names of the righteous.
- 4 Know thou then that We have witnessed thy letter and have comprehended therein the decree of thy heart, and We have sent unto thee two talismans that thou mayest be preserved from all afflictions and from the fire of self.
- 5 And the Spirit be upon thee and upon the name of God, Muhammad, and upon thy son, and upon whomsoever is mentioned in the mount of love.

نسمات القرب من فردوس البقاء في يمين هذه البقعة وتكون في حديقة الحياة مخلودا

3 كذلك القيناك قبل الحق وآويناك في فاران الحب وارسلناك هذا القميص لتكون في لوح المحفوظ باسم الأبرار من قلم الجبار مكتوبا

4 ثم اعلم باننا شهدنا كتابك واحصينا فيه حكم قلبك وارسلنا اليك حرزان لتكونا من كل البلايا ومن نار النفس محفوظا

5 والروح عليك وعلى اسم الله محمد وعلى ابنك وعلى من كان في طور الحب مذكورا ١٥٢

INBA51:619c, LHKM3.060

BH06533

To: *Hadi*

- 1 He is God, exalted is He
- 2 A letter from this servant to him who has believed in guidance and who in these days has held fast to the Sure Handle. O servant! Give thanks unto God for His path which hath been raised up in truth, and think not evil thoughts of God, nor follow those in whose hearts thou findest hatred for this servant of God. Trust in Him and hold fast unto Him. Verily He preserveth His servants and aideth whomsoever He willeth among His creation, and exalteth those who have detached themselves unto Him. Thus hath the decree been irrevocably ordained from the heaven of wisdom by God's command. Say: O people! Fear God and follow not your own selves, nor do what your passions bid you. Rather, follow that which the Spirit inspires in you, and then what God hath revealed in the Book which hath been concealed from the idolaters. These are the ways of truth which We have taught thee in truth, that thou mayest walk along the paths which have been extended in the heaven of eternity. Thus doth the Spirit inspire thee with the melodies of Paradise, that thou mayest be witnessed from the horizon of knowledge in the heaven of this wisdom by God's leave.

1 هو الله تعالى

2 ذكر كتاب من العبد الى الذي آمن بالهدى و كان بالعروة الوثقى في تلك الأيام متشبثا ان يا عبد فاشكر الله في صراطه الذي كان بالحق مرفوعا و لا تظن بالله ظن السوء ولا تعقب الذين تجد في قلوبهم بغضاء من عبد الله هذا و توكل عليه و كن به معتصما انه يحفظ عبادته و ينصر من يشاء من خلقه ويرفع الذين هم انقطعوا اليه و كذلك كان الأمر من سماء الحكم من لدى الله محتوما قل يا قوم اتقوا الله و لا تتبعوا انفسكم و لا تفعلوا ما يأمركم هويكم فاتبعوا ما يلقي الروح عليكم ثم ما نزل الله في الكتاب الذي كان عن المشركين مستورا ذلك سبل الحق علمناك بالصدق لتسلك منهاج التي كانت في على البقاء ممدودا و كذلك القى الروح عليك من نعمات الفردوس لتكون من افق العلم في سماء هذا الحكمة باذن الله مشهودا ١٥٢

INBA71:115

BH06626

1 He is the Mighty, the Exalted!

2 Glorified art Thou, O my God! This is Thy servant who hath migrated from his home until he entered into Thy precincts and severed himself from all else but Thee and attained unto Thy presence. He hath been touched on the way by heat and cold which Thou hast reckoned through Thy Will and preceded in knowledge through Thy Purpose. Therefore, O my God, I beseech Thee by Thy Name through which the clouds of Thy grace were lifted and the rain clouds of Thy bounty poured forth, that Thou make him steadfast in his love for Thee and firm in seeking the pathways of Thy good-pleasure. Then purify his heart with the water of Thy oneness and wash his inmost heart with the ocean of Thy singleness and illumine his breast with the lights of Thy holiness, that he may behold with his eyes Thy wondrous Beauty and hear with his ears Thy sublime Melodies and mention with his tongue Thy beautiful remembrances and know with his heart Thy glorious knowledge. For in Thy hand is the dominion of all things and Thou art, verily, powerful over all things. Therefore, O my God, send Thy blessings upon the First to appear with Thy Beauty and the Last to manifest Thy Majesty, and upon Thy exalted Mirrors and Thy wondrous Letters, and upon those who have migrated unto Thee and arrived at Thy presence. And this is easy for Thee to accomplish.

1 هو العزيز العلیّ

2 فسبحانک اللهم یا الهی هذا عبدک الذی هاجر من دیاره حتّی دخل فی دیارک و انقطع عن دونک و وصل بلقائک و ممّسه فی السبیل من الحرّ و البرد ما انت احصیته بمشیّتک و سبقتّه فی العلم بارادتک اذاً یا الهی اسئلك باسمک الذی به رفع غمام فضلك و امطرت سحاب جودک بأن تجعله مستقیماً فی حبّه ایاک و ثابتاً فی طلبه سبیل رضاک ثمّ تطهر قلبه من ماء احدیتک و غسل فؤاده من بحر صمدیتک و نور صدره من انوار قدسک لیشاهد بعینته جمالك البدیع و یسمع بأذناه نعماتک المنیع و یذكر بلسانه اذکارک الجمیل و یعرف بقلبه معارفک الجلیل اذ بیدک جبروت کلّ شیء و انت علی ذلک لمقتدر قدیر فصل اللهم یا الهی علی اول من ظهر بجمالک و آخر من یظهر بجلالک و علی مرایاک المنیعة و حروفاتک البدیعة و علی المهاجرین الیک و الواردین علیک و انّ ذلک علیک سهل یسیر

INBA92:067

BH07010

1 He is God! Many a true morn has dawned, yet the night of separation has not ended. How many nightingales have burst into song in the gardens, yet no bird has warbled a melody from the city of reunion. It seems the gates of hope have closed and the gardens of despair have opened. A world lies unconscious from the sweet wine of reunion, while these emigrants cry out for but a drop.

2 When will the dark nights of separation and estrangement finally end? Even if lovers' souls should depart their bodies, when will the messenger of the soul journey from the Sheba of the Beloved? When will the Egyptian herald bring to the aged one of Canaan glad tidings of Joseph's garment? It seems the

1 هو الله بسا صبح صادق طالع آمد و شب هجران بآخر نرسید و چه عندلیبها که در بستانها بنغمه درآمدند و بلبلی از مدینهء وصال بنوائی نسرود گویا ابواب رجا مسدود شد و حدائق یأس بگشود عالمی از شراب لطیف وصال بیوش و این مهاجران از برای نمی در خروش

2 شبهای تیرهء هجر و فراق آخر کی بسرآید هم جان عاشقان اگر از تن بدرآید قاصد جان از سبای جانان کی عزم سفر نماید و بشیر مصری مردهء قیص یوسفی را به پیر کنعانی کی رساند گویا

earthly bird soars to the spiritual nest yet fails to attain the presence of reunion.

- 3 Therefore we must drink the poison of divine decree as though it were sweet honey, and eagerly seek the unerring arrow of destiny, for submission gives rise to purpose and resignation brings forth desire - until we see what God has ordained and what fate has decreed. And peace be upon you.

طیر تری بآشیان معنوی پرواز نماید و لقای وصل را ادراک ننماید

3 پس باید زهر قضای الهی را چون شهد شکری بنوشیم و تیر محکم قدر را بجان طالب شویم زیرا مراد از تسلیم خیزد و مرام از تفویض پدید آید تا خدا را چه تقدیر باشد و قضا را چه تدبیر و السلام

INBA38:049, INBA36:379a

BH07029

To: *Hadrat-i-Hadi (Aqa Mirza Hadi)*

- 1 He is the Guide. O Nuru'llah Ma'navi! May His Holiness the Guide grant, God willing, and thus hath He willed, that thou mayest drink from the ocean of health and taste of the wine of well-being, that thou mayest become a place for the perfect bounty of God and a mine for the manifestation of His eternal lights, so that thy friends may rejoice and thine enemies be blinded - every envious one is in the fire and every envied one in the mercy of the All-Forgiving.
- 2 Mayest thou grow old and reach old age, and each day take a houri in thine arms and dwell in a palace, so that thou mayest partake of the hyacinth of her hair and they of the corner of her eyebrow. Yet not physical houris who possess naught but appetite and desire naught but money, but rather obtain spiritual houris and take delight in the divine gathering, that thou mayest drink of the Kawthar of the spirit and taste of the fruit of light.
- 3 God willing, as long as the morn of inner meanings rises and appears from the horizon of utterance, mayest thou be illumined and radiant from the eternal gleam. And peace be upon thee.

1 هو الهادی جناب نورالله معنوی حضرت هادی انشاءالله و کذلک شاء که از بحر صحت بنوشی و از بادهء سلامتی بچشی محل فیض کاملهء الهی شوی و معدن ظهور انوار لایزالی گردی تا دوستان مسرور شوند و دشمنان کور کلّ حاسد فی النار و کلّ محسود فی رحمة الغفار

2 پیر شوی و به پیری برسی و در هر یومی حوری در برگیری و در قصری جاگیری تا تواز سنبل مونصب بری و آنها از گوشهء ابرو ولیکن نه حوری جسدی که جز شکم هیچ ندارند و بغیر درم چیز نخواهند بلکه حوریهء معانی بدست آور و در انجمن الهی تفرج نما تا از کوثر روح بنوشی و از ثمرهء نور بچشی

3 انشاءالله تا صبح معانی از افق بیان طالع و هویدا است تواز پروازی روشن و منیر باشی و السلام

INBA38:050b

BH07161*To: Mirza Ali Akbar*

- ¹ He is! Glorified art Thou, O my God! I bear witness at this moment when the waters of Oneness surge from the might of the fire of Thine eternity, and call out to Thee with an accent which none can recognize save those who have ascended to the heaven of the glory of Thy Self-Subsistence, that Thou art He Who hath created all beings through Thy power and hath clothed them with the garment of Thy favor and the robe of Thy bounty, and hast deposited within them a love from Thee that they might be enraptured by Thy beauty and be drawn to the lights of Thy holiness. And Thou hast ordained for them nothing greater than this and more subtle than this.
- ² Therefore, O my God and my Beloved, have mercy upon those who have turned unto Thee and hastened to the court of Thy Cause and sought refuge in the shelter of Thy mercy and the stronghold of Thy grace, and who have beseeched the gems of Thy generosity and the treasures of the outpouring of Thy bounty and the emblems of Thy forgiveness, and upon him who hath believed in Thee and in Thy signs.
- ³ And as Thou hast made him great in name, make him beloved in deed, that the sovereignty of Thy power may be manifested in the dominion of names and deeds, for verily Thou art powerful over all things.

¹ هو فسبحانك اللهم يا الهى اشهد حينئذ حين
الذى يضيح ماء الأحدىة من سطوة نار ازليتك
و يناديك بلحن الذى لن يعرفه الا من تصعد
الى سماء عز صمديتك بانك انت الذى خلقت
الموجودات بقدرتك و البستهم قيص عنايتك و
خلع مكرمتك و اودعت فيهم حباً منك ليشغفون
بجمالك و يستجذبون بأنوار قدسك و ما قدرت
لهم شيئاً اكبر من ذلك و الطف من هذا

² فاذا يا الهى و محبوبى فارحم على الذين رجعوا
اليك و سرعوا الى فناء امرك و استجاروا بيت
رحمتك و كهف عنايتك و طلبوا من جواهر
جودك و جوامع فيض فضلك و طرايز عفوك
و على الذى آمن بك و بآياتك

³ و كما جعلته كبيراً فى الاسم فاجعله محبوباً فى
الفعل ليظهر سلطان قدرتك فى جبروت الأسماء
و الأفعال اذ انك انت على كل شىء قدير

INBA92:042b

BH07162

- ¹ He is the Mighty!
- ² Glorified art Thou, O my God! I call upon Thee in this hour when the clouds of Thy tribulation have been lifted up, and the mists of Thy decree have gathered, and the winds of hardship have blown from the dayspring of Thy Will, and the breezes of adversity from the setting-place of Thy Purpose - that Thou art God, the Sovereign, the Ever-Living, Who hath ever been sanctified from the description of aught else beside Thee and exalted above the praise of all else except Thyself. Thou didst create the world of immortality in the heaven of the cloud, and

¹ هو العزيز

² فسبحانك اللهم يا الهى اناديك حينئذ حين
الذى استرفعت سحب بلائك و غمام قضائك
و هبت ارياح البأساء عن مشرق مشيتك و
نسلمات الضراء عن مغرب ارادتك بانك انت
الله الملك الحى الذى لم تزل كنت مقدساً عن
وصف دونك و متعالياً عن نعت ما سواك و
خلقت عالم البقاء فى جبروت العماء و جعلت
مفتاحها من جوهر البلاء ثم ابدعت بصنعك

made its key from the essence of tribulation. Then didst Thou bring forth, through Thine ancient craftsmanship, the pearls of oneness, and then didst veil them, O my God, behind the veils of Thy protection and the coverings of Thy concealment. How blessed, then, is he who hath burned away the veils and rent asunder the shrouds and entered, by the key of Thy Name, into the city of Thy attributes, and entered, by Thy leave, into the pavilion of Thy knowledge. This being so, I beseech Thee by the essence of Thy hidden Name and the wonders of Thy manifest attributes to make us among those whom nothing hath deterred from attaining unto Thy presence, though the rains of Thy wrath and decree should pour down upon them. Verily, Thou art powerful over this, and omnipotent.

القديمة لآلى الأحديّة ثمّ احتجبتها يا الهى فى
حجبات حفظك و مقتنعات سترك فهنيئاً لمن
أحرق الحجاب و أخرج السّبحات و دخل بمفتاح
اسمك فى مدينة صفاتك و دخل بأذنك
فى سرادق عرفانك فلما كان الأمر كذلك
استلک بجوهر اسمک المكنونة و بدایع صفاتک
[المشهودة] بأن تجعلنا من الذين هم ما منعوا
عن لقاءك ولو امطرت عليهم امطار قهرك و
قضائك و انک انت على ذلك لمقتدر قدير
١٥٢

INBA92:098c, BRL_DA#622

BH07164

1 He is the Ancient, the Self-Subsisting!

2 Glorified art Thou, O my God! Before Thee stand these servants who have detached themselves from their homes, left their dwelling places, and traversed the paths of remoteness until they reached the places of nearness and witnessed in Thy path the heat of summer and the cold of winter, and were touched by such tribulations and hardships as Thou knowest in Thy knowledge and hast numbered through the measures of Thy Self-Subsistence. Their sole desire was to attain unto Thy presence, to enter the garden of Thy beauty, to arrive at the sanctuary of reunion with Thee, to prostrate themselves before the gate of Thy mercy, and to bow down before Thy countenance. I beseech Thee, O my God, by Thy Spirit that hath filled the heavens and earth, to fill their hearts with the lights of the holiness of Thy mercy. Then cause the ears of their inner being to hear the melodies of the might of Thy Lordship, and enable them to witness with the eyes of their hearts the wonders of the handiwork of Thine eternity, that they may detach themselves from all else but Thee and turn with their whole being to the treasury of meeting with Thee. For in Thy hand is the kingdom of eternity and in Thy right hand the dominion of the heaven of unknowingness. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the All-Compelling, the Mighty, the Self-Subsisting.

١ هو القديم القيوم
٢ فسبحانک اللهم يا الهى قد حضر بين يدي
عبدک هؤلاء الذين انقطعوا عن ديارهم و
خرجوا من اماكنهم و قطعوا مناجى البعد حتى
وصلوا الى مواقع القرب و شهدوا فى السّبيل من
حرّ الصيف و برد الشتاء و مسهم من البأساء
و الضراء ما اطّعت بعلک و احصيت بمقادير
قيوميّتك و ما كان همهم الا الوصول الى
لقاءک و الدّخول فى حديقة جمالک و الورود
فى حرم وصالک و السّجود لدى باب رحمتک
و الخضوع لوجهک فأستلک يا الهى بروحک
التي ملأت السّموات و الأرض بأن تملأ قلوبهم
من انوار قدس مرحمتک ثمّ اسمع آذان سرهم
نغمات عزّ ربوبيّتك و اشهدهم بعيون فؤادهم
بدایع صنع ازليّتك لينقطعوا عن دونک و يقبلوا
بكلهم الى مخزن لقاءک اذ بيدک ملکوت البقاء
و فى يمينک جبروت العماء تفعل كيف تشاء
و تحكم كيف تريد و انک انت المهيمن العزيز
القيوم

INBA92:105, BRL_DA#583

BH07165

He is God! Glorified art Thou, O my God! Thou dost witness what Thou dost witness, how particles of evil and intimations of doubt have encompassed me, such that they have prevented me from entering the city of Thy reunion and soaring in the atmosphere of the glory of meeting with Thee. I beseech Thee therefore, O my Beloved, by Him Whom Thou hast made the Ruler over all contingent beings and the Sovereign over all who dwell in the earth and the heavens, that Thou mayest purify my heart from the whisperings of Satan, O Thou in Whose hand is the dominion of might and certitude. Then enable me, O my God, to aid Thy Cause and assist Thy Faith, that I may sacrifice my spirit, my soul and my body before Thy Beauty and in beholding the lights of the glory of Thine eternity. Perchance I may be enabled to speed through the pavilions of the paradise of Thy oneness and the atmosphere of the holiness of Thine eternal detachment, for this is that which Thou hast ordained for Thy loved ones and specified for Thy chosen ones. Then I beseech Thee, O my God, to calm this pain which hath taken from me the reins of patience and forbearance from my inmost being, for in Thy hand is the kingdom of tranquility and the dominion of enablement, and Thou art verily the Almighty, the Sovereign, the Self-Subsisting.

هو فسبحانك يا الهى تشهد ما تشهد فيما احاطتني
ذرات السوءية و اشارات الظنونية بحيث منعت
عن الورد الى مدينة وصالك و الطيران الى
هواء عز لقائك فاستلكت يا محبوبى بالذى جعلته
حاكماً على الملكات و سلطاناً على كل من فى
الأرضين و السموات بأن تطهر قلبي عن وساوس
الشيطان يا من بيدك جبروت العز و الايقان ثم
وقفتى يا الهى على نصرتك و نصرة امرى لأفدى
روحي و نفسى و جسدى فى مقابلة جمالك و
مشاهدة انوار عز بقائك لعل استطيع ان اركض
فى رفارف رضوان احديتك و هوأ قدس انقطاع
ازليتك لأن هذا امر الذى قدرت لأحبائك و
خصصت به اصفيائك ثم استلكت يا الهى بأن
تسكن هذا الوجع الذى اخذ زمام الصبر عني و
الاصطبار عن سرى اذ بيدك ملكوت التسكين
و جبروت التمكن و أنك انت المقتدر المهيمن
القيوم

INBA92:070, BRL_DA#623

BH07166

- 1 Glorified be Thou, O my God! Behold Thou my head ready to fall before the sword of Thy Will, my neck prepared to bear the chains of Thy Desire, my heart yearning to be made a target for the darts of Thy Decree, mine eyes expectant to gaze on the tokens and signs of Thy wondrous Mercy. For whatsoever may befall me from Thee is the cherished desire of them who thirst to meet Thee, and the supreme aspiration of such as have drawn nigh unto Thy court.
- 2 By the glory of Thy might, O Thou my Well-Beloved! To have sacrificed my life for the Manifestations of Thy Self, to have offered up my soul in the path of the Revealers of Thy wondrous Beauty, is to have sacrificed my spirit for Thy Spirit, my being for Thy Being, my glory for Thy glory. It is as if I had offered up all these things for Thy sake, and for the sake of Thy loved ones.

1 فسبحانك يا الهى هذا رأسى قد وضعته تحت
سيف مشيتك و هذا عنقى مترصد لسلاسل
ارادتك و انّ هذا قلبي مشتاق لرحم سلطنتك
و هذا رجلى منتظر لأغلال قدرتك و انّ هذا
عيني مفتوح لبدايع رحمتك لأنّ كلّها ينزل من
عندك غاية مقصود المشتاقين و منتهى مطلب
المقربين

2 فوعزت بك يا محبوبى حينئذ قد فديت نفسى لمظاهر
نفسك و انفتحت روحي لبدايع مطالع جمالك
كأنّى فديت روحي لروحك و ذاتى لذاتك و
جمالى لجمالك و انفتحت كلّ ذلك فى سبيلك
و سبيل اوليائك

- 3 Though my body be pained by the trials that befall me from Thee, though it be afflicted by the revelations of Thy Decree, yet my soul rejoiceth at having partaken of the waters of Thy Beauty, and at having attained the shores of the ocean of Thine eternity. Doth it beseem a lover to flee from his beloved, or to desert the object of his heart's desire? Nay, we all believe in Thee, and eagerly hope to enter Thy presence.

PM#060, SW_v14#01 p.020

3 ولو أنّ الجسد يحزن عند نزول بلائك و ظهور
قضائك ولكنّ الرّوح تستبشر في ورودها عند
شريعة جمالک و نزولها في شاطئ بحر ازليّتك
هل ينبغي للحيّيب ان يعرض عن لقاء المحبوب او
للعاشق بأن يفر عن لقاء المعشوق حاشا ثم حاشا
أنا كلّ بك آمنون و بلقائك مشتاقون و الرّوح
على عباد الله المخلصون

INBA61:049, INBA66:100, INBA49:146,
INBA92:064, BLIB_Or15716.135b,
PMP#060, AQMM.072

BH07498

To: *Siyyid Mihdi*

He is God! O thou who hast journeyed in God, and migrated in His path, and striven in His Cause! I testify that thou hast fulfilled what thou didst covenant, and performed all that befit-
teth thee and is worthy of thee, and thou hast detached thyself from all who are in the kingdom, and thou hast traversed the pathways of love and piety until thou didst reach the precincts of immortality and the central point of all houses - the Most Exalted House - in the throne of meeting, and thou didst ascend the stairs of the spirit until thou didst hear the singing of the light from the Divine Lote-Tree, as though thou hadst perished all things within thyself for the preservation of thy countenance and the perpetuation of thine essence. Glad tidings, then, be unto thee! And congratulations to thee upon thine arrival at the seat of His Countenance and Beauty, and thy entrance from the hiding place of Glory into the throne of never-ending might and the King of sanctity without compare! And the glory be upon thee and upon those who have believed in God and His signs, and upon the name of Jim in the land of Ya, sent down from Ha before Sin.

هو الله ان يا ايها المسافر في الله و المهاجر في سبيله
و المجاهد في امره اشهد بأنك وفيت بما عاهدت
و اديت كلّما ينبغي لك و يليق بك و انقطعت
عن كلّ من في الملك و سلكت في مسالك
الحبّ و التقي حتّى [وسلت] الى رفرف البقاء
و قطب البيوت بيت الأعلى في عرش اللّقاء و
عرجت الى معارج الرّوح حتّى سمعت تغنى النّور
عن سدرة الظهور كأنك هلكت كلّ شيء في
نفسك لا بقاء وجهتك و استبقاء ذاتك فبشرى
لك ثمّ هنيئاً لك في ورودك في مقعد الوجه و
الجمال و الدّخول من مكن الجلال في عرش عزّ
لا يزال و ملك قدس لا مثال و التّكبير عليك
و على الذين آمنوا بالله و آياته و على اسم الجيم في
ارض يآء المنزول من الحاقبل سين

INBA71:098a, BLIB_Or15738.001a

BH07724

To: *Iziyyih*

- 1 Praised be Thou O Lord My God. This is My sister who hath believed in the Manifestations of Thy unity appearing in the garments of Thy eternity and recognized the Dawning-places of Thy constancy in the holy temples of Thy sovereignty. She hath ascended to the station that is detached from all save Thee and hath returned from Thee toward Thee. I ask of Thee, O My God, to free her from the insinuations which have hindered her from entering Thy Crimson Sea and from dwelling in the chambers of eternity on the exalted shore that she may haply recognize Thee in the Manifestation of Thy Beauty, the most hidden Dawning-place. In truth, Thou doest what Thou pleasest. Verily Thou art the Self-Subsisting Who rulest supreme over all things.

- 2 To continue: Thy sweet letter hath been presented in the court of the presence of this ephemeral One. We beseech God to gather us together in the gardens of immortality near unto the twin glorious bows, that haply thou mayest witness the secrets of God's decree within this crimson and effulgent countenance, that the blessing of God upon thee and upon all who are on earth may be made complete.

- 3 The Spirit be upon thee and upon the new believers.

LTDT.285-286

1 فسبحانک اللهم یا الهی هذه اختی التي آمنت بمظاهر احدیتک فی قیایس ازلیتک و اقرت بمطالع صمدیتک فی هیاکل قدس سلطنتک و عرجت الی مقام الذی انقطعت عن کل الجهات الیک و رجعت منک علیک و اسئلك یا الهی بأن تنقطعها عن الاشارات التي منعها عن الورد فی قلم الحمراء و السكون فی رفار البقاء فی شاطئ السنا لعل [تعرفک] فی مظاهر الأهل و مطالع الخفی الأخفی اذ انک فعال لما تشاء و انک انت المهيمن القیوم

2 و بعد قد حضر فی محضر الفناء کتابک الأهل و نسئل الله بأن یجمعنا و ایاک فی حدائق البقاء قرب قوسین الأبهی لتشهدین من اسرار القضاء عن وجه الدرّی الحمراء لیكون نعمة الله بالغة علیک و علی العالمین جمیعاً

3 و الروح علیک و علی الطائفین بدیعاً

INBA92:065, YMM.354

BH07857

- 1 He is the Mighty, the Single One

- 2 A melody of the heart in Persian strains descended upon the Iraqi Countenance, and secret lamentations were heard therefrom. Yea, an immortal ear is needed to hear the immortal Word, and an immortal eye is needed to behold the immortal Beauty, for that which is evanescent hath no path into the arena of eternity that it may comprehend the degrees of everlasting glory, and the abject one hath no portion of the cup of glory that he may step into His holy court. Therefore, as thou hast donned the new garment of glory and entered the living stream of mercy, hearken then with the ear of thy soul to

1 هو العزیز الوحید

2 نغمه قلبی بلحن پارسی بر طلعت عراقی وارد و ناله‌های سری از آن شنیده شد بلی گوش باقی باید تا کلام باقی شنود و چشم باقی شاید تا جمال باقی مشاهده نماید زیرا که فنا را در عرصه بقا راهی نه تا ادراک مراتب عزّ جاوید نماید و ذلیل را از کأس عزّ نصیبی نه تا در ساحت قدس او قدم گذارد پس چون تو پیراهن جدید عزّت پوشیدی و در شریعه باقی رحمت وارد شدی پس بگوش جان بشنو این نواهای عندلیب

these songs of the divine Nightingale, Who, upon the holy and spiritual branch, warbleth in all melodies, that thou mayest sacrifice thy soul in the eternal spiritual atmosphere and wing thy flight to the nest of the Beloved, until thy whole being becometh spirit and ascendeth unto the heaven of light.

الهی را که بر شاخسار قدس معنوی بجمع نغمات
تغنی مینماید تا در هوای روح ازلی جان در بازی
و بمکن جانان پرواز نمائی تا همه جسمت روح
شود و بسماء نور عروج نماید

3 Revealed from the B before the H

3 المنزل من الباء قبل الهاء

INBA38:052a, NLAI_BH1.294, BRL_DA#625,
AHB_121BE #10 p.324

BH11895

- 1 He is God 1 هو الله
- 2 Cupbearer, pass the brimming bowl; Minstrel, sing His Name of soul— He is that He is. 2 ساقی بده جام هو هو مطرب بسرا نام هو هو
- 3 Piper, unto the concourse cry: The world to His desire doth fly— He is that He is. 3 نائی بملا بر گو بملاً عالم شده بر کام هو هو
- 4 O heralds of the spirit, haste Unto the grief-worn and downcast, And bear the tidings: He is that He is. 4 ای قاصدان جان بر غمزدگان میآر تو پیغام هو هو
- 5 Bird of faithfulness, why conceal Thy secret flame, thy hidden zeal? Upon thy wing inscribe and seal: He is that He is. 5 ای طیر وفا تا چند خفا بر پر تو بزن نام هو هو
- 6 Be wakeful! Many a falcon proud, And many a gnat from out the crowd, Hath fallen within this wondrous shroud— He is that He is. 6 هشیار که بس عنقا چه مگس افتاده در این دام هو هو
- 7 If thou art bound for His abode, Then softly tread the mystic road, And lightly pace the hallowed sod— He is that He is. 7 بر کویش اگر عازم شدهئی آهسته بزن گام
- 8 Till from the cry of “I” set free, Thy heart be purged entirely, Thou never wilt be tamed to be His own—He is that He is. 8 هو هو تا دل نکنی از سخن انا هرگز نشوی رام هو
- 9 O vintner of the worlds unseen, One drop to us of that rose sheen, That ruby draught with heavenly gleam— He is that He is. 9 نهار عمایک جرعه بما زان باده گلغام هو هو
- 10 That we may raise these mouldering frames, These lifeless forms, these ashen names, Through Kawthar's flood and thunderous streams— He is that He is. 10 تا زنده کنیم اجسام رمیم از کوثر طمطم هو هو
- 11 Drunken are we, yea, all are we, From bounty's cup and charity, From mercy's wine and ecstasy— He is that He is. 11 مستیم همه مستیم همه از شربه انعام هو هو
- 12 Extinguish now the candle's flare Of “me” and “us,” of self and snare; The Day-Star hath arisen fair— He is that He is. 12 خاموش بکن شمع من و ما سرزد خور ایام هو هو

YBN.170

BH08069*To: Muhammad*

1 He is the Mighty

2 O Muhammad! May God reward thee from Us with the best of rewards and cause thee to attain unto a station wherein thou shalt be detached from all created things. Therefore, rejoice within thyself, then stand firm in the Cause and be not of the heedless ones. And grieve not over what hath escaped thee, and fear no one, but place thy trust in God, the Mighty, the Beautiful. Say: O people! Shame upon you and upon that which your hands have wrought in the days wherein the Countenance hath appeared from behind a luminous veil, and ye recognized Him not until the Beauty was concealed. Alas for you and for these heedless ones! And thou, render thanks unto God, thy Creator, for having guided thee unto His mighty, straight Path. Thus have We bestowed Our favor upon thee in truth and made mention of thee in a preserved Tablet of holiness. And the Spirit be upon thee and upon the patient servants of God.

1 هو العزيز

2 ان يا محمد جزاك الله منّا خير الجزاء وبلغك الى مقام الذى تنقطع عن كلّ الخلاق اجمعين اذا بشر في نفسك ثم اثبت على الامر ولا تكن من الغافلين ولا تحزن عما فات عنك ولا تخف من احد فتوكل على الله العزيز الجميل قل يا قوم اف لكم و بما اكتسبت ايديكم في ايام التى فيها ظهر الوجه عن خلف حجاب منير وانتم ما عرفتموه الى ان غاب الجمال اذا واحسرتا عليكم و على هؤلاء الغافلين و انك فاشكر الله بارئك بما هداك الى صراطه العزيز المستقيم كذلك منّا عليك بالحق و اذكرناك في لوح قدس حفيظ والروح عليك و على عباد الله الصابرين ١٥٢

INBA71:097b

BH08306*To: Habibih*

Glorified art Thou, O my God! This is Thy handmaiden whom Thou hast made to be owned within Thy dominion and whom Thou hast attributed to this servant of Thine. At this moment I testify before Thee, O my God, that the servant is naught but one owned by Thy Self, and Thou art none other than the Owner of Thy servant and the Sovereign over Thy creation. Whosoever claims otherwise is among the most wretched of servants in all lands. And verily her master, as people call him, is owned by Thy Self and is a servant before Thy Countenance. How befitting would it be for one who is owned to become an owner, or to become a master? Glorified art Thou, glorified art Thou, above what the servants attribute from one to another! I seek Thy forgiveness for what they imagine. Nay, all are Thy servants and within Thy grasp. Thou hast lifted up pride and

فسبحانك اللهم انّ هذه امتك التى جعلتها مملوكة فى ملكك و نسبتها لعبدك هذا حينئذ اشهدك يا الهى بان لم يكن العبد الا مملوكا لنفسك وانت لم تكن الا مالكا لعبدك و سلطانا لربيتك و من يدعى بغير ذلك فانه من اشقى العباد فى البلاد و ان مولاه على ما يدعوه الناس مملوكا لنفسك و خادما لطاعتك و كيف يليق للمملوك ان يكون مالكا او يكون صاحبا فسبحانك سبحانك عما ينسبون العباد احد الى احد و استغفرک عما يتوهمون بل كلّ عبدک و فى قبضتک و ارفعت الفخر و النسب الا لمن دخل فى حصن ولايتک

lineage save for those who have entered the fortress of Thy Cause and the shadow of Thy providence. Thus hast Thou been powerful over Thy deed, and verily Thou art the Mighty, the Powerful, the Compelling.

و ظلّ عنايتك و كذلك كنت مقتدرًا على
فعلك و أنك انت العزيز المقتدر الجبار

BLIB_Or15696.139a

BH08308

- 1 Glory be to Thee, O Lord my God! Abase not him Whom Thou hast exalted through the power of Thine everlasting sovereignty, and remove not far from Thee him whom Thou hast caused to enter the tabernacle of Thine eternity. Wilt thou cast away, O my God, him whom Thou hast overshadowed with Thy Lordship, and wilt Thou turn away from Thee, O my Desire, him to whom Thou hast been a refuge? Canst Thou degrade him whom Thou hast uplifted, or forget him whom Thou didst enable to remember Thee?
- 2 Glorified, immensely glorified art Thou! Thou art He who from everlasting hath been the King of the entire creation and its Prime Mover, and Thou wilt to everlasting remain the Lord of all created things and their Ordainer. Glorified art Thou, O my God! If Thou ceaseest to be merciful unto Thy servants, who, then, will show mercy unto them; and if Thou refusest to succor Thy loved ones, who is there that can succor them?
- 3 Glorified, immeasurably glorified art Thou! Thou art adored in Thy truth, and Thee do we all, verily, worship; and Thou art manifest in Thy justice, and to Thee do we all, verily, bear witness. Thou art, in truth, beloved in Thy grace. No God is there but Thee, the Help in Peril, the Self-Subsisting.

1 هو الحيّ قد كان بنفسه قيوماً فسبحانك اللهم يا
الهي لا تخذل من عزّزته بسلطان ازليّتك و لا
تبعد من ادخلته في خيام صمديّتك أ تطرد يا الهي
من كنت له مريباً أ تردّ يا منائى من كنت له
محصناً او تدلّ من كنت له معزّزاً او تنسى من
كنت له مذكّراً

2 فسبحانك سبحانك انت الذى لم تزل كنت
سلطان الممكّات و محرّكها و لا تزال تكوننّ
ملك الموجدات و مدبرها فسبحانك يا الهي
ان لم ترحم عبادك فمن يرحمهم و ان لن تأخذ
ايدى احبائك فمن تأخذهم

3 فسبحانك سبحانك انت المعبود بالحقّ و انا كلّ
لك عابدون و انت المشهود بالعدل و انا كلّ
لك شاهدون اذ هو المحبوب بالفضل لا اله الا
هو المهيمن القيوم

PM#169, BPRY.037

INBA92:040a, PMP#169, AQMJ1.019

BH08310

In the Name of the Self-Subsisting, the All-Powerful! Glorified art Thou, O my God! Thou art He Who created all contingent beings through a word from the Book of Thy Command, and brought forth all existing things through a drop from the cloud of Thy power. Thou hast ordained no cause for existence save itself, and decreed no attribute for being save its own essence, such that Thou hast placed within its rank no mention of aught else. And this is but a drop from the oceans of Thy Self-Subsistence and an outpouring from the rains of Thy sanctity, that the sovereignty of Thy power might be manifested in the kingdom of identities and the dominion of Thy might might shine forth in the realm of infinitude. And none knoweth how this is save him whom Thou hast acquainted with the repositories of Thy Oneness and the treasures of Thine eternity. How then can such praise as this befit that Lord? Glorified, glorified art Thou! Thou art the All-Powerful, the All-Glorious, and I am the poor one possessed of poverty. And I am among those who remember Thee and the first of the worshippers. And send Thy blessings upon Him Whom all shall seek, the Essence of Identity, from God, the Lord of all the worlds.

بِسْمِ الصَّمدِ الْمُقتَدِرِ فَسبحانَكَ يا الهى انت الذى
خلقت الممكَّات بحرف من كتاب امرى و
اظهرت الموجودات برش من سحاب قدرتك و
ما قدرت للهوجود علة دون نفسه و ما اقضيت
لوجود وصفاً دون ذاته بحيث ما جعلت فى
رتبه ذكراً عن غيره و ان هذا رش من البحر
صمدانيتك و طفح من امطر نراهيتك ليظهر
سلطان قدرتك فى ملكوت الهويات و تشعشع
ملك قوتك فى جبروت اللانهايات و لا
يعلم احد كيف ذلك الا من عرفته مكامن
احديتك و مخازن ازليتك فكيف يليق لذلك
المولى ثناء البهاء فسبحانك سبحانك انت
المقتدر ذو الاحتشام و انا المختصر ذى الافتقار
واكون من الذاكرين و اول العابدين و صل على
المستغاث جوهر الهوية من الله رب العالمين

INBA92:041

BH08329

To: *Mahmud*

1 He is the Mighty

1 هو العزيز

2 The decree hath come from God, the Powerful, the Mighty, the All-Knowing, for My departure from that land, and We are in great thanksgiving. And We departed in such glory as the eyes of them that are nigh unto God had never beheld the like. Thereupon did the eyes of the denizens of Paradise weep, and the dwellers of heaven and earth were thunderstruck. Say: In this are signs for them that are discerning and clear proofs for them that know. Thus do We impart unto thee what hath befallen Us through God's decree, and this hath been inscribed by a holy and luminous Pen. And when thou hearest this, render thanks unto thy Lord and be not of them that grieve. Through this shall the standards of guidance be raised up, despite the will of the idolaters. Do thou remind

2 قد جاء الأمر من الله المقتدر العزيز العليم بخروجى
عن تلك الأرض و نحن اذاً فى شكر عظيم و
خرجنا بطراز الذى ما رأته بمثله عيون المقرين
اذاً بكت عيون اهل البقاء ثم انصعقت اهل
السّموات و الأرضين قل ان فى ذلك لآيات
للمتفرسين و بينات للعارفين كذلك تلقى عليك
ما جرى علينا من قضاء الله و هذا ما رقم من
قلم قدس منير و انك اذا سمعت فاشكر ربك و
لا تكن من المحزونين فسوف يرفع بذلك اعلام
الهداية رغماً لأنف المشركين و انك ذكر العباد و

the servants and fear no one, and be of them that place their trust in God. The Spirit and glory rest upon thee and upon the women who have believed in God, then upon His sincere servants.

لا تخف من احد وكن من المتوكلين والروح و
التكبير عليك وعلى اللواتي هن آمن بالله ثم على
عباد المخلصين ١٥٢

INBA71:005b

BH08403

1 He is the Mighty, the Beautiful

2 Your letter was noted and spiritual melodies from the mystic nightingale were heard. The people's turning away from God and their attachment to vain desires is evident and manifest. To whatever extent they can maintain outward appearances, it is permissible and acceptable. That is, if it is possible to return home in utmost joy and fragrance, that would be best. Otherwise, let not grief enter your noble being, and be exceedingly happy that you have migrated to God and journeyed unto Him. To abandon life and seek solitude with the Beloved in the realm of placelessness is the way of those near to God and the manner of the detached ones. In love, if my blood is spilled according to love's law, I have not betrayed - rather I have kept faith when I fulfilled my pledge. The law of love has another decree. And the Spirit be upon you and upon all who are with you.

1 هو العزيز الجميل

2 کتاب آنجناب ملاحظه شد و نغمات روحانی
از عندلیب معنوی مسموع گشت و اعراض
مردم از خدا و اقبال ایشان بهوی معلوم و مبرهن
است هر قدر بتوانند مراعات اسباب ظاهر نمایند
مجری و مقبول است یعنی اگر ممکن شود که در
کمال روح و ریحان بوطن مراجعت نمایند احسن
است و الا حزن بوجود شریف راه ندهید و بسیار
خوشوقت باشید که بخدا هجرت نموده اید و الی
الله مسافر گشته اید از جان گذشتن و بجانان
در لامکان خلوت گزیدن شیوه مقربین و شأن
منقطعین است و ما غدرت فی الحب ان هدرت
دمی بشرع الهوی لکن وقت اذ توفت بلی شرع
عشق را حکمی دیگر است و الروح عليك وعلى
من معک جمیعا

INBA38:051

BH08626

1 In the name of our Lord, the Most Exalted, the Most High!

2 Wouldst Thou, O my God, deprive him who hath turned toward the sanctuary of Thy Being? Wouldst Thou, O my Beloved, cast away him who hath sought refuge in the city of Thy nearness? Wouldst Thou, O my Hope, forsake him who hath clung to the cord of Thy glory? Wouldst Thou, O my Purpose, deny him who hath entered the stream of Thy bounty? Wouldst Thou, O my Adored One, impoverish him who hath held fast to the hem of Thy riches? Wouldst Thou, O my Object of worship, cause to perish him whose heart Thou

1 بسم ربنا العلیّ الأعلیٰ

2 أتحرّم یا الهی من اقبل الی حرم ذاتک أ تبعد یا
محبوبی من استجار الی مدینة قربک أ تخذل یا
رجائی من تمسک بجبل عزک أ تمتنع یا مقصودی
من ورد فی شریعة عطائک أ تفقر یا معبودی
من تشبث بذیل غنائک أ تمیت یا مسجودی من
احییت قلبه بنور عرفانک أ تصمّ یا مشکوری
من اسمعته بدایع آیاتک لا فوعزّک لا تحرّم من
اقبل الیک و لا تطرد من ورد علیک و لا ترد

hast quickened with the light of Thy recognition? Wouldst Thou, O Thou Who art praised, render deaf him whom Thou hast made to hear Thy wondrous verses? Nay, by Thy glory! Thou wilt not deprive him who hath turned to Thee, nor cast out him who hath come to Thee, nor reject him who hath descended into Thy court. For verily Thou art the Most Exalted above all things, the Giver unto all things, and the Ruler over all who are in the heavens and on earth. Thou art, verily, the Mighty, the Inaccessible, the Holy One.

من نزل بفنائک اذ انک انت المتعالی فوق کلّ
شیء والمعطی لکلّ شیء والحاکم علی کلّ من فی
السّموات والأرض وانک انت العزیز الممتنع
القدّوس

INBA33:073a, INBA92:106a, AQMJ1.033

BH08644

To: *Havva Khanum*

1 He is the Living One

1 هو الحيّ

2 Praise be to God that the Holy Countenances of Glory and the Sacred Visages of Intimacy have purified the body of the Eternal Mystery from the veils of otherness and the shrouds of opposition, and stripped bare and free from the allusions of the heaven of ego and the veils of blind imagination, they have arrived at the pavilions of eternity and the hiding places of glory, and they circle round according to the will of God, and thus did God will what He willed, and verily He doeth what He pleaseth, and He is the Mighty, the Kind. Yea, when the feet of the heart are cleansed from the sandals of vain imaginings, they will surely journey from the valley of darkness to the blessed spot of glory and exaltation. This is a truth like unto the existence of God, there is no doubt therein, were the people to be patient in the days of God and ponder His signs.

2 الحمد لله که طلعات مجد قدسیّه ووجهات انس
عزّیه جسد سرّازی را از حجابات غیریّه و براقع
ضدیه مطهر فرموده‌اند و عریان و عری از
اشارات هوای سماء انیه و حجابات عمای افکیّه
بر رفارف صمدیه و مکامن عزّیه وارد گشتند و
طائف حولند الی ما شاء الله و کذلک شاء
الله فیما شاء و انه یفعل ما یحب و انه المقتدر
العطوف بلی رجلاهی قلب که از نعلین ظنونات
پاک گشت البتّه از وادی کدورت ببقعه
مبارکه عزّت و رفعت سفر فرماید و هذا حقّ
بمثّل وجود الله لا ریب فیّه لو کان النّاس فی
ایّام الله یصبرون و فی آیاته یتفکّرون

INBA38:053b, INBA36:313a

BH08722

To: *Khalih*

1 He is God, exalted be His glory

1 هو الله تعالى شأنه القدرة

2 O aunt! Praise God that thou hast returned from the north of sorrow to the right hand of joy, and hast transformed the darkness of error into the light of guidance. Thou hast purchased the Joseph of faith with thy very soul, and hast sold the Pharaoh of unbelief for naught. Therefore must thou remain steadfast in faithfulness, that thou mayest drink of the chalice of eternity and taste of the fountain of divine presence. What sorrow remaineth, and what grief persisteth? So long as the rose is in the market, the nightingale is wrapt in the remembrance of the Beloved. The lover hath no sorrow save separation, and the yearning one groweth not dispirited save through remoteness. Praise be to God that the Sun of Beauty is manifest, and the Beloved is beheld without door-keeper or guard, and is visible without veil or covering. And the Spirit be upon thee.

2 ای خاله حمد کن خدا را که از شمال حزن
بین سرور راجع شدی و ظلمت ضلالت را
بنور هدایت تبدیل نمودی یوسف ایمان را بجان
خریدی و فرعون کفر را بهیچ بفروختی پس باید
در وفا ثابت باشی تا از شربت بقا بنوشی و از
کوثر لقا پیاشی دیگر چه حزن داری و چه غم
خوری تا گل بیزار بلبل بذكر یار عاشق را حزنی
جز دوری نباشد و مشتاق را جز فراق افسرده
نگرداند الحمد لله که شمس جمال ظاهر است و
معشوق بی حاجب و دربان مشهود و بی ستر و
حجاب منظور و الروح علیک

INBA38:054b

BH08904

To: *Jinabih-i-Muazamih Mukaramih, mother*

1 Praised be Thou O Lord, My God! This is My mother who hath acknowledged Thy oneness, confessed Thy unity, attained the honour of meeting Thy Manifestations in Thy days, reached the station of recognition and entered the tabernacle of Heaven, for she loved Thyself and Thy Servant and held fast to the cord of Thy love through the sanctified Temples of Thy Sovereignty.

1 فسیحانک اللهم یا الهی هذه امی الّتی اقربت
بفردانیتک و اعترفت بسلطان احدیتک و فازت
بلقاء مظاهرک فی ایامک و بلغت الی مقام
العرفان و دخلت فی سرادق الرضوان فیما احبت
نفسک و عبدک و تمسکت بعروة محبتک فی
هیاکل قدس سلطنتک

2 I beseech Thee, therefore, O My God, to grant her the honour of beholding Thy Beauty, and vouchsafe unto her the gift of Thy Presence. Give her to drink then from the ocean of Thy mercy and the chalice of Thy forgiveness. Make her to dwell, O My God, in the precincts of Thy mercy in the Heaven of eternity. Grant her to hear Thy holy melodies that she may cast the veil from her head in her eagerness to meet Thee and speed through the domains of Thy nearness and union. Thou

2 اذاً اسئلك یا الهی بأن تشرّفها بجمالک و ترزقها
بلقائک ثم اشربها من بحور مرحمتک و کوّوس
مغفرتک ثم اسکنها یا الهی فی جوار رحمتک فی
جنة ازلتک ثم اسمعها من نعمات قدسک لتعری
رأسها شوقاً للقائک و ترکض الی میادین قریبک
و وصالک اذ انک انت المقتدر علی ما تشاء و
انک انت العزیز المنیر

art verily powerful over all that Thou desirest, and Thou art verily the Mighty, the Most Luminous.

3 The servant of God Husayn-'Ali.

عبد الله حسينعلی 3

LTDT.081-082

INBA92:065

BH09142

To: Karbalai Zaman uncle of Baha'u'llah, in Takur

O My uncle! Give thanks that thou hast drunk from the incomparable wine of immortality and hast been nourished with the honey of reunion with the All-Glorious Lord. Therefore strive to cleanse the house of thy heart from the remembrance of aught else, and be swift in sacrificing thy life in the path of the Beloved. For if thou shouldst live for ages, thou wilt ultimately fall into death's grasp. Take hold of the Friend's robe and detach thy heart from both worlds, that thou mayest attain eternal life and pass into the divine precincts. Pay no heed to the world and set not thy heart upon wealth. Neither lament poverty nor boast of riches, for all these things have come from nothingness and unto nothingness shall they return. Efface thyself that thou mayest endure and return unto everlasting life. Should a sheep die, let not thy heart die - may thou live on.

یا عمی شکر نما که از زلال نهمری مثال نوشیدی و از شهد وصال حضرت ذوالجلال مرزوق شدی پس جهد کن تا بیت دل را از ذکر غیر پاک کنی و در نثار جان در ره جانان چالاک شوی زیرا که اگر رستم روزگاری بچنگ مرگ درآئی دامن دوست گیر و از دو جهان دل برگیر تا زندگی باقی یابی و در کوی الهی گذری بدنیا اعتنا مکن و بدینار دل میند از فقر منال و از غنا میال که جمیع اینها از فنا آمده اند و بقنا راجع شوند از وجه شو تا باقی مانی و ببقا راجع شوی اگر گوسفند بمیرد دل نمیرد تو زنده باشی

INBA38:054a, INBA81:157

BH09188

1 He is the Mighty, the Self-Subsisting!

هو العزيز القیوم 1

2 Remember thy Lord at morn and eventide, for verily He is God and there is none other God but Him, the Mighty, the Exalted. Say: He is indeed a proof from God unto all who are in the heavens and on earth. Soon will His Cause be made manifest in truth, whereat the faces of them that are nigh unto God shall redden, and all necks shall bow before Him. This is a clear truth. And thou, render thanks unto thy Lord for having related thee to His servant, for this is better for thee than all

2 اذکری ربک فی کل صباح و عشی و انه هو الله الذی لا اله الا هو العزيز العلیّ قولى انه لمحجة من الله علی کل من فی السموات و الارضین فسوف یظهر امره بالحق و یحمر بذلک وجوه المقرین و یتخضع له کل الأعناق و هذا لحق مبین و انک انت فاشکری ربک بما نسبک بعبدہ و هذا لخیر لک عن کل ما ترید فتوکل علی الله فی کل

that thou desirest. Place thy trust in God in all matters and be thou of them that are submissive. Thus doth the Dove of Separation remember thee at the time when It taketh flight from Iraq, and this is indeed a grievous sorrow.

الأمور و كوني من القانتين و كذلك يذكر
حمامة الفراق حين الذي تطير عن العراق و هذا
لحزن عظيم ١٥٢

INBA71:036a

BH09244

To: Ali

1 He is the Mighty

2 O 'Ali! Hearken unto the call of thy Beloved in this hour when the heavens and earth weep by reason of what hath befallen Him at the hands of these wrongdoers. Grieve thou not at My departure, for this is among the ways of God that were ordained for those of old, and therein lieth a consummate wisdom and an eternal decree which none knoweth save God, the True King, the Manifest. Be thou not sorrowful at this, and dwell among the people for a brief time or for many days - this is what hath been ordained for thee by the All-Wise, the All-Informed. And when thou hearest tidings from these faithful ones, journey, if thou willest, unto Him to Whom the spirits of those near unto God have journeyed.

1 هو العزيز

2 ان يا على اسمع نداء حبيبك في هذا الحين الذي
[تبكى] السموات و الأرضين بما ورد عليه من
هؤلاء الظالمين و انتك انت لا تحزن عن خروجي
لأن ذلك من سنة الله التي قضت على الأولين و
فيه حكمة بالغة و امر ازلية لا يعلمها الا الله الملك
الحق المبين و انتك انت لا تحزن في ذلك و كن
بين العباد في زمان قليل او ايام عديد و هذا ما قدر
لك من لدن حكيم خبير و لما سمعت الأخبار من
هؤلاء الأخيار ان شئت سافر الى الذي سافرت
اليه ارواح المقربين ١٥٢

INBA71:071

BH09268

To: Mirza Hasan Shaykhul-Islami, in Qazvin

1 He is God

2 God willing, may you return to the land of emergence from the realm of dawning through the melody of the eternal dove from the Orient of the everlasting heaven's splendor, with holy breaths from the divine cloud, from the essence of the city of faithfulness and the core of the garden of meeting. And you must ignite and enkindle all the manifest and veiled countenances with the kindled fire of love, so that the effect of the kindled fire of God may appear from the source of flowing sweet

1 هو

2 انشاء الله بنغمه ورقاء عز ازل از مشرق سنای
سما لا يزالی بنفحات قدس عماء صمدی از سازج
مدینه وفا و جوهر حدیقه لقا جانب ارض
خروج رجوع فرمائید و جمیع طلعات مکدرات
و مخدرات مستراترا باید از نار حب موقد و
مشتعلم نمائید تا اثر نار الله الموقده از منبع ماء
عذب جاریه ظاهر گردد و ثمر آن از شجر وجود
سر برآرد تا چه رسد بمقدسات جرات عزت و

water, and its fruit may emerge from the tree of existence - how much more so for the sanctified ones of the chambers of glory and the purified ones of the lofty pavilions who are attracted by the warbling of the Spirit's dove and gladdened by the singing of the bird of light. So glory be to God, your Creator and their Creator, and exalted is He above what they describe.

مطهرات غرفات رفعت که از تغنیات حمامه
روح مجذوبند و از ترنیت دیک نور مسرور
فسبحان الله موجدک و موجدھن و تعالی عما
هم یصفون

INBA38:052b

BH09439

1 He is God

1 هو

2 The cause of the creation of all contingent beings has been love, as is referred to in the well-known tradition which says: "I was a Hidden Treasure and I loved to be known, and therefore I created the creation that I might be known." Therefore, all must come together at the stream of divine love in such wise that not the slightest trace of variance can be detected among the friends and companions. All must gaze upon love and move in perfect unity, such that no disagreement whatsoever may be observed between any souls. In good and evil, profit and loss, hardship and ease, all must be partners. God willing, we hope that the breeze of unity will waft from the City of the Lord of all beings and clothe all in the garment of oneness and love and detachment.

2 علت آفرینش ممکنات حبّ بوده چنانچه در
حدیث مشہور مذکور است کہ میفرماید کنت
کنزاً مخفیاً فأحببت ان اعرف تخلق الخلق
لکی اعرف لهذا باید جمیع بر شریعہ حبّ الہی
مجمع شوند بقسمیکہ بہیچ وجہ رایجہ اختلاف
در میان احباب و اصحاب نوزد کلّ ناظر بر
حبّ بوده در کمال اتحاد حرکت نمایند چنانچہ
خلافی مابین احدی ملحوظ نشود در خیر و شرّ
و نفع و ضرر و شدّت و رخا جمیع شریک
باشند انشاء اللہ امیدواریم کہ نسیم اتحاد از
مدینہ ربّ العباد بوزد و جمیع را خلع وحدت
و حبّ و انقطاع بخشد ۱۵۲

BNE.075, SW_v07#10 p.100, SW_v08#10 p.126, JHT_B#013

BRL_DA#169, AVK3.239.09x, AHM.409,
DRD.154, NFQ.004, MAS4.368,
AKHA_134BE #17 p.659

BHU0025

One day in the outer part of the Blessed House (in Baghdad), one of the travelers from Tehran respectfully asked the Presence (Baha'u'llah), "How large of a stipend and expenditure does the Sadr A'zam (chancellor) allot you every month such that all the expenses which arise are completely taken care of?" (Baha'u'llah) said, "I should give the likes of the Sadr A'zam a salary, not them bestow it on me. My affairs are with God and not in the trust of others."

TZH4.227-228

Someone else among the Tehran friends said, "During the days of your stay in Tehran you gave liberally and generously to all kinds of people. How is it possible that you do not give these kinds of gifts to the souls that are (now) around you?" In answer, (Baha'u'llah) said, "If I behaved as I did previously, all would say that these souls are turning to the world because of this Cause and some would think that they possess the process of the elixir [i.e. that they know alchemy]."

Among those souls was Zayn al-'Abidin Khan. Even though he had a lot of wealth, he lost his riches in search of the elixir in past years. Those days he was in Baghdad and, greedy to take the elixir from the Blessed Beauty, he acted sincere and was friendly with Aqa Mirza Musa Kalim [Baha'u'llah's brother]. Whatever Kalim tried, it was not possible to dissuade him. Zayn al-'Abidin Khan believed that the carpet of the glory of Abha was unfolded on account of the aforementioned work [alchemy] and that Kalim came to know the terminology (of the alchemical process) when he was a child in the presence of his father, who had conversed with those learned in this science. Because of (Kalim's reticence), Zayn al-'Abidin Khan swore and said to him, "You know this process and are hiding it from me!" Kalim knew the aforementioned process was impossible and jokingly said so to him.

(Zayn) became more obstinate in his belief until one day he showed Kalim the treatise of Jabir, which was written about the specification of the philosopher's stone, and swore, "The smallest parts of this process are not hidden and I have made all of the symbols plain." He swore that the symbols of the book were manifest to him. Kalim, one day in the afternoon, obtained the treatise. Unexpectedly, he heard the Blessed voice (Baha'u'llah) ask, "What are you busying yourself with, Kalim?" He arose, saying, "(I'm busy) with something that is sheer fancy and fiction." (Baha'u'llah) said, "Perhaps Zayn al-'Abidin Khan gave you the treatise of Jabir so that you would

inform him of the hidden stone.” He said, “Yes, that is so.” The Abha Beauty set forth a detailed exposition on that process.

From that time, many questions have arisen from all sides and for each one there issued a Tablet concerning the aforementioned science. One time he said to Kalim, “Each person that says, ‘I have this process,’ his own soul proves his loss and lies.” By virtue of this, he prohibited busying oneself with it and working with these kinds of sciences, including divination (jafr) and geomancy (raml), was forbidden in most of the Tablets. (This was done) so that a deceiving person could not display himself in the cloth of trustworthiness and not exceed the limitations of himself, like Karim (Khan Kirmani), as addressed to him in the Iqan: “We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact...”

KSHK#05

BH09746

¹ He is the Mighty, the Self-Subsisting

¹ هو العزيز القيوم

² Bear thou witness within thyself that verily He is God and there is none other God but Him. He hath created all things through the Word which He created from His Will that hath appeared and shone forth from the sovereignty of the Divine Purpose in whatsoever was and shall be. He sent forth ‘Ali in truth, then sent Him forth in justice, and sanctified Him from the command of the Kaf and the Nun, and made Him the ornament of His beauty in the kingdom of Command and Creation, were ye to know. Through Him were the letters renewed in holy and beloved garments. Thus do We impart unto you the gems of knowledge and wisdom, that ye may ponder upon this Command.

² ان اشهد في نفسي بأنه هو الله لا اله الا هو
قد خلق كلشيء بكلمة التي خلقها من ارادته
التي ظهر و لاح من سلطان المشيئة في ما كان
ويكون و بعث عليا بالحق ثم ارسله بالعدل و
قدسه عن حكم الكاف و النون و جعله طراز
جماله في ملكوت الأمر و انخلق ان انتم تعلمون
و منه جددت الحروفات في قص قدس محبوب
كذلك تلقى عليكم جواهر العلم والحكمة لعل انتم
في الأمر تتفكرون ١٥٢

INBA71:036b

BH09808

To: Aqa Mirza Musa

Yea, it is incumbent upon all the companions and loved ones to be seated upon the thrones of love and to repose upon the cushions of affection, and to move about in the station of united souls. They must shine forth from a single lamp and be illumined within a single niche, grow from a single tree and be nourished by a single fruit, walk upon a single earth and be seated upon a single carpet, drink from a single stream and be drawn to a single ocean. Such is the attribute of the loved ones, for verily God is independent of all the worlds. And peace be upon the sincere servants of God.

بلی بر جمیع اصحاب و احباب لازم است که
بر سرایر محبت جالس باشند و بر رفارف مودّت
مستریح و در مقام انفس متّحده سیر نمایند از یک
مصباح مشرق باشند و در یک مشکاة مستضیّ
و از یک شجره برویند و از یک ثمره مرزوق شوند
و بر یک ارض مثنی نمایند و در یک بساط قاعد
شوند و از یک نهر مشروب شوند و از یک بحر
مجنذوب اینست صفت احباب فانّ الله غنی عن
العالمین و السّلام علی عباد الله المخلصین

INBA38:056c

BH09880

To: Aqa Siyyid Ismail Khalil Zavarihi, in Ardistan

¹ He is God

¹ هو الله

² The Tree of the Cloud is in motion and the Lote-Tree of Faithfulness is in joy, that the Tree of Eternity might be planted in the land of oneness and the leaf of light might be joined with the mystic dove through the arts of the Divine Presence. Perchance from the companionship of these two divine subtleties and these two eternal mysteries a third countenance might appear, that the fruition of "We strengthened with a third" might become manifest in the realm of appearance.

² شجرهٔ عما در حرکتست و سدرهٔ وفا در بهجت
تا دوحهٔ بقا در ارض احدیّت مغروس شود
و ورقهٔ [نورا] از فنون لقا بورقا مقرون گردد
که شاید از مؤانست این دو لطیفهٔ ربّانی و دو
دقیقهٔ صمدانی طلعت ثالثی پیدا شود تا نتیجهٔ
فعرّزنا بثالث در عرصهٔ ظهور مشهور آید ۱۵۲

INBA36:315b, NLAI_BH1.079b,
AQA7#511 p.353a, AHM.298, AKHA_116BE
#01-03 p.042, ANDA#40 p.62x,
QALAM.010

BH09881

To: Jinab Ha

1 He is the Ever-Living

1 هو الحیّ

2 The eternal candle hath shone forth from within the glass of the eternal, and the lamp of the lights of His Holiness the Everlasting One hath gleamed from within the niche of Ahmad and the lamp of Muhammad, that pure hearts may be cleansed from obscure intimations and frozen signs, and thereafter be seated upon the throne of "Verily we are God's and to Him shall we return." And peace be upon thee.

2 شمع ازلی در زجاءهء صمدی مستشرق گشته و سراج انوار حضرت لایزالی در مصباح [احمدی و مشکاة محمدی] مستبرق شده تا صدور منیره از اشارات مکذّره و علامات مجده صافی شود و بعد بر عرش انا لله و انا الیه راجعون جالس گردند و السّلم

3 Haji Hasan brought paper. As no reply had come, no further trouble was given. Send the materials which are with you. And peace be upon thee.

3 حاجی حسن کاغذ آورد چون جواب نرسید بیشتر زحمت داده نشد اسباب که خدمت شما است بفرستید و السّلم

INBA38:058c, INBA36:314d

BH09915

To: Jahan

Glorified art Thou, O my God! This is Thy handmaiden who hath believed in Thee and in Thy signs, who hath hastened to the fields of Thy pardon and Thy meeting, who hath drunk from the cups of Thy forgiveness and reunion with Thee, until she attained unto Thy nearness and Thy presence, and ascended on the wings of servitude until she visited the sun of Thy manifestation and the moon of Thy training, and heard the melodies of the birds of Thy sanctification, and appeared before this Thy servant. I beseech Thee, O my God, to make her well-pleased with Thee and gazing toward Thee, and honor her with the wonders of Thy beauty and the subtleties of Thy intimate communion, for in Thy hand is the kingdom of all things and Thou art powerful over all things.

فسبحانک اللهم یا الهی انّ هذه امتک الّتی آمنت بک و بآیاتک و سرعت الی میادین عفوک و لقاءک و شربت من کاوب غفرک و وصالک حتّی فازت بقربک و جوارک و صعدت یجنّاحی العبودیّة حتّی زارت شمس تجلّیک و قمر تربّیک و سمعت الحان طیور تقدیسک و حضرت بین یدی عبدک هذا فأسئّلك یا الهی بأنّ تجعلها راضیاً منک و ناظراً الیک و شرفها ببدیع جمالک و لطیف مناجاتک اذ بیدک ملکوت کلّ شیء و انّک انت علی کلّ شیء قدیر

INBA92:049b

BH09916

Glorified art Thou, O my God! Thou knowest that this servant hath believed in Thee and in Thy signs, and hath sought Thy good-pleasure in the temple of Thy decree, and hath prostrated himself before the countenance of fulfillment in the garments of Thy beauty. Therefore, O my God, when this servant turned toward the fields of Thy mercy and the sanctuary of Thy Being, purify his breast from idle fancies and vain imaginings that he may be enabled to enter the dawning-place of the Cause in the Ka'bah of Beauty and the City of Majesty, that he may hear the melodies of the birds of holiness upon the throne of the cloud, and may abide in the eternity of his Lord and live by the life of his Master. Verily, Thou art powerful over whatsoever Thou wilt, and verily, Thou art the All-Compelling, the Self-Subsisting.

فسبحانك اللهم يا الهى انت تعلم بأن هذا
عبد آمن بك و بآياتك و طلب رضائك فى
هيكلك قضائك و سجد لوجه الامضاء فى قص
جمالك اذا يا الهى لما اقبل هذا العبد الى ميادين
رحمتك و حرم ذاتك نزه صدره عن الظنون
و الأوهام ليستطيع ان يدخل فى مطلع الأمر
فى كعبة الجمال و مدينة الجلال حتى يسمع من
الحان طيور القدس فى عرش العماء و ليكون
باقياً ببقاء ربه و حياً بحياة مولاه اذ انك انت
المقتدر على ما تشاء و انك انت المهيمن القيوم

AQMJ2.117

BH09918

To: Muhammad Ibrahim et al.

1 He is!

2 Glorified art Thou, O my God! This is Thy servant who obeyed this servant of Thine by Thy command, and journeyed in Thy path, and endured the heat of the sword and the cold of winter in his migration in obedience to Thee and patience under Thy decree. Therefore I beseech Thee, O my God, by Thy Most Exalted Name, to make him among those who are patient under Thy decree and who drink from the cups of Thy beauty. Then cause him to appear on earth and all who dwell thereon through the radiance of the lights of Thy countenance, that he may rest upon the throne of eternity in the precincts of Thy sovereignty and dwell upon the seat of the heaven of mystery beneath the shadow of Thy grace. Then bestow upon him, O my God, that which he loves and with which he is content. Verily, Thou art the One with power over this, the Omnipotent.

هو 1
فسبحانك يا الهى ان هذا عبدك الذى اطاع 2
عبدك هذا بأمر من عندك و سافر فى سبيلك
و ادرك حر السيف و برد الشتاء فى هجرته فى
طاعتك و صبره فى قضائك اذا اسئلك يا الهى
باسمك الأعلى بأن تجعله من الصابرين فى قضائك
و الشارين عن كاوب جمالك ثم اظهره على
الأرض و من عليها بضياء انوار وجهتك ليستريح
على عرش البقاء فى جوار سلطنتك ويسكن على
كرسى العماء فى ظل عنايتك ثم اكرمه يا الهى
ما يحب و يرضى و انك انت على ذلك لمقتدر
قدير

INBA92:048, BLIB_Or15696.086e

BH09978

1 He is

هو 1

2 This letter was written in the Hijazi melody and sent forth, and this writing is cast in the Persian tongue so that thou mayest hear the sweet songs of the soul from the divine nightingale and receive the wondrous melodies of the Beloved from the spiritual bird, that thou mayest step into the lane of the Friend and become detached from all else but Him. Praise be to God Who, through His all-encompassing mercy, guided His servants from the west of error to the east of guidance and caused them to attain from the darkness of doubt to the dawn of certitude. Therefore, blessed is the one who was illumined by this true dawn, and deprived is the soul who remained bereft and destitute.

2 کاغذ بلحن حجازی نوشته شد و ارسال گشت و این نوشته بزبان پارسی القا میشود تا آوازهای خوش جان را از عندلیب الهی بشنوی و نواهای بدیع جانان را از طیر معنوی اخذ فرمائی تا در کوی دوست قدم گذاری و از آنچه غیر او است بیزار شوی حمد خدا را که برحمت و اسعء خود بندگانرا از مغرب ضلالت بمشرق هدایت راه نمود و از ظلمت شکّ بصبح یقین فایز فرمود پس بآبره کسیکه از این صبح صادق منور شد و بی بهره نفسی که بی نصیب و محروم ماند

INBA38:055a

BH10005

1 He is the Living One

هو الحی 1

2 The abode of bounty is most excellent and desirable, and the Ka'bah of purpose is sanctified from all directions and from despair and hope. It is utterly bare and pure of nearness and union, remoteness and separation. They do not accept woven and sewn garments - meaning that after manifestation, concealment is nonexistent, and after the mystery, manifestation is lost.

2 منزل جواد بسیار خوب و مرغوب و کعبه مقصود منزّه از جهات و یأس و رجا است از قرب و وصل و بعد و فصل بغایت عری و پاک است قیص منسوج پوشیده و مخیط را قبول نمیفرماید یعنی بعد از ظهور خفا معدوم است و بعد از سرّ ظهور مفقود

3 My Lord! I possess nothing in creation save myself, and I seek naught but Thy good-pleasure in whatever Thou hast pleased for me and decreed upon me. Verily Thou art the Decreeer of whatsoever Thou wilt, and verily Thou art the Mighty, the Beloved.

3 ربّ لا املک فی الملک دون نفسی ولا اطلب غیر رضائک فیما رضیت لی و قضیت علیّ و انک انت المقضی فیما تشاء و انک انت العزیز المحبوب

INBA38:056b

BH10241*To: Haji Muhammad Nasir, in Qazvin*

1 He is the Most Exalted, the Most Faithful

1 هو العلیّ الوفیّ

2 How wonderful is this supreme honor and greatest glory that hath caused all the atoms of contingent beings, from the most exalted summit to the lowest point, to rejoice and hath given them to drink of the wine of radiance and the sweet crystal water, so that all created things and all that is mentioned may inscribe with the Pen of bounty upon the Tablet of thought: "Verily He is the Truth, there is no God but Him, and He is God, the Witness over all things." And peace and glory be upon you all.

2 حبّذا زین شرف کبری و مفتخرت عظمی که جمیع ذرات ممکّاترا از اعلی ذروهء علی الی ادنی نقطهء ابهی را مسرور فرموده و از خمر سنا و ماء عذب بیضا مشروب ساخته تا همهء مربوبات و تمام مذکورات با قلم عنایت بر لوح فکرت مرقوم فرمایند بآنه هو الحقّ لا اله الا هو و هو الله کان علی کلّشیء شهیدا و السّلام و التّکبیر علیکم جمیعا

3 The trust was received.

3 امانت رسید

INBA38:058b, INBA36:314c

BH10252*To: Siyyid Taqi*

1 He is the Living One

1 هو الحیّ

2 At the hour when the Sun of the heaven of existence cast aside the veil of manifestation from Its countenance, and the Moon of the cloud of purpose raised high the covering of limitations above the hills of power, the face of the former became sanctified from the multiplicities of the servants, and the rising of the latter became purified from the attractions of the lands. God willing, may you ever drink from the wine of love and be sustained by the vintage of the decree of affection. Glorified then be God beyond that which we were in His love, and exalted be He above what they mention. Then convey My greetings unto her who was with thee, and greetings upon thee and upon the sincere servants.

2 در ساعتیکه شمس سماء وجود برقع شهود از رخ برانداخت و قر عماء مقصود مقنع حدود را فوق تلال قدرت برافراخت وجه آن از کثرات عباد منزّه گشت و طلع این از جذبات بلاد مبرا شد انشاء الله همیشه از شراب محبّت بنوشید و از خمر قضای مودّت مرزوق باشید فسبحان الله عما کنا فی حبه فتعالی عما هم یذکرون ثم اقص قص التّکبیر علی الّتی کانت معک و التّکبیر علیک و علی عباد المخلصین

INBA38:055b, INBA36:305b

BH10387

1 He is God

1 هو الله

2 It is known that the favors of God transcend all other blessings, and in the servant's attainment to this exalted station, the absence of worldly ornaments and adornments matters not. For the eyes of the lovers are illumined by divine bestowals and their hearts are calmed by the wonders of His remembrance. If thou attainest intimacy with God, thou wilt pass beyond the transient kingdom and find thy dwelling in the realm of rest, and thou wilt see sorrow no more and count not grief. And the spirit be upon thee. Always send news of your condition and mention the word of victory with love.

2 معلوم است که عنایات حقّ فوق جمیع نعم است و در وصول عبد باین رتبهء عالیّه فقدان دون آن از زخرف و زینت دنیا بآسی نیست زیرا چشم عاشقان بالطاف الهی روشن است و قلب ایشان ببدايع ذکر او ساکن اگر با حقّ انس گیري از ملک فانی درگذري و بديار راحت مفریابی و دیگر حزن را نهیابی و غم احصا ننمایی و الروح علیک همیشه احوال خود را ارسال دارید و کلمهء نصر را ذکر حبّ نمائید

INBA38:059b, INBA74:013

BH10408

1 He is the Living One

1 هو الحيّ

2 The Face of the Beloved is unveiled and the Countenance of the Praised One is manifest and visible, so that the mirrors of contingent being may ascend from the unseen realm of existence to the divine holy world, and after the removal of the veils of majesty they may become strong and resplendent from the pure Beauty of the Eternal, that they may rejoice in the manifest Word and make mention of the all-embracing Word, so that the seas and waves may be reminded by your remembrance, that they may be seated upon the crimson carpet and rest upon white cushions, for this is the sweetness of existence and divine joy and heavenly gift, and peace be upon you.

2 وجههء محبوب مکشوف و طلعت محمود عری و مشهود تا مرایای امکان از غیب هستی بعالم قدس الهی متصاعد شوند و از صرف جمال صمدانی بعد از کشف حجبات جلال مستحکی و مستجلی گردند بحرف مشهود مسرور باشند و کلمهء جامعہ را ذکر فرمایند تا بجرها و موجها بذکر شما متذکر شوند تا بر بساط حمرا جالس شوند و بر وساید بیضا ساکن آیند که این است لذت هستی و بهجت الهی و موهبة ربّانی و السلام

INBA38:058c, INBA36:314e

BH10559*To: Husayn*

1 He is God

1 هو الله

2 That which was inscribed has become manifest, and that which was concealed has become renowned. Praise be to God that He has caused the fruits of the trees of oneness to be encompassed within a single fruit and to appear from a single tree. Blessed are those who are in the heavens and on earth, for through divine bounty and through the grace and generosity of the eternal Sovereign, these servants have attained to that which was the hope of His chosen ones, and these companions have been honored with that which was the desire of His sincere ones.

2 آنچه مسطور آمد مشهود گشت و هرچه مستور بود مشهور آمد حمد خدا را که ثمرات شجرات احدیت را در ثمری مطوی و از شجری ظاهر فرمود هئیتاً لمن فی السموات و الأرض که از عنایت الهی و از مرحمت و مکرمات سلطان لایزالی آنچه را اولیا امید داشتند این عباد بآن فایز گشتند و هرچه را اصفیا آرزو میکردند این اصحاب بآن مفتخر آمدند

INBA38:057b, INBA36:312a

BH10597

1 He is the Ever-Living

1 هو الحی

2 The envoys in the wilderness of separation and forgetfulness, and the strangers in the desert of abasement and silence, in the land of exile and utmost humiliation, are mindful of their gratitude to the Eternal Lord and the Peerless Sovereign, and with this wondrous remembrance and exalted word they warble: Should the arrow of tribulation come, behold our souls are its target; yet through divine grace this abasement is the glory of all glory, and this poverty the sovereign of all wealth. Such is God's bounty which He bestoweth on whomsoever He willeth.

2 سفرای صحرای فرقت و فراموشی و غربای پیدای ذلت و خاموشی در دیار غربت و نهایت خفت متذکر شکر حضرت لایزال و سلطان بی مثال هستند و باین ذکر بدیع و کلمه رفیع مغرّدند گر تیر بلا آید اینک هدفش جانها ولیکن از عنایت ربّانی این ذلت نخر عزّتها است و این فقر سلطان غنی ذلک من فضل الله یؤتیه من یشاء

INBA38:059a, INBA36:329b, MSHR4.303

BH10619

1 He is the Beloved

2 Glorified art Thou, O my God! This is Thy servant who hath turned toward the realms of the sanctity of Thy divinity, and desired to enter the sanctuary of Thy Being and to gain admittance to the house of Thy oneness, that he might witness the subtleties of Thy beauty in the manifestations of Thine identity. Therefore, O my Beloved, send him unto this most exalted station, and grant him fruits which no hands of any of Thy servants can reach save those who are sincere among Thy creatures. Verily, Thou art, of a truth, the All-Powerful, the Omnipotent.

1 هو المحبوب

2 فسبحانك اللهم يا الهى انّ هذا عبدك الذى التفت الى ميادين قدس الوهيتك و اراد الدخول فى حرم ذاتك والورود فى بيت احديتك لبشهاد لطائف جمالك فى ظهورات هويتك اذا يا محبوبى فابعثه الى هذا المقام الأعلى ثم ارزقه من اثمار التى لن يصل اليه ايدى احد من عبادك الا المخلصين من بريتك وانك انت على ذلك لمقتدر قدير

INBA92:098a

BH10620

To: Members of the Household

Glorified art Thou, O my God! I call upon Thee by Thy Name through which Thou didst raise up the heavens upon the thread of Thine eternity and didst elevate the pavilions of the Cause upon the throne of the glory of Thine oneness, that Thou mayest send down upon those who have mentioned Thy Most Exalted Name and who have followed the path of Thy love in the realm below, and then raise them up, O my God, unto the stations of holiness in Thy presence, that they may dwell in Thy habitations and drink from the cup of Thy good-pleasure. Verily, Thou art the Omnipotent over all things, and Thou art the Mighty, the Beloved.

فسبحانك اللهم يا الهى اناديك باسمك الذى اقلت السموات على خيط ازليتك و ارفعت خيام الأمر على عرش مجد احديتك بأن تنزل على اللواتى هن ذكرن اسمك الأعلى و سلكن فى منهاج حبك فى جبروت الأدنى ثم ارفعهن يا الهى الى مقامات القدس فى جوارك ليكونن من الساكنين فى ديارك و الشاربين عن كأس رضائك اذ انك انت المقتدر على كل شئ و انك انت العزيز المحبوب

INBA92:050a

BH10653*To: Aqa Mirza Yahya*¹ He is the Ever-Living

² Mirza Yahya has for some time desired to journey and travel in the company of one of the friends of God in the wide-reaching plains of love. As he has begun from God, he will, God willing, return unto God, and from all else besides God will he return, and with God shall his return be. And after traversing the stages of love, he shall attain and reach the divine homeland and the ultimate goal. This is of God's grace which He bestoweth upon whomsoever He willeth, and God is the Most Great.

¹ هو الحیّ

² میرزا یحیی چندی اراده نموده که در خدمت یکی از دوستان خدا در صحراهای بافضای محبت حرکت نماید و سیر فرماید چون من الله بدء نموده انشاء الله الى الله عود خواهد نمود و من دون الله راجع شده عند الله رجوع خواهد شد و بعد از سلوک منازل عشق بوطن الهی و مقصود کلی مشرف و فایز خواهد گردید ذلک من فضل الله یهبه علی من یشاء و الله اکبر

INBA38:057a

BH11907¹ He is God, the Mighty, the Ever-Living, the All-Compelling

² O my God! At this moment I call upon Thee, by the mysteries of the might of Thy Lordship and the signs of Thy holy Self-Subsistence, to make this handmaiden one of Thy maid-servants, then choose her for Thy service, then send down upon her that which will comfort her eyes, give rest to her soul, tranquilize her spirit and gladden her being. Verily, Thou art the Ever-Living, the Most Exalted, the Self-Subsisting. Thou dost spend as Thou pleasest for what Thou pleasest, and givest to whom Thou pleasest of what Thou pleasest. And verily, Thou art the Single One, the Mighty, the Best-Beloved.

¹ هو الله العزيز الحیّ الجبار

² فیما الهی فی الحین انادیک بأسرار عرّ ربوبیتک و آیات قدس قیومیتک بأن تجعل هذه الأمة من امائک ثم اصطفیها لخدمتک ثم انزل علیها ما تقرّ به عینها و تسترّج نفسها و تسکن روحها و تسرّ ذاتها و انک انت الحی المتعالی القیوم تنفق کیف تشاء لما تشاء و تعطی لمن تشاء مما تشاء و انک انت الفرد العزيز المحبوب

BRL_DA#627

BH10808

- 1 He is the Truth, the One Who has power over all things
- 2 The Beauty of the Unseen lifted the veil of Glory from the Countenance of the Exemplar, and immediately His face appeared - and unto God belongs the most glorious similitude - manifest and visible from the Throne of the Divine Cloud. O joy to him who is illumined by the lights of His presence, the Self-Subsisting, and who is brightened by the radiance of His holy countenance. And glory be upon you, O companions of God and those who are with you in His Cause, and peace.

1 هو الحقّ قد كان بكلّ شيء مقتدرا

2 جمال غیب قناع جلال را از طلعت مثال
برداشت فوراً وجهه و لله المثل الأبهى از عرش
عما ظاهر و هویدا گشت فیا بشری لمن استنار
بأنوار حضرة قیومیته و استضاء باشراف طلعة
قدوسیته و التکبیر علیکم یا اصحاب الله و من
معکم فی امره و السّلم

INBA38:060a, INBA36:313b

BH10821

- 1 He is the Ever-Living, the All-Powerful, the Self-Subsisting
- 2 The Cup-Bearer of 'Ama offers the goblet of the wine of faithfulness with radiant light, that ye may become enraptured in the Sinai of love through the manifestation of Beauty, and after attaining unto "when he recovered from his swoon," ye may hear from the tongue of the heart the blessed verse "And to God belongeth the Kingdom of the heavens and of the earth," that ye may enter, intoxicated, into the gathering of love and the assembly of affection and become thankful. And peace be upon you.

1 هو الحیّ المقتدر القیوم

2 ساقی عما با کأوب سنا نخر وفا میدهد تا در طور
سینای عشق از ظهور جمال مجذوب شوید و بعد
از وصول به لما افاق آیهء مبارکهء و لله ملکوت
السموات و الأرض را از زبان قلب بشنوید تا
سرمست در محفل محبت و مجلس مودت وارد
گردید و شاکر شوید و السّلم

INBA38:060b, INBA36:313c

BH10846

To: *Hasan Aqa Tafrishi*

Glorified art Thou, O my God! I beseech Thee by the beauty of Thy countenance, through which the lights of Thy sun of pre-existence and the splendors of Thy moon of oneness have shone forth upon all created things, that Thou make Thy servant who hath believed in Thee one of the temples of Thy divine unity, and raise him to such a station that he may dwell in the precincts of Thy mercy and rest beneath the shade of Thy loving-kindness. Make him, then, to be virtuous in deed even

فسبحانک اللهم یا الهی اسئلك بحسن جمالك
الذی به اشرقت علی السمکات من ظهورات
شمس ازلیتک و بروزات قمر احدیتک بأن
تجعل عبدک الذی آمن بک من هیاکل قدس
صمدیتک و ترفعه الی مقام الذی یسکن فی
جوار رحمتک و یستريح فی ظلّ عنایتک فاجعله

as Thou hast named him virtuous in name, for verily Thou art the One with power over all things.

محسناً فی الفعل كما سمّيته حسناً فی الاسم و انک
کنت علی ذلک لمقتدر قدیر

INBA92:049a

BH11043

¹ He is [the Ever-Living]

¹ هو [الحیّ]

² The Sea of Eternity is in waves, and the Light of Grandeur is in vibration, and the honored Temple is in joy. So blessed are ye and those who are with you in what your Lord hath bestowed upon you and your Creator hath honored you with. And peace be upon you.

² بحر قدم در امواج است و نور عظم در ارتجاج
و هیکل مکرم در ابتهاج فیا طوبی لکم و لمن معکم
فیما اعطاکم ربکم و اکرمکم بارئکم و السلام

INBA38:061d, INBA36:314a

BH11048

¹ He is He

¹ هو هو

² Praise be to God that while Moses the Interlocutor beheld the Face of Guidance without beginning from the fire of the Tree that was neither of the East nor of the West and was guided, as He said "I perceive guidance at the fire," these companions have become illumined and guided by the light of the divine Lote Tree and the manifestation of the Essence of the Eternal. Well is it with them that have attained!

² حمد خدا را که اگر موسی کلیم طلعه هدایت
لابدایه را از نار شجرهء لاشرقیه و لاغربیه
مشاهده فرمود و مهتدی شد چنانچه فرمود او
اجد علی النار هدی این اصحاب از نور سدرهء
ربانیّه و ظهور کینونه صمدانیّه مستور و مهتدی
گشتند فهنیئاً للفائزین

INBA38:061b

BH11081

To: Amatullah Sahib, in Qaf

- 1 The holy maidens of the celestial throne and the veiled beauties of the divine paradise and the immaculate houris of the pavilion of chastity and the maidens confined to the tabernacle of virtue are, upon the carpet of the throne of beauty, engaged with the spirit of fellowship in melodious songs and heavenly anthems, that perchance dead hearts may come to everlasting life and divine melodies and attain the presence of their Beloved.

1 طلعات عرش قدسی و وجہات عماء فردوسی و
حوریات سرادق عصمت و قاصرات فسطاط
عقت در بساط عرش حسن با روح انس در
ترنات و تغنیاتند تا قلوب میته بحیوة سرمدی
و نقره لاهوتی زنده گردد و بقاء مقصود فائز
شود

- 2 'Ali

2 علی

INBA38:061a, INBA36:315a

BH11085

Make this land, O my God, blessed and secure for me. Guard me, then, O my God, at the time of my entering into it and my going out from it. Make it, then, a fortress for me and for whomsoever worships Thee and bows down before Thee, that I may be protected therein through Thy bounty and kept safe within it from the darts of those who have disbelieved in Thee, through Thy strength. Thou, verily, art the Potent, the Mighty, the All-Powerful, the All-Merciful.

فاجعل لی یا الهی هذه الأرض مبارکاً و امنأ
ثم احفظنی حین دخولی فیها و خروجی منها
ثم اجعلها حصناً لی و لمن یعبدک و یسجدک
لأكون متحصناً فیها بعنايتک و محفوظاً فیها
عن رمی المشرکین بقوتک و انک انت القادر
المقتدر العزیز الرحیم

RBB.138x, BP1929.026, ADMS#128

INBA92:026, BRL_DA#353, ADM2#112
p.201x, AVK4.067.03, NSR_1993.023a

BH11089

- 1 He is the Mighty!
- 2 Glorified art Thou, O my God! I beseech Thee by Thy most exalted attributes and Thy most great names, and by Thy Most Perfect, Most Ancient and Most Exalted Word, to rain down upon this people from the clouds of Thy mercy and the heavens of Thy grace the showers of Thy bounty and favors, that Thou mayest cleanse them from whatsoever preventeth

1 هو العزیز

2 فسبحانک اللهم یا الهی اسئلك بصفاتک العلیا و
بأسمائک الکبری و بکلماتک الأتم الأقدم الأعلی
بأن تنزل علی هذه الأمة من سحاب رحمتک و
غمام فضلک امطار جودک و الطافک لتطهرها
عن کل ما یمنعها عن بدایع لطفک و اکرامک
و انک انت علی کل شیء قدير ۱۵۲

INBA92:098b

them from the wondrous tokens of Thy loving-kindness and bestowals. Verily, Thou art powerful over all things.

BH11433

¹ He is He

¹ هو هو

² The eternal Nightingale and the everlasting Dove are manifest and joyous on the right hand of Sinai with resplendent verses. O what joy for those who draw nigh unto them and hear their melody and attain to their knowledge! And peace be upon you.

² ورقاء ازلی و ورقهء صمدی در جلوه و سرور در
 یمن طور بآیات النور مذکورند فیما روحا لمن قرب
 بها و سمع لحنها و بلغ الی معرفتها و السلم

INBA36:313d

Study guide to this volume

This volume gathers writings of uncertain or unspecified date from Baha'u'llah's Baghdad years that span the full range of His discourse: mystical narrative, social vision, theodicy, moral discipline, and the intimate confession of a prophetic soul before its God. Unified by their Baghdad setting, these texts reveal a teacher working simultaneously on multiple levels—articulating a vision of global justice and security, shaping the moral formation of a fragile community, and exploring the metaphysics of revelation with extraordinary candor. The collection is especially notable for what it says about the relationship between suffering and fruitfulness, about the purity of motive required for genuine human action, and about the kind of unity that a divinely founded community is meant to embody. Read together, these writings constitute something like a complete social, moral, and mystical theology for the community that was about to be formally inaugurated at the Garden of Ridvan.

Five Treasures: Justice, Purity of Motive, and the Standard of Love

Key Passages

I have come so that in this world full of corruption, where the door of tranquility has been utterly shut to all beings through the oppression of the oppressors and the treachery of the treacherous, I may, by God's might and power, establish such justice, protection, trustworthiness and religion throughout all regions — manifest and resplendent — that if one of those maidens secluded behind veils... were to emerge from behind the veil adorned with the most precious jewels... and travel alone, unaccompanied and unhindered, from the East of creation to the West of invention, wandering through every land and journeying through every clime, such would be the trustworthiness, religiousness, justice, and fairness... that no hand of aggression or greed would stretch forth toward the hem of her wealth, nor would any lustful or iniquitous eye turn to gaze upon her sanctified beauty.

— BHU0001

The mere occurrence of this thought that “I showed favor to him” causes all his deeds to fall from the degree of acceptance and leaves him deprived of the attainment of divine good-pleasure and veiled from true humanity... unless the deed of that first wealthy one in all those favors he showed was purely out of humanity, solely for the sake of God, and the deed of that latter wealthy one likewise was for God and in God without

consideration of past or future. “We feed you for the sake of God alone; we desire from you neither reward nor thanks.” — BHU0001

O wayfarer, wayfarer! O mystic, mystic! O lover, lover! O attainer, attainer! Until His attributes become manifest in thee, know thyself to be in separation and error. — BHU0001

Context for Study

The *Panj Kanz* (Five Treasures, BHU0001) opens with a scene that is both historically specific and structurally paradigmatic: Iranian princes visit Baha'u'llah and, noting that He speaks to His companions of other realms while asking the princes only about markets, suggest they have been relegated to a lesser place. Baha'u'llah's response introduces a standard of spiritual worthiness that is wholly unlike the social hierarchy the princes represent: the one worthy of divine discourse is the one who, given the choice between endless comfort on the right and endless suffering on the left, would choose the left for love of the Beloved. The Second Treasure then unfolds a vision of global justice so radical that it has become one of the most frequently cited passages in Baha'u'llah's writings: a world so transformed by justice, trustworthiness, and religion that a woman of great beauty and wealth could travel unhindered from the East to the West of creation without threat of harm. This is not a naive utopia; it is a specific structural claim that the transformation of individual character (the First Treasure's standard of love) is the necessary precondition for the transformation of social order. The Third Treasure's meditation on purity of motive goes even further: it argues that even the most heroic act of generosity is spiritually voided by a single thought of having done the generous person a favor. The Qur'anic citation (“We feed you for the sake of God alone; we desire from you neither reward nor thanks,” 76:9) establishes the standard: action must be completely liberated from expectation, not even from gratitude, to be genuinely virtuous. Students of virtue ethics will recognize the Aristotelian distinction between doing the right thing and doing the right thing for the right reason; students of Kant will recognize the categorical imperative's demand that moral action be free from all prudential calculation; students of Buddhist ethics will recognize the *dana* (generosity) tradition's insistence that true giving has no expectation of return.

Questions for Reflection

1. The social vision of the Second Treasure (a world where a vulnerable woman could travel safely from East to West) is at once personal (individual character) and structural (social order). What does this pairing imply about the relationship between moral formation and social transformation? Does individual virtue precede institutional justice, or are they co-constitutive?
2. The standard of love proposed in the First Treasure (choosing calamity over ease for love of the Beloved) seems superhuman. Is it offered as a realistic description of the committed believer, an aspirational ideal, or a diagnostic tool for measuring one's actual attachment? How does it compare with Jesus's “If anyone would come after me, let him deny himself” (Matthew 16:24)?

3. The Third Treasure argues that a single self-congratulatory thought voids an entire history of generous deeds. Is this theologically defensible? How does it compare with Augustine's analysis of the will, Kant's analysis of the good will, and the Sufi concept of *riya'* (ostentation)?
4. "Until His attributes become manifest in thee, know thyself to be in separation and error." What is the standard being proposed here? Is this a form of perfectionism, and if so, how can a community function under it without producing either despair or self-deception?
5. How does Baha'u'llah's vision of a transformed global social order ("erelong shall the earth be turned into the Most Glorious Paradise") relate to later Baha'i principles of world government, collective security, and the equality of the sexes?

The Fruitful Tree and the Stones: Providence, Suffering, and Sacred Causality

Key Passages

Thus dost Thou plant the tree of Thy singleness in the sacred soil of Thy will... After Thou didst raise it to the highest horizon and cause it to ascend to the most exalted kingdom, children gather around it and stone it so that there might fall upon them its fruits from the paradise of Thy eternality... All this befalls it because of its fruits, for verily a tree without fruit is desired by none. No soul draweth nigh unto it, nor shall there descend upon it the misfortunes of abasement and what is beneath them. — BH00612

Thou hast ever humbled Thy loved ones through what Thou hast ordained for them of the conditions of Thy might, and Thou wilt ever exalt Thine enemies through what Thou hast decreed for them of the retribution of Thy sovereign power. Thou hast concealed the wisdom of this from the eyes of Thy servants and hidden its pearls in the shells of Thy power in the seas of Thy grandeur, such that none save Thee should become aware thereof. — BH00612

Context for Study

The long prayer BH00612 offers one of the most theologically dense accounts of providential suffering in the entire Baghdad corpus. Its central metaphor—the tree of God's singleness, planted in the soil of the divine will, which is stoned by those who gather around it—is a masterpiece of compressed theological argument. The stoning does not destroy the tree; it causes the fruits to fall, so that the very act of persecution accomplishes the purpose of the tree. This is not merely consolation ("your suffering will ultimately be for good") but a claim about the structure of sacred causality: the persecution of the Manifestation is the mechanism through which the fruits of revelation reach humanity. Those who stone the tree are, paradoxically, participating in its mission, even as they believe they are destroying it. The accompanying reflection—that a barren tree attracts neither devotion nor stones—makes the argument still sharper: the intensity of opposition is itself evidence of the richness of the fruit. The prayer then explicitly acknowledges what might be called the theodicy's remaining scandal: the loved ones are humbled and the enemies exalted, and this is

concealed from all except God. Baha'u'llah does not pretend that this is not a problem; He acknowledges the concealment and the anguish while affirming the trust that sustains him through it. Students of the philosophy of religion will recognize this as one of the most sophisticated theologies of suffering in any religious literature of the modern era, going beyond both the protest of Job (suffering as injustice to be challenged) and the consolation tradition (suffering as secretly beneficial) to a claim about the causal structure of revelation itself.

Questions for Reflection

1. The metaphor of the fruitful tree stoned by those who gather beneath it is both explanatory and theodicy-defying: it explains why persecution occurs while simultaneously acknowledging the strangeness of a divine economy that works this way. Does it adequately address the problem of evil, or does it simply reframe it?
2. "Thou hast ever humbled Thy loved ones... and Thou wilt ever exalt Thine enemies." This is a direct acknowledgment of the world's apparent injustice. Compare with the Psalms of lament, with Dostoevsky's Ivan Karamazov's protest that "the tears of children" cannot be justified by any future harmony, and with theodicy traditions across religions. Where does Baha'u'llah's account differ from these?
3. The metaphor implies that opposition to the Manifestation is not an accident but a structural feature of the revelatory process. What does this imply for how a Baha'i community should understand and respond to persecution?
4. "A tree without fruit is desired by none." Does this mean that a period of intense persecution is actually evidence of a revelation's spiritual richness? If so, how does one distinguish between persecution that confirms spiritual significance and persecution that is merely unjust violence?
5. How does the theodicy of BH00612 prepare the community to understand subsequent periods of martyrdom and trial, including the more intense persecutions of the Edirne and Akka periods that follow in the next volumes?

Poised Before the Pen: Self-Effacement as the Ground of Revelation

Key Passages

All this was revealed at the time when Thou didst cause me to hear the disputation of Thy servants regarding my station, after Thou hadst ordained for me no station save servitude to Thyself, humility before the gate of Thy mercy, and lowliness before the manifestations of the lights of Thy countenance. For Thou hast ever been sovereign over me, and I have ever been a servant before Thy face. I was master of myself yet owned by Thee, abased before Thy presence, insignificant before Thy sovereignty, non-existent before the manifestation of Thy power, and nullified before the revelation of the lights of Thy eternal might. — BH00623

Glorified art Thou, O my God! I know not how to make mention of Thee after Thou hast cut off all ways before me and encompassed me from every direction. Yet how can

I refrain from mentioning Thee after Thou hast commanded me by the sovereign power of Thy remembrance and guided me by the king of Thy loving-kindness? By Thy glory, O my Beloved! I desire none but Thee, I describe none but Thee, I seek none but Thee, I ask for none but Thee, and I exist solely for Thee, and through none but Thee. —
BH00916

Context for Study

The meditation BH00623 offers what may be the most candid self-description Baha'u'llah gave of His relationship to the act of revelation. Written in response to community disputes about His station, it insists that He has claimed no station except servitude, humility, and lowliness before God. Yet this servitude is not ordinary: it is a condition of radical non-initiative, of being used rather than using, of the self becoming entirely transparent to a power that acts through it. The paradoxical formula—"I was master of myself yet owned by Thee"—captures the theological precision: Baha'u'llah is not claiming that His individual personality has been dissolved or that He speaks as a mere conduit without any subjective dimension. He is claiming that His sovereignty (being master of Himself) and His nullification before God (being owned by God) coexist, because the divine ownership is what constitutes rather than replaces His authentic selfhood. This account of prophetic consciousness is one of the most philosophically sophisticated treatments of the Manifestation's dual nature in the entire Baha'i corpus, and it should be read alongside the *Iqan*'s doctrine of the Manifestations as Mirrors. The companion prayer BH00916 deepens the same theme: the absolute apophatic situation (all ways cut off, all language inadequate) coexists with the absolute imperative to speak, because God has commanded it. Students of Islamic prophetology will recognize the classical problem of the Prophet's passivity and activity in receiving and communicating revelation; students of Christian theology will find a parallel with the patristic debate about the divine and human wills in Christ; students of comparative mysticism will recognize the Sufi *fana'*/*baqa'* dialectic (annihilation and subsistence) in philosophical form.

Questions for Reflection

1. "I was master of myself yet owned by Thee" — how do these two conditions coexist without contradiction? What kind of selfhood can be both sovereign and nullified? Compare with the Christian theology of Christ's two natures and with the Sufi doctrine of *baqa' ba'da'l-fana'* (subsistence after annihilation).
2. BH00623 was written in the context of community disputes about Baha'u'llah's station. How does the modality of the text—a prayer addressed to God rather than an argument addressed to critics—function as a response to controversy? What does one gain or lose by responding to theological dispute through prayer rather than theological argument?
3. The prayer insists that Baha'u'llah's station is "no station save servitude." How does this coexist with the claims of the *Lawh-i-'Ashiq* (that the Beloved has come and is calling His lovers) and the First Day of Ridvan proclamation (that this is the most auspicious of all days)? Are these in tension, and if so, how?
4. In BH00916, God has "cut off all ways before me" and yet commanded speech. What does this apophatic situation tell us about the nature of divine command and the position of the

Manifestation as both the one most aware of God's transcendence and the one most required to speak of God?

5. How does this theology of the Manifestation's self-effacement before God guard against the danger of identifying the Manifestation with the divine Essence (a danger the *Iqan* explicitly warns against)?

The Negative Map: Vices That Sever the Soul and the Community from Grace

Key Passages

Whosoever backbiteth another and the sun riseth upon him for three days while he hath not repented unto God, he is debarred from the presence of God; whosoever lieth down at night upon his bed while harboring hatred in his heart for his believing brother, glad tidings unto him of God's vengeance and chastisement... Close not, O people, to the face of the poor, the portals of bounty, lest there be shut against you the gates of the grace of God. — BH00788

Whosoever breatheth or speaketh according to his desires in this land wherein the countenance of God hath been established, he is bereft of the wonders of God's grace; whosoever severeth not himself from all that are in the heavens and on earth cannot enter into the Kingdom of God; whosoever followeth his desires and attributeth them to God, he is deprived of the gardens of God's loving care. — BH00788

It is incumbent upon all the companions and loved ones to be seated upon the thrones of love and to repose upon the cushions of affection, and to move about in the station of united souls. They must shine forth from a single lamp and be illumined within a single niche, grow from a single tree and be nourished by a single fruit, walk upon a single earth and be seated upon a single carpet, drink from a single stream and be drawn to a single ocean. — BH09808

Context for Study

BH00788 is what the draft rightly calls a “negative map”—a sustained enumeration of the moral failures and communal vices that sever the individual and the community from the grace of God. The text lists backbiting, spreading corruption, harboring enmity, unlicensed speech, following selfish desires and attributing them to God, denying the needs of the poor, and withdrawing from the shade of the divine Tree. Each of these is presented not as a violation of an external rule but as a self-inflicted spiritual severing: the soul removes itself from the presence of God, the community disperses itself from the garden of divine grace. This negative map functions as the complementary mirror image of BH09808's positive vision of unity: a community that is one lamp, one tree, one stream, one ocean. The contrast between the two texts is striking. BH00788 describes what happens when individuals pursue their own desires within a community meant to be unified; BH09808 describes what the community is meant to look like when that unity is achieved. Together,

they constitute a complete community ethics: both a portrait of the ideal and a diagnosis of what destroys it. The detailed treatment of backbiting is particularly notable—the three-day limit and the explicit warning about sleeping with hatred in one's heart reflect both Qur'anic and prophetic hadith precedents, but Baha'u'llah raises the stakes dramatically: these are not merely ethical lapses but barriers to the divine presence. Students of virtue ethics will find here a recognizable account of vice as habit (backbiting that is not repented becomes a characteristic); students of social psychology will recognize the empirical observation that communities are destroyed from within more often than from without.

Questions for Reflection

1. BH00788 presents backbiting as one of the most severe spiritual offenses, debarring the soul from the divine presence after three days without repentance. Why does Baha'u'llah treat the management of speech within a community as a matter of this magnitude? Compare with James 3:1-12, with Buddhist teachings on right speech, and with the Jewish tradition of *lashon hara*.
2. "Whosoever followeth his desires and attributeth them to God, he is deprived of the gardens of God's loving care." This is a warning against a specific and particularly dangerous spiritual error. What is it, and how is it different from simply acting on selfish desires? How does one distinguish divine guidance from rationalized self-will?
3. The vision of unity in BH09808 ("shine forth from a single lamp, grow from a single tree") is organic rather than organizational—it describes a shared spiritual life rather than administrative uniformity. How does this vision of organic unity relate to the Baha'i administrative order that Baha'u'llah would later establish? Are these two kinds of unity in tension?
4. BH00788 insists on closing not the doors of generosity to the poor ("Close not to the face of the poor the portals of bounty"). How does the social dimension of community ethics (care for the poor) relate to the inner dimension (purity of speech, freedom from hatred)? Is there a priority, or are they inseparable?
5. How do these community ethics texts prepare the reader for the more developed legal and institutional writings of the Edirne and Akka periods, where Baha'u'llah would articulate more explicit administrative and legal norms?

A Guiding Question for the Whole Volume

The Baghdad writings of unknown date gathered in this volume work on three interconnected levels simultaneously: they articulate a vision of transformed social order (a world safe enough for a woman to travel the earth alone), they insist on the radical purity of motive required for every act of generosity, and they map both the positive ideal (unity as a single lamp, a single ocean) and its negative mirror image (the vices that sever community from grace). What connects all three levels is a single conviction: that the transformation of the world begins in the transformation of the individual, and that the transformation of the individual is only genuine when it reaches the level of motive—when deed is done not for reputation, reward, gratitude, or even fear of God, but purely for God and in God.

A guiding question for the whole volume might therefore be: **What does this volume reveal about the relationship between inward transformation and outward social change, and how does it understand the purity of motive that must underlie genuinely virtuous action in a community that is called to embody, in social form, the attributes of the divine it worships?**