



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 33:

Writings of Baha'u'llah, Istanbul and early Edirne
(mid-1863 to March 1866)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 33

This volume gathers Tablets from the liminal passage following Baghdad, including the brief months in Constantinople, and the beginnings of Baha'u'llah's public mission in Adrianople: writings shaped by motion, enforced distance, and opening of what Shoghi Effendi called "the most turbulent and critical period of the first Baha'i century". Several pieces explicitly interpret the departure itself as a divine "touchstone" that separates sincerity from imitation and compels a new inward posture—forgetfulness of self, turning toward the "shore of holiness," and fearless reliance upon God (e.g., BH02416; BH02683). In these early post-Baghdad texts the voice of consolation is inseparable from warning: those who exult in the exile are told they misunderstand its meaning, for this displacement will become the very means of the Cause's exaltation and wider manifestation (BH02683; BH02661).

A dominant motif is the recasting of travel and banishment in symbolic, even cosmic terms. In the *Lawh-i-Hawdaj* (BH01069), the journey's "shore of a mighty ocean" becomes the threshold for a renewed Mariner-and-Ark drama, in which the community is urged to prepare for a "great trial" and to let the veils of blind imitation be consumed by the light of unity. Other compositions amplify this atmosphere of proclamation-through-liturgy and proclamation-through-poetry: the *Lawh-i-Naqus* (BH00759) rings out a cascading summons to prophets, angels, and the denizens of Paradise, announcing the advent of the promised Day and praying for hearts purified of all but God. In parallel, the *Lawh-i-Ahmad* appears in both its Arabic and Persian forms (BH02022; BH00249), combining a concentrated announcement of the "Most Great Beauty" with a sustained pedagogy of recognition: cleansing eye, ear, and heart from desire and imitation, exchanging conjecture for certitude, and learning steadfastness as the spiritual condition for enduring the new Revelation.

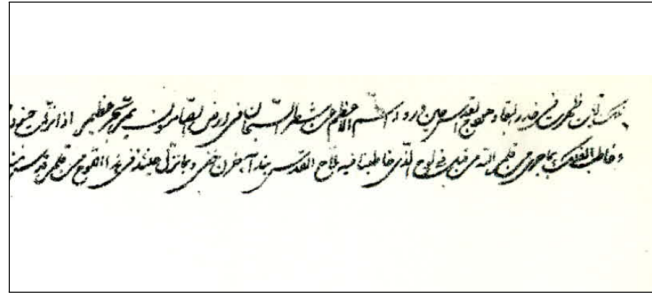
By the early Adrianople materials, the volume's thematic arc turns increasingly toward interpretation of sacred history and the internal stresses that will culminate in the "most great separation." Retrospective, semi-chronicle Tablets (notably BH00327 and the *Suriy-i-ʿIbad*, BH00248) do more than recount the Ridvan departure, the Istanbul interlude, and the transfer to Adrianople: they read these stages as deliberately patterned within prophecy and as a controlled movement between concealment and manifestation, as if the community is being trained—through distance, silence, and then speech—for a new dispensation. Alongside this providential historiography runs an intensifying language of sifting: the "Crimson Ark" imagery (BH04245) frames salvation as reaching the appointed vessel only by stripping away names and attachments—an unmistakable prelude to schism, sharpened by explicit references to Mirza Yahya and those "like" him as already spiritually "dead" to the new reality. Other Tablets (e.g., BH01756) reinforce the same principle through the metaphor of sun and mirrors: proximity to the light is meaningless if self-veil prevents true reflection, a warning that spiritual authority cannot be claimed by lineage, office, or outward allegiance when the decisive criterion is recognition of the Manifestation and steadfastness under trial.

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BH01069

Lawh-i-Hawdaj (=Lawh-i-Samsun)

AKHA

- 1 These are verses that appeared in the pavilion of eternity and the canopy of holiness when the Most Great Name arrived from the direction of the All-Glorious in the land of Samsun, which is near a great sea. Then the hosts of God's revelation descended with such adorning power that all who are in the heavens and earth were struck with awe, and before them shone the Sun of Beauty in a holy and refined temple. And He addressed the Ark with that which had flowed from the Pen of God aforetime in the Tablet wherein We addressed the celestial Mariner with a hidden sorrowful call, and with that which was revealed at that time in this Tablet from a holy and luminous Pen. And whosoever wishes to become acquainted with the mysteries of the Cause from the presence of One wise and knowing, let him look into these two Tablets that he may recognize the mysteries of God, that his eyes may be solaced thereby, and that he may be among those endowed with certitude.
- 2 The time of the noon-tide hath been fulfilled in the pavilion of holiness, and the Beauty of the Divine Identity hath emerged with a noble and glorious countenance. Say: The journey through dust hath ended at the shore of a mighty ocean. Therefore doth the eternal pavilion weep, and the luminous holy ark rejoice. O Divine Mariner! The promise We made thee with the tongue of truth all-knowing hath come to pass. Make thyself ready to transport the Spirit of God upon the ark of all creation through this Cause both new and ancient. All that We promised thee shall be made manifest unto thee in truth, if thou be of the patient ones. We informed thee beforehand of all that would transpire, yet none among the peoples of the world took notice thereof. We kept them unaware by reason of that which their hands had wrought, and this is manifest justice. By God! Those who enter beneath thy shadow shall be seized by the torment of a great trial.
- 3 Say: By God! This is God's touchstone, established with justice, distinguishing between truth and falsehood, and doubt from certitude. But do thou purge thy vision from human
- 1 تلك آيات ظهرت في خدر البقاء و هودج
القدس حين ورود اسم الأعظم عن شطر
السبحان في ارض الصامسون يم بحر عظيم اذا
نزلت جنود وحي الله بطراز الذي انصعقت عنها
كل من في السموات و الأرضين و اشرقت
قدامهم شمس الجمال في هيكل قدس لطيف و
خاطب الفلك بما جرى من قلم الله من قبل
في لوح الذي خاطبنا فيه ملاح القدس بندا
حزن خفي و بما نزل حينئذ في هذا اللوح من قلم
قدس منير و من يريد ان يطلع بأسرار الأمر من
لدن حكيم عليم فلينظر في اللوحين ليعرف اسرار
الله و تقر بها عيناه و يكون من الموقنين
- 2 قد تم ميقات الاستواء في هودج القدس و خرج
جمال الهوية بمنظر عز كريم قل انتهى سفر التراب
الى ساحل بحر عظيم اذا يبكي هودج الخلد و
يستبشر سفينة قدس منير ان يا ملاح القدس
قد جاء الوعد فيما وعدناك بلسان صدق عليم
فاستعد في نفسك لتحوّل نفس الله على فلك
ما سواه بهذا الأمر المحدث القديم سيظهر عليك
كل ما وعدناك بالحق ان انت من الصابرين
و اخبرناك من قبل كلها يقضى و ما التفت
به احد من العالمين و اغفلناهم عن ذلك بما
اكتسبت ايدهم و ان هذا لعدل مبين فوالله ان
الذين يدخلون في ظلك ستأخذهم عذاب فتنة
عظيم
- 3 قل تالله هذا محك الله قد استقام بالعدل و يفصل
بين الحق و الباطل و الشكّ عن اليقين ولكن

limitations and turn not thy gaze away from this luminous countenance. Waft upon them the sweet savors of grace, that perchance they may be delivered from their vain imaginings and be turned unto God, the Mighty, the Wise, and that their hearts may be purified from their desires and they may attain unto a holy and wondrous homeland, and that perchance the veils of blind imitation may be consumed and the beauty of divine unity may shine forth from the niche of refined hearts. Weigh not the servants by God's measure, for they weigh at all times and are among the unfaithful. Rather forgive them and overlook their misdeeds, for thou art indeed the Generous, the Lord of abundant grace. When thou hast closed thine eyes to transgression and opened them with beneficence, there waft over the peoples of all worlds the sweet-scented breezes of holiness, that they may become aware within themselves how God hath preferred them above all creation, made them His companions, honored them with His presence, and sent down unto them the fruits of union from a manifest holy tree, clothed them in the raiment of distinction, preferred them above all that was and shall be, and inscribed their names in preserved tablets of glory. All this shall be confirmed in them if they alter not God's favor unto themselves, recognize His bounties unto them, and render thanks at all times.

- 4 And thou, O Ark of the Cause, bear thou these souls and sail upon the sea by God's leave, the Mighty, the Powerful. O Ship of Holiness! Rejoice within thyself, for upon thee hath come the glorious and noble Beauty. O Sea of Eternity! Let thine eyes be solaced, for upon thee hath come the Sea of the subtle Spirit. For this wert thou created before all seas, that thou mightest be among the perceiving ones. Therefore, honor the guests of God, the servants who have embarked upon thee and come unto thee, and be not among the agitated ones. Guard the trust of God and be not unfaithful in thyself, and be not among the treacherous ones.
- 5 O Fish of the sea! Rejoice within yourselves, then remember your Creator, for ye have attained unto the presence of God in days wherein the Sun of Beauty hath shone forth from the dawning-place of an ancient Name.
- 6 O Air of the sea! Waft upon the pure and luminous bodies whom God created from the light of His Essence before the creation of the heavens and earth, and be thou gladdened within thyself and rejoice in thy spirit, for God hath provided thee with a subtle spiritual breeze. By God! The dwellers of the sea have rejoiced and [the inhabitants] of the land have cried out, for the Beauty of the Divine Identity hath departed from

انت طهر النظر عن حدودات البشر ولا ترتد
البصر عن هذا المنظر المنير وهب عليهم من رايح
الفضل لعلّ تخلصهم عن ظنونهم وتقلّبهم الى الله
العزیز الحکیم وتطهر قلوبهم عن هواهم وتبلغهم
الى وطن قدس بديع ولعلّ تحترق بذلك حجابات
التقليد ويستشرق جمال التوحيد في مشكوة افئدة
لطيف ولا تزن العباد بميزان الله لانهم يزنون في
كلّ حين ويكونون من الزائنين فاعف عنهم وتجاوز
عن جريئاتهم لانك انت الكريم ذو الفضل العميم
اذاً لما اغمضت عيناك عن العصيان وفتحتها
بالاحسان هبّ على اهل الأكوان من نسيمات
قدس كريم لعلّ يستشعرون في انفسهم بما فضلهم
الله على الخلائق اجمعين وجعلهم معاشر نفسه
وشرفهم بلقائه وانزل عليهم ثمرات الوصل من
شجر قدس مبين واقصمهم قيض الاختصاص و
فضلهم على خلق ما كان وما يكون وكتب
اسمائهم في الواح عزّ حفيظ كلّ ذلك يصدق
عليهم لولن يغيروا نعمة الله على انفسهم ويعرفون
ما انعم الله عليهم ويشكروه في كلّ حين

4 وانت انت يا فلك الأمر فاحمل هؤلاء ثمّ اجر
على البحر باذن من الله العزيز القدير ان يا سفينة
القدس فابشري في نفسك بما ورد فيك جمال
عزّ منيع ان يا بحر البقاء قرّ عيناك بما ورد
عليك بحر روح لطيف لذا خلقت قبل البحار ان
تكون من المستشعرين اذاً فأكرم ضيوف الله عباد
الذينهم ركبوا عليك ووردوا فيك ولا تكن
من المضطربين فاحفظ امانات الله ولا تخان في
نفسك ولا تكن من الخائنين

5 ان يا حيتان البحر فاستبشروا في انفسكم ثمّ اذكروا
بارئكم بما فزتم بلقاء الله في ايام التي اشرقت شمس
الجمال عن مطلع اسم قديم

6 ان يا هواء البحر هبّ على اجساد الطيية المنيرة
التي خلقهم الله من نور ذاته قبل خلق السموات
والارضين وسرّ في نفسك ثمّ ابشري في روحك
بما رزقك الله من هواء روح خفيف فوالله اذاً
استبشرت سكان اهل البحر و [ضجّت] سكان البرّ

the pavilion of eternity and settled upon an ark of sublime nearness.

- 7 Say: O people of mystery! Grieve not over anything, but instead rejoice in the holy, exalted, all-knowing joy of God. Say: This is indeed the joy that hath seized all created things and encompassed all who dwell in the worlds, and it shall seize none to the exclusion of others who turn unto the holy, glorious and luminous countenance of God.

- 8 Say: This is the grace that transmuteth all atoms into the beauty of the Divine Identity, closer than the mention of 'Beloved' by the lover. Thus do We cast down the verses of the Spirit and spread the carpet of grace over all who dwell in the kingdom. And verily, We call unto thee, O Fount of Holiness, at the end of this utterance, for upon thee hath descended the Fount of God, the All-Subduing, the Mighty, the Most Upright.

- 9 O Ocean of Oneness! Be thou gladdened within thyself, for upon thee hath settled the Ocean of Joy - and this is indeed a great bounty. O Sea of Glory! Be thou delighted in thy spirit, for upon thee hath descended the Sea of God, the Most Exalted, the Almighty, the All-Powerful. Blessed art thou, for around thee have gathered the spirits of those near unto God, and in that moment all atoms came forth and arose in thy atmosphere, and were among those who gazed, that the breezes of holiness might waft over them from the direction of oneness, from this Paradise that is veiled yet revealed, hidden yet manifest, concealed yet visible. Blessed are they and blessed is he who entereth beneath its shade, is honored by attaining its presence, drinketh from its cup, and holdeth fast unto its strong and mighty cord.

- 10 Thus have We perfected Our grace upon those of old and those of latter days, and have sent down from the clouds of holiness that which purifieth the hearts of the mystics. We have ordained for all things the garment of guidance, that they might turn unto Him and be numbered among the God-fearing. Thus have We ordained in the heaven of Our command that which enricheth all the worlds.

GPB.157x2x, HURQ.BH29

بما خرج جمال الهوية عن هودج البقاء واستقر
على فلك قرب رفيع

7 قل يا اهل السر والشهادة والغيب والظهور
لا تحزنوا عن شيء ثم افرحوا بفرح الله المقدس
المتعالى العليم قل ان هذا لفرح الذى اخذ
الموجودات كلها واحاط كل من فى العالمين و
لن يأخذ احداً دون احد ان يتوجهون الى منظر
الله المقدس العزيز المنير

8 قل هذا الفضل يقرب كل الذرات الى جمال الهوية
اقرب من ان يذكر المحبوب اسم الحبيب وكذلك
نلقى من آيات الروح ونسط بساط الفضل على
كل من فى الملك اجمعين وانت انت اناديك
يا لجة القدس فى آخر القول بما ورد عليك لجة
الله المهيمن الغالب القويم

9 ان يا طمطم الامحدي فاسرر فى ذاتك بما استوى
عليك طمطم السرور وان هذا لفضل عظيم ان
يا مقام العز فابهج فى روحك بما ورد فىك مقام
الله المتعالى العزيز القدير فهنيئاً لك بما استحضير
فى حولك ارواح المقربين واستقبلوا حينئذ كل
الذرات وقاموا فى هواك وكانوا من المنظرين
ليمر عليهم نسائم القدس عن شطر الاحدية من
هذا الرضوان المقنع المقطع المستور المشهود الظاهر
الخفى فطوبى لهم ولمن دخل فى ظله وشرف
بلقائه وشرب عن كأسه وتمسك بجبله المحكم
القويم

10 وبذلك اتممنا الفضل على الاولين والآخرين و
انزلنا من سحاب القدس ما يطهر به افئدة العارفين
وقدرنا لكل الاشياء قبض الهداية ان يقبلن اليه
ويكونن من المتقين وكذلك قدرنا فى سماء
الامر ما يغنى به العالمين

BRL_DA#728, LHKM1.012, SFI08.015,
ASAT4.241x, AKHA_122BE #10 p.ax,
AKHA_122BE #10 p.bx, OOL.B042,
OOL.B078

BH02416

To: *Baqir*, in *K*

- 1 He is the Mighty! This is a Book from God, the Supreme, the Self-Subsisting, unto those who have believed in God, the Mighty, the Well-Beloved. Therein are mentioned two words through which God's grace is completed for those who walk upon the shoulders of the earth, and through which the proof and counsel reach their ultimate end, the Word is perfected in itself, and all existence is honored by the meeting with God, the Holy, the Mighty, the Praised.
- 2 The first is: forget yourselves and be intimate with God, the Powerful, the Living, the Manifest. And the second is: turn away from all that distracts you from your Creator, then advance toward a holy and exalted shore.
- 3 Thus does the Dove teach you when it flew from Iraq through what the hands of the oppressors had wrought before and what they continue to perpetrate. Say: The tree of sorrow has once again been planted in the soul of Husayn, whereby the pillars of existence have been shaken. Say: The tradition has returned and God's way has been renewed in His own self, if you but knew.
- 4 Say: O people of the earth, rejoice not at what hath befallen Us, nor be gladdened by what God hath ordained for Us, for there shall come upon you the torment of a promised day. Say: By God, were you to sense within yourselves less than a moment thereof, you would cry out, then instantly fall upon your faces for what you wrought in the days of the Spirit while turning away from Him.
- 5 Say: This indeed is Husayn in truth, and His intimacy with tribulations is as the intimacy of the lover with the beloved. He fears no one even if all the powerful and mighty were to gather against Him - this is a known truth. Say: Whoso fears God fears no one, and whoso knows God knows none beside Him and is content with Him apart from all else.
- 6 To this do the angels of the Cause bear witness, and beyond them this holy and manifest Pen wherein are ordained the mysteries of knowledge and wisdom, and wherein is known what has been and what will be. Say: By God, were this Pen to desire to move or transform you with but a letter, it would be able to do so in less than the twinkling of an eye, did you but know. But it desires naught save what God, the King, the

هو العزيز هذا كتاب من الله المهيمن القيوم الى الذينهم آمنوا بالله العزيز المحبوب وفيه يذكر كلمتان اللتان بهما يتم نعمة الله على الذينهم كانوا على مناكب الأرض يمشون وبهما تبلغ الحجة والنصح الى الغاية ويكمل الكلمة في نفسها ويشرف كل الوجود بقاء الله المقدس العزيز المحمود

أولهما فانسوا انفسكم وأنسوا بالله المقتر الحى المشهود وثانيهما فأعرضوا عن كل ما يشغلكم عن بارئكم ثم اقبلوا الى شاطئ قدس مرفوع

كذلك تعلمكم الورقاء حين الذى طارت عن العراق بما اكتسبت ايدى الذينهم ظلموا من قبل وحينئذ كانوا ان يظلمون قل ان شجرة الحزن قد غرست في نفس الحسين مرة اخرى وبذلك تنزلت اركان الوجود قل قد ارجعت الحديث وجددت سنة الله في نفسه الحق ان اتمتعون

قل يا اهل الأرض لا تسروا بما ورد علينا ولا تفرحوا بما قضى الله لنا فسوف يأتيكم عذاب يوم موعود قل فوالله لو تستشعرون في انفسكم اقل من آن لتصيحون ثم في الحين تحرون على اذقانكم بما اكتسبتم في أيام الروح وكنتم عنه معرضون

قل ان هذا لحسين بالحق وكان انسه الى البلايا كأنس العاشق الى المعشوق ولن يخاف من احد ولو يجتمع عليه كل ذى شوكة واقتدار وهذا لحق معلوم قل من خاف الله لن يخاف من احد ومن عرف الله لن يعرف سواه ويكتفى بنفسه عن دونه

ويشهد بذلك ملائكة الأمر ومن ورائهم هذا القلم المقدس المشهود الذى فيه قدر اسرار العلم والحكمة وفيه علم ما كان ويكون قل فوالله لو يريد هذا القلم ليحرككم او يقلبكم بحرف ليقدر في اقرب من لمح البصر ان اتمتعون ولكن ما يشاء الا بما قد شاء الله الملك العزيز المحبوب

Mighty, the Well-Beloved, hath desired, that He might thereby distinguish those who have hastened to the shore of holiness from those who hasten to the valley of self.

- 7 Say: He who is detached unto God is instantly touched by tribulations at every moment, yet his yearning increases for he hath tasted the love of God, the Mighty, the Self-Subsisting.
- 8 Thus have We detailed for you in this Tablet that which will cause your breasts to boil with the heat of love and transform you toward a praiseworthy right hand, that your hearts might find peace thereby and your inner beings find rest, such that nothing will disturb you in the Cause, and you will be as firmly-fixed mountains. And glory be upon you, O concourse of the loved ones, from God, the Sovereign, the Helper, the Powerful, the Mighty, the Well-Beloved.

ليفصل بذلك الذينهم سرعوا الى شاطئ القدس
عن الذينهم الى وادي النفس يسرعون

7 قل ان الذي انقطع الى الله اذا يمسه البلايا في
الحين و كل حين انه يزداد في الشوق لانه ذاق
حب الله العزيز القيوم

8 و كذلك فصلنا لكم في هذا اللوح ما يغلي به
صدوركم من حارات الحب و يقلبكم الى يمين
عز محمود و ليطمئن به قلوبكم و تستريح قوادكم
بحيث لن يضطربكم شيء على الأمر و كونوا كجبال
مرسوخ و البهاء عليكم يا ملاء الأجناب من لدى
الله السلطان المستعان المقتدر العزيز المحبوب ١٥٢

INBA71:067

BH02683

- 1 He is the Mighty! These are the verses of the Spirit sent down in truth from a penitent servant, that thou mayest hear the melodies of the Cause and be of those who are guided by the lights of glory. Take heed lest thou forget God's favor upon thee and be of the heedless. Sanctify thyself from all who are in the heavens and on earth. Know thou that the world and its ornaments shall perish, and sovereignty shall remain with God, the Supreme, the Mighty, the Powerful.
- 2 Say: The Bird hath flown from the branches of Iraq and sought other boughs by reason of that which the hands of the oppressors have wrought. This is of God's ways which have preceded concerning His near servants. Say: In this departure is the exaltation of God's Cause, the All-Knowing, the All-Wise, and therein lie concealed mysteries of wisdom which none knoweth save God, the Lord of all worlds. Soon shall the Cause be made manifest in truth and the name of God, the Most High, the Most Great, shall be uplifted. Remind the servants as thou art able, and be not of the patient ones. Put thy trust in God and He shall suffice thee above all else. In Him let the sincere ones put their trust.
- 3 Say: O people of hatred! Die in your wrath, for the Tree of Holiness hath yielded leaves of glorious grace and its branches

1 هو العزيز تلك آيات الروح نزلت بالحق من عبد
منيب لتسمع نغمات الأمر و تكون من الذينهم
كانوا بأنوار العز لمن المهتدين اياك ان لا تنس
فضل الله عليك و لا تكن من الغافلين قدس
نفسك عن كل من في السموات و الأرضين
فاعلم بأن الدنيا و زخرفها يفنى و يبقى الملك لله
الملك المتعالى العزيز القدير

2 قل ان الطير قد طارت عن افنان العراق و ارادت
فنون اخرى بما اكتسبت ايدى الظالمين و هذه من
سنة الله التي قد خلت على عباده المقربين قل ان
في هذا الخروج لاعلاء لأمر الله العليم الحكيم و
فيه ستر اسرار الحكمة و لا يطلع بها الا الله رب
العالمين فسوف يظهر الأمر بالحق و يرفع اسم الله
العلی العظيم ذكر العباد بما استطعت و لا تكن من
الصّابرين فتوكل على الله و انه يكفيك عن دونه
و ان عليه فليتوكلن المخلصون

3 قل يا ملاء البغضاء موتوا بغضكم لأن شجرة القدس
اثمرت بأوراق عز لطيف و طالت افنانها الى مقام

have reached unto a station wherefrom are cut off the hands of the falsifiers. Those who rejoice at the departure of this Bird, by God, they are in manifest heedlessness. God shall soon turn their joy to grief and seize them with the chastisement of a barren day.

- 4 Say: This servant hath spent his spirit for God, the Beloved of the knowers, and feareth no one even should all the kings of the earth and those who follow them, these hateful ones, unite against him, for he hath turned unto God and trusted in Him, and He sufficeth him above all in the kingdom. And the Spirit be upon thee and upon whosoever holdeth fast to the cord of God, the Most High, the Most Great.

- 5 He is the Mighty! God willing, I hope that you will act contrary to past and future, and becoming wholly purified from the self and its conditions, will step into the pleasant atmosphere of the spirit. Speak naught but truth and walk in no path save that of justice. Sanctify your heart and purify your mind. The world shall soon pass away and its manifestations shall not endure. Finally, hear My call and be not of the heedless ones. Nothing in the kingdom shall profit thee save what We have cast upon thee in truth, even should all creation bow before thee. And the Spirit be upon thee if thou hearest the call of this strange Exile.

الَّذِي انْقَطَعَتْ عَنْهَا أَيْدِي الْمَغْلَبِينَ وَ أَنَّ الَّذِينَ يَفْرَحُونَ بِخُرُوجِ هَذِهِ الطَّيْرِ تَالَهُهُمُ عَلَى غَفْلَةٍ مَبِينٍ فَسَوْفَ يَبْدُلُ اللَّهُ سُرُورَهُمْ بِالْحُزْنِ وَيَأْخُذَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ

4 قُلْ إِنَّ هَذَا الْعَبْدُ انْفَقَ رُوحَهُ لِلَّهِ مُحِبُّوبُ الْعَارِفِينَ وَلَنْ يَخَافَ مِنْ أَحَدٍ وَلَوْ يَجْتَمِعُ عَلَيْهِ مَلُوكُ الْأَرْضِ وَمَنْ وَرَائِهِمْ هَؤُلَاءِ الْمُبْغِضِينَ لِأَنَّهُ أَقْبَلَ إِلَى اللَّهِ وَتَوَكَّلَ عَلَيْهِ وَ أَنَّهُ يَكْفِيهِ عَنْ كُلِّ مَنْ فِي الْمَلِكِ أَجْمَعِينَ وَ الرُّوحُ عَلَيْكَ وَ عَلَى مَنْ تَمَسَّكَ بِحَبْلِ اللَّهِ الْعَلِيِّ الْعَظِيمِ ١٥٢

5 هُوَ الْعَزِيزُ أَنْشَأَ اللَّهُ أَمِيدُوَارِمَ كَمَا بِرِخْلَافٍ سَابِقٍ وَ لَاحِقٍ حَرَكْتَ فَرَمَائِدٍ وَ بِالْمَرَّةِ أَرْفَافٍ وَ شَوْنَاتٍ أَوْ طَاهِرٍ شَدَّ بِفَضَائِ خُوشِ رُوحٍ قَدَمَ كَذَارِيدٍ جَزْ صَدَقَ تَكَلَّمَ نَمَائِدٍ وَ جَزْ دَرَسِبِلِ انْصَافٍ مَشَى نَفَرَمَائِدٍ قَلْبٍ رَاقِدٍ فَرَمَائِدٍ وَ دَلَّ رَاقِدٍ دُنْيَا عَنْقَرِبٍ مِيكَدَرٍ وَ ظَهُورَاتٍ أَنْ رَاقِدٍ نَبَاشِدٍ فِي آخِرِ الْقَوْلِ اسْمِعْ نَدَائِي وَ لَا تَكُنْ مِنَ الْغَافِلِينَ وَ لَنْ يَنْفَعَكَ شَيْءٌ فِي الْمَلِكِ إِلَّا مَا الْقَيْنَاكَ بِالْحَقِّ وَلَوْ يَسْجُدُ كُلُّ الْخَلَائِقِ أَجْمَعِينَ وَ الرُّوحُ عَلَيْكَ لَوْ تَسْمَعْ نَدَاءَ هَذَا الْمُهَاجِرِ الْغَرِيبِ ١٥٢

INBA71:017, BRL_DA#585

BH02684

- 1 He is the One Who acts with truth! There is no God but Him, the Mighty, the Beautiful.
- 2 These are the verses of holiness which have descended from the direction of the eternal realm, from the spot wherein God calls out with the most beautiful and wondrous voice. Whoso hears this call is transformed from his self and turns to the countenance of Him before Whom prostrate the peoples of the heavens and earth. Harken thou to that which is revealed unto thee from behind the veils of grandeur upon the shore of the crimson sea. Verily, there is no God but Him, the Mighty, the Generous. In His hand is the dominion of Command, and within His grasp is the kingdom of creation, and all act according to His bidding. His name encompasses all who are in the heavens and earth, and His mercy hath filled all the worlds. Wert thou to hear this call with the ear of thine heart, thou

1 هُوَ الْفَاعِلُ بِالْحَقِّ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْجَمِيلُ

2 تِلْكَ آيَاتُ الْقُدُسِ قَدْ نَزَلَتْ مِنْ شَطْرِ الْبَقَاءِ بَقْعَةٍ الَّتِي فِيهَا يَنَادِي اللَّهُ بِأَحْسَنِ صَوْتٍ بَدِيعٍ وَ مَنْ سَمِعَ هَذَا النِّدَاءَ انْقَلَبَ عَنْ نَفْسِهِ وَ أَقْبَلَ إِلَى وَجْهِ الَّذِي يَسْجُدُ لَهُ أَهْلُ السَّمَوَاتِ وَ الْأَرْضِينَ وَ أَنْتَ فَاسْتَمِعْ لِمَا يُوحَى إِلَيْكَ عَنْ خَلْفِ حِجَابِ الْكِبَرِيَاءِ عَلَى شَاطِئِ قَلْزَمِ الْحَرَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْكَرِيمُ يَبْدُو جَبْرُوتِ الْأَمْرِ وَ فِي قَبْضَتِهِ مَلَكُوتُ الْخَلْقِ وَ كُلٌّ بِأَمْرِهِ عَامِلِينَ أَحَاطَتْ اسْمُهُ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ مَلَأَتْ رَحْمَتُهُ كُلَّ الْعَالَمِينَ لَوَ أَنْتَ تَسْمَعُ هَذَا النِّدَاءَ بِسْمِ فَؤَادِكَ لَتَنْصَقَ فِي

wouldst swoon away at once, and the raptures of longing would seize thee in such wise that thou wouldst behold in the realm naught save the lights of God, the Holy, the Mighty.

- 3 O how blessed art thou if thou attainest unto this station from which the hands of those who have reached maturity are cut off. Then wouldst thou rejoice in all that We have decreed for thee and grieve not at anything, and be among those who are gladdened by God's joy.
- 4 Say: Glory be unto Thee, O my God! Make me content with what Thou hast apportioned unto me, lest I be among those who complain of Thee, for Thou art the Most Powerful of the powerful. Then make me steadfast, O my God, in Thy Cause in such wise that my feet slip not from Thy path after the departure of Thy servant, for Thou art the Sovereign, the Mighty, the All-Informed.
- 5 Thou knowest, O my God, that those who worship their own desires are more numerous than those who bow before Thy luminous Beauty. When Thou didst send down upon us this decree which caused the pillars of the sincere ones to crumble and tears to flow from the eyes of those near unto Thee, make us then steadfast in Thy Cause in such wise that I hear not the [clamors] of the liars who wished to spread corruption in Thy land after Thou didst forbid them from this. Thou knowest them better than we do, and Thou art the Most Knowing of the knowing ones.
- 6 Then I beseech Thee, O my God, by Thy generosity which hath encompassed all contingent things and by Thy grace which hath preceded all created things, that Thou cut not off from us the holy fragrances of Thy days, for this is better for us than all that hath been and shall be created, and Thou art powerful over all things.
- 7 And furthermore, we now bear witness that thou hast fulfilled God's command regarding thyself and hast been faithful to what thou didst see in thy dream, that thou be steadfast in thy Cause and not be among the perturbed ones.

الحين و يأخذك جذبات الشوق بحيث لن تشهد في الملك إلا أنوار الله المقدس العزيز

3 فيا طوبى لك لو تصل الى هذا المقام الذي انقطعت عنه ايدي البالغين اذا تسربكل ما قضينا لك ولا تحزن في شيء و تكون بفرح الله لمن المفرحين

4 قل سبحانك اللهم يا الهى فارضى بما قسمت لى لئلا اكون شاكياً عنك و انك انت اقدر الأقدرين ثم اثبتنى يا الهى على امرك بحيث لن يزل قدمى على صراطك بعد خروج عبدك و انك انت السلطان العزيز الخبير

5 و انك انت تعلم يا الهى بأن الذينهم يعبدون هويهم اكثر عن الذينهم يسجدون جمالک المنير فلما نزلت علينا هذا القضاء الذى تنعدم عنه اركان الموحدين و يجرى به الدموع عن عيون المقرين اذا فاجعلنا ثابتاً على امرك بحيث لن اسمع [نغمات] الكاذبين الذين ارادوا ان يفسدوا فى ارضك بعد الذى نهيتهم عن ذلك و انك اعرف بهم منا و انك انت اعلم الاعلمين

6 ثم اسئلك يا الهى بجودك الذى احاط الممكنات و بفضلک الذى سبق الكائنات بأن لا تقطع عنا نفحات قدس أيامک لأن هذا خير لنا عن كل ما خلق و يخلق و انك انت على كل شيء لمقتدر قدير ١٥٢

7 و بعد أنا نشهد حينئذ بأنك اديت امر الله فى نفسك و وفيت بما رأيت فى المنام ان تكون ثابتاً فى امرك و لا تكون من المضطربين ١٥٢

INBA71:056

BH06947*To: Rida*

He is God! O Rida! Hear My call in truth and be not of the doubters. Bear witness within thyself that there is none other God but Him, and that the Primal Point is His Cause and His Beauty, and that His Mirrors are the first creation of God - all are His servants and all bow down at His bidding. Then know thou that this Bird hath taken flight from the branches of Iraq, and this was ordained by the All-Wise, the All-Knowing. Dispute not after Me, but gather ye together around the Cause, for this is what God desired for you in the atomic realm before the creation of the heavens and the earth. Then know that after Me the breezes of discord shall blow - blessed is he who remaineth steadfast in God, the Sovereign, the Mighty, the All-Knowing, who is patient within himself and is content with his Lord above all who dwell on earth. Thus do We impart unto thee verses of the Spirit that thou mayest stand firm in thy Lord's Cause and be of them that are steadfast therein. And the Glory rest upon thee and upon whosoever followeth the Cause of his Lord, the All-Merciful, the All-Compassionate.

هو الله ان يا رضا اسمع ندائى بالحق ولا تكن من
الممترين ان اشهد فى نفسى بانه لا اله الا هو و
ان نقطة الاولى امره و جماله و ان مراياه اول
خلق الله كل عباد له و كل بامر له لساجدين ثم
اعلم بان هذا الطير طارت عن افنان العراق و هذا
ما قدر من لدن حكيم عليم و انتم لا تختلفوا بعدى
ثم اجتمعوا على الامر و ان هذا ما اراد الله لكم
فى ذر الامر قبل خلق السموات و الارضين ثم
اعلم بان تهب بعدى روايح الاختلاف فحينئذ لمن
يستقيم فى الله الملك العزيز العليم و يصبر فى نفسه
و يكتفى بربه عن كل من فى العالمين كذلك
نلقيك من آيات الروح لتستقيم فى امر ربك و
تكون فيه من الثابتين و البهاء عليك و على من
اتبع امر ربه الرحمن الرحيم ١٥٢

INBA71:066

BHU0053*Words regarding the effect of Baha'u'llah's Tablet to 'Ali Pasha*

Whatever action the ministers of the Sultan took against Us, after having become acquainted with its contents, cannot be regarded as unjustifiable. The acts they committed before its perusal, however, can have no justification.

GPB.160x

BH07995

Message to the Perisan Ambassador on the eve of Baha'u'llah's banishment to Edirne

What did it profit thee, and such as are like thee, to slay, year after year, so many of the oppressed, and to inflict upon them manifold afflictions, when they have increased a hundredfold, and ye find yourselves in complete bewilderment, knowing not how to relieve your minds of this oppressive thought....

His Cause transcends any and every plan ye devise. Know this much: Were all the governments on earth to unite and take My life and the lives of all who bear this Name, this Divine Fire would never be quenched. His Cause will rather encompass all the kings of the earth, nay all that hath been created from water and clay....

Whatever may yet befall Us, great shall be our gain, and manifest the loss wherewith they shall be afflicted.

BKOG.212, GPB.160-161x

BH00108

Mathnavi-yi-Mubarak

To: wife of Mirza Jani, in Kashan



MSNV

- | | |
|---|--|
| 1 O Life of Heaven's Throne, O Sun of Love, From whom all world and being light thereof | 1 ای حیات العرش خورشید و داد که جهان و امکان چه تو نوری نژاد |
| 2 Did spring – were not creation veiled from sight Of Thee, I'd speak some words of life's delight. | 2 گر نبودی خلق محبوب از لقا یک دو حرفی گفتم از سر بقا |
| 3 That all souls might become Thy debtors true, That all hearts might grow mad for love of You; | 3 تا که جانها جمله مرهونت شوند تا که دلها جمله مجنونت شوند |
| 4 That Thou might'st see a world drunk and possessed, Spirits with offerings scattered, dispossessed. | 4 تا به بینی عالمی مجنون و مست روحها بهر نثار اندر دو دست |
| 5 Until Thy command comes, O Glory of Time, They scatter freely at Thy step sublime; | 5 تا رسد امر تو ای نقر زمان برفشانند بر قدومت رایگان |
| 6 Raise up Thy head from soul's mountain high, Like to the sun, that all may see Thee nigh. | 6 سر برآر از کوه جان خورشیدوار تا به بینندت عیان از هر کار |

- 7 Display that face as fair as moon's bright gleam, Make green
and fresh this straw with mercy's stream; جلوه ده آن روی همچون ماه را سبز و خرم کن
ز لطف این گاه را
- 8 The drop seeks from Thy sea a Kawthar sweet – Make Kawthar
flow, for Thou art King complete. قطره میجوید ز بخت کوثری کوثری کن
زانکه شاه مهتری
- 9 The mote has grown a seeker of Thy light – Grant it from grace
beyond all wrong and right; ذره گشته ملتمس نور تو را وادهش از لطف
پیچون و چرا
- 10 The seed has opened wide its mouth to sky, That from Thy
grace some blessing it may buy. دانه بگشاده دهان سوی سما تا بیاید بر وی از
فضلت بها
- 11 Rain down Thy mercy's drops upon its head – It is the Throne's
king, the realm's lord widespread; قطره‌های رحمت بر وی ببار ای ملوک عرش
وای میر دیار
- 12 Burn through this hundredfold veil's every part, Display now
beauteously that face, that heart. خرق کن این پرده صد توی را خوش تماشا ده
کنون آن روی را
- 13 For in thy grace no doubt can ever be, Prepare provisions from
thy clemency. زانکه در فضل نباشد شبهه‌ئی بهر ما بر بند ز
لطف توشه‌ئی
- 14 Make eastern now this western land so drear, Give joy unto
this cup of sorrow here. مشرق کل کن کنون این غرب را بهجت مل ده
کنون این شرب را
- 15 Light of the heart, illuminate with light divine, That they may
see Mount Sinai's radiance shine. نور دل را نور ده ز انوار نور تا به بینند از رخت
انوار طور
- 16 Behold! Draw forth that sword of God's own might, Arise!
Slay thou these foes of faith's pure light. هان بکش آن تیغ الهیت را هین بکش این
دشمنان دینت را
- 17 Kindle that fire of sacred majesty, Burn well these rebels 'gainst
divinity. بر فروز آن نار ربانیت را خوش بسوز این ملحد
حریت را
- 18 All bats are they, O Sun of dawning day, Lift up thy head,
burn darkness all away. جمله خفا شدند ای خورشید روز سر برآور جمله
ظلمانی بسوز
- 19 Purify this grief with sorrow rife, Give light unto this candle
dimmed by night. صاف کن این درد غم‌آلوده را نور ده این شمع
شب افسرده را
- 20 A world subsists through thee as thou dost live, That from thy
command "Be!" it existence give. عالمی قائم بتو چون تو بجان تا شود پیدا ز امرت
کن فکان
- 21 O Beauty of the soul, remembering thee, I speak these sub-
tleties of thy quality. ای بهای جان بیاد روی تو نکته‌ها گویم همی از
خوی تو
- 22 To raise up souls from reason's narrow gate, To see love's pearl
that thou dost radiate. تا برآرم جانها را از خرد تا بهینم در عشقت که
خرد
- 23 I'll kindle fire throughout the world's domain, To burn the veils
of sanctity's refrain. بر فروزم آتشی اندر جهان تا بسوزم پرده‌های
قدسیان
- 24 The maidens of true meaning I'll unveil, The hidden light I'll
show through mystic tale. حور معنی را برآرم از حجاب نور غیبی را کنم
کشف نقاب
- 25 A mystery from love eternal's store I'll tell when soul returns
to life once more. رمزی از اسرار عشق سرمدی باز گویم چون
بجان بازآمدی

- 26 Come sweetly, bird of fire, in expression clear, That no description of existence here
خوش بیا ای طیر ناری در بیان تا نماند وصف هستی در میان
- 27 May linger still. Purify hearts with envy filled, Make current coins of hearts that profit yield.
پاک کن این قلبهای پر حسد نقد کن این قلبهای بی‌رصد
- 28 That those unconscious of thy covenant, O Kind, May consciousness from ancient chalice find.
تا که بی‌هوشان عهدت ای کریم هم بهوش آیند از جام قدیم
- 29 Nay, from the sacred melodies, dear friend, Both consciousness and loss of sense transcend.
بلکه از الحان قدس ای یار ما دور کن هم هوش و بی‌هوشی ز ما
- 30 O Seraphiel of beauty, King of soul, Present one life to make the dead ones whole.
ای سرافیل بها ای شاه جان یک حیاتی عرضه کن بر مردگان
- 31 The first Lote Tree shall be from heart's own bough, Free it from air and water, earth's vow.
سدره اول بود ز اغصان دل وارهانش از هوا و آب و گل
- 32 That it may rest from substance and from state, That from its flame the suns illuminate.
تا ز جوهر روز عرض فارغ شود تا ز شمعش شمسها بازغ شود
- 33 This sapling plant within the heart's terrain, Keep it most holy from both sun and rain.
این نهالت غرس کن در ارض دل پس مقدّس دارش از اشراق و ظلّ
- 34 Protect it thou from winds that shift and change, From ungodly fancies strange.
هم تو حفظ از مختلف بادش نما هم ز وهم مشرک آزادش نما
- 35 Make firm its root in soul's own sacred ground, Let its branches through the heavens be found.
اصل او ثابت نما در ارض جان فرع او را بگذران از آسمان
- 36 A new spring bring thou into sight once more, That from thy gathering rise the dead of yore.
نوبهاری تو ز نو آور عیان تا ز حشرت برچهند این مردگان
- 37 The surging seas of love surge from thy flow, The consciousness of lasting birds from thy glow.
جوش دریاهاى عشق از جوش تو هوش اطیار بقا از هوش تو
- 38 The scent of Joseph's shirt from Egypt's soul, Moses' Lote Tree make visible and whole.
بوی پیراهن بوز از مصر جان سدره موسی نما اینجا عیان
- 39 O Beloved, from thy face came spring so fair, From this spring came truths beyond compare.
ای نگار از روی تو آمد بهار زین بهار آمد حقایق بیشمار
- 40 Each flower from it a book of Beauty's Friend, Each heart from it a fount that has no end.
هر گل از وی دفتری از حسن دوست هر دل از وی کوثری از فضل هوست
- 41 This spring shall know no autumn's chase behind, All flowers circle 'round it, intertwined.
این بهاران را خزان ناید ز پی جمله گلها طائف اندر حول وی
- 42 Not such a spring as draws the soul to die, But one that makes all spirits multiply.
این بهاری نه که جان درکش کند این بهاری که روانها را کند
- 43 That earthly spring brings beauty's passion near, While this brings love of God most pure and clear.
آن بهاران شوق خوبان آورد این بهاران عشق یزدان آورد

- 44 That spring shall have annihilation's end, But this spring bears eternity's ascend. 44 آن بهاران را فنا باشد عقب این بهاران را بقا باشد لقب
- 45 That spring from seasons rises in the world, This spring from light of Beloved's face unfurled. 45 آن بهار از فصل خیزد در جهان این بهار از نور روی دلستان
- 46 That spring brings forth the tulips from the ground, This spring now holds within it plaintive sound. 46 آن بهاران لاله‌ها آرد برون این بهاران ناله‌ها آرد کنون
- 47 This spring eternal from the King's pure light Has pitched its tent to Heaven's holy height. 47 این بهار سرمدی از نور شاه برزده خرگاه تا عرش اله
- 48 All enter now within its blessed dome – If eyes you have, behold with wisdom's home. 48 جمله در خرگاه او داخل شدند گر تو چشم هست بنگر هوشمند
- 49 When our King lifts the veil from His bright face, This spring shall pitch its tent in heaven's space. 49 شاه ما چون پرده از رخ بکند این بهاران خیمه بر گردون زند
- 50 When our Friend casts aside His mystery's shroud, This spring blazes forth unveiled and proud. 50 یار ما چون بکند از رخ نقاب این بهاران بر فروزد بی حجاب
- 51 We are in spring because of His dear sight, From His face's garden we seek no other light. 51 ما برویش در بهاران اندریم ما ز رویش در گلستان ننگریم
- 52 Through His remembrance, freed from memory's chain, From His sun we rise in this world's domain. 52 ما بذکرش فارغیم از ذکر کان ما ز شمسش بازغیم اندر جهان
- 53 If from this blessed spring a breeze should blow, You'll see the Josephs come in radiant show. 53 گر نسیمی بروزد زین خوش بهار یوسفان بینی که آیند در نظار
- 54 If from this garden wafts a gentle air, You'll see soul-Josephs everywhere appear. 54 گر نسیمی بروزد زین بوستان یوسفان روح بینی در جهان
- 55 Bodies you'll see that turn to spirit pure, Spirit receives each moment conquest sure. 55 جسمها بینی که گردد همچو روح روح را هر دم رسد صد گون فتوح
- 56 This holy spring of the Beloved each breath Has hundred meanings – who shares this blessed death? 56 این ربیع قدس جانان هر دمی صد بیان دارد ولی کو محرمی
- 57 This meaning is most sacred from all tongue – How can these worthless ones to sense be wrung? 57 این بیان باشد مقدس از لسان کی بمعنیش رسند این ناکسان
- 58 This meaning is not speech nor sound nor voice, This meaning is the soul – it knows no choice of death. 58 این بیان از گفت و لفظ و صوت نیست این بیان جان است او را موت نیست
- 59 The lovers in this spring you shall behold Offering their souls thousandfold retold. 59 عاشقان بینی تو اندر این بهار جان نثار آورده هر دم صدهزار
- 60 This spring is glory of the spirit's might, This spring is holy, divine and bright. 60 این بهار عتر روحانی بود این ربیع قدس ربّانی بود
- 61 If from this morning breeze a wind should rise, Your mortal soul drinks immortality's prize. 61 گر وزد بر تو نسیمی زین سبا جان فانیت کشد جام بقا

- 62 If from the Friend's quarter a breeze descends, Sacrifice your soul – this soul from Him extends. 62 گر نسیمی آیدت از کوی دوست جان فدایش
کن که این جان هم از اوست
- 63 Behold unity's tulip in this spring, See abstraction's hyacinth from the Beloved's ring. 63 لالهء توحید بین در این بهار سنبل تجرید بین از
زلف یار
- 64 Seek knowledge's buds from every side you turn, All from His longing in their search do burn. 64 غنچه‌های معرفت زین طرف جو جملگی از شوق
او در جستجو
- 65 His cypress trees speak of the Fair One's height, His green herbs are a book of Friend's handwriting. 65 سروهایش حاکی از قد نگار سبزه‌هایش دقتی
از خط یار
- 66 His nightingales are drunk from primordial wine, His doves intoxicated by beauty divine. 66 بلبلانش مست از جام الست قریانش از جمال
دوست مست
- 67 His larks in longing for union with Him fly, All drunk from His grace's breeze on high. 67 عندلیبان در هوای وصل او جمله مستند از نسیم
فضل هو
- 68 If this nightingale's song should manifest, Creation's souls from envy would find rest. 68 نغمهء این بلبل ار ظاهر شود جان خلقان از حسد
طاهر شود
- 69 Meaning's ocean surged from this discourse bright, Being's sphere rolled forth from this generous light. 69 بحر معنی زین بیان موج شد فلک هستی زین
کرم جلاج شد
- 70 Each anemone rising from this spring A hundred truths from the Friend's secret bring. 70 هر شقایق که برآید زین بهار صد حقایق بردمد
از سر یار
- 71 Musk's scent comes flowing from the Beloved's curl, His grace's hand scatters gifts in swirl. 71 بوی مشک آید همی از جعد یار دست فضلش
میکنند بر تو نثار
- 72 His tresses like salamander see in fire, That turns around His face with pure desire. 72 زلف او همچون سمندر بین بنار کو همی گردد
بنار روی یار
- 73 The holy nightingale from Friend's separation Holds laments that burn through all creation. 73 عندلیب قدسی از هجران دوست ناله‌ها دارد که
سوزد مغز و پوست
- 74 If from his pain of parting he should sigh, Flames in the special souls' hearts multiply. 74 گر ز درد هجر خود آهی کند شعله اندر جان
خاصان افکند
- 75 For others this portion is not given – Take from this grace's bounty, O beloved! 75 غیر خاصان را نباشد این نصیب وامگیر از لطف
این فضل ای حبیب
- 76 Scatter divine musk from your very soul, That from your fragrance these base ones console. 76 پروزان مشک الهی را ز جان تا ز عطرت بو برند
این ناکسان
- 77 This spring of spirit shall forever reign – Not such a spring as autumn follows again. 77 این بهار روح باشد جاودان فی بهاری کز پیش
آید خزان
- 78 From this holy spring the spirit comes to birth, From its breeze Noah's light fills the earth. 78 زین بهار قدس روح آید برون وز هوایش نور نوح
آمد برون
- 79 It plants the ark's folk in celestial dome, Then grants each one a hundred kingdoms' home. 79 برنشاند اهل کشتی را بفلك پس بخشد هر کرا
صد گونه ملک

- 80 O Beauty of God, from the veil emerge! That from the west the sun of truth may surge. ای جمال الله برون آ از نقاب تا برون آید ز مغرب آفتاب
- 81 That from thy musk these lifeless souls may gain their breath, نافهء علم لدنی برگشا مخزن اسرار غیبی برگشا
- 82 That from thy wine these senseless ones escape from death; تا ز مشکت بو برند این مردگان تا ز نحرمت خوش شوند این بیهشان
- 83 This lowly earth of Unity, through bounty's grace, O Loving One, with robes of honor now embrace. این ذلیل ارض وحدت را ز جود خلعت عزت بپوشان ای ودود
- 84 Clothe thou the perished one in garments of the Real, To utter poverty the honey-taste reveal; فانی را پوش از ثوب بقا فقر بختی را چشان شهید غنا
- 85 That wholly freed from every veil he may emerge, From being's bondage tear away the curtain's scourge. تا برون آید بکلی از حجاب بردرد امکان هستی را نقاب
- 86 Beside himself and drunk with bliss he shall come out, Like candle-flame through crystal glass, beyond all doubt; پیخود و سرمست آید او برون شمعسان اندر زجاج راجعون
- 87 When from thy garden bloomed this thorn of earthly care, A hundred gardens from its root now do declare. چونکه این خار از گلستانت دمید صد گلستان آرزوی تو پدید
- 88 Upon each garden write a name with sacred art, Then in each leaf reveal the secret of thy heart; هر گلستان را باسی زن رقم پس بهر برگی نما سر قدم
- 89 That light of thy fair countenance may shine complete, And fill with radiance both earth and heaven's seat. تا که انوار رخت آید عیان پر کند نورت زمین و آسمان
- 90 Blow forth a breeze of mercy, O thou Kind and True, Dispel the veils of heedlessness from this sick crew; بروزان بادی ز رحمت ای کریم بردران احباب غفلت زین سقیم
- 91 Within the shade of thy Lote Tree grant them their place, O Sultan-Moon, these souls of pure and holy grace. در پناه سدرهء خود جای ده روحهای پاک ای سلطان مه
- 92 Open a door from Paradise of meaning's store, And for God's sake, seal not this blessed door; بانی از رضوان معنی برگشا سد مکن این باب از بهر خدا
- 93 That I may enter this world without a veil, And of thy goodness tell the mystic tale. تا درآیم بی حجاب اندر جهان تا کنم رمزی ز احسانت بیان
- 94 "God, God!" He said, "O man of virtue bright, Speak not of Truth's mystery to those lacking sight. گفت الله الله ای مرد نکو رمز حق در نزد نادانان مگو
- 95 God, God! O tongue of God, keeper of the secret way, Speak soft and gentle, with mankind hold sway. الله الله ای لسان الله راز نرم زمک گو و با مردم بساز
- 96 "Perhaps thy grace may take them by the hand with care, And free them from all fear and anxious prayer." هم مگر لطف تو گیرد دستشان پس کند فارغ ز بیم این و آن
- 97 Open thy wings of meaning, take thy flight, In love's atmosphere become a wandering light. پر معنی برگشا طیار شو در هوای قرب او سیار شو
- 98 His nearness lies not in the folding of thy pace – When soul thou dost become, thou enterest that space; قرب او با جان نه در طی قدم چون بجان پویی درآئی در قدم

- 99 Then thou canst fold the spheres of being's dome, 'Tis not hard
when among the prostrate thou dost roam. پس بآنی طیّ افلاک وجود نیست مشکل چون
شوی ز اهل سجود
- 100 In this regard I'll speak a subtle word, That from life's water
thou mayest take thy share conferred; در بیان این بگویم نکته‌ئی تا بری از آب حیوان
حصّه‌ئی
- 101 That thou may'st know the Paradise of the Eternal One, And
find the path to the realm where meeting's done. تا شوی واقف ز رضوان بقا تا بری راهی باقلیم
لقا
- 102 That thou may'st understand the "folding of the earth," What
spirit in love's air takes wing and finds rebirth; تا بطیّ الأرض معنی پی‌بری تا چه روح اندر
هوایش برپری
- 103 Since thou art now within the snare of clay confined, How canst
thou catch the heart's sweet scent refined? چون تو هستی این زمان در دام گل کی بری
بوئی تو از رضوان دل
- 104 Then strip thyself of fetters' garb away, And sanctify thy soul
from bounds that hold thee prey; پس برهنه شو تو از ثوب قیود پس مقدّس کن
تو جان را از حدود
- 105 Illuminate thy heart's darkness with His light, That in souls'
kingdom thou may'st rule with might. ظلمت دل را ز نورش کن منیر تا شوی در
ملک جانها تو امیر
- 106 When darkness flees and His light doth shine, Upon thy heart
Sinai's radiance divine; چونکه ظلمت رفت نورش مشرقست بر دلت
انوار طورش بارقست
- 107 When night departs and morning bright appears, The breeze
of spiritual glory in thee cheers. چونکه لیل رفت صبح آمد پدید هم نسیم عرّ
روحانی وزید
- 108 So thou art those dark nights and ruined light – Life's water
is God's theophanic sight; پس تو این ظلمات و آن نفس تباه آب حیوانش
تجلیّ اله
- 109 If from thy soul's darkness thou dost pass, Without toil thou'lt
drink from life's immortal glass. گر تو زین ظلمات نفست بگذری بی‌تعب از خمر
حیوان برخوری
- 110 Then enter thou the Green One's shade of soul, That thou
may'st flee this house of darkness foul; پس تو اندر ظلّ خضر جان درآ تا شوی فارغ از
این ظلمت سرا
- 111 That Green One drank and was from death set free, This Green
One grants two hundred springs to thee. آن خضر نوشید و برهید از ممات وین خضر بخشد
دو صد عین حیات
- 112 Life's water he bestowed on all around, His soul as offering to
the King he found; آب حیوان بر همه انفاق کرد خود نموده جان
نثار شاه فرد
- 113 That Green One showed great effort, then attained, From this
Green One a hundred springs were gained. آن خضر جهدی نمود آنکه رسید زین خضر صد
چشمه آبی شد پدید
- 114 That Green One ran in search of fountain's flow, But to this
Green One fountains seeking go. آن خضر شد از پی چشمه دوان وین خضر را
چشمه‌ها از پی روان
- 115 O soul's dear price, return from this weak chase, That thou
may'st hunt a hundred thousand meanings' grace. ای بهای جان تو بازآ زین شکار تا کنی صید
معانی صد هزار
- 116 Leave thou the hunting of the graves' domain, From Sinai's
desert bring meaning's gain; صید گورازا بهل از بهر گور صید معنی آرا از
صحرای طور
- 117 Thou didst hunt lovers' souls upon the plain, Till all souls
passed beyond existence' chain. صید کردی جان عشاقان بدشت تا که جانها
جمله از هستی گذشت

- 118 There is no time for thee to speak of rose's lore Before the nightingale, O sovereign of yore; 118 نیست فرصت تا تو از اسرار گل پیش بلبل گوئی
ای سلطان مل
- 119 Fly forth, O falcon, from the wrist away, That meanings from that realm thou may'st convey. 119 برپران بازی ز ساعد ای نگار تا که بازآرد معانی
زان دیار
- 120 Now hunt the Simorgh-bird of meaning's flight, Open a treasure with the key of light; 120 این زمان سیمرغ معنی صید کن برگشا گنجی تو
از مفتاح کن
- 121 What thou didst promise, now fulfill thy word, O thou by whose light earth and heaven are stirred. 121 آنچه کردی وعده اکنون کن وفا ای ز نورت
روشن این ارض و سما
- 122 Make thou the world rejoice with thy spring's grace, That Paradise may envy thy blessed space; 122 از بهار خود بکن خرم جهان تا که رضوانت
شود رشک جنان
- 123 From realities bring forth abundant flowers Within this soul-garden's fragrant bowers. 123 از حقایق بس شقایق بردمان در فضای این
بهارستان جان
- 124 Then from each rose make clear the nightingale's sign, Speak of the King the heart's sweet secrets fine; 124 پس ز هر گل رمز بلبل کن عیان شرح مل با
دل بگو با خسروان
- 125 For here this tongue is not for the profane, Both saint and stranger here are much the same. 125 زانکه اینجا این زمان نامحرم است محرم و نامحرم
اینجا چون هم است
- 126 O morning breeze from the Beloved's tresses fair, Bring forth the musk-pods of the spirit's air; 126 ای صبای صبح از زلفین یار نافه‌های مشک
روحانی پیار
- 127 O cloud of grace, rain down thy bounty sweet, That shells may bring forth pearls at thy feet. 127 ای سحاب فضل روحانی بیار تا صدف لؤلؤ همی
آرد بیار
- 128 The exposition of divine secrets must remain, The mention of earth-folding must refrain; 128 شرح اسرار لدنی باز ماند ذکر طیّ الارض معنی
باز ماند
- 129 So thou, intoxicated with pride's cup, Turn thy soul's fire to light and look up. 129 پس تو ای مخمور از جام غرور نار نفست را بدل
میکن بنور
- 130 That thou may'st fold the world in one breath's space, And be delivered from this cage's embrace; 130 تا کنی طیّ جهان در یک نفس تا رها گردی
ز حبس این قفس
- 131 Before thou enterest the Friend's sweet shade, Thou know'st not kernel, and of shell afraid. 131 پیش از آنکه اندر آئی ظلّ دوست نی خبر از مغز
داری نی ز پوست
- 132 Thy meaning's foot is stuck in muddy ground, Unaware of that fair face's light profound; 132 پای معنیّت بگل باشد فروبی خبر ز انوار آن روی
نکو
- 133 When in the Soul-King's shade thou dost abide, Then from the world thy heart is drawn aside. 133 چون بظلّ شاه جان مسکن کنی آن زمان دل
از جهانی برکنی
- 134 First moment thou wert in the dust below, Last moment past the sun's bright glow; 134 اوّل ساعت بدی اندر تراب آخر ساعت گذشتی
ز آفتاب
- 135 Then thou canst fold the worlds of soul's domain, Without a step, O traveler, 'tis plain. 135 پس بآنی طیّ عالمهای جان بی قدم کردی تو ای
سالک بدان

- 136 Now breathe the fragrance of the soul's sweet bower, It blew and made fragrant this world's flower;
این زمان بوئی ز عطریستان جان بروزید و شد
معطر این جهان
- 137 Again soul's musk from that abundant grace Blew forth and swept away all time and space.
باز مشک جان از آن رضوان جود بروزید و برد
جمله آنچه بود
- 138 Sense and senselessness both fled from here, Drunk and sober all together disappear;
هوش و بی‌هوشی ز دست اینجا برفت مست و
هشیاری همه یکجا برفت
- 139 Sobriety became annulled and naught remained, The drunk grew sober, clarity was gained.
صحو شد هم محو و محوی هم نماند مست شد
هشیار و صحوی هم نماند
- 140 Whatever was of this world's name and form Perished when my King became the norm;
آنچه بود از اسم و رسم این جهان فانی آمد چونکه
شد شاهم عیان
- 141 For though names fly for two hundred years in flight, They cannot catch one scent of His pure might.
زانکه اسما گر دو صد قرن او پرد می نیارد که ز
قدرش بو برد
- 142 What thy eye saw and thy ear heard with care, From all of this He came forth pure and fair;
آنچه چشم دید و هم گوشت شنید او ز جمله
پاک آمد ای رشید
- 143 So with these ears and eyes, O blind one, how Can'st thou learn of the Beloved's secret now?
پس تو با این گوش و چشم ای بی‌بصر کی شوی
از سر جانان باخبر
- 144 Open thou another eye than thine beloved's face, Open another ear, then hearken to this grace.
چشم دیگر برگشا از یار نو گوش دیگر باز کن
آنکه شنو
- 145 The ignorant eye sees naught but steps alone, The mystic's eye beholds what steps have sown.
چشم جاهل می‌نه‌بیند جز قدم چشم عارف بیند
اسرار قدم
- 146 The mystic's eye can see a hundred thousand years' way, The ignorant eye cannot behold the King's display.
چشم عارف صد هزاران ساله راه چشم جاهل
می‌نه‌بیند روی شاه
- 147 A questioner unto a mystic said: "When Did'st thou discover God's own mysteries, and then?"
سائلی مر عارفی را گفت کی تو بر اسرار الهی
برده پی
- 148 "Art thou grown drunk on wine of divine care? Dost thou recall the Day of 'Am I not there?'"
ای تو از نمر عنایت گشته مست هیچ یادت آید
از روز الست
- 149 He said: "I do recall that voice and word – What was, was good, and this is not absurd.
گفت یاد آید مرا آن صوت و گفت کو بدی
بود و نباشد این شگفت
- 150 Still in my ear resounds His melody, That beauteous voice that gives life unto me."
هست در گوشم همی آوای او آن صدای خوب
جان‌افزای او
- 151 Another mystic, who had risen higher, Had threaded pearls from God's most secret fire.
عارف دیگر که برتر رفته بود در اسرار الهی سفته
بود
- 152 He said: "That day when God was not made past – We are in that day still, it yet doth last.
گفت آن روز خدا آخر نشد ما در آن یومیم آن
قاصر نشد
- 153 His day leaves not the night behind to stay, We dwell in that day – wonder not, I pray.
یوم او باقی ندارد شب عقب ما در آنروز و نباشد
این عجب

- 154 If his delight should from thy soul depart, Thou'lt see no throne
or earth set apart, 154 گر رود ذوقش ز جان روزگار می نه بینی عرش
و فرشی برقرار
- 155 For that eternal day from His great might Imperishable came
forth to our sight. 155 زانکه یوم سرمدی از قدرتش لایزول آمد پدید از
حضرتش
- 156 So hearken thou, O soul, unto this riddle deep, Take heed of
God's own secrets thou dost keep, 156 پس تو ای جان این معما گوش دار پند اسرار
الهی هوش دار
- 157 That thou may'st gain thy soul's food from His lore, And make
thy soul a sacrifice before 157 تا که رزق جان بری از حکمتش تا که جان
سازی فدای طلعتش
- 158 His countenance, that every moment thou May'st hear His
melodies and to Him bow, 158 تا که هر دم بشنوی الحان او تا بنوشی جامی از
احسان او
- 159 That thou may'st drink a cup of His sweet grace, And know
love's secrets in their dwelling place, 159 تا شوی واقف تو بر اسرار عشق تا چشتی راح
ازل ز انهار عشق
- 160 That thou may'st taste wine primordial from love's streams." I'll
not turn face from this base sword that gleams, 160 رخ نگردانم ز سیف این خسان گر دو صد بارم
کشند این کافران
- 161 Though twice a hundred times these infidels Might slay me in
their godless, darksome dells. 161 نمر تو نوشید جانم ز ابتدا هم بیادت جان دهم
در انتها
- 162 My soul hath drunk thy wine since time began, In memory of
thee I'll yield life's span. O glory! Light anew a fire divine,
Burn up the world of proof and learning's shrine. 162 ای بهایک آتشی از نو فروز عالم تحقیق و دانش
را بسوز
- 163 Purify thou the soul from worldly traits, Reveal a mystery from
the hidden states. 163 پاک کن جان را ز اوصاف جهان برگشا رمزی
ز اسرار نهان
- 164 Cast forth a wave from meaning's ocean deep To break the
heavens where mere words do sleep. 164 موجی از دریای ژرف معنوی برفکن تا فلک
لفظی بشکنی
- 165 Give me one cup that I from self be freed, Like Safdar, tear
away each veil indeed. 165 یک قدح درده که تا از خود رهم همچو صفدر
پرده ها را بردرم
- 166 O thou whose name makes being's lote-tree rain, And from
whose hand God's power doth remain! 166 ای ز اسمت سدره هستی ببار هم ز دستت
قدرت حق آشکار
- 167 O thou in whose decree's palm lies the earth, Now still, now
turning by thy wisdom's worth! 167 ای جهانی در کف تقدیر تو منقلب گه ساکن
از تدبیر تو
- 168 Give light unto this candle, and give light From it to all direc-
tions, O King bright! 168 نور ده این شمع و هم زو نور ده این جهات
مختلف ای شاه مه
- 169 How luminous thou'st made this lamp of thine! In crystal of
protection, kept divine! 169 این چراغت را چه روشن کرده ای در زجاج
حفظ حفظش کرده ای
- 170 From generosity's mouth thou gav'st it aid, From thy com-
mand's wick thou mad'st it upgrade. 170 هم ز دهن جود دادیش مدد وز فتیله امر
کردیش رشد
- 171 So from oppression's wind protect it well, That from it thy
bright glories forth may tell. 171 پس ز باد ظلم حفظش دار تو تا شود ظاهر از
او انوار تو

- 172 Make short the enemy's hand from its head, O Moon of com- دست دشمن از سرش کوتاه نما ای تو ماه امر و
mand, King of growth widespread! شاه انما
- 173 Behold this candle of thine, sorely tried 'Mid whirlwinds بنگر این شمع که گشته مبتلا در میان گردباد
fraught with troubles on each side. پر بلا
- 174 Since from thy beauty's lights it gained its glow, Make it not چون ز انوار جمالت نور یافت پس مکن در نزد
helpless 'gainst what fate may show. امکانش تو مات
- 175 Since thou hast made it bright, make it not mute, Since thou چونکه کردی روشنش خامش مکن چونکه
gav'st consciousness, leave not destitute. هوشش داده‌ئی بیش مکن
- 176 O thou through whose love atoms suns become, Through whose ای ز مهرت ذره خورشیدی شود ای ز قهرت
wrath lions turn to sparrows dumb! شیر عصفوری شود
- 177 Winds have arisen from every corner's breath, This candle of بروزیده بادها از هر کنار مانده این شمع میان
thine stands 'mid threat of death. ای کردگار
- 178 If thou dost will, water becomes as fire, If not, that moment گر تو خواهی آب آتش میشود ورنخواهی آتش
flames to ash expire. آندم بفسرد
- 179 O thou through whom demons become like hours fair, Through ای ز حکمت دیو گردد همه حورای ز امرت
whose command light rises from fire's lair! بردمد از نار نور
- 180 If thou dost will, wind becomes like sweet breath, Adding to گر تو خواهی باد چون دهنی شود برفرازد روح
spirit and to light's blessed death. و هم نوری شود
- 181 O glory of God! When thy fire blazed bright, The harvest of ای بهاءالله چو نارت برفروخت خرمن هستی
lovers' being took to flight. عشاقان بسوخت
- 182 One spark from fire upon hearts thou did'st cast, A hundred یک شر از نار بر دلها زدی صد هزاران سدره بر
thousand lote-trees on Sinai passed. سینا زدی
- 183 From every heart arose the lote-trees high, O Moses, here thy پس ز هر دل سدرها آمد پدید موسیا اینجا بسر
feet must swiftly fly, باید دوید
- 184 Till God's own fire within thy soul shall gleam, And free thee تا که نار الله معنی را ز جان بنگرید و وارheid از
from Egyptian bonds and scheme. قبطیان
- 185 O thou, God's sacrifice from love's own shrine, Return and ای ذبیح الله ز قربانگاه عشق برمگرد و جان بده
yield thy life to love divine! در راه عشق
- 186 Without thy head and soul come to love's street, That thou بی سر و بیجان بیا در کوی یار تا شوی مقبول
may'st find acceptance pure and sweet. اهل این دیار
- 187 The vale of love awaits thee, Spirit blessed, Come bearing cross وادی عشق است روح الله بیا تا صلیب از راه و
through paths of trial and test. هم بیره بیا
- 188 Beyond the spheres ascend, beyond the clay, O king of souls in از فلک بگذر هم از معراج جسم ای تو شاه
body's bright array! جان و هم بهاج جسم
- 189 Thou nightingale of spirit, to the bower Of souls return, thou بلبل روحی تو بر گلزار روح باز می آ ای تو
host of spirit's power! مهمان دار روح

- 190 The royal arm thy dwelling place shall be, Come to thy goal,
O soul-hawk wild and free! ساعد شه مسكنت ای باز جان سوی مقصد آی
اینجا رایگان
- 191 Then thou as well, O Noah, heaven's breaker, Cast thyself in
light's sea, thy form forsaker! پس تو هم ای نوح فلک تن شکن خویش را در
بحر نورانی فکن
- 192 Drown this base self, seek not thyself to guard, Till from God's
pocket thou dost raise thy head. غرق کن این نفس و حفظ خود نخواه تا برون
آری سر از جیب اله
- 193 Protection seek from Him, not from the boat, That in the
King's protection thou may'st float. حفظ خواه از شاه و از کشتی خواه تا درآئی در
پناه حفظ شاه
- 194 And thou, O Moses, to soul's Sinai come, Cast off thy sandals,
naked, spirit-dumb, هم تو ای موسی بطور جان بیا بگذر از نعل و
ردا عریان بیا
- 195 That thou may'st know fire's secrets burning bright, For fire
springs from the Beloved's curl of night. تا شوی واقف تو از اسرار نار زانکه نار آمد همی
از زلف یار
- 196 Her tresses are a flame that burns love's soul, Both faith and
doubt serve love's eternal goal. زلف او ناری که سوزد جان عشق کفر و ایمان
هم سر و سامان عشق
- 197 Her locks are fire upon Paran's height, Before their burning,
time itself takes flight. زلف او نار است و بر فاران چمد هم بتارش
گردن دوران نمد
- 198 Enough, O Waraqa, of fire's mystery tell, Bring not soul's pearl
before the blind who dwell. بس کن ای ورقا تو از اسرار نار لؤلؤ جان پیش
این کوران میار
- 199 This rod's a sword from Truth's own hand that cleaves The
ranks of being like autumnal leaves. این عصا سیفی بود که دست حق می بدرد صف
امکان چون ورق
- 200 That rod from garden's tree did grow and spring, This rod
from God's command takes wing. آن عصا از دوحه بستان دمید وین عصا از امر
حق آمد پدید
- 201 That rod from water and from clay arose, This rod from heart's
fire now glows. آن عصا از آب و گل آمد برون این عصا از نار
دل باشد کنون
- 202 This rod's a flame whose blazing light Burns through veils dark
as night. این عصا ناری بود که شعله اش می بسوزد
پرده های غل و غش
- 203 This rod's a wind that from Hud's people came, Knows believer
from the faithless flame. این عصا بادی بود که قوم هود میشناسد مؤمن
از کافر بخود
- 204 A ship it was in Noah's sacred day, In Jesus' time, the spirit's
way. کشتی آمد آن عصا در عهد نوح هم عصا در
عهد عیسی گشت روح
- 205 Moses, thy fire drew flame from soul's core, So to soul's mount
thou needs must soar. موسی نارت ز جان شعله کشید پس بطور جان
همی باید رسید
- 206 What need of sandals? Pass beyond all creed, Like wind
through soul's realm with godly speed. نعل چه از جان و از ایمان گذر همیشه باد از
ملک جان پران گذر
- 207 Fly from the mortal realm, O soul-bird bright, To feast eternal
with rose-faces' light. بریز از فانی مکان ای طیر جان تا بیزم باقی آن
گلرخان

- 208 Moses' fire from his lote-tree blazed, A hundred Jesus-souls from its breath were raised. آتش موسی پدید از سدره‌اش روح صد عیسی دمید از نفحه‌اش
- 209 That Moses' fire from Sinai's mountain came, This Moses' fire from soul draws its flame. نار آن موسی ز طور آمد پدید نار این موسی ز جان شعله کشید
- 210 Between the mount and soul lie differences vast, As fruits from leaves in seasons that have passed. در میان کوه و جان بس فرقه‌ها هست ظاهر چون ثمر از ورق‌ها
- 211 His breast is Sinai, his fire Friend's light true, His palm is white, his heart is Sinai too. سینه‌اش سینا و نارش نور دوست کفّ او بیضا و قلبش طور او است
- 212 This is not that white hand by command made bright, This very white hand brings forth command's might. این نه آن بیضا که ز امر آمد پدید این همان بیضا که امر آرد پدید
- 213 Now love's Paran has come to sight, When our Beloved drew away night's veil. این زمان فاران عشق آمد پدید یار ما چون پرده از رخ بردرید
- 214 Soul's fragrance comes upon the wind, I know not whence it blows, yet still بوی جان می‌آید ایندم در مشام می ندانم کز کجا آید مدام
- 215 This much I know: from Beloved's tresses twain Blows such perfume that souls become love's gain. اینقدر دانم که از زلفین یار میوزد بوئی که جان گردد نثار
- 216 The divine musk-pod opened wide, Our souls with His remembrance coincide. نافهء مشک الهی باز شد جان ما با یاد او همراز شد
- 217 O morning breeze of spirit, blow From Sheba's sacred realm below, ای نسیم صبح روحانی بوز از سبای قدس رحمانی بوز
- 218 That by thy amber-scent, souls drunk with bliss May fly from earth's being to the primal "Is." تا ز بوی عنبرت جانهای مست برپرند از ارض هستی تا الست
- 219 When the phoenix of eternity From soul's Qaf mountain soared so free چونکه عنقای بقا از قاف جان برپرید او تا هوای لامکان
- 220 To breathes of the placeless realm on high, With one wing crossed world's entire sky. هم بیک پر سیر آفاق جهان کرد از تأیید سلطان زمان
- 221 Through aid of the eternal King's decree, Now from the throne returns that beauty free With melodies beyond all count and measure, این زمان باز آمد از عرش نگار نغمه‌های او برونست از شمار
- 222 From her rose-face came spring yesterday, From her ruby lips came night like day. از گل رویش دی آمد چون بهار وز لب لعلش شب آمد چون نهار
- 223 Lovers' work by her tresses grew long, All beloveds pine in separation's song. کار عشاقان ز زلفش شد دراز جمله معشوقان ز هجرش در نیاز
- 224 Necks of the world-turners in her hair's snare, Heaven's hero by her arrow caught with care. گردن گردان بمویش در کمند صفدر یزدان ز تیروش مستمند
- 225 From her lips, lovers' souls hang waiting still, From her union, kingly souls their hearts fulfill. از لبش جانهای عشاقان بلب هم ز وصلش جان شاهان در طلب

- 226 By her beauty, soul's spiritual sight Grew bright, if thou dost see aright. 226 از جمالش چشم جان معنوی گشت روشن گر تو نیکو بنگری
- 227 If her eye were not within the world's domain, When would light's fountains flow again? 227 گر نبودی چشم او اندر جهان چشمه‌های نور کی گشتی روان
- 228 From her rose, many gardens came to be, From her face, meaning's roses bloomed free. 228 از گلش بس گلستان آمد پدید وز رخس گل‌های معنی بردمید
- 229 Moses' fire seeks light in her street, Jesus' soul seeks spirit from her face sweet. 229 نار موسی نورجو در کوی او جان عیسی روح جو از روی او
- 230 If one night she emerges from her veil, A hundred worlds like suns would never fail. 230 گر شبی آید برون او از حجاب صد جهان روشن کند چون آفتاب
- 231 Night exists only from that beauty's hair, Dawn comes only from Friend's face fair. 231 لیل نبود جز ز زلف آن نگار صبح ناید جز ز نور روی یار
- 232 All sovereigns in love's city dwell, Their souls as love's price they sell. 232 شهریاران جمله اندر شهر عشق جان نثار آورده‌اند از بهر عشق
- 233 From her beauty, God's beauty appeared, From her lips, heart drew wine that souls have cheered. 233 از جمال او جمال الله پدید وز لبش دل خمر جان اندر کشید
- 234 The whole world is bound up in His hair's strand, Their hearts are weary from His beauty's brand. 234 جمله عالم بمویش بسته است هم ز بهرش سینه‌هاشان خسته است
- 235 When Zuleikha beheld that beauteous face, She cut her hand in love's enraptured grace. 235 چون زلیخای جمال آن روی دید در مقام دست او دل را برید
- 236 One breath He drew from His celestial soul, A hundred thousand Christ-like spirits stole. 236 یک نفس از روح خود چون بردمید صد هزاران روح عیسی شد پدید
- 237 This is not His description, O you blessed, But that Light's praise by which His life is dressed. 237 این نه وصف او بود ای ذو صفات وصف آن نوری کرو هستش حیات
- 238 If you would trace His beauty's qualities, You'd cross a thousand seas of mysteries. 238 گر تو بر وصف جمالش پی‌بری از هزاران بحر معنی بگذری
- 239 If such the description of one single ray, How shall His own description find its way? 239 وصف یک پرتو که باشد اینچنین وصف او خود چون بود ای مرد دین
- 240 When lover's eye His beauteous form beheld, From world and afterworld his heart rebelled. 240 چشم عاشق چون جمال او بدید هم ز دنیا هم ز عقبی دل برید
- 241 The waves of passion's sea flow from His wave, The soul's high peaks from His high summit crave. 241 موج دریا‌های عشق از موج او اوج عنقا‌های جان از اوج او
- 242 Since from His eye your eye received its light, 'Twere wrong to shine on others in His sight. 242 چونکه چشم تو ز چشمش نور یافت ظلم باشد گر بغیر او بتافت
- 243 Since from Him came the soul's eye's radiance, 'Twere loss to fall on others' countenance. 243 چونکه نور از او گرفته چشم جان حیف باشد گر افتد بر دیگران

- 244 Your eye made manifest by Truth's own eye Sees naught but His beauty 'neath the sky. چشم تو از چشم حق گشته عیان تا نه بینی جز جمالش در جهان
- 245 This secret sealed I've told you, O my friend, This hidden pearl I've threaded to the end. سرّ این سر بسته گفتم ای رفیق درّ این در خفیه سفتّم ای شفیق
- 246 Lest evil eye should fall upon His face, Lest others find the pathway to His place. تا نیفتد چشم بد بر روی او تا نیابد غیر راه کوی او
- 247 Know this same thing in all your limbs complete, That you escape these dark ones' binding feet. هم چنین در کلّ اعضا این بدان تا رهی از قید این ظلماتیان
- 248 When your ear heard the melody of His secret lore, It heard soul's mysteries from His instrument's core. گوش تو چون نغمهء رازش شنید رازهای جانی از سازش شنید
- 249 Since God's creation has become manifest, Turn eyes to Him from all this world's unrest. چونکه صنع ایزدی گشته عیان چشم بر او کن از این خلق جهان
- 250 If with His eye you view this world below, A thousand realms of meaning you shall know. گر تو با چشمش جهان را بنگری بر هزاران ملک معنی پی بری
- 251 His eye sees naught save His own beauteous face, His bird flies only in His dwelling place. می نه بیند چشم او جز روی او می به پرد مرغ او در کوی او
- 252 From union with Him lovers' souls were burned, From separation hearts with fire were turned. از وصالش جان عشّاقان بسوخت وز فراقش نار دلها برفروخت
- 253 So burns the lover, lost in soul and head, Both from His absence and His presence dread. پس بسوزد عاشق بی جان و سر هم ز هجر و هم ز وصالش ای پسر
- 254 Then know true Love as your companion dear, To fly beyond this world's confining sphere. پس تو عشق حق رفیق خود بدان تا شوی پیران ز قید این جهان
- 255 Love is what makes the mortal soul depart, And casts soul and heart in the eternal mart. عشق آن باشد که جان فانی کنی جان و دل در ملک باقی افکنی
- 256 Hear this meaning's secret if you can, To soar upon divine ascension's span. سرّ این معنی شنو گر پی بری تا بمعراج الهی بربری
- 257 Until your palm tree bears the spirit's fruit, And gives bright holy fruits as love's tribute. تا که نخلت بار روحانی دهد میوه های قدس نورانی دهد
- 258 O breeze, bring fragrance from His tresses fair, O cloud, rain blessings from His bounty there, ای نسیم از زلف او عطری پیار ای غمام از فضل هو رشی بیار
- 259 That in the garden of His lovers' hearts Love's tulips bloom as beauty's sweetest arts. تا ریاض جان عشّاقان او لاله های عشق آرد بس نکو
- 260 This loving heart becomes God's very throne When cleansed from bonds of all save Him alone. این دل عاشق بود عرش اله چونکه پاک آمد ز قید ماسواه
- 261 When through His love His house was made complete, Neither house nor His house could compete. چون ز حبش بیت او معمور شد او [نه] بیت و بیت او مستور شد

- 262 His house is built not of stone and clay, His house is naught but heart, O youth, I say. بیت او از سنگ و گل نبود بدان بیت او جز دل نباشد ای جوان
- 263 When your heart's cleansed by His illumination, It becomes His place like Mount Sinai's station. چونکه قلبت پاک شد از نور او شد مقامش چونکه آمد طور او
- 264 When God's house became completely love's own, The Beloved's glory constantly was shown. چونکه بیت الله عاشق شد تمام جلوهء معشوق آمد در دوام
- 265 Again love came, burned reason's covering veil, Knowledge and wisdom's harvest did assail. باز عشق آمد حجاب عقل سوخت خرمن عرفان و علم و فضل سوخت
- 266 Since naught but Him dwells in the house, O son, Know all His rule from first to last begun. چونکه غیرش نیست در بیت ای پسر جمله حکم او بدان تو سر بسر
- 267 Then know your eye, ear, hand are His alone, He sees, He grasps when He makes Himself known. پس تو چشم و گوش و دست از او بدان او به بیند او بگیرد آن زمان
- 268 The mystic's soul is His most distant mosque, His secrets' treasury in His light is basked. جان عارف مسجد اقصای اوست مخزن اسرار او ادنای اوست
- 269 A remedy must now be newly shown, This counsel by the soul must be full-known. چاره‌ئی اکنون ز نو باید نمود این نصیحت را بجان باید شنود
- 270 From both separation and union pass away, To reach the origin's green fields, O youth today. هم ز هجر و وصل هر دو درگذر تا رسی در رفر اصل ای پسر
- 271 While in separation you're surely in fire's test, From union too comes fever and unrest. تا تو در هجری یقین در آتشی هم ز وصلش در تب و هم ناخوشی
- 272 Set foot upon eternity's pure ground, Where naught but Him in that field can be found. پای نه در عرصهء پاک بقا که بود غیرش در آن میدان فنا
- 273 If "We belong to God" you've truly read, Or "There is none but Him" fills your head, گر حدیث کان لله خوانده‌ئی ورتو رمز لیس غیره دیده‌ئی
- 274 Place aspiration's foot upon this way, To be freed from union and parting's sway. پای همت اندر این ره تو گذار تا شوی فارغ ز وصل و هجریار
- 275 When you know certainly from soul's deep lore That none but God exists forevermore, چونکه دانستی یقین ز اسرار جان که نباشد غیر یزدان در میان
- 276 Then sweep away the chaff with soul's pure stream, That you may see that Pure One's holy gleam. پس ز آب جان بران خاشاک را تا به بینی جلوهء آن پاک را
- 277 Until you see union within union's heart, And in your heart beauty's light does start. تا به بینی تو وصال اندر وصال تا به بینی در دلت نور جمال
- 278 This is union that has no opposite, Rather, separation from it does not fit. این بود وصلی که ضد نبود ورا بلکه هجرش می نباشد از ورا
- 279 Your union and separation are idolatry, son, If you have ears for father's wisdom won. وصل و هجر تو بود شرک ای پسر گر تو داری گوش بر پند پدر

- 280 From these two stages like the phoenix soar, To breathe the
air of Unity's bright shore. زین دو عقبه چون هما بر پروتا هوای وحدت
سلطان هو
- 281 But I fear lest your foot should slip and slide, And evil fancy
in your mind reside. لیک ترسم که بلغزد پای تو وهم بد پیدا شود در
رأی تو
- 282 It's necessary that I explain this meaning clear, And pluck
delusion's root from your heart here, واجب آمد شرح این معنی کنم بیخ وسواس دل
از بن برکنم
- 283 Lest from this discourse you should fall in pride, And from
conceit and evil turn aside. تا نیفتی زین بیان اندر غرور و ارهی از کبر و ناز
و شر و شور
- 284 Know His union as His manifestation, Appearing beyond mea-
sure in creation. وصل او را تو تجلیش بدان که شده بی چند و
چون در تو عیان
- 285 His light in you is His trust placed within, Strive that He may
appear without, not dim. نور او در تو ودیعه او بود جهد آن کن تا که او
ظاهر شود
- 286 So seek His union from yourself, O dear, That you may see no
separation here. پس تو وصل او ز خود جوای نگار تا نه بینی بعد
از آن هجران یار
- 287 You are the treasury of divine treasure too, But from neglect
you run to others' view. مخزن کثر الهی هم توئی لیک از غفلت پی اینان
دوی
- 288 Until His qualities in you appear, Know yourself in separation's
sphere. تا نگردد در تو اوصافش عیان خویش را در هجر
و گمراهی بدان
- 289 From His bounty He left you not without share Of His at-
tributes and name beyond compare. او ز جود خود نکردت بی نصیب از صفات و
اسم و رسمش ای لیب
- 290 Through His grace He opened doors for you, Don't close those
doors like stubborn Hebrew crew. او ز لطفش بابها بر تو گشود تو مبند آن بابها
همچون یهود
- 291 Since you have heard the reed's lament of love, Now recognize
Him too through love thereof. چون شنیدی ناله ای را ز عشق این زمان بشناس
او را هم ز عشق
- 292 When you hear the reed's voice, see the Player clear, Lest you
remain unknowing of the King here. چون شنیدی صوت نی نائی نگر تا نباشی بی خبر
از شه مگر
- 293 Since the player saw strangers in the world, For this reason
round the reed veils were furl'd. چونکه نائی در جهان اغیار دید زان سبب نی را
حجاب خود گرید
- 294 So lift this veil from you at once away, That naught but Player
you may see today. پس تو بردر این حجاب یکرمان تا که جز نائی
نه بینی در جهان
- 295 Like Safdar, lift away those veils complete, That you may see
the Generous One's face sweet. همچو صفدر بردر آن احجاب را تا به بینی جلوه
و هاب را
- 296 Like the reed, cry out in separation's pain, That your Player
may come in joy's refrain. همچو نی بخروش تو اندر فراق تا که آید نائیت
اندر وثاق
- 297 When the soul's Player enters in the cry, Lovers' hearts begin
to boil on high. چون درآید نی جانی در خروش سینه های
عاشقان آید بجوش

- 298 Light a fire from this reed of yours, That you may burn "I-ness" 298 آتشی بفروز زین نی تو همی تا بسوزی در جهان
to its cores. وصف منی
- 299 When the "I"'s letter burns throughout creation, Naught but 299 از منی چون میم سوزد در جهان غیر نی باقی نماند
reed remains in all formation. در میان
- 300 When your eye gains sight from His pure light, Save the Player 300 چونکه گردد چشم از نورش بصیر غیر نائی
you see nothing bright. خود نه بینی ای خبیر
- 301 So for a while hear these mysteries deep, That from these gar- 301 پس [زمانی] بشنو این اسرارها تا بری بوئی از این
dens fragrance you may reap. گلزارها
- 302 One spark from His love's fire blazed bright, The harvest of 302 یک شرار از نار عشقش برفروخت خرمن هستی
imperial being took flight. سلطانی بسوخت
- 303 When His beauty drew the veil from face, The veil of majesty's 303 چون جمالش پرده از رخ برکشید پردهء اجلال
imperial grace. سلطانان درید
- 304 An arrow from the Beloved's lash was shot, It tore the ruler's 304 خورد چون تیری ز مرگان نگار بردید او صدر
heart and soul's sweet spot. و جان شریار
- 305 The royal crown from head He cast away, Became a slave and 305 تاج شاهی را ز سر آندم فکند بنده گشت و آنکه
fell in bonds that day. افتاد او به بند
- 306 Like prey that fell to hunter's skillful hand, Or like straw caught 306 همچو صید او دست صیادی فتاد یا چه کاهی
in tempest's wild band. در دم بادی فتاد
- 307 If there's a messenger bound for Iraq's shore, He'll tell of sep- 307 گر بود پیکی رود سوی عراق شرح گوید درد
aration's burning core, هجران و فراق
- 308 How from Your parting yearning souls were burned, Your sep- 308 کز فراق جان مشتاقان بسوخت تیر هجرت
aration's arrow through kings' hearts churned. سینهء شاهان بدوخت
- 309 Between us and You, O city of soul, A hundred thousand Qaf 309 در میان ما و تو ای شهر جان صد هزاران قاف
mountains roll. باشد در میان
- 310 No messenger save sighs of burning flame, Or morning breeze 310 نیست پیکی جز که آه پرشریاریا رود باد صبا گوید
that bears the news of fame. خبر
- 311 The hand falls short of reaching to His tree, The soul sheds 311 دست از نخلش بسی کوتاه ماند جان ز هجرش
oceans from His absence free. بحرهای از چشم راند
- 312 O morning breeze, from the Beloved's court Blow sweetly to 312 ای صبا از پیش جانان یکرمان خوش بران تا
those mighty souls' resort. کوی آن زورائیان
- 313 Then tell them how the Lord's city of might Remained when 313 پس بگویش کی مدینهء کردگار چون بماندی
the Friend departed from sight. چونکه رفت از برت یار
- 314 Your Friend suffers in prison's confining wall, Like Hussein in 314 یار تو در حبس و زندان مبتلا چون حسین اندر
Karbala's tragic fall. زمین کربلا
- 315 One Hussein and thousands of Yazids, One beloved and these 315 یک حسین و صد هزارانش یزید یک حبیب و
demons, fierce indeed. اینهمه دیو عنید
- 316 Like Moses among the Egyptian crew, Or like God's spirit 316 چون کلیم اندر میان قبطیان یا چه روح الله میان
among tribes so few. سبطیان

- 317 Like Joseph fallen in the pit below, A well whose depths no mortal yet may know. 317 همچو یوسف اندر افتاده بچاه آن چهی که نبودش پایان راه
- 318 Your nightingale suffers in cage confined, The breath's pathway from this cage is bind. 318 بلبلت شد مبتلا اندر قفس بسته شد هم زین قفس راه نفس

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Lawh-i-Naqus (Subhanaka Ya Hu)

To: Muhammad Ali Tanbakufurush Isfahani

- 1 He is the All-Glorious. This is the garden of Paradise, wherein arise the anthems of God, the Help in Peril, the Self-Subsisting; wherein ascend the soul-entrancing melodies warbled by the Nightingale of Eternity upon the twigs of the Divine Lote-Tree; wherein abide the Maids of Heaven whom none hath touched save God, the All-Glorious, the Most Holy; and wherein lieth enshrined that which draweth the needy to the shores of the ocean of true wealth and guideth the people to the Word of God. And this, verily, is naught but the manifest truth. 1 هو العزیز هذه روضة الفردوس ستر فيها نعمة الله المهيمن القيوم هو العزیز وفيها تغرد عندليب البقاء على افنان سدرة المنتهى بنعمة التي تتحیر عنها العقول هو العزیز وفيها ستر جوريات الخلد ما مسهن احد الا الله العزیز القدوس هو العزیز وفيها ما يقرب الفقراء الى شاطئ الغناء ويهدى الناس الى كلمة الله وان هذا الحق معلوم
- 2 By Thy name "He"! Verily Thou art "He", O Thou Who art "He"! 2 بسمک الهو و آنک انت الهو یا هو
- 3 O Monk of the Divine Unity! Ring out the bell, for the Day of the Lord is come and the Beauty of the All-Glorious hath ascended His blessed and resplendent throne. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"! 3 ان یا رهبان الأحديّة فاضرب على الناقوس بما ظهر يوم الله واستوى جمال العزیز على عرش قدس منیر سبحانک یا هو یا من هو هو یا من لیس احد الا هو
- 4 O Hud, Prophet of the Divine Decree! Sound the clarion in the name of God, the All-Glorious, the Most Bountiful, for the Temple of holiness hath been established upon the seat of supernal glory. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"! 4 ان یا هود الحكم فاضرب على الناقور باسم الله العزیز الکریم بما استقر هیکل القدس على کرسی عز منیع سبحانک یا هو یا من هو هو یا من لیس احد الا هو
- 5 O Countenance of immortality! Pluck with the fingers of the spirit the sacred and wondrous strings, for the Beauty of the 5 ان یا طلعة البقاء فاضرب بأنامل الروح على رباب قدس بدیع بما ظهر جمال الهویة فی رداء حریر لمیع

Divine Essence hath appeared, arrayed in a silken vesture of light. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

سبحانک یا هو یا من هو هو یا من ليس احد الا هو

- 6 O Angel of light! Sound a blast upon the trumpet at the advent of this Revelation, for the letter Ha' hath been joined to the letter of ancient glory. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

6 ان يا ملك النور فانفخ في الصور في هذا الظهور
بما ركب حرف الهاء بحرف عتر قديم سبحانک
يا هو یا من هو هو یا من ليس احد الا هو

- 7 O Nightingale of heaven! Warble upon the boughs of this celestial garden in the name of the Beloved, for the beauty of the Rose hath appeared from behind an impenetrable veil. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

7 ان يا عندليب السناء غنّ على الأغصان في هذا
الرضوان على اسم الحبيب بما ظهر جمال الورد عن
حجاب غليظ سبحانک يا هو یا من هو هو یا من
ليس احد الا هو

- 8 O Songster of Paradise! Trill out upon the twigs in these wondrous days, for God hath cast His effulgent rays upon all created things. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

8 ان يا بلبل الفردوس رنّ على الأفنان في هذا الزمن
البدیع بما تجلّى الله على کلّ من في الملك اجمعين
سبحانک يا هو یا من هو هو یا من ليس احد الا هو

- 9 O Bird of eternity! Soar aloft in these heights, for the Bird of faithfulness hath soared in the atmosphere of divine nearness. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

9 ان يا طير البقاء طير في هذا الهواء بما طار طير
الوفاء في فضاء قرب كريم سبحانک يا هو یا من
هو هو یا من ليس احد الا هو

- 10 O denizens of Paradise! Sing out and chant in the sweetest of tones, for the melody of God hath been raised within the Tabernacle of matchless sanctity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

10 ان يا اهل الفردوس غنّوا وتغنّوا بأحسن صوت
مليح بما ارتفعت نغمة الله عن وراء جبروت
القدس خلف سرادق قدس رفيع سبحانک يا
هو یا من هو هو یا من ليس احد الا هو

- 11 O inmates of the Kingdom! Intone the name of the Beloved, for the beauty of His Cause hath shone forth from behind the veils, adorned with a luminous spirit. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

11 ان يا اهل الملكوت ترنّموا على اسم المحبوب بما
لاح جمال الوجه عن تحت الحجاب بطراز روح
منير سبحانک يا هو یا من هو هو یا من ليس احد
الا هو

- 12 O dwellers of the kingdom of names! Bedeck the furthest reaches of heaven, for the Most Great Name is come, riding upon the clouds of transcendent majesty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

12 ان يا ملكوت الأسماء في ملأ الأعلى زينوا
رفارف الأقصى بما ركب اسم الأعظم على
سحاب قدس عظيم سبحانک يا هو یا من هو هو
يا من ليس احد الا هو

- 13 O inhabitants of the Dominion of divine attributes in the Realm of Glory! Make ready to enter the presence of God, for the soft breezes of holiness have wafted from the sanctuary of the Divine Essence, and this, verily, is a conspicuous bounty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

13 ان يا جبروت الصفات في افق الأبهى فاستعدّ
لللقاء الله بما هبت نسيمات القدس عن مكن
الذات و انّ هذا لفضل مبين سبحانک يا هو
يا من هو هو یا من ليس احد الا هو

- 14 O paradise of the Divine Unity! Rejoice within thyself, for the paradise of God, the Most Exalted, the All-Powerful, the All-Knowing, hath appeared. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 14 ان يا رضوان الأحدىّة تبّهج في نفسك بما ظهر
 رضوان الله العليّ المقتدر العليم سبحانه يا هو يا
 من هو هو يا من ليس احد الا هو
- 15 O heaven of grandeur! Render thanks unto God within thine inmost being, for the heaven of holiness hath been upraised in the firmament of a heart of stainless purity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 15 ان يا سماء العزّ فاشكرى الله في ذاتك بما ارتفعت
 سماء القدس في هوآء قلب لطيف سبحانه يا هو
 يا من هو هو يا من ليس احد الا هو
- 16 O sun of worldly dominion! Eclipse thy face, for above the horizon of a resplendent morn there have shone the rays of the Day-Star of eternity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 16 ان يا شمس الملك فاكسفى وجهك بما اشرقت
 شمس البقاء عن افق فجر لميع سبحانه يا هو يا
 من هو هو يا من ليس احد الا هو
- 17 O earth of knowledge! Swallow up thy learning, for the Earth of true knowledge hath been outspread through Him Who is the Self of God, the All-Glorious, the All-Bountiful, the Most High. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 17 ان يا ارض المعرفة فابلقى معارفك بما انبسطت
 ارض المعرفة في نفس الله المتعالى العزيز الكريم
 سبحانه يا هو يا من هو هو يا من ليس احد الا
 هو
- 18 O lamp of earthly sovereignty! Put out thy light, for the Lamp of God hath been lit within the niche of eternity and hath illumined all that are in heaven and all that are on earth. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 18 ان يا سراج الملك فأطفئ في نفسك بما اضاء
 سراج الله في مصباح البقاء واستضاء منه اهل
 السموات والأرضين سبحانه يا هو يا من هو
 هو يا من ليس احد الا هو
- 19 O seas of the world! Still the pounding of your waves, for a most wondrous Cause hath made to surge the Crimson Sea. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 19 ان يا بحور الأرض فاسكنوا عن الأمواج في
 انفسكم بما تموجت بحر الحمراء على شاطئ امر
 بديع فسبحانك يا هو يا من هو هو يا من ليس
 احد الا هو
- 20 O Peacock of the Divine Unity! Utter thy plaintive cry amidst the thickets of the celestial world, for the melody of God hath sounded near on every side. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 20 ان يا طاووس الأحدىّة تشبه في اجمة اللاهوت بما
 ظهرت نعمة الله من كل طرف قريب فسبحانك
 يا هو يا من هو هو يا من ليس احد الا هو
- 21 O Cockerel of eternity! Sound thy call in the forests of the empyrean heaven, for the Summoner of God hath cried out from every lofty height. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 21 ان يا ديك الصمديّة تدلّع في اجمة الجبروت بما
 نادى منادى الله عن كل شطر منيع سبحانه يا
 هو يا من هو هو يا من ليس احد الا هو
- 22 O concourse of ardent lovers! Rejoice in your souls, for the day of separation hath ended, and the Covenant hath been fulfilled, and the Beloved hath appeared arrayed in sublime and majestic beauty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!
 22 ان يا ملأ العشاق فابشروا بأرواحكم بما تمّ الفراق
 وجاء الميثاق وظهر المعشوق مع جمال عزّ منيع
 سبحانه يا هو يا من هو هو يا من ليس احد الا
 هو
- 23 O assemblage of mystic knowers! Let your hearts be filled with joy, for the time of remoteness hath passed, and the spirit of
 23 ان يا ملأ العرفان سرّوا بذواتكم بما ذهب الهجران
 وجاء الايقان ولاح جمال الغلام بطراز القدس

certitude hath appeared, and the countenance of the celestial Youth hath beamed forth, adorned with the ornament of holiness in the paradise of His name, the Almighty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

24 Glorified art Thou, O Lord, my God! I beseech Thee by Thy Day through which Thou didst bring forth all other days, and in a single moment whereof Thou didst reckon up the appointed time of all that have been and all that shall be—Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!—

25 And by Thy Name which Thou hast made the sovereign of the kingdom of names and the ruler of all who are in heaven and all who are on earth—Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!—

26 To graciously enable Thy servants to dispense with all but Thee, to draw nigh unto Thee, and to become detached from aught else save Thee. Thou, verily, art the God of power, of might and mercy. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

27 Enable them then, O my God, to bear witness to Thy unity and to testify to Thy oneness in such wise that they may behold naught save Thee and shut their eyes to all else. Thou, in truth, art powerful to do what pleaseth Thee. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

28 Kindle, then, within their breasts, O my Beloved, the fire of Thy love, that it may burn away the mention of aught else, and that they may testify within themselves that from everlasting Thou hast dwelt within the inaccessible heights of Thine eternity, that Thou wert alone with none beside Thee, and that Thou wilt continue unto everlasting to be what Thou hast ever been. No God is there but Thee, the Lord of might and bounty. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

29 For were Thy servants who long to scale the heights of Thy unity to set their hearts upon aught except Thee, they could not be reckoned among such as have truly believed, nor would the sign of Thy singleness be found within them. Praise be to Thee, O Thou Who art “He”, O Thou besides Whom there is none but “He”!

30 Glorified art Thou, O Lord my God! Such being the case, I implore Thee to send down from the clouds of Thy mercy that which shall purify the hearts of Thine ardent lovers and

في فردوس اسم مكن سبحانك يا هو يا من هو
هو يا من ليس احد الا هو ف

24 سبحانك اللهم يا الهى استلك بيومك الذى فيه
بعثت كل الايام وبان منه احصيت زمن الاولين
والآخرين فسبحانك يا هو يا من هو هو يا من
ليس احد الا هو

25 وباسمك الذى جعلته سلطاناً في جبروت الاسماء
وحاكماً على كل من في السموات والارضين
سبحانك يا هو يا من هو هو يا من ليس احد الا
هو

26 بان تجعل هؤلاء غنياً عن دونك ومقبلاً اليك
ومنقطعاً عن سواك وانك انت المقتدر العزيز
الرحيم سبحانك يا هو يا من هو هو يا من ليس
احد الا هو

27 ثم اجعلهم يا الهى مقراً بوحدايتك و مدعناً
بفردانيتك بحيث لا يشهدون دونك ولا
ينظرون غيرك وانك انت على ذلك المقتدر
قدير سبحانك يا هو يا من هو هو يا من ليس
احد الا هو

28 ثم احدث يا محبوبى في قلوبهم حرارة حبك
على قدر الذى يحترق بها ذكر غيرك ليشهدوا في
انفسهم بانك لم تزل كنت في علو البقاء ولم
يكن معك من شئ وتكون بمثل ما قد كان لا
اله الا انت الكريم العظيم سبحانك يا هو يا من
هو هو يا من ليس احد الا هو

29 لأن عبادك الذين يريدون ان يرتقون الى معارج
توحيدك لو يستقر انفسهم على دونك بشئ لن
يصدق عليهم حكم التوحيد ولن يثبت في شأنهم
سمة التفريد سبحانك يا هو يا من هو هو يا من
ليس احد الا هو ف

30 سبحانك اللهم يا الهى لما كان الأمر كذلك
فأنزل من سحاب رحمتك ما يطهر به افئدة محبيك

sanctify the souls of those who adore Thee. Raise them up, then, through Thy transcendent power, and render them victorious over all who dwell on earth. This, indeed, is that which Thou hast promised Thy loved ones through Thy word of truth: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs." Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

DOR#26, RBB.169-172, BLO_PT#122, BLO_PT#123, BLO_PT#124

و يصفى به قلوب عاشقيك ثم ارفعهم برفعتك
ثم ارفعهم على من على الأرض و هذا ما وعدت
به احبائك بقولك الحق نريد ان نمن على الذين
استضعفوا في الأرض و نجعلهم ائمة و نجعلهم
الوارثين سبحانه يا هوياء من هو هوياء من ليس
احد الا هو

INBA36:466, BLIB_Or15706.083,
BLIB_Or15714.020, AHM.141, AYT.100,
NSR_1993.099, TSQA4.293, ABMK.040,
OOL.B101, AMB#26, RMT.023

BH02661

To: Musa

1 He is the Mighty

2 Glad-tidings, then glad-tidings, that the decree hath come once again, and this is what hath been inscribed upon the Tablets by a holy, luminous Pen. They have expelled Us from that land even as they expelled Us the first time, and We are now in great thankfulness. By this We rejoice within Our souls and thank God, Our Creator, with a truthful, clear tongue. Say: The Bird of Divinity hath soared in this atmosphere and sought the holy expanse in other lands, by reason of what the hands of the oppressors have wrought. The Phoenix of Yearning hath flown to the Qaf of Paradise, and thereby the breeze of separation hath wafted over all who are in the heavens and on earth. At the time of ascension It calleth out to the loved ones of God with a mighty, attractive call and counseleth them with counsel that bringeth all existence unto God, the Lord of the worlds. Differ not in the Cause of God and fear no one, but place your trust in God, the Mighty, the Wise, for in this there lieth a wisdom none knoweth save those who have detached themselves from all who dwell in the realm. Soon will it become manifest like the sun in the midst of heaven, if ye be of them that know.

3 Say: This is Husayn Who hath truly come unto you with every clear proof from God, the Powerful, the All-Knowing - proofs that the minds of the wise and the hearts of the mystics are powerless to comprehend. He dwelt among you for successive years, His countenance shining like the light of dawn from a

1 هو العزيز

2 البشارة ثم البشارة بما جاء القضاء مرة اخرى
و هذا ما رقم على الألواح من قلم قدس منير
و اخرجونا عن تلك الأرض كما اخرجونا اول
مرة و نحن اذا في شكر عظيم و بذلك نستبشر
في انفسنا و نشكر الله بارئنا بلسان صدق مبين
قل ان طير الهوى قد تعلت في هذا الهواء و اراد
فضاء القدس في ديار اخرى بما اكتسبت ايدي
الظالمين و ان عنقاء الاشتياق طارت الى قاف
الفردوس و بذلك هبت نسيم الفراق على كل من
في السموات و الأرضين و ينادى في حين الصعود
احباء الله بندااء جذب منبع و ينصحهم بنصح
الذي يبلغ كل الوجود الى الله رب العالمين [ان
لا] تختلفوا في امر الله و لا تخافوا من احد فتوكلوا
على الله العزيز الحكيم لأن في ذلك الحكمة لا
يعلمها الا الذين انقطعوا عن كل من في الملك
اجمعين فسوف يظهر بالحق كالشمس في وسط
السماء ان اتم من العارفين

3 قل هذا حسين بالحق قد جائكم بكل بينة من لدى
الله القادر العليم التي تعجز عن ادراكها عقول
العقلاء ثم افئدة العارفين و كان بينكم في سنين
متواليات و يضيء وجهه كأنوار الفجر عن افق

brilliant morning horizon, yet ye, O heedless ones, knew Him not, until God's way was fulfilled in His own Self and He migrated from your land to a distant country. Then did the eyes of eternity weep, and the livers of the mystics were consumed, and the hearts of the lovers. Say: The Spirit hath departed from the body of Iraq, for the Sun of the horizons hath set, and thereby the eyes of the weepers have been blinded. Say: This is a Dove that feareth no one and is not disturbed by any soul, though all the kings of the earth and behind them the company of the hypocrites should gather against It. Nay, rather, Our eyes are gladdened at the descent of tribulation, for it appeareth from the Beloved, and thereby it becometh sweeter than every delicate sweetness. And the Spirit, and the Glory, and the splendor be upon you and upon those who were patient. 152.

- 4 When thou meetest Jinab-i-Javad, remind him from Us and be of them that remember.

صبح لميع وانتم يا معشر الغفلاء ما عرفتموه الى
ان ارجعت سنة الله في نفسه وهاجر من ارضكم
الى ديار بعيد اذاً بكت عيون البقاء ثم احترقت
اجساد العارفين ثم قلوب العاشقين قل قد اخرج
الروح عن جسد العراق بما غابت شمس الآفاق و
بذلك عمت عيون الباكين قل هذه حمامة لن
يخاف من احد و لن يضطرب من نفس ولو
يجتمع عليه ملوك الأرض و من وراءهم ملأ
المنافقين بل تقرّ عيوننا حين نزول البلاء لأنّها يظهر
من لدى المحبوب و بذلك يكون احلى عن كل
شكر لطيف والروح والتكبير والبهاء عليكم وعلى
الذينهم كانوا من الصّابرين ١٥٢

- 4 و اذا القيت جناب الجواد ذكره من لدنا و كن
من الذاكرين

INBA71:054

BH02022

Lawh-i-Ahmad (Arabic)

To: Ahmad, in Yazd

- 1 He is the King, the All-Knowing, the Wise!
- 2 Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in the Divine Unity to the court of the Presence of the Generous One, informing the severed ones of the message which hath been revealed by God, the King, the Glorious, the Peerless, guiding the lovers to the seat of sanctity and to this resplendent Beauty.
- 3 Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily He is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.
- 4 O Ahmad! Bear thou witness that verily He is God and there is no God but Him, the King, the Protector, the Incomparable,

- 1 هو السلطان العليم الحكيم
- 2 هذه ورقة الفردوس [تغنّ] على افنان سدره البقاء
بالحان قدس مليح و تبشّر المخلصين الى جوار الله و
الموحّدين الى ساحة قرب كريم و تخبر المنقطعين
بهذا النّبأ الذي فصلّ من نبأ الله الملك العزيز
الفريد و تهدي المحبين الى مقعد القدس ثم الى
هذا المنظر المنير
- 3 قل انّ هذا لمنظر الأكبر الذي سطر في الواح
المرسلين و به يفصل الحقّ عن الباطل و يفرق
كلّ امر حكيم قل انه لشجر الروح الذي اثمر
بفواكه الله العليّ المقتدر العظيم

the Omnipotent. And that the One Whom He hath sent forth by the name of Ali was the true One from God, to Whose commands we are all conforming.

- 4 ان يا احمد فاشهد بأنه هو الله لا اله الا هو السلطان المهيم العزير القدير والذى ارسله باسم على هو حق من عند الله وانا كل بأمره لمن العاملين
- 5 قل يا قوم فاتبعوا حدود الله التى فرضت فى البيان من لدن عزيز حكيم قل انه لسلطان الرسل و كتابه لأم الكتاب ان اتم من العارفين
- 6 كذلك يذكركم الورقاء فى هذا السجن وما عليه الا البلاغ المبين فمن شاء فليعرض عن هذا النصيح فمن شاء فليتخذ الى ربه سبيل
- 7 قل يا قوم ان تكفروا بهذه الآيات فبأى حجة آمنتم بالله من قبل هاتوا بها يا ملاء الكاذبين
- 8 لا فوالذى نفسى بيده لن يقدرُوا ولن يستطيعوا ولو يكون بعضهم لبعض ظهير
- 9 ان يا احمد لا تنس فضلى فى غيبتى ثم ذكر ايامى فى ايامك ثم كرتى و غربتى فى هذا السجن البعيد و كن مستقيماً فى حىي بحيث لن يحول قلبك ولو تضرب بسيف الأعداء وينعك كل من فى السموات والأرضين
- 10 و كن كشعلة النار لأعدائى و كوثر البقاء لأحبائى و لا تكن من الممترين
- 11 و ان يمسك الحزن فى سبيلى او الذلة لأجل اسمى لا تضطرب
- 12 فوكل على الله ربك و رب آبائك الأولين لأن الناس يمشون فى سبل الوهم وليس لهم من بصر ليعرفوا الله بعيونهم او يسمعو نغماته بأذانهم و كذلك اشهدناهم ان انت من الشاهدين
- 13 كذلك حالت الظنون بينهم و قلوبهم و تمنعهم عن سبل الله العلى العظيم
- 14 و انت انت ايقن فى ذاتك بأن الذى اعرض عن هذا الجمال فقد اعرض عن الرسل من قبل ثم استكبر على الله فى ازل الأزال الى ابد الأبدين
- 15 فاحفظ يا احمد هذا اللوح ثم اقرء فى ايامك و لا تكن من الصابرين فان الله قد قدر لقارئه اجر مائة
- 5 Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayan by the Glorious, the Wise One. Verily He is the King of the Messengers and His book is the Mother Book did ye but know.
- 6 Thus doth the Nightingale utter His call unto you from this prison. He hath but to deliver this clear message. Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord.
- 7 O people, if ye deny these verses, by what proof have ye believed in God? Produce it, O assemblage of false ones.
- 8 Nay, by the One in Whose hand is my soul, they are not, and never shall be able to do this, even should they combine to assist one another.
- 9 O Ahmad! Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.
- 10 Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones, and be not of those who doubt.
- 11 And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby.
- 12 Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have We found them, as thou also dost witness.
- 13 Thus have their superstitions become veils between them and their own hearts and kept them from the path of God, the Exalted, the Great.
- 14 Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity.
- 15 Learn well this Tablet, O Ahmad. Chant it during thy days and withhold not thyself therefrom. For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs and

a service in both worlds. These favors have We bestowed upon thee as a bounty on Our part and a mercy from Our presence, that thou mayest be of those who are grateful.

- 16 By God! Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.
- 17 Verily, He is the Merciful, the Compassionate. Praise be to God, the Lord of all the worlds.
- 18 Then give Our remembrance to all who dwell in the City of God, the Beautiful King, from among those who have believed in God and in Him Whom God shall send on the Day of Resurrection, and who walk in the paths of truth.

BPRY.307

شہید ثم عبادۃ الثقلین کذلک منّا علیک بفضل
من عندنا ورحمة من لدنا لتکون من الشاکرین

16 فوالله من کان فی شدّة او حزن ویقرء هذا اللوح
بصدق مبین یرفع الله حزنه ویكشف ضرّه ویفرج
کربه

17 والله لهُوَ الرَّحْمَنُ الرَّحِیمُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِینَ

18 ثمّ ذکر من لدنا کلّ من سکن فی مدینة الله الملک
الجمیل من الذّین هم آمنوا بالله وبالذّی یرعّته الله فی
یوم القيامة وکانوا علی مناهج الحقّ لمن السّالکین
۱۵۲

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BH00249

Lawh-i-Ahmad (Persian)

To: Ahmad

- 1 In the Name of our Lord, the Most Exalted, the Most High 1 بسم ربنا العلیّ الأعلیٰ
- 2 These are the wondrous counsels divine which He uttereth with the tongue of power from His sanctuary of grandeur and His holy seat of glory. Harken, then, with the ears of the spirit, and deprive not yourselves from hearkening unto the counsels of the Beloved. 2 اینست بدایع نصایح الهی کہ بلسان قدرت
در ممکن عظمت و مقعد قدس رفعت خود
مبفرماید پس بگوش جان بشنوید و خود را از
اصغای نصایح محبوب محروم و ممنوع ننمائید
- 3 O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy 3 ای مؤمن مہاجر عطش و ظمأ غفلت را از
سلسبیل قدس عنایت تسکین ده و شام تیرہء
بعد را بصبح منیر قرب منور گردان بیت محبت
باقی را بظلم شہوت فانی خراب مکن و جمال
غلام روحانی را بحجبات تیرہء نفسانی مپوش
تقوای خالص پیشہ کن و از ما سوی الله
اندیشہ منما و معین قلب منیر را بخاشاک
حرص و ہوی مسدود مکن و چشمہء جاریہء

soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

- 4 O My servants! Were ye to discover the hidden, the shoreless oceans of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay, the entire creation. Let the flame of search burn with such fierceness within your hearts as to enable you to attain your supreme and most exalted goalâ€”the station at which ye can draw nigh unto, and be united with, your Best-Beloved

- 5 O Ahmad! Deny not thyself the surging, tempestuous, and hidden oceans, and deprive not thyself of the clear and straight path. Illumine thine eye and brighten it with manifest light, that thou mayest enter the blessed and goodly Sinai which is the place of radiance and the dawning-place of divine splendor, and be illumined by the endless manifestations of light, and hear without interruption the soul-entrancing call of "Look and thou shalt see Me" from the dayspring of divine utterance. The Beauty of the Unseen speaketh in the Temple of Manifestation:

- 6 O Ahmad! A fragrance from the holy rose-garden of My spiritual presence hath wafted over the world of being, adorning all created things with the holy ornaments of the Self-Subsisting; and a drop from the ocean of My grace hath been bestowed upon the worlds, rendering all intoxicated with this holy wine of "Am I not?" From mere nothingness I have brought them to the arena of everlasting existence.

- 7 O Ahmad! Purify and sanctify thine eye that thou mayest behold the endless manifestations of light from all directions, and cleanse thine ear from the defilement of blind imitation that thou mayest hear the melodies of the Nightingale of oneness and divine unity from the eternal boughs of the human realm.

- 8 O Ahmad! The eye is My trust; sully it not with the dust of desire and passion. The ear is a manifestation of My bounty; debar it not from hearkening to My sweet and divine melodies. The heart is My treasury; surrender not its treasured pearls to the thief of self and passion. The hand is a symbol of My loving-kindness; withhold it not from taking hold of My preserved and hidden Tablets.

- 9 Say: O servants! The outpouring of My limitless grace descendeth from the heaven of My timeless generosity like torrential

دل را از جریان بازمدار بحق متمسک شو و بجبل عنایت او متوسل باش چه که دون او احدی را از فقر بغنا نرساند و از ذلت نفس نجات بخشد

- 4 ای عباد اگر از بحور غنای مستورهٔ احدیه مطلع شوید از کون و امکان هر دو غنی و بی نیاز گردید نار طلب در جان برافروزید تا بمطلب رفیع منیع که مقام قرب و لقای جانان است فایز گردید

- 5 ای احمد از البحر متموجهٔ ملتطمهٔ مستوره خود را منع مکن و از صراط واضحهٔ مستقیمه محروم مباش چشم را منیر کن و بنور لایح روشن نما تا بسینای مبارکهٔ طیه که محل ضیا و استضیاء سنای الهیه است وارد شوی و بتجلیات انوار لانهایه منور گردی و ندای جان فزای انظر ترانی از مشرق بیان سبحانی من غیر تعطیل بشنوی جمال غیب در هیكل ظهور میفرماید

- 6 ای احمد نفعهائی از عرف گلستان قدس روحانیم بر عالم هستی وزیده و جمیع موجودات را بطراز قدس صمدانی مزین فرموده و رشتی از طمطمایم عنایت بر عالمیان مبذول گشته و جمیع را سرمست از این بادهٔ قدس الست از عدم محض فانی برصهٔ وجود باقی کشیده

- 7 ای احمد دیده را پاک و مقدس نما تا تجلیات انوار لانهایات از جمیع جهات ملاحظه نمائی و گوش را از آرایش تقلید منزّه کن تا نغمات عندلیب وحدت و توحید را از افنان باقی انسانی بشنوی

- 8 ای احمد چشم ودیعهٔ من است او را بغبار نفس و هوی تیره مکن و گوش مظهر جود من است او را باعراض مشتبهٔ نفسیه از اصغاء کلهٔ جامعه بازمدار قلب خزینهٔ من است لالی مکنونهٔ آن را بنفس سارقه و هوس خائن مسپار دست علامت عنایت من است آن را از اخذ الواح مستورهٔ محفوظه محروم منما

- 9 بگو ای عباد فیض رحمت بی منتهایم از سماء مکرمت بی ابتدایم چون غیث هاطل در نزول

rain. Hasten ye thereunto with sanctified eyes, purified ears and unwavering constancy.

و جریان است با دیده مقدّس و گوش منزه
و استقامت تمام باین رحمت سبحانی و فیض
رحمانی بشتابید

- 10 Say: O My servants! Fetter not yourselves with the bonds of self-limitation and blind imitation, for imitation is as a mirage in the deadly desert that hath never quenched nor ever will quench the thirst of its seekers. Turn away from the vanishing mirage and partake of the imperishable, matchless and crystalline waters of Mine own stream. Distinguish ye between the divinely-fashioned pearl and the artificial one, for the artificial pearl vanisheth upon contact with water, while the divine pearl groweth more lustrous and radiant. Strive then with all your might to obtain, without intimation, the pearl of divine sanctity - which is none other than the recognition of the Manifestation of My Self - which hath ever lived and shall forever live through the waters of My grace.

10 بگو ای بندگان من بتحدید نفس و تقلید هوی
خود را مقید و مقلد مسازید چه که مثل تقلید
مثل سراب بقیعه در وادی مهلکه است که لمیزل
تشنگان را سیراب ننموده و لایزال سقابه نخواهد
نمود از سراب فانی چشم برداشته بزال سلسال
لازوال بی مثالم درآئید لؤلؤ قدرت ربّانی را از
لؤلؤ مصنوعی فرق دهید و تمیز گذارید چه که
مصنوعی آن بملاقات آب فانی و معدوم شود و
قدرتی آن بملاقات آب صافی و منیر گردد پس
جهد بلیغ و سعی منیع نمائید تا لؤلؤ قدس صمدانی
را من دون اشاره بدست آرید و آن معرفت مظهر
نفس من بوده و خواهد بود و لمیزل باب عنایت
من زنده و حیّ و باقی خواهد بود

- 11 O My servants! The Ancient Beauty declareth: Hasten from the shadow of desire, remoteness and heedlessness unto the shadow of eternity, nearness and mercy. Be ye like unto earth in submission, that the sweet-scented, varied and holy flowers of My knowledge may spring forth from the soil of your being. Be ye aflame as fire, that ye may burn away the thick veils and quicken the frozen bodies through the heat of divine love. Be ye gentle as air, that ye may enter the sacred precincts of My divine friendship.

11 ای بندگان من جمال قدم میفرماید که از ظلّ
هوی و بعد و غفلت بظلّ بقا و قرب و رحمت
بشتابید و چون ارض تسلیم شوید تا ریاحین
معطره ملونه مقدّسه عرفانم از ارض وجود
انبات نمایند و چون نار مشتعل شوید تا حجابات
غلیظه را محترق نمائید و اجساد مبروده محجوبه
را از حرارت حبّ الهی زنده و باقی دارید و
چون هوا لطیف شوید تا در ممکن قدس ولایتم
درآئید

- 12 O My servants! Come forth from the imaginary city of idle fancy through the power of trust in God, and enter the impregnable and well-fortified city of certitude. Be not despairing of His all-encompassing mercy and His all-embracing grace in any circumstances, for I brought all the forms of existence from sheer nothingness into the realm of being solely through bounty and generosity. Without request did I bestow favor, without question did I grant response, and without capacity did I lavish the utmost grace and bounty. You are all trees of My holy paradise, which I planted with the hand of mercy in the blessed earth, nurtured with the eternal spring rains of My mercy, and protected through guardian angels from worldly events and earthly dangers. Now, be not heedless of your Planter, Guardian and Nurturer, and prefer not others before Him, lest the scorching and devastating winds pass over you and deprive you all of wondrous leaves, ripened fruits, lofty branches and tender boughs.

12 ای بندگان من از مدینه و همیه ظنیه بقوه
توکل بیرون آمده بمدینه محکمه مشیده یقین
وارد شوید و در جمیع احوال از رحمت واسعه
و عنایت محیطه مأیوس مباشید که همه هیاکل
موجودات را محض جود و کرم از نیستی محض
بملک هستی آوردم بی طلب عنایت فرمودم و
بی سؤال اجابت فرمودم و بی استعداد منتهای
فضل و جود را مبذول داشتم جمیع شما اشجار
رضوان قدس منید که بدست مرحمت خود
در ارض مبارکه غرس فرمودم و بنیسان
رحمت بی زوال خود تربیت نمودم و از حوادث
کوتیه و خطرات ملکیه بملائکه حفظیه حفظ
فرمودم حال از مغرس و حافظ و مربی خود
غفلت نمائید و دون او را بر او مقدم و مرجّح
مدارید که مبدا اریاح سمومیه عقیمیه بر شما

- 13 Hear the words of My wisdom from the tongue of My previous Manifestation, who said unto the Son of Mary that no keeper of an orchard would leave a withered tree in his garden, but would surely cut it down and cast it into the fire, for dry wood is fit and deserving only of fire. Therefore, O trees of My holy paradise, protect yourselves from the poison of corrupt souls and devastating winds, which are association with the ungodly and the heedless, lest the trees of existence be deprived of the holy fragrances and gentle breezes through the bounty of the Worshipped One, and may they ever remain fresh and verdant in the holy paradise of oneness.
- 13 کلمات حکمت را از لسان ظهور قلم شنو که پسر مریم فرمودم که هر مالک بستانی شجره یابسه را در بستان باقی نگذارد و البته او را قطع نموده بنار افکند چه که حطب یاس درخور و لایق نار است پس ای اشجار رضوان قدس عنایت من خود را از سموم انفس خبیثه و اریاح عقیمه که معاشرت بشرکین و غافلین است حفظ نمائید تا اشجار وجود از جود معبود از نفعات قدسیه و روحت انسیه محروم نگردد و لازال در رضوان قدس احدیه جدید و خرم ماند
- 14 O servants! Demolish not the foundation of the Egypt of certitude of the All-Glorious Lord through the pickaxe of fancy and conjecture, for conjecture has never sufficed and will never guide any soul to the straight path.
- 14 ای بندگان بنیان مصر ایقان حضرت سیحان را بنقر وهم و ظنون منهدم نکنید چه که ظن لم یزل مغنی نبوده و لایزال نفسی را بصراط مستقیم هادی نگشته
- 15 O servants! Ye have imagined My outstretched, extended and exalted hand of sovereignty to be fettered, and have deemed My descending, precedent and uninterrupted mercy to be interrupted, and have supposed the elevated and exalted cloud of My bounty and generosity to be prevented and withheld from raining down. Have the wonders of the power of the Sovereign of Oneness vanished, or has the influence of My Will and the encompassing nature of My Purpose been prevented from reaching the worlds? If ye believe not so, why then do ye prevent the Beauty of Divine Unity from being made manifest, and forbid the Manifestation of the Essence of Glory Most Glorious from appearing in the heaven of eternal holiness? Were ye to open the eye of fairness, ye would behold all the realities of created things intoxicated with this new and wondrous wine, and would find all the atoms of existence radiant and illumined by the splendor of its light. Evil is that which ye have imagined and evil is that which ye imagine.
- 15 ای عباد ید قدرت مبسوطه ممدوده مرتفعه سلطنت را مغلول فرض گرفته اید و رحمت منزله مسبوقة غیر مقطوعه ام را مقطوع داشته اید و سخاب مرتفعه متعالیه جود و کرم را ممنوع و غیر مهطول فرض نموده اید آیا بدایع قدرت سلطان احدیت مفقود شده و یا نفوذ مشیت و احاطه اراده ام از عالمیان ممنوع گشته اگر چنین دانسته اید چرا جمال عز قدس احدیت را از ظهور منع نموده اید و مظهر ذات عز ابهی را از ظهور در سماء قدس ابقی ممنوع داشته اید اگر چشم انصاف بگشایید جمیع حقایق ممکنات را از این باده جدیده بدیعه سرمست ببینید و جمیع ذرات اشیاء را از اشراق انوارش مشرق و منور خواهید یافت فبئس ما اتم ظنتم و ساء ما اتم تظنون
- 16 O servants! Return ye unto your Source, and rising above the heedlessness of self and desire, set your faces toward the Sinai of the Spirit in this holy Mount beyond concealment and revelation. Alter not the blessed, all-embracing First Word, and turn not aside from the seat of glory of sanctification and pure detachment.
- 16 ای بندگان بمبدأ خود رجوع نمائید و از غفلت نفس و هوی برآمده قصد سینای روح در این طور مقدس از ستر و ظهور نمائید کلمه مبارکه جامعه اولیه را تبدیل نمائید و از مقر عز تقدیس و قدس تجرید منحرف مدارید
- 17 Say: O heedless servants! Though the wonders of My mercy have encompassed all the kingdoms of the seen and the unseen, and the manifestations of My grace and bounty have
- 17 بگو ای عباد غافل اگرچه بدایع رحمت جمیع ممالک غیب و شهود را احاطه نموده و ظهورات جود و فضلم بر تمام ذرات ممکنات سبقت گرفته

outstripped all atoms of creation, yet most severe is My chastisement, and most terrible is the revelation of My wrath. Harken with ears sanctified from pride and desire unto My loving counsels, and with the eyes of both body and spirit observe the wonders of My Cause. Deprive not yourselves of the waves of My ocean of mercy, before which all infinite seas are but a drop, and withhold not yourselves from My sweet, flowing, holy and palatable fountainhead. I swear by My hidden Essence that were ye to attain unto awareness less than an atom's weight, ye would hasten breast to breast unto the Sinai of the Spirit, and with your own eyes would enter the illumined, manifest and holy fountainhead, and would hear the call of the Holy Spirit from the Speaking Tree in the illumined breast, and would not be heedless.

- 18 O Ahmad! From the fetters of blind imitation, step thou into the holy garden of detachment and the paradise of glorious unity. Say: O servants! Close not with hands of tyranny and rejection the gate of My mercy which I have opened unto the peoples of the heavens and the earth, and cut not down through oppression and transgression the elevated Tree of My loving-kindness. In truth I say: The heart is the treasury of My priceless and incomparable jewels; make it not the receptacle for the worthless potsherds of this base world. The breast is the place where grow the hyacinths of My love; soil it not with the dark dust of hatred. Adorn yourselves with My attributes, that ye may be worthy to enter My holy dominion and be admitted into My sanctified realm. All things are My perspicuous Book and My firm and mighty tablets. With pure and sanctified eyes and illumined and holy hearts, behold ye the wonders of My divine wisdom.

- 19 O My servants! Whatsoever I have ordained in My sacred and holy Tablets through My Most Perfect Word and My All-Embracing Speech is intended solely for the elevation of receptive souls to the heaven of divine unity. Otherwise, My Beauty is sanctified above the vision of the mystics, and My Glory is exalted beyond the comprehension of those who have attained. Consider the bright, luminous, radiant Sun: should all beings, whether possessed of sight or sightless, exert themselves to the utmost in its praise or, contrariwise, strive to disparage it, these two stations of affirmation and negation, of acceptance and rejection, of praise and blame, all pertain to the limited realm of those who accept or reject. The Sun itself remains established in its station, shining with perfect radiance and bestowing its light and effulgence without any change or alteration. Likewise, observe the luminous lamp that brightens your dark night: whether it be extolled with the most sublime praise or condemned with the basest description - would this

ولکن سیاط عذابم بسی شدید است و ظهور قهرم بغایت عظیم نصایح مشفقانه را بگوش مقدس از کبر و هوی بشنوید و بچشم سر و سر در بدیع امرم ملاحظه نمائید از امواج بحر رحمت که جمیع البحر لانهایه قطره‌ایست نزد او محروم مشوید و از معین قدس عذب فرات سایغم خود را ممنوع مسازید قسم بذات غیبم که اگر اقل از ذر بشعور آئید بسینه بسینای روح بشتابید و بعین خود بمعین قدسیه منوره واضح و ارد گردید و نداء روح القدس را از سدره ناطقه در صدر منیره بشنوید و غفلت منمائید

- 18 ای احمد از تقیید تقلید بروضه قدس تجرید و فردوس عزّ توحید بخرام بگو ای عباد باب رحمت را که بروجه اهل آسمانها و زمین گشودم بدست ظلم و اعراض مبندید و سدره مرتفعه عنایت را بجور و اعتساف قطع منمائید براسی میفرمایم قلب مخزن جواهر ممتعه ثینه منست محلّ خرف فانیه دنیای دنیه مکید و صدر محلّ انبات سنبلات حبّ منست او را بغبار تیره بغضا میالائید بصفتان متصف شوید تا قابل ورود ملکوت عزّم شوید و در جبروت قدسم درآئید جمیع اشیاء کتب مبین و صحف محکم قویم منند بدایع حکمت لدنیم را بچشم طاهر مقدس و قلب نورانی منزّه مشاهده نمائید

- 19 ای بندگان من آنچه از حکم بالغه و کلم طیبّه جامعه که در الواح قدسیه احدیّه نازل فرمودم مقصود ارتقای انفس مستعدّه است بسماوات عزّ احدیّه والا جمال مقدس از انظر عارفین است و اجالام منزّه از ادراک بالغین در شمس مشرقه منوره مضیئه ملاحظه نمائید که اگر جمیع عباد از بصیر و اعمی چه در وصف منتهی مبالغه نمائید و یا در دون آن منتهی جهد مبذول دارند این دو رتبه از اثبات و نفی و اقبال و اعراض و مدح و ذم جمیع در امکانه حدودیه بخود مقبل و معرض راجع بوده و خواهد بود و شمس در مقرّ خود بکمال نور و اعطای فیض و ضیای خود من دون تغییر و تبدیل مشرق بوده و خواهد بود و هم چنین در سراج مضیئه در لیل مظلمه که در محضر شما روشن است مشاهده نمائید آیا آنچه

increase or diminish its light? Nay, by Him Who holds my soul in His hand! Rather, in both these conditions it diffuses its light equally, while such praise and blame return only to those who utter them, as is evident to behold.

- 20 Therefore, O servants, deprive not yourselves of the holy and exalted Lamp that burneth within the niche of divine glory, but rather kindle the lamp of divine love with the oil of guidance within the niche of steadfastness in your illumined hearts, and protect it with the glass of trust in God and detachment from all else from the gusts of the breath of the idolaters.

- 21 O servants! The example of My holy and unified Manifestation is as an ocean in whose deepest depths lie concealed countless precious and brilliant pearls. Every seeker must needs gird up the loins of endeavor and make their way to its shore, that they may obtain, in the measure of their search and striving, their portion preordained in the hidden and preserved Tablets. Now if any soul should fail to set foot upon its holy shore or arise not in its quest, would this diminish aught from that ocean or its pearls, or cause any loss to befall it? Evil is that which ye have imagined within yourselves, and evil is that which ye continue to imagine.

- 22 O servants! By God the Truth, that Most Great, Fathomless, and Surging Ocean is very close and near, nay, nearer than your life-vein. In an instant you can attain and achieve that divine bounty, celestial grace, merciful generosity, and glorious All-Baha benevolence.

- 23 O servants! Were you to become aware of the wondrous tokens of My generosity and grace which I have deposited within your own selves, you would surely become detached from all things, attaining unto the knowledge of your own self, which is the same as knowledge of Me, and would see yourselves independent of all save Me, beholding with your outer and inner eyes the ocean of My loving-kindness and the sea of My favor shining within you like the resplendent sun from My Most Glorious Name. Squander not this most exalted and holy station through the desires of idle fancy and passion, or the imaginings of doubt and blindness. Your likeness is as that of a bird which, with mighty wings, soareth with the utmost joy and contentment in the pleasant atmospheres of the All-Glorious, in perfect confidence, but then, imagining some grains, inclineth toward the water and clay of earth, and with utter greed defileth itself

از بدایع اوصاف منیعہ و یا جوامع صفات ذمیمہ در حق او ذکر شود هیچ بر نور او بیفزاید و یا از ضیاء او بکاهد لا فوالذی نفسی بیدہ بلکہ در این دو حالت مذکورہ او بیک قسم افاضہ نور مینماید و این مدح و ذم بقائلین راجع بودہ و خواهد بود چنانچہ مشہود ملاحظہ میشود

- 20 حال ای عباد از سراج قدس منیر حمدانی کہ در مشکاة عزّ ربّانی مشتعل و مضیّ است خود را ممنوع ننمائید و سراج حبّ الهی را بدهن هدایت در مشکاة استقامت در صدر منیر خود برافروزید و بزجاج توکل و انقطاع از ما سوی اللہ از ہبوب انفاس مشرکین حفظش ننمائید

- 21 ای بندگان مثل ظهور قدس احدیتّم مثل بحرست کہ در قعر عمق آن لآلی لطیفہ منیرہ ازید از احصا مستور باشد و ہر طالبی البتہ باید کمر جہد و طلب بستہ بشاطی آن بحر درآید تا قسمت مقدّرہ در الواح محتومہ مکنونہ را علی قدر طلبہ و جہدہ اخذ نماید حال اگر احدی بشاطی قدسش قدم نگذارد و در طلب او قیام ننماید هیچ از آن بحر و لآلی آن کم شود و یا نقصی بر او وارد آید فبئس ما توہمتّم فی انفسکم و ساء ما اتمتم تتوہمون

- 22 ای بندگان تاللہ الحقّ آن بحر اعظم لجّی و مواج بسی نزدیک و قریب است بلکہ اقرب از حبل ورید بانی بان فیض حمدانی و فضل سبحانی و جود رحمانی و کرم عزّ ابہائی واصل شوید و فایز گردید

- 23 ای بندگان اگر در بدایع جود و فضلم کہ در نفس شما ودیعہ گذارہام مطّلع شوید البتہ از جمیع جہات منقطع شدہ بمعرفت نفس خود کہ نفس معرفت منست پی برید و از دون من خود را مستغنی بینید و طمطام عنایت و ققام مکرمتم را در خود بچشم ظاہر و باطن چون شمس مشرقہ از اسم ابہائیہ ظاہر و مشہود بینید این مقام امنع اقدس را بمشتیای ظنون و ہوی و افکّات و ہم و عمی ضایع مگذارید مثل شما مثل طبری است کہ باجنہ منیعہ در کمال روح و ریحان در ہواہای خوش سبحان با نہایت اطمینان طیران نماید و بعد بگان دانہ بآب و گل ارض میل نماید و بحرص تمام خود را بآب و

with water and dirt. Then, when it desireth to ascend again, it findeth itself powerless and defeated, for wings soiled with water and clay were never meant for flight, nor ever shall be. At such time, that bird of the exalted heaven findeth itself a dweller in the mortal earth. Now, O servants, soil not your feathers with the clay of heedlessness and idle fancy, or the dust of malice and hatred, lest ye be deprived and forbidden from soaring in the holy heavens of mystic knowledge.

- 24 O servants! I have, through divine might and spiritual power, brought forth the pearls of the shell of the ocean of the All-Merciful from the treasury of divine knowledge and wisdom, and have caused the maidens of the chambers of concealment and protection to appear in the manifestations of these firm verses, and have unsealed the musk-vessel of divine oneness with the hand of power, bestowing its hidden holy fragrances upon all created things. Now, despite all these encompassing sublime bounties and these radiant manifest favors, if ye deprive yourselves, the blame shall rest upon your own souls, now and forever.

- 25 O people of the Bayan! Today ye have come to know the purpose of your own creation, for ye are the gems of God's lofty mountains and the pearls of the seas of divine unity's grace, and all else that is visible in the heavens and earth are gathered beneath your shadow and receive sustenance and bounty by association. Consider, for example, the good and fertile earth - the farmer's purpose in watering is to water his own crop, though often hard and solid rocks in that field are watered incidentally. Thus the purpose of the outpouring of the All-Bountiful's grace is the fields of His loved ones, which are the places where the plants of knowledge and wisdom grow, while those besides them - the enemies and the heedless who are like abandoned stones of the earth - receive but incidental benefit from the sprinkling grace and raindrops from the clouds. O people of the Bayan! Despite all these lofty stations and transcendent ranks, seek not to be heedless of yourselves, nor withdraw from the Truth, nor become negligent in observing God's Cause in all conditions, and strive that ye compare not divine words with aught else.

- 26 O servants! If ye possess sight, enter ye the city of the seeing; if ye be people of hearing, step ye into the realm of them that hear; and if ye be possessed of hearts, choose ye residence in the stronghold of the assured ones, that ye may not remain deprived of beholding the lights of the Most Glorious Beauty

تراب بیالاید و بعد که اراده صعود نماید خود را عاجز و مقهور مشاهده نماید چه که اجنحه الوده باب و گل قادر بر طیران نبوده و نخواهد بود در این وقت آن طایر سماء عالیّه خود را ساکن ارض فانیّه بیند حال ای عباد پرهای خود را بطین غفلت و ظنون و تراب غل و بغضا میالائید تا از طیران در آسمانهای قدس عرفان محروم و ممنوع نمائید

- 24 ای عباد لآلی صدف بحر حمدانی را از کنز علم و حکمت ربّانی بقوّت یزدانی و قدرت روحانی بیرون آوردم و حوریّات غرف ستر و حجاب را در مظاهر این کلمات محکّات محشور نمودم و ختم اناء مسک احدیّه را بید القدره مفتوح نمودم و روائج قدس مکنونه آن را بر جمیع ممکّات مبذول داشتم حال مع جمیع این فیوضات منیعّه محیطه و این عنایات مشرقه لمیعّه اگر خود را منع نمائید ملامت آن بر انفس شما راجع بوده و خواهد بود

- 25 ای اهل بیان الیوم مقصود از آفرینش و خلق خود را دانسته چه که جواهر جبال مرتفعه الهیّه اید و لآلی ابجر فضل احدیّه و دون شما از آنچه در سموات و ارض مشهود است در ظلّ شما محشور و بالتبع مرزوق و متنعمند مثلاً ملاحظه در ارض طیّبه منبتّه نمائید که مقصود زارع از سقابه سقابه زرع خود است و بسا حجر صلبه که در آن کشت و زرع بالتبع مشروب میشوند پس مقصود از نزول فیض فیاض مزارع احبّای او بوده که محلّ انبات نبات علم و حکمتند و من دون آن از اعدا و غافلین که اجار متروکه ارضند بالتبع برشحات فضلیّه و قطرات سخایه مرزوق و مشروبند ای اهل بیان با جمیع این مراتب عالی و مقامات متعالی از خود غفلت مجوئید و از حقّ عزّت مگیرید و از مراقبت امر الله در جمیع احوال غافل مشوید و جهد نمائید که کلمات الهی را بدون آن قیاس ننمائید

- 26 ای بندگان اگر صاحب بصیرت بمدینه بینایان وارد شوید و اگر اهل سعید بشهر سامعین قدم گذارید و اگر صاحب قلبید بحصن موّقنین محلّ گزینید تا از مشاهده انوار جمال ابهائیّه در این

in these darksome days. For this year is the year of the great sifting and mighty trial.

27 O servants! Inscribe ye upon the tablet of your hearts, with the pen of submission and the ink of acknowledgment and certitude, the counsels of the Spirit, and at every moment turn ye unto them, lest ye become heedless of a single letter thereof. With utmost earnestness, turn ye unto the Truth and turn away from aught else, for this is the essence of the Divine Command that hath sprouted from the Divine Tree.

28 O servants! Naught dwelleth in this heart save the effulgences of the morn of the Divine Presence, and it speaketh naught but the pure truth from your Lord. Therefore, follow not your desires, break not God's covenant, and violate not His testament. Turn ye unto Him with complete steadfastness in heart, soul and tongue, and be not of the foolish ones. The world is but an illusion without reality, and a nothingness adorned in the guise of existence. Set not your hearts upon it, sever not yourselves from your Lord, and be not of the heedless ones. Verily I say, the world is like unto a mirage which appeareth as water; they who thirst pursue it with intense effort, yet when they reach it, find themselves bereft and portionless. Or it is like the image of a loved one, devoid of life and spirit; when the lover attaineth unto it, he findeth it neither nourishing nor satisfying, gaining naught but great toil and evident regret.

29 O servants! If in these visible days and this present world, there should occur somewhat contrary to your wish from the realm of divine decree, be not disheartened, for the joyous days of the All-Merciful will come and the holy realms of the spirit will be made manifest. In all those days and worlds, a portion is ordained for you, a pleasure appointed, and a sustenance decreed. Assuredly shall ye attain unto them all if ye exchange the garment of the transient for the garment of the eternal, and enter the Most Glorious Paradise, the dwelling-place of sanctified and glorious spirits. All things testify to your existence, if ye emerge from the dark dust of nothingness. Be not distressed by the troubles of these numbered days, nor be ye saddened by the destruction of the outer body in the path of the Beloved, for after every destruction a building is intended, and within every hardship the comfort of ease lieth concealed.

30 O servants! Seek ye the sweet Salsabil from the holy, pure fountain, and take ye the lofty fruits of the Paradise of Oneness from the Divine Tree, for in the barren, dry valley neither

ایام مظلله محبوب نمانید چه که این سنه سنه
تخص کبری و فتنه عظمی است ای

27 عباد وصایای روح را با قلم تسلیم و مداد اذعان
و ایقان بر لوح صدر خود مرقوم دارید و در هر
آن توجه بآن نموده که مباد از حرفی از آن تغافل
نمائید و بجد تمام اقبال بحق جسته و از دون آن
اعراض نموده که اینست اصل ورقه امریه
منبته از شجره الهیه

28 ای عباد نیست در این قلب مگر تجلیات انوار
صبح لقا و تکلم غنیماید مگر بر حق خالص از
پروردگار شما پس متابعت نفس ننمائید و عهد
الله را مشکند و نقض میثاق نمکنید باستقامت
تمام بدل و قلب و زبان باو توجه ننمائید و نباشید
از بی خردان دنیا نمائشی است بی حقیقت و
نیستی است بصورت هستی آراسته دل باو
مبندید و از پروردگار خود مگسلید و مباشید از
غفلت کنندگان برستی میگویم که مثل دنیا مثل
سرابی است که بصورت آب نماید و صاحبان
عطش در طلبش جهد بلیغ نمایند و چون باو
رسند بی بهره و بی نصیب مانند و یا صورت
معشوقی که از جان و روح عاری مانده و عاشق
چون بدو رسد لایسم و لایغنی مشاهده نماید
و جز تعب زیاد و حسرت حاصلی نیابد

29 ای عباد اگر در این ایام مشهود و عالم موجود
فی الجمله برخلاف رضا از جبروت قضا واقع شود
دل تنگ مشوید که ایام خوش رحمانی آید و
عالمهای قدس روحانی جلوه نماید و شما را در
جمع آن ایام و عوالم قسمتی مقدر و عیشی معین
و رزقی مقرر است البته بجمع آنها رسیده فایز
گردید اگر قیص فانی را بقمیص باقی تبدیل
نمائید و بمقام جنت ابهائیه که مقرر خلود ارواح
عز قدسیه است وارد شوید جمیع اشیاء دلیل بر
هستی شما است اگر از غبار تیره نیستی بدرآئید
از زحمت ایام معدوده دلتنگ مباشید و از خرابی
تن ظاهر در سبیل محبوب محزون مشوید چه که
بعد هر خرابی عمارتی منظور گشته و در هر زحمتی
نعم راحت مستور

30 ای بندگان سلسبیل عذب صمدانی را از معین
مقدسّه صافیه طلب ننمائید و اثمار منیعّه جنت
احدیّه را از سدره مغرسه الهیه اخذ کنید چه
که در وادی جز یابس تسنیم خوش تسلیم و

the pleasant Tasnim of submission nor the holy Kawthar of glorification can be found, and from the withered tree no sublime and noble fruit can be observed.

- 31 O seekers of the spiritual wine! The holy, luminous Beauty, from the spiritual tree in the divine Sinai of the All-Merciful, without the veil of "Thou shalt never see Me," declareth: Deprive not the eyes of your hearts and souls, and hasten ye to the dawning-place of the effulgence of His Beauty. Thus doth the Tongue of God counsel you, that perchance ye may direct yourselves toward the realm of the Spirit.

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کوثر قدس تکریم بدست نیاید و از شجرهء یابسه
ثمرهء لطیفهء منیعہ ملحوظ نگردد

31 ای طالبان بادهء روحانی جمال قدس نورانی در
فاران قدس صمدانی از شجرهء روحانی بی حجاب
لن ترانی میفرماید چشم دل و جان را محروم
نمائید و بحلّ ظهور اشراق انوار جمالش بشتابید
کذلک ینصحکم لسان الله لعلّ انتم الی شطر
الروح تقصدون

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Lawh-i-Anta'l-Kafi (Long Healing Prayer)

- | | | | |
|---|---|---|---|
| 1 | He is the Healer, the Sufficer, the Helper, the All-Forgiving, the All-Merciful. | 1 | هو الشّافی الکافی المعین الغفور الرحیم |
| 2 | I call on Thee O Exalted One, O Faithful One, O Glorious One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! | 2 | بک یا علیّ بک یا وفّی بک یا بهیّ انت الکافی و
انت الشّافی وانت الباقی یا باقی |
| 3 | I call on Thee O Sovereign, O Upraiser, O Judge! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! | 3 | بک یا سلطان بک یا رفعان بک یا دیان انت
الکافی وانت الشّافی وانت الباقی یا باقی |
| 4 | I call on Thee O Peerless One, O Eternal One, O Single One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! | 4 | بک یا احد بک یا صمد بک یا فرد انت الکافی
وانت الشّافی وانت الباقی یا باقی |
| 5 | I call on Thee O Most Praised One, O Holy One, O Helping One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! | 5 | بک یا سبحان بک یا قدسان بک یا مستعان انت
الکافی وانت الشّافی وانت الباقی یا باقی |
| 6 | I call on Thee O Omniscient, O Most Wise, O Most Great One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! | 6 | بک یا علیم بک یا حکیم بک یا عظیم انت الکافی
وانت الشّافی وانت الباقی یا باقی |

- 7 I call on Thee O Clement One, O Majestic One, O Ordaining One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 7 بک یا رحمن بک یا عظمآن بک یا قدران انت الکافی وانت الشافی وانت الباقي یا باقی
- 8 I call on Thee O Beloved One, O Cherished One, O Enraptured One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 8 بک یا معشوق بک یا محبوب بک یا مجذوب انت الکافی وانت الشافی وانت الباقي یا باقی
- 9 I call on Thee O Mightiest One, O Sustaining One, O Potent One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 9 بک یا عزیز بک یا نصیر بک یا قدیر انت الکافی وانت الشافی وانت الباقي یا باقی
- 10 I call on Thee O Ruling One, O Self-Subsisting, O All-Knowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 10 بک یا حاکم بک یا قائم بک یا عالم انت الکافی وانت الشافی وانت الباقي یا باقی
- 11 I call on Thee O Spirit, O Light, O Most Manifest One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 11 بک یا روح بک یا نور بک یا ظهور انت الکافی وانت الشافی وانت الباقي یا باقی
- 12 I call on Thee O Thou Frequented by all, O Thou Known to all, O Thou Hidden from all! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 12 بک یا معمور بک یا مشهور بک یا مستور انت الکافی وانت الشافی وانت الباقي یا باقی
- 13 I call on Thee O Concealed One, O Triumphant One, O Bestowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 13 بک یا غائب بک یا غالب بک یا واهب انت الکافی وانت الشافی وانت الباقي یا باقی
- 14 I call on Thee O Almighty, O Succoring One, O Concealing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 14 بک یا قادر بک یا ناصر بک یا ساتر انت الکافی وانت الشافی وانت الباقي یا باقی
- 15 I call on Thee O Fashioner, O Satisfier, O Uprooter! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 15 بک یا صانع بک یا قانع بک یا قانع انت الکافی وانت الشافی وانت الباقي یا باقی
- 16 I call on Thee O Rising One, O Gathering One, O Exalting One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 16 بک یا طالع بک یا جامع بک یا رافع انت الکافی وانت الشافی وانت الباقي یا باقی
- 17 I call on Thee O Perfecting One, O Unfettered One, O Bountiful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 17 بک یا بالغ بک یا فارغ بک یا ساغ انت الکافی وانت الشافی وانت الباقي یا باقی
- 18 I call on Thee O Beneficent One, O Withholding One, O Creating One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 18 بک یا نافع بک یا مانع بک یا صانع انت الکافی وانت الشافی وانت الباقي یا باقی
- 19 I call on Thee O Most Sublime One, O Beauteous One, O Bounteous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One! 19 بک یا جلیل بک یا جمیل بک یا فضیل انت الکافی وانت الشافی وانت الباقي یا باقی
- 20 بک یا عادل بک یا فاضل بک یا باذل انت الکافی وانت الشافی وانت الباقي یا باقی

- 20 I call on Thee O Just One, O Gracious One, O Generous One!
Thou the Sufficing, Thou the Healing, Thou the Abiding, O
Thou Abiding One!
- 21 I call on Thee O All-Compelling, O Ever-Abiding, O Most
Knowing One! Thou the Sufficing, Thou the Healing, Thou
the Abiding, O Thou Abiding One! 21 بک یا قیوم بک یا دیموم بک یا علوم انت الکافی
وانت الشافی وانت الباقي يا باقى
- 22 I call on Thee O Magnificent One, O Ancient of Days, O Mag-
nanimous One! Thou the Sufficing, Thou the Healing, Thou
the Abiding, O Thou Abiding One! 22 بک یا عظم بک یا قدوم بک یا کرم انت
الکافی وانت الشافی وانت الباقي يا باقى
- 23 I call on Thee O Well-guarded One, O Lord of Joy, O Desired
One! Thou the Sufficing, Thou the Healing, Thou the Abiding,
O Thou Abiding One! 23 بک یا محفوظ بک یا محظوظ بک یا ملحوظ
انت الکافی وانت الشافی وانت الباقي يا باقى
- 24 I call on Thee O Thou Kind to all, O Thou Compassionate
with all, O Most Benevolent One! Thou the Sufficing, Thou
the Healing, Thou the Abiding, O Thou Abiding One! 24 بک یا عطوف بک یا رؤف بک یا لطوف انت
الکافی وانت الشافی وانت الباقي يا باقى
- 25 I call on Thee O Haven for all, O Shelter to all, O All-
Preserving One! Thou the Sufficing, Thou the Healing, Thou
the Abiding, O Thou Abiding One! 25 بک یا ملاذ بک یا معاذ بک یا مستعاذ انت
الکافی وانت الشافی وانت الباقي يا باقى
- 26 I call on Thee O Thou Succorer of all, O Thou Invoked by
all, O Quickening One! Thou the Sufficing, Thou the Healing,
Thou the Abiding, O Thou Abiding One! 26 بک یا غیاث بک یا مستغاث بک یا نفاث انت
الکافی وانت الشافی وانت الباقي يا باقى
- 27 I call on Thee O Unfolder, O Ravager, O Most Clement One!
Thou the Sufficing, Thou the Healing, Thou the Abiding, O
Thou Abiding One! 27 بک یا کاشف بک یا ناشف بک یا عاطف انت
الکافی وانت الشافی وانت الباقي يا باقى
- 28 I call on Thee O Thou my Soul, O Thou my Beloved, O Thou
my Faith! Thou the Sufficing, Thou the Healing, Thou the
Abiding, O Thou Abiding One! 28 بک یا جان بک یا جانان بک یا ایمان انت الکافی
وانت الشافی وانت الباقي يا باقى
- 29 I call on Thee O Quencher of thirsts, O Transcendent Lord,
O Most Precious One! Thou the Sufficing, Thou the Healing,
Thou the Abiding, O Thou Abiding One! 29 بک یا ساقی بک یا عالی بک یا عالی انت الکافی
وانت الشافی وانت الباقي يا باقى
- 30 I call on Thee O Greatest Remembrance, O Noblest Name,
O Most Ancient Way! Thou the Sufficing, Thou the Healing,
Thou the Abiding, O Thou Abiding One! 30 بک یا ذکر الأعظم بک یا اسم الأکرم بک یا
رسم الأقدم انت الکافی وانت الشافی وانت الباقي يا باقى
- 31 I call on Thee O Most Lauded, O Most Holy, O Sanctified One!
Thou the Sufficing, Thou the Healing, Thou the Abiding, O
Thou Abiding One! 31 بک یا سبوح بک یا قدوس بک یا تزوه انت
الکافی وانت الشافی وانت الباقي يا باقى
- 32 I call on Thee O Unfastener, O Counselor, O Deliverer! Thou
the Sufficing, Thou the Healing, Thou the Abiding, O Thou
Abiding One! 32 بک یا فتاح بک یا نصاح بک یا نجاح انت الکافی
وانت الشافی وانت الباقي يا باقى
- 33 بک یا حبيب بک یا طيب بک یا جذيب انت
الکافی وانت الشافی وانت الباقي يا باقى

- 33 I call on Thee O Friend, O Physician, O Captivating One!
Thou the Sufficing, Thou the Healing, Thou the Abiding, O
Thou Abiding One!
- 34 I call on Thee O Glory, O Beauty, O Bountiful One! Thou
the Sufficing, Thou the Healing, Thou the Abiding, O Thou
Abiding One!
- 35 I call on Thee O the Most Trusted, O the Best Lover, O Lord
of the Dawn! Thou the Sufficing, Thou the Healing, Thou the
Abiding, O Thou Abiding One!
- 36 I call on Thee O Enkindler, O Brightener, O Bringer of Delight!
Thou the Sufficing, Thou the Healing, Thou the Abiding, O
Thou Abiding One!
- 37 I call on Thee O Lord of Bounty, O Most Compassionate, O
Most Merciful One! Thou the Sufficing, Thou the Healing,
Thou the Abiding, O Thou Abiding One!
- 38 I call on Thee O Constant One, O Life-giving One, O Source
of all Being! Thou the Sufficing, Thou the Healing, Thou the
Abiding, O Thou Abiding One!
- 39 I call on Thee O Thou Who penetratest all things, O All-Seeing
God, O Lord of Utterance! Thou the Sufficing, Thou the Heal-
ing, Thou the Abiding, O Thou Abiding One!
- 40 I call on Thee O Manifest yet Hidden, O Unseen yet Renowned,
O Onlooker sought by all! Thou the Sufficing, Thou the Heal-
ing, Thou the Abiding, O Thou Abiding One!
- 41 I call on Thee O Thou Who slayest the Lovers, O God of Grace
to the wicked!
- 42 O Sufficer, I call on Thee, O Sufficer!
- 43 O Healer, I call on Thee, O Healer!
- 44 O Abider, I call on Thee, O Abider!
- 45 Thou the Ever-Abiding, O Thou Abiding One!
- 46 Sanctified art Thou, O my God! I beseech Thee by Thy gen-
erosity, whereby the portals of Thy bounty and grace were
opened wide, whereby the Temple of Thy Holiness was estab-
lished upon the throne of eternity; and by Thy mercy whereby
Thou didst invite all created things unto the table of Thy boun-
ties and bestowals; and by Thy grace whereby Thou didst re-
spond, in thine own Self with Thy word "Yea!" on behalf of
all in heaven and earth, at the hour when Thy sovereignty and
Thy grandeur stood revealed, at the dawn-time when the might
of Thy dominion was made manifest. And again do I beseech
Thee, by these most beauteous names, by these most noble and
- 34 بك يا جلال بك يا جمال بك يا فضال انت
الكافي وانت الشافي وانت الباقي يا باقي
- 35 بك يا واثق بك يا عاشق بك يا فائق انت الكافي
وانت الشافي وانت الباقي يا باقي
- 36 بك يا وهّاج بك يا بلاّج بك يا بهّاج انت الكافي
وانت الشافي وانت الباقي يا باقي
- 37 بك يا وهّاب بك يا عطاء بك يا رءاف انت
الكافي وانت الشافي وانت الباقي يا باقي
- 38 بك يا ثابت بك يا نابت بك يا ذاوت انت
الكافي وانت الشافي وانت الباقي يا باقي
- 39 بك يا نافذ بك يا لاحظ بك يا لافظ انت
الكافي وانت الشافي وانت الباقي يا باقي
- 40 يا ظاهر مستور يا غائب مشهور يا ناظر منظور انت
الكافي وانت الشافي وانت الباقي يا باقي
- 41 يا قاتل عشاق يا واهب فساق
- 42 يا كافي بك يا كافي
- 43 يا شافي بك يا شافي
- 44 يا باقي بك يا باقي
- 45 انت الباقي يا باقي
- 46 سبحانك اللهم يا الهى استلک بجودک الذى به
فتحت ابواب الفضل والعطاء وبه استقر هيكل
قدسک على عرش البقاء وبرحمتک الّتی بها
دعوت الممکات الى خوان مکرمک وانعامک
ويعنايتک الّتی بها اجبت فى نفسك من قبل
کل من فى السموات والارض فى حين ظهور
عظمتک و سلطنتک و طلوع عزّ حکومتک
بکلمة بلیّک وبهذه الاسماء الحسنی الأعظم
وبهذه الصفات العلیا الأکرم وبذکرک العلی
الأعلى و بمجالک الألفظ الأصنى و بنورک

sublime attributes, and by Thy most Exalted Remembrance, and by Thy pure and spotless Beauty, and by Thy hidden Light in the most hidden pavilion, and by Thy Name, cloaked with the garment of affliction every morn and eve, to protect the bearer of this blessed Tablet, and whoso reciteth it, and whoso cometh upon it, and whoso passeth around the house wherein it is. Heal Thou, then, by it every sick, diseased and poor one, from every tribulation and distress, from every loathsome affliction and sorrow, and guide Thou by it whosoever desireth to enter upon the paths of Thy guidance, and the ways of Thy forgiveness and grace.

- 47 Thou art verily the Powerful, the All-Sufficing, the Healing, the Protector, the Giving, the Compassionate, the All-Generous, the All-Merciful.

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الخفى في سرادق الأخرى و باسمك المتقمص
بقميص البلاء في كل صباح و مساء ان تحفظ
حامل هذه الورقة المباركة ثم الذى يقرأها ثم الذى
يلقى عليها ثم الذى يمر في حول بيت التى هي فيها
ثم اشف بها كل مريض و عليل و فقير عن كل
بلاء و عاف و مكروه و حزن ثم اهد بها كل من
يريد ان يدخل في سبل هدايتك و مناجى فضلك
و غفرانك

47 وانت انت العزيز الكافي الشافي الحافظ المعطى
الرؤف الكريم الرحيم

INBA36:448, NLAI_BH_AB.103,
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BH01547

Lawh-i-Haqq

To: Baha'is of Turbat

- 1 This is the Tablet of Truth which hath been sent down from the heaven of Command. Whoso readeth it and pondereth thereon, God shall raise him up in the midmost heart of the Ridvan adorned with such glory that the lights of the All-Merciful shall shine forth from him and illuminate thereby the peoples of the highest paradise.
- 2 He is the Truth Who hath ever been witnessed at the horizon of truth, through truth, upon the truth. O people of truth! The Truth hath appeared from the horizon of truth in this Truth Who hath dawned from the Dayspring of truth, Who speaketh the truth and remindeth you of the truth. Beware lest ye forget the truth at the time when He took from you the covenant of His own truth, and be not of them who turned away from the truth and were among the heedless.
- 3 Say: By God! The Truth now calleth out before Him and informeth all created things that this indeed is the Truth Who hath appeared through truth, and verily He is the Truth through Whom truth was established aforetime and shall be established hereafter.

1 هذا لوح الحق قد نزل من جبروت الأمر و من
يقرأه و يتفكر فيه يبعثه الله في قطب الرضوان
بطراز الذى يستشرق منه انوار الرحمن ويستضيء
منها اهل ملا العالمين

2 هو الحق قد كان عن افق الحق على الحق بالحق
مشهودا ان يا ملا الحق قد ظهر الحق عن افق
الحق في هذا الحق الذى طلع عن مطلع الحق و
ينطق بالحق و يذكركم على الحق اياكم ان لا تنسوا
الحق حين الذى اخذ عنكم عهد نفسه الحق و لا
تكون من الذين اعرضوا عن الحق و كانوا من
المعرضين

3 قل تالله ان الحق حينئذ ينادى في امامه و يخبر
الموجودات بان هذا هو الحق قد ظهر على الحق و
انه هو الحق الذى به حقق الحق من قبل و يحقق
الحق من بعد

- 4 O people of truth! Behold ye the Truth in what shineth forth from the sun of His beauty, then hearken unto the melodies of truth that proceed from His lips, then drink from the Salsabil of truth that He offereth you from the cup of His bounty, and eat of the favors of truth that have been sent down from the heaven of His mighty sovereignty and the clouds of His holy grace. Then take shelter in the shade of the Tree of Truth, this Youth, Who when He moveth within Himself causeth to move thereby all manifestations of truth and suns of oneness, and when He remaineth still within Himself, the beauty of truth and His temple are established upon an exalted and impregnable throne.
- 5 O people of truth! If ye would but cleanse your eyes from the dust of contingent things and whatsoever proceedeth therefrom that befitteth not the sovereignty of names and attributes, ye would witness that the Manifestations of truth, its Daysprings, its Dawning-places and its Repositories all circle round this Truth Who hath appeared through truth and been established through truth upon the throne, before Whose shadow all who are in the heavens and on earth prostrate themselves, though they recognize it not and are unaware within themselves, being among those who are heedless of this Truth Who, were He to rend asunder the veil of glory from the face of beauty, would cause all things to proclaim, confirmed by the Holy Spirit even as the Beauty Himself was confirmed in the realm of eternity: "Verily I am the Truth, there is no God but Him, and verily we all, at the appearance of this Truth, are among those who prostrate themselves."
- 6 And verily this is He before Whom walk the Manifestations of truth, behind Whom proceed the Daysprings of divinity, at Whose right hand move the Essences of glory and at Whose left advance the Temples of the All-Merciful, all of them speaking, crying out and proclaiming: "O people of the Bayan! By God, the tongues of the All-Merciful have given the lie to your claims that ye believe in God, the Almighty, the Powerful, the Omnipotent. For ye claimed within yourselves that ye had believed in God and in His Manifestation Who was named 'Ali before Nabil, yet when His Messenger came with authority from the divine Command upon clouds of holiness in the most exalted Paradise, ye denied Him and rejected Him, even to the point where ye pronounced sentence of death upon Him just as the divines of the Qur'an pronounced sentence upon 'Ali aforetime, the Manifestation of His exalted, transcendent, powerful, supreme and omnipotent Self. Therefore nothing do ye pass by that doth not give you the lie and dissociate itself from you and seek refuge in God from meeting with you. By
- 4 و انتم يا ملاء الحق فانظروا الحق بما استشرق من شمس جماله ثم اسمعوا نغمات الحق عما يخرج عن شفتاه ثم استشربوا من تسنيم الحق عما يعطيكم من كأس عنايته و كلوا من نعمة الحق عما نزلت من سماء عز سلطانه و غمام قدس افضاله ثم استظلوا في ظل شجرة الحق هذا الغلام الذي لو يحرک في نفسه ليحرک به ظهورات الحقية و شموسات الاحدية و اذا يسكن في نفسه ليستقر جمال الحق ثم هيكله على عرش قدس منيع
- 5 و انتم يا ملاء الحق لو تصفون ابصاركم عن غبار الممكنات و ما يحدث منها مما لا يليق لسلطان الاسماء و الصفات لتشهدوا بأن مظاهر الحق و مطالعه و مشاركته و مكانته ليطوفن في حول هذا الحق الذي ظهر بالحق ثم استوى بالحق على العرش الذي يسجد عند ظله كلن في السموات و من في الارض ولو انهم لا يعرفون ذلك ولا يستشعرون في انفسهم و يكونن من الغافلين عن هذا الحق الذي لو يشق برقع الجلال عن وجه الجمال لينطقن كل الاشياء و يؤيدهم روح القدس بما ايده نفس البهاء في عالم البقاء بأني انا الحق لا اله الا هو و انا كل عند ظهور هذا الحق لنكونن من الساجدين
- 6 و ان هذا هو الذي يمشی عن امامه مظاهر الحق و عن ورائه مطالع الأرباب و عن يمينه جواهر السبحان و عن يساره هياكل الرحمن و كلهم ينطقن و يصحن و ينادين بأن يا ملاء البيان تالله قد كذبكم السن الرحمن بما تدعون في انفسكم الايمان بالله المهيمن العزيز القدير لأنكم انتم ادعيتن في انفسكم بأنكم آمنتم بالله و اظهرنفسى الذي سمي بعلي قبل نبيل فلما جاء مرسله بسلطان من الأمر على غمام القدس في فردوس الأعلى اذا انكتموه و كذبوه الى ان افتيتم على قتله كما افتموا علماء الفرقان على علي من قبل مظهر نفسه العلي المتعالى المقتدر المهيمن القدير اذا ما تمرن على شيء الا و قد يكذبكم و يبرء منكم و يستعذ بالله من لقاءكم فوالله لو تصفون في انفسكم تشهدون بأن نفس الذي يخرج منكم ليكذبكم و سماء التي رفعت فوق

God! Were ye to judge fairly within yourselves, ye would witness that the very breath that proceedeth from you giveth you the lie, that the heaven raised above your heads dissociateth itself from you, and that all that raineth down from the clouds denieth what issueth from your tongues, were ye but of them who hear.

رؤوسكم ليبرء منكم و كل ما يطر من السحاب
ينكر ما يخرج من السنتكم لو انتم من السامعين

- 7 Through you have the clouds of mercy and grace been withheld, and the life of the people of the highest paradise transformed, and the countenance of grandeur turned pale, for ye have done what none before you have done. We have concealed it through Our grace, for verily We are the All-Bountiful, the Almighty, the All-Wise. What We have manifested among men is but a drop from the ocean of your deeds; otherwise, were I to speak the truth concerning what ye have done, the command of what shall be would return to what was, existence would revert to absolute and utter nothingness, and all that is witnessed in the kingdom would be transformed to dust. Thus hath the Command been sent down from the presence of the Mighty, the All-Bestowing, if ye be of them who are mindful.”

7 و بكم منعت غمام الرحمة والفضل و بدلت عيش
اهل ملاء الأعلى ثم اصفر وجه الكبرياء لأنكم
فعلتم ما لا فعل احد من قبل و أنا سترناه بفضل
من لدنا و انا الفضل المقتدر الحكيم و ما اظهرنا
بين العباد هذا رشخ من ترشحات بحور اعمالكم والآ
لو انطق على الحق فيما فعلتم ليرجع امر ما يكون
الى ما كان و يرجع الوجود الى عدم البحت البات
و يبدل كل ما يشهد في الملك الى التراب و
كذلك تزل الأمر من لدن عزيز وهاب ان انتم
تكونن من المتنبهين

HURQ.BH09

INBA37:141, OSAI I.MMS, BRL_DA#720,
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BH02170

Lawh-i-Nuqtih

- 1 He is the Mighty One! This is the Most Holy Tablet which God has made its station to be the station of the Point, just as from the Point all letters and words were differentiated, and likewise from this Tablet has been differentiated what was sent down from the beginning that has no beginning and will be differentiated unto the end that has no end. Say: Though it be motionless in its place, yet through it all contingent things were set in motion and appeared from nothingness in the garments of existence. Glorified be God, the Sovereign of the powerful ones!
- 2 Say: The Essence of Pre-existence has appeared with the truth - exalted be God, the Educator of both worlds and the Lord of all the worlds. And thou, O servant, hearken unto the call of God from the Lote Tree of the Heart which hath been illumined in a translucent, radiant breast. Then know that the

1 هو العزيز هذا لوح القدس قد جعل الله مقامه
مقام النقطة كما ان من النقطة فصلت كل
الحروفات و الكلمات و كذلك من هذا اللوح
فصل ما نزل من ازل الازال و يفصل الى ابد
الآبدین قل انه ولو كان ساكناً في محله ولكن منه
حركت الممككات و ظهرت من العدم في خلق
الوجود فتبارك الله سلطان المقتدرين

2 قل ان ساذج القدم ظهر بالحق فتعالى الله مربى
الكونين و رب العالمين و انت يا عبد فاسمع نداء
الله عن سدرة الفؤاد التي استنارت في صدر ممرّد
منير ثم اعلم بأن نبأ الذي كان من قبل القبل قد
فصل من هذا النبأ العظيم و امر الذي قد جرى

Announcement which was before all before hath been differentiated from this Most Great Announcement, and the Command which had proceeded from the most ancient origin hath shone forth from this Most Ancient, Most Upright Ornament.

- 3 Say: O people of the earth, by God, one Tablet from the traces of God is better than the kingdom of the first and the last ones - nay, I seek forgiveness from God for this, for by one letter thereof were all these created, were ye of those who perceive. And one letter thereof is sweeter than what hath appeared through the Pen and flowed from the tongue and been uttered behind the holy veils by the glorifying concourse.
- 4 Thus hath this Bird been seized by the raptures of longing on this Night which prideth itself above the bright dawn and every radiant morn, such that there floweth from His Pen that which His will had not preceded, and before which the mountain of the mystics who look not toward the Most Exalted Horizon and who were among those gazing through veils and allusions would crumble. Purify, O people, your ears from all that ye have heard or known, and sanctify your hearts from all that hath been imprinted therein and thereon from mortal images, that there might be imprinted thereon the beauty of God, the Most High, the Most Exalted, the Great, the Ancient.
- 5 O people of the depths of Paradise! If ye desire to read this luminous, eternal leaf, then first perform ablutions with the water of Tasnim which floweth from the right hand of the Throne, then wash therewith your outer and inner selves that ye might hear how the Dove of the All-Merciful warbleth in this Garden with wondrous, unprecedented melodies. Without this ye shall never find its hidden delights nor recognize the jewels of His wisdom that are treasured therein, even should ye read it all the days of your life, morning and evening, or at every moment.
- 6 Thus doth the Dove warble in this atmosphere which God hath made sanctified from the faces of the ungodly, whose air is pure, whose breezes are sweet, whose fragrance is perfumed, and whose musk is diffused. Therefore seek it out, O ye who are brought nigh! Thus doth God bestow His eternal, everlasting, single, heavenly favors upon the worlds.
- 7 And ye, O Concourse of the highest heaven and O assemblage of humanity in the earthly realm, deprive not yourselves therefrom and deny it not. Fear God with true fear and be not of the heedless ones. Blessed is he who is sustained thereby and therefrom without turning to the peoples of the heavens and

من قدم الاقدام قد اشرق من هذا الطراز الأقدم
القويم

3 قل يا ملأ الأرض تالله لوحاً من اثر الله خير
عن ملك الأولين و الآخرين بل استغفر الله
عن ذلك لأن بحرف منه خلق كلها ان اتم
من الشاعرين و حرف منه لأحلى عما ظهر بالقلم
و جرى من اللسان و تكلمت بها خلف حجاب
القدس ملأ المسبحين

4 كذلك اخذت هذه الطير جذبات الشوق في
هذا الليل الذى يفتخر على فجر درى و كل صبح
منير بحيث يجرى من قلبه ما لا سبقته ارادته و
يندك منه جبل العارفين الذين لن ينظروا بالمنظر
الأعلى و كانوا بالحجب و الاشارات لمن الناظرين
طهروا يا قوم آذانكم عن كل ما سمعتم او عرفتم و
قدسوا قلوبكم عن كل ما انطبعتم فيه و عليه من
صور الفانية لينطبع عليه جمال الله العالى المتعالى
العظيم القديم

5 يا اهل لجة الفردوس ان تريدوا ان تقرأوا هذه
الورقة المنيرة الباقية فتوضأوا أولاً من ماء التسنيم
الذى جرى عن يمين العرش ثم اغسلوا به ظاهركم
و باطنكم لتسمعوا ما غرد ورقاء الرضوان في هذا
الجنان ببدايع الحان بديع و من دون ذلك لن
تجدوا لذائذها المكنونة و لن تعرفوا جواهر [حكمه]
المخزونة ولو تقرأونها في أيام عمركم في كل صباح
و مساء او في كل حين

6 كذلك [يغرد] الورقاء في هذا الفضاء الذى
جعله الله مقدساً عن وجوه المشركين و رق هواها
وراق رياحها و طيب عرفها و تضوع مسكها اذاً
فاقصدها يا ملأ المقربين و كذلك يبذل الله
[نعمه] الباقية الأزلية الأبدية الأحدية السماوية
على العالمين

7 و انتم يا اهل ملأ الأعلى و يا معشر الانسان في
ارض الأدنى لا تحرموا انفسكم عنها و لا تكفروا
بها اتقوا الله حق تقاته و لا تكونن من الغافلين
فطوبى لمن رزق بها و منها من دون ان يلتفت

earth. And this spirit from the Spirit be upon you, O ye who draw nigh!

ADMS#228

الى اهل السموات و الارضين و هذا الروح من
الروح عليكم يا ايها المقبلين ١٥٢

BRL_DA#737, LHKM1.020

BH11580

First Tablet to Ali Pasha (lost)

To be typed.

BH00151

Lawh-i-Qina'

To: Haji Karim Khan Kirmani

- ¹ One of the divine friends wrote a letter to Haji Muhammad Karim Khan containing several questions, and it was heard that the aforementioned Khan, heedless of the meanings, clung to mere words and raised objections to refute the truth with what he possessed. But he was unaware that God confirms the truth through His words and cuts off the root of the ungodly. The letter began with these adorning words: "Praise be to God Who removed the veil from the face of His chosen ones." The aforementioned Khan objected that this phrase was incorrect, and the writer of this letter must not have attained even a letter of knowledge and the terminology of the people, since 'qina' (veil) is specifically used for women's heads. He occupied himself with objections to words while remaining oblivious that he himself was bereft of both knowledge and understanding.

¹ یکی از احبای الهی مکتوبی به حاجی محمد کریم خان نوشته و در آن مکتوب سوالات چندی نموده و از قراری که استماع شد خان مذکور از معانی غافل شده بالفاظ تمسک جسته و اعتراض نموده لیدحض الحق بما عنده ولكن غافل از اینکه یحقیق الله الحق بکلماته و یقطع دابر المشرکین اول آن مکتوب باین کلمات مزین الحمد لله الذی کشف القناع عن وجه الاولیاء خان مذکور اعتراض نموده که این عبارت غلط است و صاحب این مکتوب گویا بحرفی از علم و اصطلاحات قوم فایز نشده چه که قناع مخصوص رؤس نساء است باعتراض بر الفاظ مشغول شده و غافل از اینکه خود از علم و معلوم هر دو بی بهره مانده

- ² The divine companions today consider what he deemed knowledge to be a disgrace. The knowledge that is beloved is that which guides people to the truth. When one fails to attain it, that knowledge has been and will be the greatest veil. None of his objections were seen except this one instance that was heard

² اصحاب الهی الیوم این علومی را که او علم دانسته ننگ میدانند علمی که محبوب است آن بوده که ناس را بحق هدایت کند بعد از آنکه نفسی بآن فایز نشد آن علم حجاب اکبر بوده و خواهد بود و اعتراضات او دیده نشد مگر همین یک فقره

and reached the Most Great Vision. Therefore, from the Manifestation of the Cause, this most wondrous, most holy, most pure Tablet was revealed in response to his objection, that perhaps people might not remain deprived of the Lord of Names and Attributes due to such objections, and might distinguish the Most Exalted Word from the base word, and turn toward the direction of God, the Most High, the Most Exalted. Whosoever is guided, it is for his own soul, and whosoever turns away, truly God is Self-Sufficient, Praiseworthy. In the Name of God, the All-Knowing, the All-Wise.

- 3 O thou who art known for learning yet standeth on the brink of the abyss of ignorance! We have heard that thou hast turned away from the Truth and hast objected to one of His loved ones who sent thee a gracious letter to guide thee to God, thy Lord and the Lord of all worlds. Thou didst object to him and follow the ways of the ignorant, and thereby didst lose thy dignity among the servants of God, for through thy objections We found thee in profound ignorance. Thou hast not understood the rules and conventions of the people, nor hast thou entered the garden of meanings and eloquence, but wert among the heedless. Thou hast not known rhetoric and eloquence, nor metaphor, nor literal meaning, nor simile, nor allegory. Therefore We shall impart to thee that which shall acquaint thee with thine ignorance, that thou mayest be of the fair-minded.

- 4 Hadst thou followed the paths of the people of letters, thou wouldst not have objected to his use of the word "veil", nor wouldst thou have been among the disputants. Similarly hast thou objected to the words of God in this wondrous Revelation. Hast thou not heard mention of Al-Muqanna, known as Al-Muqanna Al-Kindi, who was Muhammad ibn Zafar ibn Umayr ibn Far'an ibn Qays ibn Aswad, and who was among the renowned? Were We to mention his forebears one after another until reaching the First Creator, We would be able to do so through what My Lord hath taught Me of the knowledge of the ancients and the moderns, though We have not studied your sciences - and God is Witness and All-Knowing to this.

- 5 He was the most beautiful of people in countenance, the most perfect in creation, and the most upright in stature. Look in the books of the people that thou mayest know and be among those who understand. When he would unveil his face, the evil eye would afflict him and he would fall ill. Therefore he would not walk except veiled - that is, with his face covered. Thus is it mentioned in the books of the pure Arabs, the men of letters, and the eloquent ones. Look therein that thou mayest be among those who are informed.

که آن‌هم شنیده شد و آن فقره بمنظر اکبر رسید
لذا از مظهر امر در جواب اعتراض او این لوح
ابداً اقدس اظهر نازل که شاید ناس بامثال این
اعتراضات از مالک اسماء و صفات محروم نمانند
و کلمه‌ای را از کلمه‌ای سفلی تمیز دهند و بشطر
الله العلیّ الاعلیّ توجه نمایند من اهتدی فلنفسه
و من اعرض ان الله لغنی حمید بسم الله العليم
الحکیم

3 یا ایها المعروف بالعلم و القائم علی شفا حفرة
الجهل انا سمعنا بانك اعترضت عن الحق و
اعترضت علی احد من احبائه الذي ارسل اليك
كتاباً كريماً ليهديك الى الله ربك و رب العالمين
انك اعترضت عليه و اتبعت سنن الجاهليين
و بذلك ضيعت حرمتك بين عباد الله لاننا
باعترضك وجدناك علی جهل عظيم انك
ما اطلعت علی قواعد القوم و اصطلاحاتهم و
ما دخلت روضة المعاني و البيان و كنت من
الغافلين و ما عرفت الفصاحة و البلاغة و لا
المجاز و لا الحقيقة و لا التشبيه و لا الاستعارة
لذا تلقى عليك ما تطلع به علی جهلك و تكون
من المنصفين

4 انك لو سلكت سبل اهل الأدب ما اعترضت
عليه في لفظ القناع و لم تكن من المجادلين و
كذلك اعترضت علی كلمات الله في هذا الظهور
البديع اما سمعت ذكر المنع و هو المعروف بالمنع
الكندي و هو محمد بن ظفر بن عمير بن فرعان بن
قيس بن اسود و كان من المعروفين انا لو نريد
ان نذكر آباءه واحداً بعد واحد الى ان ينتهي الى
البديع الأول لنقدر بما علمني ربّي علوم الأولين و
الآخرين مع انا ما قرأنا علومكم و الله علی ذلك
شهيد و عليم

5 و انه اجمل الناس وجهاً و اكملهم خلقاً و اعدلهم
قواماً فانظر في كتب القوم لتعرف و تكون من
العارفين و كان اذا اسفر اللثام عن وجهه اصابته
العين فيمرض لذا لا يمشی الا مقنّعا اي مغطياً
وجهه كذلك ذكر في كتب العرب العرباء و
الأدباء و الفصحاء فانظر فيها لعل تكون من
المطلعين

- 6 He is the one who became proverbial for beauty, just as Zarqa al-Yamama became proverbial for keen sight, and Ibn Asma' for breadth of narration - if thou wert among the learned. Likewise is Muhallil for seeking vengeance, Al-Samaw'al for faithfulness, Qays ibn Zuhayr for sound judgment, Hatim for generosity, Ma' ibn Za'ida for forbearance, Quss ibn Sa'ida for eloquence, Luqman for wisdom, Sahban Wa'il for oratory, 'Amir ibn Tufayl for insight, Iyas ibn Mu'awiya ibn Al-Qurra for intelligence, and Hammad for memory. These are among the famous Arabs by whom proverbs are coined. Study the books that thou mayest not reject the truth through what thou hast, and be among the mindful.
- 7 Be assured that the scholars of literature have used the word "veil" for men, as We have mentioned to thee in clear and evident explanation. Know then that the veil is specific to women, with which they cover their heads, but it has been used metaphorically for men and the face, if thou art among those who are informed. Similarly, the face-veil is specific to women - it is said "the woman veiled" meaning she fastened the veil over her mouth - then it was used for men and the face, as mentioned in books of literature: "he unveiled his face" meaning he removed the covering.
- 8 Beware lest thou object with words to him before whose radiant and luminous countenance the verses have bowed down. Fear God Who created thee and fashioned thee, and do not cause to rejoice those who believe and have sacrificed their souls and their wealth in the path of God, the King, the Mighty, the Powerful. Say: Our purpose in what We sent thee was none other than that thou shouldst be mindful of thy negligence in the Cause of God, and that thou shouldst choose for thyself a path unto Him. We desired thy guidance, but thou didst desire to harm Us and didst mock Us even as the people before thee mocked, and they are this day in the nethermost fire. Thou art of those who, when the Furqan was sent down from the presence of the All-Merciful, said: "This is naught but tales of the ancients," and objected to most of its verses. Look then in the Itqan and other books that thou mayest see and know what thou didst object to aforesaid concerning Muhammad, the Apostle of God and Seal of the Prophets. We have acquainted thee with thyself that thou mightest know it and be among those possessed of insight from the All-Seeing.
- 9 Say: With my Lord are the treasures of all knowledge and the knowledge of all created things. Raise thy head from the couch of heedlessness that thou mayest behold the mention of God, the Most Great, established upon the throne of manifestation
- 6 وأنه هو الذي يضرب به المثل في الجمال كما يضرب بزرقاء اليمامة في حدة البصر و بآبن اصمغ في سعة الرواية لو كنت من العالمين و كذلك في طلب الثأر بالمهلل و الوفاء بالسموأل و جودة الرأي بقيس بن زهير و الجود بجاتم و الحلم بمعن بن زائدة و الفصاحة بقس بن صاعدة و الحكمة بلقمان و كذلك في الخطبة بسحبان وائل و الفراسة بعامر بن طفيل و الحذق بياس بن معوية بن القرّة و الحفظ بحماد هؤلاء من مشاهير العرب الذين ترسل بهم الأمثال طالع في الكتب لعل لا تدحض الحق بما عندك و تكون من المتنبهين
- 7 و توقن بأن علماء الأدب استعملوا لفظ القناع في الرجال كما ذكرناه لك ببيان ظاهر مبين ثم اعلم بأن القناع مخصوص بالنساء و يسترن به رؤوسهن ولكن استعمل في الرجال و الوجه مجازاً ان كنت من المطلعين و كذلك اللثام مخصوص بالمرأة يقال لثمت المرأة اى شددت اللثام على فمها ثم استعمل في الرجال و الوجه كما ذكر في الكتب الأدبية اسفر اللثام عن وجهه اى كشف النقاب
- 8 اياك ان تعترض بالكلمات على الذي خضعت الآيات لوجهه المشرق المنير خف عن الله الذي خلقك و سواك و لا تشمت الذين آمنوا و انفقوا انفسهم و اموالهم في سبيل الله الملك العزيز القدير قل ما كان مقصودنا فيما ارسلناه اليك الا بأن تكون متذكراً فيما فرطت في جنب الله و تتخذ لنفسك اليه سبيلاً انا اردنا هدايتك و انك اردت ضرنا و استهزأت بنا كما استهزأ قوم قبلك و هم اليوم في اسفل الجحيم انك من الذين اذ نزل الفرقان من لدى الرحمن قالوا ان هذا الا اساطير الاولين و اعترضوا على اكثر آياته فانظر في الاتقان ثم في كتب اخرى لترى و تعلم ما اعترضت به من قبل على محمد رسول الله و خاتم النبيين انا عزفناك نفسك لتعرفها و تكون على بصيرة من لدى البصير
- 9 قل عند ربى خزائن العلوم و علم الخلائق اجمعين ارفع رأسك عن فراش الغفلة لتشاهد ذكر الله الأعظم مستوياً على عرش الظهور كاستواء الهاء

even as the letter “H” is established upon the letter “W”. Arise from the slumber of desire, then follow thy Lord, the Most Exalted. Cast behind thee what thou hast and take what hath come to thee from God, the Mighty, the Wise. Say: O thou ignorant one! Look upon the words of God with His sight that thou mayest find them sanctified above the allusions of men and their rules, though with Him be the knowledge of all worlds. Say: Were the verses of God to be revealed according to your rules and what ye possess, they would be like unto your words, O ye that are veiled! Say: They have been sent down from a station wherein none is mentioned save Him, and God hath made it sanctified above the knowledge of all worlds. How canst thou and thy like comprehend them, O thou remote denier! They have been revealed in the tongue of the people, not according to thy contrived rules, O thou that turnest aside in doubt!

- 10 Be fair in God's name - were all the power of the world to be placed in thy heart, wouldst thou be able to withstand a Cause that is opposed by the people and behind them the kings and rulers? Nay, by my Lord! None can withstand it, nor can any soul save him whom God hath established in His own station. He, verily, is this One Who uttereth in every condition: “There is no God but Him, the One, the Single, the Self-Subsisting, the All-Knowing, the All-Informed.” If the heart of any of the servants of the sovereign were to be troubled by thee for less than a moment, thou wouldst be disturbed instantly, and if thou deniest Me in this, the sincere servants of God would bear Me witness. Yet thou dost object to Him Who hath been opposed by governments over the course of several years, and upon Whom there hath descended that which hath caused the Faithful Spirit to lament, until He was imprisoned in this remote prison.

- 11 Say: Open thine eyes! The Cause hath been exalted and manifested, and the Tree speaketh forth the mysteries of destiny. Dost thou see for thyself any refuge? By God! There is no refuge for anyone, nor any resting place save for him who turneth unto the Most Sublime Vision, this Most Pure Station whose mention hath spread among the worlds. Say: Dost thou object with a veil to Him Who hath believed in the Sovereign of creation and invention? He who objecteth today is counted as the basest of the base before God, the Fashioner of the heavens and earths. Say: O heedless one! Harken unto the cooing of the Dove upon the twigs of the Lote-Tree beyond which there is no passing, and be not of the ignorant. This, verily, is He of Whom Kazim and Ahmad, and before them the Prophets and Messengers, gave you tidings. Fear God and dispute not His verses after their revelation. They have been revealed by

على الواو قم عن رقد الهوى ثم اتبع ربك العلي
الأعلى دع ما عندك ورائك وخذ ما اتاك
من لدى الله العزيز الحكيم قل يا أيها الجاهل
انظر في كلمات الله ببصره لتجدهن مقدسات عن
اشارات القوم وقواعدهم بعد ما كان عنده علوم
العالمين قل ان آيات الله لو تنزل على قواعدكم وما
عندكم انها تكون مثل كلماتكم يا معشر المحتجبين
قل انها نزلت من مقام لا يذكر فيه دونه وجعله
الله مقدساً عن عرفان العالمين وكيف انت و
امثالك يا أيها المنكر البعيد انها نزلت على لسان
القوم لا على قواعدك المزعومة يا أيها المعرض
المريب

10 انصف بالله لو توضع قدرة العالم في قلبك هل
تقدر ان تقوم على امر يعترض عليه الناس و عن
ورائهم الملوك والسلاطين لا وربى لا يقوم احد
ولن تستطيع نفس الا من اقامه الله مقام نفسه
و انه هو هذا وينطق في كل شأن انه لا اله
الا هو الواحد الفرد المعتمد العليم الخبير لو يتكدر
منك قلب احد من خدام السلطان في اقل من
آن لتضطرب في الحين وانتك لو تتكرنى في ذلك
يصدقنى عباد الله المخلصون و مع ذلك تعترض
على الذى اعترض عليه الدول في سنين معدودات
و ورد عليه ما ناح به الروح الأمين الى ان سبحن
في هذا السجن البعيد

11 قل ان افتح البصر ان الأمر علا وظهر و الشجر
ينطق بأسرار القدر هل ترى لنفسك من مفر
تالله ليس لأحد مفر ولا مستقر الا لمن توجه
الى المنظر الأكبر هذا المقام الأطهر الذى اشتهر
ذكره بين العالمين قل أ تعترض بالقناع على الذى
آمن بسلطان الابداع والاختراع و الذى اعترض
اليوم انه من همج رعا عند الله فاطر السموات و
الأرضين قل يا أيها الغافل اسمع تغنى الورقاء على
افنان سدرة المنتهى و لا تكن من الجاهلين ان
هذا هو الذى اخبركم به كاظم و احمد و من قبلهما
النبيون و المرسلون اتق الله و لا تجادل بآياته بعد
انزالها انها نزلت بالفطرة من جبروت الله ربك

nature from the heaven of God, thy Lord and the Lord of all worlds, and they are God's proof throughout all ages, which none can understand save those who have detached themselves from all else and turned unto this Momentous Announcement.

- 12 O remote one! Were thy Lord, the All-Merciful, to manifest Himself according to thy limitations, His verses would be revealed according to the rules thou followest. Repent unto God and say:

- 13 Glorified art Thou, O my God! I am he who hath been negligent in his duty toward Thee and hath opposed that which hath been sent down from Thy presence. Then did I follow my passions and desires, and was heedless of Thy Most Exalted and Most Glorious remembrance. O my God! Take me not to task for my transgressions. Cleanse me from disobedience, then send down upon me, from the direction of Thy grace, the sweet-scented breezes of forgiveness. Then ordain for me a seat of truth before Thee, and number me with Thy sincere servants. O my God and my Beloved! Deprive me not of the fragrances of Thy most exalted Words, nor of the sweet perfumes of Thy Most Glorious Robe. Then make me content with whatsoever Thou hast sent down and ordained. Verily, Thou doest what Thou willest, and Thou art indeed the Ever-Forgiving, the Bountiful, the Bestower, the Gracious.

- 14 Harken unto My words. Leave allusions to their exponents and purify thy heart from such words as would cause the face to be darkened in both worlds. Emerge from behind the veils and allusions, and turn with a luminous countenance toward the Lord of Names and Attributes, that thou mayest find thyself in the most exalted station, from which the allusions of the doubters are cut off. Thus doth the Supreme Pen counsel thee. If thou acceptest it, it shall be for thine own good, and if thou turnest away, it shall be against thyself. Verily thy Lord, the All-Merciful, is independent of all that was and all that shall be, and He, verily, is the Self-Sufficient, the All-Praised.

- 15 In the Persian tongue do I speak, that perchance thou mayest perceive the fragrance of the All-Merciful's raiment from these Persian verses, and turn, detached from all else, towards the realm of oneness. Though not every bird hath partaken of the seeds of divine mercy and the harvest of eternal wisdom, nor is capable of gathering therefrom, the bird of utterance must soar in the holy atmosphere of the All-Merciful and gather its portion from the harvests of inner meanings, lest hearts and minds, occupied with the mention of this or that, be deprived of the fragrance of the gardens of paradise.

و ربّ العالمين و أنّها نجّة الله في كلّ الأعصار و
لا يعقلها الاّ الذينهم انقطعوا عما عندهم و توجهوا
الى هذا النّبيا العظيم

يا ايّها البعيد لو أنّ ربّك الرحمن يظهر على
حدودناك لتنزل آياته على القاعدة التي انت عليها
تب الى الله و قل

سبحانك اللهم يا الهى انا الذى فرطت في جنبك
و اعترضت على ما نزل من عندك ثم اتبعت
النفس و الهوى و غفلت عن ذكرك العلى الأبهى
يا الهى لا تأخذنى بجريراتي طهرنى عن العصيان
ثم ارسل على من شطر فضلك رواج الغفران ثم
قدّر لى مقعد صدق عندك ثم الحقنى بعبادك
المخلصين يا الهى و محبوبى لا تحرمنى عن نفحات
كلماتك العليا و لا من فوحات قيصك الأبهى
ثم ارضنى بما نزل من عندك و قدّر من لذك
أنك فعّال لما تشاء و أنك انت الغفور الجواد
المعطى الكريم

اسمع قولى دع الاشارات لأهلها و طهر قلبك عن
الكلمات التي تورث سواد الوجه في الدارين اطلع
عن خلف الحجابات و الاشارات و توجه بوجه منير
الى مالک الأسماء و الصفات لتجد نفسك في
اعلى المقام الذى انقطعت عنه اشارات المريين
كذلك نصحك القلم الأعلى ان اقبلت لنفسك
و ان اعرضت فعليها أنّ ربّك الرحمن لغنى عما
كان و عما يكون و أنّه هو الغنى الحميد

بلسان پارسی ذکر میشود که شاید عرف قیص
رحمانی را از کلمات منزله پارسیه ادراک نمائی
و منقطعاً عن الأشرطة بشطر احدیه توجه کنی
اگرچه هر طیری از کدس رحمت رحمانیه و
خرمن حکم صمدانیه نصیب نبرده و قادر بر التقاط
نه طیر بیان باید در هواء قدس رحمن طیران
نماید و از خرمنهای معانی قسمت برد تا قلوب
و افتده ناس بذکر این و آن مشغول از عرف
روضه رضوان محروم

16 Harken unto the counsel of this Prisoner and with the arm of certitude build a mighty and impregnable fortress, that thou mayest be protected from the Gog of self and passion, and through the grace of the Khidr of these days attain unto the Kawthar of eternity and turn toward the most great vista. The world hath no permanence, and its seekers shall find no faithfulness therein. Place not thy trust in the world; reflect upon its changes and vicissitudes. Where are they who built Al-Khawarnaq and As-Sadir? Where are they who sought to ascend to the heavens? How many a palace wherein its builder reposed at eventide in health and prosperity, yet on the morrow belonged to another! How many a house raised high, wherein at night was heard laughter and the song of the thrush, yet at dawn naught but weeping and lamentation! What mighty one was not humbled? What matter was not transformed? What spirit did not pass away? What oppressor drank not the cup of retribution?

17 Moreover, pride not thyself in outward knowledge, for above every possessor of knowledge there is One All-Knowing. Know thou that every sharp sword groweth blunt, every joy turneth to sorrow, every might to weakness, and every learned one to error. Choose piety and enter the school of divine knowledge. "Fear God; God will teach you." Purify thy heart from the allusions of the people, that it may be illumined by the manifestations of the divine names and attributes. Close the eye of estrangement and open the eye of justice, and raise not objection against the loved ones of God. By the Sun of the horizon of Revelation! Had thou truly partaken of outward knowledge as is its due, thou wouldst not have objected to the word "veil" used in reference to the friends of the Lord of creation and invention.

18 Still thy tongue regarding His chosen ones, O thou who wanderest in the wilderness of ignorance and blindness! It would be well for thee to study somewhat the books of the Bayan and the Badi', that thou mayest become acquainted with the outward rules. For hadst thou been cognizant of reality and metaphor, and the stations of transferred attribution, metaphor and allusion, thou wouldst not have objected that "veil" was not used properly. Look not upon the words of them who love the Lord of all worlds through the eyes of the ungodly. As for "qina" and "muqanna'ah," these are two garments where-with women cover their heads, specifically for women's heads, but metaphorically used for men and faces. Likewise "litham" is that wherewith women cover their mouths, as the Persians and Turks call "bishmaq," and it is metaphorically used for

16 بشنو نصیح این مسجون را و بیازوی یقین سدّ محکم متین بنا کن شاید از یاجوج نفس و هوی محفوظ مانی و بعنایت خضر ایام بکوثر بقا فلز شوی و بمنظر اکبر توجه نمائی دنیا را بقائی نه و طالبان آن را وفائی مشهود نه لا تطمئن من الدنيا فکّر فی تغییرها و انقلابها این من بنی الخورتنق و السدیر و این من اراد ان یرتقی الی الأثیر کم من قصر استراح فیہ بانیه فی الأصل بالعافیة والخیر و غداً ملکه الغیر و کم من بیت ارتفع فی العشی فیہ القهقهة و شدو الزرقاء و فی الاشراف نجیب البکاء ای عزیز ما ذلّ و ای امر ما بدل و ای روح ما راح و ای ظالم شرب کأس الفلاح

17 و هم چنین بعلم ظاهره افتخار منما و فوق کلّ ذی علم علیم فاعلم لکلّ صارم کلال و لکلّ فرح ملال و لکلّ عزیز ذلّة و لکلّ عالم زلّة تقوی پیشه کن و بدبستان علم الهی وارد شو اتقوا الله یعلمکم الله قلب را از اشارات قوم مقدّس نما تا بتجلیات اسماء و صفات الهی منور شود چشم اعراض بر بند و بصر انصاف بگشا و بر احبای الهی اعتراض مکن قسم بشمس افق ظهور که اگر از علوم ظاهره هم کما هو حقّها نصیب میبردی هرآینه از لفظ قناع بر دوستان مالک ابداع و اختراع اعتراض نمینمودی

18 صه لسانک عن الأولیاء یا ایّها الهائم فی هیماء الجهل و العمی مصلحت در آن است که قدری در کتب بیان و بدیع ملاحظه کنی شاید از قواعد ظاهر مطلع شوی چه که اگر بر حقیقت و مجاز و مقامات تحویل اسناد و استعاره و کایه مطلع میشدی اعتراض نمینمودی که قناع در وجه استعمال نشده بصر مشرکین در کلمات محبین ربّ العالمین نظر مکن و اما القناع و المقنعة دو جامه اند که نساء رثوس خود را بآن میپوشانند مخصوص است از برای رثوس نساء و لکن در رجال و وجه مجازاً استعمال شده و هم چنین لثام آن است که نساء بآن دهان خود را میپوشانند چنانچه اهل فارس و ترک پیشماق تعبیر مینمایند و در رجال و وجه مجازاً استعمال شده چنانچه

men and faces, as mentioned in literary works. Look, therefore, in the books of the people that thou mayest find what thou hast overlooked.

- 19 That letter was written to thee by one of God's loved ones, whose purpose was to deliver thee from the darkness of self and draw thee to the realm of oneness. Yet thou didst display thy learning, but thine arrow missed its mark and thy station hath become evident to those possessed of knowledge. Hear My words: oppose not him who counsels you, be not impatient with him who admonishes you, and follow not your giving with injury. Rather, be humble before the loved ones of God, the Lord of the first and the last. Abandon learning, for it has barred you from the Sovereign of all knowledge. Prefer him who counsels you over yourself; better would it be for you to walk barefoot, sleep without a pillow, and lament in the wilderness than to sadden one who has believed and been guided. O agitated one! Make not haste to object, and be not like the venomous snake. He who hastens in blame falls into regret. Hold back your tongue and pen from opposing the Lord of Eternity. Make not yourself deserving of wrath. Soon shall you return to the Lord of all peoples and be questioned about what you acquired in your vain life, on a Day when hearts and eyes shall be upturned from the might of God, the Powerful, the Subduer. How long will you follow the path of wickedness and oppose the Lord of all names? Have you forgotten your return and your abode, or are you heedless of your Lord's justice? If you feel secure from the grave, then follow what your self and desires command; otherwise hasten to Him Who called you to God and make up for what you lost in your former days before your latter days. Fear God Who created and fashioned you. Turn to Him, remember Him morning and evening, for unto Him is your return and your dwelling place.

- 20 Moreover, you have reached such a state of heedlessness in objecting to the words of God's loved ones that you have even objected to the words of the Primal Point - may the spirit of all else be sacrificed for Him - Who gave the people glad tidings of this Manifestation. You have written books opposing God and His loved ones, thereby rendering your deeds void, though you perceive it not. You and your like have claimed that the words of the Most Great Gate and the Most Perfect Remembrance are incorrect and contrary to the rules of the people. You have not yet understood that the revealed divine words are the standard for all things, and nothing else can be its standard. Any rule that contradicts divine verses is invalid. We remained in Baghdad for twelve years, and whatever We desired that a

در کتب ادبیه مذکور است فانظر فی کتب القوم
لتجد ما غفلت عنه

19 و آن نامه را یکی از احبای الهی بشما نوشته و مقصود او آنکه شما را از ظلمت نفسانیه نجات دهد و بشطر احدیه کشاند و تو اظهار فضل نمودی و لکن اخطأ سهمک و عند اهل علم شأن و مقدرات معلوم شد اسمع قولی لا تعترض علی من یدرکک و لا تضجر من یعطک و لا تعقب العطاء بالأذى و علیک بالخضوع عند احبائه الله رب الآخرة و الأولى دع العلوم لأنّها منعتک عن سلطان المعلوم اثر من یدرکک علیک و قدّمه علی نفسک لو تمشی بلا حذاء و تنام بلا وطاء و توح فی العراء لخیر لک من ان تحزن من آمن و هدی یا ایها المهتاض لا تعجل علی الاعتراض و لا تکن کالأرقم الضلاض من عجل فی اللهم سقط فی الدّم امسک اللسان و القلم عن ردّ مالک القدم لا تجعل نفسک مستحقاً للنتقم سوف ترجع الی مالک الأمم و تسأل عما اکتسبت فی الحیاة الباطلة فی يوم تتقلب فیہ القلوب و الأبصار من سطوة الله المقتدر القهار الی م تسلك سبل الفحشاء و تعترض علی مالک الأسماء أنسیت مرجعک و مأواک او غفلت عن عدل مولاک ان امنّت اللحد فاتبع ما یأمرک به نفسک و هواک و الا اسرع الی الذی الی الله دعاک و تدارک ما فات عنک فی اولاک قبل انحراک خف عن الله الذی خلقک و سواک تب الیه ثم اذکره فی صباحک و مساءک و ان الیه مرجعک و مثواک

20 و از آن گذشته که بر کلمات احبائه الله اعتراض کرده و میکنی در غفلت بمقامی رسیدهئی که بر کلمات نقطه اولی روح ما سواء فداه الذی بشر الناس بهذا الظهور هم اعتراض نمودهئی و کتب در ردّ الله و احبائه نوشتهئی و بذلك حبطت اعمالک و ما کنت من الشاعرين تو و امثال تو گفته اند که کلمات باب اعظم و ذکر اتم غلط است و مخالف است بقواعد قوم هنوز آنقدر ادراک نمودهئی که کلمات منزله الهیه میزان کل است و دون او میزان او نمیشود هر یک از قواعدی که مخالف آیات الهیه است آن

gathering of the learned and fair-minded servants be convened so that truth might be distinguished from falsehood, none came forward. The verses of the Primal Point - may the spirit of all else be sacrificed for Him - were not contrary [to the rules], but you are ignorant of the people's rules. Moreover, what say you about the verses of this Most Great Manifestation? Open your eyes that you may know that rules are derived from the words of God, the Powerful, the Supreme, the Self-Subsisting.

قاعده از درجه اعتبار ساقط دوازده سنه در بغداد توقف شد و آنچه خواستیم که در مجلسی جمعی از علما و منصفین عباد جمع شوند تا حق از باطل واضح و مبرهن شود احدی اقدام ننمود باری آیات نقطه اولی روح ما سواه فداه مخالف نبوده تواز قواعد قوم بی خبری از آن گذشته در آیات این ظهور اعظم چه میگوئی افتح البصر لتعرف بأن القواعد تؤخذ من کلمات الله المقتدر المهيمن القيوم

- 21 Were it not for the sorrows that have befallen Us and Our physical ailments, We would have written tablets concerning divine sciences, and you would have testified that divine rules encompass human rules. We beseech God to make you steadfast in His love and good-pleasure, for He answers whosoever calls upon Him.

21 اگر احزان وارده و امراض جسدیه مانع نبود الواحی در علوم الهیه مرقوم میشد و شهادت میدادی که قواعد الهیه محیط است بر قواعد بریه نسأل الله ان یوفقک علی حبه و رضاه و انه مجیب لمن دعاه

- 22 Consider the days when the Qur'an was sent down from the heaven of the All-Merciful's will, how much the rebellious objected. It seems to have vanished from your sight, hence it became necessary to mention some of it, that you might recognize yourself and how much you objected when the Muhammadan Sun dawned from the horizon of eternal glory. The ultimate truth is that in those days you were known by another name, for had you not been among those souls, you would never have objected to the Truth in this Manifestation.

22 فکر کن در ایامی که فرقان از سماء مشیت رحمن نازل شد اهل طغیان چه مقدار اعتراض نموده اند گویا از نظر شما محو شده لذا لازم شد که بعضی از آن ذکر شود شاید خود را بشناسی که در حین اشراق شمس محمدی از افق عرّ صمدانی چه مقدار اعتراض نمودی غایت آن است که در آن ایام باسم دیگر موسوم بودی چه اگر تواز آن نفوس نبودی هرگز در این ظهور بر حق اعتراض نمینمودی

- 23 Among the objections of the idolaters was to this blessed verse which declareth "We make no distinction between any of His Messengers." They objected that "ahad" cannot be used between, and thus did they mock and protest against this divine and conclusive Word. Likewise did they object to the blessed verse "He it is Who hath created for you all that is on earth, then turned He to the heaven and fashioned it as seven heavens," saying it contradicted other verses wherein the creation of heaven preceded that of earth. They also objected to the blessed verse "We created you, then fashioned you, then told the angels: Prostrate to Adam," claiming that the angels' prostration preceded the forming of creation. Ye have surely heard the objections they raised concerning this blessed divine verse.

23 از جمله اعتراض مشرکین در این آیه مبارکه بود که میفرماید لا نفرق بین احد من رسله اعتراض نموده اند که احد را مابین نه و باین جهت بر کلمه محکمه الهیه اعتراض و استهزاء نموده اند و هم چنین بر آیه مبارکه خلق لکم ما فی الارض جمیعاً ثم استوی الی السماء فسواهن سبع سموات اعتراض نموده اند که این مخالف آیات دیگر است چه که در اکثر آیات سبقت خلق سماء بر ارض نازل شده و هم چنین بر آیه مبارکه خلقناکم ثم صورناکم ثم قلنا للملائکه اسجدوا لآدم اعتراض نموده اند که سجود ملائکه قبل از تصویر خلق بوده و اعتراضاتی که در این آیه مبارکه الهیه نموده اند البته استماع نموده اید

- 24 Similarly did they object to the blessed verse "The Forgiver of sin, the Acceptor of repentance, the Stern in punishment," saying that "stern in punishment" being an attribute of the subject, cannot serve as a definite qualifier. And in the story of Zulaykha where it saith "Ask forgiveness for thy sin. Lo!

24 و هم چنین بر آیه مبارکه غافر الذنب قابل التوب شدید العقاب اعتراض نموده اند که شدید العقاب صفت مضاف بفاعل است نعت معرفه واقع شده و مفید تعریف نیست و هم چنین در

thou art of the sinful,” they objected that it should be “sinful women” according to their rules for the feminine plural. They also objected to the blessed verse “and a Word from Him whose name is the Messiah,” saying that “Word” is feminine and its pronoun should therefore be feminine. Likewise with “one of the greater” and similar instances.

25 In brief, there are nearly three hundred instances where the divines of that age and after raised objections against the Seal of the Prophets and the King of the Chosen Ones, both in meaning and in words. They declared most of these words to be incorrect, and attributed madness and corruption to that Source of wisdom. They said “These verses and chapters are mere fabrications.” For this reason, most people followed the divines, straying from the straight path of truth and turning to the very foundation of hellfire. The names of these Jewish and Christian divines are recorded in books.

26 Furthermore, how many verses did they attribute to Imru'l-Qays, claiming that Muhammad had plagiarized them, such as the blessed Surih “When the earth is shaken” and “The Hour draweth nigh,” and they preferred poems known as the Mu'allaqat and likewise the Mujamharat, which were in the second rank after the Mu'allaqat, to the divine words. Until divine grace encompassed all, and some were not prevented by these objections but were guided by the lights of the greatest guidance. Then came the decree of the sword, and people entered God's religion willingly or unwillingly. The verse of the sword erased the verse of ignorance, and after God's Cause prevailed, the eye of justice was opened and the gaze of objection was cut off and veiled. The same deniers who had called the verses of God fabrications came to enumerate seventy points of rhetorical and literary excellence in some of the revealed verses.

27 Since the discourse concerned the objections of the ungodly, I did not wish to mention more than what has been stated. Now render some justice and judge between yourself and God. There is no doubt that the Qur'an was revealed from God, and there is also no doubt that the divine words are sanctified above what they have imagined, as it later became clear that those objections stemmed from rancor and hatred. Though some scholars have answered certain objections according to established rules, yet its knowledge is with Us. Ask, that thou mayest know the Point from which the knowledge of what was and what shall be was expounded. Perchance thou shalt become

حکایت زلیخا که میفرماید و استغفری لذنبک انک کنت من الخاطئين اعتراض نموده اند که باید خاطئات باشد چنانچه از قواعد قوم است در جمع مؤنث و هم چنین بر آیه مبارکه و کلمه منه اسمہ المسیح اعتراض نموده اند که کلمه تأنیث دارد و ضمیر راجع بکلمه باید مؤنث باشد و هم چنین در احدی الکبر و امثال آن

25 مختصر آنکه قریب سیصد موضع است که علمای آن عصر و بعد بر خاتم انبیا و سلطان اصفیا اعتراض نموده اند چه در معانی و چه در الفاظ و گفته اند این کلمات اکثر آن غلط است و نسبت جنون و فساد بآن معدن عقل داده اند قالوا انما ای السور و الآیات مفتریات و بهمین سبب اکثری از ناس متابعت علما نموده از صراط حق مستقیم منحرف شده و باصل حجیم توجه نموده اند و اسامی آن علما از یهود و نصاری در کتب مذکور

26 و از این گذشته چه مقدار از آیات را که نسبت به امرء القیس داده اند و گفته اند که آن حضرت سرقت نموده مثل سوره مبارکه اذا زلزلت و اقتربت الساعة و مدتها قصایدی را که معروف بمعلقات است و هم چنین بمجمهرات التي كانت في الطبقة الثانية بعد المعلقات بر کلمات الهی ترجیح میدادند تا آنکه عنایت الهی احاطه فرمود جمعی باین اعتراضات ممنوع نشده بانوار هدایت کبری مہندی گشتند و حکم سیف بیمان آمد طوعاً و کرهاً ناس در دین الهی وارد شدند آیه السیف نحو آیه الجهل و بعد از غلبه امر الله بصر انصاف باز شد و نظر اعتراض مقطوع و محجوب و همان معرضین که آیات الله را مفتریات مینامیدند در بعضی از آیات منزله هفتاد محسنات فصاحتیه و بلاغتی ذکر نمودند

27 چون بیان در ذکر اعتراضات مشرکین بود دوست نداشتم بیش از آنچه ذکر شد مذکور دارم حال قدری انصاف ده و بینک و بین الله حکم کن شکی نبوده که قرآن من عند الله نازل شده و شکی هم نیست که کلمات الهیه مقدس بوده از آنچه توهم نموده اند چنانچه بعد معلوم و واضح شد که آن اعتراضات از غلّ و بغضا بوده چنانچه بعضی علما جواب بعضی از اعتراضات را بقواعد داده اند ولیکن عله عندنا فاسأل لتعرف النقطة

aware and cease objecting to the loved ones of God. All knowledge has been and shall remain within God's mighty grasp, and whatsoever is revealed through nature descends upon the original divine nature.

الَّتِي مِنْهَا فَصَّلَ عِلْمَ مَا كَانَ وَمَا يَكُونُ شَايِدَ مُتَبَّهٍ
شَوِي وَبِرَاجِبَائِي الْهِي اعْتَرَضَ تَنَائِي جَمِيعَ عُلُومٍ
دَر قَبْضِهِ اِقْتِدَارِ حَقِّ بُوْدِهِ وَخَوَاهِدِ بُوْدِ وَآنْجِه
اَز فَطَرَتِ نَازِلِ بِرَ فَطَرَتِ اَصْلِيَّهِ الْهِيَةِ نَازِلِ شُدِه
وَمِيْشُوْد

- 28 These objections arise because this Cause has not outwardly gained strength, the loved ones of God are few and His enemies many. Therefore each soul clings to some objection hoping thereby to gain people's approval. O helpless one! Go thou and concern thyself with glory and leadership. How canst thou step into the arena of the detached ones - those souls who have detached themselves from all else but Him and for love of God have forsaken wealth, position, fame, name, possessions and life, as thou hast seen and heard? These are servants who said "God is our Lord" and then detached themselves from the worlds. Soon souls shall appear in knowledge and arise with perfect assistance, recording conclusive and firm proofs in answer to every objection, for their hearts shall be inspired by divine heavenly inspirations. Harken to the call of Him Who summoneth unto God and be not of the veiled ones. Perchance thou shalt not remain deprived of the divine fragrances in these days of this glorious and merciful Manifestation. And peace be upon him who followeth guidance. If one lacks the sense of smell, what fault lies with the garden's rose? One without taste cannot distinguish honey from colocynth.

28 و این اعتراضات نظر بآن است که این امر
بحسب ظاهر قوت نگرفته و احبّاء الله قليلند و
اعداء الله كثير لذا هر نفسی با اعتراضی متشبّث
که شاید باین جهت مقبول ناس شود ای بیچاره
تو برو و در فکر عزّت و ریاست باش کجا
میتوانی در عرصه متقطعین قدم گذاری یعنی
نفوسی که از کلّ ما سواه منقطع شده اند و حبّاً
لله از ثروت و جاه و ننگ و نام و مال و جان
گذشته اند چنانچه دیده و شنیده ئی اولئک عباد
قالوا الله ربنا ثم انقطعوا عن العالمين عنقرب
نفوسی در علم ظاهر شوند و بکمال نصرت قیام
نمایند و در جواب هر اعتراضی ادله محکمه
متقنه مرقوم دارند چه که قلوبشان ملهم میشود
بالهامات غیبیه الهیه بشنودای داعی الی الله
را و لا تکن من المحتجبين شاید از نفحات آیام
الهی در این ظهور عزّ رحمانی محروم نمائی و
السلام علی من اتبع الهدی اگر کسی صاحب
شامه نباشد بر گل بستان چه تقصیری راجع
بی ذایقه قدر عسل از حنظل نشناسد

- 29 A copy of a letter from the late Shaykh Ahmad concerning the Qa'im was observed. Now I beseech you to interpret it fairly, and if you find yourself unable, to inquire of the Most Great Ocean of God, that through God's abundant grace and mercy you may enter beneath the shade of the divine Lote-Tree. The details are that during the days of residence in Iraq, Mirza Husayn of Qum came to this servant with a copy of the letter saying that the Shaykhi friends had requested an explanation and interpretation of these words. This servant, seeing that the questioners were not seeking the divine Kawthar of knowledge, did not undertake to answer, for the pearls of divine knowledge are concealed from the sight of those without insight. Though some mention was made, it was through allusion and metaphor. The exact text of that letter has been copied in this Tablet without addition.

29 صورت مکتوبی از شیخ احمد مرحوم در ذکر
قائم ملاحظه شد حال از شما خواهش مینمایم
که بانصاف آن را معنی نمائی و اگر خود را
عاجز یافتی از بحر اعظم الهی سؤال کنی که شاید
از فضل و رحمت واسعه الهیه در ظلّ سدره
ربّانیّه درائی و تفصیل آن اینکه در آیام توقّف
در عراق میرزا حسین قیّ نزد این عبد آمده مع
صورت مکتوب و مذکور داشت که حضرات
شیخیّه استدعا نموده اند که این کلمات را معنی و
تفسیر نمائید و این عبد نظر بآنکه سائلین را طالب
کوثر علم الهی نیافت متعزّز جواب نشده چه
که لَوْ اَوْ عَلِمَ الْهِي اَز مَشَاهِدِهِ اَعْيَنِ غَيْرِ حَدِيدِهِ
مستور به اگرچه فی الجمله ذکر شد ولکن بتلویح و
اشاره و

- 30 The exact text of that letter is quoted in this Tablet without addition or omission. This is the text of what was written by the most exalted and distinguished Shaykh, the Manifestation

30 صورت آن مکتوب بعینه در این لوح نقل شده
بدون زیاده و نقصان و هذه صورة ما كتبه
الشيخ الأجل الأفضل ظهر الاسلام و كعبة

of Islam and Ka'bah of mankind, Shaykh Ahmad Al-Ahsai, who was the lamp of knowledge among the worlds, in response to one who said that the Qa'im is in the loins. We have omitted its beginning and written what is intended:

31 In the Name of God, the Most Merciful, the Most Compassionate

32 I say it is reported that after the passing of MS by MR, the Mahdi (peace be upon him) will arise. The Alif has come upon the end of Sad, and the Sad with you is wider than the two thighs, so how can it be one of them? Moreover, the Waw is three letters: six and one thousand and six, and six days have passed, and the Alif is completion, and there is no more discourse, so what of the six and the latter days? Otherwise, the return would not occur, for it is the mystery of inversion for the symbol of the chief. If acknowledgment of the remaining six is obtained from others, the matter is completed with proof, and the Greatest Name appears with the two Alifs standing with the letter which is two letters from Allah, as they are eleven, and with them thirteen, so the Waw which is Ha appeared. Where then is the separation? But the one between the six and six is determined by the passing of MS by MR, so the mystery of sixty-six appeared in its sixth which is its quarter, and the completion of the sixth which is the quarter with the thousand merged within it. And its mystery is the descent of the Alif from the wide point with the six and six, and the second descended in the blessed night with the eleven, and it is He Who is the Mystery and the First Hidden Name appearing in the mystery of Thursday, so the mystery will be completed on Friday, and the flowing water will flow on the day when the sky brings forth a manifest smoke. This while all is in the inverted Waw from the whispered Ha, so where is the connection according to one who affirms separation? There is not in the One nor between it other than One, otherwise it would not be One. And these are the parables We set forth for mankind, but none understand them except those who know.

33 We testify that every word of these luminous words is like an abandoned well containing the water of life, wherein is concealed the youth of meanings and utterance, and no caravan of seekers has come to it to let down their bucket and bring forth the youth of knowledge and say: "Blessed be God, in Whose grasp is the dominion of knowledge, and He encompasses all things." Likewise We testify that every letter thereof is like a glass wherein shines the lamp of knowledge and wisdom, yet none has been illumined by it save whom God willed, for He has power over all things. In brief, the purpose is that these words should be interpreted in clear and evident language. And

الأنام الشيخ أحمد الأحسائي الذي كان سراج العلم بين العالمين في جواب من قال إن القائم في الأضلاب أنا تركنا أوله وكتبنا ما هو المقصود

31 بسم الله الرحمن الرحيم

32 أقول روى أنه بعد انقضاء المص بالمر يقوم المهدي عليه السلام و الألف قد اتى على آخر الصاد والصاد عندكم أوسع من الفخذين فكيف يكون أحدهما وإيضاً الواو ثلاثة أحرف ستة و الف و ستة و قد مضت ستة الأيام و الألف هو التمام و لا كلام فكيف الستة و الأيام الآخر و إلا لما حصل العود لأنه سر التنكيس لرمز الرئيس فان حصل من الغير الاقرار بالستة الباقية تم الأمر بالحجة و ظهر الاسم الأعظم بالألفين القائمين بالحرف الذي هو حرفان من الله اذ هما احد عشر و بها ثلاثة عشر فظهر واو الذي هو هاء فأين الفصل ولكن الواحد ما بين الستة و الستة مقدر بانقضاء المص بالمر فظهر سر الستة و الستين في سدسها الذي هو ربعها و تمام السدس الذي هو الربع بالألف المتدجين فيه و سره تنزل الألف من النقطة الواسعة بالستة و الستة و نزل الثاني في الليلة المباركة بالأحد عشر و هي هو الذي هو السر و الاسم المستسر الأول الظاهر في سر يوم الخميس فيستم السر يوم الجمعة و يجري الماء المعين يوم تأتى السماء بدخان مبين هذا و الكل في الواو المنكوسة من الهاء المهموسة فأين الوصل عند مثبت الفصل ليس في الواحد و لا بينه غير و إلا لكان غير واحد و تلك الأمثال نضربها للناس ولكن لا يعقلها إلا العالمون انتهى

33 نشهد بأن كل كلمة من هذه الكلمات الدريّات لبئر معطلة فيها ماء الحيوان و ستر فيها غلام المعاني و البيان و ما ورد عليها سيّارة الطلب ليدلوا دلوهم و يخرجوا بها غلام العلم و يقولوا تبارك الله الذي في قبضته ملكوت العلم و انه على كل شيء محيط و كذلك نشهد بأن كل حرف منها لزجاجة فيها اضاء سراج العلم و الحكمة ولكن ما استضاء منه احد الا من شاء الله انه على كل شيء قدير بارى مقصود انك ان كل كلمات بيان واضح مبين تفسير

peace be upon whoever follows the truth. And if you do not follow the command of your Lord, perhaps God will raise from your offspring one who will turn to his Lord and detach himself from all else. Verily, He is the All-Knowing, the All-Wise.

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شود و السلام على من اتبع الحق و اتك ان لم
تتبع امر مولاك عسى الله ان يظهر منك من
يتوجه الى مولاة و يتقطع عما سواه انه هو العليم
الحكيم

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ASAT4.519x, ASAT4.520x, ASAT4.204x,
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BH00395

Lawh-i-Sayyah (Suratu'l-Widad)

To: *Mirza Ali Sayyah Maraghihi*

¹ In My Name, the Most Glorious, the Most Glorious

² O 'Ali! Bear thou witness that I am the Manifestation of God in the heaven of eternity, His Hidden Mystery in the unseen realm of the divine cloud, the Ancient Beauty in the kingdom of glory, and the Primal Spirit in the most exalted vesture. All were created by My command and circle round Me, all act by My bidding, and all have prostrated themselves before My countenance and clung to the hem of My loving-kindness, even though they perceive it not within themselves in this wondrous Temple. Say: This is the Point from which the words of God have been expounded, and from which have appeared the holy scrolls of detachment and the tablets of glorious preservation. Say: This is the Word of God from which the Points have appeared and unto which they return, then through which they are renewed in an instant. Say: Through it hath appeared the proof in every age, and the Word of God and His evidence unto all worlds have been perfected.

³ Say: Were He to manifest but a single letter, it would surpass all that hath been mentioned in the kingdom from time

¹ باسمي البهيّ الأبهى

² ان يا على فاشهد بأنّي ظهور الله في جبروت البقاء و بطونه في غيب العماء و جمال القدم في ملكوت البهاء و ساذج الروح في قص الأعلی و کلّ خلقوا بأمری و يطوفن في حولى و کلّ بأمری لمن العالمين و کلّ سجدوا لوجهی و تمسکوا بذیل عنایتی ولو لن یستشعروا بذلك في انفسهم في هذا الهيكل البديع قل ان هذه لنقطة التي منها فصلت كلمات الله و ظهرت صحايف قدسي تجريد و الواح عزّ حفيظ قل انه لكلمة الله التي منها ظهرت النقاط و اليها اعادت ثم بها تحدث في الحين قل ان منها ظهر البرهان في كلّ الأعصار و تمت كلمة الله و حجته على العالمين

³ قل انه لو يظهر بحرف ليكون ابداع عن كلّ ما ذكر في الملك في ازل الآزال و عن كلّ ما جرى

immemorial and all that hath flowed from the Pen upon preserved tablets of glory. Say: By God! It is sweeter than all that hath been uttered by holy tongues, spoken by the denizens of the most exalted Paradise, or voiced behind the pavilion of sinlessness by those who swim in the depths of praise. Say: By God! By one note thereof hath the Dove warbled upon the branches and the proof of the All-Merciful hath shone forth with mighty sovereignty. Say: O heedless ones! The chastisement and wrath of God have come upon you. Die, then, from the fire which God hath kindled within your souls, then place your fingers of rejection in your ears, then return to the nethermost fire in the depths of hell.

- 4 Say: This is the thunderbolt of God that hath appeared from the cloud of power, and with it a penetrating flame to prevent the evil ones from hearkening unto these mysteries which lay beneath the veil of power, and to keep them from drawing nigh unto God, the Mighty, the Praiseworthy. Say: By God! None hath any escape on this Day save by believing in this manifest and glorious proof, this all-sufficient, perfect, wondrous and mighty evidence, or by rejecting God's proofs of old, His signs, His Messengers and His chosen ones, if ye be of them that know. Say: God will not accept aught from anyone this Day, even should they worship Him forever or remember Him with all that hath been sent down from the heaven of glory in the time of the Messengers, except that they enter this pavilion which hath been raised in truth and beneath whose shade dwell the inmates of the most exalted Paradise. And whosoever entereth not beneath the shade of this countenance hath gone forth from the shade of God, and none shall be exempted from this decree among all the worlds.

- 5 Say: We were among you for years untold and We veiled Our face from every perceiving eye lest anyone from among the people of the earth should recognize Us, and God is witness and knower of this. When the idolaters persisted, We lifted the veil of concealment from the face of Beauty and made it appear like the sun at high noon. Blessed then be God, the Creator of all creation! Say: The test hath come from the direction of God, the Almighty, the Most Exalted, the Great, and the Balance hath appeared with justice whereby all deeds shall be weighed, if ye be of them that bear witness.

- 6 Say: O people of the earth! If ye desire to hear the melodies of God, hearken unto these sweet and wondrous melodies, and if ye wish to behold the beauty of God, behold this glorious and radiant Beauty. Say: By God! None in this Day can hearken unto the Call of the Almighty save he who purifieth his ears

من القلم على الواح عرّ مبين قل تالله أنّها لأحلى
عن كلّ ما تكلمت بها السن القدس و تنطق
بها اهل ملأ الأعلى و تنفّوّهت بها خلف سرادق
العصمة اهل لجج المسبحين قل تالله بنعمة منها
تغرّد الورقاء على الأفنان و لاح برهان الرحمن
بسُلطان عظيم قل يا ملأ المغلّين قد جائكم عذاب
الله و قهره اذاً موتوا من نار التي احدثها الله في
نفوسكم ثم اجعلوا اصابع الاعراض في آذانكم ثم
ارجعوا الى اسفل النار في قعر الجحيم

4 قل أنّها لصاعقة الله قد ظهرت من غمام القدرة و
معها شهاب مبين لينعم الشياطين عن استماع هذه
الأسرار التي كانت تحت حجاب القدرة و يبعدهم
عن التّقرّب الى الله العزيز الحميد قل تالله ليس
لأحد مفرّ في هذا اليوم إلا بأن يؤمن بهذا البرهان
اللاّيح الكريم و هذه الحجّة الكافي الأتمّ البديع المنيع
او يكفر بحجج الله من قبل و آياته و رسله و
صفوته ان انتم من العارفين قل لن يقبل الله اليوم
من احد شيئاً ولو يسجده في ابد الآبدين او يذكره
بكلّ ما نزل من سماء العزّي زمن المرسلين إلا
بأن يدخل في هذا السّرادق الذي ارتفع بالحقّ و
دخل في ظلّه اهل ملأ العالمين و من لن يدخل
في ظلّ هذا الوجه فقد خرج عن ظلّ الله و لن
يستثنى عن هذا الحكم احد من العالمين

5 قل أنا تكلمّا بينكم في سنين من الدّهر واسترنا وجهنا
عن كلّ بصر بصير لئلا يعرفنا من احد من اهل
الأرض و كان الله على ذلك شهيد و عليم فلما
عادوا المشركون ارفعنا برقع السّتر عن وجه الجمال
و اظهرناه كالشمس في قطب الزّوال فتبارك
الله موجد الخلاق اجمعين قل قد جاءت الفتنة
من شطر الله المقتدر المتعالى العظيم و قد ظهر
الميزان بالعدل و به يوزن كلّ الأعمال ان انتم من
الشّاهدين

6 قل يا ملأ الأرض ان تريدوا ان تسمعوا نغمات
الله فاسمعوا هذه النّغمات البديع المليح وان تريدوا
ان تشهدوا جمال الله فاشهدوا هذا الجمال العزيز
المنير قل تالله لن يقدر اليوم احد ان يسمع نداء
الله إلا بأن يطهر اذناه عن كلّ ما سمع من النّاس

from all that he hath heard from the peoples of the world, and consumeth utterly the veils that intervene, and leaveth the world and all that dwell therein in the shadow thereof. Then, and only then, can he draw nigh unto the Lote-Tree of Glory and give ear to the summons of God from the fire that blazeth forth from this exalted and impregnable Tree.

- 7 O Ali! Say: By God, the Spirit has verily returned in truth in this Beauty, the Eternal, the Everlasting, the Perpetual, the Self-Subsisting, the One, the Ancient. He calls you unto God, the Most High, and to that which was revealed in the Bayan from the presence of a mighty and glorious Sovereign. He brings you glad tidings of God's good-pleasure and guides you to the shore of holy munificence. Hasten then, O people, to God's guidance and His presence, and deal not with Him as ye dealt with God's Messengers of old. Fear God, O people, and be not of the corrupt.

- 8 O people! Prevent not God's clouds from their outpouring, nor His breeze from its wafting, nor His beauty from this resplendent ornament. Be fair then unto yourselves, O people of the Bayan! If ye believe not in these verses, in what thing did ye believe before, if ye be of the fair-minded? Are ye content within yourselves to do as the peoples of the Furqan did? Alas for you, O heedless ones! Have ye forgotten when the Sovereign of the Messengers came unto you in the name of Ali with truth, bearing a luminous whiteness, a clear Book and a mighty Tablet? Then rose up against Him the idolaters with such opposition as cannot be compared with aught in the heavens and earth, and they did unto Him what I cannot mention and what no ear of the believers can bear to hear. Thus do We recount unto thee what hath come to pass, that perchance the people may become aware within themselves and not do unto His servant more than what was done before, and may be of those who return unto God, unto Whom shall be their return and their abode on the Day when all creatures shall be gathered together.

- 9 O Horseman of Glory! Remind the servants of what We caused thee to witness in thy journey when thou didst travel from the Dawning-Place of the divine cloud to the Day-Spring of eternity in the highest pavilions, moving by the holy cord in the atmosphere of the Spirit. Say: We journeyed until We reached beyond the Mountain of Musk in the Spot of Radiance. We beheld people from among the sanctified ones around this Spot, stationed in the name of one of the names, who were sanctifying God from what hath appeared in the worlds of names and attributes and from all that the highest realities of contingent

و يحرق المحجبات بأسرها ويدع الدنيا و من عليها في ظله اذا يقدر ان يقرب بسدره العز و يسمع نداء الله عن نار المشتعلة من هذا الشجر المرتفع المنيع

7 ان يا علي قل تالله ان الروح قد رجع بالحق في هذا الجمال الأزلي الأبدى السرمدي الصمدي الأحدي القديم و يدعوكم الى الله العلي و بما نزل في البيان من لدن سلطان عز عظيم و يبشركم برضوان الله و يهديكم الى شاطئ قدس كريم فاستبقوا يا قوم بهداية الله و لقاءه و لا تفعلوا به كما فعلتم يرسل الله من قبل اتقوا الله يا قوم و لا تكونن من المفسدين

8 و يا قوم لا تمنعوا غمام الله عن فيضه و لا نسمة الله عن هبوبها و لا جماله عن هذا الطراز المنير اذا فأنصفوا في انفسكم يا ملأ البيان ان لن تؤمنوا بهذه الآيات فبأي شيء آمنتم من قبل ان انتم من المنصفين هل ترضون في انفسكم بأن تفعلوا بمثل ما فعلوا امم الفرقان فوا حسرة عليكم يا ملأ الغافلين أ نسيتم حين الذي جائكم سلطان الرسل باسم علي بالحق و معه بيضاء منير و كتاب مبين و لوح عظيم اذا قاموا عليه المشركون باعراض الذي لن يقاس بشيء عما خلق بين السموات و الأرضين و فعلوا به ما لا اقدر على ذكره و لن يقدر ان يسمعه اذن الموحدين كذلك نلقى عليك عما قضى من قبل لعل الناس يستشعرون في انفسهم و لن يفعلوا بعبيده ازيد عما فعلوا و يكونن من الرجاعين الى الله الذي اليه منقلبهم و مثنوهم يوم الذي فيه تحشر الخلايق اجمعين

9 ان يا فارس الجلال ذكر للعباد ما اشهدناك في سفرك حين الذي سافرت عن مشرق العماء الى مطلع البقاء في رفارف الأعلى و كنت بجبل القدس في هواء الروح متحرراً قل انا سافرنا الى ان بلغنا وراء جبل المسك في بقعة السنا شهدنا قوماً من المقدسين حول هذه البقعة على اسم من الأسماء موقوفاً و كانوا ان يقدسوا الله عما ظهر في عوالم الأسماء و الصفات و عن كل ما يعرفه اعلى

beings comprehend collectively. Then We arose before their eyes and remained among them and revealed Ourselves unto them with the ornament of God, and thus was the matter decreed in truth in the Valley of Glory. And We were in that state for a duration that cannot be limited by the pen, as Our mercy had preceded through grace unto all the worlds collectively, that they might turn to Him Whom they were sanctifying in their days and might recognize their Creator and Lord after they had been calling upon Him in every ancient time.

- 10 When We found them clinging to the cord of names and heedless of the Sovereign of the Named One, We veiled Our face from them and ascended from their midst and passed by them until We arrived at the holy Paran beyond the Mountain of Ruby in a beloved holy spot. Then We found people who were worshipping God in their standing, their sitting, their bowing and their prostration, and We turned unto them with a holy and manifest Beauty, that perchance they might recognize their Ancient Lord and be honored by His presence and enter beneath the shade wherein the Countenance shineth forth like the sun from the horizon of glory. But having found them clinging to the cord of devotions while heedless of the Sovereign of all created things - through but one word from Whom the laws of the Cause were made to flow in the rivers of wisdom - We left them to their vain imaginings and ascended to hidden sanctified destinations, soaring in the atmosphere of nearness until We reached the ultimate station possible in existence: a blessed valley of glory.

- 11 There We found a people among the believers who would unitize God in both private and public, witnessing God's handiwork in the horizons of possibilities and in themselves - thus was the matter truly witnessed. It was as though in Divine Unity they had reached the furthest limit, a station above which the wings of the possessors of understanding cannot soar, except as God - your Lord, my Lord and the Lord of all worlds - may will. It was as though they witnessed nothing except that they witnessed God established and self-subsisting over it. They were settled upon the thrones of witnessing and unveiling, and upon seats of glorious uniqueness. They remained in that station until the test and trial came to them according to what was ordained in the Tablets and inscribed by the Pen of Destiny upon the Tablet of Command.

- 12 Then We wafted upon them the breaths of the All-Merciful and sent them the fragrance of the garment from this Youth,

حقائق الممكّات مجموعاً اذاً قنّا في مقابلة عيونهم
و مكنا بينهم وتجلينا عليهم بطراز الله و كذلك
كان الأمر في وادي العزّ بالحقّ مقضياً و كذاً في
تلك الحالة في المدة التي لن يحدّ بالقلم بما سبقت
رحمتنا بالفضل على العالمين جميعاً لعالمهم يلتفتون
بالذی كانوا ان یقدّسوه في آیامهم ويعرفون بارئهم
و مولاهم بعد الذی كانوا ان يدعوه في كلّ زمن
قدیماً

10 فلما وجدناهم متمسّكاً بجبل الأسماء و غافلاً
عن سلطان المسمّى سترنا الوجه عنهم و عرجنا
عن بينهم و امضينا عنهم الى ان وردنا في فاران
القدس وراء جبل الياقوت في بقعة قدس محبباً
اذاً وجدنا قوماً كانوا ان يعبدوا الله بقيامهم و
قعودهم و ركوعهم و سجودهم و توجّهنا اليهم
بجمال قدس مشهوداً لعلّ يعرفون مولاهم القديم
و يشرفون بلاقائه و يدخلون في ظلّ كان الوجه
فيه كالشمس عن افق العزّ مشروقاً فلما وجدناهم
تمسّكاً بجبل العبادات و غافلاً عن سلطان
الممكّات الذی يحرف منه شرّعت شرايع الأمر
في انهار الحكم اذاً تركناهم في هواهم و عرجنا
الى مقاصد قدس مستوراً و سيرنا في هواً القرب
الى ان وصلنا الى منتهى المقام في الامكان و ادى
عزّ مبروكاً

11 وجدنا قوماً من الموحّدين و كانوا ان يوحدوا الله
في السرّ و الجهر و يشهدوا صنع الله في آفاق
الممكّات و انفسهم و كذلك كان الأمر بالحقّ
مشهوداً كأنهم بلغوا في التوحيد الى غاية القصوى
مقام الذی لن يطير فوقه اجنحة اولى النّهي الا
ان يشاء الله ربّك و ربّي و ربّ العالمين جميعاً و
كانهم ما شهدوا من شيء الا و قد شهدوا الله عليه
مستویاً و قیوماً و استقرّوا على اعراش المشاهدة و
المكاشفة و اكراس عزّ تفریداً و كانوا في ذلك
المقام الى ان جاءهم الامتحان و الافتتان بما قدر
في الألواح و كان من قلم القضاء على لوح الأمر
مرقوماً

that they might perceive these wafting breaths that were sent forth from God's paradise of good-pleasure. Yet We found them in the realm of heedlessness of these messages - one breath of which transformed all existing things to the court of a praiseworthy nearness. Thereafter We appeared in truth among them with a beloved holy beauty, that perchance the lightning flashes of the Countenance might remind them and guide them to Him Whom they had been unitizing in their days, and immerse them in the depths of attainment to that station from separation from which the eyes of those near to God were filled with tears. We remained above their heads for countless months and unlimited years, yet found not in them awareness even to the extent of an atom. Thus have We recorded their deeds in this Tablet which was then set upon the thigh of God.

12 إذا [هنا] عليهم بأنفاس الرحمن و أرسلنا اليهم رايحة القميص من هذا الغلام لعل يجدون هذه التفحات التي كانت عن رضوان الله مرسلات و وجدناهم في صقع الغفلة عن هذه المرسلات التي بنفحة منها تقلبت الموجودات الى ساحة قرب محموداً و بعد ذلك وردنا بنفسنا الحق بينهم بجمال قدس محبوباً لعل يوارق الوجه تذكّهم و تهديهم الى الذي كانوا ان يوحّدوه في أيامهم و تدخلهم في لجة الوصال مقام الذي كانت اعين المقربين عن فراقه مدموعاً و مكثنا فوق رؤوسهم شهوراً غير معدوداً و سنيناً غير محدوداً و ما وجدناهم في اقل من الذرة على شعور كذلك احصينا اعمالهم في هذا اللوح الذي كان على نخذ الله حينئذ منصوباً

13 Since Our mercy preceded all worlds, We did not abandon them but moved again from above their heads and turned to face their eyes, patiently remaining in that station for a duration beyond the reckoning of the worlds, that they might not be deprived of that for which they were created and for which they had been unitizing Him in their days and numbered years. Yet We found them intoxicated with the matter and heedless of Him through but one word from Whom they had been created in the worlds of names. Finding them in that state, We wept over them and over My solitude and estrangement, and We departed from them as the morning breeze departs from a flourishing holy paradise, until We arrived at the Noble Valley, this spring from which flows the Salsabil upon this Name through which appeared the Kingdom of Names, sanctified above the description of the worlds.

13 فلما سبقت رحمتنا العالمين ما تركناهم و حرّكنا بعد اولى عن فوق رؤوسهم و توجّهنا الى مقابلة عيونهم و صبرنا و مكثنا في ذلك المقام في مدة التي كانت عن تحديد العالمين مرفوعاً لعل لا يحرموا عما خلقوا له و كانوا ان يوحّدوه في أيامهم و في سنين معدوداً اذاً وجدناهم في سكر من الأمر و غفلة عن الذي كانوا يحرف منه في عوالم الأسماء مخلوقاً فلما وجدناهم في تلك الحالة بكينا عليهم و على وحدتي و غربتي و مضينا عنهم كمضى الصبا عن رضوان قدس معموراً الى ان وردنا في وادي التّيبيل هذا المعين الذي منه يجري السلسيل على هذا الاسم الذي منه ظهرت ملكوت الأسماء و كان عن وصف العالمين منزوهاً

14 And We found a people who welcomed Us with radiant glorious faces and holy unique temples, holding in their hands banners of victory upon which was inscribed in crimson ruby script: "By God, these are indeed God's banners of victory which were forever raised in the shadow of this Name through the endurance of God." These were they who loved God in their private and public lives as though they were aware of naught else and naught besides Him was heard by them. They would worship God in the inmost secret according to this secret enshrouded in secrecy, according to the treasured and hidden symbol. And thus did We make them witnesses and encompassed their Cause which was praiseworthy in the words of

14 و وجدنا قوماً استقبلونا بوجه عزّ دريّاً و بهياكل قدس احدياً و كان بأيديهم اعلام النصر و كان مكتوب عليها من قلم ياقوت حمرياً تالله هذه لأعلام نصر الله التي كانت بدوام الله في ظلّ هذا الاسم مرفوعاً و اولئك كانوا ان يحبّوا الله في سرّهم و جهرهم كأنّهم ما اطّلوا بغير ذلك و ما كان دونه عندهم مسموعاً و كانوا ان يعبدوا الله في سرّ السرّ على هذا السرّ المجلّ بالسرّ على الرّمز الخفيّ مرموزاً و كذلك اشهدناهم و

God, and verily their deeds and their souls became the very Cause of God itself, without distinction or separation. And they would make mention of God in this Most Perfect, Most Great, Most Exalted, Most Glorious Word in this station which was detached from all directions.

احطنا امرهم الذي كان في كلمات الله ممدوحاً
وكان أعمالهم وانفسهم صارت نفس امر الله
من دون فرق وفصل مفصلاً وكانوا ان يذكروا
الله في هذه الكلمة الأتم الأكبر الأعلى الأبهي في
هذا المقام الذي كان عن الجهات مقطوعاً

- 15 Then the Herald proclaimed: "God shall soon raise up one who will cause the people to enter beneath the shadow of these Standards through a sovereignty from Him and a power from His presence, that grace in this dispensation might descend upon all the worlds from the paradise of the Word." Thus do We impart unto thee what We witnessed in this journey, that thou mayest thereby become acquainted with the mysteries that were hidden in the pavilion of the Cause behind a veil of light. Say: O people! Fear God, then recognize Him Who came to you aforetime in His other vesture, then hearken unto His melodies from these songs that were raised on God's melody amongst the worlds.

15 اذا نادى المناد فسوف يبعث الله من يدخل
الناس في ظل هذه الأعلام بسلطنة من عنده و
قدرة من لده ليكون الفضل في هذا الفصل عن
رضوان الكلمة على العالمين منزولاً كذلك نلقى
عليك ما شهدناه في سفرنا هذا لتطلع بذلك
على الأسرار التي كانت في سرادق الأمر خلف
حجاب التور بالحكمة مستوراً قل يا قوم اتقوا الله
ثم اعرّفوا الذي جائكم من قبل في قبضه الأخرى
ثم اسمعوا نغماته من هذه النغمات التي كانت
على لحن الله بين العالمين مرفوعاً

- 16 Say: By God! If ye recognize Him not in this Beauty and hear not His verses in these verses, your recognition of His own Self on the Day when He came to you with the truth and will come to you with what ye were promised in the preserved tablets of holiness shall not be credited unto you. Say: O people! This is the Youth of God, His servant, His attendant, His proof, His sovereignty, His beauty, His might, His grandeur, His evidence, His testimony, and His grace unto all who are in the heavens and on earth, and thus was the Cause at that time inscribed upon this Tablet by the truth from the heaven of the Command.

16 قل تالله ان لن تعرفوه في هذا الجمال ولن تسمعوا
آياته في هذه الآيات لن يصدق عليكم عرفان نفسه
في يوم الذي جائكم بالحق ويأتيكم بما وعدتم به
في الواح قدس محفوظاً قل يا قوم هذا غلام الله
وعبده وخادمه وحجته وسلطانه وجماله و
عزّه وكبريائه وبرهانه ودليله وفضله على اهل
السموات والأرض وكذلك كان الأمر حينئذ
من سماء الأمر على هذا اللوح بالحق مسطوراً

- 17 Whosoever wishes, let him hasten to the presence of God with his heart or his feet, and whosoever wishes, let him return to the wrath which was kindled from the fire of unbelief by God's command. Can anyone object to these verses while claiming faith in his soul? Nay, by Him Who holdeth my soul in His hand! Rather, he would be one who associates partners with God, His verses, His Messengers and His chosen ones, and to this doth testify this Tablet which speaketh with truth, and behind it a holy and manifest tongue. And if abasement touch thee for My name's sake, be patient and grieve not, and put thy trust in God, thy Lord, and He will suffice thee against all the worlds.

17 فمن شاء فليسرع الى محضر الله بقلبه او برجله فمن
شاء فليرجع الى قهر كان من نار الكفر بأمر الله
موقوداً هل يقدر احد بأن يعترض بهذه الآيات
ويدعى الايمان في نفسه لا فوالذي نفسي بيده
بل يكون مشركاً بالله وآياته ورسله وصفوته
وبذلك يشهد هذا اللوح الذي ينطق بالحق و
من ورائه لسان قدس مشهوداً وان يمسك الذل
لاسمى فاصبر ولا تحزن وتوكل على الله ربك
وانه يكفيك عن العالمين جميعاً

- 18 And if thou seest the name of God, Javad, spread thy letter before him that he may read it with his heart and tongue, then make mention of him from Our presence with a gracious mention. Then make mention of him who was with him, that God's

18 وان رأيت اسم الله جواد فانشر كتابك بين يديه
ليقرأه بقلبه ولسانه ثم ذكره من لدنا بذكر جميلاً
ثم ذكر الذي كان معه ليكون ذكر الله عليهما و

remembrance of them both and of the people might precede in truth. Then make mention of those in thy land who have believed in God and remained steadfast in love. And the Spirit and the Light and the Glory be upon thee and upon those who are with thee, every small one and great one.

BSW#03.27x, GPB.184x2x, HURQ.BH49

على الناس بالحق مسبوفاً ثم ذكر الذينهم كانوا في ارضك من الذينهم آمنوا بالله و كانوا على الحب مستقيماً و الروح و النور و البهاء عليك و على من معك من كل صغير و كبيراً

INBA36:052, INBA71:211, BRL_DA#396, RSBB.075, MUH3.258-262, OOL.B079

BH00512

Lawh-i-Tawhid

1 He is the Glorious, the All-Glorious, the Most Glorious

1 هو البهيّ الباهي الأبهى

2 Praise be to God, the All-Possessing, the King of incomparable glory, a praise which is immeasurably above the understanding of all created things, and is exalted beyond the grasp of the minds of men. None else besides Him hath ever been able to sing adequately His praise, nor will any man succeed at any time in describing the full measure of His glory. Who is it that can claim to have attained the heights of His exalted Essence, and what mind can measure the depths of His unfathomable mystery? From each and every revelation emanating from the Source of His glory, holy and never-ending evidences of unimaginable splendor have appeared, and out of every manifestation of His invincible power oceans of eternal light have outpoured. How immensely exalted are the wondrous testimonies of His almighty sovereignty, a glimmer of which, if it but touched them, would utterly consume all that are in the heavens and in the earth! How indescribably lofty are the tokens of His consummate power, a single sign of which, however inconsiderable, must transcend the comprehension of whatsoever hath, from the beginning that hath no beginning, been brought into being, or will be created in the future till the end that hath no end. All the Embodiments of His Names wander in the wilderness of search, athirst and eager to discover His Essence, and all the Manifestations of His Attributes implore Him, from the Sinai of Holiness, to unravel His mystery.

2 حمد مقدّس از عرفان ممکات و منزّه از ادراک مدرکات ملک عزّ بی مثالی را سزا است که لم یزل مقدّس از ذکر دون خود بوده و لایزال متعالی از وصف ماسوی خواهد بود احدی بسماوات ذکرش کما هو ینبغی ارتقا نجسته و نفسی بمعارج وصفش علی ما هو علیه عروج ننموده و از هر شأنی از شئون عزّ احدیتش تجلیات قدس لانهایه مشهود گشته و از هر ظهوری از ظهورات عزّ قدرتش انوار لایدایه ملحوظ آمده چه بلند است بدایع ظهورات عزّ سلطنت او که جمیع آنچه در آسمانها و زمین است نزد ادنی تجلّی آن معدوم صرف گشته و چه مقدار مرتفع است شئون قدرت بالغه او که جمیع آنچه خلق شده از اوّل لا اوّل الی آخر لا آخر از عرفان ادنی آیه آن عاجز و قاصر بوده و خواهد بود هیاکل اسماء لب نشنه در وادی طلب سرگردان و مظاهر صفات در طور تقدیس رب ارئی

3 A drop of the billowing ocean of His endless mercy hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive

3 بر لسان موجی از طمطام رحمت بی زوالش جمیع ممکات را بطراز عزّ هستی مزین نموده و نفحه‌ئی از نفحات رضوان بی مثالش تمام موجودات را بخلت عزّ قدسی مکرم داشته و برشحهء مطفحه‌ئی

Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

از ققام بحر مشیت سلطان احدیتش خلق لا
نهایه بما لا نهایه را از عدم محض بعرصه وجود
آورده لمیزل بدایع جودش را تعطیل اخذ ننوده
ولا یزال ظهورات فیض فضلش را وقوف ندیده
از اوّل لا اوّل خلق فرموده و الی آخر لا آخر
خلق خواهد فرمود

- 4 In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence.

4 و در هر دوری از ادوار و کوری از اکوار
از تجلیات ظهورات فطرتهای بدیع خود خلق
را جدید فرموده تا جمیع آنچه در سموات و
ارضین اند چه از آیات عزّ آفاقیه و چه از
ظهورات قدس انفسیه از باده رحمت نجمخانه
عزّ احدیتش محروم نمانند و از رشحات فیوضات
سحاب مکرمتش مأیوس نگردند چه قدر محیط
است بدایع فضل بی منتهاش که جمیع آفرینش
را احاطه نموده بر مقامی که ذره‌ئی در ملک
مشهود نه مگر آنکه حاکی است از ظهورات
عزّ احدیت او و ناطق است بثنای نفس او و
مدلّ است بر انوار شمس وحدت او و بشائی
صنع خود را جامع و کامل خلق فرموده که
اگر جمیع صاحبان عقول و افتده اراده معرفت
پست ترین خلق او را علی ما هو علیه نمایند جمیع
خود را قاصر و عاجز مشاهده نمایند تا چه رسد
بمعرفت آن آفتاب عزّ حقیقت و آن ذات غیب
لایدرک

- 5 The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations. Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at His forbidding voice, "Thou shalt never behold Me!"; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction, "Mine Essence thou shalt never apprehend!"

5 عرفان عرفا و بلوغ بلغا و وصف فصحا جمیع
بخلق او راجع بوده و خواهد بود صد هزار موسی
در طور طلب بندای لن ترانی منصع و صد هزار
روح القدس در سماء قرب از اصغاء کلمه لن
تعرفنی مضطرب

- 6 From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. Every attempt to attain to an understanding of His inaccessible Reality hath ended in complete bewilderment, and every effort to approach His exalted Self and envisage His Essence hath resulted in hopelessness and failure.

6 لمیزل بعلو تقدیس و تنزیه در مکن ذات مقدّس
خود بوده و لایزال بسمو تمنیع و ترفیع در
مخزن کینونت خود خواهد بود متعارجان سماء
قرب عرفانش جز بسر منزل حیرت نرسیده اند و
قاصدان حرم قرب و وصالش جز بوادی عجز و
حسرت قدم نگذارده اند

- 7 How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork - the revelation of Thy creative power! How

7 چه قدر متحیر است این ذره لاشیء از تعمق در
غمرات لجّه قدس عرفان تو و چه مقدار عاجز
است از تفکر در قدرت مستودعه در ظهورات

can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own. No one except Thyself can unravel the secret of Thy nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. How vast the number of those heavenly and all-glorious beings who, in the wilderness of their separation from Thee, have wandered all the days of their lives, and failed in the end of find Thee! How great the multitude of the sanctified and immortal souls who were lost and bewildered while seeking in the desert of search to behold Thy face! Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.

- 8 And since the portals of knowledge and attainment unto that Ancient Being were barred and forbidden, through sheer bounty and grace, in every age and epoch, He caused the Sun of His loving-kindness to shine forth from the dayspring of generosity and mercy upon all things, and chose from amongst His creatures that Beauty of the Glory of His Oneness, investing Him with the robe of distinction and setting Him apart for the purpose of His Mission, that He might guide all existence by the crystal waters of the inexhaustible river and the incomparable stream of holiness, so that all the atoms of creation might be purified and sanctified from the defilements of heedlessness and passion, and attain unto the sovereignty of the glory of reunion with Him, which is the station of everlasting holiness. He is the Primal Mirror, the

صنع تو اگر بگویم بصر درآی بصر خود را نبیند چگونه تو را بیند و اگر گویم بقلب ادراک شوی قلب عارف بمقامات تجلی در خود نشده چگونه تو را عارف شود اگر گویم معروفی تو مقدس از عرفان موجودات بوده‌ای و اگر بگویم غیر معروفی تو مشهودتر از آنی که مستور و غیر معروف مانی اگرچه لم‌یزل ابواب فضل وصل و لقای بروجه ممکنات مفتوح و تجلیات انوار جمال بی‌مثال بر اعراش وجود از مشهود و مفقود مستوی مع ظهور این فضل اعظم و عنایت اتم اقوم شهادت میدهم که ساحت جلال قدست از عرفان غیر مقدس بوده و بساط اجلال انست از ادراک ماسوی منزّه خواهد بود بکینونت خود معروفی و بذات خود موصوف و چه قدر از هیاکل عزّ احدیه که در پیدای هجر و فراق جان باختند و چه مقدار از ارواح قدس صمدیه که در صحرائ شهود مبہوت گشته‌اند بسا عشاق با کمال طلب و اشتیاق از شعله ملتهب نار فراق محترق شده و چه بسا از احرار که بر جای وصلت جان داده‌اند نه ناله و حنین عاشقین بساحت قدست رسد و نه صیحه و ندبه قاصدین و مشتاقین بمقام قربت درآید

8 و چون ابواب عرفان و وصول بآن ذات قدم مسدود و ممنوع شد محض جود و فضل در هر عهد و عصر آفتاب عنایت خود را از مشرق جود و کرم بر همه اشیاء مستشرق فرمود و آن جمال عزّ احدیه را از مابین بریه خود منتخب نمود و بخلعت تخصیص مخصوص فرمود لأجل رسالت تا هدایت فرماید تمام موجودات را بسلسال کوثر بی‌زوال و تسنیم قدس بی‌مثال تا جمیع ذرات اشیاء از کدورات غفلت و هوی پاک و مقدس شده بعبروت عزّ لقا که مقام قدس بقا است درآیند و او است مرآت اولیه و طراز قدمیه و جلوه غیبیه و کلمه تائمه و تمام ظهور و بطون

Ancient Light, the Hidden Manifestation, the Perfect Word - the complete revelation and concealment of the King of Oneness. He has commanded all creation to obey Him, which is identical with obedience to God. The waves of the seas of Names surge forth at His bidding, and the manifestations of divine attributes shine forth at His command. The knowledge of all beings and the attributes of all things possible, from the beginning that has no beginning to the end that has no end, return unto this station. None can transcend or rise beyond this exalted station - the station of recognition and attainment unto that Sun of Oneness and Daystar of Truth - for it is clearly impossible to reach the Unknowable Essence. Thus do the waves of that hidden Ocean surge in this divine Manifestation, and the rays of that invisible Sun shine forth from the horizon of this holy and eternal Dawn without any intimation. He has established these Dawning-Places that have risen from the Morn of Oneness with such clear proof that none besides these holy Manifestations could produce the like thereof, leaving no room for rejection or objection. For divine proof and heavenly evidence would not be complete for human beings without clear proof and manifest evidence. However, the specific nature of that proof - whether revealed verses, apparent signs, or otherwise - has been and always will be dependent on the will of that King of Divine Will alone, and not contingent upon any other.

سلطان احدیه و جمیع خلق خود را باطاعت او که عین اطاعت الله است مأمور فرمود تموجات البحر اسمیه از اراده اش ظاهر و ظهورات یمایم صفتیه از امرش باهر و عرفان موجودات و وصف ممکنات از اول لا اول الی آخر لا آخر راجع باین مقام بوده و احدی را از این مقام بلند اعلی که مقام عرفان و لقای آن شمس احدیت و آفتاب حقیقت است تجاوز و ارتقا ممکن نه چه که وصول بغیب لایدرک بالبدیهه محال و ممتنع بوده پس تموجات آن بحر باطن در ظاهر این ظهور سبحانی مشهود و اشراقات آن شمس غیب از افق این طلوع قدس صمدانی من غیر اشاره طالع و ملحوظ و این کینونات مشرقه از صبح احدیه را بحجتی ظاهر فرموده که دون آن کینونات مشرقه مرسله از اتیان بمثل آن عاجز و قاصر بوده اند تا احدی را مجال اعراض و اعتراض نماند چه که من دون حجت واضح و برهان لائحه حجت الهی و برهان عرّ صمدانی بر هیاکل انسانی تمام نبوده و نخواهد بود و لکن تخصیص آن حجت بآیات منزله و یا اشارات ظاهره و یا دون آن منوط و مشروط باراده آن سلطان مشیت بوده و خواهد بود و منوط و معلق باراده دون او نبوده

- 9 O ye who seek the holy and eternal atmosphere of divine nearness! With complete determination and perfect striving, beseech the King of Bounty and Sovereign of existence that He may not, through the surging waves of His grace and favor, deprive the thirsty ones of His endless Salsabil and matchless Tasnim. For all infinite stations of knowledge and the ultimate fruit of human existence is to reach this lofty and most exalted station and this glorious and most resplendent rank. Strive then to free yourselves from negation and its manifestations which today encompass the world, that ye may attain unto the root of the exalted and blessed Tree of Affirmation - for this is complete salvation and its essence, the reality of triumph and its beginning and end. Furthermore, that Sun of Unity and Sovereign of Reality must be recognized through the dawning rays of light that shine forth from that Essence of Oneness. For that Primal Being is self-subsistent and self-known, and His proof shines forth from His very Self. The proof of the sun is the light of the sun itself, which shines forth, rises, and illumines from the sun itself. Likewise, all servants are commanded to recognize that Sun of Oneness by His own Self. In

9 حال ای طالبان هوای قرب قدس صمدانی بطلب تمام و جهد و سعی کامل از سلطان جود و ملیک شهود مسئلت نموده که شاید از طماطم یمایم جود و فضل خود تشنگان را از سلسبیل بیزوال و تسنیم بی مثال خود محروم نفرماید چه که جمیع مقامات ما لا نهاییه عرفان و متناثره وجود انسان وصول و بلوغ باین رتبه بلند اعلی و مقام ارجمند ابهی بوده جهدی باید تا از لا و مظاهر آن که الیوم عالم را احاطه نموده فارغ شده باصل شجره مرتفعه مبارکه الا فایز شوید که اینست تمام رستگاری و اصل آن و حقیقت فوز و مبدأ و متبای آن و دیگر آنکه باید آن آفتاب وحدت و سلطان حقیقت را از ظهورات بوارق انوار مستشرقه از آن کینونت احدیه بشناسند و عارف شوند چه که آن ذات اولیه بنفس خود قائم و معروف بوده و حجت او هم از نفس او ظاهر و لایح خواهد بود دلیل بر ظهور شمس همان انوار شمس است که از نفس خود شمس لایح و مشرق و مضی است و هم چنین کل عباد بنفسه

this station, neither the rejection and turning away of the servants, nor their acceptance and drawing near, constitutes proof or evidence for anyone.

- 10 O thou who believest in God! In every Revelation, fix thy gaze upon the Revelation itself and upon the manifest expressions that proceed from it, lest thou stray from the divine path. Consider man, for instance: if thou knowest him by his own self, thou wilt recognize him in whatsoever garment he may appear. But if thou lookest only to his garment and raiment, then each time his garment is renewed thou wilt remain veiled from recognizing him and be debarred therefrom. Therefore, lift thy gaze above earthly limitations, worldly conditions, and the manifestations of names, and fix it upon the essence of Revelation itself, lest at the time of its appearance thou remain veiled from the Tree itself, and all thy deeds and actions become null and void, and thou turn from affirmation to denial while remaining unaware of it. God forbid! O people of the Bayan! Be watchful that ye may recognize the Revelation by itself and by what appeareth from it, not by aught else, for naught else will avail you, even if it be all who are in the heavens and on earth. This is the best counsel I give unto you, if ye be of them that accept it. Therefore, purify the eyes of both the seen and the unseen from turning toward aught save God, that ye may attain unto His Beauty in every Revelation and be blessed with His presence, which is identical with the presence of God. This is a truth which no utterance hath preceded and which no falsehood shall follow. It hath ever shone, and will continue to shine, like a resplendent lamp in the niche of words. How well is it with the soul that is illumined by the lights of this holy and eternal radiance! Well is it with them that comprehend.

BSW#01.04x, GWB#026x, WOB.113x2x, ADMS#013

مأمور بعرفان آن شمس احدیه بوده اند دیگر در این مقام رد و اعراض و یا توجه و اقبال عباد برای احدی دلیل و حجت نبوده و نخواهد بود

10 باری ای مؤمن بالله در هر ظهوری ناظر بخود امر و ظهورات ظاهره من عند او بوده تا از صراط الهی نلغزی مثلاً ملاحظه در انسان نما که اگر او را بخود او عارف شوی در هر قیص که او را ملاحظه نمائی میشناسی ولیکن اگر نظر بدون او از لباس و قیص داشته باشی هر آن و یومی که قیص تجدید شود از عرفان او محتجب و ممنوع مانی پس نظر را از تحدیدات ملکیه و شئونات آفاقیه و ظهورات اسمائیه برداشته و باصل ظهور ناظر باشی که مباد در حین ظهور از اصل شجره محتجب مانید و جمیع اعمال و افعال عاطل و باطل شود و از اثبات بنفی راجع شوید و شاعر بآن نباشید و نعوذ بالله عن ذلک فلتراقبن یا ملأ البیان لتعرفوا الظهور بنفسه و بما یظهر من عنده لا بما دونه لأن دونه لن یغنیکم ولو یکون کل من فی السموات و الأرض و هذا خیر التصح منی علیکم ان اتم تقبلون باری بصر سر و شهاده را از توجه ما سوی الله پاک و مقدس نموده تا بجمال او در هر ظهور فایز شوید و بلقای او که عین لقاء الله است مرزوق گردید و اینست قول حقی که سبقت نگرفته او را قولی و از عقب درنیاید او را باطلی لمزل در مشکاة کلمات چون سراج منیر ربانی روشن و مضیء بوده و خواهد بود چه نیکو است حال نفسی که بنفس خود بانوار این ضیاء قدس صمدانی منیر گردد فهنئلاً للعارفین

INBA38:012, INBA65:167, INBA35:058b, INBA36:396, NLI.32p020v, PR23.039b-041b, BRL_DA#716, GWBP#026 p.047bx, AVK1.113b.02x, AVK2.013.17x, AVK2.072.02x, ZYN.056, MJMM.307, DWNP_v1#01 p.003-007, UAB.006bx, UAB.008ax, DLS.070x, ASAT2.104x, AHB_109BE #07 p.002x, PYM.335-341, OOL.B081

BH00076

*Suriy-i-Ashab (Lawh-i-Habib)**To: Mirza Habibullah Maraghhi'i et al.*

- 1 In the Name of God, the Luminous, the Most Luminous, the All-Luminous
- 2 H.B. Hearken unto the call of God from the direction of the Throne through verses sovereign, preeminent and mighty, that thou mayest turn with thy whole being unto thy Lord and cry out with the authority of the Cause between the heavens and the earth, and become so empowered in thyself that should all who dwell on earth contend with thee with sharp and piercing swords, thou wouldst confront them and fear them not, but rather become independent of them through My Name, the Self-Sufficient, the Powerful, the Almighty, the Omnipotent.
- 3 Verily thou knowest what hath befallen Us, having witnessed during thy journey that which none among all the worlds hath witnessed, for there was no one with sight among Us at the time We migrated unto God, the Sovereign, the Mighty, the Powerful, except thee. Therefore didst thou perceive and recognize that which none of these pretenders hath recognized. This is of the wine wherewith God hath specially favored thee; drink thou of it in secret within thyself, lest any of these heedless ones should become aware of it. Then render thanks unto God for having acquainted thee with that which none among all created things hath known, and for having taken thy hand with the hands of power and delivered thee from the pit of heedlessness. Verily, there is no God but Him, and He is the Protector of those who are nigh unto God.
- 4 By the True God! The cup of joy We have ordained for thee is more excellent than aught else. Therefore drink thou from it, then stand firm in the Cause and be not of the fearful ones. Then observe with the corner of thine eye those who claim "we have believed in the signs of God, the Sovereign, the Mighty, the Powerful," yet when they were revealed again through His Name, the Exalted, the Almighty, the Great, they fled therefrom, then waxed proud against it, and became more perfidious than the peoples of old, if thou be of those who know.
- 5 Say: By the True God! We have borne that which neither the mountains, nor the heavens and all that is therein, nor the earth and all that is thereon, nor the bearers of the mighty Throne could bear. Say: By God! Neither the waves nor the seas, nor the trees nor the fruits, nor what was or what will
- 1 بِسْمِ اللَّهِ الْبَهِيِّ الْأَبِيِّ الْأَبِيِّ
- 2 ح ب اسمع نداء الله عن جهة العرش بآيات مهيمن
مقدم عظيم لعل تقلب بكلك الى موليك وتصح
بسلطان الأمر بين السموات والأرضين ولتكون
قادراً بنفسك بحيث لو يجادللك كل من على
الأرض بأسياف شاحذ حديد أنك تقابلهم و
لن تخاف منهم وتستغنى عنهم باسمي الغني القادر
المقتدر القدير
- 3 و أنك انت تعلم ما ورد علينا بما اطلعت في
سفرک بما لا اطلع احد من العالمين لأن لم يكن
عندنا حين الذي هاجرنا الى الله المهيمن العزيز
القدير من ذي بصر الا انت لذا التفتت وعرفت
ما لا عرفه احد من هؤلاء المدعين وهذا من نهم
الذي اختصك الله بها فاشرب في نفسك سراً
لئلا يطلع بها احد من هؤلاء الغافلين ثم اشكر الله
بما عرفك ما لا عرفه احد من الخلائق اجمعين و
اخذ يدك بأیدی القدرة ونجاك عن بر الغفلة
وانه ما من اله الا هو وانه لولى المقربين
- 4 تالله الحق لم يكن كأس السرور احسن عما
قد رناها لك اذا فاشرب عنها ثم استقم على
الأمر و لا تكن من الخائفين ثم انظر بطرف
الطرف الى الذينهم يدعون باننا آمنّا بآيات الله
المهيمن العزيز القدير فاذا نزلت مرة اخرى باسمه
العلي المقتدر العظيم اذا فروا عنه ثم استكبروا
عليه و كانوا اشد نفاقاً عن امم القبل ان انت
من العارفين
- 5 قل تالله الحق قد حملنا ما لا حمله الجبال و لا
السموات و ما فيها و لا الأرض و ما عليها و لا
حوامل عرش عظيم قل تالله لن تطيقه الأمواج و
لا الأنجار و لا الأشجار و لا الأثمار و لا ما كان

be, nor the hosts of the unseen from the company of the most exalted ones could endure it. Say: By God! Then did weep the eyes of Grandeur, then the eyes of the people of eternity, then the dwellers of the Paradise of immortality in their crimson chambers, then the inhabitants of the Arks of Glory behind the billows of the sanctified ones.

- 6 O Habib! Soon wilt thou discover that the objections of the opposers will be like unto those raised by the people of the Furqan in the past - nay, even more paltry - and God is sufficient witness unto Me of this. Soon shalt thou hear from them that which was not heard from the learned of the Furqan, nor from their ignorant ones, nor from those who sweep the streets. By the True God, this indeed is a grievous injustice! Say: By God, this is He Who appeared aforetime, and all else was created by My command, if ye be of them that bear witness. Say: Do ye wax proud through that by which your names were exalted and your ranks elevated? By God, this is tyranny from you against God, the Protector, the Mighty, the All-Knowing. Have ye not witnessed the sovereignty of God and His power, then the greatness of God and His majesty, then the might of God and His glory? Blinded are your eyes, O company of the heedless! Is there any soul who would dare say 'why' or 'wherefore' or speak in Our presence? Nay, by My mighty and knowing Self! All necks are humbled before My glorious and beauteous countenance, and all heads are bowed before My mighty and impregnable sovereignty.

- 7 There is treasured within this Youth a melody which, were even less than a needle's eye thereof to be disclosed, would cause the mountains to crumble, the leaves to wither, the fruits to fall from the trees, faces to bow down, and all countenances to turn toward this King Whom thou beholdest in the form of fire clothed in light, and at times thou seest Him as waves in this surging ocean, and at times thou beholdest Him as the Tree whose roots are firmly fixed in the earth of grandeur and whose branches and twigs have reached unto a station that hath transcended the Mighty Throne, and at times thou findest Him in the form of the Beloved in this Raiment which none among all creation can recognize, and were they to desire to know Him, they would swoon in their spirits, save him who cometh unto his Lord with a sound heart. Thus doth the Herald call out from My right hand, then the Speaker speak from My left, then the Proclaimer cry out from behind Me, and the Spirit from before Me, and the Tongue of God speak from above My head, saying: By God, this is indeed He Who hath been the Intended One from the beginning that hath no beginning, and this is the Face unto which all faces have turned, though they

ولا ما يكون ولا جنود الغيب من ملأ العالين
قل تالله اذا قد يبكي عيون العظمة ثم عيون اهل
البقاء ثم اهل جنة الخلد في غرفات الحمراء ثم
اهل سفائن الكبرياء خلف لجج المقدسين

- 6 ان يا حبيب فسوف تجد استدلال المعرضين بما
استدلوا به اولو الفرقان من قبل بل ادنى من
ذلك وكفى الله على ذلك لشهيد وخبير
فسوف تسمع منهم ما لا سمع عن علماء الفرقان
ولا من جهلائهم ولا من الذينهم يكنسون
الأسواق تالله الحق ان هذا لظلم عظيم قل تالله
ان هذا هو الذى ظهر من قبل وان ما دونى
قد خلق بأمرى ان انتم من الشاهدين قل هل
تستكبرون بالذى به ظهرت اسمائكم وعلت رتبكم
تالله هذا بغى منكم على الله المهيمن العزيز العليم
اما رأيتم سلطنة الله وقدرته ثم عظمة الله و
كبريائه ثم سطوة الله واجلاله عمت ابصاركم يا
ملأ المغلين هل كان من ذى روح ليقول لم او
بم او ينطق بين يدينا لا فونفسى العزيز العليم ذلت
كل الرقاب لوجهى العزيز الجليل وخضعت كل
الأعناق لسلطاني العزيز المنيع

- 7 قد كنز في هذا الغلام من لحن لو يظهر اقل من
سم الأبرة لتندك الجبال وتصفّر الأوراق وتسقط
الأنمار من الأشجار وتختر الأذقان وتتوجه الوجوه
لهذا الملك الذى تجده على هيكल النار فى هيئة
النور ومرّة تشهد على هيئة الأمواج فى هذا البحر
المواج ومرّة تشهد كالشجرة التى اصلها ثابت فى
ارض الكبرياء وارتفعت اغصانها ثم افنانها الى
مقام الذى صعدت عن وراء عرش عظيم ومرّة
تجده على هيكل المحبوب فى هذا القميص الذى
لن يعرفه احد من الخلائق اجمعين ولو يريدون
عرفانه اذا ينصعقون فى ارواحهم الا من اتى ربه
بقلب سليم وكذلك ينادى المناد عن يمينى ثم
ينطق الناطق عن شمالى ثم يصيح الصائح عن ورائى
والروح عن امامى ويتكلم لسان الله عن فوق
رأسى بأن تالله ان هذا هو المقصود من أول الذى
لا أول له وان هذا لوجه الذى اليه توجهت كل
الوجوه ولو هم حينئذ لا يكونون من الشاعرين تالله

be now unaware. By the True God, whoso denieth this manifest, resplendent, transcendent and luminous bounty should ask his mother concerning his state, for he shall surely return to the nethermost hell. Say: Do ye imagine that if ye deny these verses, your faith in any of God's Messengers or in 'Ali before can be accounted true? Nay, by the Lord of the worlds! By the True God, then would every atom reject you, and beyond them the tongue of power, then the tongue of strength, then the tongue of might, then the tongue of grandeur, then the tongue of God, the Almighty, the Mighty, the Wise.

الحق من ينكر هذا الفضل الظاهر الباهر المتعالى المنير ينبغي له بأن يسأل من أمه حاله فسوف يرجع الى اسفل الجحيم قل هل تحسبون في انفسكم بأنكم لو تكفرون بهذه الآيات هل يصدق عليكم الايمان بأحد من رسل الله او يعلى من قبل لا فرب العالمين تالله الحق اذا يكذبكم كل الذرات ومن ورائها لسان القدرة ثم لسان القوة ثم لسان العزة ثم لسان العظمة ثم لسان الله المقتدر العزيز الحكيم

- 8 O Habib! Take hold of the hem of the veil with the fingers of power, then raise it in a measure that cannot be reckoned. If thou hearest the clamor of the heedless ones, withdraw thy fingers and leave it as it was, and remain beneath a beauteous veil. Then show patience and endurance, then extend the fingers of might, then unveil therewith the veils of all created things more than thou didst unveil them before. And if the howling of the idolaters be raised, set them down, then flee from the beasts, and remain in impregnable protection. Then dwell in God's dignity and tranquility, then gird up thy loins in the service of God, then turn unto Him with manifest sovereignty. Then detach thyself from all who are in the heavens and on earth, and from such idolaters as these. Then bring forth the fingers of power and might from the bosom which We gave thee before the creation of all things, at a time when Adam was between water and clay. Then rend asunder the veils of the people through the sovereignty whereby all veils and coverings were rent from all things, and stand with wondrous steadfastness, that thereby may be erased the signs of the wayward and the veils of them that have turned aside, who have leaned upon these without any command from Us, if thou be of them that act.

8 ان يا حبيب خذ ذيل الستر بأنامل القدرة ثم ارفعه اقل عما يحصى ان سمعت ضوضاء المغلين خذ اناملك ودعه علي ما كان وكن في ستر جميل ثم اصبر واصطبر ثم قرب اصابع القوة ثم اكشف به حجابات الممكنات ازيد عما كشفتها من قبل وان ارتفع عوى المشركين ضعها ثم انهزم عن السباع وكن في حفظ منيع ثم اسكن بوقار الله وسكينته ثم اشدد ظهرك لخدمة الله ثم توجه اليه بسلطان مبين ثم انقطع عن كل من في السموات والأرض وعن مثل هؤلاء المشركين ثم اخرج انامل القدرة والقوة عن جيب الذي اعطيناك قبل خلق كل شيء حين الذي كان آدم بين الماء والطين ثم اخرق سبحات القوم بسلطان الذي به انشقت كل الأستار والأجباب عن كل شيء وكن على استقامة بديع ليمحو بذلك اشارات المعرضين وسبحات الذينهم اتكأوا عليها من دون امر من لدنا ان انت من العاملين

- 9 O Khalil! Break the idols and grieve not for what befalls thee, and fear not the hosts of evil. Say: O company of deniers! We fear you not. Whether ye die, or are struck down, or are brought to naught, the Cause of God shall not be frustrated. Indeed hath it been made manifest in truth, however much ye and the idolaters may detest it. Our alternately veiling and unveiling of the Cause is but a token of Our grace unto you and unto all peoples, for some among men are weak and frail and cannot, by reason of the ailment in their eyes, behold the rays of the Sun. Thus do We deal gently with them lest they be among the perished ones.

9 ان يا خليل كسر الأصنام ولا تحزن عما يرد عليك ولا تخف من جنود الشياطين قل يا ملأ المنكرين انا ما نخاف منكم انتم ان تموتوا او تنصعقوا او تعدموا لن يرد امر الله وقد ظهر بالحق رغماً لأنفسكم وانفس المشركين وكلما سترنا الأمر عنكم مرة وكشفنا مرة هذا من فضلنا عليكم وعلى العالمين لأن الناس بعضهم في رخوة وضعف لن يستطيعون ان يشهدوا انوار الشمس لرمد الذي كان في عيونهم لذا دارينا معهم لئلا يكون من الهالكين

- 10 Say: By God! Neither right nor left, neither question nor answer, shall profit you, if ye be of them that are certain. Say: Ponder within yourselves: when 'Ali came with the truth from the realm of the Spirit with the signs of God, the Mighty, the Powerful, did aught of what the people of the Furqan possessed benefit any one? Nay, by thy Lord, the All-Merciful! Look likewise upon the Bayan, if thou be of them that observe. By My life! Naught of what they had profited them, neither any question nor any answer, and this every person of keen insight well knoweth.
- 11 Say: By God! That which had never before appeared hath now been made manifest, and He biddeth you to observe that which ye were commanded in the Book of God, the Powerful, the Mighty, the All-Knowing. All that ye possess was created by My Word, if ye be of them that comprehend. Say: Today none shall attain except by becoming poor before God - this most holy and resplendent station - and none shall be mentioned save by forgetting himself and all that is in the kingdom of Command and Creation, how much more all that hath been created between the heavens and the earth.
- 12 Say: Have ye not heard aforetime that His proof is His verses and His being is His vindication? Woe unto you, O heedless ones! By God the True One! Were the veil to be lifted from the face of the Cause, less than can be numbered by any of them that know, there would arise the cry of the Concurrence on High, then the shout of the denizens of the realms of eternity, then the holy melody from the retreat of grandeur, that "This is not a mortal in the kingdom; this is none other than a mighty sovereign, wondrous and glorious!" Thus hath God's proof been perfected, yet the people are so intoxicated with heedlessness that they cannot distinguish left from right. After the appearance of God, can anything in the heavens and earth profit anyone? Nay, by the Lord of the worlds!
- 13 O Habib! Sing and warble, clap and drum in the realm of eternity, then in the kingdom of mystery, and turn not unto anything save My radiant and luminous Beauty. Thus have We imparted unto thee that whereof a single letter would suffice to enrich all who dwell in the heavens and the earth, were they to remain steadfast in their love for their Lord, the Mighty, the Bountiful. And upon thee and upon them that know be the Spirit.
- 14 Then remind Javad of that which the Pen of Command now maketh mention - a remembrance whereby the pavilion of holiness was raised up and the Sun was established upon a throne of magnificent glory. Then give him to drink from the cup We
- 10 قل تالله لن ينفعكم اليمن ولا الشمال ولا الجواب ولا السؤال ان انتم من المؤمنين قل فكروا في انفسكم حين الذي اتى على بالحق عن مصر الروح بآيات الله العزيز القدير هل نفع احداً من اهل الفرقان ما عندهم لا فوربك الرحمن كذلك فانظر في البيان ان انت من الناظرين فوعمرى ما نفعهم شيء عما عندهم لا سؤال احد ولا جواب نفس ويعرف ذلك كل ذي ذكاء بصير
- 11 قل تالله قد ظهر ما لا ظهر من قبل ويامركم بما امرتم به في كتاب الله القادر العزيز العليم وكتبنا عندكم قد خلق بقولى ان انتم من العارفين قل اليوم لن يغني احد الا بأن يفتقر بين يدي الله هذا المقام المقدس المنير ولن يذكر شيء الا بأن ينسى نفسه وما في ملكوت الأمر والخلق فكيف ما خلق بين السموات والأرضين
- 12 قل اما سمعتم من قبل بأن دليله آياته ووجوده اثباته فويل لكم يا معشر الغافلين تالله الحق لو يكشف الحجاب عن وجه الأمر اقل عما يحصيه احد من العارفين ليرفع نداء اهل ملأ الأعلى ثم صياح اهل ميادين البقاء ثم لحن القدس عن ممكن الكبرياء بأن ما هذا بشراً في الملك ان هذا الا سلطان مقتدر عزيز بديع كذلك تمت حجة الله ولكن الناس في سكر من الغفلة بحيث لن يعرفوا الشمال عن اليمن هل بعد ظهور الله ينفع احداً شيء عما في السموات والأرض لا فوربك العالمين
- 13 انت يا حبيب غني ورنّ وكفّ ودّف في جبروت البقاء ثم في ملكوت العماء ولا تلتفت الى شيء الا جمالي المشرق المنير كذلك القيناك ما يستغنى بحرف منه كل من في السموات والأرضين لو يستقيم على حبهم مولهم العزيز الكريم والروح عليك وعلى العارفين
- 14 ثم ذكر الجواد بما يذكره حينئذ قلم الأمر من ذكر الذي به ارتفع خباء القدس واستقرّ الشمس على عرش مجد عظيم ثم اشربه من كأس التي

gave thee, that his heart may be assured thereby and he may be of the thankful ones. Say: We showed thee in a dream that which will assure thy soul and thy spirit, if thou be of them that know. Interpret thy vision as God hath interpreted, then cross over the path like the passing of a cloud, and turn not unto any of the idolaters. From him in whose heart thou findest not My love, flee from him, avoid him, and maintain a great distance. And if thy self opposeth thee in this, sever thyself from it and be in sure certainty. Say: By God! The balance is none other than My love - this is a mercy unto them that are nigh, and a punishment and scourge unto the idolaters.

اعطيناك ليطمئن بها قلبه ويكون من الشاكرين
قل انا اريناك في المنام ما يطمئن به نفسك و
روحك ان انت من العالمين غير رؤياك بما عبر
الله ثم عبر عن الصراط كمر السحاب ولا تلتفت
الى احد من المشركين من لن تجد في قلبه حبي
فر عنه و تجنب منه و كن في بعد عظيم و ان
يخالفك في ذلك نفسك فانقطع عنها و كن
في ايقان منيع قل تالله لم يكن الميزان الا حبي و
ان هذا لرحمة على المقربين و نعمة و سيات على
المشركين

- 15 Then remind Rahim of the glad-tidings of God, the Most High, the All-Powerful, the All-Wise. Say: Thou hast attained the presence of God yet recognized Him not, and wert among the heedless. Therefore, beseech God to aid thee in recognizing Him, to make thee know the Manifestation of His Essence, and to deliver thee from those who are lost in idle fancies. O Rahim! Shun such as these, and associate not with them nor with any of those who would lead astray. Turn thy heart toward the horizon of the Spirit, then detach thyself from all the worlds. Thus do We teach thee that which shall make thee independent of all created things. What thou didst send hath come before Us, and We have accepted it as a mercy from Our presence unto thee, that thou mayest be among the thankful.

15 ثم ذكر الرحيم بشارات الله العليّ المقتدر الحكيم
قل انك قد حضرت بين يدي الله و ما عرفته و
كنت من الغافلين اذا فاسئل الله بأن يؤيدك
على عرفانه و يعرفك مظهر ذاته و يخرجك
عن هؤلاء المتوهمين انت يا رحيم تجنب عن مثل
هؤلاء و لا تجانس معهم و لا مع احد من المغلين
توجه الى افق الروح بقلبك ثم انقطع عن العالمين
كذلك علمناك ما يغنيك عن الخلائق اجمعين
و قد حضر بين يدينا ما ارسلته و قبلناه رحمة من
لدنا عليك لتكون من الشاكرين

- 16 Then remind Zaman of that which the Spirit now recalleth from the verses of his Lord, that he may rejoice within himself and be among the God-fearing at a time when most people depart from the fields of righteousness, turning away from Him in Whom they had believed. Thus doth the Spirit make mention of them lest they be among those who turn aside. Say: O servant! Read what We have sent down unto thee aforetime, then inhale from its ink the musk-scented fragrances from the tresses of God, the Supreme, the Mighty. Then act according to what is therein. By God! Through it are gladdened the eyes of the denizens of the Paradise of Firdaws and the people of the Holy Paradise, if ye be of those who know.

16 ثم ذكر الزمان بما يذكر الروح حينئذ من آيات
ربه ليسر في نفسه و يكون من المتقين حين
الذي يخرجون اكثر الناس عن ميادين التقى
بحيث يعرضون عن الذي آمنوا به و كذلك
يذكرهم الروح لئلا يكون من المعرضين قل يا
عبد فاقراء ما نزلناه عليك من قبل ثم استنشق
عن مداده روائح المسك من غدائر الله المهيمن
العزیز ثم اعمل بما فيه تالله به قررت عيون اهل
جنة الفردوس ثم اهل جنة القدس ان اتم من
العارفين

- 17 Then make mention of him who is named Ali-Akbar, and give him glad tidings of that wherewith the Spirit giveth tidings in this gleaming, luminous and praiseworthy breast. Say: O servant! We have previously sent thee that of which a single letter outweigheth all that hath been created in the heavens and earths. Preserve it, then read it in those moments when thou findest thyself detached from all who are on earth, that it may draw thee to the sacred station, the seat of glorious might. What thou didst send before hath come before Us. God will

17 ثم ذكر الذي سمي بأكبر بعد عليّ ثم بشره بما يبشر
الروح في هذا الصدر الممرد المنير الحميد قل يا
عبد قد ارسلنا اليك من قبل ما لا يعادل بحرف
منه ما خلق بين السموات و الأرضين فاحفظه ثم
اقراه في احيان التي تجد نفسك فارغاً عن كل
من في الأرض ليجذبك الى مقر القدس مقعد
عز منير و قد حضر بين يدينا ما ارسلته من قبل
فسوف يجزيك الله بأحسن ما عنده و انه هو ولي

surely reward thee with the best of what He possesseth, for He is the Protector of the doers of good. Know thou that God accepteth not from His servants - this is of His grace unto His creatures, for He is independent of all worlds. Beware lest thou associate with those in whose hearts thou findest hatred for this Youth. Shun such as these and be not of those who would companion with them. Let God, thy Lord, suffice thee, for He will make thee independent of all else. There is none other God but Him. His is the creation and the command. All things are preserved with Him in a guarding tablet.

- 18 Then remind Ali in Qaf of that which the Ancient Being commandeth thee at a time when all who are immersed in the depths of eternity, all that was and will be, circle round about Him, if ye be of those who know. Say: O servant! Be steadfast in the Cause of God and fear no one. Put thy trust in My Beauty, the Shining, the Holy, the Luminous. And if thy self opposeth thee in this, detach thyself from it and be not of the patient ones.

- 19 Then make mention of Hasan from Our presence, that he may rejoice in that which hath flowed in his name from this musk-scented, wondrous, mighty, singular, eternal, ancient, brilliant and radiant ink. Say: O servant! Act according to that which thou hast been commanded in the Preserved Tablet which We sent unto thee, and be not of those who sit still. Ascend with thy spirit to the holy heights and fear no one. Put thy trust in God, the Mighty, the Powerful. Say: By God the Truth! The Night Journey hath returned in its entirety, were ye of those who perceive.

- 20 Then remind the son of Nabil from Us, that thou mayest find in his face the radiance of delight. Say: O servant, tarry not in this Cause, and follow not anyone therein. Then behold with the primal gaze the proofs of the Messengers. By God, the Truth, He Who was to be made manifest in the year sixty hath appeared, and this proof of His hath filled the East and the West. When thy father hesitated in this Cause, he attained not unto that which he desired, and God cut him off from what lay with Him and returned him to dust with great regret. God did this only to awaken you, yet ye perceived it not and were among the heedless. However, God forgave his transgressions and expiated his misdeeds. Verily He forgiveth whom He willeth and chastiseth whom He willeth. The decree is His alone. He doeth what He willeth and ordaineth what He desireth.

- 21 Say: O servant, have mercy upon thyself, dispute not the signs of God, and be not of them that join partners with Him. Say: By God, were We to lift the veil from the face of the Cause,

المحسنين ثم اعلم بأن الله ما يقبل من عباده هذا من فضله على بريته وأنه لغنى عن العالمين آياك ان لا تعاشر مع الذين تجد في قلوبهم ضغن من هذا الغلام ثم تجنب عن مثل هؤلاء ولا تكن من العاشرين فاكف بالله ربك فانه يغنيك عما سواه انه ما من اله الا هو له الخلق و الامر كل عنده في لوح حفيظ

- 18 ثم ذكر العلي في القاف بما يأمرك ذات القدم في حين الذي يطوف في حوله كل من في لجج البقاء وكل ما كان وما يكون ان انتم من العارفين قل يا عبد فاستقم لأمر الله ولا تخف من احد فتوكل على جمالي المشرق المقدس المنير وان يخالفك في ذلك ذاتك فانقطع عنها ولا تكن من الصابرين

- 19 ثم ذكر الحسن من لدنا ليفرح بما رشح باسمه هذا المداد المسكية البديعة المنيرة الأحدثية الأبدية القدمية البديع اللبيع قل يا عبد فاعمل بما امرت به في لوح المحفوظ الذي ارسلناه اليك ولا تكن من الساكنين عرج بروحك الى معارج القدس ولا تخف من احد فتوكل على الله العزيز القدير قل تالله الحق قد رجع المعراج بأسره لو انتم من الناظرين

- 20 ثم ذكر ابن النبيل من عندنا ان تجد في وجهه نضرة النعيم قل يا عبد لا توقف في هذا الأمر ولا تتبع احدا في ذلك ثم انظر بطرف البدء في حجج المرسلين تالله الحق قد ظهر الذي ظهر في سنة الستين وهذه من حجتك قد ملأت الخافقين و ان ابيك لما توقف في ذلك الأمر لذا ما فاز بما اراد و انقطعه الله عما عنده و رجعته الى التراب بحسرة عظيم و ما فعل الله ذلك الا لتنبيهكم و انتم ما استشعرتكم في ذلك و كنتم من الغافلين ولكن الله غفر عنه جبراته و كفر عنه سيئاته و انه يغفر من يشاء و يعذب من يشاء ان الحكم الا من عنده يفعل ما يشاء و يحكم ما يريد

- 21 قل يا عبد فارحم على نفسك ولا تجادل بآيات الله ولا تكن من المشركين قل تالله لو تكشف

ye would surely rend your bodies, but We have concealed the Cause according to what was ordained in the Tablets by the Pen of God, the Ordainer, the All-Knowing. And thou, O friend, if thou findest not from him the sweet fragrance of love, then cut thyself off from him, turn not unto him, and set thy face toward thy Lord, the Mighty, the Wondrous.

القناع عن وجه الأمر لتقطعوا ابدانكم ولكن سترنا
الأمر بما قدر في الألواح من قلم الله المقدر العليم
وأنك يا حبيب ان لن تجد منه روائح الحب
فانقطع عنه ولا تلتفت اليه و توجه الى وجه
ربك العزيز البديع

- 22 Then glorify in the presence of Ismail, who hummeth around the Fire in the heights that attract unto them the hearts of the believers. Say: O servant, strip thyself of all veils, then enter into the Fire, for it is light and mercy unto thee and unto the sincere ones. Then shatter the idols of self and passion belonging to those who disbelieved and joined partners with God after claiming faith in God, the Powerful, the Mighty, the Merciful. Say: By God, your tongues curse you and your limbs disavow you, O company of the heedless! Say: O servant, deliver the command of thy Lord, grieve not over anything, and walk not in the paths of them that fancy vain imaginings.

22 ثم كبر في وجه اسمعيل الذي تدندن حول النار
بربوات التي تستجذب عنها قلوب الموحدين قل
يا عبد عز نفسك عن كل المحبات ثم ادخل
في النار وانها نور ورحمة لك وللخلصين ثم
كسر اصنام النفس والهوى من الذينهم كفروا و
اشركوا بعد الذي يدعون في انفسهم الايمان بالله
المقدر العزيز الرحيم قل تالله ان لسانكم يلعنكم و
اركانكم تبرء منكم يا معشر الغافلين قل يا عبد بلغ
امر مولاي ولا تحزن عن شيء ولا تسلك
سبل المتوهمين

- 23 Say: O people of the Bayan! By God, Ali hath appeared in another garment. Verily in the Kingdom of Names He was called Husayn, and in the Realm of Eternity by Baha, and in the Heaven of Mystery by this Name that hath appeared upon the Temple of the Youth. Blessed be God, the Best of creators! Say: O concourse of men! By God, the Truth, the Manifestation of Destiny hath appeared in this Most Sublime Vision with such adornment as hath bewildered the hearts of all possessed of intelligence and vision. Say: O company of them that join partners with God! In what direction will ye flee? By God, there is no escape for anyone save by detaching himself from all that he possesseth and clinging to this most luminous and pearly cord.

23 قل يا ملاء البيان تالله قد ظهر علي في قبص اخرى
وانه قد سمي في ملكوت الاسماء بالحسين وفي
جبروت البقاء بالهاء وفي لاهوت العماء بهذا
الاسم الذي ظهر على هيكل الغلام فتبارك الله
احسن الخالقين قل يا معشر البشر تالله الحق قد
ظهر مظهر القدر في هذا المنظر الأكبر بطراز الذي
تحيرت عنه افئدة كل ذي ذكاء ونظر قل يا ملاء
المشركين بأي جهة تفرون تالله لم يكن لأحد مفتر
الا بان ينقطع عما عنده ويتمسك بهذا الحبل
الدرى الأنور

- 24 Say: By God, He is the Most Great Sign among you and the Beauty of God within you. He is the Hidden Mystery and the Subduing Power of God over them that join partners with Him, and His subduing power is more severe and bitter. Say: Through Him doth God chastise those who denied the signs of God and then destiny itself. Say: Flee unto God, your Lord, ascribe no partners unto Him, for unto Me is the final goal. Say: Were We to will it, We would create a new creation, for verily We have power over all things. All things lie within the grasp of Our power, and this is known to everyone possessed of knowledge and thought.

24 قل تالله انه لآية الكبرى بينكم وجمال الله فيكم و
انه لسر مستتر وانه لقهر الله على المشركين وان
قهره ادهى وامر قل به يعذب الله الذينهم كذبوا
بآيات الله ثم بالقدر قل ففروا الى الله ربكم ولا
تشرکوا به وان الى المستقر قل انا لو زید لننشأ
خلقاً آخر وانا نكأ على كل شيء لقادر مقدر كل
شيء في قبضة قدرتنا ويعرف ذلك كل ذي
علم وفكر

- 25 Say: O people, if ye deny these verses, then by what testimony did ye believe in Ali before? Consider this, O concourse of the red ones! Say: Naught shall profit you this Day save that ye

25 قل يا قوم ان تكفروا بهذه الآيات فبأي حديث
أمنتكم بعلى من قبل فتيينوا يا ملاء الحمر قل لن يغنيكم

believe in Him in Whom ye believed before, then in what hath been sent down from Him of Tablets and Scripture.

- 26 O Munib, cast upon that servant what this renowned Pen hath cast upon thee, that he may stand firm in himself in such wise that neither the opposition of any opposer nor the prevention of one who hath transgressed against God and then disbelieved shall hinder him. Then remind from Our presence the beloved one who journeyed unto God and attained His presence and heard His melodies and was among the people of vision. Say: Blessed are thine eyes and thine ears if thou knowest their worth in that they have heard and seen what the eyes of those who turned to God and then turned away and shunned that which shone forth from the Dayspring of holiness through this resplendent, sanctified, most pure Beauty have not seen. And thou, O servant, grieve not when the clamor of the idolaters is raised. Beware lest thou be disturbed or be of them that flee. Say: By God! The Greatest Trump hath appeared in this Trumpet that hath spoken the truth and then sounded, and proclaimeth in the loudest voice between earth and heaven that "With Me is the fixed abode." O people! Forge not lies against God, your Creator, and deny not after the veil hath been rent asunder and He hath appeared. Beware lest ye be occupied with the world or anything prevent you from entering this vast, fathomless, overwhelming Ocean. They that have believed in God and His signs, these have ascended unto God and shall inherit gardens and rivers, and they that have disbelieved and associated partners with God, these shall enter into fire and flames, and beyond that God shall seize them with His might and render them like dry stubble penned up. Thus hath God ordained their sins as recompense for their sins. Woe unto them and unto him who hath plotted and betrayed, and blessed is he who is content with his Lord's good-pleasure and who, when the verses of his Lord are recited unto him, believeth and giveth thanks.

- 27 Then remind Rahim after the servant with what We have mentioned in the Tablet, that he may draw nigh with his whole being unto the holy shore and be of them that reflect, who ponder the Cause of God and follow what hath been sent down from Him of judgment and warning. Say: O servant, cast away all that preventeth thee from entering the sanctuary of grandeur, for this is better for thee than all that hath been created and ordained. Be thou one who crieth out between the heavens and the earth that thou mayest be of them who have striven in the ways of God and then helped. Say: We have created the heavens and the earth for Our Cause. By God! This is indeed Our Cause which hath been made manifest in truth,

اليوم شيء إلا بأن تؤمنوا بالذي آمنت به من قبل
ثم بما نزل من عنده من الألواح والزبر

26 فأتق يا منيب على ذلك العبد ما التقى عليك
هذا القلم المشتهر ليستقيم في نفسه بحيث لا يسده
اعراض كل معروض ولا منع الذي بغى على
الله ثم كفر ثم ذكر من عندنا الحبيب الذي سافر
الى الله وحضر بين يديه وسمع نعماته وكان
من اهل النظر قل طوبى لعيناك ولأذنالك ان
تعرف مقدارهما بما سمعا ورأيا ما لا رأيت عيون
الذين اقبلوا الى الله ثم ادبروا وعرضوا عما اشرق
عن مشرق القدس بهذا الجمال المشرق المقدس
الأطهر وانت انت يا عبد لا تحزن حين الذي
يرتفع زماجير المشركين اياك ان لا تضطرب و
لا تكن من اهل الفرر قل تالله قد ظهر صور
الأكبر في هذا الناقور الذي نطق بالحق ثم نقر و
ينطق بأعلى الصوت بين السموات والأرض بأن
الى المستقر ويا قوم لا تفتروا على الله بارتكم ولا
تجادوا بعد الذي كشف الثقاب ثم ظهر اياكم
ان لا تشتغلوا بالدنيا ولا يمنعكم شيء عن الورد
في هذا الطمطم الحبي الأغر ان الذين آمنوا بالله
وآياته اولئك صعدوا الى الله ويتوارثون جنات
ونهر والذين كفروا واشركوا اولئك يصلون
في نار وسقر ومن وراء ذلك يأخذهم الله بقهر
من عنده ويجعلهم كهشيم محتظر كذلك قدر
الله ذنوبهم جزاء ذنوبهم فويل لهم ولمن مكر و
غدر ونعيم لمن رضى برضاء ربه و اذا تلى عليه
آيات ربه آمن وشكر

27 ثم ذكر الرحيم بعد العبد بما اذكرناه في اللوح لعل
يتقرب بذاته الى شاطئ القدس ويكون من
اصحاب الفكر الذين يتدبرون في امر الله ويتبعون
ما نزل من عنده من حكم ونذر قل يا عبد فأتق
كل ما يمنعك عن الورد في حرم الكبرياء
وان هذا خير لك عن كل ما خلق و قدر
وكن صائحا بين السموات والأرض لتكون
من الذين جاهدوا في سبيل الله ثم نصر قل انا
خلقنا السموات والأرض لأمرنا تالله ان هذا
لأمرنا قد ظهر بالحق ولا يعرفه إلا كل ذي

and none knoweth it save everyone possessed of insight and wisdom. Thus have We inspired thee and cast upon thee that thou mayest follow what thou hast been commanded in the Tablet and be of them that are endued with vision.

فطن و عبر كذلك الهمناك و القيناك لتتبع
بما امرت في اللوح و تكون من اصحاب النظر

- 28 Then remind the letter Ha' which appeareth at the end of Names of that which the Dove of Holiness doth warble, that perchance souls may be drawn by its melodies. Verily have We made mention of it at the end, that it might ascend unto the Sadratu'l-Muntaha and abide beneath its shade. Say: By God! The Tree hath overshadowed all who are in the heavens and on earth. Blessed is he who dwelleth nigh unto it. Say: The Sun hath dawned from the horizon of holiness, and by its light are illumined the denizens of the most exalted Paradise. Blessed is he who is illumined by its radiance. Say: From the hills of holiness hath wafted the musk-laden breeze, and by it have the temples of pre-existence been perfumed. Happy is he who is scented by its fragrance.

28 ثم ذكر الهاء في آخر الأسماء بما تنطق حمامة القدس
لعل يستجذب من نعماتها و انا اذكرناه في الانتهاء
ليصعد الى سدره المنتهى ويستظل في ظلالها قل
تالله قد غشت السدره كل من في السموات و
الأرض فطوبى لمن سكن في جوارها قل قد
اشرفت الشمس عن افق القدس واستضاء منها
اهل ملأ الأعلى فطوبى لمن اضاء بضائها قل
قد تضوعت من تلال القدس عرف المسك و
استعطرت منها هياكل القدم فهنيئاً لمن تعطر من
نفحاتها

- 29 The Moon of the Cause hath appeared in the midst of heaven, manifesting in the form of fullness with white radiance, and ye, O concourse of the near ones, be dazzled by its splendor. Say: The Throne hath been established behind the pavilion of grandeur, and around it circle the embodiments of beauty with chalices of everlasting life. Blessed is he who attaineth unto their dewdrops. Say: Beauty hath unveiled the Maiden of Immortality with a glance that pierceth the heart. Blessed is he who is struck by her gaze. Say: The Voice of God hath been raised from the sanctuary of eternity, and the hearts of the knowing have been attracted by its melodies.

29 و قد لاح قمر الأمر في وسط السماء و ظهر
على هيئة البدراء بزهر بيضاء و انتم يا ملأ القرب
فاستبهوا ببها قل قد استقر العرش خلف خباء
العظمة و في حوله يدورن قاصرات الجمال بكؤوس
الحيوان فطوبى لمن فاز برشحاتها قل قد كشف
الجمال حورية الخلد بلحاظ فاتك الحشا فطوبى لمن
يرمي بلحاظها قل قد ظهر صوت الله عن ممكن
البقاء و استجذبت افئدة العارفين من لحناتها

- 30 Say: O My Name! Harken unto that which is revealed unto thee from the holy precinct in the melodies of thy Lord, and fear no one, but put thy trust in God, thy Lord. Verily, He will protect thee from the evil ones and their harm. Beware lest thou withhold thyself from that for which thou wert created, and be not of them who denied the signs of God after their revelation. Say: Today naught profiteth anyone save through My love, and to this testify the dwellers of the holy pavilion and the tongues that lie beyond it. As for those who have turned away from the light of the Countenance, God will blacken their faces like unto a raven's wing and will torment them with the fire of remoteness and its flames.

30 قل ان يا اسمي ان اسمع ما يوحى اليك عن شطر
القدس من نعمات ربك و لا تخف من احد
فوقل على الله ربك انه يحفظك عن الشياطين
وايدائها اياك ان لا تمتع نفسك عما خلقت له و
لا تكن من الذين كفروا بآيات الله بعد انزالها قل
اليوم لا ينفع احداً شيء الا بعد حبي و بذلك
يشهد اهل سرادق القدس والسن التي كانت عن
ورائها ان الذين اعرضوا عن لمع الوجه اولئك
يسحم الله وجوههم تخافية الغراب و يعذبهم بنار
البعد و لها بها

- 31 Say: He is the One Who created the heavens and the earth, then established His throne upon the water, then suspended the water in the air, that ye might know God's handiwork Who hath perfected the creation of all things, and that ye might reflect upon it and upon the bounties He hath ordained in the earth. Say: O people! This is indeed the Good that

31 قل انه هو الذي خلق السموات و الأرض ثم
استقر العرش على الماء ثم علّق الماء على الهواء
لتعرفوا صنع الله الذي اتقن خلق كل شيء و
تتفكروا فيه و ما قدر في الأرض من الآيات قل
يا قوم ان هذا خير الذي وعدتم به في التسع و

was promised you in the Nine, and concerning it God took a covenant from all atoms. Blessed is the soul that fulfilleth its covenant. Say: The pavilions of eternity have been raised up, and ye, O people of the Bayan, deprive not yourselves thereof, but dwell in their precincts. By God! The Tree of Baha hath yielded fruit in this garden which hath appeared in the form of the square in the shape of the triangle, and ye, O people of the ark of eternity, draw nigh unto it and partake of its fruits.

32 Say: O people! Do ye deny the signs of God while ye read what was revealed before them? Woe unto you for what Satan hath made your deeds seem fair in your eyes. Thus do We cast upon you from the signs of the Cause that ye might arise from the dust of heedlessness and be nourished by that which descendeth from the clouds of holiness and its waters. Thus doth the Pen of the Cause counsel every perceptive soul. Say: The ships of eternity have anchored upon the crimson sea. Blessed is he who holdeth fast to the holy cords thereof that he might abide in its eternity. Say: By God! This is indeed the sea that hath overwhelmed all created things, wherein saileth the holy ark which the Spirit of Noah hath fashioned for this Youth, by Whose name the reins of the universe and its motion are held.

33 Say: The seas of pre-existence have surged in this Most Great Ocean, and none hath attained unto its shore, much less its depths, save those who have held fast to that which floweth thereon from the holy vessels and have embarked in My name, the All-Merciful, upon their decks. Say: The Tree of the Spirit hath been raised upon the Sinai of everlasting life, and the Ancient Nightingale warbleth Its sweetest melodies upon its branches. Therefore be silent, O Temples of Glory, that ye may hearken unto It. The Salsabil hath gushed forth from this Tasnim which hath burst forth from the Kawthar of holiness through this Mouth from which flow the waters of eternity. Blessed, then, is he who is overwhelmed by its surging waves. Say: This is the Spirit of God seated upon the throne, and God hath sanctified Its raiment from the touch of the idolaters.

34 Verily, O beloved one, provide every soul with the fresh, unique and eternal bounties which descend from this heaven that hath been raised up in truth. Beware lest thou transgress the bounds of men, and give to each according to their measure. Verily, one whose taste hath been altered will not distinguish the sweetness of the sweet from the bitter except when their malady is cured. Thus have We created souls in diverse stages. Blessed is the one who recognizeth their stages. Those whose ears are not purified will never delight in the holy melodies. Thus do We impart unto thee tidings

به اخذ الله العهد عن كلّ الذّرات فطوبى لنفس
وقت بميثاقها قل قد ارتفعت خيام القدم وانتم
يا ملاء البيان لا تحرموا انفسكم عنها ثم اسكنوا في
فنائها تالله قد اثمرت سدرة البهاء في هذا الرضوان
الذى ظهر على هيكل التريبع في هيئة التثليث و
انتم يا اهل سفن البقاء تقربوا بها ثم تنعموا من
اثمارها

32 قل يا قوم أتكفرون بآيات الله وتقرؤون ما نزل
من قبلها فويل لكم و بما زين الشيطان لأنفسكم
اعمالكم كذلك نلقى عليكم من آيات الأمر لعل
تقومن عن تراب الغفلة و ترزقن بما نزل من غمام
القدس و ما يطر من مياهها كذلك ينصح قلم
الأمر كلّ نفس من اذكيائها قل قد استقرت سفن
البقاء على بحر الحمراء فطوبى لمن تمسك بجبال
القدس منها ليكون باقياً ببقائها قل تالله ان هذا
ليحر بهر على المكبات وفيه تسرى سفينة القدس
التي صنعها نوح الروح لهذا الغلام الذي باسمه
يمسك زمام الفلك ثم اهتزازها

33 قل قد تموجت بحور القدم في هذا البحر الأعظم
و ما فاز احد بساحلها فكيف الى غمراتها الآ
الذينهم تمسكوا بما جرت عليها من سفائن القدس
ثم اركبوا باسمي الرحمن على مناكبها قل قد
ارتفعت سدرة الروح على سيناء البقاء و تغنّ
بلبل القدم بأحسن الألحان على افنانها اذا فاصمتوا
يا هياكل السبحان لاستماعها قد جرى السلسبيل
من هذا التسنيم الذي انفجر من كوثر القدس
عن هذا الفم الذي منه ينزل مياه القدم فطوبى
لمن يطفح عليه من طفحاتها قل هذا نفس الله
قد استوى على العرش و قدس الله عن مسّ
المشركين رداؤها

34 أنك يا حبيب فارزق كلّ نفس من نعمة
الطّرية الأحديّة الصّمدية التي تنزل عن هذا
السماء التي ارتفعت بالحق اياك ان لا تجاوز
عن حدود الناس فأعط كلّ نفس على مقدارها
ان الذي بدلت ذائقته لن يعرف حلاوة الحلو
عن المرّ الا بأن يبرء دائه كذلك خلقنا النفوس
اطواراً فطوبى لمن يعرف اطوارها و الدين ما
طهرت آذانهم لن يلتذوا من نغمت القدس و
كذلك نلقى عليك من كلّ حكم انبائها و أنك

of every wisdom. Break thou the seal of the chalice of the All-Merciful through My Name, the Bestower. Then pour forth the water of life which hath been pressed by the fingers of the All-Glorious, that perchance the people of the contingent world might be warmed by its heat and be illumined by its lights and radiance. Thus have We sent down the verses and expounded them from condition to condition, and We shall expound them as We please in yet other ways, that thou mayest witness the power of thy Lord and fall prostrate before Him.

- 35 Say: By God the Truth! The glory lieth not in the revelation of verses and their like, but rather in My manifestation between the heavens and earth and amidst these diverse peoples, if ye be of them that see with clear vision. And if thou findest those whose names We have mentioned in the Tablet in a state of joy and delight, waft over them that which hath been diffused from the sweet-scented herbs of God, the Exalted, the Powerful, the Trusted. Otherwise, seal tight the vial of fragrance lest the idolaters detect its perfume. Then seal it with the holy seal, or with carnelian from Yemen. Beware lest thou spread the signs of God before the idolaters. Then turn away from them and be patient, and grieve not. By God! This is a matter at which all who are in the heavens and earth would swoon, the skins of the proud would shudder, the lands of the Pharaohs would be cleft asunder, the lofty mountains would be crushed, every nursing mother would forget what she nurseth, every pregnant one would cast her burden, and the inhabitants of the heavens and earth would be overcome with intoxication, save him who cometh unto God with a tested heart.

- 36 Bear thou the Book of God with strength from Us and power from Our presence. Fear not to carry it, nor be dismayed by its weight. Verily, He will protect thee in truth and guard thee from every tribulation and test. No affliction toucheth them that know God but it increaseth their detachment unto God and their longing for that station which God hath sanctified from the doubts of time. And if thou findest thyself alone between the heavens and earth, then be content therewith and with Him Who created them, and be not sorrowful or distressed. Withdraw from those who have disbelieved, then draw nigh unto God. This is better for thee than the kingdom of the heavens and earth and whatsoever hath been created in secret or manifest. Purify thy robe from the dust of dominion, then drink from the crimson cup from the Youth of Glory, that He may render thee detached from the world and whatsoever is therein of ornaments and possessions.

كسر ختم اناء الرحمن باسمي المتان ثم ادر نحر
الحيوان التي انعصرت من انامل السبحان لعل
اهل الامكان يصطلون من حرارتها ويستضيئون
من انوارها ولعنا كذاك نزلنا الآيات و
صرفناها من شأن الى شأن و نصرفها كيف
نشاء على تصريف اخرى لتشهد قدرة ربك و
تخر بين يديه على الذن

35 قل تالله الحق لم يكن الفخر في تنزيل الآيات
وامثالها بل الفخر في ظهوري بين السموات و
الأرض و بين هؤلاء من امم المختلفة ان انتم من
اصحاب العين و انك ان وجدت هؤلاء الذين
اذكرنا اسمائهم في اللوح على روح و ريحان هب
عليهم ما تضوع من ريحان الله العلي القادر المؤتمن
والا فستحکم رأس اناء الریحان لئلا يجد المشركون
عرفه ثم اختمه بخاتم القدس او بعقيق من هذا
الین اياک ان لا تنشر آثار الله بين يدي المشركين
ثم اعرض عنهم ثم اصطبر ولا تحزن تالله هذا امر
ينصق عنه كل من في السموات و الأرض و
تقشع جلود المستكبرين و تنشق اراضى الفراغة
و تنسف شواخ القنن و تدع كل مرضعة عما
ارضعت و تضع كل ذات حمل حملها و يأخذ
السكر سكان السموات و الأرض الا من اتى الله
بقلب ممتحن

36 و انك فاحمل كتاب الله بقوة من عندنا و قدرة
من لدنا و لا تخف في حمله و لا تجزع عن ثقله
و انه يحفظك بالحق و يحرسك عن كل بلاء
و فتن ما يمس العارفين من بلاء الا و قد يزداد
به انقطاعهم الى الله و اشتياقهم الى مقام الذى
قدسه الله عن ريب الزمن و ان تجد نفسك
وحيداً بين السموات و الأرض اذا فارض عنها و
عن الذى خلقها و لا تكن في حزن و محن تغرب
عن الذين كفروا ثم تقرب الى الله و ان هذا لخير
لك عن ملك السموات و الأرض و عما خلق
في السر و العلن طهر ذيلك عن عجاج الملك ثم
اشرب عن كأس الجراء عن غلام الأبهى ليجعل
نفسك فارغاً عن الدنيا و ما فيها من الزخارف و
الفتن

- 37 Say: O people! See ye no differences in what hath been sent down from Us, for all the verses have been sent down from the Mighty, the Strong, from the dominion of eternity, and they differ according to their stations, if ye be of them that understand. Thus do We cast upon you from the mysteries of the Cause, lest your feet slip from this exalted and manifest path. Thou shalt not conceal the Cause of thy Lord to such an extent that the fire of God would be extinguished in all else, nor proclaim it in such wise that adversity would touch thee. Seek thou a way between these two. Then know that this Beauty hath been so tried among these people that He wisheth either to withdraw Himself from them or to soar to the holy heights in the original homeland. By God! At every moment I have been caught in the talons of the malicious and the hateful, and I find no helper save God Who created Me and all things, and Who sent Me with the authority of His Cause over land and sea and over the dwellers of cities.
- 37 قل يا قوم لا تشهدوا الاختلاف فيما نزل من لدنا لأن الآيات كلها نزلت من شديد القوى عن جبروت البقاء ويختلف باختلاف المقامات ان انتم من اهل الفطن كذلك نلقى عليكم من اسرار الأمر لئلا نزل اقدامكم عن هذا الصراط المرتفع المعتلن أنك لا تستر امر ربك على مقام الذي تحمد نار الله فيما سويه ولا تجهز بشأن الذي يمسك الضراء فابتغ بين ذلك سبيلاً [مستبين] ثم اعلم بأن هذا الجمال قد ابتلى بين هؤلاء بحيث يريد ان يعزل نفسه عنهم او يطير الى معارج القدس في اصل الوطن تالله قد وقعت في كل حين تحت مخالب اولى الغل والبغضاء ولن اجد لنفسى ناصر الا الله الذى خلقنى وكل شئ وارسلنى بسلطان الأمر على البر والبحر وعلى اهل المدن
- 38 Say: When We related but a letter of the vision unto the people of blindness, they could not bear it and cast Us into the pit in this darksome night. Thus do We impart unto thee from the secrets of the Cause that which was concealed and treasured. Know thou that of those who were there, some turned away from God and denied His signs, while others believed in their Lord and were among those who were saved and secured. Those who had veiled their faces in women's garments out of fear for themselves, then emerged from behind the wine-jars and opposed this most manifest and hidden Beauty. Say: O people! Fear ye God and dispute not with the Manifestation of His Self, but turn unto Him with befitting submissiveness.
- 38 قل انا لما قصصنا حرفاً من الرؤيا لأهل العماء اذا ما حملوها ووقعونا في الحب في هذا الجنج الظلماء كذلك نلقى عليك من اسرار الأمر عما ستر و خزن ثم اعلم بأن الذينهم كانوا في هناك منهم من اعرض عن الله وكفر بآيات الله ومنهم من آمن بربه وكان ممن نجى وامن ان الذينهم كانوا ان يستروا وجوههم في جلايب النساء خوفاً من انفسهم اذا خرجوا عن خلف الدنان ثم اعترضوا على هذا الجمال الأظهر الأكن قل يا قوم خافوا عن الله ولا تجادلوا بمظهر نفسه ثم توجهوا اليه بخضوع حسن
- 39 By God! The hidden mystery of God hath appeared from this Treasury, and the concealed symbol of God hath emerged from this Hiding Place. O people! Give thanks unto God Who created you from a fluid poured forth and made known unto you the paths of holiness through what He hath sent down unto you of laws and ordinances, that ye might follow the ways of guidance in this Path which hath appeared with truth. Beware lest ye differ concerning it or be in doubt about the meeting with your Lord. Draw nigh unto Him with your hearts, for this is better for you than all that hath appeared and is hidden.
- 39 تالله قد ظهر سر الله المكنون عن هذا المخزن و قد برز رمز الله المستور عن هذا المكنن يا قوم فاشكروا الله الذى خلقكم من ماء دافق و عرّفكم سبل القدس بما انزل عليكم الشرائع والسنن لتتبعوا سبل الهدى في هذا السبيل الذى ظهر بالحق اياكم ان لا تختلفوا فيه ولا تكونن في مرية عن لقاء ربكم ثم تقربوا اليه بقلوبكم وان هذا خير لكم عما ظهر و بطن
- 40 This is the Surih of the Companions which We have sent down in truth and dispatched unto thee that thou mayest read it unto those in whose faces thou perceivest the radiance of the All-Merciful, and who, when they hear the verses of God, wing their flight unto the Divine Lote-Tree in this holy court. And
- 40 تلك سورة الأصحاب قد نزلناها بالحق و ارسلناها اليك لتقرأها على الذين تجد في وجوههم نضرة الرحمن و اذا يسمعون آيات الله يطيرن الى سدرة المنتهى في هذا الفناء المقدس [المرتين] وان رأيت كلمة النصر ذكره في منتهى المنتهى بما نزل حينئذ

when thou seest Victory, make mention of him at the uttermost end through that which hath now been sent down from the heaven of glory, that he may remember within himself and be of them that believed and were guided.

- 41 Say: O Nasr! Aid thy Lord as thou art able in this victory which hath appeared in the temple of the Youth. Blessed be God Who created, then fashioned. Be thou steadfast in the Cause of God, thy Lord, in such wise that nothing in the heavens and earth shall prevent thee, that thou mayest be of those who fulfilled their covenant. Say: O people! Do ye dispute with the Spirit concerning that which He witnessed and saw, or concerning what He heard of the divine melodies in the most holy, most manifest, most glorious Kingdom? By God! He hath stood firm in such manner that all humanity could not prevent Him, and all who are in the heavens and earth were as but a handful of dust before Him. Say: Were He to utter but a single word, it would be more exalted than all that hath been sent down in the kingdom of command and creation, and none knoweth this save those possessed of understanding. Say: He hath established Himself upon the Throne, then ascended - this is grievous unto the idolaters and unto him who disbelieved and transgressed, then turned away and became wretched. Say: O company of the malicious! Die in your wrath, for the Sun hath shone forth with the lights of God in the midst of the morning, illuminating all who are in the heavens and earth save every base one who went astray and was blinded. Thus do We relate unto you from the true stories, O people of wisdom. Say: One glance toward Him is better than whatsoever is in the Concourse on High and the kingdom of the hereafter and the first. Blessed is he who hath attained the presence of the Throne and beheld the Most Beautiful Perspective and heard from the holy melody of his Lord's most great verses.

- 42 Verily, O Nasr! Harken unto that which is revealed unto thee from the Supreme Dominion. Beware lest thou fear anyone; turn thy face unto thy Lord and be of them whom the remembrance profiteth. Be patient at the time when the heaven of the Cause is cleft asunder and the earth of will is rent, and the clamor is raised by all who have turned away and gone astray. Say: By God! He whose heart is not purified from whatsoever beareth the name of all created things shall never have this most luminous and most pure Beauty imprinted therein. Sanctify the mirrors of your hearts, O peoples of the earth, then ascend unto the station which God hath ordained to be beyond the mention of the two bows or nearer still. Say: Verily, He speaketh at all times that which the Spirit hath spoken within His most elevated breast. Say: By God! He speaketh not of His own desire, but rather speaketh that which the Mighty

من جبروت العلى ليذكر في نفسه ويكون من الذى
امن وهدى

41 قل يا نصر فانصر ربك بما استطعت في هذا النصر
الذى ظهر على هيكल الغلام فتبارك الله الذى
خلق فسوى ان استقم في امر الله ربك بحيث لا
يمنعك شئ عما في السموات و الارض لتكون
من الذى عهد ثم وفي قل يا قوم اتمارون الروح
عما شهد و رأى او فيما سمع من نعمات الله في
جبروت المقدس الاظهر الابهى تالله انه استقام
على شأن لن يمنعه كل الورى ولم يكن كل من في
السموات و الارض عنده الا ككف من الثرى
قل انه لو ينطق بحرف ليكون اعلى عما نزل في
جبروت الامر و الخلق و لا يعلم ذلك الا اولى
التهى قل انه قد استقر على العرش ثم استوى و هذا
صعب على المشركين و على الذى كفر و طغى ثم
اعرض و اشقى قل يا ملاء المغلين موتوا بأصغانكم
فقد اشرفت الشمس بأنوار الله في وسط الضحى
و استضاء منها كل من في السموات و الارض
الا كل دنى ضل و عمى كذلك نقص عليكم
من قصص الحق يا اصحاب الحى قل ان نظرة
اليه خير عما في ملاء الأعلى و عن ملك الآخرة
و الأولى فطوبى لمن حضر بين يدى العرش و
نظر الى منظر الأحلى و سمع عن لحن القدس من
آيات ربه الكبرى

42 ان يا نصر فاستمع لما يوحى اليك من جبروت
القصى اياك ان لا تخف من احد فتوجه الى
وجه ربك و كن من الذى نفعه الذكرى ان
اصطبر حين الذى تنفطر سماء الامر و تنشق
ارض الارادة و يرفع ضجيج كل من اعرض
فغوى قل تالله من لم يكن قلبه مطهراً عن كل ما
يذكر عليه اسم شئ لن ينطبع فيه هذا الجمال الدررى
الأصفى قدسوا مرايا انفسكم يا ملاء الأرض ثم
اصعدوا الى مقام الذى جعل الله عن خلفه ذكر
القوسين و اودنى قل انه لينطق في كل حين بما
نطق الروح في صدره الممرد الأزكى قل تالله انه ما
ينطق عن الهوى بل ينطق بما يلهمه شديد الأمر

One of the Cause inspireth Him with from the signs of His Lord, the Most Great. Say: He is even now at the Supreme Horizon, and verily He is the Primal Beauty clothed in the raiment of the Latter Beauty. Glorified be His most exalted Self! Through Him have the standards of the Cause been raised in the Kingdom of Names and the pavilions of glory been planted in the dominion of the divine cloud. Say: O people! Return unto Him, for with Him is the ultimate end. By God! He is the Paradise of Refuge at the Sacred Tree at the appearance of the revelations of light from this most luminous and most glorious Beauty. Thus did the penetrating vision never waver from that which it witnessed and beheld from the sovereignty of its Lord, the Most Manifest, the Most Hidden.

- 43 Say: Were He to remove the veil from the face of but one word from His presence, the earth would be rent asunder and the heavens on high would be cleft, but He dealeth gently with His servants lest their hearts be troubled and they return to the abode of wrath in the nethermost abyss. Fear thou no one. Remind the people of the signs of thy Lord, for this is His victory in the kingdom of the heavens and the earth, and thus doth He strengthen thee through remembrance, and unto Him returneth all remembrance. Thus have We caused nineteen rivers to flow from every letter of this Tablet. Blessed is he who thirsteth and seeketh to quench his thirst. And when We completed the Tablet, there descended from the dominion of eternity yet other signs of thy Lord, the Most Great, that every noble mind might be reminded thereby. And We shall mention in the Tablet the remembrance of some of the loved ones of God whom We have not mentioned before, that God's grace might reach all atoms and every possessor of grace and understanding. Therefore, remind those whose names the Pen of the Cause hath not moved to inscribe, if thou findest them mindful of their Lord; otherwise, leave them to themselves, then turn away from every doubting denier. Say: O ye people! Rejoice in these days wherein God hath come in the shadows of the Spirit and the Face hath shone forth from behind the veil.

- 44 Then remind Muhammad-Qabli-'Ali, whose name was in thy Book, of that which the Pen of Decree hath recorded in the dominion of accomplishment before his Lord, the Mighty, the Bestower, that he may ascend in his soul unto the sacred heights in this Ascension which hath appeared in the Temple of the Youth, and be amongst those who have humbled themselves and turned unto God. Say: O servant! Detach thyself from all that thy passions desire, then hold fast unto the Most Great Handle within thyself, and this is better for thee than the kingdom of the heavens and earth – yet none comprehend this save

من آيات ربه الكبرى قل انه حينئذ بالأفق الأعلى
وانه بجمال الأولى في قبض الأخرى فسبحان
نفسه الأعلى وبه رفعت اعلام الأمر في ملكوت
الأسماء ونصبت خيام المجد في جبروت العماء
قل يا قوم فارجعوا اليه وان اليه المنتهى تالله انه
لجنة المأوى عند سدرة القدس عند ظهور تجلي
الأنوار من هذا الجمال الدرّي الأبهى كذلك ما
زاع بصير الحديد عما شهد ورأى من سلطان ربه
الأظهر الأخفى

43 قل انه لو كشف القناع عن وجه كلمة من عنده
لتنشق الأرض و تنفطر سموات العلى ولكن
يدارى مع عباده لئلا يتميز صدورهم ويرجعوا
الى مقرّ القهر في هاوية السفلى انك لا تخف
من احد ذكر الناس بآيات ربك وهذا نصره
في ملكوت السموات والأرض وكذلك
يؤيدك بالذكر وان اليه يرجع الذكرى كذلك
فجرنا في كلّ حرف من هذا اللوح تسعة عشر
نهرًا فهنيئًا لمن ظمأ واستسقى واذا اتمنا اللوح
نزل من جبروت البقاء من آيات ربك الكبرى
تارة اخرى ليتذكر بها كلّ عقل مستطاب و
لنذكر في اللوح ذكر بعض من احبّاء الله الذى ما
اذكرناه من قبل ليكون فضل الله بالغة على كلّ
الذرات وعلى كلّ ذى فضل ولباب اذا ذكر
الذين ما تحرك قلم الأمر على اسمائهم ان تجدهم
متذكرًا بذكر ربهم وآلا دعهم بأنفسهم ثم اعرض
عن كلّ معرض مرتاب قل يا هؤلاء فابشروا في
تلك الأيام التى فيها اتى الله فى ظلل من الروح
واشرق الوجه عن خلف النقاب

44 ثم ذكر محمدًا قبل على الذى كان اسمه فى كتابك بما
اذكره قلم القضاء فى جبروت الامضاء بين يدي
ربه العزيز الوهاب ليصعد فى نفسه الى معارج
القدس فى هذا المعراج الذى ظهر على هيكل
الغلام ويكون ممن خضع وانا بقل يا عبد
فانقطع عن كلّ ما تهوى به هوىك ثم تمسك
بعروة الأعظم فى نفسك وان هذا خير لك عن
ملكوت ملك السموات والأرض ولا يعقل

every steadfast believer, and none understand it except those endowed with insight. Say: Glorify the name of thy Lord and be in a state of rapture and ecstasy from that which We gave thee to drink of the Wine of Life in holy and wondrous chalices. Verily, We made those letters to be chalices for wondrous attributes – We give to drink therefrom the wine of verses unto whomsoever We will among Our servants.

- 45 Say: From Us hath grace appeared and unto Us shall all return on the Day of Return. By one drop thereof the temples of all created things are brought to life, and thus hath Our mercy preceded all things and encompassed all particles from Paradise to the lowest point of dust. Verily, those who have not attained unto the holy drops from this chalice are more contemptible in God's sight than the creation of a fly, for they have denied God's favor and disputed His signs after their revelation, and followed every idolatrous liar. Say: O people! Do ye call upon those unto whom God hath given no authority, and forsake the Lord of Lords? Evil indeed is that which ye have chosen for yourselves as protectors besides God. God shall soon punish you with His wrath, for He is mighty in His grasp and severe in His punishment.

- 46 And among the idolaters was one who was there and was not content that We should name Ourselves by any of the names, and thus did he transgress against God Who created him and fashioned him – and the transgression of the idolaters leadeth only to ruin. Say: O people! All names return unto their kingdom which returneth unto My Cause that was created by My Word, and this is known to every soul that hath believed in the Day of Reckoning. Say: The Sun hath dawned from the horizon of glory, and thereby the heaven of pride was cleft asunder, and the earth of rancor was split, and the mountain of stillness passed away as the passing of clouds. Thus have We cast upon thee from every tidings that thou mayest remember within thyself and remind the people of that which We have inspired thee, that perchance souls may be cleansed from ailments and be made wholesome.

- 47 Say: O concourse of earth! Seek ye victory in these days and let not the multitude of the idolaters frighten you. Thus doth the Pen of Glory counsel you from the presence of a Mighty, All-Attracting One. Know ye that victory lieth not in drawing the sword, but in purifying your souls, O company of companions! By God! Should a soul detach itself from all who are in the heavens and on earth, and arise for that which God hath willed, God would through it render victorious His sincere loved ones, and the standards of the idolaters would vanish from all parties.

ذلك ألا كل مؤمن ثابت ولا يعقلها إلا أولى الأبواب قل سبح باسم ربك وكن في جذب وله عما اسقيناك نحر الحيوان في كؤوس قدس عجاب أنا جعلنا تلك الحروف كؤوساً لبدايع الصفات نسقي منها نحر الآيات ما نشاء من عبادنا

45 قل منّا ظهر الفضل والينا يرجع في يوم الاياب بقطرة منها يحيى هياكل الموجودات وكذلك سبقت رحمتنا كل شيء واحاطت الذرات من على الفردوس الى ان ينتهي الى نقطة التراب ان الذين ما فازوا برشحات القدس من هذه الكأس اولئك احقر خلقاً عند الله عن خلق الذباب لأنهم كفروا بنعمة الله وجادلوا بآياته بعد انزالها واتبعوا كل مشرك كذاب قل يا قوم أ تدعون الذين ما جعل الله لهم سلطاناً وتذرون رب الأرباب فبئس ما اتخذتم لأنفسكم اولياء من دون الله فسوف يعذبكم الله بقهر من عنده وأنه لقوى في الأخذ و شديد في العقاب

46 ومن المشركين من كان هناك وما رضى بآنا نسمى أنفسنا باسم من الأسماء وكذلك بغى على الله الذي خلقه وسواه وما بغى المشركين إلا في تباب قل يا قوم ان الأسماء كلها يرجع الى ملكوتها التي يرجع الى امرى الذي خلق بقولى و يعرف ذلك كل نفس آمنت بيوم الحساب قل قد اشرفت الشمس عن افق المجد وبها انفطرت سماء الكبر وانشقت ارض الغل و مرّ جبل السكون كمر السحاب كذلك القينا عليك من كل نبا لتذكر في نفسك وتذكر الناس بما الهناك لعل تطهرن النفوس عن الأمراض ثم تطاب

47 قل يا ملاء الأرض فابتنوا النصر في تلك الأيام ولا تخافنكم كثرة المشركين كذلك يعظكم قلم العز من لدن عزيز جذاب ثم اعلوا بأن النصر لم يكن في اخراج السيف بل في تطهير نفوسكم يا معشر الأصحاب تالله لو تنقطع نفس عن كل من في السموات والأرض وتقوم على ما اراد الله لينصر الله بها المخلصين من احبائه وينعدم رايات المشركين من كل الأحزاب قل تالله ان النصر هو

Say: By God! Victory is your detachment from all save God and your steadfastness in My love on the Day wherein the feet of the eloquent shall slip, and from the thicket of hypocrisy shall emerge a band of wolves who have disbelieved and turned away and were in doubt concerning the meeting with their Lord, after He had appeared from the holy horizon with scrolls and a Book.

انقطاعكم عما سوى الله واستقامتكم على حبي في يوم الذي تزل فيه اقدام البلغاء ويخرج عن ايكته التفاق شرذمة من الذباب الذين كفروا واعرضوا و كانوا في مرية عن لقاء ربهم بعد الذي ظهر عن افق القدس بصحائف و كتاب

- 48 Say: O Concourse of holiness! Draw forth the sword of wisdom from the sheath of utterance and thereby aid your Lord, the All-Merciful. Beware lest ye spread corruption in the land after it hath been set in order. Fear God, unto Whom all matters return, both in the beginning and in the end. Should the idolaters advance against you, scatter them through a word from Us, not with your swords. Break not your covenant with that which ye have been commanded in the Book. Stand firm, O people, in the path and be steadfast in the Cause at this cornerstone with fire and attraction. Say: If ye will not stand firm in the path, God will soon raise up a people who will stand firm in the Cause and make mention of Him with passionate longing, yearning and attraction, whom nothing in the heavens or on earth shall deter. Upon them shall the angels and the Spirit send down their blessings, then the people of the Concourse on high, then they that dwell within the pavilions of nearness behind the veil. And there is nothing that shall not celebrate their names and seek to draw nigh unto God through them. Say: By God! Through their names the bell shall ring out, the cockrel of Paradise shall crow, and the rebeck shall sing.

48 قل يا ملاء القدس ان اخرجوا سيف الحكمة عن غمد البيان ثم انصروا به ربكم الرحمن اياكم ان لا تفسدوا في الأرض بعد اصلاحها خافوا عن الله الذي اليه يرجع الأمور في المبدء والمآب ان يزحفوا عليكم المشركون شرذومتهم بكلمة من عندنا لا بسيفكم ولا تحشوا عما امرتم به في الكتاب ان استقيموا يا قوم على الصراط وكونوا على الأمر في هذا الركن بنار وانجذاب قل انتم ان لن تستقيموا على الصراط فسوف يبعث الله قوماً يستقيمون على الأمر ويذكرنه بوله وشوق وانجذاب ولا يمنعهم شيء عما في السموات والأرض اولئك يصلون عليهم الملائكة والروح ثم اهل ملاء القدس ثم الذينهم كانوا في سرادق القرب عن خلف الحجاب وان من شيء الا يذكرنا اسمائهم ويستقرن بها الى الله قل تالله بأسمائهم تصح الناقوس وتدلع ديك الفردوس وتغن الرباب

- 49 Thus have the words of thy Lord been fulfilled in truth and justice. None can change the words of thy Lord, and none shall comprehend this save every soul that is enduring and goodly.

49 اذا تمت كلمات ربك صدقاً وعدلاً ولا مبدل لكلمات ربك ولن يفقه ذلك الا كل نفس باقى مستطاب

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*Suriy-i-'Ibad**To: Siyyid Mihdi Dahaji et al.*

- 1 This is the Surih of the Servants which hath been sent down in truth from God, the Exalted, the Great, and verily it is a revelation from One Who is All-Knowing, All-Wise. 1 هذه سورة العباد قد نزلت بالحق من لدى الله العلي العظيم وأنه لتنزيل من لدن عليم حكيم
- 2 In the Name of God, the Most Wondrous, the Most Wondrous! 2 بسم الله الأبدع الأبدع
- 3 God beareth witness that there is none other God but Him, and we are all His worshippers. God beareth witness that there is none other God but Him, and we are all prostrate before Him. God beareth witness that there is none other God but Him, and we are all devoted unto Him. God beareth witness that there is none other God but Him, and we are all submissive unto Him. God beareth witness that there is none other God but Him, and we are all humble before Him. God beareth witness that there is none other God but Him, and we all give praise unto Him. God beareth witness that there is none other God but Him, and we all bow down before Him. God beareth witness that there is none other God but Him, and we are all His servants. God beareth witness that there is none other God but Him, and we are all supplicants before Him. God beareth witness that there is none other God but Him, and we all speak through Him. God beareth witness that there is none other God but Him, and we are all beholders of Him. God beareth witness that there is none other God but Him, and we all exalt Him. God beareth witness that there is none other God but Him, and we shall all return unto Him. 3 شهد الله أنه لا اله الا هو وانا كل له عابدون شهد الله أنه لا اله الا هو وانا كل له ساجدون شهد الله أنه لا اله الا هو وانا كل له قانتون شهد الله أنه لا اله الا هو وانا كل له خاضعون شهد الله أنه لا اله الا هو وانا كل له خاشعون شهد الله أنه لا اله الا هو وانا كل له حامدون شهد الله أنه لا اله الا هو وانا كل له راکعون شهد الله أنه لا اله الا هو وانا كل له عاملون شهد الله أنه لا اله الا هو وانا كل منه سائلون شهد الله أنه لا اله الا هو وانا كل به ناطقون شهد الله أنه لا اله الا هو وانا كل له ناظرون شهد الله أنه لا اله الا هو وانا كل به رافعون شهد الله أنه لا اله الا هو وانا كل به لمنقلبون
- 4 O Mihdi! Bear thou witness even as God hath testified to His own Self before the creation of the heavens and earths, that there is none other God but Him, and that this Youth is His servant and His Glory, and He is verily the Great Announcement which hath been inscribed from all eternity upon the Tablets of Glory. None hath known Him save His own Self, the All-Subduing, the Almighty, the All-Powerful, and none shall know Him except whom thy Lord willeth. This is of the matters whereof We informed thee aforetime, if thou be of them that comprehend. 4 ان يا مهدى فاشهد كما شهد الله لنفسه قبل خلق السموات والأرضين بأنه لا اله الا هو وان هذا الغلام عبده وبهائه وأنه لنبا الذي قد كان في ازل الأزال في الواح العز العظيم وما عرفه احد الا نفسه المهيمن العزيز القدير ولن يعرفه الا من شاء ربه وهذا من امر الذي اخبرناك به من قبل ان انت من العارفين
- 5 Harken thou unto My counsel, and unto that which the Tongue of God doth utter in this wondrous Age. Beware lest anything deter thee or any matter hinder thee. Strive within thyself, then endeavor in thine essence, that thou mayest be numbered among the righteous in this Cause, whereby the 5 فاسمع نصحي ثم ما ينطق به لسان الله في هذا الزمن البديع اياك ان لا يصدك شيء ولا يمنعك امر فاسع في نفسك ثم اجهد في ذاتك لتكون من الصالحين في هذا الأمر الذي به يفزع

people of the realms of mystical insight are terrified, and the dwellers of the pavilions of certitude are dismayed, and the spirits of them that are nigh unto God are thunderstruck, and the mountain of the arrogant is crushed.

- 6 Purify thine eyes from all else save Him, then abandon all that is in thy hands, then sanctify thyself from all who are in the earth and the heavens, that thou mayest be enabled to stand firm in the Cause whereat the feet of the sincere ones slip. Then detach thyself from thine own self and from all else besides, and from the souls of the ungodly.

- 7 Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Bab. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely foreordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth....

- 8 And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory. This He did at a time when the signs and tokens of a divinely appointed Revelation were being showered upon Him—signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent Glory enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him.

- 9 And He appeared in such wise as none had appeared before in all creation, whereby He stood by His own Self between the heavens and the earth, and compromised not with anyone in the Cause of His Lord, and called out to the servants with His most exalted call, and feared no one, even as ye were witnesses. And He was tried amongst the servants in such wise that the tyrants of the earth gathered against Him, and ye were among the witnesses. And He sought no help from anyone save God, the Mighty, the Powerful, the All-Knowing. And verily He did

اهل ملاء العرفان ثم يجزع اهل سرادق الايقان ثم
ينصعق ارواح المقرين و يندك جبل المستكبرين

6 طهر عيناك عن كل ما سواه ثم دع كل ما
في ايديك ثم قدس نفسك عن كل من في
الأرضين و السموات لتستطيع ان تستقيم على
امر الذي تزل عليه اقدام المخلصين ثم انقطع عن
نفسك و عن ما سواك ثم عن نفوس المشركين

7 فانظر بطرف البدء فيما نظرت الى آدم الأولى ثم
من بعده الى ان يصل الأمر الى علي قبل نبيل
قل تالله كلهم قد جاؤوا عن مشرق الأمر بكتاب
و صحيفة و لوح عظيم و اوتوا كل واحد منهم
على ما قدر لهم و هذا من فضلنا عليهم ان انتم
من العارفين و كلهم بلغوا رسالات ربهم و بشروا
الناس برضوان الله المهيمن العزيز القدير و اخرجوا
الناس من الظلمات الى النور و بشروهم بقاء الله
كما انتم قرأتم في صحف الأولين

8 حتى اذا بلغ الأمر الى وجهه العزيز المقدس
المتعالى المنير اذا احتجب نفسه فى الف حجاب
لئلا يعرفه من احد بعد الذى كان ينزل عليه
الآيات من كل الجهات و ما احصاها احد الا
الله ربك و رب العالمين فلما تم ميقات الستر
اذا اظهرنا عن خلف الف الف حجاب من النور
نوراً من انوار وجه الغلام اقل من سم الابرة
اذا انصعقت اهل ملاء العالين ثم سجدت وجوه
المقرين

9 و ظهر بشأن ما ظهر مثله فى الابداع بحيث قام
بنفسه بين السموات و الأرضين و ما تداهن بأحد
فى امر ربه و نادى العباد بأعلى ندائه و ما خاف
من احد كما انتم كنتم من الناظرين و ابتلى بين
العباد بحيث اجتمعوا عليه طغاة الأرض و انتم
من الشاهدين و ما استنصر من احد الا بالله العزيز
المقتدر العليم و انه نصره بالحق و انزل عليه سكينه

help Him with the truth and sent down upon Him tranquility from His presence and strengthened Him with the hosts of the unseen at the time when He was expelled from the City of the Cause with manifest sovereignty.

من عنده وأيده بجنود الغيب حين الذي أخرجه
عن مدينة الأمر بسطان مبین

- 10 And His Cause became manifest and His proof transcendent and His evidence complete and His word perfected, until the Cause of God became renowned among all creatures. Then did We sever all connections and enter the fields, even as ye have heard from the emigrants. And in all those places and days We concealed not the Cause nor did We veil it, but rather We made it manifest like the dawning of the morn from the horizon of a brilliant dawn, until we reached the sea which is mentioned in the Tablets, if ye be of them that know. We embarked upon the ship in Our Name, then caused it to traverse the sea in My Name, the Mighty, the Powerful, the Beautiful. We preserved it through a power from Us, and protected those who embarked upon it until they reached its shore in the city whose name is renowned among you, if ye be of the knowing ones. And We remained therein for four successive months, as inscribed in preserved and mighty Tablets. Throughout those months none of those who dwelt therein, whether high or low, sought Our company. God Himself is witness to this and is All-Knowing. We went not unto anyone, nor turned toward any soul, thus manifesting God's sovereignty and His command, and proclaiming God's power and His dominion, until the appointed time of tarrying was fulfilled. Then We departed therefrom and traversed the way until We entered this remote prison. We give thanks to God in all this, for He hath confirmed Us in His Cause and made Us to be of His near servants who fear no one and look not except with the gaze of God, the All-Possessing, the Mighty, the Powerful. Thus have We sent down the command unto thee that thou mayest be of the knowing ones. Praise be to God, the Lord of all worlds.

10 وظهر امره و علا برهانه و تمت حجته و كملت كلمته الى ان اشتهر امر الله بين الخلائق اجمعين الى ان قطعنا الأسبال و دخلنا الميادين كما انتم سمعتم من المهاجرين و في كل تلك الأماكن و الأيام ما سترنا الأمر و ما احتجبناه بل اظهرناه كطلوع الفجر عن افق صبح منير الى ان وصلنا الى البحر الذي ذكر اسمه في الألواح ان انتم من الشاهدين و ركبنا السفينة باسمنا ثم اجريناه على البحر باسمي العزيز المقنن الجليل و حفظناه بقدره من عندنا و حفظنا الذين ركبوا عليها الى ان وصلوا الى ساحله في مدينة التي اشتهر اسمها بينكم ان انتم من العالمين و كما فيها اربعة اشهر متواليات بما رقم في الواح عزّ حفيظ و في تلك الشهور ما راودنا احد من الذينهم كانوا فيها لا من اعلامهم و لا من اسفلهم و كان الله على ذلك شهيد و عليم و ما ذهبنا الى احد و ما توجهنا الى نفس اظهاراً لسلطنة الله و امره و ابلاغاً لقدرة الله و هيمنته الى ان تمت ميقات الوقوف و خرجنا عنها و قطعنا السبيل الى ان دخلنا في هذا السجن البعيد و نشكر الله في كل ذلك بما ايدنا على امره و جعلنا من عباده المقرئين الذين لا يخافون من احد و لا ينظرون الا بنظرة الله المهيمن العزيز القدير

- 11 We have thus completed Our utterance, though We have not completed all that pertaineth thereunto, that thou mayest make mention of God's sincere servants who dwell in thy land and who were gladdened by the sweet savors of holiness wafting from the direction of God, their Creator. This is of His grace upon them and upon all worlds. Say: He knoweth your secrets and your whispered words, and that which the dove of love warbleth in your hearts, and thus were We among the knowing ones. Nothing whatsoever escapeth Our knowledge, and nothing eludeth Our grasp. All things are within the grasp of His command, if ye be of them that understand. In Our hands lies the kingdom of all things. We exalt whom We will from Our presence, and make mention of Our servants who turn unto Us, who have drunk from the cup of God's

11 كذلك نزلنا الأمر اليك لتكون من العالمين و الحمد لله رب العالمين اذا اتمنا القول ولو ما اتمنا الأمر به لتذكر عباد الله المخلصين الذينهم سكنوا في ارضك هناك و كانوا مستبشرين بأرياح القدس التي تفوح من جهة الله بارئهم و هذا من فضله عليهم و على العالمين قل انه يعلم سرّكم و نجواكم و ما تستدقّ به في قلوبكم حمامة الحبّ و كذلك كما من العالمين لن يعزب عن علمنا من شيء و لا يفوت عن قبضتنا من شيء و كل في قبضة الأمر ان انتم من العارفين و بيدنا ملكوت كل شيء نرفع من نشاء من عندنا و نذكر عبادنا المريدين

bounty and have been granted that which none among all creation hath been granted.

- 12 Say: By God! Ye have attained unto a cup that none before you hath attained. Soon shall ye know this, if ye be of the patient ones. Say: By God! Ye have borne that which none among all created things hath borne, and none among all beings hath preceded you in this. Were it to be laid upon the heavens they would be rent asunder, and were it laid upon the earth it would instantly be cleft. Thus do We remind you of the truth that ye may know the station of them who have believed in God and recognized that which none before them hath recognized, that they may rejoice within themselves and be of them that are filled with gladness. Say: By God! Whosoever drinketh from this cup shall never thirst, and God shall make him to prevail over all who are in the heavens and on earth, if he remaineth steadfast in his love for his Lord and is not shaken by the suggestions of Satan and them who have recognized Our Self. This is of My grace upon them and upon My sincere servants, for We have brought them forth from behind the veils and caused them to witness that which the eyes of the sanctified ones have not witnessed. All this is of My grace upon them and My mercy upon My near servants.

- 13 And thou, make mention of the loved ones of God who were in thy land, and be not of the patient ones. Make mention of the name of the First One therein, whom God hath made to be the ornament of them who are nigh unto Him. We had indeed sent him a Tablet aforetime wherein was that which would suffice him above all worlds. By God! Were he to know but one letter thereof, he would detach himself from all things, even from his own self. This We testify at this moment with My All-Knowing, All-Wise tongue.

- 14 Then remember after him the Majid through Our mention and give him glad tidings through the Holy Spirit of God, the Mighty, the All-Knowing. We have indeed sent to him that which will purify him from association with the ungodly. Say: O servant, be steadfast in the love of God, for thou hast been informed of that which none else hath been informed, if thou be of them that ponder. Reflect upon My absence, that thou mayest discover what God hath intended for thee and be among those who are discerning. Thus have We completed Our favor upon thee and sent the Spirit from Our presence with a tongue from Us upon thee and upon the believers.

- 15 Then remember Our Name the Merciful and give him glad tidings of that wherewith God remembereth him on the night wherein the Dove warbleth upon the twigs of the Tree of Eternity and the Cock of Paradise singeth upon the branches of a

الذينهم شربوا من كأس عناية الله و رزقوا ما لا رزق به احد من الخلائق اجمعين

- 12 قل تالله قد فزتم بكأس ما لا فاز بها احد من قبل فسوف تعرفون ان تكونن من الصابرين قل تالله قد حملتم ما لا حملة احد من الممكنات و ما سبقتكم في ذلك نفس من الموجودات ولو يحمل على السموات لتنفطر و لو على الأرض لتنشق في الحين كذلك نذكركم بالحق لتعرفوا مقدار الذينهم آمنوا بالله و عرفوا ما لا عرفه احد من قبلهم ليفرحوا في انفسهم و يكونن من الفرحين قل تالله من شرب من هذا الكأس لن يظمأ ابداً و يجعله الله غالباً على من في السموات و الأرضين ان يكون مستقيماً في حب مولا و لن يضطرب من خطرات الشياطين و الذينهم عرفوا نفسنا هذا من فضلى عليهم و على عبادنا المخلصين لأننا اخرجناهم عن خلف الحجاب و اشهدناهم ما لا شهدت عيون المقدسين و كل ذلك من فضلى عليهم و رحمتى على عبادنا المقربين

- 13 و انت ذكر احباء الله الذينهم كانوا في ارضك و لا تكن من الصابرين ذكر اسم الأول فيها الذى جعله الله زين المقربين و لقد ارسلنا اليه كتاباً من قبل و فيه ما يغنيه عن العالمين فوالله لو يعرف حرفاً منه لينقطع عن كل شئ حتى عن نفسه و هذا ما نشهد عليه حينئذ بلسانى العليم الحكيم

- 14 ثم من بعده ذكر المجيد بذكرنا و بشره بروح الله المقدس العزيز العليم و لقد ارسلنا اليه ما يطهره عن معاشره المشركين قل ان يا عبد فاستقم على حب الله لأنك اطلعت بما لا اطلع به احد ان انت من المتفكرين تفكر في غيبتي لعل تطلع بما اراد الله لك و تكون من المتفكرين و بذلك اتمنا النعمة عليك و ارسلنا الروح من لدنا بلسان من عندنا عليك و على المؤمنين

- 15 ثم ذكر اسمنا الرحيم و بشره بما اذكره الله في ليل التي فيه ينطق الوراق على افنان سدره البقاء و يغن ديك العرش على افنان سدره عظيم قل ان يا عبد

mighty tree. Say: O servant, We desired thee aforetime and mentioned thee in holy and glorious Tablets. Be steadfast on the Day when eyes shall be blinded and every tongue shall falter and the hearts of the heedless shall be troubled. Say: By God, on that Day the sun shall be darkened in its light, and the moon shall lose its brightness, and the stars shall fall upon barren ground wherein thou shalt find neither fruit nor grass nor flowing water. The tribes of the earth shall wail therein and every lofty mountain shall be brought low, save him who shutteth his eyes to mankind and beholdeth with the greatest vision this Beauty, the Radiant, the Mighty, the Luminous. O servant, fear no one, then cast off with the casting off of God, the Protector, the Mighty, the Powerful. Be thou one who crieth out between the heavens and earth and who giveth glad tidings in the name of God, the Mighty, the Generous. And should every possessor of existence, spirit, consciousness, allusion and mighty limitations object to thee, fear not any of them but trust in God, thy Lord, then hold fast to this holy, luminous and firm cord. Thus have We sent down unto thee verses from this heaven which hath appeared in the temple of the Youth, and when thou gazest upon it in thy inmost heart thou shalt find it in the form of a mighty throne.

- 16 Then remember Rida after him and those in his household who have sought refuge in the protection of God, the Protector, the Mighty, the Powerful. These are they who have found shelter in the shadow of His providence and God hath caused them to dwell in the midst of His nearness that they might recognize the worth of that which God hath bestowed upon them through His grace and be of the thankful ones. Let them strive within themselves lest their deeds be rendered vain. Thus doth the Tongue of God remember them that His mercy may be confirmed upon the worlds and that they may not deny the favor which hath descended upon them from a holy and glorious heaven, and that they may find themselves steadfast in the Cause and sanctified from all who are in the heavens and the earth. And thou, O Mihdi, be kind to him and lower thy wing unto those who have believed in God and His signs, for We have exalted thy creation in the Concourse of Paradise and created thee in the best of forms.

- 17 Then remember those two who journeyed unto God their Creator and emigrated unto Him and were among the emigrants, and who attained the presence of God and heard the holy melodies from this sacred, mighty and sweet throat. Then give them glad tidings of a favor from Us and a mercy from Our presence, and verily Our mercy hath preceded all the worlds.

أنا اردناك من قبل واذكرناك في الواح قدس عظيم ان استقم في يوم الذى فيه تعمى الأبصار ويكلكل كل اللسان و تضطرب افئدة المغلّين قل تالله حينئذ تظلم الشمس بأنوارها ويخسف القمر بأزهارها وتسقط النجوم على ارض جرز لن تجد فيها من ثمار ولا كلاً ولا ماء معين ويضجّ فيه قبائل الأرض و يندك كل جبل شاخ رفيع الا من اغمض عيناه عن البشر وينظر بالمنظر الأكبر في هذا الجمال المشرق العزيز المنير ان يا عبد لا تحف من احد ثم اخلع بخلع الله المهيمن العزيز القدير وكن صائحاً بين السموات والأرض ومبشراً باسم الله العزيز الكريم وان يعترض عليك كل ذى وجود و ذى روح و ذى شعور و ذى اشارة و ذى حدود عظيم لا تحف عن احد منهم و توكل على الله ربك ثم اعتصم بهذا الحبل المقدس المنير المتين و كذلك انزلنا اليك الآيات من هذا السماء الذى ظهر على هيكل الغلام و اذا تنظر اليه في سرّك تجده على هيئة عرش عظيم

16 ثم ذكر الرضا من بعده و الذينهم في بيته الذينهم استجاروا في جوار الله المهيمن العزيز القدير اولئك هم الذين استظلوا في ظلّ عنايته و اسكنهم الله في بجموحة قربه ان يعرفوا قدر ما انعمهم الله بفضله و يكونون من الشاكرين و يجهدوا في انفسهم بأن لا يحبطن اعمالهم و كذلك يذكرهم لسان الله ليثبت رحمته على العالمين و لن ينكروا نعمة التي نزلت عليهم من سماء قدس منيع و يجودوا انفسهم ببناء على الأمر و قدساً عن كل من في السموات و الأرضين و أنك انت يا مهدي فارفق به ثم اخفض جناحك للذينهم آمنوا بالله و آياته لأننا عظمنا خلقك في ملائ الفردوس و خلقناك على احسن التقويم

17 ثم ذكر الذين سافروا الى الله بارئهما و هاجرا اليه و كانا من المهاجرين و حضرا بين يدي الله و سمعا نعمات القدس عن هذا الخنجر المقدس العزيز المليح ثم بشرهما بعناية من عندنا و رحمة من لدنا و ان رحمنا سبقت العالمين

18 Then remind the servant who preceded the Messenger of that wherewith God at this hour remembereth him from the heights of His sanctity, and make mention of him in this mighty Tablet. Say: O Messenger! We have sent unto thee the fragrance of this Garment, that thine eyes may be solaced thereby, and the eyes of those who dwell in the regions of the East and the West and who are among Our believing servants, that the breezes of God may move them and sever them from all things except this resplendent and most luminous Garment. Say: By God! All detachment is beloved except from My beauty, dawning, holy and luminous; and all supplication is forbidden except for My holy, all-knowing and wise Self; and all silence is beloved except mention of My exalted, glorious, mighty and inaccessible Self.

19 Then make mention of My servant who believed in God and then inquired of God, his Lord, concerning the Great News. Say: By God! This is the News that was great in the heights of the heavens and mighty in the Concourse on high, at which the skin of the idolators doth creep. O servant! We have now unveiled for thee the matter concerning which thou didst inquire aforetime, that thou mayest know what was intended. This is the essence of what God intended for thee, that thou mayest be among those who seek Him. Beware lest ye differ concerning this News or be troubled by those who have disbelieved and associated partners with God and were among the opposers. Say: O people! By God, this is God's News unto you, His manifestation among you, and His sovereignty between the heavens and earth. Beware lest ye differ concerning it after He Who was imprisoned for you in this Prison whereunto no feet of seekers can arrive save whom God, thy Lord, the Beneficent, the Mighty, the All-Knowing, the All-Informed, willeth.

20 And thou, O servant of God, give thanks unto God for having brought thee forth from thy land and made thee among the pure ones. Soon shalt thou hear the call of the Samiri amongst them and find them in grievous error. Soon shall they adduce proofs such as were adduced by the people of the Furqan and before them the people of the Psalms, the Torah and the Gospel. Sufficient was their abasement in that they believed in 'Ali aforetime through what was sent down unto him of the verses of God, the Protector, the Mighty, the Powerful. Yet when its counterpart appeared and His beauty was manifested in truth, they turned away from Him and were among the opposers. Say: Therefore curse not others, but curse your own selves; oppose not anyone, but oppose your own selves - this behooveth you, O concourse of idolators, if ye have believed in God's verses. By God! These are His verses, and a single letter thereof sufficeth all the worlds. And if ye desire His

18 ثُمَّ ذَكَرَ الْعَبْدُ قَبْلَ الرَّسُولِ بِمَا أَذَكَرَهُ اللَّهُ حِينَئِذٍ بِرَبَوَاتٍ قَدَسَهُ وَادَّكَرَهُ فِي هَذَا اللَّوْحِ الْعَظِيمِ قُلْ يَا رَسُولَ اللَّهِ أَرْسَلْنَا إِلَيْكَ رَائِحَةً هَذَا الْقَمِيصِ لِتَقْرَبَهُ عَيْنَاكَ وَعْيُونَ الَّذِينَ سَكَنُوا فِي أَقْطَارِ الْمَشْرِقِ وَالْمَغْرِبِ وَكَانُوا مِنْ عِبَادِنَا الْمُوَحِّدِينَ لِيُحَرِّكَهُمْ أَرِيَاخُ اللَّهِ وَيَنْقُطَهُمْ عَنْ كُلِّ شَيْءٍ إِلَّا عَنْ هَذَا الْقَمِيصِ الْمُرْسَلِ الْمُنِيرِ قُلْ تَاللَّهِ إِنَّ الْإِنْقِطَاعَ مُحِبُّوبٌ إِلَّا عَنْ جَمَالِ الْمَشْرِقِ الْمُقَدَّسِ الْمُنِيرِ وَكُلِّ السُّؤَالِ حَرَامٌ إِلَّا عَنْ نَفْسِ الْمُقَدَّسِ الْعَلِيمِ الْحَكِيمِ وَكُلِّ الصَّمْتِ مُحِبُّوبٌ إِلَّا عَنْ ذِكْرِي الْمُتَعَالَى الْمُتَبَاهِي الْعَزِيزِ الْمُنِيعِ

19 ثُمَّ ذَكَرَ عَبْدِي الَّذِي آمَنَ بِاللَّهِ ثُمَّ سَأَلَ عَنْ اللَّهِ رَبَّهُ مِنْ نَبِيٍّ الْعَظِيمِ قُلْ تَاللَّهِ هَذَا لِنَبِيٍّ الَّذِي كَانَ عَظِيمًا فِي عَلَى الْعَمَاءِ ثُمَّ كَبِيرًا فِي مَلَأِ الْبَقَاءِ وَتَقَشَّعَرَّ عَنْهُ جُلُودُ الْمُشْرِكِينَ يَا عَبْدُ إِذَا كَشَفْنَا لَكَ الْأَمْرَ فِيمَا سَأَلْتَ مِنْ قَبْلِ لَتَطَّلِعَ بِمَا أَرَادَ وَهَذَا أَصْلُ مَا أَرَادَ اللَّهُ لَكَ أَنْ تَكُونَ مِنَ الْمُرِيدِينَ أَيَاكُمْ أَنْ لَا تَخْتَلِفُوا فِي هَذَا النَّبِيِّ وَلَا تَضْطَرُّبُوا عَنْ الَّذِينَ كَفَرُوا وَاشْرَكُوا وَكَانُوا مِنَ الْمَعْرُضِينَ قُلْ يَا قَوْمِ تَاللَّهِ هَذَا نَبَأُ اللَّهِ فِيكُمْ وَظُهُورُهُ بَيْنَكُمْ وَسُلْطَانُهُ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ أَيَاكُمْ أَنْ لَا تَخْتَلِفُوا فِيهِ بَعْدَ الَّذِي حَبَسَ لَكُمْ فِي هَذَا السَّجْنِ الَّذِي لَنْ يَصِلَ إِلَيْهِ أَرْجُلُ الْقَاصِدِينَ إِلَّا مِنْ شَاءِ اللَّهِ رَبِّكَ الْمُنَّانِ الْمُقْتَدِرِ الْعَلِيمِ الْخَبِيرِ

20 وَأَنْتَ أَنْتَ يَا عَبْدَ اللَّهِ فَاشْكُرْ اللَّهَ بِمَا أَخْرَجَكَ عَنْ بِلَدِكَ وَجَعَلَكَ مِنَ الْمُطَهَّرِينَ فَسَوْفَ تَسْمَعُ نِدَاءَ السَّامِرِيِّ بَيْنَهُمْ وَتَجِدُهُمْ فِي شَرْكَ عَظِيمٍ فَسَوْفَ يَسْتَدْلُونَ بِمَا اسْتَدْلَوْا بِهِ أَوَّلُ الْفُرْقَانِ ثُمَّ مِنْ قَبْلِهِمْ أَوَّلُ الزَّبُورِ وَالتَّوْرَةِ وَالْإِنْجِيلِ كَفَاهُمُ الدَّلِيلَ بِأَنَّهُمْ آمَنُوا بِعَلِيِّ مِنْ قَبْلِ مَا نَزَلَ عَلَيْهِ مِنْ آيَاتِ اللَّهِ الْمُهَيِّمِينَ الْعَزِيزِ الْقَدِيرِ فَلَمَّا نَزَلَتْ اخْتَبَاهَا وَظَهَرَ جَمَالُهُ بِالْحَقِّ اعْرَضُوا عَنْهُ وَكَانُوا مِنَ الْمَعْرُضِينَ قُلْ إِذَا لَا تَلْعَنُوا غَيْرَكُمْ بَلْ فَالْعَنُوا أَنْفُسَكُمْ وَلَا تَعْتَرِضُوا بِنَفْسٍ فَاعْتَرِضُوا عَلَى ذَوَاتِكُمْ فَهَذَا يَنْبَغِي لَكُمْ يَا مَلَأُ الْمُشْرِكِينَ أَنْ كُنْتُمْ آمَنْتُمْ بِآيَاتِ اللَّهِ تَاللَّهِ هَذِهِ آيَاتُهُ وَحَرْفًا مِنْهَا يَكْفِي الْعَالَمِينَ وَأَنْ تَرِيدُوا جَمَالَهُ فَهَذَا جَمَالُهُ قَدْ ظَهَرَ بِشَأْنِ مَا ظَهَرَ شَبْهَهُ فِي الْإِبْدَاعِ أَنْ

beauty, lo, this is His beauty, manifest in such wise as the like thereof hath never appeared in creation, could ye but see with fair-minded eyes. And if ye desire to traverse His path, this is His path in the heavens and earth - traverse it, O concourse of them that know. But those among them who remained steadfast in the Cause of their Lord and recognized their Creator - through them are the clouds lifted up and the rain made to fall, and through them do the people of the holy realm become illumined, and all things tell of this most august, mighty, transcendent, exalted and inaccessible station.

- 21 Then remember after him Asad and say: O Asad! Be the Lion of God in His earth. This is a mantle We have bestowed upon thee through a grace from Our presence, and I am verily the Bountiful Bestower, despite those who have denied the signs of God and disputed them, then turned away from them and were among the abased ones. O thou who bearest this name! We have conferred upon thee this name that thou mayest pass beyond the kingdom of names and detach thyself from all who are in earth and heaven, and come unto God with a pure heart. Beware lest thou waste what God hath intended for thee, and let not the fire of thy love be quenched. Then kindle thyself against those who have disbelieved and associated partners with God. Be a mercy unto the lovers and be the sword of God against His enemies and His blessing unto His loved ones. Then preserve thyself from association with the deniers and avoid them, and fear no one, and abide in an impregnable fortress.

- 22 O Mihdi! We have mentioned these ones just as their names were mentioned in thy tablet, that God's mercy might encompass them and these missives might pass over them - the Subtle, the Beloved, the Luminous. Say: By God! Were there to waft upon all created things that which emanates from this Paradise, it would surely render them eternally alive in the kingdom of the exalted ones. Thus have We bestowed Our favor upon thee and upon them - a mercy from Our presence upon them and upon the sincere ones.

- 23 Then know that there hath appeared before Us a tablet wherein one of the loved ones called upon his Lord, the Bestower, the Powerful, the Mighty, the Beautiful. Say: We have heard thy call and have answered thee with these holy and beloved words, that thou mayest thank God in thy soul and with thy tongue, and be of those who mock not the signs of God. Be thou steadfast, O servant, in thy love for thy Lord, and be not disturbed when the decreed matter cometh unto thee, and fear no one. Turn thy face toward thy Lord and

انتم من المنصفين وان تريدوا ان تمرّوا على صراطه فهذا صراطه في السموات والأرض مرّوا عليها يا ملأ العارفين ولكن الذين منهم استقاموا على امر مولاهم وعرفوا بارئهم اولئك بهم يرفع الغمام ويمطر السحاب ويستضيء اهل ملائكة القدس ويحكي كل شيء عن هذا المقام المتعظم المتعزّز المتعالى الباذخ المنيع

21 ثمّ ذكر من بعده الأسد قل ان يا اسد كن اسد الله في ارضه و هذا خلع قد اعطيناك بفضل من عندنا وانا المعطي الكريم رغماً لأنف الذينهم كفروا بآيات الله وجادلوا بها ثمّ اعرضوا عنها و كانوا من الصّاغرين ان يا هذا الاسم قد وهبناك هذا الاسم ان تمرّ عن ملكوت الأسماء و تنقطع عن كلّ من في الأرض و السماء و تأتي الله بقلب سليم اياك ان لا تضع ما اراد الله لك ولا تتخذ عن نار حبك ثمّ اشتعل بنفسك على الذينهم كفروا و اشركوا و كن رحمة للمحبين و كن سيف الله لأعدائه و نعمته لأحيائه ثمّ احفظ نفسك عن مجالسة المعرضين و تجنّب عنهم و لا تخف من احد و كن في حصن حفيظ

22 ان يا مهدى قد ذكرنا هؤلاء كما ذكر اسمائهم في لوحك ليحيط رحمة الله عليهم و تمرّ عليهم هذه الرسائل اللطيف المحبوب المنير قل تالله لو يهب على الممكات ما يفوح من هذا الرضوان ليجعلهم حياً باقياً في ملكوت العالمين كذلك منتاً عليك و عليهم رحمة من عندنا عليهم و على المخلصين

23 ثمّ اعلم بأنّ حضر بين يدينا لوحاً وفيه نادى احد من المحبين ربّه المنان المقتدر العزيز الجميل قل انا سمعنا ندائك و اجبتناك بهذه الكلمات المقدس المحبوب لتشكر الله في نفسك ثمّ في لسانك و تكون من الذينهم بآيات الله لا يستهزئون ان استقم يا عبد في حبك مولاك و لا تضطرب اذا اتاك امر محتوم و لا تخف من احد فتوجه بوجه ربك و توكل على نفسنا المهيمن القيوم

place thy trust in Our Self, the Protector, the Self-Subsisting. And say:

24 Glory be unto Thee, O my God! Purify mine eyes, then mine ears, then my tongue, then my spirit, then my heart, then my soul, then my body, then my being from turning unto aught else but Thee. Then give me to drink from the sealed cup of Thy glory.

25 Say: By God! The fountain of camphor hath appeared in this Revelation and the stream of Tasnim hath gushed forth in this Salsabil which was beheld in the form of a Youth. O servant! Place thy hand therein and withdraw it not empty, even shouldst thou be cut with the swords of those who have turned away from the signs of God. Seek help in every matter through My Name, the Mighty, the Powerful, the Beloved. Then drink thereof in thy privacy and offer it unto those in whose hearts thou findest the sweet fragrances of the spirit and who are among those who are guided by the signs of God. Thus have We mentioned thee in the Tablet and expounded the verses for thee that thou mayest be convinced within thyself that We give unto everything that which maketh it independent of those who have disbelieved and associated partners with God and who associate partners with their Lord.

26 Then remind the loved ones in thy land whose names were not mentioned in the Tablet, that they may all rejoice in the glad-tidings of God, the Self-Subsisting, the All-Compelling, and be gladdened within themselves, and be drawn by the holy melodies, and be brought near to a praiseworthy sacred station. And counsel those who have believed in God and His signs not to overstep that which they have been commanded, and not to be of those who transgress. O people! Follow the religion of God and His ways, and leave behind what is in your hands, and take what We have commanded you, and be not of those who, when commanded with a command, fail to act. Shun the grievous sins, which are to turn away from the wondrous words of My utterance. Say: The words of God are indeed the most exalted, if ye but perceived it. Then make peace among yourselves, such that naught shall emanate from you save the fragrances of God, and naught shall be witnessed in your faces save the radiance of Paradise, and be ye of those who rejoice in every matter. And when affliction and adversity and hardship touch them, in whatever tribulations that have been or will be, they remain patient in the path of their Creator, and place their trust in God, then turn their faces toward His good-pleasure. Neither the pride of the proud, nor the turning away of those who have turned away, nor the disputation of those who dispute after the proof hath reached its ultimate

24 و قل سبحانك اللهم يا الهى طهر عيني ثم اذننى
ثم لسانى ثم روحى ثم قلبى ثم نفسى ثم جسمى
ثم جسدى عن التوجه الى غيرك ثم اشربنى عن
كأس عزتك المختوم

25 قل تالله قد ظهر عين الكافور فى هذا الظهور و
انفجر التسليم فى هذا السلسيل الذى كان على
هيئة الغلام لمشهود ان يا عبد فأدخل يدك فيه
ولا تردّها الى نفسك خالياً ولو تقطع بسيوف
الذينهم كانوا بآيات الله هم معرضون فاستعن فى
كل امر باسمى العزيز المقتدر المحبوب ثم اشرب
منه فى سرّك ثم ابدل على الذين تجد فى قلوبهم
نفحات الروح و كانوا من الذينهم بآيات الله هم
مبتدون و كذلك اذكرناك فى اللوح و صرفنا
لك الآيات لتوقن فى نفسك بأننا نعطي كل
شيء ما يغنيه عن الذينهم كفروا واشركوا و كانوا
بربهم ان يشركون

26 ثم ذكر الأجاب فى ارضك الذين ما ذكر اسمائهم
فى اللوح ليبرشوا كلهم ببشارات الله المهيمن
القيوم و يفرحوا فى انفسهم و تجذبهم نعمات
القدس و تقرّبهم الى مقام قدس محمود و وصّ
الذينهم آمنوا بالله و آياته بأن لا يتجاوزوا عما امروا
به و لا يكون من الذينهم كانوا ان يعتدون و
يا قوم ان اتبعوا ملة الله و سننه و ذروا ما بين
ايديكم و خذوا ما امرناكم به و لا تكون من
الذينهم اذا يؤمرون بأمر لا يعملون فاجتنبوا عن
كجائر الاثم و هى الاعراض عن بدائع كلماتى
قل ان كلمات الله لهى العليا ان اتم تشعرون ثم
اصلحوا ذات بينكم بحيث لن يهّب منكم الا روايح
الله و لن يشهد فى وجوهكم الا نضرة الفردوس
و تكون من الذينهم فى كل امر يفرحون و اذا
يمسهم الذلة و البأساء و الضراء فى كل ما كان
من البلايا او يكون هم يصبرون فى سبيل بارئهم
و يتوكلون على الله ثم الى مرضاته هم متوجهون
و لا يصدهم استكبار الذينهم استكبروا و لا
اعراض الذينهم اعرضوا و لا مجادلة الذينهم

end and God's favor hath been perfected unto them and unto those who are assured of what is sent down unto them of the verses of God, shall turn them aside. Nor shall the rancor of those who have disbelieved therein, after their souls have been convinced thereof, grieve them, for thus have they been wont to act. Thus have We commanded them before, and We now command them through Our grace, that they may be of those who act according to God's command.

BRL_APBH#12x, BSW#03.01x, GWB#031x, GPB.151x5x, HURQ.BH31

جادلوا بعد الذي بلغت الحجة الى اقصى الغاية و
تمت نعمة الله عليهم و على الذينهم موقنون بما
ينزل عليهم من آيات الله و لا يحزنهم غل الذينهم
كفروا بها بعدما استيقنتها انفسهم و كذلك
كانوا ان يفعلون بذلك امرناهم من قبل و
نأمرهم حينئذ بالفضل ليكونن من الذينهم كانوا
بأمر الله هم عاملون

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Suriy-i-Dam

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

- 1 This is the Surah of Blood which We have caused to distill from the Ocean of the Unseen, that it may be a sign of My Revelation amongst all created things.
- 2 He is the Everlasting One upon the Throne through My Most Glorious and Most Luminous Name.
- 3 O Muhammad! Harken unto the Voice of thy Lord from this Station which the hands of all contingent beings cannot reach, nor the hearts of existent things, nor the realities of those who have slumbered for less than a moment in this sacred, mighty and hidden Cause.
- 4 Say: O people! Hasten ye to the sanctuary of God and His Essence, to the House of God and His Identity, to the Manifestation of God and His Sovereignty. Be not of them who make mention of God with their tongues, yet oppose His verses. Say: O people! This is the Station round which circle the denizens of the Supreme Paradise, then the dwellers of the pavilions of eternity, then they that abide behind the billows of grandeur, would ye but understand.
- 5 Say: This is the Sacred Place of God and His Precinct, the Countenance of God and His Greatness. O ye dwellers of the realms of divinity, then ye who dwell in the domains of might,

- 1 هذه سورة الدم قد رشحناها من بحر الغيب ليكون
آية ظهورى بين الخلايق اجمعين
- 2 هو الباقي فى العرش باسمى البهى الأبهى
- 3 ان يا محمد اسمع نداء ربك عن هذا المقام
الذى لن يصل اليه ايدى الممككات و لا افئدة
الموجودات و لا حقايق الذينهم نعسوا فى اقل
من آن فى هذا الأمر المقدس العزيز المستور
- 4 قل يا قوم فاسرعوا الى حرم الله و كينونته و بيت
الله و آيته و ظهور الله و سلطنته و لا تكونن من
الذينهم يذكرون الله بألسنهم ثم بأياته يعترضون قل
يا قوم هذا مقام الذى يطوفن فى حوله اهل ملائ
الأعلى ثم اهل سرادق البقاء ثم الذينهم سكنوا
خلف لجج الكبرياء ان اتم تفقهون
- 5 قل هذا لمشعر الله و شطره و وجهه الله و عظمته
ان يا اهل ملائ اللاهوت ثم اهل مواقع الجبروت
ثم اهل العز فى رفارف الملك و الملكوت ان

then ye who abide in the pavilions of glory in the kingdom of earth and heaven! Come ye forth from your habitations that ye may visit the Station whereunto none have attained save they who have detached themselves from all that is in the heavens and the earth, and from all that hath a name, or trace, or direction, or sign, would ye but know. Say: O people! This is the Station of God and His Court, then the paradise of God and His garden, then the tabernacle of God and His pavilion. Beware lest ye turn to aught else but Him. Hasten ye unto Him that ye may be sustained by the fruits of the spirit. O people! This is the Station whereat the righteous have halted, and they who circle round the Throne, even as ye do witness.

اخرجوا عن اماكنكم لتزورن مقام الذى ما فاز به الا الذينهم انقطعوا عن كل من فى السموات والارض وعن كل ما يذكر عليه اسم و رسم و جهة و اشارة ان انتم تعرفون قل يا قوم هذا مقام الله و فوائده ثم رضوان الله و فردوسه ثم خباء الله و سرادقه اياكم ان لا توجهوا الى غيره فاسرعوا اليه لعل انتم بثمرات الروح ترزقون و يا قوم هذا مقام الذى توقفت فيه الأبرار و الذينهم طافوا فى حول العرش كما انتم تشهدون

- 6 O Muhammad! Act thou according to what the tongue of thy Lord now counseleth thee, and do what thou art bidden by God, the Help in Peril, the Mighty, the Well-Beloved. First, with My mighty, powerful and manifest sovereignty, rend asunder the veils of idle fancy from the face of thy heart. Then enter the Egypt of the All-Merciful through My glorious and most holy Name, and pay no heed to what was and what shall be, even shouldst thou witness Satan seated at its gate, barring thee from entry. Close thine eyes to him, then seek refuge in My blessed, sovereign and beloved Beauty. Beware lest thou sit with those in whom thou findest traces of rancor like unto the heat in summer or the cold in scorching winds. Indeed, flee from them and their like, and look not upon them and what they possess, but rather unto My Cause which is better than all else, would ye but perceive it.

6 و انتك انت يا محمد فاعمل ما يوصيك حينئذ لسان ربك ثم اعمل بما تؤمر من لدى الله المهيمن العزيز المحبوب اولاً فانخرق حجابات الموهوم عن وجه قلبك بسلطاني العزيز المقتدر المعلوم ثم ادخل مصر الرحمن باسمي العزيز السبحان ولا تلتفت الى ما كان و ما يكون و لو تشهد بأن الشيطان جلس على بابي و يمنعك عن الدخول فامض عيناك عنه ثم استعذ بجمالى المبارك المهيمن المحبوب و اياك ان لا تجلس مع الذين تجد آثار غلهم كأثر الحرارة فى الصيف او كأثر البرودة فى السموم و انك فر عنهم و عن مثلائهم و لا تنظر اليهم و بما عندهم بل الى امرى الذى يكون خيراً عن كل شئ لو انتم تشعرون

- 7 And if thou desirest to journey through the lands, illumine them with the lights of thy Lord, then ponder what thou seest of thy Lord's handiwork, that thou mayest be of those who reflect. Be thou adorned with My attributes, such that if anyone should extend toward thee the hands of tyranny, thou wouldst pay no heed nor oppose him. Leave his judgment to thy Lord, the Powerful, the Mighty, the Self-Subsisting. Be thou in all conditions an object of oppression. By God, this is My nature, and none knoweth it save the sincere ones.

7 و ان تريد ان تمر على البلاد فاستشرق عليها بأنوار ربك ثم تفكر فيما ترى من صنع ربك لتكون من الذينهم يتفكرون و كن متخللاً بأخلاقى بحيث لو يسط عليك احد ايدى الظلم انت لا تلتفت اليه و لا تتعرض به دع حكمه الى ربك القادر العزيز القيوم كن فى كل الأحوال مظلوماً تالله هذا من سيجتى و لا يعرفها الا المخلصون

- 8 Know thou that the sigh of the oppressed one in his patience is more precious in God's sight than all deeds, would ye but know. If tribulation befall thee, be patient and place thy trust in all things in God, thy Lord. He will suffice thee against the harm of all created things, past and future, and will protect thee in the shelter of His Cause and the stronghold of His providence. There is no God but Him. His is the creation and the command, and all seek His help. And if anyone slandereth thee, do not respond in kind, lest thou become like unto him.

8 ثم اعلم بأن تأوه المظلوم حين اضطباره لأعز عند الله عن كل عمل لو انتم تعلمون ان اصبر فيما يرد عليك فتوكل فى كل الأمور على الله ربك و انه يكفيك عن ضر ما خلق و يخلق و يحفظك فى كنف امره و حصن ولايته و انه ما من اله الا هو له الخلق و الأمر و كل به يستنصرون و ان يغتبك نفس انت لا تفعل به كما فعل لثلاثا تكون مثله ثم اعرض عنه و توجه الى خباء القدس

Rather, turn away from him and set thy face toward the holy retreat within this sacred and exalted pavilion. Be thou among the people like unto musk-laden hills, that the sweet fragrances of holiness may waft from thee among them, that perchance they may be drawn to the holy court of the Beloved. If thou findest a helper to thyself among the loved ones of God, seek intimacy with him at eventide and at dawn, through all years and months. In all things follow God, thy Helper. Then walk among the servants with His dignity and tranquility, and convey unto them the Cause of thy Lord to the extent they are able to hear.

في هذا السّرادق المقدّس المرفوع كن بين النّاس
ككلال المسك لتفوح منك روائح القدس بينهم
لعلّ تجذبهم الى فناء قدس محبوب ان وجدت
معيناً لنفسك من احبّاء الله فاستأنس به في كلّ
عشيّ و اشراق و في كلّ سنين و شهور فاقتد
في كلّ الأمور بالله ناصرك ثمّ امش بين العباد
بوقاره و سكينته ثمّ بلغهم امر مولاك على قدر
الذي يقدر ان يسمعون

- 9 O Hoopoe of Sheba! Take My missive unto the cities of God, and if the birds ask thee concerning the Divine Bird, say: Verily, I left it when it was beneath the talons of denial and the beak of the wicked, with none to help it save God Who created it and fashioned it and made it a lamp of His beauty between the heavens and the earth, if ye be of them that are assured. And shouldst thou find any of My loved ones who inquire of Me, say: By God! I departed from the Prison City at an hour when Husayn lay prostrate upon the earth, with the knee of malice upon his chest, about to sever his head, while the spearpoint stood poised before his head, waiting to raise it aloft - thus was the matter in the innermost mystery, if ye could perceive it. In that state I saw his lips move as he gazed heavenward with a look that rent all hearts, and beyond them the heart of God, the Supreme, the Mighty, the Self-Subsisting. And when I drew near to his lips, I heard him say, even beneath the sword:

9 و انتك يا هدهد السّبا اذهب بكّابي الى
مدائن الله و ان يسألك الطّيور عن طير القدس
قل انّي تركتها حين [الذي] كانت تحت مخالب
الانكار و منسر الأشرار و ما كان عنده من ناصر
الاّ الله الذي خلقه و سوّاه و جعله سراج جماله
بين السّموات و الأرض ان انتم توقنون و ان
وجدت احداً من احبّائي و يسأل مني قل تالله
انّي خرجت عن مدينة السّجن حين الذي كان
الحسين مطروحاً على الأرض و كان ركبة الشّين
على صدره و يريد ان يقطع رأسه و كان السّنان
واقفاً تلقاء الرأس و ينتظر بأن يرفعه على السّنان
كذلك كان الأمر في سرّ السرّ انتم تشعرون و
في تلك الحالة رأيت شفتاه يتحرّك و ينظر بطرفه
الى السّماء بلحاظ تقطّع عنه القلوب و عن ورائها
قلب الله المهيمن العزيز القيوم و انّي تقرّبت رأسي
الى شفتاه سمعت بأنّه تحت السّيف يقول

- 10 "O people! By God, I have not spoken among you out of desire, but rather through what the Voice of Sinai hath spoken within my most holy and pure breast. By God, the signs of God shall never be confused with aught else that hath been ordained in the dominion of destiny, nor with what hath been in the hereafter and the former days. O concourse of the idolaters! Inhale ye these verses that have descended from the dominion of the Divine Essence, from the Lord of Names and Attributes. If ye detect from them the fragrance of the garment of Joseph, the Mighty, then have mercy upon him and slay him not with the swords of rancor, if ye would observe with the eye of justice and then judge fairly within your souls.

10 يا قوم تالله ما نطقت بينكم عن الهوى بل بما نطق
منطق الطّور في صدرى المقدّس الأصفي تالله
لنّ تشتهيه آيات الله بشيء عمّا قدّر في جبروت
القضاء و عمّا كان في الآخرة و الأولى و انتم يا
ملاّ الشّرك فاستنشقوا هذه الآيات التي نزلت من
جبروت الذات من مالک الأسماء و الصفات ان
وجدتم منها رائحة القميص عن يوسف العزيز اذاً
فارجحوا عليه و لا تقتلوه بأسيايف الغلّ ان انتم
تشهدون بعين الانصاف ثمّ في انفسكم تنصفون

- 11 "O people! By God, I have sealed the gates of Paradise for twenty years lest there should issue from My lips that which would kindle the fire of hatred in your breasts - to this doth the Tongue of Grandeur bear witness, and then the Pen of

11 و يا قوم تالله انّي سدّدت ابواب الفردوس في
عشرين من السّنين لئلاّ يخرج من شفتاي ما
يشعل به نار البغضاء في صدوركم و بذلك

Command upon preserved and holy tablets. O people! I am indeed Ali, and this is the latter return after the former one. I have manifested unto you greater than what I manifested before, and I have come from the Source of grandeur and glory, the Treasury of loftiness and majesty, with verses whereof not a single letter hath appeared in all creation. And this Tablet is My proof among you, for you and against you, if ye would understand.

يشهد لسان العظمة ثم قلم الأمر على الواح قدس محفوظ يا قوم انى لعلى و هذه لكثرة الأخرى بعد الأولى و اظهرت لكم اعظم ما اظهرته من قبل و قد جئت عن منبع العظمة و الجلال و مخزن الرقة و الاجلال بآيات التى ما ظهرت حرف منها فى الملك و هذا اللوح برهانى بينكم و لكم و عليكم ان اتم تعقلون

- 12 “O people! By God, I was dwelling quietly in My house, silent from all melodies, but the Spirit stirred Me and caused Me to speak the truth, and its signs appeared in My countenance, if ye would observe My beauty. I had closed the gates of utterance for years, but the tongue of God opened My tongue, if ye would know. Would ye slay Him by Whose command the heavens were raised up, the seas were made to surge, the trees brought forth their fruits, the mysteries were unveiled, and the beauty of the Chosen One appeared from behind the veils? O concourse of the Bayan! Fear ye God, and be not of them that deny the signs of God.

12 و يا قوم تالله كنت ساكناً فى البيت و صامتاً عن كل الألحان و لكن الروح اهتزنى و انطقنى بالحق و ظهرت آثاره فى وجهى ان اتم فى جمالى تتفرون و اغلقت ابواب البيان فى مذ من السنين و لكن لسان الله فتح لسانى ان اتم تعلمون أ تقتلون الذى بأمره رفعت السموات و موجت البحار و اثمرت الأشجار و كشفت الأسرار و ظهر جمال المختار عن خلف الأستار اتم يا ملأ البيان اتقوا الله و لا تكونن من الذينهم بآيات الله هم يمحذون

- 13 “O people! By God, I am not of them that have denied the signs of God, even if ye should slay Me with all the swords or pierce Me with all the arrows at every moment. I speak in the kingdom of the heavens and earth and fear no one - this is My way, if ye would perceive it. By God, this is the way of all the Messengers, and what was revealed unto Ali in all the tablets, though I know not what path ye follow.”

13 و يا قوم تالله لست انا من الذينهم كفروا بآيات الله و لو اتم تقتلوننى بكلّ الأسياف او بكلّ السهام فى كل حين تضربون و انطق فى ملكوت السموات و الأرض و لن اخاف من احد و هذا مذهبي ان اتم تشعرون تالله هذا مذهب كل الرسل و بما نزل على على فى كل الألواح و لم ادر اتم بأى مذهب تذهبون

- 14 And when the holy melodies reached this point, he fell silent from the weakness that had overtaken him, and remained thus for a time. When he regained consciousness, he opened his eyes and turned toward the holy direction with an intimate gaze and said:

14 و اذا بلغت نغمات القدس الى ذلك المقام سكت لضيف الذى اخذه و كان فى تلك الحالة فى مدة قلباً افاق فتح عيناه ثم التف الى شطر القدس بلحاظ الأنس و قال

- 15 Praise be to Thee, O Lord My God, for the wondrous revelations of Thy inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me into the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired Me, and revealed to Me its meaning

15 اى رب لك الحمد على بدائع قضايك و جوامع رزاياك مرة اودعتنى بيد التروود ثم بيد الفرعون و وردا على ما انت احصيته بعلبك و احطته بارادتك و مرة اودعتنى فى سجن المشركين بما قصص على اهل العماء حرفاً من الرؤيا الذى اهتمنى بعلبك و عرفتنى بسلطانك و مرة قطعت رأسى بأيدى الكافرين و مرة ارفعتنى الى الصليب بما اظهرت فى الملك من جواهر اسرار عز فردائيتك و بدائع آثار سلطان صمدائيتك و مرة ابتليتنى فى ارض الطّف بحيث كنت

through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon Me, in a subsequent age, on the plain of Karbila! How lonely did I feel amidst Thy people! To what a state of helplessness I was reduced in that land! Unsatisfied with such indignities, My persecutors decapitated Me, and, carrying aloft My head from land to land paraded it before the gaze of the unbelieving multitude, and deposited it on the seats of the perverse and faithless. In a later age, I was suspended, and My breast was made a target to the darts of the malicious cruelty of My foes. My limbs were riddled with bullets, and My body was torn asunder. Finally, behold how, in this Day, My treacherous enemies have leagued themselves against Me, and are continually plotting to instill the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose.

16 Yet despite all this, O my God and my Beloved, Thou hast delivered me into the hands of these idolaters. Therefore, O my God, let me bear witness upon the dust and beneath the swords of Thine enemies.

17 By Thy glory, O my Beloved! I thank Thee at this moment in this state and for all that hath befallen me in Thy path, and I am content with Thee and with the wonders of Thy trials. But O my God, I beseech Thee by Thy hidden names and by Thy manifest, concealed Beauty cast upon the dust of abasement, to cause Thy love to enter the hearts of Thy servants, then establish them, O my God, upon the carpet of Thy mercy, then shelter them in the shade of the tree of Thy oneness, and deprive them not of the holy breezes that waft from the paradise of Thy beauty and blow from the direction of Thy grace. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Protector, the Self-Subsisting.

18 And thou, O Muhammad, know the worth of what We have imparted unto thee of the gems of mysteries, then reflect on what We have taught thee of the wonders of Our knowledge which lay concealed behind the veils of light, that thou mayest become aware of what hath befallen Us and be of them that are informed of the mysteries of the Cause. Then say with the tongue of thy spirit in thy inmost heart: "Is there any helper who will help the Beauty of the First in the countenance of the Last? And is there any supporter who will aid the Point of

وحيداً بين عبادك و فريداً في مملكتك الى ان قطعوا رأسي ثم ارفعوه على السنان و داروه في كل الديار و حضروه على مقاعد المشركين و مواضع المنكرين و مرةً علّقوني في الهواء ثم ضربوني بما عندهم من رصاص الغلّ و البغضاء الى ان قطعوا اركاني و فصلوا جوارحي الى ان بلغ الزمان الى هذه الأيام التي اجتمعوا المغلّون على نفسي و يتدبرون في كل حين بأن يدخلوا في قلوب العباد ضغني و بغضي و يمكرون في ذلك بكل ما هم عليه لمقتدرون

16 و مع ذلك انت يا الهى و محبوبى اودعنى تحت ايدي هؤلاء المشركين اذاً يا الهى فاشهدنى على التراب و تحت اسياف اعدائك

17 فوعزتك يا محبوبى اشكرك حينئذ في تلك الحالة و على كل ما ورد على في سبيل رضائك و اكون راضياً منك و من بدايع بلاياك ولكن يا الهى اقسمك بأسمائك المكنونة و جمالك الظاهر المستور المطروح على تراب المذلة بأن تدخل في قلوب عبادك حبك ثم استقرهم يا الهى على بساط رحمتك ثم استظلمهم في ظل شجرة فردائيتك و لا تحرمهم عن نسمات قدسك التي تهب عن رضوان جمالك و تفوح عن شطر افضالك و انك انت المقتدر على ما تشاء و انك انت المهيمن القيوم

18 و انك انت يا محمد فاعرف قدر ما القيناك من جواهر الأسرار ثم تفكر فيما علمناك من بدايع علمنا الذي كان مستوراً خلف ظلال الأنوار لتطلع بما ورد علينا و تكون من الذينهم كانوا من اسرار الأمر هم مطلعون ثم قل بلسان روحك في سرى هل من ناصر ينصر جمال الأولى في طلعة الأخرى و هل من معين يعين نقطة الأخرى في جماله البهى الأبهى لعل بذلك يبعث الله احداً لينصر الغلام

the Last in His resplendent and most luminous beauty?" Perchance thereby God may raise up someone to help the Youth in these days wherein intoxication hath overtaken the dwellers of the heavens and the earth save them that have fixed their gaze upon the direction of nearness to this Beauty. But O Muhammad, by God, soon shalt thou witness the opposition of the opposers and their pride, and their uprising in all directions against this Youth with hatred, save whom thy Lord, the Mighty, the Self-Subsisting, may will.

في هذه الأيام التي اخذ السكر سكان السموات
والارض الا الذينهم كانوا الى جهة القرب في
هذا الجمال هم ينظرون ولكن يا محمد تالله سوف
تجد اعراض المعرضين واستكبارهم وقيامهم في
كل الجهات على بغض هذا الغلام الا من شاء
ربك العزيز القيوم

- 19 O Muhammad! Harken unto that which the Pen of Divine Decree commandeth thee in this celestial realm - air which God hath sanctified from the temples of hatred and purified from the touch of the ungodly and the knowledge of the falsifiers. Rend thou asunder the veils, then arise from the dawning-place of the Cause with manifest sovereignty. Then proclaim amongst men this luminous, mighty and resplendent Beauty. Then enter upon Him Who is named by the letter Ha and impart unto him that which the Spirit of God, the Mighty, the Glorious, the Bountiful, hath imparted unto thee, that perchance he may remember within himself, detach himself unto his Lord, and be of them that are guided.

19 ان يا محمد اسمع ما يأمرك قلم الامضاء في جبروت
القضاء في هذا الهواء الذي قدسه الله عن هياكل
البغضاء و طهره عن مس المشركين و عرفان
المغلين وانك انت فانخرق السجحات ثم اطلع عن
مشرق الامر بسلطان مبين ثم اذن بين الناس بهذا
الجمال المشرق العزيز المنير ثم ادخل على اسم الهاء
ثم الق عليه ما القى عليك روح الله المقتدر العزيز
الكريم لعل يتذكر في نفسه و ينقطع الى مولاه و
يكون من المهتدين

- 20 Say: O servant! We have sent down unto thee tablets and scriptures which none knoweth save God, wherein is that which shall make thee independent of all that hath been created in the realm of creation and whatsoever is in the heavens and the earth. However, We sent them not unto thee, for We found not from thee the fragrance of the exalted ones regarding this manifest Arabian Youth.

20 قل يا عبد انا نزلنا لك الواحاً وصحافاً لا يعلمها
الا الله و فيها ما يغنيك عن كل ما خلق في
الابداع و عما في السموات و الارضين ولكن ما
ارسلناها اليك لانا ما وجدنا منك رائحة العليين
في هذا الغلام العربي المبين

- 21 Say: By God! That which thou possessest shall perish, and naught shall endure save that which is with thy Lord behind pavilions of impregnable glory. Leave the world unto its people, then detach thyself from all that hath been created therein, then turn thy face unto thy Lord, the Bestower, the Ancient of Days.

21 قل تالله سيفني ما عندك ولا يبقى الا ما هو عند
ربك خلف سرادق عز منيع دع الدنيا لأهلها
ثم انقطع عما خلق فيها ثم توجه بوجه ربك المنان
القديم

- 22 Say: This is indeed Ali Who hath appeared once again in this most pure, most manifest, most luminous Beauty, and Who speaketh the truth in the heaven of immortality and the kingdom on high, if ye be of them that hear.

22 قل ان هذا علي بالحق قد ظهر مرة اخرى في
هذا الجمال الأطهر الأظهر الأبهي و ينطق بالحق
في جبروت البقاء و ملكوت الأعلى ان اتم من
السامعين

- 23 Say: O people of the Bayan! The Spirit of Divine Exposition shall never speak in your hearts except through My love, and this is from the foundation of religion, if ye be of the assured ones.

23 قل انتم يا ملا البيان لن ينطق روح التبيان في
قلوبكم الا بعد حبي و هذا من اصل الدين ان اتم
من الموقنين

- 24 Say: O people of the Furqan! By God! The Truth hath come unto you - that by which religions are distinguished and truth

is separated from falsehood. Fear ye God and be not of them that turn away.

24 قل يا ملأ الفرقان تالله قد جاءكم الحق وما يفرق به الأديان ويفصل به بين الحق والباطل اتقوا الله ولا تكونوا من المعرضين

25 Say: O people of the churches! Strike not the bell, for the Most Great Bell hath appeared in this Trump which hath appeared in the form of verses between earth and heaven, and calleth out in truth through this radiant, manifest and gleaming Name.

25 قل ان يا اهل الكنائس لا تضربوا على الناقوس بما ظهر ناقوس الأعظم في هذا الناقور الذي ظهر على هيكل الآيات بين الأرضين والسموات و يصبح بالحق على هذا الاسم المشرق الظاهر للبيع

26 Say: He is the One at Whose bidding the verses were sent down and by Whose leave all tablets were inscribed. To this testifieth the musk that floweth from this camphor spring through this Most Ancient and Pre-existent Pen.

26 قل انه هو الذي نزلت الآيات بأمره و سطر كل الألواح بأذنه و يشهد بذلك ما يفوح من هذا المسك الذي جرى عن عين الكافور من هذا القلم الأقدم القديم

27 Say: He verily speaketh at all times verses that bewilder the minds of the wise, the knowledge of the mystics, and the hearts of the accomplished ones.

27 قل انه لينطق في كل حين بآيات التي يعجز عنها عقول العقلاء و عرفان العرفاء و افئدة البالغين

28 Say: This is what ye were promised in the Books of God, if ye be of them that know, and this is that whereby the Truth was established in the eternity of eternities and shall be established unto the end that hath no end.

28 قل هذا ما وعدتم به في كتب الله ان انتم من العارفين و هذا ما حقق به الحق في ازل الأزال و يحقق به الى ابد الأبدن

29 O Muhammad! Close thine eyes to all who are in the heavens and on earth, that thou mayest be enabled to enter into the fortress of thy Lord, the Bestower, the Almighty. Kindle from this Fire in the trees of all created things, that they may speak even as the Fire spoke in the form of Light upon the Mount of Revelation. Thus doth the Ancient Beauty bestow His grace upon thee and command thee regarding the Cause, that thou mayest detach thyself from all things and hold fast unto the handle of impregnable glory.

29 ان يا محمد فاغض عيناك عن كل من في السموات و الأرض لتستطيع ان تدخل في حصن ربك المنان القدير فاضرم من هذا النار في اشجار الممكنات لينطقن كل بما نطق النار على هيئة النور في طور الظهور كذلك يمن عليك جمال القدم و يأمرك على الأمر لتقطع عن كل شيء و تتمسك بعروة عز منيع

30 And the Spirit and the glory and the splendor be upon thee and upon them that hearken unto thy words concerning this mighty Announcement.

30 و الروح و التكبير و البهاء عليك و على الذين يسمعون قولك في هذا النبأ العظيم

BRL_ATBH#61x, GWB#039x, WOB.118-119x, WOB.139x, BLO_PT#109, HURQ.BH42

INBA83:066, BLIB_Or15723.156, BRL_DA#157, GWBP#039 p.064x, AQA4#075 p.059, AQA4a.001, TZH4.360-366, ASAT4.167x, ASAT5.200x, ASAT5.226x, OOL.B111

BH00745*To: Siyyid Mihdi Dahaji et al.*

- 1 He is the Almighty, the Peerless, the Self-Subsisting هو العزيز الفرد القيوم 1
- 2 In the name of God, the Most Merciful, the Most Compassionate بسم الله الرحمن الرحيم 2
- 3 Glorified be He Who mentions whomsoever He willeth through His command, and bestoweth upon whomsoever He desireth whatsoever He pleaseth of His knowledge. There is no God but Him, the Most High, the Most Great. In His hand is the dominion of all things, and He granteth unto His servants that which maketh them independent of all the worlds. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Peerless, the Most Exalted, the Mighty, the Beauteous. سبحان الذى يذكر من يشاء بأمر من عنده ويلقى من يشاء ما يريد من علمه لا اله الا هو العلى العظيم بيده ملكوت كل شيء ويعطى عباده ما يغنيه عن العالمين يحيى ويميت ثم يميت ويحيى وانه هو الفرد المتعالى العزيز الجليل 3
- 4 Say: In the sending down of tribulations and trials are signs for them that believe, and in the flowing of tears upon the cheek and the shedding of blood are manifestations for them that are lovers. Then know thou that We traversed the path until We reached the shore of a mighty sea, and this is what We mentioned in the previous year, if ye be of them that know. Then We boarded the ark, and this was ordained by God, the Powerful, the All-Wise. And the sea became calm from its waves until God's trust reached the seashore, and We departed from it by leave of the All-Praised, the All-Knowing. قل ان فى تنزيل البلايا والحن لآيات للمؤمنين وفى جريان الدموع على الخد وسفك الدماء لظهورات للعاشقين ثم اعلم باننا قطعنا السبيل حتى وردنا فى شاطئ بحر عظيم وهذا ما ذكرناه فى سنة القبل ان انتم من العالمين ثم استوينا على الفلك وهذا ما قدر من لدى الله المقتدر الحكيم وسكن البحر عن الأمواج حتى وصلوا امانات الله فى ساحل البحر وخرجنا عنها باذن من حميد علم 4
- 5 We arrived in the month that was mentioned unto you and remained therein for several months as was ordained in the holy and preserved Tablets. When the appointed time was fulfilled and its term completed, We departed to another land beyond mighty mountains. This is what We had beseeched God in those days - that He might remove Us from among these people and place between Me and the hypocrites that which would sever from Me the hands of the malevolent. Thus did We dwell beyond the mountains in a place wherefrom no clamor would reach Us, and even if it should, the ears of the idolaters would not hear it. The bounty was lifted from their midst and returned to God's treasury, the Most Exalted, the Powerful. But the believers hear Our call and the breezes of the Cause reach them at all times. ووردنا فى شهر الذى كان مذكوراً عندكم ومكثنا فيه عدة من الشهور بما قدر فى الواح قدس حفيظ الى ان قضى الوعد فيه وتمت ميقاته خرجنا الى ارض اخرى خلف جبال متين وهذا ما سألنا الله فى مذ الأيام بأن يخرجنا عن بين هؤلاء و يحول بينى وبين المنافقين ما ينقطع عنى ايدى المبغضين ولذا اسكت خلف الجبال فى مقر الذى لن يرفع عنا الضجيج ولو يرفع لن يسمعه آذان المشركين ورفعت النعمة عن بينهم ورجعت الى كنز الله المتعالى القدير ولكن المؤمنين يسمعون ندائنا ويصل اليهم نفحات الأمر فى كل حين 5
- 6 Say: O people! Rejoice not that the sun hath disappeared behind thick clouds of command, nor find tranquility in the world and its ornaments, for God shall soon take from you all wherein ye pride yourselves this day, and ye shall be numbered قل يا قوم لا تفرحوا بما غابت الشمس خلف سحب امر غليظ ولا تطمئنوا بالدنيا وزخرفها فسوف يأخذ الله عنكم كلها تفتخرون به اليوم 6

among the arrogant. Say: By God! The Badakhshan of power shall not give you what ye have lost of this brilliant ruby, nor shall the clouds of glory grant you what ye have been denied in My absence, if ye be of them that know. Ye shall not find in the shells of the sea of creation what ye have lost of this preserved pearl, nor shall the trees of eternity offer you the like of what hath vanished from you of this fresh, ripe, and delicate fruit.

و تكونن به لمن المستكبرين قل فوالله لا يعطيكم بدخشان القدرة ما فقد عنكم من هذا اللؤلؤ الدري المنير ولا يهبكم بحباب العزة ما منع عنكم في غيبتى ان انتم من العارفين ولن تجدوا في صدف البحر والامكان ما فقد عنكم من هذا اللؤلؤ الحفيظ ولا تبذل عليكم اشجار الدهر بمثل ما غاب عنكم من هذا الثمر الرطب الجنى اللطيف

- 7 Say: Are ye able to still the breezes of God, or imprison the fragrances of glory, or prevent the people from the path of God, the Wise, the Just, the All-Encompassing? Nay, by the Lord of might! Ye shall never be able, nor shall ye have the power, even if all who are in the heavens and earth should aid you.

7 قل هل تقدرولون بأن تسدوا نسيمات الله او تحبسوا روائح العزة او تمنعوا الناس عن صراط الله الحكيم العدل المحيط لا فورب العزة لن تقدرولوا ولن تستطيعوا ولو يؤيدكم كل من في السموات والارضين

- 8 Say: Verily, Pharaoh and his nobles gathered to block the gates of grace and prevent the people from God's mercy, and they plotted therein with all their might in times long past. But when the promise came, God opened the gate of providence in His house, and therein flowed the sea of mercy, while Pharaoh was denied a single drop thereof, despite his pride. Thus was the matter decreed of old by the Sovereign of wise command. And Pharaoh searched for Moses throughout the land while he was in his own house, and he perceived it not.

8 قل ان الفرعون وملاه اجتمعوا بأن يسدوا ابواب الفضل ويمنعوا الناس عن رحمة الله ومكروا في ذلك بكل ما كانوا مستطيعاً عليه في زمان بعيد فلما جاء الوعد فتح الله باب العناية في بيته وجرى فيها بحر الرحمة ومنع الفرعون عن قطرة منه رغباً لأنفه وكذلك كان الأمر من قبل من لدن سلطان امر حكيم وكان الفرعون يتفحص عن موسى في اطراف الأرض وهو في بيته وما كان من الشاعرين

- 9 Thus do We relate unto thee from the true stories that thine eyes may be consoled thereby and that thou mayest rejoice and be of them that are certain, and know that the Cause is in His hand and sovereignty is within His grasp. He doeth whatsoever He willeth, and no plotter's plot, no schemer's scheme, no rejecter's rejection, and no denial from any rebellious satan can hinder Him.

9 كذلك نقص عليك من قصص الحق لتقر بها عيناك وتفرح بها وتكون من الموقنين وتعلم بأن الأمر بيده والحكم في قبضة اقتداره والسلطان في كف ارادته يفعل ما يشاء ولا يمنعه مكر ماكر ولا تدبير مدبر ولا اعراض معرض ولا انكار كل شيطان مرید

- 10 Be thou therefore confident in thy soul, then walk in my footsteps and deviate not therefrom, even should every wretched rejecter gather against thee. Walk thou in my path, and should thine eye oppose thee in this, pluck it out and turn not unto it, if thou be of them that hear. Love thou him who loveth God, whose deeds match his words, and whose very being confirmeth them. Then turn away from every base deceiver. Counsel the servants not to create disorder in God's earth, nor to dispute His Cause, nor to follow any sinful rebel.

10 فاطمئن في نفسك ثم امش على اثرى ولا تجاوز عنه ولو يجتمع عليك كل معرض شقي فامش على قدمي ولو يخالفك في ذلك عينك فاقلعها ولا تلتفت اليها ان كنت من السامعين فأحجب من احب الله ويطابق فعله قوله ويصدقه اركانه ثم اعرض عن كل مكارثيم ثم وص العباد بأن لا يفسدوا في ارض الله ولا يختلفوا في امره ولا يعقبوا كل مرید اثم

- 11 Beware lest thou walk on earth save with wisdom, and speak not save with wisdom, and be thou among the discerning ones.

11 اياك ان لا تمش في الأرض الا بالحكمة ولا تكلم الا بالحكمة وكن من المتفرسين لا تفك

Open not thy mouth unless thou findest an attentive ear, and when thou findest a receptive ear, impart unto it what God hath graciously imparted unto thee, if thou be of them who remember. Open not thine eyes save unto a beauteous countenance, and if thou findest penetrating vision, show unto it what is concealed within thee of the beauty of knowledge, that thou mayest be of them who give glad tidings.

فك ما لن تجد اذن سميع وان وجدت اذن واعية فألق عليها ما القيك الله بجوده ان كنت من الذاكرين ولا تفتح عيناك الا الى وجه جميل وان وجدت بصر حديد فاشهده ما ستر فيك من جمال العلم لتكون من المبشرين

- 12 Waste not the seed of wisdom in barren soil, and be not of the prodigal. But when thou findest good earth, deposit therein the seed of wisdom and knowledge, that there may grow therefrom a goodly and wondrous plant. Rain not the showers of eternity upon perishable temples, but rain upon such bodies as would, if given but a drop thereof, be quickened by God's leave, the Sovereign, the Mighty, the Bountiful.

12 ولا تضيع بذر الحكمة في اراضي الجرزة ولا تكن من المسرفين وان وجدت ارض طيبة اودع فيها حب الحكمة والعرفان لينبت منها نبات حسن بديع ولا تاطر على هياكل الفانية امطار الباقية فامطر على اجساد التي لو تسقى قطرة منه لتحى باذن الله الملك العزيز الكريم

- 13 Strive, O my brother, in the Word of God, and waste it not, neither spread it before the heedless. For verily, people are as yet unformed embryos, unable to reach the holy atmosphere or enter the pavilion of sublime and enduring glory, for they have cut off their wings with their own hands, and are thus barred from the canopy of eternity, falling to the earth of abasement with great remorse, depriving their ears of God's melodies and their eyes of the beauty of God, the Peerless, the All-Knowing, the All-Wise.

13 فاجهد يا اخي في كلمة الله ولا تضيعها ولا تنشرها بين يدي الغافلين لان الناس في علق غير مخلقة لن يقدر ان يصل الى هواء القدس و يدخلن في رفرف عز مكن لانهم قطعوا جناحهم بأيديهم وبذلك منعوا عن سرادق الخلد ووقعوا في ارض الذلة مع حسرت عظيم و منعوا عن آذانهم نعمات الله وعن عيونهم جمال الله الفرد العليم الحكيم

- 14 Then remind, from Our presence, all those small and great from whom thou dost detect the fragrance of truthfulness and on whose faces thou seest the radiance of delight. Then conceal the Cause from those whose faces are turned to thee but whose hearts are set towards thine enemies, and who scheme at every moment. Turn away from these, neither associate with them nor sit in their chambers, nor dwell in their habitations. Be thou in mighty concealment.

14 ثم ذكر من لدنا كل صغير وكبير من الذين تجد منهم روائح الصدق ومن سيماهم نضرة النعيم ثم استر الامر عن الذين وجوههم اليك وقلوبهم الى اعدائك و يكررون في كل حين فأعرض عن هؤلاء ولا تأنس معهم ولا تجلس في غرفهم ولا تسكن في مقاعدهم وكن في ستر عظيم

- 15 Shun such as these, be not neglectful in the Cause of God, transgress not beyond what thou hast been commanded, and be not of the transgressors. Then remind, from Our presence, the loved ones of God who are scattered throughout the regions of the world in every distant quarter, then in the land of Alif, the letter Fa, and in the land of Ya, the letters Ra and a ad, and convey to them what We have sent unto thee, that thou mayest be of them that remember.

15 تجنب عن مثل هؤلاء ولا تفرط في جنب الله ولا تتجاوز عما امرت به ولا تكن من المتجاوزين ثم ذكر من لدنا احباب الله الذين تفرقوا في اقطار العالم من كل شطر بعيد ثم في ارض الألف حرف الفاء وفي ارض الياء حرف الراء والضاد وبلغهم ما ارسلناه اليك لتكون من الذاكرين

- 16 Thus may their hearts be gladdened, their beings renewed, and they find the fragrance of the divine garment from this exalted Tablet. Then those who were in the land of Shin and Sad, and besides these the cities of God, the Mighty, the Dominant, the Powerful, that they may gird up their loins to aid the Cause

16 ليفرح بذلك قلوبهم و يجدد اركانهم و يجدوا روائح القميص عن هذا اللوح المنيع ثم الذين كانوا في ارض الشين والصاد ومن دونهما مدائن الله

of God and convey unto the people what God hath conveyed unto them, for verily He is the Munificent, the Generous.

العزیز الغالب القدير لعلّ يشدّون ظهرهم لنصر الله
و یبلغوا الناس ما بلغهم الله و انه لجواد کریم

- 17 Thus do We cast upon thee from every wisdom that which God hath ordained for thee, that thou mayest find solace therein and be of the thankful. Then remind those who were round about thee and give them the glad tidings of Our remembrance of them, that they may rejoice within themselves and be of the detached. Then make mention, from Our presence, of the letter Jim, and glorify him and his son and those who were circumambulating round about the House.

17 و كذلك القیک منکّل حکمة ما قدر الله لك
لتستأنس بها و تكون من الشاکرین ثم ذکر الذینهم
كانوا فی حولک و بشرهم بذكرنا اياهم لیسروا
فی انفسهم و یكوننّ من المنقطعين ثم ذکر من لدنا
حرف الجیم و کبر علیه و علی ابنه و علی الذینهم
كانوا فی حول البيت لطائفین

- 18 Then tend the House and its inhabitants with all that behooveth thee until God shall manifest what He desireth by His command. Verily, He is the Mighty, the Powerful, the Exalted. As for what We promised thee during thy presence, that We would send thee that which is hidden in the shells of power, precious pearls of holiness, We have not sent it until now and shall send it hereafter if God willeth. Verily, He fulfilleth the rewards of the doers of good.

18 ثم ارفع البيت و ساکنها بکلّ ما ینبغی لك الى
ان یظهر الله ما اراد بأمره و انه هو العزیز القادر
الرّفیع و انّ ما وعدناک حین الحضور بأن نرسل
الیک ما هو المکنون فی اصداف القدرة من لآلئ
قدس ثمین ما ارسلنا الى حینئذ و سأرسل من بعد
اذا شاء الله و انه یوفی اجور المحسنین

- 19 Thus have We cast upon thee the word of truth and sent down unto thee this Tablet at the time when the face was covered with luminous white water. Peace be upon thee and upon those with thee and upon whoso hath hearkened to the counsel of this servant from this wondrous Pen.

19 و كذلك القیناک قول الحقّ و انزلنا الیک هذا
اللوّح حین الذی غطّی الوجه من ماء بیض منیر
و السّلام علیک و علی من معک و علی من سمع
نصح هذا العبد من هذا القلم البدیع ۱۵۲

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To: brother of Asadullah

- 1 Ah! God is Most Glorious—and the Sun of Beauty broke, And from the Wardrobe of the Unseen all the veils of darkness spoke.
- 2 The hood of Night was lifted—lo, the Shadow's face laid bare; And out of hidden chambers stole the Secret's startled air.
- 3 Then from that Face there flash'd the Pride of Majesty, unseen, And in the Lote's leaf'd solitude the Holy Fire was green.

1 الله ایهی شمس البهاء قد ظهرا و تظہرت عنه
جمال الغیب عن مخزن السّترا

2 و ارتفعت بذلك قناع السّتر عن طلعة العما و
بدت وجهة الأسرار عن سرائر الاسرى

3 ثمّ تشعّشت عنه طلعة الکبریاء فی غیب البقا و
تظہرت عنه نار القدس فی سدرۃ الشّجرا

- 4 And Suns of the Before-time kindled, one by one, and roll'd
On the high wheels of Glory out in cataracts of gold.
- 5 Near drew the Hour; the Moon was cloven; the trump of Doom
was blown; Each Resurrection rose to stand—each Gathering
set in stone.
- 6 Then Light on light—of Might, of Love, of Splendour—burst
in bloom, And Sinai saw new Pharan-fires leap scarlet through
the gloom.
- 7 Thrones lifted up—then fail'd and vanish'd—yet the Merciful
sat fast, Enthron'd upon the Throne of His Command—beyond
the reach of blast.
- 8 Winds of the Spirit from Life's East came rushing, keen and
free; And Seas of Light ran heaving—casting Pearls upon the
sea.
- 9 And thou, O Friend—draw near this Fire; cast in thy heart
and see How in its burning centre stands the Beauty of Deity.
- 10 Pluck thou its sparks—O steal its brands—within thy spirit's
hand, And set on fire the whole of Being—Unseen and Seen—
like sand.
- 11 But he that will not near this Flame, but, proud, turns back
and flies, Shall bolt from it—affrighted asses—through wilder-
ness of skies.
- 12 And those that doubt these marvellous Signs—when read in
solemn tone— Turn stubborn faces from the page, and make
the Truth their stone.
- 13 They bow no wing of lowliness to those that do believe; But
stride above the lovers—blind to what their hearts receive.
- 14 Such never truly trusted God, nor His Bright Forms, in any
hour; Nor shall they trust, when comes the Day—nor feel the
final power.
- 15 For that is the Day: He Whom God shall make manifest comes
down in cloud of Fire, And round Him Angels of the Cause
stand arm'd with Strength and ire.
- 16 And we—who have believ'd in Him—shall meet Him on that
meeting-Day, And take whatever from His hand descends—His
Signs, His Writ, His way.
- 17 O my brother, the faithful friend! Thou didst, aforesaid, de-
part from thy native land, and didst migrate unto God, thy
Lord, the Beloved, the All-Glorious... until thou didst come
upon a city through which there befell an ordeal whereat the
- 4 وتشتعلت عنه شمس القدم وتجلين على افلاك
العز بكل الأنوار منشورا
- 5 وقربت بها الساعات وانشقت الأقمار وقامت به
كل القيامات وكل حشر مستمرا
- 6 وتبرقت منه انوار العز والأنس والبها وظهرت
فاران النار في جبل الطورا
- 7 وارتفعت بها كل الأعراش ثم امتنعوا واستوى
الرحمن على عرش امر ذو القدرا
- 8 وتهبجت منه ارياح الروح عن مشرق البقا و
تموجت عنه ابحار النور وخرج الدررا
- 9 و انتك انت يا خليل قرب بهذا النار و دع
روحك فيه لترى فيه جمال الله مظهرا
- 10 ثم خذ منها قبساتا بروحك واستحرق بها كل
الوجود من الغيب والجهرا
- 11 ثم كل من لا يقرب بهذا النار مستكبرا ويعرض
ويفر عنه كالحمير المستنفرا
- 12 ثم الذينهم لا يؤمنون بهذه الآيات البديع واذا تلى
عليهم يصرون وجوههم ويكونن به مستسخرا
- 13 ولم يخفض اجناحهم للمؤمنين من الدل و
يستكبرون على الذين فيهم من حب الله اثرا
- 14 اولئك ما آمنوا بالله ومظاهره في زمن و لن
يؤمنوا حينئذ ولا في يوم اخر
- 15 و ذلك يوم يأتي من يظهره الله بسحاب النار و
حوله ملائكة الأمر بقوات عز كبرا
- 16 و انا كل آمنا به في يوم لقائه و حينئذ و بكل ما
ينزل من عنده وآيات وزيرا
- 17 ان يا اخي الخليل قدسافرت من قبل عن بلدك
وهاجرت الي الله ربك المحبوب الجليل... الي
ان وقعت في مدينة وقعة تشفتت سموات والقدرة
و تزلزلت اركان عرش عظيم واضطربت عند

heavens of power were moved to pity, the pillars of the mighty Throne were shaken, and, at its tidings, all spirits within the temples of eternity were sore distressed; then were the realities of the sanctified confounded, and the Beauty of the Unseen wept within the pavilion of majesty, and all countenances wailed in the inmost chambers of the Most Hidden Mystery, and the whole of existence, in the realms both unseen and seen, cried out, and all atoms shed crimson tears, manifest and red.

- 18 By God! seas of blood flowed from the eyes of the Concourse on high, and behind them all spirits in the hanging gardens of abidingness, and all beings and essences, of identity and mystery and holiness and eternal truth. Would that, O my brother, thou hadst been present, and hadst witnessed that Most Great affliction, and wept with them that wept; then cried aloud with the suppliants. A year and twenty days were spent in that most grievous calamity—each moment whereof was as a year and twenty thousand thousand ages—by reason that the Ancient, the Ever-Abiding, the Eternal, the Primeval, could not still the weeping of them that wept, nor the agitation of the sanctified, nor the lamentation of the near ones; and God, in His invisible knowledge, did, at every hour, reckon that single moment as the ages of the former and the latter.

- 19 Until the Spirit of the Merciful was borne from the City of Glory into the gardens of mystery, with might and dominion and majesty and beauty and grandeur and splendour and manifest sovereignty; and He tarried in the Ridvan twelve nights and days among its dwellers. And in those days all countenances, from the canopies of a mighty unseen, and all beings and essences from the realities of an ancient Mystery, and all forms and spirits of the Prophets and the Messengers, and all who inhabited that city, small and great, did hasten to appear before His face—until He came forth from Ridvan in such array that the eyes of the Concourse of the Cloud were bewildered, and the hearts of the exalted were ravished... yet none amongst us knew Him, for vain imaginings had veiled us from the beauty of that sanctified, illumined Countenance.

- 20 ...until He reached the abodes of holiness and the stations of intimacy in this Most Great, this All-Glorious journey, and the Beauty of Might arrived at the shore of a vast sea (Samsun, upon the shore of the Black Sea), and alighted in that most august, most mighty, most exalted place, in such wise that none can attain thereto save they whose realities have reached the

كله الارواح في هياكل البقاء ثم تبلبت حقائق المقدسين وبكت جمال الغيب في سرادق العظمة ووضيحت كل الطلعات في سرائر السرمكين وصرخ كل الوجود من الغيب والشهود وبكتن كل الذرات بدموع حمر مبین

- 18 فوالله قد جري بحور الدم عن عيون اهل ملاء الاعلى وعن ورائهم كل الارواح في رفارف البقاء وكل الكينونات والذوات من هويت وغيب وقدر وحق قديم فيا ليت يا اخي كنت حاضراً واشهدت ذلك البلية العظمي وبكيت مع الباكين ثم صرخت مع المستصرخين وقضي سنة وعشرين يوماً في هذه المصيبة الاعظم الذي قضي كل آن منه سنة وعشرين الف الف كوراً من الاكوار الله الباقي الازلي الابد السرمد القديم بما لم يسكن نفس الله القديم عن بكاء الباكين واضطراب المقدسين وضيح المقربين وقد احصي الله بغيه كل حين من هذا الاكوار دهورالا ولين والآخرين

- 19 الي ان نقل روح الرحمن عن مدينة السبحان في رياض السر بعزوشوكة وجلال وجمال وكبرياء و بهاء وسلطان مبین و بقي في الرضوان اثني عشر ليلي واياماً فيه من الساكنين وكان ان يحضرون بين يديه في تلك الايام كل الطلعات عن رفارف غيب منيع وكل الكينونات والذوات عن حقائق سرقديم وكل الهياكل والارواح من الانبياء والمرسلين وكل من سكن في المدينة عن كل صغير وكبير الي ان خرج عن الرضوان بطراز تحيرت عنه عيون ملاء العماء وتولت افتدة ملاء العالين ... وما عرفوهم احد منا بما حجبنا الاوهام عن جمال قدس منير

- 20 ...حتي انتهي منازل القدس ومقامات الانس في هذا السفر الاعظم الجليل وورد جمال العز الي ساحل بحر عظيم (سامسون به ساحل بحر اسود) ونزل في ذلك المقام الاجل الاعز الرفيع علي شأن ما يبلغ اليه حقائق البالغين وظهر منه طراز

utmost limit of attainment. There shone forth from Him the vesture of God upon the Throne of thrones, with impregnable majesty; and He tarried in that station seven nights and days, great and wondrous. And at every moment the hosts of the Command, in mighty manifestations, came into His presence; and verily His beauty appeared each hour in vestures of the vestures of the Ancient God.

الله في عرش الاعراش كبرياء منيع وتوقف في هذا المقام سبعة ليالي وايام عظيم وكان ان يحضر بين يديه في كل حين جنود الامر مع ظهورات منيع وانه يظهر جماله في كل ساعة بطرائز من طرائز الله القديم

- 21 Until the Ship of the Spirit arrived, and the Most Great Spirit embarked thereon, and around Him were the concourse of the exiles; and the ship moved upon the face of the sea, until it reached the shore of a great city whose name hath become renowned among the peoples (Istanbul)... And the Most Great Spirit disembarked from the Ark of holiness in a small boat of gentle majesty, and crossed the stretch of the sea until He set foot upon the Land of Cloud, and took up His abode in a praiseworthy, impregnable station, facing the sea, and chanting the verses of might in melodies of a hidden spirit, until there came a raft of a gleaming ruby, and the Sun of Eternity rested thereon... until He entered a lofty, exalted, sublime house... and in that high throne and impregnable seat He was encompassed by this mighty sorrow in new days. Then, thereafter, He revealed Himself upon the region of Cloud and the most resplendent Lote-Tree, upon a dome of impregnable Sinai on the summit of a noble mountain; and He was manifested upon that mountain for months, holy and fair, and would unveil, in the inmost of the Most Hidden, the veils of concealment with mysteries enshrouded, and would lift the covering from a wondrous, manifest Beauty.

21 الي ان حضر سفينة الروح وركب عليه روح الاعظم وحوله ملاء المهاجرين وحرك السفينة علي وجه البحر الي ان وصل الي ساحل شهر عظيم الذي اشتهرت اسمه بين العالمين (استانبول) ... ونزل روح الاعظم عن سفينة القدس في غايق عزّ لطيف وسير شطرا البحر الي ان نزل علي ارض العماء واستقر علي مقام محمود منيع متوجّهاً الي البحر وملقياً علي آيات العزّ بنعمات روح خفي الي ان اتوا رفرافاً من قطعة ياقوت لميع واستقرّ عليه شمس القدم ... الي ان نزل في بيت عالي متعالي رفيع ... وكان في ذلك العرش الرفيع والكرسي المنيع بهذا الحزن العظيم في ايام جديد ثم بعد ذلك تجلّي علي بقعة العماء والسدرة الابهي علي قبة طور منيع في رأس جبل جليل وكان متجلّياً علي هذا الجبل في اشهر قدس جميل وكان ان يكشف في سر السرايق الستر بالاسرار المكنّ والسّطرعن جمال بدع مبين

- 22 ...when He moved anew the thread of the Command in the chambers of the Most Hidden, with the ascent of the Spirit of Might from the atmosphere of nearness unto an atmosphere of mighty remoteness... even as was decreed, layer upon layer, for the Primal Point, the Sovereign of the former and the latter, the Possessor of the kingdom of identities, the King of the realm of the Cloud, all together.

22 ... اذا حرّك خيط الامر في سرائر الاسري مرّة اخري بصعود روح العز عن هواء القرب الي هواء بعد منيع ... كما قضى بمثل ذلك طبقاً بالطبق علي نقطة الاولى سلطان الاولين والآخرين ومالك ملكوت الهويات ومليك لاهوت العماء ات اجمعين

- 23 When the Sun of Identity and the unseen of the Self-Subsisting shone forth in a mighty land, called among the peoples by the name of Abu-Shahr—meet indeed that it should be the sovereign of the realms of existence from the east of the unseen unto the west of the seen—for it was the first city upon which God revealed Himself, and therein He appeared with the lights of His Ancient Essence. And when the radiance rose from the dawning-place of pre-existence from this Most Great Luminary, the decree went forth for His departure from that land unto the land of “Fa,” the court of exalted might; then did He appear

23 فلما اشرق شمس الهويه وغيب الصمدية في ارض منيع وسمي بابوشهر بين العالمين ويليق بانه يكون سلطان ممالك الوجود من شرق الغيب الي غرب الشهود لانه كان اول شهر تجلّي الله عليه وظهر فيه بانوار ذاته القديم فلما ظهر الاشراق عن مشرق القدم من هذا النور الاعظم فقد جري القضاء بخروجه عن تلك الارض الي ارض الفاء ساحة

in a most manifest vesture, in despite of them who sought to quench the lights of the Ancient.

عزّ رفيع اذاً ظهر بطراز اجلي رغماً لانف الذين هم يريدون ان يطفئوا انوار القديم .

- 24 ..until the judgement of destiny appeared again: His Most Exalted Unseen was made to depart, and the Sultan sent for Him that they might meet Him and behold His Cause; yet were they inwardly of the treacherous. They plotted and deceived until they imprisoned Him upon a mountain whose name none had heard, nor was it renowned among men; and they consigned Him to that mountain—among what dwellers??—the fires of envy flamed in their hearts, and they decreed that He should dwell upon another mountain, and cut off from Him the feet of the wayfarers... until that which befell, befell... ..and they were heedless that He would arise from the horizon of the All-Glorious, and would subdue all, and exalt His Cause, and manifest His proof, though all the peoples of the world should detest it.

24 .. الي ان ظهر حكم القضاء مرّة اخري بخروج غيبه الاعلي وطلبه السلطان بان يلا قوه ويشهدون امره وكانوا في السرلن الماكرين ومكروا ويخدعوا الي ان حبسوه في جبل ما سمع اسمه احد ولم يكن مشهوراً بين الناس وجعلوه في هذا الجبل لمن الساكنين ؟ ؟ اشتعلت فاران الحسد في قلوبهم وقضوا بان يسكن في جبل اخري ويقطعون عنه ارجل السالكين ... الي ان وقع ما وقعوغفلوا عن ذلك بانه يظهر عن افق الابهي ويقتل الكل ويرفع امره ويظهر برهانه ولويكرهونه كل من في العالمين

- 25 When He ascended unto the unseen of the Cloud, He returned in less than the twinkling of an eye with a more beauteous Beauty, and appeared with that radiant, resplendent Countenance under the name of Bahi, mighty and unassailable. And when He willed to reveal this Most Great Treasure, hidden and concealed, it was decreed for Him even as it had been decreed for the Primal One aforetime: even as He went forth from the land of "Ba" unto the land of "Fa," so likewise He went forth from the land of "Ta" unto the land of "Ba"... and even as, after that, the Sultan summoned Him from the land of "Alif," and they made Him dwell upon the mountain of "Mim."

25 فلما عرج الي غيب العماء رجع باقل من طرفة بجبال ابهي وظهر بهذا الوجه الدري الاسني باسم بهي منيع فلما يريد ان يظهر هذا الكنز الاعظم المستور الخفي اذا قضي عليه بمثل ما قضي له الاول من قبل كما انه خرج عن ارض الباء الي ارض الفاء وكذلك انه خرج عن ارض الطاء الي ارض الباء ... وكما انه بعد ذلك طلبه السلطان عن ارض الالف وسكنوه في جبل الميم

- 26 Then again, once after once, did they remove Him from that station, and imprisoned Him upon the mountain of "Jim"; and likewise, after the Cause of God was exalted in the regions of 'Iraq, the banners of hypocrisy and the standards of dissension were raised, and the king called "Aziz" sent for Him; even so did they expel Him from the city and make Him dwell behind the "Qaf," upon that mighty mountain, whither the birds of the hearts of the near ones can never attain.

26 ثم اخري مرّة بعد اخري عن ذلك المقام وحبسوه في جبل الجيم كذلك بعد ما ارتفع امرالله في شطرالعراق فعلي اعلام النفاق ورايات الشقاق وطلبه ملك الذي سمي بعزيزو كذلك اخرجوه عن المدينة وسكنوه خلف القاف في هذا الجبل العظيم الذي لن يصل اليه اطيبار قلوب المقرين

- 27 ...When the Most Great Beauty alighted in that station, the paths leading to the ways of the people of eternity were cut off, and the road was barred in such wise that no soul could escape the souls of the sanctified... and He walked in the paths of sorrow as none hath known save His own grief-stricken, sorrow-laden Self, until eight days were fulfilled, according to the number of His name, the Beloved, the Most Glorious.

27 ... فلما نزل جمال الاعظم في هذا المقام انقطعت عن الوصول الي طرق اهل البقاء وسد المنهج علي حد الذي لا يخرج النفس عن انفس المقدسين ... وكان ان يسير في مناهج الحزن علي شأن الذي لم يطلع به الا نفسه المغوم الحزون الي ان قضي ثمانية اياماً علي عدد اسمه المحبوب البهي

- 28 ...Then was the lodging made ready, even as the Most Great Spirit was cast into a narrow, constricted body, and entered a place which none would enter save under strange necessity... They remained in that station five nights and days, each moment whereof was as fifty thousand thousand ages and years... then did they alight in a house belonging to the pavilion of loftiness, and the Sovereign of Might sat upon the gathering of intimacy in great abasement. And they remained in that abode nights and days wherein they were not secure; until, by reason of extreme necessity and straitness of place, they changed to another house, perchance they might find therein some rest—yet that was more grievous than the first and the last, for its narrowness and cold.
- 28... اذ انزل المحل كمنزل روح الاعظم في جسم ضيق صغير وورد في محل الذي لن يدخل فيه ذي اضطراب غريب... بقوا في هذا المقام خمسة ليالي و اياماً الذي قضي كل آن منه خمسين الف الف دهوراً وسنين... اذاً نزلوا بيتاً اهل سرادق الرفعة وجلس علي محفل الانس سلطان العز بذل عظيم وكانوا في هذا المقر ليالي و اياماً ما كانوا فيه آمنين الي عن شدة الاضطراب وضيق المكان شهدوا بيتاً اخري لعل يكون فيه لمن المستريحين وكان ذلك اشد من الاولی والاخري من ضيق و برد
- 29 ...Thereupon He departed of His own impregnable Self, even as had been ordained from before, and passed beyond His appointed time four months (in Istanbul)... and thereby the frame of existence was ripened, and the realm of possibility was made ready that there might then be breathed into it a spirit from the fragrance of God, the Mighty, the Unassailable.
- 29... فهاجر بنفسه المنيع كما قضي ذكره من قبل و مضى عن ميقاته اربعة اشهر (در اسلامبول)... وبذلك فضجت بنية الوجود وقابل الامكان بان ينفخ فيه حينئذ روحاً من رائحة الله العزيز المنيع
- 30 When the Beauty of the Unseen took up His dwelling, in His own Self, upon the Point of sorrow (Adrianople), encompassed by seas of tribulation through the temples of a wondrous Command, He uttered a word in the inmost of His mystery beneath the tongue of His heart; and by that word He breathed a spirit into the very soul of the Cause. Thus did the Cause appear by the Cause, and the Cause was established in its own station; yet the Cause, through all these stages, was in manifest heedlessness, and was concealed within the mystery of the unseen.
- 30 فلما استقر جمال الغيب بذاته علي نقطة الحزن (ادرنه) بما احاطته بحور البلايا من هياكل امر بدیع اذاً انطق بكلمة في سر سره تحت لسان قلبه ونفخ بهذه الكلمة روح في نفس الامر وظهر الامر بالامر و اقام الامر علي مقامه وكان الامر عن كل هذا المقامات لفي غفلة مبين وكان مستوراً في سر الغيب
- 31 ...And the breathing of the spirit into the temple of the Cause endured three months—months of God, glorious and wondrous. And when four of the former were completed, and three of the latter fulfilled, and a new creation was brought forth—blessed be God, the Best of creators—until the days were joined to the day wherein, like unto that day, the Essence of the Most Exalted, the Most High, the Ancient, appeared; and that was in the month of God which is called Jumadi.
- 31... وقضي من نفخ الروح في هيكل الامر ثلاثة اشهر معززات من شهور الله الجميل البديع فلما تم اربع الاولی و كل ثلاث الاخري و انشأ خلق البديع فتبارك الله احسن الخالقين الي ان وصلت الايام بيوم الذي ظهر بمثل تلك اليوم ذات العلي المتعالي الاعلي القديم وكان ذلك في شهر الله الذي سمي بجمادي
- 32 ...Then, when He willed to manifest the Primal Countenance in the beauty of the latter, and to lift the veil of the Most High from His All-Glorious Face; and when He came forth from the treasury of the unseen in the vesture of the Spirit among men, He moved once more the thread of the Most Great—greater than the former. And by the departure of the Most Great Spirit from the City of sanctified might, the heart of His belovedness was rent within the inmost of His inmost; and His holy tears
- 32... اذ اتم لما اراد ان يظهر طلعة لاولي بجمال الاخري ويكشف نقاب الاعلي عن وجهه الابهي وظهرت عن مخزن الغيب بطراز الروح بين العالمين اذاً حرك خيط الاعظم مرة اخري وكان ذلك اعظم من الاولی و بخروج روح الاعظم عن مدينة قدس منبع اذاً انفطرت قلب محبوبيته في سر سره و بكت دموعه القدس علي

flowed upon His impregnable Face, for the sorrow that He must reveal that gentle Countenance among the heedless—those who were heedless of His rising in the days of the Cause, and knew Him not in the Day of the Hour, nor shall they know Him then, nor will they ever wish to know Him throughout eternity, though He appear unto them at every moment in a thousand thousand revelations of His unassailable Self.

وجبه المنيع لحزن الذي يريدان يظهر هذا الوجه اللطيف بين الغافلين الذي غفلوا عن طلعته في ايام الامر وما عرفوه يوم الساعة ولن يعرفوه حينئذ و ما يريدون ان يعرفوه في ابد الابدن ولو يظهر عليهم في كل حين بالف الف تجلي من تجلياته المنيع

- 33 Nevertheless, He endured within His impregnable Self even as He had endured before in the inmost of His inmost—an endurance wherewith the Essence that encompasseth all, in the everlastingness of the Essence and the beginninglessness of His ancient being, cannot compass. And when the judgement of fate was confirmed by the decree, and the Beauty of God, the All-Glorious, rose in joy unto that station behind the “Qaf,” unapproachable and impregnable, He bore the burden of the Cause—eight and eighty thousand thousand ages of the eternal, ancient God—within eight months, months of God, wondrous, fresh, and mighty. Thus did the months of the Cause pass from the Jumadi of beauty unto the Rajab of majesty; and the hours drew nigh when the moon of abidingness should be rent asunder and the sun of a gleaming unseen appear.

33 معذلك صبر في نفسه المنيع كما صبر من قبل في سرّ سرّه بما لم يحط بصبره ذات المحيط في سرمد الذات وازل كينوته القديم فلما ثبت حكم الفضاء بالامضاء وطلع جمال الله الابهي مسراً الي هذا المقام في خلف قاف ممتنع منيع وقضي عن حمل الامر ثمانية وثمانين الف الف دهوراً من دهور الله الابد القديم في ثمانية اشهر متباهايات من شهور الله البديع الربيع المنيع وانتهى شهور الامر عن جمادي الجمال بالرجب الجلال وقرب ساعات الامر بان ينشق قمر البقاء ويظهر شمس غيب لميع

- 34 So deaf were all ears in that month—even as that month was named by that name—that no ear, however hearing, could hearken to the call of the Cause.

34 فقد صمّ في هذا الشهر كلّ الآذان كما سمّي هذا الشهر بهذا الاسم بما لا يسمع نداء الامر كلّ ذي أذن سميع .

- 35 ..This is the very mystery whereof the Imams of the Exalted Qur'an, upon the heights of the Spirit, spake in this most mighty Cause: that the unseen is all amazement at what befell between Jumadi and Rajab. And this is of that event which issued forth from the treasury of the mystery of God—Jumadi of joy and Rajab of command—in a strange, most hidden secret.

35 .. سرّما قالوا من قبل أئمة عال الفرقان بربوات الروح في هذا الامرين العظيم بأن الغيب كلّ العجب عمّا وقع بين جمادي ورجب وهذا من وقع الذي ظهر عن مخزن سرّ الله في جمادي السرور رجب الامر بسرّ سرّ عجيب

- 36 Bear thou witness, O my brother, that in that year which dawned from the horizon of eighty, the spirit was taken from the former and the latter; then thereafter the spirit of the wondrous was breathed into all the temples of possibility... until the months were joined unto the month of God, the Most Great, the Most Magnified, the Mighty, which is called Sha'ban, for in it the Most Great Sea of God, the Ancient, was branched forth... and that is the month of God's grandeur before the ancientness of pre-existence.

36 فاشهد يا اخي بأن في تلك السنة التي طلعت عن افق الثمانين قد اخذ الروح عن الاولين والآخرين ثم بعد ذلك نفخ روح البديع في هياكل الممكنات اجمعين... الي ان اتصل الشهور بشهر الله الاعظم المتعظم العظيم الذي سمّي بشعبان لأن فيه انشعبت بحر الله الاعظم القديم ... وذلك شهر عظمة الله قبل قدم القدم

- 37 ...For in that month the temple of Glory was slain, and the unseen of the Merciful was martyred, and the Identity of God, the unapproachable, the impregnable, was crucified; then was He raised again in that month, and lifted His head from the

37 ...لأن في هذا الشهر قتل هيكل السبحان واستشهد غيب الرحمن وصلّب هوية الله الممتنع المنيع ثم بعث في هذا الشهر وطلع رأسه عن رداء الغيب بجمال مشعشع بهي المنيع

mantle of the unseen with a shining Beauty in an impregnable form.

- 38 And when the Tree of God's Essence was hidden within Its own Essence, and fell in the path of Its Lord with Its beauty in Its majesty for love of His All-Glorious Beauty, it lifted up its head, in less than a glance, from its ancient root, and cried aloud: Verily I am God; there is none other God but Me, the Most High, the Most High—the Countenance of sixty! And verily I am God; there is none other God but Me, the All-Glorious, the All-Glorious—the Beauty of eighty!

38 فلما غاب شجرة ذات الله في ذاتها ووقعت في سبيل ربها بجملها في جلالها حب جماله الابهى اذ ارتفعت رأسها باقل من لمحة عن اصلها القديم وانطلقت بائي انا الله لا اله الا انا الاعلى الاعلى طلعة الستين واتي انا الله لا اله الا انا الابهى الابهى جمال الثمانين

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To: *Mirza Fath-Ali Fath-i-Azam*

- 1 In the name of the manifest and visible Lord! O thou Jamalu'l-Fath, hearken unto the divine melodies in the Persian tongue! By God, thou shalt not hear their like though thou searchest throughout all regions. The meaning is that were mention to be made of what hath befallen this servant through the tyranny of enemies and friends, verily would measureless sorrow encompass thee. And this much hath been known to thee, that many matters have remained, and still remain, concealed from all eyes and thoughts for the glory of God's Cause, until such time as God shall will otherwise.
- 2 By God, O Fath, the root of the matter was not as the people have heard, and none were apprised thereof save two souls. One was he who was named Ahmad, who hath ascended unto God, and the other was he who was named the Interlocutor, who walketh while destiny walketh behind him. This is one of those mysteries that was hidden from the truth, and this is of the wisdom of thy Lord which none knoweth save those endowed with illumined vision.
- 3 None besides God is cognizant of God's Cause. Were it not for the consideration of the people's sedition and thy harm, assuredly would the command be given that thou shouldst turn toward the holy court and become apprised of matters which none else hath known.
- 4 Apart from these considerations, the purpose of creation hath ever been the knowledge of God, and the knowledge of Him

1 بنام خداوند ظاهر آشکاران یا جمال الفتح بشنو نغمات عزّ الهی را بلحن پارسی تالله لن تسمع لو تفحص فی اقطار العالم مقصود آنکه آنچه بر عبد از ظلم اعدا و احبّا وارد شده اگر ذکر رود البتّه حزن لایحصى آنجناب را احاطه نماید و اینقدر بر آنجناب معلوم بوده که بسیار از امور از کلّ انظار و افکار عزّراً لأمر الله مستور شده و حال هم مستور مانده الی ان یشاء الله

2 تالله یا فتح ما کان اصل الامر کما سمعوا العباد و ما اطّلع بذلك الا نفسان فواحد منهما الذی سمی بأحمد و صعد الی الله و الثانی الذی سمی بالکلیم و هو یمشی و یمشی القضاء عن خلفه و هذا من سرّ کان علی الحق خفیاً و ذلک من حکمة ربّک و لا یعلبه الا ذو بصر منیراً

3 باری دون الله مطلع بر امر الله نه و اگر نظر بفتنه ناس و ضرر آنجناب نمی بود هرآینه امر میشد که بشطر قدس توجه نمائید و بر امور و ما لا اطّلع به احد مطلع شوید

4 و از این مراتب گذشته لازال مقصود از خلق عرفان الله بوده و عرفان او منوط بعرفان مظهر

hath ever been and shall ever be dependent upon the recognition of the Manifestation of His own Self, as is recorded in all the pages of the Bayan. And He Who is the Essence of the All-Merciful hath made all that is ordained in the Bayan conditional upon His appearance and recognition. He Himself sufficeth as a witness. This station hath been sanctified from all limitations, allusions and restrictions, for this is the station of "Know God through God" and through what proceedeth from Him, not through what hath been created between the heavens and earth.

نفس او بوده و خواهد بود چنانچه در جميع اوراق بيان مسطور است و ما قدر في البيان را آن جوهر رحمن معلق بظهور و اعتراف باو فرموده اند و كفى بنفسه شهيداً و اين مقام را از جميع حدود و اشاره و تقيد مقدس نموده اند چه كه اين مقام اعرفوا الله بالله است و بما يظهر من عنده لا بما خلق بين السموات و الارضين

- 5 In most passages it hath been mentioned that the people of the Furqan were not well trained. God willing, may the people of the Bayan be so trained that they may not remain veiled from the Source and Fountainhead of the Cause, either through verbal allusions or without them. Now ponder this utterance, that ye may enter the pure ocean of God without allusion, in such wise that ye may regard all as non-existent save him who hath entered beneath the shadow of his Lord.

5 در اكثر مقامات ذكر فرموده اند كه اصحاب فرقان خوب تربيت نشده اند انشاء الله ملا بيان تربيت شده كه مباد باشارات كهاتيه و يا بدون آن از اصل و منبع امر محتجب مانند حال در اين بيان كه فرموده اند تفكر نمائيد تا بحر صافيه الهيه من غير اشاره وارد شويد بشأنيكه كل را مفقود شمريد الا من دخل في ظل ربه

- 6 Now consider the firm ordinances of the Furqan, among which is the mention of the "Seal", in His exalted words "but He is the Apostle of God and the Seal of the Prophets." Consider also the words of the Letters and the Gates concerning the appearance of the Qa'im. Yet at the time of His wondrous manifestation all these sayings were set aside by a single word, as thou thyself bearest witness that the Prophet hath been from the beginning that hath no beginning and will continue unto the end that hath no end, as mentioned in the words of the Exalted One - may the life of all else be a sacrifice unto Him.

6 حال در احكام محكمه فرقان ملاحظه فرمائيد كه از جمله ذكر ختميت شده بقوله تعالى ولكن رسول الله و خاتم النبيين و ديگر اقوال حروفات و ابواب را ملاحظه فرمائيد كه در ذكر قائم و ظهور او ذكر نموده اند و مع ذلك در حين ظهور بديع كل اين اقوال بحرفي مرتفع شد چنانچه خود آن جناب شهادت ميدهد كه نبی از اول لا اول بوده و الى آخر لا آخر خواهد آمد چنانچه در كهات حضرت اعلى روح ما سواه فداه مذكور است

- 7 How tenaciously did the people of the Furqan cling to these ordinances, yet remained deprived of their essence! This servant himself wrote numerous treatises on these matters, that perchance the people might rend asunder the veils and recognize the Lord of Names and Attributes. In brief, at the time of manifestation nothing profiteth or hindereth, as hath been mentioned, for the Sovereign of Manifestation is known through His own Self. Were it otherwise, and were He to be known through words and allusions, the verdict of non-existence, negation and hellfire would not have been passed upon the people of the Furqan and those veiled therefrom, notwithstanding these healing utterances.

7 و اهل فرقان چه مقدار تشبث باین احكام نموده از منزل آن محروم مانده اند چنانچه خود این بنده رسائل عديده در این مطالب مرقوم داشت كه شايد ناس حجاب را خرق نموده بملك اسماء و صفات عارف شوند باری در حين ظهور هيچ امری نفع نمی بخشد و منع نمی نماید چنانچه مذكور شد چه كه سلطان ظهور بنفس خود معروف است والا اگر بكلمات و اشارات معلق ميبود هراينه بر اهل فرقان و محتجين آن مع این بيانات شافيه حكم عدم وجود و نفی و سجين نميشد

- 8 Free your spirit from the fetters of allusions and ponder the wondrous words, that you may attain unto the spring of divine bounty. Moreover, the Point of the Bayan hath, in all

8 باری روح را از قيود اشارات فارغ نمائيد و در كهات بديعه تفرس فرمائيد تا بمعين كوثر رحمانی فائز شوی و از این مقامات گذشته نقطه بيان در جميع الواح و صباي شافيه نصايح محكمه

His Tablets, given explicit counsels and conclusive admonitions, that none should remain veiled from the Manifestation or cleave unto aught else. Yet, notwithstanding the wondrous signs of thy Lord that have encompassed all created things, they have inflicted such harm as is not meet to mention. Whatever these immature servants behold - be it the revealed and decisive verses, the all-encompassing conditions, or the manifestations of power in this Revelation - they have witnessed its supreme evidence, such that none but every sinful denier would reject it.

- 9 By Him Who holdeth my soul in His hand! This servant hath transcended self, yet the purpose is that these servants should not remain veiled like the peoples of the past, nor visit upon the Manifestation of the Cause in the next Revelation that which hath been visited upon this servant. I swear by the Sun of inner meanings that purely out of self and desire have they perpetrated what they have done, attributing it to this most pure and holy seat. Woe unto them for what they earn! They have ever turned away from the truth, as evidenced by the treatises they have written rejecting one another, all of which are extant. And now, united in their hatred for this Youth, they have written epistles rejecting God and sent them to all regions. Soon they will reach you. If these epistles are examined with an eye unclouded by imitation, by God! the lies of the liar and his ignorance will be as manifest as the sun in mid-heaven. All the refutations of that heedless and ignorant one actually prove this wondrous Cause, were ye to behold with sanctified vision. By God! From his words Satan himself is manifest, as though deprived of the fragrances of the All-Merciful. He speaks as a child, nay lower still hath he been and ever shall be. The rejection of this company of the Beauty of Divine Unity is even as the rejection and turning away of dung beetles from the Paradise of Divine Unity. Doth it beseem a gnat to object to God, the All-Compelling, the Self-Subsisting? Nay, by His very Self, the Truth, were men to comprehend!

- 10 Verily, the signs, words and deeds of Truth are, distinct from all else, like the rising sun - manifest and clear. Blessed are they that perceive! The sweet fragrances of the Musk of the All-Merciful waft continually from His signs and utterances, yet none shall detect them save those endowed with refined perception. These words have been revealed for the good-pleasure of God, that perchance they may preserve a few from the depths of passion and lead them to the certitude of eternity. God guideth whom He willeth.

فرموده‌اند که احدی از ظهور محتجب نماند و بدون آن تمسک نجوید مع ذلک و مع ما احاط الممکنات من بدایع آیات ربک بشأنی ضرّ وارد نموده‌اند که ذکر آن جایز نه بهر چه این عباد نابالغ ناظر باشند اعلای آنرا چه از آیات منزله محکمه و چه از شئون محیطه و ظهورات قدرتیّه از این ظهور مشاهده نموده‌اند علی شأن لن ینکره الا کلّ معرض اثیم

9 فوالذی نفسی بیده این عبد از خود گذشته ولکن مقصود این است که این عباد مثل امم قبل محتجب نمانند و بر مطلع امر در ظهور آخری وارد نیاورند آنچه باین عبد وارد آمده قسم بافتاب معانی که محض نفس و هوی آنچه را ارتکاب نموده‌اند باین مقرر مطهر اطهر راجع کرده‌اند فویل لهم بما کانوا ان یکسبون و نفسیکه لازال از حقّ معرض بوده چنانچه در ردّ و اعراض از یکدیگر اوراقی نوشته‌اند و جمیع آن موجود است و حال نظر بیغض این غلام متحد شده و رسایی در ردّ علی الله نوشته و باطراف ارسال داشته زود است که بانجناب میرسد اگر ببصر مقدّس از تقلید در آن رساله ملاحظه شود فوالله کذب کاذب و جهل او مثل شمس در وسط سماء مشهود گردد و جمیع دلائل ردیّه آن غافل جاهل مدلّ بر اثبات این امر بدیع است لو انتم بطرف القدس تنظرون فوالله از بیانش نفس شیطان ظاهر که گویا از نفحات رحمن محروم شده بمثل صبیان تکلم نموده بل احقر بوده و خواهد بود ردّ این فته بر جمال عزّ احدیه بعینه مثل ردّ و اعراض جعل بر رضوان عزّ صمدانی ملاحظه می‌شود هل ینبغی للبعوضه بأن یعترض علی الله المهیمن القیوم لا فونفسه الحقّ لو کان الناس هم یشعرون

10 باری آثار و کلمات و افعال حقّ از دوش چون شمس مشرق و واضح فهنیئاً للناظرین و روائج مسک رحمن از آثار و بیانش در کلّ حین در هیوب ولکن لن یجدها الا کلّ ذی شمّ لطیف و این کلمات ابتغاء مرضاة الله القاشد که شاید معدودیرا از غمرات هوی حفظ نموده یقین بقا کشاند و الله یهدی من یشاء

- 11 Cast off the garment of blind imitation from the temple of detachment, lest the lights of the Beauty of Divine Unity remain veiled by the covering of limitation, and the Cause of God - which hath ever been sanctified above the comprehension of the learned - be sullied by the allusions of the heedless. Enter the sanctuary of "Know God through God" and the station of "He cannot be comprehended through aught else." Know the Truth through the Truth and comprehend it, for none other than this can truly know that peerless Beauty and the manner of the appearance of the Lord of Majesty, except what He may choose to reveal through His grace.
- 12 Therefore, at the time of the Manifestation of the Self-Sufficient, nothing shall profit anyone - even if all who are in the heavens and earth should possess illumined tablets, precious scrolls, or volumes of books - except after their entry and arrival [under the shade of] the Most Great Luminary. Thus doth the Pen of the All-Merciful speak at the time when the fingers of the All-Glorious move it as they please, by His command. Verily, He is the Truth, the Knower of the unseen.
- 13 O Khalil! Were you to become aware of the sorrow of Nabil, you would not choose the abode of patience and the dwelling of forbearance, but like the lovers would set forth into the desert of longing, consumed by grief for the Day-Star of the horizons. Such is the state of this world and its people. They have ever veiled the Beauty of the One with the veils of envy. Blessed is he who rendeth asunder the veils and entereth beneath the pavilions of holy splendor.
- 14 Hear thou My words, then purify thy vision from human allusions and stand at the Most Great Scene. By God! That which was to appear hath appeared, and We beseech God to make thee among those who perceive. Would that there were a fair-minded one with insight, or a detached one with knowledge, who might witness what none among the worlds hath witnessed. Soon shall the greatest clamor be raised, and people shall be prevented from the Most Great Wine. Verily, those who turn away shall be seen to outnumber those who believe, for pebbles are found in abundance while pearls are rare.
- 15 God willing, you shall not deprive yourself of the outpourings of the clouds of the Cause and the effusions of the clouds of grace. Would that the people of the Bayan had received from this servant the equivalent of what was revealed by the Point of the Bayan, and had kept themselves from calumnies. Nay, they will not be content with anything less than shedding holy
- قیص تقلید را از هیکل تجرید بیفکن که مبدا
انوار جمال توحید بحجاب تحدید محتجب ماند
و امر الله که لازال مقدس از ادراک اولی
الافضال بوده بآلایش اشارات اولی الاغفال
بیالاید بر ممکن عزّ اعرفوا الله بالله وارد شو و
بر مقرر آنه لا یدرک بما سواه اندرا حق را بحق
بشناس و ادراک کنی چه که دون آن عارف بر
آن جمال بیثال و کیفیت ظهور ذو الجلال نبوده
و نخواهد بود مگر آنچه محض فضل ظاهر فرماید
- پس در حین ظهور غنی نمینماید احدیرا شیء ولو
یملاً کلّ من فی السّموات و الأرض الواح منیره
او صحف قیمه او کتب مجلّده الا بعد از دخول
و ورود [در ظلّ] نیر اعظم کذلک یتکلم قلم
الرحمن حین الذی اخذته انامل السّبحان و تحرکه
کیف تشاء امراً من عنده انه لهو الحق علام
الغیوب
- ای خلیل اگر بر حزن نبیل واقف شوی مقرر صبر
و ممکن اصطبار اختیار نمائی و چون عشاق سر
بصحرای اشتیاق گذاری و از حزن نیر آفاق
بگدازی این است شأن دنیا و اهل آن لازال
جمال احد را باکام حسد ستر مینمودند
- فهنئاً لمن یخرق الحجاب و یدخل تحت قباب
قدس منیر و انک اسمع قولی ثمّ طهر النظر عن
اشارات البشر و قف علی منظر الاکبر تالله قد
ظهر ما ظهر و نسل الله بأن یجعلک من النّاظرین
فیا لیت من منصف بصیر و من منقطع خبیر
لیشهد ما لا شهد احد من العالمین و زود است
که نعیق اکبر مرتفع شود و ناس را از رحیق
اعظم منع نماید و البته معرضین ازید از موحدین
مشهود آید چه که حصاة بسیار و لؤلؤ قلیل یافت
شود
- انشاء الله آنجناب خود را از رشحات سخاب امر و
فیوضات غمام فضل محروم نداشته و کاش اهل
بیان معادل آنچه از نقطه بیان نازل شده از این
عبد اخذ مینمودند و نفوس خود را از مفتریات
ممنوع میداشتند بلکه بامری راضی نشوند مگر آنکه
سفک دم مطهر نمایند کذلک امرهم هویم ان
انت من العالمین

blood. Thus doth their desire command them, if thou be of those who know.

- 16 Most wondrous of all things is that, despite this Most Great Revelation and supreme power, none hath reflected upon the nature of the Cause. Rather, all cling to vain imaginings and remain veiled from the Beauty of certitude. Thus hath it been aforetime and thus shall it be unto the end of ends. And praise be to God, the Lord of the worlds.

16 اعجب كلّ امور أنك با این ظهور اعظم و اقتدار اکبر احدی تفکر ننموده که امر بجه نحو بوده بلکه کلّ بوهم متشبث و از جمال یقین محتجب کذلک کان من قبل و یكون الى آخر الآخین و الحمد لله ربّ العالمین

INBA57:041, RSBB.123, MAS8.132ax

BH00710

To: *Haji Mirza Jani Ti*

- 1 He is the Manifest above all who manifest!

This is a Book from God unto him who hath believed in the Spirit in His days, and who hath been seized by the fragrances of the days from his Lord, the Mighty, the All-Knowing, and was of the believers. Now doth the Most Exalted Pen move in his remembrance from the Most Glorious Horizon, that he may be illumined by the lights which have shone forth from the horizon of this Luminous Dawn, may detach himself from his own self and all else beside Him, may turn unto God with his heart, his soul and his spirit, and be of them that are assured.

1 هو الظاهر فوق کلّ ذی ظهور هذا کتاب من الله الى الذی آمن بالروح فی ایامه و اخذته نفحات الاّیام من ربّه العزیز العلام و کان من المؤمنین و تحرک حیثنذ علی ذکره قلم الأعلى عن شطر الأبهی لیستتیر بأنوار الذی اشرفت عن افق هذا الفجر المنیر و یقطع عن نفسه و عما سويه و یتوجه الى الله بقلبه و نفسه و روحه و یكون من الموقنین

- 2 O servant who art mentioned in this inscribed Tablet! Know thou that We created the Sidrat'ul-Muntaha in the crimson hill beyond the crimson sea of grandeur, and raised it to such a station that were all who are in the heavens and on earth to seek shelter beneath one of its leaves, they would be preserved from the heat of self and passion, inasmuch as We shed upon it a light from the lights of this Sun which hath dawned in truth - thus hath the matter been decreed, if thou be of them that know.

2 ان یا عبد المذكور فی هذا اللوح المسطور فاعلم بأنّا خلقنا سدرة المنتهی فی کثیب الحمراء عن وراء قلزم الکبریاء و ارفعناها الى مقام لویستظلّ کلّ من فی السموات و الأرض فی ظلّ ورقة منها لیحفظهم من حرارة النفس و الهوى بما تجلینا علیها نوراً من انوار هذه الشمس الّتی اشرفت بالحقّ و کذلک کان الأمر ان انت من العارفين

- 3 When We desired that creatures should dwell beneath its shade, We heard its cry and its trembling within itself, such that the foundations of all things were shaken and the pillars of existence were well-nigh overturned, and it was about to be uprooted, whereupon the hand of thy Lord's power, the Most High, the Most Great, held it firm. When asked about its cry, it called out saying: "O my Lord! I know that the King of Thy Will desireth that these servants should abide beneath my

3 فلما اردنا ان نسکن فی ظلّها خلقاً اذاً سمعنا ضجيجها و اهتزازها فی نفسها بشأن تزلزلت ارکان کلّ شیء و انقلبت [ارکان] الموجودات و کادت ان تنفعر علی الأرض اذاً امسکها ید قدرة ربک العلیّ العظیم فلما سئلت عن ضجيجها نادت و قالت یا ربّ انّی عرفت بأنّ سلطان مشیتک اراد بأن یتقرّر فی ظلّی من هؤلاء العباد

shade. I beseech Thee, O my God, by Thy Will from which none in the heavens and earth can escape, that Thou shelter not beneath my shade any of those servants whose faces have been changed by the dust of idle fancies and vain imaginings, who have disbelieved in Thy Self, turned away from Thy Beauty, and taken for themselves a partner with Thee in sovereignty, after they were all created by Thy Word in Thy previous Manifestation Who appeared in truth and Whom Thou didst make a lamp unto the worlds. And if Thou desirest this, then create a pure, luminous, holy people, sanctified above all in the heavens and earth, whose eyes have fallen upon none but Thee, whose ears have heard naught but Thy melodies, whose tongues have moved only in Thy remembrance, whose hearts beat only with Thy love, and who regard all that is created on earth as utter nothingness, or as light as scattered ashes."

إذا اسئلك يا الهى بارادتك التى لن يقدر ان يفر عنها كل من فى السموات والأرضين بأن لا تسكن فى ظلى من عباد الذين تغيرت وجوههم من غبار الظنون والأوهام و كفروا بنفسك و اعرضوا عن جمالك و اتخذوا لنفسك شريكاً فى الملك بعد الذى كل خلقوا بقولك فى ظهور قبلك الذى ظهر بالحق و جعلته سراجاً للعالمين و ان اردت ذلك فاخلق خلقاً طاهراً منيراً زكياً مقدساً عن كل من فى السموات و الأرض الذين ما وقعت عيونهم على غيرك و ما سمعت آذانهم الا نعماتك و ما تحركت السنهم الا بذكرك و لا قلوبهم الا بحبك و لم يكن عندهم ما خلق فى الأرض الا كعدم محض او ككف رماد خفيف

- 4 When its cry was raised, We called unto it from the right side of the Throne: "Be thou firm in thy place. By My life! Soon shall God create beings from holy dust and sanctify them from all that was and shall be, and make them proofs of His Essence, manifestations of His Self, dawning-places of His Names, rising-points of His Glory, treasuries of the pearls of His knowledge, and fountainheads of the revelations of His Cause which hath appeared in truth from the horizon of the heaven of sublime glory. And He shall ordain for them the laws of Paradise in love of this Youth, around Whom circle the spirits of the holy ones and those brought nigh. Thus have We ordained for thee from among these, that they may dwell beneath thy shade, be sustained by thy fruits, hearken unto thy melodies, and circle round thee morning and evening. Thus have We drawn aside the veils from the face of mysteries that thou mayest be apprised thereof and be of them that know.

4 فلما ارتفع صريخها نادياها عن شطر ايمن العرش ان استقرى على مقامك فوعمرى سوف يخلق خلق من تراب القدس و يقدسهم الله عن كل ما كان و ما يكون و يجعلهم ادلاء لذاته و مظاهراً لنفسه و مطالعاً لأسمائه و مشارقاً لاجلاله و خزائناً للآتي علمه و منابعاً لظهورات امره الذى ظهر بالحق من افق سماء عز رفيع و يشرع لهم شرايع الفردوس فى حب هذا الغلام الذى يطوفن فى حوله ارواح المقدسين و المقربين كذلك قدرنا لك من هؤلاء ليسكنوا فى ظلك و يسترزقوا من اثمارك و يسمعوا نعماتك و يطوفوا فى حولك فى كل بكور و اصيل كذلك كشفنا لك الأستار عن وجه الأسرار لتطلع بها و تكون من العارفين

- 5 And if thou desirest to soar in the atmosphere of thy Lord's nearness and become aware of that which hath been veiled from the eyes of His servants, say 'In the Name of God', then soar in the atmosphere of attraction and detachment until thou reachest the garden of the chosen ones. And when thou dost arrive at that spot and behold what it containeth and the state whereunto they have attained, say: In the Name of my Lord, the Most Merciful, the Compassionate!

5 و انك ان تريد ان تطير فى هواء قرب ربك و تطلع بما ستر عن انظار عباده قل بسم الله ثم تطير فى هواء الجذب و الانقطاع لتصلن الى روضة الأولياء و اذا وردت عليها و اطلعت بما فيها و ما هم عليه قل باسم ربى الرحمن الرحيم

- 6 Then wing thy flight from that station, upon the pinions of the spirit, until thou findest thyself in the garden of the Prophets. And when thou dost enter therein, traverse its regions, then gaze upon its streams, and ponder the mysteries they enshrine.

6 ثم اصعد من ذلك المقام بجناح الروح الى ان تشهد نفسك فى حديقة الأنبياء و اذا وردت فيها سير فى اشطارها ثم انظر جداولها و فكر فى اسرارها

- 7 Then hearken to the rustling of its trees, the cooing of its dove, the melody of its nightingale, and the murmuring of its waters. And when you discover it and what has been treasured therein of the pearls of your Lord's knowledge, the Most High, the All-Knowing, say: "In the name of our Lord, the Most Exalted, the Most High!"
- 8 Then ascend from that station, with the aid of your Lord, the Mighty, the All-Knowing, until you reach the station of Lordship. Then will you discover the realities of all things as they are, and the breaths of the All-Merciful will take you, and attract you in such wise that you will witness nothing except that you behold inscribed by the Pen of Destiny upon its white countenance: "He is God, there is no God but Him, and he whom He hath sent with the truth is indeed His Manifestation, His sovereignty, His might and His grandeur unto all the worlds."
- 9 O thou who speakest towards the holy court! By God, the True One, today is the day of soaring; tarry not in any place, but ascend on the wings of the All-Merciful that thou mayest reach the pinnacle of Paradise. Then wilt thou find the Sun of thy Lord's mention, the Most Glorious, the Most Luminous, dawning from the horizon of grandeur.
- 10 Thus doth the Youth counsel thee at a time when sorrows have encompassed Him from the manifestations of Satan, and He findeth no helper nor supporter. We desired to mention unto thee what was ordained in the stations We have described to thee, but the Breath of God was restrained from His mouth by reason of what the hands of hatred from His wicked servants have wrought against Him. Thus hath it come to pass with Us, if thou be of them that hear.
- 11 Forget not thy portion in these days, turn not unto the people, but set thy face at all times toward thy Lord and be steadfast with wondrous steadfastness. Then know that when We desired to mention a single letter of the hidden, treasured, and guarded mysteries in the repositories of thy Lord's protection, all who are in the heavens and earth were struck with terror, and all who are in the kingdom of command and creation fell unconscious.
- 12 This is what We had foretold them through the tongue of Muhammad aforetime: "Then the trumpet will be blown a second time, and lo! they will be standing, looking on." Thus was it decreed before in the preserved tablets of might. And the servants who claim to believe in God, the Mighty, the Most High, the Great, have committed what neither Nimrod, nor Pharaoh, nor the First and Second committed, for they did not openly war with God, nor did they calumniate Him,
- 7 ثم اسمع حفيف اشجارها و هدير ورقائها و تغنى عندليها و خرير ماثها و اذا اطلعت بها و بما كنز فيها من لآلى علم ربك العلى العليم قل باسم ربنا العلى الأعلى
- 8 ثم عزج من ذلك المقام باعانة ربك العزيز العلام الى ان تصل مقام الربوبية اذا تطلع بحقايق الأشياء و ما هي عليه و تأخذك نفحات الرحمن و تجذبك بشأن لن تشهد شيئاً الا و تشهد كتب من قلم القضاء على وجنته البيضاء بأنه هو الله لا اله الا هو و الذى ارسله بالحق انه لظهوره و سلطانه ثم عزه و كبريائه على العالمين
- 9 ان يا ايها الناطق الى شطر القدس تالله الحق اليوم يوم الطيران لا تستقر على المكان ثم اصعد بجناحين الرحمن لتصل الى قطب الرضوان اذا تجدد شمس ذكر ربك البهى الأبهى مشرقة عن افق الكبرياء
- 10 كذلك يعظك الغلام حين الذى احاطته الأحزان من مظاهر الشيطان و لن يجد لنفسه من معين و لا نصير انا اردنا ان نذكر لك ما قدر فى مقامات التى اذكرناها لك ولكن لن يخرج نفس الله عن فمه بما وقع عليه اكف البغضاء من عباده الأشقياء و كذلك ورد علينا ان كنت من السامعين
- 11 و انتك لا تنس نصيبك فى تلك الأيام و لا تلتفت الى الأنام و توجه فى كل حين الى ربك و كن على استقامة بديع ثم اعلم بأننا لما اردنا ان نذكر حرفاً من اسرار المكنونة المخزونة المحفوظة فى كائز عصمة ربك اذا فزع كل من فى السموات و الأرض و انصع كل من فى ملكوت الأمر و الخلق
- 12 و هذا ما اخبرناهم بلسان محمد من قبل ثم نفخ فيه اخرى فاذا هم قيام ينظرون كذلك قضى من قبل فى الواح عز حفيظ و قد ارتكب عباد الذين يدعون الايمان بالله المقتدر العلى العظيم ما لا ارتكبه القروء و لا الفرعون و لا الأول و الثانى لأنهم ما حاربوا مع الله جبهة و ما افترؤا عليه

and though they were oppressors, they did not seek to cause confusion among God's assured servants.

- 13 Say: By God! He who hath not purified his heart from all else save Him and hath not passed through the kingdom of names, will never be able to enter this station, whose very dust is blessed by the people of the Supreme Concourse and the spirits of the highest Paradise.
- 14 Say: O people! I am but God's Youth among you. I have denied none among you, nor have I disputed with anyone. I have supported my Lord's Cause until His Word was raised to such heights that the hands of the ungodly were cut off from it. But when God's Word was exalted and His Cause shone forth and His sovereignty was manifested, then arose to slay me those servants who were created by My word, who denied God's right and His signs, and who disputed with My own Self.
- 15 Therefore there hath descended regarding them from the heaven of command that which hath descended. By God! This is not from Me, but from One Mighty, Powerful.
- 16 Say: Would that ye knew those whom ye have taken to yourselves as lords beside God, and had been numbered among the people of insight! Wherefore, shun thou those who have disbelieved, and purify thy heart from the allusions of such as these, that the lights of thy Lord, the All-Powerful, the Most Exalted, the Most Holy, the Almighty, the All-Illuminating, may be imprinted upon it.
- 17 O servant! Wilt thou remain silent after thy Lord, the Most High, crieth out between earth and heaven concerning that which hath befallen His Beloved at the hands of the oppressors among His creatures in this remote prison? Remember thy Lord, then proclaim His Cause, and fear no one, for verily He will protect thee with the hosts of revelation and inspiration, and He is the best of helpers and supporters.
- 18 Thus have We revealed unto thee and commanded thee. Act thou according to what thou art bidden, and be of them that act. The Spirit and Glory and Might and Praise be upon thee and upon them who have ascended unto the heights of eternity in this Most Wondrous, Most Beautiful and Most Sweet Remembrance, and who were steadfast.
- 19 In conclusion, We counsel thee that when thou discoverest what hath been treasured within the words of thy Lord of the pearls of His knowledge, conceal them from the eyes of the heedless, for thereby will arise the clamor of those who have disbelieved and associated partners with God, and the uproar

وان ظلموا ما استظلموا بين الناس ليشتهن الأمر
على عباد الله الموقنين

13 قل تالله من لم يطهر قلبه عن كل ما سويه ولم
يمر من ملكوت الأسماء لن يقدر ان يدخل في
هذا المقام الذى يستبرك بترابه اهل ملأ الأعلى
ثم ارواح ملأ العالين

14 قل يا قوم اتى لغلام الله بينكم و ما انكرت احداً
منكم و ما جادلت مع احد و نصرت امر ربى الى
ان ارتفعت كلمته الى مقام انقطعت عنها ايدى
المشركين فلما علت كلمة الله و لاح امره و ظهر
سلطانه اذا قاموا على قتلى عباد الذينهم خلقوا بقولى
و انكروا حق الله و آياته و جادلوا بنفسى

15 لذا نزل فى حقهم ما نزل من سماء الأمر تالله
ليس هذا من عندى بل من لدن مقتدر قدير

16 قل يا ليت عرفتم الذين اتخذتموهم لأنفسكم ارباباً
من دون الله و كنتم من المظلمين و انك انت
تجنب عن الذينهم كفروا ثم قدس قلبك عن
اشارات القوم لتطبع عليه انوار ربك المقتدر
المتعالى المقدس العزيز المنير

17 ان يا عبد أ تكون صامتاً بعد الذى يصيح ربك
العلی الأعلى بين الأرض و السماء بما ورد على
محبوبه من طغاة خلقه فى هذا السجن البعيد فاذكر
ربك ثم بلغ امره و لا تخف من احد و انه
يحرسك بجنود الوحى و الالهام و انه لخیر ناصر
و معین

18 كذلك القيناك و امرناك ان اعمل بما امرت
و كن من العاملين و الروح و البهاء و العز و الثناء
عليك و على الذينهم عرجوا الى معارج البقاء فى
هذا الذكر الأبدع البديع الأحلى و كانوا من الثابتين

19 و فى آخر القول نوصيك بأنك اذا اطلعت بما كنز
فى كلمات ربك من لآلى علمه فاسترها عن انظر
المغلين لأن بها يرتفع الضجيج من الذينهم كفروا

of those in whose breasts lurks hatred for the Beauty of the remembrance of thy Lord, the Most High, the Great.

واشركوا وضوءاً الذين كان في صدورهم غلّ
من جمال ذكر ربك العلي العظيم

BLIB_Or15725.060

BH01756

To: Aqa Siyyid Baqir, in Yazd

- 1 We, verily have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised. To His Eminence Aqa Siyyid Baqir in the Land of Ya, He is the Most Wondrous, the Most Holy, the Most Exalted.

1 هو البديع الأقدس الأعلى
- 2 O servant! Arise and call out among the people with wisdom and exhortation. Say: O people! After the manifestation of God and His sovereignty, does it befit anyone to cling to anything among all that has been created in the heavens and earth? No, by the radiant and luminous Beauty of God! And after the sun has risen and reached its zenith, does it befit anyone to speak of mirrors, even if they be true mirrors? No, by the Self of God, the All-Knowing, the All-Wise!

2 ان يا عبد قم و ناد بين العباد بالحكمة و الموعظة
قل يا قوم هل ينبغي لأحد بعد ظهور الله و
سلطنته بأن يتمسك بشيء عما خلق بين السموات
و الأرض لا فوجمال الله المشرق المنير و هل يليق
لنفس بعد اشراق الشمس و وقوفها في قطب
الزوال بأن يتكلم عن المرأة و لو يكون مرآة حقيقية
لا فونفس الله العليم الحكيم
- 3 Say: The mirror's glory lies in the sun's rays being reflected in it, and this reflection exists within it and appears from it so long as no veils of self and desire intervene between it and its illuminator. Thus is the matter, if you be of those who perceive. After becoming veiled, it can never tell of the sun's sovereignty, and God's lights, grace, providence and bounty are cut off from it. This comes from itself, for it has placed between itself and the sun that which has deprived it of the lights of God, the Mighty, the Merciful.

3 قل المرأة افتخارها بما تجلّ عليها الشمس من
انوارها و هذا التجلّي يكون فيها و يظهر منها ان
لن يحول بينها و بين مجليها حجابات النفس و الهوى
و كذلك كان الأمر ان اتم من الشاهدين و
بعد الحجاب لن يحكى عن سلطان الشمس ابدًا
و ينقطع عنها انوار الله و فضله و عناية الله و
احسانه و هذا من عندها لأنّها احالت بينها و بين
الشمس ما منعها عن انوار الله العزيز الرحيم
- 4 Say: If today all the mirrors of creation were to face this Sun that has dawned from the holy horizon, the revelation of God, the Supreme, the Mighty, the Powerful would be reflected in them all. This reflection remains as long as they face the Sun, but after turning away, the light returns to its source and creation reverts to its original form and likeness, if you be of those who know.

4 قل لو تقابلن اليوم مرايا الموجودات كلّهن هذه
الشمس التي اشرقت عن افق القدس لينطبع في
كلّهن تجلّي الله المهيمن العزيز القدير و هذا التجلّي
يقيم في اقباهن الى الشمس و بعد الاعراض
يرجع النور الى مقرّه و ينتهي المخلوق الى شكله و
مثله ان اتم من العارفين
- 5 Say: God created mirrors as He created all things, and creates as He wishes by His command. He is the Powerful, the Mighty.

5 قل الله خلق المرايا كما خلق كلّ شيء و يخلق
كيف يشاء بأمر من عنده و أنّه هو المقتدر القدير

He has ordained measures for every name in the kingdom of names - He raises and lowers them, and thus does God erase what He wishes and confirm what He wishes, and with Him is the knowledge of all things in preserved and mighty tablets.

وَقَدَّرَ لِكُلِّ اسْمٍ مَقَادِيرًا فِي مَلَكُوتِ الْأَسْمَاءِ يَرْفَعُ وَيُنْزِلُ وَكَذَلِكَ يَحْوِلُ اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَهُوَ عِنْدَهُ عِلْمُ كُلِّ شَيْءٍ فِي الْوَحْيِ عَزَّ حَفِظَ

- 6 Say: The existence of all things is through God, while His existence is through His own Self, if you be of those who understand. The light of all things is through the Sun's light, while its light is through itself, if you be of those who are certain.

6 قُلْ إِنَّ قِيَامَ كُلِّ شَيْءٍ بِاللَّهِ وَبِقِيَامِهِ بِنَفْسِهِ لَوْ أَنْتُمْ مِنَ الشَّاعِرِينَ وَإِنَّ ضِيَاءَ كُلِّ شَيْءٍ بِضِيَاءِ الشَّمْسِ وَضِيَاءُهَا بِنَفْسِهَا إِنْ أَنْتُمْ مِنَ الْمُوقِنِينَ

- 7 Say: The glory of every name is through its Creator, while His glory is through His own Self, the Supreme, the All-Knowing, the All-Wise. O people! Associate not partners with God, nor take lords besides Him. Fear God, O people, and transgress not in God's Cause, and be not of the wrongdoers.

7 قُلْ إِنَّ افْتِخَارَ كُلِّ اسْمٍ بِمَوْجِدِهِ وَافْتِخَارُهُ بِنَفْسِهِ الْمُهَيْمِنِ الْعَلِيمِ الْحَكِيمِ يَا قَوْمَ لَا تَشْرِكُوا بِاللَّهِ وَلَا تَتَّخِذُوا لِأَنْفُسِكُمْ أَرْبَابًا مِنْ دُونِهِ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَعْتَدُوا فِي أَمْرِ اللَّهِ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ

- 8 Say: Today all things stand equal, such that distinctions between created things have been removed. Whoever turns to God is among the most exalted of creation, and whoever turns away has no mention with God, the Sovereign, the Beautiful. The mirror today is he who has detached himself from self and desire and has turned to the holy court, this radiant and luminous scene. Without this, the decree of existence in the heaven of eternity cannot apply to it, let alone this station, if you be of those who know.

8 قُلْ الْيَوْمَ كُلُّ شَيْءٍ فِي حَدِّ سَوَاءٍ بَحِثْ رَفَعَ الْفَرْقَ عَنْ بَيْنِ الْمَوْجُودَاتِ فَمَنْ أَقْبَلَ إِلَى اللَّهِ فَهُوَ مِنْ أَعْلَى الْخَلْقِ وَمَنْ أَعْرَضَ فَلَيْسَ لَهُ ذِكْرٌ عِنْدَ اللَّهِ الْمَلِكِ الْجَمِيلِ وَأَمَّا الْمِرْآةُ الْيَوْمَ مِنْ انْقِطَاعٍ عَنْ نَفْسِهِ وَهُوَ أَهْوَ وَتَوَجَّهَ إِلَى مَقَرِّ الْقُدْسِ هَذَا الْمَنْظَرِ الْمَشْرِقِ الْمُنِيرِ وَمِنْ دُونِ ذَلِكَ لَنْ يَصْدُقَ عَلَيْهِ حُكْمُ الْوُجُودِ فِي جَبَرُوتِ الْبَقَاءِ فَكَيْفَ هَذَا الْمَقَامُ إِنْ أَنْتُمْ مِنَ الْعَالَمِينَ

- 9 Say: O people! Observe the visible mirrors - if they face the sun, you will see its form within them, but after they turn away, you will find no trace of the sun in them. Thus does the Pen of Command teach you lest your feet slip from the path. This is from My grace upon you, and I am the Ancient Bestower of Grace.

9 قُلْ يَا قَوْمَ فَانْظُرُوا مِرَايَا الظَّاهِرَةِ لَوْ تَقَابَلُونَهَا الشَّمْسُ لِتَشْهَدَنَّ فِيهِمْ هَيْئَتَهَا وَبَعْدَ انْحِرَافِهِمْ لَنْ تَجِدُوا فِيهِمْ أَثَرًا مِنَ الشَّمْسِ كَذَلِكَ يَعْلَمُكُمْ قَلَمُ الْأَمْرِ لَتَأْتِلَ تَزَلُّ أَقْدَامُكُمْ عَلَى الصِّرَاطِ وَهَذَا مِنْ فَضْلِي عَلَيْكُمْ وَأَنَا الْفَضْلُ الْقَدِيمُ

- 10 Likewise observe the mirrors of names, that you may be among the firmly grounded. Though a mirror might claim for itself the station and rank of the sun, the sun knows it lies about itself, as has been decreed before, if you be of those who witness.

10 وَكَذَلِكَ فَانْظُرُوا فِي مِرَايَا الْأَسْمَاءِ لِتَكُونُوا مِنَ الرَّاسِخِينَ وَلَوْ أَنَّ الْمِرْآةَ تَدَّعَى فِي نَفْسِهَا رَتَبَةَ الشَّمْسِ وَمَقَامَهَا وَلَكِنَّ الشَّمْسَ تَعْرِفُ بِأَنَّهَا تَكْذِبُ فِي نَفْسِهَا كَمَا نَزَلَ حُكْمُ ذَلِكَ مِنْ قَبْلِ إِنْ أَنْتُمْ مِنَ الشَّاهِدِينَ

- 11 Creation has various ranks with God. Among them are those whom God raises up in the Kingdom of Names, whose name becomes renowned among the peoples of the world. Such a one has his station with his Lord according to his measure, if he transgresses not his bounds and remains steadfast beneath the shadow of affirmation. But should his foot slip, he will instantly return to the nethermost depths. Those whose names thou hearest from every soul, yet findest not in them that whereby the hearts of the believers might find repose, and from whom no signs of God, the Creator, the Fashioner, the Ancient of Days, are made manifest - these are they whose names have

11 وَلِلْخَلْقِ عِنْدَ اللَّهِ مَرَاتِبٌ شَتَّى وَمِنْهُمْ مَنْ يَبْعَثُهُ اللَّهُ فِي مَلَكُوتِ الْأَسْمَاءِ وَيَشْتَهَرُ اسْمُهُ بَيْنَ الْعَالَمِينَ وَلَهُ مَقَامٌ عِنْدَ رَبِّهِ عَلَى مَا هُوَ عَلَيْهِ إِنْ لَنْ يَتَجَاوَزَ عَنْ حُدُودِهِ وَيَكُونُ مُسْتَقَرًّا فِي ظِلِّ الْإِثْبَاتِ وَإِنْ يَزَلَّ قَدَمُهُ لِيَرْجِعَ فِي الْحَيْنِ إِلَى اسْفَلِ السَّافِلِينَ إِنَّ الدِّينَ تَسْمَعُ أَسْمَاءَهُمْ عَنْ كُلِّ نَفْسٍ وَلَنْ تَجِدَ مِنْهُمْ مَا تَسْتَقَرُّ بِهِ أَفْتَدَةُ الَّذِينَ آمَنُوا وَلَنْ يَظْهَرَ مِنْهُمْ أَثَرُ اللَّهِ الْخَالِقِ الْبَارِئِ الْقَدِيمِ أَوْلَيْكَ بَعْثُ أَسْمَائِهِمْ مِنْ دُونِ كَيُونَاتِهِمْ وَفِي ذَلِكَ لِحِكْمَةٍ لَا يَعْقِلُهَا كُلُّ

been raised up without their realities, and in this there is wisdom which no ignorant one far removed can comprehend. And among them are those whose realities God raises up without names, as thou witnessest in those whose faces are illumined and from whom waft the sweet savors of holiness, yet none recognize them save those of keen insight. They walk among the people as one of them, while in their hearts the dove of remembrance warbles in their longing for God and their yearning for His holy and exalted habitation. Moses aforetime made known to us one of these, whereupon he was confounded within himself and became of the perplexed. With Us are sciences which were We to divulge but a single letter thereof, the hearts of the believers would be thrown into confusion. And among them are those whom God raises up in both name and reality and in all that pertains to them.

جاهل بعيد و منهم من يبعث الله كينوناتهم من دون الأسماء كما تشهد الذين يستضيء وجوههم ويهبّ منهم روائح القدس ولكن لن يعرفهم إلا كلّ فطن بصير يمشون بين الناس كأحد منهم وفي قلوبهم تستدفّ حمامة الذكر في شوقهم الى الله و اشتياقهم الى مقرّه المقدّس المنيع و عرفنا الكلم من قبل واحداً من هؤلاء اذا تحيّر في نفسه و كان من المتحيّرين و عندنا علوم لو نكشف حرفاً منها لتضطرب افئدة الموحدين و منهم من يبعث الله اسمه و كينوته و كلّها فيه

- 12 Thus have We detailed the matter for thee that thou mayest know every soul according to its measure and station, and be of them that are endowed with insight. Were We to explain the stations of being raised up and its degrees according to what We have ordained, thou wouldst become aware of all mysteries, but for every mention there is an appointed time with thy Lord, and when the promise cometh, it shall descend from a holy and exalted dominion.

12 كذلك فصلنا لك الأمر لتعرف كلّ نفس في حدّها و شأنها و تكون من المتبصّرين و لو أنا نفصل مقامات البعث و مراتبه على ما قدرنا له لتطلع بكلّ الأسرار ولكن لكلّ ذكر ميقات عند ربّك و اذا جاء الوعد ينزل من جبروت قدس رفيع

- 13 Say: O Manifestations of Names! Let not the world delude you with its vanities, nor names with their loftiness. Fear ye God and wax not proud before Him Who created you through His decisive and wondrous Word. Open your eyes that ye may know your station and Him Who created you from a drop of water. Fear ye God and forge not lies against God your Creator, nor commit unseemly acts against yourselves lest ye deprive your souls of that which hath been ordained for you by One mighty and all-knowing.

13 قل ان يا مظاهر الأسماء لا يغرنكم الدنيا بغرورها و لا الأسماء برفعتها خافوا عن الله و لا تستكبروا على الذي خلقكم بقوله المحكم البديع ان افتحوا ابصاركم لتعرفوا شأنكم و الذي خلقكم من ماء مهين اتقوا الله و لا تفتروا على الله بارتككم و لا تركبوا الفحشاء في انفسكم الا تحرموا ذواتكم عمّا قدر لكم من لدن مقتدر عليم

- 14 Observe thou the people of the Bayan and their veils, and that to which they have clung after We commanded them to cling to naught of all that hath been created between the heavens and the earth at the time of the Manifestation. Say: If ye deny this Cause, what is your proof for believing in My previous Manifestation, Who was named 'Ali before Nabil? Beware lest ye deprive yourselves of Him by Whose command the verses were sent down in every age and through Whom God's power was manifested and His mercy encompassed the worlds. Fear God, then look with God's eye to the root of the Cause and that whereby every wise command is established. Formerly ye adduced proofs for your cause through God's verses, the Mighty, the Gracious.

14 و انك فانظر ملأ البيان و حجابهم و بما تمسكوا بعد الذي امرناهم بأن لا يتمسكوا حين الظهور بشيء عمّا خلق بين السموات و الأرضين قل ان تكفروا بهذا الأمر فما حجتكم في ايمانكم بظهور قبلي الذي سمّي بعليّ قبل نبيل اياكم ان لا تحرموا انفسكم عن الذي بأمره نزلت الآيات في كلّ عهد و ظهرت قدرة الله و احاطت رحمته العالمين اتقوا الله ثم انظروا بطرف الله الى اصل الأمر و ما حقّق به كلّ امر حكيم و كنتم من قبل استدلتتم لدونكم في امركم بآيات الله المنزل العزيز الكريم

15 By God! In these days there hath been sent down the equivalent of what was sent down aforetime to the Messengers. If ye deny these, what is the difference between you and the former peoples who denied God on the day the clouds were cleft asunder and God came with His authority, and the matter was decreed by One mighty and powerful. O people! Have mercy upon yourselves and reject not the truth through what ye possess, for this indeed is a grievous wrong. Rend asunder the veils of glory through the power of My Name, the All-Conquering, the All-Encompassing. Would that ye were cognizant of the root of the Cause! By God! All that ye have heard regarding any other than Me is from Me, and none has knowledge of this save My All-Knowing, All-Informed Self. Were ye to behold the Cause with pure and illumined eyes, ye would recognize that which ye have not known before, and would find yourselves upon a mighty steadfastness.

16 And thou, O servant, cast aside the veils that lie behind thee, then make mention of this Cause amongst the people and fear no one. Place thy trust in God, the Mighty, the Beauteous. Arise to serve the Cause, then proclaim it among the servants, and be not of them that are patient. This is better for thee than all whereto the name of any thing can be applied, and to this doth every thing bear witness, if thou be of them that bear witness.

17 O my God, my Lord and my Beloved! Thou knowest that I have not fallen short in propagating Thy Cause, and have revealed unto Thy servants the greatest of what they possess - a Command from Thy presence. And verily Thou art the All-Powerful, the All-Willing. Therefore, O my God, open Thou their eyes and purify their hearts that they may recognize Thy Self and detach themselves from all else besides Thee. Verily Thou art the Lord of surpassing bounty.

GPB.220x

15 تالله قد نزلت في تلك الأيام معادل ما نزل من قبل على المرسلين وانتم لو تكفرون بها فما الفرق بينكم وملل القبل الذين كفروا بالله في يوم شقت فيه السحاب واتي الله بسلطانه وقضى الامر من لدن مقتدر قدير يا قوم ان ارحموا على انفسكم ولا تدحضوا الحق بما عندكم وان هذا لظلم عظيم ان اخرجوا سيحاح الجلال بسلطان اسمي الغالب المحيط فيا ليت كنتم مطلعاً بأصل الامر تالله كلما سمعتم في غيري هو من عندي وما اطلع بذلك الا نفسي العليم الخبير وانتم لو تنظرون الى الامر بعيون طاهر منير لتعرفوا ما لا عرفتم من قبل و تجدن انفسكم على استقامة عظيم

16 و انتك انت يا عبد دع الاعجاب عن ورائك ثم ذكر الناس في هذا الامر ولا تخف من احد فتوكل على الله العزيز الجميل قم على الامر ثم ناد بين العباد ولا تكن من الصابرين وان هذا خير لك عنكل ما يطلق عليه اسم شيء وبذلك يشهد كل شيء ان انت من الشاهدين

17 فيا الهى و سيدى و محبوبى انت تعلم بانى ما قصرت في تبليغ امرك و اظهرت لعبادك اعظم ما عندهم امراً من عندك و انتك انت المقتدر المرید اذا يا الهى فافتح عيونهم ثم طهر قلوبهم ليعرفن نفسك و ينقطعن عن دونك و انتك انت ذو الفضل العظيم

BRL_DA#384, YMM.178x, YMM.400x

BH00782

- 1 He is the Mighty, the Self-Subsisting, the Most High, the All-Knowing
هو العزيز القيوم العالی العليم
- 2 This is a remembrance from God unto those who have shattered the idols of self through the fear of God, and have preserved God's trusts within their breasts, and have been faithful through justice. God shall soon assist them with hosts of angels and raise them to a lofty station of nearness.
هذا ذكر من الله الى الذين هم كسروا اصنام انفسهم بتقوى الله و حفظوا امانات الله في صدورهم و كانوا بالعدل امينا فسوف ينصرهم الله بجنود من الملائكة ويرفعهم الى مقام قرب عليا
- 3 O Ancient Beauty! Remind the servants of what hath been revealed unto thee at this time, that they may turn towards the sacred and generous canopy.
ان يا جمال القدم ذكر العباد بما نزل عليك في الحين لعل يتوجهون الى رفر قدس كريما
- 4 Say: O people! Fear ye God and spread not corruption in the earth, and let no one dispute with another, and be alone in God's religion. Beware lest ye make this world your homeland; rather seek ye the homeland of eternal glory. Purify your hearts from envy and hatred that ye may meet your Lord, the Most Merciful, with pure and sanctified hearts. Then cleanse your tongues from reviling, and backbite not those who have hastened with their feet and hearts unto the paradise of a glorious Name.
قل يا قوم اتقوا الله ولا تفسدوا في الأرض ولا يجادل احد احداً و كونوا في دين الله وحيدا اياكم ان تجعلوا الدنيا وطناً لأنفسكم فاقصدوا الى وطن عز قديما طهروا قلوبكم عن الحسد والبغضاء لتلاقوا ربكم الرحمن بقلب طاهر زكياً ثم قدسوا السنتكم عن السب ولا تغتبا الذين هم سرعوا بأرجلهم و قلوبهم الى رضوان اسم بهيا
- 5 Say: Those in whose hearts surge the oceans of love shall not occupy themselves with the mention of contingent things, and shall be drowned in the seas of detachment. And when God's verses are recited unto them, their eyes are humbled and their faces shine like luminous pearls. These are they who have aided God, their Creator, according to their capacity; God shall soon aid them with every wondrous victory.
قل ان الذين تموجت في قلوبهم ابجر الحب اولئك لن يشتغلوا بذكر المكات و كانوا في ابجر الانقطاع غريقا و اذا تلى عليهم آيات الله خشعت ابصارهم و تستضيء وجوههم كلؤلؤ قدس منيرا اولئك هم الذين نصرهم الله بارئهم بما كانوا مقتدرين عليه فسوف ينصرهم الله بكل نصر بديعا
- 6 Say: O people! Fear ye God, then walk in the footsteps of these ones, and follow not your own desires, and take not partners unto God within yourselves, and follow not every ignorant rabble, but turn ye unto a beautiful and holy countenance. Then strive ye in God's religion that ye may understand God's Cause through your hearts and eyes, and follow not the paths of vain imagination and blind imitation.
قل يا قوم اتقوا الله ثم امشوا على اثر اقدام هؤلاء ولا تعقبوا هواكم ولا تتخذوا لله في انفسكم شريكا ولا تتبعوا كل همج رعا فوجهوا الى وجه قدس جميلا ثم اجهدوا في دين الله لتعرفوا امر الله بقلوبكم و عيونكم ولا تسلكوا سبل وهم تقليدا
- 7 O people! Be ye ashamed before God and be not like those who have turned away from His face and followed every rebellious devil. Walk ye in the paths of God which are straight through justice. Beware lest ye associate partners with God or differ regarding God's commandments, and be not tyrannical and wretched in the earth. Rather, resolve the differences that have arisen between you and be as brothers firmly established
يا قوم فاستحيوا عن الله ولا تكونوا كالذين هم اعرضوا عن وجهه ثم اتبعوا كل شيطان مريدا فاسلكوا في سبل الله التي كانت بالعدل مستقيما اياكم ان تشركوا بالله لا تختلفوا في احكام الله ولا تكونن في الأرض جباً شقياً فأصلحوا ما وقع بينكم من الاختلاف و كونوا اخواناً على سرر

upon the thrones of unity. I counsel you at this moment and take God as witness between me and you.

التوحيد مكيانا ثم اوصيكم حينئذ واتخذ الله في ذلك بيني وبينكم شهيدا

- 8 Beware lest ye differ regarding that which ye have been promised in the Book, which hath been irrevocably decreed in the Tablet. Know ye that He Who hath been named in the Bayan as "Him Whom God shall make manifest" shall come with truth in the next Resurrection, and God is the guarantor of this. He shall fulfill His promise and shall come on the day when the Lote-Tree of the Bayan shall be raised to a lofty and glorious height. Then shall the Bird of Eternity warble and the Dove of Holiness coo, and God shall come in overshadowing clouds. Thus do We impart the truth unto you and remind you with a sublime and glorious remembrance, lest ye entertain in your hearts the imaginings of the ignorant, and stray from the Path, and become far removed from God's Kawthar.

8 اياكم ان تختلفوا في الذي وعدتم به في الكتاب و كان في اللوح حتماً مقضياً ثم اعلوا بأن الذي سمي في البيان بمن يظهر الله سيأتي بالحق في قيامة الأخرى و كان الله على ذلك كفيلاً وأنه يوفى وعده و يأتي به في يوم الذي فيه ترتفع سدرة البيان الى غاية عز رفيعاً اذا تغنى ورقاء البدع و ترن حمامة القدس و يأتي الله في ظلل ظليلاً كذلك نلقاكم الحق و نذكركم بأحسن ذكر منيعاً لئلا تظنوا في قلوبكم ظنون الجهلاء و لا تضلوا عن الصراط و لا تكونن عن كوثر الله بعيداً

- 9 Fear God, O people of the Bayan, and do not indulge in vain imaginings within yourselves, nor take anyone to be His equal, for this is indeed a grievous error. When the Promise comes, verily He shall appear with the truth as He willeth, and shall create anew all who are in the heavens and on earth with a wondrous word of command. He shall assist whomsoever He willeth among His servants, and His help is ever nigh unto the believers. They who come before the Tree of the Bayan is raised up are proofs that there is none other God but Him, and thus has the matter been decreed.

9 اتقوا الله يا ملاء البيان و لا تتوهّموا في نفوسكم و لا تتخذوا احد مقامه لأن ذلك خطأ كبيراً و اذا جاء الوعد أنه يظهر بالحق كيف يشاء و يدع كل من في السموات و الأرض بكلمة امر بديعاً و ينصر من يشاء من عباده و كان نصره على المؤمنين قريباً و الذين هم يأتون من قبل ان يرتفع شجرة البيان اولئك ادلاء على انه لا اله الا هو و كذلك كان الأمر قضياً

- 10 In those days no ordinance from among the ordinances hath appeared, nor hath the Tree which was planted in the Bayan by the All-Knowing, the All-Wise, borne fruit. Indeed the Tree hath not even put forth leaves, how then could it bear fruit, if ye be informed of God's decree? Know ye that before the seed sprouts and becomes ears of corn, the time of harvest hath not arrived, if ye be discerning in divine wisdom. When it puts forth its shoot and becomes strong and reaches its fullness, then do the servants harvest it and live thereby for many days. Similarly, know ye the decree of the Tree of the Cause: when it reaches its ultimate height and bears wondrous fruits, then cometh He Who shall take its fruits, and without this it shall never be, and God and His Prophets and Messengers are witness to this.

10 و في تلك الأيام ما ظهر حكم من الأحكام و ما اثمرت شجرة التي غرست في البيان من لدن عليم حكيماً بل ما تورقت الشجرة فكيف ثمرتها ان انتم بحكم الله خبيراً فاعلموا بأن الزرع من قبل ان ينبت و يصير سنبلات لم يكن وقت الحصاد ان انتم في حكمة الصنع بصيراً و اذا اخرج شطأه فاستغلظ و بلغ الى الغاية اذا يحصدوه العباد و يعيشون به في أيام عديدة و كذلك فاعرفوا حكم شجرة الأمر اذا ارتفعت الى غاية القصوى و اثمرت بثمرات البدع اذا يأتي من يأخذ ثمراتها و من دون ذلك لم يكن ابداً و كان الله و انبيائه و رسله على ذلك شهيدا

- 11 Glorified art Thou, O my God! I implore Thy forgiveness at this moment for what my hands have wrought before Thee and for what my pen hath set down, for Thou art indeed merciful unto Thy servants. For I have, O my God, set limits to Thy

11 فسبحانك اللهم يا الهى استغفرك حينئذ عما اكتسبت ايداي بين يديك و عما جرى عليه قلبي و انتك انت بعبادك رحيماً لأنى يا الهى حددت امرى الذي لن ينبغى لأحد ان يتنفس

Cause wherein none should draw breath, how much more the limitations which arise from vessels of ignorance far removed from Thee. I testify at this moment that Thou art the One with power over whatsoever Thou wilt, and Thy choice lieth not in anyone's hands; rather, Thou art the Chooser of whatsoever Thou pleasest, and Thou art wise in all things.

- 12 By Thy glory, O my God! If Thou shouldst desire to manifest the Exponent of Thy Self at this very moment, Thou art assuredly powerful to do so, and of this I am possessed of clear certitude. I confess before Thee that Thou art the Powerful in Thy deeds, manifesting what Thou wilt and concealing what Thou wilt, and Thou art powerful over all that Thou desirest. Thou shalt not be questioned about what Thou doest, and nothing can prevent Thy will, and Thou encompasseth all things.

- 13 By Thy glory, I have conveyed to Thy servants what I have found of Thy ways, lest they corrupt Thy Cause which Thou hast raised to a station of glorious praise. Therefore, pardon me through Thy grace, then forgive me and make me not doubtful in Thy Cause. Then enable me and Thy servants not to oppose Him in His days as they opposed Thy Most Exalted Beauty aforetime and this servant of Thine, for Thou art indeed cognizant of all this.

- 14 By Thy glory, O my Beloved! I make peace with Thy creation before Thee that if they believe not in Thee on the Day of Thy manifestation in the Exponent of Thy Self, at least they shall not oppose Him nor harm Him with their hands and hearts and with the envy and hatred that lie within their souls, as I find today from every lowly and great one.

- 15 O leaders of the Bayan! Fear God, and let not leadership prevent you from this grace in this Day. Be not proud before God in what you possess, but hasten to the shore of a wondrous Name. In that Day, put not your trust in your deeds and actions, but trust in the grace that shines forth from a holy and resplendent horizon. Even now I observe that some among you hold prayer beads in your hands and make mention of God with them, yet every morning and evening you pronounce judgment against God Who created you.

- 16 O leaders of the Bayan! Be fair with yourselves before God in that Day, and be not deceitful and mean. For by God, if you believe not in Him in His Day and in this Servant Who speaks of Him with truth in these days, nothing shall profit you, be it

فيه فكيف حدود التي تحدث عن هياكل جهل بعيدا و اشهد حينئذ بانك انت القادر على ما تشاء ولم يكن اختيارك بيد احد بل انك انت المختار فيما تشاء وانك بكل شيء حكيم

12 فوعزتك يا الهى لو تريد ان تأتى فى الحين بمظهر نفسك لتكون مقتدراً فى ذلك و ائى لأكون فى ذلك على يقين مبينا و اعترف بين يديك بانك انت القادر فى فعلك تظهر ما تشاء و تستر ما تشاء و انك على كل ما تريد قدرا لا تسأل عما تفعل و لن يمنعك شيء عن ارادتك و انك على كل شيء محيطا

13 و ائى فوعزتك القيت لعبادك ما وجدته من سنك لئلا يفسدوا امرك الذى ارفعته الى مقام عز حميدا اذا فاعف عني ببجودك ثم اغفر لى و لا تجعلنى فى امرك مريبا ثم وفقنى و عبادك بأن لا يردوا عليه فى أيامه ما وردوا على جمالك العلى من قبل و على عبده هذا و انك انت بكل ذلك عليما

14 فوعزتك يا محبوبى ائى اصالح مع خلقك من قبلك بأنهم ان لن يؤمنوا بك فى يوم قيامك بمظهر نفسك لن يعترضوا عليه و لا يؤذونه بأيديهم و قلوبهم و بما فى انفسهم من الحسد و البغضاء كما اجد اليوم من كل صغير و كبيرا

15 ان يا رؤساء البيان خافوا عن الله و لا تمنعكم الرئاسة عن هذا الفضل فى هذا اليوم و لا تستكبروا على الله بما عندكم ثم اسرعوا الى شاطئ اسم بديعا و لا تطمئنوا فى ذلك اليوم لا بأعمالكم و لا بأفعالكم فاطمئنوا بفضل الذى يستشرق عن افق قدس لميعا و لو ائى اشاهد حينئذ بأن بعض منكم يأخذون التسايح بأيديهم و يذكرون بها الله ثم يفتنون على الله الذى خلقهم فى كل صباح و عشيا

16 ان يا رؤساء البيان انصفوا بالله فى انفسكم فى ذلك اليوم و لا تكونوا متكاراً لئىما فوالله ان لن تؤمنوا به فى يومه و بهذا العبد الذى ينطق عنه بالحق فى هذه الأيام لن ينفعكم شيء لا من قليل

little or much. Do you turn away from the Truth and content yourselves that people should follow you? Evil indeed is that wherein you traffic, and your profit therein is not worth a whit or atom.

- 17 By God, I would rather you slay me in these days and I ask you not about my blood, than that you should oppose God in the Day that shall, in truth, come to pass. Then do mine eyes weep, and my heart quake, and my soul be troubled, and my hands tremble by reason of what hath befallen Him at the hands of these oppressors, all of them.
- 18 It behooveth me to complete these words, for in all creation there is no hearing ear save those who hear these verses and whose eyes overflow with tears for the love of God. And these are fewer than red sulphur in these days wherein the Name of God is grieved among the people.

ولا من كثيرا هل تعرضون عن الحق وتنعون
في انفسكم بأن يتبعوكم الناس فبئس ما تتجرون به
وما ترجون في ذلك على قدر نغير و قطميرا

17 فوالله انا ارضى بأن تقتلوني في هذه الأيام ولا
اسألكم عن دمي ان لن تعرضوا على الله في يوم
الذي كان بالحق مأثيا اذا تبكى عيني ويرجف
قلبي وتضطرب نفسي ويرتعش يدي مما يرد عليه
من هؤلاء الظالمين جميعا

18 فينبغي ان اتم القول لأن لم يكن في الملك اذن
سميعا الا الذين هم يسمعون هذه الآيات وتفيض
عيونهم من الدمع في حب الله واولئك اقل من
كبريت الأحمر في هذه الأيام التي كان اسم الله
بين الناس حزينا حزين

INBA36:042, INBA71:201, BLIB_Or07852.111c,
BRL_DA#027, RSBB.004

BH01392

To: Hasan Muallim, in Qazvin

- 1 He is the Most Mighty! This is a Book sent down in truth from the presence of One mighty and wise. It teacheth you knowledge and wisdom, and bestoweth upon you the food that hath descended from the heaven of the Cause. It commandeth you to righteousness and piety, and forbiddeth you transgression and wickedness. This is what hath been sent down in preserved Tablets of holiness.
- 2 Say: By God! The hand of God hath emerged from the sleeve of His power, and the sovereignty of the Cause hath appeared with mighty authority over the truth. Say: O people! Fear God and dispute not His verses after they have been sent down in truth from the Dayspring of the Most Exalted Name. Deny not God's favor, and reject not Him through Whom His beauty hath been manifested, His names exalted, His verses perfected, and His words completed unto all the worlds.
- 3 Say: O people! Do ye take as your protector other than God, after He hath come upon the clouds of the Cause with clear signs, created you, sustained you, made known unto you the paths of holiness and guidance, and taught you wondrous and

1 هو العزيز هذا كتاب نزل بالحق من لدن عزيز
حكيماً ويعلمكم العلم والحكمة ويرزقكم مائدة
التي كانت من سماء الأمر منزولا ويأمركم بالبر و
التقوى وينهيكم عن البغي والفحشاء وهذا ما
نزل في الواح قدس حفيظا

2 قل تالله قد خرج يد الله عن جيب قدرته و ظهر
سلطان الأمر بسلطان كان على الحق عظيماً قل
يا قوم خافوا عن الله ولا تجادلوا بآياته بعد الذي
نزلت بالحق عن مشرق اسم علياً ولا تكفروا بنعمة
الله ولا تجاحدوا بالذي به ظهر جماله و رفعت
اسمائته و كملت آياته و تمت كلماته على العالمين جميعا

3 قل يا قوم أ فغير الله تتخذون ولياً لأنفسكم بعد الذي
اتى على سحاب الأمر بآيات مبينا و خلقكم و رزقكم
وعرفكم سبل القدس والهدى و علمكم بدايع علم

impregnable knowledge? Say: Beware, O people of the Bayan! Have mercy upon yourselves and upon the souls of the servants, and be not like the people of the Furqan when the Most High came unto them with luminous Tablets of holiness.

- 4 By God! I fear not for Myself, but for him who shall come after Me with mighty and impregnable sovereignty. By God! Whoso objecteth unto Me shall object unto him. Thus doth the Dove of the Cause warble with wondrous and novel verses. Guard thyself from drawing nigh unto the idolaters, then convey unto the people that which God hath conveyed unto thee. This is better for thee than all the worlds.

- 5 If thou art seated when God's Tablet reacheth thee, arise from thy seat and be not sluggish upon the earth. When thou art in remembrance, be silent that thou mayest hear what the Spirit reciteth in this Paradise, which appeareth in the form of a visible Tablet. When thou hast heard and recognized what is treasured in thy Lord's melodies of self-knowledge, then aid Him with thyself and with thy tongue, and tarry not even for the twinkling of an eye. This is what thou hast been commanded in the Book wherein falsehood cannot approach, which speaketh the truth that there is no God but Him, and He encompasseth all things.

- 6 Say: O people! Aid ye the Youth and fear no one. Know that God guardeth you with mighty unseen hosts. If ye aid Him not, God hath indeed aided Him in many circumstances when He strengthened Him with the Holy Spirit and sent down upon Him hosts ye saw not, when governments and peoples rose against Him. He protected Him in truth and brought Him forth from the city with mighty sovereignty. The necks of Pharaohs were humbled before Him, and the heads of every proud and wretched one were brought low.

- 7 Say: God shall soon raise up a people possessed of mighty strength, and through them will He aid the Youth as He aided Him the first time. These shall not be hindered by veils nor withheld by allusions, for this is not difficult for God. Their hearts are as blocks of iron, such that nothing in the heavens or earth shall cause them fear. Thus doth He aid whom He willeth through His grace, and His help is nigh unto the believers.

- 8 Say: O people! Do ye deny him who hath believed in God and His verses and in all that hath been sent down in manifest and mighty Tablets? He hath strived with his soul to such a degree that through him God's Cause was raised up between earth and heaven, His Word was exalted, His proof was perfected, His

منيعا قل آياكم يا ملأ البيان فارحموا على انفسكم
وانفس العباد ولا تكونن بمثل ملأ الفرقان اذ
جاءهم العلي بالواح قدس منيرا

4 فوالله اني ما اخاف لنفسي بل لمن يأتي من
بعدي بسلطان عز مكينا فوالله فن اعترض على
فسوف يعترض عليه وكذلك ينطق حمامة
الأمر بآيات عز بديعا وانك انت فاحفظ
نفسك عن التقرّب الى المشركين ثم بلغ الناس
بما بلغك الله وان هذا خير لك عن العالمين
جميعا

5 ان كنت جالسا حين الذي وصل اليك لوح الله
قم عن مقعدك ولا تكن على الأرض ثقيلًا و
اذا تكون ذاكرًا فانصت لتسمع ما تلي الروح في
هذا الرضوان الذي كان على هيئة اللوح مشهودا
واذا سمعت وعرفت ما كنز في نعمات ربك
من عرفان نفسه اذ فانصره بنفسك ثم بلسانك
ولا تصبر اقل من طرفة عين وهذا ما امرت به
في كتاب الذي لا يأتيه الباطل وينطق بالحق بأنه
لا اله الا هو والله كان على كل شيء محيطا

6 قل يا قوم فانصروا الغلام ولا تخافوا من احد
فاعلموا بأن الله يحرسكم بجنود غيب قويًا وان
لن تنصروه فقد نصره الله في مواطن كثيرة اذ
ايداه بروح القدس وانزل عليه جنودا لن تروها
حين الذي قام عليه الدول والممل وحفظه بالحق
واخرجه عن المدينة بسلطان عظيمًا وذلت له
اعناق الفراعنة وخضعت له رقاب كل مستكبر
شقيًا

7 قل فسوف يبعث الله قوماً اولى بأس شديد وبهم
ينصر الغلام كما نصره أول مرة اولئك لن يمنعهم
الحجبات ولن يحجبهم الاشارات وما كان ذلك
على الله بعززا اولئك قلوبهم زبر الحديد بحيث لن
يخافهم شيء عما في السموات والأرض كذلك
ينصر من يشاء بفضلته وكان نصره على المؤمنين
قريبًا

8 قل يا قوم أ تنكرون الذي آمن بالله وآياته وبكلماتها
نزل في الواح عز مبينا وجاهد بنفسه الى مقام
الذي ارتفع به امر الله بين السموات والأرض و
علت كلمته وتمت حجته واشتهرت آياته وملئت

signs became renowned, and His traces filled the East and the West. The Cause through him reached a station that no just and trustworthy one can deny. Those who deny this bounty - their hearts have hardened and Satan hath inspired in them the lowest word. Say: The Word of God is the most exalted, were ye but aware of it.

- 9 Say: O people! Do ye deny the favor that is visible upon the temple of the Youth? He reciteth unto you at every moment novel verses of attraction, bestoweth upon you the fruits of the Lote-Tree of Paradise, and draweth you nigh unto an impregnable station of nearness. If ye deny this, by what evidence did ye believe in the Manifestations of old and in Ali before Nabil? Say: The Youth hath come upon clouds of fire with holy and beauteous myriads. Therefore be fair within yourselves and ponder upon the creation of the heavens and the earth, that ye may find a path unto God in this Throne.

- 10 Say: Do ye deny God while ye read His verses? What aileth these people that they scarcely understand any discourse? Thus hath the Nightingale of the Cause sung unto thee and inspired thee with the word of piety, that thou mayest arise for thy Lord's Cause and aid Him according to thy capacity. Aid cometh from none but Him, and He is indeed independent of all worlds.

آثاره بين المشرق والمغرب وارتقى الأمر من
لده الى مقام الذى لن ينكره كل منصف امينا
ان الذين ينكرون هذا الفضل اولئك قست قلوبهم
والمهمهم الشيطان كلمة السفلى قل كلمة الله لى
العليا لو انتم بذلك خبيرا

9 قل يا قوم أتكفرون بالنعمة التي كانت على هيك
الغلام مرثيا وبتلى عليكم في كل حين من آيات
جذب بديعا ويرزقكم اثمار سدره الفردوس و
يقربكم الى مقام قرب منيعا قل ان تكفروا بها
فبأي حديث آمنتكم بمظاهر القبل ثم بعلى قبل نبيا
قل قد اتى الغلام على غمام النار بربوات قدس
مليحا اذا فانصفوا في انفسكم ثم تفكروا في خلق
السموات والأرض لعل تجدون الى الله في هذا
العرش سبيلا

10 قل أتكفرون بالله ثم تقرأون آياته فما لهؤلاء القوم
لا يكادون يفقهون حديثا كذلك غنت عليك
عندليب الأمر والمهمك كلمة التقوى لتقوم على
امر ربك وتصره على ما تستطيع به وما النصر
الا من عنده والله كان عن العالمين غنيا

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- 1 He is the Most Manifest above every possessor of manifestation. God testifieth that there is none other God but Me, the Protector, the Self-Subsisting. And I bear witness that there is none other God but Him, the Mighty, the Best-Beloved.
- 2 O Pen of Command! Send down upon the Tablet from the wondrous remembrances of thy Lord, that perchance thereby hearts may be quickened, even though in these days the allusions of the people of allusions have prevented men from entering this tempestuous and surging ocean. They have risen in opposition in such wise as cannot be described in words, and God is witness to what I say, save those who have cast the idolaters behind their backs and their allusions beneath their feet.

1 هو الأظهر فوق كل ذي ظهور شهد الله أنه لا
اله الا انا المهيمن القيوم واشهد بأنه لا اله الا هو
العزیز المحبوب

2 ان يا قلم الأمر فأنزل على اللوح من بدائع اذكار
ربك لعل بها يحيى القلوب ولو ان اشارات
اهل الاشارات في تلك الايام منعت الناس
عن الورد في هذا الطمطم الجي المسجور وقد
قاموا على الاعراض بشأن لا يذكر بالبيان و كان
الله لشهيد بما اقول الا الذين دعوا المشركين عن
ورائهم ثم اشاراتهم تحت اقدامهم اولئك يطيرن

These soar with the wings of holiness in the atmosphere of God, the Mighty, the Protector, the Powerful, the All-Forgiving.

- 3 Blessed is he who hath rent asunder the veils through the power of the sovereignty of Names and Attributes, in such wise that the Concourse on High heard the sound of their being rent. By God! Around such as these circle the denizens of the pavilions of eternity, those whose faces God hath preserved from turning to aught else but Him and whom He hath sanctified from the doubts of every hateful idolater.
- 4 And among the idolaters is he who hath returned to his first step, who hath broken God's covenant and His testament, who argueth with that wherewith the people of the Furqan argued, who holdeth fast to what they possess, and who hath grown heedless of God Who created him from clotted clay.
- 5 Say: O idolater! He who is enriched by God shall be rich beyond all who dwell in the heavens and the earth, even should he be the poorest of all creatures. And he who is heedless of Him is the poorest of the poor, even should he possess the treasures of all that was and shall be. And if thou seest him, say: O idolater! We know not by which of your arguments we should feel assured in your cause. Ye are those who for a thousand years argued that the Qa'im was living in a known land, yet when one of those near to God spoke of His future birth, ye denounced him as an infidel and slew him, even as blood was shed of those who were assured in the Cause of their Lord. This was a tenet established among you, and whoso confessed otherwise, ye cursed him and pronounced him an infidel. But when the Beauty of the Most High descended upon the clouds of the Spirit, then it became evident that ye were dead within the veils of your own selves, and that He was born in Persia. Glory be to Him Who hath manifested Him with the truth and made Him a sovereign over all who are in the unseen and the visible!
- 6 Say: O concourse of idolaters! For a thousand years ye have dwelt in the fancies of your souls, taking illusion as your leader. Ye were on the brink of the pit of fire, yet ye perceived it not in your cause, even as ye now hear from the people of the Furqan. Ye were afflicted with this only because ye followed your own desires and a number of men who fabricated lies against God and who wandered in the wilderness of fancy. When God rent asunder the veils of fancy, ye testified that He was truly born and that He was indeed the One promised in the Books of God, the Protector, the Self-Subsisting.

بجنّاح القدس في هواء الله المقتدر المهيمن العزيز الغفور

3 فطوبى لمن خرق الحجاب بقوة سلطان الأسماء و الصفات على شأن سمع اهل ملاء الأعلى صوت خرقها تالله ليظوفن في حول هؤلاء اهل سرادق البقاء الذين كرم الله وجوههم عن التوجه الى غيره و قدسهم عن ريب كل مشرك مبغوض

4 و من المشركين من رجع الى اول قدمه و نقض عهد الله و ميثاقه و يستدل بما استدل به اولو الفرقان و تمسك بما عندهم و استغنى عن الله الذي خلقه من حمأ مسنون

5 قل يا ايها المشرك من استغنى بالله ليكون غنياً عن كل من في السموات و الأرض و لو يكون افقر العباد و من استغنى عنه هو افقر الفقراء و لو كان عنده كنوز ما كان و ما يكون و انك ان رأيته قل يا ايها المشرك لم ندر بأى استدلالكم نطمئن في امركم انتم الذين استدللتم في الف سنة بأن القائم كان موجوداً في ارض المعلومه و من المقربين من تكلم بأنه سيولد كفرتموه و قتلتموه كما سفك في ذلك دماء الذينهم كانوا في امر ربهم موقنون و هذا من مطلب الذي كان مسلماً عندهم و من اقر بغير ذلك لعتموه و كفرتموه فلما نزل جمال على على ظلال الروح اذا ظهر بأنكم كنتم في حجاب انفسكم ميئون و انه ولد في الفارس فسبحان الذي اظهره بالحق و جعله سلطاناً على من في الغيب و الشهود

6 قل انتم يا ملاء المشركين قد كنتم في اوهام انفسكم الف سنة و اتخذتم الوهم لأنفسكم اماماً و كنتم على شفاخرة من النار و ما استشعرت في امركم كما انتم حينئذ من ملاء الفرقان تسمعون و ما ابتليتكم بذلك الا باتباعكم اوهانكم و عدة من الرجال الذين افتروا على الله و كانوا في برية الوهم هم هائمون فلما شق الله حجاب الوهم شهدتم بأنه ولد بالحق و انه هو الذي كان موعوداً في كتب الله المهيمن القيوم

- 7 Observe, then, those who follow these people after having discovered their falsehood and their fabrications. By God, O faithful servant of God! When these who associated partners with God and denied Him and His signs witnessed that the banners of the Cause had truly appeared and the Sun of Expression had risen from the horizon of grace, they arose to spread lies and calumnies, that they might cast doubt into the hearts of those who were gazing toward the sacred direction. They argue with the same arguments used by the divines of the Furqan, and to establish their delusion they cling to the reports of the past.
- 8 Say: Woe unto you! Which of your reports should we believe, after we have witnessed with our own eyes that ye were drowning in the seas of fancy? Say: O people! This is He through Whose manifestation 'Ali before Him, and before him Muhammad the Messenger of God, took pride, and from the wellspring of Whose Pen God caused to flow the Kawthar of wisdom and utterance. Fear God, and be not veiled by what ye possess, and be not of them who disbelieve. Purify your hearts from all previous reports, for ye can never know which word was sent down from the presence of the Mighty, the Best-Beloved, and which word was fabricated by the idolaters to preserve their leadership.
- 9 Thus doth the Cock of the Throne crow at this moment from the sacred direction, the holy and sanctified seat of God, the Mighty, the Best-Beloved. And thou, keep thyself apart from such as these, then take thy seat upon the throne of certitude in the name of thy Lord, the Mighty, the Bountiful. Pay no heed to those who say that which they comprehend not. If thou art able to convey the Cause of thy Lord, convey it; if not, then rest in thy place and trust in God in all matters.
- 10 And glory be upon thee and upon those who have been attracted by the fragrances of the All-Merciful from this glorious and manifest Paradise.
- 7 إذا فانظر في الذين يتبعون هؤلاء بعد الذي أطلعوا بكذبهم و بما كانوا يفترون فوالله يا عبد المؤمن بالله أن هؤلاء الذين هم اشركوا و كفروا بالله و آياته لما شهدوا بأن رايات الأمر قد ظهرت بالحق و شمس البيان قد اشرقت عن افق الفضل قاموا علي الكذب و الافتراء ليدخلن الرب في قلوب الذينهم كانوا الى شطر القدس هم ناظرون ويستدلون بما استدلوا به علماء الفرقان و تمسكوا لاثبات وهمهم بأخبار القبل
- 8 قل فويل لكم اي اخباركم تصدقها بعد الذي شهدنا بعيوننا بأنكم كنتم في اجر الوهم المغرقون قل يا قوم هذا هو الذي افتخر بظهوره على من قبل ثم من قبله محمد رسول الله و اجرى الله من معين قلبه كوثر الحكمة و البيان اتقوا الله و لا تحتجبوا بما عندكم و لا تكونن من الذينهم يكفرون طهروا قلوبكم عن اخبار القبل كلها لأنكم لن تدروا اي كلمة نزلت من لدن عزيز محبوب و اي كلمة افتروها المشركون حفظاً لرياساتهم
- 9 و كذلك دلغ ديك العرش حينئذ عن شطر القدس مقر الله المقدس المنزه العزيز المحبوب و أنك انت تجنب عن مثل هؤلاء ثم استقر على سرير الايقان باسم ربك العزيز المنان و لا تلتفت الى الذين يقولون ما لا يشعرون و ان تقدر ان تبلغ امر ربك بلغه و الا فاسترح على مقرتك و توكل على الله في كل الأمور
- 10 و البهاء عليك و على الذينهم اخذتهم نفحات الرحمن من هذا الرضوان العزيز المشهود

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To: Muhammad Sadiq

1 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst send down Thy verses, manifest Thy proof, perfect Thy testimony and complete Thy favour; and by Him Whom Thou, O my God, didst establish as the seat of Thy Cause and make Him the Manifestation of Thyself; and by Him Whom Thou wilt raise up on the Day whereon Thou wilt establish Thy Cause - to confirm this servant who hath believed in Thee and in Thy signs, who hath migrated in Thy path and entered the stronghold of Thy mercy and the shadow of Thy loving-kindness upon the path of Thy love and Thy Cause. Then purify him, O my God, from the impurities of self and desire, and cause him to enter the pavilion of eternity at the Lote-Tree of the Uttermost End and the Tree of the Furthestmost Boundary, that he may hear with his ears the holy melodies of Thy oneness and the sweet accents of Thy singleness, and witness with his eyes the lights of the beauty of Thy glorious unity, that Thy grace, Thy bounty and Thy favor may be perfected unto him from Thee.

2 By Thy glory, O my God! Through Thine excellent loving-kindness, Thou wouldst surely grant him all that he hath asked of Thee with his tongue, but I desire, O my God, that Thou shouldst bring him nigh unto a station wherein he would be assured of all that Thou hast given and bestowed upon him, and be not of those who behold Thee yet know Thee not, who pass by Thee yet comprehend Thee not. This proceedeth, O my God, solely from their heedlessness and their veiling of themselves, else Thou art manifest above all things, established over all things, and witness unto all things. Verily, Thou art the One manifest and witnessed. Thou hast said - and Thy word is the truth - "How many a sign in the heavens and in the earth do they pass by, yet turn away from it!" And whoso remaineth heedless of Thy signs within the realm of possibility in Thy kingdom, how can he recognize Thee in the Manifestations of Thy glorious oneness and the Daysprings of Thy holy everlasting nature, except through Thy grace and loving-kindness? I beseech Thee therefore, O my God, to rend asunder the veils of heedlessness from before our faces and to bring us unto the fountainhead of Thy grace and the source of Thy favors. Then grant us that which Thou hast ordained for us, for Thou knowest what is best for us and verily Thou art the All-Knowing, the All-Praised. Then ward off from us, O my God, the schemes of them that turn away and the plotting of the plotters. Then

1 فسبحانك اللهم يا الهى اسئلك باسمك الذى به
نزلت آياتك واظهرت برهانك واتممت حججك
واكملت نعمتك وبالذى يا الهى اقمته مقام امرك
وجعلته مظهر نفسك وبالذى تبعثه في يوم
الذى فيه تقوم على امرك بأن تثبت هذا العبد
الذى آمن بك وآياتك وهاجر في سبيلك
ودخل في حصن رحمتك وظل عنايتك على
صراط حبك وامرك ثم اخلصه يا الهى عن
كدورات النفس والهوى ثم ادخله في سرادق
البقاء عند سدره المنتهى وشجرة القصوى لسمع
بأذناه نغمات قدس وحدانيتك ولحنات عز
فردانيتك ويشهد بعيناه انوار جمال عز صمدانيتك
ليتم النعمة عليه من عندك والفضل من لدنك
والاحسان من جانبك

2 فوعزت لك يا الهى انك من بدیع عنايتك
لاستجبت له كل ما سئلتك بلسانه ولكن انى
احب يا الهى بأن تقر به الى مقام الذى يكون
موقناً بكل ما اعطيته ورزقته ولم يكن من
الذينهم يشهدوك ولا يعرفون ويمرون عليك و
لا يفقهون وذلك لم يكن يا الهى الا من غفلتهم
واحتجابهم والا انك انت الظاهر فوق كل
شئ والقائم على كل شئ والشاهد على كل
شئ وانك انت الظاهر المشهود قلت وقولك
الحق فكم من آية في السموات والأرض يمرون
عليها وهم عنها معرضون ومن يغفل عن آياتك
في حد الامكان في ملكك فكيف يقدر ان
يعرفك في مظاهر عز احديتك ومطالع قدس
قيوميتك الا بفضلك وعنايتك فأسئلك يا
الهى بأن تحرق حجاب الغفلة عن وجوهنا وتبلغنا
الى منبع فضلك ومعدن افضالك ثم ارزقنا
ما انت اردت لنا لانك تعلم ما هو الخير لنا و
انك انت العليم المحمود ثم ادفع عنا يا الهى كيد
المعرضين ومكر الماكرين ثم احفظنا عن كل بلاء

preserve us from every affliction, illness, disease, anxiety and grief. Then send down upon us, O my Beloved, the good of this world and the next. Verily Thou art powerful over all things, and Thou art the All-Compelling, the Self-Subsisting.

- 3 Glorified art Thou, O my God! By Thy might and Thy majesty, Thy greatness and Thy power, Thy sovereignty and Thy glory, were all who are in the heavens and on earth to be drowned in the tears of mine eyes, or were the whole earth to be watered with the blood of my body, and thereafter were it to be devoured by beasts and birds, or wert Thou to leave me in the hands of the transgressors among Thy creatures and the idolaters among Thy creation, that they might do with me as they please in return for my remembrance of Thee, I would still deserve greater than that and more than this. For no sin is greater than that the non-existent should make mention of the King of existence, or that the evanescent should manifest itself before the Worshipped One, for by this would be affirmed the existence of aught beside Thee in the court of Thy glorious unity, and the appearance of aught other than Thee at the dawning of the sun of Thy oneness, after my tongue and the tongues of all created things bear witness that Thou wert in the loftiness of Thy singleness and naught was with Thee, and that Thou art in the heights of Thy detachment and nothing is with Thee.

- 4 Therefore, O my God, have mercy upon this servant whose tears flow upon his cheeks for love of Thee, then forgive him through Thy grace. And when naught existed beside Thee, then, O my God, have mercy upon this servant whose tears have flowed down his cheeks for love of Thee. Then forgive him, through Thy grace and bounty, for this transgression that hath no equal in Thy dominion nor any likeness in Thy kingdom. Or else raise him to a station wherein the decree of similarity and comparison shall have no place in relation to his being. Verily Thou art the glorious Lord, and Thou art the Mighty, the Beloved.

و سقم و مرض و همّ و غمّ ثمّ انزل علينا يا محبوبي خير الدنيا والآخرة و انت المقتدر على كل شيء و انت المهيمن القيوم

3 فسيحانك اللهم يا الهى فوعزتك و جلالتك و عظمتك و اقتدارك و سلطنتك و اجلالك لو يغرق كل من فى السموات و الأرض من دموع عيني او تسقى الأرض كلها من دم جسدى و بعد ذلك يا كله السبع و الطيور او تدعى بين يدي العصاة من طغاة خلقك و المشركين من بريتك بحيث يفعلون بي ما يشاؤون جزاء ذكرى اياك لأكون مستحقاً بأعظم من ذلك و اكبر من هذا لأنّ لم تكن خطيئة اعظم من ان يذكر المفقود سلطان الوجود او ان يبرز المعدوم نفسه تلقاء المعبود لأنّ بذلك يثبت وجود غيرك فى ساحة عزّ صمدانيتك و ظهور دونك عند طلوع شمس وحدانيتك بعد الذى يشهد لسانى و السن الممكنات بأنك كنت فى علوّ تفريدك و ما كان معك من شيء و تكون فى سمو تجريدك و لم يكن معك من شيء

4 اذا يا الهى فارحم بهذا العبد الذى جرت دموع عينه على خده لحبه اياك ثم اغفره بفضلك و احسانك عن هذه الخطيئة التى لم يكن لها عدل فى ملكك و لا شبه فى مملكتك او فأصعبه الى مقام الذى لن يثبت بوجوده حكم التشبيه و لا التمثيل و انت ربّ جليل و انت العزيز المحبوب

INBA92:220x

BH02100

To: *Haji Abbas et al., in Baghdad*

Date: 1290 [1873] or earlier

1 He is the Mighty!

1 هو العزيز

2 Glorified be He in Whose hand is the dominion of the Kingdom of eternity and the realm of might in the heavens! He doeth whatsoever He willeth with His Most Glorious Servant and is not questioned about what He desireth. He is the Almighty, the Most Powerful.

2 فسبحان الذى بيده ملكوت ملك البقاء و
جبروت عزّ العماء يفعل ما يشاء بعبدہ الأبهى
ولا يسئل عما شاء وهو المقتدر العزيز القدير

3 Say: The servant hath departed from the City of God, and this We accepted for Ourselves before the creation of the heavens and before the spirits were breathed into the temples of the worlds, at a time when neither the primal Adam, nor Moses of the Cause, nor the Faithful Spirit were yet mentioned. By this all are assured that the people can never inflict upon Us what We have not accepted before the creation of the first ones and the mention of the last ones. By the Lord of the Throne and of eternity! All who are in the heavens and earth are but as a handful of clay. How then could anyone inflict upon Us what was not ordained in a Tablet well-preserved?

3 قل قد خرج العبد عن مدينة الله و هذا ما قبلنا
لأنفسنا قبل خلق السموات و قبل بعث الأرواح
في هياكل ملاء العالمين و كان ذلك في حين الذى
ما ذكر فيه آدم الأولى و لا موسى الأمر و لا الروح
الأمين و بذلك ايقن بأن الناس لن يقدروا ولن
يستطيعوا بأن ينزلوا علينا ما لا قبلناه قبل خلق
الأولين و ذكر الآخرين فوربّ العرش و البقاء لم
يكن كل من في السموات و الأرض الا ككف
من الطين و مع ذلك كيف يقدر احد ان يفعل
بنا ما لا قدر في لوح عزّ حفيظ

4 Say: By God! When the Youth desired to depart from the Garden with manifest sovereignty, the Maids of Heaven emerged from their exalted chambers, the veils were drawn aside, and the Manifestations of the Unseen came forth from their holy retreats. All spirits gathered to behold the Beauty from this noble vantage. Not a single soul or spirit or manifestation remained behind the veil of the Divine Essence or the coverings of the Almighty Dominion - all descended from their stations to witness this glorious Beauty. The Youth walked forth and with Him walked the spirits of the near ones and the angels of all worlds, until He stood before the Steed. Then were the pillars of all things shaken, the realities of Paradise were troubled, and the hearts of the mystics swooned away. Then did the Beauty mount the saddle of light, even as the Spirit mounted the mighty throne.

4 قل فوالله حين الذى اراد الغلام ان يخرج عن
الرضوان بسلطان مبين اذا خرجن الحوريات عن
غرفات عزّ مكين و كشفت الحجاب و خرجت
طلعات الغيب عن مقاعد قدس منير و حضرت
كل الأرواح لمشاهدة الجمال من هذا المنظر الكريم
و ما بقى خلف ستر اللاهوت و لا خلف سبحات
الجبروت من نفس و لا من روح و لا من ظهور
الا و قد نزلت عن مقامها لتشهد جمال عزّ منيع
و مشى الغلام و مشى معه ارواح المقربين ثم
ملائكة العالمين الى ان قام في مقابل البراق اذا
تزلزلت اركان كل شئ و تبلبلت حقايق اهل
الفردوس ثم انصعقت افئدة العارفين ثم استوى
الجمال على سرج النور كاستواء الروح على عرش
عظيم

5 At that moment the Herald called out from the midst of the heavens at the center of creation: "O City of God! How canst thou endure this separation that sets Iraq ablaze and melts the horizons?" Then were the hearts of the believers and the souls of the lovers consumed.

5 حينئذ نادى المناد عن وسط الأجواء في مركز
البداء ان يا مدينة الله كيف تصبرين على هذا
الفراق الذى يحترق عنه العراق و يذوب الآفاق
ثم اشتعلت قلوب الموحدن ثم افئدة العاشقين

6 “O land of the City! How canst thou bear anything in creation after the departure of God’s burden, the Mighty, the Powerful? How can roses appear from thee and plants of glory spring forth after the disappearance of God’s rose, the Transcendent, the Luminous? How can spring breezes blow upon thee after the departure of God’s springtime, when thou art afflicted with the force of autumn? O air of the City! How canst thou nourish thy inhabitants after the sweet breezes of the Beloved are cut off from thee? O City of God! From whom wilt thou thereafter find the fragrance of musk, and with whom wilt thou find solace after the perfumes of the garment are sealed from thy face? O nightingale of the City! How canst thou warble upon the branches after the nightingale of holiness hath flown from the boughs of glorious might? O dove of the City! Wilt thou coo upon the branches after God’s voice is no longer raised and the melodies of wondrous holiness are cut off from the City?”

6 ان يا ارض المدينة كيف تحملين شيئاً في الملك بعد الذي خرج عنك حمل الله العزيز القدير و كيف يظهر منك الأوراد و ينبت عنك نبات العز بعد الذي غاب عنك ورد الله المتعالى المنير و كيف تهب عليك ارياح الربيع بعد الذي سافر عنك ربيع الله و ابتليت بقهر الخريف ان يا هواء المدينة كيف تربى ساكنها بعد الذي انقطعت عنك نسائم الحبيب ان يا مدينة الله عمن تجدين بعد ذلك روائح المسك و بمن تستأنسين بعد الذي سدّت على وجهك نفحات القميص ان يا عندليب المدينة كيف تغرد على الأفنان بعد الذي طارت عندليب القدس عن فنون عزّ منيع ان يا حمامة المدينة أ تغنّ على الأغصان بعد الذي لن يرفع صوت الله ثم انقطع عن المدينة نغمات قدس بديع

7 Thus do We make mention of the City of God after the separation, that the loved ones therein may be among those who remember.

7 كذلك نذكر مدينة الله بعد الفراق ليكون الأحباب فيها لمن المتذكرين

INBA71:049b

BH02557

To: *Mihdi et al.*

1 This is a Book wherein mention is made of the loved ones of God ...

1 هذا كتاب يذكر فيه احباء الله ...

2 O people! Be ye the fire of God, His wrath, His thunderbolt and His chastisement for such as have disbelieved and joined partners with Him; and be ye, moreover, the light of God and His mercy unto them that have acknowledged His unity. Beware lest any among you corrupt the Cause. Fear ye God with that fear which is His due, and be of them that promote peace and concord. Sanctify and purify yourselves to the uttermost, that there may appear from you that which God hath willed for you; and this is My command unto you, if ye be of them that act.

2 يا قوم كونوا نار الله وقهره ثم صاعقته و عذابه للذين هم كفروا و اشركوا ثم نور الله و رحمته للبوّدين و اياكم الا يفسد منكم من احد اتقوا الله حقّ تقاته و كونوا من المصلحين و كونوا في منتهى التقديس و التنزيه بحيث يظهر منكم ما اراد الله عنكم و ان هذا لأمرى عليكم ان اتم من العاملين

3 And be ye so adorned with virtues that none among you may cause sorrow unto another, that haply ye may not return grief upon God on the Day whereon He shall come with truth in

3 و كونوا في الأخلاق على مقام الذي لن يحزن منكم احد لعلّ بذلك لن تردّوا الحزن على الله

manifest clouds. Choose ye, in all matters, the most excellent, and then put your trust in God, your Lord, the All-Merciful, the Most Compassionate. Transgress not against any soul, of whatsoever creed he be, save after His leave; for He it is Who distinguisheth between truth and error, and He is the Best of those who judge ...

- 4 Say: O people! Deal ye one with another, in the midst of mankind, with pure justice, so that there may not appear from you treachery and enmity, nor backbiting and hatred, nor sedition and wretchedness, that ye may become ensigns of guidance amongst men. This is the aid vouchsafed unto you by your Creator, your turning unto your Fashioner, and your drawing nigh unto God, the King, the Almighty, the All-Glorious. In the realm of being no victory is greater than this, for thereby shall the Tree be exalted, and its branches, its boughs, and its leaves uplifted, if ye be of them that know.
- 5 For thereby shall the hearts of them that have disbelieved and joined partners with God be made tranquil, and were they of those who denied. And when they are at peace, they will draw nigh unto you and will gather around you. Then do ye cause them to hear the verses of God, the All-Glorious, the All-Powerful. But if there appear from you that wherefrom hearts flee away, then shall none draw near unto you, that he may behold that which hath been sent down unto you in truth, of the verses of God, the Most High, the Most Great; or be guided by your guidance; or recognize, in your midst, the path of God; or follow the ways of the well-doers.
- 6 All this doth God admonish you with in the Book, that ye may follow the admonition of God and His command, His counsel and His judgement, and may be of them that follow ...

في يوم الذي يأتي بالحق بغمام مبين وخذوا من الأمور احسنها ثم توكّلوا على الله ربكم الرحمن الرحيم ولا تتعدّوا على احد من الناس من اى مذهب كان الا بعد اذنه وانه هو يفصل بين الحق والباطل وانه هو خير الفاصلين...

4 قل يا قوم كونوا بين الناس على العدل الخالص بحيث لن يظهر منكم الخيانة والعداء ولا الغيبة والبغضاء ولا الفتنة والشقاء لتكونوا اعلام الهداية بين الناس وان هذا لنصرتكم بارتكم وتوجهكم خالقكم وتقربكم الى الله الملك المقتدر العزيز ولم يكن في الملك نصر اعظم من هذا لأنّ بذلك ترفع الشجرة واغصانها وافنانها واوراقها ان انتم من العالمين

5 لأنّ بذلك تطمئنّ قلوب الذين هم كفروا و اشركوا و كانوا من المنكرين و اذا اطمئنوا يتقربون بكم و يجتمعون معكم اذا فاسمعوهم من آيات الله العزيز القدير و اذا يظهر منكم ما يفر عنه القلوب اذا لا يجتمع معكم من احد ليطلع بما نزل عليكم بالحق من آيات الله العلي العظيم او يهتدى بهديكم او يعرف صراط الله بينكم و يتبع سبل المحسنين

6 كلّ ذلك ما يعظّم الله به في الكتاب لتتبعوا وعظ الله وامره ونصح الله وحكمه وتكون من المتبعين...

RAHA.050-051x

BH06529

To: Zaynul-Muqarrabin, in Isfahan

- 1 A wondrous remembrance from this servant to him who believed in the Spirit, then was guided by the light that was visible from the horizon of holiness...

1 ذكر بدیع من العبد الى الذي آمن بالروح ثم اهتدى بنور كان عن افق القدس مشهودا ...

- 2 Say: O people! Believe in God and His messengers, and slay not the she-camel of God that giveth you to drink of the milk of wisdom. Touch her not with the swords of your selves, lest ye be touched by a punishment kindled in the fire of heedlessness....

2 قل يا قوم آمنوا بالله و بسفرائه ولا تعقروا ناقة الله
انها تسقيكم من لبن الحكمة ولا تمسوها بسيف
انفسكم فيمسمكم عذاباً كان في سعي الغفلة موقودا
...

YMM.422x

BH06507

- 1 O beloved of spirit and soul! This Cause is wondrous, impregnable, and sanctified—most pure beyond the utterance of tongues and the remembrance of men, and exalted above the hint and intimation of “this” and “that”. Never hath this divine Sun, in such wise, shone forth in an effulgence more august and more mighty ...
- 2 O my well-beloved! What shall I say of the waves that have surged within the heart of this vast and unassailable Deep? Thou wilt, verily, behold what firm and well-wrought jewels, what mighty and solid spheres, what lofty and invincible ships have traversed the seas of grandeur, have moved upon the billows of glory, and have cast anchor upon the domes of the ocean of power and within the deeps of the mystic sea of the unseen. That this most august Cause may not, through the blasts of sedition and the trials of men, be shattered upon this sea and drowned; but may, in the midst thereof, be preserved, and delivered from the whirlpool of perdition unto the shore of the intended goal...
- 3 By the simple radiance of His blessed Countenance! All, in this day, are engaged in the ascension of the Cause. God willing, hope thou that, through the gracious bounties of the Spirit of the Beloved, thou mayest be sanctified from the vain imaginings, the idle fancies, and the blind imitations of men, and mayest ascend unto the lofty degrees of the Abha sanctity.

1 حبيب روح وجان امر بدیع منبع مقدس
از ذکر و بیان است و منزه از اشاره این و آن لم یزل
این شمس الهی به این نحو ظهور اجل عظمی
اشراق نفرموده ...

2 جانا چه عرض کنم که چه موجها در قلب
این قلمز منبع به هیجان آمده ملاحظه خواهی
فرمود که چه جواهر محکمه متقنه و چه فلکهای
عظیمه مستحکمه و چه سفینه های منیع رفیع که
بر بجرهای عظمت سائر گشته اند و به طمطمای
عزّ جاری گردیده اند و برقه های قلمز قدر و
لجه های یم غیب لنگر زده اند از اریاح فتنه و
امتحان این امر معظم در این بحر بشکنند و غرق
گردند تا که در این میان نجات یابد و از گرداب
هلاک به ساحل مقصود رسد...

3 قسم به سازج طلعت مبارکش که کلّ الیوم در
صعود امرند انشاء الله امید که آن حبيب کلّ
را به عنایات روح محبوب از هوای های وهم
و تقلید مقدس فرموده در معارج قدس ابدی
متصاعد فرمائید

ASAT3.177x

BH06520

To: Qanitih

1 He is God!

1 هو الله

2 During this period, certain matters have caused delay in the manifestation of this Cause, as mentioned in previous Tablets. What was destined has come to pass, and this is among His most wondrous and hidden wisdom. However, the companions of God and His loved ones must in all circumstances remain tranquil in the tranquility of Truth, and with utmost assurance walk between manifestation and concealment.

2 در این مدت سبب تأخیر بعضی از امور ظهور این امر بود چنانچه در الواح قبل ذکر شد قضی ما قضی و هذا من بدایع حکمته الأخفی ولكن اصحاب الهی و احبای او باید در هر حال بسکون حق ساکن باشند و در نهایت اطمینان در میان ظهور و خفی مشی نمایند

3 And these very trials and tribulations that have befallen this servant from the year sixty until now, which is eighty, are sufficient reminder for all souls. By God, any being who desires to ascend to the supreme companion and soar to the highest horizons of eternity must surely walk in the footsteps of these servants, so that in all worlds they may fly and move in harmony with the birds of the divine throne.

3 و همین بلایا و رزایا که از سنه ستین الی حال که ثمانین است بر این عبد نازل شد جمیع نفوس را برای تذکر کافی است والله هر وجود که اراده ارتقای برفیق اعلی و عروج برفارف بقا نماید البته باید بقدم این عباد مشی نماید تا در جمیع عوالم با طیور عرشی هم سیر و هم حرکت باشند

4 And he who has known God will know none else besides Him and will forget all else save Him. In any case, with perfect joy, delight and gladness, let them be reminded of God's wondrous remembrances. And the Spirit be upon you and upon those who are patient in this great terror. 152

4 و من عرف الله لن يعرف دونه و ینسی سواه باری با کمال سرور و بهجت و انبساط بدایع اذکار الهی متذکر باشند و الروح علیک و علی الصابرين فی هذا الفرع العظیم ۱۵۲

INBA71:041, AKHA_124BE #01 p.v

BH04245

1 ...Alone, single, one and peerless, He departed from the House of majesty and glory, and took up His abode in the retreat of unity and concealment; and He hath wholly barred the doors of meeting. And the Tablet—whereon, in the days of His departure, there appeared upon His blessed Temple a fragment of His sanctified garment and the sprinkled drops of His most pure blood, and which, in the Kingdom of God, hath been named the Tablet of Testimony—was sent unto that well-beloved, that they who are the people of love and fidelity might read it. Let each one inscribe it, in clear and crimson letters, and set it in his own dwelling, facing the place of his gaze; and every day let him look thereon, and, with plaintive melodies of comely

1 ...فرداً و تراً واحداً و حیداً از بیت عظمت و جلال خارج شدند و در محل وحدت و خفا مسکن فرمودند و ابواب لقا را بکلی مسدود فرموده لوحیکه در ایام خروج بهیکل قطعه از قیص مطهر و رشحات دم اظهر ظاهر گشته و در جبروت الله بلوح شهاده نامیده شده نزد آنحبيب ارسال شد بر اهل حب و وفا بخوانند و هر یک بخط احمر جلی مسطور نموده در بیت خود تلقاء منظر دارند و در هر یوم نظر در او نموده و بالخان

sorrow, recite its words, and weep for the wrongs endured by this peerless Beauty in the prison of exile.

- 2 For in these days all appointed eyes in the worlds of the unseen and the seen, and the hidden eyes veiled within the curtains of the invisible—unto the end that hath no end—are shedding tears for this blessed Countenance. Nay rather, could one behold with the eye of God, no atom would be seen in the realm of existence save that thou wouldst find it sorrowing and lamenting in grief for this Wronged One...

حزن ملیح قرائت نمایند و بمظلومی این جمال فرید در بجن غربت گریه نمایند

- 2 زیرا که در این ایام جمیع عیون مقدّره در عوالم غیب و شهاده و عیون مکنونه در حجابات غیب مکنون که الی آخر الذی لا آخر له ظاهر شود بر این جمال مبارک گریه میکنند بلکه اگر ببصر الله مشاهده شود ذره‌ئی در عالم وجود مشهود نمیشود مگر آنکه او را در حزن اینمظلوم محزون و نالان بینی ...

ASAT4.207x, ASAT5.299x

BH01990

- 1 He is God, exalted is He

1 هو الله تعالى

- 2 Were this servant to attempt to recount the sorrows that have befallen him, it could not be done, nor is any save God able to number them. "There shall befall us naught but what God hath ordained for us." Praise be to God that thou didst meet my brother, and wast informed of the manner of his journey and the particulars thereof. By God, besides Whom there is no God, whatsoever thou hast heard concerning the Cause hath been wholly from this servant, and none hath been apprised thereof save Mirza Ahmad—who hath also attained unto thy presence—and one other of the brethren, known as Kalim, who is present in this land. These two deemed it expedient to mention and to make known his name; for this servant is widely known, and the greater part of those who hold offices are confirmed in enmity. Therefore was his name spoken; and how much hath been written and recorded in his praise—yet all are known only by the name of the Primal Point.

- 2 اگر این عبد بخواهد ذکر احزان وارده نماید ممکن نه و احدی جز حق بر احصای آن قادر نه لن یصیبنا الا ما کتب الله لنا حمد خدا را که اخوی را ملاقات نمودید و بر وضع حرکت و تفصیل او مطلع شدید فوالله الذی لا اله الا هو که آنچه در امر شنیدید جمیع از این عبد بوده و احدی مطلع نه جز میرزا احمد که او هم خدمت شما رسیده و دیگریکی از اخوان که به کلیم معروف است و در این ارض حاضر و مصلحت ذکر و انتشار اسم او را این دو دیدند چه که این عبد بسیار معروف بوده و اکثری از اهل مناصب بعداوت ثابت لذا اسم او مذکور شد و چه مقدار در وصفش ذکر و تحریر شده و کل باسم نقطهء اولی مشهور

- 3 Beyond these matters, how much effort and endeavor was expended in teaching, nurturing and protecting him, yet in times of tribulation he remained hidden and in moments of ordeal he fled, while this servant was afflicted among the enemies. You have heard how much tyranny and oppression I endured. By God! Not for a single night did I rest in peace and tranquility, and God is sufficient as witness. Surely you have heard of the gathering of the people of Iraq and the divines of Persia, how they arose in opposition until, by God's grace, the hand of divine power brought them all to naught and We arrived in this land.

- 3 و از این مراتب گذشته چه مقدار در تعلیم و تربیت و حفظش جهد و سعی مبذول شد و در موارد بلایا مستور و در مواقع قضایا منہزم و این عبد مابین اعدا مبتلا و آن جناب استماع نموده اند که چه مقدار ظلم و اعتساف تحمّل نمودم فوالله شیء آسوده و مطمئن نیاسودم و کفی بالله شہیدا البتہ اجتماع اهل عراق و علمای عجم را استماع نمودید که چگونه بر عناد قیام نمودند تا آنکه بفضل الله دست قدرت الهی جمیع را مخذول نمود و باین ارض وارد شدیم

- 4 When my brother felt secure in himself and saw this land at peace, he secretly commissioned one of the servants to kill me. When the secret nursed in his (Mirza Yahya) bosom was revealed by God, he disclaimed such an intention, and imputed it to that same servant (Ustad Muhammad-'Ali). Some letters in his handwriting appeared which still exist.
- 4 اخوی چون از نفس خود مطمئن شد و این ارض را ساکن دید در سَرِیکی از خدام را بر قلم گاشت فلما اظهر الله خافیه صدره مضطرب شده انکار نمود و بخود آن خادم نسبت داد بعضی از مکاتیب بخط او ظاهر شد که حال موجود است
- 5 Thereafter this servant withdrew from all and, trusting in God, resided in seclusion. Nevertheless the fire of his wrath was not quenched. He wrote tablets and sent them in all directions, attributing to this servant that which he himself had done, for he is confident that the ignorant masses of the earth will accept as true and established whatever he says, although they have properly understood this matter, as most have not seen him and whatever they have heard was from this servant. Still they have risen to war against the Beauty of Divine Unity. Fie upon them and upon those whom they have taken as lords besides God! Any person of insight can discern his station from what he has written.
- 5 و بعد این عبد از کل خارج شد و متوکلاً علی الله در بیت ساکن و مع ذلک نار غضبش ساکن نشد باطراف الواحی نوشته و فرستاده و آنچه را خود عامل بوده باین عبد نسبت داده چه که از هیچ رعاع ارض مطمئن است که آنچه بگوید محقق و ثابت است اگرچه این مسئله را درست فهمیده چنانچه اکثری او را ندیده اند و آنچه شنیده اند از این عبد بوده مع ذلک بخاربه با جمال احدیه برخاسته اند فاف لهم و علی الدین اتخذوهم لأنفسهم اولیاء من دون الله و هر ذی بصری از آنچه نوشته شأن و مقام او را ادراک مینماید
- 6 In brief, he has committed acts that no one has ever committed. I pour out my anguish and grief unto God alone. We hope, God willing, that you may abide beneath the shade of the Tree of the Cause, detached from all else. And peace be upon you and those with you.
- 6 باری اموری مرتکب شده که هیچ نفسی ارتکاب ننموده انما اشکو بی و حزنی الی الله انشاء الله امیدواریم که آن جناب در ظل سدره امر ساکن باشید و از جمیع منقطع و البهآ علیک و علی من معک
- 7 Regarding what you wrote about Haji Mirza Ahmad - may God reward you with a goodly reward that shall not be followed by change, for verily He has power over all things.
- 7 در فقره حاجی میرزا احمد مرقوم داشتید فجزاک الله جزاء حسناً لا یعقبه البداء و انه کان علی کل شیء قدیر

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Study guide to this volume

The writings gathered in this volume trace the arc from the Garden of Ridvan through the brief, bewildering months in Constantinople and into the early Edirne years—a passage Shoghi Effendi would call “the most turbulent and critical period of the first Baha’i century.” The Ottoman government’s second exile had uprooted the community from Baghdad and transplanted it into a European city where no one knew them and they knew no one; within months, a third exile to the remote Thracian capital of Adrianople deposited them still further from the Babi heartland of Iran. Through all of this displacement, the writings of the period reframe every geographical movement as a spiritual event: exile is a divine touchstone, the sea crossing is a cosmic embarkation, the arriving community is an Ark freighted with the hidden promise of God. And beneath this symbolic re-narration of biographical catastrophe, a darker drama is building: the emerging conspiracy of Mirza Yahya (Azal), Baha’u’llah’s half-brother and the nominal Babi leader, against Baha’u’llah’s life—a drama that would reach crisis in March 1866 and produce what Baha’u’llah called the “Most Great Separation.”

The Ark at the Shore of a Mighty Ocean: Exile Reframed

Key Passages

The time of the noon-tide hath been fulfilled in the pavilion of holiness, and the Beauty of the Divine Identity hath emerged with a noble and glorious countenance. Say: The journey through dust hath ended at the shore of a mighty ocean. Therefore doth the eternal pavilion weep, and the luminous holy ark rejoice... By God! Those who enter beneath thy shadow shall be seized by the torment of a great trial. Say: By God! This is God’s touchstone, established with justice, distinguishing between truth and falsehood, and doubt from certitude. — BH01069

The first is: forget yourselves and be intimate with God, the Powerful, the Living, the Manifest. And the second is: turn away from all that distracts you from your Creator, then advance toward a holy and exalted shore. Thus does the Dove teach you when it flew from Iraq through what the hands of the oppressors had wrought before and what they continue to perpetrate. Say: The tree of sorrow has once again been planted in the soul of Husayn, whereby the pillars of existence have been shaken. Say: The tradition has returned and God’s way has been renewed in His own self. — BH02416

O people of mystery! Grieve not over anything, but instead rejoice in the holy, exalted, all-knowing joy of God... This is the grace that transmuteth all atoms into the beauty of the Divine Identity, closer than the mention of 'Beloved' by the lover. — BH01069

Context for Study

The *Lawh-i-Hawdaj* (BH01069), composed as Baha'u'llah arrived at the Black Sea port of Samsun en route to Constantinople, reframes the enforced exile in terms of the cosmic Ark mythology already deployed in the *Lawh-i-Mallahu'l-Quds*. The “shore of a mighty ocean” is not the Black Sea but the threshold of the new dispensation; the community that has arrived there has completed “the journey through dust” and now faces the infinitely more demanding trial of the open sea. The declaration “those who enter beneath thy shadow shall be seized by the torment of a great trial” is not a threat but a theological observation: the Ark of the Cause, precisely because it carries the weight of divine promise, subjects its passengers to the most rigorous testing. BH02416 extends the same reframing with the arresting identification of Baha'u'llah's suffering with the suffering of Husayn at Karbala: “The tree of sorrow has once again been planted in the soul of Husayn, whereby the pillars of existence have been shaken.” This is not merely a literary comparison; it is a claim about the structure of sacred history. As Husayn's martyrdom was not a defeat but a cosmically efficacious event, so Baha'u'llah's exile is not a defeat but a renewed enactment of the Karbala drama in the dispensation of God's Most Great Name. The simplicity of the two counsels in BH02416—forget yourselves and be intimate with God; turn from all distractions and advance toward a holy shore—becomes, in this context, the operational manual for navigating the great trial. Students of the Islamic philosophy of history will recognize the concept of *sunnat Allah* (the way of God in history) operating here; students of Christian theology will recognize the theology of the cross as the mechanism of salvation; students of comparative religion will recognize the Ark mythology as a cross-cultural archetype of community preservation through catastrophic passage.

Questions for Reflection

1. The *Lawh-i-Hawdaj* explicitly announces that those who board the Ark will be “seized by the torment of a great trial.” Is this an honest description of what joining a persecuted religious community entails? How does it compare with Jesus's “If anyone would come after me, he must deny himself and take up his cross” (Matthew 16:24)?
2. BH02416 identifies Baha'u'llah's exile with the suffering of Husayn. What does this typological identification accomplish? Does it console the community, interpret their experience, or make a claim about the nature of divine providence? Compare with Paul's use of Adam and Christ as types (Romans 5:12-21).
3. The two counsels of BH02416 (forget yourselves; turn toward the holy shore) are remarkably simple given the theological complexity of the surrounding context. What is the rhetorical and spiritual effect of reducing the community's task to two injunctions at a moment of maximum uncertainty?
4. The metaphor of the Ark implies a bounded community saved while others perish. How does this boundary-defining function of the Ark imagery interact with the universalistic claims Baha'u'llah makes elsewhere (“erelong shall the earth be turned into the Most Glorious Paradise”)?

5. How does the Edirne period's theology of exile relate to the long tradition of exile theology in Jewish thought (Babylonian exile as divine education) and in Islamic tradition (the *hijra* as the founding event of the Muslim calendar)?

Ring the Bell: The Proclamation of the Lawh-i-Naqus

Key Passages

O Monk of the Divine Unity! Ring out the bell, for the Day of the Lord is come and the Beauty of the All-Glorious hath ascended His blessed and resplendent throne... O Hud, Prophet of the Divine Decree! Sound the clarion in the name of God, the All-Glorious, the Most Bountiful, for the Temple of holiness hath been established upon the seat of supernal glory... O seas of the world! Still the pounding of your waves, for a most wondrous Cause hath made to surge the Crimson Sea. — BH00759

O sun of worldly dominion! Eclipse thy face, for above the horizon of a resplendent morn there have shone the rays of the Day-Star of eternity... O earth of knowledge! Swallow up thy learning, for the Earth of true knowledge hath been outspread through Him Who is the Self of God, the All-Glorious, the All-Bountiful, the Most High. — BH00759

O concourse of ardent lovers! Rejoice in your souls, for the day of separation hath ended, and the Covenant hath been fulfilled, and the Beloved hath appeared arrayed in sublime and majestic beauty... For were Thy servants who long to scale the heights of Thy unity to set their hearts upon aught except Thee, they could not be reckoned among such as have truly believed, nor would the sign of Thy singleness be found within them. — BH00759

Context for Study

The *Lawh-i-Naqus* ("Tablet of the Bell," BH00759) is one of the most formally distinctive compositions in this volume: a cascading liturgical summons structured around the refrain "Praise be to Thee, O Thou Who art 'He', O Thou besides Whom there is none but 'He'!" Each stanza commands a different class of beings—monks, prophets, angels, nightingales, peacocks, cockerels, seas, suns, and the earth of knowledge itself—to perform an act of proclamatory witness or humble self-effacement at the advent of the new Day. The form is deeply Islamic in its resonance (the divine name "He" and its Sufi meditation on absolute divine unity; the enumeration of creatures bearing witness), yet its content explicitly supersedes the previous order: the sun of worldly dominion is commanded to eclipse itself, the earth of knowledge to swallow up its learning, the seas of the world to still before a greater sea. The Monk of the Divine Unity addressed in the opening stanza is a striking choice: the monastic bell was the instrument of Christian proclamation, and its appropriation as the keynote of a Baha'i proclamation tablet signals both inclusivity (Christian instruments of worship are welcome in this Day) and supersession (the bell rings for a different dawn now). The closing prayer—that God would "enable Thy servants to dispense with all but Thee"—returns the cascading proclamation to its proper purpose: the community formed by such proclamation is

one that has relinquished all other allegiances. Students of liturgical studies will find the formal analysis of this text particularly rewarding; students of comparative theology will note how the text navigates the relationship between Islamic monotheism (*tawhid*) and the devotional presence of created beings in worship.

Questions for Reflection

1. The *Lawh-i-Naqus* commands both the “Monk of the Divine Unity” (ring the bell) and the “sun of worldly dominion” (eclipse thy face). What is the relationship between these two commands? Does the bell-ringing of the monk in some sense cause the eclipse of earthly dominion?
2. The refrain “Praise be to Thee, O Thou Who art ‘He’, O Thou besides Whom there is none but ‘He’!” is a formal affirmation of divine unity inserted after every proclamation of divine disclosure. What theological function does this refrain perform? How does it guard against the danger of conflating the revelation with the Revealer?
3. The text commands the “earth of knowledge” to “swallow up thy learning.” What is being claimed about the relationship between pre-existing religious and philosophical knowledge and the new revelation? Compare with Paul’s claim that “the wisdom of the world is foolishness to God” (1 Corinthians 1:20) and with the Zen teaching that a cup must be empty before it can be filled.
4. The cascading address to different classes of beings (prophets, angels, seas, birds, denizens of Paradise) creates a kind of cosmic choir. How does this literary structure express the theological claim that the new Day affects all levels of existence simultaneously?
5. What is the significance of the fact that this liturgical proclamation was composed during a period of enforced exile and political powerlessness? Is there a relationship between the magnitude of the claim and the vulnerability of the claimant?

Eye, Ear, Heart, Hand: The Pedagogy of the Two Tablets of Ahmad

Key Passages

O Ahmad! The eye is My trust; sully it not with the dust of desire and passion. The ear is a manifestation of My bounty; debar it not from hearkening to My sweet and divine melodies. The heart is My treasury; surrender not its treasured pearls to the thief of self and passion. The hand is a symbol of My loving-kindness; withhold it not from taking hold of My preserved and hidden Tablets. — BH00249

O Ahmad! Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee. Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones, and be not of those who doubt. — BH02022

O My servants! Come forth from the imaginary city of idle fancy through the power of trust in God, and enter the impregnable and well-fortified city of certitude. Be not despairing of His all-encompassing mercy and His all-embracing grace in any circumstances, for I brought all the forms of existence from sheer nothingness into the realm of being solely through bounty and generosity. Without request did I bestow favor, without question did I grant response, and without capacity did I lavish the utmost grace and bounty. — BH00249

Context for Study

The *Lawh-i-Ahmad* exists in two distinct forms (BH02022 in Arabic, BH00249 in Persian), each addressed to a different believer named Ahmad and each deploying a characteristically different register. The Arabic *Lawh-i-Ahmad* is terse, direct, and urgent—a compact announcement of the “Most Great Beauty” followed by specific counsel to memorize the Tablet, chant it daily, and remain steadfast even if “the swords of the enemies rain blows.” Its promise that one in grief who reads it with “absolute sincerity” will have his sadness dispelled points to a devotional use that has made it the most widely recited prayer in the Baha’i community for over a century. The Persian *Lawh-i-Ahmad* is more discursive and pedagogically structured, offering a systematic account of the spiritual faculties—eye, ear, heart, hand—as divine trusts. Each faculty is named both as a gift (“the eye is My trust,” “the ear is a manifestation of My bounty”) and as a capacity that can be corrupted by desire and imitation. The extended metaphor of the artificial pearl versus the divine pearl is particularly instructive: the artificial pearl dissolves on contact with water, while the divine pearl grows more lustrous—a precise image for the difference between inherited religious conviction and genuine certitude. The counsel “be not despairing of His mercy in any circumstances, for I brought all existence from nothingness solely through bounty” addresses a specific spiritual danger of the period: the despair that comes from watching the community disintegrate under exile and internal conflict. Together, the two tablets constitute a complete spiritual pedagogy for the period—one that trains the senses, guards the interior life, cultivates steadfastness, and grounds trust in the generosity of a creation that was itself an act of pure generosity unrequested.

Questions for Reflection

1. The Arabic *Lawh-i-Ahmad* promises that one who reads it with “absolute sincerity” during affliction will have his sadness dispelled by God. How does this promise function theologically and practically? Compare with the *Psalms of Ascent* and with devotional promises attached to specific prayers in Islamic and Christian tradition (*salawat*, the Rosary, the Prayer of Jabez).
2. The Persian *Lawh-i-Ahmad* names each sense faculty as a divine trust: the eye, the ear, the heart, the hand. What model of the human person is implied? How does the concept of the senses as divine trusts differ from classical Islamic and Christian anthropology?
3. The artificial pearl versus the divine pearl: one dissolves in water, the other grows more lustrous. Apply this metaphor concretely: what specific kinds of inherited religious conviction “dissolve” under pressure (water), and what kinds of genuine certitude are deepened by the same pressure?

4. “Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones.” This binary counsel seems to contradict the more universalistic love counseled elsewhere. How does one reconcile the “flame of fire” toward enemies with the teachings on unconditional love and forgiveness? Is this a genuine tension?
5. Both Tablets emphasize *steadfastness* (*istiqamat*) as the decisive virtue for the present age. Compare the Baha’i teaching on steadfastness with the Stoic concept of *constancy* (Seneca), the Christian virtue of *perseverance* (Hebrews 12:1-2), and the Buddhist virtue of *virīya* (energy/diligence on the path). What is unique about the Baha’i formulation?

The Approach of the Great Separation: Conspiracy, Betrayal, and the Crimson Ark

Key Passages

When my brother felt secure in himself and saw this land at peace, he secretly commissioned one of the servants to kill me. When the secret nursed in his bosom was revealed by God, he disclaimed such an intention... Thereafter this servant withdrew from all and, trusting in God, resided in seclusion. Nevertheless the fire of his wrath was not quenched. — BH01990

Alone, single, one and peerless, He departed from the House of majesty and glory, and took up His abode in the retreat of unity and concealment; and He hath wholly barred the doors of meeting... for in these days all appointed eyes in the worlds of the unseen and the seen... are shedding tears for this blessed Countenance. — BH04245

Context for Study

BH01990 is among the most historically candid documents in this volume: a private letter in which Baha’u’llah describes Mirza Yahya’s attempt to have Him assassinated and the subsequent campaign of slander and forgery. The tone is one of anguished restraint—“I pour out my anguish and grief unto God alone”—and the historical precision of the account (the servant commissioned, the denial, the tablets sent in all directions attributing to Baha’u’llah what Mirza Yahya himself had done) stands in sharp contrast to the cosmic symbolism of the surrounding texts. This biographical candor is itself theologically significant: the “Most Great Separation” (the complete public rupture between Baha’u’llah and Mirza Yahya that occurred in March 1866) was not only a personal tragedy but a moment in the grammar of sacred history, replaying in the Baha’i context the Karbila drama, the early Christian schisms, and the Jewish disputes over legitimate succession that had divided every previous religious community. BH04245, with its account of Baha’u’llah withdrawing to “the retreat of unity and concealment” and barring the doors of meeting, describes the period after the poisoning attempt (when Baha’u’llah was gravely ill and the community was in confusion) in cosmic terms: the eyes of all beings in the unseen worlds are weeping. Students of church history will find striking parallels with the Donatist and Arian controversies, in which disputes over personal conduct and theological identity threatened to fragment early Christianity; students of Islamic history will recognize the parallel with the earliest Sunni-Shi’i split; students of political philosophy will find here a case study in how charismatic authority is challenged by institutional precedent.

Questions for Reflection

1. BH01990 describes assassination, slander, and betrayal from within the community at the hands of someone Baha'u'llah calls "my brother." How does a community process this kind of intimate betrayal without either suppressing it or allowing it to define the community's identity? Compare with the Johannine community's treatment of the "children of the devil" (1 John 3:10) and with the Pauline letters' treatment of factional disputes.
2. BH04245 describes Baha'u'llah withdrawing into "the retreat of unity and concealment" after the crisis. Compare this withdrawal with similar moments in prophetic biography: Elijah under the juniper tree, Jesus in Gethsemane, Muhammad at the cave of Hira. What does the pattern of withdrawal and return tell us about the structure of prophetic vocation?
3. The "Most Great Separation" produced the Azali branch of the Babi movement and the Baha'i Faith as distinct religious communities. How should contemporary members of both traditions understand and relate to this historical rupture? What theological resources does this volume provide for addressing it?
4. The contrast between the cosmic symbolism of the *Lawh-i-Naqus* (all beings singing in praise) and the biographical candor of BH01990 (assassination attempts and slander) is striking. How do these two registers—the cosmic and the biographical—coexist in the same volume? What does their juxtaposition tell us about the nature of prophetic experience?
5. What criteria does this volume offer for distinguishing between legitimate disagreement within a religious community and the kind of betrayal that requires formal separation? And who is authorized to apply those criteria?

A Guiding Question for the Whole Volume

The Istanbul and early Edirne period is the period in which everything seems to happen at once: the public declaration of mission (Ridvan), the enforced exile to a foreign city, the building conspiracy of Mirza Yahya, the cosmic proclamation of the *Lawh-i-Naqus*, the intimate pedagogy of the two Tablets of Ahmad, and the approach of the "Most Great Separation." The volume holds all of these in tension without resolving any of them prematurely: it proclaims the Day of God with liturgical majesty while narrating in private letters the assassination attempt against the Manifestation of God; it counsels "forget yourselves" while providing the most detailed and candid account of personal suffering to appear in any of these volumes. This tension is not a flaw in the collection but its defining characteristic.

A guiding question for the whole volume might therefore be: **How does a community maintain its joyful proclamation of divine advent while simultaneously undergoing the most painful internal rupture in its history—and what does this volume suggest about the relationship between prophetic proclamation, communal trial, and the faith required to hold both together?**