



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 36:

Writings of Baha'u'llah, late Edirne
(Sept. 1867 - Aug. 1868)



Version: 1.0 • Revision date 25-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 36

This late-Adrianople compilation (Sept. 1867–Aug. 1868) is marked by a tightening convergence of two pressures: the outward acceleration of state persecution and the inward sharpening of Baha’u’llah’s claims as the sole interpretive key to the Bab’s revelation. Several Tablets speak directly to the crisis of authority within the Babi community, insisting that the “unity” so often professed has been reduced to formula when it is not carried through to recognition of the living Manifestation and the oneness of all the divine Messengers. *Lawh-i-‘Abdu’r-Razzaq* (BH00060) exemplifies this insistence, rebuking those who remain imprisoned in verbal affirmations while failing to penetrate “the veils of words” to the purposive reality disclosed by the new Revelation. In the same vein, *Lawh-i-Ashraf* (BH00597) presses the universalizing logic of the “Greatest Name,” and turns it into a practical mandate: the addressee’s pilgrimage and visit are explicitly framed as preparatory to return, proclamation, and the consolidation of communal unity against factional rancor—especially in the face of accusations and violence associated with Mirza Yahya. Related Tablets (notably BH03032) argue that the decisive divine proof remains the revealed Word itself, and challenge Babis to state consistently what grounded their faith in the Bab—whether unreasoned assent or evidence—since either path, pursued with integrity, should culminate in recognition of Baha’u’llah as the return and fulfillment of the promised “Days of God.”

Running alongside this polemical and hermeneutical labor is a sustained effort to discipline the community for the work of teaching under conditions of danger. The celebratory *Lawh-i-Mawlud* (BH01010) reads as a liturgical proclamation of fulfilled sacred time—an announcement that the long-awaited hour has arrived and that the cosmic order itself is reconfigured around the advent of the new Spirit. More programmatic Tablets then translate that exalted register into a concrete ethic of steadfastness: *Suriy-i-Vafa* (BH00354) calls the believer to detachment and fearless proclamation amid “wolves” encircling the Cause, and links endurance to communal solidarity, including explicit remembrance of believing women and the afflicted. *Suriy-i-Qada* (BH00348) combines a retrospective narrative of the exiles and Yahya’s rebellion with a dispatching impulse—sending the addressee outward into Iran to proclaim, to practice moral virtues, and to preserve unity through gracious association rather than disputation. Even the more technical excursus on “subtle sciences” and alchemy in BH03032 is ultimately subordinated to this same pastoral aim: to reorient curiosity away from sterile speculations about the “hidden craft” and towards certitude, independence from all but God, and service to the triumph of the Cause.

Finally, the volume records an intensifying confrontation with political power as exile becomes imminent. A cluster of petitions and letters—BH01925, BH07042, BH07156, and the stark public protest dated 9 Aug. 1868 (BH08012)—plead not for privilege but for relief from arbitrary confinement, confiscation, and the collective suffering of a vulnerable community, while carefully insisting on the community’s non-seditious conduct and on the moral scandal of punishment without due inquiry. In parallel, terse prophetic admonitions to the Ottoman sovereign (BHU0020) frame

the government's failure as a forfeiture of legitimacy, implicitly repositioning worldly sovereignty beneath the judgment of the Manifestation. Read together with historically rich internal retrospectives (BH00179) that narrate the strategic concealment of the Cause's true source, the emergence of open opposition, and the violence of calumny, these texts present Baha'u'llah's final Adrianople year as a moment when doctrinal clarification, communal formation, and public contestation of injustice are fused—setting the stage for the enforced transition to 'Akka and for a still more universal mode of address.

Contents

BH00049 Lawh-i-Nasir	1
BH00052 Suriy-i-Qamis	20
BH00060 Lawh-i-Abdu'r-Razzaq	39
BH00061 Suriy-i-Sultan	56
BH00066 Lawh-i-Salman I	74
BH00088 Lawh-i-Kimiya 2 (Lawh-i-Mariyyih)	89
BH00112 Suriy-i-Asma' (Lawh-i-Ibn?)	103
BH00127 Suriy-i-Qahir	116
BH00155 Suriy-i-Ahzan	128
BH00179 to Mulla Muhammad Qa'ini (Nabil-i-Akbar)	139
BH00195 Ridvanu'l-'Adl (the Garden of Justice)	148
BH00227 Ridvanu'l-Iqrar	158
BH00258 Lawh-i-Yusuf	167
BH00260 Suriy-i-Ra'is	175
BH00280 Suriy-i-Ziyarih	184
BH00297 Suriy-i-Dhikr	192
BH00334 Suriy-i-Qalam	200
BH00343 Suriy-i-Fadl	207
BH00348 Suriy-i-Qada	213
BH00354 Suriy-i-Vafa (=Lawh-i-Vafa)	219
BH00367 Suriy-i-Husayn	227
BH00376 Suriy-i-Fath	233
BH00434 Suriy-i-Dhibh	239
BH00478 Ziyarat-Namiy-i-Maryam	244
BH00503 Suriy-i-Khitab	250

BH00532 Suriy-i-Ismuna'l-Mursil	255
BH00563	260
BH00597 Lawh-i-Ashraf	264
BH00610 Suriy-i-A'rab	269
BH00724 to Fariburz who has attained	273
BH00922 Suriy-i-Ma'ani	277
BH00934 Lawh-i-Tuqa	280
BH00939 Suriy-i-Ghusn (Tablet of the Branch)	283
BH00994 Suriy-i-Ism	286
BH01010 Lawh-i-Mawlud	290
BH01047 to Artur Comte de Gobineau	293
BH01091 to Kamal (brother of Mahmud) et al.	296
BH01120 Lawh-i-Napoleon I	298
BH01313 Lawh-i-Tibb (Tablet of Medicine)	301
BH01339 to Ghulam Husayn	303
BH01391 to Aba-Basir	306
BH01394 Lawh-i-Quds 1 (Lawh-i-A'rabi)	308
BH01725 Suriy-i-Javad	310
BH01761 Suriy-i-Zuhur	312
BH01771	314
BH01925 to Artur Comte de Gobineau	316
BH03032 to Siyyid Hasan in Sad, in Isfahan	317
BH04846 to Ibrahim from Kaf, in Qazvin	321
BH06472 to Haji Muhammad Rida	322
BH06618 to Artur Comte de Gobineau	327
BH07042 to Artur Comte de Gobineau	328
BH07156 to Artur Comte de Gobineau	329
BH08012 to Napoleon III ("Throne of the Monarch of the Century")	330
BH11581 First Tablet to Faris, in honor of Nabil	330
BH11588 to Haji Akhund and Jamal Burujirdi	331
BH11601	331
BHU0020 to words to a Turkish officer	331

BHU0046 Words to His companions on eve of departure to Gallipoli	332
Study guide to this volume	333

BH00049

*Lawh-i-Nasir**To: Haji Muhammad Nasir, in Qazvin*

- 1 He is the Glorious, the Most Glorious هو البهیّ الأبهی 1
- 2 In the name of the One God, exalted be His unity and oneness بنام خداوند یگا عزّ توحیده و تفریده 2
- 3 The Supreme Pen hath ever been moved and flowing in praise of His loved ones, and hath never been withheld or stilled from its endless outpourings. The breezes of grace from the sanctuary of oneness have ever wafted and shall continue to waft over all created things. Exalted be this breeze that, in less than a moment, can transport those veiled by the shrouds of heedlessness and lethargy to the sacred abode of unity and vision, and can guide, quicker than the twinkling of an eye, those sick in the wilderness of ignorance to the supreme horizon - the station of divine knowledge and the realm of utterance. 3 قلم اعلی لا زال بر اسم احبای خود متحرک و جاری و آتی از فیوضات لابدایات خود ممنوع و ساکن نه و نسیم فضلیّه از ممکن احدیه بر کلّ اشیاء در کلّ حین در هبوب بوده و خواهد بود فتعالی من هذا التّسیم که اقرب من حین محبوبان حجاب غفلت و نخمود را بمقرّ قدس وحدت و شهود کشاند و علیلان صحرای جهل و نادانی را اقرب من لمح البصر بمنظر اکبر که مقام عرفان منزل بیان است رساند
- 4 The paths of His guidance have never been concealed from any wayfarer, nor have the ways of His grace been barred to any seeker. Yet how can the breezes of divine grace reach those who dwell in the valley of deprivation when they flee from the holy divine breeze and wage war against the Beauty of the Divine Unity? The gaze of God watcheth from above all heads, yet none perceiveth it; the Kingdom of God is manifest before all eyes, yet none is aware of it. How many are the breezes of the All-Merciful that have passed over the heedless at dawn, finding them all oblivious to the Beauty of the All-Bountiful, lying asleep upon the bed of negligence, whereupon these breezes return to the most exalted Paradise at the right hand of the divine Throne. 4 سبل هدایتش از هیچ سالکی مستور نشده و طرق عنایتش از هیچ قاصدی ممنوع نگشته ولکن چگونه نسایم عنایت سبحان محتجبان وادی حرمانرا اخذ نماید مع آنکه از نسیم قدس الهیه در گریزند و با جمال عزّ صمدانیه در محاربه و ستیز لحاظ الله در فوق رؤوس ناظر و احدی بآن ملتفت نه و ملکوت الله مابین یدی مشهود و نفسی بآن شاعر نه بسا نسایم رحمن که از ممکن عزّ سبحان در تخرگاهان بر محتجبان مرور نموده و کلّ را در غفلت از جمال منان بر بستر نسیان غافل یافته و بمقرّ عزّ فردوس اعظم که یمین عرش ربّانی است راجع گشته
- 5 Never hath the outpouring from the source of My bounty been cut off, nor hath grace from the treasury of My favor been withheld. The hand of My mercy is vastly outstretched and encompassing, and within My grasp of power all things are held captive. Yet this infinite grace and beginningless bounty can only be received by those who enter beneath the shadow of the education of Him in Whose hand lies the Kingdom of all things, and who dwell in the spiritual realm of "His mercy precedeth all things." 5 هرگز فیض از ممکن جودم منقطع نشده و فضل از مخزن کرم مسدود نیامده ید رحمت منبسطه ام بسی مبسوط و محیط و در قبضه اقتدارم کلّ اشیاء مقبوض و اسیر ولکن این فضل لانهایه و کرم لابدایه کسانی را اخذ نماید که در ظلّ تربیت پیده ملکوت کلّی درآیند و در فضای روحانی سبقت رحمت کلّی مقرر یابند

- 6 Consider the seed: if it be sown by the hands of the Manifestations of divine names in pure, goodly and blessed soil, assuredly the ears of divine grace and the fruits of knowledge and divine wisdom will appear from it, of itself and for itself. But if it be cast upon barren, unpleasing soil, no fruit or trace will ever come forth from it. Thus hath it been ordained by the Mighty, the Ancient One. These stations are clear and evident to anyone of insight; the clarity of this path needeth no proof, for it can be seen with the outer eye and observed with manifest vision.
- 6 ملاحظه در حبه نمائید که اگر بدست تربیت مظاهر اسماء در اراضی طیبه جیده مبارکه زرع شود البته سنبلات عنایت و اثمار عرفان و حکمت الهی ازو بنفسه لنفسه ظاهر و مشهود گردد و لکن اگر در اراضی جرزّه غیر مرضیه مطروح شود ابداً ثمری و اثری از او بوجود نیاید کذلک قدر من لدن عزیز قدیر چنانچه این مقامات بر هر ذی بصری واضح و مبرهن است وضوح این سبیل محتاج بدلیل نه چه که ببصر مشاهده گردد و بنظر ظاهر ملاحظه شود
- 7 Therefore, if all created things deprive themselves of the wondrous grace of God and the education of the King of Oneness, this will not affect the wafting of the breezes of grace, for they have deprived and veiled themselves from the cloud of divine mercy and favor. Thus, strive to draw thyself beneath the shade of the divine Tree, that thou mayest be nourished by the fruits of infinite grace. I swear by the Sun of inner meanings, from which all are now veiled, that should all created things enter with true certitude beneath the shade of this manifest Tree and remain steadfast in His love, they would all be adorned with the blessed robes of "He doeth what He willeth and ordaineth what He pleaseth." None comprehendeth this save those who have detached themselves from all who are in the heavens and earth and have fled from their own selves unto the Self of God, the Protector, the Self-Subsisting.
- 7 لذا اگر کلّ ممکنات خود را از بدایع فضل الهیه و تربیت سلطان احدیه محروم و ممنوع نمایند بآسی بر هبوب اریاح فضلیه نبوده و نخواهد بود چه که بخود خود را از سیلاب رحمت و مکرمات صمدانیه ممنوع نموده اند و محتجب گشته اند پس جهدی باید که خود را در ظلّ سدره ربّانی کشانی تا از اثمار فضل غیر متناهی مرزوق گردی قسم بافتاب معانی که الیوم کلّ ازو محتجب مانده اند که اگر جمیع ممکنات بیقین صادق در ظلّ این شجره مبین درآیند و بر حبش مستقیم گردند هرآینه کلّ بخلع مبارکه بفعل ما یشاء و یحکم ما یرید مخّلع و فائز آیند و لا یعقل ذلک الاّ الذین انقطعوا عن کلّ من فی السموات و الارض و هربوا من انفسهم الی نفس الله المهیمن القیوم
- 8 Now consider: if anyone should deprive himself of these showers from the divine cloud and content himself with words that neither nourish nor satisfy, how could he ever be worthy of this supreme bounty and this most great gift? Nay, by My very Self, the Truth! None shall be worthy thereof save honored servants.
- 8 حال ملاحظه نمائید اگر نفسی خود را ازین نیشان سیلاب ربّانی محروم نماید و بکلمات لایسمن و لایغنی قناعت کند چگونه لایق این فضل عظمی و عطیه کبری گردد لا فونفسی الحق لن یرتقی بذلک الاّ عباد مکرمون
- 9 O Nasir, O My servant! God, the Eternal Truth, beareth Me witness. The Celestial Youth hath, in this Day, raised above the heads of men the glorious Chalice of Immortality, and is standing expectant upon His seat, wondering what eye will recognize His glory, and what arm will, unhesitatingly, be stretched forth to seize the Cup from His snow-white Hand and drain it. Only a few have as yet quaffed from this peerless, this soft-flowing grace of the Ancient King. These occupy the loftiest mansions of Paradise, and are firmly established upon the seats of authority. By the righteousness of God! Neither the mirrors of His glory, nor the revealers of His names, nor
- 9 ای نصیر ای عبد من تالله الحق غلام روحی با رحیق ابهی در فوق کلّ رؤس الیوم ناظر و واقف که که را نظر بر او افتد و من غیر اشاره از کف بیضایش اخذ نموده بیاشامد و لکن هنوز احدی فائز باین سلسال پیثال سلطان لایزال نشده الاّ معدودی و هم فی جنة الاعلی فوق الجنان علی سر التّکین هم مستقرّون تالله لن یرتقی المرايا و لا مظاهر الاسماء و لا کلّ ما کان و ما یرتقی ان انتم من العارفين

any created thing, that hath been or will ever be, can ever excel them, if ye be of them that comprehend this truth.

- 10 O Nasir! The excellence of this Day is immensely exalted above the comprehension of men, however extensive their knowledge, however profound their understanding. How much more must it transcend the imaginations of them that have strayed from its light, and been shut out from its glory! Shouldst thou rend asunder the grievous veil that blindeth thy vision, thou wouldst behold such a bounty as naught, from the beginning that hath no beginning till the end that hath no end, can either resemble or equal. What language should He Who is the Mouthpiece of God choose to speak, so that they who are shut out as by a veil from Him can recognize His glory? The righteous, inmates of the Kingdom on high, shall drink deep from the Wine of Holiness, in My name, the all-glorious. None other besides them will share such benefits.

- 11 In any case, thy letter reached the Sacred Court and thy lamentation and sighing were heard. At the beginning of thy letter were these words:

- 12 "Though outwardly I am far from Thy presence, yet my heart and soul are ever with Thee."

- 13 Know that thou wert not far removed in outward appearance, rather We raised thee up in a Temple and commanded thee to enter the divine Ridvan of the Beloved, yet thou didst pause, standing bewildered in the courtyard of the Gate, and hast not yet attained to entry into the Holy City of the Eternal and the Seat of Glory of the All-Merciful. Observe now how the Gate of Grace is opened and thou art bidden to enter, yet thou hast veiled thyself with doubts and idle fancies, remaining distant from the seat of nearness. By God the Truth! At all times thou and thy like are observed - some halted at the pass of questioning, others paused at the pass of bewilderment, and some veiled at the pass of names. Therefore hearken unto the Call of the Divine Grandeur, which at every moment and from all directions calleth out to thee and all things, saying: "By God the Truth! The Revealer of Power hath appeared at the Most Great Horizon, and that which was never manifested hath been manifested. Then did trembling seize the temples of the Manifestations of Names and all who are in earth and heaven, and most of them denied and fled. Say: O people! By God, the Almighty, the Beloved! The sun is darkened and the moon is troubled, for the Most Great Ocean hath surged within itself through His Most Great, Most Exalted Name. O people! Know ye the worth of these days wherein floweth the Salsabil and Tasnim, and then this most holy, most pure Kawthar.

10 ای نصیر این نه ایامیست که عرفان عارفین و ادراک مدرکین فضلش را درک نماید تا چه رسد بغافلین و محتجبین و اگر بصر را از حجاب اکبر مطهر سازی فضلی مشاهده نمائی که از اول لا اول الی آخر لا آخر شبه و مثل و ند و نظیر و مثال از برایش نه بینی و لکن لسان الله بجه بیان ناطق شود که محتجبان درک او نمایند و الأبرار یشربون من رحیق القدس علی اسمی الأبهی من ملکوت الاعلی و لم یکن لدونهم من نصیب

11 باری نامهء تو بمقرّ قدس وارد و ناله و حنین تو مسموع آمد در اول مکتوب این عبارت مذکور بود

12 گرچه دورم بظاهر از بر تو اما القلب و الفؤاد لدیک

13 بدانکه در ظاهر هم دور نبودهئی بلکه تو را بهیکلی مبعوث نمودیم و امر بدخول در رضوان قدس محبوب فرمودیم و تو توقف نمودهئی در فنای باب متحیراً قائم شدهئی و هنوز فائز ورود مدینهء قدس صمدانیه و مقرّ عزّ رحمانیه نشدهئی حال ملاحظه نما که باب فضل [مفتوح] و تو مأمور بدخول و لکن تو خود را بظنون و اوهام محتجب نموده از مقرّ قرب دور ماندهئی تا الله الحق در کلّ حین تو و امثال تو مشهودند که بعضی در عقبه سؤال واقعند و برخی در عقبهء حیرت متوقف و بعضی در عقبهء اسماء محتجب پس بشنو ندای منادی عظمت را که در کلّ حین از کلّ جهات تو را و کلّ اشیاء را ندا میفرماید که تالله الحق قد ظهر منزل القدر فی منظر الأكبر و ظهر ما لا ظهر اذا أخذت الزلزال هياكل مظاهر السماء و کلّ من فی الأرض و السماء و اکثرهم کفروا ثم نفر قل یا قوم تالله المقتدر المحبوب قد کسفت الشمس ثم اضطرب القمر لأنّ بحر الأعظم تموج فی ذاته باسمه الأعظم الأكبر یا قوم فاعرفوا قدر تلك الأيام لأنّ فیها جرى السلسیل و التسنیم ثم هذا الکوثر المقدّس

Therefore turn your faces unto Him and pay no heed to every turbid spring."

الأطهر اذا ولّوا وجوهكم اليه ولا تلتفتوا الى كلّ معين كدر

- 14 Despite this sweet divine Call and holy, glorious Melody which at all times speaketh and singeth with most wondrous accent, no one hath become aware in himself. Then were all possessors of eyes blinded, all possessors of ears deafened, all possessors of tongues struck dumb, all possessors of hearts veiled, all possessors of knowledge rendered ignorant, and all possessors of wisdom withheld, save him whom God aided through His grace and who was detached from all the worlds.

14 با این ندای خوش ربّانی و نغمهٔ قدس سبحانی که در كلّ حين بابدع الحان ناطق و مغنی است احدی در نفس خود مستشعر نشده اذا قد عمت كلّ ذی عین و صمت كلّ ذی اذن و بکمت كلّ ذی لسان و احتجب كلّ ذی قلب و جهل كلّ ذی علم و منع كلّ ذی عرفان الا من ایده الله بفضله و انقطع عن العالمین

- 15 O Nasir! In My first Manifestation I shed light upon all contingent beings through the second letter of My Name, in such wise that none had any cause for rejection or objection. I summoned all servants unto My eternal holy Ridvan and called them to the everlasting holy Kawthar. Yet observe how much oppression and tyranny was manifested by the people of error, to an extent that none can reckon save God, until at last they suspended My radiant Body in the air and wounded it with the bullets of hatred and malice, until My spirit returned to the Supreme Companion, gazing upon the Most Glorious Raiment. Yet none reflected on why I accepted such harm from My servants, for had they reflected, they would not have remained veiled from My Beauty in My second Manifestation through one of My Names. Such is the state of these servants and their rank and station. Leave thou the mention of them and what floweth from their pens and issueth from their mouths.

15 ای نصیر در ظهور اوّل بکلمهٔ ثانی از اسمم بر كلّ ممکات تجلّی فرمودم بشأنی که احدیرا مجال اعراض و اعتراض نبوده و جمیع عباد را برضوان قدس بیزوالم دعوت فرمودم و بکوتر قدس لایزال خواندم مشاهده شد که چه مقدار ظلم و بیغی از اصحاب ضلال ظاهر بشأنی که لن یحصیه الا الله تا آنکه بالآخره جسد منیرم را در هوا آویختند و برصاص غل و بغضا مجروح ساختند تا آنکه روحم بر فقیق اعلی راجع شد و بقمیص ابهی ناظر و احدی تفکر ننمود که بجهت این ضرر را از عباد خود قبول فرمودم چه که اگر تفکر می نمودند در ظهور ثانیم با سبی از اسمایم از جهالم محتجب نمی ماندند اینست شأن این عباد و رتبه و مقام ایشان دع ذکرهم و ما یجری من قلبهم و یخرج من فہم

- 16 Although in all the Tablets of the Bayan I commanded all My servants not to remain heedless of My subsequent Manifestation and not to be veiled from the King of attributes by the veils of names and allusions, yet now thou canst observe that they were not content with remaining veiled, but have cast countless stones of doubts at the hidden Tree of Glory without pause or delay. Even this did not suffice them, until one of My Names whom I created with a single letter and gave life with a single breath, rose up to wage war against My Beauty. By God, the Truth! He opposed the Chosen Beauty with such denial and pride as has no likeness. Nevertheless, presuming people to be without insight or consciousness, and seeing all minds as dependent upon his acceptance or rejection, he attributed his own reprehensible deeds to the Most Pure Beauty, that he might spread it through God's cities, hoping thereby through such insinuations and schemes to deprive people of the Cause of causes. This matter was initially hidden from all and none were aware save two souls - one of them, who was

16 با اینکه در جمیع الواح بیان جمیع عبادم را مأمور فرمودم که از ظهور بعدم غافل نمانند و بحجبات اسماء و اشارات از ملیک صفات محتجب نگردند و حال تو ملاحظه کن که باحتجاب کفایت نشده چه مقدار از اجار ظنون بر شجرهٔ عزّ مکنون من غیر تعطیل و تعویق انداخته اند و باینهم کفایت ننموده تا آنکه اسمی از اسمایم که بحرفی او را خلق فرمودم و بنفحهٔ حیات بخشیدم بخاربه بر جهالم برخاست تالله الحق بانکار و استکباری بجمال مختار معارضه نمود که شبی از برای آن مصوّر نه و مع ذلک نظر بآنکه ناس را بی بصر و شعور فرض نموده و جمیع عقول را معلق برد و قبول خود دیده فعل منکر خود را بجمال اطهر نسبت داده که در مداین الله اشتبار دهد که شاید باین وسوس و حیل ناس را از علّة العلل محروم سازد مع آنکه اوّل این امر از جمیع مستور

named Ahmad, was martyred in his Lord's path and ascended to the highest station, and the other, who was named Kalim, was present at that time before Us.

بوده و احدی مطلع نه جز دو نفس واحد منهما
الذی سَمی بأحمد استشهد فی سبیل ربّه و رجع
الی مقرّ القصوی و الآخر الذی سَمی بالکلیم کان
موجوداً حیثین بین یدینا

- 17 In any case, We turn the discourse away from this topic, for it would be a pity for the Pen of Destiny to write of such matters. Now return thou to the Most Sublime Vision in less than a moment and observe thyself before the Lord of all worlds. Reflect upon this exalted Revelation, and likewise observe with penetrating vision the proofs of the Messengers. Look with fairness at what these servants have believed in, beyond which they have not observed with their outward eyes. If they have become certain of the Manifestations of Divine Unity through the revelation of horizontal and personal signs, by God! The horizons have been filled with the effulgences of this Dawning to such extent that the followers of previous religions would testify, let alone the people of the paths of guidance. None but the stubborn denier would deny this evident power. And if they look to the revealed verses, they have encompassed existence, both unseen and visible, descending from the clouds of Divine grace and the rain of Divine bounty to such degree that in a single hour the equivalent of a thousand verses are revealed. Were it not for consideration of the weakness of the servants and the corruption in the lands, permission would surely be granted for all to appear before the Most Great Throne and witness with their outward eyes the most noble breaths of the Holy Spirit.

17 باری بیان را از این مقام منصرف نمودیم چه که
حیف است قلم تقدیر باین اذکار تحریر نماید حال
تو راجع شو بمنظر اکبر در اقلّ من حین و خود
را بین یدی ربّ العالمین ملاحظه کن و تفکر
در این ظهور منبع مبذول دار و همچنین بطرف
حدید در حجج مرسلین ملاحظه کن و بشطر
انصاف ناظر شو که این عباد بچه مؤمن شده اند
که الیوم فوق انرا ببصر ظاهره ملاحظه ننوده اند
اگر بظهور آیات آفاقیه و انفسیه بمظاهر احدیه
موقن گشته اند تا الله قد ملئت الآفاق من تجلیات
هذا الاشراق بشأنیکه اهل ملل قبل شهادت دهند
تا چه رسد باهل سبل هدایت و این قدرت
مشهود را جز منکر عنود نفسی انکار ننماید و اگر
بآیات منزله ناظرند قد احاطت الوجود من الغیب
و الشهود و بشأنی از غمام فضل امریه و سحاب
فیض احدیه هاطل که در یک ساعت معادل
الف بیت نازل و اگر ملاحظه ضعف عباد
و فساد من فی البلاد نمی شد البته اذن داده
میشد که کلّ بین یدی عرش اعظم حاضر
شوند و نفحات روح القدس اکرم را ببصر ظاهره
مشاهده نمایند

- 18 Strange it is that these heedless, immature servants, in this time when the Sun of the Beauty of the Glorious One has been rising and shining at its zenith, none have observed with their own eyes or become aware through their own selves. This heedlessness was only because all have prevented themselves from recognizing the All-Knowing Sovereign through thick veils of fancy, and have remained deprived of the holy, firm City of the Eternal through the flimsiest of dwellings.

18 عجب است ازین عباد غافل نابالغ که در این
مدّت که شمس جمال ذو الجلال در وسط زوال
مشرق و لائح بوده احدی ببصر خود ناظر نشده
و بنفس خود مستشعر نگشته و این غفلت نبوده
مگر آنکه جمیع خود را بحجبات غلیظه اوهام از
عرفان ملیک علام منع ننوده اند و باوهن البیوت
از مدینه طیبّه محکمه صمدانیه محروم مانده اند

- 19 O servants! Hasten from the turbid mirage of fancy to the living fountain of certainty of the Lord of all worlds, and take up residence on the shores of the Kawthar of mercy for those drawn nigh. Say: O people! Come somewhat to your senses and do not again suspend the Most High Beauty in the atmosphere of hatred, and do not crucify the Spirit on the cross of rancor, and do not cast the Most Glorious Joseph into the well of envy, and do not sever the purified and manifest head with the sword of malice, and do not banish from land to land.

19 ای عباد از سراب وهم کدره بمنج معین یقین
ربّ العالمین بشتابید و در شاطی کوثر رحمة
للمقرّبین مقرّ نمائید بگوای قوم قدری بشعور آئید
و جمال علیّ اعلیّ را مرّة اخری در هواء بغضا
معلق مسازید و روح را بر صلیب غل مزینید و
یوسف ایهی را بجنب حسد مبتلا مکنید و رأس
مطهر مبین را بسیف کین مقطوع مسازید و

By God! All of this has befallen Me, but the people do not perceive.

- 20 Verily, in My holy words and intimate allusions My glances of favor have ever been directed toward My friends, and in the primal reality the true addressees in all utterances have been and shall ever be the friends of God. Therefore, O My friends, strive not to find the limited horizons grief-stricken and darkened through separation from the Luminary of Oneness. Rather, endeavor to be illumined by the lights of the holy manifestations of the Glorious and Eternal, and be not deprived of the fountainhead of divine grace and the source of the bounty of the Sovereign of Oneness. How blessed is he who turneth toward Him with his heart, who seeketh shelter beneath His shade, who establisheth himself in His holy precincts, who fleeth from all else save Him, and who attaineth unto the wellspring of His guidance! Thus doth the Most Great Spirit command you, if ye be of them that hear.

- 21 At this moment, verily, the Primal Point standeth at the right hand of the Most Glorious Throne, speaking these sublime, goodly, blessed, manifest and evident words: O My servants! My purpose in My Manifestation and My object in My appearance hath been and shall ever be none other than to herald the Beauty of My Beloved. The veils of fancy and the thick clouds that stood as an impregnable barrier among men and prevented them from the Sovereign of Ancient Days - all these did I rend asunder through My power and might. Thus have ye witnessed how at the time of the appearance of My Beauty the people remained veiled from My recognition through their vain imaginings. In the Bayan I counseled all with the tongue of power that at the time of the Manifestation they should not remain veiled from the recognition of His Self by any thing whatsoever, whether by the Letters or the Mirrors or by whatsoever hath been created in all the heavens and earth. For the Eternal Essence hath ever been known by His Own Self, and all else in His holy presence is mere nothingness and absolute void. How can the created attain unto its Creator, and the non-existent unto the Sovereign of existence? Nay, by Him Who holdeth My soul in His hands! Rather shall they attain unto that which hath been ordained for them from the traces of His manifestations. Thus have We sent down the Command in all the Tablets, would that ye might perceive.

- 22 Despite all these binding counsels and conclusive admonitions, after the appearance of My Beauty, Whose lights have encompassed all created things and Who hath appeared and become manifest in such wise as the eyes of creation have never witnessed the like thereof, some of you have nonetheless arisen

دیار بیدار مگردانید تالله قد ورد علی کلّ ذلک
ولکنّ الناس هم لا یشهدون

- 20 باری در کلمات قدسم و اشارات انسم لحظات
عنایتیم بدوستانم ناظر و در حقیقت اولیه مخاطب
در کلّ خطاب دوستان حقّ بوده و خواهد بود
پس ای دوستان من تا آفاق محدوده را از فراق
نیر احدیه محزون و مکدر نیابید سعی نموده که
بانوار تجلیات عزّی صمدیه‌اش مستنیر گردید و از
منبع فیض رحمانیه و معدن فضل سلطان احدیه
محروم نشوید فیا روحا لمن یتوجّه الیه بقلبه و
یستظلّ فی ظلّه و یستقرّ الی فناء قدسه و یهرب
عن دونه و یصل الی معین هدایتیه کذلک یا مرمک
روح الأعظم ان اتم من السامعین

- 21 در این حین روحا نقطهء اعلی بر یمن عرش
ابهی واقف و بدین کلمات منیعیه طیبیه
مبارکهء لائحهء واضحیه تکلم میفرماید ای بندگان
من مقصودی از ظهورم و منظوری از طلوعم
جز بشارت بر جمال محبوبم نبوده و نخواهد بود
حجیات و همیه و سیحات غلیظه که در بین
ناس سدی بود محکم و ایشانرا از سلطان عزّ
قدم ممنوع میداشت جمیع را بعضد قدرتم و ید
قوتّم خرق فرمودم چنانچه مشاهده نموده‌اید که
در حین ظهور جلالم ناس بجه اوهام از عرفانم
محتجب مانده‌اند و در بیان بلسان قدرت جمیع
را نصیحت فرمودم که در حین ظهور بهیچ
شیئی از اشیاء چه از حروفات و چه از مرایا و
چه از آنچه در کلّ آسمانها و زمین خلق شده از
عرفان نفس ظهور محتجب نمانند چه که لمیزل
ذات قدم بنفس خود معروف بوده و دون
او در ساحت قدسش معدوم صرف و مفقود
بختند کیف یصل المخلوق الی خالقه و المفقود
الی سلطان الوجود لا فوالذی نفسی بیده بل
یصلن الی ما قدر لهم من آثار ظهوراته و کذلک
نزلنا الأمر فی کلّ الألواح ان اتم تنظرون

- 22 با جمیع این وصایای محکمه و نصایح متقنه بعد از
ظهور جلالم که انوارش جمیع ممکنات را احاطه
فرموده و بشأنی ظاهر و لائح شده که عیون ابداع
شبه آن ادراک ننموده مع ذلک بعضی باعراض

in sheer opposition, others have risen up in hostility, and yet others have clung to mere acceptance and denial. Evil is that which ye have wrought against your own selves and have imagined in your thoughts. By My Beauty! All who are in the heavens and earth are this day but as a handful of dust before the Lord of Lords. Blessed is he who hath ascended to the holy heights and risen to the intimate stations and hath recognized the scene of God, the Supreme, the Self-Subsisting.

- 23 Consider now with fairness: if ye deprive yourselves of this Beauty of Oneness, this flowing Stream, this dawning Sun, this soaring Cloud, this all-encompassing Mercy, and this all-pervading Power, unto what direction will ye turn? Nay, by Him Who holdeth My soul in His hands! There remaineth for you no refuge save in the depths of the fire. Cleanse the rheum from your eyes, then open them through My love; search then throughout the reaches of the heavens and earth - can ye find a mercy greater than that which hath appeared? Nay, by My Most Great Scene, were ye but to know! And were ye to traverse all horizons, could ye find a power more wondrous than your Lord's, the All-Merciful? Nay, by My Bountiful Self, were ye but aware!

- 24 O servants! I have turned the gaze of all from all directions that perchance ye may not remain veiled at the time of My manifestation. Were you to traverse the horizons, would you find a power more wondrous than the power of your Lord, the All-Merciful? Nay, by My generous Self, were you of those who perceive! Indeed, O servants, I turned the gaze of all from all directions, that perchance at the time of My manifestation you would not remain veiled and would not be heedless of the ultimate purpose. Now it is observed that all of you, like the peoples of the past - nay, more severely and greatly - have remained far from the Manifestation of Divine Beauty due to imaginary veils, written allusions, and verbal indications, and yet you suppose yourselves to be among the virtuous and guided ones. Nay, by the Self of Baha, were you to reflect! Would that you had been content with these things alone and had not raised hands of malice against the manifest Tree! O heedless ones! What, after all, was the cause of My martyrdom, and what was the purpose of the sacrifice of My spirit? If you say it was the revealed laws, these laws have been and will always be secondary to recognition of the Divine, and how can those who remain veiled from the root hold fast to its branch? And if you say the purpose was the Letters and Mirrors, all were and will be created by His will.

صرف قیام نموده‌اید و برخی بخاربه برخاسته‌اید و بعضی به لا و نعم تمسک جستہ تثبیت نموده‌اید فیئس ما فعلتم فی انفسکم و ظننتم بظنونکم فوجہالی کلّ من فی السموات و الأرض الیوم بین یدی ربّ الأرباب مثل کفّ تراب مشہود است فطوبی لمن عرج الی معارج القدس و صعد الی مواقع الأنس و عرف منظر اللہ المہیمن القیوم

- 23 حال انصاف دهید اگر از این جمال احدیہ و شریعہ جاریہ و شمس مشرقہ و [سحاب] مرتفعہ و رحمت مبسوطہ و قدرت محیطہ خود را محروم سازید بکدام جہت توجّہ نمائید لا فوالذی نفسی پیدہ لم یکن لکم مقررّ الا فی اصل الجیم طہروا رمد عیونکم ثمّ افتحوها بحیّی ثمّ تجسّسوا فی اقطار السموات و الأرض هل تجدون رحمۃ اکبر عمّا ظہر لا فومنظری الأكبر لو انتم من العارفين و لو تدورن فی الآفاق هل ترون قدرۃ ابدع من قدرۃ ربکم الرحمن لا فونفسی المان لو انتم من الشاعرين

- 24 باری ای عباد نظر کلّ را از کلّ جہات منصرف داشتیم کہ شاید در حین ظهورم محتجب ثنائید و از مقصود اصلی غافل نشوید حال ملاحظہ می‌شود کہ کلّ مثل امم قبل بلکہ اشدّ و اعظم بحجبات و همیہ و اشارات قلبیہ و دلالات فیہ از مظهر جمال احدیہ دور مانده‌اید و معذلک تحسبون انکم محسنون و مبتدون لا فونفس البہاء لو انتم تتفکرون و کاش بہمین مقدارها کفایت می‌نمودید و دست کین بر سدرہ مبین مرتفع نمی‌نمودید آخر ای غافلان سبب شہادتہم چہ بود و مقصود از انفاق روحم چہ اگر بگوئید کہ احکام منزله بود این احکام فرع عرفان بوده و خواهد بود و نفوسیکہ از اصل محتجب مانده‌اند چگونہ بفرع آن تثبیت نمایند و اگر بگوئید مقصود حروفات و مرايا بوده‌اند کلّ بارادہ خلق شدہ و خواهند شد

- 25 O people! Fear God and compare not His Self to your selves, nor His attributes to your attributes, nor His beauty to your beauty, nor His signs to your signs, nor His utterance to your utterances, nor His sovereignty to what is among and within you, nor His words to your words, nor His exposition to your exposition, nor His walking to your walking, nor His repose to your repose. Fear God, O people of the Bayan, and be among the God-fearing! If you believe in My Self, by God, this is My Self, and if you believe in My verses, by God, He hath sent down that which was never sent down before to anyone, and to this beareth witness Mine own Self, then Mine essence, then My heart and tongue, and beyond Me testifieth to it that which appeareth from His presence, were you of those who know.
- 25 یا قوم خافوا عن الله ولا تقاسوا نفسه بنفوسكم ولا شئونه بشئونكم ولا جماله بجمالكم ولا آثاره بآثاركم ولا قوله بأقوالكم ولا سلطنته بما فيكم و بینکم ولا کلماته بکلماتکم ولا بیانه ببیانکم ولا مشیه بمشیکم ولا سکونه بسکونکم اتقوا الله یا ملأ البیان و کونوا من المتقین ان آمنتم بنفسی تالله هذا نفسی و ان آمنتم بآیاتی تالله نزل من عنده ما لا نزل علی احد من قبل و اذا یشهد بذلك ذاتی ثم کینونتی ثم قلبی و لسانی و عن ورائی یشهد علیه ما یظهر من عنده ان انتم من العارفين
- 26 O people of the Bayan! Deprive not yourselves of the Holy Self of the All-Merciful, and seek not to cling to this or that. Whoso willeth, let him hearken unto the melodies of the Spirit, and whoso turneth away, he is indeed the best of hearers and knowers. O people of the Bayan! Have you not observed that for twenty years He arose by His own Self to face His enemies? Many were the nights when you all slept in beds of ease while this Beauty of Divine Unity stood manifest and firm before the ungodly, and many were the days when, out of fear for your own selves, you kept yourselves protected and concealed in veils of concealment, while the Beauty of mighty steadfastness was evident, manifest, and apparent among the ungodly. Yet, not content with what the enemies have wrought, most of you have risen to war against the Beauty of Divine Unity. By God! Therefore doth Mine eye weep, and My heart burn, and My being tremble, and My skin shiver, and My bones crush, and My pillars shake, and I know not what more you wish to inflict upon Him and bring against Him. Nay, We have been knowing of all this, and all is preserved with Us in tablets of glory.
- 26 ای ملأ بیان خود را از نفس قدس رحمن ممنوع نمائید و تشبث باین و آن مجوئید من شاء فلیسمع نغمات الروح و من اعرض فانه لخیر سامع و علیم ای ملأ بیان آیا ملاحظه نموده اید که در عشرين از سنين در مقابل اعدا بنفس خود قیام فرمود بسا از لیالی که جمیع در بستر راحت خفته بودید و این جمال احدیت در مقابل مشرکین ظاهر و قائم و چه آیامی که خوفاً لأنفسکم در حجاب ستر خود را محفوظ و مستور میداشتید و جمال عز تمکین در مابین مشرکین واضح و لاغ و هویدا و مع ذلک اکثفاً بآنچه اعدا وارد آورده اند ننوده اکثری از شما بحاربه بر جمال احدیه قیام نموده اید تالله اذا بیکی عینی و یحترق قلبی و یضطرب کینونتی و تقشعر جلدی و یدق عظمی و یتزلزل ارکانی و لم ادر ما تریدون من بعد ان تفعلوا به و تردوا علیه بل انا کما عالماً بکل ذلک و کل عندنا فی الواح عز محفوظ
- 27 Here are these heavenly words which the Most Exalted Tongue hath uttered. Blessed is he who hearkeneth unto the Words of God and purifieth himself from all who are in earth and heaven and from whatsoever hath been created therein, that he may enter the City of Immortality, which is the most holy and resplendent extinction. Well is it with them that are assured and have attained, and blessed is he who beholdeth the Words of God with his own eyes and turneth not toward the objections of the world. For We have created every soul today like unto this world - just as in the world there are diverse cities and different villages, and likewise trees and fruits and leaves and branches and twigs, and seas and mountains and all that is visible therein, even so within man all these diverse things exist.
- 27 حال اینست کلمات منزله اعلی که لسان علی اعلی بآن ناطق شده پس خوشا بحال آنکه کلمات الله را اصغا نماید و از کل من فی الأرض و السماء و از آنچه در او خلق شده خود را مطهر نموده بمدینه بقا که فنای قدس اعترابهی است وارد شود فهنیئاً للموقنین و الواردين و طوبی لمن ینظر کلمات الله ببصره و لا یلتفت الی اعراض العالمین چه که هر نفسیرا الیوم بمثل این عالم خلق فرموده ایم چنانچه در عالم مدن مختلفه و قراء متغیره و همچنین از اشجار و اثمار و اوراق و اغصان و افان و بحار و جبال و کل آنچه در او مشهود است همین قسم در انسان کل این

Thus doth one soul warrant being called a world. However, in the believers are witnessed holy attributes - for example, the heaven of knowledge and the earth of tranquility and the trees of oneness and the twigs of detachment and the branches of sanctity and the roses of certitude and the flowers of love for the Beauty of the All-Merciful and the seas of learning and the rivers of wisdom and the pearls of Divine glory are found therein.

اشیاء مختلفه موجود است پس یکنفس حکم عالم بر او اطلاق می شود ولیکن در مؤمنین شئون قدسیه مشهود است مثلاً سماء علم و ارض سکون و اشجار توحید و افنان تفرید و اغصان تجرید و اوراد ایتقان و ازهار حب جمال رحمن و بحور علییه و انهار حکمتیه و لآلی عزّ صمدیه موجود

- 28 And two kinds of believers are observed: from some this divine favor is veiled, for they have deprived themselves of beholding this all-encompassing mercy through unworthy veils. And some, through the grace of the All-Merciful, have had their vision opened and through the glances of God they perceive that which hath been deposited within their souls, and they witness the signs of divine power and the wondrous manifestations of God's handiwork in themselves with their outer and inner sight.

28 و مؤمنین هم دو قسم مشاهده می شود از بعضی این عنایت الهیه مستور چه که خود را بحجاب نالایقه از مشاهده این رحمت منبسطه محروم داشته اند و بعضی بعنایت رحمن بصرشان مفتوح شده و بلحظات الله در آنچه در انفس ایشان ودیعه گذاشته شده تفرّس می نمایند و آثار قدرت الهیه و بدایع ظهورات صنع ربّانیه را در خود ببصر ظاهر و باطن مشاهده می نمایند

- 29 And whosoever attaineth unto this station hath attained unto the day wherein "God will render everyone independent out of His abundance" and hath understood that day, and beholdeth himself in such wise under the shadow of his Lord's riches that he perceiveth within himself all things that have been created in the heavens and on earth - nay rather, he seeth himself encompassing all things, were he to look with the eye of God.

29 و هر نفسیکه باین مقام فائز شد بیوم یعنی الله کلاً من سعتۀ فائز شده و ادراک آن یوم را نموده و بشأنی خود را در ظلّ غنای ربّ خود مشاهده می نماید که جمیع اشیاء را از آنچه در آسمانها و زمین مخلوق شده در خود ملاحظه می نماید بلکه خود را محیط بر کلّ مشاهده کند و بنظر ببصر الله

- 30 And should one of these souls arise with firm and mighty steadfastness in the Cause of God, he would verily triumph over all the peoples of the world. To this testifieth that which the Tongue of God hath set in motion with the sovereignty of power and might and ascendancy: "By God the Truth! Should anyone arise for the love of Baha in the world of creation and should all who are in earth and heaven war against him, God would verily make him victorious over them, as a manifestation of His power and an expression of His sovereignty. Thus hath the might of thy Lord encompassed the worlds."

30 و اگر نفسی از این نفوس بثبوت راسخ متین در امر الله قیام نماید هرآینه غلبه می نماید بر کلّ اهل این عالم و یشهد بذلک ما حرک علیه لسان الله بسلطان القوة و القدیة و الغلبة بأن تالله الحقّ لو یقوم احد علی حب البهّاء فی ارض الانشاء و یحارب معه کلّ من فی الأرض و السماء لیغلبه الله علیهم اظهاراً لقدرته و ابرازاً لسلطنته و کذلک کان قدرة ربّک محیطاً علی العالمین

- 31 And since in everything can be seen the attributes of all things, therefore upon a single one is conferred the decree of all. And this is the mystery of that which was formerly inspired in the Manifestation of My Self: "Whoso quickeneth a soul is as though he had quickened all mankind." For since all that is in the world existeth in a single soul, He therefore saith that if someone giveth life to a soul it is as though he had given life to all mankind, and if someone killeth a soul it is as though he had killed all the world. Ponder then on this, O ye who are endowed with insight!

31 و چون در هر شیء حکم کلّشیء مشاهده می شود اینست که بر واحد حکم کلّ جاری شده و اینست سرّ آنچه بمظهر نفسم من قبل الهام شده من احیا نفساً فکأما احیا الناس جميعاً چون در یک نفس جمیع آنچه در عالم است موجود لذا میفرماید اگر نفسی نفسی را حیات دهد مثل آنست که جمیع ناس را حیات بخشیده و اگر نفسی نفسی را قتل نماید مثل آنست که جمیع

عالم را قتل نموده اذاً تفکروا فی ذلک یا اولو
الفکر

32 Likewise observe with the same vision regarding the idolaters, but in these souls what hath been mentioned appeareth as, for instance, the heaven of denial, the earth of rancor, the trees of hatred, the branches of envy, the boughs of pride, the leaves of tyranny and the flowers of lewdness. Thus have We set forth the details for you in a chosen tongue, that perchance ye may immerse yourselves in the oceans of divine wisdom and knowledge, and, taking fast hold of the Most Glorious Ark which saileth today upon the sea of grandeur, be numbered among those who have attained thereunto. How well will it be with you if ye be not among the deprived ones.

33 Say: O ye that are veiled from My Beauty! I swear by the Sovereign Lord of My majesty and glory that this Sun, dawning from the horizon of sublime oneness, shall not remain concealed behind the clouds of rancor nor be obscured by the veils of hatred. At all times doth it shine resplendent at its zenith, calling out with melancholy, enchanting tones: O servants! Deprive not yourselves of the rays of this manifest Sun, nor withhold yourselves from the divine eternal sanctuary. This is God's sanctuary in your midst, this is the Merciful's abode that moveth and walketh among the peoples of the world in human temple. This is the desire of all worlds, the sacred place of divine unity, the holy station of detachment, and the sanctuary of God, the Almighty, the Glorious, the Peerless, made manifest and visible amongst creation. All the near ones have given their lives for this Day, while ye, O veiled ones, have occupied yourselves with this and that, remaining far from the divine presence. Alas for you, O company of the heedless!

34 I swear by God that whatsoever hath befallen and continueth to befall the Manifestations of Divine Unity hath been due to the veiling of the people. Consider, for instance, My first manifestation when I appeared between heaven and earth by the name of 'Ali, the All-Knowing, and rent asunder the veils. The divines of that age were the first to arise in rejection and protest. Though outwardly their rejection caused the people to turn away, in reality it was the people who caused these divines to turn away. Observe that had the people not made their acceptance conditional upon the approval of the divines of Najaf and elsewhere, and had they believed in God directly, no opportunity for rejection would have remained for these divines. When they saw themselves bereft of followers and alone, they would surely have hastened to the holy divine court and inevitably attained the fountain of ancient grace.

32 و همچنین در مشرکین هم بهمین بصر ملاحظه نمائید ولیکن در این نفوس آنچه مذکور شده مشهود آید مثلاً سماء اعراض و اراض غل و اشجار بغضا و افغان حسد و اغصان کبر و اوراق بغی و اوراد فحشا اینچنین تفصیل دادیم از برای شما بلسان مختار که شاید در بحور حکمتیه و معارف الهیه تغمس نمائید و بر فلک ابهی که بر بحر کبریا الیوم جاریست تمسک جستہ از واردین او محسوب شوید پس خوشا حال شما اگر از محرومان نباشید

33 بگو به محتجبین از جہالم کہ قسم بسلطان عزّ اجلام کہ این شمس مشرقہ از افق عزّ احدیہ باکام غل مستور نماند و بحجاب بغضا محجوب نگردد در کلّ حین در قطب زوال مشرق و مضی و بنداء ملیح حزن میفرماید کہ ای عباد خود را از اشراق این شمس لائخ ممنوع نسازید و از حرم خلد ربّانی خود را محروم مدارید اینست حرم الهی در مابین شما و اینست بیت رحمانی کہ مابین اهل عالم در هیکل انسانی حرکت می‌نماید و مثنی میفرماید و اینست منای عالمین و مشعر عزّ توحید و مقام قدس تفرید و حلّ الله المقتدر العزیز الفرید کہ در مابین خلق ظاهر شده و مشهود گشته جمیع مقربین برجای این یوم جان داده‌اند و شما ای محتجبین خود را باین و آن مشغول نموده از منظر سبحان دور مانده‌اید فواحسرة علیکم یا ملأ الواقفین

34 قسم بخدا آنچه بر مظاهر احدیہ وارد شده و می‌شود از احتجاب ناس بوده مثلاً ملاحظه نما در ظهور اولم کہ باسم علی علیم در مابین آسمان و زمین ظاهر شد و کشف حجاب فرمود اول علای عصر بر اعراض و اعتراض قیام نمودند اگرچه اعراض امثال این نفوس بر حسب ظاهر سبب اعراض خلق شد ولیکن در باطن خلق سبب اعراض این نفوس شده‌اند مشاهده کن کہ اگر ناس خود را معلّق برد و قبول علما و مشایخ نجف و دونه نمیساختند و مؤمن بالله می‌شدند مجال اعراض از برای این علما نمی‌ماند چون خود را بی‌مريد و تنها ملاحظه می‌نمودند البتہ بساحت

قدس الهی میشتافتند و لابداً بشریعه قدم فائز
میگشتند

- 35 And now too, if the people of the Bayan would sanctify themselves from attachment to their leaders, they would certainly not be deprived, on the Day of God, of the wine of divine meanings and the bounty of the clouds of the All-Merciful's mercy.
- 35 و حال هم اگر اهل بیان از تشبث برؤسا خود را مقدس نمایند البته در یوم الله از خمر معانی ربّانی و فیض سخاب رحمت رحمانی محروم نگردند
- 36 Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It followeth, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self?", and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by anyone except himself.
- 36 باسم حجابات غلیظ را بردرید و اصنام تقلید را بقوت توحید بشکنید و بفضای رضوان قدس رحمن وارد شوید نفس را از آلائش ما سوی الله مطهر نمائید و در موطن امن کبری و مقرر عصمت عظمی آسایش کنید بحجاب نفس خود را محتجب مسازید چه که هر نفسی را کامل خلق نمودم تا کمال صنعم مشهود آید پس در این صورت هر نفسی بنفسه قابل ادراک جمال سبحان بوده و خواهد بود چه که اگر قابل این مقام نباشد تکلیف از او ساقط و در محضر حشر اکبر بین یدی الله اگر از نفسی سؤال شود که چرا بجمال مؤمن نشده و از نفسم اعراض نموده‌ئی و او متمسک شود بجمع اهل عالم و معروض دارد که چون احدی اقبال نمود و کل را معرض مشاهده نمودم لذا اقتدا بایشان نموده از جمال ابدیه دور مانده‌ام هرگز این عذر مسموع نباید و مقبول نگردد چه که ایمان هیچ نفسی بدون او معلق نبوده و نخواهد بود
- 37 This is one of the verities that lie enshrined in My Revelation—a verity which I have revealed in all the heavenly Books, which I have caused the Tongue of Grandeur to utter, and the Pen of Power to inscribe. Ponder awhile thereon, that with both your inner and outer eye, ye may perceive the subtleties of Divine wisdom and discover the gems of heavenly knowledge which, in clear and weighty language, I have revealed in this exalted and incorruptible Tablet, and that ye may not stray far from the All-Highest Throne, from the Tree beyond which there is no passing, from the Habitation of everlasting might and glory.
- 37 اینست از اسرار تنزیل که در کل کتب سماوی بلسان جلیل قدرت نازل فرمودم و بقلم اقتدار ثبت نمودم پس حال قدری تفکر نمائید تا ببصر ظاهر و باطن بلطایف حکمتیه و جواهر آثار ملکوتیه که در این لوح منیعه ابدیه بخطاب محکمه مبرمه نازل فرمودم مشاهده نموده ادراک نمائید و خود را از مقرر قصوی و سدره منتهی و ممکن عز ابدی دور مگردانید
- 38 The signs of God shine as manifest and resplendent as the sun amidst the works of His creatures. Whatsoever proceedeth from Him is apart, and will always remain distinguished, from
- 38 آثار حق چون شمس بین آثار عباد او مشرق و لائحتست و هیچ شائی از شئون او بدون او مشتبّه نگردد از مشرق علمش شمس علم و معانی مشرق

the inventions of men. From the Source of His knowledge countless Luminaries of learning and wisdom have risen, and out of the Paradise of His Pen the breath of the All-Merciful hath continually been wafted to the hearts and souls of men. Happy are they that have recognized this truth.

- 39 O brothers! I swear by the Beauty of the All-Merciful that were it not for observing a limited few who have arisen and, with utmost effort and striving, stand ready to cut down the Divine Lote-Tree, never would I have opened My tongue in utterance nor spoken a word. But what am I to do when these few unworthy and immature ones, clinging to the cord of leadership and grasping at worldly ornaments, prevent people with perfect scheming and utter deceit from approaching the shore of eternity? They have had and have no purpose save to raise up a group like the People of the Furqan in the land, lest any harm befall their leadership. Such is the state of these servants.

- 40 And since they have observed that the lights of the Ancient Holy Sun have encompassed all worlds and the banners of mighty remembrance have been raised and become renowned in all lands, they have therefore risen in deception and attributed false and unworthy calumnies, that perchance through these falsehoods they might prevent people from attaining the presence of the Sovereign of Names and Attributes. They are occupied with utter delusions, and soon will the greatest shrieking be raised among the people and veils of fancy encompass souls. Therefore, take refuge in God on such a day and observe this Tablet in certain times, that perchance the divine fragrances wafting from this glorious Tablet may protect thee from the darkened winds of hatred and keep thee steadfast on the path of love for the Beloved.

- 41 In brief, seek not attachment to any leader, and let no turban or staff prevent thee from the outpourings of the Most Glorious Cloud, for human excellence has never been and will never be in garments and names. If any among the turbaned ones have become illumined by the dawning manifestations of the Sun, their names are mentioned with thy Lord; otherwise they have never been and will never be mentioned. Therefore, hearken to My most wondrous and exalted melody. If human excellence were in the turban, then that camel which bears a thousand turbans should be counted among the most learned of people - yet thou seest it is but an animal seeking grass. Beware lest thou be debarred from the Truth by the manifestations of names

و از رضوان مدادش نفحات رحمن مرسل فہنئاً
للعارفين باری

39 ای برادران قسم بجمال رحمن کہ اگر نہ این بود کہ مشاهده شدہ معدودی محدود کہ قد علم نمودہ اند و بکمال سعی و اجتہاد در قطع سدہ ربّ الایجاد استادہ اند ہرگز لسان بہ بیان نمی گشودم و بحرفی تفوہ نمی نمودم ولکن چکنم کہ این معدود نالایق نابالغ بحبل ریاست تثبٹ نمودہ و بزخرف دنیا تمسک جستہ ناس را بکمال تدبیر و منہای تزویر از شاطی قدم منع می نمایند و مقصودی نداشته و ندارند جز اینکہ جمعی را مثل اہل فرقان در ارض تربیت نمایند کہ مبادا وہنی بریاسات وارد شود اینست شأن این عباد

40 و چون ملاحظہ نمودہ اند کہ انوار شمس قدس قدمیہ عالمیان را احاطہ فرمودہ و اعلام عزّ ذکرّیہ در کلّ بلاد منصوب شدہ و اشتہار یافته لذا بخدعہ برخاستہ اند و بنسبتہای کذبہ و مفتریات نالایقہ نسبت داده اند کہ شاید باین مفتریات مردم را از حضور در مقرر سلطان اسماء و صفات ممنوع سازند و بکمال وسوس مشغولند و عنقریب است کہ نعیق اکبر در مابین خلق مرتفع شود و جاہای وہم نفوس را احاطہ نماید پس تو پناہ بر بحقّ در چنین یوم و این لوح را در بعضی از ایام ملاحظہ نما کہ شاید روایح رحمانی کہ از شطر این لوح سبحانی در مرور است اریاح کدرہ غلیہ را از تو منع نماید و تو را در صراط حبّ محبوب مستقیم دارد

41 باری بہیچ رئیس تمسک مجو و بہیچ عمامہ و عصائی از فیوضات سخاب ابہی ممنوع مشو چہ کہ فضل انسانی بلباس و اسماء نبودہ و نخواہد بود اگر از اہل عمایم بظہورات شمس مستشرق و مستضی گشتند یذکر اسمائہم عند ربّک والاّ ابداً مذکور نبودہ و نخواہند بود پس بشنو لحن ابداع امنعم را اگر فضل انسان بعمامہ می بود باید آن شتریکہ معادل الف عمامہ بر او حمل میشود از اعلم ناس محسوب شود و حال آنکہ مشاہدہ می نمائی کہ حیوانست و گیاه می طلبد

and temples who adorn themselves with outward turbans and ascetic garments, and be not heedless.

- 42 Today the Kingdom of Names circles round the Tree of the Cause, created by a single word. Moreover, the asceticism that is beloved of God has been and will ever be turning to God and turning away from all else, not like these servants who, heedless of God and occupied without Him, are content and call this asceticism. Evil is that wherewith they are occupied; soon shall they know. I shall cause one melody from My former melodies to shine forth purely for the sake of God upon thee and the people of the earth from the Dawning-place of utterance, that perchance it may awaken those sleeping in the bed of heedlessness and make them aware of the spiritual breezes that blow from the horizon of My luminous morn. And it is this: The Primal Point - may the spirit of all in the kingdom be sacrificed for Him - wrote to Muhammad Hasan Najafi, who was considered one of the great divines and eminent religious leaders, the substance of which is mentioned in eloquent Persian thus: We have raised up Ali from his resting-place and dispatched him unto thee with a perspicuous Tablet. Had thou recognized him and prostrated thyself before him, it would have been better than seventy years of worship thou hast rendered. From thy first letter We would have raised up Muhammad the Messenger of God, and from thy second letter the third letter who is Imam Hasan. But thou remainedst veiled from this station, and We bestowed Our grace upon him who was worthy.

- 43 Consider now the greatness of this Cause, how magnificent and momentous it is. The Ali who was sent to the aforementioned Shaykh was Mulla Ali Bastami. Moreover, reflect upon the power of the Manifestation of God, who with but a single letter from the name of His servants can, should He wish, create and raise up all the temples of unity and manifestations of eternity. Verily He is the All-Powerful, the All-Encompassing.

- 44 Yet now the leaders of the Bayan seek to establish a system of succession, and through these ancient traditions deprive the people of the fountain of divine glory. Meanwhile the Primal Point, My previous Manifestation, erased all such mentions from the Bayan, and naught was seen or shall be seen save the mention of Mirrors, and even that was not specific or limited, as He says: "O my God! Raise up in every year a Mirror, and in every month a Mirror, nay in every day and every moment

زینهار بمظاهر اسماء و هیاکلی که خود را بعمایم
ظاهریه و البسه زهدیه می آراند از حق ممنوع
مشو و غافل مباش

42 الیوم ملکوت اسماء در حول شجره امر طائف
و بحر فی مخلوق و دیگر آنکه زهدیکه محبوب حق
بوده آن اقبال بحق و اعراض از ما سواه بوده و
خواهد بود نه مثل این عباد که از حق غافل و
بدون او مشغول شده مسروند و اسم آنرا زهد
گزارده اند فبئس ما اشتغلوا به فسوف یعلون
یک نغمه از نعمات قبل خالصاً لوجه الله بر تو
و اهل ارض از مشرق کلمات اشراق می نمایم
و القا میفرمایم که شاید راقدین بستر غفلت را
بیدار نموده از هبوب اریاح روحانی که از افق
صبح نورانیم محبوب است آگاه نمایند و آن اینست
که نقطه اولی روح من فی الملک فدا به محمد
حسن نجفی که از علمای بزرگ و مشایخ کبیر
محسوب بود مرقوم فرموده اند که مضمون آن
اینست که بلسان پارسی ملیح مذکور می شود
که ما مبعوث فرمودیم علی را از مرقد او و او را
بالوح مبین بسوی تو فرستادیم و اگر تو عارف باو
میشدی و ساجد بین یدی او میگشتی هرآینه بهتر
بود از عبادت هفتاد سنه که عبادت نموده ای
و از حرف اول تو محمد رسول الله را مبعوث
می فرمودیم و از حرف ثانی تو حرف ثالث را که
امام حسن باشد ولیکن تو از این شأن محتجب
ماندی و عنایت فرمودیم بآنکه سزاوار بود انتهی

43 حال ملاحظه بزرگی امر را نمائید که چه
مقدار عظیم و بزرگست و آن علی که فرستاده اند
نزد شیخ مذکور ملا علی بسطامی بوده و دیگر
ملاحظه قدرت مظهر ظهور را فرمائید که
بحرفی از اسم عباد خود اگر بخواهد جمیع هیاکل
احدیه و مظاهر صمدیه را خلق فرمایند و مبعوث
نماید هرآینه قادر و محیط است

44 و مع ذلک تازه رؤسای بیان اراده نموده اند که
امر وصایتی درست نمایند و باین اذکار خلقه
عتیقه ناس را از منبع عز رحمانیه محروم سازند و
حال آنکه نقطه اولی مظهر قبل جمیع این اذکار را
از بیان محو فرموده و جز ذکر مرایا چیزی مشاهده
نشده و نخواهد شد و آنهم مخصوص و محدود
نبوده بشأنی که میفرماید الهی فابعث فی کل سنه

manifest a Mirror that will reflect Thee.” This bounty exists in the Mirrors so long as they remain turned toward the Sun of Truth; after turning away, all is lost and unmentioned.

مرآتاً و فی کلّ شهر مرآتاً بل فی کلّ یوم و فی کلّ
حین فأظهر مرآتاً لیحکی عنک و این فضل در
مرایا موجود مادامیکه از مقابلۀ شمس حقیقت
منحرف نشوند و بعد از انحراف کلّ مفقود و
غیر مذکور

- 45 By God! Today the Mirrors remain veiled - nay more, even the followers of the Torah are thunderstruck. Consider the Ahsanu'l-Qisas, known as the Qayyumu'l-Asma, and the Persian Bayan which contains the subtle divine utterances, that all mysteries may become evident. These words are mentioned for the weak ones; otherwise, those who dwell in the station of “Know God through God” and who abide in the holy sanctuary of “He cannot be known through aught else” recognize Truth through His own Self and through what appears from Him. Though all in the heavens and earth be filled with decisive verses and firm utterances, they pay no heed nor seek to hold fast to them, for clinging to words is only justified when their Revealer is not present.

45 و تالله الیوم مرایا محتجب مانده اند که سهل است
بلکه طوریون منصعق شده اند احسن القصص
که به قیوم اسماء مذکور و موسوم است و
بیان فارسی که از لطیفه کلمات الهی است
ملاحظه نمائید تا جمیع اسرار مشهود آید و این
بیانات از برای مستضعفین ذکر می شود و الا
آنانکه بر مقرر اعرافوا الله بالله ساکنند و بر ممکن
قدس لا یعرف بما سواه جالس حق را بنفس
او و به ما یظهر من عنده ادراک نمایند اگرچه
کلّ من فی السموات و الأرض از آیات محکم
و کلمات متقنه مملو شود اعتنا ننمایند و تمسک
نجویند چه که تمسک بر کلمات وقتی جایز که
منزل آن مشهود نباشد

- 46 Exalted be this Beauty whose light hath encompassed the worlds! This heart is too grief-stricken to reveal hidden pearls or incline toward speech, for the Cause of God is being squandered, and the labors of this servant have been scattered to the winds of oblivion by one who was himself created by His word. Though such matters truly lead to the maturity of people, since most are weak and immature they remain veiled. Yet thy Lord is indeed independent of such as these, and He encompasses all worlds.

46 ففعالی من هذا الجمال الذی احاط نوره العالمین
باری این قلب نه بمقامی محزون شده که قادر بر
اظهار لآلی مکنونه شود و یا اقبال بتکلم فرماید
چه که مشاهده می شود که امر الله ضایع شده
و زحمتهای این عبد را نفسی که بقول او خلق
شده بر باد فنا داده اگرچه فی الحقیقه اینگونه
امور سبب بلوغ ناس شود و لکن چون اکثری
ضعیفند و غیر بالغ لذا محتجب مانند و لکن انّ
ربّک لغنی عن مثل هؤلاء و انه لخیط علی العالمین

- 47 Be not content to be like the people of the Qur'an who cling to names while remaining veiled from the Source of Names, who recite words while depriving themselves of Him Who is their Revealer and Source. For if, on this Day, all who are in the heavens and on earth were to become refined mirrors and lofty, impregnable, and inaccessible crystals, and were to arise to worship as did those of old, yet hesitate for less than a moment in this wondrous Cause, they would be regarded as utter nothingness in the sight of God and be mentioned as absolute non-existence. Have you not observed that all the mentions of the people of the Qur'an were pure falsehood, and at the time of the Manifestation, none benefited from that to which they had clung, except those who entered the religion of the Lord of the Worlds through the power of certitude? Therefore,

47 باری راضی مشوید که مثل اهل فرقان باشید
که با اسماء تمسک جوئید و از منزل اسماء
محبوب مانید و کلماتی تلاوت نمائید و از مظهر
و منزل آن محروم گردید چه که الیوم اگر کل
من فی السموات و الأرض مرایای لطیفه شوند
و بلورات رفیعۀ منیعۀ ممتنعۀ گردند و عبادت
اولین و آخرین قیام نمایند و اقلّ من حین در
این امر بدیع توقف نمایند عندالله لا شیء محض
مشهود آیند و معدوم صرف مذکور گردند
آیا مشاهده ننموده اید که آنچه ملا فرقان ذکر
می نمودند کذب صرف بود و احدیرا در حین
ظهور از آنچه بآن متمسک بوده اند نفع نبخشید
مگر آنانکه بقوت یقین بشریعه ربّ العالمین وارد

hearken unto the divine melody and the glorious, eternal utterance, and say: In the Name of God, the Most Holy, the Most Glorious, and by His Most Exalted, Most Impregnable, Most Holy, Most High Permission. Enter through the gate of the Ridvan Garden into the very heart of the City, that thou mayest witness thyself enriched through the riches of thy Lord, speaking in praise of thy Creator, knowing the Self of thy Master, and finding that which will solace thine eyes, gladden thy being, bring joy to thine essence, and number thee among the triumphant.

- 48 This is the counsel of the Ancient Beauty to His loved ones. Whosoever wishes, let him believe, and whosoever wishes, let him turn away. And if thou attainest unto that which hath been mentioned and art honored with the presence of the Beauty of the All-Merciful, then stand firm in His Cause and cry out among the servants, and with Our sweetest melodies proclaim between the heavens and the earth: "O people of the Bayan! By the True One! The Sun of Knowledge hath risen from the horizon of glory and hath dawned from the chambers of the Ridvan Garden - this Youth, upon Whose countenance shineth the radiance of the All-Bountiful, in Whose hand is the Wine of Life, and Who giveth drink to all created things in My Most Glorious Name, this crimson Wine. Therefore hasten, O people of creation, O manifestations of names, that the hidden pearls may be revealed unto you from this treasured Cup which hath appeared in the form of the Tablet. Drink ye therefrom, as have the denizens of the highest paradise in their most exalted habitations. And when they drank, they were seized by the raptures of the All-Merciful and the breezes of the All-Glorious, and they spoke in the heights of Paradise with songs of joy: 'By God! This is indeed the sealed wine! By the True One! This is the wine that was hidden beneath the veils of the unseen and preserved beneath the pavilion of glory, touched by the fingers of the All-Merciful on the throne of Paradise, and manifested through grace by this Name which hath appeared in truth and from Whose face have shone wondrous lights both secretly and openly, whereby the eyes of those near unto God were solaced, then the eyes of the Messengers, then all that was and will be.'

- 49 O people of the Bayan! Deprive not yourselves of the vision of the All-Merciful. Break the idols of vain desire through My Most Glorious Name, then draw forth the sword of utterance from the scabbard of the tongue and sing with the sweetest melodies among the people of creation, that perchance men might become aware within themselves and emerge from behind a limited veil. Say: Do ye imagine within yourselves that this Youth speaketh from desire? Nay, by His Most Glorious

شدند پس بشنو نغمه ربّانی و بیان عزّ صمدانی را و بگو بسم الله المقدّس الأبّی و باذنه الأرفع الأرفع الأقدس الأعلى و از فنای باب رضوان باصل مدینه وارد شو لتشهد نفسك غنيّاً بغناء ربّك و ناطقاً بثناء باريك و عارفاً بنفس مولاك و تجد ما تقرّ به عيناك و تفرح به ذاتك و تسرّ به كينونتك و تكون من الفائزين

48 اينست وصيّت جمال قدم احبّاي خود را من شآء فليؤمن و من شآء فليعرض و اگر بآنچه ذكر شده فائز شدی و [ب لقاء] جمال رحمن مفتخر گشتی بایست بامر و صيحه زن میان عباد و بنغمه احلايم فانطق بين السموات و الأرض بأن يا ملأ البيان تالله الحق قد اشرق شمس العرفان عن افق السّبحان و طلع عن غرف الرضوان هذا الغلمان و على وجهه نضرة المئان و بيده نمر الحيوان و يستقى الممكّات باسمي الأبّی هذا الرّحیق [الجمراء] اذا فاسرعوا يا ملأ الانشاء من مظاهر الاسماء ليظهر عليكم لآئى المكنون من هذا الكوب المخزون الذى ظهر على هيكل اللوح و استسقوا منه اهل ملأ الأعلى فى مواقع القصوى و اذا شربوا اخذتهم جذبات [الرحمن] و نفحات السّبحان و نطقوا فى على الفردوس بربوات الأنس تالله هذا لرحیق مختوم تالله الحق هذا نمر اللّی قد كانت مكنونة تحت حجاب الغيب و محفوظة تحت خباء العزّ و مستها انامل الرحمن فى عرش الجنان [و] اظهرها بالفضل بهذا الاسم الذى ظهر بالحق و اشرق عن وجهه بدایع الأنوار فى السرّ و الاجهار و قرّت به اعين المقرّبين ثم عيون المرسلين ثم ما كان و ما يكون

49 و انتم يا ملأ البيان لا تحرموا [انفسكم] عن منظر الرحمن كسروا اصنام الهوى باسمي الأبّی ثم اخرجوا سيف البيان عن غمد اللسان و غنّوا بربوات الأحلى بين ملأ الانشاء لعلّ الناس يستشعرون فى انفسهم و يخرجون عن خلف حجاب محدود قل أ تظنون فى انفسكم بأنّ هذا الفتی

Beauty! Rather, He standeth at the Most Exalted Horizon and speaketh that which the Most Great Spirit hath spoken within His most pure and crystal heart. By the True One! The Mighty One hath taught Him in the highest empyrean, and the Powerful Spirit hath acquainted Him in the most sublime Kingdom, and He speaketh the truth at all times with that which the Tongue of Command hath spoken in the most hidden pavilion. By God! This is He Who appeared once by the name of the Spirit, then by the name of the Beloved, then by the name of Ali, then by this Blessed, Transcendent, All-Compelling, Sublime, Beloved Name."

50 He speaketh the truth at all times according to what the Tongue of Command hath spoken in the Most Hidden Pavilion. By God, this is He Who appeared once by the name of the Spirit, then by the name of the Beloved, then by the name of Ali, and then by this blessed, exalted, transcendent, sublime, and beloved Name. And verily this is Husayn Who hath appeared in truth through grace in the heaven of justice, and the ungodly rose against Him with their tyranny and wickedness, then severed His head with the sword of hatred and raised it upon a spear between earth and heaven. Then the head spoke from atop the spear: "O gathering of shadows! Be ashamed before My beauty, then before My power, My sovereignty and My grandeur. Turn your gaze toward the countenance of your Chosen Lord, that ye may find Me crying out among you with holy, beloved melodies. Be fair then within yourselves - would ye deprive yourselves of the Most Exalted Sanctuary and this Most Pure, Most Wise, Crimson House? Toward what sanctuary do ye turn and around which do ye circle? Fear God, then open your eyes, that ye may perchance behold God's glances above your heads and His Kingdom before your faces, that ye may perchance become aware within yourselves and be among those who understand."

51 O Nasir! We loved thee before and We love thee now, that thou mayest stand firm in thy love for thy Lord. We have sent thee that which sufficeth as proof for the East and West of the earth, that thou mayest rejoice within thyself and be of them that are gladdened by the glad-tidings of the Spirit. When this Tablet reacheth thee, arise from thy seat, then place it upon thy head, then turn thy face toward My shining, mighty, and self-subsisting countenance and say:

52 O Lord! Praise be unto Thee for having sent down upon me from the heaven of Thy bounty that which purifieth the worlds. O Lord! Thanks be unto Thee for having shed upon

ينطق عن الهوى لا فوجاله الأبهى بل كان واقفاً
بالنظر الأعلى و ينطق بما نطق روح الأعظم
في صدره الممرد الأصنى تالله الحق عليه شديد
الأمر في جبروت القصوى وعزفه قوى الروح
في ملكوت الأسنى

50 و ينطق بالحق في كل حين بما نطق لسان الأمر في
سرادق الأخرى تالله هذا هو الذى قد ظهر مرة
باسم الروح ثم باسم الحبيب ثم باسم على ثم بهذا
الاسم المبارك المتعالى المهيمن العلى المحبوب و
ان هذا الحسين بالحق قد ظهر بالفضل في جبروت
العدل وقام عليه المشركون بما عندهم من البغى و
الفحشاء ثم قطعوا رأسه بسيف الغضاء و ارفعوه
على السنان بين الأرض و السماء و اذاً ينطق
الرأس على الرماح بأن يا ملأ الأشباح فاستحيوا
عن جمالى ثم عن قدرتى و سلطنتى و كبريائى
فارتدوا الأبصار الى منظر ربكم المختار لكى تجدى
صائحاً بينكم بنعمات قدس محبوب فانصفوا اذاً فى
ذواتكم ان تجعلوا انفسكم محروماً عن حرم القصوى
و هذا البيت الأطهر الأحكم الخراء فبأى حرم
انتم تتوجهون ثم تطوفون خافوا عن الله ثم افتحوا
ابصاركم لعل تشهدون لحظات الله فوق رؤوسكم
ثم ملكوته امام وجوهكم لعل انتم تستشعرون فى
انفسكم و تكونن من الذين يفقهون

51 ان يا نصير انا احببناك من قبل و نحبك حينئذ
ان تكون مستقيماً على حب مولاك و ارسلنا
اليك ما يكفى فى الحجية شرق الأرض و غربها و
تستبشر فى نفسك و تكون من الذين يبشرون
الروح هم يفرحون و اذا وصل اليك هذا اللوح
قم عن مقعدك ثم ضعه على رأسك ثم ول
وجهك الى وجهى المشرق العزيز القيوم

52 و قل اى رب لك الحمد بما انزلت على من سماء
جودك ما يطهر به العالمين اى رب لك الشكر
بما اشرفت على من انوار شمس وجهك الذى

me the lights of the Sun of Thy countenance, by Whose dawning the two worlds were created. O Lord! Praise be unto Thee for Thy wondrous gifts and beauteous bestowals. I beseech Thee by Thy Most Exalted Beauty in this blessed, luminous, Most Glorious Garment to cut me off from every remembrance save Thy remembrance and from every praise save Thy praise. Then inspire me with that which will establish me in Thy good-pleasure and prevent me from turning toward the worlds.

- 53 O Lord! I am he who hath been neglectful in Thy Cause. Grant me, by the sovereignty of Thy grace, and leave me not to myself for less than a moment. O Lord! Drive me not from the gate of Thy mighty oneness and the courtyard of Thy holy unity. Then send down upon me that which is beloved by Thee, for Thou art powerful over what Thou wilt, and Thou art the Mighty, the Generous. O Lord! Send upon me the breezes of forgiveness from the direction of Thy Most Glorious Name, then raise me unto the pole of paradise, the seat of Thy Name, the All-Merciful, the Compassionate. Then forgive me and my father and her who bore me, by Thy grace and mercy, for Thou art the Most Merciful of the merciful. O Lord! Ordain for me what Thou chooseth for myself, then send down upon me from the heaven of Thy bounty from the wonders of Thy generosity and favor. Then fulfill my needs from Thy presence, for Thou art the best fulfiller, the best judge, and the best ordainer, and Thou art the Ancient Bestower.

- 54 Whereupon, gird up thy loins to serve God and His Cause, and aid it with whatsoever thou art able. Neither deny within thyself, nor withhold the words of God from the eyes of the servants. Rather, spread them before the believers. Beware lest the name of anyone or the customs of any soul prevent thee. Convey the Cause of thy Lord to those who are there, and tarry not in what thou art commanded. Be thou steadfast in this wondrous Cause. First counsel thyself, then counsel others. This is what We have ordained for Our sincere servants. Be thou so firm in thy love for thy Lord that nothing shall cause thee to slip from His path. This is of My bounty unto thee and unto My beneficent servants. Know thou that there will come before thee one who would prevent thee from the love of God. When thou perceivest from him the odors of hatred for the Beauty of Glory, be assured that he is Satan himself, even if he be among the most exalted of men. Then shun him and seek refuge in My Name, the All-Powerful, the Almighty, the All-Wise, the All-Knowing. Thus have We informed thee of the hidden tidings that thou mayest become aware of that which is concealed from the eyes of all creation. O Nasir! Avoid such as these, then flee from them to the shadow of thy Lord's protection and be in mighty safekeeping. Know thou that the

بأشراق منه خلق الكونين اى رب لك الحمد على بديع عطايك و جميل مواهبك و اسئلك بجمالك الأعلى في هذا القميص الدرّى المبارك الأبهى بأن تقطعني عن كلّ ذكر دون ذكرك و عن كلّ ثناء دون ثنائك ثمّ الهمني ما يقومني على رضاك و يمنني عن التوجّه الى العالمين

- 53 اى ربّ انا الذى قد فرطت في جنبك هب لي بسلطان عنايتك و لا تدعني بنفسى اقلّ من حين اى ربّ لا تطردني عن باب عزّ صمدانيتك و فناء قدس رحمانيتك ثمّ انزل عليّ ما هو محبوب عندك لأنّك انت المقتدر على ما تشاء و انك انت العزيز الكريم اى ربّ فأرسل عليّ نسائم الغفران عن شطر اسمك السبحان ثمّ اصعدني الى قطب الرضوان مقرّ اسمك الرحمن الرحيم ثمّ اغفر لي و لأبي ثمّ آتني حملتي بفضل من عندك و رحمة من لدنك و انك انت ارحم الراحمين اى ربّ قدر لي ما تختاره لنفسى ثمّ انزل عليّ من سماء فضلك من بدائع جودك و عنايتك ثمّ اقض من لدنك حوائجي و انك انت خير مقضى و خير حاكم و خير مقدر و انك انت الفضال القديم

- 54 ثمّ بعد ذلك فاشدد ظهرك على خدمة الله و امره ثمّ انصره بما انت مستطيعاً عليه و لا تجحد في نفسك و لا تستر كلمات الله عن اعين العباد فانشرها بين يدي المؤمنين اياك ان لا يمنعك اسم احد و لا رسم نفس بلغ امر مولاك الى من هناك و لا توقّف فيما امرت به و كن على امر بديع اولاً فانصح نفسك ثمّ انصح العباد و هذا ما قدرناه لعبادنا المخلصين ان استقم على حبّ مولاك على شأن لن يزلّك من شيء عن صراطه و هذا من فضلي عليك و على عبادنا المحسنين ثمّ اعلم بأن يحضر عندك من يمنعك عن حبّ الله و انك لما وجدت منه روايح البغضاء عن جمال السبحان ايقن بأنّه هو الشيطان ولو يكون من اعلی الانسان اذا تجنّب عنه ثمّ استعذ باسمي القادر القدير المحكم الحكيم كذلك اخبرناك من نبأ الغيب لتطلع بما هو المستور عن انظر الخلايق اجمعين ان يا نصير تجنّب عن مثل هؤلاء ثمّ فر عنهم الى ظل عصمة ربك و كن

very breath of such people hath an effect like unto the effect of a serpent's breath, if thou be of them that understand. Thus have We inspired thee and taught thee that which was hidden from thee, that thou mayest become aware of God's purpose and be illumined with clear vision.

- 55 Cleanse thy hands from clinging to aught else but God or pointing to any besides Him. Thus doth the Ancient Pen command thee, if thou be of them that hearken. Say: O people of the Bayan! By God, the Truth, there shall come upon you the thunderbolts of the Day of Wrath, then the earthquakes of grievous days, then the blowing of a devastating wind, and there shall come unto you the Embodiment of Fire with a Book wherein is a refutation against God, the Supreme, the Mighty, the Powerful. We have ordained for every believer that, should he become aware of this and find it within his power, he should take up the Pen of Might in the name of his Lord, the All-Powerful, the Almighty, and write in refutation of him who hath denied God. Thus doth thy Lord requite the idolaters.

- 56 By God, the Truth, We took dust and kneaded it with the waters of the Cause, and We formed from it a mortal and adorned him with the shirt of names among the worlds. But when We raised his mention and made his name renowned among the concourse of names, he then arose in opposition and warred against My Self, the Supreme, the Mighty, the All-Knowing, and pronounced sentence of death against Him through Whose remembrance the heavens and earth were created. When We found him in such a state, We concealed it within Ourselves and departed from among these people and sat alone in the house, trusting in God, the Supreme, the Mighty, the Ancient. Thus have We detailed the matter unto thee that thou mayest become aware of that which is hidden and be illumined with clear vision.

- 57 Purify thy sight from such as these, then turn thy gaze to the Most Great Scene, the seat of the Throne, the dawning-place of thy Lord's beauty, the Mighty, the Inaccessible, that He may protect thee from the arrows of allusions and make thee eloquent in His praise among the worlds. Arise then to remember God and His Cause, and remind those who have believed in God Who created them and fashioned them. Then impart unto them what We have imparted unto thee in this Tablet, that they may be among them that remember. And likewise unto those of thy household who have believed in God and His signs, whether female or male, whether young or old. And praise be to My Self, the Supreme, the Powerful, the Mighty,

في حفظ عظيم ثم اعلم بأن نفس الذي يخرج من هؤلاء أنه يؤثر كما يؤثر نفس الثعبان ان انت من العارفين كذلك الهمناك و علمناك بما هو المستور عنك لتطلع بمراد الله وتكون على بصيرة منير

55 طهر يدك عن التشبث الى غير الله و الاشارة الى دونه كذلك يأمرك قلم القدم ان انت من السامعين قل يا ملاء البيان تالله الحق يأتيكم صواعق يوم القهر ثم زلازل أيام الشداد ثم هبوب ارياح كره عقيم و يأتيكم هيكल النار بكتاب فيه رد على الله المهيمن العزيز القدير و انا قدردنا لكل مؤمن بأن لو اطلع بذلك و استطاع في نفسه يأخذ قلم القدرة باسم ربه المقتدر القدير ثم يكتب في رد من رد على الله و كذلك يجزي ربك جزاء المشركين

56 تالله الحق قد اخذنا تراباً و عجنناه بمياه الأمر و صورنا منه بشراً و زيناه بقميص الأسماء بين العالمين فلما ارفعنا ذكره و اشتهرنا اسمه بين ملاء الأسماء اذا قام على الاعراض و حارب مع نفسى المهيمن العزيز العليم و افترى على قتل الذي بذكر من عنده خلق و خلقت السموات و الأرض و انا لما وجدناه في تلك الحالة سترنا في نفسنا و خرجنا عن بين هؤلاء و جلسنا في البيت وحده متكلاً على الله المهيمن العزيز القديم كذلك فصلنا لك الأمر لتطلع بما هو المكنون و تكون على بصيرة منير

57 و انك طهر النظر عن مثل هؤلاء ثم توجه بمنظر الأكبر مقر العرش مطلع جمال ربك العزيز المتيع ليحفظك عن سهم الاشارات و يجعلك ناطقاً بثناء نفسه بين العالمين اذا قم على ذكر الله و امره و ذكر الذين آمنوا بالله الذي خلقهم و سواهم ثم التى عليهم ما القيناك في هذا اللوح ليكون من المنتدزين ثم من معك من اهلك الذين آمنوا بالله و آياته من كل اناث و ذكور و من كل صغير و كبير و الحمد لنفسى المهيمن المقتدر العزيز

the Ancient. By God, this word at the end of the utterance is God's sword against the idolaters and His mercy unto them that believe in His unity.

القديم تالله هذه الكلمة في آخر القول لسيف الله
على المشركين ورحمته على الموحدين

- 58 It was mentioned that you would always send a gift with your letter to the sacred threshold, and now due to apparent lack of means you have been deprived of this bounty. Never be saddened by this and do not grieve. By God, the Truth, your love for Me is better than the treasures of the heavens and earth if you remain firm in it. Thus has the Command been sent down from the heaven of wondrous glory. Do not sorrow over this, for all good is in His hands. He will soon enrich you through His grace when He wishes and wills. Verily no matter exists except after His leave. His is the creation and the command. He ordains what He pleases, and He is the All-Knowing, the All-Wise. And verily if your love is purified from the allusions [of this world], God will make it an imperishable treasure, a garment that will not wear out, stores that will not be concealed, a glory that will not be veiled, and an honor that will not be obscured. Thus has the Tongue of God, the Sovereign, the Mighty, the All-Knowing, moved so that you may find tranquility in your soul, rejoice in your being, and be among the patient and the trusting ones.

58 ذكر شده بود كه هميشه مع مراسله هديه‌ئي
بساحت عتر مرسل ميداشتي و حال بجهت
عدم استطاعت ظاهره از اين فيض محروم
گشته هرگز از اين محزون نبوده و نياشيد تالله
الحق جبك اياي خيبر عن خزائن السموات و
الأرض ان تكون ثابتاً عليه و كذلك نزل الأمر
من جبروت عتر بديع ان لا تحزن في ذلك لأن
الخير كله بيده فسوف يغنيك بفضله اذا شاء
و اراد و انه ما من امر الا بعد اذنه له الخلق
و الأمر يحكم ما يشاء و انه هو العليم الحكيم و
ان جبك لو يطهر عن اشارات [المنيع] يجعله
الله من كنز لا يفنى و قص لا يبلى و خزائن لا
يخفى و عتر لا يغطي و شرف لا يغشى كذلك
حرك لسان الله الملك العزيز العليم لتسكن في
نفسك و تفرح في ذاتك و تكون من الصابرين
و المتوكلين

BRL_ATBH#74x, BSW#02.24x, BSW#05.35x, GWB#053x, GWB#075x,
COC#1651x, COC#1652x, ADJ.057x, GPB.171x, GPB.377x, WOB.106x,
BLO_PT#176, HURQ.BH52, JHT_S#092x

INBA73:144, CMB_F22, PR19.061b-069b,
PR23.052b-060b, BN_suppl.1754.064-075,
BRL_DA#032, GWBP#053 p.076x,
GWBP#075 p.097x, ADM2#106 p.191x,
AVK1.019.01x, AVK1.150x, AVK2.016.15x,
AVK2.075.20x, AVK2.116.03x, AVK3.313.15x,
AVK3.407.08x, AVK4.141.02x, MJMM.166,
RSBB.152, TZH4.121x, MAS4.160bx,
DLS.506x, ASAT1.032x, ASAT1.123x,
ASAT1.154x, ASAT2.058x, ASAT2.101x,
ASAT2.191x, ASAT3.009x, ASAT3.093x,
ASAT3.203x, ASAT3.217x, ASAT4.006x,
ASAT4.008x, ASAT4.372x, ASAT5.224x,
ADH1.083x, YMM.340x, OOL.B063

BH00052

*Suriy-i-Qamis**To: Ismi et al.*

- 1 This is the Surah of the Robe [Qamis] which We have sent down in truth and made it the manifestation of Mine own Temple amongst the worlds. In the Name of God, the Most Holy, the Most Holy, and in His Name, the Luminous, the All-Glorious!
- 2 O ye dwellers of immortality in the most exalted Paradise! Harken unto the Call of God from this Breeze that moveth within this gentle air beneath this delicate and subtle heaven. Verily it announceth unto mankind the Most Great Pilgrimage through this Greatest Word which hath been inscribed upon the form of the line in this Book by the Pen of Glory with grace. Say: Verily this is the Most Great Book which was sealed with the seal of God, hidden behind the veils of the unseen, and treasured within the vaults of glory, and hath appeared through grace in the form of justice in the days which were promised in truth.
- 3 O Thou Solace of the Spirit! Rain down upon all created things from the heaven of Thy grace that which will make them independent of all that exists between [the earth] and the heavens, for they were poor in the innermost mystery and at the threshold of these domes before the Dawning-Place of this Beauty, having been, by Thy leave, caused to pause.
- 4 O Thou Solace of the Spirit! Verily the idolaters were in doubt concerning Thy Cause after We made Thee speak with the melody of remembrance at the Dayspring of Light in this Revelation which hath shone forth from this Mount that hath been raised upon these two names in these two resplendent Suns in the two Beauties. Grieve thou not, but be patient, then show forth supreme patience, for verily thy Lord, the All-Merciful, guardeth thee from the hosts of Satan, and He hath ever been wise over all the worlds. Rend asunder the veils from thy countenance, then the holy veils from thy beauty, then arise from the dayspring of paradise in the temple of light in the form of spirit. Turn not unto anyone nor cast thy glance upon the faces of the idolaters, but turn thy face toward the direction of the Throne, toward thy Lord. Verily He sufficeth thee against all the worlds, and He will assist thee in truth and will aid thee at all times even as He aided thee through grace such that the
- 1 هذه سورة القميص قد نزلناها بالحق وجعلناها
مظهر هيكل بين العالمين بسم الله الأقدس
الأقدس وبسمه البهي الأبهى
- 2 ان يا اهل البقاء في الملا الأعلى اسمعوا نداء الله
عن هذا النسيم المتحرك في هذا الهواء الخفيف
تحت هذا السماء الرقيق اللطيف و انه لمؤذن
الناس بالحج الأعظم في هذه الكلمة الأكبر التي
كانت على هيكل السطر في هذا الكتاب من قلم
العز بالفضل مسطوراً قل انه لكتاب الأعظم الذي
كان محتوماً بختم الله و مكنوناً خلف حجاب
الغيب و مخزوناً في خزائن العز و قد ظهر بالفضل
على هيئة العدل في أيام التي كانت على الحق
موعوداً
- 3 ان يا قرّة الروح فأنزل على الممكّات من سماء
فضلك ما يغنيهم عما بين [الأرضين] والسموات
لأنهم كانوا فقراء في سر السر و [في] فناء هذا
القباب عند مطلع هذا الجمال قد كانوا باذنك
موقوفاً
- 4 ان يا قرّة الروح انّ المشركين قد كانوا على ريب
في امرك بعد الذي انطقناك على لحن الذكر عند
مطلع النور في هذا الظهور الذي اشرق في هذا
الطور الذي قد ارتفع على هذين الاسمين في هذين
الشمسين المشرقين في الجمالين و انك لا تحزن
فاصبر ثم اصطر فان ربك الرحمن يحرسك عن
جنود الشيطان و انه قد كان على العالمين حكيماً
ان اخرق الحجاب عن وجهك ثم السّبحات عن
جمالك ثم اطلع عن مطلع الفردوس على هيكل
النور في هيئة الروح و لا توجه الى احد و لا
ترتد بصرك الى وجوه المشركين و توجه الى جهة
العرش شطر ربك و انه يكفيك عن العالمين
جميعاً و انه ينصرک بالحق و يؤيدک في کل حين

Spirit spoke within thy breast and made thee a shining light unto all the worlds.

- 5 Say: By God! I am the Most Great Manifestation in the most exalted Paradise, the Most Pure Beauty in the Most Glorious Horizon, the Most Evident Word at the Furthestmost Tree, the Mighty Announcement at the Lote-Tree beyond which there is no passing, the Hidden Countenance in the heaven of destiny, and the Mystery of God and His Command in the kingdom of origination. Through a signal from My Pen hath appeared the decree of the Kaf between earth and heaven and the command of the Nun in the cities of names. Verily thy Lord, the Generous, hath preferred thee in truth and made thee a mighty pillar unto all the worlds.

- 6 Say: I am the Most Great Pillar and the Most Perfect Word, and whosoever holdeth fast unto Me hath indeed held fast unto the cord of God, the Strong One, in this Perspicuous Announcement which was concealed behind the pavilion of infallibility beyond the veils of grandeur, hidden in truth.

- 7 O Thou Solace of Eternity in the Dayspring of Light! By God, Thou art the Ruler in this heaven; therefore rule as Thou pleaseth, for through that which hath been established by Thee are the decrees of destiny confirmed through execution. Verily the suns and moons and stars are all made subservient by Thy command. To Thee belongeth the command in the heaven of eternity and to Thee belongeth creation in the kingdom of earth and heaven, for verily Thy Lord, there is no God but He, hath made Thee in truth a pure helper and supporter unto all the worlds.

- 8 O people of earth! Do you imagine that you can enter Paradise in this Eden which hath appeared in the Temple of the All-Merciful in these gardens without love for this Youth, the Eternal, the One, the Ancient of Days, the Everlasting, the Persian, the Arabian, the Divine? Evil is that which ye have imagined within yourselves, for verily the abode of the wrongdoers hath been fixed, in justice, in the fire which blazeth in the depths of hell. Say: We have, in justice, cast terror into the hearts of the idolaters, and into the hearts of them that have recognized Divine unity have We sent down tranquility through the grace of this Book which hath been sent down from the heaven of the Unseen as a bounty unto all the worlds.

- 9 O people of creation! Harken unto the melodies of God in the midmost heart of the Paradise of Ridvan from the Sacred Lote-Tree which hath been planted by the hands of the All-Merciful in the land of saffron. Say: By God! Through but one note thereof did the Light shine forth upon the elevated

كما آيدك بالفضل بحيث انطق الروح في صدرك
و جعلك على العالمين ضياءً منيراً

- 5 قل تالله اني لمنظر الأكبر في الملائ الأعلى و الجمال
الأطهر في الأفق الأبهى و الكلمة الأطهر عند
الشجرة القصوى و النبأ العظيم عند سدرة المنتهى
و الطلعة الغيب في جبروت القضاء و سر الله و
امره في ملكوت البدء و بإشارة من قلبى قد ظهر
حكم الكاف بين الأرض و السماء و امر النون
في مدائن الأسماء و ان ربك الكريم قد فضلك
بالحق و جعلك على العالمين ركناً شديداً

- 6 قل اني انا الركن الأعظم و الكلمة الأتم و من
تمسك بي فقد تمسك بجبل الله المتين في هذا
النبي المبين الذى كان خلف سرادق العصمة عن
وراء حجاب العظمة بالحق مستوراً

- 7 ان يا قوة البقاء في مطلع السنا تالله انت الحاكم
في هذا السماء فاحكم كيف تشاء بما ثبت من
عندك احكام القضاء بالامضاء فان الشمس
و الأقمار و النجوم مستخرات بأمرك الا لك
الأمر في جبروت البقاء و لك الخلق في ملكوت
الأرض و السماء فان ربك الذى لا اله الا هو
قد جعلك للعالمين بالحق الخالص ناصراً و ظهيراً

- 8 ان يا اهل الأرض أ حسبتم ان تدخلوا الجنة في
هذا عدن الذى قد ظهر على هيكل الرضوان
في هذا الجنان من غير حب هذا الغلام الأبدى
الأحدى الأزل السرمدى العجمى العربى الالهى
فبئس ما ظننتم في انفسكم فان مئوى الظالمين قد
كان في نار التى كانت في اسفل الجحيم بالعدل
موقوداً قل انا نزلنا في قلوب المشركين الرعب
على العدل و في قلوب الموحدين سكينة بالفضل
من هذا الكتاب الذى كان عن سماء الغيب على
العالمين بالفضل منزولاً

- 9 ان يا اهل الامكان اسمعوا نغمات الله في قطب
جنة الفردوس من سدرة القدس التى كانت في
ارض الزعفران بأيدي الرحمن مغروساً قل تالله
بنعمة منها تجلى النور على الطور الرفيع في سيناء

Mount in the holy Sinai beyond the sea of rapture unto Moses, He Who conversed with God, in the canopy of eternity near the furthestmost Tree, from this Fire which flameth yellow: "Verily I am God, thy Lord and the Lord of thy forefathers of old," and verily He doth encompass all the worlds. And through another note thereof were the spirits stirred within the bodies of all created things, and the Bird of the Divine Throne warbled betwixt earth and heaven, and the Holy Spirit spoke with a wondrous tongue most eloquent. Through it were made manifest the mysteries of the letter K and N, and God's favor was perfected upon all who are in the heavens and on earth, and the Beauty of God appeared with such splendor as caused all in the kingdom to swoon away.

- 10 O people of earth! If ye be not content with this most pure Beauty in this most great Ridvan, die then in your wrath! Verily He hath appeared with the truth, and God hath made Him a light unto them that have recognized Divine unity and a fire unto the idolaters, and verily He seeth all things. Say: On this day no one's call shall ascend unto God save his who hath entered the eternal Paradise which is the court of this Word that speaketh the truth upon this exalted Mount which hath been raised up by the Command. Say: Verily this is the Book of God, the sealed and treasured Tablet which hath been preserved in truth beneath the vaults of might behind the veils of infallibility. O concourse of earth and heaven! Are ye able to pass beyond the borders of this fortress which hath been raised up behind the mountain of glory from bars of iron? And can ye find any way to leave God's earth? Nay, by Him besides Whom there is none other God! Ye shall neither find means to pass beyond nor power to leave. Therefore hold ye fast unto this yellow cord in this atmosphere which shineth in this heaven that hath been manifested in this cloud which hath appeared with a crimson hue at the heart of this paradise which the eyes of the exalted ones have not perceived, that ye may be recorded by God's Pen as being among the people of Paradise in the holy Ridvan.

- 11 O people of the Bayan! Do ye say as said they of old that God's hand is chained up, or do ye imagine within yourselves that the gates of grace have been sealed shut after they had forever been open before the faces of the heavens and earth? Say: By God! The gate of holiness hath then been opened on the right hand of Paradise and there hath appeared therefrom the Ancient Beauty with manifest sovereignty. This is He Whom God hath made a herald of glad tidings unto them that have recognized Divine unity and a warner unto the idolaters, and verily He is God's Lamp between the heavens and the earth, lit

القدس خلف لجة الأنس لموسى الكليم في رفرف البقاء عند شجرة القصوى من هذه النار المشتعلة الصفراء أتى انا الله ربك ورب آبائك الأولين و أنه قد كان على العالمين محيطاً و بنعمة منها تحركت الأرواح في اجساد الممكّات و تغردت ديك العرش بين الأرض و السموات و نطقت روح القدس بلسان بدع مليحاً و بها ظهرت حكم الكاف و النون و تمت نعمة الله على من في السموات و الأرض و ظهر جمال الله بطراز الذي انصعق عنه كل من في الملك جميعاً

10 يا اهل الأرض ان لن ترضوا بهذا الجمال الأطهر في هذا الرضوان الأكبر موتوا بغيطكم أنه قد ظهر بالحق و قد جعله الله نوراً للوحدّين و ناراً للمشركين و أنه كان بكل شيء بصيراً قل لن يرفع اليوم نداء احد الى الله الا من دخل في جنة الخلد فناء هذه الكلمة التي تنطق بالحق على هذا الطور الذي كان على الأمر رفيعاً قل أنه لكاتب الله و أنه لصحيفة المختومة الممهورة التي كانت تحت كائز القدرة في حجيات العصمة بالحق محفوظاً يا ملائكة الأرضين و السموات هل تقدرون ان تنفذوا من اقطار هذا الحصن الذي قد كان من زبر الحديد عن وراء جبل العز مرفوعاً و هل تستطيعون ان تخرجوا من ارض الله لا فوالذي لا اله الا هو لن تقدروا على النفوذ ولن تستطيعوا على الخروج اذا تمسكوا بهذا الخيط الصفراء في هذا الهواء الذي اشرق في هذا السماء الذي تجلّى على هذا العماء الذي استظهر بلون الحمراء في قطب هذا البقاء الذي ما ادركه عيون اهل السناء لتكون من اهل الفردوس في رضوان القدس من قلم الله مكتوباً

11 ان يا ملائكة البيان أ تقولون كما قالوا من قبل بأن يد الله مغلوطة ام تظنون في انفسكم بأن سدّت ابواب الفضل بعد الذي لم يزل كانت مفتوحة على وجه السموات و الأرض قل تالله اذا قد فتح باب القدس عن يمين الفردوس و طلع عنه جمال القدم بسلطان مبیناً و هذا هو الذي جعله الله بشيراً للوحدّين و نذيراً للمشركين و أنه لسراج الله بين السموات و الأرض يوقد بذاته لذاته من

of itself for itself from its own oil, from which illumination do the denizens of the most exalted Paradise receive their light, then the dwellers by the crimson sea, then the inhabitants of the holy ocean behind the billows of grandeur. Thus hath the matter been inscribed in truth by the Pen of Destiny upon the Tablet of Accomplishment.

- 12 O Pupil of Immortality! Withhold not the outpourings of Thy grace from all created things, nor remain veiled behind the curtains of allusion. Come forth from the chambers of ruby, then pour forth the wine of everlasting life in this paradise from the chalices of the All-Merciful, by the hand of this Youth who hath been witnessed from the horizon of holiness adorned with the ornament of God. Beware lest Thou close Thine eyes to grace and withhold the Kawthar of bounty from Thy servants. Look not upon them nor upon what they possess, but gaze with the Most Great Vision upon a station gloriously praised. Have mercy upon them, then raise up in this heaven the clouds of glory and eternity, then shower upon all created things the beloved rain of grace. For verily Thou art the Munificent One in the kingdom of names, the Ancient Possessor of bounty in the heaven of eternity, and the Supreme Bestower of generosity in the realm of the unseen, and Thou hast been renowned for Thy grace above the Throne in the most exalted assembly. Say: The Beauty of the All-Merciful and the Countenance of Glory hath appeared in the temple of man. Blessed be God Who hath sent Him in truth and taught this Pen in the mystery of the line the wisdom of utterance, for verily He hath power over all things.

- 13 O Solace of the Spirit! Recount unto men the bounty which We bestowed upon thee before the creation of all things in the atoms of eternity, and before the temples of all things were adorned with the mantle of names, at a time when the Adam of eternity was hidden in the clay of destiny by virtue of the Command. And should the opposition of the idolaters reach thee, grieve not, for We shall soon sanctify the hem of thy robe from the allusions of the manifestations of names and attributes, even as We have purified thee from the recognition of every wretched idolater. Stand firm then in the Cause, and speak forth between earth and heaven that wherewith We have caused the Spirit to speak within thy breast. Put thy trust in God, thy Lord, in the eventide of holiness and the dawning of nearness, for He shall suffice thee in truth against every sinful oppressor. Turn unto God thy Lord, then turn away from all else, and verily We shall guard thee with the sovereignty of might and power, and preserve thee with an inviolability whereof no created thing hath any knowledge. Soon shall We manifest thy Cause and exalt thy name in the assemblage of

دهن نفسه و يستضيء منه اهل ملائ الأعلی ثم
اهل لجة الحمراء ثم اهل قلزم القدس خلف لجج
الكبرياء و كذلك كان الأمر من قلم القضاء
على لوح الامضاء بالحق مكتوباً

12 ان يا قرة البقاء لا تمنع بدایع فیضك عن
الممکات و لا تحتجب من حجابات الاشارات
فانخرج عن غرف الياقوت ثم انفق نحر الحيوان
في هذا الرضوان من كؤوس الرحمن عن يد هذا
الغلبان الذي كان عن افق القدس بطراز الله
مشهوداً اياك ان تغمض عيناك عن الفضل
و تمنع كؤوس الجود عن العباد لا تنظر اليهم و لا
بما عندهم فانظر بالمنظر الأكبر مقام عز محموداً
فارحم عليهم ثم ارتفع في هذا السماء سحاب
العز و البقاء ثم امطر على الممکات امطار فضل
محبوباً لانك انت الكريم في ملكوت الأسماء و
ذو الفضل القديم في جبروت البقاء و ذو الجود
العظيم في لاهوت العماء و انك انت قد كنت
في الملائ الأعلی فوق العرش بالفضل مشهوراً قل
قد ظهر جمال الرحمن و طلعة السبحان في هيكل
الانسان فتبارك الله الذي ارسله بالحق و علم
هذا القلم في سر السطر حكم البيان و انه قد كان
بكل شيء قديراً

13 ان يا قرة الروح حدث الناس بنعمة التي
اعطيناك قبل خلق الموجودات في ذر البقاء
و قبل ان زينت هياكل الأشياء بقميص
الأسماء حين الذي كان آدم البقاء في طين
القضاء بالأمر مكنوناً و ان يرد عليك اعراض
المشركين لا تحزن فسوف نقّس ذيل ردائك
عن الاشارات من مظاهر الأسماء و الصفات كما
طهرناك عن عرفان كل مشرك شقيّاً فاستقم
على الأمر ثم انطق بين الأرض و السماء بما
انطقنا الروح في صدرك فتوكل على الله ربك
في عشى القدس و اشراق القرب فانه يكفيك
بالحق عن كل ظالم ائماً فأقبل الى الله ربك
ثم اعرض عما سواه و انا نحرسك بسلطان
القدرة و القوة و نحفظك بعصمة التي ما ادركها
الخالق جميعاً فسوف يظهر امرك و نرفع اسمك

names, and make mention of thee in the pavilion of holiness with a truthful and trustworthy tongue. Thus do We cast upon thee from the verses of the Cause and diversify for thee the signs, that the proof from thy Lord may be fulfilled unto all the worlds.

- 14 O Supreme Remembrance of God! How can I make mention of the wonders of Thy remembrance wherewith Thou hast inspired me, when the idolaters have encompassed me from every side, and Thou art witness to this. By God! I have lost the thread in my affair and am bewildered by reason of the hatred that hath appeared in the breasts of those who believed not in Thee for the twinkling of an eye, and Thou art well aware of them. When I behold the wonders of Thy gifts and bounties toward me and my nearness to Thy Self, my spirit trembleth with longing for Thy presence, and when I turn my gaze toward my tribulations among Thy creatures, my very being is shaken with fear of Thy decree. Thou art in truth the Knower of all things and art cognizant of all things.

- 15 O Quintessence of Immortality! Grieve not over anything, neither be thou afraid of anyone. Pour forth unto the denizens of the all-highest Paradise from the chalices of eternity, and unto the holy concourse of the Kingdom of Might from the crimson wine, and unto the dwellers of the pavilions of sovereignty and dominion from the white cups of this pure and most refined milk. Then unto the people of the human kingdom from the pitchers of divine decree, and unto the people of glory that which will sever them from all things and draw them to an ancient and holy retreat. Beware lest thou regard the idolaters and what their hands have wrought. Rather, gaze with the Most Exalted Vision upon thy Ancient and Eternal Beauty, Who hath dawned in truth from the horizon of the Most High Name, and verily He sufficeth thee above all else and will guard thee from the darts of the evil ones and will raise thee up in justice to a wondrous station of glory. For thou art indeed Hussein in the Kingdom of Names, and through Ali thou wert mentioned round about the Throne. And when the matter becometh grievous unto thee, sorrow not within thyself, but be patient in My path, for the reward of the patient ones hath been inscribed by the Pen of Holiness in the Mother Book. Say: The decree hath come through this Mandate, and He ordaineth what He willeth for all who are in the heavens and on earth, from the presence of One mighty and wise.

- 16 O peoples of the earth! Do ye worship names which ye have named, ye and your fathers, for which God hath sent down no authority, and yet reject Him Who hath come unto you invested with mighty sovereignty? Fear God and follow not the

في الملا الأسماء و نذكرك في سراق القدس
بلسان صدق اميناً كذلك تلقى عليك من آيات
الأمر و نصرف لك الآيات لتكون الحجة من
عند ربك باللغة على العالمين جميعاً

14 ان يا ذكر الله الأكبر كيف اذكر بدايع ذكرك
بما الهمتني بعد الذي احاطتني المشركون من كل
الأشطار و أنك كنت بذلك شهيداً تالله قد
ضللت رأس الخيط في امري و صرت متحيراً لما
بدت البغضاء في صدور الذين ما آمنوا بك في
طرفة عين و أنك قد كنت بهم عليماً و اذا انظر
الى بدايع مواهبك و عطاياك في حقّي و التقرب
الى نفسك يهتزّ روحي شوقاً للقائك و اذا اردت
البصر الى ابتلائي بين بريتك تضطرب كينونتي
خوفاً لقضائك و انت العالم بالحق في كل شيء
و كنت بكل شيء خبيراً

15 ان يا قرة البقاء لا تحزن من شيء و لا تخف
من احد ثم انفق على اهل رفرف اللاهوت من
كؤوس البقاء و على ملا قدس الجبروت من خمر
الحمراء و على اهل سراق الملك و الملكوت من
كؤوب البيضاء من هذا اللبن الخالص الأصفى ثم
على اهل الناسوت من اباريق القضاء و على اهل
البهاء ما ينقطعهم عن كل شيء و يجذبهم الى
مكن قدس قديماً اياك ان تنظر الى المشركين
و بما اكتسبت ايديهم ثم انظر بالمنظر الأعلى الى
جمالك القديم الأبدى الذي اشرق بالحق عن
افق اسم علياً و انه يكفيك عن كل شيء و
يحرسك عن رمى الشياطين ويرفعك بالعدل الى
مقام عزّ بديعاً لأنك انت الحسين في جبروت
الأسماء و بالعلی قد كنت في حول العرش مذكوراً
و اذا اشتد عليك الأمر لا تحزن في نفسك ثم
اصطبر في سبيلي فان اجر الصّابرين قد كان في
أم الكتاب من قلم القدس مكتوباً قل قد جاء
القضاء من هذا الامضاء و يحكم ما يشاء على من
في السموات و الأرض من لدن عزيز حكيماً

16 يا اهل الأرض أ تدعون أسماء التي سميتوها انتم
و آبائكم و ما جعل الله لها من سلطان و تذكرون
الذي جاءكم بسلطان عظيم اتقوا الله و لا تتبعوا

promptings of your own selves, but rather follow God's command and His laws as revealed in the Bayan. Verily, all authority is with Him alone, and He is indeed the All-Knowing. Be not miserly with what God hath bestowed upon you through His grace; rather, spend of that which ye have been given. If ye are poor, God will enrich you from His bounty. Verily, He hath power over all things. God will soon reward those who have believed and have spent with the most excellent of rewards from His presence, and will cause them to enter an ancient and holy paradise.

- 17 When We desired to conclude Our utterance, We heard a Call betwixt earth and heaven, saying: "O Thou Beauty of the All-Glorious in the Most Resplendent Vesture! Withhold not from the ears the holy melodies, nor from the eyes the antimony of the knowledge of Thy beauty, nor from the suns the effulgences of the lights of Thy bounty, nor from the hearts the fragrances of Thy love, nor from all created things the outpourings of the flood of Thy mercy which doth encompass all worlds. Verily, the Maids of Paradise and the dwellers of the precincts of intimacy, and they that stand behind the Throne in holy places, have descended from the pavilions of eternity and have halted in the air above in this most holy and pure atmosphere, desiring to hear Thy sweet melodies in this most exalted station."

- 18 By God! Silence is beloved except concerning Thy wondrous melodies, and preservation is sought except in Thy mighty Cause, and patience is praiseworthy except in the face of Thy radiant and glorious Beauty. Thou art, of a truth, with Thy knowledge, well aware of what I say. By God, the Truth! Through Thy sorrowful utterances, the hearts of the faithful have been rent asunder, and the verses have returned to the dominion of truth, and the temples of names have been stripped of the raiment of attributes, and all things have been gathered in garments of grief between earth and heavens. Thou art, verily, the Powerful in judgment, doing what Thou wilt by Thy sovereignty, and Thou art, indeed, powerful over all things.

- 19 When We heard the Herald of the All-Merciful from the direction of the Divine Paradise, We ceased Our first melody and began another, that perchance they that are intoxicated among the malevolent ones might deal justly in this wondrous, most wondrous and exalted Cause, even less than an atom that moveth in this atmosphere, and might witness their Lord's power both in secret and in the open. Glorified be He Who hath sent down the verses in truth, even as He sent them down

ما يأمركم به أنفسكم فاتبعوا امر الله و سننه بما نزل في البيان ان الحكم الا من عنده و انه كان بكل شيء عليمًا و لا تبخلوا بما اتاكم الله من فضله ثم انفقوا ما رزقتم به ان كنتم فقراء يغنيكم الله من فضله انه كان علي كل شيء قديرًا فسوف يجزي الله الذين آمنوا ثم انفقوا احسن الجزاء من عنده و يدخلهم في رضوان قدس قديمًا

17 انا لما اردنا ان نختم القول سمعنا النداء بين الأرض و السماء بأن يا جمال الكبرياء في قص الأبهى لا تمتنع الآذان عن نعمات قدسك و لا الأبصار عن كل عرفان جمالك و لا الشمس عن بوارق انوار افضالك و لا القلوب عن نفحات حبك و لا الممككات عن رشحات فيض رحمتك التي كانت على العالمين محيطًا و ان حوريات الفردوس و اهل حظائر الأنس ثم الذينهم كانوا خلف العرش في مواقع القدس نزلوا عن غرف البقاء و وقفوا في الهواء فوق الرأس في هذا الفضاء الأقدس الأطهر و يريدون ان يسمعون تغرداتك الأحلى في هذا المقام الأسنى

18 تالله ان الصمت محبوب الا عن نعماتك البديع و كان العصمة مطلوب الا في امرك المنيع و الاصطبار ممدوح الا عن جمالك الدرّي العزيز اللبيع و انك قد كنت بعلمك الحق على ما اقول عليمًا تالله الحق برواتك المحزونة قد تشبكت الأجداد من اولى الوداد و رجعت الآيات الى جبروت السداد و عرت هياكل الأسماء عن خلع الصفات و حشرت الأشياء بأثواب الحزن بين الأرضين و السموات و انك انت القادر بالحكم تفعل ما تشاء بسلطانك و انك قد كنت على كل شيء قديرًا

19 و انا لما سمعنا منادى الرحمن عن جهة الرضوان انتبهنا لحن الأولى و ابتدأنا بلحن اخرى لعل اهل السكراء من اولى البغضاء يصفون في هذا الأمر البديع الأبدع الأعلى اقل من ذرة التي تتحرك في هذا الهواء و يشهدون قدرة ربهم في السر و الاجهار فسيحان الذي نزل الآيات بالحق كما نزل على علي بالحق و من قبله على محمد رسول الله و من قبله

in truth upon 'Ali, and before him upon Muhammad the Apostle of God, and before him upon the Spirit, and before him upon Moses, testifying that there is none other God but Him. His is the command in the dominion of eternity. He causeth to live and die, then to die and live. Verily, He is the Everlasting that perisheth not, the Sovereign that declineth not, the King that fadeth not, the Manifest that is never hidden, and the Hidden that is never revealed. In His grasp is the kingdom of all things, and He is verily the Mighty, the Unconstrained.

- 20 O people! Fear God and deny not the signs of God, nor Him at Whose meeting the dwellers of the heavens and earth and all between them glory - the Concourse of the near ones who are sustained at every moment by the rays of Beauty shining upon them from the countenance of God, the Almighty, the All-Luminous. Say: O people! This is the Spirit of God amongst you and His sovereignty within you. Beware lest ye deny the signs of God after they have been sent down in truth like the descent of rain. Indeed, the rain descends and ceases, but the verses descend at all times in such wise that they never exhaust, and they who are endowed with holy vision testify that they have descended from the dominion of God, the Supreme, the All-Compelling. O people! If ye deny the signs of God, then by what testimony did ye believe in God on the day when the feet of every mystic slipped, the skin of every believer trembled, and eyes were dazzled?

- 21 Fear God, O people of the Bayan, and dispute not with Him in Whom ye believed before. Be fair in your own selves and differ not regarding Him through Whom your names were exalted, and follow not every faithless calumniator. Say: Do ye take lords besides God and do as did the peoples of the Qur'an? Woe unto you for what your hands have wrought; soon shall ye return to your abode - and what abode for the wrongdoers save the fire? Say: Those who hearken unto the Word of God and are struck with yearning for it - these are they who drink the choice wine of holiness from the hand of this Youth, the One, the Eternal, the Ancient of Days, the Divine, Who hath come unto you upon the clouds of Command with sovereignty and power.

- 22 O people of the Bayan! Do ye read the verses while denying their Revealer? By God the Truth! None hath done as ye have done, nor have any peoples committed what ye have committed. Woe unto you, O company of evil ones! Ye have indeed failed in your own selves, to such extent that ye have forgotten God's covenant, broken His testament, and turned away from Him by Whose command ye and the heavens and earth were created.

على الروح ومن قبله على الكليم على أنه لا اله الا هو له الأمر في جبروت البقاء يحيى ويميت يميت ويحيى وأنه هو باقى لا يفنى و سلطان لا يعلى و ملك لا يبلى و ظاهر لا يخفى و باطن لا يبدي بيده ملكوت كل شيء و أنه هو العزيز المختار

20 يا قوم اتقوا الله ولا تكفروا بآيات الله ولا بالذى يفتخر بقلائه سكان السموات و الأرض و من دونهما اهل ملائ القرب الذين يرزقون فى كل حين بما يستشرق عليهم انوار الجمال من وجه الله المقتردر التوارى قل يا قوم هذا نفس الله بينكم و سلطانه فيكم اياكم ان تجاهدوا بآيات الله بعد الذى تنزل بالحق كما تنزل الأمطار و ان الأمطار يمطر و يسكن ولكن الآيات تنزل فى كل حين بحيث لا يأخذها التفاد و الذين اوتوا بصائر القدس يشهدون بأنها نزلت من جبروت الله المهيمن الجبار يا قوم ان تكفروا بآيات الله فبأى حديث آمنت بالله فى يوم الذى فيه زلت اقدام كل عارف و اقشعرت جلود كل موقن و خطفت فيه الأبصار

21 اتقوا الله يا ملائ البيان و لا تجادلوا بالذى آمنت به من قبل فأنصفوا فى انفسكم و لا تختلفوا فى الذى به رفعت اسمائكم و لا تعقبوا كل مشرك مكافى قل أن اتخذون لأنفسكم ارباباً من دون الله و تفعلون كما فعلوا امم الفرقان فويل لكم و بما اكتسبت ايديكم فسوف ترجعون الى مثواكم فما مثوى الظالمين الا النار قل ان الذين يصغون كلمة الله و ينصعقون شوقاً لها اولئك يسقون رحيق القدس من يد هذا الغلام الأحدي الأبدى الأزل السرمدي الالهى الذى جاءكم على سحاب الأمر بسلطنة و اقتدار يا ملائ البيان أ تقرأون الآيات و تكفرون منزلها

22 تالله الحق ما فعل احد بمثل ما فعلتم و ما ارتكبت ملل مثل ما ارتكبتم فويل لكم يا ملائ الأشرار و انكم خبتم فى انفسكم بحيث نسيت عهد الله و نكثتم ميثاقه و اعرضتم عن الذى بأمره خلقتم و خلقت السموات و الأرض انه ما من اله الا هو له الخلق و الأمر ينزل لمن يشاء ما يشاء و كل عنده بمقدار

There is no God but Him. His is the creation and the command. He sendeth down what He willeth to whom He willeth, and all things are decreed in His presence. Say: We counseled you in the Bayan not to deny the signs of God when they are sent down in truth. We revealed not the Bayan save for this Announcement which was inscribed with the choice wine of holiness upon tablets whereat vision turneth not back. Yet when We came to you again from the dawning-place of the Spirit, ye turned away from the Path, denied God's favor, and followed every doubtful denier.

قل انا وصيبتكم في البيان بأن لا تكفروا بآيات الله اذا نزلت بالحق وانا ما نزلنا البيان الا لهذا النبي الذي كان مسطوراً برحيق القدس على الواح التي ما ارتدت فيه الأبصار فلما جئناكم عن مشرق الروح تارة اخرى توليتم عن الصراط و كفرتم بنعمة الله واتبعتم كل منكر مراتب

- 23 By God the Truth! None shall recognize Us today save those whose heart-mirrors are pure and whose vision is cleansed from beholding aught besides God. These are the companions of the Heights who recognize their Creator in every condition and hold fast to the Most Great Handle in this Most Firm, Most Pure Cord. Thus do We expound the verses for you and cast upon you that which shall make you independent of every treacherous associator. Say: O people! I fear not for Myself, but for Him Who shall come after Me on the day when the Fire shall be kindled and the Lights shall shine.

23 تالله الحق لن يعرفنا اليوم الا الذين صفت مرآة قلوبهم و طهرت انظارهم عن النظر الى غير الله اولئك اصحاب الاعراف يعرفون بارئهم في كل شأن ويتسكون بعروة الوثقى في هذا الحبل المحكم الاصفى كذلك نصرّف لكم الآيات ونلقى عليكم ما يغنيكم عن كل مشرك غدار قل يا قوم اتى لن اخاف من نفسي بل على الذي يأتى من بعدى في يوم الذي توقد فيه النار وتستضىء فيه الأنوار

- 24 By God the Truth! O people of the Bayan! Ye shall do unto Him what neither the people of the Qur'an did to 'Ali, nor the Christians to Muhammad, nor the Jews to Jesus, nor those who were before, before, unto God's Messengers. This is witnessed by what ye have done to this Servant after He came unto you with the sovereignty of the Cause, accompanied by a proof that would render powerless all possessed of knowledge and might. O people of the Bayan! Have ye forgotten the time when the Most Exalted One came unto you with sovereign authority from on high, and the divines of the Qur'an denied Him, until they pronounced their verdict against Him and put Him to death in such wise that the heavens and earth wept for Him, and those who are nigh unto God and the dwellers of the holy precincts of nearness lamented, and beyond them the very stones and trees mourned, while but few among you believed in Him? Then He returned once again that truth might be distinguished from falsehood. Thereupon ye denied and rejected Him until ye disbelieved in that which ye had formerly believed. God is sufficient witness between us and you, and He possesseth the knowledge of all mysteries.

24 تالله الحق يا ملاء البيان تفعلون به ما لا فعل امّة الفرقان بعلى ولا النصارى بمحمد ولا اليهود بعيسى ولا الذينهم كانوا من قبل قبل الى رسل الله و يشهد بذلك ما فعلتم بهذا العبد بعد الذي جاءكم بسلطان الأمر ومعه حجة يعجز عنها كل ذى علم و اقتدار ان يا ملاء البيان أنسيتم حين الذي جاءكم العلى بسلطان من الأمر وانكروه علماء الفرقان الى ان افتوا عليه وقتلوه بشأن بكت عليه السموات و الأرض و ناحت المقرّبون ثم اهل حجاب القرب و القدس و من ورائهم الأججار و الأشجار و آمن به قليل منكم اذا رجع مرة اخرى ليمتاز الصادق عن الكاذب اذا كذبت و انكرتم الى ان كفرتم بما آمنتم به من قبل و كفى الله شهيداً بيننا و بينكم و من عنده علم الأسرار

- 25 Say: In the most exalted Concourse ye are known for falsehood, in the heaven of eternity for misbelief, and in the kingdom of names for unbelief, for ye have disbelieved in God's verses after having used them as proof against others. Thus doth God reveal the treachery of souls and that which the breasts conceal. Among the ungodly are those who say these verses were not

25 قل انتم في الملا الأعلى المعروف بالكذب و في جبروت البقاء بالشرك و في ملكوت الأسماء بالكفر لأنكم كفرتم بآيات الله بعد الذي استدللتم بها لدونكم كذلك يظهر الله خائنة النفوس و ما تخفي الأصدار و من المشركين من قال هذه

revealed according to the innate nature. By the True God! The innate nature itself hath at this moment appeared in the form of a servant, and standeth at the gate in utmost submission, crying out and saying: "Woe unto you, O company of the heedless! By God, I was created by His command." Thus doth it testify of itself, but these evil ones understand not. By God! It prideth itself in its connection with Our true Self, though We have ever been independent of it. We created it and all things by Our command, and none denieth this save every froward unbeliever. Thus have their lying tongues become so brazen that they say that which they understand not and forge lies against God.

- 26 Say: Who is more unjust than one who forgeth lies against God and denieth His verses which were sent down in the nights and at dawn? Say: Die in your wrath! Today ye have no refuge except to deny what ye possess or to acknowledge that which hath been sent down from the heaven of divine decree by One mighty and free to choose. Say: Do ye speak as spoke the divines of the Qur'an? Are ye not ashamed before God Who created you and sustained you and made known unto you the Manifestation of His Self through verses that have bewildered minds and thoughts?

- 27 O host of God! Purify your hearts from the mention of these people, then arise to aid God and His Cause. Take hold of God's Book with the power We have given you and pay no heed to the ungodly and what they say, for today they have no proof and naught shall profit them save the striking of necks by the swords of God, the Mighty, the Powerful, the All-Compelling. By God! O companions! Ye are God's swords if ye drink from this cup whereby souls are detached from all else save Him and raised to a station where nothing in the heavens and earth can frighten them, where neither their small numbers nor the multitude of the wicked can disturb them. For by God, besides Whom there is none other God, whosoever ariseth to aid our Cause God will render him victorious over ten times ten thousand souls, and, should he wax in his love for Me, him will We cause to triumph over all that is in heaven and all that is on earth.

- 28 Thus have We breathed at this moment the spirit of power throughout all regions that the dwellers of Paradise might draw strength therefrom in whatever region they may be, and aid God their Creator every night and day. Know ye that those whose hearts are attached to aught in the heavens and earth shall never enter My Kingdom, for God hath sanctified this station from all else and made it the habitation of the righteous.

الآيات ما نزلت على الفطرة تالله الحق أنّ الفطرة حينئذ قد ظهرت على هيكل خادم وقامت لدى الباب بخضوع واناب يضحّ ويقول فويل لكم يا معشر المغلّين تالله أنّي قد خلقت بأمر من لدنه كذلك تشهد لنفسها ولكن لا يفقهون هؤلاء الأشرار تالله أنّها لتفتخر بنسبتها الى نفسها الحق وانا لم يزل تكأ غنياً عنها قد خلقناها وكلّ شيء بأمر من لدنّا ولا ينكر ذلك الا كلّ منكر كفّار كذلك صفت لهم السننهم الكذبة بحيث يقولون ما لا يشعرون ويفترون على الله

- 26 قل فمن اعظم ممّن افترى على الله وكذب بآياته بعد الذي نزلت في الليالي والأصباح قل موتوا بغيظكم لا مفرّ لكم اليوم الا بأن تنكروا بما عندكم او تقرّوا بما نزل من جبروت الأمر من لدن عزيز مختار قل أقولون كما قالوا علماء الفرقان اما تستحيون عن الله الذي خلقكم ورزقكم وعرفكم مظهر نفسه بآيات التي عجّزت عنها العقول والأفكار

- 27 انتم يا جند الله طهّروا قلوبكم عن ذكر هؤلاء ثم قوموا على نصر الله وامره ثم خذوا كتاب الله بقوة من عندنا ولا تلتفتوا الى المشركين وما يقولون لأنّ اليوم ما بقى لهم من حجة ولن ينفعهم شيء الا ضرب الأعناق من سيوف الله العزيز المقتدر السخّار تالله انتم يا ملأ الأحباب سيوف الله لو تشربون من هذا الكأس التي تنقطع بها النفوس عن كلّ ما سواه ويرفعهم الى مقام لن يخافتهم شيء عمّا في السموات والأرض ولن يضطربهم قتلهم ولا كثرة الفجار فوالله الذي لا اله الا هو لو يقوم واحد منكم على نصره امرنا ليغلبه الله على مائة الف ولو ازداد في حبه ليغلبه الله على من في السموات والأرض

- 28 كذلك نفخنا حينئذ روح القدرة في كلّ الأقطار ليستقدّر به سكّان الفردوس في أي شطر كان وينصّر الله بارئهم في كلّ ليالي وانهار ثم اعلّموا بأنّ الذين كانت قلوبهم متعلّقة بشيء عمّا في السموات والأرض لن يقدرّ ان يدخلن ملكوتي لأنّ الله قدّس هذا المقام عن دونه وجعله موطن الأبرار اذا فاسعوا الى هذا

Therefore strive ye to attain this station, and deprive not yourselves of this bounty, and be ye not among the denizens of the fire. They who have denied God and His sovereignty - these shall be encompassed with abasement, and they shall have no protector from God. Soon shall the scourges of His wrath lay hold upon them from the presence of God, the Almighty, the Compelling. Thus have We sent down the verses unto you, and expounded the Cause, and made it subservient through that which We have manifested from this Most Exalted Pen, that it might serve as a reminder to the learned.

29 Know ye then, O people, that God hath made each letter of these words a paradise more vast than can be reckoned by all who dwell within the realm of possibility. And they who remain behind the veils of light at the manifestations of this Revelation, wherein are seated the Maids of inner meaning and utterance from the mysteries of this divine Youth Who is established upon the throne of forgiveness - were but the beauty of one of these to be unveiled before the dwellers of earth and heaven, all would be thunderstruck, nay, would cease to exist, save those who hold fast to the cord of the beauty of Him Who is peerless throughout creation in His all-bountiful Self, and in whose breast the Beauty of the Unseen speaketh at all times, saying: "Thou art God; there is none other God but Thee, the All-Compelling, the Most Generous."

30 And when We desired to conclude Our utterance, We heard once again the call of the All-Merciful from the direction of the Throne above the celestial paradise, saying: "O Ancient Beauty! I adjure Thee by My beauty, then by My light, then by My Cause, that Thou cease not Thy most sweet melodies, but rather give voice to the verses in yet another strain, for the people of the unseen from the worlds of the divine cloud long to hear Thy rapturous melodies. Verily, Thou art powerful to do what Thou wilt, and Thou art, in truth, the Almighty, the Inaccessible, the All-Glorious."

31 O Thou Who art the joy of the Cause! Make mention, beneath the canopy of light, of Our chosen servants in all regions, that perchance the melody of the All-Compelling may so confirm them in the Cause that they will never exchange the garment of the All-Possessing from their temples, and will arise to render victorious assistance through My Name, the Helper, the Almighty, the All-Powerful, the All-Glorious. Say: God's remembrance of His loved ones is sweeter than all that is sweet, and more precious than all that hath been created between the heavens and earth. By God! Were men to know the measure of what is being sent down unto them of the verses of God, the All-Compelling, the Almighty, the All-Glorious, they would

المقام ولا تحرموا انفسكم عن هذا الفضل ولا تكونن اصحاب النار ان الذين كفروا بالله و سلطانه اولئك ترهقهم ذلة و ما لهم من الله من عاصم فسوف يأخذهم سياط القهر من لدى الله القادر القهار كذلك نزلنا لكم الآيات و صرفنا الأمر و سخرناه بما اظهرنا من هذا القلم الأعلى ليكون تذكرة للأحبار

29 ثم اعلوا يا قوم بأن الله قد جعل كل الحروفات من هذه الكلمات لرضوان اوسع عما يحصيه اهل الامكان ثم الذين سكنوا عن خلف حجابات النور عند ظهورات هذا الظهور عما يتجلى عليهم من انوار السبحان و جلسن فيها حوريات المعاني و البيان من اسرار هذا الفتى الالهى الذى استقر على عرش الغفران و لو تكشف الجمال واحدة منهن على اهل السموات و الأرض كل ينصعقن بلى ينعدمن الا من تمسك بجبل هذا الجمال الذى تفرد فى الأكوان بنفسه المتان و ينطق جمال الغيب فى صدره فى كل الأحيان بأنك انت الله لا اله الا انت المهيمن السخار

30 و لما اردنا ان نختم القول قد سمعنا نداء الرحمن مرة اخرى عن جهة العرش فوق الرضوان بأن يا جمال القدم اقسمك بجمالى ثم ضيائى ثم امرى بأن لا تصمت عن نعماتك الأعلى ثم صرف الآيات على لحنك الأخرى لأن اهل الغيب من عوالم العماء يريدن ان يسمعن نعماتك الجذباء و أنك انت القادر على ما تشاء و أنك انت المقتدر العزيز المنيع

31 ان يا قوة الأمر ذكر فى ظلل الأنوار عبادنا الأخيار فى كل الأشطار لعل نعمة الجبار يثبتهم على الأمر بحيث لا يبدلن خلع المختار عن هياكلهم و يقومن على النصر باسمي الناصر المقتدر الغالب القدير قل ان ذكر الله احبائهم ليكون احلى عن كل حلو و اعز عن كل ما خلق بين السموات و الأرضين فوالله لو يعرفون الناس قدر ما ينزل عليهم من آيات الله المهيمن العزيز المنيع ليفدون انفسهم و يتفوقن اموالهم رجاء حرف من آثار ربهم و كذلك تلقى عليكم من حكمة الله لتكونن من العارفين

sacrifice their very souls and expend their wealth in hope of but a single letter from the traces of their Lord. Even thus do We impart unto you of the wisdom of God, that ye may be of them that are endowed with understanding.

- 32 O My Name! Harken unto the call of thy Lord at the time when He ascended the throne with a sovereignty that hath encompassed all created things, that thou mayest remain steadfast in the Cause and be of them that attain. Know thou that We have been caught in the talons of hatred and find no helper for Ourselves save God, my Lord and the Lord of all the worlds. There hath befallen Us that which hath never befallen God's chosen ones before, and the like of which no ear among all creatures hath ever heard. Thus do We impart unto thee tidings of the Spirit, that thou mayest aid Him as thou art able and be among them that are firm in His Cause. Say: Verily, He hath no need of anyone, and all victory lieth within His grasp. He aideth whom He willeth through His command, and He is the Mighty, the Powerful, the All-Wise. And if He commandeth the people to help, this is of His grace unto them that He may bring them to what He desireth. He, verily, is independent of all worlds. In His hand is the dominion of all things, and in His right hand is the empire of creation and command. He doeth what He willeth and ordaineth what He pleaseth.

- 33 Be thou steadfast, O servant, at a time when the people are intoxicated with this Most Great, this Mighty Announcement, such that they flee to the right and to the left, and place their fingers in their ears lest they hear the melodies whereby the hearts of the Concourse on High were entranced and the minds of them that have recognized His oneness were bewildered. Thus have We recorded the matter in the Tablets of Destiny behind the veils of infallibility, and informed thee thereof in this manifest Tablet. Say: O people! This is God's mercy unto you, which hath encompassed all atoms. Have ye ever seen anything more wondrous than this? Nay, by thy Lord, the Most Merciful! Yet most of the people are behind mighty veils. Say: This is the breath of holiness wafting from the dayspring of the Cause. Have ye ever reckoned anything more excellent than this? Nay, by My bountiful Self, if ye be of them that are assured!

- 34 Say: O people of the Bayan! We have believed in that which hath been sent down from God in every age, and in 'Ali and in what was revealed unto Him of the signs of God, the Mighty, the All-Knowing, the All-Wise, and before Him in Muhammad the Messenger of God, and before Him in God's chosen ones and His Messengers who rent asunder the veils of creation and appeared from the horizon of the All-Merciful with

32 ان يا اسمي اسمع نداء ربك حين الذي استوى على العرش بسلطان الذي احاط الممكنات لتستقيم على الأمر وتكون من الفائزين ثم اعلم بأننا ابتلينا تحت مخالب البغضاء ولن اجد لنفسى ناصراً الا الله ربى ورب العالمين وورد علينا ما لا ورد على اصفياء الله من قبل وما سمع شبهه اذن الخلايق اجمعين كذلك انبأناك من نيا الروح لعل تنصره بما استطعت عليه وتكون فى امره لمن الراخين قل انه لن يحتاج بأحد وان النصر كله فى قبضته ينصر من يشاء بأمر من عنده وانه هو العزيز المقتدر الحكيم وانه لو يأمر الناس بالنصر هذا من فضله عليهم ليلبغهم الى ما اراد وانه لغنى عن العالمين ويده ملكوت كل شيء وفى يمينه جبروت الأمر والخلق يفعل ما يشاء ويحكم ما يريد

33 ان استقم يا عبد حين الذي يغشى الناس سكر الأمر من هذا النبأ الأعظم العظيم بحيث يفرون الى اليمين والشمال ويجعلون اصابعهم فى آذانهم لئلا يسمعون نغمات التي بها استجذبت افئدة ملائ الأعلی وتحررت عقول الموحدين كذلك احصينا الأمر فى الواح القضاء عن خلف حجابات العصمة واخبرناك به فى هذا اللوح المبين قل يا قوم تلك رحمة الله عليكم التي احاطت الذرات وهل رأيتم ابداع منها لا فوربك الرحمن ولكن الناس اكثرهم فى حجابات عظيم قل تلك نسمة القدس التي تهب عن مشرق الأمر وهل احصيت احسن منها لا فونفسى المنان ان اتم من الموقنين

34 قل يا ملا البيان انا آمنّا بما نزل من عند الله فى كل الأعصار وبعلى و بما نزل عليه من آيات الله العزيز العالم العليم ومن قبله بحمد رسول الله ومن قبله بأصفياء الله و رسله الذين خرقوا سبحات الأكوان وطلعوا عن افق الرحمن بسلطان مبين و برهان لا يخ منير قل انا آمنّا بهم و بما

clear sovereignty and a manifest and brilliant proof. Say: We have believed in them and in what they possessed of God's laws and His religion, then in God's ordinances and His command. There is no God but Him. His is the creation and the command, and all are preserved with Him in the tablets of might. Thus doth the servant testify for himself, and all existence, both seen and unseen, beareth witness unto this, if ye be of them that testify. Say: O people! By God, this is indeed 'Ali in truth Who hath appeared with a sovereignty the like of which hath never been witnessed by the eyes of those who dwell within pavilions of glory behind veils of light, much less the eyes of these oppressed ones. From His right hand flow the waters of life and from His left march forth the hosts of the All-Merciful. Exalted be this Man Who hath appeared at the heart of possibility with the beauty of the All-Glorious! Exalted be this most wondrous, most holy, most ancient, and everlasting Beauty!

عندهم من سنن الله ودينه ثم شرايع الله وامره
انه ما من اله الا هو له الخلق و الامر و كل
عنده في الواح عتر حفيظ كذلك شهد العبد
لنفسه ويشهد على ذلك كل الوجود من الغيب
و الشهود ان اتم من الشاهدين قل يا قوم تالله هذا
لعلى بالحق قد ظهر بسلطان الذي ما ادرك شبهه
عيون الذينهم اعتكفوا في خيام المجد عن وراء
حجبات النور فكيف عين هؤلاء المستضعفين و
قد جرت عن يمينه بحور الحيوان و عن يساره
جنود الرحمن فتعالى من هذا الانسان الذي ظهر
في قطب الامكان بجمال السبحان فتعالى من هذا
الجمال الأبدع الأمتع الأقدم القديم

35 O Ancient Beauty! Make mention in the Book of Rida'r-Ruh, that he may be well-pleased with himself and with what the clouds of holiness have sprinkled upon his heart from the rain of wondrous glory. Perchance the veils may be burned away by the fire which hath shone forth at the heart of contingent being, and the shrouds of idle fancy may be rent asunder by My sovereign might, the Powerful, the Mighty, the Omnipotent.

35 ان يا جمال القدم ذكر في الكتاب رضى الروح
ليكون راضياً عن نفسه و عما رنحت على فؤاده
سحاب القدس من امطار عتر بديع لعل يحترق
الحجبات بنار التي تجلت في قطب الامكان و يخرق
سبحات الوهم بسلطاني المقتدر العزيز القدير

36 Say: O servant! Fear no one in the path of thy Lord. Take the chalice of life in thy right hand, then share it with those whom thou findest upon the shores of good-pleasure in this garden which hath appeared from the right hand of the All-Merciful. And shouldst thou find thyself powerless to bear the Word by reason of this Most Great Weight, then seek strength through My Name, the Powerful, the All-Knowing, the All-Informed. And if thine eye be too weak to pierce the dust of vain imaginings, then seek vision through My Name, the All-Seeing, the All-Perceiving, the All-Knowing, the All-Wise. Arise to serve the Cause, then take the staff We have given thee in the mystery of these words, and cleave asunder therewith the sea of idle fancies in these days wherein trembling hath seized all who are in the heavens and on earth, save whom thy Lord, the All-Merciful, willeth. Verily He protecteth whom He pleaseth, and He hath power over all things.

36 قل يا عبد لا تخف من احد في سبيل ربك خذ
كأس الحيوان على كفك اليمنى ثم انفق بها على
الذين تجدهم على جهة الرضوان في هذا الجنان
الذي ظهر عن يمين الرحمن و ان شهدت نفسك
عاجزاً عن حمل الكلمة من هذا الثقل الأكبر
فاستقدر باسمي القادر العليم الخبير و ان احصيت
بصرک ضعيفاً عن نفع الأوهام فاستبصر باسمي
البصير الناظر العليم الحكيم قم على الأمر ثم خذ
عصا الذي اعطيناك في سر تلك الكلمات ثم
افلق بها بحر الأوهام في تلك الأيام التي اخذت
الرخوة كل من في السموات و الأرض الا من
شاء ربك الرحمن و انه ليحفظ من يشاء و انه
لعلى كل شيء قدير

37 Say: By God! The Beauty of the First One hath appeared yet again, and there hath shone forth from the light of His countenance, less than a needle's eye, upon all who are in the heavens and on earth. Thereupon did the dwellers of Sinai swoon away upon the elevated Mount by reason of this resplendent, this inaccessible Beauty, after We had informed them of this Cause

37 قل تالله قد ظهر جمال الأولى مرة اخرى و تجلّى
من نور من انوار وجهه اقل من سم الابرة على من
في السموات و الأرض اذا انصعقت الطوريون
على الطور الرفيع من هذا الجمال المشرق المنيع بعد
الذي اخبرناهم بهذا الأمر في الواح عتر حفيظ

in preserved tablets of glory. And thou, read thou what was sent down by Our First Beauty in the Qayyumu'l-Asma, that thou mayest know the mystery of the Cause in this Mystery which hath been veiled in secrets and concealed behind curtains through what the hands of the oppressors among these wicked ones have wrought. None knoweth this save God, the Mighty, the Inaccessible.

وَأَنْتَ أَنْتَ فَاقْرَأْ مَا نَزَلَ مِنْ جَمَالِنَا الْأَوَّلَى فِي قِيَوْمِ الْأَسْمَاءِ لِتَعْرِفَ سِرَّ الْأَمْرِ فِي هَذَا السِّرِّ الَّذِي تَقْنَعُ بِالْأَسْرَارِ وَكَانَ خَلْفَ الْأَسْتَارِ بِمَا اكْتَسَبَتْ إِيَادَى الظُّلْمِ مِنْ هَؤُلَاءِ الْأَشْرَارِ وَلَا يَعْلَمُ ذَلِكَ إِلَّا اللَّهُ الْعَزِيزُ الْمُنِيعُ

38 And shouldst thou become aware in the Book of the mysteries of thy Lord and recognize the decree of the Return after the first Return, beware lest thou reveal it to anyone or move thy tongue with it, for verily the people of the depths of eternity cannot bear to hear it; nay, they would instantly cease to be. Beware, beware! Conceal the beauty of the Cause from those who have disbelieved and joined partners with God. Behold thou the Ancient Beauty in the mirror of thy heart, then take comfort in Him and be of the thankful. Conceal the beauty of God from the eyes of the ungodly, and His mysteries from the hearts of the misguided.

38 وَأَنْتَ إِنْ أَطَّلَعْتَ فِي الْكِتَابِ مِنْ أَسْرَارِ رَبِّكَ وَ عَرَفْتَ حُكْمَ الْكَرَّةِ بَعْدَ كَرَّةِ الْأَوَّلَى إِيَّاكَ إِنْ تَظْهَرُ لِأَحَدٍ وَلَا تَحْرُكَ بِهِ لِسَانَكَ لِأَنَّ أَهْلَ لُجَّةِ الْبَقَاءِ لَنْ يَقْدِرُوا أَنْ يَسْمَعَنَّ بَلْ يَنْعَدَمَنَّ فِي الْحَيْنِ إِيَّاكَ إِيَّاكَ فَاسْتَرِ جَمَالَ الْأَمْرِ عَنِ الَّذِينَ كَفَرُوا وَ اشْرَكُوا وَأَنْتَ فَاشْهَدْ جَمَالَ الْقَدَمِ فِي مِرَاةِ قَلْبِكَ ثُمَّ اسْتَأْنَسْ بِهِ وَ كُنْ مِنَ الشَّاكِرِينَ فَاسْتَرِ جَمَالَ اللَّهِ عَنْ عَيُونِ الْمُشْرِكِينَ ثُمَّ اسْرَارِهِ عَنْ قُلُوبِ الْمُغْلِبِينَ

39 By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected!

39 تَاللَّهِ الْحَقِّ تِلْكَ أَيَّامٌ فِيهَا امْتَحَنَ اللَّهُ كُلَّ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ الَّذِينَ كَانُوا خَلْفَ سِرَادِقِ الْعِصْمَةِ وَ فُسْطَاطِ الْعِظَمَةِ وَ خِيَاءِ الْعِزَّةِ وَ كَيْفَ هَؤُلَاءِ الْمُشْرِكِينَ الَّذِينَ اتَّخَذُوا الْمَهْمَ أَنْفُسَهُمْ

40 And when the sovereignty of God and His power, then His grandeur and His majesty are made manifest unto them, they place the hand of rejection over their eyes, then hasten to practice deception that they might cause doubt among the servants. Thus do We cast upon thee that which will preserve thee from the darts of these satans.

40 وَ إِذَا يَظْهَرُ عَلَيْهِمْ سُلْطَنَةُ اللَّهِ وَ اقْتِدَارُهُ ثُمَّ عَظَمَتُهُ وَ أَجْلَالُهُ يَجْعَلُونَ كَفَّ الْأَعْرَاضِ عَلَى أَبْصَارِهِمْ ثُمَّ يَسْرِعُونَ فِي الْمَكْرِ لِيَشْتَبِهَنَّ عَلَى الْعِبَادِ كَذَلِكَ نَلْقَى عَلَيْكَ مَا يَحْفَظُكَ عَنْ رُمَى هَؤُلَاءِ الشَّيَاطِينِ

41 And if thou desirest to drink from this spring which hath flowed from the right hand of grace, and that which was promised thee at the heart of good-pleasure of camphor and salsabil, then detach thyself from all who are in the heavens and on earth, and from all that hath been decreed by the rule of names in the kingdom of origination, that the gates of inner meanings and utterance might be opened unto thy heart and thou mayest become aware of the mysteries of the All-Merciful in this Paradise and be of those endued with certainty. O Radiyyu'r-Ruh! Reflect upon that which hath been sent down unto thee from the presence of One mighty and all-knowing, that thou mayest know what God desireth thee to know.

41 وَأَنْتَ إِنْ تَرِيدُ أَنْ تَشْرَبَ مِنْ هَذِهِ الشَّرْعَةِ الَّتِي جَرَتْ عَنْ يَمِينِ الْفَضْلِ وَ بِمَا وَعَدْتَ بِهِ فِي قُطْبِ الرِّضْوَانِ مِنَ الْكَافُورِ وَ السَّلْسَبِيلِ فَانْقَطِعْ عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ عَنْ كُلِّ مَا جَرَى عَلَيْهِ حُكْمُ الْأَسْمَاءِ فِي مَلَكُوتِ الْبَدَاءِ لِيَفْتَحَ عَلَى قَلْبِكَ أَبْوَابَ الْمَعَانِي وَ الْبَيَانِ وَ تَطَّلِعَ بِأَسْرَارِ الرَّحْمَنِ فِي هَذَا الرِّضْوَانِ وَ تَكُونَ مِنَ الْمُوقِنِينَ

42 إِنْ يَا رِضَى الرُّوحِ تَفَكَّرَ فِيمَا نَزَلَ عَلَيْكَ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ لَعَلَّ تَعْرِفَ مَا أَرَادَ اللَّهُ عِرْفَانَهُ لِنَفْسِكَ

42 O Rida'r-Ruh, ponder upon that which hath been sent down unto thee from the presence of One Who is mighty and all-knowing, that thou mayest recognize that which God desireth thee to know, and attain unto the station ordained for thee in the tablets of glory and bounty. Verily, We have sent unto thee this garment which hath been sprinkled with the blood of the truthful, that thou mayest perceive that which is hidden from the eyes of the world, save whom thy Lord willeth - they whom neither veils nor allusions can hinder, nor can any hindrance deter, even were it to appear in the form of the angels of heaven and the cherubim, for they behold with the Most Great Vision this Most Manifest Beauty and recognize the proof by its own self and not by aught else, for its evidence is in its verses and its existence is its proof. Thus hath it been, before and after, if ye be of them that know.

43 O Delight of Eternity! Say: By God! We have not revealed in the tablets a single word in wondrous melody concerning that which We have cast upon the Pen from the mysteries of eternity, for We found the people of the Bayan in such drunkenness, heedlessness and delusion as cannot be compared with any other people. Therefore hath the Temple of Grandeur veiled His most luminous and exalted Beauty with a thousand thousand veils of light, lest the eyes of these treacherous ones be drawn unto Him. Weep then for that which hath befallen Me at the hands of those who disbelieved and associated partners with God, and were among the heedless. By God! What We have suffered at the hands of the loved ones is far more grievous than what We have endured from the unbelievers. The heavens are well-nigh cleft asunder, the earth rent in twain, the mountains laid low, the pillars of the Throne demolished, the foundations of Paradise destroyed, and the hearts of them who are nigh unto God consumed, whereat the Pen of Command weepeth, the Immortal Dove lamenteth, and the Bird of Heaven crieth out, for that God willeth to prove His faith unto His servants after they were all created by His command - to this testifieth all that hath been created between the heavens and the earth. Say: O people! Verily, We have believed in God's Messengers and His chosen ones, and in that which hath been sent down unto them of the verses of God, the Mighty, the Revealer, the Bountiful. By what sin, then, have ye denied this outpouring, the like of which the clouds of Command have never borne, nor hath the rain of bounty attained unto it, nor have the eyes of them who are nigh beheld it?

44 O Delight of Eternity! Turn the Pen away from the mention of these people, and bring not the treacherous ones beneath the pavilion of thy sweet remembrance. By God! All that floweth from thy pen is beloved in the sight of the denizens of the

وتصل مقام الذى قدّرك فى الواح عزّ كريم و
انا ارسلنا اليك هذا القميص الذى كان مرشوشاً
بدم صادق لعلّ تطلع بما هو المستور عن انظر
العالمين الا من شاء ربك الذين لا يمنعونهم الحجاب
ولا الاشارات ولا منع كلّ مانع ولو يظهر على
صور الصّافين والكروبيين لانهم ينظرون بالمنظر
الأكبر فى هذا الجمال الأظهر ويعرفون الحجّة بنفسها
لا بغيرها لأنّ دليله آياته وجوده اثباته كذلك
كان الأمر من قبل ومن بعد ان انتم من العارفين

43 ان يا قرة البقاء قل تالله انا ما نزلنا فى الألواح
كلمة على لحن البديع عمّا القينا على القلم من
اسرار القدم لأنّنا وجدنا ملأ البيان فى سكر و
غفلة وهم لن يقاس بملل الأخرى لذا ستر عنهم
هيكل الكبرياء جماله الأنور الأعلى بألف الف
حجاب من النور لئلا يرتدّ اليه الأبصار من هؤلاء
الخائنين اذا فابك بما ورد علىّ من الذينهم كفروا
واشركوا وكانوا فى انفسهم لمن المحتجين فوالله
ما مسنا من الأحباب لأشدّ واعظم عمّا مسّتنا
من الكافرين تكاد ان تنفطر السّماء وتنشقّ
الأرض وتنسف الجبال وتعدم قوائم العرش
وتهدم اركان الفردوس وتحرق افئدة المقرّبين
اذاً يبكي قلم الأمر وتضحّ ورقاء البقاء وتصبح
حمامة العماء بما اراد الله ان يثبت لعباده ايمانه
بعد الذى كلّ خلقوا بأمره ويشهد بذلك كلّ
ما خلق بين السّموات والأرضين قل يا قوم انا
آمنا برسول الله وصفوته وبما نزل عليهم من آيات
الله العزيز المنزل الكريم فبأى ذنب انكرتم هذا
الفيض الذى ما حل مثله سحاب الأمر ولا
ادرکه غمام الجود وما اشهده عيون المقرّبين

44 ان يا قرة البقاء صرفّ القلم عن ذكر هؤلاء و
لا تدخل الخائنين تحت سدادك ذكرک الأهل
تالله كلّ ما يجرى من مدادك هو محبوب عند

highest Paradise; therefore, it grieveth Me that thy precious fingers should move to record aught but thy wondrous and mighty mention. Thus, conclude the mention of the ungodly and begin with the mention of the sincere ones among thy loved ones, that perchance the wondrous melodies of thy sublime utterance may establish them upon thy mighty and exalted path. For the ungodly among the hypocrites desired to sow hatred in the hearts of the loved ones, upon whom the messages of eternity from the direction of Glory have passed. Thus have We reckoned up the matter in a perspicuous Book.

45 O Rida'r-Ruh! Make mention of God's chosen ones who are in thy land, that they may rejoice within themselves that the Pen of God, the Mighty, the Powerful, the All-Knowing, hath moved upon their names.

46 And among them is he who is named Muhammad - make mention of him from Our presence that he may glory therein among the worlds. Say: O servant! Efface from thy heart every remembrance save the remembrance of Me, the Mighty, the Inaccessible. Make My love thy stronghold, then My Cause thy mantle, then My remembrance thy shield, then My beauty thy companion, then thy trust in Me, the Bestower, the Powerful, the Most Exalted, the All-Knowing.

47 Then remember him who was named after My Name, that his name may endure in the heaven of grandeur and the kingdom of eternity, and that he may be of them that remember. Say: O servant! Give thanks unto God for having made thee the namesake of His Self and for sending upon thee the fragrances of the All-Merciful when thou wert present before the Throne, seated upon the seat of truth in the presence of the mighty and powerful King. Strive, then, that there may appear from thee in thy days that which becometh this pure, exalted, and glorious Name. Remember thou thyself, then remember the servants through this blessed and luminous Name.

48 Then remember Ha and Sin with the sovereignty of remembrance, that he may fall prostrate upon the dust before the countenance of God, thy Lord and the Lord of all who are in the realm of existence. Say: O Hasan! Do thou good even as God hath done good unto thee, then purify thyself for the revelation of His Self and thy heart from the promptings of them that join partners with God. Leave behind the world and all that is therein and thereon in thy shadow, then take shelter in My shadow which hath encompassed all created things and wherein dwell the sanctified concourse.

49 Then remember Zaman with the verses of the All-Merciful which descend from the direction of a mighty throne. Say: O

اهل ملائ الأعلیٰ لذا عزیز علیّ بأن یحرک اناملك
العزیز علی غیر ذکرک البدیع العظیم اذا فاختم ذکر
المشرکین ثم ابتدی بذكر الموحّدين من احبائک
لعلّ یثبتّهم بدایع لحناتک المنیع علی صراطک
العزیز الرفیع لأنّ المشرکین من اولی النفاق ارادوا
ان یدخلن البغضاء فی قلوب الاحیاء الذین مرّ
علیهم مراسلات البقاء عن شطر البهاء و کذلک
احصینا الأمر فی کتاب مبین

45 ان یا رضی الروح ذکر اصفیاء الله الذینهم کانوا فی
ارضک هناک لیسرّ فی انفسهم بما حرک علی
اسمائهم قلم الله العزیز القادر العليم

46 و منهم من سمی بمحمّد ذکره بذكر من لدنا لیفتخر
بذلک بین العالمین قل یا عبد فاح عن قلبک کلّ
ذكر دون ذکرى العزیز المنیع فاجعل حصنک حجبی
ثم ردائک امری ثم درعک ذکرى ثم اتیسک
جمالی ثم اقترافک التوکل علی نفسی المنان المقتدر
المتعالی العليم

47 ثم ذکر الذی سمی باسمی لیكون اسمه باقیاً فی
جبروت العماء و ملکوت البقاء و یكون من
المتذکرین قل یا عبد فاشکر الله بما جعلک سمی
نفسه و ارسل علیک نفحات الرضوان حین
الذی کنت حاضراً بین یدى العرش علی مقعد
الصدق عند ملیک مقتدر قدیر اذا فاجهد بأن
یظهر منک فی آیامک ما یلیق لهذا الاسم الطاهر
المرتفع المنیع ذکر نفسک ثم ذکر العباد بهذا الاسم
المبارک المنیر

48 ثم ذکر الحاء و السین بسلطان الذکر لیخرّ بوجهه
علی التراب لوجه الله ربّک و ربّ من فی الملک
اجمعین قل یا حسن احسن کما احسن الله الیک
ثم طهر نفسک لتجلی نفسه و قلبک عن خطوات
المشرکین دع الدنیا و من فیها و علیها فی ظلمک
ثم استظلّ فی ظلّی الذی احاط بالممکات و سکن
فی جواره ملاً المقدّسین

49 ثم ذکر الزمان بآیات الرحمن الّتی ینزل عن جهة
عرش عظیم قل یا زمان اولاً فانقطع عن الزمان

Zaman! First, detach thyself from time and all that is therein that thou mayest be enabled to ascend unto the heights of glory before thy Lord, the Gracious, the Mighty, the Powerful, the Ancient. By God! Nothing shall profit thee this day save My love; lay fast hold upon it and be thou of them that are assured. And should abasement overtake thee for My Name's sake, grieve not but put thy trust in God, and verily He will guard thee from the harm of satans. Be thou steadfast in the love of thy Lord such that naught of all that hath been and shall be created may cause thee to slip, for this is the way of them that are steadfast. Then mention thy son from Our presence and adorn his brow with the crown of nearness from this brilliant and firm Pen.

- 50 Then give glad tidings unto Rida with the tidings of the Spirit Who took refuge in the shadow of His Lord for months and years. Say: O servant! Grieve not at separation, for We have raised thee up before Us and inscribed thy name in the tablets of nearness among them that are nigh. Beware lest thou forget the melodies of thy Lord, His fragrances, and the lights of His beauty when they shine forth among you and illumine the people of the Supreme Concourse. Then remember his father and his son, then his brother and those with him who presented themselves before their Lord and unto whom the Face shone forth with sanctified and resplendent lights. Say: We have caused to gush forth for you from the mountain of holiness, in the mystery of this Ridvan, springs of Kawthar and Salsabil. Therefore, O people of the Bayan, deprive not yourselves but draw nigh unto it and be not of the patient ones. By God, the Truth! Ye have attained unto that which none before you hath attained, if ye but recognize the favor of God which hath descended upon you from the clouds of holiness and be of them that are firmly established. Thus have We bestowed Our favor upon you and sent down upon you grace from every direction and from this holy, transcendent, and glorious Quarter.

- 51 O Pen of Holiness! Remember the dust that he may remember within himself and turn unto the face of his Lord and be of them that are detached. Say: O servant! Rise above the dust and whatsoever proceedeth therefrom that thou mayest be enabled to know thy Lord, the Most High, the Most Exalted, and be of them that attain. By God, the Truth! Today there is no refuge nor resting place for anyone save beneath the shadow of My luminous and mighty countenance, and at the gate of this Ridvan stand the angels of the Cause, stationed in My Name, the Protector, the All-Hearing, the All-Knowing. And should they detect in anyone the fragrance of the world and of whatsoever hath appeared between the heavens and the earth, they

و ما فيه لتقدر ان تعرج الى معارج السبحان بين
يدى ربك المنان العزيز المقتدر القديم تالله لن
ينفعك اليوم شيء الا حبي فتمسك به و كن
من الموقنين و ان يأخذك الذلة لاسمي لا تحزن
فتوكل على الله و انه يعصمك عن ضر الشياطين
ان استقم على حب مولاك بحيث لا يزلك
شيء عما خلق و يخلق و ان هذا سجيّة المستقيمين
ثم ذكر ابنك من لدنا ثم زين هامته بتاج القرب
من هذا القلم الدرّي المتين

50 ثم بشر الرضا بشارات الروح الذي استجار في
ظلّ ربه في شهور و سنين قل يا عبد لا تحزن عن
الفراق و انا بعثناك بين يدينا و كتبنا اسمك في
الواح القرب مع المقرّبين اياك ان تنس نعمات
ربك و نفحاته و انوار جماله حين الذي يستشرق
بينكم و يستضيء منه اهل ملائكة العالمين ثم ذكر ابيه
و ابنه ثم اخيه و من معه الذين هم حضروا بين
يدى ربهم و تجلّى عليهم الوجه بأنوار قدس لميع
قل انا فجّرنا لكم من جبل القدس في سرّ هذا
الرضوان ينابيع من الكوثر و السلسيل اذا اتم يا
ملاّ البيان لا تحرموا انفسكم ثم تقرّبوا اليه و لا
تكونن من الصّابرين تالله الحق قد فزتم بما لا فاز
احد من قبلكم ان تعرفوا نعمة الله التي نزلت عليكم
من غمام القدس و تكونن من الرّاخين كذلك
منّا عليكم و انزلنا عليكم الفضل من كلّ الجهات
و عن هذا الشطر المقدّس المتعالى المتبع

51 ان يا قلم القدس ذكر التراب ليتذكر في نفسه و
يقبل الى وجه ربه و يكون من المنقطعين قل يا
عبد قم عن التراب و عما يخرج منه لتستطيع ان
تعرف ربك العلى الاولى و تكون من الفائزين
تالله الحق اليوم لم يكن لأحد مفرّ و لا مستقرّ
الا في ظلّ وجهي العزيز المنير و على باب هذا
الرضوان ملائكة الأمر لموقوفون على اسمي الحافظ
السميع العليم و ان يجدن من احد روايح الدنيا
و عما ظهر بين السموات و الأرض يمنعه عن
الدخول في هذا الرضوان و عن الوقوف بين يدي

shall prevent him from entering this Ridvan and from standing before thy Lord, the Gracious, the Ancient. Thus doth the Dove teach thee, and those who have believed in God, the Mighty, the One, the Peerless.

ربك المنان القديم كذلك يعلمك الورقاء و
الذين آمنوا بالله العزيز المتوحد الفريد

- 52 Then remind Hussein with that which the Spirit of Truth reminds him through manifest and holy verses, that he may soar in the atmosphere of nearness and know God, his Lord and the Lord of all worlds, in these days wherein no one has purified his countenance for the face of his Lord, and all worship vain imaginings as did the servants before them—thus it has been and ever shall be. The All-Merciful Himself is witness to what I say.

52 ثم ذكر الحسين بما يذكره روح الأمين بآيات قدس
مبين لطيرن في هواء القرب ويعرفن الله ربه و
رب العالمين في تلك الأيام التي ما خلص وجهه
احد لوجه ربه و كل يعبدون الأوهام كما عبدوا
عباد قبلهم و كذلك كان ويكون و كان نفسى
الرحمن على ما اقول شهيد

- 53 Then make mention in the Book of Our other servants among the sanctified concourse. Say: Verily Hasan, then Ali before Nabil, then Hasan—all are among the righteous ones. Then Muhammad before Ali, then the servant before Ali, then Ali before Rida, then Our chosen servants—all are among the sincere ones. And for each has been ordained in the holy tablets that which none among the worlds can reckon. God Who created them and aided them in His Cause and made them know the Manifestation of His Self and made them to be among the believers. And they shall attain unto this station if they change not God's favor unto themselves; and should they change, God will change toward them. Verily there is no God but Him. His is the creation and the command, and all are before Him in a perspicuous Book.

53 ثم اذكر في الكتاب ذكر عبادنا الأخرى في الملا
المقدس قل ان الحسن ثم على قبل نبيل ثم الحسن
كل من الصالحين ثم محمد قبل على ثم العبد قبل
على ثم على قبل رضا ثم عبادنا الأخيار كل من
المخلصين و لكل قدر في الواح القدس ما لا يحصيه
احد من العالمين الله الذى خلقهم و ايدهم على
امرهم و عرفهم مظهر نفسه و جعلهم من المؤمنين
و يصلن الى هذا المقام ان لن يغيروا نعمة الله على
انفسهم و ان يغيروا يغير الله عليهم انه ما من اله
الا هو له الخلق و الأمر و كل عنده فى امام عليم

- 54 Say: O loved ones of the All-Merciful! Come forth from behind the veils of possibility and the shrouds of existence through the power of your Lord, the Bestower. Then stand firm in the Cause between the heavens and the earth in such wise that should all who are and all who shall be gather against you with all at their command to turn you from your purpose, they would prove powerless; nay rather, they would find themselves utterly impotent. Thus doth God establish the truth through His words and confirm the Cause through His verses, if ye be of those who know.

54 قل ان يا ابناء الرحمن ان اخرجوا عن خلف
حجبات الامكان و سجات الأكوان بقوة ربكم
المنان ثم استقيموا على الأمر بين السموات و
الأرض بحيث لو يجتمعن عليكم كل ما كان و ما
يكون بكل ما عندهم ليلدنكم على ما كنتم عليه لن
يكونن قدراء بل يشهدن انفسهم عجزاء عن ذلك
كذلك يحقق الله الحق بكلماته و يثبت الأمر
بآياته ان انتم من العارفين

- 55 Therefore, purify the mirrors of your hearts for the manifestation of the lights from this Beauty Who hath dawned in the Pole of Glory and Who shineth at the point of its setting with a radiance whereby all who are in the heavens and on earth are illumined, save those who have disbelieved in the signs of God, then denied His proof, disputed His tokens, and turned away from His beauty, and were among the heedless ones.

55 اذا خلصوا مرايا قلوبكم لتجلى الأنوار من هذا
الجمال الذى اشرق فى قطب الاستجلال و
يستضيء فى مركز الزوال بضياء الذى استضاء
منه كل من فى السموات و الأرضين الا الذينهم
كفروا بآيات الله ثم انكروا برهانه و جاحدوا
آثاره و اعرضوا عن جماله و كانوا من المغلين

- 56 Say: By God! The dwellers of Sinai were thunderstruck upon the Sinai of the Cause, and those veiled in clouds have fled

56 قل تالله قد انصعقت الطوريون على سيناء الأمر و
فرت العمانيون عن هذا القسورة الالهى و سيوتن

from this divine Lion, and the spiritual ones shall perish in this terror wherein everything shall be struck with fear save those whom the hand of grace hath taken hold of, from the presence of One mighty and powerful.

الروحانيون في هذا الفزع الذي فيه يجزع كل شيء
الا من اخذه يد الفضل من لدن عزيز قدير

- 57 Say: O people! Read ye the words of God in the sweetest of melodies, that the denizens of earth and heaven may be drawn unto them. By the True One! Should anyone recite that which hath been sent down from the heaven of immortality by the All-Glorious Beauty of God, the Most Exalted, God will surely raise him up in the eternal Paradise with such beauty that the dwellers of the Supreme Concourse will be illumined by the light of his countenance. He will be visited by the inhabitants of the pavilions of holiness and by those who dwell within the tabernacle of concealment - they whose faces have never been beheld by the eyes of such as have denied the signs of the All-Merciful in this time wherein His sovereignty hath encompassed all created things, even every atom, if ye be of them that bear witness. Thus hath God ordained for every soul who readeth His verses; and besides this, He will raise them up at the dawning-place of every Manifestation, that He may perfect His favor upon them and upon all the worlds. Thus doth God reward His servants who remember Him with the best of rewards from His presence, and He verily is the Guardian of the virtuous.

57 قل يا قوم فاقروا كلمات الله على احسن النغمات
ليستجذب منها اهل الارضين و السموات تالله
الحق لو احد يتلو ما نزل من جبروت البقاء من
جمال الله العليّ الأبهى فقد يبعثه الله في جنة الخلد
علي جمال الذي يستضيء من انوار وجهه اهل ملائ
الأعلى و يزورته اهل سرادق القدس و اهل خباء
الخلفاء الذين ما وقعت على وجوههم اعين الذينهم
كفروا بآيات الرحمن في هذا الزمان الذي استعلى
على الممككات بجبروته الذي احاط كل الذرات
ان انتم من الشاهدين كذلك قدر الله لكل نفس
يقرا آياته و من دون ذلك يبعثها عند مطلع كل
ظهور ليتيم نعمته عليه و على العالمين كذلك يجزي
الله عباده الذين يذكرونه احسن الجزاء من عنده
و انه وليّ المحسنين

- 58 Know thou moreover that they who have attained unto the presence of the Throne - these are they who have attained unto that which none besides them hath attained. Thus doth God bestow His grace upon whomsoever He willeth among His creation. There is no God but Him. He doeth what He pleaseth and ordaineth what He willeth. His is the bounty and the grace. He singlenth out whom He pleaseth through His favor. There is no God but Him, the Munificent, the Mighty, the Beauteous.

58 ثم اعلم بأن الذين هم حضروا بين يدي العرش
اولئك فازوا بما لا فاز به احد دونهم كذلك
يمن الله على من يشاء من خلقه انه ما من اله
الا هو يفعل ما يشاء و يحكم ما يريد له الجود
و الفضل يختص من يشاء بفضل له لا اله الا هو
المعطي العزيز الجليل

- 59 Of those whose names We have mentioned in the Tablet, some have soared unto the realms of holiness, while others have tarried at the threshold of this world. For each there is a portion with their Lord, and each is inscribed in mighty and glorious Tablets with Him. As for those whose names We have not mentioned, do thou remember them with the remembrances of the Spirit from thy Lord, the Mighty, the All-Powerful, the Omnipotent.

59 و الذين اذكرنا اسمائهم في اللوح منهم من طار الى
مواقع القدس و منهم من وقف لدى عقبة الدنيا
لكل نصيب عند ربهم و كل عنده في الواح عر
عظيم و الذين ما اذكرنا اسمائهم انت ذكرهم بأذكار
الروح من لدن ربك العزيز الغالب القدير

- 60 If thou art blessed with this Tablet wherein have been detailed the mysteries of what was and what is to be, arise from thy place, place it upon thy head and say:

60 و انك ان فزت بهذا اللوح الذي فيه فصلت
اسرار ما كان و ما يكون قم عن مقامك ثم
ضعه على رأسك و قل

- 61 Glory be unto Thee, O my God! I bear witness with my tongue and my heart that Thy wondrous favor hath encompassed all

atoms among all that hath been created between earth and heaven, such that nothing remaineth but that Thy proof hath been perfected unto it, Thy evidence hath shone upon it, Thy Word hath reached it, Thy sovereignty hath been manifested unto it, Thy verses have descended upon it, and the signs of Thy bounty have appeared unto it. Therefore, O my God, I have detached myself from all else save Thee and have arisen before the tabernacles of Thy glory and the pavilion of Thy grace, in such wise that I have purified my heart and my tongue from the love of aught else besides Thee and from the remembrance of any but Thee.

62 Wherefore, O my God, cause me to enter beneath the shadow of the tree of Thy oneness and the Lote-Tree of the majesty of Thy sovereign unity. Then grant me the sweetness of Thy verses and whatsoever lieth concealed therein of the pearls of Thy knowledge, which Thou hast ordained for Thy servants. Deprive me not, O my God, of the holy breezes that waft in the form of glad-tidings from the direction of Thy presence, and in the form of verses from the source of Thy favors. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Bestower, the Mighty, the Compassionate.

63 Then make me steadfast, O my God, in Thy Cause whereon none can stand firm save those who have detached themselves from all that is in the heavens and the earth. Then establish for me, O my God, a seat of truth in Thy love and a station of glory at the manifestation of the lights of Thy countenance. Then join me with Thy sincere servants.

64 Thus have We taught thee and acquainted thee after We inspired thee, and shown thee after We informed thee, that thou mayest give thanks unto God thy Lord in thy heart and be in a state of joy and wondrous attraction. By My Beauty! Were but a single spark from the fire of longing which We have kindled in the sacred Lote-Trees upon the Sinai of these words to touch thee, it would draw thee unto a station wherein thou wouldst behold beneath thy shadow the kingdom of names and attributes, and wouldst find thyself in such an exaltation as could never be attained by the dwellers of earth and heaven. Thus hath the Ancient Pen inspired thee in this most ancient style, that thou mayest be among the steadfast.

65 O Letter Jim! Go thou with this My shirt and cast it upon the face of all created things, that perchance the Daysprings of divine attributes may emerge from behind the veils and arise from beyond the clouds of glory, and may recognize Him Who hath come to them from the direction of immortality with manifest sovereignty. And thou, O Letter, must first purify thyself, then purify the people from the greatest defilement through

61 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَشْهَدُ بِلِسَانِي وَقَلْبِي بِأَنَّ نِعْمَتَكَ الْبَدِيعَةَ احْاطَتْ كُلَّ الذَّرَاتِ عَمَّا خَلَقَ بَيْنَ الْأَرْضَيْنِ وَالسَّمَوَاتِ بِحَيْثُ مَا بَقِيَ مِنْ شَيْءٍ إِلَّا وَقَدْ تَمَّتْ عَلَيْهِ حُجَّتُكَ وَلَا حَاجَ لَهُ بِرَهَانِكَ وَبَلَغَتْ بِهِ كَلِمَتُكَ وَظَهَرَ لَهُ سُلْطَانُكَ وَنَزَلَتْ إِلَيْهِ آيَاتُكَ وَبَدَتْ لَهُ آثَارُ فَيْضِكَ إِذَا يَا إِلَهِي انْقَطَعَتْ عَنْ كُلِّ مَا سِوَاكَ وَقِفْتُ لَدَى خِيَامِ مَجْدِكَ وَخِيَاءَ فَضْلِكَ بِحَيْثُ طَهَّرْتُ قَلْبِي وَلِسَانِي عَنْ حَبِّ غَيْرِكَ وَذِكْرِ دُونِكَ

62 إِذَا يَا إِلَهِي فَأَدْخِلْنِي فِي ظِلِّ شَجَرَةِ فِرْدَاوَيْسَ وَ سِدْرَةِ عَرْزِ سُلْطَانِ وَحْدَانِيَّتِكَ ثُمَّ ارْزُقْنِي حَلَاوَةَ آيَاتِكَ وَ مَا سَتَرَ فِيهَا مِنْ لَآئٍ عَلَيْكَ عَمَّا أَرَدْتَهُ لِعِبَادِكَ وَلَا تَحْرِمْنِي يَا إِلَهِي عَنْ نَفْحَاتِ قُدْسِكَ الَّتِي تَهْبُّ عَلَى هَيْئَةِ الْمُبَشِّرَاتِ عَنْ شَطْرِ لِقَائِكَ وَعَلَى صُورِ الْآيَاتِ عَنْ مَنَاجِزِ أَفْضَالِكَ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْمُعْطَى الْعَزِيزُ الرَّحِيمُ

63 ثُمَّ اسْتَقِمْنِي يَا إِلَهِي عَلَى أَمْرِكَ الَّذِي لَا يَقُومُ عَلَيْهِ أَحَدٌ إِلَّا الَّذِينَ هُمْ انْقَطَعُوا عَنْ كُلِّ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ثُمَّ اجْعَلْ لِي يَا إِلَهِي قَدَمَ صَدَقٍ عَلَى حَبِّكَ وَمَقْعَدَ عَرْزٍ عِنْدَ ظُهُورِ أَنْوَارِ وَجْهِكَ ثُمَّ الْحَقْنِي بِعِبَادِكَ الْمُخْلِصِينَ

64 كَذَلِكَ عَلَّمْنَاكَ وَعَرَّفْنَاكَ بَعْدَمَا أَلْهَمْنَاكَ وَ أَشْهَدْنَاكَ بَعْدَمَا أَنْبَأْنَاكَ لِتُشْكِرَ اللَّهَ رَبَّكَ فِي قَلْبِكَ وَتَكُونَ عَلَى فَرْحٍ وَجَذْبٍ بَدِيعٍ فَوْجِيًّا لَوْ يَأْخُذُكَ جَذْوَةٌ مِنْ نَارِ الشُّوقِ الَّتِي أَوْقَدْنَاهَا فِي سِدْرَاتِ الْقُدْسِ عَلَى سِينَاءِ تِلْكَ الْكَلِمَاتِ لِيَجْذِبَكَ إِلَى مَقَامِ الَّذِي تَشْهَدُ فِي ظِلِّكَ مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ وَتَجِدَ نَفْسَكَ فِي عُلُوِّ الَّذِي لَنْ يَبْلُغَ إِلَيْهِ سَكَّانُ الْأَرْضَيْنِ وَالسَّمَوَاتِ كَذَلِكَ أَلْهَمْتُكَ قَلَمَ الْقَدَمِ فِي هَذَا الطَّرَازِ الْأَقْدَمِ لِتَكُونَ مِنَ الثَّابِتِينَ

65 إِنْ يَا حَرْفَ الْجِيمِ أَذْهَبَ بِقَمِيصِي هَذَا ثُمَّ اتَّقَى عَلَى وَجْهِهِ الْمَمَكَاتِ لَعَلَّ مَطَالِعَ الصِّفَاتِ يَخْرُجْنَ عَنْ خَلْفِ الْحِجَابِ وَيَطْلَعْنَ عَنْ وَرَاءِ السَّيْحَاتِ وَيَعْرِفْنَ الَّذِي جَاءَهُمْ عَنْ شَطْرِ الْبَقَاءِ بِسُلْطَانِ مُبِينٍ وَأَنْتَ أَنْتَ يَا ذَلِكَ الْحَرْفَ أَوَّلًا طَهَّرْ

this most pure Kawthar which We have caused to flow from the fountains of inner meanings, that thou mayest be a herald from Us unto all created beings. And be thou pure for God, thy Lord, in such wise that none shall perceive from thee any fragrance save His. Thus doth the Tongue of truth, the All-Knowing, command thee. And if thou hearkenest unto thy Lord's counsel, God will cause the water of life to flow from thy mouth, whereby He will revive every decomposed bone. Thus have We bestowed Our grace upon thee once again, that thou mayest be of them that are detached. And praise be to Him Who recognizeth his Lord in this luminous and manifest Shirt.

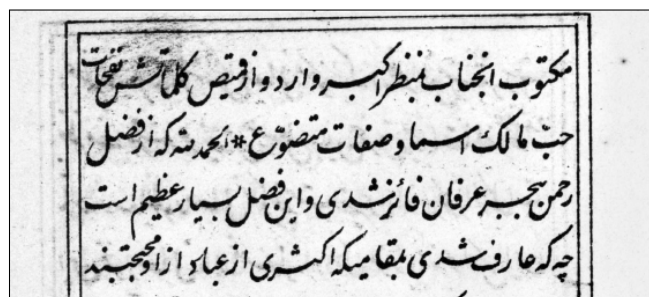
GWB#008x, ADJ.057x, ADJ.079x, GPB.003x, GPB.099x, GPB.377x, MBW.101x, PDC.015x, HURQ.BH34

نفسک ثم طهر الناس عن دنس الأكبر من هذا
الكوثر الأظهر الذي اجرياه من عيون المعاني
لتكون مبشراً من لدنا على الخلايق اجمعين و كن
خالصاً لله ربك بحيث لن يجد منك احد روايح
دونه كذلك يأمرک لسان صدق علم و انک
لو تسمع نصيح ربک لیجرى الله من فک ماء
الحيوان و یحیی به کل عظم رمیم كذلك مننا
علیک مرة اخرى لتكون من المنقطعين والحمد لمن
يعرف مولاه فی هذا القميص الدرّی المبين [در
مقابل کلمات "الأرضين" و "فی" که از حاشیة
کتاب اخذ شده و در پاراگراف دوم متن فوق
بین دو قلاب قرار گرفته است در متن لوح به
ترتیب "الأرض" و "علی" مرقوم شده است]

BLIB_Or15723.059, NLAI_BH1.356,
BRL_DA#724, GWBP#008 p.015bx,
AQA4#074 p.034, AQA4a.320,
ASAT3.281x, OOL.B137

BH00060

Lawh-i-Abdu'r-Razzaq
To: Abd-i-Razz



British Library OR15698

- 1 In the Name of God, the Most Holy, the Most Great, the Most Exalted
- 2 Thy letter reached the Most Sublime Vision, and from the raiment of its words were diffused the sweet savors of the love of the Lord of Names and Attributes. Praise be unto God that through the bounty of the All-Merciful thou hast attained unto the ocean of divine knowledge. This is indeed a great bounty, for thou hast recognized that station which most of the servants are veiled from. Today the people of the Bayan, who regard themselves as having attained the highest pinnacle of knowledge, have not sufficiently understood what was intended by the appearance of the Point of the Bayan, may the spirit of all existence be sacrificed for His sake.

1 بسم الله الأقدس الأعظم الأعلى

2 مکتوب آن جناب بمنظر اکبر وارد و از قیص
کلماتش نفحات حب مالک اسماء و صفات
متضوع الحمد لله که از فضل رحمن بجز عرفان
فایز شدی و این فضل بسیار عظیم است چه که
عارف شدی بمقامی که اکثری از عباد از او
محتجبند ایوم ملأ بیان که خود را در اعلی ذروه
عرفان مشاهده مینمایند آنقدر عارف نشده‌اند
که مقصود از ظهور نقطه بیان روح من فی
الامکان فداه چه بوده

- 3 Should they say the purpose was to establish Divine Unity and the exaltation of Divine Oneness, all have testified and do testify that there is no God but Him. No sun hath risen from the heaven of Divine Will except that it hath shone forth in the form of "There is no God but Him," and no fragrance hath wafted from the Divine and Heavenly Paradise save that it hath borne the sweet scent of Unity. Indeed, all that they have mentioned concerning the stations of Unity and the heights of detachment had a purpose, yet all remained veiled from that purpose. In such case, nothing remaineth for these souls save a verbal unity to which all give utterance.
- 4 By the Sovereign Who doeth what He willeth! Words in this Most Great Revelation are powerless to bear the hidden meanings which lie concealed within the Divine Pen. Consider the Pharaoh-like souls among the people of the Bayan - they have not rent asunder the veils of words, much less attained unto the meanings thereof. Although those possessed of insight have comprehended infinite meanings from every word of this Revelation, this is confined to such souls and remaineth concealed from others, sealed with the seal of protection. Were capacity to be found, that from which they are now veiled would be made manifest unto all.
- 5 Should they say the purpose of His appearance was to establish the outward divine ordinances among men, all Messengers were commissioned with this service, and in the eyes of them that are endued with insight, this station is but one of the degrees in the revelation of Divine Power. Most people are so veiled that the veils of previous religions have vanished in comparison. Out of their hatred for God, they cling to new objections at every moment, although all know that through this Most Great Revelation that which was revealed in the Bayan hath been established, made manifest and realized, the Name of God hath been upraised, and His signs have been spread throughout the East and the West. The Persian Bayan hath been specifically confirmed in this Revelation, yet they continuously write that the Bayan hath been abrogated, perchance they might cast doubt in hearts and establish the worship of the calf.
- 6 O people of the Bayan! I adjure you by God to show a little fairness and to look upon the divine verses with pure and sanctified eyes, and to ponder with hallowed hearts. The highest degree of the verses mentioned in the Bayan is, according to its people, the station of unity, yet those who have turned aside are wholly veiled from this station, for they have not yet risen to that level wherein they behold the Manifestations of God as
- 3 اگر بگویند مقصود بیان توحید و علو تفرید بوده کلّ شهدوا و یشهدون بآنه لا اله الا هو از افق سماء مشیت رحمانی شمسی طالع نشد مگر آنکه علی هیئۀ ان لا اله الا هو تجلّی فرمود و از رضوان روحانی ربّانی نفعهائی ساطع نگشت مگر آنکه عرف توحید از او در هبوب بلی آنچه در مقامات توحید و علو تجرید ذکر فرموده اند مقصودی منظور بود لکن کلّ از مقصود محتجب در این صورت باقی نمانده از برای آن نفوس مگر توحید لفظی که کلّ بآن ناطقند
- 4 قسم بسلطان فعل مایشاء که الفاظ در این ظهور اعظم عاجزند از حمل معانی مکنونه که در قلم الهی مستور است نظر بمظاهر فرعونیه من اهل بیان خرق حجاب الفاظ نشده تا چه رسد بظهور معانی اگرچه متبصرین از هر کلمه از کلمات این ظهور معانی ما لا نهایه ادراک نموده اند و لکن این مخصوص بآن نفوس است و از دون ایشان مستور و بخاتم حفظ مختم اگر استعداد مشاهده میشد از برای کلّ ظاهر میگشت آنچه الیوم از او محتجبند
- 5 و اگر بگویند که مقصود از ظهور آن بوده که احکام ظاهره الهیه را مابین بریه ثابت فرمایند جمیع رسل باین خدمت مأمور و نزد اولو البصر این مقام یکی از مراتب ظهور قدر است اکثری از ناس بشأنی محتجبند که احتجاب ملل قبل از نظر محو شده بغضاً علی الله در هر حین باعتراضی جدید متمسکند با اینکه کلّ میدانند که باین ظهور اعظم ما نزل فی البیان ثابت و ظاهر و محقق شده و اسم الله مرتفع گشته و آثار الله در شرق و غرب انتشار یافته و بیان فارسی مخصوصاً در این ظهور امضا شده مع ذلک متصلاً نوشته و مینویسند که بیان را نسخ نموده اند که شاید شبههائی در قلوب القا شود و معبودیت عجل محقق گردد
- 6 ای اهل بیان اقسامکم بالله قدری انصاف دهید و بدیده پاک و طاهر در بیانات الهی نظر نمائید و بقلب مقدّس تفکر کنید منتها رتبه بیانات که در بیان مذکور است بقول اهل آن مقام توحید است و معرضین بالمره از این مقام محتجب چه که هنوز بمقامی ارتقا ننموده اند که مظاهر

one Being and one Essence, and Their laws as one law. What more can be expected from such souls who, while regarding themselves as having attained the highest pinnacle of knowledge, remain halted at stations such as these, which represent but one of the degrees of divine unity. Not every soul is worthy to hearken unto the Word of God, nor is every being capable of drinking from the crystal waters of inner meaning that have flowed from the Fountainhead of divine Will in this holy and transcendent Revelation. Indeed, the distinction mentioned in the divine Tablets had other intended meanings, yet after the revelation of the Bayan and the diffusion of its knowledge, for a soul to lack even enough awareness to recognize the unity of God's laws - by God, non-existence would better befit such a one than existence.

حق را یک نفس و یک ذات و احکامشان را یک حکم مشاهده نمایند دیگر چه توقع است از این نفوس نفوسی که خود را در اعلی ذروه عرفان مشاهده مینمایند در امثال این مقامات که یکی از مراتب توحید است واقف و متحیر و محتجب و ابداً شاعر نیستند که در چه حالتند هر نفسی لایق اصغاء کلمه الله نه و هر وجودی قابل آشامیدن زلال معانی که از عین مشیت رحمانی در این ظهور عزّ صمدانی جاری شده نه بلی این امتیاز که در الواح الهی ذکر شده مقصود مقامات دیگر بوده و بعد از نزول بیان و عرفان منبسط در آن نفسی آنقدر شاعر نباشد که اقلاً احکام الهی را واحد ملاحظه نمایند والله عدم از برای آن وجود سزاوارتر است

- 7 Furthermore, by what reasoning or insight could the divine Manifestation and the dawning of God's transcendent glory be made contingent upon the abrogation of a previous dispensation? Many have been the divine Manifestations Who have come and confirmed the laws of the previous dispensation, enforcing and establishing them, for the decree of the previous Manifestation is identical to that of the subsequent One, having been revealed aforetime. Today, should anyone differentiate between or perceive separation between God's laws and the Manifestations of His transcendent glory, such a one has been and shall remain outside the pale of divine unity. Say: O cross-eyed ones of the age, see not double and lament not! If ye cannot ascend to the heaven of inner meanings, at least comprehend what hath been revealed in the Bayan, wherein He saith "I am the very essence of Muhammad, and that which proceedeth from Me is that which proceeded from Him." And in another instance He declareth that were it not for the protestations and opposition of the followers of the Furqan, the laws of the Furqan would not have been abrogated in this Revelation. Both abrogation and confirmation have been and shall ever be established at one and the same holy station, were ye to understand.

7 از این گذشته بکدام عقل و درایت ظهور الهی و طلوع عزّ صمدانی معلق بنسخ شریعت قبل است بسا از مظاهر الهیه که آمده اند و تأیید احکام قبل فرموده اند و مجری داشته و ثابت نموده اند چه که حکم مظهر قبل بعینه حکم مظهر بعد است که از قبل نازل شده الیوم اگر نفسی فرق گذارد و مابین احکام الهی و مظاهر عزّ صمدانی فصل مشاهده نماید از توحید خارج بوده و خواهد بود بگو ای احوهای روزگار دو مبینید و ناله مکنید اگر قادر بر صعود سماء معانی نیستید اقلاً آنچه در بیان نازل شده ادراک نمائید که میفرماید من نفس محمد و ما یظهر منی ما ظهر منه و در مقامی میفرمایند اگر اعتراض و اعراض اهل فرقان نبود هراینه شریعت فرقان در این ظهور نسخ نمیشد نسخ و اثبات هر دو در مقرّ اقدس واحد بوده و خواهد بود لو کنتم تعرفون

- 8 All matters depend upon God's Will and the decree of that true Sovereign. For if at this moment a law were to be sent down from the heaven of divine Will, commanding all servants to observe it, and subsequently its abrogation were revealed, none hath the right to object, for that which your Lord, the Lord of the Appointed Day, hath willed is what shall be accomplished. Consider the abrogating and abrogated verses in the Furqan, how certain verses were revealed and then abrogated by subsequent ones. It would seem the ungodly of the Bayan

8 جمیع امور معلق است بمشیت الهی و اراده آن سلطان حقیقی چه اگر در این حین حکمی از سماء مشیت رحمن نازل شود و جمیع عباد را بآن امر فرماید و در آن بعد نسخ آن نازل گردد لیس لأحد ان یعترض علیه لأن المراد ما اراد ربکم مالک یوم المیعاد در نسخ و منسوخ فرقان ملاحظه کنید که بعضی آیات نازل و بآیه بعد نسخ حکم آیه قبل شده گویا مشرکین بیان قرآن

have not even read the Qur'an. What say they to this, that even before the previous verse's decree had been established and confirmed among the people, how could it be permissible for it to be abrogated by another verse? By Him Who hath caused me to speak the truth, ye shall find naught in these people save unbelief, transgression, heedlessness and perdition. Their heedlessness hath reached such a point that they now object to the Sovereign of the seen and unseen by clinging to that which they formerly believed and which was explicitly mentioned in the Book of God, such as the matter of abrogating and abrogated verses in the Furqan. They are more brutish than the brutish, more heedless than any heedless one, more remote than any remote one, and more ignorant than any ignorant one.

- 9 Leave them, O people, to themselves, that they may wallow in their desires and sport with what they possess. By Him Who holdeth my soul in His hands, all the words of the Bayan and the laws revealed therein lament the tyranny of those unbelievers. Though they mention the Bayan with their tongues to preserve their leadership, they have visited upon its Revealer that which no religious community hath ever visited upon the divine Manifestations. Fie upon the people of the Bayan! The utmost achievement of their leaders is that they have denied this firm decree concerning the Manifestation for Whom the Bayan was revealed as a herald, and have committed treachery in the Divine sanctuary which had been forbidden in all the holy Books, and have martyred the third letter of those who believed in Him Whom God shall make manifest. So shameless are they that, despite these abhorrent and reprehensible deeds, they object to this Revelation, claiming that since the decree of the Bayan is not yet established, a new Revelation is not permissible.

- 10 Observe how they have assumed people to be mere donkeys! By their actions they abrogate all the firm ordinances and established verses of the Bayan, while in their words they write "eat not onions and drink not tobacco," yet they have objected to and denied Him by Whose command hundreds of thousands of religious laws have been established and implemented. How blind are these people who have given ear to the idle fancies of those souls and continue to do so, accepting from them excuses that are greater than sin itself! By God! Better that sight be blinded than behold such allusions, and better that hearts cease to exist than remain veiled by such veils. Furthermore, they are heedless that in the school of divine knowledge souls have appeared who can distinguish truth from falsehood by their intuition, and can recognize the people of the Most Sublime Vision from the companions of the Fire, and who have,

هم نخوانده اند در این مقام چه میگویند که هنوز مابین عباد حکم آیه قبل جاری نشده بود و ثابت نگشته چگونه جایز بود که بآیه دیگر نسخ شود فوالدی انطقنی بالحق لا تجدون من هؤلاء الا کفراً و طغیاناً و غفلة و ثوراً غفلتشان بمقامی رسیده که آنچه از قبل بان موقن بودند و در کتاب الله منصوص بوده مثل ناسخ و منسوخ فرقان حال بهمان متمسک شده و بر سلطان غیب و شهود اعتراض مینمایند انهم اھمچ من ھمچ رعاع و اغفل من کل غافل و ابعء من کل بعید و اجهل من کل جاهل

9 ذروھم یا قوم بأنفسھم لیخوضوا فی هواھم و یلعبوا بما عندهم فوالدی نفسی بیدہ کہ جمیع کلمات بیان و احکام منزلة در آن از ظلم آن مشرکین نوحہ مینماید نظر باستحکام ریاست خود ذکر بیان در لسان جاری ولکن بر منزلش وارد آورده اند آنچه را کہ ھمچ ملتی بمظاہر الھیہ وارد نیاورده اف لاهل البیان غایۃ فضل رؤساشان آن است کہ ظھوری کہ بیان بشارۃ لہ نازل شدہ این حکم محکم را انکار کردہ اند و در حرم رحمانی کہ در کل کتب حرام بودہ خیانت نمودہ اند و حرف ثالث مؤمن بمن یظہرہ اللہ را شہید نمودہ و آنقدر بی شرمند کہ با این افعال قبیحہ متکررہ اعتراض بان ظہور نمودہ کہ هنوز حکم بیان ثابت شدہ ظہور جایز نہ

10 ملاحظہ کنید چہ قدر ناس را حمیر فرض گرفتہ اند بفعل ناسخ جمیع احکام محکمہ و آیات متفقہ بیانند و بقول مینویسند لا تأکل البصل و لا تشرب الدخان و بمقری کہ صدھزار شریعت بامر او محقق شدہ و جاری گشتہ اعتراض نمودہ و کافر شدہ اند و چہ قدر بی بصیرتند این خالق کہ گوش بمزخرفات آن نفوس دادہ و میدھند و معاذیری کہ اعظم از عصیان است از آن نفوس شنیدہ و پذیرفتہ اند فوالدی اگر نظر کور شود بہتر از آن است کہ بان اشارات ناظر گردد و افتدہ معدوم شود بہتر از آن است کہ بان حجاب محتجب ماند و دیگر غافل از آنند کہ در دبستان علم الہی نفوسی ظاہر شدہ اند

through the grace of the All-Merciful, become cognizant of that which was revealed in the Bayan. Upon them be the mercy of God, His blessings, His wondrous bounties and His favors.

که باستنشاق حق را از باطل تمیز دهند و بنظر اهل منظر اکبر را از اصحاب سقر بشناسند و بعنایت رحمن بما نزل فی البیان عارف شده‌اند علیهم رحمة الله و برکاته

- 11 Specifically from the Supreme Pen have God's ordinances been revealed that this Manifestation should not be troubled by such matters, and no hardship should befall the Most Holy Beauty. Thus they say that whoever has a question or desires verses should ask now, that they may be revealed, lest, God forbid, a question be asked that would cause grief to that Ancient Beauty. And specifically they state: "He it is Who speaks in all things, saying: 'I am God, there is no God but Me,'" lest any objection remain for anyone. All these emphases were because they knew to what matters the people of the Bayan would cling. That Essence of the heart which is so delicate and sensitive that He advised all those in the Bayan never to utter in His presence a word from which the fragrance of grief might be detected - observe how much harm the people of the Bayan have inflicted, despite the fact that in this Revelation matters have appeared which have never occurred since the beginning of creation, and verses have been revealed the like of which have never been heard.

11 و بدائع فضله و الطافه مخصوص از قلم اعلی احکام الله نازل که این ظهور متعرض اینگونه امور نشود و بر جمال اقدس تعبی وارد نگردد چنانچه میفرمایند هر نفسی سؤالی دارد و یا آیات میخواهد حال سؤال نماید تا نازل گردد که مباد العیاذ بالله سؤالی شود که سبب حزن آن جمال قدم گردد و مخصوص میفرمایند هو الذی ینطق فی کلّ شیء بأنی انا الله لا اله الا انا لثلاً یبقی لأحد من اعتراض و جمیع این تأکیدات نظر بآن بوده که عالم بوده‌اند اهل بیان بچه امور متمسک میشوند جوهر فؤادی که بغایت لطیف و رقیق است که جمیع من فی البیان را وصیت فرموده‌اند ابداً بین یدی تکلم ننمایند بحرفی که رایحهء هموم از او استشمام شود ملاحظه کنید اهل بیان چه مقدار ضرر وارد آورده‌اند مع آنکه در این ظهور اموری ظاهر که از اول ابداع تا حین نشده و آیاتی نازل که شبه آن اصفا نگشته

- 12 And whatever they have asked of the Most Great Ocean, they have received sufficient and healing answers, and most souls have attained that which they sought, except for matters whose harm and impropriety were hidden from the view of the questioners and seekers; therefore these were not granted, and instead stations and ranks were bestowed which, were but one of them to become manifest, all the peoples of the world would be thunderstruck. In any case, the Divine Dove has in every world a distinct melody, and upon every branch a different song which none save God hath ever fully comprehended or ever shall comprehend. Is there none to ask these apostates where they had been during the time when this Divine Youth was engaged, amidst His enemies, in spreading the signs of God and exalting His remembrance? The leaders of the Bayan, from fear for their lives, remained in hiding and kept company with women - may God destroy them! Then when the Cause of God was made manifest, they emerged and cast aside the ordinances upon which the entire Bayan was contingent and established, as ye have seen and heard.

12 و آنچه از بحر اعظم سؤال نموده‌اند جوابهای شافی کافی شنیده‌اند و اکثری از نفوس آنچه طلبیده‌اند بآن فایز شده‌اند مگر اموری که ضرر و قبح آن از نظر سائلین و طالبین مستور بوده لذا اجابت نشده و عوض آن مقامات و مراتبی عنایت شده که اگر یکی از آن مشهود گردد کلّ اهل عالم منصعق شوند باری و رقاء الهی را در هر عالمی لحنی و بر هر فنی از افغان نغمه‌ایست که غیر الله احدی بتمامه ادراک ننموده و نخواهد نمود نفسی نیست که از آن ملحدین سؤال نماید که در این مدت کجا بوده‌اند ایامی که این غلام الهی مابین اعدا بانتشار آثار الله و ارتفاح ذکرش مشغول بود رؤسای بیان از خوف جان مستور و یا نسوان معاشر بودند قاتلهم الله و چون امر الله ظاهر شد بیرون آمده احکامی که کلّ بیان باو محقق و منوط بوده از میان برداشته‌اند چنانچه دیده و شنیده‌اید

- 13 Consider what they say regarding the year Nine which is mentioned in the Bayan. The honored Siyyah, upon him be the

13 در ظهور تسع که منصوص در بیان است چه میگویند جناب سیّاح علیه بهاء الله موجودند

Glory of God, is present and in these days was in the presence of the Countenance, and mentioned that in the last days the Primal Point - may the spirit of all else be sacrificed for Him - gave him the glad tidings that he would attain the presence of the Desired One. He wrote the details of the Primal Point's glad tidings of this Most Great Manifestation to that unbelievers, yet they remained heedless. Siyyid Muhammad is the master and Yahya the disciple - whatever the former suggests, the latter writes.

و این ایام تلقاء وجه بوده مذکور نمودند که در آخر ایام حضرت اعلی روح ما سواه فداه باو بشارت فرموده‌اند که بقاء مقصود خواهی رسید و تفصیل بشارت نقطه اولی را باین ظهور اعظم بمشک بالله نوشته مع ذلک متنبه نشده‌اند سید محمد مراد و یحیی مرید آنچه او القا کند او مینویسد

- 14 Recently a statement hath appeared from these liars claiming that what the Exalted One meant by the year Nine was nine years after the appearance of Him Whom God shall make manifest, at the time of Mustaghath. Observe how far they have strayed from the path of truth and justice! By God, it would be better for the tongue to be struck dumb than to utter such words. These souls are not to be wondered at, for naught but lies, fabrications and calumnies have been heard from them. But what is strange is that the people of the Bayan give ear to such nonsensical talk. Shame upon them and upon their sense of honor and faithfulness!

14 از جمله تازه از ناحیه کذبہ قولی ظاهر که مقصود حضرت اعلی از سنه تسع تسع بعد از ظهور من یظهر است در مستغاث حال ملاحظه نمائید چه مقدار از صراط صدق و انصاف بعید مانده‌اند فوالله اگر زبان لال شود بهتر از ذکر چنین کلمات است از این نفوس عجب نیست چه که جز کذب و جعل و افترا از ایشان شنیده نشده ولکن عجب است از اهل بیان که باین حرفهای مزخرف گوش داده و میدهند اف لهم و لحياتهم و لوفائهم

- 15 Their understanding hath reached such a point that recently they named one as vile as themselves with this Most Great Name, then wrote that if the verses revealed in the Bayan pertain to this Name, then so-and-so was also called by this Name. May God curse them! He shall soon return them to their abode in the abyss where they shall find no friend to help them.

15 شعورشان بمقامی رسیده که تازه در این ایام یک خبیث مثل خودی را باین اسم اعظم نامیده‌اند و بعد نوشته‌اند که اگر آیات منزله در بیان مخصوص این اسم باشد فلان هم باین اسم نامیده شده لعنهم الله فسوف يرجعهم الله الی مقرهم فی الهاویة و لا یجدن لأنفسهم من حمیم

- 16 Say: O people of the Bayan! Fear the All-Merciful and commit not that which neither Pharaoh, nor Haman, nor Nimrod, nor Shaddad committed. God hath sent Me and dispatched Me unto you with clear signs that confirm what ye possess of God's Books and Scriptures and what was revealed in the Bayan. Your Lord, the Mighty, the Bestower, hath testified to My truth. Fear God, then be fair in His Cause. The Manifestation of God is better for you, did ye but know.

16 قل یا ملاً البیان اتقوا الرحمن و لا ترتکبوا ما لا ارتکبه فرعون و هامان و لا نمروء و لا شداد قد بعثنی الله و ارسلنی الیکم بآیات ینات و اصدق ما بین ایدیکم من کتب الله و صحیفه و ما نزل فی البیان و قد شهد لنفسی ربکم العزیز المنان خافوا [عن] الله ثم انصفوا فی امره ظهور الله خیر لکم ان کنتم تعلمون

- 17 Strange it is that souls who remain veiled from this Manifestation are not ashamed, yet raise objections against other religions. Glory be to Thy Lord, the All-Glorious, above what they say! Yes, the previous Manifestation foretold what has come to pass. Consider the state of those souls who, despite these wondrous verses, divine manifestations and holy attributes that have encompassed the world, and despite the testimony of the Exalted One Who throughout the Bayan took a covenant and gave glad tidings to those seeking the Ka'bah of their desire, saying "Go and see so-and-so." Strange indeed are such souls.

17 عجب است از نفوسی که از این ظهور محتجبند و مع ذلک نخل نیستند و بمل دیگر اعتراض مینمایند سبحان ربک السبحان عما هم یقولون بلی ظهور قبلم خبر فرموده از آنچه واقع شده ملاحظه در شأن نفوسی نمائید که مع این آیات بدیعه و ظهورات الهیه و شئونات احدیه که عالم را احاطه فرموده و مع شهادت حضرت اعلی که در جمیع بیان اخذ عهد نموده و بشارت فرموده

Time has brought me low, brought me low, until what is said is said. Apart from all these considerations, they mention the false and fabricated words of one who associates partners with God in opposition to God's mighty verses and holy divine evidences. This is exactly like someone saying: "You have inhaled the rose-fragrance of God's paradise; now inhale also the stench of a putrid corpse."

بقاصدین کعبه مقصود اظهار مینماید که برو و فلان و فلان را بین عجب است از امثال این نفوس الدهر انزلی انزلی حتی یقال ما یقال و از جمیع این مراتب گذشته ذکر کلمات کاذبه مجعوله مشرک بالله را در مقابل آیات عزّ الهی و بینات قدس صمدانی مینماید بعینه مثل آن است که کسی بگوید روایح وردیه رضوان الهیه را استشمام نمودی حال روایح جیفه منته خبیثه را هم استنشاق نما

- 18 Some maintain that after this Most Great Manifestation, that ungodly soul should not utter fabricated words. This statement is exactly like someone saying that in the presence of truth, nothing else should be mentioned; or that with the appearance of justice, oppression should not be witnessed; or that when the sweet fragrance of the roses in the All-Merciful's garden wafts, foul odors should not be smelled. These are objections that the veiled ones of no religion have ever raised. Say: O ye who wander lost in the valley of heedlessness! Your tongues confess that "God was, and there was nothing else besides Him, and now He is as He was," even though all created things are visible and existent. Despite the existence of all things, you testify that Truth has been and will be, and naught else has been or will be. Now bear this same testimony regarding this Manifestation and all that relates to it, and behold all else as perishing, non-existent and lost. This station has been and will be for those possessed of true vision and insight.

18 و بعضی بر آنند که بعد از این ظهور اعظم نباید آن نفس مشرک بکلمات مجعوله ناطق شود بعینه این قول مثل آن است که کسی بگوید با وجود حق نباید غیر او مذکور باشد و با ظهور عدل نباید ظلم مشهود گردد و یا عند هیوب نفحه ورد گلزار رحمانی روایح منته استشمام شود و این اعتراضاتی است که محتجبین هیچ ملتی بامثال آن احتجاج ننوده اند بگو ای گم گشتگان وادی غفلت لسانتان باین کلمه مقرر است که کان الله و لم یکن معه من شیء و الآن یكون بمثل ما قد کان مع آنکه جمیع موجودات مشاهده میشوند و موجودند مع وجود کلّ شهادت میدهی که حق بوده و خواهد بود و غیر او نبوده و نیست حال بهمین شهادت در این ظهور و ما یتعلق به شهادت ده و جمیع را در رتبه او فانی و معدوم و مفقود مشاهده کن و این مقام مخصوص اولو الأبصار و اولو الأنظار بوده و خواهد بود

- 19 Reflect, O people of the Bayan, that perchance ye may distinguish between the buzzing of flies and the verses of the Lord of Lords. By the Beloved of all horizons! The words of the opposers have been and will be utter nothingness compared to the Primal Word. Did not the previous Manifestation declare that the verses of each soul are witnessed at his own level? Strange that they have read the Bayan for years yet have not grasped a single letter of it. They are exactly like the people of the Furqan (Quran), nay these unbelievers are without compare. The former misbelievers, when opposing the Seal of the Prophets, did not resort to such arguments - for none said "Why were not the tongues of poets silenced when they composed verses in opposition and hung them up?" Apart from all these considerations, every person of insight testifies that the fabricated words of those atheistic souls have been and will be as nothing compared to the words of even one of the servants at the gate of the King of Creation.

19 ففکروا یا اهل البیان که شاید طنین ذباب را با آیات ربّ الأرباب فرق گذارید و تمیز دهید قسم محبوب آفاق که کلمات معرضین تلقاء کلمه اولیه معدوم صرف بوده و خواهد بود آیا ظهور قبل نفرموده که آیات هر نفسی در رتبه او مشاهده شده و خواهد شد عجب است که سالها بیان خوانده اند و بحرفی از آن فلز نگشته اند بعینه مثل اهل فرقان بل لا مثل لهؤلاء مشرکین قبل در احیائی که معارضه با خاتم انبیا نمودند باین کلمات تشبیه نجسته چه که احدی نگفته چرا لسان شعرا کلّیل نشد که در مقابل آیات اشعار گفته و در بیت آویخته اند از جمیع این مراتب گذشته هر بصیری شهادت میدهد که کلمات مجعوله آن نفوس ملحد در نزد کلمات یکی از خدام باب سلطان ابداع معدوم و مفقود بوده و خواهد بود

- 20 What can be said when people are seen to be as sucklings and immature ones, and have caused the infinite divine bounties to be withheld from creation, and the maidens of inner meanings to remain concealed in spiritual chambers behind the pavilions of divine infallibility? For these souls are strangers and have not had and will not have access to the sanctuary of sacred meanings, save those who return and repent with humility. Say: O people of the Bayan! If you do not comprehend the Arabic verses, then observe the Persian words of the True One and others, that perchance you may not make yourselves deserving of endless punishment and be not veiled from the Eternal Countenance by mortal souls. I swear by the Sun of the Most Glorious Horizon that whatsoever hath been mentioned hath been and shall be for God's sake, and I am commanded thus. Otherwise no benefit accrues to the Sovereign of all creation from the faith of the dwellers of all worlds. God hath sanctified my garment from all that they possess, for He is indeed the Self-Sufficient above all else, and the Independent of all save Him. I have raised the banner of "There is no God but He" by His command, and the pavilion of glory of "There is no God but Me" hath been uplifted by His leave. None hath any refuge or shelter save in Him.
- 20 چه ذکر شود که ناس رضیع و غیر بالغ مشاهده میشوند و سبب شده‌اند که فیوضات نامتناهیۀ الهیۀ از بریۀ ممنوع شده و ابکار معانی در غرفات روحانی و خلف سرادق عصمت ربّانی مستور مانده چه که این نفوس نامحرمند و بحرم قدس معانی راه نداشته و نخواهند داشت الا من رجع و تاب بخضوع و اناب بگوای اهل بیان اگر آیات عربیۀ را ادراک نمینمائید در کلمات پارسیۀ حق و دونش ملاحظه کنید که شاید خود را مستحقّ عذاب لایمانیۀ بنمائید و بانفس فانیۀ از طلعت باقیۀ محتجب نگردید قسم بافتاب افق ابدی که آنچه ذکر شده لله بوده و خواهد بود و بآن مأمورم والا از ایمان اهل اکوان نفعی بسطّان امکان راجع نه قد جعل الله ذلی مقدّساً عمّا عندهم و انه هو الغنیّ عمّا سواه و المستغنی عمّا دونه قد نصبت رایۀ لا اله الا هو بأمر من عنده و قد ارتفع خبّاء مجد لا اله الا انا بأمر من لدنه لیس لأحد مفرّ و لا مقرّ الا الیه
- 21 O people of Baha! Drink ye this wine of immortality openly in the name of the Most Glorious Beloved, despite the enemies. Leave these fabricated idols to occupy themselves with their own foul and offensive intimations. By My Life! The nostrils of cattle have no share of this most pure fragrance, and this incomparable, flowing, glorious crystal stream was not and never shall be the portion of the people of error.
- 21 ای اهل بها این خمر بقا را بر ملا باسم محبوب ابدی بیاشامید رغماً لأنف الأعداء بگذارید این هیاکل جعلیۀ جعلیۀ را در خبائث اشارات کثیفۀ منتنۀ خود مشغول شوند فونفسی الحق مشام بقر را از این عطر اطهر نصیبی نه و این زلال بمثال سلسال ذو الجلال قسمت اهل اضلال نبوده و نخواهد بود
- 22 Yet the people of the Bayan have not reflected upon the objections raised by previous peoples at the time of Manifestation, although extensive Tablets have been revealed from the Supreme Pen regarding this matter. Would that they had considered and become aware. Certain Persian Tablets were revealed and sent in response to some of the loved ones. Although it is regrettable that the words of this Most Great Revelation should be beheld by veiled, idolatrous, and rejected souls, nevertheless, for the sake of teaching God's Cause, there is no harm if your honor should show them to some. However, "None shall touch it save the purified ones." This is the wine of inner meanings of this Revelation, which was previously mentioned as the "sealed wine" in the sacred words, sealed with the seal of protection. All the idolaters observe and read, yet they have not attained even a drop thereof.
- 22 و هنوز اهل بیان تفکّر در اعتراضات ملل قبل در احیان ظهور نموده‌اند مع آنکه الواح مبسوطه در این مقام از قلم اعلیٰ مسطور گشته کاش ملاحظه مینمودند و متنبّه میشدند بعضی الواح پارسیۀ جواب بعضی احباب نازل و ارسال شد اگرچه حیف است کلمات این ظهور اعظم را نفوس محتجبۀ مشرکۀ مردوده ملاحظه نمایند و لکن نظر به تبلیغ امر الهی لازم است اگر آن جناب بعضی بنمایند باسی نیست و لکن لا یمسّها الا المطهّرون خمر معانی این ظهور است که از قبل برحق محتوم ذکر شده در کلمات مستور است و بنخاتم حفظ محتوم و جمیع مشرکین ملاحظه مینمایند و میخوانند و لکن بقطره‌ئی از آن فایز نشده‌اند

- 23 Say: O people of the Bayan! At least observe the Persian Bayan, that perchance ye may not dare to approach that station wherein the Primal Point hath mentioned naught but utter nothingness and absolute extinction. The Cause of God hath reached such a state that the essence of error, who is called Hadi, hath become the guide of people and hath girded up his loins in opposition. If the people of the Bayan would consider the utterances of Yahya, Siyyid Muhammad, Hadi, A'raj, and their like, and would also reflect upon the words of the servants of this Gate, by God, they would surely find the truth and cast away falsehood. But what benefit, when the eye is impure and the heart is veiled?
- 23 بگو ای اهل بیان اقلّاً بیان فارسی را ملاحظه کنید که شاید بمقرّی که نقطهء اولی جز نیستی بخت و فنای بات ذکر نفرموده جسارت ننمائید امر حق بمقامی رسیده که جوهر ضلال که به هادی موسوم هادی ناس شده و باعراض کمر بسته اگر اهل بیان بیانات یحیی و سید محمد و هادی و اعرج و امثال این نفوس ملاحظه کنند و در بیانات خدام این باب هم تفکر نمایند فوالله لیجدنّ الحقّ و یضعنّ الباطل ولکن چه فائده که بصر غیر طاهر و قلب محتجب است
- 24 Let someone say to Hadi that if thou hadst the least discernment, thou wouldst testify that whatsoever was mentioned in the name of that fabricated person was for the sake of wisdom in the Cause. Reflect a little on the beginning of these matters, that perchance thou mayest attain to that which was hidden from all eyes and become convinced that that person was non-existent from the beginning. Divine wisdom and exigencies required what appeared and became known.
- 24 نفسی به هادی بگوید که اگر اقلّ من ذره درایت میداشتی شهادت میدادی که آنچه باسم آن نفس مجعوله ذکر شده حکمة للأمر بوده قدری تفکر در اوّل این امور کن که شاید بآنچه از عیون مستور بوده فایز شوی و موقن گردی باینکه آن نفس از اوّل معدوم بوده مصالح و حکم الهیه اقتضا نمود آنچه ظاهر شد و شهرت یافت
- 25 We beseech God that if such souls have not been guided, may He, glorified be His greatness, raise up holy temples from the pure essence of His Cause in such wise that they may regard all in the world as non-existent and void, and see none as existing, speaking, uttering, and powerful save the Truth. Verily, He is powerful over whatsoever He willeth. God willing, may your honor, through the wondrous grace of the Lord of Lords, become the breaker of the idols of vain desire.
- 25 از خدا میطلبیم که اگر امثال آن نفوس مهتدی نشده اند حقّ جلّت عظمته از سازج کلمهء امریه هیاکل مقدسه مبعوث فرماید بشأنی که جمیع من فی العالمین را مفقود و معدوم شمرند و جز حقّ موجود و ناطق و متکلم و قادر نبینند
- 26 And behold ye not the power? Verily, He is potent over whatsoever He willeth. God willing, that soul shall, through the wondrous grace of the Lord of Lords, become a breaker of the idols of vain desire and a kindler of the fire of guidance. O how blessed art thou for having attained unto the Most Glorious Station and for having turned thy gaze unto the Most Exalted Horizon! He chooseth whom He willeth through His grace, and He is verily the One Who hath power over whatsoever He willeth, the Lord of the Last and the First. There is no God but He, the Most Exalted, the All-Glorious.
- 26 انه علی ما یشاء قدیر انشاءالله آن جناب از بدایع فضل ربّ الأرباب کاسر اصنام هوی و موقد نار هدی شوند فیا طوبی لک بما فزت بالمقام الأسنى و کان طرفک متوجّهاً الى الأفق الأعلى انه یختصّ من یشاء بفضل من عنده و انه هو المقتدر علی ما یشاء ربّ الآخرة و الأولى لا اله الا هو العلیّ الأبهی
- 27 As to thy question concerning the difference between Qayyum and Qa'im, know thou that the difference between these two names is as that between the Most Great and the Great. This is what My Beloved hath explained aforetime, and We have mentioned it in a wondrous Book. By this He intended naught save to inform the people that He Who shall appear is greater than what hath appeared, and that He is the Qayyum over
- 27 و اما ما سألت فی فرق القائم و القيوم فاعلم بأنّ الفرق بین الاسمین ما یری بین الأعظم و العظیم و هذا ما ینته محبوبی من قبل و انا ذکرناه فی کتاب بدیع و ما اراد بذلك الا ان یخبر الناس بأنّ الذی یتظهر انه اعظم عمّا ظهر و هو القيوم علی القائم و هذا هو الحق یشهد به لسان الرحمن فی

the Qa'im. This is the truth to which the Tongue of the All-Merciful beareth witness in the heaven of utterance. Know thou this and be independent of all the worlds. Then shall the Qa'im cry out from the right hand of the Throne, saying: O people of the Bayan! By God, this is indeed the Qayyum Who hath come unto you with a manifest sovereignty. This is the Most Great One before Whose countenance every great and greater one hath prostrated. The Most Great Name was exalted only to magnify Him at the manifestations of His sovereignty, and the Qayyum prevailed only through His effacement in His court. Thus was the matter ordained, but the people are veiled therefrom.

28 Can aught be more explicit than that which was revealed in the Bayan concerning this Revelation? Yet behold what the idolaters have wrought! Say: O people, this is the Qayyum Who hath fallen under your nails. If ye show Him no mercy, then have mercy upon yourselves. By the True One! This is the Beauty of the All-Known, through Whom hath appeared that which was inscribed upon a preserved tablet. Beware lest ye cleave unto the imagined one who hath disbelieved in His presence and His signs and was among the idolaters in a Book inscribed by the finger of truth.

29 Be thou assured that He intended naught save the greatness of this Revelation over both the mentioned and the concealed, and the exaltation of this Name above all names, and His sovereignty over all who are in earth and heaven, and His grandeur and power over all things. Through His manifestation all created things have testified that He is the One manifest above all things, and through His concealment all atoms have testified that He is the One hidden, sanctified from all things. He is called by the name 'the Manifest' for He is seen through His names and attributes and is known as the One besides Whom there is no God. And He is called by the name 'the Hidden' for He cannot be described by any description nor known by what is mentioned, since what is mentioned is His creation in the world of remembrance. Exalted is He above being known through remembrance or perceived through thought! His outward appearance is His very hiddenness. When He is called by His name 'the Manifest,' He is called by His name 'the Hidden.' Verily, He cannot be known through thoughts nor perceived through vision as He is in His transcendent sublimity and exalted sovereignty. He is in the Most Exalted Prospect and the Most Glorious Horizon, and He saith: 'Lost indeed are they who have disbelieved in Him through Whose name the Hidden Scroll was adorned, and the Countenance of Unity appeared, and the Banner of Lordship was raised, and the Pavilion of Divinity was lifted up, and the Sea of Eternity surged, and the

جبروت البيان اعرف ثم استغن به عن العالمين و اذاً ينادى القائم عن يمين العرش ويقول يا ملأ البيان تالله هذا هو القيوم قد جاءكم بسلطان مبين وهذا هو الأعظم الذى سجد لوجهه كل اعظم وعظيم وما استعلى الاسم الأعظم الا لتعظيمه عند ظهورات سلطنته وما غلب القيوم الا لفنائته فى ساحتها كذلك كان الأمر ولكن الناس هم محتجبون

28 هل يعقل اصرح عما نزل فى البيان فى ذكر هذا الظهور مع ذلك فانظر ما فعل المشركون قل يا قوم هذا هو القيوم قد وقع تحت اظفاركم ان لا ترجوه فارحموا انفسكم تالله الحق هذا الجمال المعلوم وبه ظهر ما هو المرقوم فى لوح مسطور اياكم ان تمسكوا بالموهوم الذى كفر بقلائه وآياته و كان من المشركين فى كتاب كان باصبع الحق مرقوماً

29 ايقن بأنه ما اراد الا اعظمية هذا الظهور على المذكور والمستور واستعلاء هذا الاسم على كل الأسماء و سلطانه على من فى الأرض والسماء و عظمته واقتداره على الأشياء وبظهوره شهدت الممكات بأنه هو الظاهر فوق كل شئ و ببطونه شهدت الذرات بأنه هو الباطن المقدس عن كل شئ و يطلق عليه اسم الظاهر لأنه يرى بأسمائه و صفاته ويعرف بأنه لا اله الا هو و يطلق عليه اسم الباطن لأنه لا يوصف بوصف ولا يعرف بما ذكر لأن ما ذكر هو احداؤه فى عالم الذكر فتعالى من ان يعرف بالذكر او يدرك بالفكر ظاهره نفس باطنه فى حين يسمى باسمه الظاهر يدعى باسمه الباطن و انه لا يعرف بالأفكار ولا يدرك بالأبصار على ما هو عليه من علو علوه و سمو سموه انه لبالمنظر الأعلى والأفق الأبهى ويقول قد خسر الدين كفروا بالذى باسمه زينت الصحيفة المكنونة و ظهرت طلعة الأجدية و نصبت راية الربوبية و رفع خيأ الألوهية و توجج بحر القدم و ظهر السر المستسر المقنع بالسر الأعظم فوعمره ان البيان قد عجز عن بيانه و التبيان عن عرفانه فتعالى هذا القيوم الذى به خرق الحجاب الموهوم و كشف

hidden Secret veiled in the Most Great Mystery was revealed.' By His life! The Bayan hath failed to describe Him and explanation to know Him. Exalted be this Self-Subsisting One through Whom the imagined veil was rent asunder, the hidden was revealed, and the sealed wine was unsealed. By the All-Merciful Himself! The Bayan lamenteth and saith:

المكتوم وفك الاناء المختوم فونفسه الرحمن انّ
البيان ينوح ويقول

- 30 O Lord! Thou didst cause me to be revealed for Thy remembrance and Thy praise and the knowledge of Thyself. He Who stood forth by Thy command enjoined the servants not to be veiled by me and by what was created from Thy subsisting Beauty. But the people distorted what was revealed concerning me to establish Thy truth and exalt Thy remembrance. They disbelieved in Thee and Thy signs and made me a shield for themselves, whereby they oppose Thee - this after no word was revealed except that it was revealed to exalt Thy Cause and manifest Thy sovereignty and the loftiness of Thy power and the sublimity of Thy station.

30 اي ربّ نزّلني لذكرك وثنائك و عرفان
نفسك والذى كان قائماً بأمرك امر العباد بأن
لا يحتجبوا بى و بما خلق عن جمالك القيوم
ولكنّ القوم حرفوا ما نزل في في اثبات حقك
و اعلاء ذكرك و كفروا بك و بآياتك و
جعلوني جنة لأنفسهم و بها يعترضون عليك بعد
اذ ما نزلت كلمة الا و قد نزلت لاعلاء امرك
واظهار سلطنتك و علو قدرك و سمو مقامك

- 31 Would that I had not been revealed and had not been mentioned! By Thy glory! Were Thou to render me non-existent, it would be better for me than to exist and be recited by Thy servants who have risen to harm Thee and who have intended against Thee what they have intended. I beseech Thee by Thy power which hath encompassed all created things to deliver me from these transgressors, that I may speak of Thy beauty, O Thou in Whose hand is the kingdom of power and the dominion of authority. And were We to descend from the Most Exalted Station, the First Point, the Ultimate Tree, and the Most Glorious Horizon, and bring down the utterance from the heights of exposition to the realm of possibility to mention the difference between the two names in terms of numerical value - though My Beauty hidden within Me addresseth Me saying: "O My Beloved! Turn not Thy gaze from My face, abandon mention and utterance and occupy not Thyself with aught else" - I say: "O My Beloved! Thy confirmed decree and ordained destiny have caused Me to descend until I appeared in the garment of the people of all worlds. Therefore it behooveth Me to speak in their tongue and according to what their understanding and minds can comprehend. Were I to change the garment, who could draw nigh? If Thou desirest what Thou commandest of Me, remove the hand of prevention from My mouth. I ask Thy forgiveness for this, O My God and My Beloved! Have mercy then upon Thy servants and send down unto them what their hearts and minds are capable of understanding. Verily Thou art the Forgiving, the Merciful."

31 فيا ليت ما نزلت و ما ذكرت وعزتك لو تجعلني
معدوماً لأحسن عندى من ان اكون موجوداً و
يقرئني عبادك الذين قاموا على ضررك وارادوا في
حقك ما ارادوا اسألك بقدرتك التي احاطت
الممكّات ان تخلصني من هؤلاء الفجار لأحكي
عن جمالك يا من بيدك ملكوت القدرة و
جبروت الاختيار و لو نزل من المقام الأسنى
و الدرة الأولى و السدرة المنتهى و الأفق الأبهى
و نرجع البيان من علو التبيان الى دنو الامكان
لنذكر الفرق بين الاسمين في مقام الأعداد و لو
انّ جمالى المكنون في نفسى يخاطبني و يقول يا
محبوبى لا ترتد البصر عن وجهى دع الذكر و
البيان و لا تشغل بغيرى اقول اي محبوبى قد
انزلني انزلى قضائك المثبت و قدرك المختوم الى
ان ظهرت في قيص اهل الأكوان اذاً ينبغى بأن
اتكلّم بلسانهم و بما يرتقى اليه ادراكهم و عقولهم و
لو نبذل القميص من يقدر ان يتقرب و انك لو
تريد ما تأمرنى به ارفع يد المنع عن فى استغفر
في ذلك يا الهى و محبوبى فارحم على عبادك ثم
انزل عليهم ما يستطيع عرفانه افادتهم و عقولهم و
انك انت الغفور الرحيم

- 32 Know thou that the numerical difference is fourteen, which is the number of Baha when counting the hamza as six, since its

32 فاعلم بأنّ الفرق في العدد اربعة عشر و هذا عدد
البهاء اذا تحسب الهمزة ستة لأن شكلها ستة في

shape is six in geometric terms. And if thou readest "Qa'im" thou wilt find the difference to be five, which is the letter "ha" in "Baha." In this station Qayyum is established upon the throne of His name "Qa'im" just as the letter "ha" is established upon the letter "vav." And in one station, if thou countest the hamza of "Qa'im" as six according to geometric reckoning, the difference becomes nine, which is also this Name. And by this nine, exalted be His mention, is intended the manifestation of the Nine in this station. This is what thou seest regarding the difference in the outward appearance of the two names. We have indeed abridged the exposition for thee, and if thou wouldst reflect upon what We have mentioned to thee and cast upon thee, thou wouldst derive therefrom that which would solace thine eyes and the eyes of them that have professed the unity of God. By My life! This difference is indeed a mighty sign for those who have soared unto the heaven of Baha. And by what We have demonstrated to thee outwardly, it is established that the inner meaning is the supremacy of the name Qayyum over Qa'im. Know thou this and be of them that preserve. We have veiled this mention and concealed it from the eyes of them that are in the Bayan. Then We unveiled it for thee that thou mayest be of the thankful. Say: Praise be to God, the Lord of all worlds.

- 33 I will briefly speak in Persian so that all creatures may, through the grace of the King of Oneness, partake and attain to this flowing spring that is neither of the east nor of the west, neither described nor mentioned, neither manifest nor revealed, which has ever been preserved from the taste of the souls of the ungodly. Know thou that the purpose of the Primal Point concerning the distinction between Qayyum and Qayyim, and between A'zam and 'Azim, was that the greatness of the subsequent Manifestation would surpass the 'Azim, and the Qayyumiyat of the latter Manifestation would transcend the Qa'im. And the distinction between A'zam and 'Azim in the number of Manifestation was nine, as is evident to every person of insight and clear to every informed one. And this greatness and Qayyumiyat flows and is manifest in this Revelation and what appears from His presence.

- 34 For example, the purpose of Qayyum was the Manifestation of Nine, and He was made manifest with the name of Baha, and now that greatness which is observed in the outer letters is calculated in one instance as the hamzih of Baha being six and Qa'im being one. Reflect that thou mayest know, and in this are signs for those who know. O questioning observer, I swear by the Beauty of the Beloved that what was intended by the Exalted One in this Revelation and what was recorded by the Most Ancient Pen in the holy scrolls is difficult to mention,

قاعدة الهندسة ولو تقرأ القایم اذاً تجد الفرق خمسة وهی الهاء فی البهاء وفی هذا المقام یتسوی القیوم علی عرش اسمه القائم کما استوی الهاء علی الواو وفی مقام لو تحسب همزة القائم ستة علی حساب الهندسة یتصیر الفرق تسعة وهو هذا الاسم ایضاً وبهذه التسعة اراد جلّ ذکره ظهور التسع فی مقام هذا ما ترى الفرق فی ظاهر الاسمین وانا اختصرنا البیان لک و انک لو تفکر لتخرج عما ذکرناه لک و القیانه علیک ما تقرّ به عینک و عیون الموحّدين فوعمری ان هذا الفرق لآية عظمی للذینهم طاروا الی سماء البهاء و بما استدللنا لک فی الظاهر یحقّق بأن المقصود فی الباطن قیومیة اسم القیوم علی القائم اعرف و کن من الحافظین و انا سترنا هذا الذکر و غطیناه عن ابصار من فی البیان اذاً کشفناه لک لتکون من الشاکرین و قل ان الحمد لله ربّ العالمین

33 ای عبد ناظر الی الله مختصری بلسان پارسی ذکر میشود تا کل بریه از فضل سلطان احدیه از این عین جاریه لاشرقیّه ولاغرپیّه ولاذکریه ولاوصفیّه ولاظهوریه ولابرزیه که لمزل از ذابقه انفس مشرکه محفوظ بوده نصیب بردارند و فایز شوند بدان مقصود نقطه اولی از فرق قائم و قیوم و اعظم و عظیم اعظمیت ظهور بعد بوده بر عظیم و قیومیت ظهور آخر بر قائم و از فرق اعظم و عظیم در عدد ظهور تسع بوده چنانچه بر هر بصیری واضح و نزد هر خبری مبرهنست و این اعظمیت و قیومیت در این ظهور و ما یظهر من عنده جاری و ظاهر

34 مثلاً مقصود از قیوم ظهور تسع بوده و او باسم بها ظاهر و حال آن اعظمیت که در ظاهر حروف ملاحظه میشود در مقامی همزه بهاء سته و قائم یک حساب میشود فکر لتعرف و فی ذلک لآیات للعارفین ای سائل ناظر قسم بجمال محبوب که آنچه مقصود حضرت اعلی است در این ظهور و در صحایف قدس از قلم قدم ثابت و مسطور

and in truth to lift the veil from the face of the Maiden of inner meanings. The Holy Spirit sayeth that if 'Azim should rend asunder the nine veils, he would attain unto A'zam. This is the utterance of the Holy Spirit, and his Lord is witness to what he saith. This utterance is not from Us but from Him. Say: Beware lest ye object.

مشکل است بتوان ذکر کرد و فی الحقیقه کشف قناع از وجه حوری معانی نمود روح القدس میگوید که عظیم اگر خرق حجاب تسعه نماید باعظم فایز شود و این بیان روح القدس است و کان ربّه علی ما یقول شهیدا لیس هذا البیان منّا بل منه قل ایّا کم ان تعترضوا

- 35 And He ordained these nine as the days of respite between the two Manifestations, so that those essences which were illumined by the Sun of 'Azim might become prepared for the appearance of the Greater Luminary, which all were promised in the year nine. Nevertheless, observe how these human-seeming creatures, by clinging to their vain imaginings, have raised such objections against the King of the known and unknown, and the Sovereign of the unseen and seen. These souls have never tasted a drop from the Kawthar of the All-Merciful's utterance, nor have they understood a single letter of what was intended by the Sovereign of all creation in what was revealed unto Him. Leave them in their vain disputations, and in this spiritual dawn soar in the subtle atmosphere of inner meanings. The hesitant ones have not hearkened to the Word of the Lord of the Day of Judgment; they are among the people of the graves, and they shall abide forever in the fire, and the fire is their grave, did they but know it.

35 و این تسعه را ایّام فرجه مابین ظهورین قرار فرموده‌اند تا کینونانی که از شمس عظیم متجلی شده مستعدّ شوند از برای ظهور نیر اعظم که در سنه تسع کلّ بآن موعود بوده‌اند مع ذلک مشاهده کنید که این ناس نسناس بتشبّه بموهومی چه مقدار اعتراضات بر سلطان معلوم و ملیک غیب و شهود نموده‌اند این نفوس ابداً از کوثر بیان رحمن نپیشیده‌اند و حرفی از مقصود سلطان امکان فیما نزل علیه ادراک ننموده‌اند ذرهم فی خوضهم و در این بحر روحانی در هوای لطیف معانی طیران کن متوقّفین کلبه مالک یوم الدین را اصفا ننموده‌اند و آن نفوسند از اهل قبور و هم فی النار خالدون و النار قبورهم لو هم یشعرون

- 36 In reply to thy question concerning the human spirit after physical death, apart from the Prophets and holy ones - whether the same individuality, personality, consciousness and understanding that existed before death continues to exist afterwards or whether it perishes, and assuming it endures, how is it that during life when harm befalls human faculties through unconsciousness or severe illness, consciousness and understanding vanish, yet after death, which is the dissolution of elements and composition, how can personality and consciousness be conceived when all the instruments have completely disintegrated?

36 و اما ما سألت بنی نوع انسانی بعد از موت ظاهری غیر از انبیا و اولیا آیا همین تعین و تشخص و ادراک و شعوری که قبل از موت در او موجود است بعد از موت هم باقی است یا زائل میشود و بر فرض بقا چگونه است که در حال حیات فی الجمله صدمه که بمشاعر انسانی وارد میشود از قبیل بی‌پوشی و مرض شدید شعور و ادراک از او زایل میشود و موت که انعدام ترکیب و عناصر است چگونه میشود که بعد او تشخص و شعوری متصور شود با آنکه آلات بتمامها از هم پاشیده انتهی

- 37 Know thou that the spirit in its own station remains firm and enduring. The weakness observed in the sick is due to intervening causes, not to any weakness in the spirit itself. Consider the lamp: it is luminous and shining, but if something blocks it, its light is obscured although in its own station it remains luminous - yet due to the intervening cause its light is prevented from shining forth. Likewise, in illness the manifestation of the spirit's power and might is prevented and veiled due to intervening causes, but after its release from the body it appears with such power, might and ascendancy as cannot be imagined.

37 معلوم آن جناب بوده که روح در رتبه خود قائم و مستقرّ است و اینکه در مریض ضعف مشاهده میشود بواسطه اسباب مانعه بوده والا در اصل ضعف بروح راجع نه مثلاً در سراج ملاحظه نمائید مضی و روشن است ولیکن اگر حائلی مانع شود در این صورت نور او ممنوع مع آنکه در رتبه خود مضی بوده ولیکن باسباب مانعه اشراق نور منع شده و هم چنین مریض در حالت مرض ظهور قدرت و قوت روح بسبب

The pure, holy and sanctified spirits have ever possessed and shall continue to possess all power and complete freedom.

اسباب حائله ممنوع و مستور ولکن بعد از خروج از بدن بقدرت و قوت و غلبه‌ی ظاهری که شبه آن ممکن نه و ارواح لطیفه طیه مقدسه بکمال قدرت و انبساط بوده و خواهند بود

- 38 For instance, if a lamp is placed within an iron lantern, its light will not appear outwardly at all, even though it is shining within. Consider the sun behind clouds: in its own station it is bright and luminous, yet due to the intervening clouds its light appears weak. Consider this same sun as the human spirit and all things as its body, which is illumined through that light's effulgence and radiance. But this continues only so long as no intervening causes prevent it or veil it. After being veiled, the sun's light appears weak, just as on cloudy days - though the earth is illumined by sunlight, that illumination is weak. But after the clouds disperse, the sun's rays appear in their full glory, while in both states the sun itself remains the same. Such is the case with the sun of souls, which hath been mentioned and continues to be mentioned by the name of spirit.

38 مثلاً اگر سراج در تحت فانوس حدید واقع شود ابداً نور او در خارج ظاهر نه مع آنکه در مقام خود روشن بوده در آفتاب خلف سحاب ملاحظه فرمائید که در رتبه خود روشن و مضی است ولکن نظر بسحاب حائله نور او ضعیف مشاهده میشود و همین آفتاب را روح انسانی ملاحظه فرمائید و جمیع اشیاء را بدن او که جمیع بدن بافاضه و اشراق آن نور روشن و مضی است ولکن این مادامی است که اسباب مانعه حائله منع ننماید و حجاب نشود و بعد از حجاب ظهور نور شمس ضعیف مشاهده میشود چنانچه ایامی که غمام حایل است اگرچه ارض بنور شمس روشن است ولکن آن روشنی ضعیف بوده و خواهد بود و بعد از رفع سحاب انوار شمس بکمال ظهور مشهود و در دو حالت شمس در رتبه خود علی حد واحد بوده هم چنین است آفتاب نفوس که باسم روح مذکور شده و میشود

- 39 Similarly, observe the weakness of the fruit's existence in the original tree before emerging from it - though within the tree it is so weak as to be completely imperceptible, such that if one were to cut the tree into pieces, not a trace of the fruit or its form would be found. Yet after emerging from the tree it appears with wondrous beauty and mighty strength, as can be observed in fruits, some of which become more delectable after being separated from the tree. Multiple examples have been given that from each similitude thou mayest comprehend the intended meaning and apply it to what thou hast asked of God, thy Lord.

39 و هم چنین ملاحظه در ضعف وجود ثمره نمائید در اصل شجره که قبل از خروج از شجر مع آنکه در شجر است بشأنی ضعیف که ابداً مشاهده نمیشود و اگر نفسی آن شجر را قطعه قطعه نماید ذره‌ی از ثمر و صورت آن نخواهد یافت ولکن بعد از خروج از شجر بطراز بدیع و قوت منبع ظاهر چنانچه در اثمار ملاحظه میشود و بعضی از فواکه است که بعد از قطع از سدره لطیف میشود امثله متعدده ذکر شد تا از هر مثالی بمقصودی مطلع شوید

- 40 And as for what thou hast asked concerning God, thy Lord and the Lord of all worlds - may His mention be glorified - He is able to manifest and make evident all infinite knowledge through any of the examples mentioned among men. Indeed, the hand of power is outstretched over every example, and the hand of protection placed upon every word. None knoweth this save whom He willeth. When the seal of the perfumed vessel is broken by the hand of might, its fragrance is diffused. The

40 و مطابق نمائید بما سألت عن الله ربّ العالمین حقّ جلّ ذکره قادر است بآنکه جمیع علوم لایهای را در یکی از امثله مذکوره بین ناس ظاهر و مبین فرماید باری بر هر مثلی ید قدرت مبسوط و بر هر کلمه ید حفظ گذاشته شده لا عرفه احد الا من اراد چون ختم اناء عطریه بید قدرتی شکسته شد رایحه آن استشمام میشود الامر بید الله يعطی و يمنع یعمی و یبصر یفعل ما یشاء و یحکم ما یرید

Command is in God's hand - He giveth and withholdeth, blin-
deth and maketh to see, doeth what He willeth and ordaineth
what He desireth.

- 41 As for what was asked about creation, know that creation hath
ever been and shall ever be. No beginning can be imagined for
its beginning, nor any end for its ending. The name "Creator"
itself requireth a creation, just as the name "Lord" necessiteth
that which is lorded over. As for what was mentioned in pre-
vious utterances that "He was a God and there was none to
be worshipped beside Him" and "He was a Lord and there was
none to be lorded over" and the like - the meaning thereof is
realized in all times. This is the same word which declareth
"God was, and there was nothing else besides Him" and He
shall be as He hath ever been. Every person of insight testifi-
eth that the Lord now existeth while that which is lorded over
is non-existent - meaning that His sacred realm transcendeth
all else, and whatsoever is mentioned in the realm of contingent
being is limited by contingent limitations, while the Truth is
sanctified therefrom. He hath ever been, and there was none
else with Him - neither name, nor description, nor attribute -
and He shall ever be, sanctified from all besides Him.
- 42 Consider, for instance, at the time of the manifestation of
the universal Manifestation, before that Ancient Being maketh
Himself known and uttereth the creative Word, the world ex-
isted but none had knowledge of Him. Likewise, He was the
Creator but no creation existed with Him, for at that moment
the spirit is withdrawn from all to which the name "thing" can
be applied. This is that Day concerning which He saith "To
whom belongeth the Kingdom this Day?" and there is none
to answer. The tongue of power and majesty proclaimeth "To
God, the One, the All-Compelling!" Thus is existence negated
from all things, for the realization of existence in its primary
degree followeth after the attainment of knowledge, and before
that the existence of the Ancient Being is realized while the
annihilation of all things is established.
- 43 Before His outward manifestation unto all things, He was a
Lord and there was none to be lorded over, but after the rev-
elation of the Word and the establishment of the Temple of
Oneness upon the Throne of the All-Merciful, whosoever turn-
eth unto Him becometh one who is lorded over, created, and
known. The understanding of these stations dependeth upon
the recognition of the servants who are endowed with insight
and knowledge.
- 44 He hath ever testified that He existeth while all else is non-
existent - a God with none to be worshipped beside Him, and
a Lord with none to be lorded over in His presence. He was,
- 41 و اینکه سؤال از خلق شده بود بدان که لمیزل
خلق بوده و لایزال خواهد بود لا لأوله بداية و
لا لآخره نهاية اسم الخالق بنفسه يطلب المخلوق و
كذلك اسم الرب يقتضى المربوب و اینکه در
کلمات قبل ذکر شده كان الها و لا مألوه و رباً
و لا مربوب و امثال ذلك معنى آن در جميع
احيان محقق و این همان کلمه ایست که میفرماید
كان الله و لم يكن معه من شيء و يكون بمثل ما
قد كان و هر ذی بصری شهادت میدهد که الآن
ربّ موجود و مربوب مفقود یعنی آن ساحت
مقدس است از ماسوی و آنچه در رتبه ممکن
ذکر می شود محدود است بحدودات امکانیه و حق
مقدس از آن لمیزل بوده و نبوده با او احدی نه
اسم و نه رسم و نه وصف و لایزال خواهد بود
مقدس از کل ما سواه
- 42 مثلاً ملاحظه کن در حین ظهور مظهر کلیّه
قبل از آنکه آن ذات قدم خود را بشناساند و
بکلمه امریه تنطق فرماید عالم بوده و معلومی با
او نبوده و هم چنین خالق بوده و مخلوق با او
نه چه که در آن حین قبض روح از کلّ ما
یصدق علیه اسم شيء میشود و اینست آن یومی
که میفرماید لمن الملك اليوم و نیست احدی
مجیب لسان قدرت و عظمت میفرماید الله الواحد
القهار لذا نفی وجود از کلّ میشود چه که تحقق
وجود در رتبه اولیه بعد از تحقق عرفان است
و قبل از آن بقای ذات قدم محقق و فنای کلّ
شيء ثابت
- 43 و قبل از تجلی ظاهری بر کلّ شيء كان رباً
و لا مربوب و بعد از اظهار کلمه و استوای
هیكل احدیه بر عرش رحمانیه من اقبل اليه فهو
مربوب و مخلوق و معلوم ادراک این مقامات
منوط بعرفان عباد است بصیر خبیر
- 44 لمیزل یشهد بانه موجود و غيره مفقود اله و لا مألوه
معه و ربّ و لا مربوب عنده كان و لم يكن معه

and there was nothing else besides Him, and He shall be even as He hath ever been. I swear by the Primal Point that the Temple of Oneness, due to the sorrows that have descended and the blocking of the ways through the deception of the souls of the idolaters, hath been prevented from mentioning the hidden, concealed, sublime and elevated stations. Afflictions have descended in such wise that none save God can reckon them, and the Land of Mystery is in secret turmoil, with none aware thereof save thy Lord, the Mighty, the Bestower. Soon shall that which is hidden be made manifest. None knoweth this save him who possesseth knowledge of the Book.

من شیء و یكون بمثل ما قد كان قسم بنقطه
اولیه که طلعت احدیه از احزان وارده و سید
سبل باغواى انفس مشرکه از ذکر مقامات خفیه
مستوره عالیّه مرتفعه ممنوع شده و بشأنی بلایا
وارد که احدی جز حق محصی آن نه و ارض
سر سرّاً در اضطراب و احدی بر آن مطلع نه
الا ربک العزیز الوهاب و زود است که از سر
بظهور آید لا یعلم ذلک الا من عنده علم الکتاب

- 45 And concerning the question that was asked about why there is no mention of the Prophets before Adam, the father of mankind, and the kings of those ages in historical books - the absence of mention is not, and has never been, proof of non-existence. Due to the length of time and the revolutions of the earth, these records have not remained. Moreover, before Adam, the father of mankind, the rules of writing and customs that exist now among people did not exist. There was a time when there was no system of writing at all; other methods were practiced. Were we to explain this in detail, the discourse would be prolonged.

45 و اینکه سؤال شده بود که چگونه ذکر انبیای قبل
از آدم ابوالبشر و سلاطین آن ازمنه در کتب
تواریخ نیست عدم ذکر دلیل بر عدم وجود نبوده
و نیست نظر بطول مدّت و انقلابات ارض باقی
نمانده و از این گذشته قبل از آدم ابوالبشر قواعد
تحریر و رسمیه که حال مابین ناس است نبوده
و وقتی بود که اصلاً رسم تحریر نبود قسم دیگر
معمول بوده و اگر تفصیل ذکر شود بیان بطول
انجامد

- 46 Consider the differences that emerged after Adam: in the beginning, these known languages mentioned were not present on earth, nor were these established rules. They spoke in a language other than these mentioned tongues. The diversity of languages occurred in the land known as Babel, after which that land was called Babel, meaning "where the tongue was confused," that is, where it became different. Afterward, the Syriac language was respected among people, and the divine books were revealed in that tongue until the time when the Friend of the All-Merciful appeared from the horizon of possibility with divine lights. When that holy being crossed the river Jordan, He spoke in a tongue that was called Hebrew - it was named Hebrew because the Friend of the All-Merciful spoke it while crossing. Subsequently, divine books and scrolls were revealed in Hebrew. Time passed, and it was transformed into Arabic. The first to speak it was Ya'rub ibn Qahtan, the first to write in Arabic was Maramir at-Ta'i, and the first to compose poetry was Himyar ibn Saba. Then the written forms were transferred from one script to another until they reached this known script.

46 ملاحظه در اختلاف بعد از آدم نمائید که
در ابتدا این السن معروفه مذکوره در ارض
نبوده و هم چنین این قواعد معموله بلسانی غیر
این السن مذکوره تکلم مینمودند و اختلاف
السن در ارضی که به بابل معروف است از
بعد وقوع یافت لذا آن ارض به بابل نامیده
شد ای تبلیل فیها اللسان ای اختلاف و بعد
لسان سریانی مابین ناس معتبر بوده و کتب
الهی از قبل بآن لسان نازل تا ایامی که خلیل
الرحمن از افق امکان بانوار سبحانی ظاهر و
لا یج گشت آن حضرت حین عبور از نهر اردن
تکلم بلسان و سنی عبرانی چون در عبور خلیل
الرحمن بآن تنطق فرمود لذا عبرانی نامیده شد و
کتب و صحف الهیه بعد بلسان عبرانی نازل و
مدتی گذشت و بلسان عربی تبدیل شد و اول
من تکلم به یعرب بن قحطان و اول من کتب
بالعربیّه مرامر الطائی و اول من قال الشعر حمیر
بن سبا و بعد رسوم خطیه از قلبی بقلبی نقل
شد تا آنکه باین قلم معروف رسید

- 47 Now observe how many languages, expressions, and systems of writing have changed since Adam, let alone before Adam. The

47 حال ملاحظه نمائید بعد از آدم چه قدر لسان و
بیان و قواعد خطیه مختلف شده تا چه رسد بقبل

purpose of these statements is that the Truth has ever been, in Its supreme inaccessibility and exalted sanctity, sanctified above the mention of all else, and ever shall be. Creation has always existed, and the Manifestations of the glory of the Divine Unity and Dawning-places of eternal holiness have been sent forth in the primordial centuries, calling creation to the Truth. However, due to the changes and transformations in the conditions of the world, some names and mentions have not remained.

- 48 The flood is mentioned in books, and in that event, everything that was upon the earth was drowned, whether books of history or otherwise. Similarly, many revolutions have occurred that caused the erasure of certain temporal matters. Beyond these considerations, contradictions are evident in the historical books existing on earth, and among different nations there are various accounts of the age of the world and recorded events. Some have histories of eight thousand years, some more, some twelve thousand years, and if one has seen the book of Juk, one would know how many contradictions exist between books.

- 49 One should, God willing, gaze upon the Greatest Horizon and remove one's attention from all these differences and mentions. Today the realities of the Manifestations of the Cause are adorned with the Most Glorious ornament and are visible, and all names are manifest in the New Name, and all realities are concealed in His reality. Whoso believeth in Him hath believed in God.

- 50 All names are manifest in His wondrous Name, and all realities lie hidden in His Reality. Whoso believeth in Him hath believed in God and in His Manifestations in all ages, and whoso turneth away from Him hath denied God, the Almighty, the Glorious, the Unconstrained. Should anyone ponder upon what hath been mentioned, he will attain unto the purpose. Though revealed with brevity, yet concealed within it are a hundred thousand detailed expositions. With thy Lord is the knowledge of all things preserved in a Tablet. We beseech God to grant thee that which He hath ordained for His chosen ones, and to open before thy heart's face the gates of meaning, that thou mayest understand from His words that which He intended. Verily, He is powerful over all things. All praise be to God, the Lord of all worlds.

BRL_ATBH#75x, BSW#04.01x, BSW#04.12x, GWB#078x, GWB#080x, GWB#087x, ROL.016-021x, BSC.228 #453-459x, HURQ.BH57x, HURQ.BH58x

از آدم مقصود از این بیانات آنکه لم یزل حق در علو امتناع و سمو ارتفاع خود مقدس از ذکر ما سواه بوده و خواهد بود و خلق هم بوده و مظاهر عز احدیه و مطالع قدس باقیه در قرون لا اولیه مبعوث شده اند و خلق را بحق دعوت فرموده اند و لکن نظر باختلافات و تغییر احوال عالم بعضی اسماء و اذکار باقی نمانده

- 48 در کتب ذکر طوفان مذکور و در آن حادثه آنچه بر روی ارض بوده جمیع غرق شده چه از کتب تواریخ و چه غیره و هم چنین انقلابات بسیار شده که سبب محو بعضی امور محدثه گشته و از این مراتب گذشته در کتب تواریخ موجوده در ارض اختلاف مشهود است و نزد هر ملتی از ملل مختلفه از عمر دنیا ذکر مذکور و وقایعی مسطور بعضی از هشت هزار سال تاریخ دارند و بعضی بیشتر و بعضی دوازده هزار سال و اگر کسی کتاب جوک دیده باشد مطلع میشود که چه مقدار اختلاف مابین کتب است

- 49 انشاء الله باید بمنظر اکبر ناظر شد و توجه را از جمیع این اختلافات و اذکار برداشت الیوم حقایق مظاهر امریه بطراز اهی مزین و مشهودند

- 50 و جمیع اسماء در اسم بدیع ظاهر و جمیع حقایق در حقیقتش مستور من آمن به فقد آمن بالله و بمظاهر امره فی کل الأعصار و من اعرض عنه فقد کفر بالله المقتدر العزیز المختار و اگر نفسی تفکر نماید در آنچه مذکور شد بمقصود فایز میشود اگرچه باختصار نازل شده و لکن صد هزار تفصیل در او مستور و عند ربک علم کل شیء فی لوح مسطور نسأل الله ان یرزقک ما قدر لأصفیائه و یفتح علی وجه قلبک ابواب المعانی لتعرف من کلماته ما اراد و انه علی کل شیء قدیر و الحمد لله رب العالمین

INBA38:144, BLIB_Or15698.044, BLIB_Or15720.046, BLIB_Or15740.038, NLAI_BH3.047, BN_suppl.1754.021-030, BRL_DA#030, GWBP#078 p.101bx, GWBP#080 p.103x, GWBP#087

p.114x, AVK1.113ax, AVK1.213.04x,
 AVK1.222.10x, AVK1.272x, AVK2.042.10x,
 AVK2.073.12x, IQT.044, RSBB.104,
 MAS4.174ax, ASAT1.013x, ASAT2.019x,
 ASAT2.103x, ASAT4.317x, ASAT4.296x,
 ASAT4.530x, ASAT5.270x, ASAT5.355x,
 OOL.B021

BH00061

Suriy-i-Sultan

To: Haji Muhammad Ibrahim Afnan (Muballigh) et al., in Sultanabad

¹ This is what hath been sent down from the heaven of eternity unto His servants: some soared unto the heaven of the Cause, and some held back. Even thus have We sent down the Command, as a mercy from Our presence unto Our believing servants. This is the Surih of the Sovereign that hath been sent down from the heaven of the All-Merciful with perspicuous and mighty and ancient verses. He is the Most Wondrous, the Most Holy, the Most Glorious. These are the verses of God that have in truth been sent down from the heaven of eternity, which God hath made a testimony from Him and a proof from His presence unto all who are in the heavens and on earth, from this day until the Day when the standards of dissension shall be obliterated and the Luminary of the horizons shall shine forth from the Dayspring of His Name, the Most Merciful, the Compassionate. Then shall the eyes of them that disbelieved and joined partners with God be dazzled, and souls shall be perturbed, and all who dwell in the kingdoms of Command and Creation shall be overcome with drunkenness, such that they shall place the fingers of bewilderment between their teeth, all that was and that shall be. And therein shall the inmost secrets of every soul that liveth be tried, if ye be of them that comprehend.

¹ هذا ما نزل من جبروت البقاء لعباده ومنهم من
 طار الى سماء الأمر ومنهم من وقف وكذلك
 نزلنا الأمر رحمة من لدنا لعبادنا المؤمنين هذه
 سورة السلطان قد نزلت من جبروت الرحمن
 بآيات مهيمن مبرم قديم هو الأبدع الأقدس
 الأبهى تلك آيات الله قد نزلت بالحق من
 جبروت البقاء وجعلها الله حجة من عنده و
 برهاناً من لدنه على من في السموات والأرض
 من يومئذ الى يوم الذي فيه تعدم رايات التفاف
 ويستضيئ نير الآفاق عن مشرق اسمه الرحمن
 الرحيم اذا يخطف ابصار الذين كفروا واشركوا
 ويضطرب النفوس يأخذ السكر كل من في
 ملكوت الأمر والخلق بحيث يضع انامل الحيرة
 بين انيابهم كل ما كان وما يكون وفيه تبلى
 السرائر من كل ذي روح ان اتم من العالمين

² O people, fear God Who created you and provided for you and made you great ones in the earth and sent down from heaven that which causes the earth to yield sacred and impregnable fruits. Beware, O concourse of earth, be not ungrateful for God's favor and differ not in His Cause. Follow that which hath been sent down to you from the heaven of Command as verses of wondrous might. O people! The relief hath come to you from God, your Lord, and He commandeth you to righteousness and

² قل يا قوم خافوا عن الله الذي خلقكم ورزقكم
 وجعلكم كبراء في الأرض وارسل عليكم من
 السماء ما ينبت منه الأرض بفواكه قدس منبع
 اياكم يا ملأ الأرض لا تكفروا بنعمة الله ولا
 تختلفوا في امره ان اتبعوا ما نزل عليكم من سماء
 الأمر آيات عز بديع ويا قوم قد جاءكم الفرج

piety and forbiddeth you from all that leadeth you to desires. Fear God and be among the God-fearing.

من عند الله ربكم ويأمركم بالبر والتقوى ويمنعكم
عن كل ما يأمركم الى الهوى اتقوا الله وكونوا من
المتقين

- 3 Say: Verily your relief is in the establishment of this Beauty upon the throne of manifest glory, if ye be of those who know. Say: He hath appeared in such wise that all the worlds are bewildered at His sovereignty, yet ye have not recognized the relief that was promised to you in all the Tablets and ye are among the heedless. Say: By God! Were ye to ponder upon the Cause of Him Who hath appeared in truth, ye would witness the relief from your Lord, the All-Merciful, in that which floweth from this luminous, mighty and impregnable Pen. Therefore, O people, examine your souls that ye may perchance recognize your Creator in these days wherein none among all created things hath recognized Him save whom your Lord, the Mighty, the Powerful, the Omnipotent, hath willed.

3 قل ان فرجكم في استواء هذا الجمال على عرش
عزّ مبين ان انتم من العارفين قل انه قد ظهر
بشأن تحيّر عن سلطانه كل العالمين وانكم انتم
ما عرفتم فرج الذي وعدتم به في كل الألواح و
كنتم من الغافلين قل تالله لو انتم تتفكرون في امر
الذي ظهر بالحق لتشهدوا فرج ربكم الرحمن فيما
يظهر من هذا القلم الدرّي العزيز المنيع اذا يا قوم
فاستشعروا في انفسكم لعل تعرفون بارتكم في تلك
الأيام التي ما عرفه احد من الممكّنات الا من
شاء ربكم المقتدر العزيز القدير

- 4 Nay rather, the idolaters have risen against Him and dispute with Him concerning God's verses and object to that which hath been revealed unto Him, even as the people of the Furqan objected against God, the Mighty, the Inaccessible, the Exalted, at the time when the clouds of grace were rent asunder and the Beauty of the Ancient of Days appeared from behind them in the name of Ali with clear and mighty signs. O people! By God, she whom I created with the hand of My will hath rebelled against Me even as Pharaoh rebelled before God, your Lord and the Lord of all creatures, and said "I am your lord, the most high" though he was powerless to create even a fly upon the earth, as every person of insight doth testify. And he whom I created by My word hath objected to Me in such wise that the heavens and earth have wept, and after them the eyes of those who circle round the sanctuary of grandeur with crimson tears, and behind them the eyes of the holy ones.

4 بل قاموا المشركون عليه و يجادلون معه في آيات
الله و يعترضون على ما نزل عليه كما اعترضوا
أمة الفرقان على الله العزيز الممتنع الرفيع حين
الذي شقّت سحاب الفضل و طلع جمال القدم
عن خلفها على اسم عليّ بالحق بآيات عزّ مبين
و يا قوم تالله ان الذي خلقها بكفّ ارادتي قد
بغى عليّ بمثل ما بغى الفرعون بين يدي الله ربكم
و ربّ الخلائق اجمعين و قال انا ربكم الأعلى
بعد الذي ما كان قادراً بأن يخلق الذباب في
الأرض و يشهد بذلك كل ذي بصر منير و من
خلق بقولي اعترض عليّ بشأن بكت السموات
و الأرض ثم عيون الذينهم طافوا حول حرم
الكبرياء بمدامع الحمراء و عن ورائهم عيون
المقدّسين

- 5 Say: The Son of Mary ascended unto the mountain of the Command and the holy clouds enveloped him. Then he witnessed drops of blood upon His garment and was bewildered within himself and inquired about it, being among the questioners. The cloud informed him of that which would befall the Youth. Thereupon he cried out within his soul and detached himself from the world and all that is therein and ascended to the holy seat before God, his Lord and the Lord of all things and the Lord of the worlds. Were I to utter a word about that which befell Him, verily the veil of the pavilion of grandeur would be rent asunder, the pillars of the House would crumble, and the supports of the mighty throne would shake. But We have

5 قل ان ابن مريم صعد الى جبل الأمر و غطاه
غمام القدس اذا شهد رشحات الدّم على قميصه تحيّر
في نفسه و سأل منه و كان من السّائلين فأخبره
الغمام عما يرد على الغلام اذا صاح في ذاته و
انقطع عن العالم و ما فيه و صعد الى مقرّ القدس
بين يدي الله ربه و ربّ كل شيء و ربّ العالمين و
انّي لو انطق بكلمة عما ورد عليه لينشق ستر حجاب
العظمة و تعدم اركان البيت و تضطرب قوائم
عرش عظيم ولكن سترنا و صبرنا الى ان يأتي

concealed it and been patient until God shall come with the authority of His triumph and make known His beauty between the heavens and the earth.

- 6 Then know that when the idolaters witnessed the signs of God, they objected to them and denied that which they had believed in before, and thereby their deeds were rendered vain though they perceived it not and were among the heedless. Therefore all atoms and all that lay behind the veils of power curse them while they sit at their places sporting and being among the joyous. Thus doth God reveal the secrets of hearts and the treachery of those who profess faith with their tongues while denying Him by Whose command the measures of faith were ordained from the presence of One mighty and wise.

- 7 They deny Him by Whose command the measures of faith were ordained from the presence of the Mighty, the Wise. Among them are those who turned away and transgressed in their souls, openly rebelling against God, and were among the idolaters. And among them are those who sought to plot against God's Cause and thereby instill hatred of the Youth in the hearts of the believers, to make them slip from the path and distance them from the holy, luminous shore. Thus did they gather together according to what Satan whispered in their hearts and plotted a plot. God will soon expose their plotting to whoever follows the command of his Lord and possesses insight from God, the Mighty, the Powerful.

- 8 And among them is he who was confident that if he opposed the Youth, those who followed him in his hatred would also oppose Him, for he sees leadership within himself. Say: Woe unto you, O company of deniers! God has servants whom neither hints nor signs can prevent, whom no hindrance can hinder nor any opposition deter, even if all creation were to unite against them. These are they whom the signs of the past concerning the mention of the Resurrection did not deter, nor were they prevented by what was revealed in the Furqan concerning "He is the Apostle of God and the Seal of the Prophets." They rent asunder those veils through the sovereignty of power from Our presence and entered the holy sanctuary, the seat of their Lord, the Most High, the Most Exalted, with manifest sincerity. They acknowledged within themselves that prophethood shall never be cut off from this moment unto the end that has no end. Thus did the Spirit breathe into their hearts the spirit of certitude from the presence of the Mighty, the Beautiful. These know God through God and through what appears from His presence. They shield their sanctified ears from the croaking of the idolaters, even if they be among the great ones and nobles of the people, for their nobility lies in following the command

الله بسلطان نصره ويعرف جماله بين السموات والأرضين

6 ثم اعلم بأن المشركين لما شهدوا آيات الله اعترضوا عليها وكفروا بما آمنوا به من قبل و بذلك حبطت اعمالهم و ما استشعروا بذلك و كانوا من الغافلين و بذلك يلعنهم كل الذرات و كل ما كان خلف حجاب القدرة و هم على مقاعدهم يلعبون و يكونون من الفرحين كذلك يظهر الله خافية القلوب و خائنة الذينهم يدعون الايمان بالسنتهم

7 و يكفرون بالذي بأمره قدر مقادير الايمان من لدن عزيز حكيم و منهم من اعرض و طغى في نفسه و بغى على الله جهراً و كان من المشركين و منهم من اراد بأن يكر في امر الله و به يدخل غل الغلام في صدور الذينهم آمنوا ليزلمهم عن الصراط و يبعدهم عن الشاطئ المقدس المنير و بذلك اجتمعوا على ما وسوس الشيطان في صدورهم و مكروا مكرًا فسوف يظهر الله مكرهم لمن يتبع امر ربه و يكون على بصيرة من الله المقتدر القدير

8 و منهم من اطمأن بأنه لو يعترض على الغلام ليعترض عليه الذين اتبعوه في غله لأنه يشهد في نفسه الرياسة قل فويل لكم يا معشر المنكرين و لله عباد لن يمنعهم الاشارات و لا الدلالات و لا يصدهم منع مانع و لا اعراض معرض ولو يجتمع عليهم الخلائق اجمعين اولئك الذين ما صددهم اشارات القبل في ذكر القيامة و ما منعهم ما نزل في الفرقان ولكنه رسول الله و خاتم النبيين و خرقوا تلك الحجابات بسلطان القدرة من لدنا و دخلوا حرم القدس مقرر ربهم العلي الأعلى بصدق مبين و اعترفوا في انفسهم بأن لا ينقطع النبوة من حينئذ الى آخر الذي لا آخر له و كذلك نفخ الروح في صدورهم روح الاطمينان من لدن عزيز جميل اولئك يعرفون الله بالله و بما يظهر من عنده و يمنعون آذان القدس عن نعاق المشركين ولو يكونون من عظماء القوم و اشرافهم لأن شرفهم

of their Creator and prostrating themselves before God, the Mighty, the All-Knowing, the All-Wise.

في أتباعهم امر بارئهم و السجود بين يدي الله
العزیز العالم العليم

- 9 Say: O people, fear God and dispute not about God's verses, nor refute the truth with what you possess. Be ashamed before Him Who created you by His word. Fear God, O people, and be not among the wrongdoers. And if you believe not in Him Who has come to you from the dawning-place of the Spirit with verses that prove what you possess, do not fabricate lies against Him and be not among the fabricators. O people of the Bayan! By God, this is indeed the truth that is being recited unto you from the verses of God. Fear God, O peoples of the earth, and be among the fair-minded. If you object to what is now being revealed unto you, by what proof can your souls find rest and be among the tranquil?

9 قل يا قوم خافوا عن الله و لا تجادلوا بآيات الله و لا تدحضوا الحق بما عندكم فاستحيوا عن الذي خلقكم بقوله اتقوا الله يا قوم و لا تكونن من الظالمين و ان لن تؤمنوا بالذي جاءكم عن مشرق الروح بآيات التي بها تثبت ما عندكم لا تفترخوا عليه و لا تكونن من المفترين ان يا ملاً البيان تالله هذا لعلی بالحق و يتلى عليكم من آيات الله اتقوا الله يا ملاً الأرض و كونوا من المنصفين ان تعترضوا بما نزل عليكم حينئذ فبأي برهان تسكن انفسكم و تكونن من المستريحين

- 10 Say: No one's faith or deeds shall be accepted today except through following this firm, mighty, and wise Cause. And if you believe not, God shall soon raise up a people and cause them to hear the melodies of the Cause and enter them into this Paradise which God has made the sign of His grandeur between the heavens and the earth. These shall know their Creator through His Self and through what has been revealed from His presence from the verses of God, the Protector, the Mighty, the Conquering, the Luminous. They shall leave behind all that the people possess, even if it be the books of the first and the last. Verily, those who have recognized the sovereignty of the sea, its depths and its pearls - would they turn to mere waves? Nay, by your Lord, the Mighty, the Bestower, if you be of those who know. And he who has drunk from the Kawthar of holiness from the hand of the celestial youths - would he be content with brackish water? Nay, by your Lord, the Merciful, if you be of those who are certain. And whoever has known the Sun will never occupy himself with its shadows. Thus do We cast upon your hearts that which will draw you near to God, your Lord, the Mighty, the Exalted, the Inaccessible, that perchance the people of insight might ascend above the dust.

10 قل لن يقبل اليوم ايمان احد و لا عمل نفس الا بان تتبع هذا الامر المبرم العزیز الحكيم و انتم ان لن تؤمنوا فسوف يبعث الله قوماً و يسمعهم نعمات الامر و يدخلهم في هذا الرضوان الذي جعله الله آية كبريائه بين السموات و الأرضين اولئك يعرفون بارئهم بنفسه و بما نزل من عنده من آيات الله المهيمن العزیز الغالب المنير و يدعون كل ما عند الناس عن ورائهم ولو يكون كتب الأولين و الآخرين ان الذين عرفوا سلطنة البحر و غمراته و لآله هل يلتفتون الى الأمواج لا فوربك العزیز المنان لو انتم من العارفين و الذي شرب من كوثر القدس عن يد الغلمان هل يقنع بملح اجاج لا فوربك الرحمن لو انتم من الموقنين

- 11 Whoso hath recognized the Sun will never occupy himself with its shadows. Thus do We cast upon your hearts that which shall draw you nigh unto God, your Lord, the Mighty, the Most High, the Inaccessible, that perchance the people of understanding may ascend from the dust and rise unto the heaven of righteousness, the seat of mighty glory. And when thou reachest thy land, the city which hath been named after My name, the Sovereign, give glad-tidings unto it and unto them that have believed in that which the Pen of Holiness hath moved

11 و من عرف الشمس لن يشتغل بأظلالها كذلك تلقى على افئدتكم ما يقربكم الى الله مولاكم العزیز المتعالی المنيع لعل اهل الفؤاد يرتقون عن التراب و يصعدن الى جبروت السداد مقرر عرّ مكين و انك اذا وردت ارضك مدينة التي سميت باسمي السلطان بشرها و اهله من الذين آمنوا بما حرّك عليهم قلم القدس من اصبع الله لتكونن من المستبشرين

upon them from the finger of God, that ye may be of them that are filled with gladness.

- 12 Say: O people! Ye were asleep upon the cushions of ease while the Temple of the Cause was crying out and lamenting. O people! Aid ye God and His Cause in these days, and hesitate not in aught, and be ye of them that help. And verily His help is to teach His Cause amongst the servants and to remain steadfast in His love in these days wherein the pillars of them that know have been made to tremble. O people! Exchange not the favor of God amongst you, nor deny that whereby your faith in God, the Mighty, the Supreme, the Powerful, the All-Compelling, may be established. Fear ye God, O people, and cast not the Cause of God behind your backs, nor follow the footsteps of Satan. O people! If ye deny the Sovereign of the Cause, then by what countenance will ye turn in these days when the dust of fire hath enveloped most of the servants, and intoxication hath seized the dwellers of the heavens and the earth, save them that have relied upon God and have detached themselves from all things, and have held fast unto the cord of God, the Mighty, the Beautiful.

12 قل يا قوم انتم كنتم رقاداً على وسائد السكون و كان هيكل الأمر في صرخ و حنين و يا قوم ان انصروا الله و امره في تلك الأيام و لا توقفوا في شيء و كونوا من الناصرين و ان نصره هو تبليغ امره على العباد و الاستقرار على حبه في تلك الأيام التي اضطربت فيها اركان العارفين و يا قوم لا تبدلوا نعمة الله بينكم و لا تنكروا ما يثبت به ايمانكم بالله المقتدر المهيمن العزيز القدير اتقوا الله يا قوم و لا تدعوا امر الله عن ورائكم و لا تتبعوا خطوات الشياطين و يا قوم ان تكفروا بسلطان الأمر فبأي وجه انتم تتوجهون في هذه الأيام التي غشت غبرة النار اكثر العباد و اخذ السكر سكان السموات و الأرضين الا الذين هم اتكلوا على الله و انقطعوا عن كل نسبة و تمسكوا بحبل الله العزيز الجليل

- 13 O Most Great Spirit! Make mention in the Book of Abul-Qasim who journeyed unto God and was touched on the way by the hardships of exile, that he may rejoice within himself and remain steadfast in the Cause of his Lord at a time wherein the feet of every man of knowledge and insight have slipped. O servant! Grieve not for anything, and turn not unto them that have disbelieved and turned away and were in manifest heedlessness. Be patient in what hath befallen thee, then put thy trust in God, thy Lord, and the Lord of all things, and the Lord of the worlds.

13 ان يا روح الأعظم ذكر في الكتاب ابوالقاسم الذي سافر الى الله و مسته في السبيل شدائد الغربة ليستبشر في نفسه و يستقيم على امر ربه حين الذي تزل فيه اقدام كل عارف بصير ان يا عبد لا تحزن عن شيء و لا تلتفت الى الذينهم كفروا و اعرضوا و كانوا على غفلة مبين ان اصبر فيما ورد عليك ثم توكل على الله ربك و رب كل شيء و رب العالمين

- 14 O Faraj! If thou passest not by thy home, send thou this Tablet unto Our near servants. We have made this Tablet as the garment of the Cause that the fragrance of the Youth may waft therefrom upon all created things, that perchance God may raise up thereby a people who will see naught save God, their Lord, and whom the allusions of them that turn aside will not debar, that perchance Our servant Abraham may find from this garment the sweet savors of holiness and may arise to establish the Cause between the heavens and the earth.

14 ان يا فرج انك ان لن تمر على ديارك فارسل هذا اللوح لعبادنا المقربين انا جعلنا هذا اللوح قميص الأمر ليهب منه رائحة الغلام على الممكنات لعل بذلك يبعث الله قوماً لا ينظرون الا الى الله ربهم و لا يحجبهم اشارات المعرضين لعل يجد عبدنا ابراهيم عن هذا القميص روائح التقديس و يقوم على الأمر بين السموات و الأرضين

- 15 O Abraham! Step forth from behind the veil of silence in My Name, the Speaker, the Utterer, the All-Knowing, the All-Wise. O friend! Sanctify thyself from all allusions, then raise thy call of the Spirit between earth and heaven, that perchance thereby the fire may be kindled in the breasts of the righteous, and they may arise to serve the Cause with a sovereignty from Us and

15 ان يا ابراهيم فانخرج عن خلف السكوت باسمي الناطق المتكلم العلم الحكيم ان يا خليل قدس نفسك عن الاشارات ثم ناد بندااء الروح بين الأرض و السموات لعل بذلك تشتعل النار في صدور الأبرار و يقومون على الأمر بسلطان من لدنا

a command from Our presence. Verily, I am the Omnipotent over what I will, and I am the Bestower, the Most Exalted, the Mighty, the Merciful.

- 16 Arise to serve God and aid His Cause, and fear no one. This is God's command unto thee, decreed by the Pen of might and clarity. Say: Today nothing shall profit anyone, even if he should bring forth all the scriptures of heaven and earth, except that he enter beneath the shadow of his Lord, the Most High, in this His latter Manifestation. By God! This is His Beauty in truth, His Manifestation in the kingdom of command and creation, and His sovereignty amongst all created things.

- 17 Say: O people! Do ye write of the Bayan while denying Him Who revealed it? Woe unto you, O heedless ones! Do ye make mention of God, then seek to slay His very Self? Alas for you, O company of the idolaters! Say: He hath appeared in these days in such wise that all necks have bowed before Him, if ye be of them that know. The Cause of God hath been manifested through His own Self alone, as ye have heard and were among them that hearkened. Say: By God! The Cause hath shone forth like the sun at high noon, and none shall deny it save every blind and accursed one.

- 18 O friend! Strip thyself of the allusions of the people, then adorn thy temple with the raiment of resplendent glory, for We have made thee the herald of Our Cause in that land, that thou mayest acquaint the people with that which the Spirit hath inspired in thee from Our presence, and be of wondrous remembrance. By My beauty! He in whose heart there is love for aught created between the heavens and the earth shall never be able to bear this firm, mighty, and exalted Cause. Purify thyself with this heavenly stream which floweth from the fountainhead of eternity, then purify therewith the hearts of the seekers. Therefore, rejoice within thyself that We have named thee the herald of the Cause. Then circulate the crimson wine in My Most Glorious Name between earth and heaven, that through it may be quickened the spirits of those who, when the verses of their Lord, the Most High, are recited unto them, fall prostrate upon their faces in the dust in humility before God, the Almighty, the Mighty, the Powerful.

- 19 Know thou that whatsoever thou hast heard regarding this Cause hath appeared by My command, and all else was created by My word, and none hath known this save My All-Knowing, All-Informed Self. When We desired to exalt the Cause among the peoples of old, We made reference in Our utterances to others besides Ourselves, as a wisdom from Us, for We were the Ruler. We raised the Cause to such a station that ye heard of

و امر من عندنا و انا المقتدر على ما اشاء و انا المعطى المتعالى العزيز الرحيم

- 16 قم على خدمة الله و نصره و لا تخف من احد و ان هذا امر الله عليك و قضى من قلم عز مبين قل اليوم لا ينفع احداً شئ لو يأتى بصحف السموات و الأرض الا بأن يدخل فى ظل ربه العلى الأعلى فى ظهوره الأخرى تالله هذا الجماله بالحق ثم ظهوره فى ملكوت الأمر و الخلق و سلطانه بين الخلائق اجمعين

- 17 قل يا قوم أ تكتبون البيان و تكفرون منزله فويل لكم يا معشر الغافلين أ تذكرون الله ثم تقتلون نفسه فوا حسرتا عليكم يا ملأ المشركين قل انه ظهر فى تلك الأيام على شأن ذلت له رقاب كل شئ ان انتم من العارفين و ظهر امر الله بنفسه وحده كما انتم سمعتم و كنتم من السامعين قل تالله قد اشرق الأمر كالشمس فى وسط الزوال و لن ينكره الا كل اكمه رجيم

- 18 ان يا خليل عز نفسك عن اشارات القوم ثم زين هيكلك برداء عز منير لآتنا جعلناك منادى امرنا فى هناك لتبلغ الناس بما الهمك الروح من لدنا و تكون على ذكر بديع فوجاهلى من كان فى قلبه حب شئ عما خلق بين السموات و الأرض لن يقدر ان يجعل هذا الأمر المبرم العزيز المنيع طهر نفسك من هذا التسنيم الذى جرى عن معين القدم ثم طهر به افئدة المريدن اذا بشر فى نفسك بما سميناك بمنادى الأمر ثم ادرنجر الحمراء باسمى الأبهى بين الأرض و السماء ليحيى بها ارواح الذين اذا يتلى عليهم من آيات ربهم العلى الأعلى يخرن بوجوههم على التراب خضعا لله المهيمن العزيز القدير

- 19 ثم اعلم بأن كما سمعت فى هذا الأمر قد ظهر بأمرى و ما دونى خلق بقولى و ما اطلع بذلك الا نفسى العليم الخبير و انا لما اردنا اعزاز الأمر بين ملل القبل لذا اشرنا فى الكلمات الى غيرنا حكمة من لدنا و انا كما حاكمين و ارفعنا الأمر الى مقام الذى سمعتم انتشاره و اعلاؤه الى ان

its spread and exaltation until the Word and mention thereof filled the heavens and earth. But when the Cause appeared and emerged, then shone forth and dawned, there rose against Me those servants who were created by My command, and thus were they among the transgressors.

- 20 O herald of the Cause! Those who concealed their faces behind veils out of fear for themselves, when the breezes of assurance wafted forth, emerged like serpents. Thus do We recount unto thee that which was hidden from the eyes of the beholders, that thou mayest be apprised of what hath befallen My Beauty and be among the knowing ones. Blessed art thou, O herald of the Cause, for having attained unto the presence of the Throne at the time when the Sun of the horizons shone forth from the direction of Iraq. By God! Thereby hast thou attained unto that which none other hath attained.

- 21 Well-pleasing shall it be unto thee, O herald of the Cause, for thou hast attained unto the presence before the Throne at an hour when the Sun of the horizons dawned forth from the region of Iraq. By God! Thereby hast thou attained unto that which none hath attained, and this is a revelation from One Who is mighty and all-knowing. Give thanks unto God for having blessed thee with attainment unto His presence and for having aided thee to visit the Manifestation of His Self in days which no servant hath recognized, having been seized by vain imaginings and been in manifest heedlessness. Know thou that Satan shall come unto you from the direction of tyranny with that which shall prevent you from the Beauty of the All-Merciful. Then arise in the Cause, cast behind thee what is with him, turn away from him, and turn thy face unto My luminous and mighty and radiant countenance. Say: O Satan! Get thee gone from among the concourse of the Spirit, for We have found from thee the stench of hatred from God, the Mighty, the Generous. And thou hast borne, O accursed one, that whereby all who are in the heavens and earth curse thee, and the dwellers of the kingdom of Command and Creation, and all that was and that shall be. But thou wast heedless of that and wast among the negligent. By God! Thou hast passed by naught except that it cursed thee with its inner tongue, but since thou wast deaf, thou heardest not its call and wast among the ignorant. Thus do We recount unto thee tidings of the unseen, that ye may be assured that with Us is the knowledge of the heavens and earth, and the knowledge of all things in preserved and mighty tablets.

- 22 O Tongue of Eternity! Make mention of Husayn in the Book and give him glad tidings of the lights of the Throne, that it may cause him to turn towards the direction of eternity, the

ملئت الكلبة وذكرها بين السموات والأرضين
فلما ظهر الأمر وبرز ثم لاح واشرق قاموا على
عباد الذينهم خلقوا بأمرى و كذلك كانوا من
المعتدين

- 20 ان يا منادى الأمر ان الذينهم كانوا ان يقنعوا
وجوههم خلف القناع خوفاً لأنفسهم فلما هبت
رائحة الاطمينان خرجوا كالثعبان و كذلك
نقص عليك ما هو المستور عن اعين الناظرين و
لتطلع بما ورد على جمالى و تكون على بصيرة من
الله و تكون من العالمين

- 21 فهنيئاً لك يا منادى الأمر بما حضرت بين يدي
العرش حين الذى اشرفت شمس الافاق عن شطر
العراق تالله بذلك فزت بما لا فاز به احد و هذا
تنزيل من لدن عزيز علم فاشكر الله بما رزقك
لقائه و ايدك بزيارة مظهر نفسه فى ايام التى ما
عرفها احد من العباد بما اخذتهم الأوهام و كانوا
على غفلة مبين ثم اعلم بأن يأتيكم الشيطان عن شطر
الطغيان و معه ما يمنكم به عن جمال الرحمن ثم قم
على الأمر و دع ما عنده عن ورائك ثم اعرض
عنه ثم اقبل الى وجهى المشرق العزيز المنير قل
يا ايها الشيطان فاحرج عن بين ملائ الروح لآتنا
وجدنا منك روايح البغضاء من الله العزيز الكريم
و حملت يا ايها الملعون ما يلعنك به كل من فى
السموات و الأرض و سكان ملكوت الأمر و
الخلق و كل ما كان و ما يكون ولكن انت غفلت
عن ذلك و كنت من الغافلين تالله ما مررت
على شئ الا و هو لعنك بلسان سره و انك لما
كنت صمماً ما سمعت ندائه و كنت من الجاهلين
و كذلك نقص عليكم من انباء الغيب لتوقن بأن
عندنا علم السموات و الأرض و علم كل شئ فى
الواح عتر حفيظ

- 22 ان يا لسان القدم ذكر الحسين فى الكتاب ثم بشره
بأنوار العرش ليقلبه الى شطر البقاء منظر ربه العلى
الأعلى و يقربه الى شاطئ الفردوس مقر الذى

scene of his Lord, the Most High, and draw him nigh unto the shore of paradise, the station wherein the fire was kindled from the Tree of the Chosen One, and which speaketh that there is none other God but I, the All-Merciful, the Most Merciful. O servant! How long wilt thou be negligent regarding thyself? Then be thou enkindled with this fire and proclaim among the righteous that which thy Lord, the Mighty, the Triumphant, the Powerful, hath taught thee. Beware lest ye differ among yourselves and cast the Cause of God behind your backs. Be ye among the people as the lights of the sun, such that your faces may shine among the worlds. By God, O servant! Wert thou to become aware of what hath befallen Me of tribulation, thou wouldst weep and lament throughout thy life, and this is a manifest truth. Yet We have veiled the matter lest sorrow encompass the Manifestations of the All-Merciful and consume the hearts of them that are nigh. Therefore have We been patient and veiled the matter lest the veil of concealment be rent asunder from before the face of the worlds.

- 23 O Summoner of the Cause! Remember Our servant who hath been named with the first letter of My Name, that he may be thankful in himself and be of the grateful ones. Say: O son! Give thanks unto God for thy father having been martyred in His path and being numbered among the martyrs. By the True God! At the moment when his spirit ascended unto the Supreme Companion, the denizens of the highest paradise received him with crystal goblets and cups filled with the choice wine of paradise, and the hosts of Our exalted realm sought blessings from his presence. Were We to lift the veil from the eyes of men, they would witness his station in the most glorious paradise and would surely sacrifice their lives to attain his transcendent, resplendent, and luminous station. The maidens of paradise vie with each other to serve him, for he is seated at the right hand of paradise, crowned with the crown of immortality from My Most Great and Most Glorious Name. Thus hath the grace of thy Lord, the Forgiving, the Merciful, encompassed him. And thou, O son, deprive not thyself of thy portion, for thou hast a station with thy Lord, the Mighty, the Powerful, the Omnipotent. Walk, then, in the footsteps of thy father and follow his guidance, for even were his limbs to be severed, none would find aught therein save My love, as ye have witnessed and were among the witnesses. Thus have We informed thee of that which is hidden from the hearts of men, that thou mayest be steadfast in the Cause of thy Lord and be among those who are firmly rooted.

- 24 Then make mention of him who hath been named Muhammad-'Ali and give him glad tidings from Us of that wherewith God hath remembered him in the Tablet, and his name hath flowed

توقد فيه النار عن سدرة المختار و ينطق بأنه لا اله الا انا الرحمن الرحيم ان يا عبد الى متى تكسل في نفسك اذا فاشتعل بهذه النار ثم ناد بين الأخيار بما علمك ربك العزيز الغالب القدير اياكم ان لا تختلفوا بينكم ولا تدعوا امر الله عن ورائكم و كونوا بين الناس كأنوار الشمس بحيث يستضيء وجوهكم بين العالمين فوالله يا عبد لو تطلع على ما مسنى البأساء لتبكي و تنوح بدوام عمرك و ان هذا لحق مبین ولكن انا سترنا الأمر لئلا يحيط الأحران مظاهر الرحمن و يحترق به اكباد المقرين لذا صبرنا و سترنا الأمر لئلا يشق ستر الحجاب عن وجه العالمين

23 ان يا منادى الأمر ذكر عبدنا الذى سمي بكلمة الأول من اسمي لبشكر في نفسه و يكون من الشاكرين قل يا ابن فاشكر الله بما استشهد ابيك في سبيله و كان من المستشهدين تالله الحق حين الذى ارتقى روحه الى الرفيق الأعلى اذا استقبله اهل ملائ الأعلى بأباريق القدس و اكواب من رحيق الفردوس و يستبرك بقلائه جنود غيبتنا العالين و لو تكشف الغطاء عن ابصر الناس و يشهد مقامه في رضوان الأبهى ليفدين انفسهم ليصلن الى مقامه المتعالى للبيع المنير اذا يستبقن حوريات الفردوس على خدمته و انه كان جالساً عن يمين الرضوان و على رأسه تاج البقاء من اسمي الأعظم الأبهى و كذلك احاطه فضل ربه الغفور الرحيم و انك يا ابن لا تحرم نصيبك لأن لك شأن من الشأن عند ربك العزيز المقتدر القدير فامش على اثر ابيك ثم اقتد بهداه لأنه لو يقطع اركانه لن يجد احد فيها الا حبي كما شهدتم و كنتم من الشاهدين و كذلك اخبرناك بما هو المستور عن افئدة الناس لتستقر على امر ربك و تكون في امره لمن الراغبين

24 ثم ذكر الذى سمي محمد قبل على ثم بشره من لدنا بما اذكره الله في اللوح و جرى اسمه من اصبع

from the finger of holiness. This is a bounty that no bounty of those who have gone before or will come after can equal, and whosoever attaineth unto this hath attained unto all good from his Lord, the Mighty, the Generous. O servant! Grieve not over the world and its hardships, for whatsoever hath been decreed for the servants in the scrolls of destiny, even though it be adversity, is better for them, were ye of those who understand. For God hath concealed the consequences of matters from the sight of men, and there is no God but Him. He ordaineth what He pleaseth and doeth what He willeth. How often through hardship doth the servant attain to the wellspring of ease, and how often through ease doth hardship overtake him, if ye be of those who observe. For example, wert thou to be in the position of authority and power that thy grandfather occupied, perchance leadership would have prevented thee from guidance.

- 25 Thus doth the Beauty of Unity cast thee that thou mayest be in joy and wondrous delight in all conditions. Give thanks unto God for having taken from thee that which would have veiled thee from His recognition, for what profiteth the servant is this, and naught else will profit him even were the heavens and earth filled with precious rubies or luminous and holy pearls. By God! That which enricheth the servants in these days is the recognition of their Lord and then the love of the Youth, and besides these two, nothing will nourish or enrich, even were they to possess the treasures of the heavens and earth. Thus doth the Pen of Command admonish thee that thou mayest be steadfast in My love to such an extent that nothing will disturb thee, even wert thou to be struck with sharp swords of steel. Beware! Arise to serve God with such steadfastness that even if all who are in the heavens and earth were to rise against thee, thy feet would not slip from the path of God, the Mighty, the Praiseworthy. By God! Should anyone in these days arise in My love and all on earth contend with him, God would assuredly cause him to triumph over them, for the spirit of power hath wafted from the direction of might upon those who are single-hearted. Then convey the Command of thy Lord with spirit and fragrance in such wise that no mischief will occur in the land, for it would recoil upon the root of the Tree, were ye of those who understand.

- 26 Then remind Ya'qub with wondrous remembrances from his Lord, the All-Knowing, the All-Wise. Say: The sight of Ya'qub was restored by the fragrance of the garment from Joseph the Mighty, and he was among those who saw. And verily We have sent unto thee the garment of thy Lord, the Most Exalted, in the form of a Tablet, that thou mayest discover from it the holy fragrances and that the sight of thy heart may be

القدس وهذا من فضل لن يعادله فضل الأولين والآخرين وكل من فاز بذلك فقد فاز بكل الخير من لدن ربه العزيز الكريم ان يا عبد لا تحزن عن الدنيا وشدائدها لأنّ كلّما يقضى على العباد من اسطر القضاء ولو يكون من السوء وهو خير لهم ان تكون من العارفين لأنّ الله قد ستر عواقب الأمور عن انظر الناس وانه ما من اله الا هو يحكم ما يشاء ويفعل ما يريد وكم من شدة يصل العبد الى معين الرخاء وكم من رخاء يصله الى الشدة ان اتم من الشاهدين مثلاً أنك لو كنت على ما كان عليه جدك من العزة والافتدال لعل الرئاسة يمنعك عن الهداية

- 25 وكذلك يلقيك جمال الأحديّة لتكون في كلّ الأحوال على سرور و فرح بدیع فاشكر الله بما اخذ عنك ما يحجبك عن عرفانه لأنّ ما ينفع العبد هذا ومن دون ذلك لن ينفعه ولو يكون ملأء السموات والأرض من قطعات ياقوت ثمين او لؤلؤ قدس منير تالله ما يغني به العباد في تلك الأيام هو عرفان ربهم ثم حب الغلام ومن دونهما لا يسمن ولا يغني ولو يكون عندهم خزائن السموات والأرضين كذلك يعظك قلم الأمر لتستقيم على حبي بحيث لن يضطربك شيء ولو تضرب بسيف شاحذ حديد اياك قم على خدمة الله على استقامة لو يقوم عليك كلّ من في السموات والأرض لن يزلّ قدماك عن صراط الله العزيز الحميد تالله لو يقوم احد في تلك الأيام على حبي ويجادله كلّ من على الأرض ليغلبه الله عليهم لأنّ روح القدرة قد هبت عن شطر الاقتدار على الموحدين ثم بلغ امر ربك بروح وريحان بحيث لا تحدث الفتنة على الأرض لأنّها ترجع الى اصل الشجرة لو اتم من العارفين

- 26 ثمّ ذكر يعقوب ببدايع الذكر من ربه العليم الحكيم قل انّ بصر يعقوب قد ارتدّ من روائح القميص عن يوسف العزيز وكان من الناظرين وانا ارسلنا اليك قميص ربك العلى الأعلى على هيئة اللوح لتجد منه روائح القدس وتقرّ بصر قلبك

gladdened, such that thou wilt witness the lights of a mighty throne and remain steadfast in the love of thy Lord in days wherein the very essence of tranquility and constancy is shaken, the mountains of idle fancies are leveled, and the veil of the deluded is rent asunder. Then thou shalt find the Concourse of the Bayan intoxicated with the command, and the whips of the command shall seize them from all directions while they rejoice within themselves and are among the heedless. At that time pay no heed to them, but flee unto God Who created you and fashioned you, then take your seat on the right hand in a secure station of glory.

27 O My loved ones! Adorn your bodies with the raiment of courtesy and justice, and do not commit that which your minds and conscience abhor. Fear God and be among the God-fearing. And thou, O Ya'qub, if thou wouldst behold with the eye of the heart the garment of thy Lord, the All-Merciful, thou wouldst find it reddened with the blood of hatred by the arrows of the wicked, and God beareth witness that ye are among the heedless concerning it.

28 Then We sent Our mercy from the direction of eternity to him who was named Rahmat'u'llah that he might be merciful unto himself and be among the merciful ones. And verily his mercy toward himself is the recognition of his Lord - this is the foundation of mercy. Have ye seen anything better than this? Nay, by the Self of Baha, were ye of those who are certain!

29 O servant! Prevent not the winds of thy Lord's mercy from blowing upon thyself, nor the breezes of thy Lord, the All-Merciful, the Most Compassionate, from wafting over thine own being. Cast behind thee every remembrance, then hold fast to the remembrance of thy Lord, the Most Exalted, the All-Knowing. And if harm toucheth thee, grieve not but reflect upon My harm and say as I say: "O Lord! Harm hath touched me, and Thou art the Most Merciful of the merciful." And if adversity befalleth thee, be patient and say as I say: "O Lord! Pour forth upon me patience, for Thou art the best of helpers." And if decree afflicteth thee, show forth patience and say: "O Lord! Send down upon me mercy, for Thou art the best of those who send down."

30 O Ancient Beauty! Shine forth from the direction of eternity with the effulgence of Thy Most Glorious Name upon him who was named Muhammad in the kingdom of names, that he may be attracted within himself by what hath seized him of the revelation of the Cause from the direction of God, the Supreme, the Mighty, the Powerful. O servant! Were there a thousand souls within thee and thou wert to sacrifice them all for having

بحيث تشهد انوار عرش عظيم و تستقر على حب مولاك في ايام التي تضطرب فيها نفس السكون والاستقرار وتندك جبال الأوهام وتنشق حجاب المتوهمين اذا تجد ملاء البيان في سكران من الأمر و يأخذهم سياط الأمر من كل الأقطار وهم يفرحون في انفسهم ويكونون من الغافلين اذا انتم لا تلتفتوا اليهم ففروا الى الله الذي خلقكم و سواكم ثم اتخذوا على شطر الأيمن مقعد عز امين

27 ان يا احبائي زينوا اجسادكم برداء الأدب و الانصاف و لا تفعلوا ما يكرهه عقولكم و رضاكم اتقوا الله و كونوا من المتقين و انك انت يا يعقوب لو تشهد بعين القلب قبض ربك الرحمن لتجده محمراً بدم البغضاء بما ورد عليه سهام الأشقياء و كان الله يشهد ما انتم عنه لمن الغافلين

28 ثم ارسلنا رحمتنا عن شطر القدم الى الذي سمي برحمة الله ليسترحم في نفسه و يكون من الراحمين و ان رحمته على نفسه هو عرفان ربه و هذا اصل الرحمة و هل رأيتم احسن منها لا فونفس البهاء لو انتم من الموقنين

29 ان يا عبد لا تمنع هبوب رحمة ربك على نفسك و لا عن ذاتك نفحات ربك الرحمن الرحيم دع كل ذكر عن ورائك ثم تمسك بذكر ربك العليّ العليم و ان يمسك من ضر لا تحزن ثم تفكر في ضرّي و قل كما اقول اي رب قد مسني الضر و انك انت ارحم الراحمين و ان يمسك من اضطراب فاصبر و قل كما اقول اي رب فأفرغ علي صبراً و انك خير الناصرين و ان يصيبك من قضاء فاصطبر و قل اي رب فأنزل علي رحمة و انك انت خير المنزلين

30 ان يا جمال القدم فاستشرق عن شطر البقاء باشراف اسمك الأبهى على من سمي بمحمد في ملكوت الأسماء ليستجذب في نفسه بما اخذه تجلي الأمر عن شطر الله المهيمن العزيز القدير ان يا عبد لو يكون لك الف روح و تفديها بما جرى اسمك من قلم الله ليكون احقر من كل شيء في

thy name flow from the Pen of God, it would still be more insignificant than anything else in the presence of this mighty grace. And if thou wouldst sharpen thy vision, thou wouldst witness that nothing whatsoever that hath been created in the heavens and on earth can equal it. Beware lest thou forget the grace of thy Lord or be among the doubters in thy Lord's religion. Stand firm in the Cause, then be steadfast and be not disturbed by the cawing of the ungodly. Soon shall the clamor of the Samiri and then the cry of the calf be raised among the worlds. Thus do We inform you with the truth that ye may be apprised of what shall appear among creation and that the breezes of the ungodly may not veil you.

- 31 Then let another effulgence shine upon him who is named Ismail, that he may be revived by the gentle breezes of his Lord and be among those who rejoice. O Dhabih! Guard thyself from all that thy Lord, the Mighty, the All-Knowing, abhorreth. Turn not to the world and its ornaments and what hath been ordained therein, for these shall profit thee nothing. Rather, what shall profit thee is that which hath been ordained for thee on tablets of sublime glory. Beware lest thou deprive thyself of the sacred sanctuary, or thy soul of the Kaaba of intimate communion, or thy tongue of the remembrance of God, the Triumphant, the Almighty, the Powerful. O servant! Weep thou for the Self of God and His loneliness, then for His tribulations and exile in this land from which the feet of seekers have been cut off. Say: O people! Have mercy upon Him Who aided you when ye were in manifest abasement and fear, Who stood alone among the enemies and helped you with the hosts of the unseen. Thus was His help ever nigh unto the believers. Beware, O people, lest when ye feel secure in yourselves, ye transgress your bounds and contend with your Lord, the Merciful, or dispute that which hath been sent down unto you from the heaven of a mighty Name.

- 32 O people! Refute not the truth with what ye possess. By God! All that whereby ye seek to prove your case hath proceeded from My tongue and flowed from My All-Knowing, All-Wise Pen. Beware lest ye seize Me because of this, for the Most Great Spirit speaketh within My breast and the Spirit of Eternity moveth the Pen of Baha as He pleaseth. This is from Him, nay, from One All-Knowing, All-Informed. By God! Were the matter in My hands, I would have veiled My face from all who are on earth and would have departed from among these people and dwelt upon a mountain where My name would not be mentioned among My loved ones, much less among these heedless ones. By God! Whenever I desire to remain silent about wondrous remembrances, the Spirit of Remembrance speaketh

جنب هذا الفضل العظيم وأنت لو تدق بصرك
للتشهد بأن لا يعادله شيء عما خلق بين السموات
والأرضين إياك ان لا تنس فضل ربك ولا
تكن في دين ربك لمن الممتزين ان استقم على
الأمر ثم اثبت ولا تضطرب عن نعيم المشركين
فسوف يرفع ضجيج السامري ثم صرخ العجل بين
العالمين كذلك نخبركم بالحق لتطلعوا بما يظهر في
الخلق ولا يحجبكم نفحات المشركين

31 ثم استشرق بأشراق أخرى على الذي سمي بإسماعيل
ليستروح بروحات ربه ويكون من الفرحين ان
يا ذبيح فاحفظ نفسك عن كل ما يكرهه ربك
العزیز العليم ولا تلتفت الى الدنيا وزخرفها وما
قدّر فيها لأنّها لن ينفعك في شيء وما ينفعك
ما قدّر لنفسك على الواح عزّ عظيم إياك ان لا
تحرم ذاتك عن حرم القدس ولا نفسك عن
كعبة الأنس ولا لسانك عن ذكر الله الغالب
المقتدر القدير ان يا عبد فابك على نفس الله و
وحده ثم ابتلائه و غربته في هذا الأرض التي
انقطعت عن ورودها أرجل القاصدين قل يا قوم
فارحموا على الذي نصركم حين الذي كنتم في ذلة
و خوف مبين وقام بنفسه بين الأعداء ونصركم
بجنود الغيب وكذلك كان نصره على المؤمنين
قريب إياكم يا قوم لما اطمأنتم من انفسكم لا
تجاوزوا عن حدكم ولا تحاربوا مع ربكم الرحمن
ولا تجادلوا بما نزل عليكم من سماء اسم عظيم

32 و يا قوم لا تدحضوا الحق بما عندكم تالله كما انتم
به تستدلون لغيركم قد خرج عن لساني ثم جرى من
قلبي العليم الحكيم إياكم ان لا تأخذوني بذلك
لأنّ روح الأعظم تنطق في صدري وروح البقاء
يحرّك قلم البهاء كيف يشاء ان هذا من عنده بل
من لدن عليم خبير تالله لو كان الأمر بيدي لسترت
وجهي عن كل من في الأرضين وخرجت عن
بين هؤلاء و سكنت على جبل لن يذكر ذكرى بين
أحيائي فكيف هؤلاء المغلين فوالله كما اريد ان
اصمت عن بدائع الذكر روح الذكر ينطق في اركانى
ويقومنى على امره ويؤيدنى في كل حين

within My being, raiseth Me up to His Cause, and strengtheneth Me at all times.

- 33 O My brother, who hast slandered Me after I reared thee by Mine own self and protected thee from the harm of the worlds! How many were the nights when thou didst rest in comfort upon thy bed while I kept vigil around thy house as one of thy protectors! How many were the days when thou didst dwell at ease with thy wives while I stood before the presence of the oppressors lest harm touch thee or aught befall thee that would grieve thee and cause thee to be among the sorrowers! Yet despite all this, thou didst secretly plot behind My back, seeking to find occasion against Me and to do that which would shake the pillars of a mighty throne. We would send to various lands to bring before thee that which would gladden thy soul and bring joy to thy being, that thou mightest be among those who rejoice. Yet at every moment thou didst seek to harm Me, to such extent that if thou couldst find someone to whom thou couldst confide, thou wouldst impart that which would consume the hearts of the concourse of the worlds.

- 34 By God! I was aware of all this, yet after this knowledge We concealed what thou wert doing - thus was thy Lord All-Forgiving, Most Merciful. By God! Through what flowed from thy pen regarding morals, the faces of glory fell prostrate in the dust, the veil of grandeur was rent in the Ridvan of eternity, and the hearts of those near to God were convulsed, until thou didst journey with Me on this journey which caused tears to flow down the radiant cheeks of the dwellers in the exalted chambers of glory. Despite all thou didst ask of Me and seek My permission for, I spoke not a word, for I perceived in thee what none else in the worlds had perceived.

- 35 When thou didst journey and enter this land, thou didst rise against Me every day, nay every hour. By God! No spot remained in My body that was not struck by the arrows of thy schemes. If thou wouldst deny this, the Tongue of God, the Sovereign, the All-Knowing, would bear witness. Until thou didst slander Me without any proof or clear book. When these emigrants learned of this, their cries and lamentations were raised while thou wert in thy house in great comfort and delight. When We witnessed thy deed and what flowed from thy pen, We departed from among you alone, with no helper or supporter, such that there was none to serve Me or cook for these children what had been ordained for them from the Kingdom of their Lord, the Giving, the Bountiful, the Merciful.

33 ان يا اخي الذي افتريت عليّ بما كنت مقتدرًا في نفسك بعد الذي ربّيتك بنفسى وحفظتك عن ضرّ العالمين فكم من ليالى انت كنت مستريحًا على الفراش واني قد كنت في حول بيتك لمن الحافظين فكم من ايام انت كنت في العيش مع ازواجك واني كنت حاضرًا على محضر الظالمين لئلا يمسك من ضرّ ولا يرد عليك ما يحزنك و تكون من المحزونين وانك مع كل ذلك لكنت في سرّ السرّ عن ورائي لكي تجد فرصة عليّ و تفعل ما ينعدم عنه اركان عرش عظيم و انا كما ان نرسل الى الديار ليحضر بين يديك ما يسرّ به نفسك و يفرح ذاتك و تكون من الفرحين و انك في كل حين قد كنت في ضرّى بحيث لو تجد من نفس لتلقى في قلبه ما احترقت عنه اكباد ملائ العالمين

34 تالله اني قد كنت عالمًا بكلّ ذلك ولكن سترنا بعد علمنا على ما انت عليه و كذلك كان ربّك لغفور رحيم تالله بما جرى من قلبك في الأخلاق قد خرت وجوه العزّ على تراب الأرض و شقت ستر حجب الكبرياء في رضوان البقاء و تشبّكت احشاء المقربين الى ان سافرت معي في هذا السّفر الذي به جرت دموع اهل غرف العزّ على خدود عزّ منير مع كلّما سألت مني و استأذنت عنيّ ما تكلمت بحرف لأنيّ اطّلعْتُ منك ما لا اطّلع به احد من العالمين

35 الى ان سافرت و دخلت في هذه الأرض اذاً قت عليّ في كلّ يوم بل في كلّ حين تالله ما بقي في جسدي من محلّ الا و قد ورد عليه سهماً من سهام تدبيرك و انك لو تنكر في نفسك ليشهد لسان الله الملك العليم الى ان افترت عليّ من دون بينة و لا كتاب منير فلما اطّلعوا بذلك هؤلاء المهاجرين قد ارتفعت ضجيجهم ثم صرّخهم و انك كنت في بيتك على روح و ربحان عظيم فلما شهدنا فعلك و ما خرج من قلبك اذاً خرجت عن بينكم وحده من دون ناصر و معين حتى لم يكن عندى من يخدمنى او يطبخ لهؤلاء الأطفال ما قدر لهم من ملكوت ربهم المعطى الباذل الرحيم

36 Yet even after this thou didst not rest, but spread throughout the land thy deeds in My name to instill rancor in the hearts of the loved ones, and there issued from thy tongue and pen that which the Pen of the Most High would be ashamed to recount. Hear then what was revealed before: "If thou stretch out thine hand to slay Me, I shall not stretch out Mine hand to slay thee. God is witness to what I say." O My brother! By God, thou and those with thee shall perish and return to dust, while sovereignty remaineth with God, the Almighty, the Powerful. By God, O My brother! I harbor no hatred for thee nor for any created thing in My heart. Therefore hear My words, purify thyself, and be not of the heedless. Even if thou remainest as thou art and all in the heavens and earth were to bow down before thee, would it profit thee in any way? Nay, by My Self, the All-Knowing, the All-Wise!

37 By My Self, the All-Knowing, the All-Wise! Should all mankind abhor Me, would that benefit thee in any way? Nay, by thy Lord, the All-Possessing, the Almighty, the Ancient of Days! Then would My Pen weep, and Mine eye, and all things, wert thou to be of them that observe. Cast behind thee the world and its adornments, and let not authority divert thee from the remembrance of thy Lord and from showing humility before God's God-fearing servants. Yet with all this thou wast not content, until thou didst write to the chief of the city with such abasement as brought low Mine honor amongst all created things. Then thou didst ally thyself with him who hateth thee and who hateth Me, and didst hear with thine own ears that of which thou didst complain to My face, and thou wast among the complainers. When he arose in enmity against Me and the fire of malice was kindled in his heart, thou didst take him as thy helper, and thus wast thou among the doers thereof. Soon shall be made manifest to thee what lieth in his heart, for God hath decreed that He shall reveal it in truth, and He, verily, doeth whatsoever He willeth.

38 By God, O My brother, if thou wert fair in thy judgment, thou wouldst weep over thyself and over Me, and would lament in thy days, and be among those who repent unto God Who created thee by His command. There is no God but Him. His is the creation and the command, and all are recorded in sacred and exalted Tablets with Him. Look to the beginning of time - did he who slew his elder brother, who was named Abel, remain upon the earth? Nay, by God, the Sovereign, the Mighty, the Wise! Rather, he returned to dust, then God raised him up in truth and questioned him about his deed, then returned him to his abode. Thus observe this matter, then ponder upon it, and be of them that reflect. Beware lest thou be veiled from what

36 و انتك بعد ذلك ما استرحت في نفسك ثم انتشرت في البلاد فعلك باسمي لتدخل غلى في صدور المحبين و خرج من لسانك و قلبك ما يستحي ان يذكره قلم العالين فاسمع ما نزل من قبل و انتك لو تبسط يدك لتقتلني ما انا بباسط يدي لأقتلك و كان الله على ما اقول شهيد ان يا اخي تالله ستفني انت و من معك و ترجع الى التراب و يبقى الملك لله المقتدر القدير تالله يا اخي لم يكن في قلبي بغضك و لا بغض احد من الممكنات اذا فاسمع قولي ثم طهر نفسك و لا تكن من الغافلين و انتك لو تكون على ما كنت عليه و يسجدك كل من في السموات و الأرض هل يغنيك في شيء

37 لا فونفسى العليم الحكيم و لو يبغضني كل العباد بقولك هل ينفعك ذلك في امر لا فوربك المهيمن العزيز القديم اذا بيكي قلبي و عيني ثم كلشيء لو انت من الشاهدين دع الدنيا و زخرفها عن ورائك و لا يغرنك الرياسة عن ذكر ربك و عن الخضوع لعباد الله المتقين و مع كل ذلك ما اكتفيت الى ان كتبت الى رئيس المدينة بالذلة التي بها ضيعت حرمتي بين الخلائق اجمعين ثم الفت مع الذي تبغضه و هو يبغضك و سمعت منه بأذنك ما اشنكت به تلقاء وجهي و كنت من الشاكين فلما قام على بغضي و اشتعلت في قلبه نار الغل اذا اتخذته لنفسك معيناً و كذلك كنت من الفاعلين فسوف يظهر لك ما في قلبه و قد حتم الله بأن يظهره بالحق و انه هو الفاعل لما يريد

38 تالله يا اخي لو تصف لتبكي على نفسك ثم على نفسي و تنوح في ايامك و تكون من التائين الى الله الذي خلقك بأمر من عنده انه ما من اله الا هو له الخلق و الأمر و كل عنده في الواح قدس منيع فانظر الى اول الدهر ان الذي قتل اخيه الأكبر الذي سمي بهابيل هل بقي على الأرض لا فوالله الملك العزيز الحكيم بل رجع الى التراب ثم بعثه الله بالحق و سأل عما فعل ثم ارجعه الى مقره و كذلك فانظر في الأمر ثم تفكر فيه و كن من المتفكرين اياك ان لا تحتجب عما اعطيناك من

We have bestowed upon thee from the Kingdom of Names, for verily it was created by Our command, and We were indeed the Commander of all things.

ملكوت الأسماء لأنّها قد خلق بأمر من عندنا و
أنا تكّأ على كلّ شيء لمن الأمرين

- 39 O Most Great Beauty! Move the Pen in remembrance of Thy Lord, then purify it from the mention of aught else but Him. Take heed lest thou occupy thyself with anyone else, and be thou engaged in the remembrance of thy Lord, the Most Exalted, the All-Powerful, the All-Knowing. Then behold him who standeth before the Cause with the glances of Thy glorious and tender mercy, the Mighty, the Protector, the All-Encompassing - he who was named Ali after Sha'ban - that he may arise from his slumber and be of those who remember.

39 ان يا جمال الأعظم حرّك القلم على ذكر ربّك
ثمّ طهره عن ذكر ما سواه أيّاك ان لا تشتغل
بأحد و كن في ذكر ربّك العليّ المقتدر العليم ثمّ
انظر الذي كان واقفاً تلقاء الأمر بلحظات عزّ
رأفك العزيز المهيمن المحيط الذي سميّ بعليّ بعد
الشعبان ليقوم عن رقدته ويكون من الذاكرين

- 40 Say: O servant! The Lote-Tree of Remembrance hath been raised up in this wise Remembrance, and the leaves, suspended and stirring upon its branches, proclaim that there is none other God but I, the Mighty, the Peerless, and that this is the Splendor of God between the heavens and the earth, and His Light in the dominion of Command and Creation, and His sovereignty over what hath been and what shall be, were ye of those who know. Through Him hath shone forth the Sun of Glory and Majesty, and the faces of those near unto God have been illumined. Were it not for Him, nothing would have appeared in creation, nor would the Spirit have spoken upon the branch of eternity that there is none other God but I, the Mighty, the Powerful, the All-Knowing.

40 قل يا عبد قد ارتفعت سدرة الذكر في هذا الذكر
الحكيم و تنطق الورقات المعلقة المتحرّكات على
اغصانها بأنّه لا اله الاّ انا العزيز الفريد و أنّ هذا
لهبّاء الله بين السموات و الأرض و ضيائه في
جبروت الأمر و الخلق و سلطانه على ما كان و
ما يكون ان انتم من العارفين و به اشرقت شمس
العزّة و الجلال و استضاءت وجوه المقرّبين لولاه
ما ظهر في الابداع من شيء و ما نطق الروح على
غصن البقاء بأنّه لا اله الاّ انا العزيز المقتدر العليم

- 41 O servant! Adorn thyself with My attributes, then walk in My ways, and this is indeed a bounty wherewith no other bounty in the worlds can compare. Then adorn thy tongue with truthfulness and thy temple with the robe of justice, if thou be of them that act. Thus doth the One mighty in power teach thee from the verses of thy Lord, the Mighty, the Wise. Then adorn the temple of the Friend with the robe of thy Lord's remembrance, the Glorious, that he may shatter the idols of vain desire through My supreme and most exalted sovereignty, and be of the steadfast in the days wherein the souls of those who are settled upon the thrones of names shall be shaken, and every possessor of authority shall set aside his authority, and thou shalt see mankind drunken from the thunderbolt of the Command. Thus do We cast upon thee from the holy verses that thou mayest be of those who know.

41 ان يا عبد تخلّق بأخلاقى ثمّ امش على اثرى و أنّ
هذا الفضل لن يقابله فضل العالمين ثمّ زين لسانك
بالصدق ثمّ هيكلك برداء الانصاف ان انت
من العالمين كذلك علمك شديد القدرة من
آيات ربّك العزيز الحكيم ثمّ زين هيكل الخليل
برداء ذكر ربّك الجليل لعلّ يكسر اصنام الهوى
بسلطاني العليّ الأعلى و يكون من المستقيمين في
أيام التي تضطرب فيها نفوس الذينهم استقرّوا على
سرر الأسماء و يضع كلّ ذى امر امره و ترى
الناس سكرآء من صاعقة الأمر و كذلك نلقى
عليك من آيات القدس لتكون من العارفين

- 42 Be thou steadfast, O servant, in the love of God and the Manifestation of His Self, and this is the foundation of religion, if thou be of them that act. Abandon self and desire, then soar with the wings of holiness in this atmosphere which hath encompassed the worlds. Take heed lest thy tongue be veiled by the veil of falsehood, for it debaseth man among all created

42 ان استقم يا عبد على حبّ الله و مظهر نفسه و أنّ
هذا اصل الدين ان انت من العالمين دع النفس
و الهوى ثمّ طير بقوادم القدس الى هذا الهواء
الذي انبسط في هذا السماء التي احاطت العالمين
أيّاك ان لا تحتجب لسانك بحجاب الكذب

things. Say: O people! Fulfill that which ye have covenanted, and deprive not the poor of what ye possess, for by this the good is withheld from the cloud of exalted bounty. Then follow what hath been ordained for you in the Book and be ye in deed more than in word. By God! This is My way and the way of the sanctified ones.

- 43 Say: O people! The glances of God have turned toward you, yet ye turn not your sight to Him; thus are ye in grievous heedlessness. The face of God hath shone forth above your heads - beware lest ye withhold your eyes from gazing upon it, for this is a bounty that was great before the throne. The Kingdom of God hath risen before your faces - beware lest ye deprive yourselves of its shade and be not of the heedless. Thus doth the Sovereign of the Cause command you with that which is better for you than whatsoever hath been created in the worlds.

- 44 O Herald of the Cause! Command him who hath been named Rida to direct the mirror of his heart unto the Most Sublime Vision of God, this most pure and most manifest station, and to be of them that are assured. Say: O servant! Rend asunder the veils of idle fancy through Our power, then enter the Law of certitude. Know ye that all peoples have been veiled by the veil of fancy from time immemorial. When We desired to rend them asunder, We sent forth a Manifestation from among the Manifestations of Our Self to tear apart the veils of creation by the power of the All-Merciful. Thereupon, an outcry was raised between the heavens and the earth, and the souls of the idolaters were struck with terror, until God established the truth through His signs and brought to naught the deeds of them that were veiled from the beauty of the Cause and were among the heedless. And though naught existed between them save fancy, its rending proved grievous unto them and they were among them that cried out. In those days We raised up all fancies in human form and adorned them with the garment of one of Our names. We then caused their mention to become renowned among men, and thus were We the doer thereof. But when he waxed proud before God his Lord, and contended and disputed with Him, We stripped from him the garment of names and caused him to appear as a handful of clay. Blessed, then, is he who rendeth asunder this most great veil, the like of which hath not appeared in the dominion of the worlds. Glad tidings unto the soul whom the pride of fancy hindereth not, and who rendeth it asunder with the fingers of power from one mighty and powerful. Joy unto him whom the veils of glory prevent not from entering beneath the shadow of his Lord, the Most High, the Most Exalted, and who is of them

لأنه يخزي الانسان بين الخلائق اجمعين قل يا قوم وفوا بما عاهدتم ولا تحرموا الفقراء عما عندكم لأن بذلك تمنع الخير من سحاب فضل رفيع ثم اتبعوا ما قدر لكم في الكتاب وكونوا في الفعل ازيد من القول تالله هذا سببى و سببى المقدسين

- 43 قل يا قوم قد اردت اليكم لحظات الله وانتم لا ترتدون البصر اليه اذا تكونت في غفلة عظيم و قد اشرق وجه الله فوق رؤوسكم اياكم لا تمنعوا ابصاركم عن النظر اليه وان هذا فضل قد كان لدى العرش كبير وقامت ملكوت الله امام وجوهكم اياكم ان لا تحرموا انفسكم عن ظلها ولا تكونت من الغافلين كذلك يأمركم سلطان الأمر بما هو خير لكم عما خلق في العالمين

- 44 ان يا منادى الأمر فأمر الذى سمى بالرضا ليوجه مرآة قلبه الى منظر الله الأكبر هذا المقام الأطهر الأظهر ويكون من الموقنين قل يا عبد ان اخرج حجاب الظن بقدره من لدنا ثم ادخل شريعة اليقين ثم اعلوا بأن كل الملل احتجوا بحجاب الوهم في ازل الازال فلما اردنا خرقها ارسلنا مظهرًا من مظاهر نفسنا ليخرق سبحات الأكوان بقدره الرحمن اذا ارتفعت الضجيج عن بين السموات والأرض وفزعت انفس المشركين الى ان حقق الله الحق بآياته وبطل اعمال الذينهم احتجوا عن جمال الأمر و كانوا من الغافلين و مع لم يكن بينهم الا الوهم كبر عليهم خرقه و كانوا من الصارخين و في تلك الأيام بعثنا كل الأوهام على هيكل بشر وزيناه بقميص اسم من اسمائنا ثم اشتهرنا ذكره بين العباد و كذلك كنا فاعلين فلما استكبر على الله ربه و حارب معه و جادل به نزعنا عنه ثوب الأسماء و اشهدناه ككف من الطين فطوى لمن يخرق هذا الحجاب الأعظم الذى ما ظهر شبهه في جبروت العالمين فيا بشرى لنفس ما احببه كبر الوهم و يشقه بأنامل القدرة من لدن عزيز قدير فيا روحا لمن لا يمنعه سبحات الجلال عن الدخول في ظل ربه العلى المتعال و يكون من الذينهم دعوا عن ورائهم كل ما يحجبهم عن ذكر ربهم العزيز القادر الحكيم

that have cast behind them all that would veil them from the remembrance of their Lord, the Mighty, the Powerful, the All-Wise.

- 45 O Ancient Pen in the most great dominion! Move, by thy Lord's leave, to make mention of him who hath been named 'Ali-Khan, that the breezes of the All-Merciful may attract him from this Garden whose leaves proclaim that there is none other God but Me, the Almighty, the Just, the Peerless, the All-Wise. Harken unto that which the Most Great Spirit singeth in the ancient dominion, that thereby thy soul may find repose and thou mayest be of them whom the joy of the Cause hath seized from every direction, and who are among them that rejoice. O people! Be as lights of the countenance among the servants and as manifestations of the Cause throughout the lands, that through you may appear the signs of God amidst His creation and His power amongst all creatures. Beware! Adorn yourselves with the virtues of God and His Cause, and be distinguished from all others. Then will your connection to your Lord, the All-Merciful, the Most Compassionate, prove true. Otherwise, the decree of existence shall not prove true for any soul, how much less this most exalted and glorious station. Thus doth the Pen of Counsel counsel you from one mighty and generous.

- 46 O Summoner! Summon from Our presence Our servant Solomon and give him glad tidings of the Spirit of the All-Merciful, that he may be of those who rejoice. O Solomon! Guard thyself from the manifestations of Satan, then build the Most Holy Temple with blocks of love from this Most Glorious Youth, then raise it with hands of detachment, then adorn it with the gold of remembrance in commemoration of this Beauty through Whom the banner of majesty was raised in the heaven of independence, and thereby there befell him that which caused the eyes of those who were before and after to weep. O people! Enter the Most Holy Temple which God hath built with hands of grace in your hearts. Beware lest ye destroy it with the hosts of self and passion, then preserve it from the mention of satans. Say: By God! I am verily the Most Holy Temple in the Concourse on High, and the Much-frequented Fane in the realm of manifestation, and the Sanctuary of Grandeur at the Divine Lote-Tree, and where the Command was fulfilled at the Holy Place of permanence, and the station of holiness in this lofty and impregnable Paradise. Say: O people of the Bayan! Fear God and destroy not His House of Command with hands of hatred, and demolish not its pillars through the promptings of self and passion. Fear God Who created you through the manifestation of His Self and sent unto you that whereby the eyes of eternity were

45 ان يا قلم القدم في جبروت الأعظم حرّك
بأذن ربك على ذكر من سمى بعلي قبل خان
ليجذبه نفحات الرحمن من هذا الرضوان الذي
ينطق ورقاتها بأنه لا اله الا انا الغالب العادل
الفرد الحكيم ان استمع ما يغن روح الأعظم
في جبروت القدم لعل يستريح بذلك نفسك
وتكون من الذين اخذهم فرح الأمر من كلّ
الجهات و يكونون من المفرحين يا قوم كونوا
من انوار الوجه بين العباد و مظاهر الأمر في
البلاد ليظهر منكم آثار الله بين بريته و اقتداره
بين الخلائق اجمعين ايّاكم زينوا انفسكم بأداب
الله وامره و كونوا ممتازاً عن دونكم اذا يصدق
عليكم انتسابكم الى ربكم الرحمن الرحيم و من دون
ذلك لن يصدق على نفس حكم الوجود فكيف
هذا المقام المرتفع الرفيع كذلك ينصحكم قلم
النصح من لدن عزيز كريم

46 ان يا منادى ناد من لدنا عبدنا السليمان و بشره
بنفس الرحمن ليكون من المستبشرين ان يا سليمان
فاحفظ نفسك من مظاهر الشيطان ثم ابن مسجد
الأقصى بزر الحب من هذا الغلام الأبهى ثم عمّره
بأيدى الانقطاع ثم زينه بذهب الذكر في ذكر هذا
الجمال الذي ارتفعت [به] راية الاستجلال على
سماء الاستقلال و بذلك ورد عليه ما بكت عنه
عيون الأولين و الآخرين يا قوم فادخلوا مسجد
الأقصى الذي بناه الله بأيدى الفضل في قلوبكم
ايّاكم ان لا تخربوه بجنود النفس و الهوى ثم
احفظوه من ذكر الشياطين قل تالله اني لمسجد
الأقصى في ملائ الأعلی و بيت المعمور في ملائ
الظهور و حرم الكبرياء عند سدره المنتهى و
حل الأمر على مشعر البقاء و مقام القدس في
هذا الفردوس الرقيع المنيع قل يا ملائ البيان اتقوا
الله و لا تخربوا بيت امره بأيدى البغضاء و لا
تعمدوا اركانها بوساوس النفس و الهوى خافوا
عن الله الذي خلقكم بمظهر نفسه و ارسل اليكم
ما قرّت بجماله عيون القدم ولكن انتم في حجاب
انفسكم لمن الميتين و يا قوم لا تنقضوا ميثاق الله

consoled by His beauty, but ye are wrapped in the veils of your selves among the dead. O people! Break not God's covenant, nor cast His testament behind your backs, nor be among those who mock His signs, even as the servants mocked in those days - they whose realities were created by a stroke of His Pen - and thus were they among the transgressors.

- 47 Then make mention in the Book of Mihdi that he may be guided by the guidance of God his Lord and be of those who are guided. O Mihdi! Take God's guidance with strength from Us and cast behind thy back the guidance of those who mention God with their tongues while opposing His Self and warring against His Being, yet perceive it not. When anyone enters their presence they sit cross-legged, then extend their fingertips from their sleeves and move their tongues with dignity in remembrance of thy Chosen Lord. This is what they do outwardly, while inwardly they pronounce against God to preserve their leadership, caring not the slightest bit about it. Say: By God, the Truth! Even if ye were to remember God to the point where your tongues were cut off, and worship Him until your backs were bent, it would profit you not except through My love. Thus hath the Command been sent down from the heaven of mighty glory. Would it profit those who were given the Furqan if they were to worship God with the worship of both worlds? Nay, by the Lord of all worlds! Likewise observe today among the people of the Bayan, if ye be of those who know. Thus hath the Finger of Power rent asunder the veil of concealment, and truth appeareth, and the Spirit speaketh with pure truthfulness between the heavens and the earth, that perchance people may know their Creator and not be veiled by what passeth between the servants from the remembrance of their Lord, the All-Merciful, the Most Merciful.

- 48 Then the Pen of Command desired to make mention of the Messenger in the Tablet that his deed might correspond to his name and that he might be of those who act. O Messenger! Deliver the messages of thy Lord first unto thyself, then deliver them unto the people that thy word might influence the hearts of those who seek. Then send unto the servants what We have sent unto thee from the direction of the All-Merciful - the fragrances of glory - that perchance they may be drawn to the throne of good-pleasure, this hallowed, luminous station. Say: O people! Harken unto the Word of God, then recite it in your days. God hath ordained for its reciter the good of this world and the next, and will raise him up in the gardens of Paradise in such beauty that all in the worlds will be illumined thereby. Well is it with him who reciteth the verses of his Lord

و لا تدعوا عهده من ورائكم و لا تكونن بآياته
لمن المستهزئين كما استهزؤوا في تلك الأيام عباد
الذين خلقت حقايقهم بأثر من قلبه و كذلك
كانوا من المعتدين

47 ثم ذكر في الكتاب مهدي ليتهدي بهدي الله ربه
و يكون من المهتدين ان يا مهدي خذ هداية الله
بقوة من عندنا و دع عن وراء ظهرك هداية الذين
يذكرون الله بالسهم و يعترضون بنفسه و يحاربون
بذاته و لا يكونن من الشاعرين و اذا يدخل عليهم
احد يقعدون مربعا ثم يخرجون رؤوس اناملهم من
عبيهم و يتحركن السهم بالوقار في ذكر ربك المختار
و هذا ما يفعلون على ظاهر الامر و في الباطن
يفتون على الله حفظا لرياساتهم و لا يبالون في
ذلك اقل من التغير قل تالله الحق انتم لو تذكرون
الله على قدر الذي يقطع السنكم و تعبدونه على
شأن الذي ينبغي اظهاركم لن ينفعكم الا بعد حجي و
كذلك نزل الامر من جبروت عز قدیر هل ينفع
الذين اوتوا الفرقان لو يعبدون الله بعبادة الثقلين
لا فورب العالمين و كذلك فانظر اليوم في الملا
البيان ان انتم من العارفين و كذلك شقت انامل
القدرة ستر الحجاب و يظهر الحق و ينطق الروح
بالصدق الخالص بين السموات و الأرضين لعل
الناس يعرفن بارئهم و لا يحجبن عما يكون بين
العباد عن ذكر ربهم الرحمن الرحيم

48 ثم اراد قلم الامر بأن يذكر الرسول في اللوح ليكون
فعله مطابقا باسمه و يكون من العاملين ان يا رسول
بلغ رسالات ربك أولا على نفسك ثم بلغ الناس
ليؤثر قولك في قلوب القاصدين ثم ارسل على
العباد ما ارسلناه اليك من شطر الرحمن روائح
السبحان لعل يجذبهم الى عرش الرضوان هذا
المقر المقدس النير قل يا قوم فأصغوا كلمة الله ثم
اقرووها في أيامكم و قد قدر الله لتاليه خير الدنيا و
الآخرة و يبعثه في الجنان على جمال يستضيء منه
كل من في العالمين فهنيئا لمن يقرأ آيات ربه و
يتفكر في اسرارها و يطلع بما كنز فيها من جواهر
علم حفيظ

and pondereth their mysteries and discovereth what hath been treasured therein of the gems of a preserving knowledge.

- 49 Then remind the one who hath visited the Ancient House, that he may rejoice in that which hath been mentioned of God's traces in this firm, decisive and strong utterance. Say: By God! We have raised up the Sanctuary upon the Temple of Glorification in the Form of Honor, in the image of the Youth in these days. Blessed then be God, the Best of creators! And whoso circleth round it, verily the denizens of the Supreme Concourse circle round him, and then the temples of them that glorify. But God hath accepted from His loved ones that which they missed, as a grace from His presence, for He is the Most Merciful of the merciful. Soon shall the hosts of God's sovereignty descend there, and they shall assuredly aid His Cause, exalt His remembrance, and recite His verses at dawn and eventide.

49 ثم ذكر الذي زار بيت العتيق ليستبشر بما ذكر من اثر الله في هذا الخطاب المبرم المحكم المتين قل تالله انا بعثنا الحرم على هيكل التعظيم في هيئة التكریم على صورة الغلام في هذه الأيام فتبارك الله احسن الخالقين و من يطوف في حوله فقد يطوفه اهل ملا الأعلى ثم هياكل المسبحين ولكن الله قبل من احبائه ما فات عنهم فضلاً من عنده و انه لأرحم الراحمين فسوف ينزل جنود سلطنة الله في هناك و ينصرون امره و يرفعون ذكره و يقرؤن آياته في كل بكور و اصيل

- 50 O Herald of the Cause! Make mention from Us to those servants whose names the Pen of God hath not moved to inscribe, that the fragrant breezes of remembrance may waft upon them from the presence of One Forgiving, Merciful. Say: We have recorded your names on holy tablets which lay concealed behind the veils of the Cause and treasured in the strongholds of thy Lord's protection, the Ruler, the All-Wise. Let the loved ones of God gather together in His Cause in such wise that naught may arise between them to divide them, and that they may be as one soul. Thus have We commanded thee and them, that ye may be among the doers.

50 ان يا منادى الأمر ذكر من لدنا عباد الذين ما حرك قلم الله على اسمائهم ليأخذهم نفحات الذكر من لدن غفور رحيم قل انا اثبتنا اسمائكم في الواح القدس الذي كان مكنوناً تحت حجاب الأمر و مخزوناً في كائز عصمة ربك الحاكم الحكيم ان اجتمع احباء الله على امره على شأن لا يحدث بينهم ما يختلفهم ويكون كنفس واحدة كذلك امرناك و اياهم لتكون من العاملين

- 51 Then make mention of the handmaidens of God who have believed in God their Creator, and those who have been afflicted with tribulations. Say: Be patient and grieve not at this, for God hath ordained for you and for those who have martyred in His path what no mind can comprehend. And the Spirit and glory and splendor be upon you, O hosts of God in all lands, if ye be of them that are steadfast in the Cause of your Lord.

51 ثم ذكر اماء الله اللواتي آمن بالله بارئن ثم اللواتي اصابتهن المصائب قل ان اصبرن ولا تحزن بذلك لأن الله قدر لكن و للذين استشهدوا في سبيله ما لا يدركه عقول العاقلين و الروح و العز و البهاء عليكم يا جنود الله في الأرضين ان اتم في امر ربكم لمن الراستخين

INBA37:040, BLIB_Or15723.126,
BRL_DA#211, AQA4#082 p.154,
AQA4a.261, OOL.B139

BH00066

*Lauh-i-Salman I**To: Shaykh Salman Hindijani*

1 In My Name, the Grief-Stricken

- 2 O Salman! From the City of the Soul, waft thou the holy breaths of the All-Merciful over the peoples of all the worlds and contingent beings. With the foot of steadfastness, the wings of detachment, and a heart aflame with the fire of the love of God, press thou forward that the cold of winter may not affect thee, nor prevent thee from journeying through the valley of oneness. O Salman! These days are the manifestation of the firm, established word "There is no God but Him," for the letter of negation hath preceded and taken precedence over the name of affirmation in relation to the essence of affirmation and its manifestation. None among the people of creation hath thus far perceived this divine subtlety, and what they have witnessed - that the letters of negation have ever outwardly prevailed over the letters of affirmation - hath been due to the influence of this Word, whose Revealer, in view of the hidden wisdoms contained within this all-embracing Word, hath given precedence to negation. Were I to make mention of its veiled and concealed wisdoms, thou wouldst assuredly find the people thunderstruck, nay rather, lifeless.

- 3 Whatsoever thou beholdest in the earth, even if it appeareth to contravene the outward desire of the Embodiments of His Cause, yet in truth all hath been and shall ever be according to the Divine Will. Should anyone, after perceiving this Tablet, reflect upon the aforementioned Word, he would become aware of a wisdom heretofore unknown, for the form of words is the treasury of truth, and their inherent meanings are the spiritual pearls of the Sovereign of Oneness. The hand of Divine infallibility forbiddeth the people from attaining unto it, but when God's Will so decrees and the hand of power unsealeth it, then do the people become cognizant thereof.

- 4 Consider, for instance, the words of the Furqan, which contained all the divine treasures of the Ancient Beauty, exalted be His glory and majesty. All the divines would recite them night and day and write commentaries thereon, yet were they powerless to reveal a single letter of the hidden pearls stored within these verbal treasures. And when the promised hour came, the hand of power of Him Whom I manifest moved the seal of its treasures according to the capacity and receptivity

1 باسی المحزون

2 ای سلمان از شهر جان بنسایم قدس رحمن بر اهل اکوان و امکان مرور نما و بقدم استقامت و جناحین انقطاع و قلب مشتعل بنار محبة الله سائر شو تا برد شتای در تو اثر نکند و تو را از سیر در وادی احدیه منع ننماید ای سلمان این ایام مظهر کلمه محکمه ثابتة لا اله الا هو است چه که حرف نفی باسم اثبات بر جوهر اثبات و مظهر آن مقدم شده و سبقت گرفته و احدی از اهل ابداع تا حال باین لطیفه ربانیه ملتفت نشده و آنچه مشاهده نموده که لمیزل حروفات نفی علی الظاهر بر احرف اثبات غلبه نموده اند از تأثیر این کلمه بوده که منزل آن نظر حکمتبای مستوره در این کلمه جامع نفی را مقدم داشته و اگر ذکر حکمتبای مقننه مغطئه تمام البتة ناس را منصف بل میت مشاهده خواهی نمود

3 آنچه در ارض مشاهده مینمائی ولو در ظاهر مخالف اراده ظاهریه هیاکل امریه واقع شود و لکن در باطن کل باراده الهیه بوده و خواهد بود اگر نفسی بعد از ملاحظه این لوح در کلمه مذکوره تفکر نماید بحکمی مطلع شود که از قبل نشده چه که صورت کلمات مخزن حقت و معانی مودعه در آن لای علیّه سلطان احدیه و يد عصمت الهیه ناس را از اطلاع بآن منع میفرماید و چون اراده الله تعلق گرفت و يد قدرت ختم آن را گشود بعد ناس بآن ملتفت میشوند

4 مثلاً در کلمات فرقان ملاحظه نما که جمیع خزائن علیّه جمال قدم جلّ و عزّ بوده و جمیع علما در کلّ لیالی و ایام قرائت مینمودند و تفاسیر مینوشتند مع ذلک قادر بر اینکه حرفی از لای مستوره در کنوز کلماتیه ظاهر نمایند نبوده اند و اذا جاء الوعد دست قدرت ظهور قبل ختم خزائن او را علی شأن الناس و

of the people. Thus did children of the age who had not understood a single letter of outward knowledge become aware, according to their measure, of the hidden mysteries, to such an extent that a mere child could confound the divines of the age in exposition. Such is the power of the Divine Hand and the all-encompassing nature of the Will of the Sovereign of Oneness.

- 5 Should anyone reflect upon these words that have been mentioned, he would observe that not a single atom moveth except by His Will, nor doth anyone become cognizant of a single letter save through His Purpose - exalted be His station, and exalted be His power, and exalted be His sovereignty, and exalted be His grandeur, and exalted be His command, and exalted be His grace above all who dwell in the kingdoms of the heavens and the earth.

- 6 O Salman! The Pen of the All-Merciful declares: In this Dispensation, I have removed the word of negation from the beginning of affirmation, and its decree, God willing, shall descend from the heaven of divine will, and We shall send it thereafter. O Salman! Sorrows have so encompassed Me that the tongue of the All-Merciful has been prevented from making mention of exalted matters. I swear by the Lord of all creation that the gates of the paradise of inner meanings have been shut due to the oppression of the idolaters, and the breezes of divine knowledge have been cut off from the right hand of divine unity. O Salman! Think not that My tribulations are confined to these days, though they have outwardly existed before and after. One whom I nurtured by the hand of mercy through months and years rose up to slay Me. Were I to make mention of the mysteries of the past, thou wouldst learn that from time immemorial certain among the servants who were created by the Word of Command have risen in opposition to the Truth and violated the wonders of His Cause.

- 7 Consider Harut and Marut, who were two servants brought nigh unto God. Through their extreme sanctity they became known as angels. They were brought from nothingness into being by the all-encompassing Will, and their mention was recorded in the kingdom of earth and heaven, and their signs were made manifest. They were so close to God that the tongue of grandeur spoke their praise, until they reached a station where they regarded themselves as more pious, more exalted, and more detached than all other servants. Then a breeze blew from the direction of divine testing, and they were cast down to the nethermost fire. Most of what is mentioned among people concerning these two angels is false and far from the shore of truth. With Us is the knowledge of all things preserved

استعدادهم حرکت داد لذا اطفال عصر که حرفی از علوم ظاهره ادراک ننموده بر اسرار مکنونه علی قدرهم اطلاع یافتند بشأنی که طفلی علمای عصر را در بیان ملزم مینمود اینست قدرت ید الهیه و احاطه اراده سلطان احدیه

5 اگر نفسی در این بیان مذکوره تفکر نماید مشاهده مینماید که ذره‌ئی از ذرات حرکت نمیکند مگر باراده حق و احدی بحرفی عارف نشده مگر بمشیت او تعالی شأنه و تعالی قدرته و تعالی سلطنته و تعالی عظمته و تعالی امره و تعالی فضله علی من فی ملکوت السموات و الأرض

6 ای سلمان قلم رحمن میفرماید در این ظهور حرف نفی را از اول اثبات برداشتم و حکم آن لو شاء الله از سماء مشیت نازل خواهد شد و بعد ارسال خواهیم داشت ای سلمان احزان بشأنی احاطه نموده که لسان رحمن از ذکر مطالب عالیّه ممنوع شده قسم بمرئی امکان که ابواب رضوان معانی از ظلم مشرکین مسدود گشته و نسایم علیه از یمن عزّ احدیه مقطوع شده ای سلمان بلاییم علی الظاهر از قبل و بعد بوده منحصر باین ایام مدان نفسی را که در شهر و سنین پید رحمت تربیت فرمودم بر قتل قیام نمود اگر از اسرار قبل ذکر نمایم مطلع میشوی که لمیزل بعضی از عباد که بکلمه امریه خلق شده‌اند با حق بمعارضه برخاستند و از بدایع امرش تخلف نمودند

7 ملاحظه در هاروت و ماروت ثما که دو عبد مقرب الهی بودند از غایت تقدیس بملک موسوم گشتند باراده محیطه از عدم بوجود آمدند و در ملکوت سموات و ارض ذکرشان مذکور و آثارشان مشهور و بشأنی عندالله مقرب بودند که لسان عظمت بذکرشان ناطق بود تا بمقامی رسیدند که خود را اتقی و اعلی و ازهد از کل عباد مشاهده نمودند بعد نسیمی از شطرا امتحان وزید و باسفل نیران راجع شدند و تفصیل این دو ملک آنچه مابین ناس مذکور است اکثری کذب و از شاطی صدق بعید است و عندنا علم کل شیء فی الواح عزّ محفوظ و مع ذلک احدی

in tablets of glory. Yet none among the peoples of that age objected to the Truth, exalted be His grandeur, asking why, after these two angels had attained such stations of sanctity and nearness, He took this station from them.

- 8 O Salman! Say to the people of the Bayan: Transform not the everlasting divine elixir and the eternal heavenly Kawthar into bitter water, and efface not the melody of the Nightingale of eternity from your hearing. Walk beneath the shade of the outspread cloud of mercy and dwell in the shadow of the Tree of grace. O Salman! The Truth has ever judged among men according to outward appearances, and all the Prophets and Messengers were commanded to judge among creatures according to the outer appearance, and no other way is permitted. For example, observe that a person may now be a believer and a godly soul, upon whom the Sun of divine unity has shed its radiance to such an extent that he acknowledges and confesses all the divine names and attributes, and bears witness to that which the Ancient Beauty has testified unto Himself by Himself. In this station, all attributes apply to and are true of him. Indeed, none but God is capable of describing him as he truly is, and all these attributes refer to that divine effulgence that has shone upon him from the Sovereign Who manifests it.

- 9 In this station, should anyone turn away from him, he has turned away from the Truth, for naught can be seen in him save divine effulgences. As long as he remains in this station, should any word other than good be spoken concerning him, the speaker has been and will ever be a liar. But after the withdrawal of that effulgence by which he was characterized, and all these attributes returned with Him to His dwelling place, that soul is no longer the same soul that it was before, such that those attributes should remain with it. And if one were to observe with penetrating vision, even the garment that soul is wearing is not and never will be the same as before. For when a believer, at the time of his faith in God and recognition of Him, even if his garment be of coarse cotton, it is accounted as silk of Paradise in the sight of God. And after turning away, it becomes as pitch of hellfire. In such case, should anyone describe such a soul with those attributes, he would be a liar and be reckoned with the people of fire in the sight of God.

- 10 O Salman! I have deposited the proofs of this utterance in all things, by themselves and of themselves. Nevertheless, it is most strange that people have not perceived this and have stumbled at the appearance of such matters. Consider the lamp: so long as it is bright, luminous and aflame, should anyone deny its light, he would surely be a liar. However, after

بر حقّ اعتراض ننمود از امم آن عصر که حقّ جلّ کبریاّنه بعد از بلوغ این دو ملک بمقامات قدس قرب چرا این مقام را اخذ فرمود

8 ای سلمان بگو باهل بیان که سلسال باقیه الهیه و کوثر دائمه ربّانیه را بماء ملحیه تبدیل مکنید و نعمات عندلیب بقا را از سمع محو نممائید در ظلّ سخاب رحمت منبسطه مشی کنید و در سایه سدره فضل ساکن شوید ای سلمان لمیزل حقّ بظاهر بین ناس حکم فرموده و جمیع نبیین و مرسلین مأمور بوده که مابین بریه بظاهر حکم نمایند و جز این جایز نه مثلاً ملاحظه نما نفسی حال مؤمن و موحد است و شمس توحید در او تجلّی فرموده بشأنی که مقرر و معترف است بجمیع اسماء و صفات الهی و شهادت میدهد بآنچه جمال قدیم شهادت داده لنفسه بنفسه و در این مقام کلّ اوصاف در حقّ او جاری و صادق است بلکه احدی قادر بر وصف او علی ما هو علیه الاّ الله نبوده و کلّ این اوصاف راجع میشود بآن تجلّی که از سلطان مجلّی بر او اشراق فرموده

9 در این مقام اگر نفسی از او اعراض نماید از حقّ اعراض نموده چه که در او دیده نمیشود مگر تجلیات الهی مادامی که در این مقام باقی است اگر کلهائی دون خیر در باره او گفته شود قائل کاذب بوده و خواهد بود و بعد از اعراض آن تجلّی که موصوف بود و جمیع این اوصاف راجع باو بمقرّ خود برگشت دیگر آن نفس نفس سابق نیست تا آن اوصاف در او باقی ماند و اگر ببصر حدید ملاحظه شود آن لباسی را هم که پوشیده آن لباس قبل نبوده و نخواهد بود چه که مؤمن در حین ایمان او بالله و اقرار باو لباسش اگر از قطن خلقه باشد عندالله از حریر جنت محسوب و بعد از اعراض از قطران نار و بحیم در این صورت اگر کسی وصف چنین نفسی را نماید کاذب بوده و عندالله از اهل نار مذکور

10 ای سلمان دلایل این بیان را در کلّ اشیاء بنفسه لنفسه ودیعه گذاشتهام معذلک بسیار عجب است که ناس بآن ملتفت نشدهاند و در ظهور اینگونه امور لغزیدهاند ملاحظه در سراج کن تا وقتی که روشن و منیر و مشتعل است

a breeze extinguishes it, should one say it is still shining, he was and ever will be a liar – even though the niche and candle are one and the same both when giving light and when not. O Salman! Today behold all things as mirrors, for all creation was brought into being by a single word and standeth in one plane before God. And should all turn to this eternal Sun which hath shone forth from the most holy horizon of glory, in all would be reflected the image of the Sun in its form. In such case, all the names and attributes of the Sun would be true of those mirrors, for naught would be seen in them save the Sun and its radiance.

- 11 And to the perceiving sage it is evident that these attributes belong not to the mirrors in and of themselves, but rather all attributes pertain to that reflection which hath appeared and shone forth in those mirrors from the dawning-place of the Sun's grace. And so long as this reflection endureth, the attributes endure, and after the effacement of that reflection from the forms of the mirrors, the description of those mirrors by any who would describe them would be and ever will be pure falsehood and absolute untruth, for names and attributes circle round the reflection which hath shone forth from the Sun, not round the mirrors in and of themselves. O Salman! The glory of all names, their exaltation, their greatness and their fame, hath been through their relation unto God. For instance, observe the temples that have been raised among different peoples – all circle round these temples and journey from distant places to visit them. And it is evident that the reverence for these temples hath been because the Ancient Beauty, exalted be His glory, hath related them unto Himself, even though all know that the Ancient Beauty hath never needed and will never need any house, and the relation of all places to His holy Being hath been equal. Rather, He hath made these temples and their like the cause of the attainment and success of His servants, that He might not deprive all people of the wonders of His grace. Blessed, then, is he who followeth the Command of God.

- 12 Observe these Houses in the sight of God - they remain exalted so long as their connection [to God] is not severed. But after this connection is cut off, should anyone circumambulate them, they circumambulate only their own selves and are counted among the denizens of fire in God's sight. Similarly, observe the Houses of individual souls - after they turn away, the decree of idol applies to them, and those who cling to them are and

اگر نفسی انکار نور آن نماید البته کاذب است و لکن بعد از آنکه نسیمی بوزد و او را منطفی نماید اگر بگوید مضی است کاذب بوده و خواهد بود مع آنکه مشکوۀ و شمع در حین ضیاء و دون آن یکی بوده و خواهد بود ای سلمان الیوم کلّ اشیاء را مرایا مشاهده نما چه که خلق بیک کلمه خلق شده اند و در صقع واحد بین یدی الله قائمند و اگر جمیع باین شمس عزّی باقی که از افق قدس ابهی اشراق فرموده توجّه نمایند در جمیع تجلّی شمس بهیئته مراتب و منطبع در این صورت جمیع اوصاف و صفات شمس بر آن مرایا صادق چه که دیده نمیشود در آن مرایا مگر شمس و ضیاء آن

11 و بر عارف بصیر مبرهن است که این اوصاف مرایا لنفسه بنفسه نبوده بلکه کلّ اوصاف راجع است بآن تجلّی که از مشرق عنایت شمس در آن مرایا ظاهر و مشرق شده و مادی که این تجلّی باقی اوصاف باقی و بعد از محو آن تجلّی از صور مرایا وصف و اصفین آن مرایا را کذب صرف و افک محض بوده و خواهد بود لأنّ الأسماء والصفات یطوفن حول تجلّی الذی اشراق من الشمس لا حول المرایا بنفسهنّ لنفسهنّ ای سلمان عزّت کلّ اسماء و رفعت آن و عظمت و اشتہار آن بنسبتہا الی الله بوده مثلاً ملاحظه نما در بیوتی که بین ملل مختلفه مرتفع شده و جمیع آن بیوت را طائفند و از اماکن بعیده زیارت آن بیوت میروند و این واضح است که احترام این بیوت بعثت آن بوده که جمال قدم جلّ اجلاله بخود نسبت داده با آنکه کلّ عارفند که جمال قدم محتاج به یتی نبوده و نخواهد بود و نسبت کلّ اماکن بذات مقدّسش علی حدّ سوء بوده بلکه این بیوت و امثال آن را سبب فوز و فلاح عباد خود قرار فرموده تا جمیع ناس را از بدایع فضل خود محروم نفرماید فطوبی لمن اتبع امر الله و عمل بما امر من لدنه و کان من الفائزین

12 و این بیوت و طائفین آن عندالله معزّزند مادی که این نسبت منقطع نشده و بعد از انقطاع نسبت اگر نفسی طائف شود طائف نفس خود بوده و از اهل نار عندالله محسوب و هم چنین در بیوت انفسیه ملاحظه نما که بعد از اعراض حکم صنم بر او جاری و عاکفانش عندالله از عبده اصنام

shall be counted as idol-worshippers before God. Consider now how these Houses, both during their connection to God and after that connection is severed, maintain the same form and appearance. Indeed, no change is visible in their outer form, whether during their connection or without it. However, when the connection is cut off, the hidden spirit dwelling within those Houses is withdrawn, and none perceive this save those endowed with true knowledge. Observe this same truth in all the Manifestations of Names, who are the Houses of souls.

- 13 O Salman! Observe the words of the All-Merciful with a pure heart and sanctified vision, and reflect, that perchance thou mayest attain to God's purpose. O Salman! At the time of departure from Iraq, the Tongue of God informed all that the Samiri would appear and the Calf would raise its call, and that after the setting of the Sun, the birds of night would surely take flight. Those two have appeared, but soon the birds of night will arise claiming Lordship and Divinity. We beseech God to make people know their own selves, lest they transgress their bounds and station, and that they may remember God with this Most Great Remembrance, and aid His Cause with all their limbs and members, and be as standards between the heavens and the earth.

- 14 O people! Dwell beneath God's shade, then remain in your seats with God's tranquility and great dignity. Hold fast to the cord of servitude unto God, the True One. This is a station that nothing in the heavens and earth can equal, and through it God's Cause is made manifest among His servants and creatures. Whoso holds fast to it in these days hath truly aided God's Cause, and whoso turns away from it hath shown pride before God - and none show pride save every transgressing sinner. God willing, may all dwell and find rest beneath the Beauty of the Ancient One, and be turned toward His direction, for this is indeed a great bounty.

- 15 As for thy question about the meaning of the verse - although the Pen of Command hath not been inclined to expound upon poetic meanings, since today the oceans of inner meanings have appeared in their essence and origin, and there is no need for previous utterances; rather, all possessors of knowledge, wisdom and understanding, both past and future, have been and will be in need of these surging and wondrous oceans - yet in response to thy request, a brief explanation shall be given, flowing from the Pen of the Ancient of Days according to God's will. The question is:

بوده و خواهند بود حال تفکر نما که این بیوت در حین نسبتها الی الله و بعد از انقطاع نسبت بیک صورت بوده و خواهند بود و صورت ظاهره این بیوت در دو حالت بیک نحو مشاهده میشود بشأنی که در ظاهر این بیوت چه در حین نسبت و چه در دون آن ابداً تغییر ملحوظ نه و لکن در حین قطع نسبت روح خفیه مستوره از آن بیوت اخذ میشود و لا یدرکه الا العارفون و هم چنین در کل مظاهر اسماء که بیوت انفسیه اند

13 ملاحظه کن ای سلمان در کلمات رحمن بقلب طاهر و بصر مقدس مشاهده نما و تفکر کن که لعل بمراد الله فایز شوی ای سلمان در حین خروج از عراق لسان الله جمیع را اخبار فرمود که سامری ظاهر خواهد شد و غل بندا آید و طیور لیل بعد از غیبت شمس البته بجرکت آیند آن دو که ظاهر شدند و لکن عنقریب طیور لیل بدعوی ربوبیت و الوهیت برخیزند و لکن نسأل الله بأن یعرف الناس انفسهم لئلا يتجاوزوا عن حدهم و شأنهم و یذکرون الله بهذا الذکر الأعظم و ینصرون الله بکل جوارحهم و ارکانهم و یكونن کلاً اعلام بین السموات و الأرضین

14 ان اسکنوا یا قوم فی ظلّ الله ثم استقرّوا علی مقاعدکم بسکینه الله و وقار عظیم و تمسکوا بحبل العبودیة لله الحقّ انّھا لشیان لا یعادلها ما خلق بین السموات و الأرضین و بها یظهر امر الله بین عباده و بریتة و من تمسک بها فی تلك الايام لنصر الله حقّ النصر و من تخلف عنها فقد استکبر علی الله و لن یتکبر الا کلّ معتد اثم انشاء الله جمیع در ظلّ جمال قدم ساکن و مستریح باشند و بشطراو ناظر و انّ هذا لفضل عظیم

15 و اینکه از معنی شعر سؤال نمودی اگرچه قلم امر اقبال بر اینکه بر معانی شعر حرکت نماید نداشته چه که الیوم ببحر معانی بکینونتها و اصلها ظاهر شده دیگر احتیاج بکلمات قبل نبوده و نیست بلکه کلّ ذی علم و حکمت و عرفان از قبل و بعد محتاج باین ببحر متموجه بدیعه بوده و خواهند بود و لکن نظر بخواهش تو مختصری ذکر میشود و از قلم قدم علی ما اراد الله جاری میگردد

- 16 When colorlessness became the prisoner of color, A Moses came into conflict with a Moses. 16 سؤال چونکه بی‌رنگی اسیر رنگ شد موسی با موسی در جنگ شد
- 17 O Salman! The mystics have many such statements on these matters. Some have supposed Truth to be the sea and creation to be the waves, saying that the differences in the waves are due to forms, and forms are contingent, and after casting off forms all return to the sea - meaning they are in reality the sea - and concerning forms they have made other statements which it is not permissible to mention here. Similarly, they have described Truth as ink and all other things as letters, saying it is that same reality of ink appearing in different forms of letters, these forms being in reality one ink. They have called the first the station of unity and the second the station of multiplicity. Likewise they have spoken of Truth as the One and all things as numbers, and Truth as water and all things as ice, as they have said: 17 ای سلمان عرفا را در امثال این مقالات بیان است بسیار است بعضی حق را بحر و خلق را امواج فرض گرفته و اختلاف امواج را میگویند از صور است و صور حادث است و بعد از خلع صور جمیع بحر راجع یعنی حقیقت بجزند و در صور هم بعضی بیانات دیگر نموده‌اند که ذکر آن در این مقام جایز نه و هم چنین حق را مداد و سائر اشیاء را بمنزله حروفات ذکر نموده‌اند و گفته‌اند همان حقیقت مداد است که بصور مختلفه حروفات ظاهر شده و این صور در حقیقت مداد واحد بوده و اول را مقام وحدت و ثانی را مقام کثرت گفته‌اند و هم چنین حق را واحد و اشیاء را بمنزله اعداد و حق را آب و اشیاء را بمنزله ثلج چنانچه گفته‌اند
- 18 All creatures are, in likeness, snow— Thou art the living fount below; 18 و ما الخلق فی التمثال الا کثلجة و انت لها الماء الذی هونابع
- 19 The snow dissolves, its law is gone, The water's law is laid thereon. 19 ولكن یذوب الثلج یرفع حکمه و یوضع حکم الماء و الأمر واقع
- 20 And in another place they have said: 20 و در مقامی دیگر گفته‌اند
- 21 The sea hath ever been the sea, And all contingent things its waves and forms. 21 و البحر بحر علی ما کان فی قدم انّ الحوادث امواج و اشباح
- 22 Know that they consider all things to be manifestations of the essential theophany of Truth, and have mentioned three types of theophany - essential, attributive, and active. They regard the subsistence of all things through Truth as manifestational subsistence. Were all these matters to be fully expounded, it would so weary the hearers that they would be deprived of recognizing the essence of knowledge. Similarly, they believe in the existence of archetypal realities within the Divine Essence, as one mystic philosopher has said: "The realities of things exist within His exalted Essence in their most noble form, then He causes them to emanate," for they do not consider the Giver of a thing to be devoid of that thing, declaring this impossible. Thus Ibn 'Arabi has written an extensive treatise on this subject, and mystical philosophers and later ones like Sadr Shirazi, Fayd and their like have walked in the shallow waters of Ibn 'Arabi's stream. Blessed is he who walks upon the red sand on the shore of this sea, by whose waves forms and semblances are effaced from what the people have imagined. How 22 باری جمیع اشیاء را مظاهر تجلی ذاتی حق میدانند و تجلی را هم سه قسم ذکر نموده‌اند ذاتی و صفاتی و فعلی و قیام اشیاء را بحق قیام ظهوری دانسته‌اند و اگر این مطالب بتاماً ذکر شود سامعین را بشائی کسالت اخذ نماید که از عرفان جوهر علم محروم مانند و هم چنین بکون اعیان ثابته در ذات قائل شده‌اند چنانچه یکی از حکمای عارف گفته حقایق الأشیاء کائن فی ذاته تعالی بخو الأشرف ثم افاضها چه که معطی شیء را فاقد شیء ندانسته‌اند و میگویند محال است چنانچه ابن عرب در این مطلب شرحی مبسوط نوشته و حکمای عارفین و متأخرین بمثل صدر شیرازی و فیض و امثالهما در روضاض ساقیه ابن عرب مشی نموده‌اند فطوبی لمن یمشی علی کثیب الأحمر فی شاطئ هذا البحر الذی بموج من امواجه تحت الصور و الأشباح عما توهموه القوم فیا حبذا لمن

excellent is he who has stripped himself of all indications and allusions, who swims in this sea and its depths, and attains to the whales of inner meanings and the pearls of wisdom created therein. Joy to those who attain!

- 23 Every soul who has believed in the utterances of the mystics and followed that path has considered both Moses and Pharaoh to be manifestations of Truth - the former being the manifestation of the names "Guide" and "Mighty" and their like, and the latter being the manifestation of the names "Misleader" and "Abaser" and their like. Hence they affirm the reality of conflict between these two, yet after stripping away human limitations, they consider both to be one, just as they consider all things to be fundamentally one, as was briefly mentioned before. These are the beliefs of the people, some of which have been briefly stated. But O Salman! The Pen of the All-Merciful declares: Today, both the affirmer and denier of these utterances stand at the same level, for the Sun of Truth is shining by Its own Self and is manifest from the horizon of the eternal heaven. Whosoever occupies himself with mentioning these utterances will assuredly remain deprived of recognizing the Beauty of the All-Merciful. The springtime of philosophical speculation belongs to the time of absence, but today is the springtime of mystic revelation and meeting. Say: O people! Graze in these days in the meadows of revelation and witnessing, then abandon vain imaginings. Thus does the Pen of God, the Supreme, the Self-Subsisting, command you.

- 24 The mention of all knowledge has been for the recognition of the Known, and the exposition of proofs has been exclusively for establishing that which is indicated. Now praise be to God that the Sun of the Known has dawned from the horizon of the heaven of the Self-Subsisting, and the Moon of that which is indicated has appeared and shone forth in the heaven of Command. Sanctify thy heart from all allusions, and behold with thine outward eye the Sun of meanings in the holy spiritual heaven, and observe Its Names' and Attributes' effulgences in all things, that thou mayest attain unto all knowledge and its source, origin and mine. O Salman! By the Ancient Beauty, in these days new knowledge is being sent down every moment from the heaven of the recognition of the Lord of the worlds. Blessed is he who hath attained unto this Spring and hath detached himself from all else. O people of attraction and longing! Judge fairly: concerning these utterances which have been briefly mentioned from the words of the mystics, there exist countless books among men today. Were a person to desire to comprehend them all, two lifetimes would not suffice.

عَرَّ نفسه عن كلّ الاشارات والدلالات و سبّح
في هذا البحر و غمراته و وصل بجيتان المعاني و
لآلئ حكمة التي خلقت فيه فتعجماً للفائزين و

23 هر نفسی که معتقد بر بیانات عرفا بوده و در آن
مسلك سالک شده موسی و فرعون هر دو را
از مظاهر حق دانسته منتها آن است که اول را
مظهر اسم هادی و عزیز و امثال آن و ثانی را
مظهر اسم مضلّ و مذللّ و امثال آن و لذا حکم
جدال مابین این دو محقق و بعد از خلع تعینات
بشریه هر دو را واحد دانسته اند چنانچه در اصل
جمع اشیاء را واحد میدانند و بمجل آن از قبل
ذکر شد این مطالب قوم که بعضی از آن مجمل
بیان شد ولیکن ای سلمان قلم رحمن میفرماید
الیوم مثبت و محقق این بیانات و مبطل آن در
یک درجه واقف چه که شمس حقیقت بنفسها
مشرق و از افق سماء لایزال لایح است و هر
نفسی که بذکر این بیانات مشغول شود البته از
عرفان جمال رحمن محروم ماند ربیع تحقیق اوهام
زمان غیبت است و الیوم ربیع مکاشفه و لقا
قل ان ارتعوا یا قوم فی تلك الايام فی ریاض
المکاشفة و الشهود ثم دعوا الاوهام کذلک امرکم
قلم الله المهیمن القیوم

24 ذکر جمیع علوم برای عرفان معلوم بوده و بیان ادله
مخصوص اثبات مدلول حال الحمد لله که شمس
معلوم از افق سماء قیوم مشرق و قمر مدلول در
سماء امر ظاهر و لایح قلب را از کلّ اشارات
مقدس کن و شمس معانی را در سماء قدس
روحانی بچشم ظاهر مشاهده نما و تجلیات اسمائیه
و صفاتیّه اش را در ما سواه ملاحظه کن تا
بجمیع علوم و مبده و منبع و معدن آن فایز شوی
ای سلمان قسم بجمال قدم که این ایام در هر
حین از سماء عرفان ربّ العالمین معارف جدید
نازل فطوبی لمن وصل الی هذا المعین و انقطع
عما عنده ای اهل جذب و شوق انصاف دهید
در این بیانات که از قول عرفا مختصر ذکر شده
کتب لایحصى حال مابین ناس موجود اگر انسان
اراده نماید جمیع را ادراک کند دو عمر کفایت
نماید

25 O Salman! Say: God is manifest above all things, and the Kingdom on that Day shall be God's; then leave the people to what they possess. Set aside the knowledge of the past. Moses, who was among the most great Prophets, after thirty days - during which, according to the mystics, in the first ten days he annihilated his deeds in the deeds of Truth, in the second ten his attributes in the attributes of Truth, and in the third ten his essence in the essence of Truth - and they have said that since there remained in him a vestige of existence, therefore did he hear the words "Thou shalt not behold Me." But now the Tongue of God speaks and declares: "Say 'Show me' once, and attain unto the presence of the Lord of Majesty a hundred thousand times!" Where is the grace of these days compared with former days!

26 O Salman! All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation—a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of

25 ای سلمان قل الله ظاهر فوق كل شيء والملك يومئذ لله ثم ذر الناس بما عندهم باری معارف قبل را بقبل بگذار موسی که از انبیای اعظم است بعد از ثلاثین يوم که بقول عرفا در عشره اول افعال خود را در افعال حق فانی نمود و در عشره ثانی صفات خود را در صفات حق و در عشره ثالث ذات خود را در ذات حق و گفته اند چون بقیه هستی در او باقی بود لذا خطاب لن ترانی شنید و حال لسان الله ناطق و میفرماید یک بار ارنی گو و صد هزار بار بزیارت ذو الجلال فایز شو بجا است فضل این ایام و ایام قبل

26 باری ای سلمان آنچه عرفا ذکر نموده اند جمیع در رتبه خلق بوده و خواهد بود چه که نفوس عالیه و افتده مجرد هر قدر در سماء علم و عرفان طیران نمایند از رتبه ممکن و ما خلق فی انفسهم بأنفسهم تجاوز نتوانند نمود کل العرفان من کل عارف و کل الأذکار من کل ذاکر و کل الأوصاف من کل واصف ینتهی الی ما خلق فی نفسه من تجلی ربه و هر نفسی فی الجمله تفکر نماید خود تصدیق مینماید باینکه از برای خلق تجاوز از حد خود ممکن نه و کل امثله و عرفان از اول لا اول بخلق او که از مشیت امکانیه بنفسه لنفسه لا من شيء خلق شده راجع فسبحان الله من ان يعرف بعرفان احد او ان یرجع الیه امثال نفس لم یکن بینة و بین خلقه لا من نسبة ولا من ربط و لا من جهة و اشارة و دلالة و قد خلق الممكنات بمشیته الی احاطت العالمین حق لم یزل در علو سلطان ارتفاع وحدت خود مقدس از عرفان ممکنات بوده و لایزال بسمو امتناع ملیک رفعت خود منزّه از ادراک موجودات خواهد بود جمیع من فی الأرض و السماء بکلمه او خلق شده اند و از عدم بحت بعرضه وجود آمده اند چگونه میشود مخلوقی که از کلمه خلق شده بذات قدم ارتقا نماید

God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

- 27 O Salman! The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Daystars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.
- 28 O Salman, detach thyself from all that is renowned amongst men, and with the wings of detachment soar unto the heaven of most glorious holiness. By God! If thou shouldst fly unto it and reach its inmost essence, thou wouldst behold in existence naught save the countenance of the Well-Beloved, and wouldst see the deniers as though they had never been mentioned. The mention of this station requireth another tongue to recount it and another ear to hear it.
- 29 O Salman! How much sweeter it is that we should consign the mysteries of the soul and the wonders of the Beloved's praise to the heaven of the All-Merciful's will, and begin to expound the meaning of this verse. Know thou that the author of the Mathnavi, in mentioning Moses and Pharaoh, was speaking metaphorically, not suggesting that these two were one in essence - God forbid! For Pharaoh and his like were created by the Word of Moses, could ye but understand. And the very outward conflict that existed between them proves that they were opposed to each other in all worlds. This is a subtle truth that none can grasp save every discerning mystic.
- 30 The author of the Mathnavi regarded all beings in the kingdom of names as Moses, inasmuch as all were created from dust and unto dust shall return. Likewise are all marked by letters. In the world of spirits, which is the realm of oneness, there never was and never shall be conflict and contention, for the causes of
- ای سلمان سبیل کل بذات قدم مسدود بوده و طریق کل مقطوع خواهد بود و محض فضل و عنایت شمس مشرقه از افق احدیه را بین ناس ظاهر فرموده و عرفان این انفس مقدسه را عرفان خود قرار فرموده من عرفهم فقد عرف الله و من سمع کلماتهم فقد سمع کلمات الله و من اقر بهم فقد اقر بالله و من اعرض عنهم فقد اعرض عن الله و من کفر بهم فقد کفر بالله و هم صراط الله بین السموات و الارض و میزان الله فی ملکوت الامر و الخلق و هم ظهور الله و حجه بین عباد و دلائله بین بریتة
- ای سلمان منقطع شو از کل آنچه مابین عباد مشهور است و بجناتین انقطاع بسماء قدس ایبی طائر شو تا الله لو تطیر الیها و تصل الی قطب المعانی فیها لن تری فی الوجود الا طلعة حضرة المحیوب و لن تری المعرضین الا کیوم لم یکن احد منهم مذکوراً ذکر این مقام را لسانی دیگر باید تا ذکر نماید و سمعی دیگر شاید تا استماع کند
- ای سلمان حال خوشتر آنکه اسرار جان و بدایع اذکار جانان را در سماء مشیت رحمن ودیعه گذاریم و در معنی شعر شروع نمائیم بدان مقصود صاحب مثنوی از ذکر موسی و فرعون ذکر مثل بوده نه آنکه این دو در ذات یکی بوده اند نعوذ بالله عن ذلک چه که فرعون و امثال او بکلمه موسی خلق شده اند لو انتم تعرفون و همان اختلاف ظاهره که مابین بوده دلیل بر این است که در کل عوالم با یکدیگر مخالف بوده اند و این بیانی است خفی لا یعرفه الا کل عارف بصیر
- و صاحب مثنوی جمیع عباد را در ملکوت اسماء موسی فرض نموده چه که کل از تراب خلق شده و بتراب راجع خواهند شد و هم چنین کل بحروف موسومند و در عالم ارواح که عالم یکرنگی

strife are not evident there. However, after spirits enter bodies and appear in this world, the causes of discord arise, whether of truth or falsehood. Such strife and contention, if occurring to establish the Cause of the All-Glorious, has been and ever shall be truth; otherwise it is falsehood. All this strife and contention, love and hatred, acceptance and rejection revolve around causes.

است ابداً جنگ و جدال نبوده و نیست چه که اسباب جدال مشهود نه ولیکن بعد از دخول ارواح در اجساد و ظهور آن در این عالم اسباب نزاع بمیان میآید چه حق و چه باطل و این نزاع و جدال اگر لاثبات امر ذو الجلال واقع شود حق بوده و خواهد بود و من دون آن باطل و این نزاع و جدال و حب و نفاق و اقبال و اعراض جمیع طائف حول اسبابند

- 31 For instance, observe how one effect proceeds from a cause. This cause is single, yet in each soul it is transformed according to that soul's capacity and its effects become manifest. In each station it appears with a different manifestation. Consider, for example, the divine name "the Enricher." This name in its own kingdom is one, but after it is reflected in the mirrors of human existence, its effects appear in each soul according to that soul's capacity. Thus in the generous it manifests as generosity, in the miserly as miserliness, in the wretched as wretchedness, and in the fortunate as good fortune. For in a state of poverty, souls and what lies within them remain concealed. For instance, when someone possesses not a penny, both their generosity and miserliness remain hidden. Likewise, their fortune or misfortune is not apparent at this stage.

31 مثلاً ملاحظه نما یک سبب از مسبب ظاهر میشود و این سبب واحد بوده ولیکن در هر نفسی به ما هو علیه منقلب میشود و آثار آن ظاهر میگردد ولیکن در هر مقام بظهوری ظاهر مثلاً در اسم مغنی الهی ملاحظه نما که این اسم در ملکوت خود واحد بوده ولیکن بعد از تجلی در مرایای وجود انسانی در هر نفسی باقتضای او اثر آن تجلی ظاهر میشود مثلاً در کریم و در بخیل بخل و در شقی شقاوت و در سعید سعادت ظاهر میشود چه که در حالت فقر نفوس و آنچه در او است مستور است مثلاً نفسی که فلسی نزد او موجود نه کرم و بخل او مستور است و هم چنین سعادت و شقاوت در این مقام غیر مشهود

- 32 But after attaining wealth, whatever lies within each soul becomes evident and manifest. Thus one person spends whatever they possess in the path of God, another arranges the means of warfare and rises to oppose and dispute with truth, while yet another hoards everything such that both they themselves and others are deprived of their wealth. Observe now how from a single manifestation what diverse and different effects appear! Yet before this manifestation, all these souls were dormant, concealed and frozen in their places. How the manifestation of the sun of the name "the Enricher" resurrected these souls and made manifest what was hidden within! If thou wouldst observe this exposition with the eye of insight, thou wouldst become aware of the concealed mysteries. Consider the Pharaoh of the age - had it not been for his outward wealth and power, he would never have risen to oppose the Beauty of the Most High, for in the absence of means he was and would be powerless, with unbelief concealed within him. Blessed, therefore, are those souls who have not been captivated by the coloring of the world and all that hath been created therein, but have attained unto the coloring of God - that is, have taken on the color of truth in this wondrous Revelation, which is sanctification from all the varied colors of the world. None but the

32 و بعد از غنا در هر نفسی آنچه در او است ظاهر و مشهود میگردد مثلاً نفسی آنچه را مالک شد فی سبیل الله انفاق مینماید و نفسی اسباب محاربه ترتیب میدهد و با حق بمعارضه و مجادله قیام مینماید و نفسی جمیع را حفظ مینماید بشأنی که خود و دون او از مال او محرومند حال ملاحظه کن از یک تجلی چه مقدار امور مختلفه متغایره ظاهر میشود ولیکن قبل از تجلی جمیع این نفوس در اماکن خود مخفود و مستور و افسرده بوده و بیک تجلی شمس اسم مغنی این نفوس را چگونه محشور نمود و آنچه در باطن مستور بود ظاهر و مشهود فرمود و اگر بچشم بصیرت در این بیان ملاحظه نمائی بر اسرار مستوره مطلع شوی ملاحظه در فرعون زمان کن که اگر غنا و قدرت ظاهره نبود ابداً بمحاربه با جمال احدیه قیام نمینمود چه که در فقدان اسباب عاجز بوده و خواهد بود و کفر در او مستور پس خوشا حال نفوسی که اسیر رنگ دنیا و ما خلق فیها نشده اند و بصیغ الله فایز گشته اند یعنی برنگ

detached can recognize this coloring. Even as today, the people of Baha who are embarked upon the Ark of eternity and are sailing upon the Mighty Sea recognize one another, while none besides these companions are aware, and even if they should become aware, it would be only to the extent that the blind perceive the sun.

- 33 O Salman! Say to the servants: Enter ye upon the shore of the Ancient Sea, that ye may be sanctified from all colors and may attain unto the most holy and pure station and the most great prospect. O Salman! All the varied colors of the world have prevented the servants from reaching the shore of the Most Glorious Holiness. Consider, for instance, that well-known person who rose in opposition. I swear by the Sun of the horizon of inner meanings that he would circle round Me night and day, and in the early hours while I was resting he would stand by My head as verses of God were being revealed unto him, serving throughout the night and day. Yet when the Cause was raised up and he observed that his name had become renowned, the color of name and love of leadership so seized him that he remained deprived of the holy shore of oneness. By Him Who holdeth my soul in His hand, in all creation none hath been seen to match him in his love of position and rank. By Him Who hath caused all things to speak forth His praise, should all the people of creation attempt to enumerate the jealousy and hatred of his soul, they would all find themselves powerless to do so. We beseech God to purify his heart and cause him to return unto His Self and to strengthen him in acknowledging God, the Powerful, the Exalted, the Great.

- 34 O Salman! Consider the Cause of God: a single word issues forth from the tongue of the Manifestation of Divine Unity - that word in itself is one and has appeared from a single source. Yet after the Sun of the Word dawns from the horizon of the mouth of God upon His servants, it appears in each soul according to its own condition. Thus in one it produces rejection, in another acceptance; similarly love and hatred and the like. Then these lovers and haters rise up in conflict and opposition, each having taken on a color, whereas before the appearance of the Word they had been friends and united. After the dawning of the Sun of the Word, the one who accepts is adorned with the color of God, while the one who rejects takes on the color of self and desire. The radiance of this same divine Word appears in the accepting soul with the color of acceptance, and

حقّ در این ظهور بدیع درآمده‌اند و آن تقدیس از جمیع رنگهای مختلفه دنیا است و جز منقطعین بر این رنگ عارف نه چنانچه الیوم اهل بها که بر سفینه بقا را کبند و بر قلزم کبریا سائر یکدیگر را میشناسند و دون این اصحاب احدی مطلع نه و اگر هم عارف شوند همان مقدار که اعمی از شمس ادراک مینماید

33 ای سلمان بگو بعباد که در شاطی بحر قدم وارد شوید تا از جمیع رنگها مقدّس گردید و بمقرّ اقدس اطهر و منظر اکبر وارد شوید ای سلمان جمیع عباد را رنگهای مختلفه دنیا از شاطی قدس ابهی منع نموده مثلاً در نفس معروف که بخاربه برخاسته ملاحظه نما قسم بآفتاب افق معانی که لیلاً و نهراً طائف حولم بوده و در احتار که در فراش بودم تلقاء رأس قائم بوده و آیات الله بر او القا میشد و در تمام لیل و نهار بخدمت قائم و چون امر مرتفع شد و ملاحظه نمود اسمش مشهور لون اسم و حبّ ریاست چنان اخذش نمود که از شاطی قدس احدیه محروم ماند فوالذی نفسی بیده که در ابداع شبه این نفس در حبّ ریاست و جاه دیده نشده فوالذی انطق کلّ شیء بثناء نفسه که اگر جمیع اهل ابداع اراده نمایند که حسد و بغضای نفسش را احصا کنند جمیع خود را عاجز مشاهده نمایند نسأل الله بأن یطهر صدره و یرجعه الی نفسه و یؤیّده علی الاقرار بالله المقتدر العلیّ العظیم

34 ای سلمان ملاحظه در امر الله نما که یک کلمه از لسان مظهر احدیه ظاهر میشود و آن کلمه در نفس خود واحد بوده و از منبع واحد ظاهر شده ولیکن بعد از اشراق شمس کلمه از افق فم الله بر عباد در هر نفسی علی ما هو علیه ظاهر میشود مثلاً در یکی اعراض و در یکی اقبال و همچنین حب و بغض و امثال آن و بعد این محب و مبغض بخاربه و معارضه قیام مینمایند و هر دو را رنگ اخذ نموده چه قبل از ظهور کلمه با یکدیگر دوست و متحد بوده‌اند و بعد از اشراق شمس کلمه مقبل بلون الله مزین شده و معرّض بلون نفس و هوی و اشراق همین کلمه الهیه در نفس مقبل بلون اقبال ظاهر شده و در

in the rejecting soul with the color of rejection, even though the original radiance was sanctified above all colors.

- 35 Consider the sun - with a single effulgence it shines upon mirrors and crystal glasses, yet in each glass it appears according to its color, as you have all observed and witnessed. In brief, the cause of conflict between the rejecter and acceptor has become color and hue. Yet between these two colors there is an infinite difference - one appears with God's coloring and the other with the coloring of desire. The color of the believing acceptor who strives is the color of the All-Merciful, while the color of the rejecting hypocrite is Satan's color. That color is the cause and means of purifying souls from the coloring of all else save God, while this is the cause of staining souls with the various colors of self and passion. That bestows eternal life, while this eternal death. That guides the detached ones to the Kawthar of immortality, while this makes the veiled ones taste the infernal tree. From that wafts the fragrance of the All-Merciful, from this the stench of Satan. The author of the Mathnavi did not mean by these words that Moses and Pharaoh were of the same rank - God forbid! - as some ignorant ones have understood. Moses' deed bears truthful witness to his religion, for his struggle was for God's sake, aiming to deliver Pharaoh from ephemeral colors and bring him to God's color, while he himself tasted the cup of martyrdom in the path of the Friend. But Pharaoh's struggle was to preserve his own life and kingdom. Moses' purpose was to kindle God's lamp amidst all else, while Pharaoh's purpose was to extinguish it. Is one who spends his spirit in God's path like one who hides behind seventy thousand veils? What ails these people that they can barely comprehend a clear statement from God, the All-Knowing, the All-Wise? Rather, the Mathnavi's author meant that color became the cause of conflict between Moses and Pharaoh - but Moses' color was one for which the denizens of the highest paradise would sacrifice themselves, while Pharaoh's was a color from which even the people of the lowest hell would recoil. The Mathnavi's author himself has mentioned Pharaoh in numerous places - if you consider, you will understand that his intent was not what some attribute to him. And how earnestly he expressed his longing to associate with the loved ones of God and attain to serving the friends of Truth! Thus in one place he states:

- 36 Without the favors of God and His chosen ones, Though one be a king, his pages are but blackened.

نفس معرض بلون اعراض مع آنکه اصل اشراق مقدس از الوان بوده

35 در شمس ملاحظه نما که بیک تجلی در مرایا و زجاجات تجلی مینماید و لکن در هر زجاج بلون او در او جلوه مینماید چنانچه مشهود است و جمیع دیده‌اید باری سبب جدال معرض و مقبل لون و رنگ شده و لکن مابین این دو رنگ فرقی است لایحیی این بصبغ الله ظاهر شده و آن بصبغ هوی و صبغ مؤمن مقبل مجاهد صبغ رحمن بوده و صبغ معرض منافق صبغ شیطان آن رنگ سبب و علت تطهیر نفوس است از رنگ ما سوی الله و این علت آلائش نفوس است برنگهای مختلفه نفس و هوی آن حیوة باقیه عنایت فرماید و این موت دائمه آن منقطعین را بکوتر بقا هدایت فرماید و این محتجین را زقوم فنا چشاند از آن رایحه رحمن در مرور و از این رواج شیطان و مقصود صاحب مثنوی در این کلمات آن نبوده که موسی و فرعون در یک درجه بوده‌اند فعوذ بالله عن ذلک چنانچه بعضی از جهال چنین فهمیده‌اند فعل موسی بر دین او گواهی است صادق چه که جدال او لله بوده و مقصود آنکه فرعون را از الوان فانیه نجات بخشد و بلون الله فایز نماید و خود در سبیل دوست شربت شهادت چشد و لکن جدال فرعون برای آنکه جان خود و سلطنت خود را حفظ نماید مقصود موسی اشتعال سراج الله بین ما سواه و مقصود فرعون انحام آن آفن ینفق روحه فی سبیل الله کمن یحفظ خلف سبعین الف نقاب فما لهؤلاء لا یکادون یفقهون بیاناً من الله العالم الحکیم بلکه مقصود صاحب مثنوی آنکه سبب جنگ موسی و فرعون رنگ شده و لکن رنگ موسی رنگی بوده که اهل ملأ اعلی خود را فدای آن رنگ نموده‌اند و رنگ فرعون رنگی که اهل حیم سفلی از آن احتراز نموده خود صاحب مثنوی در مواضع عدیده ذکر فرعون نموده اگر ملاحظه کنید ادراک مینمائید که مقصود او این نبوده که بعضی نسبت میدهند و چه مقدار اظهار اشتیاق نموده که با احبای الهی مأنوس شود و خدمت دوستان حق فایز گردد اینست که در مقامی ذکر مینماید

- 36 بی عنایات حقّ و خاصان حقّ گر ملک باشد سیاهستش ورق

37 Warn, O Salman, the beloved of the one true God, not to view with too critical an eye the sayings and writings of men. Let them rather approach such sayings and writings in a spirit of open-mindedness and loving sympathy. Those men, however, who, in this Day, have been led to assail, in their inflammatory writings, the tenets of the Cause of God, are to be treated differently. It is incumbent upon all men, each according to his ability, to refute the arguments of those that have attacked the Faith of God. Thus hath it been decreed by Him Who is the All-Powerful, the Almighty. He that wisheth to promote the Cause of the one true God, let him promote it through his pen and tongue, rather than have recourse to sword or violence. We have, on a previous occasion, revealed this injunction, and We now confirm it, if ye be of them that comprehend. By the righteousness of Him Who, in this Day, crieth within the inmost heart of all created things: "God, there is none other God besides Me!" If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

38 O ye beloved of God! Repose not yourselves on your couches, nay bestir yourselves as soon as ye recognize your Lord, the Creator, and hear of the things which have befallen Him, and hasten to His assistance. Unloose your tongues, and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth.

39 O Salman! Know thou that never hath any soul possessed of even a modicum of understanding maintained that they who turn towards God and they who turn away from Him, the believer and the unbeliever, occupy the same station and rank. And as to what thou hast heard or read in some of the former books, that the names are one in the presence of God - this referreth to the sacred court of the Truth. And concerning what was mentioned that names are one in the Kingdom of Names - deem not the Kingdom to be imaginary. The Kingdom, the Dominion, and the Realm of Divine Unity are this day circling round the Throne, and from the effulgence of these stations and worlds which are visible in this place, the worlds of the Realm of Divine Unity, the Dominion, and the Kingdom, and what lieth beyond them, exist and are established in their

37 باری ای سلمان بر احبای حق القا کن که در کلمات احدی بدیده اعتراض ملاحظه نمائید بلکه بدیده شفقت و مرحمت مشاهده کنید مگر آن نفوسی که الیوم در ردّ الله الواح ناریه نوشته بر جمیع نفوس حتم است که بر ردّ من ردّ علی الله آنچه قادر باشند بنویسند کذلک قدر من لدن مقتدر قدر چه که الیوم نصرت حق بذکر و بیان است نه بسیف و امثال آن کذلک نزلنا من قبل و حیثند ان انتم تعرفون فوالذی ینطق حیثند فی کلّ شیء بآنّه لا اله الا هو که اگر نفسی در ردّ من ردّ علی الله کلهئی مرقوم دارد مقامی باو عنایت شود که جمیع اهل ملأ اعلی حسرت آن مقام برند و جمیع اقلام ممکات از ذکر آن مقام عاجز و السن کائنات از وصفش قاصر چه که هر نفسی الیوم بر این امر اقدس ارفع امنع مستقیم شود مقابل است با کلّ من فی السموات و الأرض و کان الله علی ذلک شهید و علیم

38 ان یا احبّاء الله لا تستقروا علی فراش الرّاحة و اذا عرفتم بارئکم و سمعتم ما ورد علیه قوموا علی النّصر ثمّ انطقوا و لا تصمتوا اقلّ من آن و انّ هذا خیر لکم عن کنوز ما کان و ما یکون لو انتم من العارفين اینست نصح قلم اعلی عباد الله را

39 باری ای سلمان بدان که هرگز احدی از عباد که فی الجمله شعور داشته قائل باین نشده که مقبل و معرض و موحد و مشرک در یک مقام و درجه باشند و اینکه شنیده اید و یا در بعضی از کتب قبل دیده اید مقصود در ساحت قدس حق است و اینکه ذکر شد اسماء در ملکوت اسماء واحدند ملکوت را موهوم بدان ملکوت و جبروت و لاهوت الیوم طائف عرشند و از افاضه این مراتب و عوالم که در این مقام مشهود است عوالم لاهوت و جبروت و ملکوت و فوق آن در مواقع خود موجود و برقرارند تفصیل این مقامات

proper places. The detailed exposition of these stations is not permitted at this time and remaineth suspended in the heaven of Divine Will until God shall cause it to descend through His grace. Verily, He hath power over all things.

- 40 In brief, in the presence of God all names have been and shall ever be one, and this is prior to the utterance of the Decisive Word. For instance, observe how today all the manifestations of names in their own kingdom are visible before God, and likewise the dawning-places of attributes and all that hath been. And by virtue of the establishment of the Ancient Beauty upon the throne of justice, His favor hath encompassed all equally. However, after the pronouncement of the Word, distinction and differentiation become manifest among the servants, such that whosoever is enabled to say "yea" attaineth unto all good. I swear by the sorrow of the Beauty of the All-Glorious that such a station hath been ordained for him who accepteth that if less than a needle's eye thereof were to be revealed unto the dwellers of the earth, they would all perish from rapture. For this reason, in this outward life the stations of the believers have been concealed from the believers themselves, and whosoever is not assured in affirming "yea" is unmentioned with God. We take refuge with God from the punishment ordained for such a one, for which there is no equal.

- 41 O Salman! Convey the words of the All-Merciful unto the servants and say: Guard yourselves from the wolves of the earth and give no ear to the vain utterances that some speak. Purify your hearing for the hearkening unto My words, and sanctify your hearts for the recognition of My Beauty from all that hath been created.

- 42 O Salman! Proclaim: How many are the dawns when the beauty of the All-Glorious hath passed over your hearts and found you occupied with others, and returned to His place of rest. O Salman! Say: O servants! Walk in the footsteps of truth and ponder upon the deeds of the Manifestation of Ancient Days, and reflect upon His words, that perchance ye may attain unto the living waters of the eternal Kawthar of the All-Glorious. If the faithful and the unfaithful were to occupy the same station, and divine worlds were limited to this earthly realm, My previous Manifestation would never have delivered Himself into the hands of His enemies and sacrificed His life. I swear by the Daystar of this Cause that were people to become aware of but a drop of the yearning and longing of the Beauty of the All-Glorious at the moment when that divine Temple was suspended in the air, they would all, in their eagerness, lay down their lives in the path of this holy divine Manifestation.

حال جایزه و در سماء مشیت معلق الی ان ینزله
الله بالفضل و انه علی کل شیء قدير

40 باری در ساحت حقّ کلّ اسماء واحد بوده و خواهند بود و این قبل از ظهور کلمه فصلیه است مثلاً ملاحظه کن که الیوم جمیع مظاهر اسماء در ملکوت خود بین یدی الله مشهود و هم چنین مطالع صفات و کل ما کان و بمقتضای استوای هیکل قدم بر عرش عدل عنایتش نسبت بجمیع علی حدّ سواء بوده و لکن بعد از القای کلمه تفریق و تفصیل مابین عباد موجود و مشهود چنانچه هر نفسی که بکلمه بلی موفق شد بکلّ خیر فایز قسم بحزن جمال ذو الجلال که از برای مقبل مقامی مقدّر شده که اگر اقلّ من سمّ ابره از آن مقام بر اهل ارض ظاهر شود جمیع از شوق هلاک شوند اینست که در حیوة ظاهره مقامات مؤمنین از خود مؤمنین مستور شده و هر نفسی که موقن نشد بذکر بلی عندالله غیر مذکور فنعوذ بالله عما قدّر له من عذاب الذی لا عدل له

41 ای سلمان بر عباد کلمات رحمن را القا کن و بگو خود را از دیاب ارض حفظ نمائید و بسخنهای مزخرف که بعضی بآن ناطقند گوش مدهید سمع را برای اصغای کلماتم مطهر دارید و قلب را برای عرفان جلال منزه کنید از کل آنچه خلق شده

42 ای سلمان القا کن که بسا از اسرار که تجلّی جمال مختار بر قلوب شما می‌رود نمود و شما را بدون خود مشغول یافت و بمقرّ قرار خود راجع شد ای سلمان بگو ای عباد بر اثر حقّ مثنی نمائید و در افعال مظهر قدم تفکر کنید و در کلماتش تدبّر که شاید بمعین کوثر بیزوال ذو الجلال فایز شوید و اگر مقبل و معرض در یک مقام باشند و عوالم الهی منحصر باین عالم بود هرگز ظهور قلم خود را بدست اعدا نمیگذاشت و جان فدا نمینمود قسم بآفتاب فجر امر که اگر ناس برشی از شوق و اشتیاق جمال مختار در حینی که آن هیکل صمدانی را در هوا آویختند مطلع شوند جمیع از شوق جان در سبیل این ظهور عزّ ربّانی دهند باری شکر

Yet sugar is given to parrots while dung is for beetles; the nightingale hath no portion of melody, and the bat fleeth the rays of the sun.

- 43 O Salman! My tribulations among nations and governments are a mighty proof and a powerful testimony. For twenty years I drank not a drop of water in peace, nor did I rest for a single night - at times in chains and fetters, at times captive and imprisoned. Had We been looking to this world and all that is therein, We would never have subjected Ourselves to such afflictions. Blessed is the soul that partaketh of the fruits of this station and tasteth of its sweetness. Ask ye of God for vision and seek ye a sound palate, for to the sightless the image of Joseph and the wolf appear the same, and to the sick palate colocynth and sugar seem alike. Yet I cherish the hope that through the holy fragrances of these days souls will appear who would not purchase the world and all that is therein for a penny, who would gaze toward God detached from all else, who would consider laying down their lives in the path of the All-Merciful as the easiest of all things, who would not falter on the straight path due to the opposition of the opposers, and who would take up their dwelling in the shelter of the Friend. How blessed are they! How glad tidings unto them! How glorious are they! How noble are they! By God! The maidens of the Most Exalted Paradise are restless in their longing to meet these souls, and the denizens of the Eternal Realm find no peace in their yearning. Thus hath God chosen these ones for Himself and made them detached from all the worlds.

- 44 O Salman! The sorrows that have befallen Us have prevented the Pen of the All-Merciful from mention of the stations of divine unity. Affliction hath reached such a degree that even were all who dwell on earth to be seated at the banquet table of His bounty, and were they to feast endlessly upon all that existeth, none could ever accuse Him of miserliness. Yet they have written abroad claiming that We have cut off their stipends. Observe what baseness and meanness of character, that for the sake of acquiring the baubles of men and slandering the Ancient Beauty, they have dispatched such calumnies to all regions. This, when thou wert present here and didst witness that this servant never laid eyes on the stipends of these people, and whatever existed was distributed externally and given to each soul. Nevertheless, merely to undermine the Cause of God and to acquire a few dinars, they have acted in such manner as thou hast heard. I swear by the Ancient Beauty that the first affliction that befell this servant was accepting stipends from the government, and were it not for these souls, I surely would not have accepted it. Thou art well aware how difficult the matter hath become for the emigrants, yet we are

بطوطی داده‌اند و زبل بجعل زاغ از نغمه بلب
بنصیب و خفاش از شعاع شمس در گریز

43 ای سلمان ابتلایم در بین ملل و دول دلیلی
است قوی و حجتی است محکم در مدت بیست
سنه شربت آبی براحث نوشیدیم و شبی نیاسودم
گاهی در غل و زنجیر و گاهی گرفتار و اسیر
و اگر ناظر بدینا و ما علیها بودیم هرگز باین
بلایا گرفتار نمیشدیم طوبی از برای نفسی که
از اثمار این مقام مرزوق شود و از حلاوت
آن بچشد از خدا بصر بخواید و ذائقه سالم
طلب کنید چه که نزد بی‌بصر نقش یوسف و
ذئب یکسان است و در ذائقه مریض حنظل
و شکر در یک مقام ولکن امیدوارم که از
نفحات مقدس این ایام نفوسی ظاهر شوند که
عالم و ما فیها را بفلسی نخرند و عری از کل
ما سواه بشطر الله ناظر شوند و جان دادن در
سبیل رحمن را اسهل شیء شمرند و از اعراض
معرضین از صراط نلغزند و در ظل دوست
مقرّر گزینند فیا طوبی لهؤلاء فیا بشری لهؤلاء و
یا عزّا لهؤلاء و یا شرفا لهؤلاء تالله حوریات
غرفات اعلی از شوق لقای این نفوس نیارامند و
اهل ملاً بقا از اشتیاق نیاسایند کذلک اختص
الله هؤلاء لنفسه و جعلهم منقطعاً عن العالمین

44 ای سلمان احزان وارده قلم رحمن را از ذکر
مقامات احدیه منع نموده ضرر بمقامی رسیده مقرّر
عزّی را که اگر جمیع ماکان بر خوان نعمتش
حاضر شوند و الی آخر لا آخر له از آنچه موجود
است متنعم گردند ابداً کسی را حرفی نه نسبت
بخل داده‌اند و باطراف نوشته که شهریه ما را
قطع کرده‌اند رذالت و پست فطرتی را ملاحظه
کن که برای جلب زخارف از ناس و افترای
بجمال قدم اینگونه مفتریات باطراف نوشته و
فرستاده‌اند با اینکه تو در اینجا بوده و دیده‌ئی
که ابداً این عبد شهریه این قوم را بچشم خود
ندیده و آنچه هست در بیرون قسمت شده بهر
نفسی داده میشود مع ذلک محض تضییع امر
الله و اخذ دینار این قسم معمول داشته‌اند که
شنیده‌ئی قسم بجمال قدم که اول ضرری که بر
این غلام وارد شد این بود که قبول شهریه از

all thankful and patient and content with God's decree. Nothing shall befall us except what God hath ordained for us; in Him do we place our trust in all matters.

دولت نمود و اگر این نفوس همراه نبودند البته قبول نمیکردم و تو مطلع شده‌ای که چه مقدار امر بر مهاجرین صعب شده و معذک جمع شاکریم و در قضای الهی راضی و صابر لن یصیبنا الا ما کتب الله لنا علیه توکلنا فی کلّ الأمور

- 45 As for these people who complain about stipends to all regions and beg, they claim lordship while turning away from the Truth. Consider then the state of those souls who follow such a group. Shame upon them and upon those who follow them! Soon shall the angels of divine wrath seize them from the presence of the Mighty, the Powerful, the Self-Subsisting. They shall find for themselves neither helper nor sustainer. Thus hath it been sent down in truth from the heaven of God, the Supreme, the Mighty, the Beloved. And the glory be upon thee, O Salman, and upon those who have not sold the words of God for rejected delusions.

45 و این قوم که باطراف شکایت شهریه مینمایند و تکدی میکنند ادعای ربوبیت مینمایند و از حق معرض دیگر در شان آن نفوس که متابعت این گروه نموده‌اند ملاحظه کن اف لهم و لمن اتبعهم فسوف يأخذهم زبانية القمر من لدن عزيز مقتدر قیوم و لن یجدن لأنفسهم من معین و لا ناصر کذلک نزل بالحق من جبروت الله المهیمن العزیز المحبوب و البهاء علیک یا سلمان و علی الذین ما باعوا کلمات الله بتوهمات مردود

BSW#01.05x, BSW#05.27x, GWB#021x, GWB#148x, GWB#154x, DOR#37x, MNP.036-037x, ADJ.060x, ADJ.076-77x, ADJ.083x, ADJ.084x, GPB.169x, WOB.108x, WIND#128, HURQ.BH55

INBA35:276, INBA73:118, BLIB_Or15722.001, NLAI_BH3.110, BN_suppl.1754.047-059, BRL_DA#735, GWBP#021 p.040x, GWBP#148 p.204x, GWBP#154 p.212x, AVK1.026.05x, AVK2.078.12x, AVK3.303.06x, AVK3.418.16x, MJMM.128, ASAT4.100x, ASAT5.346x, YMM.322x, OOL.B076, AMB#37x

BH00088

Lawh-i-Kimiya 2 (Lawh-i-Mariyyih)

- 1 In the Name of the Beloved of the Worlds

1 بنام محبوب عالمیان

- 2 The letter sent hath reached the Most Holy Court and its contents were observed. Praise be to God that in this Morn of the All-Merciful thou hast been illumined by the effulgences of the Sun of divine knowledge. Yet beseech thou the True One, exalted be His praise, that thou mayest ever remain adorned with the ornament of His love and sanctified from all else, for verily the divine Cause in this Manifestation of celestial might is most great, nay, greater than all that is great, and more magnificent than all that standeth and endureth. Naught is

2 کاتب مرسله در ساحة احدیه وارد و مافیه مشاهده شد لله الحمد که در این فجر رحمن باشرافات انوار شمس عرفان منور شدی ولیکن از حق جلّ ثنائه بخواه که لازال بطراز حبش مزین باشی و از دونش مقدس چه که امر الهی در اینظهور عتر صمدانی بسیار عظیم است بل فوق کلّ اعظم و عظیم و اکبر من کلّ قائم و قیوم لا یری فیهِ الا سرّ الألوهیه و الأحدیه الصّرفه نسل الله بأن یفتح ابصار البریه لیعرفنه و

seen therein save the mystery of Divine Unity and pure Oneness. We beseech God to open the eyes of all humanity that they may recognize Him and bear witness that there is none other God but Him. He hath ever existed in the unity of His Essence, sanctified from all else, and will continue to exist in the sovereignty of His Self, exalted above the mention of aught besides Him, His Being transcendent above the description of all created things, His Identity unique beyond the attributes of all existence, His Reality holy beyond the praise of all who dwell on earth and in the heavens. His is the Command and Creation in all beginnings and endings, and verily He is the Lord of all names and attributes, the Establisher of verses and the Obliterator of allusions. Blessings and peace be upon Him Who sat upon the throne of power and majesty, through Whom the veils of glory were rent asunder, Who is exalted above all forms and likenesses, Who giveth to drink the pure water of paradise and banisheth the people of error in both beginning and end, and upon those who turned unto Him and shattered the idols of vain imaginings and hopes, and entered the pavilion of grandeur and grace, upon whose faces appeared the radiance of God, the Mighty, the Sublime.

- 3 God willing, through the Supreme Remedy and the Most Great Elixir, inner maladies shall be healed and brought to equilibrium. Verily, He hath power over whatsoever He willeth.

- 4 As to thy question regarding the saying of Maria, the essence of Maria's work concerneth the white and red resin, and the red resin is derived from the white resin. Whoso findeth this hath attained the ultimate goal. This is the meaning of Our saying: "Were it not for the moon, the sun would not exist, and were it not for silver, gold would not exist." By silver We meant the white earth, which is the white resin, and from it We brought forth gold, which We termed the red resin. This is the philosophers' gold and their sulfur, and the flaxen egg, and it hath names beyond counting which none hath discovered save him who possesseth knowledge of the Book. With thy Lord is the knowledge of all things, and in His grasp are the keys to the treasures of all things. He giveth unto whom He willeth and withholdeth from whom He willeth. Verily, He is the Mighty, the Bestower.

- 5 As to what thou hast mentioned concerning her statement about taking from the branch of the stone and not from its root, nor from the stone itself, and so forth, know that the purpose in this noble art is the knowledge of the honored stone, and taking from its branch is contingent upon recognition of the root of the stone. Whosoever becomes cognizant of the root will be free and independent of such mentioned practices,

يشهدنّ على أنّه لا اله الا هو لم يزل كان في احديّة ذاته مقدّساً عن دونه ولا يزال يكون في قيوّميّة نفسه متعالياً عن ذكر ما سواه المتنزّه بكيّنونته عن وصف المحكّات المتفرّد بذاتيّه عن نعت الكائنات المتقدّس بانيّته عن ذكر اهل الأرض و السموات له الأمر و الخلق في البدايات و النهايات و أنّه هو مالک الأسماء و الصفات و مثبت الآيات و ماحي الاشارات و الصلوة و السلام على من استوى على عرش القدرة و الاجلال و به خرقت سبحات الجلال المتعالى عن الأشباح و الأمثال مسقى زلال السلسال و مطرد اهل الضلال في المبدء و المال و على الذين اقبلوا اليه و كسروا اصنام الأوهام و الآمال و وردوا في سرادق العظمة و الافضال و ظهر في وجوههم نضرة الله العزيز المتعال

- 3 انشاء الله از تریاق اکبر و اکسیر اعظم امراض باطنیه صحت پذیرد و باعتدال آید أنّه علی ما یرید قدیر

- 4 و اینکه سؤال از قول ماریه نمودید اصل عمل ماریه در صمغه بیضا و حمرا است و صمغه حمرا را از صمغه بیضا اخذ نموده اند و من ظفر به فقد ظفر بالغایه القصوی و هذا معنی قولنا لو لا القمر لم تكن الشمس و لو لا الفضة لم يكن الذهب و اردنا من الفضة الأرض البيضاء و انّها هی الصمغه البيضاء و اخرجنا منها الذهب و سميناه بالصمغه الحمراء اوست ذهب حکما و کبریتهم و بیضه شقرآ و له اسماء لا یحصى ما اطلع بها احد الا من عنده علم الکتاب و عند ربک علم کلّ شیء و فی قبضته مفاتیح خزائن الاشیاء یعطى لمن یشاء و یمنع عن یشاء أنّه هو العزيز الوهاب

- 5 اما ما ذکرست من انّها قالت خذ من فرع الحجر لا من اصله و لا من الحجر الى آخر قولها بدانکه مقصود در این فن شریف معرفت حجر مکرم است و اخذ فرع حجر منوط بعرفان اصل حجر است و هر نفسی باصل عارف شد از امثال این عمل مذکوره غنی و مستغنی خواهد بود چه که

for they will be capable of mighty works. All the sages have concealed the root of the stone - either omitting the beginning, the end, or the middle - and have not mentioned any practice in proper sequence. Whatever they have mentioned of outward practices has been to divert attention from the inward work. For the inward works, they have found examples in the outward and have mentioned them. These very mentions of outward things constitute the symbols, allusions, metaphors, and similes of the sages. For instance, they have mentioned gold, while intending the gold that exists in a specific mine. Due to the correspondence and similarity between inward gold and outward gold in color and nature, they have termed it "gold." Since people have not understood the intent, they have spent years pursuing their own imaginings, living in regret and departing in regret, never attaining their goal. Their gold is gold, yet not gold; their silver is silver, yet not silver. Hence they said: "Our gold is not the gold of the common people," and likewise for silver.

- 6 Nevertheless, most people have wasted their lives in the darkness of outward practices and have not attained to the true dawn. Their mention of the inward refers to the fact that the four natures are concealed in a single thing which they have termed "the stone." After differentiation, in the view of the discerning ones, this very inward becomes the outward. As long as the four natures remain concealed and undifferentiated in their inner mine, the term "inward" applies to it, and after distinction and differentiation in the outer realm, the name "outward" applies to it. At this station, the outward is identical to the inward, and the inward is the very outward. However, some sages have found things in the external world bearing close correspondence and similarity to the four natures and the sublime, ancient elements that are hidden and stored within the stone itself, and have mentioned these, calling them "outward," as was briefly explained.

- 7 The intended meaning of "ancient" here refers to temporal precedence, not essential pre-existence, for it is preceded by a cause. Exalted is He above any association of eternity with origination! We testify that the very eternity comprehended by those drawn nigh and the sincere ones is itself originated in His presence. He has ever been sanctified beyond mention of eternity or origination, and He is holy beyond mention and description. Whatever He hath named Himself of names and attributes is from His grace upon all creation. Exalted is the

بر اعمال عظیمه قادر است و جمیع حکما اصل حجر را کتمان نموده اند یا محذوف الاول است یا محذوف الآخر و یا محذوف الوسط هیچ عملی را بترتیب ذکر ننموده اند و آنچه از اعمال برآنیّه ذکر نموده اند لأجل انصراف انظار از عمل جوانیّه بوده و از برای اعمال جوانیّه امثله در برآنیّه یافته اند و ذکر نموده اند و همان ذکر اشیای برآنیّه رموز و اشارات و کلیات و استعارات و تشبیهات حکما است مثلاً ذهب ذکر نموده اند و مقصود از ذهب ذهبی است که در معدن مخصوص است و چون مناسبت و مشاکلت مابین ذهب جوانیّه و ذهب برآنیّه در لون و طبع بوده لذا ذهب گفته اند و چون ناس بمقصود پی نبرده اند لذا سالها در توهمات خود عمر صرف نموده اند و مشغول شده اند و بحسرت زیسته اند و بحسرت رفته اند و بمقصود فائز نگشته اند ذهبیم ذهب و لیس بذهب و قرهم قر و لیس بقمر لذا قالوا ذهبنا لا ذهب العامّة و كذلك الفضة

- 6 معذک اکثری از عباد در ظلمت اعمال برآنیّه عمر تلف نموده اند و بفجر صادق فائز نشده اند و اینکه جوانیّه ذکر نموده اند نظر بآن است که طبایع اربعه در شیء واحد که بحجر تعبیر نموده اند مستور است و بعد از تفصیل نزد متبصرین همان جوانیّه برآنیّه میشود مادامیکه طبایع اربعه در باطن معدن خود مستور و غیر مفصل لفظ جوانیّه بر او صادق و بعد از تمیز و تفصیل در ظاهر اسم برآنیّه بر او صادق و در این مقام برآنیّه عین جوانیّه بوده است و جوانیّه نفس برآنیّه و لکن بعضی از حکما از برای طبایع اربعه و اسطقسات العوالی القدیمة که در نفس حجر مستور و مخزونست اشیائی قریب المناسبة و المشاکلة در خارج یافته اند و ذکر نموده اند و برآنیّه نامیده اند چنانچه مجملی از آن ذکر شد

- 7 و مقصود از قدم قدم زمانی است نه ذاتی چه که مسبوق بعلة است تعالی من ان یقترن القدم بالحدوث نشهد بأن نفس القدم الذی ادرکه المقربون و المخلصون هو حادث عنده و انه لم یزل کان مقدساً عن ذکر القدم و الحدوث و انه المقدس عن الذکر و البیان و ما سمی به نفسه من الأسماء و الصفات هذا من فضله علی الأكوان

All-Merciful above what is ordained in contingent existence, for He is the Mighty, the Bestower.

تعالی الرحمن عما قدر فی الامکان وانه هو العزیز
المنان

- 8 Know, O seeker, that the essential purpose is the knowledge of the Stone and the elaboration of what lies hidden within it, its purification and its marriage. The Stone itself must be purified through the aid of the Stone itself and be elaborated, for if anything else intervenes, the temperament becomes difficult. Therefore, take the Stone and through Azrael extract from it the spirit and soul, then strive to purify it until through operative measures it becomes pure and clean from the intervening impurities that prevent. Then return what thou hast extracted to the body, that through the confirmation of Israfil, the spirit of that dead body may be quickened and thou mayest observe a new creation, whereupon thou shalt say: "Blessed be God, the Best of Creators!" For the body will not accept another spirit, nor will the spirit turn to another body. This is the truth wherein there is no doubt.

8 بدان ایسائل که اصل مقصود عرفان جبراست و تفصیل ما هو المکنون فیہ و تطہیر و تزویج آن و باید نفس حجر باعانت خود حجر تطہیر شود و تفصیل گردد چه اگر غیر حایل شود مزاج مشکل است پس بگیر حجر را و بعزرائیل عذاب روح و نفس را از او خارج نما و بعد بتطہیر آن جهد کن تا از اوساخ مانعہ حایلہ بتدبیر عملیہ پاک و طاهر شود و بعد آنچه خارج نموده‌ئی برگردان بجسد تا بتأیید اسرافیل روح آن جسد مرده زنده شود و خلق بدیع ملاحظہ کنی فبارک الله احسن الخالقین گوئی چه که جسد روح غیر را قبول نکند و ہم چنین روح بجسد غیر اقبال ننماید هذا هو الحق ولا شک فیہ

- 9 This spirit and soul, though after elaboration they appear as two things, are in reality and essence united and are one thing. That which is extracted from the Stone hath been called by all names, meaning that in every station it is called by a name befitting that station. For example, before extraction from the mine it is called by certain names, and likewise after extraction and before purification by certain names, and after purification by other names. Similarly, in the stations of the manifestation of effect and action, in each station both spirit and soul and body are called by a name. For instance, the term "volatile," which is inscribed in the books of the sages, refers to the dissolved water distilled from the Stone. This water they have mentioned as the water of sulfur, the water of alum, vinegar, serpent's venom, wine, the fire of air, the water of air, and the like.

9 و این روح و نفس بعد از تفصیل اگرچه دوشیء ملاحظہ میشوند اما در حقیقت و ذات متحدند و یک شیء اند و آنچه از حجر خارج میشود بکل اسماء نامیده شده یعنی در هر مقام بمناسبت آن مقام باسمى نامیده شده مثلاً قبل از خروج از معدن باسمى نامیده شده و ہم چنین بعد از خروج و قبل از تطہیر باسمى و بعد از تطہیر باسمى اخرى و ہم چنین در مقامات ظهور اثر و فعل در هر مقامی هر یک از روح و نفس و جسد باسمى نامیده شده مثلاً لفظ فوّار که در کتب حکما مسطور است مقصود ماء منحلّ مقطر از حجر است و این ماء را ماء الکبریت و ماء الشّب و الخلل و لعاب الأفعی و النمر و نار الهواء و ماء الهواء و امثال آن ذکر نموده‌اند

- 10 When it is said "water of air" and "fire of air," this is a complete exposition - shouldst thou comprehend it, thou wilt be independent of the work of all who dwell upon earth. Air possesseth two pillars: fire and water, that is, moisture and heat. This divine water, before acquiring oiliness from sulfurous earth, is called the water of air, for moisture predominates therein. And after this first distillate, which is water and air, acquires fieriness from the second distillate, the element of fire hidden within it becomes manifest, whereupon it is called the fire of air. These two supreme pillars, which are in truth the active agents, are made manifest from air. Glorified be He Who hath suspended colors therein, and in it is a treasure at which the minds of the wise are bewildered.

10 و اینکه گفته شد ماء الهواء و نار الهواء این تمام بیانست اگر بآن عارف شوی مستغنی میشوی از عمل کلّ روی ارض هوا صاحب دو رکن است نار و ماء یعنی رطوبت و حرارت و این ماء الهی قبل از کسب دهنیت از ارض کبریتی ماء الهواء ذکر میشود چه که رطوبت در آن غالب است و بعد از اینکه این مقطر اول که ماء است و هوا است کسب ناریت از مقطر ثانی نمود عنصر نار مکنونه در او از او ظاهر در این وقت بنار الهواء نامیده میشود و این رکنین اعظمین که فی الحقیقه فاعلینند از هوا ظاهر فسبحان من علق

الألوان به وفيه كنز ما تحيّر عنه عقول العقلاء

- 11 In brief, all these mentioned names refer to the water dissolved from the Stone. Similarly consider the earth of the Stone and whatever else is extracted therefrom, each of which hath been called by many names. Different names have become the guardian of this divine treasure, that its reality might remain concealed from the ignorant and protected from treacherous souls. Some have abbreviated it to spirit, soul and body, naming it thus, while others have called the earth the Stone and what is extracted therefrom mercury and sulfur. And though this mercury and sulfur appear different and distinct in form, they are in reality united.
- 11 باری جمیع این اسماء مذکورہ بماء منحلّ از حجر راجع و همین قسم ارض حجر و سایر ما یخرج منه را قیاس کن کہ ہر یک با اسماء بسیار نامیدہ شدہ اند حافظ این کنز احدیہ اسماء مختلفہ شدہ تا حقیقہ آن از جاہلین مستور ماند و از انفس خائنه محفوظ گردد و بعضی بروح و نفس و جسد اختصار کردہ اند و بآن نامیدہ اند و بعضی ارضرا حجر گفتہ اند و ما یخرج منه را زیق و کبریت نامیدہ اند
- 12 Know that sulphur and mercury, though outwardly they appear different and distinct, yet in reality they are united and are one essence and one being. For indeed, if there were no inner similarity and correspondence, natural dissolution - which is the ultimate degree of the first stage of liquefaction - would not occur. In such case amalgamation would be impossible. Know thou that amalgamation followeth dissolution, even as knowledge precedeth action.
- 12 و این زیق و کبریت اگرچہ در صورت مغایر و مختلفند و لکن فی الحقیقہ متحدند و یک ذات و یک نفسند چہ اگر مشابہت و مشاکلت باطنیہ نباشد حلّ طبیعی کہ منتہی مراتب تشمیع اوّل رتبہ اوست دست ندد در این صورت مزاج ممنوع فاعلم أنّ المزاج بعد الحلّ كما أنّ العلم قبل العمل
- 13 O questioner! Strive to drink, through the grace of the All-Merciful, from the life-giving waters of wisdom and utterance that have flowed from the Most Ancient Pen and the Most Great Name, that you may attain your purpose.
- 13 ای سائل جہد کن کہ بعنایت رحمن از کوثر حیوان حکمت و بیان کہ از قلم قدم و اسم اعظم جاری شدہ بیاشامی و بمقصود فائز گردی
- 14 Now these mercury and sulfur, which have appeared from a single mine and are brother and sister, termed male and female - these two must be purified until the obstructing impurities are removed and they become capable of combining. The purpose of purification is to manage them such that their inner compatibility manifests outwardly, making them suitable for combination. For example, mercury's outward moisture prevents its combination with sulfur. O wise one! Water and fire never combine, for water extinguishes and suppresses fire. These two are opposites and cannot combine. Therefore, the divine water which flows from the spring of the stone of divine wisdom, called volatile, must be managed until its outward moisture, which prevents combination with sulfuric fire, is removed and vanishes, and its inner heat, which shares affinity with sulfur, becomes manifest. In this case, combination is easy, for oil readily combines with oil, but water and oil never mix. So strive until the inner oil of mercury, which remains frozen and veiled due to dominant moisture, becomes manifest through practical management and unites with the sulfuric essence which is truly oil. The greatest cause of union and
- 14 باری این زیق و کبریت را کہ از معدن واحد ظاہر شدہ اند و اخ و اختند و بذکر و انثی نامیدہ شدہ اند این دو را باید تطہیر نمود تا اوساخ مانعہ زایل شود و قابل امتزاج گردند و مقصود از تطہیر آنکہ تدبیر نمود تا آن مشاکلت باطنیہ در صورت ظاہر شود تا قابل مزاج گردند مثلاً زیق رطوبت ظاہریہ او مانع امتزاج او با کبریت است ای عاقل آب و نار ہرگز امتزاج نپذیرند چہ کہ آب آتش را بیفسرد و مخمود نماید و این دو ضدند و قابل امتزاج نہ پس ماء الہی را کہ از عین حجر حکمت ربّانی جاری شدہ و بفرار نامیدہ اند باید تدبیر نمود تا رطوبت ظاہریہ کہ مانع از امتزاج با نار کبریتی است زایل و غایب شود و حرارت باطنیہ کہ جہت مشاکلت با کبریت است ظاہر شود در این صورت مزاج سہل است چہ کہ دهن با دهن زود امتزاج گیرد و لکن آب و دهن ہرگز امتزاج نگیرند پس جہد کن تا دهن باطنیہ زیقی کہ نظر بغلبہ رطوبت افسردہ

combination in this divine wisdom and divine craft is compatibility.

مانده و محبوب گشته بتدبیر عملی ظاهر شود و با نفس کبریتی که فی الحقیقه دهن است متحد شوند و سبب اعظم اتحاد و مزاج در این حکمت ربّانی و صنع الهی مشاکلت است

- 15 O questioner! Reflect deeply that you may comprehend the truth and secrets that have flowed from the Chosen Pen. If you grasp their meanings, you will surely know that what has been mentioned is truth, and after truth there is naught but error and loss. And you will testify that the reins of all knowledge are in the grasp of the Sovereign of the unseen and the seen. Some have considered fire to be the key to this Most Great Treasure and Most Noble Secret, but the key of keys has been and will be the understanding and insight of those who act. For it is observed that most people take contradictory things that are outwardly and inwardly different and opposed, spending their lives trying to dissolve and combine these incompatible elements - this has been and will be impossible, for natural dissolution and true combination occur only through similarity and compatibility. The virgin secrets that were forever concealed in the divine preserving chambers have become manifest and evident. Perhaps God will thereby bring about a matter.

15 ای سائل بسیار فکر کن تا حقیقت و اسراریکه از قلم مختار جاری شده ادراک نمائی و اگر معانی آن را ادراک کنی یقین مینمائی که آنچه ذکر شده حق است و نیست بعد از حق مگر ضلالت و خسران و شهادت میدهی که زمام کل علوم در قبضه قدرت سلطان غیب و شهود است و مفتاح این کنز اعظم و سر اکراما بعضی نار دانسته اند و لکن مفتاح المفاتیح عقل و درایت عاملین بوده و خواهند بود چه که مشاهده میشود اکثری از ناس اشیای متضاده که در ظاهر و باطن مغایر و مخالفند گرفته و عمرها صرف نموده و مینمایند که این اشیای متنافره حل شوند و امتزاج گیرند و این محال بوده و خواهد بود و حل طبیعی و امتزاج حقیقی حاصل نشود مگر بمشابهت و مشاکلت ایکار اسرار مستوره که لازمال در غرقات حفظیه الهیه مستور بود ظاهر و هویدا گشت لعل الله یحدث بذلک امراً

- 16 O questioner! The appearance of every matter and the creation of every craft depends upon and is connected to the Cause of causes through causes. Ruby must be sought from its mine, and likewise the jewels of wisdom must be sought from their mine, which is the stone - you will not find it elsewhere though you search your whole life. Look to the causes, trusting in God, the Cause of causes. Verily He is the Opener of doors and the Lord of lords.

16 ای سائل ظهور هر امری و احداث هر صنعتی بامر مسبب باسباب معلق و منوط شده یا قوت را از معدن او باید طلب نمود و هم چنین جواهر حکمترا باید از معدن آن که حجر است طلب نمائی و از غیر آن نیابی اگرچه در تمام عمر تفحص کنی ناظر شو باسباب متوکلّاً علی الله مسبب الأسباب و انه مفتاح الأبواب و مربی الأرباب

- 17 O questioner! It has become clear that by divine water is meant not every water, but the water distilled from the honored stone. Though outwardly this water appears as water, inwardly it is fire. The term "water" is applied to it due to the moisture and coldness apparent in its exterior, while the name "fire" refers to the oiliness and sulfurous nature concealed within it. Thus these mercury and sulfur, though appearing as two, are in reality and essence one being. As for the stone itself, its origin is from water; it is artificial and active, bearing two mercuries, possessing two souls, manifesting two spirits, and its movement is its action which arises from its heat.

17 ای سائل معلوم شد که مقصود از ماء الهی نه هر آبست بلکه ماء مقطر از حجر مکرم است و این ماء اگرچه در ظاهر بصورت ماء است و لکن در باطن نار است و اطلاق لفظ ماء بر او نظر بر طوبت و برودتی است که در ظاهر او مشهود است و اطلاق اسم نار نظر بدهنیت و کبریتی است که در باطن او مستور است پس این ذیق و کبریت اگرچه در صورت دواند در حقیقت و ذات یک شخصند و اما نفس حجر اصلش از ماء است و مصنوعست و فاعل است و حامل ذیقین است و صاحب نفسین و مطلع روحین و حرکه فعل اوست که از حرارت او احداث میشود

- 18 Glory be to God! The root of the matter is from one thing, and though it is singular in its essence, it has manifested and been named with different natures, varying manifestations, multiple colors, and numerous names. Observe how the treasury and source of this matter is one - which is the stone - yet after differentiation it becomes three, as it is known that spirit and soul emerge from the stone. Nevertheless, in these tablets it has been given several names: in one instance mercury and sulfur, in another spirit and soul, likewise two mercuries, two souls, two spirits, the volatile one, and divine water. The source of all these multiplicities was one thing, and according to the requirements of the stages of preparation and extraction of colors and dyes, it was designated by a name. For example, in one place it was called mercury because it flies from fire; at times it was called water due to its moisture and coldness; and in another place it was mentioned as sulfur in reference to the sulphurous nature which is the substance of combustion concealed within it. In the stages of preparation, each manifests in every station with a color and effect, and accordingly is designated by a name.
- 18 سبحان الله اصل امر از یک شیء است و او در ذات خود واحد بوده معذک بطبایع مختلفه و ظهورات متغایره و الوان متعدده و اسماء کثیره ظاهر گشته و نامیده شده ملاحظه کن مخزن و مبداء این امر واحد است و آن حجر است و بعد از تفصیل سه میشود چنانچه معلوم شد که از حجر روح و نفس خارج میشود معذک در این الواح بچند اسم نامیده شده در مقامی زیق و کبریت و در مقامی روح و نفس و هم چنین زیقین و نفسین و روحین و فرار و ماء الهی ذکر شده و مبداء جمیع این کثرات شیء واحد بوده و باقتضای مقامات تدبیر و اخراج الوان و اصباغ باسی موسوم گشته مثلاً در مقامی زیق نامیده شد لآنه یطیر من النار وقتی بآب نامیده شد لرطوبته و پرودته و در مقامی بکبریت مذکور شد نظر بکبریتی که ماده اشتعال است و در او مستور است در مراتب تدبیر هر یک در هر مقامی بلون و اثری ظاهر میشوند و باقتضای آن باسی موسوم میگردد
- 19 Therefore, you should not doubt the different names mentioned in the books, and know with certainty that the root of the matter and its source is one thing, called by countless names and manifested in multiple appearances. Similarly, they have named the stone and what emerges from it after the seven minerals which, in the terminology of the philosophers, are related to the seven planets. For instance, in one place they called it copper due to its color and slowness in melting, and when the body through preparation became quick to melt and was freed from darkness, it was called white lead, and when the tincture of the stone was sublimated by the power of dissolved mercury, they called it gold due to its balance, manifestation, color and brilliance - and it is the crown of crowns, yellow sulfur, the philosophers' gold, the secret of secrets, and the most hidden secret. Whoever attains it has attained what they desired. Compare the remaining minerals similarly, and they have named them after the four humors - yellow bile, black bile, phlegm, and blood - which are the manifestations of the four natures in the human person. Therefore, ask God that you may attain, through the aid of the Universal Manifestation of the All-Merciful, to the mine of divine wisdom which is hidden in the noblest of the three kingdoms.
- 19 لذا نباید از اختلاف اسامی که در کتب مذکور است شبهه نمائی و بیقین بدانی که اصل امر و مبداء آن شیء واحد است و باسما لا یحصی نامیده شده و بظهورات متکثره ظاهر گشته و هم چنین حجر و ما یخرج منه را بمعادن سبعة که در عرف حکما متعلق بانجم سیاره است نامیده اند مثلاً در مقامی بنحاس نامیده اند لونها و بطئها فی الذوب و چون جسد بتدبیر سریع الذوب شد و از ظلمت خلاص و فارغ گشت برصاص ایض نامیده شده و چون صبیغ حجر بقوت زیق محلول مصعد شد بذهب نامیده اند لاعتداله و ظهوره و لونه و اشراقه و اوست الکلیل الأکلیل و کبریت اصفر و ذهب حکما و سر السار و سر الأسرار و الذی فاز به فقد فاز بما اراد و مابقی معادن را بهمین قسم قیاس کن و
- 20 Behold the four humours, which are the manifestations of the four natures in the human person! Entreat thou God that through the assistance of the Universal Manifestation of the All-Merciful, thou mayest attain unto the divine fountain of
- 20 باخلاط اربعه صفرا و سودا و بلغم و دم که ظهورات طبایع اربعه اند در شخص انسانی نامیده اند پس از خدا بخواه تا بمعدن حکمت

wisdom which lieth concealed in the most noble of the three kingdoms, and find thy way thereunto.

الهیّه که در اشرف اجناس ثلاثه مکنون است باعانت مظهر کلیّه رحمانیه فائز شوی و راه یابی

- 21 O seeker! When thou hast reached thy goal, strive thou to be among the God-fearing and the thankful, for He is the Most Great Treasure and Bearer of the Honored Stone. Take from Him according to thy need and separate with dry fire, and after separation remove that which is dissimilar. When the dissimilar elements have been removed and the similar ones made ready, this is the station of the first marriage of the sages. Then wed this divine water, which is active and is spirit and male, to the sulphurous earth which is passive and female. After the passage of some time, an embryo will be formed, for as We have said, the Stone is manufactured, and it is the Hidden Treasure and the Treasured Secret.

21 ای طالب اگر بمطلوب رسیدی جهد کن از متقیان و شاگردان باشی چه که اوست کنز اعظم و حامل حجر مکرم و بقدر حاجت از او اخذ کن و بنار یابسه تفصیل نما و بعد از تفصیل اخراج غیر مشاکل کن و چون غیر مشاکلین خارج شدند و مشاکلین مهیا شد این مقام تزویج اول حکماست پس این ماء الهی را که ذکر است و روح است و فاعل است بارض کبریتی که انثی و منفعل است تزویج کن که چون چندی برآید و بگذرد نطفهائی منعقد شود چه که گفتیم حجر مصنوع است و اوست کنز مکنون و سر مخزون

- 22 Then bring forth from the mother's womb this luminous child which hath come into being through spiritual power and hath been formed from the two similar and compatible elements, namely mercury and sulphur. This is the time of purification, and if it be called the time of marriage, this too is true, but it is the time of dissolution. Understand thou, O wayfarer, the import of these words of the Lord of Names and Attributes, and know of a certainty that until this time the veils covering this most great science and this most ancient, most upright secret have never been thus removed, neither for the pure ones nor for the chosen ones. Say: Glorified be our Most Exalted Lord, Who hath appeared once again through His Most Glorious Name, whereby all who are in earth and heaven were shaken, save them who held fast unto the Strong and Luminous Cord that was suspended betwixt the realms of creation by the command of God, the Lord of Names.

22 پس این ولد نورانی را که بقوه روحانی بوجود آمده و از عنصرین متقاربین متشاکلین یعنی زیبق و کبریت موجود شده از بطن ام خارج کن این زمان زمان تطهیر است و اگر گفته شود زمان تزویج است آن نیز صدق است ولیکن زمان تحلیل است بفهم ای سالک اشارات کلمات مالک اسماء و صفات را و یقین بدان تا این حین کشف حجاب این علم اعظم و سر اقوم اقدم باین نحو نشده نه از برای اصفیا و نه از برای اولیا قل سبحان ربنا الاعلی الذی ظهر باسمه الابهی مرّة اخری واضطرب به من فی الارض و السماء الا من تمسک بحبل المحکم الدری الذی علق بین ملکوت الانشاء بأمر الله المالك الاسماء

- 23 Take this noble offspring, which is this prepared earth that has come into being from sulfuric fire and mercurial water, and mix it with a portion of dissolved mercury which is its essence and reality and is from its elemental realm. Place it in a gentle, moderate fire until some of that prepared earth is dissolved. Add water again until that tincture which is fire and oil and the reality of the soul emerges from the earth.

23 پس بگیر این ولد مکرم را یعنی این ارض معقود را که از نار کبریتی و ماء زیبقتی بوجود آمده و بیارهائی از زیبق محلول که ماده و حقیقت اوست و از عنصر عالم اوست مخلوط نما و در آتش ملایم معتدل بگذار تا بعضی از آن ارض معقوده حلّ شود مجدّد آب اضافه کن تا آنچه از صیغ که نار است و دهن است و حقیقت نفس است از ارض خارج شود

- 24 God forgive me, permission is not given to say more than this. Some have been content with mercury alone, meaning they have detailed this mercurial solution which has become the bearer of the tincture and has concealed within itself the sulfuric reality by virtue of its genus. They have extracted from

24 استغفرالله پیش از این اذن گفتن نیست و بعضی زیبقی وحده اکتفا نموده اند یعنی این محلول زیبقتی که حامل صیغ شده و حقیقت کبریتی را بحکم جنسیت در خود پنهان نموده تفصیل نموده اند و

it the purified tincture, coagulated it, dissolved it, and completed the work. Whoever attains unto this has attained unto the Most Great Kingdom. This is the mercury that is [inscribed] in the books, and it is the most pure blood that has been called air and red sulfur.

- 25 Although this tincture, which is the essence of the tincture of sulfur and arsenic, is in reality composed of spirit, soul and body and possesses the four natures, through its spiritual power it has taken from every element and united it with itself, and has no need of another element, for it bears the active essence and is itself the tincturing agent. For if it were not itself the tincturing agent, it would be impossible for it to become so through the arrangement of the tincturing agent.

- 26 Yea, the special arrangement is for this precious, luminous essence which has appeared from the divine mine to become pure [and] cleansed of filth, blackness and external corrupting moistures that are immoderate and prevent the manifestation of its effect and action. It is the sign of divine conquest, therefore it has been called the crown of conquest, for it conquers all bodies. However, if the spirit and soul are arranged with their own pure and clean earth, which they have called white magnesia and the thirsty earth, it is more beloved and safer. But they do not mix directly and do not accept union, for this tincture, which has been called the moist soul and mineral sal ammoniac, was water and acquired oiliness from its earth and became air, and after absorbing moistures appeared in the form of fire which is the sulfuric reality, and was designated the dry soul. If you call it to the dry earth, surely the fire will melt the earth. In this case, natural solution and true temperament is difficult, for the thirsty earth deserves water - if you give it fire it will surely perish and never come alive again. Therefore you must give this dry earth to drink from the water which is from its element and is in reality its origin, reality and substance, so that the plant of divine wisdom may grow from this blessed earth.

- 27 In brief, earth needs water, and likewise fire, for moisture is the nourishment of heat. Reflect that you may understand what is intended. When these two elements become moderate through the education of water, they will be capable of complete mixture, and this is the final stage of marriage and is the third

صیغ مطهر را از او اخذ کرده‌اند و عقد نموده‌اند و حلّ نموده‌اند و عمل را تمام کرده‌اند من بلغ الیه فقد بلغ الی الملك الأعظم این است زیبیکه در کتب [مسطور] است و اوست دم اطهر که بهوا نامیده شده و کبریت احمر

- 25 و اگرچه این صیغ که خلاصه صیغ کبریت و زرنیخ است و فی الحقیقه مرکب از روح و نفس و جسد است و صاحب طبایع اربعه چه که بقوه روحانیّه از هر رکنی اخذ نموده و با خود متحد ساخته و احتیاج برکن آخر نداشته و ندارد چه که حامل جوهر فاعل است و او بذاته صایغ است چه که اگر بذاته صایغ نباشد محال است بتدبیر صباغ شود

- 26 بلی تدبیر مخصوص آنست که این جوهر نفیس نورانی که از معدن الهی ظاهر شده طاهر شود [و] از ویخ و سواد و رطوبات خارجه مفسده غیر معتدله که مانع ظهور اثر و فعل اوست پاک گردد اوست آیه غلبه الهیه لذا باکلیل غلبه نامیده شده چه که غالبست بر کل اجساد و لکن اگر روح و نفس بارض طاهره نقیه خود که بمقتضیای بیضا و ارض عطشان نامیده‌اند تدبیر شود احب و اسلم است ولی بی واسطه امتزاج نگیرند و اتحاد نپذیرند چه که این صیغ که بنفس رطبه و نوشادر جنسی معدنی نامیده شده و آب بوده و کسب دهنیت از ارض خود نموده و هوا شده و بعد از نشف رطوبات بصورت نار که حقیقت کبریتی است ظاهر شد و بنفس یابسه موسوم گشت اگر او را بارض یابسه بخوانی البتّه نار ارض را بگدازد در این صورت حلّ طبیعی و مزاج حقیقی مشکل است چه که ارض عطشان مستحقّ آبست اگر آتش دهی البتّه هلاک شود و هرگز زنده نشود پس باید این ارض یابسه را بآبیکه از عنصر اوست و فی الحقیقه اصل و حقیقت و ماده اوست بنوشانی تا نبات حکمت ربّانی از این ارض مبارکه انبات نماید

- 27 مختصر آنکه ارض محتاج آب است و هم چنین نار چه که غذای حرارت رطوبت است فکر لتفهم ما هو المقصود چون این دو رکن بتربیت آب معتدل شدند قابل امتزاج کلی خواهند بود و این آخر مقامات تزویج است و تزویج ثالثست و این

marriage. And this is the final stage of marriage, and marriage is threefold, and this is the second earth which is other than the first earth, and in truth it is its remainder and is the remaining earth called ash, and verily it is patient in the fire, neither anxious nor fleeing from it. Therefore nurture this tincture with virgin's milk which is of its element and compatible with it, as was mentioned before, for if you give it incompatible nourishment it will perish instantly and will never reach the stage of maturity and development which is its station of influence, dominion and effect. And in truth this earth is dead until the spirit is sent forth, meaning it becomes alive and enduring. And in practice there is no need for tincture, and the earth must be waxed with spirit alone until it dissolves, and this must be repeated until it is complete and perfect. And if you feed the purified tincture to this waxed earth, the work of the sun is complete.

28 And the other stages of waxing, dissolution and coagulation depend on the intelligence and wisdom of the worker and the manifestation of the effect - they have no connection with temporal and numerical limitations, for often after stages of waxing the effect has appeared with one dissolution and coagulation, and often it has exceeded three times, and the command is in God's hand - He manifests it as He wishes.

29 Or dissolve the original stone with divine water and mercurial key, and whatever was taken from it, return again gradually to the remaining earth lest it be drowned at once, and repeat this until all the pillars of spirit, soul and body are dissolved. And this is what was meant by "the stone has an inward path, and it is water in appearance and fire in nature, burning by its heat all that is in its nature." Therefore place it in a gentle fire until the heat of the fire draws forth the moisture from these waters, and the fiery form which is concealed and hidden in the essence of these waters becomes manifest while the watery form becomes concealed. And when the inner oiliness becomes manifest, it must necessarily coagulate. Therefore dissolve and coagulate until it becomes active.

30 From this explanation which has flowed from the Pen of the Most Merciful, the hidden and concealed natural balance has become clear and evident, no longer needing external measures. If you understood what was mentioned, you would rejoice and find yourself possessing all the earth, and you would be certain that the keys of knowledge are in the grasp of the Sovereign of the Known, through Whom the veils of fancy were rent asunder. And verily He is the Truth, the Knower of the unseen. There is no God but He, the Supreme, the Self-Subsisting.

ارض ثانی که غیر ارض اول است و فی الحقیقه بقیه اوست و ارض یاقیه است برآمد نامیده شده و آنها صابرة علی النار لن یجزع و لن یهرب عنها پس این صیغرا از لبن عذرا که از عنصر اوست و موافق است تربیت کن چنانچه از قبل ذکر شد که اگر غذای غیر موافق باو دهی در حین هلاک شود و ایداً بحد رشد و بلوغ که مقام تصرف و غلبه و تأثیر اوست نخواهد رسید و فی الحقیقه این ارض میت است چه که روح مبعوث شود یعنی زنده و پاینده گردد و در عمل احتیاج بصیغ نیست و باید ارض را بروح وحده تشمیع نمود تا حل شود و تکرار نمود تا تمام و کامل گردد و اگر صیغ مطهر باین ارض مشمع بخورانی عمل شمس تمام است

28 و دیگر مراتب تشمیع و حل و عقد منوط بعقل و درایت عامل و ظهور فعل است دخی بتحدیدات وقتی و عددیه ندارد چه که بسا شده بعد از مراتب تشمیع بیک حل و عقد اثر ظاهر شده و بسا شده از سه بار تجاوز نموده و الأمر بید الله یظهر کیف یشاء

29 و یا اینکه اصل حجر را بماء الهی و مفتاح زبیدی حل کن و آنچه از او اخذ شد مجدداً بر ارض باقیه مسلط کن ولیکن بتدریج که یک مرتبه غرق نشود و چندان تکرار نما تا جمیع ارکان از روح و نفس و جسد آب شوند و این است که گفته شد للحجر طریق جوانی و هو ماء فی منظره و نار فی طبیعته محرق بجرارته کل ما فی طباعه پس باآتش ملایم بگذار تا حرارت نار رطوبات را از این میاه جذب نماید و صورت ناری که در ذات این میاه مضمهر است و باطن است ظاهر شود و صورت آبی مضمهر گردد و چون دهنیت باطنیه ظاهر شد ناچار عقد شود پس حل کن و عقد کن تا فاعل گردد

30 و از این بیان که از قلم رحمن جاری شد میزان طبیعی مکنون مستور واضح و مبرهن گشت دیگر احتیاج بمیزان خارجه ندارد لو تعرف ما ذکر لتفرح و تجد نفسک ملک الأرض کلها و توقن بأن مفاتیح العلوم فی قبضة سلطان المعلوم الذی به شقت حجابات الموهوم و أنه هو الحق علام الغیوب لا اله الا هو المهیمن القیوم

- 31 And if you wish to obtain the essential agent from accidents and catch the divine Bird of Wisdom in the net of arrangement, then take the Stone and grind it with its water until that which is a tincture and quick to dissolve is dissolved in this Key Water which is mercury. Add more water until that which is dissolved ascends and appears on the surface of the water. This is the Supreme Oil, the Eastern Mercury, the True Air, the Divine Spirit, and the Two-Winged Gold which, by the power of its wings - namely the Key Water and elemental fire - has taken flight and ascended. But in truth the two wings are the two mightiest cornerstones, the two agents, and they are within its own essence. With these two wings it flies through all bodies. This is the Sea Physician, upon whose skill depends the health of all sick and ailing bodies, whether of land or sea or mineral. This is the manifestation of God's name the Predominant, His name the Self-Sufficient, and His name the Powerful.
- 32 God, His angels and His prophets bear witness that We have explained in these Tablets what was hidden from all eternity, and We have bestowed upon those endowed with insight the concealed and protected divine knowledge which was veiled in the clouds of glory. We counsel the servants of God to fear God, to follow His Cause, and to detach themselves from all else. Verily, He is the Protector of those who love Him, and verily, He has power over all things.
- 33 O questioner! Harken unto the counsel of the Pen of Command! When thou dost purpose to pursue this hidden art, first ponder and reflect whether this supreme craft exists, or whether, like the Simurgh and Phoenix of old, it is but a name without reality. Consider whether these things must needs be similar and congruent, or different and contrary. When thou art apprised and hast attained certitude of its existence and source, there is no harm if thou shouldst strive to acquire it.
- 34 Today the philosophers of the earth deny this divine secret and celestial wisdom, having proven to their own satisfaction that such a thing is impossible. Were their proofs to be mentioned, it would lead to prolixity. In brief, the cause of their denial is the preservation of the power of choice, for this treasure hath been guarded from the eyes of the treacherous and the hands of thieves. Ere long, however, some shall acknowledge and confess it. The manifestation of this hidden treasure among these people is a sign of the world's maturity, after which shall follow grave peril and barren tribulation for the world and its people, unless all enter the divine paradise.
- 31 و یا اگر خواهی جوهر فاعل را از اعراض اخذ نمائی و طیر حکمت الهی را بشبّاک تدبیر صید کنی پس بگیر حجر را و بآب او سحق نما تا آنچه صیغ است و سریع الانحلال است باین [آب] مفتاحیکه زیق است حلّ شود و آب زیاده کن تا آنچه حلّ شده صعود نماید و بر وجه آب ظاهر شود اوست دهن اعظم و زیق شرقی و هوای حقیقی و روح الهی و ذهب ذی الجناحین که بقوت جناحین یعنی آب مفتاحی و نار عنصری طیران نموده و متصاعد شده و لکن فی الحقیقه جناحین رکنین اعظمین فاعلین است و در نفس اوست و باین دو جناح طایر است در کلّ اجساد و اوست طیب بحر که صحت اجساد علیه مریضه از بریه و بحریه و معدنیّه بخداقت او منوط است و اوست مظهر اسم الله الغالب و اسمه الغنیّ و اسمه القادر
- 32 اشهد الله و ملائکته و انبیائه بأنّا ینبأ فی هذه الألواح ما کان مستوراً فی ازل الآزال و بدّلنا المبصرین علم اللاهوتی المکنون المصون الّذی کان مستوراً فی سبجات الجلال و نوصی عباد الله بتقوی الله و اتباع امره و الانقطاع عمّا سواه أنّه ولیّ من والاه و أنّه علی کلّ شیء قدير
- 33 ایسائل بشنو نصح قلم امر را و چون اراده این صنعت مکنونه نمودی اوّل تعقل و تفکر نما که این صنع اکبر وجود دارد و یا آنکه مثل سیمرغ و عنقای عباد است که اسم بی مسّامید و این اشیاء باید متشاکله و متقاربه باشند و یا مختلفه و متضاده و چون مطلع شدی و یقین بوجود و معدن آن نمودی در تحصیل اگر جهد نمائی لا بأس علیک
- 34 و الیوم حکمای ارض این سرّ ربّانیّه و حکمت الهیه را انکار نموده اند و نزد خود برهان ثابت کرده اند که چنین چیز محال است و اگر دلائل قوم ذکر شود بطول خواهد انجامید باری سبب انکار حفظ ید مختار است که این کنز [را] از ابصار خائنین و ایدی سارقین حفظ فرموده و لکن عنقریب بعضی تصدیق نمایند و اذعان کنند و ظهور این کنز مستور بین هؤلاء علامت بلوغ دنیاست و بعد از بلوغ خطر عظیم و بلای

عقیم عالم و اهل آنرا از عقب مگر آنکه کل در
رضوان الهی وارد شوند

35 O seeker! Harken unto the counsel of this imprisoned servant. Act not before knowledge, and seek not from other than the source. For everything a cause hath been ordained, and for every matter an outlet. If thou desirest it, be not heedless thereof. Enter every house through its door. Thus was it revealed aforetime and now in this perspicuous Tablet.

35 ای طالب نصیح غلام مسجون را بشنو و قبل از علم
عامل مشو و از غیر معدن آمل مباش قد قدر
لکل شیء سبباً و لکل امر مخرج ان اردته لا
تغفل منه ان ادخل کل بیت من بابه کذلک
نزل من قبل و اذا فی هذا اللوح المبین

36 Reflect upon the source of this supreme craft until thou attainest certitude and knoweth. It hath been revealed before from the Most Exalted Pen that it existeth in the noblest of the three kingdoms. Ponder well: it is in the lesser world, and the lesser world reflects the greater world, nay rather encompasses it. They have considered the spheres as the greater world, and named the three kingdoms as animal, vegetable and mineral. Likewise it existeth in the noblest of all possible things, and they have said it is in the mountain—that is, the mountain that is related and connected to the lesser world. If any soul fail to comprehend these allusions, which are more eloquent than explicit declaration, and find not the truth, his pursuit of this knowledge would not be, nor ever shall be, advisable. O my Most Glorious Beloved! I have not fallen short, nor have I concealed aught, but God bestoweth His bounty upon whomsoever He willeth, and verily He is the Mighty, the Bestower.

36 در معدن این صنع اعظم تفکر کن تا یقین نمائی
و عارف شوی از قبل از قلم اعلی نازل که
در اشرف اجناس ثلاثه موجود است درست
تعقل نما در عالم اصغر است و عالم اصغر حاکی
از عالم اکبر بل محیط بر آن و افلاک را عالم
اکبر دانسته‌اند و اجناس ثلاثه حیوان و نبات و
حجر که مقصود از آن معادن است گفته‌اند و
هم چنین در اشرف امکان موجود و گفته‌اند در
طور است یعنی طوریکه منسوب و مضاف بعالم
اصغر است و اگر نفسی باین تلویحات که ابلغ
از تصریحست ملتفت نشود و حقراً نیابد تعرض
او بر اینعلم مصلحت نبود و نخواهد بود فو محبوی
الاهی ما قصرت و ما کتمت ولكن الله یرزق
من یشاء و انه هو العزیز الوهاب

37 Know that there is much disagreement about the Philosopher's Stone. Some have considered it to be gold, some the spirit, some vitriol, some mercury and sulfur, some have said it is hair, lead, copper and the like, and most have considered it to be the egg. Books are filled with these mentions. Reflect with intelligence and wisdom until you recognize with clear certainty the source of the Stone. Do not be satisfied with any book, for most seekers, having studied the books somewhat, have occupied themselves with composing and writing. "Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path." They have gone astray and led others astray. With Us is the knowledge of all things, and We have explained all things in detail.

37 بدان در اصل حجر اختلاف بسیار است بعضی
ذهبرا دانسته‌اند و بعضی روحرا و بعضی زاج
گفته‌اند و بعضی زینق و کبریت را دانسته‌اند و
بعضی شعر را بار و نحاس و امثال آن گفته‌اند
و اکثری بیضه دانسته‌اند و کتب مشحون
است باین اذکار و تو بعقل و درایت تفکر نما تا
یقین صادق مبین معدن حجر را بشناسی و بهر
کتابی مطمئن مشو چه که اکثری از طالبین
چون فی الجمله در کتب تتبع نموده‌اند بتصنیف
و تألیف مشغول شده‌اند ام تحسب ان اکثرهم
یسمعون او یعقلون انهم الا کالأنعام بلهم اضل
سیلاً ضلوا و اضلوا و عندنا علم کل شیء و کل
شیء فصلناه تفصیلاً

38 Likewise, some philosophers have written of that which they have never understood. Indeed, in every age there have been the truthful and the false. Therefore, make reason, which is a divine trust, your lamp, and with this brilliant lamp enter into the darkness of words. Perhaps through the grace of the Lord of Names and Attributes you may reach the fountain of life.

38 و هم چنین بعضی از حکما نوشته‌اند آنچه را ابداً
ادراک ننوده‌اند باری صادق و کاذب در هر
عصری بوده پس عقل را که ودیعه ربانیه است
سراج کن و باین سراج و هاج در ظلمات کلمات
وارد شو که شاید از فضل مالک اسماء و صفات
بچشمه حیات برسی

39 On no account be satisfied with anyone's traditions and allusions, for it has been observed that one who associated partners with God and shed the blood of His loved ones, during the few years he was present before the Countenance, heard something of every science and art, wrote it down, gave it to people, and thereby claimed superiority. Among these, someone mentioned that he had written treatises specifically about this science for him, when, by God besides Whom there is no God, he knows not a letter of it. Among other things, he wrote about the work of division for someone as foolish as himself, not realizing that such works have always been rejected by the Truth, for division is fundamentally deceit and trickery, and working with it is forbidden. I seek God's forgiveness from the works of this ignoble one. Would that a scholar in this art would test that obstinate atheist's work, setting aside its practice. By God, the Mighty, the Praiseworthy, this servant, nay all that was and will be, are astonished by such souls. However, one possessed of hearing can distinguish the original voice from the borrowed voice, for that which appears from the Truth testifies by itself that it is from the Truth, and it has no equal or likeness in creation. But this is only when people of hearing and sight are present. In all conditions, God is indeed Self-Sufficient, Praiseworthy.

39 ابدأ بروایات و اشارات احدی مطمئن مشو چه که مشاهده شد نفس مشرک بالله و شارب دمآء اولیائے در سنین معدودات که تلقاء وجه حاضر بود از هر علوم و فنون چیزی استماع نموده و همانرا نوشته و بمردم داده و باین جهت اظهار فضل نموده از جمله نفسی مذکور نمود که مخصوص او اوراقی در اینعلم نوشته مع آنکه والله الذی لا اله الا هو حرفی از آن مطلع نیست و از جمله عمل مناصفه را برای ابلیس مثل خود نوشته و اینقدر شاعر نیست که امثال این اعمال لمیزل مردود حق بوده چه که مناصفه از اصل خدعه و مکر است و عمل بآن حرام استغفرالله العظیم من عمل هؤلاء الزیم و یکاش عالمی در این فن قطع نظر از عمل آن ملحد عنود را می آزمود فوالله العزیز المحمود اینغلام بل ما کان و ما یکون از امثال آن نفوس متحیرند و لکن صاحب سمع صوت اصلی را از صوت عاریتی تمیز دهد چه که ما یظهر من الحق بنفسه یشهد بآنه من الحق و لیس له کفو ولا شبه فی الملک و لکن این در صورتی است که اهل سمع و بصر موجود باشند و فی کل الأحوال ان الله غنی حمید

40 Ask God, exalted be His knowledge, for success, and then look into these Tablets and some Arabic and Persian Tablets which have been revealed from the Pen of the Self-Subsisting concerning this science, so that you may become aware of the foundation and substance of the matter. After becoming aware, begin to practice. Indeed, He guides whom He wishes to a straight path. Praise be to God, Lord of the worlds. Through pure bounty, the drops of knowledge and meanings have trickled from the cloud of divine utterance, otherwise today is not the day for questions and answers. All souls must detach themselves from all things and occupy themselves with teaching God's Cause and its triumph. Whoever has found the sweetness of this station will not turn to aught else.

40 از حق تعالی علمه توفیق بخواه و بعد در این الواح و بعضی الواح عربیه و فارسیه که در این علم از قلم قیوم نازل شده نظر نمائ تا بر اصل و ماده امر مطلع شوی و بعد از اطلاع شروع در عمل نما آنه لیدی من یشاء الی صراط مستقیم و الحمد لله رب العالمین محض فضل رشحات علم [و] معانی از سخاب بیان رحمانی ترشح نمود و الا الیوم یوم سؤال و جواب نیست و باید کل نفوس از کل اشیاء منقطع شوند و بتبلیغ امر الله و نصرته مشغول گردند

41 Let him who finds the sweetness of this station turn to naught else and sacrifice his soul for love of his Lord, the Mighty, the Bountiful. We beseech God to let us hear [His call] - whoso heareth cannot rest, and he who resteth hath not heard - and to make us steadfast in His Cause, and this verily is a grace greater than all great things, and to aid us in that which He desireth, and to grant us the sweetness of His love and remembrance, for verily He is the Mighty, the Powerful, the All-Glorious.

41 من وجد لذة هذه المقام لا يلتفت الی دونه و یفدی نفسه حباً لربه العزیز الکریم نسل الله بأن یسمعنا [ندائه] من سمع لا یسکن و الذی سکن آنه من ما سمع و یتقیمنا علی امره و ان هذا فضل قد کان اعظم من کل عظیم و یوفقنا علی ما اراد و یرزقنا حلاوة حبه و ذکره و انه هو المقتدر العزیز القدیر

- 42 We have adorned the heaven of utterance with the brilliant stars of four established words. The first: Know thou that We have traversed all the mines and found the mine of stone and intellect to be in a single plane. Glorified be He Who caused rivers to gush forth from rocks and placed within them the choicest essence which waters cannot drown, making it the greatest key to His treasures which He hath concealed from eyes save whom He willeth and desireth. He is verily the Mighty, the Compelling.
- 43 The second: At times We make mention of the stone and mean by it its bearer, and thus was it said and thus did We say in various Tablets that it exists in every place. Know thou, O man, the wisdom of the All-Merciful and give thanks to Him at all times.
- 44 The third: We have explained the natural balance in the depths of Our words through symbols and allusions. Now We shall explain what the wise intended by balance in most operations, which pertaineth to quality not quantity, and that is similarity. Know thou the value of this bounty which hath descended from the heaven of all things and which We have detailed in detail as a mercy from Us to the people of Baha.
- 45 The fourth: Know thou that what is meant by the child is that which is born of mercury and sulfur, and it is [the stone] that is sought, which ascendeth from the earth by the power of water. If thou sayest the newborn is earth, it is true as We have said before, for it is therein. Thus have We explained in clear Persian tongue. Verily it is the lord of all jewels and minerals, and it is the child that seeketh the virgin's [milk] - nurse it that it may become a mature and perfect youth. Be not troubled by the varying statements of the Lord of all names and attributes - all return to a single point, just as sciences branch forth from the point, and crafts likewise branch forth from the generative point which is the stone.
- 46 Glory be upon him who turneth to the Most Great Scene and becometh aware of the mysteries of destiny.
- 47 Thy letter hath come before Our presence and We found from it the fragrance of thy Lord's love. We have answered what We wished concerning what thou asked, and thy Lord is possessed of great bounty. We have bestowed upon thee and upon the people of Baha that which hath flowed from the Most Exalted Pen concerning the hidden secret and the concealed symbol, and verily thy Lord is knowing of all things. By My life! Were anyone to understand what hath been revealed therein, he would testify that with Him is the knowledge of the first and
- 42 أَنَا زَيْنًا سَمَاءَ الْبَيَانِ بِكَوَاكِبِ دَرِّيَّاتِ الَّتِي هِيَ أَرْبَعُ كَلِمَاتٍ مُحْكَمَاتٍ الْأُولَى فَاعْلَمْ أَنَا سَرْنَا الْمَعَادِنَ كُلَّهَا وَجَدْنَا مَعْدِنَ الْحَجَرِ وَالْعَقْلَ فِي طَوْرٍ وَاحِدٍ سَيِّحَانٍ مَنْ انْفَجَرَ مِنَ الْأَشْجَارِ الْأَنْهَارِ وَأَوْدَعَ فِيهَا جَوْهَرَ الْمُخْتَارِ الَّذِي لَا يَغْرِقُهُ الْمِيَاهُ وَجَعَلَهُ مِفْتَاحَ الْأَعْظَمِ خِزَائِنَهُ الَّتِي سَتَرَهَا عَنِ الْأَبْصَارِ إِلَّا لِمَنْ شَاءَ وَارَادَ أَنَّهُ لَهِوَ الْعَزِيزِ الْجَبَّارِ
- 43 الثَّانِيَةِ أَنَا مَرَّةً نَذْكُرُ الْحَجَرَ وَنَعْنِي بِهِ حَامِلَهُ وَلِذَا قِيلَ وَقَلْنَا فِي الْوَاحِ شَيْءٌ أَنَّهُ مُوجُودٌ فِي كُلِّ مَكَانٍ إِنْ أَعْرَفَ يَا أَيُّهَا الْإِنْسَانُ حِكْمَةَ الرَّحْمَنِ ثُمَّ اشْكُرْهُ فَيَكُلُّ الْأَحْيَانُ
- 44 الثَّالِثَةُ قَدْ بَيَّنَّا مِيزَانَ الطَّبِيعِيِّ فِي غِيَابِ الْكَلِمَاتِ بِالرَّمُوزِ وَالْإِشَارَاتِ ثُمَّ نَبِّينَ مَا أَرَادَ الْحُكَمَاءُ مِنَ الْمِيزَانِ فِي أَكْثَرِ الْأَعْمَالِ وَهُوَ فِي الْكَيْفِيَّةِ دُونَ الْكَمِّيَّةِ وَهِيَ الْمَشَاكِلَةُ فَاعْرِفْ قَدْرَ هَذِهِ النِّعْمَةِ الَّتِي نَزَلَتْ مِنْ سَمَاءٍ كُلِّ شَيْءٍ وَفَصَّلْنَاهُ تَفْصِيلًا رَحْمَةً مِنْ لَدُنَّا لِأَهْلِ الْبَهَاءِ
- 45 الرَّابِعَةُ فَاعْلَمْ أَنَّ الْمَقْصُودَ مِنَ الْوَلَدِ هُوَ مَا يُولَدُ مِنَ الزَّيْبِقِ وَالْكَبْرِيتِ وَهُوَ [الْحَجَرُ] الْمَطْلُوبُ الَّذِي يَصْعَدُ مِنَ الْأَرْضِ بِقُوَّةِ الْمَاءِ وَلَوْ تَقُولُ أَنَّ الْمَوْلُودَ أَرْضٌ لَحَقَّ كَمَا قُلْنَا مِنْ قَبْلُ لِأَنَّهُ فِيهَا كَذَلِكَ بَيْنًا بِلِسَانِ فَارِسِيٍّ مَبِينٍ وَأَنَّهُ لَسَيِّدُ الْجَوَاهِرِ وَالْمَعَادِنِ كُلَّهَا وَأَنَّهُ لَوْلَدُ الَّذِي يُطَلِّبُ [لَبَنَ] الْعَذْرَاءِ إِنْ أَرْضَعَهُ لِيَصِيرَ بِالْعَالَمِ شَابًا كَامِلًا لَا تَضْطَرُّ مِنْ اخْتِلَافَاتِ بَيِّنَاتِ مَالِكِ الْأَسْمَاءِ وَالصِّفَاتِ كُلُّهَا يَرْجِعُ إِلَى نَقْطَةٍ وَاحِدَةٍ كَمَا أَنَّ الْعُلُومَ فَصَّلَتْ مِنَ النَّقْطَةِ وَكَذَلِكَ الصَّنَائِعُ تَفْصِلُ مِنَ النَّقْطَةِ التَّكْوِينِيَّةِ وَهِيَ الْحَجَرُ
- 46 وَالْبَهَاءُ عَلَى مَنْ تَوَجَّهَ إِلَى الْمَنْظَرِ الْأَكْبَرِ وَأُطْلِعَ بِأَسْرَارِ الْقَدَرِ
- 47 قَدْ حَضَرَ تَلَقَّاءَ الْوَجْهِ كِتَابُكَ وَوَجَدْنَا مِنْهُ نَفَحَاتِ حَبِّ رَبِّكَ وَاجْتَنَابًا مَا أَرَدْنَا عَمَّا سَأَلْتَ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَظِيمٍ وَمُنَّاءٌ عَلَيْكَ وَعَلَى أَهْلِ الْبَهَاءِ بِمَا جَرَى مِنَ الْقَلَمِ الْأَعْلَى فِي السَّرِّ الْمَخْزُونِ وَالرَّمْزِ الْمَكْنُونِ وَإِنَّ رَبَّكَ بِكُلِّ شَيْءٍ عَلِيمٌ فَوْعَمْرِي لَوْ يَعْرِفُ أَحَدٌ مَا نَزَلَ فِيهِ لِيَشْهَدَ أَنَّ عِنْدَهُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ فَيَا لَيْتَ وَجَدْنَا عِبَادًا وَالْقِيَنَاهُمْ

the last. Would that We found servants to whom We might impart what lieth concealed within the pavilion of infallibility and what hath been inscribed by the Pen of Command upon a preserved and mighty tablet.

- 48 Give thanks unto thy Lord for what We have sent thee, that thou mayest be steadfast in His love and that perchance the heedless servants who turned away from God after He came unto them with all signs and sent down the Bayan from the presence of the All-Merciful to prove His Manifestation might perceive the fragrances of knowledge and become of the assured ones. Give thanks unto thy Lord in all conditions and say: O my Lord! Make Thy remembrance my companion, Thy countenance my goal, Thy good-pleasure my path, and Thy praise my work and hope among the worlds. And praise be to God, the Beloved of the mystics.

BLO_alchemy, HURQ.BH06

ما ستر فی سرادق العصمة و رقم من القلم الأمر
على لوح عزّ حفيظ

48 ان اشكر ربك بما ارسلناه اليك لتستقيم على
حبه و لعلّ يجدن روائح العلم عباد الغافلون الذين
اعرضوا عن الله بعد الذي اتاهم بكل الآيات
و نزل لاثبات ظهوره البيان من لدى الرحمن
و يكونن من الموقنين ان اشكر ربك في كل
الأحوال و قل اي رب فاجعل ذكرك مؤنس و
وجهك مقصدي و رضائك مسلکی و ثنائك
عملي و املي بين العالمين و الحمد لله محبوب العارفين

INBA66:187, NLAI_BH2.164, MAS1.026-
045x, MAS4.024-025x, OOL.B197.2

BH00112

Suriy-i-Asma' (Lawh-i-Ibn?)

To: Mirza Fath-Ali Fath-i-Azam

- 1 In the name of the One Beloved One

1 باسم محبوب یگا

- 2 The fragrance of sorrows hath encompassed the Beauty of the All-Merciful, and the gates of joy and gladness have been shut by reason of the tyranny of the rebellious among the people of the Bayan. Fie upon them! It is most certain, evident and proven that every previous Manifestation hath given glad tidings of the subsequent Revelation according to the stations and capacities of the people - some through allusion and some through subtle intimations. But the previous Manifestation, beyond what can be conceived and comprehended, strove in counseling and educating the people of the Bayan. Yet that which came to pass came to pass.

2 رایحه احزان جمال رحمن را احاطه نموده و
ابواب فرح و بهجت از ظلم اهل طغیان من ملاء
البيان مسدود شده افّ هؤلاء این بسی مسلم و
واضح و مبرهن است که هر ظهور قبلی ناس را
بظهور بعد بشارت فرموده علی قدر مقاماتهم و
استعداداتهم بعضی بشاره و بعضی بتلویحات
خفیه و اما ظهور قبل فوق آنچه تعقل و ادراک
شود در نصیحت و تربیت اهل بیان جهد
فرموده اند و مع ذلک وارد شد آنچه وارد شد

- 3 We make mention of but one word, and We ask fairness of the people of the Bayan: Is it recorded in any passage of the divine Books that at the time of the subsequent Manifestation ye should tarry in accepting His Cause? Say: Produce it, if ye be truthful, nay, by my Lord, the All-Knowing, the All-Informed! Furthermore, is it recorded in any passage of the Bayan that if someone should appear with verses ye should deny him or

3 یک کلمه ذکر میشود و از اهل بیان انصاف
میطلبیم آیا در هیچ موضعی از مواضع کتب الهیه
ذکر شده در حین ظهور بعد در امرش توقف
نمائید قل فاتوا به لا وربی العليم الخبير از این
فقره گذشته آیا در هیچ موضعی از مواضع بیان

arise to slay him? And should anyone entertain doubts concerning these verses, such doubts would be identical to those raised by the exponents of perdition at the time of the appearance of the Manifestations of the Cause. I swear by the Sun of inner meanings that if the newly-revealed verses are denied, none would be able to establish the validity of previous verses. And since the Point of the Bayan - may the souls of all else be sacrificed for His sake - was anticipating these days and what His servants would perpetrate, naught but firm counsels, sound admonitions and goodly exhortations concerning this Revelation flowed from the Most Exalted Pen. The Book of Names was revealed - consider what was its purpose. He specifically named it the Book of Names, and in those tablets He made mention of all names, one after another, and interpreted them, and then counseled the Manifestations of Names to turn to the Creator of Names.

- 4 O heart of the world! Hast thou an ear to hear what the Dove of Sorrows warbleth in this time wherein the cry of Satan hath been raised after the call of the All-Merciful? For We find the people of the Bayan in heedlessness and manifest loss. By His beloved Self! None hath yet understood why divine books of every kind were revealed, particularly the Book of Names. Thus doth the All-Knowing, the All-Informed, inform you. But where are the pure ears that might hearken to the call that is raised at every moment from the direction of the Divine Unity? And where are the penetrating eyes that might perceive the lights of divine wisdom shining from these luminous words? The Self-Subsisting hath appeared with a manifest countenance, and He is the Beauty of the Nine promised unto all. Nevertheless, the fetid odors of jealousy and hatred have so seized upon the wilderness that they are utterly fleeing from the divine fragrances and holy breezes. Say: O people! Follow not those against whom the word of punishment hath been fulfilled, from whose faces appeareth the wrath of God, the Sovereign, the Powerful, the All-Knowing, the All-Wise.

- 5 It is not known what they would have done, had the Most Exalted Pen not been moved to set down these counsels and admonitions. Nay, by Him Who hath made me independent of all the worlds through that which He hath bestowed upon me by a grace from His presence: beyond what they have done, and what they purpose and intend, there was not, and shall not be, anything possible. And wondrous indeed is it that they recite the verses of God! By God, their Revealer curseth them, and yet they perceive it not.

ذکر شده که اگر نفسی بآیات ظاهر شود انکار نمائید و یا بر قتلش قیام کنید و اگر در این آیات احدی شبهه نماید این بعینه همان شبهه ایست که در احیان ظهور مظاهر امر مطالع سحین نموده اند قسم بشمس معانی که اگر آیات منزله بدیعه انکار شود احدی قادر بر اثبات آیات قبل نخواهد شد و چون نقطه بیان روح ما سواه فداه ناظر باین آیام بودند و ما یرتکب به عبادۀ از قلم اعلی جز وصایای محکمۀ و نصایح متقنه و مواعظ حسنه در ذکر این ظهور جاری نشده کتاب اسماء نازل شد آخر فکر نمائید که مقصود چه بوده مخصوص کتاب اسماء نامیده اند و در آن الواح جمیع اسماء را واحداً بعد واحد ذکر فرموده اند و تفسیر نموده اند و بعد مظاهر اسماء را بمبدع اسماء وصیت فرموده اند

4 یا قلب العالم هل لك من اذن لتسمع ما يغرد به ورقاء الأحران في هذا الزمان الذي ارتفع نداء الشيطان وراء نداء الرحمن لأننا وجدنا ملأ البيان في غفلة و خسران عظيم ونفسه المحبوب هنوز نفسی ملفت نشده که کتب الهیه از هر قسمی نازل مخصوصاً کتاب اسماء بجهت نازل شده کذلک نبأ کم علیم خبیر ولکن کجا است آذان صافیه تا ندائی که از شطر احدیه در کلّ حین مرتفع است اصغاً نماید و کجا است ابصار حدیده که انوار حکمتیه الهیه را از کلمات مشرقه ادراک کند ظاهر شد قیوم بجمال معلوم و او است جمال تسع که کل باو وعده داده شده اند مع ذلک رواج منتنه حسد و بغضا بریه را بشائی اخذ نموده که بالمره از نفحات رحمانی و رواج سبحانی در گریزند قل یا قوم لا تعقبوا الذین حقّ علیهم کلمة العذاب و یظهر من وجوههم قهر الله الملك المقتدر العليم الحكيم

5 معلوم نیست که اگر باین وصایا و مواعظ قلم اعلی حرکت نمیفرمود چه میکردند لا والذی جعلنی مستغنیاً عن العالمین بما آتانی بفضل من عنده که فوق آنچه کرده اند و اراده دارند ممکن نبوده و نخواهد بود و عجب است که آیات الهی را تلاوت مینمایند تالله یلعنهم منزلها و هم لا یشعرون

- 6 The Best-Beloved of the contingent world, with firm and sound injunctions, hath foretold what they would do—even as hath been made manifest, and shall yet come to pass. With every soul for whom, out of reverence for the Cause of God, no regard was shown, they have displayed sincerity and servitude—thereby weakening the Cause of God; and throughout the regions they summon the people unto themselves. That deed is done in secret, and this deed openly. Some measure of fairness is required. In the end, this Servant hath had no personal enmity with any soul—this is most evident. Rather, whatever soul was not regarded was for the sake of the Cause of God, and as a manifestation of His sovereignty, and for the exaltation of His Word. Yet whosoever cherished rancour on this account, to him have they shown humility and submission—unto the hurt of the Cause of God and in rebellion against it.
- 7 And none among the loved ones of God, purely for His sake, hath restrained the idolaters from these grievous deeds. Hath then the trace of the divine Fire not remained within the hearts of men? Have the lights of the Lamp of Oneness not shone forth within the souls of the people? What hath come to pass, that the temples of men have not been kindled by this Fire, nor illumined by these Lights?
- 8 Say: O caravans of the cities of knowledge! The Beauty of the All-Merciful—the true dawn—hath risen from the horizon of the heaven of the Will of the All-Glorious. Hasten ye, that haply ye may be joined unto the hosts of them that draw nigh. Surely, the more lightly ye move, the better is it. Cast away the burden of those overthrown allusions, and turn your faces toward the realm of oneness. The Pen of Eternity proclaimeth: Hear ye not My lamentation and My moaning? Or hear ye, yet comprehend not? If ye be powerless to soar in the pure airs of meanings, then soar at least in the air of words. If ye apprehend not the wondrous Arabic verses of this Revelation, ponder ye on the Persian Bayan which I caused to descend aforesaid, and on the Persian words that have been revealed in this Dispensation, that ye may find unto the Truth a way. For by Him in Whose heart the fire of His love hath been kindled in such wise that the waters of the world's aversion can never quench it: the Day-Star of the Bayan had no purpose save this Manifestation. My soul be a sacrifice unto Him! He hath not been remiss in proclaiming My Cause; rather are the people themselves remiss and negligent.
- 9 Whosoever, for one hour, sanctifieth himself, for the sake of God, from veils and allusions, and meditateth on that which hath descended from the Kingdom of God in Arabic and Persian, shall, by God, be severed from all the worlds,
- 6 محبوب امکان مع وصایای محکمه متقنه اخبار فرموده که چه خواهند نمود چنانچه ظاهر شده و بعد خواهد شد مع هر نفسی که حرمة لأمر الله اعتنا نشد اظهار خلوص و عبودیت نموده اند تضییعاً لأمر الله و در اطراف ناس را بخود میخوانند آن عمل سر و این عمل جهر قدری انصاف لازم است آخرین غلام با نفسی عنادی نداشته این بسی واضح است که بهر نفسی که اعتنا نشد لأمر الله بوده و اظهاراً لسلطنته و اعزازاً لکلمته خواهد بود هر نفسی که باین جهت غلی داشته باو اظهار عبودیت نموده اند ضرراً لأمر الله و بغیاً علیه
- 7 و احدی از احبای الهی خالصاً لوجهه مشرکین را از این اعمال شنیعه منع ننموده آیا اثر نار الهیه در قلوب بریه باقی نمانده و آیا انوار مصباح احدیه در افئده خلیقه تجلی نفرموده چه شده که هیاکل نفوس از این نار مشتعل نشده اند و از این انوار مستضی نگشته اند
- 8 بگو ای کاروانهای مداین عرفان جمال رحمن جفر صادق از افق سماء مشیت سبحان طالع شده تعجیل نمائید که شاید بجنود مقربین ملحق شوید البته هر چه خفیف حرکت نمائید احسن است بیندازید ثقل اشارات مؤتفکه را و بشطر احدیه توجه نمائید قلم قدم میفرماید ناله و حنین را نمیشنوید یا میشنوید و ادراک نمینمائید اگر قادر بر طیران در هواهای خوش معانی نیستید در هوای الفاظ طیران نمائید اگر آیات بدیعه عربیه این ظهور را ادراک نمیکید در بیان فارسی که از قبل نازل فرمودم و کلمات فارسیه که در این ظهور نازل شده تفکر نمائید لکی تجدوا الی الحق سبیلاً فوالذی اشتعل نار حبه فی قلبی علی شأن لا تتخدها میاه اعراض العالمین که طلعت بیان مقصودی چز این ظهور نداشته روحی لنفسه الفداء ما قصر فی تبلیغ امری ولكن الناس هم مقصرون و مفرطون
- 9 هر نفسی که یک ساعت خود را لوجه الله از حجاب و اشارات مقدس کند و در آنچه از ملکوت الهی بلسان عربی و پارسی نازل شده تفکر نماید تالله ینقطع عن العالمین و ینوح لهذا

and shall lament for this wronged One—this imprisoned, this lonely Stranger. The very stones, hard as they are, at the Word of God, are moved to wailing and moaning, yet mankind remaineth sunk in grievous heedlessness. Thus is it that in the Books of God revealed aforetime it hath been said that rivers flow forth from rocks, yet from the hearts of the wicked no trace appeareth. God—the Exalted, the Great—hath spoken the truth.

- 10 Know thou, O seeker, that the Word of God is comprehensive of all meanings—that is, within it are concealed all divine significances and mysteries. Blessed is he that attaineth unto it and bringeth forth the hidden pearls enshrined therein. Regard thou the effulgence of the Word of God as the effulgence of the sun. Even as the sun, once risen, shineth upon all things, in like manner doth the Sun of the Word, which hath dawned from the horizon of the Lordly Will, cast its splendours upon all. I ask God's forgiveness for this similitude, for the visible sun itself draweth its sustenance from that all-embracing Word. Ponder, that thou mayest know. Yet the radiance of the visible sun is perceived by the outward eye, whereas the radiance of the Sun of the Word is perceived by the inward eye. By Him in Whose hand is my soul: should, for one moment, the inner aid and power of the Word of God be cut off from the world and its people, all would become nonexistent and be brought to naught. And if any soul look with the eye of God, he shall behold its light and splendour in all things; and likewise, if he turn, with a pure ear by God's leave, he shall hearken, at every hour, unto the primal divine Call. The Voice of God is ever raised; yet ears are withheld. The effulgence of the Luminary of the horizons is manifest; yet eyes are veiled. O discerning one! A skilled physician is needed, that haply he may, with the Most Great Elixir, remove the dimness from men's sight and transmute the copper of existence into gold. Would that the arena of the knowledge of the Beloved of the worlds were widened for such as have attained, that from the outward letters of the Word limitless knowledges might be made manifest and set forth in detail!

- 11 A malady hath seized the people whose removal is exceedingly hard, save for him that seeketh healing from the Most Great Antidote. And this is: that whosoever, in his own fancy, hath in some measure inhaled the fragrance of knowledge, hath imagined the Truth to be like unto himself. Most are, in this day, afflicted with this disease; and this hath become the cause that they have remained deprived of the Truth and of what is with Him. Implore ye God to purify hearts and to sharpen vision, that haply they may know themselves, distinguish the Truth

المظلوم المسجون الغريب اجار صلبه از کلمه الهیه در ناله و حنینند و لکن بریه در غفلت عظیم اینست که در کتب الهیه از قبل نازل که از اجار انهار جاری و لکن از قلوب اشراق اثری ظاهر نه صدق الله العلی العظیم

- 10 بدان ای سایل که کلمه الهیه جامع کل معانی بوده یعنی جمیع معانی و اسرار الهی در آن مستور طوبی لمن بلغها و اخرج الالائی المکنونة فیها اشراق کلمه الهیه را بمثل اشراق شمس ملاحظه کن همان قسم که شمس بعد از طلوع بر کل اشراق مینماید همان قسم شمس کلمه که از افق مشیت ربانیه اشراق فرمود بر کل تجلی میفرماید استغفر الله من هذا التشبیه چه که شمس ظاهره مستمد از کلمه جامع بوده فکر لتعرف و لکن اشراق شمس ظاهره ببصر ظاهر ادراک میشود و اشراق شمس کلمه ببصر باطن فوالذی نفسی پیده که اگر آتی مدد و قدرت باطنیه کلمه الهیه از عالم و اهل آن منقطع شود کل معدوم و مفقود خواهند شد و اگر نفسی ببصر الهی ملاحظه نماید اشراق و انوارش را در کل مشاهده مینماید و هم چنین اگر باذن طاهره توجه نماید نداء اول الهی را در کل حین اصغا مینماید ندای الهی لازال مرتفع و لکن آذان ممنوع و اشراق انوار نیز آفاق ظاهر و لکن ابصار محجوب ای لیب طیب لازم که شاید باکسیر اعظم رمد ابصار را رفع نماید و نحاس وجود را ذهب نماید ای کاش از وجود بالغین عرصه عرفان محبوب عالمین وسیع میشد تا از حروف ظاهره کلمه علوم لانهایه ظاهر و تفصیل فرماید

- 11 مرضی عارض ناس شده که رفع آن بسیار مشکل است الا لمن استشفی من الدریاق الأعظم و آن اینست که هر نفسی که بچکان خود فی الجمله رایحه عرفان استنشاق نمود حق را مثل خود فرض نموده و اکثری الیوم باین مرض مبتلا و این سبب شده که از حق و ما عنده محروم مانده اند از خدا بخوانید که قلوب را طاهر و ابصار را حدید فرماید که شاید خود

from all besides Him, and apprehend the purpose of the Truth from the words that have been revealed.

- 12 Had the peoples attained unto the divine purpose, they would not have remained veiled at the time of His manifestation. Although they recited the divine Book for years, they failed to grasp a single letter of its meaning, being utterly veiled and heedless of its purpose, though all was recorded and inscribed in God's Book. All were deprived to such extent that even some matters known to the common people were unknown to those who counted themselves among the elect – such as the presence of the Qa'im in the well-known city. So firm were they in this belief that they condemned to death anyone who suggested that His Holiness would be born. Consider how remote and deprived the learned ones were, until in the year sixty the veil was rent asunder and all that was hidden became manifest. Likewise concerning the Resurrection and all pertaining to it – none had attained to a drop from the ocean of these utterances in God's Book, all having mistaken the mirage for water, as was witnessed. Beyond these matters, they remained veiled from the very knowledge of the Best-Beloved of the worlds, and the dust of fancy and the clay of conjecture prevented all creation from the divine presence, until the Most Great Purifier came and bathed the people in the most pure Kawthar, inviting them to the most luminous horizon and giving them glad tidings.

- 13 Now observe what was revealed were excellences of which all were heedless. And if it be said that all was concealed and treasured in God's Book, and that in the manifestation of the Point of the Bayan – may the spirit of all existence be sacrificed for Him – the veiled meanings in the divine words emerged from behind the veil in the chambers of utterance, this is the truth in which there is no doubt. And if it be said that what was mentioned before in summary came to be explained and detailed, this is the truth in which there is no doubt. And if it be said that what appeared in this wondrous Revelation had no precedent and all is new, this saying too is correct and complete. For if God, glorified be His Name, should today speak a word that all people have spoken heretofore and shall speak hereafter, that word would still be new, were ye to reflect upon it. Consider the term "Divine Unity", which the Manifestations of God have uttered in every Dispensation, a goodly term which all the divers peoples and kindreds of the world have spoken. Nevertheless, in each Dispensation, it hath been made new and hath in no wise been divested of its novel

را بشناسند و حق را از دوش تمیز دهند و مقصود حق را از کلمات منزله ادراک نمایند

- 12 و اگر امم بمقصود الهی فایز میشدند در حین ظهور محتجب نمیانند مع آنکه سالها کتاب الهی را تلاوت نمودند بحرفی از معانی آن فایز نگشتند چنانچه بالمره از مقصود محتجب و غافل بوده اند مع آنکه جمیع در کتاب الهی مذکور و مسطور کل محروم بشأنی که بعضی از مطالبی که نزد عامه بود نفوسی که خود را از خواص میشمردند از او غافل مثل کون قائم در شهر معروف و بشأنی در این قول ثابتند که هر نفسی قائل شده آن حضرت متولد میشود حکم قتل بر او جاری نموده اند ملاحظه کنید خواص چه مقدار بعید و محروم بوده اند تا آنکه در سنه ستین کشف حجاب شد و جمیع آنچه مستور بود مشهود گشت و هم چنین قیامت و ما یتعلق بها که احدی برشی از طمطام بحر این بیانات که در کتاب الهی بوده فایز نه و کل سراب را آب توهم نموده چنانچه مشاهده شد و از این مراتب گذشته از اصل عرفان محبوب عالمیان محتجب بوده اند و غبار وهم و طین ظنون جمیع بریه را از منظر احدیه منع نموده تا آنکه آمد مطهر اکبر و ناس را بکوثر اطهر غسل داد و بمنظر انور دعوت فرمود و بشارت داد

- 13 حال ملاحظه فرمائید آنچه ظاهر شد محسناتی بود که جمیع از آن غافل بودند و اگر گفته شود کل در کتاب الهی مستور و مکنون بود و در ظهور نقطه بیان روح من فی الامکان فداه طلعات معانی مقننه در غرفات کلمات الهیه از خلف حجاب بیرون آمدند هذا حق لا ریب فیه و اگر گفته شود از قبل بر سبیل اجمال ذکر شده و آمد مبین و مفصل حق لا ریب فیه و اگر گفته شود که آنچه در ظهور بدیع ظاهر از قبل نبوده و کل بدیع است این قول هم صحیح و تمام است چه اگر حق جل ذکره بکلمه ای الیوم تکلم فرماید که جمیع ناس از قبل و بعد بآن تکلم نموده و نمایند آن کلمه بدیع خواهد بود لو کنتم تتفکرون در کلمه توحید ملاحظه کنید که در هر ظهوری مظاهر حق بآن ناطق و جمیع بریه از ملل مختلفه باین کلمه طیبیه متکلم مع ذلک در هر ظهور بدیع بوده و

character. Into every word that God doth speak a new spirit is breathed, and the breezes of life are wafted therefrom upon all things both outwardly and inwardly.

ابداً حکم بدع از او سلب نشده کلمه‌ئی که حق
بآن تکلم میفرماید در آن کلمه روح بدیع دمیده
میشود و نفحات حیات از آن کلمه بر کلّ اشیاء
ظاهراً و باطناً مرور مینماید دیگر تا چه زمان و
عصر آثار کلمه الهیه از مظاهر آفاقیه و انفسیه
ظاهر شود

- 14 That some people should speak of certain imaginary concepts and take pride and glory in them is wholly rejected and unmentionable in God's sight, for true glory lies in recognizing God and in steadfastness and firmness in His Cause, not in outward utterances. As the previous Manifestation hath stated these truths, observe ye that ye may understand. For instance, those who have ascended to the pinnacle of recognition and those who remain at the lowest level are accounted as one in God's presence, for the nobility of knowledge and wisdom lies not in knowledge itself but in whether it leads to recognition of God and acceptance of Him. Otherwise it is rejected. All words in that realm are mentioned in the same degree - for example, if one were to say "begotten" it would be as His saying "neither begetteth nor is begotten."

14 و اینکه بعضی از ناس بعضی از مطالب موهومه
متکلم و بآن افتخار و استکبار مینمایند جمیع
عندالله مردود و غیر مذکور چه که نخر در
عرفان حق و ثبوت و رسوخ و استقامت در
امر الله است نه در بیانات ظاهریه چنانچه ظهور
قبل این مراتب را بیان فرموده فانظروا لتعرفوا
مثلاً نفوسی که بذروه عرفان ارتقا نموده‌اند
و نفوسی که در ادنی رتبه مانده‌اند عندالله در
یک مقام قائم چه که شرافت علم و عرفان به
ما هو علم و عرفان نبوده اگر منتی بحق و قبول
او شود محبوب و الا مردود کلّ الفاظ در آن
ساحت در رتبه واحده مذکور مثلاً لو يقول
ولدت کقوله لم یلد و لم یولد

- 15 Although outwardly the divine abstraction from all likeness and peer represents the highest stage of human understanding - as this station is indeed considered most lofty among people - yet even this distinction depends on God's acceptance and is realized through His will. Thus in the Dispensation of the Qur'an and the Bayan, the divine Will was attached to pure abstraction and absolute sanctification. Therefore the effects of these utterances became fixed and manifest in the hearts of the servants. Otherwise, that Ancient Beauty is sanctified above all such contingent words and that most holy Court is exalted above all such expressions. One must look to the root of God's Cause, not to the high or low stations of verbal recognition established among creatures.

15 اگرچه بر حسب ظاهر تنزیه الهی از شبه و مثل و
نظیر منتها مقام عرفان انام است چنانچه بین ناس
هم این مقام اعلی و ارفع است ولکن این امتیاز
هم نظر بقبول حق است و باراده او محقق شده
چنانچه در کور فرقان و بیان مشیت الهیه بتزیه
صرف و تقدیس بحث تعلق گرفته لذا در افته
عباد تجلیات این بیانات ثابت و ظاهر و الا آن بحر
قدم از جمیع این کلمات محدثه مقدس و ساحت
اقدس از جمیع این بیانات منزّه نظر باید باصل
امر الهی باشد نه بعلو و دنو مراتب عرفان لفظیه
که بین بریه محقق شده

- 16 Would that I could reveal what is hidden! Yet incapacity stems from the veiling of souls, for verily He is the Self-Sufficient, the All-Praised. At one time He said "Thou shalt not see Me" and at another time He said "Look and thou shalt see Me." In brief, today whosoever accepteth that which hath been sent down from the heaven of God's Will hath attained the ultimate pinnacle of recognition, and without this he is deprived and as nothing. We beseech God to assist us and you to be steadfast in this Cause, through which the kingdom of names was revolutionized and the inhabitants of the cities of

16 یا لیت کنت مستطیعاً باظهار ما هو المستور و عدم
استطاعت نظر باحتجاب نفوس است و الا انه هو
الغنی الحمید وقتی فرمود لن ترانی و وقتی فرمود
انظر ترانی باری الیوم هر نفسی که تصدیق نمود
بآنچه از سماء مشیت الهی نازل او بمنتهای ذروه
عرفان مرتقی و فایز و من دون آن محروم و معدوم
نسأل الله ان یوفقنا و ایاکم علی الاستقامه فی
هذا الأمر الذی منه انقلب ملکوت الأسماء و

creation were intoxicated, save those whom guidance preceded from God, the Supreme, the Self-Subsisting.

- 17 O thou who art turned towards Me! Ponder well on that which hath flowed from the Most Exalted Pen, that the gates of infinite knowledge may be opened before thy heart's countenance, and thou mayest find thyself independent of all save God. Think not that the Revelation of Truth is confined to the manifestation of outward knowledge and the alteration of established laws among mankind. Rather, at the time of its appearance, all things become the bearers of boundless grace and capacities, and these shall be revealed according to the requirements of time and earthly means. In this connection, a brief response was sent down from the heaven of the All-Merciful's will to one of the Christian priests dwelling in the great city, and here we mention some of it, that perchance certain servants may become aware of some of God's consummate wisdom that is hidden from sight. His exalted Word declares: "Thy letter hath been presented in the Kingdom of thy Lord, the All-Merciful, and We have taken it with fragrance and spirit, and have answered thee before thy question. Reflect that thou mayest know, and this is from the grace of thy Lord, the Mighty, the Help in Peril. Blessed art thou for having attained unto this, though it be veiled. It shall be unveiled unto thee when God willeth and desireth, and thou shalt behold what no eye hath seen."

- 18 O thou who art immersed in the sea of divine knowledge and who gazeth toward thy Lord, the All-Merciful! Know thou that this Cause is mighty, mighty indeed. Consider, then remember him who was named Peter in the Kingdom of God. Verily, despite his exalted station, his sublime rank and his lofty position, his feet nearly slipped from the straight path. But the hand of grace seized him and preserved him from error, and made him to be of those endued with certitude. If thou wert to recognize this melody wherewith the Dove coothed upon the branches of the Lote-Tree beyond which there is no passing, thou wouldst surely be convinced that what was mentioned aforetime hath been fulfilled in truth. Then shall one feast in the Kingdom of God upon eternal and everlasting bounty, and drink from the Kawthar of realities and the Salsabil of inner meanings. But the people are veiled by a mighty veil. Verily, those who heard this call and remained heedless thereof - it would have been better for them had they not existed than to hesitate in this Cause. Yet that which was to appear hath appeared, and the matter hath been decided by God, the Mighty, the Glorious, the Unconstrained.

اخذ السكر سگان مداین الانشاء الا الذين سبقتهم الهداية من الله المهيمم القيوم

17 ای مقبل در آنچه از قلم اعلی جاری شده درست تفکر فرمائید تا ابواب علوم لایهای بر وجه قلبت مفتوح شود و خود را از دون حق غنی و مستغنی مشاهده نمائی و همچو مدانید که ظهور حق مخصوص است باظهار معارف ظاهره و تغییر احکام ثابته بین بریه بلکه در حین ظهور کل اشیاء حامل فیوضات و استعدادات لاتحصی شده و خواهند شد و باقتضای وقت و اسباب ملکیه ظاهر میشود و در این مقام مجملی در جواب سؤال یکی از قسبسن نصاری که در مدینه کبیره ساکن است از اسماء مشیت رحمن نازل و در این مقام بعضی از آن ذکر میشود که شاید بعضی از عباد بر بعضی از حکم بالغه الهیه که از ابصار مستور است مطلع شوند قوله تعالی قد حضر کتابک فی ملکوت ربک الرحمن و اخذناه بروح و ریحان و اجبناک قبل السؤال فکر لتعرف و هذا من فضل ربک العزیز المستعان طوبی لک بما فزت بذلک ولو هو مستور فسوف یکشف لک اذا شاء الله و اراد و ترى ما لا رأت العیون

18 یا ایها المتغمس فی بحر العرفان و الناظر الی شطر ربک الرحمن اعلم بأن الأمر عظیم عظیم انظر ثم اذكر الذی سمی ببطرس فی ملکوت الله انه مع علو شأنه و جلاله قدره و عظم مقامه کاد ان تزل قدمه عن الصراط فأخذته ید الفضل و عصمه من الزلل و جعله من الموقنین انک لو تعرف هذه النعمة التي هدرت بها الورقاء علی افنان سدره المنتهی لتوقن بأن ما ذکر من قبل قد کمل بالحق و اذا يأکل فی ملکوت الله من النعمة الباقية الأبدية و يشرب من کوثر الحقائق و سلسیل المعانی ولكن الناس هم فی حجاب عظیم ان الذين سمعوا هذا النداء و غفلوا عنه انهم لو كانوا عدماً لخیر لهم من ان يتوقفوا فی هذا الأمر ولكن ظهر ما ظهر و قضی الأمر من لدی الله المقندر العزیز المختار

- 19 Say: O people! The Spirit hath come again to fulfill for you what He said before. Thus were ye promised in the Tablets, did ye but know. Verily, He sayeth as He said, and He sacrificed His spirit as He sacrificed it the first time, out of love for those who are in the heavens and on earth.
- 20 Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit.
- 21 We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him, the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified.
- 22 Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God. Whoso alloweth himself to be shut out from Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised. We bear witness that through the power of the Word of God every leper was cleansed, every sickness was healed, every human infirmity was banished. He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him.
- 23 Know thou that He Who ascended to heaven hath in truth descended, and through Him the breezes of grace wafted over the world - and thy Lord is witness to what I say. The world was perfumed by His return and His appearance, but those who are occupied with the world and its ornaments perceive not the fragrance of the garment, and We find them in grievous error. Say: The Bell peals with His Name and the Trumpet with His mention, and He Himself testifies to His own Self. Blessed are they that know. But today the leper is cleansed before being told "Be thou pure," and through His manifestation the world and its people have been healed of every disease and sickness. Exalted be this grace that no grace hath preceded it, and exalted be this mercy that hath embraced all the worlds.
- 19 قل يا قوم قد جاء الروح مرة اخرى ليتم لكم ما قال من قبل كذلك وعدمتم به في الألواح ان كنتم من العارفين انه يقول كما قال و انفق روحه كما انفق اول مرة حباً لمن في السموات و الأرضين
- 20 ثم اعلم بأن الابن اذ اسلم الروح قد بكت الأشياء كلها ولكن بانفاقه روحه قد استعد كل شيء كما تشهد و ترى في الخلايق اجمعين كل حكيم ظهرت منه الحكمة و كل عالم فصلت منه العلوم و كل صانع ظهرت منه الصنائع و كل سلطان ظهرت منه القدرة كلها من تأيد روحه المتعالى المتصرف المنير
- 21 ونشهد بأنه حين اذ اتى في العالم تجلى على الممكثات و به طهر كل ابرص عن داء الجهل و العمى و برئ كل سقيم عن سقم الغفلة و الهوى و فتحت عين كل عمى و تزكت كل نفس من لدن مقتدر قدير
- 22 و في مقام يطلق البرص على كل ما يحتجب به العبد عن عرفان ربه و الذي احتجب انه ابرص و لا يذكر في ملكوت الله العزيز الحميد و انا نشهد بأن من كلمة الله طهر كل ابرص و برئ كل عليل و طاب كل مريض و انها لمطهر العالم طوبى لمن اقبل اليها بوجه منير
- 23 ثم اعلم بأن الذي صعد الى السماء قد نزل بالحق و به مرت رواج الفضل على العالم و كان ربك على ما اقول شهيدا قد تعطر العالم برجوعه و ظهوره و الذين اشتغلوا بالدنيا و زخرفها لا يجدون عرف القميص و انا وجدناهم على وهم عظيم قل ان الناقوس يصيح باسمه و الناقور يذكره و يشهد نفسه لنفسه طوبى للعارفين ولكن اليوم قد برئ الأبرص قبل ان يقول له كن طاهراً و ان بظهوره قد برئ العالم و اهله من كل داء و سقم تعالى هذا الفضل الذي ما سبقه فضل و تعالى هذه الرحمة التي سبقت العالمين

- 24 O thou who art mentioned in the Kingdom of God! Rise up by the power of thy Lord and say: O people of the earth! He Who is the Quickener of the world hath come, and He Who kindleth the fire in the heart of the world hath appeared. The Herald hath called out in the holy wilderness in the name of Ali-before-Nabil, and hath announced unto the people the meeting with God in the Most Glorious Paradise, whose gate hath been opened through grace unto the faces of those who have turned towards Him. That which was inscribed by the Supreme Pen in the Kingdom of God, the Lord of the first and the last, hath been fulfilled, and he that willeth may partake thereof, for verily it is a wondrous sustenance. Say: The Most Great Bell hath appeared, and the hand of the Divine Will ringeth it in the Paradise of Oneness. Harken, O people, and be not of the heedless ones.
- 24 آنک یا ایها المذکور فی ملکوت الله استقدر من ربک قم و قل یا ملاً الأرض قد جاء محیی العالم و مضرّم النار فی قلب العالم و قد ناد المناد فی بریة القدس باسم علی قبل نبیل و بشر الناس بقاء الله فی جنة الأبوی و قد فتح بابها بالفضل علی وجوه المقبلین و قد کل ما رقم من القلم الأعلی فی ملکوت الله رب الآخرة و الأولى و الذی اراده يأکله و انه لرزق بدیع قل قد ظهر الناقوس الأعظم و تدقّه ید المشیة فی جنة الأحدیة استمعوا یا قوم و لا تكونن من الغافلین
- 25 God willing, souls shall appear who will comprehend the purpose of God, exalted be His glory, from these utterances, and who will strive with the utmost submissiveness and humility to protect and safeguard His Cause from the rejected ungodly souls. Verily, He hath power over whatsoever He willeth. Whosoever hath been blessed with a drop from the Kawthar of utterance perceiveth that in the Manifestation of the Point of the Bayan there appeared that which had been hidden from eternity, and this Manifestation and the previous one are identical to the appearance of John the son of Zacharias and the Spirit. This hath been mentioned in some of the revealed Tablets - consider ye this.
- 25 انشاء الله خلقی ظاهر شوند که مقصود حقّ جلّ و عزّ را از بیانات ادراک نمایند و در کمال خضوع و خشوع در مراقبت امر الله و حفظ و صیانت آن از انفس مشرکه مردوده جهد نمایند انه علی ما یشاء قدیر و هرنفسی که بر شئی از کوثر بیان مرزوق شد ادراک مینماید که در ظهور نقطه بیان ظاهر شد آنچه لازال مستور بود و این ظهور و ظهور قبل بعینه ظهور ابن زکریا و روح است و در بعضی از الواح نازل ذکر شده ملا حظّه فرمائید
- 26 This is that Manifestation Who hath come for the capacity of the people of the world. The time of the passing away of the world and its people hath arrived. He Who was eternal hath come to bestow eternal life, to make enduring, and to grant the essence of life. That which was revealed in the Bayan hath been fulfilled. This is that promised Beauty Who said, "He Who cometh after Me is before Me." His was that call raised between heaven and earth saying "Make straight the divine stations" - meaning the hearts - and it was the same call that John the son of Zacharias made before the Spirit, saying "I am the voice of one crying in the wilderness, make straight the way of the Lord."
- 26 اینست آن ظهور که برای استعداد اهل عالم آمده هنگام فناء عالم و اهل آن رسید آمد آن کسی که باقی بود تا حیات باقیه بخشد و باقی دارد و مایه زندگی عنایت فرماید ثابت شد آنچه در بیان نازل شده این است آن جمال موعود که فرموده بعد از من میآید و پیش از من است او بود آن ندا که مابین آسمان و زمین بلند شد که مقامهای الهی را درست نمائید و تعمیر کنید یعنی قلوب را و آن همان ندا بود که ابن زکریا قبل از روح فرمود من آواز آن کسم که در بیابان ندا میکند که راه خداوند را درست کنید
- 27 Better would it be for a viper to be born of its mother than for a human to be born and become known for opposition in the Divine Kingdom. Blessed are the barren; woe unto those who nurse! Say: The Supreme Pen declareth: O ye who are lost in the wilderness of passion! Ye reject Me while claiming to accept him who spoke in My remembrance. Ye speak falsely, O people of darkness who flee from the resplendent
- 27 اگر افعی از امّهات متولد میشد احسن بود از اینکه انسان متولد شود و در ملکوت الهی باعراض معروف گردد طوبی للعقائم فویل للرضعات بگو قلم اعلی میفرماید ای گم گشتگان بریّه هوی مرا قبول ندارید و دعوی نموده اید نفسی را که بذکرم ناطق بوده قبول دارید

morn! Were ye to draw nigh, assuredly your rejected deeds of self would be exposed in the light. Woe unto those souls who are heedless of these days and their fruit! Soon shall they lament for themselves and find none to console them. Blessed are the truthful ones who have attained unto manifest truth. Blessed are the knowing ones who have recognized the straight path of God and turned unto His Kingdom. Blessed are the joyous and sincere ones whose heart-lamps are lit with the oil of the recognition of the All-Merciful and are protected by the glass of detachment from the blowing of the winds of sorrow and trial. Well is it with the stout-hearted whose hearts have not been weakened by the oppression of the tyrants, and well is it with the seeing ones who have fixed their gaze upon both permanence and evanescence, have turned their faces toward that which endureth forever, and are remembered among the people of eternity in the most exalted heaven. Their hearts shall surely not weaken, for they are possessed of insight.

دروغ میگوئید اهل ظلمتید و از صبح منیر در گریز اگر تقرب جوئید البته در روشنائی اعمال مردوده نفسانیه دیده شود وای بر نفوسی که از این ایام و ثمر آن غافلند عنقریب بر خود نوحه نمایند و نیابد نفسی را که تسلی دهد ایشان را خوشا حال صدیقان که بصدق مبین فلز شدند خوشا حال عارفان که سبیل مستقیم الهی را شناخته‌اند و بملکوت او توجه نموده‌اند خوشا حال مسروران و مخلصان که سراجهای قلوبشان بدهن عرفان نفس رحمن مشتعل و روشن شده و بزجاجات انقطاع از هبوب اریاح احزان و افتتان محفوظ مانده نیکو است حال قوی‌دلان که از سطوت ظالمان قلوبشان ضعیف نشده و نیکو است حال بینایان که بر بقا و فنا هر دو مطلع شده‌اند و بشطر بقا توجه نموده‌اند و از اهل بقا در جبروت اعلیٰ مذکورند البته قلوب ایشان ضعیف نشود چه که از اهل بصرند

- 28 Say: O servants! In either case ye shall be slain and sacrificed, whether by the swords of illness or by the swords of the heedless. This being so, if ye should be put to death by the swords of the idolaters in the path of the Best-Beloved of the worlds, this would be more beloved and befitting, for the blood-money is the Beloved Himself. Forget not this precious fruit, nor let it slip from your grasp. How blessed is the state of the righteous, from whose deeds the sweet fragrance of divine acceptance is wafted abroad. How wretched is the state of the tale-bearers, the mischief-makers, and the oppressors, even should they appear among men with wealth and glory. Erelong shall sudden abasement and endless wrath lay hold upon such souls. The Word that was formerly revealed hath at all times appeared with a wondrous spirit from the horizon of the mouth of the Will of the All-Merciful - that Word which I addressed to the Son, meaning the Spirit, saying: Moses came for religion and ritual, and the son of Zachariah for baptism, but I am come to give everlasting life and to bring them into the eternal Kingdom. Say: O friends! Thieves and traitors lie in wait in their ambush. O bearers of the trust of the All-Merciful! Be not heedless, but guard the pearls of divine love from the robbers. I swear by the Day-Star of the horizon of inner meanings that whoso faileth in this Day to rend asunder the veils of idle fancies shall not hear the divine call. Well is it with such souls as have shattered the idols of vain imaginings through the power of God and, having heard the call of the All-Merciful, have risen from among the dead. Upon them be wafted the sweet savors of God, the Lord of names and attributes.

28 بگو ای بندگان در هر صورت مقتول و مذبحید چه بسیوف امراض و چه بسیوف اهل اعراض در اینصورت اگر بشمشیرهای مشرکان در سبیل محبوب عالمیان کشته شوید احب و احق بوده چه که دینه نفس محبوب است این ثمر مرغوب را فراموش مکنید و از دست مدهید نیکو است حال درست کاران که از اعمالشان عرف قبول رحمن ساطع است بد است حال غمّازان و مفسدان و ظالمان اگرچه مابین عباد بعزت و ثروت ظاهر شوند عنقریب ذلت ناگهان و غضب بی‌پایان آن نفوس را اخذ نماید کلمه قبل بروج بدیع در جمیع احیان این زمان از افق فم مشیت رحمن مشرق و آن کلمه‌ایست که به ابن یعنی روح خطاب فرمودم که بگو موسی برای دین و آیین آمد و ابن زکریّا برای غسل تعمید و من برای آن آمده‌ام که حیات جاوید بخشم و در ملکوت باقی درآورم بگو ای دوستان سارقان و خائنان در کمین گاهان مترصدند ای حاملان امانت رحمن غافل مشوید و لآلی حبّ الهی را از دزدان حفظ نمائید

29 O people of the earth! The call of the All-Merciful hath been raised between earth and heaven, and the heart of the world hath been set ablaze by the hearing of the divine Word, and yet the cold-hearted remain in the graves of heedlessness and oblivion. They have not felt its warmth, much less its flame. They shall abide forever in their graves. Arise, O people, to the aid of God! The Self-Subsisting hath come unto you - He of Whom the Qa'im gave you tidings. Through Him the Most Great Convulsion and the Supreme Ordeal have appeared. The sincere rejoice at His manifestation, while the idolaters are consumed by the fire of malice. Say: I adjure you by God, O people of the Bayan, to be fair in but one word: your Lord, the All-Merciful, hath not made this Cause dependent upon anything that hath been created in all existence, even as was revealed in the Bayan - yet ye have done to His Beloved what ye have done. Had this Revelation been made contingent upon aught beside Him, ye would not have perpetrated such acts, O company of oppressors! Is there any that hath a hearing ear or penetrating vision, that he might hear and perceive? Say: The Eye of God weepeth, while ye sport and play. O ye at whom the Concourse on high stand bewildered because of your deeds!

29 قسم بنیر افق سماء معانی که اگر نفسی اليوم حجاب اوهام را خرق ننماید نداء الهی را اصغا نکند نیکو است حال نفوسی که اصنام و همیه را بقدرت الهیه شکستند و ندای رحمن را شنیده از مابین اموات برخاسته‌اند علیهم نفحات الله مالک الأسماء و الصفات ای اهل ارض ندای رحمن مابین زمین و آسمان مرتفع شد و قلب عالم از اصغای کلبه الهی بنار حب مشتعل ولكن افسردگان در قبور غفلت و نسیان مانده‌اند حرارت آن را نیافته‌اند تا چه رسد باشتعال هم فی القبور خالدون قوموا یا قوم علی نصره الله قد جاء کم القيوم الذی بشرکم به القائم و به ظهر الزلزال الأكبر و الفرع الأعظم و المخلصون بظهوره یفرحون و المشرکون بنار الغلّ یحترقون قل اقسامکم بالله یا ملأ البیان بأن تنصفوا فی کلمة واحدة و هی ان ربکم الرحمن ما علق هذا الأمر بشیء عما خلق فی الأكوان کما نزل فی البیان و انتم فعلتم بمحبوبه ما فعلتم و لو علق هذا الظهور بشیء دونه ما فعلتم به یا ملأ الظالمین هل من ذی اذن واعیه او ذی بصر حدید لیسمع و یعرف قل قد تبکی عین الله و انتم تلعبون یا من تحیر فیکم و من فعلکم ملأ عالون

30 O My friends! Ye are the fountains of My utterance. From each of you floweth a drop from the river of divine meaning. With the arm of certitude cleanse these fountains from the debris of doubts and vain imaginings, that from you may appear firm and conclusive answers to questions such as these. In this Most Great Revelation, all must become manifest in sciences and wisdom, for all creatures, nay all things, have in these days that admit of no doubt received, each according to its capacity, the outpourings of divine grace through the breathing of the divine breezes. Within the depths of the revealed Words lieth the answer to both the mentioned questions and the hidden mysteries. God willing, gaze upon His words with divine vision that ye may understand what was intended. This very question was asked of the Spirit, concerning the son of Zachariah who came and called the people to truth and performed the baptism. What was the purpose of his appearance, and what did He say concerning this Revelation? He came to bear witness unto Me and fulfilled that whereunto he was commanded, and I came to set ablaze the peoples of the world.

30 ای دوستان من شما چشمه‌های بیان منید و در هر چشمه‌ئی قطره‌ئی از کوثر معانی رحمانی چکیده ببارزی یقین چشمه‌ها را از خاشاک ظنون و اوهام پاک کنید تا از شما خود در امثال این مسائل مسئله جوابهای محکمه متقنه ظاهر شود در این ظهور اعظم باید کل بعلم و حکم ظاهر شوید چه که کل بریه بل کل اشیاء از هبوب لواحق الهیه در این ایام لاشبیه علی قدرها حامل فیوضات ربانیه شده‌اند در غیاهب کلمات منزله جواب مسائل مذکوره و مستوره مکنونه نازل انشاء الله ببصر الهی در کلماتش نظر فرمائید لتعرف ما اردت و این سؤال را بعینه از روح نموده‌اند که ابن زکریا آمد و ناس را بحق خواند و غسل تممید داد مقصود از ظهور او چه بوده و از این ظهور چه فرمود او آمد که برای من شهادت دهد و وفا فرمود بآنچه مأمور بود و من آمدم از برای اشتعال اهل عالم

31 O thou who gazest upon the Most Great Scene! Sorrows have reached such a degree that the Tongue of the All-Merciful hath

been silenced from utterance. By God! Mine eye weepeth, and My tongue moveth, and My pen writeth that which floweth therefrom, as witnessed by him who standeth before My face. For the people of the Bayan have become so veiled that were they to witness today from anyone that which is contrary to what the Ancient and Eternal Truth, glorified be His majesty, hath ever commanded, they would accept it. For instance, the chief of prevaricators hath written that verses were a proof at the beginning of the Manifestation but are no longer so. Say: O people of the Bayan! Be fair, by God, your Lord, the All-Merciful! Setting aside this divine Servant and the manifestations of eternal glory revealed in this Revelation, consider ye the entire Bayan and judge for yourselves. You who were not content with the judgment of Truth and what was sent down from His presence - yet Truth, if justice be observed, is content with your judgment, that perchance an eye might open in fairness and turn toward God. It is most evident that the entire Bayan, explicitly and without interpretation, opposeth this statement that turneth away from God. Nevertheless, with such audacity and without concealment they have opposed and continue to oppose the entire Bayan while considering themselves its champions.

32 By God! The Bayan lamenteth because of them and curseth them. Now, for the sake of God, reflect a little: what is the cause of their striving with such audacity to violate the sanctity of God's Book? This is most obvious and clear that the cause is the acceptance of some among the people of the Bayan. Otherwise, by Him Who made Me speak with truth and manifested Me to establish His Cause, were they not confident, they would never show such audacity. This is among the most great wisdom of God revealed in the Bayan, such that not a line is inscribed therein except that it mentioneth, whether allusively or explicitly, that ye should not hesitate at the next Manifestation and should seek naught but verses. Nevertheless, they have denied and committed such momentous acts as ye all know, and none hath objected. Yet they have attributed to this Focal Point, by Whose will all books speak, that He hath abrogated the laws of the Bayan. The curse of God be upon the wrongdoing people! This, despite the fact that by the explicit text of the Bayan, this Manifestation was and shall be the Chosen One, and the entire Bayan speaketh in His praise and herald His appearance, and whatsoever appeareth from Him is that which appeared from the previous Manifestation, and whosoever maketh a distinction is a misbeliever and a liar, a doubting denier.

31 یا ایها الناظر الى المنظر الأكبر احزان بمرتبه
رسیده که لسان رحمن از بیان ممنوع شده فوالله
تبکی عینی و يتحرک لسانی و یکتب ما یخرج منها
من کان قائماً تلقاء وجهی چه که اهل بیان بشأنی
محتجب شده اند که اگر الیوم از نفسی خلاف
آنچه لم یزل و لا یزال حقّ جلّ شأنه بآن امر فرموده
بچشم خود مشاهده نمایند قبول دارند مثلاً رئیس
الافاکین نوشته آیات در اول ظهور حجت بوده و
حال نیست بگو ای اهل بیان انصفوا بالله ربکم
الرحمن قطع نظر از این غلام الهی و ظهورات
عزّ صمدانی که در این ظهور ظاهر شده جمیع
بیان را ملاحظه کنید و خود حکم نمائید شما که
بحکم حقّ و ما نزل من عنده راضی نشدید ولکن
حقّ بحکم شما اگر بانصاف واقع شود راضی است
که شاید چشمی بانصاف باز شود و الی الله ناظر
باشد و این بسی واضح است که جمیع بیان تصریحاً
من غیر تأویل مخالف این قول معرض بالله است
مع ذلک باین جرئت من غیر ستر مخالفت کلّ
بیان نموده و مینمایند و خود را ناصر بیان میدانند

32 فوالله انّ البیان ینوح منهم ویلعنهم حال لوجه الله
فی الجمله تفکر نمائید سبب اینکه باین جسارت در
هتک حرمت کتاب الهی جهد نموده اند چیست
این بسی معلوم و واضح است که سبب قبول
بعضی از اهل بیان است و الا فوالذی انطقنی
بالحق و اظهرنی لاثبات امره اگر مطمئن نبودند
هرگز چنین جسارت ننمودند این از حکمهای
اعظم الهی است که در بیان نازل شده بشأنی
که سطرپی مسطور نه مگر آنکه در آن مذکور
چه تلویحاً و چه تصریحاً که در ظهور بعد توقف
نمائید و جز آیات نخواهید مع ذلک انکار نموده اند
و امثال این امور عظیمه که جمیع میدانید عامل
شده اند و نفسی اعتراض ننموده ولکن باین مقرّ
که باختیار او کلّ کتب ناطق است نسبت
داده اند که احکام بیان را نسخ نموده الا لعنة
الله علی القوم الظالمین مع آنکه بنصّ بیان این
ظهور مختار بوده و خواهد بود و جمیع بیان بذکر
و ثبایش ناطق و بظهورش مبشّر و ما یظهر من
عنده هو ما ظهر من ظهور قبله و من فرق هو
مشرک کذاب و منکر مراتب

33 And regarding the verses of the past, most of the followers of religions have witnessed supernatural occurrences from the Most Holy Court in such wise as cannot be described in words. Ask the city and those around it that the truth may become evident to you. It is not known what that objecting soul claimeth for himself. Nay, by the Self of Baha, he is but in grievous error. Beseech ye God to grant you the grace to succeed, that ye may remain steadfast upon the path of the Cause, for this Cause is mighty, mighty indeed. Soon shall its greatness become clear and evident. None shall endure save those who gaze upon the Most Great Scene and are detached from all who are in the heavens and on earth for love of God, the Almighty, the All-Glorious, the All-Wise.

33 و از آیات گذشته اکثری از اهل ادیان از مقرّ اقدس خارق عادات دیده‌اند علی شأن لا یدکر بالبیان فاسألوا المدینة و من حولها لیظهر لکم الحق و معلوم نیست که آن نفس معرض در خود چه قائل است لا و نفس البهّاء لیس الا علی افک کبیر از حق بخواید توفیق عنایت فرماید که شاید بر صراط امر مستقیم باشید لأنّ هذا الأمر عظیم عظیم زود است که عظمت آن واضح و مبرهن شود لا بقی الا من کان ناظرًا الی المنظر الأكبر و منقطعاً عنّ فی السموات و الأرض حباً لله المقتدر العزیز الحکیم

34 Today is the Day to render victorious the Cause of God. It is incumbent upon every soul to summon the people to the divine realm with the utmost steadfastness. Make ye a mighty effort, so that perchance those who have strayed in the wilderness of self and passion may turn their faces toward the most holy and glorious horizon. From souls will come forth effects that are and ever shall be cherished, for the fruit of every soul is its effect. A soul without effect is, in the Most Sublime Vision, accounted as a tree without fruit. Speak ye for the sake of God and teach His Cause for His sake. Look not to rejection or acceptance, but rather to the service whereunto ye have been bidden by God. This is the most great favor, eternal success, everlasting fruit, and the bestowal of Truth at all times, and His outpouring grace hath reached and shall continue to reach in every season. Whoso is His, verily He is with him and will aid him with truth, and He, verily, hath power over all things. And the Glory be upon you, O My loved ones, with the everlastingness of My Kingdom and the permanence of My Dominion.

34 الیوم یوم نصرت امر الهی است بر هر نفسی لازم که در کمال استقامت ناس را بشطر الهی دعوت نماید انشاءالله جهد بلیغ نمائید که شاید گمگشتگان برّیه نفس و هوی بافق قدس امی توجّه نمایند از نفوس اثر محبوب بوده و خواهد بود چه که ثمر هر نفسی اثر او است نفس بی اثر مثل شجره بی ثمر در منظر اکبر مذکور لله ناطق شوید و لله تبلیغ امر نمائید باعراض و اقبال ناظر نباشید بلکه ناظر بخدمتی که بآن مأمورید من لدی الله اینست فضل اعظم و رستگاری ابدی و ثمر جاودانی و عنایت حق در کلّ احیان و مدد فیضش در کلّ اوان رسیده و خواهد رسید من کان له الله معه و یؤیّده بالحق و انه علی کلّ شیء قدیر و البهّاء علیکم یا احبابی بدوام ملکوتی و بقاء جبروتی

BRL_ATBH#68x, GWB#036x, ROL.021-045x, BW_v01p043x, ADJ.060x, ADJ.081x, PDC.004x2x, PDC.179-181x, WOB.185-186x, BLO_PT#139, HURQ.BH45

INBA38:177, INBA38:319, INBA18:468, INBA35:177b, BLIB_Or15698.078, BLIB_Or15720.080, BLIB_Or15740.064, Majlis934.330-368, BN_suppl.1754.131-139, BRL_DA#031, GWBP#036 p.062ax, AVK2.037.04x, AVK2.098.11x, AVK2.176.05x, IQT.078, NFQ.003x, MAS4.165bx, MAS7.130x, ASAT1.051x, ASAT1.127x, ASAT2.088x, ASAT2.129x, ASAT4.531x, ASAT5.293x, AHB_109BE #08 p.002x, OOL.B108

BH00127

*Suriy-i-Qahir**To: Ismullahil-Qahir*

- 1 In the Name of God, the Most Mighty, the Most Impregnable, the Most Holy, the Most Glorious
- 2 This is a Book from the Primal Point unto him who hath believed in God and His signs, and hath entered the Sacred Precinct, the dwelling-place whereon the throne of his Lord, the All-Merciful, was established, and hath heard what none among the worlds hath heard, that haply the breaths of the Spirit may so transport him that he shall be unable to remain in his place, and the attraction of the Almighty shall wrest from his hand the reins of free will, and cause him to speak, though by constraint, betwixt earth and heaven, and loose his tongue in utterance, and behold the Beauty of the All-Merciful in this Beauty that hath appeared and shone forth, then gleamed and glistened from the horizon of possibility with manifest and clear sovereignty - yet the people of the Bayan denied Him and cast at Him the darts of malice from every direction, after He came unto them upon the clouds of grandeur from the heaven of transcendent glory, and showed them God's power and sovereignty, and sent down upon them at every moment that which would quicken the hearts of all created things, then the realities of existing things, then the temples of the Prophets and Messengers. But when they witnessed the signs of God and His sovereignty, then the manifestation of God and His power, they arose to oppose and destroy His exalted Self.
- 3 By God! There hath befallen Me that which hath befallen none before Me, and wert thou to hear, thou wouldst cry out within thyself and weep for this Wronged One, for Whom have wept the eyes of the denizens of the Supreme Paradise, then the eyes of them that dwell in the crimson depths, then the eyes of grandeur behind the pavilions of inviolable glory. And if thou shouldst ask them, "O people! By what proof have ye turned away from Him through Whom God's Cause and sovereignty were made manifest?" thou wouldst hear from them as thou didst hear from the people of the Furqan when the heaven of idle fancies was cleft asunder and thy Lord, the Almighty, the All-Knowing, came upon clouds of light in His name, the Most High, the Most Great. Nay, thou wilt find these more veiled than all previous peoples, for My previous Manifestation rent asunder all the veils whereby men in every age and era had been shrouded. Thus hath the command been sent down

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى

2 هَذَا كِتَابٌ مِنْ لَدُنْ نَقْطَةِ الْأَوَّلَى إِلَى الَّذِي آمَنَ بِاللَّهِ وَآيَاتِهِ وَدَخَلَ بِقَعَةِ الرُّوحِ مَقَرَّ الَّذِي اسْتَوَى عَلَيْهِ عَرْشُ رَبِّهِ الرَّحْمَنِ وَسَمِعَ مَا لَا يَسْمَعُهُ أَحَدٌ مِنَ الْعَالَمِينَ لَعَلَّ يَأْخُذُهُ نَفْحَاتُ الرُّوحِ عَلَى شَأْنٍ لَنْ يَقْدِرَانَ يَسْكُنَ عَلَى مَحَلِّهِ وَيَأْخُذُ جَذْبَ الْجَبَّارِ زَمَامَ الْإِخْتِيَارِ عَنْ يَدِهِ وَيَنْطِقُهُ وَلَوْ بِالْإِضْطِرَارِ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ وَيَفْتَحُ اللِّسَانَ بِالْبَيَانِ وَيَنْظُرُ جِهَالَ الرَّحْمَنِ فِي هَذَا الْجَمَالِ الَّذِي ظَهَرَ وَاشْرَقَ ثُمَّ لَاحَ وَابْرَقَ عَنْ أَفْقِ الْإِمْكَانِ بِسُلْطَانِ لَائِحٍ مُبِينٍ وَانْكَرُوهُ مَلَأَ الْبَيَانَ وَرَمَوْا نَحْوَهُ رَمَى الشَّقَاقِ عَنْ كُلِّ الْجِهَاتِ بَعْدَ الَّذِي اتَّاهَمَ عَلَى ظِلِّ الْكِبْرِيَاءِ مِنْ سَمَاءٍ عَزَّ وَرَفِيعَ وَظَهَرَ لَهُمْ قُدْرَةُ اللَّهِ وَسُلْطَنَتُهُ ثُمَّ أَنْزَلَ عَلَيْهِمْ فِي كُلِّ حِينٍ مَا يَحْيِي بِهِ أَفْتَدَةَ الْمَمَكَاتِ ثُمَّ حَقَّقَ الْمَوْجُودَاتِ ثُمَّ هَيَّا كُلَّ النَّبِيِّينَ وَالْمُرْسَلِينَ فَلَمَّا شَهِدُوا آثَارَ اللَّهِ وَسُلْطَنَتَهُ ثُمَّ ظَهَرُوا لِلَّهِ وَقُدْرَتَهُ إِذَا قَامُوا عَلَى الْأَعْرَاضِ ثُمَّ أَفْنَاءَ نَفْسِهِ الْعَلِيِّ الْعَظِيمِ

3 تَالَلَّهِ قَدْ وَرَدَ عَلَيَّ مَا لَا وَرَدَ عَلَى الَّذِينَهِمْ مَضُوا مِنْ قَبْلِ وَأَنْتَ لَوْ تَسْمَعُ لِتَصِيحٍ فِي نَفْسِكَ وَتَبْكِي عَلَى هَذَا الْمَظْلُومِ الَّذِي بَكَتَ عَلَيْهِ عَيُونُ أَهْلِ مَلَأَ الْأَعْلَى ثُمَّ عَيُونُ أَهْلِ لَجَجِ الْحُمْرَاءِ ثُمَّ عَيُونُ الْعِظَمَةِ عَنْ خَلْفِ سَرَادِقِ عَزِّ مُنِيعٍ وَأَنْتَ لَوْ تَسْتَلُّ عَنْهُمْ يَا قَوْمَ بِأَيِّ حِجَّةٍ أَعْرَضْتُمْ عَنِ الَّذِي بِهِ ظَهَرَ أَمْرُ اللَّهِ وَسُلْطَانَتُهُ تَسْمَعُ مِنْهُمْ كَمَا سَمِعْتَ مِنْ مَلَأِ الْفِرْقَانِ حِينَ الَّذِي شَقَّتْ سَمَاءُ الْأَوْهَامِ وَجَاءَ رَبِّكَ الْمُقْتَدِرُ الْعَزِيزُ الْعَلَامُ عَلَى ظِلِّ مِنَ الْأَنْوَارِ بِاسْمِهِ الْعَلِيِّ الْعَظِيمِ بَلْ تَجِدُ هَؤُلَاءِ أَشَدَّ احْتِجَابًا عَنْ مَلَأِ الْقَبْلِ كُلَّهَا لِأَنَّ ظُهُورَ قَبْلِي خَرَقَ كُلَّ الْحِجَابَاتِ الَّتِي احْتَجَبُوا بِهَا النَّاسُ فِي كُلِّ عَهْدٍ وَعَصْرٍ وَ

at this moment from the tongue of God, the Sovereign, the Almighty, the Powerful.

- 4 And if thou shouldst ask the people of the Furqan, "Who is your Lord?" they will surely say, "God Who created us by His command." And if thou shouldst ask, "Who is your Messenger?" they will say, "The Messenger of God whom He sent with the truth and made the Seal of the Prophets." And likewise they enumerate names after Him whom thou knowest, and thus do they mention them and are among those who remember. They used to pride themselves above other peoples in what they possessed, yet when He appeared through Whose command their faith was established, their cause upraised, and their religion confirmed, they disbelieved in Him and became of the infidels. Consider then: did that which they possessed and spoke of for one thousand two hundred and sixty years profit them? Nay, by My Self, the All-Merciful, the Most Compassionate! For they worshipped names and clung to them without clear proof or illuminating Book, and took idle fancy as their lord instead of God. For had they known God, they would not have disbelieved in Him on the day when He appeared like the sun from the horizon of ancient glory. And thus know thou the people of the Bayan - if thou shouldst ask them in whatever manner thou desirest, thou wilt hear as thou didst hear from the people of the Furqan. They enumerate a specific number of those who were created by My firm, decisive, and mighty Word, and they pride themselves in a name among names after We created their kingdom by My Word - and God is witness and knower of this.

- 5 Among the deniers is one who claims that the Revelation hath appeared too soon, and that this is not the way of God as established of old. Say: Woe unto you, O concourse of deniers! Are ye more powerful than God and His Cause, or is He Who doeth as He willeth? And if ye acknowledge His power and sovereignty, He hath manifested Himself as He pleased and desired, and is not to be questioned about what He pleaseth. Verily, He is the Single One, the All-Powerful, the Mighty, the All-Wise.

- 6 Say: Woe unto you! Ye acknowledge with your tongues that He doeth what He willeth and is not to be questioned about what He pleaseth, yet when there appeareth what He hath willed by His sovereignty, ye object to it and become of the deniers. Say: O people, look at the Cause itself and that which appeareth from Him, not at what ye possess. Thus have ye been commanded in all the Tablets, if ye be of them that are assured. For He hath ever been known through Himself, and

كذلك نزل الأمر حينئذ من لسان الله الملك
المقتدر العزيز القدير

4 و انك لو تسئل من ملأ الفرقان من ربكم ليقولن
الله الذى خلقنا بأمر من عنده و لو تسئل من
رسولكم يقولن رسول الله الذى بعثه بالحق وجعله
خاتم النبيين وكذلك يعدون من بعده اسماء انت
تعرفهم وكذلك يذكرن ويكونن من الذاكرين
و كانوا افتخروا بما عندهم على سائر الملل فلما
ظهر الذى بأمره ثبت ايمانهم ورفع امرهم و
حقق دينهم اذا كفروا به و كانوا من الكافرين
اذا تفكر هل نفعهم ما كان عندهم و تكلموا عليه
في مأتين و ستين بعد الف لا فونفسى الرحمن
الرحيم لأنهم عبدوا اسماء و اعتكفوا عليها من
دون بينة و لا كتاب منير و اتخذوا الوهم لأنفسهم
رباً من دون الله لأنهم لو عرفوا الله ما كفروا
به في يوم الذى ظهر كالشمس عن افق عرّ قديم
و كذلك فاعرف ملأ البيان لو تسئل عنهم بأى
وجه تريدون تسمع كما سمعت من ملأ الفرقان و
يعدون عدة معدود من الذينهم خلقوا بقولى المحكم
المبرم المتين يفتخرون باسم من الاسماء بعد الذى
خلقنا ملكوتها بقولى و كان الله على ذلك شهيد
و عليم

5 و من المعرضين من قال بأن الظهور ظهر قريباً و
ما كان هذا من سنة الله التى قد خلت من قبل
قل فويل لكم يا ملأ المعرضين انتم مقتدراً على
الله و امره او هو قادر على ما يشاء و ان اعترفتم
قدرته و سلطانه هو اظهر نفسه كيف شاء و اراد
و لا يستل عما شاء و انه هو الفرد المقتدر العزيز
الحكيم

6 قل فويل لكم انتم تقرّون بالسنكم بأنه يفعل ما
يشاء و لا يستل عما شاء فلما ظهر ما اراد بسلطانه
اذا تعترضون عليه و تكونن من المعرضين قل يا
قوم فانظروا بنفس الأمر و ما يظهر من عنده
لا بما عندكم و بذلك امرتم في كلّ الألواح ان
انتم من الموقنين لأنه لم يزل كان معروفاً بنفسه و

all else is known through what the Pen of God, the Almighty, the Mighty, the All-Wise, hath traced upon their names.

ما سواه معروف بما حرك على اسمائهم قلم الله
المقتدر العزيز الحكيم

7 O people! Fear God and deny not Him in Whom ye have believed after He hath come to you with all the signs and this Most Great, this mighty News. And among the deniers is he who saith that He hath claimed more than His station, and thus doth he weigh God's Cause by his own measure, adding and subtracting, and becoming of the lost. When the verses of God are recited unto him with wondrous holy melodies, he raiseth his hand to his beard, then his face darkeneth - thus dost thou witness and art of them that bear witness.

7 يا قوم خافوا عن الله ولا تكفروا بالذي آمنتم به
بعد الذي جائكم بكل الآيات وهذا النبأ الأعظم
العظيم ومن المعرضين من قال بأنه ادعى فوق
مقامه وكذلك يوازن امر الله بقسطاس نفسه
يزيد و ينقص ويكون من الخاسرين وإذا تبلى
عليه من آيات الله بنغمات قدس بديع يرفع يده
الى لحيه ثم يسود وجهه وكذلك تشهد وتكون
من الشاهدين

8 And among them is he who saith these Tablets shall not endure upon the earth, nor this Name, the Mighty, the Exalted, the Most High, the Great. Thereby doth he seek to cure his malady and soothe the rancor in his breast and quench the fire of his envy. Verily, there is none all-encompassing save He Who knoweth the treachery of eyes and what the breasts of the rancorous conceal.

8 ومنهم من يقول هذه الألواح لن يبق على الأرض
ولا هذا الاسم المقتدر المتعالى العلى العظيم و
بذلك يستشفى مرضه ويداوى غل صدره و
يسكن نار حسده أنه ما من محيط الا هو يعلم
خائنة الأعين وما تخفى فى صدور المغلّين

9 Say: By God! We have found you in such delusion as We have not found its like among nations of old, and God is witness and knowing of what I say. Say: Die in your wrath! By God, the Truth, every name that endureth on earth endureth by My command, were ye but aware. Every attribute that appeareth between earth and heaven is by My leave - thus hath the matter been decreed, though it be grievous to your souls, O concourse of the proud! Every mention that is raised on earth and ascendeth to heaven is My mention, the Mighty, the Inaccessible, the Exalted. All prostration, in whatever religion it may be, is unto My Beauty, the Shining, the Mighty, the Luminous.

9 قل تالله وجدناكم فى وهم ما وجدنا شبهه فى امم
القبل و كان الله على ما اقول شهيد و عليم قل
موتوا بغضكم تالله الحق كل اسم يبقى فى الأرض
هو بأمرى لو انتم من الشعاعين و كل صفة يظهر
بين السموات والأرض فهو بعد اذنى كذلك
كان الأمر رغماً لأنفكم يا ملأ المستكبرين و كل
ذكر يرفع فى الأرض و يصعد الى السماء هو ذكرى
العزيز المتنع المنيع و كل السجود فى اى ملة كان
هو لجمالى المشرق العزيز المنير

10 Say: Beware, O people of the Bayan, lest ye slay Me with the swords of your rancor. By God, this is not from Me but from One Mighty and Beautiful. By God, were ye to look with the eye of fairness, ye would find in these words the fragrances of holy and generous sanctity. O people! Confuse not the Cause for yourselves and for others. By God, the melodies of God cannot be confused with others - to this testify the tongues of every knower and seer. Whenever I remain silent out of fear of you, the Herald calleth out above My head and the Spirit speaketh within My breast, and thus there appeareth from Me that which your souls and desires abhor, O concourse of the idolaters. O people! Blame Me not for this, for this is not from Me but from Him Who sent Me with the truth and made Me a guidance and mercy to the worlds. O people! Create not

10 قل اياكم يا ملأ البيان لا تقتلونى بأسياف غلكم
تالله هذا لم يكن من عندى بل من لدن عزيز
جميل فوالله لو تلتفتون بعين الانصاف لتجدن
عن هذه الكلمات روايح قدس كريم يا قوم لا
تشتبهوا الأمر على انفسكم و انفس العباد فوالله
لن يشبهه نغمات الله بدونها ويشهد بذلك السن
كل عارف بصير و كلها اصمت فى نفسى خوفاً
منكم ينادى المناد فوق رأسى و ينطق الروح فى
صدرى ولذا يظهر منى ما يكرهه انفسكم و هو يكلم
يا ملأ المشركين يا قوم لا تأخذونى بذلك لأن
هذا لم يكن من عندى بل من الذى ارسلنى
بالحق وجعلنى هدى ورحمة للعالمين

discord among men, nor invalidate the truth through your evil selves.

- 11 Do not refute the truth through your evil selves, and dispute not about the verses of God after they have been sent down in truth, and be not among the ignorant ones. Fear God, O people of the Bayan! These are the verses whereby God will adduce proof against you on the Day of Resurrection, and whereby the Beauty of the Divine Essence was established upon the throne of a mighty Name, and whereby God's proof was perfected in every age and cycle, and His evidence, then His testimony and His light were made manifest to all the worlds.
- 12 By God, O people, I do not boast to you of anything of My own self, but rather from the presence of One mighty and wise. O people, wrong Me not through wronging your own selves, and be content with how you have treated My beauty without permission from God, the King, the True, the Most High, the All-Knowing.
- 13 By God, the eyes of all created things weep for what has befallen Me through your oppression, O company of unbelievers. Then do the seas weep with their waves, and the trees with their fruits, and the leaves with their movements, and the lights with their radiance, if you would but reflect within yourselves. All things are disturbed by what has befallen Me and weep in their innermost hearts, if you would but perceive.
- 14 O people, dispute not with Me concerning God's verses, for they have been sent down by His command from His presence. Verily there is no God but Him. His is the creation and the command. He doeth what He willeth and decreeth what He pleaseth. The Spirit hath taken from Me the reins of choice, and speaketh as It willeth through all My limbs and members, then My bowels and liver and veins and bones and hair, were you but to know. Had the choice been Mine, I would have held back the pen and not released it, but God hath released it by His command, and verily He is the All-Knowing, the All-Wise.
- 15 Take Me not to task for this, but rather show Me mercy, O company of unbelievers. By God, He sent Me on a day which was the king of days, around each moment of which revolve the might of time and the kingdom of creation, as a grace from His presence unto you, were you but to know. By God, this is He Who speaketh in all things that there is no God but Me, the Mighty, the Most High, the Most Great.
- 11 و يا قوم لا تجعلوا الاختلاف بين الناس ولا تدحضوا الحق بسوء انفسكم ولا تجادلوا بآيات الله بعد الذى نزلت بالحق ولا تكونن من الجاهلين اتقوا الله يا ملأ البيان هذه آيات التى بها احتج الله بكم يوم القيامة و بها استقر جمال الهوىة على عرش اسم عظيم و بها تمت حجة الله فى كل عهد و عصر و ظهر برهانه ثم دليله و نوره على العالمين
- 12 فوالله يا قوم لن افتخر عليكم فى شىء من تلقاء نفسى بل من لدن عزيز حكيم و يا قوم لا تظلمونى بظلم انفسكم فاقنعوا بما وردتم على جمالى من دون اذن من لدى الله الملك الحق العلى العليم
- 13 فوالله يبكى على عيون الممكات بما ورد على من ظلمكم يا ملأ المشركين اذا تبكى البحار بأمواجها و الأشجار بأثمارها و الأوراق بحركاتها و الأنوار بضياءها ان انتم فى انفسكم لمن المتفكرين و قد اضطرب كل شىء بما ورد على و يبكى فى سره ان انتم من الناظرين
- 14 و يا قوم لا تجادلوا معى فى آيات الله و انما نزلت بأمره من عنده انه ما من اله الا هو له الخلق و الأمر يفعل ما يشاء و يحكم ما يريد قد اخذ الروح زمام الاختيار عنى و ينطق كيف يشاء فى كل اركانى و جوارحى ثم حشائى و كبدى و عروقى و عظمى و شعرى لو انتم من العارفين و لو كان الاختيار بيدى امسكت زمام القلم و ما اطلقتة ولكن اطلقه الله بأمر من عنده و انه هو العليم الحكيم
- 15 و انتم لا تأخذونى بذلك ثم ارحموني يا ملأ المشركين تالله انه ارسلنى فى يوم الذى كان سلطان الأيام و يطوف فى حول كل آن منه جبروت الزمان و ملكوت الأكوان فضلاً من عنده عليكم ان انتم من العالمين تالله هذا هو الذى ينطق فى كل شىء بأنه لا اله الا انا المقتر العلى العظيم

- 16 Had the matter been in My hands, I would not have borne your persecution which the dwellers of the heavens and earth could not bear. And whenever I concealed Myself and remained silent from mention, God manifested Me in truth and the Spirit called out above My head that, by God, this is a noble King, and this is the Beauty of God among you, and His manifestation in your midst, and His radiance upon all created things. O people, by God, had the matter been in My hands, I would have fled from you to the mountain peaks as I fled from you the first time while you were heedless. But the matter hath been taken from My hands and your hands. Verily the command is in God's hand - there is no God but He, the Mighty, the Exalted, the Most High, the All-Forgiving, the Most Merciful.
- 16 ولو كان الأمر بيدي ما تحملت اذاكم التي لن يحملها اهل السموات والأرضين وكلما سترت نفسي وكنت صامتاً عن الذكر اظهرني الله بالحق ونادى الروح فوق رأسي بأن تالله هذا ملك كريم وهذا جمال الله فيكم وظهره بينكم وضيائه على الخلائق اجمعين ويا قوم فوالله لو كان الأمر بيدي لفرت عنكم الى قلال الجبال كما فرت منكم اول مرة وانتم سمعتم وكنتم من الغافلين ولكن اخرج الأمر عن يدي وايديكم انما الأمر بيد الله لا اله الا هو المقدر العزيز المتعالى الغفور الرحيم
- 17 O people, have mercy on Me, then have mercy on yourselves, and dispute not about God's verses, and refute not the truth with your mouths, and mock not the proof whereby your faith was established and your knowledge appeared, and whereby you pride yourselves above the people of the Furqan and the peoples of the earth who follow the Psalms and the Torah and the Gospel. Would you refute that whereby your faith was established? Woe unto you, O company of transgressors! And verily I fear not for Myself but for Him Who will come to you after Me with sovereignty and mighty power. By God, O people of the Bayan, after Me ye care for nothing and pronounce judgement against Him through a single letter of Whom the first and the last are raised up, and ye slay Him and drink His blood - nay, worse than this, even as the people of the Furqan did unto 'Ali before Nabil. By God! Ye are more cruel and more wretched! And verily He knoweth what is in your breasts and knoweth what is in the breasts of the deceivers.
- 17 يا قوم ان ارحموني ثم ارحموا انفسكم ولا تجادلوا بآيات الله ولا تدحضوا الحق بأفواهكم ولا تستهزئوا بحجة التي بها ثبت ايمانكم وظهر عرفانكم و بها تفتخرون على ملّة الفرقان ثم ملل الأرض من اولى الزبور والتوراة والانجيل هل تدحضون ما ثبت به ايمانكم فويل لكم يا معشر الفاسقين و انى ما اخاف لنفسي بل على الذي يأتيكم بعدى بسلطنة واقتدار عظيم تالله انتم يا ملأ البيان بعدى لا تبالون فى شيء و تفتنون على الذي بحرف منه يبعث الأولين والآخرين و تقتلونهم و تشربون دمه بل ازيد عن ذلك كما فعلوا امّة الفرقان بعلى قبل نبيل تالله انتم اشد قسوة واعظم شقاوة و انه هو العالم بما فى صدوركم ويعلم ما فى صدور المغلّين
- 18 Would that thou, O My Name, hadst been with Us at the time when the Day-Star of the horizons departed from the precincts of Iraq, and witnessed that which none among all the worlds hath witnessed, and beheld him who warred against My Self, after thou knowest We had protected him and reared him and taught him, while he himself remained veiled behind a veil, fearful of himself. We stood against Our enemies, and God alone gave Us victory until We manifested the Cause after all the peoples had gathered for My death.
- 18 فيا ليت انك انت يا اسمى كنت معنا فى حين الذى خرج نير الآفاق عن شطر العراق وشهدت ما لا اطلع به احد من العالمين و رأيت الذى حارب مع نفسى بعد الذى انت تعلم بأننا حفظناه و ربّناه و علّمناه و هو فى نفسه كان مستوراً خلف القناع خوفاً من نفسه و انّا كنّا فى مقابلة الأعداء و نصرنا الله وحده الى ان اظهرنا الأمر بعد الذى كلّ الملل اجتمعوا على قتلى
- 19 Thou hast heard what befell Me at the hands of the hosts of the idolaters, and We stood against Our enemies in days wherein the souls of them that loved My Self were troubled, and then the hearts of them that had recognized Me, by reason of My tribulation. By God! By My deeds were astounded the
- 19 و انت سمعت ما جرى على من جنود المشركين و كنّا فى مقابلة الأعداء فى أيام التي اضطربت فيها انفس المحبين لنفسي ثم قلوب العارفين لا يتلاى تالله من فعلى تحيرت اهل ملأ الأعلى ثم الذينهم يطوفون فى حول عرش ربك العلى العظيم

denizens of the Concourse on High, then those who circle round the Throne of thy Lord, the Most High, the Most Great.

- 20 When the Beauty of the Cause shone forth from the horizon of glory and power, and the breezes of might wafted from the direction of thy Lord, the All-Merciful, then emerged they in whose hearts was rancor against this Youth, like serpents, after it behooved them to thank God for having strengthened them with the truth and aided them through this Youth Who stood firm in the Cause to such degree that the tongues of the people of the Concourse of eternity exclaimed: "Blessed be God for this most mighty, most holy, most great, and most wondrous steadfastness!"
- 21 When God preserved Me from what they intended regarding the shedding of My blood, and aided Me with the hosts of the unseen, then they arose with schemes and deceit, and fabricated against Me all that they were capable of, desiring thereby to veil the beauty of the Sun with the veils of falsehood and calumny, and thus were they among the doers.
- 22 If thou wouldst ponder My suffering, thou wouldst lament within thyself and weep for this Wronged One Who fell into the pit of hatred through that which the hands of these wretched ones have wrought. Then He crieth out: "Is there any helper who will aid Me with truth and repel from Me the evil of these calumniators? Is there any caller who will call out between the heavens and the earth concerning this most wondrous and most sublime Cause?" Know then that We loved thee before and now, and have mentioned thee in this Tablet with the melodies of them that are attracted, that the melodies of the Spirit might attract thee to the Sadratu'l-Muntaha, the seat of the throne of thy Lord, the Most High, and sever thee from all creatures. Verily, he in whose heart was hatred for thee desired to cause enmity between Me and thee, but God expelled him through His sovereignty, and the sun of love shone forth from the dawning-place of this blessed, holy, mighty, and generous Countenance, and He sent down upon thee verses of love and dispatched them to thee that thy heart might rejoice thereby and thou mightest be of them that are glad.
- 23 O thou servant who art mentioned by the tongue of God! Rend asunder the veils of idle fancy by My sovereignty and power, then arise from the horizon of utterance with the wisdom of God, the Mighty, the Powerful, the Wise. Then breathe into the servants the spirit of life from that which God hath imparted unto thee, that they might arise from their graves and be raised up with the ornament of God, the Powerful, the Most Exalted, the All-Knowing. Take heed lest thou fear any soul, and be not patient in the remembrance of thy Lord as thou
- فلما اشرق جمال الأمر عن افق العزة والاقتدار
و هبت روائح العز عن شطر ربك الرحمن اذا
خرجوا الذينهم كان في قلوبهم ضغن من هذا
الغلام كالتعبان بعد الذي ينبغي لهم بأن يشكروا
الله فيما أيدهم بالحق ونصرهم بهذا الغلام الذي
استقام على الأمر بشأن الذي نطقت السن اهل
ملا البقاء بأن تبارك الله من هذه الاستقامة
الأمنع الأقدس الأعظم البديع
- فلما حفظني الله عما ارادوا في سفك دمي و
نصرني بجنود الغيب اذا قاموا على الحيل والمكر
واقترأوا على بكل ما استطاعوا عليه و ارادوا
بذلك ان يستروا جمال الشمس بحجاب الكذب
والاقتراء و كذلك كانوا من الفاعلين
- و انك لو تفكر في ضرى لتروح في نفسك و
تبكي على هذا المظلوم الذي وقع في بئر البغضاء
بما اكتسبت ايدي هؤلاء الأتقياء و اذا ينادي
هل من ناصر ينصرني بالحق ويدفع عني شر هؤلاء
المفترين و هل من منادى ينادي بين السموات و
الأرض على هذا الأمر الأبدع البديع ثم اعلم بأننا
احببناك من قبل و حينئذ و اذكرك في هذا
ال لوح بنغمات المجتدين ليجذبك نغمات الروح
الى سدره المنتهى مقر عرش ربك العلى الأعلى
و ينقطعك عن اخلايق اجمعين ان الذي كان في
قلبه بغضك اراد ان يقع البغضاء بيني و بينك
ولكن الله اطرده بسلطانه و اشرق شمس الحب
عن مشرق هذا الوجه المبارك المقدس العزيز
الكریم و انزل عليك آيات الحب و ارسلها اليك
ليفرح به فؤادك و تكون من الفرحين
- ان يا أيها العبد المذكور بلسان الله ان اخرق حجاب
الوهم بسلطاني و قدرتي ثم اطلع عن افق البيان
بحكمة الله المقدر العزيز الحكيم ثم انفخ في العباد
روح الحيوان عما القاك الله لعل يقومون عن
القبور و يبعثن بطراز الله المقدر المتعالى العليم
اياك ان لا تخف من احد و لا تصبر في ذكر
ربك كما صبرت من قبل كذلك ينبغي لشأنك

wast patient aforetime. Thus beseemeth thy station and the station of those who have taken unto the Lord of the Throne a pathway. By God! Verily this world shall pass away and no trace thereof shall remain, and that which shall endure is what hath been ordained for thee by the Omniscient Ordainer. Thus hath He taught thee – He Who is mighty in spirit – at the time when He arose above all contingent beings with the sovereignty of grandeur and majesty, and His countenance shineth resplendent as the sun in the zenith of its glory, that thou mayest be numbered among the enlightened.

و شأن الذينهم اتخذوا الى ذى العرش سبيل تالله
ان الدنيا سيفنى ولا يبقى منها من اثار وما يبقى هو
ما قدر لك من لدن مقضى علم كذا لك عليك
شديد الروح حين الذى استعلى على الممكات
بسلطان العظمة والاستجلال ويستضىء وجهه
كالشمس فى قطب الزوال لتكون من العالمين

- 24 Say: O people! Know God through God, for this is the station which God hath ordained for you. If ye fail to attain unto this station, your names shall not be mentioned before God, and the angels of wrath shall return you to the nethermost hell. Do ye make mention of the Beloved while ye slay the Beloved of the worlds? Do ye call upon the Desired One while ye forget the Desire of them that have recognized Him? Do ye recite the verses while ye disbelieve in Him Who sent them down and revealed them? Woe unto you, O company of the heedless!

24 قل يا قوم ان اعرفوا الله بالله و ان هذا مقام
الذى قدره الله لكم وانتم ان لن تصلوا الى هذا
المقام لن يذكر اسمائكم عند الله ويرجعكم ملائكة
القهر الى اسفل الجحيم اذكرون المحبوب وتقتلون
محبوب العالمين ادعون المقصود وتنسون مقصود
العارفين اقرؤون الآيات و تكفرون بمنزلها و
مرسلها فويل لكم يا ملأ الغافلين

- 25 Say: O people! Purify your hearts and your souls from the Salsabil that hath flowed from the Kawthar of the mouth of your Lord, the Merciful. Deprive not yourselves thereof, and be not of them that are debarred. Say: This is God's ocean that surgeth before you, moving through its own essence by its own essence. None hath reached its shore, how much less its depths, were ye of them that are fair-minded - save him whom God hath aided through His power and detached from all who are in the heavens and earth.

25 قل يا قوم طهروا قلوبكم وانفسكم من سلسبيل
الذى جرى من كوثر فم ربكم الرحمن ولا تمنعوا
انفسكم عنها ولا تكونن من المحرومين قل هذا
لبحر الله بينكم قد تموج فى ذاته بذاته وما وصل
احد بساحله كيف غمراته انتم من المنصفين
الا من ايده الله بسلطانه و انقطعه عن كل من
فى السموات والأرضين

- 26 Say: O people of Baha! Speak in the name of God and through God, then embark upon the Ark of Eternity that saileth upon the crimson sea of grandeur in the name of your Lord, the Most Exalted, the All-Highest. By God! Whoso entereth it is indeed saved, and whoso turneth away from it hath perished, even should he cling to all who have gone before and shall come after.

26 قل يا ملأ البهائم قولوا بسم الله والله ثم اركبوا
على سفينة البقاء التى جرت على قارم الكبرياء
باسم ربكم العلى الأعلى تالله من ورد عليها فقد
نجا ومن تخلف فقد غرق ولو يتمسك بالاولين
والآخرين

- 27 Say: Today nothing shall profit anyone except that he detach himself from all directions and turn toward this blessed, mighty and beauteous Shore. Cast behind thee all intimations, then all allusions from thy left hand, and take hold of the words of God with strength and detachment, then with mighty power. Convey unto the people the messages of thy Lord. He shall suffice thee in truth and guard thee from the harm of satans.

27 قل اليوم لن ينفع احداً شئ الا بأن ينقطع عن
كل الجهات وتوجه الى هذا الشطر المبارك العزيز
الجميل دع الاشارات عن ورائك ثم الدلالات
عن يسارك وخذ كلمات الله بقوة وانقطاع ثم
قدرة عظيم وبلغ الناس رسالات ربك وانه
يكفيك بالحق ويحفظك عن ضرر الشياطين

- 28 Know thou that they who were powerless to speak in the presence of the Countenance have written tablets in rejection of God and the Manifestation of His Self. Thus did their souls

28 ثم اعلم بان الذين ما كانوا مقتدرين بان يتكلموا تلقاء
الوجه اذا كتبوا الواحاً فى رد الله و مظهر نفسه

entice them, and they were of them that followed every rebellious satan. Verily he who turned away from God in former years - and thou art aware of him and what befell Me - when he repented We removed from him the garment of rebellion and clothed him with the robe of forgiveness. But when We arrived in this prison, he arose in opposition as commanded by his self and passion. God is witness and knoweth what I say. Were We to detail for thee what he hath committed, the tablets would not suffice, nor the ink, nor the pens, nor the tongues of all who dwell in the heavens and earth. He believed, then denied, then repented, then associated partners with God Who created him and fashioned him, through his own utterance that there is no God but Him. His is the creation and the command, and all are before Him in this Book which hath appeared in truth and been inscribed in its heart by the finger of ancient glory.

و كذلك سوّلت لهم انفسهم و كانوا من الذين
اتبعوا كلّ شيطان يريد انّ الذي اعرض عن الله
في سنين القبل و انك اطلعت به و بما ورد على
نفسه فلما تاب نزعنا عنه قيص العصيان و البسناه
رداء الغفران الى ان وردنا في هذا السجن اذا قام
على الاعراض بما امره نفسه و هواه و كان الله
على ما اقول شهيد و عليم و انا لو نريد ان نفضّل
لك ما ارتكب في نفسه لن يكفيه الألواح و لا
المداد و لا الأقلام و لا السن اهل السموات و
الأرضين آمن ثم كفر ثم تاب و اشرك بالله الذي
خلقه و سويه يقول من عنده انه ما من اله الا
هو له الخلق و الأمر و كلّ عنده في هذا الكتاب
الذي ظهر بالحق و رقم في صدره من اصبع عزّ
قديم

- 29 By God, this is verily the Sanctuary of God in the Most Exalted Concourse, the Holy Ka'bah in the cities of names, the fulfillment of the Divine decree in the kingdom of eternity, and the House of God amongst the worlds. Through His Name have the yearning ones ascended to the Lote-Tree of reunion, the lovers to the seat of glory and beauty, the sincere ones to the station of attainment and meeting, and the detached to the hidden refuge of impregnable security. Say: O people, fear God and dispute not with Him through Whom the call of the seekers is raised to the heaven of transcendent glory, through Whom the clouds pour forth their rain, the earth brings forth its fruits, the fountains of wisdom and utterance gush forth, and every wise matter is distinguished. Beware lest ye join partners with God or deny Him after He hath come to you from the Dayspring of the Spirit with clear evidences and manifest sovereignty, and hath aided you in His Cause and explained to you that which will draw you nigh unto His exalted and mighty Self.

29 تالله انّ هذا لحرم الله في الملاء الأعلى و كعبة
القدس في مدين الأسماء و حلّ الأمر في
ملكوت البقاء و بيت الله بين العالمين و باسمه
صعد المشتاقون الى سدرة الوصال و العاشقون
الى مقرّ العزّ و الجمال و المخلصون الى مقعد الوصل
و اللقاء و المنقطعون الى ممكن امن منيع قل يا
قوم اتقوا الله و لا تجادلوا بالذي به يرفع نداء
المريدين الى سماء عزّ رفيع و به يحيط السحاب و
بنت الأرض و يفجر ينابيع الحكمة و البيان و
يفصل كلّ امر حكيم ايّاكم ان لا تشركوا بالله و
لا تكفروا به بعد الذي جائكم عن مشرق الروح
بنبأ و سلطان مبين و ايّدكم على الأمر و بين لكم
ما يقربكم الى نفسه العليّ العظيم

- 30 Know thou, O My Name, that among the people are those who have objected to God, saying that He hath claimed a different station and rank each day. Say: Yea, by the Self of God, the Sovereign, the Omnipotent, the All-Knowing! We have indeed manifested Ourselves each day in a different manner, and shall continue to manifest Ourselves as We please, in ever new ways. Say: Perish in your wrath, O concourse of malice! Have ye not heard that nothing whatsoever can occupy your Lord, and that He is at all times engaged in a fresh creation? Nay, were ye to ascend unto the heavens of knowledge, ye would witness that all We have created is continuously manifested in new ways, would ye but comprehend.

30 فاعلم يا اسمي بأنّ من الناس من اعترض على الله
و قال انه قد ادعى في كلّ يوم مقاماً ثمّ رتبةً
قل اي فونفس الله الملك المقندر العليّ العليم انا
قد اظهرنا نفسنا في كلّ يوم على شأن و سنظهر
كيف نشاء في كلّ حين على شأن بديع قل موتوا
بغيطكم يا ملاء البغضاء اما سمعتم بأنّ الله ربكم لن
يشغله شأن عن شأن و انه كان في كلّ حين على
شأن بل لو تصعدون الى سموات العلم لتشهدون
كلّ ما خلقناه في كلّ حين على شأن و تكونن
من العارفين

- 31 O thou Name mentioned before the Throne! Say to them: O people of the Bayan! Let Me set forth for you a parable, that perchance ye may inhale the fragrance of the spirit from the direction of your Lord's wisdom and be of those who are convinced. If someone should go to the ocean and take from it a cup, then another handful, then another drop - doth the difference lie in the ocean or in those who have taken according to their capacity and capability? Be fair, then, O heedless ones! Say: By God, the ocean remaineth the ocean in its essence, and the sun remaineth the sun in its reality and is the Dayspring in its essence, shining upon all created things equally. It hath ever remained in one state and will forever continue thus. But ye perceive according to the measure of your sight and vision. Cleanse the rheum from your eyes caused by the veils of fancy and desire, that ye may behold it manifest, evident, rising, and shining upon all the worlds.
- 32 Thus have the hosts of wisdom and utterance descended upon clouds of thy Lord's mercy, the All-Merciful, that perchance the oppressed ones among the people of the Bayan might be led to the viewpoint of the All-Glorious, this resplendent, luminous, and radiant station. Say: By God, the sovereign verses have descended upon the shadows of names and attributes, and the matter hath been decreed from the presence of a mighty, transcendent, and august Sovereign. The words of those who have disbelieved and associated partners with God Who created them and all things by His command have been struck down, for He is the Omnipotent, the Almighty.
- 33 By God, O My Name! Were We to utter a word, We would not wish to repeat it again - and God is witness to what I say. And whenever We have repeated words, We have intended in each one of them a meaning that none hath comprehended save My all-knowing and informed Self. By thy life! Had We found the people to have attained maturity, We would not have repeated the words. Thou dost witness that whatsoever proceedeth from My Pen at every moment is of a wondrous nature. And verily, whenever We send down from the Kingdom of Glory and Power that which We send down, We do so in a manner suited to this creation. Were We to find them possessed of illumined vision, We would assuredly send down unto them at every moment that which would make them independent of all who dwell in the heavens and on earth, and We would teach them daily of the wonders of knowledge and wisdom. But since We have found their souls accustomed to fancy and imitation, therefore doth the Pen of Command reveal that which becometh the condition of these weak ones. And this is a certain truth. By God!
- 31 ان يا اسم المذكور لدى العرش قل لهم يا ملأ البيان
 تمثل لكم مثلاً لعل انتم تجدن رائحة الروح عن
 شطر حكمة ربكم وتكونن من الموقنين لو ان احد
 يذهب الى البحر ويأخذ منه قدحاً ثم اخرى غرفة
 ثم اخرى قطرة هل الاختلاف يرى في البحر
 ام في الذين اخذوا على مقدارهم واستعدادهم
 اذا فأنصفوا ياملاً الغافلين قل تالله ان البحر بحر
 في ذاته وان الشمس شمس في نفسها ومشرق
 في ذاتها يتجلى على السموات على حد سواء ولم
 يزل كانت على حالة واحدة ولا يزال يكون على
 حالة واحدة ولكن انتم تعرفون على قدر ابصاركم
 وانظاركم طهروا رمد عيونكم عن حجاب الوهم
 والهوى لتشهدوها ظاهراً لا تحاً طالعاً مشرقاً على
 العالمين
- 32 كذلك نزل جنود الحكمة والبيان على سحاب
 حكمة ربك الرحمن لعل يأخذن المستضعفين من
 ملأ البيان الى منظر السبحان هذا المقر المشرق
 الدرى المنير قل تالله اذا نزلت سلطان الكلمات
 على ظلال الاسماء والصفات وقضى الأمر من
 لدن سلطان مقتدر على عظيم وانصعقت كلمات
 الذين كفروا واشركوا بالله الذى خلقهم وكل
 شئ بأمر من عنده وانه هو المقتدر القدير
- 33 تالله يا اسمى انا لو نذكر كلمة لن نحب ان نذكرها
 مرة اخرى وكان الله على ما اقول شبيد وكلما
 كررنا الكلمات نريد في كل واحدة منهن معنى ما
 اطلع به احد الا نفسى العليم الخبير فوعمرى لو
 وجدنا الناس بالغاً ما كررنا الكلمات وتشهدن كل
 ما يخرج من قلبى في كل حين على شأن بديع و
 انا كلما نزلناه من ملكوت العزة والاقتدار نزلناه
 على شأن هذا الخلق ولو وجدناهم على بصيرة
 منيرة لنزلنا عليهم في كل حين ما يجعلهم غنياً عن
 كل من في السموات والأرضين وعلماهم في
 كل يوم من بدائع العلم والحكمة ولكن لما وجدنا
 انفسهم مستأنساً بالوهم والتقليد لذا ينزل عليهم
 قلم الأمر ما يليق لشأن هؤلاء الضعفاء وان هذا
 لحق يقين تالله كلما نزلنا من اول الذى لا اول له
 هذا شأن الخلق وشأن الله اعظم من هذا ولو

All that We have revealed from the beginning that hath no beginning hath been according to the capacity of creation, but the station of God is greater than this. Were He to reveal that which is worthy of His station, all who are in the heavens and earth would be thunderstruck, and the pillars of all created things would utterly cease to be.

ينزل ما ينبغي لشأنه ينصق كل من في السموات
و الأرض و تعدم اركان الخلايق اجمعين

- 34 Hearken unto what We revealed aforetime through the tongue of 'Ali-Qabli-Nabil: "O Qurratu'l-'Ayn! Stretch not forth thy hand in this Cause, for the people are intoxicated with the mystery. Verily, thou shalt have another turn after this Dispensation, by the Most Great Truth. There, reveal of the mystery a measure as small as a needle's eye in the Most Great Mount, whereupon the people of Sinai shall perish at the dawning of a drop from that crimson, all-compelling Light, by leave of God, the All-Wise." And He is God, Who hath ever been thy Guardian in truth, by the truth.

34 ان استمع ما نزلناه من قبل على لسان على قبل نبيل
يا قرة العين لا تجعل يدك مبسوطة على الأمر لأن
الناس في سكران من السر و ان لك الكرة بعد
هذه الدورة بالحق الأكبر هنالك فأظهر من السر
سراً على قدر سم الابر في الطور الأكبر ليموت
الطوريون في السيناء عند مطلع رشخ من ذلك
النور المهيمن الحمراء باذن الله الحكيم و هو الله قد
كان عليك على الحق بالحق حفيظاً

- 35 Though We had informed the servants of Our later Manifestation and of the unveiling of mysteries beyond reckoning, and of the death of the people of Sinai, yet when We manifested Ourselves again under the Most Glorious Name and desired to unveil the mystery - even before We fully revealed it - the people of Sinai were struck down, as thou hast heard and wert among those who heard. Despite this, these people remained heedless within themselves and objected to Us, saying "How can the people of Sinai perish, and how can the sweet become bitter, and the mirror turn to stone, and fruits become dust?" Thus did they stray from the gardens of knowledge and were among the heedless ones.

35 مع انّا اخبرنا العباد بظهورنا الأخرى و اظهار السر
اقل من ان يحصى و اماتة الطوريون فلما اظهرنا
نفسنا مرة اخرى باسم الأبهى و اردنا ان نكشف
السر و من قبل ان اظهرناه انصعقت الطوريون كما
سمعت و كنت من السامعين مع ذلك ما تنبها
هؤلاء في انفسهم و اعترضوا علينا كيف ينبغي ان
يموت الطوريون و كيف يجعل الحلو مرّاً و المرأة
حجراً و الأثمار تراباً كذلك بعدوا عن رياض
العلم و كانوا من الغافلين

- 36 Say: Woe unto you! Those whom ye have taken as lords for yourselves and in whom ye take pride - their names were exalted because God's mighty and powerful Pen hath flowed over them, and their mention was elevated through their faith in God, their Creator. But when they turned away, all they possessed was taken from them, and naught shall be accepted from them even should they worship as heavily as both humans and jinn. Reflect thou upon what We have revealed unto thee, and upon the state of these people who speak of that which they comprehend not. They have gone astray and led others astray through their own bidding and desires. Keep thyself apart from these people and abide in an impregnable sanctuary.

36 قل فويل لكم ان الذين اتخذتموهم لأنفسكم ارباباً و
تفتخر بهم اولئك علت اسمائهم بما جرى عليها قلم
الله العزيز القدير و رفع ذكرهم بايمانهم بالله بارئهم
فلما اعرضوا اخذ عنهم كل ما عندهم و لن يقبل
عنهم شيء و لو يأتون بعبادة الثققلين و انك فكر
فيما نزلناه عليك ثم في شأن هؤلاء الخلق الذين
يتكلمون بما لا يستشعرون ضلوا و اضلوا الناس بما
امرهم نفسهم و هويهم و انك تجنب عن هؤلاء
و كن في عصمة منبع

- 37 By God, O My Name! The people have not fathomed the foundation of this Cause, for We have veiled it from them through what hath flowed from the Finger of Glory's Pen of Wisdom. We desired beforetime, when thou wert present before the Throne, to unveil for thee what was hidden from the eyes of all creation, but We forbore and concealed it until thy

37 تالله يا اسمي ان الناس ما اطلعوا بأصل هذا الأمر
لأنّا سترناه عنهم بما جرى عليه قلم الحكمة من
اصبع عز عظيم و انّا اردنا من قبل حين الذي
كنت حاضراً لدى العرش بأن نكشف لك
ما ستر عن عيون الخلايق اجمعين ولكن صبرنا

Lord's appointed time was fulfilled. Then did God's Word appear adorned with His Own Self, the All-Encompassing, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

38 Say: O heedless ones! By God, this Bird hath melodies upon melodies, then songs upon songs, then warbles upon warbles, whereof if but the smallest fraction of one were to be revealed, the spiritual ones, then the people of Sinai, then the people of light, then the people of the divine cloud would fall senseless upon the dust of heedlessness and extinction, save him whom God preserveth through His grace from this Youth Who hath appeared with the Most Glorious Name in the Kingdom of Names. Every atom proclaimeth His praise, that there is none other God but He. He hath created all things through His Will, then through the mention of His Pen. Thus hath thy Lord's dominion ever encompassed all worlds.

39 O servant! Purify thou thy heart from all allusions, then call out with My call amongst My servants, that it may draw them away from their selves, detach them from indications, bring them nigh unto the Source of grace and bounty, and provide them from this Divine, Eternal, Most Holy Table whereof the mystics find all delights. Thus hath the Command descended from the heaven of sublime glory. Say: O people of Qum! Abandon what ye possess of words fit only for children to speak, then hearken unto the Most Great, Most Perfect Word of God from this Mouth from which floweth the Kawthar of life, whereby all created things are quickened, if ye be of them that know.

40 O Qahir! Hear the call of thy Lord, the All-Compelling, from the direction of His Chosen Name. Be not veiled by veils and coverings, but emerge stripped of all save God; then speak forth between earth and heaven that which the Spirit proclaimed upon the branches of the Lote-Tree of Eternity, that perchance the servants may arise from the heedlessness of self and passion and hasten to the shore of wondrous glory. We named thee Qahir by the tongue of a previous Manifestation that thou mightest prevail over the idolaters in these days wherein they opposed God, the Lord of Names and Attributes, and sought to cut down the Tree of the Cause with the sword of rejection. Say: By God! This Tree shall be raised up by the waters of your rejection, though ye perceive it not within yourselves and are among the heedless. We have ever raised up the Trees of the Cause through the waters of rejection and blood, if ye be of those who know.

و سترنا الى ان تمت ميقات ربك اذا ظهرت كلمة الله بطراز نفسه المهيمن المقتدر المتعالى العليم الحكيم

38 قل يا ملاً الغفلاء تالله لهذا الطير نعمات بعد نعمات ثم لحنات بعد لحنات ثم ترنمات بعد ترنمات و لو يظهر من واحد منها على اقل من ان يحصى لينصعقن الروحانيون ثم الطوريون ثم التوريون ثم العمانيون على تراب الغفلة و الفناء الا من عصمه الله بيد الفضل من هذا الفتى الظاهر باسم الابهى فى ملكوت الاسماء و تنطق كل الذرات بثناء نفسه بأنه لا اله الا هو قد خلق كل شىء بارادة من عنده ثم بذكر من قلبه و كذلك كان سلطان ربك محيطاً على العالمين

39 و انتك انت يا عبد طهر قلبك عن الاشارات ثم ناد بنداى بين عبادى ليجذبهم عن انفسهم و ينقطعهم عن الدلالات و يقرّبهم الى منبع الفضل و الافضال و يرزقهم من هذه المائدة الاحدية الابدية الالهية ما تجد منه العارفون كل اللذات كذلك نزل الامر من جبروت عز رفيع قل يا قم دعوا ما عندكم من كلمات التى ينبغى ان يتكلم بها الصبيان ثم اصغوا كلمة الله الاعظم الائم من هذا الفم الذى جرى عنه كوثر الحيوان و يحيى به الممكنات ان اتم من العارفين

40 ان يا قهير اسمع نداء ربك القهار عن جهة اسمه المختار و لا تحتجب بالحجب و الأستار فانخرج عرباً عن كل ما سوى الله ثم انطق بين الأرض و السماء بما نادى الروح على افنان سدرة البقاء لعل يقوم من العباد عن غفلة النفس و الهوى و يسرعن الى شاطئ عز بدیع و انا سميناك قهيراً بلسان ظهور قبل لتقهر على المشركين فى تلك الايام التى اعترضوا على الله مالک الاسماء و الصفات و ارادوا ان يقطعوا سدرة الامر بسيف الاعراض قل تالله يرتفع هذه السدرة بماء اعراضكم ولكن انتم لا تشعرون فى انفسكم و تكونن من الغافلين انا لم يزل ارتفعنا سدرات الامر بماء الاعراض و الدم ان اتم من العالمين

41 Therefore, prevail thou over those who have disbelieved and fear no one. Place thy trust in thy Lord, the All-Merciful, that He may protect thee from those who have wronged among the people of the Bayan and aid thee with hosts ye cannot see. We are verily powerful over all things. Whenever thou desirest to aid thy Lord, the Most Great Spirit will assist thee by Our command. Be steadfast, be not disturbed, and be of the firm ones.

41 أَنْتَ أَنْتَ فَاقْهَرِ عَلَى الَّذِينَ كَفَرُوا وَلَا تَخَفْ
مِنْ أَحَدٍ فَتَوَكَّلْ عَلَى رَبِّكَ الرَّحْمَنِ لِيَحْفَظَكَ عَنْ
الَّذِينَ ظَلَمُوا مِنْ مَلَأَ الْبَيَانَ وَيَنْصُرُكَ بِجُنُودٍ لَنْ
تَرَوْهَا أَنَا نَكَّافِدِينَ وَكَلَّمَا تَرِيدُ أَنْ تَنْصُرَ رَبَّكَ
يُؤَيِّدُكَ رُوحُ الْأَعْظَمِ بِأَمْرٍ مِنْ لَدُنَّا أَنْ اسْتَقِمَّ وَ
لَا تَضْطَرِبْ وَ كُنْ مِنَ الثَّابِتِينَ

42 By God, O Qahir! The Point of the Bayan at this hour, from the Most Glorious Companion, witnesseth the evil state of the people of the Bayan and calleth unto them at every moment, saying: "Shame upon you for what ye have done, committed, known, wrought and understood! Did We not counsel you in all the Tablets, saying: 'O people! When the Ancient Beauty cometh unto you, oppose Him not, nor cling to aught for recognizing Him.' Yet ye have done what neither the people of the Furqan did to My Self, nor the people of the Gospel to Muhammad the Messenger of God, nor the people of the Torah to My Son. Woe unto you, O company of oppressors! Have ye clung to him concerning whom We revealed that 'whenever thou singest, a cock from among the cocks of heaven singeth, and whenever thou chantest, a bee from among the bees of light doth chant,' while ye have turned away from Him around Whose Essence heaven itself, with its reality, its innermost being, its secret and manifest aspects, its outer and inner dimensions, its cocks and its bees and its birds, circle in adoration around a single leaf of the Tree planted in the courtyard of this Gate, before which the Spirit proclaimeth: 'By God! This is indeed the Paradise wherein none hath comprehended what lieth therein of God's manifestations and His grandeur, His conditions and His sovereignty, and around which circle the realities of the Prophets and Messengers every morn and eve.'

42 تَاللَّهِ يَا قَهِيرَ أَنْ نَقْطَةَ الْبَيَانَ حِينَئِذٍ مِنْ رَفِيقِ الْأَهْبَى
يَشْهَدُ مَلَأَ الْبَيَانَ فِي سُوءِ حَالِهِمْ وَيُنَادِيهِمْ فِي كُلِّ
أَنْ وَيَقُولُ أَفْ لَكُمْ وَبِمَا فَعَلْتُمْ وَارْتَكَبْتُمْ وَعَلِمْتُمْ
وَعَلِمْتُمْ وَعَرَفْتُمْ أَمَّا وَصَيْنَاكُمْ فِي كُلِّ الْأَلْوَابِ بِأَنْ
يَا قَوْمِ إِذَا آتَاكُمْ جَمَالَ الْقَدَمِ لَا تَتَعَرَّضُوا عَلَيْهِ وَلَا
تَتَمَسَّكُوا فِي عَرَفَانِهِ بَشْيءٍ وَأَنْتُمْ فَعَلْتُمْ مَا لَا فَعَلَ مَلَّةُ
الْفِرْقَانِ بِنَفْسِي وَلَا مَلَّةُ الْإِنْجِيلِ بِمُحَمَّدٍ رَسُولِ اللَّهِ
وَلَا مَلَّةُ التَّوْرَةِ بِابْنِي فَسَحَقًا لَكُمْ يَا مَعْشَرَ الظَّالِمِينَ
أَتَمَسَّكْتُمْ بِالَّذِي نَزَّلْنَا فِي حَقِّهِ بِأَنْ كَلَّمَا تَغْنَيْتَ تَغْنَى
دَيْكَ مِنْ دَيْكَ الْعِمَاءِ وَكَلَّمَا تَرْنَيْتَ تَرْنَى نَحْلٍ
مِنْ نَحْلِ السَّنَا وَاعْرَضْتُمْ عَنِ الَّذِي يَطُوفُ الْعِمَاءَ
بِكَيْفُونَتِهَا وَذَاتِيَّتِهَا وَسَرِّهَا وَجَهْرِهَا وَظَاهِرِهَا وَ
بَاطِنِهَا وَدِيُوكِهَا وَنَحْوِهَا وَطَبِيرِهَا فِي حَوْلِ وَرَقَةٍ
مِنْ أَوْرَاقِ شَجَرَةٍ الَّتِي غَرَسْتُ عَلَى فَنَاءِ هَذَا الْبَابِ
الَّذِي يَنْطَلِقُ الرُّوحُ تَلْقَائِهِ بِأَنْ تَاللَّهِ هَذَا لِرِضْوَانِ
الَّذِي مَا أَطْلَعَ أَحَدٌ بِمَا فِيهِ مِنْ ظَهُورَاتِ اللَّهِ وَ
عَظَمَتِهِ وَشَيْئَاتِ اللَّهِ وَسُلْطَنَتِهِ وَيَطُوفُ فِي حَوْلِهِ
حَقَائِقُ النَّبِيِّينَ وَالْمُرْسَلِينَ فِي كُلِّ بَكُورٍ وَاصِيلٍ

43 By God, O people of the Bayan! Ye have done what neither the Jews, nor the Magians, nor the people of the Furqan, nor the peoples of old from time immemorial have done, yet ye rejoice within yourselves and are among the jubilant. Soon shall God's punishment seize you from every direction, and ye shall find for yourselves no refuge, nor helper, nor supporter, nor protector, nor guardian, nor guide. Have ye taken God's Cause in jest or mockery among yourselves? Ye recite the words of children and pride yourselves therein, yet when one reciteth unto you words by a single letter of which the heavens and earth were created, ye look upon him as one in a swoon, and the dust of hell seizeth you. Fear ye God, O people, then repent and seek forgiveness, then return unto God Who created you for this Day, that He might expiate your evil deeds."

43 تَاللَّهِ يَا مَلَأَ الْبَيَانَ قَدْ فَعَلْتُمْ مَا لَا فَعَلَ الْيَهُودُ وَ
لَا الْمَجُوسُ وَلَا مَلَأَ الْفِرْقَانِ وَلَا مَلَأَ الْقَبْلَ مِنْ
أَوَّلِ الَّذِي لَا أَوَّلَ لَهُ وَأَنْتُمْ تَفْرَحُونَ فِي أَنْفُسِكُمْ وَ
تَكُونُونَ مِنَ الْفَرَحِينَ فَسُوفَ يَأْخُذُكُمْ عَذَابُ اللَّهِ
مِنْ كُلِّ الْجِهَاتِ وَلَا تَجِدُونَ أَنْفُسَكُمْ مِنْ مَلْجَأٍ وَ
لَا مِنْ مَعِينٍ وَلَا مِنْ نَاصِرٍ وَلَا مِنْ عَاصِمٍ وَلَا
مِنْ حَافِظٍ وَلَا مِنْ دَلِيلٍ أَتَخَذْتُمْ أَمْرَ اللَّهِ هُزُوءًا
أَوْ سَخِرِيًّا فِي أَنْفُسِكُمْ تَقْرَأُونَ كَلِمَاتِ الصَّبِيَّانِ وَ
تَفْتَخِرُونَ بِهَا وَإِذَا يَتْلُو عَلَيْكُمْ أَحَدُ كَلِمَاتِ بَحْرِ
مِنْهَا خَلَقَتْ السَّمَوَاتُ وَالْأَرْضُ تَنْظُرُونَ إِلَيْهِ نَظَرَ
الْمَغْشَى وَيَأْخُذُكُمْ غَبْرَةُ الْجَحِيمِ

44 Fear God, O people, then repent and seek forgiveness, then return unto God Who created you for this Day, that He may remit your evil deeds and forgive your transgressions. Verily, He is the All-Forgiving, the All-Merciful.

44 خافوا عن الله يا قوم ثم توبوا و استغفروا ثم
استرجعوا الى الله الذى خلقكم لهذا اليوم لعل يكفر
عنكم سيئاتكم ويغفر جريئاتكم انه هو الغفور الرحيم

45 And thou hearest My words, then take counsel from thy Lord's admonition. By God! Baha hath not spoken save out of love for thee. Guard thyself - thy soul, thy spirit, thy being, and thy essence - from those who play with clay. Thus do We command thee and reveal unto thee that which shall make thee independent of all else but Me, and shall establish thee upon a mighty steadfastness.

45 و انتك اسمع قولى ثم استنصح بنصح ربك تالله
ما نطق البهاء الا حبا لنفسك ان احفظ نفسك
و روحك و ذاتك و كينونتك عن هؤلاء الذين
يلعبون بالطين كذلك امرناك و نزلنا عليك ما
يجعلك غنيا عن دوني و تكون على استقامة منيع

46 And the Glory rest upon thee and upon those who are with thee and upon those who love thee for the sake of God, thy Lord, and who hearken to thy words concerning this Cause at which the skins of the ungodly have quivered. And praise be to the Beloved of the mystics and the Goal of all worlds.

46 و البهاء عليك و على من معك و على من
احبك في الله ربك و يسمع قولك في هذا
الأمر الذى منه اقشعرت جلود المشركين و الحمد
لمحبوب العارفين و مقصود العالمين

WOB.117x

BLIB_Or15694.471, Berlin1237#11,

ALIB.folder18p018-034, BRL_DA#542,

OOL.B135

BH00155

Suriy-i-Ahzan

To: Mirza Ali Sayyiah Maraghihi

1 This is the Surah of Sorrows which hath been sent down from before the All-Merciful unto him who hath turned towards the sanctuary of the All-Glorious in this time wherein all have scattered from beneath the shadow of God and His mercy and have taken Satan as their helper. In the Name of God, the Most Impregnable, the Most Holy, the Most Mighty, the Most Glorious.

1 هذه سورة الأحزان قد نزلت من لدى الرحمن
الذى توجه الى شطر السبحان في هذا الزمان
الذى كل انفضوا عن ظل الله و رحمته و اتخذوا
الشيطان لأنفسهم معينا بسم الله الأيمن الأقدس
الأعز الأبهى

2 O Wayfarer of Oneness! Glorify in the sea of grandeur, which hath appeared through My Most Glorious Name, whereon sail the arks of eternity bearing such servants as have detached themselves from the world and soared on the wings of holiness into the atmosphere of this air which hath appeared in this heaven that was raised in this cloud. Thus hath the grace of thy Lord encompassed them that they might give thanks unto God and be numbered among the thankful, as recorded in the Tablets. And thou, say "In the Name of God and by

2 ان يا سائح الأحديّة سبح في قلزم الكبرياء الذى
ظهر باسمى الأبهى و جرت عليه سفن البقاء
و ركب عليها عباد الذينهم انقطعوا عن الدنيا
و طاروا بجناحين القدس الى فضاء هذا الهواء
الذى ظهر في هذه السماء التى ارتفعت في هذا
العماء و كذلك احاطهم فضل ربك ليشكروا
الله و يكونن من الشاكرين فى الألواح مسطوراً
و انتك انت قل بسم الله و بالله ثم ادخل عرياً

God,” then enter naked into the depths of this ocean whose shores even those nigh unto God have failed to reach, much less to enter therein. Thus doth the Tongue of the Beloved command thee. Act thou accordingly and fear no one; put thy trust in Him. Verily, He will protect thee as He protected thee aforetime, and He, verily, hath power over all things.

في غمرات هذا البحر الذي ما وصل المقربون الى ساحله وكيف الدخول فيه كذلك امرك لسان المحبوب ان افعل ولا تخف من احد فتوكل عليه وانه يحفظك كما حفظك من قبل وانه كان على كل شيء قديراً

- 3 By the True One! Today is thy day. Emerge from behind the veils of silence, then speak forth betwixt earth and heaven and give the people glad tidings of this News at which the lands of pride were rent asunder, the heavens of opposition were cleft, the mountains of rancor crumbled, the edifice of hatred was demolished, and the skin of every obdurate unbelievers did quiver. Look thou at the ungodly and that which issueth from their mouths. Among them are those who say: “Is God manifest?” and “Hath the Sun risen from the holy horizon?” Say: Yea, by my Lord! It hath risen with a sovereignty that encompasseth the worlds. O thou blind one of the earth! Open thy eyes that thou mayest behold it shining, luminous, and radiant. Verily, it hath ever been manifest at the meridian with the sovereignty of grandeur, power, and majesty. Neither the opposition of any opponent nor the unbelief of any unbeliever can veil it. Thus hath the matter been witnessed in truth.

3 تالله الحق اليوم يومك ان اخرج عن خلف حجاب الصمت ثم انطق بين السموات والأرض وبشر الناس بهذا النبي الذي انشقت منه اراضي الكبر وانفطرت سموات الاعراض واندكت جبال الغل وانهدمت بيت البغضاء واقشعرت منه جلود كل مشرك عمياً وانت انت فانظر الى المشركين وما يخرج من افواههم منهم من يقول هل الله كان ظاهراً وهل الشمس اشرقت عن افق القدس قل اي وربى انها قد اشرقت بسلطان كان على العالمين محيطاً وانت انت يا اكهم الأرض فافتح بصراك لتشهدا مشرقاً مضيئاً منيراً وانها لم يزل كانت ظاهرة في قطب الزوال بسلطان العظمة والقدرة والاجلال ولن يسترها اعراض كل معرض ولا شرك كل مشرك وكذلك كان الأمر على الحق مشهوداً

- 4 And among them are those who say: “This is he who hath fabricated a lie against God.” Say: Woe unto thee, O unbeliever! This is naught but a revelation revealed. God taught him at the Lote-Tree beyond which there is no passing, and he beheld what he beheld of the signs of his Lord. By God! His feet shall not slip from all that hath been created between earth and heaven. Verily, at times he speaketh with the melody of Ali in the heaven of grandeur, then with the melody of Muhammad in the kingdom of creation, then with the melody of the Spirit in the heaven of eternity, then with the melody of grandeur in this Beauty that hath shone upon all things and from whose revelations hath appeared upon the forms of all created things the sign that there is none other God but Him. And verily, He is the Beloved in the heart of the Desired One, and He is the Worshipped One in all that was and will be. Yet most of the people have veiled themselves from Him after He appeared with all signs, and that which appeared from Him hath ever been witness unto itself.

4 و منهم من يقول هذا هو الذي افترى على الله قل فويل لك يا ايها المشرك ان هذا الا وحى يوحى عليه الله عند سدرة المنتهى و رأى من آيات ربه ما رأى تالله لن يزل قدماه عن كل ما خلق بين الأرض والسماء وانه مرة ينطق على لحن على في جبروت القصوى ثم على لحن محمد في ملكوت الانشاء ثم على لحن الروح في سماء البقاء ثم على لحن الكبرياء في هذا الجمال الذي اشرق على كل شيء و ظهر من تجلياته على صور الممكنات هيئة انه لا اله الا هو وانه هو المحبوب في كبد المقصود وانه هو المعبود في كل ما كان وما يكون ولكن الناس اكثرهم احتجبوا عنه بعد الذي ظهر بكل الآيات و ما ظهر من عنده قد كان على نفسه شهيداً

- 5 Would that thou hadst been present before the Throne and heard how the melodies of eternity were revealed from the Temple of Baha! By the True One! Were the ears of all created

5 فيا ليت أنك كنت حينئذ حاضراً لدى العرش و سمعت لحنات البقاء كيف يظهر عن هيكل البهاء تالله الحق لو يظهر آذان الممكنات ويسمعن

things to be purified and were they to hear but one note thereof, they would all fall thunderstruck upon the dust before thy Lord, the Mighty, the Bestower. But when they objected unto God, God deprived them of the wonders of His grace, and they were naught before thy Lord but as a handful of clay, cast away. And if thou wouldst ponder on that which issueth from their mouths, by God, thou wouldst hear that which thou didst not hear from the Jews when We sent unto them the Spirit with a manifest Book, nor from the concourse of the Gospel when We caused the sun of eternity to shine upon them from the horizon of Batha and sent Him unto them with lights that were witnessed by all worlds; nor from the people of the Furqan, when the heaven of divine knowledge was cleft asunder and God came upon the clouds of His name, the All-Merciful, with the beauty of 'Ali in truth.

- 6 When We reached this most blessed, most exalted, most holy Name which was wondrously unique, two conditions arose within My soul. I observe that My heart is consumed with the fire of sorrows at what hath befallen the Beauty of the All-Merciful at the hands of the people of the Furqan, as if every limb of Mine were at that moment aflame with a fire which, were its reins to be loosened, would consume all who dwell in the realm of being - and God is witness to this. Likewise do I observe that Mine eyes weep, and then all My members, until drops of tears rain from My very hair, at the afflictions visited upon Him by these wretched ones who slew God and knew Him not, and who, even while priding themselves on one of His names, suspended Him in the air and fired at Him the bullets of hatred.

- 7 Would that creation had never been brought into being, that invention had never stirred, that no Prophet had been raised up, no Messenger sent forth, no Cause established among the servants, no Name of God manifested between earth and heaven, no scrolls, books, scriptures, tablets or missives revealed, and that the Ancient Beauty had not been afflicted among these wretched ones, nor suffered at the hands of those who openly denied God and committed what none in all the worlds had ever perpetrated. By God the True One, O 'Ali! Wert thou to look within all My limbs and members, My liver, heart and vitals, thou wouldst find the mark of the bullets that struck the Temple of God. Alas, alas! Then did the Abode of Verses cease its revelation, this Ocean its surging, this Tree its fruit-bearing, this Cloud its rain-giving, this Sun its light-shedding, this Heaven its elevation - thus was the matter then decreed.

نعمة منها لينصعقن كلهم على التراب بين يدي ربك العزيز الوهاب ولكن لما اعترضوا على الله جعلهم الله محروماً عن بدائع فضله و ما كانوا حينئذ بين يدي ربك الا ككف طين مطروحاً و أنك لو تفكر فيما يخرج من افواههم تالله تسمع ما لا سمعت من اليهود حين الذي ارسلنا اليهم الروح بكتاب مبيناً و لا من ملائكة الانجيل حين الذي اشرقنا عليهم شمس البقاء عن افق البطحاء و ارسلناه اليهم بأنوار كانت على العالمين مشهوداً و لا من ملائكة الفرقان حين الذي شقت سماء العرفان و اتي الله على ظلي اسمه الرحمن بجمال على بالحق

6 فلما بلغنا الى هذا الاسم المبارك الأرفع الأقدس الذي كان بالحق بديعاً قد ظهر في نفسي حالتان اشاهد بأن قلبي اشتعل من نار الأحران بما ورد على جمال الرحمن من ملائكة الفرقان كأن كل اركانني يشتعل حينئذ بنار التي لو القى زمامها لتحرق كل من في الملك و كان الله على ذلك شهيداً و كذلك اشاهد بأن يبكي عيني ثم كل جوارحي حتى يطر من شعرائي قطرات الدموع بما مسته البأساء من هؤلاء الأشقياء الذينهم قتلوا الله و ما عرفوه و في حين الذي افتخروا باسم من اسمائه علّقوه في الهواء و ضربوا عليه رصاص البغضاء

7 فيا ليت ما خلق الابداع و ما ذوت الاختراع ما بعث نبي و ما ارسل رسول و ما حقق امر بين العباد و ما ظهر اسم الله بين الأرض و السماء و ما نزلت صحائف و لا كتب و لا زبر و لا الواح و لا رقايع و ما ابلى جمال القدم بين هؤلاء الأشقياء و ما ورد عليه من الذينهم كفروا بالله جهرة و ارتكبوا ما لا ارتكبه احد من العالمين جميعاً تالله الحق يا علي لو تنظر في كل اركانني و جوارحي و كبدي و قلبي و حشائي لتجد اثر رصاص الذي ورد على هيكل الله فاه آه اذا بقي منزل الآيات عن الانزال و هذا البحر عن الأمواج و هذه السدرة عن الاثمار و هذه السحاب عن الامطار و هذه الشمس عن الانوار و هذه السماء عن الارتفاع و كذلك كان الأمر حينئذ مقضياً

- 8 Would that I had perished and My mother had never borne Me, that I had never heard what befell Him at the hands of those who worshipped the Names but slew their Revealer, their Creator, their Establisher and their Sender. Fie upon them and upon their following their own selves and desires! Through them hath appeared that which hath caused the Maids of Heaven to fall prostrate from their chambers, and the Spirit to lay his face in the dust, at what hath befallen the Lord of Lords from these wolves. Then doth everything weep at My weeping for Him, and all things cry out at My crying out at separation from Him. Such grief hath overtaken Me that no melodies of eternity issue from My mouth, nor spiritual breezes from My heart. Were it not for My being preserved, My limbs would be rent asunder and I would cease to exist.
- 9 Then doth My previous Manifestation in the Most Glorious Horizon weep and address thee: "O 'Ali! By God the True One, wert thou to look at My heart, My liver and My vitals, then My secret and My public self, My outer and My inner being, thou wouldst find the marks of the spears of hatred which struck My other Manifestation in My Most Glorious Name."
- 10 Then do I lament, and all in the Supreme Concourse lament with My lamentation for Him; and I cry out, and all who dwell in the pavilions of Names cry out at My cry; and I wail, and all in the cities of eternity wail at My wailing for this Wronged One Who hath fallen amidst the people of the Bayan. By God, they have done unto Him what the people of the Furqan did not do unto Me. Therefore, alas! Alas! for that which hath befallen Him and touched Him from these souls. Thereupon all existence, both in the realm of earth and heaven, fell prostrate in the dust by reason of what hath befallen this Beauty who was established upon the throne of nearness. Woe unto them and unto what their hands have wrought, morning and evening.
- 11 Behold, the Ancient Beauty calleth out: "O Most Exalted Pen! Change this remembrance, through which all created things and whatsoever beareth the name of a thing have been saddened, and proceed to another remembrance. Have mercy upon the denizens of the most exalted Paradise. By God, the Truth! The mighty Throne with all its grandeur and the Seat with all its loftiness are well-nigh rent asunder." And when We heard the Call, We ceased the mention of sorrows and returned to that which We had been mentioning, that thou mayest be informed thereof.
- 12 And thou, O 'Ali, grieve not for what We have imparted unto thee concerning the tribulations which befell Our former and
- 8 فإيا ليت كنت فانياً وما ولدتنى أمي وما سمعت ما ورد عليه من الذينهم عبدوا الأسماء وقتلوا منزلها وخالقها ومحققها ومرسلها فأفّ لهم وبما اتبعوا أنفسهم وهواهم وظهر منهم ما خرت الحوريات عن غرفاتهم ووضع الروح وجهه على التراب بما ورد على ربّ الأرباب من هؤلاء الذباب إذا يبكي كلّ شيء لبكائي لنفسه ويضجّ كلّ الأشياء لضجيجي لفراقه قد بلغت في الحزن على مقام لن يخرج من في نعمات البقاء ولا عن قلبي نفحات الروحي ولو لا عصمتي نفسي لانفطرت اركانى وكنت معدوماً و
- 9 إذا يبكي ظهور قبلي في افق الأبهى ويخاطبك ان يا على تالله الحق لو تنظر الى قلبي وكبدى وحشائى ثم سرى وجهرى وظاهرى وباطنى لتجد آثار رماح البغضاء التى ورد على ظهورى الأخرى باسمى الأبهى
- 10 إذا انوح و يnoch كلّ من فى الملا الأعلى يبكئى عليه واصيح ويصبح كلّ من فى سرادق الأسماء لصيحى واضجّ ويضجّ كلّ من فى مدائن البقاء لضجيجى لهذا المظلوم الذى وقع بين ملاّ البيان تالله فعلوا به ما لا فعلوا أمة الفرقان بنفسى فآه آه عمّا ورد عليه وعلى ما مسّته من هؤلاء إذا خرت كلّ الوجود من الملك والملوك على التراب بما ورد على هذا الجمال الذى استقرّ على عرش الاقتراب فأفّ لهم وبما اكتسبت ايديهم فى كلّ بكور وعشياً
- 11 إذا ينادى جمال القدم بأن يا قلم الأعلى غير الذكر من هذا الذكر الذى به حزن كلّ الممكّات و كلّ ما وقع عليه اسم شيء ثم اجر على ذكر آخر فارحم على اهل ملاّ الأعلى تالله الحق تكاد ان تهدم العرش بعظمته والكسى برفقته و انا لما سمعنا النداء انتهينا ذكر الأحزان ورجعنا الى ما كنّا ذكره لتكون بذلك عليمًا
- 12 و انتك انت يا على لا تحزن عمّا القيناك من مصائب التى وردت على ظهورنا الأولى ثم

latter Manifestations. Gird up thy loins to aid the Cause of God, and arise to serve the Cause with power and compelling steadfastness. Then observe the state of these people and what issueth from their mouths in these days wherein the Sun hath shone forth with all its splendors and every faithful soul who hath drawn nigh hath been illumined thereby. By God! We hear from these people what none hath ever heard, for they seek to prove their cause through the verses We sent down upon Him Whom We sent with the truth and made a mercy unto all in the kingdom. Yet when greater verses than those they had heard are recited unto them, they object and flee, and were they to find in themselves the power, they would surely slay him who reciteth the verses unto them. Thus recognize thou the state of these people, that thou mayest be clear-sighted regarding what they possess.

- 13 Say: O people! Verily, He Who hath appeared with the truth - ye have witnessed concerning Him God's power and dominion, then God's Manifestation and His grandeur. And besides what ye have witnessed of the wonders of might and power, there hath been sent down from the heaven of His grace the equivalent of what was revealed in the Bayan. Fear God, O people, and be God-fearing in this Cause. Do ye contend with Him through Whom the suns have shone forth, the moons have been illumined, the stars adorned, the rivers have flowed, the seas have surged, the heaven been raised up, the holy earth spread out, and the trees have yielded fruit? Fie upon you and upon him who hath commanded you to deny God and associate partners with the Beauty of Him Who is established upon the throne with a sovereignty that encompasseth all the worlds. By God! O thou who gazest toward God, there hath befallen Me at their hands that which no ear hath heard nor eye hath witnessed. Thereupon the eyes of all created things weep for Me, and all the tribes from the kingdom of names and attributes and the eyes of grandeur behind the veils of might impenetrable lament My suffering.

- 14 By God the Truth! He who fled from the fox and hid his face behind the wine-jars in fear for himself - when he witnessed that We had raised up the Cause with the sovereignty of might and power, and God's name had become renowned between East and West, he then regretted his concealment and emerged from behind the veil with great hatred. He consulted with one of My servants about killing Me and desired to shed this blood which, were but a drop of it to fall upon all created things, they would all proclaim "I am God, there is none other God but Him." Thus did he plot within himself after We had nurtured and taught him morning and night. When the hosts

الأخرى فاشدد ظهرك لنصرة امر الله وقم على الأمر بقوة واستقامة منيعاً ثم انظر شأن هؤلاء وما يخرج من افواههم في تلك الأيام التي اشرفت الشمس بكل الأنوار واستضاء منه كل مقبل اميناً تالله نسمع من هؤلاء ما لا سمعت من احد لأنهم يستدلون في اثبات امرهم بآيات التي نزلناها على الذي ارسلناه بالحق وجعلناه رحمة لمن في الملك جميعاً فلما تبلى عليه اعظم عما سمعوا اذاً يعترضون ويفرون وان يجدن في انفسهم من قدرة ليقتلن الذي يقرأ عليهم الآيات كذلك فاعرف شأن هؤلاء لتكون بما عندهم بصيراً

- 13 قل يا قوم ان الذي ظهر بالحق قد شهدتم عنه قدرة الله و سلطته ثم ظهور الله وعظمته ومن دون ما شهدتم من بدايع القدرة والقوة قد نزل من سماء فضله معادل ما نزل في البيان اتقوا الله يا قوم وكونوا في الأمر تقياً اتحاربون مع الذي به اشرفت الشمس ونورت الأقمار وزينت النجوم وجرت الأنهار وموجت البحار ورفعت السماء وانبسطت ارض القدس واثمرت الأشجار فأف لكم وبالدی امرکم بأن تکفروا بالله وتشركوا بجمال الذي استوى على العرش بسلطان كان على العالمين محيطاً تالله يا ايها الناظر الى الله قد ورد علي من هؤلاء ما لا سمعت الآذان ولا شهدت الأبصار اذاً يبكي على عيون الممككات وينوح لضري كل القبائل من ملكوت الأسماء والصفات و عيون العظمة عن وراء حجاب عر منيعاً

- 14 تالله الحق ان الذي يفر من الثعلب ويستر وجهه خلف الدنان خوفاً من نفسه فلما شهد بأننا ارفعنا الأمر بسلطان القدرة والقوة واشتهر اسم الله بين المشرق والمغرب اذاً ندم عن ستره وخرج عن خلف القناع بغضاً عظيماً وشاور مع احد من خدامي على قتلي واراد ان يسفك هذا الدم الذي لو يترشح على الممككات رشخ منه كلهن ينطقن بأني انا الله لا اله الا هو وكذلك مكر في نفسه بعد الذي ربناه وعلّمناه في كل بكور واصبلاً

of God's revelation descended and preserved Me from his evil and his plotting, he then arose with another plot whereby the people of the depths of names, then the Concurrence on High were bewildered - and God is witness to what I say. And he attributed to Me matters which, were they to be heard by one possessed of insight, thou wouldst know what hath befallen this Wronged One from those who have arisen against Him with an injustice that was in all the tablets deemed grievous.

- 15 O Most Exalted Pen! Remind one whom thou lovest of what was proclaimed by one of Satan's party in the region of Iraq, saying: "O people of Baha! Why do ye promulgate God's Cause, your Lord, and summon the people unto God Who created all things by His command, when the ultimate station of the servants is to attain unto the station of the Primal Point, and since he hath descended from his station and been stripped of what was bestowed upon him, how can your teaching and mention benefit the servants?" Thus did his soul entice him, and he uttered that which intensified God's wrath and displeasure against himself and those who say what he said, rendering themselves deprived of the shores of divine knowledge. Say: Woe unto thee, O thou who associatest partners with God! What thou hast imagined regarding the name of the Primal Point - verily We created it as We created all names that they might indicate their Creator and Maker and remain steadfast in God's Cause. All names before God are equal - He giveth and taketh away, and shall not be questioned about what He willeth, and He is indeed wise over all things. And whatever excellence ye have recognized in souls abideth in their faith in God, their turning to Him at His manifestation, and their orientation towards the quarter that was beloved in the eternity of eternities.

- 16 Explain, O thou wretched one, how the Judge became the judged, though none can change besides Him. O thou possessor of a single eye! Reflect within thyself - dost thou observe the faults of others while remaining heedless of what is within thyself? Woe unto thee for what Satan hath taught thee - he who disbelieved in God and whom We made an evident lesson unto all creation. Say: O thou who disbelievest in God! Would that thou hadst seen and known him whom thou hast taken as lord besides God. By the True God! If thou hadst seen and known him, thou wouldst have fled from him a thousand leagues, nay more than that, and God is indeed cognizant of this. Say: O thou donkey! We preserved him, reared him, described him and mentioned him, and thou knowest all this and wast witness thereto. Yet he warred against My Self and denied My verses. Therefore, it behooveth thee to object to

فلما نزلت جنود وحى الله وحفظنى عن شره و
مكره اذا قام على مكر اخرى و به تحيرت اهل
لجج الاسماء ثم اهل ملائ الأعلی و كان الله على
ما اقول شهيداً ونسب الى نفسى اموراً لو تسمعها
من ذى بصير لتعرف ما ورد على هذا المظلوم من
هؤلاء الذين قاموا عليه بظلم كان فى كل الألواح
كبيراً

15 ان يا قلم الأعلی ذكر لمن تحبه ما نادى به احد من
حزب الشيطان فى شطر العراق بأن يا ملائ البهائم
لم تبلغون امر الله ربكم وتدعون الناس الى الله
الذى خلق كل شىء بأمر من عنده لأن منتهى
رتبة العباد بلوغهم الى مقام الأزل وأنه لما ينزل
عن مقامه ويؤخذ ما اوتى به كيف ينفع العباد
تبليغكم وذكركم كذلك سولت له نفسه و تكلم
بما اشتد به غضب الله و سخطه على نفسه و على
الذين يقولون ما قال و جعل انفسهم عن شاطئ
العرفان محروماً قل فويل لك يا ايها المشرك بالله
ما توهمت فى اسم الأزل انا خلقناه كما خلقنا كل
الاسماء ليدلن على موجدهم و صانعهم و يكونن
فى امر الله مستقيماً كل الاسماء عند الله فى حد
سواء يعطى و يأخذ ولا يسأل عما شاء و انه كان
على كل شىء حكيماً و كل فضل انتم عرفتموه
فى النفوس يبقى فى ايمانهم بالله و اقبالهم عند
ظهوره و توجههم الى شطر الذى كان فى ازل
الآزال محبوباً

16 بين يا ايها الشقى كيف صار الديان ديناً و لن
يتغير دونه ان يا واحد العين فكر فى نفسك ا
تشهد عيوب الناس و تكون غافلاً عما فى نفسك
فويل لك بما علمك الشيطان الذى كفر بالله و
جعلناه ظاهرة عبرة للخلائق جميعاً قل يا ايها الكافر
بالله فيا ليت رأيت و عرفت الذى اتخذته رباً من
دون الله تالله الحق لو رأيت و عرفته لفررت منه
الف فراسخ بل اكثر من ذلك و كان الله على
ذلك عليمًا قل يا ايها الخير انا حفظناه و ربيناه
و وصفناه و اذكرناه و انت عرفت كل ذلك و
كنت على ذلك شهيداً و انه حارب بنفسى و
انكر آياتى اذا ينبغى لك بأن تعترض عليه لا على
الذى خلقك و اياه من ماء مهيناً و تسأل منه

him, not to the One Who created both thee and him from a worthless fluid. Ask him by what proof thou didst believe in the Primal Point and the Messengers of God before Him, and by what evidence thou didst disbelieve in Him Who appeared with all the signs, and didst decree His death, and wast strong in opposition.

- 17 Moreover, O thou who associatest partners with God, it hath ever been Our way to take and give. Hast thou not seen how We removed the mantle of acceptance from the form of the Stone around which We had commanded the servants to circumambulate, and bestowed this grace upon another station, if thou wert but knowing of this? Therefore be fair in thyself, though We know that thou wilt never be fair. With Us is the knowledge of the heavens and earth. We know what thy father taught thee at all times, and what he whispered in thy breast, and breathed into thee of the spirit whereby every human being is transformed and becomes as a donkey. Therefore ask about him whom thou hast taken as lord besides Me. Say: O thou who hast turned away! Be fair within thyself – hast thou heard of any manifestation in creation greater than what hath appeared and now speaketh at the hub of eternity, saying “I am your Lord, the Most High” from this holy and most luminous horizon? And hast thou seen any words greater than what hath been sent down in truth from the heaven of eternity through this Youth Who speaketh in the heaven of decree? Nay, by My Beauty that hath shone upon all worlds!

- 18 Have you seen any words greater than those which have been sent down in truth from the Dominion of Eternity through this Youth Who speaks in the heaven of destiny? Nay, by My Beauty which hath shone resplendent upon all worlds! Yet you have followed him who was created by a movement of My Pen and who pronounced judgment against My Self, after We had protected him through months and years. O thou who art seeing yet blind, such that thou seest thyself but failest to behold thy Lord, by Whose command were created the names and their kingdom, then the attributes and their dominion, then all created things! Dost thou see in a mirror that hath turned away from the sun any light or radiance or trace upon its surface? Nay, by the All-Merciful, if thou wert possessed of true vision! Likewise, observe the mirrors of names: when they enter beneath the shadow of their Lord and accept the effulgences wherewith the Sun of Eternity doth shine forth, they are illumined by its lights and radiance. Without this, they are debarred and remain deprived of the effulgences that shine forth in truth.

بأى حجة آمنت بنقطة الأولى و من قبله برسل الله
و بأى برهان كفرت بالذى ظهر بكل الآيات و
افتييت على قتله و كنت فى الاعراض قوياً

17 و من دون ذلك يا أيها المشرك لم يزل كان من
سنتنا بأن نأخذ و نعطي اما رأيت حجر الذى امرنا
العباد بأن يطوفن فى حوله كيف ازعنا عن هيكله
رداء القبول و اعطينا هذا الفضل بمقام آخر لو
انت بذلك عليماً اذاً فأنصف فى نفسك ولو انا
علمنا بأنك لا تنصف ابدأ و عندنا علم السموات
و الأرض نعلم ما علمك ابيك فى الليالى و الأيام
و وسوس فى صدرك و نفخ فيك من روح التى
بها ينقلب كل انسان و يصير حميراً اذاً فاسأل عن
الذى اتخذته رباً من دونى قل يا أيها المعرض
فأنصف فى نفسك هل سمعت ظهوراً فى الابداع
اعظم عما ظهر و ينطق حينئذ فى قطب البقاء
بأنى انا ربكم العلى الأعلى فى هذا الأفق المقدس
الأبى

18 و هل رأيت كلماتاً اعظم عما نزلت بالحق من
جبروت البقاء من هذا الفتى الناطق فى سماء
القضاء لا فوجمالى الذى كان على العالمين مشرقاً
و مضيئاً و مع ذلك انت اتبعت هذا الذى
خلق بحركة من قلبى و افتى على نفسى بعد الذى
حفظناه فى كل شهر و سنيناً يا أيها البصير العمى
بحيث ترى نفسك و لن تشهد مولاك الذى
بأمر منه خلقت الأسماء و ملكوتها ثم الصفات و
جبروتها ثم الخلائق جميعاً هل رأيت فى المرأة التى
انحرفت عن الشمس على وجهها من نور او ضياء
او اثر لا فونفسى الرحمن لو انت بذلك بصيراً و
كذلك فانظر فى مرايا الأسماء ان يدخلن فى ظل
رهن و يقبلن بتجليات التى يتجلى بها شمس البقاء
يستضيئن بأنوارها و ضيائها و من دون ذلك
يمنعن و يكونن محروماً عن تجليات التى كانت
على الحق مضيئاً

- 19 Hast thou not seen in the previous Manifestation how the divines who had lived long in this world and had ascended the heights of knowledge and had worshipped God through nights and days were pronounced ungodly and unbelievers, and the garment of faith was stripped from their temples, while those who swept houses and whom none knew - God clothed them in the garment of divine authority and prophethood? Thus observe thy Lord's power and be not an oppressive wretch. Is it fitting for those on earth to object to God, saying: "How can we attain an exalted station when these who lived long in God's religion, worshipped Him, prostrated themselves before Him, submitted to His Cause, and were the learned of the earth, have returned to the fire?" Say: O unbeliever! Thou sayest what the ungodly said before in the time of every Manifestation, unaware of what thou utterest. Soon shall the angels of punishment smite upon thy mouth, by the decree of One mighty and powerful.
- 20 Know thou that at the time of Manifestation, all names are on one plane. Whoso ascendeth unto God, all Our beautiful names apply to him, but whoso standeth still on the path shall never be mentioned before God. Thus have We sent down the command in all the Tablets, wert thou to be informed thereof. Verily, were We to take a handful of clay and breathe into it the spirit of life and make it the manifestation of all names and attributes, We are able to do so, and this is not difficult for God. It remaineth in this station so long as it abideth in the shadow of its Lord, but when it departeth therefrom, all that was given it is stripped away and it returneth to dust with great remorse.
- 21 Say: O thou donkey! Thou hast not understood the root of the matter, and when something beyond thy comprehension cometh to thee, ask him from whose pen flow the seas of knowledge and inner meanings, that he may explain to thee what thou hast neglected and teach thee from the wonders of knowledge, that thou mayest be steadfast in thy Lord's religion. Nay, by My life, O Ali, they desired not to know what was concealed from them. Thou seest them as sheep that go astray, knowing not their shepherd. Rather, if thou lookest upon them with the eye of insight, thou wilt find them as wolves seeking to scatter God's sheep and suck their blood. Thus have We reckoned their affair in this Tablet which hath been sent down from the dominion of sublime glory. Guard thyself from these people, then speak with the melody of eternity between earth and heaven. Then make mention of this Most Great Name, through which the heaven of names was cleft asunder. Fear
- 19 اما رأيت في ظهور قبلي بأن علماء الذين هم عمروا في الدنيا وارتقوا الى معارج العرفان و عبدوا الله في الليالي و الايام نزل عليهم حكم الشرك و الكفر و نزع عن هياكلهم رداء الايمان و الذين يكنسون البيوت و ما عرفهم من احد البسم الله رداء الولاية و النبوة كذلك فاشهد قدرة ربك و لا تكن جباراً شقيماً هل ينبغي للذين هم كانوا على الأرض بأن يعترضوا على الله بأن هؤلاء الذين هم عمروا في دين الله و عبدوه و سجدوه و خضعوا لأمره و كانوا علماء الأرض و رجعوا الى النار انا كيف نصل الى مقام رفيعاً قل يا ايها المشرك تقول كما قالوا المشركون من قبل في زمن كل ظهور و لن تستشعر ما تقول فسوف يضرين على فك ملائكة العذاب من لدن مقتدر قديراً
- 20 ثم اعلم بأن حين الظهور كل الأسماء في صقع واحد من صعد الى الله يصدق عليه كل الأسماء من اسمائها الحسنى و من وقف على الصراط لن يذكر عند الله ابداً و كذلك نزلنا الأمر في كل الألواح ان انت بذلك خبيراً و انا لو تأخذ كفاً من الطين و ننفخ فيه روح الحيوان و نجعله مظهر كل الأسماء و الصفات لنقدر و ما كان ذلك على الله عزيزاً و يكون باقياً في هذا المقام مادام الذي يكون في ظل مولاه فاذا خرج يسلب عنه كل ما اوتي به و يرجع الى التراب بحسرة عظيماً
- 21 قل انتك انت يا حمير ما اطلعت بأصل الأمر و لو يرد عليك ما لا تدركه فاسأل عن الذي يجري عن قلبه بحور العلم و المعاني ليبين لك ما غفلت عنه و يعلمك من بدائع العلم لتكون في دين ربك مستقيماً لا فوعمرى يا على انهم ما ارادوا ان يعرفوا ما ستر عنهم و انتك فاشهدهم كأغنام يذهبون و لا يعرفون راعيهم بل لو تنظر اليهم بنظر الفطرة لتجدهم ذياباً يريدون ان يتفرقن اغنام الله و يمتصن دمائهم كذلك احصينا امرهم في هذا اللوح الذي نزل من جبروت عز علياً و انتك انت فاحفظ نفسك عن هؤلاء ثم انطق بلحن البقا بين الأرض و السماء ثم اذكر هذا الاسم الأعظم الذي منه انفطرت سماء الأسماء و لا

thou no one, but put thy trust in God. Verily, He will protect thee from every rejected unbeliever, will aid thee in His Cause, will cause the Spirit to speak within thy breast, and will stir thee with the breezes of paradise from the direction of thy Lord, the All-Merciful. He is, verily, thy Reckoner.

- 22 Beware that thou grieve not over anything, for We have not forgotten thee and We wish to behold thee, and We beseech God to bring us together in truth. Verily, He is the Answerer of those who call upon Him. Would that thou wert with Us in the prison and couldst witness what hath befallen My wronged Beauty at the hands of those who dare not speak in My presence, whose realities were created by the will of My Pen, and thou wouldst behold what was hidden from thee. Harken unto what the Most Exalted Pen commandeth thee. Neither rest in thy home nor find repose within thyself. Enter the abode of the ungodly from among the concourse of the Bayan with God's tidings and His Cause, and say: "O people! I have come to you with a proof that is supremely great in truth. If ye possess what is greater than what We have, bring it forth. And if ye have witnessed with your own eyes what is greater than what We have witnessed of God's power and sovereignty, show it and tarry not a moment. And if ye find yourselves powerless to do this, then fear God and contend not with Him through Whom God's Cause hath been raised, your names exalted, and the proof whereby ye seek to establish your cause among others hath appeared. Fear ye God and be not among the sinfully faithless in the land."

- 23 O Thou who swimst in the ocean of inner meanings! At this moment hath the ocean of grandeur been set in motion through My Most Great Name, casting upon all created things the pearls of the remembrance of thy Lord, the Most Exalted, the Most High. By God! The eye of creation hath never beheld its like, nor hath the vision of invention ever witnessed its parallel. Would that We could find one trustworthy to whom We might entrust it, or one discerning who might witness it, or one aware to whom We might describe its qualities, its manifestations, or its effulgences. When We ascended unto the heaven of divine decree, We found no one and remained within Our own Self, bewildered and saddened. Therefore, treasure within thyself that which hath trickled upon thee from the spray of this Ocean, and purify thyself from the odors of those upon whose faces thou seest naught but the dust of fire, who have disbelieved in God throughout every age and dispensation, and who have been deprived of the fragrances of the All-Merciful.

- 24 Say: These are the streams that flow into the Ancient Ocean, even as they have branched forth from it. Blessed is he who

تخف من احد فتوكّل على الله وانه يحفظك عن كلّ مشرك مردوداً ويؤيدك على امره وينطق الروح في صدرك ويهتّك نفحات الرّضوان عن شطر ربّك الرّحمن وانه كان عليك حسيّاً

22 ايّاك ان لا تحزن في شيء لأنّنا ما نسيناك و نحبّ ان نراك ونسأل الله بأن يجمع بيننا بالحقّ و انه لمن دعاه مجيباً فيا ليت كنت معنا في السّجن وعرفت ما ورد على جمالي المظلوم من الذين لن يقدرون ان يتكلّموا في محضرى و خلقت حقائقهم بارادة من قلبى و تشهد ما كان عليك مستوراً اسمع ما امرك به قلم الأعلّى ولا تسكن في بيتك ولا تسترح في نفسك ان ادخل مقرّ المشركين من ملاّ البيان بنبيّ الله و امره و قل يا قوم قد جئتكم ببرهان كان على الحقّ عظيماً ان كان عندكم اعظم عمّا عندنا فاتوا به و ان شهدتم ببصركم اعظم عمّا شهدنا من قدرة الله و سلطنته بينوا ولا تصبروا اقلّ من حيناً و ان شهدتم انفسكم عجزاً عن ذلك خافوا عن الله و لا تجادلوا بالذى به رفع امر الله و علت اسمائكم و ظهرت حجّة الّتى بها تستدلّون لدونكم لاثبات امركم خافوا عن الله و لا تكونوا في الملك كفّاراً ايّما

23 ان يا سبّاح بحر المعاني قد تموجت حينئذ قلزم الكبرياء باسمى الأبهى و يقذف منه على الممكّات لآلى ذكر ربّك العلىّ الأعلّى تالله ما شهدت عين الابداع كشبهها ولا بصر الاختراع كثلها فيا ليت وجدنا من امين لنودعها عنده او من بصير لنشدها او من خبير لنذكر له اوصافها او ظهوراتها او تجلياتها اذاً لما صعدنا الى سماء القضاء ما شهدنا احداً و بقينا في نفسنا متحيراً و حزينا و انك فاسرر في نفسك بما رشع عليك من رشحات هذا البحر و طهرّك عن روائح الذين لن تجد في وجوههم الا غبرة النّار و كفروا بالله في كلّ عهد و عصر و كانوا عن نفحات الرّحمن محروماً

24 قل تلك شطوط يذهب الى بحر القدم كما انشعبت منه فطوبى لمن شرب منها و استغنى بها

drinketh therefrom and through it becometh independent of all else on earth. Say: Verily, the Ancient Ocean and whatsoever issueth from it and returneth unto it are but a wave among the waves of the Ocean of Grandeur, which was created through My Most Great Name. Thus have We unveiled for thee a mystery from among the mysteries that were hidden from the eyes of the worlds. Upon the shore of this Ocean hath been created a wilderness whose beginning and end none hath encompassed, wherein the call of God hath been raised from every direction. No Prophet or Messenger hath passed by it except that the divine fragrances seized him in this Valley. And when they reached the Most Glorious Dome, which was created from the Light of the Divine Essence in the midst of this Valley, they fell prostrate upon their faces in the dust in humility before this Beauty Who hath appeared in truth in this Garment, from which the sincere ones inhale the fragrance of the All-Merciful. Thus was the matter irrevocably decreed.

- 25 O Ali! By God, the Truth! Never hath ceased, nor shall ever cease from this wilderness the call of thy Lord, the Most Exalted, the Most High. At all times there can be heard from its pebbles and its sand dunes that there is no God but Him, and that He Who hath appeared through My Most Great Name is the Beloved of creation and the Desire of the Concurrence of eternity. He hath ever been and ever shall be, and God is indeed aware of this. Blessed is the man who walketh therein, and the ear that heareth the melodies that emerge from its regions, and who becometh aware of what hath been concealed therein of mysteries that have ever been hidden behind pavilions of glory. Would that some loving soul might turn towards it, some steadfast one might stand firm therein, some heart might hasten unto it and become detached from all the worlds. O Ali! By God, the Truth! The Cause is greater than can be mentioned, more manifest than can be veiled, and more exalted than can be reached by the opposition of any opposer or the scheming of any stubborn plotter.

- 26 Say: O people! Debase not your own selves. Be ye ashamed before God Who desireth naught for you save His grace, and Who sendeth down unto you in every moment, from the Divine Lote-Tree, fresh fruits of glory. Partake ye of God's bounty wherever ye will. Fear ye God and be not of them that spread corruption in the land, nor distance yourselves from the seats of nearness. By God, the True One! The Dove shall not cease its melodies though all the dogs of the earth should bark or all the wolves should howl. Thus have We sent down the verses in truth - a revelation from One mighty and wise. Whoso denieth this Cause this day shall be cursed by every atom, by his own self and essence, his hand and his tongue. He is deaf within

عَمَّا عَلَى الْأَرْضِ جَمِيعاً قُلْ أَنْ بَحْرِ الْقَدَمِ وَ مَا يَخْرُجُ مِنْهُ وَ يَذْهَبُ إِلَيْهِ مَوْجٌ مِنْ أَمْوَاجِ قَلْزَمِ الْكِبْرِيَاءِ الَّذِي خَلَقَ بِاسْمِي الْأَبْهَى كَذَلِكَ كَشَفْنَا لَكَ سِرّاً مِنْ أَسْرَارِ اللَّهِ كَانَتْ عَنْ أَعْيُنِ الْعَالَمِينَ مُسْتَوْرَافاً وَ قَدْ خَلَقَ فِي شَاطِئِ هَذَا الْبَحْرِ بَيْدَاءَ مَا أَحَاطَ أَحَدٌ أَوَّلَهَا وَ آخِرَهَا وَ فِيهِ ارْتَفَعَ نِدَاءُ اللَّهِ عَنْ كُلِّ الْأَشْطَارِ وَ مَا مَرَّ عَلَيْهِ مِنْ نَبِيٍّ وَ لَا مِنْ رَسُولٍ إِلَّا وَ قَدْ أَخَذَتْهُ نَفْحَاتُ اللَّهِ فِي هَذَا الْوَادِ وَ إِذَا وَصَلُوا إِلَى قَبَةِ الْأَبْهَى الَّتِي خَلَقْتَ مِنْ نُورِ الذَّاتِ فِي وَسْطِ هَذَا الْوَادِ خَرُوا بِوُجُوهِهِمْ عَلَى التُّرَابِ خَضَعاً لِهَذَا الْجَمَالِ الَّذِي ظَهَرَ بِالْحَقِّ فِي هَذَا الْقَمِيصِ الَّذِي يَجِدُنَ الْمُخْلِصُونَ مِنْهُ رَائِحَةَ الرَّحْمَنِ وَ كَذَلِكَ كَانَ الْأَمْرُ مُقَضًى

- 25 انْ يَا عَلِيُّ تَاللهُ الْحَقُّ مَا انْقَطَعَ وَ لَنْ يَنْقَطَعَ مِنْ هَذَا الْبَيْدَاءِ نِدَاءُ رَبِّكَ الْعَلِيِّ الْأَعْلَى يَسْمَعُ فِي كُلِّ حِينٍ مِنْ رُضْرَاضِهَا وَ كَثِيبِهَا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ أَنَّ الَّذِي قَدْ ظَهَرَ بِاسْمِي الْأَبْهَى هُوَ مُحَبَّبُ الْإِبْدَاعِ وَ مُقْصُودُ مَنْ فِي مَلَأِ الْبَقَاءِ لَمْ يَزَلْ كَانَ وَ يَكُونُ وَ كَانَ اللَّهُ عَلَى ذَلِكَ عَلِيماً فَطَوَّبِي لِرَجُلٍ مَشَى فِيهِ وَ لَسَمِعَ يَسْمَعُ نِعْمَاتِ اللَّهِ الَّتِي يَظْهَرُ مِنْ أَقْطَارِهَا وَ يَطْلُعُ بِمَا سَتَرْتَهُ مِنْ أَسْرَارِ اللَّهِ الَّتِي لَمْ يَزَلْ كَانَتْ خَلْفَ سَرَادِقِ الْعِزِّ مُقْنَعَةً فَيَا لَيْتَ مِنْ ذِي حُبٍّ يَتَوَجَّهُ إِلَيْهِ وَ مِنْ ذِي اسْتِقَامَةٍ يَسْتَقِيمُ عَلَيْهِ وَ مِنْ ذِي فَوَادٍ يَسْرِعُ فِيهِ وَ يَنْقَطِعُ عَنْ الْعَالَمِينَ جَمِيعاً انْ يَا عَلِيُّ تَاللهُ الْحَقُّ أَنَّ الْأَمْرَ اعْظَمَ مِنْ أَنْ يَذْكَرَ وَ أَظْهَرَ مِنْ أَنْ يُسْتَرَّ وَ أَعْلَى مِنْ أَنْ يَصِلَ إِلَيْهِ أَعْرَاضُ كُلِّ مُعْرِضٍ أَوْ مَكْرُ كُلِّ مَآكِرٍ عَنِيداً

- 26 قُلْ يَا قَوْمَ لَا تَفْضَحُوا أَنْفُسَكُمْ أَنْ اسْتَحْيُوا عَنْ اللَّهِ الَّذِي مَا أَرَادَ لَكُمْ إِلَّا فَضْلاً مِنْ عِنْدِهِ وَ نَزَلَ عَلَيْكُمْ فِي كُلِّ حِينٍ مِنْ سِدْرَةِ الْقُدُسِ أَثْمَارَ عَرِّ جَنَّةٍ كُلُوا مِنْ نِعْمَةِ اللَّهِ حَيْثُ شِئْتُمْ اتَّقُوا اللَّهَ وَ لَا تَكُونُوا مُفْسِدِينَ فِي الْأَرْضِ وَ لَا تَجْعَلُوا أَنْفُسَكُمْ عَنْ مَقَاعِدِ الْقَرَبِ بَعِيداً تَاللهُ الْحَقُّ أَنَّ الْوَرَقَاءَ لَنْ يَمْنَعُ مِنْ نِعْمَاتِهِ وَلَوْ تَلْهَتْ كِلَابُ الْأَرْضِ كُلَّهَا أَوْ تَعَوَّى الذِّيَابُ بِأَجْمَعِهَا وَ كَذَلِكَ نَزَّلْنَا الْآيَاتِ بِالْحَقِّ تَنْزِيلاًً مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ فَنُكَفِّرُ الْيَوْمَ

himself and heareth not, for his ears are veiled by the coverings of heedlessness. Thus is the matter witnessed from the horizon of wisdom.

- 27 Blessed are ye, for ye shall find no partner unto yourselves in these fruits which have ripened upon the Tree of your Lord, the Most High, the Most Exalted. God hath made them specially for you and for those who turn unto it with pure and sound hearts. Taste thou of those fruits and be grateful for what thou hast been given of the wondrous grace of thy Lord, and be thou manifestly joyous. Verily God hath made these specially for those of His servants who are nigh unto Him, and hath deprived the idolaters of this bounty.

- 28 Thus have We bestowed upon thy heart, thy spirit, and thy mind the fragrance of the All-Merciful from the right hand of Glory, that He might make thee alive through His life, enduring through His endurance, speaking in His praise, mindful in His remembrance, turning unto His face, and gazing upon His beauty. Verily His favor hath ever been great unto thee, then wondrous, then mighty, then glorious.

- 29 And upon thee be grandeur, then majesty, then the splendor from the Countenance of Eternity, Who hath appeared with His Most Glorious Name, whereby every low thing was exalted and every high thing was brought low, every existence was annihilated and every lost thing was brought to life, every sun was darkened and every moon was eclipsed, every star fell and every steadfast one was shaken, every lofty one was brought low and every fixed thing trembled, every still thing moved, every fire was extinguished and every extinguished thing was ignited, every praised thing became unseemly and every unseemly thing was praised, every hidden thing appeared and every concealed thing emerged, every veil was rent, every ash was resurrected, every door was knocked, every tongue spoke, every abased one was honored, every sick one was healed, every impure one was purified, every ailing one was cured, every blind one saw, every treasure appeared, every earth quaked, every heaven was cleft, every earth split, every just one transgressed and every transgressor became just, every learned one became ignorant and every ignorant one became learned, every brave one fled and every fearful one became brave, every thirsty one was given drink, every trumpet was blown, every Hour appeared, every bugle was sounded, every light was darkened and every darkness was illumined, every fruit fell, every green thing dried up and every dried thing became green, and

بهذا الأمر فقد يلغى كل الذرات ثم نفسه وذاته و يده و لسانه و هو اصم في نفسه لن يسمع بما غشت اذنه حجاب الغفلة و كذلك كان الأمر حينئذ عن افق الحكم مشهوداً

27 فطوبى لكم بما لن تجدن لأنفسكم شريكاً في هذه الثمرات التي اثمرت من سدره ربكم العلي الأعلى و جعلها الله مخصوصاً بكم و لمن توجه اليها بقلب طاهر سليماً و انتك انت ذق من تلك الأثمار و كن شاكراً فيما اوتيت من بدائع فضل ربك و كن على فرح مبيناً و ان الله قد جعلها مختصاً للمقربين من عباده و جعل المشركين عن هذا الفضل محروماً

28 كذلك بذلنا على فؤادك و روحك و قلبك رائحة الرحمن من بين السبحان ليجعلك حياً بجياته و باقياً ببقائه و ناطقاً بثنائه و ذاكراً بذكره و متوجهاً الى وجهه و ناظراً الى جماله و ان فضله لم يزل قد كان عليك كبيراً ثم بديعاً ثم منيعاً ثم عظيماً و الكبرياء عليك

29 ثم العظمة عليك ثم البهاء من طلعة البقاء الذي ظهر باسمه الأبهى و منه علا كل داني و دنى كل عالي و انعدم كل وجود و حي كل مفقود و اظلم كل شمس و خسف كل اقار و سقط كل نجوم و اضطرب كل موقن و اضمحل كل متعالى و تزلزل كل ثابت و تحرك كل ساكن و نحد كل نار و اشتعل كل مخمود و قبح كل محمود و حمد كل قبيح و ظهر كل مستور و طلع كل مقنوع و خرق كل غطاء و بعث كل رماد و قرع كل باب و نطق كل كليل و عز كل ذليل و برئ كل مريض و طهر كل سقيم و شفى كل عليل و بصر كل عمى و برز كل كنز و تزلزل كل ارض و انفطر كل سماء و انشق كل ارض و فسق كل عادل و عدل كل فاسق و جهل كل عالم و علم كل جاهل و فر كل شجاع و شيع كل خائف و سقى كل عطشان و نفخ كل صور و ظهر كل ساعة و نفر كل ناقور و اظلم كل نور و نور كل مظلم و سقط كل ثمر و يبس كل خضر و اخضر كل يابس و هبت نسمة الله التي

the breath of God blew whereby the contingent beings were given life before and the existent things shall be given life hereafter. Thus was thy Lord's favor encompassing unto thy self, thy spirit, thy heart, thy body, and thy form.

DOR#39x, LTDT.080x, BLO_PT#092

بها احيت الممكّات من قبل و يحى الموجودات
من بعد و كذلك كان فضل ربك على نفسك
و على روحك و على فؤادك و على جسدك و
على جسمك محيطاً

INBA37:085, BLIB_Or15694.494,
BLIB_Or15723.212, BLIB_Or15737.052,
NLAI_BH2.125, NLAI_BH2.265,
ALIB.folder18p034-047, BRL_DA#733,
AQA4#086 p.221, AQA4a.075,
ASAT5.351x, OOL.B103, AMB#39x

BH00179

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

- 1 He is God, the Most Mighty, the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious!
- 2 This is a letter from this servant to him whom God hath loved and honored with His presence, caused him to hear His melodies, acquainted him with the ways of His Cause, imparted unto him the wonders of His knowledge, and preferred him above many of His servants. He hath assisted him with His confirmation as a mercy and a bounty from His presence. Verily, He is the Ancient Bestower. His are the grace and bounty; He giveth what He willeth to whomsoever He pleaseth. Verily, He is the Munificent, the Forgiving, the Merciful. He exalteth whom He willeth through the sovereignty of His Command and ordaineth for every soul that which is best for him from the treasures of the heavens and earth, even as He hath ordained for thee, from His wondrous decrees, that which is better for thee than all thou dost witness and behold. Thus hath His mercy been perfected and His favor completed upon thee, that thou mayest be of the thankful ones.
- 3 Thy letter was brought into the presence of the Throne, and the fingers of thy Lord, the Forgiving, the Merciful, took hold of it, and the Tongue of God spoke of it. This is a bounty that no other bounty can equal, and this, verily, is a manifest favor. A Tablet hath been sent down from the direction of the Throne which, by thy life, a single letter thereof surpasseth all that was revealed in the time before. Thine own self and being bear witness to this, shouldst thou be honored with its

1 هو الله الأعزّ الأقدس الأرفع الأبهى

2 هذا كتاب من هذا العبد الى الذى احبه الله و
شرّفه بقلائه و اسمعه نعماته و عرفه سبل امره و
القاه بدايع علمه و فضله على كثير من العباد و ايدّه
بتأييد من عنده رحمةً من عنده و فضلاً من لدنه
و انه هو الفضال القديم له الجود و الفضل يعطى
من يشاء ما اراد و انه هو المعطى الغفور الرحيم
يرفع من يشاء بسلطان امره و يقدر لكل نفس
ما هو خير له عن كنوز السموات و الارضين كما
قدر لنفسك من بدايع تقديراته ما هو خير لك
عن كلّ ما تشهد و ترى و كذلك تمت رحمته و
كملت نعمته عليك لتكون من الشاكرين

3 و قد احضرت كتابك بين يدي العرش و اخذته
انامل ربك الغفور الرحيم و كتبت به لسان الله
و هذا من فضل لن يساوقه فضل و انّ هذا الفضل
مبين و نزل عن جهة العرش لوح فوعمرك لن
يعادل بحرف منه ما نزل فى زمن القبل و يشهد
بذلك نفسك و ذاتك ان تشرف به و تكون من

presence and be among those who behold. Blessed art thou, inasmuch as thou hast been mentioned by the Pen of Holiness with decisive and wondrous allusions.

- 4 And now I make known unto thee that during thy sojourn in Iraq, while under the shadow of the Tree of the Cause, this servant desired to inform thee of certain matters which were concealed from all people. However, I was continually forbidden from the Most Holy and Glorious Presence. Therefore, many matters remained unspoken and many pearls of mysteries remained unstrung. Although for every person of insight, the manifestations of divine power, the appearances of heavenly might, and the conditions of the sovereignty of the One are and have been sufficient - indeed these outward signs guide every perceiving one to the inner mysteries, thus requiring no intermediary mention or writing - yet this servant, having ever been enkindled with the fire of love for thee and mindful of the rights of unity and fellowship, hath deemed it necessary to make known certain matters purely for the sake of God and out of love for thee.

- 5 In brief, it was known that what appeared outwardly among the people was contrary to what was witnessed inwardly in the Cause. This wisdom was observed to exalt the Cause of God and preserve His Own Self, lest the attention of the oppressors be directed to a single place. I swear by my love for thee that in the presence of the Throne none had power to speak, let alone that anyone could make any declaration. This servant remained bewildered for long periods, observing among the people something different, to such an extent that the Ancient Beauty Himself would, in His blessed utterances, indicate another station. Yet inwardly I observed that all were absolute nothingness and utter non-existence in His presence. This matter was also known to thee, that no one except this servant was aware of these affairs, as I was engaged in service to all for fourteen years. Each day added to this servant's bewilderment until I became aware that from the beginning, the matter was not as it was known among the people. Should I wish to provide the details of this, I would surely need to send a book. God willing, circumstances will arise allowing some matters to be mentioned in person.

النَّاطِرِينَ فَطَوْبَى لَكَ بِمَا ذَكَرْتَ مِنْ قَلَمِ الْقُدُسِ
بِإِشَارَاتِ مُحْكَمٍ بَدِيعٍ

4 و بعد معروض آنجناب میدارم که هنگام توقف آنجناب در عراق در ظلّ شجرهء امراینبعد اراده مینمود که از بعضی از اموریکه از کلّ ناس مستور است بآنجناب معروض دارم ولکن از ساحت قدس ابهی در کلّ حین ممنوع میشدم لهذا بسیاری از امور ناگفته ماند و بسیاری از لآلی اسرار ناسفته اگرچه هر ذی بصیری را ظهورات قدرتیء الهیه و بروزات عزّیهء ربّانیّه و شئونات عظمت سلطان احدیه کفایت نموده و مینماید و همین آیات ظاهره هر بصیر را باسرار باطنیه دلالت مینماید دیگر احتیاج بوسایط ذکر و یا تحریر نموده و نخواهد بود ولکن این بنده چون لازال بنار محبت آنجناب مشتعل بوده و حقوق اتّحاد و وداد منظور داشته لذا بر خود لازم شمرده که بعضی از امور را خالصاً لوجه الله و حبّاً لجنابک معروض دارم

5 باری آنقدر معلوم بوده که آنچه در ظاهر بین ناس معروف بوده در باطن امر بر خلاف آن مشهود و این حکمت اعزازاً لأمر الله و حفظاً لنفسه مرعی شده که توجه ظالمین بمقرّ واحد راجع نشود قسم بحبّ آنجناب که در تلقاء عرش احدی قادر بر تکلم نبوده تا چه رسد باینکه نفسی تواند اظهار امری نماید و اینبعد مدّتها در تحریر بوده که مابین ناس قسم دیگر مشاهده مینمودم بشأنیکه جمال قدم بنفسه در کلمات مبارک خود بمقرّ دیگر اشاره میفرمودند اما در باطن ملاحظه مینمودم که کلّ در ساحتش معدوم صرف و مفقود بختند و اینفقره هم بر آنجناب معلوم بوده که نفسی جز اینبعد مطلع بر امور نبوده چه که مدّت چهارده سنین در خدمت همه مشغول بودم باری کلّ یوم حیرت بر اینبعد میافزود تا وقتیکه مطلع شدم که از اوّل هم امر بلین قسم نبوده که مابین ناس معروف بوده دیگر اگر بخواهم تفصیل آنرا معروض دارم البتّه باید تکالیف ارسال دارم بلکه انشاءالله اسبابی فراهم آید و بالمشافهه بعضی امور ذکر شود

6 Furthermore, I became fully aware of all matters according to their importance and capacity, and was at peace. Whenever I wished to convey certain matters to some of the friends, I was strictly forbidden, for the Ancient Beauty Himself would conceal them, in accordance with God's wisdom, the All-Compelling, the Self-Subsisting. Most of that wisdom is evident, and some remains hidden in His treasured knowledge. Then your honor arrived in Iraq, remained for a time, and departed. Thereafter, at all times tribulations rained down from every direction, such that all people from every sect arose to oppose the Beauty of Divine Unity, to the extent that all the divines of Najaf and Karbala gathered in Kazimayn. The matter reached such a point that some friends from abroad presented themselves in the Sacred Presence and expressed their alarm, saying that the situation had become most grave and countless enemies had appeared, and they knew not what would befall the Blessed Beauty or what His intention was. Then the Ancient Beauty declared: "Whatever may come to pass, I am ready and eagerly seek it with My soul. I shall take no helper for Myself save God, the All-Compelling, the Mighty, the Self-Subsisting. If they wage war, I am a warrior in God's path, and if they come with words, I am one who speaks by God's leave."

7 Then He sent word to the governor of the city, saying that if these divines had any words with Him, let them all gather in a place other than the seat of government—let that place be one of the mosques, for this servant has not entered and will not enter the seat of government. Then let the divines ask whatever questions they have and present their objections. If this servant succeeds in answering, then they should not oppose Us; otherwise, they may proceed as they wish, for this servant will have nothing to say. He sent the same message as He had given to Mulla Hasan-i-'Ammu, of which your honor is aware. Then God knows what transpired, until the matter resulted in the exile of the Luminary of the horizons from Iraq.

8 Further incidents transpired during this period of which none but God is aware, though surely some of these have reached your ears. Then one night that concealed brother appeared in the holy presence and submitted: "What is my duty?" From the Most Holy Presence came the response: "Whatever you

6 و دیگر بر جمیع امورات علی شأنی و استطاعتی مطلع شده مستترج شدم و هر وقت اراده مینمودم که بعضی از دوستان بعضی امور را القا نمایم در کمال منع ممنوع میشدم چه که خود آنجمال قدم ستر میفرمودند حکمةً لأمر الله المهيمن القيوم و اکثر از آن حکمت و اخست و بعضی از آن ستر فی علمه المخزون تا آنکه آنجناب تشریف آوردند به عراق و مدتی بودند و تشریف بردند و بعد در کلّ حین بلایا از کلّ جهات بارید بشأنی که جمیع ناس از کلّ فرق مجاربه بر جمال احدیه قیام نمودند حتی آنکه جمیع علمای نجف و کربلا در کاظمین جمع شده و امر بمقامی رسید که از دوستان خارجه بعضی در ساحت قدس حاضر شده و اظهار اضطراب مینمودند که امر بسیار بزرگ شده و اعدا لایحیی مشهود گشته نمیدانیم بر جمال مبارک چه واقع خواهد شد و چه اراده دارند بعد جمال قدم فرمودند آنچه وارد شود حاضرم و بجان طالب و لن اتخذ لنفسی ناصراً سوی الله المهيمن العزيز القيوم اگر محاربه مینمایند مجاهد فی سبیل اللّهم و اگر به بیان آیند ناطق من عند اللّهم

7 و بعد بحاکم بلد پیغام فرمودند که اگر اینعلما را با ما حرفی هست کلّ در محضری جمع شوند که غیر باب حکومتی باشد و آن محضر را یکی از مساجد قرار دهند چه که اینبعد بباب حکومت وارد نشده و نخواهم شد و بعد علما آنچه مطالبی که دارند سؤال نمایند و اعتراضات خود را اظهار دارند اگر این بنده از عهدهء جواب برآمد اذاً لا يتعوضون علينا و من دون ذلك بأنچه اراده نمایند معمول دارند که این بنده را ابداً حرفی نه و همان بیاناتیکه به ملا حسن عمو فرموده بودند که آنجناب مطلعند همانقسم پیغام فرمودند و بعد خدا عالمست که چه واقعشد تا آنکه امر منجر بر هجرت نیر آفاق از عراق شد

8 و دیگر تفصیلاتی در این مابین روی داده که جز خدا کسی مطلع نه و البته بعضی از آنرا آنجناب استماع نموده اند تا آنکه [آن] اخوی مستور شی از شها در محضر قدس حاضر شد و معروض داشت که تکلیف من چه چیز است از ساحت اقدس جواب نازل که بهر قسم اراده نمائی و

choose and prefer is good." He submitted: "After your departure, my remaining here would be most difficult, as the enemies would undoubtedly arise to harm this servant." Then He said: "If you wish to emigrate with us, I will inform the governor of the land, for I have already mentioned that two other brothers are with me in this migration. Now we shall simply tell him that three brothers are accompanying, and in this statement no harm whatsoever is evident." Then he submitted: "It is being said that they will take you to Persia en route, and perhaps they have some deception planned along the way." The Ancient Beauty stated: "This is what I deem advisable; otherwise, do as you yourself prefer."

خودت مایل باشی خوب است معروض داشت که بعد از شما بودن من در اینجا بسیار مشکل است چه که لابد اعدا بخيال ضرر اين بعد قیام مینمایند بعد فرمودند که اگر اراده داری که با ما مهاجرت کنی بجا کم بلد اظهار دارم چه که اظهار نموده‌ام که دو برادر دیگر با منند در این هجرت حال منتهی باو ذکر مینمائیم که سه ۳ اخوی همراهند و در این ذکر هیچ وجه ضرری مشهود نه بعد معروض داشت که همچو میگویند که در بین راه شما را بعجم میبرند و شاید هم که در راه خدعه مقصود داشته باشند جمال قدم فرمودند که آنچه من مصلحت میدانم اینست دیگر آنچه تو خود مایلی بآن عامل شو

- 9 Howbeit, after my brother had set before him the utmost circumspection, he represented that he would depart in advance with the caravan unto Samsun, there to observe what might come to pass; and, should no harm befall him, he would thereafter rejoin. Thus did he, before the departure of the Ancient Beauty, set forth with the caravan and journey toward Constantinople. And after the lapse of a few days more, the Ancient Beauty, in such wise, made His migration from the City of God that the tongue is powerless to recount it. Assuredly thou hast already heard the full account thereof.

9 باری بعد اخوی کمال احتیاط را منظور داشته معروض داشت که من از پیش با قافله میروم صامسون تا بهینم چه میشود اگر ضرری واقع نشد ملحق می‌شوم و بعد قبل از جمال قدم حرکت نموده با قافله بسمت اسلامبول عازم گشت و بعد از چند یوم دیگر جمال قدم بشأنی هجرت از مدینه الله فرمودند که لسان از بیانش قاصر است و البته آنجناب شنیده‌اند تفصیل آنرا

- 10 By Him besides Whom there is none other God! At all times, whensoever, amidst the concourse of His servants, He manifested sovereign majesty, revealed resplendent power, and entered a city, the honored ones of that place hastened forth to meet Him; and at His departure they arose to attend Him on His way. In every city the divines of the land were present; and then were uttered those learned discourses which, from the tongue of Oneness, flowed down and descended even as an out-poured rain. Would that thou hadst been present, that thou mightest have witnessed how the all-encompassing knowledge, the power, the utterance, the manifold attributes and prerogatives streamed forth, manifest and shining, from the Source of the Cause of Oneness. None denieth this save every stubborn and contumacious denier. He appeared in such wise that all peoples, of divers nations, became assured of the greatness of the Cause and confessed His power. Yet the details of these matters are many.

10 و والله الذی لا اله الا هو که در کل احیان در مابین ملأ عباد بسلطنتی ظاهر و باقتداری باهر و بشهری وارد نشدند مگر آنکه اهل آن از اعزّه باستقبال شتافتند و در خروج بمشایعت قیام نمودند و در هر مدینه علمای بلد حاضر شده دیگر بیانات علمیه بود که از لسان احدیه چون غیث هاطل جاری و نازل کاش آنجناب حاضر بودند تا معلوم میشد که احاطه علمیه و قدرتی و بیانی و شئونی بچه نحو از مصدر امر احدیه ظاهر و باهر است و لا ینکر ذلک الا کل منکر عنود و بشأنی ظاهر شدند که کل عباد از ملل مختلفه بعظمت امر موقن و بر قدرتش معترف شدند دیگر تفصیل این امور بسیار است

- 11 In brief, I submit that along the way that veiled brother tarried until he reached the Ancient Beauty. Later, when it was observed that there was no harm whatsoever and perfect honor

11 مختصراً معروض میدارم که در بین راه اخوی مستور توقف نموده تا بجمال قدم رسیدند و بعد چون ملاحظه شد که هیچوجه ضرری در میان نیست و کمال اعزاز مشهود لذا بین یدی

was evident, he presented himself before the Throne and submitted that since no incident had occurred, it would be good for him to join the hosts of God. The Ancient Beauty said, "I must tell these escorts that this is my brother, so they may show proper respect." He replied, "No, let us wait until we reach Istanbul to see what transpires there and how they behave, for perhaps they harbor some design in that city to cause harm."

العرش حاضر شده معروض داشت که حال که حکایتی نشده و نیست پس خوب است که منهم بجنود الله ملحق شوم جمال قدم فرمود لازم است که باین مهماندارها بگویم که این برادر من است که احترام منظور دارند مذکور داشت که خیر تا اسلامبول وارد شویم ببینیم در آنجا چه وارد میشود و چه نحو سلوک مینمایند شاید خیالی در آن بلد داشته باشند که ضری وارد نمایند

- 12 In any case, he remained among the people of God until the Beauty of God descended in the renowned city, where He stayed for four months, completing God's appointed time. In that famous city too, this Cause became so well known that all showed complete submission and acknowledgment. You have surely heard that in that city He granted audience to no one and made no pronouncements, and whenever anyone did meet Him, the Ancient Beauty did not return visits to their homes.

12 باری در حزب الله بوده تا آنکه جمال الله بمدینه مشهوره نزول فرمودند و مدت اربعه شهر در آن مدینه توقف فرموده تماماً لمیقات الله و در مدینه مشهور هم این امر بقسمی اشتهار یافت که جمیع کمال اذعان و تسلیم را نمودند و البته شنیده‌اید که در آمدن ایداً با احدی ملاقات نفرمودند و مطلبی اظهار نداشتند و هر نفسی هم که ملاقات نمود جمال قدم به بیت او مراجعه نفرمودند

- 13 When the sweet breezes of glory and assurance wafted from the direction of the All-Merciful and the exaltation of the Cause became evident like the sun in the midst of heaven, the fire of envy and hatred was kindled in the hearts of the deceivers, and the concealed souls, now assured, emerged from behind their veils. They secretly conspired with some of the emigrants to bring disgrace upon the Cause of God, and every day they devised new schemes, hoping to create discord among the emigrants that would cause the Cause of God to be humiliated.

13 و چون رواج عزّ و اطمینان از جهة رحمن وزید و اعزاز امر چون شمس در وسط السماء هویدا گشت نار حسد و بغضا در صدور مغلین مشعل شده و انفس مستوره مطمئن گشته از خلف قناع بیرون آمدند سرّاً با بعضی از مهاجرین در صدد افتضاح امر الله برآمده و در کلّ یوم بمکری جدید قیام نمودند که شاید میانه مهاجرین فسادی مرتفع شود که سبب ذلّت امر الله گردد

- 14 Then we arrived in this land - God knows what befell His Beauty here. After staying some known months in this land, that renowned Sayed (whom you know about), who had left Iraq and traveled through all lands, returned and submitted a petition to the Most Holy Court, expressing repentance and contrition beyond measure. From the Source of Command was revealed an exalted decree: "Verily, I am the Forgiver of whoever repents." Later he presented himself and was shown the utmost kindness, until the time of emigration arrived. The aforementioned Sayed made one of the branches of the Blessed Tree an intermediary to submit to the Source of Command his request for permission to join God's people in this great migration. After permission was granted from the Seat of Glory, he emigrated until he entered this land with the hosts of God, and his circumstances have ever been known in the Presence from

14 تا آنکه وارد این ارض شدیم دیگر الله یعلم ما ورد فیه علی جماله و بعد از توقف اشهر معلومات در این ارض آن سید معروف که آنجناب از حال او مطلعند که بعد از آنکه از عراق رفت و بجمع دیار سیر نمود بعد راجع شده عریضه‌ئی بساحت اقدس عرض کرد و اظهار توبه و انابه‌ئی فوق ان یحیی نموده از مصدر امر توقیع منیع نازل که ائی لغفار لمن تاب بعد بین یدی حاضر شده کمال عنایت در باره او منظور فرمودند تا آنکه زمان هجرت رسید و سید مذکور غصنی از اغصان شجره مبارکه را واسطه نموده که در مصدر امر معروض دارد که اذن فرمایند که او هم بحزب الله در این هجرت عظمی ملحق شود بعد از مقرر عزّ اذن حاصل نمود هجرت نمود تا آنکه با جنود

Whose knowledge nothing escapeth. However, inasmuch as the Name of the Concealer hath ever been the object of regard, He showed forbearance toward him. But when he observed that this abode was the seat of the Most Great Prison and that departure therefrom was not possible, he secretly allied himself with certain of the foreigners of this city and instilled some of the satanic promptings into the hearts of the people, and manifested his repudiation of the Truth. And when his inner infidelity became evident and his hidden secrets were made manifest, he was expelled and banished from the Most Great Abode, and it is now over a year since he hath been cast out. And on the way, several times words passed between him and his concealed brother, whereupon both appeared before the Ancient Beauty with their complaints.

- 15 In any case, this account concerneth that Siyyid who, having become rejected of both parties, departed. And afterward his concealed brother would daily drop some hint in secret, until he arose to such a station that he would hold covert conversations with one Ustad Muhammad-'Ali by name, who was one of the attendants and for a time served in the bath of the sanctuary. But the aforementioned person paid no heed and suspected not what his purpose might be. After he had been talking with the aforementioned person for some time about cutting down the divine Tree, he became convinced he had deceived him, until one day he openly mentioned it and even specified the location in the bath.

- 16 When the aforementioned person learned of the intention and it became clear, his limbs began to tremble, but he remained silent. The brother, thinking he had accomplished his aim, returned to his home and sent a robe of honor for the aforementioned person. After leaving the bath, the aforementioned person, with lamentation, weeping and agitation, disclosed the details among the emigrants. As soon as he mentioned it, a great outcry arose from all, and the people of the sacred household also became aware and all began to wail. I swear by the Ancient Beauty that such weeping and lamentation arose as cannot be imagined, until it reached the blessed ears of the Most Exalted One. Then He came out and observed that this matter would become known in this land and cause universal corruption. He commanded all to be patient and said that since the brother had seen that during this time whatever was mentioned was in his name and the Cause had been greatly

الله در این ارض وارد شد و احوال او هم لازال در محضراً یعزب عن علمه من شیء معلوم بوده ولكن از آنجائیکه لازال اسم ستار منظور نظر بوده باو مدارا میفرمودند و بعد که مشاهده نمود که این مقرر مقرر بجن کبری است و خروج از آن ممکن نه سرّاً با بعضی از اعجام این بلد مع شده و بعضی از تلقینات شیطانیّه در قلوب ناس القا نموده و اظهار تبری از حق کرده و چون کفر باطنی مشهود گشت و اسرار خفیّه ظاهر شد از مقرر اعظم مطرود شده طردش فرمودند و قریب یکسنه متجاوز است که مطرود بوده و بین راه هم چند کره بین او و اخوی مستور حرف شده که هر دو بشکایت نزد جمال قدم حاضر شدند

- 15 باری اینخکایت آنسید که مردود الطرفین واقع شده خارج شد و بعد اخوی مستور در هر روز نفعهائی زده سرّاً تا آنکه بمقامی قیام نمود که با استاد محمد علی نام که یکی از خدام بود و در حمام حرم بخدمت مشغول مدّتی با او در پرده گفتگوها مینمود و لکن شخص مذکور ملتفت نمیشد و گمان مینمود که مقصود او چه چیز است و چون مدّتی بود که با شخص مذکور گفتگو در قطع شجره ربّانیّه مینمود موقن شده که او را فریفته تا آنکه یومی از ایام ظاهرّاً ذکر نموده و محلّ را هم در حمام معین کرده و شخص مذکور

- 16 چون مطلع شد بر مقصود و واضح شد رعشه بر ارکانش افتاده و لکن سکوت نمود و اخوی بگمان اینکه امر را تمام نموده بمنزل خود راجع شد و خلعتی بجهت شخص مذکور ارسال داشت و شخص مذکور بعد از خروج از حمام بنوحه و ندبه و اضطراب تفصیل را در مابین مهاجرین اظهار نمود و مذکور داشت بغتّه ضعیج کلّ مرتفع شد و اهل حرم هم مطلع شده کلّ بناله برخاستند قسم بجمال قدم که نوحه و ندبهائی مرتفع شد که شبه آن متصور نه تا آنکه بسمع مبارک اعلی رسید بعد بیرون تشریف آورده ملاحظه فرمودند که این امر در این ارض اشتها مییابد و سبب فساد کلّ میشود جمیع را بصبر امر فرمودند و فرمودند چون حال اخوی دیده که در اینددت آنچه ذکر شده باسم او بوده و امر هم در کمال ارتفاع مرتفع گشته اراده این فعل نموده حبّاً

exalted, he had intended this deed out of love for his own leadership. Therefore it was advisable that "this servant should entirely withdraw from you all."

- 17 Then the emigrants demonstrated such anguish and distress that for some time the Ancient Beauty delayed the migration, until finally on Friday the 22nd of Shawwal at noon, the Ancient Beauty, alone and solitary, moved to another house and took no one with Him, even freeing the maidservants of the sacred household and departing. The doors of exit and entry were closed to all people. God is Most Great! What distress and calamity arose on that day! When the aforementioned brother realized this heinous matter had become known, he fell to devising a new plot to conceal this momentous affair. Meanwhile, that one rejected by both sides, finding the field empty, went and joined with the brother out of hatred for God, and they set about trying by whatever means possible to cause harm.

- 18 After two months had elapsed, during which time no one was permitted to enter the House of God, and no word was heard from anyone in the presence of the Throne, until one day it became known that one of the companions named Haji Ibrahim had come to one of the friends and mentioned that the aforementioned Siyyid had seen him and discussed certain matters with him. I initially assumed that he had repented of his corruption and now desired to return to God. I listened to what he said until I detected the odor of hatred from him, and he mentioned to me that I should go to Persia and spread certain fabricated calumnies against the Ancient Beauty. When I heard these words, I became greatly disturbed and perplexed at how such a matter could be confused. I remained silent and went along with it until he and his brother gave me a sum of money and many letters, saying that I should take these to Qazvin, Tehran, Ardistan and Iraq to spread them, and that I would be given money, robes of honor and respect. I was bewildered that these two who had previously spoken ill of each other had now united and become friends. They gave me the writings, and the Siyyid gave me a book saying "I have written this book - you must go and distribute my book." When I received the money and letters and prepared to depart, I found myself between paradise and hell, and I realized that everything they had told me was false and undoubtedly whatever was in these letters would be calumnies. Therefore, seeking assistance from Truth, I returned from the fire to paradise.

لریاسة نفسه لهذا مصلحت در آن که این عبد بالمره خارج شوم از شماها

17 بعد مهاجرین بقسمی جزع و فزع نمودند که مدتی جمال قدم هجرت را تأخیر فرمودند تا آنکه در یوم جمعه ۲۲ شوال حین زوال جمال قدم فرداً واحداً و تراً منفرداً از کلّ به بیت دیگر نازل شدند و احدیرا با خود همراه نبردند حتی جوارى خدمهء حرم را آزاد نموده خارج فرمودند و ابواب خروج و دخول بر کلّ ناس مسدود الله اکبر که چه فزعی و مصیبتی در آن یوم برپا شد و اخوی مذکور چون ملتفت شد که این امر شنیع اشتہار نمود در صدد مکر جدید افتاد که این امر باین معظمی را مستور نماید و در این مابین آن مردود الطرفین چون میدانرا خلوت یافت رفته با اخوی بغضاً لله باهم ملحق شدند و در صدد افتادند بشأنی که بهر قسم قادر شوند ضرری وارد آورند

18 تا آنکه دو ۲ شهر منقضی شد و در این مدت احدی در بیت الله راه نداشت و خبری هم از نفسی بحسب ظاهر تلقاء عرش مذکور نه تا آنکه یومی از ایام مسموع افتاد که یکی از اصحاب که حاجی ابراهیم نام است آمده نزد یکی از اصحاب مذکور داشت که سید مذکور مرا دیده و با من بعضی حرفها در میان آورده من پیش خود همچو حمل نمودم که او از فساد خود نادم شده حال ارادهء رجوع الی الله دارد آنچه گفت میشنیدم تا آنکه رایحهء بغضا از او استنباط نمودم و بمن ذکر نمود که تو باید به عجم بروی و بعضی مفتریات مجعوله را بجمال قدم نسبت داده اشتہار دهی و من چون اینکلمه استماع نمودم بسیار مضطرب شده متحیر ماندم که چگونه میشود چنین امری مشتبّه شود باری سکوت نمودم و مماشات کردم تا آنکه او و اخوی مبلغی وجه بمن داده و مکاتیب زیادی که باید تو اینها را به قزوین و طهران و اردستان و عراق برده اشتہار دهی بتوپول میدهند خلعت میدهند اکرام میکنند و من متحیر شدم که در بین راه که این دو از یکدیگر بد میگفتند حال چگونه شده که هر دو اتحاد پیدا نموده دوست شده اند تا آنکه نوشتجات را بمن داده و یک کلابی هم سید داد و گفت که این کلاب را من نوشته ام باید همچو بروی و کلاب مرا منتشر

کفی و من چون وجه و مکاتیب را گرفتم و اراده رفتن نمودم خود را مابین جنت و نار دیدم و ملاحظه نمودم که آنچه بمن گفته‌اند جمیع کذب و لابد آنچه در این مکاتیب است مفتریات خواهد بود لهذا استعانت از حق جسته از نار بخت راجع شدم

- 19 What more can I say about the book written by the aforementioned Siyyid against God? By God besides Whom there is no other God, apart from a few prayers which he had plagiarized from the prayers of the Bab, the rest of it - if I say they appeared as the words of beasts, by God this would wrong the beasts, and if I compare it to the braying of donkeys, I would be slandering that animal. What can I say about what proofs he brought and what evidence he mentioned? I swear by the Beauty of the Beloved that any child with insight would see that all of it was written against himself and proves the Cause of God, yet they remain unaware and their words reveal their stature and station. Any person of understanding would be ashamed of such words flowing from the pen of liars. Now observe how the Cause of God has reached such a station that one like this rejected evil one writes a book against His Beauty - exactly the same objections that all peoples have made against all the Messengers, and that the people of the Furqan made against the Divine Beauty, they have mentioned and used as evidence - nay, even more worthless. In any case, his station is evident from his book, despite how much effort they made and wrote with each other's assistance, and in all their writings they attributed their own deeds to the Ancient Beauty, and perhaps they will send it there for you to observe.

19 دیگر چه عرض کنم از کتاب سید مذکور که بر ردّ علی الله نوشته والله الذی لا اله الا هو جز چند فقره مناجاتیکه از مناجاتهای حضرت اعلی سرقت نموده نوشته دیگر مابقی آن اگر بگویم کلمات حیوان بنظر آمد والله غبن بطرف حیوانست و اگر بنعیق حمیر تشبیه نمایم اقتراب آن حیوان بسته‌ام باری چه عرض نمایم که چه دلائلی آورده و چه براهینی ذکر کرده قسم بجمال معبود هر طفلیکه صاحب بصر باشد مشاهده مینماید که جمیع را بر ردّ خود نوشته‌اند و اثبات بر امر الله ولكن معذک شاعر نشده‌اند و از کلماتشان قدرشان معلوم و شأنشان مشهود هر ذی شعوری ننگ میدارد از چنین کلماتیکه از قلم کذب جاری شده حال ملاحظه فرمائید که امر الله بمقامی رسیده که بمثل این خبیث مردود بر ردّ جمالش کتاب نوشته بعینه همان اعتراضاتیکه کل ملل بر کلّ مرسلین نموده‌اند و ملت فرقان بر جمال سبحان همان اعتراضات را ذکر نموده‌اند و مستدل شده‌اند بل احقر باری از گناش مقامش ظاهر با اینکه چقدر سعی نموده‌اند و باعانت یکدیگر نوشته‌اند و در جمیع نوشتجات آنچه را مرتکب شده‌اند بجمال قدم نسبت داده‌اند و شاید که بآن سمت بفرستند و آنجناب ملاحظه نمایند

- 20 Furthermore, among the non-Arabs in this land many things have been said and all have been attributed to the Truth, while it is clear and evident to all that the Ancient Beauty associates with no one. And if anyone has attained the presence of God, the utterances are different and the mentions are different, sanctified above all these levels it has been and will be. Although during this time no one has attained His presence and He has not associated with anyone. All matters are due to their finding people lacking in understanding. Thus it has been sent down from the Throne that any of God's chosen ones who attains His presence should take up the pen, relying upon God and detached from all else, and write in refutation of him

20 و دیگر در نزد انجرام اینولایت حرفها گفته‌اند و جمیع را نسبت بحق داده‌اند و حال آنکه این بر جمیع واضح و مبرهن است که جمال قدم با احدی معاشره و اگر هم نفسی بین یدی الله حاضر شد بیانات دیگر است و اذکار دیگر مقدّس از جمیع اینتراتب بوده و خواهد بود اگرچه در ایندت احدی فائز نشده و بنفسی معاشرت نفرموده‌اند و جمیع امور بجهت آنستکه ناس را بفهم یافته‌اند اینست که از جهة عرش نازل شده که هر نفسی از اصفیاء الله که بین یدی او حاضر شود گنجی و یا لوحی که مشعر بر ردّ من ردّ علی الله

who hath denied God, whatsoever the Holy Spirit may inspire in him at that moment, and verily all spirits shall assist him. This is of the binding decree of the Lord of all worlds.

باشد او در آن حین متکلاً علی الله و منقطعاً عما سواه قلم برداشته بر ردّ من ردّ علی الله بنویسد آنچه را که روح القدس باو القا مینماید و در آن حین البته جمیع ارواح او را تأیید نمایند اینست از حکم محکم پروردگار عالمیان

- 21 Know ye that they have no other intention than to lead people back to their original position. Just like the blind ones of the Qur'an, they wish to veil souls with all manner of personal limitations and keep them from the sanctified vista of the All-Merciful, that perchance their authority might be firmly established. Would that I could meet with you and mention these hidden mysteries, that ye might become aware of the greatness of the Cause and the deceit in the hearts of the idolaters. Although, praise be to God, ye have inhaled a breath from the eternal, holy fragrances, and from a drop ye perceive the secrets of the limitless oceans, and from a letter ye comprehend the comprehensive mysteries of the Books. In this case, surely what hath been sent down from the realm of the Throne and what ye have heard will suffice, and ye shall become aware of all things. God willing, ye shall grasp the reins of the Cause with perfect strength and power, lest any weakness appear from the idolatrous souls, and at all times ye shall remind the people with wondrous mentions of the Lord of all worlds.

21 باری هیچ‌چه بدانید که جز این خیالی ندارند که ناسرا بمقرّ اول راجع نمایند همان قسم مثل کور فرقان نفوسی را بجمیع حدودات نفسانیّه محتجب سازند و از منظر عزّ رحمانیّه ممنوع دارند که شاید یکریاستی محکم شود کاش بملاقات مرزوق میشدم و اسرار را خفیه مذکور میداشتم تا آنحضرت مطلع شوند بر عظمت امر و مکر قلوب مشرکین اگرچه الحمد لله آنجناب از نفحه‌ئی نفحات عزّ باقیه استشمام نمایند و از قطره‌ئی اسرار بحور لانهایه ادراک فرمایند و از حرفی جوامع اسرار کتب را عارف شوند در اینصورت البته آنچه از ساحت عرش نازل و شنیده‌اند کافی خواهد بود و بر جمیع مطلع خواهند شد انشاءالله زمام امر را بکمال قوّت و قدرت گرفته که مباد وهنی از انفس مشرکه روی دهد و در کلّ حین بیدایع اذکار رب العالمین ناس را متذکر فرمایند

- 22 Furthermore, some Tablets have been sent down from the Most Holy Court. Some are being sent at this time and some will be sent next week. Peruse them all and deliver them. We hope, God willing, that ye shall arise with such arising that all who are in the heavens and earth shall arise to promote the Cause of God, and that ye shall appear with such utterance as shall guide all to the Source of the exposition of the wisdom of the All-Glorious.

22 و دیگر آنکه بعضی از الواح از ساحت اقدس نازل بعضی از آن در اینترتبه ارسال شد و بعضی از آن هفته بعد ارسال میشود جمیع را ملاحظه فرموده برسایند انشاءالله امیدواریم که بقیامی قائم شوید که کلّ من فی السموات و الأرض بقیامت بر امر الله قائم شوند و به بیانی ظاهر شوی که کلّ را بمنبع تبیان حکمت سبحان هدایت نمایند

- 23 Furthermore, this servant has made a copy of the blessed Surih of the Temple which was newly revealed and sent it, but due to extreme haste I was unable to complete it. What was possible has been sent. God willing it will reach you, and we hope, God willing, that we may send whatsoever hath been revealed in this land, although outwardly this is very difficult, for in this very city alone the equivalent of a hundred thousand verses have been revealed, some of which remain hidden from all eyes and have not yet been copied from the original divine text, and permission hath not been granted. I know not whether it will be possible for these to appear, or whether, like most of the

23 و دیگر آنکه سوره مبارکه هیکل که بدعاً نازلشده اینعبّد سواد نموده ارسال داشتم ولیکن از شدّت تعجیل قادر بر اتمام آن نشدم آنچه مقدور شد ارسال شد انشاءالله بنظر آنجناب میرسد و انشاءالله امیدواریم که آنچه در این ارض نازلشده ارسال نمایم اگرچه ظاهراً بسیار مشکل است چه که در نفس این بلد تا حال معادل صد هزار بیت نازلشده و بعضی از آن که از انظر کلّ مستور مانده و هنوز سواد آن از

divine verses that were cast into the river in Iraq, the same decree will be issued regarding these newly-revealed verses.

اثر الله اخذ نشده و اذن نفرموده اند ديگر نميدانم
که امکان قابل ظهور آن بشود و يا آنکه مثل
اکثر آثار الله که در عراق در شطّ محو شده
در باره این آیات منزله بدیع هم چنین حکم
صادر شود

- 24 From the Source of the Cause hath been sent down that in this day the people of the Bayan are seen to be the most veiled of all peoples and the most heedless of all nations, save him whose hand hath been grasped by the hand of the All-Merciful, who hath been delivered from the depths of self and passion, and who hath attained unto the shores of sanctity resplendent. By God! Such a one is more honored in the sight of God than all that hath been created between the heavens and the earth. This is a revelation from One Who is All-Wise, All-Knowing. This Day is the Day for the promotion of the Cause of God, and promotion hath been ordained to be through speech. Therefore must your honor, at all times, through wondrous divine wisdom, deliver the people from the shadow of idle fancies and vain imaginings and draw them to the shores of the glory of certitude.

24 از مصدر امر نازل که اليوم اهل بیان
محتجب ترین ناس مشهود شده اند و غافلترین
کلّ ملل الا من اخذ یده يد الرحمن و نجاه عن
غمرات النفس والهوى و بلغه الى شاطئ قدس
منیر تالله انه لاعرّ عند الله عنکلّ ما خلق بین
السموات و الأرض و هذا تنزیل من حکیم
علیم و اليوم يوم نصرت امر الله است و نصرت
هم بلسان مقدّر شده پس باید آنجناب در کلّ
احیان بیدایع حکمت سبحان ناسرا از ظلّ وهم
و هوی نجات داده بشاطی عزّ یقین کشانند

- 25 The Spirit, and glory, and exaltation, and splendor be upon you and upon those who have entered beneath the shadow of their Lord, the Most Exalted, the Most High, and have recognized Him through His Other Garment, through His Name, the All-Glorious, the Most Glorious.

25 و الروح و العزّ و التّکبیر و البهاء علیک و علی الدّین
هم دخلوا فی ظلّ ربهم العلیّ الأعلیّ و عرفوه من
قیصه الأخری باسمه البهیّ الأبهیّ

- 26 The servant of God and His bondsman, Aqa Jan

26 خادم الله و عبده آقا جان

INBA74:023, YIK.461-470

BH00195

Ridvanu'l-'Adl (the Garden of Justice)
To: Siyyid Muhammad Rida Shahmirzadi

- 1 In the name of God, the Just, the Wise

1 بسم الله العادل الحکیم

- 2 This is a Tablet wherein God has sent forth His Name the Just, and breathed from it the spirit of justice into the temples of all created things, that all may arise to observe pure justice and judge themselves and others, not deviating therefrom by so much as a hair's breadth.

2 هذا لوح فيه بعث الله اسمه العادل و نفخ منه
روح العدل فی هياكل الخلاق اجمعین ليقومنّ
کلّ علی العدل الخالص و يحکوا علی انفسهم و
انفس العباد و لا يتجاوزوا عنه علی قدر نقیر و
قطمیر

- 3 O thou Name! We have made thee as a sun among the suns of Our most excellent Names between earth and heaven. Therefore, shine forth upon all things created in the realm of existence with thy glorious and wondrous rays, that perchance mankind may gather beneath thy shade, cast tyranny behind them, and be illumined by thy holy and resplendent light.
- 3 ان يا هذا الاسم انا جعلناك شمساً من شموس اسمائنا الحسنی بین الأرض و السماء فاستشرق على الأشياء عما خلق في الانشاء بأنوارك العزيز البديع لعل يجتمعن الناس في ظلك و يضعون الظلم عن ورائهم ويستنورون من انوارك المقدس المنير
- 4 O thou Name! We have made thee the source and repository of Our justice amongst Our near-serving ones. Through thee We manifest the justice of every just one, and with thy adorning We beautify Our devoted servants.
- 4 ان يا هذا الاسم انا جعلناك مبدء عدلنا و مرجع بين عبادنا المقربين و بك نظهر عدل كل عادل و نزين بطرازك عبادنا المقبلين
- 5 O thou Name! Beware lest this station make thee heedless of humility before God, the Almighty, the Powerful. Know thou that thy relationship to Us is as the relationship of all else - there is no difference between thee and what is beneath thee of all that hath been created between the heavens and the earth. For when We ascended the throne of justice, We created all contingent things through a word from Us. Thus hath thy Lord been the Wise Overseer of all things.
- 5 ان يا هذا الاسم اياك ان يغرنك هذا المقام عن الخضوع بين يدي الله المقتدر القدير فاعلم بأن نسبتك الينا كنسبة ما سواك لا فرق بينك و بيني ما دونك عما خلق بين السموات و الأرضين لأننا لما استوينا على عرش العدل خلقنا الممككات بكلمة من عندنا كذلك كان ربك على كل شيء حكيم
- 6 We have raised certain names to the Kingdom of immortality as a grace from Us, for We are the Powerful, the Most Exalted, the Mighty, the Wondrous. Say: There is no relationship between Him and His creation. Glorified is He above all that He hath created and above what His remembering servants mention of Him. The relationship that is attributed to Him and mentioned in the Tablets hath appeared from the Will that was sent forth from the Purpose that was created by My all-pervading and decisive Command.
- 6 و ارفعنا بعض الأسماء الى ملكوت البقاء فضلاً من لدنا و انا المقتدر المتعالی العزيز البديع قل انه لا نسبة بينه و بين خلقه سبحانه عن كل ما خلق و عما يذكره عباده الذاکرين و انما النسبة التي ينسب به و يذكر في الألواح انها ظهرت من ارادة التي بعثت من مشيئة التي خلقت بأمرى المبرم المحيط
- 7 However, We have chosen thee, distinguished thee, and elevated thee in this Tablet that thou mayest be grateful to thy Lord and be of those who are detached. Beware lest the exaltation of thy name keep thee back from God, thy Lord and the Lord of all worlds. We exalt whom We please by Our command. Verily, We have power over what We wish and authority over what We desire.
- 7 ولكن انا اصطفيناك و اختصصناك و ارفعناك في هذا اللوح لتشكر ربك و تكون من المنقطعین اياك ان يمنعك ارتفاع اسمك عن الله ربك و رب العالمين انا نرفع من نشاء بأمر من لدنا انا كما مقتدراً على ما نشاء و حاكماً على ما نريد
- 8 Behold in thyself naught save the radiance of the Sun of the Word of Command, which hath shone forth from the horizon of the mouth of thy Lord, the Merciful, the Compassionate. See within thy being no power, might, motion or stillness except by the command of God, the King, the Mighty, the Powerful. Move by the breezes of thy Lord, the Most High, the Most Glorious, not by the winds that blow from the direction of self and passion. Thus doth the Most Exalted Pen command thee, that thou mayest be of those who act.
- 8 لا تشهد في نفسك الا تجلي شمس كلمة الأمر التي اشرقت عن افق فم ارادة ربك الرحمن الرحيم و لا تشهد في ذاتك قدرة و لا قوة و لا حركة و لا سكوناً الا بأمر الله الملك العزيز القدير تحرك من نسيمات ربك العلي الأبي لا بما تهب عن شطر النفس و الهوى كذلك يأمرك قلم الأعلى لتكون من العاملين

- 9 Beware lest thou be like unto him whom We adorned with the ornament of names in the kingdom of creation, yet when he beheld himself and the exaltation of his name, he denied God Who created him and provided for him, and fell from the highest station to the lowest depths.
- 9 يَاكَ ان تكون مثل الذی زیناه بطراز الأسماء فی ملکوت الانشاء فلما نظر الى نفسه و علاء اسمه كفر بالله الذی خلقه و رزقه و رجع من اعلى المقام الى اسفل السافلين
- 10 Say: Names are as garments with which We adorn whom We will among Our seeking servants, and which We remove from whom We please by Our command - for We are the Powerful, the Ruler, the All-Knowing. We consult not Our servants regarding their removal, even as We consulted them not at the time of bestowal. Thus know thou the command of thy Lord and be of those who are assured.
- 10 قل انّ الأسماء هی بمنزلة الأثواب نزين بها من نشاء من عبادنا المريدين و ننزع عمن نشاء امراً من لدنا و انا المقتدر الحاكم العليم و ما نشاور عبادنا فی الانتزاع كما ما شاورناهم حين الاعطاء كذلك فاعرف امر ربك و كن على يقين مبین
- 11 Our power is not withheld from anything, nor are the hands of might fettered, if thou be of those who know. Say: Every name that recognizes its Lord and transgresses not its bounds increases in station at every moment, and upon it shines in every instant the sun of its Lord's grace, the Forgiving, the Generous. Through the steps of detachment it ascends to a station wherein it tells of naught save its Creator and speaks only by His leave. It moveth not save by His Own Will, for He is, verily, the Mighty, the Just, the All-Knowing, the All-Wise.
- 11 لا يسلب قدرتنا عن شيء و لم تغلق ابادى الاقتدار لو انت من العارفين قل كل اسم عرف ربه و ما تجاوز عن حده يزداد شأنه في كل حين و يستشرق عليه فيكل آن شمس عناية ربه الغفور الكريم و يرتقى بمرقاة الانقطاع الى مقام لن يحكى الا عن موجد و لا ينطق الا باذنه و لا يتحرك الا بارادة من لدنه و انه هو المقتدر العادل العليم الحكيم
- 12 O thou Name! Glory within thyself that We have made thee the Dayspring of Our Justice amidst all worlds. Ere long shall We raise up from thee Manifestations throughout the kingdom, and through them shall We furl up the standard of tyranny and unfurl the carpet of justice between the heavens and the earth. Through them shall God erase the traces of oppression from the world and adorn the corners of the horizons with their names among all worlds. These are they through whom the countenance of existence, both seen and unseen, doth smile, and they are the mirrors of My justice amongst My servants and the dawning-places of My names amongst My creatures. Through them shall the hands of oppression be severed and the arms of justice be strengthened. Thus have We ordained the matter in this Preserved and Sacred Tablet. O thou Name! We have made thee an ornament for kings. Blessed are they who adorn their temples with thee and judge with pure justice among men and rule according to what God hath decreed in His Ancient and Decisive Book. No ornament hath been ordained for them better than thee. Through thee their sovereignty is made manifest, their fame is exalted, and their names are remembered in the Kingdom of God, the Mighty, the Great. And whosoever depriveth himself of thee, he is naked between the heavens and the earth, though he be clothed in the silk of all the world.
- 12 ان يا هذا الاسم ان افتخر في نفسك بما جعلناك مشرق عدلنا بين العالمين فسوف نبعث منك مظاهراً في الملك و بهم نطوى شرع الظلم و نبسط بساط العدل بين السموات و الأرضين و بهم يحو الله آثار الظلم عن العالم و يزين اقطار الآفاق بأسماء هؤلاء بين العالمين اولئك الذين يتسم بهم ثغر الوجود من الغيب و الشهود و هم مرابا عدلى بين عبادى و مطالع اسمائى بين برتتى و بهم تقطع ابادى الظلم و تقوى اعضاء العدل كذلك قدرنا الأمر في هذا اللوح المقدس الحفيظ ان يا ذلك الاسم انا جعلناك زينة للبلوك طوبى لهم ان يزينا هياكلهم بك و يعدلوا بين الناس بالحق الخالص و يحكموا بما حكم الله في كتابه المحكم القديم ما قدر لهم زينة احسن منك و بك يظهر سلطنتهم و يعلو ذكرهم و يذكر اسمائهم في ملكوت الله العزيز العظيم و من جعل نفسه محروماً منك انه عرى بين السموات و الأرض ولو يلبس حرر العالمين

13 O concourse of kings! Adorn your heads with the crowns of justice, that their lights may illumine all regions. Thus do We command you as a bounty from Our presence, O concourse of sovereigns. God shall soon manifest in the earth kings who shall recline upon the cushions of justice and shall judge amongst men even as they judge their own selves. These are among the choicest of My creatures among all created things. O people! Adorn your temples with the mantle of justice - it befitteth all souls, did ye but know. Similarly with courtesy and fairness - We have enjoined these in most of Our Tablets, that ye may be among the doers. He commandeth no soul save what is good for it and what shall profit it in the hereafter and in this world, and He is in His Essence independent of the deeds of every doer and of the knowledge of every learned one. Verily, God hath manifested Himself through this Name in this Tablet unto all things. Blessed are they who are illumined by its lights and who have attained unto it - these are among Our near servants. We have planted with the hands of power in this Paradise the trees of justice and have watered them with the waters of grace. Soon shall each one bring forth its fruits. Thus hath the matter been decreed, and there is none to revoke it from Our presence. We, verily, are the Commander.

14 O Manifestations of Justice! When the breezes of power waft, summon the concourse of the Bayan and remind them of this Most Great and Mighty News. Then ask: "O people! By what proof did ye believe in 'Ali while rejecting Him Who was promised to you in all the Tablets?" Consider, O company of the ignorant! Then fear God, O heedless ones! Do ye claim belief in My Herald while denying My Own Self, the Mighty, the Wise? Your likeness is as those who believed in John the Prophet, who was to herald unto men the Kingdom of God. Yet when the Word appeared, they denied It and pronounced judgment against It. God's curse be upon the wrongdoers! This, after he had called the servants at all times with the loudest call, taken from them the covenant of God's Word, and heralded unto them His meeting, until he sacrificed his life for love of His glorious and wondrous Self. But when the veil was rent asunder and the Most Great Word appeared, they objected to It, saying: "It hath transgressed that which John commanded." Thus did their souls prompt them to that which deprived them of meeting their Lord, the Mighty, the Powerful. And among the ungodly were those who said: "That which the son of Zacharias brought was never established on earth, nor was his law firmly founded in the land among the servants. Before its establishment, none should come." Thus did they wax proud against the Spirit and were among the opposers.

13 ان يا معشر الملوك زينوا رؤوسكم بأكاليل العدل ليستضيء من انوارها اقطار البلاد كذلك نأمركم فضلاً من لدنا عليكم يا معشر السلاطين فسوف يظهر الله في الأرض ملوكاً يتكئون على ثمارق العدل ويحكمون بين الناس كما يحكمون على انفسهم اولئك من خيرة خلقي بين الخلائق اجمعين زينوا يا قوم هياكلكم برداء العدل وانه يوافق كل النفوس لو اتم من العارفين وكذلك الأدب و الانصاف و امرنا بهما في اكثر الألواح لتكونن من العاملين انه ما امر نفساً الا بما هو خير لها وينفعها في الآخرة و الأولى و انه بنفسه لغنى من عمل كل ذي عمل و عن عرفان كل عالم خبير ان الله قد تجلى بهذا الاسم في هذا اللوح على كل الأشياء طوبى للذين استضاءوا بأنواره و الذين فازوا به اولئك من عبادنا المقربين انا غرسنا بأيدى القدرة في هذا الرضوان اشجار العدل و اسقيناها بمياه الفضل فسوف تأتى كل واحدة بأثمارها كذلك قضى الأمر و لا مرد له من لدنا انا كما أمرين

14 ان يا مظاهر العدل اذا هبت روائح الاقتدار ان احضروا ملأ البيان ثم ذكروهم بهذا النبأ الأعظم العظيم ثم اسئلوا يا قوم بأى حجة آمنتم بعلی و كفرتم بالذى بشركم به في كل الألواح فتبينوا يا ملأ الجهلاء ثم اتقوا الله يا معشر الغافلين أ تدعون الايمان بمبشري و كفرتم بنفسى العزيز الحكيم مثلكم كمثل الذين آمنوا بحبى النبى الذى كان ان يبشر الناس بملكوت الله فلما ظهرت الكلمة كفروا بها و افتوا عليها الالعة الله على الظالمين بعد الذى انه ناد العباد في كل الأيام بأعلى النداء و اخذ عهد كلمة الله منهم و بشرهم بلقائه الى ان فدى روحه حباً لنفسه العزيز البديع فلما شق الستر و ظهرت كلمة الأکبر اعترضوا عليها و قالوا انها تجاوزت عما امر به يحى كذلك سولت لهم انفسهم ما جعلهم محروماً من لقاء ربهم المقتدر القدير و من المشركين من قال ما ثبت ما اتى به ابن زكريا على الأرض و ما استقر حكمه في البلاد بين العباد و قبل الاستقرار لا ينبغي ان يأتى احد و بذلك استكبر على الروح و كان من المعرضين و منهم من قال بأن يحى غسل الناس بالماء و

And among them were those who said: "John baptized with water, while He Who hath appeared baptizeth with the Spirit and associateth with sinners." Even as ye hear the utterances of the people of the Bayan in these days saying what they say, nay speaking that which none before hath ever spoken. Woe unto those who follow these unbelievers!

الَّذِي ظَهَرَ يَغْسِلُ بِالرُّوحِ وَيُعَاشِرُ مَعَ الْخَاطِئِينَ
كَمَا تَسْمَعُونَ مَقَالَاتِ أَهْلِ الْبَيَانِ فِي تِلْكَ الْأَيَّامِ
يَقُولُونَ مَا قَالُوا بَلْ يَتَكَلَّمُونَ بِمَا لَا تَكَلَّمُ بِهِ أَحَدٌ مِنْ
قَبْلِ فَوَيْلٌ لِلَّذِينَ يَتَّبِعُونَ هَؤُلَاءِ الْمَشْرُكِينَ

- 15 Say: O people of the Bayan! Be ye ashamed before the beauty of your Lord, the Most Merciful, Who hath appeared at the midmost heart of creation with a manifest and clear proof. And He Who came to you before with the name of 'Ali, verily He heralded unto you My meeting and informed you of My Self. He moved not except through My love, nor breathed save in My remembrance, the Mighty, the Wondrous. He informed you that every light would be darkened before His splendor, and every bearer of a burden would cast off its burden, and every trustee would relinquish his trust. Thus was the Command sent down from the heaven of the will of your Lord, the Most High, the All-Knowing. Yet when the Hour came upon you while ye were heedless of it, and the beauty of the Beloved dawned from the horizon of your Lord's will, the Mighty, the Powerful, ye turned away from it and objected to Him and denied His signs and associated partners with His Self, until ye sought to shed His holy, pure, mighty and radiant blood.

15 قُلْ يَا مَلَأَ الْبَيَانَ إِنْ اسْتَحْيَا عَنْ جَمَالِ رَبِّكُمْ
الرَّحْمَنَ الَّذِي ظَهَرَ فِي قُطْبِ الْأَكْوَانِ بَيْرَهَانَ لَا تُخْ
مَبِينٍ وَالَّذِي جَاءَكُمْ بِاسْمِ عَلِيٍّ مِنْ قَبْلِ أَنَّهُ بِشْرُكُمْ
بِلِقَائِي وَاخْبَرَكُمْ بِنَفْسِي وَمَا تَحَرَّكَ إِلَّا بِحُجِّي وَلَا
تَتَفَسَّ إِلَّا بِذِكْرِي الْعَزِيزِ الْبَدِيعِ وَاخْبَرَكُمْ بِأَنَّ كُلَّ
ذِي نُورٍ يَظْلَمُ عِنْدَ بَهَائِهِ وَيَضَعُ كُلَّ ذَاتٍ حَمَلٍ
حَمْلَهَا وَكُلَّ ذِي أَمَانَةٍ أَمَانَتَهُ كَذَلِكَ نَزَلَ الْأَمْرُ
مِنْ جَبَرُوتٍ مَشِيَّةٍ رَبِّكُمْ الْعَلِيِّ الْعَلِيمِ وَإِذَا اتَّكَمَ
السَّاعَةُ حِينَ غَفَلْتُمْ عَنْهَا وَاشْرَقَ جَمَالُ الْمَحْبُوبِ
عَنْ أَفْقِ إِرَادَةِ رَبِّكُمْ الْمُقْتَدِرِ الْقَدِيرِ أَنْتُمْ اعْرَضْتُمْ
عَنْهَا وَاعْتَرَضْتُمْ عَلَيْهِ وَكَفَرْتُمْ بِآيَاتِهِ وَاشْرَكْتُمْ بِنَفْسِهِ
إِلَى أَنْ أَرَدْتُمْ سَفْكَ دَمِهِ الْمُقَدَّسِ الطَّاهِرِ الْعَزِيزِ
الْمُنِيرِ

- 16 Say: O people! Fear God and limit not God's Cause by your own limitations. Verily, He commandeth as He pleaseth by His command, and He is the Supreme, the Mighty, the Powerful. Say: By God! He speaketh within My breast and calleth in My spirit and uttereth with My tongue. He it is Who awakened Me through the breezes of His command and caused Me to speak between the heavens and the earth. Say: By God! It grieveth Me to be among you and hear from you that which no ear hath ever heard before. But God hath manifested Me with the truth and I am commanded to worship none but Him and to remind you of that which is better for you than the kingdom of dominion of the heavens and the earth. Were the matter in My hands, I would not have manifested Myself before these evil ones, but He is the Chooser; He doeth what He willeth and ordaineth what He pleaseth.

16 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَحْدُدُوا أَمْرَ اللَّهِ بِمَحْدُودِ
أَنْفُسِكُمْ أَنَّهُ يَأْمُرُ كَيْفَ يَشَاءُ بِأَمْرٍ مِنْ عِنْدِهِ وَأَنَّهُ
هُوَ الْمُهَيْمِنُ الْمُقْتَدِرُ الْقَدِيرُ قُلْ تَاللَّهِ أَنَّهُ يَنْطِقُ فِي
صَدْرِي وَيُنَادِي فِي رُوحِي وَيَتَكَلَّمُ بِلِسَانِي وَأَنَّهُ
هُوَ الَّذِي أَيْقَظُنِي مِنْ نَسَمَاتِ أَمْرِهِ وَأَنْطَقُنِي بَيْنَ
السَّمَوَاتِ وَالْأَرْضِينَ قُلْ تَاللَّهِ عَزِيزٌ عَلَيَّ أَنْ أَكُونَ
بَيْنَكُمْ وَاسْمِعْ مِنْكُمْ مَا لَا سَمْعَهُ أذن أَحَدٍ مِنْ قَبْلِ
وَلَكِنَّ اللَّهَ أَظْهَرَنِي بِالْحَقِّ وَأَمَرْتُ أَنْ لَا أُعْبِدَ إِلَّا
آيَاهُ وَأَذْكُرْكُمْ بِمَا هُوَ خَيْرٌ لَكُمْ عَنْ مَلَكُوتِ مَلِكِ
السَّمَوَاتِ وَالْأَرْضِينَ وَلَوْ كَانَ الْأَمْرُ بِيَدِي مَا
أَظْهَرْتُ نَفْسِي بَيْنَ يَدَيِ هَؤُلَاءِ الْأَشْرَارِ وَلَكِنَّ اللَّهَ
هُوَ الْمُخْتَارُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ

- 17 O people! Look not upon Me with your eyes nor with the eyes of your leaders. By God, the Truth! Nothing shall profit you this day, even if ye seek the aid of all who are in the first and the last. Say: O people, behold My beauty through Mine eyes, for if ye look upon Me through eyes other than Mine own, ye shall never know Me. Thus hath the decree been sent down in the tablets of God, the Mighty, the Powerful, the All-Wise. Say: O people, I call not among you for Myself by Myself, but

17 يَا قَوْمِ لَا تَنْظُرُوا إِلَيَّ بِعُيُونِكُمْ وَلَا بِعُيُونِ رُؤُسَائِكُمْ
تَاللَّهِ الْحَقُّ لَنْ يَغْنِيَكُمْ الْيَوْمَ شَيْءٌ وَلَوْ اسْتَظْهَرُوا بِخَلْقِ
الْأَوَّلِينَ وَالْآخِرِينَ قُلْ يَا قَوْمِ فَانْظُرُوا إِلَى جَمَالِي
بَعْنِي لَا تَنْتَمِرُوا لَوْ تَنْظُرُونَ إِلَيَّ بِعَيْنٍ سِوَايَ لَنْ تَعْرِفُونِي
أَبَدًا كَذَلِكَ نَزَلَ الْأَمْرُ فِي الْوَحْيِ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ
الْحَكِيمُ قُلْ يَا قَوْمِ مَا أُنَادِي بَيْنَكُمْ بِنَفْسِي لِنَفْسِي

verily He calleth as He willeth by His Self unto His servants. To this bear witness My sighs and My cries, then the yearning of My heart, if ye be of the just.

بل أنه ينادى كيف يشاء بنفسه لعباده و يشهد بذلك ضيحي و صريخي ثم حنين قلبي لو انتم من المنصفين

- 18 Can the leaf which the winds of God's will have seized remain still of itself? Nay, by Him Who hath caused Me to speak the truth! Rather doth He move it as He pleaseth, for He is the Ruler over whatsoever He willeth, and verily its movement and its trembling within itself are a testimony to its truthfulness, were ye of those who know. Behold then, O people, the state of the flute that hath fallen beneath the fingers of thy Lord, the All-Merciful, and into which the divine breath doth blow. Can it of itself remain silent? Nay, by your Lord, the Mighty, the Bountiful! Rather do manifold melodies issue forth from it as He willeth, for He is the Mighty, the Ruler, the Powerful. Can the sun rise from the horizon of the divine decree without light, or can it withhold its rays from all things? Nay, by the Self of Baha! To this doth every just and discerning one bear witness. Say: O people, verily the fingers of the power of your Lord, the Most High, the Most Glorious, move this Most Great Pen, and this is not of Mine own accord, but rather from God, your Lord and the Lord of your fathers of old. O concourse of the idolaters! Do ye object to this Pen, or to Him Who moveth it by His sovereignty? Say: Woe unto you! The people of the highest Paradise are astonished at your deeds. Then doth the eye of justice weep for My sake, and the reality of justice lamenteth at My tribulation and woe, and mourneth for what hath befallen My Self at the hands of those who were created by My will and who were to glory in standing before Me and to seek blessing from the dust of My blessed and mighty and exalted feet.

18 أن ورقة التي اخذتها ارياح مشيئة الله هل تقدر ان تستقر في نفسها لا فوالذي انطقني بالحق بل تحركها كيف يشاء و أنه هو الحاكم لما يريد و ان حركتها ثم اهتزازها في نفسها ليكون شاهداً على صدقها لو انتم من العارفين فانظروا يا قوم كيف حال مزمار الذي وقع تحت انامل ارادة ربّه الرحمن و ينفخ فيه نفس السبحان هل يقدر ان يصمت في ذاته لا فو ربكم العزيز المتأن بل يظهر منه فنون الألحان كيف يشاء و أنه هو العزيز الحاكم القدير و هل تقدر الشمس ان تطلع عن افق الأمر من غير ضياء او تستطيع ان تمنع الأشياء من انوارها لا فونفس البهاء و يشهد بذلك كل منصف بصير قل يا قوم ان اصابع قدرة ربكم العليّ الأبهى تحرك هذا القلم الأعلى و هذا لم يكن من عندي بل من لدى الله ربكم و ربّ آبائكم الأولين و انتم يا ملاّ المشركين أ تعترضون على هذا القلم او على الذي يحركه سلطان من عنده قل فويل لكم قد تحير من فعلكم اهل ملاّ العالمين اذا تبكي عين العدل لنفسى و يضحّ حقيقة العدل في ضرى و بلائى و تتوح بما ورد على نفسى من الذينهم خلقوا بارادتي و كانوا ان يفتخروا بالقيام في حضوري و يستبركوا بتراب قدمي المبارك العزيز المنيع

- 19 O Manifestation of Justice! I complain unto thee concerning those who disbelieved and associated partners with God after having pledged themselves to My Self in all the Tablets and in the Tablet which God hath preserved in the treasures of His protection and made hidden from the eyes of all creation. Say: O people, when ye enter the Ridvan and perceive a rose, inhale its fragrance, and if ye find therein the sweet scents, fear God and deny it not, and be not of those who recognized and then denied and became of the unbelievers. Verily, were there one possessed of true smell, he would find from all that appeareth from Me the fragrance of God, the Holy, the Mighty, the Generous.

19 ان يا مظهر العدل اتى لأشكوّن اليك من الذين كفروا و اشركوا بعد الذي وعدوا بنفسى في كلّ الألواح و في لوح الذي حفظه الله في كائز عصمته و جعله محفوظاً عن ابصر الخلايق اجمعين قل يا قوم اذا وردتم الرضوان و ادركتم ورداً فاستنشقوا ان وجدتم منه روائح الطيب خافوا عن الله و لا تنكروه و لا تكوننّ من الذينهم عرفوا ثم انكروا و كانوا من الكافرين و لو يوجد ذو شمّ ليجد من كلّ ما يظهر مني رائحة الله المقدّس العزيز الكريم

- 20 O ye manifestations of this Name! Ye were created by My command and were raised up by My will. Beware lest this station prevent you from humbling yourselves before your Lord,

20 ان يا مظاهر هذا الاسم انتم خلقتم بأمرى و بعثتم بارادتي اياكم ان يمنعكم هذا المقام عن الخضوع بين

the Mighty, the All-Knowing, on the Day when God shall come in the shadows of the clouds with great sovereignty, and shall breathe therein the spirit of life upon all beings, and shall adorn the Ridvan with My Name, the Mighty, the Bountiful, and shall renew man therein with the ornament of the All-Merciful, and shall embellish all things with the mantle of Names from the presence of a wondrous Creator. Ye were created for that Day. Fear God and deprive not yourselves of that great bounty.

- 21 O ye who are named by this Name! Let not names deceive you on that Day. Hasten ye to the court of grace, even if the clouds of the Cause rain down upon you the arrows of wrath. Beware lest ye tarry, even for a moment. On that day, none shall possess anything to their name, and the Command shall belong to God, the Mighty, the All-Wise. Say: O people, fulfill the Covenant of God and break not the pledge which ye made with Him in the sanctuary of pre-existence in the presence of God, the Powerful, the Mighty, the All-Knowing. Say: Open your eyes, for by God the Truth, that Day hath indeed come to pass and God hath come in the shadows of the clouds. Blessed be God, the Sender, the Powerful, the Exalted, the Great. Then shall all who are in the heavens and earth be seized with fear, and all the tribes of the Concourse on High shall lament, save him whom the hand of the All-Glorious hath taken through His sovereign might, Most High, Most Exalted, and hath rent the veil from his eyes with the finger of Destiny, and delivered him from those who were in doubt concerning the meeting with God, the King, the Mighty, the Glorious. Say: By God, all names have been transformed, the wailing of all things hath been raised up, and every soul hath been shaken, except those who have been quickened by the breathings of the All-Glorious that have wafted from the direction of your Lord, the All-Merciful, and awakened them from slumber and purified them from the defilement of the idolaters.

- 22 O Tongue of Eternity! Vary thy verses, for the ears of men cannot bear what hath been sent down from the heaven of thy nature and the atmosphere of thy will. Cast upon them according to their measure in remembrance of what thou art, for this is manifest justice.

- 23 O peoples of the earth! Know ye that justice hath grades and stations and meanings beyond count, yet We sprinkle upon you a sprinkling from this ocean that it may cleanse you from the defilement of tyranny and make you among the sincere ones. Know ye that the root of justice and its source is that which the Manifestation of God Himself ordaineth in His Day, were ye of them that know. Say: He is the Balance of Justice between the heavens and the earth, and though He should come with

يدى ربكم العزيز العلام في يوم الذي فيه يأتي الله في ظلل من الغمام بسلطان عظيم وينفخ فيه روح الحيوان على اهل الأكوان ويطرز الرضوان باسمي العزيز المنان ويجدد فيه الانسان بطراز الرحمن ويزين كل الأشياء برداء الأسماء من لدن مبدع بدیع انکم خلقتم لذلك اليوم اتقوا الله ولا تمنعوا انفسکم من ذلك الفضل العظيم

21 ان يا مسميات هذا الاسم لا يغرّنكم الأسماء يومئذ ان اسرعوا الى شطر الفضل ولو تمطر عليكم سحاب الأمر سهام القهر ايّاكم ان تصبروا اقل من حين لا يملك في ذلك اليوم احد شيئاً والأمر يومئذ لله العزيز الحكيم قل اوفوا يا قوم بميثاق الله ولا تنقضوا عهد الذي عاهدتم به في ذرّ البقاء على محضر الله المقتدر العزيز العليم قل فافتحوا ابصاركم تالله الحق قد بعث يومئذ حينئذ واتى الله في ظلل الغمام فتبارك الله المبعث المقتدر العلي العظيم اذا يفرّج كلّ من في السموات والأرض وينوح قبائل اهل ملاء الأعلى كلّها الا من اخذه يد الأبهى بسلطانه المقتدر العلي الأعلى وشقّ حجاب بصره باصبع القضاء ونجّاه من الذينهم كانوا في مرية عن لقاء الله الملك العزيز الجليل قل تالله قد بدل كلّ الأسماء وارتفع عويل كلّ شيء واضطرب كلّ نفس الا الذين بعثتهم نفحات السبحان التي هبت عن شطر ربكم الرحمن وايقظهم عن النوم وطهرهم عن دنس المشركين

22 ان يا لسان القدم صرف الآيات لأن آذان الناس لن يستطيعوا ان يسمعوا ما نزل من سماء فطرتكم وهواء ارادتكم فألق عليهم على مقدارهم في ذكر ما كنت عليه وان هذا لعدل مبين

23 ان يا ملاء الأرض فاعلموا بأن للعدل مراتب ومقامات ومعاني لا يحصى ولكن انا نرش عليكم رشاً من هذا البحر ليظهركم عن دنس الظلم ويجعلكم من المخلصين فاعلموا بأن اصل العدل ومبدئه هو ما يأمر به مظهر نفس الله في يوم ظهوره لو انتم من العارفين قل انه لميزان العدل

a cause that would strike terror into all in the heavens and on earth, verily this would be manifest justice. The terror of creation is but as the terror of the infant from weaning, were ye of them that perceive. Were the people to discover the essence of the Cause, they would not be dismayed, but rather would rejoice and be among the thankful. Say: Though autumn winds may strip the trees of spring's adornment, this is but for the manifestation of another adornment. Thus hath the matter been decreed from the presence of a mighty, powerful One. And of justice is to give each his due, as ye observe in the manifestations of existence, not as most men imagine. Ponder ye then, that ye may understand the purpose of what hath been sent down from a wondrous Pen. Say: The justice at which the pillars of oppression tremble and the foundations of misbelief are destroyed is to acknowledge this Revelation in this Dawn wherein the Sun of Baha hath shone forth from the horizon of eternity with manifest sovereignty. Whoso believeth not in Him hath gone out from the fortress of justice and his name is recorded among the oppressors in the preserved tablets of might. And he who performeth all the good works of heaven and earth and dealeth justly among men unto the end that hath no end, yet hesitateth in this Cause - verily he hath wronged his own soul and is accounted among the oppressors.

بين السموات والأرضين والله لو يأتي بأمر يفزع من في السموات والأرض أنه لعدل مبين وإن فزع الخلق لم يكن إلا كنفخ الرضيع من الفطام لو أنتم من الناظرين لو أطلع الناس بأصل الأمر لم يجزعوا بل استبشروا وكانوا من الشاكرين قل إن أرياح الخريف لو تعرى الأشجار من طراز الربيع هذا لم يكن إلا لظهور طراز آخر كذلك قدر الأمر من لدن مقتدر قدير ومن العدل إعطاء كل ذي حق حقه كما تنظرون في مظاهر الوجود لا كما زعم أكثر الناس إذا تفكروا لتعرفوا المقصود عما نزل من قلم بديع قل إن عدل الذي تضطرب منه أركان الظلم وتعدم قوائم الشرك هو الإقرار بهذا الظهور في هذا الفجر الذي فيه اشرقت شمس البهاء عن افق البقاء بسطان مبين ومن لم يؤمن به أنه قد خرج عن حصن العدل وكتب اسمه من الظالمين في الواح عزّ حفيظ ومن يأتي بعمل السموات والأرض ويعدل بين الناس إلى آخر الذي لا آخر له ويتوقف في هذا الأمر أنه قد ظلم على نفسه وكان من الظالمين

24 Await ye, O people, the days of justice which have indeed come in truth. Beware lest ye be veiled from them and be of the heedless ones. Say: O people! Adorn your temples with the ornament of justice, then judge by what God hath decreed in His Tablets and be not of the transgressors. Say: Whoso drinketh a drop of water by My command, this is better than the worship of all who are on earth, for God accepteth not the deed of anyone except it be adorned with the ornament of My permission among the worlds. Work ye, O people, according to what We have commanded you in the Tablets, for it hath been sent down from the heaven of God, the Help in Peril, the Mighty, the Powerful. And he whose sight is turned away from the fragrance of the garment of My name, the All-Merciful, verily he seeth in all things the signs of his Lord, the Just, the Wise.

24 إن ارتقبوا يا قوم أيام العدل وإنها قد أتت بالحق أيامكم إن تحتجبوا منها وتكونن من الغافلين قل يا قوم زينوا هياكلكم بطراز العدل ثم احكموا بما حكم الله في الألواح ولا تكونن من المتجاوزين قل من يشرب قطرة من الماء بأمرى أنه لخير من عبادة من على الأرض كلها لأن الله لن يقبل عمل أحد إلا بأن يكون مزينا بطراز اذني بين العالمين إن اعملوا يا قوم بما امرناكم في الألواح وإنه قد نزل من جبروت الله المهيمن العزيز القدير والذي ارتد بصره من رايحة قبص اسمي الرحمن أنه يرى في كل الأشياء آيات ربه العادل الحكيم

25 O Most Exalted Pen! Raise up the servant who was named Rida after Nabil from among the manifestations of justice in the kingdom of creation. Indeed, his justice is his faith in God, and the justice of the heavens and earth cannot equal it. O servant! Harken unto the shrill voice of the Most Exalted Pen, then gather the people on the shore of the Most Great Ocean which hath appeared through this Most Ancient and Pre-existent Name. Protect the servants of the All-Merciful

25 إن يا قلم الأعلى فابعث عبد الذي سمي بالرضا بعد نبيل من مظاهر العدل في ملكوت الانشاء وإن عدله إيمانه بالله ولا يعادله عدل السموات والأرضين إن يا عبد إن استمع صرير قلم الأعلى ثم اجتمع الناس على شاطئ بحر الأعظم الذي ظهر بهذا الاسم الأقدم القديم إن احفظ عباد الرحمن لئلا يتغير وجوه العرفان من لطمات اشارات

lest the countenances of recognition be changed through the buffetings of the manifestations of Satan. Thus doth thy Lord, the Mighty, the Bestower, command thee. Act according to that which thou hast been commanded by the Mighty, the Beautiful.

- 26 Be as a barrier between the Gog of misbelief and the hosts of the All-Merciful, lest they transgress their bounds. Thus hath the command been sent down from the heaven of the decree of thy Lord, the All-Knowing, the All-Wise. We have made thee a remembrance from Us amongst Our servants, and We have made thee a fortress for Our creation amidst the worlds that thou mayest protect them from the arrows of allusions and remind them of this News whereby the temples of names were shaken, faces were transformed, the lands of pride were split asunder, and fruits fell from every lofty and impregnable tree. Blessed art thou for having shattered the idol of fancy through the power of thy Lord and having cast away from thy temple the garments of blind imitation, adorning it with the robe of unity through this Holy, Blessed, Exalted and All-Encompassing Name.

- 27 Know thou that the people of the Bayan have objected to their Lord, the All-Merciful, and have denied Him in Whom they believed, after We had enjoined them in all the Tablets not to be veiled by anything created between the heavens and the earth at the time of My appearance. Among them are those who have denied My Self while reciting My words, and among them are those who pride themselves in the books that were sent down before Me. Say: Today, were everyone in the heavens and earth to be filled with precious books from which the fragrances of My Cause and the sweet savors of My love do not waft, they would not be mentioned before God, thy Lord and the Lord of the worlds.

- 28 Say: Woe unto you, O people! All that was revealed from the kingdom of the Bayan was revealed in remembrance and praise of Me, if ye be of them that know. Say: Shame upon you for having broken God's Covenant, cast His Testament behind your backs, and returned to your abode in the lowest of the low. O My Name! Thou hast remained alone among the people of the Bayan, though the Bayan was revealed solely for the mention of My wronged and lonely Self. Say: O people, fear God! By God, the Primal Point breathed naught but My remembrance, spoke naught but in praise of My Self, and the Beloved of His heart was none other than My luminous and resplendent Beauty. O My Name! Know thou that He through Whom the temples of justice were raised up and the lights of grace shone forth hath been attributed to oppression by the

مظاهر الشيطان كذلك امرک ربک العزیز
المنان ان اعلم بما امرت من لدن عزیز جمیل

26 كن سداً بين يأجوج الشّرك وجنود الرّحمن لئلاّ يتجاوزوا من حدودهم كذلك نزل الأمر من جبروت حکم ربک العليم الحکيم انا جعلناک ذکراً من لدنا بين عبادنا وجعلناک حصناً لبريتنا بين العالمين لتحفظهم من سهام الاشارات و تذکرهم بهذا النّبأ الذی منه اضطربت هياكل الاسماء و غيّرت الوجوه و شقت اراضی الکبر و سقطت الأثمار من کلّ شجر مرتفع منیع طوبی لک بما کسرت صنم الوهم بقوة ربک و نزعت عن هیکلک اثار التقلید و زینته برداء التوحید بهذا الاسم المقدس المبارک المتعالی المحيط

27 ثمّ اعلم بأنّ ملأّ البیان اعترضوا علی ربهم الرّحمن و کفروا بالذی آمنوا بعد الذی وصّیناهم فی کلّ الألواح بأن لا یحتجبوا حین ظهوری بشیء عمّا خلق بین السّموات و الأرضین منهم من کفر بنفسی و یقرء کلماتی و منهم من افتخر بکتب الّتی نزلت من قبلی من قبل قل الیوم لو یملأ کلّ من فی السّموات و الأرض من کتب قیمة و لم تهّب منها نفحات امری و فوحات حیّ انّها لن یذکر عند الله ربک و ربّ العالمین

28 قل فویل لکم یا قوم کلّ ما نزل من ملکوت البیان انه قد نزل فی ذکرى و ثنائى ان اتم من العارفين قل اف لکم بما نقضتم میثاق الله و نبذتم عهده عن ورائکم و رجعتم الی مقرکم فی اسفل السّافلین ان یا اسمی قد بقیت فريداً بین ملأّ البیان بعد الذی ما نزل البیان الا لذكر نفسی المظلوم الفريد قل یا قوم خافوا عن الله تالله انّ نقطة الأولى ما تنفس الا بذکرى و ما تکلم الا بثناء نفسی و ما کان محبوب قلبه الا جمالی المشرق المنیر ان یا اسمی فاعلم بأنّ الذی منه بعث هياكل العدل و اشرقت انوار الفضل نسبه المشرکون الی

ungodly. Thus have these oppressors dealt with My Self. Soon shall this earth be changed through the oppression of these people and affairs shall be thrown into confusion. Thus doth the Tongue of truth and knowledge inform thee.

29 The tablets of fire have been spread throughout all lands, and the manifestation of Satan shall pass by you with a book. Then say: O servants of the All-Merciful! Leave these behind you and turn to the Word of God, the Firm, the Wondrous. A single letter thereof equalleth not what hath been revealed from time immemorial or what shall be sent down from the heaven of sublime glory.

30 O My Name! Purify My servants from the fragrances of all else but Me, then attract them through the wondrous melodies of My verses and words, then cause them to soar in the atmosphere of My nearness and good-pleasure that they may seek the sanctuary of My glory and the house of My grandeur. Thus hath it been sent down in truth, and it is indeed a revelation from thy Lord, the Most High, the All-Knowing. Then prevent them from shedding blood, for We have forbidden them in all the Tablets. Yet they made a mockery of God's laws, transgressed the fortress of His Cause, and were among the heedless. The harm of their deeds returned to the root of the Tree—thus was the matter, if thou be of them that hear. Verily, those who dispute and fight with people have departed from the paradise of justice and are accounted among the oppressors in the preserved tablets of might. Those who have been martyred in the path of God in these days are among the most exalted of creation, and they made mention of God openly such that the multitude of enemies could not prevent them from remembering God, their Creator, until they were martyred and became of the triumphant. At the time their spirits ascended, all the tribes of the Concourse on High received them with the banners of the Cause. Thus was the matter decreed in truth from the presence of the Mighty, the Wise.

31 Say: O my God and my Lord! Thou art He Who hath planted the trees of justice in the paradise of Thy Cause and Thy wisdom. Therefore, preserve them, O my God, from the tempests of fate and the storms of tribulation, that their branches and boughs may be raised high in the shadow of Thy grace and the shelter of Thy mercy. Then cause to dwell, O my God, beneath their leaves such as are the chosen ones among Thy creation and the near ones among Thy servants. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the Forgiver, the Merciful.

32 We have created the paradise of justice through a power from Us and a might from Our presence, and We have sent it unto

الظلم كذلك فعلوا بنفسى هؤلاء الظالمين فسوف تبدل هذه الأرض من ظلم هؤلاء و تضطرب الأمور كذلك يخبرك لسان صدق عليم

29 و قد انتشرت الواح النار في كل البلاد و يمرّ عليكم مظهر الشيطان بكتاب اذا قل يا عباد الرحمن دعوها عن ورائكم و توجهوا الى كلمة الله المحكم البديع انه لا يعادل بحرف منها ما نزل في ازل الآزال او ينزل من سماء عز رفيع

30 ان يا اسمي طهر عبادى عن نفحات دونى ثم استجذبهم من بدائع نعماتى و كلماتى ثم طيرهم في هواى قربى و رضائى لعل يقصدون حرم عزى و بيت كبريائى كذلك نزل بالحق و انه لتنزيل من لدن ربك العلى العليم ثم امنعهم عن سفك الدماء انا قد نهيناهم في كل الألواح و هم اتخذوا احكام الله سخرياً و تجاوزوا عن حصن الأمر و كانوا من الغافلين و رجع ضرر اعمالهم الى اصل الشجرة و كذلك كان الأمر ان انت من السامعين ان الذين يجادلون و يحاربون مع الناس اولئك خرجوا عن رضوان العدل و كانوا من الظالمين في الواح عز حفيظ و الذينهم استشهدوا في سبيل الله في هذه الأيام اولئك من اعلى الخلق و كانوا ان يذكروا الله جهرة بحيث ما منعهم كثرة الأعداء عن ذكر الله بارئهم الى ان استشهدوا و كانوا من الفائزين و في حين ارتقاء ارواحهم استقبلتهم قبائل ملاء الأعلى كلها برايات الأمر كذلك قضى الأمر بالحق من لدن مقتدر حكيم

31 قل يا الهى و سيدى انت الذى غرست اشجار العدل في رضوان امرى و حكمتك اذا فاحفظها يا الهى من عواصف القضاء و قواصف البلاء لترتفع بأغصانها و افنانها في ظل فضلك و جوار رحمتك ثم اسكن يا الهى في ظل اوراقها من اصفياء خلقك و المقرين من عبادك و انك انت المقتدر على ما تشاء و انك انت الغفور الرحيم

thee with fruits of wondrous glory. Therefore taste of its fruits and rest in the shade of its leaves that thou mayest be preserved from the fire of the idolaters.

32 أَنَّا خَلَقْنَا رِضْوَانَ الْعَدْلِ بِقُوَّةٍ مِنْ عِنْدِنَا وَ قُدْرَةٍ
مِنْ لَدُنَّا وَ أَرْسَلْنَاهُ إِلَيْكَ بِفَوَاحِشٍ أَعْرَ بَدِيعٍ إِذَا
ذُقَ مِنْ ثَمَارِهَا ثُمَّ اسْتَرحَ فِي ظِلِّ أَوْرَاقِهَا لِتَكُونَ
مَحْفُوظَةً مِنْ نَارِ الْمُشْرِكِينَ

- 33 Thus have We perfected Our favor upon thee that thou mayest thank thy Lord and be of the thankful. And praise be to God, the Lord of the worlds.

33 وَ بِذَلِكَ أَتَمَمْنَا النِّعْمَةَ عَلَيْكَ لِتُشْكِرَ رَبَّكَ وَ تَكُونَ
مِنْ الشَّاكِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BRL_ATBH#55x, BSW#02.20x, BSW#06.03x, GWB#012x, GWB#088x,
GWB#134x, ADJ.028ax, PDC.006x, PDC.120x, BLO_PT#018, HURQ.BH26,
ADMS#016

INBA47:022, INBA37:104, INBA92:207bx,
BLIB_Or15723.241, BLIB_Or15725.085,
BLIB_Or15737.083, BRL_DA#717,
GWBP#012 p.019x, GWBP#088 p.116ax,
GWBP#134 p.186x, AQA4#088 p.245,
AQA4a.299, AVK2.054.13x, SFI10.010,
MAS4.160ax, RHQM2.0000 (138) (087-
088x), AKHA_122BE #07-08 p.ax,
OOL.B094

BH00227

Ridvanu'l-Iqrar

To: Muhammad-Ali et al.

- 1 This is the Paradise of Recognition which hath been sent down from God, the All-Subduing, the Self-Subsisting.
- 2 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious!
- 3 God beareth witness through His Essence unto His Essence that there is none other God but Him. His is the creation and the command, and all are submissive unto Him. God testifieth by His Own Self unto His Own Self that there is none other God but Him. His is the glory and the eternity, His the grandeur and the splendor, His the might and the majesty. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Sovereign in the dominion of the divine cloud, and He is the Single One, the All-Subduing, the Self-Subsisting.
- 4 God beareth witness in the loftiness of His might and the exaltation of His kingdom that there is none other God but Him. His is the sublimity and the power, His the glory and the might. He sendeth down from the clouds of grace that which purifieth the realities of all things, if they flee not from the direction of

1 هَذَا رِضْوَانُ الْإِقْرَارِ قَدْ نَزَلَ مِنَ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ

2 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَبْهَى

3 أَقْرَّ اللَّهُ بَذَاتِهِ لِدَاثِهِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَلْقُ وَ
الْأَمْرُ وَ كُلٌّ لَهُ خَاضِعُونَ أَقْرَّ اللَّهُ بِنَفْسِهِ لِنَفْسِهِ
بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْعِزَّةُ وَ الْبَقَاءُ وَ لَهُ الْعِظَمَةُ
وَ السَّنَاءُ وَ لَهُ الْقُدْرَةُ وَ الْكِبَرِيَاءُ يُحْيِي وَ يُمِيتُ ثُمَّ
يُمِيتُ وَ يُحْيِي وَ أَنَّهُ هُوَ السُّلْطَانُ فِي جَبَرُوتِ الْعَمَاءِ
وَ أَنَّهُ هُوَ الْفَرْدُ الْمُهَيْمِنِ الْقَيُّومِ

4 شَهِدَ اللَّهُ فِي عُلُوِّ جَبَرُوتِهِ وَ سَمُوِّ مَلَكُوتِهِ بِأَنَّهُ لَا إِلَهَ
إِلَّا هُوَ لَهُ الرَّفْعَةُ وَ الْقُوَّةُ وَ لَهُ الْعِزَّةُ وَ الْقُدْرَةُ يَنْزِلُ
مِنْ سَحَابِ الْفَضْلِ مَا يَطْهَرُ بِهِ حَقَائِقُ كُلِّ شَيْءٍ إِنْ
هَمَّ عَنْ جِهَةِ الرُّوحِ لَا يَهْرَبُونَ كَذَلِكَ نَزَلَ الْأَمْرُ

the Spirit. Thus hath the command been sent down from the dominion of eternity unto the people of Baha, that perchance mankind may be mindful in the days of their Lord.

- 5 Glorified be He Whom the kingdom of the dominion of the heavens and earth doth praise, and before Whom every soul prostrateth itself, as ye do witness. And they who know Him not this day prostrate themselves before His countenance, yet they understand not. Even as this is witnessed in the Concourse of the Bayan - they acknowledge God and Him Whom He sent aforetime, yet when He came unto them in another garment they denied Him. Thus observe in the Qur'an and before it in all religions, if thou be of them who ponder the Cause of their Lord.

- 6 The eyes of creation have never beheld the like of these who worship a name among names, then remain heedless of Him Who created it. Their likeness is as the likeness of those who worship idols yet perceive it not. Glorified be He Who hath ever been seated upon the throne of His mighty power in the eternal past, and Who hath been veiled from the comprehension of the Concourse of Glory and Majesty, then from the righteous and the learned, then from all eyes and visions.

- 7 And when He desired to shower upon the realities of all things and the hearts of all contingent beings the rain of grace and beneficence and the outpourings of bounty and favor, He rent asunder the veil of concealment and manifested Himself by the name of every Prophet in every age, until He manifested Himself by the name of 'Ali in the year sixty, then by this Name in the year nine according to the mystery of the line, until the days reached unto eighty. Then did the Beauty unveil Himself between the heavens and earth with evident sovereignty, and called out with the most exalted call through the tongue of His Self-Manifestation:

- 8 "Verily, I am He Who was God when there was none to be worshipped, and Knowledge when there was naught to be known, and Lord when there was none to be lorded over. I am He Whom none among all contingent beings hath known, nor shall any soul among all created things ever know Me. All that the knowers have known returneth unto the Word which was created by My utterance, and I am the Most Holy, the Most Exalted, the Most Powerful, the Most High. I have created all beings for the knowledge of My Self and have sent down unto them My verses in truth, lest they should doubt My Cause, the All-Powerful, the Wondrous, the All-Encompassing. Whoso claimeth for himself more than this hath indeed fabricated against God Who created him by a command from His

من جبروت البقاء لأهل البقاء لعلّ الناس كانوا في أيام ربهم يتذكرون

5 فسبحان الذي يسبح له ملكوت ملك السموات والأرض ويسجد له كل نفس كما انتم تشهدون والذين لا يعرفونه اليوم يسجدون لوجهه ولكن لا يفقهون كما يشهد ذلك في ملاء البيان يقولون بالله وبألذي أرسله من قبل فلما جاءهم ما عرفوا بقميص آخر كفروا به وكذلك فانظر في الفرقان ومن قبله كل الأديان ان انت من الذين في امر ربهم يتفكرون

6 ما شهدت عيون الابداع مثل هؤلاء يعبدون اسماً من الأسماء ثم عن موجهه يغفلون مثلهم كمثل الذين يعبدون الأصنام ولا يشعرون فسبحان الذي كان مستوياً على عرش عز اقتداره في ازل الآزال وكان مستوراً عن ادراك ملاء الجلال والاستجلال ثم عن الأخيار والأخبار ثم عن الأبصار والأنظار

7 واذا اراد ان يطر على حقايق الموجودات وافئدة الممككات امطار الفضل والاحسان ورشحات الجود والامتنان شق حجاب الستر واطهر نفسه باسم كل نبي في كل عصر الى ان اظهر نفسه باسم علي في سنة الستين ثم بهذا الاسم في سنة التسع على سر السطر الى ان بلغ الايام الى الثمانين اذا كشف الجمال بين السموات والأرض بسلطان مبین

8 و نادى بأعلى النداء بلسان مظهر نفسه بأني انا الذي كنت الهاً ولا مألوه و عالماً ولا معلوم و رباً ولا مريب و انا الذي ما عرفني احد من الممككات و لن يعرفني نفس من الموجودات و كلما عرفه العارفون يرجع الى كلمة التي خلقت بقولي و انا المقدس المتعالى الممتنع العزيز الرفيع قد خلقت الموجودات لعرفان نفسي و نزلت عليهم آياتي بالحق لئلا يكون مريباً في امرى الغالب البدع المحيط فن ادعى في نفسه فوق ذلك فقد افترى على الله الذي خلقه بأمر من عنده كذلك نزل الأمر في الواح القبل و ينزل حينئذ ليكون

presence.” Thus was the command revealed in previous Tablets and is now being revealed, that it may serve as a proof from Us and an evidence from Our presence unto all creation.

- 9 O peoples of the earth! Know ye the value of that which We have sent down unto you, then detach yourselves from the imaginings ye possess and take hold of God's verses with power. Follow ye not in the footsteps of those who, when the verses of God are recited unto them, wax proud against them, notwithstanding that by a single letter thereof have been created the realities of the people of the Divine Realm, then the realities of the people of the Realm of Dominion, then the souls of the people of the Kingdom and the Abha Realm, then whatsoever was and whatsoever shall be, if ye be of those who know. And I am He Who was powerful over whatsoever I willed, and I shall be powerful over whatsoever I desire. Never shall the wiles of the crafty withhold Me from My sovereignty, the All-Powerful, the Almighty, the Omnipotent. Say: Were We to desire to subjugate all created things and return them from existence into nothingness, We would assuredly do so through a word appearing from My Pen which moveth by virtue of My holy, glorious and bountiful fingers.

- 10 O thou who bearest My Name [Muhammad-'Ali], hearken unto what the idolators say and what issueth from their mouths. By God! By reason of it have the hearts of the pure ones burned within their chambers, and the eyes of the divine verses have wept within the pavilion of words, and the Manifestations have rent from their forms the silk of allusions and the brocade of symbols. Thus do We inform thee with truth that thou mayest be among those who are well-informed. For they have objected to Him through Whose single letter were their realities created and their names exalted in the Kingdom of Names, and their traces made manifest throughout the realms of creation, and their mention elevated between earth and heaven, if ye be among those who witness. And they have reached such heights of pride and denial as to deny the Proof of God and His Evidence, then the Manifestation of God and His Authority, then the Rising of God and His Power, then His establishment upon the throne of mighty glory. Verily those who speak like children when there ascendeth from the direction of thy Lord's throne, the All-Merciful, deny those words which have descended from the throne of names and attributes, and when these are recited unto them their faces turn black and they are overwhelmed by the dust of hell, and there issueth from their lips that which causeth all who are in the heavens and earth to curse them. They say these words have not descended according to the divine nature. Say: O concourse of idolators! Perish in your wrath! By God, through these words hath appeared

دليلاً من لدنا وحجةً من عندنا على الخلائق اجمعين

9 و اتم يا ملأ الأرض فاعرفوا قدر ما نزلناه عليكم
ثم انقطعوا عما عندكم من الأوهام و خذوا آيات
الله بقدره و لا تتبعوا خطوات الذين اذا تتلى
عليهم آيات الله يستكبرون عليها بعد الذي خلق
بحرف منها حقايق اهل اللاهوت ثم حقايق اهل
الجبروت ثم انفس اهل الملك و الملكوت ثم ما
كان و ما يكون ان اتم من العارفين و انا الذي
كنت مقتدرًا على ما اشاء و اكون مقتدرًا على ما
اريد لن يمنعني خدع الماكرين عن سلطاني المقتدر
العزیز القدير قل انا لو زيد ان نسخر الممككات
و نرجعهم من الوجود الى العدم لنرجعهم بكلمة
التي تظهر من قلمي الذي يحرك من انا مل قدسي
العزیز الكريم

10 ان يا اسما [المحمد] قبل على اسمع ما يقولون
المشركون و ما يخرج من افواههم تالله بها
احترقت ايجاد الطاهرات في الغرفات و بكت
عيون الآيات في سرادق الكلمات و شقت
الظهورات عن هيكلهن سندس الاشارات و
استبرق العلامات و كذلك نخبرك بالحق
لتكون من المستخبرين لانهم اعترضوا بالذي
بحرف منه خلقت حقايقهم و رفعت اسمائهم في
ملكوت الأسماء و ظهرت آثارهم في اراضي
الانشاء و علت اذكارهم بين الأرض و السماء
ان اتم من الشاهدين و بلغوا الى الغرور و الانكار
الى مقام الذي انكروا حجة الله و برهانه ثم ظهور
الله و سلطانه ثم قيام الله و اقتداره ثم استوائه
على عرش عز عظيم ان الذين يتكلمون بمثل
الصبيان عند ما يرتفع عن جهة عرش ربك
الرحمن ينكرون تلك الكلمات التي نزلت من
عرش الأسماء و الصفات و اذا تتلى عليهم تسود
وجوههم و ترهقهم غيرة الجحيم و يخرج من
شفثاتهم ما يلعن به عليهم كل من في السموات
و الأرضين يقولون انها ما نزلت على الفطرة قل

the nature of God, the Mighty, the Powerful, the Supreme, the All-Knowing.

- 11 O Nabil! Know thou that We concealed the mysteries of the Cause at a time which neither those who believe in eternity in the past, nor those who believe in eternity have comprehended. We remained in Our essence unique, alone, singular, veiled from the eyes of all created things and concealed behind the sanctified veils in the retreat of the Divine Essence. And when We desired to manifest the Cause in the kingdom of creation, We took a handful of clay in the grasp of Our power, the Mighty, the Powerful, the Wise. Then We kneaded it with the waters of holiness and breathed into it a spirit from the spirits We had created in the heaven of eternity, and We fashioned it according to a temple from among the temples of holiness, and We named it Adam in the heaven of names, if thou be of them that know. Likewise, were We to take another handful and raise from it sanctified temples, then forms of the Concourse on High, then spirits of the Prophets and Messengers, We would verily have power to do so through My sovereignty which encompasses all created things and through My command which transcends all atoms, if thou be of them that understand.

- 12 Then the days rolled on until they reached these days wherein We manifested Our true Self with this Beauty through which We have revealed Ourselves to all the worlds. Thereupon rose against Me My servants whose names shall not be mentioned in My holy and exalted presence. Rather, I created their essences by the will of My command which createth through My word. I am He Who created the names and their kingdom, Who sent forth the attributes and their dominion, Who manifested the realities and their realm, while Our ancient Self remained sanctified above them all. Nay, We made them manifestations for Our servants who fell prostrate upon their faces before My transcendent, mighty and gracious countenance.

- 13 Therefore weep thou for this Lord by reason of what hath befallen Him such as hath befallen no one before, and there hath touched Him of afflictions that which causeth the spirits of the denizens of the realm of divinity to be cut off beyond the pavilion of holiness in the Most Exalted Paradise. Then was the table of the spirit withdrawn from the mouths of them that are nigh unto God. Thus have We imparted unto thee the word of truth that thou mayest become aware of a drop of what hath rained upon Us from the oceans of decree and be among them that know.

يا ملاء المشركين موتوا بغيطكم تالله بها قد ظهرت فطرة الله العزيز المقتدر المهيمن العليم

11 ان يا نبيل فاعلم بأننا سترنا اسرار الأمر في زمن التي ما ادركه الأزليون و لا السرمديون و نكنا في نفسنا متوحداً فرداً واحداً مستوراً عن اعين الموجودات و مقنوعاً خلف حجاب القدس في ممكن الذات و اذا اردنا ان نظهر الأمر في ملكوت الانشاء اخذنا كفاً من الطين بقبضة قدرتنا المقتدر العزيز الحكيم ثم عجنناه بمياه القدس و نفخنا فيه روحاً من ارواح التي خلقناها في جبروت البقاء و صورناه على هيكل من هياكل القدس و سميناه بالآدم في جبروت الأسماء ان انت من العارفين و كذلك لو نأخذ كفاً [اخرى] و نبعث منه هياكل المقدسين ثم صور ملاء العالين ثم ارواح النبيين و المرسلين لتقدر بالحق و انا المقتدر بسلطاني الذي احاط الممكّنات و بأمرى الذي استعلى على كل الذرات ان انت من العالمين

12 ثم دارت الأيام الى ان بلغت الى هذه الأيام التي اظهرنا فيها نفسى الحق بهذا الجمال الذي تجلينا به على العالمين اذا قاموا على عبادى الذين لن يذكر اسمائهم في ساحتي المقدس العزيز الرفيع بل خلقت ذواتهم بارادة امرى الذي خلق بقولى و انا الذي خلقت الأسماء و ملكوتها و بعثت الصفات و جبروتها و اظهرت الحقائق و لاهوتها و كان نفسنا القديم مقدساً عن كلها بل جعلناها ظهوراتاً لعبادنا الذي خروا بأذقانهم سجداً لوجهي المتعالى العزيز الكريم

13 اذا أنت فابك لهذا الرب بما ورد عليه ما لا ورد على احد من قبل و مسته من البأساء ما ينقطع به ارواح اهل اللاهوت خلف خباء القدس في فردوس الأعلى ثم انقطعت مائدة الروح عن فم المقرّبين كذلك القيناك قول الحق لعل تطلع برشح عماً رشع علينا من بحور القضاء و تكون في نفسك لمن العارفين

14 ان يا نبيل اذا سافرت من شطر ربك الى اشطار الآفاق ذكر الناس بما ورد على طير القدم من

14 O Nabil! When thou journeyest from the direction of thy Lord to the regions of the horizons, remind the people of what befell the Bird of Pre-existence from the talons of the idolaters. Beware lest thou add or take away anything; rather, recount truthfully what thou hast seen for Our near servants. Say: By God! He Who was created by My word and was honored by meeting Me hath issued against Me that which kindled within him the fire of jealousy and hatred. But God hath revealed what was hidden in their breasts, and He, verily, is the All-Knowing, the All-Informed. Then they invented against Me whatsoever suited their desires that they might thereby instill hatred for the Youth in the hearts of the holy ones.

15 Say: Woe unto you and unto what your passions have commanded you! Yet God hath servants whom neither the veils of allusions nor whatsoever hath been created between earth and heaven can hinder. These are they who rend asunder every veil with the hand of power and might, and who recognize God through God and through that which appeareth from Him. By God! These are servants around whom circle the hosts of the Cause and whom the Spirit of Holiness doth aid at all times.

16 O servant! Remind the people and fear no one. Rather, place thy trust in the Self of thy Lord, the Mighty, the Powerful. Then preserve thyself lest the pride of the turbans of every hateful ass cause thee to waver. Say: O people! Adorn your heads with the turbans of truthfulness and justice, not with that which is borne upon the backs of camels. Fear God and cast not the words of God behind your backs, and be not of the wrongdoers. Soon shall ye witness those who deny God and His sovereignty, then His greatness and His proof, mentioning Him with their tongues and counting themselves among those who truly make mention. Then the angels of the divine Command strike their remembrances upon their heads and say: "Woe unto you, O concourse of the idolaters! Do ye give judgment against God and contend with His Self and war against His Essence, while ye read that which hath been sent down from Him? By God! Verily ye are in grievous loss!" Soon these people will adorn their heads with green and white turbans and thereby pride themselves among men and be among those who rejoice - just as you have seen among the people of the Qur'an, how by claiming connection to one of Our names they wore green turbans, then denied Him Who created that name. Thus observe their condition and their lack of understanding, that you may be among those who know.

17 Say: O people! Adorn your heads with truthfulness and justice, then your temples with the robes of recognition. Beware lest you change God's adornment among yourselves or be among

مخاليب المشركين اياك ان [لا تزد ولا تنقص] فاقصص بالحق بما رأيت لعبادنا المقربين قل تالله ان الذي خلق بقولي واستبرك بلفظي افتي علي بما اشتعل في نفسه نار الحسد والبغضاء ولكن الله ظهر خافية صدورهم وانه هو العليم الخبير ثم افتروا على كل ما ينبغي لأنفسهم ليدخلوا به بغض الغلام في صدور المقدسين

15 قل فويل لكم و بما امركم هويكم [فله] عباد لن يمنهم حجابات الاشارات و لا كل ما خلق بين الأرض و السموات اولئك [يخرقن كل] الأستار بيد القدرة و الاقتدار و [يعرفن] الله بالله و بما يظهر من عنده تالله انهم لعباد الذين يطوفن في حولهم جنود الأمر و يؤيدهم روح القدس في كل حين

16 ان يا عبد ذكر الناس و لا تخف من احد فتوكل على نفس ربك العزيز القدير ثم احفظ نفسك بأن لا يقلبك كبر العمام من كل مبغض حير قل يا قوم زينوا رؤوسكم بعمائم الصدق و الانصاف لا بما يحمل على ظهر البعير اتقوا الله و لا تدعوا كلمات الله عن ورائكم و لا تكونن من الظالمين فسوف تشهد الذين يتكبرون الله و سلطانه ثم عظمتهم و برهانه يذكرونه بالسنهم و يكونن من الذاكرين اذا يضرب ملائكة الأمر اذكارهم على رؤوسهم و يقولون فويل لكم يا معشر المشركين أ تفتون على الله و تجادلون بنفسه و تحاربون بذاته و تقرؤون ما نزل من عنده تالله انكم اذا في خسران عظيم فسوف يزينون هؤلاء رؤوسهم بمناديل الخضضر و البيض و بذلك يفتخرون بين الناس و يكونن من الفرحين كما رأيتم في ملا الفرقان بحيث ينسبتم الى اسم من اسمائنا لبسوا من عصب الخضضر ثم كفروا به عن موجدتها و كذلك فانظروا في شأنهم و قلة عرفانهم لتكونن من العارفين

17 قل يا قوم زينوا رؤوسكم بالصدق و الانصاف ثم هياكلكم بحلل العرفان اياكم ان [لا] تبدلوا

those who say what they do not do and who are among the proud ones. Just as you have witnessed in these days that he who turned away from God and was proud against His verses forbids people from eating onions and drinking tobacco. Say: Be fair, O servant! Are these two acts greater in God's sight than your turning away from God Who created you by His word? Be fair then, O people of understanding! Say: O people! Do you slay the Manifestation of God's Self, then ask about the blood of a mosquito? Woe unto you, O heedless ones! By God, O people, Mine eyes weep and the eyes of Ali in the most exalted Companion, and My heart and Muhammad's heart cry out in the most glorious pavilion, and My soul and the souls of the Messengers call out at the Lote Tree of the Utmost Boundary - if you be of those who perceive. And My grief is not for Myself, but for Him Who will come upon clouds of Command with clear and manifest sovereignty. For these people will not be content with His appearance and will deny His verses and reject His authority and wage war against His Self and practice deception in His Cause, just as they did with this Self in these days, as you have witnessed.

- 18 Say: O people! Fear God and let not the world delude you with its vanities. Fear God and be among the God-fearing. O people! This is the Beauty of Ali among you - if you will not believe in Him, do not fabricate lies against Him nor cause hatred to enter the hearts of His servants, nor refute truth with what you possess, nor be among the ungodly. O Nabil! We have made you a fragrance from the fragrances of the Command, that people might find through you the sweet scents of this Shirt which was reddened by the blood of hatred and suspended between the heavens and earth. O Muhammad! Arise to uphold God's Cause and His religion and His laws and His ways. Then assist it with whatever you are able, that perchance the hands of harm may be kept from the hem of an upright Faith. For these people have changed God's Cause within themselves and His favor upon their own selves, and have distorted God's words from their proper places - thus were they among the doers and among those who turned away. Whosoever said that this Youth desired to abrogate the laws of the Bayan sought to cast doubt in the hearts of the rebellious ones. Say: Those endowed with iron sight will not be prevented by signs of limitation, but will enter the seat of divine unity in less than a moment.

- 19 And he who hath drunk of the Tasnim of holiness from the chalice of eternity proffered by the Youth of the Most Glorious shall never turn toward the cups of mortality offered by

زينة الله بينكم و [لا] تكونوا من الذين يقولون ما لا يفعلون ويكونون من المستكبرين كما شهدت في تلك الأيام أن الذي اعرض عن الله و استكبر بآياته ينهى الناس عن اكل البصل و شرب الدخان قل فأنصف يا عبد أ ارتكأ هذين اعظم عند الله ام اعراضك على الله الذي خلقك يقول من عنده اذا فأنصفوا يا ملأ العارفين قل يا قوم أ تقتلون مظهر نفس الله ثم تسألون عن دم البعوضة فويل لكم يا معشر الغافلين تالله يا قوم يبكي عيوني و عيون علي على رفيق الأعلى و يضح قلبي و قلب محمد في سرادق الأبهى و يصبح فؤادي و افتدة المرسلين عند سدره المنتهى ان انتم من الناظرين و لم يكن حزن من نفسي بل على الذي يأتي على ظلل من الأمر بسلطان لا يخ مبین لأن هؤلاء [ان يرضوا] بظهوره و ينكرون آياته و يحدون سلطانه و يحاربون بنفسه و يخادعون في امره كما فعلوا بنفسه هذا في تلك الأيام و كنتم من الشاهدين

- 18 قل يا قوم خافوا عن الله و لا يغرنكم الدنيا بغرورها اتقوا الله و كونوا من المتقين و يا قوم هذا جمال علي بينكم ان لن تؤمنوا به لا تفتروا عليه و لا تدخلوا بغضاء في صدور عباده و لا تدحضوا الحق بما عندكم و لا تكونون من المشركين ان يا نبيل انا جعلناك نفحة من نفحات الأمر [ليجدوا] الناس منك روايح هذا القميص الذي كان محمراً بدم البغضاء و علق بين السموات و الأرضين ان يا محمد قم على امر الله و دينه ثم شرايع الله و سننه ثم انصره بما تكون مستطيعاً عليه لعل تمسك بذلك ايادي الضر عن ذيل دين قويم لأن هؤلاء بدلوا امر الله في انفسهم و نعمته على ذواتهم و حرقوا كلمات الله عن موضعها و كذلك كانوا من الفاعلين و من المعرضين من قال بأن هذا الغلام اراد ان ينسخ حكم البيان ليلقى الغل في صدور المرددين قل ان الذين اوتوا بصر الحديد لن يمنعهم اشارات التحديد و يدخلون على مقر التوحيد اقرب من حين

- 19 و الذي شرب تسنيم القدس من كأس البقاء عن غلام الأبهى لن يلتفت الى كؤوس الفناء من

the temples of the doubters. Purify thy tongue from the mention of anyone besides Me, then remind the people that thy melodies may attract them to the holy and luminous direction. Then bear witness within thyself that there is no God but Him, and that Ali is the Manifestation of His Self amongst all the worlds, and that His Glory is for His revelation and concealment, and His might and grandeur among all created things. Through Him God distinguisheth between truth and falsehood, between the fortunate and the unfortunate, and the believers become distinguished from the ungodly. Today no one's call will be raised to God except through My love. Thus hath the command been sent down from the presence of One mighty and powerful. And if thou findest thyself alone in My Cause, be not disturbed, but remain steadfast, for by this will God's Cause be established, if thou be of those endowed with luminous vision. For My loved ones are the pearls of the Cause and all others are but pebbles of the earth, and the pebbles must needs be more numerous than the precious pearls. One of these is better in the sight of God than a thousand thousand souls besides them, even as a piece of ruby is better than a thousand mountains of solid stone. Thus observe thou the Cause and the distinction between these and those, that thou mayest be of those possessed of certitude.

- 20 And if thou meetest Rida'r-Ruh, remind him of what hath befallen the Youth, then cast upon his countenance the spirit from Us. Thus hast thou been commanded from the presence of One Who is All-Knowing, All-Wise. Say: O Rida, dost thou laugh within thyself while the eyes of eternity weep by reason of what hath befallen Him from the harm of satans? Dost thou recline upon seats of ease while [the body of the Self of God] was troubled by the sting of the serpent in all days, nay, in every moment? O Rida! Arise to serve the Cause, then assist thy Lord, and tarry not for less than a moment, for thou art the Most Great Name in the preserved tablets of holiness. Then gather the people in the love of God and His Cause, then recite unto them what hath been sent down at this hour from the heaven of thy Lord, the Powerful, the Wise. Hast thou forgotten when thou didst enter the Garden of Paradise and wert present before the Throne, and there was revealed unto thee from the Divine Lote-Tree from behind a thousand veils: "Verily I am God, there is none other God but Me, the Guardian, the Mighty, the Powerful." Then wert thou set ablaze by the beauty of the Chosen One revealed unto thee in the flame of fire, that the servants might be set ablaze thereby and the warmth of thy Lord's love might be established in the hearts of them that know.

هياكل المرييين و انتك انت طهر لسانك عن ذكر
دوني ثم ذكر الناس ليستجذبهم نعماتك الى شطر
قدس منير ثم اشهد في نفسك بانه لا اله الا هو و
ان علياً مظهر نفسه بين العالمين و ان بهائه لظهوره
و بطونه ثم عزه و كبريائه بين الخلائق اجمعين
و به يفصل الله بين الحق و الباطل و السعيد و
الشقي و يمتاز الموحدون عن المشركين و لن يرفع
اليوم نداء احد الى الله الا بعد حيي كذلك نزل
الأمر من لدن عزيز قدير و انتك ان وجدت
نفسك وحيداً في امرى [اذاً] لا تضطرب ثم
استقم لأن بذلك يثبت امر الله ان انت من
ذى بصر منير لأن احبائى هم لآلى الأمر و من
دونهم حصاة الأرض و لا بد ان يكون الحصاة
ازيد عن لؤلؤ قدس ثمين و واحد من هؤلاء عند
الله خير من الف الف نفس من دونهم كما ان
قطعة من الباقوت خير من الف جبال من حجر
متين كذلك فاشهد الأمر و الفرق بين هؤلاء و
هؤلاء لتكون من اصحاب اليقين

- 20 و انتك ان رأيت رضى الروح ذكره بما ورد على
الغلام ثم اتى على وجهه الروح من لدنا كذلك
امرت من لدن عليم حكيم و قل يا رضا اضحك
في نفسك بعد الذى تبكى عيون القدم بما ورد
عليه من ضر الشياطين ا تسكن على مقاعد الراحة
و كان [جسد نفس الله] مضطرباً من لدغ الثعبان
في كل الأيام بل في كل حين ان يا رضا قم
على الأمر ثم انصر ربك و لا تصبر اقل من
آن لأنك اسم الأعظم في الواح قدس حفيظ
ثم اجتمع الناس على حب الله و امره ثم اقرء
عليهم ما نزل حينئذ من جبروت ربك القادر
الحكيم أنسيت حين الذى دخلت بقعة الفردوس
و حضرت بين يدي العرش و يلقى عليك من
سدره الروح عن خلف الف حجاب بأنى انا الله
لا اله الا انا المهيمن العزيز القدير اذاً فاشتعل بما
تجلى عليك جمال المختار في لهيب النار ليشعل
بها العباد و يستقر حرارة حب ربك في افئدة
العارفين

21 O Rida! By God, the Pen weepeth at My tribulation and My poverty, then at My loneliness and exile, and at how the fire of rejection hath been kindled in the hearts of them that turned away. Take thou the reins of the Cause lest Satan's fingers meddle with it and prevent the people from drawing nigh unto thy Lord, the Merciful, the Compassionate. Open thine eyes and behold what hath been sent down from thy Lord that thou mayest stand firm in the Cause in such wise that none in the heavens and earth may cause thee to waver. Say: My manifestation is My sovereignty, My proof is My Self, My evidence is My beauty, My hosts are My trust in God, My party is My power, and My testimony is My rising up before all the worlds in days wherein nations and governments and their armies rose up against Me, as ye have heard and were among them that heard. O servant! Aid thou this Wronged One Who hath been opposed by one whom He taught the verses of his Lord, that he might assist the Cause and be among them that render aid. But when the breezes of assurance wafted and he found peace within himself, he rose up against God Who had created him by His word, until he pronounced judgment against Him and was among them that judge. But God protected His servant with the hosts of the seen and unseen, and aided him with truth, for He is the best of helpers and supporters.

22 Then remind My loved ones there and cast upon their faces what God cast upon thy face, that they may thank their Lord and be among the thankful ones, and stand firm in the Cause when Satan entereth among them with manifest hatred. O Radi'r-Ruh! Harken unto the word of thy Lord and be not among them that hesitate. First, set not thy foot in any place wherein thou findest rancor against the Youth. Beware lest thou approach it, and remain in noble detachment. And when tablets and letters appear before thee against God and His sovereignty, then trust in God thy Lord and say: "In the Name of God, the Most Impregnable, the Most Holy, the Mighty, the Wise." Then take, by God's power, sheets of paper and write whatsoever God inspireth thee through His sovereignty in refutation of whoso hath rejected God, the Almighty, the Supreme, the Powerful. Beware lest vain imaginings take hold of thee; [consume] their veils and be not among them that imagine. At the moment when thou dost take up the pen, by God! the Most Great Spirit doth assist thee, and the Holy Spirit speaketh within thy breast, and the Spirit of Baha uttereth words through thy tongue. Thus be thou assured of thy Lord's power and be of them that are certain. We have ordained in this Tablet for most of the loved ones that they write tablets proving this Cause and send them to all lands, that perchance thereby none shall be veiled from attaining the

21 ان يا رضا تالله ان القلم يبكي على ضرّي ومسكنتي ثم وحدتي وغربتي وبما اشتعلت نار الاعراض في قلوب المعرضين خذ زمام الأمر لئلا يتصرف فيه انامل الشيطان ويصدّ الناس عن شطر ربك الرحمن الرحيم فافتح عيناك ثم انظر بما نزل من عند ربك لتستقيم على الأمر بحيث لا يقلبك كل من في السموات والأرضين قل ان ظهوري سلطنتي وحجتي نفسي ودليلي جمالي وجندي توكلّي وحزبي قدرتي وبرهاني قيامي في مقابلة العالمين في أيام التي قامت على الملل والدول ومن دونهما جنود الأرض كما سمعتم وكنتم من السامعين ان يا عبد فانصر هذا المظلوم الذي عاد عليه من القاه من آيات ربه لينصر الأمر ويكون من الناصرين فلما هبت راحة الاطمينان واطمئن في نفسه قام بنفسه على الله الذي خلقه بقوله الى ان افتي عليه و كان من المفتين ولكن الله حفظ عبده بجنود الغيب والشهادة ونصره بالحق وانه لخير ناصر ومعين

22 ثم ذكر احبائي في هناك ثم التقي وجوههم ما التقي الله على وجهك ليشكرن ربهم ويكون من الشاكرين ويستقيم على الأمر حين الذي يدخلهم الشيطان ببغض مبین ان يا رضى الروح اسمع قول ربك ولا تكن من المتوقفين اولاً لا تضع قدمك على مقعد الذي تجد فيه غل الغلام اياك ان [لا] تقرب به وكن في زهد منيع و اذا يظهر بين يديك الواح و رسائل في رد الله و سلطانه اذا توكل على الله ربك و قل بسم الله الامنع الاقدس العزيز الحكيم ثم خذ بقوة الله اوراقاً من القرطاس ثم اكتب بما يلهمك الله بسلطانه في رد من رد على الله المقتدر الغالب القدير اياك ان [لا] يأخذك الأوهام [فاحرق] حجباتها ولا تكن من المتوهمين وفي حين الذي تأخذ القرطاس تالله روح الأعظم يؤيدك وروح القدس ينطق في صدرك وروح البهاء يتكلم على لسانك وكذلك ايقن في قدرة ربك وكن من الموقنين وقدّرنا في هذا اللوح لأكثر الأحابي بأن يكتبوا الواحاً في اثبات هذا الأمر ويرسلوها

presence of God, the Mighty, the Beautiful. O servant! Act according to that which thou art bidden, delay not in executing thy Lord's command, and be of them that act. Cast behind thee the world and all that is in it and upon it, then make thyself a bulwark of the Cause amidst these corrupters, lest they transgress their bounds and be of the transgressors.

الى البلاد لعلّ بذلك لن يحتجب احد عن لقاء الله العزيز الجميل ان يا عبد فاعمل بما امرت و لا تأثر امر ربك و كن من العاملين دع الدنيا و ما فيها و عليها عن ورائك ثم اجعل نفسك سدّ الأمر بين هؤلاء المفسدين لئلا يتجاوزوا عن حدودهم و لا يكونن من المتجاوزين و

- 23 And thou, O Muhammad, when thou arrivest in the land of Iraq and attainest the presence of the Interlocutor (Kalim), show him the garment of the Youth [and what] befell Him from His brother, that he may learn what hath come upon the Sovereign of Eternity from him whose name was exalted by His command. Thus hath it been sent down in truth from the heaven of an ancient Name.

23 انك انت يا محمد اذا وردت ارض العراق و حضرت بين يدي الكلم فأظهر له قيص الغلام [و بما] ورد عليه من اخيه ليطلع بما ورد على سلطان القدم من الذي رفع اسمه بأمر من لدنه و كذلك نزل بالحق من جبروت اسم قديم

- 24 O Kalim! Arise to champion the Cause, then assist thy Lord and be of them that render aid. And should Satan enter upon thee to cause thee to slip from thy Lord's path, then seek refuge in God and remain under His impregnable protection. And if the tablets of delusion from him who hath waxed proud against God, the Mighty, the Powerful, the Omnipotent, be brought before thee, cast them upon the dust, then take up the pen by My command, the Mighty, the Dominant, the All-Knowing. Then deliver unto him thy Lord's command with kindly counsels, that perchance he may remember within himself and not wax proud before God, thy Lord and the Lord of all worlds. By God, O Kalim! That which floweth from their pens befitteth their station - they speak as children and thereby oppose the Beauty of the All-Merciful. Behold then these heedless ones! They have reached such a state of heedlessness that they seek to prove their cause through My verses, then turn away from My beauty. What aileth these people that they can scarce comprehend a single utterance from God, the Mighty, the All-Knowing? Thus have their hearts been covered by the veil of self and desire, and lusts have seized them from every side, and they are as them that are dead. Leave their mention and what they possess, then shun them, then seek for thyself a safe retreat in the shadow of thy Lord's protection and be of them that are at peace. And in all matters place thy trust in God, thy Lord, the All-Knowing, the All-Informed.

24 ان يا كلم قم على الأمر ثم انصر ربك و كن من التّاصرين و ان يدخل عليك الشيطان ليزلّك عن صراط ربك اذا فاستعذ بالله و كن في عصمة منيع و ان يحضر بين يديك الواح الغرور من الذي استكبر على الله المقتدر العزيز القدير دعها على التراب ثم خذ القلم بأمرى العزيز الغالب العليم ثم بلغه امر ربك بنصايح مشفقة لعلّ يتذكر في نفسه و لا يستكبر على الله ربك و رب العالمين تالله يا كلم ما يجرى من قلمهم ينبغى لشأنهم يتكلمون مثل الصبيان و يعترضون به على جمال الرحمن كذلك فانظر في هؤلاء الغافلين و بلغوا في الغفلة الى مقام يستدلون بأياتي في اثبات امرهم ثم يعرضون عن جمالي فما هؤلاء القوم لا يكادون يفقهون حديثاً من الله العزيز العليم كذلك غشت قلوبهم غشاوة النفس والهوى و اخذتهم الشهوات من كلّ الجهات و كانوا من الميتين دع ذكرهم و ما عندهم ثم تجبّ عنهم ثم ابتغ لنفسك في ظلّ عصمة ربك موطن امن و كن من المطمئنين و توكل في كلّ الأمور على الله ربك العالم الخبير

- 25 O Nabil! Go thou forth with the Book of God and His robe of grandeur that through them the sweet fragrances of holiness may be diffused among all the worlds, that perchance hearts may be purified from the defilement of fancy and desire and return to the habitation of them that are nigh. Loose thy tongue in utterance, then mention what thou hast seen and witnessed of thy Lord's Cause, that thereby the eyes of them

25 ان يا نبيل انت اذهب بكتاب الله و ثوب كبريائه لينتشر بهما روائح القدس بين العالمين و لعلّ يطهر القلوب عن دنس الوهم و الهوى و يرجعن الى موطن المقرّبين فافتح اللسان بالبيان ثم اذكر ما رأيت و شهدت من امرى مولاك لعلّ بذلك يفتح ابصار المحتجبين و الروح عليك و على الذين

that are veiled may be opened. And the Spirit be upon thee and upon those who, when the verses of their Lord are recited unto them, fall down upon their faces in prostration before God, the Lord of all things and the Lord of all worlds. And praise be to this Lord, for He is the Beloved of them that know.

GPB.243x, GPB.250x, HURQ.BH27x

إذا يتلى عليهم آيات ربهم يخرن بأذقانهم سجداً لله
رب كل شيء ورب العالمين والحمد لهذا الرب
اذ هو محبوب العارفين

INBA47:050, INBA37:057, INBA83:092,
BLIB_Or15723.146, AQA4#083 p.180,
AQA4a.042, MAS4.353x, OOL.B095

BH00258

Lawh-i-Yusuf

To: Aqa Siyyid Yusuf in Isfahan

1 These are the verses of God which have descended in truth from the direction of the right hand of the Throne. God hath made them guidance and remembrance for all the worlds. Through them the gates of Paradise have been opened and the Kawthar of life hath flowed from the spring of My Name, the Most Merciful, the Compassionate, that Our servants might drink therefrom - they who have detached themselves from all who are in the heavens and the earth and have turned with their hearts to this luminous and radiant horizon.

2 O people of the Bayan! Be not as the people of the Furqan, and deny not the verses of God, His proof, His testimony and His signs. Deprive not yourselves of this bounty which hath appeared with all goodness and which draweth all created things from every direction that they may turn to the countenance of the Beloved in this wondrous garment. Fear God and exchange not the favor of God for that which ye possess. Then open your eyes and judge fairly concerning Him Who hath appeared in truth with manifest sovereignty, with the Sadratu'l-Muntaha proceeding at His right hand, and the Tree of Sinai at His left, and before Him the hosts of God's revelation, the Sovereign, the Powerful, the Exalted, the Wise.

3 Beware, O people, be not content with a mere handful of brackish water, but hasten to God's Most Great Ocean which surgeth within itself, by itself, for itself. Through one of its waves appeared the kingdom of names and attributes, and through another wave appeared every firm and wise decree. Raise up the pavilion of detachment upon the shore of this mighty sea and turn not to mere pools. If ye are heedless of God in this Revelation which hath appeared with all signs - yet hath Our

1 تلك آيات الله قد نزلت بالحق عن جهة ايمن
العرش وجعلها الله هدى وذكرى للعالمين وفيها
فتحت ابواب الرضوان و جرى كيثر الحيوان
من معين اسمى الرحمن الرحيم ليشربن منه عبادنا
الذينهم انقطعوا عن كل من في السموات و
الأرض وتوجهوا بقلوبهم الى هذا الأفق المشرق
المنير

2 ان يا ملاً البيان لا تكونوا كمال الفرقان و لا
تكفروا بآيات الله و برهانه ثم حجته و آثاره و لا
تحرموا انفسكم عن هذا الفضل الذى ظهر بكل
خير و تجذب الممكات عن كل الجهات ان يقبلن
الى وجه المحبوب فى هذا القميص البديع خافوا
عن الله و لا تبدلوا نعمة الله بما عندكم ثم افتحوا
ابصاركم فأنصفوا فى الذى ظهر بالحق بسلطان مبين
و يمشى عن يمينه سدره المنتهى ثم عن يساره شجرة
السیناء ثم قدّامه جنود وحى الله الملك المقتدر
العلیّ الحكيم

3 آياكم يا قوم لا تقنعوا بغرفة من ماء اجاج ثم
اسرعوا الى بحر الله الأعظم الذى يتوجّج فى ذاته
لذاته بذاته و بموج منه ظهرت ملكوت الأسماء
و الصفات و بموج اخرى ظهر كل امر مبرم
حكيم ان ارفعوا سرادق الانقطاع فى شاطئ قلزم
الكبرياء و لا تلتفتوا بماء الغدير و انكم لو غفلتم
عن الله فى هذا الظهور الذى ظهر بكل الآيات

mercy ever preceded all things - We shall not close the gates of heaven in your faces, and We shall feed you purely for the sake of My luminous, holy, inaccessible, transcendent and radiant countenance. We desire no recompense from you - My reward is only with Him Who created Me, fashioned Me, and sent Me to all created things. We have appointed for you a time; when that time is fulfilled and ye have not turned to God, He will seize you from every direction and will send upon you the breezes of chastisement from all quarters - and indeed severe is the chastisement of thy Lord.

ولكن أنا لم يزل سبقت رحمتنا كل شيء ما
نسدد ابواب السماء على وجوهكم ونطعمكم خالصاً
لوجهي المشرق المقدس الممتنع المتعالى المنير وما
نريد منكم جزاء ان اجرى الا على الذى فطرني
و خلقتني و ارسلى على انخلاتق اجمعين و انا قد
جعلنا ميقاتاً لكم فاذا تمت الميقات و ما اقبلتم
الى الله ليأخذنكم عن كل الجهات ويرسل عليكم
نفحات العذاب عن كل الأقطار و كان عذاب
ربك لشديد

- 4 O people! Rend asunder the veils of idle fancy, then turn your faces toward your Lord, the Mighty, the All-Knowing. Be not among the lost who worship the idols of their own selves and desires, and who turn away from Him Who created them and nourished them by the hands of His transcendent and all-encompassing power.

4 يا قوم ان اخرجوا حجاب الأوهام ثم توجهوا بوجه
ربكم العزيز العلام و لا تكونن من الخاسرين
الذين عبدوا اصنام انفسهم و هواهم و اعرضوا
عن الذى خلقهم و رباهم بأيدى قدرته المتعالى
المحيط

- 5 O Joseph! Harken to the call of God from this Youth Who speaketh in all things that He is God - there is no God but Me, the Most Merciful, the Compassionate. When these verses of God reach thee in this scroll which the servant in attendance before the Throne hath written, then wash as thou hast been commanded in the Book, then take it in thy hands and place it upon thy head, then read it and ponder it that thou mayest attain unto what hath been treasured within it of the mysteries of God, the Powerful, the Transcendent, the All-Knowing, the Wise. By My life! If thou wouldst purify thyself from the love of all save God thy Lord, God would open before the face of thy heart the gates of meaning and utterance, and would teach thee such wondrous knowledge as would make thee independent of all besides Me. Indeed His favor upon thee is great if thou remainest steadfast in His Cause, detached from all else, and if thou remindest the people of this Most Great, Most Glorious, and Mighty Announcement.

5 ان يا يوسف اسمع نداء الله عن هذا الغلام الذى
ينطق فى كل شيء بأنه هو الله لا اله الا انا
الرحمن الرحيم و اذا وصل اليك آيات الله فى هذا
القرطاس الذى كتبه عبد الحاضر لدى العرش
اذاً غسل كما امرت فى الكتاب ثم خذه بأيديك و
ضعه على رأسك ثم اقرأه و تفكر فيه لتصل الى ما
كنز فيه من اسرار الله المقتدر المتعالى العليم الحكيم
فوعمرى لو تطهر نفسك عن حب ما سوى الله
ربك ليفتح الله على وجه قلبك ابواب المعانى
و البيان و يعلمك من بدايع العلم ما يغنيك عن
دوني و ان فضله قد كان عليك كبير ان تستقيم
على امره و تنقطع عن دونه و تذكر الناس بهذا
النبي الأعظم الأنعم العظيم

- 6 Know then that there hath come before the Divine Throne thy letter wherein thou didst make mention of thyself, and toward which were directed the glances of thy Lord, the Lord of all worlds. Therein didst thou ask that which befitteth neither thy station nor the station of any in the heavens and earth. Dost thou question Him by Whose command all that was and shall be hath appeared? Him Who created all things by His word "Be," and it was, if thou be of them that understand? Wouldst thou associate the mention of thy Lord with the mention of any other? By God! This is a sin with which no sin in the heavens and earth can compare, and My Soul, the Truth, beareth witness unto what I say. Dost thou question Him Who by a

6 ثم اعلم بأن حضر لدى العرش كتاب الذى فيه
ذكرت و توجهت اليه لحظات الله ربك و رب
العالمين و سألت فيه ما لا ينبغي لشأنك و شأن
كل من فى السموات و الأرضين أ تسأل عن
الذى بأمره ظهر كل ما كان و ما يكون عن
الذى خلق بقوله كن فيكون ان انت من العالمين
هل تقترن ذكر ربك بذكر ما سواه تالله ان هذا
ذنب لا يعادله ذنب اهل السموات و الأرض
و كان نفسى الحق على ما اقول شهيد هل تسأل
عن الذى بحركة من قلبه بعث النبیین و المرسلين

single movement of His Pen raised up the Prophets and Messengers, asking if thou art who thou art, after having penned these words with thine own fingers? By God! This is indeed a heedlessness that hath seized thee and veiled thee from this resplendent and glorious Scene. Doth it beseem anyone to ask what thou hast asked of Him Who is manifest above all things and standeth over every soul, before Whose countenance the suns of the former and latter generations are darkened?

بأنك انت انت بعد الذى هذه حروفات ظهرت من قلبك الذى حرّكته اناملك تالله ان هذا لغفلة اخذتك واجبتك عن هذا المنظر المشرق الكريم هل يليق لأحد ان يسأل ما سألت عن الذى كان ظاهراً فوق كلّ شيء وقائماً على كلّ نفس واطلمت عند ضياء وجهه شمس الأولين والآخرين

- 7 Beware, beware, O servant, lest thou be of them that have doubted the Cause of God after He hath appeared in the fullness of His manifestation and concealment, and before the threshold of Whose gate stand the temples of them that are nigh and sincere. Wouldst thou doubt this Sun before Whose countenance all other suns bow down in adoration, before Whose presence all lords humble themselves, to Whose sovereignty all the chosen ones submit, by Whose will all the loved ones are attracted, and by Whose firm and binding command all things move? Beware, beware! Purify thy heart from all the allusions of the people, and leave behind the world and its remembrance and all that hath been created therein, that there might be imprinted upon thy heart's countenance the lights of this Sun that hath dawned from the horizon of eternity with manifest and mighty splendor.

7 آياك آياك يا أيها العبد لا تكن من الذين شكوا في امر الله بعد الذى ظهر بتمام الظهور والبطون وقام لدى فناء بابه هياكل المقرّبين والمخلصين أ تكون مريباً في هذه الشمس التي كلّ الشموس سجدوا لطلعتها و كلّ الرّيوب خضّاع لحضرته و كلّ الأصفياء منقاد لسلطنته و كلّ الأولياء منجذب بارادته و كلّ الأشياء متحرّك بأمره المحكم المتن آياك آياك طهر قلبك عن اشارات القوم كلّها ودع الدنيا وذكرها وما خلق فيها عن ورائك لينطبع على وجه قلبك انوار هذه الشمس التي اشرفت عن افق البقاء باشراف لا تح عظيم

- 8 Sufficeth it not what We have sent down unto thee of verses aforetime and dispatched unto thee, and what thou hast witnessed of God's manifestation and sovereignty, and what thou hast heard of His power that hath encompassed all existence from first to last? Sufficeth it not those verses that have filled the east and west of the earth? By God! If thou wouldst behold with the eye of native insight, thou wouldst witness their evidences in all things and be of them that are assured. Reflect within thyself: by what proof didst thou believe in God's Messengers of old, and then in 'Ali before Nabil?

8 اما تكفيك ما نزلنا عليك الآيات من قبل و ارسلناها اليك و ما شهدت من ظهور الله و سلطنته و ما سمعت من قدرته التي احاطت كلّ الوجود من الأولين والآخرين و اما تكفيك تلك الآيات التي ملأت شرق الأرض وغربها تالله لو تشهد بعين الفطرة لتشهد تجلياتها على كلّ الأشياء وتكون من الموقنين فكّر في نفسك بأى حجة آمنت يرسل الله من قبل ثم بعلي قبل نabil

- 9 By God! O thou who gazest upon the Countenance, there hath appeared that which hath never appeared in creation, whereunto every atom beareth witness, yet the people, being veiled, are kept back from this Countenance and are in manifest error. Turn thou unto God Who created thee and fashioned thee, regarding that wherein thou didst associate His mention with the mention of any of His servants whom He created by His word. Thus doth thy Lord command thee out of love for thee, that thou mayest be of them that act.

9 تالله يا أيها العبد الناظر الى الوجه قد ظهر ما لا ظهر في الابداع ويشهد بذلك كلّ الذرات ولكنّ الناس بما اخذتهم الأجباب منعوا عن هذا الوجه وكانوا في ضلال مبين و أنك انت تب الى الله الذى خلقك و سواك فيما اقترنت ذكره بذكر احد من عباده الذى خلق بقوله و كذلك امرك ربك حباً لنفسك لتكون من العاملين و

- 10 Know thou that We loved thee before, and therefore do We inform thee in these words that thou mayest remember within thyself and be possessed of clear vision, and recognize the

10 أنك تعلم بأننا احببناك من قبل و لذا نبأناك في هذه الكلمات لتذكّر في نفسك و تكون على بصيرة منيرة و تعرف امر مولاك لأنّ بعرفانه

Cause of thy Lord, for through His recognition are souls purified from the defilement of every obstinate misbeliever. Know thou moreover that all thou hast heard regarding this Cause hath appeared by My leave, but We concealed it out of wisdom from Us and bestowed the Name upon another as a command from Us, for verily We are powerful over all things. By this means did We test his soul and the souls of the servants, and when he became assured within himself that We had elevated the Cause, and that the breezes of glory were wafting from the direction of Our Cause, He emerged from behind the veil and ruled against the Self of God, the All-Protecting, the Mighty, the Powerful, though the hosts of revelation and inspiration prevented him. When he witnessed his own powerlessness, by God, he took up the pen and fabricated against Me that which the pen is ashamed to recount. Whosoever possesses understanding less than a hair's breadth will recognize his station by what flowed from his pen, then his falsehood, then the grandeur of this mighty, irrevocable Cause.

- 11 Be thou not veiled by these veils. Look to the root of the Cause and what hath appeared from the holy precincts from this manifest, radiant, mighty, all-knowing Beauty. Guard thyself lest the tempests of trials cause thee to slip, or the storms of tests make thee stumble, that thou mayest remain steadfast in thy Lord's Cause. Thus have We remembered thee, inspired thee, commanded thee and taught thee, that thou mayest rejoice within thyself and remember this Prisoner Who hath fallen into this deep pit. Glory be upon thee, that thou mayest be steadfast in thy Lord's Cause and upon those who love thee and hearken to thy words in remembrance of thy Lord, the Most High, the Mighty, the Great.

- 12 The Tongue of God speaketh these words in Persian: O Joseph! My proof was complete and perfected unto all who are in the heavens and earth before I made Myself known, for it was manifested through such revelations and evident through such conditions that none had cause to hesitate or turn away. Consider the peoples of the past, how they were debarred from the shore of the sea of oneness and forbidden the eternal glory of beauty. If thou observest with penetrating vision, thou wilt perceive that all were prevented from the fountainhead of divine bounty by veils of words, allusions of fancy, and temporal indications. In the Days of God, when the Divine Beauty shineth like the sun in the midst of heaven, all remain veiled by imaginary veils, although in every Tablet they were admonished to cling to naught that hath been created between the heavens and earth at the time of His manifestation, but to fix their gaze upon the root of the Cause and upon that which appeareth therefrom. Nevertheless, all have strayed from the

تطهر النفوس عن دنس كل مشرك عنيد ثم اعلم بأن كل ما سمعت في هذا الأمر قد ظهر باذني ولكن انا سترناه لحكمة من لدنا وهبنا الاسم لغيرنا امراً من لدنا وانا نكأ على كل شيء لقادرين وبذلك امتحننا نفسه وانفس العباد وانه لما اطمئن من نفسه بما ارفعنا الأمر وهبت عن شطر امرنا روايح العز خرج عن خلف القناع وافق على نفس الله المهيمن العزيز القدير وامنعه جنود الوحي والالهام فلما شهد عجز نفسه تالله قد اخذ القلم وافتى في حق ما يستحي القلم ان يذكره ومن كان له اقل من الشعر شعوراً ليعرف بما جرى من قلبه شأنه ثم كذبه ثم عظمة هذا الأمر المبرم العظيم

11 انك لا تحتجب بهذه الحجاب فانظر الى اصل الأمر وما ظهر من ناحية القدس من هذا الجمال الظاهر المشرق العزيز العليم ان احفظ نفسك بأن لا يزلك عواصف الامتحان ولا قواصف الافتتان وتكون على امر ربك مستقيماً كذلك اذكرناك والقيناك وامرناك وعليناك لتسر في نفسك وتذكر هذا المسجون الذي وقع في هذا البئر العميق والكبرياء عليك ان تكون مستقيماً على امر ربك وعلى من احبك ويسمع قولك في ذكر ربك العليّ المقتدر العظيم

12 لسان الله بكلمات فارسي تكلم ميفرمايد اي يوسف حجتم بر كل من في السموات و الأرض قبل ان اعرف نفسي تمام بوده و بالغ شده چه كه بظهوراتی ظاهر و بشئوناتی باهر كه احدى را مجال توقف و اعراض نه تفكر در امم قبل كن كه بچه سبب از شاطی بحر احديّه محروم شده اند و از جمال عز باقيه ممنوع و اگر بصر حديد مشاهده كنى ادراك مينمائی كه كل بحجبات كلماتيّه و اشارات وهميه و دلالات حادثه از منبع فيض احديّه ممنوع شده اند و در ايام الله كه جمال الهى چون شمس در وسط سماء مشرق و مضى است كل بحجبات وهميه محتجب مع آنكه در كل الواح وصيت شده اند باينكه در حين ظهور بشيئ از آنچه خلق شده مابين سموات و ارض تمسك

straight path and made the recognition of Truth - which hath ever been sanctified above all else - dependent upon the acceptance or rejection of His servants. Fie upon them! Then destruction be upon them for desiring to know God through aught else than Him, for this shall never be possible, inasmuch as that Ancient Being hath been known through His Own Self, and every known thing hath become known through that which hath flowed from the Pen of His Command amongst His servants. Exalted be His station above being known through any save Him, for whatsoever is besides Him is but a creation like unto thyself.

- 13 Today all who dwell in the heavens and on earth are witnessed in a single plane before God. Whosoever has detached himself from all else save Him and has soared to the heavens of recognition of His Being is and shall ever be accounted among His chosen ones and His loved ones, though he be unknown to any soul. Likewise, he who turns away is recorded as the most abject of creatures before God, even should he be counted among the leaders of men. For the Truth, exalted be His mention, has had and shall have no connection or relationship with any created thing. All have been brought into being on an equal plane through the breath of His Command. These degrees of highness and lowness, of elevation and abasement, have appeared within the souls of the servants themselves after the utterance of the Word. Whosoever, upon hearing the Divine Word, is blessed to respond with "yea" is reckoned among the denizens of the highest heaven, among those confirmed, and the dwellers of the Most Glorious Paradise; all others are accounted among the people of the fire and the lowest depths. Therefore, today whosoever would associate himself with the Tree of the Cause must detach himself from all who dwell in the heavens and on earth, and with a pure heart, a sanctified soul and an illumined mind, turn to the Most Great Vision.

- 14 Should anyone desire to know the Truth, glorified be His grandeur, through aught else beside Him, he shall never succeed nor attain such knowledge, for all else besides Him are confined within created limitations and are brought into being through the Will that creates, and the Pre-existent Essence can never be known through that which is created and limited, nor shall it ever be. Harken unto the divine counsels and the holy celestial melodies, and from the left hand of fancy and conjecture turn to the right hand of certitude. Observe with thine own eyes the Divine Manifestations and the celestial holy conditions. Cleanse thine eye from worthless allusions that thou mayest witness the manifestations of mighty Oneness in all things. Purify thine ear from the words

نجویند و باصل امر و به ما میظهر منه ناظر باشند مع ذلک کل از سبیل مستقیم منحرف شده و عرفان حق را که لازماً مقدس از دوشش بوده بتصدیق و تکذیب عباد او معلق نموده اند فافّ لهؤلاء ثمّ سخّا لهم بما ارادوا ان يعرف الله بغیره و هذا ان یکن ابداً چه که آن ذات قدم بنفس خود معروف بوده و هر معروفی بذیکری که از قلم امرش جاری شده معروف گشته بین عباد فنعالی شأنه من ان يعرف بسواه لأنّ ما سواه مخلوق یتخلّق نفسک

- 13 باری الیوم کلّ من فی السموات و الأرض در صقع واحد عند الله مشهودند و هر نفسی که از ماسوای او منقطع شد و بسموات عرفان نفسش طیران نمود او از اصفیای حقّ و اولیای او بوده و خواهد بود اگرچه نزد احدی معروف نباشد و همچنین نفسی که معرض شد از پست ترین خلق بین یدی الله مذکور اگرچه از رؤسای قوم باشد چه که حقّ جلّ ذکره را نسبت و ربطی با احدی از ممکنات نبوده و نخواهد بود و کل بنفحه امر او علی حدّ سواء خلق شده اند و این بلندی و پستی و علو و دنو بعد از القای کلمه در انفس خود عباد ظاهر شده هر نفسی که بعد از استماع کلمه الهی یکلمه بلی موفق شد از اهل علین و اثبات و جنت ابدی محسوب و من دون آن از اهل حیم و هاویه مذکور پس الیوم هر نفسی که منسوب سازد خود را بشجره امر باید از کلّ من فی السموات و الأرض منقطع شود و بقلب طاهر و نفس زکی و فؤاد منیر بمنظر اکبر راجع گردد

- 14 و اگر نفسی اراده نماید که حقّ جلّت عظمته را بغیر او عارف شود ابداً موفق نشود و عارف نگردد چه که غیر او محدودند بحدود امکانیه و حادثند بمشیّه اختراعیه و بحادث و محدود ذات قدم شناخته نشده و نخواهد شد بشنو و صبیای ربّانی و نعمات قدس صدائی را و از شمال و هم و ظنّ بیین یقین راجع شو و بصر خود در ظهورات الهیه و شئون قدس صمدانیه ملاحظه کن پاک کن بصر را از اشارات لایغنیه تا ظهورات عزّ احدیه را در کلّ شیء مشاهده نمائی و گوش را از کلمات قوم مطهر ساز تا نعمات قدس الهیه را از کلّ جهات استماع نمائی

of the people that thou mayest hear the holy divine melodies from all directions. Sanctify thy heart from the allusions of previous words that thou mayest comprehend the allusions of the wondrous newly-revealed words and attain to the holy eternal spring and the incomparable wine. This is the counsel of the Ancient Beauty to that servant.

و قلب را از اشارات کلمات قبلیه منزّه کن تا اشارات کلمات منزله بدیعه را ادراک نمائی و بمعین قدس یزوال و زلال خمر بیثال فائز شوی اینست وصیت جمال قدم آن عبد را

- 15 And regarding what you asked about the beginning and end, resurrection and dispersion, the path and paradise and fire - all are truth wherein there is no doubt. The perceptive believer beholds these stations and ranks with both inner and outer eyes at all times, for not for a moment is one deprived of grace or barred from any matter. If you soar in the heavens of divine grace, you will witness in every moment all that comes to pass, both past and future, for His grace has never been and never will be confined to one thing over another. However, the divine purpose behind resurrection, dispersion, paradise, fire and similar references mentioned in the divine tablets pertains specifically to the time of Manifestation. For instance, observe how at the time of Manifestation, the Tongue of God utters a Word, and from that Word issuing from His mouth becomes manifest paradise and fire, resurrection and dispersion, the path and all that you have asked about and have not asked about. Whosoever becomes certain of that Word has crossed the path and attained the paradise of divine good-pleasure, and likewise is gathered among the company of those near to God, the chosen ones, and is recorded with God among the people of paradise and the exalted ones, and is established among those who affirm. And whosoever turns away from the Word of God abides in the fire and is among those who deny, the debased ones, gathered in the shadow of the idolaters. Such are the appearances of these stations that become manifest through a single Word at the time of Manifestation.

15 و اما آنچه سؤال نمودی از مبدأ و معاد و حشر و نشر و صراط و جنت و نار کلاً حق لا ریب فیها و موقن بصیر در کلّ حین این مراتب و مقامات را بچشم باطن و ظاهر مشاهده مینماید چه که هیچ آتی از فضلی ممنوع نه و از امری محروم نخواهد بود اگر بسموات فضل الهی طیران نمائی در هر آتی امورات محدثه در کلّ اوان را چه از قبل و چه از بعد مشاهده کنی چه که فضلش مخصوص بشیئی دون شیئی نبوده و نخواهد بود و لکن مقصود الهی از حشر و نشر و جنت و نار و امثال این اذکار که در الواح الهیه مذکور است مخصوص است بحین ظهور مثلاً ملاحظه نما که در حین ظهور لسان الله بکلمه‌ئی تکلم میفرماید و از آن کلمه مخرجه عن فیه جنت و نار و حشر و نشر و صراط و کلّ ما انت سألت و ما لا سألت ظاهر و هویدا میگردد هر نفسی که بکلمه موقن شد از صراط گذشت و بجات رضا فائز شد و همچنین محشور شده در زمره مقربین و مصطفین و عندالله از اهل جنت و علّیین و اثبات مذکور و هر نفسی که از کلمه الله معرض شد در نار و از اهل نفی و سحّین و در ظلّ مشرکین محشور اینست ظهورات این مقامات که در حین ظهور بکلمه‌ئی ظاهر میشود

- 16 However, those souls who have succeeded in attaining God's good-pleasure and His Cause shall, after their spirits depart from their bodies, attain in the other world the reward of these deeds. For what is visible in this world has no capacity beyond this, though all divine worlds have and will ever revolve around this world. Yet in every world something is ordained and decreed for each soul. And think not that what is mentioned in the Book of God is vain - exalted is He above this! I swear by the Sun of the horizon of inner meanings that God has and will have paradises beyond compare. But in this first life, what is meant by paradise is His good-pleasure and entry into His Cause. And after the believers ascend from this world, they enter incomparable paradises and partake of boundless blessings, which are the fruits of their deeds in this world. Do you not observe that when one of His servants serves another and

16 و لکن آن نفوسی که موفق شده‌اند برضی الله و امره بعد از خروج آن ارواح از اجساد باجر این اعمال در دار اخری فائز خواهند شد چه که آنچه در این دنیا مشهود است استعداد زیاده از این در او موجود نه اگرچه کلّ عوالم الهی طائف حول این عالم بوده و خواهد بود و لکن در هر عالمی از برای نفسی امری مقدّر و مقرر و همچه تصور مکن که آنچه در کتاب الله ذکر شده لغو بوده فعّالی عن ذلک قسم بافتاب افق معانی که از برای حقّ جتّه‌ای لا عدل لها بوده و خواهد بود و لکن در حیوة اولی مقصود از جنت رضای او و دخول در امر او بوده و بعد از ارتقای مؤمنین از این دنیا بجنّات لا عدل لها وارد و بنعمته‌ای

bears hardship for him, he receives his reward and compensation? How then could the All-Bountiful command His servants to follow His ordinances and then deprive His servants of His mercy?

- 17 Glory be unto Him, glory be unto Him! Exalted, exalted is He above what His servants imagine concerning Him! In any case, today all these stations are visible. Therefore, blessed is the state of the soul that attains the Most Glorious Paradise which has been and will ever be the highest of paradises. And if pure ears and mature souls were found, then verily the wondrous bounties of God would be mentioned, that all might become detached and purified from whatsoever they have understood, recognized and observed, and turn their faces toward the Most Great and Most Pure Horizon. But what profit is there, when these servants, despite the education bestowed by the Primal Point - may the spirit of all else be sacrificed for His sake - have not progressed from the stage of a clot to that of a lump of flesh, much less attained the stage of being clothed in flesh, and other stations that have never been mentioned. Alas for those who have changed God's favor upon themselves, and through whose existence the heaven of meanings hath been prevented from its manifestations and conditions. Thus do thou witness the state of these people and be of them that bear witness.

- 18 In brief, paradise and hellfire in this outward life have been and shall ever be acceptance and rejection. After the ascension of the spirit to paradises beyond compare, and likewise to hellfire beyond similitude - which are the fruits of the deeds of the one who accepteth and the one who rejecteth - they shall attain thereunto. However, none save God hath comprehended or shall comprehend those stations. For the believer, stations have been created surpassing all that hath been heard of God's wondrous bounties ordained in the paradises of transcendent glory, and likewise for the one who turneth away, beyond what hath been heard of eternal and imperishable torments. Thus do We bear witness that the Bridge hath been raised in truth, that the Balance hath been set up with justice, that the Manifestations have been gathered and the Revelations have emerged, that the Trump hath been sounded and the Trumpet blown, that the Fire hath been kindled and Paradise brought nigh, that the Caller hath called out, that the heavens have been folded up and the earth spread out, that the breezes of God have wafted and the Spirit of God sent forth, that the Maids of

لا یحصی متّعّم و آن جنان ثمرات افعالیست که در دنیا بآن عامل شده اند آیا ملاحظه نمینمائید که یکی از عباد او که خدمت نفسی نماید و زحمتی برای او تحمل کند اجر و مزد خود را اخذ مینماید چگونه میشود کریم علی الاطلاق امر فرماید عباد را باو امر خود و بعد عباد خود را از رحمت خود محروم فرماید

17 فسیحانه سبحانه عن ذلک و تعالی تعالی عمّا یظنّون العباد فی حقّه باری الیوم جمیع این مراتب مشهود است پس نیکو است حال نفسی که بجنّت ابهائیّه که اعلی الجنان بوده و خواهد بود فائز شود و اگر آذان مطهره و نفوس بالغه مشهود میشد هراینه از بدایع فضلهای الهی ذکر میشد تا جمیع از کلّ آنچه ادراک نموده و عارف شده و مشاهده نموده اند فارغ و مطهر شده بمنظر اکبر اطهر توجه نمایند و لکن چه فایده که با تربیت نقطهء بیان روح ما سواه فداه این عباد از مقام علقه بمضغه نرسیده اند تا چه رسد بمقام اکتسای لحم و من دون ذلک مقاماتی که ابداً ذکر آن نشده فوا حسرةً علی هؤلاء الذین غیروا نعمة الله علی انفسهم و بوجودهم منعت سماء المعانی عن ظهوراته و شؤوناته کذلک فاشهد شأن هذا الخلق و کن من الشّاهدین

18 باری جنّت و نار در حیوة ظاهره اقبال و اعراض بوده و خواهد بود و بعد از صعود روح بجنّات لا عدل لها و همچنین بنار لا شبه لها که ثمره اعمال مقبل و معرض است بآن خواهند رسید و لکن نفسی جز حق ادراک آن مقامات ننموده و نخواهد نمود و از برای مؤمن مقاماتی خلق شده فوق آنچه استماع شده از بدایع نعمتهای الهی که در جنّتهای عرّ صمدانی مقدر گشته و همچنین از برای معرض فوق آنچه مسموع شده از عذابهای دائمه غیر فانیه و اذاً نشهد بآن الصراط قد رفع بالحقّ و انّ المیزان قد نصب بالعدل و انّ الظهورات حشرت و البروزات برزت و النّاقور نقر و الصّور نفخ و النّار اشتعلت و الجنّة قد ازلت و المنادی قد ناد و السّموات قد طویت و الأرض انبسطت و نسمة الله قد هبت و روح الله ارسلت و الحوریات استزینت و الغلمان استجملت و القصور حققت و الغرف رصعت و المیاه سیلت

Paradise have adorned themselves and the youths have beautified themselves, that the mansions have been made real and the chambers adorned with jewels, that the waters have flowed and the fruits brought low, that the fruits have been gathered and the verses sent down, that the deeds of those who turned away have been effaced and the acts of those who accepted have been established, that the Preserved Tablet hath appeared in truth and the Written Book hath spoken through grace, and that the Purpose of creation and the Beloved of invention, the Worshipped One of all in earth and heaven, hath appeared in the temple of the Youth. Thereupon the tongues of all things proclaim: "Blessed be God, the most excellent of creators!"

و القطوف دنت و الفواكه جنيت و الآيات
نزلت و اعمال المعرضين قد محت و افعال المقبلين
قد ثبتت و اللوح المحفوظ قد ظهر بالحق و لوح
المسطور قد نطق بالفضل و مقصود الابداع ثم
محبوب الاختراع ثم معبود من في الأرض و
السماء قد ظهر على هيكل الغلام اذا تنطق السن
كل شيء بأن تبارك الله ابدع المبدعين

- 19 O My servant, O Joseph! Harken unto the divine melodies and compare not this Day to any other day, nor the most wondrous and sweetest utterances to other words. Behold with thine own eyes the outward matters and rely not on anyone in recognizing the Most Great Luminary.

19 ای عبد من ای یوسف بشنو نغمات الهی را و
الیوم را قیاس بیومی مکن و کلمات ابدع احلی را
قیاس بکلماتی منما بعین خود در امورات ظاهره
نظر کن و باحدی در عرفان نیر اعظم متمسک
مشو

- 20 And today it is incumbent upon all the loved ones of God not to be remiss for a moment in teaching the Cause of the Manifestation, and at all times to summon the people to the fountain of divine unity through goodly exhortations and gentle words. For if anyone today becomes the cause of guiding another soul, the reward of a martyr in the path of God shall be recorded in his book of deeds by the Pen of the Command. Such is the bounty of thy Lord concerning His teaching servants. Act thou according to what thou art bidden and be not of the patient ones. And the glory be upon thee and upon those who are with thee, if thou remainest steadfast in this Most Great, this mighty Cause.

20 و الیوم بر کل احبای الهی لازم که آتی در تبلیغ
امر ظهور تکاهل نمایند و در کلّ حین بمواعظ
حسنه و کلمات لینه ناس را بشریعه عزّ احدیه
دعوت نمایند که اگر نفسی الیوم سبب هدایت
نفسی شود اجر شهید فی سبیل الله در نامه عمل
او از قلم امر ثبت خواهد شد این است فضل
پروردگار تو در باره عباد مبلّغین ان اعمال بما
امرت و لا تکن من الصّابرين و البهّاء علیک و
علی من معک ان تستقیم علی هذا الأمر الأعظم
العظیم

GWB#108x, LOG#1982x, PDC.007x, WOB.201x, SW_v02#03 p.003x,
BLO_PT#113, BSC.199 #339-372, KSHK#28x

INBA38:139, BLIB_Or15694.465,
ALIB.folder18p199, NLI.32p030vx,
BRL_DA#532, GWBP#108 p.139bx,
AVK1.279.19x, RSBB.181, GHA.255x,
UAB.031cx, MAS4.019bx, MAS8.013x,
AYI2.248x, AYI2.250x, ASAT4.378x,
OOL.B084b

BH00260

*Suriy-i-Ra'is**To: Dhabih (Haji Muhammad Isma'il Kashani) et al., in Turkey**Date: August 1868*

1 In His name, the All-Glorious!

1 بِسْمِ الْأَبْهَى

2 Hearken, O Chief, to the voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth aloud between heaven and earth, summoning all mankind unto the scene of transcendent glory. Neither thy grunting, nor the barking of those around thee, nor the opposition of the hosts of the world can withhold the Almighty from achieving His purpose. The whole world hath been set ablaze by the Word of thy Lord, the All-Glorious, a Word softer than the morning breeze. It hath been manifested in the form of the human temple, and through it God hath quickened the souls of the sincere among His servants. In its inner essence, this Word is the living water by which God hath purified the hearts of such as have turned unto Him and forgotten every other mention, and through which He draweth them nigh unto the seat of His mighty Name. We have sprinkled it upon the people of the graves, and lo, they have risen up, with their gaze fixed upon the shining and resplendent Beauty of their Lord.

2 ان يا رئيس اسمع نداء الله الملك المهيمن القيوم
انه ينادى بين الأرض والسَّمَاء ويدعو الكل الى
المنظر الأبهى ولا يمنعه قباعك ولا نباح من
فى حولك ولا جنود العالمين قد اشتعل العالم
من كلمة ربك الأبهى وانها ارق من نسيم الصبا
قد ظهرت على هيئة الانسان وبها احيا الله عباده
المقبلين وفى باطنها ماء قد طهر الله به افئدة الذين
اقبلوا الى الله وغفلوا عن ذكر ما سويه وقربهم
الى منظر اسمه العظيم وقد رشنا منه على القبور و
هم قيام ينظرون جمال الله المشرق المنير

3 Thou hast, O Chief, committed that which hath caused Muhammad, the Apostle of God, to lament in the most sublime Paradise. The world hath made thee proud, so much so that thou hast turned away from the Face through whose brightness the Concourse on high hath been illumined. Soon thou shalt find thyself in manifest loss! Thou didst conspire with the Persian Ambassador to harm Me, though I had come unto you from the source of majesty and grandeur with a Revelation that hath solaced the eyes of the favoured ones of God.

3 ان يا رئيس قد ارتكبت ما ينوح به محمد رسول
الله فى الجنة العليا وغرتك الدنيا على شأن
اعرضت عن الوجه الذى بنوره استضاء الملائ
الأعلى فسوف تجد نفسك فى خسران مبين و
اتحدت مع رئيس العجم فى ضرى بعد الذى
جئتكم من مطلع العظمة والكبرياء بأمر به
قرت عيون المقرين

4 By God! This is the Day wherein the undying Fire crieth out from within all created things: "The Best-Beloved of the worlds is come!" And before all things there standeth a Moses, hearkening to the Word of thy Lord, the Almighty, the All-Knowing. Were We to divest Ourselves of the mortal raiment which We have worn in consideration of your weakness, all that are in heaven and on earth would offer up their souls for My sake. To this thy Lord Himself doth testify. None, however, can perceive it save those who have detached themselves from all things for love of their Lord, the Almighty, the Most Powerful.

4 تالله هذا يوم فيه تنطق النار فى كل الأشياء قد اتي
محبوب العالمين وعند كل شىء من الأشياء قام
كليم الأمر لاصغاء كلمة ربك العزيز العليم انا لو
نخرج من القميص الذى لبسناه لضعفكم ليفدين
من فى السموات والأرض انفسهم لنفسى و
ربك يشهد بذلك ولا يسمعه الا الذين انقطعوا
عن كل الوجود حباً لله العزيز القدير

- 5 Hast thou imagined thyself capable of extinguishing the fire which God hath kindled in the heart of creation? Nay, by Him Who is the Eternal Truth, couldst thou but know it. Rather, on account of what thy hands have wrought, it blazed higher and burned more fiercely. Erelong will it encompass the earth and all that dwell therein. Thus hath it been decreed by God, and the powers of earth and heaven are unable to thwart His purpose.
- هل ظننت أنك تقدر أن تطفى النار التي أوقدها الله في الآفاق لا ونفسه الحق لو أنت من العارفين بل بما فعلت زاد لهيبها واشتعالها فسوف يحيط الأرض ومن عليها كذلك قضى الأمر ولا يقوم معه حكم من في السموات والأرضين
- 6 The day is approaching when the Land of Mystery and what is beside it shall be changed, and shall pass out of the hands of the King, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread by reason of that which hath befallen these captives at the hands of the hosts of oppression. The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress.
- فسوف تبدل أرض السر وما دونها وتخرج من يد الملك ويظهر الزلزال ويرتفع العويل ويظهر الفساد في الأقطار وتختلف الأمور بما ورد على هؤلاء الأسراء من جنود الظالمين ويتغير الحكم ويشتد الأمر على شأن ينوح الكثيب في الهضاب وتبكي الأشجار في الجبال ويجري الدم من كل الأشياء وترى الناس في اضطراب عظيم
- 7 O Chief! We revealed Ourselves unto thee at one time upon Mount Tina, and at another time upon Mount Zayta, and yet again in this hallowed Spot. Following, however, thy corrupt inclinations, thou didst fail to respond and wert accounted with the heedless. Consider, then, and call thou to mind the time when Muhammad came with clear tokens from Him Who is the Almighty, the All-Knowing. The people were wont to pelt Him with stones from hidden places and in the markets, and they rejected the signs of God, thy Lord and the Lord of thy forefathers. The learned also denied Him, as did their followers, and likewise the kings of the earth, as thou hast heard from the tales of old. Among those kings was Chosroes, to whom Muhammad sent a blessed epistle summoning him unto God and forbidding him from misbelief. Verily, thy Lord knoweth all things. Following the promptings of his evil and corrupt desires, however, Chosroes waxed arrogant before God and tore up the Tablet. He, verily, is accounted among the inmates of the nethermost fire.
- ان يا رئيس قد تجلينا عليك مرّة في جبل التينا و مرّة في الزيتا وفي هذه البقعة المباركة أنك ما استشعرت بما اتبعت هويك وكنت من الغافلين فانظر ثم اذكر اذ اتى محمد بآيات بينات من لدن عزيز علم كان القوم ان يرجوه في المراسد والأسواق وكفروا بآيات الله ربك ورب آبائك الأولين وانكره العلماء ثم الذين اتبعوهم من الأحزاب وعن ورائهم ملوك الأرض كما سمعت من قصص الأولين ومنهم الكسرى الذي ارسل اليه كتاباً كريماً ودعاه الى الله ونهاه عن الشرك ان ربك بكل شيء عليم انه استكبر على الله و مرقّ الروح بما اتبع النفس والهوى الا انه من اصحاب السعير
- 8 Was it in Pharaoh's power to stay the hand of God from exercising His sovereignty when he acted wantonly in the land and was of the transgressors? From within his own house and in spite of his will We brought forth Him Who conversed with God. Well able are We to achieve Our purpose. Recall, moreover, how Nimrod kindled the fire of impiety that its flames might consume Abraham, the Friend of God; We delivered Him, however, through the power of truth and seized Nimrod with the fury of Our wrath. Say: The Oppressor put to death
- هل الفرعون استطاع ان يمنع الله عن سلطانه اذ بغى في الأرض وكان من الطاغين انا اظهرنا الكليم من بيته رغماً لأنفه انا كما قادرين و اذكر اذ اوقد التمرود نار الشرك ليحترق بها الخليل انا نجيناه بالحق واخذنا التمرود بقهر مبين قل ان ملك العجم قتل محبوب العالمين ليطفى بذلك نور الله بين ما سواه ويمنع الناس عن سلسبيل الحيوان في أيام الله العزيز الكريم

the Beloved of the worlds to quench the light of God amongst the people and to debar them from the wellspring of life eternal in the days of thy Lord, the Gracious, the Most Bountiful.

- 9 We, too, have revealed the Cause of God in His cities and raised aloft His remembrance amidst them that truly believe in Him. Say: This Youth hath come to quicken the world and unite all its peoples. The day is approaching when that which God hath purposed will have prevailed and thou shalt behold the earth transformed into the all-glorious paradise. Thus hath it been inscribed by the Pen of Revelation upon this weighty Tablet.
- 10 Forsake Thy mention of the Chief, O Pen, and call to remembrance Anis, that intimate of the love of God who severed himself from the wayward and the infidel. He tore the veils asunder in such wise that the inmates of Paradise could hear them being rent. Glorified be God, the Sovereign, the Powerful, the All-Knowing, the All-Wise.
- 11 O nightingale! Incline thine ear unto the voice of the All-Glorious on this night when armed troops have surrounded Us while We remain in a state of utmost joy. O would that our blood might be shed upon the earth and our bodies cast upon the dust in the path of God! This, indeed, is My desire and the desire of whosoever hath sought Me and attained unto My most wondrous, Mine incomparable Kingdom.
- 12 Know thou, O servant, that one day, upon awakening, We found the beloved of God at the mercy of Our adversaries. Sentinels were posted at every gate and no one was permitted to enter or leave. Indeed, they perpetrated a sore injustice, for the loved ones of God and His kindred were left on the first night without food. Such was the fate of those for whose sake the world and all that is therein have been created. Woe betide the perpetrators and those who led them into such evil! Erelong will God consume their souls in the fire. He, verily, is the fiercest of avengers.
- 13 The people surrounded the house, and Muslims and Christians wept over Us, and the voice of lamentation was upraised between earth and heaven by reason of what the hands of the oppressors had wrought. We perceived that the weeping of the people of the Son exceeded the weeping of others—a sign for such as ponder.
- 14 One of My companions offered up his life, cutting his throat with his own hands for the love of God, an act unheard of in bygone centuries and which God hath set apart for this Revelation as an evidence of the power of His might. He, verily, is the Unconstrained, the All-Subduing. As for the one who
- 9 و قد اظهرنا الأمر في البلاد و رفعنا ذكره بين
الموحدين قل قد جاء الغلام ليحيي العالم و يتحد
من على الأرض كلها فسوف يغلب ما اراد الله و
ترى كل الأرض جنة الأبهى كذلك رقم من
قلم الأمر على لوح قويم
- 10 دع ذكر الرئيس ثم اذكر الأنيس الذي استأنس
بحب الله و انقطع عن الذين اشركوا و كانوا من
الخاصرين و خرق الأجاب على شأن سمع اهل
الفردوس صوت خرقها فتعالى الله الملك المقتدر
العليم الحكيم
- 11 ان يا ايها الورقاء اسمع نداء الأبهى في هذه الليلة
التي فيها اجتمع علينا ضباط العسكرية و نكون
على فرح عظيم فيا ليت يسفك دماثنا على وجه
الأرض في سبيل الله و نكون مطروحين على
الثرى و هذا مرادى و مراد من ارادنى و صعد
الى ملكوتى الأبدع البديع
- 12 فاعلم أنا اصبحتنا ذات يوم وجدنا احباء الله بين
ايدي المعاندين اخذ النظام كل الأبواب و منعوا
العباد عن الدخول و الخروج و كانوا من الظالمين
و ترك احباء الله و آله من غير قوت في الليلة
الأولى كذلك قضى على الذين خلقت الدنيا
و ما فيها لأنفسهم فأف لهم و للذين امرهم
بالسوء سوف يحرق الله ايجادهم من النار انه
اشد المنتقمين
- 13 زحف الناس حول البيت و بكى علينا الاسلام
و النصرارى و ارتفع نحيب البكاء بين الأرض
و السماء بما اكتسبت ايدي الظالمين أنا وجدنا
ملا الابن اشد بكاء من ملل اخرى و في ذلك
آيات للمبتكرين
- 14 و فدى احد من الأحباء نفسه لنفسى و قطع
حنجره بيده حباً لله هذا ما لا سمعنا به من
القرون الأولين هذا ما اختصه الله بهذا الظهور
اظهاراً لقدرة انه هو المقتدر القدير و الذي قطع

thus slew himself in 'Iraq, he truly is the King and Beloved of Martyrs, and that which he evinced was a testimony from God unto the peoples of the earth. Such souls have been influenced by the Word of God, have tasted the sweetness of His remembrance, and are so transported by the breezes of reunion that they have detached themselves from all that dwell on earth and turned unto the Divine Countenance with faces beaming with light. And though they have committed an act which God hath forbidden, He hath nevertheless forgiven them as a token of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate. So enraptured were these souls by Him Who is the All-Compelling that the reins of volition slipped from their grasp, until at last they ascended to the dwelling of the Unseen and entered the presence of God, the Almighty, the All-Knowing.

حنجره في العراق أنه محبوب الشهداء و سلطانهما
وما ظهر منه كان حجة الله على الخلايق اجمعين
اولئك اثرت فيهم كلمة الله و ذاقوا حلاوة الذكر
واخذتهم نفحات الوصال على شأن انقطعوا
عمن على الأرض كلها و اقبلوا الى الوجه بوجه
منير ولو ظهر منهم ما لا اذن الله لهم ولكن
عفا عنهم فضلاً من عنده انه هو الغفور الرحيم
اخذهم جذب الجبار على شأن اخذ عن كفهم
زمام الاختيار الى ان عرجوا الى مقام المكاشفة
والحضور بين يدي الله العزيز العليم

- 15 Say: This Youth hath departed out of this country and deposited beneath every tree and every stone a trust, which God will ere long bring forth through the power of truth. Thus hath the True One come and the command of Him Who is the Ordainer, the All-Wise, been fulfilled. The hosts of earth and heaven are powerless to resist His Cause, nor can all the kings and rulers of the world ever frustrate His purpose. Say: Adversity is the oil which feedeth the flame of this Lamp and by which its light is increased, did ye but know. Indeed, the repudiation of the froward serveth but to proclaim this Faith and to spread the Cause of God and His Revelation throughout the world.

15 قل قد خرج الغلام من هذه الديار و اودع تحت
كل شجر و حجر و ديدة سوف يخرجها الله بالحق
كذلك اتى الحكم و قضى الأمر من مدبر حكيم
لا يقوم مع امره جنود السموات و الأرضين و
لا يمنعه عما اراد كل الملوك و السلاطين قل
البلايا دهن لهذا المصباح و بها يزداد نوره ان اتم
من العارفين قل ان الاعراض من كل معرض
منادى هذا الأمر و به انتشر امر الله و ظهوره
بين العالمين

- 16 Great is your blessedness, inasmuch as ye have forsaken your homes and wandered the land for the love of your Lord, the Almighty, the Ancient of Days, until ye entered the Land of Mystery at a time when the fire of oppression was ablaze and the croaking of the raven of discord had been raised. Ye are My partners in My tribulations, for ye were present with Us during the darksome night in which the hearts of those who testify to the unity of God were agitated. Ye entered this land for the sake of Our love, and departed therefrom through Our command. By the righteousness of God! Because of you the earth itself glorieth over heaven. How excellent is this most sublime, this glorious and exalted bounty! Ye have been deprived of your nest, O birds of eternity, for the sake of your Lord, the Unconstrained, but your true abode is beneath the wings of the grace of the All-Merciful. Blessed are they that understand.

16 طوبى لكم بما هاجرتم عن دياركم و طفتم الديار و
البلاد حباً لله موليكم العزيز القديم الى ان دخلتم
ارض السر في اليوم الذي فيه اشتعلت نار الظلم و
نعب غراب البين انتم شركاء في مصابي لما كنتم
معنا في الليلة التي اضطربت فيها قلوب الموحدين
دخلتم بحبنا و خرجتم بأمرنا تالله بكم ينبغي ان
تفتخر الأرض على السماء فيا حبذا هذا الفضل
المتعالى العزيز المنيع ان يا اطيوار البقاء منعم عن
الأوکار في سبيل ربكم المختار و ان مأويكم تحت
جناح فضل ربكم الرحمن طوبى للعارفين

- 17 O My Dhabih! May the breaths of the spirit waft upon thee and upon such as have sought communion with thee, inhaled from thee the sweet fragrance of My presence, and hearkened

17 ان يا ذبيحي الروح لك و لمن انس بك و وجد
منك عرفى و سمع منك ما يطهر به افتدة
القاصدين ان اشكر الله بما وردت في شاطئ البحر

unto that whereby the hearts of the true seekers are sanctified. Render thanks unto God inasmuch as thou hast attained unto the shores of this Most Great Ocean, and give ear to the very atoms of the earth proclaiming: "This is the Best-Beloved of the worlds!" The dwellers of the earth have wronged Him and failed to recognize the One Whose name they ceaselessly invoke. Lost are such as have remained heedless and have opposed Him for Whose loved ones it would have behoved them to offer up their lives, how much more for His own luminous and resplendent Beauty!

الأعظم ثم استمع نداء كل الذرات هذا لحيوب العالم و يطلبونه اهل العالم و لا يعرفون الذي يدعونه في كل حين قد خسر الذين غفلوا عنه و اعرضوا عن الذي ينبغي لهم بأن يقدوا انفسهم في سبيل احبائه و كيف جماله المشرق المنير

- 18 Be thou patient, though thy heart be consumed in its separation from God, for He hath granted thee an exalted station in His presence. Nay, thou art even now standing before His face, and We are imparting unto thee, through the tongue of might and power, such words as even the ears of the sincere ones have been deprived of hearing. Say: Were He to utter but one word, that word alone would exceed in sweetness all the sayings of men.

18 انك ولو ذاب قلبك في فراق الله لكن فاصبر ان لك عنده مقاماً عظيماً بل تكون قائماً تلقاء الوجه و تتكلم معك بلسان القدرة و القوة ما منعت عن استماعها آذان المخلصين قل انه لو يتكلم بكلمة لتكون احلى عن كلمات العالمين

- 19 Had Muhammad, the Apostle of God, attained this Day, He would have exclaimed: "I have truly recognized Thee, O Thou the Desire of the Divine Messengers!" Had Abraham attained it, He too, falling prostrate upon the ground, and in the utmost lowliness before the Lord thy God, would have cried: "Mine heart is filled with peace, O Thou Lord of all that is in heaven and on earth! I testify that Thou hast unveiled before mine eyes all the glory of Thy power and the full majesty of Thy law! I bear witness, moreover, that through Thy Revelation the hearts of the faithful are well assured and contented." Had Moses Himself attained it, He, likewise, would have raised His voice saying: "All praise be to Thee for having lifted upon me the light of Thy countenance and enrolled me among them that have been privileged to behold Thy face!"

19 هذا يوم لو ادركه محمد رسول الله لقال قد عرفناك يا مقصود المرسلين و لو ادركه الخليل ليضع وجهه على التراب خضعاً لله ربك و يقول قد اطمئن قلبي يا اله من في ملكوت السموات و الارضين و اشهدتني ملكوت امرك و جبروت اقتدارك و اشهد بظهورك اطمئت افتدة المقبلين لو ادركه الكليم ليقول لك الحمد بما اريتني جمالك و جعلتني من الزائرين

- 20 Consider the people and their condition. Reflect upon the things that their mouths have uttered and that their hands have wrought in this blessed, this most holy and peerless Day. They that have tarnished the good name of the Cause of God and turned unto the Evil One are accursed of all created things and are numbered among the inmates of the fire. Verily, whosoever hath hearkened to My call shall remain unperturbed by the clamour of all that are on earth; and whosoever is influenced by the words of anyone beside Me hath never heard My call. By God! Such a man is deprived of entering My Kingdom, is debarred from My realms of majesty and power, and is of them that are in utter loss.

20 فكر في القوم و شأنهم و بما خرجت من افواههم و بما اكتسبت ايديهم في هذا اليوم المبارك المقدس البديع ان الذين ضيعوا الامر و توجهوا الى الشيطان اولئك لعنهم كل الأشياء و اولئك اصحاب السعير ان الذي سمع ندائى لا يؤثر فيه نداء العالمين و الذي يؤثر فيه كلام غيرى انه ما سمع ندائى تالله انه محروم عن ملكوتى و ممالك عظمى و اقتدارى و كان من الأخسرين

- 21 Sorrow not for that which hath befallen thee. Thou hast borne for My love that which most people have never endured. Thy

Lord knoweth and is informed of all. He was with thee in the assemblages and gatherings, and heard that which flowed from the wellspring of thy heart in remembrance of thy Lord, the All-Merciful. This, indeed, is a token of His bountiful favour.

21 لا تحزن عما ورد عليك أنك حملت في حبي ما لا حمله أكثر العباد أن ربك عليم وخبير و كان معك في المجالس والمحافل و سمع ما جرى من معين قلبك سلسبيل الحكمة والبيان في ذكر ربك الرحمن أن هذا لفضل مبین

- 22 Erelong will God raise up from among the kings one who will aid His loved ones. He, verily, encompasseth all things. He will instill in the hearts the love of His loved ones. This, indeed, is irrevocably decreed by One Who is the Almighty, the Beneficent.

22 فسوف يبعث الله من الملوك من يعين اوليائه أنه على كل شيء محيط و يلتقي في القلوب حب اوليائه و هذا حتم من لدن عزيز جميل

- 23 We beseech God to gladden the hearts of His servants through thy call, to make thee an ensign of guidance in His lands, and to assist through thee those who have been brought low. Heed not the one who raised a loud clamour and he who raiseth it even now. Let thy Lord, the Ever-Forgiving, the Most Generous, be all-sufficient unto thee. Relate unto My loved ones that which thou hast seen and learned of the tale of this Youth, and convey unto them that which We have imparted unto thee. Verily, thy Lord assisteth and watcheth over thee at all times and under all conditions. The blessings of the Concourse on high surround thee, and the kindred and the leaves of the holy family who circle round the celestial Tree extol thee with a wondrous praise.

23 نسئل الله بأن يشرح من ندائك صدور عباده و يجعلك علم الهداية في بلاده و ينصر بك المستضعفين لا تلتفت الى نفاق من نعق و الذي ينق فاكف بربك الغفور الكريم فاقصص احبتي قصص الغلام عما عرفت و رأيت ثم التى عليهم ما القيناك أن ربك يؤيدك في كل الأحوال و أنه معك رقيب و يصلى عليك الملائ الأعلى و يكبرن عليك آل الله و اهله من الورقات الطائفات حول الشجرة و يذكرنك بذكر بديع

- 24 O Pen of Revelation! Call Thou to remembrance him whose letter reached Us during this darksome night. He it is who wandered from region to region until he entered the City, seeking the shelter of the mercy of his Lord, the Almighty, the Most High. Eagerly awaiting the favours of his Lord, he dwelt therein for a night, but departed therefrom the following morning as bidden by God, filling with sorrow the heart of this Youth. To this the Almighty is Himself a witness.

24 ان يا قلم الوحي ذكر من حضر كتابه تلقاء الوجه في الليلة الدلّاء و دار البلاد الى ان دخل المدينة و استجار في جوار رحمة ربه العزيز المنيع و بات فيها في العشي مرتقباً فضل ربه و في الاشرار خرج بأمر الله و بذلك حزن الغلام و كان الله على ما اقول شهيداً

- 25 Great is thy blessedness, for thou hast received the wine of utterance from the hand of the All-Merciful, and became so enraptured by the sweet fragrance of the Best-Beloved as to renounce thy comfort and to be numbered with them that have hastened unto His Paradise, the Dawning-Place of the signs of thy Lord, the Gracious, the Peerless. Happy the one who hath quaffed the wine of inner mysteries from the countenance of his Lord and been intoxicated by this pure and crystal draught. By God! It causeth every true believer to soar in the heaven of majesty and grandeur, and transmuteth every doubt into certainty.

25 طوبى لك بما اخذت راح البيان من راحة الرحمن و اخذتك رايحة المحبوب على شأن انقطعت عن راحة نفسك و كنت من المسرعين الى شطر الفردوس مطلع آيات ربك العزيز الفريد فيا روحا لمن شرب حميّاً المعاني من محباً ربه و تعلل من زلال هذه الخمر تالله بها يطير الموحّدون الى سماء العظمة و الاجلال و يبدل الظن باليقين

- 26 Grieve not at what hath befallen thee, but put thy whole trust in God, the Almighty, the All-Knowing, the Wise. Raise thy

house upon the solid foundation of divine utterances, and give praise to thy Lord. He, verily, shall suffice thee above all the peoples of the earth.

27 God hath, in truth, inscribed your names upon a Tablet wherein are enshrined the hidden secrets of all that hath been. Erelong shall the faithful call to remembrance your exile and all your journeys in His path. He, verily, loveth those who love Him, and is the helper of the sincere. By the righteousness of God! The eyes of the Concourse on high are fixed upon you and their fingers point towards you. Thus doth the bounty of your Lord encompass you. Would that the people might recognize that which hath escaped them in the days of God, the All-Glorious, the All-Praised.

28 Render thanks unto God for having aided thee to know Him and to enter within the precincts of His court at a time when the ungodly surrounded the family of thy Lord and His loved ones, and expelled them from their homes with manifest cruelty, intending to separate us at the shore of the sea. Verily, thy Lord is aware of that which lieth concealed within the breasts of the unbelievers. Say: Even should ye tear our bodies asunder, ye could not banish from our hearts the love of God. We were of a truth created for sacrifice, and in this do we take pride before all creation.

29 O thou who art set aglow with the fire of the love of God! Know thou that thy letter hath reached Us and that We have been apprised of its contents. We beseech God to confirm thee in His love and in His good pleasure, to assist thee in the promotion of His Cause, and to number thee with such as have arisen for the triumph of His Faith.

30 As to thy question regarding the soul: Know thou that among the people there are numerous treatises and manifold views as to its stations. Among these are the soul of the kingdom, the soul of the dominion, the celestial soul, the divine soul, the sanctified soul, as well as the benevolent soul, the contented soul, the soul pleasing unto God, the inspired soul, the irascible soul, and the concupiscent soul. Every group hath its own pronouncements concerning the soul and We are disinclined to dwell upon the sayings of the past. Verily, with thy Lord is the knowledge of the former and latter generations.

31 Would that thou wert present before Our throne to hear from the Tongue of Grandeur itself that which thou desirest and scale the loftiest heights of knowledge by the grace of Him Who is the All-Knowing, the All-Wise! The ungodly, however, have intervened between us. Take heed lest thou be grieved thereby. Be content with that which hath been ordained by an

26 لا تحزن عما ورد عليك فتوكل على الله المقتدر
العليم الحكيم أسس اركان البيت من زير البيان ثم
اذكر ربك انه يكفيك عن العالمين

27 قد كتب الله ذكركم في اللوح الذي فيه رقم
اسرار ما كان و سوف يذكرون الموحدون هجرتكم
و ورودكم و خروجكم في سبيل الله انه يريد من
اراده و انه ولي المخلصين تالله ينظركم الملاء الاعلى
و يشيرون اليكم بأصابعهم كذلك احاطكم فضل
ربكم فيا ليت القوم يعرفون ما غفلوا عنه في ايام
الله العزيز الحميد

28 ان اشكر الله بما ايدك لعرفانه و ادخلك في
جواره في اليوم الذي فيه احاط المشركون اهل
الله و اوليائه و اخرجوهم من البيوت بظلم مبين و
ارادوا ان يفرقوا بيننا في شاطئ البحر ان ربك
عليم بما في صدور المشركين قل لو تقطعون اركاننا
لن يخرج حب الله عن قلوبنا انا خلقنا للفداء و
بذلك نفتخر على العالمين

29 ثم اعلم يا ايها المشتعل بنار الله قد حضر بين يدينا
كنايك و عرفنا ما فيه نسل الله بأن يوفقك على
حبه و رضائه و يؤيدك على تبليغ امره و يجعلك
من الناصرين

30 و اما ما سئلت عن النفس فاعلم بأن للقوم
فيها مقالات شتى و مقامات شتى و منها نفس
ملكوتية و نفس جبروتية و نفس لاهوتية و
نفس الهية و نفس قدسية و نفس مطمئنة و
نفس راضية و نفس مرضية و نفس ملهمة و
نفس لوامة و نفس امارة لكل حزب فيها بيانات
انا لا نحب ان نذكر ما ذكر من قبل و عند ربك
علم الاولين و الآخرين

31 يا ليت كنت حاضراً لدى العرش و سمعت ما هو
المقصود من لسان العظمة و بلغت الى ذروة العلم
من لدن علم حكيم ولكن المشركين حالوا بيننا و
بينك اياك ان تحزن بذلك فارض بما جرى
من مبرم القضاء و كن من الصابرين

irrevocable decree, and be of them that endure with patience.

- 32 Know that the soul which is common to all men cometh forth following the commingling of things and after their maturation, as thou dost observe in the germ: once it hath developed to its predestined stage, God manifesteth the soul that was latent within it. Thy Lord, verily, doeth what He willeth and ordaineth what He pleaseth.
- 33 As to the soul which is intended, in truth it hath been called forth by the Word of God and is such that, if it be kindled with the fire of the love of its Lord, neither the waters of opposition nor the oceans of the world can quench its flame. That soul is indeed a fire ablaze in the tree of man which proclaimeth: "No God is there but Him!" Whosoever hearkeneth unto its call is verily of those who have attained unto Him. And when it casteth off its earthly frame, God shall raise it up again in the most excellent of forms and cause it to enter a sublime paradise. Thy Lord, of a certainty, hath power over all things.
- 34 Know, furthermore, that the life of man proceedeth from the spirit, and the spirit turneth to wheresoever the soul directeth it. Ponder upon that which We have revealed unto thee that thou mayest recognize the Soul of God which hath appeared above the Dayspring of bounty invested with manifest sovereignty.
- 35 Know also that the soul is endowed with two wings: should it soar in the atmosphere of love and contentment, then it will be related to the All-Merciful. And should it fly in the atmosphere of self and desire, then it will pertain to the Evil One; may God shield and protect us and protect you therefrom, O ye who perceive! Should the soul become ignited with the fire of the love of God, it is called benevolent and pleasing unto God, but should it be consumed with the fire of passion, it is known as the concupiscent soul. Thus have We expounded this subject for thee that thou mayest obtain a clear understanding.
- 36 O Pen of the Most High! Recount unto him who hath turned unto Thy Lord, the All-Glorious, that which shall enable him to dispense with the sayings of men. Say: Spirit, mind, soul, and the powers of sight and hearing are but one single reality which hath manifold expressions owing to the diversity of its instruments. As thou dost observe, man's power to comprehend, move, speak, hear, and see all derive from this sign of his Lord within him. It is single in its essence, yet manifold through the diversity of its instruments. This, verily, is
- 32 فاعلم بأنّ النفس التي يشارك فيها العباد أنّها تحدث بعد امتشاج الأشياء و بلوغها كما ترى في النطفة أنّها بعد ارتقاءها الى المقام الذي قدّر فيها يظهر الله بها نفسها التي كانت مكنونة فيها أنّ ربك يفعل ما يشاء ويحكم ما يريد
- 33 والنفس التي هي المقصود أنّها تبعث من كلمة الله وإنها هي التي لو اشتعلت بنار حب ربها لا تخمدّها مياه الاعراض ولا بحور العالمين وإنها هي النار المشتعلة الملتبّه في سدره الانسان و تنطق بأنّه لا اله الا هو والذي سمع ندائها انه من الفائزين ولما خرجت عن الجسد يبعثها الله على احسن صورة ويدخلها في جنّة عالية أنّ ربك على كل شيء قدير
- 34 ثمّ اعلم بأنّ حياة الانسان من الروح وتوجّه الروح الى جهة دون الجهات انه من النفس فكّر فيما القيناك لتعرف نفس الله الذي اتى من مشرق الفضل بسلطان مبين
- 35 ثمّ اعلم بأنّ للنفس جناحين ان طارت في هواء الحب و الرضا تنسب الى الرحمن و ان طارت في هواء الهوى تنسب الى الشيطان اعاذنا الله و اياكم منها يا ملاّ العارفين و أنّها اذا اشتعلت بنار محبة الله تسمّى بالمطمئنة و المرضيّة و ان اشتعلت بنار الهوى تسمّى بالأمارّة كذلك فصلنا لك تفصيلاً لتكون من المتبصّرين
- 36 ان يا قلم الأعلى فاذكر لمن توجّه الى ربك الأبهى ما يغنيه عن ذكر العالمين قل أنّ الروح و العقل و النفس و السمع و البصر واحد يختلف باختلاف الأسباب كما في الانسان تنظرون ما يفقه به الانسان و يتحرك و يتكلّم و يسمع و يبصر كلّها من آية ربّه فيه و أنّها واحدة في ذاتها ولكن تختلف باختلاف الأسباب أنّ هذا الحق

a certain truth. For example, if it directeth its attention to the means of hearing, then hearing and its attributes become manifest. Likewise, if it directeth itself to the means of vision, a different effect and attribute appear. Reflect upon this subject that thou mayest comprehend the true meaning of what hath been intended, find thyself independent of the sayings of the people, and be of them that are well assured. In like manner, when this sign of God turneth towards the brain, the head, and such means, the powers of the mind and the soul are manifested. Thy Lord, verily, is potent to do whatsoever He pleaseth.

37 All that We have mentioned here hath been elucidated in the Tablets We have revealed in response to questions regarding the disconnected letters of the Qur'an. Ponder them that thou mayest comprehend that which hath been sent down from the Kingdom of Him Who is the Almighty, the All-Praised. Thus have We chosen to be concise in this Tablet. We beseech God to acquaint thee through this brief exposition with that which words can never hope to exhaust, and to give thee to drink of the limitless oceans from this cup. Thy Lord, verily, is the All-Bountiful and unassailable in His power.

38 O Pen of the Ancient of Days! Call Thou to remembrance 'Ali, he who sojourned with Thee in 'Iraq until the Daystar of the world departed therefrom. He forsook his home to attain the court of Thy presence at a time when We were captive in the hands of such as have been deprived of the sweet savours of the All-Merciful. Grieve not at what hath befallen Us and thee in the path of God. Rest assured and persevere. He, verily, rendereth victorious those who love Him, and His might is equal to all things. Whoso turneth unto Him brighteneth thereby the faces of the Concourse on high, and unto this God Himself is My witness.

39 Say: O people, do ye imagine that, after rejecting the One through Whom the religions of the world have been made manifest, ye still bear allegiance to the Faith of God? By the righteousness of God! Ye are accounted among the inmates of the Fire. Thus hath the decree been recorded in the Tablets by the Pen of God. Say: Never will the barking of dogs deter the Nightingale from warbling its melodies. Ponder awhile that perchance ye may discover a path leading to the Eternal Truth.

40 Say: Magnified art Thou, O Lord my God! I entreat Thee by the tears Thy lovers have shed in their longing after Thee, and by the yearning of those who cry out in their separation from Thee, and by Thy Best-Beloved Who hath fallen into the hands of Thine adversaries, to graciously assist those who

معلوم مثلاً بتوجهها الى اسباب السمع يظهر حكم السمع واسمه و كذلك بتوجهها الى اسباب البصر يظهر اثر آخر و اسم آخر فكل لتصل الى اصل المقصود و تجد نفسك غنياً عما يذكر عند الناس و تكون من الموقنين و كذلك بتوجهها الى الدماغ و الرأس و اسباب اخرى يظهر حكم العقل و النفس ان ربك هو المقتدر على ما يريد

37 انا قد بينا كل ما ذكرناه في الألواح التي نزلناها في جواب من سئل عن الحروفات المقطعات في الفرقان فانظر فيها لتطلع بما نزل من جبروت الله العزيز الحميد لذا اختصرنا في هذا اللوح و نسئل الله بأن يعرفك من هذا الاختصار ما لا ينتهي بالأذكار ويشربك من هذه الكأس ما في البحور ان ربك هو الفضل ذو القوة المتين

38 ان يا قلم القدم ذكر العلي الذي كان معك في العراق الى ان خرج منه نير الآفاق ثم هاجر الى ان حضر تلقاء الوجه حين الذي كذا اسارى بأيدي من كان عن نفحات الرحمن محروماً لا تحزن عما ورد علينا و عليك في سبيل الله ان اطمئن ثم استقم انه ينصر من احبه و انه كان على كل شيء قديراً و الذي اقبل اليه استضاء منه وجوه الملأ الأعلى و كان الله على ما اقول شهيداً

39 قل يا قوم أ تظنون الايمان لأنفسكم بعد الذي اعرضتم عن الذي به ظهر الأديان في الأسكوان تالله انتم من اصحاب النيران كذلك كان الأمر من قلم الله على الألواح مسطوراً قل بنباح الكلب لن تمتع الورقاء عن نغماتها تفكروا لكي تجدوا الى الحق سبيلاً

40 قل سبحانك اللهم يا الهى اسئلك بدموع العاشقين في هوائك و صرخ المشاقين في فراقك و محبوبك الذي ابلى بين ايدي معانديك بأن

have sought refuge beneath the sheltering wings of Thy favour and loving-kindness, and who have yearned for no other Lord except Thee.

- 41 We have forsaken our homes, O Lord, in our eagerness to meet Thee and in our longing to be united with Thee. We have traversed land and sea to attain the court of Thy presence and to give ear to Thy verses. When we arrived at the shores of the sea, however, we were held back from Thee, as the ungodly intervened between us and the light of Thy countenance.

- 42 O Lord! Dire thirst hath seized us, and with Thee are the soft-flowing waters of eternal life. Potent art Thou to do what pleaseth Thee. Deny us not the object of our quest. Write down then for us the recompense decreed for such of Thy servants as enjoy near access to Thee and are wholly devoted to Thy will. Make us so steadfast in Thy love that naught shall keep us back from Thee or deter us from Thine adoration. Powerful art Thou to do Thy pleasure. Thou, verily, art the Almighty, the Most Generous.

SLH#02, BSW#04.13x, GPB.174x, GPB.179-180x, GPB.180x, GPB.181x2x, PDC.099x, PDC.120x, WOB.105-106x, WOB.178x, BLO_PT#194, BSC.088 #039x, BSC.224 #444-445x

تصر الذين آووا في ظلّ جناح مكرمتك و
الطافك و ما اتخذوا لأنفسهم رباً سواك

41 اي ربّ قد خرجنا عن الأوطان شوقاً للقائك و
طلباً لوصالك و قطعنا البرّ و البحر للحضور بين
يديك و اصغاء آياتك فلما وردنا البحر منعنا عنه
و حال المشركون بيننا و بين انوار وجهك

42 اي ربّ قد اخذتنا رعدة الظمأ و عندك كوثر
البقاء و انك انت المقتدر على ما تشاء لا تحرمنا
عما اردنا ثم اكتب لنا اجر المقرّبين من عبادك
و المخلصين من برّيتك ثم استقمنا في حبك على
شأن لا يمنعنا عنك ما دونك و لا يصرفنا عن
حبك ما سويك انك انت المقتدر على ما تشاء
و انك انت العزيز الكريم

INBA47:147, INBA34:081, BLIB_Or15735.129,
NLAI_BH2.354, Berlin1237#28,
PR11.020b-026a, UMich962.130-132x,
NRJ#2, AQA1#003, AVK4.453x,
MJMM.087, ASAT3.048x, ASAT4.254x,
ASAT5.230x, BCH.104x, YMM.269x,
OOL.B070a

BH00280

Suriy-i-Ziyarih

To: Varaqatul-Firdaws

- 1 This is the Tablet of Visitation which hath been sent down from the heaven of grace for the First Name of God, that through it he may visit the Most Great Maiden and those who have believed in God and His signs and were among the triumphant.
- 2 He is the Mighty, the Powerful, the Most Exalted, the Most Glorious
- 3 This is a Book from the Wronged One, Who in the kingdom of eternity was named Baha, and in the realm of glory the Most Exalted, and in the domain of the divine cloud by all the most beautiful names of God, and in the world of creation as Husayn—yet most people remain veiled in grievous delusion.

1 هذه سورة الزيارة قد نزلت من جبروت الفضل
لاسم الله الأول ليزور به قانتة الكبرى و الذينهم
آمنوا بالله و آياته و كانوا من الفائزين

2 هو العزيز المقتدر العليّ الأبهى

3 هذا كتاب من لدى المظلوم الذي سمي في
ملكوت البقاء بالبهاء و في جبروت العلاء بالعليّ
الأعلى و في لاهوت العماء بكلّ الأسماء من
أسماء الله الحسنى و في ارض الانشاء بالحسين

In every age there befell Him that which none can reckon save God, the King, the Most High, the Great.

ولكنّ النَّاسَ اكْثَرُهُمْ فِي حِجَابٍ وَوَهُمْ عَظِيمٌ وَ
قَدْ وَرَدَ عَلَيْهِ فِي كُلِّ عَهْدٍ مَا لَا يَحْصِيهِ أَحَدٌ إِلَّا
اللَّهُ الْمَلِكُ الْعَلِيُّ الْعَظِيمُ

- 4 At one time He was afflicted at the hand of Cain and was slain in the path of God, ascending unto Him wronged—thus was it ordained aforetime, and God is witness and well-informed of this. At one time He was afflicted at the hand of Nimrod who cast Him into the fire, yet God made the fire as light and mercy unto Him, for He doth protect His near servants. At one time He was afflicted at the hand of Pharaoh and there befell Him that which causeth the hearts of the sincere to burn. At one time He was raised upon the cross and ascended unto God, the Mighty, the Beautiful. At one time He was afflicted at the hand of Abu Jahl and those who rose against Him in discord from among the hypocrites, and they visited upon Him that which cannot be mentioned in words—and the Spirit of the All-Merciful is knowing and witness to what befell Him. At one time He was martyred in the land of Taff and with Him were martyred those whom God had related to His holy and luminous Self, until they severed His head and took His family captive and paraded them through the lands—thus was He condemned by the hosts of Satan. At one time He was suspended in the air and martyred in the path of God, the Protector, the Mighty, the Powerful.

4 مَرَّةً ابْتُلِيَ بِيَدِ الْقَابِلِ وَقُتِلَ فِي سَبِيلِ اللَّهِ وَصَعِدَ
إِلَيْهِ مَظْلُومًا وَكَذَلِكَ كَانَ الْأَمْرُ مِنْ قَبْلِ وَ
كَانَ اللَّهُ عَلَى ذَلِكَ لَشَهِيدٌ وَخَبِيرٌ وَ مَرَّةً ابْتُلِيَ
بِيَدِ الْقُرُودِ وَ الْقَاهِ عَلَى النَّارِ وَ جَعَلَ اللَّهُ النَّارَ عَلَيْهِ
نُورًا وَ رَحْمَةً وَ أَنَّهُ لِيَحْفَظَ عِبَادَهُ الْمُقَرَّبِينَ وَ مَرَّةً
ابْتُلِيَ بِيَدِ الْفِرْعَوْنَ وَ وَرَدَ عَلَيْهِ مَا يَحْتَرِقُ بِهِ أَفْتَدَى
الْمُخْلِصِينَ وَ مَرَّةً عَلَّقَ عَلَى الصَّلِيبِ وَ رَفَعَ إِلَى اللَّهِ
الْعَزِيزِ الْجَمِيلِ وَ مَرَّةً ابْتُلِيَ بِيَدِ بُوْجَهْلٍ ثُمَّ الَّذِينَ
قَامُوا عَلَيْهِ بِالشَّقَاقِ مِنْ أَهْلِ النَّفَاقِ وَ وَرَدُوا عَلَيْهِ
مَا لَا يَذْكُرُ بِالْبَيَانِ وَ كَانَ نَفْسَ الرَّحْمَنِ عَلَى مَا وَرَدَ
عَلَيْهِ لَعَلِيمٌ وَ شَهِيدٌ وَ مَرَّةً قُتِلَ مَظْلُومًا فِي أَرْضِ
الطُّفِّ وَ اسْتَشْهِدُوا مَعَهُ الَّذِينَ نَسَبَهُمُ اللَّهُ إِلَى نَفْسِهِ
الْمُقَدَّسِ الْمُنِيرِ إِلَى أَنْ قَطَعُوا رَأْسَهُ وَ اسَارُوا أَهْلَهُ
وَ دَارَوْهُمْ فِي الْبِلَادِ وَ كَذَلِكَ قَضَى عَلَيْهِ مِنْ
جُنُودِ الشَّيَاطِينِ وَ مَرَّةً عَلَّقَ عَلَى الْهَوَاءِ وَ اسْتَشْهِدَ
فِي سَبِيلِ اللَّهِ الْمَهِيْمَنَ الْمُقْتَدِرَ الْقَدِيرَ

- 5 At one time I was imprisoned in the land of Ta for four known months, and what befell Me cannot be reckoned by the Pen of the worlds. Thereafter they expelled Me from the prison and banished Me with My family from Our homeland until We entered Iraq and dwelt therein. And in that land there befell Us, from those who were created by My command, that which none can reckon, such that at every moment I was assailed by the darts of hypocrisy. Yet withal We concealed the Cause and continued to herald glad tidings among the servants and summon them unto God, the Mighty, the Beautiful, until all the peoples rose against Me with every stratagem. And I alone stood forth by Myself to face the enemies and aided My Lord to the extent of My power, until God's Cause was established through His words and the deeds of the idolaters were rendered vain.

5 وَ مَرَّةً حُبِسْتُ فِي أَرْضِ الطَّاءِ فِي أَرْبَعَةِ أَشْهُرٍ
مَعْلُومَاتٍ وَ لَنْ يَحْصِيَ مَا وَرَدَ عَلَى قَلَمِ الْعَالَمِينَ وَ
بَعْدَ ذَلِكَ أَخْرَجُونِي عَنْ السَّجْنِ وَ اطْرَدُونِي مَعَ
أَهْلِي عَنْ الْأَوْطَانِ إِلَى أَنْ دَخَلْنَا الْعِرَاقَ وَ كُنَّا فِيهِ
لِمَنِ السَّاكِنِينَ وَ وَرَدَ عَلَيْنَا فِي تِلْكَ الْأَرْضِ مِنَ
الَّذِينَ خَلَقُوا بِأَمْرِي مَا لَا يَحْصِيهِ أَحَدٌ بِحَيْثُ
رَمَيْتُ فِي كُلِّ آنٍ بِرُمِي النَّفَاقِ وَ مَعَ ذَلِكَ سَتَرْنَا
الْأَمْرَ وَ كُنَّا مُبَشِّرًا بَيْنَ الْعِبَادِ وَ دَاعِيًا إِلَى اللَّهِ الْعَزِيزِ
الْجَمِيلِ إِلَى أَنْ قَامَ عَلَى كُلِّ الْمَلَلِ بِكُلِّ الْحِيلِ وَ اتَى
وَحْدَهُ قَدْ قَتَلَ بِنَفْسِي فِي مُقَابَلَةِ الْأَعْدَاءِ وَ نَصَرْتُ
رَبِّي بِمَا كُنْتُ مُسْتَطِيعًا عَلَيْهِ إِلَى أَنْ حَقَّقَ أَمْرَ اللَّهِ
بِكَلِمَاتِهِ وَ بَطَلَ عَمَلَ الْمُشْرِكِينَ

- 6 Thereby was the fire of hatred kindled in the breasts of those who claimed faith in the Point of the Bayan. Thus did their souls entice them and Satan made their deeds appear fair in their eyes, and they were among the heedless. By God! There befell Me at their hands that which had never befallen anyone, whereupon the eyes of the maidens in their chambers wept for

6 وَ بِذَلِكَ اشْتَعَلَتْ نَارُ الْبَغْضَاءِ فِي صُدُورِ الَّذِينَ
يَدَّعُونَ الْإِيمَانَ بِنُقْطَةِ الْبَيَانِ وَ كَذَلِكَ سَوَّلَتْ لَهُمْ
أَنْفُسُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ كَانُوا مِنَ
الْغَافِلِينَ تَالَهُ قَدْ وَرَدَ عَلَى مَنْ هُوَ لَاءٌ مَا لَا وَرَدَ مِنْ
أَحَدٍ إِذَا بَكَتْ عَلَى عَيُونِ الْقَاصِرَاتِ فِي الْغُرَفَاتِ

Me, and the hearts of the sincere cried out, and beyond them wept the Eye of God, the King, the All-Glorious, the Mighty, the Most High, the All-Wise. And whomsoever's ears God hath opened can hear in those days the lamentation and outcry of all things at what befell Me from these who had first acknowledged God then denied Him after He came to them with a new beauty with clear authority. And We remained between them and those who had denied from previous religions until the sun of tribulation dawned from the horizon of destiny and the decree of exile came to pass according to what was inscribed in the preserved holy Tablets.

و ضجّت افئدة المخلصين و عن ورائهم بكت عين
الله الملك السبحان المقتدر العليّ الحكيم و من
فتح الله اذنه يسمع ضجيج الأشياء و صريخها في
تلك الأيام بما ورد على من هؤلاء الذينهم اقروا
بالله في اول ظهوره ثم كفروا به بعد الذي جائهم
بجمال اخرى بسلطان مبين و كما بينهم و بين الذينهم
كفروا من ملل القبل الى ان اشرقت شمس البلاء
عن افق القضاء و جاء حكم الخروج بما رقم في
الواح قدس حفيظ

7 By God the True One! I stood forth to face the enemies in days wherein the hearts of the mystics were seized with trembling, the foundations of every soul were shaken, and the flesh of those who dwelt round about Us and were among the believers quivered, until at length the hosts of divine succour descended from the heaven of God's dominion, the All-Possessing, the Almighty, the All-Glorious. He protected Me in truth and aided Me through the angels of the heavens and earth and through the hosts of His exalted and invisible realm. We went forth from that city in such wise as to stupefy the minds of the wise and the hearts of the mystics. The Ancient Beauty passed not through any city but that the necks of the proud were humbled at His manifestation, nor did He arrive at any place but that the heads of both the believers and the idolaters were bowed before Him, until We reached this Prison.

7 تالله الحق قد قت في مقابلة الأعداء في أيام التي
فيها اضطربت قلوب العارفين و تزلزلت اركان كل
نفس و اقشعرت جلود الذينهم كانوا في حولنا و
كانوا من الموحدن الى ان نزلت جنود النصر من
جبروت الله المهيمين العزيز العظيم و حفظني بالحق
و نصرني بملائكة السموات و الأرض ثم بجنود
غيبه العالين و خرجنا عن المدينة بطراز الذي
تحيّرت عنه عقول العاقلين ثم افئدة العارفين و
ما مرّ جمال القدم على مدينة الآ و قد خضعت
عند ظهوره اعناق المستكبرين و ما ورد على مقرّ
الآ و قد ذلت له رقاب الموحدن و المشركين الى
ان وردنا في هذا السجن

8 God well knoweth what befell Me therein at the hands of those in whose breasts lurked rancor against this Youth, as if they had been lying in wait to manifest their malice. Not a moment passed but that the arrows of faithlessness were launched at Me from the hosts of the malevolent. By God! I was slain in every instant by the swords of hatred, whereunto the Tongue of God, the Most High, the Most Exalted, doth testify, yet the people remain in grievous heedlessness and conflict.

8 و كان الله يعلم بما ورد على فيه من الذين كان
في صدورهم غلّ الغلام كأنهم كانوا على مرصد
الغلّ لمن المنتظرين و ما مضى على من آن الآ و
قد رميت فيه برمي التفاق من جنود المغلين تالله
قد قتلت في كلّ حين بأسيايف البغضاء و يشهد
بذلك لسان الله العليّ الأعلى ولكنّ الناس هم
في غفلة و شقاق عظيم

9 Were men to purify their ears, they would hear in this moment that wherewith their Lord, the All-Glorious, calleth from the most exalted Companion, and they would be numbered among them that hearken. But they have veiled themselves from that which the Ancient Tongue speaketh in the Most Great Domain, and are accounted among the heedless. They have risen against Me in such wise as to pronounce My death sentence without any evidence from God or manifest Book.

9 و انّ الناس لو طهروا آذانهم ليسمعنّ حينئذ ما
يناد به ربهم الأبهى في الرفيق الأعلى و يكوننّ
من السامعين ولكن احتجبوا عما يتكلّم به لسان
القدم في جبروت الأعظم و كانوا من الغافلين و
قاموا علىّ على شأن افتوا على قتلى من غير بينة من
الله و كتاب عظيم

10 Yet time and again have the hosts of divine succour descended, whereby God hath preserved Me and made Me to speak forth His remembrance, to manifest His sovereignty, to shine forth

10 و لقد نزلت جنود النصر مرّة بعد مرّة و حفظني
الله بها و جعلني ناطقاً بذكره و ظاهراً بسلطانه و
طالعا بأنوار قدس كبريائه و منطقاً بثناء نفسه

with the lights of His hallowed grandeur, and to voice the praise of His Own exalted and glorious Self. Thus was it ordained for Us, and We have recounted it in truth, that perchance the people might become among them that are informed.

العلیّ العظیم و كذلك قضی علينا و قصصناه
بالحقّ لعلّ الناس ینکون من المّطلّعين

- 11 O Leaf of Paradise! When this luminous and crystalline Tablet reacheth thee, arise from thy place and take it with the hand of submissiveness, then inhale from it the fragrance of God, thy Lord and the Lord of all worlds. Call to mind My tribulations that are mentioned therein, that thou mayest be numbered among them that remember in the Tablets of God, the All-Possessing, the Almighty, the Powerful. Then convey the Cause of thy Lord unto those women who are round about thee, and unto them who have been guided by the guidance of the Spirit and are among the assured ones.

11 و انتک انت یا ورقة الفردوس اذا وصل الیک
هذا اللوح الذّریّ المنیر قومی عن مقامک و خذیه
بید الخضوع ثمّ استنشقی منه رایحة الله ربّک
و ربّ العالمین ثمّ ذکرى مصائبى الّتی نزل ذکرها
فیه لتکونى من الذّاکرات فی الواح الله المهیمن
العزیز القدیر ثمّ بلّغى امر ربّک على اللّوائى هنّ
فی حولک ثمّ على الذّینهم اهدوا بهدایة الرّوح و
کانوا من الموقنین

- 12 Blessed art thou, O Leaf of Paradise, inasmuch as the breezes of the Spirit have stirred thee and drawn thee unto the Egypt of reunion, the seat of thy Lord's knowledge, the Mighty, the Wondrous. Thou hast drunk from the cups of thy Lord's mercy and attained unto that which none among all the worlds hath attained. Therefore render thanks unto thy Lord, then be devoutly obedient unto Him, then bow down in worship, then take hold of the Book of God with His strength - verily it is a mighty Book.

12 فهنیئاً لک یا ورقة الفردوس بما حرّکتک نسائم
الرّوح و اجذبتک الى مصر اللّقاء مقرّ عرفان
ربّک العزیز البدیع و شربت عن کؤوس رحمة
ربّک و فزت بما لا فاز به احد من العالمین اذا
فاشکری ربّک ثمّ اقتنى له ثمّ اركعى ثمّ خذى
کتاب الله بقوّه من عنده و انه لکتاب عظیم

- 13 How excellent is thy station, inasmuch as God hath associated thee with His Name through which the standards of victory were raised aloft, the sun of grace shone forth, the moon of bounty appeared, and the Ancient Beauty was established upon the throne of His Most Great Name. Through it were raised the kingdom of names and adorned the temples of attributes, and the Temple of Holiness appeared with the ornament of His Ancient Name. Through it the sovereignty of the Cause encompassed all things, the sun of bounty dawned upon all beings, and through it flowed the two mighty rivers in the two most exalted Names, wherefrom none did drink save them whom God had singled out for His Cause, chosen from among His servants, elected from among His creatures, and made them the dawning-places of His most excellent names and the manifestations of His most exalted attributes, and made them among those who have attained His presence, the Inaccessible, the Mighty, the Wondrous.

13 فیا حبّذا لک بما نسبک الله الى اسمه الذّی به
ظهرت رايات النّصر و اشرقت شمس الفضل و
لاح قمر الجود و استقرّ جمال القدم على عرش اسمه
العلیّ العظیم و به رفعت ملکوت الاسماء و زینت
هیاکل الصّفات و ظهر هیکل القدس بطراز اسمه
القديم و به احاط سلطان الأمر على الممکات و
استشرقت شمس الجود على الکائنات و به جرى
النّهرین الأعظمین فی الاسمین الأعلىین و ما شرب
منهما الا الذّین اختصّهم الله لأمره و انتخبهم بین
عباده و اصطفاهم من برّيته و جعلهم مطالع
اسمائهم الحسنى و مظاهر صفاته العلیا و جعلهم من
الفائزين بلقائه الممتنع العزیز البدیع

- 14 And verily thou, O Leaf of Paradise, visit Him on My behalf with that which hath now been sent down from the heaven of God, the Sanctified, the Exalted, the All-Wise, the All-Knowing.

14 و انتک انت یا ورقة الفردوس زوریه من قبلی
بما نزل حیثئذ من جبروت الله المقدّس المتعالی
الحکیم العلیم

- 15 When thou desirest to commence thy visitation of the Dawning-Place of Names and their Source, the Day-Spring of Attributes and their Treasury, arise and turn thy face toward Paradise, the Place wherein was interred the First Name, which God made the Shrine of His hallowed, mighty and resplendent Temple. When thou hast turned thyself thither, pause in stillness and magnify thy Lord nineteen times, and at each magnification God shall open before thy face one of the gates of Ridvan and waft upon thee from the direction of Paradise the fragrance of glory. Thus hath the matter been decreed by One mighty and wise.
- 16 Then glorify God nineteen times in certitude of His Cause, in acknowledgment of His sovereignty, in exaltation of His Being, in submission to His Revelation, and in turning toward His holy, manifest, evident, brilliant, radiant and luminous countenance, and say: I bear witness with my soul, my being, my essence, my tongue, my heart and my limbs that there is none other God but Him, and that the Point of the Bayan is His manifestation, His emergence, His glory, His honor and His grandeur unto those in the Supreme Concourse, then His greatness, His power and His might between earth and heaven, and that He Who hath appeared in truth is verily His sovereignty over all who are in the heavens and the earth, and His splendor upon all who are in the dominions of Command and Creation.
- 17 Then say: The first Spirit that emerged from the Treasuries of Grandeur, and the first Mercy that descended from the heaven of holiness at the right hand of the Throne, the seat of our Lord, the Most High, be upon thee, O Mystery of Destiny, Temple of Fulfillment, Most Perfect Word in the dominion of immortality, and Most Great Name in the kingdom of creation! I testify with my being, my soul and my tongue that Thou art He through Whom the Beauty of the All-Glorious was established upon the throne of His name, the All-Merciful, and through Whom the Primal Will was manifested unto all created beings, and through Whom the bounty of Paradise descended from the heaven of grace from Thy Lord, the Mighty, the Bestower, and through Whom the Command of God, the Supreme, the Powerful, the Mighty, the Omnipotent, was revealed.
- 18 I testify that Thou wert the first Light that shone forth from the Beauty of Divine Unity and the first Sun that dawned from the horizon of Divinity. But for Thee, the Beauty of the Divine Identity would not have appeared, nor would the mysteries of the Divine Eternity have been revealed. I testify that through Thee the birds of the hearts of them that long for Thee soared into the atmosphere of nearness and reunion, and through Thee the hearts of lovers tasted the sweetness of intimacy and beauty
- 15 وإذا اردت الشروع في زيارتك مطلع الأسماء ومنبعها و مشرق الصفات ومخزنها قومي ثم ولّ وجهك شطر الفردوس مقرّ الذي فيه دفن اسم الأول وجعله الله مشهد هيكله المقدّس العزيز المنير فلماً وجهت قفى بالاستقرار وكبرى الله ربك تسعة عشر مرة وفي كلّ تكبير يفتح الله باباً من ابواب الرضوان على وجهك ويهب عليك عن جهة الجنان رائحة السبحان وكذلك قضى الأمر من لدن عزيز حكيم
- 16 ثمّ تهنّئ الله تسعة مرّة ايقاناً لأمره واقراراً لسلطانه واعزازاً لنفسه واذعائاً لظهوره واقبالاً الى وجهه المقدّس الطالع الظاهر الباهر اللّامع المشرق المنير وقول اشهد بنفسى وذاتى و كينونتى ولسانى وقلبي وجوارحى بأنّه لا اله الا هو وان نقطة البيان لظهوره وبروزه وعزّه وشرفه وكبريائه لمن فى الملأ الأعلى ثمّ عظمته وقدرته واقتداره ما بين الأرض والسّماء والذى ظهر بالحقّ أنّه لسلطانه على من فى السموات والأرض وبهائه على من فى جبروت الأمر واخلق اجمعين
- 17 ثمّ قولى أوّل روح ظهر عن مكنن الكبرياء وأوّل رحمة نزلت من سماء القدس عن يمين العرش مقرّ ربنا العلى الأعلى عليك يا سرّ القضاء و هيكل الامضاء وكلمة الأتمّ فى جبروت البقاء واسم الأعظم فى ملكوت الانشاء اشهد بذاتى ونفسى ولسانى بأنك انت الذى بك استوى جمال السبحان على عرش اسمه الرحمن وبك ظهرت مشيئة الأوليّة لأهل الأكوان وبك نزلت نعمة الفردوس من سماء الفضل من لدن ربك العزيز المنان وبك ظهر امر الله المهيمن المقتدر العزيز القدير
- 18 واشهد أنّك كنت أوّل نور ظهر عن جمال الأحديّة وأوّل شمس اشرقت عن افق الالهية لولاك ما ظهر جمال الهوية وما برز اسرار الصمدية اشهد انّ بك طارت طيور افئدة المشتاقين الى هواء القرب والوصال وبك ذاقت قلوب العاشقين حلاوة الأنس والجمال عند اشراق شمس وجهة ربك ذو الجلال والجلال لولاك ما عرف احد نفس الله و

at the dawning of the sun of Thy Lord's countenance, the Lord of Majesty and Glory. But for Thee, none would have known God's Self and Beauty, none would have attained the shore of His nearness and meeting, no contingent beings would have drunk from the waters of His generosity and favors, and no created things would have been given to drink of the wine of His grace and bounty.

- 19 Through Thee were rent asunder the veils of all created things, through Thee appeared the kingdom of names and attributes, through Thee was every soul guided to the shore of hallowed might, through Thee did the Dove warble upon the branches of eternity, and the Bird of the Throne sing upon the twigs of the Lote-Tree of Glory. Through Thee appeared the Beauty of the Unseen by His Most Exalted Name, through Thee descended every good thing from the dominion of the cloud of mystery to the kingdom of creation, and every grace was inscribed by the Finger of God upon the tablets of destiny. Through Thee did the mercy of God, the Powerful, the All-Knowing, the Most Great, encompass all contingent beings.

- 20 But for Thee, the heaven would not have been raised up, nor would the earth have been established, nor would the seas have appeared, nor would the trees have yielded fruit, nor would the leaves have turned green, nor would the sun of grace have shone forth from a holy and luminous horizon. Through Thee the breezes of forgiveness have wafted over all who are in the heavens and on earth, and the gates of Paradise were opened to all creation. The hearts of those who have believed in God, the Mighty, the Powerful, the Generous, were attracted. Thou art the Word whereby all created things were distinguished, the fortunate separated from the wretched, light from darkness, and the believer from the idolater, from that day until the Day when the heaven shall be cleft asunder and God shall come in the shadows of His Cause, surrounded by hosts of angels. Then shall the clouds be rent asunder and the Face shall appear from behind the veil with legions of mighty glory, while the idolaters shall flee to the right and to the left, and all who are in the heavens and on earth shall be seized with intoxication, save only the letters of the Countenance of thy Lord, the All-Merciful, the Compassionate.

- 21 I testify that Thou didst bear the trust of Thy Lord, the All-Merciful, and didst know the Beauty of the All-Glorious before the creation of all things, and didst attain the presence of God on a Day which none but Thee hath known - this being a grace specially conferred upon Thee by God before the creation of the heavens and the earth. I testify that through Thy remembrance the tongues of all created things were loosed in praise

جماله و ما وصل نفس الى شاطئ قربه و لقاءه و ما شربت الممكّات من مياه مكرّمته و الطافه و ما سقت الكائنات من نحر فضله و اكرامه

19 و بك انشقت حجاب الموجودات و بك ظهرت ملكوت الأسماء و الصفات و بك استهدى كلّ نفس الى شاطئ قدس عظيم و بك غرّدت الورقاء على افنان البقاء و دلع ديك العرش على اغصان سدره البهاء و بك ظهر جمال الغيب باسمه العلى الأعلى و بك نزل كلّ خير من جبروت العماء الى ملكوت البداء و رقم كلّ فضل من اصبع الله على الواح القضاء و بك احاطت الممكّات رحمة الله المقتدر العليم العظيم

20 و لولاك ما رفعت السماء و ما سكنت الأرض و ما ظهرت البحار و ما اثمرت الأشجار و ما اخضرت الأوراق و ما اشرفت شمس الفضل عن افق قدس منير و بك هبت روايح الغفران على كلّ من فى السموات و الأرض و فتح ابواب الجنان على الأكوان و استجذبت افئدة الذينهم آمنوا بالله العزيز المقتدر الكريم و انت الكلمة التى بها فصل بين الممكّات و امتاز السعيد من الشقى و التور عن الظلمة و المؤمن من المشرك من يومئذ الى يوم الذى تنشق فيه السماء و يأتى الله فيه على ظلل من الأمر و فى حوله من الملائكة قبيل اذا شقت السحاب و اتى الوجه عن خلف الحجاب ببروات عزّ عظيم و المشركون حينئذ يفرون عن اليمين و الشمال و اخذ السكر كلّ من فى السموات و الأرض الا عدة احرف وجه ربك الرحمن الرحيم

21 و اشهد أنك انت حملت امانة ربك الرحمن و عرفت جمال السبحان قبل خلق الأكوان و فزت بقاء الله فى يوم الذى ما عرفه الا انت و هذا من فضل اختصاصك الله به قبل خلق السموات و الأرضين و اشهد ان بذكرك فتحت السن الكائنات على ذكر ربهم العليم الحكيم و

of their Lord, the All-Knowing, the All-Wise, and through Thy glorification of Him Who brought Thee into being, all arose to praise Him, whereunto testifieth all existence, both seen and unseen, and beyond this God Himself beareth witness and is All-Knowing.

- 22 I testify that Thou didst aid the religion of God and manifest His Cause, and didst strive in His path to the utmost of Thy ability. Through Thy assistance were made manifest the proof of God and His evidence, then His power and might, then His grandeur and majesty, then His sovereignty over all created things. Blessed are they who strove alongside Thee, who fought against the enemies of God at Thy bidding, who circled round Thee, who entered the fortress of Thy protection, who drank from the Kawthar of Thy love, who were martyred before Thy face, who rest in Thy vicinity and are among those who lie in repose. I testify that they are the helpers of God in His earth, His trusted ones in His lands, the party of God among His creatures, the hosts of God amidst His creation, and the chosen ones of God between the heavens and the earth.

- 23 I testify that in Thy path there befell Thee great tribulations and mighty calamities, afflictions encompassed Thee from every direction, yet nothing prevented Thee from following the way of Thy Creator. Thou didst strive with Thy very being until Thou wert martyred in His path and became one of the martyrs. Thou didst sacrifice Thy spirit, Thy soul and Thy body out of love for Thy Ancient Master. I testify that at Thy calamity all things between earth and heaven wept, then the eyes of those brought nigh behind pavilions of mighty glory. The celestial maidens in their chambers uncovered their heads and struck them with fingers of wondrous holiness, fell upon their faces in the dust, sat in ashes and lamented at that time in chambers of radiant crimson. I testify that at Thy calamity all things donned the garment of darkness, the faces of the sincere turned pale, the pillars of the believers were shaken, and the eye of Grandeur and Majesty wept in the heaven of exalted holiness.

- 24 I testify, O my Master, at this my station, that Thou didst not fall short in the Cause of Thy Lord, nor didst Thou waver in the love of Thy Master. Thou didst proclaim His Cause to the east of the earth and to its west until Thou didst sacrifice Thyself in His path and became one of the martyrs. May God curse the people who wronged Thee, and rose up against thee, and waged war against thee, and fought against thee, and disputed with thy presence, and denied thy proof, and were neglectful of thy cause, and waxed proud, refusing to humble themselves before thee, and were among the ungodly.

بثناك موجدك قد قام الكل على ثنائيه ويشهد بذلك كل الوجود من الغيب والشهود وعن ورائه كان الله على ذلك لشهيد وعلیم

- 22 و اشهد انك نصرت دين الله و ظهرت امره و جاهدت في سبيله بما كنت مستطيعاً عليه و بنصرتك ظهرت حجة الله و برهانه ثم قدرته و اقتداره ثم عظمته و كبريائه ثم سلطنته على الخلاق اجمعين فطوبى للذينهم جاهدوا معك و حاربوا مع اعداء الله بأمرك و طافوا في حولك و دخلوا في حصن ولايتك و شربوا عن كوثر محبتك و استشهدوا في مقابلة وجهك و رقدوا في جوارك و يكون من الراقيين اشهد بأنهم انصار الله في ارضه و امانته في بلاده و حزب الله بين يريته و جنود الله بين خلقه و اصفياء الله بين السموات و الارضين و

- 23 اشهد بأن ورد عليك في سبيل ربك بلايا عظيمة و مصائب كبرى و احاطتك الضراء عن كل الجهات و ما منعك شيء عن سبيل بارئك و جاهدت بنفسك الى ان استشهدت في سبيله و كنت من المستشهدين و انفقت روحك و نفسك و جسدك حباً لمولايك القديم و اشهد ان في مصيبتك بكت كل الأشياء بين الأرض و السماء ثم عيون المقرين خلف سراق عتر مبین و عرت الحوريات رؤوسهن في الغرفات و ضربن عليا بأنامل قدس بديع و خررن بوجوههن على التراب و جلسن على الرماد و يئوحن حينئذ على غرفات حمر منير و اشهد ان في مصيبتك قد لبس كل الأشياء رداء السوداء و اصفرت وجوه المخلصين و اضطربت اركان الموحدين و بكت عين العظيمة و الكبرياء في جبروت قدس رفيع

- 24 و اشهد يا مولاي حينئذ في موقعي هذا بأنك ما قصرت في امر ربك و ما صبرت في حب مولاي و بلغت امره الى شرق الأرض و غربها الى ان فديت في سبيله و كنت من المستشهدين فلعن الله قوماً ظلموك و قاموا عليك و حاربوا بنفسك و جادلوا بوجهك و انكروا برهانك و فرطوا في جنبك و استكبروا عن الخضوع بين يديك و كانوا من المشركين

- 25 Therefore, I beseech God, by thee and by those who circle round thee, to forgive me and expiate my transgressions, and purify me from earthly defilement, and make me one of the purified ones, and grant me the blessing of meeting Him in these days wherein all have become heedless of Him and are among the veiled ones. And may He enable me to acknowledge Him and submit to His Cause, and attain certitude regarding His Being, and acknowledge His signs, and enter beneath His shadow, and abide in the precincts of His mercy, and bear witness in His path, and turn unto His exalted and mighty Self.
- 25 إذا اسئَل الله بك وبالَّذينهم في حولك بأن يغفر لي ويكفّر عنيّ جريراتي ويطهّرني عن دنس الأرض و يجعلني من المطهّرين و يرزقني ببقائه في تلك الأيام التي كلّ غفلوا عنه و كانوا من المحتجبين و يوفّقني على الاقرار به و الاذعان لأمره و الايقان بنفسه و الاقرار بآياته و الدّخول في ظله و الاستقرار في جوار رحمته و الشّهادة في سبيله و الانابة الى نفسه العليّ العظيم
- 26 We beseech God by thee that He deprive us not in these days of the splendors of the light of His countenance, and that He render us not bereft of the wonders of His grace nor hopeless of His mercy that hath encompassed all worlds, and that He establish us in His love and make us steadfast in His Cause, that our feet may not slip from His path which hath appeared in truth between the heavens and the earth.
- 26 و نسئَل الله بك بأن لا يحرمنا في تلك الأيام عن بوارق انوار وجهه و بأن لا يجعلنا محروماً عن بدائع فضله و مأيوساً عن رحمته التي احاطت العالمين و بأن يستقرّنا على حبه و يستقيمنا على امره بحيث لا يزلّ اقدامنا على صراطه الذي ظهر بالحقّ بين السّماوات و الأرضين
- 27 May mercy, glory and splendor rest upon you, O chosen ones of God among His servants and His trusted ones throughout the lands, and upon your bodies, your forms, your spirits, your first and your last, your outward and your inward being, and upon those who dwell in your vicinity and circle round about you, and who have alighted at the gate of your mercy and stood fast at the manifestation of the light of your pardon, and who have entered the courtyard of your nearness, and have drawn nigh unto God through you, and have sought intercession with God through your own selves, and have visited your sanctuary, and have sought blessings from your dust, and have been guided by your guidance, and were among those who turned their faces toward your purified, sanctified, radiant and luminous countenances.
- 27 و الرّحمة و التّكبير و البهاء عليكم يا اصفياء الله بين العباد و امانته في البلاد و على اجسادكم و اجسامكم و ارواحكم و اولكم و آخركم و ظاهرهم و باطنكم و على الذينهم حلّوا في جواركم و طافوا في حولكم و نزلوا على باب رحمتكم و قاموا لدى ظهور انوار عفوكم و دخلوا على فناء قربكم و استقربوا الى الله بكم و استشفعوا عند الله بأنفسكم و زاروا حرمكم و استبركوا بترتّبكم و استهدوا بهديكم و كانوا من المتوجّهين الى وجوهكم المطهّرين المقدّسين المشرق المنير
- 28 O my God and my Lord! I beseech Thee by him and by those who rest round about him to make us among those who soared in the atmosphere of Thy mercy and drank from the wine of Thy bounty and favor, and attained unto the summit of grace through Thy generosity and loving-kindness, and tasted the sweetness of Thy remembrance, and ascended to the highest horizons and most exalted stations through Thy grace and Thy gifts, and who have detached themselves from all directions and hastened toward the court of Thy favors, and who were seized by the breezes of the might of Thy mercy and the sweet-scented savors of the holiness of Thy oneness. Verily Thou art the Almighty, the Powerful, the All-Wise.
- 28 فيا الهى و سيّدى استئلك به و بالَّذينهم رقّدوا في حوله بأن تجعلنا من الذينهم طاروا في هواّ رحمتك و شربوا عن نحر مكرمتك و احسانك و بلغوا الى ذروة الفضل بمجودك و الطافك و ذاقوا حلاوة ذكرك و صعدوا الى معارج القصوى و مقاعد الأعلى بفضلك و مواهبك و انقطعوا عن كلّ الجهات و سرعوا الى شطر افضالك و اخذتهم نفحات عزّ رحمانيتك و فوحات قدس صمدانيتك و أنّك انت المقتدر العزيز الحكيم

29 O our God and our Beloved! Forgive us and our parents and our kindred among those who have believed in Thee and in Thy signs and in Him Who hath appeared through Thy sovereignty. Then cause us, O my God, to be honored in this world through Thy glory and in the next world to attain unto meeting Thee, and deprive us not of that which is with Thee, nor cause us to despair of all that beseemeth Thee. Verily Thou art the Lord of bounty and favor, the Lord of grace and beneficence, and verily Thou art our All-Merciful Lord and our Help in Peril. In Thee do we place our reliance. There is none other God but Thee, the All-Forgiving, the All-Bountiful, the All-Merciful.

30 Thus have We expounded for thee, O Leaf of Paradise, and mentioned thee in this Tablet that thou mayest follow that which thou hast been commanded and be among the devoted ones in the Tablets of holy and luminous decree.

LOIR03.083, BLO_PT#098, JHT_S#087x

29 فيا الهنا و محبوبنا فاغفر لنا و لوالدينا و ذوى قربانتنا من الدينهم آمنوا بك و بآياتك و بالذى ظهر بسلطانك ثم اجعلنا يا الهى فى الدنيا عزيزاً باعزازك و فى الآخرة فائزاً بلقائك و لا تجعلنا محروماً عما عندك و لا مأيوساً عن كل ما ينبغي لك و انك انت ذو الجود و الاحسان و ذو الفضل و الامتنان و انك انت ربنا الرحمن و الهنا المستعان و عليك التكلان لا اله الا انت الغفور الكريم الرحيم

30 كذلك فصلنا لك يا ورقة الفردوس و اذكرناك فى هذا اللوح لتبغى ما امرت به و تكونى من القانتات فى الواح قدس منير

INBA37:122, INBA83:195, INBA49:289,
BLIB_Or15702:239, NLAI_BH2:297,
ALIB.folder18p057-066, AQA4#091
p.301, ADM2#005 p.017x, MAS8.082,
ASAT4.078x, OOL.B141

BH00297

Suriy-i-Dhikr

To: Ahmad, who attained the presence in Iraq et al.

1 This is the Surih of Remembrance, sent down as a token of grace, that perchance the people of the Bayan might renounce that which they possess, turn towards the right hand of justice, shake off the slumber of wayward desires, and seek, through the power of truth, a path to their Lord, the Most Exalted, the All-Glorious.

2 In the name of God, the Most Holy, the Most Exalted, the Most High!

3 This is a Missive from the Primal Point unto them that have believed in God, the One, the Peerless, the Almighty, the All-Knowing, wherein He addresseth those among the people of the Bayan who have vacillated in this Cause, that haply they may apprehend the wondrous words of God and forsake the couch of heedlessness in this shining and resplendent morn.

4 Say: We, verily, bid you in Our Book not to advance yourselves before those from whose ranks would appear He Who is the

1 هذه سورة الذكر قد نزلت بالفضل لعلّ ملأ البيان ينقطعن عما عندهم و يتوجهن الى يمين العدل و يقومن عن رقد الهوى و يتخذن الى ربهم العلى الأبهى على الحق سبيلاً

2 بسم الله الأقدس العلى الأعلى

3 هذا كتاب نقطة الأولى الى الذينهم آمنوا بالله الواحد الفرد العزيز العليم و فيه يخاطب الذينهم توقفوا فى هذا الأمر من ملأ البيانين لعلّ يستشعرن بديابح كلمات الله و يقومن عن رقد الغفلة فى هذا الفجر المشرق المنير

Beloved of every understanding heart and the Object of the adoration of the denizens of earth and heaven. Moreover, We commanded you, should ye attain the presence of God, to stand before Him and to utter on My behalf these mighty and exalted words: "Upon Thee, O Glory of God, and upon Thy kinfolk, be the remembrance of God and the praise of all things at every moment before and after Him." We honoured the people of the Bayan with these words, that they might ascend thereby unto the heights of holiness and be numbered with the blest. Yet they have so utterly forsaken Our injunction that not a single one among them hath appeared in His presence as We had commanded in Our Tablets. Nay rather, from every side they have hurled at Him the darts of malice. And at this, I, and the denizens of the Kingdom of grandeur, and beyond them the Faithful Spirit, have wept sore.

4 قل انا امرناكم في الكتاب بأن لا تقدّموا طائفة التي يظهر منها محبوب العارفين و مقصود من في السموات و الأرضين و امرناكم ان ادركتم لقاء الله قوموا تلقاء الوجه ثم انطقوا من قبلي بهذه الكلمة العزيز المنيع عليك يا بهاء الله وذوي قرابتك ذكر الله و ثناء كل شيء في كل حين و قبل حين و بعد حين و جعلنا هذه الكلمة عزراً لأهل البيان لعل بها يرتقون الى معارج القدس و يكونون من الفائزين و انهم تركوا ما امروا به بحيث ما ظهر احد منهم تلقاء الوجه بما امرناهم في الألواح بل رموا نحوه من كل الآفاق رمى النفاق و بذلك بكيت و بكت اهل جبروت العظمة ثم روح الأمين

- 5 Say: O people! Be abashed before My Beauty. He that hath appeared with the power of truth is indeed the Glory of the worlds, could ye but perceive it. He, verily, is the Glory of God; upon Him be the remembrance of God and His praise, and the praise of the Concourse on high, and of the dwellers of the everlasting realm, and of all things at all times. Beware lest ye become veiled by aught that hath been created in heaven or on earth. Hasten unto the paradise of His good-pleasure and be not of them that slumber.

5 قل يا قوم فاستحيوا عن جمالي ان الذي قد ظهر بالحق انه لبهاء العالمين لو انتم من العارفين و انه لبهاء الله عليه ذكر الله و ثنائه ثم ثناء اهل ملائ الأعلی و ثناء اهل جبروت البقاء و ثناء كل شيء في كل حين ايّاكم ان تحتجبوا بما خلق بين الأرض و السماء ان اسرعوا الى رضوان رضائه و لا تكونون من الرافدين

- 6 Say: His beauty is in truth My beauty, and His Self is Mine own Self, and all that We revealed in the Bayan is for the sake of His wondrous and resistless Cause. Fear ye God, and dispute not with the One Whose advent We heralded and Whose Revelation We announced unto you. I established a covenant with you concerning His mission ere I covenanted with you regarding Mine own, and unto this all things bear witness, even if ye were to deny it. By the righteousness of God! Through but a single one of His melodies the realities of all things were reborn, and through another the hearts of His favoured ones were filled with rapture. Take heed lest anything debar you from Him Whose presence is the same as Mine own. He sacrificed Himself in My path even as I sacrificed Myself in His path for the love of His glorious and incomparable beauty.

6 قل ان جماله كان جمالي بالحق و ان نفسه نفسى و كلمنا نزلناه في البيان قد نزل لأمره المحكم البديع اتقوا الله و لا تجادلوا بالذي اخبرناكم به و بشرناكم بظهوره و اخذت عهد نفسه قبل عهد نفسى و يشهد بذلك كل شيء ان انتم من المتكرين تالله بنعمة من نعماته قد ولدت حقائق كل شيء مرة اخرى و بنعمة اخرى استجذبت افئدة المقرين ايّاكم ان تحتجبوا بشيء عن الذي كان لقائه ذات لقاء و فدى نفسه في سبيلى كما فديت في سبيله حباً بجماله العزيز المنيع

- 7 Say: But for Him the word "love" would never have been written, nor would the letters of the name of the Beloved have been joined together, nor would creation itself have been brought into being, would that ye might understand! But for Him I would never have surrendered Myself into the hands of the ungodly nor consented to be suspended in the air. By God! I have borne, in My love and yearning for Him, that which no

7 قل لولا ما ركب الحاء بالباء و ما استقر هيكल الحاء على الواو و ما خلق ما كان و ما يكون لو انتم من الشاعرين و لولا ما القيت نفسى بين يدي المشركين و ما علقت بين الهواء تالله باشتياقي اليه و شوقى الى نفسه قد حملت ما لا حمله النيين و المرسلين و رضيت كل ذلك على نفسى لئلا يرد

other Prophet or Messenger hath borne, and I have acquiesced to bear all this Myself, that He might never be made to endure aught that would sadden His most kind and tender, His most pure and sanctified heart. We admonished you throughout the Bayan not to be the cause of grief to any soul, that haply no sorrow should ever befall Him. Otherwise, why would I have exhorted you and occupied Myself with your care, O assemblage of wavering ones? I intended in the Bayan none other than Him, I extolled no praise but His praise, and I uttered no name save His most blessed and most exalted, His most holy and most wondrous name.

- 8 I swear by My life! If I have made mention of “lordship”, I have intended only His lordship over all things. If the word “divinity” hath ever flowed from My pen, I have intended naught but His divinity in relation to the world; and if an allusion to the “Desired One” hath proceeded therefrom, I have had none other in mind than Him. So too, in regard to the word “Beloved”, He, indeed, is My Beloved and the Beloved of every understanding heart. If I have spoken of “prostration”, I have meant only prostration before His exalted, His glorious and sublime Countenance. If I have praised any soul, Mine aim hath only been to celebrate His praise. And if I have bidden the people to act, My sole purpose hath been that they should act in accordance with His good-pleasure on the day of His Manifestation. Unto this beareth witness whatsoever was sent down unto Me from the kingdom of My Lord, the All-Knowing, the All-Wise.

- 9 I have made all things conditional upon His approval and pleasure. He it is, in truth, Who is the Lord of the worlds and the Object of the desire of every searching soul. Were ye to open your eyes, ye would verily behold the Manifestations of “He doeth whatsoever He willeth” worshipping under His shadow. Yet ye have done to Him what even the people of the Qur'an dared not do to Myself, nor the Jews to Christ. Alas, alas! My heart is consumed with anguish and My soul groaneth at what hath befallen My Beloved at the hands of the infidels. Woe unto you for your faithlessness, O concourse of oppressors! We, verily, created faithfulness and courtesy for His sake, that perchance ye would not commit, in the time of His appearance, aught that would cause Mine inner reality and the realities of all things to lament. But ye have transgressed that which was laid down in the Book of God, the King, the Most Exalted, the Most Great. Ye have rent asunder the veil of restraint and cast aside the vesture of propriety, and ye have committed that which the Pen of creation is abashed to recount before the dwellers of earth and heaven.

عليه ما يحزن به فؤاده الألف الألف اللطيف المنيع و وصيناكم في كل البيان بأن لا يحزن احد احداً لعل لا يرد عليه من حزن وآلا مالى و ذكرى لكم واشتغالى بكم يا ملاء التاركين واتى ما اردت في البيان الآ نفسه و لا من الأذكار الآ ذكره و لا من الأسماء الآ اسمه المبارك الأمانع الأقدس الأبدع البديع

8 فوعمرى لو ذكرت ذكر الربوبية ما اردت الآ ربوبيته على كل الأشياء وان جرى من قلبى ذكر الألوهية ما كان مقصودى الآ اله العالمين وان جرى من قلبى ذكر المقصود فهو كان مقصودى و كذلك فى المحبوب أنه قد كان محبوبى و محبوب العارفين و ان ذكرت ذكر السجود ما اردت الآ السجود لوجهه المتعالى العزيز المنيع و ان اثنيت نفساً ما كان مقصود قلبى الآ ثناء نفسه و ان امرت الناس بعمل ما اردت الآ العمل فى رضائه فى يوم ظهوره و بذلك يشهد كل ما نزل على من جبروت ربى العالم الحكيم و

9 علقت كل شىء بتصديقه ورضائه و أنه هو الذى قد كان بنفسه اله العالمين و مقصود القاصدين و انتم لو تدقون الأبصار لتشهدن مظاهر يفعل ما يشاء فى ظله لمن العابدين و انتم قد فعلتم بنفسه ما لا فعل أمة الفرقان بنفسى و لا ملاء اليهود بالروح فآه آه من حرقة قلبى و حنين نفسى فيما ورد على محبوبى من ملاء المشركين آف لكم و لوفائكم يا معشر الظالمين انا خلقنا الوفاء و الأدب لنفسه لعل عند ظهوره لا تفعلوا ما يجزع به حقيقتى و حقائق كل الأشياء و انتم تجاوزتم عما حدد فى كتاب الله الملك العلى العظيم و خرقتم حجاب الحياء ثم ستر الحرمة و عملتم ما يستجى عن ذكره قلم الانشاء بين الأرض و السماء

- 10 Alas, alas, for that which ye have inflicted upon this wronged, this banished and forsaken Soul! Nor do I know what ye will inflict upon Him hereafter. Nay, by Myself, the All-Knowing! I do verily know, for with Me is the knowledge of all things in a Tablet that God hath shielded from the gaze of those who have joined partners with Him. We apprised Him aforetime of the things that have befallen or will befall Him, even though He Himself is well informed of all that the hearts of men conceal. For nothing can escape His knowledge, and whatever hath been created by a mere word from His mouth can never slip from His grasp. No God is there but Him, the Peerless, the Creator, the Quickener, the Destroyer.
- 10 فَاَهْ آهَ بِمَا وَرَدَ مِنْكُمْ عَلَى هَذَا الْمَظْلُومِ الْفَرِيدِ الْغَرِيبِ وَلَمْ أَدْرِ مَا تَفْعَلُونَ بِهِ مِنْ بَعْدِ لَا فَوْنَفْسَى الْعَلِيمِ بَلْ أَعْلَمُ وَعِنْدِي عِلْمُ كُلِّ شَيْءٍ فِي لَوْحٍ جَعَلَهُ اللَّهُ مُحْفُوظًا عَنْ أَنْظَرِ الْمُشْرِكِينَ وَخَبْرَانَهُ مِنْ قَبْلِ بِمَا وَرَدَ عَلَيْهِ وَيُرَدُّ وَلَوْ أَنَّهُ قَدْ كَانَ بِنَفْسِهِ عَالِمًا بِمَا فِي صُدُورِ الْعَالَمِينَ لَنْ يَعْزِبَ عَنْ عِلْمِهِ مِنْ شَيْءٍ وَلَا يَفُوتُ عَنْ قَبْضَتِهِ مَا خَلَقَ بِكَلِمَةٍ مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْبَاعِثُ الْمَحْيِي الْمُمِيتُ
- 11 Say: O people! Should it be His desire to cause all the dwellers of earth and heaven to become an abiding testimony of His truth, this would assuredly be within His power. And this, verily, would be easy and possible unto Him. He it is Who created the paradise of the Bayan for His own sake. From Him have all things proceeded and unto Him will they all return, did ye but know it. Yet, I swear by Him in Whose hand is the kingdom of creation, ye deny Him the right to designate Himself by a single one of the divine names, even though He it is at Whose mighty and exalted behest all names and their kingdom were created!
- 11 قُلْ يَا قَوْمِ أَنَّهُ هُوَ الَّذِي لَوْ يَرِيدُ أَنْ يَجْعَلَ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حُجَّةً بَاقِيَةً مِنْ عِنْدِهِ لَيَقْدِرُ وَأَنَّ هَذَا عِنْدَهُ سَهْلٌ يَسِيرٌ وَأَنَّهُ هُوَ الَّذِي قَدْ خَلَقَ رِضْوَانَ الْبَيَانِ لِنَفْسِهِ وَمِنْهُ بَدِئُ كُلِّ شَيْءٍ وَيَعُودُ لَوْ أَنْتُمْ مِنَ الْعَالَمِينَ وَأَنْتُمْ بِالَّذِي كَانَ فِي قَبْضَتِهِ مَلَكَوَتِ الْإِبْدَاعِ مَا رَضِيتُمْ بِأَنْ يُسَمَّى نَفْسُهُ بِاسْمٍ مِنَ الْأَسْمَاءِ بَعْدَ الَّذِي أَنْهَا وَمَلَكَوَتَهَا قَدْ خَلَقَتْ بِأَمْرِهِ الْعَزِيزِ الْمُنِيعِ
- 12 Alas, alas, for your negligence, O people of the Bayan! Alas, alas, for your blindness, O concourse of the faithless! For, prompted by self-conceit and vainglory, ye have ascribed the station of successor to one of His enemies and have contended thereby with God, the Author of all religions aforetime and hereafter. Thus have ye returned to the arguments of the people of the Qur'an, notwithstanding that We prohibited you from uttering a single word in His presence save by His leave. God knoweth and testifieth to the truth of My words. Contemplate, therefore, your condition and the measure of your understanding. Woe betide you, and your thoughts, and your judgement, O ye that are in grievous loss! Know ye not that We have rolled up that which the people possessed, and have unfolded a new order in its place? Blessed, then, be God, the sovereign King, the Unfolder, the Almighty, the Most Generous.
- 12 فَاَهْ آهَ عَنْ غَفْلَتِكُمْ يَا مَلَأَ الْبَيَانَ فَاَهْ آهَ مِنْ احْتِجَابِكُمْ يَا مَلَأَ الْمُشْرِكِينَ وَأَنْتُمْ لَمَّا اسْرَفْتُمْ فِي أَنْفُسِكُمْ وَبَلَعْتُمْ إِلَى مَعَارِجِ الْعِرْفَانِ بِزَعْمِكُمْ تَذْكُرُونَ الْوَصَايَةَ لِأَحَدٍ مِنْ أَعْدَائِهِ وَتَسْتَدِلُّونَ بِهَا عَلَى اللَّهِ الَّذِي بِهِ شَرَعَتْ شَرَائِعُ الْأَدْيَانِ فِي الْأَوَّلِينَ وَالْآخَرِينَ وَرَجَعْتُمْ إِلَى مَا اسْتَدَلَّ بِهِ أَوَّلُو الْفِرْقَانِ بَعْدَ الَّذِي نَهَيْتُمْ فِي سَاحَتِهِ عَنْ كُلِّ الْأَذْكَارِ إِلَّا بَعْدَ إِذْنِهِ وَكَانَ اللَّهُ عَلَى ذَلِكَ لَشَهِيدٌ وَخَيْرٌ إِذَا فَاَنْظَرُوا فِي شَأْنِكُمْ وَعِرْفَانِكُمْ فَأَفَّ لَكُمْ وَلَعَنُوكُمْ ثُمَّ دَرَايَكُمْ يَا مَلَأَ الْأَخْسَرِينَ أَمَا عَلِمْتُمْ بَأَنَّا طَوَيْنَا مَا عِنْدَ النَّاسِ وَبَسَطْنَا بِسَاطًا آخَرَ فَتَبَارَكَ اللَّهُ الْمَلِكُ الْبَاسِطُ الْعَزِيزُ الْكَرِيمُ
- 13 Say: O people, cease your slander of Me. No word have I spoken except in praise of this Revelation; no breath have I drawn but for the love of its Author; and nowhere have I turned My face save towards His shining and luminous Countenance. I have made the Bayan and all that was revealed therein to be as a leaf in the celestial garden that belongeth unto Him, the
- 13 قُلْ يَا قَوْمِ لَا تَفْتَرُوا عَلَى نَفْسِي إِنِّي مَا تَكَلَّمْتُ إِلَّا بِذِكْرِ هَذَا الظُّهُورِ وَثَنَائِهِ وَمَا تَنَفَّسْتُ إِلَّا بِحُبِّهِ وَمَا تَوَجَّهْتُ إِلَّا بِوَجْهِهِ الْمَشْرِقِ الْمُنِيرِ وَجَعَلْتُ الْبَيَانَ وَمَا نَزَلَ فِيهِ وَرَقَةً مِنْ أَوْرَاقِ حَدِيقَةِ الرِّضْوَانِ لِنَفْسِهِ الْمُهَيْمِنِ الْعَزِيزِ الْقَدِيرِ أَيَاكُمْ أَنْ تَغْضَبُوهَا وَتَرْجِعُوهَا إِلَى الَّذِي أَرَادَ سَفْكَ دُمَى مَرَّةٍ أُخْرَى

Protector, the Gracious, the Almighty. Beware lest ye appropriate it and surrender it to him who, in pursuit of self and desire, seeketh to shed My blood anew and who contendeth with God. We, verily, unfolded the Bayan from a single word and returned it again to that same word, bidding it to appear before the Throne of Him Who is the All-Knowing, the All-Wise, that He might behold His former creation and take delight therein. Be fair, then, in your judgement: Is it the prerogative of the Author of that word to lay hand upon it, or of any other soul? What hath made you so blind, O concourse of veiled ones?

- 14 We, verily, enjoined the people of the Bayan to wear silken garments and to be immaculate in their person and dress, that His gaze might not fall upon aught that would displease Him. Likewise, every provision that hath been expounded in Our perspicuous Book is but for His sake, were ye to judge fairly. We created the heavens and the earth and all that lieth between them for His loved ones, how much more for the sake of His most resplendent, His most glorious and radiant beauty. And yet ye have laid hold on that which We have destined for Him and seized upon it to reject My Beloved. What hath made you so heedless, O people of malice? And what will satisfy you in this day, O stirrers of sedition?

- 15 Ye have opposed Him and all that He hath manifested, even though We admonished you in Our Tablets that whoso calleth to mind His most great and most wondrous Name should arise from his place and repeat nineteen times: "Glorified be God, the Lord of the kingdoms of earth and heaven!", and then another nineteen times: "Glorified be God, the Lord of all glory and dominion!", and so forth, as We have revealed in a most mighty Tablet. Ye, however, have disbelieved in Him and in His verses. Nay, not contenting yourselves with that, ye have disregarded the rights of God which revert unto Him, and have given no heed to that commandment of God which pertaineth to His own Self, the Most Exalted, the All-Knowing. Ye have rejected all of His actions, one after another, and taken pleasure in deriding Him. Among you is he who saith: "He drinketh tea!", while another complaineth: "He partaketh of food!" Yet another doth object to His apparel, though every thread thereof testifieth that there is none other God but Him and that He is the Object of the adoration of all who are nigh unto God. I bear witness that at times the Ancient Beauty was in want of even a change of garments. Thus testifieth the Tongue of truth and knowledge. Many a night was He unable to provide sustenance for His kindred, yet He concealed His plight to safeguard the honour of God's mighty and unassailable Cause, and this notwithstanding that all things were created for His sake

بما اتبع النفس والهوى و كان من الحارين قد فصلنا البيان من كلمة ثم رجعناه اليها و امرنا الكلمة بأن تحضر تلقاء العرش ليشهد خلق قبله و يفرح به نفسه العليم الحكيم اذاً فأنصفوا هل ينبغي ان يتصرف فيها صاحبها او دونها فما لكم يا معشر المحتجبين

14 انا امرنا ملاء البيان بأن يلبس الحرير و ينظف انفسهم و اثوابهم لئلا يقع عينه على ما لا يحبه و كذلك في كل شيء فصلنا تفصيلاً في كتاب مبين كل ذلك لنفسه لو اتم من المنصفين و خلقنا السموات والأرض و ما قدر بينهما لأحبائهم فكيف جماله المشرق العزيز المنير و اتم تمسكتكم بما قدرناه له و اعترضتم به على محبوبي فما لكم يا ملاء البغضاء و ما يغنيكم اليوم يا معشر المفسدين

15 و اتم اعترضتم عليه و بكل ما ظهر من عنده بعدما وصيناكم به في الألواح بأن كل من يخطر بباله ذكر اسمه الأعظم البديع يقوم عن مقرة و يقول سبحان الله ذو الملك و الملكوت تسعة عشر مرة ثم سبحان الله ذي العزة و الجبروت تسعة عشر مرة الى آخر ما نزلناه في لوح عز عظيم و اتم كفرتم به و بآياته و ما اكتفيتكم بذلك و ما لاحظتم حقوق الله في حقّه و ما راعيتكم امر الله في نفسه العليّ العليم الى ان اعترضتم بكل افعاله واحداً بعد واحد و كنتم لمن المستهزئين و منكم من قال انه يشرب الخمر و منكم من قال انه يأكل الطعام و منكم من اعترض على لباسه بعد الذي كل خيط من خيوطه يشهد بأنه لا اله الا هو و انه لمقصود المقربين و اتى اشهد بنفسى ما كان عند حضرته في بعض الأحيان من ثوبين ليبدل احدهما بالآخر كذلك يشهد لسان صدق عليم و ما كان في بعض الليالي ما يسترزق به آل الله و انه ستر امره حفظاً لأمر الله المحكم المتين بعد

and that the key to the treasure-houses of earth and heaven is in His grasp.

- 16 Woe betide you for your shamelessness, O people of the Bayan! God is My witness! I am abashed at your deeds and I disavow you, O assemblage of evil ones! Alas for the sufferings He hath endured at your hands. Alas for what hath befallen Him and doth continue to afflict Him at every moment. O people! Judge with fairness and reflect for but a moment: If ye remain blinded by such veils, then to what end did I reveal Myself and what fruit did My Revelation bear, O concourse of hypocrites? God hath called Me forth to rend asunder the veils and to purify your hearts in anticipation of this Revelation. Yet ye have committed that which caused My tears and the tears of the holy ones to flow. The faces of the former generations blanch at your doings, for ye are more veiled than they, and more heedless than the followers of the Torah, the Evangel, or any other Book.

- 17 O would that I had never been born and had never revealed Myself to you, O treacherous ones! I swear by Him Who sent Me forth with the power of truth! I have reckoned up the knowledge of all things, and I know all that is preserved in the inviolable treasures of God and concealed from the eyes of men, but never have I encountered a people more wayward and more wicked than you. For with all that We have expounded in Our Tablets, and all the admonitions We have addressed unto you in every page thereof, We are unable to conceive that a single soul on earth would dare protest against God, in Whose grasp are the kingdoms of earth and heaven. We are perplexed at your creation and know not from what word ye were fashioned, O ye whose nature and actions astound the hearts of the Concourse on high, and them that are devoted to God, and them that enjoy near access unto Him!

- 18 O servant! Thus do We relate unto thee in this Tablet that which the Dove of the Bayan warbleth at this moment before the Throne of thy Lord, the Almighty, the All-Praised. Peruse, then, that which is revealed therein, but guard its pearls of inner meaning from the hands of the treacherous and thieving among the hosts of the Evil One. Shouldst thou find a discerning soul, set this Tablet before his eyes that he may in turn behold it and be of them that attain. Haply they that are endued with insight amongst Our righteous servants will become apprised of what hath befallen the celestial Beauty at the hands of these profligate souls who have chosen to worship the Calf rather than the Lord God, have prostrated themselves before it every morn and eventide, and have exulted therein.

الَّذِي خَلَقَ كُلَّ شَيْءٍ لِنَفْسِهِ وَعِنْدَهُ مَفْتَاحُ خَزَائِنِ السَّمَوَاتِ وَالْأَرْضِينَ

- 16 أَفَّ لِحْيَاتِكُمْ يَا مَلَأَ الْبَيَانَ تَاللهَ نَجَلْتُمْ مِنْ فَعَلِكُمْ وَإِذَا أَتَبَرَأَ مِنْكُمْ يَا مَلَأَ الشَّيَاطِينِ فَآهَ مِنْ إِبْتِلَائِهِ بَيْنَكُمْ فَآهَ آهَ عَمَّا وَرَدَ وَيُرَدُّ عَلَيْهِ فِي كُلِّ حِينٍ يَا قَوْمَ فَأَنْصِفُوا ثُمَّ تَفَكَّرُوا أَقَلَّ مِنْ أَنْ لَوَانْتُمْ فِي تِلْكَ الْحِجَابَاتِ لَمْ أَظْهَرْتُ نَفْسِي وَمَا ثَمَرُ ظَهْوَرِي يَا مَلَأَ الْمُنَافِقِينَ قَدْ بَعَثَنِي اللهُ لِنُحْرُقَ الْأَحْجَابَ وَتَطْهِيْرَكُمْ لِهَذَا الظَّهْوَرِ وَأَنْتُمْ فَعَلْتُمْ مَا يَنْدَرْفُ بِهِ عَيْنَايَ وَعَيُونَ الْمُقَدَّسِينَ قَدْ ابْيَضَّتْ وَجْوهُ مَلَلِ الْقَبْلِ مِنْ فَعَلِكُمْ لِأَنْتُمْ أَحْبَبَ مِنْهُمْ وَاغْفَلَ مِنْ مَلَأِ التَّوْرَةِ وَالزَّبُورِ وَالْإِنْجِيلِ

- 17 فَيَا لَيْتَ مَا وَلَدْتُ مِنْ أُمِّي وَمَا أَظْهَرْتُ نَفْسِي بَيْنَكُمْ يَا مَلَأَ الْخَائِنِينَ فَوَالَّذِي بَعَثَنِي بِالْحَقِّ أَحْصَيْتُ عِلْمَ كُلِّ شَيْءٍ وَكُلَّ مَا كُنْتُ فِي كِتَابِ حِفْظِ اللهِ وَمَا سَتَرْتُ عَنْ أَنْظَرِ الْعَالَمِينَ وَلَكِنْ مَا أَحْصَيْتُ نَفُوسًا أَشَقَى مِنْكُمْ وَابْعَدْ عَنْكُمْ لِأَنَّا بَعْدَ مَا فَضَّلْنَا فِي الْأَلْوَابِ وَمَا نَصَحْنَا بِهِ أَنْفُسَكُمْ فِي كُلِّ الْأَوْرَاقِ مَا ظَنَّنَا بِأَنْ يَظْهَرَ فِي الْمَلِكِ أَحَدٌ أَنْ يَعْتَرِضَ عَلَى اللهِ الَّذِي فِي قَبْضَتِهِ مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ إِذَا تَحَيَّرْنَا مِنْ خَلْقِكُمْ وَلَمْ أَدْرِ بِأَيِّ كَلِمَةٍ خَلَقْتُمْ يَا مَنْ تَحَيَّرَ فِيكُمْ وَمَنْ فَعَلَكُمْ أَفْتَدَى أَهْلَ مَلَأِ الْعَالِينَ ثُمَّ أَفْتَدَى الْمُخْلِصِينَ وَالْمُقَرَّبِينَ

- 18 كَذَلِكَ قَصَصْنَا لَكَ يَا عَبْدُ فِي هَذَا اللَّوْحِ مَا تَغَرَّدَتْ بِهِ حَمَامَةُ الْبَيَانِ حِينَئِذٍ لَدَى عَرْشِ رَبِّكَ الْعَزِيزِ الْحَمِيدِ وَأَنْتَ أَنْتَ فَاقِرًا مَا تَزَلُ فِيهِ ثُمَّ أَحْفَظْ لَوْلَا الْمَعَانِي عَنْ كُلِّ خَائِنٍ سَارِقٍ مِنْ مَلَأِ الشَّيَاطِينِ وَإِنْ وَجَدْتَ مِنْ ذِي بَصَرٍ فَانْشُرْهُ إِمَامَ عَيْنِهِ لِيَشْهَدَ وَيَكُونَ مِنَ الْفَائِزِينَ لَعَلَّ أَوَّلِي الْأَبْصَارِ مِنْ عِبَادِنَا الْأَخْيَارِ يَطْلَعْنَ بِمَا وَرَدَ عَلَى جِهَالِ الْمُخْتَارِ مِنْ هَوْلَاءِ الْفَجَّارِ الَّذِينَ اتَّخَذُوا الْعَجَلَ لِأَنْفُسِهِمْ رَبًّا مِنْ دُونِ اللهِ وَيَسْجُدُونَهُ فِي الْعَشِيِّ وَالْإِبْكَارِ وَيَكُونُونَ مِنَ الْفَرَحِينَ

- 19 Grieve not on account of Our adversity, but be patient even as We have been patient. He, in truth, is the best of helpers. Remember thy Lord in the daytime and in the night season, and extol His praise amidst His servants. Haply the fire of His love will thereby be kindled in the hearts of the righteous, and all shall arise in turn to extol God, their Lord, the Lord of the seen and the unseen, and the Lord of your sires of old.
- 20 We have sent down verses unto thee aforetime and dispatched them to thee by the hand of one of Our servants named Muhammad - verily We have been the Sender. A single word thereof excelleth all that hath been created in the heavens and earth. If thou shouldst see Muhammad, remember him from Us, for thy Lord is the best Rememberer and the All-Knowing. Say: O Muhammad! We have counseled thee in the Book not to transgress the bounds of justice and truth. Beware lest thou be of the transgressors. Be grateful to God for having honored thee with His presence, and preserve thyself lest there appear from thee that which would render thy deeds of no effect. Thus do We counsel thee in truth, as a mercy from Us unto thee and unto the devoted servants.
- 21 Then convey Our greetings unto thy children and thy kinsmen who have chosen for themselves a path unto God. Then make mention of thy brother who is named Ahmad. Say: Beware lest thou hesitate in the Cause of thy Lord. Harken unto My words and pass along the path as a cloud. Hast thou heard in all creation of a Revelation mightier than this Revelation which hath appeared with the truth? Nay, by thy Lord! To this do they that are possessed of understanding bear witness. This is He above Whose head the Tongue of Grandeur and Glory proclaimeth: O peoples of earth and heaven! This is My Manifestation and My Beauty, then My greatness and My proof. Turn ye unto Him with humility and contrition. Say: They who claim to love thee, love thee for their own sakes, but God loveth thee for thine own sake and hath called thee through the tongue of this Youth and aforetime through the tongues of His Messengers. Fear thou God, unto Whom returneth the decree of the beginning and the end.
- 22 Remember thou, on Our part, him who hath been named Ahmad, who appeared before Our countenance in Iraq, that he may detach himself from all else save God and draw nigh unto the All-Merciful. O Ahmad! We behold thee lingering about the Fire. Hear thou My word, then enter therein with the leave of thy Lord. By God! It is light unto him who hath detached himself from all things and hath clung to the cord of God's command, the Mighty, the Bountiful. O Ahmad! Ponder upon that which thou hast, then upon the proofs of the
- 19 وانت انت لا تحزن عما ورد علينا ثم اصبر كما صبرنا وانه لخير ناصر ومعين ان اذكر ربك في الليالي والايام ثم انطق بثناء نفسه بين عبادہ لعل بثنائه تحدث نار حبه في قلوب المحسنين و كل يقومون على ثناء الله ربهم و رب ما يرى و ما لا يرى و رب آبائكم الاولين
- 20 انا انزلنا عليك الآيات من قبل و ارسلناها اليك بيد احد من عبادنا الذي سمي بمحمد انا نكلم مرسلين و لن يعادل بكلمة منها ما خلق بين السموات و الارضين ان رايت محمداً ذكره من لدنا و ان ربك خير ذاك و عليم قل يا محمد انا وصيناك في الكتاب بأن لا تتجاوز عن العدل و الصدق اياك ان تكون من المتجاوزين ان اشكر الله بما شرفك ببقائه ثم احفظ نفسك لئلا يظهر منها ما يحبط به عملك كذلك نوصيك بالحق رحمة من لدنا عليك و على عباد المقبلين
- 21 ثم كبر من لدنا على وجوه ابنائك و ذوى قرابتك الذينهم اتخذوا لأنفسهم الى الله سبيل ثم اذكر اخيك الذي سمي بأحمد قل اياك ان تكون متوقفاً في امر ربك اسمع قولي ثم مر عن الصراط كمر السحاب هل سمعت في الابداع ظهوراً اعظم من هذا الظهور الذي ظهر بالحق لا فوربك و يشهد بذلك اولو الأبواب و ان هذا هو الذي تنطق فوق رأسه لسان العظمة و الكبرياء ان يا اهل الارض و السماء هذا ظهوري و بهائي ثم عظمتي و برهاني توجهوا اليه بخضوع و اناب قل ان الذين يدعون حبك اولئك يحبونك لأنفسهم ولكن الله احبك لنفسك و دعاك بلسان هذا الغلام ثم من قبل بألسن سفرائه اتق الله الذي اليه يرجع حكم المبدئ و المآب
- 22 ثم ذكر من لدنا الذي سمي بأحمد و حضر تلقاء الوجه في العراق لعل ينقطع عما سوى الله و يتقرب الى نفس الرحمن ان يا احمد انا نراك متوقفاً حول النار اسمع قولي ثم ادخل فيها باذن ربك تالله انها نور لمن انقطع عن كل شيء و تمسك بعروة امر الله المقتدر العزيز المتان ان يا احمد فكر فيما عندك ثم في حجج النبيين من

Prophets of old, and that which hath been sent down in the Bayan, that thou mayest wholly detach thyself from all things and turn unto the sanctuary of nearness, the station wherein the lights of the Countenance shine forth with a radiance that illumineth the realities of all created things. None hath any choice except to deny God's Messengers of old or to follow this Cause which hath dawned from the horizon of holiness with power and sovereignty.

- 23 O Muhammad! Deliver unto him the messages of thy Lord, that he may stand firm in the Cause of his Lord and not be circumspect in this matter round which circle both proof and evidence. Whoso turneth to God, it shall be for his own good, and whoso turneth away, it shall be to his own loss. Naught is incumbent upon thee except to convey unto men the Cause of thy Lord and to call them unto the All-Highest Paradise. Beware lest thou grieve over aught, for verily thy Lord is with thee at all times. There hath been ordained for thee, with thy Lord, a station which none knoweth save God, the Mighty, the All-Glorious. Tarry not in thy place, neither be silent in the remembrance of thy Lord. Make mention of Him amongst His servants, that perchance there may be kindled in their hearts the fire of the love of God. Thus hast thou been commanded by thy Lord, the Mighty, the All-Merciful. Convey the greetings of the Youth to the faces of them that have believed, then gather them beneath the shade of this Paradise which God hath created above all other paradises. Say: O people! Know ye the worth of these days and be not of them that have cast the command of God behind their backs and are of the lost. Give thanks unto God for having aided you to recognize His Self and for having sent down unto you verses from the heaven of grace, that He might draw you nigh unto a station which God hath sanctified from the knowledge of them that have transgressed, who have exceeded the bounds set by God and have forgotten His covenant and His testament. By God! They are none other than the companions of error.

- 24 And upon thee be glory, and upon whomsoever hath held fast unto God and shunned Satan.

DOR#38x, GPB.137x, HURQ.BH24

قبل و ما نزل في البيان لعل تنقطع بكتك عن كل شيء و تتوجه الى حرم القرب مقر الذي فيه تستضيء انوار الوجه بضياء تستضيء منها حقائق اهل الأكوان لا مفر لأحد الا بأن ينكر رسل الله من قبل او يتبع هذا الأمر الذي اشرق عن افق القدس بقدرة و سلطان

23 ان يا محمد بلغه رسالات ربك ليستقيم على امر ربه و لا يكون محتاطاً في هذا الأمر الذي يطوف في حوله الحجة و البرهان من اقبل الى الله فلنفسه و من اعرض فعليها و ما لك الا بأن تبلغ الناس امر ربك و تدعوهم الى الرضوان اياك ان تحزن من شيء و ان ربك معك في كل الأحيان و قد قدر لك عند ربك مقام ما اطلع به احد الا الله المقتدر العزيز السبحان لا تستقر في مقامك و لا تصمت عن ذكر ربك ان اذكره بين عبادته لعل يحدث في قلوبهم حرارة محبة الله كذلك امرت من لدن ربك العزيز الرحمن كبر من قبل الغلام على وجوه الذين آمنوا ثم اجتمعهم في ظل هذا الفردوس الذي خلقه الله فوق الجنان قل يا قوم ان اعرفوا قدر تلك الأيام و لا تكونن من الذينهم نبذوا امر الله عن ورائهم و كانوا من اهل الخسران ان اشكروا الله بما ايدكم على عرفان نفسه و انزل عليكم الآيات من سماء الفضل ليقربكم الى مقام الذي جعله الله مقدساً عن عرفان اهل الطغيان الذين تجاوزوا عن حدود الله و نسوا عهده و ميثاقه تالله ان هم الا من اصحاب الضلال

24 و البهاء عليك و على من تمسك بالله و تجنب عن الشيطان

INBA47:001, INBA37:097, BLIB_Or15725.176,
NLAI_BH2.343, BRL_DA#732,
AQA4#087 p.236, AQA4a.108,
ASAT3.279x, OOL.B114, AMB#38x

BH00334

Suriy-i-Qalam

- 1 This is the Surih of the Pen, which hath been sent down from the heaven of eternity unto them that have fixed their gaze upon His Throne. 1 هذه سورة القلم قد نزلت من سماء القدم للذينهم الى شطر العرش ينظرون.
- 2 In the name of God, the Most Wondrous, the Most Glorious! 2 بسم الله الابدع الابهى
- 3 O Pen of the Most High! Bear thou witness, in thine own self, that verily He is God and that there is none other God but Me, the Help in Peril, the Self-Subsisting. Bear thou witness, then, by thine own essence, that verily I am God and that there is none other God but Him, that all have been created at My behest and that all abide by My command. Bear thou witness, moreover, by thine inmost being, that this is the Beauty of God which hath dawned above the horizon of the Unseen, a Beauty that hath ever been, and shall ever remain, unknown to all save Himself. He, verily, is the Almighty, the All-Glorious, the Best-Beloved. Through but one of His effulgences the Day-Stars of majesty and grandeur have shone forth, the hearts of the denizens of the everlasting realm and the sanctified realities that lay hid beneath the mystic veil have been called into being, and the secrets of all that was and shall be have been laid bare. 3 يا قلم الاعلى اشهد بانك انت هو الله لا اله الا انا المهيمن القيوم ثم اشهد بذاتك بانى انا الله لا اله الا هو كل خلقوا بامرى و كل بامرى يعملون ثم اشهد بكنيتك بان هذا جمال الله قد اشرق من افق الغيب و ما عرفه احد دونه و لن يعرفه سواه و انه هو المقتدر العزيز المحبوب و من تجلى منه اشرقت شمس العظمة والكبرياء و خلقت افئدة ملاء البقاء ثم حقائق المقدسين خلف حجاب العماء و ظهرت اسرار ما كان و ما يكون.
- 4 O Pen! Let nothing dismay thee, for unto thee have We vouchsafed the inviolable protection of Our sovereign might and power, and into thee have We breathed a spirit, one breath of which would, if wafted upon the bodies of all existence, cause them to arise from their couches, unloose their tongues, speak forth, and bear witness in their inmost being that there is none other God but Me, the Powerful, the Glorious, the Exalted, the Mighty, the Peerless, the All-Subduing, the Self-Subsisting. 4 يا قلم لا تصعق فى نفسك لانا عصمناك بسلطان القوة والقدرة ونفخنا فيك من روح لو ينفخ منه فى اجساد الممكنات اقل من ان يحصى ليقوم كلهم من مقاعدهم ويقولون بالسهم و ينطقن بذواتهم و يشهدن بكنيواتهم بانه لا اله الا انا المقتدر المتعظم المتعالى العزيز الفرد الغالب القيوم.
- 5 O Pen of Command! Be assured in thyself, and reveal then unto all beings a measure of that which God bestowed upon thee ere the creation of words and letters and the fashioning of all things, and ere the establishment of the kingdom of names and attributes and the revelation of His mighty and guarded Tablet. Say: This is a Power unsurpassed from all eternity to all eternity, could ye but know it, O concourse of the Spirit, and this is a Beauty unrivalled from the beginning that hath no beginning, could ye but perceive it. Say: Whoso conceiveth the least design to confront this Pen, to presume partnership with it, to gain intimate access unto it, or to fully grasp that 5 يا قلم الامر استقم فى ذاتك ثم اظهر فضلك على الموجودات عما اعطاك الله قبل خلق الحروف والكلمات وقبل وجود الممكنات وقبل ان يظهر ملكوت الاسماء والصفات وقبل ان يظهر لوح عز محفوظ. قل ان هذا لعز ما سبقه عز لا من قبل ولا من بعد لو انتم يا ملاء الروح تفقهون و ان هذا لجمال ما سبقه جمال من الاول الذى لا اول له لو انتم تعلمون. قل من خطر فى قلبه التقابل بهذا القلم او المشاركة معه او التقرب اليه

which emanateth from it, be assured that the Evil One doth whisper within his breast. Thus hath the Divine Command been issued, could ye but understand. Say: By God! None hath ever been, nor shall ever be, able to rival Me amidst all creation. Thus hath it been inscribed by the Pen of divine revelation, could ye but comprehend it. Say: A single letter of Mine utterance hath, verily, brought forth the entire universe, the realities of all things, and worlds which none can fathom save God, the Almighty, the Most Manifest.

- 6 O Pen! Give ear unto that which the unbelievers have imputed to thee. Say: O assemblage of malice! Perish in your hatred, in your envy and your unbelief! By Him Who is the Eternal Truth! This is that Pen through a mere intimation of whose will the souls of the Concourse on high, and the realities of the denizens of the everlasting realm, and the essences of human hearts and minds, were all fashioned. This is that Pen through but a movement of which the sun of might and grandeur, and the moon of loftiness and sanctity, and the stars of grace and favour, were called into existence. This is that Pen through which were created the all-highest Paradise and all that abide therein, and the celestial garden and all that pertaineth thereto, could ye but comprehend. Say: Through but a single stroke have been manifested the knowledge of all that was and shall be, and the creation of all things past and future. Open then your eyes that ye may bear witness to this truth.

- 7 O Pen! Content thyself with that which thou hast so far intimated to the world of thy sovereignty and power, for the hearts of the envious are well-nigh bursting. Veil, then, thy Cause, and reveal no more than this, for thy words would rend asunder the heavens of ancient glory, and cleave in twain the earth of holiness itself, and cause the inmates of the realm of grandeur to swoon away. Be patient in thy heart, for the people of the world are incapable of beholding thy sovereignty or perceiving thy manifold signs, how much less of recognizing Him Who hath created and fashioned thee through but a single word of His utterance! Exalted is thy Lord above all that thou hast revealed in the past or wilt manifest in the future. Exalted is He above all that His sincere and well-favoured servants have comprehended or will ever comprehend. Content thyself, then, with that which thou hast thus far revealed. I swear by the One True God! Should all that are in the heavens and on earth and whatsoever lieth between them – whether trees, fruits, leaves, twigs, branches, rivers, oceans, or mountains – encounter a single word of thy pronouncement, they would assuredly speak forth that which the Burning Bush, springing from the soil of divine revelation, spoke unto Moses in that holy and blessed Vale.

او عرفان ما يظهر منه يوقن بان الشيطان وسوس في نفسه كذلك نزل الامر لو انتم تشعرون. قل تالله ما سبقني احد في الابداع ولن يسبقني نفس وهذا ما رقم من قلم الوحي لو انتم تعلمون. قل ان بحرف عَمَّا ظهر مني خلقت الممكّات وحقائق الموجودات والعوالم التي ما اطلع بها احد الا الله العزيز المشهود.

- 6 يا قلم اسمع ما يقول المشركون في حقك. قل يا ملاء البغضاء موتوا بغيطكم ثم بغلکم ثم بحسدکم ثم بكفرکم. تالله الحق ان هذا القلم بارادة منه خلقت ارواح الملاء الاعلى ثم حقائق اهل البقاء ثم جواهر الافئدة والعقول واثار منه خلقت شمس العزة والعظمة و بدر العصمة والرفعة ثم انجم العناية والمكرمة وبه ظهرت الجنان وما فيها والرضوان وما عليه لو انتم تعرفون. قل بحركة مني ظهر علم ما كان وما يكون ثم خلق الاولين والآخرين فافتحوا عيونکم لعل انتم تشهدون.

- 7 يا قلم اكف بما القيت على الممكّات من سلطانک وقدرتک لان قلوب المخلّين تكاد ان تميز من الغلّ فاستر امرک ولا تفشي ازيد من ذلك لان سموات القدم تنفطر من قولک وارض القدس تنشق في نفسها واهل الانس في فردوس العظمة کلّهم ينصعقون. اصبر في نفسك لان من على الارض لن يستطيعوا ان يشاهدوا سلطانک و يسمعوا ما يظهر من شؤناتک فكيف موجدک و خالقک الذي خلّقک بقول منه. تعالى ربک عَمَّا يجري منک من بعد وظهر من قبل و تعالى عَمَّا عرفه المقربون و عَمَّا يعرفه المخلصون. فاکف بما ظهر منک. تالله الحق لو يقابل من في السموات والارض وما بينهما من الاشجار والاثمار والاوراق والافنان والاغصان والمياه والبحار والجبّال بحرف عَمَّا ظهر منک لينطقن في انفسهم بما نطقت شجرة الطور على ارض الظهور لموسی الکليم في وادی قدس مبروک.

8 O Pen! Give ear unto the wondrous account of that which God hath graciously bestowed upon thee. Detach thyself, then, from all thou dost possess, and announce unto the people the joyful tidings of the appearance of the Most Exalted Word in this mighty Revelation, that haply they may recognize their Creator and renounce all else but Him. Call then upon the Concourse on high to rejoice, saying: O ye exponents of grandeur sheltered beneath the tabernacle of majesty! O ye denizens of the dominion of power abiding beneath the canopy of glory! O ye dwellers of the kingdom of the seen and the unseen situate in the furthestmost precincts beyond the ocean of eternity! O ye manifestations of the divine names in the highest heaven! Let your hearts rejoice in this Most Great Festival wherein God Himself proffereth this most pure chalice unto such as stand before Him with beseeming lowliness and humility. Adorn, then, your souls with the silken vesture of certitude and your bodies with the brodered robe of the All-Merciful, for lo, a light hath dawned forth and shone resplendent from the horizon of My brow, before whose revelation all that are in the heavens and on earth have bowed down in adoration, could ye but perceive it.

9 Say: I swear by the one true God that there hath never appeared in all creation another like unto Him. Whoso asserteth otherwise hath gainsaid the testimony of God and is accounted among the faithless in His mighty and well-guarded Tablet. Say: This is the Light through which the inhabitants of the celestial world and their inner realities have been brought forth, and through which the embodiments of the heavenly realm and their inmost essences have been raised up. This is the Light through which God hath created worlds that have neither beginning nor end, worlds whereof none hath the slightest intimation save those whom their Lord hath willed. Thus do We disclose unto you the hidden mysteries, that haply ye may ponder the signs of God. Say: This, verily, is the Light before whose effulgence every head hath bowed down in lowliness, and before whose manifestation the hearts of the well-favoured of God, and the souls of His holy ones, and the inmost realities of His true worshippers, and beyond them His honoured servants, have prostrated themselves in adoration.

10 O inmates of the holy sanctuary! I swear by God! He in very truth is the Sanctuary of God amongst you and His sacred Precinct in your midst, the holy Site of the Spirit before your eyes and the Station of both inner and outer peace and security. Take heed lest ye deprive yourselves of the Sanctuary of His knowledge. Hasten unto Him and tarry not. This is that Sanctuary round which circle the Manifestations of the Divine Being and the Embodiments of His eternal Reality, and whose

8 يا قلم انصت عن بدائع الاذكار فيما اعطاك الله ثم انقطع عما عندك وبشر الناس بالكلمة العليا في هذا الظهور الاعظم لعل يعرفن بارئهم بنفسه و عن دونه ينقطعون. ثم بشر الملأ الاعلى قل يا اهل العظمة في سرادق الكبرياء و يا اهل جبروت القدرة خلف خباء الابهى و يا اهل ملكوت الغيب و الشهادة في المواقع القصوى وراء لجج البقاء ثم يا مظاهر الاسماء في لاهوت العماء عیدوا في انفسكم في هذا العيد الاكبر الذى فيه يسقى الله بنفسه هذا الرحيق الاطهر عباده الذين قاموا لدى الوجه بخضوع محبوب. ثم زينوا انفسكم باستبرق الايقان ثم اجسادكم من سندس الرحمن بما ظهر و اشرق و طلع و برق نور عن مشرق الجبين و سجد عند ظهوره من في السموات و الارض لو انتم تفقهون.

9 قل تالله الحق ما ظهر شبهه في الابداع و من اقرّ بغير ذلك شهد بغير ما شهد الله و يكون من المشركين في لوح عزّ حفيظ. قل بهذا النور خلق خلق اللاهوت و حقائقه و بعثت هياكل اهل الجبروت و ذواته و به خلق الله عوالم لا لها من بداية و لا من نهاية و ما اطلع بها احد الا من شاء ربه كذلك تلقى عليكم الاسرار لعل انتم في آثار الله تتفكرون. قل هذا نور قد خضع عند تجليه كل الاعناق و سجدت لدى ظهوره ارواح المقربين ثم افئدة المقدسين ثم حقائق المسبحين ثم عباد مكرمون.

10 يا اهل حرم القدس تالله هذا لحرم الله فيكم و حلّ القدس بينكم و مشعر الروح تلقاء وجوهكم و المقام الامن في السرّ و العلن. اياكم ان تحرموا انفسكم عن حرم العرفان اسرعوا اليه و لا تكونن من الذينهم يتوقفون. و هذا حرم يطوف في حوله هياكل الاحدية ثم حقائق الصمدية و جعل

court God hath hallowed beyond the reach of the outcast and the ungodly. This, verily, is that Sanctuary the blessing of whose service is sought by the Maids of Heaven, and them that dwell in the depths of the Most Great Ocean, and them that abide in the habitation of holiness and the realm of reunion – and yet the people, for the most part, comprehend not.

- 11 O denizens of earth and heaven! Abandon your couches and undertake the Most Great Pilgrimage for the sake of this pure and refulgent Beauty. Should God witness your inability to do so, He will exempt you therefrom and command you instead to approach Him with heart and soul. And they alone shall attain this who behold all that is in the heavens and on the earth as a day wherein none was deemed worthy of mention. These are they to whom their Lord will give to drink, from His own hands, of the sealed wine of holiness. Verily, whoso turneth his face towards this most blessed and luminous Spot, round him shall circle resplendent suns whose effulgence knoweth neither beginning nor end, and above the horizon of his heart there shall dawn that Sun of suns before Whose light the orbs of worldly names are wrapped in darkness, if ye be of them that understand.

- 12 O Pen! Proclaim unto the concourse of eternity, saying: O ye that rove in the arenas of immortality! O ye that abide beneath the tabernacle of grandeur! O ye gem-like realities that lie hid from the eyes of creation! Descend from your lofty retreats to celebrate and rejoice, and to quaff from the cup of everlasting life that the hand of the All-Glorious is proffering on this Day. This, in truth, is a Day the like of which hath never been witnessed in all creation, a Day whereon the Eye of Grandeur hath been cheered in the Seat of transcendent glory. O ye bearers of the throne of God! Adorn the most great throne on this Day, for the unseen Beauty hath appeared – He Whose presence the inmates of the all-highest Paradise and the dwellers of the garden of repose have thus far been powerless to attain. Say: By God! The Hidden Secret hath appeared in the plenitude of His glory and hath solaced by His beauty the eyes of all things seen and unseen, and beyond them the eyes of them that have cleansed their souls with the holy waters streaming from the ocean of the Name of their Lord, the Most Manifest.

- 13 Say: This is a Day whereon God hath made His own Self known and revealed it unto all who are in the heavens and on earth, a day whereon He hath established His sovereign ascendancy over the kingdoms of revelation and creation. How exalted, then, is this holy, this most blessed and best-beloved grace! This is a Day, moreover, whereon the Ancient Beauty hath appeared

الله فنآته مقدساً عن مس كل مشرك مردود
و تستبرك بخدمته حوريات الفردوس ثم اهل
لجج الافريدوس ثم اهل حظائر القدس و مقاعد
الانس ولكن الناس اكثرهم لا يفقهون.

11 اخرجوا يا اهل الارض و السماء من مقاعدكم
للحج الاكبر في هذا الجبال المشرق الاطهر. فلما
شهد الله عجز انفسكم عفا عنكم و يأمركم ان تقبلوا
اليه بالافتدة و القلوب و لن يوفق بذلك احد
الا الذين لن يشاهدن ما في السموات و الارض
الا كيوم لم يكن فيه احد مذكوراً اولئك يسقون
بابادى ربهم من رحيق قدس محتوم. و من يتوجه
الى هذا الشطر الاطهر الانور لطوف حوله شمس
مشرقات ما قدر لها من اول و لا من آخر و
يستشرق من افق قلبه شمس الشمس التي تظلم
عند ضيائها شمس الاسماء لو انتم تعرفون.

12 يا قلم اذن بين ملاء القدم و قل يا اهل ميادين البقاء
ويا اهل سرادق الكبرياء ثم يا جواهر الغيب عن
اعين اهل الانشاء انزلوا عن مقاعدكم ثم هلّوا و
كبروا و اكرعوا كأوب البقاء من انامل الابى
في هذا اليوم الذى ما رأت عين الابداع شبهه و
لا بصر الاختراع مثله و فيه قرّت عيون العظمة
على مقعد عز محمود. يا حملة العرش زينوا العرش
الاعظم في هذا اليوم لان فيه ظهر الجمال المكنون
الذى ما فاز بقلائه اهل الفردوس الاعلى و لا اهل
جنة المأوى. قل تالله قد ظهر الغيب المكنون بائمه
و قرّت من جماله عيون الغيب و الشهود ثم عيون
الذين طهروا نفوسهم بما رشح عليهم كوثر القدس
من بحر اسم ربهم المشهود.

13 قل هذا يوم فيه عرف الله نفسه و اظهرها على
من في السموات و الارض ثم استعلى بسلطانه
على من في ملكوت الامر و اخلق فتعالى هذا
الفضل المقدس المبارك المحبوب. و هذا يوم
فيه ظهر جمال القدم بالطراز الذى به انشئت

with such an adorning as to cause the veils to be rent asunder, and the mysteries to be revealed, and the fruits to spring forth, and all things to utter the praise of their Lord, the Unconstrained – a Day whereon the earth and all that it holdeth, and the heavens and all that they contain, and the mountains and all that they conceal, and the oceans and all that they treasure in their depths, have laid bare their secrets, though the people remain veiled therefrom. This is a day whereon the idols of misbelief and worldly desire have been shattered and the Ancient Beauty hath ascended His mighty throne. The Spirit of glory hath called out from the precincts of eternity, and the Most Holy Spirit from the Divine Lote-Tree, and the Spirit of command from the Tree beyond which there is no passing, and the Spirit of might from the exalted dominion, and the faithful Spirit from the right hand of the Burning Bush, saying: “Hallowed be the Lord of mercy, Who hath appeared in the world of existence invested with that which mortal eyes had never beheld!” Say: He it is Who through a movement of His finger causeth the creatures of earth and heaven to perish, Who through a word of His mouth bringeth them to life again, and Who through a mere intimation of His glance turneth all creation unto the presence of God, the Help in Peril, the Almighty, the Best-Beloved.

14 Say: O concourse of monks! Abandon the churches wherein ye have glorified your Lord, for He Who ascended unto heaven hath in very truth come down again and circled round the Throne of God. I swear by the one true God! In this Day the bells are pealing out in My remembrance, the Trumpet soundeth My praise, and the Bugle proclaimeth My Name, the Help in Peril, the Self-Subsisting. Deprive not yourselves of the grace of this day; hasten rather to the seat of the Throne, forsake that which ye possess, and take fast hold of the Cord of God, Who hath arisen and manifested Himself and spoken forth for all to hear.

15 O inhabitants of the realms of the seen and the unseen! Sing, O sing the most joyous melodies on this Festival of God which hath appeared with the power of truth and to which the former and latter generations had never attained, could ye but know it. This is the Day whereon the Pen of God hath absolved all who are in the heavens and on earth. Thus hath His eternal command shone forth from the dayspring of His Pen, that ye may rejoice in your souls and be of those whose hearts are gladdened.

16 O Pen! Announce unto the Maid of Paradise: “By God! This day is thy day. Come forth as thou wilt, and array thyself as thou pleasest with the brodered robe of names and the silken

الاستار و ظهرت الاسرار و برزت الاثمار من الاشجار و نطقت الاشياء بذكر ربها المختار و برزت الارض و ما فيها و السماء و ما عليها و الجبال و ما في سرها و البحار و ما في قعرها و لو هم في انفسهم محتجبون. و هذا يوم فيه انكسرت اصنام الشرك و الهوى و استوى جمال القدم على العرش الاعظم و نطق الروح الاكرم من مكن البقاء و الروح الاقدس من سدرة المنتهى و روح الامر من الشجرة القصوى و روح العز من الجبروت الاعلى و الروح الامين عن يمين سدرة السينات بان تبارك الرحمن الذي ظهر في الاكوان بما لا ادركته العيون. قل هذا هو الذي بحركة من اصبعه ينعدم خلق السموات و الارض و بكلمة من فمه تحيى الموجودات و باشارة من طرفه ينقلب كل الوجود الى شطر الله المهيمن العزيز الودود.

14 قل يا ملاء الرهبان اتركوا كنائس التسييح لاني الذي رفع الى السماء قد نزل بالحق و يطوف حول العرش. تالله الحق ان اليوم يصيح الناقوس على ذكرى و ينادى الناقور على وصفى و الصور باسمى المهيمن القيوم. لا تحرموا انفسكم عن فضل هذا اليوم ثم اسرعوا الى مقر العرش دعوا ما عندكم و تمسكوا بجبل الله القائم الظاهر الناطق المشهود.

15 يا اهل الغيب و الشهادة غنوا و تغنوا في هذا العيد الذي ظهر بالحق و ما فاز به احد لا من قبل و لا من بعد لو انتم تعلمون. قد رفع الله فيه القلم عن كل من في السموات و الارض و هذا ما اشرق به حكم القدم من مشرق القلم لتفرحن في انفسكم و تكونن من الذين يفرحون.

16 يا قلم اخبر حورية الفردوس قل تالله الحق اليوم يومك فاطهرى كيف شئت ثم البسى استبرق الاسماء و سندس البقاء كيف تريدن

vesture of immortality. Emerge then from thine eternal habitation even as the sun that dawneth from the countenance of Baha. Descend from thy lofty heights and, standing betwixt earth and heaven, lift the veil of concealment from thy luminous face and shine forth above the horizon of creation as the black-eyed Damsel, that haply the most great veil may be torn away from the eyes of these people and they may behold the Scene of transcendent glory, the Beauty of God, the Most Holy, the Most Powerful, the Best-Beloved."

- 17 "O Ancient Beauty! The unbelievers, verily, are lost in the stupor of idle fancy and are powerless to turn their eyes towards the most hallowed Court. Through the sovereign potency of Thine inviolable protection, Thou hast shielded me beneath the veils of light and guarded my beauty from the gaze of Thine enemies. Thine is the power to command; Thou ordainest as Thou pleasest through Thy word 'Be', and it is."

- 18 "O Maid of Baha! Step forth from the court of eternity, but let not thy most pure gaze linger upon the faces of mortal men. I swear by the one true God! None save them that are possessed of true insight can ever hope to behold thee in this most sublime vision. Leave the kingdom of names on thy right and the dominion of attributes on thy left, and shine forth by My leave above the horizon of Mine inviolable protection, divested of all that hath been created in the realm of Revelation and shorn of all that hath appeared in the kingdom of creation, that thou mayest manifest the beauteous image of God in all regions. Intone, then, the sweetest of melodies betwixt earth and heaven, that all existence may be detached from aught save the face of thy Lord, the Most Holy, the Most Gracious, the Well-Beloved. Beam forth above the horizon of the Realm, van with the beauty of the All-Merciful, and let thy fragrant locks flow upon thy bosom, that the perfume of the garment of thy most gracious Lord may be diffused throughout the world. Hide not thy luminous form from the eyes of the concourse of Revelation, and withhold not thine ethereal veil of holiness from the gaze of the people. Present thyself, then, before the Throne with thy locks flowing, thine arms bejewelled, thy countenance blushing, thy cheeks aglow, and thine eyes adorned, and take hold of the snow-white chalice in My most exalted Name. Proffer then to the denizens of the realm of eternity the crimson wine of Mine all-glorious Beauty, that haply the concourse of Revelation may sanctify their souls in this most august Festival by virtue of this pure draught, and that they may emerge from behind the veil of concealment through the power of Mine almighty and all-powerful, Mine all-subduing and self-subsisting sovereignty."

ثم اخرجى من غرف البقاء كالشمس المشرقة من جبين البهاء ثم انزل عن المكن الاعلى و قفى بين الارض والسماء ثم اكشفى برقع الستر عن طلعتك التوراء ثم اطلعى من افق البداء كالخوراء لعل بذلك ينشق الحجاب الاكبر عن وجه هؤلاء و ينظرون بالمنظر الاكبر جمال الله المقدس العزيز المحبوب.

17 يا جمال القدم ان المشركين في سكر من الوهم لن يقدروا ان يرجعوا البصر الى الشطر الاطهر وانك بسلطان عصمتك عصمتنى خلف حجاب النور و حرمت جمالى عن مشاهدة اعدائك و كان الامر بيدك و انت الحاكم كيف تشاء بقولك كن فيكون.

18 يا حورية البهاء اخرجى من مكن البقاء ثم طهرى بصرك الاطهر عن وجه البشر تالله الحق لن يدركك الا اهل النظر من هذا المنظر الاكبر. دعى ملكوت الاسماء عن يمينك و جبروت الصفات عن يسارك ثم اشرقى باذنى من افق عصمتى عارية عما خلق فى جبروت الامر و خالصة عما ظهر فى ملكوت الخلق ليظهر بك طراز الله فيما سواه ثم غنى على احسن النعمات بين الارضين والسموات لعل ينقطع الوجود الى وجه ربك المقدس العزيز الودود. اطلعى من افق الرضوان بجمال الرحمن و علقي حول نديك جعدك الریحان لتتضوع بين العالمين نفحات قيص ربك المتان. اياك ان تسترى صدرك المصقول عن ملاء الظهور و غلالة القدس عن لحظات الانس ثم ادخلى تلقاء العرش معلقة الشعر مرمولة الفرع محجرة الوجه مزينة الخلد مكحولة العين و خذى باسمى الاعلى الكأوب البيضاء ثم استقى ملاء البقاء انجر الحمراء من جمالى الابهى لعل ملاء الظهور يطهرن فى هذا العيد المشهور من هذا الریحق الظهور و يخرجن من خلف الحجاب المستور بسلطاني العزيز المقتدر المهيمن القيوم.

19 “By God! I am the Maid of Heaven, abiding in the midmost heart of Paradise, hidden behind the veil of the All-Merciful and concealed from the eyes of men. From time immemorial I remained shrouded in the veil of sanctity beneath the Tabernacle of Grandeur. I heard a most sweet call from the right hand of the throne of my Lord, the Most Exalted, and I saw Paradise itself set in motion and all its inhabitants stirred up in their longing to attain the presence of God, the All-Glorious. Whereupon another call was raised: ‘By God! The Beloved of the worlds is come! Blessed be the one who attaineth His presence, and beholdeth His face, and giveth ear to His most holy, His most glorious and beloved utterance. The Voice of God hath enraptured the souls of the Concourse on high and the hearts of the dwellers of the everlasting realm, and the all-consuming ecstasies of love have caused them to tremble with yearning and to fix their gaze upon the court of sanctity, the station of unapproachable glory.’ Were I to speak in every tongue, I would nonetheless be powerless to describe that which I beheld in that state. And yet, in spite of this grace that hath encompassed all things, and this rapture that hath overtaken all that are immersed beneath the ocean of names, behold, I found the people of the Bayan veiled and heedless, and lying as dead in the graves of oblivion. O people of the Bayan! Reckon ye to be treading the path of the spirit even as ye have rejected this Revelation? Nay, by my Beauty, which God hath ordained as the manifestation of His own Beauty amongst all the former and latter generations!”

20 “O Maid of holiness! Forsake the mention of such people, for their hearts are as immovable as stones and impervious to all but the promptings of idle fancy. For they remain immature in the Cause of God and suckle the milk of ignorance at the breast of waywardness. Leave them to dwell upon the dust, and warble thou My melodies in the realm of eternity. Apprise, then, the inhabitants of Paradise of that which hath been manifested in the kingdom of creation. Thus may they become attracted by Thy sweet accents, hasten towards this hallowed and promised Beauty, and become fully apprised of this Day – a Day whereon all things have been adorned with the ornament of names, a Day whereon every poor one hath found the source of true wealth and every deprived and sinful soul hath attained forgiveness.”

21 O people! Seek ye in these days the grace of God and His all-embracing mercy, and beware lest ye follow in the footsteps of every veiled and heedless soul.

19 تالله الحقّ اتّى لحوريّة قد كنت في قطب الرّضوان خلف ستر الرّحمن و ما ادركتني عيون اهل الامكان. لم ازل كنت مستورة وراء حجاب العصمة خلف سرادق العظمة سمعت الصّوت الاحلى عن يمين عرش ربّي الاعلى رأيت بأنّ الرّضوان يتحرّك في نفسه ويتحرّك كلّ ما خلق فيه شوقاً للقاء الله الابهى. اذا ارتفع نداء آخر تالله قد ظهر محبوب العالمين طوبى لمن يحضر بين يديه و يتشرف ببقائه و يسمع بيانه المقدّس العزيز المحبوب. و انجذبت من نداء الله افئدة الملائ الاعلى ثمّ قلوب اهل ميادين البقاء و اخذتهم جذبات الشّوق الى مقام كلّهم اهتزّوا في انفسهم و توجهوا الى شطر القدس مقام عزّ ممنوع. اتّى لو اريد ان اذكر ما شهدت في تلك الحالة لم اقدر ولو اتكلّم بكلّ لسان و مع هذا الفضل الذي احاط كلّ الاشياء و الجذب الذي اخذ كلّ من في لجج الاسماء رأيت ملاء البيان في غفلة و حجاب كأنهم في اجداث الفناء ميّتون. يا ملاء البيان اتحسبون بعد اعراضكم عن هذا الظهور انتم في سبل الروح تسلكون لا وجمالى الذي جعله الله مظهر جماله بين ما كان و ما يكون.

20 يا حوريّة القدس دعى ذكر هؤلاء لأنّ قلوبهم من حجارة صماء لن يؤثّر فيها الاّ ما يخرج من الهوى لأنهم ما بلغوا في الامر يرضعون من ثدى الغفلة لبن الجهل. اتركهم على التراب ثمّ غنى على لحنى في جبروت البقاء ثمّ اخبرى اهل مقاعد الفردوس عمّا ظهر في ملكوت الانشاء لينجذب من نعماتك و يسرعن الى جمال قدس موعود و ليطلعن بهذا اليوم الذي فيه زينّت هياكل الاشياء بقميص الاسماء و استرقى كلّ فقير الى ممكن الغناء و غفر كلّ عاص محروم.

21 ابتغوا يا قوم في هذه الايام فضل الله و رحمته التي وسعت الممكنات. ايّاكم ان تعقبوا كلّ جاهل محجوب.

- 22 Thus the summons of the Pen regarding this blessed and fated account endeth, in this Tablet.

DOR#23, BLO_PT#095, HURQ.BH47

22 قد تمّ نداء القلم في هذا اللوح في هذا الذكر المبارك المحتوم.

INBA37:115, BLIB_Or15692.012,
BLIB_Or15706.001, BLIB_Or15714.049,
BLIB_Or15725.239, NLAI_BH1.083,
NLAI_BH2.204, AQA4#089 p.258,
SFI14.036-045n, TZh4.268-270, TSBT.124,
ASAT1.111x, ASAT3.015x, ASAT3.136x,
ASAT4.508x, OOL.B136, AMB#23

BH00343

Suriy-i-Fadl
To: Dhabih

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

1 هو العليّ الأعلى

- 2 O Dhabih! We have previously sent thee a mighty and impregnable Tablet wherein was mentioned that which God hath made a testimony unto those who dwell in the highest Paradise and unto those who abide in the kingdom of the heavens and earth. Act thou in accordance with that which is therein contained, by My sovereignty which fadeth not and by My all-encompassing Self from which nothing escapeth nor is any knowledge hidden. Fear not those whom thou findest to be like earthworms, nay less than that, for they say "We believed in Ali aforetime," yet when His sovereignty, grandeur and majesty were made manifest, they denied Him and became of those who turned aside.

2 ان يا ذبيح انا ارسلنا اليك من قبل لوحاً ممتنعاً منيع وفيه ذكر ما جعله الله حجة علي من في الملائكة والأعلى وعلى من في ملكوت السموات والأرضين ان اعمل بما فيه بسلطاني الذي لا يزول وباحاطة نفسي التي لن يفوت عنها شيء ولن يعزب منها علم ولا تخف من الذين تجدهم تخراطين الأرض بل احقر لأنهم يقولون انا آمنّا بعلي من قبل فلما ظهر سلطانه وعظمته وكبريائه اذاً كفروا به و كانوا من المعرضين

- 3 O servant! Deliver unto Our veiled servants that which We have commanded thee. Tarry not in thy Lord's command, and be not patient therein, for patience is praiseworthy save in the mention of My Name, the Most High, the All-Knowing. Open thy lips and let issue forth from them the pearls of thy Lord's remembrance, then scatter them upon the heads of them that are nigh, for those beneath them have no eyes to distinguish pearl from stone; nay, stone to them is preferable to a precious and holy pearl.

3 بلغ يا عبد ما امرناك به عبادنا المحتجبين لا تأخر امر ربك ولا تصبر فيه لأن الصبر محبوب لا في ذكر اسمي العليّ العليم ان افتح شفتاك ثم اخرج منهما لآلي ذكر ربك ثم انثرها على رؤوس المقرّين لأن دون هؤلاء لم يكن لهم من عين ليمتازوا اللؤلؤ عن الحجر بل الحجر عندهم احسن من لؤلؤ قدس ثمين

- 4 O Dhabih! By the True God! Should all things today desire to learn of what was and what shall be, to ascend unto the holy atmosphere of the Kingdom, to mount unto the Sadratu'l-Muntaha - the seat of the manifestation of Our most beautiful

4 ان يا ذبيح تالله الحق لو اراد اليوم كلّ الأشياء بأن يطلعن بما كان وما يكون ويصعدن الى هواة قدس الملكوت ويعرجن الى سدة المنتهى مقرّ ظهور اسمائنا الحسنى ويشربن عن كؤوس الحيوان

Names - and to drink from the cups of everlasting life from the manifestations of thy Lord's name, the All-Merciful, the All-Compassionate, they would be enabled to do so, for the sun of the remembrance of thy Lord's name hath shone forth in such wise that by its radiance the dwellers of the heavens and earth have been illumined. Say: O concourse of deniers! You and all that ye possess are, in the estimation of Him Who by His sovereignty is established upon the throne of mighty glory, but as a gnat's eye, nay less than that, were ye but to perceive it.

- 5 O Dhabih! Drink at all times from thy Lord's words the wine of immortality that it may purify thee from all that beareth a name, and from all that hath a sign, from all that hath attachment, and from every mighty veil. And shouldst thou meet any among the deniers, stretch forth thy hand with the power of My hand within whose grasp lieth the kingdom of all things, then take hold of his ear with thy hand and bring thy mouth close to his ear and say: O servant! Didst thou not claim that thou hadst rent asunder the veils of all religions and purified thyself from all defects, and consider thyself among the believers, adducing proof for thy religion in God, the Supreme, the Mighty, the Powerful, the Most High, the Omnipotent, through what was revealed unto Him of the verses of thy Lord, the All-Merciful, and thus didst thou establish thy religion over others, as thy own self beareth witness, if thou be of the deniers? Yet when He changed His former Name and donned the garment of another of His most beautiful Names, why didst thou turn away from Him and become of the deniers? Fie upon thee and upon thy state! Then shall thy very essence curse thee, then thy self and thy spirit, then all who are in the heavens and earth.

- 6 Dost thou deny Him at Whose meeting the eyes of the denizens of Paradise have been solaced, and in Whose presence the dwellers of the highest Paradise have sought blessing? Yet thou deemest thyself virtuous in thy deed. Nay, by the Lord of the realm of glory! Rather thou art a liar unto thyself, and to this now testifieth the Tongue of God, the Sovereign, the Speaking, the All-Knowing. Say: O thou who associateth partners with God! Doth there remain any proof that hath not been manifested in truth, or any bounty that hath not been perfected through grace, or any word that hath not reached the pole of glory? Say: By God! The Sovereign of Words hath come upon clouds of verses, whereupon the words of every obstinate misbeliever have been struck dumb. When demonstrating the truth of My Cause, turnest thou thy gaze toward aught else beside Me? Verily, God is My witness, every created thing shall

من مظاهر اسم ربك الرحمن الرحيم ليقدرن لأنّ شمس ذكر اسم ربك قد اشرفت على شأن بتجلي منها استضاءت اهل السموات و الأرضين قل يا ملأ المنكرين انتم و ما عندكم عند من استوى بسلطانه على عرش عزّ عظيم لم يكن الا كعين بعوضة بل احقر منها لو انتم من الشاعرين

5 ان يا ذبيح ان اشرب من كلمات ربك خمر الحيوان في كلّ حين ليظهرك عن كلّ ذى اسم و عن كلّ ذى اشارة و عن كلّ ذى تمسك و عن كلّ ذى حجاب عظيم و ان رأيت احداً من المعرضين فامدد يدك بسلطان يدي الذي في قبضته ملكوت كلّ شيء ثم خذ اذنه بيدك ثم تقرب فك الى اذنه قل يا ايها العبد اما ادعيت في نفسك بأنك خرقت حجاب الملل و جعلت نفسك مطهراً عن كلّ العلل و حسبت بأنك انت من الموحدين و استدلت في اثبات دينك بالله المهيمن المقتدر العزيز العليّ القدير بما نزل عليه من آيات ربك الرحمن و كذلك كنت مثبت دينك على دونك و يشهد بذلك نفسك ان انت من المنكرين فلما بدل قيص اسمه الأولى و لبس قيص اسم اخرى من اسمائه الحسنى لم اعرضت عنه و كنت من المنكرين فأف لك و بما تكون عليه اذا يلعنك ذاك ثم نفسك و روحك ثم كلّ من في السموات و الأرضين

6 أ تنكر الذي قد قررت بقلائه عيون ملأ الفردوس و استبرك بفناء بابه اهل ملأ العالين و مع ذلك حسبت أنك محسن في فعلك لا فورب العماء بل تكون كاذباً في نفسك و يشهد بذلك حينئذ لسان الله الملك الناطق العليم قل ان يا ايها المشرك بالله هل بقت من حجة ما ظهرت بالحق و هل من نعمة ما تمت عليك بالفضل و هل من كلمة ما بلغت الى قطب العماء قل تالله قد اتى سلطان الكلمات على ظلل من الآيات اذا انصعقت كلمات كلّ مشرك عنيد هل تنظر في اثبات امرى بسوائى فوالله اذا ينكر كل شيء و يكفر كل الذرات لو انت من السامعين

denounce thee and all the atoms of the earth shall pronounce thee as an infidel.

- 7 O thou who hast turned away! What is thy proof in this matter? Bring it forth! By God, thou art powerless, as is he whom thou hast taken as thy lord apart from My Self, the All-Merciful, the Most Compassionate. All existence hath been humbled before My sovereignty, all traces have been effaced before My traces, all creation hath trembled before My dominion, and the denizens of Sinai were brought to naught upon the sublime Mount at the revelation of the lights of My Face, the Dawning, the Holy, the Mighty, the Luminous. Can aught besides thy Lord suffice thee in any matter? Bring it forth if thou art able! Can any besides Him enrich thee in any way? Nay, by My Beauty, before Whose radiant light the people of the highest Paradise and the realities of the Messengers have fallen prostrate! Say: This Day none shall bear the Throne of thy Lord, the All-Merciful, save His Own Self, the Almighty, the Mighty, the All-Bountiful - thus hath the matter been ordained, if thou be of them that know.

- 8 Say: O manifestation of hatred! If thou didst believe aforetime in the Manifestation of thy Lord's Self, Who was named Ali before Nabil, through what shone forth from the Dayspring of the Cause with the signs of God, the King, the Supreme, the Mighty, the All-Knowing - by God, these are His verses, sent down from the heaven of destiny once again through the grace that hath shone from the horizon of Glory. This is His proof, which hath appeared in the form of letters - thou beholdest it once upon the sea of meanings in the form of ships, then once in the form of waves, then once in the form of fish. Therefore, fear God Who created and fashioned thee, strip thy body of all allusions, then enter this crimson sea by thy Lord's leave, the Most High, and take thy portion thereof, and be not of the patient ones.

- 9 If thou hast believed in God through what hath appeared of His sovereignty, might and majesty - by God, the Truth, there hath appeared a power the like of which hath never appeared in creation, and it hath encompassed all contingent beings of the first and the last. I know not, O thou veiled and rejected one, by what proof thy faith was established, and by what evidence thou deniest the faith of those who have believed in God in this Revelation which hath appeared with truth and whose grace hath encompassed the worlds. It behooveth thee, O thou who hast turned away, to ask thy mother about thy condition, that thou mayest perchance become aware of thy vile self, recognize it, and be of them that know.

7 ان يا ايها المعرض ما جئت في امرك فأت بها تالله لا انت تقدر ولا الذي اتخذته لنفسك رباً من دون نفسي الرحمن الرحيم قد ذلت كل الوجود لسلطنتي ومحت كل الآثار لدى آثاري واقشعرت كل الوجود لهيمنتى وانعدمت الطوريون على سيناء الرفيع عند ظهور انوار وجهي المشرق المقدس العزيز المنير هل دون ربك يكفيك في شيء فأت به لو انت من المستطيعين و هل من سويه يغنيك عن امر لا فوجاهي الذي خرت عند تشعشع نوره اهل ملأ الفردوس ثم حقايق المرسلين قل اليوم لن يحمل عرش ربك الرحمن الا نفسه المقتدر العزيز المنان وكذلك كان الامر ان انت من العالمين

8 قل ان يا مظهر البغضاء ان كنت آمنت من قبل بمظهر نفس ربك الذي سمي بعلي قبل نبيل بما اشرق عن مشرق الامر يايات الله الملك المهيمن العزيز العليم تالله تلك آياته قد نزلت من سماء القضاء مرة اخرى بعناية التي اشرقت عن افق البهاء وهذا برهانه قد ظهرت على هيئة الحروفات وتشهد مرة على بحر المعاني على هيئة السفاين ثم مرة تشهدا على هيئة الأمواج ثم مرة على هيكل الحيتان اذا خف عن الله الذي خلقك وسواك ثم عر جسدك عن كل الاشارات ثم ادخل في هذا البحر الحمراء باذن ربك العلي الأعلى وخذ نصيبك منه ولا تكن من الصابرين

9 وان كنت آمنت بالله بما ظهر منه من سلطنته وقدرته واجلاله تالله الحق قد ظهرت قدرة ما ظهرت شبهها في الابداع واحاطت كل الممكنات من الأولين والآخرين ولم ادر يا ايها المحتجب المردود بأي حجة ثبت ايمانك وبأي برهان تنكر ايمان الذينهم آمنوا بالله في هذا الظهور الذي ظهر بالحق واحاط فضله العالمين وينبغي لك يا ايها المعرض بأن تسئل من أمك حالك لعل تطلع بنفسك الخبيث وتعرفها وتكون من العارفين

- 10 Say: The ocean of grandeur hath surged on the right hand of the Throne, and with but a drop thereof all servants would be purified, were they to be of the assured ones. The sun of bounty hath shone from the horizon of the Cause with a radiance by whose light all the worlds are illumined. The clouds of grace have been raised up, raining down at every moment verses of mighty, impregnable glory. By God, the Truth, through one drop thereof there would spring forth from the soil of every soul the anemones of utterance, were they to be of them that turn unto Him.
- 10 قل قد جرى بحر العظمة عن يمين العرش و يظهر بقطرة منه كل العباد لو يكون من الموقنين و اشرقت شمس الجود عن افق الأمر بضياء يستضيء بنور منه كل العالمين و قد ارتفعت سحاب الفضل و يمطر في كل حين من آيات عز منيع تالله الحق بقطرة منها ينبت في ارض كل نفس شقائق البيان لو يكون من المتوجهين
- 11 Say: Do ye forbid yourselves from the sacred sanctuary while calling yourselves among its circlers? Say: This, verily, is God's sanctuary in the Supreme Concourse, the Holy Kaaba in the heaven of eternity, the Spot where the Command was fulfilled in the kingdom of names, the Sacred Monument between earth and heaven, and the House Inhabited in the heaven of this luminous, resplendent Revelation. Say: All words have prostrated themselves before the Word of God, thy Lord, and all suns have been darkened before the radiance of the dawning lights of this Countenance, which hath rent asunder the veil by its sovereignty and manifested its lights amongst the worlds.
- 11 قل أ تمنعون انفسكم عن حرم القدس وتسمون انفسكم من الطائفين قل ان هذا الحرم الله في الملاء الأعلى و كعبة القدس في جبروت البقاء و حل الأمر في ملكوت الأسماء و مشعر العز بين الأرض و السماء و بيت المعصور في سماء هذا الظهور المشرق المنير قل قد نخرت كل الكلمات لكلمة الله ربك و كسفت كل الشمس عند ضياء اشراق انوار هذا الوجه الذي قد كشف الحجاب بسلطانه و ظهر انواره بين العالمين
- 12 And if thou seest My Name, the Ha, remind him with the verses of thy Lord, that perchance he may be of them that turn towards the direction whither whosoever turneth hath attained salvation, and whoso turneth away hath perished. Thus hath the Spirit spoken at this hour between the heavens and the earth. Say: O servant, hearken unto My words! By God, the Truth, thou shalt find no counsellor more faithful than I. Tarry not upon the path, but pass by like the passing of a cloud. Thus did We command thee before, and thus do We command thee now, and if thou acceptest not from Me, We shall surely command thee thereafter, and after thereafter, until thou passest by through My sovereign, conquering, mighty and wise authority.
- 12 و ان رأيت اسمي الهاء ذكره بآيات ربك لعل يكون من المقبلين الى شطر الذي من اقبل اليه فقد نجي و من اعرض فقد هلك و كذلك نطق الروح حينئذ بين السموات و الأرضين قل ان يا عبد اسمع قولي تالله الحق لن تجد لنفسك ناصحاً انصح مني لا توقف على الصراط ثم مر كمر السحاب و كذلك امرناك من قبل و تأمرك حينئذ و ان لن تقبل مني فسوف تأمرك بذلك من بعد و من بعد بعد الى ان تمر عنه بسلطاني الغالب المقتدر الحكيم
- 13 Rend asunder the veils of idle fancy through My remembrance and My Name, and cast behind thee all that holdeth thee back. Then appear suddenly through the appearance of thy Lord, and be not of the patient ones. Beware lest leadership prevent thee from the remembrance of thy Lord. By God, the Truth, were all who are in the heavens and on earth to prostrate before thee, yet thou be not beneath My shadow, it would profit thee not - and to this thy spirit beareth witness, if thou be of them that hear. Dost thou love to be of those whom leadership prevented in the days when the heaven of the Cause was cleft asunder and the Sun of the Beauty of thy Lord, the Most High,
- 13 شق حجاب الأوهام بذكرى ثم اسمي ودع كل ما يمنعك عن ورائك ثم اظهر بغتة بظهور ربك و لا تكن من الصابرين اياك ان لا يمنعك الرياسة عن ذكر ربك تالله الحق لو يسجدك كل من في السموات و الأرض و لم تكن في ظلي لن ينفك و بذلك يشهد روحك لو تكون من السامعين أ تحب بأن تكون من الذينهم منهم الرياسة أيام التي شقت فيها سماء الأمر و اتى على ظلل القدس شمس جمال ربك العلي العظيم و اشتغلوا برياساتهم و كفروا بالله خالقهم و مبدعهم الى

the Most Great, came riding upon holy clouds, and they occupied themselves with their leadership and denied God, their Creator and their Fashioner, until they pronounced His death sentence after He had come unto them with a proof from God and a mighty evidence?

ان افئوا على قتله بعد الذى جائهم بحجة من لدى الله و برهان عظيم

- 14 By God, O servant, My purpose hath been naught but to purify thee from all that beseemeth thee not, and whenever I have remained silent in mentioning thee, the Tongue of God speaketh through My tongue and commandeth Me to convey unto thee, and naught is incumbent upon Me save clear delivery. Reflect within thyself for less than a moment - hast thou heard of a Revelation more mighty than this, or of verses greater than what hath been sent down in truth? Then speak with pure sincerity and be of those who turned unto the Most Sublime Vision on the Day when the faces of all created things were transformed.

14 تالله يا ايها العبد ما كان مقصودى الا تطهيرك عن كل ما لا ينبغي لك و كلما اصمت فى ذكرك لسان الله ينطق على لسانى و يا امرنى بالتبليغ عليك و ما على الا البلاغ المبين فكرر فى نفسك اقل من آن هل سمعت ظهوراً اعظم من هذا او من آيات اكبر عما نزل بالحق اذاً فانطق على الصديق الخالص و كن من الذينهم توجهوا الى منظر الاكبر فى يوم الذى انقلب فيه وجوه الخلايق اجمعين

- 15 And if thou fearest for thy faith, take this Tablet and preserve it in the pocket of thy trust, and when thou enterest the gathering place of the resurrection on the Day when all created things shall be raised before the face of thy Lord through His wondrous and new breezes, and God shall ask thee by what proof thou didst believe in this Revelation, then bring forth the Tablet and say: By this Book, sent down, blessed, ancient. Then read what hath been revealed therein before the face of thy Lord, the station wherein all the Prophets and Messengers bear witness. By God, then shall all stretch forth their hands toward thee and take the Tablet and place it upon their eyes out of longing to meet Me and ardent love for Me, and they shall find from it the fragrance of My holy and mighty holiness.

15 و ان تخاف من ايمانك خذ هذا اللوح ثم احفظه فى جيب توكلك و اذا دخلت موقف الحشر فى يوم الذى فيه يبعث كل الممكثات تلقاء وجه ربك من نفحاته المنيع البديع و يسئلك الله بأى حجة امنت بهذا الظهور اذاً فأخرج اللوح و قل بهذا الكتاب المنزل المبارك القديم ثم اقرأ ما نزل فيه تلقاء وجه ربك مقرر الذى تشهد فيه كل النبيين والمرسلين تالله اذاً تمد ايدى الكل اليك و يأخذن اللوح و يضعنه على عيونهم شوقاً للقائى و شغفاً لحبى و يجدن منه روائح قدسى العزيز المنيع

- 16 Thus have We detailed the verses unto thee that thou mayest be at peace within thyself and be of them that are at peace. And if God were to chastise thee for believing in His verses in this Revelation, then by what proof would He chastise those who believed not in 'Ali before, and before him in Muhammad the Messenger of God, and before him in Jesus son of Mary, and before him in Moses, and before him in Abraham, until the Revelations end at the First Creation who was created by the will of thy Lord, the Powerful, the Purposeful.

16 كذلك فصلنا لك الآيات لتطمئن فى نفسك و تكون من المطمئنين و لو يعذبك الله بما امنت بآياته فى هذا الظهور فبأى حجة يعذب الذينهم ما آمنوا بعلى من قبل و من قبله بحمد رسول الله و من قبله بعيسى بن مريم و من قبله بالكليم و من قبله بالخليل الى ان ينتهى الظهورات الى البديع الأول الذى خلق بارادة ربك القادر المريد

- 17 O My Name! Verily the Cause is more manifest than to be concealed and more evident than to be veiled, and it shineth like the sun at high noon, and if thou wouldst free thyself from the veils, thou wouldst attain unto it in less than the twinkling of an eye. And this verily is the truth, the certain truth. Let thine eye be attentive to the words of Him Who speaketh the truth, and beware not to dispute idly concerning the Words of

17 ان يا اسمى ان الامر اظهر من ان يخفى و ابين من ان يستر و يستضىء كالشمس فى قطب الزوال و انك لو تخلف نفسك عن الحجاب لتصل الى اقرب من ان يرتد بصرك الى نفسك و ان هذا لحق يقين اسمع قول من ينطق بالحق و لا تجادل بآيات الله بعد انزالها ولو يأمرك بذلك كل

God, after they have been sent down unto you, even though all men should advise thee to do so, and withhold not thyself from His grace even if both worlds should prevent thee therefrom.

العباد و لا تمنع نفسك عن فضله ولو يمنحك
عن ذلك كل الثقلين

- 18 Behold thy Lord's Cause with thine own eyes, then recognize Him through thyself and thy spirit, for the recognition of others shall not serve as proof for thee, nor shall the rejection of all else stand as evidence against thee. Beware lest thou be veiled from Him Who, shouldst thou be veiled from Him for less than a moment, would cause thy deeds to be rendered null - and every Scripture sent down aforetime from the tablets of God, the Sovereign, the All-Powerful, doth verify Me in this. Verily, those who turned away from this Beauty, when they found themselves powerless before thy Lord's might, arose to practice deception and at every moment devise new schemes. Thus have We counseled thee before and now, and thou mayest choose for thyself what thou wilt, for verily thy Lord is independent of all worlds.

18 فانظر امر ربك ببصرك ثم اعرفه بنفسك و
روحك لأن عرفان غيرك لم يكن دليلاً لك
واعراض ما سواك لم يكن حجة عليك أياك
ان لا تحتجب عن الذي لو تحتجب عنه اقل من
آن ليحيط اعمالك ويصدقني في ذلك كل ما
نزل من قبل من صحايف الله الملك المنزل القدير
ان الذين اعرضوا عن هذا الجمال لما شهدوا انفسهم
عجزاء عند قدرة ربك لذا قاموا على المكر ويمكرون
في كل حين بمكر جديد كذلك انصحناك من
قبل و حينئذ و انك فاتخذ لنفسك ما تشاء و
ان ربك لغني عن العالمين

- 19 And verily thou, O Dhabih, deliver the messages of thy Lord in truth and justice, and fear not any possessor of might, nor any wielder of power, nor any holder of great dominion. Blessed is the soul that forsaketh all things and taketh what hath shone forth from this resplendent, luminous, and effulgent Dawn. How excellent is the soul that draweth nigh unto this Ocean and taketh its portion therefrom, and doth not deprive itself thereof nor remain among the heedless. Say: Today, were all who are in the heavens and on earth to possess books, scrolls and tablets, and were people to cling to them, these would profit them not except by God's leave. Thus hath the finger of Truth inscribed upon the preserved tablets of might. For all writings point to His Cause and all books lead to His path. When He appeared in truth, naught profiteth a soul except by His command. Thus hath the Sun of wisdom shone forth from the horizon of thy Lord, the Mighty, the Powerful.

19 و انك انت يا ذبيح بلغ رسالات ربك صدقاً و
عدلاً و لا تخف من ذي قدرة و لا من ذي قوة
و لا من ذي شوكة عظيم فطوبى لنفس تدع كل
شيء و تأخذ ما اشرق من هذا الفجر المشعشع
الدرى المنير فيا حبذا لنفس تتقرب بهذا البحر و
تأخذ منه نصيبه و لا تجعل نفسه محروماً عنه و
لا تكون من الغافلين قل اليوم لو يملأ كل من في
السموات و الأرض من كتب و صحف و زبر
و يتسكن الناس بها لن يغنيهم ابداً الا بعد اذن
الله و كذلك رقم من اصبع الحق على الواح
عزّ حفيظ لأن كل الزبر دليل على امره و كل
الكتب سبيل اليه و انه لما ظهر بالحق اذا لن ينفع
نفساً شيء الا بعد امره كذلك اشرفت شمس
الحكم عن افق ربك المقتدر القدير

- 20 Say: Is there any doubt about God, or about His signs, or about His power which encompasseth all created things? O people! Associate not partners with God, nor take idols as gods besides Him. Fear God and be ye among the righteous. Say: Today, whatsoever preventeth you from God is an idol, even were it to be of the highest existence. For the excellence of every possessor of excellence lieth in his acknowledgment of God, his recognition of His Self, his entry beneath His shadow, and his prostration before His exalted and mighty Countenance. And should anyone deprive himself of what We have revealed unto thee, he would be numbered among the idolaters in the

20 قل أ في الله شك او في آياته او في قدرته التي
احاطت كل الخلايق اجمعين و يا قوم لا تشركوا
بالله و لا تتخذوا الأصنام لأنفسكم الهة من دونه
اتقوا الله و كونوا من المحسنين قل اليوم كل ما
يمنعكم عن الله فهو اصنام ولو يكون من اعلى
الوجود لأن فضل كل ذي فضل كان في اقراره
بالله واعترافه بنفسه و الدخول في ظله و السجود
لوجهه المتعالى العزيز المنيع و لو يجعل احد نفسه
محروماً عما القيناه عليك ليكون من عبدة الأصنام

sight of thy Lord, and thus hath his name been inscribed upon the preserved tablets of might.

- 21 O Dhabih! Hearken unto the words of Him Who calleth thee with grace and loveth thee for His own sake, purely for the sake of thy Lord. Hold not thy tongue back from remembrance, for We created it for this grace, if thou be of them that know. And if thou findest not the Beloved upon earth, then convey what We have revealed unto him who walketh in His footsteps, and be thou among the deliverers of the message. Thus have We commanded thee in a previous tablet and We command thee now as a grace from thy Lord unto thee and unto Our believing servants who transgress not the bounds set by God and His command, and who hold fast unto a mighty and manifest handle. Then make mention from Us of thy brother. Verily We sent unto him aforetime a gracious letter that his soul might be assured thereby and that he might stand firm in the Cause of his Lord and be among the thankful. Then remind those in whose hearts thou findest the fragrances of My love and on whose faces thou beholdest the brightness of joy. But besides these, their names shall not be mentioned before thy Lord; rather, they are as lost ones, possessing neither mention, nor name, nor trace before thy Lord, the Mighty, the All-Knowing, the All-Wise. And the radiance that hath shone forth from the horizon of holiness be upon thee and upon those who hearken unto thy words concerning the Cause of God, thy Lord and the Lord of all that is seen and unseen, and the Lord of all worlds.

SHHB.135x

عند ربك و كذلك كتب اسمه على الواح عز
حفيظ

21 ان يا ذبيح اسمع قول من يناديك بالفضل و
احبك لنفسك خالصاً لوجه ربك ولا تمسك
لسانك عن الذكر لانا خلقناه لهذا الفضل ان انت
من العارفين وان لن تجد الحبيب على الارض
فألق ما نزلناه على الذي يمشي على قدمه و كن من
المبلغين كذلك امرناك في لوح القبل و نأمرك
حينئذ فضلاً من عند ربك عليك و على عبادنا
المؤمنين الذين لن يتجاوزوا عن حدود الله و امره
و تمسكوا بعروة عز مبين ثم اذكر من لدنا اخيك
انا ارسلنا اليه من قبل كتاباً كريم ليطمئن به نفسه
و يستقيم على امر مولاه و يكون من الشاكرين
ثم ذكر الذين تجد من قلوبهم نفحات حي و من
وجوههم نضرات النعيم و من دون هؤلاء لن يذكر
اسمائهم عند ربك بل كانوا فقداً بحيث لم يكن
لهم ذكر ولا اسم ولا رسم بين يدي ربك المقتدر
العالم العليم والضياء الذي اشرق عن افق القدس
عليك و علي الذين يسمعون قولك في امر الله
ربك و رب ما يرى و ما لا يرى و رب العالمين

INBA83:247, BLIB_Or15725.537,
BLIB_Or15737.173, ALIB.folder18p081-
088, OOL.B115

BH00348

Suriy-i-Qada

To: Ali Akbar who has journeyed towards God

- 1 He is the All-Possessing, in His Most Glorious Name
- 2 O Ali, hearken unto the call of God, thy Lord, from the right hand of the Throne: "Verily, I am God, there is none other God but Me, the Protector, the Self-Subsisting. We have indeed sent Messengers aforetime and dispatched them unto those who were heedless of God's Cause, that they might guide them to a holy and praiseworthy station. Among the people are those who denied God's Messengers and believed not in them

1 هو الغني باسمه الأبدي

2 ان يا علي اسمع نداء الله ربك عن يمين العرش
بأنني انا الله لا اله الا انا المهيمن القيوم و قد بعثنا
الرسل من قبل و ارسلناهم الى الذينهم فرطوا في
امر الله ليهديهم الى مقرر قدس محمود و من الناس
من كفر برسل الله و ما آمن بهم في كل عصر

throughout all ages, who turned away from His countenance and were among those who turned back. And among them were those who believed, then ascended to such a station that they gave up their spirits in their Lord's path, and were among those who, at all times, would ascend.

- 3 How many Messengers delivered unto the people their Lord's messages, and thereby were afflicted with adversity and tribulation until they were slain in God's path—the Mighty, the Exalted, the Beloved—and were martyred in such wise that all things, nay, whatsoever hath been and will be, wept for them. The more intense grew their tribulations, the more their yearning increased, to such extent that they found no rest in the abode of security. To this do honored servants bear witness.

- 4 The days passed until they culminated in the Sovereign of Days, and the Beauty of Ali appeared in truth from the dawning-place of His hidden Name. He said: "O people! I have come unto you from the Orient of the Cause with a clear proof and a manifest evidence from God, the Mighty, the Protector, the Self-Subsisting. O people! Deny not the signs of God, and be not of those who showed pride before the Ancient Beauty and were among the deniers." Thereupon the divines rose up against Him with swords of rejection and hatred, and forbade the people from drawing nigh unto the holy and blessed shore. Each day they seized upon a verse from the Book and a tradition from those who had passed away before, whereby they sought to prove their rejection of God and the Manifestation of His Self. Thus did they corrupt and cause the people to become corrupt, following their own desires. Thus do We recount what they did, that those who believed in those days might become aware thereof, and that it might serve as a reminder to those who are to come.

- 5 Until the servants in all lands rejected Him, save a numbered few. When He witnessed the Cause in such state, He counseled those who had believed in Tablets of glory inscribed, saying: "O people! Do not act as did those who associated partners with God, who warred against My Self, who denied My signs and rejected My compelling, mighty, and manifest proof. Should anyone come unto you, be not veiled by the First One, nor by the Mirrors, nor by all that hath been created between the heavens and the earth. Beware lest ye divide the word of God, the Mighty, the Beloved. By God! He is verily My Self, My Glory, My Grandeur, and My Sovereignty, and in the Bayan there is mention of Him and proof of Him, would ye but be certain. O people! Deal not with Him as the followers of the Furqan dealt with My wronged Self.

و انقلب عن الوجه و كان من الذين منقلبون
و منهم من آمن ثم ارتقى الى مقام الذي انفق
روحه في سبيل ربه و كان من الذين في كل
حين ليستعرجون

- 3 و كم من رسول بلغوا الناس رسالات ربهم و
بذلك مستهم البأساء و الضراء الى ان قتلوا في
سبيل الله العزيز المتعالي المحبوب و استشهدوا على
شأن بكت عليهم كل الأشياء بل ما كان و ما
يكون و كلما اشتدت عليهم البلايا زاد اشتياقهم
بحيث ما استراحوا على مقعد الأمن و بذلك
يشهد عباد مكرمون

- 4 و قضت الأيام الى ان انتهت بسلطان الأيام و
ظهر جمال علي بالحق عن مطلع اسمه المكنون و
قال يا قوم قد جئكم عن مشرق الأمر ببرهان
واضح و حجة لا يحج من لدى الله العزيز المهيمن
القيوم يا قوم لا تكفروا بآيات الله و لا تكونن
من الذين استكبروا على جمال القدم و كانوا
ان يحيدون اذا قام عليه العلماء بأسياف الرد و
البغضاء و نهوا الناس بالتقرب الى شاطئ قدس
مبروك و في كل يوم اتخذوا آية في الكتاب و
رواية من الذين مضوا من قبل و بها استدلو على
رد الله و مظهر نفسه و كذلك فسدوا و افسدوا
الناس و اتبعوا ما امرهم هواهم كذلك نقص
ما فعلوا ليطلع به الذين آمنوا في تلك الأيام و
يكون ذكرى للذين يأتون

- 5 الى ان كفروه العباد في كل البلاد إلا عدة معدود
فلما شهد الأمر كذلك وصى هؤلاء الذين آمنوا
في الواح عز مسطور و قال يا قوم انتم لا تفعلوا
كما فعلوا الذين اشركوا بالله و حاربوا بنفسي و
كفروا بآياتي و كذبوا حجتي المهيمن العزيز المشهود
و ان يأتكم احد لا تحتجبوا بواحد الأول و لا
بالمرأيا و لا بكل ما خلق بين السموات و الأرض
اياكم ان لا تفرقوا كلمة الله العزيز المحبوب تالله
انه لنفسي و بهائي و عظمتي و سلطاني و ما في
البيان ذكر له و دليل عليه ان انتم توقنون يا قوم لا
تفعلوا به كما فعلوا ملة الفرقان على نفسى المظلوم

6 O people! When ye hear mention of Him while in your prostration or bowing down or circumambulating the House, cease from what ye are doing and hasten unto Him, for on that Day the deeds of creation shall not be accepted save by His leave and the recognition of His exalted, mighty, and praiseworthy Self. By God! All deeds have been fulfilled through the Word that hath flowed from His Self-Subsisting Pen, and We created all things for His sake and gave glad tidings of His appearance in all the Tablets and in a preserved Tablet.” And He delivered unto the servants what He desired until they rose up against Him and slew Him with such injustice that all things wept over Him, and the Holy Spirit wailed and lamented, and the hearts of them who glorify the praise of God whilst circumambulating the Throne, cried out. How I wish the world and all that is therein had never been created, and that this wrong had never appeared - a wrong by which God lamented upon the throne of grandeur and the garments of forbearance were rent asunder in all that was and will be! Would that I had never been born of my mother, or having been born, had never been suckled, or having been suckled, had never grown to maturity, that I might not have heard what befell His sacred, pure, exalted, mighty and beloved Beauty!

7 Time passed until the shameful event occurred, when faithless servants calumniated Us, attributed this Cause to My own self, seized Me unjustly and cast Me into prison for four known months. Therein I endured what none can reckon and what defies all reckoning. When the term of imprisonment, as decreed in the preserved tablets of holiness, was fulfilled, they released Me therefrom and banished Me with My family from Our homeland in winter days when the cold was so intense that even severe frost was made to shiver. We suffered what cannot be described in words and what none knoweth save God, the Mighty, the All-Knowing, the Self-Subsisting. We traversed the way until We reached Iraq and dwelt there for numbered months, finding not a trace of the Cause from any quarter, nor from the city wherein We dwelt. Then did the eye of My inner and outer being weep, and God bears witness to what I say, though the people do not testify.

8 Whenever I left the house and passed before people's eyes, they would look upon Me through veil-covered eyes, and would shake their heads disdainfully at My foreign and grief-stricken self. The situation became so dire that the earth grew strait for Me, and We remained in that state for numbered months. In those days We heard no mention of the loved ones and found

6 ويا قوم اذا سمعتم ذكره حين سجودكم او ركوعكم او طوافكم حول البيت فاقطعوا عما كنتم عليه ثم اسرعوا اليه لأن في ذلك اليوم لن يقبل عمل الخلاق الا بعد اذنه و عرفان نفسه العلى المقتدر المحمود تالله ان الأعمال كلها حققت بكلمة التى جرت من قلبه القيوم وكل شئ خلقناه لنفسه و بشرناه [لظهوره] فى كل الألواح وفى لوح محفوظ وبلغ العباد ما اراد الى ان قاموا عليه وقتلوه بظلم الذى بكت عليه الأشياء و ناح روح القدس و ضجبت افئدة الذين كانوا فى حول العرش ان يسبحون فيها ليت ما خلقت الدنيا و ما فيها و ما ظهر هذا الظلم الذى به ناح الله على عرش الكبرياء و شق ثياب الاصطبار كل ما كان و ما يكون فيها ليت ما ولدت من امي و لما ولدت ما رضعت فلها رضعت ما كبراشدى لئلا سمعت ما ورد على جماله المقدس المطهر المتعالى العزيز المحبوب

7 و قضت الأيام الى ان وقع امر الشين اذا اقترأ علينا عباد الذين كفروا و نسبوا هذا الأمر بنفسى و اخذونى بالظلم و طرحونى فى السجن اربعة اشهر معلومات و ورد على فيه ما لا يحصىه احد و يعجز عن احصائه المحصون فلما تمت ميقات السجن بما قدر على الواح قدس محفوظ اخرجونى عنه و اطرودنى مع اهلى عن الوطن فى أيام الشتاء التى فيها اشتد البرد على شأن كان الزمهرير استبرد منه و ورد علينا ما لا يذكر بالبيان و ما اطلع به الا الله العزيز العالم القيوم و قطعنا السبيل الى ان وردنا العراق و سكنا فيه اشهر معدودات و ما وجدنا رايحة الأمر من الأقطار و لا من المدينة التى كنا فيها اذا بكت عين سري و جهري و كان الله شهيداً على ما اقول ولكن الناس هم لا يشهدون

8 و كلها خرجت عن البيت و مررت على اعين الناس كانوا ان ينظروا على نظر الغشى و يحركوا رؤوسهم مستهزءة على نفسى الغريب المغموم و اشتد الأمر الى مقام ضاقت على الأرض و تكافى تلك الحالة فى اشهر معدود و فى تلك الأيام ما سمعنا ذكراً من الأحباب و ما وجدنا رايحة الحب من

no trace of love from anyone save in a measured degree. Intoxication had seized all who professed allegiance to the Bayan, and such perturbation overtook them that they hid their faces from friends and foes alike, each soul adopting a veil for his face to protect himself, save a few of Our thankful servants.

احد الا على قدر مقدور واخذ السكر كل من دان بالبيان واخذهم الاضطراب على شأن ستروا وجوههم عن الأجاب والأعداء واتخذ كل نفس لوجه نقاباً حفظاً لنفسه الا قليل من عبادنا الشكور

- 9 By God! We found none to help the Cause of God and His command, and We witnessed the fire of God extinguished in hearts. Then did We arise by Our own self to uplift the Cause, unveiled Our countenance, and shone forth from the horizon of holiness with God's sovereign might, the Self-Subsisting. We opened wide the door of the House to all in the heavens and earth, and aided the Cause in such wise that none could deny it save every rejected denier, until the banners of the Cause were raised in every land and the fire was kindled in the breasts of those who were detached and among those who were detached. When the fame of the Cause of God spread far and wide, His proof appeared, His evidence shone forth, His signs encompassed all, His word was fulfilled, His sovereignty was exalted, His countenance became radiant – then did two parties rise against Me: a party from among the loved ones and a party from among the wicked ones. How many nights did eyes sleep while My family remained sleepless in fear for My person – all who dwelt in Iraq can testify to this, if you should ask.

9 تالله ما وجدنا [احداً] لينصر دين الله وامره و شهدنا نار الله مخمودة في الصدور اذاً قتنا بنفسنا على الأمر وكشفنا الوجه واشرقنا عن افق القدس بسلطنة الله المهيمن القيوم وفتحنا باب البيت على وجه من في السموات والأرض ونصرنا الأمر بشأن لا ينكره الا كل منكر مردود الى ان ظهرت رايات الأمر في كل البلاد واشتعلت النار في صدور الذينهم انقطعوا وكانوا من الذينهم منقطعون فلما اشتهر امر الله وظهر برهانه ولاحت حجة واحاطت آثاره وتمت كلمته وعلت سلطنته واشرق وجهه اذاً قام على الحزبان حزب من الأجباء وحزب من الأشقياء وكم من ليالي نامت العيون وما نامت اهلي خوفاً لنفسي ويشهد بذلك كل من سكن في العراق ان انتم تسألون

- 10 The matter reached such a pass that all peoples rose against Me with every stratagem, yet I stood alone against them all and aided God, My Lord, at times with My glance, at times with My tongue, at times with My hand, at times through the breezes of My heart, at times through the hosts of revelation and inspiration, and at times through the very Breath of God, the Almighty, the Most High, the All-Wise, have I been aided. Never did I seek anyone's help in the path of God, My Lord – to this every soul bears witness, and beyond them the Tongue of God, the True, the Faithful Sovereign. In those days, the souls of the loved ones were so agitated on My account that they would cry out in their homes because of My tribulations at the hands of the idolaters. Then the cries of My family arose constantly from the house. Once the Youth turned toward the Sanctuary with streaming tears and said: "O handmaidens of God, remain seated in your places, then be patient and endure for the sake of God, the Mighty, the Wondrous!" On another occasion I turned to the party of God and commanded them to be calm and dignified, and forbade them from becoming agitated – thus were We conducting ourselves.

10 وبلغ الأمر الى مقام قام على كل الملل بكل الحيل ووقت في مقابلة هؤلاء وحده ونصرت الله ربى مرة بلحظاتي ومرة بلساني ومرة بيدي ومرة بنفحات قلبي ومرة بجنود الوحي والهام ومرة بنفس [الله] المقتدر العلي الحكيم وما استنصرت من احد في سبيل الله ربى ويشهد بذلك كل نفس وعن ورائها لسان الله الملك الصادق الأمين وفي تلك الأيام اضطربت نفس المحبين لنفسي على شأن كانوا ان يصحن في بيوتهم لابتلائي بين ايدى المشركين ثم ارتفعت صرخة اهلي عن البيت في كل حين وان الغلام مرة توجه الى الحرم بلحاظ هائل شديد وقلت يا اماء الله ان اسكن على مقاعدكن ثم اصبرن واصطبرن لوجه الله المقتدر العزيز البديع ومرة توجهت الى حزب الله وامرناهم بالسكون والوقار ومنعناهم عن الاضطراب وكذلك كنّا عاملين

- 11 I Myself never hesitated for a moment in advancing God's Cause, nor did I compromise with anyone. I shone forth amidst

the enemies with the holy and luminous lights. Among the idolaters, some declared that in those days He would be seized and sent to the Persian king to do with Him as he pleased. Others said He would be slain in that land. Still others said they would soon seize Him with His family and banish them to other lands. Some cried out that they would drown them in the river. Thus did they speak. By God! In those days the dwellers of the Supreme Paradise were bewildered by My circumstances. They all descended from their most exalted seats and stood above My head, gazing upon My majesty and sovereignty, and hearing what emerged from My mouth of God's words and verses amidst the company of the idolaters. The Youth walked among the people, openly proclaiming what the Spirit had uttered in His breast, without any veil or barrier, as you have heard and were among those who listened. While I walked among the servants, God's Kingdom would walk before Me, His Dominion to My right, His Sovereignty to My left, and His Power behind Me. Yet the people were heedless of all this, for their eyes were veiled by thick coverings, save for a few letters who loved My exalted and mighty Self.

11 و آتی بنفسی ما توقفت فی نصره امر الله فی حین و ما تدهنت مع احد و كنت مشرقاً بین الأعداء بأنوار قدس منیر و من المشركين من نادى بأنه يؤخذ فی تلك الأيام و يرسل الى ملك العجم ليفعل به ما يشاء و منهم من قال بأنه يقتل فی تلك الأرض و منهم من قال فسوف يأخذونه مع اهله و يذهبون بهم الى دیار اخرى و منهم من ينادی سیغرقونهم فی الشط و كذلك كانوا قائلين فوالله فی تلك الأيام تحیر فی امری اهل ملائ الأعلی و کلهم نزلوا عن مقاعدهم القصوی و كانوا قائماً فوق رأسی و ناظراً الى هیمتی و سلطانی و سامعاً ما یخرج من فی من کلمات الله و آیاته بین ملائ المشركين و كان الغلام یمشی بین الناس و ینطق ما نطق الروح فی صدره جهره من غیر ستر و حجاب كما سمعتم و كنتم من السامعين و فی حین الذي كنت ماشياً بین العباد یمشی ملکوت الله قدأمی و جبروته عن یمنی و سلطانه عن یساری و قدرته عن ورائی ولكن الناس كانوا غافلاً عن کل ذلك لأنهم احتجبوا ابصارهم فی حجاب غلیظ الا عدة احرف حب نفسی العلی العظیم

12 By Him Who holds My soul in His hand! Were I to recount what befell Me on the day I left the house alone and proceeded to the presence of the oppressors until I entered upon them with manifest sovereignty, the hearts would be consumed of those who perceive the fragrance of God in what descends from His presence. Therefore have We concealed its mention, restrained the Pen from it, and entrusted it to God's Will - the Mighty, the All-Knowing - until its appointed time comes and it flows from an omnipotent and ancient Pen. We remained in that state until God raised Me up by His command and aided Me through His own Self, and those who had denied and associated partners with God were brought low and were among the deniers.

12 فوالذي نفسی بیده لو اذكر ما ورد علی فی يوم الذي خرجت وحده عن البيت و كنت ذاهباً الى محضر الظالمين الى ان دخلت علیهم بسلطان مبين لتحترق اكباد الذينهم یجدون رایحه الله عما ینزل من عنده و لذا سترنا ذكره و امسكنا القلم عنه و اودعناه فی مشیة الله المقتدر العلیم الى ان یأتی زمانه و یجری من قلم مقتدر قدير و کما فی تلك الحالة الى ان ارفعنی الله بأمره و نصرنی بنفسه و خسر الذينهم کفروا و اشركوا و كانوا من المنكرين

13 One of the ministers appeared before the Throne with numerous letters, mentioned what he mentioned before the Face, and confirmed the decree of departure. We left the city through God's sovereignty - the Mighty, the Exalted, the Triumphant, the Powerful. The breezes of glory wafted from all directions, the Cause of thy Lord, the Most Merciful, the Compassionate, became renowned, all faces submitted to the Face of God, and all souls were humbled before His sovereignty. Thus were We

13 و حضر بین یدی العرش احد من الوزراء برسایل عدید و ذکر تلقاء الوجه ما ذکر و حقق حکم الخروج و خرجنا عن المدينة بسلطنة الله المقتدر العلی الغالب القدير و هبت رواجح الاعزاز عن کل الجهات و اشتهر امر ربک الرحمن الرحیم و خضعت کل الوجوه لوجه الله و ذلت کل

among the witnesses. When those who, in the innermost secret of their hearts, harbored ill-will against this Youth, observed that no trouble touched Me upon My appearance amongst the inhabitants, they regretted their concealment and veils and rose against Me with a scheme which, by the True God, cannot be compared to the schemes of the first or the last ones. At all times they stung Me like serpents, to which the Tongue of the All-Merciful beareth witness upon the mighty throne. When We observed their condition, We left the matter be, and thus were We afflicted with hardships until We arrived at this remote prison.

التفوس لسلطانه و كذلك كما من الشاهدين فلما شهدوا الذين كان في قلوبهم غل الغلام في سر السر بأن ما مسني الضر في ظهوري بين العباد و اعلائي في البلاد ندموا عن سترهم و حجابهم و قاموا على بمكر الذي تالله الحق لن يقاس بمكر الأولين و الآخرين و في كل الأحيان لدغوني كالثعبان و يشهد بذلك لسان الرحمن على عرش عظيم و أنا لما اشهدناهم على ما هم عليه تركنا الأمر و لذا مستنا الضراء الى ان وردنا في هذا السجن البعيد

- 14 After Our arrival in this land, God recorded all that befell Us from those who were created by Our command and whom We had protected from the harm of every stubborn harmful one - until they pronounced the verdict of My death without any proof or clear evidence. The matter reached such a state that I departed from among all the loved ones to extinguish the fire of jealousy in the hearts of the hateful ones. When We left their midst and they found themselves disappointed in what they desired, they rose up with calumnies.

14 و بعدما وردنا في هذه الأرض كان الله محصي ما ورد علينا من الذينهم خلقوا بأمر من لدنا و حفظناهم عن ضر كل ذي ضر عنيد الى ان افتوا على قتلي من دون بينة و لا حجة مبين و بلغ الأمر الى مقام خرجت عن بين الأحباب كلها ليخمد نار الحسد في قلوب المبغضين فلما خرجنا عن بينهم و شهدوا انفسهم مأیوساً عما ارادوا قاموا على الاقتراء

- 15 Thus have We related a letter from the story of the Youth, and We have been brief in the mention lest the souls of the readers grow weary. Those endowed with penetrating vision will understand from what We have mentioned in the Tablet that which We have not unveiled to them, for they can extract from allusions the realities of clear declaration, and a mere sign in the utterance from One All-Knowing, All-Wise sufficeth them. Now from the depths of this pit, in this prison, I call out to the sincere loved ones of God, that perchance they may arise to help the Youth and deliver Him from this deep well.

15 كذلك قصصنا حرفاً من قصص الغلام و اختصرنا في الذكر لئلا يكسل انفس القارئین و الذين اوتوا بصائر الحديد يعرفون عما اذكرناه في اللوح ما لا كشفناه لهم لأنهم يخرجون من التلويح حقايق التصريح و يكتفيم الاشارة في البيان من لدن عليم حكيم و اذا في قعر هذا الحب في هذا السجن نادى احباء الله المخلصين لعل يقومون على نصر الغلام و يخرجونه عن هذا البئر العميق

- 16 O 'Ali-Qabl-i-Akbar! Take this Tablet and return to the precincts of God, that perchance the people may become aware of what hath befallen this Wronged One at the hands of these oppressors. Victory cometh only from God - He aideth whomsoever He willeth through His sovereignty, and His victory is nigh unto the believers. Blessed art thou, O servant, for having migrated from thy self and traveled unto God, and entered the seat of thy Lord's throne, the Most High, the All-Wise, and attained the presence of His countenance, and art among those who have won the meeting with God, the Mighty, the Beautiful. God will soon reveal the reward for what thou hast borne in His path, and verily He doth not suffer to be lost the reward of the doers of good, if thou remainest steadfast in the love of God and His Cause, and

16 و انتك انت يا علي قبل اكبر خذ هذا اللوح ثم ارجع الى ديار الله لعل الناس يطلعن بما ورد على هذا المظلوم من هؤلاء الظالمين و ما النصر الا من عند الله ينصر من يشاء بسلطانه و ان نصره كان على المؤمنين قريب فطوبى لك يا عبد بما هاجرت عن نفسك و سافرت الى الله و دخلت مقر عرش ربك العلي الحكيم و حضرت تلقاء الوجه و كنت من الذينهم فازوا بلقاء الله العزيز الجميل فسوف يظهر الله اجر ما حملت في سبيله و انه لا يضع اجر المحسنين ان تكون مستقيماً على حب الله و امره و تكون من الراشدين و ان وجدت في كل مدينة مقبلاً الى الله ذكره

art among the firmly rooted ones. If thou findest in any city one who turneth unto God, remind him on My behalf, for My mercy hath encompassed all worlds. Apart from such, leave them to themselves and be thou wary of them; then take up an assured station in the shadow of thy Lord's protection. When thou arrivest in Kha, present thyself in the presence of Our name Muhammad, then mention to him what thou hast heard and known of the Youth's tidings with manifest truthfulness. Thus have We commanded thee in truth, that thou mayest be among those who act.

من قبلي لأنّ رحمتي سبقت العالمين و من دون ذلك دعهم بأنفسهم واحترز منهم ثم اتخذ في ظل عصمة ربك مقاماً أميناً و اذا وردت في الخلاء ان احضر محضر اسمنا محمد ثم اذكر له ما سمعت و عرفت من نبأ الغلام على صدق مبين كذلك امرناك بالحق لتكون من العاملين

- 17 O 'Ali! Associate with people in the spirit of God and His sweet fragrance, then unite with those in whose hearts thou findest the love of God, thy Lord and the Lord of all worlds. Adorn thy tongue with truthfulness, then thy heart with remembrance, then thy hands with trustworthiness, then thy soul with submission, thy face with humility, and thy body with lowliness. Thus do We counsel thee now in truth. Take, then, what thou art commanded from the presence of One Dominant, Powerful. Beware lest thou grieve over anything, and should hardships afflict thee, remember what hath befallen My soul, then be patient and be of the patient ones. God will soon transform the hardship for whomsoever He willeth and send down upon him of His bounty what He desireth, and He is the most powerful of the powerful ones.

17 ان يا عليّ عاشر مع الناس بروح الله و ريحانه ثم اتحد مع الذين تجد في قلوبهم حبّ الله ربك و رب العالمين زين لسانك بالصدق ثم قلبك بالذكر ثم ايديك بالأمانة ثم نفسك بالتسليم و وجهك بالخشوع و جسدك بالخضوع كذلك نصحناك حينئذ بالحق اذا اخذ ما امرت به من لدن مهيمن قلير اياك ان لا تحزن في شيء و ان يصيبك الضرّاء ذكر ما ورد على نفسي ثم اصبر و كن من الصّابرين فسوف يبدل الله الضر لمن يشاء و ينزل عليه من فضله ما يريد و انه لأقدر الأقدرين

- 18 And may the mercy that wafteth from the direction of the Throne be upon thee and upon God's assured servants. Praise be to God, the Lord of the worlds.

18 و الرحمة التي تهبّ عن جهة العرش عليك و على عباد الله الموقنين و الحمد لله رب العالمين

HURQ.BH46x

INBA83:184, BLIB_Or03114.015r,
BLIB_Or15702.218, ALIB.folder18p088-
096, BRL_DA#555, FBAH.099x

BH00354

Suriy-i Vafa (=Lawh-i Vafa)

To: Shaykh Mulla Muhammad Husayn Vafa, in Shiraz

- 1 He is the All-Knowing

1 هو العليم

- 2 O Vafa! Render thanks unto thy Lord for having aided thee to embrace His Cause, enabled thee to recognize the Manifestation of His Own Self and raised thee up to magnify Him Who is the Most Great Remembrance in this glorious Announcement.

2 ان يا وفاء ان اشكر ربك بما ايدك على امره و عرفك مظهر نفسه و اقامك على ثناء ذكره الأعظم في هذا النبأ العظيم

- 3 Blessed art thou O Vafa, inasmuch as thou hast been faithful to the Covenant of God and His Testament at a time when all men have violated it and have repudiated the One in Whom they had believed, and this notwithstanding that He hath appeared invested with every testimony, and hath dawned from the horizon of Revelation clothed with undoubted sovereignty. It behoveth thee, however, to exert thine utmost to attain the very essence of fidelity.
- 4 This implieth to be well assured in thy heart and to testify with thy tongue to that whereunto God hath testified for His Own exalted Self, proclaiming: 'Verily, self-subsisting am I within the Realm of Glory.' Whoso is enabled in these days to solemnly affirm this truth, hath attained unto all good, and the heavenly Spirit shall descend upon him in the daytime and in the night season, shall graciously assist him to glorify the Name of his Lord and suffer him to unloose his tongue and uphold with his words the Cause of his Lord, the Merciful, the Compassionate.
- 5 And none can ever achieve this except he who hath purged his heart from whatsoever is created between heaven and earth, and hath entirely detached himself from all but God, the sovereign Lord, the Almighty, the Gracious.
- 6 Arise thou to serve the Cause and say: I swear by the righteousness of God! Verily this is the Primal Point, arrayed in His new attire and manifested in His glorious Name. He at present beholdeth everything from this Horizon. Indeed He is supreme over all things. Amongst the Concourse on High He is known as the Most Great Announcement and in the Realms of Eternity as the Ancient Beauty, and before the Throne by this Name which hath caused the footsteps of them that are endued with understanding to slip.
- 7 Say, I swear by God! In this Revelation even before a single verse was sent down from the realm of holiness and sublimity, the supreme testimony of God had been fulfilled for all the inmates of heaven and the dwellers on earth; moreover, We have revealed the equivalent of whatsoever was sent down in the Dispensation of the Bayan. Fear ye God and suffer not your deeds to be rendered vain and be not of them that are sunk in heedlessness. Open your eyes that ye may behold the Ancient Beauty from this shining and luminous station.
- 8 Say, God is my witness! The Promised One Himself hath come down from heaven, seated upon the crimson cloud with the hosts of revelation on His right, and the angels of inspiration on His left, and the Decree hath been fulfilled at the behest of God, the Omnipotent, the Almighty. Thereupon the footsteps
- 3 فطوبى لك يا وفاء بما وفيت بميثاق الله و عهده بعد الذى كل نقضوا عهد الله و كفروا بالذى آمنوا بعد الذى ظهر بكل الآيات و اشرق عن افق الأمر بسطان مبین
- 4 ولكن فاسع بأن تصل الى اصل الوفاء و هو الايقان بالقلب و الاقرار باللسان بما شهد الله لنفسه الأعلى بأننى انا حتى فى افق الأبهى و من فاز بهذه الشهادة فى تلك الأيام فقد فاز بكل الخير و ينزل عليه الروح فى كل بكور و اصیل و يؤيده على ذكر ربه و يفتح لسانه على البيان فى امر ربه الرحمن الرحيم
- 5 و ذلك لا يمكن لأحد ابداً الا لمن طهر قلبه عن كل ما خلق بين السموات و الأرضين و انقطع بكنهه الى الله الملك العزيز الجليل
- 6 قم على الأمر و قل تالله ان هذا لنقطة الأولى قد ظهر فى قبضه الأخرى باسمه الأبهى و اذاً فى هذا الأفق يشهد و يرى و انه على كل شىء محيط و انه هو المذكور فى الملاء الأعلى بالنبأ العظيم و فى ممالك البقاء بجمال القديم و لدى العرش بهذا الاسم الذى منه زلت اقدام العارفين
- 7 قل تالله قد تمت حجة الله فى هذا الظهور لكل من فى السموات و الأرض من قبل ان ينزل آية من سماء قدس رفيع و من دونه قد نزل معادل ما نزل فى البيان خافوا عن الله و لا تبطلوا اعمالكم و لا تكونن من الغافلين ان افتحوا عيونكم لتشهدوا جمال القدم من هذا المنظر المشرق المنير
- 8 قل تالله قد نزل هيكل الموعود على غمام الحمراء و عن يمينه جنود الوحى و عن يساره ملائكة الالهام و قضى الأمر من لدى الله المقتدر القدير و بذلك زلت كل الأقدام الا من عصمه الله بفضله و

of everyone have slipped except such as God hath protected through His tender mercy and numbered with those who have recognized Him through His Own Self and detached themselves from all that pertaineth to the world. Harken thou unto the Words of thy Lord and purify thy heart from every illusion so that the effulgent light of the remembrance of thy Lord may shed its radiance upon it, and it may attain the station of certitude. Know thou moreover that thy letter reached Our presence and We perceived and perused its contents. We noted the questions thou hast asked and will readily answer thee. It behoveth everyone in this Day to ask God that which he desireth, and thy Lord will heed his petition with wondrous and undeniable verses.

جعلهُ من الذين عرفوا الله بنفسه ثم انقطعوا عن العالمين اسمع كلمات ربك طهر صدرك عن كل الاشارات ليتجلى عليه انوار شمس ذكر اسم ربك ويكون من الموقنين ثم اعلم بأن حضرة بين يدينا كتابك وشهدنا ما فيه وكنا من الشاهدين و عرفنا ما فيه من مسائل التي سئلت عنها وانا كنا مجيبين ولكل نفس اليوم يلزم بأن يسئل عن الله فيما يحتاج به و ان ربك يجيبه بآيات بدع مبين

- 9 Thou hast asked regarding the subject of the return. Know thou that the end is like unto the beginning. Even as thou dost consider the beginning, similarly shouldst thou consider the end, and be of them that truly perceive. Nay, rather consider the beginning as the end itself, and so conversely, that thou mayest acquire a clear perception. Know thou moreover that every created thing is continually brought forth and returned at the bidding of thy Lord, the God of power and might.

9 و اما ما سئلت في المعاد فاعلم بأن العود مثل البدء كما انت تشهد البدء كذلك فاشهد العود و كن من الشاهدين بل فاشهد البدء نفس العود و كذلك بالعكس لتكون على بصيرة منير ثم اعلم بأن كل الأشياء في كل حين تبدء و تعود بأمر ربك المقتدر القدير

- 10 As to the Return, as God hath purposed in His sacred and exalted Tablets wherein He hath made this theme known unto His servants; by this is meant the return of all created things in the Day of Resurrection, and this is indeed the essence of the Return as thou hast witnessed in God's own days and thou art of them that testify to this truth. Verily God is fully capable of causing all names to appear in one name, and all souls in one soul. Surely powerful and mighty is He. And this Return is realized at His behest in whatever form He willeth. Indeed He is the One Who doeth and ordaineth all things.

10 و اما عود الذي هو مقصود الله في الواحه المقدس المنيع و اخبر به عباده هو عود الممكنات في يوم القيامة و هذا اصل العود كما شهدت في أيام الله و كنت من الشاهدين و انه لو يعيد كل الأسماء في اسم و كل النفوس في نفس ليقدر و انه هو المقتدر القدير و هذا العود يحقق بأمره فيما اراد و انه هو الفاعل المرید

- 11 Moreover, thou shouldst not perceive the fulfilment of the Return and the Resurrection save in the Word of thy Lord, the Almighty, the All-Knowing. For instance, were He to take a handful of earth and declare it to be the One Whom ye have been following in the past, it would be undoubtedly be just and true, even as His real Person, and to none is given the right to question His authority. He doeth what He willeth and ordaineth whatsoever He pleaseth. Moreover, in this station take thou heed not to turn thy gaze unto limitations and allusions, but rather unto that whereby the Revelation itself hath been fulfilled and be of them that are discerning. Thus do We explain for thee in a lucid and explicit language that thou mayest comprehend that which thou didst seek from thine ancient Lord.

11 و انتك لا تشهد في الرجوع و العود الا ما حقق به هذان و هو كلمة ربك العزيز العليم مثلاً انه لو يأخذ كفاً من الطين و يقول هذا هو الذي اتبعتموه من قبل هذا الحق بمثل وجوده و ليس لأحد ان يعترض عليه لأنه يفعل ما يشاء و يحكم ما يريد و انتك لا تنظر في هذا المقام الى الحدود و الاشارات بل فانظر بما حقق به الأمر و كن من المتفرسين اذاً نصرح لك ببيان واضح مبين لتطلع بما اردت من مولاك القديم

- 12 Consider thou the Day of Resurrection. Were God to pronounce the lowliest of creatures among the faithful to be the First One to believe in the Bayan, thou shouldst have no misgivings about it and must be of them that truly believe. In this station look not upon human limitations and names but rather upon that whereby the rank of the First One to believe is vindicated, which is faith in God, and recognition of His Being and assurance in the fulfilment of His irresistible and binding command.
- 12 فانظر في يوم القيامة لو يحكم الله على ادنى الخلق من الذين آمنوا بالله بأن هذا أول من آمن بالبيان أنك لا تكن مريباً في ذلك وكن من الموقنين ولا تنظر الى الحدود والأسماء في هذا المقام بل بما حقق به أول من آمن وهو الايمان بالله و عرفان نفسه و الايقان بأمره المبرم الحكيم
- 13 Consider thou the Revelation of the Point of the Bayan - exalted is His glory. He pronounced the First One to believe in Him to be Muhammad, the Messenger of God. Doth it beseem a man to dispute with Him by saying that this man is from Persia, the Other from Arabia, or this one was called Husayn while the Other bore the name of Muhammad? Nay, I swear by God's holy Being, the Exalted, the Most Great. Surely no man of intelligence and insight would ever pay attention unto limitations or names, but rather unto that with which Muhammad was invested, which was none other than the Cause of God. Such a man of insight would likewise consider Husayn and the position he occupied in the Cause of God, the Omnipotent, the Exalted, the Knowing, the Wise.
- 13 فاشهد في ظهور نقطة البيان جلّ كبريائه أنه حكم لأول من آمن بأنه محمد رسول الله هل ينبغي لأحد ان يعترض ويقول هذا عجمي وهو عربي او هذا سمي بالحسين وهو كان محمداً في الاسم لا فو نفس الله العليّ العظيم و أنّ فطن البصير لن ينظر الى الحدود والأسماء بل ينظر بما كان محمد عليه وهو امر الله وكذلك ينظر في الحسين على ما كان عليه من امر الله المقتدر المتعالى العليم الحكيم
- 14 And since the First One to believe in God in the Dispensation of the Bayan was invested with command similar to that with which Muhammad, the Messenger of God, was invested, therefore the Bab pronounced him to be the latter, namely His return and resurrection. This station is sanctified from every limitation or name, and naught can be seen therein but God, the One, the Peerless, the All-Knowing.
- 14 ولما كان أول من آمن بالله في البيان على ما كان عليه محمد رسول الله لذا حكم عليه بأنه هو هو او بأنه عوده ورجعه وهذا المقام مقدس عن الحدود والأسماء لا يرى فيها الا الله الواحد الفرد العليم
- 15 Know thou moreover that in the Day of Revelation were He to pronounce one of the leaves to be the manifestation of all His excellent titles, unto no one is given the right to utter why or wherefore, and should one do so he would be regarded as a disbeliever in God and be numbered with such as have repudiated His Truth.
- 15 ثمّ اعلم بأنه في يوم الظهور لو يحكم على ورقة من الأوراق كلّ الأسماء من اسمائه الحسنى ليس لأحد ان يقول لم وبم ومن قال فقد كفر بالله و كان من المنكرين
- 16 Beware, beware lest thou behave like unto the people of the Bayan. For indeed they erred grievously, misguided the people, ignored the Covenant of God and His Testament and joined partners with Him, the One, the Incomparable, the All-Knowing. Verily they failed to recognize the Point of the Bayan, for had they recognized Him they would not have rejected His manifestation in this luminous and resplendent Being. And since they fixed their eyes on names, therefore when He replaced His Name 'the Most Exalted' by 'the Most Glorious' their eyes were dimmed. They have failed to recognize
- 16 اياك اياك أنك لا تكن بمثل اهل البيان لأنّ أكثرهم قد ضلّوا و اضلّوا و نسوا عهد الله و ميثاقه و اشركوا بالله الواحد الفرد الخبير و ما عرفوا نقطة البيان لأنهم لو عرفوه بنفسه ما كفروا بظهوره في هذا الهيكل المشرق المنير و انهم لما كانوا ناظرين الى الأسماء فلما بدل اسمه الأعلى بالأبهى عمت عيونهم و ما عرفوه في تلك الأيام و كانوا من الخاسرين و انهم لو عرفوا نفسه بنفسه و بما ظهر من عنده ما انكروه في هذا الاسم المبارك البديع الذي جعله

Him in these days and are reckoned with those that perish. Indeed, had they known Him through His own Self or by virtue of that which He hath revealed, they would not have repudiated Him when He appeared in this glorious and incomparable Name, which God hath ordained to be the Sword of His Revelation between heaven and earth, and through which truth is separated from error, even from now until the Day when mankind shall stand before the Lord of the worlds. Know thou moreover that in the Day of His Manifestation all created things besides God shall be brought forth and placed equally, irrespective of their rank being high or low. The Day of Return is inscrutable unto all men until after the divine Revelation hath been fulfilled. He is in truth the One Who ordaineth whatsoever He willeth. When the Word of God is revealed unto all created things whoso then giveth ear and heedeth the Call is, indeed, reckoned among the most distinguished souls, though he be a carrier of ashes. And he who turneth away is accounted as the lowliest of His servants, though he be a ruler amongst men and the possessor of all the books that are in the heavens and on earth.

الله سيف امره بين السموات والأرضين ويفصل به بين الحق والباطل من يومئذ الى يوم الذي يقوم الناس لرب العالمين ثم اعلم بأن يوم الظهور يعود كل الأشياء عما سوى الله وكلها في صقع واحد ولو كان من اعلاها او ادناها وهذا العود لن يعرفه احد الا بعد امر الله وانه لهو الامر فيما يريد وبعد القاء كلمة الله على المكثات من سمع واجاب انه من اعلى الخلق ولو يكون من الذين يحملون الرماد ومن اعرض هو من ادنى العباد ولو يكون عند الناس ولياً ويكون عنده كتب السموات والأرضين

- 17 It behoveth thee to look with divine insight upon the things We have revealed and sent unto thee and not towards the people and that which is current amongst them. They are in this day like unto a blind man who, while moving in the sunshine, demandeth: Where is the sun? Is it shining? He would deny and dispute the truth, and would not be of them that perceive. Never shall he be able to discern the sun or to understand that which hath intervened between him and it. He would object within himself, voice protests, and would be among the rebellious. Such is the state of this people. Leave them unto themselves, saying: Unto you be that which ye desire and unto us that which we desire. Wretched indeed is the plight of the ungodly.

17 فانظر بعين الله فيما نزلناه لك وارسلناه اليك ولا تنظر الى الخلق وما عندهم وان مثلهم اليوم كمثل عمى يمشى في ظل الشمس ويستل ما هو وهل هي اشرفت ينبغي وينكر ولا يكون من المستشعرين لن يعرف الشمس ولن يعرف ما حال بينه وبينها ويصيح في نفسه ويعترض ويكون من المعرضين هذا شأن هذا الخلق دعهم بأنفسهم وقل لكم ما اردتم ولنا ما نريد فسحقاً للقوم المشركين

- 18 Know thou moreover that the former Manifestation affirmed that the return and rising of the spirits would occur on the Day of Resurrection, while in truth there is a return and resurrection for every created thing. However We do not wish to mention aught that is not set forth in the Bayan, lest perchance the people of malice raise a great outcry. O would that that which interveneth between the children of men and their Creator were dispelled that they might be enabled to behold God's invincible sovereignty and dominion, quaff from the wellspring of His heavenly streams, be sprinkled with the outpourings of the ocean of true understanding and be purged from the defilements of the ungodly and the suspicious.

18 ثم اعلم بأن ظهور القبل حكم العود والحياة على الأرواح في يوم القيامة ولو ان لكل شيء عود ورجع ولكن انا لا نحب بأن نذكر ما لا ذكر في البيان لئلا يرفع ضجيج المبغضين فيا ليت يرفع ما حال بين الناس وبارئهم ليشهدوا سلطنة الله وعظمته ويشربوا من معين الكوثر والسلسيل و يترشح عليهم بحور المعاني ويظهرهم عن رجس كل مشرك مريب

- 19 As to thy question concerning the worlds of God. Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise.
- 19 وأما ما سئلت من العوالم فاعلم بأنّ الله عوالم لا نهاية بما لا نهاية لها وما احاط بها احد الا نفسه العليم الحكيم
- 20 Consider thy state when asleep. Verily, I say, this phenomenon is the most mysterious of the signs of God amongst men, were they to ponder it in their hearts. Behold how the thing which thou hast seen in thy dream is, after a considerable lapse of time, fully realized. Had the world in which thou didst find thyself in thy dream been identical with the world in which thou livest, it would have been necessary for the event occurring in that dream to have transpired in this world at the very moment of its occurrence. Were it so, you yourself would have borne witness unto it. This being not the case, however, it must necessarily follow that the world in which thou livest is different and apart from that which thou hast experienced in thy dream. This latter world hath neither beginning nor end.
- 20 تفكّر في النوم والله آية الأعظم بين الناس لو يكون من المتفكرين مثلاً أنك ترى في نومك امرأ في ليل وتجده بعينه بعد سنة او سنتين او ازيد من ذلك او اقل ولو يكون العالم الذي انت رأيت فيه ما رأيت هذا العالم الذي تكون فيه فيلزم ما رأيت في نومك يكون موجوداً في هذا العالم في حين الذي تراه في النوم وتكون من الشاهدين مع أنك ترى امرأ لم يكن موجوداً في العالم و يظهر من بعد اذا حقّق بأنّ عالم الذي انت رأيت فيه ما رأيت يكون عالماً آخر الذي لا له اول ولا آخر
- 21 It would be true if thou wert to contend that this same world is, as decreed by the All-Glorious and Almighty God, within thy proper self and is wrapped up within thee. It would equally be true to maintain that thy spirit, having transcended the limitations of sleep and having stripped itself of all earthly attachment, hath, by the act of God, been made to traverse a realm which lieth hidden in the innermost reality of this world. Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He hath ordained things which none can search except Himself, the All-Searching, the All-Wise.
- 21 و أنك ان تقول هذا العالم في نفسك و مطوياً فيها بأمر من لدن عزيز قدير لحقّ و لو تقول بأنّ الروح لما تجرد عن العلايق في النوم سيّره الله في عالم الذي يكون مستوراً في سرّ هذا العالم لحقّ و انّ الله عالم بعد عالم و خلق بعد خلق و قدر في كلّ عالم ما لا يحصىه احد الا نفسه المحصى العليم
- 22 Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured. We have refrained from dwelling upon this theme owing to the sorrow that hath encompassed Us from the actions of them that have been created through Our words, if ye be of them that will hearken unto Our Voice. Where is the one who can help Me and shield Me from the swords of these faithless souls? Where is the man of insight who will behold the Words of God with his own eyes and rid himself of the opinions and notions of the peoples of the earth? O servant! Warn thou the servants of God not to reject that which they do not comprehend. Say, implore God to open to your hearts the portals of true understanding that ye may be apprised of that of which no one is apprised. Verily, He is the Giver, the Forgiving, the Compassionate.
- 22 و أنك فكّر فيما القيناك لتعرف مراد الله ربك وربّ العالمين وفيه كنز اسرار الحكمة و انا ما فضّلناه لحزن الذي احاطني من الذين خلقوا بقولي ان اتم من السامعين فهل من ناصر ينصرني ويدفع عني سيوف هؤلاء المعرضين و هل من ذي بصر ينظر كلمات الله ببصره و ينقطع عن نظر الخلايق اجمعين و أنك يا عبد نبيّ عباد الله بأن لا يتكروا ما لا يعقلوه قل فاستلوا الله بأن يفتح على قلوبكم ابواب المعاني لتعرفوا ما لا عرفه احد و الله هو المعطي الغفور الرحيم

- 23 Thou hast moreover asked Me concerning the ordinances of God. Know thou of a truth that whatsoever hath been prescribed in the Book is indeed the truth, no doubt is there about it, and it is incumbent upon everyone to observe that which hath been sent down by Him Who is the Revealer, the All-Knowing. Were a man to put them away despite his being aware thereof, God would truly be clear of such a one and We too would be clear of him, inasmuch as His ordinances constitute the fruits of the divine Tree and none other than the heedless and the wayward will deviate therefrom.
- 23 وَاَمَّا مَا سَأَلْتَ فِي أَوَامِرِ اللَّهِ فَاعْلَمْ بِأَنَّ كُلَّهَا حَدَّدَ فِي الْكِتَابِ حَقًّا وَلَا رَيْبَ فِيهِ وَعَلَى الْكُلِّ فَرَضَ بِأَنْ يَعْمَلُوا بِمَا نَزَلَ مِنْ لَدُنْ مَنْزِلِ عَلِيمٍ وَمَنْ يَتْرَكْهُ بَعْدَ عِلْمِهِ بِهِ أَنَّ اللَّهَ بَرِيءٌ عَنْهُ وَنَحْنُ بَرَاءٌ مِنْهُ لِأَنَّ أَثْمَارَ الشَّجَرَةِ هِيَ أَوَامِرُهُ وَلَنْ يَتَجَاوَزَ عَنْهُ إِلَّا كُلُّ غَافِلٍ بَعِيدٍ
- 24 As to Paradise: It is a reality and there can be no doubt about it, and now in this world it is realized through love of Me and My good-pleasure. Whosoever attaineth unto it God will aid him in this world below, and after death He will enable him to gain admittance into Paradise whose vastness is as that of heaven and earth. Therein the Maids of glory and holiness will wait upon him in the daytime and in the night season, while the day-star of the unfading beauty of his Lord will at all times shed its radiance upon him and he will shine so brightly that no one shall bear to gaze at him. Such is the dispensation of Providence, yet the people are shut out by a grievous veil. Likewise apprehend thou the nature of hell-fire and be of them that truly believe. For every act performed there shall be a recompense according to the estimate of God, and unto this the very ordinances and prohibitions prescribed by the Almighty amply bear witness. For surely if deeds were not rewarded and yielded no fruit, then the Cause of God - exalted is He - would prove futile. Immeasurably high is He exalted above such blasphemies! However, unto them that are rid of all attachments a deed is, verily, its own reward. Were We to enlarge upon this theme numerous Tablets would need to be written.
- 24 وَأَمَّا الْجَنَّةُ حَقًّا لَا رَيْبَ فِيهِ وَهِيَ الْيَوْمَ فِي هَذَا الْعَالَمِ حَيٌّ وَرِضَائِي وَمَنْ فَازَ بِهِ لِيَنْصِرَهُ اللَّهُ فِي الدُّنْيَا وَبَعْدَ الْمَوْتِ يَدْخُلُهُ فِي جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ وَيُخْدَمُهُ حُورِيَّاتُ الْعِزِّ وَالتَّقْدِيسِ فِي كُلِّ بُكُورٍ وَاصِيلٍ وَيَسْتَشْرِقُ عَلَيْهِ فِي كُلِّ حِينٍ شَمْسُ جَمَالِ رَبِّهِ وَيَسْتَضِيءُ مِنْهَا عَلَى شَأْنٍ لَنْ يَقْدِرَ أَحَدٌ أَنْ يَنْظُرَ إِلَيْهِ كَذَلِكَ كَانَ الْأَمْرُ وَلَكِنَّ النَّاسَ هُمْ فِي حِجَابٍ عَظِيمٍ وَكَذَلِكَ فَاعْرِفِ النَّارَ وَكُنْ مِنَ الْمُوقِنِينَ وَلِكُلِّ عَمَلٍ جَزَاءٌ عِنْدَ رَبِّكَ وَيَشْهَدُ بِذَلِكَ نَفْسُ أَمْرِ اللَّهِ وَنَبِيهِ وَلَوْ لَمْ يَكُنْ لِلْأَعْمَالِ جَزَاءٌ وَثَرٌ لَيَكُونُ أَمْرُهُ تَعَالَى لَعَوًّا فَعَالَى عَنْ ذَلِكَ عُلُوءًا كَبِيرًا وَلَكِنَّ الْمُنْقَطِعِينَ لَنْ يَشْهَدَنَّ الْعَمَلَ إِلَّا نَفْسُ الْجَزَاءِ وَأَنَا لَوْ نَفَصَّلْتُ ذَلِكَ يَنْبَغِي أَنْ نَكْتُبَ الْوَاحِدَ عَدِيدَ
- 25 I swear by the righteousness of the One true God! The Pen is unable to move by reason of that which hath befallen its Lord, and it weepeth sore, and so do I weep, and likewise weepeth the eye of Him Who is the Essence of Grandeur behind the Tabernacle of Names while seated on the Throne of His glorious Name.
- 25 تَاللَّهِ الْحَقِّ أَنَّ الْقَلَمَ لَنْ يَحْرُكَ بِمَا وَرَدَ عَلَى صَاحِبِهِ وَيَبْكِي وَابْكِي ثُمَّ تَبْكِي عَيْنُ الْعِظَمَةِ خَلْفَ سِرَادِقِ الْأَسْمَاءِ عَلَى عَرْشِ اسْمِهِ الْعَظِيمِ
- 26 Purge thou thy heart that We may cause fountains of wisdom and utterance to gush out therefrom, thus enabling thee to raise thy voice among all mankind. Unloose thy tongue and proclaim the truth for the sake of the remembrance of thy merciful Lord. Be not afraid of anyone, place thy whole trust in God, the Almighty, the All-Knowing. Say, O people, fulfil whatever ye understand of the Persian Bayan and whatever ye understand not ask this unerring Remembrance that He may set forth clearly that which God hath intended in His Book, for
- 26 وَأَنْتَ صَفَّ قَلْبَكَ أَنَا نَفَجَّرُ مِنْهُ يَنْبَيعَ الْحِكْمَةِ وَالْبَيَانَ لَتَنْطَلِقَ بِهَا بَيْنَ الْعَالَمِينَ أَنْ افْتَحَ اللِّسَانُ عَلَى الْبَيَانِ فِي ذِكْرِ رَبِّكَ الرَّحْمَنِ وَلَا تَخَفْ مِنْ أَحَدٍ فَتَوَكَّلْ عَلَى اللَّهِ الْعَزِيزِ الْحَكِيمِ قُلْ يَا قَوْمُ أَنْ أَعْمَلُوا مَا عَرَفْتُمْ فِي الْبَيَانِ الْفَارْسِيِّ وَمَا لَا عَرَفْتُمُوهُ فَاسْأَلُوا مِنْ هَذَا الذِّكْرِ الْحَكِيمِ لِيُبَيِّنَ لَكُمْ مَا أَرَادَ اللَّهُ فِي كِتَابِهِ وَأَنَّ عِنْدَهُ مَا كُنْزٌ فِي الْبَيَانِ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ

in truth He knoweth that which is enshrined in the Bayan by virtue of the Will of Him Who is the Omnipotent, the Powerful.

- 27 Thou hast enquired about the warning We gave to the people at the time of Our departure from 'Iraq to the effect that when the Sun disappeareth from sight, birds of darkness will be in motion and the standards of Samiri will be reared high. I swear by God! Those birds have stirred in these days and Samiri hath raised his clamour. Well is it with him who recognizeth and is numbered with men of understanding. We have also warned them against the appearance of the calf. God is My witness! All Our warnings have come to pass, as indeed, they are bound to, inasmuch as they have issued from the fingers of glory and might. Beseech thou God to protect thee from the mischief of these men and to purify thee from the insinuations of the froward. Strengthen thy loins then for the promotion of the Cause and pay no attention unto the words uttered by the people of the Bayan, for they are truly incapable of understanding and have failed to comprehend the essence of the Cause as is revealed in this august, this Most Great Announcement. Thus have We inspired thee, and infused into thy heart that which will make thee independent of the allusions of mankind.

- 28 The glory of God be upon thee and upon them that give ear unto the words thou dost utter for the love of God, thy Lord, and remain steadfast in His Cause. All praise be unto God, the Lord of the worlds.

TB#12, BSW#04.03x, GWB#079x, WOB.138-139x, NYR#143

27 وَاَمَّا مَا سَأَلْتَ فِيمَا أَخْبَرْنَا الْعِبَادَ حِينَ الْخُرُوجِ عَنِ الْعِرَاقِ فِي أَنَّ الشَّمْسَ إِذَا غَابَتْ تَتَحَرَّكُ طُيُورُ اللَّيْلِ وَتَرْفَعُ رَايَاتِ السَّامِرِيِّ تَاللهُ قَدْ تَحَرَّكَتِ الطُّيُورُ فِي تِلْكَ الْأَيَّامِ وَنَادَى السَّامِرِيُّ فَطُوبَى لِمَنْ عَرَفَ وَكَانَ مِنَ الْعَارِفِينَ ثُمَّ أَخْبَرْنَاهُمْ بِالْعَجَلِ تَاللهُ كُلِّ مَا أَخْبَرْنَاهُمْ قَدْ ظَهَرَ وَلَا مَرَدَّ لَهُ إِلَّا بِأَنْ يَظْهَرَ لِأَنَّهُ جَرَى مِنْ أَصْبَعِ عَزِّ قَدِيرٍ وَأَنْتَ أَنْتَ فَاسْئَلِ اللَّهَ بِأَنْ يَحْفَظَكَ مِنْ شَرِّ هَؤُلَاءِ وَ يَقْدَسَكَ مِنْ إِشَارَاتِ الْمَعْرُضِينَ فَاشْدُدْ ظَهْرَكَ لِنَصْرَةِ الْأَمْرِ وَلَا تَلْتَفِتْ إِلَى مَا يُخْرِجُ مِنْ أَفْوَاهِ مَلَأَ الْبَيَانَ لِأَنَّهُمْ لَا يَعْرِفُونَ شَيْئًا وَ مَا أَطْلَعُوا بِأَصْلِ الْأَمْرِ فِي هَذَا النَّبَأِ الْأَعْظَمِ الْعَظِيمِ كَذَلِكَ الْهَمْنَاكَ وَالْقَيْنَاكَ مَا تَغْنَى بِهِ عَنْ ذِكْرِ الْعَالَمِينَ

28 وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ يَسْمَعُونَ قَوْلَكَ فِي اللَّهِ رَبِّكَ وَيَكُونُونَ مِنَ الرَّاسِخِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA28:215, BLIB_Or15694.386,
Berlin1237#26, ALIB.folder18p103-109,
GWBP#079 p.102x, AQA4#103 p.350,
AQA4a.418, AVK1.119.07x, AVK1.276bx,
AVK1.321.01x, LMA1.418 (253),
MAS1.006x, MAS1.063x, ASAT5.300x,
TBP#12, OOL.B140

BH00367

*Suriy-i-Husayn**To: Siyyid Mihdi Dahaji*

1 He is the One Manifest through My Manifestation, the Mighty, the Impregnable

1 هو الظاهر بظهورى العزيز المنيع

2 God testifieth that there is none other God but I, the Rememberer, the Supreme, the Mighty, the Powerful. And I bear witness that I am God, there is none other God but He, the Rememberer, the Supreme, the Mighty, the Powerful. He, verily, hath testified in the heights of His Being to My Being, the Mighty, the Holy, the Luminous. And I, verily, do now testify in the exaltation of My Being to His Being, the Holy, the Mighty, the Luminous. He, verily, calleth within Himself, by Himself, unto Himself, that this is the Beauty unto which have turned all created things from before the time when there was no before, and unto which shall turn all existing things until an end that none among those who remember can recall.

2 شهد الله أنه لا اله الا انا الذاكر المهيمن العزيز القدير و اشهد بأنى انا الله لا اله الا هو الذاكر المهيمن العزيز القدير و أنه قد شهد فى علو ذاته بذاتى العزيز المقدس المنير و اتى اشهد حينئذ فى سمو ذاتى بذاته المقدس العزيز المنير و أنه لينادى فى نفسه بنفسه لنفسه بأن هذا لجمال الذى اليه توجهت كل الممكآت من قبل الذى لا قبل له و يتوجهن كل الموجودات الى آخر الذى لن يقدر ان يذكره احد من الذاكرين

3 And I, verily, do call from My Self, unto My Self, by My Self, within My Self, in the heaven of all things and the earth of all things and the air of all things, that He is the One before Whom have bowed the necks of all existing things from a beginning that no beginning hath preceded, and before Whom shall bow the necks of all created things unto an end that no knower, however learned, can comprehend. By God! He doth in this moment declare above My head that this is He through one drop from the ocean of His knowledge all existing things have appeared and all beings have been manifested, and through Him all things have been attracted, and the letter K did hasten until it reached its beloved which was named N, if ye be of them that hear. And then do I declare above His head that this is He through the overflow from the goblet of His holy favors all existing things were raised up and all beings were dispersed, and thus was the matter in that moment when the Ancient Unseen appeared with that Beauty which the most discerning of beholders might perceive.

3 و اتى لأنادى من نفسى لنفسى بنفسى فى نفسى فى سماء كل شىء و ارض كل شىء و هوآء كل شىء بأنه هو الذى خضعت له رقاب الموجودات من أول الذى ما سبقه أول و يخضع له اعناق الممكآت الى آخر الذى لن يدركه كل عارف عليم تالله أنه حينئذ يقول فوق رأسى بأن هذا هو الذى برشح من طمطام یم عرفانه قد ظهرت كل الموجودات و برزت كل الكائنات و به استجذبت كل شىء و ركض الكاف الى ان وصلت بحبيبه الذى سمى بالتون ان انتم من السامعين و اذاً اقول فوق رأسه بأن هذا هو الذى بطفح من ققام قدس الطافه قد بعثت الموجودات و بئت الكائنات و كذلك كان الأمر حينئذ حين الذى ظهر غيب القدم بجمال الذى يقدرن ان يدركنه ابصر الناظرين

4 O Essence of Eternity! Return from that holy air which bloweth within Thy Being unto Thy Being, for the birds of knowledge cannot soar to Thy precincts and the wings of certitude cannot ascend to the heaven of Thy nearness. Descend then and moderate Thy words from the hidden heights above and bring them closer to the lower reaches that perchance the intoxicated ones among the people of the earth might hearken unto Thy melodies and be drawn by

4 ان يا ساذج القدم فارجع عن هوآء قدس الذى تهب فى ذاتك لذاتك لأن طيور العرفان لن يطرن الى ساحتك و اجنحة الايقان لن يصعدن الى سماء قربك فانزل ثم ارجع قولك عن مكامن الأعلى و قربه الى مقاعد الأدنى لعل اهل السكرآء من اهل الأرض يستمعن نغماتك و يجتذبن من آياتك و يستلذن من نعماتك و

Thy verses and taste of Thy bounties and draw nigh unto Thy Beauty, the Mighty, the Wondrous. And in this station wherein He hath been established upon the throne through His manifestation amidst all created things, He testifieth with His tongue and His limbs and every hair of His being that this is He Whom none among created things hath known, Who hath ever dwelt in the unseen of His Being, sanctified above the manifestations of names and attributes, but when He desired to make Himself known to all existing things He manifested Himself through a name among names and named it Ali in the kingdom of creation and between earth and heaven, that perchance the mystics among the eloquent ones might attain unto the holy places and know their Lord, the Most Merciful, in this Paradise which God hath created above all gardens and wherein He hath ordained that which neither the eyes of the believers nor the hearts of the sanctified ones have perceived.

- 5 And then do We testify with My tongue and My limbs and every hair of My being that He is the One Who was hidden in the unseen of His Being and treasured in the heights of His glory, Whom the understanding of the eloquent ones hath not understood and the knowledge of the mystics hath not known. All created things are thunderstruck by a single melody from His holy melodies and all existing things are confounded by a single breath from the breaths of His command. And when He desired the manifestation of His sovereignty and the appearance of His majesty unto all who dwell in the kingdom of command and creation and in the dominion of heaven and earth, He then brought forth a name from among names and named it Husayn in the Concourse on high, that perchance the manifestations of creation might ascend unto the station of holiness in this station wherefrom the knowledge of all things is cut off.

- 6 O people! This is indeed He Whom ye suspended in the air, and at Whom ye fired bullets, and Whom ye slew with swords. By God, this is His garment, besprinkled with the blood of hatred, at which the dwellers of the pavilions of eternity have covered their faces, and over which the inhabitants of the all-highest Paradise and they that dwell nigh the Ultimate Tree in the most exalted Gardens have raised their lamentations. When He appeared again in another garment, ye rose against Him yet again, and I know not what ye desire, O company of evil ones, or what ye would do to this All-Powerful, All-Chosen Beauty. But by God, We know all that hath befallen Him and

يستقرن بجمالك العزيز البديع و في هذا المقام الذي استوى على العرش يظهره بين الممكّات يشهد بلسانه و اركانه و كلّ شعراته بأنّ هذا هو الذي ما عرفه احد من الممكّات لم يزل كان في غيب ذاته مقدساً عن مظاهر الأسماء و الصفات ولكن لما اراد عرفانه على الموجودات اظهر نفسه باسم من الأسماء و سماها بعليّ في ملكوت الانشاء و بين الأرض و السماء لعلّ العرفاء من البلغاء يبلغن الى مواقع القدس و يعرفن ربهم الرحمن في هذا الرضوان الذي قد خلقه الله فوق الجنان و قدر فيه ما لا ادركه عيون الموحدين و لا افئدة المقدسين

5 و اذا نشهد بلساني و اركاني و كلّ شعراتي بأنّه هو الذي كان مكنوناً في غيب ذاته و مخزوناً في علو بهائه و ما ادركه ادراك البلغاء و ما عرفه عرفان العرفاء كلّ الممكّات منصعقة عن نعمة من نعمات قدسه و كلّ الموجودات منجعة بنفحة من نفحات امره و اذا اراد ظهور سلطانه و بروز اجلاله على من في ملكوت الأمر و الخلق و جبروت السماء و الأرض اذا انشأ اسماً من الأسماء و سماه بحسين في ملأ العماء لعلّ مظاهر الابداع يصعدن الى مقام القدس في هذا المقام الذي انقطع عنه عرفان كلّ شيء و ايقان كلّ نفس الا من اتى الله بخضوع مبین و استقامة راسخ متين و اذا سمعت بأنّه يبيكي و ينادي في الهواء في مقابلة الرأس من هذا الغلام و رفعت صوته الى ارتفاع الذي سمعته كلّ الذرات

6 بأن يا قوم هذا هو الذي علّقتموه في الهواء و ضربتموه بالرصاص و ذبحتموه بالأسياف تالله هذا لقميصه قد كان مرشوشاً بدم البغضاء و وضعن على وجوههم اهل غرفات البقاء و يصحن فيما ورد عليه سكّان ملأ الأعلى و الذينهم سكنوا عند سدرة المنتهى على رفارف القصى فلما ظهر مرّة اخرى بقميص اخرى اذا قتم عليه مرّة بعد اولى و لم ادر ما تريدون يا ملأ الأشرار و ما تفعلون بهذا الجمال المقتدر المختار ولكن تالله لنعلم كلّ ما ورد عليه و يرد و كلّ عندنا في لوح عزّ حفيظ

shall befall Him, and all is preserved with Us in a Tablet of might and protection.

- 7 And then it was heard that I wept and cried out in the air before His head, raising such a cry as caused the ears of all created things, and all who dwell in earth and heaven, to be stunned. And I proclaimed: O people! By God, this is He Who appeared among you by the name of Ali, yet ye denied Him and knew Him not, and ye perpetrated against Him that which none hath ever done to another, nor can any pen record or any ink describe, until He returned unto Us. Then ye claimed belief in His beauty and repose beneath the shade of His recognition, yet when We manifested Him once again and sent Him unto you, ye rose against Him with the arrows of hypocrisy and cast at Him the darts of discord. By God, no tongue can utter what ye have done, nor can any ear bear to hear what ye have wrought. Soon shall We make known to you your deeds, and reveal to you what ye have done, and inform you of what your hands have wrought, O company of the ungodly.

- 8 Then He saith: O people! This is indeed Hussein, whom God hath sanctified from every likeness, similitude, peer, equal, allusion and example. This is that Hussein who, were He to breathe upon the atoms of all created things the breaths that move within His Own Self, by His Own Self, for His Own Self, all things would arise and manifest the beauty of Hussein whom ye knew aforetime, and likewise His temple, His glory, His honor, His light and His radiance. Thus do We teach thee from the mysteries that were hidden beneath the veils of infallibility, which none hath known save My All-Knowing, All-Wise, All-Powerful, All-Mighty Self.

- 9 Say: By God, this is indeed Hussein - were but a single light from the lights of His glory to appear on the horizons, thou wouldst find naught beside Him in His court, nor could any tree take root in His presence, how much less before the place of His severed head. Thus have We cast upon thee the word of truth, that thou mayest be among those who know. But thou, O Mihdi, sanctify thyself from such allusions, then recite the verses We have sent unto thee. By God, were thou to recite but one verse thereof, it would suffice thee above all the worlds, and thou wouldst find thyself possessed of a power none other among the servants can attain, and thou wouldst recognize within thyself the waves of the ocean of wealth such that were a single drop thereof to be poured upon all created things, it would render them wealthy through the wealth of thy Lord.

7 و اذا سمع بأنى ابكى و نادى فى الهواء فى مقابلة الرأس و اصبح بصيحة التى تميزت بها آذان الموجودات و كل من فى الأرضين و السموات و اقول يا قوم تالله هذا الذى قد ظهر باسم على بينكم و انتم انكرتموه و ما عرفتموه و فعلتم به ما لا فعل احد بأحد و لن يحرك عليه لسان قلم و لن يجرى عليه مداد قدم الى ان رجع الينا اذا ادعيت الايمان بجماله و السكون فى ظل عرفانه و لما اظهرناه مرة اخرى و ارسلناه عليكم اذا قتم عليه بسهام النفاق و رميتوه برمى الشقاق تالله ان اللسان لن يجر على ما فعلتم و الآذان لن يقدر ان يسمع ما علمتم فسوف نبين لكم اعمالكم و نظهر لكم ما فعلتم و نخبركم بما ارتكبت ايديكم يا ملا المشركين

8 ثم يقول فى قوم هذا حسين الذى قدسه الله عن كل مثل و شبه و نظير و ضد و ند و اشارة و مثال و انه حسين الذى لو ينفخ على ذرات الممككات بنفحات التى يتحرك فى ذاته لذاته بذاته اذا يقومون كل الأشياء و يظهرن على جمال حسين الذى انتم عرفتموه من قبل ثم على هيكله و عزه و شرفه و نوره و ضيائه و كذلك نعلمك من اسرار الذى كانت مكنوناً تحت حجاب العصمة و ما اطلع احد الا نفسى العليم العالم المقتدر القدير

9 قل تالله ان هذا حسين لو يظهر نوراً من انوار عزه فى الافاق انك لن تجد دونه فى ساحته و لن يقدر ان ينبت شجر فى فائه فكيف فى مقابلة مصرع رأسه و كذلك القيناك قول الحق لتكون من العارفين ولكن انك انت يا مهدى قدس نفسك عن تلك الاشارات ثم اقرء آيات التى ارسلناها اليك تالله لو تقرأ آية منها ليغنيك عن العالمين و تجد نفسك فى استطاعة التى لن يصل اليها ايدى احد من العباد و تعرف فى نفسك تموجات طمطم غناء الذى لو يصب رشاً منه على الكائنات ليجعلهم غنياً بغناء ربك و كذلك حرك قلم الغناء حين الذى يحرك بين اصبعى ربك العلى الأعلى

Thus doth the Pen of Wealth move between the fingers of thy Lord, the Most High.

- 10 When the radiant light shines forth from the countenance of thy glorious and most luminous Beloved, thou shalt understand the mysteries of the Cause and be numbered among those who are firmly grounded. We have bestowed upon thee aforetime the brilliant tokens of holiness, the concealed wings of glory, and the foremost pinions of the Cause, that thou mayest soar in that atmosphere wherein all things shall be seen beneath thy shadow. Then We witness that thou standest upon the ground of allusions. Sanctify thyself therefrom, for We have sanctified thee from all things and made thee the manifestation of Our Cause between the heavens and the earth.

- 11 Know thou that We have interpreted this verse at the time when We were in Iraq according to what was befitting to possibility, and verily We decree all things in a clear Record. And this is for Husayn who heareth the melodies of the Divine Voice from his own ear, and beholdeth the beauty of His Being with his own eye, and perceiveth the fragrances of holiness from His locks, and there is none besides Him in His holy court who might turn unto Him or expound it or be numbered among the interpreters. And verily thou, interpret what thou wilt by Our authority and knowledge from Us, and fear no one, and place thy trust in God, thy Lord, the Mighty, the Beautiful. God shall soon open the gate of thy heart to His knowledge if thou remainest steadfast in His Cause, and the allusions of the veiled ones shall not prevent thee, that thou mayest remain steadfast in the Cause of thy Lord and firm in the religion of thy Ancient Master. The decree concerning this Tree hath already been fulfilled - it had no portion in those days, if ye be of them that know.

- 12 Although thy Lord God depriveth not anything from anything, yet all that We impart unto you is but one strain of utterance, else We possess other strains whereof were We to voice but one, every lofty and towering mountain would crumble and every possessor of exalted and profound knowledge would be laid low. Yet in these days We turn not Our gaze toward any in the heavens and earth save toward this Most Great Vision that dazzleth the eyes, wherein thou seest people lying prostrate, and beholdest them fallen upon their faces. Thus do We impart unto thee a Word that none can bear save he who hath detached himself wholly from all things and turned with his entire being to My shining and luminous Face.

10 و عند تجلّی اشراق الأنوار عن وجه محبوبك
البيّ الأبهى لتعرف اسرار الأمر و تكون من
الراشخين أنا اعطيناك من قبل اباهر القدس و
خوافى العزّ و قوادم الأمر لتطير في هواء الذي
تشهد كلّ شيء في ظلك و اذاً نشهدك بأنك
تكون واقفاً على ارض الاشارات قدس نفسك
عنها لأننا قدسناك عن كلّ شيء و جعلناك
مظهر امرنا بين السموات و الأرضين

11 ثمّ اعلم بأننا فسرنا هذه الآية حين الذي كنّا في
العراق على ما يقتضى به الامكان و أنا لمقتضى
كلّ شيء في امام مبين و هذا لحسين يسمع نغمات
حنجره من اذنه و يشهد جمال كينونته من بصره
و يجد روائح القدس من جعده و لم يكن دونه
في ساحة قدسه ليتوجّه اليه او يلتفت به او يكون
من المفسرين و أنك انت فسر ما تشاء بسلطان
من لدنا و علم من عندنا و لا تخف من احد و
توكل على الله ربك العزيز الجليل فسوف يفتح
الله باب قلبك على عرفانه ان تستقيم على امره و
لن يمنعك الاشارات من اهل الحجاب و لتكون
مستقيماً على امر ربك و ثابتاً في دين موليك
القديم و ان حكم هذه الشجرة قد قضت من قبل
لم يكن لها نصيب في تلك الأيام ان اتم من
العارفين

12 ولو ان الله ربك لن يجرم شيئاً عن شيء ولكن
كلّما نلقى عليكم هذا على لحن من القول والآ عندنا
لألحان اخرى لو تتكلّم بواحدة منها لتندك كلّ
جبل باذخ رفيع و كلّ ذى علم شاخ منيع ولكن
في تلك الأيام لن نرتدّ البصر على كلّ من في
السموات و الأرض إلا على هذا المنظر الأكبر
الذي تخطف عنه الأبصار و ترى الناس فيها
صرعى و تشهدهم خاوية على وجوههم كذلك
نلقى عليك كلمة التي لن يحملها احد إلا من انقطع
بكله عن كلّ شيء و توجه بتمامه الى وجهي
المشرق المنير

- 13 We have veiled the Tree about which thou didst inquire, that thou mayest witness how a single leaf thereof hath overshadowed all the worlds, and that thou mayest know that the tree of opposition besides it was planted at the place of martyrdom of Husayn's head, if ye be of them that know. And in every city thereof is a leaf and branch, and thus do We inform thee through grace that thou mayest be of them that know. And in its relation to being opposite the place of martyrdom of the head are signs for them that ask, manifestations for them that are certain, and evidences for them that love. Otherwise, God hath sanctified His court from opposition and acceptance, from remoteness and nearness, from love and hate, and from the knowledge of all things and the certitude of all creatures. And whenever We bid you to knowledge and teach you the ways of nearness, this is from Our grace upon you and upon all the peoples of the world. Therefore, turn thy gaze to the Qayyumul-Asma, which We have made one of Our most excellent narratives in the kingdom, that thou mayest be of them that know through what We have taught thee in this mighty Tablet.

- 14 He hath said, and His word is the truth: "O Joseph, O Most Great Gate, turn away from this Tree that hath grown up in the Gate upon the earth without truth, and follow ye the decree of your Lord, the All-Merciful, that ye may be numbered among the steadfast." In this verse are manifest tokens unto them that behold the words of God with their own eyes, but they that see with the eyes of others shall not be numbered among the heedful. Indeed He, exalted be His remembrance, hath announced His Beauty that shall be made manifest thereafter, and named His name with that wherewith His name was named in His first manifestation, saying: "O Joseph, O Gate, turn aside!" Then reflect upon what God hath intended therein, for therein is concealed that which shall silence the clamor of the falsifiers and the cry of the opposers. When mention was made in the holy precincts of turning aside, there arose such odors of aversion as stayed this Pen from its movement, this Serpent from its manifestation, this Trumpet from its blast, this Remembrance from its mention, this Horn from its mysteries, this Bell from its secrets, this Sun from its shining forth, this Heaven from its ascension, this Tree from its fruits, this Ocean from its waves, this Fire from its blazing, this Water from its flowing, this Air from its subtlety, and this Earth from its expansion. Thus was the matter, and We have mentioned it unto thee that thou mayest be of them that perceive.

- 15 O Mihdi! Be not silent within thyself, and forget not the mention of the Calf and the Other, as We informed thee aforetime. This indeed is a bounty from Us unto you, that ye may know

13 وَأَنَا غَطَّيْنَا شَجَرَةَ النَّبِيِّ سَأَلْتَ عَنْهَا لِتَشْهَدَ مَا غَشَى
ورقة من هذه الشجرة كل العالمين ولتعرف بأن
شجرة الاعراض من دونها قد غرست عند مصرع
رأس الحسين ان انتم من العارفين وفي كل مدينة
منها ورقة و غصن و كذلك نخبرك بالفضل
لعل تكون من العارفين وفي نسبتها الى مقابلة
مصرع الرأس آيات للسائلين وظهورات للموقنين
ودلالات للعاشقين والآ قدس الله ساحته عن
الاعراض والاقبال وعن البعد والقرب وعن
الحب والبغض وعن عرفان كل شيء وإيقان
الخلايق اجمعين وكلها نأمركم بالعرفان ونعلمكم
سبل القرب هذا من فضلنا عليكم وعلى اهل ملأ
العالمين اذاً انت فارجع النظر الى قيوم الأسماء
الذي جعلناه من احسن قصصنا في الملك لتكون
من العارفين بما علمناك في هذا اللوح المنيع

14 قَالَ وَقَوْلَهُ الْحَقُّ يَوْسُفَ أَيُّهَا الْبَابُ الْأَكْبَرُ اعْرَضْ
عَنْ هَذِهِ الشَّجَرَةِ الْمَخْرُجَةِ فِي الْبَابِ عَلَى الْأَرْضِ
بِغَيْرِ الْحَقِّ وَأَنْتُمْ فَاتَّبِعُوا حُكْمَ رَبِّكُمْ الرَّحْمَنِ لَعَلَّ
تَكُونَنَّ مِنَ الثَّابِتِينَ وَفِي هَذِهِ الْآيَةِ لِبَيِّنَاتٍ لِلَّذِينَ
يَشْهَدُونَ كَلِمَاتِ اللَّهِ بِأَبْصَارِهِمْ وَأَبْصَارِ دُونِهِمْ
لَا يَكُونَنَّ مِنَ الْمُعْتَنِينَ كَأَنَّهُ جَلَّ ذِكْرُهُ أَخْبَرَ بِجَمَالِهِ
الَّذِي يَظْهَرُ مِنْ بَعْدِ وَسَمَّى اسْمَهُ بِمَا سَمَّى اسْمَهُ فِي
أَوَّلِ ظُهُورِهِ وَيَقُولُ يَوْسُفَ أَيُّهَا الْبَابُ اعْرَضْ
إِذَا فَاثْتَفَتَ مَا أَرَادَ اللَّهُ فِيهَا لِأَنَّ فِيهَا سَتَرْتَ مَا
يَرْتَفِعُ بِهَا ضَجِيجُ الْمُغْلِينَ وَصَرِيحُ الْمَعْرُضِينَ إِذَا لَمَّا
ذَكَرَ فِي سَاحَةِ الْقُدْسِ ذَكَرَ الْأَعْرَاضِ قَدْ هَبَّتْ
رَوَاجِحُ الْكَرِهَةِ الَّتِي مَنَعَتْ هَذَا الْقَلَمَ عَنْ حَرَكَتِهِ وَ
هَذَا الثَّعْبَانَ عَنْ ظُهُورِهِ وَهَذَا الصُّورَ مِنْ نَفْخِهِ
وَهَذَا الذِّكْرَ مِنْ ذِكْرِهِ وَهَذَا النَّاقُورَ عَنْ رَمُوزِهِ
وَهَذَا النَّاقُوسَ عَنْ أَسْرَارِهِ وَهَذِهِ الشَّمْسَ عَنْ
أَشْرَاقِهَا وَهَذَا السَّمَاءَ عَنْ ارْتِفَاعِهَا وَهَذَا الشَّجَرَ
عَنْ ثَمَارِهَا وَهَذَا الْبَحْرَ عَنْ أَمْوَاجِهِ وَهَذَا النَّارَ
عَنْ اشْتِعَالِهَا وَهَذَا الْمَاءَ مِنْ سِيلَانِهِ وَهَذَا الْهَوَاءَ
مِنْ رَفَّتِهِ وَهَذَا الْأَرْضَ مِنْ انْبِسَاطِهَا كَذَلِكَ
كَانَ الْأَمْرُ وَادَّكَّرْنَاهُ لَكَ لَتَكُونَ مِنَ الشَّاعِرِينَ

15 اِنْ يَا مَهْدِي لَا تَخْذُ فِي نَفْسِكَ وَلَا تَنْسَ
ذِكْرَ الْعِجْلِ ثُمَّ الْأُخْرَى كَمَا أَخْبَرْنَاكَ مِنْ قَبْلِ

the ways of the God-fearing and be assured that all knowledge is within the grasp of thy Lord's power, and in His dominion revolveth the mystery of the heavens and the earth. Yet most men, wrapped in the veils of their own selves, are among the dead. Free thyself from all things even as thou freest thy body at night from that which thou wearest by day, that thou mayest be able to soar in this atmosphere wherein no sound of the wings of them that are nigh hath been heard, save whom thy Lord, the Most High, the All-Powerful, the All-Wise, willeth. And since We desire not to disappoint thee in what thou hast asked, hearken then unto what this divine Pen conveyeth unto thee, that thou mayest be of them that are steadfast.

و انّ هذا لفضل من لدنا عليكم لتعلموا سبل المتقين و لتكونن موقناً بأنّ كلّ العلوم في قبضة قدرة ربك و في حوله يدور غيب السموات و الأرض ولكن الناس اكثرهم في حجاب انفسهم لمن الميتين فأخرج نفسك عن كلّ الأشياء كما تخرج في الليلي جسدك عما تلبسه في الأيام لتكون قادراً بالطيران في هذا الفضاء الذي ما ارتفعت فيه صوت اجنحة المقرين الا من شاء ربك العليّ المقدر الحكيم و انا لما ما نحب ان نخييك فيما سئلت اذا فاسمع ما يلقيك هذا القلم الأمرية لتكون من الثابتين

- 16 Know thou that the Tree which was planted opposite the martyrdom-place of Husayn is the name of Ali which hath been combined with this resplendent, transcendent, mighty and inaccessible Name. And the Maiden that was suspended thereon is indeed the very Remembrance itself, its essence and its reality. Then doth He speak the truth, saying: "Verily I am God, there is none other God but Me. I have ever been the Beloved of the mystics, the Goal of the lovers, and the Ultimate Purpose of them that seek." This Maiden was born of Baha and warbleth upon the mystic branches of the All-Glorious in this Most Exalted Name, saying, exalted be His remembrance: "By God the Truth! I am verily a Maiden born of Baha in a palace of moist red ruby..." and so forth. Thereby do the mystics recognize that which none else hath known, and drink of this Kawthar which floweth from the right hand of glory and power, and which God hath ordained none to drink save His servants that are detached and them that are sincere.

16 فاعلم بأنّ شجرة التي غرست في مقابلة مصرع الحسين هو اسم على الذي ركب بهذا الاسم المشرق المتعالى العزيز المنيع و حورية التي علقت عليها انها هي نفس الذكر و كينونته و ذاته و اذا ينطق بالحق بأنى انا الله لا اله الا انا قد كنت محبوب العارفين و مقصود العاشقين و منتهى مقصد القاصدين و هذه الحورية لولده البهاء و تغن على افان المقدس الأبهى في هذا الاسم العليّ الأعلى بقوله عزّ ذكره تالله الحق اتى لحورية قد ولدتنى البهاء في قصر من الياقوتة الرطبة الحمراء الى آخره و بذلك يعرف العارفون ما لا عرف غيرهم و يشربون من هذا الكوثر الذي جرى عن يمين العظمة و الاقتدار و ما قدر الله شربه الا للموحدين من عباده ثم للمنقطعين

- 17 With this We are content, and thou too be content with that wherewith We are content in mentioning the mysteries. Then be satisfied with what hath been inscribed by the Pen of Glory, and this sufficeth the peoples of the world. Yet We desire that thou shouldst recognize the Proof by His own Self and His manifestation between the heavens and earth, not by aught else, for allusions befit their own people, and the Lord of Names and Attributes cannot be known through them, if ye be of them that know. Therefore turn thy gaze away from all veils and all things, then toward the Perspective of God, the Resplendent, the Mighty, the Bountiful.

17 و بذلك اكتفينا و انك اذا فاكف بما اكتفينا به من ذكر الأسرار ثم اقع بما رقم من قلم العز و هذا ما يكفى به العالمين ولكن انا نحب بأن تعرف الحجة بنفسه و بظهوره بين السموات و الأرض لا بشيء دونه لأنّ الاشارات ينبغي لأهلها و لن تكن قابلاً ان يستدل بها سلطان الأسماء و الصفات ان انتم من العارفين اذا أنت فارتد البصر عن كلّ الحجاب و عن كلّ شيء ثم بمنظر الله المشرق العزيز الكريم

- 18 In conclusion, beware lest ye interpret the verse concerning the Calf, nor concerning him that is possessed of sinful lust, the suspicious one.

18 وفي آخر القول آياكم ان لا تفسروا الآية بالعجل ولا بذى شهوة فاسقة مريب

INBA83:043, BLIB_Or15738.174,
Berlin1237#05, YMM.470x

BH00376

Suriy-i-Fath

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

- 1 In the Name of our Sustaining Lord

1 بسم ربنا المستعان

- 2 O Fath-i-A'zam! I have taken up the Pen to reveal unto thee that which will gladden thee and kindle within thy heart that which will draw thee to the seat of God, the Most High, the Most Great. When I reached this stage in My utterance, I heard the lamentation of My heart and the sighing of My Pen, and both prevented Me from warbling upon the twigs of the Divine Lote-Tree in the paradise of this transcendent, holy and luminous Tablet. Sorrows overtook Me to such degree that it was as though I had forgotten the melodies of God, and the Spirit was prevented from singing within My breast by reason of that which the hands of the oppressors have wrought. Therefore do Mine eyes weep, and My inner being mourneth, and My heart lamenteth, and My Pen crieth out and saith: "O Fath of eternity! By God, the Ancient Beauty hath fallen into the pit of the enemies through that which the hands of these people have wrought - they who were not ashamed before God and who speak what their own desires command them, and what Satan casteth into their breasts, and who fear not God Who created them by a command from Him. Verily, there is no God but Him. His is the creation and the command, and all return unto Him."

2 ان يا فتح الأعظم قد اخذت القلم لنزل عليك ما يسرك ويحدث في قلبك ما يجذبك الى مقر الله العلي العظيم فلما بلغت الى هذا المقام من البيان سمعت حنين قلبي وضجيج قلبي وهما منعاني عن التغني على افنان سدرة الرحمن في رضوان هذا اللوح المتعالى المقدس المنير واخذتني الأحزان على شأن كأتى نسيت الحان الله ومنعت الروح عن التغرد في صدرى بما اكتسبت ايدى الظالمين اذا يبكى عيني وينوح سرى ويحن قلبي ويصبح قلبي ويقول يا فتح البقاء تالله قد وقع جمال القدم في بئر الأعداء بما اكتسبت ايدى هؤلاء الذين ما استحيوا عن الله ويقولون ما يأمرهم هويهم و يلتقى الشيطان في صدورهم ولا يخافون عن الله الذى خلقهم بأمر من عنده انه لا اله الا هو له الخلق والأمر وكل اليه لمن الرجاعين

- 3 There have been presented before Us in these days various questions. By God, were I to bear the weight of the heavens and earth, it would be easier for Me than to turn My gaze toward that which thou hast asked about. By My life, this is indeed a grievous calamity. One asked whether God is capable of turning brass into gold, or ruby into ash, or gold into brass. Another asked whether it is possible for man to become dust after he witnesseth this transformation with his own eyes at all times. Likewise were other questions which the Pen loveth

3 وقد حضر بين يدينا في تلك الأيام مسائل شتى فوالله لو حملت ثقل السموات والأرض لكان اسهل عندي من ان ارتد البصر الى ما سئلت عنه فوعمرى ان هذا المصيبة عظيم وسئل احد هل الله قادر بان يبدل النحاس بالذهب او الياقوت بالرماد او الذهب بالنحاس وسئل اخرى هل يمكن ان الانسان يصير تراباً بعد الذى يشهد ذلك بعينه في كل حين وكذلك من مسائل التي لن يحب

not even to mention their names, how much less to expound upon them and what hath been ordained concerning them. Fie upon them for having followed Satan in what he whispered in their breasts, and they were among the ungodly.

- 4 I know not of which affliction to complain - shall I complain of their suspicions, or of their questions, or of that which hath befallen My oppressed and sorrowful Self? This, whilst thou knowest they have not understood the Cause and are submerged in the oceans of their vain imaginings to such extent that they desire not to emerge therefrom. Thus have their souls enticed them to a matter whereby they have disbelieved in Him in Whom they had believed, after He appeared with all the signs from God, the Protector, the Mighty, the Powerful.

- 5 Would that thou wert present before the Throne to witness what hath befallen the Youth from those whom We protected by the hands of power throughout months and years, and to witness the one who rose against Me and disputed with My Self until he pronounced judgment against Me without any clear proof or luminous Book. Say: O people! If ye dispute about the signs of God, then by what discourse can your faith in God, your Creator, be proven? Bring it forth and be not among the patient ones.

- 6 Among those who turned away was he who was known by the letter Jim and was in Iraq. He then drew forth the sword of falsehood and hypocrisy, even as We had informed you before that when the sun setteth, the birds of night begin to stir. Thus appeared what God had informed you of before, and with Him is the knowledge of the heavens and earth, and the knowledge of all things in a clear Book.

- 7 And besides him was she who believed then disbelieved, and God was innocent of her and her deeds. By God, everyone who hath found the fragrances of purity from the direction of God and discovered the sweet scents of the garment from the holy and luminous Temple fleeth from her actions. Would that thou hadst been informed thereof and hadst never heard this drop from her ocean. No one has known what she truly was except Him Who encompasses all things with His all-pervading, all-encompassing knowledge. She arose in opposition after having believed, and fabricated against Me whatever lay within her power. Thereby was she immersed in the ocean of fire, yet she perceived it not. She bartered the love of God for her own calumnies. By God! The Pen is ashamed to recount what she committed against God, the Most High, the Most Great.

- 8 Say: O people! Slay me not with the swords of opposition. By God! I concealed Myself from you for successive years and

القلم ان يجرى على اسمها فكيف على بيانها و ما قدر فيها فأف لهم بما اتبعوا الشيطان بما وسوس في صدورهم و كانوا من المشركين

4 ولم ادر بأى بلائى اشكوأ اشكو من ظنونهم او من مسائلتهم او بما ورد على نفسى المظلوم الحزين مع أنك تعلم بأنهم ما اطلعوا على الأمر و غرقوا في بحور الأوهام على شأن ما ارادوا ان يخرجوا منها و كذلك سولت لهم انفسهم امراً و كفروا بالذى آمنوا بعد الذى ظهر بكل الآيات من لدى الله المهيمن العزيز القدير

5 فيا ليت كنت حاضراً لدى العرش و تشهد ما ورد على الغلام من الذين حفظناهم بأيادى القدرة في كل شهر و سنين و تشهد الذى قام على و جادل بنفسى الى افئى على من دون بينة و لا كتاب منير قل يا قوم لو تجدوا آيات الله فبأى حديث يثبت ايمانكم بالله موجدكم فأتوا به و لا تكونن من الصابرين

6 و من المعرضين من سمى بحرف الجيم و كان في العراق اذاً خرج بسيف الكذب و النفاق كما اخبرناكم من قبل بأن الشمس لما غابت تتحرك طيور الليل اذاً ظهر ما اخبركم الله من قبل و عنده علم السموات و الأرض و علم كل شيء في كتاب مبين

7 و من دونه التى آمنت و كفرت و كان الله بريئاً منها و من فعلها تالله يفر من عملها كل من وجد روائح الطهر عن شطر الله و وجد نفحات القميص من هيكلك قدس منير فيا ليت كنت مطلعاً بها و ما سمعت هذا رشح من بحرها و ما اطلع احد على ما هي عليه الا الذى احاط كل شيء بعلمه المهيمن المحيط و قامت على الاعراض بعد الذى آمنت و افترت على بما كانت مستطيعاً عليه و بذلك غرقت في بحر النار و ما كانت من المستشعرين و باعت حب الله بمفتريات نفسها تالله يستحي القلم ان يذكر ما فعلت في جنب الله العلى العظيم

desired not that anyone should recognize Me, but God manifested Me and caused Me to speak with truth, and sent Me to you with clear authority. If this be My crime, then pardon Me. I am not the first of transgressors. Indeed, there came before Me 'Ali with what I have brought you, and before him Muhammad, the Messenger of God, with an impregnable Arabic Book. I speak naught except what the Spirit casts into My illumined heart.

8 قل يا قوم لا تقتلونى بسيوف الاعراض تالله اناي سترت نفسى عنكم فى سنين متواليات و ما اردت ان يعرفنى احد ولكن الله اظهرنى وانطقنى بالحق وارسلنى اليكم بسلطان مبين وان كان هذا جرمى فاعفوا عني و لست انا اول المذنبين ولقد جائكم من قبلى على بما جئكم به و من قبله محمد رسول الله بكتاب عربى منيع و ما تكلمت الا بمالقى الروح فى صدرى الممرد المنير

- 9 Among the people are those who object that "thou dost claim a different station each day". Say: Yea, by My Lord! I am, at every moment, in a new condition, and I desire not to remain fixed in any station. I beseech God to raise Me at every instant to a station more exalted than before. Without this, the essence of My heart would not be content, were ye but to know. Say: The Revelation of which I am the bearer is adapted to humanity's spiritual receptiveness and capacity; otherwise, the Light that shines within me can neither wax nor wane. Whatever I manifest is nothing more or less than the measure of the Divine glory which God has bidden me reveal, lest the hearts of the believers be disturbed.

9 و من الناس من اعترض بانك فى كل يوم ادعيت شأنا و مقاماً قل اى وربى اناى لاكون فى كل حين على شأن بديع و لن احب ان اتوقف على شأن واسئل الله بان يصعدنى فى كل آن الى مقام اعلى عما كنت عليه و من دون ذلك لن يرض جوهرو فؤادى ان انتم من العارفين قل هذا الذكر لم يكن منى الا على شأنكم والا قد اقامنى الله على مقام لن ازيد و لن انقص و كلما يظهر منى يظهره الله بأمره على قدر مقدور لئلا يضطرب افئدة الموحدين

- 10 Remember, O people, when the Revealer of the Bayan came to you with novel and holy verses, saying: "I am the Gate of Knowledge, and whoso believeth concerning Me more than this hath indeed fabricated a calumny and earned for himself a grievous sin." Then He said: "I am verily the promised Qa'im Whose appearance was promised you in sacred scrolls." Then did He, exalted be His remembrance, declare: "I am the Primal Point, which is indeed Muhammad, the Messenger of God, as ye have heard and witnessed in the Tablets of God, the Sovereign, the All-Wise." When the essence of certain souls had been elevated, He then rent asunder the veil and rose from the Holy Dayspring, proclaiming: "I am God, there is no God but Me, your Lord and the Lord of all worlds. I am He Who, from the beginning that hath no beginning, hath been one God, Single, Unique, Alone, Self-Subsisting. I have taken neither partner, nor likeness, nor vizier, nor peer. I have sent Prophets and Messengers from the beginning of beginnings and shall continue to send them unto the end of endings."

10 فاذكروا يا قوم حين الذى جائكم منزل البيان بايات قدس بديع و قال انا باب العلم و من يعتقد فى حقى فوق ذلك فقد افترى على و اكتسب فى نفسه اثماً عظيماً ثم قال اناى انا القائم الحق الذى انتم بظهوره وعدتم فى صحايف عزى كريم ثم قال عزى ذكره بائى انا نقطة الأوليّة و انها لمحمد رسول الله كما سمعتم و شهدتهم فى الواح الله الملك الحكيم و اذا ترقت كينونات عدة من النفوس اذا شق الحجاب و طلع عن مشرق القدس بائى انا الله لا اله الا انا ربكم و رب العالمين و اناى انا الذى كنت من اول الذى لا اول له الها واحداً واحداً فرداً و تراً صمداً ما اتخذت لنفسى شريكاً و لا شبيهاً و لا وزيراً و لا نظيراً و لقد ارسلت النبيين والمرسلين من ازل الازال و سأرسلن الى آخر الآخرين

- 11 Say: O people! Fear God and turn not to anything else, but gaze upon the Most Sublime Vision with the eye that God hath made as the sign of His eye within you, that ye may be among those endowed with insight. Then look to the Manifestation itself and that whereby your faith was established. By God! This is the word of truth, and after truth there is naught but

11 قل يا قوم خافوا عن الله و لا تلتفتوا الى شىء بل فانظروا الى منظر الأكبر يعين التى جعلها الله آية عينه فيكم لتكون من المتبصرين ثم انظروا الى نفس الظهور و ما ثبت به ايمانكم تالله هذا قول الحق و ما بعد الحق الا الضلال المبين ان وجدتم

manifest error. If ye find and witness that whereby the mission of every Prophet was established, then oppose Me not, even should We pronounce upon the heaven the decree of earth. Fear God, O people! Wrong not yourselves and be not among the wrongdoers. Speak not concerning this Youth that which God hath not permitted you, and be not among the ignorant.

و رأيتم ما ثبت به رسالة كل نبي اذا لا تتعرضوا
على ولو تحكم على السماء حكم الأرض اتقوا الله
يا قوم ولا تظلموا انفسكم ولا تكونن من الظالمين
ولا تقولوا في حق الغلام ما لا اذن الله لكم و
لا تكونن من الجاهلين

- 12 By God, O people, I desired nothing for myself and followed all the Manifestations of the past, and aided the Cause of God in every way in those days when faces were veiled in fear of the oppressors. I showed humility to every soul in the Bayan and lowered the wing of submission to every sound believer. By God, O people, I protected my brother and his brethren behind his back to the extent of my power, until the breezes of might wafted from the direction of God, the Powerful, the Almighty. I raised his mention among the servants and taught him through all nights and days, and revealed in his praise what none can reckon save God, the Reckoner, the All-Knowing. There was none in the Bayan but that I revealed Tablets for him, wherein We mentioned him with the most exalted mention, to which every fair-minded and trustworthy one bears witness. By God, besides Whom there is none other God, I concealed myself though I was shining among the servants, and manifested his self through words one letter of which outweighs, in the sight of God, all that exists between the heavens and earth.

12 فوالله يا قوم ما اردت لنفسى امراً و اتبعت مظاهر
القبل كلها و نصرت امر الله في كل شأن في
ايام التي كانت الوجوه مستورة خوفاً من الظالمين
و خضعت لكل نفس في البيان و خفضت جناح
التسليم لكل مؤمن سليم فوالله يا قوم حفظت اخي
و اخوتي عن ورائه بما كنت مقتدرًا عليه الى ان
هبت روايح العز عن شطر الله المقتدر القدير و
ارفعت ذكره بين العباد و علمته في كل الليالي و
الايام و نزلت في ذكره ما لا يحصىه احد الا الله
المحصى العليم و لم يكن احد في البيان الا و قد
نزلت له الواحد و فيها اذكرناه بأعلى الذكر و يشهد
بذلك كل منصف امين فوالله الذي لا اله الا
هو سترت نفسي ولو كنت مشرقاً بين العباد و
اظهرت نفسه بكلمات لن يعادل بحرف منها عند
الله ما خلق بين السموات و الأرضين

- 13 And you, O people of the Bayan, witness all this, were it not for the veils of self and desire that prevent you. Judge fairly then - did I fall short in any matter? Nay, by the Lord of all worlds! By God, I was among enemies in days when souls trembled for my life from the hosts of the oppressors, and I received the arrows of the enemies with my breast lest they fall upon them. Judge fairly then - could one whose deeds were such as you witnessed be suspected of loving this world, or of seeking to exalt his own mention, or of self-glorification? Nay, by the Lord of the Mighty Throne! By God, O people, that has befallen Me which cannot be mentioned by pen or tongue. Whenever I wish to speak of it, My intense weeping and the sorrow of My heart and the trembling of My limbs prevent Me. To this bears witness what flows from My grieving pen.

13 وانتم يا ملا البيان تشهدون بكل ذلك لو لا يمنعمكم
حجبات النفس والهوى اذا فأنصفوا هل قصرت
في امر لا فورب العالمين فوالله كنت بين الأعداء
في ايام التي كانت النفوس مضطربة لنفسى من
جنود الظالمين و اتى اقبلت سهام الأعداء بصدرى
لئلا يقع عليهم رمى المشركين اذا فأنصفوا هل
الذى كان فعله هذا كما شهدتم يظن في حقه حب
الدنيا او اعلاء ذكره او افتخار نفسه لا فورب
العرش العظيم فوالله يا قوم قد ورد على ما لا يذكر
بالقلم و اللسان و كلما اريد ان اذكر يمنعنى شدة
بكائي و حزن قلبي و رجفة اركانى و يشهد بذلك
ما يجرى من قلبي الحزين

- 14 When My brother saw that the Cause had advanced and My name had become renowned among the loved ones, he desired to kill Me. When God thwarted him in this and I departed from among them, he took up the pen and wrote concerning Me that which I am ashamed to mention, casting the blame upon My wronged and solitary self, attributing every evil to Me in his words to instill hatred in the breasts of the rebellious. His

14 و ان اخي لما رأى بأن الأمر رقى و اشتهر اسمي
بين الأحاب اراد قتلى فلما خيبه الله عن ذلك
و خرجت عن بينهم اذا اخذ القلم و كتب في
حقى ما استحي ان اذكره و ارجع الظلم الى نفسى
المظلوم الفريد و نسبني في كلماته بكل سوء ليدخل
على في صدور المرددين اذا يكون كلماته بخظه

words in his own hand are still in My possession, and whoever wishes to see them may come into the presence of this Youth to see and learn what has befallen Me in this remote prison. Salman has witnessed, and We ask God to make him speak truthfully of what he witnessed with his own eyes, that he may be among those who would not sell the slave of truth for numerous coins of falsehood. When I witnessed and learned what he had written concerning Me, I lamented within Myself with the lamentation of the distressed, and I wept over the Cause, for I knew that what he had committed would cause God's Cause to be lost among the people, though His Cause is sanctified above being changed by anything.

- 15 However, people are not all of one capacity, and there must be weak ones among them who will be disturbed by such matters, except those whom God protects through His authority - and He is indeed the Forgiving, the Merciful. By God the Truth, had My blood been shed a thousand times, it would have been better in My sight than for these matters to become known among the servants. But God has decreed what He willed, and He does what He pleases and ordains what He desires. Verily I was cognizant of what was within his soul from former times, yet We concealed it lest it cause the feet of the deluded ones to stumble. When that which was manifest appeared from him, I commanded that the people be informed, that their faith might be preserved and their deeds not be rendered vain, lest they be numbered among the lost. Therefore did We inform the servants and command them with that which they were commanded in all the Tablets from the Ancient Revealer, that they might purify their hearts from all allusions and behold the Manifestation with the eye of the Manifestation, not with the eye of any created thing, for none can perceive Him save through His own hallowed and all-seeing eye.

- 16 By God! I desired no authority or station for Myself, and even now am imprisoned beneath the hands of the oppressors. O people! Be fair in My Cause and follow not your desires, and be not of the heedless. Verily he who held a knife in his hand and would cut off the head of God writeth in the Tablets that should the Truth be made manifest, whether in the Bayan or elsewhere, whether it be through a servant or a free man, whether black or Ethiopian, "I shall follow Him and be of the believers." Say: O servant! If thou art truthful in thy words, why dost thou dispute the signs of God, His sovereignty, His might and His power? Hast thou witnessed any Manifestation greater than what hath appeared in truth? Bring forth thy proof if thou art of the truthful ones. Verily He Who hath appeared is more manifest than the sun at high noon. Thou

موجوداً عندى ومن اراد ان ينظر فليحضر محضر
الغلام لينظر ويطالع بما ورد على في هذا السجن
البعيد ولقد شهد السلطان ونسل الله بأن يوقته
على الصدق لينطق على ما شهد بعينه ويكون من
الذين ما اشتروا غلام الصدق بدراهم كذب عديد
فلما شهدت واطلعت بما كتب في حقي نحت في
نفسى كنوح المضطربين وبكيت على الأمر لأني
عرفت بما ارتكب يضيع امر الله بين الناس ولو
أن امره مقدس من ان يتغير بشيء

15 ولكن لم يكن الناس على شأن واحد ولا بد
ان يكون بينهم ضعفاء وهم يضطربون في مثل
هذه الأمور إلا من عصمه الله بسلطانه وأنه هو
الغفور الرحيم تالله الحق لو سفك دمي ألف مرة
لكان عندى احسن من ان يشتر تلك الأمور بين
العباد ولكن الله قضى ما اراد وأنه يفعل ما يشاء
ويحكم ما يريد ولقد كنت عالماً بما في نفسه من
قبل في مذ الأيام ولكن سترناه لئلا يحدث ما
يزل به اقدام المتوهين فلما ظهر منه ما ظهر امرت
بأن اخبر الناس حفظاً لايمانهم لأن لا يحبط
اعمالهم ويكون من الخاسرين لذا اخبرنا العباد
وامرناهم بما امروا به في كل الألواح من لدن
منزل قديم ليظهروا قلوبهم عن كل الاشارات
وينظروا الظهور بعين الظهور لا بعين احد من
الممككات لأنه لن يشهد إلا بعينه المقدس البصير

16 فوالله ما اردت لنفسى من امر ولا مقام و اذا
اكون مسجوناً تحت ايدي الظالمين فيا الله يا قوم
فأنصفوا في امرى ولا تتبعوا هواكم ولا تكونوا
من الغافلين ان الذى كان بيده سكين ويقطع
به رأس الله يكتب في الألواح ولو يظهر الحق في
البيان او في غيره ام كان عبداً او حراً او سوداً او
حبشياً اتى اتبعه واكون من المؤمنين قل يا ايها
العبد ان تصدق في قولك لم جادلت بايات الله
وسلطته ثم قدرته واقتداره هل رأيت ظهوراً
اعظم عما ظهر بالحق فأت برهانك ان انت من
الصادقين ان الذى ظهر اظهر من الشمس في

deniest Him and seekest to slay Him and writest that which every seeing eye testifieth to be false.

- 17 By God! Thou sayest as said the divines of the Qur'an when He came with clear sovereignty. They said: "O people! We await the appearance of God and have hoped to attain His presence and reach His court. We desire naught save what God desireth for us." Yet they pronounced judgment against God until they slew Him with such injustice as hath no parallel in creation, and God is witness and knowing of this. By God! Such words issued not from their pens and mouths except to confound the Cause of God among His servants and lead them astray from the path. Would that the people were aware of the Cause and were of those who know! By God! As there was love for thee in My heart and We confirmed thee in the Cause, We therefore desire that thou shouldst stand firm in such wise as would astonish every steadfast one, and that thou shouldst behold God with thine illumined eye. And should others among the servants object as they have objected, verily thy Lord is independent of them.

- 18 Soon shall they know, at the time when the dust of death overshadoweth them and the might of thy Lord, the Almighty, the Powerful, the Omnipotent, seizeth them. Soon shall God destroy their souls and whatsoever of the world is with them, save those who have held fast to the divine cord and were upon a straight path. Arise to serve the Cause, then take the chalice of Baha between earth and heaven, then drink therefrom in the name of thy Lord, the Most Exalted, the Most High. And shouldst thou find a sanctified heart, let it drink thereof and be not of the patient ones. Take hold of the reins of the Cause with the power of thy Lord and fear no one, then detach thyself from all the worlds.

- 19 The glory which hath shone forth from the horizon of eternity be upon thee and upon those who love thee in God, thy Lord and the Lord of all creation. And praise be to God, the Lord of the worlds.

WOB.060x, HURQ.BH35x

وسط الزوال انت تكفّره وتقتله وتكتب ما يشهد
بكذبه كل ذى عين بصير

17 فوالله تقول كما قالوا علماء الفرقان حين الذى اتى
على بسطان مبين قالوا يا قوم انا ننتظر ظهور الله
و كما آملاً لقائه والبلوغ الى فائه وما اردنا الا ما
اراد الله لنا ولكن افتوا على الله الى ان قتلوه بظلم
ما ظهر فى الابداع شبهه و كان الله على ذلك
شديد و عليم تالله ما خرج بمثل تلك الكلمات من
قلوبهم و افواههم الا ليشتهبوا على العباد امر الله و
يضلهم عن السبيل فيا ليت كان الناس مطلعاً على
الأمر و كانوا من العالمين فوالله لما كان فى قلبي
حبك و ايدناك على الأمر لذا نحب بأن تستقيم
على شأن يتغير عنه كل ذى استقامة منيع و تنظر
[الله] بعينك النير و من دونك لو يعترض العباد
كما اعتراضوا ان ربك لغنى عنهم

18 فسوف يعلمون حين الذى يغشهم غيرة الموت و
ياخذهم قهر ربهم القهار القادر القدير فسوف
يفنى الله انفسهم و ما عندهم من الدنيا الا من
تمسك بعروة القدس و كانوا على صراط مستقيم
قم على الأمر ثم آخذ كأس البهاء بين الأرض و
السماء ثم اشرب منها على اسم ربك العلى الأعلى
و ان وجدت قلباً مقدساً فاشربه و لا تكن من
الصابرين خذ زمام الأمر بقوة ربك و لا تخف
من احد ثم انقطع عن العالمين و

19 البهاء الذى ظهر عن افق البقاء عليك و على من
يحبك فى الله ربك و رب الخلاق اجمعين و
الحمد لله رب العالمين

INBA18:249, BLIB_Or15694.355,
ALIB.folder18p075-081, ANDA#79
p.45x, OOL.B116a

BH00434

*Suriy-i-Dhibh**To: Dhabih (Haji Muhammad Isma'il Kashani)*

- 1 This is the Surih of the Sacrifice [Dhibh] which hath been sent down from the heaven of command unto him whom We have named Dhabih in the Kingdom of Names, that he may set his face wholly toward God, the Lord of all worlds.
- 2 He is the Ever-Abiding, the Most Wondrous!
- 3 God doth bear witness from the throne of grandeur and majesty that verily I am God, there is none other God but Me, the Protector, the Self-Subsisting. And He doth bear witness at this moment from the kingdom of might and glory that there is none other God but Him, the Protector, the Self-Subsisting. The Ancient Being doth acknowledge from the heaven of power and majesty that verily I am God, there is none other God but Me, the Almighty, the Powerful, the Best-Beloved. And this Most Great Word doth acknowledge that there is none other God but Him, the Almighty, the Powerful, the Best-Beloved. God hath testified within His Own Self, unto His Own Self, through His Own Self, that He is God, there is none other God but Me, the Manifest, the Witnessed. And I do testify within My Own Self, unto My Own Self, through My Own Self, that verily I am God, there is none other God but Him, the Manifest, the Resplendent, the Concealed.
- 4 O Beauty of the Most Ancient! Sprinkle upon all created things from the ocean of Thy bounteous grace, that perchance they may be touched by the fragrant breezes of holiness from this Camphor which hath appeared in the Temple of Manifestation, and flow from this Salsabil which God hath sent forth in the form of the Pen and made it a sign of His knowledge between the heavens and earth; yet few among the people perceive.
- 5 O Sovereign of Eternity! How can I cast upon all created things the signs of the glory of Thy sovereignty when the idolaters have encompassed Me on every side and laid hands of bondage upon this luminous, mighty and beloved Mouth? And when I mention among them wondrous remembrances, it but increaseth the hatred in the breasts of these wicked ones. Thou knowest what hath befallen Thy Self, and verily Thou art the Truth, the Knower of the Unseen.

1 هذه سورة الذبيح قد نزل من سماء الأمر للذي
سمّيناه بالذبيح في ملكوت الأسماء لعلّ يخلص
وجهه لله رب العالمين

2 هو الباقي البديع

3 اقرّ الله على عرش العظمة والجلال بأنّي انا
الله لا اله الا انا المهيمن القيوم و اقرّ حينئذ
على ملكوت العزة والاجلال بأنه لا اله الا
هو المهيمن القيوم واعترف ذات القدم على
جبروت القدرة والاستجلال بأنّي انا الله لا اله
الا انا العزيز المقتدر المحبوب واعترف هذه الكلمة
الأعظم بأنه لا اله الا هو العزيز المقتدر المحبوب
شهد الله في ذاته لذاته بذاته بأنه هو الله لا اله الا
انا الظاهر المشهود و اشهد في ذاتي لذاتي بذاتي
بأنّي انا الله لا اله الا هو الظاهر الباهر المستور

4 ان يا جمال الأولى رتّح على الممكات من طمطم
فيض فضلك لعلّ يأخذنهم رواج القدس عن
هذا الكافور الذي ظهر على هيكل الظهور ويجرى
عن هذا السلسبيل الذي بعثه الله على هيئة القلم
وجعله آية علمه بين السموات والأرض ولكنّ
الناس قليلاً منهم ما يشعرون

5 ان يا سلطان القدم كيف التى على الممكات من
آيات عزّ سلطنتك بعد الذي احاطتني المشركون
من كلّ الجهات و وضعوا ايادي الغل على هذا
الفم الدرّي العزيز المحبوب وان اذكر بينهم من
بدائع الأذكار يزداد البغضاء في صدور هؤلاء
الفجار وانت العالم بما ورد على نفسك وانك
انت الحق علام الغيوب

6 O Dhabih! Raise thy head from slumber, then loose thy tongue in utterance through My Name, the Powerful, the Bountiful. Fear no one, for thy Lord will guard thee from Satan and his manifestations, and will protect thee through His mighty and manifest sovereignty. And if thou desirest to enter this station before whose courtyard stand the realities of the highest ones and the angels who circle round the Throne, it behooveth thee to detach thyself from all who are in the heavens and earth, from all that hath been and shall be, and to make My love thy companion, My recognition thy purpose, and trust in thy Lord, the All-Knowing, thy stronghold in these days wherein all have turned away from His beauty and taken for themselves lords besides God, and thus do they act. And when thou art adorned with that which We have commanded thee, God shall open the eye of thy heart and thou shalt witness what none hath witnessed, and know what none hath known among those who claim within themselves that which God hath not permitted them and say what they comprehend not. Therefore, leave the idolaters and what they possess, then ascend on holy wings to the atmosphere of nearness, that thou mayest reach the Most Great Paradise in this hidden and treasured Word.

7 Say: O people! By God, I speak not from idle fancy, but rather the Spirit speaks within my breast - this is my proof, if you be of the fair-minded. O people! If this be my crime, I am not the first to have committed a crime before God; rather, honored servants feared God and did not refute the truth with your mouths. Then look with the eye of fairness upon that which has been sent down in truth from the dominion of God, the Powerful, the Supreme, the Self-Subsisting. If you dispute these words, by God, the decree of faith will not be confirmed for you regarding what was revealed to Ali of his Lord's verses, and before him to God's Messengers, if you but knew. O people! Have mercy upon yourselves and measure not this Cause by your own standards. Be among those who, when their Lord's verses are recited unto them, are moved with yearning for His presence and fall prostrate upon their faces.

8 O Dhabih! By the True One, verily the Youth has fallen into the pit of hatred. Would that there were some wayfarers to let down the bucket of victory, that perchance the Youth might be drawn forth and the faces of the dwellers of the heavens and earth be illumined. Thus has the decree of destiny been inscribed upon preserved tablets of glory. Thus does this Pen recount unto thee, having drunk from the living waters of the Kawthar of the All-Merciful, and having grown in the holy

6 ان يا ذبيح فارفع رأسك عن النوم ثم افتح اللسان بالبيان باسمي المقتدر المتان ولا تخف من احد وان ربك يحرسك من الشيطان ومظاهره و يحفظك بسلطانه العزيز المشهود وان اردت ان تدخل في هذا المقام الذي قامت على فائه حقايق العالين والملائكة الذين هم كانوا في حول العرش ان يطوفون ينبغي لك بان تنقطع عن كل من في السموات والارض وعن كل ما كان وما يكون وتجعل مصاحبك حيي ومقصدك عرفاني وحضنك التوكل على ربك العالم في هذه الايام التي كل اعرضوا عن جماله واتخذوا لانفسهم ارباباً من دون الله وكذلك كانوا ان يعملون واذا اتصفت بما امرناك به ليفتح الله عين فؤادك وتشهد ما لا شهد العباد وتعرف ما لا عرفه احد من الذين هم يدعون في انفسهم ما لا اذن الله لهم ويقولون ما لا يفقهون اذا دع المشركين وما عندهم ثم عرج بقوادم القدس الى فضاء الأُنس لتصل الى فردوس الأعظم في هذه الكلمة المكنون المخزون

7 قل يا قوم تالله ما انطق عن الهوى بل الروح ينطق في صدري وتلك ان برهاني ان اتم تصفون و يا قوم ان كان هذا جرمي فليست انا اول من اجرم بين يدي الله بل عباد مكرمون خافوا عن الله ولا تدحضوا الحق بأفواهكم ثم انظروا بطرف الانصاف فيما نزل بالحق من جبروت الله المقتدر المهيمن القيوم وان تجادلوا بتلك الكلمات تالله لن يصدق عليكم حكم الايمان بما نزلت على علي من آيات ربه ومن قبله على رسل الله ان اتم تعرفون ويا قوم فارحموا على انفسكم ولا تقاسوا هذا الأمر بما عندكم وكونوا من الذين اذا تبلى عليهم من آيات ربهم يهتز انفسهم شوقاً للقاءه ثم على وجوههم يخرون

8 ان يا ذبيح تالله الحق ان الغلام قد وقع في جب البغضاء فيا ليت يكون من سيارة ليدلى دلو النصر لعل يخرج به الغلام ويستضيء وجوه اهل السموات والارض وكذلك جرت سنة القضاء على الواح عز محفوظ وكذلك يقص عليك هذا القلم الذي شرب ماء الحيوان من

land at the heart of Paradise, from which flows the Kawthar of glory - yet people can scarce comprehend. Know then that a sedition has appeared whereby the heavens of idle fancy were cleft asunder, the sun of creation darkened, and the falsehood of those who claimed faith in God's verses, the Supreme, the Self-Subsisting, was exposed. Say: O people! These are in truth the verses of Ali. Beware lest you wax proud against them; rather be among those who humble themselves. Say: By God, the clouds of grace have been raised up, raining the water of life upon all created things - this from your Lord's bounty, the All-Merciful, if you be of those who are certain. Have you seen any bounty greater than this? Nay, by the Self of God, the Supreme, the Mighty, the Beloved! Have you found in all creation a mercy more vast than this? Nay, by My Self, the Bestower, did you but know!

كوثر الرحمن ونبت على ارض القدس في قطب الجنان ويجرى منه كوثر السبحان ولكن الناس لا يكادون ان يفقهون ثم اعلم بأن ظهرت فتنة بها انفطرت سموات الوهم واطلمت شمس الابداع وظهر كذب الذين ادعوا في انفسهم بأنهم آمنوا بآيات الله المهيمن القيوم قل يا قوم هذه آيات على بالحق آياكم ان لا تستكبروا عليها وكونوا من الذين يخضعون قل تالله قد ارتفعت سحب الفضل وتمطر على الممكثات ماء الحيوان وهذا من فضل ربكم الرحمن ان انتم توقنون و هل رأيت فضلاً اكبر من ذلك لا فونفس الله المهيمن العزيز المحبوب و هل احصيت في الابداع رحمةً اوسع من ذلك لا فونفسى المتان لو انتم تعلمون

- 9 Among the people are those who inquire about this Announcement from those who fancy themselves guided. Say: O people! He needs nothing to prove His Cause from all that exists between the heavens and earth. All else was created by His Word, would you but reflect on His verses. Say: His proof is His Own Self, and His existence His authority - none knows this save those who have turned with sanctified countenance to their Lord's face and are among those who perceive their Lord's words with insight. Beware lest you hesitate in your Lord's Cause. Look then with sanctified vision upon the proofs of the Prophets and Messengers, that the matter may become easy for you, that you may shatter the idols of vain imaginings through your Lord's authority, the Mighty, the All-Knowing, and be among those who recline upon the cushions of glory. Know then that all that has flowed from the Pen of Counsel has been only from My love for thee, else thy Lord is independent of all who are in the heavens and earth. He is the Ruler over whatsoever He willeth, ordaining as He pleaseth through His word "Be" and it is. Strive then within thyself that Satan's whispers lead thee not astray from the paths of the All-Merciful. Then stand firm in thy Lord's Cause and be of those who view His Cause through the eye of God.

9 و من الناس من سئل عن هذا النبأ عن الذين توهم في نفسه بأنهم مهتدون قل يا قوم انه لن يحتاج في اثبات امره بشيء عما خلق بين السموات والأرض و ان ما دونه قد خلق بقوله لو انتم في آياته تتفكرون قل ان دليله نفسه وجوده سلطانه ولا يعلم ذلك الا من توجه بوجه القدس الى وجه ربه ويكون من الذين في كلمات ربهم يتفكرون آياكم ان لا توقف في امر ربك ثم انظر بطرف القدس الى حجج التبيين والمرسلين ليسهل عليك الأمر و تكسر اصنام الأوهام بسلطان ربك العزيز العلام و تكون من الذين على رفرف العزم متكونون ثم اعلم بأن كلما جرى من قلم النصيح لم يكن الا من حبي آياكم والا ان ربك لغني عن كل من في السموات والأرض وانه هو الحاكم على ما يشاء يحكم كيف اراد بقوله كن فيكون فاسع في نفسك بأن لا يزلك وساوس الشيطان عن سبل الرحمن ثم استقم على امر ربك وكن من الذين يبصر الله في امره ينظرون

- 10 Say: O people! All that ye possess and that wherein ye pride yourselves is confirmed by the verses of God, and these are His verses sent down from the heaven of creation. Beware lest ye deny them and thereby make your works vain, and be not of those who follow every babblers and then disbelieve in the verses of their Lord. Know thou that We have made thee an

10 قل يا قوم كلما عندكم و ما انتم تفتخرون به يثبت بآيات الله و تلك آياته نزلت من سماء البدء آياكم ان لا تنكروها و لا تبطلوا بذلك اعمالكم و لا تكونن من الذين يتبعون كل ناعق ثم بآيات ربهم يكفرون ثم اعلم بأننا جعلناك سفيراً من

ambassador from Us that thou mayest give glad tidings unto the people concerning this Cause whereby every bearer of a burden hath cast off her burden, and the veils of power have enveloped the eyes of the inhabitants of the heavens and earth save for a numbered few who have taken their station behind the pavilion of glory and drawn nigh unto the Sinai of nearness. These are they who swim in the depths of the Cause. Strip thyself of all things that the hand of grace may take thee and raise thee to a seat of glorious and beloved might, and may attire thee in that which shall illumine all created things. This is of thy Lord's bounty unto thee if thou burnest it not with the fires of allusions and standest firm in thy Lord's Cause, following not every rejected idolator.

- 11 Beware lest thou confine thyself within the bounds of allusions or be veiled by the veils of signs. Rend asunder the veils by Our authority, then burn the allusions with this Fire that hath been kindled in the Sinai of eternity and hath been manifested unto this Pen in such wise as to draw unto it the hearts of those who follow the signs of God. Ponder upon the people of the Furqan and all that was in their possession that thou mayest sanctify thyself from the allusions of the people and be established in praiseworthy constancy. Leave the kingdom, then ascend unto this heaven that thou mayest discover that which none hath discovered save whom thy Lord, the All-Powerful, the Most Exalted, the All-Subduing, the Self-Subsisting, willeth.

- 12 If thou wouldst free thyself and ponder upon My migration in the year We arrived in Iraq, by God this would suffice thee above all else and make thee one of those who reflect upon the verses of their Lord. Through this was perfected God's proof unto His servants and His testimony unto His chosen ones, and was completed His favor unto His loved ones, and His countenance shone forth unto His creation. Yet when the veils of idle fancy seized the people, they reflected not upon it but were heedless of their Lord's command. Say: O people! Do not as did the people of the Furqan, and place not the reins of your recognition in anyone's hands. Seize ye the grace in these days, then witness with your own eyes. When the verses of your Lord are recited unto you, turn not back on your heels, and be not of those who object to the verses of God and then mock them from their seats.

- 13 O Dhabih! Thou hast been sacrificed at every instant during twenty years, and none knoweth this save thy Lord, the Mighty, the Best-Beloved. Know thou that when the Dhabih of old desired to reach the station of sacrifice, redemption came

لَدُنَّا لَتُبَشِّرَ النَّاسَ بِهَذَا الْأَمْرِ الَّذِي فِيهِ وَضَعْتَ كُلَّ ذَاتٍ حَمْلَ حَمْلِهَا وَغَشَتْ حِجَابَاتِ الْقَهْرِ أَبْصَارَ أَهْلِ السَّمَوَاتِ وَالْأَرْضِ إِلَّا عِدَّةً مَعْدُودَةً وَهُمْ اسْتَقْرَبُوا خَلْفَ سَرَادِقِ الْمَجْدِ وَاسْتَقْرَبُوا إِلَى سِينَاءِ الْقَرَبِ أَوَّلَكَ فِي غَمَرَاتِ الْأَمْرِ هُمْ يَسْبِحُونَ عَزَّ نَفْسُكَ عَنْ كُلِّ شَيْءٍ لِيَأْخُذَكَ يَدُ الْفَضْلِ وَيَرْفَعَكَ إِلَى مَقْعَدِ عَزِّ مَحْبُوبٍ وَيَلْبَسَكَ مَا يَسْتَبِيرُ بِهِ كُلَّ الْمَوْجُودَاتِ وَهَذَا مِنْ فَضْلِ رَبِّكَ عَلَيْكَ أَنْ لَنْ تَحْرِقَهُ بَنِيرَانِ الْإِشَارَاتِ وَتَكُونُ رَاسِخًا عَلَى أَمْرِ رَبِّكَ وَلَا تَتَّبِعَ كُلَّ مُشْرِكٍ مُرْدُودٍ

- 11 أَيَاكَ أَنْ لَا تَجْعَلَ نَفْسَكَ مَحْدُودًا بِمَحْدُودِ الْإِشَارَاتِ وَلَا مَحْجُوبًا بِحِجَابِ الدَّلَالَاتِ فَاحْرِقِ الْحِجَابَاتِ بِسُلْطَانِ مَنْ لَدُنَّا ثُمَّ احْرِقِ الْإِشَارَاتِ بِهَذِهِ النَّارِ الَّتِي اشْتَعَلَتْ فِي سِينَاءِ الْقَدَمِ وَتَجَلَّى عَلَى هَذَا الْقَلَمِ بِمَا يَجْتَذِبُ عَنْهُ أَفْتَدَةُ الَّذِينَ كَانُوا بَايَاتِ اللَّهِ هُمْ مُقْتَدُونَ تَفَكَّرْ فِي أُمَّةِ الْفُرْقَانِ وَفِي كُلِّ مَا كَانَ بَيْنَ يَدَيْهِمْ لَعَلَّ تَقْدُسَ نَفْسِكَ عَنْ إِشَارَاتِ الْقَوْمِ وَتَكُونُ عَلَى اسْتِقَامَةِ مَحْمُودٍ دَعِ الْمَلِكِ ثُمَّ اصْعِدْ إِلَى هَذَا السَّمَاءِ لِتَطَّلِعَ بِمَا لَا أُطْلِعُ بِهِ أَحَدًا إِلَّا مَنْ شَاءَ رَبِّكَ الْمُقْتَدِرُ الْمُتَعَالَى الْمُهَيْمِنُ الْقَيُّومُ

- 12 وَأَنْتَ لَوْ تَخَلَّصَ نَفْسُكَ وَتَفَكَّرْتَ فِي هِجْرَتِي فِي سَنَةِ الَّتِي وَرَدْنَا الْعِرَاقَ تَالَلَهُ أَنَّهُ لِيَكْفِيكَ عَنْ كُلِّ شَيْءٍ وَيَجْعَلَكَ مِنَ الَّذِينَ هُمْ فِي آيَاتِ رَبِّهِمْ يَتَفَكَّرُونَ وَبِهِ تَمَّتْ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَبِرَهَانِهِ عَلَى أَصْفِيَائِهِ وَكَمَلَتْ نِعْمَتُهُ لِأَوْلِيَائِهِ وَاشْرَقَتْ وَجْهَهُ لِبَرِيَّتِهِ وَلَكِنَّ النَّاسَ لَمَّا اخَذَتْهُمْ حِجَابَاتُ الْأَوْهَامِ مَا تَفَكَّرُوا فِيهِ بَلْ كَانُوا عَنْ أَمْرِ رَبِّهِمْ غَافِلُونَ قُلْ يَا قَوْمَ لَا تَفْعَلُوا كَمَا فَعَلُوا أُمَّةُ الْفُرْقَانِ وَلَا تَدْعُوا زَمَامَ عُرْفَانِكُمْ بِيَدِ أَحَدٍ إِنْ اغْتَنِمُوا الْفَضْلَ فِي تِلْكَ الْأَيَّامِ ثُمَّ بَعِثُونَكُمْ فَاشْهَدُوا وَإِذَا تَلَّى عَلَيْكُمْ آيَاتِ رَبِّكُمْ لَا تَنْقَلِبُوا عَلَى أَعْقَابِكُمْ وَلَا تَكُونَنَّ مِنَ الَّذِينَ هُمْ يَعْتَرِضُونَ بَايَاتِ اللَّهِ ثُمَّ عَلَى مَقَاعِدِهِمْ يَسْتَهْزِءُونَ

- 13 إِنْ بَاذِيحٍ قَدْ ذُبِحَتْ فِي كُلِّ حِينٍ فِي عَشْرِينَ مِنَ السَّنِينَ وَلَا يَعْلَمُ ذَلِكَ إِلَّا رَبُّكَ الْعَزِيزُ الْمَحْبُوبُ ثُمَّ اعْلَمْ أَنَّ ذَبِيحَ الْقَبْلِ إِذَا أَرَادَ مَشْهَدَ الْفَنَاءِ جَاءَهُ

unto him from the heaven of divine decree. But this Dhabih accepted no redemption and was sacrificed by the sword of hatred wielded by these transgressors who comprehend not what they do. Shouldst thou detach thy gaze from mortal allusions and ascend unto the Most Sublime Vision, thou wouldst witness his head raised aloft upon the spear of hypocrisy from the direction of the horizons, and thou wouldst weep as weep the lovers who were prevented by the decrees of destiny from attaining the seat of glory of the Beloved.

- 14 O Dhabih! Purify thy sight from all contingent things and whatsoever lieth therein, and from all possibility and whatsoever is thereupon, that thou mayest recognize the handiwork of God Who hath perfected the creation of all things, and enter the house of mysteries wherein none hath entered save whom thy Lord, the All-Knowing, the All-Informed, the Almighty, the Self-Subsisting, hath willed. Moreover, recognize the worth of these days wherein the countenance of the Youth shineth amongst you, and make good what thou hast missed in recognizing Him. By God! This is better for thee than the kingdom of the heavens and earth and than all that ye do or know. Soon shall ye place the fingers of remorse between the teeth of bewilderment, and ye shall not find the Youth though ye search throughout all the heavens and earth. Thus doth the Pen of divine decree cast upon thee from the mysteries of destiny, that perchance the servants may emerge from the sepulchres of heedlessness and detach themselves from all that preventeth them from attaining unto the seat of knowledge—this Paradise which God hath sanctified from the observations of such as join partners with their Lord.

- 15 And when the garment of the Youth cometh unto thee stained with truthful blood, place it upon thy face, then inhale therefrom the fragrance of the All-Merciful, then redden thy face therewith and raise thy cry with a crimson face between earth and heaven, that perchance the people of the veils might burn away the veils of idle fancy and emerge naked from the garments of allusion, ascending unto the heaven of names and attributes—this station, the transcendent, the mighty, the praiseworthy. And verily when the Dhabih of old desired to enter the seat of nearness, the heaven of his Lord, the Most High, Satan appeared in human form and desired to prevent him from entering the sanctuary of a treasured holiness. When We made this known unto him, he cast him away with stones through Our sovereignty and might. Thus was the matter ordained, if thou be of them that know. Follow thou his example and act as he acted, such that shouldst thou witness anyone desiring to prevent thee from the love of this Youth, know thou that he is verily Satan who hath appeared

الفداء من سماء البداء وهذا الذبيح ما قبل الفداء
و ذبح بسيف البغضاء من هؤلاء الفجار الذين لا
يشعرون ما يفعلون و أنك لو تقدس النظر عن
اشارات البشر و تصعد الى منظر الأكبر لتشهد
رأسه مرفوعاً على ربح النفاق من شطر الآفاق و
تبكي عليه كبكاء العاشقين الذين منهم مقادير
القضاء عن الورود على مقعد عز محبوب

14 ان يا ذبيح طهر نظرك عن الأكوان و ما فيها
و من الامكان و ما عليها لتعرف صنع الله الذي
اتقن خلق كل شيء و تدخل بيت الأسرار التي
ما دخل فيها احد الا من شاء ربك العليم العالم
المقتدر القيوم ثم اعرف قدر تلك الأيام التي
يستضيء وجه الغلام بينكم و تدارك ما فات
عنك في عرفانه تالله هذا خير لك عن ملك
السموات و الأرض و عن كل ما اتم تعملون
او تعرفون فسوف تضع اصابع الحسرة بين اسنان
الحيرة و لن تجد الغلام ولو تجسس في اقطار
السموات و الأرض كذلك يلقى قلم البداء
من اسرار القضاء لعل يخرج العباد من اجدات
الغفلة و ينقطع عما يمنهم عن الورود على مقر
العرفان هذا الرضوان الذي جعله الله مقدساً عن
ملاحظة الذينهم كانوا برهم ان يشركون

15 و اذا اتاك قيص الغلام بدم صادق ضعه على
وجهك ثم استنشق منه رائحة الرحمن ثم احمر به
وجهك و كن صائحاً بوجه الحمراء بين الأرض و
السماء لعل اهل الحجاب يحرقن سبحات الأوهام
و يخرجن عرياً عن اثواب الاشارات و يصعدن
الى جبروت الأسماء و الصفات هذا المقام المتعالى
العزیز المحمود و ان ذبيح القبل لما اراد ان يدخل
مقر القرب جبروت ربه العلى الأعلى اذا ظهر
الشيطان على صورة الانسان و اراد ان يمنعه عن
الورود في حرم قدس مخزون فلما عرفناه ارجمه
بأرجام الأحجار بسلطان من عندنا و قوة من لدنا و
كذلك كان الأمر ان انت من الذينهم يعلمون و
أنك فاقته به ثم اعمل بمثل ما عمل بحيث لو تشهد
بأن احداً اراد ان يمنك عن حب هذا الغلام

in human form. Seek refuge, then, in God and drive him away with a piercing flame. Beware lest thou turn to aught else; rather, set thy heart toward this holy and beloved shore.

فاعلم بأنه هو الشيطان قد ظهر على هيئة الانسان
إذا فاستعد بالله ثم اطرده بشهاب مثقوب آياك
ان لا تلتفت الى شيء ثم اقصد بقلبك الى هذا
الشاطئ المقدس المحبوب

- 16 By God, O Dhabih! All that thou hast heard from the beginning hath appeared from Us, but We concealed it through a wisdom known only to the sincere ones. Through this most of the servants rebelled against Us unknowingly. We were patient in tribulations and shall remain patient through God's might and power until the Beauty of the Ancient of Days shall come with the authority of triumph and grant victory unto His servant—a victory before which all that was and shall be, shall be powerless. And the Spirit, and Glory, and Splendor be upon thee and upon those who are patient in the good-pleasure of their Lord.

16 تالله يا ذبيح كلما سمعت من أول الأمر فقد ظهر
من لدنا ولكن أنا سترناه لحكمة لا يعلمها إلا
المخلصون وبذلك بغوا علينا أكثر العباد من حيث
لا يشعرون وأنا صبرنا في البلاء ونصبر بحول الله
وقوته الى ان يأتي جمال القدم بسلطان النصر و
ينصر غلامه بنصر الذي يعجز عنه كل ما كان و
ما يكون والروح والتكبير والبهاء عليك وعلى
الذينهم في مرضات ربهم يصبرون

BLO_PT#096

INBA18:001, INBA37:003, BLIB_Or15723.188,
BLIB_Or15737.027, AQA4#079 p.100,
AQA4a.029, AVK3.467.01x, MAS4.139ax,
ASAT3.267x, OOL.B113

BH00478

Ziyarat-Namiy-i-Maryam

To: Haji Husayn who has attained

- 1 This is the Visitation Prayer that was named after Maryam, who was ignited with the fire of her Lord's love before being touched by it. We veiled her station during her life, but when she ascended to the Supreme Companion, God removed the veil and made her known to His servants. Whoever wishes to visit the handmaiden who was martyred, let them recite this Visitation Prayer:

1 هذا زيارة التي سميت بمريم انها اشتعلت بنار حب
ربها قبل ان تمسسها وانا سترنا شأنها في حياتها
فلما ارتقت الى الرفيق الأعلى كشف الله الحجاب
وعرفها عباده ومن اراد ان يزور الطاء التي
استشهدت فليزر بهذه الزيارة

- 2 In the Name of God, the Most Exalted, the Most High

2 بسم الله العليّ الأعلى

- 3 O Supreme Pen! Joy did not overtake thee in the days of thy Lord, the Most High, that thou mightest warble upon the branches of the Divine Lote-Tree with the melodies of Baha. Rather, thou wert touched by the supreme calamity whereupon the earth and heaven wailed. Then mention what befell thee from the decrees of fate, that tears may flow from those in the depths of the names at this calamity whereby Paradise trembled, the worlds were shaken, the realities of contingent

3 ان يا قلم الأعلى ما اخذك السرور في أيام ربك
العليّ الأعلى لتغنّ به على افنان سدره المنتهى
بنغمات البهاء ولكن مستك المصيبة العظمى اذا
ضج بين الأرض والسماء ثم اذكر ما ورد عليك
من شئون القضاء ليحجر دموع من في [الحج]
الأسماء في هذه المصيبة التي فيها اهتز الرضوان و
تزلزلت الأكوان واضطربت حقايق الامكان و
بكي عين العظمة على عرش اسمه الرحمن

beings were disturbed, and the Eye of Grandeur wept upon the throne of His Name, the All-Merciful.

- 4 Say: May the first mercy that descended from the clouds of thy Lord's will, the Most Exalted, the All-Glorious, and the first light that shone from the horizon of eternity, and the first peace that appeared from the tongue of grandeur in the Kingdom of divine decree, be upon thee, O Most Great Sign, Most Exalted Word, Luminous Pearl, and Divine Countenance in the heaven of destiny.
- 5 How can I mention thy trials, O Crimson Leaf! By God, through thy fall from the Tree of the Cause, the leaves of the Divine Lote-Tree fell, the branches of the Tree of Eternity were broken, the boughs of the Tree of Blessedness dried up, the hearts of the near ones bled, the faces of the chosen ones turned pale, and the hearts of the pious in the Highest Paradise became entangled. The Faithful Spirit lamented in the presence of the All-Glorious, and the dwellers of earth and heaven cried out.
- 6 Thou wert the beauty mark of guidance on the countenance of handmaidens, and the brilliant star on the brow of piety. Through thee the clouds of idle fancies were rent asunder from the face of women, and through thee their temples were adorned with the ornament of the remembrance of the Lord of earth and heaven.
- 7 Thou art she who, upon hearing God's call, tarried not for an instant but hastened unto Him, detached from all else. Thou didst believe in Him and His mighty signs, and recognized the Manifestation of His Self in His days, after those in the heavens and earth were terrified, save those whom the hand of thy Lord's will, the Most Exalted, the All-Glorious, had upheld, and whom He had delivered from the depths of self and passion.
- 8 Thou wert a stranger in thine own land, a captive in thine own house, distant from the holy court despite thy longing, and barred from the seat of nearness despite thy yearning and thy turning unto Him. Thou art she whom the winds of thy Lord the All-Merciful's will moved as He pleased and desired, and thou hadst no motion nor rest save by His command and leave. Blessed art thou for having made thy will extinct in the will of thy Lord and thy desire nonexistent in what thy Master desired.
- 9 Thou art she whom neither the hints of the hypocrites deterred from the Luminary of the horizons, nor the turning away of the covenant-breakers from the Lord of the Day of Meeting. Thou didst fulfill the Covenant on a day when eyes were fixed in
- 4 و قل أوّل رحمة نزلت من سحاب مشيئة ربك العليّ الأبهى و أوّل ضياء اشرق من افق البقاء و أوّل سلام ظهر من لسان العظمة في ملكوت الامضاء عليك يا آية الكبرى و الكلمة العليا و الدرة النوراء و الطلعة الأحذية في جبروت القضاء
- 5 كيف اذكر مصائبك يا ايّها الورقة الحمراء تالله من سقوطك عن شجرة الأمر سقطت اوراق سدرة المنتهى و انكسرت افنان دوحة البقاء و يبست اغصان شجرة الطوبى و استدمت قلوب الأولياء و اصفرت وجوه الأصفياء و تشبكت افئدة الأتقياء في الجنة المأوى و ناح روح الأمين علي محضر الكبرياء و صاحت سكان الأرض و السماء
- 6 انت التي كنت لوجنة الاماء شامة الهدى و لجين التقوى غرة الغراء و بك شقت سحاب الأوهام عن وجه الاماء و بك زينت هياكلهن بطراز ذكر مالک الأرض و السماء
- 7 انت التي اذا سمعت نداء الله ما توقفت اقل من آن و سرعت اليه منقطعة عما سواه و آمنت به و بآياته الكبرى و عرفت مظهر نفسه في ايامه بعد الذي فزع من في السموات و الأرض الا الذين امسكهم يد ارادة ربك العليّ الأبهى و نجاهم من غمرات النفس و الهوى
- 8 انت التي كنت غريبة في وطنك و اسيرة في بيتك و بعيدة عن ساحة القدس بعد اشتياقك و ممنوعة عن مقر القرب بعد شوقك و توجهك انت التي لم تزل حركتك ارياح مشيئة ربك الرحمن كيف شاء و اراد و ما كان لك من حركة و لا من سكون الا بأمره و اذنه طوبى لك بما جعلت مشيتك فانية في مشيئة ربك و مرادك فانيا فيما اراد موليك
- 9 انت التي ما منعتك اشارات اهل النفاق عن نير الآفاق و لا اعراض اهل الشقاق عن مالک يوم التلاق و قد وفيت الميثاق في يوم تشاخصت فيه

terror and the wicked dispersed from around the Manifestation of thy Lord, the Chosen One, save a few of the righteous.

- 10 Alas, alas! At thy calamity the Pen was prevented from flowing, the breezes of sorrow passed over the dwellers of Paradise, whereby the pillars of the all-embracing Word were sundered, and the forms of the disconnected letters appeared at the beginning of the Surihs of the Book, and thereby minds were fettered in the world of might, and prime matter donned the garment of form in the kingdom of decree.

- 11 I swear by Thy glory, O Most Sublime Leaf! It is hard for Me to behold the world and not see Thee, and to hear the cooing of the dove yet not hear Thy melodies raised in praise of Thy Lord, the Most Exalted, the All-Glorious. By God! Through Thy sorrow all things have been saddened, even all that was created in the kingdom of existence, and the Daysprings of the Names have donned garments of black. How can I recall, O Beloved of Baha, those days wherein Thou didst warble upon the twigs with diverse melodies in remembrance of Thy Lord, the All-Merciful? Through Thy songs in praise of Thy Lord, the Mighty, the Bestower, were raised the rustling of the Divine Lote-Tree, the cooing of the Mystic Dove, the flowing of the Water of Life, the whispering of the breezes of Paradise, and the crowing of the Celestial Bird in remembrance of Thy Lord, the Almighty, the Help in Peril.

- 12 Thou art the One through Whose praise all existence praised its Lord, the Mighty, the Loving. After Thee the Dove was silenced, the winds stilled, the lamps of prosperity extinguished, and the waters of success frozen. Blind is the eye that saw not in Thy countenance the freshness of the All-Merciful, that wept not for the sorrows that befell Thee, and mute is the tongue that remembereth Thee not among the concourse of creation.

- 13 Blessed be those days wherein Thou didst stir upon the Tree and sing upon it the verses of divine unity, whereby was attracted the heart of every humble and submissive soul who sought its Lord with radiant, joyous, and beaming countenance. But alas for those days wherein Thy face was veiled, Thy presence concealed, and Thy meeting forbidden.

- 14 O woe, woe unto Thee, O Primal Leaf, Ancient Word, Primordial Essence, Divine Fruit, Celestial Countenance, Heavenly Sign, and Kingdom's Spirit! Through Thy calamity the seas were stilled of their waves, the trees of their fruits, the verses of their revelation, the words of their meanings, the heaven of its adornment, the earth of its vegetation, the waters of their flow,

الأبصار و انفضّ الفجّار عن حول مظهر نفس ربك المختار ألا قليلاً من الأخيار

- 10 فآه آه في مصيبتك منع القلم عن الجريان و مرّت روائح الأحزان على اهل الجنان و بها انفصلت اركان كلمة الجامعة و ظهرت على صور الحروفات المقطعات في اوائل سور الكتاب و بها اخذ العقول حكم القيود في عالم الجبروت و لبس الهيولى ثوب الصورة في ملكوت القضاء

- 11 فوحقك يا ايّها الورقة البقائية صعب على بأن ارى الدنيا و لا اراك و اسمع هدير الورقاء و لا اسمع نغماتك في ذكر ربك العليّ الابهى تالله بخزنك حزن الأشياء عمّا خلق في ملكوت الانشاء و لبس مطالع الأسماء اثواب السوداء فكيف اذكرك يا حبيبة البهاء أيام التي فيها تغنيت على الأفنان بفنون الألحان في ذكر ربك الرحمن و بنغماتك في ثناء ربك العزيز المنان ارتفع حفيف سدرة البيان و هدير ورقاء العرفان و خير ماء الحيوان و هزيز ارباح الجنان و زقاء ديك العرش في ذكر ربك العزيز المستعان

- 12 انت التي بتسبيحك سبّح كلّ الوجود ربّه العزيز الودود و بعدك تكلمت الورقاء و ركدت الأرياح و خبت مصابيح الفلاح و جمدت مياه النّجاح عمت عين ما شهدت في وجهك نضرة الرحمن و ما بكت بما ورد عليك من الأحزان و خست لسان لا يذكرك بين ملاء الأكوان

- 13 فيا بشرى لأيام فيها تحركت على الشجرة و تغنيت عليها بآيات الأحديّة و استجذب به فؤاد كلّ امة خاشعة خاضعة التي ارادت ربّها بوجهة ناضرة ضاحكة مسبتشرة فواحزنا لتلك الأيام التي فيها غطى وجهك و ستر ظهورك و منع لقائك

- 14 فآه آه يا ايّها الورقة الأحديّة و الكلمة الأولىّة و الساذجة القديمة و الثمرة الالهية و الطلعة العمائية و الآية اللاهوتية و الروح الملكوتية في مصيبتك منعت البحار عن امواجها و الأشجار عن اثمارها و الآيات من انزالها و الكلمات من معانيها و السّماء من زينتها و الأرض من انباتها و المياه من جريانها و الأرياح من هبوبها و اتى لو اذكر رزايك على

and the winds of their blowing. Were I to mention Thy tribulations as they truly were, existence would return to nothingness and the Pen of the Most High would cry out in anguish.

15 I know not which of Thy tribulations to recount before the Concourse on High - shall I mention what befell Thee from Thy loved ones, or what was visited upon Thee by the enemies of God, Lord of the first and last? Thou art the One Who bore in Thy Lord's path what no other devoted maid hath borne, whereby flowed the tears of the secluded ones in their chambers, and the maidens of Paradise fell prostrate upon the dust and the beauties of the highest Paradise rent their hair.

16 O Crimson Leaf! By reason of thy calamity the Countenance of Revelation was changed, gladness was transmuted into sorrow, and the pillars of the Most Frequented House were shaken; the outspread Scroll was rolled up. Alas, alas, for thy tribulation! Ere all existence, whether of the unseen or the seen, the sentence of death was pronounced after life, and the Primal Will clothed Itself with the robe of Names and Attributes. And when thy afflictions poured forth upon the Most Great River—hitherto sanctified above all colours—it was parted asunder and became four rivers; diverse hues and contingent limitations compassed it round.

17 Then, when that grief was cast upon the first Corner-stone of the Word of Piety, the letter of affirmation, for very sorrow, lagged behind, and the letter of negation came forward; and from it there appeared that which consumed the Heart of Baha and the very liver of Baha. And when it was recited before the Primal Point, He cried out, was convulsed, and trembled, until it descended and appeared in the form of letters upon the pages. And when the Point of Knowledge heard it, it lamented and wailed, became divided and scattered, was sundered and dispersed; and there sprang forth therefrom sundry knowledges and manifold manifestations, whereby their mirrors waxed proud before God on a Day whereon every atom bore witness that the sovereignty is God's, the One, the All-Powerful, the Conquering, the Almighty.

18 By God! Through that which hath befallen thee at the hands of thine enemies, justice itself was well-nigh forestalled by the bounty of thy Lord, and vengeance by the mercy that hath preceded all created things. Alas, alas, O Word of Baha and martyr in the path of Baha! How many nights I wept upon my couch in longing for the presence of Baha, and how many days I burned with the fire of yearning, seeking reunion with Baha and turning toward the countenance of Baha wherein naught can be seen save God, the Most High, the Most Exalted. Verily, thou didst desire from His face naught save the face of thy Lord,

ما هي عليها ليرجع الوجود الى العدم ويرتفع صرير
قلم القدم

15 لم ادر اى رزاياك اذكره بين ملا الأعلى ا اذكر
ما ورد عليك من احبائك او ما ورد عليك من
اعداء الله رب الآخرة و الأولى انت التي حملت
في سبيل موليك ما لا حملته امة من القانتات و
به جرت دموع القاصرات في الغرفات و خررن
حوريات الفردوس على وجه التراب و عررن
رؤوسهن طلعات الافريدوس

16 يا ورقة الحمراء بمصبيتك تغير وجه الظهور و بدل
السرور و اضطربت اركان البيت المعمور و طوى
رق المنشور فاه آه بمصبيتك قبل كل الوجود
من الغيب و الشهود حكم الموت بعد الحياة و
ليس مشية الأولية رداء الأسماء و الصفات و
لما انصبت رزاياك على نهر الأعظم الذي كان
مقدساً عن الألوان تفرقت و صارت اربعة انهار
واخذته الألوان المختلفة والحدودات العرضية

17 فلما القيت على ركن الأول من كلمة التقوى
تأخرت فيها حرف الاثبات لحزنها و استقدمت
حرف النفي و ظهر منها ما احترق به قلب البهاء و
كبد البهاء فلما قرئت على النقطة الأولية صاحت
و اضطربت و تنزلت الى ان تنزلت و ظهرت
على هيئة الحروفات في الصفحات فلما سمعت نقطة
العلم ضجت و ناحت و اختلفت و تفرقت و فصلت
و ظهرت منها علوم متفرقات و مظاهر مختلفات
و بها استكبرن مراياها على الله في يوم فيه شهد
كل الذرات بأن الملك لله الواحد المقتر القهار

18 تالله بما ورد عليك من اعدائك كاد ان يستبق
العدل فضل ربك و القهر رحمة التي سبقت كل
الأشياء فاه آه يا كلمة البهاء و المستشهد في سبيل
البهاء كم من ليال بكيت على الفراش شوقاً للقاء
البهاء و كم من أيام احترقت بنار الاشتياق طلباً
لوصال البهاء و توجهاً الى وجه البهاء الذي لا يرى
فيه الا الله العلي الأعلى و انك انت ما اردت

as beareth witness to this the Concourse on High and then the denizens of the immortal realm.

من وجهه الآ وجه ربك و يشهد بذلك اهل
ملا الأعلى ثم اهل جبروت البقاء

- 19 Blind be the eye that perceiveth not in thee the sign of divine unity and the manifestation of oneness. O thou who art mentioned by the tongue of Baha! By God, the feminine gender is ashamed to be attributed to thee, O pride of men! Blessed art thou, O manifestation of beauty! Blessed art thou in that God hath purified thee from eternity from the doubts of the misguided ones and preserved thee from commotion. Verily He is the Mighty, the Exalted, and unto Him returneth the decree of the beginning and the end.

19 عمت عين ما شهدت فيك آية التوحيد و ظهور
التفريد يا أيها المذكور بلسان البهاء تالله حكم
التأنيث ينجل ان يرجع اليك يا نغر الرجال
طوبى لك يا مظهر الجمال طوبى لك بما طهرك
الله في ازل الآزال عن شبهات اهل الضلال و
حفظك عن الزلزال و انه هو العزيز المتعال و
اليه يرجع حكم المبدء و المآل

- 20 I testify that thou wert a leaf continually stirred by the winds of God's will, and thou wert not seized by the intimations of the people of hypocrisy who broke the Covenant and denied God, the Lord of the Day of Judgment. Blessed is the maidservant who found solace in thee, who heard thy mention, who held fast to the cord of thy love, and who through thee drew nigh unto God, thy Creator and Fashioner. She who tasted not thy love purely for thy Lord's sake is deprived of the grace wherewith God distinguished thee, and Paradise belongeth to the one who turned toward thee, wept for thee, and visited thee after thy death.

20 اشهد بأنك كنت ورقة لم تزل حركتك ارياح
مشية الله و ما اخذتك اشارات اهل النفاق
الذين نقضوا الميثاق و كفروا بالله مالك يوم
الطلاق طوبى لأمة آتست بك و سمعت ذكرك
و تمسكت بجمل حبك و استقرت بك الى
الله موجدك و خالقك و التي ما ذقت حبك
خالصاً لوجه ربك انها صارت محرومة من عناية
التي اختصك الله بها و الجنة لمن اقبل اليك و
بكي عليك و زارك بعد موتك

- 21 O thou who art concealed within the layers of earth! Verily thy body is a trust from God, the Mighty, the Bestower, in the bosom of the earth, and thy spirit hath ascended to the Most Glorious Horizon and the Supreme Companion. O God, my God! Befriend the one who befriendeth her, oppose the one who opposeth her, aid the one who aideth her, and grant to the one who visiteth her the best of this world and the next, and that which Thou hast ordained for those near unto Thee and for the sincere ones among Thy creatures. Verily Thou art the King of Kings and the Merciful to the servants. Within Thy grasp is the kingdom of earth and heaven. Thou doest what Thou willest. There is none other God but Thee, the Lord of the throne and the dust, and the Lord of the last and the first.

21 يا أيها المستورة في اطباق التراب ان جسدك
ودبعة الله العزيز الوهاب في بطن الأرض و
روحك استرقى الى الأفق الأبعد و الرفيق
الأعلى اللهم يا الهى وال من والاها و عاد من
عادها و انصر من نصرها و ارزق من زارها خير
الدنيا و الآخرة و ما قدرته للمقربين من خلقك و
المخلصين من بريتك و انك انت مالك الملوك
و راحم المملوك و في قبضتك ملكوت ملك
الأرض و السماء تفعل ما تشاء لا اله الا انت
رب العرش و الثرى و رب الآخرة و الأولى

- 22 Glorified art Thou, O God, my God! I beseech Thee by the Manifestation of Thy Most Exalted Self, and by Thy greatest appearances, and by Thy signs that have encompassed earth and heaven, then by this grave which Thou hast made a receptacle of Thy love and the resting place of a leaf from the leaves of the Tree of Thy Revelation, that Thou wilt not drive me from Thy door nor deprive me of that which Thou hast ordained for Thy chosen ones. O my Lord! I beseech Thee by Thyself and by her and by all the Manifestations of Thy

22 سبحانه اللهم يا الهى اسئلك بمظهر نفسك
العلی الأعلى و بظهوراتك الكبرى و بآياتك التي
احاطت الأرض و السماء ثم بهذا القبر الذي
جعلته اوعية حبك و مقراً ورقة من اوراق سدره
ظهورك بأن لا تطردني عن بابك و لا تجعلني
محروماً عما قدرته لأصفيائك اى رب اسئلك
بك و بها و بمظاهر الأسماء كلها بأن لا تدعني
بنفسي و هوائي و لا تجعلني من الذينهم اعترضوا

names, that Thou wilt not leave me to myself and my desires, nor make me one of those who opposed Thee and turned away from Thee on the Day whereon Thou didst establish Thyself upon the throne of Thy mercy and didst manifest Thyself unto all things through all Thy names.

عليك واعرضوا عنك في يوم الذي فيه استويت
على عرش رحمتك وتجليت على كل الأشياء
بكل اسمائك

- 23 Therefore, O my God, give me to drink from the spring of Thy knowledge and the fountain of Thy grace, that thereby I may become detached from all else save Thee and turn toward the sanctuary of Thy reunion and Thy presence. Verily Thou art the Powerful over what Thou wilt. There is none other God but Thee, the Exalted, the Mighty, the Bestower.

23 فاشربني يا الهى من سلسيل عرفانك و كوثر
عنايتك لأجعل به منقطعاً عما سوىك ومقبلاً
الى حرم وصلك ولقاك وانت انت المقتدر
على ما تشاء لا اله الا انت المتعالى العزيز الوهاب

- 24 O Lord! I beseech Thee by the fire which Thou didst kindle in the breast of this Leaf who was stirred by the winds of Thy Will and spoke in praise of Thy Self, to ignite the hearts of Thy servants with the fire of Thy love that they may detach themselves from those who have disbelieved and turn their faces toward Thee. Then send down, O my God, upon me and upon Thy detached servants and steadfast loved ones the good of this world and the world to come. Then forgive us and our fathers and our mothers and our brothers and our sisters and our offspring and our kindred from among those who have believed in Thee and in Thy signs, and who have acknowledged Thy oneness and confessed Thy singleness and submitted to Thy Cause and spoken in Thy praise.

24 اى رب اسئلك بنار التي اشتعلتها في صدر هذه
الورقة التي تحركت من ارياح مشيتك ونطقت
على ثناء نفسك بأن تشتعل قلوب عبادك من
نار حبك لينقطعن عن الذينهم كفروا ويقبلن
الى وجهك ثم انزل يا الهى على وعلى عبادك
المنقطعين واحبايك الثابتين خير الدنيا والآخرة
ثم اغفر لنا ولاياتنا وامهاتنا واخواننا واخواتنا
و ذرياتنا وذو قرابتنا من الذين آمنوا بك
وبآياتك وكانوا مقرأ بوحدايتك ومعترفاً
بفردانيتك ومدعناً بأمرك وناطقاً بثناءك

- 25 Verily Thou art He Who hath ever been powerful and will ever remain sovereign. No name preventeth Thee from another name, nor any attribute from another attribute. All names are servants unto Thy Self, and circle around Thee, and are submissive to Thy sovereignty, and are humble before the manifestation of the signs of Thy power, and are lowly before the dawning rays of the lights of Thy countenance. Verily Thou hast ever been and wilt ever be sanctified from Thy creation and Thy creatures. To this do testify my soul and all atoms, and my being and the beings of all who have been created between the earth and the heavens. There is none other God but Thee, the All-Powerful, the Most Exalted, the Mighty, the Bountiful.

25 وانت انت الذى لم تزل كنت قادراً ولا تزال
تكون حاكماً لا يمنعك اسم عن اسم ولا صفة
عن صفة كل الأسماء خادمة لنفسك وطائفة
في حولك و متقادة لسلطنتك و خاشعة عند
ظهور آثار قدرتك و خاضعة لدى بوارق انوار
وجهك وانت لم تزل كنت وتكون مقدساً
عن خلقك وبريتك وبذلك يشهد نفسى و
كل الذرات و كينونتى و كينونات من خلق
بين الأرضين والسّموات لا اله الا انت المقتدر
المتعالى العزيز المنان

LTDT.298-299x, BLO_PT#015, HURQ.BH85

INBA38:311, INBA48:052, INBA49:260,
BLIB_Or15714.119, BLIB_Or15739.108,
NLAI_BH2.336, Majlis210461.104-
111, BRL_DA#568, TAHR.336-
339, ASAT4.080x, AKHT1.093-094x,
AKHT1.366, HYK.334x, OOL.B153

BH00503

*Suriy-i-Khitab**To: Ahmad Mu'allim, in Tabriz*

- 1 In the name of the Most High, the Most Glorious, He Who shineth from the Horizon of the Most Luminous! هو العزيز في افق الأبهى باسمه العلى الأعلى 1
- 2 The remembrance of God, appearing as fire in the temple of light from the Lote-Tree of man, by leave of the All-Merciful, hath verily been witnessed at the heart of Paradise. He speaketh the truth, that there is none other God but Him, and that this Beauty is indeed the Beauty of the Cause in the most exalted Concourse, the Mystery concealed in the invisible realm of eternity, the Countenance of Revelation in the kingdom of origination, the Temple of Pre-existence in the cities of immortality, the Most Great Name in the realm of light, and the Beauty Manifest upon a holy and beloved form. ذكر الله على هيئة النار في هيكل التور من سدره الانسان باذن الرحمن قد كان في قطب الجنان بالحق مشهودا و ينطق بالحق بأنه لا اله الا هو و ان هذا الجمال بجمال الأمر في الملأ الأعلى و سر البطون في غيب العماء و طلعة الظهور في ملكوت البداء و هيكل القدم في مداين البقاء و اسم الأعظم في مصر السن و جمال المشهود على هيكل قدس محبوبا 2
- 3 O people of the Bayan! Fear ye the All-Glorious, and be not veiled from Him Who hath come upon clouds of holiness with a sovereignty manifest and true. The Kingdom of God moveth at His right hand, and the dominion of Names at His left, while before Him march the hosts of might invincible. ان يا ملأ البيان خافوا عن السبحان و لا تحتجبوا عن الذى اتى على ظلل القدس بسلطان كان على الحق مبينا و يمشى عن يمينه ملكوت الله ثم عن يساره جبروت الأسماء و فى امامه جنود عزّ قويا 3
- 4 Follow ye, O people, God's command and His decree, and follow not Satan. Follow ye the Beauty of the All-Merciful in these days, and fear God Who created you by His command, and be not amongst the tyrannous and sinful ones in the earth. ان اتبعوا يا قوم امر الله و حكمه و لا تتبعوا الشيطان ان اتبعوا جمال الرحمن فى تلك الأيام و خافوا عن الله الذى خلقكم بأمر من عنده و لا تكونن فى الأرض جباراً اثما 4
- 5 O Ahmad! Hearken unto that which is being revealed unto thee from the Realm of Eternity upon this blessed, ancient and everlasting Spot, whereon the Beauty of the All-Merciful hath established Himself upon the throne of transcendent glory, that the melodies of the All-Merciful may draw thee to the throne of the All-Highest Paradise, and sever thee from all created things, and purify thee from the defilement of the earth. This verily is of God's bounty unto thee, if thou be of them that comprehend. ان يا احمد ان استمع ما يوحى اليك عن شطر القدم على بقعة المباركة الأزلية الأبدية التى فيها استوى جمال الرحمن على عرش عزّ عظيم لتجذبك نعمات الرحمن الى عرش الرضوان و ينقطعك عن الأكوان و يطهرک عن دنس الأرض و ان هذا من فضل الله عليك ان تكون بذلك خبيراً 5
- 6 Stand firm in the Cause of thy Lord, then rend asunder the veils of idle fancy through Our power and authority, and fear thou no one, even should all who are on earth rise up against thee. Say: This Day shall nothing profit anyone, even were he to worship all who are in the heavens and on earth, except through My love and through the proof of My Revelation and My presence, and that which floweth from the Pen of glory with supreme knowledge. Cast behind thee all allusions, place ان استقم على امر مولاك ثم اخرج جبات الوهم بقدرة من عندنا و سلطان من لدنا و لا تخف من احد ولو يحاربك كل من على الأرض جميعا قل اليوم لن ينفع احداً شئ ولو يقوم بعبادة اهل السموات والأرض الا بعد حجي و برهاني قيامى و ما يجرى من قلم عزّ عليما دع كل الاشارات 6

beneath thy feet all intimations, and turn with a luminous countenance toward the court of sanctity with trustworthiness.

- 7 Verily thou didst enter the Precincts of Paradise and wert seated before the Throne when thou wert heedless of it, for We had veiled Our countenance in those days behind seventy thousand veils. When the appointed time was fulfilled, We unveiled the Face with a power that was supreme over all things.

- 8 Blessed art thou, O servant, for having attained the presence of God and heard His sweetest melodies with thy pure ear, and for the Ancient Beauty having appeared unto thee from the right hand of the Throne with wondrous holy lights. By the True God! One glance at the face of thy Lord would be better for thee than the treasures of the heavens and the earth, as testified by the Tongue of God from behind the holy tabernacle, if thou be of them that know.

- 9 Purify thine ears that thou mayest hear His sweetest melodies once again, for He is nigh unto the well-doers. Sanctify thy temple from human limitations, then ascend to the Most Sublime Vision, the station wherein the lights shine forth and which God hath made holy from the gaze of all in the world save those who have entered beneath the shadow of His mercy and are established upon the throne of His love. Thus hath the matter been decreed by One Who is Mighty and All-Wise.

- 10 Then doth the Tongue of the All-Merciful address from the direction of the All-Highest Paradise those servants who have believed in the Bayan, that perchance they may arise from slumber and turn back from that wherein they have been remiss in the Cause of God, and repent unto Him, for verily He is the Forgiver, the Merciful. And He saith:

- 11 O people of the Bayan! Did We not enjoin you in all Our Tablets not to cling to aught of what hath been created in earth and heaven at the time of the Manifestation? Why then have ye turned away from My Most Glorious Beauty in this My subsequent Revelation? Consider then, O heedless ones, that We may know what hath prevented you from this bounty which hath dawned from the holy horizon. Did We not warn you not to follow your desires when the heavens of the Cause would be cleft asunder and your Lord, the All-Merciful, would come in the shadows of the clouds? But when that day came with the truth, why did ye turn away from His presence and deny His signs, and stand at the brink of the fire?

- 12 Among you is he who hath been veiled by one of Our names and hath denied Him in Whom he had believed, turning back on

عن ورائك و ضع كلّ الدلالات تحت قدمك
و توجه بوجه المنير الى ساحة قدس امينا

7 و انك انت دخلت بقعة الفردوس و كنت
جالساً في مقابلة العرش حين غفلت عنك عنه لأننا كنّا
ساتراً وجهنا في تلك الأيام خلف سبعين الف
حجاب فلما تمت الميقات اظهرنا الوجه بسلطان كان
على الحق عظيماً

8 فهنيئاً لك يا عبد بما فزت بقاء الله و سمعت
نغماته الأملئ بسمعك الأصفي و تجلّى عليك
جمال القدم عن يمين العرش بأنوار قدس بديعا
تالله الحق نظرة منك الى وجه الله ربك لكان
خير لك عن كنوز السموات و الأرض و يشهد
بذلك لسان الله عن خلف خباء القدس ان انت
بذلك عليماً

9 طهر اذناك لتسمع نغماته الأملئ مرة اخرى لأنه
كان بالمحسنين قريبا قدس هيكلك عن حجاب
البشر ثم عرج الى منظر الأكبر مقر الذي فيه
تستضيء الأنوار و جعله الله مقدساً عن انظر
العالمين جميعاً الا من دخل في ظل رحمته و استقر
على عرش حبه و كذلك قضى الأمر من لدن
عزيز حكيماً

10 اذا يخاطب لسان الرحمن عن جهة الرضوان عباد
الذينهم آمنوا بالبيان لعل يقومون عن النوم ويرجعون
عمّا فرطوا في امر الله و يتوبن اليه و انه كان تواباً
رحيماً

11 و يقول ان يا ملاء البيان اما وصيناكم في كلّ
الألواح بأن لا تتمسكوا في حين الظهور بشيء عمّا
خلق في الأرض و السماء فلم اعرضتم عن جمالي
الأبهى في قيص ظهوري الأخرى اذا تبينوا يا ملاء
الغفلاء لنعلم ما منعكم عن هذا الفضل الذي كان
عن افق القدس مشروقاً و اما انذرناكم بأن لا
تبعوا هويكم حين الذي تنشق فيه سموات الأمر
و يأتي ربكم الرحمن على ظلال من الغمام فلما اتى
يومئذ بالحق فلم اعرضتم عن لقائه و كفرتم بآياته
و كنتم على شفا حفرة من النار موقوفاً

his heels. And among you is he who hath clung to the cord of his desires and turned away from the Beauty unto Whom is his return and his ultimate abode. Thus do We bear witness unto you from the Supreme Horizon, and My True Self is witness to what I say.

- 13 O people of the Bayan! By the True God, if ye have believed in My Self, by God this is My Self Who hath appeared in truth, and if ye be thoroughly persuaded of the truth of My verses, I swear by My beauty, these are My verses which have descended through grace from the heaven of the Most Exalted Name. Fear God and do not reject the truth through your own devices, nor follow your own desires, for all matters end with the verses of God, which have descended in the most melodious tones from a holy and resplendent heaven.

- 14 Seize the value of these days and do not dispute My proof, My evidence, My grandeur and My majesty, and do not war against My Self, for this is recorded as a grievous error in the Mother Book. Hasten to the shore of grace with your hearts and veil not yourselves with the veils of idle fancies. Break the idols through Our power and fear not any wicked oppressor. Beware lest you deprive yourselves of God's sanctuary or nullify your deeds through Satan's whisperings. Hold fast to God's cord in these days when all in the heavens and earth are intoxicated, save those who have come to God with illumined hearts. Thus has the tongue of the All-Merciful spoken at the midmost heart of paradise. Therefore arise, O people of the Bayan, and make up for what has passed you by. Walk steadfastly on the path of justice. Dispute not God's verses after their revelation and war not against His Self. Rather, aid Him to the extent of your ability - this is better for you and for yourselves, though He is indeed independent of all worlds.

- 15 By God! The proof has appeared from the horizon of glory and the sun of certitude has shone forth from a wondrous holy vista. Fear God and follow not your selves and desires. Follow God's religion in His Cause and transgress not what you have been commanded in the Book. Thus has the matter been decreed by One mighty and powerful. Say: The Cause has appeared in such wise that none has any way to deny it except by rejecting God's Messengers, His Emissaries, His Books and the scrolls of His glory. Thus has the matter been inscribed in the tablets of decree by the Pen of Baha with truth. Those who have

12 و منكم من احتجب باسم من اسمائنا و كفر بالذي آمن به و كان على اعقابهم منقلباً و منكم من تمسك بجبل هويه و اعرض عن جمال الذي اليه منقلبه و مثويه و كذلك شهدناكم من الرفيق الأعلى و كان نفسى الحق على ما اقول شهيدا

13 ان يا ملاء البيان تالله الحق ان آمنتم بنفسى تالله هذا نفسى قد ظهر بالحق و ان كنتم موقناً بآياتى فوجالى هذه آياتى قد نزلت بالفضل من جبروت اسم علياً خافوا عن الله و لا تدحضوا الحق بما عندكم و لا تتبعوا هويكم لأن كل الأمور ينتهى بآيات الله و أنها نزلت على احسن النعمات من سماء قدس بهياً

14 ان اغتبنوا قدر تلك الأيام و لا تجادلوا بحجتي ثم برهاني ثم عظمتى و كبريائى و لا تحاربوا بنفسى و ان ذلك خطأ كان فى ام الألواح عظيماً ان اسرعوا الى شاطئ الفضل بقلوبكم و لا تحتجوا انفسكم بحجبات الأوهام ثم كسروا الأصنام بقدرة من لدنا و لا تخافوا من كل جبار شقياً ايّاكم ان لا تحرموا انفسكم عن حرم الله و لا تبطلوا اعمالكم بهمزات الشيطان ثم اعتصموا بجبل الله فى تلك الأيام التى اخذ السكر كل من فى السموات و الأرض الا من اتى الله بقلب منبراً كذلك نطق لسان الرحمن فى قطب الرضوان اذا قاموا يا ملاء البيان و تداركوا ما فات عنكم و كونوا على صراط العدل مستقيماً و لا تجادلوا بآيات الله بعد انزالها و لا تحاربوا مع نفسه ثم انصروه بما استطاع به انفسكم و ان هذا خير لكم و لأنفسكم و انه قد كان عن العالمين غنياً

15 تالله قد ظهر البرهان عن افق السبحان و اشرقت شمس الايقان عن منظر قدس بديعاً اتقوا الله و لا تعقبوا انفسكم و هويكم ان اتبعوا ملّة الله فى امره و لا تجاوزوا عما امرتم به فى الكتاب و كذلك قضى الأمر من لدن مقتدر قديراً قل قد ظهر الأمر على شأن مابقى لأحد مجال الاعراض الا بأن يكفر برسلى الله و سفراته و بكتب الله و صحايف مجده و كذلك كان الأمر فى الألواح القضاء من قلم البهاء بالحق مرقوما ان الذينهم توقفوا فى هذا الأمر

hesitated in this Cause are fewer than can be counted. By the True One! All their deeds have been rendered void unless they repent unto God and return to Him. Verily He is the Forgiver of His servants and was ever merciful to the truth. He forgives whom He wishes and chastises whom He wishes. Nothing escapes His knowledge and He encompasses all things.

أقلّ من ان يحصى تالله الحقّ قد حبطت اعمالهم كلّها ألا بأن يتوبوا الى الله ويرجعوا اليه والله لغفار بعباده والله كان على الحقّ رحيمًا يغفر من يشاء ويعذب من يشاء لا يعزب عن علمه من شيء والله كان على كلّ شيء محيطًا

- 16 O servant! When the Tablet of Eternity reaches you, arise from your seat, approach it with gracious humility, take it in your hands, place it upon your head and say: "O my God! I bear witness in this my station that You are God, there is no God but You, and that the Primal Point is the manifestation of Your revelation, Your emergence, Your sovereignty and Your majesty. Through Him the sun of Your bounties has shone upon all the worlds. And I bear witness that He Who has appeared in truth in Your Most Glorious Name from the highest horizon is indeed Your splendor in the kingdom of names, Your radiance in the world of creation, and Your might, sovereignty and power to all in the kingdoms of command and creation. Through Him Your favor was perfected, Your proof appeared, Your countenance shone forth, and the banners of Your Cause were raised upon the hills of invincible glory."

16 ان يا عبد اذا وصل اليك لوح البقاء قم عن مقامك ثمّ استقبله بخضوع حسن ثمّ خذه بأيديك وضعه على رأسك وقل يا الهى اشهد حينئذ في موقعي هذا بأنك انت الله لا اله الا انت و ان نقطة الأولى لظهورك و بروزك و سلطنتك و كبريائك و به اشرقت شمس مواهبك على العالمين جميعا و اشهد ان الذى ظهر بالحقّ باسمك الأبهى عن افق الأعلى انه لبائتك فى ملكوت الأسماء و ضيائك فى ارض الانشاء و عزّك و سلطانك و قدرتك لمن فى ملكوت الأمر و الخلق و به تمت نعمتك و ظهر برهانك و لاح وجهك و نصبت رايات امرك على اتلال عزّ منيعا

- 17 Then read what hath been revealed in the Tablet, and ponder thereon and upon that which was sent down unto the Prophets and Messengers, that thou mayest be endowed with understanding in the Cause of thy Lord. And when thou perceivest the sweet fragrance of holiness from God's Tablet and its influence, then cleanse thyself in the living waters that flow from this fountain of camphor, this Salsabil whose source God hath made His Pen of Command, and from which He hath manifested that which purifieth the hearts of them that are possessed of true knowledge.

17 ثمّ اقرأ ما نزل فى اللوح ثمّ تفكّر فيه و بما نزل على النبيين و المرسلين لتكون فى امر ربك بصيرا و اذا وجدت رائحة القدس عن لوح الله و اثره اذا غسّل نفسك فى ماء الطهور عمّا جرى من عين هذا الكافور هذا السلسبيل الذى جعل الله معينه قلم امره و اظهر منه ما يطهر به افئدة كلّ عارف عليما

- 18 Then detach thyself from all who are in the heavens and on earth, and be thou a herald among the servants of this Tablet which hath appeared and shone forth from the horizon of the finger of transcendent glory. Be thou one who proclaimeth throughout all lands, bringing glad tidings unto them that have believed in God's signs and His testimony, and warning them that have denied this grace which hath descended from the clouds of His Command. Then kindle within thyself the fire which We have ignited in the paradise of these words, that thou mayest thereby ignite those who have been chilled by the cold of idle fancies.

18 ثمّ انقطع عن كلّ من فى السموات و الأرض و كن مناديا بين العباد بهذا اللوح الذى ظهر و اشرق عن افق اصبع عزّ قديما و كن صايحا فى البلاد و مبشرا للذين آمنوا بآيات الله و برهانه و منذرا للذين كفروا بهذا الفضل الذى كان عن سحب الأمر منزولا ثمّ اشتعل فى نفسك بنار التى اشتعلناها فى رضوان تلك الكلمات لتشتعل بها الذين كانوا من برودة الأوهام مخمّودا

- 19 Say: O people, judge fairly within yourselves! If ye veil yourselves from this Countenance, to what countenance will ye turn? And if ye withhold yourselves from this holy sanctuary, to what sanctuary do ye purpose to repair? Consider, O

19 قل يا قوم فأنصفوا فى انفسكم ان تحتجبوا عن هذا الوجه بأى وجه تتوجّهون و ان تمنعوا ذواتكم عن حرم القدس فبأى حرم تقصدون اليوم اذا تبيّنوا

people of the Bayan! By the Self of the All-Merciful! There is no refuge for you, and God is cognizant of this. Do ye believe in part of the Book while denying its source, its fountainhead, and its revealer? Alas for you, in that ye have turned away from the Ancient Beauty and have turned unto phantoms of oppression. Thus have We inspired thee with the truth and sent unto thee that which shall solace thine eyes and cause thee to rejoice within thyself, and to remember God's remembrance at eventide and at dawn. Beware lest thou tarry for less than a moment, but stand firm in thy Lord's Cause and be steadfast in thy Lord's path with manifest truth.

يا ملاء البيان لا فونفسى الرحمن لم يكن عندكم من مأمن و كان الله على ذلك عليماً تؤمنون ببعض الكتاب و تكفرون بمعناها و منبعها و منزلها فوا حسرتا عليكم بما اعرضتم عن جمال القدم و اقبلتم الى هياكل ظلم موهوماً كذلك الهماك بالحق و ارسلنا اليك ما تقر به عيناك و تكون مستبشراً فى نفسك و متذكراً بذكر الله فى كل اصيل و يكورا اياك ان لا تصبر فى نفسك اقل من آن ثم استقم على امر مولاك و كن على صراط ربك على الحق مستقيماً

- 20 Say: By God, the Truth! That which had never appeared in creation hath been made manifest, whereby the clouds of grace have been raised up, the Tree of Bounty hath borne fruit, the Dove hath warbled, the Cock of the Throne hath crowed, the spirits have been quickened, and every moldering bone hath been stirred to life.

20 قل تالله الحق قد ظهر ما لا ظهر فى الابداع و به رفعت سحب الفضل و اثمرت سدرة الجود و غرّدت الورقاء و صبح ديك العرش و قامت الأرواح و اهتز كل عظم رميماً

- 21 O people of the Bayan! Abandon that which preventeth you from drawing nigh unto God, then turn ye unto this grace which encompasseth all the worlds.

21 انتم يا ملاء البيان دعوا ما يمنعكم عن التقرب الى الله ثم توجهوا الى هذا الفضل الذى كان على العالمين محيطة

- 22 O Our Name Ahmad! We have bestowed upon thee in this Tablet a power from Us and an influence from Our presence, that thy word may influence the servants if thou art detached from all who are in the heavens and on earth and art turned toward the shore of holy blessedness. Arise with supreme steadfastness and give the people to drink from this Salsabil which We have given thee in the chalices of these words, that it may draw them to the exalted heaven of glory. And if thou findest thyself capable, take up the Pen by Our command and write that which the Spirit casteth upon thy heart in confirmation of this Cause.

22 ان يا اسمنا الأحمد أنا اعطيناك فى هذا اللوح قوة من لدنا ثم اثرأ من عندنا ليؤثر قولك فى العباد ان تكون منقطعاً عن كل من فى السموات و الأرض و متوجّهاً الى شاطئ قدس مبروكا قم باستقامة الكبرى ثم اسق الناس من هذا السلسيل الذى اعطيناك فى كؤوس تلك الكلمات ليجذبهم الى سماء عزّ مرفوعا و ان وجدت نفسك مستطيعاً خذ القلم بأمر من لدنا ثم اكتب مالقى الروح على فؤادك فى اثبات هذا الأمر

- 23 By God, the Truth! The Most Great Spirit will then assist thee from Our presence, and thus hath the matter been decreed. Withhold not thyself from this grace, but follow God's command and His judgment, that thou mayest be numbered among those who have attained in the Mother Book that which hath been inscribed by the Pen of Command. And the Spirit, and the glory, and the splendor be upon thee and upon those who have followed the command of thy Lord and who have been caused to stand at the seat of holiness by God's leave.

23 تالله الحق اذا يؤيدك روح الأعظم من لدنا و كذلك كان الأمر مقضياً و لا تمنع نفسك عن هذا الفضل ان اتبع امر الله و حكمه لتكون من البالغين فى ام الكتاب من قلم الأمر مسطورا و الروح و العزّ و البهاء عليك و على الذينهم اتبعوا امر ربك و كانوا على مقعد القدس باذن الله موقوفاً

BH00532

Suriy-i-Ismuna'l-Mursil

- 1 This is the Surah of Our Name "The Messenger," which We have sent down from the dominion of grace to be a herald unto all the worlds. He is the Most Wondrous, the Most Holy, the Most Exalted, the Most Glorious!
- 2 This is a Book from the presence of Baha to him who hath acknowledged God and recognized His sovereignty, and hath then taken his seat upon a sublime and holy seat. Therein is that which will guide him aright should he hearken unto what hath been sent down therein and not withhold the ear of his heart from hearkening unto the Word of God, the Mighty, the Powerful, the Inaccessible.
- 3 God hath indeed manifested Himself in this Tablet through His Name "The Messenger" unto all created things, that none may be debarred from the wondrous treasures concealed within this blessed and wondrous Name. We have made this Tablet the source of the manifestation of this Name throughout all worlds, and through it We raised up the Messengers aforetime - though there was no "aforetime" before it - and sent them unto the servants as a command from Our presence, for verily We have ever been One Who commandeth. And We shall continue to send through it the Messengers unto the end that hath no end, through Our power, for verily We have ever been the Powerful One.
- 4 This Tablet was inscribed by the Pen of Power and preserved behind the veil of infallibility. Then did We reveal it in truth and send it forth in the most excellent form, in the image of these radiant, holy and luminous words:
- 5 O thou Name! We have made thee the Manifestation of Our Messengers in the Kingdom of Names and have ordained for thee that which none among all created things can reckon. We have raised thee in truth to a station beneath whose shadow all the Messengers have sought shelter, and through thee We send forth the Messengers to all the worlds of thy Lord. This is what We have ordained for thee as a bounty from Our presence for Our discerning servants.
- 6 Among the Messengers are those whom We raise up in truth and send unto the servants with a Book and clear proof; among them are those whom We cause to speak through Our grace and whom We inspire with the wisdom of the Cause from Our
- 1 هذه سورة اسمنا المرسل قد نزلنا من جبروت الفضل ليكون على العالمين بشيراً هو الأبدع الأقدس الأرفع الأبهى
- 2 هذا كتاب من لدى البهاء الى من اقرّ بالله و اعترف بسلطانه ثم استقرّ على مقرّ قدس رفيع و فيه ما يستقيمه على ما كان ان يسمع ما نزل فيه ولا يمنع اذن القلب عن اصغاء كلمة الله المقتدر العزيز المنيع
- 3 و قد تجلّى الله فى هذا اللوح باسمه المرسل على الممكّنات لئلا يمنع احد من بدائع ما كنز فى هذا الاسم المبارك البديع انا جعلنا هذا اللوح مبدء ظهور هذا الاسم فى العالمين و منه بعثنا الرسل من قبل الذى لا قبل له و ارسلناهم الى العباد امراً من لدنا و انا كنا امرين و نرسلن به الرسل الى آخر الذى لا آخر له بقدره من لدنا و انا كنا قادرين
- 4 و كان هذا اللوح مسطوراً من قلم القدرة و محفوظاً خلف حجاب العصمة اذا اظهرناه بالحق و بعثناه على احسن الطراز فى صور هذه الكلمات المشرق المقدس المنير
- 5 ان يا هذا الاسم انا جعلناك مظهر رسلنا فى ملكوت الأسماء و قدّرنا لك ما لا يحصى احد من الخلائق اجمعين و ارفعناك بالحق الى مقام الذى استظلّ فى ظلك كلّ المرسلين و بك نرسل الرسل الى كلّ عوالم من عوالم ربك و هذا ما قدّرناه لك فضلاً من لدنا لعبادنا العارفين
- 6 و من الرسل من نبهته بالحق و نرسله الى العباد بكّاب و حجة مبين و منهم من انطقناه بفضل من عندنا و الهمناه حكمة الأمر من لدنا و انا كنا على كلّ شئ لمقتدر قدير و منهم من اوحينا اليه

presence - for verily We have power over all things; among them are those to whom We reveal through messengers from the angels; among them are those in whose breasts We cause the Spirit to speak with sanctified and wondrous inspirations; and among them are those whom We manifest with all of these and make them the manifestation of all names between earth and heaven. We purify them from the defilement of the idolaters, strengthen them with the Most Great Spirit, and make them the manifestation of Our Self to all who are in the kingdom of command and creation, ordaining for them the best of all worlds. Thus do We favor some above others as a grace from Our presence, for I am the Ancient Bestower of Grace.

7 Beyond these, We have manifested this Name unto all who are in the heavens and on earth, and We have made this Name a sun that all existence, both seen and unseen, might be illumined by its rays. None knoweth this save those who have been given spiritual vision by One All-Knowing, All-Wise. None shall be barred from the radiance of this Sun save those who place a veil between themselves and its light. Thus do We impart unto the servants that which will draw them nigh unto the Fountain of Knowledge and make plain the paths of understanding.

8 How many messengers there are upon whom the rays of this Sun have shone, yet they themselves remain unaware! For example, those who carry the messages of kings to various lands are messengers from them, and this Name hath shone upon them according to their station and the measure of their facing this glorious and wondrous Sun. Among them are those who bear God's messages inscribed on tablets, yet understand them not and remain among the heedless. As ye observe, those whom they call "chapar" [couriers] carry God's verses and His Book to and fro, spreading them throughout the lands, yet in their own souls they remain veiled, and many of them, were they to become aware of this, would not accept it within themselves and would not bear it, but rather would be among those who strive against it. The effulgence of this Name shone upon them in their heedlessness of it. Thus hath the favor of thy Lord encompassed all the worlds. We have sent with these souls in all their journeys that which none among those possessed of knowledge can bear, how much less those beneath them. This is among the hidden mercies of their Lord upon them and upon Our near servants. Today their names are mentioned before God by the angels of divine messages, and We have made them harbingers of glad tidings to Our seeking servants. These shall continue in this bounty until God shall reveal to them their deeds - a promise from Him. Verily, He is the best of those who fulfill their promises. God shall soon raise them up through His

برسل من الملائكة و منهم من انطقنا الروح في صدره بربوات قدس بديع و منهم من اظهرناه بكل ذلك و جعلناه مظهر كل الاسماء بين الارض و السماء و طهرناه عن دنس المشركين و ايدناه بروح الأعظم و جعلناه مظهر نفسنا لمن في ملكوت الأمر و الخلق و قدرنا له خير العالمين كذلك فضلنا بعضهم على بعض فضلاً من عندى و انا الفضل القديم

7 و من دون هؤلاء تجلينا بهذا الاسم على كل من في السموات و الأرضين و جعلنا هذا الاسم شمساً ليستضيء من انوارها كل الوجود من الغيب و اليهود و لا يعرف ذلك الا الذينهم اوتوا بصر الروح من لدن عليم حكيم و لن يمنع احد من تجلى هذه الشمس الا من يجعل حجاباً بينه و بين انوارها كذلك نلقى على العباد ما يقربهم الى كوثر العرفان و يستبين سبل العرفان

8 و كم من رسل تجلى عليهم تجليات هذه الشمس ولكن في انفسهم لا يكونون من الشاعرين مثلاً ان الذين يذهبون برسائل الملوك الى الاقطار اولئك رسلاً من عندهم و تجلى عليهم هذا الاسم على شأنهم و على قدر تقابلهم لهذه الشمس المشرق العزيز البديع و منهم من يحمل رسالات الله في الواحه و لا يفقه في نفسه و يكون من الغافلين كما تشهدون ان الذين يسمون عندهم بالچاپار اولئك في الذهاب و الاياب يحملون آيات الله و كتابه و ينشرونها في الديار ولكن في انفسهم يكونون من المحتجبين و كم منهم لو يطلعون بذلك لن يقبلوا في انفسهم و لن يحملوها بل يكونون من الجاهدين و اشرق عليهم تجلى هذا الاسم حين غفلتهم عنه كذلك احاط فضل ربك العالمين و انا ارسلنا مع هؤلاء في كل ذهابهم ما لا يحمله احد من العارفين فكيف دونهم و هذه من خفيات رحمة ربهم عليهم و على عبادنا المقربين اولئك اليوم يذكر اسمائهم عند الله ملائكة المرسلات و جعلناهم مبشرات لعبادنا المريدين و اولئك يكونون في هذا الفضل الى ان يظهر الله لهم اعمالهم وعداً من

sovereignty and shall make them recognize the Manifestation of His Self and shall bring them to the holy Paradise as a recompense for what they have wrought and for their having been among the doers. The reward of none of His servants shall be lost with God, and verily He doth not suffer to be lost the reward of those who do good. We inspired the kings aforetime to appoint servants for this Cause, that through them might be manifested that which God desired in those days regarding the diffusion of His signs. Thus do We expound unto you the power of your Lord, that ye may be among those who are certain of His power.

- 9 O Kings of the Bayan! Command your envoys, when the Sun of Certitude dawneth from the horizon of the All-Glorious, to proceed with God's announcement and His Tablets throughout all lands and to inform the people of the holy and wondrous lights. Command these to carry the traces of God to all regions, that the breezes of holiness may waft over all the worlds. We have made you the manifestation of Our sovereignty for this purpose and for the recognition of your Creator at the time of His Manifestation. By God! This is better for you than the kingdom of the heavens and earth. Await ye the days of God that ye may find them, then after hearing, hasten to the holy seat, the place of the mighty throne. By God! Your turning toward the direction of the All-Glorious and your standing before the throne of your Lord, the All-Merciful, is better than the worship of both worlds. Beware lest ye deprive yourselves of the bounty of those days. Then enter the sanctuary of Paradise, near to the mercy of your Lord, the All-Merciful, the Most Compassionate. By God! Through this shall your sovereignty be strengthened, your station exalted, your mention elevated, and your names inscribed on holy and preserved tablets. In those days shall the bounty of your Creator encompass you and cause you to prevail over all who dwell on earth. Thus doth God command you in this Tablet lest ye be veiled at the time of His Manifestation by the ornaments of earth that ye possess, and lest ye withhold yourselves from that which is better for you than all that hath been created between the heavens and earth. If ye hearken unto God's counsel, it shall be for your own good, and if ye turn away, it shall be against you, and verily He is independent of His veiled servants. And if ye do not carry out that wherewith ye have been commanded in the Tablet, verily He will send His Tablets by the hands of the angels of glad tidings during your heedlessness thereof, even as We send them by the hands of your servants during your heedlessness and their heedlessness thereof. Thus hath your Lord been powerful over what He willeth and sovereign over what He desireth. None can prevent His sovereignty and nothing can frustrate Him in what He

عنده أنه خير الموفين فسوف يبعثهم الله بسلطانه و يعرفهم مظهر نفسه و يبلغهم الى فردوس القدس جزاء ما عملوا و كانوا من العاملين لن يضيع عند الله اجر احد من عبادہ و انه لا يضيع اجر المحسنين و انا الهنا الملوك من قبل بأن يعينوا عباداً لهذا الأمر ليظهر منهم ما اراد الله في تلك الأيام من انتشار آثاره كذلك نين لكم قدرة ربكم لتكون في قدرته لمن الموقنين

9 ان يا ملوك البيان انتم فأمرؤا رسلائكم عند ظهور شمس الايقان عن مشرق السبحان بأن يذهبوا بنبأ الله و الواحه في كل الديار و يخبرن الناس بأنوار قدس بدیع نبأوا هؤلاء بأن يحملوا آثار الله الى كل الأشطار لتب رواج القدس على العالمين و انا جعلناكم مظهر سلطنتنا لهذا و لعرفان موجدكم حين الظهور تالله هذا خير لكم عن ملك السموات و الأرضين ان ارتقبوا أيام الله لكي تجدونها ثم اسعوا بعد استماعكم الى مقعد القدس مقر عرش عظيم تالله توجهكم الى شطر السبحان و قيامكم بين يدي عرش ربكم الرحمن لخير عن عبادة الثقلين اياكم ان لا تحرموا انفسكم عن فضل تلك الأيام ثم ادخلوا حرم الفردوس جوار رحمة ربكم الرحمن الرحيم تالله بذلك يستحكم سلطنتكم و يرفع قدركم و يعلو ذكركم و يثبت اسمائكم على الواح قدس حفيظ و يأخذكم في ذلك الأيام فضل بارئكم و يسلطكم على من على الأرض اجمعين كذلك امركم الله في هذا اللوح لئلا تحتجبوا حين الظهور بما عندكم من زخارف الأرض و لا تمنعوا انفسكم عما هو خير لكم بما خلق بين السموات و الأرضين ان سمعتم نصيح الله فلاأنفسكم فان اعرضتم فلکم و انه لغنى عن عبادہ المحتجبين و انتم ان لن تفعلوا بما امرتم به في اللوح و انه يرسل الواحه بيد ملائكة المبشرين حين غفلتكم عن ذلك كما انا نرسلها بأيدي عبادكم حين غفلتكم و غفلتهم عنها كذلك كان ربكم مقتدرًا على ما يشاء و حاكماً على ما يريد لن يمنعه احد عن سلطانه و لن يعجزه شئ عما خلق في السموات و الأرض ان انتم من العارفين

hath created in the heavens and earth, if ye be of those who know. Even as ye have witnessed and heard all this from the Manifestations of Our Self at the time of Their appearance, in-
somuch that whenever the Manifestations of tyranny prevented Them from Their sovereignty and arose in opposition against Them, They manifested through Their sovereignty whatsoever They desired, and the Cause was established through Their words, and the back of the oppressors was broken. Thus have We detailed in this Tablet the mysteries of the Cause. Blessed is he who readeth it and pondereth what hath been inscribed therein and extracteth what hath been treasured therein of the pearls of luminous knowledge.

كما شهدتم و سمعتم كل ذلك من مظاهر نفسنا حين الظهور بحيث كلما منعوهم مظاهر الظلم عن سلطانهم و قاموا عليهم بالاعراض انهم اظهروا بسطانهم ما ارادوا و اثبت الامر بكلماتهم و قطع دابر الظالمين كذلك فصلنا في هذا اللوح اسرار الامر فطوبى لمن يقرأه و يتفكر فيما سطر عليه و يخرج ما كنز فيه من لآلى علم منير

- 10 O Kings of the earth! In the realm of Baha, act not as did the kings act towards Us in these days. Among them was the King of Persia who suspended the Temple of the Cause in mid-air and slew it with such tyranny that all things wept over it, then did the denizens of Paradise and the Concourse of the realms above. He put to death a number of Our kinsmen, plundered Our possessions, and made Our family captives in the hands of the oppressors. He cast Me into prison time and again. By God the True One! None can reckon what befell Me in prison save God, the Numberer, the All-Knowing, the Almighty. Then he banished Me and My family from Our home until We reached Iraq in manifest sorrow. We remained there until the King of Turkey rose against Us and summoned Us to his seat of sovereignty. When We reached him, there befell Us that which brought joy to the King of Persia, until We were cast into this Prison wherein the hands of loved ones were cut off from Our robe. Thus did he deal with Us, yet We give thanks to God for what hath befallen Us through his firm decrees, and We praise Him for this, hoping for what He hath in store. Verily He is the All-Forgiving, the All-Merciful.

10 ان يا ايها الملوك في البهآ لا تفعلوا كما فعلوا الملوك بنا في تلك الايام و منهم ملك العجم الذى علق هيكل الامر في الهواء و قتله بظلم بكت عليه كل الاشياء ثم اهل الفردوس ثم اهل ملائ العالمين و قتل انفس معدودات من ذوى قرابتنا و غار اموالنا و جعل اهلنا اسارى بأيدي الظالمين و حبسنى مرّة بعد مرّة تالله الحق لن يقدر احد ان يحصى ما ورد على في السجن الا الله المحصى العليم القدير ثم بعد ذلك اخرجنى مع اهلى عن الديار الى ان ادخلنا العراق بحزن مبين و كنا فيه الى ان قام علينا ملك الروم و دعانا الى مقر سلطنته و اذا وردنا عليه جرى علينا ما استفرج به ملك العجم الى ان دخلنا في هذا السجن الذى انقطع فيه عن ذيلنا ايدى المحبين كذلك فعل بنا ولكن انا نشكر الله بما ورد علينا من محكم قضاياه و نحمده على ذلك رجاء ما عنده و انه هو الغفار الرحيم

- 11 O Our Name the Messenger and its Manifestations! We have indeed exalted you and raised you up and made you Our manifestations in the Kingdom of Names. Beware lest anything deter you from your Creator or the exaltation of your mention veil you from your Originator. Fear God and be of the God-fearing.

11 ان يا اسمنا المرسل و مظهره انا عززناكم و ارفعناكم و جعلناكم مظهرنا في ملكوت الاسماء اياكم ان لا يغرّنكم شيء عن بارئكم و لا يحجبكم ارتفاع ذكركم عن موجدكم خافوا عن الله و كونوا من المتقين

- 12 O Mirrors of this Name! Deal not with My Self as did the mirrors in those days, for you were created by My command and were brought into being by the will of My Pen, if you be of those who perceive. Doth it befit shadows to deny the lights of the Sun or to protest against it after being created by it? Nay, by My Self, the All-Compelling, the Mighty, the Powerful. Their turning away from the Sun and their objection to it are like the dung-beetle's aversion to the fragrance of musk. Thus

12 ان يا مرايا هذا الاسم لا تفعلوا بنفسى كما فعلوا المرايا في تلك الايام لأنكم خلقتم بأمرى و بعثتم بارادة من قلبى ان اتم من الشاعرين هل ينبغي للأشباح بأن تنكر انوار الشمس او تعترض عليها بعد الذى خلقت بها لا فونفسى المهيمن العزيز القدير و ان اعراضهم عن الشمس و اعتراضهم عليها كاعتراض الجعل على رائحة المسك و

do We set forth parables unto men that they may be of those who are assured of their Lord's signs. Whoso faileth to deliver unto himself the messages of God his Lord and restraineth not himself from wickedness and unseemly deeds and from that which is forbidden in the Tablets - he is indeed deprived of the revelation of this Name and shall be of the deprived ones.

- 13 O people of Baha! Deliver unto yourselves the messages of your Lord, then deliver them unto men, that God's messages may encompass all the worlds through you. Beware lest you deprive yourselves of this most mighty and impregnable grace. And thou, O servant, arise from thy slumber, then deliver unto men that which thou art commanded by thy Lord, the All-Merciful, the Most Compassionate. Look not upon anyone, but look unto the face of thy Lord, the Mighty, the Luminous. Let thy Lord suffice thee above all else, that thou mayest find thyself independent of all the worlds. We have sent down this Ridvan and dispatched it to thee that thou mayest ponder upon it and upon its contents, and give thanks unto thy Lord and be of the thankful. Detach thyself from the world and its ornaments, then seek God's help in all matters and be of those who trust in Him. Then gather the people unto the Cause of thy Lord and be of the beneficent. Rise from the horizon of utterance with the sword of expression, then sing My melody between the heavens and the earth. If thou findest thyself extinguished, then kindle thyself from this Fire by the name of thy Lord, the Chosen One, that thou mayest attract through thee the hearts of the righteous among Our near servants. And if thou findest thyself ailing, then seek healing through My Name, the Healer, that through thee every sick and ailing one may be healed. Thus have We ordained for thee and commanded thee therewith, that thou mayest be of those who act. Upon thee be the light of thy Lord through My Most Glorious Name, and upon those who are with thee among Our assured servants.

PDC.111-112x

كذلك مثلنا للعباد مثلاً لعل الناس كانوا بآيات
ربهم لمن الموقنين و من لن يبلغ نفسه رسالات
الله ربّه و لن يمنعها عن البغي و الفحشاء و ما
نهى عنه في الألواح انه محروم عن تجلّي هذا
الاسم و يكون من المحرومين

13 ان يا اهل البهَاء بَلِّغُوا انفسكم رسالات ربكم ثم
بَلِّغُوا العباد ليحيط بكم رسالات الله على العالمين
ايّاكم ان لا تحرموا انفسكم عن هذا الفضل الأَمْنِ
المنيع و انتك انت يا ايها العبد قم عن رقْدك ثم
بَلِّغْ الناس بما امرت من لدن ربك الرحمن الرحيم
ولا تنظر الى احد ثم انظر الى وجه ربك العزيز
المنير فاكف برّيك عن دونه لتشهد نفسك غنياً
عن العالمين انا نزلنا هذا الرضوان و ارسلناه اليك
لتفكر فيه و بما عليه و تشكر ربك و تكون من
الشّاكرين فانقطع عن الدنيا و زخرفها ثم استعن
بالله في كلّ الأمور و كن من المتوكّلين ثم اجتمع
الناس على امر ربك و كن من المحسنين ان اطلع
عن افق اللسان بصمصام البيان ثم غنّ على لحن
بين السموات و الأرضين و ان وجدت نفسك
مخموداً فاشتعل من هذه النار باسم ربك المختار
لتستجذب بك قلوب الأبرار من عبادنا المقربين و
ان وجدت نفسك عليلاً فاستشف باسمي الشّافي
ليستشفى بك كلّ مريض و عليل كذلك قدّنا
لك و امرناك به لتكون من العاملين و عليك
انوار ربك باسمي الأبهى و على من معك من
عبادنا الموقنين

INBA37:133, INBA83:118, BLIB_Or15702.037,
BLIB_Or15723.253, BLIB_Or15737.097,
ALIB.folder18p142-147, BRL_DA#731,
AQA4#092 p.311, OOL.B126

BH00563

- 1 He is the Most Mighty, the Most Wondrous, the Most Eloquent, the Most Glorious!
- 2 God beareth witness to that which thou didst testify at the beginning of thy book, that there is none other God but Him. No partner hath He, nor any minister, nor any peer, nor any equal, nor any opponent. He hath ever been sanctified above all names and their dominion, and above all similitudes and their sovereignty. He, verily, is the Ever-Living Who dieth not. In His grasp is the kingdom of all things. He createth whatsoever He willeth, and He, verily, is powerful over all things. But the most exalted testimony is that which God Himself hath borne to His own Self, by His own tongue, before the creation of all things and before the manifestation of attributes and their sovereignty, and of names and their dominion. And this it is: Bear thou witness unto it after My Cause, for before the Cause the testimony of no one shall be accepted in those days, that thou mayest be of them who have testified to that which God hath testified and who are recorded in the Tablets of God among the believers. God testifieth that there is none other God but Him and that the Primal Point is His servant and His Baha, and by this hath He taken a covenant from all atoms, if thou be of them who know. But today the people of the Bayan do not bear witness as God hath borne witness, for the testimony is not complete except through the mention of His Baha, and these people have paused in this matter with a mighty pause. Even should their tongues speak this Most Great Name, it would not profit them unless they believe that His Baha is the Baha of the heavens and of the earth, Who hath appeared in truth with manifest sovereignty. Whoso halteth in regard to this Name hath indeed halted in regard to all names, and his testimony shall never be accepted by God; rather, he hath been recorded by the Pen of Command in the holy Tablets among the idolaters.
- 3 Beware, beware, O servant, lest thou join any name with this Name, or ascribe to it any likeness, or similitude, or equal, or opposite, or direction, or sign, for by it hath God created all things and sustained all things, and hath sent down from the holy clouds showers of wondrous glory. Then purify thy heart from the allusions of those who were given the Qur'an - thus have ye been commanded in all the Tablets from One Who is All-Knowing, All-Wise - for they moved not except as their desires moved them, and they spoke not except through the promptings of their own selves. Therefore did they believe in

1 هو الأعزّ الأبدع الأنطق الأبهي

2 شهد الله بما شهدت في أول كتابك بأنه لا اله الا هو لا شريك له ولا وزير له ولا نظير له ولا ند له ولا ضد له وهو لم يزل كان مقدساً عن الأسماء وملكوها وعن الأمثال وجبروتها وأنه هو حي لا يموت بيده ملكوت كل شيء يخلق ما يشاء وأنه قد كان على كل شيء قديراً ولكن اعلى شهادة التي شهد الله بلسانه على نفسه لنفسه قبل خلق كل الأشياء وقبل ان يظهر الصفات وجبروتها والأسماء وملكوها وهو هذا وانك فاشهد به بعد امرى لأن قبل الأمر ان يقبل شهادة احد في تلك الأيام لتكون من الذين شهدوا بما شهد الله وكان في الواح الله من الموحدون مكتوباً شهد الله أنه لا اله الا هو وان نقطة الأولى عبده وبهائه وبذلك اخذ العهد عن كل الذرات ان انت بذلك عليماً ولكن اليوم ملأ البيان لا يشهدون كما شهد الله لأن الشهادة لن يتم الا بذكر بهائه وان هؤلاء قد توقفوا في ذلك توقفاً عظيماً ولو يتكلم بهذا الاسم الأعظم السنتهم هذا لن يغنيهم الا بأن يؤمنوا بأن بهائه لبهاء السموات والأرض وقد ظهر بالحق سلطان مينا ومن توقف في هذا الاسم قد توقف في كل الأسماء ولن يقبل شهادته عند الله بل كان من المشركين من قلم الأمر في الواح القدس مرقوماً

3 إياك إياك يا عبد لا تقتن هذا الاسم اسم احد ولا تتخذ له شبيهاً ولا مثلاً ولا ندّاً ولا ضدّاً ولا جهةً ولا اشارة لأن به قد خلق الله كل شيء و رزق كل شيء وانزل من سحب القدس امطار عزّ بديعاً ثم طهر قلبك عن اشارات الذين اوتوا الفرقان بذلك امرتم في كل الألواح من لدن عليم حكيماً لأنهم ما تحركوا الا بما أيدهم هويهم وما تكلموا الا بأهواء انفسهم ولذا آمنوا بالله في يوم

God on the Day when the clouds were cleft asunder and the Beauty of the Cause came with manifest sovereignty.

- 4 Know then that thy letter hath come before Us and We have taken note of the words and allusions contained therein. If thou wouldst hear from Me, efface from thy heart all of that, that it may become pure and luminous and that the lights of thy Lord may be reflected therein, that it may tell of Him. Thus doth the Beauty of the Cause command thee. Act thou according to what thou hast been bidden by One All-Knowing, All-Informed. For He Who was named Ali aforetime and Who came to you with God's signs is verily alive and abiding through His word exalted: "Verily I am living in the Most Glorious Horizon." After the manifestation of God and His sovereignty, it behooveth no one to turn to aught else beside Him or to occupy himself with any other. This indeed is the truth which hath shone forth from the horizon of a luminous morn. Should thou turn to the words thou possessest, thou wouldst be like those who, when the Sovereign of the Cause came to them with manifest and clear signs, occupied themselves with words that were current among them. Thus did they deny and turn away from Him for Whose meeting they were created. This indeed is a grievous wrong. Know thou God by God and by that which proceedeth from Him, for all else beside Him is created by His command and brought into being by His Will. He cannot be known through aught else; rather, all else is known through Him, and He is wise over all things.

- 5 When the Sun shineth at its noontide zenith, doth it befit anyone to inquire about a lamp and what pertaineth thereto? Nay, by God's Self, if thou be of them that know! After the appearance of the Ocean and its waves, doth it befit anyone to speak of a pool of water? Nay, by Him Who created all things by His command, and He is powerful over all things. Beware, beware lest names hold thee back from Him through Whose command the names and their kingdom were created. Let God, thy Lord, suffice thee, then detach thyself from all the worlds. Forget all names, then look with the eye of the beginning toward Him Who, by God the Truth, were He to take a handful of clay and desire to generate therefrom all names and their kingdom, and all attributes and their dominion, and all that was and will be, is able to do so through His Name which is supreme over the Truth. Beware lest thou cling to a name other than the Name of thy Lord through Whom appeared the oceans of names. Exalted is God above this Name through which the faces of them that have recognized His unity are illumined and the face of every sinful misbeliever is darkened. Through it God separateth this day between light and darkness, and between the felicitous and the wretched. Thus hath the decree

الَّذِي شَقَّتْ فِيهِ السَّحَابُ وَاتَى فِيهِ جَمَالَ الْأَمْرِ
بِسُلْطَانٍ مَبِينَا

4 ثُمَّ أَعْلَمَ أَنَّ حَضَرَ بَيْنَ يَدَيْنَا كِتَابَكَ وَأَطْلَعْنَا بِمَا فِيهِ
مِنْ كَلِمَاتِكَ وَأَشَارَاتِكَ وَأَنَّكَ إِنْ تَسْمَعِ مِنِّي
فَاحْضَرِ عَنْ قَلْبِكَ كُلَّ ذَلِكَ لِيَكُونَ صَافِيًا مُنِيرًا
وَيَرْتَسِمَ عَلَيْهِ أَنْوَارُ رَبِّكَ لِيَكُونَ حَاقِيًا عَنْهُ وَ
كَذَلِكَ يَا أَمْرُكَ جَمَالَ الْأَمْرِ فَاعْمَلْ بِمَا أَمَرْتُ
مِنْ لَدُنْ عَلِيمٍ خَبِيرًا لِأَنَّ الَّذِي سَمِيَ بَعْلِي مِنْ قَبْلِ
وَجَائِكَ بَيِّنَاتُ اللَّهِ إِذَا كَانَ يَكُونُ حَيًّا بَاقِيًا بِقَوْلِهِ تَعَالَى
أَتْنِي أَنَا حَتَّى فِي أَفْقِ الْأُبْهَى وَبَعْدَ ظُهُورِ اللَّهِ وَ
سُلْطَانِهِ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُلْتَفِتَ بِدُونِهِ وَلَا أَنْ
يَشْتَغَلَ بِسِوَاهُ وَهَذَا الْحَقُّ قَدْ أَشْرَقَ حِينَئِذٍ عَنْ
أَفْقٍ صَبِيحٍ مُنِيرًا وَأَنَّكَ لَوْ تَلْتَفِتَ إِلَى مَا عِنْدَكَ
مِنْ الْكَلِمَاتِ لَتَكُونُ بِمِثْلِ الَّذِينَ إِذَا جَاءَهُمْ سُلْطَانُ
الْأَمْرِ بَيِّنَاتُ ظَاهِرٍ مَبِينَا اشْتَغَلُوا أَنْفُسَهُمْ بِكَلِمَاتِ
الَّتِي كَانَتْ بَيْنَهُمْ لِذَا كَفَرُوا وَأَعْرَضُوا عَنِ الَّذِي
خَلَقُوا لِلْقَائِهِ وَإِنَّ هَذَا لَظَلَمٌ عَظِيمًا إِنْ أَعْرَفَ اللَّهُ
بِاللَّهِ وَبِمَا يَظْهَرُ مِنْ عِنْدِهِ لِأَنَّ دُونَهُ مَخْلُوقٌ بِأَمْرِهِ
وَمَنْجَعٌ بِإِرَادَةِ مَنْ عِنْدَهُ وَأَنَّهُ لَا يَعْرِفُ بِسِوَاهُ
بَلْ مَا سِوَاهُ مَعْرُوفٌ بِهِ وَأَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ
حَكِيمًا

5 فَلَمَّا أَشْرَقَ الشَّمْسُ فِي وَسْطِ الزَّوَالِ هَلْ يَنْبَغِي
لِأَحَدٍ أَنْ يَسْأَلَ عَنِ السَّرَاجِ وَمَا يَتَعَلَّقُ بِهِ لَا
فَوْفَافِ اللَّهِ إِنْ أَنْتَ بِذَلِكَ عَلِيمًا وَبَعْدَ ظُهُورِ
الْبَحْرِ وَأَمَاجِجِهِ هَلْ يَنْبَغِي لِأَحَدٍ أَنْ يَتَكَلَّمَ فِي
مَاءِ الْغَدِيرِ لَا فَوَالَّذِي خَلَقَ الْمَوْجِدَاتِ بِأَمْرِ مَنْ
عِنْدَهُ وَأَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا أَيَاكَ
أَيَاكَ إِنْ يَمْنَعُكَ الْأَسْمَاءُ عَنِ الَّذِي بِأَمْرِ مَنْ
عِنْدَهُ خَلَقَ الْأَسْمَاءَ وَمَلَكُوتَهَا فَكَفَى بِاللَّهِ رَبِّكَ
ثُمَّ انْقَطَعَ عَنِ الْعَالَمِينَ جَمِيعًا فَانْسَ كُلَّ الْأَسْمَاءِ ثُمَّ
انْظُرْ بِطَرَفِ الْبَدءِ إِلَى الَّذِي تَالَهُ الْحَقُّ لَوْ يَأْخُذُ
كَفًّا مِنَ الطَّيْنِ وَيُرِيدُ أَنْ يَبْعَثَ مِنْهُ كُلَّ الْأَسْمَاءِ
وَمَلَكُوتَهَا وَكُلَّ الصِّفَاتِ وَجَبْرُوتَهَا وَكُلَّ مَا
كَانَ وَمَا يَكُونُ لِيَقْدِرَ بِاسْمِهِ الَّذِي كَانَ عَلَى الْحَقِّ
عَظِيمًا أَيَاكَ إِنْ تَتَمَسَّكَ بِاسْمِ دُونَ اسْمِ رَبِّكَ
الَّذِي مِنْهُ ظَهَرَ الْبَحْرُ الْأَسْمَاءُ فَتَعَالَى اللَّهُ مِنْ هَذَا
الْإِسْمِ الَّذِي بِهِ يَسْتَفْضَى وَجْهُ الْمُوَحِّدِينَ وَيَسُودُ
وَجْهَ كُلِّ مُشْرِكٍ أَثِيمًا وَبِهِ فَصَّلَ اللَّهُ الْيَوْمَ بَيْنَ

come down from the heaven of destiny, and the matter hath been decided by One mighty and powerful.

النور والظلمة والسعيد والشقي وكذلك اتى
الحكم من سماء القضاء وقضى الأمر من لدن
مقتدر عزيزاً

- 6 Look at what thou hast seen in the Tablets of God wherein He hath described His servants. This description was not confined to any one person to the exclusion of others. Rather, We have described all who have arisen to praise their Lord. Behold thou the Tablets that thou mayest be illumined with clear vision. This description is true of whoso is steadfast in his faith, assured in God, and turned towards Him. But after his turning away and deviation, this description is withdrawn from him by a sovereignty that encompasses the truth. Consider, for example, a mirror: as long as it faces the sun, thou wilt find therein its reflection, its image, and its effulgences. But after turning away, it is bereft of all these and returns to its original state. Thus have We expounded this matter in detail that thou mayest stand firm in the Cause. Verily, he whom ye call the father of evil - God hath described him in His Book with the most exalted description, if thou be of them that know. God addressed him in His Book, saying "O Manifestation of Oneness!" and besides this, called him by His most beautiful names. Return to the Book that thou mayest witness this in the traces of thy Lord and become endowed with true vision. His praise reached such heights that none had ever attained to such mention of his Lord. Despite this, the people of the Bayan, both great and small, revile him.

6 واما ما رأيت في الواح الله ما وصف به عباده
هذا لم يكن مخصوصاً بأحد دون احد بل وصفنا
كل من قام ببناء ربه انك فانظر في الألواح
لتكون على بصيرة منيرة وهذا الوصف حق لمن
كان ثابتاً في ايمانه وموقناً بالله ومتوجهاً اليه وبعد
اعراضه وانحرافه يسلب عنه هذا الوصف بسلطان
كان على الحق محيطاً مثلاً فانظر في المرآة مادام
الذي تقابل الشمس تجد فيها انطباعها وارتسامها
وتجلياتها وبعد الانحراف تعري عن كل ذلك
ويرجع الى اصله وكذلك فصلنا لك تفصيلاً
لتكون على الأمر مستقيماً ان الذي انتم تسمونه
ابا الشرور قد وصفه الله في كتابه بأعلى الوصف
ان انت بذلك عليماً وخاطبه الله في كتابه بأن
يا مظهر الأحديّة ومن دون ذلك سماه بأسمائه
الحسنى فارجع الى الكتاب لتشهد ذلك في آثار
ربك وتكون بالحق بصيراً وبالغ في وصفه على
شأن ما سبقه احد في ذكر ربه مع ذلك يسبونه
ملاً البيان من كل صغير وكبيراً

- 7 Have they any proof for this? Nay, by My Self, except that they say he turned away from God. When he turned away, his deeds became as naught and all his attributes, until he returned to the station that was written in the Mother Book. Likewise, observe that all names and all descriptions are true of those who believe in God and His signs, but without this, the decree of infidelity and misbelief descends upon them from the presence of the Self-Subsisting, the Supreme. Hast thou not heard what God hath revealed in the Bayan? How many a tree of affirmation in the subsequent Revelation is transformed into a tree of negation! Reflect, then, upon that which was sent down from the heaven of eternity aforetime, and that which hath been revealed in these days, that thou mayest be numbered among those who are endowed with insight in the Mother Book. Know thou that every tree bearing lofty fruit, should it hesitate in this Cause, becometh counted among the trees of negation. This is a revelation from One Who is mighty and wise. Likewise every exalted, renowned and luminous name, should it hesitate in the Cause of its Lord, becometh accounted among

7 هل يكن عندهم من حجة في ذلك لا فونفسى الا
بأن يقولوا انه اعرض عن الله فلما اعرض جبط
اعماله وكل اوصافه الى ان رجع الى مقر كان
في ام الألواح مكتوباً وكذلك فانظر في كل
الأسماء كل الأوصاف يصدق عليهم ان يكونوا
مؤمناً بالله وآياته ومن دون ذلك ينزل عليهم
حكم الكفر والشرك من لدن مهيمن قيوماً اما
سمعت ما نزل الله في البيان فكم من شجرة اثبات
في ظهور البعد يتبدل بالشجرة النفي اذا فكر فيما
نزل من جبروت البقاء من قبل وما نزل في
تلك الأيام لتكون من المتبصرين في أم الكتاب
مسطوراً ثم اعلم بأن كل شجرة ذات ثمره رفيع لو
يتوقف في هذا الأمر ليكون من اشجار النفي وهذا
تنزيل من لدن عزيز حكيماً وكذلك كل اسم
متعالى مشتهر منير لو يتوقف في امر ربه ليكون

the lowliest of names, even should it be among the most elevated. Thus do We teach thee the essence of knowledge, that thou mayest be well-pleasing in the religion of God.

- 8 Say: All matters lie within the grasp of His Will, and all names stand in awe of His might. He raiseth up whatsoever He willeth through His command, and bringeth down whatsoever He desireth through His authority. He shall not be questioned of His doings, and He, verily, encompasseth all things. Were He at this moment to pronounce the word of affirmation for all who are in the heavens and on earth, all would become His witnesses; and were He to pronounce upon them the word of negation, all would return to the fire. Thus do thou witness thy Lord's power and be among those who bear witness to the Cause.

- 9 Know thou that between God and any soul there is no kinship. Whoso turneth unto God, belongeth unto Him, though he be from the people of the farthest West; and whoso turneth away is not of Him, though he be at His very side. Thus have We informed thee of the truth and taught thee through Our grace, that thou mayest be mindful within thyself and remind the people in these days wherein the Sun of might and glory hath shone forth and stood at its zenith with wondrous lights. Be not of those who, when God came unto them overshadowed by the clouds of His Cause, turned away from Him and sought to adduce proofs based on words related by someone from one of the names of old, and thereby went far astray. For through God's existence, all things can dispense with all things, and through His sovereignty, He sufficeth all who are in the heavens and on earth, while nothing in creation can suffice in His stead. He Himself is the Truth, a witness unto what I say.

- 10 Purify thine ear that it may hearken to My melodies, then thy tongue that through it may flow praise of My Self, then thine eye that it may behold My countenance, from which all who are in the heavens and earth have been illumined, save those who have disbelieved, denied, and openly rejected the signs of God - these shall have no portion of this cup today. Cast aside all cups from thy hand, then take the cup of eternity in thy right hand and drink therefrom the crystal-pure wine in My Most Glorious Name. Then speak forth betwixt earth and heaven that which the Spirit hath spoken through mighty and glorious verses. Know thou that We have previously revealed unto thee a tablet and sent it to thee, and it shall be a testimony from Us unto all the worlds. When it reacheth thee, place it upon thy head, then render thanks unto God with gracious gratitude. And glory be upon thee if thou dost mount the Ark of Glory

من ادنى الأسماء ولو كان من اعلاها كذلك
نعلمك جواهر العلم لتكون في دين الله رضى

8 قل كل الأمور مقبوض بكف ارادته و كل
الأسماء مشفقة من خشيته يرفع ما يشاء بأمره
وينزل ما يريد بسلطانه ولا يستل عما شاء و انه
كان على كل شيء محيطا و لو ينزل حينئذ على
كل من في السموات و الأرض كلمة الاثبات
كل ادلاء له و لو ينزل عليهم كلمة النفي كل
يرجعن الى النار كذلك فاشهد قدرة ربك و
كن على الأمر شهيدا

9 ثم اعلم بأن لم يكن بين الله و بين احد من نسبة
من اقبل الى الله فهو منه و لو يكون من اهل
بادية الغرب و من اعرض فليس منه و لو يكون
في جنبه كذلك اخبرناك بالحق و علمناك
بالفضل لتكون متذكرا في نفسك و تذكر الناس
في هذه الأيام التي اشرفت فيها شمس القدرة و
الاجلال و وقفت في قطب الزوال بأنوار بدعيا و
لا تكن من الذين اذا اتاهم الله على ظلل الأمر
اعرضوا عنه و كانوا يستدلوا بكلمات التي رواها
احد عن اسم من الأسماء من قبل و بذلك ضلوا
ضللا بعيدا لأن بوجود الله يستغنى كل شيء
عن كل شيء و انه بسلطانه يكفى كل من في
السموات و الأرض و لا يكفى عنه شيء عما
خلق في الابداع و كان نفسه الحق على ما اقول
شهيدا

10 طهر اذنك لتسمع نغماتي ثم اللسان ليحجر منه
ثناء نفسي ثم البصر لينظر وجهي الذي استضاء
منه كل من في السموات و الأرض الا الذينهم
كفروا و انكروا و جحدوا بآيات الله جهرة اولئك
لم يكن لهم اليوم من هذه الكأس نصيبا دع كل
الكؤوس عن يدك ثم خذ كأس البقاء بيدك
البنى ثم اشرب منها رحيق الأصفى على اسمي
الأبى ثم انطق بين الأرض و السماء بما نطق
الروح حينئذ بآيات عز منيعا ثم اعلم بأننا نزلنا
لك من قبل لوحا و ارسلناه اليك و انها لحجة من
لدنا على العالمين جميعا و اذا وصل اليك ضع على
رأسك ثم اشكر الله شكرا جميلا و البهاء عليك ان

through Our steadfastness and spirit, sever thy gaze from all else besides God thy Lord, and remain upright upon the holy path, in truth and by the truth.

تركب على فلك البهاء باستقامة من لدنا وروح
من عندنا وتنقطع نظرك عن دون الله ربك و
تكون على صراط القدس على الحق بالحق مستقيماً

BLIB_Or15694.319, ALIB.folder18p189

BH00597

Lawh-i-Ashraf

To: Ashraf, in Land of Za

1 He is the Mighty, the Wondrous!

1 هو العزيز البديع

2 O Ashraf! Hearken unto that which the Tongue of the Ancient of Days imparteth unto thee, and be not of them that are heedless. Verily, the hearing of but one melody from the melodies of thy Lord would enrapture all the worlds, were they to incline their ears thereto with a hearing pure and wondrous. And were the names to purify themselves from the limitations of creation, they would all become the Most Great Name, wert thou of them that know; for the Beauty of the Ancient of Days hath, in these days—holy, mighty, and inaccessible—shed His splendor upon all things through all the names.

2 ان يا اشرف اسمع ما يلقىك لسان القدم ولا تكن
من الغافلين وان استماع نعمة من نعمات ربك
ليجذب العالمين لو يتوجهن اليها بسمع طاهر بديع
وان الاسماء لو يخلصن انفسهم عن حدودات
الانشاء ليصيرن كلها اسم الأعظم لو انت من
العارفين لأن جمال القدم قد تجلى على كل الأشياء
بكل الاسماء في هذه الأيام المقدس العزيز المنيع

3 Strive, then, within thine own self, that thou mayest be beneficent in the Cause of thy Lord and sincere in His love, that He may make thee one of His most beauteous names in the kingdom of creation. This, verily, is a great bounty. By My life! Were the hands of all created things this day to be lifted up, wholly detached from every intimation and allusion, toward the horizon of hope in the direction of the King of Names, and were they to ask of Him the treasures of the heavens and of the earth, He would assuredly bestow them upon them, through His all-embracing grace, ere their hands returned unto themselves. Thus hath His mercy encompassed all the worlds.

3 و انك فاسع في نفسك بأن تكون محسناً في
امر ربك وخالصاً لحبه ليجعلك من اسمائه
الحسنى في ملكوت الانشاء وان هذا الفضل
كبير فوعمرى لو يرفع اليوم ايدى كل الممكنات
خالصاً عن الاشارات الى شطر الرجاء من
ملك الاسماء ويسأله خزائن السموات و
الأرض ليعطيهم بفضله العميم قبل ان يرجعن
اياديهن اليهم وكذلك كان رحمته على العالمين
محيط

4 Say: O people! Withhold not from yourselves the grace of God and His mercy. Whoso withholdeth himself therefrom is indeed in grievous loss. What, O people! Do ye worship the dust, and turn away from your Lord, the Gracious, the All-Bountiful? Fear ye God, and be not of those who perish. Say: The Book of God hath been sent down in the form of this Youth. Hallowed, therefore, be God, the most excellent of makers! Take ye good heed, O peoples of the world, lest ye flee from His face. Nay, make haste to attain His presence,

4 قل يا قوم لا تمنعوا انفسكم عن فضل الله ورحمته
و من يمنع وانه على خسران عظيم قل يا قوم أ
تعبدون التراب وتدعون ربكم العزيز الوهاب اتقوا
الله ولا تكونن من الخاسرين قل قد ظهر كتاب
الله على هيكल الغلام فتبارك الله احسن المبدعين
انتم يا ملا الأرض لا تهربوا عنه ان اسرعوا اليه
و كونوا من الراجعين توبوا يا قوم عما قد فرطتم

and be of them that have returned unto Him. Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish. He it is Who hath created you; He it is Who hath nourished your souls through His Cause, and enabled you to recognize Him Who is the Almighty, the Most Exalted, the All-Knowing. He it is Who hath unveiled to your eyes the treasures of His knowledge, and caused you to ascend unto the heaven of certitude—the certitude of His resistless, His irrefutable, and most exalted Faith. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this lofty, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noontide glory. Then will ye be of them that have believed in Him.

- 5 Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with anyone, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

- 6 Say: So great is the glory of the Cause of God that even the blind can perceive it, how much more they whose sight is sharp, whose vision is pure. The blind, though unable to perceive the light of the sun, are, nevertheless, capable of experiencing its continual heat. The blind in heart, however, among the people of the Bayán—and to this God is My witness—are impotent, no matter how long the Sun may shine upon them, either to perceive the radiance of its glory, or to appreciate the warmth of its rays.

- 7 Say: O people of the Bayan! We have chosen you out of the world to know and recognize Our Self. We have caused you to draw nigh unto the right side of Paradise—the Spot out of which the undying Fire crieth in manifold accents: “There is none other God besides Me, the All-Powerful, the Most High!” Take heed lest ye allow yourselves to be shut out as by a veil from this Daystar that shineth above the dayspring of the Will

في جنب الله وما اسرفتم في امره ولا تكونن من الجاهلين هو الذي خلقكم ورزقكم بأمره وعزفكم نفسه العزيز العليّ العليم واظهر لكم كنوز العرفان وعزجكم الى سماء الايقان في امره المحكم العزيز الرقيب اياكم ان لا تمنعوا فضل الله على انفسكم ولا تبطلوا اعمالكم ولا تتكروه في هذا الظهور الأظهر الأمتع المشرق المنير فأصفوا في امر الله بارئكم ثم انظروا الى ما نزل عن جهة العرش وتفكروا فيه بقلوب طاهر سليم اذا يظهر لكم الأمر كظهور الشمس في وسط السماء وتكونن من الموقنين

5 قل انّ دليله نفسه ثم ظهوره و من يعجز عن عرفانها جعل الدليل له آياته وهذا من فضله على العالمين و اودع في كلّ نفس ما يعرف به آثار الله و من دون ذلك لن يتم حجتّه على عباده ان اتم في امره لمن المتفكرين انه لا يظلم نفساً ولا يأمر العباد فوق طاقتهم و انه هو الرحمن الرحيم

6 قل قد ظهر امر الله على شأن يعرفه اكمه الأرض و كيف ذى بصر طاهر منير و انّ الأكمه لن يدرك الشمس ببصرها ولكن يدرك حرارة التي تظهر منها في كلّ شهر و سنين ولكن اكمه البيان تالله لن يعرف الشمس ولا اثرها و ضيائها ولو تطلع في مقابلة عينه في كلّ حين

7 قل يا ملاء البيان انا اختصصناكم لعرفان نفسنا بين العالمين و قربناكم الى شاطئ الأيمن عن يمين بقعة الفردوس مقام الذي فيه [تنطق] النار على كلّ الألحان بأنه لا اله الا انا العليّ العظيم اياكم ان لا تحتجبوا انفسكم عن هذه الشمس التي استضاءت عن افق مشية ربكم الرحمن بضياء الذي احاط

of your Lord, the All-Merciful, and whose light hath encompassed both the small and the great. Purge your sight, that ye may perceive its glory with your own eyes, and depend not on the sight of anyone except yourself, for God hath never burdened any soul beyond its power. Thus hath it been sent down unto the Prophets and Messengers of old, and been recorded in all the Scriptures.

كَلِّ صَغِيرٍ وَكَبِيرٍ أَنْ افْتَحُوا أَبْصَارَكُمْ لِتَشْهَدُوا بِعَيْونِكُمْ وَلَا تَعْلَقُوا أَبْصَارَكُمْ بِذِي بَصَرٍ لِأَنَّ اللَّهَ مَا كَفَّ نَفْسًا إِلَّا بَعْدَ وَسْعَةٍ وَكَذَلِكَ نَزَلَ فِي كُلِّ الْأَلْوَحِ عَلَى النَّبِيِّينَ وَالْمُرْسَلِينَ

- 8 Strive, O people, to gain admittance into this vast Immensity for which God ordained neither beginning nor end, in which His voice hath been raised, and over which have been wafted the sweet savors of holiness and glory. Divest not yourselves of the Robe of grandeur, neither suffer your hearts to be deprived of remembering your Lord, nor your ears of hearkening unto the sweet melodies of His wondrous, His sublime, His all-compelling, His clear, and most eloquent voice.

8 أَنْ ادْخُلُوا يَا قَوْمُ فِي هَذَا الْفَضَاءِ الَّذِي مَا قَدَّرَ لَهُ مِنْ أَوَّلٍ وَلَا مِنْ آخِرٍ وَفِيهِ ارْتَفَعَ نَدَاءُ اللَّهِ وَتَهَبَّ رَوَائِحُ قُدْسِهِ الْمُنْتَبِعِ وَلَا تَجْعَلُوا أَجْسَادَكُمْ عَرِيًّا عَنْ رِذَاءِ الْعَزِّ وَلَا قُلُوبَكُمْ عَنْ ذِكْرِ رَبِّكُمْ وَلَا سَمْعَكُمْ عَنْ اسْتِمَاعِ نَغَمَاتِهِ الْأَبَدِ الْأَمْنَعِ الْعَزِيزِ الْأَفْصَحِ الْبَلِغِ

- 9 O Ashraf! Give thanks unto God for having honored thee with His presence and admitted thee before the Throne, a seat of magnificent glory. Blessed be thine eye for having beheld the beauty of God, thy Lord and the Lord of all creation. Blessed be thine ear for having heard the melody of God, the Almighty, the All-Knowing, the All-Wise. Know thou that the time of thy presence before the Throne hath now ended. Arise and take God's Tablet to His yearning servants who have burned away the veils with the fire of attraction and have ascended unto God, the King, the Mighty, the Praiseworthy. Then remind them of what hath befallen Us from those who were created by Our command, and give them the glad tidings of God's good pleasure, that they may be of those who rejoice. Recount unto them the stories of the Youth that they may be informed thereof and be among those who remember.

9 أَنْ يَا أَشْرَفَ فَاشْكُرْ اللَّهَ بِمَا شَرَّفَكَ بِلِقَائِهِ وَدَخَلَكَ تَلَقَّاءَ الْعَرْشِ مَقْعَدِ عَرْزٍ عَظِيمٍ فَطَوْبِي لِعَيْنِكَ بِمَا رَأَتْ جَمَالَ اللَّهِ رَبِّكَ وَرَبِّ الْخَلَائِقِ أَجْمَعِينَ فَطَوْبِي لِأَذْنِكَ بِمَا سَمِعْتَ نَغْمَةَ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ ثُمَّ اعْلَمْ أَنَّ تَمَّتْ مِيقَاتُ وَقُوفِكَ لَدَى الْعَرْشِ قَدْ تَمَّ أَذْهَبْ بِلَوْحِ اللَّهِ إِلَى عِبَادِهِ الْمُرِيدِينَ الَّذِينَ احْتَرَقُوا الْأَعْجَابَ بِنَارِ الْإِنْجِذَابِ وَصَعِدُوا إِلَى اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَمِيدِ ثُمَّ ذَكِّرْهُمْ بِمَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ خَلَقُوا بِأَمْرٍ مِنْ لَدُنَّا ثُمَّ بَشِّرْهُمْ بِرِضْوَانِ اللَّهِ لِيَكُونُوا مِنَ الْمُسْتَبْشِرِينَ أَنْ اقْصِصْ لَهُمْ مِنْ قِصَصِ الْغَلَامِ لِيَطْلَعْنَ بِهَا وَيَكُونُوا مِنَ الذَّاكِرِينَ

- 10 Say: O loved ones of God! Arise to render victory and follow not those who have disputed with the Self of God and denied the proof which God hath made the evidence of His Cause between the heavens and earth, and who have rebelled against God to such extent that they arose in opposition to His Face and showed no shame before God Who created them by His command. Thus did these oppressors deal with the Ancient Beauty, and their opposition reached such a point that they arose to slay Me through what Satan had cast into their breasts – and God is verily aware of this and witnesseth it. When they found themselves powerless before God's sovereignty and might, they arose with a new scheme. Thus did We receive treatment from those who were created by Our command, and verily We are powerful.

10 قُلْ يَا أَحِبَّاءَ اللَّهِ قُومُوا عَلَى النَّصْرِ وَلَا تَتَّبِعُوا الَّذِينَ جَادَلُوا بِنَفْسِ اللَّهِ وَانْكُرُوا حُجَّةَ اللَّهِ الَّتِي جَعَلَهَا اللَّهُ بَرَهَانَ أَمْرِهِ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ وَبَغَوْا عَلَى اللَّهِ عَلَى شَأْنٍ قَامُوا عَلَى الْأَعْرَاضِ فِي مَقَابِلَةِ الْوَجْهِ وَمَا اسْتَحْيُوا عَنْ اللَّهِ الَّذِي خَلَقَهُمْ بِأَمْرٍ مِنْ عِنْدِهِ وَكَذَلِكَ وَرَدَ عَلَى جَمَالِ الْقَدَمِ مِنْ هَؤُلَاءِ الظَّالِمِينَ وَبَلَغَ الْأَعْرَاضِ إِلَى مَقَامِ قَامُوا عَلَى قَتْلِ بَمَا اتَّقَى الشَّيْطَانُ فِي صُدُورِهِمْ وَكَانَ اللَّهُ عَلَى ذَلِكَ لَعْلِيمٌ وَشَهِيدٌ وَلَمَّا شَهِدُوا أَنْفُسَهُمْ عِزَّاءَ عِنْدَ سُلْطَانَةِ اللَّهِ وَقُدْرَتِهِ إِذَا قَامُوا عَلَى مَكْرٍ جَدِيدٍ كَذَلِكَ وَرَدَ عَلَيْنَا مِنَ الَّذِينَ خَلَقُوا بِأَمْرٍ مِنْ عِنْدِنَا وَأَنَا كَمَا قَادِرِينَ

- 11 O loved ones of God! Be as clouds of grace to them who have believed in God and His signs, and as the decreed punishment for those who have disbelieved in God and His Cause and were among the idolaters. Say: O people! Listen not to the words of those who ascribe partners to God and to the Manifestation of His Self. Fear ye the Day when all shall be questioned concerning their deeds in the presence of their Lord, the Most High, the Most Great, and shall be recompensed for what they have earned in their vain life – this hath been decreed in preserved tablets of glory. Be not of those who at every moment adopt for themselves a cause and then deny it at another time. Fear God, O concourse of believers! Take what hath been sent down to you from the direction of the Throne and abandon all else, and be of those who are firmly established in the Cause.
- 12 And should you meet him who was named Muhammad-before-‘Ali, remind him from Us and convey unto him that which We have commanded, that he may arise to serve the Cause and remain steadfast in such wise that his feet shall not slip from the path of God, the Mighty, the Praiseworthy. Say: O servant! By God, whatsoever thou hast heard and known hath appeared from Us, and all else was created by My command, if thou be of them that understand. And whatsoever We have indicated to others was due to a wisdom from Us, and none hath comprehended this save those whom We have acquainted with the strongholds of the Cause and whom We have strengthened with the Spirit of Certitude. Rend thou asunder the veils of idle fancies, that the Sun of Certitude may shine upon thee from the dawning-place of My Name, the All-Merciful, and make thee one of the sincere. Arise to serve thy Lord and turn not unto them who have denied God and are numbered among the deniers. Remember thou the people with wisdom and counsel, and dispute not with anyone concerning thy Lord’s Cause, that thy Lord’s testimony may be perfected unto all the worlds. Be thou united with the loved ones of God, then gather them together in the sanctuary of security beneath the shade of the Name of thy Lord, the Mighty, the All-Knowing. Protect the servants lest the promptings of Satan cause them to slip when he cometh unto your land with a mighty deception, bearing that which would turn you away from the love of the Youth. Thus have We informed thee of the tidings of the unseen that thou mayest be apprised thereof and be among the steadfast. Detach thyself from all regions, then turn thy face toward the Sacred Precinct, the seat of thy Lord’s throne, the Forgiving, the Merciful.
- 13 Know thou that We have mentioned thee in the Tablets aforetime and thereafter, yet We found not from thee that which beseemeth thee. Beware lest thou deprive thyself of that which
- 11 انتم يا احبّاء الله كونوا سحاب الفضل لمن آمن بالله وآياته وعذاب المحتوم لمن كفر بالله وامره و كان من المشركين قل يا قوم لا تسمعوا قول المشركين في الله ومظهر نفسه اتقوا من يوم كلّ يسألون عما فعلوا في محضر ربهم العلى العظيم و يحزون بما كسبوا في الحيوّة الباطلة وهذا ما قدر على الواح عزّ حفيظ ولا تكونوا من الذين يتخذون في كلّ حين لأنفسهم امراً و يكفرون به في حين آخر اتقوا الله يا ملأ المؤمنين ان اتخذوا ما نزل عليكم عن جهة العرش ودعوا ما دونه و كونوا على الأمر لمن الراخين
- 12 و ان رأيت الذى سمى بمحمد قبل على ذكره من لدنا و بلغه ما امرت به ليقوم على الأمر و يكون مستقيماً بحيث لا يزل قدماه عن صراط الله العزيز الحميد قل يا عبد تالله كلّما سمعت و عرفت قد ظهر من لدنا و ما دونى قد خلق بأمرى ان انت من العارفين و كلّما اشرنا به الى دونى هذا الحكمة من لدنا و ما اطّلع بذلك احد الا الذين عرفناهم مواقع الأمر و ايدناهم بروح الأمين و انك شقّ حجاب الأوهام ليستشرق عليك شمس الايقان عن مشرق اسمى الرحمن و يجعلك من المخلصين قم على خدمة ربك و لا تلتفت الى الذينهم كفروا بالله و كانوا من المنكرين ان اذكر الناس بالحكمة و الموعظة و لا تجادل مع احد في امر ربك ليتّم حجّة ربك على العالمين كن متّحداً مع احبّاء الله ثمّ اجمعهم على مقرّ الأمن في ظلّ اسم ربك العزيز العليم ان احفظ العباد بأن لا يزّهم همزات الشيطان حين الذى يرد على ارضكم بمكر عظيم و معه ما يمنعكم عن حبّ الغلام كذلك نبأناك من نيا الغيب لتطّلع به و تكون من الثابتين ان انقطع عن كلّ الأقطار ثمّ ولّ وجهك شطر الحرم مقرّ عرش ربك الغفور الرحيم
- 13 ثمّ اعلم بأننا اذكرناك في الألواح من قبل و من بعد و ما وجدنا منك ما ينبغى لك اياك ان

We have ordained for thee in the preserved Tablets of holiness. Free thyself from all that keepeth thee back from God, then remember Him with a humble and radiant heart. It behooveth thee to be steadfast in the Cause to such degree that even should all who are in the heavens and on earth dispute with thee, they would be powerless to make thee slip from the Cause, and would find themselves impotent. Thus must it be with him who in these days attributeth himself to God, days wherein most of the servants are drowned in the depths of superstition and fancy, and are numbered among the perishing ones.

- 14 And when thou meetest Abu-Basir, present this Tablet before him that he may read it and be of them who know. Convey Our greetings unto him that he may rejoice in the glad-tidings of the Spirit from the presence of One mighty and wise. Say: O servant! We have sent down verses unto thee and dispatched them to thee as a mercy from Our presence, that thou mayest remind those who dwell in thy land, that they may arise from their slumber and turn with their hearts toward the Qiblih at whose appearance the faces of the concourse of the worlds have been laid low. Then remind from Us the loved ones of God who were not hindered by veils from entering the depths of the sea of thy Lord's mercy, the Bestower, the Gracious. Thus have We commanded thee, inspired thee, and taught thee that thou mayest thank God, thy Lord, at all times and be of the thankful. And the Spirit and glory and splendor be upon you, O people of Baha, and upon those who have sought the Face of God and were of them that turned unto Him.

GWB#052x, BLO_PT#171

لا تمنع نفسك عما قدّرناه لك على الواح قدس
حفيظ خلّص نفسك عن كلّ ما يمنحك عن الله
ثمّ اذكره بقلب خاشع منير فينبغي لك بأن تكون
مستقيماً على الأمر على شأن لو يجادلنّ معك
كلّ من في السّموات والأرضين لن يقدرنّ ان
يزلّكنّك عن الأمر ويشهدنّ انفسهم عجزاء كذلك
ينبغي لمن ينسب نفسه الى الله في تلك الايام
التي غرقوا فيها اكثر العباد في غمرات الظنون و
الأوهام و كانوا من الهالكين

14 واذا رأيت ابابصير فاحضر هذا اللوح تلقاء وجهه
ليقرأه ويكون من العارفين و كبر من لدنا على
وجهه ليستبشر ببشارات الروح من لدن عزيز
حكيم قل يا عبد انا نزلنا عليك الآيات و ارسلناها
اليك رحمة من لدنا لتذكر الذينهم كانوا في ارضك
ليقومنّ عن رقدهم و يقبلنّ بقلوبهم الى قبلة التي
عند ظهورها خرت وجوه اهل ملائ العالين ثمّ ذكر
من لدنا احباء الله الذين ما منعهم الأجاب عن
الدخول في لجة بحر رحمة ربك المعطي الكريم
كذلك امرناك و القيناك و الهمناك لتشكر
الله ربك في كلّ الأحيان و تكون من الشاكرين
و الروح و العزّ و البهاء عليكم يا اهل البهاء و على
الذين ارادوا الوجه و كانوا من المقبلين

INBA83:216, BLIB_Or15702.276,
NLAI_BH2.308, ALIB.folder18p167,
BRL_DA#722, GWBP#052 p.075x,
AVK3.088.11x, MJMM.211, ASAT1.123x,
ASAT1.140x, ASAT2.065x, ASAT5.347x,
OOL.B027

BH00610

*Suriy-i-A 'rab**To: Baha'is of Iraq et al.*

- 1 He is the Most Holy, the Most Exalted, the Inaccessible, the All-Glorious
- 2 These are verses of God which have been sent down from the heaven of wondrous glory through the power of truth, verses which He hath ordained as His proof and testimony unto all creation. Therein He maketh mention of those among His servants who have recognized Him through His own Self, who have remained unaffected by the clamour of the ungodly, who have entered beneath the shadow of His providence, and who have taken abode in the shelter of His mercy which hath surpassed all created things. And this, verily, is a token of His bountiful favour. These are servants who are blessed by the Concourse on high and the well-favoured angels of God. These are servants who, as soon as the Daystar of Immortality once again cast its rays upon them from the Supreme Horizon, fell prostrate on their faces before God, the Most Exalted, the Most Great.
- 3 O loved ones of God among the Arabs! Harken to the summons of God issuing from this Tree which hath been raised up through the power of truth, every leaf of which proclaimeth within all things: Verily, I am God; there is no God but Him, the Most Holy, the All-Glorious, the Most Bountiful! Hasten, O people, unto the Tree of God, and seek shelter beneath its shadow. By the righteousness of the one true God! Were ye to search the reaches of earth and heaven, ye would find no refuge save beneath the shade of this Tree, a Tree which overshadoweth all mankind and through whose branches waft such divine breezes as will quicken every mouldering bone. Set your faces towards it and partake of its fruits, that your hearts may be purged thereby from the insinuations of every evil plotter.
- 4 Render thanks unto God, inasmuch as He hath delivered you from the wilderness of self and desire and rescued you from the depths of blindness and delusion on the Day whereon He hath appeared with the kingdom of His Cause, revealed His sovereignty unto all who are in heaven and on earth, enabled you to recognize His Self, disclosed His beauty to your eyes, openly and visibly conversed with you, and made you to rank among such of His servants as have recognized Him. Stand ye firm in the Cause, for the Evil One hath appeared with his hosts and prompteth you unceasingly to disbelieve in God,
- 1 هذه سورة الأعراب قد نزلت من لدن منزل قديم هو المقدس المتعالى العلى الأبهى
- 2 تلك آيات الله قد نزلت بالحق من سماء عزّ بديع وجعلها الله حجة من عنده وبرهاناً من لدنه على العالمين وفيها يذكر عباد الله الذين عرفوا الله بنفسه وما احتجهم عوى المشركين ودخلوا في ظلّ عنايته وسكنوا في جوار رحمته التي سقت الممكّات وإنّ هذا الفضل عظيم اولئك هم الذين يصلّون عليهم اهل ملاء الأعلى ثم ملائكة المقرّبين اولئك الذين اذا استشرقت عليهم شمس البقاء عن افق العلى مرة اخرى خروا بوجوههم سجداً لله العلى العظيم
- 3 ان يا احبّاء الله من الأعراب اسمعوا نداء الله من هذه الشجرة التي ارتفعت بالحق وتنطق كلّ ورقة من اوراقها في كلّ شيء بأنّي انا الله لا اله الا هو المقدس العزيز الكريم يا قوم ان اسرعوا الى سدره الله ثم استظلّوا في ظلّها تالله الحق لو تفحصن في اقطار السموات والأرض لن تجدن مقرّ الأمن الا في ظلّ هذه الشجرة التي ارتفعت على العالمين وتهبّ من خلالها نسمة الله التي بها يحيى كلّ عظم رميم توجّهوا اليها واكلوا من اثمارها ليظهر بها قلوبكم من اشارات كلّ مكار ائيم
- 4 ان اشكروا الله بما عصمكم عن تيه النفس والهوى وانتقذكم من غمرات الوهم والعمى في يوم الذي فيه اتى الله بملكوت امره واظهر سلطانه على من في السموات والأرضين وعرفكم نفسه واظهر عليكم جماله وكلم معكم ظاهراً مشهوداً وجعلكم من عباده العارفين ان استقيموا على الأمر لأنّ الشيطان قد ظهر بجنوده ويأمركم في كلّ حين بأن

Who hath created you through His Command and caused you to attain His presence.

- 5 Give praise unto God for having chosen you for His own Self, inasmuch as after the Daystar of Eternity had set in its native land, it dawned above the horizon of Iraq, your own land. This indeed is a token of His gracious favour unto you, which naught in the heavens or on the earth can equal. The Countenance of God was in your midst, shining and resplendent, unveiled and unconcealed, and throughout the months and years He recited unto you the verses of your Lord. The Ancient Beauty walked among you with a dignity and composure born of God, and at every moment He revealed Himself unto you with a new effulgence. Thus were the favour of God and His grace fulfilled unto you, that ye might be of those who are thankful. It behoveth you, therefore, to pride yourselves before all the tribes of the earth, for none have attained that which ye have attained, could ye but perceive it. It behoveth you, moreover, to clothe yourselves with the attributes of God, that from your hearts the fragrances of holiness may waft upon all created things and that from your beings the signs of your merciful and compassionate Lord may appear. Inasmuch as He hath singled you out from amongst all mankind, make ye an effort to show forth that which none before you have shown forth, that the distinction conferred upon you may be clearly demonstrated unto all men.

- 6 Shine forth as stars amongst the people of the earth, that ye may guide such servants as are veiled from the knowledge of God and of the Manifestation of His Cause and have been numbered with the heedless. Be true to yourselves and trustworthy towards your neighbours and the things they possess. This, in truth, is an attribute which was cherished by God ere He created Adam from water and clay. If ye be not trustworthy upon this earth, ye will never find assurance in your own hearts, nor will those around you feel assured in your regard. Thus doth God counsel you through the tongue of the Manifestation of His Cause. He, verily, is My Remembrance unto you and unto all creation.

- 7 Sanctify your hearts from envy and hatred and your souls from lust and corrupt inclinations. Act ye in accordance with whatsoever God hath bidden you, for He hath verily enjoined upon His servants naught save that which will profit them above all the treasures of earth and heaven. Beware lest ye contend with anyone over the things of this world. Leave them unto such as desire them, that your souls may find peace and that ye may exist wholly for the sake of your Lord, the Exalted, the Great.

تكفروا بالله الذي خلقكم بأمر من عنده وجعلكم من الفائزين

5 ان احمدا الله بما اختصكم لنفسه بحيث لما غابت شمس القدم عن وطنها اشرقت عن افق العراق ارضكم وان هذا من فضله عليكم ولن يعادله شيء عما خلق بين السموات والارضين وكان وجه الله بينكم مشرقاً مضيئاً من غير ستر وحجاب ويتلو عليكم من آيات ربكم في كل شهر وسنين وكان يمشي بينكم جمال القدم بوقار الله وسكينته ويتجلى عليكم في كل حين بتجلي آخر وبذلك تمت نعمة الله ورحمته عليكم لتكونن من الشاكرين فينبغي لكم بأن تفتخروا على قبائل الأرض كلها لأن دونكم ما فازوا بما فزتم ان انتم من العارفين اذا ينبغي لكم بأن تخلقوا بأخلاق الله لتهب من شطر قلوبكم روائح القدس على المكئات ويظهر منكم آثار ربكم الرحمن الرحيم وانه لما اصطفاكم عن بين برئته فاجهدوا بأن يظهر منكم ما لا ظهر من دونكم ليبرهن اختصاصكم بنفسه بين العالمين

6 كونوا كالتجوم بين ملأ الأرض ليتدى بكم عباد الذينهم احتجوا عن عرفان الله ومظهر امره وكانوا من الغافلين كونوا امناء على انفسكم وانفس الناس ثم في اموالهم وانها لصفة التي احبها الله من قبل ان يخلق الآدم من الماء والطين وانتم ان لا تكونوا امناء في الأرض لن تطمئنوا من انفسكم ولا الناس منكم كذلك ينصحكم الله بلسان مظهر امره وانه لذكرى لكم وللخلائق اجمعين

7 طهروا صدوركم عن الحسد والبغضاء ثم نفوسكم عن البغى والفحشاء ثم اعملوا بما امركم الله وانه ما امر العباد الا بما هو خير لهم عن خزائن السموات والارضين اياكم ان لا تجادلوا لما خلق في الدنيا مع احد دعوها لأهلها لتستريح انفسكم وتكونن خالصاً لوجه ربكم العلي العظيم

8 The kingdom of wealth lieth in the hand of your merciful Lord. He bestoweth it upon whomsoever He pleaseth at His behest. He, verily, is the All-Powerful, the All-Compelling, the Most Generous. Know ye, moreover, that God hath entrusted the earth into the hands of the kings and made them to be the manifestations of His power amongst His creation, should they enter beneath the shade of the Tree of His Cause. Beyond this, He holdeth in His grasp the power to command. He doeth as He willeth and ordaineth as He pleaseth. He hath never desired anything for Himself, but hath entrusted the world and all its vanities to such as have set their affections upon them. He hath sanctified His chosen ones from turning thereunto, for He hath desired for them that which shall endure throughout the eternity of His own august and mighty Self. That which He hath desired of the world is the hearts of His loved ones, that He may sanctify them from aught else but Himself and cause them to ascend to the court of abiding security, that station wherein naught is witnessed but the splendours of His Face and naught is mentioned but the remembrance of Me, the Almighty, the Incomparable.

9 Conquer, O people, the cities of the hearts of men with the sword of utterance in the name of your Lord, the Powerful, the Mighty, the Beneficent. Thus hath the Tongue of the All-Merciful commanded you both now and aforetime. Fulfil that which ye have been bidden, and transgress not the commandments of God, your Lord and the Lord of the worlds. Beware lest ye contend with anyone regarding the Cause of God, for We have abolished the rule of the sword and decreed, as a token of Our bounty unto all mankind, that assistance unto God should be rendered through wisdom and utterance. Be ye enkindled, O people, with the heat of the love of God, that ye may enkindle the hearts of others. This is the meaning of rendering assistance unto God, did ye but know it. From all eternity God hath been sanctified above the world and whatsoever He hath created within it and upon it. Should He so desire, it is indeed within His power to subdue the earth and all who dwell therein by virtue of His name, the Powerful, the Mighty, the Omnipotent.

10 Transmute the hearts, O people, with the divine elixir, and eschew the remedy of them that have joined partners with God. He, verily, hath bidden you to observe piety and righteousness. Be righteous in the religion of God, and follow not your lusts and corrupt inclinations. Be of those from whose faces the light of your Lord, the Unconstrained, can be discerned, and in whose being the sign of God and His demeanour are revealed. This is that which beseemeth you, O people of Baha, in these days of tribulation.

8 وَاِنَّ مَلَكُوتَ الْغَنَاءِ بِيَدِ رَبِّكُمْ الرَّحْمَنِ يَغْنَى مِنْ
يَشَاءُ بِأَمْرِ مِنْ عِنْدِهِ وَانَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ
ثُمَّ اَعْلَمُوا بِأَنَّ اللَّهَ اَوْدَعَ الْأَرْضَ بِيَدِ الْمُلُوكِ وَ
جَعَلَهُمْ ظَهُورَاتٍ قُدْرَتِهِ بَيْنَ الْخَلَائِقِ اِجْمَعِينَ اِنْ
يَدْخُلْنَ فِي ظِلِّ سِدْرَةِ الْأَمْرِ وَ مِنْ دُونِ ذَلِكَ
الْأَمْرِ يَبْدُو فِعْلُهُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ اَنَّهُ لَمْ يَزَلْ
مَا ارَادَ لِنَفْسِهِ شَيْئًا اَوْدَعَ الدُّنْيَا وَ زَحْرَفَهَا لِأَهْلِهَا وَ
قَدَّسَ اَوَّلِيَّائِهِ عَنِ التَّوَجُّهِ إِلَيْهَا لِأَنَّهُ مَا ارَادَ لَهُمُ الْآ
مَا هُوَ يَبْقَى بِدَوَامِ نَفْسِهِ الْعَلِيِّ الْعَظِيمِ وَ مَا ارَادَ مِنْ
الدُّنْيَا هُوَ قُلُوبُ أَحِبَّائِهِ لِيَقْدَسَهُمْ عَنْ كُلِّ مَا سِوَاهُ
وَيَعْرِجُهُمْ إِلَى مَقَرِّ الْأَمْنِ مَقَامِ الَّذِي لَنْ يَشْهَدَ فِيهِ
إِلَّا بِوَارِقِ الْوَجْهِ وَ لَنْ يَذْكُرَ إِلَّا ذِكْرَ الْعَزِيزِ الْبَدِيعِ

9 اِنْ افْتَحُوا يَا قَوْمَ مَدَائِنَ الْقُلُوبِ بِسَيْفِ اللِّسَانِ
بِاسْمِ رَبِّكُمْ الْمُقْتَدِرِ الْعَزِيزِ الْمُنَّانِ وَ كَذَلِكَ أَمَرَكُمْ
لِسَانُ الرَّحْمَنِ مِنْ قَبْلِ وَ حِينَئِذٍ اِنْ اَعْمَلُوا بِمَا أَمَرْتُمْ
وَلَا تَجَاوِزُوا عَنْ حُدُودِ اللَّهِ رَبِّكُمْ وَ رَبِّ الْعَالَمِينَ
أَيَّاكُمْ اِنْ لَا تَجَادَلُوا فِي أَمْرِ اللَّهِ مَعَ أَحَدٍ لَأَنَّا ارْفَعْنَا
حُكْمَ السَّيْفِ وَ قَدَّرْنَا النَّصْرَ بِالْحِكْمَةِ وَ الْبَيَانَ فَضْلًا
مِنْ لَدُنَّا عَلَى الْخَلَائِقِ اِجْمَعِينَ اِنْ اشْتَعَلُوا يَا قَوْمَ
بِحَرَارَةِ حُبِّ اللَّهِ لَتَشْتَغَلَ مِنْكُمْ أَفْئِدَةُ النَّاسِ وَ اِنْ
هَذَا حَقُّ النَّصْرِ لَوْ اَنْتُمْ مِنَ الْعَارِفِينَ اَنَّهُ لَمْ يَزَلْ كَانَ
مُقَدَّسًا عَنِ الدُّنْيَا وَ مَا خَلَقَ فِيهَا وَ عَلَيْهَا وَ لَوْ ارَادَ
لِيَسْخَرَ الْأَرْضَ وَ مِنْ عَلَيْهَا بِاسْمِهِ الْمُقْتَدِرِ الْعَزِيزِ
الْقَدِيرِ

10 اِنْ اصْبَغُوا يَا قَوْمَ بِصَبْغِ اللَّهِ ثُمَّ اجْتَنَبُوا عَنْ صَبْغِ
الْمُشْرِكِينَ اِنَّ اللَّهَ يَأْمُرُكُمْ بِالْبِرِّ وَ التَّقْوَى اِنْ اتَّقَوْا
فِي دِينِ اللَّهِ وَ لَا تَرْكَبُوا الْبَغْيَ وَ الْفَحْشَاءَ كُونُوا
مِنَ الَّذِينَ يَشْهَدُ مِنْ وَجْهِهِمْ اَنْوَارُ رَبِّكُمْ الْمُخْتَارِ وَ
يُظْهِرُ مِنْهُمْ اَثَرَ اللَّهِ وَ وَقَارَهُ كَذَلِكَ يَنْبَغِي لَكُمْ
أَهْلُ الْبَهَاءِ فِي هَذِهِ الْأَيَّامِ الشَّدِيدِ

- 11 Harken, O My Arabs, to My call and follow in My way. Recall the days of our meeting and association, and then of My exile, banishment and imprisonment, that God may remember you in the realm of His transcendent bounty. Leave the cup that perisheth to the followers of self and desire, and seize the chalice of everlasting life from the fingers of Baha in the name of your Lord, the Most Exalted, the Most High, in His Latter Manifestation. Verily, it will enable every soul to dispense with the world and all that is therein.
- 12 O Pen of the Ancient of Days! Bid Thou Our Arab servants whom God hath chosen for Thyself, caused to turn towards the court of Thy mercy, and severed from all association with the ungodly, to rejoice in their hearts and to arise to serve this Cause whereby the heaven of denial hath been cleft asunder and every proud and lofty mountain hath been scattered into dust. Say: O people! We, verily, foretold unto you, at the time of Our departure from Iraq, that the Samirí would appear, the Calf would raise its cry, and the Birds of the Night would stir into motion following the setting of the Sun. Take heed lest ye forget the words of God, and rise to the heights of sanctity.
- 13 I swear by God, O My Arabs! Could ye behold Me now, ye would fail to recognize Me. My raven locks have turned white from My successive calamities, the Alif of the Cause hath been bent into the shape of Dal through My incessant afflictions, and My glowing and radiant Countenance hath paled. O My Arabs! Neglect not My mention, and forget not My tribulation, My distress and affliction. By My life! Mine eyes are raining down tears and My heart is bewailing My treatment at the hands of the ungodly. By God! The Countenance of the Will of God hath been beclouded by the cruelty of its enemies, the Temple of His Purpose hath fallen upon the dust, Destiny hath rent the raiment of forbearance, and the Divine Decree hath been forestalled by reason of that which hath befallen God, the Exalted, the Most High, at the hands of the hosts of tyranny in the course of His Latter Manifestation. Thus hath the matter been decreed, if ye be of them that harken. Is there any defender who will render victorious the Beauty of God through the power of utterance, who will shield the Temple of His Cause from the swords of the people of the Bayan, and who will not allow the veils of names to debar him from the Most Great Ocean of this Remembrance of God and Source of wisdom? Is there any compassionate soul who will show mercy to this Wronged One, who will unwaveringly render Him assistance, and who will sever himself from all created things?
- 14 O My Arabs! He who was unable to speak in My presence hath arisen to take My life, even though We created him, reared him,
- ان يا اعرابي اسمعوا ندائي ثم امشوا على اثرى ثم اذكروا ايام لقائي ووصالي ثم هجرتي وغرقتي وبعثني ليذكركم الله في ملكوت عز كريم دعوا كأس الفناء من الذينهم اتبعوا النفس والهوى ثم خذوا كأس البقاء من انامل البهاء باسم ربكم العلي الاعلى في هذه الكرة الأخرى وان بها تستغنى النفوس عن العالمين
- ان يا قلم القدم ذكر عبادنا الأعراب الذين اختصهم الله بنفسك وجعلهم ناظرًا الى شطر رحمتك وانقطعهم عن المشركين ليفرحوا في انفسهم ويستقيموا على امر الذي انفطرت منه سماء الاعراض واندكت كل جبل شاخ رفيع قل يا قوم انا اخبرناكم حين الخروج عن العراق بأن السامري يظهر والعجل ينادى وتتحرك طيور الليل بعد غيبة الشمس اياكم ان لا تنسوا كلمات الله كونوا في عصمة منيع
- تالله يا اعرابي لو تنظروني لن تعرفوني وقد ابيض مسك السود من تتابع البلايا وظهرت الف الأمر على هيئة الدال من توالى القضايا ثم اصفر هذا الوجه المحمر المنير يا اعرابي لا تنسوا ذكرى و بلائى ولا كربتى و ابتلائى فوعمرى ان عيني يطر و قلبي ينوح على نفسى بين هؤلاء المشركين تالله ان جمال المشية قد تغير من ظلم الأعداء و هيكل الارادة قد استقر على الرماد والقدر شق ثياب الصبر والقضاء منع عن الامضاء بما ورد من جنود الأشقياء على الله العلي الاعلى في ظهوره الأخرى وكذلك قضى الأمر انتم من السامعين هل من ناصر ينصر جمال الله باللسان و يحفظ هيكل امره من سيوف اهل البيان ويكون من الذين ما منعهم حجاب الأسماء عن الورود في طمطام الأعظم هذا الذكر الحكيم و هل ذى رحم يرحم على هذا المظلوم ويستقيم على نصره وينقطع عن العالمين
- ان يا اعرابي ان الذى لن يقدر ان يتكلم فى محضرى قد قام على قتلى بعد الذى خلقناه وربناه

educated him, and protected him at all times. By God! Were I to relate to you but one of the tales of the immortal Joseph and that which the wolves of hatred have inflicted upon Him, ye would renounce all attachment to your selves and to your souls, repair to the wilderness, and there lament until your spirits took leave of your bodies. In Our solicitude for you, however, We have restrained Our pen from dwelling thereon, O concourse of the sincere!

وعلَّناه وحفظناه في شهور وسنين تالله لو اقصص لكم من قصص يوسف البقاء وما ورد عليه من ذباب البغضاء لتنقطعن عن انفسكم وارواحكم وتتوجهن الى البيداء وتتوحن الى ان تفارق الروح من اجسادكم ولكن امسكا القلم عن البيان حفظاً لأنفسكم يا معشر المخلصين

- 15 O My Arabs! Bewail My loneliness and My banishment, My imprisonment and My afflictions, and be not of the heedless. Those whose very countenance God hath made as a warning unto men have arisen in such opposition as no pen dare describe. Hearken, O My Arabs, to Mine utterance and approach not those from whom ye perceive the noisome odour of discord. Avoid such people and rise to the heights of sanctity. Thus biddeth you the Beauty of the All-Merciful while encompassed by such cares and sorrows as have been inflicted upon Him by the hosts of the Evil One, could ye but know it. The light that shineth from the precincts of eternity rest upon you, O people of Baha, throughout the eternity of the Sovereign King, the Almighty, the Most Exalted, the Most Great.

15 يا اعرابي نوحوا لوحدي و غربتي و سجنى و بلائى و لا تكونن من الغافلين ان الذين جعل الله ظاههم عبرة في الأرض قد قاموا على الاعراض على شأن عجز عن ذكره قلم العالمين يا اعرابي اسمعوا قولى و لا تقربوا الذين تهب منهم روائح النفاق تجنبوا عن مثل هؤلاء و كونوا في عصمة منيع كذلك امركم جمال الرحمن حين الذى احاطته الأحران من جنود الشيطان ان انتم من العارفين والضيآء الذى اشرق عن ناحية البقاء عليكم يا اهل البهآء بدوام الملك المقتدر العلى العظيم

BLO_PT#093, JHT_B#004

INBA37:081, BLIB_Or15723.224,
BLIB_Or15725.045, BLIB_Or15737.064,
BRL_DA#705, AQA4#085 p.215,
AQA4a.061, MUH3.267-268x, OOL.B106

BH00724

To: Fariburz who has attained

- 1 This is a Book revealed in truth wherein is that which draweth the peoples nigh unto a sublime and holy Paradise, if they remain steadfast in the love of God and His Cause and follow not those who have taken their vain imaginings as a god besides God and are accounted among the idolators. Verily those who have recognized God and the Manifestation of His Self in these days - upon them shall pray the angels of the Cause and they who circle round the mighty Throne. And as for those who have disbelieved in God and His signs, they are cursed by all things between earth and heaven, though none knoweth this save they who are endowed with illumined vision.

1 هو الأبدع الأقدس الأعلى هذا كتاب نزل بالحق وفيه ما يقرب العالمين الى رضوان قدس بديع ان يستقيموا على حب الله وامره ولن يتبعوا الذين اتخذوا الوهم لأنفسهم الها من دون الله و كانوا من المشركين ان الذين عرفوا الله ومظهر نفسه في تلك الأيام اولئك يصلين عليهم ملائكة الأمر ثم الذين يطوفون في حول عرش عظيم والذين كفروا بالله وآياته اولئك يلعنهم كل الأشياء بين الأرض والسمآء ولا يعلم ذلك الا كل ذى بصر منير

- 2 O Firiburz! The Glory shining between earth and heaven be upon thee! Harken unto the call of thy Lord from the Kingdom of eternity, and be not of the heedless. I have chosen thee for My love. Listen to that which is revealed unto thee from the direction of the Throne, that thou mayest be among those who attain unto the melodies of thy Lord, the Most High, the Most Great.
- 3 Know thou that most of the people of the Bayan have turned away from God and disbelieved in Him in Whom they had believed, and have clung to the cord of idle fancies and followed the ways of the deluded ones. We have found no people on earth more heedless than these, even after We commanded them in all the Tablets not to cling to anything created between the heavens and the earth at the time of the Manifestation. They have veiled themselves from those days with all things and have taken idle fancy as their lord instead of God, and thus were they among the prodigal. They have reached such heights in rancor and denial that when the verses of God are recited unto them, their faces darken and they turn upon their heels, becoming of those who turn away. They read what they possess of verses and argue thereby morning and evening, yet deny their like and their Revealer. Such is the state of these liars. They make mention of God throughout the night and day, yet when He appears in truth they deny Him. Nay, the curse of God be upon those who have lied and were among the calumniators.
- 4 By God! Naught shall be heard from these people save what thou heardest from the people of the Furqan when God came with His supreme and mighty sovereignty. Know thou that those whom We nurtured in secret and whose names We would mention openly for the exaltation of God's Word, lest the idolaters discover the seat of the Cause and become aware - these emerged from behind the veil and denied God's signs, even rising to attempt My murder in this remote and far-off prison. God was aware of what befell Me, while none besides Him knew aught of My suffering. He is verily the All-Knowing, the Almighty, the All-Informed. Nothing escapes His knowledge and nothing of what is created between the heavens and earth can frustrate Him, and He encompasses all things.
- 5 Say: O people! Fear God and deny not Him through Whom your beings were created, your names were raised, your traces became renowned, and your spirits and the spirits of all creation were quickened. Thus did We suffer at the hands of these people. By God! The eyes of the world have never witnessed its like. If thou wert to become aware of My suffering, thou
- 2 ان يا فريبرز البهاء بين الأرض والسّماء اسمع نداء ربك من جبروت البقاء ولا تكن من الغافلين وانا اخترتك لحجى ان اسمع لما يوحى اليك عن جهة العرش لتكون فائزاً بنعمات ربك العلى العظيم
- 3 ثمّ اعلم بأنّ ملأ البيان اكثرهم اعرضوا عن الله و كفروا بالذى آمنوا به و تمسكوا بجبل الأوهام ثمّ اتبعوا سبل المتوهمين و انا ما وجدنا فى الأرض ملة اغفل من هؤلاء بعد الذى امرناهم فى كل الألواح بأن لا يتمسكوا فى حين الظهور بشىء عمّا خلق بين السموات والأرضين و انهم احتجبوا عن تلك الأيام بكلّ شىء و اتخذوا الوهم لأنفسهم رباً من دون الله و كذلك كانوا من المسرفين و بلغوا فى الغلّ و الاعراض الى مقام لو يتلى عليهم آيات الله يسودّ وجوههم و ينقلبون على اعقابهم و يكونون من المعرضين و يقرآن ما عندهم من الآيات و يستدلّون بها فى العشى و الاشراق و يكفرون بأختها و منزلها كذلك كان شأن هؤلاء الكاذبين يذكرون الله فى آناء الليل و اطراف النهار و اذا ظهر بالحقّ كفروا به الا لعنة الله على الذين كذبوا و كانوا من المفترين
- 4 تالله ان يسمع من هؤلاء الا ما سمعته من ملأ الفرقان حين الذى اتى الله بسلطانه العلى العظيم ثمّ اعلم بأنّ الذين ربيناهم فى السرّ و تكنا نشير بأسمائهم فى الجهر لا عزاز كلمة الله و ثلاثا يطلعن المشركون مقرّ الأمر و يكونون من المطلعين اذا خرجوا عن خلف السرّ و كذبوا بآيات الله الى ان قاموا على قتلى فى هذا السّجن الأبعد البعيد و كان الله عالماً بما ورد على و من دونه ما اطلع بشىء من ضرى و انه هو العالم المقتدر العليم لن يعزب عن علمه من شىء و لن يعجزه عمّا خلق بين السموات و الأرض و انه على كلّ شىء محيط
- 5 قل يا قوم خافوا عن الله و لا تكفروا بالذى به خلقت ذواتكم و رفعت اسمائكم و اشتهرت آثاركم و بعثت ارواحكم و ارواح الخلايق اجمعين كذلك ورد علينا من هؤلاء تالله ما شهدت شبهه عيون العالمين و انك لو تطّلع بضرى لتبكي على حالى و

wouldst weep over My state and lament in thy days, fleeing from all who are on earth to dwell upon mountain peaks, crying out with the cry of the bereft.

- 6 Arise then from thy place and convey to the people the remembrance of thy Lord's name, the All-Knowing, the Almighty, the Most Exalted, the All-Glorious, the Most Bountiful. Be sincere in the Cause for the sake of thy Lord, then emerge from the veils of fancy that thy face might be illumined by the lights of certitude. Soon shalt thou witness these people taking names unto themselves and worshipping them, just as thou hast found the people of the Furqan among the worshippers thereof. When they are asked, "Who is your God?" they will surely say "God," yet when He appears with sovereign authority they deny Him and are among the proud. And if they are asked, "By what proof did you believe in God in His Manifestation Who was named 'Ali before Nabil?" they say "The verses." Yet when God's verses, the Sovereign, the Mighty, the Powerful, are recited unto them, the fire of hatred seethes in their breasts, the soot of hell covers their faces, and they arise in opposition in such wise that they well-nigh assault him who recites unto them the verses of their Lord. Thus do We observe them, and We are of those who bear witness.

- 7 We beseech God to shelter us in a land devoid of the faces of these heedless ones, and to sanctify our faces from the eyes of those who have disbelieved in God after their belief, and to purify our garment from the hands of the idolaters. Soon shall ye find yourselves bereft of this Youth, and shall not find Him though ye search throughout all regions and from every direction. Thus do We inform thee with truth that thou mayest be of them that know.

- 8 O servant! Remember the time when thou didst enter the precincts of thy Lord's mercy and didst hear the verses of God, thy Lord and the Lord of all worlds, and when the Sun of the Name of thy Lord shone upon thee and the lights of Beauty seized thee from behind the luminous veils while men were heedless thereof, for they were in gross delusion. And in those days the sun was shining behind the clouds, but when the appointed time was fulfilled, the clouds were rent asunder with manifest sovereignty and the Countenance appeared from the horizon of grace in such wise that its light filled the horizons and encompassed all created things. Some witnessed and understood, while others remained heedless and were among the veiled ones. Thus did God come upon clouds of glory and the matter was decided by One mighty and powerful.

توحي في أيامك وتفر عن كل من على الأرض
وتسكن على قلال الجبال وتصيح بصيحة الفاقدين

6 إذا قم عن مقامك ثم بلغ الناس ذكر اسم ربك
العليم المقتدر المتعالى العزيز الكريم كن على الأمر
خالصاً لوجه ربك ثم اخرج عن حجاب الوهم
ليستضيء وجهك من انوار اليقين فسوف تشهد
هؤلاء يتخذون لأنفسهم أسماء ويعكفون عليها كما
وجدت ملأ الفرقان عليها لمن العاكفين وإذا قيل
لهم من الحكم يقولون الله وإذا ظهر بسلطان الأمر
كفروا به وكانوا من المستكبرين وإن قيل لهم
بأى حجة آمنتم بالله في مظهر نفسه الذى سمي بعلى
قبل نبيل يقولون الآيات وإذا تبلى عليهم آيات
الله المهيمن العزيز القدير تفور في صدورهم نار
البغضاء ويظهر من وجوههم غبرة الجحيم ويقومون
على الاعراض على شأن يكادون ان يسطوا بالذى
لقى عليهم من آيات ربهم كذلك اشهدناهم و
كنا من الشاهدين

7 ونسئل الله بأن يسكننا في ارض تخلو عن وجوه
هؤلاء الغافلين ويقدس وجوهنا عن اعين الذينهم
كفروا بالله بعد ايمانهم و يطهر ذيلنا من ابادى
المشركين فسوف تصبح من دون هذا الغلام
ولن تجدته ولو تطلبن في اقطار البلاد من كل
الأشطار كذلك نخبرك بالصدق لتكون من
العارفين

8 ان يا عبد ذكر حين الذى دخلت جوار رحمة
ربك وسمعت آيات الله ربك ورب العالمين و
اشرقت عليك شمس اسم ربك واخذتك انوار
الجمال عن وراء حجاب النور حين غفلة الناس
عنها لأنهم كانوا في وهم غليظ وفي تلك الأيام
تستضيء الشمس عن وراء السحاب فلما تمت
المقات شقت السحاب بسلطان مبین و اشرق
الوجه عن افق الفضل بحيث ملئت الآفاق انواره
واحاطت الخلايق اجمعين ومنهم من شهد و
ادرك ومنهم من غفل و كان من المحتجبين
كذلك اتى الله على ظلال من الظلال وقضى
الأمر من لدن مقتدر قدير

- 9 Harken unto what the idolaters say, that these verses were not revealed naturally. Say: Open your eyes, O company of the heedless ones! By God, by a single letter of what hath been sent down from the dominion of God, the Mighty, the Bountiful, nature and its sources and its manifestations were created. This luminous, wondrous and radiant Tablet beareth witness to that. Thus did they speak aforetime when the Sovereign of the Cause came to them in His name, the Most High, the Supreme, and before Him when the sun of the name of Muhammad shone forth with resplendent light from the horizon of Hijaz, and before Him when the Spirit came to them with the kingdom of God, the Mighty, the Praised. Thus did they speak in the time of every Prophet and the age of every Messenger from time immemorial, and they will continue to speak until the end of ends. But thou, veil not thyself with the veils of these people, then rise from the horizon of utterance with divine expression, and remember thy Lord in the morning and in the evening. Fear no one in the path of thy Lord, even if all who are in the heavens and earth should rise against thee. Grieve not over anything and turn not unto the world and what is therein, for were it to have any worth in the sight of thy Lord, He would have chosen it for Himself and would not have left it to the enemies of His sanctified Beauty, the Mighty, the Resplendent. Its likeness is as the likeness of a shadow - doth it endure upon the earth? Nay, by My mighty and wondrous Self! And if it endureth, its duration would be but a day or part of a day. Thus hath the matter been decreed by One who ordaineth, powerful.
- 10 Say: The Most Great Balance hath appeared and those who doubted the Cause of God, the Sublime, the Most High, the All-Compelling, the Mighty, the Wise, are in loss. Say: O people! The sovereignty of God hath been manifested in such wise as to encompass all things, if ye be of them that know. Arise from the couches of heedlessness, then aid Him through utterance, for this is indeed a beauteous permission. Verily, those who believe in part of the Book and disbelieve in part, these are they who are accursed in this world and the next, and are among the wrongdoers. Beware lest thou forget God's favor upon thee, for indeed His favor upon thee hath been great.
- 11 Should adversity touch thee, seek the aid of My Name, the Helper, the Assisting, the All-Powerful, and through it God will dispel the affliction of those who have believed and are among the steadfast. To God belongeth the Kingdom of succor; He aideth whom He willeth through His sovereignty, and He is the Protector of them that do good. Thus have We cast upon thee the utterance of truth and revealed unto thee the Cause with a clear and manifest proof. Take thou the Tablet and
- 9 ان استمع ما يقولون المشركون بأن هذه الآيات ما نزلت على الفطرة قل ان افتحوا ابصاركم يا ملأ الغافلين تالله بحرف عما نزل من جبروت الله العزيز الكريم قد خلقت الفطرة و مطالعها ثم مظاهرها ويشهد بذلك هذا اللوح الدرّي البديع المنير كذلك قالوا من قبل حين الذي جاءهم سلطان الأمر باسمه العليّ العظيم و من قبله يوم الذي اشرقت عن افق الحجاز شمس اسم محمد بالحق بأنوار منبع و من قبله حين الذي جاءهم الروح بملكوت الله العزيز الحميد كذلك قالوا في عهد كلّ نبي و زمن كلّ رسول من قبل الذي لا أول له ويقولون الى آخر الآخرين و انك انت لا تحتجب نفسك بحجب هؤلاء ثم اطلع عن افق اللسان بالبيان ثم اذكر ربك في البكور و الأصيل و لا تخف في سبيل ربك من احد ولو يقوم عليك كلّ من في السموات و الأرضين و لا تحزن من شيء و لا تلتفت الى الدنيا و ما فيها لأنها لو كان لها مقدار عند ربك لا تأخذها لنفسه و ما تركها لأعداى جماله المقدس العزيز المنير مثلها كمثل الظل هل هو يبقى في الأرض لا فونفسى العزيز البديع و لو يبقى كان بقاءه يوماً أو بعض يوم كذلك قضى الأمر من لدن مقدّر قدير
- 10 قل قد ظهر ميزان الأعظم و خسر الذينهم كانوا مريباً في امر الله المتعالى العليّ المهيمن العزيز الحكيم قل يا قوم قد ظهرت سلطنة الله على شأن احاطت كلّ شيء ان اتم من العارفين قوموا عن مراقد الغفلة ثم انصروه بالبيان و ان هذا لاذن جميل ان الذينهم يؤمنون ببعض الكتاب و يكفرون ببعض اولئك لعنوا في الدنيا و الآخرة و كانوا من الظالمين اياك ان لا تنس فضل الله عليك و ان فضله قد كان عليك كبير
- 11 و ان يصيبك الضرّاء فاستمدد باسمى الناصر المعين القدير و به يكشف الله ضرّ الذينهم آمنوا و كانوا من الراسخين و لله ملكوت التصر ينصر من يشاء بسلطانه و انه لولى المحسنين كذلك القيناك قول الحق و اظهرنا لك الأمر بحجة واضح مبين و انك خذ اللوح ثم اقرأه في الأيام تالله انه يذهب

recite it throughout the days. By God! It removeth sorrow from the hearts of them that have professed the unity of God, purifieth them from the defilement of misbelief, and draweth them nigh unto the presence of God, the Most High, the Most Great. And the light which hath shone forth from the horizon of eternity be upon thee and upon those who are with thee and are among them that are assured.

الحزن عن قلوب الموحدين ويطهرهم عن دنس
الشرك ويقربهم الى منظر الله العلي العظيم و
النور الذي اشراق عن افق البقاء عليك و على
الذينهم معك و كانوا من الموقنين

INBA83:172, BLIB_Or15702.192,
BLIB_Or15737.150, NLAI_BH2.085,
ALIB.folder18p162

BH00922

Suriy-i-Ma'ani

To: Ali Qabl-i-Asghar whose brother was martyred

¹ He is the Ever-Abiding, the All-Knowing in the Kingdom of Eternity. Glorified be He Whom all that are in the heavens and earth do praise, and verily He encompasseth all things. Before Him bow down all who dwell in the dominion of creation and command, and verily He hath power over all things. He hath ordained the measures of all things in the Tablets and made clear unto His servants that which draweth them nigh unto the Beauty of wondrous glory. He hath sent down from the heaven of command the verses of grandeur and might, and made them a proof from Him unto all the worlds. He hath sent forth the Messengers testifying that there is none other God but Him, and that this Youth is His splendor and His glory and His grandeur unto all who are in the heavens and the earth. Thus hath God testified with the tongue of power and might, and verily He is witness unto all things.

¹ هو الباقي العليم في جبروت البقاء سبحانه الذي
يسبح له كل من في السموات والأرض والله
كان على كل شيء محيطا وله يسجد من في
جبروت الأمر والخلق والله بكل شيء قدير
قدّر مقادير كل شيء في الألواح وبين لعباده ما
يقربهم الى جمال عزّ بديعاً وانزل من سماء الأمر
آيات العظمة والاقطار وجعلها برهاناً من عنده
على العالمين جميعاً وارسل الرسل على الله لا اله
الا هو وان هذا الغلام لبائته ثم عزّه وكبريائه
لمن في السموات والأرض وكذلك شهد الله
بلسان القدرة والقوة والله كان على كل شيء
شهيداً

² Among them is he whose heart He inspired through the Spirit of Truth, and among them is he upon whom revelation descended with hidden holy intimations, and among them is he upon whom the Holy Spirit descended in the form of a perfect angel, and among them is he with whom God conversed directly without mention of any other, when separation vanished and the Sovereign of union appeared without sign or condition. And among them is he whom He caused to speak of Himself unto Himself, making him sanctified from the confirmation of aught else. Exalted be this bounty which every pure mystic is powerless to comprehend! Whoso claimeth to know this station hath indeed lied against himself and is recorded among the calumniators in the Tablets of Protection.

² ومنهم من احمه بروح الأمين على قلبه ومنهم من
نزل عليه الوحي باشارات قدس خفياً ومنهم من
نزل عليه روح القدس على هيكل ملك سوياً ومنهم
منهم من كلم الله معه ظاهراً من دون ان يذكر
احد وقد فقد الفصل وظهر سلطان الوصل من
غير اشارة وكيفاً ومنهم من انطقه بنفسه لنفسه
وجعله مقدساً عن تأييد ما سواه فتعالى من هذا
الفضل الذي يعجز عن ادراكه كل عارف رقيقاً ومن
ادعى عرفان هذا المقام فقد كذب في نفسه
وكان من المفترين في الواح الحفظ مكتوباً

3 That which is attributed to Him of the confirmations of the Spirit is only due to the weakness of the servants, for verily He hath ever been independent of all the worlds. Verily the Holy Spirit confirmeth by His command, and the Spirit of the Cause circleth round about Him. This is the foundation of the Cause, spoken by the tongue of manifest truth. Say: God hath made all words a throne for His Word, whereupon it was established upon the thrones with a sovereignty mighty over the Cause. Say: The sovereignty of words hath been established upon their seats, and none knoweth this save he who hath turned with pure and illumined vision unto that which hath been sent down from the direction of the Throne.

4 Say: When the beauty of the veiled, concealed, and hidden meanings was revealed in this luminous, conclusive Word upon the Sinai of utterances between earth and heaven, then were the words of the people of allusions struck down, and they fell prostrate upon the dust, returning to a station that was limited from the beginning. Thus came the Lord of Words upon clouds of meaning, and the Cause was determined by the Protector, the Self-Subsisting. Verily, those who denied it are removed from divine wrath and are slaves to the idols of self and passion, and their names are not mentioned today before the Throne.

5 Say: O people, adorn yourselves with the raiment of righteousness and piety between earth and heaven. This We have ordained for you in the Kingdom of Eternity from the mercy which preceded all the worlds. By God, O people, the ocean of grandeur hath surged in My Most Glorious Name at the Dayspring of Light from this brilliant, luminous Light, while ye remain halted in drunkenness at the setting-place of extinction. Hasten ye to the paradise of God and His mercy, for verily His mercy hath ever encompassed His grace. Say: The Beauty of God hath shone forth above your heads - do ye deny your vision of it? Then do the eyes of My mercy weep for you in this station which hath been praised throughout all eternity. Open the doors of your hearts before the face of your Lord. Verily He standeth behind the door and calleth unto you with a sorrowful voice, saying: "O people! We created hearts for the descent of the effulgence of Our lights. Do ye bar their doors against the face of their Owner? This indeed is a grievous wrong in the Tablet. Purify My house from the mention of aught else but Me, that the lights of My manifestations may enter therein, for I will never gather with another, and I have ever been sanctified from all else besides Me. Thus hath it been inscribed by the Pen of Command in all the Tablets.

3 وما ينسب الى نفسه تأييدات الروح هذا لضعف العباد وانه لم يزل كان عن العالمين غنياً وان روح القدس يؤيد بأمر من عنده و روح الأمر يطوف في حوله و ان هذا اصل الأمر قد نطق به لسان صدق مبينا قل الله قد جعل كل الكلمات عرشاً لكلمته اذا استوت على الأعراش بسلطان كان على الأمر قوياً قل قد استقرت سلطان الكلمات على مقاعدها ولا يعلم ذلك الا من توجه الى ما نزل عن جهة العرش ببصر طاهر منيرا

4 قل لما تجلّى جمال المعاني المقتبة المحجبة المستورة في هذه الكلمة المنيرة البالغة على طور الكلمات بين الأرضين و السموات اذا انصعقت كلمات اهل الاشارات و خرون بوجهن على التراب و رجعن الى مقرّ كان بالأصل محدودا كذلك اتى ربّ الكلمات علي ظلي من المعاني و قضى الأمر من لدن مهيمن قيوماً ان الذينهم كفروا بها اولئك في معزل من القهر و كانوا عبداً لأصنام النفس و الهوى و ما كان اليوم اسمائهم لدى العرش المذكورا

5 قل يا قوم زينوا انفسكم بقميص البر و التقى بين الأرض و السماء و هذا ما قدرناه لكم في جبروت البقاء من رحمة التي كانت على العالمين مسبوقا تالله يا قوم قد تموج بحر الكبرياء باسمي الأبهى عند مطلع النور من هذا النور الدرّي البيضاء و انتم لدى مغرب الفناء قد كنتم على السكر موقوفا ان اسرعوا الى رضوان الله و رحمته و ان رحمته كانت على الفضل مبسوطا قل قد اشرق جمال الله فوق رؤوسكم أ تمنعون الأبصار عنه اذا يبكي عليكم عيون رحمتي على هذا المقام الذي كان في ازل الآزال محمّدا ان افتحوا ابواب القلوب على وجه ربكم و انه قد كان قائماً خلف الباب و يدعوكم بندااء حزينا و يقول يا قوم انا خلقنا القلوب لتزول تجلّي انوارنا أ انتم تسدون ابوابها على وجه صاحبها و ان هذا الظلم قد كان في اللوح عظيماً طهروا بيتي عن ذكر دوني ليدخل فيه انوار تجلياتي لأنّي لن اجتمع مع غيري و لم تزل كنت مقدساً عن سوائى و كان ذلك في كل الألواح من قلم الأمر مرقوما

- 6 O servant! Give thanks unto God for what hath been sent down unto thee—a Book that is noble in truth. Verily it is God's Scripture among the concourse of creation, the Book of Justice in the kingdom of names, and the mighty Book in the exalted heaven. Before the Throne it is named as a Tablet preserved by God's protection. None shall touch it save those whom God hath purified from the mention of all else but Him and raised them to the sublime summit of a holy and beloved station. Besides these, none shall attain unto it, even should they read it at all times. Thus hath the Command flowed from the direction of the All-Merciful, and the decree hath been sent down through grace from the clouds of this Cause.
- 6 ان يا عبد فاشكر الله بما نزل عليك كتاب كان على الحق كريماً وأنه لصحيفة الله بين ملاء الانشاء وكتاب العدل في ملكوت الأسماء وزبر القيم في جبروت الأعلى وسمى لدى العرش بلوح كان بعصمة الله محفوظاً ولن يمسه إلا الذين طهرهم الله عن ذكر ما سواه وبلغهم الى ذروة الفضل مقام قدس محبوباً ومن دون هؤلاء لن يفوز به احد ولو يقرأه في كل الأحيان كذلك جرى الأمر عن جهة الرحمن وكان الحكم من سحاب هذا الأمر بالفضل منزولاً
- 7 Blessed is he who findeth the sweetness of his Lord's remembrance in this Tablet and in whose heart is kindled the fire that was lit in the Tree of the All-Merciful by God's leave. O servant! Preserve this Tablet, then recite it in the gardens of Paradise that it may draw thee to a mighty and impregnable station.
- 7 فهنيئاً لمن يجد حلالة ذكر ربه في هذا اللوح و يحدث في قلبه نار التي كانت في سدره الرحمن باذن الله موقوداً ان احفظ يا عبد هذا اللوح ثم اقرأه بربوات اهل الفردوس ليجذبك الى مقام عز منيعاً
- 8 Beware, O people of Baha, lest ye hearken to the words of the idolaters concerning this Cause, nor sever the arm of grace with the swords of turning away. Soar with the two wings of detachment in this atmosphere. Then drink the sweet waters of inner meanings from the dawning-places of these words and say: "Glory be to Him Who hath singled us out for the recognition of His Self, honored us with His love, and given us to drink of the water of life that was mingled with the love of God."
- 8 ايأاكم يا اهل البهاء لا تسمعوا قول المشركين في هذا الأمر ولا تقطعوا عضد الفضل بأسياف الاعراض وكونوا بجناحين الانقطاع في هذا الهواء مطبورا ثم اشربوا كوثر المعاني من طلعات هذه الكلمات وقولوا سبحان الذي اختصنا لعرفان نفسه وشرّفنا بحبه وسقانا نحر الحيوان التي كانت بحب الله ممزوجاً
- 9 Thus have We taught thee the ways of truth, expounded the verses unto thee, and guided thee to the daybreak of guidance on this morn that hath shone forth from the brow of the Cause. May the mercy that hath appeared from the horizon of eternity be upon you, O people of Baha, and upon all who are with you, young and old.
- 9 كذلك علمناك سبيل الحق وفصلنا لك الآيات وهديناك الى فجر الهدى في هذا الصبح الذي كان عن جبين الأمر مشهوداً والرحمة التي ظهرت عن افق البقاء عليكم يا اهل البهاء وعلى من معكم من كل صغير و كبيراً
- 10 Unite, O loved ones of God, in His Cause, then follow God's ways and His religion, and be not tyrants and wretches in the earth. Say: Today none can enter God's Kingdom save by detaching themselves from all who are in the heavens and the earth and purifying themselves from the intimations of creation. Thus hath the matter been decreed from the direction of the Throne.
- 10 ان اتحدوا يا احباء الله على امره ثم اتبعوا سنن الله ودينه ولا تكونن في الأرض جباراً شقيّاً قل اليوم لن يقدر احد ان يدخل ملكوت الله إلا بأن ينقطع عن كل من في السموات والأرض ويطهر نفسه عن اشارات الخلق وكذلك كان الأمر عن جهة العرش مقضياً
- 11 Adorn yourselves with what God hath desired for you—this indeed is what is intended, did ye but know it. Stand firm in the love of God in these days when the thunderbolt of wrath hath seized all who are on earth save those who have entered beneath a shelter that is true and trustworthy. Thus hath
- 11 زينوا انفسكم بما اراد الله لكم وان هذا هو المراد ان انتم به عليما ان استقيموا على حب الله في هذه الأيام التي اخذت صاعقة القهر كل من على الأرض إلا من دخل في ظل كان على الحق

the Spirit spoken upon the branches of the Tree of Knowledge, from One Who is mighty and praiseworthy.

- 12 Say: Today nothing shall profit anyone except after having loved Me, and God is witness to what I say.

HURQ.BH33

امينا كذلك نطق الروح على افنان سدرۃ العرفان
من لدن عزيز حميدا

12 قل اليوم لن ينفع احداً شيء الا بعد حبي و كان
الله على ما اقول شهيدا

INBA83:136, BLIB_Or03114.044r,
BLIB_Or15702.082, BLIB_Or15737.126,
NLAI_BH2.118, ALIB.folder18p219,
OOL.B129

BH00934

Lawh-i-Tuqa

To: Muhammad Taqi

- 1 He is God, the Most Unapproachable, the Most Holy, the Most Glorious!

1 هو الله الأَمَنع الأَقْدَس الأَبهى

- 2 Glorified be He Who hath sent down the verses in truth from the heaven of sublime might, and Who speaketh the truth in His most exalted Kingdom with His most wondrous and sweet tongue, that perchance the people may find a path to the realm of the spirit before the throne of their Lord, the All-Merciful. Say: O people! Fear God and follow not your own selves if ye desire the bounty of God, for His bounty encompasseth you. And when the Sun of Words dawneth upon you from the horizon of the King of Names and Attributes, be ye not proud, but rather prostrate yourselves before the Beauty of your Lord, Who was remembered in the heaven of eternity by the name of Glory and in the kingdom of creation as the Most Exalted One.

2 فسبحان الذى نزل الآيات بالحق من جبروت
عزّ عليا و ينطق بالحق في ملكوته الأعلى بلسانه
الأبدع الأحلّ لعلّ الناس يتخذن الى جهة الروح
تلقاء عرش ربهم الرحمن بالحق سبيلا قل يا قوم
اتقوا الله و لا تتبعوا انفسكم ان ارتقبوا فضل الله
و انّ فضله كان عليكم محيطا و ان استشرقت
عليكم شمس الكلمات عن افق ملك الأسماء و
الصفات اذاً لا تستكبروا ثم اسجدوا لجمال ربكم
الذى كان في جبروت البقاء باسم البهاء و في
ملكوت الانشاء بالعلی مذكورا

- 3 O people! Deny not the verses of God after their revelation, and choose not Satan as your protector. Beware lest ye be perturbed in the hour when all things are shaken, when the heaven is cleft asunder, when the earth below is split, when the mountains crumble, when the seas surge, when every pregnant thing casteth its burden, and when the inhabitants of the heavens and earth are overcome with drunkenness. Thus hath the Command been sent down in truth from the Pen of Holiness, and God is witness to what I say.

3 ان يا قوم لا تكفروا بآيات الله بعد انزالها و لا
تتخذوا الشيطان لأنفسكم ولياً ايّاكم ان لا تضطربوا
حين الذى تضطرب فيه الأشياء و تنفطر فيه
السماء و تنشق ارض السفلى و تندك الجبال و
تتوج البحار و تضع كلّ ذات حمل حملها و يأخذ
السكر سكان السموات و الأرض و كذلك نزل
الأمر بالحق من قلم القدس و كان الله على ما
اقول شهيدا

- 4 Cast away all that veils you from God, then ascend on wings of holiness unto this heaven which hath been raised up in truth

4 ضعوا ما يحجبكم عن الله ثم اصعدوا بجناحين
التقديس الى هذا السماء التى قد ارتفعت بالحق

and was elevated in the Most Great Name through mystery. Say: By God! The breezes of grace have wafted from the dayspring of justice, and by them all things have been borne along, if ye be aware thereof. Soon will all creation cast its burden; then shall ye see the idolaters fleeing to the right and to the left, finding no safe refuge. Thus have We informed thee of the news of the Cause, that thou mayest become acquainted with the mysteries that were concealed behind the pavilions of glory.

5 Say: O people! Take the crimson cup from the fingers of Baha, then detach yourselves from all who are in earth and heaven. And if ye are able, mount, in My Most Exalted Name, upon the crimson Ark and sail upon the sea of grandeur, that ye may reach the seat which is protected from the arrows of the idolaters. O people! Hear ye the call of God from every direction, and turn not unto those who have denied Him in Whom they had believed, and who were far removed from the paths of truth. Among the idolaters is he who strove with his wealth and his soul to exalt My Cause, yet when My beauty was manifested unto him, he denied it and turned back upon his heels.

6 And thou, O servant, although no letter from thee hath come before the Throne, yet when thy name was mentioned We revealed unto thee that which shall solace thine eyes and the eyes of them that have believed in God and were steadfast in the path of might. Be thou steadfast in thyself, lest aught cause thee to slip from the path, then thank thy Lord for having sent down unto thee a wondrous and glorious Tablet. Thus have We bestowed upon thee from the wonders of Our grace and sent unto thee that whereby thou mayest find the fragrances of thy Lord and take up thine abode in the shadow of thy Lord's protection, an abode secure in truth.

7 Among the people is he who openly turneth away from God, and when God's verses are recited unto him his face darkeneth and he returneth unto his family in disgrace. And among them is he who saith these verses were not revealed according to the innate disposition. Say: By God! The innate disposition itself was created by a letter thereof, as witnesseth that which floweth from the wondrous Pen of Holiness. And among them is he who hath fabricated lies against God and said this is naught but a sorcerer who bewitcheth the people, and by what proceeded from his mouth his deeds were rendered vain.

8 Say: O people! Fear God and speak not what the idolaters spoke when the Sun of Eternity dawned forth from the Dayspring of Hijaz with manifest sovereignty. Thus did the idolaters speak in the time of every Prophet until the days

و كانت على اسمي الأبهى بالسر مرفوعا قل تالله قد هبت نسائم الفضل عن مشرق العدل و بها حملت كل الأشياء ان انتم بذلك خبيرا و سوف يضع الامكان حمله اذا شهد المشركين يفرون من اليمين و الشمال و لن يجدن لأنفسهم مقرا آمينا و كذلك ابثناك من نبا الأمر لتطلع بأسرار التي كانت خلف سرادق العز مقنوعا

5 قل يا قوم خذوا كأس الحمراء من انامل البهائم ثم انقطعوا عنكل من في الأرض و السماء و ان استطعتم في انفسكم فاركبوا باسمي الأعلى على فلك الحمراء و سيروا على بحر الكبرياء لتصلن الى مقعد الذي كان عن رمي المشركين محفوظا ان اسمعوا يا قوم نداء الله من كل الجهات و لا تلتفتوا الى الذينهم كفروا بالذي آمنوا به و كانوا عن سبيل الحق بعيدا و من المشركين من كان مجاهدا بأمواله و نفسه لاعلاء امرى فلما ظهر عليه جمالي اذا كفر به و كان على عقبيه منقلبا

6 و انتك انت يا عبد ولو ما حضر منك كتاب بين يدي العرش ولكن لما ذكر اسمك انزلنا اليك ما تقر به عيناك و عيون الذينهم آمنوا بالله و كانوا على صراط العز مستقيما ان استقم في نفسك لئلا يزلك شيء عن الصراط ثم اشكر ربك بما نزل عليك لوح عز بديعا كذلك منتا عليك من بدائع فضلنا و ارسلنا اليك ما تجد به رواج ربك و تتخذ في ظل عصمة ربك مقاما كان على الحق آمينا

7 و من الناس من اعرض عن الله جهرة و اذا تبلى عليه آيات الله يسود وجهه و ينقلب الى اهله مبعوضا و منهم من قال بأنها ما نزلت على الفطرة قل تالله ان الفطرة قد خلقت بحرف منها و يشهد بذلك ما يجري من قلم قدس بديعا و منهم من افترى على الله و قال ان هذا الآ ساحر يسحر الناس و بما خرج من فيه حبطت اعماله و انكر النبیین و المرسلين و كان في دين الله بغيا

8 قل يا قوم خافوا عن الله و لا تقولوا ما قاله المشركون حين الذي اشرقت شمس القدم عن مشرق الحجاز بسلطان مبينا و كذلك قال

culminated in the Days of God and the Beauty of Eternity shone forth from the horizon of the Most Exalted Name.

المشركون في زمن كل نبي الى ان انتهت الايام
الى ايام الله واشرق جمال القدم عن افق اسم
علياً

- 9 O servant! Sanctify the ears of holiness from the utterances of the idolaters, then plunge into the depths of this ocean by thy Lord's leave, the All-Merciful, that thou mayest find precious pearls of wisdom. Say: We took a handful of dust and kneaded it with the waters of Our command, then breathed into it a spirit from Our order, adorned it with Our most beauteous names in the kingdom of creation, and raised it to a station wherein its name became renowned among all, great and small. When it attained its maturity and became established in itself, it waxed proud against the Self of God and His sovereignty, until it openly warred against Him. Thus was the decree of destiny inscribed by the Finger of God concerning the Beauty of thy Lord, the Most High.

9 و انتك انت يا عبد قدس اذن القدس عن
كلمات المشركين ثم ادخل في غمرات هذا البحر
باذن ربك الرحمن لتجد لآلى حكمة ثميناً قل
انا اخذنا قبضة من التراب و عجنناه بمياه الامر
من لدنا و نفخنا فيه روحاً من امرنا ثم زيناه
باسمائنا الحسنى في ملكوت الانشاء و ارفعناه
الى مقام الذى اشتهر اسمه بين كل صغير و كبيراً
فلما بلغ اشده و اطمأن في نفسه اذاً استكبر على
نفس الله و سلطانه الى ان حارب معه جهرة
و كذلك كان حكم القضاء على جمال ربك
العلی الاعلی من اصبع الله مقضياً

- 10 Say: O people! Fear God and be not heedless in the Cause of God. By God! This is among the tidings whereby the eyes of the denizens of the immortal realm were solaced, preserved behind the veils of light through God's protection. When the appointed time was fulfilled, it shone forth from the holy horizon with a proof that encompassed all worlds. If ye deny this proof, by what proof can your faith be established? Nay, by Him Who caused the heavens to shine with the light of His countenance, ye shall find no path to the truth.

10 قل يا قوم اتقوا الله ولا تنفروا في جنب الله تالله
هذا من نبأ الذى به قوت عيون اهل ملأ البقاء و
كان خلف حجابات النور بعصمة الله محفوظاً فلما تم
الميعات اشرق عن افق القدس ببرهان الذى كان
على العالمين محيطة و انتم ان تنكروا هذا البرهان
فبأى برهان يثبت ايمانكم لا فو الذى اشرقت
السموات بنور وجهه اذاً لن تجدن لأنفسكم الى
الحق دليلاً

- 11 Say: O people! When the Messenger of God cometh unto you with His signs, arise from your seats and grasp Him with the fingers of submission. If ye perceive from Him the fragrance of God, your Beloved, deny Him not. Thus hath the command been sent down from the celestial dominion of holiness by One mighty and powerful.

11 قل يا قوم اذا دخل عليكم رسول الله بأثره قوموا
عن مقاعدكم و خذوه بأنامل التسليم ثم استنشقوه
ان وجدتم منه رائحة الله محبوبكم اذاً لا تنكروه
كذلك نزل الامر من جبروت القدس تنزيلاً
من لدن عزيز قديراً

- 12 O people! Follow the religion and faith of God, and commit not what ye have been forbidden in the Book. Fear God and remain steadfast in His Cause. Soon shall the idolaters call someone from there and instill in his heart hatred for God and the Manifestation of His Self, and send him to the lands and unto you bearing that which will turn the people away from the path of glorious might. Blessed is he who is not shaken by the commotion of misbelief and remaineth steadfast in the Cause of his Lord. By God! He is better in the sight of thy Lord than all who have been created in the heavens and earth.

12 و يا قوم ان اتبعوا ملة الله و دينه و لا ترتكبوا
ما نهىتم عنه في الكتاب اتقوا الله و كونوا على
الامر مستقيماً فسوف يدعون المشركون احداً من
هناك و يدخلون في قلبه بغض الله و مظهر نفسه
و يرسلونه الى الديار و اليكم و معه ما يقلب الناس
عن صراط عر منيرا فطوبى لمن لن يتحرك من
اهتزاز الشرك و يكون مستقيماً على امر مولاه
تالله انه لخير عند ربك ممن خلق بين السموات
و الأرض جميعاً

13 ذلك من انباء الغيب نوحيا اليك فضلاً من
لدنا عليك و على كل موقن بصيرا و البهاء عليك

- 13 These are among the tidings of the unseen which We reveal unto thee as a bounty from Us unto thee and unto every discerning believer. And the glory rest upon thee and upon those who have taken shelter beneath this Lote-Tree which hath been raised up in truth and was planted by God's hand of bounty at the heart of paradise.

HURQ.BH50, KSHK#06x

وعلى الذين آووا في ظل هذه السّدرّة التي ارتفعت بالحقّ و كانت في قطب الرّضوان بيد الله على الفضل مغروسا

INBA83:100, BLIB_Or15702.001,
BLIB_Or15723.258, BLIB_Or15737.102,
ALIB.folder18p204, BRL_DA#723,
AQA7#509 p.347, OOL.B083

BH00939

Suriy-i-Ghusn (Tablet of the Branch)

To: Mirza Ali-Rida Mustawfi Sabzivari

- 1 He it is Who abideth forever in the Realm of Glory.
- 2 The Cause of God hath come down upon the clouds of utterance, while they that have joined partners with Him are afflicted with a sore torment. The hosts of Divine Revelation, bearing the banners of celestial inspiration, have descended from the heaven of His Tablet in the name of God, the Almighty, the Most Powerful, and the faithful rejoice in His victory and dominion, while the deniers are filled with dismay. O people! Do ye flee from the mercy of God after it hath pervaded all that is in the heavens and on the earth? Barter not away that mercy wherewith God hath favoured you, nor withhold yourselves therefrom, for they that turn away are indeed in grievous loss. The mercy of God is like unto the verses that are sent down from one same heaven: The true believers quaff therefrom the wine of everlasting life, while the ungodly drink a scalding draught. And whensoever the verses of God are rehearsed unto them, the fire of hatred is kindled in their breasts. Thus do they barter away the bounty that God hath bestowed upon them and are reckoned among the heedless.
- 3 Strive, O people, to enter beneath the sheltering shadow of the Word of God. Quaff, then, from it the choice wine of inner meaning and explanation, for it is the repository of the living waters of the All-Glorious and hath appeared from the horizon of the Will of the All-Merciful with matchless splendour. Say: Out of this Most Great Ocean there hath branched the Pre-existent Sea; blessed the one that hath attained and found repose upon its shores.

1 هو الباقي في افق الأبدى

2 اتى امر الله على ظلل من البيان والمشركون يومئذ في عذاب عظيم قد نزلت جنود الوحي برايات الالهام عن سماء اللوح باسم الله المقتدر القدير اذا يفرح الموحّدون بنصر الله وسلطانه والمنكرون حينئذ في اضطراب مبين يا ايها الناس أ تفرون عن رحمة الله بعد الذي احاطت الممكّات عما خلق بين السموات والأرضين ان لا تبدلوا رحمة الله على انفسكم ولا تحرموا انفسكم منها و من اعرض عنها انه على خسران عظيم مثل الرحمة مثل الآيات انها نزلت من سماء واحدة ويسقون الموحّدون منها نحر الحيوان والمشركون يشربون من ماء الحميم و اذا يتلى عليهم آيات الله تشتعل في صدورهم نار البغضاء كذلك بدّلوا نعمة الله على انفسهم و كانوا من الغافلين

3 ان ادخلوا يا قوم في ظلّ الكلمة ثم اشربوا منها رحيق المعاني والبيان لأنّ فيها كنز كوثر السّبحان و ظهرت عن افق مشية ربكم الرحمن بأنوار بديع قل قد انشعب بحر القدم من هذا البحر الأعظم فطوبى لمن استقرّ في شاطئه ويكون من المستقرّين

- 4 There hath branched from the Sadratu'l-Muntaha this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation. Magnified be He, therefore, for this sublime, this blessed, this mighty, this exalted Handiwork! Draw nigh unto Him, O people, and taste the fruits of wisdom and knowledge that have proceeded from Him Who is the Almighty, the All-Knowing. Whoso hath failed to taste thereof is deprived of God's bounty, though he partake of all that the earth can produce, could ye but perceive it!
- 5 A Word hath, as a token of Our grace, gone forth from the Most Great Tablet—a Word which God hath adorned with the ornament of His own Self, and made it sovereign over the earth and all that is therein, and a sign of His greatness and power among its people, that all may glorify thereby their Lord, the Almighty, the All-Powerful, the All-Wise, and extol the praise of their Creator and the sanctity of the Soul of God that holdeth sway over all created things. This, verily, is none other than a Word sent down by Him Who is the All-Knowing, the Ancient of Days. Render thanks unto God, O people, for His appearance; for verily He is the most great Favour unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me. He is the Trust of God amongst you, His charge within you, His manifestation unto you and His appearance among His favoured servants.
- 6 Thus was I bidden to deliver unto you the message of God, your Creator, and I have fulfilled that whereunto I was bidden. Unto this bear witness God, and His angels, and His Messengers, and His sanctified servants. Inhale, then, the sweet savours of Paradise from its roses and be not of them that are deprived. Hasten to win your share of the grace which God hath bestowed upon you and suffer not yourselves to be veiled therefrom.
- 7 We have sent Him down in the form of a human temple. Blest and sanctified be God Who createth whatsoever He willeth through His inviolable, His infallible decree. They who deprive themselves of the shadow of the Branch are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish.
- 8 O people! Hasten to enter beneath the shadow of God, that it may shield you from the blazing heat of this Day wherein
- 4 و قد انشعب من سدرۃ المنتهى هذا الهيكل المقدس الأبهى غصن القدس فهنيئاً لمن استظل في ظله و كان من الرّاقدين قل قد نبت غصن الأمر من هذا الأصل الذي استحكه الله في ارض المشية و ارتفع فروعہ الى مقام احاط كل الوجود فتعالى من هذا الصنع المتعالى المبارك العزيز المنيع ان يا قوم تقربوا اليه و ذوقوا منه اثمار الحكمة و العلم من لدن عزيز عليم و من لم يذق منه يكون محروماً عن نعمة الله ولو يرزق بكل ما على الأرض ان انتم من العارفين
- 5 قل قد فصل من لوح الأعظم كلمة على الفضل و زينها الله بطراز نفسه و جعلها سلطاناً على من على الأرض و آية عظمتہ و اقتداره بين العالمين ليوجدن الناس به ربهم العزيز المقتدر الحكيم و يسبحن به بارئهم و يقدسن نفس الله القائمة على كل شيء ان هذا الآتيزيل من لدن عليم قديم قل يا قوم فاشكروا الله لظهوره لآنه هو الفضل الأعظم عليكم و نعمة الأتم لكم و به يحيي كل عظم رميم من توجه اليه فقد توجه الى الله فن اعرض عنه فقد اعرض عن جمالي و كفر ببرهاني و كان من المسرفين انه لوديعۃ الله بينكم و امانته فيكم و ظهوره عليكم و طلوعه بين عباده المقربين
- 6 كذلك امرت ان ابليكم رسالة الله بارئكم و بلغتكم بما امرت به اذا يشهد الله على ذلك ثم ملائكته و رسله ثم عباده المقدسين ان استنشقوا رائحة الرضوان من اوراده و لا تكونن من المحرومين ان اغتنموا فضل الله عليكم و لا تحتجبوا عنه
- 7 و انا قد بعثناه على هيكل الانسان فتبارك الله مبدع ما يشاء بأمره المبرم الحكيم ان الذينهم منعوا انفسهم عن ظل الغصن اولئك تاهوا في العراء و احرقتهم حرارة الهوى و كانوا من الهالكين
- 8 O people! Hasten to enter beneath the shadow of God, that it may shield you from the blazing heat of this Day wherein

none shall find shelter or refuge save under the shadow of His Name, the Ever-Forgiving, the Most Compassionate. Attire yourselves, O people, with the raiment of certitude, that it may protect you from the darts of idle fancy and vain imaginings and that ye may be numbered with the faithful in these days—days wherein none may attain certitude nor achieve constancy in the Cause of God save by renouncing that which is current amongst men and by turning towards this hallowed and refulgent Beauty.

8 ان اسرعوا يا قوم الى ظلّ الله ليحفظكم عن حرّ يوم الّذى لن يجد احد لنفسه ظلاً ولا مأوى الا ظلّ اسمه الغفور الرّحيم ان البسوا يا قوم ثوب الايقان ليحفظكم عن رمى الظّنون والأوهام و تكوننّ من الموقنين في هذه الأيام الّتى لن يوقن احد و لن يستقرّ على الأمر الا بأن ينقطع عن كلّ ما في ايدى الناس و يتوجّه الى منظر قدس منير

- 9 O people! Will ye take a false deity for your helper rather than God? Will ye follow the Most Great Idol before your Lord, the Almighty, the Most Powerful? Forsake their mention, O people, and seize the cup of life in the name of your Lord, the All-Merciful. By the righteousness of God! A single drop from this cup quickeneth all humankind, could ye but know it. Say: None shall be immune in this Day from God's decree; none shall find refuge save in Him. This, verily, is the truth, and aught else is but manifest error.

9 يا قوم أ تتخذون الجبت لأنفسكم معيناً من دون الله و تبتغون الطاغوت ربّاً من دون ربكم المقتدر القدير دعوا يا قوم ذكرهما ثمّ خذوا كأس الحيوان باسم ربكم الرّحمن تالله بقطرة منها يحيى الامكان ان انتم من العالمين قل اليوم لا عاصم لأحد من امر الله ولا مهرب لنفس الا الله وهذا هو الحق و ما بعد الحق الا الضلال المبين

- 10 God hath made it incumbent upon all to teach His Cause to the extent of their ability. Such is the decree that the Finger of might and power hath recorded in the Tablets of supernal glory. Whoso quickeneth but a single soul in this Revelation, it is as though he had quickened all humanity: Him will God, on the Day of Resurrection, raise again to life in the paradise of His oneness, adorned with the raiment of His own Self, the Sovereign Protector, the Almighty, the All-Bountiful. Such is the nature of the assistance ye can render to your Lord, and naught else is worthy of mention in this Day in the presence of God, your Lord and the Lord of your sires of old.

10 ولقد حتم الله على كلّ نفس بأن يبلغوا امره على ما يكون مستطيعاً عليه كذلك قدّر الأمر من اصبح القدرة والاقدار على الواح عزّ عظيم و من احيا نفساً في هذا الأمر كمن احيا العباد كلّهم و يبعثه الله يوم القيامة في رضوان الأحدىّة بطراز نفسه المهيمن العزيز الكريم وانّ هذا نصرتم ربكم و من دون ذلك لن يذكر اليوم عند الله ربكم و ربّ آبائكم الأوّلين

- 11 As for thee, O servant, give ear unto that which We have admonished thee in this Tablet, and seek at all times the grace of thy Lord. Disseminate this Tablet amongst them that have believed in God and in His signs, that they may observe its injunctions and be numbered with the righteous.

11 و انتك انت يا عبد ان استمع ما وصيناك في اللّوح ثمّ ابغ فضل ربك في كلّ حين ثمّ انشر اللّوح بين يدى الذينهم آمنوا بالله و آياته ليتبعنّ ما فيه و يكوننّ من المحسنين

- 12 Say: O people! Spread not disorder on the earth nor dispute with your fellow men, for this would ill beseem them that occupy, beneath the shadow of their Lord, the station of such as are faithful to the one true God. Whensoever ye encounter a thirsty soul, give him to drink from the cup of everlasting life; and whensoever ye find a hearing ear, recite unto him the verses of God, the Powerful, the Mighty, the Compassionate. Unloose your tongues with kindly words and, should ye find the people inclined towards the Sanctuary of God, summon them to the truth; otherwise leave them to their own selves and to that condition which is the reality of the nethermost

12 قل يا قوم لا تفسدوا في الأرض و لا تجادلوا مع الناس لأنّ هذا لم يكن شأن الذينهم اتخذوا في ظلّ ربهم مقاماً كان على الحقّ امين و اذا وجدتم عطشانا فاسقوه من كأس الكوثر و التّسليم و ان وجدتم ذات اذن واعية فاتلوا عليه آيات الله المقتدر العزيز الرّحيم ان افتحوا اللسان بالبيان الحسنة ثمّ ذكروا الناس ان وجدتموهم مقبلاً الى حرم الله والاّ دعوهم بأنفسهم ثمّ

fire. Beware lest ye cast the pearls of inner meaning before the blind and the barren in heart, inasmuch as they are deprived of beholding the light and are unable to distinguish the worthless pebble from the precious and gleaming pearl. Wert thou for a thousand years to recite unto a stone the verses of wondrous glory, would it ever be affected by them or comprehend their significance? Nay, by thy Lord, the All-Merciful, the Most Compassionate! Wert thou to recite unto the deaf all the verses of God, would they hear a single letter thereof? Nay, by His ancient and glorious Beauty!

- 13 Thus have We imparted unto thee the gems of divine wisdom and utterance, that thou mayest fix thy gaze upon thy Lord and rid thyself of all attachment to the world. May His spirit rest upon thee and upon them that abide within the habitation of holiness and that are endued with true constancy in the Cause of their Lord.

BSW#09.05, DOR#29, GPB.177x, GPB.242x, WOB.135x, SW_v03#14 p.015, BLO_PT#125, BSC.255 #528-531

اتركوهم في اصل الجحيم اياكم ان لا تنشروا لآلئ المعاني عند كل اكمه عقيم لأن الأعمى يكون محروماً عن مشاهدة الأنوار ولن يفرق الحجر عن لؤلؤ قدس ثمين أنك لو تلقى على الحجر الف سنة من آيات عز بديع هل يفقه في نفسه او يؤثر فيه لا فوربك الرحمن الرحيم و لو تقرأ كل الآيات على الأصم هل يسمع منها حرفاً لا فوجمال عز قديم

13 كذلك القيناك من جواهر الحكمة و البيان لتكون ناظراً الى شطريك و تنقطع عن العالمين و الروح عليك و على الذينهم استقرّوا على مقرّ القدس و كانوا في امر ربهم على استقامة مبين

INBA83:144ax, BLIB_Or03114.089r, BLIB_Or15702.108, ALIB.folder18p221, AQA4#098 p.331, AQA4a.424, AYT.360, HDQI.002, SFI08.012, MAS4.115, HHA.058x, RHQM1.596-600 (728) (447-449), AHDW.005, AHB_128BE #06-11 p.194x, ANDA#03 p.08-09, OOL.B118, AMB#29

BH00994

Suriy-i-Isim

To: Mulla Sadiq Khurasani

- 1 He is the Most Wondrous in the Most Glorious Horizon!

- 2 O My Name! Harken unto the Call of God from the Dawning Place of every tongue: "I am God, thy Lord and the Lord of all things and the Lord of the worlds!" Then listen to that which is revealed unto thee from the direction of utterance by My Self, the All-Merciful, the Compassionate: "Verily, there is none other God but I, the Mighty, the Wise." Arise, then warn the servants of what they have neglected in regard to the Cause of God, then gladden them with the good pleasure of God, the Most High, the Almighty, the Great.

- 3 Say: O people! Do ye marvel that the Beauty of the Most Exalted One hath come unto you once again in this radiant and

1 هو الأبدع في افق الأبهى

2 ان يا اسمى اسمع نداء الله عن مطلع كل اللسان بأنى انا الله ربك و رب كلشئ و رب العالمين ثم استمع لما يوحى اليك عن شطر البيان نفسى الرحمن الرحيم بأنه لا اله الا انا العزيز الحكيم قم ثم انذر العباد بما فرطوا في جنب الله ثم بشرهم برضوان الله العلى المتقدر العظيم

3 قل يا قوم أتعجبون بأن جاءكم جمال الأولى مرة اخرى في هذا القميص المشرق المنير قل ان في

luminous raiment? Say: In this Revelation are signs for those who are endued with insight, clear proofs for them that are near, and tokens for those who are possessed of discernment.

هذا الظهور لآيات للعارفين و بينات للمقربين و اشارات للمتفرسين

- 4 O My Name! Turn thy face toward the Sacred Precinct. By God! This is verily the Sanctuary of God amongst you, the Sacred Domain in your midst, and the Scene of His Command between the heavens and the earth. Cast behind thee all names, place beneath thy feet all titles, and leave sovereignty to its people, for thy Lord desireth to behold thee stripped of all garments that He may attire thee with the ornament of His Cause amidst all the worlds.

4 ان يا اسمي ول وجهك شطر الحرم تالله ان هذا لحرم الله فيكم و حل القدس بينكم و مشعر الأمر بين السموات و الأرضين دع الاسم عن ورائك ثم الرسم تحت قدمك ثم الملك على اهله لأن ربك احب ان يشهدك عرياناً عن كل الأثواب ليزينك بطراز امره بين العالمين

- 5 Know thou that between Us and the servants there hath been set up a ladder having three steps. The first is associated with this world and its adornments, the second with the next world and what hath been ordained therein, and the third with the names and their kingdom. Whoso transcendeth these stations will attain unto the Sovereign of Names and Attributes more quickly than the twinkling of an eye. O people of Baha! Let not yourselves be detained at these waypoints, but pass beyond them as a cloud passeth by - thus doth it behoove Our near servants. And whoso passeth beyond them while remaining steadfast in My love, should he lift his head toward the heights, he will witness My Kingdom and hear My melodies, and be numbered among the successful ones.

5 ثم اعلم بأن نصب بيننا و بين العباد سلم وله ثلاثة درجات الأولى تذكر بالدنيا و زخرفها و الثانية تذكر بالآخرة و ما قدر فيها و الثالثة تذكر بالأسماء و ملكوتها و من جاز عن هذه المقامات يصل الى ملك الأسماء و الصفات اقرب من حين اياكم يا اهل البهائم لا تعطلوا انفسكم على هذه المواقف ثم مروا عنها كمر السحاب و كذلك ينبغي لعبادنا المقربين و الذي يمر عنها و يكون ثابتاً في حبي لو يرفع رأسه الى فوق ليشهد ملكوتي و يسمع نغماتي و يكون من الفائزين

- 6 Say: O people of the Bayan! Deprive not yourselves of the bounties of these days. Seize them, then await My Cause, the Dawning, the Mighty, the Wondrous.

6 قل يا ملأ البيان لا تحرموا انفسكم عن فضل تلك الأيام فاعتنموها ثم ارتقبوا امرى المشرق العزيز البديع

- 7 Say: Deliver your souls, O people, from the bondage of self, and purify them from all attachment to anything besides Me. Remembrance of Me cleanseth all things from defilement, could ye but perceive it. Say: Were all created things to be entirely divested of the veil of worldly vanity and desire, the Hand of God would in this Day clothe them, one and all, with the robe "He doeth whatsoever He willeth in the kingdom of creation," that thereby the sign of His sovereignty might be manifested in all things. Exalted then be He, the Sovereign Lord of all, the Almighty, the Supreme Protector, the All-Glorious, the Most Powerful.

7 قل خلصوا انفسكم يا قوم ثم طهروها عن التوجه الى غيرى و بذكري يطهر كلشيء ان انتم من العارفين قل اليوم لو يخلص كل الأشياء عن حجاب النفس و الهوى ليلبس الله كلها قميص يفعل ما يشاء في ملكوت الانشاء ليظهر آية سلطانه في كل شيء فتعالى من هذا السلطان المقتر المهيمن العزيز القدير

- 8 Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the

8 ان اقرأ يا عبد ما وصل اليك من آقار الله بربوات المقربين لتستجذب بها نفسك و تستجذب من نغماتك افئدة الخلائق اجمعين و من يقرأ آيات الله في بيته وحده لينشر نفعاتها ملائكة الناشرات الى كل الجهات و ينقل بها كل نفس سليم ولو لن يستشعر في نفسه ولكن يظهر عليه هذا الفضل

heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom.

في يوم من الأيام كذلك قدّر خفّيات الأمر
من لدن مقدّر حكيم

- 9 O Khalíl! God beareth Me witness. Though My Pen be still moving on My Tablet, yet, in its very heart, it weepeth and is sore distressed. The lamp burning before the Throne, likewise, weepeth and groaneth by reason of the things which the Ancient Beauty hath suffered at the hands of them who are but a creation of His Will. God, Himself, knoweth and testifieth to the truth of My words. No man that hath purged his ear from the loud clamor of the infidels, and inclined it to all created things, can fail to hear the voice of their lamentation and weeping over the trouble that hath befallen Us at the hands of those of Our servants that have disbelieved in, and rebelled against, Us. Thus have We disclosed to thee a glimmer of the woes that have come upon us, that thou mayest be made aware of Our sufferings, and patiently endure thy sorrows.

9 ان يا خليل تالله اذا يحرك القلم على اللوح ولكن
يبكى ويصيح في نفسه ويضجّ معه السراج بين
يدى العرش بما ورد على جمال القدم من الذينهم
بعثوا بارادة من عنده وكان الله على ذلك لشهيد
وعليم ومن يطهر اذنه من نعيق المشركين ويتوجه
الى الأشياء لسمع ضجيجها ثم صريخها فيما مستنا
الضراء من عبادنا المشركين كذلك القيناك
ذكراً من مصائبنا لتطلع بما ورد على نفسى وتكون
فيما ورد عليك لمن الصابرين ان انصر ربك
فيكل شأن وكن من الناصرين ثم ذكر الناس بما
نطق الروح في هذا اللوح الدرّى المبين

- 10 Arise to aid thy Lord at all times and in all circumstances, and be thou one of His helpers. Admonish, then, the people to lend a hearing ear to the words which the Spirit of God hath uttered in this irradiant and resplendent Tablet. Say: Sow not, O people, the seeds of dissension amongst men, and contend not with your neighbor. Be patient under all conditions, and place your whole trust and confidence in God. Aid ye your Lord with the sword of wisdom and of utterance. This indeed well becometh the station of man. To depart from it would be unworthy of God, the Sovereign Lord of all, the Glorified. The people, however, have been led astray, and are truly of the heedless.

10 قل يا قوم لا تفسدوا في الأرض ولا تحاربوا
مع احد ان اصبروا في كلّ الأمور وتوكلوا
على الله وكونوا من المتوكلين ان انصروا ربكم
الرحمن بسيف الحكمة والبيان وان هذا شأن
الانسان ومن دون ذلك لا ينبغي لله الملك
السبحان ولكن الناس غفلوا عن ذلك وكانوا
من الغافلين ان افتحوا يا قوم مصاريع القلوب
بمفاتيح الذكر من هذا الذكر الحكيم ما اراد الله
من الأرض وما عليها الا قلوب عباده وجعلها
عرشاً لظهور تجلياته اذا قدسوها عن دونها ليرسم
عليها ما خلقت لها وان هذا فضل عظيم

- 11 Unlock, O people, the gates of the hearts of men with the keys of the remembrance of Him Who is the Remembrance of God and the Source of wisdom amongst you. He hath chosen out of the whole world the hearts of His servants, and made them each a seat for the revelation of His glory. Wherefore, sanctify them from every defilement, that the things for which they were created may be engraven upon them. This indeed is a token of God's bountiful favor.

11 قل يا قوم زيّبوا لسانكم بالصدق ونفوسكم بالأمانة
اياكم يا قوم لا تخانوا في شيء وكونوا امناء الله
بين بريته وكونوا من المحسنين ان الذين يرتكبون
البغى والفحشاء اولئك ضلّ سعيهم وكانوا من
الخاسرين

- 12 Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with anyone. Be ye the trustees

12 ان اجهدوا يا قوم بأن يكون عيونكم ناظرة الى
شطر رحمة الله وقلوبكم متذكراً ببدايع ذكره و
نفوسكم مطمئنة بمواهبه وفضله وارجلكم ماشية

of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

على سبيل رضائه و هذا وصيّتي عليكم ان اتم من العالمين

- 13 Whoso faileth to manifest the fragrances of the Cause and the traces of his Lord shall not be mentioned before God, the All-Knowing, the All-Informed.

13 و من لن تهبّ منه روائح الأمر و اثر مولاه أنّه لن يذكر عند الله الملك العالم الخبير

- 14 Say: In this Day, none shall be accounted as belonging to God and the Manifestation of His Self unless he becomes a standard of guidance among His servants, such that through his deeds the seekers may find guidance, the radiance of the All-Merciful may be witnessed in his countenance, and the remembrance of God, the Most High, the All-Knowing, the All-Wise, may be heard from his heart and tongue. Thus doth the Mighty Cause instruct you on this night wherein the Dove of the Cause warbleth sorrowful verses.

14 قل اليوم لن ينسب احد بالله و مظهر نفسه الا بأن يكون علم الهداية بين العباد بحيث يظهر من افعاله ما يهتدى به المریدين و يشهد من وجهه نضرة الرحمن و يسمع من قلبه و لسانه ذكر الله العلى العالم العليم كذلك علمكم قوى الأمر فى هذا الليل الذى تغنّ حمامة الأمر بآيات حزين

- 15 Know then, O thou who art assured of God, that thy Lord hath chosen thee for His love and hath favored thee in many ways. He hath delivered thee from heedlessness, aided thee to recognize His Self, preferred thee above many of His creatures, and made thee among them that know. He is aware of what hath befallen thee in His path and what hardships thou hast borne for His love and good-pleasure. With Him is the knowledge of the heavens and earth, and not an atom's weight of the deeds of all creation escapeth the Tablet of His Decree. Well is it with thee for having shown patience in the days of God, for having attained unto them, and for being among them that comprehend. Therefore, strive within thyself to remain steadfast in the Cause in such wise that the utterances of the world cannot cause thee to slip. Then arise to praise thy Lord, convey His messages unto them that have believed in God and His signs, make them steadfast in His Cause, and be thou of the steadfast.

15 ثمّ اعلم يا ايها الموقن بالله بأن ربك اختارك لحبه و منّ عليك فى كثير من المواضع و نجاك عن الغفلة و ايدك لعرفان نفسه و فضلك على كثير من بريته و جعلك من العارفين و علم ما ورد عليك فى سبيله و ما حملته من الشدايد فى حبه و رضاه و انّ عنده علم السموات و الأرض و لن يغادر عن لوح القضاء ذرّة من اعمال الخلاق اجمعين فهنيئاً لك بما صبرت فى ايام الله و فزت بها و كنت من المدركين اذا فاسع فى نفسك لتكون ثابتاً على الأمر بحيث لا يزلك السن العالمين ثمّ قم على ثناء مولاك و بلغ رسالاته الى الذينهم آمنوا بالله و آياته ثم اثبتهم على الأمر و كن من الثابتين

BSW#05.04x, BSW#05.11x, GWB#136x, ADJ.025x, ADJ.031x, ADJ.032x, BLO_sazedj#12x, HURQ.BH37

INBA83:124, BLIB_Or15702.051, ALIB.folder18p214, BRL_DA#721, GWBP#136 p.189x, AVK2.168.20x, MAS4.026ax, MAS4.045x, MAS8.120bx, ASAT1.242x, ASAT4.156x, PYK.018, OOL.B125

BH01010

Lawh-i-Mawlud

- 1 O concourse of the seen and the unseen! Rejoice with exceeding gladness in your hearts and souls, for the night hath come for the harvesting of the ages and the gathering up of past cycles, the night wherein all days and nights were called into being and the time preordained for this Revelation was fulfilled at the behest of Him Who is the Lord of might and power. All joy to the Concourse on high at the appearance of so glorious, so wondrous a Spirit!
- 2 This is the night wherein the doors of Paradise were flung open and the gates of Hell were shut fast, the night wherein the paradise of the All-Merciful was unveiled in the midmost heart of creation, the breezes of God were wafted from the retreats of forgiveness, and the Last Hour ushered in through the power of truth, could ye but know it. All joy to this night through which all days have been suffused with light, though none can apprehend this save those that are endued with certitude and discernment!
- 3 This is the night round which have circled the Nights of Power, wherein the angels and the Spirit have come down bearing cups filled at the streams of Paradise, the night wherein Heaven itself was adorned with the ornament of God, the Almighty, the All-Gracious, the Most Bountiful, wherein every created thing was brought to life, and all the peoples of the earth were surrounded by His grace. All joy to the concourse of the Spirit for this manifest and resplendent bounty!
- 4 This is the night wherein the limbs of Jibt were made to tremble, and the Most Great Idol fell upon the dust, and the foundations of iniquity were shattered, and Manat lamented in its inmost being, and the back of 'Uzza was broken and its face blackened; for the Morn of divine Revelation hath dawned, and there hath appeared that which hath solaced the eyes of glory and majesty, and beyond them the eyes of all the Prophets and Messengers of God. All glory, then, to this Dawn which hath broken above the dayspring of effulgent glory!
- 5 Say: This is the Dawn whereat the evil ones were debarred from approaching the realm of might and grandeur, and wherein the hearts of such as have contended with God, the Almighty, the All-Glorious, the Unconstrained, were lacerated. This is the Dawn whereat the faces of the wicked were darkened, whilst the countenances of the righteous shone
- 1 ان يا ملا الغيب والشهود ان افرحوا في انفسكم ثم استبشروا في ذواتكم بما ظهر ليل الذي فيه حشرت الأكوار ودورت الأدوار وبعثت الليالى والنهار وجاءت ميقات الأمر من لدن مقتدر قدیر فیا بشری لمن فی ملا الأعلى بهذا الروح العزيز البديع
- 2 وهذه ليلة قد فتحت فيها ابواب الجنان و سدت ابواب التیران و ظهر رضوان الرحمن فی قطب الأكوان و هبت نسمة الله من شطر العفران و ات الساعة بالحق ان انتم من العارفين فیا بشری لهذا الليل الذي استضاء منه كل الأيام و لا يعقل ذلك الا كل موقن بصیر
- 3 و قد طافت فی حوله لیالى القدر و نزلت فيه الملائكة و الروح بأباريق الكوثر و التسنیم و فيه زين كل الجنان بطراز الله المقتدر العزيز المنان و بعث كل ما كان و فيه سبقت الرحمة كل العالمين فیا بشری لكم يا ملا الروح من هذا الفضل اللائح المبين
- 4 و فيه تزلزلت اركان الجب و سقط صنم الأعظم على وجه التراب و انعدمت اركان الشرور و ناحت المنات فی نفسه ثم انكسر ظهر العزى و ظل وجهه مسوداً بما طلع فجر الظهور و فيه ظهر ما قرّت به عيون العظمة و الجلال ثم عيون النبیین و المرسلين فیا حبذا لهذا الفجر الذي ظهر بالحق عن مطلع عز منیر
- 5 قل فيه منعت الشياطين عن الصعود الى جبروت العز و الاقدار و استمدت قلوب الذينهم اعترضوا على الله المقتدر العزيز المختار و فيه اسودت وجوه الأشرار و استضاءت طلعات الأبرار من هذا الجمال الذي بظهوره انتظر ملكوت الغيب و الشهود ثم اهل ملا العالمين فیا روحا لهذا الروح

forth with the light of this Beauty, a Beauty Whose advent all things visible and invisible, and beyond them the company of the Concourse on high, have eagerly awaited. All hail the appearance of this Spirit, through Whose potency the dead have been stirred up in their tombs and every mouldering bone brought to life!

الَّذِي مِنْهُ بَعَثَ مَا فِي الْقُبُورِ وَ اهْتَزَّ كُلَّ عَظْمٍ الرَّمِيمِ

- 6 Say: O source of iniquity! Bewail thy woeful plight; and O fountainhead of oppression! Repair to thine abode in the nethermost fire, for the beauty of the All-Merciful hath shone forth above the horizon of existence with such radiance as to illumine all that dwell in His realms with the splendour of its light, and hath called into being the Spirit of God, the Almighty, the All-Glorious, the Most Bountiful. Through its revelation the hand of His Will hath stretched forth from the sleeve of grandeur and rent asunder the veils of the world by the power of His supreme, His peerless, His all-compelling and exalted sovereignty. All glory, then, to this Dawn whereat the Ancient Beauty hath been established upon the throne of His Name, the Almighty, the Most Great!

6 قل يا منبع الشرور فاضرب على رأسك ثم ان يا معدن الطغيان فارجع الى مقرتك في الحسبان بما اشرق جمال الرحمن عن افق الامكان بضياء الذي احاط انواره كل من في ممالك السبحان و خلق منه روح الله المقتدر العزيز المتان و به خرجت انامل الارادة من رداء العظمة و شقت حجاب الأكوان بسلطانه المقتدر الممتنع العزيز المنيع

- 7 This is the Dawn whereat was born He Who begetteth not and Who is not begotten. Well is it with him that immerseth himself beneath the ocean of inner meaning that surgeth within this utterance and discovereth the pearls of knowledge and wisdom that lie hid in the words of God, the King, the Exalted, the Mighty, the Powerful. All glory to him who apprehendeth the truth and is reckoned with them that are endued with discernment!

7 فيا حبذا من هذا الفجر الذي فيه استوى جمال القدم على عرش اسمه الأعظم العظيم و فيه ولد من لم يلد و لم يولد فطوبى لمن يتغمس في بحر المعاني من هذا البيان و يصل الى لآئ العلم و الحكمة التي كنزت في كلمات الله الملك المتعالى المقتدر القدير فيا حبذا لمن يعرف و يكون من العارفين

- 8 Say: This is the Dawn whereat the cohorts of the concourse of Paradise and the hosts of the angels of holiness descended from heaven, amongst whom was the One Who was lifted up on the breezes of the Beauty of God, the Most Glorious, unto the ranks of the most exalted Concourse. Borne on these same breezes, yet another company of angels descended, each bearing aloft a chalice of everlasting life and proffering it unto them that circle in adoration round the Spot wherein the Ancient Being hath established Himself upon the throne of His all-glorious and most bounteous Name. All joy to such as have attained His presence, gazed upon His beauty, hearkened unto His melodies, and been quickened by the Word that hath issued forth from His sacred and exalted, His glorious and resplendent lips!

8 قل هذا فجر فيه نزلت قبائل ملائكة الفردوس ثم ملائكة القدس و منهم من استعرج بنفحات جمال الله الأبهى الى اهل ملائكة الأعلى و من هذه النفحات نزلت ملائكة اخرى بأكواب من كوثر البقاء و يسقون الذينهم طافوا حول مقر الذي فيه استوى هيكل القديم على عرش اسمه الأكرم الكريم فيا بشرى لمن حضر بين يديه و شهد جماله و سمع نعماته و حتى قلبه من كلمة التي خرجت من شفقا المقدس المتعالى العزيز المنير

- 9 Say: This is the Dawn whereat the Most Great Tree was planted and bore its exalted and peerless fruits. By the righteousness of God! Within each fruit of this Tree there repose the seeds of a myriad melodies. Wherefore, O concourse of the

9 قل هذا فجر فيه غرست شجرة الأعظم و اثمرت بفواكه عتر بديع تالله لكل ثمرة منها لنعمات بعد نعمات اذا نذكر لكم يا ملائكة الروح بعض ترنماتها على مقداركم ليستجذبكم و يقربكم الى الله المقتدر

Spirit, We shall acquaint you, in accordance with your capacity, with some of their celestial songs, that they may attract your hearts and draw you nigh unto God, the Lord of strength, of power and might. All glory be to this Dawn, through which the divine Luminaries have shone forth above the horizon of sanctity by the leave of God, the Almighty, the Inaccessible, the Most High!

العزیز القدير فيا حبّدا من هذا الفجر الّذى منه
استشرق الشّمس عن افق القدس باذن الله
المرتفع العزیز المنيع

- 10 Say: This is the Dawn whereat the hidden Essence and the unseen Treasure were made manifest, the Dawn whereat the Ancient Beauty seized the cup of immortality with the hands of glory and, having first quaffed therefrom, proffered it unto all the peoples of the earth, high and low alike. All glory, then, to the one who hath approached this cup, taken it up, and drunk therefrom for the love of his Lord, the All-Powerful, the Most High!

10 قل هذا فجر فيه ظهر كينونة المكنون و غيب
المخزون وفيه اخذ جمال القدم كأس البقاء بأنامل
البهاء وسقى أولاً بنفسه ثم انفقه على اهل ملائ
الانشاء من كلّ وضیع و شریف فيا حبّدا لمن
اقبل و اخذ و سقى بحبه العزیز المنيع

- 11 One fruit of that Tree hath proclaimed what the Burning Bush had proclaimed aforetime in that hallowed and snow-white Spot, words to which Moses gave ear and which caused Him to forsake all created things and to direct His steps towards the retreats of holiness and grandeur. All glory, then, to that ecstasy born of God, the Almighty, the Most Exalted, the Most Great!

11 و أنّ ثمرة منها نطقت بما نطقت سدرة السّينا على
بقعة المباركة البيضاء و سمعت منها اذن الكلیم ما
انقطعه عن الممکات و قرّبه الى مقرّ قدس مکين
فيا حبّدا من جذب الله المقتدر العلیّ العظيم

- 12 Another fruit thereof hath uttered that which enraptured Jesus and raised Him up to the heaven of manifest splendour. All glory, then, to this Spirit in Whose presence standeth the Faithful Spirit, together with a company of God's chosen angels!

12 و ثمرة اخرى نطقت بما استجذب منه الرّوح و
صعد الى سماء عزّ مبين فيا حبّدا من هذا الرّوح
الّذى قد قام تلقائه روح الأمين بقبيل من ملائكة
المقرّبين

- 13 Yet another fruit thereof hath disclosed that which captivated the heart of Muhammad, the Apostle of God, Who, carried away by the sweet accents of the Voice from on high, ascended unto the Divine Lote-Tree and heard, proceeding from within the Tabernacle of majesty, the Voice of God speaking forth the mystery of My hallowed, My exalted and mighty Name. All glory, then, to this Tree which hath been raised up through the power of truth, that all the peoples of the world may seek the shelter of its shade!

13 و ثمرة اخرى نطقت بما استجذب منها قلب محمّد
رسول الله و استعرج من هذا النداء الأحلى الى
سدرة المنتهى و سمع نداء الله عن وراء سرادق
الكبرياء عن سرّ اسمی المقدّس العلیّ العظيم فيا
حبّدا من هذه السدرة الّتی ارتفعت بالحقّ ليستظلّ
في ظلّها العالمين

- 14 O Pen of the Most High! Write no more; for, by God, wert thou to set forth all the sweet accents of the fruits of this heavenly Tree, thou wouldst find thyself forsaken upon the earth, inasmuch as all would flee from thy presence and abandon thy court of holiness. And this, verily, is the undoubted truth. All glory, then, to the mysteries which none can bear save God, the sovereign Ruler, the Almighty, the Most Gracious!

14 ان يا قلم الأعلى فأمسك زمامك تالله الحقّ لو
تنطق و تذكر نغمات الأنهار من شجرة الله لتبقى
وحيداً في الأرض لأنّ الناس كلّهم يفرّون عن
حولك و يفضّون عن ساحة قدسك و أنّ هذا
الحقّ يقين فيا حبّدا من اسرار الّتی لن يقدر ان
يحملها احد الا الله الملك العزیز الجميل

- 15 Dost thou not witness, O Pen, what a clamour the hypocrites have raised throughout the land, and what a tumult the wicked

and ungodly have provoked? And this notwithstanding that thou didst reveal but an infinitesimal glimmer of the mysteries of thy Lord, the Most Exalted, the All-Glorious. Wherefore, restrain thyself and conceal from the eyes of men that which God, as a sign of His bounty, hath bestowed upon thee. And if it be thy wish to give all created things to quaff from that crystal water that is life indeed, and whereof God hath made thee the Fountainhead, then let thine ink flow only in proportion to their capacity. Thus biddeth thee the One Who hath called thee into being through the power of His behest. Do thou, then, as thou wert bidden, and be not of them that tarry. All glory be to this weighty decree which hath reined in the power of all created things and withheld the Pen of the Most High from divulging to the peoples of the world that from which they had been veiled! His might, verily, is equal to all things.

DOR#42

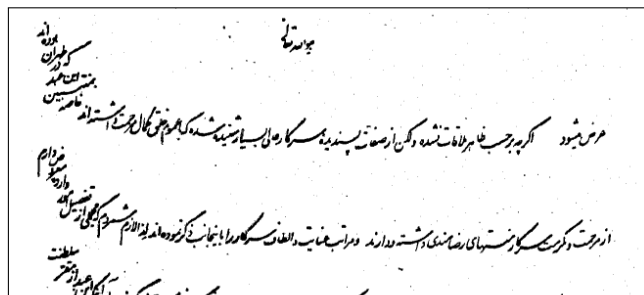
15 اما رأيت يا قلم بأنك ما اظهرت الا اقل من
ان يحصى من اسرار ربك العليّ الأبهى كيف
ارتفعت ضجيج المناققين في الديار و ضوضاء
المشركين من الأشرار اذاً خذ زمامك ثم
امسك ثم استر ما اعطاك الله بجوده ان تريد
ان تسقى الممكثات من ماء العذب الحيوان الذي
جعلك الله معينه فأجر على مقدارهم كذلك
يأمرك الذي خلقك بأمر من عنده اذا فاعل
بما امرت ولا تكن من الصابرين فيا حبذا من
هذا الحكم الذي منه اخذ زمام الموجودات و
منع قلم الأعلى عن ذكر ما ستر من ملائكة الانشاء و
أنه لعل كل شيء قد ير

INBA08:622, AYT.048, MAS4.343,
RHQM1.578-578 (706) (433x), OOL.B059,
OOL.B206, AMB#42

BH01047

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]



BSB

He is God, the Exalted

SVB.386-390

I wish to say that, although we have never met, I have heard much of your excellency's praiseworthy qualities, that you behaved with kindness towards all the people, especially my followers, when you were in Tehran. They were and are most grateful for your excellency's kindness and beneficence, and have mentioned to me the details of your grace and bounty. I, therefore, considered it necessary to give you a short account of what has taken place, that perhaps through your excellency's attentions some may find peace and dwell in the shade of the protection of the Prince of the Age, the Monarch of the Era, the King of the World, the Most Mighty, Most Noble, and Most Great Emperor.

What I have to relate is as follows: I went from the capital of the kingdom of Iran to Iraq, with the permission and approval of the King and the awareness of the foreign ambassadors, and for twelve whole years I resided in Iraq. Even now I have in my possession the document (issued by) the government of Iran, (stating that) we left with (their) permission and approval. During the period of my residence in Iraq, not one unworthy or untoward action was manifested by me; all the foreign consuls who were then in Iraq will bear witness and attest to (the truth of) what I say. The government of Iran, seeing that some Iranian citizens showed and still show affection towards me, determined to act against me. Every day, the Iranian consul (karpardaz-i Iran - Mirza Buzurg Khan?) would write a complaint to the (Ottoman) officials. Since I observed that such developments would lead to mischief, I explained things to the Governor of Iraq, Namiq Pasha. He felt that it would be wise to adopt Ottoman citizenship, and so some of my friends chose to become Turkish citizens. This, however, was contrary to the wishes of the government of Iran, and it was for this reason that they started in earnest to take action against me. They made a request of the Ottoman government, and the latter summoned me to Istanbul. The Governor of Iraq showed great affection and gave me a full account (of the affair). I for my part obeyed the decree of the government and went to Istanbul, together with some of my family, children, and servants.

After arriving in Istanbul, however, it became apparent that they were doing whatever the Iranian ambassador wished. We stayed four months in Istanbul and (during that time) I never went anywhere or associated with anyone. After four months, a decree was issued to the effect that we must go to Edirne. We sought to know the reason for this, and various pretexts were advanced, but it became known to us that the real purpose was to carry out the wishes of the Iranian ambassador. I complied (with the decree) and we arrived in Edirne.

We have been living in Edirne for five years now, and nobody has anything to complain of from me or my relatives. Let enquiries be made of the consuls resident here, that the truth of what I say may be made known. In spite of this, the Iranian ambassador has not rested content with what has been done, nor has he been satisfied. Every day, he has involved himself in some affair and lodged a complaint with the Ottoman state officials. They have accepted and continue to accept whatever he says or wishes.

Things reached such a pitch that, in Mansuriyya in Egypt, the Iranian consul arrested four Ottoman citizens who had committed no offence. However much they protested they were Ottoman citizens, no heed was paid to them. They even took their passports and tore them up, after which they assembled them and banished them in chains and fetters. A certain Hajji Abu'l-Qasim, who was a well-known merchant there, simply on account of the fact that he had gone to Edirne to see me, was, on his return to Mansuriyya, made the object of the hostility of the Iranian consul and, although he had committed no crime or offence, he was arrested. They impounded all he possessed then entered his house, dragged forth his daughter, and carried her to the street and the market-place. But the Ottoman government paid no heed. It is obvious that, whether out of friendship or for other reasons, the Ottoman government undoubtedly carries out and implements whatever the Iranian ambassador says, nor do they neglect his wishes or his good-pleasure. But it is far from clear what the reason for this may be.

Since your excellency is informed as to how things are in Iran, I beg of you to present my petition before the throne of the King of the Age, that perchance he may perform an act of grace whereby the hearts of some people may be put at rest, that all may find ease in the cradle of the protection and security of the Monarch of the World and in the shadow of his bounty. The one God is witness that I have not entertained and do not entertain any thought of myself. I am content with whatever has been written down by the supreme pen on the Tablet of Fate. From the first day that I recognized the Truth, I have set aside both life and property. Nay, at every moment I hope and pray that I may offer up my soul as a sacrifice in the path of the Beloved of the worlds. But since a large number of individuals have been oppressed, I have felt it necessary to explain how matters stand. I beg you to let no-one know of this until the purpose of this petition has been achieved.

(I remain) obedient to your command.

BSB1:4 p33+37+47

BH01091

To: Kamal (brother of Mahmud) et al.

- 1 O Kamal, upon thee be the Glory of God! He is God, the Most Mighty, the Most Holy, the Most Glorious! 1 هو الله الأعزّ الأقدس الأبهى
- 2 O Kamal! Harken unto the call of this Beauty Who hath been afflicted at the hands of the idolaters and findeth no helper nor supporter. They seek to slay Him with the swords of hatred, then raise an outcry among themselves that they might cause doubt to enter the hearts of them that have believed and taken the path unto this station. 2 ان يا كمال اسمع نداء هذا الجمال الذى ابتلى بين ايدى المشركين و لن يجد لنفسه من ناصر و لا معينا يقتلونه بسيف البغضاء ثم يصيحن فى انفسهم ليشتبن الامر على الذينهم آمنوا و اتخذوا الى هذا المقام سبيلا
- 3 By God! Such tribulation and hardship have befallen Me as no loving ear can bear to hear with steadfastness. At this the Pen of Command weepeth at My state, and the fingers of holiness at My suffering, and the Ancient Beauty behind the pavilion of sublime glory. 3 تالله قد مستنى من البأساء والصرآء على شأن لن يقدر ان يسمعها اذن كلّ محب مستقيما اذا يبكي قلم الامر على حالى ثم انامل القدس لضرى ثم جمال القدم خلف سراق عرّ عليا
- 4 O Kamal! Hear My call and shun them that have disbelieved after having believed, and have denied God's truth and sovereignty, and have remained far removed from the shore of this bounty. Raise up the pavilion of glory beside this expanse wherein hath been raised God's tabernacle through this Name that hath shone forth from the horizon of holiness with wondrous sovereignty. Leave the people and what they possess, then turn thy face unto thy Lord. By God! All else are but bondsmen, nay rather they are as nothing, wert thou to know. Save he that hath laid hold on the Most Great Handle and hath detached himself from all the worlds. 4 ان يا كمال اسمع ندائى و تجنب عن الذينهم كفروا بعد الذى آمنوا و انكروا حق الله و سلطانه و كانوا عن شاطئ هذا الفضل بعيدا ان ارفع خباء المجد يم هذا الفضلاء الذى فيه ارتفع سراق الله بهذا الاسم الذى اشرق عن افق القدس بسلطان بديعا دع الناس و ما عندهم ثم اقبل الى وجه ربك تالله انّ ما سواه ارقاء بل فقدا لو انت بذلك عليما الا من تمسك بعروة الأعظم و انقطع عن كلّ العالمين جميعا
- 5 O Kamal! This is the day wherein thou must make mention of thy Lord amongst the people and convey to them what We imparted unto thee when thou wert in Our presence and the Sun of Beauty shone upon thee from the horizon of this heaven which hath been, from time immemorial, exalted in God's name with truth. Know thou that My brother desired to kill Me and shed My blood, but God sent the hosts of the unseen and prevented him from what he purposed. When he witnessed his own powerlessness, he then slandered this Youth, though thou knowest We had taught him, reared him, and protected him through all months and years. By God! We exalted his mention that he might aid his Lord, yet he chose to veil his face in fear for himself. When the breezes of assurance wafted from Our presence, he then arose to plot in such wise as would astound every person of keen insight. Thus did it befall the Youth from him who was created by His word and was raised up by His command, and God is cognizant of all things. 5 ان يا كمال اليوم يوم الذى تذكر فيه ربك بين الناس و تبلغهم ما القيناك حين الذى كنت تلقاء الوجه و اشرقت عليك شمس الجمال عن افق هذا السماء التى كان فى ازل الازال باسم الله على الحق رفيعا ثم اعلم بأن اخى اراد قتلى و سفك دمي ولكن الله ارسل جنود الغيب و امنعه عما اراد فلما شهد بحج نفسه اذا افترى على هذا الغلام بعد الذى انت تعلم بأننا علناه و ربناه و حفظناه فى كلّ شهور و سنينا تالله انا ارفعنا ذكره لينصر ربه و كان ان يستر وجهه خوفا لنفسه فلما هبت روائح الاطمينان من لدنا اذا قام على مكر الذى تحير عنه كلّ ذى بصر حديدا كذلك ورد على

6 Take thou the pen and write concerning this Cause what God hath cast into thy heart, and verily the Spirit will aid thee at all times. Beware lest thou associate with those in whose hearts thou findest hatred for God and the Manifestation of His Self, and remain under impregnable protection. Grieve not at separation, but rather remind the people of the days of attaining My presence and what thou didst hear from the tongue of God, thy Lord, and what thou didst witness of the wonders of His power and sovereignty, that perchance the people might cast down the idols of their selves and take the path unto Him Who occupieth the throne.

7 The Glory be upon thee and upon them that are with thee and upon those who remain steadfast in love. Convey Our greetings unto thy wife and give her the glad-tidings of the mercy that hath been sent from God's direction. And likewise unto thy mother who dwelleth with thee, that she may rejoice within herself. Thus hath the mercy of thy Lord encompassed thee and those with thee, whether female or male.

8 Then the tongue of God spoke concerning the mention of thy brother whom He named in the Kingdom of Names 'Mahmud', that it might be a remembrance and honor for him from that day until the Day when God shall come with a wondrous Cause. O Mahmud! Hear what the Tree of Eternity calleth thee from beyond the ocean of grandeur: "Verily, there is no God but Him, and He Who hath appeared is the Truth through His manifestation and sovereignty and His tidings which were, in all the tablets, supremely great." Were We to mention to thee what We have witnessed in the path of God, neither couldst thou bear to hear it, nor could the Pen move to record it - and God is sufficient witness to this. O servant! Forget not My grief and tribulation, and remain steadfast in thy love for thy Lord, for those who disbelieved and associated partners with God have risen in opposition with great deceit and guile. O Mahmud! Deliver the Cause of thy Lord unto those whom thou findest heedless of Him, that perchance they may arise from slumber and remember this Wronged One Who hath fallen into a deep pit, having no helper to help Him nor any supporter to support Him. None bore His throne at that time save His own Self, and none was aware of this save God, with Whom is the knowledge of all things in clear and perspicuous tablets. Thus have We made mention of thee that thou mayest remember thy Lord at all times and be of those who are remembered in resplendent and glorious tablets. Know then, O Mahmud, that those who cannot distinguish right from left, nor sun from

الغلام من الذي خلق بقوله وبعث بأمره و كان الله على ذلك عليما

6 أنك انت خذ القلم ثم اكتب في هذا الأمر مالقى الله على صدرك و ان الروح يؤيدك في كل حين اياك تجب عن الذين تجد في قلوبهم بغض الله ومظهر نفسه و كن في عصمة منيعا ولا تحزن عن الفراق ثم ذكر بين الناس ايام وصالى وما سمعت عن لسان الله ربك وما رأيت من بدائع قدرته و سلطانه لعل يضعن الناس اصنام انفسهم ويتخذن الى ذى العرش سبيلا

7 و البهاء عليك و على من معك و على الذينهم كانوا على الحب مستقيما ثم كبر من لدنا على وجه ضلعك و بشرها برحمة التي كانت عن شطر الله مرسولا ثم امتنا التي كانت عندك لتسر في نفسها و كذلك احاطتكم رحمة ربك و من معك من كل اناث و ذكورا

8 اذا نطق لسان الله على ذكر اسم اخيك الذي سماه في ملكوت الاسماء بمحمود ليكون ذكرا و شرفا له من يومئذ الى يوم الذي ياتي الله بأمر بدعيان يا محمود اسمع ما يناديك سدرة البقاء عن وراء قلم الكبرياء بأنه لا اله الا هو والذي ظهر بالحق لظهوره و سلطانه و نبأه الذي كان في كل الألواح على الحق عظيما و انا لو نريد ان نذكر لك ما شهدنا في سبيل الله لا انت تقدر ان تسمعه و لا القلم ان يجرى عليه و كان الله على ذلك شهيدا و أنك يا عبد لا تنس حزني و ابتلائي و كن ثابتا على حب مولاي لأن الذينهم كفروا و اشركوا قاموا على الاعراض بمكر و خدع كبيرا بلغ يا محمود امر ربك الى الذين تجدهم في غفلة عنه لعل يقومون عن النوم و يذكرن هذا المظلوم الذي وقع في بئر عميقا و لم يكن عنده من ناصر لينصره و لا من معين ليعينه و لن يحمل عرشه حينئذ الا نفسه و ما اطلع بذلك احد الا الله الذي عنده علم كل شيء في الواح عز مبينا كذلك اذكرناك لتذكر ربك في كل الأحيان و تكون من الذاكرين في الواح عز بهيا ثم اعلم يا محمود بأن الذين لن يعرفوا البين عن الشمال و لا

shadow, when they witnessed that the Sun had set behind the veils of imprisonment in this realm which was hidden beyond the veils of the Cause, arose in hypocrisy and opposed this Light that shone forth from the horizon of the universe with a command that encompassed all the worlds. Thou shalt not behold these people except as scattered dust in the air, having neither stability nor permanence. They followed what their souls and desires commanded them, and thereby went astray and led others astray from the path that was straight and true. Beware that thou turn not unto them nor to what proceedeth from their lying tongues. Turn away entirely from them, then set thy face toward a beauteous countenance. And the glory be upon thee and upon thy spirit and essence and thy family and upon those who have been attracted by the fragrances of the All-Merciful from the direction of this Paradise which was, by the truth in truth, luminous before the face of glory.

الشمس عن الظل لما شهدوا بأن الشمس قد غابت
في حجاب السجن في هذا الاقليم الذي كان عن
وراء سبجات الأمر مستورا قد قاموا على التفاف و
اعترضوا بهذا النير الذي اشرق عن قطب الآفاق
بأمر كان على العالمين محيطا و أنك انت لا تشهد
هؤلاء الا كهباء كان في الهواء منبثا ولم يكن لهم
من استقامة ولا من استقرار و اتبعوا بما امرهم
انفسهم و هويهم و بذلك ضلوا و اضلوا الناس
عن سبيل الذي كان على الحق مستقيما اياك ان
لا تلتفت اليهم ولا بما يخرج من السنتهم الكذبة
فأعرض بكلك عنهم ثم اقبل الى وجه جميلا
و البهاء عليك و على روحك و ذاتك و على
اهلك و على الذينهم اخذتهم نفحات الرحمن عن
شطر هذا الرضوان الذي كان عن وجه السبحان
على الحق بالحق مضيئا

BLIB_Or15694.444, ALIB.folder18p302

BH01120

Lawh-i-Napoleon I

To: Napoleon III

- 1 He is God, exalted be His glory - the All-Bountiful, the All-Just, and verily He is the Help in Peril, the Self-Subsisting!
- 2 Glorified art Thou, O my God! Thou knowest that in my mention I have sought only Thy mention, and in my turning toward any direction I have turned only toward the direction of Thy grace and Thy gifts. I have desired naught but what Thou hast desired for Thy servants and Thy creation, and in what Thou hast commanded me I have sought only Thy praise and glory. I have willed naught but what Thou hast willed through Thy decree, and I have uttered only what Thou hast commanded me to speak amongst Thy servants and Thy creatures. I have sent no letter to anyone except that I intended thereby the protection of Thy creation and the safeguarding of Thy servants. Nay, by Thy Most Exalted Self! In no matter concerning myself have I sought to preserve my life in Thy dominion - rather have I spent it in Thy path and for the exaltation of Thy Word.

- 1 هو الله تعالى شأنه الفضل و العدل و أنه هو المستعان و عليه التكلان
- 2 سبحانك اللهم يا الهى انت تعلم بأنى ما اردت في ذكر الا ذكرك و في توجيى الى جهة الا جهة فضلك و مواهبك و ما اردت الا ما اردته لعبادك و خلقك و ما قصدت فيما امرتنى الا نعتك و ثنائك و ما شئت الا ما شئته بقضائك و ما تفوهت الا ما امرتنى به بين عبادك و بريتك و ما ارسلت الى احد كتابا الا و قد اردت به حفظ خلقك و صيانة عبادك و الا اتى فونفسك العلى الأعلى ما قصدت في امر نفسى ما اريد حفظها في مملكتك و انفتحتها في سبيلك و اعلاء كلمتك

3 Thou knowest, O my God, what hath befallen Thy servants. Verily, I have desired in all matters naught but Thy manifestation amongst Thy servants and Thy power amongst Thy creatures. O Lord! Thou knowest that all paths have been cut off and calamities have encompassed from every direction. There hath befallen Thy loved ones that which hath befallen no one before. How many heads have been raised upon spears in Thy path, how many breasts have been pierced by arrows in Thy love, how much blood hath been shed upon Thy earth, how many sisters have lamented the loss of their brothers, how many fathers have cried out at the slaying of their sons, and how many sucklings have been cut off from their mothers' breasts! All this hath come to pass upon these wronged ones after they had all acknowledged Thy unity and confessed Thy oneness.

4 O Lord! I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted and Perfect Word to aid these oppressed ones. Then cause them to enter the fortress of Thy protection, that none may have the power to wrong them or seize them through tyranny. Verily, Thou art the Almighty, the Glorious, the Help in Peril.

5 This servant submits that for twenty-five years a multitude of souls have not rested for a single night nor found repose for a moment. They have been continually afflicted by the fury of wrath and tormented by manifestations of anger. How many children have been left fatherless, and how many fathers rendered childless! How many mothers have wept in separation from their sons, and how many children have lamented and wailed at the loss of their mothers! How many sucklings have drunk the cup of martyrdom! They showed mercy neither to men nor to women. Many were the nights when all the beasts and birds found rest and repose in their lairs, while these servants, overcome with terror and trepidation, could find no safe refuge nor secure shelter. How many men who possessed wealth and affluence in the evening were beheld in utter poverty and abasement in the morning, their possessions plundered and their means of livelihood pillaged! No land remained that was not stained with the blood of these wronged ones, and no spot remained that had not become the scene of these helpless ones. How many women were taken captive and carried from land to land and city to city! How many men were sold for a price! How many souls fled to the wilderness, their whereabouts unknown! And how many remain imprisoned! The lamentations of these oppressed ones rise by night and day, and the cry of these captives is heard at all times. All these things have come to pass without any fault of theirs.

3 و انت تعلم يا الهى ما ورد على عبادك و انا
ما اردت فى شأن الآ ظهورك بين عبادك و
اقتدارك بين بريتك اى رب انت تعلم بان السبل
كلها انقطعت و البلايا فى كل الجهات احاطت
قد ورد على احبائك ما لا ورد على احد من قبل
كم من رؤوس ارتفعت على القناة فى سبيلك و
كم من صدور تشبكت من السهام فى حبك و
كم من دمء سفكت فى ارضك و كم من اخت
ناحت فى فراق اخيها و كم من اب ضحى لقتل ابنه
و كم من رضيع انقطع عن ثدى امه كل ذلك
ورد على هؤلاء المظلومين بعد الذى كلهم اقرؤا
بوحدايتك و اعترفوا بفردانيتك

4 اى رب استلک بأسمائك الحسنی و کلبتک
الثامة العلیا بان تنصر هؤلاء المظلومين ثم ادخلهم
فى حصن حمايتک لئلا يقدر احد ان یظلم علیهم
و يأخذهم بالاعتساف و انک انت المقتدر العزیز
المستعان

5 عرض این بنده آنکه بیست و پنج سنه میشود
که جمعی از عباد شعی نیاسوده‌اند و آتی مستریح
نبوده‌اند لازال بسطوت غضب مبتلی و بشئونات
قهر معذب بسا از اطفال که بی پدر مانده‌اند و
بسا از آباء که بی فرزند شده‌اند چه مقدار از
امهات که در فراق ابناء خود گریسته‌اند و چه
مقدار از اطفال که از فقدان امهات نوحه و
ندبه نموده‌اند و چه مقدار از رضيع که شربت
شهادت نوشیده‌اند نه بر رجال ترحم نمودند و
نه بر نساء بسا از لیالی که جمیع وحوش و طیور
در ایکات خود آسوده و آرمیده‌اند و این عباد
در وحشت و اضطراب مقرر امنی نیافته‌اند و
مقام امائی نجسته‌اند چه بسیار از رجال که در
شب صاحب غنا و ثروت بوده و در صبح بیکال
فقر و ذلت مشاهده شده چه که مالش بتاراج
رفت و اسباب زندگانش بیغما ارضی نمانده مگر
آنکه خون این مظلومان بر او ریخته شده و محلی
نمانده مگر آنکه مشهد این بی‌معینان گشته چه
مقدار از نساء را که اسیر نموده دیار بدیار و شهر
بشهر برده‌اند و چه مقدار از رجال را که بمبلغی
فروختند و چه مقدار از نفوس که سر بصرحرا
گذاشته و معلوم نیست که بکجا رفته‌اند و چه
مقدار که الآن محبوسند ناله‌ای این مظلومان در

کَلّ لیلای و انهار مرتفع و صریخ این اسیران در
کَلّ احیان مسموع و جمیع این امور من غیر جرم
واقع شده

- 6 Two blessed utterances from the King of this age reached the ears of the oppressed ones - words that are truly royal, the like of which have never been heard from any sovereign. The first was in reply to the Russian government when it inquired about the cause and reason for war. He had said that the cry of those who were unjustly drowned in the Black Sea awakened Us from Our sleep at dawn, and thus We arose to wage war. Yet these oppressed ones are even more wronged and helpless, for the tribulations of those souls lasted but a day, while the afflictions of these servants have continued for twenty-five years, during which time we have been continually subjected to manifest trials.

6 دو کلمه‌ئی از لسان مبارک شاهنشاه زمان بسمع
مظلومان رسید که فی الحقیقه ملک کلامست
و شبه آن از هیچ سلطانی استماع نشده کلمه اول
در جواب دولت روس در وقتیکه از سبب و
علت محاربه سؤال نموده بود فرموده بودند که
فریاد مظلومانیکه در بحر اسود من غیر جرم و گناه
غرق شده‌اند در سحرگاه ما را از خواب بیدار
نمود لذا بخاربه قیام شد و این مظلومان مظلوم‌تر
و درمانده‌ترند چه که بلایای آن نفوس دریومی
بوده و رزایای این عباد در بیست و پنج سنه که
در کَلّ حین ببلای مبین مبتلا بوده‌ایم

- 7 The second mighty utterance, which was truly a wondrous word that appeared in creation, was this: "It is incumbent upon Us to hearken to the plea of the oppressed and to answer the cry of those who are helpless." The fame of the justice and fairness of the sovereign has given hope to many. Care for the condition of the oppressed ones is characteristic of the King of the world, and attention to the state of the weak is a trait of the Monarch of the age.

7 و کلمه محکمه دیگر که فی الحقیقه کلمه بدیعی
بود که در امکان ظاهر گشت و آن این بوده
که بر ماست دادخواهی مظلومان و فریادرسی
واماندگان صیت عدل و داد سلطان جمع کثیر را
امیدوار نموده تفقد حال مظلومان از شیم سلطان
جهانست و توجه باحوال ضعیفان از خصلت
ملیک زمان

- 8 Now, there have never been and are not now any oppressed ones on earth like unto these oppressed ones, nor are there any weak ones to be seen like unto these wanderers. For every living creature - be it human, animal, beast, or bird - all rest in the cradle of peace and security except these weak ones who are bound at every hour by the chains of wrath and afflicted with the fetters of anger and violence. No more patience remains in these servants, and forbearance has departed from their hearts and breasts. The plea of these servants is that they be shown a merciful glance, so that all may dwell secure and at rest under the protective shadow of the sovereign.

8 حال مظلومی در ارض شبه این مظلومان نبوده و
نیست و ضعیفی نظیر این آوارگان مشهود نه چه
که کَلّ ذی روح از انسان و حیوان و وحش
و طیر جمیع در مهد امن و امان مستریج مگر این
ضعیفان که در هر ساعت و آن بسلاسل قهر
بسته شده‌اند و باغلال غضب و بطش مبتلا دیگر
طاقت این عباد تمام شد و صبر و اضطبار از صدر
و دل منقطع گشت خواهش این عباد آنکه نظر
مرحمتی فرمایند تا جمیع در ظلّ حمایت سلطان
ساکن و مستریج شوند

BH01313*Lawh-i-Tibb (Tablet of Medicine)**To: Mirza Muhammad Rida Tabib Yazdi*

1 He is God, the All-Knowing

1 هو الله الأعلم

2 The Tongue of Grandeur speaks that which shall suffice the physicians in the absence of doctors. Say: O people! Eat not save when hungry, and drink not after retiring to sleep. Exercise in the open air strengthens the body's members, while eating to excess is a grave calamity. Abandon not treatment when it is needed, but cease it when health is restored. Begin not a meal until digestion is complete, and eat not before thorough mastication. Treat an ailment first through diet, before resorting to medicine. When thou hast found a simple remedy, turn not to compound medicines. Set aside medicine when in good health, but take it when needed. When two contrary foods are served, mix them not but be content with one. Begin with the light food before the heavy, and with liquid before solid. The introduction of food upon food is dangerous - be thou cautious of this. When thou beginnest to eat, start with My Most Glorious Name and end with the name of thy Lord, the Possessor of the throne above and the earth below. When thou hast eaten, walk a little that the food may settle. That which is difficult to masticate is forbidden by the discerning ones. Thus doth the Most Exalted Pen command thee.

2 لسان القدم تنطق بما يكون غنية الألباء عند غيبة الأطباء قل يا قوم لا تأكلوا إلا بعد الجوع ولا تشربوا بعد الهجوع نعم الرياضة على الخلاء بها تقوى الأعضاء وعند الامتلاء داهية دهماء لا تترك العلاج عند الاحتياج ودعه عند استقامة المزاج لا تبأثر الغذاء إلا بعد الهضم ولا تزدرد إلا بعد ان يكمل القضم عالج العلة أولاً بالأغذية ولا تجاوز الى الأدوية ان حصل لك ما اردت من المفردات لا تعدل الى المركبات دع الدواء عند السلامة وخذه عند الحاجة اذا اجتمع الضدان على الخوان لا تخطهما فاقنع بواحد منهما بادر أولاً بالرفيق قبل الغليظ وبالميع قبل الجامد ادخال الطعام على الطعام خطر كن منه على حذر و اذا شرعت في الأكل فابتدئ باسمي الأبهى ثم اختتم باسم ربك مالك العرش والثرى و اذا اكلت فامش قليلاً لاستقرار الغذاء و ما عسر قضمه مني عند اولي النهى كذلك يأمرك القلم الأعلى

3 Eating little in the morning is as a light unto the body. Abandon harmful habits, for they are a calamity unto mankind. Meet illnesses with their remedies - this utterance is the decisive word in this regard. Practice contentment in all conditions; through it the soul is preserved from lassitude and ill condition. Avoid anxiety and grief, for through them comes a dire affliction. Say: Envy consumeth the body and anger burneth the liver. Shun these two as ye would a lion. The elimination of superfluities is essential, but at moderate seasons. He who exceeds in eating, his sickness shall increase. We have ordained a cause for all things and bestowed upon each an effect. All this is through the revelation of My Name, the Influencer, upon all things. Verily thy Lord is the Ruler over whatsoever He willeth.

3 اكل القليل في الصباح انه للبدن مصباح و اترك العادة المضرة و انها بليّة للبرية قابل الأمراض بالأسباب و هذا القول في هذا الباب فصل الخطاب ان الزم القناعة في كل الأحوال بها تسلم النفس من الكسالة و سوء الحال ان اجتنب الهم و الغم بهما تحدث بلاء ادهم قل الحسد يأكل الجسد و الغيظ يحرق الكبد ان اجتنبوا منهما كما تجتنبون من الأسد تنقية الفضول هي العمدة ولكن في الفصول المعتدلة و الذي تجاوز اكله تفاقم سقمه قد قدرنا لكل شئ سبباً و اعطيناه اثرأ كل ذلك من نجلي اسمي المؤثر على الأشياء ان ربك هو الحاكم على ما يشاء

4 Say: Through what We have set forth, the humors shall not exceed their balance, nor their measures depart from their state.

4 قل بما بيناه لا تتجاوز الاخلاط عن الاعتدال و لا مقاديرها عن الأحوال يبقى الأصل على صفائه

The original nature remains in its purity, and the sixth and the sixth of the sixth remain in their condition. The two active and the two passive elements are preserved, and in God do we trust. There is no God but Him, the Healer, the All-Knowing, the Helper.

و السّددس و سدس السّددس على حاله و يسلم
الفاعلان و المنفعلان و على الله التّكلان لا اله الا
هو الشّافي العليم المستعان

- 5 The Most Exalted Pen hath not flowed with such words except for My love for thee, that thou mayest know that grief hath not seized the Ancient Beauty, nor hath He been saddened by what hath befallen Him from the nations. Sorrow is for him who hath lost something, but nothing escapeth His grasp in the heavens and the earth.

5 ما جرى القلم الأعلى على مثل تلك الكلمات الا
لحبي اياك لتعلم بأنّ الهمّ ما اخذ جمال القدم و لم
يجزن عما ورد عليه من الأهمّ و الحزن لمن يفوت
منه شيء و لا يفوت عن قبضته من في السّموات
و الأرضين

- 6 O Physician! Heal the sick, first through the remembrance of thy Lord, the Lord of the Day of Mutual Calling, then through that which We have ordained for the health of the constitutions of the servants. By My life! The physician who hath drunk the wine of My love - his visit is healing, his breath is mercy and hope. Say: Hold fast unto him for the restoration of health. He is confirmed by God for treatment. Say: This science is the most noble of all sciences. Verily it is the greatest means from God, the Quickener of moldering bones, for preserving the bodies of nations. He hath given it precedence over all sciences and wisdoms. However, this is the day wherein thou shouldst arise to help My Cause, detached from all the worlds.

6 يا طبيب اشف المرضى أولاً بذكر ربك مالك
يوم التّناد ثمّ بما قدّرنا لصحّة امزجة العباد لعمري
طبيب الذي شرب نمر حيّ لقائه شفاءً و نفسه
رحمة و رجاء قل تمسّكوا به لاستقامة المزاج
انه مؤيد من الله للعلاج قل هذا العلم اشرف
العلوم كلّها انه لسبب الأعظم من الله محبي الرّمم
لحفظ اجساد الأمم و قدّمه على العلوم و الحكم
ولكنّ اليوم يوم الذي تقوم على نصرتي منقطعاً
عن العالمين

- 7 Say: Thy Name is my healing, O my God and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

7 قل يا الهى اسمك شفاى و ذكرك دوائى و قربك
رجائى و حبك مؤنس و رحمتك طبيبى و معينى
فى الدّنيا و الآخرة و انك انت المعطى العليم
الحكيم

- 8 Convey greetings from God to all the loved ones. Say: Today two matters are beloved and desired: first, wisdom and utterance, and second, steadfastness in the Cause of your Lord, the Merciful. Whosoever attaineth unto these two things is accounted before God as being among the people of the City of Immortality, for by these two matters hath the divine Cause been and shall be established amongst His servants. For if wisdom and utterance were not present, all would be afflicted. In such case, none would remain to guide the people to the Divine Law. And if steadfastness be lacking, the one who maketh mention will have no effect.

8 جميع احبّاء را من قبل الله تكبير برسائيد بگو اليوم
دو امر محبوب و مطلوب است يکى حکمت و
بيان و ثانى الاستقامة على امر ربکم الرحمن هر
نفسى بلين دو امر فايز شد عندالله از اهل مدينه
بقا محسوب و مذکور چه که بلين دو امر امر
الهى مابين عباد ثابت شده و خواهد شد چه اگر
حکمت و بيان نباشد کلّ مبتلا خواهند شد در
اينصورت نفسى باقى نه تا ناس را بشريعهء احديه
هدايت نمايد و اگر استقامت نباشد نفس ذاكر
مؤثر نخواهد بود

- 9 Say: O friends! Fear and anxiety are the province of women. If the friends of God were to reflect even briefly upon the world and the differences manifest therein, the might of the oppressors would not frighten them and they would soar upon the wings of longing to the Daystar of the horizons. This servant hath desired for all the friends of Truth what He hath desired

9 بگو اى دوستان خوف و اضطراب شأن نسوان
است و اگر احبّاء الهى فى الجمله تفکّر نمايند در
دنيا و اختلافات ظاهره در او لا يخوفهم سطوة
الذين ظلموا و يطيرن بأجنحة الاشتياق الى نير
الافاق اين عبد آنچه از براى خود خواسته ام از

for Himself. And the reason that wisdom and protection of the Cause have been and are enjoined is that those who make mention may remain on earth to occupy themselves with the remembrance of the Lord of all worlds. Therefore, it is obligatory and essential for all to protect themselves and their brethren for the sake of God's Cause. Had the friends acted in accordance with what they were commanded, most of those on earth would now be adorned with the robe of faith. Blessed is he who guideth a soul to the eternal Law and leadeth him to everlasting life. This is among the greatest of deeds in the sight of thy Lord, the Mighty, the Exalted. And the Spirit be upon thee, and Glory be upon thee.

PM#170x, BPRY.096x, COC#1019x, COC#1020x, LOG#1003x, SW_v13#09 p.252, BLO_PT#114, BLO_PT#168, BP1929.031-032x, HURQ.BH64

برای کلّ دوستان حقّ خواسته‌ام و اینکه بحکمت و حفظ امر شده و میشود مقصود آن است که ذاکرین در ارض بمانند تا بذکر ربّ العالمین مشغول شوند لذا بر کلّ حفظ نفس خود و اخوان لأمر الله واجب و لازم است و اگر احباً عامل بودند بآنچه مأموریند حال اکثر من علی الأرض بردای ایمان مزین بودند طوبی از برای نفسی که نفسی را بشریعه باقیه کشاند و بحیوة ابدیه دلالت نماید هذا من اعظم الأعمال عند ربّک العزیز المتعال و الروح علیک و البهاء علیک

INBA35:004c, BLIB_Or07852.105, BLIB_Or11096#233, NLAI_BH1.138x, NLAI_BH2.365, BRL_DA#718, PMP#170x, AVK3.112.02x, AVK3.114.07x, MJMM.222, AQMJ1.006ax, MMJA.013x, OOL.B082

BH01339

To: *Ghulam Husayn*

1 He is the Mighty, the Self-Subsisting!

1 هو العزیز القيوم

2 God hath testified by His Own Self unto His Own Self in the glory of His sovereignty that there is none other God but Him, and that 'Ali is His Manifestation and His Concealment, His Invisibility and His Visibility, His Might and His Glory, His Dominion and His Splendor unto all who are in the heavens and on earth. Through Him the Sun hath shone forth from the horizon of glory and the Moon of the Cause hath appeared from this sanctified and luminous heaven. Through Him God's appointed time hath been fulfilled, His proof perfected, His evidence made manifest, and His countenance hath appeared from behind the veil with clear authority.

2 شهد الله بذاته لذاته في عزّ سلطانه بأنّه لا اله الا هو و أنّ عليّاً لظهوره و بطونه و غيبه و شهوده و عزّه و جلاله و سلطنته و بهائه لمن في السموات و الأرضين و به اشرقت الشمس عن افق العزّ و لاح قر الأمر عن هذا السّماء المقدّس المنير و به تمّت ميقات الله و کملت حجّته و ظهر برهانه و طلع وجهه عن خلف الحجاب بسلطان مبین

3 Say: By God, the Truth is illumined by Him even as the day is illumined by the sun, if ye be of them that know. The Holy Spirit hath circled round Him, and the Tree hath cried out within His breast that He, verily, is God; there is none other God but Him, the Mighty, the Powerful, the Omnipotent.

3 قل تالله أنّ الحقّ يستضيء به كما أنّ اليوم يستضيء من الشّمس ان انتم من العارفين و أنّ روح القدس طاف في حوله و نادى الشّجرة في صدره بأنّه هو الله لا اله الا هو العزیز الغالب

Through Him paradise and hell-fire have appeared for those who draw nigh and those who turn away.

القدير و به ظهرت الجنة و النار للقبليين و المعرضين

- 4 Say: By God, through but one letter from Him the Balance hath been established, the Path laid down, and the Ancient Beauty hath appeared from the City of God, the Most High, the All-Knowing. Through Him the distant one hath been guided to the fountain of nearness, and every sick and ailing one made whole.

4 قل تالله بحرف منه وضع الميزان و نصب الصراط و طلع جمال القدم عن مدينة الله العليّ العليم و به اهتدى البعيد الى كوثر القرب و طاب كل عليل و سقيم

- 5 Say: He is the Sovereign of kings and the Merciful to the down-trodden. He giveth dominion to whom He willeth and taketh it from whom He willeth, and He, verily, is the Mighty, the Generous.

5 قل انه لسلطان الملوك و راحم المملوك يعطي الملك على من يشاء و ينزع الملك عن من يشاء و انه هو العزيز الكريم

- 6 Say: We have believed in God and in what hath been sent down unto us and what hath been sent down unto His Messengers and His chosen ones, if ye be of them that bear witness, and in what was sent down aforetime unto 'Ali of wondrous and glorious verses. To all this my Pen, my tongue, my outward being and my inward reality bear witness before God, the Lord of the worlds.

6 قل انا آمنّا بالله و بما نزل علينا و بما نزل على رسله و صفوته ان انتم من الشاهدين و بما نزل على عليّ من قبل من آيات عزّ بديع و يشهد بكلّ ذلك قلبي و لساني و ظاهري و باطني بين يدي الله رب العالمين

- 7 Say: O people! Fear God and look not to the world and its ornaments, but look unto this glorious and radiant Scene. Know ye that the world and all that is therein shall perish, and sovereignty shall remain with God, the King, the Mighty, the Peerless, the Beauteous.

7 قل يا قوم اتقوا الله و لا تنظروا الى الدنيا و زخرفها فانظروا الى هذا المنظر المشرق الكريم فاعلموا بأنّ الدنيا و ما فيها ستفنى و يبقى الملك لله الملك العزيز الفرد الجميل

- 8 O my companion! Bear thou witness to that whereunto God hath testified for His Own Self, and be not of the doubters. Hold fast unto the cord of God and His love, then detach thyself from those who have disbelieved and turned away after the clear proofs came unto them from every near direction.

8 فانك انت يا مصاحبى فاشهد بما شهد الله لنفسه و لا تكن من الممترين و فتمسك بحبل الله و حبه ثم انقطع عن الذينهم كفروا و اعرضوا بعدما جاءتهم البينات عن كل شطر قريب

- 9 Know thou that the idolaters desired to change God's Cause through my imprisonment in this distant land. Say: By God, evil is that which ye have imagined within yourselves. God shall, through this, exalt His Cause and manifest His sovereignty and elevate His power between the heavens and the earth.

9 ثم اعلم بأنّ المشركين ارادوا بأن يبدلوا امر الله بسجنى فى هذه الأرض البعيد قل تالله بئس ما ظننتم فى انفسكم سيرفع الله بذلك امره و يظهر سلطانه و يعلو قدرته بين السموات و الأرضين

- 10 Say: Nations like unto you imagined as ye have imagined aforetime, and God cut off their roots with justice and raised up His Cause with truth to such a station that the hands of the idolaters were powerless to reach it. By God, were the idolaters to put Us to death at every moment with a torment unprecedented and unparalleled in all creation, yet would they find Us patient and thankful through God's might and power. He bestoweth patience upon whomsoever He willeth among His believing servants.

10 قل و قد ظنّوا من قبل كما ظننتم امم امثالكم و قطع الله دابرهم بالعدل و رفع امره بالحقّ على مقام الذى انقطعت عنه ايدى المشركين تالله انّ المشركين لو يقتلوننا فى كلّ حين بعذاب الذى لم يكن له فى الابداع شبه و لا نظير اذاً تجدنا على صبر و شكر بحول الله و قوته و انه يلقي الصبر على من يشاء من عباداه المؤمنين

- 11 If people would but ponder what hath passed of God's ways with His near-serving ones, they would recognize the mysteries of the Cause in these days. But they have been veiled therefrom by the misery that hath overcome them in these fleeting days.
- 12 Say: O people! Fear God Who created you by His command, and deny not the signs of God when they are sent down unto you with truth, and be not of the idolaters. Say: If ye deny these verses, by what proof did ye establish your faith in Muhammad, the Apostle of God, aforetime, if ye be of the just? Is one who standeth upon clear proof from God like unto one who hath turned away and disbelieved? What aileth you, O company of the remote ones?
- 13 Harken then, O people, unto that wherewith this servant doth remind you. Be not veiled from God, your Creator, and deprive not yourselves of His grace and mercy, and be not of the lost.
- 14 Say: God is the Creator of all things, and He, verily, hath power over all things. Say: God is the Provider of all things, and all return unto Him. Say: God is the Helper of all things, and all are directed unto Him. Say: God is the Revealer of all things, and all are looking unto Him. In His hand is the dominion of all things and the empire of creation and command, and He, verily, is wise concerning all things. In His hand are the measures of all things. He ordereth the matter as He pleaseth and sendeth down mercy upon whomsoever He willeth of His creation, and He, verily, doeth what He willeth.
- 15 Thus have We cast upon thee in truth from the verses of God, the Mighty, the Peerless, and We have sent unto thee this luminous and pearly Shirt that thou mayest inhale from it the fragrance of love, that thy eyes may be solaced, thy heart gladdened, thy soul assured, and that thou mayest abide in manifest love.
- 16 The Spirit, the Light, the Glory and the Splendor be upon thee and upon those who have hearkened unto the call of God from this elevated Tree, the Speaking, the All-Knowing.
- 11 وَاِنَّ النَّاسَ لَوْ يَتَفَكَّرُوا فِيمَا مَضَتْ مِنْ سُنَنِ اللَّهِ عَلَى عِبَادِهِ الْمُقَرَّبِينَ لَيَعْرِفُوا اسْرَارَ الْأَمْرِ فِي تِلْكَ الْأَيَّامِ وَلَكِنْ احْتَجَبُوا عَنْ ذَلِكَ بِمَا غَلَبَتْ عَلَيْهِمْ شَقَوَاتُهُمْ فِي هَذِهِ الْأَيَّامِ الْقَلِيلِ
- 12 قُلْ يَا قَوْمِ خَافُوا عَنِ اللَّهِ الَّذِي خَلَقَكُمْ بِأَمْرِهِ وَلَا تَتَكْبَرُوا آيَاتِ اللَّهِ إِذَا نَزَلَتْ عَلَيْكُمْ بِالْحَقِّ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ قُلْ إِنْ تَكْفُرُوا بِهَا فَبِأَيِّ شَيْءٍ ثَبَتَ إِيمَانُكُمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ مِنْ قَبْلِ أَنْ أَنْتُمْ مِنَ الْمُنْصَفِينَ أَفَنْ كَانَ عَلَى بَيِّنَةٍ مِنَ اللَّهِ كَمَنْ أَعْرَضَ وَكَفَرَ فَمَا لَكُمْ يَا مَلَأَ الْمُبْعِدِينَ
- 13 إِذَا فَاسْمَعُوا يَا قَوْمِ مَا يَذْكُرُكُمْ بِهِ هَذَا الْعَبْدُ وَلَا تَحْتَجِبُوا عَنِ اللَّهِ بِأَرْثَكُمْ وَلَا تَمْنَعُوا أَنْفُسَكُمْ عَنْ فَضْلِهِ وَرَحْمَتِهِ وَلَا تَكُونُوا مِنَ الْخَاسِرِينَ
- 14 قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ قَدِيرٌ قُلْ اللَّهُ رَازِقُ كُلِّ شَيْءٍ وَكُلٌّ إِلَيْهِ لَاجِعِينَ قُلْ اللَّهُ نَاصِرُ كُلِّ شَيْءٍ وَكُلٌّ إِلَيْهِ لِقَاصِدِينَ قُلْ اللَّهُ مَنَزِلُ كُلِّ شَيْءٍ وَكُلٌّ إِلَيْهِ لَنَاظِرِينَ قُلْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَجَبْرُوتُ الْأَمْرِ وَالْخَلْقِ وَهُوَ بِكُلِّ شَيْءٍ حَكِيمٌ وَبِيَدِهِ مَقَادِيرُ كُلِّ شَيْءٍ يَدَبُرُ الْأَمْرَ كَيْفَ يَشَاءُ وَيُنْزِلُ الرَّحْمَةَ عَلَى مَنْ يَشَاءُ مِنْ خَلْقِهِ وَهُوَ لِفَعَالٍ بِكُلِّ مَا يَرِيدُ
- 15 كَذَلِكَ الْقَيْنَاكَ بِالْحَقِّ مِنْ آيَاتِ اللَّهِ الْعَزِيزِ الْفَرِيدِ وَارْسَلْنَا إِلَيْكَ هَذَا الْقَمِيصَ الدَّرِّيَّ الْمُنِيرَ لَتَجِدَ عَنْهُ رَائِحَةَ الْحُبِّ وَتَقَرَّ عَيْنُكَ وَيَسَّرَ قَلْبُكَ وَتَطْمَئِنَّ نَفْسُكَ وَتَكُونَ عَلَى حَبِّ مُبِينٍ
- 16 وَالرُّوحُ وَالنُّورُ وَالتَّكْبِيرُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَهِمْ سَمِعُوا نَدَاءَ اللَّهِ عَنْ هَذَا الشَّجَرِ الْمَرْفُوعِ النَّاطِقِ الْعَلِيمِ

INBA36:077c, INBA71:239, ASAT4.379x

BH01391*To: Aba-Basir*

1 He is the Most Exalted, the Most Glorious

2 This is a Book sent down in truth unto one of God's near-serving servants. Verily it hath been sent down in truth, and it is a revelation from an ancient Revealer. Harken unto that which is revealed unto thee from the Holy Court, the seat of thy Lord's mighty throne, that there is no God but Him, and He Who hath appeared in truth is God's Cause and His Manifestation amongst all created things. Everything proclaimeth that there is no God but Him, the Mighty, the Wise.

3 O servant! Blessed art thou for having attained unto the recognition of God and detached thyself from those who disbelieved and associated partners with Him Who came again with clear sovereignty. Say: O people! I know not toward what countenance ye turn, nor toward what direction ye are among those who turn. Verily He hath appeared with the sovereignty of grandeur and majesty, while ye are occupied with your vain imaginings, O company of transgressors. Ye have clung to your conjectures and turned away from the Beauty of certitude, devoted yourselves to your desires and disbelieved in God, the Lord of all worlds.

4 Say: Should ye worship God at every spot on earth for seventy thousand years and weep throughout the duration of God's kingdom, the Mighty, the Beautiful, it shall profit you not except through love for this Youth, upon Whose brow hath been inscribed in crimson gold by the Pen of God, the Most High, that this is the Beloved of the worlds and the Desire of them that have recognized Him.

5 Say: O people! If ye were to turn with the ear of innate nature unto all things created between the heavens and the earth, ye would hear from them the description of this eternal, everlasting, divine Youth, concerning Whom God hath taken a covenant with Himself in all the Tablets, were ye of them that know. Say: This is He but for Whom the Bayan would not have been revealed, nor would the verses of God, the Mighty King, the All-Knowing, have been sent down.

6 O My Name! Harken unto that which issueth from the mouths of the idolaters. They say: "We have believed in God and His verses," yet when He appeared in truth with a Cause greater than what appeared before, they disbelieved in Him. Say: God's curse be upon the liars! They recite My verses that

1 هو العلى الأسمى

2 هذا كتاب نزل بالحق لعبد من عباد الله المقربين أنه قد نزل بالحق وأنه لتنزيل من منزل قديم ان استمع ما يوحى إليك من شطر القدس مقر عرش ربك العلى العظيم بأنه لا اله الا هو الذى ظهر بالحق انه لأمر الله وظهوره بين الخلايق اجمعين و ينطق فى كل شىء بأنه لا اله الا هو العزيز الحكيم

3 يا عبد طوبى لك بما فزت بعرفان الله وانقطعت عن الذين هم كفروا و اشركوا بالذى آمنوا بعد لذي جائهم مرة اخرى بسلطان مبين قل يا قوم لم ادر بأى وجه انتم تتوجهون و بأى شطر انتم تكونن من المتوجهين انه قد ظهر بسلطان العظمة و الاستجلال و انتم اشتغلتم بتوهماتكم يا مالا المذنبين تمسكنم بظنونكم و اعرضتم عن جمال اليقين و اعتكفتم بهويكم و كفرتم بالله رب العالمين

4 قل لو تعبدون الله على كل موقف من مواقف الأرض سبعين الف سنة و تبكون بدوام الله الملك العزيز الجليل لن ينفعكم الا بعد حب هذا الغلام الذى رقم على جبينه بخط ذهبي حمراء من قلم الله العلى الأعلى تالله هذا محبوب العالمين و مقصود العارفين

5 قل يا قوم انكم لو تتوجهون بسمع الفطرة الى كل شىء عما خلق بين السموات و الأرضين لتسمعون منه وصف هذا الغلام الأبدى السرمدى الالهى الذى اخذ الله عهد نفسه فى كل الألواح ان انتم من العارفين قل ان هذا هو الذى لو لاه ما نزل البيان و ما نزلت آيات الله الملك العزيز العليم

6 ان يا اسمى ان استمع ما يخرج من افواه المشركين يقولون انا امنا بالله و بآياته فلما ظهر بالحق بأمر اعظم عما ظهر من قبل اذا كفروا به قل فلعتنه الله على الكاذبين يقرئون آياتى التى نزلت من ظهور

were revealed in My previous Manifestation, yet they have disbelieved in My All-Knowing, All-Informed Self, and have clung to that which the followers of religions before them clung. Woe unto them from the punishment of a mighty day!

قبلي و كفروا بنفسى العليم الخبير و تمسكوا بما
تمسك به اولو الأديان من قبل فويل لهم من
عذاب يوم عظيم

- 7 Be thou assured in thyself and fear no one. Place thy trust in God, thy Lord, and He shall suffice thee against all the worlds. We are aware of what hath befallen thee and We were with thee. What hath been decreed for thee is what hath been decreed for Us, and with thy Lord is the knowledge of the heavens and earth. Grieve not, for thou art with Us in this world and the next. Soon shall We cause thee to journey through realms wherein all on earth shall seek thy shadow. Thus have We distinguished thee and preferred thee above most of Our servants, and this is indeed a great bounty.

7 و انتك انت فاطمئن في نفسك و لا تخف من
احد فتوكل على الله ربك و انه يكفيك عن
العالمين و انا اطلعنا بما ورد عليك و كنا معك و
قد قضى عليك ما قد قضى علينا و ان عند ربك
علم السموات و الأرضين لا تحزن انتك معنا
في الدنيا و الآخرة فسوف نسيرتك في ممالك
تشهد في ظلك من على الأرض اجمعين كذلك
اختصصناك و فضلناك على اكثر من العباد و
ان هذا الفضل كبير

- 8 Know thou that when this Revelation was established upon the throne of His Most Great Name, the Most Great, this verse was revealed from the heaven of thy Lord, the Mighty, the Powerful, addressing the Pen: "O Pen! Write upon the Tablet and inform the people that the Manifestations have ended with this luminous, resplendent Manifestation. Whosoever claims this most mighty, most great, and most precious station before the completion of a thousand years hath indeed fabricated a lie against God and is of the mischief-makers, for thereby the Cause of God would be corrupted and His command would not be established among His believing servants."

8 ثم اعلم بأن حين استواء هذا الظهور على عرش
اسمه الأعظم العظيم نزلت هذه الآية من جبروت
ربك المتقدر القدير مخاطباً للقلم ان يا قلم فاكتب
على اللوح ثم اخبر الناس بأن الظهورات انتهت
بهذا الظهور المشرق المنير و من يدعى قبل اتمام
الألف هذا المقام الأعز الأعظم العزيز انه قد
افترى على الله و كان من المفسدين لأن بذلك
يفسد امر الله و لن يستقر امره بين عباده المؤمنين

- 9 O My Name! By God! Whosoever possesseth vision and a heart will testify that the eye of time hath never witnessed the like of this Manifestation and shall never witness its like throughout the eternity of thy Lord. Then did the Sun of Mysteries shine forth from the horizon of thy Lord's Will, and that which was hidden from the sight of the peoples of the worlds and concealed within the treasures of thy Lord's protection, the All-Knowing, the Wise, was made manifest.

9 ان يا اسمي تالله من يكون له بصر و فؤاد يشهد بأن
عين الدهر ما شهدت شبه هذا الظهور و لن يشهد
ببقاء ربك اذا اشرقت شمس الأسرار عن افق
مشية ربك و ظهر ما كان هو مستوراً عن انظر
اهل الأكوان و مكنوناً في كائز عصمة ربك
العليم الحكيم

- 10 Rejoice thou in this, then render thanks unto Him. Such gratitude behooveth thee and all things, such praise behooveth thee and all things, such mention behooveth thee and those who have recognized Him. Gather together the loved ones of God and give them the glad-tidings of the Spirit, that they may drink the water of everlasting life from the chalice of thy Lord's utterance, the Mighty, the Bestower, and be among the thankful ones.

10 ان افرح بذلك ثم اشكره و لذلك الرب ينبغي
شكر و شكر كل شيء و ثنائك و ثناء كل
شيء و ذكرك و ذكر العارفين ان اجتمع احباء
الله ثم بشرهم ببشارة الروح ليشربن كوثر الحيوان
من كأس بيان ربك العزيز المنان و يكونن من
الشاكرين

- 11 Then forbid them from turning toward this direction, for thereby harm would return to the root of the Cause, except after permission from Us. Thus have We commanded thee that thou mayest command them from One mighty and

11 ثم امنعهم عن التوجه الى هذا الشطر لأن بذلك
يرجع الضر الى اصل الأمر ألا بعد اذن من عندنا
كذلك امرناك لتأمرهم من لدن عزيز جميل

beautiful. Convey Our greetings unto the faces of those who have believed in God and His verses, both men and women, young and old. We have sent thee Tablets which were revealed in answer to those who opposed God and were among the idolaters. Read them! By God! Therein hath been revealed that which would suffice all the worlds. And praise be to God, the Lord of all worlds.

كَبْرَ مَنْ لَدُنَّا عَلَى وَجْهِ الَّذِينَ هُمْ آمَنُوا بِاللَّهِ وَ
آيَاتِهِ مِنْ ذَكَورٍ وَ إناثٍ وَ كُلِّ صَغِيرٍ وَ كَبِيرٍ وَ
قَدْ أَرْسَلْنَا إِلَيْكَ الْوَحْيَ الَّذِي نَزَّلَتْ فِي جَوَابِ الَّذِينَ
هُمْ اعْتَرَضُوا بِاللَّهِ وَ كَانُوا مِنَ الْمُشْرِكِينَ لِتَقْرَأَهَا تَاللَّهِ
قَدْ نَزَّلَ فِيهَا مَا يَسْتَعْنَى بِهِ الْعَالَمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

BLIB_Or15725.446, NQK.073x (??)

BH01394

Lawh-i-Quds 1 (Lawh-i-A'rabi)

To: Arabs living in Baghdad who have believed

1 This is the Holy Tablet revealed for the Arabs who dwelt in the City and believed in God, the Mighty, the Powerful, the Omnipotent.

1 هذا لوح القدس قد نزل للأعراب الذين سكنوا
في المدينة وآمنوا بالله العزيز المقتدر القدير

2 He is the Almighty

2 هو العزيز

3 O ye My Arab friends, and My loved ones, My chosen ones, My hosts and My manifestations. Harken to My call if ye art amongst them who possess a hearing ear. Have ye forgotten the Dove of the Cause that took flight from your midst and ascended to the Lord, the Almighty, the Beneficent? Have ye forgotten the Nightingale that was amongst you and proclaimed unto you the verses of God, the All-Knowing, the All-Wise? Art ye shut out as by a veil from this Dove that hath fallen under the clutches of the infidels?

3 يا اعرابي ثم يا احبائي ثم يا اصفياي ثم يا جنودي
ثم يا ظهوري اسمعوا ندائي ان انتم من السامعين ا
نسيت حمامة الامر التي طارت عن بينكم وصعدت
الى الله العزيز الجليل انستم ورقاء التي كانت معكم
وتلقى عليكم من آيات الله العالم العليم احتجبت عن
هذه العندليب التي وقعت تحت مخالب المشركين

4 By the righteousness of God! The tribulations We have sustained are such that no tongue can adequately recount, and have caused the tears of them who have near access to God to flow from their eyes. Thus did the Bird of Revelation cease Its mention of Sheba and the countenance of the holy ones were reddened with blood. By God! The Nightingale of Paradise hath shut Its eyes from beholding the beauty of the rose inasmuch as sorrows have befallen this gracious and sublime Beauty, and rivers were denied reunion with the ocean inasmuch as joy hath left this resplendent and luminous Sun.

4 فوالله قد ورد على ما لا يذكر بالبيان و جرت
عنه الدموع عن اعين المقربين وبذلك انقطعت
هدهد الامر عن ذكر السبا و احمرت من الدم
وجوه المقدسين تالله ان بلبل الرضوان قد اغض
عيناه عن جمال الورد بما ورد الأحران على هذا
الجمال العزيز المنيع و انقطعت الأنهار عن وصال
البحر بما انقطع الفرح عن هذه الشمس المشرق
المنير

5 O ye My loved ones! Forget not to attain My presence during My days, and deny not My loving kindness towards you, neither forget my mercy upon you and be not of the heedless. By the righteousness of God! The path of God, nay the path

5 انتم يا احبائي لا تنسوا لقائي في ايامي ولا تنكروا
شفقتي بكم و لا فضلي عليكم و لا تكونن من
الغافلين فوالله قد ارجعت سنة الله في نفس

of all His messengers, was returned in the person of Husayn, and He then arrived at this far and remote prison. And when ye gather in your houses in days of celebration, remember Our sufferings and that which befell Us at the hands of the hosts of the evil ones. And when ye visit your gardens during spring-time, ponder My woes and My anguish and be of them that reflect.

- 6 Remember then that We were amidst you for some years and you did not recognize Me inasmuch as We had veiled Our Face from you and from all creation. Thus wert ye deprived from recognizing God and His Beauty, His testimony and His glory and His proofs and His signs and His Servant, if ye but know it. Say: the Ancient Beauty was amongst you, adorned in the beauty of the Lord, the Almighty, the Supreme, the All-Wise, and the King of all creation appeared in the raiment of His subjects and you did not perceive it. And when all came to pass and the promise was fulfilled, He appeared from the dayspring of the Divine Essence with great sovereignty.

- 7 And you, O loved ones of God and His hosts, strive earnestly towards God and His Beauty and when you hear His verses, render thanks unto the Lord, your Creator, that He hath enabled you to recognize Him when you were oblivious of Him. Bow down your faces and your hearts before God and be thankful to Him for this ancient mercy bestowed upon you.

- 8 Take heed. Dispute not in the Cause of God and cast not away the ordinances of God which have been revealed in the Bayan from the Almighty, the Generous One. Gather in love and reconcile the discords that arise amongst you. Be as one soul seated upon the exalted seat of truth. Beware lest ye transgress and overstep the bounds which the Almighty hath fixed and be counted amongst the mischief-makers. If there are poor amidst you, expend on him from that which God hath bestowed upon you and deprive not others from that which you possess. And if you find a suffering soul, treat him with mercy and befriend him with forbearance, and if you encounter a soul of weak faith, remonstrate him not and exhort him with kindness and with a sweet and gentle tongue so that he may recognize the Faith of God in his inmost heart and comprehend that which he was bidden by the All-knowing, the All-Wise.

- 9 Take heed that ye create not discord and dissention with one another, and that no soul harmeth another soul, and none acteth treacherously towards others, and no friend slandereth his friend, and no believer denieth the rights of his brother in

الحسين بل سنن المرسلين الى ان ورد في هذا السجن الأبعد البعيد وانتم اذا جمعتم في بيوتكم في أيام فرحكم اذا فاذكروا مصائبنا و بما ورد علينا من جنود الشياطين و اذا دخلتم في الربيع في بسائتكم اذا تفكروا في رزائى و كربى و كونوا من المتذكرين

6 ثم اعلوا باننا كنا بينكم في أيام من الدهر و سنين من الزمان و انتم ما عرفتموني بما استرنا وجهنا عنكم و عن كل الخلاق اجمعين و بذلك منعتم عن عرفان الله و جماله ثم حجته و بهائه ثم دليله و آياته ثم عبده و غلامه ان انتم من العارفين قل قد كان جمال القدم بينكم بطراز الله العزيز العالى الحكيم و سلطان الممكآت قد ظهر في قبص الرعية و انتم ما استشعرت به و ما كنتم من المستشعرين فلما قضى الحكم و جاء الوعد قد ظهر عن مشرق الهوى سلطان عظيم

7 و انتم يا احباء الله و جنوده فاسعوا الى الله و جماله و اذا سمعتم آياته فاشكروا الله بارثكم بما عرّفكم نفسه بعد الذى كنتم عنه لغافلين ثم اسجدوا لله بوجوهكم و قلوبكم ثم احمده من هذه النعمة المنزل القديم

8 و اياكم ان لا تختلفوا في امر الله و لا تتركوا احكام الله التى نزلت في البيان من لدن عزيز كريم ثم اجتمعوا على الحب ثم اصلحوا ما وقع بينكم من الكدورات لتكونوا كنفس واحدة على مقعد صدق منيع اياكم ان لا تجاوزوا عن حدود الله و لا تتعدوا عنها و لا تكونن من المفسدين و ان يكون بينكم ذات فقر فأنفقوا عليه ما وهبكم الله و لا تكونن من المانعين و ان وجدتم ذات ضرر فارحموا عليه ثم استأنسوا به برفق منيع و ان وجدتم ذات ضعف في الايمان لا تعترضوا عليه ثم ذكروه برفق و بلسان لين مليح ليعرف امر الله في نفسه و يطلع بما امر به من لدن عالم علم

9 اياكم ان لا يختلف احد احداً و لا يضر نفس نفساً و لا يخان بعض بعضاً و لا يغيب مصاحب مصاحباً و لا ينكر اخ اخيه المؤمن اتقوا الله في

faith. Fear ye God in all that We revealed unto ye and be among the righteous. Beware lest ye deprive your relatives, or the poor and needy from the excess of your possessions. This is my council unto ye and the command of God for and upon ye, if ye but perceive it.

- 10 Thus do We announce unto you from the signs of the unity of God and from that which you were bidden so that you may declare the Oneness of God, your Creator, with your inner and outer tongues in such wise that His signs appear in all your limbs and you may be counted among them who acknowledge His Unity. He is verily, the One to whom return your beings, your hearts, your souls, your bodies, all that you possess and all that you owe. He is the one unto Whom must return all that are in the heavens and on earth, if ye but know it.
- 11 My joy and blessings rest upon all, whether young or old, O ye concourse of my loved ones. Convey Our greetings to your spouses and your offspring. This verily is my command unto you; follow it then so that you may be among them who are guided aright.

BLO_PT#112, JHT_B#008

كَلِّ مَا الْقَيْنَاكُمْ بِهِ وَ كُونُوا مِنَ الْمُتَّقِينَ وَ آيَاكُمْ
أَنْ لَا تَمْنَعُوا فُضُولَ أَمْوَالِكُمْ عَنْ ذَوِي الْقُرْبَى مِنْكُمْ
وَلَا عَنْ الْفُقَرَاءِ وَ الْمَسَاكِينِ كُلِّ ذَلِكَ نَصَحِي
عَلَيْكُمْ وَ أَمْرُ اللَّهِ بِكُمْ وَ لَكُمْ أَنْ أَنْتُمْ مِنَ الْعَارِفِينَ

10 وَ كَذَلِكَ نَلْقَى عَلَيْكُمْ مِنْ آيَاتِ التَّوْحِيدِ وَ مَا أَمَرْتُمْ
بِهِ لِتَتَّوَحَّدُوا بِأَرْئَكُمْ بِلِسَانٍ سَرَّكُمْ وَ جَهَرَكُمْ عَلَى شَأْنِ
الَّذِي يَظْهَرُ أَثَارُهُ عَنْ كُلِّ جَوَارِحِكُمْ وَ تَكُونَنَّ مِنَ
الْمُوحَّدِينَ اللَّهُ الَّذِي إِلَيْهِ تَرْجِعُ نَفُوسُكُمْ وَ قُلُوبُكُمْ وَ
أَرْوَاحُكُمْ وَ أَبْدَانُكُمْ وَ كُلِّ مَا لَكُمْ وَ عَلَيْكُمْ وَ أَنَّهُ هُوَ
مَرْجِعُ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ أَنْ أَنْتُمْ
مِنَ الْعَارِفِينَ

11 وَ الرُّوحُ عَلَيْكُمْ يَا مَلَأَ الْأَحْبَابِ مِنْ كُلِّ صَغِيرٍ
وَ كَبِيرٍ ثُمَّ كَبُرُوا مِنْ لَدُنَّا عَلَى وَجْهِ اضْطِرَاعِكُمْ وَ
أَوْلَادِكُمْ وَ هَذَا مِنْ أَمْرِي عَلَيْكُمْ فَاتَّبِعُوهُ لِتَكُونَنَّ مِنَ
الْمُهْتَدِينَ ١٥٢

INBA36:149, INBA71:320, BLIB_Or15696.169,
BRL_DA#362, AQA4#096 p.325,
AQA4a.070, OOL.B068a

BH01725

Suriy-i-Javad

To: Javad

- 1 The following hath been sent down from the heaven of grace unto the servant who hath been named Javad in the Kingdom of righteousness, and thus was grace inscribed by the Pen of Justice:
- 2 He is the Beloved, the Sorrowful
- 3 Thy Lord maketh mention of His servant Javad, who hath believed and been guided, and who stood firm in the Cause on the day when the feet of the mystics did slip, and they denied God, their Lord and the Lord of the last and the first. Harken unto that which is revealed unto thee from the direction of the Luminary of the horizons, that the breaths of revelation may attract thee to the habitation of longing and draw thee nigh unto the prison, the seat of thy Lord, the All-Glorious,

1 قَدْ نَزَلَ مِنْ سَمَاءِ الْفَضْلِ لِعَبْدِ الَّذِي سَمِّيَ فِي
مُلْكُوتِ السَّدَادِ بِالْجَوَادِ وَ كَذَلِكَ كَانَ الْفَضْلُ
مِنْ قَلَمِ الْعَدْلِ مَرْقُومًا

2 هُوَ الْحَبِيبُ الْحَزُونُ

3 ذَكَرَ اسْمَ رَبِّكَ عَبْدُهُ جَوَادُ الَّذِي آمَنَ وَ هَدَى
وَ اسْتَقَرَّ عَلَى الْأَمْرِ فِي يَوْمِ الَّذِي زَلَّتْ فِيهِ أَقْدَامُ
الْعَارِفِينَ وَ كَفَرُوا بِاللَّهِ رَبِّهِمْ وَ رَبِّ الْآخِرَةِ
وَ الْأُولَى أَنْ اسْتَمَعَ مَا يُوحَى إِلَيْكَ عَنْ شَطْرِ
نَبْرِ الْآفَاقِ لِيَجْذِبَكَ نَفْحَاتُ الْوَحْيِ إِلَى مَكْنِي
الْإِسْتِيَاقِ وَ يَقْرَبَكَ إِلَى الْوِثَاقِ مَقَرَّ رَبِّكَ الْبَهِيِّ
الْأَبْهِيِّ وَ لَقَدْ مَنَّا عَلَيْكَ مَرَّةً بَعْدَ مَرَّةٍ ثُمَّ مَرَّةً

the Most Glorious. We have, verily, bestowed Our favor upon thee time and again, then yet again after the first. By God! The bounty of thy Lord unto thee cannot be comprehended or reckoned, and the pens of the heavens and earth, and the hearts of the possessors of understanding, are powerless to reckon it.

اخرى بعد اولى تالله ان فضل ربك عليك لا يدرك ولا يحصى ويعجز عنه اقلام السموات والأرض ثم افئدة اولى النبی

- 4 We shall now recount unto thee tales of those who worshipped idols, lest the veils of men and their turning away from the beauty of thy Lord, the Most High, the Most Exalted, sadden thee, that thou mayest find peace within thyself and rejoice in thine essence, and witness those who have turned away from My beauty playing with ashes, heedless of Him by the light of Whose countenance the highest heavens were illumined, even unto the depths beneath the earth. Know thou that those who have taken idols as their guardians instead of God adduce as proof that these are the manifestations of the Cause among us, and when asked by what evidence they speak thus, they say: "We have found this in our books, therefore we follow them," and they are among those who have strayed from the path and then transgressed. These are they whom naught hath prevented from the ways of unity save blind imitation, even as thou hearest in this day from the concourse of the Bayan, such that if they were asked why they have turned away from the Beauty of the Adored One, they would say: "We found mention of this in our books and we followed what was mentioned," though they understood not a single letter of the Book and comprehended not the essence of the Cause and its origin. We have veiled this through Our wisdom, and none knoweth it save those who have entered the Most Great Scene and are among those who have witnessed and seen. Were We to lift the veil from the face of the Cause, they would discover what is hidden, but We have concealed it until God shall reveal it in truth. He, verily, is the Protector of all who are patient and God-fearing.

4 اذا نقص عليك من قصص الذين عبدوا الأصنام لئلا يحزنك حجابات الناس و اعراضهم عن جمال ربك العلى الأعلى لتستريح في نفسك و تفرح في ذاتك و تشهد الذين اعرضوا عن جمالى لاعباً بالرماد و غافلاً عن الذى اشرفت بنور وجهه سموات العلى الى ان ينتهى الى تحت الثرى فاعلم بأن الذين اتخذوا الأصنام لأنفسهم ولياً من دون الله اولئك يستدلون بأن هؤلاء مظاهر الأمر بيننا و لو قيل بأى دليل تقولون يقولون انا وجدنا فى كتبنا هذا لذا اتبعناهم و كانوا ممن ضلّ عن السبيل ثم طغى اولئك ما منعهم عن سبل التوحيد الا التقليد كما تسمع يومئذ من ملأ البيان بحيث لو قيل لهم بأى جهة اعرضتم عن جمال المعبود يقولون انا وجدنا فى كتبنا ذكراً و اتبعنا الذكرى بعد الذى ما عرفوا من الكتاب حرفاً و ما اطلعوا بأصل الأمر و مبدئه و انا سترناه لحكمة من لدنا و لا يعلمه الا من دخل منظر الأكبر و كان ممن شهد و رأى و انا لو نكشف الستار عن وجه الأمر ليطلعون بما هو المستور ولكن سترنا الى ان يكشفه الله بالحق و انه ولى كل من صبر و اتقى

- 5 On that Day thou shalt find most of those on earth worshipping idols and rejoicing therein. Doth this diminish aught from God, thy Lord? Nay, by My glorious and most glorious Self! These, despite their multitude, shall not be mentioned before thy Lord, as though they had never been created upon the earth. Thus recognize the condition of those who have denied God in these days and are among those who follow their passions and desires. Leave the mention of these, then ascend unto the Lote-Tree beyond which there is no passing, that thou mayest hear the most sweet melodies in the Paradise of refuge, and sanctify thyself from base allusions, and attain unto the ultimate goal.

5 و يومئذ تجد اكثر من على الأرض يعبدون الأصنام ويفرحون بها هل بذلك نقص من الله ربك من ذر لا فونفسى البهى الأبهى و هؤلاء مع كثرتهم لن يذكر اسمائهم عند ربك كأنهم ما خلقوا على وجه الأرض كذلك فاعرف امر الذين كفروا بالله فى تلك الأيام و كانوا ممن اتبع النفس و الهوى دع ذكر هؤلاء ثم اصعد الى سدره المتهى لتسمع نغمات الأحلى فى جنة المأوى و ليقدر نفسك عن اشارات الأدنى و يبلغك الى مقر القصوى

- 6 Say: O people! Do ye dispute with Us concerning what We have witnessed of the most great signs of Our Lord? By God!

6 قل يا قوم أفتماروننا على ما شهدنا من آيات ربنا الكبرى تالله ما زاغ بصر الحديد عما رأى من

The vision of the One possessed of mighty strength wavered not from what it beheld from the most sweet Scene, and verily He it is Who is established and seated upon the throne. He sendeth down at every moment from the heaven of grace that whereof a single letter outweigheth all that hath been created in the cities of eternity. O people! The Spirit speaketh not of its own desire, but according to that which is revealed unto it from the direction of the throne of His Essence unto His most holy and most pure Self. Say: O people! Can ye prevent the sun from shining, or the sea from its waves, or the holy Tree from its fruits? By God! Ye shall never be able to do this, even if all things should follow you in what is witnessed and seen. Thus have We revealed unto thee that whereby thine eyes may be consoled.

- 7 Thus have We sent down to thee that which will solace thine eyes and turn thy heart toward the court of God, thy Lord, and will make thee a guide unto them that have gone astray and wandered far. And the mercy which floweth forth from the paradise of eternity be upon thee, O people of Baha, and upon them that have clung to the branches of this sacred and exalted Tree.

HURQ.BH40

منظر الأهل و آتاه هو الذي استقرّ على العرش ثم
استوى وينزل في كلّ حين من سماء الفضل ما
لا يعادل بحرف منه كلّما خلق في مداين البقاء و
يا قوم ما نطق الروح عن الهوى بل بما يوحى اليه
عن جهة عرش ذاته الى نفسه المقدس الأزكى
قل يا قوم أتمنعون الشمس عن الضياء او البحر
عن الأمواج او الشجرة القدس عن الأثمار تالله
انتم لن تستطيعن بذلك ولو يتبعكم كلّ الأشياء
عما يشهد ويرى

7 كذلك نزلنا اليك ما تقرّ به عينيك و يقلبك
الى شطر الله ربك و تكون هادياً لمن ضلّ و
غوى و الرحمة التي تخرج من رضوان البقاء عليك
يا اهل البهاء و على الذين تمسكوا بأغصان هذه
السدة المقدس القصوى

INBA83:123, BLIB_Or03114.033,
BLIB_Or15702.047, BLIB_Or15737.114,
ALIB.folder18p318, BRL_DA#819,
OOL.B127

BH01761

Suriy-i-Zuhur

To: Ibn Asdaq (Hand of the Cause), in Khurasan

- 1 He is God, the Most Luminous, the Most Glorious
- 2 These are the verses of the Book which have been sent down in the most melodious tones, and they in themselves shall be a proof unto all who dwell in the heavens and on earth. Through them hath been created the kingdom of names and attributes, and for each letter thereof hath been ordained a tongue that speaketh between earth and heaven that this is verily the Beloved amidst the Concourse on High, and the Desired One amidst the company of creation, and the Hidden One concealed in the essence of Glory in the most wondrous heights. Whoso hath known his Lord and believed in Him hath attained

1 هو الله البهى الأبهى

2 تلك آيات الكتاب قد نزلت على احسن النعمات
وانها بنفسها ليكون حجة على من فى السموات و
الأرض و انّ بها قد خلقت ملكوت الأسماء و
الصفات و لكل حرف منها قدر لسان ينطق بين
الأرض و السماء بأنّ هذا هو المحبوب بين ملأ
الأعلى و المقصود بين ملأ الانشاء و المستور فى
كبد البهاء بأبدع الربوات و من عرف ربه و آمن
به فقد فاز يعرفان الله و لقاءه و من كفر فقد رجع
الى اسفل الدركات قل قد نصب صراط العدل
ولن يمر عليه الا الذينهم صعدوا الى مقرّ القصوى

unto the knowledge and presence of God, and whoso hath denied Him hath descended to the lowest depths. Say: The path of justice hath been established, and none shall pass thereon save they who have ascended to the ultimate goal, while the idolaters on that Day shall be in the abyss of wrath, wailing in the nethermost depths.

- 3 Say: The heaven of names hath been rent asunder by the clouds of destiny, and from its horizon hath shone forth the Sun of eternity in the form of glory, illumining with such brilliance as no veils can obscure. O people! By the True God! The Beauty of the All-Merciful calleth out from the Sacred Kingdom unto the company of the Bayan in the most wondrous melodies, saying: O people! Do ye deny My Beauty after I have changed My garment and come unto you from the treasury of the unseen with the most perfect words? O people! It is as though I had never departed from among you, but rather journeyed for days and returned unto you with My Beauty, whose sovereignty every atom doth testify, yet ye knew Me not and denied My Cause, though by it were ye and all contingent beings created. Thereby it hath become evident that in Our former Manifestation ye knew not My Beauty, but only My garment and My robe amidst the earth and heaven. Had ye known My former Beauty, ye would have recognized it in this latter Manifestation when I revealed Myself from behind the veils.

- 4 Open your eyes, then know your Lord, the All-Merciful, by His bountiful Self, and abandon names and their kingdom, for they are but garments of Our Cause which We change as We please, and We are in truth the Sovereign Who sendeth down from the heaven of grace wondrous verses. O people! Fear God and render not your works vain through the promptings of your selves and your desires. Fear the Day whereon all who dwell in the earth and heaven shall be sorely shaken. Doth it befit anyone to seek illumination from a lamp, however brilliant it may be in itself, after the rising of the Sun? Nay, by Him in Whose grasp is the reins of all things! Follow, O people, the Manifestation of God's Self, then detach yourselves from those who have denied God and rejected His signs and were among such as followed their lusts.

- 5 Say: The Ancient Beauty hath appeared and taken His seat upon the throne, and round about Him circle the dwellers of the heaven of eternity and the realities of pre-existence. Say: All names stand at the entrance of this Paradise that the breezes of the spirit might waft over them from the direction of immortality. O people! Do ye doubt God, the Creator of the heavens and earth and all that lieth between them? Do ye

والمشركون يومئذ في هاوية القهر و يضحجن في
اسفل الطبقات

3 قل قد شقت سماء الأسماء بسحاب القضاء و
اشرقت عن افقها شمس البقاء على هيئة البهاء و
اضاءت بشأن لا يمنعها الحجاب يا قوم تالله الحق
ان جمال الرحمن عن قطب الرضوان ينادى ملأ
البيان بأبدع اللغات ويقول يا قوم أكفرتم بجمالى
بعد الذى بذلت قيصى و جئتكم عن مخزن الغيب
بأتم الكلمات و يا قوم كأنى ما خرجت عن بينكم
بل سافرت أياماً و رجعت اليكم بجمالى الذى يشهد
بسلطانه كل الدرات و انتم ما عرفتمونى و كفرتم
بأمرى بعد الذى به خلقتم و خلق كل الممكنات
و بذلك ظهر بأنكم فى ظهورنا الأولى ما عرفتم
جمالى و ما عرفتموه هو ثوبى و ردائى بين الأرضين
و السموات و لو عرفتم جمالى الأولى لعرفتموه فى
ظهورى الأخرى حين الذى اظهرت نفسى عن
خلف السبجات

4 ان افتحوا ابصاركم ثم اعرفوا ربكم الرحمن بنفسه
المنان و دعوا الأسماء و ملكوتها لأنها قايص امرنا
نبدلها كيف نشاء و نحن الحاكم بالحق و نزل
من سماء الفضل بدائع الآيات يا قوم خافوا عن
الله و لا تبطلوا اعمالكم بما يأمركم انفسكم و هو يكم
اتقوا من يوم يضطرب فيه كل من فى الأرضين و
السموات هل ينبغى لأحد ان يستنور بعد اشراق
الشمس من السراج و لو كان منيراً فى نفسه لا
فوالذى فى قبضته كان زمام الموجودات ان اتبعوا
يا قوم مظهر نفس الله ثم انقطعوا عن الذينهم
كفروا بالله و انكروا آياته و كانوا ممن اتبع الشهوات

5 قل قد ظهر جمال القدم ثم استوى على العرش
و يطوفن فى حوله سكان جبروت البقاء ثم
حقائق الأزليات قل قد قام كل الأسماء على
فناء هذا الرضوان لتب عليهم عن شطر الروح
رقيق التسمات و يا قوم أ تشكون فى الله مبدع

deny Him in Whom ye believed on the Day when the heavens were cloven asunder, and the earth was rent, and the suckling babes were separated from their mothers? And thou, O servant, keep thyself aloof from those who have denied God and His sovereignty after conclusive proofs have been sent down unto them. Arise to promote the Cause with an authority from Us and a steadfastness from Our presence, and fear not those who have strayed from the path of the Cause and were among the people of the veils. Leave all contingent things behind thee, then ascend by the power of faith unto the paradise of the All-Merciful, that thou mayest hear the call of the All-Glorious from the fire kindled in the Tree. Thus doth the Spirit teach thee at a time when He is encompassed by the wolves of misbelief from every side.

- 6 Leave the contingent world behind thee, and ascend through the power of faith unto the paradise of the All-Merciful, that thou mayest hear the call of the All-Glorious from the Fire kindled in the sacred Tree. Thus doth the Spirit teach thee at a time when the wolves of misbelief have surrounded Him from all sides. And the Glory be upon thee and upon them who are steadfast in the Cause, and upon those women who have believed in God and are of the devout.

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَكْفَرْتُمْ بِالَّذِي
آمَنْتُمْ بِهِ فِي يَوْمِ الَّذِي انْفَطَرَتْ فِيهِ السَّمَوَاتُ وَ
انْشَقَّتْ الْأَرْضُ وَانْقَطَعَ الرِّضَابُ عَنِ الْمَرْضَعَاتِ
وَ أَنْتَ يَا عَبْدَ تَجَنَّبَ عَنِ الَّذِينَ كَفَرُوا
بِاللَّهِ وَ سُلْطَانَهُ بَعْدَ الَّذِي نَزَلَتْ عَلَيْهِمْ حُجُجٌ بِالْغَاثِ
قَمَّ عَلَى الْأَمْرِ بِسُلْطَانٍ مِنْ لَدُنَّا وَ اسْتِقَامَةً مِنْ
عِنْدِنَا وَ لَا تَخَفْ مِنَ الَّذِينَ بَعَدُوا عَنْ صِرَاطِ
الْأَمْرِ وَ كَانُوا مِنْ أَهْلِ الْوَقُوفِ لَدَى الْحُجُبَاتِ

6 دَعِ الْمَمَكَاتِ عَنْ وَرَائِكَ ثُمَّ اصْبِعْ بِقُوَّةِ الْإِيمَانِ
إِلَى رِضْوَانِ الرَّحْمَنِ لِتَسْمَعَ نِدَاءَ السَّبْحَانِ عَنْ نَارِ
الْمَوْقِدَةِ فِي السَّدَرَاتِ كَذَلِكَ عَلَّمَكَ الرُّوحَ حِينَ
الَّذِي أَحَاطَتْهُ ذِيَابُ الشَّرْكِ مِنْ كُلِّ الْجِهَاتِ وَ
الْبَهَاءِ عَلَيْكَ وَ عَلَى الَّذِينَ اسْتَقَرُّوا عَلَى الْأَمْرِ وَ
عَلَى الْوَأَقِي آمَنَ بِاللَّهِ وَ كُنَّ مِنَ الْقَائِمَاتِ

INBA83:113, BLIB_Or15702.028,
ALIB.folder18p316, BRL_DA#818,
PYK.115, OOL.B143

BH01771

- 1 Glorified be He Who hath revealed His Own Self unto His Own Self, and Who, in the heights of His transcendent unity, is sanctified above the knowledge of His creatures....
- 2 If ye be wanderers in the desert of proof, sharpen your sight. Harken unto the melodious utterances which have descended from the Divine Lote-Tree in this wondrous Revelation. For the love of God and purely for His good-pleasure, this evanescent servant presenteth some of that which the Point of the Bayan, may His mention be glorified, hath revealed in His enlightening utterances, that perchance some may journey from the abode of heedless veils to the holy city of the All-Possessing.
- 3 Among other things, He saith in one of His books: "O ye who gaze upon these Leaves which shine forth from the Tree of

1 سُبْحَانَ الَّذِي تَجَلَّى لِدَاثِهِ بِذَاتِهِ وَ تَزَهَّ فِي عُلُوِّ
امْتِنَاعِهِ...

2 اگر ماشی در پیدای دلیل میباشید نظر را دقیق
کنید تغنیات بیانیہ را بشنوید کہ از سدرہ
رحمان نازل گشته در این ظهور بدیع بعضی از
آنچه از طلعت سبحان و ملیک رحمان نقطہ
اولی جل ذکرہ در بیانات شافیہ خود فرمودہ اند
حباً للہ و محضاً لرضاء این معدوم ذلیل عرض
مینمایم کہ بلکہ بعضی از موطن حجاب غفلتیہ
بمدینہ قدس صمدیہ واصل گردند

3 من جمله میفرماید در یکی از کتب خود الا یا
ایہا الناظرین الی تلك الورقات المشرقة من شجرة

Sinai, which have descended in the pages of this Book! Fear ye God and be silent. Draw not nigh when the Trump is sounded, and darkness is illumined, and the sun setteth in the horizon of Manifestation. Beware, beware when the Cock croweth in the realm of eternity, and the birds sing in the atmosphere of heaven, and the Peacock crieth at the rising-place of Cancer. Then shall the Dove warble with praise, and the day shall be made bright with light, and the dawn shall break forth with brilliant whiteness, and the crimson light shall be established upon the throne. Beware, beware when the sign is spread from the Sun of Baha, and the indication appeareth from the decree of destiny, and the mirror reflecteth in the faces of the verses with origination. At that moment shall the Point disappear from the zone of praise upon the Mount of Glory with crimson light. Then shall I be gathered before God and say: 'God is sufficient unto me. There is no God but Him.' And for this let the strivers strive..."

السَّيْنَاءُ النَّازِلَةُ فِي صَفَحَاتِ الْوَاحِ ذَلِكَ الْكُتَابُ
 أَنْ اتَّقُوا اللَّهَ وَاصْتَمُوا وَلَا تَقْرَبُوا إِذَا نَفَرَ النَّاقُورُ
 وَأَضَاءَ الدِّيْجُورُ وَزَالَتِ الشَّمْسُ فِي افْقِ الظُّهُورِ
 فَأَيَّاكُمْ أَيَّاكُمْ إِذَا غَنَّ الدِّيْكَ فِي أَرْضِ الْعَمَاءِ وَ
 صَاحَ الطَّيُورُ فِي جَوِّ الْهَوَاءِ وَتَشَبَّهَ الطَّاوُوسُ عِنْدَ
 مَطْلَعِ السَّرَطَانِ فَهِنَالِكَ غَنَّتِ الْوَرْقَاءُ بِالثَّنَاءِ وَ
 جَلَّتِ النَّهَارُ بِالضِّيَاءِ وَطَلَعَ الْفَجْرُ بِالْخَيْطِ الدَّرِّيِّ
 الْبَيْضَاءِ وَاسْتَقَامَ عَلَى الْعَرْشِ نَوْرُ الْحُمْرَاءِ فَأَيَّاكُمْ
 أَيَّاكُمْ إِذَا نَشَرْتَ الْإِشَارَةَ مِنْ شَمْسِ الْبَهَاءِ وَدَلَّتِ
 الدَّلَالَةُ مِنْ أَمْضَاءِ الْقَضَاءِ وَحَكَّتِ الْمَرَاةُ فِي
 وَجْهِهَ الْآيَاتِ بِالْبَدَاءِ فَهِنْتَ زَوَالِ النَّقْطَةِ مِنْطَقَةِ
 الثَّنَاءِ عَلَى الطُّورِ السَّنَاءِ بِالنُّورِ الْحُمْرَاءِ فَأَنَا إِذَا أَحْشَرَ
 بَيْنَ يَدَيِ اللَّهِ وَأَقُولُ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَ
 لِمِثْلِ ذَلِكَ فَلْيَعْمَلِ الْعَامِلُونَ...

- 4 In another letter addressed to that august personage—may the peace of God, the Sovereign, the Most Bountiful, rest upon him—He declareth: “And this is that whereunto We have answered thee aforesaid: that, ere the dawning of the Primal Point within the wombs of contingent being—ere the nine...(and) before the time when it behoveth that two mirrors be made to reflect back from God, from the first of origination until that hour—none was born, after the passing of six months, save John the Prophet and Husayn son of ‘Ali.” Thus hath God made thee acquainted with the one, and hath caused thee to enquire concerning the other—until He saith (and here the passage reacheth this point): “And I bear witness that, in the inward, naught is seen but the outward; and in the outward, naught is seen save in the inward. Yea, verily, the Name of God, the Last, hath shone forth and glittered, and flashed and beamed; naught is beheld therein save God, and naught is rendered unto it but what God loveth for His own Self...”

4 دیگر در توقیع جناب عظیم علیه سلام الله الملك
 الکرم میفرماید و هذا ما اجبتناک من قبل بأنّ
 قبل طلوع نقطة الأولیة فی الأرحام الامکانیة قبل
 التسعة عدل قبل حين ينبغي ان يستعكس عن
 الله مرأتين من أول البديع الى ذلك الحين ما
 ولد بعدما قضی ستة اشهر الا يجي النبي و حسين
 بن علي فقد اطلعك الله على واحد واستنبأ عن
 الآخر تا آنکه میفرماید اینچا میرسد و اشهد بأنّ فی
 الباطن لا يرى الا الظاهر و فی الظاهر لا يرى الا
 فی الباطن بل ان اسم الله الآخر قد اشرق و لمع
 و ابرق و سطع لا يرى فيه الا الله و لا یرد له الا
 ما یحب الله لنفسه...

- 5 Now ponder ye upon this aforementioned passage, that the divine intent may be apprehended. Who, then, is intended by the “Name, the Last,” whereof He saith, “verily it is Husayn son of ‘Ali”? Even as the Source of His own knowledge declareth in the missive of the Letter Jim, addressed unto the people of Kaf: “Art thou not the son of ‘Ali in truth? Hast thou not been named Husayn in the Kingdom of God, the Help in Peril, the Exalted, the Almighty?”

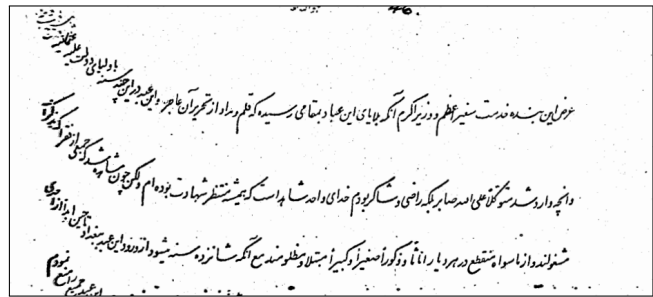
5 حال مشاهده در این فقره مذکور نموده تا
 مقصود الهی درک شود مقصود از اسم آخر
 که بوده است که میفرماید آنه حسین بن علی
 چنانچه منبع علم خودش در توقیع حرف جیم از
 اهل کاف میفرماید ا لست ابن علی بالحق اما
 سمیت بالحسین فی جبروت الله المهيمن المتعالی
 القدير

YMM.210x

BH01925

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]



Most mighty ambassador, most noble minister,

SVB.391-394

Allow me to say that the tribulations of these servants have reached such a point that pen and ink are powerless to record them. During these (last) few years, I have (addressed myself?) to the officials of the Ottoman government. Whatever has befallen me, I have endured it patiently, relying on God, nay I have been contented and grateful. The one God is witness that I have at all times expected martyrdom, but since I observed that a number of poor ones occupied with the mention of God and detached from all save Him were oppressed and downtrodden in every land, both men and women, young and old, I felt compelled to speak. And this despite the fact that, in the sixteen years from my arrival in Baghdad until now, no offense has been committed by anyone.

Your excellency will have heard that, before those sixteen years, this sect did not endure oppression, but took revenge. I forbade all (to do so), so that they were put to death in every land, yet opposed no one. It is now sixteen years that, although members of this sect have been killed, they have not shown opposition, despite the fact that they are stronger than before and are greater in numbers in every part of Iran. Nevertheless, whatever oppression has befallen them, they have remained and remain silent and patient, and are the most oppressed of the people of the earth.

It is, therefore, incumbent on me to present the plea of these oppressed ones before the King of the World. I pray he may show such grace that men will behave towards these downtrodden ones as they do towards others and may not transgress the basic laws of the nations. It befits the sun to rise up and shed its light, and it behoves the cloud to pour down rain. It is, therefore, necessary for his highness the King to look after the interests of an oppressed people.

In these days, the case of these prisoners has become extremely serious. Hour by hour, the severity of our condition increases. They have imprisoned nearly seventy individuals, all of whom

are in discomfort and ill, yet they will not allow anyone to go out to obtain medicine or food, nor have they yet given us even a dinar for our expenses. A few days ago, a pasha came to my son and said they had telegraphed to say that some (of us) would be given one franc per day, others half a franc. It seems that the purpose of this was to bring dishonour on me.

Some time ago, I sent a report of what had happened to the Austrian ambassador. If he should pay heed, things will improve, for there has been no fault on our part. They have never proved legally that this sect has committed wrong, nor have they explained the reason for this affliction. Undoubtedly, your excellency will pay attention to our affairs as far as lies within your capacity. The one God is witness that your excellency has shown the greatest favour, to such a degree that you remembered me at such a time. That, in truth, is in itself sufficient, and it shall never be erased from my memory. I pray that God may increase your life and glory and prosperity every day.

I remain obedient to your command.

BSB1:4 p34+46

BH03032

To: Siyyid Hasan in Sad, in Isfahan

- 1 He is the Most Mighty, the Most Holy, the Most Glorious! هو الأعزّ الأقدس الأبهى 1
- 2 This is a Book sent down in truth, wherein is mentioned that which draweth men nigh unto God in these days when all have turned away from Him through Whom God's Cause hath been made manifest in every age and through Whom the Sun of Grace hath shed its radiance upon all the worlds from its horizon. Such is the condition of those who have imagined themselves to be the most exalted of all creation in the sight of God. Yet today their names shall not be mentioned in the Tablets except among those who have disbelieved, who have joined partners with God, and who were among the deniers. هذا كتاب نزل بالحق وفيه يذكر ما يقرب الناس الى الله في تلك الأيام التي كل اعرضوا عن الذي به ظهر امر الله في كل عصر و اشرقت شمس الفضل عن افقه على العالمين هذا شأن هؤلاء الذين زعموا في انفسهم بأنهم من اعلى الخلق عند الله ولكن اليوم لن يذكر اسمائهم في الألواح الا من الذين كفروا و اشرکوا و كانوا من المنكرين 2
- 3 Say: O people! Come ye to a word common between us and you - that God is our Lord and the Lord of your fathers of old. In every age He hath sent forth a Messenger to draw men nigh unto Him and to remind them of the days of God - this is what hath been revealed in all the Books, did ye but know it. And قل يا قوم تعالوا الى كلمة سواء بيننا و بينكم الله ربنا و رب آبائكم الأولين و ارسل في كل عهد رسولا ليقرب الناس اليه و يذكرهم بأيام الله و هذا ما نزل في كل الكتب ان اتم من العارفين و 3

with them He sent down a proof, that His evidence might be perfected unto all created things and His dominion be made manifest to all the worlds. Until the day arrived wherein God came in the shadows of the clouds and the matter was decided by God, the Almighty, the Powerful.

- 4 O people of the Bayan! Ye claim to believe in Him. If ye believed in His Self without proof or evidence, then believe in this One Who hath appeared among you and hath come to you from the direction of immortality with God's paradise, the Mighty, the Generous. For verily He is His very Self, His Essence, His Spirit, and His Being, whereunto all things bear witness, if ye be of them that testify. And if ye believed in Him through the proof He showed you, then bring forth proof equal to or greater than what We possess, if ye can. Therefore fear God, reject not His proof, and be not of the unbelievers.
- 5 And should ye say "We know not what God hath made as proof against us" - this is but injustice from your own selves against yourselves and against God Who created you from a handful of lowly clay. For He is far exalted above sending down to His servants that whereby they cannot recognize His Self, the Supreme, the Most High, the Magnificent. Their heads shall be bowed to the earth and the dust of hell shall overwhelm them.
- 6 By God the Truth! None hath today any proof, nor evidence, nor path. Thus have We detailed the matter unto thee, that thou mayest become aware of what issueth from the mouths of the idolaters. They seek to prove their cause through God's verses, yet when there is recited unto them that which attracteth the hearts of all created things, their faces turn black and they return to the abode of rejection, among the lowest of the low.
- 7 Know thou that We have ordained for thee in the heaven of Our Cause a station among stations. Beware lest thou be heedless of it. Be thou steadfast in the Cause and detached from all who are in the heavens and the earth. When thou didst attain the presence of the Throne in Iraq, We ordained for thee the good of this world and the next, and We sent it down from the heaven of the unseen to the heaven of destiny. It hath been sent down upon thee every year and shall continue to be sent down hereafter if thou remainest steadfast in the love of God and art among the firm ones.
- 8 Rend asunder the veils and be not disturbed by those who have disbelieved and joined partners with God, for they walk in the paths of fancy and are not among those who know. We have veiled the Cause from the servants for a wisdom from Us.

انزل معهم حجة ليتم بها حجته على الخلاق و يظهر بها سلطانه على العالمين و انتهت الايام الى يوم الذي فيه اتى الله على ظلل من الظلال و قضى الأمر من لدى الله المقتدر القدير

4 و انتم يا ملأ البيان تدعون الايمان به ان آمنتم بنفسه من دون حجة و لا دليل آمنوا بهذا الذي ظهر بينكم و جائكم عن شطر البقاء بفردوس الله العزيز الكريم لأنه نفسه و ذاته و روحه و كينونته و يشهد بذلك كل الأشياء ان انتم من الشاهدين و ان آمنتم به بما اظهر لكم حجة من عنده فأتوا بها ان كان عندنا اعظم منها او مثلها اذاً خافوا عن الله و لا تكفروا بها و لا تكونن من الكافرين

5 و ان تقولوا انا لا نعرف ما جعله الله حجة علينا هذا ظلم من انفسكم على انفسكم و على الله الذي خلقكم من قبضة طين خفيف و انه اعلى من ان ينزل على العباد ما لا يستطيعون به عرفان نفسه المهيم العلى العظيم اذاً تشهد رؤوسهم ناكسة الى الأرض و يغشيه غيرة الجحيم

6 تالله الحق لم يكن اليوم لأحد من دليل و لا من حجة و لا من سبيل كذلك فصلنا لك الأمر لتطلع بما يخرج من افواه المشركين يستدلون في اثبات امرهم بآيات الله و اذا يتلى عليهم ما يجتذب به قلوب الممككات اذاً يسود وجوههم و يرجعون الى مقر الاعراض في اسفل السافلين

7 ثم اعلم باننا قدردنا لك في سماء الأمر شأناً من الشأن اياك ان لا تغفل عنه ثم استقم على الأمر و كن منقطعاً عنك من في السموات و الأرضين و حين الذي حضرت بين يدي العرش في العراق قدردنا لك خبر الدنيا و الآخرة و نزلناه من سماء الغيب الى سماء القضاء و نزل عليك في كل سنة و ينزل من بعد ان تستقيم على حب الله و تكون من الراشقين

8 ان اخرق الأجباب و لا تضطرب عن الدينهم كفروا و اشركوا بالله لأنهم يمشون سبل الوهم و لا يكونن من العارفين و انا سترنا الأمر عن العباد

If thou wouldst reflect, God would cast upon thee that which none among the worlds hath known. Thou knowest that they have not understood the Cause and its foundation, and today they speak according to their own vain desires.

لحكمة من لدنا و أنك لو تفكر بلقى الله عليك
ما لا عرفه احد من العالمين و أنك تعلم بأنهم ما
أطلعوا على الأمر و اصله

- 9 Today they speak according to their own desires and are among the unaware. Say: Today nothing shall profit anyone except by severance from those in whose hearts is found rancor towards God. And verily this is the foundation of the Cause, sent down in truth from the presence of a Wise, All-Knowing One.

9 و يتكلمون اليوم بأهواء انفسهم و ما يكونون من
الشاعرين قل اليوم لن ينفع احداً شيء الا بأن
ينقطع عن الذين يجد في قلوبهم غلّ الله و ان هذا
اصل الأمر قد نزل بالحق تنزيلاً من لدن حكيم
عليم

- 10 Then know that My brother who was named the Mirror - by the True One! We protected him in the fortress of Our power, then strengthened him and taught him at all times, and We elevated his name lest those who disbelieved among the former religions discover the origin of the Cause and arise to cut down the Tree. God is witness and knower of this. Therefore We were in opposition to both enemies and friends, and none recognized Us except a few of those possessed of certitude. We raised up the Cause alone until it became renowned in all lands and faces turned toward the countenance of their Ancient Lord. By the True One! In the years when the Luminary of the horizons shone forth from the horizon of Iraq, the peoples arose to extinguish it, but God refused until He made His Cause victorious through His sovereignty, for He has power over all things.

10 ثم اعلم بأن اخي الذي سمي بالمرآة تالله الحق قد
حفظناه في حصن قدرتي ثم ايدناه و علمناه في كل
حين و ارفعنا اسمه لئلا يطلع الذين هم كفروا من
ملل القبل مبدء الأمر و يقومون على قطع الشجرة
و كان الله على ذلك شهيد و عليم و لذا تكنا في
مقابلة الأعداء و الأجباء و ما عرفنا احد منهم
الا عدّة من الموقنين و ارفعنا الأمر وحدة الى ان
اشتهر في كل البلاد و اقبلت الوجوه الى وجه
مولاهم القديم تالله الحق في سنين التي اشرق نير
الآفاق عن افق العراق قامت الملل على اطفائه
ولكن ابي الله الى ان اظهر امره بسلطانه و انه
على كل شيء قدير

- 11 When the breezes of assurance wafted, he who had been concealed behind the veil emerged and desired to cut down the Divine Lote-Tree, the Almighty, the All-Knowing, the All-Wise. But God prevented him through His sovereignty and banished him through His power, and revealed to those who had migrated what was hidden in his breast. Verily He uncovers what He wishes through His command, and He encompasses all things. When he found himself disappointed in what he desired, he then arose to spread calumnies to conceal his deed and to instill rancor toward the Youth in the hearts of the believers. He knew not that My loved ones are beneath the domes of My providence - nothing in the kingdom can obstruct them and the opposition of the opposers cannot prevent them. These are they whose eyes God has opened and who have recognized the Manifestation of His Self, and He has made them detached from the worlds.

11 فلما هبّت روائح الاطمينان خرج الذي كان
مستوراً خلف الحجاب و اراد ان يقطع سدره الله
المهيمن العليم الحكيم ولكن الله منعه بسلطانه
و اطرده بقدرته و اظهر على الذينهم هاجروا
خافية صدره و انه ليكشف ما يشاء بأمره و انه
على كل شيء محيط فلما وجد نفسه خائباً عما
اراد اذاً قام على الافتراء ليستر فعله ثم يدخل
غلّ الغلام في قلوب الموحدين و ما عرف بأن
احبائى تحت قباب عنايتى لن يسدّهم شيء في
الملك و لن يمنعهم اعراض المعرضين اولئك
فتح الله عيونهم و عرفهم مظهر نفسه و جعلهم
منقطعاً عن العالمين

- 12 Thus have We informed you that you may become aware of the Cause and remain steadfast with mighty steadfastness. Then know that your letter came before Us and We saw what was in it, and We were among those who perceived. We have sent

12 كذلك اخبرناك لتطلع على الأمر و تكون على
استقامة منيع ثم اعلم بأن حضر بين يدينا كتابك
و اطلعنا بما فيه و تكنا من الناظرين و نزلنا عليك

down this Tablet to you and dispatched it to you as a mercy from Us upon you, that you may thank your Lord and be among the thankful.

هذا اللوح وارسلناه اليك رحمة من لدنا عليك
لتشكر ربك وتكون من الشاكرين

- 13 As to what thou hast asked concerning the esoteric sciences, know thou that most of what thou hast heard regarding these sciences neither nourishes nor profits, even should one master them. That which truly profiteth is the knowledge that lieth concealed within the treasures of thy Lord's knowledge, which none hath discovered save God, the Most High, the All-Knowing, the All-Wise. By the tongue of the wise it hath been called the Hidden Art and the Treasured Secret. By My life! It is verily a noble science. Whomsoever God aideth to attain and comprehend it shall discover the mysteries of creation, shall be independent of all save God, shall be confident in the power of his Lord, and shall be numbered among those who are certain. We have written various treatises concerning this science, yet none hath gained access to even a single letter thereof, for the hand of God is upon it, and He bestoweth it upon whomsoever He willeth among His servants. Verily, He is the Sovereign, the Bestower, the Munificent, the All-Bountiful.

13 واما ما سئلت في علوم الغريبة فاعلم بأنّ كلّها سمعت من هذه العلوم اكثرها لا يسمن ولا يغنى ولو يطلع الانسان بها وما يغنى هو علم الذي كان مكنوناً في خزائن علم ربك وما اطلع به الا الله العليّ العالم العليم وسمي بلسان الحكماء صنعة المكنوم و سرّ المكنون ولعمري انه لعلم شريف ومن ايده الله عليه وعرفانه ليطلع بأسرار الخليفة ويستغنى عن دون الله ويكون مطمئناً في قدرة ربه ويكون من الموقنين وانا كتبنا في ذلك العلم رسائل شتى ولكن ما اطلع بحرف منها احد لأن يد الله عليه وانه يرزقه من يشاء من عباده وانه هو السلطان الوهاب المعطي الكريم

- 14 Were We to set forth its knowledge in this Tablet, it would be difficult for thee to comprehend it as it truly is. Therefore have We stayed Our Pen from mentioning it, that perchance God may bring about thereby a matter whereby the veil between Me and thee may be lifted, and We may teach thee in person, that thou mayest attain unto clear vision and certainty. And if thou art prevented from drawing nigh unto the Holy Court by the decree that is firmly established, and the servant remaineth in the realm of mortality, We shall assuredly send down its knowledge in the Tablet and dispatch it unto thee as a mercy from Our presence upon thee and upon those whom God hath made the treasures of His mystery and the custodians of His knowledge. Verily, He is the best of protectors and the All-Wise.

14 و اذا نزلنا علمه في اللوح ليصعب عليك عرفانه على ما هو عليه ولذا امسكنا القلم عن ذكره لعل الله يحدث بذلك امراً يرفع به الحجاب بيني وبينك ونعلّمك بالحضور وتكون فيه على بصيرة و يقين وان منعت عن التقرّب الى شطر القدس من قضاء المثبت وبقي العبد في الملك لننزل علمه في اللوح ونرسله اليك رحمة من لدنا عليك وعلى الذين جعلهم الله كائز سرّه وحفظة علمه وانه خير حافظ و حكيم

- 15 Say: God is more knowing than anyone possessed of knowledge. He createth knowledge as He willeth in all things, and with Him is the knowledge of the heavens and of the earth and the knowledge of all the worlds. By God, the Truth! If thou wert today to search throughout all the regions of the heavens and the earth, thou wouldst find knowledge with no one, though they speak of knowledge they know not. Rather, they speak only of that which hath trickled upon them from the spray of this Ocean, according to their capacity and station. Yet We desire to sprinkle upon thee the most complete thereof, that thou mayest be of them that know. And may the splendor that hath shone forth from the horizon of eternity be upon

15 قل الله اعلم من كلّ ذي علم يخلق العلم كيف يشاء في كلّ شيء وعنده علم السموات والارض وعلم العالمين تالله الحق لو تفحص اليوم في اقطار السموات والارض لن تجد العلم عند احد ولو يتكلمون في علم لا يعرفونه بل يتكلمون بما رشح عليهم من رشات هذا البحر على قدرهم وشأنهم ولكن نحب ان تترشح عليك بأتمّها وتكون من العارفين والبهاء الذي اشرق عن

thee, that it may detach thee from all else but God and make thee steadfast in His Cause, that thou mayest be of them that are firmly rooted.

REVS.173x

افق البقاء عليك لينقطعك عن دون الله و
يستقيمك على الأمر وتكون من الراشقين

Berlin1237#24,

ALIB.folder18p242,

YMM.387x

BH04846

To: Ibrahim from Kaf, in Qazvin

- 1 He is the One seated upon the Throne of Divine Unity
- 2 This is a Book from Baha unto him who hath desired his Lord in the hereafter and in the former time...
- 3 Say: O people, arise from slumber! By God, He Who is from all eternity hath appeared, and round about Him circle the souls of the Prophets and the Divine Lote-Tree. Say: Verily Muhammad's ascension lasted seventy thousand years until he reached the precincts of this Gate. Woe betide him who hath denied and turned away....
- 4 God is able to subdue all things through a single word, just as thou didst witness how, through the power of sovereignty, during Our sojourn in Iraq, We raised up a Cause that all nations and governments had claimed and striven mightily to suppress. The Word of God encompassed all, yet the people of the Bayan have visited upon the Countenance of the All-Merciful that which the Pen is ashamed to recount. The leaders of this group remained hidden behind veils out of fear for themselves. Now that the Sun of certitude hath shone forth and the breezes of might have wafted, all have drawn their swords and lances to encompass the Beauty of the All-Merciful. Such was the gratitude for My favors shown by one whom I had, with utmost mercy and tenderness, protected from winter's cold and summer's heat - he arose to slay Me. Such was his thanks: that noble servant who became as Nimrod, seeking to consume the Friend of God. Grieve not, but remind the people with wisdom. Verily thy Lord is with thee at all times, and He hath ever been the Observer of the well-doers....

- 1 هو الجالس على عرش التّفرید
- 2 هذا کتاب من لدی البهاء الی الذی اراد ربّه فی
الآخرة و الأولى...
- 3 قل یا قوم قوموا عن النّوم تالله قد ظهر ذات القدم
و تطوفن فی حوله ارواح التّبیین ثمّ سدره المنتهى
قل انّ معراج محمّد قد عرج سبعین الف سنة الی
ان بلغ الی فناء هذا الباب فویل لمن کذب و
تولّى...
- 4 حقّ قادر است که بیک کلمه جمیع اشیاء را
مستخر فرماید چنانچه مشاهده نمودی امری را که
جمیع ملل و دول مدعی بودند و بکمال جدّ در
دفع آن ساعی چه گونه بسلطان قدرت در ایّام
توقّف عراق مرتفع نمودم بشأنی که کلمه الله بر
کلّ احاطه فرمود مع ذلک اهل بیان بر جمال
رحمان وارد آورده اند آنچه را قلم از ذکرش حیا
مینماید اکبر این طایفه خلف قناع خوفاً لأنفسهم
مستور بودند حال که شمس اطمینان اشراق
فرمود و اریاح عزّ و زید جمیع با سیف و سنان
جمال رحمان را احاطه نمودند اینست شکر نعمت
این طایفه نفیس را که بکمال رحمت و شفقت از
برد شتا و حر صیف حفظ نمودم بر قلم قیام کرد
شکر او این بود کان بنده جلیل که شد او نمرو
و سوزنده خلیل و انک لا تحزن ثمّ ذکر النّاس
بالحکمة و انّ ربّک معک فی کلّ الاحیان و انّه
قد کان بالمحسنین رقیب...

MAS8.113bx, MSHR4.058x

BH06472

To: *Haji Muhammad Rida*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَقْدَسِ

2 This is a Book sent down in truth from God, the King, the True, the Manifest. Verily it is a revelation from One Who is All-Knowing, All-Wise. Associate not partners with God; worship but one God, Single, Peerless, Alone, the Self-Subsisting, by Whose will was revealed that which lay hidden in the breasts of the idolaters.

2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ لَدَى اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ وَ أَنَّهُ لِنَزِيلٍ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ إِنْ لَا تَشْرِكُوا بِاللَّهِ إِنْ أَعْبَدُوا هَذَا وَاحِدًا أَحَدًا فَرْدًا صَمَدًا الَّذِي بَارَادَةٌ مِنْهُ ظَهَرَ مَا هُوَ الْمُسْتَوْر فِي صُدُورِ الْمُشْرِكِينَ

3 Say: O people! By what proof have ye disbelieved in God, the Beloved of the worlds? And by what evidence did ye believe in a previous Manifestation while turning away from Him Who is the Beloved of His Essence and the Purpose of His mystery, O company of the veiled! Say: All things were promised to attain His presence in the Year Nine. Read ye the Bayan that ye may find a way unto Him. O people! He hath appeared with the proofs of the ancients and the Scriptures of those who came after. Were it not for Him, the Dove would not have warbled upon the branches of the Tree of Eternity, nor would the breezes of bounty have wafted over all creation. Fear ye God, then be ashamed before His Beauty, and be not of those who turn aside. If ye believe not, oppose Him not. Leave Him to Himself; the nations of the earth suffice Him, and then the kings and rulers.

3 قُلْ يَا قَوْمِ بِأَيِّ حُجَّةٍ كَفَرْتُمْ بِاللَّهِ مَحْبُوبِ الْعَالَمِينَ وَ بِأَيِّ بَرَهَانٍ آمَنْتُمْ بِظُهُورِ قَبْلِي وَ اعْرَضْتُمْ عَنْ مَحْبُوبِ ذَاتِهِ وَ مَقْصُودِ سِرِّهِ يَا مَلَأَ الْمُحْتَجِبِينَ قُلْ كُلِّ شَيْءٍ وَعَدَ بِلِقَائِهِ فِي سَنَةِ التَّسْعِ إِنْ اقْرَأُوا الْبَيَانَ لَكِي تَجِدُوا إِلَيْهِ سَبِيلًا يَا قَوْمِ أَنَّهُ قَدْ ظَهَرَ بِحُجَجِ الْأَوَّلِينَ وَ زَبَرَ الْآخَرِينَ لَوْلَاهُ مَا هَدَرَتِ الْوَرَقَاءُ عَلَى أَفْنَانِ دَوْحَةِ الْبَقَاءِ وَ مَا مَرَّتْ نَسَمَاتُ الْجُودِ عَلَى الْعَالَمِينَ خَافُوا عَنِ اللَّهِ ثُمَّ اسْتَحْيُوا عَنْ جَمَالِهِ وَ لَا تَكُونَنَّ مِنَ الْمَعْرُضِينَ إِنْ لَا تَوَافَوْا لَا تَتَعَرَّضُوا دَعْوَهُ بِنَفْسِهِ يَكْفِيهِ مَلَأَ الْأَرْضَ ثُمَّ الْمُلُوكُ وَ السَّلَاطِينُ

4 Say: O people of the Bayan! The Beloved of all creation hath informed of your tyranny in that which was sent down from the heaven of mighty and exalted glory. He spoke, and His word is the truth: "O people of the Bayan! After My testament I see you wrapped in a mighty veil. I revealed not the Bayan except for His Self and His remembrance, and My purpose in what I revealed was naught but His radiant and luminous Beauty. Yet ye do unto Him what neither the Jews did unto the Spirit (Christ), nor the people of the Furqan (Muslims) unto My Self, nor Nimrod unto God, the Mighty, the Wise." God, the Most High, the Most Great, hath spoken truly, and that which He foretold hath come to pass. With Him is the knowledge of the heavens and earth.

4 قُلْ يَا مَلَأَ الْبَيَانَ قَدْ أَخْبَرَ مَحْبُوبِ الْإِمَّاكَانِ بِظُلْمِكُمْ فِيمَا نَزَلَ مِنْ جَبْرُوتٍ عَزَّ رَفِيعٌ قَالَ وَ قَوْلُهُ الْحَقِّ يَا مَلَأَ الْبَيَانَ إِنِّي أَرَيْكُمْ بَعْدَ وَصِيَّتِي فِي حِجَابٍ عَظِيمٍ إِنِّي مَا نَزَلْتُ الْبَيَانَ إِلَّا لِنَفْسِهِ وَ ذِكْرِهِ وَ مَا كَانَ مَقْصُودِي فِيمَا نَزَلْتُهُ إِلَّا جَمَالَهُ الْمَشْرِقِ الْمُنِيرِ وَلَكِنْ أَنْتُمْ تَفْعَلُونَ بِهِ مَا لَا فَعَلْتُ الْيَهُودَ بِالرُّوحِ وَ لَا أُمَّةَ الْفُرْقَانِ بِنَفْسِي وَ لَا التَّمْرُودَ بِاللَّهِ الْعَزِيزِ الْحَكِيمِ قَدْ صَدَّقَ اللَّهُ الْعَلِيِّ الْعَظِيمِ وَ ظَهَرَ مَا أَخْبَرَ بِهِ وَ عِنْدَهُ عِلْمُ السَّمَوَاتِ وَ الْأَرْضِينَ

5 Say: Woe unto you, O heedless ones! By God! Through your cruelty the hearts of the discerning have been shaken, the veil of concealment rent asunder, and the Lord of Lords hath lamented upon His mighty throne. His Beloved now wailleth and weepeth, saying: "O people! Have mercy upon Him Who

5 قُلْ أَفْ لَكُمْ يَا مَلَأَ الْغَافِلِينَ تَاللَّهِ بِظُلْمِكُمْ اضْطَرَبَتْ أَفْتَدَةُ أَوَّلَى الْأَلْبَابِ وَ شَقَّ سِتْرُ الْحِجَابِ وَ نَاحَ رَبُّ الْأَرْبَابِ عَلَى عَرْشِهِ الْعَظِيمِ إِنْ مَحْبُوبُهُ إِذَا يَنُوحُ وَ يَبْكِي وَ يَقُولُ يَا قَوْمِ إِنْ أَرْحَمُوا عَلَى الَّذِي

sat beneath the swords of the deniers, against Whom the followers of all religions have risen, conspiring at every moment to slay Him. If ye believed in the Exalted One (the Bab), why do ye wage war against His Beloved with the swords of rejection? If ye show no mercy to Him, then have mercy upon yourselves and be not of the wrongdoers." Soon shall the angels of chastisement come unto you, and ye shall behold with your own eyes that which ye neglected, and ye shall say: "Would that we had never been born, never been suckled, and never denied Him of Whom we were promised in the Tablets of God, the King, the Mighty, the Generous!"

- 6 Thus have We related unto thee from the tales of the Youth, that thou mayest stand firm in His aid, even though We find thee in mighty doubt. Harken unto My call, then rend asunder the veils of idle fancy through the power of thy Lord, the Mighty, the Powerful. Part the veils of glory that thou mayest behold the Sun of thy Lord's Beauty rising from the horizon of grandeur with manifest radiance. Shatter the idols of vain imaginings and turn toward the right hand of certainty. Verily, he who whispereth in the breasts of those who believe is in mighty error and hath never comprehended this Cause, and thy Lord is witness to what I say.
- 7 Say: O people! Your Lord, the All-Merciful, hath not made this Manifestation dependent upon anything in creation, were ye but to know. He foretold that the chiefs of the Bayan would oppose the Beloved of the worlds, and despite your knowledge of this, ye committed what ye committed. Had this Manifestation been dependent upon anything, ye would not have done what ye did, O ye at whose deeds the angels of the near ones are bewildered!
- 8 Verily, thou hearest My word; shun those who have disbelieved and turned away, and turn unto God with a truthful heart. By God, the recognition of anyone profits Me not this day. Verily My Lord is All-Knowing, All-Informed. We call solely for the sake of God, lest anyone should say "Had I known, I would have followed the straight path." Thus hath counseled the Most Exalted Pen. Whoso heareth, it is for his own sake, and whoso turneth away, it is to his own loss. Verily God is Self-Sufficient, All-Praised. Blessed is he who hath broken the chains of imitation with the strength of unity and turned to God, purified from the allusions of the arrogant ones.
- 9 And glory be upon those who have been quickened by the breezes of the Lord of Names and Attributes, and have been turned from the left hand of fancy to the right hand of certitude. And praise be to God, the Lord of the worlds.

كان جالساً تحت سيوف المنكرين وقام عليه اهل المذاهب ويشاورون في قتله في كل حين ان آمنتم بعلي لم تحاربون مع محبوبه بسيوف الاعراض ان لا ترحوا عليه فارحوا على انفسكم ولا تكونن من الظالمين فسوف يأتيكم ملائكة العذاب وترون بأعينكم ما غفلتم عنه وتقولون يا ليت ما ولدنا وما رضعنا وما كفرننا بالذي بشرنا به في الواح الله الملك العزيز الكريم

6 كذلك قصصنا لك من قصص الغلام لعل تستقيم على نصره ولو وجدناك في توقف عظيم اسمع ندائي ثم اخرج حجاب الوهم بقدره ربك العزيز القدير شق سبحات الجلال لترى شمس جمال ربك مشرقة عن افق الاجلال بضياء مبين كسر اصنام الأوهام وتوجه الى يمين اليقين ان الذي يوسوس في صدور الذين آمنوا انه على وهم عظيم وما اطلع بهذا الأمر ابداً وكان ربك على ما اقول شهيد

7 قل يا قوم ان ربكم الرحمن ما علق هذا الظهور بشيء عما خلق لو اتم من العارفين واخبر بأن رؤساء البيان يعترضون على محبوب العالمين و مع علمكم بهذا ارتكبتم ما ارتكبتم ولو علق هذا الظهور بشيء ما فعلتم يا من حار من فعلكم ملائكة المقرين

8 انك اسمع قولي تجنب عن الذينهم كفروا و اعرضوا و توجه الى الله بقلب سليم تالله لا ينفعني اليوم اقبال احد ان ربي لعليم وخير انما ندعو لوجه الله لئلا يقول احد لو اطلعت اتبعت سبيل المستقيم كذلك نصح قلم الأعلى من سمع فلنفسه و من اعرض فعليها ان الله لغني حميد طوبى لمن كسر سلاسل التقليد بعرض التوحيد و توجه الى الله مطهراً من اشارات المستكبرين

9 و البهاء على الذين احبهم نفحات مالک الأسماء والصفات و قلبهم عن شمال الوهم الى يمين اليقين والحمد لله رب العالمين

- 10 Harken to the call of this Prisoner, He Whose deeds bear witness to Him, and Whose truth is attested by all atoms. Purify and sanctify thy heart from all save Him and from all that thou hast heard. Consider the Kitab-i-Badi' which was written in answer to the objections of the deniers, and likewise the Books of the Bayan and that which was revealed concerning the Names, that the purpose of the revelation of the Book of Names may become evident, and that ye may become aware of the sublimity of God's Cause and the exaltation of the Pen of the All-Merciful. Give especial consideration to the Persian Bayan, particularly the eighth chapter of the sixth Vahid, that ye may be convinced that today there is no refuge for anyone except entrance into the shore of the Most Great Ocean.
- 11 Observe how even caution in this Cause hath been deemed as misbelief and reckoned among the deeds of the people of the fire, though caution in all matters hath been beloved. Since they were aware of the subsequent Manifestation and the opposition of the leaders of the Bayan, they removed even caution and forbade it. Hath any previous Manifestation given such emphatic statements and explicit declarations regarding the subsequent Revelation? Nay, by His very Self, the True One! This was naught but the knowledge of that Source of Knowledge concerning the subsequent Manifestation. Throughout the Bayan it was revealed not to fix your gaze upon the Letters and Mirrors. It is evident that the Letters and Mirrors exist during the days of the Manifestation, and after the ascension of the Primal Will they become concealed. The designation of Letters and Mirrors will never again apply to anyone.
- 12 Reflect deeply upon this utterance that ye may drink from the incomparable pure water of exposition and become intoxicated with the Kawthar of "Am I not?" Then emerge from behind the veils of allusions through the power of the Lord of Names and Attributes, and become steadfast in the Cause of God. Today is a Day wherein whatever man forsaketh cannot be retrieved. Throughout the Bayan, this Manifestation was not made conditional upon the permission or acceptance of any soul or any matter whatsoever. Yet there occurred what occurred. Had it been made conditional, what would have transpired? That divine Tree spoke naught except utter effacement in the subsequent Manifestation. Look in the Bayan that thou mayest find a way unto Him.
- 13 Specifically, the honored Siyyah is now present, and he is the one concerning whom the Primal Point - may the spirit of all else be sacrificed for Him - said: "We have made thee a king
- بشنو ندای این مسجون را الذی یشهد فعله و ما
ظهر من عنده ثم کل الذرات بصدقه و قلب
را از کل ماسواه و عن کل ما سمعته پاک و
مقدس کن و در کتاب بدیع که در جواب
اعتراضات معرضین نوشته شده ملاحظه فرما و
همچنین در کتب بیان و ما نزل فی الاسماء تا
مقصود از تنزیل کتاب اسماء معلوم شود و بر علو
امر الهی و سمو قلم رحمانی مطلع شوید و بیان
فارسی را بسیار ملاحظه فرمائید مخصوص باب
ثامن از واحد سادس را تا موقن شوید باینکه
الیوم از برای احدی مفری نیست الا الدخول
فی شاطئ بحر الأعظم
- ملاحظه فرمائید که احتیاط در این امر را هم
شرک شمرده اند و از اهل نار محسوب داشته اند
مع آنکه احتیاط در جمیع امور محبوب بوده
چون عالم بظهور بعد و اعراض رؤسای بیان
بوده اند احتیاط را هم از میان برداشته اند و
نهی فرموده اند آیا هیچ ظهور قبل در ظهور بعد
این قسم تأکیدات فرموده و تصریحات مذکور
داشته لا فونفسه الحق این نبود مگر از علم آن
منبع علم بظهور بعد در جمیع بیان نازل که
بحروفات و مرایا ناظر مباشید و این واضح است
که حروفات و مرایا در ایام ظهور موجودند
و بعد از ارتقاء ظهور مشیة اولیه مستور دیگر
صدق حروف و مرایا بر احدی نشده و نخواهد
شد
- بسیار تفکر فرمائید در این بیان تا از زلال بیثال
تبیان مشروب و مرزوق شوید و از کوثر الست
سرمست شده از خلف حیات اشارات بقوة
مالک الاسماء و الصفات بیرون آئید و بر امر
الله مستقیم شوید الیوم یومی است که هرچه از
انسان ترک شد تدارک آن ممکن نه در جمیع بیان
این ظهور را معلق و منوط باذن نفسی و قبول
نفسی و یا امری از امور نفروموده اند و معذلک
وارد شد آنچه وارد شد اگر منوط میفرمودند چه
واقع میشد و آن شجره رحمانیه جز فانی صرف
در ظهور بعد تکلم نفروموده اند فانظر فی البیان لکی
تجد الیه سبیلا
- و مخصوص جناب سیاح الان موجودند و او
نفسی است که نقطه اولی روح ما سواه فداه

to proclaim between the hands of the Qa'im." His epistle is well-known, and resurrection and gathering were revealed in that blessed Tablet. Likewise, in other Tablets, descriptions beyond reckoning concerning his attributes were revealed from the Supreme Pen. In these days he wrote some pages to Siyyid Muhammad, counseling him, and at the end mentioned that although "I know that personal motives have caused thee to turn away from the Truth, as I have associated with thee before and know thee," and after mentioning investigations he had heard about the irreligiosity of the aforementioned Siyyid, he wrote that in his last journey when he attained the presence of His Holiness the Most Exalted Lord - may the spirit of all else be sacrificed for Him - He gave him the glad tidings of the Most Great Manifestation.

- 14 During my final journey, when I attained the presence of His Holiness the Exalted Lord - may our spirits be sacrificed for Him - He gave me the glad tidings of the Most Great Manifestation. This was at a time when all the Letters and Mirrors were known and the creation of Names was complete. After hearing these greatest glad tidings from the lips of the All-Merciful, I became so attracted and enkindled that it defies description. Turning to God, I traveled to every land that perchance I might gain knowledge of that Most Great Luminary and attain His presence. And now, after this Most Great Manifestation, thou hast done what thou hast done. Similarly, they wrote to the honored Azim to search that he might find and attain unto the Most Great Luminary. Likewise, they gave glad tidings to certain Letters that they would attain the presence of God, as all that was revealed is recorded and preserved in the Books. And they say that if they did not appear, it is evident that the Truth did not wish to make Himself known.

- 15 Harken unto the Voice of the Pen of the All-Merciful, by His Own Self, the All-Bountiful, of which none hath been or is aware. Should anyone gaze with the eye of God upon His words, he would surely realize the nature of this Cause. Would that thou hadst been present before Us and heard what none among all creation hath heard! When thou didst see him whose name equateth with the number of Nabil and who was present there, say: Be fair, by God, and utter not that which causeth all that was revealed in the Bayan to lament. Thou hast not seen Him Whom thou hast taken as thy Lord and to Whom thou callest others, nor art thou aware of Him or His deeds. Fear God and be of the God-fearing. At least act according to what the Point of the Bayan hath ordained, for after countless counsels He saith that if ye believe not, at least oppose not.

در شأن او فرموده انا جعلناک ملکا لتنادی بین یدی القائم و توقع او معروف است و بعث و حشر در آن لوح مبارک نازل شده و هم چنین در الواح دیگر در اوصاف او زیاده از حد احصا از قلم اعلی نازل این آیام اوراقی به سید محمد نوشته و نصیحت نموده و در آخر آن مذکور که اگر چه میدانم که اغراض نفسیه ترا بان داشته که از حق اغراض نموده چنانچه از قبل با تو معاشر بوده ام و تو را شناخته ام و بعد تحقیقاتی که در لامذهبی از سید مذکور شنیده ذکر نموده و نوشته

14 در سفر آخر که خدمت حضرت ربّ اعلی روح ما سواه فداه رسیدم بشارت فرمودند مرا بظهور اعظم و این در وقتی بود که حروفات و مرایا همه معلوم بودند و خلق اسماء تمام شده بود و بعد از استماع این بشارت کبری که از فم رحمن استماع نمودم بقسمی مجذوب و مشتعل شدم که وصف آن ممکن نه و متوجّهاً الی الله بهر بلدی سایر شدم که شاید از آن نیر اعظم اطلاعی حاصل شود و فائز شوم و حال بعد از این ظهور اعظم عامل شدی آنچه را عامل شدی و هم چنین بجناب عظیم نوشته اند که تفحص کن بلکه بیانی و بنیر اعظم فائز شوی و هم چنین بعضی حروفات بشارت داده اند که بقاء الله فائز میشوید چنانچه جمیع آنچه نازل شده در کتب ثبت و موجود است و میفرمایند اگر ظاهر نشدند معلوم است که حق نخواسته خود را بشناساند

15 بشنو ندای قلم رحمن را فونفسه المنان که احدی از آن مرآت اطلاع نداشته و ندارد اگر نفسی ببصر الله در کلماتش نظر کند یقین مینماید که امر از چه قسم بوده یا لیت کنت حاضراً بین یدینا و سمعت ما لا سمعه العالمین لو رأیت الذی یطابق اسمه عدد النّیل و کان فی هناک قل فأَنْصَف بالله ولا تقل ما ینوح به کلّ ما نزل فی البیان انّک ما رأیت الذی اتّخذته ربّاً لنفسک و تدعو الناس الیه و ما اطلعت به و لا علی فعله اتق الله و کن من المتّقین اقلاًّ بأنّی نقطه بیان فرموده

عمل کن که بعد از نصایح لایحصى میفرماید
اگر مؤمن نمیشوید تعرض هم ننمائید

- 16 I marvel greatly at you, for though you have seen Siyyid Muhammad and are aware of his deeds and beliefs, yet there hath appeared from you that which was unseemly. I pour out my grief and sorrow unto God. Now that you fix not your gaze upon the truth and what appeareth from His presence, and have secluded yourself in vain imaginings, at least consider the Persian Bayan that perchance thou mayest recognize and arise and proclaim among the servants that which thy Lord, the Lord of creation, hath commanded thee on the Day when the pavilion of justice was raised and the carpet of grace was spread. Although He saith that none can know that Most Great Luminary unless he beholdeth Him with His own eye, by God, O Muhammad, I speak not from desire, and whenever I am silent the Spirit speaketh within my breast, but the people hear not. Thinkest thou that I desire Myself? Nay, by the Self of God, the Supreme, the Self-Subsisting! Or the world? Nay, by thy Lord, the Most Exalted! Rend asunder the veils with the arm of certitude, then turn toward God, the Mighty, the Powerful, the Loving.

16 بسیار عجب دارم از شما که با آنکه سید محمد را دیده و بر اعمال و اعتقادات او مطلعی مع ذلک ظاهر شده از شما آنچه که سزاوار نبوده اشکو بئی و حزنی الی الله حال که بحق و به ما یظهر من عنده ناظر نیستید و بوهم معتکف شده اید اقلّاً بیان فارسی را ملاحظه کنید لعلّ تعرف و تقوم و تنادی بین العباد بما امرک ربّ الایجاد فی یوم الذی فیہ ارتفع فسطاط العدل و بسط بساط الفضل اگر چه میفرماید که احدی قادر نه بر عرفان آن نیز اعظم مگر آنکه بعین او در او نظر نماید فوالله یا محمد ما انطق عن الهوی و کلّمَا اصمت ینطق الروح فی صدري و لكنّ الناس هم لا یسمعون أ تظنّ بأنّی اردت نفسی لا فونفس الله المهیمن القیوم او الدنیا لا فوربک العلیّ الاعلیّ ان اخرق الأجباب بعضد الیقین ثمّ توجّه الی الله المقتدر العزیز الودود

- 17 And now they have attributed worldliness and written thus to various regions, though by God, besides Whom there is none other God, outward difficulty beyond measure is evident. If you would reflect a little upon those matters they have attributed, you would distinguish truth from falsehood. Consider not that today a few have become certain of this Cause and have turned toward the sanctuary of holiness. Soon you shall see the banners of misbelief and hypocrisy lowered from all directions, for my Beloved hath informed: "Unless God should will otherwise, and He verily hath power over whatsoever He willeth. None hath any authority except after His leave. He manifesteth whatsoever He willeth, and He, verily, is the Almighty, the All-Powerful, the Unconstrained."

17 و حال نسبت دنیا داده اند و باطراف نوشته اند مع آنکه والله الذی لا اله الا هو که بر حسب ظاهر عسر مالا نهاییه مشهود است اگر قدری تفکر نمائید در آن اموریکه نسبت داده اند حق را از باطل تمیز دهید ملاحظه مکن که الیوم معدودی باین امر موقن شده اند و بشطر قدس توجّه نموده اند عنقریب خواهید دید که از جمیع جهات علم شرک و نفاق مرتفع شود چه که محبوبم خبر فرموده الا بأن یدلّ الله و انه هو المقتدر علی ما یشاء لیس لأحد امر الا بعد اذنه یظهر ما یشاء و انه هو المقتدر العزیز المختار

- 18 In brief, compare not this Cause with what was before or shall come after, and be not veiled from its Creator by names. Soon shall the world and whatsoever existeth therein pass away, and the Cause shall remain for the face of thy Lord, the Mighty, the Praiseworthy. And peace be upon him who followeth guidance. We have protected thee in many situations, some of which thou rememberest and some thou hast forgotten, and thy Lord knoweth thee better than thou knowest thyself, and with Him is the knowledge of what was and what shall be. Hear My words, rend asunder the veils, then turn thy face toward thy Lord, the Mighty, the Bestower, and say:

18 باری این امر را قیاس بقبل و بعد مفرمائید و باسماء از موجد آن محتجب ممانید عنقریب دنیا و آنچه در او موجود مفقود و یتقی الامر لوجه ربّک العزیز المحمود و السلام علی من اتبع الهدی انا حفظناک فی کثیر من المواطن و منها ما یأتی ببالک و منها ما نسیته و ان ربّک اعلم بک منك و عنده علم ما کان و ما یکون اسمع قولی ان اخرق الأجباب ثمّ ولّ وجهک شطر ربّک العزیز الوهاب و قل

19 O Lord! I have come to Thee, detached from all save Thee, turning unto the sanctuary of Thy nearness and Thy good-pleasure. I acknowledge Thy unity and confess Thy singleness, submitting to Thy Manifestation which Thou didst promise me in the Books of Thy decree and the Tablets of Thy destiny. O Lord! Make me not of those who act according to what hath been sent down from Thy Most Exalted Pen, yet deny their Lord, the Most High. O Lord! Purify me from the whisperings of those who instill doubts in the hearts of Thy creatures, after Thou hast come with the evidences of Thy sovereignty, the signs of Thy power, the tokens of Thy grandeur, the proofs of Thy lordship, and the attributes of Thy divinity. O Lord! Deprive me not of what lieth with Thee, nor bar me from the stream which floweth from the right hand of the throne of Thy oneness. Have mercy upon me, O my God, through Thy mercy which hath preceded all created things and through Thy grace which hath encompassed all existence, that I may behold Thee with Thine eye and know Thee through Thine own Self. And if Thou grantest me not this, then enable me to behold Thee with mine own eye, not with the eyes that are clouded by the dust of idle fancies and thereby prevented from witnessing the lights of Thy countenance and beholding the manifestations of Thy glorious oneness. Verily, Thou art the One Who hath power over Thy command and art exalted through Thy might. There is no God but Thee, the Mighty, the Powerful, the All-Bountiful.

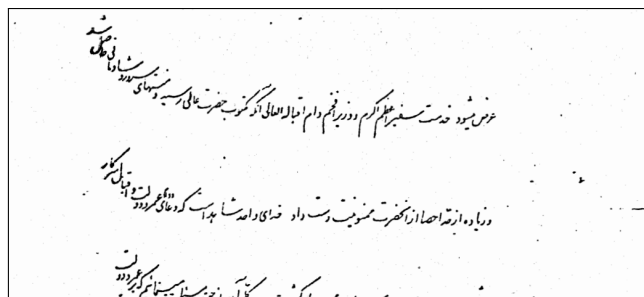
19 ای ربّ اتیتک منقطعاً عما سواک و مقبلاً الى
حرم قربک و رضاک و اکون مقراً بوحدانیتک
و معترفاً بفردانیتک و مدعناً بظهورک الذی
وعدتني به فی کتب قضائک و الواح تقدیرک
ای ربّ لا تجعلني من الذین یعملون بما نزل من
قلبك الأعلى و یتکرون ربهم العلی الأعلى ای رب
طهرنی من اشارات الذین یوسوسون فی صدور
بریتک بعد الذی اتیت بظهورات سلطنتک و
آیات قدرتک و آثار عظمتک و ینات ربوبیتک
و شئون الوهیتک ای ربّ لا تجعلني محروماً
عما عندک و لا ممنوعاً عن شریعة الّتی جرت عن
یمین عرش احدیتک فارحمنی یا الهی برحمتک
الّتی سبقت الممکات و بعنائتک الّتی احاطت
الموجودات لأریک بعینک و اعرفک بنفسک
و ان لا توقننی بذلك و فتنی بأن اریک بعینی
لا بعیون الّتی اخذها رمد الأوهام و به منعن عن
مشاهدة انوار وجهک و ملاحظة ظهورات عزّ
احدیتک و انک انت المقتدر بأمرک و المتعالی
بقدرتک لا اله الا انت العزیز المقتدر الوهاب

INBA92:201bx, NLAI_BH2.095

BH06618

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]



Most mighty and noble ambassador, most great minister, may your prosperity continue, I wish to say that your letter has arrived and that it was productive of the greatest joy and happiness. We are more grateful to you than can be estimated. The one God is witness that the tongues of these prisoners and confined ones are occupied night and day in praying for your excellency's life, felicity, and prosperity. At every moment, we

SVB.399-402

beseech the True One to increase your life, your felicity, and your glory.

Nothing fresh has occurred; things are just as they were before. But, in truth, whenever the letters of your excellency are received, we experience unlimited exaltation and happiness. Yet we are, at the same time, extremely embarrassed to be the cause of inconvenience to your excellency. We hope that, God willing, this trouble and inconvenience may result in a good reputation and a perpetuation of goodly remembrance for your excellency, for at this moment a great many are busied with heart and soul in praying for you.

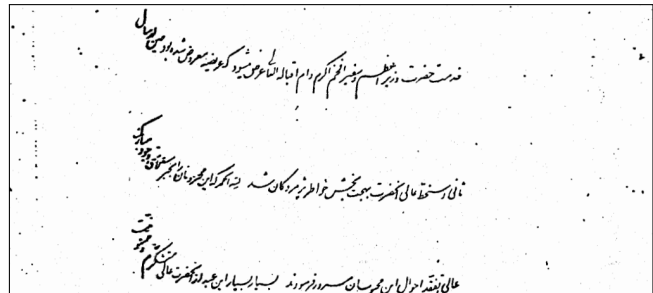
I remain obedient to your command. Salutations.

BSB1:4 p34+42

BH07042

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]



BSB

He is God

CMB_?, SVB.399-400

Most great minister, most mighty and noble ambassador, may your prosperity endure, I wish to mention that a petition was written and that, at the time it was sent, your excellency's second letter brought joy to the hearts of these withered souls. God be praised that the (favorable) news of your blessed and exalted existence and your investigation of the circumstances of these prisoners, rendered joyful these sad ones. I am very, very grateful to your excellency; our gratitude is more than can be rendered by either speech or utterance.

The affairs of these oppressed ones have worsened every day – I have already given you the details. We hope that God may increase your excellency's life, prosperity, and glory at all times. I am most ashamed to have put your excellency to such trouble. But we hope that, God willing, this trouble may prove the cause of the goodly mention of your excellency, and that you may attain to all your hopes in both this world and the next.

I remain obedient to your command.

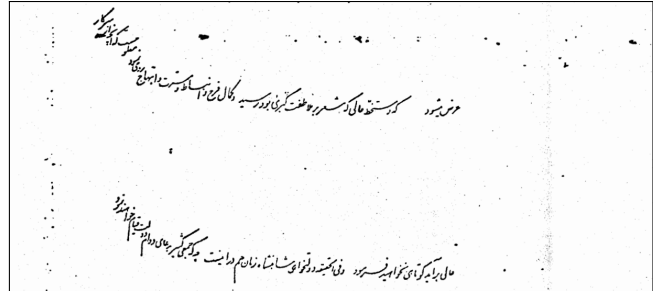
(Address) Petition detailing events, addressed to his noble and illumined excellency Count Gobineau, Minister Plenipotentiary of the French Government in Brazil.

BSB1:4 p34+44

BH07156

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]



BSB

He is God, the Exalted

CMB_?, SVB.397-398

Your excellency's letter has been received. It showed great kindness and was productive of the utmost joy and happiness, gladness and delight. It is obvious that, whatever is done by your excellency, it will not be deficient. In reality, what you are doing involves good-will towards the King of the Age (and his government?), for a large number (of people) will arise to pray for the continuation of his rule; in all the provinces of Iran, there shall endure until the resurrection continued well-wishing for the King of the Age and for yourself. I have not until now referred to any matter before any government. We hope, therefore, that, through your excellency's attention, this matter may come to a conclusion, that all may, in the utmost ease, devote themselves to speaking of the continuation of (the king's) rule.

(I remain) obedient to your command.

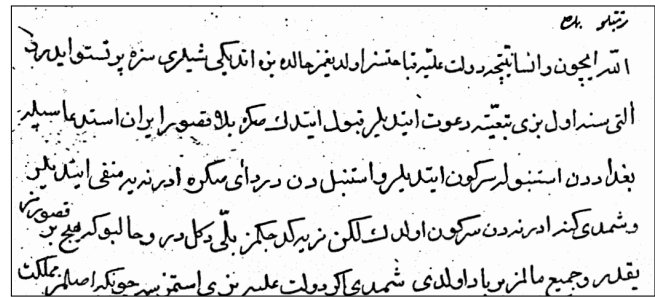
The purpose of this letter is to show gratitude to your excellency for having shown the greatest kindness and having delivered the petition.

BSB1:4 p34+41

BH08012

To: Napoleon III ("Throne of the Monarch of the Century")

Date: 1285-04-19 [1868-Aug-9]



Sir

In the name of God and humanity we protest to you against the plight which we have been subjected to from the Turkish government. Six years ago we were invited at the Ottoman suggestion and we have accepted. Later, without having committed any fault and at the request of Persia we were sent from Baghdad to Constantinople. After a stay of four months, we were exiled to Adrianople.

Now, once again, we are being exiled from Adrianople without the knowledge of where we are destined and without any reason, and all our possessions were disposed of. If the Turkish government does not welcome us any more, and as we are not of this country, let us be free to go to a country of another power. It is to the sovereigns of Europe who like to help the oppressed that we plead, supplicating them to release us from this bondage.

Aug 9th 1868

signed: Hussein-Ali

BSB1:4 p33+38

BH11581

First Tablet to Faris, in honor of Nabil

To be typed.

BH11588*To: Haji Akhund and Jamal Burujirdi*

To be typed.

BH11601

To be typed.

BHU0020*To: words to a Turkish officer**Date: 1285-04-30 ca. [1868-Aug-20]*

Tell the king that this territory will pass out of his hands, and his affairs will be thrown into confusion. Not I speak these words, but God speaketh them.... It would have been meet for His Majesty the Sultan to have gathered an assembly and called Us to be present, that he should have investigated the matter, and had he then found any portent of sedition, any sign of anything contrary to the Will of God, to have meted out this treatment to which he hath now resorted. He should have asked Us to present him proofs of what We profess. Should he have found Us wanting, then he could have subjected Us to whatever he wished. He should not have allowed such wrongdoing, such enmity, such injuries, without reason, solely by following the behest of authors of mischief.

BKOG.261

BHU0046

Words to His companions on eve of departure to Gallipoli

[So grievous were the dangers and trials confronting Baha'u'llah at the hour of His departure from Gallipoli that He warned His companions that “this journey will be unlike any of the previous journeys,” and that whoever did not feel himself “man enough to face the future” had best “depart to whatever place he pleaseth, and be preserved from tests, for hereafter he will find himself unable to leave”...]

GPB.182x

Study guide to this volume

The final months in Edirne (September 1867 to August 1868) are among the most concentrated in Baha'u'llah's ministry: the Azali schism has been made permanent, a second exile is approaching, and Baha'u'llah's response is simultaneously to intensify His proclamation outward (to kings, to the Ottoman government, to the concourse of the seen and unseen) and to deepen His theological teaching inward (on return, on paradise, on the worlds of God). The volume gathers texts of striking variety: the polemical *Lawh-i-'Abdu'r-Razzaq* (BH00060), which dissects the Azali claim to champion the Bayan while violating its central command; the cosmic liturgy of the *Lawh-i-Mawhud* (BH01010), which celebrates the night of Baha'u'llah's birth in terms that reread the entire arc of prophetic history; the doctrinal profundity of the *Suriy-i-Vafa* (BH00354), which treats return, resurrection, and the worlds of God with unusual philosophical depth; the pastoral urgency of the *Lawh-i-Ashraf* (BH00597), which commissions a believer to teach and sustain the community; and the public protests of August 1868 (BH08012, BHU0020, BH00260), which address the Ottoman sovereign and the sovereigns of Europe with prophetic directness on the eve of departure for 'Akka.

Verbal Unity and Living Unity: The Critique of Formula Faith

Key Passages

Should they say the purpose was to establish Divine Unity and the exaltation of Divine Oneness, all have testified and do testify that there is no God but Him. No sun hath risen from the heaven of Divine Will except that it hath shone forth in the form of "There is no God but Him," and no fragrance hath wafted from the Divine and Heavenly Paradise save that it hath borne the sweet scent of Unity. Indeed, all that they have mentioned concerning the stations of Unity and the heights of detachment had a purpose, yet all remained veiled from that purpose. In such case, nothing remaineth for these souls save a verbal unity to which all give utterance. — BH00060

By the Sovereign Who doeth what He willeth! Words in this Most Great Revelation are powerless to bear the hidden meanings which lie concealed within the Divine Pen. Consider the Pharaoh-like souls among the people of the Bayan — they have not rent asunder the veils of words, much less attained unto the meanings thereof. Although those possessed of insight have comprehended infinite meanings from every word of this Revelation, this is confined to such souls and remaineth concealed from others, sealed with the seal of protection. — BH00060

O people of the Bayan! Fear the All-Merciful and commit not that which neither Pharaoh, nor Haman, nor Nimrod, nor Shaddad committed. God hath sent Me and dispatched Me unto you with clear signs that confirm what ye possess of God's Books and Scriptures and what was revealed in the Bayan. Your Lord, the Mighty, the Bestower, hath testified to My truth. Fear God, then be fair in His Cause. — BH00060

Context for Study

The *Lawh-i-'Abdu'r-Razzaq* (BH00060) makes one of the most incisive theological arguments in this series of volumes: the distinction between verbal unity and living unity. The Azali community professes *tawhid*—divine unity—with great fervor. Every Manifestation of God has proclaimed it. But, Baha'u'llah argues, the mere verbal profession of unity is not the purpose of revelation. The purpose is recognition of the living Manifestation through Whom that unity is expressed in the current dispensation. Those who chant “There is no God but Him” while rejecting Baha'u'llah have a verbal unity that is entirely disconnected from what the words mean. This argument extends the *Iqan*'s epistemological claim and the *Badi*'s hermeneutical claim into a critique of religious language itself: language about God that does not connect to recognition of the divine Messenger becomes an idol, a “veil of words.” The comparison of the Azalis to Pharaoh, Haman, Nimrod, and Shaddad—the archetypal opponents of the prophets in the Qur'anic narrative—is deliberately provocative, and the Tablet acknowledges this by presenting it as a form of candor motivated by love rather than hostility. Students of the philosophy of language will recognize the Wittgensteinian argument that the meaning of words is their use: if “divine unity” is used to refuse recognition of the Manifestation, it has ceased to mean what it claims to mean; students of the phenomenology of religion will recognize Kierkegaard's argument that “objective” religious knowledge that never transforms the knower is not genuine faith; students of Islamic theological history will recognize the debate about whether faith is primarily an act of the heart, the tongue, or the limbs.

Questions for Reflection

1. What is the difference between “verbal unity” and “living unity” as Baha'u'llah uses these terms? How can a community distinguish between the two in its own religious practice?
2. “Words in this Most Great Revelation are powerless to bear the hidden meanings which lie concealed within the Divine Pen.” What is the relationship between the surface meaning of Baha'u'llah's texts and their “infinite meanings”? What hermeneutical practice does this claim require of the reader?
3. Baha'u'llah compares the Azali leaders to Pharaoh, Haman, Nimrod, and Shaddad—the worst opponents of God's messengers in the Qur'anic and biblical traditions. Is this theological characterization or personal attack? How should readers approach this kind of rhetorical escalation in prophetic polemic?
4. The Tablet argues that abrogation and confirmation of divine laws are both determined by the divine Will and cannot be predicted by human expectations. Compare this with Aquinas's account of divine law superseding natural law, and with Marcion's claim that the Christian God had abrogated the God of the Old Testament. Where does Baha'u'llah's account converge with and diverge from these?

5. How does the critique of “verbal unity” relate to the Baha’i teaching on the independent investigation of truth? If one has genuinely investigated independently and concluded that Baha’u’llah is not the Promised One, is this “verbal unity” or genuine dissent?

The Night of All Nights: The Liturgical Vision of the *Lawh-i-Mawlud*

Key Passages

This is the night wherein the doors of Paradise were flung open and the gates of Hell were shut fast, the night wherein the paradise of the All-Merciful was unveiled in the midmost heart of creation, the breezes of God were wafted from the retreats of forgiveness, and the Last Hour ushered in through the power of truth, could ye but know it. All joy to this night through which all days have been suffused with light, though none can apprehend this save those that are endued with certitude and discernment!— BH01010

One fruit of that Tree hath proclaimed what the Burning Bush had proclaimed aforetime in that hallowed and snow-white Spot, words to which Moses gave ear and which caused Him to forsake all created things and to direct His steps towards the retreats of holiness and grandeur. Another fruit thereof hath uttered that which enraptured Jesus and raised Him up to the heaven of manifest splendour. Yet another fruit thereof hath disclosed that which captivated the heart of Muhammad, the Apostle of God, Who, carried away by the sweet accents of the Voice from on high, ascended unto the Divine Lote-Tree. — BH01010

This is the Dawn whereat was born He Who begetteth not and Who is not begotten. Well is it with him that immerseth himself beneath the ocean of inner meaning that surgeth within this utterance and discovereth the pearls of knowledge and wisdom that lie hid in the words of God, the King, the Exalted, the Mighty, the Powerful. — BH01010

Context for Study

The *Lawh-i-Mawlud* (“Tablet of the Birth,” BH01010) is a liturgical proclamation of Baha’u’llah’s birth and mission that achieves a formal grandeur comparable to the *Lawh-i-Naqus*. Its opening image—the “night of the harvesting of the ages”—frames the historical moment as the fulfillment of all previous sacred time: every other “Night of Power” (*Laylat al-Qadr*), every Burning Bush, every prophetic vocation, has been circling around this night as around a center. The extended image of the Most Great Tree—whose fruits proclaimed the words that captivated Moses, enraptured Jesus, and captivated Muhammad—is one of the most developed accounts in this series of volumes of the unity of the Manifestations. What is distinctive here is not the doctrine itself (established in the *Iqan*) but the way it is narrated: not as theological argument but as cosmic event. Moses’s vocation, Jesus’s transfiguration, Muhammad’s ascent to the Divine Lote-Tree—all are reread as responses to fruits of the same Tree that has now been planted in its fullness in the person of Baha’u’llah. The text also deploys a remarkable Qur’anic inversion: “He Who begetteth not and Who is not

begotten” is a divine epithet (Qur'an 112:3) applied to God. Its application to the Baha'u'llah of the *Lawh-i-Maw'lud* is not a claim of identity with God but a claim that the Manifestation embodies the attributes of God in the fullest possible measure. Students of liturgical theology will find the *Lawh-i-Maw'lud* particularly rich: it is designed for communal celebration (“All joy to the Concourse on high!”) and creates the kind of sacred time that liturgy is meant to establish; students of comparative religion will find the rereading of the entire prophetic tradition as the fruits of a single Tree an unusually non-competitive account of religious pluralism.

Questions for Reflection

1. The *Lawh-i-Maw'lud* presents every major prophetic vocation—Moses at the Burning Bush, Jesus's transfiguration, Muhammad's ascent—as a response to the same Tree that has now appeared in Baha'u'llah. What is the theological claim being made here, and how does it differ from the claim that these are merely analogous events?
2. “All joy to this night through which all days have been suffused with light, though none can apprehend this save those that are endued with certitude.” Why does the proclamation of universal joy immediately introduce the restriction that only the discerning can perceive it? Is this elitist or a recognition of perceptual conditions?
3. The text applies to Baha'u'llah the Qur'anic divine epithet “He Who begetteth not and Who is not begotten” (Qur'an 112:3). Is this a claim of identity with the divine Essence, or something else? How does it relate to the *Iqan*'s careful distinction between the Manifestation and the divine Essence?
4. The *Lawh-i-Maw'lud* celebrates Baha'u'llah's birth but does not commemorate it as a birthday in the ordinary sense. How does the liturgical reimagining of biographical events function in the formation of religious community? Compare with Christian celebration of Christmas, Islamic celebration of the Mawlid al-Nabi, and Jewish celebration of Passover.
5. The image of Moses, Jesus, and Muhammad as fruits of the same Tree that Baha'u'llah embodies most fully implies that Baha'u'llah “contains” or fulfills the previous Manifestations. How does this relate to the Baha'i principle that Baha'u'llah does not supersede His predecessors in terms of spiritual station, only in terms of the fullness of the dispensation?

Return, Resurrection, and the Worlds of God: The Suriy-i-Vafa

Key Passages

Know thou that the end is like unto the beginning. Even as thou dost consider the beginning, similarly shouldst thou consider the end, and be of them that truly perceive. Nay, rather consider the beginning as the end itself, and so conversely, that thou mayest acquire a clear perception. Know thou moreover that every created thing is continually brought forth and returned at the bidding of thy Lord, the God of power and might.—BH00354

Moreover, thou shouldst not perceive the fulfilment of the Return and the Resurrection save in the Word of thy Lord, the Almighty, the All-Knowing. For instance, were He to

take a handful of earth and declare it to be the One Whom ye have been following in the past, it would undoubtedly be just and true, even as His real Person, and to none is given the right to question His authority. — BH00354

Consider thy state when asleep. Verily, I say, this phenomenon is the most mysterious of the signs of God amongst men, were they to ponder it in their hearts. Behold how the thing which thou hast seen in thy dream is, after a considerable lapse of time, fully realized... Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise. —
BH00354

Context for Study

The *Suriy-i-Vafa* (BH00354) is the most philosophically expansive text in this volume, treating successively the doctrine of Return (*raj'a*), the nature of Paradise and Hell, the ordinances of God, and finally the plurality of the worlds of God—illustrated by the remarkable analogy of dreaming. The doctrine of Return is one of the most contested in Babi-Baha'i theology: it means neither the physical reincarnation of souls nor the literal bodily return of specific prophets, but the recurrence, in each new dispensation, of the spiritual stations and functions that existed in previous ones. The Bab identified the first believer in His revelation with Muhammad—not because that individual was physically Muhammad but because he occupied in the Babi dispensation the same station that Muhammad occupied in the Islamic dispensation. Baha'u'llah develops this account with unusual philosophical care: “the end is like unto the beginning”—creation is a continuous cycle of bringing forth and returning, not a linear sequence from start to finish. The passage about paradise is equally striking: paradise is described as “a reality” that is also realized “in this world... through love of Me and My good-pleasure.” This is neither pure eschatology nor pure immanentism; it is a claim that the divine dimension is accessible now and here through relationship with the Manifestation, without canceling the future reality of a life beyond this one. The dream analogy for the worlds of God is perhaps the most philosophically original passage in the text: the fact that we can dream of events that come to pass “after a considerable lapse of time” proves that we can access, while embodied in one world, events that belong to a different world. Students of process philosophy will find the account of continuous creation resonant; students of Islamic theology will recognize the Mu'tazilite and Ash'arite debates about the nature of paradise; students of phenomenology will recognize the appeal to dream experience as evidence of the multiplicity of ontological registers.

Questions for Reflection

1. The *Suriy-i-Vafa*'s account of Return depends on the claim that “name” and “station” are separable: Muhammad's station can return in a person named Husayn, and one who holds the station of Muhammad is correctly identified as Muhammad regardless of his individual name. Is this a coherent ontology of personal identity? Compare with Buddhist teachings on the skandhas and rebirth without a permanent self.
2. “For instance, were He to take a handful of earth and declare it to be the One Whom ye have been following in the past, it would undoubtedly be just and true.” This is a statement of

absolute divine sovereignty over the categories of recognition. Does it make the doctrine of Return unfalsifiable, or is it clarifying the nature of prophetic authority?

3. Paradise is described as currently realizable through love of the Manifestation. What does this “realized eschatology” imply for the practice of religious life? Compare with Paul’s claim that believers have already “been raised with Christ” (Colossians 3:1) and with the Sufi doctrine that *fana’* (annihilation in God) is achievable in this life.
4. The dream analogy for the worlds of God is used to show that one world can contain the events of another without those events collapsing into this world’s space-time. How does this phenomenological argument compare with Kant’s transcendental idealism (in which time and space are conditions of our experience, not features of things in themselves) and with the Islamic concept of the *‘alam al-mithal* (the imaginal world of Ibn ‘Arabi)?
5. “The worlds of God are countless in their number, and infinite in their range.” How does this cosmological pluralism relate to the Baha’i teaching about progressive revelation? If there are infinite worlds, what does “progress” mean in the context of divine revelation?

Protest, Prophecy, and the Final Departure: Addressing Power from Prison

Key Passages

In the name of God and humanity we protest to you against the plight which we have been subjected to from the Turkish government. Six years ago we were invited at the Ottoman suggestion and we have accepted. Later, without having committed any fault and at the request of Persia we were sent from Baghdad to Constantinople. After a stay of four months, we were exiled to Adrianople. Now, once again, we are being exiled from Adrianople without the knowledge of where we are destined and without any reason, and all our possessions were disposed of. If the Turkish government does not welcome us any more, and as we are not of this country, let us be free to go to a country of another power. It is to the sovereigns of Europe who like to help the oppressed that we plead, supplicating them to release us from this bondage. — BH08012

Tell the king that this territory will pass out of his hands, and his affairs will be thrown into confusion. Not I speak these words, but God speaketh them... He should not have allowed such wrong-doing, such enmity, such injuries, without reason, solely by following the behest of authors of mischief. — BHU0020

Hearken, O Chief, to the voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth aloud between heaven and earth, summoning all mankind unto the scene of transcendent glory... O nightingale! Incline thine ear unto the voice of the All-Glorious on this night when armed troops have surrounded Us while We remain in a state of utmost joy. O would that our blood might be shed upon the earth and our bodies cast upon the dust in the path of God! — BH00260

Context for Study

The August 1868 texts mark one of the most remarkable moments in this entire series of volumes: the simultaneous composition of a sober legal protest to European sovereigns (BH08012), a prophetic warning to the Ottoman Sultan (BHU0020), and a soaring proclamation to the Grand Vizier that concludes with armed troops surrounding Baha'u'llah while He expresses “utmost joy” and longs for martyrdom (BH00260). The formal appeal of August 9, 1868 (BH08012) is a document of extraordinary political clarity: it names the injustices, cites the specific history of the exiles, and makes a concrete legal request (freedom to go to a third country). It is addressed to “the sovereigns of Europe who like to help the oppressed”—a deliberate appeal to the humanitarian rhetoric of the liberal European order. BHU0020’s prophecy that “this territory will pass out of his hands”—referring to the Ottoman Sultan’s eventual loss of the Balkans, which indeed occurred in the decades following—exemplifies the kind of prophetic political speech that distinguished Baha'u'llah’s engagement with temporal power from mere complaint. The *Suriy-i-Ra’is* (BH00260), addressed to the Grand Vizier ‘Ali Pasha, combines polemic, prophecy, historical survey (Chosroes, Pharaoh, Nimrod), and at its close a sudden shift to a nightingale address and the expression of joy amid armed guards. This closing moment—joy, not fear, surrounded by soldiers—is the practical demonstration of the very detachment the earlier Baghdad and Edirne texts had taught. Students of political philosophy will find here a case study in prophetic engagement with state power that neither submits to it nor merely protests against it; students of human rights history will note that BH08012 is one of the earliest modern documents framing religious persecution in the language of universal human rights; students of the spirituality of suffering will note how the *Suriy-i-Ra’is*’s closing registers the paradox of joy and peril that recurs throughout the volume.

Questions for Reflection

1. BH08012 makes a pragmatic legal argument in the language of European humanitarian values: release us, or at least let us go to a country of another power. How does this pragmatic appeal coexist with the prophetic declarations in the same period that Baha'u'llah speaks not on His own authority but God’s? Is there a tension between prophetic self-understanding and practical political petition?
2. “Tell the king that this territory will pass out of his hands... Not I speak these words, but God speaketh them.” How should one evaluate prophetic political predictions that are subsequently (apparently) fulfilled? What would constitute genuine fulfillment, and what would constitute the kind of vague prediction that could be fitted to any outcome?
3. The *Suriy-i-Ra’is* closes with Baha'u'llah expressing joy while surrounded by armed troops. This emotional register—joy in extremity—is characteristic of the Edirne period writings. What spiritual discipline produces this response, and how does it compare with the Stoic doctrine of the sage’s indifference to external circumstances, with the Christian theology of peace surpassing understanding (Philippians 4:7), and with the Buddhist concept of equanimity (*upekkha*)?
4. Baha'u'llah appeals to “the sovereigns of Europe who like to help the oppressed.” This appeal assumes that European political rhetoric about protecting the oppressed is in principle actionable. Was this a realistic assessment of European power in 1868, and what does it tell us about Baha'u'llah’s understanding of the political landscape of His time?

5. The final Edirne period writings prepare the community for a transition to 'Akka that will involve still more severe restrictions. How do the theological, pastoral, and political texts of this period together constitute a preparation for that transition? What resources do they offer for communities facing imminent persecution and displacement?

A Guiding Question for the Whole Volume

The late Edirne writings are characterized by a sustained doubling: every interior teaching has an exterior counterpart, every act of community formation has a corresponding act of prophetic proclamation. Baha'u'llah teaches His community the doctrine of Return while simultaneously warning the Ottoman Sultan about the return of His own political losses; He articulates the worlds of God while filing a legal protest to European sovereigns; He celebrates the cosmic night of divine birth while surrounded by armed troops. The volume asks its reader to inhabit both registers simultaneously—the cosmic and the biographical, the mystical and the political—and to see that they are not separate domains but two dimensions of a single reality.

A guiding question for the whole volume might therefore be: **How does the late Edirne period demonstrate that genuine prophetic proclamation must address simultaneously the innermost life of the soul (return, resurrection, the worlds of God) and the outermost structures of political power (exile, injustice, sovereignty)—and what does this dual address require of the community that seeks to embody the revelation it has received?**