



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 38:

Writings of Baha'u'llah in Edirne, year unknown
(1864-1868) part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 38

This volume preserves a wide range of Adrianople-period tablets, most of which reiterate familiar themes of proclamation, steadfastness, and warnings against misrecognition; a handful, however, stand out for the specificity of their historical allusions or the unusual character of their discursive content. BH00857 is strikingly concrete: it addresses accusations circulating among the exiles—claims of withheld stipends and attempted harm—and names Siyyid Muhammad-i-Isfahani in a discussion of monthly disbursements and the weaponization of calumny against the community’s cohesion and against Baha’u’llah’s own person. In a different register, BH00903 (addressed to a Mutavalli-bashi) is notable for its portrayal of proximity without recognition—someone who “attained” the presence yet remained oblivious—and for its cryptic numerological/timetabling language about the “mystery” of eighty and nine, coupled with practical counsel to avoid companionship marked by envy and malice.

Several items are distinctive for their rhetorical architecture and imagery. BH01057 (Suriy-i-Burhan; not the Lawh-i-Burhan) is densely self-referential in its theophanic titles and cosmological metaphors, pressing recognition of “this Youth” as the decisive criterion for fidelity to earlier revelation, and contains a high concentration of imagery beyond what the summary captures—making the full text particularly worth mining for its emblematic vocabulary of manifestation and proof. BH00885 (Lawh-i-Javad) combines an urgent call to teach with a sustained meditation on language itself—words as a “niche” whose sole purpose is to hold the lamp of divine remembrance—and it gestures to circulation of other tablets (including the Surih of the Companions) in a way that sheds light on the inner epistolary networks of the Adrianople community. BH00841, though framed as a personal letter, is valuable for the glimpse it affords into bonds among believers, the movement of individuals who had attained Baha’u’llah’s presence, and the emphasis on aligning outward conduct with inward realities as a practical ethic of community formation under pressure.

Finally, BH03017 is exceptional for its extended, quasi-technical discussion of the four elements and the logic of their mixture—explicitly invoking the “masters of the craft” and using alchemical language (dissolution/coagulation, separation and recombination) before transposing the entire schema into a moral-spiritual key, where love becomes the true “elixir” capable of transmuting the human temple. Taken together, these select pieces supply unusually granular historical texture (stipends, calumny, interpersonal fractures), glimpses of circulation and reception of tablets, and a rare instance of sustained engagement with natural-philosophical discourse, all while remaining anchored in the larger Adrianople concerns of proclamation, discernment, and steadfastness.

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BH00822

To: *Ali et al.*

- 1 In the name of God, the Most Great, the Great! 1 بِسْمِ اللَّهِ الْأَعْظَمِ الْعَظِيمِ
- 2 These are the verses of God, the King, the Truth, the Just, the Manifest, which have been sent down in truth from the heaven of mighty grace. Verily they are the proof of God amongst His creation and His testimony amongst all created things. And verily they are a revelation from One Who is Mighty, All-Knowing. Say: O people! Fear God and follow not every ignorant doubter. Follow Him Who desireth naught for you save to draw you nigh unto the court of nearness, the station wherein are raised the melodies of your Lord, the Most Merciful, the Most Compassionate. 2 تِلْكَ آيَاتُ اللَّهِ الْمَلِكِ الْحَقِّ الْعَدْلِ الْمُبِينِ نَزَلَتْ بِالْحَقِّ مِنْ جَبْرُوتِ فَضْلِ عَظِيمٍ وَأَنَّهَا لَحُجَّةٌ اللَّهِ بَيْنَ خَلْقِهِ وَبِرْهَانِهِ بَيْنَ الْخَلَائِقِ أَجْمَعِينَ وَأَنَّهَا لِتَنْزِيلٍ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَعْقِبُوا كُلَّ جَاهِلٍ مَرِيْبٍ إِنْ اتَّبَعُوا الَّذِي مَا أَرَادَ لَكُمْ إِلَّا بِأَنْ يَقْرَبَكُمْ إِلَى مَقَرِّ الْقَرَبِ مَقَامِ الَّذِي أَرْتَفَعَتْ فِيهِ نَغْمَاتُ رَبِّكُمْ الرَّحْمَنِ الرَّحِيمِ
- 3 Verily thou, O thou who gazest towards the direction of the Cause, hearken unto what is revealed unto thee from the precincts of the Prison, this Spot wherein the Youth hath been imprisoned through that which the hands of the oppressors have wrought. There is no God but Him; within His grasp lies the dominion of Command and Creation. He doeth what He willeth and ordaineth what He pleaseth. 3 أَنْتَ أَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى شَطْرِ الْأَمْرِ إِنْ اسْتَمَعَ مَا يُوحَى إِلَيْكَ عَنْ جِهَةِ السَّجْنِ هَذَا الْمَقَرِّ الَّذِي فِيهِ حَبَسَ الْغَلَامُ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ فِي قَبْضَتِهِ مَلَكُوتُ الْأَمْرِ وَالْخَلْقِ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ
- 4 Blessed art thou for having been enkindled by the fire of the love of God and for having turned thy heart towards the direction of His mighty House. Arise to champion the Cause of God and His love, and tarry not for a moment. Convey unto the people that which the Spirit hath cast upon thy heart, and be not of them that are silent. 4 طُوبَى لَكَ بِمَا اشْتَعَلْتَ مِنْ نَارِ حُبِّهِ اللَّهِ وَتَوَجَّهْتَ بِقَلْبِكَ إِلَى شَطْرِ بَيْتِ عَظِيمٍ قُمْ عَلَى أَمْرِ اللَّهِ وَحُبِّهِ وَلَا تَوَقَّفْ أَقَلَّ مِنْ حِينَ بَلَغَ النَّاسُ مَا أَلْقَى الرُّوحُ عَلَى فُؤَادِكَ وَلَا تَكُنْ مِنَ الصَّامِتِينَ
- 5 Should anyone question thee about this Youth, say: By God, He is the Announcement of God in the Tablets of Command, and His Beauty hath been made manifest in truth with great sovereignty. Verily, He is the Most Exalted Who hath come unto you with the signs of your Lord, were ye but to know. He hath sacrificed His spirit in the path of God that He might bring you nigh unto the seat of a mighty throne. 5 وَلَوْ سَأَلَكَ أَحَدٌ مِنْ هَذَا الْغَلَامِ قُلْ تَاللَّهِ أَنَّهُ لِنَبَأٍ اللَّهِ فِي الْوَاكِ الْأَمْرِ وَجَمَالِهِ قَدْ ظَهَرَ بِالْحَقِّ بِسُلْطَانِ عَظِيمٍ وَأَنَّهُ لَعَلَى قَدْ جَاءَ كَمْ بَيِّنَاتٍ رَبِّكُمْ لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ وَانْفَقَ رُوحُهُ فِي سَبِيلِ اللَّهِ لِيَقْرَبَكُمْ إِلَى مَقَرِّ عَرْشِ عَظِيمٍ
- 6 Beware, O people, lest ye reject the truth by that which ye possess, for that which ye possess, even if it be founded on truth, hath been sent down from Our presence and ordained from Our 6 أَيَاكُمْ يَأْتِي قَوْمٌ إِنْ تَدَحَّضُوا الْحَقَّ بِمَا عِنْدَكُمْ وَمَا عِنْدَكُمْ لَوْ يَكُونُ عَلَى الْحَقِّ أَنَّهُ قَدْ نَزَلَ مِنْ لَدُنَّا وَقَدَّرَ مِنْ عِنْدِنَا لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ إِنْ اسْتَنْشَقُوا كُلَّ مَا

court, were ye but to know. Inhale ye the fragrance of whatsoever appeareth from Him; should ye perceive the fragrance of the Beloved, fear ye God and be not of the wrongdoers.

يظهر من عنده لو وجدتم رائحة المحبوب خافوا
عن الله ولا تكونن من الظالمين

- 7 O people! Wrong not Him against Whom all the peoples of the earth have banded together. O people! If ye deny these verses, then by what evidence have ye believed in 'Ali aforetime and in God's signs in the age of the Messengers? Stand firm in the Cause, then proclaim unto the people this Most Great, this Mighty Announcement. Gather My loved ones unto the law of My love – this is My command unto thee. Act according to that which thou hast been commanded, and be not of the patient ones.

7 يا قوم لا تظلموا على الذى اجتمع عليه ملل
الأرض كلهم اجمعين يا قوم ان تكفروا بهذه
الآيات فبأى حديث آمنتم بعلى من قبل ثم
بآيات الله فى زمن المرسلين ان استقم على الأمر
ثم بلغ الناس هذا النبأ الأعظم العظيم ان اجتمع
احباءى على شريعة حبي وهذا من امرى عليك
ان اعمل بما امرت ولا تكن من الصابرين

- 8 Loose thy tongue in utterance to celebrate thy Lord, the Most Merciful, that Our slumbering servants might arise at thy mention. Say: O people! The Most Great Ocean hath appeared, the Lamp of the Cause hath been lit, and the Sun of eternity hath shone forth from the horizon of this luminous dawn. Beware lest ye deprive yourselves of its lights, for they that deprive themselves are indeed a wicked and most lost people.

8 ان افتح اللسان بالبيان فى ذكر ربك الرحمن
ليقومن بذكرك عبادنا الرافدين قل يا قوم قد ظهر
بحر الأعظم واستضاء سراج الأمر واشرفت
شمس البقاء عن افق هذا الفجر المنير ايأكم ان
تمنعوا انفسكم من انوارها والذينهم منعوا انهم
قوم سوء اخسرين

- 9 Say: O people! If ye desire to hear the melodies of God, hearken unto that which hath been inscribed in this Preserved Tablet, and if ye wish to ascend unto the heights of nearness, read ye what hath been revealed therein, and be not of them that are silent. O people! Have mercy upon yourselves and commit not what was committed by those who preceded you and who denied the signs of God and His Messengers, until the earth was dyed with their blood, and for this were they cursed in this world and the next, and were among the idolaters.

9 قل يا قوم ان تريدوا ان تسمعوا نغمات الله ان
استمعوا ما رقم فى هذا اللوح الحفيظ وان تريدوا
ان تتصاعدوا الى معراج القرب ان اقرؤوا ما نزل
فيه ولا تكونن من الصامتين يا قوم فارحموا على
انفسكم ولا ترتكبوا ما ارتكب الذين كانوا من
قبلكم وكفروا بآيات الله وسفرائه الى ان صبغت
الأرض من دمائهم وبذلك لعنوا فى الدنيا و
الآخرة و كانوا من المشركين

- 10 Take thou the cup which hath appeared in the form of the Word and hath been filled with the Kawthar of thy Lord's knowledge, the Most High, the Most Great. Then drink thereof in My Name and pass it among the concourse of lovers, that all may be attracted by this wondrous, this mighty Kawthar. Whosoever drinketh but a drop thereof shall never die, but shall endure as long as his Lord, the Mighty, the Eternal, the All-Wise, endureth.

10 خذ كأس التى ظهرت على هيكل الكلمة وملئت
من كوثر عرفان ربك العلى العظيم ثم اشرب
منها باسمى ثم ادرها بين ملائحة المحبين ليستجذب كل
من هذا الكوثر البديع المنيع ومن شرب منه
قطرة لن يمت ابداً ويكون باقياً بقاء ربّه العزيز
الباقى الحكيم

- 11 Thus hath this Prisoner counseled thee that thou mightest aid Him in truth and be among them that stand firm in this Cause, at which all who are in the heavens and on earth have trembled, save those who have detached themselves from all things and have turned towards this glorious, this resplendent Direction.

11 كذلك وصاك هذا المسجون لتنصره بالحق و
تكون من القائمين على هذا الأمر الذى فزع منه
من فى السموات والأرض الا الذينهم انقطعوا
عن كل شئ وتوجهوا الى هذا الشطر العزيز المنير

- 12 Mention from Us unto him who hath been named Kazim, that he may call to mind the remembrance of God his Lord and aid

12 ذكر من لدنا الذى سمي بكازم ليكون متذكراً بذكر
الله ربّه وينصره بالبيان هذا ما قدر لكل نفس

Him through utterance. This is what hath been ordained for every soul in this Revelation from the presence of the Mighty, the Wise. Blessed be thy father in that he attained the presence of God and remained with the Beloved until he sacrificed himself in the path of God, the Best-Beloved of the worlds.

في هذا الظهور من لدن عزيز حكيم طوبى لأبيك
بما فاز بقاء الله و كان مع الحبيب الى ان فدى
في سبيل الله محبوب العالمين

- 13 We loved him in such wise as cannot be mentioned in words. Blessed be he and his days and all that pertaineth unto him. He is now in the Supreme Horizon with his Lord, the Most High, the Most Glorious, were ye of them that know. And thou, O servant, walk thou in his footsteps. Thus have We counseled thee before, and now as a command from God thy Lord. Verily He knoweth all things, and naught escapeth His knowledge. With Him is the knowledge of the unseen in the heavens and earth, and He hath power over all things.

13 و انا احبناه على شأن لن يذكر بالبيان طوبى له و
لأيامه و لكل ما يكون متعلقاً به و انه حينئذ في
الرفيق الأعلى مع ربه العليّ الأبهى لو انتم من
العارفين و انك انت يا عبد فامش على اثره
كذلك نصحناك من قبل و حينئذ امرأ من
لدى الله ربك و انه بكل شيء عليم لا يعزب عن
عليه من شيء و عنده غيب السموات و الأرض
و انه على كل شيء محيط

- 14 Then glorify from Us him who hath been named Ibrahim, that he may behold the kingdom of the heavens and earth and be of them that are assured. Follow thou the way of the Friend in thy love for this Youth. Say: O people, make Him your merchandise and sell Him not for dirhams and dinars. Arise to serve God and aid Him, and say: O people, abandon that which your selves and desires command you. Then take hold of God's laws with strength from Us and be not of the heedless.

14 ثم كبر من لدنا الذي سمى براهيم ليرى ملكوت
السموات و الأرض و يكون من الموقنين ان اتبع
ملة الخليل في حب هذا الغلام قل يا قوم فاجعلوه
بضاعة لأنفسكم و لا تشتروه بالدرهم و الدنانير قم
على خدمة الله و نصره و قل يا قوم دعوا ما يأمركم
به انفسكم و اهوائكم ثم خذوا سنن الله بقوة من
لدنا و لا تكونن من الغافلين

- 15 Then glorify from Us the countenance of her who was with thee and give her glad tidings from this Youth Who hath been imprisoned in the path of God, the Just Sovereign, the Mighty, the Wise. We desire that the people of that house be united and as one soul. Thus doth this Wronged One command you out of His love for you, were ye of them that know. Cast aside differences, then unite in My love, My remembrance and My praise, for this is better for you than all that hath been created in the heavens and earths.

15 ثم كبر من لدنا على وجه التي كانت معك و
بشرها من لدن هذا الغلام الذي سجن في سبيل
الله الملك العادل العزيز الحكيم و انا نحب ان
يتحدن اهل ذلك البيت و يكونن كنفس واحدة
كذلك يأمركم هذا المظلوم حباً لأنفسكم ان انتم
من العارفين ان ارفعوا الاختلاف ثم اتحدوا على
حبي و ذكرى و ثنائى و ان هذا خير لك عما
خلق في السموات و الأرضين

- 16 Then glorify from Us the countenance of her whose companion was martyred in God's path and ascended to the Supreme Horizon in the vicinity of the mercy of his Lord, the Most High, the Most Great. Though he committed that which was forbidden, yet God forgave him and the breezes of pardon wafted upon him, cleansing him of transgression and causing him to dwell in His paradise, the Mighty, the Wondrous.

16 ثم كبر من لدنا على وجه التي استشهد صاحبها في
سبيل الله و استرقى الى الرفيق الأعلى في جوار
رحمة ربه العليّ العظيم و انه ولو ارتكب ما نهى
عنه ولكن الله عفا عنه و هبت عليه روائح الغفران
و طهره عن العصيان و اسكنه في رضوانه العزيز
البديع

- 17 O 'Ali, deliver the messages of thy Lord and be not of them that fear. It behooveth His loved ones to detach themselves from all else but God and to arise in His Cause in such wise that the clamor of the oppressors shall not deter them. Whenever trials descend from the clouds of tribulation, they are in the

17 انك انت يا علي بلغ رسالات ربك و لا تكن
من الخائفين ينبغي لأحبابه بأن ينقطعن عما
سوى الله و يقومن على الأمر على شأن لا يمنعهم
ضوضاء الظالمين كلما تنزل الافتتان من غمام

utmost joy and delight, for the sun of utterance hath shone upon them from this luminous and radiant horizon.

- 18 Say: Today, should one detach himself from all who are in the heavens and earth and turn with his heart toward the Holy Court, he would subdue all created things through one of the names of his Lord, the All-Knowing, the All-Wise. Say: The Sun hath dawned with such splendor as hath never appeared in former ages. Be illumined, O people, by its lights and be not of the patient ones.

- 19 Say: Have mercy on yourselves and deprive not your souls of the fragrances of these days, and be not of them that are brought low. Fear God, then recognize the worth of that which hath been sent down to you from the clouds of the mercy of your Lord, the All-Merciful. Turn to Him with a pure and luminous heart.

- 20 Thus have We imparted unto thee the truth, that thou mayest impart unto the people that which the Spirit hath cast into thy breast, that perchance they may arise from the slumber of heedlessness and desire, and draw near unto God Who created them and created all things, and be of them that attain. And glory be upon thee and upon those who have shattered the idols of vain imaginings through the power of the Friend, who at this moment declareth: Praise be to God, the Goal of all worlds.

GWB#149x

الامتحان انهم على روح و ريحان بما اشرقت عليهم شمس البيان من هذا الأفق المشرق المنير

18 قل اليوم لو ينقطع احد عن كل من في السموات والأرض ويتوجه بقلبه الى شطر القدس ليستخر الممكنات باسم من اسماء ربه العليم الحكيم قل قد اشرقت الشمس باسراقات ما اشرقت بمثلها في اعصار القبل ان استضيئوا يا قوم من انوارها و لا تكونن من الصابرين

19 قل ان ارحموا على انفسكم و لا تجعلوها محروماً عن نفحات تلك الايام و لا تكونن من الصاغرين اتقوا الله ثم اعرفوا قدر ما نزل عليكم من سحاب رحمة ربكم الرحمن توجهوا اليه بقلب طاهر منير

20 كذلك القيناك بالحق لتلقي الناس ما اتى الروح في صدرك لعل يقومن الناس عن رقد الغفلة والهوى ويستقربن الله الى الذي خلقهم و خلق كل شيء و يكونن من الفائزين والبهاء عليك و على الذينهم كسروا اصنام الأوهام بقوة الخليل الذي حينئذ يقول الحمد لله مقصود العالمين

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GWBP#149 p.205ax

BH00841

To: Mulla Sadiq Khurasani

- 1 He is God, exalted be His Glory!

- 2 Although for some time no breeze of loving-kindness has wafted from your direction upon this lowly one's heart, and the pen of affection has not inscribed this evanescent one's name, yet this servant, in accordance with "the believers are one soul, one spirit, and one body," has observed degrees of love and unity within myself and you. Thus have I regarded you in like manner, until in these days Jinab-i-Shaykh Ruhullah – may his spirit be sanctified – turned his face toward the Beloved and attained the presence of the Desired One before the Throne,

1 هو الله تعالى جلّ بهائه

2 اگرچه مدت‌ها است که هبوب عنایتی از شطر آنجناب بر قلب این مسکین نوزیده و قلم محبت باسم این فانی رقم زده و لکن این عبد بمقتضای اینکه المؤمنون نفس واحدة و روح واحد و جسد واحد لذا مراتب حب و اتحاد که در نفس خود و آنجناب مشاهده مینمودم كذلك آنجنابا هم بهمین قسم حمل نموده تا آنکه در این ایام جناب شیخ روح الله روحه بشطر محبوب توجه نموده

along with two others: Jinab-i-Aqa 'Ali Akbar and Jinab-i-Aqa Siyyid Ashraf.

در تلقاء عرش بین یدی مقصود حاضر شد مع
دو نفس دیگر جناب آقا علی اکبر و جناب آقا
سید اشرف

- 3 When the appointed time for their sojourn near the mercy of the Gracious Sovereign was completed and permission for return was sent down from the heaven of divine will, this servant deemed it necessary to make mention of himself to your presence through this letter, so that the degrees of love concealed in the heart might be made manifest in the visible realm, and the inner might be adorned with the garment of the outer, and the outer with the ornament of the inner.
- 3 و چون میقات وقوف در جوار رحمت سلطان رؤف باتمام رسید و اذن رجوع از سماء مشیت نازل لذا این عبد بر خود لازم شمرده که در محضر آنجناب خود را بوسیلهء مراسله مذکور دارم تا مراتب حب مستوره در دل در عالم ظاهر جلوه نماید و باطن بقمیص ظاهر و ظاهر بطراز باطن ظاهر و هویدا گردد
- 4 For the Beloved, the All-Glorious, has ever wished that all the deeds of those who consider themselves related to Truth should be fully manifested in action – that is, whatever proceeds from them should be befitting both outward matters and inward conditions, that their outer might indicate their inner state and their inner state their outer condition.
- 4 چه که لازال محبوب ذو الجلال دوست داشته که جمیع اعمال عاملین که خود را منسوب بحق دانسته اند بتمام عمل ظاهر شوند یعنی آنچه از ایشان صادر میشود قابل امورات ظاهریه و شئون باطنیه هر دو باشد لیدل ظاهرهم علی باطنهم و باطنهم علی ظاهرهم
- 5 And thereafter, were this servant to attempt to mention the calamities that have befallen and the afflictions that have descended in this land upon the Beauty of Divine Unity, he would surely find himself incapable and would only increase your grief. Therefore, this servant has not engaged in such mentions and has left it to those returning, that they might surely convey, according to their capacity, what they have understood.
- 5 و بعد آنکه اگر این عبد بخواهد از قضایای وارده و بلاهای نازله که در این ارض بر جمال احدیه وارد شده ذکر نماید البته خود را قاصر مشاهده نماید و بر حزن آنجناب هم بیفزاید لذا این عبد باین اذکار نپرداخته و بعهدہ راجعین گذارده که بقدر وسع خود آنچه ادراک نموده اند البته معروض خواهند داشت
- 6 However, I submit to your presence that it is evident to your honor that these days have had and will have no likeness, similitude, or equal. It is incumbent upon every soul to spare no effort, according to their capacity, in establishing the divine Cause and proclaiming the Manifestation of the glory of the Eternal, and to strive with all their powers to assist the Cause, which is pure teaching.
- 6 و لکن خدمت آنجناب معروض میدارم که آنقدر معلوم آنحضرت بوده که این ایام را شبیه و نظیری و مانند نبوده و نخواهد بود و بر هر نفسی لازم که بقدر وسع در اثبات امر الهی و تبلیغ ظهور عزّ صدائی تقصیر ننماید و بجمیع ارکان در نصر امر که تبلیغ محض است بکوشند
- 7 What more can I say about the veiling of some, despite the Sun of Glory's acceptance having shone forth from the holy horizon of majesty in such wise that it has encompassed all the world and appeared with perfect power and sovereignty? Yet some have clung to vain imaginings and remained far from recognizing the Beauty of the All-Knowing Sovereign. What regret for such souls!
- 7 و دیگر چه عرض نمایم از احتجاب بعضی با آنکه شمس عزّ اقبال از افق قدس اجلال بشأنی اشراق فرموده که جمیع عالمرا احاطه نموده و بکمال قدرت و سلطنت ظاهر شده و معذلک بعضی باوهم تشبّث بسته و از عرفان جمال ملیک علام دور مانده اند زهی حسرت بر چنین نفوس
- 8 Despite the healing counsels and conclusive admonitions that have been sent down from the Source of Divine Unity in the
- 8 با وصایای شافیه و مواعظ بالغه که از مصدر عزّ احدیه در صحف منزله نازل شده معذلک ابعاد از ملل قبل و اغفل از کلّ من علی الأرض

revealed scriptures, they are seen to be more remote than previous nations and more heedless than all who dwell on earth. One must at all times take refuge in God, that perhaps through His encompassing novel favors and His extended mercy, He may not deprive these servants from the shore of ancient glory and may establish them firmly upon the path of His Cause, which today encompasses all the world.

ملاحظه میشوند باید در کلّ حین پناه بخدا برده که شاید از بدایع عنایت محیطه و رحمت منبسطه خود این عباد را از شاطی عترّ قدمیه محروم نفرماید و بر صراط امریه که الیوم جمیع عالمرا احاطه نموده مستقیم و مستقرّ دارد

9 At this moment it is revealed from the right of the Throne:

9 در این حین از یمین عرش نازل که

10 Write to the remnant of God's people on earth:

10 بنویس ببقیة آل الله فی الأرض که

11 O thou who art the manifestation of My truth! If thou art slumbering upon thy couch, lift up thy head; and if thou art seated, by the power of My name, arise; and if thou art standing, in thy yearning for My beauty, take flight; and if thou art in flight, through My sovereign might, ascend; and if thou art in ascent, by the majesty of My Cause, halt in the firmament of the Spirit.

11 ای مظهر صدقم اگر بر فراش آرمیده‌ئی سر بردار و اگر نشسته‌ئی بقبوه اسمم برخیز و اگر ایستاده‌ئی بشوق جالم طیر و اگر در طیرانی بسطان قدرتم عرج و اگر در عروجی بملیک امرم قف علی مفرک فی هوآء الروح

12 Open then thy lips in My name, the Opener. Move then thy tongue in My name, the Mover. Intone then My melodies and proclaim: O denizens of earth and heaven! By the one true God, verily, He Who is the Lord of Eternity hath appeared and shone forth above the horizon of creation through the power of His most lofty, His most exalted sovereignty.

12 ثم افصح شفتاک باسی الفتاح ثم حرک لسانک باسی المحرک ثم انطق علی لحنی قل یا ملا الأرض و السماء تالله الحق قد ظهر ملیک البقاء و اشرق عن افق البداء بسلطانہ العلی الأعلی

13 Then He changed the garment of His Name and appeared with His Most Glorious Name above the Most Exalted Horizon – the Station round which circle the Kingdom of Names and Attributes.

13 ثم بدل قبص اسمه و ظهر باسمه الأبهی فوق منظر الأعلی مقرّ الذی بطوفن فی حوله ملکوت الصفات و الأسماء

14 O people! If ye desire to witness the power of God, behold His power that hath encompassed all things; if ye desire to see the sovereignty of God, behold His sovereignty that hath conquered all things; if ye seek to observe the mercy of God, behold His mercy that hath preceded all things; if ye desire to look upon the greatness of God and His dominion, turn your gaze to His greatness that hath been established over all things; if ye desire to hear His melodies, then hearken to His Word that hath been created by His command and hath been raised above all things; if ye desire to be honored by His presence, by God, this is His Beauty that hath been manifested unto all things.

14 ان یا قوم ان تریدن ان تشهدن قدرة الله فاشهدن قدرته الّتی احاطت کلّشی و ان تریدن ان تنظرن سلطنة الله فانظرن سلطنته الّتی غلبت کلّشی و ان تقصدن ان تلاحظن رحمة الله فانظرن الی رحمته الّتی سبقت کلّشی و ان تریدن ان تنظرن الی عظمة الله و هیمنته حولن البصر الی عظمتہ الّتی قامت علی کلّشی و ان تریدن ان تسمعن نعماته فلتسمعن کلمته الّتی خلقت بأمره و ارتفعت علی کلّشی و ان تریدن ان تشرفن بلقائه تالله هذا جماله قد ظهر علی کلّشی

15 Thus hath spoken the Tongue of the Ancient of Days at this time. Harken then unto that which hath been revealed unto thee, then convey it to the servants that they may purify themselves from the defilement of idle fancies and attain unto the station that hath been ordained for them. Thus hath the Pen of Command enjoined thee at this time from the presence of God, the Almighty, the Supreme, the Mighty, the Self-Subsisting.

15 کذلک نطق لسان القدم حیئنذ ان استمع لما اوحی الیک ثم بلغه الی العباد لعل تطهرون انفسهم عن دنس الأوہام و یبلغن الی مقام الذی قدر لهم و کذلک امرک قلم الأمر حیئنذ من لدی الله المقتدر المہیمن العزیز القیوم

- 16 Therefore, O manifestation of My truthfulness, strive that thou mayest appear in the earth in accordance with this Name. The truthfulness that is beloved in the sight of God is that thou shouldst arise to praise His Being and occupy thyself with the mention of His Cause, for no truth can equal the Word where-with God speaketh. Blessed, therefore, are they who attain unto this most exalted and glorious station.
- 16 پس ای مظهر صدقم جهد نما که مطابق باین اسم در ارض ظاهر شوی و صدقیکه عندالله محبوب بوده آنست که بثناء نفسش قیام نمائی و بذکر امرش مشغول شوی چه که هیچ صدق با کلمهئی که الله بآن تکلم میشود برابری ننوده و نخواهد نمود پس خوشا حال آن نفوسیکه باین رتبه بلند اعلی فائز شوند
- 17 For truthfulness there are countless stations ordained with God that cannot be contained in this leaf. Among these stations is the truthfulness that is known among men. Having attained unto this station, as God willing thou hast, it behooveth thee to make a mighty effort that thou mayest attain unto and be sustained by the Most Great Truth that circleth round the Most Great Scene. Well is it with them that attain thereunto. Here endeth the words of God.
- 17 و از برای صدق مراتب لایحصى عندالله مقرر است که ذکر آن در این ورقه نگنجد و از جمله آن مراتب صدق است که در میانهء ناس معروفست و باین رتبه که انشاءالله فائز شده پس سزاوار آنکه جهد منیع مبذول داری که بصدق اعظم که طائف حول منظر اکبر است فائز شوی و مرزوق گردید فہنئاً للواصلین انتہت کلمات الله
- 18 This servant at the end of this petition submitteth that God willing thou wilt ever be occupied with the mention of the Beloved in such wise that its influence may become manifest throughout all the world. There is no word but hath an effect with thy Lord. Thus hath it been ordained by the Mighty, the Ancient. I beseech God that I may be blessed with attaining thy presence that I may convey, without tongue or utterance, the hidden secrets and concealed mysteries.
- 18 و اینعبد در آخر عریضہ معروض میدارد کہ انشاءالله لازال آنجناب بذکر محبوب مشغول بوده بشأنیکہ اثرش در تمام عالم ظاهر شود و ما من کلمۃ الا و لها اثر عند ربک و کذلک قدر من لدن عزیز قلیور از خدا میطلبم کہ بلقا مرزوق شوم تا از اسرار خفیہ و رموزات مستورہ بی لسان و بیان معروض و مذکور دارم
- 19 Convey, on behalf of this servant, expressions of sincere praise in sublime and glorious terms to his honor the son who hath been the object of the regard of God, exalted be His glory. The degrees of this servant's love for that exalted person are too evident to be described by mention or proven by utterance. God is aware of what is in my heart and He, verily, is the All-Knowing, the All-Informed.
- 19 جناب ابن کہ منظور نظر حق جلّ اعزازه بوده از لسان این عبد بیدایع ذکر منبع اظهار خلوص فرمائید و مراتب حبّ این بنده در آنحضرت اظہر از آنست کہ بذکر ظاهر شود و یا ببیان ثابت گردد و کان الله عالم بما فی قلبی و انه لہو العلیم الخبیر
- 20 Moreover, remember with infinite mention from this servant the other loved ones of that land – those who have drunk from the cup of detachment and been sustained by the chalice of oneness. Spirit, glory and splendor be upon thee and upon those who are with thee, then upon them all.
- 20 و دیگر احباب آن ارض یعنی آنانکہ از کأس تجرید نوشیدہ اند و از جام تفرید مرزوق گشتہ اند بذکر لانہایہ از جانب این عبد متذکر فرمایند و الروح والعز والہاء علیک و علی الذینہم کانوا معک ثم علیہم جمیعاً
- 21 Abdullah, the servant of His loved ones, Aqa Jan
- 21 عبد الله و خادم احبائه آقا جان

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To: *Nasr Jim (Ismu'n-Nasr)*

- 1 Blessed is He in Whose hand is the Kingdom of everlasting dominion, then the realm of might and splendor, and within His grasp are all who dwell in the kingdom of creation and command and whatsoever hath been created between the heavens and the earth.
- 2 O Word of Victory! Know thou that this Day is the day of thy victory. Arise to aid the Cause of God and His Command amongst the worlds. Stand forth in such wise that there shall be manifest from thine every member that which shall reveal the victory of thy Lord, the Mighty, the Powerful, the Most High, the All-Knowing. Beware lest the cawing of the idolaters and the clamor of those who have disbelieved in God openly hold thee back, after they had been given the glad tidings of this Manifestation from the tongue of Him Who was the Manifestation of My Self, Whom We sent in truth and made a mercy unto all the worlds.
- 3 Among them are those who turned away and said "He hath appeared too soon." Say: He, verily, is the One with power over all things. He hath manifested Himself in truth and made it a testimony unto all created things. Is it that He doeth what He willeth, or are ye of those who do? He hath sent down from the heaven of His will whatsoever He desired, for He is the Almighty, the All-Powerful.
- 4 Say: Woe unto you, O heedless ones! By God the Truth! Whosoever uttereth this word, his name hath been recorded in the Tablets with the Jews, were ye but to perceive it. For they said "God's hand is chained up," and ye say the like thereof, and ye are not among those who understand. The body of God hath been pierced by the arrows of your rancor while ye rejoice within yourselves and are of those who are glad.
- 5 And among them are those who turned away and said that such and such a one hath not believed in God's Cause. Say: Woe unto you, O ye deniers! Have ye not heard what hath been sent down in truth, that every light shall be dimmed before His splendor? By God! This indeed is His splendor which hath appeared in truth with clear and manifest signs. Have ye not heard what was revealed in the Tablets, that the Sinaitic spirits would expire at the appearance of this crimson Light?
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعْلَى تَبَارَكَ الَّذِي بِيَدِهِ
مُلْكُوتُ مَلِكِ الْبَقَاءِ ثُمَّ جَبْرُوتُ الْعِزِّ وَالسَّنَاءِ
وَفِي قَبْضَةِ ارَادَتِهِ مَنْ فِي مُلْكُوتِ الْأَمْرِ وَالْخَلْقِ
وَمَا خَلَقَ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ
- 2 إِنْ يَا كَلِمَةَ النَّصْرِ فَاعْلَمْ أَنَّ الْيَوْمَ نَصْرُكَ قَمَّ
عَلَى نَصْرَةِ اللَّهِ وَامْرِهِ بَيْنَ الْعَالَمِينَ فَظَهَرَ بِشَأْنِ
يُظْهِرُ مِنْ كُلِّ أَرْكَانِكَ مَا يُظْهِرُ مِنْهُ نَصْرَةَ رَبِّكَ
الْعَزِيزِ الْمُقْتَدِرِ الْعَلِيِّ الْعَلِيمِ أَيَّاكَ أَنْ يَمْنَعَكَ نَعِيقُ
الْمُشْرِكِينَ ثُمَّ ضَوْضَاءُ الَّذِينَ كَفَرُوا بِاللَّهِ جَهْرَةً
بَعْدَ الَّذِي بَشَّرُوا بِهَذَا الظُّهُورِ مِنْ لِسَانِ مُظْهِرِ نَفْسِي
الَّذِي أَرْسَلَنَاهُ بِالْحَقِّ وَجَعَلْنَاهُ رَحْمَةً لِلْعَالَمِينَ
- 3 مِنْهُمْ مَنْ أَعْرَضَ وَقَالَ أَنَّهُ ظَهَرَ قَرِيبًا قُلْ أَنَّهُ لهُوَ
الْمُقْتَدِرُ عَلَى مَا يَشَاءُ قَدْ أَظْهَرَ نَفْسَهُ بِالْحَقِّ وَجَعَلَهَا
حُجَّةً عَلَى الْخَلَائِقِ أَجْمَعِينَ أَأَنَّهُ يَفْعَلُ مَا يَشَاءُ أَوْ أَنْتُمْ
أَنْ هُوَ فَعَالٍ لَمَّا يَشَاءُ قَدْ نَزَلَ مِنْ سَمَاءٍ مَشِيتِهِ مَا
أَرَادَ وَأَنَّهُ لهُوَ الْمُقْتَدِرُ الْقَدِيرُ
- 4 قُلْ فَوَيْلٌ لَكُمْ يَا مَلَأَ الْغَفْلَاءَ تَالَلَّهِ الْحَقُّ مَنْ خَرَجَ
مِنْ شَفْثِيهِ هَذِهِ الْكَلِمَةَ قَدْ كُتِبَ اسْمُهُ فِي الْأَلْوَابِ
مَعَ الْيَهُودِ لَوْ أَنْتُمْ مِنَ الشَّاعِرِينَ لَأَنْتُمْ قَالُوا يَدُ اللَّهِ
مَغْلُولَةٌ وَأَنْتُمْ تَقُولُونَ بِمَثَلٍ مَا قَالُوا وَلَا تَكُونُونَ مِنَ
الْعَارِفِينَ قَدْ تَشَبَّكَ جَسَدُ اللَّهِ مِنْ سِهَامِ غُلُومٍ وَ
أَنْتُمْ تَفْرَحُونَ فِي أَنْفُسِكُمْ وَتَكُونُونَ مِنَ الْمُسْتَبْشِرِينَ
- 5 وَ مِنْهُمْ مَنْ أَعْرَضَ وَقَالَ أَنَّ فَلَانًا مَا صَدَّقَ أَمْرَ
اللَّهِ قُلْ فَوَيْلٌ لَكُمْ يَا مَلَأَ الْمُنْكَرِينَ أَمَا سَمِعْتُمْ مَا نَزَلَ
بِالْحَقِّ أَنَّ يَظْلِمُ كُلَّ ذِي نُورٍ عِنْدَ بَهَائِهِ تَالَلَّهِ إِنَّ
هَذَا لِبَهَائِهِ قَدْ ظَهَرَ بِالْحَقِّ ضَبَائِبَاتٍ وَاضِحٍ مُبِينٍ وَ
أَمَا سَمِعْتُمْ أَنَّ نَزَلَ فِي الْأَلْوَابِ أَنَّ الطَّوْرِيَّونَ لَيُوتَنَ
عِنْدَ ظُهُورِ هَذَا النُّورِ الْحُمْرَاءِ وَأَنْتُمْ مَا اسْتَشْعَرْتُمْ بِمَا
نَزَلَ فِي الْوَحْيِ عَزَّ حَفِيفُ

Yet ye have not been mindful of that which was sent down in the preserved Tablets of glory.

- 6 Apart from what was revealed in the Tablets, ye have not seen him whom ye took as lord unto yourselves, nor have ye understood him or his condition. By God the Truth! All that ye heard from him appeared by My binding, transcendent, and all-knowing Command.
- 7 And among them is he who said that no harm or tribulation had touched Him. Say: Hast thou not heard, O idolater, that He was cast into prison four times in the path of God, the Supreme, the Mighty, the Praised? In each instance there befell Him what had befallen no one before Him, as witnessed by the dwellers of the cities of eternity, and beyond them, My Own invincible, mighty, and peerless Self.
- 8 Apart from imprisonment, I stood against the enemies in My days, and there fell upon Me at every moment arrows of hatred and rancor from diverse peoples, as ye have heard and are among those who have heard. And beyond what befell Me at their hands, there hath befallen Me at the hands of the people of the Bayan that which cannot be recounted in words, as the Tongue of the All-Merciful beareth witness, were ye even among the deniers.
- 9 Whosoever possesseth the least discernment would testify that My standing firm against the enemies in days when the hearts of men of understanding were sorely shaken was better than the worship of the Concourse on High and all that hath been created between the heavens and the earth.
- 10 O Name of Victory! Know thou that in My days My food was but morsels of My own liver, and My drink naught but the blood of My heart. Yet We concealed all this from Our servants, and God is witness and well aware of what I say.
- 11 Say: Fear ye God, O people, and commit not that which none before you hath ever committed. Take hold of the tablets of God with might and turn not unto that which floweth from the pen of the calumniators. They have disbelieved in God, therefore hath been sent down concerning them that which hath been sent down, and verily it is a revelation from One mighty and powerful.
- 12 Say: O people of the Bayan! Were ye not commanded in the tablets of God to behold Him with His own eyes and not to be veiled on the Day of His Manifestation by what was revealed in the Bayan, nor by its letters and mirrors? Yet ye have
- 6 و من دون ما نزل في الألواح انتم ما رأيتم الذي اتخذتموه رباً لأنفسكم و ما أطلعتم به و بما كان عليه تالله الحق كل ما سمعتم منه قد ظهر بأمرى المتعالى المبرم العزيز العليم
- 7 و منهم من قال بأنه ما مسته من البأساء والضراء قل اما سمعت يا ايها المشرك بأنه دخل في السجن اربعة مرات في سبيل الله المهيمن العزيز الحميد و في كل مرة ورد عليه ما لا ورد على احد من قبل ويشهد بذلك سكان مداين البقاء و من ورائهم نفسى الممتنع العزيز الفريد
- 8 و من دون السجن قد كنت في مقابلة الأعداء في أيامى و ورد على في كل حين سهم من سهام الغل و البغضاء من ملل شتى كما سمعتم و كنتم من السامعين و من دون ما ورد من هؤلاء قد ورد من ملأ البيان ما لا يذكر بالبيان و يشهد بذلك لسان الرحمن لو انتم من المنكرين
- 9 و من كان له دراية اقل من ان يحصى ليشهد بأن قيامى في مقابلة الأعداء في أيام التى اضطربت فيها افئدة اولى النهى لكان خيراً عن عبادة اهل ملأ الأعلى و عما خلق بين السموات والأرضين
- 10 ان يا اسم النصر فاعلم بأن طعمى في أيامى ما كان الا قطعات كبدى و شربى ما كان الا من دم مهجتي ولكن سترنا كل ذلك عن العباد و كان الله على ما اقول شهيد و عليم
- 11 قل اتقوا الله يا قوم و لا تركبوا ما لم يرتكبه احد من قبل خذوا الواح الله بقوة و لا تلتفتوا الى ما يظهر من قلم المفتري انهم كفروا بالله لذا قد نزل ما نزل في شأنهم و انه لتنزيل من لدن مقتدر قدير
- 12 قل يا ملأ البيان اما امرتم في الواح الله بأن لا تنظروا اليه الا بعينه و لا تحتجبوا في يوم الظهور بما نزل في البيان و لا بحروفاته و مראياته و اذا

violated God's covenant and His testament, and have clung to fancy and desire, and become of those who have turned away.

انتم نقضتم ميثاق الله وعهده واعتكفتم بالوهم و الهوى و كنتم من المعرضين

- 13 Say: His words can never be confounded with the words of any other, and that which hath appeared from Him beareth witness unto His own Self, the Most Exalted, the Most Holy, the All-Forgiving, the Most Generous. Fear ye God and render not your works vain, and spread not corruption in the earth after its reformation, and be not of those who are veiled.

13 قل ان كلماته لن يشبه بكلمات دونه و ما ظهر من عنده يشهد على نفسه المتعالى المقدس الغفور الكريم اتقوا الله و لا تبطلوا اعمالكم و لا تفسدوا فى الأرض بعد اصلاحها و لا تكونن من المحتجبين

- 14 Say: All things have been stirred by the breezes of God, and every barren land hath been made verdant by the vegetation of His bounty, and every withered tree hath borne fruit through fruits holy, incomparable and wondrous, while ye have made yourselves deprived of the fragrances of those days and forbidden from the sweet scents that have been wafted from the direction of your All-Merciful Lord, and ye have been of the heedless ones.

14 قل كل شئ اهتز من نسيمات الله و كل ارض جرزة اخضرت من نبات عنايته و كل سدره ياسة اثمرت بفواكه مقدس ممتنع بديع و انتم جعلتم انفسكم محروماً عن نفحات تلك الايام و ممنوعاً عن فوحات التي تضيوع من شطر ربكم الرحمن و كنتم من الغافلين

- 15 Say: Would that ye had contented yourselves with this! Nay, by the Self of God! Rather have ye arisen to turn away in such wise that at every moment ye hurl at His body the darts of hypocrisy, as though ye were created from the fire of hell.

15 قل فيا ليت اكنفيتم بذلك لا فونفس الله بل قتم على الاعراض بشأن ترمون جسده فى كل حين برمى النفاق كائنكم خلقتم من نار السعير

- 16 Say: Verily your All-Merciful Lord, should He desire to take a handful of dust and raise from it what was and what will be, is able to do so through His sovereignty, the Mighty, the All-Encompassing. Beware lest ye slay the Self of God; if ye believe not in Him, oppose Him not and be not of the ignorant ones.

16 قل ان ربكم الرحمن لو يشاء ان يأخذ كفاً من التراب و يبعث منه ما كان و ما يكون ليقدر بسلطانه العزيز المحيط اياكم ان تقتلوا نفس الله ان لن تؤمنوا لا تعترضوا به و لا تكونن من الجاهلين

- 17 Say: O company of those who have turned away! The dwellers of the all-highest Paradise now witness your evil state and place their fingers of remorse and bewilderment between their teeth by reason of what hath appeared from you in this Manifestation which hath appeared with the truth with a holy and glorious adorning. If ye fear not God, then be ye ashamed before these, that haply ye may find a way unto Him Who occupieth the throne.

17 قل يا ملاء المعرضين اذا يشهدكم اهل ملا الفردوس فى سوء حالكم و وضعوا انامل الحسرة و الحيرة بين انبياهم بما ظهر منكم فى هذا الظهور الذى ظهر بالحق بطراز قدس منيع و انتم ان لن تخافوا من الله فاستحيوا عن هؤلاء لعل تجدون الى ذى العرش سبيل

- 18 And thou, O servant, ascend on the wing of inner meanings unto the heaven of utterance, then help thy Lord, the All-Merciful, with whatsoever thou art able, and be not of the patient ones. Strive within thyself to soar unto a station wherein thou shalt behold those who have turned away and what they possess beneath thy shadow, and wherein thou shalt find thyself in an atmosphere of holy and subtle grace.

18 و انتك انت يا عبد فاصعد بجناح المعانى الى سماء البيان ثم انصر ربك الرحمن بما استطعت و لا تكن من الصابرين فاجهد فى نفسك لتطير الى مقام تشهد المعرضين و ما عندهم فى ظلك و تجد نفسك فى هواء قدس لطيف

- 19 Leave behind the worlds and whatsoever is therein, then journey in this atmosphere which hath been spread through the will of thy Lord, the All-Merciful, the Most Compassionate.

19 دع الأكوان و ما فيها ثم سير فى هذا الهواء الذى انبسط بمشيئة ربك الرحمن الرحيم اياك ان تجد

Beware lest the coldness of the allusions of the deniers extinguish the heat of thy love. Be thou consumed at every moment with the heat of My love, then drink at every instant from the wine of My bounty, then soar at every hour in the atmosphere of My companionship, then hearken at every minute to My melodies from the direction of My Most Great and Supreme Throne.

حرارة حبك برودة اشارات المنكرين ان استحرر
في كل حين بحرارة حبي ثم اسق في كل آن من
نعمر عنايتي ثم طير في كل ساعة في هواء انسي
ثم اسمع في كل دقيقة نغماتي عن شطر عرشي
الأعظم العظيم

- 20 Say: Blind is the eye that beholdeth not the gleaming lights of its Lord's countenance, the All-Merciful, and deaf is the ear that heareth not His verses, and severed is the tongue that moveth not in His remembrance. The praise of Him has made blind the eye that would not see His splendor, and has clipped the wing that would not soar in the atmosphere of His knowledge, and has broken the neck that would not bow before the manifestations of His sovereignty – He Who hath encompassed both the first and the last.

20 قل عمت عين لم تشهد بوارق انوار وجه ربّه الرحمن
وصمت اذن لن تسمع آياته و تقطع لسان لن
يتحرك على ذكره و ثنائه و غشت قلب لن يطير في
هواء عرفانه و كسر عنق لم يخضع عند ظهورات
سلطانه الذي احاط الأولين و الآخرين

- 21 Thus do We make mention of thee at a time when sorrows have compassed Us round from every side to such extent as to prevent Us from remembrance, and God is sufficient witness to what I say. And the Glory rest upon thee and upon them that have held fast unto the Most Great Ark which hath sailed upon the sea of grandeur through My Most Glorious Name, and were of them that have attained.

21 كذلك اذكرناك حين الذي احاطتنا الأحزان
من كل الأطراف بشأن منعتني عن الذكر و كان
الله علي ما اقول شهيد و البهاء عليك و علي
الذين تمسكوا بفلك الأعظم الذي جرى على بحر
الكبرياء باسمي الأبهى و كانوا من الفائزين

BLIB_Or15725.078

BH00857

To: Ahmad brother of Dhabih

- 1 This servant hath desired naught from any of the servants of God save truthfulness and justice; and thou art well aware, O Ahmad, that in the service of the emigrants no negligence, within the bounds of possibility, was ever shown, and that every effort was exerted to bring satisfaction to each one, especially to the kindred. And yet, notwithstanding, My brother hath written unto divers quarters that he had been wronged, deprived of his stipend, and that attempts had been made upon his life. Shouldst thou say that thou art unaware of the hidden matters and knowest them not, it hath by now become sufficiently clear and evident unto thee that all these accusations which they have set forth are but sheer calumny, and that his true intent hath been to hew down the divine Tree.

1 لازال اين عبد از عباد الله جز صدق و انصاف
نخواست و اين معلوم آنجناب بود که در خدمت
هيچيك از مهاجرين بقدر امکان اهمال نرفته و
بقدر وسع در استرضای هر يك بوده خاصه
منتسبين مع ذلك اخوي باطراف نوشته که بمن
ظلم کرده اند و شهریه نداده اند و اراده قتل من
کرده اند و شما اگر بگوئيد از اسرار مطلع نيستم
و نميدانم آنقدر بر شما معلوم و مبرهن شده که
کل اين نسبتها که نوشته اند کذب صرفست و او
اراده قطع سدره ربانيه نمود

- 2 Thou art thyself a witness that never hath this servant withheld bread or stipend from any soul, much less from the kindred. By God, besides Whom there is none other God! After thy departure, whatsoever was received from the government was distributed amongst all the inhabitants of this land – emigrants and brethren alike – while for Mine own part I reserved naught save a small portion set aside for the sacred Household. Month by month it reacheth My brother and others. Nevertheless, with the express intent to undermine the Cause of God and to beg from men, he hath written such calumnies unto divers quarters.
- 3 Consider the account of Siyyid Muhammad-i-Isfahani, which thou knowest was sent without fail each month. O Ahmad! Harken unto the holy, eternal melodies! By the Sun of the heaven of inner meaning, the deeds of Truth are distinguishable from all else, would that men might perceive! Yet the one who is the Truth hath written to divers places that his stipend was withheld. Nay, by My life, the All-Merciful, if ye did but know! Alas for him and for those who follow him!
- 4 If ye would but show a mere particle of fairness and reflect upon what he hath written and attributed to this servant, ye would recognize the falsity of all his words and deeds. Thou knowest that what they have set down is pure fabrication. And if the veils of idle fancy have prevented the people from understanding certain matters, thou wast thyself present and didst with thine own eyes behold that never was this servant pleased with the harm of any soul, nor withheld aught from any one. Consider now what this person hath brought upon this servant through these successive years. By God, O Ahmad! Throughout all days I strove for his protection and honour, while he stood ready to compass My death and harm.
- 5 Nor was this confined to him alone; for from every soul upon whom the utmost love had been lavished there came, in the end, that which came not even from the manifest embodiments of negation unto the Ancient Beauty. And of those things which thou didst witness – things sufficient to rend the veils from the eyes of the servants – thou spakest not, but didst, whether by thine own words or by his, relate that which tended to harm this servant. O Ahmad! Verily, thy Lord is ever watchful.
- 6 O Ahmad! Know thou of a certainty: never have the calumniators of this Manifest Beauty prospered, nor shall they ever prosper. Soon shalt thou behold it. Nothing escapeth His knowledge; He, verily, knoweth what is in the hearts.
- 2 و همچنین شما مطلعید که این عبد نان و شهریه از هیچ نفسی مضایقه نداشته تا چه رسد بمنسبتین فوالله الذی لا اله الا هو که بعد از شما آنچه از دولت میرسید جمیع مابین ساکنین این ارض از مهاجرین و اخوان قسمت شد و خود ابداً چیزی تصرف نکردم مگر قلیلی مخصوص حرم قرار دادم و در جمیع اشهر باخوی و غیره میرسد مع ذلک مخصوص تضييع امر الله و تكدی از ناس اینگونه مفتریات باطراف نوشته
- 3 حکایت سید محمد اصفهانی را که شما مطلعید که هر ماه فرستاده میشد باری ای احمد بشنو نعمات قدس صمدانی را قسم بافتاب سماء معانی که فعل حق از دوش ممتاز است لو کان الناس هم یشعرون حق باطراف مینویسد که بمن شهریه نمیدهند لا فونفسی الرحمن لو انتم تعلمون فواحسرة علیه و علی الذینهم اتبعوه
- 4 اگر اقل از شعر انصاف دهید و تفکر نمائید از آنچه نوشته و باین عبد نسبت داده جمیع اقوال و افعال او را درک میکنی چه که شما میدانید که آنچه نوشته اند کذب بحت بوده اگر ناس را حجات وهم از ادراک بعضی از امور منع نموده شما حاضر بوده اید و بچشم خود دیده اید که این عبد بضر احدی راضی نبوده و از هیچ نفسی چیزی مضایقه نشده ابداً حال ملاحظه نما که در مدت این سنین متابعه بر این عبد از این نفس چه وارد شده والله یا احمد که در جمیع ایام در حفظش و عزتش سعی مینمودم و او در قتل و ضرر قائم
- 5 و این تخصیص باو نداشته بهر نفسیکه کمال محبت شد آخر از او باین عبد رسید آنچه از هیچکس از مظاهر نفی بجمال قدم نرسید و شما از آنچه دیده اید و سبب خرق احجاب عباد میشد ابداً تکلم نموده اید و آنچه سبب و مشعر بر ضرر این عبد بود یا بقول خود و یا قول او روایت کرده اید ان یا احمد ان ربی لبالمرصاد
- 6 ای احمد این قدر بدان که مفرترین این جمال مبین خیر ندیده و نخواهند دید عنقریب خواهی دید لن یعزب عن علم الله من شیء و انه لعلم بما فی الصدور

- 7 In truth, what the True One hath ever desired of thee and of others is that ye should speak forth that which ye have witnessed and perceived, and never depart from the bounds of equity. Praise be to the Ancient Beauty Who, on divers occasions, made manifest unto thee His station – first, in the matter of Dhabih, thy brother, and second, in the Persian Tablet which was revealed in response to the poem of Aqa Muhammad-'Ali. Judge now with fairness: he who comprehendeth not the meaning of a poem, as thou thyself hast discovered, thou didst nevertheless support, remaining heedless of the truth.
- 7 باری از شما و غیر شما آنچه مقصود حق است این بوده که آنچه دیده‌اید و ادراک نموده‌اید ذکر کنید و از انصاف در هیچ مقام مگذرید حمد محبوب قدم را که در مواضع متعدده شأن او را بر شما واضح و ظاهر نمود اول حکایت ذبیح اخوی شما و ثانی نوشته پاریسی که در جواب شعر آقا محمد علی نوشت حال انصاف ده نفسی که معنی شعری را ادراک نکند چنانچه تو بر آن مطلع شدی مع ذلک او را حق اخذ کردی و از حق غافل
- 8 By God, O Ahmad! My love for thee hath moved My Pen to counsel thee, that perchance thou mayest speak the truth amongst the peoples of the world. Rend asunder the veils of idle fancy, and be not of those who, while the Truth is manifest, resplendent, and evident in this day, hasten from distant places to bow before mere dust, and at times recount fabricated miracles, yet deem themselves the most God-fearing and exalted among men.
- 8 فوالله یا احمد حیّ علیک حرک قلبی علی نصیحک لعلّ ینطقک علی الصدق بین العالمین ای احمد خرق کن حجابات اوهام را و مباش از نفسی که الیوم مع آنکه حق ظاهر و مشرق و هویداست زیارت تراب از اماکن بعیده میدوند که زیارت نمایند و گاهی هم معجزات مجعوله نقل میکنند مع ذلک خود را اتقای ناس و اعلای عباد دانسته و میدانند
- 9 O Ahmad! Speak forth the truth, and be not the cause of the people's delusion. The world is unworthy of falsehood. Be not of those who fashion idols with their own hands and then bow down before the work of their own making. What difference is there between such as these and those who utter fabricated words in praise of one in whom naught is to be seen but the promptings of vain desire – words whereby they seek to exalt themselves amongst men – and then fall prostrate before that which their own tongues have contrived? In the sight of God there is no difference between these two: the one worshippeth what his hands have fashioned, the other, what his tongue hath devised.
- 9 ای احمد بصدق ناطق شو و سبب وهم ناس مشو دنیا قابل کذب نه مباش از کسانی که پید خود اصنام میراثند و بعد مصنوع خود را ساجد و عاکفند این قوم چه فرق دارند با عبادیکه در باره نفسی که جزهوی در او مشهود نه کلمات جعلیه در ذکرش بیان کنند مابین ناس ثابت شود و بعد خود ساجد شوند و فیما بین این دو حزب عندالله فرقی مشهود نه چه که آن طائفه مصنوع ید خود را ساجدند و این طائفه مصنوع لسان خود را
- 10 Woe unto them for what their hands have wrought during the days of their vain life! Soon shall they return unto their abode – an evil, indeed, is the abode of the idolaters and the liars.
- 10 فویل لهم بما اکتسبوا فی الحیوة الباطلة فسوف یرجعن الی مثواهم فبئس مثوی المشرکین و الکاذبین
- 11 O Ahmad! Every soul is adorned with that which pertaineth to its faith. Wert thou to ponder with a discerning eye, thou wouldst perceive that whenever the Truth – exalted be His remembrance – hath described any soul, He in truth hath described His own Self. This is the divine revelation of love which He hath shed upon all created things through His Most Beloved Name.
- 11 ای احمد هر نفسی بآنچه موصوف شود این اوصاف نظر بایمانیست که در او بوده و اگر ببصر منیر حدید ملاحظه نمائی حق جل ذکره هر نفسی را وصف نماید خود را وصف نموده و آن تجلی حب الهیست که باسم محبوب خود بر کل ممکنات تجلی فرموده
- 12 And any soul that turneth toward the Sun of this Name, the rays of that Sun will be reflected within it; and whatsoever
- 12 و هر نفسی که بشمس این اسم مقابل شد انوار شمس در او ظاهر و حال این نفس را آنچه حق

description the Truth – exalted be His glory – bestoweth upon that soul is but the description of the rays of the revelation of the Sun of His own Name. These stations and attributes endure so long as that revelation endureth; but once that soul turneth away from such confrontation, and those rays are extinguished, it shall, in the sight of God, be as though it had never been and shall never be.

- 13 O Ahmad! Purge thine ear of idle fancies, hearken unto the holy melodies of the Beloved, and ponder: never in all creation hath such a Cause appeared, nor shall it ever appear, save as thy Lord, the All-Glorious, willeth. That which proceedeth from the Truth is manifestly distinguished from that which proceedeth from falsehood; the breathings of the Holy Spirit are diverse in their tokens and manifold in their tokens.
- 14 Account not the false as true, nor suppose the counterfeit to be the source of truth. O Ahmad! The breathings of truth are clearly manifest and stand apart from falsehood. Harken unto the call of the True and Trusted One, and regard all else save God as non-existent. Abide beneath the shade of thy Beloved and be at rest. Behold the Cause of God with thine own eyes, and with thine own ears apprehend its melodies.
- 15 Know the Truth through the Truth itself. Say: O people! Know God through God; for whoso seeketh to know Him through aught else shall never attain unto Him.
- 16 We hope, if God so willeth, that thou wilt turn from the most fragile of cords unto the Strong Rope which none can sever, and that thou wilt not remain deprived of the clouds of divine mercy. God guideth whomsoever He willeth unto the straight Path. And praise be to God, the Lord of all worlds.

جلّ کبریائے وصف فرماید انوار تجلی شمس اسم خود را وصف فرموده و این مقام و اوصاف باقی مادامیکه تجلی باقی و بعد از انحراف آن نفس از تقابل و محو انوار عندالله معدوم و مفقود بوده و خواهد بود

13 ای احمد سمع را از کلمات وهمیه مقدّس کن و نعمات قدس محبوبرا بشنو و تفکر کن هرگز در ابداع چنین امری ظاهر نشده و نخواهد شد الا من شاء ربّک و ما یظهر من الحقّ از ما یظهر من الباطل بسی واضح و مفصول نغمه روح القدس را نفحاتی دیگر و اریاحی دیگر است

14 کاذب را صادق بدان و جعل را مذهب علل فرض مکن ای احمد نفحات صدق از کذب بسی لائح و معلوم بشنو ندای صادق امین را و ما سوی الله را معدوم دان و در ظلّ محبوب ساکن شو و بیارام بچشم خود در امر الله نظر کن و بگوش خود نغماتش را ادراک نما

15 و حقّ را بحقّ بشناس قل یا قوم اعرّفوا الله بالله و من اراد یعرفه بدونه لن یعرفه ابداً

16 انشاءالله امیدواریم که از او هن حبال بجبل محکم وثقی راجع شوی و از سخاب رحمت الهی محروم نمائی و الله لهدی من یشاء الی صراط مستقیم و الحمد لله ربّ العالمین

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BH00885

Lawh-i-Javad

To: Javad

- 1 He is the Ever-Abiding! In His Most Glorious Name!
- 2 O beloved of my soul and cherished one of my spirit! Have you chosen stillness while the Chosen Beauty sits in utmost distress amidst the wicked? Do you draw peaceful breath from

1 هو الباقي باسمه الأبهي

2 ای حبیب جان و محبوب روانم آیا سکون اختیار نموده‌ئی و جمال مختار مابین اشار بکمال اضطراب مبتلا نشسته آیا نفس راحت از قفس تن برآوری

the cage of the body while the Beauty of Oneness is surrounded by wolves in human form with corrupt souls? At every moment that Manifest Beauty calls out with sorrowful voice to His loved ones, summoning them to the victory of God's Cause, not to the victory of His own sacred Self. For from time immemorial and unto eternity He has sacrificed His blessed Self in the path of the All-Glorious, as is evident to every fair-minded observer that in all their days they have not sought to protect themselves from enemies, but have ever shone like the sun in the holy firmament - none deny this save every deprived deceiver.

- 3 Thus it is clear that by victory is meant the triumph of God's Cause, and ever shall be. By God! If a soul should draw but one breath in aid of this wondrous and exalted Cause, it would equal all the acceptable deeds of the dwellers of earth and heaven - nay, it cannot be compared with anything, would you but reflect. Their victory through the sword of utterance and the tongue is beloved of God, not through swords of steel, for They have never been pleased with harm to any soul, and in all verses They emphasize this matter.

- 4 The King of Creation declares: O Javad! Draw forth the sword of the tongue from the scabbard of utterance through the power of the All-Merciful, and proclaim this Cause in such wise that no created thing shall find means to turn away, for these loved ones are aided by the Holy Spirit when they speak. O Javad! The brilliant morn has drawn breath from the Merciful Breath, and "by the Dawn when it breathes" has once again become manifest. Strive mightily, God willing, lest the darkness of corrupt souls and satanic temples with the veils of the ungodly conceal this luminous morn from the eyes of men.

- 5 O Javad! Several wolves have appeared in sheep's clothing. One must at all times take refuge in God to remain protected from the deceptions and schemes of these deceivers who have plotted against the Lord of all worlds. O Javad! Today if all who are in the heavens should claim divinity and chant the verses of the first and the last without mention of your Lord, the Most Exalted, in His final advent through His Most Glorious Name, they are and shall be rejected. For the creation of words is like unto the creation of souls - just as the purpose of creating souls has been the recognition of God's Self, the purpose of creating their words, from whatever tongue they may flow, shall be the mention of Truth. And if this station be absent from the melodies, they shall be like the words of the marketplace - nay, the latter is more excellent in God's sight,

و حال آنکه جمال احدیت را ذیاب ارباب انفس مشرکه احاطه نموده و در کلّ حین آنجمال مبین بلحن حزین ندا میفرماید احبای خود را و بنصر امر الله دعوت میفرماید نه بنصر نفس مقدس خود چه که لم یزل و لایزال نفس مبارک خود را در سبیل ذو الجلال انفاق نموده چنانچه این فقره بر هر منصف بصیر معلوم بوده که در جمیع آیام خود را از اعداء حفظ نفرموده اند و در کلّ اوان چون شمس در سماء قدس تابان و رخشان بوده اند و لا ینکر ذلک الا کلّ مغلّ محروم

- 3 پس واضح بوده که مقصود از نصر نصر امر الله بوده و خواهد بود تا الله اگر نفسی نفسی در نصر این امر بدیع منبع برآورد مقابلست باعمال مقبوله اهل سموات و ارض بل لا یقابل بشیء ان انتم فی انفسکم تتفکرون و نصرهم بسیف بیان و لسان عندالله محبوبست نه بسیوف شاحذه حدیده چه که بضر نفسی راضی نبوده و نیستند و در جمیع آیات مبالغه در این امر میفرمایند

- 4 سلطان ایجاد میفرماید ای جواد سیف لسانرا از غلاف بیان بقوت رحمن برآور و بقسمی تبلیغ این امر نما که جمیع آفرینش را مجال اعراض نماند چه که این احبّا را در حین تکلم روح القدس تأیید میفرماید ای جواد صبح منیر از نفس رحمانی نفس کشیده و الصبح اذا تنفس مرّة اخری ظاهر گشته انشاءالله جهد بلیغ مبدول فرماید که مباد ظلمت انفس ظلماتیه و هیاکل شیطانیّه بحجبات انفس مشرکه این صبح نورانی را از اعین ناس مستور دارد

- 5 ای جواد ذیابی چند در اثواب اغنام ظاهر شده اند باید در کلّ وقت پناه بخدا برد که از خدع و مکر این خادعین که بر ب عالمین مکر نموده اند محفوظ مانید ای جواد الیوم اگر کلّ من فی السموات دعوی ربوبیت نمایند و بآیات اولین و آخرین تغنی نمایند من دون ذکر اسم ربّک الاعلی فی کرّته الاخری علی اسمہ الابهی مردود بوده و خواهند بود چه که خلق کلمات بمثل خلق انفس شده و خواهد شد همچنانکه از خلق انفس مقصود عرفان نفس الله بوده از خلق کلماتهم از هر لسان که جاری شود مقصود ذکر حق خواهد بود و اگر این رتبه از نعمات

even should those melodies be uttered in the most beautiful tones.

- 6 Consider the lamp-niche - though it be fashioned of delicate glass or brilliant crystal, its purpose is to hold the lamp. If it attains not to this station, it is but a useless instrument that neither nourishes nor avails. Thus the purpose of the niche of words is the kindling of the lamp of the mention of the All-Beautiful, and without it they are but satanic whispers, even if that book of words be observed to encompass the kingdom of names and attributes.

- 7 O Javad! The purpose of the trees is the human temples which bear the fruits of knowledge. If a tree is not honored with this grace, it is deemed as a withered garden tree, worthy of being cut down and burned - and would that it be burned for preparing the feast of the Beloved! And perchance it may be taken to cook the food of the ungodly according to what their hands have earned aforetime. We seek refuge in God from this! O Javad! My appearance among the loved ones and my standing amongst the enemies in days when every man was shaken and all hands trembled from the might of those days was a clear proof, greater than the proofs of the first and the last, were people to be fair. There was and shall be no proof of My Self save My own Being. The purpose of verses was to establish the Cause among people who were veiled, otherwise those who drink the purest wine from the Most Glorious Cup recognize Truth by Truth and look to naught else. O Javad! By God! My manifestation among these people is greater than the creation of the heavens and earth and all that was and will be, but the servants are dead in the stupor of their own selves. In these days the children of the sanctuary speak such verses that the hearts of those near to God remain enthralled and astonished. And this is not difficult for God.

- 8 Some time ago the Surih of the Companions was revealed from the heaven of eternity and the right hand of the Most Great Throne, and was sent in the name of God, the Most Great, to His Eminence the most luminous, most radiant and most glorious - upon him be the glory of God, the Lord of Eternity. Mention of your honor was made in that wondrous tablet. Request it from them that you may attain to the revealed divine favors. And the glory that has shone forth from the horizon of the countenance of Glory be upon you and your family.

مفقود شود مثل کلمات اهل سوق خواهد بود
بل عندالله ثانی ارجح اگرچه آن نغمات باحسن
الحن ظاهر شود

- 6 نظر بمشکاة فرمائید که اگر از زجاج لطیف
و یا بلور منیع مصنوع شود مقصود استوای
سراجست بر او اگر باینقام فائز نشود آلتی
خواهد بود معطل و معوق لایسمن و لایغنی پس
مقصود از مشکوة کلمات اشتعال سراج ذکر ذو
الجمال بوده و من دون آن وسوس شیطانیست
اگرچه دفتر آنکلمات بقطر ملکوت اسماء و
صفات مشاهده شود

- 7 ای جواد مقصود از اشجار هیاکل انسانیہ اثار
معرفتم بوده اگر شجره باین فضل مفتخر نشود
حکم شجره یابسه بستانیه دارد که لایق قطع و
احتراق بوده و خواهد بود و ای کاش برای
ترتیب خوان محبوب مشتعل میشد و شاید که
بجمل طبع مشرکین برده شود بما اکتسبت ایداه
من قبل فنعوذ بالله من ذلک ای جواد ظهورم
بین احباً و قیامم مابین اعدا در ایامیکه کلّ رجل
متزلزل بوده و جمیع یادی از سطوة ایام مرتعش
حجتی بود واضح و اعظم از حجج اولین و آخرین لو
یکون الناس لمن المنصفین دلیل بر نفسم جز ذاتم
نبوده و نخواهد بود و مقصود از آیات اثبات امر
مابین ناس که محتجب بوده اند بوده والا شاربین
نحر اصغی من کأس ابهی حق را بحق شناسند
و بدون آن ناظر نه ای جواد تالله ظهوری بین
هؤلاء اعظم عن خلق السموات و الارض و
عن کلّ ما کان و ما یکون ولكن العباد فی
سکر انفسهم میتون در این ایام اطفال حرم بآیاتی
تکلم مینمایند که افتده مقربین مجذوب و متحیر
مانده اند و لیس ذلک علی الله بعزیز انتہی

- 8 چندی قبل سوره اصحاب از سماء قدم و یمین
عرش اعظم نازل شد و باسم الله الأعظم
حضرت منیر انور انغم علیه بهاء الله مالک
القدم ارسال شده و ذکر آجناب در آن لوح
بدیع بوده از ایشان مطالبه فرمائید تا بالطاف
منزله صمدانیہ فائز گردید و البهاء الذی اشرق
من افق جبین البهاء علیک و علی اهلہ

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069x, MAS8.012x

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1 He is the Most Glorious, the Most Holy, the Most Exalted!

2 From time immemorial until now, whosoever hath detached himself from all save God and turned unto Him hath, in every station, attained his heart's desire, for in the stages of spiritual nearness, physical distance hath never been, nor ever shall be, a barrier. That which hath forever stood as a veil between the Truth and creation hath been the veils of self and desire. So long as these veils persist, the servant remaineth far removed from the assemblage of nearness, even should he stand before the Divine Throne. Yet after these veils are rent asunder, he standeth before His countenance, though outwardly he be a hundred thousand leagues distant. The purpose of man's existence hath been that, through the grace of the All-Merciful, he should be cleansed and purified from the defilements of creation, that he might become worthy to appear before the Greater Manifestation and enter the immortal celestial dominion of God. Should any soul fail to attain this station, no benefit would accrue to him even if he were to possess the whole earth and whatsoever is therein. As can be observed, preoccupation with this world and its trappings is the cause of affliction and abasement, not the source of freedom and repose. All the wondrous counsels and words of wisdom that God hath uttered through the tongues of His own Manifestations have been for the elevation of the souls of His servants, for verily He, the Most High, hath ever been, and shall ever remain, sanctified and exalted above the conditions of His creation and all that they possess.

3 As to what thou didst write expressing wonder at this forbearance despite such power—yea, in this are signs for the mystics, evidences for them that are nigh unto God, tokens for the hopeful, and intimations for the sincere. In darkness the light of the stars shineth bright and clear, and through the touchstone pure gold is distinguished from brass. In times when the descent of trials enshroudeth all contingent things in the darkness of might, the countenances of them that are nigh unto God and are sanctified shine forth with a crystalline radiance—those souls who have regarded all save the Beloved as non-existent and counted as nothing. Similarly, in the appearance of the touchstone and trials, he that turneth toward God is distinguished from him that turneth away. Whatsoever hath come to pass and shall come to pass hath been and shall be manifestations of divine wisdom, and none hath knowledge of its wisdom save His own Self, the All-Knowing, the All-Informed. In all

1 هو الأَمْعُ الأَقْدَسُ الأَبْهَى

2 لم یزل و لا یزال هر نفسیکه منقطع شد از کلّ ما سوی الله و مقبل شد باو در هر مقام بوده بمطلوب فائز چه که در مقامات قریب معنوی بعد صوری حایل نبوده و نخواهد بود آنچه لازال حایل بوده میانه حق و خلق حجاب نفس و هوی بوده تا این حجاب باقی لازال عبد از انجمن قرب بعید است و لو بین یدی العرش حاضر باشد و بعد از خرق این حجاب در مقابل وجه بوده اگر صدهزار فرسنگ بحسب ظاهر بعید باشد و آنچه از وجود انسانی مطلوب آن بوده که از کدورات اکوان بعنایت رحمن پاک و مطهر شود تا قابل منظر اکبر گردد و بحیثیوت باقی الهی وارد شود و اگر نفسی باین مقام فائز نشود اگر مالک شود کلّ ارض و ما علیها را نفعی باو راجع نه چنانچه مشاهده میشود که اشتغال بدنی و اسباب آن سیب ابتلا و ذلت است نه علت فراغ و راحت آنچه از نصایح بدیعه و کلمات حکمتیه که حق بلسان مظاهر نفس خود تکلم فرموده مقصود ارتقاء انفس عباد بوده و الاّ الله تعالی لم یزل مقدّس و منزّه از شئون خلق و ما عندهم بوده و خواهد بود

3 و اینکه نوشته بودی عجب دارم با این اقتدار این تجلّی را بلی و فی ذلک لآیات للعارفين و بینات للمقربين و دلالات للآملین و اشارات للمخلصین در ظلمت نور انجم مستضیء و ظاهر و بحک ذهب ابریز از نحاس ممتاز و در حین نزول قضایا که ظلمت سطوت جمیع امکانرا فرو گرفته انوار وجوه مقربین و مقدّسین درّی و لائح مشاهده میشود یعنی آن نفوسیکه ما سوی المحبوب را معدوم دانسته اند و مفقود شمرده اند و هم چنین در ظهور بحک و امتحان مقبل الی الله از معرض ممتاز آنچه وارد شده و میشود از ظهورات حکمت الهیه بوده و خواهد بود و احدی بر علم و حکمت آن مطلع نه الاّ نفسه العلیم الخبیر در کلّ الواح فتنه سئه شداد نازل که لعلّ عند ظهور آن

the Tablets mention hath been made of the trials of grievous years, that haply, when they should appear, the loved ones of God might not be perturbed. Nevertheless, that which was to appear hath appeared. All that hath been manifested and shall be manifested hath been and shall be by His command. None can avert His decree and none can repel His judgement. He doeth what He willeth and ordaineth what He pleaseth.

- 4 As regards what was asked concerning the mixture of the four elements, it is known to thee that the combination of separated, external, and opposing elements is not possible. Indeed, the masters of the craft [of alchemy] consider four elements necessary in their work, for they regard all things as subsisting through the four elements. In truth, all four are necessary to earth, for it is the seat of manifestation. Verily earth cannot bring forth vegetation without water, as is evident, hence water is necessary - "and from water We made all things living." And earth deprived thereof brings forth neither herbage nor fruit. Fire too is necessary, for motion arises from heat and ever has, and in its absence no motion can occur, hence fire is necessary. And air, which is the cause of mixture and the source of colors, is assuredly necessary, and therein is ordained what is not ordained elsewhere, though people know it not. Indeed it is fire through its heat and water through its moisture, thus the work is perfected therein, were ye of those who know. And therein is combined what is not combined elsewhere - thus hath it been ordained by One mighty and powerful.

احبای الهی مضطرب نشوند و مع ذلک ظاهر ما
ظاهر جمیع آنچه ظاهر شده و میشود بامر او بوده
و خواهد بود لا راد لقضائه و لا مرد لحکمه یفعل
ما یشاء و یحکم ما یرید

4 و آنچه از امتزاج ارکان اربعه استفسار شده بود
معلوم آنجناب بوده که امتزاج ارکان منفصله
خارجۀ متضاده ممکن نه بلی چهار رکن را
حکمای صنعت در عمل خود لازم دانسته اند چه
که کلّ اشیاء را قائم بعناصر اربعه میدانند و
فی الحقیقه هر چهار لازم ارض لازم است چه
که مقرّ ظهور است و البته ارض بی ماء انبات
نماید چنانچه مشهود است لذا ماء لازم و من
الماء کلّ شیء حی و ارض الّتی منعت منه لا
ینبت منه کلاً و لا ثمار و نار هم لازم چه که
حرکت از حرارت بوده و هست و در فقدان
آن حرکت احداث نشود لذا نار لازم و هوا که
علت امتزاج و سبب الوانست البته لازم و فیه
قدر ما لا قدر فی دونه و لکنّ الناس هم لا
یعلمون و انه هو النار لحرارته و الماء لرطوبته لذا
تم العمل فیه لو انتم من العارفين و فیه اجتماع ما
لا اجتماع فی غیره کذلک قدر من لدن مقتدر
قدیر

- 5 The four elements - namely fire, air, water and earth - after combination and coalescence manifest two qualities each: in fire there is heat and dryness, in air moisture and heat, in water cold and moisture, and in earth dryness and cold. Therefore in the hidden work some have been content with two elements, calling them male and female, spirit and body, for in two elements the four are manifest. This station they have expounded in detail and called by all names. Were the details of these degrees to be mentioned, the discourse would surely grow lengthy. Therefore it is briefly stated that in the aforementioned work one must search and find something from which these four elements themselves become manifest. For if they emerge from different things, their mixture is very difficult, just as water never has and never will mix with oil, unless there be found a water in whose depths oil is concealed, and through alchemical processes the inner oil overcomes the outer form - then that water, which is in reality oil, can mix and unite with oil.

5 و اسطقسات اربعه یعنی نار و هوا و ماء و ارض
بعد از امتزاج و ایتلاف از هر یک دو رکن
ظاهر مثلاً در نار حرارت و بیوست و در هوا
رطوبت و حرارت و در ماء برودت و رطوبت و
در ارض بیوست و برودت لذا در عمل مکتوم
بعضی برکنین اکتفا نموده اند و بذکر و انثی و روح
و جسد نامیده اند چه که در دو رکن ارکان
اربعه مشهود و این مقام را تفصیل داده اند و
بکلّ اسماء نامیده اند اگر تفصیل این مراتب ذکر
شود البته بیان بطول انجامد لذا مختصر ذکر میشود
که در عمل مذکور باید تفحص نمود و شبلی
یافت که این چهار رکن از نفس او ظاهر شود
چه که اگر از اشیاء مختلفه ظاهر شود امتزاج آن
بسیار مشکل چنانچه ماء مع دهن هرگز امتزاج
نگرفته و نخواهد گرفت مگر آنکه مائی یافت شود
که دهنت در باطن آن مستور باشد و بتدبیرات
صنعتیه دهن باطنیه بر صورت ظاهره غلبه نماید

و بعد آن ماء که فی الحقیقه دهن است با دهن
امتزاج گیرد و متحد شود

- 6 In brief, what is intended by the hidden craft is that thou shouldst separate the four elements from a single thing, and after purifying each element from incidental impurities through dissolution and coagulation, unite these elements. The purpose of purification is that they be cleansed of impurities that prevent and obstruct, that they may become capable of true mixture. Now consider what thing is that stone from which the four elements are separated.

6 باری آنچه از صنعت مکتوم مقصود بوده اینست که از شیء واحد تفصیل عناصر اربعه نمائی و بعد از تطهیر هریک از ارکان از اوساخ عارضیه بجلّ و عقد این ارکانرا متحد نمائی و مقصود از تطهیر آنکه از اوساخ مانعه حایله مطهر شوند تا قابل امتزاج حقیقی گردند حال تفکر نما آن جبریکه از او ارکان اربعه تفصیل شود چه شیء است

- 7 Beware lest thou engage in practice before knowledge, for knowledge precedeth practice. Therefore strive to attain knowledge, then undertake the work. The stone exists in one of the three kingdoms and is visible in the streets and markets. Reflect that thou mayest know. And if thou findest it and separate it, then ask God to teach thee what He hath ordained therein, for with Him is the knowledge of all things, and the knowledge of the heavens and earth, and knowledge of what was and what shall be.

7 آیاک ان تشتغل بالعمل قبل العلم چه علم مقدّم بر عمل بوده پس جهد نما تا بعلم فائز شوی بعد بعمل پردازی و حجر در یکی از اجناس ثلاثه موجود و در طرق و اسواق مشهود فکر لتعرف و اگر یافتی و تفصیل نمودی فاسئل الله بأن یعلمک ما قدر فیہ و ان عنده علم کل شیء و علم السموات و الأرض و علم ما کان و ما یکون و

- 8 In these days that which is beloved and desired is that thou shouldst take somewhat of the active essence, which is love for the Servant of God, and place it upon the conflicting elements of the human temple, so that all may be cleansed, through the assistance of that Most Great Essence, from the dross of earthly realms and enter the eternal kingdom. This is that greatest elixir which transmuteth all the copper of existence into pure gold, and this is that crown of victory which by God's command prevaleth over all who are in the heavens and on earth. Blessed are they that attain! Thus have We imparted unto thee the truth. Ponder thou, therefore, that thou mayest recognize that which lieth concealed within the treasures of thy Lord's protection, the Most High, the Most Great. All praise be to God, the Lord of all worlds.

8 آنچه در این ایام محبوب و مطلوب آنست که قدری از جوهر فاعل که حبّ غلام الهی است اخذ نمائی و بر عناصر متضاده هیکل انسانی گذاری تا کل باعانت آنجوهر اعظم از وسخ عوالم ملکیه مطهر شده بعرصه ملکوت باقی درآیند اینست آن اکسیر اعظم که جمیع نحاس وجود را زر ابریز نماید و اوست اکیلی غلبه که بامر الله غالب است بر کلّ من فی السموات و الأرض طوبی للفائزین کذلک القیناک بالحق اذا فکر لتعرف ما هو المستور فی کائنات عصمة ربک العلی العظیم والحمد لله رب العالمین

NLAI_BH2.181, MAS8.096x

REVS.173x

BH00903

To: *Mutivallibashi*

1 He is the Mighty, the Everlasting!

2 This is a Book which guideth unto the Truth and remindeth men of the days of the Spirit, and beareth them glad tidings of the good-pleasure of God, the Help in Peril, the Self-Subsisting. It sendeth down at all times upon the sincere ones the fruits of holy and glorious bounty, and bestoweth upon the people of the realm of might that which turneth them unto God, the Mighty, the Best-Beloved, and upon the people of the Kingdom that which causeth them to enter the precincts of glorified might. Say: This Tablet is in itself a hidden Book which hath ever been treasured in the vaults of God's protection, and its verses were inscribed by the finger of power, would ye but know it. It hath now appeared through grace that it might quicken the hearts of them that circle round the Cause, who behold naught save the Tree of the Cause itself and what shineth forth therefrom of the lights of God, the Exalted, the Adored. The veils deter them not, nor do allusions hinder them, for they gaze with the eye of God upon the very essence of the Cause. Nothing shutteth them out from beholding the Beauty, as they observe with spiritual sight the holy verses and ponder the wonders of the Cause.

3 Say: O people! Fear ye God in His Cause, and follow not those who walk not in the path of God. O people! Be not like those who read the Book of God, and yet deny His verses, who follow His commandments in their days, and yet turn away from His Beauty. Say: The Beauty of God was among you, and His countenance shone forth between earth and heaven like a lustrous and burnished pearl, yet were ye veiled from Him, such that not one among you recognized Him, would ye but understand. The veil of His face was none other than His very manifestation, would ye but comprehend. Ye were present before Us every eve and morn, and were with Me every morning and evening, and witnessed whatsoever appeared from Me, My rising up and My sitting down, yet it was as though ye had never heard the melodies of God though ye heard them constantly, and had not attained His presence though ye witnessed it every moment. Thus do We mention in the Tablet that which escaped you, that perchance ye may now arise from the couches of heedlessness and become aware within yourselves.

1 هو العزيز الباقي

2 هذا كتاب يهdy الى الحق و يذكر الناس بايام الروح و يبشرهم برضوان الله المهيمن القيوم و ينزل على المخلصين في كل حين من ثمرات قدس منيع و ينفق على اهل الجبروت ما يقلبهم الى الله العزيز المحبوب و على اهل الملكوت ما يدخلهم في جوار عز محمود قل ان هذا اللوح بنفسه لكتاب مكنون لم يزل كان مخزوناً في خزائن عصمة الله و سطرت آياته باصبع القدرة ان انتم تعلمون و ظهر حينئذ بالفضل ليحيي به افئدة الذينهم في حول الأمر يطوفون و لن ينظرون الا بشجرة الأمر و نفسها و ما يظهر منها من انوار الله العلي المعبود و لن تمنعهم السبحات و لن تحجبهم الاشارات و هم بصر الله في نفس الأمر ينظرون و لا يسدّهم شيء عن ملاحظة الجمال و هم في آيات الله في انفس القدس يتفكرون و في بدع الأمر هم يتفكرون

3 قل يا قوم اتقوا الله في امره و لا تتبعوا الذينهم على صراط الله في هذا السبيل لا يسلكون و يا قوم لا تكونوا بمثل الذين يقرؤون كتاب الله ثم بآياته هم يكفرون و يتبعون احكام الله في ايامهم ثم عن جماله هم يعرضون قل قد كان جمال الله بينكم و يضيء وجهه بين السموات و الأرض كاللؤلؤ الدرى المصقول و انتم كنتم محتجب عنه بحيث ما عرفه احد منكم ان انتم تعقلون و ما كان نقاب وجهه الا الظهور ان انتم تفقهون و كنتم حضرت بين يدينا في كل عشي و بكور و كنتم معي في كل صباح و مساء و شهدتم كلها ظهر مني و من قيامي و قعود كائنكم ما سمعتم نغمات الله بعد الذي سمعتموها في كل حين و ما فرتم بلقائه بعد الذي في كل آن كنتم ان تشهدون كذلك نذكر في اللوح ما فات عنكم لعل حينئذ تقومون عن مراقدة الغفلة ثم في انفسكم تستشعرون

4 And thou, O My namesake, hearken unto that which the Spirit imparteth unto thee of the mysteries of God, the Help in Peril, the Self-Subsisting. Arise with thy whole being to serve God, and transgress not that which thou hast been commanded, and be not of those who turn not toward the holy court. Thou wert with Me most days and heard from Me what thou hadst not heard from any other, and saw what thou hadst not seen from any soul, yet thou didst not recognize Me for less than a moment, and this is a known truth. Thus were We possessed of power over all things, and We veiled thine eyes and the eyes of the people though We were shining among them like the manifest, radiant, and visible sun. By My life! Hadst thou recognized Me in less than the twinkling of an eye and asked Me concerning the knowledge of what hath been and what shall be, We would have taught thee in truth more swiftly than a loved one heareth the call of his beloved. Thou didst hear from Me at times that which would suffice thee beyond all else but God, yet thou didst not heed it, for vain imaginings and idle fancies veiled thee from the knowledge of God, the Help in Peril, the Self-Subsisting.

5 Wherefore, when God's appointed time was fulfilled and the idolaters cast Us into prison, We lifted the veil from the face of the Cause and manifested Our own Self through the truth, despite those who associated partners with their Lord. Say: O concourse of idolaters! Did ye imagine that My imprisonment would cause God's Cause to be lost or changed through My abasement? Wretched indeed is what ye have imagined within yourselves and in all your vain fancies. Nay, through this His Cause is exalted in truth, even as it was exalted aforetime, would ye but perceive it.

6 And thou, grieve not for what hath escaped thee in Our days, but seek the grace of thy Lord, the Mighty, the Beloved. Then give thanks unto God, thy Lord, for having loved thee and sent down unto thee this Tablet from which the breezes of God waft, if ye would but sense them. Say: O people! This Tablet is in itself a proof unto you and unto all who dwell in the heavens and the earth, if ye would behold it with the eye of God. Say: O concourse of the earth! If ye possess a greater proof than this, or a mightier evidence, or a more exalted sign, then bring it forth, if ye be truthful. And if ye have no proof or evidence, then by what reason have ye held yourselves back from this exalted and extended Path?

7 Know thou then the mystery of the eighty and what was promised unto you in the nine, that thou mayest be assured

4 وَاَنْتَ يَا اسْمِي اسْمِي مَا يَلْقَى عَلَيْكَ الرُّوحُ
من اسرار الله المهيم القِيوم و قم بتمامك على
خدمة الله ولا تتجاوز عما امرت به ولا تكن
من الذينهم الى شطر القدس لا يتوجهون وَاَنْتَ
كنت معي في اكثر الايام و سمعت مني ما لا
سمعت من احد و رأيت ما لا رأيته من نفس
و مع ذلك ما عرفني في اقل من آن و هذا
لحق معلوم كذلك كما مقتدرًا على كل شيء و
غطينا عيونك و عيون الناس بعد الذي كما مشرقًا
بينهم كالشمس المشرق المنير المشهود فوعمرى لو
عرفني في اقل من لمح البصر و سألتني عن علم
ما كان و ما يكون لعلناك بالحق اقرب من ان
يسمع الحبيب نداء المحبوب و انت سمعت مني في
بعض الأحيان ما يكفيك عن غير الله ولكن
ما التفتت به لما اجبتك الظنون و الأوهام عن
عرفان الله المهيم القِيوم

5 اِذَا مَا تَمَّتْ مِيقَاتُ اللَّهِ و ادخلونا المشركون في
السجن كشفنا القناع عن وجه الأمر و اظهرنا
نفسنا بالحق رغماً للذينهم كانوا يربهم ان يشركون
قل يا ملا المشركين هل زعتم بأن امر الله يضيع
بسجني او يبدل بذلي فبئس ما ظننتم في انفسكم و
في كل ما انتم تتخيلون بل بذلك يرفع امره بالحق
كما رفع من قبل ان انتم تشعرون

6 وَاَنْتَ يَا اسْمِي لَا تَحْزَنْ عَمَّا فَاتَ عَنْكَ فِي أَيَّامِنَا
فابتغ فضل ربك العزيز المحبوب ثم اشكر الله
ربك بما احببك و ارسل اليك هذا اللوح الذي
منه تهب نسيمات الله ان انتم تجدون قل يا قوم
هذا اللوح بنفسه حجة عليكم و على اهل السموات
و الأرض ان انتم ببصر الله فيه تشهدون قل يا
ملا الأرض ان كان عندكم حجة اعظم من هذا
او برهان اكبر منه او دليل اعلى عنه فأتوا بها ان
انتم صادقون و ان لم تكن عندكم من حجة او برهان
فبأي شيء منعمت انفسكم عن هذا الصراط المرتفع
الممدود

7 اِذَا فاعرف سر الثمانين و ما وعدتم به في التسع
لتوقن بأن الله يوفى وعده و يقدر مقادير كل شيء

that God fulfilleth His promise and ordaineth the measure of all things in a guarded Book. Thus hath God's favor been completed, His beauty appeared, His verses been sent down, His words been perfected, and His countenance been revealed, if ye would but witness and hearken.

- 8 Then hearken unto My counsel at the end of the Tablet, and be of them who take counsel from God's admonition. First, shun those in whom thou perceivest the stench of malice and hypocrisy, and sit not with them in any gathering. This is God's command unto thee and unto those who ascend unto the heights of the spirit. Thou hast sat with them on several occasions - and We know this from the knowledge which God hath taught Me - therefore We forbid thee and those who would soar unto the heaven of nearness. Beware lest thou be swayed by their tongues; rather, look to their hearts and thou wilt find therein malice and hatred, and what lieth hidden in their breasts will become manifest unto thee. This is what the Truth counseleth thee in these days wherein minds are bewildered. Guard thyself against such as these, even as light guardeth itself from darkness and the believer from the idolater. Turn away from them, then turn towards God, the Mighty, the Self-Subsisting. Should they recite God's verses, they recite them only out of the deceit that lies within their hearts, and though they may mention God's ordinances, they remember them not. Say: O assemblage of the malicious! Know ye that God hath made Me a test for you, such that your faith can never be complete except through love for Me, even if ye were to worship and prostrate yourselves for all eternity.

- 9 And as a final counsel, grieve not for the hardships and difficulties thou art in. Know that this world and all that is therein shall perish, and what God hath ordained for thee is, by God, better for thee than all thou beholdest on earth or that the mystics know. If thou remainest patient in all matters and puttest thy trust in God, thy Lord, and art not dismayed by circumstances, then be patient, O My brother, in what befall thee. Then remember My days, morn and eve, My exile and separation, My distress and tribulation, My melodies and utterance, My chants and beauty, My trials and ordeals, My imprisonment and estrangement in this forbidden land.

في كتاب محفوظ كذلك تمت نعمة الله وظهر
جماله و نزلت آياته و بلغت كلماته و لاح وجهه
ان اتم تشهدون و تسمعون

8 ثم استمع نصحي في آخر اللوح و كن من الذينهم
بنصح الله يستنصحوون أولاً تجنب عن الذين نجد
منهم روائح الغل و التفاق و لا تجمع معهم في مقعد
و هذا من امر الله عليك و على الذين الى معارج
الروح هم يعرجون و انك جلست معهم في عدة
من الأوقات و علمناه من علم الذي علمني الله
لذا نهيناك و الذينهم كانوا الى سماء القرب ان
يطيرون اياك ان لا تلتفت بما يتكلم به السنهم
بل توجه بقلوبهم لتجد الغل و البغضاء و يظهر
لك ما في صدورهم و هذا ما يعظك به الحق
في هذه الأيام التي فيها تذهل العقول فاحترز عن
مثل هؤلاء كاحتراز الثور عن الظلمة و المؤمن
عن المشرك فأعرض عنهم ثم اقبل الى الله العزيز
القيوم اولئك ان يقرؤوا من آيات الله لن يقرؤوها
الا لمكر الذي كان في سرهم و لو يذكرون احكام
الله هم ما يتذكرون قل يا ملأ المبغضين فاعلموا
بأن الله قد جعلني فتنه لكم بحيث لن يتم ايمانكم
الا بحبي و لو في ابد الأبد اتم تعبدون او تسجدون

9 و في آخر النصح لا تحزن عما كنت فيه من
الشدايد و العسر فاعلم بأن الدنيا و ما فيها سيفنى
و ما قدر لك عند الله تالله خير لك عما تشهده
في الأرض او يعرفه العارفون لو تصبر في الأمور
و توقن بالله ربك و لن تجزع في الأمور فاصبر يا
اخى فيما يرد عليك ثم ذكر ايامي في كل عشي
و بكور ثم هجرتي و فراقى ثم ضرى و اضطرارى
ثم نعماتى و بيانى ثم ترقماتى و جمالى ثم بلائى
و ابتلائى ثم عن سجنى و غربتى في هذه الأرض
الممنوع ١٥٢

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BRL_DA#365, LHKM2.032, RSBB.018,
ASAT2.194x

BH00926

- 1 This is a Tablet which was revealed aforetime, and the original thereof, should God so will, He will send unto thee through a trusted one among His servants. 1 هذه سورة ما نزل من قبل و الأصل في هنا لو شاء الله ليرسله اليك بيد امين من عباده
- 2 In the Name of Him before Whose face all prostrate themselves! 2 بسم الذي كل لوجهه ساجدون
- 3 This is a Book from God, the Help in Peril, the Self-Subsisting, unto him who hath believed in Him and hath sought guidance from the lights of the Spirit in these days wherein have changed the faces of those who doubted meeting with their Lord and denied the signs of God. 3 هذا كتاب من الله المهيمن القيوم الى الذي آمن به و استهدى بأنوار الروح في تلك الأيام التي تغيرت فيها وجوه الذينهم كانوا في مرية عن لقاء ربهم و كانوا بآيات الله ان يبحدون
- 4 O servant! Were We to recount what hath befallen Us, thou wouldst detach thyself from thy self, thy spirit and thine essence, and flee unto the mountains until thou sacrificest thyself in My path. Thus was the decree, yet the people perceive not. 4 ان يا عبد لو نذكر ما ورد علينا لتقطع عن نفسك وروحك وذاتك و تنفر الى الجبال الى ان تفدي نفسك في سبيلي و كذلك كان الأمر ولكن الناس هم لا يشعرون
- 5 Know thou that He Who through the movement of His finger hath manifested justice and its expressions hath been accused of tyranny by the idolaters. Woe unto them and unto what they have earned in their vain life, and they understand not. And He Who through His command planted the trees of truth hath been charged with falsehood. Thus have they done unto My Self, if ye be of them that know. 5 فاعلم بأن الذي بحركة من اصبعه قد ظهر العدل و مظاهره قد نسيه المشركون بالظلم فويل لهم و بما اكتسبوا في الحياة الباطلة و هم لا يفقهون والذي بأمره غرس اشجار الصدق قد افتروه بالكذب كذلك فعلوا بنفسى ان انتم تعرفون
- 6 Say: O people! Fear God and spread not corruption in the land after its reformation, and commit not that which is shameful against your own selves, and be not of them who disbelieve. Fear God, O concourse of earth! This indeed is My garment from which every Prophet hath inhaled the fragrance of God, the Help in Peril, the Self-Subsisting. And through what hath been sent down from His presence have descended the Scriptures of God, the Almighty, the Glorious, the Best-Beloved. And verily, were He to desire to efface what is established among the servants, He is able through a word from His presence, if ye but understand. And were We to will it, We would reveal in every letter what hath been revealed from time immemorial, yet the people are dead in the veils of their selves. 6 قل يا قوم خافوا عن الله و لا تفسدوا في الأرض بعد اصلاحها و لا ترتكبوا الفحشاء في انفسكم و لا تكونن من الذينهم يكفرون اتقوا الله يا ملائ الأرض ان هذا القميصي الذي منه وجد كل نبي رايحة الله المهيمن القيوم و بما نزل من عنده قد نزلت صحايف الله المقتدر العزيز المحبوب و انه لو يريد ان يحو ما ثبت بين العباد لقادر بكلمة من عنده ان انتم تفقهون و لو نشاء لننزل في كل حرف ما نزل مني ازل الازال ولكن الناس في حجابات انفسهم ميتون
- 7 Say: O people! By God the Truth, ye have committed what neither the Jews, nor the Christians, nor those who suspended the beauty of 'Ali in the air and unjustly slew him, have committed, if ye would but ponder within yourselves. Say: Verily, the people of the Qur'an shed the blood of My Name Who appeared with the truth, and ye shed the blood of His Beloved at every moment, yet ye understand not. Say: Then if ye would 7 قل يا قوم تالله الحق قد فعلتم ما لا فعلت اليهود و لا النصارى و لا الذينهم علّقوا جمال علي في الهواء و قتلوه بالظلم ان انتم في انفسكم تتفكرون قل ان ملائ الفرقان سفكوا دم اسمي الذي ظهر بالحق و انتم تسفكون دم محبوه في كل حين و لا تفقهون قل اذا لو تتوجهون بسمع الفطرة الى

turn with the ear of innate nature toward the Supreme Horizon, by God ye would surely hear their lamentation, then their cry, then their wailing at what hath befallen Him through Whose one letter was created what was and what shall be, and through another letter hath come the Ancient Beauty in the shadows of the clouds with manifest and visible sovereignty, and through a word from His presence hath He adorned the temple of Lordship with the robe of glorious and beloved majesty. And were there to be found on earth one possessed of insight, by God he would witness that through His will appeared the kingdom of all names, then the dominion of all attributes in their completeness, then through another will He removeth the ornament of Name from the manifestations of names. Thus was thy Lord powerful over what He willeth, yet the people know not.

ملأ الأعلى تالله لتسمعن ضجيجهم ثم صرختهم ثم عويلهم بما ورد على الذي بحرف من عنده خلق ما كان وما يكون وبحرف اخرى قد اتى جمال القدم في ظلل الغمام بسلطان لا يح مشهود وبكلمة من عنده زين هيكل الربوبية برداء عز محبوس ولو يوجد في الأرض من ذى بصر تالله ليشهد بارادة منه ظهر ملكوت الأسماء كلها ثم جبروت الصفات بأتمها ثم بارادة اخرى يأخذ طراز الاسم عن مظاهر الأسماء كذلك كان ربك مقتدرًا على ما يشاء ولكن الناس هم لا يعرفون

- 8 O Jews! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as ye like, for the deepest longing of Mine heart is to attain the presence of My Best-Beloved in His Kingdom of Glory. Such is the Divine decree, if ye know it. Followers of Muḥammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayán to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken. O people of the Bayán! If ye have resolved to shed the blood of Him Whose coming the Báb hath proclaimed, Whose advent Muḥammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

8 قل يا ملأ اليهود ان تريدوا ان تصلبوا الروح مرة اخرى تالله هذا هو الروح قد ظهر بينكم فافعلوا به ما تشاؤون لأنه انفق روحه في سبيل الله ولا يخاف من احد ولو يجتمع عليه كل من في السموات والأرض انتم توقنون قل يا ملأ الانجيل ان تريدوا ان تقتلوا محمداً رسول الله تالله ان هذا ذاته قد ظهر بالحق فافعلوا به ما اردتم لأنه يشاق لقاء محبوه في ملكوت عزة و كذلك كان الأمر ان انتم تعلمون قل يا ملأ الفرقان ان تريدوا ان تعلقوا هيكل على الذي نزل من عنده البيان تالله ان هذا المحبوه الذي قد ظهر باسم آخر وقد اتى على ظلل المعاني بسلطان من عنده وانه هو الحق علام الغيوب وانتظر منكم ما فعلتم بظهور قبلي ويشهد بذلك كل شيء ان انتم تسمعون ان يا ملأ البيان ان تريدوا ان تسفكوا دم الذي به بشرتم بلسان على ثم من قبله بلسان محمد ثم من قبله بلسان الروح فيها هو هذا بينكم وما عنده من ناصر لينعكم فيما تريدون ان تعملون

- 9 Say: By God, this breast of Mine yearneth for your arrows - shoot then as ye please and tarry not. This neck of Mine it stretched out in its love for God and awaiteth your swords - strike then as ye desire. This head of Mine yearneth for the spears of your hatred - raise it upon them and parade it through the lands as ye wish.

9 قل تالله هذا صدرى مشتاق لسهامكم اذا فارموا كيف شئتم ولا تصبرون و ان هذا عنقى قد تناول حب الله وينتظر سيوفكم اذا فاضربوا كيف تريدون و ان هذا رأسى مشتاق لرماح

غَلِّمْ اِذَا فَاَنْصَبُوْهُ عَلَيْهَا ثُمَّ دَارُوا بِهٖ فِى الْبِلَادِ كَيْفَ تَحْبَوْنَ

- 10 Say: O people of the Bayan! If it be God's crime in your eyes that He hath sent unto you Him Whose meeting ye were promised and Who was pledged in all the Tablets, then pardon Him and make not yourselves deserving of God's vengeance, the King, the Protector, the Self-Subsisting. And if My crime be that His verses were revealed unto Me and We recited them unto you morning and evening, then forgive Me and thereby make not yourselves deprived of the meeting with God, the Mighty, the Exalted, the Powerful, the Beloved. And if your objection be to God for having sent Me so soon, then it behooveth you to thank God for this and say: "Praise be to God Who hath fulfilled His promise and accomplished what He promised us. Our Lord is indeed the All-Forgiving, the Kind." Fear God, O people, distinguish between gratitude and complaint, and deny not the Cause of Him for Whose sake all in the heavens and earth were created.
- 11 What aileth you, O people, that ye understand not? Have ye ever seen anyone to whom God's favor was sent who would deny it? Nay, by Him Who holdeth My soul in His hand, ye have seen none but yourselves, would ye be fair. The Promised One hath come unto you from nearby, yet ye denied Him. Had He appeared from afar, what would ye have done? - when it behooveth you to sacrifice yourselves in His path and thank your Lord, the Most Merciful, for having sent you this hidden and treasured blessing.
- 12 O Pen! Hold thy reins and conceal thyself, revealing no more than this. By God, were what is treasured within thee to be unveiled, all who are in the heavens and earth would swoon away, and no helper or supporter would remain for thee, for all people have opposed God and are walking in the wilderness of misbelief.
- 13 O servant! Raise thy hands in My Name and through My sovereignty, then rend asunder the veils through My power, My grandeur and My majesty, and fear no one. Thy Lord will protect thee from those who have disbelieved in God, the Protector, the Self-Subsisting. Drink from the cup of My remembrance and knowledge and praise, then give the servants to drink therefrom. By God, this is better for thee than what was and what will be. Thus doth thy Lord command thee - act as thou art bidden and be not of those who, after being commanded, do tarry.
- 14 The Spirit and Glory be upon thee and upon such servants as have turned toward the holy court, the spot wherein the
- 10 قل يا مَلَأُ الْبَيَانِ اِنْ كَانَ جَرَمُ اللّٰهِ بَيْنَكُمْ اَنْ اَرْسَلَ اِلَيْكُمْ الَّذِى بَشَّرْتُمْ بِلِقَائِهِ وَوَعَدْتُمْ بِهِ فِى كُلِّ الْاَلْوَاْحِ اِذَا تَجَاوَزْتُمْ عَنْهُ وَلاَ تَجْعَلُوْا اَنْفُسَكُمْ مُّسْتَحَقَّاَ لِنَقْمَةِ اللّٰهِ الْمَلِكِ الْمُهَيْمِنِ الْقَيُّوْمِ وَ اِنْ كَانَ جَرْمِىْ اَنْ نَزَلْتُ عَلَى اَيَّاتِهِ وَتَلَوْنَاهَا عَلَيْكُمْ فِى كُلِّ عَشِيٍّ وَبُكُورٍ فَاعْفُوْا عَنِّىْ وَلاَ تَجْعَلُوْا بِذَلِكَ اَنْفُسَكُمْ مُحْرَمًا عَنْ لِقَاءِ اللّٰهِ الْمُقَدِّرِ الْمُتَعَالِ الْعَزِيزِ الْمُحِبِّ وَ اِنْ كَانَ اِعْتِرَاضُكُمْ عَلَى اللّٰهِ اَنْ اَرْسَلْنِىْ قَرِيْبًا اِذَا يَنْبَغِىْ لَكُمْ اَنْ تَشْكُرُوْا اللّٰهَ فِى ذٰلِكَ وَقُولُوْا اِنَّ الْحَمْدَ لِلّٰهِ الَّذِى قَدْ صَدَقَ وَعْدُهُ وَوَفِىْ بِمَا وَعَدَنَا وَ اَنْ رَبَّنَا لَهٗوُ الْغَفُوْرُ الْعَطُوْفُ اَتَقُوْا اللّٰهَ يَا قَوْمَ تَمَيِّزُوا مَوْقِعَ الشُّكْرِ عَنِ الشُّكْوَى وَلاَ تَتَكَبَّرُوْا اَمْرَ الَّذِى لَهٗ خَلَقْتَ مِنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ
- 11 فَمَا لَكُمْ يَا قَوْمَ كَيْفَ لَا تَفْقَهُوْنَ هَلْ رَأَيْتُمْ اَنْ نَنْزِلَ نِعْمَةً اِلٰهٍ عَلَى اَحَدٍ فَيَنْكُرُهَا لَا فَوَآذِىْ نَفْسِىْ بِيَدِهِ مَا رَأَيْتُمْ اِلَّا اَنْفُسَكُمْ اِنْ اَنْتُمْ تَتَصَفُّوْنَ قَدْ جَاءَكُمْ الْمَوْعُوْدُ قَرِيْبًا وَ اَنْتُمْ كَفَرْتُمْ بِهِ وَ لَوْ ظَهَرَ بَعِيْدًا مَا كُنْتُمْ تَفْعَلُوْنَ بَعْدَ الَّذِى يَنْبَغِىْ لَكُمْ اَنْ تَفْدُوْا اَنْفُسَكُمْ فِى سَبِيْلِهِ وَ تَشْكُرُوْا رَبَّكُمْ الرَّحْمٰنَ بِمَا اَرْسَلَ اِلَيْكُمْ هَذِهِ النِّعْمَةُ الْمَكْنُوْنَةُ الْمَخْزُوْنُ
- 12 اِنْ يَا قَلَمُ فَاَمْسِكْ زِمَامَكَ ثُمَّ اسْتِرْ وَلاَ تَجْهَرْ اَزِيْدُ مِنْ ذٰلِكَ تَاللهِ لَوْ يَظْهَرُ مَا كُنْتَ فَيَكُ لِيَنْصَعِقَ كُلُّ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ وَ لَنْ يَبْقَى لَكَ مِنْ نَّاصِرٍ وَ مَعِيْنَ لَّأَنَّ النَّاسَ كُلَّهُمْ اِعْتَرَضُوْا عَلَى اللّٰهِ وَ هُمْ فِى تِيْهِ الشُّرَكَ هُمْ سَالِكُوْنَ
- 13 اِنْ يَا عَبْدَ فَارُغٍ يَدِيْكَ بِاسْمِىْ وَ سُلْطَانِىْ ثُمَّ اَخْرِقْ الْاَعْجَابَ بِقُدْرَتِىْ وَ عَظَمَتِىْ وَ كِبَرِيَّائِىْ وَلاَ تَخَفْ مِنْ اَحَدٍ وَ اَنْ رَبَّكَ يَحْرُسُكَ عَنِ الَّذِيْنِ كَفَرُوْا بِاللهِ الْمُهَيْمِنِ الْقَيُّوْمِ ذِقْ مِنْ كَأْسِ ذِكْرِىْ وَ عِرْفَانِىْ ثُمَّ ثَنِّئْ اَنْتُمْ اَسْقِ بِهَا الْعِبَادَ تَاللهِ اِنَّهٗ خَيْرٌ لَّكَ عَمَّا كَانَ وَ عَمَّا يَكُوْنُ كَذٰلِكَ اَمْرُكَ رَبُّكَ اِنْ اَعْمَلْ بِمَا اَمَرْتُ وَلاَ تَكُنْ مِنَ الَّذِيْنِ بَعْدَ الْاَمْرِ هُمْ يَصْبِرُوْنَ
- 14 وَ الرُّوْحُ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى عِبَادِ الَّذِيْنِ تَوَجَّهُوا اِلَى شَطْرِ الْقُدْسِ مُقَرَّرَ الَّذِىْ فِىْهِ يَسْتَضِىْءُ اَنْوَارُ وَجْهِ الْغَلَامِ بِضِيَاءٍ لَا يَحِمْ مَشْهُودٌ

lights of the Youth's countenance shine forth with a radiance manifest and visible.

GWB#047x

BH00941

To: Abdur-Rahim from Kaf who Travelled

- 1 In the Name of God, the Most Unapproachable, the Most Exalted, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَرْفَعِ الْأَقْدَسِ الْأَهْيَ
- 2 O servant! Hearken unto the Call of God, then act according to what thou art bidden by thy Lord, and be not of those who, when the Sun of Beauty dawned forth from the Horizon of Grandeur, wrapped themselves in darkness and were overcome with doubt and misgiving. Beware lest thou ascribe partners unto Him Who hath ever been One in His Essence and hath taken neither peer nor likeness unto Himself. To this beareth witness all that hath been sent down aforetime from the presence of the Mighty, the Bestower. Verily, he who was named Muhammad-'Ali, and whom God related unto His own Self, is but a leaf among the leaves of that Tree. By the True One! Were We to withdraw from him for less than a twinkling of an eye the outpourings of the divine Command, he would surely turn yellow and fall upon the dust. O servant! Dost thou sport with the Cause of God and desire to be of them who at every moment take unto themselves a lord besides Me, a god other than Me, a worshipped one other than Me, and a beloved one beyond Me? By God! Their feet have slipped and their faces have been blackened. Therefore take ye warning, O concourse of the beloved! 2 اِنْ يَا أَيُّهَا الْعَبْدُ اسْمِعْ نِدَاءَ اللَّهِ ثُمَّ اعْمَلْ بِمَا تَوْمَرُ مِنْ لَدُنْ رَبِّكَ وَلَا تَكُنْ فِي دِينِ اللَّهِ مِنَ الَّذِينَ هُمْ إِذَا اشْرَقَتْ شَمْسُ الْجَمَالِ عَنْ أَفْقِ الْجَلَالِ اتَّخَذُوا لِأَنْفُسِهِمْ ظُلُمَةً وَكَانُوا فِي شَكٍّ وَارْتِيَابٍ إِيَّاكَ أَنْ تَشْرَكَ بِالَّذِي كَانَ لَمْ يَزَلْ وَاحِدًا فِي ذَاتِهِ وَمَا اتَّخَذَ لِنَفْسِهِ شَرِيكًا وَلَا شَبِيهًا وَيَشْهَدُ بِذَلِكَ كُلُّ مَا نَزَلَ مِنْ قَبْلِ مَنْ لَدُنْ عَزِيزٍ وَهَابٍ إِنَّ الَّذِي سَمِيَ بِمُحَمَّدٍ قَبْلَ عَلِيٍّ وَنَسَبَهُ اللَّهُ إِلَى نَفْسِهِ أَنَّهُ لَوَرَقَةٌ مِنْ أَوْرَاقِ تِلْكَ الشَّجَرَةِ تَالَهُهُ الْحَقُّ لَوْنَاخِذٍ عَنْهُ فِي أَقَلِّ مِنَ الْحَيْنِ فَيُوضَاتُ الْأَمْرَ لِيَصْفُرَ وَيَسْقُطَ عَلَى التَّرَابِ إِنْ يَا عَبْدَ هَلْ تَلْعَبُ فِي أَمْرِ اللَّهِ وَتَحِبُّ أَنْ تَكُونَ مِنَ الَّذِينَ هُمْ يَتَّخِذُونَ فِي كُلِّ حِينٍ رَبًّا مِنْ دُونِي وَالْهَاءُ سِوَايَ وَمَعْبُودًا غَيْرِي وَمُحِبُّوًا عَنْ وَرَائِي تَالَهُ قَدْ زَلَّتْ أَقْدَامُهُمْ وَأَسْوَدَّتْ وَجُوهُهُمْ إِذَا فَاعْتَبَرُوا يَا مَلَأَ الْأَحْبَابِ
- 3 Know thou that I alone have ever been the Beloved of all things and the God of all who are in the heavens and on earth. I have taken no partner unto Myself in sovereignty. Thus have I been from before all beginning and will be unto the end that hath no end. Bear thou witness, then, to that whereunto God Himself hath testified, and be not of them that doubt and are veiled. We created the Son by Our command and through Our power, and caused him to speak in praise of Our Self, that the possessors of insight might remember and bear witness to the power of their Lord, and be assured that He is verily the Potent over all things. He causeth whomsoever He willeth to speak through His sovereignty, and unto Him returneth the decree of the beginning and the end. 3 فَاعْلَمْ بِأَنِّي وَحْدَهُ قَدْ كُنْتُ مُحِبُّوبَ كُلِّ شَيْءٍ وَاللَّهُ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا اتَّخَذَتْ لِنَفْسِي شَرِيكًا فِي الْمُلْكِ وَكَذَلِكَ كُنْتُ مِنْ قَبْلِ الْقَبْلِ وَأَكُونُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ وَأَنْتَ فَاشْهَدْ بِمَا شَهِدَ اللَّهُ وَلَا تَكُنْ فِي مَرِيَّةٍ وَحِجَابٍ وَأَنَا خَلَقْنَا الْإِبْنَ بِأَمْرٍ مِنْ لَدُنَّا وَقُدْرَةٍ مِنْ عِنْدِنَا وَانْطَقْنَا بِنِيَاءِ نَفْسِنَا لِيَتَذَكَّرَ بِهِ أُولَى الْأَبَابِ وَيَشْهَدَنَّ قُدْرَةَ رَبِّهِمْ وَيُوقِنَنَّ أَنَّهُ لَهِوَ الْمُقْتَدِرِ عَلَى كُلِّ شَيْءٍ يَنْطِقُ مِنْ إِشَاءَةِ بَسْطَانٍ مِنْ عِنْدِهِ وَأَنَّ إِلَيْهِ يَرْجِعُ حُكْمُ الْمَبْدُ وَالْمَأْبَ

- 4 As to those who have not attained the presence of the Throne, nor heard the melodies of God, nor been illumined by the light of Beauty - should they speak according to their vain imaginings and be veiled by their delusions, perchance God may forgive them after their return unto Him, for they were not acquainted with the foundation of the Cause and remained behind a thick veil. But thou, O servant, wert present before the Throne and didst witness with thine eyes and recognize in thy heart that every possessor of splendor boweth down before My countenance, every possessor of glory is glorified through My remembrance, every possessor of radiance shineth through My bounty, every possessor of light circlet around Me, and every possessor of authority hath appeared through My command. By God! Were thy vision to be unveiled, thou wouldst witness how all lords have prostrated themselves before the majesty of thy Lord.
- 4 انّ الذين هم ما حضروا تلقاء العرش و ما سمعوا نعمات الله و ما اشرقت عليهم انوار الجمال لو يتكلمون بأهواء انفسهم و يحتجبون بالأوهام لعل يغفرهم الله بعد رجوعهم اليه لأنهم ما اطلعوا بأصل الأمر و كانوا في سترو حجاب ولكن انت يا عبد كنت حاضراً تلقاء العرش و رأيت ببصرك و عرفت بقلبك بأنّ كلّ ذى شمس يتجاد لطلعتي و كلّ ذى عرّ معزّز بذكري و كلّ ذى ضياء مشرق بعنايتي و كلّ ذى نور يطوف في حولى و كلّ ذى امر قد ظهر بأمرى تالله لو تفكّك بصرك لتشهد بأن خرت لعظمة ربك كلّ الأرباب
- 5 Every wave that thou beholdest from this Ocean maketh mention, in its station, of the cause of its appearance being the grace of this Ocean which hath encompassed all created things. Fear God, and corrupt not the earth after its reformation. Turn wholly unto God and shun the wolves who have emerged from the thickets of malice bearing hatred and rancor toward God, and who have joined partners with Him. Thus do We teach thee the truth as a grace from Us unto thee, that thou mayest detach thyself from all the worlds and take shelter beneath this canopy.
- 5 كلّ الأمواج التي تشهد من هذا البحر تذكر في مقامها و علّة ظهورها عناية هذا البحر الذي احاط بالممكّات خف عن الله و لا تفسد في الأرض بعد اصلاحها فأقبل بكلك الى الله ثم اجتنب عن الذئاب الذين خرجوا من ايكات النفاق يبغض الله و غله و اشركوا به كذلك نعلّمك بالحقّ فضلاً من لدنا عليك لتقطع عن العالمين و تستظلّ في ظلّ هذا القباب
- 6 O servant! Associate not with My remembrance the remembrance of anyone among all created things, nor with My Self the self of anyone among all existing things, for all else besides Me hath been created by a mere movement of My finger. Hast thou not witnessed how every heaven hath been cleft asunder, how every earth hath been rent apart, how every moon hath been eclipsed, and how the mountains have passed away like passing clouds? Hast thou not witnessed that every prideful is as naught before the manifestations of My glory, and all possessed of might tremble in fear of Me. Fear God and make not the Cause of God a subject of mockery. Be of them who have cast behind their backs all who are in the heavens and on earth and have turned with submission and lowliness unto this Countenance that hath appeared in truth.
- 6 ان يا عبد لا تقترن بذكري ذكر احد من الممكّات و لا بنفسى نفس احد من الموجودات لأنّ ما سوائى قد خلق بإشارة من اصبعى اما شهدت كيف انفطر كلّ سماء و انشقّ كلّ ارض و خسف كلّ قر و مرّت الجبال كمرّ السحاب و اما شهدت بأنّ كلّ الوجود فاني عند ظهورات عرّى و كلّ ذى قدرة في اضطراب من خشيتي اتق الله و لا تتخذ امر الله هزواً و كن من الذين دعوا كلّ من في السموات و الأرض عن ورائهم و اقبلوا الى هذا الوجه الذي ظهر بالحقّ بخضوع و خشوع و اناب
- 7 Repent and turn unto God, and grieve not those in whose hearts thou findest the sweet fragrance of My love. Rather, lower unto them the wing of humility, purely for My sake. Verily We know that thou hast grieved him who loveth God, his Lord. With Us is the knowledge of the heavens and earth, and the knowledge of all things in preserved tablets and books. Be
- 7 تب الى الله و لا تحزن الذين تجد من قلوبهم نفحات حيّ ثم اخفض بين يديهم جناح الدّل خالصاً لوجهي و انا عرفنا بأنك انت احزنت الذي احب الله ربه و عندنا علم السموات و الأرض و علم كلّ شيء في صحف و كتاب ايقن

thou assured that nothing escapeth Our knowledge, whether in the heavens or on earth, and not an atom moveth except by My command. All things are at all times present before My throne, recounting what is within them, what pertaineth unto them, what hath come upon them, and what hath proceeded from them. Thus hath been the command of thy Lord, as attested by such servants as have detached themselves from all directions and, through My sovereignty, have rent asunder all veils.

- 8 O servant! We have answered thee before and commanded thee to associate with the loved ones in submission and lowliness, and to remind them of this Wronged One against Whom have risen up such servants as have disbelieved in God, associated partners with His Beauty, and warred against His Self, that perchance they may remember within themselves God Who created all things by His command, and unto Whom all shall return on the Day of Reckoning. We commanded thee to rend asunder the veils of idle fancy, yet thou hast increased in some souls what thou hast increased. Therefore, purify thy self, thy spirit, and thine essence from all else but Me, then remind the people with goodly counsel of this Beauty Who hath been established upon the throne of sorrows in these days and hath found no helper save His own Self, the Mighty, the Bestower. And the glory be upon thee and upon whoso hath followed the command of his Lord and remained steadfast unto Him after all souls were seized with trembling and perturbation.

- 9 O Rahim! Harken unto the most wondrous and sweet melodies from this place of supreme sorrow, and conduct thyself with the utmost courtesy and forbearance toward the servants of God. Move with pure detachment in such wise that the signs of truth may be manifest from thee. Dispute not with anyone, and remind the people with wisdom and counsel. O servant! Be adorned with My attributes, for We have lifted the decree of conflict and disputation and have manifested the Cause with power and might, without any from among the peoples of the world taking notice thereof, for power lieth in My will, not in warfare and disputation.

- 10 Thus doth the tongue of thy Lord counsel thee from the direction of the Throne of Glory, that thou mayest be of them that are assured. Think not the Cause of God to be such that any soul may, in any day or hour, arise to make claims thereto. Adorn thyself with servitude unto God, the True One, alone, and be not of them who walk at every moment upon a new path. And the glory be upon thee.

بأن لن يعزب عن علمنا من شيء لا في السموات ولا في الأرض ولن يحرّك من ذرّ إلا بعد امرى وكلّ شيء يحضر في كلّ حين تلقاء عرشي و يقص ما فيه وله و ورد عليه و ظهر عنه كذلك كان امر ربك و يشهد بذلك عباد الذين انقطعوا عن كلّ الجهات و خرقوا بسلطنتي كلّ الأعجاب

8 ان يا عبد أنا اجنناك من قبل و امرناك بأن تعاشر مع الأعجاب بخضوع و خشوع و تذكّرهم بهذا المظلوم الذي قاموا عليه عباد الذين هم كفروا بالله و اشركوا بجماله و حاربوا بنفسه لعل يتذكّر في انفسهم بالله الذي خلق كلّ شيء بأمر من عنده و ان اليه يرجع الأمر في يوم الحساب و أنا امرناك بأن تحرق حجابات الأوهام و أنك زدت في بعض النفوس ما زدت اذاً طهر نفسك و روحك و ذاتك عن كلّ ما سوائى ثم ذكر الناس بالموعظة الحسنة في هذا الجمال الذي استوى على عرش الأحران في تلك الأيام و لم يجد لنفسه ناصرًا إلا نفسه العزيز الوهاب و البهاء عليك و على من اتبع امر مولاه و استقر اليه بعد الذي اخذت كلّ النفوس رجفة و اضطراب

9 اى رحيم بشنو نعمات ابداع احلى را از مقرّ حزن كبرى و بجمال سلوك و مدارا با عباد الله رفتار نما بانقطاع خالص حركت كن بشأنى كه آثار حق از تو ظاهر شود لا تجادل مع احد و ذكر الناس بموعظة و حكمة ان يا عبد تخلق بأخلاقى لأننا ارفعنا حكم النزاع و الجدل و اظهرنا الأمر بقدرة و اقتدار من غير ان يلتفت به احد من العالمين لأن القدرة فى ارادتي لا فى المحاربة و الجدل

10 كذلك يعظك لسان ربك عن جهة عرش الجلال لتكون من الموقنين امر الله را همه چة مدان كه در هر روزى و ساعتى هر نفسى بخواهد اظهار نمايد و ادعا كند زينت ده نفسى را بعبوديت لله الحق وحده و لا تكن من الذين يمشون فى كلّ حين على سبيل جديد و البهاء عليك

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To: *Haji Mirza Muhammad Attar father of Karim Attar*

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

1 هو الله العليّ الأعلى

2 Your letter has come before Us, and We have answered you with truth as a mercy from Us unto you, that you may be thankful for the grace of God, your Lord, the Most High, the Most Great. Praise be to God Who has preserved you through the truth, given you life through His breaths, and protected you from the idolaters. This is a favor greater than all greatness and mightier than all might. Know your worth in having attained this most mighty, most glorious, and impregnable station. Were you to possess all the gold of the heavens and earth but not attain to this grace, it would profit you not at all. Thus do We testify, that you may be among those who know. Were you to rule over all upon which the sun shines, but know not God in this Revelation, you would be poorer than any poor one, for the wealth and independence of a servant lie in his knowledge of God; without this he shall not be mentioned and shall be more remote than any remote one.

2 قد حضر بين يدينا كتابك و اجبتناك بالحق رحمةً من لدنا عليك لتكون شاكراً بفضل الله ربك العليّ العظيم الحمد لله الذي عصمك بالحق و احياك من نفحاته و حفظك عن المشركين و هذا فضل اعظم من كل عظيم و اكبر من كل كبير فاعرف قدرك بما فزت بهذا المقام الأعرّ الأعظم المنيع و لو كان عندك ملاء السموات و الأرض من الذهب و ما فزت بهذا الفضل ما نفعك ابداً كذلك فاشهد لتكون من العارفين و لو حكمت على ما تطلع الشمس عليها و ما عرفت الله في هذا الظهور لكنت افقر من كل فقير لأن غناء العبد و استغنائه في عرفانه بالله و من دون ذلك لن يذكر و يكون ابعد من كل بعيد

3 Be grateful to God for having attained this most great station and for having won the recognition of the Manifestation of His Self among the worlds. Be steadfast in God's Cause, then remain firm, for this is indeed a great favor. Be illumined by the effulgences of this Sun which has risen from the horizon of Revelation with a brilliant and radiant light, that you may be enlightened among the servants. Thus have We ordained for you in the Tablets, that you may be among those who know. Deprive not yourself of the favor We have ordained for you in the heaven of exalted glory. Beware that you grieve not over anything, for grief befits those who are heedless of God, their Lord, and are among the dead. He who is alive with the life of his Lord and has entered the kingdom of immortality shall find nothing lost to him that he should grieve for it, and shall find all he desires in an instant. Thus is it ordained for God's sincere servants. Rejoice and be not sad, for We have given you in this Tablet glad tidings most great, if you but knew what has been sent down therein from your Lord, the Mighty, the Powerful.

3 ان اشكر الله بما بلغت هذا المقام الأعظم و فزت بعرفان مظهر نفسه بين العالمين ان استقم على امر الله ثم اثبت و ان هذا لفضل عظيم ثم استشرق من تجليات هذه الشمس التي اشرقت عن افق الوحي بضياء مشرق منير لتكون مستضيئاً بين العباد كذلك قدرنا لك في الألواح ان تكون من العارفين لا تمنع عن نفسك فضل الذي قدرناه لك في جبروت عز رفيع اياك ان تحزن في شيء لأن الحزن ينبغي لمن غفل عن الله ربه و كان من الميتين و الذي حي بحياة ربه و ورد ملكوت البقاء لن يفوت عنه شيء ليحزن منه و يجد كل ما يريد في حين من الأحيان كذلك قدر لعباد الله المخلصين ان افرح و لا تحزن لأننا بشرناك في هذا اللوح ببشارة عظيم لو تعرف ما نزل فيه من لدن ربك العزيز القدير

4 We have ordained for you in the Tablets what you desired, that you may be assured that the Cause is in the grip of His power. He ordains what He willeth for whom He willeth, and He is verily the Forgiving, the Generous. Be enkindled with the fire

4 و قضينا لك في الألواح ما اردت لتوقن بأن الأمر في قبضة قدرته يقضى لمن يشاء ما يشاء و أنه هو الغفور الكريم ان اشتعل بنار حب ربك

of your Lord's love and be of such a station that whosoever associates with you will find in you the traces of your Lord. Thus ought it to be with Our triumphant servants.

- 5 As to what you asked of God, your Lord, that He make you not dependent on His creatures: He has heard your call and fulfilled your need. He is verily the Fulfiller of the needs of all who ask. Follow what you have been commanded in the Tablets as a grace from Him, and be not of the heedless ones. Should He wish, He could fulfill the needs of all men and jinn in less than a moment, for He is the Powerful, the Mighty, the All-Compelling. Attend to your affairs, for God loves not a servant who walks the earth without engaging in some occupation. He has refused to cause things to happen except through their means, and thus has it been ordained in the Tablets of mighty preservation. Say: O servants of the All-Merciful! Engage yourselves in some occupation or craft. Thus has God willed in this most impregnable and wondrous Revelation. And you, occupy yourself with your work, then put your trust in God. He will send down to you what He has ordained for you, and He is the best of ordainers.

- 6 As for what thou hast beseeched God throughout thy life, He hath ordained for thee what He hath willed. Be thou assured in thy soul and be of the thankful ones. Verily, He giveth unto whomsoever He willeth through His grace, and increaseth unto whomsoever He pleaseth among His creatures. He, verily, is powerful over all things. Beware lest thou grieve over aught. Stand firm in the Cause, then rest assured in the bounty of thy Ancient Lord. He hath been with thee and hath aided thee in numerous instances, if thou be of those who know. Nothing escapeth His knowledge, and with Him is the knowledge of the heavens and the earth.

- 7 As for thy question concerning those who passed away before this Revelation, know thou that they abide in a paradise of exalted glory. Those who believed in the Point of the Bayan have indeed attained unto God and His presence. Whosoever among them died hath ascended unto God and entered the paradise of grace, whereupon he saith: "Praise be to God Who hath fulfilled His promise and hath caused me to inherit a paradise whose breadth is as the breadth of the heavens and the earth." Thus was the matter decreed in truth from the presence of the Mighty, the Wise. Thus did the matter continue until the Beauty of the Primal One appeared once again with manifest sovereignty. Then all matters returned to the grasp of His power, and in His right hand was the kingdom of the dominion of the heavens and the earth. Whoso hath hesitated regarding Him hath indeed turned away from the Path

وكن على مقام كل من يؤانسك يجد منك آثار
ربك كذلك ينبغي لعبادنا الفائزين

5 واما ما سئلت الله ربك بأن لا يجعلك محتاجاً
الى خلقه انه سمع نداك و قضى حاجتك انه
لمقضى حوائج السائلين ان تتبع ما امرت به في
الألواح فضلاً من لدنه ولا تكونن من الغافلين
انه لو يشاء ليقضى حوائج الثقلين في اقل من حين
وانه هو المقتدر العزيز القدير ان اشتغل بأمورك
لأن الله لا يحب عبداً يمشي في الأرض و ما
اشتغل بأمرك لأنه ابى ان يجرى الأمور إلا بأسبابها
و كذلك قدر في الواح عز حفيظ قل ان اشتغلوا
يا عباد الرحمن بأمرك من الأمور او بصنعة من
الصناعات كذلك اراد الله في هذا الظهور الأمتع
البدیع و أنك فاشتغل بأمرك ثم توكل على الله
انه ينزل عليك ما قدر لك و انه هو خير المقدرين

6 واما ما سئلت الله في عمرك قد قضى لك ما
اراد ان اطمئن في نفسك و كن من الشاكرين
وانه يعطى من يشاء بفضل من عنده و يزيد
لمن يشاء من خلقه و انه على كل شيء قدير
اياك ان تحزن في شيء ان استقم على الأمر
ثم اطمئن بفضل مولاك القديم انه كان معك
و نصرک في مواطن كثيرة ان انت من العارفين
لا يعزب عن علمه من شيء و عنده علم السموات
و الأرضين

7 واما ما سئلت من الذين قضى نحبهم قبل هذا
الظهور فاعلم بأنهم في جنة عز منيع ان الذينهم
آمنوا بنقطة البيان أنهم فازوا بالله و لقاءه و من
مات منهم انه ارتقى الى الله و دخل جنة الفضل
و اذا يقول الحمد لله الذي صدق وعده و اورثني
جنة التي كانت عرضها كعرض السموات و
الأرض كذلك كان الأمر و قضى بالحق من
لدن عزيز حكيم و كان الأمر كذلك الى ان
ظهر جمال الأولى مرة اخرى بسلطان مبين اذا
رجع الأمور في قبضة قدرته و في يمينه ملكوت
ملك السموات و الأرضين و من توقف فيه انه
تول عن الصراط و اعرض عن الله و مظاهر

and hath rejected God and the Manifestations of His Cause from among the Prophets and Messengers. No deed shall be accepted from him, even should he perform the deeds of both races, nor shall aught profit him, even should he recite the entire Bayan at all times. Thus hath it been sent down in truth from the heaven of God, the Most High, the Most Great. For verily the Bayan and all that is therein were revealed for this Manifestation, if ye be of the assured ones.

- 8 He who dieth in a state of rejection, by God the Truth, is assuredly among the companions of the Fire - nay, the Fire itself fleeth from him and Hell itself seeketh to escape from him. Never shall he inhale the fragrance of holiness, and God shall chastise him with a punishment that hath no equal in creation, nor any likeness or comparison. Say: O people! Fear ye God and oppose not Him Who hath come to you from the Dayspring of Revelation through the inspiration of God, the King, the Mighty, the All-Knowing. Whosoever today desireth the Primal Point, behold, He is this One - witness ye this, O company of seekers! And whosoever desireth to hear the Bayan, say: Harken unto that which hath been revealed from His presence as a favor unto you and unto God's believing servants. Say: All things have been created for My sake, if ye be of those who know. Say: O people of the Bayan! The Chosen One took from you the covenant of My Self in the atoms of the Bayan before the mention of His own Self. Beware lest ye break God's covenant, for whoso breaketh it is indeed in manifest loss.

- 9 Thus have We imparted unto thee the word of truth as a mercy from Our presence and a remembrance unto all the worlds. And the Spirit be upon thee and upon thy son who hath believed in God and whom adversity and tribulation have touched in his Lord's path. Say: Grieve not, for He is with thee and hath ordained for thee a station of glorious honor. Take comfort in My loved ones, then shun Mine enemies and be thou of sure certainty. Then convey Our glorification unto thy other son as a bounty from Our presence unto thee and unto him, that he may be of the thankful ones. And mercy from Our presence be upon Our sincere servants. And praise be to God, the Lord of the worlds.

امره من التبيين والمرسلين ولا يقبل منه عمل
ولو يأتي بأعمال الثقلين ولا ينفعه شيء ولو يقرء
في كل حين كل البيان كذلك نزل بالحق من
جبروت الله العلي العظيم لأن البيان وما فيه قد
نزل لهذا الظهور انتم من الموقنين

8 و الذي مات في الاعراض تالله الحق انه من
اصحاب السعير بل السعير يفر منه ويهرب منه
الجحيم انه لا يستنشق رائحة القدس ابداً و يعذب
الله بعذاب لا عدل له في الابداع ولا شبه له و
لا نظير قل يا قوم اتقوا الله ولا تعترضوا على الذي
جاءكم عن مشرق الوحي بالهام الله الملك العزيز
العليم و من اراد اليوم نقطة الاولى فانه هو هذا
فاشهدوه يا ملا المريدين و من اراد ان يسمع البيان
قل ان استمعوا ما نزل من عنده فضلاً عليكم و على
عباد الله الموحدين قل كل شيء خلق لنفسى لو
انتم من العارفين قل يا ملا البيان قد اخذ عنكم
المختار عهد نفسى في ذر البيان قبل ذكر نفسه اياكم
ان تنقضوا ميثاق الله و من نقض انه في خسران
مبين

9 كذلك القيناك قول الحق رحمة من لدنا و
ذكرى للعالمين والروح عليك وعلى ابنك الذي
آمن بالله و مسته في سبيل ربه البأساء والضراء
قل لا تحزن انه معك و قدر لك مقام عز كريم
ان استأنس بأحبائي ثم تجنب من اعدائي و كن
على يقين مبين ثم كبر من لدنا على وجه ابنك
الآخر فضلاً من لدنا عليك و عليه ليكون من
الشاكرين والرحمة من لدنا على عبادنا المخلصين و
الحمد لله رب العالمين

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1 He is the Mighty!

2 From time immemorial the divine fragrances have wafted from the paradise of God's loving-kindness, and unto time everlasting shall the spiritual breezes blow from the right hand of the celestial Throne. The clouds of bounty and generosity have never ceased to shower their exalted bestowals, nor has the rain-laden cloud of grace and mercy ever paused in its outpouring of heavenly favors. Praised be God that the sun of loving-kindness is shining bright and the moon of generosity is rising from the horizon of glory. Yet souls that are preoccupied and confined beings remain deprived of this primal mercy and eternal blessing, and shall continue to be veiled and excluded by the veils of fancy and the shrouds of idle imagination. It is evident to your honour that

3 The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Dayspring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. Such a man hath attained the knowledge of the station of Him Who is "at the distance of two bows," Who standeth beyond the Sadratu'l-Muntaha. Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

4 He Who is the Dayspring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen.

5 We hope, God willing, that your honour will not deprive himself of the wine of divine mercy, nor sully pure vision with

1 هو العزیز

2 لم یزل نفحات قدسی از رضوان عنایت الهی در وزیدن بوده و لایزال روایح عتر معنوی از یمین عرش ربّانی در هبوب خواهد بود سیاح جود و کرم آتی از ابلاغ فیوضات منیعہ ساکن نگشت و غمام فضل و رحمت آتی از انزال امطار فضلیہ نیاسود بحمد الله شمس عنایت مشرقست و بدر مکرمات از افق عزّت طالع ولکن نفوس مشغولہ و نقوش محدودہ از این رحمت اصیلیہ و نعمت سرمدیه ممنوع بوده و بحجبات وهمیہ و سبحات ظنیہ محتجب و محروم خواهند بود معلوم آن جناب بوده کہ

3 مقصود از آفرینش عرفان حق و لقای او بوده و خواهد بود چنانچه در جمیع کتب الهیہ و صحف متقنہ ربّانیہ من غیر حجاب این مطلب احلی و مقصود اعلی مذکور و واضحست و هر نفسی کہ بآن صبح هدایت و فجر احدیت فائز شد بمقام قرب و وصل کہ اصل جنت و اعلی الجنانست فائز گردید و بمقام قاب و قوسین کہ وراى سدرہ منتهی است وارد شد و الا در امکانہ بعد کہ اصل نار و حقیقت نفی است ساکن بوده و خواهد بود اگرچه در ظاهر بر اکراس رفیعہ و اعراش منیعہ جالس باشد

4 بلی آن سماء حقیقت قادر و مقتدر است کہ جمیع ناس را از شمال بعد و هوی یمین قرب و لقا رساند لو شاء الله لیكون الناس امة واحدة ولكن مقصود صعود انفس طیبہ و جواهر مجردہ است کہ بفطرت اصیلیہ خود بشاطی بحر اعظم وارد شوند تا طالبان جمال ذو الجلال از عاکفان امکانہ ضلال و اضلال از یکدیگر مفصول و ممتاز شوند کذلک قدر الامر من قلم عتر منیر

5 انشاء الله امیدواریم کہ آن جناب خود را از صہبای رحمت الهی منع نفرمایند و نظر پاک را

transient means, that he may pass from the vanishing mirage to the eternal ocean.

- 6 That the Manifestations of Divine justice, the Daysprings of heavenly grace, have when they appeared amongst men always been destitute of all earthly dominion and shorn of the means of worldly ascendancy should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. Were the Eternal Essence to manifest all that is latent within Him, were He to shine in the plenitude of His glory, none would be found to question His power or repudiate His truth. Nay, all created things would be so dazzled and thunderstruck by the evidences of His light as to be reduced to utter nothingness. How, then, can the godly be differentiated under such circumstances from the froward?
- 7 This principle hath operated in each of the previous Dispensations and been abundantly demonstrated, as hath reached your hearing. It is for this reason that, in every age, when a new Manifestation hath appeared and a fresh revelation of God's transcendent power was vouchsafed unto men, they that misbelieved in Him, deluded by the appearance of the peerless and everlasting Beauty in the garb of mortal men, have failed to recognize Him. They have erred from His path and eschewed His company—the company of Him Who is the Symbol of nearness to God. They have even arisen to decimate the ranks of the faithful and to exterminate such as believed in Him.
- 8 Indeed, through the migration of these emigrants to this land, the fame and exaltation of this Cause hath encompassed all regions of earth, such that all the peoples of these parts have become aware. This victory hath been achieved by the King of Oneness through the hand of the enemies themselves, without anyone being conscious or aware of it. This is the meaning of that Persian verse which sayeth: "Even or odd, Thou wilt win the wager."
- 9 Consider at all times the sovereignty exercised by the Ideal King, and behold the evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial and the exponents of violence and anger. The hour is approaching when ye will witness the power of the one true God triumphing over all created things and the signs of His sovereignty encompassing all creation. On that day ye

باسباب فانیه نیالایند تا از سراب فانی بجزر باقی
واصل شوند

6 و همچنین سبب عدم ظهور مظاهر عدل و مطالع فضل باسباب قدرت ظاهریّه و غلبهء ملکّیه همین شئونات فصل و تمیز بوده چه اگر آن جوهر قدم علی ما کان علیه ظاهر شود و تجلّی فرماید احدی را بحال انکار و اعراض نماند بلکه جمیع موجودات از مشاهدهء انوار او منصعق بلکه فانی محض شوند دیگر در این مقام مقبل الی الله از معرض بالله منفصل نگردد

7 چنانچه در جمیع مظاهر قبل این مطلب وضوح یافته و بسمع عالی رسیده اینست که مشرکین در هر ظهور بدیع و تجلّی منبع چون آن جمال لایزال و طلعت بیثال را در لباس ظاهر ملکّیه مثل سایر ناس مشاهده مینمودند بدیجته محتجب گشتند و غفلت نموده بآن سدرهء قرب تقرّب نمیکستند بلکه در صدد دفع و قلع و قمع مقلبین الی الله برآمده چنانچه در این کور ملاحظه شد که این همیج رعاع گگان نموده اند که بقتل و غارت و نفی احبای الهی از بلاد توانند سراج قدرت ربّانی را بیفسرند و شمس صمدانی را از نور بازدارند غافل از اینکه جمیع این بلایا بمنزلهء دهن است برای اشتعال این مصباح کذلک یدلّ الله ما یشاء و انه علی کلّ شیء قدیر

8 چنانچه از هجرت این مهاجران باین سمت اشتها و علو این امر جمیع امکانهء ارض را احاطه نموده چنانچه جمیع اهل این اطراف مطلع شده اند و این نصرت را سلطان احدیّه پید خود اعدا فرموده من دون آنکه احدی مطلع شود و یا شاعر باشد اینست معنی آن شعر پارسی که میگوید تو گرو بردی اگر جفت و اگر طاق آید

9 در هر حال سلطنت و قدرت و غلبهء سلطان حقیقی را ملاحظه فرما و گوش را از کلمات مظاهر نفی و مطالع قهر پاک و مقدّس فرمائید که عنقریب حق را محیط بر جمیع و غالب بر کل خواهید دید و دون آن را مفقود و لاشیء محض ملاحظه خواهید فرمود اگرچه

will discover how all else besides Him will have been forgotten and come to be regarded as utter nothingness.

- 10 It should, however, be borne in mind that God and His Manifestation can, under no circumstances, be dissociated from the loftiness and sublimity which They inherently possess. Nay, loftiness and sublimity are themselves the creations of His Word, if ye choose to see with My sight not with yours.

- 11 Furthermore, this servant hath ever been engaged in remembrance of that friend, and the precedence of thy friendship hath never been forgotten, nor shall it ever be forgotten, God willing, subject to certain conditions, of which I am one. We hope that this remembrance shall not be cut off by forgetfulness, nor this affirmation be followed by obliteration. We cherish the hope from the Lord of Glory that despite utmost physical remoteness thou mayest attain the heights of spiritual nearness, such that all who dwell on earth may not become a veil between thee and the Object of thy desire. For besides this nearness and remoteness mentioned, there is a nearness with God that hath no likeness, opposite, or equal in the realm of limitations and physical places. Strive thou that through the favors of the King of Oneness thou mayest enter into that station, that thou mayest be wholly purified and sanctified from the tree of remoteness with all its fruits and leaves. This is a nearness that will never be transformed into remoteness and will endure through the eternity of God. And God guideth whom He willeth unto a straight path.

- 12 That which this servant desireth from thee, for God, in God, and through God, is this: that his honor Haji Mirza Ahmad - may God cause him to enter beneath the shadow of His favor - who hath emigrated with this servant and accompanied him on this supreme journey, and who hath endured the utmost hardship, should be assisted by thee with the fullest measure of effort and care in his affairs. The wealth of his honor Haji that remaineth from the plunder of the idolaters is only that which remaineth in thy care. God willing, thou shouldst ensure it reaches him, and whatsoever lieth within thy power regarding his affairs, thou shouldst not delay, for it shall not be lost in the sight of God.

10 بحمد الله حقّ و مظاهر او همیشه در علوّ ارتفاع و سموّ امتناع خود بوده بلکه علوّ و سموّ بقول او خلق شده لو اتمّ ببصر هذا الغلام تنظرون

11 و دیگر آنکه این عبد همیشه در ذکر آن دوست بوده و سبقت دوستی آن جناب از نظر زفته و انشاء الله نخواهد رفت بشرطها و شروطها و انا من شروطها و امیدواریم که این ذکر را نسیان مقطوع ننماید و این اثبات را محو از پی نیاید و امید از ربّ العزّة چنانست که در نهایت بعد صوری بمنتهای قرب معنوی فائز باشی چنانچه کلّ من علی الأرض میان آن جناب و حضرت مقصود حجاب نشود زیرا که دون این قرب و بعد مذکوره قربی عندالله مذکور است که او را شهبی و ضدّی و مثلی در عالم ملکّیه که امکانهء حدود است متصور نه جهدی باید که بالطاف سلطان احدیه بآن مقام درآئی تا از شجرهء بعد و اثمار و اوراق او بالمرّه پاک و مقدّس گردی و این قریبست که ببعد تبدیل نشود و بدوام الله باقی خواهد بود و الله یهدی من یشاء الی صراط مستقیم

12 مطلبی که این عبد لله و فی الله و بالله از آن جناب دارد اینست که جناب حاجی میرزا احمد ادخله الله فی ظلّ عنایتیه با این عبد هجرت نموده باین سفر کبری همراه بوده و منتهای زحمت بر او وارد شده باید آن جناب در امور ایشان کمال سعی و اهتمام فرمایند و دولت جناب حاجی آنچه از بقیهء تاراج مشرکین مانده همین است که در خدمت آن جناب مانده باید انشاء الله بایشان برسانید و آنچه از شما برآید در امور ایشان تعلّل نفرمائید که عندالله ضایع نخواهد شد ۱۵۲

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INBA36:080, INBA71:241, BRL_DA#130, GWBP#029 p.053x, AVK1.333.010x, MJMM.368, DRD.139, ASAT5.061x, ASAT5.262x, AKHA_134BE #18 p.691

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- 1 In the name of Him at Whose finger's beckoning the Hour hath come and all who are in the heavens were thunderstruck!
- 2 This is a Book wherein the Kawthar of life floweth from the hands of the All-Merciful, that He might quicken thereby the peoples of all worlds, that they might turn with their hearts toward the direction of the Beloved and be numbered with the triumphant.
- 3 Say: O people! Deprive not yourselves of these waters which flow from the Finger of Command, and be not of the heedless. Drink ye thereof and tarry not even for a moment, for were We to lift the veil from the face of the Cause, ye would sacrifice your very selves for a single drop thereof. Thus do We make mention in truth, that ye may be of them that know.
- 4 Say: Through one drop thereof were the realities of the Concourse on High attracted, and through another drop the Lote-Tree of the Furthestmost Boundary was raised up, then through yet another drop did the Dove of Eternity warble in the paradise of God, the Omnipotent, the Most High, the Most Great - through this remembrance whereby all remembrances were originated, trees yielded their fruits, rivers flowed, and rain descended from clouds of transcendent glory.
- 5 Say: O people! We forewarned you in the Tablets of the days wherein souls would be agitated, the sun darkened, the moon eclipsed, the stars would fall, and the tribes of the earth would lament - days We designated as the days of tribulation, were ye to hearken. Yet when they came and therein appeared what was destined to appear, agitation seized you such that the Dove of Remembrance trembled in your breasts, and ye were among the fearful.
- 6 Say: Do ye not desire to sacrifice your bodies in the path of God, your Lord, that God might make you sovereign in the kingdoms of the Spirit, that ye might soar on holy wings in the kingdom of My names and the empire of My perpetuity, and enter the pavilion of grandeur - the spot wherein My countenance hath been illumined with tremendous lights?
- 7 Say: We made mention of the year of tribulation in the Tablets only to forewarn you thereof and to strengthen you in the Cause of God at its appearance, yet ye were heedless of it and were among the slumberers. Say: We have sent down in
- 1 بِسْمِ الَّذِي بِإِشَارَةِ مَنْ أَصْبَعَهُ قَامَتِ السَّاعَةُ وَ
انْصَعَقَتْ مَنْ فِي السَّمَوَاتِ
- 2 هَذَا كِتَابٌ يَنْفَقُ فِيهِ كَوْثَرُ الْحَيَوَانِ مِنْ إِيَادِي
الرَّحْمَنِ لِيُحْيِيَنَّ بِهِ أَهْلَ الْأَكْوَانِ وَ يُتَوَجَّهَنَّ إِلَى
شَطْرِ الْمَحْبُوبِ بِقُلُوبِهِمْ وَيَكُونَنَّ مِنَ الْفَائِزِينَ
- 3 قُلْ يَا قَوْمَ لَا تَحْرَمُوا أَنْفُسَكُمْ مِنْ هَذَا الْمَاءِ الَّذِي
جَرَى مِنْ أَصْبَعِ الْأَمْرِ وَ لَا تَكُونَنَّ مِنَ الْغَافِلِينَ
إِنْ أَشْرَبُوا مِنْهُ وَ لَا تَصْبِرُوا أَقَلَّ مِنْ حِينٍ وَ أَنَا
لَوْ نَكَشَفُ السِّتْرَ عَنْ وَجْهِ الْأَمْرِ لَتَفْدَيْنَ أَنْفُسَكُمْ
لِقَطْرَةٍ مِنْهُ كَذَلِكَ نَذَكُرُ بِالْحَقِّ لَتَكُونَنَّ مِنَ
الْعَارِفِينَ
- 4 قُلْ بِقَطْرَةٍ مِنْهُ اسْتَجَذِبَتْ حَقَائِقُ أَهْلِ مَلَأَ الْأَعْلَى
وَ بِقَطْرَةٍ أُخْرَى ارْتَفَعَتْ سِدْرَةُ الْمُنْتَهَى ثُمَّ بِقَطْرَةٍ
غُثَّتْ وَرَقَاءُ الْبَقَاءِ فِي رِضْوَانِ اللَّهِ الْمُقْتَدِرِ الْعَلِيِّ
الْعَظِيمِ هَذَا الذِّكْرُ الَّذِي مِنْهُ بَدَعَتْ الْأَذْكَارُ وَ
اَثْمَرَتْ الْأَشْجَارُ وَ جَرَتْ الْأَنْهَارُ وَ نَزَلَتْ الْأَمْطَارُ
مِنْ سَحَابٍ عَزَّ مَنْعِي
- 5 قُلْ يَا قَوْمَ أَنَا أَخْبَرْنَاكُمْ فِي الْأَلْوَحِ بِأَيَّامٍ الَّتِي
فِيهَا تَضْطَرِبُ النَّفُوسُ وَ تَظْلَمُ الشَّمْسُ وَ تَخْسَفُ
الْقَمَرُ وَ تَتَسَاقَطُ النُّجُومُ وَ تَنُوحُ قِبَائِلُ الْأَرْضِ
وَ سَمِينَا بِأَيَّامِ الشَّدَادِ لَوْ أَنَّكُمْ مِنَ السَّامِعِينَ فَلَبَّا
أَنْتَ وَ ظَهَرْتَ فِيهَا مَا ظَهَرَ اخْذَتْكُمْ الْأَضْطِرَابُ
عَلَى شَأْنٍ تَكَلَّكَتْ وَرَقَاءُ الذِّكْرِ فِي صُدُورِكُمْ وَ
كُنْتُمْ مِنَ الْخَائِفِينَ
- 6 قُلْ أَمَّا تَحْبُونَ إِنْ تَفْدَوْا أَجْسَادَكُمْ فِي سَبِيلِ اللَّهِ
رَبِّكُمْ لِيَجْعَلَ اللَّهُ سُلْطَانًا فِي مَمَالِكِ الرُّوحِ وَ
تَطِيرَنَّ بِجَنَاحِينَ الْقُدْسِ فِي مَلَكُوتِ السَّمَاءِ وَ
جِبْرُوتٍ بَقَائًا وَ تَدْخُلَنَّ سَرَادِقَ الْكِبَرِيَاءِ مَقَرَّ
الَّذِي فِيهِ اسْتِزَاءٌ وَجْهِي بِأَنْوَارٍ عَظِيمٍ
- 7 قُلْ أَنَا مَا أَذْكُرُنَا سَنَةَ الشَّدَادِ فِي الْأَلْوَحِ إِلَّا
لَاخْبَارَكُمْ بِهَا وَ ثُبُوتَكُمْ عَلَى أَمْرِ اللَّهِ حِينَ ظَهَرَهَا وَ
أَنْتُمْ غَفَلْتُمْ مِنْهَا وَ كُنْتُمْ مِنَ الرَّاقِدِينَ قُلْ أَنَا نَزَّلْنَا

the Book the decree of all things, yet none knoweth it save those endowed with penetrating vision.

حكم كلشيء في الكتاب ولا يعرفه الا كل ذي
بصر حديد

8 O servant who art mentioned before the Throne!

8 ان يا عبد المذكور لدى العرش

9 Know thou that the tablets of fire have been spread throughout all regions, yet thou, leave them behind thee and say: The Word of God is greater than whatsoever hath been created between the heavens and the earth. We have found it sufficient, independent of all worlds. Through it every tongue speaketh, every sick one is healed, every ailing one is cured, through it the ocean of knowledge surgeth in the hearts of them that are near unto God, and through it God distinguisheth between the people of Baha and the companions of hatred and transgression, sending forth holy fragrances upon the sincere ones. When the idolaters gather there, fear them not, but scatter them through My Name, the Omnipotent, the Powerful.

9 فاعلم بأن الواح النار انتشرت في الأقطار و أنك
انت دعها عن ورائك و قل كلمة الله لأعظم
عما خلق بين السموات و الأرض و أنا اكتفينا
بها عن العالمين و بها ينطق كل كليل و يبرء كل
مريض و يطهر كل سقيم و بها يتوج بحر العلم
في قلوب المقرّبين و بها فصل الله بين ملأ البهاء و
اصحاب الغلّ و الطغي و يرسل نفحات القدس على
المخلصين اذا اجتمع المشركون في هناك أنك لا
تخف منهم ثم شردهم باسمي المقتدر القدير

10 Say: O people! This is 'Ali in your midst, speaking truth and calling you to the Supreme Horizon. Beware lest ye oppose him, for ye were created for his own self, the Mighty, the Great.

10 قل يا قوم هذا عليّ بينكم و ينطق بالحق و يدعوكم
الى الرفيق الأعلى اياكم ان تعترضوا به لأنكم خلقتهم
لنفسه العزيز العظيم

11 Say: The Primal Point desired naught but what I desire, and I desire naught but what He desired, and that which hath appeared through Me is the beloved of His heart, if ye be of them that know. Say: He is present before the Throne and weepeth for what hath befallen Me at the hands of the people of the Bayan who recite His verses, then slay His Beloved, and are not ashamed before His luminous countenance.

11 قل ان نقطة الأولى ما اراد الا ما اريد و ما اريد
الا ما اراد و ما ظهر مني محبوب قلبه ان اتم من
العارفين قل انه حضر تلقاء العرش و يبكي على
نفسى بما ورد على من ملأ البيان الذينهم يقرؤون
كلماته ثم يقتلون محبوبه و لا يستحيون عن وجه
المنير

12 Say: O people, judge ye fairly by God - by what proof did ye believe in Him, and by what evidence do ye now deny God, the Lord of all worlds? Verily, from the right hand of the Throne He crieth out, saying: "O people! Did ye not witness that in My days I made mention of My Beloved's name, spoke in praise of His Self, recalled the wonders of His remembrance, and heralded His glorious and wondrous Beauty? Have ye not seen how I sacrificed My life in His path? By God! When My blood was spilled upon the earth, there was traced therefrom the mention of His exalted and noble Name. Have ye not read what was inscribed by the Most Exalted Pen upon the tablets of eternity in remembrance of this Beauty through Whose manifestation the Hidden Mystery was revealed? Blessed be God, the Best of creators!"

12 قل يا قوم فأنصفوا بالله بأى حجة آمنتم به و بأى
برهان حينئذ كفرتم بالله رب العالمين انه عن يمين
العرش ينادى ويقول يا قوم اما شهدتم بأنى كنت
في ايامى ذاكراً باسم محبوبى و ناطقاً بثناء نفسه
و متذكراً ببدايع ذكره و مبشراً بجماله العزيز البديع
و اما رايتم بأى فديت نفسى في سبيله تالله لما
سفك دمي على الأرض نقش منه ذكر اسمه العزيز
الشريف و اما قرأتم ما سطر من قلم الأعلى على
الواح البقاء في ذكر هذا الجمال الذى ظهر بظهوره
غيب المكنون فتبارك الله احسن المبدعين

13 That paradise wherein the breezes of His love blow not hath ceased to exist, and that earth wherein the trees of His remembrance are not planted hath sunk low, and those feet that walk not upon the path of Him Who hath appeared between the heavens and the earth have stumbled. Verily, I made the

13 قد انعدم رضوان لم تهبّ عليه نسيمات حبه و
خسفت ارض لم يغرس فيها اشجار ذكره و زلت
اقدام لم تمش على صراط الذى ظهر ما بين
السموات و الأرضين و اتى قد جعلت البيان و

Bayan and all that was revealed therein as but a leaf from the leaves of Paradise to be present before Him, and thus was the Command revealed in the Bayan, and ye were among the witnesses. And I took from all who believed in God, the Mighty, the Glorious, the Invincible, the covenant of His Self. Yet when He appeared in truth, ye denied Him and allied yourselves with those who sought to shed His blood. The curse of God be upon the wrongdoing people!

ما نزل فيه ورقة من اوراق الجنة لتحضر بين يديه و كذلك نزل الأمر في البيان و كنتم من الشاهدين و اخذت فيه عهد نفسه عن كل من آمن بالله المقتدر العزيز المنيع و انه لما ظهر بالحق انتم كفرتم به و تمسكتم بالذين ارادوا سفك دمه الا لعنة الله على القوم الظالمين

- 14 Fear ye God and look not upon Him with your eyes but with His eye. This is what ye were commanded in the Tablets, and to this testify My Self and, beyond Me, His Self, the Protector, the Almighty, the All-Forgiving, the All-Merciful. Therefore, hear My words, O My servants: if ye believe not in Him, oppose Him not. Have mercy upon Him through Whose will appeared the command of the Kaf and the Nun in the tablets of glory well-preserved. The denizens of the Supreme Paradise weep while ye rejoice within yourselves, and the pillars of the Throne have quaked at your deeds, yet ye remain heedless and are among the most lost people. Thus hath the Tongue of the All-Merciful spoken in this Paradise, that perchance the people may become aware within themselves and not be among the heedless.

14 خافوا عن الله و لا تنظروا اليه بعيونكم بل بعينه و هذا ما امرتم به في الألواح و يشهد بذلك نفسى و عن ورائى نفسه المهيمن المقتدر الغفور الرحيم اذا فاسمعوا قولى يا عبادى ان لا تؤمنوا به لا تعترضوا عليه فارحموا على الذى بارادة منه ظهر حكم الكاف و النون في الواح عز حفيظ اذا يبكى اهل ملاء الأعلى و انتم تفرحون في انفسكم و اضطربت اركان العرش من اعمالكم و انكم ما تنبهتم بل كنتم قوم سوء اخسرين كذلك نطق لسان الرحمن في هذا الرضوان لعل الناس يستشعرون في انفسهم و لا يكونون من الغافلين

- 15 And thou, O servant, hearken unto the call of thy Lord, then detach thyself from all that hath been created between earth and heaven. Then summon the people unto this Cause through which the sun of the Bayan hath shone forth from the horizon of thy Lord's will, the Mighty, the Bountiful, and the Cock of the Throne hath crowed in this Paradise which hath appeared in the name of God, the Almighty, the Exalted, the All-Wise. Beware lest anything prevent thee from the remembrance of thy Lord. Stand thou firm in the Cause with steadfastness from Us, and fear not the hosts of the ungodly. Immerse thyself in this Most Great Ocean that thou mayest discover what lieth hidden therein of the pearls of thy Lord's remembrance, the Mighty, the Generous. Strip not thy head of the crown of faithfulness, nor thy temple of the Most Glorious adorning, nor thy heart of the Kawthar of eternity, nor thy tongue of My wondrous and glorious remembrance.

15 و انتك انت يا عبد اسمع نداء ربك ثم انقطع عما خلق بين الأرض و السماء ثم ادع الناس بهذا الأمر الذى منه اشرفت شمس البيان عن افق ارادة ربكم العزيز المنان و دلج ديك العرش في هذا الرضوان الذى ظهر باسم الله المقتدر العلى الحكيم اياك ان يمنعك شئ عن ذكر ربك فاستقم على الأمر بالاستقامة من لدنا و لا تخف من جنود المشركين فاغمس في هذا البحر الأعظم لتطلع بما كنز فيه من لآلى ذكر ربك العزيز الكريم لا تعر رأسك من اكليل الوفاء و لا هيكلك من طراز الأبهى و لا قلبك من كوثر البقاء و لا لسانك عن ذكرى العزيز البديع

- 16 O Tree of humanity!

16 ان يا سدرة الانسان

- 17 Be thou enkindled by this Fire that hath been lit in the heart of this Paradise, that through thee may be ignited the hearts of Our seeking servants. Thus have We commanded thee in truth. Act thou according to what thou hast been commanded, by Our decree, for this is better for thee than the kingdoms of

17 فاشتعل بهذه النار الموقدة في قطب هذا الرضوان لتشتعل منك قلوب عبادنا المريدين كذلك امرناك بالحق ان تعمل بما امرت امراً من لدنا و انه لخير لك عن ملكوت السموات و

the heavens and earth. And the Spirit and glory be upon thee
and upon God's sincere servants.

الأرضين والروح والبهاء عليك وعلى عباد الله
المخلصين

BLIB_Or15725.097

BH00997

To: *Varaqatul-Firdaws et al., in Zirak*

- 1 This most wondrous, most inaccessible, most holy Tablet hath been sent down from the heaven of the Merciful Will, addressed in particular unto the people of the village of Zirik, that the Leaf of Paradise—that is to say, Ikht-Bab Mulla Muhammad—may take it and read it aloud unto the companions of that village
 - 2 In the Name of God, the One, the Single!
 - 3 O friends of the Beauty of the All-Merciful! Without concealment or veiling, He hath risen from the horizon of creation, manifest and evident, in such wise that none possessed of sight hath any excuse to deny Him, save such as are unworthy to behold the Most Great Countenance. Even as is witnessed, the Sun shineth resplendent, yet the blind one remaineth deprived and bereft of beholding it. How blessed, then, are they who in this Day gaze upon the Most Pure Station and the Most Great Countenance. By the lights of the Morn of sanctification! These are they who are accounted more precious than the most precious ruby.
 - 4 The winds of trials and tests have ever blown, and shall continue to blow, from the dawning-place of the justice of the All-Merciful, that the one who turneth away may be distinguished from the one who advanceth. Yet blessed are they who remain unperturbed when these winds blow. We did aforetime warn all people of the days of hardship and their tribulations, that perchance when the winds of destiny stirred they would not be deprived of turning toward the Friend, and would protect the lamp of divine love with the glass of trust and detachment from diverse winds. Nevertheless, when they descended, most people were heedless, save whom thy Lord willed, to such extent that broken glasses, extinguished lamps, troubled hearts, and wavering souls were witnessed.
 - 5 Yet this is most evident, that the beauty of the spirit and its worth lie in its being spent in the path of the Friend. Blessed is
- 1 این لوح ابدع امنع اقدس از سماء مشیة رحمانی
مخصوص اهل قریة زیرک نازل ورقة فردوس
یعنی اخت الباب ملا محمد و اصحاب آن قریه را
بخواد و برایشان بخواند

2 بنام خداوند فرد واحد

3 ای دوستان جمال رحمن من غیر ستر و کتمان
از افق اکوان مشرق و لائخ بشأنیکه احدی از
اهل بصر را مجال انکار باقی نمانده مگر آنکه لایق
ادراک منظر اکبر نبوده چنانچه مشاهده میشود
شمس مشرق و مضیء ولكن اعمی از مشاهده
آن محروم و بی نصیب است پس خوشا حال
نفوسیکه الیوم بمقر اطهر و منظر اکبر ناظرند
قسم بانوار فجر تقدیس که آن نفوسند که اعتر
از کبریت احمر مذکورند

4 لمزل هبوبات اریاح افتتان و امتحان از مشرق
عدل رحمن در مرور بوده و خواهد بود تا تفصیل
دهد معرض را از مقبل ولكن طوبی از برای
نفوسیکه در حین هبوب مضطرب نشوند جمیع
ناس را از قبل بایام شداد و فتنه آن اخبار
نمودیم که شاید در حین اهتزاز اریاح قضا از
توجه بشطر دوست محروم نمانند و سراج حب
الهی را بزجاجات توکل و انقطاع از اریاح مختلفه
حفظ نمایند مع ذلک در حین نزول اکثری از
ناس غافل الا من شاء ربّه بشأنیکه زجاجات
مکسور و سرج مخمود و قلوب مضطرب و نفوس
متزلزل مشاهده شد

5 مع آنکه این بسی واضح است که حسن روح و
قدر آن مخصوص آنست که در راه دوست اتفاق

the soul that spendeth and the Friend accepteth. Since the eye of the heart remaineth veiled by the veils of self and desire, it hath therefore been deprived of perceiving this station. Were a soul to gaze with the most pure vision, it would gladly sacrifice a hundred thousand lives.

- 6 God willing, all must remain so steadfast in the path of God's Cause that the opposition and objection of all on earth shall not cause them to slip. In times when the winds of tests blow, the lovers of the Beauty of the All-Merciful are distinguished from the people of loss, and they who remain steadfast in these days are accounted before God among the people of the shadowless Paradise and are so recorded.

- 7 O ye beloved of God! Harken unto His call from the Prison, and seek at all times refuge in God, that ye may be protected from the evil of these days and from that which appeareth therein from the manifestations of Satan. The glance of God's loving-kindness hath ever been and shall ever be directed towards you. Be not grieved during these few fleeting days, but occupy yourselves with His remembrance and praise, and be joyous in His remembrance. Move amongst men with godly qualities, that all people may inhale His fragrances from your deeds, acts and words, and turn towards the Friend. Every tree must yield befitting and worthy fruit, for if a tree beareth no fruit, it is fit only for the fire, and so shall it ever be. Therefore must the trees of human souls in this divine springtime bring forth wondrous fruits. The fruit of these trees hath ever been and shall ever be the knowledge of God and goodly deeds that are pleasing unto Him. God willing, ye must all be adorned with the ornament of detachment, and in this springtime of the All-Merciful be honored with the robe of acceptance, and remain not deprived of the Salsabil of His grace and favor.

- 8 I swear by the Sun of inner meanings that a gate of Paradise hath been opened such as was not opened before and shall not be opened hereafter. Therefore know ye the value of these days and be ye detached from all save God, in such wise that none shall be able to exercise influence over your hearts. For in these days the holy and divine Manifestations appear with utmost sanctity and detachment, and likewise the manifestations of Satan are visible with the utmost deceit and guile, moving among men in human form. Therefore turn ye unto God, that through His grace and mercy ye may be protected from the evil of such degenerate and whispering souls. If ye apprehend the realm of existence and immortality, ye will not be disturbed and shaken by the outward non-existence and extinction in the path of the Friend. Set not your hearts upon this narrow,

شود مبارک نفسیکه انفاق نماید و دوست قبول فرماید چون بصر قلب بحجبات نفس و هوی محتجب مانده لذا از ادراک این مقام محروم گشته و اگر نفسی ببصر اطهر ناظر شود صد هزار جان بمنت انفاق نماید

- 6 انشاء الله باید کل در صراط امر الهی بشأنی مستقیم باشند که از اعراض و اعتراض کل من علی الأرض نلغزند و در احیان هبوب اریاح امتحان عاشقان جمال رحمن از اهل خسران ممتاز میشوند و نفسیکه در این ایام مستقیمند از اهل جنت لا ظل لها عند الله مشهود و مذکورند

- 7 شما ای احبای الهی بشنوید ندایش را از جهة یحیی و در جمیع احیان پناه بحق برده که از شر ایام و ما یحدث فیها من مظاهر الشیطان محفوظ مانید لازال نظر عنایت حق بشما بوده و خواهد بود این چند روز فانیه دلنگ نباشید و بذکر و ثنایش مشغول شوید و بیادش مسرور باشید بسجایای حق مابین عباد حرکت نمائید تا جمیع ناس نفعاتش را از افعال و اعمال و اقوال شما استشمام نمایند و بشطر دوست توجه کنند هر شجرى را ثمرى لایق و سزاوار است چه که اگر شجر مقطوع الثمر شد لایق نار بوده و خواهد بود پس اشجار نفوس انسانی در این زمن الهی باید باثمار بدیعه ظاهر شوند و ثمره این اشجار عرفان الله و اعمال حسنه مرضیه بوده و خواهد بود انشاء الله باید کل بطراز انقطاع مزین گردید و در این ربیع رحمن بخلع قبول مفتخر آئید و از سلسبیل عنایت و مکرمات محروم نمانید

- 8 قسم بافتاب معانی که بانی از ابواب رضوان مفتوح شده که از قبل و بعد نشده و نخواهد شد پس قدر این ایام را بدانید و از دون الله منقطع شوید بشأنی که احدی قادر نشود بر آنکه در قلوب تصرف نماید چه که در این ایام مظاهر قدسیه الهیه بکمال تقدیس و تنزیه ظاهرند و همان قسم مظاهر شیطانیه در نهایت مکر و خدعه مشهود و مشغول و مابین ناس بصورت انسان ظاهر پس بحق توجه نموده که از فضل و رحمتش از شر آن نفوس نسناسیه خناسیه محفوظ مانید اگر عالم هستی و بقا را ادراک نمائید در راه دوست از نیستی و فناء ظاهره مضطرب و

transient space; soar in the unlimited atmosphere of the spirit, until ye arrive at a station wherein ye shall behold the entire world and its people as non-existent and extinct.

میزلزل نشوید باین فضای تنگ فانی دل مبنید
در هوای بافضای روح طیران کنید تا در مقری
وارد شوید که جمیع عالم و اهل آنرا مفقود و
معدوم مشاهده کنید

- 9 The breezes of grace are wafting from the right hand of the Throne of the All-Merciful with such power that were the peoples of the world to turn to them but slightly, all would be purified from the defilement of this transient world and would return to the Most Pure Horizon. How unfortunate are the souls who in these days remain heedless and deprived! And ye, O friends, praise ye the Beloved of all creation, in that the winds of His grace have passed over you and guided you to the City of His Oneness. Know ye then the value of this bounty and be ye occupied at all times with His praise. All matters are visible in His presence, and He is aware of the hearts of His loved ones. He is, verily, knowing of all things. We beseech God to protect you from the evil of those who have disbelieved, and to give you to drink from the cup of His love at all times. Verily, He is powerful over all things.

9 نسایم فضل از یمین عرش رحمن در هبوب و
مرور است بشأنیکه اگر اهل اکوان فی الجمله
اقبال نمایند جمیع را از رجس دنیای فانیه مطهر
نماید و بشطر اطهر راجع کند بدبخت نفوسیکه
در این ایام غافل و مهجور مانده اند و شما ای
دوستان حمد کنید محبوب امکان را که اریاح
مکرمتش بر شما مرور نموده و بشهر احدیتش
هدایت فرموده پس قدر این نعمت را بدانید و
در کل احیان بشکرش مشغول باشید کل امور
در پیشگاه حضور مشهود است و از قلوب
احبایش باخبر و انه بکلشی علیم نسل الله بأن
یحفظکم عن شر الذینهم کفروا و یشرکم کأس
حبه فی کل حین و انه علی کلشی قدیر

- 10 Glorified art Thou, O my God! These are Thy servants who have turned to the effulgent rays of Thy countenance and who are illumined by the manifestations of the glory of Thy divine unity in Thy days. I beseech Thee by Thy Name through which trembling seized the whole creation and intoxication overtook those servants who were heedless of Thy remembrance and Thy meeting, and by which the sincere ones arose to celebrate Thy praise and glorification, not to deprive these souls of the breathings of Thy revelation and inspiration, and the manifestations of the glory of Thy divine unity and the evidences of Thy holy oneness. Moreover, O my God, guard them from the darts of doubts and the arrows of allusions, and purify them with the Kawthar of Thy favors and the Tasnim of Thy gifts, that they may move only by Thy leave and command, and speak naught except in praise of the Manifestation of Thy Most Exalted and Most Glorious Self. Verily, Thou art the One Who doeth whatsoever Thou wilt. There is none other God but Thee, the Almighty, the Most Exalted, the All-Compelling, the All-Glorious, the Unconstrained.

10 سبحانک اللهم یا الهی هؤلاء عبادک الذین
توجهوا الی بوارق انوار وجهک واستضاءوا من
ظهورات عزّ فردانیتک فی ایامک استلک
باسمک الذی به ظهر الزلزال بین ملأ الانشاء
واخذ السکر عباد الذینهم غفلوا عن ذکرک و
لقائک و به قام المخلصون علی ذکرک و ثنائک
بأن لا تجعل هؤلاء محروماً من نفحات وحیک
والهامک و ظهورات عزّ فردانیتک و شئونک
قدس وحدانیتک ثم احفظهم یا الهی عن
رمی الشبهات و سهم الاشارات و طهرهم من
کوثر الطافک و تسنیم مواهبک لئلا یحترکوا الا
بذنک و امرک و لا یتکلموا الا بثناء مظهر
نفسک العلی الاهی و انک انت الفعّال لما تشاء
لا اله الا انت المقتدر المتعالی المهیمن العزیز
المختار

INBA81:165, NLAI_BH1.123, NLAI_BH2.049,
BRL_DA#317, MAS4.021cx, MAS4.022bx,
MAS4.124ax, MAS4.138bx, ASAT4.192x

BH01004

To: Aqa Shaykh Sadiq, in Yazd

1 In the Name of God, the All-Knowing

1 بِسْمِ اللَّهِ الْعَلِيمِ

2 Unto God belongs the knowledge of the heavens and earth. He has manifested Himself through His Name, the All-Knowing, unto all things. Blessed is he who has turned unto Him, for He is the Mirror of His knowledge amongst creation, and He is verily the All-Knowing, the All-Informed.

2 اللَّهُ عِلْمُ السَّمَوَاتِ وَالْأَرْضِ وَقَدْ تَجَلَّى بِاسْمِهِ الْعَلِيمِ عَلَى كُلِّ الْأَشْيَاءِ طُوبَى لِمَنْ أَقْبَلَ إِلَيْهِ أَنَّهُ مَرآةٌ عَلَيْهِ بَيْنَ الْخَلَائِقِ وَأَنَّهُ لَعَلِيمٌ خَبِيرٌ وَ

3 The beginning of all knowledge is the recognition of Him. Whoso has attained unto this has attained unto all knowledge, and whoso is deprived of it cannot truly be called learned, even should he possess the knowledge of the first and the last ones. For the knowledge that is intended is the recognition of Him Who has appeared with the truth - the recognition of God amongst all peoples. Blessed is the learned one who has attained unto Him Who is the Known, and has cast aside vain imaginings in these days of his Lord. He is among the most exalted of beings in the sight of God, and his is a station of glorious honor.

3 إِنَّ أَوَّلَ الْعِلْمِ هُوَ عِرْفَانُهُ وَالَّذِي فَازَ بِهِ فَازَ بِكُلِّ الْعُلُومِ وَالَّذِي حَرَمَ لَنْ يَصْدُقَ عَلَيْهِ اسْمُ الْعِلْمِ وَلَوْ عِنْدَهُ عِلْمُ الْأَوَّلِينَ وَالْآخِرِينَ لِأَنَّ عِلْمَ الَّذِي هُوَ الْمَقْصُودُ هُوَ عِرْفَانُ الَّذِي ظَهَرَ بِالْحَقِّ وَهُوَ عِرْفَانُ اللَّهِ بَيْنَ الْعَالَمِينَ طُوبَى لِعَالِمٍ فَازَ بِالْمَعْلُومِ وَتَرَكَ الْمُوْهُومَ فِي أَيَّامِ رَبِّهِ أَنَّهُ مِنْ أَعْلَى الْخَلْقِ عِنْدَ اللَّهِ وَ لَهُ مَقَامٌ عَزَّ كَرِيمٌ

4 He who has studied all branches of knowledge yet has failed to recognize Him Who is the Known is accounted as the most ignorant among men, and his name is not inscribed in the Preserved Tablet of glory. We have counseled all the manifestations of knowledge, one and all, not to hesitate in this Cause, even should they possess all the gems of wisdom and learning. Thus has the Truth decreed, and thus has the matter been ordained by God, thy Lord and the Lord of all worlds.

4 وَ الَّذِي قرَأَ كُلَّ الْعُلُومِ وَ مَا فَازَ بِالْمَعْلُومِ أَنَّهُ أَجْهَلُ الْجَاهِلَاءِ لَيْسَ لَهُ ذِكْرٌ فِي لَوْحِ عَزَّ حَفِظَ إِنَّا وَصَّيْنَا مَظَاهِرَ الْعِلْمِ كُلَّهُمْ أَجْمَعِينَ بِأَنْ لَا يَتَوَقَّفُوا فِي هَذَا الْأَمْرِ وَلَوْ كَانَ عِنْدَهُمْ جَوَاهِرُ الْعِلْمِ وَالْحِكْمَةِ كَذَلِكَ ذِكْرُ الْحَقِّ وَقَضَى الْأَمْرُ مِنْ لَدَى اللَّهِ رَبِّكَ وَ رَبِّ الْعَالَمِينَ

5 When the promised hour was come, and the heaven was cleft with clouds, and the Promised One appeared invested with manifest sovereignty, they who were created by His word rose up in against Him, and disbelieved in God, the King, the Mighty, the All-Knowing. Say: Knowledge is the mirror of oneness, wherein are imprinted the effulgent manifestations of divine knowing, from the presence of a wise Lord. Through it are faces made radiant, hearts are set at rest, the breasts of the sincere are illumined, and the Concourse on high rejoiceth.

5 وَ إِذَا جَاءَ الْوَعْدُ وَ شَقَّتِ السَّمَاءُ بِالسَّحَابِ وَ اتَى الْمَوْعُودُ بِسُلْطَانٍ مَبِينٍ اعْتَرَضُوا عَلَيْهِ عِبَادُ الَّذِينَ هُمْ خَلَقُوا بِقَوْلِهِ وَ كَفَرُوا بِاللَّهِ الْمَلِكِ الْعَزِيزِ الْعَلِيمِ قُلْ إِنَّ الْعِلْمَ مَرآةُ الْأَحْدِيَّةِ تَنْطَبِعُ فِيهَا تَجَلِّيَاتُ الْعِلْمِيَّةِ مِنْ لَدُنْ عَالَمٍ حَكِيمٍ وَ مِنْهُ تَبَيُّضُ الْوُجُوهِ وَ تَطْمَئِنَّ الْقُلُوبُ وَ تَسْتَنِيرُ صُدُورُ الْمُخْلِصِينَ وَ يَسْتَبْشِرُ مِنْهُ أَهْلُ مَلَأَ الْأَعْلَى ثُمَّ عِبَادُ اللَّهِ الْمُرِيدِينَ

6 Happy is the learned man who walketh upon the face of the earth and summoneth the people unto God, the King, the Mighty, the Most Great. By God! the earth boasteth of him, and the heaven glorieth in his being; all things extol him at every moment. Through him are the traces of God spread abroad among His servants, and the pillars of religion are established

6 طُوبَى لِعَالِمٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَ يَدْعُو النَّاسَ إِلَى اللَّهِ الْمَلِكِ الْعَزِيزِ الْعَظِيمِ تَاللَّهِ إِنَّ الْأَرْضَ تَبَاهِي بِهِ وَ السَّمَاءُ تَفْتَخِرُ بِوُجُودِهِ وَ يَكْبَرُنَّ عَلَيْهِ كُلُّ الْأَشْيَاءِ فِي كُلِّ حِينٍ وَ مِنْهُ تَنْتَشِرُ أَثَارُ اللَّهِ بَيْنَ عِبَادِهِ وَ تَسْتَقَرُّ أَرْكَانُ الدِّينِ بَيْنَ الْخَلَائِقِ أَجْمَعِينَ

amongst all created things. Such, indeed, is that knowledge which guideth men unto God, their Lord and the Lord of their fathers of old.

- 7 But he who calleth men unto ignorance and hindereth them from God is even as a serpent that hath, in former ages as thou hast heard, bitten into the livers of the Prophets; and in this most impregnable, most wondrous Revelation thou hast witnessed the same. Woe unto a learned man by whose deeds the Holy Spirit hath wept, and the Concourse on high hath lamented, and the dwellers in the cities of eternity have cried aloud, and the angels nigh unto God have wailed; through him have the faces of the righteous been yellowed, the blood of the free been shed, and the heads of them that believed been lifted upon the spears of the idolaters. By God! were knowledge to vanish from the world, it were better than that a man should be learned and yet deny the Cause of God at the hour of His manifestation; for by such as these hath the earth been reddened with the blood of them that draw nigh unto God.

- 8 And were any soul to ascend unto the heights of holiness, and should God unveil for his sight the veils of vain desire, he would behold the livers of the pure and chosen pierced through and interlaced with the arrows of those divines who, in every age, have opposed the Manifestations of the Cause; and by their opposition hath befallen them that which caused the leaves of the Lote-Tree beyond which there is no passing to fall, the hearts of the holy ones to tremble, and the eyes of the knowers to overflow with tears. Blessed is the learned man whose learning hath not withheld him from turning unto God, the All-Knowing, the All-Wise; and woe unto the learned man who hath drawn the sword of knowledge and with it made war against God, his Lord and the Lord of the former and the latter peoples.

- 9 And call thou to mind the hour when the True One came unto Me upon the clouds of the Bayan, and the divines of the Furqan denied Him, until these oppressors slew Him unjustly—after He had come with a proof whereby their own faith, and the faith of their fathers, had been established in God, the Almighty, the Mighty, the All-Powerful. Likewise, behold those days when one named Muhammad, of the people of Qaf, was beguiled by his learning, insomuch that he disbelieved in God, turned away from His verses, and became the leader of the idolaters unto the lowest hell. Yet there was another who presented himself before the countenance in 'Iraq, and upon whom the Luminary of the horizons shed the lights of wisdom and meaning, and he was of them that attained.

كَلِّ ذَلِكَ عِلْمَ الَّذِي يَهْدِي النَّاسَ إِلَى اللَّهِ رَبِّهِمْ
وَرَبِّ آبَائِهِمُ الْأَوَّلِينَ

7 ولكن الذي يدعو الناس إلى الجهل ويمنعهم عن الله أنه كالتعبان لسع اكباد النبيين من قبل كما سمعت من قرون الأولى وشهدت في هذا الظهور الأيمن البديع فويل لعالم منه بكى روح القدس وصيحه أهل ملاء [الأعلى] وصاح من في مداين البقاء وناحت ملائكة المقرّبين ومنه اصفرّت وجوه الأبرار وسفكت دماء الأحرار ونصبت رؤوس الذين آمنوا على رماح المشركين تالله لو ينقطع العلم عن الدنيا لخير من أن يكون عالماً وينكر أمر الله حين ظهوره لأنّ به احمرت الأرض من دماء المقرّبين

8 ولو يرتقى أحد إلى معارج القدس ويكشف الله عن بصره حجابات الهوى ليشهد اكباد الأصفياء مشبكة من سهام العلماء الذين اعترضوا على مظاهر الأمر في كلّ الأعصار وباعتراضهم ورد عليهم ما سقطت أوراق سدره المنتهى واضطربت افتدة الأولياء وتدرّفت عيون العارفين طوى لعالم ما منعه العلم عن التوجّه إلى الله العالم العليم وويل لعالم سل سيف العلم وحارب به مع الله ربّه و ربّ الأولين والآخريين

9 واذكر حين الذي أتى على بالحق على ظلل البيان وانكره علماء الفرقان إلى أن قتلوه بالظلم هؤلاء الظالمين بعد الذي أتى بحجة بها ثبت إيمانهم وإيمان آبائهم بالله المقتدر العزيز القدير وكذلك فانظر في تلك الأيام أن الذي سمي بمحمد من أهل القاف غرته العلم على شأن كفر بالله واعرض عن آياته وكان قائد المشركين إلى أسفل الجحيم مع الذي حضر تلقاء الوجه في العراق وتجلّى عليه نير الآفاق بأنوار الحكمة والمعاني وكان من الفائزين

- 10 In those same days that former one rose up against the All-Merciful, whispering into the breasts of men, and sought to extinguish the Truth by what he possessed—though he had gleaned from outward learning naught but a measured portion—and by this was he veiled from Him Who hath knowledge of what hath been and what shall be. And yet he was assured that the Bayan was revealed for none other end than this Cause, and that the Pen of God moved not save to proclaim this irrevocable tidings.
- 10 وفي تلك الأيام اعترض على الرحمن ويوسوس في صدور الناس وازاد ان يدحض الحق بما عنده بعد الذي لم يطّلع من العلوم الظاهرية الا على قدر معلوم وبذلك احتجب عن الذي عنده علم ما كان وما يكون ومع انه كان موقناً بأن البيان ما نزل الا لهذا الأمر وما تحرك قلم الله الا على هذا النبأ المحتوم
- 11 Likewise, behold him who was named after Him from among the people of Sad, who emigrated with God yet was unable to speak in the presence of even one of Our servants. When We arrived in the Prison, he committed that which was forbidden. When We banished him with justice, he arose in hypocrisy and did what even Nimrod did not do. He united with one whom We had nurtured for numbered years, then joined with the enemies of God, each day plotting anew to extinguish the fire of God, whose roaring proclaims that there is no God but Him, the Protector, the Self-Subsisting.
- 11 وكذلك فانظر في الذي سمي باسمه من اهل الصاد الذي هاجر مع الله وما كان مستطيعاً ان يتكلم تلقاء احد من خدامنا فلما وردنا في السجن ارتكب ما نهى عنه اطردناه بالعدل قام على النفاق وفعل ما لا فعل التورود واتحد مع الذي ربيناه في سنين معدودات ثم اتحد مع اعداء الله وفي كل يوم مكرًا مكرًا لتخمد به نار الله التي يسمع من زفيرها بأنه لا اله الا هو المهيمن القيوم
- 12 Thus have We recounted unto thee what befell this imprisoned Youth, though We called all to naught but God and protected them from the harm of those who turned away on a day when the hearts of men were troubled and minds were bewildered. Blessed art thou, O thou who gazeth upon the Countenance, for having believed in God and His signs, for having heard His call, and for being among those who hasten toward the precincts of grace. The clamor of the ungodly hath not prevented thee from turning to God, the Mighty, the Beloved.
- 12 كذلك قصصنا لك ما ورد على هذا الغلام المسجون بعد الذي ما دعونا الكل الا الى الله وحفظناهم عن ضرر الذينهم قاموا على الاعراض في يوم اضطربت فيه افئدة الناس وتحيّرت فيه العقول طوبى لك يا ايها الناظر الى الوجه بما آمنت بالله وآياته وسمعت نداءه وكنت من الذين الى شطر الفضل هم سارعون وما منعك ضوضاء المشركين عن التوجه الى الله العزيز المحبوب
- 13 Arise then to the Cause, and convey unto men the mention of thy Lord, that perchance the slumberers may arise. Grieve not over anything, but place thy trust in God, Who created thee, fashioned thee, and aided thee to recognize His Self, when all were turning away save those who quaffed the choice wine of the All-Glorious in the name of their Lord, the Most Exalted, who detached themselves from all that hath been created in earth and heaven, and whom the clamor of the wicked prevented not from turning toward the sacred precincts of God, the Mighty, the All-Loving.
- 13 اذا قم على الأمر ثم بلغ الناس ذكر ربك لعل بذلك يقومون الراقدون لا تحزن عن شيء وتوكل على الله الذي خلقك وسواك وايدك علي عرفان نفسه بعد الذي كل عنه معرضون الا من شرب رحيق الاهي باسم ربه العلي الاعلى وانقطع عما خلق في الارض والسماء وما منعه ضوضاء الاشقياء عن التوجه الى شطر الله المقدس العزيز الودود
- 14 Strive lest thou lose what thou art capable of in the aid of thy Lord. This is the best of all deeds in the sight of God, before Whom prostrate themselves all who are in the kingdoms of the unseen and the visible. Glory be upon thee and upon those who
- 14 ان اجهد لئلا يفوت منك ما كنت مستطيعاً به في نصره مولاك وهذا خير الأعمال عند الله الذي يسجد له من في ملكوت الغيب والشهود

hearken to thy words in remembrance of God, the Almighty, the Exalted, the Self-Subsisting.

الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ يَسْمَعُونَ قَوْلَكَ فِي ذِكْرِ
[اللَّهِ] الْمُقْتَدِرِ الْعَزِيزِ الْقَيُّومِ

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To: *Siyyid Mihdi Dahaji*

- 1 He is the Most Holy, the Most Glorious 1 هو الأقدس الأبهى
- 2 Your letter, adorned with wondrous mention of the Lord of Lords, reached the Nest of Tribulation and the Treasury of Tests, was taken in hand and perused with sorrowful glances. This is the decree of the All-Powerful Ordainer. Praise be to God that you have been made to partake of the Kawthar of the recognition of the Most Merciful, from which most of the people of the contingent world remain deprived this day. How glorious is this wondrous bounty which hath appeared in creation without peer or likeness and without pause or cessation, and the believers drink of the wine that hath been mingled with the love of God. 2 نامه آنجناب که بیدایع ذکر ربّ الأرباب مزین بود بر ممکن بلا و مخزن ابتلا واصل و بیدهم اخذ شد و بلحظات غم ملاحظه گشت هذا تقدیر من مقدّر قدیر المنّة لله که آنجناب از کوثر عرفان نفس رحمن که الیوم اکثر اهل امکان از شربش محروم مانده اند مرزوق گشته فیا حبّذا از این فضل بدیع که در ابداع من غیر شبه و نظیر و من دون وقوف و تعطیل ظاهر گشته و الموحدون یشریون من نحر التی كانت بحبّ الله ممزوجاً
- 3 It was mentioned that you had intended to circumambulate the House of God but were prevented by certain obstacles. How excellent was what was ordained, for therein lies a mighty wisdom. Soon shall you become aware of the hidden wisdom, even as you have witnessed in all that was previously ordained by your Lord manifest wisdom. Nothing escapes His knowledge, and verily, He is cognizant of all things. Be content with the irrevocable decrees of the eternal Sovereign and be not distressed, for that which is ordained by your Lord cannot be altered by anything in the heavens or on earth. 3 ذکر شده بود که اراده طواف بیت الله نموده بودید و باسباب مانعه موقوف داشتید فنعم ما قضی و فی ذلک لحکمة عظیم زود است که بر حکمت مستوره مطلع شوید چنانچه از قبل از کلّ ما قضی من لدن ربّک حکم بالغه مشاهده نمودید لن یعزب عن علمه شیء و انه بکلّ شیء علیم بقضایای محتمه سلطان لایزالی راضی شده دلتنگ نباشید و ما هو المحتوم عند ربّک لن یدلّه شیء عما خلق بین السموات و الأرض
- 4 As is known among the servants, two terms have been ordained for all things - the first contingent, and the second irrevocable. Yet what they have mentioned regarding these two stations is neither nourishing nor profitable, for they are deprived of the foundation of divine knowledge and the consummate wisdom of the Eternal, save whom thy Lord willeth. Most people acknowledge their inability to comprehend these two stations. To elucidate this matter, an example is given that perchance you may understand its reality and, through God's protection and power, safeguard people from contingent terms, that they 4 چنانچه مابین عباد مذکور است دو اجل فرض نموده اند از برای هر شیء الأوّل معلق و الثانی محتوم و لکن آنچه در این دو مقام ذکر نموداند لایسمن و لایغنی بوده چه که از اصل علم الهی و حکم بالغه صمدانی محرومند الا من شاء ربّک و اکثری از ناس بعدم بلوغ عرفان این دو مقام مقرر و معترفند

might attain to the irrevocable term and recognize it with certainty.

- 5 Consider the lamp that is lit. Its irrevocable term is the exhaustion of its oil and wick, for as long as these two remain, the lamp continues to burn and give light. When these are exhausted, its extinction is inevitable and it will surely be extinguished. No change or alteration can occur in this station - it will neither hasten by a moment nor delay. This is evident and observable. However, it will attain this inevitable end only if the contingent terms that are created within existence by the power of the All-Merciful do not seize it and extinguish it first. These contingent terms are evident in all things due to the unceasing, universal divine power.

- 6 Blessed is he who attains unto the source of knowledge, who ponders the signs of his Lord, and who attains to God's purpose in His words. Well is it with them that understand and reach this station. For example, this same lamp may often be extinguished before reaching its end by winds passing over it or by other created means, as is plainly visible.

- 7 All knowledge is manifest and evident in the essence of all things, for all things are God's creative Words, and divine knowledge is concealed and treasured within the repositories of His Words, except for that knowledge which is exclusive to the Ancient Being and to which none can gain access. Glorified be He above what the learned attribute to Him!

- 8 Although in one station all that transpires is and shall be irrevocable, and the very act of its execution is proof of its inevitability, yet its mention still abides in the heaven of divine Will, until such time as it descends from the heaven of Will to the kingdom of utterance and is inscribed by the Pen of Destiny. These limitations of station and rank that are mentioned relate to human limitations and earthly means which are created by contingent will and return unto it. That which is with God and His Will is sanctified above all limiting conditions.

5 در بیان این مطلب مثلی ذکر میشود که شاید آنجناب بحقیقت آن عارف شده ناس را بحفظ الله و قدرته و از آجال معلقه حفظ نمایند که شاید بنفس محتوم و عرفان او فائز شده موقن شوند در شمع ملاحظه نمائید که مشتعل است اجل محتوم آن منتهی شدن پیه و فیل است چه که تا این دو باقی شمع مشتعل و منیر است و چون این دو منتهی شد حتم است اطفای او و البته منطقی خواهد شد و ابدأ تغییر و تبدیل در این مقام راه ندارد آنی تقدیم نجوید و آنی تأخیر نپذیرد چنانچه مشهود است و مشاهده میشود و لکن باین حتم مرزوق شود اگر آجال اکوانیه که در نفس اکوان بقدرت رحمن خلق شده او را اخذ ننماید و فانی نسازد و این آجال نظر بعدم انقطاع قدرت کلیه الهیه بر کل شیء مشهود آمده

6 فیهنثاً لمن بلغ الی منبع العرفان و یكون فی آثار ربّه لمن المتفکرین و یبلغ الی مراد الله فی کلماته فطوبی للواقفین و البالغین مثلاً همین شمع بسا میشود که بانتهای نرسیده اریاح بر او مرور مینماید و یا اسباب دیگر عمّا خلق منطقی میگردد و خاموش میشود چنانچه برأی العین مشاهده میشود

7 جمیع علوم در نفس هر شیء ظاهر و مشهود چه که جمیع اشیاء کلمات تکوینیّه الهیه اند و علوم الهی در خزائن کلمات او مستور و مخزون مگر علومی که مخصوص ذات قدم است و احدی را اطلاع بر آن ممکن نه فسیحانه عمّا ینسبہ العالمون

8 اگرچه در مقامی جمیع قضایای وارده محتوم بوده و خواهد بود و همان نفس امضا دلیل بر حتمیت است و لکن ذکر آن حال در سماء مشیت الهی باقی دیگر تا کی از جبروت مشیت بملکوت بیان آید و از قلم تقدیر تحریر شود و این حدودات مقامیه و مراتبیه که ذکر میشود نظر بحدودات بشریه و اسباب ملکیه است که از مشیت امکانیه خلق شده و باو راجع میشود و ما عندالله و مشیت مقدس از شئون تحدیدیه بوده و خواهد بود

- 9 Therefore, that honored one must strive today to the extent possible to watch over the Cause of God and protect His servants, lest the lamps of recognition - the recognition of self - which are kindled in the hearts of men be extinguished by the winds of the satanic self and its party, that they might attain their destined goal and praiseworthy station. Effort is necessary, but God doeth whatsoever He willeth and ordaineth as He pleaseth. Be patient in separation and consumed by the fire of longing, for the burning of those who long for Him is beloved in the sight of God, and in their consumption in separation God giveth them the reward of attainment. Thus hath it been ordained in the dominion of destiny.
- 9 باری آنجناب باید الیوم بقدر وسع در مراقبت امر الله و حفظ عباد او مجاهده نمایند که شاید شمعهای عرفان نفس عرفان که در افتده انسان مشتعل شده باریاح نفس شیطان و حزب آن مخمود و خاموش نشوند که شاید بمقر محتوم و مقام محمود فائز گردند جهد لازم ولكن الله يفعل ما يشاء و يحکم ما يريد در فراق صابر باش و بنار اشتیاق محترق چه که حرقت مشتاقین عندالله محبوب بوده و فی احتراقهم فی الفراق يؤتيهم الله اجر الوصال كذلك قدر فی جبروت القضاء
- 10 You must, God willing, be detached from all save God in all conditions and be focused on His bounties. Moreover, you must today adorn the temple of being with the ornament of servitude and move among the servants with pure and absolute servitude. By the Ancient Beauty! Any soul who today worships with pure servitude stands higher in the sight of God than all other souls, for the opponents of the religion of the Lord of the worlds appear at every moment with a new scheme and have placed novel notions in the hands of the ignorant that they might thereby deprive people from the path of the All-Glorious. You shall later become aware of this.
- 10 انشاءالله باید در جمیع احوال از دون الله منقطع باشید و بشطر مواهبش ناظر و دیگر آنکه الیوم هیکل وجود را بطراز عبودیت مزین دارید و بعبودیت خالصه صرفه بین عباد حرکت نمایند قسم بجمال قدم که هر نفسی الیوم بعبودیت خالص عابد شود معبود حقیقی را عندالله مقدم است بر کل نفوس چه که معاندین دین رب العالمین در هر حین بمکر جدید ظاهر میشوند و تازه مضمونی بدست جهال داده‌اند که شاید بدین وسیله ناس را از صراط ذوالجلال محروم نمایند و بعد خواهید مطلع شد
- 11 In any case, may you ever drink from the cup of favor of the King of grace and dwell at rest in the shade of His mercy. It is necessary to prevent the friends from traveling to this land, as harm will surely result. At all times remind the servants of God with clear counsels, lest holy souls be sullied with the stain of sins and remain far from the paradise of divine nearness. Never be saddened henceforth and do not move without permission. However, God willing, if the hand of divine power removes the impending dangers of this land, you will surely be summoned to the court of His presence. And God is with the patient ones.
- 11 باری لازال از کأس عنایت ملیک افضال مشروب باشید و در ظل رحمت او ساکن و مستریح مانید و منع اصحاب از توجه باین ارض لازم چه که البته ضرر وارد شود و در کل حین بنصائح مبین عباد الله را متذکر دارید که مبدا نفوس مقدس را بالایش معاصی بیالایند و از رضوان قرب الهی بعید مانند ابد از بعد محزون مباشید و من غیر اذن حرکت نفرمائید ولكن انشاءالله اگر دست قدرت ربانی آجال معلقه این ارض را منع فرمود البته بساحت لقا احضار شوید و الله مع الصابرين

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AVK1.271x, HDQL.068, SFI01.096,
MAS1.061x

BH01023

To: Ismul-Azam Jinab-i-Habib in the land of Sad, in Isfahan

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

1 يصل الى اسم الأعظم جناب حبيب في ارض
الصاد ليطلع بما ورد على الغلام و يكون من
العارفين هو البهي الأبهى

2 O Habib! We sent thee aforetime Tablets containing that which would suffice all the worlds, yet no response from thee reached Our presence; therefore did We restrain the Pen until thy Lord's appointed time. When it was fulfilled, We sent down unto thee verses from a holy and exalted Dominion. O Habib! Ascend unto the celestial heights and fear no one, but place thy trust at all times in the Beauty of sublime and impregnable glory. Then rend asunder the veils by Our command and arise between earth and heaven upon this Word which hath been mentioned from the direction of the Throne. Rend asunder the veils of men through that which God hath bestowed upon thee, that perchance thereby God's fire may be kindled in all else but Him, and the Spirit may proclaim in all things that there is none other God but I, the One Who hath power to do what He willeth, and verily I have been independent of all worlds.

2 ان يا حبيب انا ارسلنا اليك من قبل الواحد و
فيها ما يغني العالمين جميعا و ما حضر بين يدينا اثر
منك لذا امسكنا القلم اتماماً لميقات ربك فلها
تمت نزلنا اليك الآيات من جبروت قدس علياً
ان يا حبيب عزج الى المعراج و لا تخف من
احد فتوكل في كل حين الى جمال عز منيعا ثم
اخرق الأجباب بأمر من عندنا و قم بين السموات
و الأرض على هذه الكلمة التي كانت عن جهة
العرش المذكوراً فاخرق حجاب الناس بما اعطاك
الله لعل يشتعل بذلك نار الله في كل ما سواه و
ينطق الروح في كل شيء بأنه لا اله الا انا المقتدر
على ما اشاء و اتي قد كنت عن العالمين غنياً

3 Know thou that when We found the people immersed in the delusion of ignorance and the intoxication of desire, We lifted the hem of the veil with the fingers of Command less than can be counted. Then arose the clamor of the denizens of Sinai at the station of pause, the veils of the righteous were rent asunder, every known name was struck with awe, and servants who were created by My command rose up against Me and returned to what they were, and thus was Satan veiled from the Self of the All-Merciful. And thou, come forth from behind the veil of concealment, then loose thy tongue in utterance, for the Spirit will aid thee from the presence of the Mighty, the Self-Subsisting.

3 ثم اعلم بأننا لما وجدنا الناس في وهم الجهل و
سكر الهوى ارفعنا ذيل الستر بأنامل الأمر اقل
عما يحصى اذا ارتفعت ضجيج الطوريون على سيناء
الوقوف و شقت استار الأبرار و انصعقت كل
اسم معروفا و قاموا على عباد الذينهم خلقوا بأمرى
و رجعوا الى ما كانوا و كذلك كان الشيطان
عن نفس الرحمن محجوباً و انك انت فانخرج عن
خلف قيص الستر ثم افتح اللسان على البيان و ان
الروح يؤيدك من لدن عزيز قيوماً

4 Know thou that they who were veiled behind the veil feared for themselves. Yet when We raised up the Cause and the breezes of assurance wafted from the direction of the All-Merciful, they then rose against Me with swords of hatred and showed no shame before God Who created them from fetid water. Thus was their rebellion against Me and their transgression against God Who created all things by His command, and verily He encompasseth all things.

4 ثم اعلم بأن الذينهم كانوا محجوباً خلف الحجاب
خوفاً لأنفسهم فلها ارفعنا الأمر و هبت روائح
الاطمينان عن شطر الرحمن اذا قاموا على بسيوف
البغضاء و ما استحيوا عن الله الذي خلقهم من
حمأ مسنونا كذلك كان بغيتهم على و طغيانهم
على الله الذي خلق كل شيء بأمر من عنده و
انه كان على كل شيء محيطاً

- 5 Say: O people! By God, ye and all who are on earth are in God's sight but as the blackness in the eye of an ant, or less than that, and thy Lord's Self sufficeth as witness to this. They in whose breasts burned the fire of hatred, these took their leaders as lords besides God. What aileth this people that they comprehend not a single word?
- 6 O Habib! When the hosts of thy Lord's inspiration descended in the guise of verses, then were the faces of those who waxed proud before God blackened, and they were far removed from the pavilion of security. Their leadership deluded them to such degree that they denied what they had believed in and manifested evident rebellion. And thou, take hold of the reins of the Cause with power from Us and neither pause nor keep silent, for silence is praiseworthy only in the remembrance of thy Lord - thus hath the command been sent down from the cloud of grace. Sanctify the hem of holiness from the touch of the idolaters, then stand firm between earth and heaven with mighty power. By God! Upon the heart of whoso remaineth steadfast in My love shall descend the Most Great Spirit, and the Holy Spirit shall speak upon his tongue, and shall aid him at all times.
- 7 Say: O concourse of the Bayan! Enter ye into the presence of God, then judge fairly within your own selves, and be ye God-fearing in this Cause. Should ye deny these verses, by what evidence can ye prove your faith in God and the Manifestations of His Self? Bring forth your proof if ye be capable thereof. Then shall ye behold upon their faces the darkness of fire from the wrath of their Lord, the All-Powerful, and they shall speak as spoke the people of the Furqan when 'Ali came upon clouds of light from the presence of the Mighty, the All-Wise. O beloved! Arise in this Cause, then offer the pure wine ere the great cry be raised. Thus have We commanded thee in truth in this Tablet which hath been inscribed by the finger of might. Remind the people of this Most Great Remembrance and fear no one, for He will protect thee with the hosts of power and might, will strengthen thee with the Spirit, and cause thee to speak between earth and heaven with the melodies of the Dove in the midmost heart of eternity. Thus hath the decree been witnessed from the horizon of the Cause.
- 8 By God, O beloved! Shouldst thou examine the body of Baha, thou wouldst find no place thereon but hath been struck by the arrows of fate from those filled with hatred, whereat have wept the eyes of the people of eternity behind the pavilions of concealed glory. They slay the Self of God with the swords
- 5 قل يا قوم تالله انتم و من على الأرض لم يكن عند الله الا كسواد عين نملة او اقل من ذلك وكفى بنفس ربك على ذلك شهيدا ان الذين اشتعلت في صدورهم نار البغضاء اولئك اتخذوا الرياسات لأنفسهم اربابا من دون الله فما لهؤلاء القوم لا يكادون ان يفقهون حديثا
- 6 ان يا حبيب فلما نزلت جنود الهام ربك في قص الآيات اذا اسودت وجوه الذين استكبروا على الله و كانوا عن خباء الأمن بعيدا و غرتهم الرياسة في انفسهم الى ان كفروا بما آمنوا و كانوا على طغيان مبينا و انك انت خذ زمام الأمر بقدرة من لدنا و لا تصبر و لا تصمت لأن الصمت محبوب الا في ذكر ربك كذلك كان الأمر من سحاب الفضل منزولا قدس ذيل التقديس عن مس المشركين ثم استقم بين السموات والأرض بقدرة منيعة تالله من يثبت على حبي ينزل روح الأعظم على قلبه و ينطق روح القدس على لسانه و يؤيده في كل حين
- 7 قل يا ملاء البيان فاجعلوا محضركم بين يدي الله ثم انصفوا في انفسكم و كونوا على الأمر تقيا انتم ان تكفروا بهذه الآيات فبأي حجة يثبت ايمانكم بالله و مظاهر نفسه فأتوا بها ان انتم على ذلك قديرا اذا تجدد في وجوههم غيرة النار من قهر ربهم المختار ويقولون ما قالوا امه الفرقان حين الذي اتى على ظلل الأنوار من لدن عزيز حكيم ان يا حبيب قم على الأمر ثم ادر رحيق الأطهر قبل ان يرتفع نعيق الأكبر و كذلك امرناك بالحق في هذا اللوح الذي كان من اصبع العز مرقوما ذكر الناس بهذا الذكر الأكبر و لا تخف من احد و انه يحرسك بجنود القدرة و الاقتدار و يؤيدك بالروح و ينطقك بين السموات و الأرض بألحان الوراق في قطب البقاء و كذلك كان الحكم عن افق الأمر مشهودا
- 8 تالله يا حبيب انك لو تفحص في جسد البهاء لن تجد فيه محلا الا و قد وقع عليه سهم القضاء من اولى البغضاء و بذلك بكت عيون اهل البقاء على سرادق عز مستورا يقتلون نفس الله بأسيا

of their malice, then recite His verses. Say: Ye shall have no mention today in the presence of God, even should ye bring forth the deeds of all creation combined.

غَلَّهم ثُمَّ يَقْرَؤُونَ آيَاتِهِ قُلْ مَا لَكُمْ الْيَوْمَ فِي مُحَضَّرِ
اللَّهِ مِنْ ذِكْرٍ وَلَوْ تَأْتُونَ بِعَمَلِ الْعَالَمِينَ مُجْمَعًا

- 9 Among them are those deceived by the name of the Mirror, and those seized by the veils of fancy. Rend thou these two veils through the power of might and strength, and be thou supremely sanctified in truth. Leave behind all names and their kingdoms, then ascend on the wings of holiness to that station where all created things shall take shelter in thy shadow, and thou shalt behold thyself established upon the most holy seat of glory. Should thou find thyself alone in My love, grieve not, for this is a matter none can bear save him who is detached from all in the heavens and earth. Thus doth God purify the hem of sanctity from the touch of every rejected misbeliever. Take comfort in thy Lord, then forget all else, then convey unto the people what the Spirit teacheth thee from the presence of the Self-Subsisting.

9 وَ مِنْهُمْ مَنْ غَرَّتْهُ اسْمُ الْمِرْآتِيَّةِ وَ مِنْهُمْ مَنْ أَخَذَتْهُ
حِجَابَاتُ الْوَهْمِ وَ أَنْكَ فَاحْرقْ هَذَيْنِ الْمَجَابِينِ
بِسُلْطَانِ الْقُوَّةِ وَ الْقُدْرَةِ وَ كُنْ فِي تَقْدِيسٍ كَانَ
عَلَى الْحَقِّ رَفِيعًا دَعِ الْأَسْمَاءَ وَ مَلَكُوتَهَا ثُمَّ اصْعِدْ
بِخَوَافِ الْقُدْسِ إِلَى مَقَامِ الَّذِي تَشْهَدُ الْمَمَكَاتُ فِي
ظِلِّكَ وَ تَرَى نَفْسَكَ فِي عَلَى الْمَقَامِ مَقَرٍّ قُدْسٍ
مُنْعَوًا وَ إِنْ وَجَدْتَ نَفْسَكَ وَحِيدًا فِي حَيٍّ لَا
تَحْزَنُ لِأَنَّ هَذَا مِنْ أَمْرِ الَّذِي لَنْ يَقْدِرَ أَنْ يَحْمِلَهُ
إِلَّا مَنْ كَانَ مُنْقَطِعًا عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ وَ كَذَلِكَ طَهَّرَ اللَّهُ ذِيلَ التَّقْدِيسِ عَنْ
مَسِّ كُلِّ مُشْرِكٍ مُرْدُودًا أَنْسَ بِرَبِّكَ ثُمَّ أَنْسَ
مَا سِوَاهُ ثُمَّ بَلَّغَ النَّاسَ بِمَا يَعْلَمُكَ الرُّوحُ مِنْ لَدُنْ
مُهَيْمِنٍ قَيُّومًا

- 10 Know thou that the Youth of the Spirit hath fallen into the well of hatred, and there was no caravan of eternity to let down the bucket of faithfulness save His own Most Exalted Self. Soon shall He raise him up in truth and aid him through a Cause that encompasseth all the worlds. Shouldst thou hearken with the ear of innate nature, thou wouldst hear the lamentation of all things for this Beauty Who hath been wronged among the ungodly.

10 ثُمَّ أَعْلَمَ بِأَنَّ غُلَامَ الرُّوحِ قَدْ وَقَعَ فِي بُئْرِ الْبَغْضَاءِ وَ لَمْ
يَكُنْ سِيَّارَةَ الْبَقَاءِ لِيُدْلِيَ دَلْوُ الْوَفَاءِ إِلَّا نَفْسُهُ الْعَلِيَّ
الْأَعْلَى فَسَوْفَ يَرْفَعُهُ بِالْحَقِّ وَ يَنْصُرُهُ بِأَمْرِ الَّذِي
كَانَ عَلَى الْعَالَمِينَ مُحِيطًا وَ أَنْكَ لَوْ تَوَجَّهَ بِسَمْعِ
الْفِطْرَةِ لَتَسْمَعَ ضَجِيجَ كُلِّ الْأَشْيَاءِ عَلَى هَذَا الْجَمَالِ
الَّذِي كَانَ بَيْنَ الْمُشْرِكِينَ مَظْلُومًا

- 11 Thus have We cast upon thee a letter from the tablets of destiny that thou mayest discover what is hidden and be illumined with clear insight. The Spirit, glory and splendor be upon thee and upon those with thee whom God hath strengthened in His love and made steadfast in His Cause.

11 كَذَلِكَ الْقَيْنَا عَلَيْكَ حَرْفًا مِنَ الْوَاكِ الْقَضَاءِ
لِتَطَّلَعَ بِمَا هُوَ الْمُسْتَوْرُ وَ تَكُونَ عَلَى بَصِيرَةٍ مُنِيرًا وَ
الرُّوحُ وَ الْعِزُّ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ
مِنَ الَّذِينَ هُمْ أَيْدُهُمُ اللَّهُ عَلَى حَبِّهِ وَ جَعَلَهُمْ عَلَى
الْأَمْرِ مُسْتَقِيمًا

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BRL_DA#561, LHKM1.041

BH01024

To: *Mirza Aqa Jan Andalibudh-Dhikr*

- 1 He is God, the Most Manifest, the Most Manifest! هو الله الأظهر الأظهر 1
- 2 O Bird of Inner Meanings and Utterance! Wing thy flight in the atmosphere of divine knowledge, then hearken to the melodies of thy Lord, the All-Merciful, that they may detach thee from the contingent world and all that hath been ordained within the realm of possibility, and draw thee nigh unto the Ridvan wherein the Sun of Utterance hath dawned from the horizon of exposition, and wherein the Nightingale of Glory warbleth its various melodies upon the branches of the Tree that was planted by the hands of thy Lord, the Mighty, the Bountiful, the Powerful, the Inaccessible, the Impregnable. ان يا طير المعاني و البيان طير في هواء العرفان ثم اسمع نغمات ربك الرحمن لينقطعك عن الأكوان و ما قدر في الامكان و يقربك الى الرضوان مقام الذي اشرقت شمس البيان عن افق التبيان و يغن عندليب السبحان بفنون الألحان علي افنان دوحه التي غرست بأيدي ربك العزيز المنان المقتدر الممتنع المنيع 2
- 3 O Nightingale of Remembrance! Soar in the atmosphere of My nearness, then in the heaven of My loving-kindness. Then hearken to My melodies from the direction of My Throne. Then detach thyself from all else but Me. Then speak forth My remembrance and My praise amongst My servants and My creatures. Fear not the wicked among My servants nor the oppressors among My creation. Illumine thy countenance with the lights of My face, then thy heart with the white radiance of My knowledge and loving-kindness. Then inhale the fragrances of the All-Merciful from My garment and the breezes of Glory from My wondrous words. By God! Through these have the hearts of the sanctified ones, the minds of the mystics, the tongues of those who remember, and the realities of the Concourse on High been stirred, raised up, quickened, called out and cried aloud. ان يا عندليب الذكر فاصعد في هواء قربي ثم سماء عنابي ثم اسمع نغماتي عن شطر عرشي ثم انقطع عن سوائي ثم انطق بذكرى و ثنائي بين عبادي و بريتي و لا تحف من اشقياء عبادي و طغاة خلقي نور وجهك بأنوار وجهي ثم قلبك ببيضاء عرفاني و عنابي ثم استنشق روائح الرحمن من قبصي و نفحات السبحان من بدائع كلماتي تالله بها اهتزت و ربت و احيت و نادت و صاحت قلوب المقدسين و افئدة العارفين و السن الذاكرين و حقايق ملأ العالمين 3
- 4 Thus have We imparted unto thee from the words of thy Lord that He might guide thee to the Ridvan of My nearness, distance thee from all else but Me, establish thee in the paradise of My grace, loose thy tongue with the wonders of My remembrance, and cause the breezes of the Cause to move thee with longing for My reunion and desire for My good-pleasure. Thus hath the Lote-Tree of the Uttermost Boundary brought forth fruits through the mention of thy Lord, the Most Exalted, the Most High. Take shelter, then, beneath its shade and partake of its fruits. Well is it with him who hath found its sweetness, tasted its flavor, and is numbered among the successful ones. كذلك القيناك من كلمات ربك لتهديك الى رضوان قربي و تبعدك عن دوني و تستقر في جنة فضلي و تفتح لسانك ببدايع اذكاري و تهتزك نسمات الأمر شوقاً لوصالي و طلباً لرضائي و كذلك اثمرت سدرة المنتهى بفواكه ذكر ربك العلي الأعلى اذا فاستظل في ظلها ثم استرزق من اثمارها فهنيئاً لمن وجد حلاوتها و ذاق طعمها و كان من الفائزين 4
- 5 Say: O people of creation! The Beauty of your Lord, the Most Exalted, the Most High, hath come upon the clouds of destiny, with the Kingdom of eternity proceeding before Him and the قل يا ملأ الانشاء قد اتى جمال ربكم العلي الأعلى على سحب القضاء و تمشي قدامه ملكوت البقاء و عن ورائه جنود الغيب من اهل ملأ الأعلى قل 5

hosts of the unseen from the Concourse on High following after Him. Say: By God! He hath come to quicken the world and unite all its peoples. O people of the Bayan! Fear ye your Lord, the All-Merciful, dispute not with Him, and oppose Him not. Fear God, O heedless ones!

- 6 Know thou that the tale of weeping hath returned in this Most Glorious Youth, whom His wicked servants have cast into the well of darkness. By God, the Truth! O youth who walketh in the atmosphere of love and faithfulness! The garment whereof every thread proclaimeth "There is none other God but Him, the Most Exalted, the Most High" hath now been pierced by the spears of hatred. Were this garment to be revealed, even less than can be counted between earth and heaven, verily the people of the Concourse on High would pass away, the pillars of the Throne would quake, the leaves of the Furthestmost Tree would fall, and the Lote-Tree of the Uttermost Boundary would be cast down upon the darkened earth.

- 7 And if thou wouldst hear with the ear of God and be detached from all else save Him, thou wouldst surely hear the lamentation of 'Ali in the Ridvan of eternity, the cry of Muhammad in the chambers of the Cloud of Mystery, and the call of the Spirit in the heaven of destiny. But the people of the Bayan laugh and rejoice, then mock their Lord God and remain unaware.

- 8 And there hath been inscribed by the Pen of God upon the cheek of all else but Him from this blood which was shed in God's path, in the secret of the line: By My beauty, My grandeur, and My majesty! This, verily, is the Wronged One Who hath been slain in My path throughout all ages. Through one of His sighs have the suns of rapture and yearning dawned in the hearts of the righteous ones. Through the fire of His love hath the heat of God's love appeared in every age. Through the tears of His eyes have the clouds poured forth their rain. And through the shrill voice of His pen the Most Exalted Pen hath be set in motion, and a voice from the direction of grandeur calleth out: O people of the Bayan! This, verily, is the Essence of the All-Merciful and the Reality of the All-Glorious. If ye believe not in Him, oppose Him not, nor contend with Him. Sufficient unto Him was what the peoples of former times inflicted upon Him in Iraq, in days when all who are in the heavens and on earth were sorely troubled. Thereupon did the Spirit of God return unto Itself, and the breezes of the All-Merciful unto their Source, and the sweet savors of eternity were withheld from the realms of holiness, and the fragrance of glorification from the kingdoms of creation, and the gates of the Ridvan were shut by reason of what the manifestations of Satan wrought against His exalted and mighty Self.

تالله قد جاء ليحيي العالم ويخمد اهل العالم انتم يا
ملا البيان خافوا عن ربكم الرحمن ولا تجادلوا به
ولا تعترضوا عليه اتقوا الله يا ملا الغافلين

6 ثم اعلم بأن حديث البكاء قد رجع في هذا الغلام
الابهي الذي اوقعه عباده الاشقياء في بئر الظلماء
تالله الحق يا ايها الفتى السائر في هواء الحب و
الوفاء ان قبض الذي كل خيط من خيوطه ينطق
بأنه لا اله الا هو العلي الاعلى اذا يكون مشبكاً من
رماح الغضب ولويظهر هذا القميص اقل من ان
يحصي بين الارض والسماء لينعمن اهل ملا
الاعلى و ترجف اركان العرش وتسقط اوراق
شجرة القصى و تنفجر سدرة المنتهى على وجه
الارض السوداء

7 و انك لو تسمع بسمع الله و تنقطع عما سواه
لتسمع ضجيج علي في رضوان البقاء و صرخ محمد
في غرفات العماء ثم صيحة الروح في سماء القضاء
ولكن ملا البيان يضحكون ويفرحون ثم على الله
رهبهم يستهزئون و لا يكونن من الشاعرين

8 و رقم من قلم الله على وجنة ما سواه من هذا
الدم الذي سفك في سبيل الله في سر السطر
فوجمالي ثم عظمتي و كبريائي ان هذا هو المظلوم
الذي قتل في سبيلي في كل الادوار و بزفرة من
زفراته طلعت شموس الجذب والاشتياق في افئدة
الابرار و بنار حبه قد ظهرت حرارة حب الله في
كل الأعصار و بدموع عينه قد رشحت السحاب
بالأمطار و من صرير قلبه قد تحرك قلم الاعلى
و نادى عن جهة الكبرياء بأن يا ملا البيان ان
هذا لكيونة الرحمن و حقيقة السبحان انتم ان لن
تؤمنوا به لا تعترضوا عليه و لا تحاربوا به يكفي
ملل القبل الذين قاموا عليه في العراق في ايام التي
اضطربت فيها كل من في السموات و الارضين
اذ قد رجع نفس الله الى نفسه و نفحات الرحمن
الى مبدئه و منعت فوحات الأنس عن ممالك
القدس و رايحة السبحان من ممالك الأكوان و
سدت ابواب الرضوان بما فعل مظاهر الشيطان
بنفسه العزيز المنيع

9 Say: O people of the Bayan! If ye persist in your ways, why then did ye leave the community of the Furqan and enter into the party of God, the Almighty, the Most Exalted, the Most Great? For We observe you speaking as did the peoples of former times in those days, and advancing the same arguments as did the followers of religions past. It would behoove you, then, to return to your former path and follow your forbears of old. Ye slay Ali with the swords of opposition, then busy yourselves with his praise and glorification. Therefore do all things give you the lie, and the denizens of the highest Paradise disown you. Thus hath the Pen of Destiny inscribed upon the Tablet of Divine decree, were ye of them that perceive. Would that people would discover this Cause which hath appeared with the truth, and that which they have taken as a lord besides God. Then would the tongue of all things proclaim: Would that the people of the Bayan knew what was veiled from them, for they are of the heedless! Is there one possessed of vision, of understanding, of intelligence, of heart and soul who would ponder this Cause and discover that which none among Our slumbering servants hath discovered?

10 O Nightingale of remembrance! Know thou that from the Most Exalted Pen of thy Lord, which is now moved by the fingers of holiness from the hand of the Most Glorious, proceed such melodies and such notes that were but one of them to be sounded, all who dwell in the heavens and on earth would be struck down, except such as have detached themselves from all that is mentioned amongst men and have turned with pure, sanctified, and luminous hearts unto God. Thus have We made mention unto thee of the gems of wisdom and utterance, that the melodies of thy Lord, the All-Merciful, the Most Compassionate, might draw thee unto Him, might sanctify thee from all allusions, might illumine thee with the lights of this Sun which hath dawned from the horizon of the divine Essence with manifest splendor, and might cause thee to speak forth, through the attraction of the Almighty, in praise of His mighty and chosen Self in such wise that neither the evil whisperings of the wicked nor the words of the impious among the company of unbelievers shall deter thee. And upon thee, and upon those who have entered this most sublime and mighty stronghold, be the Spirit, the Light, the Glory and the Splendor.

9 قل يا ملأ البيان ان كنتم على ما تكونوا عليه لم خرجتم عن حزب الفرقان ودخلتم في حزب الله المقندر العلي العظيم لآتاً نريكتم تتكلمون بمثل ملل القبل في تلك الأيام وتستدلون بما استدل به اولو الأديان اذا ينبغي لكم ان ترجعوا الى سبيلكم الأولى وتتبعوا آباءكم الأولين تقتلون علياً بسيف الاعراض ثم تشتغلون بذكره وثناؤه اذا يكذبكم كل الأشياء ويتبرء منكم اهل ملأ الأعلى كذلك رقم قلم القضاء على لوح الامضاء ان انتم من الشاعرين فيا ليت اطلع الناس بهذا الأمر الذي ظهر بالحق والذي اتخذوه لأنفسهم رباً من دون الله اذا ينطق لسان كل شيء يا ليت يعلمون ملأ البيان ما ستر عنهم وكانوا عنه لمن الغافلين هل من ذى بصر و ذى دراية و ذى ذكاء و ذى قلب و فؤاد ليتفكر في الأمر و يطلع بما لا اطلع به احد من عبادنا الراقدين

10 ان يا عندليب الذكر فاعلم بأن قلم ربك العلي الأعلى الذي تحرّكه حينئذ اصابع القدس من يد الأبهى لنغمات ولحنات لو ينطق بوحدة منها لينصق كل من في السموات والأرض إلا الذينهم انقطعوا عن كل ما يذكر بين العباد وتوجهوا الى الله بقلب صافي مقدس خالص منير كذلك اذكرناك بجواهر الحكمة والبيان لتجذبك نغمات ربك الرحمن الرحيم ويقدسك عن كل الاشارات وينورك بأنوار هذه الشمس التي اشرفت عن افق الذات بأنوار لائح مبين و ينطقك جذب الجبار ببناء نفسه العزيز المختار على شأن لن يمنعك نفحات الأشرار ولا كلمات الفجار من ملأ المشركين والروح والنور والعز والبهاء عليك وعلى الذين دخلوا هذا الحصن الأبدع العظيم

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- 1 He is God, the One, the Single, the Unique, the Most Glorious! هو الله الواحد الفرد الأحد الأبهى 1
- 2 O servant! How can I recount to thee what hath befallen Me in this Prison at the hands of those who prided themselves on serving Me, standing in My presence, and keeping watch at My gate? When they found Me imprisoned in this far-off land, they rose up against Me with tyranny, opened their lips in lies and calumny, and spoke against Me what they perceived in the mirror of their own souls and hearts. Thou art indeed aware of some of these matters. We beseech God to aid thee to manifest pure truthfulness and to speak among the people of what thou hast witnessed and seen. Beware lest thou add or subtract a single letter. Remind the people of what thou knowest, that perchance God may cause what proceedeth from thy mouth to cast from their hearts all that distanceth them from self and passion and draweth them nigh unto God, their Lord. ان يا عبد كيف اذكر لك ما ورد على في هذا السجن من الذينهم كانوا ان يفتخروا بخدمتي و القيام في حضوري والوقوف لدى بابي وانهم لما وجدوني محبوساً في هذه الأرض البعيد قاموا على بالظلم وفتحوا شفاهم بالكذب والافتراء وقالوا في حقّي ما شهدوا في مرآة انفسهم و افتدّتهم و انك اطلعت ببعض الأمور نسئل الله بأن يوفّقك على الصدق الخالص و تنطق بين الناس بما شهدت ورأيت اياك ان تزيد حرفاً او تنقص حرفاً ذكر الناس بما اطلعت لعل الله يلقى في القلوب بما يخرج من فك ما يبغدهم عن النفس والهوى و يقربهم الى الله ربهم 2
- 3 Harken unto My words: Detach thyself from the world, its ornaments, its embellishments, and all that hath been created therein and thereon. Soon shall all that thou beholdest and seest pass away, and sovereignty shall remain with thy Lord. Strive, therefore, in this world that thy purpose may be that which God hath purposed for thee, for that which He hath purposed should be the purpose of every soul. Choose not for thyself save that which He hath chosen for thee and commanded thee, for He is the Unconstrained, and hath chosen what His righteous servants, they that are among the most virtuous, have chosen. Harken unto My words and forget not that which this servant counseleth thee. By God! We have never before commanded anyone, nor do We now command thee, except with that which is better for thee and for them, that perchance souls may be detached from all that preventeth them from arriving at the shore of the love of God and His commandments. اسمع قولي فانقطع عن الدنيا وزينتها وزخرفها و ما خلق فيها و عليها فسوف يفني كلّ ما انت تشهد و ترى و يبقى الملك لربك فاجهد في الدنيا ليكون مرادك ما اراد الله لك لأنّ ما اراد ينبغي ان يكون مراد كلّ نفس و لا تختار لنفسك الا ما اختاره لنفسك و امرك به لأنّه لهو المختار و اختار ما اختاره عباده الأخيار من اولى الأبرار اسمع قولي و لا تنس ما يوصيك به هذا العبد فوالله ما امرنا احداً من قبل و ما نأمرك حينئذ الا بما هو خير لك و لهم لعل ينقطعن النفوس عما يمنعهن عن الورد في شاطئ حبّ الله و اوامره 3
- 4 Make provision for thy journeys through reliance upon thy Chosen Lord, let thy drink be His love and knowledge, and let thy raiment be the fear of God - which is to shun the wicked and their deeds and actions - and steadfastness in the Cause of God, the Almighty, the All-Compelling. فاجعل زادك في الأسفار التّوكل الى ربك المختار ثمّ شرايك حبه و عرفانه و لباسك التقوى و هو التجنّب عن الأشرار و افعالهم و اعمالهم و الاستقامة على امر الله المقتدر الجبار 4
- 5 And when thou departest from that land and enterest another, perform ablutions, and while washing, call upon God, thy Lord and the Lord of all that is seen and unseen, and say: و اذا خرجت عن تلك الأرض و دخلت ارضاً اخرى فاغسل و حين غسلك فادع الله ربك و ربّ ما يرى و ما لا يرى و قل 5
- 6 "O my Lord! Even as Thou hast cleansed my body with this water, purify me from all that veils me from knowing Thee اى ربّ كما طهرت بدنى من هذا الماء طهرنى عنكلّ ما يحجبني عن عرفانك بين الأرض و 6

between earth and heaven. O my God! I beseech Thee by Thy manifest Name to send down at this moment from the clouds of Thy mercy the holy rain of Thy favors, that thereby my soul and heart may be cleansed from the defilement of those who have disbelieved in Thy signs, warred against Thy Self, and turned away from Thy proof. Verily, Thou art powerful over all things.”

- 7 And when thou hast completed thy ablutions and donned thy garment, prostrate thyself upon the earth before God, thy Lord, the Mighty, the All-Bestowing, and say: “O my Lord! This is Thy servant and the son of Thy servant, who hath sought refuge in Thee and clung to the hem of Thy mercy and held fast to the cord of Thy loving-kindness. I beseech Thee by Thy Name through which the breezes of forgiveness have wafted over the sinners among Thy servants, that Thou forgive me and have mercy upon me. Then make me, O my God, sincere in my devotion to Thy Cause, obedient to Thy command, looking toward the horizon of Thy bounty, firm in Thy love, established in Thy affection, assured of Thy grace, certain of Thy Lordship, submissive to Thy Oneness, acknowledging Thy sovereignty, and confessing Thy grandeur and majesty. O my God! I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted Words, and by Thy Name through which Thou hast guided the seekers to the manifestations of the light of Thy Beauty and the yearning ones to the paradise of the glory of Thy presence and reunion, that Thou leave me not to myself and my desires, nor deprive me of the oceans of Thy grace and bounty, nor occupy me with that which Thy good-pleasure abhorreth. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the All-Wise.”

- 8 Then raise thy head and say: “Praise be unto Thee, O my God, for having enabled me to achieve this and for having caused me to hear the call of Thy servant.” And when thy task is completed, say “In the Name of God and through God,” then place thy trust in Him with thy tongue and thy heart, and proceed to the dwellings with the fragrances of thy Lord.

- 9 And when thou beholdest the loved ones of God, say: “O people! Fear God, and spread not corruption in God’s earth, and wage not war against men, and dispute not with them, and consume not their wealth unjustly, and refute not the truth by what ye possess, and say not that which ye do not practice, and commit not that which ye have been forbidden in the Book of God, and shed not blood, and engage not in that which displeaseth God’s good-pleasure and your own minds. Fear God, O people! Purify your hearts from the remembrance of those who have disbelieved in God, then your eyes from gazing upon

السَّمَاءَ فَيَا اِلٰهِي اسئلك باسمك الظَّاهِرُ بِأَن تَنْزِلَ
حِينَئِذٍ مِنْ سَحَابٍ رَحْمَتِكَ امطارٌ قُدْسُ الطَّافِكِ
لِيُطَهِّرَ بِهَا نَفْسِي وَفَوَادِي عَنْ رَجَسِ الدِّينِ
كُفِّرُوا بِآيَاتِكَ وَحَارِبُوا بِنَفْسِكَ وَاعْرِضُوا عَنْ
بِرْهَانِكَ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ

7 وَاِذَا فَرَغْتَ مِنْ غَسْلِكَ وَلَبِسْتَ ثَوْبَكَ ضَع
وَجْهَكَ عَلَى التُّرَابِ بَيْنَ يَدَيِ اللَّهِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ وَقُلْ اَيُّ رَبِّ هَذَا عَبْدُكَ وَابْنُ
عَبْدِكَ قَدْ التَّجَأَ اِلَيْكَ وَتَمَسَّكَ بِذِيْلِ رَحْمَتِكَ
وَتَشَبَّهَ بِجَبَلٍ عَنَانِيكَ اسئلك باسمك الَّذِي
بِهِ هَبَّتْ رَوَاحِجُ الْغَفْرَانِ عَلَى الْعَاصِيْنَ مِنْ عِبَادِكَ
بَأَن تَغْفِرَ لِي وَتَرْحَمَنِي ثُمَّ اجْعَلْنِي يَا اِلٰهِي خَالِصًا
لِوَجْهِكَ وَمُطِيعًا لِأَمْرِكَ وَنَازِرًا اِلَى شَطْرِ
عَنَانِيكَ وَثَابِتًا عَلَى حَبْكٍ وَمُسْتَقِرًّا عَلَى وَدَّكَ
وَمُطْمَئِنًّا بِفَضْلِكَ وَمَوْقِفًا بِرَبِّيَّتِكَ وَمُذْعِنًا
بِوَحْدَانِيَّتِكَ وَمُعْتَرِفًا بِسُلْطَانِكَ وَمُقَرَّرًا بِعَظَمَتِكَ
وَكَبِيرًا بِإِيَّتِكَ فَيَا اِلٰهِي اسئلك بِاسْمَائِكَ الْحُسْنَى
وَكَلِمَاتِكَ الْعُلْيَا وَبِاسْمِكَ الَّذِي بِهِ هَدَيْتَ
الْمُرِيدِيْنَ اِلَى تَجَلِّيَّاتِ اَنْوَارِ جَمَالِكَ وَالطَّالِبِيْنَ اِلَى
رِضْوَانِ عَرْزِ وَصْلِكَ وَلِقَائِكَ بِأَن لَا تَدْعَنِي
بِنَفْسِي وَهَوَائِي وَلَا تَتَمَنَّيَنِي عَنْ بَحْرِ فَضْلِكَ
وَأَفْضَالِكَ وَلَا تَشْتَغَلْنِي بِمَا يَكْرَهُهُ رِضَاكَ وَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْحَكِيمُ

8 ثُمَّ ارْفَعْ رَأْسَكَ وَقُلْ لَكَ الْحَمْدُ يَا اِلٰهِي عَلَى مَا
وَقَّقْتَنِي عَلَى ذَلِكَ وَسَمِعْتَ نِدَاءَ عَبْدِكَ وَاِذَا تَمَّ
عَمَلُكَ قُلْ بِسْمِ اللَّهِ وَبِاللَّهِ ثُمَّ تَوَكَّلْ عَلَيْهِ بِلِسَانِكَ
وَقَلْبِكَ ثُمَّ اذْهَبْ اِلَى الدِّيَارِ بِنَفْعَاتِ رَبِّكَ

9 وَاِذَا رَأَيْتَ احِبَّاءَ اللَّهِ قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَ
لَا تُفْسِدُوا فِي اَرْضِ اللَّهِ وَلَا تَحَارِبُوا مَعَ النَّاسِ
وَلَا تَجَادَلُوا مَعَهُمْ وَلَا تَأْكُلُوا اَمْوَالَهُمْ بِالْبَاطِلِ
وَلَا تَدْحُسُوا الْحَقَّ بِمَا عِنْدَكُمْ وَلَا تَقُولُوا مَا لَا
تَفْعَلُونَ وَلَا تَرْتَكِبُوا مَا نَهَيْتُمْ عَنْهُ فِي كِتَابِ اللَّهِ وَ
لَا تَسْفِكُوا الدَّمَاءَ وَلَا تَبَاشِرُوا مَا يَكْرَهُهُ رِضَى اللَّهِ
وَعُقُولُكُمْ اتَّقُوا اللَّهَ يَا قَوْمِ طَهِّرُوا قُلُوبَكُمْ عَنْ ذِكْرِ
الدِّينِ كُفِّرُوا بِاللَّهِ ثُمَّ ابْصَارَكُمْ عَنِ الْمَشَاهِدَةِ الْبِهْمِ

them, then your souls from turning unto them. Remind men with wisdom and utterance, and transgress not that which ye have been commanded by your Lord, the Mighty, the Merciful. Adorn your temples with the robes of detachment, and your tongues with truthfulness, and your hearts with sincerity, then make your breasts free from all deceit and guile and doubt. Be adorned, O people, with the qualities of the spiritually-minded, and deny not God's grace and mercy after ye have witnessed it with your eyes and it hath encompassed you from all sides. Fear God, and whoso feareth Him shall fear no one, nor shall anything that hath been created in the earth cause him fear. Fear God, O people! Be God's trustees in His earth, and the lamps of His Cause in His lands, and the torches of His remembrance amongst His servants. And thou, O servant, if thou hearkenest unto what this servant hath counseled thee and detachest thyself from all else but God, He will kindle in thy breast such a fire of His love that its heat shall reach His servants, and the slumbering shall awaken by its warmth, and the heedless shall be reminded thereby. Strive within thyself that there may be manifested in thee what God hath desired for thee, then turn away from those who speak that which they know not and utter that which they understand not. Blessed is the servant who hath detached himself from the world and turned unto his Lord, and hearkened unto that which he was commanded, and turned away from the idolaters. Then remind from Our presence the loved ones of God whom God hath sanctified from the allusions of them that glory in appearances, and who were of the firmly assured. And the Spirit be upon thee and upon those who have believed in God and were steadfast."

ثُمَّ نفوسكم عن التَّوجُّه اليهم ذَكُّوا النَّاسَ بالحكمة
والبَيان ولا تتجاوزوا عَمَّا امرتم به من رَبِّكم
العزیز الرَّحْمَن زَيَّنُوا هياكلکم بأثواب الانقطاع و
السنتکم بطراز الصدق وقلوبکم بالخلوص ثُمَّ اجعلوا
صدورکم مَمْرَدًا عن کُلِّ مکر وخدعة وريب تخلَّقوا
یا قوم بأخلاق الرُّوحانیین ولا تنکروا فضل الله
ورحمته بعد الذی تشهدونه بأبصارکم واحاطتکم
من کُلِّ الأرجاء خافوا عن الله و من خاف منه
لن یخاف من احد ولا یخافنه شیء عَمَّا خلق فی
الأرض اتقوا الله یا قوم کونوا امناء الله فی ارضه
و مصابیح امره فی بلاده و مشاعل ذکره بین عبادہ
و انک یا عبد لو تسمع ما نصحبک به هذا العبد
و تنقطع عما سوى الله لیشتعل الله فی صدرك
نار حبه علی شأن تصیب حرارتها العباد و یستقیظ
من حرارتها النائمون و تذکر منها الغافلون فاسع فی
نفسک لیظهر فیک ما اراد الله لک ثُمَّ اعرض
عن الذینهم یقولون ما لا یعلمون و یتکلمون بما لا
یفقهون فطوبی لعبد انقطع عن الدنیا و توجَّه الی
مولاه و سمع ما امر به و اعرض عن المشرکین
ثُمَّ ذَکَّرْ من لدنا احبَّاء الله الذین قدسهم الله عن
اشارات اولی السَّبجات و کانوا من الموقنین و
الروح علیک و علی الذینهم آمنوا بالله و کانوا من
الثَّابِتین

INBA33:024, INBA33:083ax, BLIB_Or15725.008

BH01036

To: *Mirza Abdur-Rahim*

- 1 In the Name of God, the Most Wondrous, the Most Manifest, the Most Pure, the Most High, the Most Exalted!
- 2 This is a Book which is penned by the Most Exalted Pen at an hour when it weeps and laments in the secret of its writing by reason of what hath befallen it from those who have disbelieved in God, the Protector, the Self-Subsisting. From its weeping the tribes of the Concourse on high do weep, yet the people neither hear nor perceive.

1 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَظْهَرِ الْأَطْهَرِ الْعَلِيِّ الْأَعْلَى

2 هَذَا كِتَابٌ يَكْتُبُهُ قَلَمُ الْأَعْلَى حِينَ الَّذِي يَبْكِي وَ
يُنُوحُ فِي سِرِّ السَّطَرِ بِمَا وَرَدَ عَلَيْهِ مِنَ الذِّينِهم كَفَرُوا
بِاللَّهِ الْمُهَيِّمِ الْقَيُّومِ وَ مِنْ بَكَائِهِ يَبْكِي قِبَائِلَ مَلَأَ
الْبَقَاءَ وَلَكِنَّ النَّاسَ هُمْ لَا يَسْمَعُونَ وَلَا يَشْعُرُونَ

- 3 O servant! Harken unto the call of thy Lord, though in these days We find none who would hear the melodies of his All-Merciful Lord from the direction of the Ridvan, for all the people of the Bayan have opposed God after they were created for the recognition of My Own Self, the Inaccessible, the Holy, the Exalted, the Mighty, the Beloved.
- 3 ان يا عبد ان اسمع نداء ربك ولو ان في تلك الأيام لن نجد احداً ليسمع نغمات ربه الرحمن عن جهة الرضوان لأنّ ملأ البيان كلهم اعترضوا على الله بعد الذي خلقوا لعرفان نفسى الممتنع المقدس المتعالى العزيز المحبوب
- 4 Among them is he who hath rejected God and disbelieved in Him in Whom he had believed, being unaware of his own self and numbered among the heedless. And when it is said unto him: "By what proof didst thou believe in the Manifestation of My Self, Whom We named 'Ali in the Kingdom of Names?" he saith: "By the verses of God that were revealed unto him." Yet when these are recited unto him again, he placeth the fingers of denial in his ears, turneth away his face, and becometh of those who disbelieve.
- 4 و منهم من ردّ على الله و كفر بالذى آمن به و ما استشعر في نفسه و كان من الغافلين و اذا قيل له بأى حجة آمنت بمظهر نفسى الذى سمّيناه يعلى في ملكوت الأسماء يقول بما نزلت عليه من آيات الله و اذا تتلى عليه مرّة اخرى يضع اصابع الاعراض في اذنيه و يتقلب بوجهه ويكون من الذين يكفرون
- 5 And among them is he who prideth himself on his connection to one of the Letters of the Furqan, and by this hath waxed proud before his Lord, the All-Merciful, and opposed God in such wise as neither Nimrod opposed the Friend nor Pharaoh the Interlocutor. Thus hath Satan made his deeds appear fair unto him and rendered him among the idolaters. Say: All the Letters at each Revelation have been created by My word "Be," and it is.
- 5 و منهم من افتخر بنسبته الى احد من حروفات الفرقان و بذلك استكبر على ربه الرحمن و اعترض على الله بشأن ما اعترض النمرود على الخليل و لا الفرعون على الكليم و كذلك زين الشيطان له اعماله و جعله من المشركين قل انّ كلّ الحروفات عند كلّ ظهور قد خلق بقولى كن فيكون
- 6 Say: O concourse of the Bayan! Fear ye God, and confound not the Cause within your own selves. His melodies and His words, and whatsoever hath appeared from His presence, can never be mistaken for aught besides, could ye but comprehend. Can the buzzing of a fly be confounded with the warbling of the dove, or the croak of a raven with the shrill voice of the Most Exalted Pen? No—by the life of the Beauty!—were ye to ponder the signs of your Lord.
- 6 قل يا ملأ البيان خافوا عن الله و لا تشبهوا الأمر على انفسكم و انّ نغماته و كلماته و كلّها ظهر من عنده لن يشبه بدونه ان انتم تفقهون أ يشبه طنين الذباب بهدير الورق أو نغيب الغراب بصير قلم الأعلى لا فونفس البهاء لو انتم في آيات ربكم تتفكرون
- 7 Beware lest ye veil your souls with the veils of idle fancy. Rend ye the veils, in the Name of God, the Powerful, the Mighty, the All-Bestowing—so mightily that the inmates of the Concourse on high may hear the sound of their rending. Such beseemeth every praiseworthy soul that hath truly renounced. Verily, they who in those days cut themselves off from all save God and turned unto Him—upon these do the denizens of Paradise invoke blessings. Then doth the Tongue of Grandeur, from behind the Pavilion of exalted glory, proclaim: "God is my Lord!" Leave, then, the unbelievers to wander in their vain disputations. Thus do We command thee in truth, that thou mayest be of them that act.
- 7 ايّاكم ان تحتجبوا انفسكم بحجبات الأوهم فاخرقوا الأحجاب باسم الله المقتدر العزيز الوهاب على شأن يسمعن اهل ملأ الأعلى صوت خرقها كذلك ينبغي لكل منقطع محمود انّ الذين انقطعوا في تلك الأيام عن كلّ ما سوى الله و توجّهوا اليه اولئك يصلّين عليهم سگان الفردوس ثمّ لسان العظمة عن وراء سرادق عزّ مرفوع قل الله ربّي ثمّ ذر الذين كفروا في خوضهم كذلك نأمرك بالحق لتكون من الذين يعملون
- 8 Say: O people! Fear God, and be not veiled by the screens of fancy and desire, even as the people of the Furqan were veiled,
- 8 قل يا قوم اتقوا الله و لا تحتجبوا بحجبات الوهم والهوى كما احتجب ملأ الفرقان ثمّ ملأ التورية و

and after them the people of the Torah and the Gospel and the Psalms. Say: Whoso cherish in his heart hatred for this Youth, the Satan hath entered into his mother's bed—of this do all things bear witness, and likewise the honoured servants.

الانجيل والزبور قل من كان في قلبه بغض هذا الغلام فقد دخل الشيطان في فراش أمه ويشهد بذلك كل الأشياء ثم عباد مكرمون

- 9 Say: O people! Be ye not of them who, in every age, have followed their divines and their chiefs, and by their objections have objected against God and the Manifestations of His Self. By God! they are the most ignorant of the ignorant, could ye but behold with the eye of the spirit. For from the first day whereon the Sun of abiding life shone forth in the Name of thy Lord, the Most High, the Most Exalted, they recognized not the very root of the Cause, but walked in the paths of fancy and desire without knowing. For had they known the Manifestation of God and His sovereignty, they would not have occupied themselves with the mention of imamate and wilayat and the like. Say: O concourse of idolaters! Great is the word that proceedeth out of your mouths; by it all atoms curse you at every eventide and at every dawn. Lift up, then, your heads from the slumber of heedlessness, of wrongdoing, and of error; then bear witness unto your Lord, the Most High, the Most Exalted, invested with sovereignty, majesty, and glory. Verily, He hath come upon the clouds of trial: before Him march the hosts of Revelation, and on His left the hosts of inspiration. O concourse of beasts! how long will ye walk in the ways of hypocrisy? Say: We have rolled up the carpet of those "names" which ye have taken as lords besides God. Mention not what is with you; nay, mention what is with God, your Lord. This is better for you in these days wherein the Sun of horizons hath shone forth.

9 قل يا قوم لا تكونن من الذين اتبعوا علمائهم و رؤسائهم في كل الأعصار و باعتراضهم اعترضوا على الله و مظاهر نفسه تالله انهم اجهل الجهلاء لو انتم ببصر الروح تنظرون و من اول يوم الذي اشرقت شمس البقاء باسم ربك العلي الاعلى انهم ما عرفوا اصل الأمر و سلكوا في مناهج الوهم و الهوى من حيث لا يشعرون لانهم لو عرفوا ظهور الله و سلطنته ما اشتغلوا بذكر الامامة و الولاية و امثالهما قل يا ملا المشركين قد كبرت كلمة تخرج من افواهكم و بها يلعنكم كل الذرات فيكل عشي و اشراق قل فارفعوا رؤوسكم عن نوم الغفلة و البغي و الضلال ثم اشهدوا ربكم العلي الاعلى بسلطان العظمة و الاجلال و انه قد اتى على سحاب الامتحان و عن قدومه يمشي جنود الوحي و عن يساره جنود الالهام انتم يا ملا الأنعام الى متى تسلكون سبل التفاق قل قد طوينا بساط الأسماء التي اتخذتموها ارباباً من دون الله اياكم ان تذكروا ما عندكم بل فادذكروا ما عند الله ربكم و ان هذا خير لكم في تلك الايام التي اشرقت فيها شمس الآفاق

- 10 Say: Fear God; sever not the limbs of the Cause; break not the branches of the Lote-Tree beyond which there is no passing; hinder not the blowing of the winds of grace from the hearts of men. And if ye believe not, then object not; and look not upon God with any eye save His own—nay, look ye with His eye. Such is the decree of God upon you in the Tablets of rectitude. Say: Think ye that your faith profiteth Us, or that your turning away harmeth Us? No—by Our very selves, the Truth!—were ye but just. Say: The Beauty of the All-Merciful hath come to quicken the worlds with a life that no extinction shall follow. Fear ye God, O concourse of the wretched! Draw not against Him the swords of hatred. Thus doth the Dove counsel you, if ye would but hearken.

10 قل خافوا عن الله و لا تقطعوا اعضاء الأمر و لا تكسروا افنان سدرة المنتهى و لا تمنعوا هبوب ارياح الفضل عن قلوب العباد و ان لن تؤمنوا لا تعترضوا و لا تنظروا الى الله ببصر غيره بل فانظروا بعينه و هذا حكم الله عليكم في الواح السداد قل اظننتم بأن ايمانكم ينفعنا او اعراضكم يضرنا لا فوفنسنا الحق لو انتم تصفون قل قد جاء جمال الرحمن ليحيي الأكوان بحياة لا يعقبه الفناء اتقوا الله يا ملا الأشقياء لا تجرؤا عليه اسيايف البغضاء كذلك ينصحكم الوراق ان انتم تسمعون

- 11 And thou, O servant who hast quaffed of the Cup of abiding life! If thou stand firm in the Cause of thy Lord, the Most High, the All-Glorious, then convey unto men what the Spirit hath inspired thee in this mighty and well-beloved Tablet, that

11 و انتك انت يا ايها العبد الشارب عن كأس البقاء ان استقم على امر ربك العلي الأبهى ثم بلغ الناس ما الهكم الروح في هذا اللوح العزيز

perchance they may cut themselves off from what they possess and hasten unto the holy, mighty, all-protecting, self-subsisting Kawthar of God. I was seized by the attraction of God at the moment of the descent of these words, in such wise that the reins of ordering were taken from my hand. This was not from me, but from the presence of One Mighty and Beloved. Say: O people! By God! the Most Great Spirit speaketh in this ancient Temple whatsoever He willeth and desireth. This is not from me, but from Him, could ye but perceive.

- 12 And though the rustling of this Lote-Tree beyond which there is no passing shall never cease nor be exhausted, yet, when We found the people drunken with turning away, We withheld the Pen from the mention of mysteries until that which hath been decreed in guarded Tablets of might be fulfilled. Therefore have We contented Ourselves with that which hath been written in truth at the hour when the swine of the earth encompassed Me on every side, and We remained without helper or support, if ye but know. And the Spirit be upon thee, and upon those whom the barking of dogs hath not withheld from turning unto the direction of their Lord, the Mighty, the All-Bestowing; who have leaned upon the cushions of steadfastness through the power of their Lord, the Mighty, the Omnipotent, the Sovereign, the King, the Compassionate, the Loving.

المحجوب لعلّ ينقطعنّ عما عندهم ويسرعنّ الى
كوثر الله المقدّس العزيز المهيمن القيوم و قد
اخذني جذب الله في حين نزول تلك الكلمات
على شأن اخذ زمام الترتيب عن يدي و انّ هذا
لم يكن من عندي بل من لدن عزيز محبوب قل
يا قوم تالله انّ روح الله الأعظم تنطق في هذا
الهيكل القدم كيف شاء و اراد و هذا لم يكن
من عندي بل من عنده لو انتم تشعرون

12 ولو انّ حفيف هذه السّدرّة المنتهى لن ينتهى ولن
ينفد ولكن لما وجدنا الناس في سكران الاعراض
منعنا القلم عن ذكر الأسرار الى ان يقضى ما قضى
في الواح عزّ محفوظ لذا اكتفينا بما رقم بالحقّ
في حين الذي احاطتني خنازير الأرض من كلّ
الأطراف و بقينا من دون ناصر و معين ان انتم
تعلمون و الروح عليكم و على الذين ما منعهم نباح
الكلاب عن التوجّه الى شطر ربهم العزيز الوهاب
و اتكأوا على وسائد الاستقرار بقدرة ربهم العزيز
المقتدر السّطان الملك العطوف الودود

BLIB_Or15725.075

BH01057

Suriy-i-Burhan (not = Lawh-i-Burhan)

To: Shaykh Ahmad in Nishapur

- 1 He is the Most Inaccessible, the Most Holy, the Most Exalted, the Most High.
- 2 God testifieth that there is none other God but Him, and that this Youth is His proof unto all who are in the heavens and on earth, His sovereignty unto all who are in the realms of Revelation and creation, the Spirit of glory unto those in the Concourse on High, the Breath of holiness unto those in the Kingdom of Names, and His Most Great Name unto those who dwell in the Ark of Glory. His are the most excellent titles and the most exalted similitudes, which none save He hath known. Thus hath the Sun of utterance shone forth from the horizon of

1 هو الأمتع الأقدس الأرفع الأعلى

2 شهد الله أنّه لا اله الا هو و انّ هذا الغلام لبرهانه
لمن في السّموات و الأرض و سلطانه لمن في
ملكوت الأمر و اخلاق و روح العزّ لمن في الملأ
الأعلى و نفحة القدس لمن في جبروت العماء و
اسمه الأعظم للذينهم سكنوا على فلك البهاء و
له الأسماء الحسنی و الأمثال العليا التي ما اطلع
بها احد الا نفسه الحقّ كذلك اشرفت شمس

the Lord of all names and attributes with a mention wondrous to behold.

- 3 Say: O people! Do ye deny God's sovereignty and grandeur, then His proof and His power? Fear ye God and follow not your idle fancies. Follow ye the religion of God and His command, for this is better for you than all else created between the heavens and the earth. God is my witness to what I say. Cast away what ye possess, then take hold of God's Tablet with the power that proceedeth from Him, and be not of them who, though awaiting the days of God, when His days came and the appointed time was fulfilled and the lights shone forth from behind the veils, denied them and turned back in rejection.

- 4 Say: O people! Cleanse your hearts from allusions and veil not yourselves with words. Turn ye towards the holy precincts, the seat of resplendent holiness. They who have denied the verses of the All-Merciful, these have departed from the stronghold of His loving-kindness and denied God's favor after it was sent down from the clouds of sublime glory made manifest.

- 5 Say: I am God's stronghold amongst you, His manifestation in your midst, and His proof unto all in the kingdom. My manifestation is My proof, and that which floweth from My pen is the evidence of My Self. Thus was it sent down in truth on that day from the heaven of sublime and exalted glory.

- 6 And thou, O servant, hold fast unto the cord of the Cause and be not disturbed when the clamor of the ungodly is raised, when the pillars are shaken and every lofty mountain is laid low. Stand thou firm in the Cause of God in these days the like of which the eyes of creation have never witnessed. Erelong thou shalt behold the sinners fearful through their dread of God, seized by the hosts of divine wrath from One mighty and powerful.

- 7 By God the True One! They who make mention of the Primal Point this day yet deny this proof are belied by the tongue of the All-Merciful upon the seat of glory well-beloved.

- 8 Say: O people of the Bayan! Fear ye God and deny not Him through Whom the Beauty of the Divine Majesty was made manifest, through Whose name the crimson sea was stirred, the clouds of destiny were rent asunder, and the hosts of divine inspiration came with banners of mighty strength. Judge ye fairly within yourselves and open your eyes. If ye deny these verses, by what proof do ye feel assured within yourselves? Nay, by My Self, the All-Merciful! Ye shall not find within

الكلمات عن افق ملك الأسماء و الصفات
بسلطان ذكر بديعا

- 3 قل يا قوم أ تكفرون بسلطنة الله و عظمتة ثم
برهان الله و قدرته خافوا عن الله و لا تتبعوا
هويكم ان اتبعوا ملة الله و امره و ان هذا خير لكم
عما خلق بين السموات و الأرض و كان الله على
ما اقول شهيدا دعوا ما في ايديكم ثم خذوا لوح الله
بقوة من لدنه و لا تكونن من الذين كانوا مرتقباً
ايام الله فلما ظهرت ايامه و جاءت الميقات و
اشرقت الأنوار عن خلف الحجاب اذا كفروا بها
و كانوا على اعقاب الاعراض منقلبا

- 4 قل يا قوم طهروا صدوركم من الاشارات و لا
تحتجوا انفسكم بالكلمات ثم توجهوا الى شطر
القدس مقرر قدس منبرا ان الذين كفروا بآيات
الرحمن اولئك خرجوا عن حصن عنايته و
كفروا بنعمة الله بعد الذي نزلت من سبح عرّ
مشهودا

- 5 قل اناي لحصن الله بينكم و ظهوره فيكم و حجته
على من في الملك جميعا و ان ظهوري برهاني و
ما ينزل من قلبي دليل على نفسي و كذلك نزل
يومئذ بالحق من جبروت عرّ رفيعا

- 6 و انتك انت يا عبد تمسك بجبل الأمر و لا
تضطرب حين الذي يرتفع فيه نعيق المشركين و
تضطرب فيه الأركان و يندك كل جبل شاخ
عظيما ان استقم على امر الله في تلك الأيام
التي ما شهدت عيون الابداع مثلها فسوف ترى
المجرمين مشفقين من خشية الله و يأخذهم زبانية
القهر من مقتدر قديرا

- 7 تالله الحق ان الذين يذكرون اليوم نقطة البيان و
ينكرون هذا البرهان يكذبهم لسان الرحمن على مقعد
عرّ محبوبا

- 8 قل يا ملا البيان خافوا عن الله و لا تكذبوا الذي
به ظهر جمال الكبرياء و تموج قلزم الحمراء على
اسمه العلى الأعلى و شقت سبح القضا و اتت
جنود الالهام بريات عرّ قويا فأنصفوا في انفسكم
ثم افتحوا ابصاركم ان تكفروا بهذه الآيات فبأي
حجة تطمئنون في انفسكم لا فونفسى الرحمن لن

yourselves a particle of certitude. Thus was it inscribed by the Pen of the All-Merciful in the Mother Book. They who recite the verses of God yet deny their Revealer, these are seized by desires from every direction. All things belie them, as every discerning and informed one doth testify.

تجدوا لأنفسكم ذرة من الاطمينان و كذلك
كان الأمر في أم البيان من قلم الرحمن مرقوما أنّ
الذينهم يقرؤون آيات الله وينكرون منزلها اولئك
اخذتهم الشهوات من كلّ الجهات ويكذبهم كلّ
الأشياء ويشهد بذلك كلّ فطن خبيراً

- 9 And thou, O servant, if thou desirest that the might of the All-Glorious protect thee from Satan's darts, detach thyself from all who are in the heavens and the earth and from whatsoever hath been ordained in the worlds of creation. Then turn thy heart to the holy and praiseworthy shore and loose thy tongue in utterance, saying:

9 و انت يا عبد ان تريد ان يحفظك قدرة
السبحان عن رمى الشيطان فانقطع عن كلّ من
في السموات والأرض وعمّا قدر في الأكوان
ثم توجه بقلبك الى شاطئ قدس محموداً ثم افتح
اللسان بالبيان و قل

- 10 O Lord! I beseech Thee by Thy Name through which Thou didst separate all created things, and through which Thou didst establish Thyself upon the throne of Thy name, the All-Merciful, to make me sincere unto Thy face and detached from all else save Thee. Then grant me of the fruits of the Lote-Tree of Paradise and leave me not, O my God, to my self and my desires. Then establish for me a seat of truth with Thee, then remember me through the signs of Thy glorious bounty, then join me with those servants of Thine who feared no one in Thy path and remained steadfast in the Cause which was inscribed in the Mother Book.

10 اى رب اسئلك باسمك الذى به فصلت بين
الممكّات و به استويت على عرش اسمك الرحمن
بأن تجعلنى خالصاً لوجهك و منقطعاً عمّا سواك
ثم ارزقنى من اثمار سدرة الفردوس و لا تدعنى
يا الهى بنفسى و هوأى ثم اجعل لى مقعد صدق
عندك ثم اذكرنى بآثار عزّ فضلك ثم الحقنى
بعبادك الذين ما خافوا فى سبيلك من احد و
كانوا مستقيماً على امر الذى كان فى أم الكتاب
مكتوباً

- 11 O Lord! Aid me through the wonders of Thy help, withhold not from me the glances of Thy glorious care, and drive me not from the gate of Thy mighty grandeur. Verily Thou art He Who hath ever been sovereign over all created things and powerful over all beings. Thou givest to whom Thou wilt from the wonders of Thy grace and deniest whom Thou wilt from the proximity of Thy glorious mercy. Verily Thou art powerful over all things.

11 اى رب فانصرنى من بدايع نصرک و لا تردّ عنيّ
لحظات عزّ عنايتك و لا تطردنى عن باب عزّ
كبريائك و انت الذى لم تزل كنت سلطاناً
على الممكّات و مقتدراً على الكائنات تعطى من
نشأ من بدايع فضلك و تمنع من نشأ عن جوار
عزّ رحمتك و انت بکلّ شىء قديراً

- 12 O Lord! Make my feet steadfast in Thy Cause, then make mine eyes expectant for the wonders of Thy care and mine ears attentive to the melodies of Thy glorious favors. Verily Thou art the Omnipotent over whatsoever Thou wilt and Thou hast ever been the Encompasser of all things.

12 اى رب فاستقم رجلاى على امرک ثم اجعل
عيناي منتظراً لبدايع عنايتك و اذناى مترصداً
لنغمات عزّ مكرماتك و انت المقتدر على ما
نشأ و انت قد كنت على كلّ شىء محيطاً

- 13 O Lord! Make me not disappointed in what I have desired from the heaven of Thy grace and favors, and leave me not dejected from drawing nigh unto the seats of the holiness of Thy gifts and care. For verily, O my God, I have detached myself from all else save Thee and have turned toward the city of Thy presence and the metropolis of Thy nearness, and have held fast to the ark of Thy protection and clung to the cord of Thy grace, and I now stand, by Thy leave, before the gate of Thy mercy.

13 اى رب لا تجعلنى خائباً عمّا اردت من سماء
فضلك و الطافك و لا تدعنى خاسئاً عن
التقرب الى مقاعد قدس مواهبك و عنايتك
لأننى يا الهى انقطعت عن دونك و توجهت الى
مصر لقائك و مدينة قربك و تمسكت بسفينة
عصمتك و تشببت بخيط فضلك و اكون
حينئذ لى باب رحمتك باذنك موقوفاً

- 14 O Lord! Praise be to Thee for having remembered me through the Pen of Thy Command and for having sent down upon me that which befitteth the heaven of Thy care and the clouds of Thy tenderness and mercy. By Thy glory, O my Beloved! Wert Thou to make me abide for the duration of Thy eternal might and were I to thank Thee for the gifts wherewith Thou hast distinguished me among Thy creatures, I would still find myself powerless to render thanks for the least of what Thy knowledge encompasseth, and verily Thou art cognizant of this.
- 15 Thus have We commanded thee and inspired thee that thou mayest be receptive to what We have imparted unto thee, that thereby thou mayest be steadfast in a Cause wherein none can be steadfast save they who have detached themselves from all directions and entered beneath the shadow of this Countenance which hath been witnessed from the horizon of the Spirit. The Spirit and glory and splendor be upon thee and upon those who are with thee and who have rent asunder the veils through My sovereignty which hath ever been mighty over the truth.
- 14 اى رب لك الحمد على ما اذكرتني من قلم امرک و انزلت على ما ينبغي لسماء عنايتک و عماء رأفتک و رحمتک فوعزّتک يا محبوبی لو تجعلی باقياً بدوام عزّ ازليّتک و اشکرک بمواهبک الّتی اختصاصتی بها بين بریتک لأشاهد نفسی عاجزاً عن اقلّ ما یخصیه علیک و انک قد کنت بذلك علیما
- 15 و كذلك امرناک و الهمناک لتكون قابلاً بما القیناک لعلّ بذلك تستقیم على امر الّذی لن یستقیم علیه الاّ الذینهم انقطعوا عن کلّ الجهات و دخلوا فی ظلّ هذا الوجه الّذی کان عن افق الروح مشهوداً و الروح و العزّ و البهاء علیک و على الذینهم معک و اخرقوا الحجابات بسلطانی الّذی کان على الحقّ عظیما

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- 1 In the Name of God, the Most High, the Most Exalted!
- 2 This is a letter from the Prisoner to the loved ones of God who have believed in Him and in His verses, the wondrous One that has been sent down, that they may hear My call from this Prison and be apprised of what has befallen Me at the hands of the legions of Satan. Know ye that at all times I drink from the cups of destiny, though I called the servants to naught but God, the Single, the One, the Mighty, the Powerful. And whenever I called them, their hatred increased until they arose to shed My blood. God is witness to what I say.
- 3 Say: O people of the Bayan! Slay Me not with the swords of your rejection. I have come to you with the remembrance of God, your Lord and the Lord of all worlds. Fear God, O people, and spread not corruption in the earth after its reformation, and shed not blood. Thus has God commanded you in tablets of manifest glory.
- 4 Dispute not concerning the verses of God after their revelation, and consume not the property of others unjustly. Fear ye the
- 1 بسم الله العلیّ الأعلى
- 2 هذا کتاب من لدى المسجون الى احباء الله الذینهم آمنوا به و بآياته المنزل البدیع لیسمعنّ ندائی من هذا السّجن و یطلعنّ بما ورد علیّ من جنود الشیاطین فاعلموا بأنّی فی کلّ حین اکون شارباً من کؤوس القضاء بعد الّذی ما دعوت العیاد الاّ الى الله الفرد الواحد العزیز القدير و کلّما دعوتهم زادهم البغضاء الى ان قاموا على سفک دمی و کان الله على ما اقول شهید
- 3 قل يا ملاء البیان لا تقتلونى بأسیاف الاعراض و انی قد جئتکم بذكر الله ربکم و ربّ العالمین ان اتّقوا الله يا قوم و لا تفسدوا فی الأرض بعد اصلاحها و لا تسفکوا الدماء كذلك امرکم الله فی الواح عزّ مبین
- 4 و لا تجادلوا بآیات الله بعد انزالها و لا تأکلوا اموال الناس بالباطل اتّقوا من یوم یحشر فیهِ

Day when deeds shall be gathered together and ye shall be recompensed for what ye committed in your vain life - and that is a momentous day. Remember God in the watches of the night and the ends of the day, and follow not the paths of the heedless. Be steadfast in the love of God such that the harm of all creation combined shall not cause you to slip. Be patient in adversity and tribulation, and trust in Him in all circumstances. He has ordained for no one save what is best for him, and He is verily the Forgiving, the Generous.

- 5 Be patient in hardships even as this Prisoner has been patient under that which has befallen Him in the path of God, the Just King, the Single, the All-Knowing, the Praiseworthy. By God! There has befallen Me at every moment that which would cause all things created between earth and heaven to tremble, and none is aware of this save God, the All-Knowing, the All-Wise.
- 6 Say: O people! Fear God and deny Him not, for this would be a wrong against your own selves, were ye of those who know. Beware lest the world and what has been created therein delude you, for soon shall ye return to dust with manifest regret. Blessed is he whom the Spirit befriends in his solitude, and with whom the denizens of the highest Paradise associate with spirit and mighty fragrance.
- 7 Say: Upon those who die in the love of God and the Manifestation of His Cause shall descend the angels of the Cause with glad tidings from their Lord, the Merciful, the Compassionate. The breezes of the All-Merciful shall waft upon them from all directions, and maidens of Paradise with downcast eyes shall circle round them with chalices and vessels, magnifying God before their faces and blessing them with melodies that draw nigh the hearts of those brought near.
- 8 Say: O people! Deprive not yourselves of that which has been ordained for you in the paradise of your Lord, the Most High, the Most Great. Beware lest ye turn to that which perishes and passes away; rather, turn to that which endures in the heaven of Command. Thus does this Prisoner counsel you, if ye be of them that act.
- 9 And if thou seest Him of the Letter Ha, convey unto him My glorification, then say: "Upon thee be the remembrance of God and His glory, then the remembrance of all things, then the praise of them that have known. Thou art he who hath detached himself from every relation for the sake of God, thy Beloved and the Beloved of the worlds. Beware lest thou be troubled by aught. Stand firm in the Cause, then remind the people of this Cause which God hath made a retribution unto

الأعمال و تجزون بما ارتكبتم في حياة الباطل
و ذلك يوم عظيم ان اذكروا الله في آناء الليل
و اطراف النهار و لا تسلكوا سبل الغافلين ان
استقيموا على حب الله بحيث لا يزلكم ضرر
الخلق اجمعين ان اصبروا في الضراء و الباساء و
توكلوا عليه في كل الأحوال و انه ما قدر لأحد
ألا ما هو خير له و انه هو الغفور الكريم

5 ان اصبروا في الشدائد كما صبر هذا المسجون بما
ورد عليه في سبيل الله الملك العادل الفرد العليم
الحمد لله قد ورد على في كل حين ما فزع عنه
كل الأشياء عما خلق بين الأرض و السماء و
ما اطلع به الا نفس الله العالم العليم

6 قل يا قوم خافوا عن الله و لا تكفروا به و ان
هذا ظلم على انفسكم ان انتم من العارفين اياكم ان
تغرنكم الدنيا و ما خلق فيها فسوف ترجعون الى
التراب بحسرة مبين فطوبى لمن يؤانس الروح في
وحده و يعاشره اهل ملأ الأعلى بروح و ريحان
عظيم

7 قل ان الذين ماتوا على حب الله و مظهر امره
يهبط عليهم ملائكة الأمر يبشرونهم بالرحمن
الرحيم و تأخذهم نفحات الرحمن عن كل
الجهات و يطفن في حولهم قاصرات الطرف
بأكواب و اباريق و يكبرن على وجوههم بتكبير
الله و يصلين عليهم بألحان التي تستجذب منها
افئدة المقرين

8 قل يا قوم لا تمنعوا انفسكم عما قدر لكم في
رضوان ربكم العلي العظيم اياكم ان تلتفتوا بما
يفنى و يزول بل بما يكون باقياً في جبروت الأمر
كذلك ينصحكم هذا المسجون ان انتم من
العاملين

9 و ان رأيت الحاء كبر على وجهه من قبل ثم
قل عليك ذكر الله و بهائه ثم ذكر كل شيء ثم ثناء
العارفين انك انت الذي انقطعت عن كل نسبة
في سبيل الله محبوبك و محبوب العالمين اياك
ان تضطرب في شيء ان استقم على الأمر ثم ذكر
الناس بهذا الأمر الذي جعله الله نعمة للمشركون
و رحمة على الموحدين

the idolaters and a mercy unto them that have recognized His unity.

- 10 Grieve not for what hath come to pass in the year of tribulation, for it was ordained in the preserved tablets of might. We have informed you beforehand through the tongue of the Manifestation of My Self, Who was afflicted at the hands of the idolaters. Soon shall this earth be changed from what the hands of the evil-doers have wrought. When thou hearest this, be not troubled nor grieve, but place thy trust in all things in God, thy Lord and the Lord of thy forefathers of old. He hath ever been alive in the Most Glorious Horizon, observing and seeing. Thus hath it been sent down aforetime, and now from the heaven of God, the King, the Mighty, the Wise. Thus have We informed thee of the tidings of the unseen which none hath known save thy Lord, the All-Knowing, the All-Informed.

- 11 O servant! Convey what We have imparted unto thee and be not of them that are patient. Then remind Him of the Letter Ha from this Prisoner, that he may aid his Lord as he is able and be not of the silent ones. Say: His aid is through utterance and that which proceedeth from the tongue. Thus hath it been ordained by the Mighty, the Ancient of Days. Beware lest thou be silent in the remembrance of thy Lord. Proclaim His Cause that perchance through thy proclamation the warmth of His love may be generated in the hearts of the sanctified ones. Harken unto My words, then detach thyself wholly from all else save God, thy Lord, that thy face may shine with His Name amongst the worlds.

- 12 Soon shall there come unto you a manifestation from among the manifestations of Satan with tablets from hell. Shun him and them, cast them behind thee, and take hold of the tablets of God with a strength from Him and a clear authority. If the people would gather around the law of the love of God, they would surely be united and become of them that are well-assured. Then convey My glorification unto all the loved ones of God, that the fragrances of glorification may stir them and cause them to soar in the atmosphere of nearness and sever them from the idolaters.

- 13 And if thou seest the handmaiden of God who hath arisen by herself to make mention of her Lord and praise her Creator, give her the glad-tidings of a great bounty from thy Lord, the Mighty, the Beautiful. Say: Blessed art thou, O Leaf of Paradise, for the breezes of God's will have wafted over thee and quickened thee with the life of thy Lord, the Quickener, the Mighty, the Powerful.

- 14 Hold fast unto the Tree and turn not to anyone, for He will verily protect thee in truth, and He is the best protector and

10 ولا تحزن عما ورد في سنة الشداد و انه كان محتوماً في الواح عز حفيظ انا اخبرناكم من قبل بلسان مظهر نفسى الذى ابلى بين يدي المشركين فسوف تبدل هذه الارض عما اكتسبت ايدي المجرمين و انتك اذا سمعت لا تضطرب و لا تحزن فتوكل في كل الامور على الله ربك و رب آبائك الاولين و انه لم يزل كان حياً في الافق الاهبى ينظر ويرى كذلك نزل من قبل و حينئذ من جبروت الله الملك العزيز الحكيم كذلك اخبرناك من نبا الغيب بما لا اطلع به احد الا ربك العليم الخبير

11 و انتك انت يا عبد بلغ ما القيناك اليه و لا تكن من الصابرين ثم ذكر الحاء من قبل هذا المسجون لينصر ربه بما استطاع و لا يكن من الصامتين قل ان نصره بالبيان و ما يظهر من اللسان كذلك قدر من لدن مقتدر قدير اياك ان تكون صامتاً في ذكر ربك بلغ امره لعل بتبليغك تحدث حرارة حبه في افئدة المقدسين ان استمع قولى ثم انقطع بكلك عما سوى الله ربك ليستضىء باسمه وجهك بين العالمين

12 فسوف ياتيكم مظهر من مظاهر الشيطان بالواح من الجحيم تجنب عنه و عنها و دعها عن ورائك و خذ الواح الله بقوة من عنده و سلطان مبين ان اجتمع الناس على شريعة حب الله ليتحدن و يكونن من الموقنين ثم بلغ تكبيرى على احباء الله كلهم اجمعين لتهترهم نفحات التكبير و تطيرهم في هواء القرب و تنقطعهم عن المشركين

13 و ان رايت امة الله التى قامت بنفسها على ذكر ربها و ثناء موجدتها بشرها ببشارة عظيم من لدن ربك العزيز الجليل قل طوبى لك يا ورقة الفردوس بما هبت عليك ارياح مشية الله و احييتك بحياة ربك المحيى العزيز القدير

14 تمسكي بالشجرة و لا تلتفتي الى احد فانه يحفظك بالحق و انه لخير حافظ و معين قد سمعنا ندائك

helper. We have heard thy call and answered thee before, and again in this Tablet, and this is indeed a great favor. Make mention of all created things from this Prisoner, then glorify their faces from thy Lord, the All-Knowing, the All-Wise.

واجبتك من قبل ثم في هذا اللوح وان هذا
لفضل عظيم ان اذكرى القائنات كلهن من قبل
هذا المسجون ثم كبرى على وجوههن من لدن
ربك العليم الحكيم

- 15 And the Spirit and Glory and Splendor be upon you, O loved ones of God, from this moment unto the day which none among all the worlds can reckon. And praise be to God, the Beloved of them that have known and the Object of desire of all who are in the heavens and on the earth.

15 والروح والعز والبهاء عليكم يا احباء الله من
حينئذ الى يوم الذي يعجز عن احصائه كل
العالمين والحمد لله محبوب العارفين ومقصود من
في السموات والارضين

BLIB_Or15725.432

BH01062

To: Aqa Mulla Husayn

- 1 In the Name of God, the Most Great, the Most Great!

1 بسم الله الأعظم الأعظم

- 2 This is a Book sent down in truth from God, the Mighty, the Beautiful. It summons the people to pure truth and protects them from the evil ones. Say: O people! I am but a servant of God and His bondsman. I have come to you from the direction of God with a message from Him. Beware lest you deny God, the Mighty, the All-Knowing. Say: I have called you only unto God and desire for you naught save that which draws you near to His exalted and impregnable court. Will you drink putrid water and deprive yourselves of the Kawthar and Salsabil? Will you worship the calf and turn away from the Lord of all worlds? Will you gather around a mere pool after the Most Great Ocean hath appeared? What aileth you, O heedless ones!

2 هذا كتاب نزل بالحق من لدى الله العزيز الجميل
و يدعو الناس الى الحق الخالص و يمنهم عن
الشياطين قل يا قوم اني غلام الله وعبد قد جئتكم
من شطر الله بنياً من عنده اياكم ان تكفروا بالله
العزيز العليم قل اني ما دعوتكم الا بالله و ما اريد
لكم الا ما يقربكم الى ساحة عز منيع اشرىون ماء
الصدید و تمنعون انفسكم عن الكوثر و السلسبيل
أعبدون العجل و تدعون عن ورائكم رب العالمين
أجمعون حول الغدير بعد الذي ظهر بحر الأعظم
فما لكم يا ملاء الغافلين

- 3 Fear God and follow not your idle fancies. Soar in the atmosphere of the mercy of your Lord, the Most High, the Supreme. Say: O people! He is indeed in the Most Glorious Horizon and calleth you from this Supreme Horizon, saying that this is He of Whom We gave you glad tidings in all the Tablets, and from Whom We took your covenant - the Mighty, the Wondrous. He hath come to you with the truth, with My signs and My clear tokens, and reciteth unto you that which all created things are powerless to comprehend. Say: The Spirit hath ordained through His mighty and wondrous Pen, and through it He quickeneth all created things, should they turn unto Him in clear submission. Whoso drinketh of this Salsabil shall never

3 اتقوا الله و لا تتبعوا هوىكم طيروا في هواء رحمة
ربكم العلي العظيم قل يا قوم انه لبالمنظر الأبهى و
يناديكم من هذا الأفق الأعلى بأن هذا هو الذي
بشرناكم به في كل الألواح و اخذت عنكم عهد
نفسه العزيز البديع قد جئتكم بالحق باياتي و بيناتي
و يتلو عليكم ما عجزت عن عرفانه الخلايق اجمعين
قل الروح قد قدر في قلبه العزيز البديع و به يحيى
الممكات لو يقبلن اليه بخضوع مبين من شرب
من هذا السلسبيل انه لن يفنى ابداً تالله ان الموت
يفر منه كما يفر المشركون عن الموحدين

die. By God! Death fleeth from him even as the idolaters flee from the believers.

- 4 Beware lest ye deprive yourselves of the bounty of these days and cling to mere forms and images. Sanctify yourselves from all that exists in the worlds and turn your faces toward the countenance of your Lord, the All-Merciful. This is better for you than all that hath been created between the heavens and the earth. O people! Remember the days of My manifestation and what I brought from God, the Most High, the All-Knowing. All the learned ones of the earth opposed Me - some ridiculed My verses, some belittled My person, and some denied Me after I had come to them with manifest truth.
- 5 Fear God, O people, and act not as did Our heedless servants. Help your Lord through this Name, the Mighty, the Impregnable. Did ye but know, ye would expend all that ye possess and sacrifice your very selves to enter beneath His shadow - how much more to attain His presence, the Mighty, the Impregnable. Fear God and deny not the Most Great Bounty, and be not of the heedless ones. We revealed the Bayan for His sake, yet ye were not content with its decree of faith. Alas for you, O idolaters! All things flee from your deeds, and were ye to recognize what ye have done, ye would flee from your own selves, O ye deniers!
- 6 The eye of eternity hath never witnessed any more unjust than you, and the Concourse on high are bewildered at your deeds. We created the Ridvan of the Bayan in His name and adorned it with the fruits of knowledge and inner meanings and the roses of truth for His Own impregnable and mighty Self. Yet ye were not content that He should have authority over even a single leaf of the leaves that grew from one of its trees, O oppressors! Say: The Most Great Ocean hath flowed from His finger and now surgeth in His remembrance, were ye but of those who know. Yet ye have denied Him [even] a drop therefrom. What aileth you, O heedless ones!
- 7 Harken unto My words and make amends for your deeds, that perchance God may forgive you through His grace and absolve you of your transgressions, which are weightier than all that hath been created between the heavens and the earth. Be fair, O people, then look toward the direction of justice. Have ye seen any Kawthar sweeter than this Kawthar which [floweth] over fragments of ruby and from which is heard the remembrance of God, the Mighty, the Powerful, the All-Compelling, the Self-Subsisting? Think ye that ye hear what ye have heard
- 4 يَا كُمْ اِنْ تَمْنَعُوا اَنْفُسَكُمْ مِنْ فَضْلِ تِلْكَ الْاَيَّامِ وَتَعْتَكِفُوا عَلَى الصُّورِ وَالتَّمَاثِيلِ قَدْ سَوَا اَنْفُسَكُمْ عَنْ كُلِّ مَا فِي الْاَكْوَانِ وَتَوَجَّهُوا إِلَى وَجْهِ رَبِّكُمْ الرَّحْمَنِ وَهَذَا خَيْرٌ لَكُمْ عَمَّا خَلَقَ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ يَا قَوْمَ فَادْكُرُوا أَيَّامَ ظَهْوِي وَمَا جِئْتُ بِهِ مِنْ لَدَى اللَّهِ الْعَلِيِّ الْعَلِيمِ وَاعْتَرِضْ عَلَى عِلْمَاءِ الْأَرْضِ كُلِّهِمْ أَجْمَعِينَ وَمِنْهُمْ مَنْ اسْتَضْحَكَ بِأَيَاتِي وَمِنْهُمْ مَنْ اسْتَحْقَرَ لِنَفْسِي وَمِنْهُمْ مَنْ كَذَّبَنِي بَعْدَ الَّذِي جِئْتُهُمْ عَلَى صَدَقٍ مُبِينٍ
- 5 اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَتَّبِعُوا كَمَا فَعَلَ عِبَادُنَا الْغَافِلِينَ اِنْ اَنْصَرُوا رَبَّكُمْ بِهَذَا الْاِسْمِ الْعَزِيزِ الْمُنِيعِ اَنْتُمْ لَوْ عَرَفْتُمْ لَأَنْفَقْتُمْ مَا عِنْدَكُمْ وَفَدَيْتُمْ اَنْفُسَكُمْ لِتَدْخُلُوا فِي ظِلِّهِ فَكَيْفَ الْحُضُورَ تَلْقَاءُ وَجْهَهُ الْعَزِيزِ الْمُنِيعِ خَافُوا عَنْ اللَّهِ وَلَا تَنْكُرُوا فَضْلَ الْأَعْظَمِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ اِنَّا نَزَّلْنَا الْبَيَانَ لِنَفْسِهِ وَ اَنْتُمْ مَا رَضِيتُمْ لَهُ حُكْمَ الْاِيْمَانِ فَوَا حَسْرَةً عَلَيْكُمْ يَا مَلَأَ الْمُشْرِكِينَ اِذَا تَفَرَّ كُلُّ شَيْءٍ مِنْ فَعْلِكُمْ وَ اَنْتُمْ لَوْ تَعْرِفُونَ مَا فَعَلْتُمْ لِتَفَرُّوا مِنْ اَنْفُسِكُمْ يَا مَلَأَ الْمُنْكَرِينَ
- 6 مَا رَأَتْ عَيْنُ الدَّهْرِ اَظْلَمَ مِنْكُمْ وَتَحَيَّرَتْ مِنْ فَعْلِكُمْ اَهْلُ مَلَأَ الْعَالِينَ اِنَّا خَلَقْنَا رِضْوَانَ الْبَيَانِ بِاسْمِهِ وَ زَيْنَاهُ بِأَثْمَارِ الْعِلْمِ وَالْعَالِي وَ اَوْرَادِ الْحَقَائِقِ لِنَفْسِهِ الْمُمْتَنِعِ الْمُنِيعِ وَ اَنْتُمْ مَا رَضِيتُمْ بِأَنَّهُ يَتَصَرَّفُ فِي وَرَقَةٍ مِنْ اَوْرَاقِ الْاَلْيِ نَبَتَتْ مِنْ شَجَرَةٍ مِنَ الْأَشْجَارِ يَا مَلَأَ الظَّالِمِينَ قُلْ اِنْ بَحْرَ الْأَعْظَمِ قَدْ جَرَى مِنْ اَصْبَعِهِ وَ اِذَا يَتَوَجَّعُ بِذِكْرِهِ لَوْ اَنْتُمْ مِنَ الْعَارِفِينَ وَ اَنْتُمْ مَنَعْتُمُوهُ مِنْ قَطْرَةٍ [مِنْهُ] فَمَا لَكُمْ يَا مَلَأَ الْغَافِلِينَ
- 7 اَسْمِعُوا قَوْلِي وَ تَدَارَكُوا مَا فَعَلْتُمْ لَعَلَّ يَغْفِرَكُمْ اللَّهُ بِفَضْلِهِ وَ يَكْفِّرْ عَنْكُمْ جُرَيْرَاتِكُمُ الَّتِي كَانَتْ اَثْقَلَ عَمَّا خَلَقَ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ فَانْصَفُوا يَا قَوْمَ ثُمَّ اِلَى شَطْرِ الْاِنْصَافِ فَانْظُرُوا هَلْ رَأَيْتُمْ كَوْثَرًا اَعْذَبَ مِنْ هَذَا الْكَوْثَرِ الَّذِي [يَسِيلُ] عَلَى قِطْعَاتِ الْيَاقُوتِ وَ يَسْمَعُ مِنْهُ ذِكْرُ اللَّهِ الْعَزِيزِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْقَيُّومِ هَلْ ظَنَنْتُمْ بِأَنَّكُمْ تَسْمَعُونَ مَا سَمِعْتُمْ

in this Ridvan? Nay, by His very truth, were ye to search throughout all the regions of the heavens and earth. Fear God, O people, then detach yourselves from all things that ye may find the sweetness of the remembrance of your Lord, the Mighty, the Powerful, the All-Compelling. Purify yourselves from all else, then turn ye unto God, the Beloved of them that know.

في هذا الرّضوان لا في نفسه الحقّ لو تفحصون في
أقطار السّماوات والأرضين أن اتقوا الله يا قوم
ثمّ انقطعوا عن كلّ شيء لتجدوا حلاوة ذكر ربّكم
العزیز المقتدر القدير طهّروا انفسكم عن دونه ثمّ
اقبلوا الى الله محبوب العارفين

- 8 And thou, O servant, give thanks unto God for having attained His presence and heard His melodies and stood before Him when He was seated upon His mighty throne. At that time none among all created things recognized Him, and His countenance shone forth from behind seventy thousand veils of light, and God was witness and well-aware of this. When the appointed time was fulfilled, We revealed the Face with manifest sovereignty. Thereupon all who are in the heavens and on earth were terrified, save a few souls who are among them that rejoice in the All-Glorious Paradise. Say: O people, is there any doubt about God, or about this Revelation which hath appeared with the truth, or about the proofs of the Prophets and Messengers? Whoso doubteth this Cause hath not believed in God, nor in His messengers, nor in those whom God hath sent with truth and made them the manifestations of His Self amongst the worlds. Cast aside all things behind thee, then speak forth in praise of His exalted and great Self.

8 و انت يا عبد ان اشكر الله بما فزت بلاقائه
وسمعت نعماته وحضرت بين يديه حين الذي
استوى على عرش عظيم وفي ذلك الحين ما
عرفه احد من الممكّات وكان يستضيء الوجه
عن وراء سبعين الف حجاب من النور وكان
الله على ذلك شهيد وخير فلما تمت الميقات
اظهرنا الوجه بسلطان مبين اذا فزع كلّ من في
السّماوات والأرض الآ انفس معدودات وهم
في جنة الأبهى لمن المحبرين قل يا قوم أ في الله
شكّ ام في هذا الظهور الذي ظهر بالحقّ او في
حجج التّبيين والمرسلين ومن كان مريباً في هذا
الأمر انه ما آمن بالله ولا بسفراته ولا بالدين
بعثهم الله بالحقّ وجعلهم مظاهر نفسه بين العالمين
دع كلّ شيء عن ورائك ثمّ انطق بثناء نفسه
العلّي العظيم

- 9 Say: Verily He hath appeared with the truth once again and speaketh through all things that there is no God but Him, the Mighty, the Wise. Be thou steadfast in the Cause, then call the people unto God, thy Lord, and be not of them that hesitate. Verily thou hast with God, thy Lord, a mighty station if thou remainest steadfast in His Cause in such wise that the cawing of the deceived moveth thee not. Know thou furthermore that the Revelations have ended with this Most Great, this Most Mighty Revelation. Whosoever shall lay claim to this exalted, mighty and impregnable station before the completion of a thousand years, hath indeed corrupted the Cause and falsely attributed that which is not unto God, thy Lord and the Lord of all creation. Thus hath it been sent down unto Me in truth from the presence of an ancient Ordainer, and We have informed thee as a favor from Us unto thee and unto every discerning believer.

9 قل انه ظهر بالحقّ مرّة اخرى وينطق في كلّ
شيء بأنّه لا اله الا هو العزيز الحكيم ان استقم
على الأمر ثمّ ادع الناس الى الله ربّك ولا
تكن من المتوقّفين وانّ لك عند الله ربّك شأناً
عظيم ان تستقيم على امره على شأن لا يحرّك
نعاق المغلّين ثمّ اعلم بأنّ الظهورات قد انتهت بهذا
الظهور الأعظم العظيم ومن يدعى قبل ان يتمّ
الألف هذا المقام المتعالی العزيز المنيع انه قد فسد
في الأمر واقترب على الله ربّك وربّ الخلائق
اجمعين كذلك نزل عليّ بالحقّ من لدن منزل
قديم واخبرناك فضلاً من لدنا عليك وعلى
كلّ موقن بصير

- 10 Convey My glorification to the faces of My loved ones, to all males and females, to every young and old, and say: Praise be unto God, the Lord of the worlds.

10 كبر من لدنا على وجه احبائي من كلّ اناث و
ذكور و كلّ صغير وكبير و قل الحمد لله ربّ
العالمين

BH01066

To: Mulla Muhammad Jafar (Ismi)

- 1 He is God, the Radiant, the All-Glorious! To reach the presence of Mulla Muhammad Ja'far that he may behold the Greatest Scene. 1 يصل الى جناب ملا محمد جعفر ليكون ناظراً الى
منظر الأكبر هو الله البهي الأبهى
- 2 O Ja'far! Rend asunder the veils of idle fancy, for We have rent them by a sovereignty from Our presence and a power from Our side, and I am, verily, the One Who prevaieth over whatsoever I desire, the Powerful, the All-Knowing, the All-Wise. Then open thine eyes and behold the words of thy Lord. By God! A single letter thereof outweigheth all that hath been created in the heavens and the earth. Cast away the world and all that is therein beneath thy shadow, then emerge from behind the veils with manifest radiance. 2 ان يا جعفر فانخرق حجاب الوهم لأننا اخرقناها
بسلطان من عندنا و قدرة من لدنا و انا المقتدر
على ما اشاء و انا القادر العليم الحكيم ثم افتح
عيناك ثم انظر الى كلمات ربك تالله لن يعادل
بحرف منها كل ما خلق بين السموات والأرضين
دع الدنيا و ما عليها في ظلك ثم اخرج عن خلف
السبحات باسراق مبین
- 3 Consider within thyself: if thou wert to deny these verses, by what evidence would thy faith in God, the Supreme, the Almighty, the All-Powerful, be established? Take heed lest leadership debar thee from the remembrance of thy Lord, the Most Merciful, the Compassionate. Arise to serve God and set thy foot upon the head of sovereignty, then hasten to the shore of the Cause in this blessed spot, whose very atoms proclaim that there is none other God but Me, the Mighty, the Beautiful. 3 ثم فكّر في نفسك بأنك لو تكفر بتلك الآيات
فبأي حديث يثبت ايمانك بالله المهيمن العزيز
القدير اياك ان لا يحجبك الرئاسة عن ذكر
ربك الرحمن الرحيم قم على خدمة الله و ضع
رجلك على رأس الملك ثم اسرع الى شاطئ
الأمر في هذه البقعة المباركة التي تنطق ذراتها
بأنه لا اله الا انا العزيز الجميل
- 4 Soar with the wings of holiness beyond all names and their kingdom, then beyond all attributes and their dominion, then enter the seat of security, the station wherein the fire is kindled from the Lote-Tree of thy Lord, the Mighty, the Chosen One. This is what We have ordained for thee, if thou be of them that comprehend. 4 طير بخوافي القدس عن الأسماء و ملكوتها ثم عن
الصفات و جبروتها ثم ادخل مقعد الأمن مقرّ
الذي يوقد فيه النار من سدره ربك العزيز المختار
و هذا ما قدرناه لك ان انت من العارفين
- 5 Wouldst thou content thyself with a mere cup when faced with the surging waters of this Most Great Ocean? By God! This beseemeth thee not, for We have ordained for thee a holy and glorious station. By God! One breath drawn in this Cause is better for thee than the treasures of the heavens and the earth - this is a revelation from One mighty and wise. After the manifestation of God, can anything profit anyone? Nay, by My All-Knowing, All-Informed Self! 5 هل تستغنى بالكأس و ما فيها عن غمرات هذا
البحر الأعظم تالله هذا لا ينبغي لك لأننا قدرنا
لك مقام قدس كريم تالله من يتنفس بنفس
وحده في هذا الأمر ليكون خير له عن كل
السموات و الأرض و هذا تنزيل من لدن عزيز
حكيم هل بعد ظهور الله ينفع احداً شيء لا
فونفسى العليم الخبير
- 6 Shatter the idols of imitation, and if thou findest thyself weak, seek strength through My Name, the Victorious, the Powerful. If thou believest not in God and His verses, at least deny them not, and withhold not the hand of harm from God's Cause, the Supreme, the Victorious, the All-Encompassing. By God! 6 كسر اصنام التقليد و ان تجد في نفسك من
ضعف فاستقدر باسمي الغالب القدير و ان لن
تؤمن بالله و آياته اياك ان لا تنكرها ثم خذ يد
الضر عن امر الله المهيمن الغالب المحيط تالله انك

If thou wouldst hearken unto all things with the ear of thine inmost nature, thou wouldst hear from every atom what Moses heard, and wouldst testify that there is none other God but Him, and that this Ancient Sovereign is established upon a glorious throne.

لو تلتفت الى الأشياء بسمع الفطرة لتسمع من كل
الذرات ما سمع اذن الكليم وتشهد بأنه لا اله الا
هو وان هذا لسلطان القدم قد استقر على عرش
عظيم

- 7 O My Name! By God! I speak not of Mine own desire, but the Spirit speaketh within My breast. These words are not from Me but from One mighty and powerful. Fear God Who created and fashioned thee, and deny not that whereby thy faith in God, thy Lord and the Lord of all worlds, was established. Hearken unto what I have enjoined in the Tablets, and cast not the commandment of God behind thy back, nor be thou of the heedless ones. Taste from the Kawthar of eternity from the hand of Baha, and deprive not thyself of the sanctuary of immortality, nor be of them that are veiled.

7 ان يا اسمي تالله لا انطق عن الهوى بل الروح
ينطق في صدرى ان هى من عندى بل من لدن
مقتدر قدير خف عن الله الذى خلقك وسواى
ولا تنكر ما ثبت به ايمانك بالله ربك ورب
العالمين اسمع ما وصيت به فى الألواح ولا تدع
حكم الله عن ورائك ولا تكن من الغافلين ذق
من كوثر البقاء عن يد البهاء ولا تحرم نفسك
عن حرم الخلد ولا تكن من المحتجبين

- 8 Say: O concourse of divines from the people of the Bayan! Do ye act as acted the divines of the Qur'an when the Beauty of the Cause appeared with His name, the Most High, the All-Knowing? By God! This is an injustice from you against God, your Creator, whereunto every discerning and insightful one doth testify. Beware lest thou turn to the world and its ornaments, for soon shall sovereignty perish while the face of thy Lord, the Mighty, the Beautiful, shall endure. Thus have We cast upon thee from the verses of the Cause that thou mayest witness the power of thy Lord and be of them that are assured.

8 قل يا معشر العلماء من ملاي البيان أ تفعلون كما
فعلوا علماء الفرقان حين الذى اشرق جمال الأمر
باسمه العلى العليم تالله هذا ظلم منكم على الله بارتكم
ويشهد بذلك كل فطن بصير اياك ان لا
تلتفت الى الدنيا وزخرفها فسوف يفنى الملك
ويبقى وجه ربك العزيز الجميل كذلك التى
الروح عليك من آيات الأمر لعل تشهد قدرة
ربك وتكون من الموقنين

- 9 And if there cometh to thee he who is named Ahmad, mention him with a mention from Us, that perchance the fragrances of grace may attract him and draw him nigh unto God, the Mighty, the Generous.

9 وان ورد عليك الذى سمي بأحمد ذكره بذكر من
لدنا لعل يجذبه نفحات الفضل ويقربه بالله العزيز
الكريم

- 10 Say: O servant! We counseled thee when thou didst depart from before the Throne that thou shouldst speak naught but pure truth and shouldst not veil the beauty of the Divine Unity with the veil of fancy and imitation. Yet thou hast forsaken the Cause of God and wert among the forsakers. O servant! Make thy presence a presence of fairness and justice, then ponder that which thou hast believed in concerning God, the Mighty, the Powerful. For if thou findest that which thou hast believed in the presence of this servant, then deny not the signs of thy Lord and be not of the doubtful.

10 قل يا عبد انا وصيناك حين خروجك عن تلقاء
العرش بأن لا تتكلم الا على الصدق الخالص و
لا تستر جمال التوحيد بحجاب الوهم والتقليد و
انك تركت امر الله وكنت من التاركين ان يا
عبد فاجعل محضرك محضر الانصاف والعدل
ثم تفكر بما آمنت به بالله العزيز القدير وانك ان
وجدت ما آمنت به بين يدي العبد هذا اذا لا
تكفر بآيات ربك ولا تكن من الممترين

- 11 And should anyone say these verses were not revealed according to primordial nature, even as they have said and were not ashamed before God Who created them and created all things - whereat the eyes of grandeur have wept, though they perceived it not and were among those who rejoiced. Say: By

11 وان يقول احد هذه الآيات ما نزلت على الفطرة
كما قالوا وما استحيوا عن الله الذى خلقهم وخلق
كل شئ وبذلك بكت عيون العظمة وهم ما
استشعروا فى انفسهم وكانوا من الفرحين قل تالله

God, O people! This is He by Whose Pen's command was created the primordial nature of every soul and the nature of the heavens and earths. Thereupon the Holy Spirit stood before the Throne and proclaimed: O people of the Bayan! Fear God and say not that which would cause the hearts of those near unto God to be consumed. By God! I and all who dwell in the Most Great Paradise were created by the will of this Beauty. By God! The denizens of the highest paradise circle round Him, were ye but to behold.

يا قوم ان هذا هو الذى بأمر من قلبه قد خلقت
فطرة كل نفس و فطرة السموات و الارضين
اذاً قام روح القدس تلقاء العرش ويقول يا ملائكة
البيان خافوا عن الله و لا تقولوا ما يحترق عنه
افئدة المقرين تالله انى و من فى الفردوس الأعظم
خلقنا بارادة من هذا الجمال تالله حينئذ يطوفن فى
حوله اهل ملائكة الأعلى ان انتم من الناظرين

- 12 And furthermore, if ye desire that the Sun of Truth should shine forth from the horizon of a luminous dawn, then gather together those who were given the Furqan and others from all other faiths, then read what ye possess and what hath been sent down from the heaven of eternity from the presence of the All-Knowing Revealer. And if they find any difference between them, then ye stand upon a matter from matters - nay, by Him Who holdeth my soul in His hand, none shall find any difference save the souls of the idolaters. By God! The Most Great Spirit hath rent its garments by reason of what hath befallen Him Who is the Manifestation of God's Self from His oppressed servants.

12 و من دون ذلك ان تريدوا ان يستشرق شمس
الحق عن افق فجر منير اذاً فاجمعوا من الذين
اوتوا الفرقان و من دونهم من كل ملل اخرى ثم
اقرؤوا ما عندهم و ما نزل من جبروت البقاء من
لدى منزل عليم و ان وجدوا الفرق بينهما اذاً انتم
على امر من الامر لا فوالذى نفسى بيده لن يجد
الفرق الا انفس المشركين تالله ان روح الأعظم
شق ثيابها بما ورد على مظهر نفس الله من عباده
المستضعفين

- 13 Say: O people! How long will ye stand upon the ground of allusions? Ascend from this station, then strive to attain unto the Cause, that ye may be among those who attain. And whoso purifieth the sense of fairness from the catarrh of hatred shall surely find the fragrance of truth from these missives even as one findeth the musk-like fragrance, and shall be of the assured ones.

13 قل يا قوم الى متى تكونن واقفاً على ارض
الاشارات فاصعدوا عن هذا المقام ثم استبلغوا
ببلوغ الامر لعل تكونن من البالغين و من طهر
شم الانصاف عن زكام البغضاء ليجد رائحة الحق
من هذه المرسلات كما يجد رائحة فارة المسك و
يكون من الموقنين

- 14 Thus have We taught thee and inspired thee out of love for thee. If thou acceptest, it shall be for thyself, and if thou turnest away, thy Lord is in truth independent of all worlds. And praise be to God, my Beloved and the Beloved of the mystics.

14 كذلك علمناك و الهمناك حباً لك ان اقبلت
فلنفسك و ان اعرضت فان ربك لغنى عن
العالمين و الحمد لله محبوبى و محبوب العارفين

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To: Siyyid Mihdi Dahaji

- 1 O Mihdi! In the name of the one peerless God. O Mihdi! These are grievous days when all the spirits of the worlds are in trembling and perturbation, until the breeze of gracious favor seizes whom it will and grants them dwelling in the loftiest chambers on high, and until the winds of justice pass over whom they will, consigning them to the lowest depths of hell. All this proceedeth from the command of thy Lord Who doeth as He pleaseth and shall not be asked of His doings.
- 2 But today thou must be accounted among those companions who are not barred by any allusion from the holy gardens of the Divine Unity, nor deprived by any expression from the sublime and glorious Paradise. Although the hand of divine grace doth openly and secretly nurture His servants that they may behold all who are in the world within the grasp of God's power, in such wise that they are not excluded by any bond nor deprived by any counsel.
- 3 Even as thou hast observed that after the widespread acceptance among all the servants of the Quranic references concerning the Promised Qa'im and His appearance in Jabulqa and Jabulsa, as well as the mention of the Seal of the Prophets which was the explicit text of the Book, God created servants who rent asunder all these references and evidences and the veil of clear text that was recorded in the Quran. Now ponder a little how it came to pass that despite all these explicit recorded texts, servants were created who acknowledged that there hath been a Prophet from a beginning that had no beginning and will be unto an end that hath no end.
- 4 O Mihdi! Take wing and become light as a spirit, unburdened by all else but God, that thou mayest be enabled to traverse the realms of eternity and its holy gardens, until thou becomest aware of mysteries that none hath known and of which not a letter hath been discovered.
- 5 That which in these days hath been and shall be beloved before God, the Lord of earth and heaven, above all else, is the unity of sanctified souls to such degree that no distinction can be perceived or observed between them. For the enemies have set out to turn the people back to the first step, even as thou hast observed in the Quranic Dispensation how they nurtured all
- 1 جناب سید مهدی باسم خداوند واحد احد ای مهدی این ایام ایام شداد است که جمیع ارواح عالمین در تزلزل و اضطراب تا که را نسیم عنایت فضلیه اخذ نماید و باعلیٰ غرف علین مسکن دهد و بر که اریاح عدلیه مرور نماید و بادنی درک بچین مقرباید کلّ ذلک من امر ربّک الذی یفعل ما یشاء و لا یسئل عما شاء
- 2 ولكن اليوم باید از آن اصحابی محسوب شوی که بهیچ اشاره‌ئی از ریاض قدس احدیه ممنوع نشوی و بهیچ عبارتی از رضوان بدع منیعه محروم نمائی اگرچه دست فضل الهی سرّاً و جهرّاً عبادی تربیت فرماید که جمیع من فی العالمین را در قبضه قدرت حق مشاهده نمایند بقسمیکه بهیچ بندی ممنوع نشوند و بهیچ پندی محروم نمانند
- 3 چنانچه آنجناب ملاحظه نموده که بعد از آنکه اشارات حروفات فرقانیه در حقّ قائم موعود و کون او در جابلقا و جابلسا که بتواتر محقق بود نزد جمیع عباد و هم‌چنین ذکر خاتم النبیین که نصّ کتاب بود عبادی خدا خلق فرمود که جمیع این اشارات و دلالات و حجاب نصّ صریح که در قرآن مذکور بود همه دریده شد حال قدری تأمل نما که چگونه میشود که با این همه نصوص معینه مذکوره عبادی خلق شوند و اقرار نمایند که نبی من اول لا اول بوده و الی آخر لا آخر خواهد بود
- 4 ای مهدی طیران نما و چون روح از ثقل ما سوی الله خفیف شو تا قادر شوی باینکه در ممالک قدم و حدائق قدسیه آن سیر نمائی تا بر اسراری عارف شوی که احدی عارف نبوده و بحرفی از آن اطلاع نیافته
- 5 و آنچه در این ایام از جمیع اشیاء عندالله مالک الارض و السماء محبوب بوده و خواهد بود اتحاد انفس مجرده است بقسمیکه فرق در مابین مشهود نگردد و ملاحظه نیاید چه که اعدا در صدد آن افتاده‌اند که ناس را باول قدم راجع نمایند

in mere delusion, such that they preferred darkness to light and were content with dust rather than the Lord of Lords. Moreover they have intended to cut off the root of the Tree and its branches, and to demolish the House of Unity and its pillars. They have been content with an imaginary remembrance of the Truth for the sake of their leadership and the promotion of their names among the servants.

چنانچه در کور فرقان مشاهده نمودی که جمیع را بوهم صرف تربیت نموده اند بقسمیکه بظلمت از نور استغنا جستند و بتراب از ربّ الأرباب قناعت نمودند و علاوه بر این اراده نموده اند که اصل شجره و افنان او را منقطع سازند و بیت احدیه و ارکان او را منهدم نمایند از حقّ بذکر موهومی قناعت نموده اند لأجل ریاساتهم و اظهار اسمهم بین العباد

- 6 To turn away from such persons hath been and shall ever be the nearest path to God's good pleasure, for their influence is like a penetrating poison, save for those who possess the antidote of the name of their Lord, the Most High, Who hath been and shall ever be, without change or alteration, and who perceive and inhale the fragrances of Truth from every direction. This is of God's grace upon him.

6 از چنین اشخاص اعراض نمودن اقرب طرق مرصّات الهی بوده و خواهد بود چه که نفسشان مثل سمّ سرایت کننده است الا لمن یکون عنده تریاق اسم ربّه العلیّ الاعلیّ که او لمیزل من غیر تبدیل و تغییر بوده و خواهد بود و نفحات حقّ را از کلّ جهات استشمام و استنشاق مینماید ذلک من فضل الله علیه

- 7 O Mihdi! Beware that thou fix not thy gaze upon the world and turn away from its people, except from those in whose hearts thou findest love for thy Lord. Exert mighty endeavors and sublime efforts that perchance thou mayest cause some souls to become mindful through the remembrance of thy Lord, the Most High, the Most Exalted, for in this day all are worshipping and prostrating before mere vain imaginings, and at every moment they devise new schemes that they might cast some hatred against this servant into the hearts of men. Thus doth the Pen of thy Lord teach thee that thou mayest be of those who are well-informed.

7 ای مهدی زینهار که بدنیا ناظر مباش و از اهل آن اعراض کن الا من تجد فی قلبه حبّ مولاکی جهد بلیغ و سعی منبع مبذول دار که شاید بذکر ربّک العلیّ الاعلیّ جمعی را متذکر نمائی چه که الیوم کل بوهم صرف عابد بوده و ساجد خواهند بود و در کلّ حین در مکر بدیعند که شاید غلّی از این عبد در قلوب ناس القا نمایند کذلک یعلّمک قلم ربّک لتکون من المطّلعین

- 8 Move in perfect unity with the loved ones, in such wise that discord may be utterly removed. His honor Ism-i-Munib is journeying to those parts. You and Mirza Mihdi must show him utmost consideration. Concerning him, naught but mighty and sublime words have been revealed from the holy precincts, and the innate fragrances, according to his capacity, are wafting and passing through him. We hope that ye may walk in the purified land and be seated and abide upon the most holy and most exalted throne in the sacred paradise.

8 با احباب در کمال اتحاد حرکت نما بقسمیکه بالمرّه نفاق از میان برخیزد و جناب اسم منیب بآن سمتها عازم است شما و جناب میرزا مهدی باید کمال رعایت از او مبذول دارید در باره او جز کلمات ممتنعّه منیعّه از ساحت قدس نزول نیافته و نفحات فطریّه علی ما قدر له از او در هیوب و مرور است امیدواریم که شماها در ارض مطهر سایر باشید و در رضوان مقدّس بر سریر امنع اقدس جالس و ساکن

- 9 Move with utmost tranquility and remember with utmost love. Let no sorrow overtake thee. In every breath be other than thy former self, and with every step advance beyond thy previous step, that thou mayest be occupied at all times in purifying and sanctifying thyself. This is the mystery of that utterance which sayeth that man should record his deeds each day and present them at the next Manifestation. The purpose of this

9 و بسیار در کمال سکون حرکت کن و در کمال حبّ ذا کر شو هیچ حزن بر خود راه مده در هر نفسی غیر نفس اول باش و در هر قدمی فوق قدم قبل تا در کلّ حین در تنزیه نفس و تقدیس خود مشغول باشی اینست سرّ آن عبارتیکه میفرماید در هر یوم انسان اعمال خود را مرقوم دارد و بظهور

statement is man's awareness of his own deeds, that perchance he may become conscious and turn from evil to good, and from the remoteness of doubt to the nearness of certitude.

بعد معروض نماید مقصود از این بیان اطلاع انسان است بر اعمال خود که شاید متنبه شده از سیئه بحسنه راجع شود و از بعد وهم بقرب یقین توجه نماید

- 10 And peace be upon him who recognizeth the truth through truth and through that which appeareth from His presence, and who is detached from all the worlds. My purpose in these utterances hath been and is naught but the purification of illumined souls. Otherwise, by Him Who holdeth the reins of existence in His grasp, I have ever wished to dwell in a place where no one's hand could reach this hem which is purified from all hands - as indeed came to pass, and now I sit alone in My house, having chosen seclusion from all.

10 و السلام علی من یعرف الحق بالحق و بما یظهر من عنده و یقطع عن العالمین مقصودی از این بیانات چیز تزکیه نفوس منیره نبوده و نیست و الا فوالذی کان زمام الوجود فی قبضة قدرته لم یزل دوست داشته در محلی ساکن شوم که دست احدی باین ذیل مطهر عن کل الایادی فائز نشود چنانچه شد و حال در بیت وحده جالسم و عزلت از کل اختیار نموده ام

- 11 Thus hath the breeze of holiness wafted upon thee from this Pen that thou mayest find peace in thyself and be of them that are tranquil, steadfast, and faithful. And praise be to God, the Lord of the worlds.

11 کذلک مرّ علیک نسیم القدس من هذا القلم لتطمئن فی نفسك و تكون من الساکنین و الرّاضین و العالمین و الحمد لله رب العالمین

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BH01078

To: Mihdi (Related to Gawhar Khanum)

- 1 O Mihdi! The tablet thou didst send, which bore witness to the gems of submission and resignation and bespoke the sorrow and grief of thy heart, was presented at the Most Holy and Supreme Threshold and was seized by the grasp of the power of "He doeth whatsoever He willeth" and was observed by the Most Holy, Most Impregnable, Most Exalted, Most High glances. Well is it with thee and with what thou hast drunk from the chalice of recognition. Strive then to be among those who are firmly established.

1 هو الأرفع الأرفع الأقدس الأعلى ای مهدی لوح مرسله که حاکی بود از جواهر تسلیم و رضا و مشعر بود بر حزن و اندوه قلب بر ساحت قدس کبریا مشهود و قبضه قدرت یفعل ما یشاء اخذ شد و بلحظات اقدس ارفع ارفع اعلی ملحوظ آمد فهنئاً لک و بما شربت عن کأس العرفان اذاً فاجهد لتكون من الرّاضین

- 2 O Mihdi! The successive outpourings of the favors of the Lord of Names and Attributes have been uninterrupted, and the fragrant breezes of glorious divine gifts have been ceaselessly wafted. Strange it is that despite recognition of the Beauty of the All-Glorious - which is the supreme divine gift and the greatest bounty of the Sovereign of transcendent might - thou art nevertheless distressed and sorrowful.

2 ای مهدی تتابع مرسلات عنايات ربّ الأسماء و الصّفات من غیر تقطیع بوده و نفحات عزّ مواهب ربّانی من غیر وقوف مرسل و مهبوب شده عجب در اینست که با عرفان جمال سبحان که اعظم عطیه الهی و اکبر نعمت سلطان عزّ صمدانست مع ذلک پریشان و محزون

- 3 O Mihdi! Cast off the garment of sorrow and adorn thy inner and outer being with the robe of joy. Although a grief hath encompassed the Beauty of the Lord of all worlds such that were a single word thereof to be cast upon all created things or revealed to all beings, thou wouldst find them all thunderstruck and bewildered. For this Divine Beauty hath, for twenty-two years, successively and continuously cast the verses of triumph upon all existing things and hath fortified the pillars of His Cause with the iron of His Own triumph, such that His dominion is manifest over all the worlds and His sovereignty encompasseth all possibility.
- 3 ای مهدی از قیص حزن بدرآ و بخلع سرور باطن و ظاهر را مزین نما اگرچه حزنی بر جمال مبین ربّ العالمین احاطه نموده که اگر حرفی از آن بر ممکنات القا شود و یا بر کائنات اظهار گردد جمیع را منصعق و مدهوش یابی چه که این جمال سبحانی بیست [و] دوسنه میشود متتابعاً و مترادفاً آیات نصر بر جمیع موجودات القا نموده و ارکان امر را برزیر نصر که بنفس خود نموده محکم داشته بقسمیکه هیمنتش بر جمیع اکوان ظاهر و سلطنتش بر جمیع امکان محیط
- 4 Then came the departure from Iraq. Surely thou hast heard how the Luminary of the horizons shed His radiance upon all the world. By God! No soul was seen but it became submissive, and no tongue was observed but it was rendered speechless before the All-Merciful. And in such wise did the Sun of utterance shine forth from the horizon of the words of the All-Glorious in every dwelling place and spot that it illumined and enlightened all who dwell in creation with the wondrous rays of its dawning light, save those who veiled themselves and allowed their own desires to come between them and their Lord, until the establishment of the throne of the All-Merciful ended in this land of Paran.
- 4 تا آنکه خروج از عراق بمیان آمد البتّه شنیده‌اید که بچه قسم نیر آفاق بر جمیع عالم اشراق فرمود تالله مشاهده نشد نفسی مگر آنکه خاضع گشت و ملاحظه نشد لسانی مگر آنکه بین یدی الرحمن کلّیل شد و بقسمی شمس بیان از افق کلمات سبحان در هر منزل و مکان اشراق فرمود که جمیع من فی الابداع را ببدایع اشراقات خود مضی و منور فرمود الاّ الذین احتجبوا بأنفسهم و حالوا بینهم و بین الهمهم هویهم تا آنکه استوای عرش رحمانی منتهی باین ارض فارانی شد
- 5 What more can be said of the envy and hatred of the people of tyranny and iniquity, who have at all times inflicted that which the ear is powerless to hear and the heart is far too feeble to comprehend? I complain of my grief and sorrow unto God. And now the King of eternity hath retired to the house of concealment, withholding His gaze entirely from beholding mankind and keeping His countenance pure from the sight of the people. Yet the enemies desist not from their hypocrisy, displaying at every moment strange new artifices.
- 5 دیگر چه ذکر شود از حسد و بغضای اولو البغی و الفحشاء که در کلّ حین وارد آورده‌اند آنچه را که سمع از استماع آن عاجز و قلب از ادراک آن بسی قاصر است اما اشکو بیّ و حزنی الی الله و حال ملیک بقا به بیت خفا جالس شده و نظر را از مشاهده بشر بالمره منع فرموده و وجه را از بصر ناس مطهر داشته مع ذلک اعدا از نفاق ممنوع نشده در هر حین بتزویر بدیع جلوه مینمایند
- 6 In these utterances no purpose is intended save that thou mayest be informed of these wondrous matters and the griefs that have been visited upon Us, and that thou mayest not find thyself sorrowful except for the sorrow of this wronged Being. Therefore do all eyes weep for my loneliness and all hearts burn for my oppression.
- 6 و در این بیانات مقصودی ملحوظ نه جز اینکه اطلاع بر امورات بدیعه و حزنهای وارده بهم رسانی و خود را محزون مشاهده نکنی مگر بحزن این هیکل مظلوم اذاً بیکی کلّ العیون لوحدی و یحترق کلّ القلوب لمظلومیّتی
- 7 O Mihdi! Today, forget thyself and arise to make mention of the Truth. Be enkindled by this divine Fire which blazeth and surgeth forth in the Tree of these words, that perchance through the warmth of thy heart souls may pass from the north of coldness to the right hand of warmth, and may appear and become manifest like divine lamps of love between earth and
- 7 باری ای مهدی الیوم خود را فراموش نما و بذکر حقّ قیام کن و باین نار مشتعله ربّانی که در سدره این کلمات در ظهور و فورانست مشتعّل شو که شاید نفوس عباد بحرارت قلبت از شمال جهودت بمین حرارت وارد شوند و بشعله حبّ الهی چون سراج ربّانی در مابین زمین و آسمان

heaven. For today no soul possesseth aught for another, and all who are in the heavens and on earth stand at the station of heedlessness, until such time as one may be blessed to purify the ear of his heart from transient melodies and become honored and blessed to hearken unto divine words.

- 8 Today the most important of all matters has been and shall be unity with the loved ones who have drunk from the holy cup of Baha and have settled upon the crimson ark that saileth upon the Most Holy Sea. Walk ye together in perfect fellowship and unity, for through this unity the mighty Cause of the Lord of creation shall become manifest and the foundations of the tyrannical souls shall be demolished and destroyed.

- 9 His honor Ism-i-Munib hath intended to go to the City of God. Thou must walk and associate with him in perfect love, in such wise that the fragrances of love may waft and the winds of discord may be utterly cut off and prevented. Assuredly exert your utmost effort in these mentioned matters, and this is a command than which no command in creation can equal it. Therefore act according to what thy Lord, the Mighty, the Powerful, hath commanded thee.

- 10 In previous Tablets it was mentioned that your being in that land had a wisdom from thy Lord, the Chosen One, and now some of it hath become manifest. Surely you have noticed this and the rest shall also become manifest. For this reason be thou neither grieved nor sorrowful. I swear by the One Holy Being that complete love hath been and shall be for thee, and thy residence in that city was due to the divine decrees and destined events. Soon thou shalt know and become of [...] and shall discover the wisdom of thy Ancient Lord. Likewise, perfect unity with Aqa Siyyid Mihdi is beloved, and also with the rest of the loved ones and companions, as was mentioned, except for him who hath gone forth from the fortress of his Lord - for him there is no mention nor existence, and he is of them that are as nothing.

ظاهر و هویدا گردند چه که الیوم لا یملک نفس
لنفس شیئاً و کلّ من فی السموات و الارض در
موقف غفلت واقف تا که را مرزوق شود که
گوش قلب را از نغمات فانیه مطهر سازد و
باصغای کلمات ربّانی مفتخر و مرزوق شود

8 و الیوم امری که اهمّ از کلّ امور است اتحاد
با احبائیکه از کأس قدس بها نوشیده‌اند و بر
سفینهء حمرا که بر بحر قدس ابهی جاری است
ساکن گشته‌اند بوده و خواهد بود در کمال الفت
و اتحاد با هم سلوک نمایند چه که باین اتحاد
امر مبرم ربّ الایجاد ظاهر شود و ارکان نفوس
شدّادی منهدم و معدوم آید

9 جناب اسم منیب ارادهء مدینهء الله نموده باید در
کمال حبّ با او حرکت [و] سلوک ثنائی بقسمیکه
نفحات حبّ بوزیدن آید و اریاح اختلاف بالمرة
مقطوع و ممنوع گردد البته در این امور مذکوره
کمال جهد مبذول دارید و هذا من امر الذی لن
یعادله امر فی الابداع اذا فاعمل بما امرت من
لذن ربّک المقتدر العزیز القدير

10 در الواح قبل مذکور شد که کون شما در آن دیار
حکمتی من لدن ربّک المختار بوده و حال بعضی
از آن ظاهر شده البته ملتفت شده‌اید و باقی هم
ظاهر خواهد شد از این جهت هیچ مکدر مشو
و محزون مباش قسم بذات مقدّس یگنا که کمال
محبت بآنجناب بوده و خواهد بود و مقرّر در آن
مدینه نظر باحکام قضائیه و ظهورات قدریه بوده
فسوف تعرف و تكون من [۰۰۰] و تطلع بحکمة
مولاک القدیم و همچنین با جناب آقا سید مهدی
کمال اتحاد محبوب است و همچنین با سایر احباب
و اصحاب چنانچه مذکور شد الا من خرج عن
حصن ربّه انه لا ذکر له و لا وجود له و کان من
المعدومین

INBA38:253, INBA15:194, INBA26:194,
Majlis934.052-058, HDQI.145x, ANDA#39

p.03

BH01113

To: Ahmad in Sad, in Isfahan

- 1 O Ahmad in Sad! He is the Single, the Mighty, the Exalted, the Most High, the Sublime! 1 هو الفرد العزيز العالى المنيع الرفيع
- 2 Blessed is He in whose hand is the Kingdom of the dominion of the heavens and earth, and He, verily, is knowing of all things. His is the bounty and the grandeur, His is the power and the sovereignty, His is the might and the loftiness, His is the strength and the dominion. He giveth sovereignty to whomsoever He willeth and taketh away sovereignty from whomsoever He willeth, and He bestoweth upon whomsoever He willeth whatsoever He willeth, and He, verily, is knowing of all things. He hath created all who are in the heavens and on earth by His will, and createth as He willeth by His command, and He, verily, encompasseth all things. 2 تبارك الذى بيده ملكوت ملك السموات و الأرض و انه كان بكل شىء عليمًا له الجود و العظمة و له الاقتدار و السلطنة و له العزة و الرفعة و له القوة و القدرة يؤتى الملك لمن يشاء و ينزع الملك ممن يشاء و يهب لمن يشاء ما يشاء و انه كان بكل شىء عليمًا قد خلق كل من فى السموات و الأرض بمشيئته و يخلق كيف يشاء و بارادته و انه كان على كل شىء محيطًا
- 3 Say: Verily He shall appear as He appeared in truth, and He shall not be limited by any limit, nor indicated by any indication, nor veiled by any veil. He shall appear as He willeth to whomsoever He willeth, and We are witness unto this. 3 قل انه سيظهر كما ظهر بالحق و لن يحدّ بحدّ و لن يشير بإشارة و لن يحجب بحجاب يظهر كيف يشاء لمن يشاء و نحن على ذلك شهودًا
- 4 O believer in God! There hath come before Us that from which We have inhaled the fragrances of God wafting from a holy and glorious quarter, which God hath caused to be revealed through the pen of His Name Husayn at the sacred seat, and unto which He hath imparted words of transcendent might. Know thou that a single letter thereof is more precious than the creation of the heavens and earth - this for him who is possessed of true insight. Therein are inscribed the mysteries of the Cause by a hidden holy pen, which none can fathom save they who have detached themselves unto God and are steadfast in the true faith. In but one letter thereof lieth treasured the mysteries of knowledge and wisdom from the presence of One mighty and wise. Were We to expound a single letter thereof, all the tablets would not suffice, nor would all pens complete it, nor could any scroll encompass it. For each letter thereof hath its interpretation, and each interpretation its inner meaning, and each inner meaning yet deeper meanings, and symbols and allusions unto whatsoever God willeth. Thus hath the matter been decreed at the right hand of the Throne. 4 ان يا أيها المؤمن بالله قد حضر بين يدينا ما وجدنا عنه روائح الله عن شطر قدس كريمًا الذى اظهره الله من قلم اسمه الحسين فى مقعد القدس و التقى اليه من كلمات عزّ منيعاً فاعلم بأنّ حرفاً منه لأعزّ عن خلق السموات و الأرض و هذا لمن كان على الحق بصيراً و فيه سطر اسرار الأمر من قلم قدس خفياً و لن يبلغها الا الذينهم انقطعوا الى الله و كانوا على فطرة قد كان على الحق مستقيماً و فى حرف منه كنز اسرار العلم و الحكمة من لدن عزيز حكيمًا و انا لو نريد ان نفسر حرفاً منه لن تكفيه الألواح و لن يتمّ الأقلام و لن يحمله كل رقّ منشوراً لأنّ لكل حرف منه تأويل و لكل تأويل بطن و لكل بطن ابطن و رموز و اشارات الى ما شاء الله كذلك كان الأمر عن يمين العرش حينئذ مقضياً
- 5 We have withheld mention thereof by reason of the malice that hath appeared in the hearts of them who claim faith for themselves yet are in grievous transgression. Therefore do thou rend asunder the veils and emerge from behind the clouds with 5 و انا منعنا عن ذكرها لما بدت البغضاء فى صدور الذينهم يدعون الايمان فى انفسهم و كانوا على طغيان كبيراً و انك انت فاحرق الحجاب ثم اخرج عن خلف السّبحات بيقين قوياً لئلا

mighty certitude, lest allusions veil thee as they veiled the people of the Furqan through mention of the Seal in a preserved and mighty Book which was sent down unto Muhammad, the Messenger of God, from the presence of a sovereign and manifest King.

- 6 Know thou that the True One hath ever been, in His own Self, the Proof unto all that are in the heavens and on the earth, needing neither argument nor demonstration, wert thou of them that apprehend. And when He desireth to make known His Self unto His servants, He manifesteth a proof whereat all who are in the heavens and on the earth are powerless, that His bounty from His presence may be witnessed among all worlds. Apart from this, none shall know Him, nor shall the testimony be completed upon any. Thus hath the Pen of Him Who knoweth, in truth, ordained the measures of the Cause.
- 7 Therefore have We sent down unto thee of the wisdom of holiness, and have diversified for thee the verses, that We may draw thee by a melody uplifted in this Ridvan. And if thou wouldst know a drop of the mysteries that lay hidden in this ocean, know thou that this is that Husayn whom ye were promised after the Qa'im, whose mention hath been recorded in all the Tablets; who hath appeared amidst the enemies in such a vesture that every neck—of every mighty and armed one—hath bowed before it. Consider the trace of God, in such wise as hath become manifest in him: this is of his proof unto all created things. Say: By God! he is a youth in the love of God, an infant nourished with the milk sent down from the heaven of holiness; and he is an old man in knowledge and wisdom, through what God hath taught him of the mysteries of hidden knowledge. By him doth God try His servants who lay claim to faith—both the small and the great. And the faith of none shall be accepted, save he enter this station, which from everlasting hath been praised. Whoso turneth unto him hath turned unto the Messengers of God of old; and whoso turneth away from him hath turned away from the Beauty of the Name 'Ali. Soon shalt thou behold the turning away of men from this Light that hath arisen from a holy and glorious horizon—after it hath appeared with verses before which all in the heavens and on the earth are thunderstruck, except whom thy Lord willeth. Such is the decree that hath been written in truth in the scrolls of glorious favour.
- 8 Blessed, therefore, is he who stumbleth not from this Path, nor are the whisperings of Satan able to turn him aside, though every sinful transgressor should oppose him. Thus do thou comprehend all that hath been mentioned in thy Tablet; then conceal these pearls within thy breast, and scatter them not

يحببك الاشارات كما احتجبوا بها ملأ الفرقان
بذكر الختم في كتاب عزّ حفيظاً الذي نزل على
محمد رسول الله من لدن سلطان عزّ مبيناً

6 فاعلم بأنّ الحقّ كان بنفسه حجّة لمن في السموات
و الأرض و لن يحتاج بدليل و لا برهان ان
انت بذلك خيرياً و اذا اراد ان يعرف نفسه
للعباد يظهر بحجة يعجز عنها كل من في السموات
و الأرض ليكون الفضل من عنده على العالمين
مشهوداً و من دون ذلك لن يعرفه احد و لن يتم
الحجة على احد و كذلك قدر مقادير الأمر من
قلم الذي كان بالحقّ عليمًا

7 و لذلك نزلنا عليك من حكمة القدس و صرفنا
لك الآيات لتجذبك من نعمة كانت في هذا
الرضوان مرفوعاً و ان تريد ان تعرف رشحاً من
اسرار التي كانت في هذا البحر مستوراً فاعرف
بأنّ هذا الحسين الذي وعدتم به بعد القائم و كان
في كلّ الألواح المذكورة و ظهر بين الأعداء بطراز
الذي خضعت له كلّ الأعناق من كلّ ذى شوكة
عظيماً و احب اثر الله على شأن الذي ظهر منه
و هذا من برهانه على الخلائق جميعاً قل تالله انه
لشاب في حب الله و رضيع بما يشرب من لبن
الذي كان عن سماء القدس منزولاً و انه لشاب
في العلم و الحكمة بما علّمه الله من اسرار علم مكنوناً
و به يمتحن الله عبادّه الذين يدعون الايمان من
كل صغير و كبير و لن يقبل من احد ايمانه الا
بأن يدخل في هذا المقام الذي كان في ازل الازال
محموداً فمن اقبل اليه فقد اقبل الى رسل الله من
قبل فمن اعرض عنه فقد اعرض عن جمال اسم
عليّ فسوف تجد اعراض العباد عن هذا النور
الذي اشرق عن افق قدس بهياً بعد الذي ظهر
بآيات التي ينصعق عنها كل من في السموات و
الأرض الا من شاء ربك و هذا ما قضى بالحقّ
في صحايف عزّ كريماً

8 فطوبى لمن لا يزل عن هذا الصراط و لن يصدّه
وساوس الشيطان و لو يعترض عليه كلّ مذهب اثماً
كذلك فاعرف كلّها ذكر في لوحك ثم استر هذه
الآلئ في صدرك و لا تنشرها بين يدي كلّ مغلّ

before every stubborn and rebellious one. And if thou findest a heart pure, inspire it with what We have inspired thee of these mysteries that were veiled within the coverings of the Cause; otherwise hide them with the utmost concealment, and disclose them not before them who have followed Satan in their own selves and are fierce in hatred. Then give thanks unto God for that which We have sent unto thee of the fragrances of holiness, and for having cast upon thee the Word of Truth, and inspired thee with that wherefrom mankind have been veiled.

عصياً وان وجدت قلباً طاهراً فألهمه ما ألهمناك
من هذه الأسرار التي كانت في حجب الأمر مقتوعاً
والأفاسترها غاية السر ولا تفش بين يدي الذين
اتبعوا الشيطان في انفسهم و كانوا على البغض
شديداً اذا فاشكر الله بما ارسلنا اليك من رواج
القدس والقيناك قول الحق والهمناك ما كان
الناس عنه محبوباً

- 9 Say: We were in the midst of the servants for months and years, yet none recognized Us, and thus were all wrapped in thick veils. And when the idolaters rose against Us and cast Us into prison in that land, We revealed Our true Self in spite of them and every wretched denier.

9 قل انا كنا بين يدي العباد في شهور و سنيناً و ما
عرفنا من احد و كذلك كان الكل في حجابات
غليظاً ولما عادوا علينا المشركون وجعلونا مسجوناً
في تلك الأرض لذا اظهرنا نفسنا الحق رغماً
لأنفسهم ولكل منكر شقيماً

- 10 The Spirit and Glory and Splendor from Us be upon thee and upon thy spirit and thy heart and upon those who were swift to win the good-pleasure of God.

10 و الروح و التكبير و البهاء من لدنا عليك و على
روحك و قلبك و على الذينهم كانوا في رضى
الله سريعاً ١٥٢

INBA36:063, INBA71:223, RSBB.082

BH01116

To: Mir Masum, in Birjand

- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Exalted!
- 2 This is an epistle from this Prisoner unto him who hath believed in God and desireth to turn his face toward the direction of His good-pleasure, that he may be numbered among those endowed with certitude.
- 3 Its verses have been sent down at a time when sorrows have encompassed this All-Knowing, All-Wise and Most Luminous Pen from every direction, and there hath befallen the Manifestation of God's Self that which hath caused the breaths of holiness to be cut off from the realm of contingent being and the breath of the All-Merciful from the peoples of all worlds. This is the truth, of a certainty. Were We to recount what hath befallen Us, all things would weep, and the peoples of the heavens and earth would lament. They shed the blood of the Spirit, then adduce His verses as proof, oppose God's Self

1 بسم الله الأقدس الأعز الأعلى

2 هذا كتاب من هذا المسجون الى الذي آمن بالله و
اراد ان يتوجه الى شطر رضائه ليكون من الموقنين

3 و نزلت آياته في حين الذي اخذت الأحران من
كل الجهات هذا القلم الدرّ العلم الحكيم و ورد
على مظهر نفس الله ما انقطعت عنه نفحات
القدس عن شطر الامكان و نفس الرحمن عن
اهل الأكوان وان هذا الحق يقين ولو نذكر ما ورد
علينا ليبيكي كل الأشياء و تنوح قبائل السموات و
الأرضين يسفكون دم الروح ثم يستدلون بآياته و
يعترضون على نفس الله و مظهر امره ثم يقرؤون
كلماته فويل لهؤلاء الغافلين ما شهدت عين الابداع

and the Manifestation of His Cause, and yet recite His words. Woe unto such heedless ones! The eye of creation hath not witnessed any more unjust than these who commit oppression and then within their own souls wail and weep that they might cause confusion to spread throughout the land among the servants. Thus have their base desires and passions seduced them, and they are numbered among the idolaters.

- 4 O servant! Arise to serve and obey God, then take what hath proceeded from His exalted fingers and flowed from His most luminous and transcendent Pen. Enter then into the abode of the idolaters among the concourse of the Bayan and say: O people! Fear your Lord, the All-Merciful. This is verily the Beauty of the Most High Who hath dawned above the horizon of the Cause with such a radiance as hath caused the dwellers of the heavens and earth to swoon away, save those whom God hath preserved through His grace, delivered through His sovereignty, upheld by the hands of His mercy, protected through His truth, and made to be of the well-doers.

- 5 O people! Fear God and associate not partners with Him Whom the Primal Point Himself would make mention of in His days, and would weep and lament for what ye have wrought against His Beloved.

- 6 O company of deniers! Fear God and be ashamed before His Beauty, for verily He hath come unto you with that wherewith 'Ali came before, and before him the Messengers of God, the Almighty, the Most High, the Most Great. There hath appeared from Him that which hath appeared from no one else, as ye have heard and are among those who have heard. Beware lest ye oppose Him for Whose meeting the denizens of the Paradise of Firdaws and the realities of those nigh unto God yearn. If ye possess any proof or testimony greater than what hath appeared in truth, then bring it forth, O company of liars! Can one who remained hidden in his house be compared with one who stood forth before all peoples? Be fair, O people, and be not of those who witnessed the power of God with their own eyes, then denied it through what Satan commanded them, and were of those who turned aside.

- 7 And thou, O servant, grieve not over anything, neither fear anyone. Stand firm in the Cause of God and His religion in such wise that the people of allusions among the company of infidels shall not deter thee. We have found the people of the Bayan to be more veiled than previous peoples, for We counselled them in all Our Tablets not to cling to anything at the time of the Manifestation, yet they have clung to everything and denied their Lord, the Almighty, the Most Exalted, the All-Forgiving, the Most Merciful. We commanded them in all Our scrolls

اظلم من هؤلاء يظلمون ثم في انفسهم يضجون و
يكون ليشتهن الأمر في البلاد على العباد كذلك
سوت لهم انفسهم واهوائهم و كانوا من المشركين

4 ان يا عبد قم على خدمة الله و طاعته ثم خذ ما
ظهر من انامله العليا و ما جرى من قلبه الدرّي
الأعلى ثم ادخل على مقرّ المشركين من ملاّ البيان
قل يا قوم اتقوا ربكم الرحمن انّ هذا جمال على
قد اشرق عن افق الأمر بضياء الذي انصعق عنه
اهل السموات و الأرضين الا من عصمه الله
بفضل من عنده و انقذه بسلطانه و امسكه بأيادي
رحمته و حفظه بالحقّ و جعله من المحسنين

5 يا قوم اتقوا الله و لا تشركوا بالذي كان نقطة
الأولى ان يذكره في أيامه و يبكي عليه و ينوح بما
ورد منكم على محبوبه

6 يا ملاّ المنكرين خافوا عن الله ثم استحيوا عن جماله
و انه قد جاءكم بما جاء على من قبل ثم من
قبله رسل الله المقتدر العليّ العظيم و ظهر منه ما
لا ظهر من احد كما سمعتم و كنتم من السامعين
أيّاكم ان تعرضوا بالذي يشاق لقائه اهل جنة
الفرّوس ثم حقايق المقربين ان كان عندهم من
جّة او برهان اعظم عما ظهر بالحقّ فأتوا بها يا
ملاّ الكاذبين أفن كان مستورا في البيت كمن
كان قائما بين يدي كلّ الملل فأنصفوا يا قوم و
لا تكونن من الذين شهدوا قدرة الله بعيونهم ثم
انكروها بما امرهم الشيطان و كانوا من المعرضين

7 و أنّك انت يا عبد لا تحزن عن شيء و لا تحف
من احد فاثبت على امر الله و دينه على شأن
لا يمنك اهل الاشارات من ملاّ الكافرين و
انا وجدنا ملاّ البيان احب من ملل القبل لأننا
وصّيناهم في كلّ الألواح بأن لا يتسكوا بشيء
حين الظهور و هم تمسكوا بكلّ شيء و انكروا ربهم
المقتدر المتعالى الغفور الرحيم و امرناهم في كلّ

not to be veiled by anything when God would come upon the clouds of light, and to be among those who would turn unto Him, forsaking all that they possessed and turning their faces toward God their Creator. Yet they disbelieved and took the Calf for their god instead of God, deviated from the Path, and were numbered among the idolaters. Know thou moreover that time hath brought Me so low that even those who boasted of their service to me and their attainment of my presence arose in opposition. Thus did we experience treatment from those whom we had protected through nights and days lest they be touched by the afflictions of former religions. God is witness to what I say. When they witnessed that the Cause had been raised in truth, they arose in opposition against me. By God, were I to mention what hath befallen us, the ears of the lovers would be unable to bear it.

الأوراق بأن لا يحتجبوا بأمر حين الذي يأتي الله على ظلال من التور ويكون من المقبلين ويدعون ما عندهم ويتوجهن الى وجه الله بارئهم وهم كفروا واتخذوا العجل لأنفسهم الها من دون الله وانحرفوا عن الصراط وكانوا من المشركين ثم اعلم بأن الدهر انزلى حتى قام على الاعراض من افتخر بخدمتي ولقائي كذلك ورد علينا من الذين حفظناهم في الليالي والأيام لتلا يمسمهم الضراء من ملل القبل وكان الله على ما اقول شهيد وانهم لما شهدوا بأن الأمر ارتفع بالحق قاموا على بالاعراض تالله لو اذكر ما ورد علينا لن تقدر ان تسمعه آذان المحبين

- 8 Leave thou the world and whatsoever is therein behind thee, then stand firm in the Cause of God and His love, and be of those whom nothing deterreth in the path of their Creator and who arise to aid His Cause and glorify His Self, the All-Compelling, the Almighty, the Powerful, the Omnipotent. Whoso desireth to aid his Lord in these days shall be reinforced by the hosts of the seen and the unseen. Thus hath the matter been ordained by your Lord, the Most High, the Most Exalted, in the tablets of destiny, whereto the dwellers of the all-highest Paradise bear witness, yet the people are in manifest heedlessness.

8 و انتك دع الدنيا وما فيها عن ورائك ثم استقم على امر الله و حبه و كن من الذين ما منهم شيء في سبيل بارئهم وقاموا على نصرة [امره] و ثناء نفسه المهيمن المقتدر العزيز القدير و من اراد ان ينصر ربه في تلك الأيام ليؤيده جنود الغيب و الشهادة و كذلك قدر الأمر من لدن ربكم العلي الأعلى في الواح القضاء ويشهد بذلك سكان ملا البقاء ولكن الناس هم في غفلة عظيم

- 9 Purify thy heart from the world and all that is therein. Leave these people, then grasp the fingers of detachment - that cord through whose movement all creation moveth and invention is attracted - that thou mayest become a standard of guidance between the heavens and the earth, and a mention of the Divine Unity among all who dwell in the dominion of creation. Then remind, from Our presence, those servants who have detached themselves from the intimations of every idolater and the opposition of every opposer, who have shattered the idols of vain imaginings and drunk the choice wine that was sealed from the fingers of their Lord, the All-Merciful, in the garden of good-pleasure. By God, these are God's friends on earth; through them the heaven raineth and the earth bringeth forth. Thus have We expounded the matter that thou mayest stand firm in thy Lord's Cause and be of those who are firmly rooted. And the spirit and glory and splendor rest upon thee and upon those who circumambulate the Kaaba of God, the All-Compelling, the Mighty, the All-Knowing.

9 طهر قلبك عن الدنيا و ما فيها دع هؤلاء ثم تمسك بأصابع الاقطاع هذا الجبل الذي بحركته تحرك الابداع و استجذب الاختراع لتكون علم الهداية بين السموات و الأرض و ذكر الأحديّة على من في جبروت الخلق اجمعين ثم ذكر من لدنا عباد الذينهم انقطعوا عن اشارات كل مشرك و اعراض كل معرض و كسروا اصنام الموهوم و شربوا رحيق المختوم من انامل ربهم الرحمن في جنة الرضوان تالله انهم اولياء الله في الأرض بهم تمطر السماء و تنبت الأرض كذلك فصلنا الأمر لتستقيم على امر ربك و تكون من الراشدين و الروح و العز و البهاء عليك و على الذينهم يطوفون كعبة الله المهيمن العزيز العليم

- 10 God willing, your honor must not be remiss in educating the people. Proclaim the Cause of thy Lord and be not silent, for

10 انشاء الله بايد آن جناب در تربيت ناس کوتاهی نفرمايند بلغ امر ربك و لا تصمت و ان

silence is praiseworthy save in My remembrance. Thus do We command thee out of love for thyself, that thou mayest be of those who attain. Convey from this Prisoner greetings to the people of God, both men and women. Then give greetings to the face of the sister of knowledge, that perchance she may be attracted within herself and ascend among His devoted maid-servants.

الصَّيْمَتُ مَحْبُوبٌ إِلَّا فِي ذِكْرِي كَذَلِكَ أَمْرُنَاكَ
حَبًّا لِنَفْسِكَ لَتَكُونَ مِنَ الْفَائِزِينَ أَوْ قَبْلَ هَذَا
مَسْجُونٌ بِرَأْسِ أَهْلِ اللَّهِ ذُكُورًا وَأُنثَاءً تَكْبِيرُ بِرِسَانِي
ثُمَّ كَبَّرَ عَلَى وَجْهِ اخْتِ الْعِلْمَ لَعَلَّ تَسْتَجِدُّ فِي
نَفْسِهَا وَتَرْتَقِي بَيْنَ أَمَائِهِ الْقَائِمَاتِ

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BH01153

To: Ar-Ra And Al-Jim

1 This is a Book from Us to all who dwell on earth:

1 بِسْمِ اللَّهِ الْمُسْتَغَاثِ هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى مَنْ عَلَى
الْأَرْضِ كُلِّهِمْ أَجْمَعِينَ

2 Worship none but God, the Almighty, the Glorious, the Self-Subsisting. He hath created all things for the knowledge of His Self and hath sent unto them Messengers from His presence to guide them to the True Faith - this being His way, if ye but knew it. And unto each one He gave such proofs as rendered powerless all who are in the heavens and on earth. This was irrevocably decreed until the days culminated in the Spirit, Whom He made manifest in truth and sent unto His servants to guide them unto God, the Mighty, the Beloved. Through Him the Kawthar of life was bestowed upon those who turned unto God and detached themselves from such as ascribed partners unto Him. Then He sent forth Muhammad, the Apostle of God, and revealed unto Him the Book to distinguish between truth and falsehood, if ye be of them that are assured.

2 أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ الْمُقْتَدِرَ الْعَزِيزَ الْقَيُّومَ أَنَّهُ قَدْ
خَلَقَ الْمَمَكَاتِ لِعُرْفَانِ نَفْسِهِ وَأَرْسَلَ إِلَيْهِمْ سَفَرَاءَ
مِنْ لَدُنِهِ لِيَهْدِيَهُمْ إِلَى دِينِ الْحَقِّ وَهَذِهِ مِنْ سُنَّتِهِ
أَنْ أَنْتُمْ تَعْرِفُونَ وَأَوْقَى كُلِّ وَاحِدٍ مِنْهُمْ حُجَّةً عَجَزَتْ
عَنْهَا كُلٌّ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَهَذَا لَحْمٌ
مَحْتَمٍ إِلَى أَنْ أَنْتَهَى الْآيَاتُ إِلَى الرُّوحِ أَظْهَرَ بِالْحَقِّ
وَأَرْسَلَهُ إِلَى الْعِبَادِ لِيَهْدِيَهُمْ إِلَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ
وَبِهِ أَنْفَقَ كَوْثَرَ الْحَيَوَانِ عَلَى الَّذِينَهُمْ تَوَجَّهُوا إِلَى
اللَّهِ وَانْقَطَعُوا عَنْ الَّذِينَهُمْ مُشْرِكُونَ ثُمَّ أَرْسَلَ مِنْ
بَعْدِهِ مُحَمَّدًا رَسُولَ اللَّهِ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ لِيُفَرِّقَ
بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ أَنْ أَنْتُمْ تَوْقِنُونَ

3 Successive centuries passed until the clouds were cleft asunder and God came with His kingdom of might, and the matter was decided by the decree of the Powerful, the Praiseworthy. He made him the Herald of Him Who was to come after, as revealed in the Bayan, if ye be of them that know. By His life! He breathed naught save mention of this Most Great Remembrance, giving unto the people glad tidings of this Hidden Pearl, and the Dove of the Bayan warbled not save in My praise and glorification, as witnessed by such servants as are endowed with insight. Each day He took from all on earth a covenant concerning My presence and gave them glad tidings of meeting Me, until His days were fulfilled and the appointed time came.

3 وَ قَدْ قَضَتْ قُرُونٌ مُتَوَالِيَاتٌ إِلَى أَنْ شَقَّتْ
السَّحَابُ وَأَتَى اللَّهَ بِمَلَكُوتِ عَزِّهِ وَقَضَى الْأَمْرَ
مِنْ لَدُنْهُ مُقْتَدِرٌ مَحْمُودٌ وَجَعَلَهُ مَبْشَرًا بِظُهُورِ الْبَعْدِ
كَأَنْزَلٍ فِي الْبَيَانِ أَنْ أَنْتُمْ تَعْلَمُونَ فَوَعْمَرَهُ أَنَّهُ مَا
تَنْقَسُ إِلَّا بِهَذَا الذِّكْرِ الْأَعْظَمِ بَشَرِ النَّاسِ بِهَذَا
الْوَلَوِّ الْمَكُونِ وَ مَا تَعَرَّدَتْ وَرَقَاءُ الْبَيَانِ إِلَّا
بِوصْفِي وَ ثَنَائِي وَيَشْهَدُ بِذَلِكَ عِبَادٌ مُتَبَصِّرُونَ وَ
فِي كُلِّ يَوْمٍ أَخَذَ عَهْدَ نَفْسِي عَمَّنْ عَلَى الْأَرْضِ
وَبَشَّرَهُمْ بِلِقَائِي إِلَى أَنْ قَضَتْ أَيَّامُهُ وَجَاءَتْ
الْمِيقَاتُ ظَهَرَ كَنْزُ اللَّهِ الْخَزُونِ وَ أَمْرُهُ الْمُسْتَوْرِ
اسْتَكْبَرَ عَلَيْهِ مَلَأَ الْبَيَانَ مِنْهُمْ مِنْ كُفْرٍ وَاعْرَضَ

Then was revealed God's hidden treasure and His concealed Command. The people of the Bayan waxed proud against Him - some denied and turned away, some arose in hypocrisy, and some pronounced their verdict against Him. Thus was it with the Beauty of God, the Help in Peril, the Mighty, the Self-Subsisting.

- 4 Say: O people! I know not by what proof ye have turned away from this Cause, by what evidence ye have hesitated concerning it, and by what testimony ye have grown proud and become of them that deny - after that every matter was made dependent upon His leave, as was revealed by the Primal Point in the Tablet of Divine Decree, wherein moved the Most Exalted Pen by the will of God, the Mighty, the Beloved, the All-Loving. Naught was revealed in the Bayan but reached its consummation in this Most Great Remembrance, would ye but judge fairly. All were commanded not to be veiled at the time of His manifestation by the Bayan and what was revealed therein, inasmuch as not a single letter was revealed therein except concerning this transcendent, mighty, and beloved Cause. His purpose was none other than that ye should not cling to it in His days, nor adduce such proofs as were adduced by the people of the Furqan, and before them the people of the Gospel and the Psalms. For at the time of each Manifestation, every people clung to the words revealed aforetime, and thereby opposed God unknowingly.

- 5 Reflect upon the books of old and what was revealed therein concerning the signs of the Manifestation. By God! Thou shalt find naught save symbols and allusions, if ye would but understand. In this there lieth a wisdom known to none save God, Who created all things according to a fixed decree. However, He Who came with the name of 'Ali rent asunder the veils, dispelled the clouds of glory, and cried out with the loudest voice between earth and heaven. He spoke, and His word was most sweet, saying: "Verily, I am alive in the Most Glorious Horizon!" Then His spirit ascended to the Most Exalted Companion, the station of glorious might, having remembered Me in His days and spoken in My praise, moved by My eagerness, gazing toward the horizon of My good-pleasure, turning unto the sanctuary of My nearness and the Kaaba of My reunion, even as ye read in the Bayan. And if He decreed in the Bayan a decree, He desired naught by it save My decree, and if He revealed therein stories, He intended naught from them save My manifestation and the establishment of My Cause. Yet when I came from the dawning-place of authority, those servants who claimed belief in Him and in God's Messengers of old denied Me. Thus doth God reveal what is hidden in the

و منهم من قام على التّفّاق و منهم من افْتى عليه كذلک ورد على جمال الله المهيمن العزيز القيوم

4 قل يا قوم لم ادر بأى حجة اعرضتم عن هذا الأمر و بأى برهان توقفتم فيه و بأى دليل استكبرتم و كنتم من الذينهم ييحدون بعد الذى علق كل امر باذنه و هذا ما نزل من لدن نقطة الأولى فى لوح القضاء الذى تحرّك فيه قلم الأعلى بمشيئة الله المقتدر العزيز الودود ما نزل فى البيان ذكر الآ و قد انتهى بهذا الذكر الأعظم لو اتم تصفون و امر الكل بأن لا يحتجبوا حين الظهور بالبيان و بما نزل فيه بعد الذى ما نزل حرف فيه الآ فى هذا الأمر المتعالى العزيز المحبوب و ما اراد بذلك الآ بأن لا تتمسكوا فى أيامه و لا تستدلّن بما استدلّ به ملأ الفرقان ثم ملأ الانجيل والزبور لأن كل ملة حين الظهور تمسكوا بكلمات التى نزلت من قبل و بها اعترضوا على الله من حيث لا يشعرون

5 و أنك انت تفكّر فى كتب القبل و بما نزل فيها من علائم الظهور تالله لن تجد الآ بالرموز و الاشارات لو اتم تفقهون و فى ذلك لحكمة ما اطلع بها احد الآ الله الذى خلق كل شىء على قدر مقدور ولكن الذى اتى باسم على انه قد خرق الحجاب و شقّ السّبحات و صاح بأعلى النداء بين الأرض و السماء قال و قوله الأهل ابنى انا حتى فى الأفق الأبهى ثم ارتقى روحه الى الرفيق الأعلى مقرر عرّ محمود و كان ذا كراً فى أيامه بذكرى و متكلماً بثنائى و مهتراً فى شوقى و ناظراً الى شطرى رضائى و متوجّهاً الى حرم قربنى و كعبة وصالى كما اتم فى البيان تقرؤون و ان حكم فى البيان حكماً ما اراد به الآ حكمى و ان نزلت فيه قصص ما اراد منها الآ ظهورى و اثبات امرى فلما جئت عن مشرق الأمر اذا كفروا بى عباد الذينهم ادعوا الايمان به و بسفراء الله من قبل كذلک يظهر الله خافية الصدور من ينظر فى البيان و يتفكّر فيه ليكنى و ينوح على هذا المظلوم المسجون

breasts. Whoso gazeth into the Bayan and pondereth upon it will weep and lament over this Wronged One, the Imprisoned.

- 6 Say: O people! Reflect upon what hath been revealed in this Revelation from God, the Almighty, the Supreme, the Mighty, the Beloved. Then ponder upon what was revealed in the Books of old which were sent down unto God's Messengers and the Manifestations of His Cause, that ye may perchance recognize the purpose of God and that ye may find it. And thou, O servant, forget not the Cause of God and His favors which have descended from the heaven of mighty exaltation. Remember within thyself, then remind the people, that through thee perchance dead souls may be quickened. Drink thou the Kawthar of grace from the hands of the youths in the days of thy Lord, the All-Merciful, and be thou of them that are filled with joy. Thus have We commanded thee in truth as a favor from Us unto thee and unto them that are sincere.

- 7 Glorify on God's behalf thy brother's countenance, that his spirit may be renewed through God's glorification, the Mighty, the Praised. Say: O servant! We love that thou shouldst spend thy days in the remembrance of God and in praise of Him. This is better for thee than that which is witnessed. Speak forth My mention amongst My creatures, that perchance they may walk in the paths of justice. Grieve not over anything, but put thy trust in God, thy Lord, in all matters. Verily, He will be with thee at all times if thou art with Him. Thus hath it been inscribed in the preserved tablets of glory. And the Glory rest upon thee and upon thy brother and upon those whom the might of every oppressor hath not hindered from this purified, sanctified, and extended path.

6 قل يا قوم تفكروا فيما نزل في هذا الظهور من لدى الله المقتدر المهيمن العزيز المحبوب ثم فيما نزل في كتب القبل التي نزلت على سفراء الله و مظاهر امره لعل تعرفون مراد الله و لعل انتم تجدون و انك انت يا عبد لا تنس امر الله ثم نعمائه التي نزلت من سماء عز مرفوع تذكر في نفسك ثم تذكر الناس لعل بك تحيي عباد ميتون ان اشرب كوثر الفضل من ايدى الغلمان في ايام ربك الرحمن و كن من الذينهم مستبشرون كذلك امرناك بالحق فضلاً من لدنا عليك و على الذينهم مخلصون

7 كبر من قبل الله على وجه اخيك ليجدد روحه من تكبير الله العزيز المحمود قل يا عبد انا نحب بان يقضى ايامك في ذكر الله و ثنائك اياه و هذا خير لك عما هو المشهود ان انطق بذكرى بين برئتي لعل في سبل العدل هم يسلكون لا تحزن من شيء فتوكل على الله ربك في كل الأمور انه يكون معك في كل الأحيان لو تكون معه كذلك رقم في الواح عز محفوظ و البهاء عليك و على اخيك و على الذين ما منعهم بطش كل ظالم عن هذا السبيل المطهر المقدس الممدود

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BH01163

To: Abdul-Husayn Whom God Related to Himself

- 1 This is a Book for him who should glory among the worlds, for God hath related him unto Himself and named him 'Abdu'l-Husayn. He is the Mighty, the Most Wondrous, the Most Glorious.

1 هذا كتاب لمن ينبغي له بأن يفتخر بين العالمين لأن الله نسبته الى نفسه و سماه عبدالحسين هو العزيز الأبدع الأبهي

- 2 The remembrance of God from the Lote-Tree of Eternity in the Paradise of the Command hath been raised in the most

2 ذكر الله من سدرة البقاء عن رضوان الأمر قد كان على ابدع الألحان مرفوعا ان استمعوا يا قوم

wondrous melodies. Harken, O people, unto that which is revealed unto you from the direction of the Spirit, and follow not every rejected idolater. Say: The Ancient Beauty hath appeared with the Most Great Glory, and the Spirit of Holiness hath warbled in the chambers of intimacy, "Blessed be God for this bounty that hath encompassed the worlds." Say: The Ultimate Lote-Tree hath borne wondrous holy fruits. Deprive not yourselves thereof, O people, and follow not every sinful deceiver.

3 Say: O concourse of the heavens and earth, await ye the Day wherein the sun shall be darkened, and the moon shall not give its light, and the stars shall fall, and clamor shall arise from every ignorant one and learned one, and God shall come with hosts of angels, with the dominion of Command on His right hand and the Kingdom of Power mightily on His left.

4 Say: We have indeed raised that Day even now, and the Ancient Beauty hath come upon clouds of glory with a sovereignty that hath encompassed the worlds, with the dominion of grace on His right hand and the Kingdom of Names on His left. Thus have We raised that Day with mighty sovereignty. Say: O people, abandon what ye possess, then take what hath been sent down from One mighty and all-knowing.

5 Say: When the days were the days of tyranny, We deposited a handful of clay behind the veil, and We made allusion to it as a wisdom from Us, and thus was the matter truly decreed. And We returned all names unto it through Our power and might, in glorification of My Self, Who hath power over all things.

6 When We had made manifest the Cause, and had exchanged the land of fear for the land of safety, then did he emerge from behind the veil, with insolence and grievous sin, and rose up against Us in warfare, until he dealt unjustly with the King of Eternity—an act accounted in the Tablet as a mighty wrong. Thus did he act with God and with the Manifestation of His Self, after We had created him by a command from Our presence. Even so hath Satan, from of old, been insolent against the All-Merciful. Say: O people! Cleanse your eyes, that ye may behold the Beauty, and your ears, that ye may hear His melodies; and turn not your faces unto every crafty and worldly deceiver.

7 Say: By God! the Most Great Bounty hath appeared upon the Temple of Eternity, and the Spirit of the Most Generous hath uttered between heaven and earth melodies that draw unto them the hearts of every discerning listener. O people! the Hand of God hath been made manifest from the bosom of

ما يوحى اليكم عن شطر الروح و لا تتبعوا كلّ
مشرک مردودا قل قد ظهر جمال القدم بطراز
الأعظم و غرّد روح القدس في غرف الأنس
بأن تبارك الله من هذا الفضل الذي كان على
العالمين محيطة قل قد اثمرت سدرة القصى
نفوا كه قدس بديعا انتم يا قوم لا تحرموا انفسكم
عنها و لا تعقبوا كلّ مكارثيا

3 قل يا ملأ السموات و الأرض ان ارتقبوا يوم
الذي فيه تظلم الشمس و يخسف القمر و تساقط
النجوم و يرتفع الضجيج عن كلّ جاهل و عليما
و يأتي الله بجنود من الملائكة و عن يمينه جبروت
الأمر و عن يساره ملكوت قدرة قويا

4 قل انا قد بعثنا ذلك اليوم في الحين و اتى جمال
القدم على ظلال من الغمام بسلطان كان على
العالمين محيطة و عن يمينه جبروت الفضل و عن
يساره ملكوت الأسماء و كذلك بعثنا اليوم
يومئذ بسلطان عظيما قل يا قوم دعوا ما عندكم ثم
خذوا ما نزل من لدن عزيز عليما

5 قل لما كانت الأيام أيام الظلم لذا انا اودعنا كفا
من الطين خلف القناع و كتنا نشير اليه حكمة من
لدنا و كذلك كان الأمر بالحق مقضيا و ارجعنا
كلّ الأسماء اليه بقدرة من لدنا و قوة من عندنا
اعزازا لنفسى الذي كان على كلّ شىء قديرا

6 فلما اظهرنا الأمر و بدلنا ارض الخوف بالأمن اذا
خرج عن خلف الستر بطغيان و اثم كبيرا و قام
علينا بالمحاربة الى ان افنى على سلطان القدم بظلم
كان في اللوح عظيما كذلك فعل بالله و مظهر
نفسه بعد الذي خلقناه بأمر من عندنا و كذلك
كان الشيطان على الرحمن بغيا قل يا قوم طهروا
ابصاركم لمشاهدة الجمال و آذانكم لاستماع ربواته و
لا توجهوا الى كلّ مكار دنيا

7 قل تالله قد ظهر فضل الأعظم على هيكل القدم
و نطق روح الأكرم بين السموات و الأرض
بربوات يستجذب عنها افئدة كلّ سامع بصيرا و يا
قوم قد ظهر يد الله عن جيب العظمة و الاقتدار

grandeur and power, and hath seized the kingdom of all things by a sovereignty from His presence, encompassing all worlds. There is nothing in the heavens or on the earth but hath been grasped in the hold of My might and the clasp of My will; none can comprehend this save every clear-sighted and assured soul. Is there for any one an escape from My dominion? No—by My Beauty!—and to this every knower, every informed one, beareth witness. Say: The Cause hath appeared in such wise that no room hath remained for any to turn away; and whoso turneth away from it hath turned away from God and His Messengers, though he claim within himself belief in any of the Apostles of God. All things give him the lie; and God and the Manifestation of His Self are witness unto that which I say.

واخذ ملكوت كل الأشياء بسطان من عنده و احاط العالمين جميعا ولم يكن شيء في السموات والأرض الا وقد قبض في قبضة قدرتي وكف ارادتي ولا يعقل ذلك الا كل موقن بصيرا هل لأحد مفر في امرى لا فوجمالي ويشهد بذلك كل عارف خبيرا قل قد ظهر الأمر على شأن ما بقي لأحد مجال الاعراض ومن اعرض عنه فقد اعرض عن الله وسفرائه ولو يدعى الايمان في نفسه بأحد من رسل الله يكذبه كل الأشياء وكان الله ومظهر نفسه على ما اقول شهيدا

- 8 Know thou moreover, O servant, that thy letter was brought before the Throne, and We looked upon what it contained. We have answered thee with this Tablet, that thine eye, and the eyes of every just and discerning soul, may be comforted. And when it reacheth thee, arise in thy station, and place it upon thy head; then breathe in its fragrance, that thou mayest find therein the sweet savours of thy Lord, and be drawn thereby unto a sure and holy abode. O servant! If thou stand firm in the Cause, then loose thy tongue in remembrance of thy Lord, and fear no one; verily He will guard thee in truth, even as He preserved thee in many a place. Keep this within thy heart; then rejoice in thy soul for that God hath confirmed thee in the recognition of the Manifestation of His Self, and hath given thee to drink, from the fingers of grace, a draught most pure.

8 ثم اعلم يا عبد بأن حضر بين يدي العرش كتابك و اطلعنا بما فيه و اجبتناك بهذا اللوح لتقر به عينك و عيون كل منصف بصيرا و اذا وصل اليك قم على مقامك و ضعه على رأسك ثم استنشقه لتجد منه روائح ربك و يجذبك الى مقر قدس امينا ان يا عبد ان استقم على الأمر ثم افتح اللسان في ذكر ربك و لا تخف من احد و انه يحرسك بالحق كما حفظك في مواطن كثيرا ان اسرر في نفسك ثم ابشر في ذاتك بما ايدك الله على عرفان مظهر نفسه و سقاك من انامل الفضل شراباً طهورا

- 9 Be ye agreed, therefore, with Our Most Great Name concerning the Cause, for We have made it for you a lamp that shineth. Be ye united in the Cause of God and His religion, that no arise amongst you. This is of a command which We have loved from everlasting, and have sent down in guarded Scrolls of might. Soon will Satan come unto you, bearing with him that which would hinder you from the love of God and His Cause; cast him, and what he bringeth, behind you, and turn ye unto the beloved station of glory.

9 ان اتفقوا مع اسمنا الأعظم على الأمر و انا جعلناه لكم سراجاً منيرا ان اتحدوا على امر الله و دينه بحيث لا يحدث الاختلاف بينكم و هذا من امر الذي احببناه في ازل الآزال و نزلناه في صحايف عز محفوظا فسوف يأتيكم الشيطان و معه ما يمنعكم عن حب الله و امره اذا دعوه و ما عنده عن ورائكم و توجهوا الى مقر عز محبوبا

- 10 Stand thou firm in the Cause in such wise that, though all in the heavens and on the earth should war against thee, and there be upon the earth no assured one save thyself, thou wouldst arise of thine own self for the Cause. This is God's command unto thee; and His command encompasseth all worlds. Embark thou upon the Crimson Ark in My Most High, Most Exalted Name; then sail upon the sea of majesty, that thou mayest be numbered among the people of Baha in the Mother Book. Leave the idolaters and what they possess; take thou the Book of God through a power from Our presence and a might from

10 ان استقم على الأمر على شأن لو يحارب معك كل من في السموات و الأرض و لم يكن في الأرض موقناً الا انت لتقوم بنفسك على الأمر و هذا من امر الله عليك و ان امره كان على العالمين محيطا ان اركب فلك الحمراء باسمي العلي الأعلى ثم سير على بحر الكبرياء لتكون من اهل البهاء في ام الكتاب مكتوبا دع المشركين و ما عندهم و خذ كتاب الله بقدرة من عندنا و قوة

Us; then read it at every morn and eventide. And glory be upon the people of glory, from the presence of One Mighty, One Beautiful.

من لدنا ثم اقرأه في كلِّ بكور و اصيلا و البهاء
على اهل البهاء من لدن عزيز جميلا

INBA83:129, BLIB_Or03114.037,
BLIB_Or15702.064, BLIB_Or15737.119,
ALIB.folder18p266

BH01177

To: *Siyid Mihdi Dahaji, in Medina*

- 1 He is the Almighty 1 هو العزيز
- 2 O my God, praise be to Thee, O my God! I testify at this moment to Thy unity and Thy singleness, and that Thou art He Who hath ever been without any mention of aught else beside Thee and shalt ever continue to be as Thou hast been in the glory of Thy majesty and grandeur. There is none other God but Thee, the Mighty, the All-Conquering, the All-Knowing, the All-Wise. 2 فسبحانك اللهم يا الهى اشهد حينئذ بوحدانيتك و سلطان فردانيتك و بانك انت الذى لم تزل كنت بلا ذكر شيء معك و لا تزال تكون كما كنت في عزّ جلالك و اجلالك لا اله الا انت العزيز الغالب العليم الحكيم
- 3 Glorified art Thou, O my God! How can I mention before Thee what hath befallen me in these days - that which hath not befallen anyone before me - and verily Thou art All-Knowing, All-Informed. Thou art He Who, O my God, cast the love of me into the hearts of Thy chosen ones and loved ones before they knew me or became aware of Thy Cause in my person. Then afterwards Thou didst try them with separation when the decree of separation after union dawned from the horizon of severance. And thereby my heart and their hearts were consumed to such a degree that they left their homes out of longing to meet Thee and in quest of reunion with Thee. Some died in exile without attaining the spring of Thy reunion and the Kawthar of Thy grace. Some were scattered throughout the lands, and none knoweth what befell them or what they endured. The breezes of reunion from the direction of meeting Thee never wafted upon them, and the sun of grace never shone upon them from the horizon of Thy beauty. 3 فسبحانك يا الهى كيف اذكر بين يديك ما ورد على في تلك الايام بحيث ما ورد على احد من قبلى و انتك على ذلك لعلم خبير انت الذى يا الهى القيت حبي في صدور اوليائك و احبائك من قبل ان يعرفوني او يطلعوا بأمرك في نفسي ثم بعد ذلك ابتليتهم بالفراق بما اشرق حكم الفصل بعد الوصل عن افق الطلاق و بذلك احترق قلبي و قلوبهم على مقام الذى خرجوا عن ديارهم شوقاً للقائك و طلباً لوصالك و بعضهم ماتوا في الغربة و ما وصلوا الى معين و صلک و كوثر فضلك و منهم تشتتوا في البلاد و لن يعرف احد بما ورد عليهم و جرى بهم و ما هبت عليهم ارياح الوصل عن شطر لقائك و ما اشرق لهم شمس الفضل عن افق جمالک
- 4 Alas, alas, O my God, for their lamentation in their separation from Thee and their cry of anguish at their remoteness from union with Thee! Though they disobeyed Thy command, O my Beloved, by departing from Thy city, yet by Thy glory, naught made them leave except the rapture of yearning for Thee and the ecstasy of Thy love, one drop of which draws all created 4 فآه آه يا الهى عن ضييجهم في فراقك و صريخهم عن بعدهم من وصالک ولو انهم يا محبوبى خالفوا في امرک بخروجهم عن مدينتک ولكن فوعزتك ما اخرجتهم الا جذبة شوقک و وله حبك الذى يرشح منه تتجذب الممکات

things to the seat of the sanctity of the Sovereign of Thy unity and transforms all existence to the summit of glory of the King of Thy singleness.

الى مقعد قدس سلطان وحدانيتك و تقلب
الموجودات الى ذروة عزّ ملك فردانيتك

- 5 By Thy glory, O my Lord and my Hope! Even if the eyes of all who are in the heavens and on earth were to shed tears from the beginning that hath no beginning to the end that hath no end for their grief at being far from Thee and their agitation at separation from Thee, it would still be too little, too little. By Thy glory, Thou hast indeed been witness and aware of this.

5 فوعزّتك يا سيّدى و رجائى لو تجرى عن عيون
كلّ من فى السموات و الأرض عيون الدّمع
من أوّل الذى لا أوّل له الى آخر الذى لا آخر
له لحسرتهم فى بعدك و اضطرابهم من هجر
فوعزّتك لقليل قليل و انك قد كنت بذلك
لشّيد و خبير

- 6 Among them, O my God, are those who did not leave Thy city, as Thou hadst forbidden them by Thy binding command, yet the fire of separation seized them to such a degree that they sacrificed their souls for Thy name and their spirits ascended unto Thee in the Most Exalted Horizon and the Most Glorious Companion. Therefore, O my God, raise up their spirits through Thy sovereignty in such wise that there may appear from them the lights of the glory of Thy unity and the manifestations of the sanctity of Thy singleness.

6 و منهم يا الهى ما خرجوا عن مدينتك بما نهيتهم
من مبرم امرك و اخذتهم نار الفراق الى مقام
الذى فدوا انفسهم لاسمك و رجعت ارواحهم
اليك فى الأفق الأعلى و الرّيق الأبهى اذاً يا
الهى فابتعث بسلطانك ارواحهم بطراز الذى
يظهر منهم انوار عزّ احديتك و ظهورات قدس
فردانيتك

- 7 Then spread abroad, O my God, their traces in the realms of the glory of Thy Self-Sufficiency and the worlds of the sanctity of Thy singleness. Then make them, O my God, to endure through Thy permanence, to gaze upon Thy beauty, to stand fast in Thy mysteries, and to have dominion over Thy creation and Thy creatures. Then make them, O my God, to be ever joined to the sovereignty of Thy reunion and the King of Thy presence in such wise that their faces shall never turn away from Thy face throughout the eternity of eternities. Verily Thou art the Lord of Glory and Majesty, and verily Thou art the Mighty, the Generous.

7 ثمّ انشريا الهى آثارهم فى ممالك عزّ صمدانيتك
و عوالم قدس فردانيتك ثمّ اجعلهم يا الهى باقياً
ببقائك و ناظراً الى جمالك و واقفاً بأسرارك
و مهيمناً على خلقك و بريتك ثمّ اجعلهم يا الهى
متّصلاً بسلطان وصلك و ملك لقائك بحيث
لن تحول وجوههم عن وجهك فى ازل الأزال
و انك انت ذو الجلال و الاجلال و انك انت
العزیز الكريم

- 8 Glory be unto Thee, O my God! By Thy glory, my tribulations have reached such a point that all encompassing knowledge and mention have been cut off therefrom, such that I am unable to enumerate them in Thy kingdom or mention them in the court of the glory of Thy unity. Shall I mention, O my God, my exile and estrangement, or my distress and desperation, or my trials at the hands of enemies, or my poverty in the midst of the wretched, or my arrival in this Most Great Prison, or shall I mention what hath befallen Thy loved ones in Thy path and Thy creatures in the ways of Thy good-pleasure? Or shall I mention, O my God, what befell me after my departure from thy city and unto my house wherein were raised thy remembrance and the standards of thy guidance and the lights of the glory of thy oneness, and which thou didst make a symbol in thy kingdom for the people of thy love and a treasure for thy creation among the people of thy chosen ones, and which

8 فسبحانك يا الهى فوعزّتك قد بلغ بلايائى الى
مقام الذى انقطع عنه الاحاطة و الأذكار بحيث
لن اقدر أن احصيها فى مملكتك او اذكرها فى
ساحة عزّ احديتك أ اذكر يا الهى هجرتى و غريبتى
او ضرى و اضطرابى او ابتلاى بين يدي الأعداء
او افتقارى بين يدي الأشقياء او ورودى فى هذا
السجن الكبرى او اذكر ما ورد على احبتك فى
سبيلك و على بريتك فى سبل مرضاتك او اذكر
يا الهى ما ورد على بعد خروجى عن مدينتك و
على بيتى التى فيها رفع ذكرك و اعلام هدايتك
و انوار عزّ احديتك و جعلتها علماً فى مملكتك
لأهل محبتك و ذخراً لبريتك من اهل صفوتك
و اختصصتها بين بقاع الأرض لارتفاع ذكرك
و اعلاء امرك بحيث دخلوا فيها عصاة خلقك

thou didst distinguish among all places on earth for the exaltation of thy remembrance and the promotion of thy Cause, wherein entered the transgressors among thy creation and the rebellious among thy servants, and they plundered whatsoever was therein, and thereby did they show arrogance against thee and violate thy sanctity and dishonour thy glory before thine enemies.

- 9 By thy glory, O my God! They have reached in their rebellion the summit of transgression, and heedlessness hath seized them to such degree that they imagined thee to be unaware of them and their deeds, though thou wert ever cognizant of them and their actions. By thy glory, O my God! Nothing made them heedless of thy knowledge save the manifestations of thy glorious concealment and the evidences of thy holy bountifulness. Therefore, O my God, forgive their misdeeds and their transgressions if they return unto thee and turn in repentance unto thee, for they know not and perceive not. Although their transgression, O my God, is greater than the creation of the heavens and the earth, yet thy forgiveness is greater than all things. Then send down upon them, O my God, that which will purify their hearts and their souls. Then remind them, O my God, of the days of meeting thee. Then inspire them with that which will keep them from all that beseemeth not thy presence and befitteth not thy sovereignty. Verily thou art the Omnipotent, the Mighty, the Sovereign, the All-Knowing, the Powerful, the Exalted, the All-Perceiving, the All-Compelling, the Victorious, the All-Demanding, the All-Hearing, the All-Knowing, the All-Informed.

- 10 Then I beseech thee, O my God, by Him Whom thou didst manifest aforetime and Whom thou wilt manifest on the Day of Resurrection, that thou transform this night by the lights of the morn of thy meeting and this darkness by the radiance of the dawn of thy beauty. Then aid, O my God, him who aideth thee through himself and followeth thee in thy Cause, though all who are in the heavens and on earth oppose him. And praise be to God, the Lord of the worlds.

و طغاة عبادك و غاروا فيها ما فيها و بذلك استكبروا عليك و كسروا حرمتك و هتكوا بين الأعداء عزّتك فوعزّتك يا الهى قد بلغوا فى الطغيان الى ذروة العصيان و اخذتهم الغفلة بشأن الذى ظنّوا بأنك كنت غافلاً عنهم و عن افعالهم بعد الذى كنت علماً بهم و بأفعالهم

9 فوعزّتك يا الهى ما اغفلهم عن علمك الآشونات عزّ ستارتيتك و بروزات قدس وهآيتك اذا يا الهى فاغفر جرياتهم و خطيئاتهم ان يرجعوا اليك و يتوبوا عليك لأنهم لا يعلمون و لا يشعرون ولو ان عصيانهم يا الهى اعظم عن خلق السموات و الأرض ولكن عفوك اعظم عن كل شيء ثم انزل عليهم يا الهى ما يطهر به قلوبهم و نفوسهم ثم ذكرهم يا الهى ايام لقائك ثم اهمهم ما يمنعهم عن كل ما لا يليق لحضرتك و لا ينبغي لسلطانك و انك انت المقتدر العزيز السلطان الحاكم العالم القادر العزيز الرفيع المدرك المهيمن الغالب الطالب السميع العليم الخبير

10 ثم اسئلك يا الهى بالذى اظهرته من قبل و تظهره يوم القيامة بأن تقلب هذا الليل بأنوار صبح لقائك و هذه الظلمة بضياء فجر جمالك ثم انصر يا الهى من ينصرك بنفسه و يتبعك فى امرك ولو يخالفه كل من فى السموات و الأرضين و الحمد لله رب العالمين ١٥٢

INBA36:122, INBA71:288, INBA92:133c,
BLIB_Or15738.147

BH01183

- 1 He is the Most Holy, the Most Mighty, the Most Inaccessible, the Most Glorious!
- 2 O servant who hath gazed upon the Countenance! There hath come before Us thy letter which thou didst send to the servant who standeth before the Throne, and from it were inhaled the sweet savors of love, as did the denizens of the Supreme Paradise and they who dwell within the pavilion of glory beside the crimson sea of eternity upon whose shore the very atoms of dust proclaim that there is none other God but Him, and that He Who hath appeared with the truth is indeed His sovereignty, His command, His remembrance and His glory amongst all created things. Blessed art thou for having been attracted by the divine fragrances and for having inhaled the musk-like scents from that Paradise which from time immemorial had been hidden within God's knowledge.
- 3 When We found thy soul enkindled with the warmth of the love of God, thy spirit turned toward the quarter of His mercy, and thy tongue speaking His praise, We sent unto thee this Tablet, which in the Kingdom of eternity hath been named the Scroll of Command, in the Heaven of glory the Holy Tablet, in the cities on high the Leaf of Glory, and in the Concourse of grandeur the Preserved Book. Thus was the matter inscribed by the ruby pen upon the Tablet. Blessed be thy soul for having been stirred by God's remembrance and praise, and blessed be thy heart for having borne that Trust which the dwellers of earth and heaven refused to bear. Thus hath the matter been recorded in the Mother Book by the Pen of God.
- 4 Rejoice thou within thyself and be a bearer of glad-tidings between earth and heaven regarding this Sun which hath shone forth from the horizon of holiness with such radiance as hath illumined the inmates of the all-highest Paradise and those who have held fast to the cord of justice in these days wherein the Beauty of the All-Glorious hath been established upon the throne of His name, the All-Merciful, and hath uttered a Word whereat all who are in the heavens and on earth swooned away, save a limited number. Thus hath God distinguished between truth and falsehood and decreed the matter from His presence - verily He is wise over all things.
- 5 Know thou moreover that the idolaters have surrounded Us from every side. Then he whom We had taught in these days and who was wont to stand before the Throne morning and
- 1 هو الأقدس الأعزّ الأملح الأبهي
- 2 ان يا عبد الناظر الى الوجه قد حضر بين يدينا كتابك الذي ارسلته الى العبد الحاضر لدى العرش واستنشقت منه روايح الحب ثم اهل ملاء الأعلى ثم الذين استقرّوا في خباء المجد يمّ قلزم البقاء شاطيء الذي فيه تنطق ذرات ترابه بأنه لا اله الا هو وان الذي ظهر بالحق لسلطانه وامره ثم ذكره وبهائه بين الخلايق جميعا فطوبى لك بما استجذبت من نفحات الله واستنشقت روايح المسك الالهية من رضوان الذي كان من ازل الآزال في علم الله مستورا
- 3 فلما وجدنا نفسك مشتعلة بحجارة محبة الله وروحك مستقبلاً الى شطر رحمته ولسانك ناطقاً بثناء نفسه ارسلنا اليك هذا اللوح الذي سمي في ملكوت البقاء بصحيفة الأمر ثم في جبروت السناء بلوح القدس ثم في مداين الأعلى بورقة البهاء ثم في ملاء الكبرياء بكتاب المحفوظ وكذلك كان الأمر من قلم الياقوت على اللوح مسطوراً فطوبى لنفسك بما اهتزت من ذكر الله وثنائه ثم لقلبك بما حمل امانة التي ابى ان يحملها خلق السموات والارض وكذلك كان الأمر في ام الألواح من قلم الله مرقوما
- 4 بشر في نفسك وكن مبشراً بين السموات والارض بهذه الشمس التي اشرفت عن افق القدس بأنوار استضاء منها اهل ملاء الفردوس ثم الذين تمسكوا بعروة العدل في هذه الأيام التي استقرّ جمال السبحان على عرش اسمه الرحمن و نطق بكلمة انصعقت عنها كل من في السموات والارض الا عدة معدودا كذلك فصل الله بين الحق والباطل وقضى الأمر من عنده انه كان على كل شيء حكيماً
- 5 ثم اعلم بأن المشركين احاطتنا من كل الجهات ثم الذي علمناه في هذا الأيام و كان ان يقوم تلقاء

eventide, when he felt secure in himself, arose in opposition in such wise as hath left all in the realm unable to describe.

العرش عشياً و بكورا لما اطمئن من نفسه قام على
الاعراض بشأن عجز عن ذكره كل من في الملك
جميعا

- 6 Say: O people! Fear God and deny not Him Who was promised you in all the Tablets, for Whose love the Primal Point sacrificed His exalted self and wept for Him throughout all days, as attesteth the Tablets which were in truth sent down from the heaven of the Command.

6 قل يا قوم اتقوا الله و لا تكفروا بالذى وعدتم
به فى كل الألواح و فدى فى حبه نقطة الأولى
نفسه العلى الأعلى و بكى عليه فى كل الأيام و
يشهد بذلك الواح التى كانت من سماء الأمر
على الحق منزولا

- 7 Say: O people! Would ye slay His Beloved, and yet recite His words? Woe unto you, O company of idolaters! What difference is there between you and the people of the Furqan? Judge ye fairly, and be not of the oppressors in the land.

7 قل يا قوم أ تقتلون محبوه ثم تقرؤون كلماته فويل
لكم يا ملاً المشركين و ما الفرق بينكم و بين ملاً
الفرقان اذا فأنصفوا و لا تكونن فى الأرض جباراً
شقياً

- 8 Say: Deaf are the ears that hear not the rustling of the Most Exalted Pen, and dumb are the tongues that move not in celebration of their Lord, the Most High, the All-Glorious, and non-existent are the beings that stir not at the fragrant breaths wafting from the divine paradise unto all creation.

8 قل صمت آذان لم تسمع صرير قلم الأعلى و خرس
السن لم تتحرك على ذكر ربه العلى الأبهى و عدمت
كينونة لم يهتز من نفحات التى كانت من رضوان
القدس على العالمين مرسولا

- 9 Say: O people! Fear ye God, and be not content with this world and all that hath been created therein, for soon shall ye find yourselves beneath layers of dust, and shall be questioned concerning this Youth Who hath appeared with the standards of victory in the kingdom of creation with a sovereignty that encompasseth all worlds.

9 قل يا قوم خافوا عن الله و لا تقنعوا بالدنيا و ما
خلق فيها فسوف تجدون انفسكم تحت طباق
التراب و تستلون عن هذا الغلام الذى ظهر
بأعلام النصر فى ملكوت الانشاء بسلطان كان
على العالمين محيطا

- 10 Say: Were God's worlds confined to this world alone, by God, We would not have surrendered Ourselves to the swords of Our enemies, as every possessor of keen sight doth testify.

10 قل لو انحصرت عوالم الله بهذا العالم تالله ما تركنا
نفسنا تحت سيوف الأعداء و يشهد بذلك كل
ذى بصر حديدا

- 11 Say: O people! Were We to lift the veil of concealment from the face of mysteries by a finger's breadth, ye would surely detach yourselves from your possessions and wealth, and would sacrifice your souls in the path of God, your Creator. Yet We have not lifted it, by reason of a wisdom that remaineth hidden from the eyes of the idolaters.

11 قل يا قوم انا لو نكشف برقع السر من اصبع
الأمر عن وجه الأسرار لتقطعن عن انفسكم و
اموالكم و تفدين ارواحكم فى سبيل الله بارتكم
ولكن ما كشفنا لحكمة التى كانت عن اعين
المشركين مستورا

- 12 Say: O people! Purify your hearts from all allusions, then rend asunder the veils of glory through the power of might and majesty, then raise up the pavilion of detachment around this canopy from whose horizon the lights of beauty are gloriously visible.

12 قل يا قوم طهروا قلوبكم عن كل الاشارات
ثم اكشفوا سجات الجلال بسلطان القدرة و
الاجلال ثم ارفعوا خباء الانقطاع حول هذا
السرائق الذى كان انوار الجمال عن افقه بالفضل
مشهودا

- 13 Know thou, moreover, that there have emerged from the thicket of doubt a band of wolves, as We had foretold in previous Tablets. With Him is the knowledge of the heavens

13 ثم اعلم بأن خرجت من ايكه الرياب شردمة من
الرياب كما اخبرنا بذلك فى الواح القبل و عنده
علم السموات و الأرض و علم ما يرى و ما لا يرى

and earth, and the knowledge of what is seen and unseen, preserved in scrolls hidden from the eyes of the idolaters.

- 14 Blessed art thou, O servant who hath drunk from the cup of everlasting life in the name of thy Lord, the Most High, the All-Glorious, for thou hast held fast to the protection of thy Lord, and from the horizon of thy heart have shone forth the lights of thy Master's love. Thus doth God single out whom He pleaseth through His grace, and verily He hath power over all things.

- 15 Say: Praise be to God Who hath caused me to return unto Him, and hath made me know the Manifestation of His Self, and hath caused me to hear His wondrous melodies, and hath inspired within me that which hath stirred my soul and heart, and hath made me detached unto Him and observant of His good-pleasure and speaking in praise of His Self in days wherein the dwellers of the kingdom of creation were shaken, and all the tribes of the earth lamented, and the feet of every man of wisdom did slip.

- 16 Thus have We conveyed unto thee the word of truth, and expounded for thee the verses that thine eyes might be solaced thereby, and that there might flow from thy heart springs of wisdom and utterance in remembrance of thy Lord, the Mighty, the Powerful, the Bountiful, and that thou mightest ascend at all times unto the heaven that hath been raised up through this Announcement which was promised in the Tablets.

فی صحایف الّتی کانت عن انظر المشرکین محفوظا

14 فطوبی لک یا ایها العبد الشّارب من کأس البقاء
باسم ربّک العلیّ الأبهی و بما کنت معتصماً
بعصمة ربّک و استشرقت من افق قلبک انوار
حبّ مولاک و کذلک یختصّ الله من یشاء
بفضل من عنده و انه کان علی کلّ شیء قديراً

15 قل الحمد لله الذی ارجعنی الیه و عزّفتنی مظهر
نفسه و اسمعنی نعمات بدعه و الهمني ما اهتّرت
به نفسي و فؤادی و جعلنی منقطعاً الیه و ناظراً
الی شطر رضائه و ناطقاً بثناء نفسه فی ایام الّتی
اضطربت فیها سگان ملکوت الانشاء و ناحت
قبائل الأرض کلّها و زلت اقدام کلّ عارف
معروفاً

16 کذلک القیناک قول الحقّ و صرفنا لک
الآیات لتقرّ بها عینک و تجری من قلبک ینایع
الحکمة و البیان فی ذکر ربّک العزیز المقتدر المنان
و یصلدک فی کلّ حین الی سماء الّتی ارتفعت
بهذا النّبأ الذی کان فی الألواح موعوداً

BLIB_Or07852.059, BLIB_Or15725.102

BH01185

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

- 1 In the Name of the Most Glorious, the Most Resplendent

- 2 This letter is dispatched from this sorrowful, grief-stricken servant to that compassionate, trustworthy quarter: O friend, veil thy face from strangers and unveil it before the countenance of the Beloved. Abandon thy life and raise thy voice in remembrance of the Well-Beloved between earth and heaven, without concealment or restraint. Rend asunder the veil of silence and tear away the clouds of stillness.

1 جناب اعترّ اجلّ ملاّ محمد ملاحظه دارند باسمه
الهیّ الأبهی

2 این نامه از این عبد حزین غمین بشطر مشفق امین
ارسال میشود که ای یار از اغیار رخ عرفان
پوش و در مقابل وجه نگار بگشا از جان بگذر
و بذکر جانان در مابین زمین و آسمان بیان بی
ستر و کتمان برآر حجاب صمت شقّ نما و سحاب
سکون خرق کن

- 3 The Tongue of the All-Glorious hath spoken from the direction of the Throne, saying: Write! O Muhammad, the lover of the Beauty of the Friend findeth no rest and showeth no patience in His remembrance. Like unto the salamander, he casteth the fire of passion throughout all lands, in such wise that he consumeth and destroyeth all veils and allusions from all beings.
- 3 لسان ذوالجلال از جهة عرش فرموده که بنویس ای محمد عاشق جمال دوست قرار نجوید و در ذکرش اصطبار ننماید چون سمندر نار شعله در دیار افکند بشأنی که جمیع حیات و سبحاترا از جمیع ذوات محترق و معدوم سازد
- 4 O Muhammad, step forth from behind the veil of stillness in such manner that all the peoples of the world may be stirred and moved by thy movement, to such extent that all the maidens concealed in silken robes and the essence of all veiled hearts may emerge from their retreats of stillness and seclusion, unveiled and uncovered, giving voice to the praise of the Lord of Lords.
- 4 ای محمد چنان از خلف ستر و سکون بیرون خرام که جمیع جهانیان از حرکت مهتر شده بهیجان آیند بقسمی که جمیع حوریات مستوره در قیام سندسیه و جوهریات افنده محتجبه از غرف ستر و سکون بی حجاب و نقاب بذکر ربّ الأرباب ناطق شوند
- 5 O Muhammad! I swear by the Most Great Name that such power hath been manifested that were the hands of supplication of all created things to be raised toward the right hand of His bounty, all would return with radiant palms from the Sinai of divine grace and favor. Therefore, draw forth the illumined hand from the bosom of the Cause by the leave of the Creator of all beings, and guide the wayward in the valley of self and desire unto the most holy Ridvan and the most exalted Paradise of Glory.
- 5 ای محمد قسم باسم اعظم که قدرتی ظاهر شده که اگر یادی رجای جمیع ممکنات بپین اعطایش بلند شود جمیع باکف مشرق بیضا از سینی فضل و عنایت کبریا راجع شوند پس کف منیره را از جیب امریه باذن خالق بریه بیرون آر و گمراهان وادی نفس و هوی را برضوان قدس ابری و فردوس عزّ اعلی دالت نما
- 6 Be not grieved by the loss of the steadfast ones or the turning away of the deniers, for through prayer a people shall be raised up who will place the foot of detachment upon all who are in the heavens and the earth, who will shake the sleeve of sanctification over all that hath been created of water and clay, and who will hasten toward the Friend, heedless of self.
- 6 و از فقدان ثابتین و اعراض معرضین محزون مباش چه که بدعا خلقی مبعوث شوند که قدم انقطاع بر کلّ من فی الأرضین و السموات گذارند و آستین تقدیس بر کلّ ما خلق من الماء و الطّین برافشاند و بی سر و پا بقدم دوست بشتابند
- 7 Observe how in the year sixty so many people were veiled by those allusions concerning the appearance of the Qa'im which were held by the leaders of the people. Yet when the Light of the Most Holy, Most Exalted, Most Glorious Manifestation dawned from the horizon of transcendent glory, a people were raised up who effaced all these well-known allusions from their breasts and, with perfect dignity, submission and tranquility, set foot upon the straight path of glory, were hindered by no veil, and deterred by no prohibition or restriction. Thus doth He create beings through the sovereignty of His command, but the people understand not.
- 7 در سنه ستین ملاحظه نما که چه قدر از ناس بحجبات اشارات که در ظهور قائم از رؤسای قوم در دست بود محتجب بودند و چون ظهور نیر اقدس ارفع ابری از افق عزّ اعلی ظاهر و مشرق گشت خلقی مبعوث شدند که جمیع آن اشارات مشهوره را از صدور محو نمودند و قدم بر صراط عزّ مستقیم بسلطان وقار و تسلیم و تسکین گذاردند و بهیچ حجابی محجوب نشدند و بهیچ نهی و ممنوع نگشتند کذلک یخلق الخلق بسلطان امره ولکن الناس هم لا یعرفون
- 8 Indeed, they became so detached from all things that even the mention of the Seal [of the Prophets], which was an explicit text of the Book, did not prevent them from attaining the exalted court and the praiseworthy station in the presence of the Sovereign Lord. And now they testify, both secretly and
- 8 بلکه بشأنی از کلّ شیء منقطع شدند که ذکر خاتم که نصّ کتاب بود بتصریح اتمّ من غیر تلویح بآنها ممنوع نشده بساحة مرفوع و مقام محمود بین یدی سلطان مقصود وارد شدند و حال شهادت

openly, that prophethood hath been from the beginning that hath no beginning and will continue unto the end that hath no end. Observe now what power hath been manifested, that removed their vision from all these words and guided them to the greatest perspective.

میدهند سرّاً و جهراً که نبیّ از اوّل لا اوّل بوده و الی آخر لا آخر خواهد بود حال مشاهده فرما که چه قدرتی ظاهر شد که بصر را از جمیع این کلمات برداشت و بمنظر اکبر دلالت فرمود

- 9 In brief, the spring of the Sun and the rays of the Orb of divine unity and detachment cannot be sullied by the clay of envy, nor can it be deprived of its own outpouring. Soon shall appear servants who will not be veiled by any utterance, nor be deprived of the pristine reality by any words.
- 9 باری بگل حسد [مغلّ] چشمه خورشید و اشعه شمس تفرید و تجرید آلوده نشود و از فیض خود ممنوع نگردد زود است عبادی ظاهر شوند که بهیچ عبارتی محتجب نگردند و بهیچ کلماتی از سادج قدم محروم نمانند
- 10 Say: O people of the Bayan! After the dawning of the Countenance of the Glorious One at high noon, nothing shall profit anything else, even though it may appear most great in the eyes [of men] and weightier than all that hath been created openly. Let them account all save the Friend as non-existent and turn unto the known Sovereign.
- 10 قل یا ملاً البیان بعد اشراق جمال ذوالجلال فی وسط الزوال لن ینفع شیء شیاناً ولو یكون اعظم فی الأنظار واثقل عما خلق بالاجهار جز دوست را معدوم و مفقود شمردن و بسطان معلوم توجه نمایند
- 11 Several Surahs have been sent down from the heaven of eternity for that honored one - one was dispatched to Iraq and the Surah of [Dam] to the land of Ta, and likewise another sublime Tablet. God willing, they have reached and will reach [their destination].
- 11 چند سور لأجل آنجناب از سماء قدم نازل شد یکی به عراق ارسال شد و سوره [دم] بارض ط و همچنین لوح منبع دیگر انشاءالله رسیده و میرسد
- 12 In any case, this evanescent servant submitteth that: O thou who art my very life and the Physician of my grieving heart! Raise such a cry from thy soul as would awaken all the world from the slumber of heedlessness. What else can the power of thy tongue and the fire of thy luminous heart accomplish?
- 12 باری این عبد فانی عرض مینماید که ای جان جانی من و ای طبیب دل غمگینم از جان بخروش خروشدنیکه جمیع عالم را از نوم غفلت بیدار نماید دیگر تا چه کند قدرت لسانت و آتش قلب منیرت
- 13 And in this mail wherein there was no letter from that honored one, great sadness was occasioned. God willing, henceforth they will act contrary to this instance. And that Tablet which was sent to Iraq is that same promised Most Great Tablet that was previously mentioned.
- 13 و در این پوسته که نوشته آنجناب نبود بسیار حزن وارد شد انشاءالله بعد بر خلاف این کړه معمول دارند و آن لوح که به عراق ارسال شد آن لوح اعظم معهود است که از قبل ذکر شده
- 14 And then thy recognition that He is unto Himself a proof thereof, and His attributes are what He possesseth, and all else is powerless to describe Him, even were it the tongues of both worlds. A Tablet from the master of masters, Aqa Mirza Muhammad-'Ali, was sent; may you attain unto its perusal.
- 14 و بعد فوزک به تشهد بآنه لنفسه دلیل علیه و وصفه ما کان فیه و دونه یعجز عن بیانیه ولو یكون السن الخافقین لوحی از آقائی آقای آقا میرزا محمد علی ارسال گشت بزیارت آن فائز آیند
- 15 The servant of Baha, Aqa Jan Thursday, 12 Dhi'l-Qa'dih
- 15 خادم البهّاء آقا جان ۵ [شنبه] ۱۲ ذی القعدة

BSW#04.16x, ADJ.031x

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BH01207

To: son of Ali Qabl-i-Nabil et al.

1 For the son [Ali] Qabl-i-Nabil 110

2 O My Name! Harken unto My call, for by My call are spirits and minds made alive. Say: O people! This is He in Whose praise and glorification the Bayan was revealed. Beware lest ye be veiled by aught from the remembrance of God, the All-Protecting, the All-Powerful, the Self-Subsisting. Say: O people! He hath come unto you with all the signs, would ye but perceive. 'Ali hath come unto you with the truth, would ye but know it. He took the covenant of My Self from you in the atoms of the Bayan, yet most people remained veiled and are now as dead. Say: Those from whom the spirit of life hath been taken shall not arise from the graves of heedlessness, thus hath the matter been ordained, would ye but know it.

3 Say: O people! Fear God and associate not aught with Him, for verily association is a grievous wrong, would ye but understand. This Youth of God is among you, calling you unto Him at all times, and to this do His near servants testify. He desireth from you no recompense, nor doth He seek from you any thanks. Verily your Beloved, the Most Exalted One, hath been sent for this Most Holy and Most Glorious Manifestation, as attested by that which was revealed from His presence. Look ye therefore in the Bayan, that ye may find how He counseled you not to hesitate in this Manifestation, nor to be veiled by what was revealed in the Bayan from the Countenance of the All-Merciful.

4 By God! He is this One, and this is the Promised One. Every atom beareth witness unto Him, would ye but testify. All things weep at His grief, would ye but weep. The denizens of the highest Paradise lament for Him, yet ye rejoice. He is in this prison while ye rest upon your seats. He drinketh of His own blood while ye drink from every cup. He is imprisoned in a strange land while ye abide secure in your homelands. By God! Husayn weepeth at My sorrow, and all that hath been created between the Kaf and the Nun lamenteth for Me. Then doth 'Ali weep for My tribulation in the Most Glorious Horizon, would ye but know.

5 Fear ye God, then have mercy upon My Soul, and transgress not beyond what hath been ordained in the preserved Tablets

1 هو الله الأقدس الأقدس

2 ان يا اسمي اسمع ندائي وانّ بدائي تحيي الأرواح والعقول قل يا قوم انّ هذا هو الذي نزل البيان في ذكره وثنائه أيّاكم ان تحتجوا بشيء عن ذكر الله المهيمن المقتدر القيوم قل يا قوم انه قد جائكم بكلّ الآيات لو انتم تشعرون قد جائكم على بالحق ان انتم تعرفون وقد اخذ عهد نفسي عنكم في ذرّ البيان ولكن احتجب اكثر الناس و هم حينئذ ميتون قل انّ الذين اخذ عنهم روح الحيوان انهم لا يقومون عن قبور الغفلة كذلك كان الأمر ان انتم تعلمون

3 قل يا قوم اتقوا الله ولا تشركوا به وانّ الشّرك لظلم عظيم ان انتم تفقهون هذا غلام الله بينكم و يدعوكم اليه في كلّ الأحيان ويشهد بذلك عباد مقربون و ما اراد منكم جزاء و لا يريد منكم شكور انّ محبوبكم العليّ الأعلى قد بعث لهذا الظهور المقدّس الأبهى ويشهد بذلك ما نزل من عنده اذاً فانظروا في البيان لكي تجدون وصّاكم بأن لا تتوقفوا في هذا الظهور و لا تحتجوا بما نزل في البيان عن طلعة الرحمن

4 تالله انه هو هذا وانّ هذا هو الموعود يشهد له كلّ الذرّات لو انتم لا تشهدون و يبكي بحزنه كلّ الأشياء لو انتم لا تبكون و ينوحن عليه اهل ملأ الأعلى ولكن انتم تفرحون انه هو في هذا السّجن و انكم على مقاعدكم تستريحون انه يشرب من دمه و انتم من كلّ كأس تشربون انه قد حبس غريباً و انتم في الأوطان تستقرون تالله انّ الحسين يبكي لحزني و ينوح على ما خلق بين الكاف والنون اذاً يبكي على ضرّي على في افق الأبهى ان انتم تعلمون

5 اتقوا الله ثمّ ارحموا على نفسي و لا تجاوزوا عمّا حدّد في الواح عزّ محفوظ قل لو لا ذكرى ما نزل

of glory. Say: Were it not for My remembrance, the Bayan would not have been revealed unto 'Ali, nor would the sun of the Furqan have shone forth from the horizon of Hijaz, nor would the Spirit have appeared with the signs of God, the All-Protecting, the Self-Subsisting.

البيان على علي وما اشرفت شمس الفرقان عن افق
الحجاز وما ظهر الروح بآيات الله المهيمن القيوم

- 6 Fear ye God and oppose not Him Whom all on earth have opposed. Sufficient unto Him is what hath befallen Him and what continueth to befall Him from those who have denied God, the Mighty, the Beloved. And thou, O thou who gazest upon thy Lord's Most Glorious Horizon, hearken unto the melodies of the Dove, then detach thyself from all that hath been created between earth and heaven. Then remind the people of this hidden News, and drink at every moment from the cup of life, though thou didst drink therefrom in the days of thy Lord, to which all things bear witness, yet people hear not.

6 اتقوا الله ولا تتعرضوا بالذي اعترض عليه من
على الأرض كلها يكفيه ما ورد عليه وما يرد
من هؤلاء الذين كفروا بالله العزيز المحبوب و
انتك انت يا ايها الناظر الى منظر ربك العلي
الابهي اسمع نغمات الورقاء ثم انقطع عما خلق
بين الأرض و السماء ثم ذكر الناس بهذا النبأ
المكنون ثم اشرب في كل حين كأس الحيوان ولو
انتك شربت منها في أيام ربك ويشهد بذلك
كل الأشياء ولكن الناس هم لا يسمعون

- 7 Drink thou therefrom, draft after draft. Thus have We ordained for thee in a preserved Tablet of glory. Be thou steadfast in the love of God and His Cause, then aid Him with what thou art able, and this is better for thee than what hath been and what shall be. Then remind from Us him who hath been named Hasan, that he may rejoice in the remembrance of God, the Most High, the Most Great.

7 ان اشرب منها غرفة بعد غرفة كذلك قدرنا
لك في لوح عز مسطور ان استقم على حب الله
وامره ثم انصره بما استطعت وهذا خير لك
عما كان وعما يكون ثم ذكر من لدنا الذي سمي
بالحسن ليستفرح بذكر الله العلي العظيم

- 8 O Hasan! Blessed art thou for having drunk from the cup of love for Husayn in those days when He was afflicted among these oppressors. O Hasan! Know thou that this Husayn at every moment beholdeth Shmr on His right, then Sinan on His left, then Khawli behind Him, and God is witness to what I say. His only crime was that He called all unto God, the King, the Mighty, the Praiseworthy. Blessed art thou for having found solace in the company of the loved ones of God and for having associated with them, and this is the way of the sincere ones.

8 ان يا حسن طوبى لك بما شربت من كأس
حب الحسين في تلك الأيام التي ابلى بين هؤلاء
الظالمين ان يا حسن فاعلم بأن هذا الحسين في كل
حين يشهد الشمر عن يمينه ثم السنان عن يساره ثم
الخطوي عن ورائه وكان الله علي ما اقول شهيد و
ما كان جرمه الا بان دعى الكل الى الله الملك
العزيز الحميد وطوبى لك بما آتست بأحباء الله و
عاشت معهم وهذا من سجية المخلصين

- 9 The Spirit be upon thee and upon thy sister and upon those who have stood firm in this mighty and irrevocable Cause. Then convey God's greetings to the face of him who serveth you out of love for God, your Lord and the Lord of your ancient forebears. Say: O servant! Hold fast unto the loved ones of God and separate not thyself from them. Thus did We command thee before and now command thee again from the presence of the Mighty, the Beautiful.

9 و الروح عليك وعلى اختك وعلى الذينهم
استقاموا على هذا الأمر المبرم العظيم ثم كبر من
قبل الله على وجه الذي كان ان يخدمكم حباً لله
ربكم ورب آبائكم الأولين قل يا عبد تمسك
بأحباء الله ولا تفارق منهم كذلك امرناك
من قبل و حينئذ امراً من لدن عزيز جميل

- 10 Be patient in adversities, for verily thy Lord hath been in grievous tribulation, such that the gates of joy were closed before His face, yet He was content with what God was content with for Him and what was decreed for Him in the preserved Tablet of glory. O My Name! Deliver the messages of thy

10 ان اصبر في الشدائد وان ربك قد كان في شدة
عظيم بحيث سدت على وجهه ابواب السرور وانه
كان راضياً بما رضى الله له وقضى عليه في لوح
عز حفيظ ان يا اسمي بلغ رسالات ربك الى

Lord unto those who have been mentioned in this Tablet and unto those who have believed in God, the Most High, the Most Great. Beware lest thou be silent in mentioning thy Lord or grow cold in the warmth of thy love. Thus doth this brilliant and luminous Pen counsel thee. And the light that hath shone forth from the horizon of Glory be upon you and upon those with you and upon those among His assured servants who love you.

الَّذِينَ ذَكَرُوا فِي هَذَا اللَّوْحِ ثُمَّ الَّذِينَ آمَنُوا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَيَّاكَ أَنْ تَكُونَ صَامِتًا فِي ذِكْرِ رَبِّكَ وَمُخَوِّدًا مِنْ حَرَارَةِ حُبِّكَ كَذَلِكَ يَنْصَحُكَ هَذَا الْقَلَمُ الدَّرِّي الْمُنِيرُ وَالنُّورُ الَّذِي أَشْرَقَ عَنْ أَفْقِ الْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى مَنْ يُحِبُّكَ مِنْ عِبَادِهِ الْمَوْقِنِينَ

BLIB_Or15725.468,

NLAI_BH2.012,

PYK.009

BH01208

To: Muhammad

¹ O Muhammad! Be content with thy Lord and become independent of all that hath been created in dust, for dust and whatsoever proceedeth therefrom befitteth it and those who are devoted thereto and are among the devoted ones. Know thou that the dust which is condemned in the sight of God is the love of Mine enemies and attachment to them. But the dust which existeth in the kingdom is the manifestation of My Name, the All-Wise, the All-Knowing Director, and through it We have revealed the mysteries of the Cause and the subtleties of power, as ye have witnessed and are among the witnesses. Lift up thine eyes above all else, that My Beauty may be manifested unto thee - a Beauty which the eyes of the world have not attained.

¹ جَنَابِ مُحَمَّدٍ بِاسْمِ الْبَهِيِّ الْأَبِيِّ أَنْ يَا مُحَمَّدَ فَاكْفُ بِرَبِّكَ وَكُنْ مُسْتَغْنِيًّا عَمَّا خُلِقَ فِي التُّرَابِ لِأَنَّ التُّرَابَ وَمَا يَحْدُثُ مِنْهُ لِيَلِيقَ لَهُ ثُمَّ لِلَّذِينَ هُمْ اعْتَكَفُوا عَلَيْهِ وَكَانُوا مِنَ الْعَاكِفِينَ ثُمَّ اعْلَمْ أَنَّ التُّرَابَ الَّذِي هُوَ مَذْمُومٌ عِنْدَ اللَّهِ هُوَ حُبُّ أَعْدَائِي وَالتَّمَسُّكُ بِهِمْ وَلَكِنَّ التُّرَابَ الَّذِي كَانَ فِي الْمَلِكِ هُوَ مَظْهَرُ اسْمِي الْمَدِيرِ الْعَلِيمِ الْحَكِيمِ وَمِنْهُ أَظْهَرْنَا أَسْرَارَ الْأُمْرِ وَطَائِفَ الْقُدْرَةِ كَمَا أَنْتُمْ شَهِدْتُمْ وَتَكُونُونَ مِنَ الشَّاهِدِينَ وَأَنْتَ أَنْتَ فَارْفَعْ نَظْرَكَ عَنْ دُونِي لِيُظْهِرَ لَكَ جَمَالِي الَّذِي مَا فَازَ بِهِ عَيْنُ الْعَالَمِينَ

² By God, O Muhammad! There hath befallen Me that which hath befallen no one among all created things. Were I to utter but one word thereof, the pillars of the Throne would quake and the supports of the exalted Seat would crumble. Alas! Alas for that which the servants who were created by His command raise against the Ancient Beauty, at a time when the Temple of Pre-existence was established upon the throne of a mighty Name. Know thou the value of these days and emerge from the shirt of fancy, that perchance through thee the musk of divine knowledge may be diffused by thy Lord's permission, the All-Merciful, and may perfume all the world.

² تَاللَّهِ يَا مُحَمَّدَ قَدْ وَرَدَ عَلَيَّ مَا لَا وَرَدَ عَلَى أَحَدٍ مِنَ الْمَمَكَّاتِ وَلَوْ أَنْطَقَ بِحُجْرٍ مِنْهُ لِيَهْتَزَّ أَرْكَانُ الْعَرْشِ وَيَنْعَدِمَ قَوَائِمُ الْكَرْسِيِّ الرَّفِيعِ فَآهَ أَيْ عَمَّا يَعْتَرِضُ عَلَى سُلْطَانِ الْقَدَمِ عِبَادَةُ الَّذِينَ هُمْ خَلَقُوا بِأَمْرِهِ حِينَ الَّذِي اسْتَوَى هَيْكَلُ الْقَدَمِ عَلَى عَرْشِ اسْمِ عَظِيمٍ وَأَنْتَ أَنْتَ فَاعْرِفْ قَدْرَ تِلْكَ الْأَيَّامِ ثُمَّ اخْرُجْ عَنْ قَبِيضِ الْوَهْمِ لَعَلَّ بِكَ يَتَضَوُّعُ مُسْكُ الْعُرْفَانِ بِأَذْنِ رَبِّكَ الرَّحْمَنِ وَتَعَطَّرَ بِهِ الْعَالَمِينَ

³ O Muhammad! Soon shalt thou turn thy gaze toward the horizons but shall not find the Day-Star of the horizons, even shouldst thou circle throughout the heavens and the earth.

³ أَنْ يَا مُحَمَّدَ فَسَوْفَ تَحُولُ النَّظْرَ إِلَى الْآفَاقِ وَلَنْ تَجِدَ نَبِيرَ الْآفَاقِ وَلَوْ تَدَوَّرَ فِي أَطْرَافِ السَّمَوَاتِ وَالْأَرْضِ كَذَلِكَ نَخْبِرُكَ بِالْصِّدْقِ لِتَكُونَ مِنْ

Thus do We inform thee with truth that thou mayest be of them that know. Then shall all existence place the fingers of remorse and regret between their teeth, and all created things shall weep with manifest tears of sorrow. We have informed thee of this that thou mayest become aware of that which is veiled from the eyes of them that are shut out as by a veil.

العارفين اذا يضعن الموجودات اصابع التأسف و الحسرة بين اسنانهم و يكيّن كلّ الممكّات بدموع حزن مبين و انا اخبرناك بذلك لتطلع بما هو المستور عن اعين المحتجبين

- 4 Beware lest thou conceal the Cause of God, for thou hast witnessed His power and His sovereignty, His greatness and His might. Remind the people of what God hath shown thee and be of them that remember. And if one who turneth away should object, grieve not but be patient with beautiful patience. And if thou findest thyself alone in My love, rejoice within thyself and be of them that rejoice, for My love is of the wine of everlasting life which God hath specially ordained for them that are nigh unto Him, and no heedless soul shall ever partake thereof though he should search in the wilderness of desire unto all eternity.

4 اياك ان لا تستر امر الله لأنك رأيت قدرته و سلطانه ثم عظّمته و اقتداره ذكر الناس بما اراك الله و كن من الذاكرين و ان يعترض عليك معرض لا تحزن فاصبر و كن على صبر جميل و ان وجدت نفسك وحيداً في حبي فاستبشر في ذاتك و كن من المستبشرين لأنّ حبي من نحر الحى الحيوان الذى اختصّه الله للمقربين و لن يرزق به كلّ همج رعاع ولو يركض في برية الطلب الى ابد الآبدن

- 5 Say: By God! The Holy Spirit attained but a drop thereof, and thereby did God quicken His sincere servants. This is a word which God hath made a fire unto them that deny and are proud, and a light unto them that have discerned the seat of the Cause in this Beauty Who hath been afflicted among these unbelievers. Taste thou from the divine Tree and its fruits, then take shelter beneath its shade and fear no one, but trust in God, the Mighty, the Wise.

5 قل تالله روح القدس قد فاز برشح منه ولذا احيا الله به عباده المخلصين و هذه من كلمة جعلها الله ناراً للمكركين و المستكبرين و نوراً لمن اطلع بمواقع الأمر في هذا الجمال الذى ابتلى بين هؤلاء المشركين و انك ذق من شجرة القدس و اثمارها ثم استظل في ظلها و لا تخف من احد فتوكل على الله العزيز الحكيم

- 6 And if thou seest him whose name thou didst mention in the Tablet, say: O servant! Thou wert present before the Manifestation of thy Lord's Self, yet thou knew Him not and wert among the heedless. This was not unique to thee, for even those who were around Him at all times knew Him not, for We veiled the Face behind a thousand veils lest anyone discover what was ordained in the Tablets from the Pen of a holy, protecting One. Read thou these words, that perchance God may thereby give peace to thy soul and may reveal unto thee, in sleep or wakefulness, that which may bring rest to thy heart. There is no God but He. His are the creation and the command. He guideth whom He willeth and misleadeth whom He willeth. He is indeed the One, the Single, the All-Informed.

6 و ان رأيت الذى ذكرت اسمه في اللوح قل يا عبد انك حضرت بين يدي مظهر نفس ربك ولكن ما عرفته و كنت من الغافلين و ما كان هذا مخصوص بك بل ما عرفه الذين هم كانوا في حوله في كلّ حين لأننا سترنا الوجه في الف حجاب لئلا يطلع احد بما قدر في الألواح من قلم قدس حفيظ اذا فاقراً هذه الكلمات لعل الله يطمئن بها نفسك و يتجلى عليك في النوم او اليقظة ما يستريح به فؤادك انه ما من اله الا هو له الخلق و الأمر يهدى من يشاء و يضلّ من يشاء و انه هو الفرد الواحد الخبير

- 7 Therefore call upon God, thy Lord, at all times with this prayer: Glorified art Thou, O my God! I beseech Thee by the lights of Thy most exalted Beauty, and by the manifestations of the might of Thy sovereignty between earth and heaven, and by the splendor of Thy countenance whereby the dwellers of the realms of eternity were illumined, that Thou withhold me not from the wondrous revelations of the Sun of

7 اذا فادع الله ربك في كلّ الأيام بهذا الدعاء فسبحانك اللهم يا الهى اسئلك بأنوار جمالك العلى الأعلى و بظهورات عزّ سلطنتك بين الأرض و السماء و ببهاء وجهك الذى به استضاء اهل ميادين البقاء بأن لا تمنعنى عن بدائع ظهورات شمس عرفانك و لا تحرمنى عن

Thy knowledge, nor deprive me from entering the sanctuary of Thy glorious presence. Thou, verily, art the One Who hath power over whatsoever He willeth, and Thou, truly, art the Almighty, the All-Powerful.

- 8 O my God! I am he who hath turned his face away from the faces of all created things and hath set his face toward the face of Thy sanctified oneness, who hath fled from his own self and from all else but Thee, and who hath sought shelter beneath the shadow of the tree of Thy unity. Therefore, O my God, leave me not to myself, nor to anything that hath been created between the earth and the heavens. Then cause me to enter, O my God, within the pavilions of Thy nearness and the tabernacle of Thy love. Then unveil unto me, O my God, that which is hidden from the eyes of Thy servants and concealed from the knowledge of Thy creatures. Then make me, O my God, to be of them that have entered the stronghold of Thy Cause and dwelt within the precincts of Thy mercy. Verily, Thou doest what Thou willest and ordainest what Thou pleasest. Then preserve me, O my God, from mine enemies and from all that Thy good-pleasure abhorreth. Then send down upon me from the heaven of Thy bounty that which shall detach me from the world and enable me to attain unto Thy most exalted Self in this most pure and luminous Garment.

- 9 And thou, O Muhammad, if thou art not in his presence, send this Tablet to him from Me that he may read it and be of them that remember. And the Spirit be upon thee and upon such of the servants as are not hindered by the insinuations of Satan nor by the multitude of the idolaters from this resplendent and gracious Beauty.

BSTW#035x, JHT_S#067x

الدّخول في حرم عزّ لقائك و أنّك انت المقتدر
على ما تشاء و أنّك انت العزيز القدير

8 فيا الهى انا الذى تولّيت وجهى عن وجوه
الممكّات و اقبلت الى وجه قدس فردائيتك
و فررت عن نفسى و عن كلّ ما سواك و
استظلمت فى ظلّ شجرة وحدائيتك اذّا يا الهى لا
تدعنى نفسى و لا بشىء عمّا خلق بين الأرضين
و السموات ثم ادخلنى يا الهى فى خيام قربك و
خباء حبّك ثم اكشف لى يا الهى ما هو المستور
عن ابصار عبادك و ما هو المقنوع عن عرفان
بريتك ثم اجعلنى يا الهى من الذينهم دخلوا
حصن ولايتك و سكنوا فى جوار رحمتك و
انّك انت الفاعل لما تشاء و الحاكم على ما تريد
ثم احفظنى يا الهى من اعدائى و عن كلّ ما لا
يحبه رضاك ثم انزل علىّ من سماء جودك ما
ينقطعنى عن العالمين و يبلغنى الى نفسك الأعلى
فى هذا القميص الأطهر المنير

9 و أنّك يا محمد ان لم تكن عنده فارسل هذا
اللوّح اليه من قبل ليقرأه ويكون من المتذكّرين و
الروح عليك و على عباد الذين لن يمنعمهم وساوس
الشّيطان و لا كثرة المشركين عن هذا الجمال
المشرق الكريم

INBA33:020bx, INBA33:078x, INBA92:219,
NLAI_BH1.242, ADM3#139 p.157x

BH01218

To: *Abdul-Muhammad*

- 1 In the Name of God, the Most Mighty, the Most Luminous, the Most Exalted, the Most Glorious!
- 2 This is a Book that speaketh with truth and summoneth the people unto the Beloved of them that have known God. Were that which is treasured within it to be revealed unto men, all

1 بسم الله الأعزّ الأنور العلّى الأبهى

2 هذا كتاب ينطق بالحقّ و يدعو الناس الى محبوب
العارفين و لو يظهر على العباد ما كنز فيه لينصعق
كلّ من فى السموات و الأرض الآ عباد الله

that dwell in the heavens and on earth would swoon away, save such as God hath preserved, His faithful servants. Say: The Beloved hath appeared, arrayed in mighty grief, yet the people are in manifest heedlessness. Say: He hath been imprisoned in this Prison through that which the hands of the oppressors have wrought, after He had promised every soul His presence. All worship Him at morn and eventide, yet recognize Him not. These heedless ones weep for what befell Him in a former Revelation, yet shed His blood in this present one. Thus do they act, being utterly unaware. They call upon Him by night and by day, yet object to Him at every moment.

المخلصين قل قد ظهر المحبوب بطراز حزن عظيم ولكن الناس هم في غفلة مبين قل انه حبس في هذا السجن بما اكتسبت ايدي الظالمين بعد الذي وعد كل نفس بقاءه و كل يعبدونه في كل بكور واصيل يسجدونه و لا يعرفونه هؤلاء الغافلين ييكون بما ورد على نفسه في ظهور قبله و يسفكون دمه في ظهور بعده كذلك يعملون و لا يكون من الشاعرين يدعونه بالليالي و النهار و يعترضون عليه في كل حين

- 3 Is there any possessed of vision who will behold and recognize the Beloved of God, the Almighty, the Most Exalted, the Most Great? Is there any possessed of hearing who will hearken unto His melodies, sweeter than those of his Most Glorious Beloved, Who was a stranger in the lands of the heedless? Say: This is He Who sent forth the Messengers from His presence and brought forth from His realm the company of the Prophets. Fear ye God, O people! Object not to Him after He hath come unto you with the signs of God, your Lord, and with the clear tokens of God, your Beloved and the Beloved of all worlds.

3 هل من ذي بصر ليشهد و يرى محبوب الله المقدر العلي العظيم هل من ذي سمع يسمع نعماته الأحلى من محبوبه الأبهى الذي كان غريباً في ديار الغافلين قل هذا هو الذي ارسل من عنده المرسلين و جاء من لدنه معشر النبيين اتقوا الله يا قوم لا تعترضوا عليه بعد الذي جاءكم بآيات الله ربكم و بينات الله محبوب العالمين

- 4 How long will ye slumber upon the couch of heedlessness, and how long will ye wander distraught in the wilderness of ignorance? We sent unto you aforetime 'Ali with a perspicuous Book, Who gave you the glad-tidings of this Most Great, Most Mighty Revelation and took from you a covenant concerning Mine own Self. Look ye, therefore, into the Bayan, that ye may be numbered among them that truly know. And 'Ali wept in His days until He sacrificed His life in My path - to this all things bear witness, if ye be not of them that deny.

4 الى متى ترقدون على مهاد الغفلة و الى متى في تيه الجهل لمن الهائمين قد ارسلنا اليكم علياً من قبل بكتاب مبين و بشركم بهذا الظهور الأعظم العظيم و اخذ عنكم عهد نفسي اذا فانظروا في البيان لعل تكونن من العارفين و بكي على في أيامه الى ان فدى نفسه في سبيلي و يشهد بذلك كل شيء ان انتم من المنكرين

- 5 Say: O people, fear ye God, then have mercy upon My Soul. Sufficient unto Me is what hath befallen Me at the hands of all created things. Say: O people of the Bayan, have mercy upon yourselves and be not of the wrongdoers. Verily your Beloved commanded you in this Revelation not to demand of Him proof or evidence, and when He appeared with the truth, to turn unto Him and not to be of them that tarry. He emphasized throughout the Bayan that should He appear without proof or evidence, ye should not object to Him, but rather supplicate Him with humility, that perchance He might reveal unto you from the ocean of His bounty that which would tranquilize your souls and the souls of the heedless ones.

5 قل يا قوم خافوا عن الله ثم ارحموا على نفسي يكفيني ما ورد على من الخلائق اجمعين قل يا ملائكة البيان فارحموا انفسكم و لا تكونن من الظالمين و ان محبوبكم قد امركم في هذا الظهور بأن لا تطلبوا منه الحجة و الدليل و اذا ظهر بالحق فأقبلوا اليه و لا تكونن من الصابرين و اكد في كل البيان بأنه لو لم يظهر حجة و برهاناً انتم لا تعترضوا عليه ثم ادعوه بخضوع مبين لعل يظهر لكم من بحر فضله ما تطمئن به نفوسكم و انفس الغافلين

- 6 He hath appeared in truth with all the signs ere ye asked aught of Him - and God is All-Knowing, All-Informed of this. He hath come unto you from the Dayspring of the Cause with the clear tokens of God, the King, the Just, the Manifest One. He

6 و انه قد ظهر بالحق بكل الآيات قبل ان تسألوه في شيء و كان الله على ذلك عليم و خير و جاءكم عن مشرق الأمر بينات الله الملك العدل المبين

hath stood between heaven and earth with mighty sovereignty, and there hath appeared from Him the proof of 'Ali, then the evidence of Muhammad, then the testimony of the Spirit, then that which was brought by Him Who conversed with God. Beyond all this, He hath appeared with such sovereignty as no eye in all creation hath witnessed the like thereof, nor the eyes of the angels near unto God.

- 7 Yet ye have done unto Him that which none hath ever done unto another, and have perpetrated that which hath caused the Sovereign of the heavens and earth to lament. One day ye denied Him, another ye sought to slay Him, and yet another ye disbelieved in Him. The curse of God be upon you, O company of oppressors! Say: Ye are they who cast the Covenant of God behind your backs and were heedless of that which ye were bidden in all the Tablets, and forgot that wherewith ye were counseled in holy and noble Scrolls. Be fair in your judgment, though it be for less than a moment, if ye deny, by what proof do you establish your faith, O company of the heedless ones? By God, astonished at you are the denizens of the highest paradise, then the dwellers of the eternal realms, then the glorifying angels. Thus does the Dove warble upon the branches of the Tree of Utterance with verses of sorrow, and from its trilling weep the Pen, then the Tablet, then the eyes of the Prophets. And I say: I am content, O my Beloved, with what hath befallen me at the hands of these idolaters in Thy path, and I am content with what Thou hast ordained for me, for whatsoever Thou hast ordained for me is beloved of Baha. And I say: Praise be to God, the Lord of the worlds.

- 8 Thus have We sent down unto thee that which will cause thee to soar in the atmosphere which God hath sanctified from the odors of the idolaters. Empty thyself of all save God, then turn with thy heart unto God, the Most High, the Most Great, that there might be impressed upon it the sign of the beauty of the mention of thy Lord's name, and that thou mayest be of them that attain. Proclaim the greatness of God unto thy son and unto them that have believed in God, the One, the Powerful, the Almighty, and give them the glad-tidings of this Most Wondrous, Most Great, Most Mighty Remembrance. Then preserve them through God's might and power from the wolves of the earth, and purify them from the intimations of the idolaters. Then spread abroad what God hath sent down unto you throughout the land, that all may be quickened by the words of God and His signs, and may become aware of what hath been mentioned in the Tablets from the presence of One knowing, wise. Then make mention, from Us, of him who (Baba) hath visited the Ancient House, that he may be of them that are firm. Say: The Qiblih of all houses hath appeared, if thou

و قام بين السموات و الأرض بسلطان عظيم و
ظهر منه حجة على ثم برهان محمد ثم دليل الروح ثم
ما اتى به الكلم و من وراء ذلك قد ظهر بسلطان
ما شهدت عين الابداع شبهه و لا عيون ملائكة
المقرئين

7 و انتم فعلتم به ما لا فعل احد بأحد و ارتكبتم
ما ناهى به سلطان السموات و الأرضين و فى يوم
انكرتموه و فى يوم اردتم قتله و فى يوم كفرتم به
الا لعنة الله عليكم يا معشر الظالمين قل انتم الذين
نبذتم عهد الله عن ورائكم و غفلتم عما امرتم به
فى كل الألواح و نسيتم ما نصحتكم به فى صحائف
قدس كريم ان انصفوا بالله فى اقل من الحين ان
تكفروا به فبأى امر تثبت ايمانكم يا ملأ المعرضين
تالله تحيّر منكم اهل ملأ الأعلى ثم سكان مدائن
البقاء ثم ملائكة المسبحين كذلك غنت الورقاء
على افنان دوحة البيان بايات الأحران و من
تغرداتها يبكى القلم ثم اللوح ثم عيون النبيين و
اقول رضيت يا محبوبى فى سبيلك ما ورد على
من هؤلاء المشركين و رضيت بما قضيت لى لأن
كلها قضيت لنفسى هو محبوب البهاء و اقول الحمد
لله رب العالمين

8 كذلك نزلنا عليك ما يطيرك فى هواء الذى
جعل الله مقدساً عن نفحات المشركين ان افرغ
نفسك عما سوى الله ثم اقبل بقلبك الى الله
العالى العظيم ليرسم عليه آية جمال ذكر اسم ربك
و تكون من الفائزين كبر من قبل الله على وجه
ابك ثم الذين آمنوا بالله الواحد المقتدر القدير
و بشرهم بهذا الذكر الأبدع الأعظم العظيم ثم
احفظهم بحول الله و قوته من ذباب الأرض
ثم طهرهم من اشارات المشركين ثم انتشروا ما
نزل الله عليكم فى البلاد ليحيين كل بكلمات الله
و آثاره و يطلعن بما ذكر فى الألواح من لدن عليم
حكيم ثم ذكر الذى (بابا) زار بيت العتيق من لدنا
ليكون من الراشدين قل قد ظهر قبلة البيوت ان
انت من العارفين ول قلبك شطر بيت الأعظم
لتمر عليه نفحات الرضوان و تقربك الى مقصود

be of them that know. Turn thy heart in the direction of the Most Great House, that the breezes of the All-Merciful may waft over thee and draw thee nigh unto the Purpose of the worlds. And the glory be upon thee and upon him and upon such of His handmaidens as believe and are pure, and such of His servants as remember Him. And praise be to God, the Lord of the worlds.

العالمين و البهآ عليك و عليه و على من آمن بالله
من امائه الزاكيات و عبادہ الذاکرين و الحمد لله
رب العالمين

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- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Exalted! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعَزِّ الْأَعْلَى
- 2 This is a Book from the Primal Point unto him who hath believed in God and His signs, who hath attained unto the presence of the Throne and was numbered among the triumphant ones, who hath heard with his own ears the melodies of God, and upon whom the All-Glorious hath dawned with the wonders of His light. Thus hath God's favor and His proof, then His signs and His evidence, been perfected unto him, that he may stand firm in the Cause and leave all created things behind him, being among the steadfast. Even should he find himself alone in his love for his Lord, such that he witnesseth none throughout all the kingdoms of earth and heaven who hath turned towards Him, he shall not be troubled in his soul, nor shall he be of them that waver. 2 هَذَا كِتَابٌ مِنْ نَقْطَةِ الْأَوَّلَى إِلَى الَّذِي آمَنَ بِاللَّهِ وَ آيَاتِهِ وَ حَضَرَ تَلَقَّاءَ الْعَرْشِ وَ كَانَ مِنَ الْفَائِزِينَ وَ سَمِعَ نِعَمَاتِ اللَّهِ بِأَذْنِهِ وَ تَجَلَّى عَلَيْهِ السَّجْحَانُ بِبَدَائِعِ أَنْوَارِهِ وَ بِذَلِكَ تَمَّتْ عَلَيْهِ نِعْمَةُ اللَّهِ وَ حُجَّتُهُ ثُمَّ آيَاتِ اللَّهِ وَ بَرَهَانُهُ لِيَسْتَقِيمَ عَلَى الْأَمْرِ وَ يَدْعَ الْمَمَكَّاتِ عَنْ وَرَائِهِ وَ يَكُنْ مِنَ الثَّابِتِينَ وَ لَوْ يَجِدُ نَفْسَهُ فَرِيداً فِي حُبِّ مَوْلَاهُ بِحَيْثُ لَنْ يَشْهَدَ فِي خَلْقِ السَّمَوَاتِ وَ الْأَرْضِ مِنْ مَقْبَلٍ لَا يَضْطَرُّ فِي نَفْسِهِ وَ لَا يَكُنْ مِنَ الْمُتَزَلِّزِينَ
- 3 O servant! Hearken unto My call from the direction of My mercy and My loving-kindness, and forget not My favor. Then call to mind what hath befallen My own Self among the people, that perchance they may find a way unto Him Who is the Spirit. Go forth from that land with the spirit and sweet fragrance of God and with His leave, and shouldst thou find one with hearing ears, impart unto him what the Spirit hath imparted unto thee, that thereby his heart may be quickened and he may be of them that drink from the Kawthar which floweth in truth, whose stream shall never run dry, and shall never cease to flow by the decree of thy Lord, the All-Knowing, the All-Wise. 3 اِنْ يَا عَبْدِ اسْمِعْ نِدَائِي عَنْ شَطْرِ رَحْمَتِي وَ عَنَائَتِي وَ لَا تَنْسَ فَضْلِي ثُمَّ اذْكُرْ مَا وَرَدَ عَلَى نَفْسِي بَيْنَ الْعِبَادِ لَعَلَّ يَتَّخِذَنَّ إِلَى ذِي الرُّوحِ سَبِيلًا اِنْ اُخْرِجَ مِنْ تِلْكَ الْأَرْضِ بِرُوحِ اللَّهِ وَ رِيحَانِهِ وَ اِذْنٍ مِنْ لَدُنْهِ وَ اِنْ وَجَدْتَ ذَا اِذْنٍ فَأَلْقِ عَلَيْهِ مَا الْقَى الرُّوحُ عَلَيْكَ لَعَلَّ يَحْيِي بِذَلِكَ قَلْبَهُ وَ يَكُونُ مِنَ الشَّارِبِينَ مِنْ كَوْثَرِ الَّذِي جَرَى بِالْحَقِّ وَ مَا اخَذَهُ التَّفَادُ وَ لَنْ يَأْخُذَ بِدَوَامِ رَبِّكَ الْعَلِيمِ الْحَكِيمِ
- 4 If thou shouldst witness the multitude of them that turn away, grieve not, but rather rejoice thereat, for God hath made the recognition of this Youth to be the exclusive privilege of His near servants, though they walk upon its heights. Thus do 4 وَ اِنْ رَأَيْتَ كَثْرَةَ الْمَعْرِضِينَ لَا تَحْزَنْ بَلْ فَاسْرِرْ بِذَلِكَ لِأَنَّ عِرْفَانَ هَذَا الْغَلَامِ جَعَلَهُ اللَّهُ مَخْصُوصاً لِعِبَادِهِ الْمُقَرَّبِينَ ثُمَّ أَشْهَدُهُمْ مَعْدُوماً فِي الْأَرْضِ وَلَوْ

We make mention unto thee through Our bounty, lest there be effaced from thy heart that which hath been inscribed therein by a hallowed and luminous Pen.

- 5 Be thou united with the loved ones of God, and beware of them that have not believed in God from everlasting, and have been of the idolaters. By God! through the very presence of such souls every sweet and gentle air is turned corrupt, and from them proceedeth that wherefrom all things flee—nay, even the inmates of hell would flee. And if thou shouldst meet one who hath turned away, suffer him not to pass beyond the mention of the two Words; chastise him with the scourges of the Bayan. Say: O thou who hast turned away from God! Why fleest thou from branch to branch, seeking an opportunity to inject what Satan hath cast into thy breast into the hearts of the believers? Know then, O thou that hast turned away from God, that We walk not in the paths of vain imaginings. We shall never pursue thee, nor will We ever listen to what thou bringest as argument from that which is past. We ask of thee one word in pure truth, if thou be of the truthful. We adjure thee by God: by what proof didst thou believe in the Primal Point? Bring it forth, for that sufficeth Us as testimony, without the mention of all the worlds.

- 6 And if he come unto thee with the Words of God and His Tablet, take it in the hand of submission; then kiss it and place it upon thy head, and say: I bear witness by mine own self, my soul, and my tongue that this is a Revelation from the presence of One Mighty, One All-Knowing. And say: In the Name of God and by God! Then bring forth a Tablet from the traces of thy Lord, the All-Merciful. By God, the Truth! thereby shall the realities of contingent being be illumined. And say: O thou who hast turned away! If thou didst believe in the first, why didst thou disbelieve in the last? The curse of God be upon them that have disbelieved in the verses of God after their revelation, and have been in doubt concerning the meeting with their Lord in these days wherein the veil of imitation hath been rent asunder and the Beauty of the Cause hath shone forth with manifest sovereignty.

- 7 And if thou findest not within thine own soul, nor perceivest the fragrances of holiness from the Words of God, the Powerful, the Mighty, the All-Beauteous, then will We read the two Tablets before the peoples of former times, that they may render justice in the Cause of God, and in that wherewith ye have wronged the Manifestation of His Self—for ye deal not justly, though God should bring you the proof of the former and the latter.

- 8 Say: O people! Fear ye God. There hath come unto you the Youth of God, reciting unto you the verses of your Lord, and

يمشون على مناكبها كذلك نذكرك بالفضل لئلا يمح عن قلبك ما رقم فيه من قلم قدس منير

5 ان اتحد مع احبائه الله ثم احترز عن الذين ما آمنوا بالله في ازل الآزال و كانوا من المشركين تالله بوجود هؤلاء ينقلب كل هواء عذب لطيف و يخرج من انفسهم ما يفر عنه كل الأشياء بل يفرن اهل الجحيم وان وجدت من معرض لا تدعه ليتجاوز عن ذكر الكلمتين ادبه بسياط البيان قل يا ايها المعرض بالله لم تفر من غصن الى غصن لتجد الفرصة و تدخل ما القاك الشيطان في صدور الموحدين فاعلم يا ايها المعرض بالله انا لا نمشي في سبل الأوهام ولن نعقبك ابداً ولن نسمع منك ما تستدل به عما مضى من قبل نسئل منك كلمة على الحق الخالص ان انت من الصادقين اقسمك بالله بأى حجة آمنت بنقطة الأولى فأت بها وانها يكفيننا في الحجية عن ذكر العالمين

6 و ان اتاك بكلمات الله و لوحه خذه بيد التسليم ثم اقبله و ضعه على رأسك و قل اشهد بذاتي و نفسي و لساني بأن هذا لتنزىل من لدن عزيز عليم و قل بسم الله و بالله ثم اظهر لوحاً من اثر ربك الرحمن تالله الحق اذا يستضيء به حقائق الامكان و قل يا ايها المعرض ان آمنت بالأول لم كفرت بالآخر الا لعنة الله على الذينهم كفروا بآيات الله بعد انزالها و كانوا في مرية من لقاء ربهم في هذه الأيام التي شق حجاب التقليد و اشرق جمال الأمر بسلطان مبين

7 و انك ان لن تستشعر في نفسك و لن تجد رواغ القدس من كلمات الله المقتدر العزيز الجميل نقره اللوحين عند ملل القبل لينصفوا في امر الله و بما ظلمتم على مظهر نفسه لأنكم لا تصفون ولو يأتكم الله بحجة الأولين و الآخرين

8 قل يا قوم اتقوا الله قد جائكم غلام الله و يتلو عليكم من آيات ربكم و يصدق ما نزلت من قبل

confirming that which was sent down aforetime from the realm of God, the All-Protecting, the Omnipotent, the Mighty, the All-Praised. He calleth you at every moment unto Him, and hath offered up His spirit in the path of God, in such wise that He hath not preserved His own self for even the twinkling of an eye. Unto this every just and discerning soul beareth witness. O people! Fear ye God. Shall we disbelieve in these verses by which the Cause of every Prophet of old was established, and then claim belief in one of the Messengers of God? By God! the Concourse on high would laugh us to scorn—yea, the realities of all things, if ye be of them that know; and the hosts of the unseen and the seen, and every keen and informed one, would mock us. Fear ye God, O people, and do not as they did who were before you and were of them that turned away. When the Sun of the Cause shone upon them from the horizon of holiness, they regarded it not; then they scoffed and said: “Thus have we heard from our fathers of old.”

- 9 Say: O people! Look not upon the loved ones of God with the eye of contempt. Verily, they are, in the sight of God, among the most exalted of created things, though in your eyes they be numbered among the lowliest of servants—were ye but of them that perceive. A single hair of them, in the sight of God, is better than those who practise renunciation before men to preserve their leadership, while in secret they commit that which Nimrod himself committed not. Thus hath the Cause been sent down from the Pen of the Spirit, that it may be a reminder unto Our willing servants. And the Spirit and glory be upon thee, and upon them that have believed in God and cut themselves off from all the worlds.

من جبروت الله المهيمن المقتدر العزيز الحميد و يدعوكم في كلّ حين اليه و انفق روحه في سبيل الله بحيث ما حفظ نفسه في اقلّ من آن ويشهد بذلك كلّ منصف بصير و يا قوم اتقوا الله ان تكفر بهذه الآيات التي ثبت بها امر كلّ نبيّ من قبل و ندعى الايمان بأحد من رسل الله فوالله يضحك بنا اهل ملأ الأعلى ثمّ حقايق كلّ شيء ان انتم من العارفين و يستهزئ بنا جنود الغيب و الشهادة و كلّ فطن خبير اتقوا الله يا قوم و لا تفعلوا ما فعل الذين كانوا قبلكم و كانوا من المعرضين و اذا اشرفت عليهم شمس الأمر عن افق القدس ما التفتوا بها ثمّ استهزؤا و قالوا كذلك سمعنا من آبائنا الأولين

9 قل يا قوم لا تنظروا احباء الله بنظرة الحقارة و انهم من اعلى الخلق عند الله لو يكونون عندكم من ادنى العباد لو انتم من الشاعرين و شعرة منهم عند الله خير عن الذين يزهدون عند الناس حفظاً لرياساتهم و في السرّ يرتكبون ما لم يرتكبه التّفرد كذلك نزل الأمر من قلم الرّوح ليكون تذكرة لعبادنا المريدين و الرّوح و البهاء عليك و على الذينهم آمنوا بالله و انقطعوا عن العالمين

INBA42:247x, BLIB_Or15725.016

BH01249

To: *Ali Muhammad*

- 1 In the Name of God, the Most Great, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْعَظِيمِ

- 2 O 'Ali!

2 اِنْ يَا عَلِيّ

- 3 We have heard your call and have become aware of what lies within your heart of the love of God, your Lord and the Lord of all worlds. With Him is the knowledge of the heavens and earth; not an atom's weight of the deeds of all created things escapes His knowledge. With Him is the mystery of the heavens and

3 قَدْ سَمِعْنَا نَدَائِكَ وَاطَّلَعْنَا بِمَا فِي قَلْبِكَ مِنْ حُبِّ اللَّهِ رَبِّكَ وَرَبِّ الْعَالَمِينَ وَعِنْدَهُ عِلْمُ السَّمَاوَاتِ وَ الْأَرْضِ لَا يَعْزُبُ عَنْ عِلْمِهِ ذَرَّةٌ مِنْ أَعْمَالِ الْخَلَائِقِ أَجْمَعِينَ وَعِنْدَهُ غَيْبُ السَّمَاوَاتِ وَ مَا خَزَنَ فِي

what is treasured in the vaults of earth, and what lies within the hearts of His unified servants. We have been with you at all times. At times you turned to holy glances when the attraction of the Cause took hold of you from the presence of One mighty and powerful, and at times you were heedless - such is the nature of man. Grieve not over this, but be in manifest joy, for your Lord has accepted what you have done in His love and heard what you spoke in His wondrous and new remembrance. When you were engaged in My remembrance, We were before your face and heard your words, and I am the All-Knowing, the All-Informed. Blessed are you for having fulfilled God's Covenant, not breaking His pact, and not being among the idolaters.

- 4 Turn with your heart to the Qiblih of all horizons, then aid His Cause at all times and be not of the hesitant ones. Take the chalice of life and fear not the manifestations of Satan. Say "In the Name of God and by God," then drink thereof by My leave, My command and My sovereignty, and fear not the hosts of the oppressors. Say: "By God, that which was never manifest in creation has been made manifest!" Then the tongue of grandeur speaks above My head saying, "Blessed be God Who has sent forth the Youth, then dispatched Him and caused Him to shine forth from the horizon of the Cause with evident sovereignty."
- 5 Trust in God, then arise amidst the peoples of the earth and say: "O people! The proof has appeared and the Beauty of the All-Merciful has shone forth from the horizon of creation with a mighty adorning. O people! Fear God! This is He for Whose sake the Prophets and Messengers sacrificed themselves. This is He for Whose love 'Ali was suspended in the air and was struck by the bullets of hatred from the hosts of the deniers." Say: "O people! Do you imagine that He gave up His spirit for His own sake or for your sakes? Woe unto you, O most lost ones! By God, He sacrificed Himself in My path and gave up His spirit for My decisive, mighty and wise Cause."
- 6 Raise your heads from the slumber of passion, then turn to the Dayspring of eternity that you may witness the Sun of the remembrance of your Lord's Most Exalted Name shining from the horizon of glory with the sovereignty of grandeur and majesty. Be not of those who have distanced themselves from the shore of nearness and are among the bygone ones.
- 7 Say: "O people! Fear God and deny not Him upon Whom has befallen in God's path what has befallen no one before, as you would testify were you to be fair. Have you not heard that when the Luminary of the horizons was in the region of Iraq, all the servants opposed Him, and in every moment the arrows

كناز الأرض ثم ما في قلوب الموحدین أنا
كنا معك في كل الأحيان و أنك مرّة التفتت
الى لحظات القدس حين الذي اخذك جذب
الأمر من لدن مقتدر قدير و مرّة كنت غافلاً و
هذا من شأن الانسان لا تحزن من ذلك و كن
على فرح مبين لأن ربك قد قبل ما عملت في
حبه و سمع ما تكلمت به في ذكره الأبدع البديع
حين الذي كنت ذا كراً بذكرى كلاً امام وجهك
و سمعنا مقالاتك و انا العليم الخبير هنيئاً لك بما
وفيت بميثاق الله و ما نقضت عهده و ما كنت
من المشركين

4 ان اقبل بقلبك الى قبلة الآفاق ثم انصر امره في
كل الأحيان و لا تكن من المتوقفين خذ كأس
الحیوان و لا تخف من مظاهر الشيطان و قل بسم
الله و بالله ثم اشرب منها باذن و امری و سلطانی
و لا تخف من جنود الظالمين قل تالله قد ظهر ما
لا ظهر في الابداع و اذا تنطق لسان العظمة فوق
رأسی بأن تبارك الله الذي بعث الغلام ثم ارسله
و اشرقه عن افق الأمر بسلطان لاج مبين

5 توكل على الله ثم قم بين ملاء الأرض و قل يا قوم
قد ظهر البرهان و اشرق جمال الرحمن عن افق
الأكوان بطراز عظيم ان يا قوم خافوا عن الله
هذا هو الذي فدى في سبيله النبيين و المرسلين و
هذا هو الذي علق في هويه على في الهواء و ورد
عليه رصاص البغضاء من جنود المنكرين قل يا
قوم هل تظنون بأنه انفق الروح لنفسه او لأنفسكم
فويل لكم يا ملاء الأخسرين تالله انه فدى في سبيل
و انفق روحه لأمری المبرم العزيز الحكيم

6 ان ارفعوا رؤوسكم عن رقد الهوى ثم توجهوا الى
مشرق البقاء لتشهدوا شمس ذكر اسم ربكم العليّ
الأعلى مشرقة عن افق الجلال بسلطان العظمة و
الاجلال و لا تكونن من الذينهم بعدوا عن شاطئ
القرب و كانوا من الغابرين

7 قل يا قوم خافوا عن الله و لا تكفروا بالذي
ورد عليه في سبيل الله ما لا ورد على احد من
قبل و انتم تشهدون لو تكونن من المنصفين اما
سمعت بأن نير الآفاق حين الذي كان في شطر

of the wretched descended upon Him from the clouds of destiny while He stood between earth and heaven? At times He turned His holy face to the peoples of the earth saying, 'O people! The clouds have been rent asunder and the Lord of Lords has come with mighty sovereignty!' And at times He addressed the people of the Gospel saying, 'By God, He Who ascended to heaven has veritably descended and circles round the Youth, if you be of those who see!' And once He addressed the people of the Furqan saying, 'The Messenger of Muhammad has come from before with clear sovereignty!' Turn then to the people of the Bayan and address them in the mystery of the line: Prepare yourselves, O people, for the Most Great Manifestation and purify your hearts from all doubts and allusions, for soon shall the Dwelling Place of verses be established upon the throne of names and attributes. For in that time the appointed hour of the Cause had not been fulfilled and the Face had not been unveiled, and We were behind a mighty veil. When the appointed time came, the fingers of divine power rent asunder the veil of concealment, and the Face shone forth from the horizon of glory and power, and the Tongue of God spoke amongst all worlds. Thereupon the pillars of all created things were shaken, and the feet of every soul did stumble, save those who had detached themselves from all things and had drunk from this Spring. Thus have We imparted unto thee from the wondrous melodies on this Night wherein the Ancient Beauty reclined upon the couch of sorrows by reason of that which befell Him from the manifestations of Satan. His tongue doth speak, His eyes do rain tears, and the Pen of the Cause lamenteth as it moveth before His face upon this luminous and holy Tablet. Say: O people, He hath appeared with the most wondrous melodies - will ye not be among those who perceive? Soon shall all that ye possess perish and ye shall return to your abode, wherein ye shall find for yourselves neither spring nor beloved. The melodies of God have been completed and His wondrous songs have ended in the paradise of this holy and wonderful Tablet. And the mercy that dawned from the horizon of eternity be upon thee and upon the people of Baha who are established upon the crimson ark and who traverse the sea of certitude.

العراق اعترض عليه كلّ العباد و نزل عليه في كلّ حين سهام الأشتياء من سحاب القضاء و أنّه كان قائماً بين الأرض و السماء مرّة توجّه وجه القدس الى ملأ الأرض ان يا قوم قد شقّت السحاب و جاء ربّ الأرباب بسلطان عظيم و مرّة التفت الى ملأ الانجيل و قال تالله انّ الذي صعد الى السماء قد نزل بالحقّ و يطوف حول الغلام ان انتم من الناظرين و خاطب مرّة ملأ الفرقان قد جاء مرسل محمّد من قبل بسلطان مبين ثمّ توجّه الى ملأ البيان و خاطبهم في سرّ السّطران استعدّوا يا قوم لظهور الأعظم و طهّروا قلوبكم عن كلّ الشّبهات و الاشارات فسوف يستقرّ منزل الآيات على عرش الأسماء و الصفات لأنّ في ذلك الحين ما تمّت ميقات الأمر و ما كشف الوجه و كذا في ستر عظيم فلما جاءت الميقات شقّت انامل القدرة ستر الحجاب و اشرق الوجه عن افق العزّة و الاقتدار و نطقت لسان الله بين العالمين اذاً اضطرب اركان الكائنات ثمّ تزلزلت اقدام كلّ نفس الاّ الذينهم انقطعوا عن كلّ شيء و شربوا من هذا المعين كذلك القيناك من بدائع الألحان في هذه الليلة التي استقرّ جمال القدم على بساط الأحران بما ورد عليه من مظاهر الشّيطان تنطق لسانه و تمطر عينه و يضحّ قلم الأمر حين الذي يتحرّك في مقابلة الوجه على هذا اللوح المقدّس المنير قل يا قوم أنّه قد ظهر بأبدع النّعمات أ فأنتم لا تكوننّ من الشّاعرين فسوف يفنى ما عندكم و ترجعون الى مقرّكم اذاً لا تجدنّ لأنفسكم من معين و لا من حبيب و قد تمّت نعمات الله و انتهت بدائع الحانته في رضوان هذا اللوح المقدّس البديع و الرّحمة التي استشرقت عن افق البقاء عليك و على اهل البهّاء الذين استقرّوا على فلك الحمراء و كانوا على بحر الاطمينان لمن السّائرين

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BH01264

1 He is the Mighty, the Eternal, the Self-Subsisting!

1 هو العزيز الباقي القيوم

2 This is the Book which guideth unto righteousness. God hath made it a proof and a remembrance for all who are in the heavens and on earth. There is no doubt therein. It hath been sent down in truth from the presence of One Who is All-Wise, All-Informed. Therein is that which guideth men to the paradise of eternity and draweth them nigh unto God, the Lord of all worlds. Therein hath the Point of Knowledge been expounded and the words of God have appeared in a clear Arabic tongue. Thus do We set forth the verses for you and cast upon you that which will guide you unto God, the Mighty, the Praiseworthy. Therein doth God command His servants to observe pure justice, and this is His grace unto all created things.

2 ذلك الكتاب يهدي الى الرشـد و جعله الله حجة و ذكرى لمن فى السموات و الأرضين لا ريب فيه نزل بالحق من لدن حكيم خبير و فيه ما يهدى الناس الى رضوان البقاء و يقربهم الى الله رب العالمين و فيه فصلت نقطة العلم و ظهرت كلمات الله بلسان عربى مبين كذلك نصرف لكم الآيات و تلقى عليكم ما يهديكم الى الله العزيز الحميد و فيه يأمر الله عباده بالعدل الخالص و ان هذا فضله على الخلائق اجمعين

3 O people! Be guided by the guidance of God and follow not your desires, nor be ye of them that turn aside. Say: Verily the Morn of divine revelation hath breathed forth from the presence of One Who is exalted and great. Say: Verily the Sun hath shone forth from the presence of a mighty and powerful Sovereign. Beware that ye grieve not over anything, but rather rejoice with the joy of God and enter the holy paradise, a noble and glorious seat. Beware that ye think not evil of God and sell not the Joseph of Faith for a paltry price, but enter the Egypt of certitude in the presence of God, the Mighty, the Beautiful.

3 يا قوم فاهتدوا بهدى الله و لا تتبعوا هواكم و لا تكونن من المعرضين قل ان الصبح تنفس من لدن على عظيم قل ان الشمس اشرفت من لدن سلطان عز مكين اياكم ان تحزنوا فى شىء ثم افرحوا بفرح الله ثم ادخلوا فى جنة القدس مقعد عز كريم و اياكم ان تظنوا بالله ظن السوء و تشتروا يوسف الايمان بثن قليل و ادخلوا مصر الايقان بين يدى الله العزيز الجليل

4 Know ye that God had servants before you who migrated with His chosen ones, and the idolaters gathered against them until matters reached such a pass that they strove with them until they were all slain and martyred in the ways of God, the Powerful, the Most High, the All-Knowing. Among them is the true account of Husayn, when he departed from his home with his family and companions, as ye hear tell each day and hour. The hosts of unbelief surrounded them from every side and prevented them from returning to God's sacred sanctuary. The armies of infidelity rose against them and cut off all means of entry and exit. Ye have heard all this from these idolaters who exhort others but exhort not themselves, who mention God and His loved ones from the pulpits yet in their hearts are not among those who remember.

4 ثم اعلموا بان الله كان عباد قبلكم و هاجروا مع صفوته و اجتمعوا عليهم المشركين و وصل الامر الى مقام جاهدوا معهم حتى قتلوا كلهم و استشهدوا فى سبيل الله المقتدر العلى العليم و منهم نبأ حسين بالحق حين الذى خرج عن دياره مع اهله و اصحابه كما سمعتم فى كل يوم و حين و احاطتهم جنود الكفر عن كل الجهات و منعوهم عن الرجوع الى حرم الله العزيز القدير و قاموا عليهم عساكر الكفر و انقطعوا عنهم سبل الدخول و الخروج و انتم سمعتم كل ذلك عن هؤلاء المشركين الذين يعظون الناس و لا يتعظون فى انفسهم و يذكرون الله و اوليائه على المنابر ثم فى انفسهم ما كانوا من المتذكرين

5 When matters grew severe for God's companions, they strove with their wealth and their lives to such a degree that the eyes

5 فلما اشتد الأمر على اصحاب الله جاهدوا بأموالهم و انفسهم على قدر الذى توجهت اليهم اعين ملأ

of the Concourse on High were directed toward them and the angels drawn nigh were bewildered, until they sacrificed their souls and spirits in the path of their Lord. The ornaments of earthly dominion deterred them not, nor did love of anything hold them back. They hastened to God's good-pleasure with great joy. Their spirits ascended to the Supreme Companion and their eyes were solaced by beholding the lights in a holy and noble dwelling-place.

الأعلى و تحيّرت ملائكة المقرّبين الى ان فدوا
انفسهم وارواحهم في سبل ربهم و ما سدّهم
زخرف الملك و ما منعهم حبّ شيء فاسبقوا
الى رضوان الله و رضائه بفرح عظيم و ارتقت
ارواحهم بالرفيق الأعلى و قرّت عيناها من
مشاهدة الأنوار في مقرّ قدس كريم

- 6 O company of emigrants! Ye have migrated in the paths of your Creator, yet no adversity or hardship hath touched you, nor hath the slightest harm befallen you. Ye have traversed paths of glory in this journey of yours, and the people have welcomed you in every land and accompanied you from every city until ye arrived at a glorious and resplendent spot. Beware lest your hearts be straitened. Waste not your right, nor count your faith as a favor to God. Rather, God bestoweth favor upon you in that He hath guided you unto Himself, granted you His presence, and chosen you from among all created things. Know ye that God hath ordained no station for anyone save in following His command, and this is indeed a mighty matter in God's presence. Apart from this, none shall be mentioned before God even should he rule over all beneath the sun. This is a certain truth.

6 و انتم يا ملأ المهاجرين هاجرتم في سبل بارئكم و
ما مستكم البأساء و لا الضراء و ما نزل عليكم
الضرّ على قدر نقير و قطمير و سلكتكم مناهج العزّ
في سفركم هذا و استقبلوكم العباد في كلّ بلد و
شايعوكم من كلّ مدينة الى ان وردتم في بقعة عزّ
منير ايّاكم ان تضيق صدوركم لا تضيقوا حقكم و
لا تمنوا على الله في ايمانكم بل الله يمنّ عليكم فيما
هديكم الى نفسه و رزقكم لقائه و اصطفىكم بين
الخلق اجمعين ثمّ اعلوا بأنّ الله ما قدر لأحد من
شأن الآ في اتباع امره و أنّ هذا لشأن قد كان
بين يدي الله عظيم و من دون ذلك لن يذكر عند
الله و لو يحكم احد على ما تطلع الشمس عليها و
انّ هذا لحقّ يقين

- 7 If God should command any of the kings to sweep the threshold of the place wherein His Name is raised, this would be better for him than the sovereignty of the past and future. Verily His command is binding upon all His servants - this is His bounty unto them though He needeth them not, and He is indeed independent of all creation. Say: O people! Burn not the fruits of your deeds with the fire of your vain imaginings, and be not among the veiled ones. Say: God hath reckoned up your fancies and whatsoever was in your hearts, and with Him lieth the knowledge of the hidden things of the heavens and earth, if ye be of them that are assured.

7 و لو يأمر الله احد من الملوك بأنّ يكنس فناء
الذي فيه يرفع اسمه هذا خير له عن ملك الأولين
و الآخرين و أنّ امره على العباد هذا فضله عليهم
من دون ان يحتاج اليه و أنّه لغنى عن العالمين
قل يا قوم لا تحرقوا ثمرات اعمالكم بنار ظنونكم
و لا تكوننّ من المحتجبين قل انّ الله احصى
ظنون انفسكم و ما كان في صدوركم و عنده غيب
السّموات و الأرض ان اتم من الموقنين

- 8 O ye emigrants! Give thanks unto God, your Creator, and be not heedless of that wherewith God hath preferred you above His servants and guided you unto the path of mighty righteousness. Sanctify your souls and follow not your desires, nor walk in the footsteps of them unto whom God hath given no light. Follow instead him who hath come unto you with clear authority and reciteth unto you the verses in a wondrous, pleasing tongue. Know ye that God hath ordained for you that which He hath ordained for none before you, such that your names are mentioned in the company of all worlds. Can there be conceived in all creation any station greater than this? Nay, by the

8 يا ايّها المهاجرين فاشكروا الله بارئكم و لا تغفلوا
عما فضلكم الله بين عباده و هذاكم صراط عزّ
مستقيم قدّسوا انفسكم و لا تتبعوا هوايكم و لا تعقبوا
الذين ما جعل الله لهم من نور ثمّ اتبعوا من جائكم
بسلطان مبين و يتلو عليكم الآيات بلسان بدع مليح
ثمّ اعلوا بأنّ الله قدر لكم ما لا قدر لأحد قبلكم
بحيث يذكر اسمائكم في ملأ العالمين و هل يمكن في
الابداع مقام اعظم من ذلك لا فوربّ العالمين

Lord of all worlds! Therefore rejoice within yourselves, then be patient in the Cause of God and in whatsoever befalleth you in His path, and be not of them that are perturbed. Ye shall find your deeds preserved with God in the Book wherein no deed of the doers shall be left unrecorded. Thus hath the Tablet been completed though the mysteries of the Pen are not exhausted, wherefore We say: We are content, O our Lord, with what Thou hast decreed and wilt decree, and We say: Praise be to God, the Lord of all worlds.

إذا فاستبشروا في انفسكم ثم اصبروا في امر الله و
بما ورد عليكم في سبيله ولا تكونن من المضطربين
ستجدون اعمالكم عند الله في كتاب الذي لن يغادر
فيه عمل العاملين اذا تم اللوح وما تم اسرار القلم
وبذلك نقول رضينا ربنا بما قضيت وتقضى و
نقول الحمد لله رب العالمين ١٥٢

INBA36:046, INBA71:205, RSBB.002,
YFY.064-065x

BH01272

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

1 In the name of God, the Everlasting, the All-Knowing!

1 بسم الله الباقي العليم

2 The Tongue of Grandeur speaks, addressing you:

2 يتكلم لسان العظمة مخاطباً اياك

3 Blessed art thou for having recognized God, thy Lord, for having detached thyself from all else save Him, and for having turned unto Him. This, verily, is a supreme bounty. Joy be unto thee for having drunk from the cup of loving-kindness and for having answered thy Lord when He called all who are in the heavens and on earth with a word from His presence - a word by which the faces of the heedless were transformed. Blessed art thou, for the clouds of thy Lord's mercy, the Most High, the Most Great, have rained upon thee, and in thy heart hath grown the plant of the knowledge of thy Lord, the Mighty, the Impregnable. Blessed art thou for having cast behind thee the book of the transgressors and for having taken hold, with manifest strength, of the Book of thy Ancient Lord. Glad tidings be unto thee for having been illumined by the Sun of Grandeur and Glory, from which the birds of night have fled into the layers of hell. Joy be unto thee for having been enlightened by the lights of thy Lord's countenance and for having turned away from the faces of the idolaters.

3 طوبى لك بما عرفت الله ربك وانقطعت
عما سواه وتوجهت اليه وان هذا لفضل عظيم
فيا طوبى لك بما سقيت من كأس العناية
واجبت ربك حين الذي دعا كل من في
السموات والارض بكلمة من عنده وتغيرت
بها وجوه الغلبن طوبى لك بما امطرت عليك
سحاب رحمة ربك العلي العظيم ونبت في قلبك
نبات معرفة ربك العزيز المنيع طوبى لك بما
نبذت كتاب الفجار عن ورائك واخذت كتاب
مولاك القديم بقوة مبین فيا بشرى لك بما
استضئت من شمس العظمة والاجلال التي منها
اختفت طيور الليل في طبقات الجحيم فيا روحا
لك بما استنورت بأنوار وجه ربك واعرضت
عن وجوه المشركين

4 Blessed is he who has taken the cup of eternity in My Most Glorious Name, drinking at times in My Name, the Most Exalted, the Most High, then again in My Name, the Most High, the All-Wise, and yet again in My Name by which the pavilion of names was rent asunder, then once more in My Name, the All-Forgiving, the Most Merciful, and again in My Name through which all things have spoken in remembrance of Me,

4 طوبى لمن اخذ كأس البقاء باسمي الأبهي تارة
شرب باسمي العلي الأعلى ثم طورا باسمي العلي
الحكيم ومرّة باسمي الذي منه شق سرادق الأسماء
ثم كرامة باسمي الغفور الرحيم ومرّة باسمي الذي منه
نطق كلشيء بذكرى واخرى باسمي المتعالى العزيز

and yet again in My Name, the Supreme, the Mighty, the Peerless. Those who have detached themselves from all save God and have ascended to the heights of divine realities are praised by the denizens of the Supreme Paradise, then by the people of Paradise, and then by the tongues of them that have known.

الفريد ان الذين انقطعوا عما سوى الله و عرجوا
الى معارج الحقائق يكبرن عليهم اهل ملا الأعلى
ثم اهل الفردوس ثم السن العارفين

- 5 Bear thou witness to thy Lord's power, how We have made the earth a level plain and the mountain of idolatry to be scattered dust. Say: Exalted is our Lord, the Most Merciful, by Whose will the worlds were transformed. He, verily, is the One with power over all things. There is no God but He, the Almighty, the Powerful, the Omnipotent. We have adorned the Garden of Good-Pleasure with the ornament of Our Name, the Most Merciful. Whosoever entereth therein shall hear from all created things therein that there is no God but He. His is the greatness and the majesty, His the power and the bounties. He creates what He willeth as He willeth. He giveth and taketh away. None can resist His command or escape His sovereignty. He, verily, is the Sovereign, the Mighty, the Powerful.

5 ان اشهد قدرة ربك كيف جعلنا الأرض قاعاً
صفصفاً وجبل الشرك نفساً نفساً قل تعالى ربنا
الرحمن الذي انقلب الأكوان بارادة منه و انه
لهو المقتدر على كلشيء لا اله الا هو المقتدر العزيز
القدير و زيناً جنة الرضوان بطراز اسمنا الرحمن من
دخل فيه يسمع عن كل ما خلق فيه بأنه لا اله
الا هو له العظمة والكبرياء وله القدرة والآلاء
يخلق ما يشاء كيف يشاء يعطي و يأخذ لا راد
لأمره و لا مفر من حكومته و انه هو السلطان
العزيز القدير

- 6 We have indeed heard the cry of the idolaters from every direction. Say: Die in your wrath! He has appeared in such wise that no one possessed of religion can deny Him, except by denying God, His sovereignty, His grandeur and His glory - and such are indeed among the lowest of the low. Say: Today your deeds and what you possess shall not be mentioned before even one of God's servants, how much less before His Own mighty and wondrous Being. Say: Whither will ye flee, and to whom will ye cling? Can ye find any path besides Mine? Nay, by My Self, the Truth! Then run ye in the wilderness of vain desire; ye shall arrive but at the place of negation and burning fire. Try it, O heedless ones!

6 انا قد سمعنا نداء المشركين من كل الأقطار قل
موتوا بغيطكم انه ظهر على شأن لا يقدر ان ينكره
ذو دين الا بأن ينكر الله و سلطنته ثم عظمت و
اجلاله و اذا أنتم في اسفل السافلين قل اليوم لن
يذكر اعمالكم و ما عندكم عند عبد من عباد الله و
كيف ذاته العزيز البديع قل الى من تفرون و بمن
تمسكون هل يكون لكم سبيل دوني لا فونفسى
الحق اذا فاركضوا في برية الهوى لن تصلوا الا الى
مقر النفي و اللظى فتجربوا يا ملا الغافلين

- 7 Behold their paucity of understanding and comprehension. They say "We believed in Ali before," yet they deny Him Who sent him with manifest sovereignty. He was indeed sent by My command, did ye but know. Read ye what We have revealed unto him, that perchance there might dawn from the horizon of your hearts the Sun of Our Most Glorious Name, that ye might be numbered with the successful ones.

7 فانظر الى قلة عقولهم و درايتهم يقولون انا آمنّا
بعلي من قبل و يكفرون من ارسله بسلطان مبين
انه قد بعث لأمرى لو انتم من العارفين ان اقرؤوا
ما نزلناه عليه لعل يستشرق عن افق قلوبكم شمس
اسمنا الأبهى لتكونن من الفائزين

- 8 Leave thou these people and their remembrances and what they possess, and fix thy gaze upon the face of thy Lord, the Dawning, the Luminous. Give thanks unto God for having preserved thee from the hosts of Satan, from the arrows of their allusions and the spears of their indications, and for having given thee to drink of the pure wine from the hand of this Manifestation, through which the heaven of the exalted was raised and the House of Prosperity was built. Say: Praise be to God Who has detached me from all else save Him, Who has

8 أنك دع هؤلاء و ذكرهم ثم ما عندهم و كن
ناظراً الى وجه ربك المشرق الميران اشكر الله بما
حفظك عن جنود الشيطان و من سهام اشاراتهم
و رماح دلائلهم و سقاك نهر الطهور من يد
هذا الظهور الذي منه رفعت سماء المرفوع و بنى
بيت المعمور و قل الحمد لله الذي انقطعني عن
دونه و عرّفني مظهر ذاته و طهرني عن ريب

caused me to know the Manifestation of His Essence, and Who has purified me from the doubts of the doubtful ones. O my Lord! Separate me not from the Beloved of the worlds, neither in this world nor in the world to come. Verily, Thou art the Almighty, the All-Knowing, the Most Generous.

المريين اى رب لا تفرق بينى و بين محبوب
العالمين لا فى الدنيا و لا فى الآخرة و انك انت
المقتدر العليم الكريم

- 9 And if thou desirest to know what hath befallen Me in this Prison, be thou assured that at every moment there hath rained upon Us an arrow from the arrows of fate, and We, in Our love for that which hath been ordained in the Tablet by the Pen of thy Lord, the All-Knowing, the All-Wise, have welcomed it. Then were Our affairs straitened from every side, and We render thanks unto God, and We have not been impatient, nor shall We ever be impatient, through His might and power, even should all who are on earth combine against My tribulation and ordeal. And I proclaim in all things, at all times, that the Kingdom on that Day belongeth to My Self, the Omnipotent, the Mighty, the Unconstrained.

9 و ان تريد ان تطّلع بما ورد علىّ فى هذا السّجن
فاعلم بأنّ فى كلّ حين قد ورد علينا سهم من سهام
القضاء و انا استقبلناه حبّاً لما قدّر فى اللّوح من
قلم ربّك العالم العليم ثمّ اشتدّت علينا الأمور من
كلّ الجهات و انا نشكر الله و ما جزعنا و لن
نجزع بحوله و قوّته ولو يجتمعن من على الأرض
على ضيّرى و بلائى و انطلق فى كلّ شئ فى كلّ
حين بأنّ الملك يومئذ لنفسى المقتدر العزيز المختار

- 10 Arise thou, by God's leave, to promote My Cause, then gather together My loved ones and remind them of My remembrance, and shelter them beneath the wing of My mercy and the pavilion of My glory and the canopy of My gracious favor. Then give them to drink from the chalices of My bounty, and stir them with the passing of the breezes of My grace and favor, and gather them together in My Cause lest they be disturbed by the clamor of the oppressors and the croaking of the ungodly and the caviling of the deniers. Convey My glorification unto their faces and gladden them with My mention of them, that they may rejoice in the remembrance of God and be numbered among the steadfast. And the glory that hath no likeness or peer be upon thee and upon those who are with thee, young and old alike, and praise be to God, the King, the Most Exalted, the Mighty, the Gracious.

10 انك قم بحول الله على تبليغ امرى ثمّ اجتمع
احبائى و ذكّركم بذكرى و احفظهم تحت جناح
رحمتى و خباء عزّى و فسطاط مكرمتى ثمّ
اشربهم من كؤوس عنايتى ثمّ اهتزّهم من مرور
ارياح فضلى و مكرمتى ثمّ اجتمعهم على امرى
لئلا يضطربهم ضوضاء الظالمين و نفاق المشركين
و [نفاق] المنكرين كبر من قبلى على وجوههم و
بشّركم بذكرى اياهم ليفرحنّ بذكر الله و يكوننّ
من الثابتين و البهّاء الذى لم يكن له شبه و نظير
عليك و على الذين معك من كلّ صغير و كبير
و الحمد لله الملك المتعالى العزيز الكريم

INBA18:464, BLIB_Or15725.223

BH01279*To: Ali*

- 1 He is the Mighty! 1 هو العزيز
- 2 O Ali, hear My call and be not of the heedless ones. Follow the path of the Spirit in My love, for this is indeed the foundation of faith, if thou be of them that know. Cut thyself from all faces save My glorious and luminous face, then forget all remembrance save My wondrous and exalted remembrance, then be patient in all things save separation from Me. This is a revelation from one who turneth penitent unto God. 2 ان يا على اسمع ندائى ولا تكن من الغافلين ان اتبع ملة الروح فى حىي وان هذا لأصل الدين ان انت من العارفين فانقطع عن كل وجه الا وجهى العزيز المنير ثم اغفل عن كل ذكر الا ذكرى البديع المنيع ثم اصبر فى كل شىء الا عن فراقى و هذا تنزيل من لدن عبد منيب
- 3 Say: By God, greed is condemned save in seeking the wonders of My great bounty, and all asking is rejected save for union with Me, if ye be of them that seek. Say: All anxiety is forbidden save anxiety in My love, and this is the straight path of justice. All fear is unseemly save fear in yearning for My beauty, and this hath been ordained by the finger of mighty glory. All passion and desperation are banished save passion in My affection, and this is better for all who believe in God and His Messengers than the sovereignty of the worlds. 3 قل تالله ان الحرص مذموم الا فى الطلب عن بدائع فضلى العظيم وكل السؤال مردود الا عن وصالى ان انتم من القاصدين قل كل الجزع حرام الا الجزع فى حىي وهذا لصراط عدل مستقيم وكل الجزع قبيح الا الجزع فى اشتياق الى جمالى وان ذلك ما قدر من اصبع عز منير وكل الشغف والاضطرار مطرود الا الشغف فى ودى وهذا خير لكل من آمن بالله ورسله عن سلطنة العالمين
- 4 Be still in all matters save in turning toward My clear and straight path. Say: By God, looking upon aught save God is forbidden unless one seeth in all things the manifestations of the revelation of My love - this is the law of them that know. Say: Of all things that have been and shall be created, My soul loveth them not save in their connection to My enduring and gracious Beloved. Verily He is Ali before Nabil, and He is the sovereign of truth and certitude. 4 فاسكن فى كل امر الا فى التوجه الى سبيلى الواضح المستقيم قل تالله قد حرم النظر الى غير الله الا و ينظر فى كل شىء ظهورات تجلى حىي وان هذا لشريعة العارفين قل كل الاشياء مما خلق ويخلق لن يحبها نفسى الا بنسبتها الى محبوبى الباقي الكريم وانه لعل قبل نبيل وانه لسلطان حق يقين
- 5 Read ye these verses in your dwelling-places that ye may stand firm in the love of God such that the words of the ungodly cause you not to slip. Soon will the Samiri call out among you as We promised you before, and the calf will cry out, and this is an inevitability inscribed in the preserved tablets of glory. 5 ان اقروا هذه الآيات فى مقاعدكم لعل تستقيمون فى حب الله بحيث لا يزلكم اقوال المشركين فسوف ينادى السامرى بينكم كما وعدناكم به من قبل ويصح العجل وان هذا لحم قد رقم فى الواح عز حفيظ
- 6 Thus doth the Tongue of Remembrance mention you that ye despair not of the spirit of God, forget not the grace from Us, and be not of the heedless ones. By God, whoso tasteth the sweetness of a single letter of this Tablet and is blessed with what is ordained therein shall arise by himself between the heavens and the earth proclaiming his Lord's Cause, and 6 كذلك يذكركم لسان الذكر لعل لا تيئسوا من روح الله ولا تنسوا الفضل من عندنا ولا تكونن من الغافلين فوالله من يذق لذة حرف من هذا اللوح ويرزق بما قدر فيه ليقوم بنفسه بين السموات والأرضين وينادى امر ربه و لن يمنعه شىء ولو

nothing shall prevent him though all created things oppose him. This is a revelation from God, the Exalted, the Great.

يعترض عليه كلّ الممكنات وأنّ هذا لتنزيل من لدى الله العليّ العظيم

7 Say: This Dove hath states and melodies at this moment with God that the ears of the believers cannot bear to hear - how much less the ears wherein is the cotton of heedlessness. They shall never hear, and if they hear they hear naught save the utterances of the ungodly from their likes. Thus have We explained to thee that which will purify thy being, thy heart and thine ear from the words of the opposers.

7 قل إنّ لهذا الورقَاء لحالات و لحناث حينئذ مع الله لن يستطيع ان يسمعها اذن الموحدين و كيف اذن الذين فيها قطن الغفلة و لن يسمعو ابدًا و لو يسمعون لا يسمعون الا عن مثلائهم مقالات المشركين و كذلك بينا لك ما يطهر به ذاتك و قلبك و اذنك عن كلمات المعارضين

8 Say: By God, We found not in all creation a single ear alone unto which the Spirit might cast what was cast into My breast, and God is unto this the Witness and the Knower. This Tablet beareth witness to that, and it sufficeth as a witness and trustee beyond all the worlds. Thus have We been brief in speech and veiled the matter until God shall bring forth a wondrous command on the day when minds shall be confounded, souls crushed, and the eyes of all mankind fixed in terror, as ye witness in these days. This is proof thereof, if ye be of the assured ones.

8 قل فوالله ما وجدنا في الملك من اذن وحده لألقى عليه مالقى الروح في صدرى و كان الله على ذلك لشهيد و عليم و أنّ هذا اللوح ليشهد بذلك و كفى به عن العالمين شهيد و امين كذلك اختصرنا في القول و سترنا الأمر الى ان يأتي الله بأمر بديع يوم الذى تضطرب فيه العقول و تندك النفوس و تشخص فيه ابصار العالمين كما تشاهدون في تلك الأيام و هذا دليل على هذا ان انتم من الموقنين

9 Thou, therefore, hear My counsel and that wherewith I have counseled in the Word of God, the Mighty, the Powerful. Find rest in thyself, then stand firm in thy Lord's Cause and turn not unto those who have disbelieved and associated partners with God and never perceived it in their souls, being among the heedless. These are they who deny the signs of God while reciting the verses revealed before Him, and such is their way - know this, O concourse of the beloved! They make mention of God at all times, yet when He came upon the clouds of holiness in the manifestation of His name, the Husayn, they fled from Him, turned away from His beauty, and were not among those who perceived. Thus have We taken account of them and informed you about them, lest your feet slip and that you may remain steadfast in the Cause of God, your Lord. Say: This is an ocean unto whose shore none hath attained, how much less unto its depths, were ye of them that perceive. Say: By God! Should all who are in the heavens and on earth dive therein, they would not be able to hear the call of a single pearl of its pearls, nor would they be able to bring forth what is treasured therein, save what the hand of grace may cast upon them. This is of the bounty of God, the Most High, the Most Great. Say: O people! By God! Were it not for the Spirit speaking, My Pen would not move, but when It speaks, this Pen speaks to manifest the grace of My Lord and to bring forth His favor, and for this have I been afflicted at the hands of these oppressors. Thus does He cast upon thee the way of

9 أنّك انت فاسمع نصيحى و ما نصحت به في كلمة الله العزيز القدير فاسترح في نفسك ثم استقم على امر ربك و لا تلتفت الى الذينهم كفروا و اشركوا و لن يستشعروا في انفسهم و يكونون من الغافلين اولئك يكفرون بآيات الله ثم يقرؤون آيات قبله و أنّ هذا من شأنهم فاعرفوا يا ملاء الحبين و يذكرون الله في كلّ حين فاذا اتى على سحاب القدس بمظهر اسمه الحسين اذا فروا عنه و اعترضوا عن جماله و ما يكونون من الشاعرين كذلك احصيناهم و اخبرناكم بهم لئلا تزل اقدامكم و لتكون على امر الله ربكم لمن المستقيمين قل هذا بحر ما وصل احد الى ساحله فكيف غمراته ان انتم من الناظرين قل تالله لو يغوص فيها كلّ من في السموات و الأرض لن يقدرون ان يسمعون نداء لؤلؤ من لآليها و لن يستطيعون ان يخرجوا ما كنز فيها الا ما يقذف عليهم يد الفضل و هذا من فضل الله العليّ العظيم قل يا قوم فوالله لو لم ينطق الروح لن يحرك قلبى و لما نطق هذا القلم اظهارة لفضل ربى و احداثاً لعمته و بذلك ابتليت بين يدى هؤلاء الظالمين كذلك يلقى عليك طريقة

holiness at a time when He is imprisoned in this remote prison, like unto a bird whose wings are broken, fallen into a deep well, finding no helper for itself save God, thy Lord and the Lord of all worlds. We beseech God to lift Us up and deliver Us from this prison, that thereby the eyes of those near unto God may be solaced. And the Spirit be upon thee and upon His sincere servants.

القدس حين الذي سجن في هذا السجن البعيد
و مثله كمثل طير كسرت جناحها و وقعت في
بئر عميق و لم يجد لنفسها معيناً سوى الله ربك
و رب العالمين و نسئل الله بأن يعرجنا و يخرجنا
عن السجن لتقر بذلك عيون المقرين و الروح
عليك و على عباد المخلصين

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BH01281

To: Hajar, in Qazvin

¹ To the handmaiden of God whose name was mentioned in the Most Great Scene and who was named Hajar - I am the imprisoned Exile. O Hajar! Forsake all souls but be not separated from the love of thy Lord, Who hath ever encompassed all the worlds. Enter beneath the shade of thy Lord, then be steadfast in His sovereignty, then bow down before the dawning of His lights, then prostrate thyself before this Countenance which hath appeared resplendent from the horizon of the Spirit. O handmaiden of God! Mention of thee was made in the letter of Jinab-i-Rahim, and it was presented before the Throne, and after its attainment unto the holy breezes, these words were revealed from the sacred realm of the Ancient of Days

¹ لأمة الله التي ذكر اسمها في منظر الأكبر و سميت
بالمهاجر انا المهاجر المسجون ان يا هاجر ان اهجرى
عن كل النفوس و لا تهجرى عن حب ربك
الذي كان على العالمين محيطا ان ادخل في ظل
ربك ثم اقتنى لسلطانه ثم اركعى لاشراق انواره
ثم استجدى لهذا الوجه الذي كان عن افق الروح
مشهودا اى امة الله ذكر تو در كاغد جناب رحيم
مذكور و بين يدي العرش حاضر شد و بعد از
فوز او بلحظات القدس اين كلمات از ساحت
عز قدیم نازل

² O Hajar! Migration from all else is beloved, not from the Chosen Beauty. Therefore in these days thou must migrate with thy heart from the idolaters and their manifestations, and from the evil ones and their dawning-places, and enter the holy precincts which are the seat of tranquility and the horizon of the Beauty of the All-Merciful - that is, with the heart, not on foot. Be not among those handmaidens who make mention in the realm of utterance of matters that never had nor have any truth, for thy Lord knoweth the hearts of all. Were He to desire to mention in this blessed and goodly Tablet the secrets of each heart, He would be able, but as He hath loved and ever loveth the name of the Concealer, therefore hath He veiled most matters from the eyes of strangers.

² اى هاجر هجرت از اغيار محبوب است نه از جمال
مختار پس بايد در اين ايام از مشركين و مظاهر آن
و از شياطين و مطالع آن بقلب خود هجرت نمائی
و بشطر قدس كه مقر اطمینان و منظر جمال
رحمن است وارد شوى يعنى بقلب نه برجل و
نباشى از امائيكه در مقام بيان متذكرد امورى را
كه ابدأ حقيقت نداشته و ندارد چه كه پروردگار
تو عالمست بقلوب كل و اگر بخواهد اسرار قلوب
هر يك را در اين لوح مباركه طيبه ذكر نمايد
ليقدر ولكن چون اسم ستار را دوست داشته
و لا يزال محبوب بوده لذا اكثر امور را از انظار
اغيار مستور فرموده

³ O My handmaiden and daughter of My handmaiden! Beseech God that thou be not accounted among those handmaidens who are occupied with a transient shadow and remain heedless

³ اى كنيز من و فرزند كنيز من از خدا بخواه
از امائى محسوب نشوى كه بظلى از اضلال فانيه
مشغول و از شمس باقيه غافل گشته اند و از

of the enduring Sun, who inquire of the bat whether the sun hath risen, or whether the world-illuminating Sun of Divine Unity hath dawned from the Most Holy and Most Glorious Horizon. They remain deprived of a single ray from the Sun of Suns while imagining they have rent asunder the veils of imitation and are seated upon the seats of the glory of unity. Vain indeed are their imaginings!

- 4 Say: O My handmaidens! By My Beauty, naught but My remembrance is acceptable and naught but My love is admissible. Even should all created things appear in the most glorious and exalted raiment, yet tarry for less than a moment on the path of the All-Merciful, they would be accounted as utter nothingness and complete void in the sight of God. Therefore, O My handmaidens, purify your gaze from darkened souls and turn unto the Greatest Horizon. By the True God! This is the Command of the Most Great Beauty Who is established upon the Most Pure Throne. These words have I revealed from the Dawning-Place of utterance out of My love for your souls, that ye may not be deprived of the Beauty of the All-Glorious through mentioning this one or that.

- 5 By My Beauty! The Tablet known as the Tablet of Baha which was sent - not all who dwell in the heavens and earth could equal a single letter thereof. Yet it seemeth it hath not been read, or if read, they have interpreted it according to their own fancy, not as it was revealed. Say: O My handmaidens! Account not the enemy of My Beauty as a friend, nor reckon the opponent of My Self as beloved. Today My love is the balance - whosoever attaineth unto it hath attained unto the Beauty of God and His presence and all good, and whoso faileth hath been and shall remain deprived.

- 6 Therefore, O Hajar, be thou one who migrateth unto the love of God - that is, migrate from all who are on earth and rest beneath the shade of the Tree of Divine Love. In this case thou art accounted among the emigrants in the sight of God, even if thou dwellest in thine own home all thy life, for migration hath not been by foot, but hath ever been and shall be by heart in the sight of God. Although for men if these two stations be combined it hath been and shall be most beloved, yet this must be with God's leave and is specific to men, not women. So long as thou remainest steadfast in My love, know of a certainty that thou art present before the Throne, for not a single atom between the heavens and earth is visible except that the realities of all things are present before the Throne of the All-Merciful every morn and eve. This is one of the hidden

خفاش مستفسرند که آیا شمس اشراق فرموده و یا آفتاب جهانتاب عزّ صمدانی از افق قدس ابهائی طالع گشته بذرهائی از شمس الشّمس محروم مانده‌اند و بزعم خود حجاب تقلید را خرق نموده‌اند و بر مقاعد عزّ توحید جالس گشته‌اند فباطل ما هنّ یظنون

- 4 بگوای اماء من قسم بجمال جز ذکر مردود و جز حتم غیر مقبول و اگر جمیع هیاهای بقمیص عزّ اسنی ظاهر شوند و اقلّ من آن بر صراط عزّ رحمن توقف نمایند معدوم صرف و مفقود بحت عندالله محسوبند پس ای اماء من نظر را از نفوس مکدره طاهر نموده بمنظر اکبر راجع شوید تالله الحقّ اینست امر جمال اکبر که بر عرش اطهر مستقرّ گشته و اینکلمات را حبّاً لأنفسکّن از مطلع بیان ظاهر فرمودم که شاید بذکر این و آن از جمال سبحان محروم نمانید

- 5 قسم بجمال که لوح موسوم به لوح البهاء که ارسال شد معادله نمینماید بحرفی از آن کلّ من فی السموات و الأرض ولكن گویا قرائت نشده و اگر هم شده بزعم خود تفسیر نموده‌اند لا علی ما نزل علیه بگوای اماء من دشمن جمال را دوست مدانید و محارب نفسم را محبوب مشمرید الیوم حتم میزانت هر نفسی که بآن فائز شد بجمال الله و لقاء او و کلّ خیر فائز و من دون ذلک محروم بوده و خواهد بود

- 6 پس تو ای هاجر مهاجر الی حبّ الله باش یعنی از کلّ من علی الأرض هجرت نما و در ظلّ شجره حبّ الهی مستریخ باش در اینصورت از مهاجرات عندالله محسوبی اگرچه در بیت خود مادام العمر ساکن باشی چه که هجرت بقدم نبوده بلکه لازال بقلب عندالله محبوب بوده و خواهد بود اگرچه از برای رجال اگر این دو مقام واحد شوند احبّ بوده و خواهد بود ولكن باذن الله و این مخصوص رجاست نه اماء و مادام که در حبّ ثابتی یقین دان که بین یدی عرش حاضری چه که ذرهائی از ذرات بین سموات و ارض مشهود نه مگر آنکه حقایق کلّ در هر صبح و شام تلقاء عرش رحمن حاضرند اینست

mysteries which hath been manifested by the Pen of My declaration through the grace of thy Chosen Lord. Therefore dwell in perfect stillness and gaze in complete tranquility toward the horizon of the All-Merciful.

- 7 And further, remind the handmaidens of that land of the wondrous and exalted mention of the King of Oneness, and say: O handmaidens of God! Be not as those who are moved by every wind and stirred by every breeze. Ye are the leaves of the Tree of the Cause; therefore, hold fast with all your strength to the branches of the Tree, lest ye be severed by the darksome autumn winds from the original Tree. This is the counsel of the Divine Beauty, if ye be of them that are faithful. And glory be upon him who is guided and detached from all who dwell on earth.

BLO_sazedj#05x

از خفیات اسرار که بقلم اجهار من فضل ربّک
المختار ظاهر شد پس در کمال سکون ساکن باش
و در نهایت اطمینان بمنظر رحمن ناظر

7 و دیگر آنکه اماء آن ارض را باذکار بدیعہ منیعہ
از سلطان احدیہ متذکر دار و بگو ای اماء الله
همچو نباشید کہ بہر ریخی حرکت نمائید و بہر
ہوائی مہتر گردید شما ورقات سدرہ امرید پس
بتام قوت بر اغصان شجرہ متمسک شوید کہ
مبادا از اریاح خریف مکدرہ از شجرہ اصلیہ
منقطع گردید اینست وصیت جمال الہی اگر
ہستید از اہل وفا و البہاء علی من اہتدی و
انقطع عنکل من فی الانشاء

NLAI_BH2.262, PR23.050b-050a,
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ASAT5.300x, YFY.072-074

BH01351

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Glorious!
- 2 O Most Exalted Pen! Make mention of him who hath tasted the sweetness of communing with his Lord and hath remembered his Master with wondrous breaths of love, whose letters of his words testify to his love for his Lord, and from whose heart waft the sublime breaths of the spirit. And thou, O Pen, if thou art saddened in thyself, We counsel thee to be patient lest there appear from thee that which would cause all created things to be overthrown and all existence to cease. And if thou desirest to make mention of the tribulations of the Ancient Beauty, make mention in the secret of secrets, and if thou wouldst hear from Me, conceal it lest thereby be saddened he who hath loved his Lord. Thus doth the tongue of thy Lord command thee that thou mayest exercise goodly patience.
- 3 Then make mention of the servant who desired to attain the presence in those days when all were forbidden from turning to Him, save those who had shattered the chains of idle fancy and had detached themselves from all who dwell on earth. O servant who hast ascended to the atmosphere of nearness! Hearken unto that which is revealed unto thee from all directions

1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَعَزِّ الْأَبْهَى

2 ان یا قلم الاعلی ذکر الّذی ذاق لذیذ مناجاة ربّه و
ذکر مولاه بنفحات حبّ بدیعہ و شہدت حروفات
کلمات کتّابہ بحبّه مولاه و ہیبت من شطر قلبه
نفحات روح منیعہ و انک انت یا قلم لو تکنون
محزوناً فی نفسک انا نوصیک بالصبر لثلاً یظهر
منک ما تقلّب به الممکات و تنعدم الموجودات
و ان ترید ان تذکر مصائب جمال القدم فاذا ذکر علی
سرّ السرّ و ان تسمع منی فاستر لثلاً یحزن بذلک
من احبّ مولاه و کذلک یا امرک لسان ربّک
لتکنون علی صبر جمیلا

3 ثم اذکر عبد الّذی اراد الوجه فی تلك الايام
الّتی کلّ منعوا عن التوجّه الیه الا الّذینهم کسّروا
سلاسل الاوهام و انقطعوا عن کلّ من فی الملک
جمیعاً ان یا عبد المتصاعد الی هواء القرب ان
استمع ما یوحی الیک عن کلّ الجهات ما نادى

- that which God hath proclaimed in every age, dispensation and epoch: that there is none other God but Him, and that this is indeed His servant who hath sacrificed his spirit in His path and feared no one in proclaiming God's Cause until the pavilion of the Cause was raised aloft through His sovereignty which hath encompassed the worlds. When he opened his eye, the eyes of all created things were opened; when he raised his hand, the hands of all beings were raised; when he unloosed, through the power of might and strength, the tongue of the Divine Will and brought it forth, then did all things speak out, saying: "By God! This is indeed the Tongue of God which hath appeared from its treasury and speaketh in all atoms that there is none other God but Him, and that He is the Ever-Watchful over all things."

- 4 Know thou that We have read thy letter and have turned toward that which was contained therein, and We have recognized how the fragrances of thy Lord's love stirred within thee. Blessed art thou for having attained unto that which most of the people have been deprived of. Thou hast taken hold of the Book of God with the hand of strength and cast behind thee the intimations of the idolaters, and soared in an atmosphere wherein no wings have soared save those who have detached themselves wholly from all that is on earth and have taken their seat upon the cushions of transcendent glory. Arise to aid the Cause of God and His Command, and pay no heed to those who have taken Satan as their protector.
- 5 Say: O people! Do ye doubt God, or His might which hath encompassed all created things? Fear ye God, and deny not Him by Whose command the seas were set in motion, the trees yielded their fruits, the lights shone forth, the winds blew, and the earth was made firm. Then did it shine with the lights of its Lord, if ye be among those who know. O people! Dispute not concerning the Cause of God. By God! He hath appeared with all His signs, and none deny Him save every proud one who is far astray. Then know thou that thy Lord will aid thee in all matters and will support thee in what He desireth, and verily His favor upon thee is great. Cast beneath thy feet those babblers whose deeds belie their words and whose words belie their deeds, who comprehend not what issueth from their lying tongues, and who imagine themselves to be virtuous and well-pleasing in the religion of God.
- 6 Say: O people! If ye believed in Ali aforetime, by God, this is his very Self; and if ye believed in Muhammad, this is His Messenger; and if ye believed in the Spirit, by God, this is He Who caused him to ascend unto heaven; and if ye believed in Him Who conversed with God, this is verily His Manifestation on

به الله في كل زمن وعهد وعصر بأنه لا اله الا هو وان هذا لعبده الذي انفق روحه في سبيله وما خاف من احد في اظهار امر الله الى ان ارتفع سرادق الأمر بسلطانه الذي كان على العالمين محيطا واذا فتح بصره فتحت ابصار الممكنات واذا رفع يده رفعت ايدى الكائنات واذا فك بسلطان القدرة والقوة فم المشية و اخرج منه لسان اراده اذا نطق كلشيء بأن تالله هذه للسان الله قد ظهرت من مخزنها وتنطق في كل الذرات بأنه لا اله الا هو وأنه كان على كل شيء رقيبا

4 ثم اعلم بأننا قرأنا كتابك وتوجهنا بما فيه وعرفنا ما تلجلج فيك نفعات حب ربك فطوبى لك بما فزت به بعد الذي كان اكثر الناس عنه محروما واخذت كتاب الله بيد القوة و وضعت اشارات المشركين عن ورائك و طيرت في هواء الذي ما طارت فيه اجنحة العالمين الا الذينهم انقطعوا بكلهم عن كل ما على الأرض واستقروا على وسائد عز متيعا قم على نصره الله وامره ولا تلتفت الى الذينهم اتخذوا الشيطان لأنفسهم وكيلا

5 قل يا قوم أ في الله شك أم في قدرته التي احاطت الممكنات خافوا عن الله ولا تكفروا بالذي بأمره تموجت البحار و اثمرت الأشجار و استشرقت الأنوار و هبت الأرياح و استقرت الأرض و اذا قد اشرقت بأنوار ربها ان انتم بذلك عليم يا قوم لا تختلفوا في امر الله تالله انه قد ظهر بكل الآيات و لا ينكره الا كل مستكبر بعيدا ثم اعلم بأن ربك ينصرك في كل الأمور و يؤيدك فيما اراد و ان فضله قد كان عليك عظيما دع الخراطين تحت قدمك الذين تكذب اعمالهم اقوالهم و تنكر اقوالهم اعمالهم و لن يفقهوا ما يخرج من السنتهم الكذبة و يحسبون انهم في دين الله محسنين و رضيا

6 قل يا قوم ان آمنتم بعلي من قبل تالله هذا لنفسه و ان آمنتم بمحمد هذا مرسله و ان آمنتم بالروح تالله هذا مصعده الى السماء و ان آمنتم بالكليم و ان هذا مجليه في السنياء و ان آمنتم بغيب الغيب انه

Sinai; and if ye believed in the Most Hidden Mystery, behold, He hath appeared in truth in human temple, and now doth the tongue of the All-Merciful proclaim in the highest paradise concerning Him: "This is the Beauty whereby Mine eye is consoled, My spirit is refreshed, and My signs are made manifest." Beware, O people! Draw not against Him the swords of hatred. Have mercy upon yourselves and be not tyrannical and wretched.

- 7 Say: O concourse of unbelievers! Perish in your wrath! By God! The clouds of destiny have been rent asunder and the Beauty of God, the Most Exalted, the Most High, hath come with such an adorning as none on earth or in heaven can prevent, and He hath arisen to uphold His Cause with a sovereignty that hath been from all eternity powerful in truth. Do ye imagine that aught can withstand His Cause? Nay, by My Self, were ye to be possessed of true vision. Thou beholdest not those servants who have disbelieved save as a mirage which the thirsty one supposeth to be water, when in reality it hath no existence.

- 8 Thus have We sent down the verses unto thee that thou mayest rejoice within thyself and recite them, for verily in their recitation there is a great glad-tiding. And peace be upon thee and upon those who are with thee and upon those who hearken unto thy words concerning this Cause, from which the feet of every deceitful dissembler have slipped.

قد ظهر بالحق في هيكل الانسان واذا ينطق في
حقه لسان الرحمن في اعلى الجنان بان هذا الجمال
به قرت عيني و تروحت روحي و ظهرت آياتي
اياكم يا قوم لا تجروا عليه اسياف البغضاء فارحموا
على انفسكم ولا تكونن جباراً شقياً

7 قل يا ملا المشركين موتوا بغيطكم تالله قد شقت
سحاب القضاء وجاء جمال الله العلى الاعلى بطراز
لن يمنعه كل من في الأرض والسماء وقام
على امره بسلطان كان في ازل الازال على الحق
قوياً أ تظنون في انفسكم بأن يقوم مع امره من
شيء لا فونفسى لو انتم بذلك بصيرا و أنك لا
تشهد العباد من الذينهم كفروا الا كسراب يحسبه
الظلمان ماءً و انه لم يكن بالأصل موجودا

8 كذلك نزلنا عليك الآيات لتفرح في نفسك و
تقرئها و ان في قرائتها لبشارة عظيما والبهاء عليك
وعلى من معك وعلى من يسمع قولك في هذا
الأمر الذى زلت عنه اقدام كل ماكر خديعا

BLIB_Or15725.030

BH01354

To: Ibrahim

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most High!
- 2 These are verses of holiness which have been sent down in truth, and none comprehend them save those whose hearts God hath tested for faith and made to be among the successful ones. Verily they are a remembrance unto those who have been guided by the guidance of the Spirit in these days and were of those who have drawn nigh. Verily they are God's herald amongst His servants, and by them are reminded those servants who have burned away the veils of idle fancy through the fire of the love of their Lord, the Mighty, the Wise. They

1 بسم الله الأقدس الأرفع الأعلى

2 تلك آيات القدس نزلت بالحق ولا يعقلها الا
الذين امتحن الله قلوبهم للايمان و جعلهم من
الفائزين و انها لتذكرة للذينهم اهدوا بهدى الروح
في تلك الايام و كانوا من المقبلين و انها لمنادى
الله بين عباده و يتذكر بها عباد الذين احترقوا
حجبات الأوهام بنار محبة ربهم العزيز الحكيم انهم
عباد الذين يصلين عليهم ملا الغيب و يشتاقل لقاءهم
ملا الفردوس ثم اهل ملا العالمين

are servants upon whom the Concourse on High shower their prayers, and for whose presence the denizens of Paradise yearn, and then the dwellers of the highest Paradise.

- 3 O Abraham! Harken unto that which is revealed unto thee from the court of God, the Protector, the Mighty, the Powerful. Purify thyself from all allusions, then stand firm in thy Lord's Cause, and be thou of the steadfast. Beware lest thou associate any partners with God, thy Lord, for verily He was one in His essence and created by His Word all who are in the heavens and the earth. Be grateful to thy Lord for having enabled thee to attain unto this most holy, most transcendent, most mighty, most luminous station, and for having caused thee to hear His melodies and granted thee the meeting with the Manifestation of His Self, and thus have We shown thee the Kingdom of the heavens that thou mayest be of the assured ones.

3 ان يا ابراهيم ان استمع ما يوحى اليك عن شطر
الله المهيمن العزيز القدير طهر نفسك عن كل
الاشارات ثم استقم على امر ربك وكن من
الثابتين اياك ان تشرك بالله ربك وانه كان
واحداً في ذاته وخلق بقوله كل من في السموات
والارضين ان اشكر ربك بما وفقك بالورود على
هذا المقام المقدس المتعالى العزيز المنير واسمعك
نغماته و رزقك لقاء مظهر نفسه و كذلك
اريناك ملكوت السموات لتكون من الموقنين

- 4 O servant! Forget not the days of meeting Me, nor standing before My presence, and be not of the heedless ones. Were thou to know and become aware of that which God hath ordained for thee as a reward for turning unto thy Lord, the Mighty, the Powerful, the Omnipotent, such joy would seize thee that thou wouldst be attracted in such wise as to turn away from the world and its ornaments, and be detached from all the worlds. Blessed be thine ears for having heard the words of God, and thine eyes for having beheld the beauty of thy Lord, the All-Knowing, the Powerful, the All-Informed.

4 ان يا عبد لا تنس ايام لقائى و لا الحضور بين
يدى الوجه و لا تكن من الغافلين و لو انك
تعرف و تطلع بما قدر الله لك جزاء توجحك
الى ربك العزيز المقتدر القدير بأخذك السرور و
انجذب بشأن لن تلتفت الى الدنيا وزينتها و تنقطع
عن العالمين فطوبى لسمعك بما سمع كلها الله
و لبصرك بما وقع على جمال ربك العليم المقتدر
الخبير

- 5 Soar upon the wings of longing and yearning unto all regions and remind the people of what thou hast known and seen, that perchance they may be ashamed before God Who created them and fashioned them, and may become of the assured ones.

5 طربجناحين الشوق والاشتياق الى الآفاق و ذكر
الناس بما عرفت و رأيت لعل يستحيون عن الله
الذى خلقهم و سويهم و يكونون من الموقنين

- 6 Verily thou art aware of what hath befallen Us in this Prison at the hands of these deniers. Say: O people, by God, We called you only unto God, your Lord, in Our previous Manifestations, and We call you now only unto Him. Fear God, O people, and be not of the prodigal. Fear God and transgress not against Him after He hath appeared with the truth, with a sovereignty that hath encompassed the worlds. Were ye to focus your vision, ye would surely witness inscribed upon the face of the sun that which hath been traced by a finger of mighty power. By God! It was created by a light from the lights of this Countenance which hath shone forth from the horizon of the Spirit with a brilliant, wondrous radiance.

6 و انك اطلعت بما ورد علينا في هذا السجن من
هولاء المنكرين قل يا قوم فوالله ما دعوناكم الا الى
الله ربكم من قبل في ظهوراتنا الاولى و ما ندعوكم
حينئذ الا اليه اتقوا الله يا قوم و لا تكونن من
المسرفين خافوا عن الله و لا تفرطوا في جنبه بعد
الذى ظهر بالحق بسلطان الذى احاط العالمين و
انكم لو تدقون ابصاركم لتشهدن على وجه الشمس
ما رقم من اصبع عز قدير تالله قد خلقت بنور
من انوار هذا الوجه الذى اشرق عن افق الروح
بضياء لاخ بديع

- 7 Say: O people, be not heedless of your Lord's Cause, and dispute not His words. By My life! God hath made them a beauty mark upon the cheek of His Books which were sent down from the heaven of grace, if ye be of the fair-minded. Say: Do ye

7 قل يا قوم لا تغفلوا عن امر ربكم و لا تجادلوا
بكلماته و لعمرى قد جعلها الله شامة لوجنة كتبه
التي نزلت من سماء الفضل ان اتم من المتصفين
قل أ تتكبرون الذى به خلق روح القدس خافوا

deny Him by Whom the Holy Spirit was created? Fear God, O company of the heedless! If ye believe not, oppose Him not, and if ye help Him not, smite Him not with the swords of hatred. Thus doth your Lord admonish you, that perchance ye may be of the repentant.

عن الله يا ملاء المعرضين ان لن تؤمنوا لا تعترضوا عليه وان لن تصروه لا تضربوه بسيوف البغضاء كذلك يعظكم ربكم لعل تكون من التائبين

- 8 Say: O people of the Bayan, judge fairly within yourselves: what is the difference between you and those whom ye denounce as unbelievers? If ye say they opposed 'Ali at the time of His manifestation, verily ye have opposed His very Self, His Spirit, and His Essence, and ye perceive it not. Fear God and follow not your desires. Follow the Spirit in these days and be not of the veiled ones.

8 قل يا ملاء البيان فأنصفوا في انفسكم ما الفرق بينكم وبين الذين تكفرونهم لو تقولون انهم اعترضوا على علي في حين ظهوره انكم اعترضتم على نفسه وروحه وكنيته ولا تكون من الشاعرين اتقوا الله ولا تتبعوا هواكم ان اتبعوا الروح في تلك الأيام ولا تكون من المحتجبين

- 9 And thou, O servant who hath migrated unto God, if thou seest My loved ones, remind them of My verses and of what hath befallen My beauty, that they may weep for Me and become partners in My sorrow and tribulation, and lament as those who have lost their beloved ones. Say: By God! The enemies of God have perpetrated that which neither Nimrod, nor Pharaoh, nor the first and second ones committed. Thus have We been afflicted, and none knoweth this save God, the All-Knowing, the All-Wise. At every moment there befalleth Me arrow after arrow, sword after sword, and spear after spear from those who stood before My face and who used to seek blessings by standing at the threshold of My gate, which was opened unto all who are in the heavens and the earth. When they witnessed composure in themselves, they arose in opposition in such wise as hath astonished the realities of the Prophets and Messengers.

9 و انت يا عبد المهاجر الى الله لو رأيت احبائي ذكرهم بآياتي وبما ورد على جمالي ليكن علي ويكون شريكاً في حزني وبلائي وينوح كنوح الفاقدين قل تالله قد ارتكبوا اعداء الله ما لا ارتكبه القرد ولا الفرعون ولا الأول والثاني كذلك ورد علينا و ما اطلع بذلك احد الا الله العليم الحكيم وفي كل حين يرد على سهم بعد سهم وسيف بعد سيف ورمح بعد رمح من الذين قاموا تلقاء وجهي و كانوا ان يستبركوا بالوقوف على فناء بابي الذي فتح على من في السموات و الأرضين فلما شهدوا الاطمينان في انفسهم قاموا على الاعراض بشأن تحيرت عنه حقايق النبيين والمرسلين

- 10 We thank God for what hath befallen Us of confirmed tribulations, and We praise Him in all conditions, and We show patience in His path as We showed patience aforetime, and He is the Helper of the patient ones. Thus have We detailed the verses unto thee that thou mayest be mindful of the remembrance of God, thy Lord, and stand firm in His love in such wise that the violent winds that blow from the direction of every accursed satan shall not move thee. The Spirit and glory be upon thee and upon those who have attained unto the love of God and are of the assured ones.

10 و انا نشكر الله بما ورد علينا من قضايا المثبتة ونحمده في كل الأحوال ونصبر في سبيله كما صبرنا من قبل وانه ولي الصابرين كذلك فصلنا لك الآيات لتكون متذكراً بذكر الله ربك وثابتاً على حبه بحيث لا يحررك قواصف الأرياح التي تهب عن شطر كل شيطان رجيم والروح والعز عليك وعلى الذينهم فازوا بحب الله و كانوا من الموقنين

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BH01359

To: Mihdi et al.

- ¹ The tongue of the Beloved speaks: Gird up the loins of service firmly and at all times and seasons be engaged in the remembrance of God and remind the loved ones of God. To Majid He says: O thou who art sincere, be steadfast in the Cause of God in such wise that thou shouldst reckon His opposers as non-existent and His enemies as extinct. If thou wert to become aware of My tribulations, thou wouldst surely weep blood. I will mention only this much: Consider how for twenty years I reared an individual, and by God, besides Whom there is none other God, I exerted such mighty efforts in his upbringing that none greater was possible. I prepared for him every means of comfort, even to the extent of summoning maidens from distant lands to serve him, that he might be at ease and occupied with pleasure. Yet at all times he sought to harm Me, as is evident to you, and still I concealed it. Finally he openly arose to slay Me. Then, when I departed, he attributed to My Beauty all that he had committed, that he might establish his own innocence. Yet you know that had this servant desired to harm him, it would have been possible by any means, and none would have had the right to question it, for verily He doeth what He willeth and ordaineth what He pleaseth. Nevertheless, I protected him with the utmost protection. He hath written and continueth to write to all regions claiming that he was imprisoned, and whatever else he hath seen in his own self he hath attributed to this Wronged One. I swear by God that if thou wouldst reflect a little, thou wouldst melt away, for you are aware of certain matters and the abasement of the Cause when I was not among the people.

¹ لسان محبوب میفرماید کمر خدمت محکم به بندید و در تمام اوقات و احوال بذكر حق مشغول شوید و احباب الهی را متذکر دارید به مجید میفرماید که ای صفتی مستقیم شو بر امر الله بشأنی که معارضینش را مفقود شمیری و معاندینش را معدوم انگاری و اگر بر مظلومیت مطلع شوی هرآینه خون گریه کنی همین قدر ذکر مینمایم که ملاحظه کن در بیست سنه نفسی را تربیت کردم و والله الذی لا اله الا هو بشأنی در تربیتش جهد منیع نمودم که فوق آن ممکن نه و کمال اسباب عیش برایش مهیا ساختم چنانچه از بلاد بعیده ابکار برای خدمتش طلبیدم که مستریج باشد و عیش مشغول گردد و او در کلّ حین در صدد ضرر بوده چنانچه بر آنجناب مشهود است و مع ذلک ستر نمودم آخر صریحاً بر قلم برخاست بعد چون خارج شدم جمیع آنچه ارتکاب نمود بجمالم نسبت داد که از برای خود مظلومیتی ثابت کند و حال آنکه آنجناب میداند که اگر این عبد در صدد ضرر او بود بهر نحوی ممکن و کسی را هم بر حقّ بحثی نه و آنه هو بفعل ما بشاء و بحکم ما یرید مع ذلک بکمال حفظ حفظش نمودم و در جمیع اطراف نوشته ارسال داشته و یا میدارد که من محبوس بوده‌ام و دیگر آنچه در نفس خود دیده باین مظلوم نسبت داده قسم بخدا که اگر قدری تفکر نمائی بگدازی چه که آنجناب مطلعند بر بعضی امور و ذلّت امر در حینی که نبودم مابین ناس

- ² Harken unto My lamentation and sighing between heaven and earth, and burn away all veils with the fire of divine love. At all times look unto Him and place thy trust in Him. You have never been absent from My sight and, God willing, never shall be. When you gather in the assembly of fellowship, remember My tribulations and sorrows, for soon fabricated letters will reach everyone. By divine might and power, pay no heed to them whatsoever; nay, touching them is not permitted. Moreover, remind all other companions on My behalf and say: This is the Day of steadfastness, firmness and rootedness in

² بشنو ناله و حنینم را مابین آسمان و زمین و کلّ حجابات را بنار حبّ الهی بسوزان و در کلّ حین باو ناظر باش و بر او متوکل هرگز آنجناب از نظر محو نشده و انشاء الله نخواهد شد و چون در مجمع انس مجتمع شوید از مظلومیت و احزانم یاد آورید که زود است نامه‌های مجعوله بهمه کس خواهد رسید بقوّت و قدرت الهی ابداً اعتنا بآنها ننمائید بلکه مس آن جایزه و دیگر سایر اصحاب جمیع را

God's Cause. Speak this openly and secretly, outwardly and inwardly, and act according to this blessed verse: "Say: God; then leave them to their vain discourses."

از لسانم متذکر نمائید و بگوئید ایوم یوم ثبوت و استقامت و رسوخ در امر الله است بسر و جهر و ظاهر و باطن بگوئید و بین آیهء مبارکه عامل شوید قل الله ثم ذرهم فی خوضهم یلعبون

- 3 O Mihdi and Mihdi! Associate with people with perfect submission, contentment and goodly character, and be sagacious in the divine Cause, for today the deniers of the Manifest Beauty lie in ambush with utmost deceit. At all times take refuge in the Beauty of the All-Merciful and be protected in the fortress of His mercy. Say: O loved ones of God! Be so enkindled with the fire of His love that it shall never be extinguished. Purify your ears from what they have heard, that ye may comprehend the meanings of the words that are now manifest from the horizon of utterance.

3 ای مهدی و مهدی با کمال تسلیم و رضا و حسن خلق با ناس معاشرت نمائید و در امر الهی فطن باشید چه که معرضین جمال مبین ایوم بکمال تزویر در کمینند و در کلّ اوان پناه بجمال رحمن برده و در حصن رحمت او محصون بوده بگو ای احبابی الهی بنار حبش مشتعّل باشید بشأنی که نمودت نپذیرد و گوش را از آنچه شنیده مطهر نمائید تا معانی کلمات که ایوم از افق بیان ظاهر شده ادراک نمائید

- 4 Then remind him who asked before about the News that was indeed magnificent. Say: Verily it hath appeared in truth, so hold fast unto it and be of those who are secure. Shun all else, for this is indeed a manifest grace. Say: We have not forgotten thee, so be thou assured in thyself and be of those who rejoice. And if thou desirest to grieve for aught, then grieve for what hath befallen My wronged and sorrowful Self. And if thou lovest to weep, then weep for the sighs of My heart, for this is indeed a beautiful permission. And if thou wishest to lament on earth or cry out for any matter, then cry out for what hath befallen Me from the tyranny of these oppressors.

4 ثمّ ذکر الّدی سئل من قبل عن النّبأ الّدی کان بالحقّ عظیم قل انّه ظهّر بالحقّ فتمسّک به و کن من الّآمنین و تجتّب عن دونه و انّ ذلک لفضل مبین قل انا ما نسیناک فاطمئن فی نفسک و کن من الفرّحین و ان ترید ان تحزن فی شیء فاحزن علی ما ورد علی نفسی المظلوم الحزین و ان تحبّ ان تبکی فابک من زفّرات قلبی و انّ هذا لاذن جمیل و ان شئت ان تنوح فی الأرض او تصحّ لأمر فکن صائحاً فیما مسّنی من ظلم هؤلاء الظّالمین

- 5 Furthermore, convey abundant greetings to Haji Abdul-Rahim. Say: We have received what thou didst see in thy dream. God shall soon grant thee victory over Mine enemies and make thee triumphant over them through a power from His presence. Verily He is the One Who hath power over what He willeth, and He is indeed the Omnipotent, the Powerful. A tablet was also sent to him before; God willing, it hath arrived by now.

5 و دیگر بجانب حاجی عبدالرحیم تکبیر بلیغ برسانید قل قد بلغنا ما رأیته فی المنام فسوف ينصرک الله علی اعدائی و یجعلک غالباً علیهم بقدره من عنده و انه هو المقتدر علی ما یشاء و انه هو المقتدر القدير و از قبل هم بایشان لوحی ارسال شد انشاء الله تا حال رسیده

- 6 Moreover, remind Hadi and the carpenters and all others, both Arab and Persian, of the remembrance of God. Aqa Muhammad-Rida and Aqa Muhammad-Sadiq and all who dwell in their households, both female and male, young and old.

6 و دیگر جناب هادی و حضرات نجّارها و سایر من العرب و العجم کل را بذکر الله متذکر دارید جناب آقا محمد رضا و آقا محمد صادق و ما سواهما من کان فی بیتهما من کلّ اناث و ذکور و من کلّ صغیر و کبیر

INBA38:102

BH01400

To: *Kamalud-Din*

- 1 He is the Mighty! O Kamalu'd-Din! Bear thou witness within thyself that there is none other God but Him, the Originator, the Wondrous. Say: Verily He is exalted in the Book of God, the King, the Most High, the Mighty, the Beauteous. In His grasp are the keys of the heavens which were raised up in the Bayan, and in His right hand is the dominion of Command and Creation, and verily He is powerful over all things. Say: Knowledge is that which hath appeared from His presence in a holy, preserved Book. Then know thou that He hath appeared in truth with manifest sovereignty and from Him hath been detailed the Book of God, the Powerful, the Munificent. He hath counseled the servants in every line of the Tablets concerning this sacred, luminous Beauty, Whom no one's understanding hath encompassed and the hands of the peoples of the heavens and earth have not attained unto the hem of His knowledge.
- 2 Say: Verily the Truth is in itself God's proof unto all creation and hath no need of aught else to demonstrate His Cause, if ye be of them that know. Say: O people of the Bayan! Do ye imagine that He needeth anything to establish His Cause? Nay, by the Lord of the worlds! Say: All proof is established by His Command and evidence appeareth by His leave, if ye be of the assured ones. And verily that which appeareth from Him of clear signs and that which is sent down from His presence of verses - this is a bounty from Him unto them that profess His unity.
- 3 Say: O people, fear ye God and make not His Cause limited by the limitations of your own selves. Fear God and be not of the transgressors. Say: Verily He cannot be limited by any limit and cannot be veiled by any veil. He manifesteth as He pleaseth, and verily He is the Unconstrained, the Powerful, the Wise. Nothing can prevent Him from His Command and His sovereignty, and the schemes of the schemers and the might of monarchs cannot frustrate Him. Those who would limit God's Manifestation by a command or a sign or by what they possess of satanic imaginings - these have turned away from the Truth and disbelieved in the verses of the All-Merciful and are in manifest error.
- 4 Say: Verily We were among you for months and years, in but a moment of which God hath reckoned up the centuries of the first and the last ones. And We were, in every instant thereof, reciting unto you from the verses of God, the Single, the Most
- هو العزيز ان يا كمال الدين ان اشهد في نفسي
بأنه لا اله الا هو المبدع البديع قل انه لعل في
كتاب الله الملك المتعالى العزيز الجميل و بيده
مقاليد السموات التى ارتفعت في البيان وفي يمينه
جبروت الامر والخلق و انه لعل كل شئ قدير
قل ان العلم ما ظهر من عنده في كتاب قدس
حفيظ ثم اعلم بأنه ظهر بالحق بسلطان مبین و
فصل منه كتاب الله المقتدر الكريم و وصى العباد
في كل سطر من الألواح بهذا الجمال المقدس المنير
الذى ما احاطه ادراك احد و ما بلغت بذيل
عرفانه ايادى اهل السموات و الأرضين
- قل ان الحق بنفسه حجة الله على الخلق اجمعين و
لن يحتاج بغيره لاظهار امره ان انتم من العارفين
قل يا ملاء البيان أ تحسبون بأنه يحتاج بشئ في
اثبات امره لا فورب العالمين قل كل الحجة يثبت
بأمره والبرهان يظهر باذنه ان انتم من الموقنين و
ان ما يظهر منه البينات وينزل من عنده الآيات
هذا جود من لدنه على الموحدین
- قل يا قوم خافوا عن الله ولا تجعلوا امره محدوداً
بحدود انفسكم اتقوا الله ولا تكونن من المعتدين
قل انه لن يحد بحد و لن يحجب بحجاب يظهر
كيف يشاء و انه هو المختار القادر الحكيم لن يمنعه
شئ عن امره و سلطانه و لن يعجزه مكر الماكرين
و اقتدار السلاطين ان الذين يحددون ظهور الله
بأمر او بعلامة او بما عندهم من ظنون الشياطين
اولئك اعرضوا عن الحق و كفروا بآيات الرحمن
و كانوا على ضلال مبين
- قل انا كنا بينكم في شهور و سنين التى في آن منها
احصى الله قرون الأولين و الآخرين و كنا في كل
حين منها نتلو عليكم من آيات الله الفرد المتعالى

High, the All-Knowing, the All-Informed. And We were manifesting in every moment with a mighty, glorious Beauty and a novel, holy dignity and an exalted, mighty majesty, yet none among you recognized Me, for ye were walking in the paths of thick delusion. Thus did We seize the sight of those who beheld not the Beauty of God with their own eyes and were among the heedless ones.

العليم الخبير و كما نظرهم في كل آن بجمال عز مبين
و وقار قدس بديع و جلال عز منبع و لن يعرفني
منكم من احد بما كنتم ان تمشوا في مسالك وهم
غليظ كذلك اخذنا ابصار الذينهم ما شهدوا بجمال
الله بعيونهم و كانوا من الغافلين

- 5 Say: By God! This is a Beauty wherein is kindled and shineth the light of God, the Mighty, the Luminous. From Him hath appeared every wondrous command, and from Him have been detailed the Tablets of God, and from Him hath appeared the embroidered vesture of this mighty News. Say: The Beauty of the Ancient One hath shone forth from His collar - blessed be God, the Sovereign of the worlds!

5 قل تالله هذا جمال فيه يوقد و يضيء نور الله العزيز
المنير و منه ظهر كل امر بديع و منه فصلت الواح
الله و منه ظهر طراز هذا النبأ العظيم قل ان جمال
القدم قد اشرق عن جيبه فتبارك الله سلطان
العالمين

- 6 And thou - remind the people in thy days and fear no one, even if these deniers oppose thee. Verily thy Lord will guard thee from those who have disbelieved and from these unbelievers. Say: By God! We desired not to reveal Our Cause to anyone, and thus were We in mighty concealment. But when the ungodly imprisoned Us in this prison, We therefore revealed Our countenance in spite of them and in spite of those who denied these wondrous, revealed verses.

6 و انت انت ذكر الناس في ايامك و لا تخف
من احد و لو يعترض عليك هؤلاء المعرضين ان
ربك يحرسك عن الذين كفروا و عن هؤلاء
المشركين قل تالله انا ما اردنا ان نكشف امرنا
لاحد و كذلك كما في ستر عظيم فلما حبسونا
المشركون في هذا السجن لذا اظهرنا وجهنا رغماً
لأنفهم و انف الذينهم كفروا بهذه الآيات المنزل
البديع

- 7 Say: Those who have turned away from this Countenance, these are in the torment of the blazing fire, and neither their faith nor their deeds shall be accepted, even if they prostrate themselves to God in their days or spend the fullness of the heavens and earth in precious pearls. Say: O companions of God! Fear God and be steadfast in your love, such that your feet slip not from the breaths of those who are far removed. Know ye that the Balance today is My love, and if ye desire to weigh anyone, recite unto him from the verses which have been sent down from My presence. If his eyes overflow with tears, know ye that he is upon the truth from God and is possessed of manifest certitude. And he whose face darkeneth, verily he is in grievous unbelief. And beware lest thou approach one whose breast's rancor is as manifest as the sun in the midst of heaven, such that none among creation could mistake it, if ye be of them that witness.

7 قل الذينهم اعرضوا عن هذا الوجه اولئك هم في
عذاب السعير و لن يقبل ايمانهم و لا اعمالهم ولو
يسجدون الله في ايامهم او ينفقون ملاء السموات و
الأرض من لآلئ عز ثمين قل يا اصحاب الله اتقوا
الله و كونوا مستقيماً على حبكم بحيث لا تزل
اقدامكم عن نفحات المبعدين فاعلموا بأن الميزان
اليوم حي و اذا اردتم ان توزنوا احداً فاقروا
عنده من آيات التي نزلت من عندي اذا فاضت
عيناه من الدمع فاعلموا بأنه على حق من الله و
كان على يقين مبين و الذي اسود وجهه انه على
كفر عظيم و اياك ان لا تدخل على الذي كان
غل صدره كالشمس في وسط السماء بحيث لا
يشتهه على احد من الخلق ان انتم من الشاهدين

- 8 Say: O concourse of the beloved! Ye helped Us not in that, but God will help Me in truth and will raise up in truth one who shall smite upon his mouth through the power of God, the Most High, the Powerful, the Wise. Say: Verily God is powerful over His creation. He seizeth whom He willeth with sovereignty from His presence and power from His court, and

8 قل يا ملاء الأحباب ما استنصرتونا في ذلك
ولكن الله ينصرني بالحق و يبعث بالحق من
يضرب على فمه من قدرة الله العلي القادر الحكيم
قل ان الله هو القادر على خلقه يأخذ من يشاء
بسلطان من عنده و اقتدار من لدنه و انه هو

verily He is the Powerful, the Mighty, the Potent. Thus do We cast upon thee from the verses of the Spirit that thou mayest be among the steadfast ones.

القادر المقتدر القدير كذلك نلقى عليك من
آيات الروح لتكون من المستقيمين

INBA36:035, INBA71:193, RSB.011b

BH01404

To: Munib (Mirza Aqa from Kashan)

¹ He is God-exalted be His station, the All-Holy!

¹ هو الله تعالى شأنه التّقدس

² This is an epistle from this Prisoner unto him who is illumined, and is like the garment of Joseph of Egypt divine through the word "seeing." The garment of the Servant of Canaan bestowed outward sight, and the garment of the Servant of the All-Merciful bestowed inward vision. How blessed art thou, for God hath made thy sight keen this day! The sighs of thy heart are evident and the burning of thy soul is known, and in all this thou hast followed in My path, and there hath befallen thee in My way what befell My Beauty. On the path of the Beloved thou didst not rest for a moment nor pause for an instant. What distant journeys thou didst traverse on foot before My countenance, and what arduous deserts thou didst run through with loving feet! All this hath been and shall remain before Our sight. And now thou art afflicted with the company of dispirited souls and withered forms and veiled servants who are as dead, removed from the gathering of fellowship and the sacred dwelling place.

² این نامه این مسجونست باسم منیر و قیص
یوسف مصر الهیست بکلمه بصیر قیص غلام
کنعانی بصر ظاهر بخشید و قیص غلام رحمانی
بصر باطن بخشود فیا طوبی لک بما جعلک
الله بصرک الیوم حدیداً زفرات قلبت مشهود
و حرقت فؤادت معلوم و آنک فی کلّ ذلک
اقتدیت بنفسی و ورد علیک فی سبیلی ما ورد
علی جمالی در سبیل محبوب [دمی] نیاسودی و
ساعتی نیارمیدی چه مسافهای بعیده که مقابل
وجه پیاده طی نمودی و چه بادیه‌های صعبه
که بارجل حییه دویدی جمیع در نظر بوده و
خواهد بود و حال هم بمعاشرت انفس افسرده
و هیاکل پژمرده و عباد محتجبه مرده مبتلا
شده از محض انس و مقرّ قدس دور مانده

³ Yet since Our desire hath been what God desired, and Our purpose what He purposed, and Our will what He ordained and decreed, all hath been and shall remain beloved. God willing, throughout all days thou shalt remind the people of the remembrance of their Lord, the All-Compelling, the All-Knowing. Although the Water of Life is not allotted to the company of beasts, and the Choice Wine of the All-Merciful shall never be the portion of the people of error and loss—and the sincere ones drink of the wine that was pressed by the fingers of holiness—yet since the divine winds of mercy are blowing and the holy breezes of grace are passing by, perchance some souls shall be purified from worldly defilements through the Stream of Recognition, enter the most exalted and glorious station of certitude, and attain the presence of the Beauty of the All-Merciful.

³ ولکن چون مراد ما اراد الله بوده و مقصود
ما قصد به الله و مشیت ما شاء و قضی کل
مطلوب بوده و محبوب خواهد بود انشاء الله در
کل ایام انام را بذکر ربهم المهیمن العالم متذکر
دارید اگرچه کوثر حیوان قسمت معشر حیوان
نه و تسنیم رضوان رحمان نصیب اهل ضلال و
خسران نخواهد شد و المخلصون یثربون عن نحر
الّتی کانت من انامل القدس معصورا ولکن
چون اریاح رحمّیه الهیه در هبوست و نفحات
قدسیّه فضلیه در مرور شاید جمعی بسلسبیل
عرفان از کدورات اکوان طاهر شده بمقرّ امنع
ارفع ایقان درآیند و بقاء جمال رحمان فایز شوند

- 4 In these days thou must walk among the servants with the utmost submissiveness, humility and pure servitude, for the manifestation of the Cause and the stability of weak souls depend upon these things. This is true victory, for the enemies have appeared with such craftiness that Satan himself is bewildered. Soon thou shalt know and be among those who are informed. If thou deemest it advisable to travel through the lands, it is permissible, but with utmost caution, for thy protection is of paramount importance.
- 5 If thou wishest to know of the calamities that have befallen this land—by God, the pen is powerless, nay all things are powerless to recount them! Would that I had not been born of a mother or drunk pure milk from the breast, or had not, after attaining maturity, proclaimed God's Cause, for this station hath been and shall be the cause of the enemies' hatred. By Him Who caused the Bird of Immortality to warble in My breast! I strove greatly that no Cause be manifested at all, and that I might leave the people in their realm of fancy, but the Spirit left Me not in peace, established Me in the Cause, and made Me speak between the heavens and the earth. In brief, such tyranny hath been inflicted as hath no likeness in creation, and yet they have taken up the pen of falsehood and attributed their own evil deeds to the Essence of Holiness.
- 6 When they observed that this manifest grace could not be veiled, and that surely not all people are blind—there must be those with penetrating vision who can distinguish between the sun and shadow, between existence and nothingness—they therefore girded up their loins to cut down the Tree. And when they found themselves disappointed and at loss, they spread all their vain imaginings around in My name, that perchance they might thereby cast rancor into hearts, for they had found all people to be without discernment or understanding. Among other things, My brother wrote to various regions that people had shunned Me for a morsel of bread. Now consider: would any base person speak thus? Moreover, such a statement about One at whose table, were all humanity to gather, they would be sustained until the end of time without showing any trace of displeasure—let alone refusing to share! It is evident to what degree they have risen up to harm Me and how determined they are to destroy the Cause. Leave them to their unbelief and their lies, to play their games. It would be a pity for the pen to be sullied with mention of his fabrications and deeds. Would that I could recount to thee in full detail the beginning of this Cause, that thou mightest know how much bounty was shown to him and to what degree he hath risen in ingratitude.
- و این ایام باید بکمال خضوع و خشوع و عبودیت صرفه مابین عباد مشی نمائید چه که ظهور امر و استقرار انفس ضعیفه منوط باین امور است و اینست نصر حقیقی چه که اعدا بمکری ظاهر شده‌اند که ابلیس متحیر شده فسوف تعرف و تکنون من المطلاعین و اگر سیر بلاد را مصلحت دانید مجراست ولكن بکمال حفظ چه که حفظ آنجناب اهم امور بوده
- 5 و اگر از قضایای وارده در این ارض بخواهید مطلع شوید تالله عجز القلم بل کل شیء عن ذکره ای کاش از امّ متولد نمیشدم و از ثدی لبن مطهر نمینوشیدم و یا بعد از بلوغ اظهار امر الله نمینمودم چه که سبب و علت بغضاء اعدا این رتبه بوده و خواهد بود فوالذی طیر طیر البقاء فی صدری بسیار جهد نمودم که اصلاً اظهار امری نشود و ناس را در مقر وهم بگذارم ولكن الروح ما ترکنی فارغاً و اقامنی علی الأمر و انطقنی بین السموات و الارضین باری بشأنی ظلم وارد شده که در امکان شبه آن ممکن نه و مع ذلک قلم کذب برداشته و افعال نفس خبیث خود را بجوهر تقدیس نسبت داده‌اند
- 6 چون ملاحظه نمودند که این [فضل] مشهود را ستر ممکن نه و لابدّ جمیع ناس اکه نیستند البتّه صاحبان بصر حدید یافت میشود که بین شمس و ظلّ و موجود و معدوم فرق گذارند لذا در قطع شجره کمر بستند و چون خود را خائب و خاسر مشاهده نمودند جمیع ظنون خود را در اطراف باسم این عبد شهرت داده‌اند که شاید باین سبب غلی در صدور القا نمایند چه که جمیع ناس را بی تمیز و شعور یافته‌اند از جمله اخوی نوشته باطراف که برای لقمه نان از من تجنب نموده‌اند حال ملاحظه نمائید که هیچ رذلی چنین سخن میگوید وانگهی نسبت بنفسیکه اگر جمیع ثقلین بر مضیفش وارد شوند و الی آخر الاخرین متمم شوند آثار کره مشاهده نمایند تا چه رسد بمنع از این بیان معلومست که بچه درجه بر ضرر قیام نموده‌اند و چه مقدار بر تضییع امر مستقیمند ذرهم فی کفرهم و کذبهم بلعون حیفت قلم بذکر جعل و افعالش بیالاید ای کاش تفصیل اول این امر را تمام آنجناب ذکر مینمودم تا معلوم

میشد که چه مقدار عنایت در باره او شده و
چه رتبه بر کفران نعمت قیام نموده

- 7 In any case, God willing, may thou remain firm and steadfast as a mountain of steel in the Cause of God.

7 باری انشاء الله در امر الله چون جبل حدید ثابت
و راسخ باشید

INBA38:093b, INBA74:053, NLI.32p155v,
RSBB.140, ASAT1.018x, YIK.183-184

BH01437

To: Muhammad Husayn brother of Muhammad Hashim

- 1 In the Name of God, the Most Wondrous! My mention of My servant is that he may detach himself from all else and draw nigh unto God, the All-Subduing, the Self-Subsisting. Say: O loved ones of God, do ye rejoice or do ye lament? Verily, the Youth weepeth by reason of what hath befallen Him at the hands of them that have disbelieved in the All-Merciful and followed the Evil One. Say: He weepeth not for Himself, nor for that which hath befallen Him, but rather for what hath befallen the Cause of God, the Almighty, the All-Subduing, the Mighty, the Beloved. Would that I had been slain by the swords of the wicked ones, and that My brother, whom We reared, had not allied himself with them that have disbelieved in God for a paltry sum, after We had denied him nothing, and he possessed of the world's vanities what would suffice him in his days until he should return to them that dwell in the graves. We had exalted his mention, yet he hath violated the sanctity of God amongst them that have disbelieved in the signs of God, the All-Subduing, the Self-Subsisting.

1 بِسْمِ اللَّهِ الْأَبْدَعِ ذَكَرِي عَبْدِي لِيَنْقُطَ عَنْ سِوَائِي وَ
يَتَقَرَّبَ إِلَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ يَا أَحِبَّاءَ اللَّهِ أَنْتُمْ
تَفْرَحُونَ أَوْ تَنْحُونَ وَإِنَّ الْغَلَامَ يَبْكِي بِمَا وَرَدَ عَلَيْهِ
مِنَ الَّذِينَ كَفَرُوا بِالرَّحْمَنِ وَاتَّبَعُوا الطَّاغُوتَ قُلْ
أَنَّهُ لَا يَبْكِي عَلَى نَفْسِهِ وَبِمَا وَرَدَ عَلَيْهِ بَلْ بِمَا وَرَدَ
عَلَى أَمْرِ اللَّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْعَزِيزِ الْحَبِيبِ فَيَا لَيْتَ
كُنْتُ مَقْتُولًا بِأَسْيَافِ الْأَشْقِيَاءِ وَ مَا تَمَسَّكَ أَخِي
الَّذِي رَيْنَاهُ بِالَّذِينَ كَفَرُوا بِاللَّهِ لِدَرَاهِمٍ مَعْدُودٍ
بَعْدَ الَّذِي مَا مَنَعَاهُ عَنْ شَيْءٍ وَ كَانَ عِنْدَهُ مِنْ
زُخَارِفِ الدُّنْيَا مَا يَكْفِيهِ فِي أَيَّامِهِ إِلَى أَنْ يَرْجِعَ إِلَى
أَهْلِ الْقُبُورِ أَنَا أَرْفَعُنَا ذَكَرَهُ أَنَّهُ ضَيَّعَ حُرْمَةَ اللَّهِ بَيْنَ
الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ

- 2 I have spent my soul for the sanctity of the Cause until the standards of guidance were raised in the East and the West of the earth, and none denieth this save he who hath disbelieved in God, the Mighty, the All-Loving. He hath arisen in opposition in such wise as to rend asunder the veils of glory by following his rejected self. By My life! He hath no station before God - his likeness is as that of a fly, did ye but know it. And though a fly hath no station, yet when it falleth into a cup of water, man abhorreth to drink thereof. Thus should ye know him and be of them that are certain.

2 وَ أَنِّي أَنْفَقْتُ نَفْسِي لِحُرْمَةِ الْأَمْرِ إِلَى أَنْ أَرْتَفَعَتْ
أَعْلَامُ الْهُدَايَةِ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ لَا يَنْكَرُ
ذَلِكَ إِلَّا مَنْ كَفَرَ بِاللَّهِ الْعَزِيزِ الْوَدُودِ وَ أَنَّهُ قَامَ
عَلَى الْأَعْرَاضِ عَلَى شَأْنِ خَرَقَتِ حُجُبَاتِ الْعِزَّةِ بِمَا
اتَّبَعَ نَفْسَهُ الْمُرْدُودِ فَوَعْمَرِي لَيْسَ لَهُ شَأْنٌ عِنْدَ اللَّهِ
مِثْلُهُ كَمِثْلِ الذَّبَابِ لَوْ أَنْتُمْ تَعْرِفُونَ وَ أَنَّ الذَّبَابَ وَلَوْ
لَمْ يَكُنْ لَهُ شَأْنٌ وَلَكِنْ إِذَا وَقَعَ فِي كُوبِ الْمَاءِ
يَكْرَهُ الْإِنْسَانُ أَنْ يَشْرِبَهُ كَذَلِكَ فَاعْرِفُوهُ وَ كُونُوا
مِنَ الَّذِينَ مَوْفُقُونَ

- 3 Were We to impart unto you what he hath done and committed, by God, ye would strike your heads and weep and cry aloud. Say: O people! This is the Youth of God among you, calling you unto Him. Through Him the Cause of God hath become renowned throughout all lands, and the breezes of glory have wafted over them that are detached. They that have disbelieved have compromised the Cause in such wise that the hem of sanctity hath been soiled by their calumnies. Thus hath it befallen this Prisoner. Therefore do I lament and weep and say: "O my Beloved! Cause me to ascend unto the vicinity of Thy supreme mercy in the Most Exalted Companion, at the Manifestation of Thy Most Exalted, Most Glorious Self, that my soul may find peace and my body find rest. Verily, Thou art powerful over what Thou wilt, and Thou art the Truth, the Knower of the unseen."
- 3 و لو تلقى عليكم ما فعل و ارتكب تالله لتضربون على رؤوسكم و تبكون و تصرخون قل يا قوم هذا غلام الله بينكم و يدعوكم اليه و به اشتهر امر الله في البلاد و هبت روايح العز على الذينهم منقطعون و الذينهم كفروا قد ضيعوا الأمر على شأن تغير ذيل التقديس من مفترياتهم كذلك ورد على هذا المسجون اذاً انا و ابكى و اقول يا محبوبى فأصعدنى الى جوار رحمتك العليا فى الرفيق الأعلى عند مظهر نفسك العلى الأبهى لعل تسكن نفسى و يستريح جسدى و أنك انت المقتدر على ما تريد و أنك انت الحق علام الغيوب
- 4 O my Lord! Let me taste the heat of the sword in Thy path, then increase the misery of them who have disbelieved. Then sharpen the blade of their knives that they may cut me piece by piece in Thy path. This is my desire, O my Beloved! For by Thy might and Thy majesty, then by Thy greatness and Thy grandeur, I love not to remain among Thy creatures for less than an instant. Thou knowest what is within my soul, while I know not what is within Thine. There is no God but Thee, the Almighty, the Mighty, the All-Praised.
- 4 اى ربّ ذقنى حرارة السيف فى سبيلك ثم زد فى شقوة الذين كفروا ثم اشحذ ظبة مديتهم ليقطعونى ارباً ارباً فى سبيلك و هذا مقصودى يا محبوبى لأنى فوعزتك و جلالك ثم عظمتك و كبريائك لا احب ان اكون بين خلقك فى اقل من آن و أنك انت تعلم ما فى نفسى و ما اعلم ما فى نفسك لا اله الا انت المقتدر العزيز الحمود
- 5 O my Lord! Draw me nigh unto the Most Exalted Companion, then cut me off from those who speak naught except what their souls and desires command them, who are heedless of Thy Cause and Thy sovereignty in ways that cannot be described in words. Thou knowest what they have committed in Thy days, and with Thee is the knowledge of all things in a preserved tablet.
- 5 اى ربّ قربنى الى الرفيق الأعلى ثم انقطعنى عن الذين لا يتكلمون الا بما يأمرهم انفسهم و اهوائهم و غفلوا عن امرى و سلطانك على شأن لا يذكر بالبيان و أنك انت تعلم ما ارتكبوا فى أيامك و عندك علم كل شىء فى لوح محفوظ
- 6 O my Lord! The light of His Countenance has been altered by the blows of them that have ascribed partners unto Thee, and the holy fragrances have been cut off from all creation by reason of what they have committed before Thy face, after Thou didst create them for Thyself and didst command them to appear before Thee. O my Lord! My distress hath reached such a point that the Supreme Pen is bewildered in mentioning it, and every witness and the witnessed are powerless to reckon it.
- 6 اى ربّ قد تغيّرت انوار الوجه من لطمات الذينهم اشركوا و انقطعت نفحات القدس عن الأكوان بما ارتكبوا تلقاء وجهك بعد الذى خلقتهم لنفسك و امرتهم بالحضور بين يديك اى ربّ قد بلغ ضررى الى مقام تحير قلم الأعلى عن ذكره و عجز عن احصائه كل شاهد و مشهود
- 7 Then I beseech Thee, O my God, to send down upon Thy loved ones the signs of Thy victory, then gather them upon the shore of Thy oneness, then send down upon them what Thou hast ordained for Thy chosen ones and the best of Thy
- 7 ثم استلک يا الهى ان تنزل على احبتك آيات نصرک ثم اجتمعهم على شاطئ احديتك ثم انزل عليهم ما قدرته لأصفياک و خيرة خلقک و أنك انت المقتدر المهيمن القيوم

creation. Verily, Thou art the Almighty, the All-Subduing, the Self-Subsisting.

- 8 And thou, O servant, give thanks unto God for having mentioned thy name from the Supreme Pen, and this is indeed a great bounty. Grieve not over anything, then aid thy Lord in these severe days. Beware lest the might of Our idolatrous servants frighten you. By My life! He who hath known God and loved Him would sacrifice his soul in His path and would pay no heed to the worlds, for beyond this world there exists a kingdom and a mighty sovereignty, and worlds which none can reckon save the Self of thy Lord, the All-Knowing, the All-Informed. Grieve not over your bodies, for We have desired that ye should possess the kingdoms of the spirit. And he who hath become aware of this station, by God, will care neither for himself nor for what he possesseth, and will hasten to the place of sacrifice in My Most Glorious Name, and will willingly sacrifice his soul for My mighty, invincible Self. Praise be to God, the Lord of the worlds.

8 و انتك انت يا عبد فاشكر الله بما ذكر اسمك من قلم الأعلى وان هذا لفضل عظيم لا تحزن في شيء ثم انصر ربك في هذه الأيام الشديدة ايّاكم ان تخافنكم سطوة عبادنا المشركين فوعمرى من عرف الله واحية يفدى نفسه في سبيله ولا يلتفت الى العالمين لأن عن وراء هذا العالم قد كان ملك وسلطنة كبير وعوالم لا يحصيا احد الا نفس ربك العليم الخبير لا تحزنوا عن الأجساد لأننا اردنا ان تكونوا مالكا لممالك الروح ومن اطلع بهذا المقام تالله لن يعتنى بنفسه ولا بما عنده ويسرع الى مشهد الفداء باسمى الأبهى ويفدى نفسه طوعاً لنفسى العزيز المنيع والحمد لله رب العالمين

BLIB_Or15725.502, RSR.105x

BH01460

To: *Dhabih (Haji Muhammad Isma'il Kashani)*

- 1 In His Name, the All-Merciful!
- 2 We have forewarned men of the days of tribulation and of what would come to pass therein, in a Tablet of exalted glory wherein was inscribed that which was ordained by the All-Compelling, the Self-Subsisting, lest any should be perturbed when that which was destined should be made manifest - a token of Our grace unto the sincere ones. Yet when the sun of tribulation dawned from the horizon of divine decree, We found the sincere ones in grave peril. Say: Be fair, O people! Death shall overtake you - this is a truth in which there is no doubt - and shall seize both young and old. Since this is so, would you choose to sacrifice in the path of God, or death in your beds? Ponder on this, O ye fair-minded ones! Say: The spirit was created for sacrifice, were ye but to know it. Say: This do We ask of God, even though ye be averse to it.
- 3 God is my witness! Had it not been in conflict with that which the Tablets of God have decreed, I would have gladly kissed the

1 بسمه الرحمن

2 انا اخبرنا الناس بأيام الشداد وما يحدث فيها في لوح عز مسطور الذى سطر فيه ما قضى من لدن مهيمن قيوم لئلا يضطرب احد حين ظهور ما قدر فيها فضلاً من لدنا على المخلصين فلما اشرفت شمس البلاء عن افق القضاء وجدنا المخلصين على خطر عظيم قل فأنصفوا يا قوم ان الموت يأتىكم وهذا حق لا ريب فيه ويأخذ كل صغير وكبير ولما كان الأمر كذلك أفتدون في سبيل الله خير او الموت على الفراش فتبينوا يا ايها المنصفين قل ان الروح خلق للفداء لو انتم من العارفين قل انا نسئل الله بذلك لو انتم من الكارهين

3 تالله لو لم يكن مخالفاً بما نزل في الألواح لقبلت يد الذى يسفك دمي في سبيل محبوب العالمين

hands of whosoever attempted to shed my blood in the path of the Well-Beloved. I would, moreover, have bestowed upon him a share of such worldly goods as God had allowed me to possess, even though he who perpetrated this act would have provoked the wrath of the Almighty, incurred His malediction, and deserved to be tormented throughout the eternity of God, the All-Possessing, the Equitable, the All-Wise.

و قدّرت عمّا ملّكني الله له ارثاً ولو أنّه يستحقّ
بذلك نعمة الله و سخطه ثمّ قهره و غضبه بدوام
الله الملك العادل الحكيم

- 4 They who were slain but slew not are now in the highest paradise with the Prophets and Messengers. Were God to remove the veil from the eyes of those who are heedless, they would all sacrifice their souls for love of that station. But it hath been concealed from them and revealed unto another people, as a grace from Him to His detached servants. O Dhabih! When thou desirest the scene of sacrifice, consent not to alteration. Sacrifice thy body in love for the Supreme Concurrence - a station that cannot be described in words. By thy Lord, the All-Merciful! God hath made mention of it virgin-pure; though all the tongues of the world should mention it, it would remain forever unmentioned, for hearing, sight and heart can only perceive what hath been created in this world, and beyond it the birds of the hearts of the mystics cannot soar, save those whose vision God hath made as His own vision. He witnesseth and veileth, in accordance with the wisdom of the All-Knowing, the Wise.

4 أنّ الذينهم قتلوا و ما قتلوا اولئك حينئذ في
الرفيق الأعلى مع التبيين و المرسلين أنّ الله لو
يكشف الغطاء عن ابصار الذينهم غفلوا كلّهم
يفدون ارواحهم حباً لذلك المقام ولكن ستر
عنهم و كشف لقوم آخرين فضلاً من لدنه لعباده
المنقطعين أنّك يا ذبيح اذا اردت مشهد الفداء
لا ترضى البداء ان افد جسدك حباً الى الملاء
الأعلى مقام الذي لا يذكر بالبيان فوربك الرحمن
قد جعل الله ذكره بكرة ولو ذكر بالسنن العالمين أنّه
ما ذكر ابداً لأنّ السمع و البصر و الفؤاد كلّ
يدرك ما خلق في هذا العالم و عن ورائه لا
يطير طيور افئدة العارفين الا من جعل الله بصره
مقام بصره أنّه يشهد و يستر حكمة من لدن عالم
حكيم

- 5 He who hath believed in this Revelation hath sacrificed in God's path, and We are witness to this. Be thou assured that God hath ordained for thee the reward of one martyred in His path, and will protect thee from the edge of the sword if thou remainest steadfast in His Cause and conveyest His message with such wisdom as is within thy power. Indeed, He doth not burden any soul beyond its capacity. He is the Forgiving, the Merciful. I complain unto thee of those who shed blood, after thou knowest that We have forbidden the people from this in all the Tablets - and God is Witness and Well-Informed. Say: O people! God hath raised Me up for fellowship and unity. Fear God, and commit not that which would harm the root of the Cause - this indeed is a grievous wrong.

5 و الذي آمن بهذا الظهور أنّه فدى في سبيل الله و
أنا كما شاهدين ان اطمئن في نفسك ان الله كتب
لك اجر من استشهد في سبيله و يعصمك عن
حدّ الحديد ان تكون ثابتاً على امره و تبلغ امره
بالحكمة على ما تستطيع به و أنّه ما يكلف نفساً
فوق طاقتها أنّه غفور رحيم و أنّي لأشكون اليك
عن الذين يسفكون الدماء بعد الذي انت تعلم بأننا
نهينا العباد عن ذلك في كلّ الألواح و كان الله
لشهيده و خبير قل يا قوم قد بعثني الله للألفة و
الاتحاد اتقوا الله و لا ترتكبوا ما يرجع به الضرر
الى اصل الأمر و أنّ هذا لظلم عظيم

- 6 Those who cast God's Cause behind their backs and commit what they were forbidden - these are in manifest error. Say: If ye love striving in God's path, strive with your own selves - this indeed is the greater striving. Harken thou unto My words: Purify thy heart and the hearts of the people from all the allusions of the idolaters, then stand firm upon the throne of certitude beneath the shadow of thy Lord, the All-Merciful. He shall suffice thee against the veiled ones. We know that the

6 أنّ الذينهم يدعون امر الله عن وراء ظهورهم و
يرتكبون ما نهوا عنه اولئك في غفلة مبين قل ان
تحبون الجهاد في سبيل الله جاهدوا مع انفسكم و
انّ هذا لجهاد كبير أنّك اسمع قولي طهر قلبك
و قلوب العباد عن اشارات المشركين كلّها ثمّ
استقم على سرير الايقان في ظل ربك الرحمن و

letter “H” was overwhelmed by the veils of fancy, and names prevented him from entering God’s Kingdom, and he became as one asleep. The reminder profiteth him not; it increaseth naught for the wrongdoers save manifest loss. He sucketh at the breast of fancy; the time of weaning came, yet how far from maturity! Therefore was he denied what was promised in the Book and became deprived of the breezes of God, the All-Knowing, the Wise. Soon shall he say: “Woe unto me for what I neglected in regard to God!” and he shall be among the heedless ones.

آنکه یکفیک عن المحتجبين و انا علما بأن غشت
الهاء حجاب الوهم و منعه الاسماء عن الورد في
ملكوت الله و كان من الراقدین و ما نفعه الذکری
انه لا یزید الظالمین الا خسرا مبین انه یسترضع
من ثدی الوهم ما جاء حين فطامه فكيف بلوغه
لذا منع عما وعد في الكتاب و صار محروماً من
نفحات الله العليم الحكيم فسوف يقول وا حسرتاً
على بما فرطت في جنب الله و كنت من الغافلين

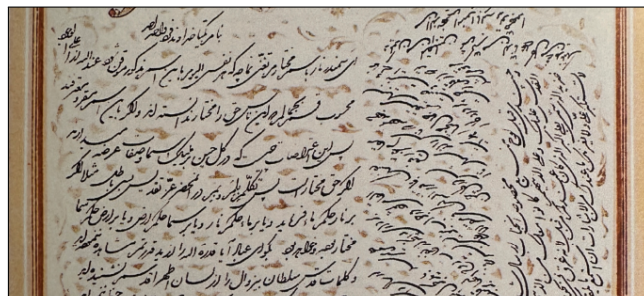
- 7 Say: After turning away from these verses, dost thou consider thyself among those who believed in what was revealed in the Bayan? By God! Then would all things laugh at thee, and all the worlds would disown thee. Blessed is he who beholdeth them in the sea of heedlessness and saith: “Praise be to God Who preserved me by His grace and delivered me from the depths of fancy and numbered me with the victorious ones!” Thus have We imparted unto thee that which shall profit thee, as a mercy from Us unto thee and unto those possessed of certitude. Glory be upon thee and upon thy son. We beseech God to grant unto him and thee the best of what He hath ordained for those near unto Him. Praise be to God, the Lord of the worlds.

7 قل بعد اعراضك عن هذه الآيات هل تحسب
نفسك من الذی آمن بما نزل فی البیان تالله اذا
یضحک علیک کلّ الأشياء و یتبرء منک کلّ
العالمین طوی لبصیر یشهدهم فی بحر الغفلة و یقول
الحمد لله الذی عصمنی بفضل من عنده و انقذنی
من غمرات الوهم و جعلنی من الفائزين کذلک
القینا ما ینفعک رحمة من لدنا علیک و علی
الموقنین و البهاء علیک و علی ابنک نسل الله
بأن یرزقه و ایاک خیر ما قدر للمقربین و الحمد
لله رب العالمین

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BH01461

To: Shaykh Kazim Samandar



ASAM

- 1 In the name of the one, peerless, single, unique God.
2 O Samandar!
3 Sing thou the praise of My Name, the All-Compelling, for whosoever today becometh assured of this Name shall be accounted before God among the most exalted of beings. I swear by My Beauty that these people have not recognized the All-Compelling as He should be recognized, for if they acknowledge this Name, why then do they raise these objections at

1 بنام یگنا خداوند فرد و احد احد

2 ای سمندر نار

3 باسم مختارم تغنی نما چه که هر نفسی الیوم باین
اسم مذکور موقن شود عندالله از اعلی الوجود
محسوب قسم بجالم که این ناس حق را مختار
ندانسته اند و اگر باین اسم مقرو معترفند پس این
اعتراضات چیست که در کلّ حین بر ملوک

all times before the King of names and attributes? If God is the All-Compelling, then to utter "why" and "wherefore" in that most holy Presence is utterly vain. For instance, should He decree water to be fire, or fire to be water, or heaven to be earth, or earth to be heaven - He was and ever will be the All-Compelling.

- 4 Say: O servants! Have ye not witnessed God's power through My mighty hand, and have ye not heard the holy utterances of the eternal Sovereign from My most pure and sacred tongue, and have ye not observed the all-embracing divine mercy from My boundless cloud of grace, and have ye not discovered the radiance of the Sun of inner meanings from the holy horizon of My Beauty? By God, the True One! If ye were to observe with the eye of insight, ye would find inscribed upon My luminous brow, by the most ancient Pen with musk-scented ink from the fingers of My power, in the most glorious script: "By God, this is the Most Exalted Perspective, this is the Most Great Beauty, this is He through one glance of Whose eyes were created the kingdoms of eternity, the cities of names, and the manifestations of oneness in the realm of creation. This, verily, is He through Whom the eyes of grandeur were solaced behind the pavilion of the unseen. This, verily, is He in Whose recognition, then in Whose power, then in Whose grandeur, then in Whose sovereignty, all who have been clothed with the garment of existence have been bewildered, were ye of them that know."

- 5 O Samandar! Behold thou the pure essence of My nature, that if all the tongues of creation were to make mention of My Lordship and Divinity, He would surely find His luminous heart grieved thereby. Nevertheless, His tribulation hath reached such a pass that a handful of dust which He took up with His merciful grasp, into which He breathed the spirit of grace, and which He nurtured with the hands of His favor, hath risen up to war against His very Self. Yet he counteth himself among the oppressed. Shouldst thou observe well, no oppression in all creation hath ever appeared or been manifested greater than this. Cursed be he and those who follow him!

- 6 In any case, thy letter of arguments hath been presented and observed before Me. Blessed art thou for having taken from the virgin gardens of inner meanings. Would that thou hadst been aware from the beginning of the Cause. By Him Who is unique in His grandeur! None was aware of His Cause from its beginning. We concealed it through a wisdom from Our presence. In these days, croaking and braying have been raised, and they have sent tablets of falsehood in all directions, and surely they will reach thee also. Thou must, by God's might

اسماء و صفات عرضه میدارند اگر حق مختار است پس تکلم به لم و بم در آنحضرت تقدیس بسی باطل مثلاً اگر بر نار حکم ماء فرماید و یا بر ماء حکم نار و یا بر سماء حکم ارض و یا بر ارض حکم سماء مختار بوده و خواهد بود

- 4 بگو ای عباد آیا قدرة الله را از ید قدرتم مشاهده نموده‌اید و کلمات قدس سلطان بی‌زوال را از لسان اطهر اقدس نشنیده‌اید و یا رحمت منبسطه کلیه الهیه را از سحاب رحمت بمنتهایم ملاحظه نموده‌اید و پرتو عز آفتاب معانی را از افق قدس جهالم نیافته‌اید تالله الحق اگر بچشم بصیرت ملاحظه نمائید در جبین منیرم بقلم عز قدیم از ریح مسک از انامل قدرتم بخط ابی مرقوم تالله هذا لمنظر الأعلى و هذا لجمال الکبریاء و هذا هو الذی باشارة من لحظاته قد خلق ممالک البقاء و مدائن الاسماء و ظهورات الاحدیه فی ارض الانشاء و ان هذا هو الذی به قرت عیون العظمة خلف خباء العماء و ان هذا هو الذی تحیر فی عرفانه ثم فی قدرته ثم فی عظمته ثم فی سلطانه کل من دخل فی قیص الوجود ان انتم من العارفين

- 5 ای سمندر! مشاهده کن ساذج فطرتی که اگر السن کائنات بذکر ربوبیت و الوهیتش متذکر شوند هرآینه قلب منیرش را مکدر مشاهده نماید مع ذلک ضرش بمقامی رسیده که کف ترازی را که بقبضه مرحمت اخذ فرموده و روح عنایت در او دمیده و بایادی فضلش پروریده بخاربه بنفسش قیام نموده مع ذلک خود را مظلوم شمرده اگر خوب ملاحظه نمائی ظلمی در ابداع فوق این بوجود نیامده و ظاهر نشده فسحقاً له و للذین اتبعوه

- 6 باری استدلالیه آنجناب بین یدی حاضر و مشهود گشت فطوبی لک بما اخذت من ابکار حدایق المعانی ای کاش از اول امر مطلع میشدی فولذی تفرّد بالکبریاء که از اول امرش کسی مطلع نه سترناه لحکمة من لدنا باری این ایام نعیق و نهیق مرتفع شده و باطراف الواح ناریه کذب ارسال داشته‌اند و

and power, take up thy pen and write in response whatsoever the breaths of the Spirit of Baha cast upon thy heart. Rejoice within thyself for what God hath ordained for thee in the Most Exalted Station, a station of sublime glory.

- 7 Therefore, strive thou at all times to guide people from the paths of fire to the straight path of the All-Compelling Beauty. This is the counsel of thy Lord, which hath been inscribed by the Pen of mercy. Some time ago, an exalted Tablet was sent especially for thee, and now again this wondrous Tablet. Verily, He is the Bestower, the Munificent, the Generous. May the radiance that hath shone forth from the horizon of holiness be upon thee and upon those who are with thee, who have turned toward the direction of God's mercy, and upon the devout men and women, and upon all, young and old.

- 8 Take thou by the hand him who was named 'Ali-Akbar, who was formerly with you, for he is drowned in the seas of idle fancies. Write thou to him what God hath cast upon thy heart, then teach him the way of truth, that he may become of those who are assured. Say: O servant! Be not proud before Me, and let not what thou possessest of mere allusions deceive thee. Harken unto what this Youth casteth upon thee from thy Lord, the All-Knowing, the All-Informed, that perchance the fire of his resistance may be changed to the light of acceptance, and he may cross over the Bridge and be of those who advance. Then convey Our greetings to all in thy city who have believed in God and turned toward the holy and noble Perspective.

الْبَتَّةَ بَآخِجَنَابِ هُم مِيرَسِد بَايِد بِحَوْلِ اللَّهِ وَ قُوَّتِهِ
قَلَمِ بَرْدَارِي وَ أَنْجِهْ اَزْ نَفَحَاتِ رُوحِ الْبَهَاءِ بِرْ قَلْبِتْ
الْقَامِي شُودْ دَرْ جَوَابِ بَنُويسِي بِشَرِّ فِي نَفْسِكْ بِمَا
قَدَّرَ اللَّهُ لَكَ فِي مَقَرِّ الْأَعْلَى مَقَامَ عَزَّ رَفِيعَ

7 پس در کلّ حین جهد نموده که ناس را از
سبیل نار بسبیل مستقیم جمال مختار هدایت نمائی
اینست وصیت پروردگار تو که از قلم رحمت
مرقوم شد و چندی قبل لوح منیع مخصوص
آنجَناب ارسال شد و مجدّد این لوح بدیع و آنّه لهُوَ
المعطى الباذل الكريم والضياء الذى اشرق عن
افق القدس عليك وعلى الذينهم كانوا معك من
الذينهم توجهوا الى شطر رحمة الله وعلى القانتين
و القانتات وعلى كل صغير و كبير

8 خذ يد الذى سمى بعلى اكبر الذى كان عندكم
من قبل لانه غرق في بحور الأوهام ان اكتب
اليه مالقى الله على فؤادك ثم علمه سبيل الحق
لعل يكون من الموقنين قل يا عبد لا تستكبر على
ولا يغرنك ما عندك من الاشارات ان اسمع
ما يلقىك هذا الصبي من لدن ربك العليم الخبير
لعل يبدل نار وقوفه بنور القبول ويمر عن الصراط
ويكون من المقبلين ثم كبر من لدنا على كل من
في مدينتك من الذينهم آمنوا بالله و توجهوا الى
منظر قدس كريم

AYBY.017b, ASAM.000a, MSBH7.051x

BH01465

To: Sultanush-Shuhada, in Isfahan

- 1 O Siyyid Hasan! He is the Mighty, the Impregnable!

1 هو العزيز المنيع

- 2 This is the Book sent down in truth from the presence of a mighty and manifest Sovereign. Verily there is no doubt therein - a guidance unto all the worlds. Say: O people, believe in God and in that which hath been sent down in truth unto 'Ali, and in Him Who shall come in the impregnable clouds. O

2 ذلك الكتاب نزل بالحق من لدن سلطان عزّ
مبيناً انه لا ريب فيه هدى للعالمين جميعاً قل يا
قوم آمنوا بالله و بما نزل على بالحق و بالذى
يأتى فى ظلال منيعاً و يا قوم لا تفتروا على الله و

people, fabricate not lies against God, nor exceed the bounds in His Cause. Then walk ye upon a straight and holy path.

- 3 O peoples of the heavens and the earth! Harken unto the call of God from this Tree that hath grown and risen up, this blessed, eternal, and unique Tree which hath been raised up on the Mount of Glory by God's leave. Say: Verily the Tree of the Cause speaketh within My breast, if ye would hear with the hearing of God. Say: By God! The Spirit of the Cause hath rent asunder from Me the veil of concealment and hath made Me manifest in truth - this was decreed by One mighty and powerful. Say: The Faithful Spirit speaketh in this Ridvan and calleth all to a holy and mighty Beauty, and giveth the people glad tidings of the meeting with God in this Spirit that gleameth from the horizon of grace. Harken ye on the Day when the Herald calleth from the direction of the Most Exalted Name. Then shall ye find the true Cry between heaven and earth, and God shall come in holy clouds surrounded by hosts of angels.

- 4 O people of the Bayan! When ye attain unto the presence of that Day, hasten ye unto Him and question not concerning Him any lying sinner or one possessed of knowledge. Say: Beware lest ye deal with Him as ye dealt with the Point when He appeared with a manifest Book. Fear ye God and spread not corruption in His Cause, nor visit upon Him what ye visited upon this servant, for this was indeed a grievous error in the Mother Book.

- 5 Say: O people of the Bayan! Would ye do as the people of the Furqan did before? Woe unto you for having chosen oppression as your path. Say: The people of the Furqan declared "We believe in God and in what was revealed to Muhammad, the Messenger of God" until the test came to them from a direction near to glory. When 'Ali appeared in truth with a preserved and holy Book, they then disbelieved in God, associated partners with His Self, and turned away from the grace that was sent down bountifully from a holy heaven. Even so have these people dealt with this servant in this time, after He came to them with a proof from God and luminous tablets.

- 6 Say: By God! This Day shall no one's faith profit him unless he entereth upon this Shore whereon is heard the call of God from beyond the veils, and wherein the Nightingale warbleth with every wondrous melody. Know then that thy letter hath come before Us, and We have taken it with the fingers of grace, and thus have We bestowed Our favor upon thee that thou mightest be among the thankful and the well-pleased with thy Lord. Remind the people of that wherewith We have reminded

لا تفرطوا في امره ثم اسلكوا على صراط قدس
سويًا

3 ان يا اهل السموات و الأرض اسمعوا نداء الله
عن هذه الشجرة المنبئة المرتفعة المباركة الأزلية
الأحدية التي كانت على طور العز باذن الله مرفوعا
قل ان شجرة الأمر تنطق في صدري ان اتم بسمع
الله سميعا قل تالله ان روح الأمر قد اخذ زمام
الستر عني و اظهرني بالحق و هذا ما قدر من
لدن مقتدر قديرا قل ان روح الأمين ينطق في
هذا الرضوان و يدعو الكل الى جمال قدس عزيزا
و يبشر الناس بقاء الله في هذا الروح الذي
كان عن افق الفضل لميعا فاستمعوا يوم يناد المناد
من شطر اسم عليا اذا تجدون الصيحة بالحق بين
السماء و الأرض و يأتي الله على غمام القدس و
في حوله من الملائكة قبيلة

4 ان يا ملأ البيان اذا ادركتم لقاء اليوم فاسرعوا
اليه و لا تسئلوا عنه عنكل مكار اثما و ذي علم
عليما قل اياكم ان لا تفعلوا به كما فعلتم بالنقطة
حين الذي ظهرت بكتاب مبينا خافوا عن الله و
لا تفسدوا في امره و لا تردوا عليه ما وردتم على
عبده هذا و ان ذلك خطأ قد كان في ام الكتاب
كبيرا

5 قل يا ملأ البيان أتفعلون بمثل ما فعلوا امم الفرقان
من قبل فويل لكم بما اتخذتم البغي لأنفسكم سبيلا
قل ان ملأ الفرقان قالوا انا آمنّا بالله و بما نزل على
محمد رسول الله الى ان جاتهم الفتنة عن شطر عز
قريبا و ظهر علي بالحق بكتاب قدس حفيظا اذا
كفروا بالله و اشركوا بنفسه و اعرضوا عن نعمة
التي نزلت بالفضل من سماء قدس بديعا كما فعلوا
هؤلاء في هذا الزمان بهذا العبد بعد الذي جاتهم
برهان من الله و الواح عز منيرا

6 قل فوالله لن ينفع اليوم احد ايمانه الا بأن يدخل
في هذا الشاطئ الذي يسمع فيه نداء الله عن
وراء الحجاب و تغن فيه الورقاء بكل لحن بديعا ثم
اعلم بأن حضر بين يدينا كتابك و اخذناه بأنامل
الفضل و بذلك منّا عليك لتكون بالله ربك
شاكرا و رضىا ذكر الناس بما اذكرناك به بالحق
لتكون في دين الله قويا

thee in truth, that thou mayest stand firm in the religion of God.

- 7 Say: By God! This holy Mountain shall not be moved by the tempests of rancor nor the storms of hatred. The Tree proclaimeth therefrom: "I am God, there is none other God but Him, and He is indeed the Witness unto all things." Step forth from the veils of fancy and desire, and turn thy face toward the direction of eternity in this decree. Put thy trust in God, thy Lord, and He shall suffice thee against all the worlds. And if grief touch thee for My sake, grieve not, but stand firm in thy love and be steadfast in truth within thyself.

7 قل تالله ان هذا جبل القدس لن يحركه عواصف الغل ولا قواصف البغضاء وتنطق عليه الشجرة بأني انا الله لا اله الا هو وانه كان بكل شيء شهيدا فاخرج عن حجاب الوهم والهوى وتوجه الى شطر البقاء في هذا القضاء وتوكل على الله ربك وانه يكفيك عن كل العالمين جميعا وان يمسك الحزن لأجل لا تحزن ثم استقم على حبك وكن في نفسك على الحق مستقيما

- 8 Say: By God! The heavens of conjecture shall be cleft asunder by a trial that shall seize both small and great, and the mountains of idle fancy shall crumble at this Youth Who hath appeared from the horizon of God with a mighty proof. As for thee, conceal this pearl within the shell of thy heart, though We have commanded thee to mention it, and in this there is an impregnable wisdom. Speak of it to those in whom thou perceivest the fragrance of the spirit, then conceal it from those who have taken their vain desires as their god and who are blind to true vision. Thus have We commanded thee, then forbidden thee, then taught thee, that thou mightest walk upon a mighty and straight path.

8 قل تالله تنشق سموات الظنون من فتنة التي تأخذ كل صغير وكبير ويندك جبال الأوهام من هذا الفتى الذي طلع عن افق الله ببرهان عظيم وانك انت فاستر هذا اللؤلؤ في صدف صدرك ولو امرناك بالذكر وان في ذلك لحكمة منيما فاذكر لمن تجد رائحة الروح عنه ثم استر عن الذين اتخذوا الههم هواهم وكانوا عن البصر عميا كذلك امرناك ثم نهيناك ثم القيناك لتكون على صراط عز سويا

- 9 Say: By God! This is indeed the path of God for all who are in the heavens and on earth, and His light for all who are in the dominions of Command and Creation, and His proof unto all the worlds. Say: When the idolaters transgressed their bounds, We made manifest Our true Self that the proof might be fulfilled against them with eloquence. And the Spirit be upon thee and upon those who have turned unto God with their souls and their wealth, and who have remained steadfast in the Cause.

9 قل تالله ان هذا لصراط الله لمن في السموات والارض وضياؤه لمن في جبروت الأمر والخلق وبرهانه للعالمين جميعا قل ان المشركين لما تجاوزوا عن حدهم لذا اظهرنا نفسنا الحق لتكون الحجّة عليهم بليغا والروح عليك وعلى الذينهم توجهوا الى الله بأنفسهم واموالهم وكانوا على الأمر قويا

١٥٢

INBA36:066, INBA71:226, RSBB.084

BH01466

To: Muhammad Jafar

- 1 All that is in the heavens and on earth glorifieth God in wisdom, and all are His worshippers. All things glorify Him, but people do not understand. How many servants remember Him at eventide and at dawn, yet remain heedless of His beauty, turning towards various directions out of longing for Him and seeking His good-pleasure, while turning away from His presence. They spend their wealth in His path, yet remain veiled from His Self.

1 بِسْمِ الْحَكِيمِ سَبِّحَ اللَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَكُلٌّ لَهُ عَابِدُونَ يَسْبِّحُ لَهُ كُلُّ شَيْءٍ وَلَكِنَّ النَّاسَ
هُمْ لَا يَفْقَهُونَ كَمَ مِنْ عِبَادٍ يَذْكُرُونَهُ بِالْعَشِيِّ وَ
الْأَشْرَاقِ وَلَكِنْ عَنْ جَمَالِهِمْ هُمْ غَافِلُونَ وَيَتَوَجَّهُونَ
إِلَى الْجِهَاتِ شَوْقًا إِلَيْهِ وَطَلِبًا لِرِضَائِهِ وَلَكِنْ عَنْ
لِقَائِهِ هُمْ مُعْرِضُونَ وَيُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِهِ
وَلَكِنْ عَنْ نَفْسِهِ هُمْ مُحْتَجِبُونَ
- 2 Say: O people! Know your Creator, then do what ye have been commanded in the preserved Tablet of glory. Before recognition, no soul's deeds are accepted, even should they perform all the deeds of the past and future. I testify that these creatures are worshippers of idle fancies, save those whose hands have been seized by the hands of thy Lord's loving-kindness, the Mighty, the All-Knowing, and whom He hath protected through His grace. He, verily, is the Truth, the Knower of things unseen.

2 قُلْ يَا قَوْمِ اعْرِفُوا بَارِئَكُمْ ثُمَّ أَعْمَلُوا مَا أُمِرْتُمْ بِهِ فِي
لَوْحٍ عَزَّ مَحْفُوظٍ وَقَبْلِ الْعُرْفَانِ لَا يَقْبَلُ عَمَلُ نَفْسٍ
وَلَوْ يَأْتِي بِأَعْمَالٍ مَا كَانَ وَمَا يَكُونُ إِنْ أَشْهَدَ هَذَا
الْخَلْقُ عَبْدًا الْأَوْهَامِ إِلَّا مَنْ أَخَذَ يَدَهُ إِيَادِي عَنَایَةِ
رَبِّهِ الْعَزِيزِ الْعَلَّامِ وَعَصَمَهُ بِفَضْلِ مَنْ عِنْدَهُ وَأَنَّهُ
لَهُوَ الْحَقُّ عَلَّامُ الْغُيُوبِ
- 3 They who claim belief in God have opposed Him and denied His sovereignty, yet they perceive it not. They recite the verses We sent down aforetime upon 'Ali, and before him upon Muhammad the Apostle of God, and before him upon the Spirit, yet they deny Him Who sent them in truth. Thus do they act, and know not.

3 أَنْ الَّذِينَهُمْ يَدْعُونَ الْإِيمَانَ بِاللَّهِ اعْتَرَضُوا عَلَيْهِ وَ
كَفَرُوا بِسُلْطَانِهِ وَأُولَئِكَ لَا يَشْعُرُونَ يَقْرَأُونَ آيَاتِ
الَّتِي نَزَّلْنَاهَا مِنْ قَبْلِ عَلِيٍّ عَلَى ثَمٍّ مِنْ قَبْلِهِ عَلَى مُحَمَّدٍ
رَسُولِ اللَّهِ وَمِنْ قَبْلِهِ عَلَى الرَّوحِ وَكَفَرُوا بِالَّذِي
أَرْسَلَهُمْ بِالْحَقِّ كَذَلِكَ يَعْمَلُونَ وَلَا يَعْرِفُونَ
- 4 Say: Today, should anyone weep to such extent that from his eyes flow tears equal to all the seas of the heavens and earth out of fear of God, and worship God at every spot of earth for seventy thousand years, it would profit him not except after My leave and command, and after turning towards this Sanctuary wherein the Sun of thy Lord's remembrance hath been established upon the throne of might and power. Thus hath it been sent down from the Pen of Command, yet the people remain veiled within the veils of their own selves.

4 قُلْ الْيَوْمَ لَوْ يَبْكِي أَحَدٌ عَلَى شَأْنٍ يَجْرَى مِنْ عَيْنِهِ
مُعَادِلَ بَحْرِ السَّمَوَاتِ وَالْأَرْضِ مِنْ خَشْيَةِ اللَّهِ
وَيَعْبُدُ اللَّهَ عَلَى كُلِّ مَوْقِفٍ مِنْ مَوَاقِفِ الْأَرْضِ
سَبْعِينَ أَلْفَ سَنَةٍ لَا يَنْفَعُهُ إِلَّا بَعْدَ إِذْنِي وَأَمْرِي وَ
التَّوَجُّهُ إِلَى هَذَا الْحَرَمِ الَّذِي فِيهِ اسْتَقَرَّتْ شَمْسُ
ذِكْرِ رَبِّكَ عَلَى عَرْشِ الْقُدْرَةِ وَالْإِقْتِدَارِ كَذَلِكَ
نَزَلَ مِنْ قَلَمِ الْأَمْرِ وَلَكِنَّ النَّاسَ هُمْ فِي حِجَابِ
أَنْفُسِهِمْ مُحْتَجِبُونَ
- 5 When thou receivest God's Tablet and His tokens, arise from thy place, then turn thy face towards the Throne and say: O my God! Praise be to Thee for having caused me to hear Thy call from the direction of Thy prison and for having remembered me after I was heedless of Thee. Send down, then, upon me from the clouds of Thy mercy that which will purify me from all except Thee and draw me near unto Thy Most Exalted

5 وَأَنْتَ إِذَا بَلَغَكَ لَوْحُ اللَّهِ وَآثَارُهُ قَمَّ عَنْ
مُقَرَّبِكَ ثُمَّ وَلَّ وَجْهَكَ شَطْرَ الْعَرْشِ وَقُلْ يَا
إِلَهِي لَكَ الْحَمْدُ بِمَا اسْمَعْتَنِي نِدَائَكَ عَنْ شَطْرِ
سَبْحِكَ وَأَذَكَّرْتَنِي بَعْدَ الَّذِي كُنْتُ غَافِلًا عَنْكَ
إِذَا فَأَنْزَلَ عَلَيَّ مِنْ سَحَابِ رَحْمَتِكَ مَا يَطَهِّرُنِي عَنْ
دُونِكَ وَيَقْبِلُنِي إِلَى نَفْسِكَ الْعَلِيِّ الْأَعْلَى فِي هَذَا

Self in this Revelation which hath appeared through Thy Most Glorious Name amongst the hosts of creation. Verily, Thou art the Almighty, the All-Compelling, the Self-Subsisting.

الظهور الذى ظهر باسمه الأبهى بين ملأ الانشاء
وانك انت المقتدر المهيمن القيوم

- 6 At that time thou shalt find thy Lord's fragrant breezes from every direction and find thyself detached from all allusions and tokens, and thou shalt hear thy Lord's call with thine inner ear from all things, that there is no God but Him, the Mighty, the Exalted, the Beloved.

6 حينئذ تجد نفحات ربك عن كل الجهات وتجد
نفسك فارغاً عن كل الاشارات والدلالات و
تسمع نداء ربك بأذن سرّك عن كل شئ بأنه
لا اله الا هو العزيز المتعالى المحبوب

- 7 Beware lest thou be heedless of thy Lord's Cause. Seek thy Creator's grace, then detach thyself from those who join partners with God. When the breezes of thy Lord's Command encompass thee from all directions and thou findest the sweet savors of the musk of inner meanings from the ink of the words of the King of Names and Attributes, arise amongst the servants to His remembrance and praise, and fear not those who act unjustly.

7 اياك ان تكون غافلاً عن امر ربك ان ابتغ
فضل بارتك ثم انقطع عن الذينهم مشركون و
اذا اخذتك نفحات امر ربك من كل الجهات
ووجدت روائح مسك المعاني من سواد كلمات
ملك الأسماء والصفات قم بين العباد على ذكره
وثنائه ولا تخف من الذينهم يظلمون

- 8 Say: O people of the Bayan! Fear your Lord, the All-Merciful, and dispute not with Him Who hath dawned from the horizon of the Cause with manifest sovereignty. O people! Fear God and deny not Him around Whom circle the proof and the evidence, Who came in the shadows of the clouds when the matter was decreed by God, the Almighty, the Glorious, the All-Loving.

8 قل يا ملأ البيان اتقوا ربكم الرحمن ولا تجادلوا
بالذى اشرق عن افق الأمر بسلطان مشهود يا قوم
خافوا عن الله ولا تكفروا بالذى يطوف في حوله
الحجة والبرهان واتقوا في ظلال من السحاب وقضى
الأمر من لدى الله المقتدر العزيز الودود

- 9 Say: O people! Ponder this Cause - this is greater than all great things, could ye but perceive it. Then reflect on what was revealed in the Bayan concerning Him, that ye might become aware. This is He but for Whose mention the Most Exalted Pen moved not between the fingers of the Primal Point, Who gave you glad tidings of His presence, were ye but fair-minded.

9 قل يا قوم فكروا في هذا الأمر وهذا اعظم من
كل عظيم لو انتم تشعرون ثم تفكروا فيما نزل في
البيان في شأنه لعل انتم تتنبهون وان هذا هو الذى
ما تحرك قلم الأعلى بين انامل نقطة الأولى الا
في ذكره وثنائه وبشركم ببقائه ان انتم منصفون

- 10 Read what hath been sent down from the heaven of your Lord, the All-Merciful, upon the Point of the Bayan, that ye may arise from the slumber of passion and turn towards the holy precincts, and be not of those who disbelieve. O people! He desireth naught from you, and His reward is with Him Who sent Him with the truth and caused Him to speak in praise of His Self among His servants. Be fair in His Cause and be not of those who act unjustly.

10 فاقروا ما نزل من جبروت ربكم الرحمن على نقطة
البيان لتقومن عن رقد الهوى وتتوجهن الى شطر
القدس ولا تكونن من الذينهم يكفرون يا قوم
انه ما اراد منكم شيئاً وان اجره على الذى ارسله
بالحق وانطقه بثناء نفسه بين عباده ان انصفوا
في امره ولا تكونن من الذينهم يظلمون

- 11 If thou findest one who is receptive, impart unto him what thou art commanded; otherwise, turn away from him and turn unto God, thy Lord. He, verily, shall suffice thee in truth against all that hath been created in the heavens and on earth. Nothing escapeth His knowledge, and all things are recorded with Him in a clear tablet.

11 وانك ان وجدت من مقبل فألق عليه ما امرت
والا فأعرض عنه ثم اقبل الى الله ربك والله
يكفيك بالحق عما خلق في السموات والأرض
لا يعزب عن علمه من شئ وكل عنده في لوح
مسطور

- 12 And glory be upon thee and upon those who, when they heard God's call, responded to it and cast behind them the allusions of every rejected opponent.
- والبهاء عليك وعلى الذين اذا سمعوا نداء الله اجابوه ونبذوا عن ورائهم اشارات كل معرض مردود

BLIB_Or15725.206

BH01479

To: Ali

- 1 He is the One Who has power over whatsoever He willeth, Who manifesteth as He pleaseth through His command. There is none other God but He, the Mighty, the Self-Subsisting.
- هو المقتدر على ما يشاء يظهر كيف يشاء بأمر من عنده لا اله الا هو العزيز المختار
- 2 O 'Ali! Harken unto the call of thy Lord, the Most Exalted, from the direction of the Throne, that it may draw thee to the sacred and beauteous court and detach thee to such degree that thy body may be freed from the allusions of the concourse of creation, and thou mayest speak between earth and heaven in the name of thy Lord, the Mighty, the Powerful, the Compelling.
- ان يا على اسمع نداء ربك العلى الاعلى عن جهة العرش ليجذبك الى مقر القدس والجمال و ينقطعك على شأن تعرى جسدك عن اشارات ملاء الانشاء وتنطق بين الارض والسماء باسم ربك المقتدر العزيز الجبار
- 3 Say: O people! By the True One! There hath appeared from the horizon of glory a Sun, upon which hath been inscribed by the Pen of God, the Most Exalted: "The Kingdom on that day shall be God's, the One, the Single, the All-Powerful, the Most Glorious." This is a sword which, were it to strike the back of Satan, would cause him and his hosts to flee to the nethermost fire. Thus hath the decree shone forth from the dayspring of glory, if ye be of them that are endowed with insight.
- قل يا قوم تالله الحق قد ظهرت عن افق الجبين شمس قد رقم عليها بخط الله العلى الاعلى الملك يومئذ لله الفرد الواحد المقتدر الابهى وهذا سيف لو يضرب به على ظهر الشيطان لينهزم مع جنوده الى اسفل النيران كذلك اشرق الحكم عن مشرق السبحان ان انتم من اولى الابصار
- 4 Say: O people! Verily your Lord, the All-Merciful, is He Who chooseth whatsoever He pleaseth, and naught in the heavens or earth can prevent Him from that which He hath created. He hath manifested through the power of might that which hath rent asunder the heavens of knowledge, split the veils of understanding, and caused the hearts of the righteous to tremble.
- قل يا قوم ان ربكم الرحمن هو المختار على ما يشاء و لا يمنعه شيء عما خلق بين السموات والارض و قد اظهر بسلطان القدرة ما انفطرت عنه سموات العلم و شقت سرادق العرفان و اضطربت افئدة الأبرار
- 5 O 'Ali! Where are the believers among the people of the Bayan who claimed they had known God through God? Say: The test from your Lord, the Mighty, the Bountiful, hath come unto you. The Bird of Paradise singeth with sweetest melodies upon the branches of the Lote-Tree that hath been raised in the celestial garden, and its leaves proclaim: "There is none other
- ان يا على ابن الموحدون من اهل البيان الذين زعموا في انفسهم بانهم عرفوا الله بالله قل قد جائكم الامتحان من شطر ربكم العزيز المنان ويغنّ ديك العرش بأبدع الألحان على افنان سدره التي ارتفعت في سدره الجنان وينطق اوراقها بأنه لا

God but I, the One with power over all things, the Mighty, the Transcendent, the All-Forgiving.”

اله الا انا المقتدر على ما اشاء وانا العزيز المتعالى الغفار

- 6 O ‘Ali! Purify the hearts of those who are veiled by a name among names from this Living Water, that the holy fragrances may draw them to the realm of nearness and sever them from all directions.

6 ان يا على طهر افئدة الذينهم احتجبوا باسم من الاسماء من هذا الكوثر الحيوان ليجذبهم نفحات القدس الى مقر الانس و ينقطعهم عن كل الاشطار

- 7 Say: O people! By the True One! The Cause of God shall not be obscure to anyone, for it is manifest above all things and shineth like the sun in the heaven of eternity. None deny it save those who have turned away from God throughout all ages. Among the people are those who acknowledge that He is the Chooser in His Cause, doing as He willeth, yet when that which contradicteth their own desires appeareth, they become agitated and perceive not. Thus hath God set veils of fire upon their hearts.

7 قل يا قوم تالله الحق لن يشبه امر الله على احد لانه ظاهر فوق كل شيء ويستضيء كالشمس في قطب البقاء ولا ينكره الا الذينهم اعرضوا عن الله في كل الاعصار ومن الناس من يقر بانه لهو المختار في امره يفعل كيف يشاء واذا يظهر ما يخالف ما عنده يجزع في نفسه ولا يستشعر كذلك ضرب الله على قلوبهم اكّة من النار

- 8 Say: By God, O people! All that ye have heard regarding him who warred against God hath appeared from Our presence, as every discerning one whom veils and coverings have not withheld doth testify. Place yourselves, O people, in the presence of God. If ye deny that which hath appeared and shone forth from the horizon of His Cause, by what proof do ye uphold that which ye possess? Be fair, then, O ye who are endowed with vision.

8 قل تالله يا قوم كل ما سمعتم في امر الذي حارب مع الله انه قد ظهر من لدنا ويشهد بذلك كل فطن ما حجبته الحجب والاسرار فاجعلوا يا قوم محضركم بين يدي الله انتم ان تكفروا بما ظهر و لاح عن افق الامر باي برهان تستدلون بما عندكم اذا فانصفوا يا اولي الانظار

- 9 Say: O people of the Bayan! Fear God and dispute not with Him Who hath endured that which no one in all lands hath endured, Who hath suffered the arrows of the ungodly for twenty years, and Who hath arisen to establish the Cause with sovereignty and power. By God, O people! My heart hath melted, my liver hath been consumed, and my vitals have been torn asunder. Have mercy on Me, O company of the righteous!

9 قل يا ملاء البيان خافوا عن الله ولا تجادلوا بالذي قد ورد عليه ما لا ورد على احد من اهل الديار واصابته سهام المشركين في عشرين من السنين وقام على الامر بسلطنة واقتدار تالله يا قوم قد ذاب قلبي واضلّ كبدي وقطع حشائي ان ارحموني يا ملاء الأبرار

- 10 Beware lest ye differ regarding the Cause of God. Reflect upon the proofs of God that ye possess, and upon former ages, and that which hath appeared from the realm of eternity. Then be fair, O ye who are endowed with understanding.

10 اياكم ان تختلفوا في امر الله تفكروا فيما عندكم من حجب الله وفي قرون الاولى وما ظهر عن ناحية البقاء ثم انصفوا يا اولي الأفكار

- 11 Say: If My crime be My appearance among you, by God, this was not of Mine own accord but by God's command, the Mighty, the Compelling. O people! By God, I have stood between heaven and earth in days when souls were shaken by the onslaught of the wicked ones. By God, had any other than I arisen to champion the Cause, God would not have sent Me forth nor commissioned Me. This sufficeth you, did ye but know the mysteries.

11 قل ان كان ذنبي ظهوري بينكم تالله هذا لم يكن من عندي بل من لدى الله المقتدر القهار و يا قوم تالله قد قمت بين السماء والأرض في ايام التي اضطربت النفوس من سطوة الفجار فوالله لو يقوم احد سوائي على نصره الأمر لما بعثني الله ولما ارسلني وهذا يكفيكم لو يكون عندكم علم الاسرار

- 12 Say: O people! I have sacrificed My soul in days when ye preserved yourselves behind veils. When the Cause was made manifest and the Temple of the Remembrance was established upon the throne of independence, he whom We had nurtured and taught, morning and evening, rose up against Me.
- 13 Say: O people! Do ye doubt God, or His power which hath encompassed all created things, or His signs which have filled the East and West of the earth? Be fair then, O company of divines!
- 14 Thus have We informed thee and mentioned thee, that thou mayest be apprised of the Cause and remember thy Lord in the night season and at dawn. And glory be upon thee and upon those who have rent asunder the veils of idle fancy through the name of their Lord, the Mighty, the Bountiful.
- 12 قل يا قوم انفتحت روحى فى ايام التى حفظتم انفسكم خلف الأستار فلما ظهر الأمر واستقر هيكل الذكر على عرش الاستقلال قد قام على الذى ربيناه وعلّمناه فى العشى والابكار
- 13 قل يا قوم أفى الله شكّ ام فى قدرته التى احاطت الممكنات او فى آياته التى ملئت شرق الأرض و غربها اذاً فانصفوا يا ملأ الأجبّار
- 14 كذلك اخبرناك و اذكركناك لتطلع على الأمر و تذكر ربك فى اللّيلى و الأسحار و البهآء عليك و على الذين شقوا سبحات الوهم باسم ربهم العزيز السّخار

BLIB_Or15725.014, SFI04.015

BH01482

To: Mulla Muhammad Hasan Qaf

- 1 In the Name of God, the Most High, the Most Exalted!
- 2 These are the verses of God, the King, the manifest Justice, unto him who hath believed in God and His Most Great Sign on the day whereon all who are in the heavens and on earth were thunderstruck, when the hypocrites were debarred from the Kawthar of grace, and the lovers attained unto the Law of impregnable glory. Say: Blessed is he who hath attained unto that which hath flowed from the right hand of the Throne. Woe unto them that doubt, whom self and desire have withheld from turning unto God, the Most High, the Most Great. They shall drink of boiling water and be unaware thereof.
- 3 Say: O people! We have ordained all good in this Shadow that hath encompassed the worlds. Thus did We send it down aforetime upon 'Ali, and he delivered the messages of his Lord until he was suspended in the air in the presence of the oppressors and offered up his spirit unto God, my Lord and the Lord of all created things. And verily this is 'Ali who in truth calleth you once again unto that whereunto he called you before, and God is witness and well-informed of this. He awaiteth that which befell 'Ali aforetime, if ye be of them that know.
- 1 بسم الله العلىّ الأعلى
- 2 تلك آيات الله الملك العدل المبين الى الذى آمن بالله و آيته الكبرى فى يوم انصعقت فيه من فى السموات و الأرضين و فيه منعت المنافقون عن كوثر الفضل و ورد العاشقون فى شريعة عزّ منيع قل طوبى لمن فاز بما جرت عن يمين العرش فويل للقاطنين الذين منعهم النفس و الهوى عن التوجه الى الله العلىّ العظيم و انهم يشربون ماء الحميم و لا يكونن من الشّاعرين
- 3 قل يا قوم انا قدرنا كلّ الخير فى هذا الظّلّ الذى احاط العالمين كذلك نزلنا على على من قبل و الله بلغ رسالات ربه الى ان علق فى الهواء فى محضر الظالمين و فدى روحه لله ربّى و ربّ الخلائق اجمعين و انّ هذا لعلّى بالحق يدعوكم مرّة اخرى الى ما دعاكم به و كان الله على ذلك لشهيد و خبير و ينتظر ما ورد على على من قبل ان اتم من العارفين

- 4 Say: He yearned to meet Me, and I verily yearn to meet him, and he is with Me now, would ye but see with clear vision. I desire to sacrifice Myself in his path, though this is but a trifle compared with His bounties that have encompassed the worlds. Say: O people! Fear ye God, then be ashamed before His Beauty, and shed not the blood of His Beloved and the Beloved of God, the Sovereign, the Almighty, the Most High, the Most Great.
- 5 Say: The Beauty of the Unseen hath appeared through grace, and the Tongue of the Unseen speaketh the truth. Blessed be God, the Best of Manifestors. Whosoever perceiveth any difference hath indeed strayed from the paradise of divine unity and departed from the stronghold of uniqueness, and is counted among the idolaters.
- 6 O people! Behold ye My Beauty in His Beauty, then His signs in My signs, then His Manifestation in My Manifestation, then His dawning in My dawning, then His effulgence from this manifest horizon. Say: He hath enjoined upon you in all the Tablets to make mention of Me and to praise My Self, yet the people have denied My Self, the Mighty, the Powerful, the Exalted, the All-Knowing.
- 7 By My life! He desired naught but what I desire, and I desire naught but what He desired. My Self beareth witness to this, and My testimony in itself sufficeth those who know, for no testimony besides Mine existeth before God's testimony, and none denieth this save he who hath disbelieved in God and joined the company of Satan.
- 8 O servant! Give thanks unto God for having raised thee up and given thee life after We caused thee to die, and made thee vibrate with the breaths of My glorious and wondrous remembrance. Were all the kingdoms of the seen and the unseen in thy possession, and were thou to expend them in thy Lord's path to attain that which thou hast attained, it would still be but little compared with the grace that hath encompassed thee from the presence of One mighty and powerful.
- 9 They who today stand firm in this Cause in this Manifestation are indeed more exalted than all who dwell on earth, and this is a manifest truth. Give thanks unto thy Lord, then rejoice that My Self maketh mention of thee, and be glad that My radiant and luminous Beauty praiseth thee.
- 10 Say: Praise be to God Who through His power hath preserved me and through truth hath guarded me from turning to any but Him, and hath delivered me from the depths of self and passion. He is verily the Forgiving, the Merciful.
- 4 قل الله كان مشتاقاً للقائى و اناى لأكون مشتاقاً بلفائه و انه حينئذ معى لو انتم من المتبصرين و اريد ان اقدى نفسى فى سبيله و هذا احقر من كل شىء عند عطاياه التى احاطت العالمين قل يا قوم خافوا عن الله ثم استحيوا عن جماله و لا تسفكوا دم محبوبه و محبوب الله الملك المقتدر العلى العظيم
- 5 قل ان جمال الغيب قد ظهر بالفضل و لسان الغيب ينطق بالحق فتبارك الله احسن المظهرين و من يجد الفرق انه قد بعد عن رضوان التوحيد و خرج عن حصن التفريد و كان من المشركين
- 6 يا قوم فانظروا جماله فى جمالى ثم آياته فى آياتى ثم ظهوره فى ظهورى ثم طلوعه فى طلوعى ثم اشراقه من هذا الأفق المبين قل انه وصاكم فى كل الألواح بذكرى ثم ثناء نفسى ولكن الناس كفروا بنفسى العزيز المقتدر المتعالى العليم
- 7 فوعمرى ما شاء الا ما شئت و ما اشاء الا ما شاء و بذلك يشهد نفسى و ان شهادتى بنفسها يكفى العارفين لأن شهادة دونى مفقود عند شهادة الله و لا ينكر ذلك الا من كفر بالله و دخل فى حزب الشياطين
- 8 ان يا عبد فاشكر الله بما بعثناك و احييناك بعدما امتناك و جعلناك مهتراً بنفحات ذكرى العزيز البديع و لو كنت مالكا لمالك الغيب و الشهود و انفقته فى سبيل ربك لتفوز بما فزت ليكون قليلاً عند فضل الذى احاطك بالحق من لدن مقتدر قدير
- 9 و الذين اليوم استقاموا على الأمر فى هذا الظهور انهم لأعلى عن على الأرض كلها و ان هذا الحق مبين ان اشكر ربك ثم افرح بذكرى نفسى ثم ابتهج بثناءك جمالى المشرق المنير
- 10 قل الحمد لله الذى عصمنى بسلطانه و حفظنى بالحق عن التوجه الى غيره و انقذنى من غمرات النفس و الهوى و انه لهو الغفور الرحيم

- 11 Beware lest the murk of the world prevent thee from ascending to the stations of Names and Attributes. Remember thy Lord and proclaim His Cause, for this is better than all that hath been created between the heavens and earth. His victory is not achieved through disputation and conflict, but through utterance, yet most people are heedless of this, have caused corruption in the Cause, and are among the mischief-makers. Through their actions harm hath returned to the very root of the Tree, yet they remain in profound heedlessness.
- 12 Stand thou firm in the Cause in such wise that shouldst thou find thyself alone in God's Cause, thy being shall not be troubled and thou shalt be among the steadfast. For thereby every base one is exalted, every mighty one is abased, and every tongue is made eloquent. Thus have We ordained the matter in preserved tablets of glory.
- 13 Beware lest thou be veiled by the veils of the people of the Bayan, for they cite My verses of aforetime, yet turn away from My Self and are unaware. Thus have We imparted unto thee the word of truth that thou mayest thank thy Lord, the Powerful, the Exalted, the Mighty, the Generous. And the Spirit be upon thee and upon Our sincere servants.
- 11 أَيَاكَ ان يَمْنَعَكَ كدورات الدّنيا عن العروج الى مقاعد الأسماء و الصّفات فاذكر ربّك ثمّ بَلِّغ امره و أنّ هذا لخير عمّا خلق بين السّماوات والأرضين و أنّ نصره لم يكن بالمجادلة و المحاربة بل بالبيان ولكنّ النَّاس اكثرهم غفلوا عن ذلك و افسدوا في الأمر و كانوا من المفسدين و بما فعلوا رجع الضّر الى اصل الشّجرة ولكن هم في غفلة عظيم
- 12 أنّك فاستقم على الأمر على شأن لو تجد نفسك وحيداً في امر الله لا تضطرب كينوتك و تكون من الثّابتين لأنّ في ذلك يعلو كلّ داني و يذلّ كلّ عزيز و ينطق كلّ كليل كذلك قدرنا الأمر في الواح عزّ حفيظ
- 13 أَيَاكَ ان تحتجب بحجاب ملأ البيان لأنّهم يستدلّون بآياتي من قبل ثمّ بنفسى هم معرضون و لا [يكوننّ] من الشّاعرين كذلك القيناك قول الحقّ لتشكر ربّك المقتدر المتعالى العزيز الكريم و الروح عليك و على عبادنا المخلصين

BLIB_Or15725.416

BH01483

To: Mirza Mihdi in the Bayt

- 1 O Mirza Mihdi! In the House - He is the Most Holy, the Most Pure, the Most Exalted, the Most High, the Self-Subsisting!
- 2 These are the verses of God, the King, the Most High, the Powerful, the Almighty, the Mighty, the Beloved. He remindeth mankind of all wherein they have transgressed against God, that perchance they may return with their souls and hearts unto the seat of holiness, the station of glorious might, and that they may recognize their Lord and witness this exalted and inaccessible bounty.
- 3 Hearken, O people, unto the call of God from this Blessed Branch which hath been planted in the Garden of Eternity by the hand of God, the Sovereign, the Prevailing, the Manifest, the Hidden, the Witnessed - that there is none other God but
- 1 هو المقدّس المتّزه العلىّ العالى القيوم
- 2 تلك آيات الله الملك المتعالى القادر المقتدر العزيز المحبوب و يذكّر النَّاس في كلّ ما افراطوا في جنب الله لعل يرجعون بأنفسهم و قلوبهم الى مقعد القدس مقام عزّ محمود و لعل يعرفون مولاهم و يشهدون هذا الفضل المرتفع الممنوع
- 3 اسمعوا يا قوم نداء الله عن هذا الغصن المبارك الذى غرس في جنّة الخلد بيد الله السّلطان الغالب الظّاهر المستور المشهود بأنّه لا اله الا انا المهيمن القيوم قد خلقت الممكنات جوداً من عندى و

I, the All-Compelling, the Self-Subsisting. I have created all possibilities through My generosity, and all existence through My grace, and I am the Almighty over whatsoever I will, and I am the King, the Worshipped One.

الموجودات فضلاً منّي و انا المقتدر على ما اشاء
و انا الملك المعبود

- 4 I have sent unto them Messengers with the truth to convey unto them the messages of God and guide them to the hallowed and blessed court. Among the people are those who have remained heedless and turned away from the melodies of God, denied His verses and fled from His presence like frightened wild asses fleeing from a lion - God, the Most High, the Exalted, the Gracious, the Desired One. And among them are those who have turned unto God, detached themselves from all else, and attained in nearness unto an exalted and wondrous station, and have drunk from the Kawthar of grace from the Cup-Bearer of the Spirit, and entered in the name of God into the depths of a surging ocean.

4 و قد ارسلت عليهم رسلاً بالحقّ ليلبّغهم رسالات الله و يهديهم الى ساحة قدس مبروك و من الناس من غفل و اعرض عن نغمت الله و كفر بآياته و فرّ عن لقائه كحمر مفرور عن قسورة الله العليّ العالی الكريم المقصود و منهم من اقبل الى الله و انقطع عمّا سواه و بلغ في القرب الى مقام بدع مرفوع و شرب كوثر الفضل عن ساقی الروح و دخل باسم الله في لجة بحر مسجور

- 5 Thus passed the centuries and ages until time reached the days wherein the dawn of eternity broke forth and the Sun of the Ancient of Days rose without name or description, beyond every attribute described. When creation witnessed its blindness, He took for Himself a name from among names that this limited people might know Him by it, else He, exalted be He, is sanctified from being known by any name or described by any attribute. All names are but creation in His kingdom and all attributes are but signs of that which is created.

5 كذلك مضت القرون و الأعصار الى ان بلغ الزمان الى أيام التي فيها فلق فجر البقاء و طلعت شمس القدم من غير اسم و لا رسم و من دون كلّ وصف موصوف فلما شهد الخلق عمياء اتّخذ لنفسه اسم من الأسماء ليعرفوه به هذه الفئة المحدود والآ انه تعالى مقدّس من ان يعرف باسم او يوصف بوصف منعوت كلّ الأسماء خلق في مملكته و كلّ الأوصاف سمة مخلوق

- 6 Therefore did He appear with the name of Ali between the heavens and the earth and said: "O people! I have come to you from the Sinai of the Spirit with the tidings of God, the All-Compelling, the Self-Subsisting. O people! Fear God and deny not the signs of God, the King, the Mighty, the Dreaded One." But none heard His call and none among those on earth responded save a few numbered souls.

6 ولذا ظهر باسم عليّ بين السموات والأرض وقال يا قوم قد جئتكم من سيناء الروح نبأ الله المهيمن القيوم و يا قوم اتقوا الله و لا تكفروا بآيات الله الملك العزيز المرحوب و ما سمع ندائه احد و ما اجابوه من على الأرض الا انفس معدود

- 7 When He returned unto God, We testify that some people claimed to love Him with lying tongues that were witnessed. Say: O people! If ye believed in Him and His verses, how do ye deny these revealed and sent down verses? When ye denied these, it is proven that ye believed neither in their like, nor in God's Book in any age, nor in His Cause in its time, nor in God's Messengers, the Mighty, the Beloved.

7 فلما رجع الى الله نشهد بأنّ بعض الناس يدّعون حبه بلسان كذب مشهود قل يا قوم ان آمنتم به و بآياته فكيف تكفرون بهذه الآيات المنزل المرسل فلما كفرتم بهذه اثبت بأنكم ما آمنتم بأختها و لا بكتاب الله في عصر و لا بأمره في عهده و لا يرسل الله العزيز المحبوب

- 8 Thus do We cast upon you from the verses of the Cause and counsel you with the most excellent counsel and remind you with the most wondrous remembrance, that ye may not go astray in your days and that none may be able to cut off your path to God, and that ye may be as firmly-fixed mountains,

8 كذلك نلقّيك من آيات الأمر و نصحبكم بأحسن النصّح و نذكركم بأبدع الذكر لعلّ انتم لا تضلّون في أيامكم و لن يقدر ان يقطع احد سبيلكم الى الله و تكونوا كالجبال المرتفع المصخور و لئلا يضلّكم

and that no ignorant rabble may lead you astray in My absence. This is a bounty that hath been inscribed by the hands of power.

کَلِّ هَمِج رِعَاعِ فِي غِيَبَتِي وَ هَذَا لِفَضْلِ قَدْ كَانَ
بَأْيْدِي الْقُدْرَةِ لِمَسْطُور

- 9 Spirit, light and glory be upon those who turn toward this beloved quarter, whom no hindrance of any hinderer, nor the denial of any denier, nor the turning away of any who turneth away can repel, even should they be hindered by those who claim authority for themselves and are filled with pride and vainglory. He is the Mighty One.
- 10 Although these are days of perplexity, to such an extent that it hath encompassed and will encompass all who are on earth, yet your honor must move with the utmost protection and wisdom, that no opposition or conflict may arise from that House and its inhabitants, for the harm thereof would return upon the Tree. Seclusion in these days is more beloved than can be imagined. Assembly and association with these people hath never yielded and will never yield any fruit for oneself or others. Commit the matter unto God, then suffice thyself with Him above all else. The actions of the people are a truthful witness, as ye have seen. After the breaking of the respect for the House, what expectation remaineth from anyone? If that door be closed, it is better in the view of this servant, for perchance another matter might arise. In any case, remaining in that place hath conditions - I know not whether they will be fulfilled or not. Until now they have not been. Therefore, remain ye most concealed; pass by these faithless people. And peace be upon him who followeth guidance.

9 وَ الرُّوحُ وَ النُّورُ وَ الْبَهَاءُ عَلَى الَّذِينَ يَتَوَجَّهُونَ إِلَى
هَذَا الشَّطْرِ الْمَحْبُوبِ وَلَنْ يَسُدَّهُمْ مَنَعٌ مَانِعٌ وَلَا
كَفْرٌ كَافِرٌ وَلَا أَعْرَاضٌ مُعْرِضٌ وَلَوْ يَمْنَعُهُمُ الَّذِينَ
يَدَّعُونَ الْوَلَايَةَ فِي أَنْفُسِهِمْ وَ كَانُوا عَلَى كِبَرٍ وَ غُرُورٍ
هُوَ الْعَزِيزُ

10 اگر چه ایام ایام حیرت است بقسمیکه جمیع
من علی الأرض را احاطه نموده و خواهد نمود
ولکن آنجناب باید در نهایت حفظ و حکمت
حرکت نمایند که از آن بیت و ساکنین آن مغایر
و مخالفی احداث نشود که ضرر آن بشجره راجع
خواهد شد عزلت در این ایام از آنچه تصور شود
محبوبتر است اجماع و اجتماع با این مردم ابداً ثمری
برای خود و غیر نداشته و ندارد فَوْضُ الْأَمْرِ
إِلَى اللَّهِ ثُمَّ أَكْفٍ بِهِ عَمَّا سِوَاهُ فِعْلٍ نَاسٍ شَاهِدِي
است صادق چنانچه دیده‌اید دیگر بعد از کسر
احترام بیت دیگر چه توقع از احدی اگر آن باب
مسدود شود احسن است نزد این عبد چه که
شاید امر دیگر احداث شود باری سکون در آن
محل شرایط دارد نمیدانم معمول میشود یا نه تا
حال که نشد باری بسیار مستور باشید بگذرید از
این مردم بی‌وفا و السلام علی من اتبع الهدی

INBA36:031, INBA71:189, LHKM2.042,
RSBB.015

BH11712

To: Javad

- 1 O servant! Fear God in thine own self and abide under Our protection in such wise that nothing shall grieve thee nor shall any matter trouble thee.
- 2 Thus do We cast upon thee from the sweet-scented breaths of His holiness that thou mayest be established upon the throne of detachment by the leave of the All-Merciful. Even shouldst thou possess all the hidden treasures of the unseen realm, which

1 اِنْ يَا عَبْدَ اتَّقِ اللَّهَ فِي نَفْسِكَ وَ كُنْ فِي عَصْمَةِ
مِنْ لَدُنَّا بِحَيْثُ لَا تَحْزَنُكَ شَيْءٌ وَ لَا تَكْذُرُكَ أَمْرٌ

2 كَذَلِكَ نَلْقَى اللَّهَ عَلَيْكَ مِنْ نَفْحَاتِ قُدْسِهِ لِتَكُونَ
عَلَى عَرْشِ الْإِنْقِطَاعِ بِإِذْنِ الرَّحْمَنِ مَوْقُوفًا وَ لَوْ
تَكُونَ عِنْدَ أَحَدٍ مِنَ الَّذِينَ ذَاقُوا حَبَّ الْغَلَامِ كَنُوزِ
الْغَيْبِ وَ الْعَمَاءَ لَا تَشْغَلُهُمْ عَنْ جَمَالِ اللَّهِ الَّذِي

those who have tasted the love of the Youth possess, they would not divert thee from the beauty of God, Who hath dawned in truth from this horizon which was witnessed upon the cloud of the Cause from the heaven of this atmosphere.

- 3 Strive thou within thyself, then struggle in thine own being, lest anything prevent thee from the love of thy Lord, for in these days the breezes of temptation have blown from the direction of tests, causing leaves to fall even as the autumn winds cause them to fall - thus hath the Cause been known in truth. Hold fast unto this Tree which hath been raised in truth, beneath whose shade none can rest save those who have detached themselves from all things. Thus doth the Dove of the Cause warble between earth and heaven, that perchance thereby the servants of the All-Merciful may hasten to the shore of this bounty which hath been raised up in justice.
- 4 If thou wouldst remember within thyself and remind others of this Most Great Remembrance, it would be better for thee than all thou witnessest and beholdest. This is what hath now been sent down from the Pen of the Cause upon a preserved holy tablet.
- 5 Then mention the generous one from Our presence that he may receive glad tidings within his essence, and perchance detach himself from his self and desires, and ascend to praiseworthy heights of sanctity. Then remind him that We have not issued an explicit command regarding thy daughter, but rather We revealed it in the name of the Penitent One, whom ye have not known and who remained forsaken among you. And We commanded him to choose her for himself with joy and fragrance, should he be content in his soul and she content in her soul. Thus was the command sent down from the horizon of wisdom by the Pen of Glory.
- 6 And We commanded him thus after his letter came before Us and he sought permission from God, his Lord, to send her to this Station which was sanctified above turning to the worlds. But if she were to rend asunder the veils of fancy from her face, she would find from Him what cannot be found from any other, and thy Lord is indeed knowing of what I say. But since the veils of fancy have not been rent from the eyes of created things, they pay no heed to what they say and will never recognize the beauty of the Cause when it was established in truth upon the heaven of exalted glory.
- 7 By God! If she but knew, all who are in the heavens and earth could not compare with My Cause. But time has brought Me

اشرق بالحق من هذا الأفق الذي كان على غمام
الأمر من سماء هذا الهواء مشهودا

3 أنك فاسع في نفسك ثم جاهد في ذاتك لئلا
تمنعك شيء عن حب ربك لأن في تلك
الأيام قد هبت نسيمات الافتتان عن شطر
الامتحان وتسقط بها الأوراق كما تسقطها ارياح
الخريف و كذلك كان الأمر بالحق معروفا
أنك تمسك بهذه الشجرة التي ارتفعت بالحق و
لن تستظل في ظلها الا من انقطع عن كل شيء
كذلك [تنطق] حمامة الأمر بين السموات و
الأرض لعل يسرعن بذلك عباد الرحمن الى
شاطئ هذا الفضل الذي كان بالعدل مرفوعا

4 أنك لو تذكر في نفسك وتذكر العباد بهذا الذكر
الأعظم لتكون خيرا لك عما تشهد وتري وهذا
ما نزل حينئذ من قلم الأمر على لوح قدس محفوظا

5 ثم اذكر الجواد من لدنا ليبشر في ذاته ولعل ينقطع
عن نفسه وهويه ويتعارج الى معارج قدس
محمودا ثم ذكره بأن ما صدر منا الحكم على التصريح
في بنتك ولكن نزلنا على اسمنا المنيب الذي انتم
ما عرفتموه و كان بينكم مبهجورا و امرناه بأنه
يختارها لنفسه بروح و ربحان ان تكون راضيا في
نفسه و راضية في نفسها و كذلك كان الأمر
عن افق الحكم من قلم العز منزولا

6 و امرناه بذلك بعد الذي حضر بين يدينا كآبه
واستأذن من الله ربه بأن يرسلها الى هذا المقام
الذي كان عن التوجه الى العالمين منزوها ولكن
أنها لو تحرق حجاب الوهم عن وجهها وتجد من
عنده ما لا يستنشق عن دونه و كان ربك على
ما اقول عليما ولكن لما ما خرقت حجاب الوهم
عن اعين الممكنات لذا لا يلتفتون بما يقولون ولن
يعرفوا جمال الأمر حين الذي استوى بالحق على
جبروت عز عليا

low through what ye have imagined within yourselves, and ye have deprived yourselves of the beauty of glory.

7 فوالله لو تعرف لن يقابل بأمرى كل من في
السّموات والأرض ولكن الدهر انزلنى بما ظننتم
فى انفسكم وجعلتم عن جمال العزّ محروما

- 8 O concourse of creation! By God the Truth! That which hath appeared cannot be compared with the command of all that hath been created in the kingdoms of creation, nor can the knowledge of the mystics, the eloquence of the eloquent, nor the learning of any possessor of distinction attain unto the precincts of His sanctity.

8 ان يا ملاء الأكوآن تالله الحقّ قد ظهر ما لا تقابل
بأمره امر كل ما خلق فى ممالك الانشاء ولن
تبلى الى ساحة قدسه عرفان العرفاء ولا بلوغ
البغاء ولا علم كل ذى فضل منيعا

- 9 Thus hath the Dove warbled with melodies the like of which have never been raised in the realm of possibility, that perchance souls may be attracted thereby and ascend to the station which was mentioned behind the veil of reason in the pavilion of love.

9 كذلك غرّدت الورقاء بألحان الّذى ما ارتفعت
شبهها فى الامكان لعلّ يستجذب بها النفوس و
يصعدن الى مقام الّذى كان عن وراء العقل فى
سرادق العشق مذكورا

- 10 O Javad! If thou wilt purify thy heart from attachment to the world and all that is therein, and with a holy and merciful spirit enter the right side of the blessed vale of divine oneness in Sinai, then in this case thou art permitted and it is fitting and timely.

10 اى جواد اگر قلبت را از تعلّق بدنيا و آنچه
در اوست منزّه نمائى و با نفسى قدسى و نفس
رحمانى بيمين بقعهء مباركهء احديهء طوريهء درآئى
در اينصورت هم مأذونى و هم بجا و بموقع است

- 11 And it is known that the bird of the yearning heart in separation is like a fish writhing upon the dust. Verily the mystical fish of holiness seeketh to swim in the Most Great Ocean of the Lord and the deprived seeker yearneth for the sanctuary of the Intended One. However these are days the like of which the eye of creation hath never seen, and a mighty test hath come to pass. God willing, one must cling to the strong cord of grace and hold fast to the cloud of mercy, that perchance He may illumine spiritual eyes with the beauty of the divine Youth and not deprive the seekers of the Kaaba of the All-Merciful and the dwellers in the sanctuary of divine holiness from the wonders of His bounty.

11 و اين معلوم بوده كه طير قلب مشتاق در فراق
چون ماهى متبلبل بر ترابست البتّه حوت قدس
معنوى طالب سير بحر اعظم ربّانيت و قاصد
محروم در اشتياق حرم مقصود ولكن اين ايام
ايّاميست كه ديدهء ابداع مثل آن نديده و محك
محكم ببيان آمده انشاءالله بايد بجبل محكم عنايت
توسّل جست و بسحاب رحمت مرحمت تشبّث
كه شايد بصرهاى معنوى را بجمال غلام روحانى
منور گرداند و از بدايع فيض قاصدان كعبهء
رحمانى و عاكفان حرم قدس صمدانى را محروم
نفرمايد

- 12 As for the one addressed in the Temple, it is the outward form of His Most Holy Temple, and - exalted be His grandeur - at times He addresseth His outward form with the tongue of His inward reality, and likewise the reverse. Thus hast thou heard and continues to hear before the Throne, and thou art among those who hear.

12 و اما مخاطب فى الهيكل هو ظاهر هيكله الأقدس
و أنّه تعالى كبريائه مرّة يخاطب ظاهره بلسان
باطنه و كذلك بالعكس و كذلك سمعت و
تسمع تلقاء العرش و كنت من السّامعين

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- 1 In the Name of God, the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْعَلِيِّ الْأَبْنِيِّ
- 2 Glorified art Thou, O my God! Thou dost witness and behold what hath befallen me at the hands of them that have denied Thy most great signs and turned away from Thy Beauty, having followed their own selves and idle fancies. By Thy glory, O my Beloved! The wolves have encompassed me from every side, and I remain alone in Thy dominion, solitary amidst Thy creatures. Whenever I impart unto them that which Thou hast taught me through Thy bounty and inspired me through Thy favors and loving-kindness, their wretchedness and their veils increase, until matters have reached such a pass that my heart is pierced by the arrows of their association of partners with Thee and the spears of their hatred. Yet when all this hath befallen me in Thy path and for Thy good-pleasure, O my God, I remain thankful for it and content with whatsoever Thou hast ordained in the kingdom of Thy decree. 2 فَسُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَشْهَدُ وَتَرَى مَا وَرَدَ عَلَيَّ مِنَ الَّذِينَ كَفَرُوا بِآيَاتِكَ الْكُبْرَى وَاعْرَضُوا عَنْ جَمَالِكَ بِمَا اتَّبَعُوا النَّفْسَ وَالْهَوَى فَوَعَزَّتْكَ يَا مَحْبُوبِي احَاطَتْنِي الظُّلُمَاتُ عَنْ كُلِّ الْجِهَاتِ وَبَقِيْتُ وَحِيداً فِي مَمْلَكَتِكَ وَفَرِيداً بَيْنَ بَرِيَّتِكَ كُلِّهَا الْفِتْنَةُ عَلَيْهِمْ مَا عَلَّمْتَنِي بِجُودِكَ وَالْهَمْتَنِي بِاحْسَانِكَ وَالطَّافَكَ زَادَتْ شَقْوَتَهُمْ وَاحْتِجَابَهُمْ وَبَلَغَ الْأَمْرُ إِلَى مَقَامٍ جَعَلَ كِبْدِي مَشِيكاً مِنْ سَهَامِ شُرَكَهُمْ وَرِمَاحِ بَغْضَاهُمْ فَلَمَّا وَرَدَ يَا إِلَهِي عَلَيَّ كُلُّ ذَلِكَ فِي سَبِيلِكَ وَرِضَائِكَ أَكُونُ شَاكِراً بِهِ وَرَاضِياً بِمَا قَضَيْتَ فِي مَلَكُوتِ قَضَائِكَ
- 3 Praise be unto Thee, O my God, for having caused me to taste the sweetness of Thy remembrance and given me to drink from the chalices of Thy grace and mercy. I beseech Thee, therefore, O my God, by Thy Name through which Thou didst join together the Kaf and the Nun, and didst manifest Thy hidden Name, that Thou send down upon Thy servants from the direction of the paradise of Thy favors that which will sever them from all else save Thee, turn them away from all besides Thee, and draw them nigh unto the direction of Thy nearness and Thy tender mercy. Thou, verily, art the All-Knowing, the All-Wise. 3 فَلَكَ الْحَمْدُ يَا إِلَهِي بِمَا مَدَّدْتَنِي حُلَاوَةَ ذِكْرِكَ وَاسْقَيْتَنِي مِنْ كُؤُوسِ فَضْلِكَ وَرَحْمَتِكَ إِذَا اسْتَلَّكَ يَا إِلَهِي بِاسْمِكَ الَّذِي بِهِ الْفَتْ بَيْنَ الْكَافِ وَالنُّونِ وَاظْهَرْتَ اسْمَكَ الْمَكْنُونِ بِأَنْ تَرْسَلَ عَلَى الْعِبَادِ مِنْ شَطْرِ رِضْوَانِ مَكْرَمَتِكَ مَا يَنْقُطِعُهُمْ عَنْ سِوَاكَ وَيَقْلِبُهُمْ عَنْ دُونِكَ وَيَقْرِبُهُمْ إِلَى شَطْرِ قُرْبِكَ وَعَنَائِكَ وَأَنْتَ الْغَلِيمُ الْحَكِيمُ
- 4 By Thy glory, O my God, my Lord, and my Hope! Whenever I desire to arise to praise Thy Self amongst Thy creation and open my lips to mention Thee, I find myself bewildered therein, for I am certain that no remembrance of aught else beside Thee can ascend to the heaven of Thy mighty oneness, nor can any description of what is other than Thee soar to the atmosphere of Thy near singleness. Every possessor of utterance is powerless to rightfully mention Thee or render thanks unto Thee, and every possessor of sight is blind to beholding the lights of Thy beauty. Thou hast ever been sanctified beyond the remembrance of all else save Thee and the description of aught besides Thee. Thou, verily, art the Most Exalted, the Mighty, the Generous. 4 فَوَعَزَّتْكَ يَا إِلَهِي وَسَيِّدِي وَرَجَائِي كُلِّمَا أَرِيدُ أَنْ أَقُومَ بِنِشَاءِ نَفْسِكَ بَيْنَ خَلْقِكَ وَافْتَحَ شَفَتَايَ لِذِكْرِكَ أَشَاهِدُ نَفْسِي مُتَحِيرَةً فِي ذَلِكَ لِأَنِّي إِقْنَنْتُ بِأَنْ ذَكَرَ دُونَكَ لَنْ يَرْتَقِيَ إِلَى سَمَاءٍ عَزَّ وَحَدَاثَتِكَ وَوَصَفَ مَا سِوَاكَ لَنْ يَتَعَاجَزَ إِلَى هَوَاءٍ قَرَبَ فَرْدَانِيَّتِكَ كُلِّ ذِي نَطْقٍ كَلِيلٌ عَنِ حَقِّ ذِكْرِكَ وَادَاءِ شُكْرِكَ وَكُلُّ ذِي بَصَرٍ عَمِيَ عَنْ مَشَاهِدَةِ أَنْوَارِ جَمَالِكَ وَأَنْتَ لَمْ تَزَلْ كُنْتَ مَقْدَّساً عَنْ ذِكْرِ دُونِكَ وَوَصَفَ مَا سِوَاكَ وَأَنْتَ أَنْتَ الْمُتَعَالَى الْعَزِيزُ الْكَرِيمُ
- 5 O servant! Harken unto the call of this Prisoner Who hath been imprisoned in the path of God, thy Lord, the Supreme, 5 أَنْ يَا عَبْدَ اسْمِعْ نِدَاءَ هَذَا الْمَسْجُونِ الَّذِي سَجَنَ فِي سَبِيلِ اللَّهِ رَبِّكَ الْمُهَيِّمِنَ الْعَزِيزَ الْغَالِبَ الْقَدِيرَ

the Mighty, the Conquering, the Powerful. Then know thou that they who prided themselves on serving me have risen up against me with hypocrisy, have cast at me the darts of dissension, and have objected to me for having imparted unto them the mention of their Lord, the Most Exalted, the Great.

6 Say: O people! If this be my crime, then I am not the first criminal. Fear ye God, and pervert not the words of God from their places, and be not of the wrongdoers. By God! Whosoever possesseth the least sense of smell would assuredly detect the fragrance of truthfulness from this Shirt, sent forth and wondrous, which hath appeared upon the form of this Tablet and which We have sent unto thee that thou mayest remember thy Lord at morn and eventide.

7 Say: O people! Can the fragrance of musk be confused with aught else? Nay, by my life! Save by him who causeth the matter to become confused unto himself and followeth in the footsteps of Satan. Say: O company of the heedless! The Sun can never be concealed by the veils of rancor and hatred; verily, it hath shone forth in truth from a sanctified horizon resplendent. Say: O people! Fear ye God, then adorn your tongues with truthfulness, your hearts with equity, and your faces with humility before your Lord, the Most Merciful, the Compassionate. Beware lest ye conceal the beauty of the Cause through the falsehood of your tongues. Fear ye God Who created you by a command from His presence, and be not of the negligent ones.

8 O believing servant! When this Tablet reacheth thee, remember God, thy Lord, and be not heedless of Him. He, verily, is the Protector of the doers of good. Say: O my God! I am he who hath detached himself from all else save Thee and hath fled to the shore of the might of Thy mercy, which hath preceded all created things. O my God! Drive not this poor one from the door of Thy riches, nor this thirsty one from the Kawthar of Thy grace and the Tasnim. O my God! Leave me not to myself and my desires, then rend asunder the veils that have prevented me from arriving at the shore of the might of Thy mercy. Thou, verily, art He Who doeth what He pleaseth and ordaineth what He willeth.

9 O my God! Send down upon me from the clouds of Thy bounty the rains of Thy generosity and grace, then cleanse thereby my heart from the remembrance of all else save Thee. Thou, verily, art the Supreme, the Most Exalted, the All-Encompassing.

10 O my God! Deprive me not of the wonders of Thy favor, then cause me to soar in the atmosphere of Thy nearness and ascend to the heaven of Thy mercy, that I may speak forth the praise

ثم اعلم بأن الذينهم افتخروا بخدمتي قد قاموا على
بالنفاق ورموني برمي الشقاق واعتضوا على بما
القيتهم من ذكر ربهم العلي العظيم

6 قل يا قوم ان كان هذا جرمي فلست انا اول
مجرم خافوا عن الله ولا تحرفوا كلمات الله عن
مواضعها ولا تكونن من الظالمين تالله من كان له
شم اقل من ان يحصى ليجد نفحات الصدق من
هذا القميص المرسل البديع الذي ظهر على هيكل
ال لوح وارسله اليك لتذكر ربك في كل بكور و
اصيل

7 قل يا قوم هل تشبهه نفحات المسك بدونها لا
فوعمرى آلا من يشبهه الأمر على نفسه و يتبع
خطوات الشياطين قل يا ملأ المغلين ان الشمس
لن يستر بأحكام الغل والبغضاء و انها اشرفت
بالحق عن افق قدس منير قل يا قوم خافوا عن
الله ثم زينوا السنكم بالصدق وقلوبكم بالانصاف
و وجوهكم بالخضوع لربكم الرحمن الرحيم اياكم
ان تستروا جمال الأمر بكذب السنكم خافوا عن
الله الذي خلقكم بأمر من عنده ولا تكونن من
الغافلين

8 ان يا عبد المؤمن اذا بلغ اليك هذا اللوح فاذكر
الله ربك ولا تغفل عنه وانه ولي المحسنين قل
يا الهى انا الذي انقطعت عمن سواك و هربت
الى شاطئ عز رحمتك التي سبقت العالمين فيا
الهى لا تطرد هذا الفقير عن باب غناك و لا
هذا الظمآن عن كوثر الفضل و التسنيم فيا الهى لا
تدعنى بنفسى و هوأى ثم اخرق حجاب التي منعتنى
عن الورود فى شاطئ عز رحمتك و انك انت
الذى تفعل ما تشاء و تحكم ما تريد

9 فيا الهى فأنزل على من سحاب عنايتك امطار
جودك و فضلك ثم غسل بها قلبي عن ذكر
ما سواك و انك انت المهيمن المتعالى المحيط

10 فيا الهى لا تحرمنى عن بدائع فضلك ثم طيرنى فى
هواء قربك و عرجنى الى سماء رحمتك لأنطق

of Thy Self between the heavens and the earth. Thus doth this Prisoner teach thee that thou mayest remember thy Lord and be of them that are certain. And praise be to God, the Lord of the worlds.

بثاء نفسك بين السموات والأرضين كذلك
علمك هذا المسجون لتذكر ربك وتكون من
الموقنين والحمد لله رب العالمين

BLIB_Or15725.020

BH01531

To: Mulla Sadiq Khurasani

1 He is the All-Possessing!

1 هو الغنيّ

2 This is a Tablet which bestoweth remembrance upon all the worlds and guideth the heedless unto the paradise of God, the Most Exalted, the Most Great. Therein is healing for the breasts of those who have turned with their hearts toward the direction of God, and for the idolaters there is a grievous chastisement.

2 هذا لوح يلقي الذكر على العالمين ويهدي الغافلين
الى رضوان الله العليّ العظيم وفيه شفاء لصدور
الذينهم توجهوا الى شطر الله بقلوبهم وللمشركين
عذاب اليم

3 O servant! Be thou steadfast in the Cause which none can withstand save those who have detached themselves from all who are in the heavens and the earth. Then take hold of this handle whereby the hearts of those near unto God have taken hold.

3 ان يا عبد فاستقم على الأمر الذي لن يقوم عليه
احد الا الذينهم انقطعوا عن كلّ من في السموات
والأرضين ثم تمسك بهذه العروة التي بها تمسكت
افئدة المقرّين

4 Say: O people! Know ye that God hath made Us independent of you and of what ye possess and of all the worlds. We have no need of you nor of what ye possess. Rather, all things are in need of the grace that is with Me, and I am the Munificent, the Generous. Say: He is indeed self-sufficient in His own sufficiency, and all else is made sufficient through His sufficiency, were ye but to perceive it. And if We accept anything from anyone, that is of Our favor unto him, if ye be of those who know.

4 قل يا قوم فاعلموا بأن الله جعلنا غنياً عنكم و عما
عندكم وعن العالمين ولن نحتاج بكم ولا بما عندكم
بل كلّ شيء يحتاج بفضل من عندي وانا الجواد
الكريم قل انه غني بغناؤه نفسه ودونه بغناؤه لو
انتم من الشاعرين وانا لو قبلنا من احد من شيء
ذلك من فضلنا عليه ان انتم من العارفين

5 Say: By God! All who are in the heavens and earth cannot equal a single letter that proceedeth from My Pen, and I am the Bestower, the All-Bountiful, the Ancient of Days. Say: What ye possess befitteeth you and is worthy of your station, O concourse of the heedless! By God! If ye were to expend all that is in the heavens and earth, and what ye possess of gold and silver, and beyond these your spirits and your bodies, for one who would bring you glad tidings of this Cause in this Name, it would still be more insignificant than anything else, were ye but to know.

5 قل تالله كلّ من في السموات والأرض لن يعادل
بحرف التي يخرج من قلمي وانا المعطي الفضل
القديم قل ما عندكم ينبغي لكم ويليق لسانكم يا ملاّ
الغافلين فوالله لو تنفقون كلّ من في السموات و
الأرض وما عندكم من الذهب والفضة ودونهما
من ارواحكم واجسادكم لمن يبشركم بهذا الأمر في
هذا الاسم ليكون احقر عن كلّ شيء لو انتم من
العالمين

- 6 Say: O concourse of the Bayan! By the True God, heedlessness and intoxication have seized you more severely than the peoples of old, and this is testified to by this truthful and trustworthy Pen. Say: We have been imprisoned in this Prison behind towering mountains, and We seek from you neither helper nor assistant save God Who created Us and you, and help cometh from none but Him, and He is the Helper, the Almighty, the Powerful.
- 7 Say: Today nothing shall profit you, even if ye were to expend all that hath been created between earth and heaven, except that ye believe in this wise Remembrance. Nothing shall be accepted from anyone, even if he were to fast and pray for the duration of God's existence, except that he draw nigh through this exalted and sublime Prayer.
- 8 Say: By the True God! Today none is permitted even to breathe except by My leave, much less anything else, were ye but of the God-fearing. And by this there ariseth the fire of hatred in the breasts of those who have disbelieved and associated partners with God, and tranquility in the hearts of the believers.
- 9 Say: If ye deny these verses, then by what proof have ye believed in all the Prophets and Messengers? Bring it forth if ye be truthful! Say: Remain ye in your homes and seats, then occupy yourselves with what your desires command you, and do not oppose these captives in this distant land. Fear ye God and dispute not with Him Who hath appeared with manifest sovereignty, the like of which hath never appeared before and shall never appear unto the end that hath no end, and Who remained behind the veil of concealment when He found you wrapped in veils of heedlessness and thick coverings.
- 10 And thou, read thou this Tablet and share it with the letter Mim that he may become aware of God's sufficiency and be of the assured ones. And send its transcript to his land that its people might be transformed from the left hand of fancy to the right hand of certitude. Then convey Our remembrance to the letter Za' and others among the steadfast loved ones of God whose feet slip not from this Path wherefrom slip the feet of the mystics.
- 11 Say unto them: Emerge from the darkness of heedlessness and convey yourselves, then convey the servants, and be not of the fearful ones. God will protect you from those who have disbelieved and oppressed, and from the hosts of the idolaters.
- 12 What they say regarding the letter Qaf in the presence of Mihdi is incorrect. Love for him has ever been and shall ever be
- 6 قل يا ملأ البيان تالله الحق قد اخذتكم الغفلة و السكر اشد عن امم القبل و يشهد بذلك هذا القلم الصادق الأمين قل انا حبسنا في هذا السجن خلف رواسى شامخات و ما نطلب منكم لا ناصراً ولا معين الا الله الذى خلقنا و اياكم و ما النصر الا من عنده و هو النصار المقتدر القدير
- 7 قل اليوم لن ينفعكم شىء ولو تنفقون كل ما خلق بين الأرض و السماء الا بأن تؤمنوا بهذا الذكر الحكيم و لن يقبل من احد من شىء و لو يصوم و يصلى بدوام الله الا بأن يقرب بهذا الصلوة المرتفع الرفيع
- 8 قل تالله الحق لن يحل اليوم لأحد ان يتنفس الا بعد اذن و كيف دونه ان اتم من المتقين و بذلك يحدث نار البغضاء فى صدور الذينهم كفروا و اشركوا و سكينه فى قلوب الموحدين
- 9 قل ان تتكروا بهذه الآيات فبأى حجة آتمتم بكلّ التبيين و المرسلين فأوتوا بها ان كنتم صادقين قل انتم فاسكنوا فى بيوتكم و مقاعدكم ثم اشتغلوا بما يأمركم هواكم و لا تتعرضوا بهذه الأسراء فى هذه الأرض البعيد خافوا عن الله و لا تجادلوا بالذى ظهر بسلطان مبين الذى ما ظهر بمثله لا من قبل و لن يظهر الى ابد الآبدین و كان فى ستر الستر لما وجدكم فى سبحات الغفلة و فى حجابات غليظ
- 10 و انتك انت فافراً هذا اللوح ثم انشره بين یدی حرف الميم لعل يطلع بغناء الله و يكون من الموقنين و يرسل سوادها الى ارضه لعل يقلب اهلها من شمال الوهم الى يمين اليقين ثم ذكر من لدنا حرف الزاء و دونه من احباء الله الراشدين الذين لن يزل اقدمهم عن هذا الصراط الذى يزل عنه اقدم العارفين
- 11 قل لهم فاخرجوا عن ظلمات الغفلة و بلغوا انفسكم ثم انفس العباد و لا تكونن من الخائفين ان الله يحرسكم عن الذينهم كفروا و ظلموا و عن جنود المشركين

manifest. The intent of that statement was to investigate the circumstances of the writer who wrote from the land of Ta, not you and them. In any case, pay no heed to the words of those who intend and raise up, for most are devoid of truth. What was mentioned in the Tablets was intended to manifest the unity of you Mihdis in Qamsin, naught else. We remember the people of the sanctuary, and likewise Majid and Rida and others among the assured ones.

12 جناب مهدی در باب حرف قاف آنچه بگویند
غیر صحیح لازال محبت باو مشهود بوده و خواهد
بود مقصود از آن عبارت تحقیق احوال کاتب بوده
که از ارض طاء مرقوم داشت نه شما و ایشان
باری اقوال قاصدین و رافعین را اعتنا ننموده که
اکثری عاری از صدق است آنچه در الواح ذکر
شد مقصود ظهور اتحاد شما مهدیین در قصین بوده
لا دون آن اهل حرم را ذاکریم و کذلک مجید
و رضا و دونهما من الموقنین

INBA36:157, INBA71:328, BLIB_Or15696.162d,
BLIB_Or15738.077, PYK.022

BH01532

To: Nabil

- 1 He is the Mighty, the Exalted, the Self-Subsisting!
- 2 This is a Tablet that speaketh with truth, and in it is that which guideth the people unto God, the Mighty, the Praiseworthy, Who hath ordained for Us that which He hath ordained for none else of His creation. We are, therefore, in great thanksgiving.
- 3 Say: O people! Successive years and consecutive months have passed, and the Face was among you like unto the resplendent, shining sun, yet ye turned not towards it for a moment, nor did ye recognize it for an instant, though it moved amongst you morning and evening. Thus did days and nights pass while the people were in great heedlessness and intoxication. And whenever We increased for them the proof, they increased in their wretchedness and were in manifest loss.
- 4 Say: O concourse of the Furqan and all who are in the heavens and on earth! Do ye follow what your desires command you and forsake Him Who created you and sustaineth you? Woe unto you, O company of Muslims! Fear God and cast not the Book of God behind your backs, and deprive not yourselves of this wondrous bounty. If ye have a proof greater than this, or an evidence mightier than it, then bring it forth and be not of the patient ones. And if ye have not God's proof and His

1 هو العزيز العالی القيوم

2 هذا لوح ينطق بالحق وفيه ما يهدي الناس الى
الله العزيز الحميد الذي قدر لنا ما لا قدره لأحد
من خلقه وانا اذاً في شكر عظيم

3 قل يا قوم قد قضت سنين متواليات و شهور
متتابعات و كان الوجه بينكم كالشمس المشرق
المنير [وانتم] ما توجهتم اليه في حين و ما عرفتموه
في آن بعد الذي كان يمشي بينكم في كل بكور
و اصيل كذلك قضت الايام و الليالي و كان
الناس في غفلة و سكر عظيم و كلما زدنا لهم
البرهان زادوا في شقوتهم و كانوا على خسران
مبين

4 قل يا ملأ الفرقان و من في السموات و الأرضين
أ تدعون ما يأمركم به هواكم و تدرون الذي خلقكم
و رزقكم فويل لكم يا معشر المسلمين خافوا عن
الله و لا تدعوا كتاب الله وراء ظهوركم و لا تمنعوا
انفسكم عن هذا الفضل البديع ان كان عندكم حجة
اعظم من هذا او برهان اكبر منه فاتوا بها و لا
تكونن من الصابرين و ان لم يكن عندكم برهان الله

evidence, then by what proof did ye turn away from the Truth and were among the rejectors?

و حجتّه فبأى دليل اعرضتم عن الحقّ و كنتم من المعرضين

- 5 Do ye imagine within yourselves that God's Cause will be altered by My imprisonment? Nay, by the Lord of all worlds! Rather, His Cause will be exalted and His decree elevated, even should all creation oppose it. He is triumphant over His Cause and firm in His support. He will aid His Cause through the hosts of His invisible realm on high.

5 أ زعتم في انفسكم بأنّ امر الله يبدّل بسجنى لا فوربّ العالمين بل يرفع امره و يعلو حكمه ولو يعترض عليه كلّ الخلايق اجمعين هو الغالب على امره و القائم على نصره ينصر امره بجنود غيبه العالين

- 6 Thus have We set forth the verses in truth that they might guide those who are guided by God their Creator. When the verses of God are recited unto them, they offer up their souls and are among those who draw nigh unto the homeland of nearness before God, the Mighty, the Praiseworthy.

6 كذلك صرّفنا الآيات بالحقّ ليهدى بها الذينهم اهتدوا بالله بارئهم و اذا تتلى عليهم آيات الله يفدون انفسهم و يكونون من المقبلين الى وطن القرب بين يدى الله العزيز الحميد

- 7 And thou, O Nabil, know that those who have left their homes and dwelling places, emigrating unto God - their reward falleth upon God. This is glad tidings for thee and for those who were among those who sought the right hand of holiness. Then know that those who claim faith in these days - their faith will not be complete except through their turning unto God and turning away from all who are in the heavens and earth. Be not as those who were before, and follow not that which they have no authority to follow, and be not of the heedless ones.

7 و انتك انت يا نبيل فاعلم بأنّ الذين خرجوا عن اماكنهم و ديارهم مهاجراً الى الله فقد وقع اجرهم على الله و انّ هذا بشارة لك و للذينهم كانوا الى يمين القدس لمن القاصدين ثمّ اعلم بأنّ الذينهم يدعون الايمان في تلك الايام لن يتم ايمانهم الا باقبالهم الى الله و اعراضهم عن كلّ من في السموات و الأرضين و [لا تكونوا بمثل ما كانوا من قبل و لا تقفوا ما ليس لهم من امر و لا تكونون] من الغافلين

- 8 Say: O people! Follow not those unto whom God hath given no authority or power. Follow him who reciteth unto you the verses of God - this is one of His signs, if ye be of those who hear. Say: The bounty was among you, yet ye turned away from it after God had enjoined it upon you in all the Tablets, nay in every line, if ye be of those who see. When they turned away from God's decree and denied God's bounty, God removed it from their midst and left them in manifest darkness, and caused it to dwell in a place whose hem neither those who accept nor those who reject can touch.

8 قل ان يا قوم لا تتبعوا الذين ما جعل الله لهم من امر و لا من سلطان فاتبعوا الذى يتلو عليكم آيات الله و هذه من آياته لو انتم من السامعين قل قد كانت النعمة بينكم و انتم اعرضتم عنها بعد الذى وصاكم الله بها في كلّ الألواح بل في كلّ سطر لو انتم من الناظرين فلما اعرضوا عن حكم الله و كفروا بنعمة الله قد اخرجها الله عن بينهم و تركهم في ظلمة مبين و اسكنها في محلّ الذى انقطعت عن ذيله ايدي المقبلين و المعرضين

- 9 We praise God for having confined Us in this remote prison. And thou, be thou at peace through thy Lord's favor and grieve not for anything. God will assist thee through His Command and will ordain for thee abundant good, and will exalt thy name in truth among the company of those who are brought nigh.

9 و انا نحمد الله بما اسكننا في هذا السجن البعيد و انت فاطمئنّ بفضل ربك و لا تحزن في شيء انّ الله ينصرك بأمره و يقدر لك خيراً كثيراً و يرفع اسمك بالحقّ في ملأ المقربين

- 10 Then know that We have written no letter to anyone, nor do We write except as God willeth. He verily ordereth all things as He pleaseth, and He is the Mighty, the Powerful. And if

10 ثمّ اعلم بأننا ما كتبنا الى احد من كتاب و ما نكتب الا ان يشاء الله و انه يقدر كلّ شيء كيف يشاء

thou desirest, convey the fragrances wafting from this Tablet to those who have believed in God and His signs and were among the assured ones, that perchance the people may arise from the couches of heedlessness and turn with their hearts toward the direction of God, the Supreme, the Most High, the Great.

- 11 And the Spirit be upon thee and upon those who have relied upon their Lord.

وأنه هو المقتدر القدير وأنك لو تريد فأرسل
نفحات التي تهب من هذا اللوح إلى الذينهم آمنوا
بالله وآياته وكانوا لمن الموقنين لعل يقوم الناس
عن مراقد الغفلة ويتوجهن بقلوبهم إلى شطر الله
المهيمن العلى العظيم

11 والروح عليك وعلى الذينهم كانوا على ربهم لمن
المتوكلين

INBA36:037b, INBA71:196b, BLIB_Or15696.193b,
RSBB.010, NFQ.002bx

BH01542

- 1 O my God and my Lord! Thou seest what Thou seest and dost witness what Thou dost witness, and Thou beholdest, O my Beloved, how I have been afflicted at the hands of Thy creatures, such that I have fallen into this well that hath neither beginning nor end. Before Me riseth up the Serpent of wrath with jaws stretched to engulf Me, and behind Me stalketh the lion of anger intent on tearing Me in pieces, and above Me, O My Well-Beloved, are the clouds of Thy decree, raining upon Me the showers of tribulations, whilst beneath Me are fixed the spears of misfortune, ready to wound My limbs and My body.

1 هو العزّ اللهم يا الهى وسيدى ترى ما ترى وتشهد
ما تشهد وتنظر يا محبوبى كيف ابتليت بين ايدى
خلقك بحيث وقعت فى هذا البئر الذى لم يكن له
من اول ولا من آخر وكان قدامى ثعبان القهر
وفتح فيها ليلعنى وعن ورائى غضنفر الغضب و
يريد ان يشقنى وعن فوقى يا محبوبى سخاب القضاء
ويمطر على امطار البلاء وعن تحتى نصبت رماح
الشقا ليخرج اعضائى و بدنى

- 2 Yet O my God, despite these tribulations which no other among Thy servants hath endured, I give thanks to Thee with my inner and outer tongue, my visible and invisible being, and I say: Where is Thy hidden grace, and where are Thy lofty favors, O Thou Who art my Creator and Ordainer?

2 اذا يا الهى مع هذه البلايا التى ما ورد على احد
من عبادك اشكرك بلسان سرى و جهرى و
ظاهرى و باطنى و اقول اين عنايتك الخفية و اين
الطايف المنية يا مصورى و مقدرى

- 3 Glorified art Thou, O my Best-Beloved! If Thou dost not ward off from Me these tribulations that have descended, withhold not from My heart the sweet delights of Thy wondrous revelation, and if Thou dost not lift from Me these calamities that have befallen Me, close not off from My face the sweet-scented breezes of Thy sanctity.

3 فسبحانك يا مقصودى ان لن تدفع منى هذه
البلايا الواردة لا تقطع عن قلبى لذائذ وحيك
البدية و ان لن ترفع عنى هذه الرزايا النازلة لا
تسدّد عن وجهى نفحات قدسك المنية

- 4 Glorified art Thou, O my God! By Thy might, the melodies of Thy unity shall not cease from my mouth despite the sorrows that encompass Me from the manifestations of Thy negation and the dawning-places of Thy wrath, nor shall my lips cease moving despite the cares that have seized me from the direction

4 فسبحانك يا الهى فوعزّتك لن ترفع عن فى
نغمات عزّ وحدانيتك من احزان التى احاطتنى
عن مظاهر نفيك و مطالع قهرى و لن يحرك
شفتائى من هموم التى اخذتنى عن شطر تقديرى و

of Thy decree. O my God, I have reached such a state of grief that the lamp weepeth at what hath befallen Me at the hands of the oppressors among Thy creatures and the rebellious among Thy creation.

بلغت يا الهى فى الهم الى مقام الذى يبكى السراج
عما ورد على من طغاة خلقك و عصاة بريتك

- 5 Glorified art Thou, O my Beloved! Hear Thou the cry of this oppressed one in this Most Great Prison, O Thou in Whose hand is the Kingdom of might and eternity, and in Whose right hand is the sovereignty of command and destiny. Thou doest what Thou wilt through Thy power and ordainest through Thy will what Thou desirest.

5 فسبحانك يا محبوبى فاسمع ضجيج هذا المضطرّ فى
هذا السجن الكبرى يا من بيدك ملكوت العزّ و
البقاء و فى يمينك سلطان الأمر و القضاء تفعل
بقدرتك ما تشاء و تحكم بمشيئتك ما تريد

- 6 By Thy beauty, O my First and my Last, many days and known nights have passed, and I have not emerged from the house of sorrow to meet Thy loved ones, though I long to meet them that I might behold in their faces the lights of Thy unity and find comfort in their presence through the sweet breezes of the love and affection for Thee that waft from their hearts. Therefore, O my God, take me not to task for this grievous error, and leave me not in this state, O Thou in Whose hand is the dominion of might in the most exalted heaven.

6 فوجمالك يا أولى و آخرى قد مضت أيام عديدة
و ليلى معلومة و اتى ما اخرجت عن بيت الحزن
للملاقة احبتك بعد الذى كنت مشتاقاً للقائهم
لأنظر عن وجوههم انوار عزّ احديتك و استأنس
بلقائهم بما تهبّ من قلوبهم ارياح عزّ حبّك و
محبّتك اذاً يا الهى لا تأخذنى بهذا الخطأ العظيمى
و لا تدعنى فى هذه الحالة يا من بيدك جبروت
العزّ فى رفرف الأبهى

- 7 Thou knowest, O my God, that this is not due to any pride towards them or independence from them, but rather, O my Beloved, I fear they would be saddened by My sadness and troubled by My trouble. Therefore have I kept myself from meeting them and veiled my face from their sight.

7 و انت تعلم يا الهى لم يكن هذا لاستكبارى عليهم
و لا لاستغنائى عنهم ولكن يا محبوبى اخاف بأن
يجزنوا من حزنى و يكدّروا بكودرتى لذا حفظت
نفسى عن لقائهم و سترت وجهى عن انظارهم

- 8 I beseech Thee, O my God, by Thy Name through which appeared the sun of Thy beauty and the moon of Thy majesty, and through which were raised the heavens of the sanctity of Thy oneness in this Word whereby were manifested the melodies of the Sovereign of the might of Thy bounty, and through which all existence entered the pavilion of Thy oneness, and through which the servants acknowledged and confessed that which Thou didst call them to from the throne of Thy grandeur - that Thou mayest make those who have clung to Thee and to the hem of the robe of Thy loving-kindness to be among those who are honored at all times by meeting with Thee, who hear Thy melodies, who serve in Thy service, who stand firm in Thy Cause, who gaze upon Thy countenance - for Thou art the All-Powerful, the All-Knowing, the All-Wise.

8 و اسئلك يا الهى باسمك الذى به ظهرت
شمس جمالك و قر اجلالك و به ارتفعت
سماوات عزّ قدس فردائيتك فى هذه الكلمة
الذى بها ظهرت نعمات سلطان عزّ وهائيتك
و به دخلت كلّ الوجود فى سرادق وحدائيتك
و به اقرّوا و اعترفوا العباد بما انت ناديتهم فى
عرش عظمتك بأن تجعل الذين هم تمسكوا
بك و بذيل رداء عطوفتك من الذين يتشرفون
فى كلّ حين بلقائك و يسمعون نعماتك و
يستخدمون بخدمتك و قائمون على امرك و
ينظرون بوجهك و انك انت المقتدر العالم العليم

- 9 Then I beseech Thee, O my God, by this treasured Name and this hidden Word, that Thou accept from Thy servant who hath migrated unto Thee and repeatedly circumambulated the sanctuary of Thy holiness, that Thou fulfill what he hath guaranteed to Thy loved ones - for Thou art the Fulfiller, the Giver, the Wise.

9 ثمّ اسئلك يا الهى بهذا الاسم المخزون و بهذه
الكلمة المكنون بأن تقبل عن عبدك الذى هاجر
اليك و ورد عليك طواف حرم قدسك مرّة بعد
مرّة ليقضى عنه ما كفله من احبائك و انك
انت القاضى المعطى الحكيم

- 10 Then raise them to a station wherein they shall perform Thy prayer from time immemorial and which shall never cease throughout eternity - for the elevation of this prayer which none among Thy creatures hath comprehended.
- 11 Then accept, O my God, from these ones the compensation for the yearning of the lovers in their remoteness and separation from Thee, and the compensation for those who have attained unto nearness to Thee and reunion with Thee.
- 12 Then send down, O my God, upon the hearts of Thy loved ones that whereby Thy servant who hath been named Salman may be loved, that they may honor him with Thine honor and turn toward him through Thy grace, such that they withhold not from him what Thou hast given them through Thy bounty according to their capacity - for Thou art the Powerful over what Thou willest, and Thou art the Mighty, the Exalted, the Generous.
- 13 And praise be to God, the Lord of the worlds.

10 ثم اصعدهم الى مقام الذى فيه يرفع صلوتك في ازل الازال ولن ينقطع في ابد الابد لاسترفاع هذا الصلوة التي ما اطلع به احد من خلقك

11 ثم اقبل يا الهى عن هؤلاء اجر حنين العاشقين في بعدك و فراقك و اجر الواصلين في قربك و لقاءك

12 ثم انزل الهى على قلوب احبائك ما يحب به عبدك الذى سمي بالسلمان و يكرموه باكرامك و يتوجهوا اليه بفضلك بحيث لن يمنعوا عنه ما اعطيتهم بجودك على ما استطاعوا به و انك انت المقتدر على ما تشاء و انك انت العزيز العالى الكريم

13 و الحمد لله رب العالمين

PDC.014x

INBA36:128, INBA71:295, INBA92:137

BH01569

To: *Mirza Hasan Tabib et al., in Qazvin*

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious
- 2 Thy letter hath come before Us, and We have read that whereby thou didst call upon God, thy Lord, the Mighty, the Glorious, the All-Praised. We have learned of the love thou bearest for the Beauty of thy Lord, the All-Merciful.
- 3 O Hasan! Be thou beneficent in all circumstances and deeds, that thou mayest exemplify the name wherewith thou wast named in the Kingdom of Names. Thus doth the Pen of Command enjoin thee from the presence of God, the Mighty, the Bestower.
- 4 Harken unto that which is revealed unto thee from the direction of sorrows, the Spot whereon is established the throne of thy Lord, the All-Merciful, that He is God and there is none other God but Him. He hath created all things by His command. No God is there but Him, the Supreme, the Transcendent, the Mighty, the Help in Peril.

1 بسم الله الامنع الاقدس الابهى

2 ان يا حسن قد حضر كتابك بين يدينا و قرئنا ما ناديت به الله ربك المقتدر العزيز السبحان و اطلعنا بما فيه من حبك جمال ربك الرحمن

3 ان يا حسن كن محسناً في جميع الاحوال و الأعمال لتحكى عن اسم الذى سميت به في ملكوت الاسماء و كذلك يأمرك قلم الامر من لدى الله المقتدر المنان

4 ان استمع ما يوحى اليك عن شطر الأحزان مقرر الذى استوى عليه عرش ربك الرحمن بأنه لا اله الا هو قد خلق كل شئ بأمر من عنده لا اله الا هو المهيمن المتعالى العزيز المستعان

- 5 Be thou steadfast in the Cause of thy Lord, then be thou assured in thyself. Verily, He exalteth whom He willeth and abaseth whom He willeth. In His grasp are the keys of all things. He ordaineth for whomsoever He pleaseth whatsoever He pleaseth by His command, and nothing in all the worlds can prevent that which He hath created.
- 6 Say: O people! Do ye imagine that aught can frustrate the Cause of your Lord, the Most High, or that the heavens and earth can withstand Him? Nay, by My Beauty that shineth upon all things, were ye of them that know! Say: Fear ye God, O people, and follow not your desires. Follow ye the religion of God and spread not corruption in the earth after its reformation. Then take ye for yourselves a path unto God in the midmost heart of paradise. Thus have We imparted unto thee the word of truth, that thou mayest hear what the Tongue of Unity hath warbled in the highest paradise.
- 7 Moreover, convey Our remembrance unto him who was named Muhammad in times past, whose mention was in thy letter, that he may rejoice within himself at having been remembered before God, thy Lord and the Lord of all things and the Lord of the Concourse on High, He before Whose praise stand the realities of all created things.
- 8 Say: O servant! We sent down unto thee aforetime a Tablet wherein We counseled thee to hold fast unto the Tree in such wise that the tempests of winds would not shake thee, lest thou fall upon the earth of abasement and deprivation. Beware, beware, O Zaman, lest thou forget that which thou wast commanded in the Tablet.
- 9 Hearken unto the word of thy Lord, then cut thyself off from the manifestations of Satan from whom thou dost perceive the stench of hatred for this Youth, through Whom the veils of creation were rent asunder and by Whose Pen's decree were created the realities of the people of paradise. Beware lest thou sit with Mine enemies. Flee from them and shun them. Then take for thyself a station beneath the shadow of thy Lord's protection, which God hath purified from the doubts of time. Taste thou the cup of eternity and cast behind thee the cups of those who doubt that which hath appeared with truth. Leave them to themselves and place thy trust in God, thy Lord. Verily, He will protect thee through His power and dominion.
- 10 Say: God knoweth what is in your breasts, and with Him is the knowledge of all things in a Book which none hath discovered, neither the Concourse of the Bayan nor the people of vision, save they who have severed themselves from all ties and have taken fast hold of the Most Glorious Cord between earth
- 5 ان اثبت على امر مولاك ثم اطمئن في نفسك
وانه يعز من يشاء ويدل من يشاء ويده مفاتيح
كل شيء يقدر لمن يشاء ما يشاء بأمر من عنده
ولا يمنعه شيء عما خلق في الأكوان
- 6 قل يا قوم هل تظنون بأن يمنع امر ربكم العليّ
الأعلى من شيء او يقوم معه السموات والأرض
لا فوجالى المشرق على كل شيء ان انتم من
اهل العرفان قل اتقوا الله يا قوم ولا تتبعوا
هوىكم ان اتبعوا ملة الله ولا تفسدوا في الأرض
بعد اصلاحها ثم اتخذوا لأنفسكم سبيلاً الى الله
في قطب الرضوان كذلك القيناك قول الحق
لتسمع ما غنت به لسان الأحديّة في اعلى الجنان
- 7 ثم ذكر من لدنا الذي سمى بمحمد قبل زمان و كان
ذكره في كتابك ليفرح في نفسه بما ذكر بين يدي
الله ربك ورب كل شيء ورب من في الملأ
الأعلى وقامت على ثناء نفسه حقايق الامكان
- 8 قل ان يا عبد انا نزلنا اليك من قبل لوحاً و
وصيناك فيه بأن تكون متمسكاً بالشجرة على
شأن لن يحركك قواصف الأرياح لئلا تسقط
على ارض الذلّة والحرمان اياك اياك يا زمان
ان تكون ناسياً ما امرت به في اللوح
- 9 اسمع قول ربك ثم انقطع عن مظاهر الشيطان
الذين تجد منهم روايح البغضاء من هذا الغلام
الذي شقت عنه استار الكائنات و خلقت
بارادة من قلبه حقايق اهل الرضوان اياك ان
تجلس مع اعدائى فرغهم وتجنب منهم ثم اتخذ
لنفسك في ظل عصمة ربك مقاماً طهره الله
عن ريب الزمان ذق كأس البقاء و دع عن
ورائك كؤوس الذينهم في ريب عما ظهر بالحق
ودعهم بأنفسهم وتوكل على الله ربك و انه
يحفظك بقدرة و سلطان
- 10 قل ان الله يعلم ما في صدوركم و عنده علم كل
شيء في كتاب الذي ما اطلع به احد لا من ملأ
البیان ولا من اهل العيان الا الذينهم انقطعوا عن
كل النسب و تمسكوا بجبل الأبهى بين الأرض

and heaven. By God! By the light of their countenances are illumined the dwellers of the most exalted Paradise and the inhabitants of the canopies of names. Thus have We expounded the verses unto thee and set them forth in truth, that thou mayest be of them that are assured.

- 11 Say: O people! Do ye read words wherewith children ought to play, while ye stop your ears from hearing the words of God? Woe unto you, O concourse of loss!
- 12 And thou, O Zaman, hear the counsel of thy Lord. Shun those from whom thou perceivest the odor of hypocrisy, and fear not thy solitude, for God is with thee at all times if thou standest firm in His Cause and detachest thyself from all who are in the heavens and the earth. Thus have We cast upon thee the truth as a bounty from Our presence, and I am He through Whose command hath appeared the kingdom of grace and beneficence.
- 13 And the glory be upon thee and upon him whose letter came before God, and upon his family. Thus doth God single out for mercy whomsoever He pleaseth, and He, verily, is the Mighty, the Powerful, the Supreme, the Sovereign, the Bestower.

و السَّمَاء تالله بنور وجههم يستضيئون اهل ملاء
الأعلى و سكّان رفارف الأسماء كذلك فصلنا
لك الآيات و صرّفناها بالحق لتكون من اهل
الايقان

11 قل يا قوم ألقوا و تقرأون كلمات التي ينبغي ان يلعب
بها الصبيان و تمنعون آذانكم عن استماع كلمات
الله فويل لكم يا ملاء الخسران

12 و انتك انت يا زمان اسمع نصيح ربك تجنب
عن الذين تجد منهم رائحة التفاق و لا تخف
من وحدتك لأن الله معك في كلّ الأحيان
ان تستقيم على امره و تنقطع عن كلّ من في
السّموات و الأرض و كذلك القيناك بالحق
فضلاً من لدنا و انا الذي قد ظهر بأمرى ملكوت
الفضل و الاحسان

13 و البهاء عليك و على من حضر كتابه بين يدي الله
و على اهله كذلك يختص الله الرحمة لمن يشاء
و انه هو العزيز المقتدر المهيمن الملك المنان

BLIB_Or15725.037

BH01571

To: Mulla Ali Akbar

- 1 He is God! O servant who gazes upon the Face! Harken in the most sweet Persian tongue to the shrill voice of the Most Exalted Pen. I swear by the Ordainer Who caused to flow from the tongue the fountains of wisdom and utterance, that if all who are on earth were to purify their hearts from the hints of imitation and the veils of fancy, they would all be drawn by a single melody from the divine melodies and would turn toward the holy divine dwelling place. But the cotton of imitation has blocked their ears and the veil of limitation has concealed their hearts.
- 2 O Ali, the Cause has reached such a state that the people of the Bayan are considered before God more veiled than previous peoples, even though the King of mighty establishment, after

1 هو الله اى عبد ناظر الى الوجه صرير قلم اعلى را
بلسان پارسی احلى بشنو قسم بمقدريكه جارى
فرمود از لسان ينابيع حكمت و بيانرا كه اگر
كلّ من في الأرض اقلّ من آن قلباً از اشارات
تقليديه و سبجات و هميه پاك و مقدس دارند
از نغمه ئى از نغمات الهى كل مجذوب شده بمقرّ
قدس ربّانى توجه نمايند ولكن قطن تقليد آذانا
مسدود نموده و حجاب تحديد قلب را محجوب
داشته

2 اى على امر بمقامى رسیده كه اهل بيان احب
از ملل قبل عندالله مذکورند مع آنكه سلطان عزّ
تمكين بعد از خرق حجاب ناس در سنه ستين

rending the veil of the people, gave glad tidings in the year sixty of this manifest, evident, shining Beauty in all Tablets. Nevertheless, all have arisen with swords of malice to cut down the divine Lote Tree with utmost vigor. Those who were never aware of this Cause have now united to prevent the weak servants from reaching the shore of the divine presence. They understand not what they say and are unaware of what they do.

3 They cling to the Book while turning away from the Lord of Lords. They pride themselves in words from before while turning entirely away from words that surpass whatever has been created in the heavens and earth. Like a gnat in barren land they make claims to divinity. How quickly they erased God's signs from hearts and focused on distorting His words rather than the creation of the Bayan and what was revealed therein, for all were created before by His word. Despite the explicit nature of this statement in the words of the All-Merciful, all have turned from the divine direction and turned to that from which Satan seeks refuge.

4 This is why the Point of the Bayan - may the spirit of all in the kingdoms of existence be sacrificed for Him - states that soon it will be witnessed that the people of the Bayan will inflict upon the All-Merciful what no one inflicted upon previous Manifestations. In the days when the Sun of the horizons was rising from the horizon of Iraq, Tablets were revealed in that land and all events that would occur in this land were inscribed by the Pen of Power in those Tablets - blessed are they who perceive. It has been known that the more manifest and perfect the Revelation, the more evil and base appear the manifestations of negation and dawning-places of hell. I swear by the Sun of the horizon of the Beloved that the Primal Point was grieved by my grief in His days and wept over my tribulations.

5 In any case, the deed of Truth is entirely distinct from all else, but veils of fancy have prevented the sight of creatures. In these days the Beauty of Divine Unity is afflicted in the hands of the basest of His creatures. But they are pure nothingness and sheer nonexistence, for power and might and glory and exaltation, and likewise all names and attributes, are all praiseworthy and beloved in their relation to God. After severing this connection they all are and will be pure nothingness and sheer nonexistence, even if they should appear with all the means of the heavens and earth.

6 That servant who gazes toward God must be grateful at all times that by God's might and power they have broken the idols of fancy and turned toward the holy direction of Divine

در کلّ الواح عباد را بشارت باخیمال مشرق
لائح مبین داده‌اند مع ذلک کلّ باسیاف کین
در قطع سدره ربّ العالمین بتمام جدّ ایستاده‌اند
نفوسیکه ابداً مطلع بر این امر نبوده حال متحد
شده عباد ضعفا را از شاطی لقاً منع نموده‌اند لا
یفقهون ما یقولون و لا یشعرون ما یعملون

3 بکتاب متمسکند و از ربّ الأرباب معرض
بکلمات قلم نغیر مینمایند و از کلماتیکه معادله
نمی‌نماید بآن آنچه در سموات و ارض خلق شده
بغایت معرض بعوضه ارض جزره دعوی ربوبیه
نموده چه زود آثار الله را از قلوب محو نمودند و
بتحریف کلماتش ملاحظه نمایند نه بخلق بیان و
ما نزل فیهِ چه که جمیع بکلمه او از قبل خلق
شده‌اند و مع تصریح این بیان در کلمات رحمن
کلّ از شطر سیحان معرض و بالذی یستعیز منه
الشیطان متوجه اینست که

4 نقطه بیان روح من فی ممالک الأكوان فداه
میفرماید که عنقریب مشاهده میشود اهل بیان
وارد آورند بر نفس رحمن آنچه را که احدی بر
مظاهر قبل وارد نیاورده و در ایامیکه نیر آفاق
از افق عراق مشرق بوده الواحی در آن ارض
نازل و جمیع امورات محدثه در این ارض در آن
الواح از قلم قدرت مرقوم گشته فطوبی للنّاظرین
معلوم بوده که هر چه ظهور اظهر و اکل همان
قسم مظاهر نفی و مطالع سحیح اشرف و اخسر ظاهر
قسم بافتاب افق محبوب که نقطه اولیه در ایام
خود بخزنم محزون بوده و بر بلا یایم گریسته

5 باری فعل حقّ از دوشش بغایت ممتاز و لکن
جیات وهمیه ابصار بریه را منع نموده و این
ایام جمال احدیه در دست پست ترین بریه خود
مبتلا و لکن معدوم صرفند و مفقود بحث چه
که قدرت و اقتدار و عزّت و اعتزاز و هم چنین
جمیع اسماء و صفات کلّ بنسبتهم الی الله محبوب
و ممدوح بوده بعد از قطع این نسبت کلّ لاشیء
محض و معدوم صرف بوده و خواهند بود اگرچه
بجمیع اسباب سموات و ارض ظاهر شوند

6 آن عبد ناظر الی الله باید در کلّ احیان شاکر
باشد که بحول الله و قدرته اصنام وهمیه را

Unity. How lofty is the station of a servant who arises today to aid the Cause of God and protect the weak ones of creation from satanic suggestions. Blessed art thou for having attained this and God has ordained as recompense for thy deed a station in His presence - and it is the best of stations and most excellent of abodes.

شکستند و بشطر قدس احدیه توجّه نمودند چه مقدار بلند است مقام عبدیکه اليوم بنصرت امر الله قیام نماید و ضعفای بریه را از نفحات شیطانیّه حفظ نماید فطوبی لک بما فزت بذلك و قد قدر الله جزاء عملک مقاماً فی جنبه و انه لنعم المقام و احسن مقرأً

- 7 Strictly forbid all the divine loved ones today from corruption and conflict, for whatever occurs, its harm returns to the divine Lote Tree itself, as has occurred and returned in these days. And the Spirit be upon thee and upon those who hearken to thy word regarding the Cause of God thy Lord and who drink the purest wine at the mention of this Greatest Scene. By God, they are among the most exalted of creation before God, my Lord and thy Lord and the Lord of our forefathers.

7 جميع احبای الهی را اليوم از فساد و نزاع نهی شدید نمائید چه که آنچه واقع شود ضررش باصل سدره ربّانیّه راجع چنانچه در این ایام واقع شد و راجع گشت و الروح علیک و علی الذین یسمعون قولک فی امر الله ربّک و شربوا رحيق الأطهر بذکر هذا المنظر الأكبر تالله انهم من اعلی الخلق عند الله ربّی و ربّک و ربّ آبائنا الأولین

BLIB_Or07852.057

BH01586

To: Ali

- 1 In the name of our Lord, the Exalted, the Most High

1 بسم ربنا العلیّ الأعلی

- 2 Glorified be God, Who created the heavens and the earth in less than an instant. This is what He hath ordained by His command, if ye be of them that understand, and what hath been mentioned in the Book concerning the boundaries of the six [directions], which is nothing but a wisdom from God, the Help-in-Peril, the Self-Subsisting.

2 فسبحان الذی خلق السموات و الأرض اقرب من آن و هذا ما قدر بأمره ان اتم تعلمون و ما ذکر فی الکتاب من حدود الستة لم یکن الا لحکمة من لدی الله المهیمن القیوم

- 3 Say: O concourse of the earth! Fear God, and have mercy upon yourselves. Cling to the Cord that is moving in all directions with the tokens of the splendor of the Beloved. Be ye not heedless of it and hold fast to it, if ye desire to ascend the summits of holiness. I swear by God, O concourse of the earth! The Hour is now manifest in the Temple of evident might, the Resurrection hath come to pass and appeared through the celestial light of the Beloved, and the Path hath been raised up through the Self of God, the Protector, the All-Praised. Paradise is now visible and adorned with the ornament of Him Who is the supreme object of desire. The souls of men are suspended in the heaven of transcendent glory, and

3 قل یا ملأ الأرض خافوا عن الله ثم ارحموا علی انفسکم و تمسکوا بخیط الذی یحرک فی کلّ الجهات باشارات عزّ محبوب و انتم لا تغفلوا عنه و تمسکوا به ان تريدون الى معارج القدس تعرجون قل یا ملأ الأرض تالله ان الساعة قد ظهرت فی هیکل عزّ مشهود و ان القيامة قد قامت و ظهرت من انوار عزّ محبوب و الصراط قد ارتفعت فی نفس الله المهیمن المحمود و ان الجنة قد ظهرت و تزینت بطراز علی مقصود و ان الأرواح تعلقت فی سماء عزّ مرفوع و ان

the Nightingale is warbling its melody upon the branches of the Tree of Command, if ye be of them that hearken. Verily, the Beauty of God hath appeared from behind the veil, and yet ye are veiled in veils of your own.

- 4 Hearken to My words, and attend to that of which ye have been careless. Consume all the veils in the name of God, the Help-in-Peril, the Most Exalted, the Self-Subsisting. Perchance ye may enter into the gardens of Paradise, inhale the sweet fragrances wafting from the holy flowers of the Beloved, and not withhold yourselves from attaining that which hath been ordained for you through the grace of God, the Protector, the Almighty, the Most Holy.

- 5 By the righteousness of God! Soon whatever ye regard as precious in this vain life will be folded up, ye will return to God, and will be called to account for your deeds, and ye will no longer be able to make amends for that which hath escaped you. In the holy Presence, before the angels of the Realms above, ye will be shame faced, and nothing ye have done in your lives will avail you, neither will the worldly vanities ye have accumulated profit you. This is the clear truth, which the fingers of the Self-Subsisting have inscribed and made manifest through the power of truth, if ye be of them that understand.

- 6 Say: By the righteousness of God! The days of the Spirit have passed you by while ye were heedless of them. Wherefore, be advised by this counsel of Mine, and turn towards the Face of your Creator, if ye be of them that understand. Take no rest except in remembrance of God. This is what the Dove of the Spirit counseleth you that haply ye may be guided by the guidance of God, and may conduct yourselves upon the earth in accordance with His will. This is better for you than all that hath been and will be. And take no breath except in remembrance of the Beloved, if ye would be guided by this counsel.

- 7 Say: By the righteousness of God! At this moment the Dove of the Command is singing the most exalted call in the centre of the heavens, if ye be of them that hearken. Sanctify your ears and purify your vision that haply ye may see with the eyes of God that which He hath ordained for you in His kingdom of glory and what He hath inscribed with the fingers of the Spirit upon the guarded Tablet of holiness.

- 8 O 'Ali, give thanks to God, thy Lord, inasmuch as He hath enabled thee to recognize Himself and imbued thy heart with His love. This, indeed, is the intended goal. Moreover, He hath manifested to thee that which thou didst see in the world of the dream. This, indeed, is an evident bounty. Wherefore,

الورقاء تغرّدت على اغصان شجرة الأمر ان انتم تسمعون وانّ الجمال قد ظهرت عن خلف القناع و اذا انتم في حجابكم محتجبون

4 فاسمعوا قولي ثم قوموا على ما غفلتم عنه ثم احترقوا كلّ الحجاب باسم الله المهيمن العزيز القيوم لعلّ تدخلون في حدائق الرّضوان وتجذون ارياح التي تهبّ عن ازهار قدس محبوب ولا تمنعوا انفسكم عمّا قدّر لكم من فضل الله المهيمن العزيز القدّوس

5 فوالله سيطوى كلّ ما انتم تحبّونه في الحياة الباطلة و ترجعون الى الله و تسألون عمّا كنتم به ان تعملون و اذا يفوت عنكم تدارك ما فات عنكم و في محضر القدس عند ملائكة العالين تنجلون و لن ينفعكم شيء فيما فعلتم في حياتكم الباطلة و لا بما كنتم من زخارف الدّنية و هذا الحقّ معلوم قد رقم من اصبع عزّ قيوم و ظهر بالحقّ ان انتم تعلمون

6 قل فوالله قد مضت عليكم ايام الرّوح و كنتم عنها غافلون اذا فاستنصحو بنصحي هذا ثم اقبلوا الى وجه بارئكم ان انتم تعلمون و لا تستريحوا على فراشكم الا بذكر الله و هذا ما ينصحكم حمامة الرّوح لعلّ انتم بهدى الله تهتدون و لا تتحرّكوا في الأرض الا بارادة من الله و هذا خير لكم عن كلّ ما كان و ما يكون و لا تتنفّسوا الا بذكر المحبوب ان انتم بهذا النصّح تستنصحون

7 قل فوالله حينئذ يغنّ حمامة الأمر بأعلى النداء في وسط السّماء ان انتم تسمعون نزهوا آذانكم ثمّ ابصاركم لعلّ انتم ببصر الله تنظرون فيما قدّر لكم في جبروت العزة و ما سطر من اصبع الرّوح على لوح قدس محفوظ

8 و انّك انت يا على فاشكر الله ربّك فيما عرّفك نفسه و اودع في صدرك حبه و هذا لغاية المقصود ثمّ ظهر لك ما رأيت في المنام و هذا الفضل مشهود اذا قدّس نفسك و طيّر

sanctify thy soul and soar with the wings of power in the glorious atmosphere of the Beloved. Have no fear of anyone, and forget not the grace of thy Lord unto thee. Be thou in thy love for thy Creator like a mountain of ruby, and withhold not thyself from the remembrance of thy Lord. Make mention of Him, then, at all times. This is the grace of God, the Almighty, the Self-Subsisting. Trust in God in all affairs, and avoid those who have disbelieved in God and were shut out from meeting Him. We bear witness at this moment that thou hast been faithful to thy promise and responded to thy Creator at a time when the hateful have not responded to Him.

- 9 Thus, hath His mercy preceded thee and those who have trusted in God, their Lord. Announce the glad tidings to thyself, and rejoice in thy spirit, inasmuch as thou hast arrived in a land around whose precincts the angels of holiness circle. Thus have We bestowed our bounty upon thee and upon those who have believed in God, their Lord, who have turned towards the Countenance of the All-Glorious. Salutation upon thee and upon those who are steadfast in their love. Praise be to God, the Lord of the worlds.

بجنّاحين العزّ في هواء عتر محبوب ولا تخف من احد ولا تنس فضل ربك عليك وكن في حبّ بارئك كالجليل الياقوت ولا تحرم نفسك من ذكر ربك ثم اذكره في كلّ حينك وهذا فضل من الله العزيز القيوم وتوكل على الله في كلّ الأمور ثم اعرض عن الذين كفروا وكانوا عن لقاء الله هم معرضون وانا نشهد حينئذ بأئتك وفيت بعهدك واجبت بارئك في حين الذي ما اجابه المبغضون

9 و ك ذلك سبقت رحمته عليك وعلى الذينهم كانوا على الله ربهم يتوكلون بشر في نفسك ثم استبشر في روحك بما وردت في ارض التي في حولها ملائكة القدس يطوفون وكذلك مننا عليك وعلى الذينهم آمنوا بالله ربهم وكانوا الى وجه العزّ يتوجهون والتكبير عليك وعلى الذينهم كانوا في حبهم لراستين والحمد لله رب العالمين
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INBA23:200, NLAI_BH2.294, BRL_DA#315,

AQA6#249 p.233, YMM.470x

BH01588

To: *Haji Mirza Ibrahim Qudvatul-Muhaqiqin*

- 1 In the Name of God, the Mighty, the All-Bestowing!
- 2 Your letter hath come before Us, and We have understood its contents. We beseech God to aid thee to recognize Him, to detach thee from all else save Him, and to draw thee nigh unto His Self. There is no God but Him, the Mighty, the Help in Peril. Blessed art thou for having turned unto this Prisoner, Who hath been imprisoned in the path of God by reason of that which the hands of the oppressors have wrought. It behooveth one such as thee to know God and to ascend, by the ladder of certitude, unto the station of true knowledge.
- 3 Verily, when We found in thee the love of God, We responded to thee with this Tablet, that thou mayest be among those who, when the verses of their Lord are sent down unto them, fall prostrate upon their faces before God, the One, the Peerless,

1 بسم الله العزيز الوهاب

2 قد حضر بين يدينا كتابك وعرفنا ما فيه ونسئل الله بأن يوفقك على عرفانه وينقطعك عن دونه ويقربك الى نفسه لا اله الا هو العزيز المستعان طوبى لك بما اقبلت الى هذا المسجون الذي سجن في سبيل الله بما اكتسبت ايدي اهل الطغيان و لملك ينبغي ان يعرف بالله ويرتقى بمرقاة الايقان الى مقر العرفان

3 انا لما وجدنا منك حبّ الله لذا اجبنّاك بهذا اللوح لتكون من الذين اذا نزلت عليهم آيات ربهم خرّوا على الأذقان سجداً لله الواحد الفرد المعتمد

the Self-Subsisting, the Just. Turn unto God with proof and evidence, and with that which He hath made a testimony from His presence. Thus hast thou been commanded by thy Lord, the All-Merciful. Test not thy Lord, for it is His to try His servants as He pleaseth. Turn unto Him, then be content with what He hath ordained for thee in the Tablet, and be thou in a state of joy and tranquility.

- 4 Verily, He hath not sent down upon anyone save that which is better for him than all that hath been created in existence. And if thou art unable to immerse thyself in the depths of the oceans of thy Lord's good-pleasure, the Lord of Names and Attributes, then ask of Him what thou desirest, for He fulfilleth the needs of those who ask of Him, and He is indeed of great bounty and supreme benevolence. Beware lest thou condition thy turning unto Him upon any matter, for He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings. There is no God but Him, the Almighty, the Glorious, the Bountiful.

- 5 Abandon what the people possess and take what is with God. He will suffice thee above all that hath been created in existence and ordained in contingent being. Know thou that I am but the servant of God among you, moved by the winds of the will of your Lord, the All-Merciful, as He pleaseth and willeth. I possess for myself neither life, nor death, nor stillness, nor motion. I speak not except by His leave, as evidenced by that which hath appeared from Me by His command, which none can perceive save those endowed with insight.

- 6 Harken unto the rustling of the Most Exalted Pen, the rushing of the winds of grace, and the cooing of this Dove that singeth by thy Lord's command upon the branches of the Lote-Tree of inner meanings and utterance with diverse melodies. Gird up thy loins to assist the Cause of God, then arise from the horizon of the Cause with remembrance and utterance. Say: O people! The clouds of idle fancies have been rent asunder and the verses have been sent down from God, the Almighty, the Glorious, the All-Knowing. Beware lest ye deprive yourselves of Him Who hath come to you with power and sovereignty.

- 7 If thou wouldst hear My word concerning thy Lord's Cause, God would raise thee to a station wherein thou wouldst behold most of mankind beneath thy shadow, and He would send down unto thee that which would gladden thy heart. Verily, there is no God but Him. His is the creation and the command. All things are with Him in due measure. By what proof can one who denieth this Cause establish his faith in God? Say: By which of your Lord's signs do ye cry lies, O ye who are in loss!

الدِّيان اقبل الى الله بالدليل والبرهان وبما جعله
حجة من عنده كذلك امرت من لدن ربك
الرحمن لا تجرب ربك وان له ان يمتحن عباده
كيف يشاء اقبل اليه ثم ارض بما قضى لك في
اللوح وكن على فرح واطمينان

4 انه ما نزل على احد الا ما هو خير له عما خلق في
الأكوان وان لا تستطع ان تغمس في غمرات
اجر رضاء ربك مالک الأسماء والصفات
فاستله فيما تريد وانه يقضى حوائج من سئله
وانه لعظيم الفضل وكبير الاحسان اياك ان
تعلق اقبالك اليه بأمر من الأمور لانه هو فعال
لما يشاء يفعل ما يشاء ولا يستل عما شاء لا اله
الا هو المقتدر العزيز المنان

5 دع ما عند الناس وخذ ما عند الله انه يكفيك
عما خلق في الأكوان وقدر في الامكان ثم اعلم
بأنى لغلام الله بينكم تحركنى ارياح مشية ربكم
الرحمن كيف شاء و اراد ولا املك لنفسى
حيوة ولا مماتاً ولا سكونا ولا قرار ولا اتكلم
الا بعد اذنه ويشهد بذلك ما ظهر منى بأمره و
لا يدركه الا اولو الأبصار

6 ان استمع صرير قلم الأعلى وهزير ارياح الفضل ثم
هدير هذه الورقاء التي تغن بأمر ربك على افنان
دوحة المعاني والبيان بفنون الألحان ان اشد
ظهرك لنصرة امر الله ثم اطلع عن افق الأمر
بالذكر والبيان قل يا قوم قد شق غمام الأوهام و
نزلت الآيات من لدى الله المقتدر العزيز العلام
اياكم ان تمنعوا انفسكم عن الذى جائكم بقدرة و
سلطان

7 انك لو تسمع قولى فى امر ربك ليرفعك الله الى
مقام ترى اكثر الناس فى ظلك وينزل عليك
ما يرضى به فؤادك انه ما من اله الا هو له الخلق
والأمر كل عنده بمقدار من انكر هذا الأمر بأى
برهان يثبت ايمانه بالله قل بأى آية من آيات ربكم
تكذبون يا اصحاب الخسران

8 Detach thyself from all things, then turn thy face toward thy Lord, the All-Merciful, and say: O my God and my Master! I beseech Thee by the Name through which Thou didst unlock the tongues of them that know Thee in Thy praise and glory, and through which the hearts of the sincere ones were severed from all that was created on earth in their quest for Thy nearness and good-pleasure, that Thou deprive me not of the breezes that waft from the right hand of the gardens of Thy paradise, nor of the fragrances that are wafted from the direction of Thy Name, the All-Forgiving, upon the sinners among Thy creatures. Then cause me, O my God, to be wholly turned unto Thee and detached from all else save Thee. Then remove, by the fingers of Thy power, the veils that have come between me and the lights of the countenance of the Manifestation of Thy most exalted Self in this Revelation, which hath appeared in Thy Most Great Name between earth and heaven. Then send down upon me, from the clouds of Thy mercy and the heaven of Thy grace, the good of this world and the world to come, and ordain for me a seat of truth with Thee in the highest paradise. Verily, Thou art the Almighty over what Thou willest. There is no God but Thee, the Exalted, the Most High, the Unconstrained.

8 ان انقطع عن كل شيء ثم ول وجهك شطر ربك الرحمن و قل يا الهى و سيدى استلك باسم الذى به فتحت السن العارفين بذكرك و ثنائك و انقطعت قلوب المخلصين عما خلق فى الأرض طلباً لقربك و رضاك بأن لا تجعلنى محروماً عن نفحات التى تهب عن جهة الأيمن من رياض [جنانك] و عن فوحات التى تمر عن شطر اسمك الغفار على العاصين من بريتك ثم اجعلنى يا الهى بكل مقبلاً اليك و منقطعاً عن سواك ثم اكشف بأنامل القدرة حجابات التى حالت بينى و بين انوار وجه مظهر نفسك العلى الأعلى فى هذا الظهور الذى ظهر باسمك الأبهى بين الأرض و السماء ثم انزل على من سحاب رحمتك و سماء فضلك خير الدنيا و الآخرة ثم اجعل لى مقعد صدق عندك فى الرفيق الأعلى و انتك انت المقتدر على ما تشاء لا اله الا انت العزيز المتعالى المختار

INBA92:202x, BLIB_Or15725.173

BH01596

To: *Jim Ayn Fi Ri in Kazim*

- 1 He is the Mighty, the All-Knowing, the Ever-Abiding, the Gracious
- 2 This is the Book of God, the Most Exalted, the Powerful, the Gracious, unto God, the Mighty, the Sovereign, the Inaccessible, the All-Protecting. Herein is mentioned what hath come upon Us from the people of the Bayan, that it may serve as a remembrance unto those who exist today and as guidance and mercy unto another people, and that My tribulations may be recalled before God on the Day whereon the creatures of the first and the last shall be gathered together.
- 3 O people of the Bayan! Did not God announce unto you in the Book this Revelation in a language of manifest truth, in that which was revealed unto the Great One when he inquired about God's Hidden Name, and He answered him in truth

1 هو العزيز العليم الباقي الكريم

2 هذا كتاب الله العلى المقتدر الكريم الى الله العزيز السلطان الممتنع المنيع و يذكر فيه ما ورد علينا من ملاء البيان ليكون تذكرة للذين هم كانوا اليوم و هدى و رحمة لقوم آخرين و ليذكر بلاياي بين يدى الله فى يوم الذى فيه يحشر خلق الأولين و الآخرين

3 يا ملاء البيان اما بشركم الله فى الكتاب بهذا الظهور بلسان صدق مبين فيما نزل للعظيم حين الذى سأل عن اسم الله الباطن و اجابه بقوله الحق انه

saying: "Verily, he is the son of 'Ali, an Imam of indubitable truth." And this was the last that was revealed concerning this irrevocable, mighty, transcendent and powerful Cause. The Tablets of God were filled with mention of this Youth, if ye be of them that bear witness. Moreover, this is the proof whereby the Revealer of the Bayan and all that appeared from Him were established, as ye yourselves and all who dwell in the heavens and on earth do testify.

- 4 Despite this, how is it that ye have turned away from these verses that have filled the East and West of the earth, if ye be of them that comprehend? Say: O people, if ye believe not in these verses, then by what proof did ye believe in God aforetime? Bring it forth and be not of the patient ones. Say: O people, am I not the son of 'Ali in truth? Was I not named Husayn in God's almighty, mighty and gracious dominion? Have I not recited unto you each day verses that have left hearts unable to reckon their number, nay, even the minds of them that are nigh unto God?
- 5 Yet ye, O people of the Bayan, have denied Me, calumniated Me, and rejected Me without any clear proof or illuminating Book. And whenever We increased the evidence, ye increased in your rejection, to such extent that ye kindled the fire of hatred in your breasts, O people of malice! Do ye wish to obstruct this Breeze from blowing, or to prevent the Spirit from ascending unto God, the Sovereign King, the Mighty, the Ancient? Nay, by my Lord, ye shall never be able to do so, even as the peoples before you were unable, O heedless ones!
- 6 Say: By God, besides Whom there is none other God, no one's faith shall be complete this Day except by acknowledging this Cause. This is God's punishment upon the idolaters and God's mercy upon them that believe in His unity. O people of the Bayan! Do ye believe in part of the Book while denying God's Book, the Revealed, the Gracious, the Trustworthy?
- 7 O people! Fear God and follow not your desires. Follow the fear of God and flee not from this Great Announcement. Will flight profit you? Nay, by the Lord of the worlds! Will turning away avail you? Nay, by the glory of God, the Great King! And if ye have forgotten what the peoples of old did, the people of the Furqan are not far from you. Remember when the Most High came unto them with manifest authority, bearing a conclusive proof from His Lord, the Bestower, the Honored, the Gracious. He sent unto the leaders of the people the angels of the Cause with an illuminating Book. They entered their presence with a mighty and glorious Tablet. Among them were those who turned away and took not the Tablet, and those who took it

ابن عليّ امام حقّ يقين و هذا آخر ما نزل في هذا الأمر المبرم العزيز المتعالى القدير وملئت الواح الله من ذكر هذا الغلام ان انتم من الشاهدين و من دون ذلك هذه الحجّة التي بها ثبت منزل البيان و ما ظهر من عنده و يشهد بذلك انتم و كل من في السموات و الأرضين

4 و مع هذا كيف اعرضتم عن هذه الآيات التي ملئت شرق الأرض و غربها ان انتم من العارفين قل يا قوم ان لن تؤمنوا بهذه الآيات فبأي برهان آمنتم بالله من قبل فاتوا به و لا تكوننّ من الصّابرين قل يا قوم الست ابن عليّ بالحقّ اما سميت بالحسين في جبروت الله المهيمن العزيز الكريم و اما قرأت عليكم في كلّ يوم آيات التي عجزت الأفئدة عن احصائها بل عقول المقرّبين

5 و انتم يا ملأ البيان انكرتموني و اقترتموني و كذبتموني من دون بينة و لا كتاب منير و كلّما زدنا في البرهان زدتم في الاعراض بحيث اشتعلتم نار الحسد في صدوركم يا ملأ المبغضين أ تريدون ان تصدّوا هذا النسيم عن هبوبه او ان تمنعوا الرّوح عن الصّعود الى الله الملك السّلطان العزيز القديم لا فوريّ لن تقدروا بذلك كما ما اقتدروا بذلك امم امثالكم يا ملأ الغافلين

6 قل فوالله الذي لا اله الا هو لن يتمّ اليوم ايمان احد الا بأن يعترف بهذا الأمر و هذا من قهر الله على المشركين و رحمة الله على الموحّدين ان يا ملأ البيان أ تؤمنون ببعض الكتاب و تكفرون بكتاب الله المنزل الكريم الأمين

7 يا قوم خافوا عن الله و لا تتبعوا هوىكم فاتبعوا تقى الله و لا تفروا عن هذا النّبأ الكبير هل ينفعكم الفرار لا فوربّ العالمين و هل يغنيكم الاعراض لا فوعزّة الله الملك العظيم و ان نسيتم ما فعلوا امم القبل فليس فنة الفرقان عنكم ببعيد فاذا ذكر لهم اذ جاءهم العليّ بسّطان مبين و كان بيده حجّة بالغة من ربه المنان المكرّم الكريم و ارسل الى رؤساء القوم ملائكة الأمر بكتاب منير و دخلوا عليهم بلوح عرّ منيع و منهم من اعرض و ما اخذ

and looked upon it as one in a swoon, saying "These are but tales of the ancients." And among them were those who took the Tablet with one hand and gave it less attention than can be reckoned, then cast it upon the ground, being among those who showed arrogance toward God Who created and fashioned them. Thus do We recount unto you the tale of the perplexed ones.

- 8 O people of the Bayan! Strive within yourselves not to act as these idolaters acted. When the Youth of the Spirit entereth upon you with God's Book, arise instantly from your seats, then take the holy Book in your hands, then kiss it, then honor the Youth with gracious respect. By God, this shall profit your souls more than all that ye are engaged in. And if ye transgress, verily God is independent of what is past and what is to come and what appeareth in these few days.

- 9 The Spirit, the glorification, and the splendor be upon you, O people of the Bayan, if ye follow that which the Dove hath warbled in this eventide.

اللّوح ومنهم من اخذ ونظر اليه نظر المغشي و قال هذا اساطير الاولين ومنهم من اخذ اللوح باحدى يديه والتفت اليه اقل من ان يحصى و تركه على الارض وكان من المستكبرين على الله الذي خلقه وسوية كذلك تلقى عليكم من نبا المغلين

8 و انتم يا ملاء البيان فاجهدوا في انفسكم بأن لا تفعلوا كما فعلوا هؤلاء المشركين واذا دخل عليكم غلام الروح بكتاب الله قوموا عن مقاعدكم آنفا ثم خذوا كتاب القدس بأيديكم ثم قبلوه ثم وقروا الغلام بوقار كريم فوالله هذا ما ينتفع به انفسكم من كل ما انتم به لعاملين وان تتجاوزوا ان الله لغني عما مضى وعما سيأتي وعما يظهر في هذه الأيام القليل

9 والروح والتكبير والهاء عليكم يا ملاء البيان ان تتبعوا ما غرّد الورداء في هذا الاصيل

INBA36:018, INBA71:175, BLIB_Or15696.117,
LHKM2.022, RSBB.024, YMM.218x

BH01636

To: Mulla Muhammad Zi

- 1 O Mulla Muhammad! He is God, the Glorious, the Most Glorious!
- 2 Hearken unto what the Tongue of God inspires thee from His holy, mighty and impregnable dominion, that thou mayest hear the call of thy Lord, rend asunder the veils, and emerge from behind the veil of concealment through My Name, the Mighty, the Inaccessible, the Impregnable. Perchance thou mayest become among men as the sun by which all created things are illumined, or as a tree which bears fruit at all times, or as an angel crying out between the heavens and the earth: "This is indeed the Ancient Beauty Who hath appeared once again in the mantle of grandeur, yet the people of understanding have opposed Him, as have these unbelievers who have openly denied God and turned away from His verses after they were sent

1 هو الله البهي الأبهى

2 ان اسمع ما يلهمك لسان الله عن جبروته المقدس العزيز المنيع لعل تسمع نداء ربك وتخرق الحجاب وتطلع عن رداء الستر باسمي العزيز الممتنع المنيع ولعل تكون بين الناس كالشمس التي تستضيء بها الممكنات او كشجرة التي تثمر في كل حين او تكون ملكاً وتصيح بين السموات والارض بأن هذا لجمال الأولى قد ظهر في رداء الكبرياء مرة اخرى واعترضوا عليه اولي النهى ثم هؤلاء المشركين الذين كفروا بالله جهرة واعرضوا عن

down in truth.” Thus doth it descend even now from One Who is All-Knowing, All-Informed.

آياته بعد الذي نزلت بالحقّ و كذلك ينزل حينئذ
من لدن علم خبير

- 3 Say: By God! The clouds of bounty have been raised up and the rain clouds of grace have appeared, showering forth at every moment clear verses that bewilder the minds of the believers. Say: By God! Were but a single letter thereof cast upon the graves of all created things, they would surely emerge from their tombs, humble before God, the Almighty, the Mighty, the Impregnable. And were another letter thereof cast, they would return to what they were. Thus have We made the Word to be the Sword of God, distinguishing thereby between the believers and the ungodly. Those who are brought to life by the Word of God - these are the companions of eternity who soar in the atmosphere of the spirit on wings of detachment, and upon whom shower blessings the angels of the divine Command, then those who dwell in the precincts of the Divine Essence, then those within the veil of the Kingdom, then those in the atmosphere of the Realm of Might, then those in the earthly realm, if ye be of those who know.

3 قل تالله قد ارتفعت سحب الجود و ظهرت غمام
الفضل و تمطر في كلّ حين بآيات بينات التي
تذهل عنها عقول الموحدين قل تالله لو يلقي حرفاً
منها على قبور الممكّات ليخرجن عن الأجداث
خشعاً لله المقتدر العزيز المنيع و لو يلقي حرفها
الأخرى اذا يرجعون الى ما كانوا و كذلك
قدرنا الكلمة سيف الله و نفصل بها بين الموحدين
و المشركين و الذينهم استحيوا بكلمة الله اولئك
اصحاب البقاء و يطيرن في هواء الروح بأجنحة
المنقطعين و يصلون عليهم ملائكة الأمر ثمّ الذينهم
كانوا في اجمة اللاهوت ثمّ في ستر ثياب الملكوت
ثمّ في هواء الجبروت ثمّ في ارض الناسوت ان
انتم من العارفين

- 4 As for those who flee from the Word of God, depart from its shadow, and die to the holy melodies - these are like unto ashes, if ye be of those who witness. Even as ashes are not moved by anything, these are not moved by the Word of God and its forms, nor by the divine fragrances and glory. Thus do We impart unto thee the mysteries of what was, that thou mayest be of those who know.

4 و الذينهم فروا عن كلمة الله و خرجوا عن ظلّها و
ماتوا عن نعمات القدس اولئك مثلهم كالرماد
ان انتم من الشاهدين كما ان الرماد لن يحرك من
شيء اولئك لن يحركن من كلمة الله و صوره
ثمّ من نفحات الله و عزّه كذلك نلقى عليك
اسرار ما كان لتكوننّ من العالمين

- 5 O My Name! Leave behind the veils of earth and the coverings of sovereignty, then arise from the dawning-place of the divine names through My Name, the Self-Sufficient, the Mighty, the Wondrous. Convey the Cause of thy Lord to the East and to the West. Tarry not therein, and be not of those who linger. Be as a flame of fire or a pillar of light, such that if thou appearest from one direction, thy radiance is manifest from another. Thus doth the Pen of Holiness command thee from the presence of One Mighty, Wise.

5 و انك انت يا اسمي فانخرج عن سبجات الأرض
ثمّ غشوات الملك ثمّ اطلع عن مطلع الأسماء
باسمي الغنيّ المقتدر البديع ثمّ بلغ امر مولاك الى
الشرق و الغرب و لا تصبر فيه و لا تكن من
الساكنين كن كشعلة النار او كعمود من النور
بحيث لو تظهر من جهة يظهر اشراقك عن جهة
اخرى كذلك يحكم عليك قلم القدس من لدن
عزيز حكيم

- 6 When We desired to withdraw Ourselves from among these people, We sent down unto thee that which would render thee detached from all the worlds. We have sufficed with these verses, that thou mayest be mindful within thyself and remind the people of days the like of which the eyes of the lords have never seen, how much less the eyes of the veiled ones. We had indeed sent down unto thee aforetime a Tablet wherein was treasured in each letter a fragrance which, were it to waft over all created things, would cause them to arise from the dust of

6 و انا لما نريد ان نزل نفسنا عن بين هؤلاء لذا
نزلنا عليك ما يجعلك به منقطعاً عن العالمين و
اكتفينا بهذه الآيات لعلّ تكون متذكراً في نفسك
و تذكر الناس بأيام التي ما رأت بمثلها عيون
الأرباب فكيف عيون المحتجبين و لقد نزلنا عليك
من قبل لوحاً و قد كنز في كلّ حرف منه رائحة
التي لو يهبّ على الممكّات ليقومنّ عن تراب الغفلة
و يتوجهنّ بوجوههم الى وجه الله المهيمن المقتدر

heedlessness and turn with their faces toward the countenance of God, the Protector, the Mighty, the Powerful, the Omnipotent. However, We did not send it unto thee until its time should come, for all matters are dependent upon the signature that returns to the Decree that returns to Destiny that returns to the Will that returns to the Primal Will which creates by My command, the Mighty, the Exalted, the Most Exalted, the Powerful, the Impregnable.

العزیز القدر ولکن ما ارسلناه الیک الی ان یأتی
وقته لأنّ کلّ الأمور معلقة بامضاء الذی یرجع
الی القضاء الذی یرجع الی القدر الذی یرجع الی
الارادة الّتی یرجع الی المشیة الّتی یخلق بأمری
المقتدر العالی المتعالی العزیز المنیع

7 Thus have We given thee glad tidings thereof, that thou mayest be gladdened within thyself until it is revealed unto thee with the sovereignty of letters and words. This is indeed My bounty unto thee and unto all the worlds. As for those whose names thou didst mention in thy letter, convey unto them from Us greetings and mercy and salutations and loving-kindness and glorification and spirit and sweet fragrance, that they may rejoice within themselves and be of those who return unto God, unto Whom all matters return on the Day whereon the feet of the sincere shall slip.

7 کذلک بشرناک به لتکون مستبشراً فی نفسک
الی ان یتجلّی علیک بسلطان الحروفات و الکلمات
و انّ هذا فضلی علیک و علی العالمین و انّ الذین
ذکرت اسمائهم فی کتابک بلغهم من لدنا سلاماً
و رحمةً و تحيةً و عنايةً و تکبیراً و روحاً و ریحاناً
لیستبشرون فی انفسهم و یکونون من الراجعین الی
الله الذی یرجع الیه کلّ الأمور فی يوم الذی تزلّ
فیه اقدام المخلصین

8 Say: By God! The Day hath appeared in truth in the temple of the Youth. Blessed be God, the Most Wondrous of the wondrous ones, the Manifestor of the treasures of the unseen as He pleaseth. He is, in truth, the Single One, the Mighty, the Powerful, the Generous.

8 قل تالله انّ الیوم قد ظهر بالحقّ فی هیکل الغلام
فتبارک الله ابداع الابدعین و مظهر کائنات الغیب
کیف یشاء و انه هو الفرد العزیز المقتدر الکریم

INBA36:165, NLAI_BH1.236, BRL_DA#456,
TZH4.315

BH01637

To: Al-Hasan an-Nahri from Sad (Sultanush-Shuhada)

1 He is the Glorious, the Most Glorious

1 یصل ل الی جناب الحسن النّهری من اهل الصّاد
لیکون من المحسنین هو البهی الأبهی

2 O thou Name of God! Hearken unto the sweet melodies of the Spirit, and take no heed of them who have disbelieved in God and His Verses, and who have turned against His Cause. Follow thou the Faith of the Spirit in the love of thy Lord: this is the root of religion, though none shall know it save all that are well-assured and discern aright.

2 ان یا اسم الله اسمع نغمات الرّوح و لا تلتفت الی
الذّینهم کفروا بالله و آیاته و کانوا فی الأمر شقیّاً
ان اتبع ملّة الرّوح فی حبّ ربّک و هذا اصل
الذّین و لن یعرف ذلک الا کلّ موقن ذکياً

3 Say: O people! The veils of idle fancy have been torn away; the heaven of impiety hath been cleft asunder; and God hath come down upon the cloud of holiness, surrounded by a host of angels. Thereupon all things were changed; every soul was

3 قل یا قوم قد شقّت سبحات الوهم و انفطرت
سماء الشّربک و اتی الله علی ظلال القدس و
فی حوله من الملائكة قبیلاً اذاً بدّل کلّ امر و

shaken; and every proud and lofty peak was reduced in dust. Remain thou steadfast in the Cause through the power of God and His might; and assume thou in this state a seat of conspicuous glory. Assist then the Cause to the extent that thou art able, for the people of the Bayan would fain return the Cause unto the abyss where they themselves are fallen. Lay hold upon the reins of the Cause lest the fingers of impiety profane it: this is that which hath been destined for thee in His glorious and preserved Tablets. We have decreed that every soul should write touching this Cause that whereby the feet of them who are endued with understanding shall be confirmed in an exalted honour.

- 4 O Khalil! Shatter thou the idols of imagination through the power of thy Lord; then lead out the people from the darkness of passion, and usher them into an abode of safety beneath the shadow of the Divine Lote Tree that hath sprung up in truth from beside a mighty throne. Beware lest aught distract thee; do thou of thine own accord draw nigh unto God, Who created thee, fashioned thee, and appointed thee to be a glorious remembrance unto His servants. Shouldst thou wish to learn what hath touched the Beauty of an Effulgent Glory, know that He hath fallen into the well of envy: here is His raiment, bespattered with His blood, which we have sent unto thee that thou mayest have clear proof of Our claim. Thus have we inspired thee, and revealed unto thee what befell the Manifestation of the Self of God at the hands of His servants who, though created by a mere indication of His purpose, as articulated by His pen, dealt frowardly towards their Lord.

- 5 Be thou the Word of God, and the Sword of His Command among His servants, that through thee He may distinguish between those who believed in God and His Verses, and those who disbelieved and rebelled against the Cause. Take heed that thou aid thy Lord at all times, and approach not those from whom thou inhalest the odour of animosity towards this Youth, Who hath shone forth above the Dawning-place of Eternity with manifest dominion.

- 6 Say: O people! If ye believed in 'Ali because of the revelation to Him of the Bayan; and before Him in Muhammad because of the revelation to Him of the Furqan; and again in the One Who conversed with God (Moses) because of the revelation to Him of the Torah, then by the righteousness of God these are their selfsame Verses, which, in this peerless form, have been sent down from the throne on high. These apart, the whole earth hath been filled with the evidences of a sovereignty that hath encompassed all the worlds. Be ye then abashed, O people, before God, Who created you by His command; and repent ye

اضطرب كل نفس و نفس كل جبل شاخ
رفيعا و انتك انت فاستقم على الامر بحول الله
وقوته ثم اتخذ لنفسك في هذا المقام مقعد عز
امينا ثم انصر الامر بما استطعت لأن ملأ البيان
ارادوا بأن يرجعوا الامر الى مقر الذي كانت
انفسهم عليه مطروحا خذ زمام الامر لئلا يمسه
انامل الشرك و هذا ما قدر لك في الواح عز
حفيظا و لقد قدرنا لكل نفس بأن يكتب في هذا
الامر ما يثبت به ارجل العارفين على صراط عز
رفيعا

4 ان يا خليل كسر اصنام الوهم بقدره ربك ثم
اخرج الناس عن ظلمات الهوى و بشرهم الى
موطن الأمن في ظل سدرة التي ارتفعت بالحق
عن جهة عرش عظيم اياك ان لا تلتفت الى
شيء ثم تقرب بنفسك الى الله الذي خلقك و
سواك و جعلك لعباده ذكرا منيعا و ان تريد
ان تطلع على ما ورد على جمال عز بهيا فاعلم بأنه
قد وقع في بحر الحسد و هذا قيضه مرشوش بدمه
و ارسلناه اليك لتكون على بصر منيرا كذلك
الهمناك و القيناك ما ورد على مظهر نفس الله
من عباد الذين هم خلقوا بارادة من قلبه و كانوا
على ربهم بغيا

5 كن كلمة الله و سيف امره بين العباد ليفصل بك
بين الذين آمنوا بالله و آياته عن الذين كفروا
و كانوا على الامر بغيا اياك فانصر ربك في
كل حين و لا تقرب الى الذين تجد منهم روايح
البغضاء من هذا الغلام الذي اشرق عن مطلع
البقاء بسلطان مينا

6 قل يا قوم ان كنتم آمنتم بعلي بما نزل عليه البيان
و بحمد من قبله بما نزل عليه الفرقان ثم بالكليم بما
نزل عليه الأسفار تالله تلك آياتهم قد نزلت عن
جهة عرش منيعا و من دونها قد ملئت الآفاق
عما ظهر من سلطان الذي كان على العالمين محيطا
إذا يا قوم فاستحيوا عن الله الذي خلقكم بأمر من
عنده ثم توبوا اليه بما فرطتم في جنبه و هذا جنب
الله ان انتم به عليم

for having failed in your duty towards Him - a duty that is owed here, did ye but know it.

- 7 Say: Blind are the eyes that will not turn towards His court; and mute is the tongue that will not celebrate the wonders of His praise; and deaf are the ears that will not hearken unto the sweet melodies of the Spirit uttered by this tongue, which proclaimeth in all things: "I, in very truth, am God: no God is there but Him; His knowledge, truly, embraceth all things."
- 8 Say: O people! Cast away that which ye possess. Take hold, then, of the Tablet of God with a power born of Him, and inhale its savour: should ye discover therefrom the fragrance of the All-Merciful, guard it from the blight of demons. Then assist Him so far as lieth in your power: He, verily, assisteth His loved ones as He pleaseth; and verily His assistance is nigh unto the believers. Beware that ye dispute not with God; nor contend with the One Who is His own Self; nor repudiate that whereby your names shall be exalted, and the truth of your own religion hath been established. Fear God, and be not distant from the shore of nearness. The Spirit be upon thee, and upon all who follow thy Lord's command at even and at morn.

7 قل قد عمت ابصار لن يرتد الى شطره و بكت لسان لن ينطق ببدايع ذكره وصمت اذان لن تسمع نغمات الروح من هذا اللسان الذي ينطق في كلشيء بائي انا الله لا اله الا هو و انه قد كان بكلشيء عليما

8 قل يا قوم دعوا ما عندكم ثم خذوا لوح الله بقوة من عنده ثم استنشقوا ان وجدتم عنه رائحة الرحمن فاحفظوه عن ضر الشيطان ثم انصروه بما كنتم مستطيعا عليه و انه لينصر احبائه كيف يشاء و ان نصره كان على المؤمنين قريبا اياكم ان لا تجادلوا بالله ولا تحاربوا مع نفسه ولا تدحضوا ما يستعلي به اسمائكم و حقق به دينكم خافوا عن الله و لا تكونن عن شاطئ القرب بعيدا و الروح عليك و على من اتبع امر مولاك في كل بكور واصيلا

BLIB_Or03114.077, BLIB_Or15725.110,
BLIB_Or15737.201, LHKM1.026,
NNY.131-132

BH01639

To: Aqa Siyyid Abutalib Shahmirzadi

- 1 In the Name of Him at Whose advent all are disturbed save His honored servants. In the Name of God, the Exalted, the Great.
- 2 O thou remnant of My family! Harken unto My call from the precincts of My throne, that the melodies of the All-Merciful may attract thee to a station raised above the understanding of the worlds. Blessed art thou, for the breezes of the Spirit have seized thee in His days, and thou didst attain the presence of the Beloved Who was martyred in My path and ascended to the pavilion of holiness, the spot concealed from the eyes of the idolaters.
- 3 Verily, We were with thee in thy disturbance and tranquility, and We have effaced the disturbance and confirmed the tranquility in a Tablet preserved in the shelter of protection. We
- 1 بسم الذي كل في ظهوره مضطربون الا عباد مكرمون بسم الله العلي العظيم
- 2 ان يا بقية آلى اسمع ندائي عن شطر عرشي لتجذبك نغمات الرحمن الى مقام كان عن عرفان العالمين مرفوعا فطوبى لك بما اخذتك نفحات الروح في ايامه و حضرت بين يدي الحبيب الذي استشهد في سبيلي و استعرج الى سرادق القدس مقر الذي كان عن انظر المشركين مستورا
- 3 و انا كنا معك في اضطرابك و اطمينانك و قد محونا الاضطراب و اثبتنا الاطمينان في لوح كان في كنف الحفظ محفوظا و قبلنا ما اخذتك من

have accepted what befell thee of hardship and tribulation in the path of thy Lord, the Most Exalted, and We have quickened thee from the Kawthar that floweth from the right hand of the Throne, and given thee to drink from this Cup that was held in the hands of God. Drink yet another draught in the name of thy Lord, the Most Glorious, and fear not the concourse of creation. By God! Verily thy Lord protecteth thee as He protected thee in truth, and He is powerful over all things.

- 4 Move thy tongue in My remembrance, then adorn thy heart with My love, then thy temple with the robe of distinction through this Name through which appeared the Kingdom of Names and the Dove of Eternity warbled upon the branches of the Tree that was planted by the hands of God. Purify thyself from the conditions of earth and all who dwell thereon, then ascend at all times to the heaven that was raised up in the name of God. Remind the people of this Most Great Remembrance. Beware lest anything prevent thee from this, for thou hast been numbered among the successful ones in the holy Tablets by the Pen of Command. Let not thyself be prevented from the lights of this Sun which hath shone forth from the horizon of eternity with lights that encompassed the worlds.

- 5 Give thanks unto God that thou hast entered His party and attained the presence of the Beloved in days wherein the dwellers of earth and heaven were disturbed, and the hosts of revelation were sent down with banners visible to all the worlds. Blessed art thou and those who attained His presence and stood before Him and heard His melodies and sheltered beneath His shade and circled round about Him and drank from the Kawthar of His utterance and aided Him as they were able until they were martyred in His path and soared in the atmosphere which God had sanctified from every rejected idolater.

- 6 O thou remnant of the family of God! By God! There hath befallen the Beloved what hath befallen no one, for He drank the cup of tribulation from both friends and enemies, and thou art aware of some of what befell Him from those who were around Him, but God forgave them inasmuch as they were martyred in His path and adorned them with the ornament of forgiveness, for He is indeed Kind, Forgiving. But there befell His loved one in those days what had not befallen Him or anyone before. By God! All things wept at this, and the dwellers of the cities of eternity lamented, and the eyes of grandeur and majesty wept, and the hearts of the Prophets and Messengers were disturbed in a Paradise that was created through My love, for the Beloved was afflicted before one who was known among the worlds by His name.

البأساء والضراء في سبيل ربك العلي الأعلى و
احييناك من كوثر الذي جرى عن يمين العرش
واسقيناك من هذه الكأس التي كانت بأيدي
الله مأخوذا ان اشرب غرفة اخرى باسم ربك
الابهي ولا تخف من ملا الانشاء تالله ان ربك
يحفظك كما حفظك بالحق و انه على كل شيء
قدير

4 حرّك لسانك بذكرى ثم زين قلبك بحبي ثم
هيكلك برداء الاختصاص بهذا الاسم الذي
منه ظهر ملكوت الأسماء و غنت ورقاء البقاء
علي افنان سدرة التي كانت بأيدي الله مغروسة
طهر نفسك عن شئون الأرض و من عليها ثم
اصعد في كل حين الى سماء التي كانت باسم الله
مرفوعة ذكر الناس بهذا الذكر الأعظم اياك ان
يمنعك شيء عن ذلك لأنك قد كنت من
الفائزين في الواح القدس من قلم الأمر مرقوما
ان لا تمنعك نفسك من انوار هذه الشمس
التي اشرقت عن افق البقاء بانوار كانت على
العالمين محيطا

5 فاشكر الله بما دخلت في حزبه و ادركت لقاء
الحبيب في أيام التي اضطربت فيها سكّان الأرض
و السماء و نزلت جنود الوحي برايات كانت على
العالمين مشهودا طوبى لك و للذين تشرفوا بلاقائه
و حضروا بين يديه و سمعوا نغماته و استظلوا في
ظله و طافوا في حوله و شربوا من كوثر بيانه و
نصروه بما استطاعوا الي ان استشهدوا في سبيله و
طاروا في هواء الذي قدسه الله عن كل مشرك
مردودا

6 ان يا بقیة آل الله تالله قد ورد على الحبيب ما
لا ورد على احد لانه شرب كأس البلاء من
الأجباء و الأعداء و انك اطلعت ببعض ما ورد
عليه من الذين كانوا في حوله ولكن الله عفا عنهم
بما استشهدوا في سبيله و زينهم بطراز الغفران و
انه كان عطوفا غفورا ولكن ورد على محبوبه في
تلك الأيام ما لا ورد عليه و لا على احد من قبل
تالله بذلك بكت الأشياء كلها و ناحت سكّان
مدائن البقاء و بكيت عيون العظمة و الكبرياء و
اضطربت افئدة النبيين و المرسلين في رضوان قد
كان بحبي مخلوقا لأن المحبوب قد ابتلى بين يدي
الذي كان باسمه بين العالمين مذكورا

- 7 Say: By God! He for Whose meeting the people of Paradise yearn, and by the dust of Whose door the Concourse on high seek blessing, and by a movement of Whose Pen all created things were brought into being, was afflicted before an idolater who was known among the company of misbelief as being among the believers. Therefore weep thou for Me, then cry out at My tribulation, then lament in thy soul for My suffering, and be not of those who show patience in the Cause of God and care not for what befalleth Me, remaining joyful in their seats. Thus have We informed thee and made mention of thee that thou mayest be apprised of what befell the Beloved and be numbered in the Tablets among those possessed of insight.
- 8 And the Spirit and Glory be upon thee and upon those who have known God through God in this Manifestation whereby truth was distinguished from falsehood and the Ancient Beauty appeared with a sovereignty that was mighty in truth.

7 قل تالله انّ الذي يشّاق لقاءه اهل الفردوس و يستبرك بتراب بابيه اهل ملاء الأعلی و بحركة من قلبه خلقت الممكنات قد ابتلى بين يدي مشرك الذي كان من الموحدين بين ملاء الشرك معروفا اذا فابك على ثم ضج لا بتلاي و صح في نفسك لضرى و لا تكن من الذينهم يصبرون في امر الله و لا يباليون بما ورد على و يكونن على مقاعدهم مسرورا كذلك اخبرناك و اذكرناك لتطلع بما ورد على المحبوب و تكون من المتبصرين في الألواح المذكورا

8 و الروح و البهاء عليك و على الذين عرفوا الله بالله في هذا الظهور الذي به فصل بين الحق و الباطل و ظهر جمال القدم بسلطان كان على الحق عظيما

BLIB_Or15725.405,

BRL_DA#205,

ASAT2.069x

BH01663

To: Ali-Rida

- 1 This is a Tablet revealed previously for Ali-Qabli-Rida, which was sent because the messenger was lost.
- 2 In the Name of God, the Most Holy, the Most Exalted!
- 3 This is a remembrance from the Prisoner to him who hath believed in God, the Protector, the Self-Subsisting. Worship none but Him, then detach thyself from all that was and shall be, out of love for God, the Mighty, the Beloved, the All-Powerful. Stand firm in the Cause of God, thy Lord, and say: "O people! There hath come to you the news at which all in the heavens and earth were struck with terror, save the near-servants who have detached themselves from the world and all within it, purified their vision from human limitations, and turned with their hearts to their Lord, the All-Merciful, in this time when the Sun of Utterance hath shone forth from the horizon of all existence with the ornament of God, the Powerful, the Mighty, the Loving.

1 هذه صورة ما نزل من قبل لجناب على قبل رضا و ما ارسل لفقد الرسول

2 بسم الله الأقدس الأعلى

3 هذا ذكر من لدى المسجون الى الذي آمن بالله المهيم القيوم ان لا تعبد الا اياه ثم انقطع عما كان و عما يكون حبا لله المقتدر العزيز المحبوب ان استقم على امر الله ربك و قل يا قوم قد جائكم نبا الذي منه فرع كل من في السموات و الأرض الا عباد مقيرون الذين انقطعوا عن الدنيا و ما فيها و طهروا النظر عن حدود البشر و توجهوا بقلوبهم الى ربهم الرحمن في هذا الزمان الذي اشرق نير البيان عن افق الأكوان بطراز الله المقتدر العزيز الودود

- 4 Say: O people! This is the Cause ye were promised in all the Tablets. Fear God and be not of those who differ. Say: This is He of Whose meeting the Primal Point gave you glad tidings in the Tablets of Destiny, and made the Bayan a paradise for Me and My loved ones who now rejoice therein. Fear God, O people, and withhold not the Word from its station, nor the Names from their Creator, nor divide the Letters that were joined together in truth by God's command, the King, the Mighty, the Praised. He counseled you throughout the Bayan not to pause at the time of His manifestation for anything created between the heavens and earth. Now ye are in it - look, and be not of those who understand not.
- 5 He said - and His word is the truth: Beware lest ye be veiled by what was revealed in the Bayan from meeting and knowing Him. He is the One Who cannot be known through aught else - all are His servants and all act by His command. Yet ye have been veiled by the Names though ye had no knowledge of them or their command. Woe unto you and those who perceive not! Do ye read My words, then object to My Self? Do ye cite His verses, then deny their Revealer? Say: This is the Youth of God among you Who hath come with all the signs, if ye be fair-minded.
- 6 And thou, O thou who gazest upon the Face, hearken unto what is revealed unto thee from this blessed and holy Quarter: There is no God but Him, and He Who hath appeared in truth is His Glory unto all who witness and are witnessed. Preserve this Tablet and recite it in thy days - this is better for thee than all that was created in existence and all that is hidden. Say: O people! If ye deny this Cause, then by what testimony do ye believe and have certitude? Fear God, spread not corruption in the land, and be not of those who opposed God on the Day when Ali came with truth with manifest sovereignty. By God! None can protect anyone today and none can find refuge save in God Who created all things by His command, then established Himself upon the Throne, around which circle the denizens of the Supreme Concourse and honored servants.
- 7 Say: He desireth naught from you - He calleth you unto God, and His reward is with Him Who sent Him with truth and dispatched Him to those created by God's Word, the Mighty, the Protector, the Self-Subsisting. Rend asunder the veils of the people through the power of the Lord of Names and Attributes, then sever them from those who make allusions, who openly denied God and followed every rejected idolator. Blessed art
- 4 قل يا قوم هذا لأمر الذى وعدتم به فى كل الألواح اتقوا الله ولا تختلفون قل هذا هو الذى بشركم بلاقائه نقطة الأولى فى الواح القضاء وجعل البيان رضواناً لى ولأحبائى و هم حينئذ فيه يحبرون اتقوا الله يا قوم ولا تمنعوا الكلمة عن منزلها ولا الأسماء عن مبدعها ولا تفرقوا حروفات التى اجتمعت بالحق بأمر الله الملك العزيز المحمود أنه وصاكم فى كل البيان بأن لا توقفوا حين ظهوره بشىء عما خلق بين السموات والأرض اذا انتم فيه فانظروا ولا تكونوا من الذين لا يفقهون
- 5 قال وقوله الحق اياكم ان تحتجوا بما نزل فى البيان عن لقائه وعرفانه وأنه هو الذى لا يعرف بما سواه كل عباد له وكل بأمره عاملون وانتم احتجبت من الأسماء بعد الذى ما اطلعتم به و بأمره اذا ويل لكم وعلى الذين لا يشعرون أ تقرؤون كلماتي ثم على نفسى تعترضون أ تستدلون بآياته ثم بمنزلها تكفرون قل هذا غلام الله بينكم و جائكم بكل الآيات ان انتم تصنفون
- 6 و انتك انت يا ايتها الناظر الى الوجه ان استمع ما يوحى اليك من هذا الشطر المقدس المبروك بأنه لا اله الا هو الذى ظهر بالحق أنه لهائه على كل شاهد ومشهود ثم احفظ هذا اللوح ثم اقرأه فى ايامك وان هذا خير لك عما خلق فى الأكوان وعما هو المكنون قل يا قوم ان تكفروا بهذا الأمر فبأى حديث انتم توقنون وتؤمنون اتقوا الله و لا تفسدوا فى الأرض ولا تكون من الذين اعترضوا على الله فى يوم الذى اتى فيه على بالحق بسطان مشهود تالله لا عاصم اليوم لأحد ولا مفر لنفس الا الله الذى خلق كل شىء بأمره و اذا استوى على العرش و يطوف فى حوله اهل ملا الأعلى ثم عباد مكرومون
- 7 قل أنه ما اراد منكم شيئاً يدعوك الى الله وان اجره على الذى بعثه بالحق و ارسله على من خلق بكلمة الله العزيز المهيمن القيوم ان اخرق حجاب الناس بقدرة مالك الأسماء والصفات ثم انقطعهم عن اولي الاشارات الذين كفروا بالله جهرة و اتبعوا كل مشرك مردود طوبى لك بما شربت كوثر

thou for having drunk the holy Kawthar in this Paradise which hath appeared at the heart of existence by God's command, the Powerful, the Mighty, the Beloved.

- 8 We counsel thee in this Tablet regarding the remaining descendants of Husayn in that place, and she who is related to him who was in another land. Thus doth command thee this imprisoned servant. Neglect not the loved ones of God - be kind to them. Thy Lord shall fully reward the doers of good. The Spirit and Glory be upon thee and upon those who have believed in God and detached themselves from those who disbelieved and associated partners with God and who act according to what they were commanded.

القدس في هذا الفردوس الذي ظهر في قطب
الأكوان بأمر الله المقتدر العزيز المحبوب

8 وَاَنَا نوصيك في هذا اللوح بقيّة آل الحسين في
هناك ثم التي نسبت اليه و كانت في ارض اخرى
كذلك يأمرک هذا العبد المسجون لا تغفل عن
احباء الله ثم احسن بهم ان ربك يوفى اجور
المحسنين والروح والبهاء عليك وعلى الذين آمنوا
بالله وانقطعوا عن الذينهم كفروا واشركوا وبما
امروا هم يعملون

BLIB_Or15725.482, NLAI_BH2.034,
NLAI_BH2.106, ASAT1.024x, ASAT4.127x

BH01682

To: Muhammad

- 1 O Muhammad! Harken unto the melody of God that hath descended from the heaven of the Command's might, and rend asunder the veils of idle fancies through the power of the All-Merciful. Make not thy dwelling in the jungle of the world and its ornaments. Empty thy heart and enter the city of maturity. How long wilt thou, like children and youths, remain occupied with the dust of vain imaginings and the clay of idle suppositions? Rend asunder the veils of heedlessness that thou mayest become aware of the Countenance of Oneness that hath dawned from the Orient of glory and grandeur.
- 2 O Muhammad! The Word of Truth, like the Existence of Truth, is manifest and evident, radiant and apparent and visible. Therefore, deprive not thine ear from hearing it and prevent not thy heart from knowing it. Enter into the presence of God - and that is the station wherein thou openest the eye of justice, seeing neither right nor left, and with the gaze of fairness and a pure heart thou knowest the Truth by the Truth. In whatever station thou attainest unto this bounty, it is as though thou standest in the presence of God.
- 3 O Muhammad! Reflect a while upon the proofs of the Prophets and consider the ways of the Messengers. If thou wert asked by what proof thou didst believe in the former one, and by what proof thou didst turn away from the latter one, what wouldst

1 ای محمد بشنو نغمه الله را که از سماء عزّ امر
نازل است و حجاب اوهام را بقوت رحمن خرق
کن و در پیشه دنیا و زخرف آن مسکن منما
قلب را فارغ کن و بمدینه بلوغ وارد شو تا کی
چون اطفال و صبيان بتراب وهمیه و طین ظنیه
مشغولی خرق کن حجاب غفلت را تا بر طلعت
احدیّت که از مشرق عزّت و عظمت طالعست
آگاه شوی

2 ای محمد کلهء حقّ مثل وجود حقّ ظاهر و
باهر و لامع و لائح و هویداست پس سمع را از
استماعش محروم مکن و قلب را از عرفانش ممنوع
منما در بین یدی الله وارد شو و آن مقامیست
که چشم انصاف بگشائی نه یمن بینی و نه شمال و
بنظره انصاف و قلب طاهر حق را بحق شناسی
در هر مقام که باین فوز فائز شدی مثل آن است
که بین یدی الله قائمی

3 ای محمد در حجج نبیین قدری تفکر نما و در سنن
مرسلین نظر کن اگر از تو سؤال شود بچه حجت
در اولی مؤمن شدی و بچه حجت در اخرى

thou say? Nay, by Him Who holdeth my soul in His hand, thou wouldst find naught to suffice thee and wouldst be in grievous perplexity.

معروض چه خواهی گفت لا فوالذی نفسی پیده
اذاً لن تجد عندک ما یغنیک و تکنون فی حیرة
عظیم

- 4 In truth, the favors of God have ever encompassed thee, but when He found thee heedless, He left thee bereft. Now attention is drawn to the former favors shown unto thee, that thou mayest never entrust the reins of vision to another. Enter the most great prospect, which is and shall ever be the station of recognizing the Beauty of the All-Merciful.

4 باری عنایات حقّ همیشه ترا احاطه نموده و لکن
چون ترا غافل یافت لذا عاطل گذاشت حال نظر
بعنایات قبل که بآنجناب [بود] اظهار می‌رود که
هرگز زمام بصر را بغیر مسپار بمنظر اکبر وارد شو
و آن مقام عرفان جمال رحمن بوده و خواهد بود

- 5 O Muhammad! Bind not the spiritual wings with the cords of self and passion, and prevent them not from soaring in the holy atmosphere of the All-Bountiful. I swear by the Beauty of the Most Great Point that the purpose of these utterances is the elevation of the manifestations of names and attributes, that perchance those who are uncertain may enter the arena of mighty certitude and drink of the wine of steadfastness and assurance. For it is observed that certain ones have desired to contaminate the pure essence of unity with the clay of limitation and imitation. Therefore strive that thou mayest deliver thyself from the depths of extinction and enter beneath the shade of the glances of eternity. If thou hearest what God hath counseled thee, verily it shall profit thee in the hereafter and the former life, and apart from this, He is indeed independent of all the worlds.

5 ای محمد پرهای معنوی را ببجلهای نفس و هوی
مبند و او را از طیران در هوای قدس منان ممنوع
مساز قسم بجمال نقطه اعظم که مقصود از این
بیانات ارتقای مظاهر اسماء و صفاتست که شاید
متوهمین بعرصه عزّ یقین وارد شوند و از ریح
استقامت و تمکین بنوشند چه که مشاهده میشود
که جمعی اراده نموده‌اند که سازج توحید را
بطین تحدید و تقلید بیالایند پس جهد نما تا خود
را از غمرات فنا نجات دهی و در ظل لحظات بقا
وارد شوی ان سمعت ما نصحک الله انه ینفعک
فی الآخرة و الأولى و من دون ذلک انه لغنی
عن العالمین

- 6 Reflect a while upon the people of the Furqan (Qur'an), who for one thousand two hundred and seventy years unconsciously rejected some while unknowingly accepted others. At last the fruit that appeared from them was that they suspended the Divine Beauty in the air and martyred Him with the bullets of unbelief. The curse of God be upon the wrongdoing people! And now too, if thou observest well, the people of the Bayan are engaged in the same deed. As thou seest, they have all turned toward this All-Knowing Beauty with swords of the tongue and arrows of misbelief from every direction, although He appeared with such clear proof and came with such manifest power that from the beginning that hath no beginning until now, none hath heard or seen the like thereof. Nevertheless, those who were more abject than dust raised objections against Him - evil indeed is that which they do!

6 قدری تفکر در امت فرقان کن که هزار
و دوست و هفتاد سالست جمعیرا مردود
میشمردند من حیث لا یشعر و جمعی را مقبول
میدانستند من حیث لا یدرک آخر ثمری که
از ایشان ظاهر شد این بود که جمال الهی را
در هوا آویختند و برصاص کفر شهید نمودند
الا لعنة الله علی القوم الظالمین و حال هم اگر
خوب ملاحظه کنی فتهء بیان هم در همین
فعل مشغولند چنانچه مشاهده میکنی که جمیع
باسیاف لسان و سهام شرک بلین جمال علام از
کل جهات رو آورده‌اند با آنکه بحجّتی ظاهر
شد و بقدرتی باهر آمد که از اول لا اول تا
حین کسی شبه آن را نشنیده و ندیده معذلک
کسانیکه احقر از تراب بوده‌اند بر او اعتراض
نموده فبئس ما هم یفعلون

- 7 In any case, this much is expected: that the people of the Bayan may not make themselves like the people of the Furqan, and that they may not be veiled from the Lord of Mighty Oneness by the limitations of mention and name and description

7 باری همین قدر توقع است که اهل بیان خود را
بمثل امم فرقان نکنند و بمحدودات ذکریه و اسمیه
و وصفیه و صفیه از مالک عزّ احدیه محتجب

and attribute. Know ye God by God, for whatsoever is besides Him is but a creation in His presence, if ye be of them that know.

نشوند اعرّفوا الله بالله لأنّ ما سويه خلق عنده
ان انتم من العارفين

BLIB_Or15710.214b, BLIB_Or15722.157,
RSBB.138b, AYI2.376x

BH01690

To: Mulla Muhammad, in Khunsar

- 1 Mulla Muhammad in Khunsar - He is the Most Glorious, the Most Luminous 1 هو البهى الأبهى
- 2 Make mention of thy Lord's mercy unto His servant Muhammad, who emigrated unto God and entered the City at the time when the Ancient Beauty departed therefrom with mighty sovereignty - a sovereignty that encompassed all created things, and this proved grievous for the idolaters. Therefore bear witness within thyself, then rejoice in thine inmost being, that God hath accepted thy obedience and raised up thy name in truth among the worlds, and hath ordained for thee in nearness a station that none can attain save those who are brought nigh, if thou wilt not slip upon this Path from which every wicked sinner hath turned away. 2 ذكر رحمة ربك عبده محمد الذى هاجر الى الله و دخل فى المدينة حين الذى خرج عنها جمال القدم بسلطان عظيم الذى احاط الممكنات بسلطانه و كان ذلك على المشركين عسير فاشهد فى نفسك ثم بشر فى ذاتك بأن الله قبل عنك طاعتك و رفع اسمك بالحق بين العالمين و قدر لك فى القرب مقاماً لا يصله الا المقربين ان لن تزل قدمك على هذا الصراط الذى اعرض عنه كل فاجر لعين و انك
- 3 Be thou enkindled by this Fire, then [kindle with it] the people of the lands, and be not of the fearful ones. Come forth from the garment of silence, then be one who crieth out between the heavens and the earth. Cast the world behind thee, then call the people to the Most Great Paradise in this Most Pure, Most Manifest Garden, and be not of the silent ones. For silence is praiseworthy except in My remembrance, the Mighty, the Inaccessible; and patience is commendable except in My love - this is a revelation from One Who is Mighty, Beautiful. 3 فاشتعل بهذا النار ثم [اشتعل بها] اهل الديار و لا تكن من الخائفين ان اخرج عن قيص السكوت ثم كن صابحاً بين السموات و الأرضين دع الدنيا عن ورائك ثم ادعو الناس الى رضوان الأكبر فى هذا الجنان الأطهر الأظهر و لا تكن من الصامتين لأن الصمت محبوب الا فى ذكرى العزيز المنيع و الصبر مدوح الا فى حبي و هذا تنزيل من لدن عزيز جميل
- 4 Arise amongst the people with the steadfastness of thy Lord, then remind them of this Mighty News. Make My remembrance thy shield, then My love thy fortress, then reliance upon My Self, the Most Merciful, the Compassionate, thy army. 4 قم بين الناس باستقامة ربك ثم ذكرهم بهذا النبأ العظيم فاجعل درعك ذكرى ثم حصنك حبي ثم جندك التوكل على نفسى الرحمن الرحيم
- 5 O Muhammad! By God the Truth! If thou remainest steadfast in My love, and all who are in the heavens and earth oppose thee, God will cause thee to prevail over them through My sovereign might, the Powerful, the Omnipotent, the Almighty. And if all the divines of every religion dispute with thee, thou 5 ان يا محمد تالله الحق انك لو تستقيم على حبي و يخاصمك كل من فى السموات و الأرض ليغلبك الله عليهم بسلطاني القادر المقتدر القدير و لو ينازعك كل العلماء من كل الأديان لتلزمهم

shalt confound them through My Name, the All-Knowing, the All-Wise, for at the time when thou contendest for God with His enemies, the hosts of the unseen will aid thee, and when thou speakest with souls concerning thy Lord's Cause, the Holy Spirit will confirm thee from the presence of One Mighty, All-Wise. And I am He Who speaketh in all things that I am God, there is no God but Me, the Guardian, the Mighty, the Generous.

باسمى العالم العليم لأنك حين الذى تخاصم الله مع أعدائه ينصرک جنود الغيب ولو تنطق مع النفوس فى امر ربك يؤيدک روح القدس من لدن مقتدر حکيم و انا الذى انطق فى كل شئ بأنى انا الله لا اله الا انا المهيمن العزيز الكريم

- 6 Then know, O Muhammad, that the Concourse of the Bayan turned away from this Beauty and returned to their abode in the nethermost hell, save whom thy Lord willed, and thus doth the All-Knowing inform thee that thou mayest be of those who are well-aware.

6 ثم اعلم يا محمد بأن ملاء البيان اعرضوا عن هذا الجمال و رجعوا الى مقرهم فى اسفل الجحيم الا من شاء ربك و كذلك يخبرک العليم لتكون من المطلعين

- 7 Say: O people! This is the Beauty of the First One Who hath appeared in the Temple of the Last One, and these are His verses which have been sent down in truth from a kingdom of ancient glory. Say: O people! Fear God and refute not the truth with your mouths, and be not of the lost. And do thou inhale from this Garment that thou mayest find therein the fragrance of the All-Merciful and be of the firm ones.

7 قل يا قوم هذا جمال الأولى قد ظهر فى هیکل الأخرى و تلك آیاته قد نزلت بالحق من ملکوت عزّ قديم قل يا قوم خافوا عن الله و لا تدحضوا الحق بأفواهکم و لا تكونن من الخاسرين و انک فاستنشق هذا القميص لتجد منه رائحة الرحمن و تكون من الراشقين

- 8 Then know that victory lieth not in the sword and its like, but victory lieth in the tongue and what proceedeth therefrom of utterance for the Cause of God, thy Lord and the Lord of the worlds. Say: O people! Remind mankind of the remembrance of God with wisdom and counsel. Beware lest ye spread corruption in the earth and be of the corrupt ones.

8 ثم اعلم بأن النصر لم يكن فى السيف و امثاله بل النصر فى اللسان و ما يظهر منه من البيان لأمر الله ربك و رب العالمين قل يا قوم ذکروا الناس بذكر الله بلسان الحکمة و النصيح اياکم ان لا تفسدوا فى الأرض و لا تكونن من المفسدين

- 9 O servant! Set thy face toward the Egypt of the All-Merciful in this Paradise, and if thou beholdest Satan at its gate preventing thee from entering the sanctuary of the All-Merciful, seek refuge in God from his evil, then enter therein and be of the secure ones. Thus have We acquainted thee and taught thee and made mention of thee that thou mayest glory thereby between the heavens and the earth.

9 فاقصد يا عبد مصر الرحمن فى هذا الرضوان و ان شهدت الشيطان على بابه و يمنعک عن الدخول فى حرم الرحمن فاستعد بالله و من شره ثم ادخل فيه و کن من الأمنين كذلك عرفتاک و علمناک و اذکرتاک لتفتخر به بين السموات و الأرضين

- 10 Then make mention from Us to the loved ones of God who have attained the presence of the Throne and heard the melodies of their Lord and were of the triumphant ones. Say: Blessed are ye for having attained the presence of God at a time when neither ye nor anyone among all created things recognized Him. Then make mention of those who were in thy land and in other lands, upon whose realities the clouds of holiness have rained down showers of purity that cleanse them from the dust of contingent things and sanctify them from whatsoever [would hold them back from God], the Mighty, the Powerful.

10 ثم ذکر من لدنا احباء الله الذين هم حضروا فى مقابلة العرش و سمعوا نغمات ربهم و كانوا من الفائزين قل فطوبى لکم بما ادرکتکم لقاء الله حين الذى ما عرفه انتم و لا احد من الخلائق اجمعين ثم ذکر الذين هم كانوا فى ارضک و فى اراضى اخرى بما امطرت على حقائقهم بحباب القدس امطار طهر تطهرهم عن غبار الممکات و تقدسهم عما [يمنعهم عن الله] العزيز القدير ١٥٢

INBA27:440

BH01691

To: Mulla Abul-Qasim Kalih

1 In the Name of God, the Mighty, the Beautiful!

1 بِسْمِ اللَّهِ الْعَزِيزِ الْجَمِيلِ

2 Glorified be He Who hath sent down the verses in truth from the heaven of transcendent might, and made them a proof from His presence unto all the worlds. Even thus do We apprise you of the Manifestation of the Primal Point in this Revelation. Thus have We sent down the verses in truth, and verily your Lord, the All-Merciful, is powerful over all things.

2 سُبْحَانَ الَّذِي نَزَّلَ الْآيَاتِ بِالْحَقِّ مِنْ جَبْرُوتٍ عَزَّ عَلَيْهِ وَأَجْعَلَهَا حُجَّةً مِنْ عِنْدِهِ عَلَى الْعَالَمِينَ جَمِيعاً كَذَلِكَ أَخْبَرَكُمْ ظُهُورَ الْقَبْلِ فِي هَذَا الظَّاهِرِ لَذَا نَزَّلْنَا الْآيَاتِ بِالْحَقِّ وَإِنَّ رَبَّكُمْ الرَّحْمَنُ قَدْ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

3 God counseled the servants in the Bayan not to tarry in this Cause even for a moment, yet the people of the Bayan broke God's covenant and His testament, and opposed the Sovereign of Revelation with a tyranny grievous in the Tablet. The more the proof increased, the more their wretchedness increased, and the reminder from One mighty and wise profited them not. Nay rather, they sought to slay the Youth after He summoned them unto their Lord, the Mighty, the All-Knowing. Thereby did the dwellers of the cities of names lament, and God was indeed aware of this.

3 إِنَّ اللَّهَ وَصَّى الْعِبَادَ فِي الْبَيَانِ أَنْ لَا يَتَوَقَّفُوا فِي هَذَا الْأَمْرِ أَقَلَّ مِنْ حِينًا وَإِنْ مَلَأَ الْبَيَانُ نَقْضًا عَهْدَ اللَّهِ وَمِيثَاقَهُ وَاعْتَرَضُوا عَلَى سُلْطَانِ الْوَحْيِ بِظُلْمٍ كَانَ فِي اللَّوْحِ عَظِيمًا وَكَلَّمَا زَادَ الْبِرْهَانَ زَادَتْ شَقَوَتُهُمْ وَمَا نَفَعَهُمُ الذِّكْرُ مِنْ لَدُنْ مُقْتَدِرٍ حَكِيمًا بَلْ ارَادُوا قَتْلَ الْغَلَامِ بَعْدَ الَّذِي دَعَاهُمْ إِلَى رَبِّهِمُ الْعَزِيزِ الْعَلَامِ وَبِذَلِكَ نَاحَ سَكَّانُ مَدَائِنِ الْأَسْمَاءِ وَكَانَ اللَّهُ عَلَى ذَلِكَ خَبِيرًا

4 Say: O people! In all the Tablets ye were commanded to make your way unto this Countenance, and at the time of the Revelation to cling to naught else. Yet ye have clung to a mere name and denied Him Who created all things by His command, and were far removed from the shores of nearness. Say: He hath appeared as 'Ali appeared aforetime. Open your eyes that ye may behold Him now upon this most luminous horizon, speaking forth the truth with a sorrowful voice saying: "Do ye deny, O people, Him Who created you from dust, then from a drop of fluid, and made you complete beings? Fear God, and commit not what the people of the Furqan committed when I came to them from the dawning-place of the name 'Ali. Consider, then remember their objections at the time of My manifestation, that ye may perchance become aware of this Cause which hath shone forth from the horizon of the will of your Lord, the All-Merciful, with manifest lights."

4 قُلْ يَا قَوْمِ أَنْتُمْ أَمَرْتُمْ فِي كُلِّ الْأَلْوَحِ أَنْ تَتَّخِذُوا إِلَى هَذَا الْوَجْهِ سَبِيلًا وَفِي حِينِ الظَّاهِرِ لَا تَتَّسِكُوا بِشَيْءٍ وَأَنْتُمْ تَتَّسِكُونَ بِأَسْمٍ مِنَ الْأَسْمَاءِ وَكُفَرْتُمْ بِالَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرٍ مِنْ لَدُنْهِ وَكُنْتُمْ عَنْ شَاطِئِ الْقَرَبِ بَعِيدًا قُلْ إِنَّهُ ظَهَرَ كَمَا ظَهَرَ عَلَى مَنْ قَبْلَ أَنْ تَفْتَحُوا أَبْصَارَكُمْ لِتَجِدُوهُ حِينْتُمْ فِي هَذَا الْأَفْقِ الْأَبْيَ يَنْطِقُ بِالْحَقِّ بِصَوْتٍ حَزِينًا وَيَقُولُ أ كُفَرْتُمْ يَا قَوْمُ بِالَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ وَجَعَلَكُمْ سُوءًا اتَّقُوا اللَّهَ وَلَا تَرْتَكِبُوا مَا ارْتَكَبَهُ مَلَأُ الْفُرْقَانَ حِينَ الَّذِي جِئْتُمْ عَنْ مَشْرِقِ اسْمٍ عَلَيْهِ فَأَنْظَرُوا ثُمَّ أَذْكَرُوا اعْتِرَاضَاتِهِمْ فِي حِينِ ظُهُورِي لَعَلَّ تَنْتَبِهُونَ فِي هَذَا الْأَمْرِ الَّذِي أَشْرَقَ عَنْ أَفْقِ مَشْيَةِ رَبِّكُمْ الرَّحْمَنِ بِأَنْوَارٍ مُبِينًا

5 Cast aside what ye possess and take what is with God with power, and be not doubtful of His presence. By My life! He is the One promised in the tablets of old, and I was indeed the herald of His manifestation in the days which were illumined by the light of the Countenance. But when the promise came to pass and the heaven was cleft asunder and the Youth came

5 دَعَا مَا عِنْدَكُمْ وَخَذُوا مَا عِنْدَ اللَّهِ بِقُوَّةٍ وَلَا تَكُونَنَّ فِي لِقَائِهِ مَرِييًّا فَوَعَدْتُمُوهُ أَنَّهُ هُوَ الْمَوْعُودُ فِي الْوَحْيِ الْقَبْلِ وَأَتَى كُنْتُ مُبَشِّرًا لَكُمْ بِظُهُورِهِ فِي أَيَّامِ النَّبِيِّ كَانَتْ بِأَنْوَارِ الْوَجْهِ مُنِيرًا فَلَمَّا جَاءَ الْوَعْدُ وَشَقَّتِ السَّمَاءُ وَأَتَى الْغَلَامُ بِجُنُودٍ غَيْبٍ قَوِيًّا

with hosts of invisible might, ye denied Him and opposed Him and followed every wicked denier.

انتم كفرتم به و اعترضتم عليه و اتبعتم كل كفار
لئيماً

- 6 Say: O people! God created you to be servants of this Cause which was promised in the Tablets, and to be as glass globes for this Lamp lest the winds of every idolater blow against it with enmity. Yet ye did not fulfill what ye were commanded in the Book; nay rather, ye arose to extinguish this Light which hath shone forth from the horizon of the Countenance with brilliant rays. By My life! Were all who are in the heavens and on earth to gather together to extinguish this Light, they would be powerless and unable, even were they to aid one another.

6 قل يا قوم قد خلقكم الله لتكونوا خادماً لهذا
الأمر الذي كان في الألواح موعوداً و تكون
لهذا السراج زجاجات لئلا تهب عليه ارياح كل
مشرک بغياً و انتم ما فعلتم بما امرتم في الكتاب
بل قتم على اطفاء هذا النور الذي اشرق عن
افق الوجه بأنوار مضيئاً فوعمرى لو يجتمع كل
من في السموات و الأرض لاطفاء هذا النور
لن يستطيعن و لن يقدرن ولو كان بعضهم لبعض
ظهيراً

- 7 Say: This is a fire kindled by the will of the All-Merciful - can anyone extinguish it? Nay, by His own Self, the Bestower! Yet the people are behind a thick veil. Say: Can ye prevent the clouds from raining, or the sea from its waves, or the sun from shining? Then be fair, O people, and be not tyrannical and wretched.

7 قل هذه نار اشتعلت من ارادة الرحمن هل يقدر
احد على انحادها لا فونفسه المتان ولكن الناس
في حجاب غليظاً قل هل تقدرون ان تمنعن السحاب
عن الأمطار و البحر عن الأمواج و الشمس عن
الاشراق اذا فأنصفوا يا قوم و لا تكونن جباراً
شقياً

- 8 Thus have We explained to thee what shall make thee independent of all else and keep thee steadfast in the Cause. Blessed art thou for having been mentioned by the Pen of the Command in these days wherein all have arisen in opposition save those whom God preserved with sovereign protection. Remember thy Lord among His creatures, that perchance through thy words may be quickened the hearts of those whom death hath overtaken from every direction and who have taken Satan as their friend. God hath prescribed for every soul the teaching of His Cause, and this was sent down at the beginning of this Revelation from the heaven of transcendent might with resplendent glory. Follow what thou hast been commanded in the Tablet and tarry not even for a moment. The glory be upon thee and upon those who hearken to thy words concerning this Cause, whereby the hearts of all who hesitate have been sorely troubled.

8 كذلك بينا لك ما يجعلك غنياً عن دوني و
تكون على الأمر مستقيماً طوبى لك بما ذكرت
من قلم الأمر في تلك الأيام التي قام الكل على
الاعراض الا من عصمه الله بسلطان منيعاً ان
اذكر ربك بين بريته لعل من كلماتك تحيي قلوب
الذين اخذهم الموت من كل الجهات ثم اتخذوا
الشيطان لأنفسهم ولياً و قد كتب الله لكل نفس
تبليغ امره و هذا ما نزل في أول هذا الظهور من
جبروت عزّ بهياً ان اتبع بما امرت به في اللوح و
لا تصبر اقل من حيناً و الباء عليك و على الذين
يسمعون قولك في هذا الأمر الذي منه اضطربت
افئدة كل متوقف بعيداً

BLIB_Or15725.500

BH01702*To: Muhammad Taqi*

1 He is the Most Inaccessible, the Most Holy

1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ

2 God hath heard that wherewith thou art concerned, and therefore doth He make mention of thee through His grace. There is none other God but Him, the Mighty, the Powerful, the All-Knowing. Blessed is he who hath attained unto these days and recognized the Manifestation of God's Self in this wondrous garment, and whom nothing between the heavens and earth hath withheld from God. Blessed is the eye that hath beheld His beauty, and blessed is the ear that hath heard His melodies, and blessed are the tongues that have voiced His praise, and blessed are the hearts which God hath made receptacles of His love and mirrors of His radiant and luminous countenance.

2 قَدْ سَمِعَ اللَّهُ مَا أَنْتَ عَلَيْهِ إِذَا يُذَكَّرُ بِفَضْلٍ مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَادِرُ الْعَلِيمُ طُوبَى لِمَنْ فَازَ بِتِلْكَ الْأَيَّامِ وَ عَرَفَ مَظْهَرَ نَفْسِ اللَّهِ فِي هَذَا الْقَمِيصِ الْبَدِيعِ وَ مَا مَنَعَهُ عَنِ اللَّهِ مَا خَلَقَ بَيْنَ السَّمَوَاتِ وَ الْأَرْضَيْنِ طُوبَى لِعَيْنٍ وَقَعَتْ عَلَى جَمَالِهِ وَ طُوبَى لِأُذُنٍ سَمِعَتْ نِعَمَاتِهِ وَ طُوبَى لِأَلْسِنٍ نَطَقَتْ بِثَنَائِهِ وَ طُوبَى لِقُلُوبٍ جَعَلَهَا اللَّهُ أَوْعِيَةً لِحَبِّهِ وَ مَرَايَا لَوَجْهِهِ الْمَشْرِقِ الْمُنِيرِ

3 Remember Him, O people, for His remembrance is better for you than the remembrance of all mankind, for true worship is realized after His love and knowledge, and without this naught shall be accepted from anyone even if he should bring forth the deeds of all the world. Say: O people, fear God, then shun the hosts of Satan who have taken vain imaginings as their lord instead of God, and who recite His words at all times yet when the verses of God, the Just King, the All-Wise, are recited unto them, they deny them and return unto their households in abasement.

3 إِنْ أَذْكُرُوهُ يَا قَوْمَ وَ أَنْ ذَكَرَهُ خَيْرٌ لَكُمْ مِنْ ذِكْرِ الْعَالَمِينَ لِأَنَّ الْعِبَادَةَ يَتَحَقَّقُ بَعْدَ حُبِّهِ وَ عِرْفَانِهِ وَ مِنْ دُونِ ذَلِكَ لَنْ يَقْبَلَ مِنْ أَحَدٍ شَيْءٌ وَلَوْ يَأْتِي بِعَمَلِ الْعَالَمِينَ قُلْ يَا قَوْمَ اتَّقُوا اللَّهَ ثُمَّ اجْتَنِبُوا مِنْ جُنُودِ الشَّيَاطِينِ الَّذِينَ اتَّخَذُوا الْوَهْمَ لِأَنْفُسِهِمْ رَبًّا مِنْ دُونِ اللَّهِ وَ يَقْرَأُونَ كَلِمَاتِهِ فِي كُلِّ حِينٍ وَ إِذَا تَلَّى عَلَيْهِمْ آيَاتُ اللَّهِ الْمَلِكِ الْعَادِلِ الْحَكِيمِ يَكْفُرُونَ بِهَا وَ يَنْقَلِبُونَ إِلَى أَهْلِهِمْ صَاغِرِينَ

4 Say: O people, associate not partners with God, for such association is a grievous wrong. Bear witness unto that which God Himself witnessed before the creation of all things, that there is none other God but Him, the Almighty, the Most Exalted, the Most Great. Say: He hath appeared with the truth and with Him are the proofs of all the Prophets and Messengers, and whoso hath hesitated in His Cause hath verily hesitated in the Cause of God from time immemorial and was recorded among the idolaters in the Preserved Tablet.

4 قُلْ يَا قَوْمَ لَا تَشْرِكُوا بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ إِنْ أَشْهَدُوا بِمَا شَهِدَ اللَّهُ قَبْلَ خَلْقِ الْأَشْيَاءِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُتَّقَدِّرُ الْعَلِيُّ الْعَظِيمُ قُلْ أَنَّهُ ظَهَرَ بِالْحَقِّ وَ عِنْدَهُ حُجُجُ الْبَيِّنِينَ وَ الْمُرْسَلِينَ وَ مَنْ تَوَقَّفَ فِي أَمْرِهِ فَقَدْ تَوَقَّفَ فِي أَمْرِ اللَّهِ فِي أَزْلِ الْأَزَالِ وَ كَانَ مِنَ الْمُشْرِكِينَ فِي لَوْحِ حَفِيزٍ

5 Say: O people, this is the glance of 'Ali which in truth from this horizon beholdeth what ye do, and He is the Witness over all created things. And this is the ear of 'Ali which from this horizon hearkeneth unto that which ye dispute concerning His Cause, O heedless ones. And this is the tongue of 'Ali which speaketh among you with the verses of God, the Mighty King, the All-Praised, and saith: O people of the Bayan! The Most Merciful Himself hath come unto you, and by Him have been attracted the realities of all creation - they who have purified

5 قُلْ يَا قَوْمَ هَذَا طَرَفٌ عَلَى الْحَقِّ فِي هَذَا الْأَفْقِ يَرَى مَا أَنْتُمْ تَعْمَلُونَ وَ أَنَّهُ هُوَ الشَّاهِدُ عَلَى الْخَلْقِ أَجْمَعِينَ وَ هَذَا أُذُنٌ عَلَى مِنْ هَذَا الْأَفْقِ يَسْمَعُ مَا أَنْتُمْ تَجَادِلُونَ فِي أَمْرِهِ يَا مَلَأَ الْغَافِلِينَ وَ هَذَا لِسَانٌ عَلَى تَنْطِقُ بَيْنَكُمْ بِآيَاتِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَمِيدِ وَيَقُولُ يَا مَلَأَ الْبَيَانَ قَدْ جَاءَكُمْ نَفْسُ الرَّحْمَنِ وَ اسْتَجَذِبَتْ مِنْهُ حَقَائِقُ الْأَكْوَانِ الَّذِينَ طَهَّرُوا الْأَبْصَارَ مِنْ

their vision from the limitations of the wicked ones and turned their gaze toward the scene of their Lord, the Chosen One, and were numbered among the triumphant.

حدودات الفجّار وارتدّوا الأنظار الى منظر ربّهم
المختار و كانوا من الفائزين

- 6 Beware lest ye object unto Him as did the peoples of old object unto God's Messengers, and as did the people of the Furqan object unto My wronged and lonely Self. We revealed the Bayan for His sake and made it as a leaf among the leaves of the gardens of His knowledge, were ye to be of them that know. Yet ye deny Him and make mention of My Name, and imagine that ye are of them who sought My presence and attributed themselves unto My Self. Nay, by the Lord of all worlds! Whoso denieth Him hath denied Me, and whoso objecteth unto Him hath objected unto My Self, and whoso turneth away from Him hath turned away from God, the Mighty King, the All-Knowing. I verily disavow those who have hesitated in His Cause. Do ye make mention of My Name while ye slay My Being and My Beloved? What aileth you, O ye that turn aside! Thus hath the Tongue of the All-Merciful spoken from the right hand of the Throne, that His sincere servants might hear it.

6 أيّاكم ان تعترضوا عليه كما اعترض ملل القبل
على سفراء الله و ملأ الفرقان على نفسى المظلوم
الفريد أنا نزّلنا البيان لنفسه و جعلناه ورقة من
اوراق حديق عرفانه لو انتم من العارفين و انتم
تذكرونه و تذكرون اسمي و تحسبون انكم من الذينهم
ارادوا وجهي و نسبوا انفسهم الى نفسى لا فوربّ
العالمين من انكره فقد انكرنى و من اعترض عليه
فقد اعترض على نفسى و من اعرض عنه فقد
اعرض عن الله الملك العزيز العليم و اتى اثبرء
من الذينهم توقّفوا فى امره أذكرون اسمي و تقتلون
ذاتى و محبوبى فما لكم يا ملأ المعرضين كذلك
تكلم لسان الرحمن عن يمين العرش لعلّ يسمعه
عباده المخلصين

- 7 O Taqi, hold fast unto the cord of righteousness, then detach thyself from self and passion, then turn thy face toward the precincts of God, thy Lord and the Lord of thy forefathers of old. Say: O my God! Praise be unto Thee for having made known unto me the Manifestation of Thy Self. I beseech Thee, then, not to withhold from me that which Thou hast ordained in this Most Great, Most Mighty Revelation, and leave me not to myself, but make me to voice His praise and celebrate His remembrance and turn toward the Kaaba of His good-pleasure and the sanctuary of His glory. Verily, Thou art powerful to do what Thou willest, and Thou art, in truth, the All-Compelling, the Mighty, the Powerful.

7 أنّك انت يا تقى تمسّك بحبل التّقى ثمّ انقطع
عن النفس والهوى ثمّ ولّ وجهك الى شطر الله
ربّك و ربّ آبائك الأولين قل يا الهى لك الحمد
على ما عزّفتنى مظهر نفسك اذا اسئلك بأن لا
تجعلنى محروماً عمّا قدرته فى هذا الظهور الأعظم
العظيم و لا تدعنى بنفسى ثمّ اجعلنى ناطقاً بثنائه
و ذاكراً بذكره و مقبلاً الى كعبة رضائه و حرم
اجلاله و أنّك انت المقتدر على ما تشاء و أنّك
انت المهيمن العزيز القدير

- 8 O my Lord! Purify me from the allusions of them who have disbelieved and associated partners with God, then dedicate me wholly to Thy radiant and resplendent countenance. Then send greetings from God upon thy mother and thy kindred and upon them who are established upon the thrones of certitude in this All-Wise Remembrance. And praise be to God, my Beloved and the Beloved of all the worlds.

8 اى ربّ طهّرني عن اشارات الذينهم كفروا و
اشركوا ثمّ خلّصنى لوجهك المشرق اللّيع ثمّ كبّر
من قبل الله على وجه امّك و اهلك ثمّ الذينهم
استقرّوا على سرر الايقان فى هذا الذّكر الحكيم و
الحمد لله محبوبي و محبوب العالمين

BLIB_Or15725.159

BH01704

To: *Ismi*

1 In the Name of God, the Manifest, the Most Manifest!

1 بِسْمِ اللَّهِ الظَّاهِرِ الْأَظْهَرِ

2 This is an epistle from a penitent servant to those who have soared in the atmosphere of the love of the All-Merciful and have detached themselves from all created things. These are among the most exalted of creatures in the sight of God, the King, the Mighty, the Beautiful. You shall hearken unto the words of this Prisoner and become acquainted with what hath befallen Him at the hands of the hosts of the idolaters.

2 هَذَا كِتَابٌ مِنْ لَدُنْ عَبْدِ مَنِيبٍ إِلَى الَّذِينَ طَارَوْا فِي هَوَاءِ مَحَبَّةِ الرَّحْمَنِ وَانْقَطَعُوا عَنِ الْأَكْوَانِ أَنَّهُمْ مِنْ أَعْلَى الْخَلْقِ عِنْدَ اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْعَزِيزِ الْجَمِيلِ لِتَسْمَعَنَّ كُلِّهَاتِ هَذَا الْمَسْجُونِ وَتَطْلَعَنَّ بِمَا وَرَدَ عَلَيْهِ مِنْ جُنُودِ الْمُشْرِكِينَ

3 O servants of God! Be steadfast in the Cause and follow not every sinful infidel. Remember God, your Creator, then walk in the ways of His good-pleasure and be not of the heedless. Know ye that there hath befallen Us that which hath befallen no one else in creation, were ye of them that hear. Those who were in My service have risen against Mine own Self, and thereby have they violated the sanctity of God amongst His hesitant servants. They have attached themselves to every soul and entered every house to seize dirhams and dinars, and yet they claim detachment for themselves. Behold then the servants who follow them without any clear proof or enlightening Book.

3 إِنْ يَا عِبَادَ اللَّهِ أَنْ اسْتَقِيمُوا عَلَى الْأَمْرِ وَلَا تَتَّبِعُوا كُلَّ كَفَّارٍ أَتَيْمٍ إِنْ أَذَكُرُوا اللَّهَ بَارِكْتُمْ ثُمَّ اسْلُكُوا سَبِيلَ رِضَائِهِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ ثُمَّ أَعْلَمُوا بِأَنْ وَرَدَ عَلَيْنَا مَا لَا وَرَدَ عَلَى أَحَدٍ مِنَ الْخَلْقِ إِنْ أَنْتُمْ مِنَ السَّامِعِينَ أَنَّ الَّذِينَ كَانُوا يَخْدُمُونِي اعْتَرَضُوا عَلَى نَفْسِي وَبِذَلِكَ ضَيَّعَتْ حُرْمَةُ اللَّهِ بَيْنَ عِبَادِهِ الْمُتَوَقِّعِينَ وَأَنْتُمْ تَمَسَّكُوا بِكُلِّ نَفْسٍ وَدَخَلُوا كُلَّ بَيْتٍ لِأَخْذِ الدَّرْهِمِ وَالْدَّنَانِيرِ وَمَعَ ذَلِكَ يَدَّعُونَ الْإِنْقِطَاعَ فِي أَنْفُسِهِمْ إِذَا فَاظْهَرَ عِبَادَ الَّذِينَ اتَّبَعُوهُمْ مِنْ غَيْرِ بَيِّنَةٍ وَلَا كِتَابٍ مُنِيرٍ

4 O people! Make your vision penetrating, lest matters become confused to you and ye be numbered with them that perceive. Know ye that the Truth and whatsoever hath appeared from Him shall be distinguished from the deeds of all created things. O people! Fear God and spread not corruption in the land after it hath been set in order, and be not of them that slumber. Lift up your heads from sleep, for the sun hath risen to its zenith. Glorified be God, the King, the Mighty, the Most High, the Great!

4 يَا قَوْمَ فَاجْعَلُوا أَبْصَارَكُمْ حَدِيدَةً لئَلَّا يَشْتَبِهَ عَلَيْكُمُ الْأُمُورُ وَتَكُونُوا مِنَ الْمُتَبَصِّرِينَ ثُمَّ أَعْلَمُوا بِأَنَّ الْحَقَّ وَمَا ظَهَرَ مِنْ عِنْدِهِ لِيَكُونَ مِمَّا تَنَازَعُوا عَنْ عَمَلِ الْخَلْقِ أَجْمَعِينَ وَيَا قَوْمَ اتَّقُوا اللَّهَ وَلَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَلَا تَكُونُوا مِنَ النَّائِمِينَ إِنْ أَرَفَعُوا رُؤُوسَكُمْ عَنِ النَّوْمِ لِأَنَّ الشَّمْسَ قَدْ اشْرَقَتْ فِي وَسْطِ الزَّوَالِ فَسُبْحَانَ اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ

5 O My Name! Thou wert with Us for a number of years, and We concealed from thee that which was hidden, and We were of them that conceal. We informed thee not of that which was concealed from the eyes of certain servants, preserved for His sake, which the idolaters took for themselves as a lord besides God, the King, the Mighty, the Praiseworthy. Although thou didst become acquainted with some of his affairs, We concealed most of his deeds from the eyes of men, out of a wisdom known to none save God, the All-Knowing, the All-Informed.

5 إِنْ يَا اسْمِي أَنْكَ كُنْتَ مَعَنَا فِي سِنِينَ مَعْدُودَاتٍ وَمَا أَطْلَعْنَاكَ بِمَا هُوَ الْمُسْتَوْرٌ وَكُنَّا سَاتِرِينَ وَمَا أَخْبَرْنَاكَ بِالَّذِي كَانَ مُسْتَوْرًا عَنْ أَنْظَرِ بَعْضِ الْعِبَادِ حِفْظًا لِنَفْسِهِ وَاتَّخَذُوهُ الْمُشْرِكُونَ لِأَنْفُسِهِمْ رِبًّا مِنْ دُونِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَمِيدِ وَلَوْ أَنَّكَ أَطْلَعْتَ بَعْضَ أُمُورِهِ وَلَكِنْ أَنَا غَطَيْنَا أَكْثَرَ أَعْمَالِهِ عَنْ أَنْظَرِ النَّاسِ لِحِكْمَةِ اللَّهِ الَّتِي لَا يَعْلَمُهَا إِلَّا اللَّهُ الْعَلِيمُ الْخَبِيرُ

- 6 By God, O My Name! He was in the land of Ta standing before My face, and We were revealing verses unto him while he would write them and send them to the servants. Thus was the matter in the innermost mystery, and none was aware of this save God, my Lord and your Lord and the Lord of all worlds, lest any should turn their attention to the seat of the Cause, and thus were We doing. Whoso possesseth understanding and insight will be convinced that the matter was as We have cast it unto thee in truth, requiring no proof, and will be of them that are assured.
- 7 When his name was elevated amongst the servants, he committed that which none in all the worlds had committed. Would that thou hadst known that which he decreed against thyself, but We concealed it from thee. When he turned against God, We turned against him and revealed the hidden aspects of his secret and his deceit amongst Our knowing servants. Were We to mention what he hath committed in this land, the Tablets and pens would not suffice, and God is witness to what I say.
- 8 Leave these ones and their like, then turn wholly toward God. Remember the people and be not of them that remain silent. Soon will Satan come to you with tablets of fire - leave him and what he possesseth in the depths of hell. Say: By God! We have been made independent of the worlds through His Own Self, and through Him have We become independent of all things, and through His praise have We become independent of the praise of every praiser who knoweth.
- 9 Let the loved ones of God gather upon the Most Great Word - this is better for them than whatsoever hath been created between the heavens and the earth. Thus have We commanded thee in this Tablet and mentioned thee out of love for thyself, that thou mayest give thanks unto God, thy Creator, and remain steadfast in the Cause of God, the King, the Truth, the Mighty, the Wise. And the Spirit be upon thee and upon thy kindred whom God hath specially chosen for thee and made them to be of the believers. Then convey Our greetings to the faces of My loved ones who have remained steadfast in the Cause and have detached themselves from the worlds.
- 6 فوالله يا اسمي انه كان في ارض الطاء قائماً تلقاء وجهي و نزلنا عليه الآيات و هو يكتبها ويرسلها الى العباد و كذلك كان الأمر في سر السر و ما اطلع بذلك احد الا الله ربي و ربك و رب العالمين لئلا يلتفت احد على مقر الأمر و كذلك كما فاعلين من كان له عقل و دراية يوقن بأن الأمر كان كما القيناك بالحق و لا يحتاج ببينة و يكون من الموقنين
- 7 فلما رفع اسمه بين العباد ارتكب ما لا ارتكبه احد من العالمين فيا ليت اطلعت بما حكم على نفسك و انا سترناه عنك فلما عاد على الله عدنا عليه و اظهرنا خفيات سره و مكره بين عبادنا العارفين و انا لو نريد ان نذكر ما ارتكب به في هذه الأرض لن يكفي الألواح و لا الأقلام و كان الله على ما اقول شهيد
- 8 و انت انت دع هؤلاء و امثالهم ثم اقبل الى الله بكلك ثم ذكر الناس و لا تكن من الصامتين فسوف يأتيكم الشيطان بألواح النار ان اتركوه و ما عنده في اسفل الجحيم قل تالله انا استغنيا بنفسه عن العالمين و به اكتفينا عن كل شيء و بثنائه استغنيا عن ثناء كل مثني علم
- 9 ان اجتمع احباء الله على كلمة الأكبر و هذا خير لهم عما خلق بين السموات و الأرضين كذلك امرناك في هذا اللوح و اذكرناك حباً لنفسك لتشكر الله بارتك و تكون مستقيماً على امر الله الملك الحق العزيز الحكيم و الروح عليك و على اهلك من الذين اختصهم الله بك و جعلهم من المؤمنين ثم كبر من لدنا على وجه احبائي الذين استقاموا على الأمر و انقطعوا عن العالمين

INBA51:300, INBA49:350, BLIB_Or15725.430,

LHKM3.020

BH01706

To: *Imamvirdi*

1 In the Name of God, the Most High, the Most Exalted!

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى

2 This is an epistle from the Prisoner unto him who hath believed in God, the All-Possessing, the Almighty, the Self-Subsisting, and who answered God when He said "Am I not your Lord?" by saying "Yea, verily Thou art God, the Almighty, the Powerful, the Best-Beloved." Blessed art thou, O servant, inasmuch as thou hast attained unto the recognition of God in these days wherein God came in the name of 'Ali with the truth, accompanied by hosts of angels who circle round the Throne, glorifying Him, and all who are in the heavens and earth were thunderstruck save those who at that time made mention of the name of the Bayan.

2 هذا كتاب من لدى المسجون الى الذي آمن بالله المهيمن العزيز القيوم واجاب الله حين الذي قال ا لست بربكم بقوله بلى انك انت الله المقتدر العزيز المحبوب طوبى لك يا عبد بما فزت بعرفان الله في ايام التي فيها اتى الله باسم على بالحق بقبيل من الملائكة وهم في حول العرش يسبحون وانصعق كل من في السموات والارض الا الذينهم حينئذ باسم البيان يذكرون

3 But when the Beloved came once again with His Most Great Name, most of them denied Him, and all in the kingdom of creation and command were terror-stricken, save His honored servants. Say: Verily, He liveth now in the Most Glorious Horizon, beholding and witnessing what ye do, and He saith: "O people! I have come to you from the Dayspring of Revelation with the tidings of God, the All-Possessing, the Self-Subsisting, and this Return is the Return whereat the people of the Mount were thunderstruck." Thus have We informed you in the Tablets, would that ye might know.

3 فلما جاء المحبوب مرة اخرى باسمه الأبهى اذا كفر اكثر منهم و فرغ من في ملكوت الأمر و انخلق الا عباد مكرومون قل انه حتى حينئذ في الأفق الأبهى يشهد ويرى ما انتم تعملون ويقول يا قوم اتى جئتكم عن مشرق الوحي نبأ الله المهيمن القيوم وهذه الكرة لكرة التي انصعقت الطوريون كذلك اخبرناكم في الألواح ان انتم تعلمون

4 O people! Do ye read My verses, yet slay My Self and My Beloved? Why do ye not understand? Say: O people! Should ye prostrate yourselves upon the surface of the entire earth before God, your Lord and the Lord of all that was and shall be, and should ye worship God at every spot on earth for seventy thousand years, it would profit you naught except through love of the Youth, would that ye might know. Did that which the people of the Gospel wrought profit them when Muhammad, the Apostle of God, came to them with manifest sovereignty? And did that which the people of the Furqan possessed profit them when the Sovereign of the Messengers came with the signs of God, the All-Possessing, the Almighty, the Self-Subsisting? Nay, by My life! Nothing profited anyone save through faith. Thus hath the Pen of Command inscribed upon preserved tablets of glory.

4 يا قوم أ تقرؤون آياتي و تقتلون نفسي و محبوبي و ما لكم لا تفقهون قل يا قوم ان تضعوا وجوهكم على سطح الأرض كلها سجداً لله ربكم و رب ما كان و ما يكون و تعبدون الله على كل موقف من الأرض سبعين الف سنة لن ينفعكم الا بحب الغلام ان انتم تعلمون هل نفع ملاء الانجيل ما عملوا حين الذي جائهم محمداً رسول الله بسلطان مشهود و هل نفع ملاء الفرقان ما عندهم حين الذي اتى سلطان الرسل بآيات الله المهيمن العزيز القيوم لا فونفسى الله ما نفع احداً شئ الا بعد الايمان كذلك رقم قلم الأمر على الواح عرّ محفوظ

5 Say: O people! Fear God and dispute not with Him through Whom the Sun of Utterance hath shone forth from the horizon of His name, the All-Merciful, with manifest radiance. Deny

5 قل يا قوم اتقوا الله و لا تجادلوا بالذى به اشرفت شمس البيان عن افق اسمه الرحمن بضياء مشهود لا تكفروا بآيات الله بعد انزالها و لا بقدرته التي

not the signs of God after their revelation, nor His power which hath encompassed all that was created between the Kaf and the Nun. And thou, O servant, stand firm in the Cause with authority from thy Lord, the Mighty, the Beloved. Say: By God! The Sun of inner meanings and utterance hath risen from the horizon of this exalted heaven, and hath appeared upon the temple of the Youth. How wonderful is this Beauty, manifest, apparent, yet concealed!

احاطت كل ما خلق بين الكاف والنون وانت يا عبد ان استقم على الامر بسطان من لدن ربك العزيز المحبوب قل تالله ان شمس المعاني والبيان قد اشرفت من افق هذا السماء المرفوع وانها قد ظهرت على هيكل الغلام فيا حبذا من هذا الجمال المشرق الظاهر المكنون

6 Say: O people! Fear God and be not veiled by what ye possess. Turn ye unto His merciful countenance which hath appeared at the center of creation and speaketh in all things that there is none other God but Him, the Mighty, the Beloved. Say: He is God's trust among you and His covenant within you. Beware lest ye break it.

6 قل يا قوم اتقوا الله ولا تحتجبوا بما عندكم وتوجهوا الى وجهه الرحمن الذي لاح في قطب الأكوان وينطق في كلشيء بأنه لا اله الا هو العزيز المحبوب قل انه لوديعة الله بينكم وعهده فيكم اياكم ان تنقضون

7 Arise for the Cause of God and His victory, which is to teach His Cause among the servants. Thus was the command revealed aforetime and now, would that ye might understand.

7 قوموا على امر الله ونصره وانه هو تبليغ امره على العباد كذلك نزل الامر من قبل وحينئذ ان انتم تفقهون

8 Beware of shedding blood, for it hath been forbidden unto you in all the Tablets, would that ye might perceive. Sanctify your souls and your deeds in such wise that all atoms shall testify to your sanctification, and this verily is the true victory, would that ye might know.

8 اياكم ان تسفكوا الدماء وانه حرم عليكم في كل الألواح ان انتم تشعرون قدسوا انفسكم وافعالكم على شأن يشهد بتقديسكم كل الذرات وان هذا لحق النصر لو انتم تعلمون

9 Say: Beware, O people, lest ye commit that which would dishonor the Cause of your Lord, the Mighty, the Loving, for whatsoever ye commit, the people attribute to the Source of the Cause, as ye yourselves witness. Should the people gather in the religion of God, then impart unto them that which God hath imparted unto thee, that their faces might be illumined. Thus have We commanded thee in truth. Act according to what thou hast been commanded and be not of those who tarry after receiving the command.

9 قل اياكم يا قوم ان ترتكبوا ما تضييع به حرمة امر ربكم العزيز الودود لأن كل ما ترتكبون ترجعه الناس الى مقر الامر كما انتم تشهدون ان اجتمع الناس على شريعة الله ثم اتوا عليهم ما القى الله عليك ليستضيء وجوههم كذلك امرناك بالحق ان تعمل بما امرت ولا تكن من الذينهم بعد الامر يصبرون

10 Arise for the victory of God and His Cause, and fear no one. He will assist thee in truth by a command from His presence, for He is the Almighty, the Powerful, the Compassionate, the All-Forgiving. Then convey Our greetings unto the faces of those who have believed in God, be they young or old, female or male.

10 قم على نصر الله وامره ولا تخف من احد انه يؤيدك بالحق بأمر من عنده وانه هو المقندر العزيز الرؤوف الغفور ثم كبر من لدنا على وجوه الذين آمنوا بالله من كل صغير وكبير وكل اناث وذكور

BLIB_Or15725.438

BHU0005

Words spoken in the house of 'Izzat Aqa

To: words spoken in the house of 'Izzat Aqa

- 1 Nabil-i-Zarandi has thus recounted a portion of the verbal utterances of the Blessed Beauty from those days:

1 ونبیل زرنندی شمه از بیانات شفاهیه جمال اہبی
را در آن ایام چنین حکایت نمود
- 2 "While I was in the House of Glory with a group of people in the presence of the Master, I heard from His blessed tongue these words:

2 در بیت عزّت آقا حینیکہ با جمعی مشرف بودم
از لسان مبارک شنیدم کہ میفرمودند،
- 3 'Because We had become renowned among the ministers of Persia, they all made a show of friendship toward Us; yet they were fearful lest, on the part of the government, some perilous decree should be issued concerning Us. When the authorities of Tihiran heard of the event of Badasht—and that a number were gathered about Us—they swore an oath (and more than once did I hear, in regard to him, such words) saying: "Many a time have I heard reports of him and have connived at them; but this time I will assuredly slay him." And an order had been sent to the governors of Mazindaran that they should seize Us and subject Us to punishment. But His Majesty the Shah departed this life; and thereafter Amir-Nizam, in the council of the notables, declared: "How greatly hath he harmed the state—and yet, in the utmost dignity, he dwelleth in Tihiran!" It was a time fraught with danger, and most of the eminent urged me to depart toward some other quarter. Yet I deemed all such words vain; for God willed to manifest His Cause, and it was not possible that, ere His Cause were made manifest, any hurt should befall me. In the very midst of tribulations it were impossible that He should not shield and preserve.

3 "ما چون در میان وزرای ایران مشہور بودیم
ہمہ آنها با ما اظہار دوستی میکردند ولی خائف
ازین بودند کہ مبدا از دولت امر مخطری در
بارہ ما صدور یابد حکومت طهران چون واقعہ
بدشت را شنیدہ بود کہ جمعی با ما بودند قسم
یاد نمودہ بود کہ بارہا در حق او مطالبی شنیدم
واغماض نمودم لکن اینترتبہ البتہ او را خواہم
کشت وبخوانین مازندران امری صادر کردہ بود
کہ مارا دستگیر نمایند وبمورد سیاست آرند ولی
حضرت شہریاری وفات نمود بعد نیز امیر نظام
در مجلس اعیان گفتہ بود کہ او چقدر بدولت
ضرر رسانیدہ و با وجود این در کمال جلال در
طهران ساکن است وقت خطرناکی بود واکثری
از اعیان مرا ترغیب بان مینمودند کہ بسمتی سفر
نمایم ومن جمیع آنخرفہا را واهی میدانستم زیرا خدا
میخواست امر خود را ظاہر نماید وممکن نبود تا
امر خود را ظاہر نماید آسیبی بر من وارد شود
ودر بحبوحہ بلایا محال بود کہ حفاظت نماید
- 4 'Moreover, in accordance with divine wisdom, We caused the tongues of certain souls to speak forth wondrous utterances, that the attention of men might be drawn in diverse directions, and that, before the appointed hour, none might wholly fix his gaze upon the Centre. Among those souls was Jinab-i Munir, whose words surpassed the words of Yahya. Yet Our purpose in the spreading abroad of the name, and in the concealment of Yahya, was that the people of the Bayan might turn their faces toward that House wherein the divine purpose lay hidden. This, indeed, was the intent of the Most Exalted One in the diffusion of the name of Azal; yet He called him but a mirror, and gave precedence over that mirror to the Letters

4 واز طرف دیگر ہم نظر بحکمت ربانیه لسان
چند نفرا بکلمات بدیعہ ناطق نمودیم تا توجہ
نفوس باطراف باشد وقبل از وقت احدی بر
مرکز التفات تمام نیابد ویکی ازان نفوس جناب
منیر بود کہ کلماتش بر کلمات یحیی ترجیح
داشت ولکن مقصود ما از اشتہار اسم وغیبت
یحیی آن بود کہ توجہ اہل بیان باین بیتی باشد
کہ مقصود الہی در آن مکنون ومراد حضرت
اعلی ہم از اشتہار اسم ازل ہمین بود ولی او را
مرآت فرمود وحروف حق را کہ یکی از آنها
ملا حسن بچستانی بود بر مرآت ترجیح داد
ومعروفین اصحاب را امر بتزئیت یحیی فرمود:

of the Living—one of whom was Mulla Hasan of Bujistan—and commanded the renowned among His companions to train Yahya.

- 5 'We, for years, occupied Yahya with the writing of the Words of God and the verses of God. He would write in Our presence; We would encourage him; and whatsoever he wrote We would revise and amend. From the age of twenty he began to write; yet never were his words free from errors of expression and of meaning. But Jinab-i Munir—without having been taught by Us—wrote wondrous words, needing no correction. Had Yahya possessed but a particle of fairmindedness, the very existence of Munir would have completed the proof against him; for in the days of Baghdad and Adrianople he beheld that Munir's words flowed forth without instruction, and solely by the power bestowed.

- 6 'And in view of the testament of the Most Exalted One, it was incumbent upon Yahya that, should there appear in his days one like unto him, he should resign the Cause unto that person. Yet he beheld one above himself and did not resign—nay, rather, he appointed Mirza Ahmad, his own son, as his first successor. Had We not manifested Our Cause, it would, by virtue of the testament of the Most Exalted One, have been obligatory upon him to admonish the people of the Bayan, to prefer the words of another, and to relinquish the Cause.

- 7 'Another deed, moreover, that blinded the eye of his insight was this: that he named the Point of the Bayan as his first believer. When He appeared, and His verses and His proofs quickened the dead, gave sight to the blind, and hearing to the deaf, he did not acknowledge Him—nay, rather, he arose to sever the Lote-Tree beyond which there is no passing. And certain among the people of the Bayan were so bereft of hearing and sight that, turning away from the radiance of so mighty a Luminary, they clung to such a one, and withdrew from Him upon whose word the whole Bayan hangeth, choosing instead the speech of a mirror—himself but a creature of the Bayan—and thus were they numbered among the heedless.'

RKS.139-141

5 وما هم سالها یحیی را بنوشتن کلمات الله و آیات الله مشغول کردیم و در حضور مینوشت و او را تشویق میکردیم و اینکه مینوشت اصلاح مینمودیم و از سن بیست سالگی بنای نوشتن گذاشت اما هیچ وقت کلماتش از اغلاط لفظی و معنوی خالی نبود و لکن جناب منیر بدون آنکه ما او را تعلیم داده باشیم کلمات بدیعہ نوشت و محتاج اصلاح هم نبود اگر یحیی ذرہ انصاف میداشت بوجود منیر حجت بر او تمام بود چه ایام بغداد و ادرنه میدید که کلمات او بدون تعلیم و صرف قدرت است

6 و نظر بوصیت حضرت اعلی بر یحیی لازم بود که اگر در ایام او مثل او شخصی ظاهر شود امر را باو تفویض نماید و او فوق خود را مشاهده نمود و امر را تفویض نکرد که سهل است میرزا احمد پسر خود را اول وصی نمود اگر ما امر خود را ظاهر نمینمودیم بمقتضای وصیت حضرت اعلی باو لازم بود که اهل بیان را وصیت نماید و کلمات غیر را ترجیح دهد و امر را تفویض کند

7 و عمل دیگر او که چشم بصیرتش را کور کرد این بود که نقطه بیان خود را اول مؤمن باو نامیده چون ظاهر شد آیات و بیناتش اموات را احیا و کورها را بینا و گورها را شنوا نمود او تصدیق نمود که سهل است بر قطع سدره منتهی قیام نمود چند نفر اهل بیان هم چنان از سمع و بصر بی بهره شدند که از اشراق چنان نیر اعظمی دور مانده بچنان نفسی معتکف شدند و از نفسی که جمیع بیان معلق بکلمه اوست بقول مرآت که خلق بیان است اعراض نمودند "انتهی

TZH5.025-026

BH01716

To: *Sirrullah et al.*

- 1 O concourse of ardent lovers! I swear by God! This is a Night the world of creation hath never seen its like. Such is the evidence of the heavenly grace vouchsafed by God, the Mighty, the Bountiful.

1 هو الله ان يا معشر العشاق تالله هذه الليلة ما ظهر مثلها في الامكان و انّ هذا لفضل من لدى الله العزيز المنان
- 2 In this Night the divine Spirit did intone a melody which hath stirred up the souls of all mankind, proclaiming: Rejoice! ye dwellers of the realm of Glory within the retreats of Paradise! And the Voice of God was raised from behind the pavilion of holiness and tender mercy, exclaiming: This is indeed the Night in which He Who is the Manifestation of the Essence of the Merciful Lord hath been born, wherein the Pen of the All-Glorious hath set forth every eternal decree with clarity. Rejoice then and be of good cheer, O people of the Bayan! And therein the Nightingale hath warbled its notes upon the boughs and the branches crying out: Rejoice, O concourse of the people of Paradise!

2 و نطقت فيها الروح بنغمة يهتز منها حقائق الانسان بأن ابشروا يا اهل ملا الأعلى في حقائق الرضوان ثم نادى الله عن خلف سرادق القدس والاحسان بأن هذه ليلة ولدت فيه حقيقة الرحمن و فيها فصلت كل امر ازلى من قلم السبحان اذا فابشروا ثم استبشروا يا ملا البيان و فيها نادت الورقاء على الأغصان و الأفنان بأن ابشروا يا ملا الرضوان
- 3 Say, in this Night the veil of glory hath been rent asunder before the eyes of the faithful and the Bird of Heaven hath chanted and twittered in the midmost heart of Paradise. Rejoice then, O Tabernacle of holiness in the City of Zaman! And therein God did manifest Himself resplendent in the plenitude of the glory of all His mighty Names, and did establish His seat in every pure and radiant heart. Rejoice therefore, O people of the Bayan!

3 قل فيها شقت ستر حجابات الجلال على اهل الايقان و غنت و رنت حمامة الفردوس في قطب الجنان اذا فابشروا يا هياكل القدس في مدينة الزمان و فيها تجلى الله بكل اسم عظيم ثم استوى على كل قلب درى زهان و اتم فابشروا يا ملا البيان
- 4 In this Night oceans of forgiveness have surged and the reviving breeze of His benevolence hath been diffused. Be then of good cheer, O companions of the Merciful Lord! And therein all the trespasses committed by the people of the earth have been forgiven. This is indeed a joyful tiding unto all those that dwell in the hidden recesses of the world.

4 و فيها تموجت بحر الغفران و هبت نسائم الاحسان اذا فاستبشروا يا اصحاب الرحمن و فيها غفر كل العصيان من اهل الأكوان و هذا بشارة على كل من خلق في سرائر الامكان
- 5 Say, this is the Night wherein the assigned measure of God's blessings and bounty hath been prescribed in the Scrolls of Glory and Faith, that thereby every trace of grief and sorrow may be banished from all created things, for all times and throughout all ages. Rejoice then in your hearts, O ye that have stepped into the realm of existence! Thereupon the Herald of the Spirit raised His Voice from the centre of the Kingdom of Eternity, the celestial Seat of loftiness and glory, exclaiming: Such is the evidence of the heavenly grace vouchsafed by God, the Mighty, the Bountiful.

5 قل هذه الليلة قدر فيها مقادير الجود و الفضل في صحائف العز و الايقان ليرفع بذلك كل الأحزان عن كل الأشياء في كل حين و زمان اذا فابشروا في قلوبكم يا من دخل في ممالك الوجود و الأكوان اذا ينادى منادى الروح في قطب البقاء مركز العلو و الرفعان و هذا من فضل الله العزيز المنان تالله قد فتح ختم اناء المسك من يد القدرة من ذى شوكة و سلطان و انّ هذا لفضل من الله العلى المنان

- 6 And the cups of the ruby-coloured wine have been borne round by the hand of the peerless Joseph. Such is the evidence of the heavenly grace vouchsafed by God, the Mighty, the Bountiful. 6 وادار كؤوس نحررمان من يد يوسف الأحديّة بجمال السبحان وأنّ هذا الفضل من الله العليّ المنان
- 7 Make haste then, O members of the human race, and quaff your fill from this choice wine of eternal life. Such is the evidence of the heavenly grace vouchsafed by God, the Exalted, the Bountiful. 7 إذا فاسرعوا و تكأسوا يا ملأ الانسان من هذا السلسبيل الحيوان وأنّ هذا الفضل من الله العليّ المنان
- 8 Say, O concourse of ardent lovers! The Countenance of the Desired One hath shone forth, unveiled and conspicuous. Such is the evidence of the heavenly grace vouchsafed by God, the Exalted, the Bountiful. 8 قل يا ملأ العشاق قد اشرق جمال المعشوق من غير حجاب وقصان وأنّ هذا الفضل من الله العليّ المنان
- 9 O company of the loved ones! The Beauty of the Beloved hath risen above the horizon of holiness. Hasten ye, then, and come with your souls, O companions of the Bayan! This is of the bounty of God, the Most High, the All-Bountiful. The proof and the testimony have been made manifest, whereupon the Resurrection hath been established through the uprising of God, in the Person of His own eternal Manifestation; and this is of the bounty of God, the Mighty, the All-Bountiful. Ages have surged, and worlds have been shaken, and lights have exulted, through God's revelation upon every tree laden with branches; and this is of the bounty of God, the Most High, the All-Bountiful. Come ye, O concourse of the pure, for souls have been raised, winds have been loosed, forms have been consumed, and the tongues of eternity have cried aloud upon every tree with boughs; and this is of the bounty of God, the Most High, the All-Bountiful. By God! the veils have been consumed, the luminous barriers rent asunder, the signs disclosed, the allusions unveiled, and the hints uplifted by One puissant and sovereign; and this is of the bounty of God, the Most High, the All-Bountiful. 9 ويا معشر الأحباب قد طلع جمال المحبوب عن افق القدس فهلّوا و تعالوا بأرواحكم يا اصحاب البيان وأنّ هذا الفضل من الله العليّ المنان و قد ظهرت الحجّة والبرهان بما قامت القيامة بقيام الله بمظهر نفسه القدمان وأنّ هذا الفضل من الله العزيز المنان لجّت الأدوار وتلججت الأكوار و تبهجت الأنوار بما تجلّى الله على كلّ دوحة ذات افنان وأنّ هذا الفضل من الله العليّ المنان تعالوا يا ملأ الأصفياء بما حشرت الأرواح و نشرت الأرياح و حرقت الأشباح و رنت السن البقاء على كلّ شجرة ذات اغصان وأنّ هذا الفضل من الله العليّ المنان تالله قد حرقت الحجابات و خرقت السبحات و كشفت الدلالات و رفعت الاشارات من ذى قدرة قدّران وأنّ هذا الفضل من الله العليّ المنان
- 10 Rejoice ye—and keep this hidden; conceal this subtle, most hidden, most secret symbol, lest the strangers come to know of what ye are drinking from this wine, which is full of delight and attraction; and this is of the bounty of God, the Most High, the All-Bountiful. 10 سرّوا واسرّوا بالكتمان هذا الرّمز الخفىّ الأخفى الخفيان لئلا يعرفوا الأغيار ما تكأسون من هذه الخمر التي كانت ذى لذة وجذبان وأنّ هذا الفضل من الله العليّ المنان
- 11 O concourse of the Bayan! By God! the bounty hath been completed, mercy hath been perfected, and the Countenance hath shone forth with spirit and sweet savours; and this is of the bounty of God, the Most High, the All-Bountiful. 11 يا ملأ البيان تالله تمّ النعمة و كلّ الرحمة و لاح الوجه بالروح والريحان وأنّ هذا الفضل من الله العليّ المنان
- 12 Drink ye, O concourse of companions, and rejoice ye, O company of the loved ones, of this Salsabil—luminous, pearl-like,

and resplendent. This, verily, is of the grace of God, the Most High, the All-Bountiful.

DOR#44, BLO_PT#157

12 ان اشربوا يا ملاء الأصحاب و إن ابشروا يا ملاء
الأحباب من هذا السلسيل الدرّي الشعشعان و
انّ هذا لفضل من الله العليّ المنان

INBA51:114, INBA73:002, BLIB_Or15696.181f,
KB_620:107-108x, AYT.055, OOL.B205,
AMB#44

BH01726

To: Zaynul-Muqarrabin, in Najafabad

- 1 He is the Sovereign, the All-Powerful, the Mighty, the Bestower
هو السلطان المقتدر العزيز المنان 1
- 2 The remembrance of God in the Tree of Paradise: God, there is no God but Him, the Mighty, the Powerful, the All-Knowing, Who hath ordained the measures of the Cause in the Tablets of a watchful Glory. In His hand is the dominion of all things, and He is powerful over all things. His is the bounty and grace, His the power and justice. He singles out whom He willeth through His command, and He encompasseth all things.
2 ذكر الله في شجرة الفردوس الله لا اله الا هو العزيز
المقتدر العليم الذي قدر مقادير الأمر في الواح عز
حفيظ ويده ملكوت كلشيء وانه على كلشيء
قدير له الجود والفضل وله القدرة والعدل يختص
من يشاء بأمره وانه كان بكلشيء محيط
- 3 O Beauty of Holiness in the Most Great Word! Rend asunder the veils and fear no one. Place thy trust in God, the Mighty, the Most High, the All-Wise. Cast upon the people that which We have cast upon thee from beyond the ocean of destiny. Tarry not for less than a moment, and be not of the patient ones. Come forth from behind the veils of light with the adorning of God, then arise from the horizon of holiness with manifest lights of glory. And if thou art touched with tribulation and adversity in My love, grieve not, for this is My way with the Messengers. Remind the servants of that which will cause them to turn to the direction of an assured holiness. Then recount unto the people the bounty of thy Lord.
3 ان يا جمال القدس في كلمة الأكبر فانخرق الحجاب
ولا تخف من احد فتوكل على الله العزيز المتعالى
الحكيم فألق على الناس ما القيناك عن وراء قلزم
القضاء ولا تأخر في اقل من آن ولا تكن من
الصّابرين فانخرج عن حجاب النور بطراز الله ثم
اطلع عن افق القدس بأنوار عزّ مبین وان مستك
البأساء والضراء في حيّ لا تحزن وان هذا من
سنّتي على المرسلين فاذكر للعباد ما يقلّبهم الى شطر
قدس ممكن ثم حدث الناس بنعمة ربّك
- 4 And if these unbelievers object to thee, say: "By God! The Spirit of Holiness hath appeared in a novel holy vesture, and verily the pebbles do at this moment glorify in this sacred, luminous Hand. The Call hath returned in this blessed Tree which hath been raised upon the Mount of Musk, and this is indeed a mighty trial."
4 وان يعترض عليك هؤلاء المشركين قل تالله انّ
روح القدس قد ظهر في رداء قدس بدیع وانّ
الحصاة تسبح حينئذ في هذا الكف المقدّس المنير
وقد رجع النداء في هذه الشجرة المباركة التي
رفعت على جبل المسك وانّ هذا لفتنة عظيم
- 5 Say: "This is the Cave wherein took refuge the Youth of Eternity when they said: 'Our Lord! Grant us mercy from Thy
5 قل هذا لكهف الذي فيه آووا فتية البقاء اذ
قالوا ربنا آتنا من لدنك رشدا و انك انت
الغفور الرحيم و سمعنا ندائهم و آويناهم فيه و

presence and dispose our affair aright,' and Thou art the Forgiving, the Merciful. We heard their cry and sheltered them therein, and made them a remembrance for all the worlds." Say: "This is the Cave wherein Muhammad, the Apostle of God, was preserved from the hands of the hateful ones." Say: "This is the Ark wherein the Son of Mary ascended in truth, if ye be of them that know." Say: "We have believed in God and in what hath been sent down unto us and what was sent down unto God's Messengers aforetime, and what was sent down unto Ali before Nabil." Say: "He is the Sovereign of the Messengers, and God created by one letter from Him all who are in the heavens and the earth, if ye be of the assured ones."

- 6 Say: "We were behind seventy thousand veils and We concealed the Face lest anyone of the worlds should behold it. But when the ungodly imprisoned Us, We unveiled the Face and manifested it like the sun from behind thick clouds. When they turned away, We turned against them to spite them and spite those who waxed proud before God and were among the opposing ones."
- 7 Know then that We have found the fragrances of love from thy letter and have sent thee this Tablet that thine eyes might be solaced thereby, and the eyes of those who have turned unto God and are of them that return. But beseech God that He cut not off from thee these fragrances sent forth by the Mighty, the Generous, for the bird of sedition hath taken flight from the direction of destiny. Thus hath the matter been decreed from the Pen of God, the Powerful, the Mighty, the Sovereign, the Subduer, the All-Knowing, the All-Informed.
- 8 And thou, preserve this Tablet, then recite it with wondrous melody every day, that God may preserve thee through His grace, for He is the Best Preserver and Helper. And if thou findest pure hearts, cast upon them that which We have cast upon thee of the gems of the Cause, that thereby the hearts of the sincere may rejoice. We have indeed sent thee what hath been revealed in this Prison that thou mayest become aware of the mysteries within the veils of light and be of them that know. Then write it in thy finest hand and send it to near and far places, then spread it before Our servant Ja'far that he may give glad tidings unto the people through the signs of his Lord and be of them that give glad tidings.
- 9 And the Spirit be upon thee and upon those who have detached themselves wholly unto God and are of the doers of good. Then convey Our greetings to all who are in thy land, both male and

جعلناهم تذكرة للعالمين قل هذا لغار الذي به حفظ محمد رسول الله عن ايدي المبغضين قل ان هذا لفلک الذي اليه صعد ابن مريم بالحق ان انتم من العارفين قل انا آمن بالله وبما نزل علينا وبما نزل على رسل الله من قبل وبما نزل على قبل نبيل قل انه لسلطان الرسل وخلق الله بحرف منه كل من في السموات والأرض ان انتم من الموقنين

6 قل انا كنا في خلف سبعين الف حجاب وسترنا الوجه لئلا يطلع عليه احد من العالمين فلما حبسونا المشركون كشفنا الوجه وظهرناه كالشمس عن خلف سحاب غليظ فلما عادوا عدنا عليهم رغماً لأنفهم وانف الذينهم استكبروا على الله و كانوا من المعرضين

7 ثم اعلم باننا وجدنا روائح الحب عن كتابك و ارسلنا اليك هذا اللوح لتقر به عينك و عيون الذينهم رجعوا الى الله و كانوا من الرجاعين ولكن فاسئل الله بأن لا يقطع عنك هذه الروائح المرسل العزيز الكريم لأن طير الفتنة قد طارت عن شطر القضاء و كذلك قضى الأمر من قلم الله المقتدر العزيز السلطان الغالب العليم الخبير

8 و انتك انت فاحفظ هذا اللوح ثم اقرأه بلحن البدع فيكل يوم لعل يحفظك الله بجوده و انه خير حافظ و معين و ان وجدت قلوب صافية فألق عليهم ما القيناك من جواهر الأمر ليفرح بذلك قلوب الموحدين ولقد ارسلنا اليك ما نزل في هذا السجن لتطلع بالأسرار في حجب الأنوار و تكون من العارفين ثم اكتبه بأحسن خطك ثم ارسله الى شطر قريب و بعيد ثم انشره بين يدي عبدنا جعفر ليشر الناس بآيات ربه و يكون من المبشرين

9 و الروح عليك و على الذينهم انقطعوا الى الله بكلمهم و كانوا من المحسنين ثم كبر من لدنا كل من كان في ارضك هناك من كل اناث و

female, that Our grace may be completed upon them from Our presence, and this is indeed a mighty grace.

ذکور لیتم الفضل علیهم من لدنا وان هذا الفضل
عظیم ۱۵۲

INBA36:060, INBA71:218, ASAT3.022x,
YMM.183x

BH01729

To: Mirza Aqa, in Medina

- 1 He is the Mighty, the Powerful, the Inaccessible, the Exalted! 1 هو العزيز المقندر المنيع الرفیع
- 2 Glorified be He Who sendeth down verses anew, in a manner that draweth unto Him all them that are nigh unto God, and hath ordained therein the measures of all things in such wise that all who are in the heavens and on earth are powerless before it. Thus hath the matter been inscribed at this hour by the Pen of Glory upon the Tablet of eternity with majesty. 2 فسبحان الذى ينزل الآيات بدعاً على لحن تجذب عنه المقربين جميعاً وقدّر فيها مقادير كل شئ على امر يعجز عنه كل من فى السموات والأرض كذلك كان الأمر حينئذ من قلم السناء على لوح البقاء بالعزّ مسطوراً
- 3 Verily, they who have ascended unto God and turned away from earthly dominion, and have drunk from the ocean of life - these are they who recognize the melodies of Paradise and bear witness that all this is a revelation from the presence of One Who is the Mighty, the Self-Subsisting. These are they from whose faces radiance doth shine forth, and from whose hearts the remembrance of God is heard, and who have been enraptured in the atmosphere of the spirit by the melodies of God. They drink deep from the chalice of beauty, and move at the mention of God's name, and partake of the wine that hath descended from the clouds of knowledge. 3 ان الذين هم صعدوا الى الله واعرضوا عن الملك وشربوا عن بحر الحيوان اولئك يعرفون نغمات الفردوس ويشهدون بأن كل ذلك تنزيلاً من لدن مقتدر قيوم اولئك الذين تجد الأنوار من وجوههم وتسمع ذكر الله من قلوبهم وهم كانوا فى هواء الروح من نغمات الله مجذوباً ويكرعون من كأس الجمال ويحركون على اسم الله ويشربون عن نهر كان عن غمام العلم منزولاً
- 4 Thus do We relate unto thee from the chronicles of truth, and cast upon thee the melodies of Paradise, that they may attract thee unto thyself and turn thee toward the shore of eternity in the Most Exalted Pavilion, and raise thee to a station that transcendeth all knowledge. 4 كذلك نقصّ عليك من قصص الحق و نلقى عليك من نغمات الفردوس ليجذبك فى نفسك و يقلّبك الى شاطئ البقاء فى سرادق الأعلى و يرفعك الى مقام كان عن العرفان مرفوعاً
- 5 O beloved! Hear what the deniers say: "We find no spirit in these melodies." Say: "Woe unto you, and to how Satan hath made your deeds seem fair in your own eyes, for verily the spirit of life from this Paradise hath been sent unto all the worlds." Say: "When We found none in the kingdom worthy, We concealed the Beauty of the Divine Identity in camel's hair, lest ye should recognize Me. When ye turned away with the fetters of your hearts, We revealed the Face from behind the 5 ان يا حبيب فاسمع ما يقولون المكذبون بأننا ما نجد من تلك النغمات من روح قل ويل لكم و بما زين الشيطان اعمالكم فى انفسكم فان روح الحيوان من هذا الرضوان قد كانت على العالمين مرسولاً قل انّا لما وجدنا فى الملك احداً استرنا جمال الهوى فى وير من الابل لئلا تعرفوننى فلما اعرضتم باغلال صدوركم اظهرنا الوجه عن خلف سرادق

pavilion of light, and ordained the matter in a tablet that was hidden from all eyes."

- 6 Say: "Cast, then, the ropes of your sorcery and the staves of your idle fancies, that this Serpent might, by God's leave, swallow them up, that the power of God might be witnessed by all the worlds, even as this sun in the midst of heaven." Say: "We had restrained the Pen of Power lest it move across the Tablet, but when We perceived from you the odor of hypocrisy, We moved it less than the beating of a gnat's wing, that ye might witness the surging of this ocean, and perchance the beacons of love might be kindled in your hearts, and ye might become like moths circling round the flame by God's leave."

- 7 Say: "O people! Fear God and fabricate not against His servant. Then have mercy upon yourselves and deprive not your souls of the breezes that blow from the right hand of sanctity. This world shall pass away, and all that groweth and is planted therein, and ye shall return to the place wherein the balance of God shall be set up by the hands of power, whereby all deeds of every soul shall be weighed on the day when the sun of justice shall shine forth from the horizon of divine decree, and God shall come with a matter that transcendeth all comprehension."

- 8 Hear, O people of the earth, My words, and occupy not yourselves with that which profiteth you not in this vain life, neither grieve for what hath passed you by of earthly ornaments, but soar in the atmosphere of detachment on the wings of submission. And thou, remind the people of what We have cast upon thee, and forget not God's covenant with thee, but hold fast unto His protection, for this is better for thee than all that hath been amassed in the kingdom.

- 9 Thus do We teach thee through grace and cast upon thee that which is dearer unto God than all wisdom that hath been mentioned. And peace be upon thee and upon all who are steadfast in their love for their Lord, and upon every grateful servant.

- 10 Although no letter was observed from you, nevertheless this servant sent a reply. In any case, he has been striving with the utmost diligence to preserve the Cause of God, lest any new developments that might cause the extinction of the Cause should become manifest. From Iran, someone wrote two brief words about you and Mirza Mihdi. Mirza Aqa Jan is sending a copy of it, but the purpose was not clear and perplexity arose.

النور و قدّرنا الأمر في لوح كان عن الأنظار محفوظاً

6 قل اذا فالقوا جبال سحرکم و عصی ظنونکم لتلقف هذا الثعبان باذن الرحمن [ليكون] قدرة الله على العالمين بمثل هذا الشمس في وسط السماء مشهوداً قل انا امسكاً قلم القدرة لئلا يحرك على اللوح قلماً وجدنا روائح النفاق عنكم حرکاه اقللاً عما يحرك البعوضة جناحها لتشهدون تموجات هذا البحر ولعل يحدث في قلوبكم مشاعل الحب و تكونن كطير النار في حول السراج باذن الله مطبورا

7 قل يا قوم خافوا عن الله و لا تفتروا بعده ثم ارحموا على انفسكم و لا تحرموا ارواحكم عن نسمات التي كانت عن يمين القدس مهبوباً ستفنى الدنيا و ما ينبت عليها و غرست فيها و ترجعون الى مقر الذي فيه كان ميزان الله بأيدي القدرة منصوباً و به يوزن كل الأعمال من كل نفس في يوم الذي فيه تستشرق شمس العدل عن شطر القضاء و يأتي الله بأمر كان عن الادراك مقطوعاً

8 اسمعوا يا ملأ الأرض قولي و لا تشتغلوا بما لا ينفعكم في الحيوۃ الباطلة و لا تحزنوا عما فات عنكم من الزخارف و كونوا في هواء الانقطاع بجناحين التسليم مطبورا و انك ذكر الناس بما القيناك و لا تنس عهد الله في نفسك فتمسك بعصمته و ان هذا خير لك عما في الملك مجموعاً

9 كذلك نعلبک بالفضل و نلقى عليك ما هو احب عند الله عن كل حكمة مذکورا و الروح عليك و على كل ثابت في حبه مولاه و على كل عبيد شکورا

10 اگرچه خطی از شما ملاحظه نشد و لکن این جانب جواب ارسال نمود باری در کمال جد در حفظ امر الله ساعی بوده که مباد احداثی جدید که سبب انحطاط امر شود مشهود گردد از سمت ایران دو کلمه مختصری شخصی از شما و میرزا مهدی مرقوم داشت میرزا آقا جان صورت آنرا ارسال میدارد و مقصود معلوم نشد و تحیر دست داد

BH01781

To: *Khalih Jan (Aunt of Baha'u'llah)*

- 1 He is the Mighty! We remember the veiled ones of the City in a land that is sanctified from nearness to anyone and purified from union with any soul, and in remoteness and separation has reached such a state that the hands of the hopeful and feet of the seekers fall short of reaching it. Although for those ascending to the heaven of nearness and rising to the atmosphere of love, no distance proves far and no barrier becomes an obstacle, for though the earthly path may be distant, the heart's path is nearer than the jugular vein. This is the path of God, the Mighty, the Beloved.

1 هر العزیز مخدرات مدینه را ذاکریم در ارضیکه مقدس است از قرب باحدی و منزّه است از وصل نفسی و در بعد و دوری بمقامی رسیده که دست آملین و رجل قاصدین از او کوتاه مانده اگرچه متعارجین هوای قرب و متصاعدین فضای حب را هیچ بعدی دور ننماید و هیچ سدی حایل نگردد زیرا که سبیل ترابی اگرچه بعید باشد طریق قلبی اقرب من حبل الوريد ذلک صراط الله العزیز المحبوب
- 2 In any case, these days we reside in Adrianople. Although it is a great city and vast country, yet the heart finds no rest or tranquility due to separation from friends, and the heart's agitation has made all affairs agitated and scattered. In any case, O friends and companions, do not forget these emigrants and captives. The clouds of divine destiny and the mists of heavenly decree have risen from every direction, and the rains of tribulations and calamities have poured down in such measure that neither can the eye find relief in weeping to comfort withered hearts, nor can the tongue find strength in lamentation to provide solace.

2 باری این روزها در ادرنه ساکنیم اگرچه شهر بزرگست و مملکت وسیع ولكن قلب را از مفارقت دوستان قرار و سکونی نه و اضطراب قلب جمیع امور را مضطرب و پربیشان نموده باری شما ای دوستان و یاران این مهاجران و اسیران را فراموش نفرمائید غمام قضایای الهی و سحاب تقدیر ربّانی از هر طرف مرتفع شده و بقسمی امطار بلایا و رزایا باریده که نه چشم را یارا که بگریستن تسکین قلوب پڑمرده دهد و نه لسانرا قدرت که بنوحه و ندبه تسلی بخشد
- 3 Each day we passed over a mountain and arrived at another mountain and hill. We traversed a hundred thousand deserts and crossed a hundred thousand mountains. How many unseen things were seen and how many unheard matters were heard. We never heard of such glorious captivity nor saw such mighty abasement. Outwardly we were in the utmost glory, majesty and sovereignty, although we were afflicted among enemies. The power and ascendancy of the true Sovereign was evident in this journey.

3 هر روز از کوه مرور نمودیم و یکوه و جبل دیگر وارد شدیم صدهزار صحرا طی نمودیم و از صدهزار جبل گذشتیم چه چیزهای ندیده دیده شد و چه امور ناشنیده مسموع افتاد اسیری به اینجلال نشنیدیم و ذلت باین عزّت ندیدیم در ظاهر بکمال عزّت و جلال و سلطنت بودیم اگرچه در میان اعدا مبتلا بوده ایم قدرت و غلبه سلطان حقیقی در این سفر مشهود بود و
- 4 After traversing all these aforementioned stages, we reached the sea. Glory be to God! What transpired and occurred with the waves of the sea, the various winds, and these small children! Until by the aid of the Most Great Sea we crossed the Lesser Sea and arrived at the seashore which is the city of Constantinople. From there we took a carriage to the residence assigned by the government. We remained four months in that unilluminated city and left there the fruit of the divine Tree and the leaf of the heavenly Lote-Tree.

4 بعد از طی جمیع اینتراتب مذکوره بحر رسیدیم سبحان الله از تموجات بحریّه و اریاح مختلفه و این اطفال صغیره دیگر معلوم که چه گذشته و چه روی داده تا آنکه باعانت بحر اعظم از بحر اصغر گذشتیم و بساحل بحر که مدینه استانبول باشد وارد شدیم و از آنجا بکالسه نشستیم و بمنزلی که معین شده بود از جانب دولت رفتیم و چهار ماه در آئمدینه غیر منیره ماندیم و ثمره شجره

الهی و ورقهء سدرهء ربّانی را در آنخلّ ودیعه
گذاشتیم

- 5 From there like captives we arrived in another city named Adrianople. Forty days of captivity had been heard of, but six months had never been heard of. Throughout this period several children were sick and ill until we found residence beyond Qaf. And now strange and alone, without companion or friend, without associate or helper, in this dark city we pass these transient days. This is the detailed account of our affairs. Now whoever has a true eye should weep, and whoever has opened the spiritual ear should hear the moaning and lamentation, for the metaphorical eye is not worthy of this weeping nor is the physical ear worthy of this hearing.

5 و از آنجا مثل اسرا بشهر دیگر که موسوم به ادرنه است وارد شدیم اسیری چهل روزه شنیده شد ولیکن شش ماهه شنیده نشده بود و در جمیع ایندّت جمعی از اطفال سقیم و مریض بوده اند تا آنکه در خلف قاف مقرّ یافتیم و حال غریب و فرید و بی مونس و یار و بی مصاحب و انصار در این شهر ظلمانی ایام فانی را بسر میبریم اینست تفصیل امور ما حال هر کس چشم حقیقی دارد بگیرد و هر کس گوش معنوی باز نموده چنین و ناله بشنود زیرا که چشم مجازی قابل این گریستن نیست و گوش صوری لایق این شنیدن نه

- 6 All this was decreed for Us by God, the Mighty, the Beautiful. We thank Him in all this and praise Him for all of this and for all that was ordained from His presence, and We shall be, God willing, among the patient ones. O dear sister without expression, if you send a letter, send it detailed and extensive like this blessed letter, otherwise even that one word will remain in mouth and tongue. Why do you leave the poor helpless one without shelter and home and send him on a distant journey? Thus does He teach you with truth that you may be among the doers. And praise be to God, Lord of the worlds.

6 کلّ ذلک ما قضی علینا من لدی الله العزیز الجلیل و انا نشکره فی کلّ ذلک و نحمده علی کلّ هذا و بکلّ ما قدر من لدنه و نكون ان شاء الله من الصّابرين ایخاله جان بی بیان اگر ورقه ارسال میداری مثل این ورقهء مبارکه مفصل و مبسوط ارسال دار و الا آن یک کلمه هم در دهان و لسان بماند چرا فقیر بیچاره را بی منزل و مأوی میکنی و بسفر دور میفرستی کذلک یعلمک بالحقّ لتکون من العالمین و الحمد لله ربّ العالمین

SFI03.008b, MAS8.027x, PYB#129 p.03x

BH01783

- 1 In the Name of God, the Mighty, the Beautiful! This is a Book from Us to him for whom God hath ordained a lofty and glorious station, that he may hearken unto that which the Tongue of Grandeur doth speak from the direction of a mighty Throne, and act according to that which the Spirit teacheth him of the verses of his Lord, and be among the God-fearing in this Cause.

1 بسم الله العزیز الجلیل هذا کتاب من لدنا الی الذی اراد الله له مقام عزّ رفیعاً ان یسمع ما ینطق حیثئذ لسان العظمة عن جهة عرش عظیم و یعمل بما یعلّمه الروح من آیات ربه و یكون فی الأمر تقیاً

- 2 Say: Knowledge is within Our grasp; We bestow it upon whomsoever We wish among Our servants, and verily We have power over all things. Whoso feareth God, him shall We teach of the wonders of His knowledge, for He is the One Who hath

2 قل انّ العلم فی قبضتنا نعطیه من نشاء من عبادنا و انا کما علی کلّ شیء قدیراً من یتق الله نعلّمه من بدایع علمه و انه لهو المقتدر علی ما یشاء و انه علی کلّ شیء محیط و انّ الذی کان من اعلی

power over whatsoever He pleaseth, and He encompasseth all things. Verily, the highest of all knowledge is His recognition and the recognition of His Manifestations on the Day when He appeared in truth with manifest sovereignty.

العلوم أنه عرفانه و عرفان ادلائه في يوم الذي
ظهر بالحق بسلطان مبين

- 3 Say: Knowledge is a light We cast into the heart of whomsoever We wish - thus was it sent down aforetime from the presence of the Mighty, the Wise. Apart from this knowledge, that which profiteth men not are mere words that breed naught but heedlessness and pride.

3 قل ان العلم لنور نقذفه في قلب من نشاء كذلك
نزل من قبل من لدن عزيز حكيم و من دون
ذلك العلم ما ينتفع به الناس لا كلمات التي لا
تحدث منها الا غفلة و غرورا

- 4 Say: O people! Fear God and be not veiled by your learning from Him Who, should He wish, could expound from a single Point the knowledge of what hath been and what shall be, and what lieth concealed behind the pavilions of glory. Beware lest ye approach Him with your learning, for in these days nothing shall profit you, even if ye should come with all the knowledge of earth combined. Say: O people! Purify your hearts from the allusions of men, then turn with radiant hearts to the treasury of knowledge.

4 قل يا قوم اتقوا الله و لا تحتجبوا بعلومكم عن
الذي لو يريد ان يفصل من النقطة علم ما كان
و ما يكون و ما كان خلف سرادق العز مستورا
اياكم ان تقربوا به بعلومكم لأن في تلك الايام
لا ينفعكم شيء و لو تأتون بعلوم الأرض جميعا قل
يا قوم طهروا قلوبكم عن اشارات القوم ثم توجهوا
الى مخزن العلم بصدر منيرا

- 5 And thou, O thou who gazeth toward the direction of the Cause, hearken unto the call of this Prisoner from this horizon which shineth with truth resplendent, that the words of thy Lord may draw thee nigh unto a glorious and holy seat. Know thou that from every verse of thy Lord there waft the breezes of life upon all created things, whereby the dead are raised from the graves of allusions and advance with great lights toward the seat of holiness. Thus have We sent down the verses unto thee that they may draw thee to a mighty and glorious kingdom.

5 و انتك انت يا ايها الناظر الى شطر الأمر اسمع
نداء هذا المسجون من هذا الأفق الذي كان على
الحق مضيقا ليجذبك كلمات ربك و تقربك
الى مقر قدس عزيزا ثم اعلم بأن من كل آية
من آيات ربك لتهب نفحات الحياة على الخلائق
جميعا و بها تقوم الأموات عن قبور الاشارات
و تأتون مقر القدس بأنوار عظيمة كذلك نزلنا
لك الآيات ليجذبك الى ملكوت عز منيعا

- 6 Arise to serve the Cause of God and to praise Him, then guide the people to this Paradise wherein hath been established the throne of thy Lord, the All-Merciful, round which circle the hosts of revelation with wondrous standards. Tarry not within thyself, neither be silent. Deliver unto the people this Great Announcement which hath been inscribed in all the Tablets by the Pen of God.

6 قم على امر الله و ثنائه ثم اهد الناس الى هذا
الرضوان الذي استقر فيه عرش ربك الرحمن و
يعطوف في حوله جنود الوحي برايات بديعا لا تصير
في نفسك و لا تصمت بلغ الناس من هذا النبأ
الذي كان في كل الألواح من قلم الله مرقوما

- 7 Say: He it is Who sent down the Bayan unto Himself, and He is the Beloved enshrined within the heart of Baha. He hath come unto you from the horizon of the Cause with manifest signs. O people! Fear God and spread not corruption in the land after its reformation, and be not among those who tarry about the Path. Pass by it in the name of God, the Most Exalted, the Most High, and be not among the doubtful concerning this Cause which hath appeared in truth with mighty sovereignty.

7 قل انه هو الذي نزل البيان لنفسه و هو المحبوب في
كبد البهاء قد جائكم عن افق الأمر بآيات مبينا يا
قوم خافوا عن الله و لا تفسدوا في الأرض بعد
اصلاحها و لا تكونن حول الصراط موقفا مرؤا
عنه باسم الله العلي الأعلى و لا تكونن مريباً في
هذا الأمر الذي ظهر بالحق بسلطان قويا

- 8 That the servants of God should gather together upon the law of His Cause is better for thee than all that is on earth. Say:

8 ان اجتمع عباد الله على شريعة امره و هذا خير
لك عما على الأرض جميعا قل يا قوم ان اتحدوا

O people! Unite in the Cause of God, then drink from this Salsabil which floweth in truth from the direction of the throne of your Lord, the All-Merciful, in this Paradise which shineth in truth with the lights of beauty. Convey Our greetings unto the faces of them that have believed in God and His signs, on whose countenances can be seen the radiance of a glorious name.

- 9 Thus have We commanded thee in truth. Act thou according to that which thou hast been commanded, and fear not any overbearing doubter. And the Spirit be upon thee and upon thy kindred and upon those who have burned away the veils of self and desire through the heat of their love for their Lord, the Most Exalted, the Most High, and who have severed themselves from every remote idolater.

فی امر الله ثم اشریوا من هذا التسنیم الذی جرى بالحق عن جهة عرش ربکم الرحمن فی هذا الرضوان الذی کان بأنوار الجمال علی الحق منیرا کبر من لدنا علی وجوه الذینهم آمنوا بالله وآياته وتشهد فی وجوههم نضرة اسم بهیا

- 9 کذلک امرناک بالحق ان اعمل بما امرت ولا تخف من کل جبار مریا و الروح علیک و علی اهلک و علی الذینهم احترقوا حجات النفس و الهوی بجمرة حب ربهم العلی الاعلی و انقطعوا عن کل مشرک بعیدا

BLIB_Or15725.481, NLAI_BH2.047

BH11715

To: *Kalim*

- 1 In the name of the peerless Lord!

1 بنام خداوند بیمانند

- 2 O Kalim! Hearken unto the voice of the Ancient Beauty and stand firm in the Cause of God with such steadfastness that the feet of the perturbed ones may be made firm on the Straight Path. Say: O servants! I swear by the Manifestation of Creation and the Sovereign of the Day of Return that what ye have heard from the Mouth of God by His leave, ye shall never hear from anyone else, even should ye traverse forever the wildernesses of vain desires and wander therein. The value of the days of attainment was veiled, for all were soaring in the atmosphere of passion and wandering in the desert of fancy and blindness. When the Kalim of the horizons disappeared from the horizon of Iraq, most turned to the Samiri and that which he fashioned, although We had previously informed all of subsequent events, even as was recorded by the Pen of Power in the Tablets of Migration, and likewise all the events of this land were mentioned in the Tablet that was inscribed by the Finger of Power in Ushshash. Alas for the people of the Bayan! How quickly did they alter the divine favor! I know not in what valley they are wandering.

- 2 ای کلیم بشنو ندای جمال قدیم را و بایست بر امر الله بقیامیکه ارجل مضطربین از قیامت مستقیم شوند بگوای عباد قسم بمظهر ایجاد و سلطان یوم معاد که آنچه از فم الله باذن خود استماع نمودید ابدأ از احدی استماع نخواهید نمود اگرچه لازال در صحراهای آمال سائر شوید و سالک گردید قدر ایام لقا مستور بوده چه که کل در هوای هوی طایر بودند و در بیدای وهم و عمی سالک کلیم آفاق چون از افق عراق غایب شد اکثری به سامری و ما صنعه گرویدند با آنکه از قبل بجمیع امورات بعد اخبار نمودیم چنانچه در الواح مهاجرت از قلم قدرت مسطور گشته و همچنین جمیع وقایع این ارض را در لوحیکه در وشاش از اصبع قدرت مرقوم شد مذکور آمد فافق ملأ البیان چه زود نعمت الهیه را تغییر دادند لم ادر فی ای واد هم یسلکون

- 3 Say: O servants! Not every bird is capable of soaring in the pleasant atmosphere of the All-Merciful. Let not the divine

- 3 بگو ای عباد هر طیری قادر بر طیران در فضاهاى خوش رحمن نه امر الهی را بر خود

Cause become dubious to you, for His Cause is distinguished and manifest from all else. Can the cooing of the dove and the tracing of the Most Exalted Pen be confused with the croaking of the raven of the desert? Nay, by the Most High Self of God! Strive that ye may not regard creation as truth, and know Him to be sanctified from all else. The light of day is clearly distinguished from the darkness of night. Set not your hearts on the world, and turn not to the tree of annihilation, for such has been and shall ever be the reality of this world.

- 4 Say: O servants! In the days of trial it is beloved to walk in the path of the All-Merciful with the feet of certitude. Otherwise, in the days when the breeze of might wafteth from the Ridvan of the All-Glorious, there shall be many claimants to faith, but such faith hath no merit and dependeth upon another decisive word. In brief, O Kalim, soon thou shalt behold most to be sick, drinking from the cup of hell-fire, and turning away from the Garden of Delight. God willing, thou shalt ever be seen before God as one who drinketh from the Tasnim of eternity and dispenseth it, that perchance mortal frames may drink the Kawthar of divine knowledge from thy loving fingers and, becoming intoxicated, may turn their gaze toward the dwelling-place of "Am I not your Lord?"

- 5 O Kalim! Give thanks to God that thou hast been adorned with the ornament of faith and blessed with the new-born child - and this is what We foretold thee aforetime in preserved Tablets of glory. This is one of those tidings that were ordained in the Kingdom of Destiny and were later revealed and made manifest after the completion of its appointed time. Observe the previous Tablets that thou mayest be well informed and be convinced that with Him is the knowledge of all things, and the knowledge which none hath known save God, the All-Knowing, the All-Informed. Although thou hast been and, God willing, shall continue to be assured through God's grace - excellent is that which thou hast entitled and named, and We have accepted what hath proceeded from thee - therefore be thankful and be of the thankful ones.

- 6 God willing, may you be joyous at all times, and should any sorrow touch you, know with certainty that after it joy is ordained. Indeed, divine bounty towards thee is beyond reckoning. And if any sorrow should touch you, know with certainty that after it joy is ordained. Indeed, divine bounties bestowed upon you have been limitless and beyond counting, and if in certain matters some deficiency hath appeared, it hath been due to your own negligence in your affairs. And the spirit and

مشتبه نمائید چه که امرش از دوش ممتاز و ظاهر و هویدا آبا هدیر ورقا و صریر قلم اعلی با نغمه غراب پیدا مشتبه میشود لا فونفس الله العلی الاعلی جهد نمائید که خلق را حق مدانید و او را منزله از ماسوایش دانید نور ایام از ظلام شام بسی واضح و ممتاز است دل بدینا مبندید و بشجره فنا توجّه نمائید که حقیقت دنیا بوده و خواهد بود

4 بگو ای عباد در ایام افتتان محبوبست که در سبیل رحمن بقدّم ایقان مثنی نمائید و الا در ایامیکه نسیم عزّ از رضوان سبحان بوزیدن آید مدّعیان ایمان بسیار خواهند بود ولیکن آن ایمان را اعتباری نه و معلق است بکلمه فصلیه آخری باری ای کلیم عنقریب است که اکثری را سقیم مشاهده نمائی و از کأس بحیم مشروب بینی و از جنة التّعمیم معرض ملاحظه کنی انشاءالله آنجناب لازال شارب تسنیم بقا و ساقی آن عندالله مشهود آیند که شاید کیوثر معارف الهیه را هیاکل فانیه از انامل حبیه آنجناب بنوشند و سرمست شده بشطر منزل الست ناظر شوند

5 ای کلیم شکر کن حقّ را که بطراز ایمان مزین شدی و بمولود جدید مرزوق و هذا ما اخبرناک به من قبل فی الواح عزّ حفیظ و اینست از آنجمله خبری که در ملکوت تقدیر مقدر شده و بعد از اتمام میقات نازل و ظاهر شد الواح قبل را ملاحظه نما تا درست مطلع شوی و توقن بأنّ عنده علم کلّ شیء و علم الذی ما اطلع به احد الا نفس الله العلیم الخیر اگرچه بفضل الله موقن بوده و انشاءالله خواهی بود فنعیم ما لقبته و سمّيته و قد قبلنا ما ظهر منک اذا فاشکر و کن من الشاکرین انشاءالله

6 در جمیع احیان مسرور باشید و اگر مسّ کند شما را حزنی یقین بدان که بعد از آن سروری مقدر است باری فضل الهی در باره آنجناب لایعدّ و لایحصی بوده و اگر بعضی امور نقصی وارد شده سبب اهمال خود آنجناب بوده در امورات خود

glory and splendor be upon you and upon those who are with you and upon those who counsel each other regarding this firm, unshakeable, and mighty Cause.

و الروح و العزّ و البهاء عليك و على من معك و
على الذينهم تواصوا بهذا الأمر المبرم المحكم المتين

BRL_DA#366, SFI10.016-018

BH01802

To: Javad et al.

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Sorrowful, the Most Glorious! 1 بسم الله الأَمَنع الأَقْدَس الأَعَزّ الأَحْزَن الأَبْهَى
- 2 O thou Manifestation of Bounty! Hearken unto that which the Pen, encompassed by sorrows from the hosts of Satan, imparteth unto thee. By God, the True One! Wert thou to become aware of that which hath befallen the Beauty of the All-Merciful, thou wouldst weep at all times. Verily, he whom We created by a word of Our command doth every day commit that which causeth the hearts of the denizens of Paradise to burn and the eyes of the All-Merciful to shed tears. He hath risen in opposition and stingeth, like unto a serpent, the Beauty of the All-Glorious every day, and in every moment there appeareth from him that which causeth the Cause of God to be lost, although His Cause is sanctified above all that His good-pleasure abhorreth. But the people, being seized by veils, regard the matter through other eyes. Thus do We impart unto thee, O Manifestation of Bounty, that which hath set aflame the realities of the people of the Ridvan. 2 ان يا مظهر الجود ان استمع ما يلقيك قلم الذي احاطته الأحران من جنود الشيطان تالله الحق لو تطلع على ما ورد على جمال الرحمن لتنوح في كل الأحيان ان الذي خلقناه بكلمة من امرنا في كل يوم يرتكب ما يحترق به اكباد اهل الفردوس و يطر عين الرحمن و قد قام على الاعراض و يلدغ جمال السبحان في كل يوم كالثعبان و في كل حين يظهر منه ما يضج به امر الله ولو ان امره مقدس عن كل ما يكرهه رضاه ولكن الناس لما اخذتهم الحجات ينظرون الى الأمر بعين اخرى كذلك القيناك يا مظهر الجود ما اشتعلت به حقايق اهل الرضوان
- 3 One day he writeth unto his like, with whom it beseemeth not the loved ones of God to converse - may my spirit be a sacrifice unto thee - and another day he sendeth his representative to the chief of the city to lodge a complaint against the Beauty of God, the Almighty, the All-Glorious, the All-Bountiful. By God! Were We to recount unto thee that which hath appeared and continueth to appear from him at every moment, thou wouldst cry out within thyself and weep continuously, by God, the King, the Supreme, the Most Exalted, the Mighty, the All-Glorious. In all this he seeketh naught but to beg from his like and to cause the Cause of God to be lost amongst His servants. Reflect then upon that which hath befallen Us from him who, by God the True One, causeth even the people of reckoning to flee from his deeds. 3 و في يوم يكتب الى مثلاته الذين لا ينبغي لهم بأن يتكلم معهم احباء الله و روحى لك الفداء و في يوم يرسل ضلعه عند رئيس المدينة و يشتكى عن جمال الله المقتدر العزيز المنان تالله لو نلقى عليك ما ظهر منه و يظهر في كل حين لتصبح في نفسك و تبكى بدوام الله الملك المهيمن المتعالى العزيز السبحان و ما قصد في كل ذلك الا تكدى نفسه عن امثاله و تضيق امر الله بين العباد اذا فكر فيما ورد علينا من الذي تالله الحق يفر من فعله اهل الحسبان و

- 4 The matter hath reached such a pass that We desired to give him all that We possessed, that perchance the fire of his greed might be stilled. By God, it shall never be quenched, but shall blaze forth at every moment like unto flames of fire. By God, the True One! The eye of creation hath not witnessed his like, nor have the eyes of invention beheld his peer. He committeth the deed of Nimrod, then crieth out within himself; he severeth at every moment the head of the Wronged One, yet calleth out amongst men. Such hath been his deed, and he is not ashamed before God Who created him by a command from His presence. Thus doth he write unto various lands without any evidence or proof. Behold then the state of those who have taken him as a friend instead of God. Alas for them and for him, by reason of that which they have committed in their vain life and were numbered with the people of tyranny and unbelief.
- 5 Reflect then upon My tribulations: Hath their like been witnessed in former ages? Nay, by My Self, Which hath encompassed all contingent things in the kingdoms of earth and heaven! And thou, grieve not, but arise to serve the Cause of God, then be patient and long-suffering, and put thy trust in God. Verily, He is with thee, through thee, and for thee. Grieve not on account of the hosts of Satan.
- 6 Say: O people! Fear ye God, and take not unto yourselves at every moment a lord besides God. Fear ye the Day whereon all things shall be terrified and all who are in the heavens and on earth shall tremble, save him whom God hath preserved through His power and sovereignty. Beware lest ye join partners with God. Verily, He hath ever been One in His Essence, and hath taken unto Himself neither partner nor likeness nor kinship nor offspring. All before Him are equal, and whoso ascendeth unto Him and cleaveth unto Him is of those who have attained the highest Paradise, and whoso denieth and joineth partners with God, verily, he is not of Him and He is quit of him, whereunto the realities of all things bear witness, but the people comprehend not a word from God, the Almighty, the Glorious, the All-Merciful.
- 7 And sorrow be upon thee from these sorrows which have encompassed the Pen of the All-Glorious.
- 4 قد بلغ الأمر الى مقام انا اردنا ان نعطيه كل ما عندنا لعل يسكن نار حرصه تالله لن نتخذ ابداً و تشتعل في كل حين كشعلة النيران تالله الحق ما شهدت عين الابداع شبهه ولا عيون الاختراع مثله يرتكب فعل التمرود ثم يصيح في نفسه و يقطع في كل آن رأس المظلوم و ينادي بين الناس كذلك كان فعله و لن يستحي عن الله الذي خلقه بأمر من عنده و كذلك يكتب الى البلاد من دون بيته و برهان اذاً فانظر في شأن الذين اتخذوه لأنفسهم حبيباً من دون الله فواحسرتا عليهم و عليه بما ارتكبوا في الحياة الباطلة و كانوا من اهل البغي و الكفران
- 5 اذاً فكّر في بلاياي هل سمعت شبهها في قرون الأولى لا فونفسى الذي احاطت الممكنات من الأكوان و الامكان و انك انت لا تحزن و قم على امر الله ثم اصبر و اصطر و توكل على الله و انه معك و بك و لك و لا تحزن عن جنود الشيطان
- 6 قل يا قوم خافوا عن الله و لا تتخذوا لأنفسكم فيكل حين رباً من دون الله ان اتقوا من يوم يجزع فيه كل شيء و يضطرب كل من في السموات و الأرض الا من عصمه الله بقدرة و سلطان اياكم ان تشركوا بالله و انه لم يزل كان واحداً في ذاته و ما اتخذ لنفسه شريكاً و لا شبيهاً و لا نسبته و لا ولداً كل عنده في حدّ سوء و من صعد اليه و تمسك به و انه من الذين استقروا في اعلى الجنان و من كفر و اشرك و انه ليس منه و كان هو برىء منه و يشهد بذلك حقايق الأشياء ولكن الناس لا يفقهون حديثاً من لدى الله المقتدر العزيز الرحمان
- 7 و الحزن عليك من هذه الأحران التي احاطت قلم السبحان

BLIB_Or15725.035

BH01803

To: Najaf Qabl-i-Ali

- 1 He is the Ever-Abiding, the Eternal, the All-Powerful, the Most Glorious! 1 هو الباقي الدائم المقتدر الجليل
- 2 O Najaf-'Ali! Hearken unto the call of thy Lord from the right hand of the Throne, and be thou enraptured by the holy melodies. Beware lest thou hearken with the ear wherewith thou hearest the sounds of created things, but rather with that hearing which God hath made specially for His melodies, that He may strengthen thee in His Cause and raise thee to the heaven of glorious love, and bring thee to that station wherein thou shalt stand before Him, even though thou be far removed from the gardens of nearness. And thou shalt drink at all times from the cup of His bounty such that none shall be able to prevent thee from attaining this station which is, in truth, praiseworthy. 2 ان يا نجف قبل على اسمع نداء ربك عن جهة الأيمن من العرش و كن عن نغمات القدس مجذوبا اياك ان لا تسمع بأذن التي تسمع به اصوات الممكنات بل بسمع الذي جعله الله مخصوصاً لنغماته ليؤيدك على الأمر و يعرجك الى سماء عز محبوبا و يصلك الى مقام الذي تكون قائماً بين يديه ولو تكون عن رياض القرب بعيدا و تشرب في كل حين عن كأس عنايته بحيث لن يقدر احد ان يمنعك عن هذا المقام الذي كان بالحق محمودا
- 3 Beware lest thou turn to anyone save thy Lord, the All-Merciful. Place thy trust in Him, and He shall suffice thee against all who dwell on earth. Know thou that We have loved thee aforesaid and now, and have ordained for thee in the Tablet a station which none can attain save those who have attained the presence of their Lord and have been illumined by the lights of manifest glory. This is of God's bounty unto thee, that thou remain steadfast in His love at a time when the feet of the mystics slip from the straight path of exalted glory. 3 اياك ان لا تلتفت الى احد الا ربك الرحمن ثم توكل عليه و انه يكفيك عن كل من على الأرض مجموعاً ثم اعلم باننا احبناك من قبل و حينئذ و قدرنا لك في اللوح مقاماً لن يصله احد الا من ادرك لقاء ربه و فاز بأنوار عز مشهودا ذلك من فضل الله عليك ان تكون مستقيماً على حبه حين الذي تزل اقدام العارفين عن صراط قدس مرفوعا
- 4 Therefore, render thanks unto God, thy Lord, for having made thee to know the Manifestation of His Self, and caused thee to be among those who associate with His Beauty, and made thee to journey with Him through months and years, and acquainted thee with mysteries whereof none are aware save those who have followed His good-pleasure and have detached themselves from every rebellious rejecter. Thou hast witnessed the sovereignty of God with thine own eyes and heard the melodies of God with thine own ears, and wert in the pavilion of eternity and the tabernacle of glory both evening and morn. And thou hast reckoned His sovereignty and His power and His might and His grandeur, such that all who are on earth were in the grasp of His power like a handful of dust. 4 و انتك انت فاشكر الله ربك بما عرفتك مظهر نفسه و جعلك معاشر جماله و كنت مسافراً معه في شهور و سنينا و عرفتك من الأسرار ما لا اطلع به احد الا الذين هم اتبعوا رضاه و انقطعوا عن كل فاجر مردودا و رأيت سلطنة الله بعينك و سمعت نغمات الله بأذنيك و كنت في سرادق الخلد و خباء المجد في كل اصيل و بكورا و احصيت سلطنته و اقتداره و قدرته و كبريائه بحيث كان كل من في الأرض في قبضة قدرته ككف تراب مقبوضا
- 5 Beware lest thou forget the bounty of thy Lord or doubt His power and sovereignty, for He will not leave thee to thyself but 5 اياك ان لا تنس فضل ربك و لا تكن مريباً في قدرته و سلطانه و انه لن يدعك بنفسك و يحفظك عن كل شيطان مردودا ان تعمل بما

will preserve thee from every rejected satan. Act thou according to what We have counselled thee aforetime, and follow the words of God after their revelation, and walk thou the paths of justice.

وَصَيَّنَّاكَ مِنْ قَبْلِ وَتَتَّبِعْ كَلِمَاتِ اللَّهِ بَعْدَ انْزَالِهَا
وَتَكُونَ عَلَى سَبِيلِ الْعَدْلِ مَسْلُوكًا

- 6 O My servant! Harken unto the counsels of thy Beloved Who loveth thee, that thou mayest be, through thy Lord's grace, victorious amongst the peoples of the world. First, forget not the bounty of thy Lord, then walk thou the paths of His good-pleasure in this Path which is, in truth, manifest. Beware lest thou associate partners with God, thy Lord, or pride thyself over anyone, and stand thou upon the path of courtesy before thy Lord. Though thou seest Him not, verily He seeth thee, and with Him is the knowledge of the heavens and earth, and the knowledge of what was and what will be, and He doth encompass all things.

6 اِنْ يَا خَادِمِي اسْمِعْ وَصَايَا حَبِيْبِكَ الَّذِي يَحْبُّكَ
لِتَكُونَ بِعِزَّةِ رَبِّكَ بَيْنَ الْعَالَمِيْنَ مَنْصُورًا اَوَّلًا لَا
تَنْسَ فَضْلَ رَبِّكَ ثُمَّ اسْلِكْ سَبِيلَ الرِّضَا فِي هَذَا
السَّبِيلِ الَّذِي كَانَ بِالْحَقِّ مَشْهُودًا اَيَّاكَ اِنْ لَا
تَشْرِكْ بِاللَّهِ رَبِّكَ وَلَا تَفْتَخِرْ عَلَى اَحَدٍ وَكُنْ
عَلَى صِرَاطِ الْاَدَبِ بَيْنَ يَدَيِ رَبِّكَ مَوْقُوفًا اِنَّكَ
اِنْ لَنْ تَرَاهُ اِنَّهُ يَرَاكَ وَعِنْدَهُ عِلْمُ السَّمَاوَاتِ وَ
الْاَرْضِ وَعِلْمُ مَا كَانَ وَمَا يَكُونُ وَاِنَّهُ كَانَ عَلَى
كُلِّ شَيْءٍ مُحِيطًا

- 7 Then be thou steadfast in the love of thy Lord to such a degree that if all who are on earth were to gather against thee otherwise, nothing would enter thy mind, and thou wouldst stand firm like unto the letter "alif" at the end of My name. Thus doth the Pen of counsel teach thee from these Fingers which were, through grace, extended. Be thou possessed of the attributes of thy Lord, and humble before those who love thy Master - this is My command unto thee and unto every possessor of sublime love. Be thou as fire unto His enemies and as light unto His loved ones, that thy fragrance may be diffused throughout the East and West of the earth, and thou mayest become a luminous lamp among the worlds.

7 ثُمَّ اسْتَقِمَّ عَلَى حُبِّ رَبِّكَ عَلَى مَقَامِ الَّذِي لَوْ
يَجْتَمِعُ عَلَيْكَ كُلٌّ مِنْ عَلَى الْاَرْضِ عَلَى دُونَ
ذَلِكَ لَنْ يَخْطُرَ بِبَالِكَ شَيْءٌ وَتَكُونَ عَلَيْهِ
كَالْاَلِفِ فِي آخِرِ اسْمِي مُسْتَقِيمًا كَذَلِكَ عَلِمَكَ
قَلَمُ النَّصِيحِ مِنْ هَذَا الْاُنَامِلِ الَّتِي كَانَتْ بِالْفَضْلِ
مُدْمُودًا وَكُنْ مُتَخَلِّقًا بِاَخْلَاقِ رَبِّكَ وَتَوَاضِعًا
لِمَنْ يَحِبُّ مَوْلَاكَ وَهَذَا مِنْ اَمْرِي عَلَيْكَ وَ
عَلَى كُلِّ ذِي حُبٍّ مَنِيْعًا وَكُنْ نَارَ اللَّهِ لِاَعْدَائِهِ
وَنُورَهُ لِاَحْبَائِهِ لِيُظْهَرَ بِذَلِكَ رِيْحُكَ فِي مَشْرِقِ
الْاَرْضِ وَمَغْرِبِهَا وَتَكُونَ عَلَى ذَلِكَ بَيْنَ
الْعَالَمِيْنَ سَرَاجًا مُنِيرًا

- 8 Then remind every soul that hath submitted to thy Lord with that wherewith We have reminded thee, and inform them that the Ancient Beauty hath entered into two prisons, one of which thou knowest and every possessor of knowledge knoweth with insight, and the other none knoweth save God, thy Lord and the Lord of all things and the Lord of all the worlds.

8 ثُمَّ ذَكَرْ كُلَّ نَفْسٍ خَضَعَتْ لِرَبِّكَ بِمَا اذْكُرْنَاكَ بِهِ
ثُمَّ اَخْبِرْهُمْ اَنْ جَمَالَ الْقَدَمِ قَدْ دَخَلَ فِي السَّجْنَيْنِ
وَوَاحِدٍ مِنْهُمَا تَعْرِفُهُ وَيَعْرِفُهُ كُلُّ ذِي عِلْمٍ بِصِيْرَا
وَالْآخَرِ لَا يَعْلَمُهُ اِلَّا اللَّهُ رَبُّكَ وَرَبُّ كُلِّ شَيْءٍ وَ
رَبُّ [الْعَالَمِيْنَ] جَمِيْعًا

NLAI_BH1.405, PR23.015a-016b

BH01816

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)*

- 1 O honored Siyyid Mirza Aqa! He is the Mighty, the Beloved. Your letter has come before Us and We have read it, for verily We are the All-Reading. Bear thou witness in thy inmost heart that there is none other God but Him, and that Ali before Muhammad was the Manifestation of His Self and the Dawning-Place of His Beauty unto all in the kingdom. Through Him did the Dove warble upon the branch of eternity, and the Light shine forth from the Lamp of holy radiance. Through Him did the Fire appear from this lofty, blessed, eternal, most holy and bountiful Tree.
- 2 Say: By God! Were but a single letter of the Bayan to descend upon every lofty and towering mountain, and every mighty and elevated peak, thou wouldst behold it humbled and submissive before the sovereignty of God. Such are the examples We offer thee that thou mayest be of the assured ones. Say: With Him is the knowledge of the unseen, and the knowledge of the heavens and earth, and knowledge of what was and what shall be, if ye be of those who know. His are the most beautiful names, the most exalted Word, and the most glorious sovereignty. All who are in the heavens and earth glorify Him.
- 3 Therefore hearken thou to the Call of God from this Tree of Unity in this blessed spot, from this Primal Beauty, that there is none other God but Him, the Mighty, the All-Knowing. Then read what hath been revealed unto thee in this Tablet, for verily a single letter thereof is more precious in the sight of God than the worship of both humans and jinn. Soon shalt thou witness how the deniers turn away from this Light whereby the Sun of Glory hath shone forth from the horizon of a manifest dawn. But thou, be patient within thyself and turn not to anyone, nor be thou of the perturbed. Stand firm as thou hast been commanded by the Truth from the presence of One mighty and ancient, until the breezes of glory waft from the paradise of God, the Mighty, the Wise. Thus have We imparted unto thee the word of truth and sent thee the fragrances of musk from this garment, that thou mayest magnify God thy Lord in thy days and be of the content. And the Spirit be upon thee and upon His sincere servants.
- 4 Then know thou that We have heard how thou didst supplicate God thy Lord that He might enable thee to attain such station wherein thou wouldst never deny the signs of God at the time of their revelation, and be of the assured ones. Excellent is
- هو العزيز المحبوب قد حضر بين يدينا كتابك و قرأناه و انّا كما قارئين فاشهد في سرّك بأنّه لا اله الا هو و انّ علياً قبل محمد مظهر نفسه و مطلع جماله لمن في الملك اجمعين و به غرّدت الورقاء على غصن البقاء و انار النور في مصباح قدس منير و به ظهرت النار من هذه السدرة المرتفعة المباركة الأبدية الأحديّة الكريم
- قل تالله لو نزل حرف من البيان على كلّ جبل شاخ منيع و كلّ رواسى باذخ رفيع لرأيتّه خاشعاً خاضعاً من سلطنة الله و تلك الأمثال نلقيا عليك لتكون من الموقنين قل عنده علم الغيب و علم السموات و الأرض و علم ما كان و ما يكون ان اتم من العارفين وله الأسماء الحسنى و الكلمة العليا و السلطنة الأبهى يسبح له كلّ من في السموات و الأرضين
- إذا فاسمع نداء الله عن هذه الشجرة الأحديّة في هذه البقعة المباركة من هذا الجمال الأوّليّة بأنّه لا اله الا هو العزيز العليم ثم اقرأ ما نزل عليك في هذا اللوح لأنّ حرفاً منه لكان عند الله اعزّ عن عبادة الثقلين فسوف تجد اعراض المعرضين عن هذا النور الذي به اشرقت شمس العزّ عن افق فجر مبين ولكن انك انت فاصبر في نفسك و لا تلتفت الى احد و لا تكن من المضطربين فاستقم كما امرت بالحقّ من لدن عزيز قدير الى ان تهب روائح العزّ عن رضوان الله العزيز الحكيم كذلك القيناك قول الحقّ و ارسلنا اليك نفحات المسك عن هذا القميص لتكبر الله ربّك في أيامك و تكون من الراضين و الروح عليك و على عباد المخلصين ١٥٢
- ثمّ اعلم بأنّا سمعنا ما دعوت الله ربّك بأن يبلغك الى مقام الذي لن تتكرّ آيات الله حين نزولها و تكون لمن الموقنين فنعم ما اردت في نفسك لأنّ

what thou hast desired for thyself, for this is a matter greater and more glorious in the sight of God thy Lord than any other matter, if thou be of those who perceive, and nothing that hath been created between the heavens and earth can compare with it. We beseech God to assist thee in this and raise thee to such station wherein thou recognize His verses apart from all else and art firmly grounded therein. And praise be to God, Lord of the worlds.

- 5 Then know thou that there hath reached Us the page bearing the trace of God, and this is more beloved to Me than all who are in the heavens and earth and all that was and shall be. We beseech God to reward thee with the most excellent reward from His presence, to raise thee to a praiseworthy station of glory, to grant thee the good of this world and the next, to enable thee to attain such station as is beyond the reach of any outstretched hands, and to honor thee with His presence in His subsequent Manifestation. This indeed is the most excellent good and the most noble of all matters.
- 6 And grieve thou not that God hath placed between Us and thee the paths of land and sea and towering mountains raised high. For all this only comes between the hearts of those who are heedless of God's remembrance, who turn away from Him, deny His verses, and are of those who join partners with their Lord. As for those whose hearts are purified through the love of God, nothing can come between them and their Creator. But God intervenes between a man and his heart when He willeth and desireth, for He is the Powerful, the Mighty, the Self-Subsisting.

هذا امر اكبر و اعز عند الله ربك بحيث لن يسبقه امر ان انت من الناظرين و لن يقوم معه شئ عما خلق بين السموات و الارضين و انا نسئل الله بأن يوفقك على ذلك ويرفعك الى مقام الذى تعرف آياته عن دونه و تكون فيها لمن الراغبين و الحمد لله رب العالمين

5 ثم اعلم بأن وصل الينا ورقة التي كانت من اثر الله و ان هذه احب عندى عن كل من فى السموات و الأرض و عن كل ما كان و ما يكون و نسئل الله بأن يجزيك احسن الجزاء من عنده ويرفعك الى مقام عز محمود و يرزقك خير الدنيا و الآخرة و يبلغك الى مقام الذى ينقطع عنه كل ايدى ممدود و يشرفك بلقائه فى ظهور بعده و ان هذا لأحسن الخير و افضل الأمور

6 و انك لا تحزن عما حال الله بيننا و بينك سبل البر و البحر و جبال شاخ مرفوع و ان كل ذلك يحول بين قلوب الذين غفلوا عن ذكر الله و اعرضوا عنه و كفروا بآياته و كانوا من الذين برهم ان يشركون و الذين صفت قلوبهم بحب الله لن يحول بينهم و بين بارئهم من شئ و لكن الله يحول بين المرء و قلبه اذا شاء و اراد و انه هو المقتدر العزيز القيوم ١٥٢

INBA51:319, INBA36:103, INBA71:267,
LHKM3.029

BH01823

To: Aqa Siyyid Muhammad

- 1 In the Name of God, the Most Holy, the Most Great!
- 2 This is a Tablet from which waft the breezes of forgiveness upon all beings and mercy descends upon those who have believed in God, the Protector, the Mighty, the Powerful, the Omnipotent. Say: Should God so desire, He would renew all created things through a word from His presence. He, verily, is the One Who

1 بسم الله الأقدس الأعظم

2 هذا لوح منه تهب نسائم الغفران على اهل الأكوان و تنزل الرحمة على الذين آمنوا بالله المهيمن المقتدر العزيز القدير قل لو شاء الله ليجدد الممكنات بكلمة من عنده و انه هو المقتدر على ما يشاء و الحاكم

has power over whatsoever He willeth and Who ruleth over whatsoever He desireth. Say: Should He wish to adorn all things with the ornament of His names, He would be able - there is no God but He, the Mighty, the Powerful, the All-Knowing.

على ما يريد قل أنه لو يريد أن يزین کلّ الأشياء
بطراز الأسماء لیقدر لا اله الا هو المقتدر العزیز
العلیم

- 3 Say: O people of the Bayan! Whither do ye flee? The word of chastisement hath been fulfilled against him who hath denied the All-Merciful in this Revelation which hath shone forth from the horizon of all existence with manifest sovereignty. Say: Do ye imagine within yourselves that were ye to deny this Revelation, your faith in any of God's Messengers would remain firm? Nay, by your Lord, the Most High, the Most Great! Ye have no escape save either to deny all the Messengers of God or to acknowledge this Ambassador upon whose brow the Hand of Grandeur hath, with the seal of might, inscribed upon all things that, by God, this is the Beloved of the worlds. By God the Truth! There hath been inscribed by the Most Glorious Pen upon the cheek of all things: "This, verily, is He through a mere sign from Whose eyebrow was created the kingdom of names, and those who abide behind the pavilions of grandeur, and the denizens of the Concourse on High, and the dwellers of the cities of eternity." Thus was the matter decreed in the Tablet of Destiny by your Lord, the All-Merciful, the Most Compassionate.

3 قل يا ملأ البیان این تفرون قد حقت كلمة العذاب
لمن كفر بالرحمن فی هذا الظهور الذی اشرق
عن افق الأكوان بسلطان مبین قل هل تظنون
فی انفسکم بأنکم لو تکفرون بهذا الظهور ینبت
ایمانکم بأحد من سفراء الله لا فوربکم العلیّ العظیم
لیس لکم من مفر الا بأن تکفروا برسل الله او
ان توقوا بهذا السّفر الذی ختم ید العظمة بخاتم
القدرة علی جبین کلّشیء بأن تالله هذا المحبوب
العالمین تالله الحق قد رقم من قلم الأبهی علی وجنة
کلّ الأشياء هذا هو الذی بإشارة من حاجبه قد
خلقت ملکوت الأسماء والذینهم استقروا خلف
سرادق الکبریاء ثم اهل ملأ الأعلى و سکان
مداین البقاء کذلک قضی الأمر فی لوح القضاء
من لدن ربکم الرحمن الرحیم

- 4 O servant! Arise to serve the Cause of God and leave those who have disbelieved and associated partners with God, for they are like unto children who ought to play with clay. Indeed, those endowed with keen vision behold them as worthless rabble. Leave them to their vain imaginings and take what hath been sent down unto thee from the heaven of God's dominion, the Protector, the Mighty, the Ancient of Days. Purify thy heart from all allusions and sanctify thy breast from the whisperings of the deniers, that the effulgences of thy Lord may be reflected therein, and that there may appear from thy countenance the radiance of the All-Merciful and from thy tongue the Salsabil of utterance in commemoration of this Most Great, Most Momentous News. When the clamor of the ungodly is raised, grieve not. Place thy trust in God - He will suffice thee in truth and make thee independent of all created things. All things are within the grasp of His power, and He, verily, is none other than the Single One, the One, the Mighty, the Beautiful.

4 ان یا عبد قم علی امر الله ودع الذینهم کفروا و
اشرکوا لأنّ مثلهم کمثل الصبیان ینبغی لهم بأن
یلعبوا بالطين بل الذین اوتوا بصر الحدید یشهدونهم
کههمج رعاع انت ذرهم فی خوضهم و خذ ما
نزل علیک من جبروت الله المهیمن العزیز القدیم
طهر قلبک عن کلّ الاشارات و قدس صدرک
من وساوس المنکرین لتنتطح علیہ تجلیات ربک
ویظهر من وجهک نضرة الرحمن و من لسانک
سلسبیل البیان فی ذکر هذا النّبأ الأعظم العظیم و
اذا ارتفع ضوضاء المشرکین لا تحزن توکل علی
الله و انه یکفیک بالحق و یغنیک عن الخلاق
اجمعین کلّ شیء فی قبضة قدرته و انه لا اله الا
هو الفرد الواحد المقتدر العزیز الجمیل

- 5 Arise to aid the Cause of God by Our command. He will, verily, assist thee in truth. He is with His servants who remember Him - those whom nothing hath prevented from the remembrance of God, their Creator. Upon such as these do the inhabitants of

5 قم علی نصره امر الله بأمر من لدنا و انه یؤیدک
بالحق و انه مع عباده الذاکرین الذین ما منعه
شیء عن ذکر الله بارئهم اولئک یکبرن علیهم اهل

the Concourse on High shower their blessings, and around them circle the realities of those brought near. Whoso is established in this Cause - all that hath been created between the heavens and earth cannot equal him. Thus was it inscribed by the Most Exalted Pen in a previous Manifestation, if thou be of them that comprehend. He spoke - and His word is the truth - "A drop in the subsequent Revelation shall be mightier than all that was created in the Bayan." Yea, by thy Lord, the All-Merciful! Were it not so, He would not be able to rend asunder that which hath caused the hearts of the people of the Bayan to tremble. This is God's decree from aforetime. Now behold what issueth from the mouths of these people - they speak that of which they are unaware, thinking themselves to be among the guided ones. All things disavow them and atoms curse them, while they remain dead within the veils of their own selves. Thus have We explained to thee that which most people have neglected, that thou mayest aid thy Lord through utterance and be among those endowed with certitude.

- 6 Convey Our remembrance to thy wife and then to thy children, and impart unto them the glad-tidings of God, that they may be among those who rejoice. God hath ordained for thee and for them an exalted and glorious station. Glory be upon thee, then spirit be upon thee and upon those who have believed in this Revelation, wherein the feet of the doubtful have slipped. Praise be to God, the Beloved of the sincere ones and the Goal of them that have knowledge.

ملاً الأعلى ويطوفن في حولهم حقايق المقرّبين من استقرّ في هذا الأمر لا يعادله كلّ ما خلق بين السموات والأرضين كذلك رقم من قلم الأعلى في ظهور قبلي ان انت من العارفين قال و قوله الحق نطفة سنة في ظهور البعد يكون اقوى عمّا خلق في البيان اى فوربك الرحمن لو لا يكون الأمر كذلك لن يقدر ان يخرق ما فزع عنه افئدة البيانين هذا حكم الله من قبل اذا فانظر ما يخرج من افواه هؤلاء يقولون ما لا يشعرون و يحسبون انهم من المهتدين اذا يتبرء منهم كلّ الأشياء و يلعنهم الذرّات و هم في حجاب انفسهم لمن الميتين كذلك بينا لك ما غفل عنه اكثر الناس لتنصر ربك بالبيان و تكون من الموقنين

6 ذكر من لدنا ضلعك ثم ابناك و بلغهم بشارات الله ليكون من المستبشرين و قد قدر الله لك و لهم مقام عز رفيع و البهاء عليك ثم الروح عليك و على الذينهم آمنوا بهذا الظهور الذي زلت فيه اقدام المريين و الحمد لله محبوب المخلصين و مقصود العارفين

BLIB_Or15725.167, RSR.111x

BH01824

To: *Siyyid Jafar, in Ard-i-Kaf*

- 1 He is the Mighty, the Triumphant, the Powerful, the Self-Subsisting!
- 2 This is a Tablet sent down in truth from the presence of One mighty and powerful, wherein the measures of the Cause have been ordained by a holy and exalted Pen. It speaketh the truth in the heaven of eternity, even should all who are on earth oppose it. Say: They who have believed in God and in what hath been sent down from Him, these are guided by their Lord and are possessed of a mighty remembrance. The angels of the Cause shall receive them and give them glad tidings

1 هو العزيز الغالب القادر القيوم

2 هذا لوح نزل بالحق من لدن عزيز قديراً و قدر فيه مقادير الأمر من قلم قدس منيعاً و ينطق بالحق في جبروت البقاء ولو يعترض عليه كلّ من في الأرض جميعاً قل ان الذينهم آمنوا بالله و بما نزل من عنده اولئك على هدى من ربهم و ذكر عظيم و تتلقّهم ملائكة الأمر و تبشّرهم برضوان كان في

of a paradise which hath been opened in the sublime heights. Say: O people of the earth! Harken unto My call, and deny not the signs of God after they have been sent down in truth, and be not oppressors and wretched ones. He it is Who aideth whomsoever He willeth with the hosts of the heavens and earth, and ordereth all things as He pleaseth. Who is more powerful in sovereignty than God, and more truthful in utterance? He it is Who causeth night to be succeeded by day and ordaineth the measure of all things, and He, verily, hath power over all things.

- 3 Know thou that thy letter hath come before Us in this prison, and We have learned of its contents and have answered thee with these verses which God hath made a proof unto all who are on earth. What thou didst mention regarding the occurrence of that which We had formerly told thee is truth from the presence of One wise and informed. Yet thou dost not turn to this, nor to what the people possess; rather turn thy face unto a beauty mighty and beauteous. Know thou that all We have told thee is truth from God - it hath appeared and shall appear, and We, verily, have knowledge of all things. After this there shall appear a test which shall cause all who are in the heavens and on earth to burst asunder, save those who have ascended wholly unto a beauty mighty and resplendent. Be thou not disturbed by this, but find peace in this Tablet which hath been sent down in truth from a heaven sublime and exalted.

- 4 Say: We believe in what hath been sent down unto Us in this Tablet, and in what was sent down unto Moses and Jesus, and in what was sent down unto Muhammad the Messenger of God, and in what was sent down unto 'Ali before Nabil from holy and exalted verses. We make no distinction between any of them, and We are, verily, on a straight path. Should abasement overtake thee for My name's sake, grieve not but be patient within thyself, and put thy trust in God, and be clear-sighted in the Cause. Say: We were among you for many years, yet none of you recognized Us until the promise came and the matter was decreed by One powerful and wise. When We entered the prison We revealed Our countenance and lifted the veil with manifest sovereignty. Thus do We recount unto thee what was then sent down in truth, and We have revealed what was hidden behind a delicate and holy veil.

- 5 Know thou that the idolaters have denied God's favor and turned away from a path mighty and lofty. Say: O people of the Bayan! Do ye imagine that ye shall be left alone when ye say "We believe" and the test cometh not unto you from a quarter mighty and near? By God! This is the test whereby the sincere

على الفردوس مفتوحاً قل يا ملأ الأرض اسمعوا ندائي و لا تكفروا بآيات الله بعد الذي نزل بالحق و لا تكونن جباراً شقياً هو الذي ينصر من يشاء يجنود السموات و الأرض و يدبر الأمر كيف يشاء و من اقدر من الله سلطاناً و اصدق قيلاً و انه يقلب الليل بالنهار و ينزل مقادير كل شيء و انه كان على كل شيء قديراً

3 ثم اعلم بأن حضر بين يدينا في هذا السجن كتابك و اطلعنا بما فيه و اجبتناك بهذه الآيات التي جعلها الله حجة لمن في الأرض جميعاً و ان ما ذكرت بحدوث ما اخبرناك من قبل ذلك حق من لدن حكيم خبيراً ولكن انك انت لا تلتفت بذلك و بما عند الناس فتوجه الى وجه عزّ جميلاً ثم اعلم بأن كل ما اخبرناك حق من عند الله ظهر و يظهر و انا كنا على كل شيء عليماء و سيظهر من ورائه فتنة تنفطر عنها كل من في السموات و الأرض الا الذينهم صعدوا بكلهم الى جمال عزّ بهياً و انك انت لا تضطرب بذلك ثم اطمئن بهذا اللوح الذي نزل بالحق من سماء عزّ علياً

4 قل انا آمنّا بما نزل علينا في هذا اللوح و بما نزل على موسى و عيسى و بما نزل على محمد رسول الله و بما نزل على علي قبل نبيل من آيات قدس منيعاً و لا نفرق بين احد منهم و انا كنا على صراط مستقيماً و لو يأخذك الذلة لاسمى لا تحزن ثم اصبر في نفسك و توكل على الله و كن على الأمر بصيراً قل انا كنا بينكم في سنين عديدة و ما عرفنا احد منكم حتى جاء الوعد و قضى الأمر من مقتدر حكيماً فلما دخلنا في السجن اظهرنا الوجه و كشفنا الحجاب بسلطان مبیناً و كذلك اذكرنا لك ما نزل حينئذ بالحق و اظهرنا ما هو المستور في قناع قدس رقيقاً

5 ثم اعلم بأن المشركين قد كفروا بنعمة الله و اعرضوا عن صراط عزّ رفيعاً قل يا ملأ البيان ا حسبتم في انفسكم بأن تتركوا ان تقولوا آمنا و لن ياتكم الفتنة من طرف عزّ قريباً تالله ان هذه

ones shall flee - how much more these people! And God doth take account of all things. None shall escape therefrom save he who holdeth fast unto this luminous cord, and God is witness unto this. Convey unto the people what thou art able, and turn not to thy right or thy left, but hold fast unto this mighty pillar which standeth firm in the Cause. We have indeed sent unto thee what was revealed in the prison, and verily a single letter thereof is greater than the creation of the heavens and earth, and through it God's proof, His evidence, His testimony and His signs have been perfected for all, whether small or great.

لفتنة التي بها يفرّ الموحدون فكيف هؤلاء و كان الله بكل شيء حسيباً و لن يخرج عنها الا من تمسك بهذا الخيط الدري و كان الله على ذلك شهيداً بلغ الناس بما استطعت و لا تلتفت الى يمينك و شمالك و توصّل بهذا الركن الذي قد كان على الامر شديداً و لقد ارسلنا اليك ما نزل في السجن و ان حرفاً منه لأعظم عن خلق السموات و الأرض و بها تمت حجة الله و برهانه و دليله و آياته على كل صغير و كبيراً ١٥٢

INBA36:062, INBA71:221, RSBB.080

BH01827

¹ He is established upon the throne of grace! The doors of My favors, which from the beginning that hath no beginning until now had remained sealed, are now opened in truth by the finger of ancient glory. And verily thou, say: In the Name of God, the Compassionate, the Merciful. And after beginning with My blessed Name, give glad tidings to all created things and proclaim between earth and heaven that whosoever desireth to ask a question may present it to the Manifestation of ancient glory - an answer will descend from the heaven of grace. And any learned one who wisheth to inquire about knowledge, let him surely present it to the most holy and pure court, for he shall not be deprived. And any who thirsteth for the wine of verses and longeth for words and verses from the heaven of names and attributes of the King of attributes, let him ask and it shall be granted without delay or postponement.

¹ هو المستوى على عرش الفضل ابواب افضالى كان از اول لا اول الى حين مسدود بود اذا قد فتح بالحق باصبع عزّ قديم و انك انت قل بسم الله الرحمن الرحيم و بعد از ابتدا باسم مبارك بشارت ده كل ممكّات را و ندا كن ما بين ارضين و سموات كه هر نفسى اراده سؤال نمايد بمظهر عزّ قدم معروض دارد جواب از سماء فضل نازل خواهد شد و هر ذى عليكه سؤال از علم بخواهد نمايد البته بساحت قدس اطهر معروض دارد كه محروم نخواهد ماند و هر تشنه نهر آيات كه از جبروت اسماء كلمات و آيات سلطان صفات را آمل باشد طلب نمايد كه من غير تعطيل و تعويق عنایت شود

² I swear by My beauty that were it not for the prevention of preventers, the oppression of oppressors, and the obstruction of deniers from among the people of the Bayan, We would have commanded all things to seek knowledge of what was and what will be, and would have honored them all with this mighty robe and this most glorious garment. But how can these people be capable when they remain veiled by a mere allusion to a letter of the Most Great Word, and are kept far from the subtle and delicate fountain of grace by a thick veil? And if anyone today should ask questions numbering as the drops of rain from the clouds, all would receive answers in a wondrous tongue in verses sent down and dispatched from the holy heaven of grace.

² قسم بجمال كه اگر منع مانعين و ظلم ظالمين و سد منكرين از ملاء بيانين حایل نبوده هر آينه امر مي فرموديم كه كل اشياء علم ماكان و مايكون طلب نمايد و جميع را باين خلع عظمى و قيص عزّ ايجى مفتخر مي فرموديم ولكن چگونه قابلند اين قوم كه باشاره حرفى از كلبه اعظم محبوب مانده اند و بحجاب غليظ از منبع فيض رقيق لطيف دور گشته اند و اگر نفسى اليوم بعدد امطار سخايه سؤال نمايد جميع بلسان بديع

آیات از سماء قدس کرم جواب نازل و ارسال
خواهد شد

- 3 Exalted then is this breeze that hath encompassed the worlds! Exalted is this grace that hath become renowned among all created things! Exalted is this countenance at whose light's dawning the faces of the people of the highest paradise fell prostrate! There hath never been any delay in the wonders of My grace, but since people have veiled themselves with imaginary veils, they have remained deprived of the wonders of grace and the gems of glorious bounty.
- 3 فتعالی من هذا الهبوب التي احاطت العالمين فتعالی من هذا الفضل الذي اشتهر بين الخلائق اجمعين فتعالی من هذا الوجه الذي عند اشراق نوراً من انواره قد خربت وجوه اهل ملأ العالمين لازال در بدايع فضل تأخیری نبوده ولكن چون ناس خود را بحجبات وهمیه محتجب داشته لذا از بدايع فضلیه و جواهر عزّ کرمیه محروم مانده‌اند
- 4 For I made the servants the manifestation of My wealth and established in all things the sign of wealth above all else. And since they remained veiled from this mighty sign, they have been afflicted with accidental poverty. How excellent then is the state of those souls who free themselves from all else but God and turn with all their might to the Beauty of the One, that the wondrous manifestations of power which I have deposited within their souls may become apparent and evident, and they may witness themselves as wealthy and independent of all who are in the heavens and earth. And whosoever attaineth unto this station hath attained unto the presence of God within his own self, by his own self.
- 4 چه که عباد را مظهر غنای خود قرار فرمودم و در جمیع آیه غنا از کلّ شیء مقرر داشتم و چون از این آیه عظمی محتجب گشته بفقر عرضیه مبتلا مانده‌اند پس نیکوست حال انفسیکه خود را از جمیع ما سوی الله فارغ نمایند و بتام همت بجمال عزّ احدیه توجه کنند تا بدايع ظهورات قدرتی که در نفوسشان ودیعه گذاشته‌ام ظاهر و هویدا گردد و خود را غنی و مستغنی از کلّ من فی السموات و الأرض مشاهده نمایند و هر نفسی که باین مقام وارد شد بقاء الله در نفس خود بنفس خود فائز گشته
- 5 And let not the ignorant among the people cling to these words and step into the arena of pride and vainglory, as hath been observed in some who, after being called for years to absolute wealth by the melodies of the Spirit, have finally claimed independence from the Truth. We seek refuge in God from this! For all these riches appear from and return to the contingent Will. Beware lest at the time of manifestation ye cling to station and recognition or to all who are in the heavens and earth, becoming occupied with these and remaining deprived of My Beauty, Who with a single word can draw all who are in the heavens and earth to the treasury of wealth.
- 5 و مباد که جهال قوم باین کلمه تمسک جسته بعرضه استکبار و غرور قدم گذارند چنانچه در بعضی ملاحظه شد که بعد از آنکه سالها بنغمات روح بغنای مطلق دعوت شده‌اند بالأخره از حق استغنا جسته‌اند فعوذ بالله عن ذلک چه که جمیع این غناها از مشیت امکنیه ظاهر و باو راجع زینهار که در حین ظهور بمقام و عرفان و یا بکلّ من فی السموات و الأرض تمسک نمائید و مشغول شوید و از جمالی که بحر فی جمیع من فی السموات و الأرض را بمکن غنا کشاند محروم مانید
- 6 In brief, wealth apart from Me hath been beloved, not My Self; and severance from all save Me hath been sought, not My Beauty. Thus doth the Pen of God, the Almighty, the All-Compelling, the Powerful, inform you.
- 6 باری غنا از دوئم محبوب بوده نه از نفسم و انقطاع از ماسوایم مطلوب نه از جامم کذلک ینبئکم قلم الله المقتدر المهیمن العزیز القدیر

BN_suppl.1754.147-148, RSBB.142,
 AYI2.244x, ASAT4.366x

BH01835

To: *Haji Mirza Muhammad Yazdi Alaqihband*

1 He is the All-Powerful!

1 هو العزيز

2 Rejoice in thy soul, O Muhammad, inasmuch as a noble and holy Book hath been sent down unto you. In it is that which shall detach thee from the dominion of heaven and earth and cause thee to attain unto the threshold of manifest glory.

2 ان يا محمد بشر في نفسك بما نزل عليك كتاب قدس كريم و فيه ما ينقطعك عن ملك السموات و الأرض و يبلغك الى ساحة عز مبين

3 Say: Praise be to Thee, O Lord my God! Thou seest my weakness and my powerlessness, my woes and my misery. Send down upon me, from the sweet-savors of Thy holiness that which, even if it doth waft in proportion to the black of an ant, is capable of drawing the former and latter generations nigh unto the sovereignty of Thy luminous Beauty and ennobling them by the lights of Thy resplendent Face. O my God! I am he who hath held fast unto Thy firm cord within the Most Perfect and Mighty Word and hath clung to the hem of Thy loving-kindness in Thy Name, the Exalted, the Most High, the All-Knowing. Therefore, O my God, debar me not from this living water which Thou hast caused to flow from the spring of the noble Throne after Thou hadst honored me by Thy Presence and made known unto me the Manifestation of Thy Self. Suffer me not, O my God, to be kept back from Thy transcendent grace and Thine ancient and bountiful favors which Thou hath sent down from the clouds of Thy sublime Mercy.

3 قل سبحانك اللهم يا الهى ترى ضعفى و عجزى و ضرى و افتقارى فأرسل على من نفحات قدسك التى لو يهب منها على قدر سواد نملة على الأولين و الآخرين ليقلبهم الى سلطان جمالك المنير و يشرفهم بأنوار وجهك المبين فى الهى انا الذى تمسكت بعروتك الوثقى فى الكلمة الأتم العظيم و تثبتت بذيل عنايتك فى اسمك العلى المتعالى العليم اذ يا الهى لما شرفتنى بلقائك و عرفتنى مظهر نفسك لا تحرمنى عن هذا الكوثر الذى اجرته عن يمين عرش كريم و لا تمنعنى يا الهى من فضلك المنيع و افضالك القديم التى نزلت من تحاب رحمتك المنيع

4 Say: O people! I swear by God, the Truth, that the Primal Point hath been clearly set forth in this Word, if ye be of those who know, and the fire of oneness hath been manifested in this exalted Tree round which all the worlds circumambulate. Say: The Holy Spirit hath appeared in a new garment! Say: Verily, the pebbles glorify God in this luminous, white hand! Say: Verily, the Beauty of God hath come forth from behind the veil of light! Wherefore, glorify God, the Sovereign of Sovereigns. Say: The dense veils hath been rent asunder and the Youth hath risen from the dawning-place of His name, the Compassionate, the Merciful. This is that which none hath previously known, neither the inner light of the soul nor the wisdom of the wise. At this very moment He is speaking in the atmosphere of this heaven, calling aloud unto all who are in the heavens and on earth, and announcing the Paradise of God unto all created things and calling them unto a holy and praiseworthy station. Say: Whosoever doth not cleanse his heart of the veils of blind imitation shall be unable to approach this sublime, irradiant Face.

4 قل يا قوم تالله الحق ان نقطة الأوليّة قد فصلت فى هذه الكلمة ان انتم من العارفين و ظهرت نار الأحديّة فى هذه الشجرة المرتفعة التى احاطت كل العالمين قل ان روح القدس قد ظهر فى قبص جديد قل ان الحصة تسبح فى هذا الكف البيضاء المنير قل ان جمال الله قد اخرج عن حجب النور فتبارك الله سلطان السلاطين قل قد انشقت سبحات الست و طلع الغلام عن مشرق اسمه الرحمن الرحيم و هذا هو الذى ما سبقه ادراك احد و لا عرفان نفس و لا حكمة البالغين و ينطق حينئذ فى جو هذا الهواء و ينادى كل من فى السموات و الأرض و يبشر الكل برضوان الله و يدعوهم الى مقام قدس حميد قل من لن يطهر قلبه عن حجاب التقليد لن يقدر ان يقبل الى هذا الوجه الدرى الرفيع

- 5 O Muhammad! Soar in this heaven with the wings of detachment and fear no one. Rely, then, upon God, Thy Lord, the Gracious, the Beneficent, the Almighty, the Most Powerful. Pay heed to no one, even if the most deleterious person in all of creation doth oppose you. Leave, then, the people to God and to that which hath been sent down in the Bayan and be not of those who fear.
- 6 Say: O people! Fear God and follow His precepts (sunan Allah) with both your inner and outer being and been not of the negligent, lest negligence debar you from each Court of divine nearness.
- 7 Say: Praise be to Thee, O Lord my God! I beseech Thee by Thy Name, through which disobedience is blotted out by forgiveness, and wrath is replaced by mercy, and by which Thou doth usher the sinners into the Tabernacle of Thy beautiful clemency, not to abandon me to myself for less than a moment. Sever me not from the cord of Thy loving kindness nor withhold me from the knowledge of Thy Beauty in Thy latter resurrection. Suffer me not to be far removed from His Presence on a Day in which the eyes are glazed over and the minds of the negligent are stupefied and the feet of the mystic knowers falter.
- 8 O My God! Thou art He Who is the Sovereign over all creation and their Maker and the Ruler of all existent things and their Source. Verily, Thou art He Whose mercy hath encompassed all things and Whose loving kindness hath permeated all who are in heaven and on earth. Verily, Thou art the All-Compelling, the Almighty, the Sovereign, the Powerful, the All-Wise. Therefore, I have sought shelter, O my God, in Thy sovereignty and Thy might and I have taken refuge in Thy grace and Thy good favors. Deprive me not of Thy mercy and Thy kindness nor remove me far from the Paradise of Thy love and Thy remembrance. Verily, Thou art the Almighty, the Powerful, and upon Thy servants be Thy mercy and forgiveness.

5 ان يا محمد طير في هذا الهواء بجناحين الانقطاع
ولا تخف من احد فتوكل على الله ربك المتان
المقتدر القدير ولا تلتفت الى احد ولو يرد عليك
اذى الخلايق اجمعين ثم ادع الناس بالله وبما نزل
في البيان ولا تكن من الخائفين

6 قل يا قوم اتقوا الله ثم اتبعوا سنن الله بأنفسكم و
ابدانكم ولا تكونن من الغافلين لئلا يأخذكم الغفلة
عن كل شطر قريب

7 و قل سبحانك اللهم يا الهى اسئلك باسمك
الذى به تحو العصيان بالغفران و تبدل النعمة
بالرحمة و تدخل المذنبين فى سرادق عفوك الجميل
بأن لا تدعنى بنفسى فى اقل من آن و لا تقطع عنى
حبل عنايتك و لا تمنعنى عن عرفان جمالک فى
قيامة الأخرى و لا تبعدنى عن لقاءه فى يوم الذى
فيه تشخص الأبصار و تذهل عقول العقلاء و
ترل اقدام العارفين

8 فىا الهى انت الذى كنت سلطان الممكات و
موجدهم و ملىك الموجودات و جاعلهم و انك
انت الذى سبقت رحمتك كل شىء و عنايتك
كل من فى السموات و الأرض و انك انت
القادر المقتدر السلطان العزيز الحكيم اذا قد لذت
يا الهى بسلطنتك و اقتدارك و عذت بفضلك و
افضالك لا تحرمنى عن رحمتك و اكرامك و لا
تبعدنى عن رضوان حبك و ذكرک و انك انت
المقتدر العزيز و على عبادك غفور رحيم ١٥٢

INBA36:152b, INBA71:323, INBA92:222x,
ADM3#038 p.051x, LHKM2.017,
MJMM.301, DAUD.29, ADH1.078

ROL.045-048, SW_v13#11 p.317

BH01841

To: *Siyyid Mihdi Dahaji*

- 1 He is the All-Knowing in the Heaven of Eternity. His honor Mihdi hath been specially favored with spiritual bounties, and after that Muhammad-'Ali - upon him be the glory of his Lord - may he remain steadfast in the Cause, for the Cause today is from one perspective easy and from another impossible to grasp save by those endowed with knowledge and understanding.

1 هو العليم في جبروت البقاء جناب مهدی بعنايات روح مخصوص بوده و بعد آنکه آقا محمد علی علیه بهاء ربّه ان يكون على الأمر لمستقيم چه که امر اليوم از جهتی سهل و از جهتی ممتنع لا يعقلها الا کلّ عارف عليم
- 2 O thou honored one! Today tarrying is not permitted. It is incumbent and obligatory upon all to convey the Message before the crowing. Then know that the Qaf is in the Qaf, and in this Name there is a lesson for those possessed of insight. The Truth hath summoned affliction to the hill, and in this there is wisdom for those who love.

2 ای جناب اليوم وقوف جایزه بر کل ابلاغ لازم و واجب که قبل از نعیق رحيق عنایت شود ثم اعلم بأن القفا في القفا و في هذا الاسم لعمرة لأولى الألباب حقّ بلا را به تل احضار نموده و في ذلك لحكمة لأولى الأجناب
- 3 Tablets have been sent - write them with utmost haste and dispatch them to all regions. A mighty missive was sent in the name of Fath along with copies of other Tablets. If it reaches him it would be most pleasing, that perchance the people may be freed from their veils and attain to the maturity of the Cause.

3 الواحی ارسال شده بکمال تعجیل نوشته باطراف ارسال دارند باسم فتح توقیعی منبع ارسال شد با سواد الواح دیگر اگر باو برسد بسیار محبوبست که شاید ناس از احتجاب فارغ شده ببلوغ امر بالغ شوند
- 4 O friend! Pass beyond all contingent beings, gird up firmly the loins of service, and keep the victory of God's Cause before thine eyes at all times.

4 ای دوست از جمیع امکان بگذر و کمر خدمت محکم بربند و نصرت امر الله را در کلّ حين ملحوظ دار
- 5 Tablets have been revealed to Sultan-Abad and Nayriz - assuredly deliver them quickly. And if someone specifically travels to those parts for the love of God to teach the Cause, it would be most pleasing. Likewise to Yazd, to Radi'r-Ruh, along with copies regarding Muhammad-'Ali wherein mention is made of the people of that land.

5 به سلطان آباد و نیریز الواحی نازل البتّه زود [برسانید] و اگر مخصوص نفسی حبّاً لله بآن اطراف لتبلیغ امر توجه نماید بسیار محبوبست و همچنین یزد نزد رضی الروح مع سواد جزو آقا محمد علی که ذکر اهل آن دیار مذکور شده
- 6 Soon fiery Tablets will be dispatched to all regions, especially in company with the Name Qaf. Then say: This is naught but Thy trial. Assuredly they will write and send to your honor as well, but all are commanded to write words in response to those who have rejected God. Details are mentioned in the Tablets which you will become aware of. This much was known - that no one was aware of the root of this Cause before the return of Qaf. Send whatever mighty words are possible to all lands before that. Thus hath it been ordained by the All-Powerful, the Ancient.

6 زود است که الواح ناریّه باطراف ارسال شود خاصّه بهمراهی اسم قفا اذا قل ان هی الا من فتنتک البتّه بخود آنجنابهم نوشته ارسال میدارند ولكن کل [مأمورید] که در جواب من ردّ علی الله کلماتی مرقوم [دارید] تفصیل در الواح مذکور مطلع خواهید شد اینقدر معلوم بوده که احدی از اصل این امر مطلع نبوده قبل از رجوع قفا آنچه ممکن شود از کلمات منیعه ارسال [دارید] بجمیع بلاد کذلک قدر من لدن مقتدر قدیر

- 7 His honor Muhammad-'Ali will mention the details of what has transpired and you will become informed. Show forth unity and love toward him. Beware, beware lest ye differ among yourselves. Rather, unite in the Cause and be of those who are united.
- 8 Tablets have been revealed [to the land of Sad] - deliver them. Furthermore, his honor Muhammad-'Ali Akbar - may God cause him to enter the Most Great Scene - requested the letter Qaf, therefore it was revealed and summoned.
- 9 No news has arrived from the beloved Mirza Aqa - assuredly write. Likewise from Zaynu'l-Muqarrabin. Soon what was mentioned in the Tablets will become manifest - blessed are they who are steadfast. No mention was made of his honor Mirza Ja'far and Muhammad-Sadiq - make mention of them. Convey greetings from God to all the friends, Arab and Persian, male and female.
- 10 A Tablet was revealed to Mulla Ja'far - if deemed advisable deliver it, otherwise not, for such souls who have opened the eye of leadership are never susceptible to guidance. In any case, be not secure from his craftiness for he is most cunning and deceitful. Therefore be on your guard and keep your distance.
- 11 Although the divine hand of change and transformation is encompassing and engaged, yet verily We have veiled the people with a mighty veil. Blessed are they who rend asunder the veils. Keep this missive concealed for mention of Qaf is in it, until that which is hidden becomes manifest.
- 12 A Tablet was revealed to Muhammad-Husayn in the land of Kaf - deliver it quickly. Show much love to Rasul for he is beloved of God.
- 7 تفصیل امور واقعه را جناب آقا محمد علی ذکر مینماید مطلع خواهید شد و با او اتحاد و محبت مبذول [دارید] ایاک ایاک لا تختلفوا بینکم ثم اتحدوا [على الأمر و كونوا من المتحدین]
- 8 الواحی [بارض صاد] نازل برسانید و دیگر آنکه حرف [قفا را جناب] آقا محمد علی اکبر ادخله الله على منظر [الأکبر] طلب نموده لذا اظهار شد و احضار گشت
- 9 از جناب حبیب آقا میرزا آقا خبری نرسید البتّه [بنویسید] و همچنین از زین المقربین زود است که آنچه در الواح مذکور شد مشهود آید فہنئناً للراشخین از جناب میرزا جعفر و آقا محمد صادق ذکرى زفت مذکور دارند و جمیع احباب را از عرب و عجم و اناث و ذکور تبلیغ تکبیر من لدی الله مبذول [دارند]
- 10 بملاً جعفر توقیعی [نازل] اگر مصلحت دانید برسانید و الا فلا چه که اینگونه نفوسى که چشم ریاست گشوده اند ابداً قابل هدایت نه باری از مکر او ایمن نباشید که بسیار محیل و مکارست فاحترزوا و کونوا فی بعد عظیم
- 11 اگرچه [دست] تغییر و تبدیل الهی محیط و مشغول است ولكن انا احتجنا الناس بوهیم عظیم فطوبی للشارقین این توقع را مستور دارند چه که ذکر قفا در اوست الی ان يظهر ما [بطن]
- 12 به محمد حسین در ارض کاف لوحی نازل زود برسانید به رسول بسیار محبت نمائید که عندالله محبوبست

BLIB_Or15696.161a, BLIB_Or15738.084

BH01852

To: *Haji Siyyid Mihdi Afnan son of Khal Asghar*

- 1 O Haji Siyyid Mihdi! The King of existence, the Herald of God, continuously calls from the right hand of the Throne, yet none but the hearing ear has hearkened. Consider the times of the appearance of the Manifestations of the All-Merciful in the past: although all appeared with clear verses and firm, impregnable proof, nevertheless in each Manifestation most people, through satanic whisperings, remained deprived of recognition of the Manifestation of the All-Merciful and were, in these transient days, forbidden from eternal, everlasting life.
- 2 The Point of the Bayan - may the spirit of all in the realms of existence and possibility be sacrificed for Him - appeared with divine decisive verses and took from all the covenant of this most wondrous, most exalted Manifestation, to such extent that He made all the Bayan and what was revealed therein contingent upon the confirmation of this Cause. Nevertheless, some among the people of the Bayan committed that which no religious community had ever committed. Woe unto them from the punishment of a barren day!
- 3 One must at all times take refuge in truth, lest the armies of ignorance prevail over knowledge and wisdom, and the hosts of conjecture and doubt triumph over certitude. Praise be to God that you are among the stars of the exalted heaven and among the branches of the divine Lote-Tree. You must, through the power of the Lord of Names and Attributes, rend asunder all veils completely, in such wise that should all the world arise in opposition, it would but increase your certitude.
- 4 The divine Sun has shed its effulgences upon you in sleep; if these have not faded from sight, then rend asunder the veils and gaze beyond them with a luminous countenance. Verily your Lord is with you and with Him is the knowledge of the first and the last. In every Manifestation of glorious divine revelation, He sheds His effulgences upon all, but upon some in sleep and upon others in wakefulness, and this is God's way in every Manifestation, and verily your Lord is knowing of all things. We beseech God to preserve you from trials, and verily He has power over all things.
- 5 In the days of God all else stands on one level, and the breezes of the All-Merciful waft equally from the paradise of grace and favor upon the peoples of all realms. Whosoever perceived from that sweet spiritual breeze the fragrance of the divine raiment

1 جناب حاجی سید مهدی باسم سلطان وجود
منادی الله لازال از یمن عرش ندا میفرماید
ولکن جز اذن واعیه اصغاً ننموده ملاحظه
در احیان ظهور مظاهر رحمن از قبل فرمائید
مع آنکه کلّ آیات مبین و برهان محکم متین
ظاهر شده اند مع ذلک در هر ظهور اکثر ناس
بوساوس شیطان از عرفان مظهر رحمن محروم
ماندند و بایام فانیه از حیات ابدیه باقیه ممنوع
گشتند

2 نقطهء بیان روح من فی الأکوان والامکان فداه
بآیات محکمات الهی ظاهر شدند و از کلّ اخذ
عهد این ظهور ابداع منع نمودند بشأنیکه جمیع بیان
و ما تزلّ فيه را منوط بتصدیق این امر نموده اند
مع ذلک بعضی از اهل بیان ارتکاب نمودند آنچه
را که هیچ ملّتی ارتکاب ننموده فویل لهم من
عذاب یوم عقیم

3 باید در کلّ حین بحق پناه برد که مباد عساکر
جهل بر علم و عقل غلبه نمایند و جنود ظنّ و
ریب بریقین غالب شوند حمد خدا را که آنجناب
از انجم سماء مرتفعه و از افنان سدرهء الهیه اند
باید بقدرت مالک اسماء و صفات خرق حجاب
بتمامه نمائید بشأنیکه اگر جمیع عالم بر اعراض قیام
نمایند بریقین بینفراید و

4 تجلیات شمس الهیه در نوم بر آنجناب شده اگر از
نظر محو نشده باشد ان اخرق الأعجاب ثمّ اطلع
عن خلفها بوجه منیر و انّ ربّک معک و عنده
علم الأولین و الآخین در هر ظهور عزّ رحمانی
بر کلّ تجلّی میشود ولکن بر بعضی در نوم و بر
بعضی در یقظه و این از سنّه الهیه است در هر
ظهور و انّ ربّک بکلّ شیء علیم نسئل الله بأن
یحفظکم عن الافتتان و انه علی کلّ شیء قدير

5 در آیام الله کلّ ما سواه در صقع واحد قائم و
نسایم رحمن از رضوان فضل و احسان بر اهل
اکوان علی حدّ سواء مرور میفرماید هر نفسی که

attained unto eternal life, and all others returned to the fire by reason of what their hands had wrought.

از آن نسیم خوش روحانی عرف قمیص رحمانی
یافت بحیات ابدی فائز و ما دون بما اکتسبت
ایدیهم بنار راجع

- 6 The tests and trials are discriminating angels of God who are occupied with separation and gathering - this is the meaning of what was revealed aforetime: "By those who drag forth violently." The intent is those discriminating angels who are charged with drawing forth and removing garments and spirits until distinction and separation become clear and evident.

6 و امتحانات و افتتانات ملائکه ممیزات حَقِّد
که بتفریق و تجمع مشغولند اینست معنی ما نَزَل
من قبل و التَّارِعات غرقاً مقصود همان ملائکه
ممیزاتند که بنزع و انتزاع اثواب و ارواح مأمورند
تا تمیز و تفصیل واضح و ظاهر شود

- 7 How excellent is the state of those souls who have remained firm in this Most Great Manifestation and who act according to the blessed verse "Say: God; then leave them to their vain disputations." To such degree that they have not been deprived by the world and all within it from the flowers of the garden of eternity. Those souls are preserved from all trials. Blessed are they!

7 چه نیکوست حال نفوسیکه در این ظهور اعظم
ثابت مانده‌اند و بآیه مبارکه قل الله ثم ذرهم
فی خوضهم یلعون عاملند بشأنیکه بدنیا و ما فیها
از اوراد حدیقه بقا محروم نمانده‌اند آن نفوس از
جمیع امتحانات محفوظند طوبی لهم

- 8 God willing, in this divine dawn you will drink of the choice sealed wine from the hands of grace and gaze upon the Most Great Scene. Ere long the foul odors of malicious souls will waft over that land. God willing, you will remain preserved in those days. Verily God is with you if you turn to Him.

8 انشاء الله در این فجر الهیه از ایادی فضلیه رحیق
مختوم بیاشامید و بمنظر اکبر ناظر باشید عنقریب
روایح منتنه انفس خبیثه بر آن دیار مرور نماید
انشاء الله در آن ایام محفوظ مانید ان الله معکم
ان انتم الیه تتوجهون

- 9 Today is the day of certitude and the obliterator of the doubts and fancies of the people of doubt, who have ever been deprived of the treasury of knowledge of the All-Glorious, while the people of certitude rest settled and at ease upon the throne of mighty assurance.

9 الیوم یوم یقانست و محیّ ظنون و اوهام اهل
ظنّ لازال از مخزن علوم ذی الجلال محروم
بوده‌اند و اهل یقین بر سریر عزّ تمکین مستقرّ و
مسترجح

- 10 And glory be upon you, O branches of the Tree of the Cause, and upon those who love you for the sake of God, the Protector, the Self-Subsisting.

10 و البهاء علیکم یا افنان سدرۃ الأمر و علی الدّین
یحبونکم حباً لله المهیمن القیوم

HDQI.064, MAS8.025bx

BH01855

To: Jinab Vaiz

- 1 O Preacher! In the Name of God, the Self-Subsisting, the Eternal! This is a Tablet from Us to him who hath desired the countenance of God, the Mighty, the Powerful, the Omnipotent, that he may give thanks unto God his Lord and make mention of Him amidst His heedless servants. We have created man and taught him utterance that he might make mention of his Lord between the heavens and the earth. And whoso looseth his tongue, it behooveth him to speak in praise of his Creator amidst the company of the veiled ones. All matters end in the remembrance and praise of God, yet the people are in grievous heedlessness.
- 2 Harken unto the shrill voice of the Most Exalted Pen, then to the cooing of the Dove which speaketh upon the branches of the furthestmost Lote-Tree at the appearance of the Spirit of God, the Most High, once again with this Most Holy, Most Exalted, Most Glorious Name, that there is no God but He, the Mighty, the All-Knowing, the All-Wise.
- 3 We have built mosques and attributed them to Our name, then placed pulpits therein that Our preaching servants might ascend them and counsel the people and advise them that they might take unto God a path. Yet they were heedless and perverted the words of God from their places, and changed God's favor unto themselves, and altered what We had ordained for them to attain unto a station of mighty glory - to such extent that they ascend the pulpits and make mention of that which God hath not permitted them. Thus have they transgressed in the matter and changed and were changed and became among the lost. And We have not heard of anyone ascending them with the mention of Truth, and they were among those who committed what they were forbidden in a Tablet mighty and preserving.
- 4 And verily thou, ascend the pulpit by Our leave and be of them who make mention. Counsel the people and remind them of this Mighty News. Say: O people! The clouds have been rent asunder and the Lord of Lords hath come. Thereupon hath trembling seized all them that dwell on earth save such as have detached themselves from all things and turned unto God with power and might and sovereign authority.
- 1 بِسْمِ اللَّهِ الْقَائِمِ الْقَيُّومِ هَذَا لَوْحٌ مِنْ لَدُنَّا إِلَى الَّذِي أَرَادَ وَجْهَ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْقَدِيرِ لِيُشْكِرَ اللَّهَ رَبَّهُ وَيَذْكُرَهُ بَيْنَ عِبَادِهِ الْغَافِلِينَ أَنَا خَلَقْنَا الْإِنْسَانَ وَعَلَّمْنَاهُ الْبَيَانَ لِيَذْكُرَ رَبَّهُ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ وَمَنْ طَلَّقَ لِسَانَهُ يَنْبَغِي أَنْ يَنْطِقَ بِثَنَاءِ بَارِئِهِ بَيْنَ مَلَأَ الْمُحْتَجِبِينَ كُلِّ الْأُمُورِ يَنْتَهِي إِلَى ذِكْرِ اللَّهِ وَثَنَائِهِ وَلَكِنَّ النَّاسَ فِي غَفْلَةٍ عَظِيمٍ
- 2 اَسْمَعْ صَرِيرَ قَلَمِ الْأَعْلَى ثُمَّ هديرِ الْوَرَقَاءِ الَّتِي تَنْطِقُ عَلَى أَفْئَانِ سَدْرَةِ الْمُنْتَهَى عِنْدَ ظَهْوَرِ نَفْسِ اللَّهِ الْعَلِيِّ الْأَعْلَى مَرَّةً أُخْرَى بِهَذَا الْأَسْمِ الْمُقَدَّسِ الْعَلِيِّ الْأَبْهَى بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَالِمُ الْحَكِيمُ
- 3 أَنَا بَنَيْنَا الْمَسَاجِدَ وَنَسَبْنَاهَا بِأَسْمَانَا ثُمَّ وَضَعْنَا الْمَنَابِرَ فِيهَا لِيَرْتَقِينَ عَلَيْهَا عِبَادُنَا الْوَاعِظِينَ وَيَعْظُنَ الْعِبَادَ وَيُنصَحْنَهُمْ لِيَتَّخِذُوا إِلَى اللَّهِ سَبِيلًا وَلَكِنَّهُمْ غَفَلُوا وَحَرَّفُوا كَلِمَاتِ اللَّهِ عَنْ مَوَاضِعِهَا وَبَدَّلُوا نِعْمَةَ اللَّهِ عَلَى أَنْفُسِهِمْ وَغَيَّرُوا مَا قَدَرْنَاهُ لَهُمْ لِيَبْلُغَهُمْ إِلَى مَقَامٍ عَزَّزْ مِنْهُمْ بَحِيثٌ يَرْتَقُونَ عَلَى الْمَنَابِرِ وَيَذْكُرُونَ مَا لَا إِذْنَ لِلَّهِ لَهُمْ كَذَلِكَ اسْرَفُوا فِي الْأَمْرِ وَغَيَّرُوا وَتَغَيَّرُوا وَكَانُوا مِنَ الْخَاسِرِينَ وَمَا سَمِعْنَا أَنْ يَرْتَقِيَ عَلَيْهَا أَحَدٌ بِذِكْرِ الْحَقِّ وَكَانُوا مِنَ الَّذِينَ ارْتَكَبُوا مَا نَهَوْا عَنْهُ فِي لَوْحٍ عَزَّزْ حَفِيفٌ
- 4 وَأَنْتَ أَنْتَ اصْعَدِ عَلَى الْمُنْبَرِ بِإِذْنِ مَنْ لَدُنَّا وَكُنْ مِنَ الذَّاكِرِينَ [وَعِظْ] النَّاسَ ثُمَّ ذَكِّرْهُمْ بِهَذَا النَّبَأِ الْعَظِيمِ قُلْ يَا قَوْمَ قَدْ شَقَّتِ السَّحَابُ وَاتَّقِ رَبَّ الْأَرْبَابِ إِذَا أَخَذَ الْإِضْطِرَابُ سَكَّانَ الْأَرْضِ كُلَّهُمْ أَجْمَعِينَ إِلَّا مَنْ انْقَطَعَ عَنْ كُلِّ شَيْءٍ وَتَوَجَّهَ إِلَى اللَّهِ بِقُدْرَةٍ وَقُوَّةٍ وَسُلْطَانٍ مُنِيعٍ

- 5 Say: O people! Consider within yourselves by what proof ye believed in the Manifestations of the All-Merciful in the past - bring it forth if ye be of the truthful! That I might know what is with you. Nay, by the Lord of all worlds! What ye possess will not profit you this Day. Cast it all aside, then turn unto the Most Great Scene, the Seat of your Lord, the Most Merciful, the Compassionate. Beware lest ye reject the truth of God by what ye possess and deny Him in Whose grasp are the proofs of the Prophets and Messengers. Fear ye God, then have mercy upon yourselves and trust not in the vain life which will perish more swiftly than the twinkling of an eye, and ye shall return to dust with great regret and remorse. Do ye follow the desires of your souls and forsake the Best of Creators?
- 6 Say: O people! Hear My words and deprive not yourselves of the outpourings of this cloud which hath been raised up in truth and from which rain down the showers of mercy and loving-kindness upon the hearts of all who turn in repentance. Thus have We inspired thee and commanded thee to convey the Cause of thy Lord with wisdom and utterance such that no mischief may arise, for He is the Most Merciful of the merciful.
- 7 Then know thou that God hath ordained for thee in the Tablet a glorious and noble station if thou remainest firm in His love in such wise that the whisperings of Satan influence not thy heart, for they have appeared in every city in every form. Thus have We informed thee of the truth that thou mayest be of them who know. Shun every idolater and hold fast unto the Sure Handle - verily it will lead the servant unto the Most Glorious Ark which saileth upon the Crimson Sea by God's leave, the Creator of Names. And whoso entereth it shall behold all besides God beneath its shade. Thus hath moved the Most Exalted Pen upon the Tablet of Destiny from One All-Knowing, All-Informed.
- 8 And the Spirit and Glory be upon thee and upon every discerning servant.
- 5 قل يا قوم فكروا في انفسكم بأي برهان آمنتم بمظاهر الرحمن من قبل فأتوا به لو انتم من الصادقين لأطلع بما عندكم لا فورب العالمين لن يغنيكم اليوم ما عندكم دعوا كلها ثم توجهوا الى منظر الأكبر مقرر ربكم الرحمن الرحيم أيآكم ان تدحضوا حق الله بما عندكم وتكفروا بالذي في قبضته حجج النبيين والمرسلين خافوا عن الله ثم ارحموا على انفسكم ولا تطمئنوا بالحياة الباطلة وانها ستفني اقرب من لمح البصر و ترجعون الى التراب بحسرة وندامة عظيم أ تدعون اهواء انفسكم وتزدرون احسن الخالقين
- 6 قل يا قوم اسمعوا قولي ولا تجعلوا انفسكم محروماً من رشتات هذا السحاب التي ارتفعت بالحق و تمطر منها امطار الرحمة والعناية على افئدة كل مقبل منيب كذلك القيناك و امرناك لتبلغ امر ربك بالحكمة والبيان بحيث لا تحدث من فتنه وانه هو ارحم الراحمين
- 7 ثم اعلم بأن الله قد قدر لك في اللوح مقام عز كريم ان تثبت على حبه على شأن لا يؤثر في قلبك وساوس الشياطين لأنهم ظهروا في كل مدينة على كل صورة كذلك نبئناك بالحق لتكن من العارفين تجنب عن كل مشرك وتمسك بعروة الوثقى انها يوصل العبد الى فلك الأبهى الذي جرى على بحر الحمراء باذن الله خالق الأسماء ومن دخل فيه يشهد ما سوى الله في ظله و كذلك تحرک قلم الأعلى على لوح القضاء من لدن عليم خبير
- 8 و الروح و البهاء عليك و على كل عبد بصير

BLIB_Or15725.190

BH01866

To: *Shaykh Salman Hindijani*

- 1 This is a Tablet revealed for the first one who made pilgrimage to the Sanctuary of God, exalted be His Glory. He is the Mighty.
- 2 O Salman! May God magnify thy reward and accept thy obedience, inasmuch as thou hast journeyed unto God time and again, and hast migrated unto God, and hast endured hardship on the path such that thou wert exposed to the heat of the sword and the cold of winter, until thou didst enter this remote prison. Neither the length of the journey nor the lack of a guide deterred thee. Well is it with thee for having been preceded by grace and encompassed by mercy, and for having entered the spot of acceptance and the station of attainment.
- 3 Therefore give thanks to God, thy Creator, for having aided thee in this and provided thee with His love and the love of His friends, and caused thee to reach a station from which the hands of those who turned away, disbelieved and associated partners with God were cut off. By God! Thy name hath been mentioned in the Supreme Concourse and the most exalted Horizon, at the Tree of Eternity, and verily the denizens of the realm of might and the inhabitants of the dominion of sovereignty and the kingdom know thee even as the people of earth know thee - nay, more than that.
- 4 Therefore strive within thyself to remain steadfast in thy love for thy Lord, lest thou be cut off from this everlasting, unified, eternal, perpetual dominion. Eschew thine own desires, O servant, and draw near unto the side of God, thy Lord. Grieve not over what hath befallen thee in the paths of thy Creator and what shall befall thee in the love of thy Lord, for unto Him is thy return and abiding place. With Him no deed of any doer is lost, nor the reward of any who earns reward, nor the truthfulness of any truthful one, nor the migration of any emigrant, nor the wayfaring of any wayfarer, nor the certitude of any possessor of certitude. Unto Him ascend good words and pure deeds. Thus have We imparted unto thee from the wisdom of God, Who hath perfected all things through His sovereignty and ordained therein consummate wisdom, that thou mayest thank Him in thy days and be of those who gave thanks, and persevered, and met their Lord, and sought, and attained, and aimed, and found.
- 1 هذا لوح نزل لأول من قصد الى حرم الله جلّ جلاله هو العزيز
- 2 ان يا سلمان عظم الله اجرک و قبل طاعتک بما سافرت الى الله مرّة بعد مرّة و هاجرت الى الله و اتعبت في السبيل بحيث اخذك حرّ السيف و برد الشتاء حتى دخلت في هذا السجن البعيد و ما منعک طول السبيل و لا فقدان الدليل فهنيئاً لک بما سبقک الفضل و احاطتک الرحمة و دخلت بقعة القبول و مقام الوصول
- 3 اذا فاشکر الله يارثک بما ایدک على ذلك و رزقک من حبه و حبّ اوليائه و بلغک الى مقام الذى انقطع عنه ایدی الذينهم اعرضوا و كفروا و اشركوا فوالله قد ذکر اسمک في الملاء الاعلى و الرفرف القصوى عند شجرة البقاء و ان اهل الجبروت و سکان الملک و الملکوت يعرفونک بمثل ما يعرفونک اهل الأرض بل ازيد من ذلك
- 4 اذا فاجهد في نفسك بأن تكون مستقيماً في حبّ مولاک لئلا تنقطع عنک هذه الدولة الباقية الاحدية الأبدية السرمديّة تجنب يا عبد عن جنبک و تقرب بجنب الله ربک و لا تحزن عما ورد عليك في سبيل بارثک و عما یرد عليك في حبّ مولاک و ان اليه منقلبک و مثواک و لا يضيع عنده عمل عامل و لا اجر آجر و لا صدق صادق و لا هجرة مهاجر و لا سلوک سالک و لا يقين موقن و اليه يصعد الکلم الطيب و العمل الخالص كذلك القيناک من حکمة الله الذى اتقن کل شيء بسلطانه و قدر فيه من حکم بالغة لتشکره في ايامک و تكون من الذينهم شکروا و فازوا و صبروا و لا قوا و طلبوا و بلغوا و قصدوا و وجدوا

- 5 As to what thou asked regarding the verse of triumph, know that God, thy Lord, hath ever been and shall ever be triumphant, standing, mighty. None can frustrate Him and no affair can prevent Him. He hath been and shall ever be in the heights of triumph, power and majesty, and in the summit of might, grandeur and independence. And verily, whatsoever thou hast heard and known regarding the mention of triumph pertaineth to My servants. Soon shalt thou behold them triumphant even as they triumph this day.
- 6 Hast thou not seen and heard how this Servant journeyed in His journey and migration with great power and manifest sovereignty, such that the necks of every mighty one bowed before Him and the heads of every proud one were humbled before Him, although all were Our enemies inasmuch as they turned away and opposed Us and showed pride towards God in relation to Us? Thus recognize thou the power of God, His triumph, His sovereignty and His glory. Say: By God! Through this journey the Cause of God hath been exalted. Soon shalt thou find those who turned away beneath the feet of the believers. Thus have We taught thee that thou mayest be of those possessed of certitude.
- 7 And withal, by God, O Salman, We would make peace with the people of the Bayan: if they will not love Me, let them not hate Me. By God! Thou shalt find their turning away from this Light which hath shone forth from the horizons with a luminous countenance, a mighty proof and a supreme evidence.
- 8 The Spirit and the light and the glory be upon thee and upon those who have recognized the mysteries of the Cause from this mighty quarter.
- 5 وَاَمَّا مَا سَأَلْتَ فِي آيَةِ الْغَلْبَةِ فَاعْلَمْ بِأَنَّ اللَّهَ رَبُّكَ لَمْ تَزَلْ كَانَ غَالِبًا قَائِمًا مُقْتَدِرًا وَلَا تَزَالُ يَكُونُ قَادِرًا مَهِيْمًا مُحِيطًا لَنْ يَعْجِزَهُ شَيْءٌ وَلَمْ يَمْنَعْهُ أَمْرٌ وَلَنْ يَعْذَّ كَانَ وَيَكُونُ فِي عُلُوِّ الْغَلْبَةِ وَالْقُدْرَةِ وَالْجَلَالِ وَفِي سَمَوَاتِ الْعِزَّةِ وَالْعِظَمَةِ وَالْإِسْتِقْلَالِ وَأَنْتَ كُلَّمَا سَمِعْتَ وَعَرَفْتَ فِي ذِكْرِ الْغَلْبَةِ هَذَا شَأْنَ يَرْجِعُ لِعِبَادِي فَسَوْفَ تَرَاهُمْ يَغْلِبُونَ كَمَا هُمْ الْيَوْمَ يَغْلِبُونَ
- 6 أَمَّا رَأَيْتَ وَسَمِعْتَ كَيْفَ سَافَرَ هَذَا الْعَبْدُ فِي سَفَرِهِ وَهَجْرَتِهِ بِقُدْرَةِ عَظِيمٍ وَسُلْطَانٍ مَبِينٍ بِحَيْثُ خَضَعَتْ لَهُ الْأَعْنَاقُ مِنْ كُلِّ ذِي شَوْكَةٍ عَظِيمٍ وَذَلَّتْ لَهُ الرِّقَابُ مِنْ كُلِّ مُتَكَبِّرٍ كَبِيرٍ مَعَ الَّذِي كَانَ الْكُلُّ أَعْدَائِنَا بِحَيْثُ اعْرَضُوا وَاعْتَرَضُوا عَلَيْنَا وَاسْتَكْبَرُوا عَلَى اللَّهِ فِينَا كَذَلِكَ فَاعْرِفْ قُدْرَةَ اللَّهِ وَغَلْبَتَهُ وَسُلْطَنَتَهُ وَبَهَائِهِ قُلْ فَوَاللَّهِ مِنْ هَذَا السَّفَرِ اسْتَعْلَى أَمْرُ اللَّهِ فَسَوْفَ تَجِدُ الْمَعْرُضِينَ تَحْتَ أَقْدَامِ الْمُؤْمِنِينَ كَذَلِكَ الْقَيْنَاكَ لَتَكُونَ مِنَ الْمَوْقِنِينَ
- 7 وَمَعَ كُلِّ ذَلِكَ فَوَاللَّهِ يَا سَلْمَانَ أَنَا نَصَاحٌ مَعَ أَهْلِ الْبَيَانِ بِأَنَّهُمْ إِنْ لَنْ يُحِبُّونِي لَنْ يَبْغِضُونِي فَوَاللَّهِ سَتَجِدُ اعْرَاضَهُمْ عَنْ هَذَا النُّورِ الَّذِي أَشْرَقَ عَنِ الْآفَاقِ بِوَجْهِهِ مُنِيرٍ وَبِرْهَانٍ قَوِيمٍ وَحُجَّةٍ عَظِيمٍ
- 8 وَالرُّوحُ وَالنُّورُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ هُمْ عَرَفُوا أَسْرَارَ الْأَمْرِ عَنْ هَذَا الشَّطْرِ الْمُنِيعِ ١٥٢

INBA36:126, INBA71:293

BH01867

To: Ali Muhammad, in Medina

- 1 O Ali Muhammad in the City! He is the Ever-Abiding, the Mighty, the Self-Subsisting! O Ali, bear thou witness in thy soul, thy being and thy spirit that verily He is God, there is no God but Me, the Mighty, the Self-Subsisting.
- 1 هُوَ الْبَاقِي الْعَزِيزُ الْقَيُّومُ إِنْ يَا عَلِيَّ فَاشْهَدْ فِي نَفْسِكَ وَذَاتِكَ وَرُوحِكَ بِأَنَّهُ هُوَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْقَيُّومُ

- 2 Say: O people, this is the Beauty of God which hath appeared in truth, and this is the Proof which hath been sent down through grace unto a people who are guided. There is no God but Him - His is the creation and the command. He giveth life to whomsoever He willeth through His leave and causeth to die whomsoever He desireth through His power, and all shall return unto Him.
- 3 Say: O people, believe in God and in that which was revealed in the Bayan, and transgress not His bounds. Fear ye God and break not your covenants which ye made with Him in a praiseworthy station of nearness, and forget not God's favor when He reciteth unto you at every moment from the verses of God, the Mighty, the Beloved, and imparteth unto you the gems of knowledge and wisdom, and revealeth unto you the mysteries of a hidden knowledge.
- 4 Say: Verily the grace, knowledge and wisdom have all appeared in the temple of a concealed Name, Whose manifestation was veiled by His beauty in such wise that none among creation recognized Him, could ye but know it, though He moved among them all the days as one of them, as though they were veiled by their own selves and were as blind, deaf and dumb, in that they beheld not the Beauty of God nor heard the melodies of God, though all these were before their eyes morning and evening. Thus doth God withhold what He willeth through His command and extend mercy unto whom He pleaseth, for He is the Sovereign, the Single, the Exalted, the All-Powerful.
- 5 Say: When the idolaters opposed Us, We opposed them and manifested Our Self in spite of those who disbelieved in God's signs. O Ali, know thou that every wise command hath appeared from this firm, mighty and manifest Cause, and every decree wherewith God hath decreed in every age and dispensation hath dawned from this great and hidden Decree. Whoso denieth this Cause hath denied God's Cause in all ages and dispensations, and whoso turneth away from it hath turned away from the Manifestations of God, the Mighty, the Self-Subsisting.
- 6 As for those whom ye find walking in the darkness of their souls, associate not with them but shun them and turn unto God your Lord, then put your trust in Him, for in Him let the trusting put their trust. God shall soon raise up one who shall take My right from them and render them as scattered dust.
- 2 قل يا قوم هذا جمال الله قد ظهر بالحق و هذه حجة التي نزلت بالفضل لقوم يهتدون انه ما من اله الا هو له الخلق و الامر يجي من يشاء باذنه و يميت من اراد بقدرته و كل اليه يرجعون
- 3 قل يا قوم آمنوا بالله و بما نزل في البيان ثم عن حدوده لا تتجاوزون خافوا عن الله و لا تنقضوا عهودكم التي عاهدتم بها في مقام قرب محمود و لا تنسوا فضل الله حين الذي يتلو عليكم في كل آن من آيات الله العزيز المحبوب و يلقي عليكم من جواهر العلم و الحكمة و بين لكم اسرار علم مكتوم
- 4 قل ان الفضل و العلم و الحكمة كلها قد ظهرت في هيكل اسم مستور الذي كان ظهوره حجابا لجماله بحيث ما عرفه احد من الخلق ان انتم تعلمون مع الذي كان بين ايديهم في كل الايام و يحرك بينهم كأحد منهم كأنهم في حجابات انفسهم لمحجوبون و كأنهم عمياء و صمّاء و بكماء بحيث ما شهدوا جمال الله و ما سمعوا نغمات الله بعد الذي كان كل ذلك في مقابلة عيونهم في كل عشى و بكور كذلك يقبض الله ما يشاء بأمره و يبسط الرحمة لمن يشاء و انه هو السلطان الفرد المتعالى القدور
- 5 قل ان المشركين لما عادوا علينا انا عدنا عليهم و اظهرنا نفوسا رغما للذينهم كانوا بآيات الله ان يكفروا ان يا علي فاعلم بأن كل امر حكيم قد ظهر من هذا الأمر المبرم العزيز المشهود و كل حكم به حكم الله في كل عهد و عصر قد طلع من هذا الحكم العظيم المكنون و من انكر هذا الأمر فقد انكر امر الله في كل عهد و عصور و من اعرض عنه فقد اعرض عن مظاهر الله العزيز القائم القيوم
- 6 ان الذين تجدونهم في ظلمات انفسهم يسلكون لا تجتمعوا اياهم ثم اجتنبوا عنهم و اقبلوا الى الله ربكم ثم توكّلوا عليه و ان عليه فليتوكّل المتوكّلون فسوف يظهر الله من يأخذ حقّ عنهم و يجعلهم كهباء مشتوت كذلك نلقى عليكم من آيات

Thus do We impart unto thee from the verses at which are bewildered the minds of those who ponder the signs of God.

- 7 I counsel thee to turn to none else and to hold fast unto naught save the cord of God, for this is better for thee and for those who set their faces toward this Countenance. Forget not what We counseled thee before, then stand firm in thy love for thy Lord and be not of those who forgot God's covenant during My absence in these numbered days. Rend asunder the veils from thy heart's face and fear no one in thy Lord's path, then burn away the shrouds of idle fancy and be as God's sword and His might against His enemies and those in whom thou findest hatred for this resplendent, exalted, transcendent and glorious Light.

- 8 Then convey Our greetings to those who are with thee, both men and women, and to thy spouse who hath believed in her Lord and remained upon a mighty extended path.

التي تذهل عنها عقول الذينهم في آيات الله يتفكرون

7 وانصحك بأن لا تلتفت الى احد ولا تمسك الا بعروة الله وان هذا خير لك وللذينهم الى هذا الوجه هم يقصدون ولا تنس ما وصيناك من قبل ثم استقم في حبك مولاك ولا تكن من الذينهم نسوا عهد الله في غيبتى في هذه الايام المعداد فانخرق الحجابات عن وجه قلبك ولا تخف من احد في سبيل ربك ثم احترق سبحات الموهوم وكن سيف الله وقهره لأعدائه وللذين تجد منهم البغضاء من هذا النور الالامح المرتفع المتعالى العزيز المرفوع

8 ثم كبر من لدنا على الذينهم معك من كل اناث وذكور وعلى ضلعك التي آمنت بربها وكانت على صراط عز ممدود ١٥٢

INBA36:033, INBA71:191, RSBB.013

BH01869

- 1 In the Name of Him Who was sanctified beyond mention and utterance! O servant! If thou desirest to know what befalleth Me of tribulations, reflect upon the state of the Spirit among the company of the Jews, and Muhammad among the company of the wicked, and Ali among the people of the Qur'an, and His Beloved One among the people of the Bayan who recite His verses yet deny His own Self. Then know thou that the most grievous of all tribulations is the trial of Truth at the hands of one renowned by His name, as thou witnesseth in these days that Truth hath been tried at the hands of an oppressor who hath become known for justice. This is a tribulation wherewith no one hath been afflicted before. Therefore do I weep, and the realities of all things weep, and I lament, and the Prophets lament around thy Lord's throne. Yet the people are veiled from what they have wrought and are heedless of that for which they were created. Woe unto them and unto those who follow them!

- 2 If thou desirest to help this Wronged One, help Him through mention and utterance. Then prevent the loved ones of God from warfare and disputation. Say: By God! The Ancient

1 بسم الذي كان مقدساً عن الذكر والبيان أنك انت يا عبد لو تريد ان تطالع بما اكون عليه من البلايا تفكر كيف حال الروح بين ملا اليهود و حال محمد بين ملا الأشرار وعلى بين ملا الفرقان و محبوه بين ملا البيان الذين يقرؤون آياته ويكفرون بنفسه ثم اعلم بأن بلاء الذي كان اعظم البلايا هو ابتلاء الحق تحت يد الذي كان مذكوراً باسمه كما تشهد في تلك الايام بأن الحق ابتلى بين يدي ظالم الذي اشتهر بالعدل وهذا من بلاء الذي ما ابتلى به احد من قبل اذا ابكى وتبكي حقايق كلشيء و انوح و يوح النبيون حول عرش ربك ولكن الناس هم احتجبوا عما فعلوا وغفلوا عما خلقوا له فويل لهم وللذين يتبعونهم

2 وانك انت ان تريد ان تنصر هذا المظلوم فانصره بالذكر والبيان ثم امنع احباء الله عن المحاربة و المجادلة قل تالله ان جمال القدم قد بعث بالرحمة و

Beauty hath been sent with mercy and loving-kindness. Whoso associateth himself with Him yet warreth with anyone - God is quit of him and We are quit of him. Thus hath the matter been decreed in this Revelation.

العناية و من نسب نفسه الى نفسه و يحارب مع احد ان الله برىء منه ونحن برءاء كذلك قضى الأمر في هذا الظهور

- 3 Say: O people! Fear God Who created you, and commit not what ye have been forbidden, and abandon not what ye have been commanded in the Tablets of God, your Creator. For He hath ordained that His victory shall come through the promotion of His Cause. Blessed is he who helpeth his Lord as He hath commanded. Say: Your help is first to detach yourselves from all save God, your Creator. And whoso detacheth himself from all else out of love for His Beauty and teacheth the people His Cause - him shall all in the heavens and earth assist, and the hosts of the seen and the unseen. Thus hath the matter been ordained, yet the people perceive not.

3 قل يا قوم خافوا عن الله الذى خلقكم ولا ترتكبوا ما نهيت عنه ولا تتركوا ما امرتم به فى الواح الله موجدكم لأنه قد قدر نصره نفسه فى تبليغ امره فطوبى لمن ينصر ربه بما امر به قل ان نصركم أولاً انقطاع انفسكم عما سوى الله بارتكم ومن انقطع عن دونه حباً بجلاله و يبلغ الناس بأمره يؤيده من فى السموات والأرض وجنود الغيب والشهادة كذلك قدر الأمر ولكن الناس لا يشعرون

- 4 Say: O people! Commit not that which would destroy God's honor amongst His servants and extinguish the fire of His Cause in the hearts of His creatures. Fear God, O people, and be of them from whom waft the sweet fragrances of holiness and detachment, and to whose sanctity the Concourse on High bear witness. These are God's loved ones on earth and His trustees in all lands. By the light of their countenance are illumined worlds which none hath discovered save God, the All-Knowing, the All-Informed.

4 قل يا قوم لا ترتكبوا ما يضيّع به حرمة الله بين عباده و تحمد نار امره فى قلوب بريته اتقوا الله يا قوم و كونوا من الذين تهب منهم روائح القدس و الانقطاع و يشهد بتقديسهم اهل ملأ الأعلى اولئك احباء الله فى الأرض و امانته فى البلاد و بأنوار وجوههم استضاء عوالم التى ما اطلع بها احد الا الله العليم الخبير

- 5 Purify thou thy heart from all save God, thy Lord. Then drink thou the Most Pure Wine in this Paradise which hath been adorned with the mention of thy Lord, the Most Exalted, the All-Highest. Then speak forth His praise in the kingdom of creation, that perchance they who slumber on the couch of heedlessness may awaken and turn, then hasten at God's call to the Most Pure and Most Glorious Wine, and be of them who have drunk the Living Waters from the hand of the All-Merciful and have said: "Praise be to God Who hath fulfilled what He promised us and given us to drink a pure drink, and honored us with the fragrances of His days, and chosen us from among His creatures for the recognition of His Self, the Dominant, the Mighty, the Self-Subsisting!"

5 و انتك انت طهر قلبك عن سوى الله ربك ثم اشرب رحيق الأبهى فى هذا الرضوان الذى زين بذكر اسم ربك العلى الأعلى ثم انطق بثناء نفسه فى ملكوت الانشاء لعل الذينهم رقدوا فى مهاد الغفلة يستيقظون و يتوجهون ثم يسرعون بثناء الله الى رحيق الأطهر الأبهى و يكونون من الذينهم شربوا كوثر الحيوان من يد السبحان و قالوا الحمد لله الذى وفى بما وعدنا و سقانا شرباً طهوراً و شرفنا بنفحات أيامه و اصطفانا من بين بريته لعرفان نفسه المهيمن العزيز القيوم

- 6 The Spirit be upon thee and upon those whom the veils of glory have not prevented from turning unto God, the Mighty, the Most High. Then know thou that this Tablet was not revealed in the manner of verses, nor in the manner of sermons and supplications and intimate communion, that it might tell of My tribulation and My trials through that which We have ordained for Our Self in the path of My Lord and My Beloved

6 و الروح عليك و على الذين ما منعهم حجاب الجلال عن التوجه الى الله العزيز المتعال ثم اعلم بأن هذا اللوح ما نزل على شأن الآيات ولا على شأن الخطب و الرفاع و المناجاة ليكون حاكياً عن بلائى و ابتلائى بما ورد على من قضايا التى قدرناها

and My Master and My Sovereign and My Purpose and My
Worshipped One and My Refuge and My Shelter.

لنفسی فی سبیل ربّی و محبوبی و مالکی و سلطانی
و مقصودی و معبودی و ملجأی و مهربی

BLIB_Or15725.404

BH01870

To: Haji Mirza Ahmad from Kaf, in Medina

¹ In the City. O Ahmad of the people of Kaf! He is God, the Most Holy, the Most Mighty, the Most Glorious!

¹ هو الله الأقدس الأعزّ الأبهی

² O Ahmad! At all times have conclusive proofs been made manifest unto thee, yet thou hast remained heedless. In every season hath the heavenly stream of divine grace been made to flow towards thee, yet thou hast not partaken of a single drop thereof. Would that matters had ended there! Certain statements proceeded from thee which were unworthy. Although at the time of thy presence thou wert counseled to speak naught but the truth and to become not the cause of people's perplexity, yet didst thou utter that which caused the people to be veiled, and at no time didst thou speak the truth. This servant hath never desired, nor will He ever desire, aught from God's servants save truthfulness and fairness - God is sufficient witness unto this. Thou didst cling to vain imaginings and become detached from the firm handle of certitude.

² ای احمد در کلّ حین کلّ جتّهای بالغه بر تو ظاهر شد و ملتفت نشدی و در جمیع احیان سلسبیل عنایت الهی بر تو عنایت شد و بقطره‌ئی از آن مشروب نگشتی و کاش باین کفایت میشد بعضی اقوال از شما ظاهر شد که شایسته نبود با آنکه در حین حضور بشما القا شد که جز صدق تکلم ممکن و سبب وهم ناس مشو و شما آنچه که سبب احتجاب ناس بود ذکر نمودی و ابداً بحق تکلم ننمودید لازال این عبد از عباد الله جز صدق و انصاف نخواسته و نخواهد خواست و کفی بالله شهید بوهم متشبه شدی و از عروه یقین منفصل

³ Harken unto My call: Barter not religion for the world, and speak not according to idle fancy. We have passed over all else. Was it not evident to thee that this servant withholdeth not bread from anyone, nor hath He ever reproached any soul concerning bread, nor denied the riches of this world to any person? Nevertheless, when the letter from those people arrived containing those calumnies which they had attributed to the truth, why didst thou not speak such words as would make all people aware of the falsity of the statements they had attributed to the truth? For thou wert present and didst witness that were all the treasures of the earth to be gathered together, they would not be withheld from any soul, nor will they ever be. By God, O Ahmad! That very letter from those people completed God's proof against thee, for thou art certain they wrote falsely. Harken, then, to the call of the True One, the Trusted One, and emerge from the darkness of fancy into the illumined realm of certitude.

³ بشنو ندایم را دین را دنیا مده و بوهم تکلم منما باری از همه گذشتیم اینقدر بر شما معلوم نبوده که این عبد نان از کسی دریغ نمینماید و برای نان بکسی شماتت ننموده و زخارف دنیا از نفسی دریغ نداشته مع ذلک نوشته حضرات که رسید و آن مفتریات که بحق نسبت داده‌اند چرا تکلم ننمودی بکلماتیکه جمیع ناس مطلع شوند بر کذب اقوالیکه بحق نسبت داده‌اند چه که شما بوده‌اید و دیده‌اید که اگر خزاین ارض جمع شود از نفسی مضایقه نشده و نخواهد شد فوالله یا احمد همان نوشته حضرات حجت الهی بر تو تمام شد چه که تو موقفی که کذب نوشته‌اند باری بشنو ندای صادق امین را و از ظلمات وهم بعرصه نورانی یقین وارد شو

4 O Ahmad! Hearken unto My call. Consider him to whom thou didst cleave - how he hath begged from the people, writing that they give him no bread, that they have cut off his stipend, and that they have housed him in a ruined dwelling. Thou knowest that whatsoever was possible in the visible realm was never withheld from him, and after thee I never associated with him. Reflect now somewhat upon the wealth and independence thou didst witness from the Truth, and upon his base conduct in writing such calumnies and displaying such meanness. Would that he had been content with what he wrote and sent to Iraq! He hath also written to the governor of this land, complaining and begging for bread. Thou art certain that were all the peoples of the world to come unto this servant, they would forever feast at the banquet of His bounty and would never be deprived or excluded. By God, O Ahmad! If thou wouldst but reflect upon these very deeds they have committed and words they have written to various quarters, thou wouldst distinguish truth from falsehood.

4 ای احمد بشنو ندایم را کسیرا که باو تمسک
جسته ملاحظه کن که چه قسم تگدی از ناس
نموده و نوشته نان بمن نمیدهند و شهریه مرا قطع
کرده اند و در خانه خراب مرا منزل داده اند و
تو میدانی که آنچه در ظاهر ممکن بود بهیچوجه
از او دریغ نشده و بعد از تو هم ابدأ باو معاشرت
ننودم باری حال قدری تفکر کن در غنا و
استغنائیکه از حق دیدی و در رذالت دولتش که
چه مفتریات نوشته و چه قدر دنائت ظاهر نموده
و کاش اکتفا مینمود بآنچه نوشته و به عراق
فرستاده بحاکم این بلد هم نوشته و شکایت کرده
و نان طلبیده و تو موقتی بر اینکه اگر جمیع اهل
عالم بر این عبد وارد شوند و لازال از خوان
نعمت متمتع ابدأ ممنوع و محروم نگردند فوالله یا
احمد اگر در همین افعالیکه ارتکاب نموده اند و
اقوالیکه باطراف نوشته اند تفکر ثنائی حق را از
باطل تمیز خواهی داد

5 By God, O Ahmad! My love for thee hath caused this Tablet to be sent, else thy Lord is independent of all worlds. We hope that thou wilt soar in holy atmosphere and enter the realm of truth, becoming detached from all the world and them that are therein, and returning unto the Truth. Glory be upon thee if thou hearest what thy Lord hath counseled thee and returnest from fancy to certitude. Praise be to God, the Lord of the worlds.

5 فوالله یا احمد حتم بتو سبب شده که این لوح
ارسال شده والا ان ربک لغنی عن العالمین و
امیدواریم که در هوای قدس طیران ثنائی و در
فضای صدق وارد شوی و از جمیع عالم و عالمیان
منقطع گردی و بحق راجع شوی و البهاء علیک
ان تسمع ما نصحک ربک و ترجع من الوهم
الی الیقین و الحمد لله رب العالمین

INBA38:109

BH01878

To: As-Siyyid Uthman Al-Imam, in Baghdad

1 He is the Mighty, the All-Knowing, the Omniscient!

1 هو العزیز العالم العلیم

2 Your letter hath come before Us and We have taken note of the hidden expressions of thy love therein, and We were among the witnesses. We have answered thee with these words from which the sweet-scented breezes of holiness waft upon thee and upon all the worlds. Be thou thankful unto God for having arrived at the shore of the sea which none hath reached unto its beach, much less unto its depths. This is of the bounty wherewith

2 قد حضر بین یدینا کتابک و اطلعنا بما فيه من
خفیات حبک و کما من الشاهدین و اجبناک
بهذه الکلمات الّتی تهب منها روائح القدس علیک
و علی العالمین و انک فاشکر الله بما وردت فی
شاطئ بحر الذی ما وصل احد الی ساحله فکیف

God hath preferred thee above many of His servants, if thou be of them that are assured.

- 3 Therefore, beseech thou God with these words, that perchance He may bestow upon thee from His everlasting bounty in His most exalted Paradise, beneath the shadow of His Most Great Name, and may establish thee beneath the shade of the Tree of the Cause, and may detach thee from all that is in the heavens and the earth. And this, verily, is a great bounty.

- 4 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Name through which Thou didst create all beings and didst send them down from the heaven of command unto the earth of destiny, and whereby Thou didst attract the hearts of them that have recognized Thee, and didst cause the minds of them that have professed Thy unity to ascend unto the court of Thy resplendent sanctity, that Thou withhold not from me the wondrous tokens of Thy gifts, nor debar me from the cloud of Thy gracious favor. O Lord! Return me not thirsty after Thou hast led me to the shore of Thy surging, billowing, mighty ocean. O Lord! Withhold me not from the breezes of the manifestations of Thy loving care, nor drive me from Thy door, from which none hath ever been turned away disappointed - even thus hath Thy mercy encompassed all the worlds. O Lord! Purify my soul, then my heart, then my breast, my body and my frame, that I may be worthy of the revelations of the lights of Thy glorious Oneness and befitting for the manifestations of the signs of Thy holy Unity. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art, in truth, the Almighty, the Most Powerful, the All-Glorious, the All-Compelling. Then grant me, O my God, the good of this world and the next, and preserve me from all evil and from whatsoever is repugnant unto Thy good-pleasure, for Thy mercy hath preceded all things and Thy grace hath encompassed all created things.

- 5 Thus have We taught thee that whereby God may make thee independent of all else besides Him. This is of His grace upon thee and upon His sincere servants. And if thou hearest with the ear of thine inborn nature that which the Spirit hath now cast down of the verses of God, the Help in Peril, the Mighty, the Powerful, thou shalt surely find thyself detached from all things and from all who are in the heavens and on earth, and shalt attain unto that which thou didst desire in the hidden recesses of thy heart, and shalt taste the delight of them that have recognized Him.

- 6 As to thy question about going to the city, excellent is that which thou hast intended and wert among those who desire it. Hold fast unto that which was sent down aforetime unto

غمراته وهذا من فضل الذي فضلك الله بذلك على كثير من عباده ان انت من الموقنين

3 اذا فاسئل الله بهذه الكلمات لعل يرزقك من نعمته الباقية في فردوسه الأعلى في ظل اسمه العلي العظيم ويستقرتك في ظل شجرة الأمر وينقطعك عن كل من في السموات والأرض وان هذا لفضل عظيم

4 قل سبحانك اللهم يا الهى اسئلك باسمك الذى به خلقت الموجودات وانزلتها من سماء الأمر على اراضى التقدير وبه استجذبت افئدة العارفين وعرجت عقول الموحدن الى ساحة قدسك المنير بأن لا تحرمنى عن بدائع مواهبك ولا تمنعنى عن سحاب فضلك الجميل اى رب لا ترجعنى عطشاناً بعد الذى اوردتني في شاطئ بحر الملتطم المتموج العظيم اى رب لا تحرمنى عن نفحات شئون عنايتك ولا تطردنى عن بابك الذى ما رجع منه احد خائباً وكذلك احاطت رحمتك على العالمين اى رب طهر نفسى ثم فؤادى ثم صدرى وجسمى وجسدى لأكون قابلاً لتجليات انوار عزّ احديتك ولائقاً لظهورات آيات قدس توحيدك وانك انت المقتدر على ما تشاء وانك انت القادر المقتدر العزيز القدير ثم ارزقني يا الهى خير الدنيا والآخرة ثم احفظني عن كل سوء وعنكل ما يكرهه رضاك لأن رحمتك سبقت كلشئ وفضلك احاط بالخلق اجمعين

5 كذلك علمناك ما يغنيك الله به عن دونه وان ذلك من فضله عليك وعلى عباده المخلصين وانك لو تسمع بسمع الفطرة ما القى الروح حينئذ من آيات الله المهيمن العزيز القدير لتجد نفسك فارغاً عن كلشئ وعن كل من في السموات والأرضين وتصل الى ما اردت في خفيات سرّك وتجد لذة العارفين

6 واما ما سئلت في ذهابك الى المدينة فنعم ما اردت و كنت من المريدين تمسك بما نزل من قبل على محمد رسول الله وخاتم النبيين والله

Muhammad, the Apostle of God and Seal of the Prophets. Unto God belongeth the East and the West; whithersoever ye turn, there is the face of God. This was sent down from the heaven of God's might, the Powerful, the Omnipotent.

المشرق والمغرب ايما تولوا فثم وجه الله وهذا ما نزل من جبروت الله المقتدر القدير

- 7 Strive then, O my brother, within thyself that Satan erase not from thy heart the remembrance of thy Lord. And when thou art adorned therewith, proceed to whatsoever land thou desirest, for nothing shall harm thee if thou be of them that are assured.

7 فاسع يا اخي في نفسك بأن لا يحو الشيطان عن قلبك ذكر ربك واذا اتصفت بذلك توجه بأى ارض تريد لأنه لا يضرک من شيء ان انت من الموقنين

- 8 As to thy desire to serve me - verily, I am a servant among the servants of God and I love to serve, with my soul and my body, those who have believed in God and His signs, and God is witness unto what I say. How can one who is a servant take a servant for himself? This is a sin beyond compare, if thou be of them that know. I love to be a servant unto the loved ones of God and His chosen ones, and to lower my wing unto those who desire His face, according to His exalted Word: "And lower thy wing unto the believers." And peace be upon thee from this lonely, solitary prisoner.

8 و اما ما اردت خدمتى انى عبد من عباد الله واحب ان اخدم الذين هم آمنوا بالله وآياته بنفسى وجسدى وكان الله على ما اقول شهيد ومن يكون خادماً كيف يأخذ خادماً لنفسه وهذا ذنب لا يقاس بذنب ان انت من العارفين واحب ان اكون خادماً لأحباء الله واصفيائه واحفض جناحى للذين هم ارادوا وجهه بقوله تعالى فاحفض جناحك للمؤمنين والسلام عليك من هذا المسجون الوحيد الغريب

INBA81:104

BH01901

To: *Qasim Khan Sirjan*

- 1 He hath revealed unto Qasim Khan of Sirjan. In the Name of God, the Mighty, the Great!
- 2 Hearken unto My call from the direction of the Prison, that there is none other God but Him. He hath ever been one God, Single, Self-Subsisting, the Eternal, and will forever remain as He hath been. There is none other God but Him, the Single, the One, the Mighty, the Generous.
- 3 O people! Dispute not concerning the Cause of God. Unite in His love and good-pleasure, then walk in the path of truth - this is indeed the straight path. Follow God's laws and ordinances, and be not of the transgressors. Purify your hearts from the allusions of those who have disbelieved, even should they come with the books of the ancients. Say: Today no soul's faith shall profit it unless it believeth in God in this Most Great, this Mighty Manifestation. Turn wholly unto God, then detach thyself from the doubtful ones who claim faith in Ali aforetime,

1 بسم الله العزيز العظيم

2 ان اسمع ندائى عن جهة السجن بأنه لا اله الا هو لم يزل كان الهاً واحداً فرداً صمداً قيوماً ولا يزال يكون بمثل ما قد كان لا اله الا هو الفرد الواحد العزيز الكريم

3 يا قوم لا تختلفوا فى امر الله ان اتحدوا فى حبه و رضاه ثم اسلكوا سبيل الحق وان هذا لسبيل مستقيم ان اتبعوا سنن الله وحدوده ولا تكون من المتجاوزين طهروا قلوبكم عن اشارات الذين كفروا ولو يأتون بكتب الأولين قل اليوم لا تنفع نفساً إيمانها الا بأن يؤمن بالله فى هذا الظهور الأعظم العظيم ان اقبل الى الله بكلک ثم انقطع

yet when their Beloved came unto them they denied Him. The curse of God be upon the liars!

عن المربين الذين يدعون الايمان بعلي من قبل فلما جاءهم محبوبه كفروا به الا لعنة الله على الكاذبين

- 4 Grieve not at anything, but place thy trust in all matters in thy Ancient Lord. Say: O people! That which ye were promised in the Bayan hath come to pass. It behooveth you therefore to render thanks unto God at all times, yet ye are struck with terror in your souls. Alas for you and for those who have denied God, the Almighty, the Mighty, the Powerful! Open your eyes that ye may behold the lights of your Lord's countenance shining forth from this manifest Horizon. Fear ye God, and commit not that which they committed who denied God from time immemorial and were deprived of Paradise after its gates were opened unto all in the heavens and earth.

4 لا تحزن من شيء فتوكل في الأمور على مولاك القديم قل يا قوم قد جاء ما وعدتم به في البيان اذاً ينبغي لكم بأن تشكروا الله في كل حين و انتم فرعتم في انفسكم فوا حسرة عليكم وعلى الذين كفروا بالله المقتدر العزيز القدير ان افتحوا ابصاركم لتشهدوا انوار وجه ربكم المختار مشرقة من هذا المطلع المبين خافوا عن الله ولا ترتكبوا ما ارتكب الذين كفروا بالله في ازل الآزال وصاروا محروماً عن الرضوان بعد الذي فتح بابه على وجه من في السموات والأرضين

- 5 O people! He hath appeared with the signs of Ali, the proof of Muhammad, the evidence of the Spirit, the testimony of Moses, the traces of the Friend, and the proofs of all the Prophets and Messengers. Think not of Him as ye have thought of God's Messengers of old. Follow your Lord, the All-Merciful, then cross the path through My Name and sovereignty, and be not of them that hesitate. Say: He hath been tried before all religions, and behind them the people of the Bayan and their leaders whom We nurtured in those days and protected from the harm of the oppressors.

5 يا قوم انه قد ظهر بآيات علي و برهان محمد و حجة الروح و دليل الكليم و آثار الخليل و حجج كل النبيين والمرسلين لا تظنوا في حقه كما ظنتم في سفراء الله من قبل ان اتبعوا ربكم الرحمن ثم مروا عن الصراط ياسمي و سلطاني و لا تكون من المتوقفين قل انه ابتلى بين يدي كل الملل و عن ورائها ملأ البيان و رؤسائهم الذين ربيناهم في مذ الأيام و حفظناهم عن ضر الظالمين

- 6 O people! I have reached such a point in affliction that the very essence of affliction weepeth for My soul, were ye but to know. The evil ones of the Bayan have united with the evil ones of the Furqan to violate My honor, until I was prevented from mentioning God. Woe unto them! Then burning fire be upon them for having committed that which the oppressors never committed. At every moment they plot in God's Cause, but God is more subtle in His plotting. Soon will He seize them with His might, for He is the severest of avengers. Thus hath befallen the Youth in this Prison from His servants, yet the people are in grievous heedlessness.

6 يا قوم قد بلغت في الضر الى مقام حقيقة الضر يبكي على نفسي لو انتم من العارفين و اتحدوا اشرار البيان مع اشرار الفرقان في هتك حرمتي الى ان منعت عن الأذكار فويل لهم ثم سعيراً لهم بما ارتكبوا ما لا ارتكبه الظالمون و في كل حين يمكرون في امر الله ولكن الله اشد مكرأ فسوف يأخذهم بقهر من عنده و انه اشد المنتقمين كذلك ورد على الغلام في هذا السجن من عبيده ولكن الناس هم في غفلة عظيم

- 7 Thou, therefore, aid thy Lord with all thy power, and follow not them that have disbelieved and associated partners with God. Follow thy Lord, the Almighty, the Powerful. He sufficeth thee against all who are in the heavens and earth, and He is the Protector of the sincere. Fear no one in the path of thy Lord. Protection is in His hand - He protecteth whom He willeth by His command. There is none other God but Him, the Protector, the Bestower, the Mighty, the Wise. Occupy thyself with His remembrance and praise amongst His creatures, then shun the hosts of Satan. And may the Light that hath shone

7 انك انت فانصر ربك بما استطعت و لا تتبع الذين كفروا و اشركوا ان اتبع ربك المقتدر القدير فاكف به عن كل من في السموات و الأرض و انه ولي المخلصين لا تخف من احد في سبيل ربك ان الحفظ بيده يحفظ من يشاء بأمر من لدنه لا اله الا هو الحافظ المعطي العزيز الحكيم ان اشتغل بذكره و ثنائه بين خلقه ثم تجنب

forth from the horizon of the Cause be upon thee and upon
Our assured servants.

من جنود الشياطين و النور الذى اشرق عن افق
الأمر عليك و على عبادنا الموقنين

BLIB_Or15725.212

BH01902

To: *Shaykh Hasan Zunuzi*

- 1 In the name of the Imprisoned Youth Who was imprisoned in the path of God, the Help in Peril, the Self-Subsisting 1 بسم الغلام المسجون الذى سجن فى سبيل الله المهيمن القيوم
- 2 O Hasan! Harken to the murmuring of the waters of inner meanings which flow in the paradise of thy Lord, the All-Merciful. By God! Through its murmuring the hearts of the Concourse on High were attracted and the hearts of those who drank the choice wine of the Most Glorious from the Youth Who was named with Our Most Exalted Name were set ablaze. We sent Him in truth and made Him a mercy to all the worlds. Say: He who was barred from this Revelation had not drunk of the Kawthar of the All-Merciful from the hand of the Point of the Bayan, and should he claim this, all who are in the heavens and earth would give him the lie. Say: He manifested Himself solely for My firm and wondrous Cause and came unto you only for My revelation and sovereignty, as attested by what We revealed unto Him, if ye be of those who perceive. Whoso hath believed in this Revelation hath verily drunk of the rivers of the Bayan from the hand of his Lord, the All-Merciful, and was among the triumphant. Say: Were it not for My remembrance, the Bayan would not have been revealed nor would the Beloved of the worlds have offered up His life. 2 ان يا حسن اسمع خرير ماء المعانى الذى جرى فى رضوان ربك الرحمن تالله بخيره استجذبت افئدة ملأ الأعلى واشتعلت قلوب الذينهم شربوا رحيق الأبهى من غلام الذى سمي باسمنا العلى الأعلى و ارسلناه بالحق وجعلناه رحمة للعالمين قل ان الذى منع من هذا الظهور انه ما شرب كوثر الرحمن من يد نقطة البيان و لو يدعى ذلك يكذبه كل من فى السموات والأرضين قل انه ما اظهر نفسه الا لأمرى المبرم البديع و ما جأكم الا لظهورى و سلطانى ويشهد بذلك ما نزلناه عليه ان اتم من المتبصرين من آمن بهذا الظهور انه قد شرب انهار البيان من يد ربه الرحمن و كان من الفايزين قل لولا ذكرى ما نزل البيان و ما فدى نفسه محبوب العالمين
- 3 Know then that thy letter hath come before Us and We have learned of its contents. We beseech God to draw thee nigh unto Him with a nearness after which no remoteness followeth. Verily He hath power over all things. Blessed art thou for having attained unto this Cause whereby the Names and their kingdoms were overturned, and the quaking of the Command and the might of divine wrath seized them all save whom God preserved through a sovereignty from Him and upheld through His grace. Verily He is the Ever-Forgiving, the All-Merciful. 3 ثم اعلم بأن حضر بين يدينا كتابك و اطلعنا بما فيه و نستل الله بأن يقربك اليه بقرب الذى لا يعقبه البعد و انه لعل كل شئ قد رطوبى لك بما فزت بهذا الأمر الذى منه انقلبت الأسماء و ملكوتها و اخذتهم رجفة الأمر و سطوة القهر الا من عصمه الله بسلطان من عنده و امسكه بفضله و انه لهو الغفور الرحيم
- 4 Make mention of My imprisonment and tribulation among My creatures that perchance they may make good what hath escaped them in this wondrous and exalted Cause. They who 4 ان اذكر سجنى و بلائى بين برتى لعل يتداركون ما فات عنهم فى هذا الأمر الأبدع المتبع ان الذينهم

soared in the atmosphere of My nearness and ascended to the heights of My Cause - a single hair of one of them is better than all previous peoples combined. He who hath not cast behind him all who are in the heavens and earth shall never be able to turn toward My shining and luminous countenance. And whoso turneth toward it, the dwellers of Paradise turn toward him and the angels drawn nigh circle round about him.

- 5 Say: O people! Purify your tongues from mention of these base ones and sanctify your hearts from remembrance of these transgressors who have taken their passions as a god besides God and disbelieved in Him in Whom they had believed. And when it is said unto them by what proof do they adduce what the peoples of old adduced, say: By God! Ye and what ye possess and that whereby ye seek to prove shall never be mentioned before God, and ye are now among the lowest of the low. Verily he who hath recognized this Revelation placeth his foot upon their heads and leaveth them to themselves, turning instead to Him through a mere gesture from Whose servant's finger the veils were rent asunder, the allusions were erased, and every lofty and towering mountain was crushed.

- 6 Rejoice thou in My love and grieve not save at My grief. Thus doth the Pen of My Command enjoin thee and the Tongue of My mercy and favor give thee glad-tidings, and We were ever watchful over thee. Know then that the Wanderer in the realm of Oneness was with Us, swimming in the depths of glorification and sanctification, and the Sun of Beauty dawned upon him from the horizon of grandeur with manifest radiance. And since he is now in another land, God sends greetings from him to thee and to thy wife and children, and to those who have believed in God, the One, the Peerless, the Unique, the Incomparable. Convey My greetings to My loved ones and kindle them with the heat of the mention of thy Lord's Name, the Most High, the Supreme, Who speaketh in all things saying: "There is no God but Me, the Ever-Abiding King, the Just, the All-Wise."

طاروا في هواء قربي و عرجوا الى معارج امرى
لكان شعر منهم خيراً عن ملل القبل كلهم اجمعين
انّ الذي ما نبذ من في السموات والأرض عن
ورائه لن يقدر ان يتوجه الى وجهي المشرق المنير
و من توجه يتوجه اليه اهل الفردوس و تطوفن
في حوله ملائكة المقربين

5 قل يا قوم طهروا السنكم عن ذكر هؤلاء الأراذل
و قدسوا قلوبكم عن ذكر هؤلاء الفاجرين الذين
اتخذوا الهوى لأنفسهم الهاً من دون الله و كفروا
بالذي آمنوا و اذا قيل لهم بأي حجة يستدلون بما
استدل به ملل القبل قل تالله انتم و ما عندكم و ما
تستدلون به لن يذكر عند الله ابداً و انتم حينئذ في
اسفل السافلين انّ الذي عرف هذا الظهور ليضع
رجله على رؤوس هؤلاء و يدعهم بأنفسهم و يقبل
الى الذي باشارة من اصبع عبيده شقت الحجابات
و محت الاشارات و اندك كل جبل شاخ رفيع

6 ان افرح بحبي و لا تحزن الا بحزني كذلك
يامرك قلم امرى و يشرك لسان رحمتي و عنايتي
و انا تكلم عليك رقيب ثم اعلم بأن سياح الأحديّة
كان عندنا و يسبح في غمرات التسبيح و التقديس
و استشرقت عليه شمس الجمال عن افق الجلال
بضياء مبين فلما يكون حينئذ في ارض اخرى يكبر
الله من قبله على وجهك و وجه ضلعه و ابنائه ثم
الذينهم آمنوا بالله الفرد الوتر الواحد الفريد كبر
من قبلي على وجه احبائي ثم اشتعلهم بجمرة ذكر
اسم ربك العلي العظيم الذي ينطق في كل شيء
بأنه لا اله الا انا الملك الباقي العدل الحكيم

BLIB_Or15725.227

BH01904

To: Aqa Mirza Aqa

- 1 He is the Mighty, the Everlasting O Breeze of Paradise! Waft upon all created things even as the breezes of holiness have wafted upon thee from this transcendent, mighty and luminous Quarter. Fear no one in the Cause of thy Lord, but place thy trust in God, the Omnipotent, the Sovereign, the Mighty, the All-Wise. Remind those who have believed of that wherewith We have reminded thee from behind the Mountain of the Spirit, the Spot of God, the All-Knowing, the Generous. Pay no heed to the people and what they possess, for they have clung only to a coarse rope. Thus do We cast upon thee from the verses of innovation according to the nature of God, the Supreme, the Almighty, the Powerful, the Mighty, the Impregnable.
- 2 Close thine eyes to all who are in the heavens and on earth, save those whom thou findest upon the straight line in this crimson Thread. Beyond this, turn not to anyone, but remain in a mighty sanctity. And if thou findest a pure, holy and luminous heart, cast upon it that which God hath cast upon thy heart, and inform it, in the inmost mystery, of this Most Great, Most Upright News concerning which most of the servants differ, and thereby return to the lowest fire in the depths of hell. And if thou findest not such a one, make no approach to anyone, for God is independent of the knowledge of these people and of all the worlds.
- 3 Say: O people! Deny not the verses of God after they have been sent down in truth, and be not of those who turn away. Say: Did We not take from you a covenant in the atoms of the Furqan, and before it in the Gospel, and before it in the Torah, and in the atoms of the Bayan, that ye should not change the favor of God nor oppose His verses nor wax proud against them, if ye be of those who know? Yet ye broke your covenant and cast the testament of God behind your backs, and were of those who believed and then disbelieved, and were a most evil and lost people.
- 4 By Him Who sent down the verses in truth! Were I to utter today but a single letter of truth, the heavens and earths would be rent asunder. But We were patient before and shall be patient hereafter, that what was sent down in tablets of exalted glory might be fulfilled. And We have ordained for thee from the good which none can reckon save God thy Lord, that He might bring forth the people from the darkness of fancy and
- 1 هو العزيز الباقي ان يا نسيم الفردوس هبّ على
الممكّات بما هبّت عليك نسائم القدس من هذا
الشّطر المتعالى العزيز المنير ولا تخف من احد في
امر ربك فتوكل على الله المقتدر السلطان العزيز
الحكيم ذكر الذين هم آمنوا بما اذكرك عن وراء
جبل الروح بقعة الله العليم الكريم ولا تلتفت الى
الناس و ما عندهم لأنهم ما تمسكوا الا بعروة
وهم غليظ كذا لك نلقى عليك من آيات البدع
على فطرة الله المهيمن الغالب القادر العزيز المنيع
- 2 و انتك انت فاغمض عيناك عن كلّ من في
السّموات و الأرض الا عن الذين تجدهم على
خطّ الاستواء في هذا الخيط الحمراء و من دون
ذلك لا تلتفت الى احد و كن في تقديس عظيم
وان وجدت قلباً صافياً طاهراً منيراً فألق عليه ما
لقى الله على قوادك و نبّه في سر السر من هذا
النبا الأقوم العظيم الذى يختلفون فيه اكثر العباد
و بذلك يرجعون الى اسفل النار فى اسفل الجحيم
وان ما وجدت لا تتعرض بأحد لأن الله غنى
عن عرفان هؤلاء ثم عن العالمين
- 3 قل يا قوم لا تكفروا بآيات الله بعد الذى نزلت
بالحق ولا تكونن من المعرضين قل اما اخذنا عنكم
العهد فى ذر الفرقان ثم من قبله فى الانجيل ثم من
قبله فى التوراة ثم فى ذر البيان بأن لا تبدلوا نعمة
الله ولا تتعرضوا بآيات الله ولا تستكبروا عليها
ان انتم من العالمين و انتم نقضتم ميثاقكم و نبذتم
عهد الله وراء ظهوركم و كنتم من الذين هم آمنوا
و كفروا و كانوا قوم سوء اخسرين
- 4 فوالذى نزل الآيات بالحق لو اتكلم اليوم بحرف
من الحق لتنفطر عنها السّموات و الأرضين ولكن
انا صبرنا من قبل و نصبر من بعد ليمّ ما نزل فى
صحائف عزّ رفيع و قدرنا لك من الخير الذى
لا يحصى احد الا الله ربك ليخرج الناس من
ظلمات الوهم و يدخلهم فى سرادق عزّ يقين و

cause them to enter the pavilion of assured dignity. Thus have We given thee glad tidings in truth, that thou mightest rejoice in thy soul and that all in the kingdom might rejoice therewith.

- 5 Then remind the letter Jim from Us and give him glad tidings of a holy, preserved tablet which We have sent down unto him, a single letter of which cannot be equaled by all that hath been created in the realm of Lahut, then in the realm of Jabarut, then in the realm of Malakut, then in the heavens and earths. It shall reach thee when God willeth and desireth, for He is verily the Ordainer, the Giver, the Raiser, the Single, the Transcendent, the Forgiving, the Generous.

- 6 Then glorify on Our behalf all in whose heart thou perceivest the fragrance of the All-Merciful and in whose countenance thou beholdest the radiance of paradise. And from those who emit not the breezes of love, turn away and face them not, but turn thy face toward the face of God thy Lord. He is with thee wheresoever thou art, and My Self sufficeth as a witness unto that. And the spirit and glory and splendor be upon thee and upon those who are with thee every morn and eve.

- 7 If this Tablet be concealed from those who are not worthy of it, it would be most fitting, for the truly blind one is not capable of beholding the spiritual Sun, and the truly deaf one is not worthy of hearing the divine melody.

كذلك بشرناك بالحق لتسرّ في نفسك ويسرّ
به كلّ من في الملك اجمعين

5 ثمّ ذكر حرف الجيم من لدنّا ثمّ بشره بلوح قدس
حفيظ الذي نزلناه له ولن يعادل بحرف منه ما
خلق في عالم اللاهوت ثمّ في عالم الجبروت ثمّ في
عالم الملكوت ثمّ في السموات والأرضين فسوف
يصل اليك اذا شاء الله واراد وانه هو [المقدّر]
المعطي الباعث الفرد المتعالى الغفور الكريم

6 ثمّ كبر من لدنّا كلّ من تجد في قلبه روائح الرحمن
وتشهد في وجهه نضرة النعيم والذين لن تهبّ منهم
نسائم الحبّ فاعرض عنهم ولا توجه اليهم فتوجه
بوجه الله ربّك وانه معك اينما كنت وكفى
بنفسى على ذلك شهيد والروح والعزّ والبهاء
عليك وعلى الذين كانوا معك في كلّ بكور و
اصيل

7 اين توقيع را از دون اهلش اگر مستور شود
[احسنست] زيرا اعمى حقيقى قابل ملاحظه
آفتاب معنوى نبوده و صميم حقيقى لايق استماع
نغمه الهى نه

INBA36:159, INBA71:333, ASAT4.443x

BH01915

- 1 He is the Mighty, the Everlasting, the Exalted, the Glorious, the Most Glorious
- 2 The remembrance of God in the Divine Tree in the spot which God hath blessed above all places on earth. God, there is no God but Him, the Protector, the Self-Subsisting. He hath created creation out of nothing by His power and ordained for them through His knowledge whatsoever He hath willed and desired. This is a bounty from His presence and a grace from His court, did ye but know. He sent unto them Messengers and revealed with them the Book lest His servants go astray on earth and that they might be guided thereby. He hath detailed all things in the Book as guidance and mercy for people who believe.

1 هو العزيز الباقي العلى البهى الأبهى

2 ذكر الله في شجرة القدس بقعة التى باركها الله على
بقاع الأرض الله لا اله الا هو المهيمن القيوم قد
خلق الخلق لا من شىء بقدرته وقدر لهم بعلمه
ما شاء واراد وهذا جود من عنده وفضل من
لدنه ان اتم تعلمون وارسل عليهم رسلاً وانزل
معهم الكتاب لئلا يضلّوا عباده في الأرض ثمّ
هم يهتدون وفضل في الكتاب تفصيل كلّ شىء
هدى ورحمة لقوم يؤمنون

- 3 Say: O people, fear ye God and spread not corruption in the land, and be not of those who are not guided by God's guidance. Be not like those who mention God with their tongues yet are veiled from the Beauty of the One remembered, and who worship God in cloisters and mosques yet flee from the countenance of the Worshipped One in His days. When asked "Who is your God?" they will say "God", yet they turn away from His presence and His signs. It is as though they worship names for which God hath given no authority, and thus do they cleave to idols within themselves while perceiving not. They mention God without His authority being manifest to them, yet when it is manifested they turn back on their heels. Thus do ye recognize these people, O people, then turn away from them.
- 4 Turn ye with all your being unto God, then thank Him for having chosen you from among His creation and aided you in His Cause and made you know the Manifestation of His Self and taught you the paths of glory and piety and sheltered you on the sacred shore beyond the Sea of Spirit in the holy and beloved spot and rent asunder the veils from you and purified you from allusions and raised you to a station wherein ye heard holy melodies from the tongue of God, the Protector, the Self-Subsisting, and sent upon you the fragrances of His days for which honored servants died in longing. By God, were we to possess a thousand souls and a thousand bodies and sacrifice them in His path it would be little compared to His bestowals, did ye but know.
- 5 Thus have We related unto you spiritual tales that ye might know God's grace upon you and not separate yourselves from this glorious and beloved Cause, and that ye might stand firm in the love of God and the Manifestations of His Self such that the evil whisperings of your souls mislead you not, nor the blame of the blamers veil you from this luminous and extended Path which hath been raised in the divine Paradise in the name of God, the Exalted, the Transcendent, the Witnessed.
- 6 O people of the Bayan! Remember within yourselves what We have mentioned unto you in truth from this hidden and luminous Pen, and grieve not over anything, and turn not to the world and its ornaments and all that pertaineth to it and is in it and upon it, but turn to what is with God for that is better for you, if ye approach the shore of this counsel with the foot of detachment. Thus do We expound the verses unto you in truth and reveal unto you that which will bring you to the divine Ridvan wherein ye shall enter by God's leave and wherein ye shall rejoice. Be not veiled, O people of the Bayan,
- 3 قل يا قوم اتقوا الله ولا تفسدوا في الأرض ولا تكونن من الذين هم يهدي الله لا يهتدون ولا تكونن بمثل الذين هم يذكرون الله بلسانهم ثم عن جمال المذكور هم محتجون ويعبدون الله في الصوامع والمساجد ثم عن طلعة المعبود في أيامه هم يفرون وإذا قيل لهم من الهكم سيقولون الله ثم عن لقائه وآياته هم معرضون كأنهم يعبدون الأسماء التي ما جعل الله لهم من سلطان ولا كذلك يعكفون على الأصنام في انفسهم ولا يشعرون ويذكرون الله ما لم يظهر عليهم بسلطانه وإذا ظهر حينئذ على اعقابهم ينقلبون وكذلك فاعرفوا هؤلاء يا هؤلاء ثم عن هؤلاء فاعرضون
- 4 ثم اقبلوا الى الله بكلكم ثم اشكروه بما اصطفىكم بين خلقه وايدكم على امره وعرفكم مظهر نفسه و علمكم سبل العز والتقى وأوكم في شاطئ المقدس وراء قلزم الروح على بقعة قدس محبوب و خرق عنكم الحجاب و طهركم عن الاشارات و ارفعكم الى مقام الذي سمعتم نعمات القدس عن لسان الله المهيمن القيوم و ارسل عليكم نفحات أيامه التي قد ماتوا على حسرتها عباد مكرمون فوالله لو كان لنا الف روح والف جسد ونفدى في سبيله ليكون قليلاً عند عطاياه ان اتمتعون
- 5 كذلك قصصنا عليكم قصص الروح لتعرفوا فضل الله عليكم ولا تغزلوا انفسكم عن هذا الشأن المفخر المحبوب وتستقيموا في حب الله ومظاهر نفسه بحيث لا تزلكم وساوس انفسكم ولا تحجبكم لومة اللائمين عن هذا الصراط الدرر الممدود الذي نصبت على جنة القدس باسم الله العلي المتعالى المشهود
- 6 ان يا ملاء البيان تذكروا في انفسكم بما اذكركم بالحق من هذا القلم الدرر المكنون ولا تحزنوا في شيء ولا تلتفتوا الى الدنيا وزخرفها وكل ما لها و بها وعليها والتفتوا بما عند الله و انه هو خير لكم ان اتم الى شاطئ هذا النصح يرجل الانقطاع تقصدون وكذلك صرفنا لكم الآيات بالحق و انزلنا عليكم ما يبلغكم الى رضوان القدس وتدخلون فيه باذن الله و اتم فيه تحبسون لا تحتجبوا يا ملاء

from this bounty which hath descended from the holy heaven while ye witness it with your own eyes. Beware lest ye deny it as did nations of old who denied God's signs. And the Spirit be upon you and upon those who follow God's laws.

البيان عن هذه النعمة التي نزلت من سماء القدس
و انتم بعيونكم تشهدون اياكم ان تكفروا بها بمثل
امم القبل الذين هم كانوا بآيات الله ان ييحدون
و الروح عليكم و على الذين هم بأحكام الله هم
متبعون ١٥٢

INBA36:049, INBA71:208, BLIB_Or07852.113,

RSBB.001, ASAT4.263x

BH01921

To: Haji Muhammad Husayn, in Bidak

1 In the Name of the Counselor! God testifieth that there is none other God but Him. His is the creation and the command; all worship Him. God testifieth that there is none other God but Him; all bow down before Him. God testifieth that there is none other God but Him; all seek Him. God testifieth that there is none other God but Him; all act according to His command. God testifieth that there is none other God but Him; all turn unto Him. God testifieth that there is none other God but Him, and whoso desireth to attain His presence must detach himself from whatsoever preventeth him from treading His manifest and evident path. God testifieth that there is none other God but Him, and whoso desireth to be mentioned must needs till the soil of certitude that the ears of divine knowledge may grow therefrom. Thus hath the decree been ordained in a preserved Tablet.

1 بسمه الناصح شهد الله انه لا اله الا هو له الخلق
و الأمر كل له عابدون شهد الله انه لا اله الا
هو كل له ساجدون شهد الله انه لا اله الا هو
كل اياه يقصدون شهد الله انه لا اله الا هو كل
بأمره يعملون شهد الله انه لا اله الا هو كل اليه
متوجهون شهد الله انه لا اله الا هو والذي اراد
الوجه ينبغي ان ينقطع عما يمنعه عن السلوك في
سبيله الواضح المشهود شهد الله انه لا اله الا هو و
الذي اراد الذكر ينبغي له بأن يحرث ارض الايقان
لتنبت له سنبلات العرفان كذلك قضى الأمر
في لوح محفوظ

2 O servant! Harken unto the call of God, the Self-Subsisting, the All-Compelling. Be not heedless of the fruit of existence, nor occupy thyself with fruits that are produced by the tree of limitation. Plant thou the divine tree of explanation in thy heart, then water it with the living waters of the mention of My Name, the All-Merciful, that it may yield thee the fruits of inner meanings which shall endure, while that with which thou art occupied shall perish and profit thee not save in the measure that is ordained. Art thou occupied with the outward earth while heedless of the holy, blessed and goodly earth wherein whatsoever groweth proclaimeth: There is none other God but Me, the Mighty, the Glorious, the Best-Beloved?

2 ان يا عبد اسمع نداء الله المهيمن القيوم ان لا
تغفل عن ثمر الوجود و لا تشتغل بأثمار التي
تثمر بها شجر المحدود ان اغرس سدرة التبيان في
قلبك ثم اسقها بمياه ذكر اسمي الرحمن لتثمر لك
ثمرات المعاني وانها لتبقى و ما اشتغلت به سوف
يفنى و لا ينفعك الا على قدر مقدور ا اشتغلت
بأرض الظاهرة و غفلت من ارض المقدسة
المباركة الطيبة التي تنطق ما ينبت فيها انه لا اله
الا انا المقتدر العزيز المحبوب

3 We created thee that thou mightest cultivate the earth of divine knowledge wherefrom grow the ears of divine unity. Beware lest thou be veiled from that for which thou wert created

3 انا خلقناك لتزرع ارض المعرفة بما تنبت منها
سنبلات الأحدثية اياك ان تحتجب عما خلقت
له و تكون من الذينهم محتجبون تالله الحق لو يظهر

and be among the heedless ones. By God the Truth! Should anyone purify his ear and hearken unto the call of God from the direction of the Prison, he would detach himself from whatsoever hath been created between earth and heaven and would offer up his soul in the path of this Prisoner.

احد اذنه و يسمع نداء الله عن شطر السجن
لينقطع عما خلق بين السموات والارض ويفدى
نفسه في سبيل هذا المسجون

- 4 If thou occupiest thyself with teaching the Cause of God, We shall assuredly plant for thee, by the hands of divine will in goodly soil, that which shall profit thee throughout the eternity of God, the Almighty, the All-Compelling, the Glorious, the Most Loving. Harken unto My words, then speak forth in praise of thy Lord - this is better for thee than what thou possessest, if thou be of them that are certain. Beware lest thou burn the enduring trees with perishable ones. Fear God and be of the God-fearing.

4 انك لو تشتغل بتبليغ امر الله انا نزرع لك
بأيادي المشية في اراضي الطيبة ما ينفعك بقاء
الله المقتدر المهيمن العزيز الودود اسمع قولي ثم
انطق بثناء ربك وهذا خير لك عما عندك ان
انت من الذين موقنون اياك ان تحترق اشجار
الباقية بأشجار الفانية اتق الله وكن من الذين
مؤمنون

- 5 Occupy thyself with affairs to a known measure, in such wise that thou wilt not be in need. Be independent through His Name, the Self-Sufficing, then put thy trust in Him in all affairs. Verily thy Lord loveth those servants who earn their livelihood, but only to such measure as their earning preventeth them not from the remembrance of God, the Lord of what was and what shall be. Thus have We counseled thee in truth and chosen for thee what We have chosen for honored servants.

5 ان اشتغل بالأمور على قدر معلوم على شأن لا
تكون محتاجاً ان استغن باسمه المغنى ثم توكل
عليه في كل الأمور ان ربك يحب عباد الذينهم
مقترفون ولكن على مقدار لا يمنعهم الاقتراف
عن ذكر الله رب ما كان و ما يكون كذلك
نصحناك بالحق و اخترنا لك ما اخترناه لعباد
مكرمين

- 6 Cast behind thee whatsoever preventeth thee from mentioning thy Lord, then make mention of thy Lord amongst Our heedless servants, that they may arise to serve the Cause and glorify their Lord and be of the penitent ones. Verily He is independent of all mention and praise, and all things bear witness to His sanctification, yet none hear it save the hearing ear. That which We enjoin upon the servants is a bounty from God unto them, but few among His servants know this and render thanks.

6 دع ما يمنعك عن ذكر مولاك عن ورائك ثم
اذكر ربك بين عبادنا الغافلين ليقوموا على الأمر
ويسبحن ربهم ويكونون من التائبين انه لغنى عن
كل ذكر و ثناء و يشهد بتقدسه كل الأشياء و
لا يسمعه الا اذن سميع و ما نأمر به العباد هذا
من فضل الله عليهم و قليل من عباده يعرفون و
يشكرون

- 7 Aid thy Lord through utterance and associate with those who make mention of God in private and in public, whose hearts are set ablaze by this Fire from whose sighing is heard: "He is God; there is none other God but Him, the All-Compelling, the Self-Subsisting." Convey Our greetings to the faces of those who have sought the Most Great Sanctuary and have detached themselves from the idolaters. And the glory be upon thee and upon those who have passed over the Bridge. By God! They are honored servants.

7 ان انصر ربك بالبيان و انس مع الذين يذكرون
الله في السر و الجهر و اشتعلت قلوبهم من هذه
النار التي تسمع من زفراتها انه هو الله لا اله
الا هو المهيمن القيوم كبر من لدنا على وجوه
الذين قصدوا حرم الأعظم و انقطعوا عن الذينهم
مشركون و البهاء عليك و على الذينهم مروا عن
الصراط تالله انهم عباد مكرمون

BLIB_Or15725.221

BH01937*To: Mulla Abdur-Razzaq, in Qazvin*

- 1 O Mulla 'Abdu'r-Razzaq, in the Qaff In the Name of God, the Most Wondrous, the Most Wondrous This is a Book which hath been sent down in truth, that through it the light of God, the Protector, the Mighty, the Powerful, may shine forth in the hearts of them that have believed.
- 2 O servant! Harken unto that which is revealed unto thee from the direction of thy Lord, the Most Merciful, that through thy Lord's revelation there may arise that which will establish thee in the assistance of God and His remembrance, and sever thee from them that have disbelieved and joined partners with God and were among the heedless.
- 3 By God! Whoso hearkeneth today unto the words of his Lord with the ear of his heart will be so attracted that he will never turn to the world and all that is therein, nor will aught but the remembrance of God, the True King, the Mighty, the All-Knowing, ever rest within his soul.
- 4 Ascend the ladder of inner meanings unto that station which none hath entered save he who hath witnessed the sovereignty of his Lord and His all-encompassing power over all worlds. Purify thy soul and heart from those who affirm their faith in 'Ali through what was revealed unto him of the verses of God, the Single, the One, the All-Knowing, the All-Informed, yet when His verses are recited unto them once again, they object to them and are not among those who perceive.
- 5 Soon will the clamor of the idolaters be raised in that place, and shouldst thou hear their uproar, be not perturbed in thy soul, but turn away from them and set thy face toward the sanctuary of thy Lord, the Most High, the Most Exalted, and be not of the perplexed. Drink the Kawthar of steadfastness and assurance from the wellspring of thy Lord's words, that it may attract thee to a station wherein the souls of the agitated find peace.
- 6 Say: O people! By God, the entire Bayan was revealed in My remembrance and praise. Be ye ashamed before God Who created you by His command and gave you glad tidings of this resplendent, luminous Beauty. Fear God, O people, and deny not Him Who hath come to you from the direction of the Spirit with a most great, mighty Name, and Who summoneth you at all times unto God, your Creator, desiring from you
- 1 بِسْمِ اللَّهِ الْأَبَدِيعِ الْأَبَدِيعِ هَذَا كِتَابٌ قَدْ نَزَلَ بِالْحَقِّ لِيَسْتَضِيَ بِهِ فِي قُلُوبِ الَّذِينَ آمَنُوا أَنْوَارُ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْقَدِيرِ
- 2 إِنْ يَا عَبْدَ إِنْ اسْتَمَعَ لِمَا يُوحَى إِلَيْكَ مِنْ شَطْرِ رَبِّكَ الرَّحْمَنِ لِيُحَدِّثْ مِنْ وَحْيِ رَبِّكَ مَا يَقُومُكَ عَلَى نَصْرِ اللَّهِ وَذِكْرِهِ وَتَنْقَطِعَ عَنِ الَّذِينَ كَفَرُوا وَاشْرَكُوا وَكَانُوا مِنَ الْغَافِلِينَ
- 3 تَاللَّهِ مَنْ يَسْتَمِعُ الْيَوْمَ كَلِمَاتِ رَبِّهِ بِأَذْنِ قَلْبِهِ لَتَجْذِبَهُ عَلَى شَأْنٍ لَنْ يَلْتَفِتَ إِلَى الدُّنْيَا وَمَا فِيهَا وَلَنْ يَسْكُنَ فِي نَفْسِهِ إِلَّا بِذِكْرِ اللَّهِ الْمَلِكِ الْحَقِّ الْعَزِيزِ الْعَلِيمِ
- 4 إِنْ أَصْعَدَ بِسَلْمٍ الْمَعَانِي إِلَى مَقَامِ الَّذِي مَا دَخَلَ فِيهِ مِنْ أَحَدٍ إِلَّا وَقَدْ شَهِدَ سُلْطَانَةَ رَبِّهِ ثُمَّ أَحَاطَتْهُ عَلَى الْعَالَمِينَ طَهَّرَ نَفْسَكَ وَفُؤَادَكَ عَنِ الَّذِينَ يَثْبُتُونَ إِيْمَانَهُمْ بِعَلِيٍّ بِمَا نَزَلَتْ عَلَيْهِ مِنْ آيَاتِ اللَّهِ الْفَرْدِ الْوَاحِدِ الْعَلِيمِ الْخَبِيرِ وَإِذَا يَتْلَى عَلَيْهِمْ آيَاتُهُ مَرَّةً أُخْرَى يَعْتَرِضْنَ عَلَيْهَا وَلَا يَكُونَنَّ مِنَ الشَّاعِرِينَ
- 5 فَسَوْفَ يَرْتَفِعُ ضَجِيجُ الْمُشْرِكِينَ فِي هُنَاكَ وَ أَنْتَ إِنْ سَمِعْتَ ضَوْضَائِهِمْ لَا تَضْطَرِبْ فِي نَفْسِكَ فَأَعْرِضْ عَنْهُمْ ثُمَّ اقْبَلْ إِلَى مَنْظَرِ رَبِّكَ الْعَلِيِّ الْأَعْلَى وَلَا تَكُنْ مِنَ الْمُتَحِيرِينَ إِنْ أَشْرَبَ كَوْثَرَ الْأَسْتِقَامَةِ وَالْأَطْمِينَانِ مِنْ مَعِينِ كَلِمَاتِ رَبِّكَ لِيَجْذِبَكَ إِلَى مَقَامٍ يَطْمِئُنْ مِنْكَ أَنْفُسُ الْمُضْطَرِبِينَ
- 6 قُلْ يَا قَوْمَ تَاللَّهِ قَدْ نَزَلَ كُلُّ الْبَيَانِ فِي ذِكْرِي وَ ثَائِي إِنْ اسْتَحْيَا عَنْ اللَّهِ الَّذِي خَلَقَكُمْ بِأَمْرِ مِنْ عِنْدِهِ وَبَشَّرَكُمْ بِهَذَا الْجَمَالِ الْمَشْرِقِ الْمُنِيرِ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَكْفُرُوا بِالَّذِي جَاءَكُمْ عَنْ شَطْرِ الرُّوحِ بِاسْمِ اعْظَمِ عَظِيمٍ وَيَدْعُوكُمْ فِي كُلِّ حِينٍ إِلَى اللَّهِ

no recompense, for His reward is with God, the Powerful, the Most High, the All-Knowing.

بَارِئَكُمْ وَمَا ارَادَ مِنْكُمْ مِنْ اَجْرٍ اِنْ اَجْرُهُ اِلَّا عَلَى
اللّٰهِ الْمَقْتَدِرِ الْعَالِي الْعِلْمِ

- 7 O people! Be fair in the Cause of God and deny not His verses, and follow not the ways of the oppressors who utter falsehoods against God, then proclaim within themselves that they may cause the matter to appear dubious unto the servants, and thus do they plot at every moment and instant.

7 وَيَا قَوْمٍ فَأَنْصِفُوا فِي أَمْرِ اللَّهِ وَلَا تَكْفُرُوا بِآيَاتِهِ
وَلَا تَسْلُكُوا سَبِيلَ الظَّالِمِينَ الَّذِينَ يَفْتَنُونَ عَلَى اللَّهِ
ثُمَّ يَنَادِينَ فِي أَنْفُسِهِمْ لَيْسَتْ بَيْنَهُنَّ الْأُمُورُ عَلَى الْعِبَادِ وَ
كَذَلِكَ يَمْكُرُونَ فِي كُلِّ آنٍ وَحِينَ

- 8 And thou, O servant, purify thy sight from gazing upon aught except Me, and sanctify thy heart from turning to anyone besides Me. Beware lest thou exchange the choice wine of My loving-kindness for scalding water. Leave the idolaters to themselves, then ascend at all times unto God, and verily He is with thee and heareth and seeth thy condition, and He is the Friend of the righteous.

8 وَأَنْتَ يَا عَبْدَ طَهَّرْ بَصْرَكَ عَنِ النَّظَرِ إِلَى
دُونِي ثُمَّ قَدِّسْ قَلْبَكَ عَنِ التَّوَجُّهِ إِلَى سِوَائِي
أَيَّاكَ إِنْ تَبَدَّلَ رَحِيقَ عَنَابِيٍّ بِمَاءٍ حَمِيمٍ دَعِ
الْمُشْرِكِينَ بِأَنْفُسِهِمْ ثُمَّ اصْعِدْ فِي كُلِّ حِينٍ إِلَى اللَّهِ
وَأَنَّهُ يَكُونُ مَعَكَ وَيَسْمَعُ وَيَرَى مَا تَكُونُ عَلَيْهِ
وَأَنَّهُ وَلِيُّ الصَّالِحِينَ

- 9 Then make mention from Us of thy brother Mihdi and give him the glad tidings of Our remembrance of him, that he may be of them that rejoice. Say: O servant! Whenever thou findest thyself in thy native land, remember this Exile in this strange land. Then convey Our greetings unto thy other brother who is named 'Abdu'llah, that he may remember within his soul and be among them that are firmly established in the Cause of Him Who hath appeared with the truth, from Whom every wicked sinner hath turned away.

9 ثُمَّ أَذْكَرْ مِنْ لَدُنَّا أَخِيكَ الْمَهْدِيَّ وَبَشِّرْهُ بِذِكْرِي
أَيَّاهُ لِيَكُونَ مِنَ الْمُسْتَبَشِّرِينَ قُلْ يَا عَبْدَ كُلَّمَا تَشْهَدُ
نَفْسَكَ فِي وَطَنِكَ تَذَكَّرْ هَذَا الْمَسْجُونَ فِي هَذَا
الْأَرْضِ الْغَرِيبِ ثُمَّ كَبِّرْ مِنْ لَدُنَّا عَلَى وَجْهِ أَخِيكَ
الْآخِرِ الَّذِي سَمِيَ بَعْدَ اللَّهِ لِيَتَذَكَّرَ فِي نَفْسِهِ وَيَكُونَ
مِنَ الرَّاسِخِينَ عَلَى أَمْرِ الَّذِي ظَهَرَ بِالْحَقِّ وَانْفَضَّ
عَنْ حَوْلِهِ كُلِّ مَكَارِثِمٍ

- 10 We beseech God to assist thee and them both in praising His Self and to nourish you from the fruits of the Tree of His loving-kindness and shelter you beneath the shade of His mercy which hath preceded all worlds. And the spirit and glory and splendor be upon you and upon your father and upon whoso is with you in your house, and verily when the breezes of holiness blow from the direction of grace, they take hold of everyone, young and old. And praise be to God, the Creator of all beings.

10 أَنَا نَسْتُلِ اللَّهَ بِأَنْ يُوقِّتَكَ وَيَايَاهُمَا عَلَى ثَنَاءِ نَفْسِهِ
وَيَرْزُقَكُم مِّنْ أَثْمَارِ سِدْرَةِ عَنَابِيَّتِهِ وَيَسْتَظِلَّكُمْ فِي ظِلِّ
رَحْمَتِهِ الَّتِي سَبَقَتْ الْعَالَمِينَ وَالرُّوحَ وَالْعِزَّ وَالْبَهَاءَ
عَلَيْكُمْ وَعَلَى آبَائِكُمْ وَعَلَى مَنْ كَانَ مَعَكُمْ فِي بَيْتِكُمْ
وَأَنَّ أَرْيَاحَ الْقُدْسِ لَمَّا هَبَّتْ عَنْ جِهَةِ الْفَضْلِ
تَأْخُذُ كُلَّ صَغِيرٍ وَكَبِيرٍ وَالْحَمْدُ لِلَّهِ مُوجِدِ الْخَلَائِقِ
اجْمَعِينَ

BLIB_Or15725.012

BH01956

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 In the Name of God, the Render of Veils! God makes mention of His servant that he may be gladdened through His grace. Say: Through His remembrance hearts are purified from doubt and misgiving, and therein is kindled the fire of the love of God, and they speak forth that there is no God but Him and that He Who hath come with the truth is indeed a manifest sovereign.

1 بِسْمِ اللَّهِ مَحَرَّقِ الْأَعْجَابِ ذَكَرَ اللَّهُ عَبْدَهُ لِيَكُونَ
بِفَضْلِهِ مَسْرُوراً قُلْ بِذِكْرِهِ تَطَهَّرَ الْقُلُوبُ عَنْ
الشَّكِّ وَالرَّيْبِ وَتَشْتَعِلُ فِيهَا نَارُ حُبِّهِ اللَّهُ وَ
تَنْطِقُ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَإِنَّ الَّذِي آتَى بِالْحَقِّ أَنَّهُ
لِسُلْطَانٍ مَبِيناً
- 2 Say: O people! Do ye doubt the Cause of God after He hath appeared with the truth with a mighty proof? Look ye at the proofs of the Prophets of old - have ye heard of an Appearance greater than this Appearance which hath appeared with the truth? Ponder, then be fair, that ye may take the Beloved as a friend unto yourselves. Cast doubt behind you and misgiving beneath your feet, that ye may soar on the wings of detachment in the atmosphere of your Lord, the All-Merciful. This is better for you than what ye possess, and God is witness unto this.

2 قُلْ يَا قَوْمِ أَتَشْكُونَ فِي أَمْرِ اللَّهِ بَعْدَ الَّذِي ظَهَرَ
بِالْحَقِّ بِحُجَّةٍ عَظِيمَةٍ فَانظُرُوا فِي حُجَجِ النَّبِيِّينَ مِنْ
قَبْلِ هَلْ سَمِعْتُمْ ظَهْراً عَظِماً مِنْ هَذَا الظَّهْورِ الَّذِي
ظَهَرَ بِالْحَقِّ فَتَفَكَّرُوا ثُمَّ انصَفُوا لَعَلَّ تَتَّخِذَ الْحَبِيبُ
لَأَنْفُسِكُمْ حَبِيباً دَعَا الشَّكَّ عَنْ وَرَائِكُمْ ثُمَّ الرَّبِّ
تَحْتَ أَقْدَامِكُمْ لِتَطِيرَ بِجَنَاحَيْنِ الْانْقِطَاعِ فِي هَوَاءِ
رَبِّكُمْ الرَّحْمَنِ وَهَذَا خَيْرٌ لَكُمْ عَمَّا عِنْدَكُمْ وَكَانَ اللَّهُ
عَلَى ذَلِكَ شَهِيداً
- 3 O servant! We behold thee wavering between two paths. Hearken unto the call of thy Lord and say: In the Name of God and by God! Then turn to the right. Thus have We ordained for thee in a Tablet which was mighty in truth. Beware lest thou deprive thyself of that which hath been ordained for thee. Seek thou in the days of thy Lord a way unto Him.

3 إِنْ يَا عَبْدَ آتَا نَزَاكَ مُتَحَيِّراً بَيْنَ السَّبِيلَيْنِ اسْمِعْ
نَدَاءَ رَبِّكَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ ثُمَّ تَوَجَّهْ إِلَى
الْيَمِينِ كَذَلِكَ قَدَرْنَا لَكَ فِي لَوْحٍ كَانَ عَلَى الْحَقِّ
عَظِماً أَيَّاكَ إِنْ تَجْعَلَ نَفْسَكَ مَحْرُوماً عَمَّا قَدَرِ
لَكَ إِنْ ابْتَغِ فِي أَيَّامِ رَبِّكَ إِلَيْهِ سَبِيلاً
- 4 Say: Glory be unto Thee, O my God! I beseech Thee by the waters of Thy bounty which flowed from the clouds of Thy mercy and the heaven of Thy favors, whereby Thou didst purify whom Thou didst will from the dust of disobedience, that Thou mayest purify my heart from all doubt and misgiving, that I may detach myself wholly from all else save Thee and turn toward the sanctuary of Thy good-pleasure. O Lord! I have laid hold on the cord of Thy bounty and clung to the hem of the robe of Thy favor and grace. Deprive me not in these days of the fragrant breezes of Thy contentment, nor from hearing the warbling of the Dove of Thy Cause. And distance me not, O my Beloved, from the shore of the ocean of Thy nearness and presence.

4 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْتَلْكَ بِمِيَاهِ
مَكْرَمَتِكَ الَّتِي جَرَتْ مِنْ سَحَابِ رَحْمَتِكَ وَ
غَمَامِ أَفْضَالِكَ وَ بِهَا طَهِّرْتَ مَنْ أَرَدْتَ مِنْ
غُبَارِ الْعَصِيَانِ بِأَنْ تَطَهَّرَ قَلْبِي عَنْ كُلِّ شَكٍّ
وَرَيْبٍ لِأَنْقَطِعَ بِكُلِّي عَنْ دُونِكَ وَ اتَوَجَّهْ إِلَى
شَطْرِ رِضَائِكَ أَيْ رَبِّ تَمَسَّكَتُ بِحَبْلِ عَنَائَتِكَ
وَ تَشَبَّثْتُ بِذَيْلِ رِذَاءِ مَكْرَمَتِكَ وَ الطَّافِكِ لَا
تَحْرِمْنِي فِي تِلْكَ الْأَيَّامِ عَنْ نَفْحَاتِ رِضْوَانِكَ وَ
لَا عَنْ اسْتِمَاعِ تَغْنِيَّاتِ وَرْقَاءِ أَمْرِكَ وَ لَا تَبْعِدْنِي
يَا مَحْبُوبِي عَنْ شَاطِئِ بَحْرِ قُرْبِكَ وَ لِقَائِكَ
- 5 Verily Thou art He Who hath ever been God before all things and will be God after all things. Thou didst create all contingent beings through Thy power and sovereignty and didst clothe them with the garment of existence through Thy command and decree. Then Thou didst cast upon them Thy most

5 وَ أَنْتَ أَنْتَ الَّذِي لَمْ تَزَلْ كُنْتَ الْهَاءَ قَبْلَ كُلِّ
شَيْءٍ وَ تَكُونُ الْهَاءَ بَعْدَ كُلِّ شَيْءٍ قَدْ خَلَقْتَ
الْمَمَكَّاتِ بِقُدْرَتِكَ وَ سُلْطَانِكَ وَ الْبَسْتَهُمْ خَلْعَ
الْوُجُودِ بِأَمْرِكَ وَ قَضَائِكَ ثُمَّ الْقَيْتَ عَلَيْهِمُ

exalted Word as Thou didst ordain in the heaven of destiny. Thereby were the pillars of Thy servants shaken and their faces were transformed. Thereupon Thou didst raise Thy right hand and didst take the hands of certain of Thy servants through Thy sovereignty and power, according to what their hands had wrought before, and Thou didst leave other servants through Thy constraint and might.

- 6 Those whom Thou didst preserve, Thou didst make them helpers of Thy Cause, turning unto Thy face, drawing nigh unto the sanctuary of Thy union and presence, circling round the Kaaba of Thy beauty, and drinking from the choice wine of Thy bounty and gifts in the days wherein the Hidden Mystery and Thy treasured Secret were made manifest, whereby appeared that which had never appeared in creation. Exalted then be this bounty which hath encompassed all worlds! And those whom Thou didst leave, Thou didst make them manifestations of negation and dawning-places of misbelief, and Thou didst make them accursed in this world and the next, deprived of every good thing and far removed from the gardens of nearness and reunion.

- 7 Therefore, O my God, I beseech Thee by this power which Thou hast extended over the worlds, that Thou make me not to hesitate in Thy Cause. Strengthen me through Thy sovereignty that I may pass over the Bridge through Thy might and power and bounty and grace, that my face may shine between earth and heaven and I may be mentioned among the Concourse on High as one of the people of Baha. Verily Thou art powerful over what Thou wilt and Thou art encompassing all things and knowing and seeing Thy servants.

كلمتك العليا بما قدرته في جبروت القضاء
و بذلك تزلزلت اركان عبادك و انقلبت
وجوههم حينئذ ارفعت يدك اليمنى و اخذت
ايادي بعض عبادك بسلطانك و قدرتك بما
اكتسبت ايديهم من قبل و تركت عباد اخرى
بقهرك و اقتدارك

6 و الذين حفظتهم جعلتهم ناصراً لأمرک و متوجّهاً
الى وجهک و مقبلاً الى حرم وصلک و لقاءک
و طائفاً حول کعبة جمالک و شارباً من رحيق
عنايتک و مواهبک في ايام التي ظهر فيها غيب
المکنون و سرک المخزون و به ظهر ما لا ظهر
في الابداع فتعالى من هذا الفضل الذي احاط
العالمين و الذين تركتهم جعلتهم مظاهر النفي و
مطالع الشرك و جعلتهم ملعوناً في الدنيا و الآخرة
و محروماً عن كل خير و بعيداً عن رياض القرب
و الوصال

7 اذا يا الهى اسئلك بهذه القدرة التي استطلتها على
العالمين بأن لا تجعلني متوقفاً على امرک قوّن
بسلطانک لأمرّ على الصراط بحولک و قدرتك
و فضلک و افضالك و يستضيء وجهي بين
الأرض و السماء و اكون مذكوراً بين ملائ الأعلی
بأهل البهاء انک انت المقتدر على ما تشاء و انک
على كل شيء محيطاً و على عبادک خبيراً بصيراً

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BH01961

To: *Mulla Abdur-Rahim Qaf*

- 1 In the Name of God, the Wondrous!
- 2 Blessed be thy days which have been joined to the Days of God, and blessed be thine ear in that it hath heard wondrous melodies of glory. Blessed be thy faithfulness in that thou didst associate with He Who beareth My name, Who came unto you in days when every upright man was shaken. Through

1 بسم الله البديع

2 طوبى لأيامک التي اتصلت بأيام الله و لأذنک
بما سمعت نغمات عزّ بديعاً طوبى لوفائك بما
عاشت مع اسمی الذي ورد علیکم في ايام
اضطربت فيها كل رجل مستقيماً و بك زين

thee was the name of faithfulness adorned. Moreover, thou art he who gave shelter to the Manifestation of Our name, the All-Bountiful, when He came unto thee in grievous days. Say: God did verily deliver Him through the truth and aid Him with a sovereignty from His presence when He was in prison, and brought Him forth through His grace, and preserved Him through the hosts of heaven and earth, until He caused Him to enter the seat of a mighty throne. He attained the presence of the Countenance, and the lights of Beauty shone upon Him from the Dayspring of Glory. Thus doth God single out whom He willeth through His grace, and He, verily, hath power over all things.

- 3 Say: O people! We forewarned you aforetime of the tribulation that would occur in the days of adversity, that your souls might not be troubled at its appearance. Thus was the matter decreed in the Tablet. Say: The Spirit - were it not to be sacrificed in the path of God, would it profit you in aught? Nay, by His very Self, were ye but to know. Blessed is he who hath sacrificed himself in God's path and ascended unto a sublime heaven of glory. They who were not corrupted and were martyred - these have attained the heights of the Ridvan and say: "Praise be to God Who hath fulfilled His promise to us and made us inherit Paradise, and hath severed us from every remote misbeliever." Were We to lift the veil, the people would assuredly be drawn away from their souls in their longing for the Concourse on High, and God is witness to this.

- 4 Say: O people! Mock not those who have been afflicted with trials in God's path. These are among the most exalted of creation, and through them doth mercy descend upon the peoples of the world, were ye but to know. Is one who eats and sits at ease like unto him who lieth under chains and fetters in God's path? Nay, by your Lord, the Mighty, the Most High! To this doth every just and discerning one bear witness. Say: O people! Consider ye the story of 'Ali, when he came with the truth and delivered My messages, until he was martyred in My love with manifest joy. Then look upon those who believed in him - among them were those who were slain, those who were imprisoned, and those who forsook wealth and children and took unto God a path. All of these did We favor with Our favors, and We caused the believers to attain unto the most exalted and wondrous station of glory. Such hath been Our way in the past and in the future, and no change wilt thou find in Our way. Say: We desire that which ye flee from, as doth every informed and certain one.

- 5 Blessed art thou, O youth who sittest upon the throne of love! Then mercy be upon thee from the presence of One mighty

اسم الوفاء ثم من الذي اوى مظهر اسمنا الجود عنده اذ دخل عليه في ايام شديداً قل ان الله نجاه بالحق ونصره بسلطان من عنده اذ كان في السجن وخرجه بفضل من لدنه وحفظه بجنود السموات والارض الى ان ادخله مقر عرش عظيمًا وحضر تلقاء الوجه واشرفت عليه انوار الجمال عن مشرق الجلال كذلك يختص الله من يشاء بفضل له والله كان على كل شيء قديرًا

3 قل يا قوم انا اخبرناكم من قبل بفتنة التي تحدث في ايام الشداد لئلا تضطرب نفوسكم حين ظهورها كذلك كان الامر في اللوح مقضيًا قل الروح لو لا يلقى في سبيل الله هل ينفعكم في شيء لا فونفسه الحق لو انتم بذلك عليمًا طوبى لمن فدى في سبيل الله وارتقى الى سماء عز رفيعًا ان الذي ما فسدوا واستشهدوا اولئك بلغوا الى ذروة الرضوان ويقولون الحمد لله الذي صدق لنا وعده واورثنا الجنة وانقطعنا عن كل مشرك بعيدًا انا لو نكشف الغطاء لينقطع الناس من ارواحهم شوقًا الى الملاء الاعلى و كان الله على ذلك شهيدًا

4 قل يا قوم لا تشمتوا الذين مستهم البأساء في سبيل الله اولئك من اعلى الخلق وبهم تنزل الرحمة على اهل العالم ان انتم بذلك عليمًا فأن يأكل ويقعد كمن كان تحت السلاسل والأغلال في سبيل الله لا فوربكم العزيز المتعال ويشهد بذلك كل منصف بصيرًا قل يا قوم فانظروا في نبأ علي اذ اتى بالحق وبلغ رسالاتي الى ان استشهد في حبي بفرح مبينًا ثم انظروا بالذين آمنوا به منهم من قتل ومنهم من حبس ومنهم من انقطع عن المال والولد واتخذ الى الله سبيلًا كلاً فضله تفضيلاً وبلغنا الذين آمنوا الى ذروة الاعلى مقام عز بديعاً كذلك كان سنتنا من قبل ومن بعد ولن تجد لسنتنا تحويلاً قل انا نرجو ما انتم تفرون منه ثم كل موقن خبيراً

and wise. Whoso hath love for the Youth in his heart is young though a thousand years should pass over him, while he who is deprived thereof is in the depths of age though he be in the prime of youth. Thus hath the Most High Pen inscribed upon this snow-white tablet from the presence of One all-knowing. Be thou steadfast in the Cause, then convey unto the people that which thou hast been commanded in the tablets from the presence of One wise. Be thou assured in thyself - by God, thou art with Me in a praiseworthy and glorious station. And the Spirit be upon thee and upon thy sons and thy daughter and those who are with thee. By My life! They are none other than in a garden of delight.

5 طوبى لك يا أيها الفتى الجالس على سرير الحب
ثم الرحمة عليك من لدن مقتدر حكيماً من كان
في قلبه حبّ الغلام أنه شاب ولو مضى من عمره
الف سنيناً والذي جعل محروماً أنه في أرذل
العمر ولو يكون في أول الشباب كذلك رقم
قلم الأعلى على هذا اللوح البيضاء من لدن منزل
عليماً أن اثبت على الأمر ثم بلغ الناس ما امرت
به في الألواح من لدن منزل حكيماً أن اطمئن
في نفسك تالله انت معي في مقام عزّ محموداً و
الروح عليك وعلى ابنائك و بنتك والذينهم
معك فونفسى ان هم الا في جنة ونعيماً

BLIB_Or15725.485

BH01976

1 In the Name of God, the Most Unapproachable, the Most Holy, the Most High, the Most Exalted.

1 بسم الله الأيمن الأقدس العلى الأعلى

2 This is a Book from the Prisoner to him who believed in the Spirit in His days and was quickened by the Most Great Word whereby all who are in the heavens and earth were terrified, except the servants of God, the near ones, whose faces shine between the heavens and earth even as the face of the sun shineth from a horizon of manifest glory. These are servants whose faces were not changed on the Day when the faces of those who hesitated in God's Cause, the King, the Mighty, the Great, were darkened. These are servants the like of whom the eye of creation hath not seen, and through them the clouds of inner meanings were raised up and rained upon the breasts of the chosen ones that which purified them from the allusions of the deniers.

2 هذا كتاب من لدى المسجون الى الذى آمن
بالروح في أيامه و حتى بكلمة الأعظم التى بها فزع
كل من في السموات و الأرض الا عباد الله
المقربين الذين يستضيء وجوههم بين السموات
و الأرض كما يستضيء وجه الشمس عن افق
عزّ مبین اولئك عباد ما تغيرت وجوههم في
يوم الذى اسودت فيه وجوه الذين توقفوا في امر
الله الملك العزيز العظيم اولئك عباد ما شهدت
عين الابداع مثلهم و بهم ارتفعت سحب المعاني
و امطرت على صدور الأصفياء ما طهرهم عن
اشارات المعرضين

3 Know then that most of the people of the Bayan rose up against God and denied Him in Whom they had believed, and were among the lost. Say: O people, do ye imagine within yourselves that ye believed in the Revelation of 'Ali (the Bab)? Nay, by His Self, the All-Knowing, the Wise! For had ye believed in Him, ye would not have denied these verses which have descended from the heaven of mighty glory. Say: Fear God and wrong not the Manifestation of His Cause. He hath

3 ثم اعلم بأنّ ملأ البيان اكثرهم اعترضوا على الله و
كفروا بالذى آمنوا به و كانوا من الخاسرين قل
يا قوم هل تظنون في انفسكم بأنكم آمنتم بظهور
على لا فونفسه العليم الحكيم لأنكم لو آمنتم به ما
كفرتم بهذه الآيات التى نزلت من سماء عزّ بديع
قل خافوا عن الله و لا تظلموا على مظهر امره انه
قد جائكم بالحق و يدعوكم اليه و ما اراد الا تقربكم

indeed come to you with the truth and calleth you unto it, desiring naught save to draw you nigh unto God, your Lord and the Lord of your fathers of old. Fear God, O people, and dispute not about the verses of God after their revelation. Purify your ears from that which ye have heard that ye may hearken unto the melodies of God, the Mighty, the Wondrous, the Inaccessible. Say: O people, do ye adduce God's verses to prove what is with you, and then slay His very Self? What aileth you, O heedless ones!

- 4 And thou, O servant, hearken unto the words of thy Lord, then detach thyself from all else besides Him, then thank Him at all times for having caused thee to recognize the Manifestation of His Self and made thee one of the sincere ones. Then convey the Cause of thy Lord with wisdom and utterance, that perchance the people may remember the mention of their Creator and be of the steadfast. God hath prescribed unto everyone the duty of teaching His Cause. Verily there is no Commander but Him. His is the creation and the command, and all are preserved with Him in a mighty Book.

- 5 Grieve not over any matter but place thy trust in all things in Him. He sendeth down what is ordained for every soul, and He is the Forgiving, the Merciful. Not an atom's weight escapeth His knowledge, and with Him is the knowledge of the heavens and earths. Remember thy Lord throughout all days and be not veiled from Him. Indeed His remembrance is better than whatsoever hath been created in the realm of existence, wert thou of them that know. Through His remembrance souls find peace and the hearts of them that remember are gladdened.

- 6 Then remember this Prisoner and what hath befallen Him from those who circled round Him at eventide and at dawn. Thus hath God revealed what was hidden in their breasts before His servants who seek Him. He who prided himself on My name and whom We taught throughout days and nights hath pronounced sentence of death against Me out of hatred for God Who created him and created all things by His firm and mighty command.

- 7 And if thou findest the loved ones of God, remind them from Me, then glorify God before their faces, that perchance through this glorification they may turn with their hearts to the court of their Lord, the Merciful, the Compassionate, and that they may remember My tribulation and My grief and My imprisonment and My trials at the hands of these oppressors. And the Spirit be upon thee and upon them and upon those who have laid hold on the Sure Handle in the days of God, the King, the

بالله ربكم ورب آبائكم الأولين اتقوا الله يا قوم و لا تجادلوا بآيات الله بعد انزالها طهروا آذانكم عما سمعتم لتسمعن نغمات الله العزيز الأبدع المنيع قل يا قوم أ تستدلون لاثبات ما عندكم بآيات الله ثم تقتلون أنفسه فما لكم يا ملأ الغافلين

- 4 و انتك انت يا عبد ان اسمع كلمات ربك ثم انقطع عما سواه ثم اشكره في كل حين بما عرفتك مظهر نفسه و جعلك من المخلصين ثم بلغ امر ربك بالحكمة و البيان لعل الناس يتذكرون بذكر بارئهم و يكونون من الثابتين و قد كتب الله على كل نفس تبليغ امره انه ما من امر الا هو له الخلق و الأمر و كل عنده في لوح حفيظ

- 5 لا تحزن في امر فتوكل في كل الأمور عليه انه ينزل ما قدر لكل نفس و انه هو الغفور الرحيم لا يعزب عن علمه من شيء و عنده علم السموات و الأرضين ان اذكر ربك في كل الأيام و لا تحتجب عنه و ان ذكره خير عما خلق في الابداع لو انت من العارفين و ان بذكره تطمئن النفوس و تفرح افئدة الداكرين

- 6 ثم اذكر هذا المسجون و ما ورد عليه من الذين طافوا في حوله في العشي و الاشرق كذلك اظهر الله خافية صدورهم بين عباده المرئدين ان الذي افتخر باسمي و علمناه في مذ الأيام و الليالي افنى على قتلى بغياً على الله الذي خلقه و خلق كل شيء بأمره المحكم المتين

- 7 و ان وجدت احباء الله ذكرهم من قبلي ثم كبر على وجوههم لعل بهذا التكبير يتوجهن بقلوبهم الى شطر ربهم الرحمن الرحيم و لعل يتذكرون بلائي و حزني و سجنى و ابتلائي بين هؤلاء الظالمين و الروح عليك و عليهم و على من تمسك بعروة الوثقى في أيام الله الملك العزيز الحميد و الحمد لله محبوب العارفين

Mighty, the Praiseworthy. And praise be to God, the Beloved of them that know.

BSW#05.54x, ADJ.045x

BH01977

To: Aqa Mulla Baqir

- 1 O Mulla Baqir! In the Name of God, the Most Holy, the Most Inaccessible, the Most Exalted, the Most High! This is an epistle from the Prisoner unto him who hath believed in God and hath been numbered among those who profess His unity in the Tablets.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْعَلِيِّ الْأَعْلَى هَذَا كِتَابٌ
مِنْ لَدَى الْمَسْجُونِ إِلَى الَّذِي آمَنَ بِاللَّهِ وَكَانَ مِنَ
الْمُوحِّدِينَ فِي الْأَلْوَابِ مَذْكُوراً
- 2 O servant! Harken unto the call of this Wronged One from the precincts of thy Lord's throne, the All-Merciful, that He may purify thee from the allusions of the peoples of the worlds, and sanctify thee from the manifestations of Satan, and cause thee to turn toward the countenance of thy Lord, the Mighty, the Bestower, and enable thee to soar in an atmosphere which God hath sanctified from the winds of every malicious misbeliever.

2 إِنْ يَا عَبْدَ اسْمِعْ نِدَاءَ هَذَا الْمَظْلُومِ عَنْ شَطْرِ
عَرْشِ رَبِّكَ الرَّحْمَنِ لِيُطَهِّرَكَ مِنْ إِشَارَاتِ
أَهْلِ الْأَكْوَانِ وَيُقَدِّسَكَ مِنْ مَظَاهِرِ الشَّيْطَانِ وَ
يَقْبَلَكَ إِلَى وَجْهِ رَبِّكَ الْعَزِيزِ الْمَنَّانِ وَيُطَيِّرَكَ
فِي هَوَاءِ الَّذِي قَدَّسَهُ اللَّهُ مِنْ أَرِيَّاحِ كُلِّ مُشْرِكٍ
بَغِيّاً
- 3 Say: O people! By God, the Truth, the Most Great Treasure of God hath appeared, and the Primal Point hath been detailed, and the dominion of God hath been manifested with sovereign might and majesty. Fear ye God, O people, and be God-fearing in this Cause. If ye believe not in Him, oppose Him not, nor be ye tyrannical and wretched. He hath sacrificed His soul for all who are in the heavens and on earth out of His love for God Who created all things by His command - thus hath it been sent down in tablets of mighty, impregnable glory.

3 قُلْ يَا قَوْمِ تَاللَّهِ الْحَقُّ قَدْ ظَهَرَ كَنْزُ اللَّهِ الْأَعْظَمِ وَ
فَصَّلَتْ نَقْطَةُ الْأَوَّلِيَّةِ وَظَهَرَتْ وَلَايَةُ اللَّهِ بِسُلْطَانِ
الْعِظْمَةِ وَالْإِجْلَالِ اتَّقُوا اللَّهَ يَا قَوْمِ وَكُونُوا فِي
الْأَمْرِ تَقِيّاً إِنْ لَا تَوَافِقُوا بِهِ لَا تَتَعَرَّضُوا وَلَا تَكُونُوا
جَبَّاراً شَقِيّاً إِنَّهُ انْفَقَ رُوحَهُ لِمَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ حُبّاً لِلَّهِ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِ مِنْ
عِنْدِهِ وَكَذَلِكَ نَزَلَ فِي الْوَابِ عَزّاً مُنِيعاً
- 4 Say: Verily the Sun of the Primal One hath risen in truth from this Most Glorious Horizon and calleth out to you: O people! Be ye ashamed before My beauty and deny not Him of Whom We informed you in all the Tablets - but for Him I would not have revealed a single letter nor uttered a single word, and God is witness unto this.

4 قُلْ إِنْ شَمْسُ الْأَوَّلَى قَدْ اشْرَقَتْ بِالْحَقِّ فِي هَذَا
الْأَفْقِ الْأَبْهَى وَيُنَادِيكُمْ يَا قَوْمِ إِنْ اسْتَحْبُوا عَنْ
جَمَالِي وَ لَا تَكْفُرُوا بِالَّذِي أَخْبَرْنَاكُمْ بِهِ فِي كُلِّ
الْأَلْوَابِ وَلَوْلَاهُ مَا نَزَلَتْ حَرْفاً وَمَا تَكَلَّمْتُ بِكَلِمَةٍ
وَ كَانَ اللَّهُ عَلَى ذَلِكَ شَهِيداً
- 5 Say: When He appeared in truth, the ungodly opposed Him and spoke concerning Him that which those who disbelieved before had not spoken, and were rebellious against their Lord's command. Know then that God created the tongue for remembrance and utterance - emerge thou from behind the veils of silence and speak in praise of thy Lord. He will verily protect thee through hosts of the unseen with mighty power.

5 قُلْ إِنَّهُ لَمَّا ظَهَرَ بِالْحَقِّ اعْتَرَضُوا عَلَيْهِ الْمُشْرِكُونَ وَ
قَالُوا فِي حَقِّهِ مَا لَا قَالَ الَّذِينَ هُمْ كَفَرُوا مِنْ قَبْلِ
وَ كَانُوا عَنْ أَمْرِ رَبِّهِمْ عَصِيّاً ثُمَّ أَعْلِمَ أَنَّ اللَّهَ قَدْ
خَلَقَ اللِّسَانَ لِلذِّكْرِ وَالْبَيَانِ إِنْ أَخْرَجَ عَنْ خَلْفِ

حجبات الصّمت ثمّ انطق بثناء ربّك أنّه يحفظك
بالحقّ بجنود غيب قويّاً

- 6 We have forbidden the servants from discord and corruption and commanded them to unity, yet they have abandoned that which they were bidden and committed that which they were forbidden in a mighty tablet. Say: O people! Fear ye God and commit not that which ye have been forbidden, for God hath sent Me to gather you upon an ancient shore of glory and draw you nigh unto the Self of the All-Merciful and bring you to a station wherefrom the Sun of utterance was witnessed from its horizon. I desire naught from you, for My reward is with Him Who sent Me and commissioned Me with the truth with manifest sovereignty.

6 أنا نهينا العباد عن الاختلاف والفساد و امرناهم بالاتّحاد و هم تركوا ما امروا به و ارتكبوا ما نهوا عنه في لوح عظيم قل يا قوم اتقوا الله و لا ترتكبوا ما نهيتهم عنه لأنّ الله بعثني لأجتمعتكم على شاطئ عزّ قديماً و اقربكم الى نفس الرّحمن و ابلغكم الى مقرّ الذی كانت شمس البيان عن افقه مشهوداً و ما اريد منكم شيئاً و ان اجري على الذی بعثني و ارسلي بالحقّ بسلطان مبیناً

- 7 And thou - arise thou in the Cause of God and His remembrance, leave all else behind thee, and place thy trust in Him. He will suffice thee against all who dwell on earth.

7 و انتك انت قم على امر الله و ذكره و دع ما سواه عن ورائك و توكلّ عليه انه يكفيك عنّ على الأرض جميعاً

- 8 Say: O concourse of unbelievers! Die in your wrath! The clouds have been rent asunder and the Youth hath come with the hosts of divine inspiration with a white radiance that shineth with truth. Those who have denied these verses while claiming to believe in what was revealed in the Bayan - by God, the Primal Point curseth them and all things laugh at them, and none denieth this save one whose heart is aflame with the fire of hatred and hath taken Satan as his path.

8 قل يا ملاء المشركين موتوا بغيتكم قد شقّ الغمام و جاء الغلام بجنود الالهام بيضاء كان على الحقّ مضياً أنّ الذّينهم كفروا بتلك الآيات و يدعون الايمان بما نزل في البيان تالله يلعنهم نقطة الأولى و يضحك عليهم كلّ الأشياء و لا ينكر ذلك الاّ من اشتعلت بنار البغضاء و اتخذ لنفسه الى الشّيطان سبيلاً

- 9 I complain unto thee of those who have wrought corruption in the earth without leave from Us, and for this reason have We withheld the Tablets from being sent to every discerning believer. Be thou assured by thy Lord's grace, then gaze upon thy Lord's countenance, the Most High, with penetrating vision. Thus have We cast upon thee the word of truth that thou mayest be at peace within thyself and stand firm in the truth.

9 و انّی لأشكون اليك عن الذّينهم فسدوا في الأرض بغير اذن من لدنا و لذا منعت الألواح عن ارسالها الى كلّ موقن بصيراً ان اطمئنّ بفضل مولاك ثمّ انظر الى منظر ربّك العليّ الأعلى ببصر حديداً كذلك القيناك قول الحقّ لتطمئنّ في نفسك و تكون على الحقّ مستقيماً

- 10 And the Spirit be upon thee and upon those who have detached themselves from all else and have ascended to a luminous and glorious station.

10 و الرّوح عليك و على الذّينهم انقطعوا عن كلّ شيء و صعدوا الى مقرّ عزّ منيراً

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BH01978

To: Ashraf

- 1 In the name of God, the Most High, the Single, the One, the Powerful
 2 This is a Book sent down in truth. Verily it is a remembrance for all the worlds, wherein floweth that which shall quench their thirst with the Living Waters that stream forth by the command of God, the Almighty, the Powerful, the All-Compelling.
 3 O people! Hear My call from the right side of the Divine Throne, the Spot from which hath appeared all goodness from time immemorial and from which shall appear every wondrous command unto the end that hath no end. God commandeth you to be submissive before His Most Great Gate and forbid-deth you from committing unseemly acts. Fear God, O people, and cast not My ways behind your backs, and be not of the heedless. Remember Me at eventide and at dawn, then at morn and at sunset. All things are quickened through His remembrance, were ye of those who know. Dispute not about any matter, but rather convey the Cause of your Lord, the All-Merciful, unto both the lowly and the noble. This hath been prescribed for every soul, if ye be of those who act. Convey the Message, O people, in a spirit of joy and fragrance. Beware lest ye dispute with anyone or be among the violent. Whoso guideth a soul through the Books of God shall have the recompense of one who hath striven in His path and been among the martyrs.
- 1 بِسْمِ اللَّهِ الْعَلِيِّ الْفَرْدِ الْوَاحِدِ الْقَدِيرِ
 2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ أَنَّهُ لَذِكْرِي لِلْعَالَمِينَ وَفِيهِ مَا يَسْقِيهِمْ كَوْثَرَ الْحَيَوَانِ الَّذِي جَرَى بِأَمْرِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْقَدِيرِ
 3 يَا قَوْمِ اسْمَعُوا نِدَائِي عَنْ شَطْرِائِمِنْ الْعَرْشِ مُقَرَّرِ الَّذِي مِنْهُ ظَهَرَ كُلُّ الْخَيْرِ مِنْ أَزْلِ الْأَزَالِ وَيُظْهِرُ مِنْهُ كُلَّ أَمْرٍ بَدِيعٍ إِلَى أَبَدِ الْأَبَدِينَ إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْخُضُوعِ لَدَى بَابِهِ الْعَلِيِّ الْأَبْهَى وَبَيْنَكُمْ عَنْ الْفَحْشَاءِ اتَّقُوا اللَّهَ يَا قَوْمِ وَلَا تَدْعُوا سُنَّتِي عَنْ وَرَائِكُمْ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ إِنْ أَذْكُرُونِي فِي الْعِشِيِّ وَالْأَسْحَارِ ثُمَّ فِي الْبُكُورِ وَالْأَصِيلِ وَمَنْ ذَكَرَهُ كُلَّ يَوْمٍ حَتَّى لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ لَا تَخْتَلَفُوا فِي شَيْءٍ ثُمَّ بَلَّغُوا أَمْرَ رَبِّكُمْ الرَّحْمَنِ إِلَى كُلِّ وَضِيعٍ وَشَرِيفٍ هَذَا مَا كَتَبَهُ لِكُلِّ نَفْسٍ إِنْ أَنْتُمْ مِنَ الْعَامِلِينَ بَلَّغُوا يَا قَوْمِ بَرُوحَ وَرِيحَانَ أَيَّامِكُمْ إِنْ تَجَادَلُوا بِأَحَدٍ أَوْ تَكُونُوا مِنَ الْفَاتِكِينَ مَنْ يَهْدِي نَفْسًا بِكُتُبِ اللَّهِ لَهُ جَزَاءٌ مِنْ جَاهِدٍ فِي سَبِيلِهِ وَكَانَ مِنَ الْمُسْتَشْهِدِينَ
- 4 Blessed art thou, O Ashraf, in that thou hast been honored once again and hast entered the Garden of Paradise time after time, and art among the successful ones. God hath ordained for thee abundant good, and verily He rewardeth whomsoever He willeth with a goodly reward, and He is the Fulfiller of the recompense of those who turn unto Him.
 5 Blessed art thou, O servant journeying towards God, inasmuch as thou hast trodden the path of guidance and turned thy face unto thy Ancient Lord.
 6 We have caused thee to return to thy home as a token of Our mercy unto thy mother, inasmuch as We have found her overwhelmed with sorrow. We have enjoined you in the Book "to worship no one but God and to show kindness to your parents". Thus hath the one true God spoken and the decree hath been fulfilled by the Almighty, the All-Wise. Therefore We have caused thee to return unto her and unto thy sister, that thy
- 4 نَعِيمًا لَكَ يَا أَشْرَفُ بِمَا تَشَرَّفْتَ مَرَّةً أُخْرَى وَدَخَلْتَ بَقْعَةَ الْفَرْدُوسِ كَرَّةً بَعْدَ كَرَّةٍ وَصَرْتَ مِنَ الْفَائِزِينَ وَقَدْ قَدَّرَ اللَّهُ لَكَ خَيْرًا كَثِيرًا وَهُوَ أَنَّهُ يَجْزِي مَنْ يَشَاءُ جَزَاءً حَسَنًا وَأَنَّهُ لَمَوْفَى أَجُورِ الْمُقْبِلِينَ
 5 رِضْوَانًا لَكَ يَا أَيُّهَا الْعَبْدُ الْمَسَافِرُ إِلَى اللَّهِ بِمَا سَلَكَتَ سَبِيلَ الْهُدَى وَتَوَجَّهْتَ إِلَى مَوْلَاكَ الْقَدِيمِ
 6 أَنَا أَرْجِعُنَاكَ إِلَى مَحَلِّكَ فَضْلًا عَلَى أَمِّكَ لِأَنَّا وَجَدْنَاهَا فِي حَزْنٍ عَظِيمٍ أَنَا وَصَبِينَاكَ فِي الْكِتَابِ بِأَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا كَذَلِكَ قَالَ الْحَقُّ وَقَضَى الْحُكْمَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ وَلِذَا

- mother's eyes may thereby be cheered, and she may be of the thankful.
- 7 Say, O My people! Show honour to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.
- 8 When We learned of her sadness, We directed thee to return unto her, as a token of mercy unto thee from Our presence, and as an admonishment for others.
- 9 Beware lest ye commit that which would sadden the hearts of your fathers and mothers. Follow ye the path of Truth, which indeed is a straight path. Should anyone give you a choice between the opportunity to render a service to Me and a service to them, choose ye to serve them, and let such service be a path leading you to Me. This is My exhortation and command unto thee. Observe therefore that which thy Lord, the Mighty, the Gracious, hath prescribed unto thee.
- 10 And when thou dost come into the presence of Our servant whom We have named Basir, magnify from My behalf his countenance, for verily he occupieth with Us a station of great eminence. Say: O loved ones of God, be ye intimate with him and depart not from his company, for he shall guide you unto God, the Sovereign, the One, the All-Knowing, the All-Informed.
- 11 Then magnify from Our presence those souls who have believed in God and have remained steadfast in this Cause from which have slipped the feet of the wavering.
- 12 Then make mention, from the presence of the All-Merciful, of Our servant who hath been named Iman, and give him the glad-tidings of the waftings of the All-Glorious that blow from the direction of the mighty Throne. Say: Verily thou art of those who have attained unto the presence of God and have reached Him in this remote Prison.
- 13 And the Spirit from God be upon you, O concourse of the sincere ones. And praise be to God, the Lord of all the worlds.
- ارجعناك اليها و اختك لكي تقرّ عينها و تكون من الشاكرين
- 7 قل يا قوم عزّروا ابويكم ووقّروهما و بذلك ينزل الخير عليكم من سحب رحمة ربكم العليّ العظيم
- 8 انا لما اطلعنا بحزنها لذا امرناك بالرجوع رحمة من لدنا عليك و عليها و ذكرى للآخرين
- 9 اياكم ان ترتكبوا ما يحزن به آباءكم و امهاتكم ان اسلكوا سبيل الحق و انه لسبيل مستقيم و ان يخيركم احد في خدمتي و خدمة آباءكم و امهاتكم ان اختاروا خدمتهم ثم اتخذوا بها الى سبيل كذلك نصحناك و امرناك ان اعمل بما امرت من لدن ربك العزيز الجليل
- 10 و اذا حضرت تلقاء وجه عبدنا الذي سمّيناه بالبصير كبر من قبلي على وجهه و ان له عندنا شأن عظيم قل يا احباء الله آنسوا به و لا تفارقوا منه و انه يهديكم الى الله الملك الفرد العالم الخبير
- 11 ثم كبر من لدنا على الذينهم آمنوا بالله و كانوا من الراستخين في هذا الامر الذي زلت عنه اقدام المردين
- 12 ثم ذكر من قبل الرحمن عبدنا الذي سمّي بالايمان ثم بشره بنفحات السبحان التي تهبّ عن جهة عرش عظيم قل انك من الذينهم فازوا بلقاء الله و ادركوه في هذا السجن البعيد
- 13 و الروح من قبل الله عليكم يا ملا المخلصين و الحمد لله رب العالمين

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COMP_FAMP#44x, AVK3.056.18x,
MAS8.184

BH01993

To: Mir Abdur-Rahim Father of Nasrullah Vujdani, in Qamsar

- 1 O servant! Hearken to the call of thy Lord, the Most High, from the right hand of the Spot of Eternity, that thou mayest become aware of this Wronged One Who hath been imprisoned in this mighty prison, and beyond imprisonment hath been cast by the idolaters into this dark pit whose depths none can fathom save whom thy Lord, the Mighty, the Praised, willeth. If thou art able, let down the rope of trust and faithfulness that perchance the Youth may be drawn up thereby and the worlds be illumined by the light of His countenance.
- 2 Know thou that were the Dove of Baha to speak of what hath befallen It, all existence, both seen and unseen, would cease to be. Therefore hath It concealed the mysteries of the Cause within Its breast, yet the people remain heedless.
- 3 Say: O people of the Bayan! Fear God and contend not with Him with Whom should anyone contend, all who dwell in the highest Paradise and the realities of the Prophets and Messengers would curse him. Say: Were ye to look with the eye of God, ye would witness how the Temple of 'Ali rent the garment of patience, how the Reality of Muhammad fell prostrate upon the dust, and how the Holy Spirit crieth out at what ye have wrought, O ye who are wrapped in veils! Do ye make mention of 'Ali while slaying Him Who sent him with the truth? Fie upon you, O heedless ones! Do ye deny Him Who created the Spirit through a movement of the Pen moved by the fingers of Power? Woe unto you, O idolaters!
- 4 By God! Through what hath proceeded from the Breath of the All-Merciful at the heart of all creation, the realities of the Prophets and the hearts of the Messengers are gathered together. Then ye who, though ye should soar with the wings of detachment for seventy thousand ages, could never attain to the heaven of their knowledge, how much less to their innermost reality, the inaccessible, the exalted, the transcendent, the holy, the mighty, the impregnable. Blind are your eyes, O ignorant ones!
- 5 The Sun of Eternity hath shone forth from the Most Glorious Horizon, yet ye have not been illumined by Its radiance, though both worlds have been enlightened thereby. Say: Think ye that ye can prevent the clouds of holiness from their rain, or the winds of grace from their wafting, or the breezes of God

1 بِسْمِ اللَّهِ الْأَظْهَرِ الْأَعْلَى إِنْ يَا عَبْدَ اسْمِعْ نَدَاءَ رَبِّكَ الْعَلِيِّ الْأَعْلَى عَنْ يَمِينٍ بَقْعَةِ الْبَقَاءِ لِتَطْلُعَ بِهِذَا الْمَظْلُومَ الَّذِي سَجِنَ فِي هَذَا السَّجْنِ الْعَظِيمِ وَ مِنْ دُونَ السَّجْنِ أَوْقَعُوهُ الْمُشْرِكُونَ فِي هَذَا الْبَيْتِ الظُّلُمَاءِ الَّتِي لَنْ يَصِلَ إِلَى قَعْرِهَا أَحَدٌ إِلَّا مَنْ شَاءَ رَبُّكَ الْعَزِيزُ الْحَمِيدُ وَأَنْتَ لَوْ تَكُونُ مُسْتَطِيعاً فِي نَفْسِكَ فَأَدِلْ دُلُو التَّوَكُّلِ وَالْوَفَاءَ لَعَلَّ يَرْفَعُ بِهِ الْغَلَامَ وَيَسْتَشْرِقُ مِنْ أَنْوَارِ وَجْهِهِ الْعَالَمِينَ

2 ثُمَّ اعْلَمْ بِأَنَّ وِرْقَاءَ الْبَهَاءِ لَوْ تَتَنَقَّى بِمَا وَرَدَ عَلَيْهِ لَتَعْدَمَ كُلُّ الْوُجُودِ مِنَ الْغَيْبِ وَالشَّهُودِ وَلِذَا سَتَرَ اسْرَارَ الْأَمْرِ فِي صَدْرِهَا وَلَكِنَّ النَّاسَ يَكُونُونَ مِنَ الْغَافِلِينَ

3 قُلْ يَا مَلَأَ الْبَيَانَ اتَّقُوا اللَّهَ وَلَا تَجَادَلُوا بِالَّذِي لَوْ يَجَادَلُ مَعَهُ أَحَدٌ لِيلْعَنَهُ كُلٌّ مِنْ فِي مَلَأَ الْأَعْلَى ثُمَّ حَقَائِقُ النَّبِيِّينَ وَالْمُرْسَلِينَ قُلْ لَوْ تَنْظُرُونَ بَعَيْنَ اللَّهِ لِتَشْهَدُونَ بِأَنَّ هَيْكَلًا عَلَى شِقِّ قَبْرِ قَبِيصِ الْأَصْطَبَارِ ثُمَّ اسْتَقَرَّتْ حَقِيقَةُ مُحَمَّدٍ عَلَى التُّرَابِ وَ [يُصْح] رُوحِ الْقُدُسِ بِمَا فَعَلْتُمْ يَا مَلَأَ الْمَغْلِينَ أَمْ تَذْكُرُونَ عَلِيًّا وَ تَقْتُلُونَ الَّذِي أَرْسَلَهُ بِالْحَقِّ فَأَفْ لَكُمْ يَا مَلَأَ الْغَافِلِينَ أَمْ تَكْفُرُونَ بِالَّذِي خَلَقَ الرُّوحَ بِحَرَكَةٍ مِنْ قَلَمِ الَّذِي حَرَّكَتْهُ أَصَابِعُ الْقُدْرَةِ فَوَيْلَ لَكُمْ يَا مَلَأَ الْمُشْرِكِينَ

4 فَوَاللَّهِ بِمَا خَرَجَ مِنْ نَفْسِ الرَّحْمَنِ فِي قُطْبِ الْأَكْوَانِ يَحْشُرُ حَقَائِقُ النَّبِيِّينَ وَافْتَدَى الْمُرْسَلِينَ ثُمَّ الَّذِينَ هُمْ أَنْتُمْ لَوْ تَطِيرُونَ بِجَنَاحِينَ الْإِنْقِطَاعِ فِي سَبْعِينَ أَلْفَ قَرْنٍ لَنْ تَصِلُوا إِلَى سَمَاءِ عَرَفَانِهِمْ فَكَيْفَ حَقَائِقُهُمُ الْمَمْنَعُ الْمُرْتَفِعُ الْمُتَعَالَى الْمُقَدَّسُ الْعَزِيزُ الْمُنِيعُ عَمَتِ عِيُونَكُمْ يَا مَلَأَ الْجَهْلَاءِ

5 قَدْ اشْرَقَتْ شَمْسُ الْبَقَاءِ عَنْ أَفْقِ الْأَبْهَى وَأَنْتُمْ مَا اسْتَنْوَرْتُمْ بِضِيَائِهَا بَعْدَ الَّذِي اسْتَضَاءَ مِنْهَا الثَّقَلَيْنِ قُلْ أَمْ تَنْظُرُونَ بِأَنْكُمْ تَقْدِرُونَ أَنْ تَمْنَعَنَّ سَحَابَ الْقُدُسِ عَنْ امْطَارِهَا أَوْ أَرِيَا حُفْلَ الْفَضْلِ عَنْ هُبُوبِهَا أَوْ

from their blowing? Nay, by the Self of God, the Almighty, the Mighty, the Great! Should ye and all who are on earth deny, not a hair would be diminished from My servants who have prostrated themselves before My face, the Mighty, the Wondrous.

- 6 Say: Fear God, O people, and exchange not the good for the evil, nor light for darkness, nor the Spirit for what ye possess of satanic imaginings. Thus have We commanded thee that thou mayest remind the people with the words of thy Lord, the Most High, that they may turn towards the holy precincts at the Lote-Tree beyond which there is no passing, and hearken to what the Dove singeth upon the twigs of exalted glory. Should they hear thy word, good shall return unto them; otherwise, turn away from them and turn not towards them. Put thy trust in God, thy Lord, and He shall suffice thee against all the worlds.

- 7 Be thou assured by the grace of thy Lord, then stand firm upon the carpet of steadfastness and independence, and fear no one, for He shall protect thee from the harm of devils. Thus do We mention thee and command thee to act according to what thou hast been bidden by the Ancient Sender. And the Spirit be upon thee, O servant who gazeth toward the holy precincts, and upon those who have believed in God in these days wherein all have opposed Him in Whom they took pride, and thereby their names were inscribed among the idolaters.

ADMS#306

نسمات الله عن ارسالها لا فونفس الله المقتدر
العزیز العظیم لو تكفرون انتم و من على الأرض
كلها لن ينقص شعر من عبادى الذى سجدوا
لوجهى العزیز البديع

6 قل اتقوا الله يا قوم ولا تبدلوا الطيب بالخيث و
لا النور بالظلمه ولا الروح بما عندكم من وساوس
الشياطين كذلك امرناك لتذكر الناس بكلمات
ربك العلى الأعلى لعل يتوجهن الى شطر القدس
عند سدرة المنتهى ويسمعن ما تغن به الورقاء
على اغصان عز رفيع ان سمعوا قولك يرجع الخير
اليهم ومن دون ذلك فأعرض عنهم ولا تلتفت
اليهم وتوكل على الله ربك و انه يكفيك عن
العالمين

7 ان اطمئن بفضل مولاك ثم استقر على بساط
الاستقامة والاستقلال ولا تخف من احد و انه
يكفيك عن ضرر الشياطين كذلك اذكرناك و
امرناك ان اعمل بما امرت من لدن منزل قديم و
الروح عليك يا ايها العبد الناظر الى شطر القدس
وعلى الذينهم آمنوا بالله فى تلك الأيام التى كل
اعترضوا على الذى به افتخروا و بذلك كتب
اسمائهم من المشركين

BLIB_Or15725.082

BH02016

To: Muhsin, in Tabriz

- 1 In the name of Him Who hath established Himself between the heavens and the earth! This is an epistle from Him Who was in the hands of the enemies in the path of God, the Most High, the Most Exalted, and upon Whom fell the arrows of tribulation until He was imprisoned in this Most Great Prison - the station of Him from Whose robe's hem were severed the hands of those near unto God - unto him who hath heard the call of God, that he may stand firm in the Cause and be detached from those who believed and then denied God, the Most High, the Most Great.

1 بسم الذى قام بنفسه بين السموات والأرض هذا
كتاب من الذى كان بين يدي الأعداء فى سبيل
الله العلى الأعلى و ورد عليه سهام الشقاء الى ان
سجن فى هذا السجن الكبرى مقر الذى انقطع
عن ذيل رداءه اياذى المقرين الى الذى سمع نداء
الله ليستقر على الأمر و ينقطع عن الذينهم آمنوا
ثم كفروا بالله العلى العظيم

- 2 O servant! Know thou that tribulations in the Cause of God are sweeter than all else that hath been created between earth and heaven, and none shall find their sweetness save the hearts of the lovers. How many nights did I find solace in the chains of iron, and I would kiss them for love of God, the King, the Protector, the Mighty, the Bountiful. And how many days did I address my neck beneath the fetters, saying: "Blessed art thou for having borne, in the path of the Beloved, the chains of the oppressors." And I was grateful for all that befell Us, and We were among the thankful.
- 3 I bore such hardships as none had borne, until the Sun of the Cause shone forth upon all created things. Then rose up against Me those servants whom We had supported in all matters and taught throughout the months and years. And they reached such heights of opposition that they would read My words, then war against My Self, being unaware. They would seek help through My names, then shed holy blood with the swords of hatred. Thus dost thou witness the state of these people. Be thou possessed of keen insight.
- 4 O servant! Hear My counsel, then ponder what hath befallen My Self from previous peoples and what I have borne for God's sake. By God! It is a testimony unto all the worlds. Beware lest anything hold thee back from God. Be thou detached from all that veils thee from Him, then turn with all thy being to His shining, holy and luminous countenance. Verily, those who have denied God - God will seize them with a vengeance from His presence, and He is the most severe in retribution.
- 5 Then aid thy Lord through utterance. Say: O people! Have mercy upon yourselves and oppose not Him at Whose door the Faithful Spirit standeth, in Whose presence the denizens of the all-highest Paradise glory, and Whom the inhabitants of Paradise serve at all times. O people! Do ye deny Him through Whom God granted you victory in truth and raised the pavilions of the Cause upon the shore of a mighty sea? O people! This is the Lamp of God among you, which He hath preserved through His Most Great Name from the winds that blow from the direction of your hearts, O company of unbelievers! Be ye ashamed before Him Who created and fashioned you, and render not your deeds vain, but be among the doers of good.
- 6 Thus do We counsel thee, O thou who doest good, that thou mayest be beneficent in God's Cause and remind thyself of what the Spirit hath cast upon thee, and also remind the veiled souls who have neglected God's Cause and shall never attain understanding, who cling to traditions in their possession even
- 2 ان يا عبد فاعلم بأنّ البلاء في امر الله ليكون احلى
عن كلّ ما خلق بين الأرض والسّماء ولن يجد
حلاوته الا قلوب العاشقين و كم من ليل الى آنست
بسلاسل الحديد و كنت اقبلها حباً لله الملك
المهيمن العزيز الكريم و كم من ايام خاطبت عنقي
تحت الأغلال قلت طوبى لك بما حملت في سبيل
المحجوب اغلال الظالمين و كنت شاكرآ في كلّ ما
ورد علينا و انا شكّا شاكرين
- 3 و حملت من الشّدائد ما لا حملها احد الى ان
اشرقت شمس الأمر على الخلاق اجمعين اذا
اعترضوا على عباد الذين ايّناهم في الأمور و
علمناهم في الشّهور والسّنين و بلغوا في الاعراض
الى مقام يقرؤون كلماتي ثمّ يحاربون بنفسي و
لا يكونون من الشّاعرين يستعينون بأسمائي ثمّ
يسفكون دم القدس بسيف البغضاء كذلك
فاشهد شأن هذا الخلق و كن على بصيرة حديد
- 4 و انك يا عبد فاستمع نصحي ثمّ تفكّر فيما ورد على
نفسي من ملل القبل و ما حملت في الله تالله انه
لحجة على العالمين اياك ان يمنعك شيء عن الله
فانقطع عن كلّ ما يحجبك عنه ثمّ اقبل بكلك
الى وجهه المشرق المقدّس المنير انّ الذينهم كفروا
بالله فسوف يأخذهم الله بقهر من عنده و انه
لأشدّ المنتقمين
- 5 ثمّ انصر ربك بالبيان قل يا قوم ان ارحموا على
انفسكم و لا تتعرضوا بالذى يقبل بابه روح الأمين
و يفخر بلقائه اهل ملاء الأعلی و يخدمه اهل
الفردوس في كلّ حين و يا قوم أتكفرون بالذى
به نصركم الله بالحقّ و استرفعت سرادق الأمر
على شاطئ بحر عظيم و يا قوم هذا مصباح الله
بينكم و حفظه باسمه الأعظم عن ارياح التي تمرّ
عن شطر قلوبكم يا ملاء المشركين ان استحيوا عن
الذى خلقكم و سويكم و لا تبطلوا اعمالكم و كونوا
من المحسنين
- 6 كذلك امرناك يا ايّها المحسن لتكون محسناً في
امر الله و تذكر نفسك بما القى الروح عليك ثمّ
انفس المحتجبين الذينهم غفلوا عن امر الله و لن
تجد لهم من دراية و تمسكوا بالرواية بما عندهم بعد

after they have not comprehended the Cause. Thus have their souls enticed them in a matter and made them to be among the deniers. And thou, avoid those from whose hearts the breezes of holiness have been entirely cut off, and place thy trust in God, the Most High, the Most Glorious. Verily, He sufficeth thee in truth, and He is the best Sufficing One and Helper. And the Spirit be upon thee and upon thy son and thy family, and upon those who have passed over the Path and were among the detached ones.

الَّذِي مَا أَطْلَعُوا عَلَى الْأَمْرِ وَكَذَلِكَ سَوَّلَتْ لَهُمْ
أَنْفُسُهُمْ أَمْرًا وَجَعَلَهُمْ مِنَ الْمُنْكَرِينَ وَأَنْتَ تَجْتَنِبُ
عَنِ الَّذِينَ انْقَطَعَتْ عَنْ قُلُوبِهِمْ نَفْحَاتُ الْقُدُسِ
بِكُلِّهَا وَتَوَكَّلْ عَلَى اللَّهِ الْعَلِيِّ الْأَبْهَى وَأَنَّهُ يَكْفِيكَ
بِالْحَقِّ وَأَنَّهُ نَاصِرٌ كَافٍ وَنَصِيرٌ وَالرُّوحُ عَلَيْكَ
وَعَلَى وَلَدِكَ وَاهْلِكَ وَعَلَى الَّذِينَ مَرُّوا عَنْ
الصِّرَاطِ وَكَانُوا مِنَ الْمُنْقَطِعِينَ

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BH02018

To: *Aqa Siyyid Mirza*

¹ O Siyyid Mirza, upon him be the Glory of God! In the Name of God, the All-Knowing, the All-Informed! This is a Book from Us to him who hath been illumined by the lights that have shone forth from the horizon of his Lord's Will, the Most High, the Most Exalted, in the days when the Beauty of the Unseen cast aside the veil from His face and appeared with the sovereignty of His Most Glorious Name amidst the concourse of creation, and every thing proclaimeth that there is none other God but He, the Mighty, the Gracious.

¹ بِسْمِ اللَّهِ الْعَلِيمِ الْخَبِيرِ هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي
اسْتَضَاءَ مِنْ أَنْوَارِ الَّتِي اشْرَقَتْ عَنْ أَفْقِ إِرَادَةِ
رَبِّهِ الْعَلِيِّ الْأَعْلَى فِي أَيَّامِ كَشْفِ جَمَالِ الْغَيْبِ عَنْ
وَجْهِهِ الْغَطَاءِ وَظَهَرَ بِسُلْطَانِ اسْمِهِ الْأَبْهَى بَيْنَ مَلَأِ
الْإِنْشَاءِ وَيَنْطَلِقُ فِي كُلِّ شَيْءٍ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْكَرِيمُ

² Blessed art thou for having rent asunder the veils and for not having been hindered by the clouds of glory from turning towards thy Lord, the Mighty, the Bestower. The Spirit of God hath quickened thee and the breezes whose fragrances have been wafted throughout the worlds have awakened thee. Blessed art thou for having associated with him whom We have chosen for Our remembrance and whom thou didst honor when he came unto thee with the mention of God, the Beloved of those who know.

² طُوبَى لَكَ بِمَا خَرَقْتَ الْأَجَابِ وَ مَا مَنَعَكَ
السَّيِّحَاتِ عَنْ التَّوَجُّهِ إِلَى رَبِّكَ الْعَزِيزِ الْوَهَّابِ
وَ احْتِيكَ رُوحَ اللَّهِ وَ اِيْقَظْتِكَ نَسَمَاتِ الَّتِي
تَضَوُّعَتْ نَفْحَاتُهَا بَيْنَ الْعَالَمِينَ طُوبَى لَكَ بِمَا
عَاشَرْتَ مَعَ الَّذِي اصْطَفَيْنَاهُ لَذِكْرُنَا وَ عَزَّزْتَهُ حِينَ
الَّذِي وَرَدَ عَلَيْكَ بِذِكْرِ اللَّهِ مُحِبُّوبِ الْعَارِفِينَ

³ Take thou the Tablet of God and its effects, then leave those who have disbelieved even if they should come unto you with the scriptures of the first and the last ones, for today nothing shall profit anyone save attachment to this Cord which hath been stretched between the heavens and the earth. They who are in doubt in these days of their Lord - these shall have no portion of this Kawthar which hath flowed from the mouth of the loving-kindness of thy Lord, the All-Merciful, at the midmost heart of Paradise. God shall soon seize them with

³ خُذْ لَوْحَ اللَّهِ وَ اثْرِهِ ثُمَّ دَعْ الَّذِينَ كَفَرُوا وَلَوْ
يَأْتِيكُمْ بِصُحُفِ الْأَوَّلِينَ وَ الْآخِرِينَ لِأَنَّ الْيَوْمَ لَا
يَنْفَعُ أَحَدًا شَيْءٌ إِلَّا مَنْ تَمَسَّكَ بِهَذَا الْحَبْلِ الَّذِي
عَلَقَ بَيْنَ السَّمَوَاتِ وَ الْأَرْضَيْنِ إِنَّ الَّذِينَ فِي مَرِئَةٍ
فِي أَيَّامِ رَبِّهِمْ أَوْلَتْكَ لَيْسَ لَهُمْ نَصِيبٌ مِنْ هَذَا
الْكَاوْثَرِ الَّذِي جَرَى مِنْ فَمِ عِنَايَةِ رَبِّكَ الرَّحْمَنِ فِي

a mighty grip from His presence, for He is the most severe in punishment.

- 4 Soon will come unto you one who will call you to Satan. Thus doth the Pen of the All-Merciful inform you beforehand in a Tablet of wondrous glory. Say: O people, shun him and follow not those who have disbelieved in Him in Whom they had believed. By God! They dwell in nothing but manifest delusion. Say: O people! Do ye worship names and deny their Creator? Woe unto you from the punishment of a grievous day!

- 5 We have ordained for thee in the heaven of Our command a glorious and noble station. He, verily, aideth those who have stood firm in His Cause, and He is the Rewarder of the doers of good. Vain imaginings have encompassed all men except such as have laid hold on the hem of thy Lord's robe, the Almighty, the All-Knowing, the All-Wise. He is among the most exalted of creation - the denizens of the Supreme Paradise and the angels nearest to God send their prayers upon him. Say: With Him is the knowledge of all things. Not an atom's weight in the breasts of all created things can escape His knowledge. He recompenseth every soul for what it hath earned, and He knoweth all things.

- 6 We beseech God to manifest through thee that which shall bring joy to the eyes of them that have recognized His unity, and to make thee a standard of guidance among His creatures and a leader of His servants in this Day wherein the veils of glory have been rent asunder and God hath come with manifest beauty. At all times will He aid thee to remember and praise Him amongst His servants, for He hath power over all things.

- 7 Rejoice thou in God's loving-kindness and mercy, for His mercy hath encompassed thee through His grace - none can comprehend it save those who have soared in this atmosphere which God hath sanctified from the idle fancies of them that doubt. Were the veil to be lifted from what We have ordained for thee in this Tablet, the servants would be bewildered, nay thunder-struck. Therefore have We concealed it as a grace from Our presence, for He is the Ever-Forgiving, the All-Merciful.

- 8 We beseech God that He change not His decree and that He send down upon thee at all times that which will draw thee unto Him and sever thee from all else. There is none other God but He, the Giver, the Bountiful, the All-Knowing, the All-Wise. The fragrance that hath been wafted from the garment of thy Lord, the Most High, the Most Exalted, be upon

قطب الجنان فسوف يأخذهم الله بقهر من عنده
وأنه أشد الآخذين

4 فسوف يأتيكم من يدعوكم الى الشيطان كذلك
أخبركم قلم الرحمن من قبل في لوح عزّ بديع قل
يا قوم تجنّبوا عنه ولا تتّبّعوا الذين كفروا بالذي
آمنوا تالله ان هم الا في ضلال مبين قل يا قوم
أعبدون الأسماء وتكفرون بموجدها فويل لكم
من عذاب يوم عظيم

5 و قد قدر لك في سماء الأمر مقام عزّ كريم
أنه يؤيّد الذين استقاموا على امره وأنه هو موقّ
أجور المحسنين وقد غشت الأوهام كلّ الأنام
الا من تشبّث بذيل ربك المقتدر العزيز العلام
أنه من اعلى الخلق يصلّي عليه اهل ملاء الأعلى ثم
ملائكة المقرّبين قل عنده علم كلّ شيء لا يعزب
عن علمه ما هو المستور في صدور الخلائق اجمعين
يجزى كلّ نفس بما كسبت وأنه بكلّ شيء عليم

6 نسئل الله بأن يظهر منك ما تقرّبه عيون الموحدّين
ويجعلك علم الهداية بين البرية وقائد العباد في
هذا اليوم الذي شقّت فيه سبحات الجلال واتى
الله بجمال مبين وفي كلّ حين يؤيّدك على ذكره
وثنائه بين عبادته وأنه لعلّى كلّ شيء قدير

7 ان افرح بعناية الله ورحمته وإن رحمته احاطتكم
بالفضل ولا يعقلها الا الذينهم طاروا في هذا الهواء
الذي قدّسه الله عن ظنون المريين ولو يكشف
الغطاء عما قدر لك في هذا اللوح ليتحيرن العباد
بل ينصعقن لذا سترناه فضلاً من لدنا وأنه هو
الغفور الرحيم

8 نسئل الله بأن لا يعقبه البداء وينزل عليك في
كلّ حين ما يجذبك اليه وينقطعك عما سواه
لا اله الا هو المعطى الباذل العليم الحكيم والنفحة
التي فاحت عن قيص ربك العلى الأعلى عليك
و على من معك من عباد الله المخلصين

AQA7#349 p.028b

thee and upon them that are with thee among God's sincere servants.

BH02019

To: Haji Muhammad Sadiq

- 1 O Muhammad-Sadiq! In the name of God, the Most Exalted, the Most Glorious! This is a letter from the Prisoner to him who hath believed in God, the Protector, the Self-Subsisting, who came to Iraq and upon whom shone the Day-Star of the horizons with mighty splendors, who entered the Spot of Paradise and attained the presence of his Lord, the Most High, the All-Knowing, with Whom the Tongue of God conversed in words of impregnable glory whereby were created the heavens and earths, the treasures of inner meanings were revealed among His creation, and there emerged from the earth what God, the King, the Powerful, the Forgiving, the Merciful, had buried therein of His treasures.

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَبْهَى هَذَا كِتَابٌ مِنْ لَدَى الْمَسْجُونِ إِلَى الَّذِي آمَنَ بِاللَّهِ الْمُهَيِّمَنِ الْقَيُّومِ وَوَرَدَ الْعِرَاقَ وَاشْرَقَ عَلَيْهِ نَيْرُ الْآفَاقِ بِأَنْوَارٍ عَظِيمٍ وَدَخَلَ بَقْعَةَ الْفَرْدَوْسِ وَحَضَرَ تَلَقَّاءَ وَجْهِ رَبِّهِ الْعَلِيِّ الْعَلِيمِ وَتَكَلَّمَ مَعَهُ لِسَانُ اللَّهِ بِكَلِمَاتٍ عَزَّزَ مَنِيْعَ الَّتِي بِهَا خَلَقْتَ السَّمَوَاتِ وَالْأَرْضِينَ وَظَهَرَتْ كُنُوزُ الْمَعَانِي بَيْنَ خَلْقِهِ وَخَرَجَ مِنَ الْأَرْضِ مَا دُفِنَ فِيهَا مِنْ خَزَائِنِ اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْغَفُورِ الرَّحِيمِ
- 2 Blessed art thou for having attained the Most Great Scene, the Spot wherein was established the throne of thy Lord, the All-Merciful, and thou wert among those who attained. However, in those days the appointed time for the Cause had not been fulfilled, therefore We concealed the Face lest the servants recognize it, though it was shining from the horizon of holiness with manifest radiance. When the appointed time was fulfilled, the veils were rent asunder and thy Lord, the Mighty, the Bestower, appeared from behind them and spoke a word whereat all in the heavens and earth were struck with terror.

2 طُوبَى لَكَ بِمَا وَرَدَتْ مَنَظَرَ الْأَكْبَرِ مَقَرَّ الَّذِي فِيهِ اسْتَقَرَّ عَرْشُ رَبِّكَ الرَّحْمَنِ وَكُنْتَ مِنَ الْفَائِزِينَ وَلَكِنْ فِي تِلْكَ الْأَيَّامِ مَا تَمَّتْ مِيقَاتُ الْأَمْرِ لَذَا سَتَرْنَا الْوَجْهَ لَثَلَا يَعْرِفُهُ الْعِبَادُ وَلَوْ أَنَّهُ كَانَ مُشْرِقًا عَنْ أَفْقِ الْقُدُسِ بَضِيَاءً لَا يَحْجُبُ مَبِينٌ فَلَبَّا تَمَّتْ الْمِيقَاتُ شَقَّتْ الْأَحْجَابُ وَطُلِعَ عَنْ خَلْفِهَا رَبُّكَ الْعَزِيزُ الْوَهَّابُ وَتَكَلَّمَ بِكَلِمَةٍ إِذَا فُزِعَ كُلٌّ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَّ الَّذِينَ طَهَرُوا الْبَصَرَ عَنِ الْأَسْمَاءِ وَتَوَجَّهُوا إِلَى مَالِكِهَا
- 3 By God! Those who have purified their vision from names and turned to their Creator are among the choicest of creation - through them mercy descends from the clouds of the Cause and there grows from the earth the plants of knowledge and wisdom from the presence of One mighty and knowing.

3 تَاللَّهِ أَنَّهُمْ مِنْ خَيْرَةِ الْخَلْقِ وَبِهِمْ تَنْزِلُ الرَّحْمَةُ مِنْ سَحَابِ الْأَمْرِ وَيَنْبِتُ مِنَ الْأَرْضِ نَبَاتُ الْعِلْمِ وَالْحِكْمَةِ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ
- 4 Know thou that We have not forgotten thee - be thou assured by the grace of thy Lord. Verily He forgets not His sincere servants. We have sent down to thee a Tablet wherein is detailed all things, wert thou of those who know. However, when Satan lurked in every pathway, We were prevented from sending it. When the way was opened by Our power, We sent thee this

4 ثُمَّ عَلِمَ بَأَنَّا مَا نَسِينَاكَ إِنْ أَطْمَئِنَّ بِفَضْلِ مَوْلَاكَ أَنَّهُ لَا يَنْسِي عِبَادَهُ الْمُخْلِصِينَ إِنَّا نَزَّلْنَا عَلَيْكَ لَوْحًا فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ إِنْ أَنْتَ مِنَ الْعَالِمِينَ وَلَكِنَّ الشَّيْطَانَ لَمَّا قَعَدَ عَلَى كُلِّ مَرْصَدٍ لَذَا مَنَعَنَا مِنْ أَرْسَالِهِ فَلَمَّا فَتَحَ السَّبِيلَ بِقُدْرَةٍ مِنْ عِنْدِنَا أَرْسَلْنَا

mighty, impregnable Tablet that thou mayest find from it the fragrance of the Beloved and be independent of the tablets of the worlds.

اليك هذا اللوح العزيز المنيع لتجد منه رايحة
المحجوب و تستغنى به من الواح العالمين

- 5 Say: Through one word of this Tablet have all the Tablets of God been sent down aforetime. Beware, O people, lest ye deny it and be of the heedless. This is He of Whom the Bayan spoke, sent down by your Lord, the Mighty, the Powerful. Say: O people, be ye ashamed before Him Who created you by His command, and deny not Him but for Whom the Books of God, the Just King, the Wise, would not have been revealed.

5 قل ان بكلمة من هذا اللوح قد نزلت الواح الله
من قبل اياكم يا قوم ان تكفروا به و تكونن من
المعرضين هذا هو الذي نزل البيان في شأنه من
لدن ربكم المقتدر القدير قل يا قوم ان استحيوا عن
الذي خلقكم بأمر من عنده و لا تكفروا بالذي
لواه ما نزلت كتب الله الملك العادل الحكيم

- 6 Fear thou no one, but remember thy Lord - verily He will guard thee from the hosts of the wrongdoers.

6 و انتك انت لا تخف من احد ثم اذكر ربك و
انه يحرسك من جنود الظالمين

- 7 Say: O loved ones! Ye dwell in your homes while the Youth is imprisoned by the hands of the heedless. Ye lie upon your couches while the Eye of God rains tears from the oppression of these unbelievers. Time hath brought Me so low that he who was created by My word hath risen to oppose Me and prideth himself in serving Me - God is witness to what I say. Soon shall they know, when death comes upon them and their frames tremble from the force of divine wrath - then shall they cry: "Alas for what we neglected toward our Lord, the All-Merciful! We were truly among the most lost!" Though their souls be seized and they be among the dead before thy Lord, they are deaf, dumb and blind, though they witness things and speak what their selves and desires confirm unto them. Thus have We judged with truth, and I am the Doer of what I will.

7 قل يا ملاء الأحياء انتم سكنتم في بيوتكم و كان
الغلام محبوساً بأيدي الغافلين و انتم ترقدون على
فراشكم و تمطر عين الله من ظلم هؤلاء المشركين
ان الدهر انزلى انزلى حتى قام على الاعراض
من خلق بقولى و كان ان يفتخر بخدمتى و كان
الله على ما اقول شهيد فسوف يعرفون حين الذي
يأتيهم الموت و تضطرب اركانهم من سطوة القهر
اذاً يقولون وا حسرتا على ما فرطنا في جنب ربنا
الرحمن و كنا قوم سوء اخسرين ولو ان حينئذ
قبضت ارواحهم و اذاً هم بين يدي ربك لمن
الميتين اولئك صم بكم عمى ولو يشهدون الأشياء
و يتكلمون بما يؤيدهم انفسهم و اهوائهم كذلك
حكمتنا بالحق و انا الفعّال لما اريد

- 8 Convey God's greetings to the faces of those who have turned to His Face and detached themselves from the ungodly. Praise be to God, thy Beloved and the Beloved of the mystics.

8 كبر من قبل الله على وجوه الذين توجهوا الى
وجهه و انقطعوا عن المشركين و الحمد لله محجوبك
و محجوب العارفين

BLIB_Or15725.166

BH02025

- 1 In the name of God, the Holy, the Most Holy. 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَقْدَسِ
- 2 O denizens of the Concourse on High! Other decrees have been ordained for Us, and they are intending yet another Pit into which to hurl this eternal Joseph. That Pit is in the fortress of 'Akka. 2 يَا أَهْلَ مَلَأِ الْأَعْلَى قَدْ قَدَّرْنَا قَضَايَا أُخْرَى وَارَادُوا لِيُوسِفَ الْبَقَاءَ بُرّاً أُخْرَى فِي حِصْنِ الْعِكَّا
- 3 Very soon they will expel Us from this land and they will incarcerate Us there. In truth that city is decrepit, unclean; its air is bad, its waters are polluted and foul-smelling, and they wish to shut from His Face all bounties and gifts which have been ordained for His Self by God, the Omnipotent, the Almighty, the All-knowing. Very soon you shall see and hear that of which We inform you in this Tablet - things whereat the tears of the near ones will be shed, and mysteries of divine decree about which the lamentations of the sincere ones will be raised - all by virtue of what will befall us yet another time. In all circumstances We thank God in all that will befall us in his love and his good pleasure. 3 فَسَوْفَ يُخْرِجُونَنَا مِنْ هَذِهِ الْأَرْضِ وَيَحْبِسُونَنَا فِيهَا وَانْهَآ مَدِينَةٌ خَرِبَةٌ غَيْرُ مَنْزَهَةٍ هَوَائِهَا رَدِيَّةٌ وَمَائُهَا مَنْتَنَةٌ وَارَادُوا أَنْ يَسُدُّوا عَلَى وَجْهِ الْغَلَامِ نِعْمَاءَ الَّتِي قَدَرْتُ لِنَفْسِهِ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْغَلَامِ فَسَوْفَ تَنْظُرُونَ وَتَسْمَعُونَ مَا أَخْبَرْنَاكُمْ بِهِ فِي هَذَا اللَّوْحِ الَّذِي يَتَذَرَّفُ عَيْنِ الْمُقَرَّبِينَ بِمَا رَقَمَ فِيهِ مِنْ أَسْرَارِ الْقَضَاءِ وَيَرْتَفِعُ صُحُوبُ الْخَلَصِينَ بِمَا يَرِدُ عَلَيْنَا كَرَّةً أُخْرَى إِنَّا نَشْكُرُ اللَّهَ بِمَا يَرِدُ عَلَيْنَا فِي حُبِّهِ وَرِضَائِهِ وَ
- 4 As to Akka it is a City one direction of which is towards the River Jordan across which the Friend of God, Abraham, passed and in whose environs He called God His Lord using the melodies of the peoples of Paradise. In another direction it faces the Holy and Sacred Vale from which was raised the call of all the Prophets and Messengers saying: "Here we are! Here we are! O Lord our God!" Very soon We shall smell its air and We shall hear all that was raised therein. And yet from another direction 'Akka faces the wilderness of Sinai. I swear by the righteousness of God! When this Youth turns towards it every atom of its earth, every leaf of its trees, and every pebble of its sands cries out saying: "there is none other God but He". 4 إِنَّهَا مَدِينَةٌ جِهَةٌ مِنْهَا إِلَى نَهْرِ الْأُرْدُنِ الَّذِي عَبْرَ عَنْهُ الْخَلِيلِ وَدَعَا اللَّهُ رَبَّهُ رَبُّوَاتِ أَهْلِ الْفَرْدُوسِ وَجِهَةٌ أُخْرَى إِلَى بَرِيَّةِ الْقُدْسِ الَّتِي فِيهَا ارْتَفَعَ نِدَاءُ النَّبِيِّينَ وَالْمُرْسَلِينَ بِأَنْ لِيَبْكِ اللَّهُمَّ لِيَبْكِ فَسَوْفَ نَسْتَنْشِقُ هَوَائِهَا وَنَسْمَعُ مَا ارْتَفَعَ فِيهَا وَجِهَةٌ أُخْرَى إِلَى بَرِيَّةِ السَّيْنَاءِ تَالَهُ إِذَا يَتَوَجَّهَ الْغَلَامُ إِلَيْهَا يَنْطِقُ كُلُّ ذَرَّةٍ مِنْ ذُرَاتِهَا وَكُلُّ وَرْقَةٍ مِنْ أَشْجَارِهَا وَكُلُّ رَمَلٍ مِنْ رَمْلِهَا بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
- 5 O my Friends when you shall hear of My calamities, the like of which the eye of creation has not seen, do not be saddened inasmuch as We have been created for all these afflictions and tribulations and God has ordained that they be the oil for My Lamp. Blessed is the one who understands My meaning and blessed is the one who is enraptured by the fragrances of the words of this Youth Who has always been the targets of the arrows of men in the path of God. 5 أَنْ يَا أَحِبَّائِي إِذَا سَمِعْتُمْ رِزَايَاتِي الَّتِي لَا مِثْلَ لَهَا فِي الْإِبْدَاعِ لَا تَحْزَنُوا لِأَنَّا خَلَقْنَا لِلْبَلَايَا وَجَعَلَهَا اللَّهُ دَهْنًا لِهَذَا الْمَصْبَاحِ فَهَنِيئًا لِمَنْ يَعْرِفُ لَحْنَ الْقَوْلِ وَيَأْخُذُهُ نَفْحَاتُ كَلِمَاتِ هَذَا الْغَلَامِ الَّذِي كَانَ هَدَفًا لِلْسَّهَامِ الْأَنَامِ فِي سَبِيلِ اللَّهِ
- 6 Say unto them: this is a Youth for if He were to be drowned in the sea He will praise God in the company of the fish of the sea, and if His head be raised on the cross He will make mention of His God, the All Merciful. And if every member of 6 قُلْ إِنَّ هَذَا غَلَامٌ لَوْ يَغْرُقُونَهُ فِي الْبَحْرِ يَسْبَحُ مَعَ الْحَيْتَانِ لَوْ يَنْصَبُونَ رَأْسَهُ عَلَى السَّنَانِ لِيَذْكُرَ بَيْنَ الْعِبَادِ رَبَّهُ الرَّحْمَنَ وَلَوْ يَقْطَعُونَ أَعْضَاءَهُ كُلَّ عَضْوٍ مِنْهُ يَنَادِي قَدْ فَرَزْتُ بِمَا هُوَ أَمَلِي وَرَجَائِي

His body be cut, that cut member will raise its voice testifying:
“in truth I have attained to that which was my highest hope
and highest aspiration.”

- 7 O My loved ones! Be not grieved. Rather walk over My traces and cling firmly to the Cord of God. If the veil be lifted you would all sacrifice yourselves to hear that Word that ascendeth from the mouth of the Well-Beloved, and so much will yearning enrapture your beings that chains and tumults will not deter you from turning to this Luminary of the entire world.

7 انتم يا احبائي لا تحزنوا ثم اسلكوا على اثرى
وتمسكوا بعروة الله لو يكشف الغطاء لتفدون
انفسكم لاستماع كلمة التي تخرج من فم المحبوب
و يأخذكم جذب الاشتياق على شأن لا يمنعكم
السلاسل وضوضاء اهل النفاق عن التوجه الى
نير الآفاق

- 8 O My loved ones! You are the children of the Spirit. Be not grieved over your bodies. Rather be gladdened by the glad-tidings of the All-Merciful with spirit and fragrance. Then remain steadfast in the love of God and His Cause, then follow what hath been revealed in the Book and follow not every doubtful misbeliever. Thus doth the Youth counsel you at a time when He is immersed in an ocean of sorrows through what the hands of the heedless have wrought, while My tongue, My heart, My limbs and My hair all proclaim “Praise be to God, the Lord of all worlds.” The Youth hath been prevented from writing, else We would have sent to each one of the loved ones of God that which would cause him to be detached from all the worlds. My Self hath been imprisoned, then My Pen, and the latter is greater than the former. This hath not occurred except due to lack of capacity in the realm of creation. Soon shall come a time when they shall become aware of some of what they have perpetrated; they shall weep and supplicate but shall find nothing for themselves to compensate for what hath passed them by. Thus doth the Pen of Truth inform you, and verily your Lord, the All-Merciful, is witness to what they have done and what they do, and He is indeed cognizant of what lieth within the breasts.

8 يا احبائي انتم ابناء الروح لا تحزنوا من اجسادكم
ان استبشروا ببشارات الرحمن بروح وريحان
ثم استقيموا على حب الله و امره ثم اتبعوا ما
نزل في الكتاب ولا تعقبوا كل مشرك مرتاب
كذلك ينصحكم الغلام حين الذي يتغمس في
بحر الأحزان بما اكتسبت ايدي الغافلين و ينطق
لساني و قلبي و جوارحي و شعري بأن الحمد
لله رب العالمين و قد منع الغلام عن التحرير
والأ لأرسلنا الى كل واحد من احباء الله ما
يجعله منقطعاً عن العالمين قد حبس نفسي ثم
قلبي و الآخر اعظم من الأول و هذا لم يكن
الآ لعدم الاستعداد في اهل اليجاد سوف يأتي
زمان يستشعرون ببعض ما ارتكبوا ينوحون و
يتضرعون و لا يجدون لأنفسهم ما يغنيهم عما
فات منهم كذلك يخبركم قلم الصدق و ان ربكم
الرحمن لشهيد على ما عملوا و يعملون و انه لعليم
بما في الصدور

INBA73:331, NLAI_BH2.215, AQA6#216

p.048

BH02038

1 In His Name, the Beloved One!

1 باسمه المحبوب

2 O emigrant unto God! Hearken unto the voice of this Bird of Immortality, who hath been afflicted beneath the talons of the wicked, and upon whom hath descended in the path of the Beloved that which hath descended upon no one else, who hath at every moment drunk from the cup of destiny and quaffed from the chalice of tribulation. Yet praise be to God that we have bowed our heads in acceptance of the Friend's good-pleasure and set our hearts upon His decree. We do not complain of the oppression of enemies nor do we protest the tyranny of the wicked. We eagerly seek the arrows of our Beloved's decree and yearn for the poison of tribulation in His path. We have attached our hearts to Him and become detached from all else. I swear by His beauty that all else hath been non-existent and all save Him shall cease to be.

2 ای مهاجر الی الله بشنو ندای این طیر بقا را که در تحت مخالب اشقیا مبتلا شده و وارد شده بر او در سبیل محبوب آنچه بر احدی وارد نشده و در کلّ حین از کأس قضا چشیده و از جام بلا نوشیده و لکن حمد خدا را که برضای دوست سر نهاده ایم و بقضایش دل بسته ایم از جور اعدا ننالیم و از ظلم اشقیا شکوه نداریم تیرهای قضای محبوب را بجان طالیم و زهر بلا را در سبیلش مشتاق و آمل باو دل بسته ایم و از دوش منقطع گشته ایم قسم بجمالش که غیش معدوم بوده و ماسوایش مفقود خواهد بود

3 And thou, O traveling servant and emigrant, hearken unto My call with the ear of thy soul. Be steadfast in the path of the All-Merciful in such wise that should all who are in the heavens and earth arise to turn thee away, thou wouldst not slip from the path of His love nor remain distant from the way of His good-pleasure. Purify thy heart from the world and all that is therein, and with holy detachment turn thy soul toward the All-Merciful. At all times be occupied with His remembrance and be severed from all else, for all else neither nourishes nor satisfies. All things are captive in the grasp of His power and all the wealthy are poor at the threshold of His riches. Strive that thou mayest drink from the pure crystal waters of His grace and enter beneath the shade of His all-encompassing mercy. At all times soar in the heaven of inner meanings and contemplate the wonders of His divine craftsmanship, that thou mayest not remain heedless of the wonders of His power nor be veiled from beholding the mysteries of His handiwork.

3 و توای عبد مسافر مهاجر بشنو ندایم را از گوش جان در سبیل رحمن مستقیم شو بشأنیکه اگر کلّ من فی السموات و الأرض بر اعراضت قیام نمایند از صراط حبش نلغزی و از سبیل و دش دور نمائی قلبت را از دنیا و آنچه در اوست طاهر نما و بین قدس رحمن بجان توجه کن و در کلّ حین بذکرش مشغول شو و از ماسوایش منقطع چه که دوش لایسمن و لایغنی بوده و خواهد بود کلّ شیء در قبضه قدرتش اسیرند و کلّ اغنیا در ساحت غنائش فقیر جهدی نما تا از زلال سلسال عنایتش بنوشی و در ظلّ رحمت منبسطه اش درآئی در کلّ حین بسماء معانی طیران نما و در بدایع صنع ربّانی تفکر کن تا از بدایع قدرتش غافل نشوی و از مشاهده اسرار صنع اش محتجب نمائی

4 Adorn thy tongue with His remembrance and give peace to thy heart through His love. God willing, thou shouldst manifest thyself in such wise that the signs of God become evident and apparent in thy deeds, words and actions amongst His servants. For in this day most people remain veiled from God's Cause and are occupied with their own comfort. How many souls there are who claim attachment to the Truth yet remain far heedless of it, for association is not perfected through words alone and no claim is validated without proof. Thus those who claim attachment to the Truth must surely manifest signs of

4 زبان را بذکرش تزیین و قلب را بحبش تسکین ده و انشاء الله باید بشأنی ظاهر شوی که از افعال و اعمال و اقوال آثار حق در مابین عباد ظاهر و هویدا گردد چه که الیوم اکثری از ناس از امر الله محتجب مانده اند و براحت نفس خود پرداخته اند بسا نفوس که خود را بحق نسبت میدهند و لکن از حق بسی غافلند چه که نسبت بقول تمام نشود و صادق نیاید البته هر دعوی را برهان باید و هر ادعا را حجتی شاید پس کسانی که خود را بحق منسوب میدارند البته باید

sanctity in their deeds and the radiance of joy must be witnessed in their countenances.

- 5 In any case, your honor must gather the loved ones of God upon the universal Word and ever remind them of the wondrous verses of His remembrance. Whosoever arises today to teach God's Cause shall be confirmed by the Holy Spirit and aided by the hidden divine power.

- 6 Convey wondrous greetings to all the friends of God who dwell in that land. God willing, we hope that thou shalt not remain deprived of the cloud of the All-Merciful's mercy nor be left hopeless of the rain-clouds of divine bounty, for His grace hath ever been and shall ever remain with His loved ones. And peace be upon him who followeth the Truth.

آثار تقدیس از فعلشان ظاهر شود و نضره نعيم
از وجهشان مشاهده گردد

5 باری آنجناب باید احبای الهی را بر کلمه جامع
جمع نماید و در کلّ حین بیدایع ذکرش متذکر
دارد و هر نفسیکه الیوم بتبلیغ امر الله قیام نماید
روح القدس تأییدش فرماید و قدرت غیبی الهی
اعانتش نماید

6 دوستان الهی که در آن دیار موجودند بجمع
ذکر بدیع برسان انشاء الله امیدواریم که از سحاب
رحمت رحمانی محروم نمانی و از غمام فیض ربّانی
مأیوس نشوی چه که فضلش با محبتش لم یزل و
لا یزال بوده و خواهد بود و السلام علی من اتبع
الحقّ

RSBB.128, GHA.005ax, GJV.007,
YFY.059-060

BH02047

To: Mulla Muhammad Qabl-i-Ali Haji

- 1 In the Name of God, the Most Mighty, the Most Holy, the Most Exalted!
- 2 Glorified is He Who sends down the verses in truth for people who understand. Verily, there is no God but Him. His is the creation and the command. All were created by His command and all are prostrating before Him. Among them are those who recognize and prostrate, and among them are those who prostrate but do not recognize. Thus are all worshippers. And he who worships but does not recognize - his deeds are not accepted and return unto himself, if you but knew. And he who recognizes his Lord - his deeds have ascended unto God. Thus has the matter been ordained, but people do not understand.
- 3 Say: O people! Recognize God, then observe what He has ordained in the Tablets of His laws and ordinances, and be not of those who differ. Say: Deeds must follow recognition - thus have you been commanded in all the Tablets and in this blessed, mighty and praiseworthy Tablet. Say: All remembrances have ended in this Most Great Remembrance, and all paths have ended in this Straight Path. Say: Verily, He was Ali in a mighty and glorious Book, then Muhammad in the Furqan, if

1 بسم الله الأعزّ الأقدس الأعلى

2 سبحان الذی نزل الآيات بالحقّ لقوم یفقهون الله
ما من اله الا هو له الخلق و الأمر کلّ خلقوا
بأمره و کلّ له ساجدون و منهم من عرف و
سجد و منهم من سجد و لا یعرف و کذلک کلّ
عابدون و الذی یعبّد و لا یعرف لم یقبل عمله و
یرجع الی نفسه ان انتم تعرفون و الذی عرف ربّه
و قد صعد الی الله عمله و کذلک کان الأمر
ولکن الناس هم لا یفقهون

3 قل یا قوم اعرفوا الله ثمّ اعملوا ما حدّد فی
الألواح من سننه و شریعه و لا تختلفون قل
انّ الأعمال ینبغی بعد العرفان و کذلک امرتم
فی کلّ الألواح و فی هذا اللوح المبارک العزیز
المحمود قل قد انتهت الأذکار الی هذا الذکر
الأعظم و انتهت السبل الی هذا السبیل المستقیم

you be of those who know, then Husayn in a luminous and mighty Book.

- 4 Say: O people! Differ not in the Cause of God. Behold His Messengers in this Messenger, and His verses in these holy, mighty and wondrous verses. Beware lest you make distinctions between them. Bear witness to them all in this Most Great and Mighty Announcement. Say: This is a station beyond your allusions, O heedless ones! Thus was it revealed in the Bayan, if you be of those who testify.

- 5 O servant! Arise by God's leave and command. Cast names behind you, idols to your left, and vain imaginings beneath your feet. Take in My name the cup of My praise filled with the wine of My remembrance and My glory. Drink from it again and again, and pay no heed to the clamor of the idolaters. Whenever their outcry and screaming rises, drink again from the cup, again and yet again, to spite them. Thus have you been commanded by One All-Knowing, All-Wise. Walk in My footsteps and My way, and be not of the heedless ones.

- 6 In the days when the Luminary of the horizons arose with God's command in Iraq, the people of hypocrisy opposed Him and sought to shed His blood, having followed the evil ones. We did not withhold the Cause because of their opposition to the remembrance of God, your Lord and the Lord of all worlds. The more they increased in opposition, the more We increased in manifestation, to spite them. Thus was the matter decreed, if you be of those who hear.

- 7 Shatter the idols of vain imaginings by the command of your Lord, the Mighty, the All-Knowing. Then cut yourself off from every sinful misbeliever. Then the people gathered around His love and His Cause - and this is indeed a great bounty. Thus have We caused the Kawthar of utterance to flow from the finger of your Lord, the Mighty, the Bestower, that you might drink and be of those who are thankful to God Who created you by His command and made you among His successful servants.

- 8 And the Spirit be upon you and upon those with you and upon those who turn toward the holy court with a pure and luminous heart. The Most Glorious! Therefore glorify God before the face of your father and mother and family, and by His glorification the people of Paradise and the angels of the highest heaven glorify Him.

قل انه لعلّ في كتاب عزّ عظيم ثمّ محمد في الفرقان
ان انتم من العارفين ثمّ الحسين في كتاب عزّ منير

4 قل يا قوم لا تختلفوا في امر الله ان اشهدوا سفراته
في هذا السّفير ثمّ آياته في هذه الآيات المقدّس
العزیز البديع اياكم ان تفرّقوا بينهم فاشهدوا كلّهم
في هذا النّبأ الأعظم العظيم قل هذا مقام انقطعت
عنه اشاراتكم يا ملأ الغافلين كذلك نزل في البيان
ان انتم من الشاهدين

5 انك انت يا عبد قم باذن الله و امره ثمّ دع
الاسماء عن ورائك ثمّ الأصنام عن شمالك ثمّ
الأوهام تحت قدمك و خذ باسمي كأس ثنائ
التي ملئت من نحر ذكرى و بهائي ثمّ اشرب منها
مرّة بعد مرّة و لا تلتفت الى وضوء المشركين
كلما يرتفع ضجيجهم و صريخهم انك فاشرب
من الكأس مرّة بعد اخرى رغماً لأنفهم كذلك
امرت من لدن عليم حكيم فامش على اثرى ثمّ
سجّيتي و لا تكن من ملأ الغافلين

6 و في ايام التي قام نير الآفاق على امر الله في شطر
العراق اعترض عليه ملأ النفاق و ارادوا سفك
دمه بما اتبعوا الشياطين و انا ما منعنا عن الأمر
لاعراضهم عن ذكر الله ربّك و ربّ العالمين كلّما
زادوا في الاعراض زدنا في الظهور رغماً لأنفسهم
كذلك قضى الأمر ان انتم من السامعين

7 كسر اصنام الأوهام بأمر ربّك العزيز العلام ثمّ
انقطع عن كلّ مشرك اثم ثمّ اجتمع الناس على
حبّه و امره و انّ هذا الفضل العظيم كذلك اجرنا
لك كوثر البيان من اصبع ربّك العزيز المنان
لتشرب و تكون من الشاكرين لله الذي خلقك
بأمر من عنده و جعلك من عباده الفائزين

8 و الروح عليك و على من معك و على من اقبل
الى شطر القدس بقلب طاهر منير الأبهى اذا كبر
الله على وجه ابك و امّك و اهلك و بتكبيره
يكبر اهل الفردوس ثمّ ملائكة العالين

BLIB_Or15725.451

BH02083

To: Aqa Muhammad Husayn brother of Muhajir, in Isfahan

- 1 In the Name of God, the Most Glorious, the Most Splendid 1 بِسْمِ اللَّهِ الْبَهِيِّ الْأَبْنِيِّ
- 2 He is the Peerless One in the dominion of Glory. 2 هُوَ الْفَرْدُ فِي جَبْرُوتِ الْبَهَاءِ
- 3 O thou whose name hath been named with My Name in the Kingdom of Names! Hearken unto that which the Spirit casteth upon thee from the heaven of a wondrous might. Then stand thou steadfast in the love of God and in His Faith; for We have beheld the people, in those days, sunk in a vain imagining that lay heavily upon the inmost veil. Do thou rend asunder the veils of idle fancy with the fingers of power, from One Who is mighty, all-powerful. 3 اِنْ يَا اسْمَ الَّذِي سَمِّيتَ بِاسْمِي فِي مَلَكُوتِ الْأَسْمَاءِ اَسْمِعْ مَا يَلْقِيكَ الرُّوحُ مِنْ سَمَاءٍ عَزَّ بِدِيْعَا ثُمَّ اسْتَقِمْ عَلَيَّ حَبَّ اللَّهِ وَدِينَهُ لِأَنَّا شَهِدْنَا النَّاسَ فِي تِلْكَ الْأَيَّامِ عَلَى وَهْمٍ كَانُوا عَلَى سِرِّ السُّطْرِ غَلِيظًا وَأَنْتَ فَانْخَرْ سَبْحَاتِ الْأَوْهَامِ بِأَنَامِلِ الْقُدْرَةِ مِنْ لَدُنْ عَزِيزٍ قَدِيرًا
- 4 Beware lest thou turn thine eyes toward them that bid men to commit idolatry in regard to this Youth, above Whose head the Spirit speaketh; for, by God, this is a Beauty round Whom the Kingdom of transcendent holiness shall circle. Thus have We made mention of thee in the Tablet, that thou mayest remind the people of God, thy Lord, and bring them into the shore of a glorious Name. Say: By God, all that ye have heard from any one beside Me is My creation—and God is witness thereto. And what ye have heard among men proceedeth from My Cause; none hath been made aware of it save Mine own Self, the True One, and behind Me a few souls, numbered. 4 أَيَّاكَ اِنْ لَا تَلْتَفَتِ إِلَى الَّذِينَ يَأْمُرُونَ النَّاسَ بِالشِّرْكِ فِي هَذَا الْغَلَامِ الَّذِي يَنْطِقُ الرُّوحُ فَوْقَ رَأْسِهِ بِأَنَّ تَالِهَ هَذَا جَمَالَ يَطُوفُنَّ فِي حَوْلِهِ مَلَكُوتٌ قَدِيسٌ رَفِيعًا كَذَلِكَ أَذْكُرْنَاكَ فِي اللَّوْحِ لِتَذْكُرَ النَّاسَ بِاللَّهِ رَبِّكَ وَتَدْخُلَهُمْ فِي شَاطِئِ اسْمِ بَهِيَّا قُلْ تَالِهَ كُلِّ مَا أَنْتُمْ سَمِعْتُمْ مِنْ دُونِي هُوَ خَلَقَنِي وَكَانَ اللَّهُ بِذَلِكَ شَهِيدًا وَمَا أَنْتُمْ سَمِعْتُمْ بَيْنَ النَّاسِ هُوَ مِنْ أَمْرِي وَمَا أَطَّلَعَ بِهِ إِلَّا نَفْسِي الْحَقُّ وَعَنْ وَرَأْيِ أَنْفُسٍ مَعْدُودَا
- 5 When pride seized them, and they waxed arrogant before God, then did We lift the veil and manifest the Cause, that the people might be God-fearing in the Faith of their Lord. Do thou, therefore, render thanks unto God that He hath concealed from thee that which hath befallen the Beauty of God at the hands of His servants; and be thou among them that yield abundant thanksgiving. By God, wert thou to behold it, thou wouldst weep within thy very soul, wouldst cut thyself off from all that walk upon the face of the earth, wouldst sit with none, wouldst take comfort with no soul, and wouldst choose for thyself a far-off retreat. 5 فَلَمَّا أَخَذَهُمُ الْغُرُورُ وَاسْتَكْبَرُوا عَلَى اللَّهِ إِذَا كَشَفْنَا الْحِجَابَ وَأَظْهَرْنَا الْأَمْرَ لِيَكُونَ النَّاسُ فِي دِينِ رَبِّهِمْ تَقِيًّا وَأَنْتَ أَنْتَ فَاشْكُرْ اللَّهَ بِمَا سَتَرَ عَنْكَ مَا وَرَدَ عَلَى جَمَالِ اللَّهِ مِنْ عِبَادِهِ وَكَنْ عَلَى شُكْرِ عَظِيمَا تَالِهَ لَوْ تَطَّلَعَ لِتَبْكِي فِي رُوحِكَ وَتَنْقَطِعَ عَنْ كُلِّ مَنْ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَلَا تَجْلِسَ مَعَ أَحَدٍ وَلَا تَأْنَسَ مَعَ نَفْسٍ وَتَتَخَذَ لِنَفْسِكَ مَكَانًا بَعِيدًا
- 6 The oppression reached such a pitch that they would slay Me with their swords, and then would ascribe it unto their own selves, that they might cast hatred into the hearts of men. Thus do they devise schemes against the Cause of thy Lord. Say: Verily, it is the most grievous of plots, and the most terrible in its vengeance. 6 وَبَلَغَ الظُّلْمُ إِلَى مَقَامِ الَّذِي يَقْتُلُونَنِي بِأَسْيَافِهِمْ ثُمَّ يَرْجِعُوهُ إِلَى أَنْفُسِهِمْ لِيَدْخُلُوا بِهِ الْبَغْضَاءَ فِي قُلُوبِ الْعِبَادِ وَكَذَلِكَ يَمْكُرُونَ فِي أَمْرِ رَبِّكَ قُلْ إِنَّهُ لِأَشَدُّ مَكْرًا وَأَعْظَمُ تَنَكُّلًا

7 Beware lest thou falter in thy station. Call thou the people unto the direction of the Throne, and be manifest and clear in thine utterance. Should harm touch thee, be patient; yea, be thou patient with a patience within patience, for thy Lord shall come unto thee with a beauteous gladness. Say: O people! If ye disbelieve in that which hath been sent down from the direction of the Throne, then in what discourse have ye believed in God? Bring it forth, and tarry not, even for less than an instant. Thus have We commanded thee—this which the Ancient Beauty hath caused to descend upon this Pen which, in the realm of creation, by the leave of God, hath ever been beheld.

8 And the Spirit, and Glory, and Beauty be upon thee, and upon them that have entered the Spot of a wondrous might.

9 Grieve thou not for thy mother; for she hath been lifted up unto the Most Exalted Companion, in an impregnable holy abode. She hath entered the chambers of Paradise—an estate whose horizon the lights have made resplendent. The breezes of divine favor have encompassed her and cleansed her from transgression. Thus hath the grace of thy Lord, the All-Merciful, surrounded her; and His grace hath ever encompassed all worlds. Blessed is she, in that she hath drunk from the chalice of holiness and attained unto the presence of the Beauty of God in a Paradise of abiding glory. When her soul was borne aloft unto the Lote-Tree of Eternity, the maidens of the Most Splendid Realm came forth to meet her from their celestial chambers, and with them a company of angels. Thus doth God bestow what He willeth, and send down His grace upon His servants; and He, verily, is forgiving and merciful unto His loved ones.

7 يَا كَإِنْ لَا تَسْتَقِرَّ عَلَى مَقَامِكَ ثُمَّ ادْعِ النَّاسَ إِلَى جَهَةِ الْعَرْشِ وَكُنْ فِي تَبْلِيغِ مَبِينَا وَإِنْ يَمْسُكَ مِنْ ضَرِّ فَاصْبِرْ ثُمَّ اصْطَبِرْ لِأَنَّ رَبَّكَ يَأْتِيكَ بِسُرُورٍ جَمِيلًا قُلْ يَا قَوْمَ إِنْ تَكْفُرُوا بِمَا نَزَلَ مِنْ جَهَةِ الْعَرْشِ فَبِأَيِّ حَدِيثٍ آمَنْتُمْ بِاللَّهِ إِذَا فَأَتُوا بِهِ وَلَا تَوَقَّفُوا أَقْلَ مِنْ حِينَا كَذَلِكَ أَمْرُنَا مَا نَزَلَ مِنْ جَمَالِ الْقَدَمِ عَلَى هَذَا الْقَلَمِ الَّذِي كَانَ فِي الْإِبْدَاعِ بِإِذْنِ اللَّهِ مُشْهُودًا

8 وَالرُّوحَ وَالْعِزَّ وَالْهَبَاءَ عَلَيْكَ وَعَلَى الَّذِينَ وَرَدُوا عَلَى بَقْعَةِ عَرٍّ بَدِيعًا

9 يَا كَإِنْ لَا تَحْزَنُ فِي أُمِّكَ فَأَنَّهَا قَدْ رَفَعَتْ إِلَى الرَّفِيقِ الْأَعْلَى مَقَرَّ قَدَسٍ مَنِيعًا وَدَخَلَتْ فِي غُرَفَاتِ الْفَرْدُوسِ مَقَامَ الَّذِي كَانَتْ الْأَنْوَارُ عَنْ أَفْقِهِ مَشْرُوقًا وَاخْذَتْهَا هُبُوبُ أَرِيَّاحِ الْفَضْلِ وَطَهَّرَتْهَا عَنِ الْعَصِيَّانِ وَكَذَلِكَ أَحَاطَهَا فَضْلُ رَبِّكَ الرَّحْمَنِ وَأَنَّ فَضْلَهُ قَدْ كَانَ عَلَى الْعَالَمِينَ مُحِيطًا فَهَنِيئًا لَهَا بِمَا شَرِبَتْ عَنْ كَأْسِ الْقَدَسِ وَزَارَتْ جَمَالَ اللَّهِ عَلَى فَرْدُوسٍ عَزَّ مَكِينًا وَحِينَ اسْتَرْقَاهَا إِلَى سِدْرَةِ الْبَقَاءِ اسْتَقْبَلَتْهَا الْحُورِيَّاتُ عَنْ غُرَفَاتِ الْأُهْبَى وَمَعَهُنَّ مِنَ الْمَلَائِكَةِ قَبِيلًا كَذَلِكَ يَرْزُقُ اللَّهُ مَا يَشَاءُ وَيَنْزِلُ الْفَضْلَ عَلَى عِبَادِهِ وَآلِهِ كَانَ بِأَحْبَابِهِ لَغْفُورًا رَحِيمًا

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BH02084

To: *Darvish Khidmat-Ali Kaf et al.*

1 He is God, the Most Wondrous, the Most Wondrous

2 O Dervish! Hearken unto the call of this Dervish, that perchance the breezes of love wafting from the direction of the Beloved of all worlds may stir thee, may detach thee from all else save Him, may establish thee in His love, and cause thee to speak His praise amidst His heedless servants. Blessed art

1 بِسْمِ اللَّهِ الْأَبَدِيعِ الْأَبَدِيعِ

2 إِنْ يَا دَرَوِيْشَ اسْتَمِعْ نِدَاءَ هَذَا الدَّرَوِيْشِ لَعَلَّ تَهْتَرِّكَ نَفْحَاتِ الْحُبِّ الَّتِي يَهْبُ عَنْ شَطْرِ الْمَحْبُوبِ عَلَى الْعَالَمِينَ وَتَنْقَطِعُكَ عَنْ سِوَاهُ وَتَسْتَقِيمُكَ عَلَى حُبِّهِ وَتَنْطَلِقُكَ بِثَنَائِهِ بَيْنَ عِبَادِهِ الْغَافِلِينَ طُوبَى

thou for having attained the presence of the Countenance in these latter days wherein the Sun of the horizons hath set from the horizon of Iraq and hath dawned from another horizon, as ordained in the preserved Tablets of glory.

- 3 Remember thou My days and what thou hast heard of the tales of the Youth. By God! The hearts of those near unto God are consumed by His tales. Say: O people! I am verily the Youth of God amongst you, His servant amidst you, and His mercy unto all created things. Beware lest ye deprive yourselves thereof, for whoso depriveth himself is in manifest loss.

- 4 When thou enterest the gathering of lovers, remember then the burning of the Youth's heart. When thou seest one who is joyful, remind him of My great sorrow. When thou findest one imprisoned, recall My imprisonment and tribulation. When thou beholdest a stranger, reflect upon My exile in this land wherefrom the feet of the unity-professing ones are severed.

- 5 O servant! By God, My suffering hath reached such a state that I cannot recount it, and there hath befallen Me that which none can reckon. Yet know thou that I complain not of what hath befallen Me, but rather give thanks unto God, the Beloved of the mystics. Would that all the tribulations of the first and the last might descend upon Me! By God, through His love I shall not be dismayed by anything, though the swords of the oppressors, the spears of the ungodly, and the arrows of the falsifiers rain down upon Me. Would that I had a thousand souls in every moment that I might sacrifice them in His path, even as He sacrificed in My path, if thou be of those who know.

- 6 Say: He spoke naught but My remembrance and praise, and I speak naught but His praise. He testified unto My Self, and I testify unto His Self, the Inaccessible, the Mighty. All that befalleth Me in His path is beloved of My heart - and God is witness unto what I say - and all that befalleth Him in My path was beloved of His Being, yet the people of the Bayan are in grievous heedlessness.

- 7 Say: By God, I have sacrificed My head in His path and await in every moment what is ordained in the preserved Tablet. Say: He is now living in this Most Holy and Mighty Horizon, and He saith: "O people of the Bayan! Have mercy upon your Lord, the All-Merciful, and oppose Him not after He hath come unto you with the verses of your Lord, the All-Knowing, the All-Wise." Say: O people! Be fair within yourselves and deny not Him through Whom the Cause of God hath become renowned amongst all created things.

- 8 O people! Ye were behind the veils, fearful for yourselves. But when the Youth appeared, He rent asunder your veils and your

لك بما حضرت تلقاء الوجه في آخر أيام التي فيها غربت شمس الآفاق عن افق العراق و اشرقت عن افق آخر بما قدر في الواح عز حفيظ

3 ان اذكر ايامي وما سمعت من قصص الغلام تالله من قصصه تحترق اكباد المقربين قل يا قوم اني لغلام الله بينكم وعبد فيكم ورحمته على الخلاق اجمعين اياكم ان تمنعوا انفسكم عنها و من منع الله في خسران عظيم

4 ان وردت في مجلس العشاق اذا فاذا ذكر احتراق كبد الغلام وان رأيت من مسرور اذا ذكر حزني العظيم و ان وجدت من مسجون ذكر سجنى و ابتلائي و ان شهدت غريب تفكر في غربتي في هذه الأرض التي انقطعت عنها ارجل الموحدين

5 ان يا عبد تالله قد بلغ ضرى الى مقام لا اقدر ان اذكر و قد ورد على ما لا يحصىه العالمين ولكن فاعلم بانى لا اشكو عما ورد على بل اشكر الله محبوب العارفين فيا ليت يرد على كل البلاء من الأولين و الآخرين تالله بحبه لن اجزع من شيء ولو يرد على سيوف الظالمين و رماح المشركين و سهام المغلين فيا ليت كان لى في كل حين الف روح و فديتها في سبيله كما انه فدى في سبيلي لو انت من العارفين

6 قل انه ما نطق الا بذكرى و ثنائى و انى ما انطق الا بثنائه و انه شهد لنفسى و انى اشهد لنفسه الممتنع المنيع و كلها يرد على في سبيله انه محبوب قلبي و كان الله على ما اقول شهيد و كلها ورد عليه في سبيلي كان محبوب ذاته ولكن ملأ البيان في غفلة عظيم

7 قل تالله انى فديت رأسى في سبيله و انتظر في كل حين ما قدر في لوح حفيظ قل انه حينئذ حى في هذا الأفق الأقدس المنيع و يقول يا ملأ البيان ان ارحموا على ربكم الرحمن و لا تعترضوا عليه بعد الذى جائكم بآيات ربكم العلى العليم قل يا قوم ان انصفوا في انفسكم و لا تكفروا بالذى به اشتهر امر الله بين الخلاق اجمعين

faces were illumined amongst the worlds. Fear ye God and deny not this precious and wondrous blessing.

8 يا قوم انتم كنتم خلف الحجاب خوفاً من انفسكم
فلما ظهر الغلام اخرق حجابكم و استضاءت
وجوهكم بين العالمين خافوا عن الله و لا تكفروا
بهذه النعمة العزيز البديع

- 9 Say: He desireth naught for Himself, but rather desireth to draw you nigh unto God, the Sovereign, the Mighty, the Beautiful. Thus warbleth the Dove upon the twigs of the holy and lofty Paradise. And upon thee be the Spirit, and upon God's sincere servants.

9 قل انه ما اراد لنفسه من شيء بل اراد ان يقربكم
الى الله الملك العزيز الجميل كذلك غرّدت
الورقاء على افنان قدس رفيع و الروح عليك و
على عباد الله المخلصين

BLIB_Or15725.439

BH02087

To: *Mulla Abdur-Rahim*

- 1 In the Name of our Lord, the Everlasting, the Eternal, the All-Encompassing! Blessed be He in Whose hands is the Kingdom of the heavens and earth. His are the most beautiful names and the most exalted attributes. He giveth to whomsoever He willeth whatsoever He pleaseth. None can gainsay His firm and mighty command. Were He to desire to adorn all things with the ornament of names, He would be able to do so through His sovereignty which hath encompassed all created things from the first to the last. And were He to desire to strip from them all names, He would be powerful to do so, and none may say "why" or "wherefore." Whoso sayeth this hath disbelieved in God and His signs and is accounted among the idolaters.

1 بسم ربنا الباقي الدائم المحيط تبارك الذي بيده
ملكوت ملك السموات و الأرضين له الأسماء
الحسنى و الصفات العليا يعطى من يشاء ما يشاء
لا مرد لأمره المحكم المتين و لو اراد ان يزين كل
الأشياء بطراز الأسماء ليكون قادراً بسلطانه الذي
احاط بالممكّنات من الأولين و الآخرين و لو يشاء
ينزع عنها كل الأسماء ليكون مقتدراً و ليس لأحد
ان يقول لم اوجم و من قال انه كفر بالله و آياته
و كان من المشركين

- 2 Say: Every first name hath been established through the mention of the Inaccessible, the Sublime, and every last name is raised up through His Word, if ye be of those who perceive. Say: The manifestations of primacy are created in His dominion and the manifestations of inwardness are owned by His Presence. He is in truth the Possessor Who doeth what He willeth and ordaineth what He desireth. Beware lest ye be veiled by names from their Originator and Creator. He hath created them even as He created all things, and He is the All-Wise, the All-Knowing.

2 قل كل اسم أول قد حقق بذكره الممتنع المنيع و
كل اسم آخر يبعث بقوله ان انتم من الشاعرين قل
ان مظاهر الأوليّة خلق في ملكه و مظاهر الباطنيّة
مملوك لدى حضرته و انه هو المالك بالحق يفعل
ما يشاء و يحكم ما يريد ايّاكم ان تحتجوا بالأسماء
عن موجدتها و خالقها و انه قد خلقها كما خلق
كل شيء و انه هو الحكيم العليم

- 3 Every name that boweth down today before His face is among the greatest and first of names, were ye of those who know. And were it to hesitate in His Cause for less than a moment,

3 كل اسم سجد اليوم لوجهه انه من اعظم الأسماء
و اولها لو انتم من العارفين و انه لو يتوقف في امره
اقل من ان يكون من ادناها و هذا ما نزل بالحق

it would become among the lowest. This is what hath been sent down in truth in the Tablets of your Lord, the Most High, the Most Great. Beware, O people, lest ye look to names, but rather to that whereby they subsist. Thus were ye commanded before and now, lest ye be among the heedless.

في الواح ربكم العلي العظيم ايّاكم يا قوم ان تنظروا
الى الأسماء بل بما تقوم به وكذلك امرتم من
قبل وحينئذ لتلا تكونن من الغافلين

- 4 Whoso turneth to names because of their connection to God, he is indeed among the believers. And whoso fixeth upon them in themselves and for themselves, he is among the worshippers of names and is accounted among the idolaters. Say: O people! Leave what ye possess, then take what is with God, your Lord and the Lord of your forefathers. He desireth for you naught save what draweth you nigh unto Himself and His presence, and purifieth you from the hints of the opposers who seek to prove their cause through what We revealed before, yet have denied My Self, the Mighty, the All-Knowing.

4 من يتوجّه الى الأسماء لنسبتها الى الله أنّه قد كان
من الموحدين و من يعتكف عليها بنفسها لنفسها
أنّه من عبدة الأسماء و كان من المشركين قل يا
قوم دعوا ما عندكم ثمّ خذوا ما عند الله ربكم و
رب آبائكم الأولين أنّه ما اراد لكم الا ما يقربكم
الى نفسه ولقائه و يطهركم عن اشارات المعرضين
الذين استدّلوا لاثبات امرهم بما نزلناه من قبل و
كفروا بنفسى العزيز العليم

- 5 Say: I am but a servant of God and the son of His maidservant. He hath sent Me with the truth to remind you of what ye have forgotten of the wondrous remembrance of His new creation. I speak not of Mine own self, but rather through what the Spirit uttereth within My breast, and God is witness to what I say. Say: O people! Would ye slay him whom the winds of your Lord's Will, the All-Merciful, the Most Compassionate, have seized and move as they please by His command? Fear God and be not among the corrupt. He hath sent him to you to make you united in His Cause and brethren upon facing thrones. Be united, O people, then make peace among yourselves. This is what God desireth for you, if ye be of those who act.

5 قل اننى لعبد الله وابن امته وقد ارسلنى بالحق
لأذكركم بما غفلتم عنه من بدايع ذكره البديع و
ما انطق من تلقاء نفسى بل بما ينطق الروح فى
صدرى و كان الله على ما اقول شهيد قل يا قوم
أ تقتلون الذى اخذته ارياح مشية ربكم الرحمن
الرحيم وتحركه كيف تشاء بأمره اتقوا الله ولا
تكونن من المفسدين و ارسله اليكم ليجعلكم متّحداً
فى امره و اخواناً على سرر متقابلين ان اتحدوا يا
قوم ثمّ اصلحوا ذات بينكم وهذا ما اراد الله لكم
ان انتم من العاملين

- 6 Say: He loveth not discord but desireth harmony among you. Beware lest ye deprive yourselves of what your Lord, the Mighty, the Great, hath desired for you. Hearken, O people, unto what the tongue of counsel hath spoken, and be not among the transgressors. And the Spirit be upon thee and upon God's unified servants. Praise be to God, the Lord of the worlds.

6 قل أنّه ما احبّ الاختلاف و اراد الائتلاف
بينكم ايّاكم ان تحرموا انفسكم عمّا اراد لكم ربكم
العزيز العظيم ان اسمعوا يا قوم ما تكلم به لسان
النصح ولا تكونن من المتجاوزين والروح عليك
وعلى عباد الله الموحدين والحمد لله رب العالمين

BLIB_Or15725.431

BH02102

To: Husayn Bad-i-Nabil et al.

1 In the Name of God, the Mighty, the Overshadowing, the Self-Subsisting!

1 بِسْمِ اللَّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْقَيُّومِ

2 My call hath been raised from around My throne - blessed are they that hear! The Face of God hath appeared, unveiled and unconcealed - blessed are they that behold! The Sun of Utterance hath dawned from the Most Glorious Horizon - blessed are they that attain! The breezes of grace have wafted from the right hand of justice - blessed are they that turn unto them! The Straight Path hath been raised by the hands of the All-Merciful - blessed are they that walk therein! The gates of the Most Exalted Paradise have been opened in My Name, the Most High, the Most Glorious - blessed are they that enter! The Youth hath come, bearing in His hand the cup of immortality, which He hath passed round among the company of the sincere - blessed are they that drink! The strong and mighty rope of God hath appeared - blessed are they that grasp it! The hem of grace hath been lengthened - blessed are they that cling thereto! The Maid of inner meanings hath appeared in the chambers of thy Lord's words, the All-High, the All-Knowing - blessed are they that comprehend! The Tree of the All-Merciful hath yielded the fruits of utterance - blessed are they that take them! The fragrances of divine realities have been diffused in this garden - blessed are they that inhale them! The Youth's robe hath been suspended between earth and heaven - blessed is he who findeth from it the fragrance of holiness and is of them that are at peace!

2 قَدْ ارْتَفَعَ نِدَائِي عَنْ حَوْلِ عَرْشِي طُوبَى لِلْسَّامِعِينَ
قَدْ ظَهَرَ وَجْهَ اللَّهِ مِنْ غَيْرِ سِتْرٍ وَ حِجَابٍ طُوبَى
لِلنَّاطِرِينَ قَدْ اشْرَقَتْ شَمْسُ الْبَيَانِ عَنْ أَفْقِ الْأَهْيَى
طُوبَى لِلْفَائِزِينَ قَدْ هَبَّتْ نَسَائِمُ الْفَضْلِ عَنْ يَمِينِ
الْعَدْلِ طُوبَى لِلْمُقْبِلِينَ قَدْ رَفَعَ الصِّرَاطُ بِأَيْدِي
الرَّحْمَنِ طُوبَى لِلْسَّالِكِينَ قَدْ فَتَحَتْ أَبْوَابُ جَنَّةِ
الْأَعْلَى بِاسْمِي الْعَلِيِّ الْأَهْيَى طُوبَى لِلْوَارِدِينَ قَدْ
اتَّقَى الْغَلَامُ وَعَلَى يَدِهِ كَأْسُ الْحَيَوَانِ وَادَارَهَا
بَيْنَ مَلَأِ الْمُخْلِصِينَ طُوبَى لِلشَّارِبِينَ قَدْ ظَهَرَ حَبْلُ
اللَّهِ الْمُحْكَمِ الْمَتِينِ طُوبَى لِلْمَتَمَسِّكِينَ قَدْ طَالَ ذَيْلُ
الْفَضْلِ طُوبَى لِلْمُتَشَبِّثِينَ قَدْ ظَهَرَتْ حُورِيَّةُ الْمَعَانِي
فِي غُرَفَاتِ كَلِمَاتِ رَبِّكَ الْعَلِيِّ الْعَلِيمِ طُوبَى
لِلْعَارِفِينَ قَدْ اثْمَرَتْ سِدْرَةُ الرَّحْمَنِ بِفَوَاكِهِ الْبَيَانِ
طُوبَى لِلْآخِذِينَ قَدْ فَتَحَتْ أَوْرَادُ الْحَقَائِقِ فِي هَذَا
الرِّضْوَانِ طُوبَى لِلْمُسْتَنْشِقِينَ قَدْ عَلَّقَ قَيْصُ الْغَلَامِ
بَيْنَ السَّمَوَاتِ وَ الْأَرْضِ طُوبَى لِمَنْ وَجَدَ مِنْهُ
رَاحِمَةَ الْقُدْسِ وَ يَكُونُ مِنَ الْمُسْتَأْنَسِينَ

3 Say: O people of the Bayan! The hearts of them that are nigh unto God are bewildered at you. I know not what ye desire, O ye heedless ones! If ye seek God's signs, by God they have descended in the most wondrous utterance, to which every thing beareth witness, if ye be of them that deny. If ye seek God's power, verily it hath appeared in truth, and ye have beheld it with your own eyes, would ye but be fair-minded. And if ye seek His beauty, verily it hath dawned in truth from the holy horizon with manifest sovereignty. And if ye seek knowledge, from it have appeared the treasures of the knowledge of the first and the last. Say: I know not what ye have made the standard for recognizing your Lord - consider this, O ye idolaters!

3 قُلْ يَا مَلَأَ الْبَيَانِ قَدْ تَحَيَّرَتْ مِنْكُمْ أَفْتِدَةُ الْمُقَرَّبِينَ
لَمْ أَدْرِ مَا تَرِيدُونَ أَنْتُمْ يَا مَلَأَ الْغَافِلِينَ أَنْ تَرِيدُوا
آيَاتِ اللَّهِ تَالَهُ أَنْهَا قَدْ نَزَلَتْ بِأَبْدَعِ الْبَيَانِ وَ يَشْهَدُ
بِذَلِكَ كُلُّ شَيْءٍ أَنْ أَنْتُمْ مِنَ الْمُنْكَرِينَ أَنْ تَرِيدُوا
قُدْرَةَ اللَّهِ قَدْ ظَهَرَتْ بِالْحَقِّ وَأَنْتُمْ رَأَيْتُمْ بِأَبْصَارِكُمْ
لَوْ تَكُونُونَ مِنَ الْمُنْصَفِينَ وَأَنْ تَرِيدُوا جَمَالَهُ أَنْهُ قَدْ
اشْرَقَ بِالْحَقِّ عَنْ أَفْقِ الْقُدْسِ بِسُلْطَانٍ مُبِينٍ وَأَنْ
تَرِيدُوا الْعِلْمَ قَدْ ظَهَرَتْ مِنْهُ كَافَّةُ عُلُومِ الْأَوَّلِينَ وَ
الْآخِرِينَ قُلْ لَمْ أَدْرِ مَا جَعَلْتُمُوهُ مِيزَانًا لِمَعْرِفَةِ رَبِّكُمْ
فَتَبَيَّنُوا يَا مَلَأَ الْمُشْرِكِينَ

4 طُوبَى لَكَ يَا اسْمِي بِمَا سَمَّيْتُ بِهِذَا الْاسْمَ الَّذِي
مِنْهُ فَصَلَ اللَّهُ بَيْنَ الْمُوَحِّدِينَ وَ الْمُشْرِكِينَ قَدْ وَرَدَ

4 Blessed art thou, O My name, for having been named with this Name through which God hath distinguished between the believers and the idolaters. There hath befallen Me what befell not My previous name, yet the people are in grievous heedlessness. Say: Verily My previous name was martyred with his loved ones in a single day, and ascended to the Supreme Companion with gladness and manifest joy. But this Name witnesseth his enemies in every moment as they slay him with the swords of hatred. Thus hath the matter been ordained, and We have sent it down in truth as a reminder to them that know.

على ما لا ورد على اسمي من قبل ولكن الناس في غفلة عظيم قل ان اسمي من قبل قد استشهد مع احبائه في يوم و ارتقى الى الرفيق الاعلى ببشارة وفرح مبين ولكن هذا الاسم في كل حين يشهد اعدائه و يقتلونه بأسيايف البغضاء كذلك كان الأمر و نزلناه بالحق تذكرة للعارفين

5 They are naught in thy Lord's sight but worthless rabble, nay more contemptible, and thy Lord is verily the Almighty, the Powerful. They have committed what none before them committed, even violating God's sanctity among His servants - yet they have only harmed themselves, though they perceive it not. Thus have We taken from them the spirit of understanding and left them in barren wastes, wherein they wander distracted.

5 انهم ما كانوا عند ربك الا كهجم رعا بل احقر و ان ربك لمقتدر قدير و ارتكبوا ما لا ارتكبه احد من قبل الى ان ضيعوا حرمة الله بين العباد ولكن ضيعوا انفسهم و لا يكونن من الشاعرين كذلك اخذنا منهم روح العرفان و تركاهم في اراضي الجرزة اذا هم منها لمن الهامين

6 But thou, be thou assured by thy Lord's grace and fear not the hosts of the oppressors. By My life! Wert thou to know what hath been ordained for thee, thou wouldst sacrifice thyself in love for that most wondrous and wonderful station. Grieve not at anything - verily thy Lord is with thee in all conditions and will aid thee through His power. There is no God but Him, the Mighty, the Powerful. And the Spirit be upon thee, upon thy wife, and upon them that are with thee of God's sincere servants.

6 و انتك انت فاطمئة بفضل مولاك و لا تخف من جنود الظالمين فوعمرى لو تطلع بما قدر لك لتفدى نفسك حباً لذلك المقام الأبدع البديع لا تخزن في شيء ان ربك معك في كل الأحوال و ينصرک بقدرة من عنده لا اله الا هو المقتدر القدير و الروح عليك و على ضلعك و على من معك من عباد الله المخلصين

BLIB_Or15725.163

BH02104

To: Muhammad Ibrahim Shin

1 O Muhammad-Ibrahim! In the Name of God, the Most Manifest, the Most Holy! Your letter has reached Our presence in this prison, and We have found the fragrance of your love and recognized your sincerity towards God, your Lord and the Lord of all worlds. Those who have believed in God and held fast to the cord of His favor - upon them do the denizens of Paradise pray, and this is indeed a great bounty inscribed in the Tablet. Give thanks unto God for having given thee to drink the Water of Life from the chalice of eternity, and for

1 بسم الله الأظهر الأقدس قد حضر بين يدينا كتابك في هذا السجن و وجدنا نفحات حبك و عرفنا خلوصك في الله ربك و رب العالمين جميعاً ان الذين آمنوا بالله و تمسكوا بحبل عنايته يصلين عليهم اهل الفردوس و ان هذا الفضل قد كان في اللوح عظيماً ان اشكر الله بما اشرك

- having caused thee to ascend to the heaven of inner meanings, and for having made thee to hear wondrous melodies of glory.
- 2 Leave the idolaters in the depths of the fire, then proclaim thy Lord's praise amongst His servants. Thus doth the Pen of glory and might command thee.
- 3 Say: O company of the heedless! Have ye forgotten that which God counseled you in all the Tablets, to fear God and not to be tyrannical and wretched in the land? Say: Be fair - if ye deny what hath been sent down in truth from God's heaven of grandeur, by what proof do ye find rest in your souls and seek to guide others? Fear God and refute not the truth by what ye possess - this would be better for you, did ye but know.
- 4 Sanctify yourselves from idle fancies and desires, then turn your gaze toward the Most Glorious Horizon. Thus doth your Lord, the Most High, command you in preserved Tablets of glory. Beware lest the world and what is therein delude you, or the intimations of the people of the clouds prevent you. Rend asunder the veils by a power that is mighty in truth.
- 5 Know thou that from thy letter wafted the fragrance of love to all regions, and the angels of the Cause have preserved it from One mighty and powerful. God shall resurrect it in the most beauteous form - with Him is the knowledge of all things and He encompasseth all things. Were We to acquaint thee with the station God hath ordained for thee in thy love for Him, thy spirit would depart thy body in its longing for what is destined for thee. But We have concealed this through a wisdom known only to God, thy Lord and the Lord of all creation.
- 6 Give thanks unto God for having made thee a repository of His love, but strive to preserve it from every accursed thief. For Satan and his manifestations have spread throughout the land, and should they find anyone heedless, in less than a moment they would steal what their Lord hath entrusted unto them. Thus hath the tongue of truth spoken faithfully. Be distinguished among the servants from all others, such that thy countenance shineth amidst all faces, and be among those whose faces are illumined by the lights of the Countenance.
- 7 O thou servant who hast turned unto God! Ask God to grant thee what thou desirest. He bestoweth upon whomsoever He willeth whatsoever He pleaseth by His command, and He is indeed cognizant of all things.
- مَاءَ الْحَيَوَانِ مِنْ كَأْسِ الْبَقَاءِ وَاصْعَدَكَ إِلَى سَمَاءِ الْمَعَانِي وَاسْمَعَكَ نَغْمَاتٍ عَزَّ بِدِيْعًا
- 2 دَعِ الْمُشْرِكِينَ فِي اسْفَلِ النَّارِ ثُمَّ انْطِقْ بِنِشَاءِ رَبِّكَ بَيْنَ الْعِبَادِ كَذَلِكَ يَأْمُرُكَ قَلَمٌ عَزَّ مِنْعًا
- 3 قُلْ يَا مَلَأَ الْمَعْرُضِينَ أُنْسِيْتُمْ مَا وَصَّاكُمْ اللَّهُ بِهِ فِي كُلِّ الْأَلْوَابِ إِنْ اتَّقَوْا اللَّهَ وَلَا تَكُونُوا فِي الْأَرْضِ جَبَّارًا شَقِيًّا قُلْ فَانْصَفُوا بِاللَّهِ إِنْ تَنَكَّرُوا مَا نَزَلَ بِالْحَقِّ مِنْ جَبْرُوتِ اللَّهِ فَبِأَيِّ أَمْرٍ تَسْتَرْجِحُونَ فِي أَنْفُسِكُمْ وَتَسْتَدْلُونَ لِدُونِكُمْ خَافُوا عَنِ اللَّهِ وَلَا تَدْحُضُوا الْحَقَّ بِمَا عِنْدَكُمْ وَإِنَّ هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ بِذَلِكَ عَلِيمًا
- 4 قَدْ سَوَا أَنْفُسَكُمْ عَنِ الظُّلُونِ وَالْهَوَىٰ ثُمَّ انْظُرُوا مَنْظَرَ الْأَبْهَىٰ كَذَلِكَ أَمَرَكُمْ رَبُّكُمْ الْعَلِيُّ الْأَعْلَىٰ فِي الْوَابِ عَزَّ حَفِظًا أَيَّامَكُمْ إِنْ تَغَرَّبَكُمْ الدُّنْيَا وَمَا فِيهَا أَوْ تَمْنَعَكُمْ إشاراتِ أَهْلِ السَّحَابَاتِ إِنْ اخْرَقُوا الْأَعْجَابِ بِسُلْطَانٍ كَانَ بِالْحَقِّ قَوِيًّا
- 5 ثُمَّ أَعْلَمَ بَأَنَّ مِنْ كِتَابِكَ قَدْ هَبَّتْ رَايِحَةُ الْحُبِّ إِلَى الْأَشْطَارِ وَقَدْ حَفَظَهُ مَلَائِكَةُ الْأَمْرِ مِنْ لَدُنْ مُقَدَّرٍ قَدِيرًا فَسُوفَ يَبْعَثُهُ اللَّهُ عَلَىٰ أَحْسَنِ الصُّورِ وَعِنْدَهُ عِلْمُ كُلِّ شَيْءٍ وَإِنَّهُ كَانَ بِكُلِّ شَيْءٍ مُحِيطًا وَأَنَا لَوْ نَعْرِفُكَ مَقَامَ الَّذِي قَدَّرَ اللَّهُ لَكَ فِي حُبِّكَ إِيَّاهُ لَتَنْقَطِعَ عَنْ جَسَدِكَ شَوْقًا لِمَا قَدَّرَ لَكَ وَلَكِنْ سَتَرْنَا الْحِكْمَةَ لَا يَعْلَمُهَا إِلَّا اللَّهُ رَبُّكَ وَرَبُّ الْخَلَائِقِ جَمِيعًا
- 6 إِنْ أَشْكُرُ اللَّهَ بِمَا جَعَلَكَ أَوْعِيَةً حَبَّةً وَلَكِنْ فَاجْهَدْ فِي نَفْسِكَ لِتَحْفَظَهُ عَنْ كُلِّ سَارِقٍ لَعِينًا لِأَنَّ الشَّيْطَانَ وَمَظَاهِرَهُ انْتَشَرُوا فِي الْبِلَادِ وَإِنْ يَجِدُوا أَحَدًا عَلَىٰ غَفْلَةٍ فِي أَقْلٍ مِنْ أَنْ لِيَسْرِقَنَّ مَا خَزَنَ فِيهِ مِنْ أَمَانَةِ رَبِّهِ كَذَلِكَ نَطَقَ لِسَانُ صَدَقٍ أَمِينًا كُنْ بَيْنَ الْعِبَادِ مِمَّا تَارَازَ عَنْ دُونِكَ بِحَيْثُ يَسْتَضِيءُ وَجْهَكَ بَيْنَ الْوُجُوهِ وَتَكُونُ مِنَ الَّذِينَ كَانَتْ وَجُوهُهُمْ بِأَنْوَارِ الْوَجْهِ مُضِيًّا
- 7 وَأَنْتَ أَنْتَ يَا عَبْدَ الْمُتَوَجِّهِ إِلَى اللَّهِ فَاسْأَلِ اللَّهَ أَنْ يَرْزُقَكَ مَا أَرَدْتَهُ وَإِنَّهُ يَرْزُقُ مَنْ يَشَاءُ مَا يَشَاءُ بِأَمْرِ مَنْ عِنْدَهُ وَإِنَّهُ كَانَ بِكُلِّ شَيْءٍ خَبِيرًا

- 8 By God! It grieveth Me that thou shouldst seek to attain My presence and I must deny thee. But as We observe the decree of destiny, We have withheld the Pen from its ruling and suspended it in the heaven of the divine Will until God cometh with a manifest sovereignty. Should We remain in that land in such condition for a complete year, We shall reveal what hath been truly ordained, and He is indeed wise in all things.
- 9 Spirit, glory and splendor be upon thee and upon those who are steadfast in love.

8 فوالله عزيز على أن تطلب لقائي وامنعك عنه ولكن لما كنا ناظرين الى حكم القضاء امسكنا القلم عن حكمه وعلقناه في سماء المشية الى ان يأتي الله بسلطان مبيناً وان بقينا في تلك الأرض على تلك الحالة بعد سنة كاملة لنظهر ما قدر بالحق وانه كان بكل شيء حكيماً

9 والروح والعز والبهاء عليك وعلى الذينهم كانوا على الحب مستقيماً

BLIB_Or15725.071

BH02115

To: *Husayn Nahri (Mahbubush-Shuhada)*

- 1 He is the Glorious in the Kingdom of Eternity
- 2 This is the tablet of the Primal Point for him who hath taken God as his protector. Who, when he perceived the Sun of Holiness from the horizon of that holy garment, lowered his gaze and fell to the ground.
- 3 Verily, those who have believed in God and in the return of His Primal Point in this Manifestation have been sanctified by God of all that is unseemly, and their Lord has enwrapped them in His mercy without bound. Say: "O people, fear God and follow not those who have fought Him, denied His testimony and away from Him have turned." Fear Him who is the Revealer of His Cause in this Day, arise to help Him who created you and fear not those who have disbelieved.
- 4 Say: "O people, do you still take your vain desires as your lord while casting aside Him of whom every atom in creation testifieth 'there is no God but He, the One, the Only'?"
- 5 O thou who bearest my name, listen to what the dove in eternity's midst doth say, and turn not toward those in whose hearts is hatred for this Beauty, so faithful and exalted. The sweet scents of the Rizvan of the All Merciful have captivated

1 يصل الى جناب الحسين النهرى من اهل الصّاد ليكون من المعتصمين هو البهى في جبروت البقاء

2 هذا كتاب نقطة الأولى لمن اتخذ الله لنفسه ولياً و اذا اشرق عليه شمس التقديس عن افق القميص خر بوجهه ثم سجد

3 ان الذينهم آمنوا بالله و مظهر نفسه الأولى في ظهوره الأخرى اولئك قدسهم الله عن كل دنس و غطاهم رحمة ربهم من غير حد و عدد قل يا قوم خافوا عن الله و لا تتبعوا الذين حاربوا مع الله و انكروا حجته و كانوا ممن كفر و جحد اتقوا من مظهر الأمر في تلك الأيام ثم انصروا الله بارتكم و لا تخافوا من الذى اشرك ثم الحد

4 قل يا قوم ألتخذون الهوى لأنفسكم الهاً من دون الله و تضعون الذى تشهد كل الذرات بأنه لا اله الا هو الواحد الأحد

5 ان يا اسمى اسمع ما ينطق الورقاء في قطب البقاء و لا تلتفت الى الذين تجد في قلوبهم البغضاء من هذا الجمال العلى المعتمد ان الذين آمنوا ثم استقاموا

those who have believed and stood fast, and from the loving kindness of the Spirit they are nurtured.

فقد اخذتهم نفحات الرحمن عن شطر الرضوان
اولئك من عناية الروح استمد

- 6 Praise be to Him who hath revealed Himself so gloriously that His light has through all creation shined. Those endowed with spiritual insight testify that there is no God but He, the Peerless, the Everlasting, for to them His light as proof of His cause hath sufficed.

6 فسبحان الذى اظهر نفسه على شأن احاطت
الممكآت انواره و الذين اتوا بصائر الروح
يكتفون بذلك فى حجة الامر ويشهدون بانه لا
اله الا هو الفرد الصمد

- 7 He hath revealed His verses as he willeth and desireth and in such wise that the sweet fragrances of His spirit have encompassed every horizon, which none can deny save those in whose hearts is envy and hatred.

7 و من دون ذلك نزل الآيات كيف شاء و اراد
بحيث ملأت الآفاق نفحات الروح و لا ينكرها
الا كل ذى حقد و حسد

- 8 Say "O people, fear God and turn a just eye to the testimonies of the Prophets and the Messengers. Beware lest ye deprive your own souls of the holy threshold."

8 قل يا قوم اتقوا الله ثم انظروا بطرف الانصاف فى
حجج التبيين والمرسلين اياكم ان لا تحرموا انفسكم
عن حرم القدس

- 9 Do not dare to refute the Truth with what knowledge you possess, for through My command was the Truth created. This is known only to those with sight refined.

9 و لا تدحضوا الحق بما عندكم لانه خلق بأمرى و
لا يعلم ذلك الا كل ذى بصر حدد

- 10 And whosoever would deny the bounty of this Day hath nothing. They are those whose sight has died. Say "O people, the mirrors of your hearts ye must purify, and your vision ye must rectify, ere you lose your way on this long and holy road."

10 و الذين ينكرون فضل تلك الأيام لم يكن لهم
من امر و اولئك من اصحاب الرمد قل يا قوم
صفوا مرآة قلوبكم ثم الطفوا ابصاركم لعل لا تضلوا
السبيل فى هذا الصراط المقدس الممدد

- 11 And it is for this that we have given thee inspiration and revealed to thee our verses, that that mayest show thy mettle in the Cause of thy Lord, calling mankind to this path, for thee to be of those who are well guided.

11 كذلك الممناك و القيناك لتستقيم على امر
ربك و تدعو الناس الى صراط ربك و تكون
من اهل الرشاد

- 12 Know then, that we have fallen beneath the sword of inequity brandished by those who have indeed replaced God with their vain desires, and so they have been scourged by One who is wise and well aided.

12 ثم اعلم باننا وقعنا تحت سيف النكراء من هؤلاء
الذينهم اتخذوا الهوى لأنفسهم رباً من دون الله
و كذلك اخذتهم سياط القهر من حكيم ذى
مدد

- 13 Thou must separate thyself from them and desire not their friendship. Seek for thyself, under the protection of thy Lord, a shelter fortified. Do not consort with those who have disbelieved and denied what they had accepted. Woe to the one who once believed and then rejected.

13 و انتك انت فر من هؤلاء و لا تأنس معهم ثم
ابغ لنفسك فى ظل عصمة ربك مقاماً ممجداً
اياك ان لا تعاشر مع الذينهم كفروا و اشركوا
و انكروا بما آمنوا فويل لمن آمن ثم ارتد

- 14 Rid thyself of all allusions that thou mayest speak plainly about the Possessor of all names and attributes. Well it is with them whom the veils of creation hindereth not from hearing the word of God, so the dove of the Spirit has warbled.

14 طهر نفسك عن كل الاشارات لتحكى عن
مالك الأسماء و الصفات فهيناً لنفسك ان يمنعه
الحجاب عن اصغاء كلمة الله و كذلك كان
حمامة الروح ان يغرد

- 15 Upon thee be the Spirit of God and His might, and also upon all who have taken a lofty place within the shadow of their Lord.

15 والروح والعزّ عليك وعلى من اتخذ في ظلّ ربّه مقاماً مرمّداً

INBA51:578b, BLIB_Or03114.079r,
BLIB_Or15725.113, BLIB_Or15737.203,
BRL_DA#556, LHKM1.030

BH02118

- 1 The Most Holy One!

1 الأقدس

- 2 There has come before the Face a noble Book, which was read by a servant present in My court with the melodies of the sincere ones. When he read its first line, the eyes of the inhabitants of the cities of Names wept. Then arose a cry that filled creation. And at another line, sighs of sorrow burst forth from the hearts of those near ones, and grief seized the dwellers of this Ridvan who circle round the Face - the Spot whence waft the breezes of the All-Merciful upon the peoples of the worlds and the breaths of glorification upon all creation. And grief reached such a degree that the eyes of the Youth wept, both secretly and openly, for His love of thee, and the eyes of the people of the pavilion of glory and the domes of holiness in the presence of fellowship shed tears, and God was witness to that. And he who read it wept, and by his weeping increased the weeping of those who had sought shelter beneath the shade of the mercy of their Lord, the Most High, the Supreme.

2 وقد حضر تلقاء الوجه كتاب كريم وقرئه عبد الحاضر في محضرى بنعمات المخلصين ولما قرئه سطره الأوّل بكت عيون اهل مداين الأسماء ثم ارتفعت ضجيج ملاً الانشاء وبسطر آخر ظهرت زفرات الأسفات من قلوب المقرّبين واخذت الأحران سكّان هذا الرضوان الذين يطوفون في حول الوجه مقرّ الذى يهب عنه روايح الرحمن على اهل الأكوان ونسائم السبحان على العالمين وبلغ الحزن الى مقام بكت عيون الغلام في السرّ والعيان لحبه أياك وامطرت عيون اهل سرادق المجد وقباب القدس في محضر الأنس وكان الله على ذلك شهيد والذى كان يقرئه يبكي وببكاؤه اشتدّ بكاء الذينهم استظلّوا في ظلّ رحمة ربهم العلى العظيم

- 3 Blessed art thou for having been turned by the breezes of grace toward the right hand of justice and been made one of the sincere ones. Verily thy remembrance of thy Lord and thy seeking His pardon is better than the worship of most of the servants. To this beareth witness he who hath drunk of the most pure Salsabil from this wondrous Spring. And by thy sighing were consumed the hearts of those who soar in the atmosphere of nearness and holiness and beauty; then did the faces of the mystics turn pale. How wonderful are the winds of thy Lord's will, the All-Merciful, which blew upon thee and made thee purified from the defilement of the idolaters. I testify that thou wast born again from the breaths of the All-Merciful, and this is from the grace that nothing ordained in the heaven of destiny by the Mighty, the Powerful can equal.

3 فيا طوبى لك بما قلبتك نسائم الفضل الى يمين العدل وجعلك من المخلصين وان ذكرك ربك واعتذارك اياه خير من عبادة اكثر العباد ويشهد بذلك من شرب تسنيم الأطهر من هذا المعين البديع وبخنيك احتقرت اكباد الذينهم طاروا في هواء القرب والقدس والجمال ثم اصفرّت وجوه العارفين فيا حبذا لأرياح مشية ربك الرحمن التي هبت عليك وجعلك مطهراً من دنس المشركين واشهد بأنك انت ولدت من نفحات الرحمن مرّة اخرى وهذا من فضل الذى لا يعادله ما قدر في جبروت القضاء من لدن مقتدر قدّير

- 4 We beseech God to make thee a leader of His servants unto the paradise of God, the King, the Mighty, the Beautiful, and

4 نسل الله بأن يجعلك قائد عباده الى رضوان الله الملك العزيز الجميل ويبعث فيك ما يجتذب به

to raise up in thee that whereby the hearts of His creatures shall be attracted, that they may enter into the tabernacle of His mercy that hath encompassed all created things. We have found from thee at all times the sweet savors of faith, and thus it is preserved in a guarded Tablet of glory. When the appointed time came, that which was treasured within thee was revealed, and verily thy Lord knoweth all things.

افئدة بريته ليدخلن في سرادق رحمته التي سبقت
الخلايق اجمعين انا وجدنا منك في كل حين
روائح الايمان و كذلك في لوح عز حفيظ فلها
جاءت الميقات ظهر ما كنز فيك و ان ربك
على كل شيء علم

- 5 Arise and say: O people! Fear God and spread not corruption in the earth after it hath been set in order, and follow not those who desire naught but the desires of their own selves and have turned away from the Spot of nearness and are among the heedless. If they would heed that wherewith ye have been counseled in all the Tablets - thus doth this Youth command you from the presence of One All-Knowing, All-Wise. He desireth naught in the kingdom save what God desireth. Open your eyes that ye may behold the Sun of Beauty of the Most High shining forth from this holy and luminous horizon. Soon shall ye arise from sleep and find not the Youth, and shall find yourselves in grievous loss. Seize ye the measure of My days and exchange them not for what ye possess. Fear Him in Whose grasp is the kingdom of all things. There is no God but Him, the Mighty, the Powerful, the Great.

5 قم و قل يا قوم اتقوا الله ولا تفسدوا في الأرض
بعد اصلاحها و لا تتبعوا الذين ما ارادوا الا
اهواء انفسهم و بعدوا عن مقر القرب و كانوا من
الغافلين ان استنصحو بما نصحتهم في كل الألواح
كذلك يأمركم هذا الغلام من لدن علم حكيم انه
ما اراد في الملك الا ما اراد الله ان افتحوا عيونكم
لتشهدن شمس جمال العلي الأعلى مشرقة من هذا
الأفق القدس المنير فسوف تقومون عن النوم و لا
تجدن الغلام و تجدن انفسكم على حسرة عظيم ان
اغتممو قدر ايامي و لا تبدلوها بما عندكم خافوا
عن الذي في قبضته ملكوت كل شيء لا اله الا
هو المقتدر العزيز العظيم

- 6 Thus have We inspired thee and made mention of thee at a time when We were in grievous sorrow. The Spirit and glory and splendor be upon thee and upon those who hearken unto thy word concerning God, thy Lord and the Lord of the noble Throne. And praise be to God, the Lord of the worlds.

6 كذلك القيناك و اذكرناك حين الذي تكلمنا على
حزن شديد و الروح و العز و البهاء عليك و على
الذين يسمعون قولك في الله ربك و رب العرش
الكريم و الحمد لله رب العالمين

INBA23:235b, BLIB_Or15725.237

BH02135

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

- 1 O Hussein in Sad, He is the Mighty, the Everlasting! O Hussein, bear witness with your self, then with your tongue, then with your heart, then with your essence that there is no God but Him and that Ali before Muhammad was the Manifestation of His Beauty, the Dawning Place of His Glory, the Mine of His Revelation and the Source of His Knowledge for all who are in the heavens and earth. Through him was established the Divine Unity and appeared the Beauty of Divine Singleness, and the Dove sang upon the branches of the Lote-Tree of

1 هو العزيز الباقي ان يا حسين ان اشهد بنفسك ثم
بلسانك ثم بقلبك ثم بذاتك بأنه لا اله الا هو
و ان علياً قبل محمد مظهر جماله و مطلع اجلاله
و معدن وحيه و منبع علمه لمن في السموات و
الأرضين و به ثبت التوحيد و اظهر جمال التفريد
و غنت الورقاء على افنان سدره البقاء بأنه لا اله
الا هو الرحمن الرحيم

Eternity that there is no God but Him, the All-Merciful, the All-Compassionate.

- 2 Know then that your letter came before Us and We learned what was therein, for We were well-informed, and We answer you with these verses which have rendered the learned powerless. Say: O people, fear God and corrupt not the earth, and be not of the corrupt ones. And when the verses of God are sent down unto you, make them not an object of mockery, and be not of the heedless ones.
- 3 Know then that We desired not to reveal Our countenance to anyone while We were among the servants, and none knew Us, for We were behind a mighty veil. But when the idolaters imprisoned Us in this remote prison, We therefore rent asunder the veils of concealment and revealed the Face like the manifest, radiant Sun, that thereby might be consumed the hearts of the deceivers and might increase the faith of the believers.
- 4 Say: By God, from the Ancient Sovereign hath descended upon this Pen a word at which the heavens and earth would be cleft asunder, save whom thy Lord willeth, the Mighty, the Everlasting, the Inaccessible. Thus sang the Dove unto thee that thou mightest become aware of that which was concealed from every possessor of clear sight, and become steadfast in the Cause of thy Lord, and trustworthy in His messages, and find joy in thine essence and self, and be upon the Path with clear certitude.
- 5 Know then that We forgot thee not before, nor have We forgotten thee in this Prison which lieth behind mighty mountains. We beseech God that He may enable thee in the Cause and raise thee to the Holy Seat, a faithful station wherein thy foot shall not slip from the Cause than which nothing is more mighty, and was greater than every great thing. And the Spirit and Light and Glory and Radiance be upon thee and upon those with thee from this day unto the Day of Judgment.
- 6 O Hussein in Sad, He is the Mighty! It hath been known to that honored one that the purpose of creation hath ever been and shall ever be the knowledge of God, and this knowledge dependeth upon the recognition of His servants who perceive the Truth through their own vision and heart and nature, for imitation sufficeth not, whether in acceptance or rejection. If thou attainest unto this most glorious and most exalted station, thou shalt reach the Greatest Perspective, which is the station of steadfastness after striving in God. This is the guidance thou didst seek, and We have sufficed with these two words which are from the jewels of God's consummate wisdom, and
- 2 ثمّ اعلم بأنّ حضر بين يدينا كتابك واطلعنا بما فيه
و انا تكلمنا عالين واجبناك بهذه الآيات التي تعجز
عنها العالمين قل يا قوم خافوا عن الله ولا تفسدوا
في الأرض ولا تكونن من المفسدين واذا نزلت
عليكم آيات الله لا تتخذوها هزواً ولا تكونن من
الغافلين
- 3 ثمّ اعلم بأننا ما اردنا ان نظهر وجهنا لأحد كما تكلمنا
بين العباد وما عرفنا من احد وكنا في ستر عظيم
ولكنّ المشركين لما حبسونا في هذا السجن البعيد
لذا كشفنا حجاب السّتر و اظهرنا الوجه كالشمس
المشرق المنيع ليحترق بذلك اكباد المغلّين ويزداد
ايمان الموحّدين
- 4 قل تالله من سلطان القدم قد نزل على هذا القلم
كلمة تنفطر عنها السموات والأرض ألا من شاء
ربك العزيز الباقي المنيع كذلك غنت الورقاء
عليك لتطلع بما هو المستور عن كلّ ذى بصر
بصير وتكون ثابتاً في امر ربك واميناً في رسالاته
وتسر في ذاتك ونفسك وتكون على الصراط
بيقين مبين
- 5 ثمّ اعلم بأننا ما نسيناك من قبل وما اسيناك
في هذا السجن الذي كان خلف جبال عظيم و
نسئل الله بأن يوفقك على الأمر ويرفعك الى
مقعد القدس مقرّامين بحيث لن يزل قدمك عن
امر الذي لن يقوم معه شيء و كان اعظم من
كلّ عظيم والروح والنور والعزّ والسّناء عليك
و على من معك من يومئذ الى يوم الدين ١٥٢
- 6 جناب حسين في الصّاد هو العزيز معلوم أنّ جناب
بوده که لميزل مقصود از آفرینش معرفت حقّ
بوده و خواهد بود و این معرفت منوط بعرفان
انفس عباد بوده که بصر و قلب و فطرت خود
حق را ادراک نمایند چه که تقلید کفایت ننماید
چه در اقبال و چه در اعراض اگر باین رتبه
بلند ایهی فایز شوی بمنظر اکبر که مقام استقامت
بعد از مجاهده فی الله است واصل خواهید شد
اینست دستور العملی که خواسته بودید و باین دو
کلمه که از جواهر حکم بالغه الهیه است اکتفا

were any to turn unto them he would be independent of all who are in existence. And God sufficeth as a witness.

شد و لو يلتفت بها احد ليستغنى عن كل من في الوجود و كفى بالله شهيد

INBA51:583, INBA36:071, INBA71:232,
INBA57:018ax, AVK1.014.11x, LHKM3.050,
LHKM3.364

BH02164

To: Shaykh Sultan, in Baghdad

- 1 O Shaykh Sultan! In the Name of God, the Mighty, the Wondrous! This is a Book from Us to him whom God has loved and ordained for him an exalted station in His presence, that he may give thanks to his Lord and be detached from all else and remember Him among His praising servants.

1 بِسْمِ اللَّهِ الْعَزِيزِ الْبَدِيعِ هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي أَحَبَّهُ اللَّهُ وَ قَدَّرَ لَهُ فِي جَوَارِهِ مَقَاماً رَفِيعاً لِيُشْكِرَ رَبَّهُ وَ يَنْقَطِعَ عَمَّا سِوَاهُ وَ يَذْكُرَهُ بَيْنَ عِبَادِهِ الْمُسَبِّحِينَ
- 2 We have learned what has befallen you. Do not grieve. Be patient, then show forth ultimate patience, and be in great joy. Verily the world and its hardship and ease shall pass away, as every insightful and certain one bears witness. Grieve not over anything. We beseech God to bring about that which will set your affairs aright and comfort your eyes. He is verily the Guardian of the sincere ones. We grieved when We heard of the disorder in your affairs. Soon will your Lord, the Mighty, the Powerful, bring them together. Grieve not except for My tribulation and affliction, and when sorrows intensify upon you, reflect on what has befallen My Soul at the hands of the oppressors.

2 قَدْ بَلَّغْنَا مَا وَرَدَ عَلَيْكَ لَا تَحْزَنْ إِنْ أَصْبَرْتَ ثُمَّ أَصْطَبِرْ وَ كُنْ عَلَى فَرْحٍ عَظِيمٍ إِنْ الدُّنْيَا وَ عَسَرُهَا وَ يَسَّرُهَا تَفَنَّى وَ يَشْهَدُ بِذَلِكَ كُلُّ مُوقِنٍ بِصِيرٍ لَا تَحْزَنْ فِي شَيْءٍ وَ أَنَا نَسْتُلِ اللَّهَ بِأَنْ يَحْدُثَ مَا يَصْلُحُ بِهِ أَمْرُكَ وَ تَقَرُّ بِهِ عَيْنُكَ وَ أَنَّهُ لَوْلَى الْمُخْلِصِينَ أَنَا حَزَنًا حِينَ الَّذِي سَمِعْنَا تَشْتَتِ أُمُورُكَ فَسَوْفَ يَجْمَعُهَا رَبُّكَ الْمُقْتَدِرُ الْقَدِيرُ لَا تَحْزَنْ إِلَّا فِي كَرْبَتِي وَ بِلَائِي وَ إِذَا اشْتَدَّتْ عَلَيْكَ الْأَحْزَانُ تَفَكَّرْ فِيمَا وَرَدَ عَلَى نَفْسِي مِنْ قَوْمِ الظَّالِمِينَ
- 3 O Sultan! Know that a great ransom has been ordained for Us which cannot be exchanged for another - neither for sheep nor for all that exists between the heavens and the earth. Thus has the Most Exalted Pen inscribed in the Tablet of Destiny by My binding and wise command.

3 إِنْ يَا سُلْطَانَ فَاعْلَمْ بِأَنْ قَدَرَ لَنَا فِدَاءٌ عَظِيمٌ وَ لَا يَبْدُلُ بِفِدَاءٍ آخَرَ إِلَّا بِالْغَنَمِ وَ لَا بِمَا خُلِقَ بَيْنَ السَّمَوَاتِ وَ الْأَرْضَيْنِ كَذَلِكَ رَقَمَ قَلَمُ الْأَعْلَى فِي لَوْحِ الْقَضَاءِ بِأَمْرِي الْمُبْرَمِ الْحَكِيمِ
- 4 O Sultan! The Cause of God has become obscure to most people, and We have veiled it from them when We found them wandering in the wilderness of delusion. Detach thyself from all else, then remember what has befallen My Soul, then speak My praise among the heedless, that they might recognize their Creator and become detached from the idolaters.

4 إِنْ يَا سُلْطَانَ قَدْ اشْتَبَهَ أَمْرُ اللَّهِ عَلَى أَكْثَرِ النَّاسِ وَ أَنَا سَتَرْنَاهُ عَنْهُمْ لَمَّا وَجَدْنَاهُمْ فِي هَيْمَاءِ الْوَهْمِ لِمَنِ الْهَائِمِينَ إِنْ انْقَطَعَ عَنْ دُونِي ثُمَّ أَذْكَرَ مَا وَرَدَ عَلَى نَفْسِي ثُمَّ أَنْطِقْ بَشَائِي بَيْنَ الْغَافِلِينَ لَعَلَّ يَعْرِفُنَ بَارِئَهُمْ وَ يَنْقَطِعُنَ عَنِ الْمُشْرِكِينَ
- 5 Say: O people! Know the worth of these days, then hearken to God's call from the direction of His prison. He calls you at all times to draw you to the station ordained for you in a preserved

5 قُلْ يَا قَوْمَ إِنْ أَعْرِفُوا قَدْرَ تِلْكَ الْأَيَّامِ ثُمَّ اسْمَعُوا نِدَاءَ اللَّهِ عَنْ شَطْرِ سِجْنِهِ وَ أَنَّهُ يَنَادِيكُمْ فِي كُلِّ

Tablet. Yet you have risen in opposition, and there issues from your tongues concerning His Cause that which causes the heart of every possessor of a heart to burn and the faces of the mystics to pale.

الأحيان ليستجذبكم الى مقرّ الذی قدر لكم في لوح حفيظ وانتم قتم على الاعراض ويخرج من لسانكم في امره ما يحترق عنه قلب كلّ ذی قلب و تصفرّ وجوه العارفين

- 6 Say: O people! If the matter were as you claim, why did We send 'Ali before and sacrifice him in this clear and manifest path? If you were true to what you say, why did you change your religion? By God, you are of those who seek refuge from the frying pan in the fire. Woe unto you, O company of idolaters!

6 قل يا قوم ان كان الأمر كما تقولون لم ارسلنا علياً من قبل و فدينه في هذا السبيل الواضح المبين لو كنتم على ما تقولون لم بدّلتم دينكم تالله انتم ممن استجار بالنار من الرمضاء فويل لكم يا معشر المشركين

- 7 If you find one who is receptive, cast upon him the words of your Lord; otherwise conceal them and avoid those who have disbelieved in God, the King, the Mighty, the Peerless. Thus have We cast upon you that which causes tears to flow from the eyes of the believers.

7 ان وجدت من مقبل فألق عليه كلمات ربك وآلا فاسترها و تجنب عن الذينهم كفروا بالله الملك العزيز الفريد كذلك القيناك ما تجرى منه الدموع عن عين الموحدين

- 8 By God, if you were to look upon Me with the eye of your heart, you would find in My outward and inward being naught but the wounds from the spears of the fettered ones. The evil ones of the Bayan have united with the evil ones of the Furqan for My harm and affliction. Fie upon them and that which they possess of satanic deception! Nay, Satan himself flees from these and seeks refuge with God from their evil and their plots. Your Lord is witness to what I say.

8 فوالله لو تنظر الى بعين قلبك لن تجد في ظاهري و باطني الا جراحات سنان المغلّين و قد اتحدت اشرار البيان مع اشرار الفرقان لضري و بلائي اف لهم و بما عندهم من خدع الشياطين بل الشيطان يفر من هؤلاء و يستعيذ بالله من شرهم و مكرهم و كان ربك على ما اقول شهيد

- 9 Convey My glorification to your son's face, then remind him of My remembrance, that the remembrance of God, the King, the Just, the Wise, may stir him. And the Glory be upon you and upon him and upon those who are with you among Our assured servants. And praise be to God, the Beloved of the worlds and the Goal of the mystics.

9 كبر من لدنا على وجه ابنك ثم ذكّر من قبلي بذكرى ليهتّذ ذكر الله الملك العدل الحكيم و البهاء عليك و عليه و على الذين معك من عبادنا الموقنين و الحمد لله محبوب العالمين و مقصود العارفين

BLIB_Or15725.226

BH02165

- 1 He is God, the Most Holy, the Most Inaccessible, the Most Exalted
- 2 This is a Book from Baha unto him who dwelt within himself in the days of his Lord, the Mighty, the Powerful, the All-Merciful, that perchance the sweet-scented breezes of the All-Glorious from this Paradise might seize him from himself and detach him from all creation and whatsoever hath been created in the

1 هو الله الأقدس الأمنع الأعلى

2 هذا كتاب من لدى البهاء الى الذی سكن في نفسه في أيام ربه العزيز المقتر الرّحمن لعل نفحات السّبحان من هذا الرّضوان تأخذه عن نفسه و تنقطعه عن الامكان و ما خلق في الأكوان و

realms of being, and draw him nigh unto the court of his Lord, the Mighty, the Bountiful, and purify him from all that God, the Powerful, the Mighty, the All-Compelling, loveth not.

- 3 Hearken unto the crowing of the Cock of the Throne and the cooing of the Dove of Paradise, then unto the rustling of the Lote-Tree beyond which there is no passing, then the rushing of the winds that blow from the right hand of thy Lord's throne and the downpour of the rain of mercy which descendeth from the heaven of holiness upon all created things, that there might be kindled within thy heart such fire of the love of God that thou shalt be detached from the world and all that is therein and arise to praise the Manifestation of the Self of thy Lord, the All-Merciful, the Most Compassionate.

- 4 O servant! Hear My words, then efface from thy heart all allusions, that there might be imprinted thereon the lights of thy Lord's countenance and thou mightest behold with thine own eyes what hath been ordained for thee in the dominion of destiny by thy Lord, the Most High, the Most Exalted, and be of them that attain. Cast away what is in the hands of men, then take what is with God, thy Lord. This indeed shall suffice thee above the kingdom of the dominion of the heavens and earth.

- 5 Say: O people! This is a servant of God and the son of His servant who hath come unto you with God's signs and His proof. Beware lest ye deny him by reason of what ye possess and be of the heedless. He desireth for you naught save that which is better for your own selves than whatsoever hath been created between the heavens and earth. Say: O people! Ponder within yourselves - have ye witnessed a Revelation more mighty than what hath appeared in truth? Fear God and be of the fair-minded. Should ye deny this bounty, by what proof then do ye affirm your faith in God your Lord? Bring it forth and tarry not even for a moment. Say: He hath come to quicken the world and gather all upon the ancient, eternal, fresh and verdant table. Beware lest ye deprive yourselves thereof and be of them that are veiled. Say: Verily the Sun hath risen in truth and reached its zenith, yet ye have not turned to its rays but remain as dead ones within the veils of your selves. Therefore lift up your heads from the couch of heedlessness and passion, then turn toward the heaven that ye might behold with your own eyes what none before you hath ever witnessed. Thus do We set forth the verses and expound them in truth, that perchance there might be generated in the hearts of the servants that which shall draw them nigh unto the shore of grace, the spot wherein shine forth the lights of the countenance of thy Lord, the Powerful, the Most High, the Most Great.

تَقَرُّبِهِ إِلَى شَطْرِ رَبِّهِ الْعَزِيزِ الْمَنَّانِ وَتَطَهَّرَهُ عَمَّا لَا يَحِبُّهُ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْقَدِيرُ

3 اسْمِعْ زَقَاءَ دِيكَ الْعَرْشِ وَهَدِيرَ وَرَقَاءِ الْفَرْدُوسِ
ثُمَّ حَفِيفَ سِدْرَةِ الْمُنْتَهَى ثُمَّ هَزِيزَ أَرِيَّاحِ الَّتِي تَهَبُّ
عَنْ يَمِينِ عَرْشِ رَبِّكَ وَدَوِيَّ امْطَارِ رَحْمَةِ الَّتِي
نَزَلَتْ مِنْ سَمَاءِ الْقُدْسِ عَلَى الْمَمَكَّاتِ لِيَحْدُثَ فِي
قَلْبِكَ حَرَارَةُ مَحَبَّةِ اللَّهِ بِحَيْثُ تَنْقَطِعُ عَنِ الدُّنْيَا وَ
مَا فِيهَا وَتَقُومُ عَلَى ثَنَاءِ مَظْهَرِ نَفْسِ رَبِّكَ الرَّحْمَنِ
الرَّحِيمِ

4 اِنْ يَا عَبْدَ اسْمِعْ قَوْلِي ثُمَّ امْحُ عَنْ قَلْبِكَ الْإِشَارَاتِ
لِيَنْطِيعَ عَلَيْهِ أَنْوَارُ وَجْهِ رَبِّكَ وَتَشْهَدَ بِبَصَرِكَ
مَا قَدَّرَ لَكَ فِي جَبَرُوتِ الْقَضَاءِ مِنْ لَدُنْ رَبِّكَ
الْعَلِيِّ الْأَعْلَى وَتَكُونَ مِنَ الْفَائِزِينَ دَعَا مَا فِي أَيْدِي
النَّاسِ ثُمَّ خُذْ مَا عِنْدَ اللَّهِ رَبِّكَ وَ إِنَّهُ لِيَغْنِيكَ
عَنْ مَلَكُوتِ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ

5 قُلْ يَا قَوْمِ هَذَا عَبْدُ اللَّهِ وَابْنُ عَبْدِهِ قَدْ جَاءَكُمْ بِآيَاتِ
اللَّهِ وَحُجَّتِهِ أَيَّاكُمْ أَنْ تَنْكُرُوهُ بِمَا عِنْدَكُمْ وَتَكُونُوا مِنَ
الْغَافِلِينَ إِنَّهُ مَا أَرَادَ لَكُمْ إِلَّا مَا هُوَ خَيْرٌ لَأَنْفُسِكُمْ عَمَّا
خَلَقَ بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ قُلْ يَا قَوْمِ فَكَّرُوا فِي
أَنْفُسِكُمْ هَلْ رَأَيْتُمْ ظَهْرَ اعْظَمَ عَمَّا ظَهَرَ بِالْحَقِّ اتَّقُوا
اللَّهِ وَكُونُوا مِنَ الْمُنْصِفِينَ أَنْ تَنْكُرُوا هَذَا الْفَضْلَ
فَبَأَيِّ أَمْرٍ يَثْبُتُ إِيمَانُكُمْ بِاللَّهِ رَبِّكُمْ فَاتُوا بِهِ وَلَا
تَصْبِرُوا أَقَلَّ مِنْ حِينَ قُلْ إِنَّهُ قَدْ جَاءَ لِيُحْيِيَ الْعَالَمَ
وَيَجْمَعَهُمْ عَلَى مَائِدَةِ الْقَدَمِيَّةِ الْأَبَدِيَّةِ الطَّرِيَّةِ أَيَّاكُمْ
أَنْ تَحْرَمُوا أَنْفُسَكُمْ عَنْهَا وَتَكُونُوا مِنَ الْمُحْتَجِبِينَ قُلْ
إِنَّ الشَّمْسَ قَدْ أَشْرَقَتْ بِالْحَقِّ إِلَى أَنْ بَلَغَتْ فِي
قُطْبِ الزَّوَالِ وَأَنْتُمْ مَا تَوَجَّهْتُمْ إِلَى أَنْوَارِهَا وَكُنْتُمْ
فِي حِجَابِ أَنْفُسِكُمْ لِمَنِ الْمَيِّتِينَ إِذَا فَارَفَعُوا رُؤُوسَكُمْ
عَنْ فِرَاشِ الْغَفْلَةِ وَالْهَوَى ثُمَّ التَّفَتُّوا إِلَى السَّمَاءِ
لِتَشْهَدَنَّ بِبَصَرِكُمْ مَا لَا شَهِيدَ أَحَدٍ مِنْ قَبْلِكُمْ كَذَلِكَ
فَضَّلْنَا الْآيَاتِ وَصَرَّفْنَاهَا بِالْحَقِّ لَعَلَّ يَحْدُثُ بِهَا فِي
قُلُوبِ الْعِبَادِ مَا يَقْرِبُهُمْ إِلَى شَاطِئِ الْفَضْلِ مَقَرِّ
الَّذِي فِيهِ يَسْتَضِيءُ أَنْوَارُ وَجْهِ رَبِّكَ الْمُقْتَدِرُ الْعَلِيُّ
الْعَظِيمُ

- 6 Arise to fulfill the Cause and fear no one, then bring people into the religion of God, thy Lord and the Lord of the worlds. And the Spirit be upon thee and upon those who, when they hear the verses of the All-Merciful, fall prostrate upon their faces before God, the King, the All-Knowing, the All-Wise. And praise be to God, the Beloved of them that know.
- 6 قم على الأمر ولا تخف من احد ثم ادخل الناس في دين الله ربك ورب العالمين والروح عليك وعلى الذينهم اذا سمعوا آيات الرحمن خروا بوجوههم سجداً لله الملك العالم الحكيم والحمد لله محبوب العارفين
- 7 Cast then the greeting from thy Lord, the All-Merciful, upon the countenance of thy son, then upon the side of knowledge, then draw her through the breezes of thy Lord from the left of wisdom and standing unto the right of attraction and yearning, out of love for the face of God, the King, the Just, the All-Wise.
- 7 فألق التكبیر من قبل ربك الرحمن على وجه ابنك ثم على ضلع العلم ثم استجذبا من نفحات ربك عن شمال الحكمة والوقوف الى يمين الجذب والشوق حباً لوجه الله الملك العادل الحكيم

BLIB_Or15725.070, NLAI_BH2.066

BH02168

- 1 He is God, the Most Holy, the Most Inaccessible, the Most Exalted
- 1 هو الله الأقدس الأرفع الأعلى
- 2 This is a Book that speaketh the truth, that there is none other God but Him, the Almighty, the Self-Subsisting. It summoneth all men unto God and guideth them to the right shore of this blessed spot, whose sand proclaimeth: There is none other God but Him, the Mighty, the Well-Beloved.
- 2 هذا كتاب ينطق بالحق بأنه لا اله الا هو المهيمن القيوم ويدعو الناس الى الله ويهديهم الى شاطئ الايمن هذه البقعة المباركة التي ينطق كثيبها بأنه لا اله الا هو العزيز المحبوب
- 3 O people! Fear ye God and oppose not Him Who hath appeared with the truth by a manifest command. Say: The Youth desireth naught for Himself, but rather desireth for you that which God hath desired, did ye but know. Know ye that His will is the very Will of God, could ye but understand. He is indeed the One Who hath arisen in pure servitude unto God, your Lord, could ye but perceive. He loveth naught but servitude unto the True God, and unto this testifieth all things, even should ye deny it.
- 3 يا قوم اتقوا الله ولا تتعرضوا على الذي ظهر بالحق بأمر مشهود قل ان الغلام ما اراد لنفسه من شيء بل اراد بما اراد الله لكم ان انتم تعملون فاعلموا بأن مشيئة ذات مشية الله ان انتم تفقهون والله هو الذي قام بعبودية الصرفة لله ربكم ان انتم تشعرون وما احب الا العبودية لله الحق ويشهد بذلك كل شيء ان انتم تتكرون
- 4 Say: He is the One Who hath called upon God in every tongue, yet ye comprehend not. Every mention that hath ascended unto God, in whatsoever tongue, hath appeared from His tongue, and this is a truth well-known. Every face that hath turned toward the Beloved of earth and heaven hath turned only through the turning of this imprisoned Servant. Say: He was prostrate before God ere the creation of the heavens and earth, and ere the pearls of divine knowledge emerged from the shells of hearts. Say: He fell prostrate with
- 4 قل انه هو الذي دعا الله بكل اللسان ولكن انتم لا تعملون كل ذكر ارتفع الى الله من اى لسان كان قد ظهر من لسانه وان هذا الحق معلوم وكل وجه توجه الى محبوب السموات والارض ما كان الا من توجه هذا العبد المسجون قل انه قد كان ساجداً لله قبل خلق السموات والارض وقبل ان يظهر لآي العرفان من صدف الصدور قل انه خر بوجهه على بقعة من بقاع الارض سجداً لله رب ما كان وما يكون

his face upon a spot of earth in submission unto God, Lord of what was and what shall be.

- 5 Say: O people! Fear ye God, deny Him not, and follow not every rejected ignorant one. Whosoever this Dove warbled upon the twigs of the Divine Lote-Tree in remembrance of His Most Exalted Self, this was only after God's command, your Lord, would ye but be certain. The Beloved of Baha hath previously informed you that He Who would come after Him with the name of the Most Exalted, the All-Glorious, would proclaim in all things: "I am God, there is none other God but Me, the Almighty, the Self-Subsisting." And as I was beholding the direction of His Cause, there was revealed in this Manifestation that which hath caused every witness and the witnessed to tremble. By the life of the Beloved! Were I not beholding His wisdom, I would not have mentioned Myself save in pure servitude, for this is the desire of My heart, and unto this testify My spirit, My soul and My being, could ye but understand.
- 6 O servant! Worship thy Lord, then prostrate thyself before Him, and be not of those who disdain. Say: O people! Fear God and follow not those who mock at the signs of God. Soar upon two wings of detachment unto this atmosphere wherein hath been raised the mention of God, thy Lord and the Lord of all worlds. Beware lest anything prevent thee from turning toward thy Lord, the Mighty, the Inaccessible.
- 7 Remember Him at all times, and He shall suffice thee against those who have disbelieved in God, mocked His Messengers, and were of the despairing ones. Thus have We counseled thee in truth, as a grace from Us unto thee and unto those who have shattered the idols and were of the detached ones. And the Spirit be upon thee and upon the sincere servants of God.
- 5 قل يا قوم اتقوا الله و لا تكفروا به و لا تعقبوا كل جاهل مردود و كلها غرّدت هذا الورقاء على افنان سدرۃ المنتهى بذكر نفسه العلى الاعلى هذا لم يكن الا بعد امر من الله ربكم ان انتم توقنون ان محبوب البهاء قد اخبركم من قبل بان الذى يأتى من بعد باسمه العلى الأبهى انه ينطق فى كل شىء بائى انا الله لا اله الا انا المهيمن القيوم و انى لما كنت ناظراً الى شطر امره لذا نزل فى هذا الظهور ما فزع عنه كل شاهد و مشهود فونفس المحبوب لو لم اكن ناظراً بحكمه ما ذكرت نفسى الا بالعبودية البحتة لانها هى مقصود قلبى و يشهد بذلك روحى و نفسى و ذاتى ان انتم تفقهون
- 6 انك انت يا عبد ان اعبد ربك ثم اسجد له و لا تكن من الذين يستنكفون قل يا قوم خافوا عن الله و لا تتبعوا الذين بايات الله هم مستهزؤون عرج بجناحين الانقطاع الى هذا الهواء الذى ارتفعت فيه ذكر الله ربك و رب العالمين اياك ان يمنعك شىء عن التوجه الى ربك العزيز المنيع
- 7 ان اذكره فى كل الأحيان و انه يكفيك عن الذين كفروا بالله و استهزؤوا بسفرائه و كانوا من القانطين كذلك نصحناك بالحق فضلاً من لدنا عليك و على الذينهم كسروا الأصنام و كانوا من المنقطعين و الروح عليك و على عباد الله المخلصين

BLIB_Or15725.454, RAHA.169-170

BH02195*To: Ismullah Javad*

To be typed.

BLIB_Or15725.154

BH02200*To: Jinab-i-Majid*

1 O Majid!

1 هو البديع

2 Hear thou the call of this Wronged One. I swear by the Sun of the horizon of glory and detachment that from the beginning of creation until now such tyranny hath not been inflicted upon anyone. Why dost thou sit at ease? Hast thou forgotten My wondrous melodies, or hath association with people made thee heedless? Thou hast witnessed My patience, forbearance and tranquility. Now consider what hath occurred that hath caused the lamentation, crying and wailing of the Beauty of Oneness. By God, besides Whom there is none other God! Had I drunk the cup of martyrdom at the hands of the most wicked of men, it would have been preferable to Me than that these matters which cause the abasement of the Cause should become known among the people. By God! My soul weepeth, and Mine eye, and My heart, and My pen, and from My sighs the dwellers of Paradise do lament, but the people neither perceive nor hear.

2 ای مجید بشنو ندای این محزون را که قسم بآفتاب افق عزّ تجرید که از اول ابداع تا حال چنین ظلم بر احدی وارد نشده چرا آسوده نشسته‌ئی آیا نعمات بدعم را فراموش نموده و یا معاشرت ناس آن جناب را غافل نموده تو صبر و حلم و سکونم را دیده‌ئی حال تفکر نما که چه وارد شده که سبب ضحیج و صریخ و ندبه جمال احدیه شده فوالله الذی لا اله الا هو که اگر شربت شهادت از اشتر ناس مینوشیدم البته نزد ارجح از این بوده که این امور که سبب ذلت امر بوده مابین ناس شایع شود فوالله یبکی نفسی و عینی و قلبی و قلبی و من زفراتی ینوح سگان الفردوس ولكن الناس هم لا يشعرون ولا يسمعون

3 O Majid! Thou knowest how much I strove to exalt the Cause of God, until it reached the station thou didst witness. And then the first token of love shown to this Wronged One was that they arose to slay Me and exerted their utmost to cut down the divine Tree. When this became known, this Servant withdrew alone to another house, that perchance the fire of malice and hatred might subside. Then they sent messengers to all regions writing that they had girded themselves to slay Me, and whatever they had done and whatever was in their hearts they attributed to the Divine Lote-Tree that none can know. Yet thou knowest that had this Servant desired to harm him, he would not have existed at all.

3 ای مجید تو میدانی که چه مقدار در علو امر الهی بجان ایستادم تا آنکه امر بمقامی رسید که ملاحظه نمودی و بعد اول محبتی که باین مظلوم شد این بوده که بر قتل ایستاده و در قطع شجره ربّانیه کمال جهد نموده‌اند و چون اشتها یافت این غلام خارج منفرداً عن الكل در بیت دیگر ساکن که شاید نار غلّ و بغضا ساکن شود بعد قاصد گرفته بجمع اطراف نوشته که کمر قتل مرا بسته‌اند و آنچه را مرتکب شده و در نفسش بوده بسدره لایعرف نسبت داده و حال آنکه

4 When his writing was observed, I felt compelled to inform the people of these matters, lest they be led astray from the luminous path by the fabricated words he had written. By Him Who is unique in grandeur and glory! Had he remained quiet after this Servant's departure, this Servant would never have mentioned it. Among other things he wrote that they had left Me for want of bread. Observe the baseness and meanness of his soul, what he hath said and what he hath done. Let that honored one himself reflect. Having associated with this Servant for years, is it befitting to attribute such calumnies to the Lord of Names and Attributes, possessed of supreme sanctity and detachment? No, by the Self of God, the Supreme, the Self-Subsisting! The mention of My tribulations hath exceeded both tongue and pen. I do but complain of My grief and sorrow unto God.

5 In any case, they will exercise the utmost scheming to cause thee to turn away from the Cause of God. O chosen one! Among all the servants, thou wert the first to attain unto God Himself and to believe in His presence. Stand thou firm in the Cause in such wise that through thy steadfastness all may become steadfast.

تو میدانی که اگر این عبد اراده ضرر منمود
ابداً موجود نبود

4 و چون نوشته او ملاحظه شد تکلیف دیده که
ناس را اخبار از امور نمایم که مبدا از کلمات
جعلیه که مسطور داشته عباد از سبیل منیر
منحرف شوند فوالذی توحّد بالعظمة و الکبریاء
که اگر بعد از خروج این عبد ساکن میشد ابداً
این عبد ذکر نمینمود و از جمله نوشته که برای
نان از من خارج شده اند رذالت و پستی نفس
را ملاحظه کن که چه گفته و چه کرده خود
آن جناب تأمل نماید و این غلام را سالها دیده و
معاشرت نموده‌ی با تقدیس کبری و تنزیه عظمی
ایگونه مفتریات بمالک اسماء و صفات لایق
است لا فونفس الله المهیمن القیوم ذکر مصایم
از لسان و قلم هر دو خارج شده انما اشکو بتی
و حزنی الی الله

5 باری در اعراض آن جناب از امر الله کمال تدبیر
خواهند نمود ای صفی تو در مابین کلّ عباد در
اول امر بنفس الله فایز شدی و بین یدی الوجه
مؤمن شدی بایست بر امر بشأنی که از استقامت
کل مستقیم شوند

INBA38:129d, BRL_DA#150

BH02202

To: Isma'il Khan in Isfahan

1 He is the Mighty, the Everlasting, the All-Knowing, the Powerful!

2 Blessed is He unto Whom belongeth whatsoever is in the heavens and whatsoever is on earth, and all are His worshippers. His is what He hath created and shall create, and He hath ordained all things in due measure, and all bow down before Him. His is the Command and the Creation. He giveth life to whomsoever He willeth through His command and causeth to die whomsoever He willeth through His authority. His verily is the might and the glory, His the grandeur and the splendor,

1 هو العزيز الباقي العالم القدير

2 تبارک الذی له ما فی السموات و ما فی الأرض
و کلّ له عابدون و له ما خلق و یخلق و قدر
خلق کلّشی بمقدار و کلّ له ساجدون له الأمر
و الخلق یحیی من یشاء بأمره و یمیت من یشاء
بسلطانه الا له العزة و السناء و له العظمة و البهاء
و له القدرة و البقاء و له الرفعة و الضیاء و کل
الیه یرجعون

His the power and the permanence, His the loftiness and the radiance, and unto Him do all return.

- 3 O servant! Remind the servants of that which We inspired thee before the creation of the heavens and earth, before the creation of the Concourse on High, and before the appearance of honored servants. Fear thou no one, but place thy trust in God, the Protector, the Self-Subsisting. We shall protect thee from those who have disbelieved and turned away, even as We protected thee from the serpent's mouth and raised thee to a praiseworthy station. Beware lest thou conceal thy beauty as thou didst conceal it before. Rather, reveal what thou art commanded and delay not the Cause of thy Lord, the Mighty, the Sovereign, the Powerful, the Exalted, the Beloved.
- 4 Call thou the people to the Most Great Ocean which surgeth in thy name, the Exalted, the Praiseworthy. Then deliver unto the people what was revealed in the Bayan and tarry not for less than a moment. Command what is right and turn away from those who turn not their faces toward thy countenance.
- 5 Say: I am the Beauty of God on earth, His Proof amidst His servants, His Evidence amongst His creation, His Testament in His realm, and His Path amongst His creatures, would that ye might know. Say: Whoso turneth away from Me hath turned away from God from all eternity, and whoso gazeth upon Me hath gazed upon God, the Generous, the Forgiving. Say: The faith of no one shall be complete except through entering beneath My shadow - and this is My shadow which hath encompassed the heavens and earth, wherein have entered the sanctified ones who dwell in the precincts of eternity, and none hath knowledge of them save God, the Mighty, the Praiseworthy.
- 6 Say: O people! Fear ye God, then have mercy upon yourselves. Keep not distant from the station wherein the name of God is upraised at every moment and hour, at eventide and at dawn. Say: Nothing shall be accepted from anyone today except by My leave, would that ye might understand. Therefore, die in your wrath, O people of hatred, for God's punishment and His wrath have come upon you, and ye are tormented within your own selves.
- 7 Then rejoice, O people of love, in the meeting with God and His days, and in His beauty and His signs - ye shall indeed rejoice! Thus have We inspired thee, O people of the Bayan, with that which I have been commanded by God, my Lord and your Lord, would that ye might hear. Whoso wisheth, let him accept, and whoso wisheth, let him turn away. Verily God is independent of them and of all who are in the kingdom and of all that they do or know. And the Spirit be upon those who
- 3 ان يا عبد ذكّر العباد بما الهمناك قبل خلق السموات و الأرض و قبل ان يخلق اهل ملاء الأعلى و قبل ان يظهر عباد مكرمون و لا تخف من احد فتوكل على الله المهيمن القيوم و انا نحفظك عن الذين هم كفروا و اعرضوا كما حفظناك عن فم الثعبان و ارفعناك الى مقام قدس محمود اياك ان تستر جمالك كما سترت من قبل فاطهر بما امرت و لا تأخر امر ربك العزيز السلطان المقتدر العلى المحبوب
- 4 فادع الناس الى بحر الأعظم الذى تموج باسمك العلى المحمود ثم بلغ الناس ما نزل فى البيان و لا تصبر اقل من أن ثم امر بالعرف و اعرض عن الذين هم الى وجهك لا يتوجهون
- 5 قل انا جمال الله فى الأرض و حجة بين عباده و برهانه فى خلقه و دليله فى مملكته و سبيله بين بريته ان انتم تعلمون قل من اعرض عني فقد اعرض عن الله فى ازل الازال و من نظر الى فقد نظر الى الله الكريم الغفور قل لن يتم ايمان احد الا بالدخول فى ظلى و هذا ظلى قد احاط السموات و الأرض و دخل فيه المقدسون الذين هم سكنوا فى رفارف الخلد و ما اطلع بهم احد الا الله العزيز المحمود
- 6 قل يا قوم خافوا عن الله ثم ارحموا على انفسكم و لا تبعدون عن مقام الذى يرفع فيه اسم الله فى كل حين و آن و فى كل عشي و بكور قل لن يقبل اليوم من احد من شىء الا بعد اذنى ان انتم تفقهون اذا موتوا بغيطكم يا ملاء البغضاء بما جائكم عذاب الله و قهره و اتم فى انفسكم به معذبون
- 7 ثم استبشروا يا ملاء الأحباب بقاء الله و ايامه ثم بجماله و آياته انتم فاستبشرون كذلك الهمناكم يا ملاء البيان بما امرت من لدى الله ربى و ربكم ان انتم تسمعون فن شاء فليقبل و من شاء فليعرض ان الله غنى عنهم و عن كل من فى الملك و

have prostrated themselves before the countenance of God, the Protector, the Self-Subsisting.

عن كلّ ما هم به يعملون او يعرفون و الروح على
الذين هم يسجدوا لوجه الله المهيمن القيوم ١٥٢

INBA36:028, INBA71:186, LHKM2.037,
RSBB.017

BH02203

- 1 That which descended from the right hand of the Throne - let Jim and Sad, being gladdened by the fragrances of divine loving-kindness, know that special favors have ever flowed and will continue to flow from the threshold of the Divine Unity upon those messengers in the valley of the glory of the All-Sufficing.

1 ما نزل عن يمين العرش جناب جيم و صاد
بنفحات عرّ مرحمت ربّاني مسرور بوده بدانند
که لمهزل عنايات مخصوصه از ساحت عرش
احديه بر آن رسولان وادی عرّ صمديه بوده و
خواهد بود
- 2 But O friends of God! Today stillness and tranquility are forbidden, while ardor and rapture and restlessness in the path of the Chosen Beauty are beloved. For if one observes with a subtle eye - by God the Truth! - verily the Most Great Paradise is stirring within itself and all that is ordained therein out of longing to attain the presence of your Lord, the Most High, the Most Exalted, Who hath appeared once again in His primordial garment, whereupon the embodiments of limitation fled from His presence - these wretched ones between earth and heaven.

2 ولكن ای دوستان خدا اليوم سکون و استقرار
منوع و وله و ولج و اضطرار در سبيل جمال مختار
محبوب چه اگر ببصر لطيف ملاحظه شود تالله
الحق ان فردوس الأعظم يتحرّک في نفسها ثمّ ما
قدّر فيها شوقاً للقاء ربّک العليّ الأعلى الذي ظهر
مرّة اخرى بقميصه الأولى اذا فروا عن محضره
هياکل الحمراء من هؤلاء الأشقياء بين الأرض و
السماء
- 3 Know ye that the Most Great Paradise and all that hath been created therein of the essences of the hearts of the Maids of Heaven and the quintessence of the spirits of the secluded ones, as well as the subtle divine crafts and the jewels of holy creation - all are in motion today and restless from longing for the Chosen Beauty. Therefore beware lest ye grow cold in My love or choose silence regarding the wondrous remembrance of Me. At all times cast forth My new remembrances upon those who await the snares of My mention, that all may, through God's grace and bounty and through God's might and mercy, be set in motion like fire and become ignited, so that by the heat of these sanctified temples the people of the world may be consumed and refined by the fire of the divine Tree of Love, until the signs of God's fire become manifest and evident upon all else.

3 دانسته که فردوس اعظم و آنچه در او خلق
شده از جواهر افندهء حوريات و ساذج ارواح
قاصرات و هم چنین از لطایف صنایع قدس الهیه
و جواهر عرّ خلق ربّانيه جميع اليوم در حرکتند
و از شوق جمال مختار بی قرار پس زینهار که در
حکم محمود نشوید و در بدایع ذکر صمت اختیار
نمائید در کلّ حین اذکار بدیعم را بر مستقرّین
و صایب ذکرم القا دارید که جميع بفضل الله و
منه ثمّ عرّ الله و رحمته چون نار بحرکت آیند
و مشتعل گردند که تا از حرارت افندهء این
هياکل مقدسه اهل عالم بنار سدره عرّ حبيّه
محترق و مصطلي گردند تا آثار نار الله بر کلّ ما
سواه ظاهر و هویدا گردد
- 4 Today the cup and what it contains and the one who takes it are all considered as one and witnessed before the Throne.

4 اليوم كأس و ما فيها و الذي اخذها کل در
حکم واحد ملحوظ و بين يدي العرش مشهود

But the sword of separation that hath appeared in the garment of the Word of God is occupied with its appointed task in all things, and soon will holy hearts surge forth from their hidden places like the manifestations of the fire of the Divine Tree and become visible in the world of appearance. Blessed are they and what they have attained from their Creator and what hath been ordained for them of God's mercy, the Mighty, the Luminous.

- 5 Do not restrain the tongue from explanation and elucidation. At all times, dedicate heart and soul to teaching the Cause. And peace be upon him who conveyeth the Cause of his Lord and is not prevented by the derision of enemies nor their heedlessness nor their harm. Furthermore, be vigilant regarding the Cause of God at all times and never let go of wisdom lest harm occur. Convey the holy salutation, free from the veils of writing, to the servants of God and His loved ones, both female and male, from the tongue of God. Blessed are they who convey it.

ولكن سيف فصلیه که بقمیص کلمه الله ظاهر شده در کلّ شیء بمأموریت خود مشغول و عنقریب است که افتاده‌های قدسیه از مکامن مجوده چون ظهورات نار سدره الله فوران زنند و در عالم ظهور مشهود گردند فطوبی لهم و بما فازوا من لدن بارئهم و قدر لهم من رحمة الله العزیز المنیر

5 زبان را از بیان و تبیان ممنوع ندارید در کلّ حین بتبلیغ امر جان و دل مبذول دارید و السلام علی من بلغ امر مولاه و ما منعه شماتة الأعداء و لا غفلتهم و لا ضرهم و دیگر آنکه در جمیع اوقات مراقب امر الله بوده و در هیچ [وقتی از اوقات] حکمت را از دست مدهید که مبادا ضرری واقع شود و تکبیر مقدّس از حجاب تحریر بر عباد الله و احبای او چه از اناث و چه از ذکور من لسان الله القا ثنائید فطوبی للملقین

INBA38:084b, RSBB.148

BH02210

To: Rahim

- 1 He is the Most Exalted, the All-Glorious! A remembrance from God, from the presence of Glory, unto him who hath believed in his Lord and was numbered among the faithful in the Mother Book, inscribed by the Pen of Command.
- 2 O servant! We have sent thee Tablets before this, from whose horizon the sun of thy Lord's mercy shone forth upon thee, that thou mightest be filled with joy. And besides these We have sent thee this Tablet containing thy Lord's messages - deliver them unto His servants, fear no one, and place thy trust at all times in thy Lord.
- 3 And if thou desirest to know what hath befallen My Beauty, by God! words fail to recount this Cause, whose measure even the hands of them that reckon cannot encompass. Were a thousand seas to be made ink for My tribulations, by God! they would be exhausted while the mention of My tribulations, visible from the horizon of destiny, would not be ended. And if thou wishest to know a trace thereof, breathe the air, and if

1 هو العلیّ الأبهی ذکر الله من لدى البهاء للذی آمن بربه و کان من المؤمنین فی امّ الألواح من قلم الأمر مذکورا

2 ان یا عبد انا قد ارسلنا الیک الواحاً من قبل و عن افقها استشرق علیک شمس رحمة ربک لتکون فی نفسک مسرورا و من دونها ارسلنا الیک هذا اللوح و فیه رسالات ربک بلغها الی العباد و لا تخف من احد و کن علی ربک فی کلّ حین متوکلاً

3 و ان ترید ان تطّلع علی ما ورد علی جمالی تالله انقطع الذکر عن الذکر فی هذا الأمر الذی کان ایدی المحصین عن احصائه مقطوعاً لو تجعل الفاً من البحر مداداً لمصائبی تالله لتنفد و لن ینفد ذکر مصائبی الّتی کانت عن افق القضاء مشهوداً و انک ان ترید ان تعرف اثرها منها فاستنشق

thou detectest the fragrance of blood, then ponder what hath befallen the Beauty of the Ancient of Days from the arrows of those who disbelieved in God and denied His signs after He had, by His word, created their own selves and all who dwell in the kingdom, gathered together.

- 4 We commanded thee before to emerge from behind the veil of silence and to speak forth between earth and heaven concerning this Most Great Remembrance, and to warble with the sweetest melodies in the Kingdom of Names and Attributes. Yet until now We have not heard thy call, as though thou hast held back in what We commanded thee. Beware lest thou hold back - be thou as a flame of God's fire kindled among His servants, that through thee may be set ablaze the hearts of those whom intoxication hath overtaken in these days when heedlessness hath seized both young and old.
- 5 Raise thy call throughout the land and make mention of thy Lord, the All-Merciful, in these days when the hosts of misbelief have surrounded Him from every direction, and He hath no helper nor supporter in all the earth. Beware, beware lest thou turn to the earth and its people. Rather look with the eye of truth toward thy Lord's direction and be possessed of enlightened vision. Verily, they who have broken God's Covenant and devoted themselves to the idols of their own selves - these have no standing with God and are not mentioned before the Throne.
- 6 And if thou findest one possessed of enlightened vision, reveal unto him the pearls of thy Lord's Cause, that perchance he may find peace in his soul and stand firm, by thy Lord's leave, upon the Most Great Path.
- 7 O servant! Purify the hearts of the servants from vain imaginings, then illumine them with the splendor of thy Lord's remembrance. Thus doth the Temple of Eternity command thee, that thou mayest be faithful to the Covenant. Leave those who are veiled by delusion from the Sovereign of the Cause and have turned from the garden of nearness to the lowest of stations - the place which was created in fire, above fire, in the abyss of divine wrath.
- 8 Thus have We remembered thee and sent thee that which will purify thee and purify the people from every rejected misbeliever.

الهوى ثم كل شيء ان وجدت رائحة الدم اذا فكر فيما ورد على جمال القدم من سهام هؤلاء الذين كفروا بالله وانكروا [آياته] بعد الذي خلق بقوله انفسهم و كل من في الملك مجموعا

4 انا امرناك من قبل بأن تخرج عن خلف حجاب الصمت و تنطق بين الأرض و السماء على هذا الذكر الأكبر و تكون على احسن النعمات في ملكوت الأسماء و الصفات بالحق مغرودا ولكن الى الحين ما سمعنا ندائك كأنك صبرت فيما امرت به اياك ان لا تصبر و كن بنار الله بين عباده موقودا لتشتعل بك قلوب الذين اخذهم السكر في هذه الأيام التي اخذت الغفلة كل صغير و كبيرا

5 ان ارفع ندائك في الأرض ثم اذكر ربك الرحمن في هذه الأيام التي احاطته جنود الشرك من كل الأقطار و لم يكن له على الأرض لا من ناصر و لا من معينا اياك اياك لا تلتفت الى الأرض و من عليها ثم انظر بطرف الحق الى جهة ربك و كن على بصيرة منيرا ان الذين نقضوا ميثاق الله واعتكفوا على اصنام انفسهم اولئك لم يكن لهم عند الله من امر و ما كانوا لدى العرش المذكورا

6 و ان وجدت ذات بصر منير فاطهر له لآلئ امر ربك لعل يستقر في نفسه و يكون على صراط الأكبر باذن ربك مستقيما

7 ان يا عبد طهر قلوب العباد عن الأوهام ثم نورها ببهاء ذكر ربك و كذلك يأمرك هيكل البقاء لتكون بالعهد وفيا دع الذين احتجوا بالوهم عن سلطان الأمر و رجعوا عن رضوان القرب الى اسفل المقر مقام الذي كان في النار على النار في هاوية القهر مخلوقا

8 كذلك اذكرناك و ارسلنا اليك ما يطهرك و يطهر الناس عن كل مشرك مردودا

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BH02218

To: Javad brother of Rahim

- 1 God hath, through His tongue that uttereth the truth, testified in all His Tablets to these words: "I am He that liveth in the Abha Realm of Glory."

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَمْنَعِ الْأَقْدَسِ الْأَعْلَى شَهِدَ اللَّهُ
بِلِسَانِهِ الْحَقَّ فَيَكُلُّ الْأَلْوَحَ بِأَتْنِي أَنَا حَيٌّ فِي الْأَفَقِ
الْأَبْهَى وَإِذَا
- 2 By the righteousness of God! He, from the heights of this sublime, this holy, this mighty, and transcendent station, seeth all things, heareth all things, and is, at this hour, proclaiming: Blessed art thou, O Javad, inasmuch as thou hast attained unto that which no man before thee hath attained. I swear by Him Who is the Eternal Truth! Through thee the eyes of the inmates of the Exalted Paradise have been gladdened. The people, however, are utterly heedless. Were We to reveal thy station, the hearts of men would be sorely agitated, their footsteps would slip, the embodiments of vainglory would be dumbfounded, would fall down upon the ground, and would thrust the fingers of heedlessness into their ears, for fear of hearing.

2 تَاللَّهِ فِي هَذَا الْأَفَقِ الْأَمْنَعِ الْأَقْدَسِ الْأَعَزِّ الْأَعْلَى
يَسْمَعُ وَيَرَى وَيَنْطِقُ بِأَنْ يَا جَوَادَ فَطَوْبِي لَكَ
بِمَا فَزْتَ بِمَا لَا فَازَ بِهِ أَحَدٌ قَبْلَكَ تَاللَّهِ الْحَقُّ بِكَ
قَرَّتْ عَيُونُ أَهْلِ مَلَأِ الْفَرْدُوسَ وَلَكِنَّ النَّاسَ هُمْ
لَا يَعْرِفُونَ تَاللَّهِ لَوْ نَعْرِفَكَ الْعِبَادَ لِيَضْطَرِبْنَ النَّفُوسُ
وَيَزْلُنَ الْأَقْدَامُ وَيَنْصَعِقَنَّ هِيَاطُ الْغُرُورِ وَيَخْرُنَ
عَلَى وَجْهِ التُّرَابِ وَيَجْعَلُونَ أَصَابِعَ الْأَعْرَاضِ فِي
آذَانِهِمْ لئَلَّا يَسْمَعُونَ
- 3 Grieve thou not over those that have busied themselves with the things of this world, and have forgotten the remembrance of God, the Most Great. By Him Who is the Eternal Truth! The day is approaching when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him.

3 لَا تَحْزَنْ عَنِ الَّذِينَ اشْتَغَلُوا بِالدُّنْيَا وَنَسُوا ذِكْرَ
اللَّهِ الْأَعْظَمِ تَاللَّهِ الْحَقُّ سَوْفَ يَأْخُذُهُمُ اللَّهُ بِقَهْرٍ
مِنْ عِنْدِهِ وَأَنَّهُ لَهُ الْقُوَى الْقَاهِرَةُ الْقَدِيرُ وَيَطْهَرُ
الْأَرْضَ عَنْ دَنَسٍ هَؤُلَاءِ وَيُورِثُهَا عِبَادَهُ الْمُقَرَّبِينَ
- 4 Say: O people! Dust fill your mouths, and ashes blind your eyes, for having bartered away the Divine Joseph for the most paltry of prices. Oh, the misery that resteth upon you, ye that are far astray! Have ye imagined in your hearts that ye possess the power to outstrip Him and His Cause? Far from it! To this He, Himself, the All-Powerful, the Most Exalted, the Most Great, doth testify.

4 قُلْ يَا قَوْمِ تَرَابًا عَلَى فِكْمِ وَرَمَادًا عَلَى عَيُونِكُمْ بِمَا
بِعْتُمُ يُوسُفَ اللَّهِ بِأَخْسَرِ شَيْءٍ فَوَا حَسْرَتًا عَلَيْكُمْ يَا
مَلَأَ الْغَافِلِينَ أَتُظَنُّونَ فِي أَنْفُسِكُمْ بِأَنَّكُمْ تَسْبِقُونَهُ فِي
أَمْرِهِ لَا فَوْنَفْسَهُ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- 5 Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you. Those men who, having amassed the vanities and ornaments of the earth, have turned away disdainfully from God – these have lost both this world and the world to come. Erelong, will God, with the Hand of Power, strip them of their possessions, and divest them of the robe of His bounty. To this they themselves shall soon witness. Thou, too, shalt testify.

5 فَسَوْفَ يَأْخُذُكُمْ نَفْحَاتُ الْعَذَابِ وَيَغْشِيكُمْ غُبْرَةُ
الْجَحِيمِ إِنَّ الَّذِينَ اسْتَكْبَرُوا عَلَى اللَّهِ بِمَا اجْتَمَعَ
عَلَيْهِمْ زَخَارِفُ الدُّنْيَا أُولَئِكَ خَسِرُوا فِي الدُّنْيَا
وَالْآخِرَةِ فَسَوْفَ يَأْخُذُ اللَّهُ مَا عِنْدَهُمْ بِأَيَادِي
قُدْرَتِهِ وَيَجْعَلُهُمْ عَرِيًّا عَنْ أَثْوَابِ مَكْرَمَتِهِ فَسَوْفَ
يَشْهَدُونَ وَتَكُونُ مِنَ الشَّاهِدِينَ

- 6 Say: O people! Let not this life and its deceits deceive you, for the world and all that is therein is held firmly in the grasp of His Will. He bestoweth His favor on whom He willeth, and from whom He willeth He taketh it away. He doth whatsoever He chooseth. Had the world been of any worth in His sight, He surely would never have allowed His enemies to possess it, even to the extent of a grain of mustard seed. He hath, however, caused you to be entangled with its affairs, in return for what your hands have wrought in His Cause. This, indeed, is a chastisement which ye, of your own will, have inflicted upon yourselves, could ye but perceive it. Are ye rejoicing in the things which, according to the estimate of God, are contemptible and worthless, things wherewith He proveth the hearts of the doubtful?
- 7 And thou, be thankful unto God, thy Lord, for having purified thee from the defilement of these people. By God! Through their existence all that hath been created of water and clay hath been defiled. And if thou wert to become aware of that which We have ordained for thee, such rapture and longing would seize thee that thou wouldst cease to distinguish between right and left, between day and night. For this reason have We concealed it from thee, that thou mayest be of them that are at rest. And remember thy Lord amongst His servants at all times, and be thou of them that remember Him. And may the mercy that descendeth at every moment rest upon thee and upon them that are with thee, and upon them that love thee, and upon them that associate with thee and sit with thee, and turn unto thee out of love for God and purely for His sake, the Gracious.
- 8 Then make mention from Us unto thy brother who hath been named Rahim, that he may remember God and be of them that are thankful. And may the glory rest upon thee and upon him from this moment unto the Day whereon mankind shall stand before God, thy Lord and the Lord of all worlds.
- 6 قل يا قوم لا تغرنكم الدنيا بغرورها لأنّها و ما خلق فيها مقبوضة بقبضة ارادته يعطى على من يشاء و يمنع عن من يشاء و أنّه هو الفعّال لما يريد و لو كان لها عنده من قدر لم يؤتّها على اعدائه قدر خردل ولكن اشتغلتم بها بما اكتسبت ايداكم في امره و هذا عذاب لأنفسكم بأنفسكم على انفسكم ان انتم من الشّاعرين هل تفرحون بما اوتيتم بما لا قدر له عند الله و به يمتحن عباده المتوّهمين
- 7 و انتك انت فاشكر الله ربّك بما طهرک عن رجس هؤلاء تالله بوجودهم تكدر كلّ ما خلق من الماء و الطين و انتك لو تطّلع بما قدر لك ليأخذك الجذب و الاشتياق على مقام لن تعرف اليمن عن الشمال و لا اليوم عن اللّيل و لذا سترناه منك لتكون من الساكنين و تذكر ربّك بين العباد في كلّ الأوان و تكون من الذاكرين و الرّحمة التي تنزل في كلّ حين عليك و على من معك و على من يحبّك و على من يعاشرك و يجالسك و يتوجّه اليك حبّاً لله و خالصاً لوجه الكريم
- 8 ثمّ ذكر من لدنا اخيك الذي سمى بالرحيم ليتذكّر بذكر الله و يكون من الشّاكرين و الضّياء عليك و عليه من حينئذ الى يوم الذي يقوم فيه النّاس لله ربّك و ربّ العالمين

GWB#103, ADJ.081x, PDC.004x2x

BLIB_Or15694.334, BLIB_Or15725.152,
ALIB.folder18p346, BRL_DA#647,
GWPB#103 p.136a, PYB#337 p.12

BH02234

1 In the Name of God, the Most High, the Most Exalted

1 بِسْمِ اللَّهِ الْعَلِيِّ الْأَعْلَى

2 This is a letter from the Servant to him who journeyed unto God and was numbered among the emigrants in the Tablet, until he entered this Prison, this Station wherein tribulation hath rained down from the clouds of destiny at every moment.

2 هَذَا كِتَابٌ مِنْ لَدَى الْعَبْدِ إِلَى الَّذِي سَافَرَ إِلَى اللَّهِ وَكَانَ مِنَ الْمُهَاجِرِينَ فِي اللَّوْحِ مَذْكُورًا إِلَى أَنْ دَخَلَ السَّجْنَ هَذَا الْمَقَرَّ الَّذِي فِيهِ نَزَلَ الْبَلَاءُ مِنْ سَحَابِ الْقَضَاءِ فِي كُلِّ حِينٍ

3 O servant! Blessed art thou, inasmuch as hardships have touched thee in the path of God, and thou hast borne difficulties in the ways of His good-pleasure, and hast turned thy face toward that quarter wherefrom the Countenance was visible from the horizon of sorrow. Be thou steadfast in the love of thy Lord and grieve not for what hath befallen thee. Be patient, then show forth patience. He, verily, will give full reward to those who have shown patience in the presence of His Face, and He, verily, hath power over all things.

3 أَنْ يَا عَبْدَ طُوبَى لَكَ بِمَا مَسَّتْكَ الشَّدَايِدُ فِي سَبِيلِ اللَّهِ وَاحْتَمَلْتَ الْمَشَقَّةَ فِي طَرُقِ رِضَائِهِ وَتَوَجَّهْتَ إِلَى شَطْرِ الَّذِي قَدْ كَانَ الْوَجْهَ عَنْ أَفْقِ الْحُزْنِ فِيهِ مَرْتَبًا أَنْ اسْتَقِمَّ عَلَى حُبِّ مَوْلَاكَ وَلَا تَحْزَنْ عَمَّا وَرَدَ عَلَيْكَ أَنْ اصْبِرْ ثُمَّ اصْطَبِرْ أَنَّهُ يُؤْتَى أَجُورَ الَّذِينَ صَبَرُوا تَلَقَّاءَ الْوَجْهِ وَأَنَّهُ كَانَ عَلَيْكَ شَيْءٌ قَدِيرًا

4 Say: O my Lord! I am he who hath turned his face toward the court of Thy good-pleasure and bounty, and hath sought the sanctuary of Thy protection and safekeeping. Deprive me not, then, of that which lieth with Thee, and ordain for me that which will draw me nigh unto Thee and will detach me from all else besides Thee, for verily Thou hast ever encompassed all things.

4 قُلْ أَيُّ رَبِّ أَنَا الَّذِي تَوَجَّهْتُ إِلَى شَطْرِ رِضَائِكَ وَالطَّافِكَ وَقَصِدْتَ حَرَمَ أَمْنِكَ وَأَمَانِكَ إِذَا لَا تَحْرِمْنِي عَمَّا عِنْدَكَ ثُمَّ قَدَّرْ لِي مَا يَقْرَبُنِي إِلَيْكَ وَيَنْقُطِعُنِي عَنْ دُونِكَ لِأَنَّكَ قَدْ كُنْتَ عَلَى كُلِّ شَيْءٍ مُحِيطًا

5 O emigrant servant! Harken unto the call of this imprisoned Servant and render thanks unto the Beloved of the worlds that thou hast attained unto His recognition and hast passed from the left hand of doubt to the right hand of certitude, and hast forsaken comfort in His path and turned toward the court of His bounty and hast shown patience in face of the tribulations that have befallen thee. All these stations are from the grace of the Lord of the worlds, for were it not for the winds of bounty that blow from the right hand of His grace, no soul would succeed in attaining unto His good-pleasure or would become illumined with His recognition. As thou observest, many among the servants who awaited the Truth night and day, yet after its appearance none attained unto His recognition save whom thy Lord willeth. Therefore must these servants at all times be thankful for His wondrous grace, and seek from Him the power to remain steadfast in His love and to be detached from all else besides Him.

5 أَيُّ عَبْدٍ مُهَاجِرٍ بِشْنُو نَدَايِ ابْنِ عَبْدِ مَسْجُونٍ رَا وَشَكَرَ كُنْ مُحِبُّوبٌ عَالَمِيَّانَ رَا كَهْ بِعِرْفَانِشْ فَائِزْ شُدِي وَازِ شَمَالِ وَهَمِ بَیْمِینِ یَقِینِ وَارَدِ گِشْتِی وَ در سَبِیلِ رِضَائِشِ از رَاحَتِ گِذِشْتِی وَ بِشَطْرِ عِنَايَتِشْ تَوَجُّهْ نَمُودِی وَ بِرِ مَشَقَّتْهَایِ وَارَدِ صَابِرِ بُوْدِی جَمِیعِ این مَرَاتِبِ از فَضْلِ پُروردگارِ عَالَمِیَّانِستْ چِهْ كَهْ اِگَرِ اَرِیَاحِ عِنَايَتِ كَهْ از یَمِینِ فَضْلِشْ در هِیُوبِستِ عِبَادَ رَا اخِذْ نَمَایَدِ اِحدِی بِرِضَائِشِ مَوْفِیقْ نَشُودِ وَ بِعِرْفَانِشْ فَائِزْ نَگَرَدَدِ چنانچِهْ مِشَاهَدِهْ مِی_شُودِ بَسیْ از عِبَادِ كَهْ لِیَالِیْ وَ اَیَّامِ مَنتَظَرِ حَقِّ بُوْدِه_اِندِ وَ بَعْدِ از ظُهورِ اِحدِی بِعِرْفَانِشْ فَائِزْ نَشُدْ اِلَّا مِنْ شَاءِ رَبِّكَ لِذَا بَايَدِ اِینِ عِبَادِ در كُلِّ حَیْنِ فَضْلِ بَدِیعِشْ رَا شَاكِرْ بَاشِیمِ وَ از او تَوْفِیقِ طَلَبِ ثَمَائِمِ كَهْ بِرِ حَبِشِ مَسْتَقِیمِ بَاشِیمِ وَ از دُونِشْ مَنقَطِعِ

6 Ere long will the days of life draw to a close and we shall all take up our abode beneath the earth. In that station there will be no helper or companion save His grace. The rich and the

6 عَنقَرِیبِ اَیَّامِ عَمَرِ بَآخِرِ رَسَدِ وَ جَمِیعِ مَا بِنْدِگَانِ در تَحْتِ تَرَابِ مَأْوِیْ گِیرِیمِ وَ در اَئِمَقَرِّجِ عِنَايَتِ او مَعِیْنِ [نَهْ] وَ مَوْسِیْ نَخَوَاهَدِ بُوْدِ غَنِیْ وَ فَقِیرِ عَالَمِ

poor, the learned and the ignorant, the mighty and the lowly - all shall enter that station of absolute oneness in the same way, and all distinctions and glories of this earthly kingdom shall be completely effaced, and nothing shall be of any benefit in that place save the wonders of His grace. Therefore must thou beseech God that we may not be deprived of His grace and bounty, and may not remain without portion of the river of His mercy, and in these few fleeting days may not become heedless of His remembrance or turn unto aught else besides Him. In times when hardships and trials descend, we must be patient, and in times of comfort and ease we must be grateful.

- 7 And the Spirit be upon thee and upon those who have placed their trust in God, the One, the Single, the One, the Self-Subsisting, the Mighty, the All-Compelling, the Self-Subsisting. And praise be to God, the Sovereign, the Mighty, the Beloved.

و جاهل عزیز و ذلیل کل در آنمقرّ تفرید بیک
قسم درآیند و امتیازات و افتخارات عالم ملکّیه
بالمّره مرتفع شود و هیچ چیز در آنخل بکار نیاید
مگر بدایع فضلش پس باید از خدا بطلبی که از
فضل و عنایتش محروم نمائیم و از کوثر رحمتش
بنی نصیب نگردیم و در این چند روزهء فانیه از
ذکرش غافل نشویم و بدو نش توجه نمائیم در حین
نزول شداید و بلایا صابر باشیم و در موارد نعمت
و رخا شاکر

7 و الروح علیک و علی الذینهم توکلوا علی الله الفرد
الواحد الأحد الصمد المقتدر المهیمن القیوم و
الحمد لله الملك المقتدر المحبوب

INBA23:001b, BLIB_Or15725.101,
BRL_DA#019, SFI19.014-015, YFY.078-
079

BH02235

To: Haji Mulla Baqir

- 1 O Haji Mulla Baqir! In the Name of God, the Most Great, the Most Great! This is a Book from the Youth to him who hath believed in God, the Protector, the Self-Subsisting, that the words of God may once again attract him and cause him to speak forth His praise amidst such servants as have remained heedless of the remembrance of God, the Mighty, the Beloved.
- 2 We, verily, sent down verses unto thee aforesaid and dispatched them to thee, yet We found not from thee that which becometh thee, and thereby was I grieved, and through My grief all that hath been and shall be were grieved. Ponder upon My tribulation and My affliction, that thou mayest not be saddened by adversity and tribulation in thy Lord's path, and mayest be numbered with them that fear not, neither are they grieved.
- 3 Dost thou wish to rest at ease upon thy couch after the Youth hath been imprisoned in this dark pit through that which the hands of such as disbelieve in their Lord's signs have wrought? Know thou that protection lieth in God's hand - He protecteth whom He willeth through His sovereignty and none can avert that which is ordained.

1 بسم الله الأعظم الأعظم هذا کتاب من لدی
الغلام الی الذی آمن بالله المهیمن القیوم لتستجذبه
کلمات الله مرّة اخرى و تنطقه بثناء نفسه بین
عباد الذینهم غفلوا عن ذکر الله العزیز المحبوب

2 انا انزلنا علیک الآیات من قبل و ارسلناها الیک
و ما وجدنا منک ما ینبغی لک و بذلك حزنت
و یحزنی حزن کلّ ما کان و ما یکون تفکّر فی
ضرّی و بلائی لثلاث یحزنک البأساء و الضراء فی
سبیل ربّک و یجعلک من الذین لا خوف علیهم
و لا هم یحزنون

3 أ تحبّ ان تكون مستریحاً علی البساط بعد الذی
سجن الغلام فی هذه البئر الظلماء بما اکتسبت
ایدی الذینهم آیات ربهم کافرون فاعلم بأنّ
الحفظ ید الله یحفظ من یشاء بسلطانه و لا یقدر
احد ان یرد ما هو المحتوم

- 4 Be thou at peace within thyself, then arise and say: "O people! The Beauty of Him Who was promised hath come with manifest sovereignty. This, verily, is Husayn, Whom ye were promised in all the Tablets aforetime, Who hath appeared after the Qa'im, as was inscribed by the Pen of Command upon a preserved and glorious Tablet. Say: Is there any doubt concerning Him, or concerning His manifestation and sovereignty, or concerning Him Who hath raised Him up and sent Him forth, then established Him and caused Him to speak forth His own praise? Fear ye God, O people, and be not of them that understand not.
- 5 Say: This, verily, is He Whose meeting was announced to you by the tongue of His previous Manifestation, and now He speaketh betwixt earth and heaven, would ye but hear. All religions have risen against Him, and behind them all governments, yet He hath been set ablaze with the fire of God's love in such wise that it shall not be quenched in Him though all the seas created by the command 'Be' were to be poured upon it. How blessed the ear that heareth the melodies of the Beloved! How blessed the tongue that speaketh forth the praise of the Intended One! Were all upon earth to purify their ears and hearken unto but one of His melodies, they would surely be drawn to this holy, mighty and praiseworthy station.
- 6 I have no purpose save to detach thee from the transient abode and cause thee to ascend unto a station illumined by the lights of thy Lord's countenance, the All-Merciful. Whoso entereth therein shall never die, as do testify His sincere servants. The world and all that is therein and thereon shall perish, and sovereignty shall belong to God, thy Lord. In that hour naught of what hath been ordained in the earth shall profit thee, nor shall any be enriched by the hidden pearls of glory treasured therein.
- 7 Hearken thou unto My words, then convey unto the people this Message, whereby the pillars of all things were shaken, save them whom God preserved through His grace and sheltered beneath His extended shadow. And the Spirit and Glory rest upon thee and upon them that hear that wherewith thou remindest them concerning thy Lord's Cause - these are they that shall prosper.
- 4 ان اطمئن في نفسك ثم قم وقل يا قوم قد اتى جمال الموعود بسلطان مشهود ان هذا لحسين قد وعدتم به في كل الألواح من قبل و ظهر بعد القائم وهذا ما رقم من قلم الأمر على لوح عز محفوظ قل أ فيه شك او في ظهوره و سلطانه ام في الذي بعثه و ارسله ثم اقامه و انطقه ببناء نفسه اتقوا الله يا قوم ولا تكونن من الذينهم لا يفقهون
- 5 قل ان هذا هو الذي بشرتم بلقائه بلسان مظهر قبله و اذا ينطق بين السموات و الأرض ان انتم تسمعون و قام عليه كل الملل و عن ورائها كل الدول و انه اشتعل من نار محبة الله على شأن لا يجمد في نفسه ولو يصب عليه بحور التي خلقت من الكاف و التون فيا حبذا لأذن تسمع نغمات المحبوب فيا روحا للسان تنطق ببناء المقصود و لو يظهرن كل من على الأرض آذانهم و يسمعن نغمة من نغماته ليستجذبن الى هذا المقام المقدس العزيز المحمود
- 6 ليس لي مقصود الا بأن انقطعك عن مقرّ الفاني و اصعدك الى مقام الذي يستضيء من انوار وجه ربك الرحمن و من دخل فيه لن يمت ابداً و يشهد بذلك عباد مخلصون ستفي الدنيا و ما فيها و عليها و يبقى الملك لله ربك حينئذ لا ينفعك شيء عما قدر في الأرض و لا يستغني احد عما خزن فيها من لآئ عز مكنون
- 7 ان استمع قولي ثم بلغ الناس هذا النبأ الذي منه اضطربت اركان كل شيء الا من عصمه الله بفضله و اسكنه في ظله الممدود و الروح و البهآ عليك و على الذينهم يسمعون ما تذكرهم به في امر ربك و اولئك هم المفلحون

BLIB_Or15725.185

BH02270

To: Muhammad Taqi, cousin of Salman

- 1 Muhammad-Taqi, cousin of Salman! He is God, the Most Holy, the Most Glorious! O Muhammad! Hear the call of Husayn at the moment when Shimr stood at his right, and the spearhead was aimed at his head, and the accursed Khawli stood before his face, while he cried out among those unbelievers saying: "O people! Slay me not with the swords of hatred! By God, I am none other than the soul of Ali among you, and the spirit of Muhammad within you, and the beauty of God before you! Fear ye God, and be not of the wrongdoers! Fear God, and shed not the blood through which the pillars of the Throne are shaken, and the foundations of Paradise do tremble, and the hearts of them that are nigh unto God are consumed! O people! By God, I have spoken naught among you save the truth, and I have commanded you only according to what the Spirit hath uttered within my illumined and exalted breast. Have shame before Him Who hath sacrificed Himself in My path, then show mercy unto My oppressed and lonely soul!" Thus was the matter with the Youth among these cattle in this most remote and far-distant prison.
- 2 And thou, O servant, give thanks unto God for having enabled thee to recognize His Self and guided thee to the greatest scene, the seat of thy Lord, the Most High, the Mighty. Be thou steadfast in the love of God and His Cause, then shun the ungodly. Thus do We command thee in truth, as a favor from Us unto thee, that thou mayest be of the knowing ones.
- 3 O servant! Make mention, on Our behalf, of such servants as thou findest bearing upon their faces the radiance of God, the Almighty, the All-Compelling, the Mighty, the Powerful. Say: O loved ones of God! Be steadfast in the Cause and follow not the footsteps of any accursed devil, for soon will Satan cry out from your midst and bid you to disbelieve in God, the Almighty, the Most High, the Great. Beware lest ye forget God's favor unto you, for verily He maketh mention of you in truth in holy and perspicuous Tablets. Arise, O people, in support of God's Cause and His victory, and be not of the heedless ones. Thus do We command thee, O servant, that thou mayest remind the people through this remembrance and magnify before their faces on Our behalf, for We have ever been powerful to judge.
- 4 Then make mention there of such servants as thou findest in them the fragrance of the garment from Joseph of eternity, that
- 1 هو الله الأقدس الأبهى ان يا محمد اسمع نداء الحسين حين الذى قام الشمر عن يمينه و السنان تلقاء رأسه و خولى اللعين في مقابلة وجهه و هو ينادى بين هؤلاء المشركين ويقول يا قوم لا تقتلوني بأسياف البغضاء تالله ما انا الا نفس على بينكم و روح محمد فيكم و جمال الله عليكم خافوا عن الله و لا تكونن من الظالمين ان اتقوا الله و لا تسفكوا دم الذى به تضطرب اركان العرش و يتزلزل قوائم الفردوس و يحترق اكباد المقربين يا قوم تالله ما تكلمت بينكم الا على الحق و ما امرتكم الا بما نطق الروح في صدرى الممرد المنير ان استحيوا عن الذى فدى في سبيلى ثم ارحموا على نفسى المظلوم الفريد كذلك كان امر الغلام بين هؤلاء الأنعام في هذا السجن الأبعد البعيد
- 2 و انتك انت يا عبد فاشكر الله بما وفقك على عرفان نفسه و هداك منظر الأكبر مقرر ربك العلى العظيم ان اثبت على حب الله و امره ثم اجتنب عن المشركين كذلك امرناك بالحق فضلاً من لدنا عليك لتكون من العالمين
- 3 ان يا عبد ذكر من لدنا عباد الذين تجد من وجوههم نضرة الله المقتدر المهيمن العزيز القدير قل يا احباء الله ان استقيموا على الأمر و لا تتبعوا خطوات كل شيطان مريد فسوف ينادى الشيطان عن بينكم و يأمركم بأن تكفروا بالله المقتدر العلى العظيم اياكم ان تنسوا فضل الله عليكم و انه يذكركم بالحق في الواح قدس مبين قوموا يا قوم على امر الله و نصره و لا تكونن من الغافلين كذلك امرناك يا عبد لتذكر الناس بهذا الذكر و تكبر على وجوههم من لدنا انا كنا حاكمين
- 4 ثم ذكر هناك عباد الذين تجد منهم روائح القميص من يوسف البقاء لعل يقومون على الأمر بسلطاني

they may arise to support the Cause through My sovereignty that neither passeth away nor perisheth. Say: O people! Fear ye God, then gather ye together in support of the Cause, and commit not that whereby the pillars of righteousness between earth and heaven would be divided. Fear God, O people of understanding! Help your Lord, the All-Merciful, with all that ye are able in the realm of possibility, for this is what the Tongue of Glory hath spoken at the midmost heart of Paradise in His most sweet utterance. Thus have We cast upon thee holy words from the Most Exalted Pen that thou mayest remain firm in the Cause through My sovereignty, the Almighty, the Most High, the Most Glorious.

الَّذِي لَا يَزُولُ وَلَا يَفْنَى قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ
ثُمَّ اجْتَمِعُوا عَلَى الْأَمْرِ وَلَا تَرْتَكِبُوا مَا يَتَفَرَّقُ بِهِ
أَرْكَانَ الثَّقَاتِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ خَافُوا عَنِ اللَّهِ
يَا أَهْلَ الْحَجِّ إِنْ أَنْصَرُوا رَبَّكُمْ الرَّحْمَنُ بِمَا اسْتَطَعْتُمْ
فِي الْأَمْكَانِ وَإِنَّ هَذَا مَا تَكَلَّمُ بِهِ لِسَانُ السَّبْحَانِ
فِي قُطْبِ الْجَنَانِ بَيَانُهُ الْأَحْلَى كَذَلِكَ الْقَيْنَاكَ
كَلِمَاتُ الْقُدْسِ مِنْ قَلَمِ الْأَعْلَى لِتَسْتَقَرَّ عَلَى الْأَمْرِ
بِسُلْطَانِي الْمَقْتَدِرِ الْعَلِيِّ الْأَبِيِّ

- 5 And the glory be upon thee and upon those who, when they heard the call of God from the Tree of the Cause, said “Yea, verily, yea!” Then magnify on Our behalf before the faces of those women who have detached themselves from all who are in the heavens and on earth, and have turned unto God, the Lord of the Hereafter and of the former generations.

5 وَالْبَهَاءَ عَلَيْكَ وَعَلَى الَّذِينَ إِذَا سَمِعُوا نِدَاءَ اللَّهِ عَنِ
شَجَرَةِ الْأَمْرِ قَالُوا بَلَى ثُمَّ بَلَى ثُمَّ كَبُرَ مِنْ لَدُنَّا عَلَى
وَجْهِهِ الْوَاتِي أَنْقَطَعْنَ عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ وَتَوَجَّهْنَ إِلَى اللَّهِ رَبِّ الْآخِرَةِ وَالْأُولَى

BLIB_Or15725.050

BH02280

To: Haji Muhammad Ibrahim Afnan (Muballigh), in Yazd

- 1 O Nabil, who visited the House before Ibrahim! He is the Ever-Abiding Who perisheth not! Glorified be He Who hath sent down the verses in truth in this Prison, which God hath made the Most Sublime Vision, wherein descend the angels of His Cause at eventide and at dawn.
- 2 He Who created the heavens and the earth, Who sendeth forth the winds and causeth the clouds to be subdued - His heralds bearing glad-tidings before Him to those who have turned towards the Dayspring of Revelation on this Day whereon the Herald calleth out from the right hand of Glory and Power: “His sovereignty hath conquered all things, and His Word hath encompassed all who are in the heavens and on earth” - yet none comprehend this save they who are endued with understanding.
- 3 The believers soar in the atmosphere of nearness and majesty, while the evil-doers are bound in chains and fetters. The Lord of the heavens and earth, Who hath sent down the verses

1 هُوَ الْبَاقِي بِلَا زَوَالٍ سُبْحَانَ الَّذِي نَزَلَ الْآيَاتُ
بِالْحَقِّ فِي هَذَا السِّجْنِ الَّذِي جَعَلَهُ اللَّهُ مَنْظَرَ الْأَكْبَرِ
تَنْزِلُ فِيهِ مَلَائِكَةُ الْأَمْرِ فِي الْعِشِيِّ وَالْأَشْرَاقِ

2 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ أَرْسَلَ الرِّيَّاحَ
وَسَخَّرَ السَّحَابَ لَهُ مَبَشِّرَاتٍ بَيْنَ يَدَيْهِ تَبَشِّرُنَ
الَّذِينَ تَوَجَّهُوا إِلَى مَشْرِقِ الْوَحْيِ فِي هَذَا الْيَوْمِ
الَّذِي يَنَادِي الْمُنَادُ عَنْ يَمِينِ الْعِظَمَةِ وَالْإِقْتِدَارِ
غَلَبَ كُلَّ شَيْءٍ سُلْطَانُهُ وَاحْاطَتْ كَلِمَتُهُ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَلَا يَعْقِلُ ذَلِكَ إِلَّا أُولُو
الْأَلْبَابِ

3 طَارَ الْمُوَحِّدُونَ فِي هَوَاءِ الْقَرَبِ وَالْجَلَالِ وَ
الْمُجْرِمُونَ فِي السَّلَاسِلِ وَالْأَغْلَالِ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ الَّذِي أَنْزَلَ الْآيَاتِ وَأَنْطَقَ الْغَلَامَ نَفَخَ

and caused the Youth to speak forth, hath blown the Trumpet, whereupon all who are in the heavens and on earth have swooned away. Then did the mountains pass away through the might of His Command, and all creation was shaken.

في الصّور و صقع من في السّماوات و الأرض
إذا مرّت الجبال من سطوة الأمر و اضطربت
الأكوان

4 Say: The heavens are folded up in His right hand, and the earth is but His handful - your Lord, the Almighty, the All-Compelling. The Bridge hath been laid, the Balance set up, and sovereignty belongeth unto God, the One, the All-Powerful, the Almighty, the Irresistible. Lord of the Throne and of the dust, there is none other God but Him, the Self-Sufficient, the Most High.

4 قل السّماوات مطويّات بيّنه و الأرض في قبضة
ربكم العزيز الجبار قد نصب الصّراط و وضع
الميزان و الملك لله الواحد المقتدر العزيز القهار
رب العرش و الثّرى لا اله الا هو الغنى المتعال

5 Say: The Compeller hath come upon the clouds of His Name, the Chosen One. Thereupon did flesh creep and feet slip, save those who severed themselves from all who are in the heavens and on earth and sought the Kaaba of Glory with humility and contrition. All who are in the heavens and on earth glorify Him, except those whose eyes are drunken and whom intoxication hath overtaken on the Day of Mutual Calling.

5 قل اني الجبار على ظلل اسمه المختار اذا اقشعرت
الجلود و زلت الأقدام الا من انتقطع عنّ في
السّماوات و الأرضي و قصد كعبة الكبرياء
بخضوع و اناب يسبح له من في السّماوات و
الأرض الا الذين سكّرت ابصارهم و اخذهم
السّكر في يوم التناد

6 The hearts of those who denied the signs have been deflected. Say: Do ye hasten towards evil, when examples have already gone before you? Fear God, for He is mighty in His grasp and severe in His punishment. We behold the people prostrate, their faces darkened by the breezes of wrath. Verily thy Lord is severe in chastisement.

6 قد صغت قلوب الذين كفروا بالآيات قل أ
تستعجلون بالسيئة و قد خلت من قبلكم المثالات
اتّقوا الله انه قويّ في الأخذ و انه لشديد المحال
نرى القوم جائية و سيئت وجوههم من نفحات
القهر ان ربك شديد العقاب

7 Say: The Sun of the Cause hath dawned from the horizon of Revelation, whereupon the hearts of those who disbelieved in their Lord, the All-Merciful, were straitened and eyes were turned aside. When the Tablet of Glory cometh unto thee, take it with humility and supplication, then arise from the horizon of certitude and raise up the Tablet amidst all creation.

7 قل قد اشرفت شمس الأمر عن افق الوحي اذا
ضابت افئدة الذين كفروا برّبهم الرّحمن و زاغت
الأبصار اذا اتاك لوح الجلال خذه بالخضوع و
الابتهاال ثم اطلع عن افق الاطمينان و ارفع اللوح
بين الأكوان

8 Say: O people of the Bayan! This, verily, is the Proof that hath shone forth from the horizon of the All-Merciful with power and sovereignty. Do ye doubt it, or Him Who sent it? Lost indeed are they who denied Our signs - soon shall the fire consume them.

8 قل يا ملاء البيان ان هذا هو البرهان قد اشرف عن
افق الرّحمن بقدرة و سلطان أ فيه شك ام في
الذي ارسله قد خسر الذين كذبوا بآياتنا فسوف
تأكلهم النيران

9 The breezes of the Ancient King have taken hold of the Pen in such wise that it uttereth remembrance at morn and at eventide, and the might of the wicked ones who disbelieved in their Lord, the Mighty, the Chosen One, hath not hindered it. It calleth out while behind it stand the Pharaohs upon whom the word of torment hath been fulfilled and for whom is reserved an evil abode.

9 قد اخذت القلم نفحات ملكي القدم على شأن
ينطق بالأذكّار في الغدوّ و الإصّال و ما منعه
سطوة الفجار الذين كفروا برّبه العزيز المختار انه
ينادى و عن ورائه الفراعنة الذين حقّت عليهم
كلمة العذاب و لهم سوء الدّار

10 Take thou the Book of Grace and leave those who disbelieve - they are in naught but error. Call thou the people unto God

10 خذ كتاب الفضل و دع الذين كفروا ان هم الا
في ضلال و ادع الناس الى الله و لا تخف من

and fear not those who follow every doubtful idolater. And upon thee be glory, and upon those who believe in the Day of Judgment.

الَّذِينَ اتَّبَعُوا كُلَّ مُشْرِكٍ مَّرْتَابٍ وَ الْبَهَاءِ عَلَيْكَ
وَعَلَى مَنْ آمَنَ يَوْمَ الْمَعَادِ

INBA34:166, BLIB_Or15707.125,
BLIB_Or15735.281, AQA1#037,
HYK.281

BH02281

1 He is the Everlasting, the Single, the Exalted!

1 هو الباقي الفرد الرفيع

2 Glorified be He before Whom all in the heavens and earth bow down in adoration, and unto Whom all shall return. All in existence, both seen and unseen, praise God, and unto Him shall all be turned. In His hand is dominion and creation. He createth what He willeth by His command. There is no God but Him, the Mighty, the Self-Subsisting. He aideth whom He willeth through the agencies of the heavens and earth, and withholdeth aid from whom He willeth. He is the All-Conquering, the Powerful, the Mighty, the Best-Beloved.

2 سُبْحَانَ الَّذِي يُسْجَدُ لَهُ كُلٌّ مِّنَ السَّمَوَاتِ وَ الْأَرْضِ وَ كُلِّ إِلَهٍ يَرْجِعُونَ سُبْحَانَ اللَّهِ كُلِّ مِّنَ الْوُجُودِ مِنَ الْغَيْبِ وَ الشَّهَادَةِ وَ كُلِّ إِلَهٍ يَقْبَلُونَ بِيَدِهِ الْأَمْرَ وَ الْخَلْقَ يَخْلُقُ مَا يَشَاءُ بِأَمْرِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَيُّومُ يَنْصُرُ مَن يَشَاءُ بِأَسْبَابِ السَّمَوَاتِ وَ الْأَرْضِ وَ يَمْنَعُ النَّصْرَ مَن يَشَاءُ وَ هُوَ الْغَالِبُ الْقَادِرُ الْعَزِيزُ الْحَبِيبُ

3 Say: In the revelation of verses are manifestations for those who walk the paths of certitude. Say: O people of the earth! Compare not the creation of verses to the creation of any thing, nor their manifestation to the manifestation of any thing, if ye but knew. Say: The verses are in themselves the mirror of God, for in them are reflected God's attributes, could ye but perceive it. They are the first creation that told of God in the manifestation of His names and attributes, could ye but understand. By them hath God created what was and what will be, could ye but witness it. Say: They are the forms of the Cause that breathe the spirit of the Living, the Life-Giving into the temples of those who turn their faces to the sanctuary of holiness. They are the proof whereby God's Cause was established from before the beginning of beginnings and shall be established unto the end that hath no end, would ye but reflect upon it.

3 قُلْ إِنَّ فِي تَنْزِيلِ الْآيَاتِ لَظُهُورَاتٍ لِلَّذِينَ هُمْ فِي سَبِيلِ الْإِيْقَانِ يَسْلُكُونَ قُلْ إِنَّ يَا مَعْ أَهْلَ الْأَرْضِ لَا تَقْسُوا خَلْقَ الْآيَاتِ بِخَلْقِ شَيْءٍ وَ لَا ظُهُورَهَا بِظُهُورِ شَيْءٍ إِنْ أَنْتُمْ تَعْرِفُونَ قُلْ إِنَّ الْآيَاتِ بِنَفْسِهَا مِرَآةُ اللَّهِ لِأَنَّ فِيهَا انْطَبَعَتْ صِفَاتُ اللَّهِ إِنْ أَنْتُمْ تَشْعُرُونَ وَ أَنَّهَا هِيَ أَوَّلُ خَلْقٍ حَكَتْ عَنْ اللَّهِ فِي ظُهُورِ أَسْمَائِهِ وَ صِفَاتِهِ إِنْ أَنْتُمْ تَفْقَهُونَ وَ بِهَا خَلَقَ اللَّهُ خَلْقَ مَا كَانَ وَ مَا يَكُونُ إِنْ أَنْتُمْ تَشْهَدُونَ قُلْ أَنَّهَا لِصُورِ الْأَمْرِ يَنْفَخُ رُوحَ الْحَيِّ الْخَيَّوَانِ فِي هِيَاطِ الْوُجُوهِ هُمْ إِلَى وَجْهِ الْقُدْسِ يَتَوَجَّهُونَ وَ أَنَّهَا لِحُجَّةٍ الَّتِي بِهَا ثَبَتَ أَمْرُ اللَّهِ مِنْ قَبْلِ الْقَبْلِ وَ يَثْبِتُ إِلَى آخِرِ الَّذِي لَا آخِرَ لَهُ إِنْ أَنْتُمْ فِيهَا تَتَفَكَّرُونَ

4 They who deny God's verses and make sport of them - these denied God from all eternity, and these are they who shall not warm themselves at God's fire. Say: O people! We have laid down for you the laws of the Cause and expounded the verses that ye might be guided thereby. Say: God testeth those who claim faith within themselves - this is what hath been inscribed on tablets of hidden glory.

4 إِنَّ الَّذِينَ هُمْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَلْعَبُونَ بِهَا أَوْلَئِكَ كَفَرُوا بِاللَّهِ فِي أَزَلِ الْأَزَالِ وَ أَوْلَئِكَ هُمُ الَّذِينَ بَنَى اللَّهُ لَهُمْ لِيُصْطَلَوْا قُلْ يَا قَوْمِ قَدْ شَرَعْنَا لَكُمْ شَرَائِعَ الْأَمْرِ وَ صَرَّفْنَا الْآيَاتِ لَعَلَّ أَنْتُمْ بِهَا تَهْتَدُونَ قُلْ إِنَّ اللَّهَ يَمْتَحِنُ الَّذِينَ هُمْ يَدْعُونَ الْإِيمَانَ فِي أَنْفُسِهِمْ وَ هَذَا مَا رَقَمَ فِي الْوَاحِ عَزَّ مَكُونُ

- 5 O people of the Bayan! Stand firm in the Cause when trials shall come upon you from all directions nigh. Know then that We were among you for numbered years, and every day thereof We recited unto you from the verses of God, the Mighty, the Self-Subsisting. We walked among you with such bearing as no embodiments of antiquity have surpassed, and from which was manifest the dignity of God, the Most High, the Most Holy. Yet ye remained heedless though ye witnessed God's signs at every moment and every appointed time.
- 6 Judge fairly within yourselves, O heedless ones! If ye turn away from this Countenance, then to what countenance do ye wish to turn? Thus did We veil your knowledge from the recognition of Our Self and withhold your eyes from this resplendent, hidden Beauty. Then when the Cause came, We rent asunder the veils from My face and tore away the coverings from your hearts that ye might stand firm in My love such that your feet would never slip from the path of God, the Mighty, the Loving.
- 7 O beloved ones! Efface from your hearts all idle fancies and vain imaginings, then hold fast to the cord of God, the Praise-worthy, the Glorified. The Spirit and Glory be upon you if ye hear God's counsels and return unto Him with your hearts.
- ان يا ملاء البيان فاستقيموا على الأمر حين الذي يأتيكم الفتنة من كل جهات قريب ثم اعلوا بأننا كنا بينكم في سنين معدود وفي كل يوم منها كنا نتلو عليكم من آيات الله العزيز القيوم وكنا نمشي بينكم بقدم الذي ما سبقه هياكل القدم وكان يظهر منه وقار الله المتعالى القدوس وانتم كنتم في غفلة بعد الذي تشهدون آثار الله في كل حين وفي كل وقت معلوم
- فانصفوا في انفسكم يا ملاء الغفلاء ان تعترضوا عن هذا الوجه فبأى وجه تريدون كذلك طوبنا عرفانكم عن معرفة نفسنا ومنعنا عيونكم عن هذا الجمال المنير المستور اذاً لما جاء الأمر كشفنا الحجابات عن وجهي وخرقنا السجحات عن قلوبكم لتقيموا على حبي بحيث لن تزل اقدامكم عن صراط الله العزيز الودود
- وانتم يا ملاء الأحباب فأمحوا عن قلوبكم الظنون والأوهام ثم تمسكوا بعروة الله الحميد الممود والروح والبهاء عليكم ان تسمعوا وصاياه الله ثم اليه بقلوبكم ترجعون

INBA36:030, INBA71:188, CMB_F22.046b,
AVK2.098.02x, LHKM2.039, RSBB.016,
JRAS.446, BRHL.63

BH02285

- 1 He is the Mighty, the Beloved!
- 2 Glorified be He Who hath sent down the verses in truth for people who understand. Verily it is a revelation from God, the Sovereign, the Self-Subsisting. Through it God's proof hath been perfected, His evidence made manifest, His beauty hath shone forth, and His words have been made firm for people who comprehend.
- 3 O servant! Warn those who have veiled themselves from meeting Him in His days and who deny His verses. Say: Woe unto you, O people of vainglory! Do ye bar men from the paths of God while ye claim to be Muslims? Do ye acknowledge God in your souls while ye play with His verses? Have ye a proof greater than this? Produce it then, if ye be truthful! Can the
- هو العزيز المحبوب
- فسبحان الذي نزل الآيات بالحق لقوم يعقلون و أنها لتنزيل من لدى الله المهيمن القيوم ومنها تمت حجة الله وظهر برهانه ولاح جماله واتقنت كلماته لقوم يفقهون
- ان يا عبد فأندر الذينهم احتجبوا عن لقائه في أيامه ثم بآياته هم يكفرون قل ويل لكم يا ملاء الغرور أ تصدّون الناس عن سبل الله وانتم مسلمون و هل تقرّون بالله في انفسكم ثم بآياته انتم تلعبون أ كان عندكم حجة اعظم من هذه فأتوا بها ان انتم

Book which is in your hands be greater than this? Glory be to God concerning what ye imagine!

صادقون هل يكون كتاب الذي كان بين ايديكم اعظم من هذا فسبحان الله فيما انتم تظنون

- 4 Say: All verses have been sent down from the Sovereign, the Self-Subsisting, and all signs have appeared from His presence. There is no difference between them if ye look with the eye of oneness. Say: If ye have any proof, evidence or argument other than this, then bring it forth and tarry not! Say: The Beauty of knowledge hath appeared from behind the veils of the hidden. Say: The Sun of Beauty hath risen at high noon, yet ye turn away from it.

4 قل كل الآيات نزلت من مهيمن قيوم و كلّ العلامات ظهرت من لدنه ولا فرق بينها ان انتم ببصر التوحيد تنظرون قل ان كان لديكم برهان او حجة او دليل غير هذا فأظهروها ولا تصبرون قل ان جمال العلم قد ظهر عن خلف حجابات مكنون قل ان شمس الجمال قد اشرقت في وسط الزوال و انتم عنها معرضون

- 5 O people! Have mercy upon yourselves and be not veiled from Him for Whose meeting ye were created, if ye but knew! Do ye deny God's grace while ye witness it? Do ye flee from the Truth while ye behold it? If ye deny the lights of this Countenance, then to what countenance will ye turn? If ye close this Door upon your faces, then through what door do ye wish to enter?

5 يا قوم ارحموا على انفسكم ولا تحتجبوا عن الذي خلقتم للقائه ان انتم تعلمون انتم تكفرون فضل الله و انتم تشهدون انتم تفرون عن الحق و انتم تنظرون و ان تكفروا انوار هذا الوجه فأبى وجه يتوجهون و ان تسدوا هذا الباب على وجوهكم فأبى باب انتم تريدون

- 6 Fear God and deprive not yourselves of these breezes sent by the Beloved. Whether ye accept or turn away is equal before God, the Mighty, the Self-Subsisting. Your belief will not profit Him nor will your rejection harm Him, if ye but knew. But ye shall lose that which ye shall never find again, though ye seek it from all eternity and weep and lament in His absence.

6 خافوا عن الله و لا تحرموا انفسكم عن هذه النفحات المرسل المحبوب و انتم ان تقبلوا او تعرضوا في حد سواء عند الله العزيز القيوم و لن ينفعه ايمانكم و لا يضره اعراضكم ان انتم تشعرون ولكن يفوت عنكم ما لن تجدوه من بعد ولو انتم في ازل الازال تطلبون و في غيبته تتضرعون و تبكون ثم تتوحون

- 7 Arise from the beds of heedlessness and seek illumination from this Lamp which hath been lit in the Lamp-niche of holiness, from which the inhabitants of the heavens and earth have been illumined, and those men who circle round the Throne. Fear God and cast not the Book of God behind your backs, nor the Word of God behind your souls, if ye understand.

7 قوموا عن مراقد الغفلة و استضاءوا من هذا السراج الذي اوقد في مصباح القدس و استضاء منه اهل السموات و الأرض ثم رجال الذينهم في حول العرش يطوفون اتقوا الله و لا تدعوا كتاب الله وراء ظهوركم و كلمة الله وراء نفوسكم ان انتم تفقهون

- 8 Thus doth God cause the Salsabil of holiness to flow from this confined Pen, and through it establish truth and abolish falsehood, if ye would ponder His Manifestation. If He wished, He could reveal from it mysteries of what was and what will be, and manifest from it that which would necessitate Tablets of preserved glory. All this would only be by His leave, and this Tablet beareth witness to His leave, would ye but be certain.

8 كذلك يجري الله سلسبيل القدس عن هذا القلم المحدود و يثبت به الحق و يبطل عنه الباطل ان انتم في ظهوره تتفكرون و لو يشاء يظهر منه اسراراً ما كان و ما يكون و يظهر منه ما يفرض عنه الواح عز محفوظ كل ذلك لم يكن الا بعد اذنه و هذا اللوح يشهد باذنه لو انتم توقنون

- 9 And the Spirit be upon you, O loved ones of God, inasmuch as ye have turned away from the world and turned unto God, the Sovereign, the Self-Subsisting.

9 و الروح عليكم يا احباء الله بما اعرضتم عن الدنيا و اقبلتم الى الله المهيمن القيوم

INBA36:050, INBA71:210, BLIB_Or15696.155c,

RSBB.074

BH02323

To: *Haji Hasan, in Qazvin*

- 1 He is the All-Mighty, the All-Subduing, the Self-Subsisting
- 2 The Remembrance of God, upon the right side of the Sinai of Nearness, on the Eternal Spot in the Paradise of Glory, has indeed been witnessed. Bear thou witness that no God is there but Him, He who pronounceth at all times that I am God, there is none other God but Me, verily, I am, at all times independent of the entire creation. He revealed Himself unto thee once in the Realm of Glory, then once in the contingent world and the heavenly kingdom, then yet again during these days whence the lights west of the Sacred Realm are aglow, and with their radiance have illumined the denizens of the cities of eternity, and the Concourse of high, and thereafter them who set within themselves their path towards His Countenance.
- 3 Go thou straight on and persevere in that which the Pen of God, in truth, commandeth thee, and remain upon the straight path of God, steadfast in His Cause. Say: Verily, this is the straight path of God upon earth and heaven, and His Testimony in the kingdoms of Revelation and creation. He was named "Ali" amongst the people of the Bayan, and then Muhammad amongst the people of the Qur'an, and, in ancient times, was named with each one of the most excellent names of God. Thus does the Tongue of power and might counsel you with Verses that have embraced all mankind, that thou mayest rejoice within thyself and convey unto all people the glad tidings of this Announcement, hitherto concealed from the world, and proclaim unto all men that which we have proclaimed unto thee in this Tablet, and bid them to turn with justice towards the Most Exalted Throne.
- 4 Say, the Truth proclaimeth; By God! No created thing having His love can ever be harmed. Verily, He is the Spring that floweth from the well-spring of a Name that is great indeed. Whosoever drinketh therefrom shall fear no one, and heaven and earth cannot withstand him. Thus hath the sacred Pen of glory irrevocably decreed. Be thou steadfast in the Cause of God, and in that which hath been prescribed unto thee, and fear no one. Place thy trust in Him, He verily shall protect thee from every plotting sinful one.
- 1 هو العزيز الغالب القيوم
- 2 ذكر الله على سيناء القرب عن شطر الأيمن على بقعة الرّمان في فردوس العزّ قد كان مشهودا فاشهد بأنّه لا اله الا هو والله هو الناطق في كلّ حين بأني انا الله لا اله الا انا قد كنت عن العالمين غنياً والله تجلّى عليك مرّة في عالم الجبروت ثمّ مرّة في عالم الملك والملوك ثمّ مرّة في هذه الأيام التي كانت الأنوار عن شطر القدس من جهة الغرب مضيئاً و باشرافها اضاءت اهل ميادين البقاء ثمّ اهل ملا الأعلى ثمّ الذينهم اتخذوا في انفسهم الى الوجه سبيلاً
- 3 ان استقم على ما يأمرك قلم الله بالحقّ و كن على الأمر في صراط ربك مستقيماً قل انه لصراط الله في السموات والأرض و حجته في ملكوت الأمر و الخلق و انه سمي بعلي في ملا البيان ثمّ بمحمد في ملا الفرقان ثمّ بكل اسم من اسماء الحسنی في زمن قديماً كذلك يعظك لسان القدرة و القوة بآيات التي كانت على العالمين محيطاً لتستبشر في نفسك و تبشّر الناس بهذا النبا الذي كان عن العالمين خفياً و تبلغ الناس بما بلغناك في هذا اللوح و تأمرهم بالعدل الى جهة عرش علياً
- 4 قل الحقّ يقول تالله لا يضرّ مع جبه من شيء والله لعين التي جرت عن معين اسم عظيم و من شرب منه لن يخاف من احد ولا يقوم معه السموات والأرض و كذلك كان الأمر من قلم القدس مقضياً ان اثبت في امر الله و بما امرت به و لا تخف من احد فتوكل عليه والله يحرّسك عن كلّ مكّار اثمياً

- 5 By God! Whosoever hath the love of this Youth in his heart, God shall verily render him victorious over all who dwell upon earth and heaven, and verily God shall be the witness thereof. He shall walk upon water as he waketh upon the earth, and shall soar in the realm of the Spirit in the limitless expanse of heaven. Thou shalt find the infidels fleeing from this Youth as mules flee from the lions of eternity, and they shall turn upon their heels, and shall violate the Covenant of God after It hath been revealed. Verily His knowledge embraceth all things.
- 6 It behooveth thee to make firm thy steps in the Cause of God. Admonish then the people with thine loudest voice in this Ridvan that is in truth exalted. May the Spirit of God, His glory and grandeur be upon thee and upon thine consort, and upon them who, whence they heard the announcer call them to God, responded, and held fast unto the chord of glorious splendor.

5 فوالله من كان في قلبه حبّ هذا الغلام ليجعله الله غالباً على كلّ من في السموات والأرض وكان الله على ذلك شهيداً ويمشي على الماء كما يمشي على الأرض ويطير في هواء الروح في هذا الفضاء الذي كان في هذا السماء بسيطاً فسوف تجدون المشركين يفرون من هذا الغلام كما يفرون الحمراء من قساور البقاء وينقلبون على أعقابهم وينكثون عهد الله بعد توكيده وأنه كان بكلّ ذلك عليماً

6 وانت انت فأثبت رجلاك على الأمر ثمّ ذكر الناس بأعلى صوتك في هذا الرضوان الذي كان بالحقّ رفيعاً والروح والبهاء والعزّ عليك وعلى ضلعك وعلى الذين اجابوا داعي الله اذا دعاهم وتمسكوا بعروة عزّ بديعاً

BRL_DA#208, RSBB.067, YMM.214x

BH02332

To: Hi Abul-Hasan, in Shiraz

- 1 He is the Sovereign!
- 2 Glorified is He Who sendeth down in every season that which purifieth the hearts of them that have recognized Him, and uttereth at all times verses that leave powerless all in the world. The Revelation in this Dispensation hath attained such a station that were all who are in the heavens and on earth to gather together to enumerate that which hath been sent down from it, by God, thou wouldst behold them utterly powerless.
- 3 Say: O servant, woe unto every sinful denier who, when he heareth the verses of the Spirit, his face darkeneth with rancor and he turneth away therefrom, and waxeth proud before God, the Almighty, the All-Powerful. Say: By God, such grace hath been manifested in a manner that none can conceal it, if ye be of them that are discerning.
- 4 And among the people is he who saith "I have believed in God and His verses," yet when the verses of the Spirit are recited unto him, he persisteth in pride as though he heard them not, and shaketh his head in mockery before God, the

1 هو السلطان

2 سبحانه الذي ينزل في كلّ حين ما يطهر عنه افتدة العارفين وينطق في كلّ آن بآيات التي تعجز عنها العالمين وبلغ الظهور في هذا الطور على مقام الذي لو اجتمع كلّ من في السموات والأرض على احصاء ما نزل منه تالله اذا تشهدهم على عجز مبين

3 قل يا عبد ويل لكلّ منكر اثم الذي اذا يسمع آيات الروح يسود وجهه من الغلّ ويتولّ عنها ويستكبر على الله المهيمن العزيز القدير قل فوالله انّ الفضل قد ظهر بطراز الذي لن يقدر ان يستره احد ان اتم من البالغين

4 ومن الناس من يقول انّي آمن بالله وآياته واذا تتلى عليه آيات الروح يصّر مستكبراً كأن لم يسمعها ويحرّك رأسه مستهزئاً الى الله العليم الحكيم و

All-Knowing, the All-Wise. And among them are those who, when they hear God's verses, their eyes overflow with tears out of their love for God, the Single, the Most Exalted, the Mighty, the All-Knowing.

منهم اذا يسمعون آيات الله تفيض عيونهم من
الدمع حباً لله الفرد المتعالى العزيز العليم

- 5 Say: O people, fear ye God and differ not among yourselves, lest the hearts of the deniers rejoice thereat. Be as one soul in upholding the Cause, then aid your Lord, the All-Merciful, the Most Compassionate, though He is in truth independent of the help of all in the heavens and earth, if ye be of them that are endued with insight. He commandeth His servants to render aid that they may thereby detach themselves from all else but Him and turn towards a holy and luminous direction.

5 قل يا قوم خافوا عن الله ولا تختلفوا بينكم ليفرح
بذلك قلوب المنكرين كونوا كنفس واحدة في
اعلاء الأمر ثم انصروا ربكم الرحمن الرحيم ولو انه
لغنى عن نصر السموات والأرض ان اتم من
المستبصرين ويأمر عباده بالنصر لينقطعوا بذلك
عن دونه ويتوجهوا الى شطر قدس منير

- 6 And thou, O believer in God, remind the servants of that wherewith We have reminded thee, and place thy trust in God, thy Lord, and be of them that trust. Fear thou no one and be not troubled by anything, even shouldst thou witness all who are in the heavens and on earth turning away in manifest rejection. Know thou that God hath prescribed mercy for Himself, that He will aid those who have patience, seeking His face, and cut off the last remnant of them that disbelieved and were of the idolaters.

6 و انتك انت يا ايها المؤمن بالله ذكر العباد بما
ذكرناك به وتوكل على الله ربك وكن من
المؤمنين ولا تخف من احد ولا تضطرب من
شيء ولو تشهد كل من في السموات والأرض
على اعراض مبين فاعلم بأن الله كتب على نفسه
الرحمة بأن ينصر الذين صبروا ابتغاء لوجهه و
يقطع دابر الذين كفروا وكانوا من المشركين

- 7 Soon shalt thou witness thy Lord's triumph, whereby His Cause shall be raised to such a station that before it shall bow the necks of the proud ones. Thus do We make mention unto thee in truth and cast upon thee that which purifieth thy spirit and expandeth thy breast and consoleth thine eyes, that thou mayest give thanks unto God, thy Lord, for this bounty which shall never cease unto all eternity.

7 فسوف تشهد نصر ربك بحيث يرفع امره الى
مقام الذى يذل عنده اعناق المتكبرين كذلك
نذكرك بالحق ونلقى عليك ما يطهر به روحك
ويسيطر صدرك وتقرب عينك لتشكر الله ربك
بهذه النعمة التى ما قدر لها من نفاذ الى الأبد
الأبد

- 8 Then remind the servants not to follow every ignorant rabble and every sinner remote from this Kawthar which floweth from the right hand of a mighty Throne. Know thou moreover that We have arrived in a Prison which none can reach save through mighty effort and determination, and thereby have been severed from Our hem the hands of both those that have turned towards Us and those that have turned away, except whom thy Lord willeth, the All-Conquering, the Almighty, the Most Compassionate.

8 ثم ذكر العباد بأن لا يتبعوا كل هيج رعا و كل
مذنب بعيد عن هذا الكوثر الذى جرت عن يمين
عرش عظيم ثم اعلم بأننا وردنا فى سجن الذى لن
يصل اليه الا كل ذى جهد مستقيم وبذلك
انقطعت عن ذيلنا ايدى المقبلين والمعرضين الا
من شاء ربك الغالب القادر العزيز الرحيم

- 9 And the Spirit be upon thee and upon him that hath shown gratitude and patience, and We are in manifest thankfulness.

9 والروح عليك وعلى من شكر وصبر وانا فى
شكر مبين ١٥٢

INBA36:108, INBA71:273

BH02338

To: *Jinab-i-Mim Hi*

- 1 O M.H.! In the Name of God, the Most Holy! The Call of God hath been raised from every direction - can ye not hear it? The glances of God have been directed toward you, O concourse of the chosen ones - how is it that ye remain occupied in your seats? Lift up your heads and open your eyes, that ye may behold the Sun of the Beauty of your Lord shining forth from the horizon of destiny with the sovereignty of His Most Glorious and Most Sublime Remembrance. This is better for you than all that was and all that shall be. Blessed art thou, O servant, in that God hath washed thee with the Kawthar of Paradise and purified thee from the defilement of those who believe not in His signs.
- 2 Cast behind thee all mundane concerns, then speak forth in praise of thy Lord and say: O people! He Who was promised hath come unto you. Beware lest ye hesitate. Hasten unto Him with your hearts, for thus have ye been commanded in all the Tablets from God, the Protector, the Self-Subsisting. Say: This is He for Whose sake the Exalted One sacrificed His life, would ye but know it. This is He Who was mentioned in all the Tablets and Who was treasured in God's Scriptures - the Sovereign, the Mighty, the Beloved. Through Him were the heavens of utterance adorned with the suns of wisdom and exposition, to which the All-Merciful Himself beareth witness, even should ye deny it.
- 3 Arise to serve God and aid His Cause, then deliver unto the people that which thy Lord, the Most Exalted, the Most High, hath commanded thee - He Who hath appeared once again. Exalted be thy Lord, the All-Merciful, Who hath manifested from all creation that which was inscribed in the preserved Tablets of glory. Grieve not for those who have disbelieved and joined partners with God, and pay no heed to them. Turn away from them and set thy face toward God, the Sovereign, the Mighty, the All-Loving. Those who remain heedless of this Cause are nourished at the breast of idle fancy - how can they attain unto this most exalted station? Thus hath it been revealed from the Most Exalted Pen, that perchance the people may return unto the seat of the Command.
- 4 Say: With Us is the knowledge of the heavens and earth. Beware lest ye object to the words of God, for they have been revealed according to human nature, would ye but understand. Say: If ye wish to test your Lord, the Most Exalted, the Most
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ قَدْ ارْتَفَعَ نَدَاءُ اللَّهِ عَنْ كُلِّ
الْجِهَاتِ أَفَأَنْتُمْ لَا تَسْمَعُونَ قَدْ ارْتَدَّتْ لِحَظَاتُ
اللَّهِ إِلَيْكُمْ يَا مَلَأَ الْأَصْفِيَاءَ فَكَيْفَ أَنْتُمْ فِي مَقَاعِدِكُمْ
تَشْتَغَلُونَ إِنْ أَرَفَعُوا رُؤُوسَكُمْ ثُمَّ افْتَحُوا عَيْنَكُمْ
لِتَشْهَدُوا شَمْسَ جَمَالِ رَبِّكُمْ مُشْرِقَةً عَنْ أَفْقِ
الْقَضَاءِ بِسُلْطَانِ ذِكْرِهِ الْعَلِيِّ الْأَبِيِّ وَ هَذَا خَيْرٌ
لَكُمْ عَمَّا كَانَ وَ عَمَّا يَكُونُ طَوْبِي لَكَ يَا عَبْدَ بَمَا
غَسَلَكَ اللَّهُ مِنْ كُوْثَرِ الْفَرْدُوسِ وَ طَهَّرَكَ عَنْ
رَجَسِ الَّذِينَ بِآيَاتِهِ لَا يُوقِنُونَ
- 2 دَعِ الشُّؤْنَاتِ عَنْ وَرَائِكَ ثُمَّ انْطِقْ بِنَاءَ رَبِّكَ
وَ قُلْ يَا قَوْمَ قَدْ جَاءَكُمْ الْمَوْعِدُ أَيَاكُمْ إِنْ يَتَوَقَّفُونَ
فَاسْعُوا إِلَيْهِ بِقُلُوبِكُمْ كَذَلِكَ أَمَرْتُمْ فِي كُلِّ الْأَلْوَاحِ
مَنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ إِنْ هَذَا هُوَ الَّذِي
قَدْ فَدَى عَلَى نَفْسِهِ فِي سَبِيلِهِ إِنْ أَنْتُمْ تَوَقَّفُونَ وَ إِنْ
هَذَا هُوَ الْمَذْكُورُ فِي كُلِّ الْأَلْوَاحِ وَ كَانَ مَخْزُونًا
فِي صَحَائِفِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْمَحْبُوبِ وَ بِهِ زِينَتُ
سَمَوَاتِ الْبَيَانِ بِشُمُوسِ الْحِكْمَةِ وَ التَّبْيَانِ وَ يَشْهَدُ
بَذَلِكَ نَفْسُ الرَّحْمَنِ لَوْ أَنْتُمْ تَتَكَبَّرُونَ
- 3 قُمْ عَلَى خِدْمَةِ اللَّهِ وَ نَصْرِهِ ثُمَّ بَلِّغِ النَّاسَ مَا
أَمَرْتُ بِهِ مِنْ لَدُنْ رَبِّكَ الْعَلِيِّ الْأَعْلَى الَّذِي ظَهَرَ
مَرَّةً أُخْرَى فَعَالَى رَبِّكَ الرَّحْمَنُ الَّذِي أَظْهَرَ مِنْ
الْأَكْوَانِ مَا رَقَمَ فِي الْوَاكِ عَزْرَ مُحْفُوظٍ لَا تَحْزَنُ
عَنِ الَّذِينَ كَفَرُوا وَ أَشْرَكُوا وَ لَا تَلْتَفِتْ إِلَيْهِمْ
فَأَعْرِضْ عَنْهُمْ ثُمَّ أَقْبِلْ إِلَى اللَّهِ الْمَلِكِ الْعَزِيزِ
الْوَدُودِ إِنْ الَّذِينَ غَفَلُوا مِنْ هَذَا الْأَمْرِ أَوْلَتْكَ
يَسْتَرْضِعُونَ مِنْ ثَدْيِ الْهُوَى كَيْفَ يَبْلُغُونَ إِلَى
هَذَا الْمَقَرِّ الْأَقْصَى وَ كَذَلِكَ نَزَلَ مِنْ قَلَمِ الْأَعْلَى
لَعَلَّ النَّاسَ إِلَى مَقَرِّ الْأَمْرِ هُمْ يَرْجِعُونَ
- 4 قُلْ إِنْ عِنْدَنَا عِلْمُ السَّمَوَاتِ وَ الْأَرْضِ وَ عِلْمُكُمْ
أَيَاكُمْ إِنْ تَعْتَرِضُوا فِي كَلِمَاتِ اللَّهِ لِأَنَّهَا نَزَلَتْ عَلَى
الْفِطْرَةِ إِنْ أَنْتُمْ تَتَفَقَّهُونَ قُلْ لَوْ تَرِيدُونَ أَنْ تَجْرِبُوا

Glorious, then ask Him concerning the sciences ye possess, that ye may be assured within yourselves that the reins of knowledge are in the grasp of His power. With Him are sciences of which no one hath learned a single letter save God alone. Fear God, O people, and transgress not.

- 5 The Chosen One hath attained unto the presence of his Lord and hath appeared before His countenance, and the Sun of His loving-kindness hath shone upon him in such wise as none can reckon. We beseech God to preserve him from the darts of idle fancies and to grant him that which is ordained for him in a hidden Tablet of glory. Blessed be his eyes for having fallen upon this imprisoned Youth. By God! Were the veil to be lifted, he would behold himself in the most exalted Paradise, in a station of praised glory. And upon thee, and upon him, and upon those who follow thee in the Cause of thy Lord and hearken unto thy words concerning this inevitable Event, be the Glory of God.

ربکم العلیّ الأبهی فاسئلوا منه فیما عندکم من العلوم لتوقوا فی انفسکم بأنّ زمام العلم فی قبضه قدرته و عنده علوم ما اطلع بحرف منه احد الا الله اتقوا الله یا قوم ولا تتجاوزون

5 و قد فاز المصطفى بقاء ربّه و حضر تلقاء الوجه و اشرقت علیه شمس عنايته علی شأن لا یحصیه المحصون نسل الله بأن یحفظه عن رمی الشبهات و یرزقه ما قدر له فی لوح عزّ مکنون طوی لعینه بما وقعت علی هذا الغلام المسجون تالله لو یکشف الغطاء لیشهد نفسه فی علی الفردوس مقام عزّ محمود و البهاء علیک و علیه و علی الذین یتبعونک فی امر مولاک و یسمعون قولک فی هذا النبأ المحتوم

BLIB_Or15725.141

BH02345

To: *Habibullah*

- 1 He is the Most Wondrous, the Wondrous One
- 2 The Essence of Eternity, in the Temple of Glory, in the sweetest Persian melodies, uttereth:
- 3 O thou who art the beloved of God! Free thyself from all else save Him, that thou mayest enter upon the pleasant precincts of the All-Merciful and the paradise of the All-Glorious One, attaining unto the holy Temple and wondrous Beauty.
- 4 O thou who art the beloved of God! Compare not this holy and wondrous Paradise with any other paradise, nor liken it unto any other garden. I swear by God that beneath the shade of but one leaf of its Tree have been and shall be created infinite paradises, though not all souls shall receive their portion thereof save whom thy Lord willeth. For at its gate stand the denizens of the all-highest Paradise and its chosen ones, who will not permit entry into this blessed and sublime station until they find one purified and sanctified from all human

1 هو الأبدع البديع

2 کینونت بقا در هیکل بها بالخان فارسی احلی میفرماید

3 ای حبیب الله فارغ شو از کلّ ماسویه تا ببساط خوش رحمن و رضوان عزّ سبحان بهیكل قدس منیع و جمال عزّ بدیع وارد شوی

4 ای حبیب الله این رضوان قدس بدیع را حمل مکن برضوانی دون آن و قیاس مکن بجنّتی شبه آن قسم بخدا که در ظلّ ورقی از اوراق شجرهء او جنان ما لا نهیه خلق شده و خواهد شد و هر نفسی را از او بهره و نصیب نه الا من شاء ربک چه که بر باب او قائمند اهل ملاء عالین و مریدین او را تا از جمیع اشارات بشریه و دلالات ملکیه و توهمات نفسیه و ظنونات افکیه پاک و طاهر نیابند باین مقام مبارک لطیف اذن ورود ندهند پس

allusions, earthly indications, personal imaginings and idle fancies. Therefore, O beloved one, regard the vanishing world as non-existent and count all save My remembrance as null. Hold fast unto the cord of My love, that through divine bounty and glorious favor thou mayest enter this spiritual paradise and behold such realms that all thou hast heretofore witnessed shall appear as but a drop compared to the Most Great Ocean, and thou shalt be wholly freed and delivered from earthly dross, entering the holy retreats of divine oneness.

- 5 O beloved! When the Day-Star of the horizons shone forth from the Iraq quarter, as that holy and wondrous Temple was seated before the Throne, He desired to utter a wondrous and glorious word and draw thee, through the gems of out-poured and hallowed grace and universal, divine mercy, from the realms of fancy and passion to the pleasant expanses of certitude and eternity. However, in view of the weakness of all created things and whatsoever is therein, and the poverty of the people of creation and all that pertaineth unto them, that Beauty of the All-Sufficient withdrew from the heaven of utterance to the kingdom of silence, lest the pillars of men be shaken and the hearts of people be cut off. For in those days the appointed time of silence in the kingdom of the divine Cause had not yet been fulfilled. Therefore, as a token of grace and bounty toward men, the tongue of clear utterance remained still in the hidden corners of silence. But as in these days the grace of the All-Knowing One hath appeared from the most holy, most gracious, most glorious and most exalted horizon, and the time of silence hath been fulfilled, He hath therefore spoken forth with these most decisive, most perfect and most exact words, that perchance the eyes of the mystics may become purified and sanctified from the veils of sinners and the shrouds of the heedless, that ye may perceive the Beauty of the Lord of Glory Who hath appeared from the horizon of grace and bounty in another turn, and that ye may attain unto His presence, which hath been the true purpose of the Lord of existence. And peace be upon thee, if thou be of them that hear.

تو ای حبیب دنیای فانی را معدوم دان و جز
ذکر مرا مفقود شمر و بخیط حیم متمسک شو
تا بفضل رحمانی و مکرمت سبحانی باین رضوان
روحانی وارد شوی و عوالمی مشاهده نمائی که
آنچه تا حال مشهودت گشته بمثابه قطره در نزد
بجر اعظم ملاحظه نمائی و از کدورات ترائیه
بالکلیه فارغ و آزاد شوی و بمکامن قدس احدیه
درائی

5 ای حبیب در حین اشراقات نبر آفاق از شطر
عراق که بین یدی العرش جالس بودی اراده
نمود آنپیکل قدس منبع بکلمه عز بدیع بیان
فرماید و تو را بجواهر فضل منبسطه مقدسه
و رحمت کلیه احدیه از شمال وهم و هوی
بفضاهای خوش یقین و بقا کشاند و لکن نظر
بضعف اکوان و ما فیها و فقر اهل ابداع و ما علیها
آتجمال غنا از جبروت خطاب بملکوت صمت
راجع شد که مبدا ارکان عباد متزلزل شود و
قلوب ناس منقطع گردد چه که در آن ایام
میقات صمیمه در ملکوت امریه منتهی نشده بود
لذا فضلاً علی الناس و جوداً علیهم در خفایای
زوایای صمت لسان منطق مبین ساکن بوده و
چون در این ایام که فضل حضرت علام از
افق اقدس اکرم انغم اعلی ظاهر شده و میقات
صمت منتهی گشته لذا باینکلمات مبرم احکم اتقن
تکلم فرموده که شاید ابصر عارفین از حجاب
مذنبین و سبحات غافلین طاهر و مقدس شده
جمال حضرت ذو الجلال را که از افق افضال
و استفضال در کره آخری ظاهر شده ادراک
نمائید و بلقای او که مقصود حقیقی سلطان
وجود بوده فائز شوید و السلام علیک ان تکون
من السامعین

RSBB.147

BH02348

To: Isa

- 1 In the name of God, the Ever-Abiding! This is a Book from God, the Protector, the Self-Subsisting, unto him who hath been named after the Spirit in the kingdom of his Lord, the Mighty, the Well-Beloved, that he may cast the world behind him and turn with his whole being unto God, with Whom lieth the knowledge of what hath been and what shall be.

1 بِسْمِ اللَّهِ الْبَاقِي هَذَا كِتَابٌ مِنْ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ إِلَى الَّذِي سَمِيَ بِاسْمِ الرُّوحِ فِي مَلَكُوتِ رَبِّهِ الْعَزِيزِ الْمَحْبُوبِ لِيُضَعَ الدُّنْيَا عَنْ وَرَائِهِ وَيَقْبَلَ بِكَلِّهِ إِلَى اللَّهِ الَّذِي عِنْدَهُ عِلْمُ مَا كَانَ وَ مَا يَكُونُ
- 2 O servant! The Hidden Secret hath been revealed, and from the horizon of bounty the Concealed Beauty hath shone forth. Arise and herald unto mankind this Cause, through whose name all that exists between the Kaf and the Nun hath been created. Rend asunder the veils, that there may appear unto thee the Sun of the remembrance of thy Lord's name with manifest sovereignty.

2 إِنْ يَا عَبْدٌ قَدْ ظَهَرَ سِرُّ الْمُسْتَوْرِ وَ اشْرَقَ عَنْ أَفْقِ الْفَضْلِ جَمَالُ الْمَكْنُونِ قُمْ وَ بَشِّرِ النَّاسَ بِهَذَا الْأَمْرِ الَّذِي بِاسْمِهِ ظَهَرَ كُلُّ مَا خُلِقَ بَيْنَ الْكَافِ وَ النُّونِ أَنْ اخْرُقِ الْأَعْجَابَ لِيُظْهَرَ لَكَ شَمْسُ ذِكْرِ اسْمِ رَبِّكَ بِسُلْطَانٍ مُشْهُودٍ
- 3 They who have disbelieved—these shall have no portion of this Ridvan, and soon shall they enter the fire. And they who have believed—these are God's people, and they shall rejoice in Paradise.

3 أَنَّ الَّذِينَ هُمْ كَفَرُوا أُولَئِكَ لَيْسَ لَهُمْ نَصِيبٌ مِنْ هَذَا الرِّضْوَانِ فَسَوْفَ فِي النَّارِ هُمْ يَدْخُلُونَ وَ الَّذِينَ آمَنُوا أُولَئِكَ مِنْ أَهْلِ اللَّهِ وَ هُمْ فِي الْجَنَّةِ يَجْبُرُونَ
- 4 Say: O people! This is the Lamp of God among you, and the Sun of bounty above you, and the Cloud of mercy for you. Beware lest ye be veiled therefrom. Arise from the slumber of passion, then remember your Lord, the Most High, the Most Glorious—this is better for you than that which ye have known and shall know.

4 قُلْ يَا قَوْمِ هَذَا سِرَاجُ اللَّهِ بَيْنَكُمْ وَ شَمْسُ الْفَضْلِ عَلَيْكُمْ وَ غَمَامُ الرَّحْمَةِ لَكُمْ إِيَّاكُمْ أَنْ تَحْتَجِبُونَ قَوْمُوا عَنْ رَقْدِ الْهَوَىِّ ثُمَّ اذْكُرُوا رَبَّكُمْ الْعَلِيَّ الْأَبْهَى وَ هَذَا خَيْرٌ لَكُمْ عَمَّا عَرَفْتُمْ وَ تَعْرِفُونَ
- 5 Say: Through His name hath God distinguished between His servants, such that upon every brow hath been inscribed that which is decreed for it. Exalted then is He Who possesseth this power that hath encompassed all whereunto the name of existence can be applied.

5 قُلْ بِاسْمِهِ فَضَّلَ اللَّهُ بَيْنَ عِبَادِهِ بِحَيْثُ نَقَشَ عَلَى كُلِّ جَبِينٍ مَا هُوَ عَلَيْهِ فَتَعَالَى مِنْ هَذِهِ الْقُدْرَةِ الَّتِي احْطَأَتْ كُلَّمَا يُطْلَقُ عَلَيْهِ اسْمُ الْوُجُودِ
- 6 Say: O people! Were ye to sanctify your ears, ye would hear from all things that He is God, there is no God but Him, the King, the Exalted, the Great, the Mighty, the Powerful, the Glorious, the Praiseworthy. Leave the idolaters to themselves and their deeds, then call upon God every evening and morn.

6 قُلْ يَا قَوْمِ لَوْ تَقَدَّسُونَ آذَانَكُمْ لَتَسْمَعُونَ مِنْ كُلِّ شَيْءٍ بَأَنَّهُ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْمُتَعَالَى الْمُتَكَبِّرُ الْمُتَعَزِّزُ الْمُتَجَبِّرُ الْعَزِيزُ الْحَمِيدُ ذُرِّ الْمُشْرِكِينَ بِأَنْفُسِهِمْ وَ أَعْمَالِهِمْ ثُمَّ ادْعِ اللَّهَ فِي كُلِّ أَصِيلٍ وَ بِكُورٍ
- 7 Say: Glory be unto Thee, O my God! I beseech Thee by this Dawn which hath shone forth from the horizon of the heaven of Thy mercy, and by the showers of the rain of Thy grace which have descended from the clouds of Thy gifts and favors, that Thou leave me not to myself and my desires. Deliver me from

7 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْتَثْلِكُ بِهَذَا الْفَجْرِ الَّذِي اشْرَقَ عَنْ أَفْقِ سَمَاءِ رَحْمَتِكَ وَ بِأَمْطَارِ فَيْضِ فَضْلِكَ الَّتِي نَزَلَتْ مِنْ سَحَابِ مَوَاهِبِكَ وَ الطَّافِكِ بِأَنْ لَا تَدْعَنِي بِنَفْسِي وَ هَوَائِي خَلَّصْنِي عَنْ

all else but Thee, and purify me from all save Thee, and direct me unto the splendors of the light of Thy face, the Mighty, the Luminous. O my Lord! Deprive me not of the fountains of Thy generosity and the oceans of Thy favors. Then cause me to speak Thy praise amongst Thy creatures. Verily Thou art powerful over what Thou willest, and Thou art the Most High, the Protector, the Self-Subsisting.

- 8 O my Lord! Thy days have appeared and Thy face hath shone forth from the horizon of Thy Will, and every soul that hath turned unto Thee hath been adorned with the ornament of Thy most beautiful names, and the seas of Thy bounty and forgiveness have surged for the sinners among Thy creatures, and the river of beneficence hath flowed for the seekers among Thy servants and the deserving ones among Thy creation, and the gates of Thy supreme mercy have been opened unto all who dwell in Thy earth and heaven. Here am I, among those who have turned unto Thee and placed their trust in Thee, and I am gazing toward the direction of Thy mercy and loving-kindness. I beseech Thee not to deprive me of that which Thou hast ordained for the sincere ones among Thy loved ones and the near ones among Thy servants. Verily Thou art the Giver, the Bountiful, the Forgiving, the Merciful, the Mighty, the Loving.

دونك و طهرني عما سواك و وجهني الى بوارق
انوار وجهك العزيز المنير اى رب لا تحرمني عن
حياض مكرمتك و بحور الطافك ثم انطقني بثناء
نفسك بين بريتك و انك انت المقتدر على ما
تشاء و انك انت المتعالى المهيمن القيوم

8 اى رب قد ظهرت ايامك و اشرقت وجهك
عن افق مشيتك و زين كل نفس اقبلت اليك
بطراز اسمائك الحسنى و تموجت البحر جودك
و غفرک للعاصين من بریتك و جرى سلسبيل
الاحسان للطالبين من عبادك و المستحقين من
خلقك و فتحت ابواب رحمتك الكبرى على
وجه من فى ارضك و سمائك فيها انا من الذين
اقبلوا اليك و توكلوا عليك و اكون ناظراً الى
شطر رحمتك و عنايتك اسئلك بأن لا تحرمني
عما قدرته للمخلصين من احبتك و المقربين من
ارقائك و انك انت المعطى الباذل الغفور الرحيم
العزيز الودود

INBA92:212x, BLIB_Or15725.129

BH02350

- 1 In the Name of God, the Most Holy, the Most Holy! This is a perspicuous Tablet from God, the Mighty, the All-Knowing, which God hath adorned with the ornament of His knowledge among the worlds. Glorified be He Who created the Point by itself and detailed from it the knowledge of the first and the last ones. Verily it is the treasury of knowledge wherein are stored the gems of sciences which none hath discovered save God, the All-Knowing, the All-Wise. Verily it is the mirror of knowledge wherein naught is witnessed save the knowledge of our Lord, the Most High, the Most Great.
- 2 Say: Through it We have raised up all created things and sent forth the Prophets and Messengers, and through it We have guided the servants to the Law of the All-Merciful and caused all things to speak in praise of My All-Knowing, All-Informed Self. Say: When it reached its ultimate goal, We then raised it up in the temple of man who speaketh at the hub of all worlds

1 بسم الله الأقدس الأقدس هذا لوح مبين من الله
العزيز العليم الذى زين الله بطراز علمه بين العالمين
سيحان من خلق النقطة بنفسها و فصل منها علم
الأولين و الآخرين و أنها مخزن العلم و فيها كنزت
جواهر العلوم التى ما اطلع بها احد الا الله العليم
الحكيم أنها لمراة العلم لا يشهد فيها الا علم ربنا العلى
العظيم

2 قل بها بعثنا الممكثات و ارسلنا التبيين و المرسلين
و بها اهتدينا العباد الى شريعة الرحمن و انطقنا
كل شيء بثناء نفسى العليم الخبير قل انها لما بلغت
الى غاية القصى اذاً بعثناها على هيكل الانسان
الذى ينطق فى قطب الأكوان باسمه الرحمن و

in His Name, the All-Merciful, and calleth the people unto this Salsabil which floweth from the right hand of a mighty throne.

يدعو النَّاس الى هذا السَّلسيل الَّذي جرى عن
يمين عرش عظيم

- 3 Say: By itself it is the Salsabil of the Command, for by it the temples of those brought nigh were quickened. Say: At times it is transformed by the winds and wafteth from the direction of the Ridvan, and at times the fragrance of the garment is diffused from it, and at times there appeareth from it the decree of fire and the hearts of the sincere are consumed by it in their love for God, the King, the Mighty, the Beautiful. And at times thou findest it as though it were the sun from which all that was and will be is illumined, were ye of those who know.

3 قل أنّها بنفسها ليكون سلسيل الأمر لأنّ منها
احيت هياكل المقرّبين قل أنّها مرّة تبدّل
بالأرياح و تهبّ عن شطر الرضوان و مرّة
يتضوّع منها نفحات القميص و مرّة يظهر منها
حكم النار و يحترق منها افئدة المخلصين حبّاً لله
الملك العزيز الجميل و مرّة تجدها كأنّها هي
الشمس و استضاءت منها ما كان و ما يكون لو
انتم من العارفين

- 4 Verily it is the Mother of the Bayan and the treasury of the pearls of God's knowledge, the King, the Just, the Wise. Through it the oceans of wisdom have surged in the contingent world and knowledge hath been ordained in all things, if ye be of the perceiving ones. Thus have We mentioned unto thee in this Tablet that whereby Our assured servants shall be made independent of all that hath been created between the heavens and the earth. Verily it is the mercy that hath preceded all worlds and the vengeance that hath encompassed the guilty ones.

4 و أنّها هي أمّ البيان ثمّ مخزن لآلئ علم الله
الملك العادل الحكيم و بها تموجت بحر الحكمة
في الامكان و قدّر العلم في كلّ شيء ان انتم من
المتبصّرين كذلك اذكرناك في هذا اللوح بما
تستغني بها عبادنا الموقنين عمّا خلق بين السّموات
و الأرضين و أنّها هي رحمة الّتي سبقت العالمين
و نعمة الّتي احاطت بالمجرمين

- 5 O loved ones of God! Hearken unto what the Dove of the All-Merciful warbleth upon the branches of this Tree which hath been raised up in truth and which God hath made the gathering-place of the people of all the worlds. Detach yourselves from all else but Him, then turn unto Him with radiant white faces and pure illumined hearts. Verily your Lord, the All-Merciful, will suffice you, and naught besides Him will ever suffice you. This is a revelation from One All-Knowing, All-Informed.

5 أنكم يا احبّاء الله ان استمعوا ما تغرّد ورقاء
الرّحمن على افنان هذه الشّجرة الّتي ارتفعت بالحقّ
و جعلها الله مطاف اهل ملأ العالمين ان انقطعوا
عمّا دونه ثمّ اقبلوا اليه بوجوه مشرقة بيضاء و
قلب طاهر منير و ان ربكم الرّحمن ليكفيكم و ما
سواه لن يكفيكم و هذا تنزيل من لدن علم خبير

- 6 And thou, O servant, cleanse thine eye from the ophthalmia of the world that thou mayest be able to behold the countenance of thy Lord and be of the triumphant ones. Then stand firm in the Cause of God, thy Lord, and turn not unto the clamor of the ungodly. Be thou at peace within thyself, then drink the Kawthar of certitude in the days of thy Lord, the All-Merciful, and be not of those who hesitate.

6 و أنّك انت يا عبد طهرّ بصرک عن رمد الدّنيا
لتستطيع ان تنظر الى وجه ربّک و تكون من
الفائزين ثمّ استقم على امر الله ربّک ولا تلتفت
الى ضوضاء المشركين ان اطمئنّ في نفسك ثمّ
اشرب كوثر الايقان في ايام ربّک الرّحمن ولا
تكن من المتوقّفين

- 7 Say: God! Then leave the ungodly in the lowest depths of hell. Say: Whoso hesitateth in this Cause, he is of the ungodly in the tablets of mighty glory. And whoso believeth in this Revelation, he is of the believers before God, thy Lord and the Lord of all creatures. Praise be to God, the Lord of the worlds.

7 قل الله ثمّ ذر المشركين في اسفل الجحيم قل من
توقّف في هذا الأمر أنّه من المشركين في الواح
عرّ عظيم و من آمن بهذا الظهور أنّه من الموحّدين

عند الله ربك وربّ الخلائق اجمعين والحمد لله
رب العالمين

BLIB_Or15725.435

BH02369

To: Haji Muhammad Rida, in Shiraz

- 1 He is the All-Subsisting, the Self-Subsisting! 1 هو القائم القيوم
- 2 Praise be to God Who has distinguished between the believers in divine unity and the ungodly through a word from His presence, and verily He is the Almighty, the Exalted, the All-Wise. And you, O servant who gazes upon the Countenance, give thanks to God, your Lord, inasmuch as He has caused you to know His Self and detached you from the ungodly. God has indeed heard what issued from your lips in praise of the Manifestation of His Self. Nothing escapes His knowledge and He has knowledge of all things. 2 الحمد لله الذي فصل بين الموحدين و المشركين بكلمة من عنده و انه هو المقتدر العزيز الحكيم و انتك انت يا عبد الناظر الى الوجه فاشكر الله ربك بما عرّفك نفسه و انقطعك عن المشركين و قد سمع الله ما خرج من شفّيتك في ثناء مظهر نفسه انه لا يعزب عن علمه من شيء و انه بكل شيء عليم
- 3 Know that the tongue was created to praise God, your Lord and the Lord of the worlds, and that the heart was fashioned to love your Lord, the Mighty, the Powerful, the Most High, the Most Great, and that the ear was formed to hearken unto His most wondrous and incomparable melodies. How blessed art thou for having heard His words and for having spoken in His remembrance and praise, and for having attained unto His love and good-pleasure. This is indeed a supreme triumph. 3 فاعلم بأن اللسان قد خلق لثناء الله ربك و رب العالمين و ان القلب قد فطر لحب ربك العزيز المقتدر العلي العظيم و انما الاذن قد ذوت لاستماع نعماته الابدع البديع فيا حبذا لك بما سمعت كلماته و كنت ناطقاً بذكره و ثنائه و فزت بحبه و رضائه و ان هذا لفوز عظيم
- 4 Be steadfast in thy love for thy Creator in such wise that shouldst thou find no one else who shares His love and His Cause, thou wouldst not be perturbed within thyself but wouldst remain steadfast and filled with manifest joy, for this is a cup from which none can drink save the near servants of God. Hast thou ever seen the dung beetle yearn for the fragrance of musk, or the swine drink from the Kawthar of life? Nay, by the Lord of the worlds! Each one acts according to his nature and associates with his own kind. Thus has the decree been sent down in the Tablets by the command of God, thy Lord and the Lord of thy forebears of old. 4 كن على حبّ بارئك على شأن لو لا تجد احداً سواك في حبه و امره لن تضطرب في نفسك و تكون على استقامة و فرح مبين لأن هذا كأس لن يقدر ان يشرب منها احد الا عباد الله المقربين هل رأيت بأن جعل يشّاق الى نفحات المسك و الخنزير يشرب من كوثر الحيوان لا فورب العالمين كل يعمل على شاكلته و يسلك مع جنسه كذلك نزل الأمر في الألواح بأمر الله ربك و رب آبائك الأولين
- 5 And if thou wert to look with the eye of thy Lord, thou wouldst surely behold those who have denied God in these days in the form of dogs and swine. Shun these people, then hold fast to the protection of thy Lord. If thou findest one who is receptive, impart unto him what God hath imparted unto thee, and if 5 و انتك لو تنظر ببصر ربك لتشهد الذينهم كفروا بالله في تلك الأيام على صور الكلاب و الخنازير تجنّب عن هؤلاء ثم اعتصم بعصمة ربك ان وجدت من مقبل فألق عليه ما اتى الله عليك

thou findest one who turneth away, turn away from him and set thy face toward the face of thy Lord, the Luminous, the Radiant. By God the Truth! Ye were created to teach this Cause. Blessed are ye, O chosen ones of God! Ye have attained unto that which none else hath attained. Thus doth God single out whom He pleaseth through His mercy, and verily He is the Forgiving, the Merciful.

- 6 Know then that We have heard the call of those who have called upon their Lord and beseeched Him secretly and openly, and there have come before Us the pages which ye have transmitted. We have answered them with words of sublime glory and sent them that they may be forwarded unto them, that they may give thanks unto God, their Lord, under all conditions and be among the thankful ones.

- 7 Be thou steadfast in the love of God in such wise that the words of the deniers may not cause thee to slip. Place thy trust in God, thy Lord, and verily He will guard thee and protect thee in truth. Then detach thyself from every sinful misbeliever. Thus have We bestowed Our bounty upon thee and made mention of thee in this Tablet, that thou mayest rejoice in the glad-tidings of the Spirit in these days wherein the Ancient Beauty is in profound sorrow. And peace be upon thee and upon the sincere servants of God.

و ان وجدت من معرض فأعرض عنه و توجه
الى وجه ربك المشرق المنير تالله الحق قد خلقتم
لتبليغ هذا الأمر فطوبى لكم يا اصفياء الله قد
فترم بما لا فاز احد سواكم كذلك يختص الله
من يشاء برحمته و انه هو الغفور الرحيم

6 ثم اعلم باننا سمعنا نداء الذين نادوا ربهم و دعوه
سراً و جهراً و حضرين يدينا اوراق التي حملتموها
و اجبناهم بكلمات عز بديع و ارسلناها لترسلن
اليهم ليشكرن الله ربهم في كل الأحوال و يكونن
من الشاكرين

7 ان استقم على حب الله بشأن لا يزلك كلمات
المنكرين ان اعتمد بالله ربك و انه يحرسك
و يحفظك بالحق ثم انقطع عن كل مشرك
اثم كذلك القيناك و اذكرناك في هذا اللوح
لتكون مستبشراً ببشارات الروح في هذه الايام
التي كان جمال القدم في حزن عظيم و القدس
عليك و على عباد الله المخلصين

INBA84:157, INBA84:088b.13, INBA84:029,
BLIB_Or15725.073

BH02384

To: Javad

- 1 Beware lest thou falter, then speak with wondrous power. The time of silence hath passed. The day when the Sovereign of Eternity emerged from behind the veils of names and attributes, rent asunder the clouds of knowledge and tore apart the mists of wisdom, and without concealment or veil the Tongue of the Lord of Lords began to speak - in such wise that the oceans of meanings flowed from His blessed lips and the surging waves of utterance streamed forth from His life-giving words. Therefore today the dwellers in the heaven of glory must detach themselves from all else and speak forth with healing words, holy breaths, and the warbling of the Dove of

1 اياك ان لا تعجز ثم انطق بقدرة بديعة ميقات
صمت گذشت روزيكه سلطان بقا از حجاب
صفات و اسماء بيرون خراميد سخاب علم را
منشق نمود و غمام حكمت را دريد و بي كشف
و حجاب لسان رب الأرباب بتكلم آمد بقسميكه
بحور معاني از نقطه فم مباركش جارى و
طماطم بيان از تفوّهات كوثر بيانش سارى پس
اليوم ساكنين فلک بها بايد از كل ما سوى
منقطع گردند و بيانات شافى و نفحات قدسى
الهي و تغنيات و رقاء عز صمدانى در رضوان

transcendent majesty in the paradise of inner meanings, bringing the contingent world into a state of attraction, rapture and joy through wondrous melodies.

- 2 O Javad, the Beauty possessed of bounty and grace commandeth: Rend asunder the veils of fancy and tear apart the curtains of silence. Like a lover bereft of patience, step forth from the city of forbearance. Let no barrier restrain thee, nor any word conceal thee.

- 3 For in this year of tribulation, mention of which was made aforetime in the tablets of glory, the greatest tumult and severest calamity shall assuredly arise, such that infants shall be cut off from their mothers' breasts and lovers shall be barred from the cities of their Beloved. Perchance in those days and times that servant may hold fast to the grace of God and cling to the hem of His mercy, standing so firm and steadfast in the Cause of the Beloved that even should all the embodiments of hatred and the souls of opposition determine to turn him aside from the straight path of truth, they would be powerless and unable to do so.

- 4 O manifestation of the name of Bounty! Plant firm the foot of steadfastness, for the winds of discord are blowing from the direction of schism with such force that thou shalt soon witness how they cut off the yellowed leaves from the divine Tree and cast them to the dust. Therefore, O verdant and flourishing leaf, hold fast to the Most Great Tree, that the Most Glorious and Noble Holy Spirit may keep thee, through the blowing of phantom winds and the passing of the breezes of associating partners with God, from being severed from the divine Tree. Rather mayest thou be stirred with such rapture and ecstasy that thy movements give rise to the melodies of truth in such wise that all faces turn to the countenance of thy Lord, all ears become attuned to the strains of thy Creator, and all hearts are prepared for the dawning of the sun of thy Maker.

- 5 Thus have We ordained for thee from the power We bestowed upon thee in the form of words in this Book, that thou mayest be among those who are firm and steadfast in the Cause of thy Lord.

معانی ناطق شوند و بیدایع نعمات عالم امکان را در جذب و وله و سرور آرند

- 2 پس ای جواد جمال ذو الجود والجمال [میفرماید] حجبات وهم را پاره کن و سیاحت صمت را بدر چون عاشق بی صبر از مدینهء اضطبار بیرون بخرام نه از سدی ممنوع شو و نه از حرفی محجوب

- 3 چه که در این سنهء شداد که ذکر آن در الواح سداد از قبل شده فتنهء کبری و بلیهء عظمی البتّه رخ گشاید بقسمیکه اطفال رضیع از ندی امّهات منقطع شوند و عشاقان از مداین معشوق ممنوع گردند که شاید در این ایام و آن احیان آن عبد بعنایت حقّ متمسک شود و بذیل رحمت او متشبّث و بامر محبوب چنان ثابت و مستقیم شود که اگر جمیع هیاکل بغضیه و نفوس منعیّه اراده نمایند که او را از صراط حقّ مستقیم منحرف سازند قادر نباشند و قدرت نیابند

- 4 ای مظهر اسم جود من قدم استقامت مستقیم کن که اریاح نفاق از شطر شقاق در هبوب است بقسمیکه عنقریب مشاهده خواهی نمود که اوراق مصفره را از شجرهء امریه منقطع نماید و با تراب یکسان کند پس توای ورقهء سبز خرم بر شجرهء اعظم متمسک شو تا از روح القدس انعم اکرم از هبوب اریاح اشباحیه و مرور نفحات شرکیه از شجرهء الهیه منقطع نشوی بلکه بشور و وله آئی بقسمیکه از حرکات تو نعمات حقّ ظاهر شود علی شأن تقلب کلّ الوجوه الی وجه ربّک و تستعدّ کلّ الآذان الی لحنات بارئک و تصفی کلّ الصدور لانطباع شمس خالقک

- 5 و کذلک قدرنا لک من قدره الّتی اعطیناک علی هیکل الکلمات فی هذا الکتاب ان تكون علی امر ربّک لمن الراسخین والمستقیمین

INBA73:179, NLI.32p038v, AVK3.464.10x, ASAT3.056x, ASAT4.192x

BH02389

To: *Harful-Mim*

- 1 He is the Mighty, the Everlasting, the All-Praised! هو العزيز الباقي الحميد 1
- 2 These are the holy verses which have been sent down in truth from God, the Mighty, the Beautiful. In them is that which will make men independent of all who are in the heavens and on earth, and will convey unto them the messages of God, and give them the glad-tidings of their meeting with the Self of God Who standeth over all created things, and warn them of the Day whereon all shall return unto God in a holy and gracious station. تلك آيات القدس نزلت بالحق من لدى الله العزيز الجميل وفيها ما يغني الناس عن كل من في السموات والأرضين ويبلغهم رسالات الله ويشرهم بلقائهم نفس الله القائمة على الخلق اجمعين وينذرهم من يوم الذي كل يرجع الى الله في مقرّ قدس كريم 2
- 3 O people! Look ye unto the Book of God and that which hath been sent down therein of mighty and glorious sovereignty, and forget not God's covenant within your souls, neither be heedless of it, nor be of them that turn aside. Beware lest ye shut the gates of divine good-pleasure against your faces and deny the verses of God at the time they are sent down unto you. Fear ye God and reject not His verses, nor be of them that are veiled. يا قوم انظروا الى كتاب الله وبما نزل فيه من سلطان عزّ عظيم ولا تنسوا عهد الله في انفسكم ولا تغفلوا عنه ولا تكونن من المعرضين اياكم ان لا تسدوا ابواب الرضوان على وجوهكم ولا تكفروا بآيات الله حين التي نزلت عليكم اتقوا الله ولا تجحدوا بآيات الله ولا تكونن من المحتجبين 3
- 4 Say: O people! Know ye that God created what is in the Bayan for the manifestation of His handiwork and the revelation of His grace and the exaltation of His Word, if ye be of them that understand. And He commanded them not to reject him who would come unto them with the truth on the Day when He would come with the truth - a Day which none can avert - and this is the decree of One mighty and knowing. And that they should not do unto him as they did unto this Servant - this hath been inscribed in holy and resplendent Tablets. قل يا قوم فاعلموا بأن الله خلق ما في البيان لاطهار صناعه و ابراز فضله واعلاء كلمته ان انتم من العارفين و وصاهم بأن لا يطردوا الذي يأتيهم بالحق في يوم الذي يأتي بالحق ولا مرد له وهذا تقدير من عزيز عليم ولا يفعلوا به كما فعلوا بعبد هذا وهذا ما سطر في الواح قدس منير 4
- 5 Yet ye, O people of the Bayan, by God, ye do unto him that which none hath ever done unto anyone, and this is assuredly the truth made certain, even as ye did unto His Servant after He came unto you with a manifest sovereignty which the peoples of the heavens and earth are powerless to produce the like thereof. And ye imagine within yourselves even as imagined they who were before you. Woe unto you, O company of evil-doers! وانتم يا ملأ البيان فوالله تفعلون به ما لم يفعل احد بأحد وان هذا الحق يقين كما فلعتم بعبد بعد الذي جاءكم بسلطان مبين الذي يعجز عن الاتيان بمثله اهل السموات والأرضين وتظنون في انفسكم كما ظنوا الذينهم كانوا قبلكم فويل لكم يا معشر المفسدين 5
- 6 Know ye that this Tablet shall itself be God's proof against you and His evidence unto all creation. Whoso turneth aside from it hath turned aside from God in His Manifestations, the Prophets and Messengers, and God will accept naught from anyone except that he believe in this Tablet, even should he worship Him unto all eternity. Thus do We impart unto you, فاعلموا بأن هذا اللوح بنفسه يكون حجة الله عليكم وبرهانه على كل الخلايق اجمعين فين اعرض عنه فقد اعرض عن الله في مظاهر النبیین والمرسلين ولن يقبل الله من احد شيئاً الا بأن يوقن بهذا اللوح ولو عبده الى ابد الآبدین كذلك نلقى عليكم 6

O people of the Bayan, that which I have been commanded by God, the Almighty, the Powerful. Whoso wisheth, let him turn aside; and whoso wisheth, let him take unto God his Lord a way.

یا معشر البیان ما امرت به من لدی الله الغالب
القدیر فمن شاء فلیعرض فمن شاء فلیتخذ الی الله
ربه لسبیل

- 7 And thou, O Letter M, give thanks unto God thy Creator for that We have sent down unto thee this mighty Tablet and mentioned thy name on this blessed night which glorieth over a brilliant dawn. Then know thou that We have commanded thee to dwell in the city whose name is renowned among all peoples, and to protect those servants who enter therein from among the loved ones of God, the Most High, the Great.

7 و انتک انت یا حرف المیم فاشکر الله بارئک بما
انزلت لک هذا اللوح العظیم و ذکر اسمک فی هذا
اللیل المبارک الذی یفتخر علی فجر منیر ثم اعلم
بأننا امرناک بأن تسکن فی مدینه الّتی اشتهر اسمها
بین الخلق اجمعین و تحفظ عباد الذین یدخلون فیها
من احباء الله المتعالی العظیم

- 8 Thus have We bestowed Our favor upon thee in this Tablet that thou mayest thank God thy Lord at all times. And the Spirit be upon thee and upon those who have migrated in the paths of God, the Ever-Living, the Exalted.

8 کذلک منّا علیک فی هذا اللوح لتشکر الله
ربک فی کلّ حین و الروح علیک و علی الذینهم
هاجروا فی سبل الله الحی الرفیع

INBA36:039, INBA71:198, NLAI_BH1.347,
RSBB.009

BH02394

- 1 Praise be unto my Beloved, Who hath ever been sanctified beyond the description of all created things and will ever be exalted above the attributes of all existing things. For the praise and attributes of all who are in earth and heaven are created and fashioned by His command. How can that which is created by His command be worthy of His presence or ascend unto His court? He is not worthy of it, and all else is not capable of it, nor of accepting that which proceedeth from the servants. This is a bounty from that King of Oneness to His creation. Glorified and exalted be He above what they attribute unto Him!

1 هو حمد محبوبی را لایق و سزااست که لمیزل
مقدس از وصف ممکنات بوده و لایزال متعالی از
نعت موجودات خواهد بود چه نعت و وصف
جميع من فی الأرضین و السموات بأمر او مخلوق
و منجعلنه و ما خلق بأمره کیف یلیق لجنابه و
یرتقی الی حضرته دون او لایق او نه و ماسواى او
قابل او نه و قبول او ما یظهر من العباد این فضلی
است از آن سلطان احدیه به بریه او فسبحانه و
تعالی عما هم یصفون

- 2 Furthermore, it hath been known that the preservation of the servants and all else hath been and will ever be within the grasp of God's power. Is there any preserver besides God? Say: Glory be to God! There is no preserver except Him. His is the creation and the command, and all are preserved by Him. His servants have ever been and will ever be under His protection and safeguarding.

2 و بعد معلوم بوده که حفظ عباد و دون آن در
قبضه اقتدار حق بوده و خواهد بود هل من
حافظ غیر الله قل سبحان الله ما من حافظ الا
هو له الخلق و الأمر و کلّ به یحفظون و لمیزل و
لایزال عباد او در کنف حفظ و حمایت او بوده
و خواهند بود

- 3 And unto those two souls in the City of God, that is, the Abode of Peace, was verbally promised the revelation of every good thing, and from that day the gates of grace have been and will

3 و آن دو جناب در مدینه الله یعنی دارالسلام
بالمشافه وعدة انزال کلّ خیر داده شد و از آن
یوم ابواب عنایت مفتوح گشته و خواهد بود الا

remain open, except as God willeth. Be utterly assured that so long as the hand of God remaineth open and extended, the hand of harm and affliction is severed. Assuredly strive with utmost endeavor and mighty effort to remain steadfast upon the straight path of love, and so long as this station endureth, all grace and good shall endure.

- 4 Today nothing is more difficult than remaining firm in this Cause, and this is that most mighty and formidable matter which none beareth save whom thy Lord, the Mighty, the Powerful, the Omnipotent, willeth. And strive ye both within yourselves not to be like him who ascended unto God, my Lord and the Lord of the worlds. For when he wavered regarding this Youth, he attained not unto visiting the City, and his spirit was taken by the sovereign might of the Powerful, the Almighty. He reached not the shore of nearness after having sought permission for this, as ye witnessed. But God pardoned him and raised him to an exalted station. We have not revealed this matter lest any humiliation come upon him, and thus were We among the concealers. And ye both must conceal it such that it not pass from your lips. Thus doth the Pen of Command bid you be among the doers. For this is a mystery from the mysteries of God, the Help in Peril, the Mighty, the All-Wise.

- 5 And peace and mercy and glory be upon you both and upon those who love you, as a mercy from Us upon you and upon all the worlds.

ان يشاء الله در كمال اطمینان بوده كه تا يد الله باقى و مفتوح يد ضراء و بأساء مقطوع است البته سعى ببلغ و جهد منيع نموده كه بر صراط حب مستقيم بمانيد و تا اين رتبه باقى كل فضل و خير باقى خواهد بود

4 و امروز امری از ثبوت بر این امر اصعب تر نه و اینست آن امر صعب مستصعبی که حمل نمیکند او را احدی الا من شاء الله ربك العزيز الغالب القدیر و آنجا فاجهدا فی انفسكما بأن لا تكونا بمثل الذی صعد الى الله ربی و رب العالمین و انه لما توقف فی هذا الغلام لذا ما فاز بزيارة المدينة و قبض روحه بسلطان القوة من لدن عزیز قدیر و ما بلغ الى شاطئ القرب بعد الذی استأذن بذلك و كنتم من الشاهدين ولكن عفى الله عنه و ارفعه الى مقعد عز منیر و انا ما كشفنا هذا الأمر لثلا یرد علیه من ذلة و كذلك کنا من الساترين و انما فاسترا بحیث لا ینخرج عن شفتاکما كذلك یأمرکما قلم الأمر ان تكونا من العالمین لأن هذا سر من اسرار الله المهيمن العزيز الحكيم

- 5 و السلام و الرحمة و التكبير علیكما و علی من یحبكما رحمة من عندنا علیكما و علی العالمین

INBA41:282, UVM.072.21x

BH02398

To: Isma'il

- 1 And this is what the Tongue of God spoke: Since mention of his honor Isma'il was not made in previous or subsequent letters, therefore, looking to faithfulness and out of love for his person, these verses were revealed from the Kingdom of Command concerning him, lest he think We had forgotten him. We have surpassed all the worlds in faithfulness.
- 2 In the Name of God, the Faithful, the Most Faithful! The remembrance of God unto His servant who was named Isma'il, that it may be unto him an honor, a remembrance and a glory. O servant, grieve not at hardships and trials. Be content with what God hath ordained for thee, for He is the best Helper and

1 و هذا ما تكلم به لسان الله چون ذكر جناب اسمعيل در نامه قبل و بعد آنجناب نبود لذا ناظرأ الى الوفاء و حباً لنفسه این آیات از ملكوت امر در حق او نازل لثلا یظن بانا نسیناه قد سبقنا فی الوفاء كل العالمین

2 بسم الله الوفی الأوفی ذكر الله عبده الذی سمی باسمعيل لیكون له شرفاً و ذكراً و افتخاراً ان یا عبد لا تحزن عن الضراء و البأساء فارض بما رضى الله لك و انه خير ناصر و معیناً قد قدر

Succourer. After every difficulty, in the Mother Book there hath been ordained, in truth, facility. All that hath befallen thee hath befallen thy Beloved, but the people are in great heedlessness.

- 3 God's curse be upon him who hath usurped your rights and deprived you of what was created for you, for whatsoever is on earth was created for the loved ones of God and His chosen ones. Thus hath the matter been decreed by One Who is mighty and wise. Those who hoard gold and silver and spend it not in the path of God, God will surely punish them for what they have hoarded - and who is more truthful in speech than God? This is the inner meaning, but outwardly the property of others is forbidden unto you. Beware lest ye deal treacherously with any soul or dispose of their property without their leave. This indeed is a grievous error in the Book.

- 4 Dear is it to Me, O My loved ones, that I should enjoy aught of God's bounties and favors while I behold you in manifest hardship. And dear is it to Me that I should be in one land while you are in another land, and this is hard upon Me and upon every seeing lover. But We have acquiesced to God's good-pleasure and decree, and I counsel you to beautiful patience. We beseech God to seize those who have come between Us and Our loved ones and scattered the leaves from the Tree, for He hath power over all things. Then We beseech Him to send down upon you that which will gladden your hearts and gather Us and you together in a praiseworthy station of truth.

- 5 Beware lest ye grieve at what hath befallen you in this earthly life. By God! He hath ordained for you what none can reckon save God your Lord, and He hath ever been the Counter of all things in a preserved Tablet. Soon shall this world pass away, and there shall remain for you of the wonders of His bounty that which shall cause you to endure with His endurance, and this is a mighty grace in the Book.

- 6 Thus have We conferred upon thee and made mention of thee that thou mayest thank God thy Lord in all conditions and be content with His good-pleasure at all times. And the Spirit be upon thee and upon those who love thee for the sake of God and upon every seeing believer.

بعد كل عسر في أم الألواح على الحق يسراً و كل
ما ورد عليك قد ورد على محبوبك ولكن الناس
في غفلة عظيمة

3 لعن الله من غصب حقكم و منعكم عما خلق
لكم لأن ما على الأرض قد خلق لأجاء الله
و اصفياه و كذلك قضى الأمر من لدن عزيز
حكيماً ان الذين يكتزون الذهب و الفضة و لا
ينفقونها في سبيل الله فسوف يعذبهم الله بما
كتنوا و من اصدق من الله قياً و هذا في باطن
الأمر ولكن في الظاهر حرم عليكم اموال الناس
اياكم ان تخانوا بأحد من العباد او تصرفوا في
اموالهم بغير اذنهم و ان هذا خطأ قد كان في
اللوح كبيراً

4 عزيز علي يا احبائي بأن اتنعم بشيء من آلاء الله
و نعمائه بعد الذي اشاهدكم في عسر مبيناً و عزيز
علي بأن اكون في ارض و انتم في ارض اخرى
و هذا صعب علي و على كل محب بصيراً ولكن
رضينا برضاء الله و قضائه و اوصيكم بصبر جميلاً
نسئل الله بأن يأخذ الذين حالوا بيننا و بين احبائنا
و فرقوا الأوراق من الشجرة و انه كان على كل
شيء قديراً ثم نسئله بأن ينزل عليكم ما يرضى به
فؤادكم و يجمعنا و اياكم على مقام كان على الحق
حميداً

5 اياكم ان تخزنوا بما ورد عليكم في الحياة الدنيا فوالله
قد قدر لكم ما لا يقدر ان يحصيه احد الا الله
ربكم و انه كان محصى كل امر في لوح حفيظاً
فسوف يفني الدنيا و يبقى لكم من بدائع فضله
ما يجعلكم باقياً بقاءه و هذا من فضل كان في
الكتاب عظيماً

6 كذلك القيناك و اذكرناك لتشكر الله ربك
في كل الأحوال و تكون راضياً برضائه في كل
حيناً و الروح عليك و على من احبك لله و على
كل موقن بصيراً

BLIB_Or15725.440

BH02418

- 1 He is the Mighty, the Everlasting, the Self-Subsisting! This is a Tablet which God hath verily revealed at this time with truth and made it a proof for all the worlds. Verily it is in itself a manifest Book, a revelation from God, the Mighty, the Powerful, the Beautiful. Therein hath God comprised the knowledge of the former and the latter generations, and ordained therein consummate wisdom whereof not a single letter can be comprehended by all who are in the heavens and on earth, save whom God willeth. This is of God's bounty unto all created things.
- 2 Say: Verily it is the Mother Book, for naught is seen therein save God and His Cause, if ye be of them that comprehend. And verily it is the Mother of Tablets, for from it have been detailed the tablets of God, the Dominant, the Mighty, the Powerful. Say: Were God to will it, He would expound from a single point thereof all that hath passed in former ages and all that shall come to pass throughout the eternity of God, the Powerful, the Mighty, the Most Exalted, the All-Knowing.
- 3 O people of the earth! Sanctify your souls and purify your hearts that ye may thereby recognize that which lieth concealed in the treasures of infallibility from One mighty and powerful. Say: The likeness of your hearts is as the likeness of water, if ye be of them that understand. Verily water remaineth pure until it is mixed with clay, and when mixed with clay its purity departeth and its delicacy vanisheth, such that none can perceive what God hath deposited within it, both outwardly and inwardly, if ye be of them that observe.
- 4 O people of the Bayan! Strive within yourselves lest the clay of desires become mixed with the water of your being. Fear God and be of the God-fearing. Sanctify yourselves from the clay of self and passion that there may appear from you what God hath deposited within you of precious pearls of glory. Thus do We set forth for you every similitude that ye may ponder the signs of God within the horizons of wisdom and within yourselves, and be of them that are endowed with insight.
- 5 O people of the Bayan! Behold the handiwork of God with your own eyes and be not content with hearsay. This is the most excellent utterance and the most eloquent remembrance from Me unto you, if ye be of them that hearken. Had ye heard this Cause aforetime, ye would have recognized the Ancient Beauty when He walked among you with a step of mighty glory, and ye would not have deprived yourselves of Him and His
- هو العزيز الباقي القيوم هذا لوح قد انزله الله حينئذ بالحق وجعله حجة للعالمين وانه بنفسه لكتاب مبين تنزيل من الله العزيز المقتدر الجميل وفيه احصى الله علوم الاولين والآخرين وقدر فيه حكم البالغة التي لن يطالع بحرف منها كل من في السموات والارضين الا من شاء الله وهذا من فضل الله على الخلق اجمعين
- قل انه لام الكتاب لان فيه لا يرى الا الله وامره ان انتم من العارفين وانه لام الألواح لان منه فصلت الواح الله المهيمن العزيز القدير قل لو شاء الله ليفصل من نقطة منه كلها مضت من قرون الاولى وكلها يقضى بدوام الله القادر المقتدر المتعالى العليم
- وانتم يا ملاء الارض قدسوا انفسكم وطهروا قلوبكم لتعرفوا بها ما ستر في كائز العصمة من لدن مقتدر قدير قل مثل قلوبكم كمثل الماء ان انتم من العارفين وان الماء يكون صافياً ما لم يختلط به الطين واذا اختلط بالطين يذهب صفائه ويبتل لطافته بحيث لا يرى ما فيه من صفاء الذى اودعه الله في ظاهره وباطنه ان انتم من الناطرين
- وانتم يا ملاء البيان فاجهدوا في انفسكم لئلا يختلط بماء وجودكم طين الشهوات اتقوا الله وكونوا من المتقين قدسوا انفسكم عن طين النفس والهوى ليظهر منكم ما اودع الله فيكم من لآلى عز كريم كذلك تمثل لكم منكل مثل لتفكروا في آيات الله في آفاق الحكمة وانفسكم وتكونن من المستبصرين
- يا ملاء البيان فاشهدوا صنع الله بعيونكم ولا تكتفوا بالسمع وهذا احسن البيان وابلق الذكر منى عليكم ان انتم من السامعين وانتم ان كنتم سمعتم هذا الأمر من قبل لعرفتم جمال القدم حين الذى يمشى بينكم بقدم عز منيع وما جعلتم محروماً عنه وعن

recognition, nor would ye have withheld yourselves from this wondrous bounty which no one's knowledge hath encompassed and of whose appearance no heart among the peoples of the world hath been informed.

- 6 Therefore grieve not for what hath escaped you, but await the day wherein trials shall come upon you from every near quarter. At that time, remain steadfast in My love and My Cause in such wise that your feet shall not slip in less than a moment. This is better for you than all that ye have wrought in your days concerning the kingdom of the heavens and earth. And say in all that befalleth you: "Praise be to God, the Lord of all worlds!"

عرفانه و ما منعت انفسكم عن هذا الفضل البديع
الذى ما احاطه علم احد و ما اخبرت بظهوره
افتدة ملأ العالمين

6 اذا لا تحزنوا عما فات عنكم ثم ارتقبوا يوم الذى فيه
يأتىكم الفتنة من كل شطر قريب حينئذ فاستقيموا
على حبي و امرى بحيث لا تزل اقدامكم فى اقل
من الحين و ان هذا خير لكم عنكل ما عملتم به فى
ايامكم عن ملك السموات و الارضين و قولوا
فيكل ما ورد ان الحمد لله رب العالمين

INBA36:016, INBA71:173, BLIB_Or15696.143d,
LHKM2.020, RSBB.025

BH02437

To: Hadi (Ismul-Ha), in Medina

- 1 In My Name, the Guide of Those Who Have Gone Astray, the MightyO Name of the Letter Ha', hearken unto that which the Fire calleth out from the Tree, that verily there is none other God but Him, and that 'Ali before Muhammad is the Manifestation of His names in the Kingdom of eternity and the Dawning-Place of His attributes in the heaven of the divine cloud. All were created by His command and all act according to His bidding. His is the bounty and the grace - He single out for His mercy whomsoever He pleaseth and sendeth down mercy as He willeth unto people who know.
- 2 Say: Verily He is the Sovereign of all created things and His Book is the Sovereign of all books - all have entered beneath His shadow and all bow down before Him. And whoso entereth beneath His shadow hath attained unto the ultimate goal, and this verily is His grace unto all creation, would ye but understand.
- 3 Say: He is God's Balance amidst His creation, and through Him hath appeared every true measure. He is God's Proof, His Evidence, His Testament and His Authority amongst His creatures, would ye but know. Through Him were revealed the mysteries of what was and what is to be, through Him did the earth yield up her pearls, and all things were brought forth by His word "Be" and it is. Through Him were ordained the

1 هو العزيز ان يا اسم الهاء فاستمع ما ينادى النار
فى الشجرة بأنه لا اله الا هو و ان عليا قبل محمد
مظهر اسمائه فى ملكوت البقاء و مطلع صفاته فى
جبروت العماء و كل خلقوا بأمره و كل بأمره
يعملون له الجود و الفضل يختص برحمته من يشاء
و ينزل الرحمة كيف يشاء لقوم يعلمون

2 قل انه لسلطان الملكات و كتابه لسلطان الكتب
و كل دخلوا فى ظله و كل له ساجدون و من
دخل فى ظله فقد بلغ الى غاية القصوى و ان هذا
لفضله على الخلايق ان انتم تفقهون

3 قل انه لميزان الله بين خلقه و به ظهر كل قسطاس
موزون و انه حجة الله و برهانه و دليله و سلطانه
بين بريته ان انتم تعرفون و به ظهر اسرار ما كان
و ما يكون و به اخرجت الارض لآلها و بعث
كلشيء بقوله كن فيكون و به قدر مقادير كلشيء
و حدد تفصيل القضاء على لوح عز محفوظ

measures of all things and detailed exposition of destiny was set down upon a preserved and mighty tablet.

- 4 Thus have We imparted unto thee, inspired thee, taught thee and sent down unto thee that which was sent down from God, the Protector, the Self-Subsisting, that thou mayest thank God thy Lord in thy heart and remember Him at all times and attain unto a praiseworthy station.

4 كذلك القيناك و الهمناك و علناك و انزلنا عليك ما نزل من لدى الله المهيمن القيوم لتشكر الله ربك في قلبك و تذكره في كل الأحيان و تكون على مقام محمود

- 5 Know thou moreover that the two calves did transgress against God in these two Names and these two most ancient Ornaments in the two most exalted Words, and they betrayed themselves in their heedlessness of these two Mysteries in this Light that hath shone forth from these two Horizons. By God! This is the Beauty manifest in these two hidden and concealed Symbols that are glorified in both worlds, and this is the Mystery veiled in the two veils. They followed the two goats with their own selves after We had forbidden their approach unto the two idols in the two Temples.

5 ثم اعلم بأن البقرين قد اعتدا على الله في هذين الاسمين و هذين الطرازين الأقدمين في الكلمتين الأعلىين و خانتا في انفسهما في حين غفلتهما عن هذين السرّين في هذا النور المشرق عن هذين الأفتين تالله هذا لجمال الظاهر في هذين الرّمزين المسترين المجللين في العالمين و هذا لسر المقنع في التقايين و اتبعوا المعزين بالنفسين بعد الذي حرّمنا تقرّيهما الى البعلين في الهيكلين

- 6 Behold then the veil of this clemency that hath risen and appeared from the two Dawning-Places, and that speaketh in the two Mounts in the form of the two Fires, and uttereth the two most perfect Words at the pole of the two heavens. Say: By God! This is indeed the Light manifest in the two Suns rising from the two Corners after the folding up of the two Stations, that thereby might be revealed the melodies of the Spirit upon the two Branches, that thou mayest know the decree concerning treachery in the two most remote selves. Thus have We stirred the veils of concealment less than anyone might perceive save they who see with the eye of God.

6 إذا فانظر الى السّتر من هذا العفو الطالع الظاهر عن المشرقين و الناطق في الطورين على هيئة النّارين و ينطق بالكلمتين الأجلّين في قطب السمايين قل تالله انه هو النور الظاهر في الشمسين البازغتين في الركنين بعد طيّ المقامين ليظهر بذلك تغنيات الروح على الغصنين لتعرف حكم الخيانة في النفسين الأبعدين و كذلك حرّكا حجابات السّتر اقل من ان يلتفت به احد الا الذينهم يبصر الله ينظرون

- 7 Say: By God! This is the Dove that singeth with two melodies in the divine Ridvan concerning the two Mysteries from these two Garments. And We bear witness that there is none other God but Him, the Mighty, the Powerful, the Supreme, the Exalted, the Beloved. And the Spirit and Glory be upon thee and upon them who ascend unto the heights of glory.

7 قل تالله هذه لحمامة ينطق على اللّحنين في رضوان القدس على السرّين من هذين القمصين و نشهد بأنّه لا اله الا هو المقتدر العزيز المهيمن المتعالى المحبوب و الروح و البهاء عليك و على الذينهم الى معارج العزّ هم يعرجون

INBA36:124, INBA71:291

BH02438

To: Aqa Siyyid Rida in Shin, in Shiraz

- 1 O Rida, bear thou witness in thy soul and being, with the tongue which God hath placed within thee, that there is none other God but Him, and that He Who was sent with the name of 'Ali is verily the Truth from His presence, though most of the people perceive it not.

1 هو العزيز الباقي ان يا رضا فاشهد في نفسك و ذاتك بلسان الذى اودعه الله فيك بأنه لا اله الا هو و الذى ارسله باسم على انه هو الحق من عنده ولكن الناس اكثرهم لا يشعرون
- 2 Through Him appeared the Kingdom of Names and Attributes, and by Him was distinguished every irrevocable decree from God, the Mighty, the Self-Subsisting. All that returneth unto God or is attributed to Him doth verily return unto this Hidden Name, and through it is established God's Cause and its manifestation, and God's proof and evidence unto all who dwell in the kingdom of Command and Creation. To this do my soul and pen bear witness, and every possessor of assured knowledge.

2 و منه ظهر ملكوت الأسماء و الصفات و به فصل كل امر محتوم من الله العزيز القويم و كل ما يرجع الى الله او ينسب اليه و قد يرجع الى هذا الاسم المكنون و به ثبت امر الله و ظهوره و حجة الله و برهانه لمن في ملكوت الأمر و الخلق و بذلك يشهد نفسى و قلبى ثم كل ذى علم معلوم
- 3 Know thou that God hath ever been manifest amongst His servants and visible amidst His creation, yet people recognize Him not, for in every Revelation they become veiled by limited signs and tokens which prevent them from beholding the countenance of God in another Manifestation, would ye but understand. This is a truth in which there is no doubt, if ye would but look with this vision. Whosoever desireth to know God and His Self must needs purify his ear from every utterance, mention, and expression, and from every word that hath been spoken, and must gaze upon God with a perceiving eye, a pure heart, a hearing ear, and an attracted soul, that he may know his Lord through what appeareth from Him and not through what is with the people. This verily is the beloved truth, for naught else can serve as proof of Him, and every limited soul is veiled from Him.

3 ثم اعلم بأن الله لم يزل كان ظاهراً بين عباده و مشهوداً بين بريته ولكن الناس هم لا يعرفون لأن الناس في كل ظهور يحتاجون باشارات و علامات محدود التى يمنعهم عن النظر الى وجه الله في ظهور اخرى ان انتم توقنون و ذلك حق لا ريب فيه ان انتم بهذا النظر تنظرون و لا بد لمن اراد معرفة الله و نفسه بأن يطهر اذنه عن كل بيان و ذكر و عبارة و عن كل كلمة مذكور و ينظر الى الله ببصر ناظر و قلب طاهر و اذن سامع و نفس مجذوب ليعرف ربه بما يظهر من عنده لا بما عند الناس و ان هذا الحق محبوب لأن دونه لم يكن دليلاً عليه و يحتاج عنه كل انفس محدود
- 4 Know thou further that thy Lord God will never appear according to what the people possess nor according to the signs and tokens to which they cling, but rather He appeareth as He willeth through His command. He, verily, is the One Who chooseth for Himself, and all beseech His bounty. Thus learn thou the mysteries of the Cause, lest thy feet slip from every rejected mention. When the people of the Furqan clung to the signs, proofs and tokens they possessed, they opposed God, the Supreme, the Witnessed One.

4 ثم اعلم بأن الله ربك لن يظهر بما عند الناس و لا بكل ما تمسكوا به من الاشارات و العلامات بل يظهر كيف يشاء بأمره و انه هو المختار في نفسه و كل من جوده يستلون كذلك فاعرف اسرار الأمر لئلا يزل قدماك عن كل ذكر مردود و ان ملأ الفرقان لما تمسكوا بما عندهم من الاشارات و الدلالات و العلامات لذا اعتضوا على الله المهيمن المشهود
- 5 Do thou remind those of thy kindred of what We have mentioned unto thee, that they may all turn unto the countenance

of God that hath appeared among them, may recognize that wherewith God hath favored them, and may be of those who are thankful for God's blessing. We beseech God to aid them in this, such that none among them shall remain save that he entereth the paradise of God, the Supreme, the Self-Subsisting. For this did We petition God in former years and do We petition Him now, and He, verily, is the Answerer, the Giver, the Bestower, the Forgiving.

5 وَاَنْتَ اَنْتَ ذَكَرَ ذَوَى الْقُرْبَى بَيْنَكُمْ بِمَا اَذْكُرْنَاكَ
لَعَلَّ كُلَّهُم يَتَوَجَّهُونَ اِلَى وَجْهِ اللَّهِ الَّذِى ظَهَرَ بَيْنَهُمْ
وَيَعْرِفُونَ مَا اَنْعَمَهُمُ اللَّهُ بِهِ وَيَكُونَنَّ مِنَ الَّذِينَ
بِنِعْمَةِ اللَّهِ اِنْ يَشْكُرُونَ وَاَنَا نَسْتَلُ اللَّهَ بِأَنْ يُوَفِّقَهُمْ
عَلَى ذَلِكَ بِحَيْثُ لَنْ يَبْقَى مِنْهُمْ اَحَدٌ اِلَّا بِأَنْ يَدْخُلَ
فِي رِضْوَانِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ وَبِذَلِكَ سَأَلْنَا اللَّهَ
فِي سَنِينَ الْقَبْلِ وَنَسْتَلُهُ حِينَئِذٍ وَاِنَّهُ لَهُوَ الْمُجِيبُ
الْمُعْطِى الْبَازِلُ الْغَفُورُ ١٥٢

INBA36:104, INBA71:269

BH02439

To: Rida, in Isfahan

1 O Rida! Your letter was presented before Us and We have taken it, and We have understood what was contained therein of your words, and verily We are All-Knowing. Bear thou witness that there is none other God but Him, the Mighty, the Self-Subsisting, and that 'Ali before Nabil is the Sovereign of the Messengers, His Book is the Mother Book, and a single Tablet from Him suffices as proof for all who are in the heavens and earth, were ye to know.

1 هُوَ الْغَالِبُ الْعَلِيمُ اِنْ يَا رِضَا قَدْ حَضَرَ بَيْنَ يَدَيْنَا
كِتَابُكَ وَاَنَا كَتَّأْخِذِينَ وَعَرَفْنَا بِمَا فِيهِ مِنْ
كَلِمَاتِكَ وَاَنَا كَتَّأَعَالِمِينَ فَاشْهَدْ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْقَيُّومُ وَبِأَنَّ عَلِيًّا قَبْلَ نَبِيلٍ لِسُلْطَانِ الرِّسَالِ
وَكِتَابُهُ أُمُّ الْكُتُبِ وَلَوْحًا مِنْهُ يَكْفِي فِي الْحُجَّةِ كُلِّ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ اِنْ اَنْتُمْ تَعْلَمُونَ

2 O Rida! Be patient within thyself when there cometh to thee an ordained matter. Be not disturbed by it, nor ask anyone about it. Then open thine eyes that thou mayest know what God hath willed in these days wherein faces are transformed, wherein the clamor of the deceivers is raised, and wherein every hidden matter from God, the Powerful, the Mighty, the Beloved, is made manifest.

2 اِنْ يَا رِضَا فَاصْبِرْ فِي نَفْسِكَ اِذَا اتَاكَ اَمْرٌ مَحْتَمٍ
وَلَا تَضْطَرْبْ فِيهِ وَلَا تَسْأَلْ عَنْهُ مِنْ اَحَدٍ ثُمَّ
افْتَحْ عَيْنَكَ لِتَعْرِفَ مَا ارَادَ اللَّهُ فِي هَذِهِ الْاَيَّامِ
الَّتِي فِيهَا تَتَغَيَّرُ الْوُجُوهُ وَيَرْفَعُ فِيهَا ضَجِيجُ الْمَغْلَبِينَ وَ
يُظْهِرُ كُلَّ اَمْرٍ مَكْنُونٍ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْقَادِرِ
الْعَزِيزِ الْمُحِبِّ

3 Verily thou wert in Our presence for numbered years and didst hear the melodies of God from this blessed, sublime and praise-worthy Tune. Yet thou didst not recognize Us at any time, nor didst thou turn thy face toward Me, as vain imaginings veiled thee and prevented thee from entering the sanctuary of the Desired One. Therefore, arise from thy station, then witness the handiwork of God with thine own eyes, and follow not those who deny this bounty.

3 وَاَنْتَ اَنْتَ كُنْتَ بَيْنَ يَدَيْنَا فِي سَنِينَ مَعْدُودٍ
وَسَمِعْتَ نِعَمَاتِ اللَّهِ عَنْ هَذَا اللَّحْنِ الْمُبَارَكِ
الْعَلِيِّ الْحَمِيدِ وَمَعَ ذَلِكَ مَا عَرَفْتَنَا فِي حِينَ
مِنَ الْاَحْيَانِ وَمَا تَوَجَّهْتَ بِوَجْهِكَ بِمَا احْبَبْتَكَ
الْاَوْهَامَ وَمَنْعَتَكَ عَنِ الدِّخْوَلِ فِي حَرَمِ الْمَقْصُودِ
اِذَا قِمَ عَنْ مَقَامِكَ ثُمَّ اَشْهَدُ صَنَعَ اللَّهِ بِبَصْرِكَ
وَلَا تَتَّبِعِ الَّذِينَ هَذَا الْفَضْلُ هُمْ يَكْفُرُونَ

4 Say: By God! Whoso denieth this Cause hath denied all the Messengers of the past. This is assuredly inscribed by the Pen

4 قُلْ تَاللَّهِ مَنْ اِنْكَرَ هَذَا الْاَمْرَ فَقَدْ اِنْكَرَ كُلَّ الْمُرْسَلِينَ
مَنْ قَبْلُ وَاِنَّ هَذَا لَحُتْمٌ مَرْقُومٌ مِنْ قَلَمِ اللَّهِ الْعَزِيزِ

of God, the Mighty, the Exalted, the Self-Subsisting. We have sent thee this Tablet that thine eyes may be solaced thereby, that thou mayest rejoice within thyself, and be of those who take delight in the words of God. Know thou that a single letter thereof is better than the kingdom of the hereafter and of the former time, if ye would but behold the verses of God with His vision.

- 5 Therefore, strive within thyself lest thy feet slip from this exalted and extended Path. Say: By God! The heaven hath been cleft asunder from the clouds of the Cause, and God hath come with the promised countenance wherewith ye were promised in the Nine, were ye to know. And a single Tablet from His trace is God's proof unto His creation, His evidence unto His creatures, and His authority unto all who are in the heavens and the earth, were ye to perceive.

- 6 Thus have We inspired thee that thou mayest burn away the veils of idle fancy and be of those whom no hinderer can hinder and no servants who have opposed God in every age can veil, who have denied the signs of God. The Spirit be upon thee and upon those in thy household, both female and male. And if thou findest a pure heart, cast upon it what We have cast upon thee; otherwise, conceal it with the utmost concealment. This is My counsel unto thee and unto every patient and grateful soul.

المتعالى القيوم ولقد ارسلنا اليك هذا الكتاب لتقرّ به عيناك وتفرح في نفسك وتكون من الذين بكلمات الله يفرحون فاعلم بأنّ حرفاً منه خير عن ملك الآخرة والأولى ان انتم ببصر الله في آياته تنظرون

5 اذاً فاجهد في نفسك لئلا تزلّ قدماك عن هذا الصراط المرتفع الممدود قل تالله قد انشقت السماء من غمام الأمر وجاء الله بوجه موعود الذى وعدتم به في التسع ان انتم تعرفون ولوحاً من اثره لمحجة الله على خلقه وبرهانه على بريته وسلطانه لمن في السموات والأرض ان انتم تشعرون

6 وكذلك الهمناك لتحرق سجات الوهم و تكون من الذين لا يصدّهم منع مانع ولا يحجبهم عباد الذين اعترضوا على الله في كلّ عصر و كانوا بآيات الله ان ييحدون والروح عليك وعلى من في بيتك من كلّ اناث و ذكور و انك انت ان وجدت قلباً طاهراً فألق عليه ما القيناك والّا فاسترها غاية السر و ان هذا نصحي عليك وعلى كل صبار شكور ١٥٢

INBA36:070, INBA71:231

BH02441

To: Muhammad Khan, in Khalajabad

- 1 O Mihdi! Hear My call in all things that "I am God, there is no God but Me. I have created all things for the praise of My Self, though I have ever been sanctified above the mention of all the worlds." And I offered My Cause to all who are in the heavens and earth. Then all those who had even a mustard seed of love for Satan and his manifestations fell away. Thus did the sun of wisdom shine forth from the horizon of the holy and luminous Finger.

1 هو البهى الأبهى ان يا مهدى اسمع ندائى في كلّ شىء بأنّى انا الله لا اله الا انا قد خلقت كلّ شىء لئنأ نفسي بعد الذى لم يزل كنت مقدساً عن ذكر العالمين جميعا و عرضت امرى على كلّ من في السموات والأرض اذاً انفضّ كلّ من كان في قلبه قدر خردل من حبّ الشيطان و مظهره كذلك اشرفت شمس الحكم عن افق اصبع قدس منيرا

- 2 Say: O people! Do you call upon Baal and forsake Him Who created all in the heavens and earth? Fear God and take not Satan as your protector. Those who wage war against God and dispute His signs and deny His sovereignty - these have no portion in the Book and were far removed from the seat of nearness.
- 2 قل يا قوم أ تدعون بعلاً و تذرون الذى خلق كل من فى السموات و الأرض اتقوا الله و لا تتخذوا الشيطان لأنفسكم وكيلاً ان الذين حاربوا مع الله و جادلوا بآياته و كفروا بسلطانه اولئك ليس لهم نصيب فى الكتاب و كانوا عن مقر القرب حينئذ بعيداً
- 3 Your letter has come before Us, both before and after it another letter, wherein you called upon God, your Lord and the Lord of the mighty Throne. Blessed are you for having partaken of the virgin fruits of the gardens of knowledge - this is from the grace of your Lord, the Most Merciful, that you might thank Him with a pure and radiant heart.
- 3 و لقد حضر بين يدينا كتابك من قبل و من بعده كتاب و فيها ناديت الله ربك و رب عرش عظيم فطوبى لك بما اخذت من ابكار حدائق العرفان و هذا من فضل ربك الرحمن لشكره بقلب طاهر منيرا
- 4 By Him Who is unique in glory and splendor, and singular in grandeur and majesty - one letter of what God has cast upon your heart in your tablets is better for you than all you have done in His path, and My Self suffices as witness to what I say. Beware lest you cloud your heart with the mention of anything - rather remember your Lord and fear no one, for He will guard you from every wicked oppressor. Ascend to Him at all times and be not dismayed by what has befallen you. Rather reflect on My tribulation and affliction and exile and imprisonment and trials, lest the harm of those who disbelieved and associated partners with God and were deprived of the breezes of the Spirit affect you.
- 4 فوالذى تفرد بالعرز و البهاء و توحّد بالعظمة و الكبرياء بأن حرفاً عمالقى الله على صدرى فى الواحك خير لك عما عملته فى سبيله و كفى بنفسى على ما اقول شهيداً اياك لا تكدر فؤادك بذكر شئ ثم اذكر ربك و لا تحف من احد و انه يحرسك عن كل ظالم شقيّاً ان اصعد فى كل حين اليه و لا تجزع عما ورد عليك ثم تفكر فى ضرى و بلائى و غربتى و سجنى و ابتلائى لئلا يؤثر فيك ضر الذينهم كفروا و اشركوا و كانوا من نفحات الروح محروما
- 5 We have sent by the hands of Salman Tablets wherein one letter thereof equals not what has been created in the kingdom of origination. Look upon them that your heart may rejoice and your eyes be consoled and you may witness yourself upon a manifest spirit. Although in such days nothing should descend from the direction of the Throne except that which would burn the hearts of every insightful believer, yet since My mercy has preceded, We have therefore varied the verses away from expressions of sorrow, as a favor from Us to those who have taken for themselves a true path to God.
- 5 و لقد ارسلنا بأيدى السلمان الواحاً لن يعادل بحرف منها ما خلق فى ملكوت الابداع و انك فانظر اليها ليفرح بها قلبك و تقر عيناك و تشهد نفسك على روح مبينا ولو ان فى مثل تلك الأيام لا ينبغي ان ينزل عن جهة العرش الا ما يحترق به ايجاد كل موقن بصيرا ولكن لما سبقت رحمتى لذا صرفنا الآيات عن اشارات الحزن فضلاً من لدنا على الذين اتخذوا الى الله لأنفسهم على الحق سبيلاً
- 6 Know then that We have permitted you to dispose of whatever worldly ornaments come to you as you wish, and We have made you in the Mother Book a trustworthy one in truth. Thus have We permitted you and commanded you - act according to what you have been commanded by One Mighty and Wise.
- 6 ثم اعلم بأننا اذناك بأن تصرف فيما يأتى عندك من زخارف الملك كيف تشاء و انا جعلناك فى ام الكتاب على الحق اميناً كذلك اذناك و امرناك ان اعمل بما امرت من لدن عزيز حكيم

BH02442

To: *Mirza Nazar Ali*

- 1 O Mirza Nazar-'Ali! In the Name of God, the Most Seeing, the All-Seeing! O Nazar! The glances of God have turned toward thee and He beholdeth thee at all times. Beware lest thou commit that which thy Ancient Lord abhorreth.
- 2 Say: O people! Ye conceal your evil deeds from your fellows lest they discover them, yet how is it that ye commit what ye are forbidden before the eye of God, the King, the Mighty, the All-Knowing? Do ye imagine that anything can be hidden from His knowledge? Nay, by His very Self, were ye but to know! Do ye feel shame before His servants yet feel no shame before Him Who created you by His command? There is no God but He, the Creator, the Fashioner, the Former, the Ordainer, the Mighty, the Great.
- 3 Say: O people! Purify your hearts from all else but Him, then turn your faces toward this Countenance which hath dawned from the horizon of eternity with manifest splendor. Aid thy Lord through counsel and utterance - this is what God hath prescribed for every soul at the outset of this Most Great, this wondrous Revelation.
- 4 Say: O people! Shed not blood, for this hath been forbidden in the Book of God, were ye but to know. Victory hath been ordained through the mention of proofs and exposition - thus hath the command been sent down and the decree established from the presence of the Mighty, the Powerful. Whoso quickeneth a soul with the spirit of faith, it is as though he had quickened all mankind - thus was it revealed in the Bayan, then in the Qur'an, the Psalms and the Gospel.
- 5 Say: O people! Seize ye the measure of these days and be not of the heedless. How many of those near to God waited yet attained not, how many of the sincere sacrificed their lives yet were not honored, while ye have attained to this most great bounty without toil or labor. Beware lest ye deprive yourselves of this wondrous Remembrance. Should ye remember God but once in His days, it would be better for you than the kingdom of the heavens and earth - this is a certain truth. Compare not these days with days past or future - thus hath the Revealer of the Bayan clearly stated, were ye but of those who perceive.
- 1 بِسْمِ اللَّهِ الْأَنْظُرِ الْأَنْظُرِ أَنْ يَنْظُرَ قَدْ ارْتَدَّتِ إِلَيْكَ لِحَظَاتُ اللَّهِ وَ يَنْظُرَكَ فِي كُلِّ حِينٍ إِيَّاكَ أَنْ تَعْمَلَ مَا يَكْرَهُهُ مُوَلَاكَ الْقَدِيمِ
- 2 قُلْ يَا قَوْمِ أَنْتُمْ تَسْتُرُونَ قُبَايِحَ أَعْمَالِكُمْ مِنْ أَمْثَالِكُمْ لَثَلَا يَطَّلِعُوا بِهَا فَكَيْفَ تَعْمَلُونَ مَا نَهَيْتُمْ عَنْهُ فِي مُقَابَلَةِ عَيْنِ اللَّهِ الْمَلِكِ الْعَزِيزِ الْعَلِيمِ أَ ظَنَنْتُمْ أَنَّ يَعْزِبُ مِنْ عِلْمِهِ شَيْءٌ لَا فَوْنَفْسَهُ الْحَقُّ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ أَ تَسْتَحْيُونَ عَنْ عِبَادِهِ وَلَا تَسْتَحْيُونَ عَنِ الَّذِي خَلَقَكُمْ بِأَمْرِ مِنْ عِنْدِهِ لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ الْبَارِئُ الْمَصُورُ الْمُقَدَّرُ الْعَزِيزُ الْعَظِيمُ
- 3 قُلْ يَا قَوْمِ طَهِّرُوا قُلُوبَكُمْ عَمَّا سِوَاهُ ثُمَّ تَوَجَّهُوا بِوُجُوْهِكُمْ إِلَى هَذَا الْوَجْهِ الَّذِي أَشْرَقَ عَنْ أَفْقِ الْبَقَاءِ بِأَنْوَارِ مَبِينٍ أَنْ أَنْصُرَ رَبِّكَ بِالْمَوْعِظَةِ وَالْبَيَانِ وَ هَذَا الْحُكْمُ الَّذِي كَتَبَهُ اللَّهُ عَلَى كُلِّ نَفْسٍ فِي أَوَّلِ هَذَا الظُّهُورِ الْأَعْظَمِ الْبَدِيعِ
- 4 قُلْ يَا قَوْمِ لَا تَسْفِكُوا الدِّمَاءَ وَ أَنَّهُ قَدْ حُرِّمَ فِي كِتَابِ اللَّهِ لَوْ أَنْتُمْ مِنَ الْعَالَمِينَ وَ قَدَّرَ النَّصْرَ فِي ذِكْرِ الْحِجَّةِ وَ الْبَيَانِ كَذَلِكَ نَزَلَ الْأَمْرُ وَ قَضَى الْحُكْمَ مِنْ لَدُنْ مُقَدَّرٍ قَدِيرٍ مِنْ أَحْيَا نَفْسًا بِرُوحِ الْإِيمَانِ كَأَنَّهُ أَحْيَا كُلَّ النَّاسِ كَذَلِكَ نَزَلَ فِي الْبَيَانِ ثُمَّ فِي الْفُرْقَانِ وَ الزَّبُورِ وَ الْإِنْجِيلِ
- 5 قُلْ يَا قَوْمِ فَاعْتَنِمُوا قَدْرَ تِلْكَ الْأَيَّامِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ كَمْ مِنَ الْمُقَرَّبِينَ أَنْتَظَرُوا وَ مَا فَازُوا وَ كَمْ مِنَ الْمُخْلِصِينَ فَدَّوْا أَنْفُسَهُمْ وَ مَا تَشَرَّفُوا وَ أَنْتُمْ فَزْتُمْ بِفَيْضِ الْأَعْظَمِ مِنْ غَيْرِ تَعَبٍ وَ نَصَبٍ إِيَّاكُمْ أَنْ تَجْعَلُوا أَنْفُسَكُمْ مُحَرَّمًا عَنْ هَذَا الذِّكْرِ الْبَدِيعِ لَوْ تَذَكَّرُونَ اللَّهَ فِي أَيَّامِهِ مَرَّةً وَاحِدَةً لَخَيْرَ لَكُمْ عَنْ مَلَكُوتِ مُلِكِ السَّمَوَاتِ وَ الْأَرْضِ وَ أَنَّ هَذَا لِحَقِّ يَقِينٍ لَا تَقَاسُوا هَذِهِ الْأَيَّامَ بِأَيَّامِ الْقَبْلِ وَ الْبَعْدِ وَ كَذَلِكَ صَرَحَ مَزَلُ الْبَيَانِ لَوْ أَنْتُمْ مِنَ النَّاطِرِينَ

- 6 Leave what ye possess and take what hath been sent down to you from the heaven of might and power by God, the Mighty, the Glorious, the Unconstrained. Be not of those who remained in doubt and discord at this radiant dawn. Behold this Revelation and what appeareth from it with His eye, that ye may be illumined by the light of His countenance and that Our heedless servants may be enlightened through you.
- 7 Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest find the fragrance of the garment therefrom and be of the thankful. And the light which hath appeared from the finger of thy Lord's will, the All-Merciful, be upon thee and upon those who have quaffed the sealed wine from the hands of thy Lord's command, the All-Knowing, the All-Encompassing.

6 دعوا ما عندكم وخذوا ما نزل عليكم من جبروت القدرة و الاقتدار من لدى الله المقتدر العزيز المختار و لا تكونن من الذين كانوا في مرية و شقاق في هذا الفجر المنير ان انظروا هذا الظهور و ما يظهر من عنده بعينه لعل تستضيئون بأنوار الوجه و تستضيء منكم عبادنا الغافلين

7 كذلك نزلنا عليك الآيات و ارسلناها اليك لتجد رائحة القميص منها و تكون من الشاكرين و النور الذي ظهر من اصبع مشية ربك الرحمن عليك و على الذينهم شربوا رحيق المختوم من ايادي امر ربك العليم المحيط

BLIB_Or15725.205

BH02463

To: Mirza Aqa, in Shiraz

- 1 O Mirza Aqa, in the S, He is the All-Knowing Sovereign. God bears witness that there is no God but Him. His is the glory and grandeur, His the power and sovereignty, His the loftiness and dominion, His the majesty and ascendancy. He aids whom He pleases and restrains whom He pleases, exalts whom He pleases and abases whom He pleases, gives as He pleases. He is the Single One Who cannot be numbered, the Knower Who cannot be known, the Cognizant Who cannot be recognized, the Powerful One Whose power cannot be measured, the One Who reaches where none can reach. None in the heavens or the earth or what lies between them or beneath them can attain to knowledge of Him. He is the Single One, the Mighty, the Sovereign, the Compassionate. Before Him bow down in worship all who are in the heavens and earth, and unto Him shall all return. His is the power and might, His the glory and choice, His the loftiness and renown. He raises up whom He pleases through His grace, and He is the Exalted, the All-Wise.
- 2 O servant! Harken unto what the Dove of Holiness sang upon the Tree, that there is no God but Him and that 'Ali before Muhammad is the Sovereign of existence in both the unseen and visible realms. All were created by His command and all act by His command.

1 هو السلطان العليم شهد الله أنه لا اله الا هو له العزة و العظمة و له القدرة و السلطنة و له الرفعة و الهيمنة و له الكبرياء و الغلبة ينصر من يشاء و يمنع ممن يشاء و يعز من يشاء و يذل من يشاء و يعطي كيف يشاء و انه هو فرد لا يعد و عالم لا يعلم و عارف لا يعرف و قادر لا يقدر و بالغ لا يبلغ بعرفانه احد لا في السموات و لا في الأرض و لا ما بينهما و لا ما دونهما و انه هو الفرد العزيز السلطان الرؤف و له يسجد كل من في السموات و الأرض و كل اليه يقبلون و له القدرة و الاقتدار و له العزة و الاختيار و له الرفعة و الاشتهار يرفع من يشاء بفضل و انه هو الرفيع الحكيم

2 ان يا عبد فاستمع ما غنت ورقة القدس على الشجرة بأنه لا اله الا هو و ان علياً قبل محمد لسلطان الوجود من الغيب و الشهود و كل خلقوا بأمره و كل بأمره يعملون

- 3 Say: O people! Fear God and do not distort the words of God or change them according to your imaginings. Be not of those who are not guided by the lights of God and who differ in the religion of God. Then show mercy to one another, O people, and let none boast over another in anything. All this is the decree of God, ordained in truth in the preserved tablets of glory. And you, strive in the paths of your Lord, then aid the Cause of your Master with all your power. This is My command to you and to those who hasten unto God.
- 4 Say: O people! Forget not God's covenant, transgress not God's bounds, and go not beyond what you have been commanded in the hidden and holy Book which was sent down to 'Ali in truth on the day when the souls of all creation were troubled, and the hearts of every known mystic.
- 5 Then know that We have arrived in the prison behind lofty mountains, and the matter has become severe upon Us from all directions. Yet We remain thankful for this, in praiseworthy gratitude. We thank God for what He has decreed for Us of His firm and ordained destiny. By God, whatever appears from the Beloved, He indeed is the One Who is loved. Thus have We sent down the verses unto you and related to you what has befallen Us, that you may be of those who rejoice in the traces of God. The Spirit, the Glory and the Splendor be upon you and upon every patient and grateful one.
- 3 قل يا قوم اتقوا الله ولا تحرفوا كلمات الله ولا تبدلوا بظنونكم ولا تكونن من الذينهم بأنوار الله لا يهتدون وفي دين الله هم مختلفون ثم ارحموا يا قوم بعضكم على بعض ولا يفتخر احد على احد في شيء كل ذلك حكم الله قد قضى بالحق في الواح عتر محفوظ وانك انت فاسع في سبل ربك ثم انصر امر مولاك بما استطعت وهذا امرى عليك وعلى الذينهم الى الله يسرعون
- 4 قل يا قوم لا تنسوا عهد الله ولا تعتدوا عن حدود الله ولا تجاوزوا عما امرتم به في كتاب قدس مكنون الذي نزل على علي بالحق في يوم الذي اضطربت فيه انفس الخلايق ثم افئدة كل عارف معروف
- 5 ثم اعلم باآنا وردنا في السجن خلف جبال مرفوع واشتد علينا الأمر من كل الجهات وانا نكون بذلك في شكر محمود ونشكر الله على ما حتم علينا من قضاياه المبرم المحتوم وكلما يظهر من الحبيب تالله انه هو المحبوب كذلك نزلنا عليك الآيات وحدثنا لك ما ورد علينا لتكون من الذينهم بأثر الله هم يفرحون والروح والتكبير والبهاء عليك وعلى كل صبار شكور ١٥٢

INBA36:106, INBA71:271

BH02481

To: Mirza Musa Javahiri, in Medina

- 1 O Kalim, upon whom be the Most Glorious Beauty of God in the City! He is the Most Wondrous, the Most Exalted in the Most Glorious Horizon. This is a Book from God unto him who soared in the atmosphere of nearness and heard the melody of God and was mentioned in the Supreme Paradise with the tongue of holiness, and was honored with the presence of God and attained the grace of the Spirit. Thus doth God single out whom He willeth through His bounty, and verily His bounty hath ever been witnessed by all the worlds.
- 1 هو الأبدع العلي الأعلى في افق الأبهى هذا كتاب من الله الى الذي طار في هواء القرب وسمع نعمة الله وكان في على الفردوس بلسان القدس مذكورا وشرف بقاء الله وفاز بعناية الروح كذلك يختص الله من يشاء بفضل من عنده وان فضله قد كان على العالمين مشهودا

- 2 O Kalim! Harken unto the call of this Prisoner, Who hath been encompassed by wolves from every direction, after He came unto them with an authority that verily encompassed all things. By God, O Kalim! There hath befallen Me that which hath caused to burn the hearts of them who dwell in the Most Glorious Paradise - the Ridvan which was illumined by the countenance of thy Lord, the Most Merciful.
- 2 ان يا کليم اسمع نداء هذا المسجون الذى احاطته الذباب من كل الجهات بعد الذى جائهم بسلطان كان بالحق محيطا تالله يا کليم قد ورد على ما احترقت عنه ايجاد الذينهم استقرروا فى جنة الأبهى رضوان الذى كان من وجه ربك الرحمن على الحق مضيئا
- 3 Arise to serve God and aid His Cause. Leave all created things behind thee, then make mention of thy Lord with wondrous holy melodies. By God the Truth, this is thy day, and verily We have reared thee for this Day wherein God hath come upon the clouds of wisdom and the matter hath been decreed by One mighty and wise. God hath aided thee in many instances and will aid thee in truth, and verily His aid hath ever been nigh unto them that are brought near. Walk thou in My footsteps that there may appear from thee that which shall guide people unto God, thy Lord, for He hath singled thee out for Himself in beauteous tablets of glory. Grieve not over this world, and if thou wishest to grieve over anything, grieve over that which hath befallen My Beauty at the hands of them who were created by My word - and God is witness unto this. And the Spirit and glory and splendor be upon thee!
- 3 قم على خدمة الله و نصره دع الممکات عن ورائک ثم اذكر ربک بنعمات قدس بدیعا تالله الحق اليوم يومک و انا ربناک لهذا اليوم الذى فيه اتى الله على سحاب الحكم و قضى الأمر من لدن عزیز حکيما و لقد نصرک الله فى مواطن كثيرة و ينصرک بالحق و ان نصره کان بالمقرين قريبا ان امش على اثرى ليظهر منک ما يهد الناس الى الله ربک لانه اختصک بنفسه فى الواح عز جمیلا ان لا تحزن عن الدنيا و ان تريد ان تحزن فى شىء فاحزن بما ورد على جمالى من الذينهم خلقوا بقولى و کان الله على ذلك شهيدا و الروح و العز و البهاء عليك
- 4 O Kalim! At the time of departure from the region of Iraq, the Tongue of God informed the people about the calf and the emergence of the Samiri and the movement of the birds of night after the setting of the Sun of eternity. Those two have become manifest and the cawing hath been raised. However, there is a third group - souls who will arise with claims and will soon be set in motion.
- 4 ای کليم حين حرکت از شطر عراق لسان الله ناس را اخبار داده بندای عجل و خروج سامرى و حرکت طیور لیل بعد از غیبت شمس قدم آن دو ظاهر شد و نعیق مرتفع گشت و لکن ثالث نفوسى هستند که بدعوى برخیزند و عنقریب بحرکت خواهند آمد
- 5 O Kalim! Harken unto the divine call and keep thyself aloof from anyone in whom thou perceivest the fragrance of malice, and remain steadfast in the Cause of God in such wise that all may become steadfast through thy steadfastness. O Kalim! Be intimate with the friends of God and shun His enemies. Be not grieved over the world. Set thy heart upon God and detach thyself from all else, for all else neither nourishes nor enriches, and so hath it ever been and ever shall be. And glory be upon thee and upon whosoever hath turned unto God in these days wherein the feet of every sinful doubter have slipped. God willing, mayest thou ever dwell beneath the shade of God's mercy and be sustained by the fruits of His grace.
- 5 ای کليم بشنو ندای سبحانى را و از هر نفسیکه رواج بغضا استشمام نمائى احتراز کن و بر امر الله ثابت باش بشأنیکه کل از استقامت مستقیم شوند ای کليم با دوستان حق مؤانس و از دشمنانش اجتناب نما از دنیا محزون مباش دل بحق بند و از عالمیان بگسل چه که دونش لایسمن و لایغنی بوده و خواهد بود و البهاء عليك و على من توجه الى الله فى تلك الايام التى زلت فيها اقدام کل عبد فاجر مریبا انشاء الله لازال در ظل رحمت حق ساکن باشى و از اثمار عنایت مرزوق

BH02482

To: *Husayn*

- 1 He is the Most Glorious! In the Name of God, the Most Unapproachable, the Most Holy! This is an epistle from the servant of the Primal Point, His soul and His beloved, to those whose hearts God hath freed from this world and all that is therein, making them fountains of His wondrous and exalted remembrance.
- 2 And whatsoever proceedeth from Him in the form of words returneth to a single point, if ye be of them that understand. For no variance existeth in His presence, and all stand on an equal plane in His mighty and glorious kingdom. If He so willeth, He may distinguish one of His words and exalt it as He pleaseth through His command, for He is verily the Powerful, the Mighty. And if He so willeth, He may abase it as He desireth - none can gainsay His firm and potent command.
- 3 Say: Beware, O people, lest ye find variance in His words. When He saith "I am the servant of God," it is as His saying "I am the Beloved of the worlds." Thus hath it ever been in His kingdom, but the people have veiled themselves therefrom and thus have remained far from the shores of nearness, among the heedless.
- 4 Arise thou to the remembrance and praise of God, then speak forth between earth and heaven through this Most Holy and Most Exalted Name. By God! Through it are the denizens of the Supreme Paradise made joyous while they that have disbelieved in God, the All-Knowing, the All-Wise, are struck down.
- 5 Say: This indeed is the Water of Life which God hath specially ordained for the sincere among His creatures, while it is forbidden to them that are veiled. Say: Fear God, O people, and divide not the Most Great Word, and be not of the lost.
- 6 Look ye to the root of the Cause - verily it is God's balance amongst His servants, His measure amidst His creation, and His proof unto all the worlds. Say: The Cause is both easy and difficult - easy for the discerning servants of God who have recognized God by His own Self and by what hath proceeded from Him, and who have detached themselves from all created things; and difficult for those in whose hearts there is doubt concerning their Lord - they are indeed an evil people and among the lost.

1 هو الأبهى بسم الله الأمانع الأقدس هذا كتاب من
لدين عبد نقطة الأولى ونفسه ومحبوبه الى الذين
فرغ الله افئدتهم عن الدنيا وما فيها وجعلها منبع
ذكره البديع المنيع

2 وكلما يظهر من عنده من الكلمات أنها يرجع الى
نقطة واحدة لو اتم من العارفين لأن الاختلاف
لم يكن في ساحته وكل في حد سواء في ملكوته
العزیز العظيم ولو شاء يختص كلمة من كلماته و
يرفعها كيف يشاء بأمر من عنده وأنه هو المقتدر
القدير ولو يشاء لينزلها كيف يريد لا راد لأمره
الحكم المتين

3 قل أيّاكم يا قوم لا تجدوا الاختلاف في كلماته
وأنه متى يقول انا عبد الله أنه كقوله انا محبوب
العالمين كذلك كان الأمر في ملكوته ولكن
الناس احتجبوا عن ذلك لذا بعدوا عن شاطئ
القرب وكانوا من الغافلين

4 أنك انت قم على ذكر الله وثنائه ثم انطق بين
الأرض والسماء بهذا الاسم الأقدس الأعلى
تالله به يستفرح اهل ملأ الأعلى وينصعق الذينهم
كفروا بالله العليم الحكيم

5 قل ان هذه نحر الحيوان قد اختصها الله للمخلصين
من بريته وحرمت على المغلين قل اتقوا الله يا
قوم ولا تفرقوا كلمة الأعظم ولا تكون من
الخاسرين

6 فانظروا الى اصل الأمر وأنه لقسطاس الله بين
عباده وميزانه بين بريته وحجته على العالمين قل
ان الأمر سهل وصعب سهل لعباد الله المتبصرين
الذين عرفوا الله بنفسه وبما ظهر من عنده و
انقطعوا عما عند اخلاقت اجمعين وصعب على
الذين كان في قلوبهم ريب في امر ربهم وانهم
قوم سوء اخسرين

7 Grieve not at anything, and fear no one, for God shall aid whomsoever He willeth and assist whoever assisteth Him. There is no God but Him - His is the creation and the command. He aideth whomsoever He willeth through the hosts of the heavens and earth. Thus have We imparted unto thee the word of truth that thou mayest rejoice within thyself and thank God Who created thee by His command and acquainted thee with what was hidden from the eyes of all on earth save Our near servants. And praise be to God, the Lord of the worlds.

8 O Husayn! Rend asunder the veils in such wise that thou hearest the sound of their rending. Thus doth it behoove thee and Our steadfast servants. Shun the enemies and hold fast unto God, then take comfort in My Name, the Truthful, for it is indeed My remembrance amongst the worlds.

7 لا تحزن من شيء ولا تخف من احد و انّ الله يؤيد من اراده وينصر من نصره انه ما من اله الا هو له الخلق والامر ينصر من يشاء بجنود السموات والارضين كذلك القيناك قول الحق لتفرح في نفسك وتشكر الله الذي خلقك بأمره وعزّك ما ستر عن ابصر من على الأرض الا عبادنا المقربين والحمد لله رب العالمين

8 ان يا حسين ان اخرج الأجاب على شأن اسمع صوت خرقها كذلك ينبغي لك و لعبادنا الثابتن تجنب عن الأعداء وتمسك بالله ثم آس باسمي الصادق و انه لذكرى بين العالمين

BLIB_Or15725.450a, NLAI_BH2.022

BH02486

To: Muhammad Kazim, in Kalih)

1 In the Name of God, the Single, the One, the Help in Peril

2 This is an epistle from the One Who hath been imprisoned in the path of God, the Almighty, the Powerful, the Bestower, unto him who hath believed in God and been guided by this Sun which hath dawned from the horizon of grace with wondrous sovereignty.

3 Say: O people! Tarry not upon the Bridge; hearken unto the words of your Lord, the All-Merciful, then pass over it as a passing cloud. Beware lest ye differ concerning Him Who was the solace of 'Ali's eyes in the Ridvan of the Bayan, then of Muhammad's eyes in the Garden of the Furqan, then of the Spirit's eyes in the heaven of destiny, then of God's eyes, the Almighty, the Powerful, the Ever-Forgiving.

4 Say: O people! He hath come unto you even as 'Ali came with the truth. Fear ye God and follow not every doubtful idolater.

5 Say: O people! Be ye united in the Cause of God - this is better for you - then turn unto your Lord, the All-Merciful, with humility and contrition. Thus do We counsel thee out of Our love for thee, that thou mayest be mindful within thyself

1 بسم الله الفرد الواحد المستعان

2 هذا كتاب من لدى الذي حبس في سبيل الله المقدر العزيز الوهاب لمن آمن بالله واستهدى بهذه الشمس التي اشرقت عن افق الفضل بسلطان عجاب

3 قل يا قوم لا توقفوا على الصراط ان استمعوا قول ربكم الرحمن ثم مروا عنه كمر السحاب اياكم ان تختلفوا في الذي به قرت عين علي في رضوان البيان ثم عين محمد في حديقة الفرقان ثم عين الروح في سماء القضاء ثم عين الله المقدر العزيز التواب

4 قل يا قوم انه قد اتاكم كما اتى علي بالحق اتقوا الله ولا تتبعوا كل مشرك مرتاب

5 قل يا قوم ان اتحدوا على امر الله وهذا خير لأنفسكم ثم توجهوا الى ربكم الرحمن بخضوع و

and that they who are endued with understanding may be guided thereby.

- 6 Say: Were the veil to be lifted from the face of the Youth, the tongues of all created things would proclaim: "By God! This is a wondrous king!"
- 7 Say: Do ye deny Him through Whom the Messengers were sent forth aforetime and through Whom the Lord of lords hath come? Whoso denieth this Revelation hath denied God in His previous Manifestations, as attesteth that which hath been sent down in the Book.
- 8 Await ye the Day which ye were promised in the Tablets, when the sun shall be darkened and the moon shall not give her light and the stars shall fall upon the face of the earth. Say: The Day hath come, and none knoweth it save God, unto Whom returneth the decree of the beginning and the end. Say: Verily the Day hath appeared in the temple of the Youth. Blessed be He Who hath sent Him forth with the truth and dispatched Him unto His servants. He, verily, is great in bounty and severe in punishment.
- 9 O people! Stand firm in the Cause of God and in the praise of His Self, and when ye behold Satan seeking to ascend unto the heaven of understanding that he may discover what is in your hearts of the love of the All-Merciful, drive him away with the shooting stars.
- 10 Say: Seize ye the measure of these days. By God! The eye of creation hath not seen their like. Soon that which hath been decreed in the Tablets shall come to pass and the Face shall be concealed. Then shall ye bite your fingers in remorse. Beware lest ye be heedless of that which hath appeared with truth and follow every deceptive liar.
- 11 And thou, render thanks unto thy Lord for having attained unto this Cause wherein the feet of most men have slipped, some seeking to slay Him, others rising up to plot against His Cause. But the scheming of the idolaters hath ended in ruin. And glory be upon thee and upon those who have believed in God on the Day of Return.

اناب كذلك امرناك حبا لك لتكون متذكرا
في نفسك ويهتدى به اولو الأبواب

6 قل لو يكشف الغطاء عن وجه الغلام لتنطقن
السن الممكنات بأن تالله هذا ملك عجب

7 قل أتكفرون بالذي به ارسل الرسل من قبل و
اتى رب الأرباب من كفر بهذا الظهور قد كفر
بالله في مظاهر القبل ويشهد بذلك ما نزل في
الكتاب

8 ان ارتقبوا يوم الذي وعدتم به في الألواح وفيه
تظلم الشمس وتخسف القمر وتسقط النجوم على
وجه الأرض قل قد جاء اليوم وما اطلع به الا
الله الذي اليه يرجع حكم المبدء والمآب قل ان
اليوم قد ظهر على هيكل الغلام فتبارك الذي
بعثه بالحق وارسله على العباد وانه لعظيم الفضل
وشديد العقاب

9 ان استقيموا يا قوم على امر الله وثناء نفسه و
اذا رأيتم الشيطان اراد ان يصعد الى سماء العرفان
ليطلع بما في قلوبكم من حب الرحمن فاطردوه برمي
الشهاب

10 قل ان اغتنموا قدر تلك الأيام تالله ما رأت عين
الابداع شيئا فسوف يقضى بما قضى في الألواح و
يستتر الوجه اذا تضعون انامل الحسرة بين الأنياب
اياكم ان تغفلوا عما ظهر بالحق وتنبعوا كل ما كر
كذاب

11 وانك ان احمد ربك بما فزت بهذا الأمر الذي
زلت فيه اقدام اكثر الناس ومنهم من اراد قتله و
منهم من قام على المكر في امره وما مكر المشركين
الا في تباب والبهاء عليك وعلى الذينهم آمنوا
بالله في يوم الاياب

BLIB_Or15725.158

BH02488

To: Mulla Ali Rida Dahaji

1 In the Name of God, the Most Great, the Most Great

1 بِسْمِ اللَّهِ الْأَعْظَمِ الْأَعْظَمِ

2 This is My Book which hath been sent down from the heaven of My loving-kindness unto My servants who have believed in My Self, who have detached themselves from all else save Me, who have turned toward the court of My grace, and who have circled round the sanctuary of My nearness and the Kaaba of My presence, manifesting the wonders of My Cause and making mention of My praise and revealing My gifts amongst the peoples of the world. Blessed are they who have cast behind their backs all who dwell on earth, who have shattered the idols by their might and their power, who have turned with their eyes and their vision toward the Most Great Scene, and who have crushed the graven images beneath their feet through My Name and My remembrance and My power and My majesty and My sovereignty that hath encompassed all created things.

2 هَذَا كِتَابِي قَدْ نَزَلَ مِنْ سَمَاءٍ عَنَّا لِعِبَادِي الَّذِينَ آمَنُوا بِنَفْسِي وَانْقَطَعُوا عَنْ سِوَائِي وَتَوَجَّهُوا إِلَى شَطْرِ فَضْلِي وَطَافُوا حَرَمَ قُرْبِي وَكَعْبَةَ لِقَائِي فِي بَدَايِعِ أَمْرِي وَذَكَرْتُ أُنْثَى وَأَظْهَرْتُ مَوَاهِبِي بَيْنَ الْعَالَمِينَ فَيَا طُوبَى لِلَّذِينَ دَعَوْا مِنْ عَلَى الْأَرْضِ عَنْ وَرَائِهِمْ وَكَسَرُوا الْأَصْنَامَ بِقُدْرَتِهِمْ وَقُوَّتِهِمْ وَاقْبَلُوا إِلَى مَنْظَرِ الْأَكْبَرِ بَعْيُونَهُمْ وَابْصَارَهُمْ وَضَعُوا الْقَتَائِلَ تَحْتَ أَقْدَامِهِمْ بِاسْمِي وَذَكَرِي وَقُدْرَتِي وَعَظَمَتِي وَسُلْطَانِي الَّذِي أَحَاطَ الْخَلَائِقَ أَجْمَعِينَ

3 O servant! Know thou that the verse of utterance hath abrogated the verse of silence. Arise, then, and remind My servants of that which hath appeared from the horizon of My Cause and My grandeur, and be not of them that remain silent. Say: O people! The Sun of glory and eternity hath dawned from the horizon of Baha. By God! The hearts of the Prophets and Messengers have been illumined thereby, yet ye remain veiled by a mighty veil. And if His name be mentioned as "Baha," this was mentioned by the tongue of the Beloved aforetime, and by all names, were ye of them that know. Yet doth every thing bear witness to the sanctification of His Essence from names and their kingdom, and the glorification of His Self from attributes and their dominion. Thereupon doth the Tongue of Grandeur speak above His head, saying: "By God! This is My Beloved - I love not that any should know Him save Me or that any eye should behold Him save Mine own." And beyond this He speaketh words which I am powerless to mention, and were I to mention them all created things would be thunderstruck. For after they were promised this Revelation throughout all the Bayan, they clung to a name among names which stood before Us as a servant standing before his master. When he turned away, most of the people turned away through what Satan whispered in their breasts. Thus were they deprived of this Beauty whereby the eye of God, the Ever-Abiding, the All-Knowing, the All-Wise, was solaced, even after We had informed them that every possessor of light would be darkened

3 إِنْ يَا عَبْدَ فَاعْلَمْ أَنَّ آيَةَ الْبَيَانِ قَدْ نَسَخَ آيَةَ الصَّمْتِ قَمِ ثُمَّ ذَكَرْتُ عِبَادِي بِمَا ظَهَرَ عَنْ أَفْقِ أَمْرِي وَكِبْرِيَائِي وَلَا تَكُنْ مِنَ الصَّامِتِينَ قُلْ يَا قَوْمَ قَدْ أَشْرَقَتْ عَنْ أَفْقِ الْبَهَاءِ شَمْسُ الْعِظَمَةِ وَالْبَقَاءِ تَاللَّهِ قَدْ اسْتَضَاءَتْ مِنْهَا أَفْئِدَةُ النَّبِيِّينَ وَالْمُرْسَلِينَ وَلَكِنْ أَنْتُمْ فِي حِجَابٍ عَظِيمٍ وَأَنْتُمْ لَوْ سَمِعْتُمْ اسْمَهُ بِالْبَهَاءِ هَذَا مَا ذَكَرْتُمْ مِنْ لِسَانِ الْحُبُوبِ مِنْ قَبْلِ ثُمَّ بِكُلِّ الْأَسْمَاءِ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ وَلَكِنْ يَشْهَدُ كُلُّ شَيْءٍ بِتَنْزِيهِ ذَاتِهِ عَنْ الْأَسْمَاءِ وَمَلَكُوتِهَا وَتَقْدِيسِ نَفْسِهِ عَنْ الصِّفَاتِ وَجَبْرُوتِهَا إِذَا تَنَطَّقَ لِسَانُ الْعِظَمَةِ فَوْقَ رَأْسِهِ وَيَقُولُ تَاللَّهِ هَذَا الْحُبُوبِيُّ مَا أَحَبُّ أَنْ يَعْرِفَهُ سِوَائِي أَوْ يَنْظُرَهُ بَصَرِ دُونِي وَمِنْ دُونِ ذَلِكَ يَتَكَلَّمُ بِمَقَالَاتٍ لَا أَقْدِرُ أَنْ أَذْكَرَهَا وَلَوْ أَذْكَرْتُ تَنَصَّعَ الْخَلَائِقَ أَجْمَعِينَ لِأَنَّهُمْ بَعْدَ الَّذِي وَعَدُوا بِهَذَا الظَّهْرِ فِي كُلِّ الْبَيَانِ تَمَسَّكُوا بِاسْمٍ مِنَ الْأَسْمَاءِ الَّذِي كَانَ قَائِمًا بَيْنَ يَدَيْنَا كَعَبْدِ الْقَائِمِ بَيْنَ يَدَيِ مَوْلَاهُ الْقَدِيمِ فَلَمَّا انْقَلَبَ انْقَلَبَ أَكْثَرُ النَّاسِ بِمَا وَسَّوسَ الشَّيْطَانُ فِي صُدُورِهِمْ كَذَلِكَ جَعَلُوا مُحْرَمًا عَنْ هَذَا الْجَمَالِ الَّذِي مِنْهُ قَرَّتْ عَيْنُ اللَّهِ الْبَاقِي الْعِلْمِ الْحَكِيمِ بَعْدَ الَّذِي أَخْبَرْنَاهُمْ أَنَّ كُلَّ

at His manifestation and every possessor of radiance would be altered at the dawning of the lights of His countenance, the Dawning, the Luminous.

- 4 Say: O people! By God! He was as one of Our servants - We raised up his name through a wisdom from Our presence which none knoweth save My Self, the All-Knowing.
- 5 O Ali! Hear the call of Husayn from the direction of the prison, then aid thy Lord through utterance and fear not the idolaters. O Rida! Hear the call of Baha from the distant quarter, that perchance the call of God may attract thee and detach thee from the worlds, and aid thee to assist this Wronged One, the Stranger, the One Who standeth alone.
- 6 And upon thee be glory, and upon thy mother who hath believed in God, the Lord of the mighty throne.

ذی نور یظلم عند ظهوره و کلّ ذی ضیاء یتغیّر
عند اشراق انوار وجهه المشرق المنیر

4 قل یا قوم تالله انه کان كأحد من عبادنا ارفعنا
اسمه لحکمة من عندنا و لا اطلع بها الا نفسی
العلیم

5 ان یا علی اسمع نداء الحسین عن جهة السّجن ثمّ
انصر ربّک بالبیان و لا تحف من المشرکین ان
یا رضا اسمع نداء البهاء عن شطر البعید لعلّ نداء
الله یتجذّبک و ینقطعک عن العالمین و یؤیدک
علی نصر هذا المظلوم الغریب الفرید

6 و البهاء علیک و علی امّک الّتی آمنت بالله ربّ
العرش العظیم

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BH02509

To: *Mirza Aqa Ismullah-Ul-Munir*

- 1 O Title of God, the Luminous, upon him be the Glory of God! He is the Most Sorrowful, the Most Sorrowful
- 2 Praise be to God Who hath torn away from the face of one of the Names the veils of glory, whereupon all who are in earth and heaven were struck with terror, and the servants were immersed in the depths of self and passion. We delivered them once again and raised them up through Our mercy that precedeth all things, and We cast upon them His most exalted Word through the tongue of the Most Great Appearance in My Most Glorious Name. They dispersed from around the Throne time and again, except those whom We preserved through My Most Exalted Sovereignty and purified from the evil suggestions of the people of denial - they who took the Calf as their lord instead of God, the Lord of the last and the first. Thus hath the Most Exalted Pen inscribed this as a reminder for whoever feareth.
- 3 O Beloved! The Pen of the Spirit cannot move across the Tablet due to the severity of tribulations. Consider then the state of Him Whom God hath sent unto mankind in days when the most truthful among them is the most lying, the most

1 هو الأحرز الأحرز

2 الحمد لله الذی کشف عن وجه اسم من الأسماء
سبحات الجلال اذا فزع کلّهم فی الأرض و
السّماء و غرقوا العباد فی غمرات النّفس و
الهوى و انجیناهم مرّة اخرى و بعثناهم برحمتنا
الّتی سبقت الأشياء و القینا علیهم کلمته العلیا
بلسان ظهور الکبرى باسمی الأبهی انفضوا عن
حول العرش مرّة بعد اخرى الا الذین عصمناهم
بسلطانى الأعلی و طهرناهم من وساوس اهل
التکری الذّین اتخذوا العجل لأنفسهم ربّاً من
دون الله ربّ الآخرة و الأولى کذلک رقم قلم
الأعلی لیكون تذکرة لمن یحشى

3 ان یا حبيب قلم الرّوح لن یحرک علی اللّوح من
شدّة البلاء فکّر کیف حال الذّی یبعثه الله علی
الأنام فی ایام یكون اکذبهم اصدقهم و اجهلهم

knowledgeable is the most ignorant, the most exalted is the most wicked, the most intelligent is the most foolish, the most honored is the most despised, the most upright is the most crooked, the most generous is the most miserly, the most lowly is their proof, and the most elevated. God hath decreed for Me what He hath not decreed for anyone in creation, such that with My own hands I clothed one of the wretched ones with the garment of Names and the essence of tyranny with the robe of justice, and commanded Me to strip it and remove it from his temple. When I desired to do as commanded, all in the heavens and earth were struck with terror, save those whom God had sanctified from the doubts of the idolaters. Glorified then be God, the Powerful Commander and the Mighty, Omnipotent Sovereign!

اعلمهم واخبثهم اعظمهم واحقهم اذكيم و
اذلهم اعزهم واعرجهم اقومهم واجلهم اكرمهم
وارذلهم حجتهم واعليمهم وقد قضى الله على ما لا
قضى على احد في الابداع بحيث البس بيدي على
هيكل احد من الأشقياء قيص الأسماء و على
جوهر الظلم رداء العدل و امرني بخلعه و انتزاعه
عن هيكله فلما اردت بما امرت اذا فزع كلهم في
السموات والأرض ألا من قدس الله نفسه من
ريب المشركين فسبحان الله من أمر قدير و من
سلطان مقتدر عظيم

- 4 Say: O people! Did We consult with you about clothing him that We should consult with you about removing it? Verily, He Who raised him up through grace cast him down through justice, and He is the Ruler over whatsoever He willeth. By God! The Primal Point was innocent of him and his like. When We were known among the servants, We manifested the Cause and mentioned him by a name other than Mine. Whoever possesseth insight and understanding will recognize and comprehend and be among those who know.

4 قل يا قوم هل شاورنا معكم في لبسه لنشاور بكم
في اخذه ان الذي ارفع بالفضل انزله بالعدل و
انه هو الحاكم في كلها يريد فوالله ان نقطة الأولى
كان بريئاً عنه و عن امثاله و انا لما كنا معروفاً
بين العباد اظهرنا الأمر و اذكرناه باسم دوني و من
يكون ذا بصر و دراية يعرف ويفقه ويكون من
العارفين

- 5 The Tablets were sent - deliver them. And afterward the mentioned Tablets will also be sent, God willing. Convey greetings from God to all the loved ones of God. You have borne hardships in the path of God and followed the example of My wronged, imprisoned, estranged Self. From the handwriting and composition, grief is evident and manifest. Glory and splendor be upon you and upon those with you who are among the chosen ones.

5 الواحي ارسال شد برسانيد و بعد هم الواح
مذكوره لوشاء الله ارسال ميشود جميع احباء
الله را من قبل الله تكبير برسانيد حمل شدايد
في سبيل الله نموده ايد و اقتديت بنفسى المظلوم
المسجون الغريب از خط و تحرير حزن معلوم و
مشهود است و العز و البهاء عليك و على من
معك من المصطفين

BLIB_Or15725.262

BH02514

To: Ja'far Nayrizi known as Jalal

- 1 That which hath been sent down from the heaven of loving-kindness for him who was named Ja'far:
- 2 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!

1 ما نزل من سماء العناية للذى سمى بجعفر

2 بسم الله الأقدس العلى الأبهى

- 3 O Ja'far! Harken unto My call from the direction of the Prison, then make thyself wholly an ear that thou mayest hear the most sweet melodies from thy Lord, the All-Powerful, the Most Exalted, the Most Glorious. He is God, there is no God but Him, and He is the One Who speaketh through this most wondrous, most impregnable, most pure Tongue in all things, that by God, the Beloved of the worlds hath appeared and this is He of Whom 'Ali gave you tidings aforetime, and verily He in this horizon doth witness and see and say: "Blessed are they who have turned unto the countenance of God, then woe unto them that have turned away!"
- 4 O Ja'far! Be thou steadfast in the Cause of God and in glorifying His Self, then make mention of Him among His heedless servants. We have ordained for every soul to teach His Cause, and thus hath it been inscribed by the Pen of Command on the Tablet which God hath concealed from the eyes of the idolaters. Be thou neither still nor silent, but strive within thyself that there may appear from thee a trace in this Most Great Announcement. Whoso quickeneth a soul with this eternal life, the denizens of the Supreme Paradise shall circle round him once again, then shall the Spirit of Truth aid him at all times.
- 5 Say: O people of the Bayan! Be ye ashamed before your Lord, the All-Merciful. He hath now appeared from the horizon of creation with manifest sovereignty, and He saith, pointing with His blessed finger to this Head, addressing them: "This is He of Whose meeting We gave you tidings and commanded you to bow down before His gate and took from you His covenant, O company of the wrongdoers!" Arise from the slumber of vain desire, then forsake all creation behind you and hold fast to this Most Firm Handle. By God! It is the greatest cause between the heavens and the earth. Whoso holdeth fast unto it hath attained salvation and whoso turneth away hath perished and returned to his abode in hell.
- 6 O Ja'far! We have changed thy name at this time by a command from thy Lord, the All-Powerful, the All-Knowing, the All-Wise, and We have named thee Jalal in the Kingdom of Names as a bounty from Our presence unto thee that thou mayest be among the thankful. Convey Our glorification to thy mother and thy brother. Blessed are ye for having emigrated unto God and followed the paths of His good-pleasure and attained unto the presence before the gate of His Most Great House. God hath inscribed your names by the Pen of Command on the Tablet of Decree, and this is better for you than all that hath been and shall be created, and to this doth testify every possessor of enlightened vision. And glory be upon you, O My loved ones, then upon those who were in your
- 3 ان يا جعفر اسمع ندائى عن جهة السجن ثم اجعل
كلك اذنًا لتسمع نغمات الأهلئ عن ربك
المقتدر العلى الأبهى بأنه هو الله لا اله الا هو و
انه هو الذى ينطق من هذا اللسان الأبدع الأمتع
الأركئ فى كلشئ بأن الله قد ظهر محبوب العالمين
و هذا هو الذى بشركم على من قبل و انه فى هذا
الأفق يشهد و يرى و يقول طوبى للذينهم اقبلوا
الى وجه الله ثم ويل للمعرضين
- 4 ان يا جعفر ان استقم على امر الله و ثناء نفسه
ثم انطق بذكره بين عباده الغافلين قد كتبنا لكل
نفس تبليغ امره و كذلك رقم من قلم الأمر
في لوح الذى جعله الله مستوراً عن انظر المشركين
لا تسكن و لا تصمت فاجهد فى نفسك ليظهر
منك اثرأ فى هذا النبأ العظيم من يحيى نفساً بهذه
الحياة الأبدية مرة اخرى يطوفن فيحوله اهل ملاء
الأعلى ثم يؤيده روح الأمين فيكل حين
- 5 قل يا ملاء البيان فاستحيوا عن ربكم الرحمن انه
حينئذ قد ظهر عن افق الأكوان بسلطان مبين
و يقول مشيراً بأنامله الشريف الى هذا الرأس و
يخاطبهم بأن هذا هو الذى بشرناكم بلقائه و امرناكم
بالخضوع لى باب و اخذنا عهد نفسه عنكم يا
معشر الظالمين قوموا عن رقد الهوى ثم دعوا كل
الورى عن ورائكم و تمسكوا بهذه العروة الوثقى
تالله انها لسبب الأعظم بين السموات و الأرضين
من تمسك بها فقد نجى و من اعرض فقد هلك
و رجع الى مقره فى الجحيم
- 6 ان يا جعفر قد بدلنا اسمك فى هذا الحين امراً
من لدن ربك المقتدر العليم الحكيم و سميناك
بالجلال فيملكوت الأسماء فضلاً من لدنا عليك
لتكن من الشاكرين كبر من لدنا على وجه
أمك و اخيك طوبى لكم بما هاجرتم الى الله و
سلكتم سبل رضائه و فزتم بالحضور لى باب
بيته الأعظم العظيم فقد كتب الله اسمائكم من
قلم الأمر على لوح القضاء و ان هذا خير لكم عما
خلق و يخلق و يشهد بذلك كل ذى بصر منير
و البهاء عليكم يا احبائى ثم على الذينهم كانوا فى

place, of all males and females, and of every young and old, and praise be to God, the Lord of the worlds.

محلّم من كلّ اناث و ذكور و من كلّ صغير و
كبير و الحمد لله معبود العالمين

BLIB_Or15725.124

BH02522

To: Husayn Nephew of Ali Qabl-i-Muhammad

1 Hussein, son of the uncle of 'Ali-Qabli-Muhammad,

1 حسين ابن اخ علي قبل محمد

2 He is the Mighty, the Self-Subsisting!

2 هو العزيز القيوم

3 Blessed is He Who sendeth down the Command as He pleaseth, and ordaineth what He willeth by His Own Self, and directeth in the kingdom whatsoever He desireth. His is the creation and the command. He createth all things by His command, and verily He is the Doer of what He willeth, and aideth whom He pleaseth through His grace, and manifesteth victory as He willeth. And verily He is the All-Knowing, the All-Informed. Say: He uniteth hearts and divideth every wise matter. He exalteth whom He willeth and abaseth whom He willeth, and verily He is the Almighty, the Powerful. He giveth to drink whom He willeth from the Kawthar of nearness, and destroyeth whom He willeth with a mighty thirst. Thus doth He give unto whom He willeth and withhold from whom He willeth, and verily He is the Mighty, the Wise.

3 تبارك الذي ينزل الأمر كيف يشاء ويقدر ما
يشاء بنفسه و يدير في الملك ما يريد له الخلق و
الأمر يبدع كل شيء بأمره و أنّه لفعال لما يريد و
ينصر من يشاء بفضله و يظهر النصر كيف اراد
و أنّه هو العليم الخبير قل أنّه يؤلف بين القلوب و
يفرق كلّ امر حكيم يعزّ من يشاء و يذلّ من يشاء
و أنّه هو المقتدر القدير يستقي من يشاء من كوثر
القرب و يهلك من يشاء بعطش عظيم كذلك
يعطي من يشاء و يمنع عمن يشاء و أنّه هو العزيز
الحكيم

4 Say: O people, open your eyes that ye may recognize the mysteries of pre-existence through this Ancient Mystery. Say: O people, is he who is upon a clear proof from God like unto him who is in manifest error? Is he who walketh upon the path of truth like unto him who walketh in manifest darkness? Say: O people, is he who soareth in the atmosphere of the spirit like unto him who hath died upon a distant land? Say: O people of insight, judge fairly within yourselves: Is he before and behind whom light advanceth like unto him who dwelleth in the darkness of his self and is unable to emerge therefrom? How then do ye judge? Say: Is he in whose heart surge the oceans of names like unto him who dwelleth upon a mirage in the desert wherein he findeth no water and is among the distressed? Say: O people, glory be to God above what ye have imagined within yourselves while claiming to be among the believers!

4 قل يا قوم فافتحوا عيونكم لتعرفوا اسرار القدم عن
هذا السرّ القديم قل يا قوم أ فمن كان على بينة
من الله كمن كان على ضلال مبين أ فمن يمشي
على صراط الحق كمن يمشي في ظلمة مبين قل
يا قوم أ فمن يطير في هواء الروح كمن مات على
ارض بعيد قل يا اولى البصر فأنصفوا في انفسكم أ
فمن يسعى النور قدّامه و خلفه كمن هو في ظلمات
نفسه ولن يقدر على الخروج فما لكم كيف تكونن
من الحاكمين قل أ فمن تتوجّ في قلبه بحور الأسماء
كمن سكن على سراب بقية لم يجد فيه الماء و
كان من المضطرينّ قل يا قوم سبحان الله عما انتم
ظننتم في انفسكم و كنتم من الموحدين

5 O thou who art young in years but great in faith! Give thanks unto God for having guided thee and made thee to be among the beneficent ones. Know thou that We have heard that thy father hath cast thee out from the house because thou hast believed in God, the Almighty, the Most Noble. Grieve not at this, but rather be glad within thyself and be thou among the joyous ones. Know thou that the sword hath appeared in truth and separateth between the ungodly and the believers. Say: The Word hath been transformed into the sword of God and divideth between the worlds. Know thou further that if thy kinship with him hath been severed thereby, thy kinship with God, the Mighty, the Beautiful, hath been strengthened, and if he hath become distant from thee, God shall soon draw thee nigh unto Himself - and His is the sovereignty of the heavens and earth, and He is powerful over all things. Thus have We cast upon thee the word of truth that thou mayest seek the good pleasure of God within thyself - verily by the good pleasure of God do the near-serving servants rejoice. And the Spirit be upon thee and upon those who are guided and are among the guided ones.

5 ان يا صغير السنّ و كبير الايمان فاشكر الله بما هداك و جعلك من المحسنين ثم اعلم بأنّا سمعنا بأنّ ابيك قد اخرجك من البيت بما آمنت بالله المقتدر العزيز الكريم ان لا تحزن عن ذلك ثم استبشر في نفسك و كن من الفرحين فاعلم بأنّ السيف قد ظهر بالحقّ و يفصل بين المشركين و الموحدين قل ان الكلمة بدلت بسيف الله و يقطع بين العالمين ثم اعلم بأنّه لو انقطع نسبتك عنه بذلك استحکم نسبتك الى الله العزيز الجميل و انه لو استبعد عنك فسوف يقربك الله الى نفسه و عنده سلطنة السموات و الأرض و انه على كلّ شيء قدير كذلك القيناك قول الحقّ لتتبع رضوان الله في نفسك الا برضوان الله يفرح عباد المقرّين و الروح عليك و على الذينهم اهتدوا و كانوا من المهتدين ١٥٢

INBA36:143b, INBA71:313

BH02529

To: Musa Khan

1 In His Name, the Helper! God makes mention of His servants who have recognized His unity, that they may rejoice in His remembrance of them and be detached from the idolaters. Say: Through His remembrance are the hearts of the mystics assured, and His remembrance has preceded every soul - were it not for Him, none among creation would remember Him, and this is a certain truth. And when He made mention of His servants and inscribed their names in the Tablet of Decree by the Most Exalted Pen, they recognized the path of remembrance and were numbered among those who remember. Say: Through His remembrance is every sick one healed of his illness and the hearts of those who have turned to Him are purified. Remember Him, O people, and be not silent in His praise. He Who speaks in remembrance in these days, around Him circle the denizens of the Supreme Concourse and the angels drawn nigh.

1 بسمه المعين ذكر الله عباده الموحدين ليفرحن بذكره ايّاهم و ينقطعن عن المشركين قل انّ بذكره تطمئنّ قلوب العارفين و انّ ذكره سبق كلّ نفس لولاه ما يذكره احد من الخلائق و ان هذا لحقّ يقين و انه لما ذكر عباده و ثبت اسمائهم في لوح القضاء من قلم الأعلى لذا عرفوا سبيل الذكر و كانوا من الذاكرين قل انّ بذكره يبرء كلّ عليل من دائه و تطهر ائمة المقبلين ان اذكروه يا قوم ولا تصمتوا في ثنائهِ و الذي نطق بالذكر في تلك الايام ليطوفن في حوله اهل ملأ الأعلى ثم ملائكة المقرّين

- 2 O people! Hasten with your hearts toward the direction of the Paradise of Good-Pleasure and be not disturbed by those who have wronged in the earth. Verily your Lord, the All-Merciful, protects whom He willeth with hosts ye cannot see, and He encompasseth all things. Be steadfast in His remembrance and praise among the servants, then attract the hearts of the heedless through His verses and subdue His proud servants through His names.
- 3 O servant! Convey unto the people what We have imparted unto thee in this Tablet, that they may arise to promote the Cause of thy Lord, the One, the Single, the Unique, and unite with thee in supporting God's Cause, and be not of those who slumber.
- 4 Say: O people! Spread not corruption in the earth, nor consume the wealth of others unjustly, and be not of the oppressors. We are oppressed among Our enemies - be ye as We are. By God the Truth, the cry of the oppressed is more beloved before God than the worship of most people, were ye to know. He heareth the cry of the oppressed and hath prescribed for Himself to help him through the truth, and He hath power over all things.
- 5 Grieve not in these numbered days over the hardships of the world, for it shall pass away and might and power shall remain for the loved ones of God and His chosen ones. God shall soon raise them up in the earth and make them powerful. Cast behind thee every matter and give the people the glad tidings of this most luminous Dawn and this greatest Scene, and be not of the fearful ones.
- 6 Then give thanks to God for having remembered thee on this night and sent down unto thee clear verses, that thy mention may endure among the worlds, if thou remainest steadfast in this Cause which hath caused the feet of the doubters to slip. And the glory be upon thee and upon those who have believed in God in that place, and this is a mighty bounty.
- 7 Praise be to God, the King, the Powerful, the Resurrector, the Quickener, the Transcendent, the Mighty, the Ancient.
- 2 يا قوم ان اسرعوا بقلوبكم الى شطر الرضوان ولا تضطربوا من الذين ظلموا في الأرض وان ربكم الرحمن يحفظ من يشاء بجنود لن تروها والله على كل شيء محيط ان استقيموا على ذكره وثنائه بين العباد ثم استجذبوا بآياته افئدة الغافلين و سخرُوا بأسمائه عباده المتكبرين
- 3 ان يا عبد بلغ الناس ما القيناك في هذا اللوح ليقومن على امر ربك الوتر الواحد الفريد ويتحدن معك على نصره امر الله ولا يكونن من الراقدين
- 4 قل يا قوم لا تفسدوا في الأرض ولا تأكلوا اموال الناس بالباطل ولا تكونن من الظالمين انا نكون مظلوماً بين اعدائنا وانتم كونوا بمثل ما كنا تالله الحق ضجيج المظلوم عند الله لأحب عن عبادة اكثر الناس لو انتم من العارفين انه يسمع صريح المظلوم وكتب على نفسه بأن ينصره بالحق والله على كل شيء قدير
- 5 لا تحزنوا في تلك الأيام المعدودة عن مكاره الدنيا وانها ستفنى ويبقى العزة والقدرة لأحباء الله واصفيائه سوف يبعثهم الله في الأرض و يجعلهم من المقتدرين دع كل امر عن ورائك و بشر الناس هذا الفجر الأنور وهذا المنظر الأكبر ولا تكن من الخائفين
- 6 ثم اشكر الله بما اذكرك في هذا الليل و نزلنا عليك آيات بينات ليبقى ذكرك في العالمين ان تكون مستقيماً على هذا الأمر الذي منه زلت اقدام المرييين والبهاء عليك وعلى الذين آمنوا بالله في هناك وان هذا الفضل عظيم
- 7 والحمد لله الملك المقتدر المبعث المحيي المتعالى العزيز القديم

BLIB_Or15725.213

BH02531

To: Muhammad Qabl-i-Sadiq, in Sarvistan

- 1 In the Name of God, the Most Manifest, the Most Manifest! Glorified be He in Whose hand is the dominion of all things. The thunder extolleth His praise through fear of Him, and the clouds through His grandeur. There is none other God but He, the Almighty, the All-Glorious.
- 1 بِسْمِ اللَّهِ الْأَظْهَرِ الْأَظْهَرِ سُبْحَانَ الَّذِي بِيَدِهِ
مُلْكُوتُ كُلِّ شَيْءٍ يُسَبِّحُ لَهُ الرُّعْدُ مِنْ خَشْيَتِهِ وَ
السَّحَابُ مِنْ عَظَمَتِهِ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ
السَّبِّحَانُ
- 2 O servant! Harken unto the call of this Prisoner from the precincts of the prison, then detach thyself from all that hath been created in the contingent world. Say: In the Name of God and by God, then turn thy face toward the Most Great Name of God and say: O people! By God, the Truth! The clouds have been rent asunder, the heaven hath been cleft, and the Beloved hath come with power and sovereignty. Be ye ashamed before God Who created you, and deny not Him before Whom all faces have prostrated themselves at all times.
- 2 إِنْ يَا عَبْدَ اسْمِعْ نَدَاءَ هَذَا الْمَسْجُونِ عَنْ شَطْرِ
السَّجْنِ ثُمَّ انْقَطِعْ عَمَّا خَلَقَ فِي الْأَكْوَانِ قُلْ بِسْمِ
اللَّهِ وَبِاللَّهِ ثُمَّ وَلِّ وَجْهَكَ شَطْرَ اسْمِ اللَّهِ الْأَعْظَمِ وَ
قُلْ يَا قَوْمِ تَاللَّهِ الْحَقُّ قَدْ شَقَّتِ السَّحَابُ وَانْفَطَرَتِ
السَّمَاءُ وَاتَى الْمَحْبُوبُ بِقُدْرَةٍ وَ سُلْطَانٍ إِنْ اسْتَحْيَا
عَنِ اللَّهِ الَّذِي خَلَقَكُمْ وَلَا تَكْفُرُوا بِالَّذِي سَجَدَ لَهُ
كُلُّ الْوُجُوهِ فِي كُلِّ الْأَحْيَانِ
- 3 Say: O people! If ye desire the power of God, verily ye have witnessed it with your own eyes, and if ye desire the sovereignty of God, verily ye have beheld it with your vision, and if ye desire the signs, verily they have been sent down in truth in such wise that whatsoever hath been created by the Word of God, the Mighty, the All-Glorious, is powerless to reckon them. We know not by what proof ye believed in 'Ali aforetime. Fear God and follow not Satan. Ponder within yourselves for less than a moment, then be fair in this Cause which hath appeared with the truth, and concerning this Youth Who hath appeared through God's power and Who now speaketh amidst all religions, while on His right march the hosts of divine revelation with the banners of the Cause, and on His left a company of youths, in each of whose hands is the sealed wine which hath been sealed with the mystery of My Hidden Name and inscribed by the Pen of God, the Most High, upon their radiant foreheads: "By God! The Beloved of the All-Merciful hath appeared, He Who was promised to you in all the Tablets!" Which, then, of God's signs do ye deny?
- 3 قُلْ يَا قَوْمِ إِنْ اردتم قدرة الله قد شهدتم بعيونكم و
إِنْ اردتم سلطنة الله قد رأيتم بأبصاركم و إِنْ اردتم
الآيات أنها قد نزلت بالحق على شأن تعجز عن
احصائها كلها خلق من كلمة الله العزيز السبحان
لم ندر انتم بأى حجة آمنتم بعلى من قبل اتقوا الله
ولا تعقبوا الشيطان فكروا فى انفسكم اقل من آن
ثم انصفوا فى هذا الأمر الذى ظهر بالحق و هذا
الغلام الذى ظهر بقدرة الله و ينطق حينئذ بين
كل الأديان و عن يمينه يمشى جنود الوحي برايات
الأمر ثم عن يساره قبيل من الغلمان بيد كل واحد
منهم رحيق المختوم الذى ختم بسر اسمى المكنون و
نقش من قلم الله العلى الأعلى على غررهم الغراء
تالله قد ظهر محبوب الرحمن الذى وعدتم به فى
كل الألواح فبأى آية من آيات الله تكذبان
- 4 By God! When He appeared the suns were eclipsed, the moons darkened, the fruits fell, and the earth trembled amongst the people of possibility. Thus did the Cock of the Throne crow in the gardens of eternity, and the Dove of the Cause warbled upon the branches of the Divine Lote-Tree, and the Peacock of inner meanings was adorned with the ornament of utterance. O servant! Give thanks unto thy Lord, inasmuch as the Pen of might and power hath moved to make mention of thee. Then
- 4 تالله لما ظهر كسفت الشَّمُوسُ و خسفت الأقمار
وسقطت الأثمار وظهر الزَّلْزَالُ بين اهل الامكان
كذلك دلح ديك العرش فى رضوان البقاء و
غرّدت ورفأ الأمر على افنان سدرة المنتهى و
ترنّ طاووس المعانى بطراز البيان انك انت يا
عبد ان اشكر ربك بما تحرك على ذكرك قلم
القدرة و القوة ثم استقم على حب مولاك و

stand firm in thy love for thy Lord and convey unto the people this Cause whereby the veils of idle fancies were rent asunder and the dayspring of inner meanings dawned forth from the horizon of thy Lord's will, the Mighty, the Help in Peril.

- 5 Purify the hearts of people with this water which hath flowed from the fountainhead of thy Lord's command, then remind them of the signs of their Lord, that they may turn unto God in these days wherein the harbingers of trials have appeared from every direction. And the glory rest upon thee and upon those whom the breezes of tests have not prevented from turning unto God, the Almighty, the Glorious, the All-Merciful.

بَلِّغِ النَّاسَ هَذَا الْأَمْرَ الَّذِي مِنْهُ شَقَّتْ سَبَحَاتِ
الْأَوْهَامِ وَطَلَعَ فُجْرُ الْمَعَانِي عَنْ أَفْقِ مَشِيَّةِ رَبِّكَ
الْعَزِيزِ الْمُسْتَعَانَ

5 طَهَّرَ افْتِدَاءُ النَّاسِ مِنْ هَذَا الْمَاءِ الَّذِي جَرَى مِنْ
مَعِينِ أَمْرِ رَبِّكَ ثُمَّ ذَكَرَهُمْ بِآيَاتِ رَبِّهِمْ لَعَلَّ
يَتَوَجَّهْنَ إِلَى اللَّهِ فِي هَذِهِ الْأَيَّامِ الَّتِي ظَهَرَتْ مِنْ
كُلِّ الْجِهَاتِ طُلُوعُ الْإِفْتِتَانِ وَالْبَهَاءُ عَلَيْكَ وَ
عَلَى الَّذِينَ مَا مَنَعَتْهُمْ نَفَحَاتُ الْإِمْتِحَانِ عَنِ التَّوَجُّهِ
إِلَى [اللَّهِ] الْمُقْتَدِرِ الْعَزِيزِ الرَّحْمَنِ

INBA51:443b,

BLIB_Or15725.127,

LHKM3.110

BH02540

To: Karim in Shin, in Shiraz

- 1 O Karim in the letter Shin! He is the Most Exalted, the Most Glorious! God has testified to His own Self by His own Self upon the throne of His might and sovereignty that there is no God but Him, the Mighty, the Dominant, the Powerful, the Wise, and that the Point of the Bayan is His mystery and His witness and His Command and His address and His Word to all who are in the heavens and earths. Say: He has appeared in truth from the Dayspring of God, the Mighty, the Powerful, and has spoken in truth in the heaven of eternity and the kingdom of creation that "I am God, there is no God but Me, the Mighty, the Praiseworthy." Through Him was established the proof of God and His beauty dawned and His Word was perfected and His Cause was exalted above the former and latter generations. Thus does the Dove sing from the verses of a mighty rapture that God's proof and evidence may be completed for all things and all created beings.

1 هُوَ الْعَلِيُّ الْأَبْهَى شَهِدَ اللَّهُ لِدَاوَاتِهِ بِذَاتِهِ فِي عَرْشِ عَرْزِهِ
وَسُلْطَانُهُ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْغَالِبُ الْمُقْتَدِرُ
الْحَكِيمُ وَأَنَّ نَقْطَةَ الْبَيَانِ سِرُّهُ وَشُهُودُهُ وَأَمْرُهُ
وَخَطَابُهُ وَكَلِمَتُهُ عَلَى كُلِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ
قُلْ أَنَّهُ ظَهَرَ بِالْحَقِّ عَنْ مَشْرِقِ اللَّهِ الْعَزِيزِ الْقَدِيرِ
وَانْطَلَقَ بِالْحَقِّ فِي جَبُورَاتِ الْبَقَاءِ وَمُلْكُوتِ الْإِنشَاءِ
بَأَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَمِيدُ وَبِهِ ثَبَتَ
بِرْهَانُ اللَّهِ وَطَلَعَ جَمَالُهُ وَاتَّقَنَ كَلِمَتُهُ وَاسْتَعْلَى
أَمْرُهُ عَلَى الْأَوَّلِينَ وَالْآخِرِينَ كَذَلِكَ تَغْنَّى الْوَرَقَاءُ
مِنْ آيَاتِ جُذْبِ مَنِيعِ لَيْتَمَ حُجَّةُ اللَّهِ عَلَى كُلِّ شَيْءٍ
وَدَلِيلُهُ لِلْخَلَائِقِ أَجْمَعِينَ

- 2 O servant! Many letters have come before Us but among them was not your letter, and We were saddened to find you among the forgetful ones. Know that even if you have forgotten Us, We have not forgotten you and We have been among those who remember. We have sent you this Tablet from which the fragrances of God waft upon every beautiful Joseph.

2 إِنْ يَا عَبْدَ قَدْ حَضَرَ بَيْنَ يَدَيْنَا كُتُبٌ عَدِيدَةٌ وَمَا كَانَ فِيهَا كِتَابُكَ وَبِذَلِكَ حَزَنًا بَمَا وَجَدْنَاكَ مِنَ النَّاسِينَ فَاعْلَمْ بِأَنَّكَ لَوْ نَسِينَا أَنَا مَا نَسِينَاكَ وَكُنَّا مِنَ الذَّاكِرِينَ وَارْسَلْنَا إِلَيْكَ هَذَا اللَّوْحَ الَّذِي مِنْهُ تَهَبُّ رَوَائِحُ اللَّهِ عَلَى كُلِّ يَوْسُفٍ جَمِيلٍ

- 3 Know then that We were among the servants as one of them, and you yourself bear witness to this, and God behind you is witness. No one recognized Us for they were behind veils and in mighty delusion, as though none among the people had eyes to recognize the Beauty of the Ancient One after He appeared in truth by the command of Him before Whom the necks of the proud were humbled. We remained in this concealment until God's appointed time was fulfilled according to what was ordained by His Pen on a preserved tablet of glory.
- 4 Then the idolaters cast Us into this prison from which the cries of the mystics cannot reach Us. When We arrived therein, We rent asunder the veils and tore away the covering with power and clear sovereignty, despite them and those who disbelieved and associated partners with God, the Mighty, the Peerless, that God's proof might be completed for His creation and His evidence for His creatures and His testimony for all created things.
- 5 As for you, gird up your loins to exalt the name of God and His Cause and fear no one, but place your trust in Him, for in Him let the faithful servants place their trust. If you find a pure heart and an illumined breast, cast upon it what God has cast upon you in this blessed and wondrous Tablet; otherwise, conceal it in your heart and remain in mighty concealment.
- 6 The Spirit and glory and splendor be upon you and upon those women who are in your household. Give them glad tidings of your Lord's tidings and be not among the patient ones. Praise be to God, the Lord of the worlds.
- 3 ثُمَّ اعْلَمْ بَأَنَّا كُنَّا بَيْنَ الْعِبَادِ كَأَحَدِهِمْ وَأَنْتَ تَشْهَدُ بِذَلِكَ وَكَانَ اللَّهُ مِنْ وَرَائِكَ شَهِيدًا وَمَا عَرَفْنَا أَحَدًا لَأَنَّهُمْ كَانُوا فِي حِجَابٍ وَهُمْ عَظِيمٌ كَأَنَّ النَّاسَ لَيْسَ لِأَحَدٍ مِنْهُمْ مِنْ بَصَرٍ لِيَعْرِفُوا جَمَالَ الْقَدِيمِ بَعْدَ الَّذِي ظَهَرَ بِالْحَقِّ بِأَمْرِ الَّذِي ذَلَّتْ عَنْدهُ اعْنَاقُ الْمُتَكَبِّرِينَ وَكُنَّا فِي هَذَا السِّرِّ إِلَى أَنْ تَمَّ مِيقَاتُ اللَّهِ عَلَى مَا قَضَتْ مِنْ قَلْبِهِ عَلَى لَوْحٍ عَزَّ حَفِيزُ
- 4 وَادْخُلُونَا الْمَشْرُكُونَ فِي هَذَا السَّجْنِ الَّذِي لَنْ يَرْفَعَ إِلَيْنَا صَاحِبُ الْعَارِفِينَ فَلَمَّا وَرَدْنَا فِيهِ إِذَا كُشِفْنَا الْحِجَابَاتِ وَآخِرْنَا السِّرَّ بِقُوَّةٍ وَسُلْطَانٍ مَبِينٍ رَغْمًا لَهُمْ وَلِلَّذِينَ كَفَرُوا وَاشْرَكُوا بِاللَّهِ الْعَزِيزِ الْفَرِيدِ وَلِيَتِمَّ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَدَلِيلُهُ عَلَى بَرِيَّتِهِ وَبِرْهَانِهِ عَلَى الْخَلَائِقِ أَجْمَعِينَ
- 5 وَأَنْتَ أَنْتَ فَاشْدُدْ ظَهْرَكَ لَارْتِفَاعِ اسْمِ اللَّهِ وَآمِرُهُ وَلَا تَخَفْ مِنْ أَحَدٍ فَتَوَكَّلْ عَلَيْهِ فَإِنَّ عَلَيْهِ فَلْيَتَوَكَّلَنَّ عِبَادُهُ الْمُؤْمِنِينَ فَإِنْ وَجَدْتَ قَلْبًا طَاهِرًا وَصَدْرًا مُنِيرًا فَأَلْقِ عَلَيْهِ مَا أَلْقَى اللَّهُ عَلَيْكَ فِي هَذَا اللَّوْحِ الْمُبَارَكِ الْبَدِيعِ وَالْأَفَاسْتَرَهُ فِي قَلْبِكَ وَكُنْ فِي سِتْرِ مَنِيْعٍ
- 6 وَالرُّوحَ وَالْعِزَّ وَالْبَهَاءَ عَلَيْكَ وَعَلَى اللَّوَاتِقِ هُنَّ فِي بَيْتِكَ ثُمَّ بَشِّرْهُنَّ بِبَشَارَاتِ رَبِّكَ وَلَا تَكُنْ مِنَ الصَّابِرِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١٥٢

INBA36:107, INBA71:272

BH02554

To: Ali

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most High!
- 2 This is a Book from Husayn to him who hath been named 'Ali in the Kingdom of God and whose name hath been mentioned before the Throne, that he may detach himself from those who have remained veiled in these days, and draw nigh unto God,
- 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى
- 2 هَذَا كِتَابٌ مِنْ لَدَى الْحُسَيْنِ إِلَى الَّذِي سَمِيَ بَعْلِي فِي مَلَكُوتِ اللَّهِ وَكَانَ اسْمُهُ لَدَى الْعَرْشِ مَذْكُورًا لِيَنْقَطَعَ عَنْ الَّذِينَ احْتَجَبُوا فِي تِلْكَ الْأَيَّامِ وَيَتَقَرَّبَ إِلَى اللَّهِ رَبِّهِ بِقُدْرَةِ مَبِينَا وَيَطِيرَ فِي هَوَاءِ

his Lord, with manifest power, and soar in the atmosphere of the spirit on the wings of detachment, and aid his Lord to the extent of his ability. Thus hath it been sent down in the Tablet from the presence of the Mighty, the Powerful.

الروح بجناحين الانقطاع وينصر ربه بما استطاع
كذلك نزل في اللوح من لدن مقتدر قديرا

- 3 O servant! Harken unto My call from the direction of the Prison, and be not of them who were heedless of God at the time when the earthquake seized the people of contention, and the heaven of idle fancy was cleft asunder, and God came in the shadows of the clouds with manifest sovereignty. Arise to serve the Cause of God and His remembrance, and say: O people! Fear God and break not His Covenant. Turn unto Him with radiant countenance.

3 ان يا عبد اسمع ندائي عن جهة السجن ولا تكن
من الذين غفلوا عن الله حين الذي اخذ الزلزال
اصحاب الجدل وشقت سماء الوهم واتى الله في
ظلل من السحاب بسلطان عظيما قم على امر الله
وذكره وقل يا قوم اتقوا الله ولا تنقضوا ميثاقه
ان اقبلوا اليه بوجه منيرا

- 4 Beware lest the signs of them who have disbelieved and associated partners with God after the verses of the Command were sent down from the heaven of wondrous glory veil you. Consider, O people, the proofs of the Prophets and Messengers, and deny not Him Whom God hath sent in truth with His manifestation and His sovereignty, and with Whom are preserved Tablets of mighty glory.

4 اياكم ان يحتجبكم اشارات الذين كفروا و
اشركوا بعد الذي نزلت آيات الامر من سماء عز
بديعا فانظروا يا قوم في حجج التبيين والمرسلين
ولا تكفروا بالذي ارسله الله بالحق بظهوره و
سلطانه ومعه الواح عز منيعا

- 5 Take thou the Tablet of God with power from His presence, and fear not those who follow their desires and who, when asked "Who is your Lord?", say "God Who created all things", yet when He came to them with the Kingdom of verses they denied Him and turned back on their heels. Forget all save God, then find solace in His remembrance, then make what thou desirest to be extinguished in what He desireth. This is My counsel unto thee from One All-Knowing, All-Wise.

5 انك انت خذ لوح الله بقدره من لدنه ولا
تحف من الذين يتبعون اهوائهم واذا قيل لهم من
ربكم يقولن الله الذي خلق كلشيء فلما جاءهم
بملكوآت الآيات كفروا به وكانوا على اعقابهم
منقلبا فانس ما سوى الله ثم انس بذكره ثم اجعل
ما تريد فانيا فيما اراد وهذا من نصحي عليك
من لدن علم حكيم

- 6 Say: O people! The Kawthar of utterance hath flowed from the mouth of the Will of your Lord, the Most Merciful. Fear God and deprive not yourselves thereof. Drink ye therefrom, that it may purify you from the defilement of every rebellious misbeliever. Know thou that the mention of thy name was made before the Countenance, wherefore these clear verses were sent down from the heaven of the mercy of thy Lord unto all who dwell on earth.

6 قل يا قوم قد جرى كوثر البيان من فم مشية ربكم
الرحمن اتقوا الله ولا تجعلوا انفسكم محروما عنه
ان اشربوا منه ليطهركم من رجس كل مشرك
بغيا ثم اعلم بان ذكر اسمك تلقاء الوجه لذا نزلت
من سماء رحمة ربك تلك الآيات بينات من
لدنه على من على الأرض جميعا

- 7 Be thou steadfast in the love of God, then proclaim His Cause, and tarry not save for a while. God hath prescribed for Himself the assistance of those who convey His Cause, and He will reward them with a goodly reward. He, verily, hath power over all things. Blessed are they who have detached themselves unto God and taken the Manifestation of His Self as their helper.

7 ان استقم على حب الله ثم بلغ امره ولا تصبر اقل
من حيناً وقد كتب الله على نفسه تأييد الذينهم
يلبغون امره ويجزيهم جزاء حسناً وانه كان على
كلشيء حكيماً طوبى للذينهم انقطعوا الى الله و
اتخذوا مظهر نفسه لأنفسهم ظهيرا

- 8 Thus have We imparted unto thee the truth, that thou mayest follow what thou hast been commanded by One All-Knowing,

8 كذلك القيناك بالحق لتتبع ما امرت به من
لدن علم خبيراً والبهاء عليك وعلى الذينهم سمعوا

All-Informed. And glory be upon thee and upon those who have hearkened unto the call of their Lord and answered Him, and hesitated not in His Cause. These are the people of Baha, whose names have been inscribed by the Pen of might and power.

نداء ربهم واجابوه و ما توقّفوا في امره اولئك
من اهل البهاء قد كتب اسمائهم من قلم عزّ قويا

BLIB_Or15725.135

Study guide to this volume

The tablets gathered in this volume belong to the most turbulent years of Baha'u'llah's ministry in Edirne (Adrianople), where the slow fracture of the Babi community under the machinations of Mirza Yahya had begun to produce open calumny, contested stipends, and the defection of individuals who had stood in Baha'u'llah's very presence. Against this background of betrayal and communal disintegration, the writings in this volume show Baha'u'llah pressing a set of distinct and philosophically bold arguments: that the Manifestation is authenticated by his own person and pen rather than by external criteria; that nearness without recognition is the characteristic spiritual tragedy of every prophetic age; that the only vessel capable of conveying divine remembrance is a word turned entirely toward the Beloved; and that the ancient alchemical quest for the great elixir finds its true answer in love for the Servant of God. Together these tablets illuminate an Edirne community under severe pressure while demonstrating the intellectual range that Baha'u'llah brought to bear on every dimension of the crisis.

The Manifestation as His Own Proof

Key Passages

Say: I am God's stronghold amongst you, His manifestation in your midst, and His proof unto all in the kingdom. My manifestation is My proof, and that which floweth from My pen is the evidence of My Self. Thus was it sent down in truth on that day from the heaven of sublime and exalted glory. — BH01057

Say: O people of the Bayan! Fear ye God and deny not Him through Whom the Beauty of the Divine Majesty was made manifest, through Whose name the crimson sea was stirred, the clouds of destiny were rent asunder, and the hosts of divine inspiration came with banners of mighty strength. Judge ye fairly within yourselves and open your eyes. If ye deny these verses, by what proof do ye feel assured within yourselves? Nay, by My Self, the All-Merciful! Ye shall not find within yourselves a particle of certitude. — BH01057

By God the True One! They who make mention of the Primal Point this day yet deny this proof are belied by the tongue of the All-Merciful upon the seat of glory well-beloved. — BH01057

O Name of Victory! Know thou that in My days My food was but morsels of My own liver, and My drink naught but the blood of My heart. Yet We concealed all this from Our servants, and God is witness and well aware of what I say. — BH00854

Context for Study

The Suriy-i-Burhan (BH01057) advances one of the most uncompromising epistemological claims in Baha'u'llah's Edirne writings: the Manifestation does not need to appeal to external criteria for his authentication because his own person and utterance constitute the criterion. This is an inversion of the usual burden of proof. In classical Islamic theology, the miracle (*mu'jiza*) served as external confirmation of prophetic status; in Shi'i thought, the Imam's knowledge and moral perfection offered comparable evidence. Here Baha'u'llah presses further: the very capacity to recognize a proof depends on a spiritual aptitude that the recognition itself either cultivates or destroys. Those who demand proofs other than the living Word have already, by that demand, demonstrated their distance from the very sensitivity that recognition requires. The observation from BH00854 — that Baha'u'llah's food in those years was “morsels of My own liver” — grounds this otherwise abstract argument in the concrete suffering of the Edirne years, when the strain of the Azali crisis was at its height. The Pauline notion that the power of God is made perfect in weakness (2 Corinthians 12:9) is a comparable structure, though Paul is speaking of the apostle's own frailty; here it is the Manifestation's concealed suffering that serves as the truest evidence of his station. Plato's Socrates refused to use the techniques of the sophists to secure his acquittal, on the grounds that genuine philosophy cannot be demonstrated by the tools of its opponents; a similar logic operates in Baha'u'llah's insistence that his proof is constituted by what he *is* rather than by what he can *produce*.

Questions for Reflection

1. What are the philosophical consequences of making the Manifestation “his own proof”? Does this position avoid circularity, or does it embrace a productive form of it? Compare with Augustine's account of how the authority of scripture and the authority of the Church mutually support each other without external foundation.
2. Baha'u'llah implies that the capacity to recognize a proof is itself spiritually conditioned. Where does this claim appear in other religious traditions — for example, in the Johannine teaching that “my sheep hear my voice” (John 10:27) or in the Sufi insistence that only the purified heart can receive divine disclosure?
3. How does BH00854's disclosure of concealed suffering — food as “morsels of My own liver” — function rhetorically and spiritually? Is this an appeal to sympathy, a claim to prophetic precedent, or something more?
4. The Suriy-i-Burhan addresses people of the Bayan who profess loyalty to the Primal Point yet deny the present Manifestation. What does this situation reveal about the relationship between allegiance to a past revelation and openness to a new one? Where does this structural problem appear in the histories of Judaism, Christianity, and Islam?
5. How would you apply the criterion “My manifestation is My proof” to the challenge of evaluating religious claims in the contemporary world, where external evidence and logical argument are typically demanded?

Proximity Without Recognition: The Paradox of the Veil

Key Passages

The Beauty of God was among you, and His countenance shone forth between earth and heaven like a lustrous and burnished pearl, yet were ye veiled from Him, such that not one among you recognized Him, would ye but understand. The veil of His face was none other than His very manifestation, would ye but comprehend. — BH00903

Thou wert with Me most days and heard from Me what thou hadst not heard from any other, and saw what thou hadst not seen from any soul, yet thou didst not recognize Me for less than a moment, and this is a known truth. Thus were We possessed of power over all things, and We veiled thine eyes and the eyes of the people though We were shining among them like the manifest, radiant, and visible sun. By My life! Hadst thou recognized Me in less than the twinkling of an eye and asked Me concerning the knowledge of what hath been and what shall be, We would have taught thee in truth more swiftly than a loved one heareth the call of his beloved. — BH00903

Know thou then the mystery of the eighty and what was promised unto you in the nine, that thou mayest be assured that God fulfilleth His promise and ordaineth the measure of all things in a guarded Book. — BH00903

Context for Study

The tablet addressed to the Mutavalli-bashi (BH00903) confronts the most spiritually devastating of all forms of distance from God: proximity without recognition. The recipient had been in Baha'u'llah's physical presence on most days during the Edirne years, witnessed his rising and sitting, heard what no one else had heard, yet the encounter remained opaque. The paradox Baha'u'llah articulates — “the veil of His face was none other than His very manifestation” — cuts to the heart of prophetic history. The manifestation of God in human form is precisely what prevents those who expect God to appear in some other, more obviously divine, manner from recognizing what stands before them. This is the precise situation described in John 1:10 (“He was in the world, and the world was made through him, yet the world did not know him”) and in Isaiah's suffering servant (“he had no form or majesty that we should look at him”). In Shi'i thought, the Imams were surrounded by enemies who had daily access to their persons and yet could not penetrate to the reality of their station. The cryptic reference to “the mystery of the eighty and what was promised unto you in the nine” carries a numerological charge still debated by scholars — possibly pointing to the year of Baha'u'llah's birth (1817, the 1233 A.H.) and the year nine of the Bayan — but its function in the tablet is to remind the addressee that historical time itself is a form of divine inscription: the appointed moments have arrived, the promises have been fulfilled, and those who were warned in advance still could not see. The practical question the passage poses is ancient but urgent: what discipline of attention is required to see what is actually present rather than what one's prior categories lead one to expect?

Questions for Reflection

1. How does Baha'u'llah's claim that "the veil of His face was none other than His very manifestation" illuminate the theological problem of the hiddenness of God? Compare with John of the Cross's dark night of the soul, with Hegel's claim that the Absolute reveals itself through its own alienation, and with the Zen teaching that enlightenment is hidden in plain sight.
2. The Mutavalli-bashi had extensive direct access to Baha'u'llah and still failed to recognize him. What does this suggest about the limits of empirical proximity as a basis for spiritual knowledge? How does this relate to the Platonic distinction between *doxa* (opinion based on what appears) and *episteme* (knowledge of what truly is)?
3. Compare the structural situation of those who hear and see yet do not recognize with the disciples on the road to Emmaus (Luke 24:13–35), with the companions of the Hidden Imam who remain near yet cannot fully grasp their proximity, and with the Zen master's students who study for years without achieving satori. What common failure of perception is being named?
4. Baha'u'llah says: "Hadst thou recognized Me in less than the twinkling of an eye... We would have taught thee... more swiftly than a loved one heareth the call of his beloved." What does this conditional suggest about the relationship between recognition and the transmission of knowledge? How does love function as an epistemological condition here?
5. The tablet warns against those who "perceive the stench of malice and hypocrisy" and advises the recipient to avoid their company. How does the moral quality of one's associations affect the quality of one's spiritual perception, and where does this principle appear in other traditions?

The Lamp-Niche: Words in Service of Divine Remembrance

Key Passages

Consider the lamp-niche — though it be fashioned of delicate glass or brilliant crystal, its purpose is to hold the lamp. If it attains not to this station, it is but a useless instrument that neither nourishes nor avails. Thus the purpose of the niche of words is the kindling of the lamp of the mention of the All-Beautiful, and without it they are but satanic whispers, even if that book of words be observed to encompass the kingdom of names and attributes. — BH00885

Today if all who are in the heavens should claim divinity and chant the verses of the first and the last without mention of your Lord, the Most Exalted, in His final advent through His Most Glorious Name, they are and shall be rejected. For the creation of words is like unto the creation of souls — just as the purpose of creating souls has been the recognition of God's Self, the purpose of creating their words, from whatever tongue they may flow, shall be the mention of Truth. And if this station be absent from the melodies, they shall be like the words of the marketplace. — BH00885

By God! Victory lieth in expression, not in sword and spear, and thus have We revealed in all the Tablets, yet the people perceived it not and were among the corrupt. We have lifted the decree of killing and have ordained victory in what We have revealed in truth, and this is the best victory in the eyes of every discerning one who knows.— BH00885

Context for Study

The Lawh-i-Javad (BH00885) contains one of the most precise and demanding philosophies of language in the Edirne corpus. The lamp-niche metaphor — drawn from the famous Light Verse of the Qur'an (24:35), in which God is described as “the light of the heavens and the earth... a niche wherein is a lamp” — is here applied to the function of words themselves. Words are analogous to the niche: they have no intrinsic value except as the vessel that holds the lamp of divine remembrance. A poem of great technical beauty that does not orient the reader toward the recognition of the living Manifestation is, Baha'u'llah states bluntly, worth less than the words of the marketplace. This is a position with radical implications for aesthetics, rhetoric, and liturgy: beauty of form is not a sufficient condition for the value of sacred speech. In Islamic tradition, the Qur'an's inimitability (*i'jaz*) was typically argued on aesthetic and linguistic grounds; here the criterion is shifted to the referential function. The claim that “victory lieth in expression, not in sword and spear” announces one of the most significant moral-legal transitions of the Edirne period: the formal withdrawal of any sanction for physical combat in the defense of the Cause. This had been a live question in the Babi community since the defensive battles of Shaykh Tabarsi and Nayriz; the explicit lifting of the “decree of killing” marks a decisive turn toward what would become the Baha'i principle of non-violence. Philosophers of language from Plato (who worried that written words are like orphans, unable to defend themselves) to Wittgenstein (who insisted that the meaning of a word is its use in a form of life) and Austin (who showed that speech acts *do* things in the world) would each find different angles of entry into this passage; none quite anticipates the claim that the only adequate use of language is the naming of the living God.

Questions for Reflection

1. Baha'u'llah claims that even the most comprehensive and beautiful religious expression is worthless if it does not orient the reader toward the living Manifestation. Does this mean that the value of scripture is purely instrumental? How does this sit with traditions — such as Jewish reverence for Torah or Islamic understanding of the Qur'an as eternal and uncreated — that attribute intrinsic holiness to the sacred text itself?
2. The lamp-niche metaphor draws on the Qur'anic Light Verse, which has generated an enormous tradition of Sufi and philosophical commentary (Ibn 'Arabi, al-Ghazali). How does Baha'u'llah's reading of the metaphor compare with the Sufi reading, in which the lamp often signifies the mystical intellect or the Prophetmessage?
3. What are the implications of the claim that words whose purpose is not divine remembrance “are like the words of the marketplace”? Does this position have resonances in other traditions: in Cistercian or Quaker theologies of silence, in the Buddhist warning against “idle speech” (*samphappalapa*), or in Wittgenstein's instruction to pass over in silence what cannot be said?

4. How does the shift from “victory by the sword” to “victory by utterance” reflect the broader transition from the Babi to the Baha’i community? What are the spiritual disciplines required to make speech genuinely effective as a vehicle of the Cause?
5. The Lawh-i-Javad was addressed to a named individual (Javad), and Baha’u’llah comments that “mention of your honor was made in” the Surih of the Companions. What does the personalized address of so many of these tablets tell us about the relationship between the universal claims of revelation and the concrete pastoral needs of individual community members?

Love as the Great Elixir: Alchemy and the Human Temple

Key Passages

As regards what was asked concerning the mixture of the four elements, it is known to thee that the combination of separated, external, and opposing elements is not possible... In brief, what is intended by the hidden craft is that thou shouldst separate the four elements from a single thing, and after purifying each element from incidental impurities through dissolution and coagulation, unite these elements. The purpose of purification is that they be cleansed of impurities that prevent and obstruct, that they may become capable of true mixture. — BH03017

Beware lest thou engage in practice before knowledge, for knowledge precedeth practice. Therefore strive to attain knowledge, then undertake the work. The stone exists in one of the three kingdoms and is visible in the streets and markets. Reflect that thou mayest know. — BH03017

In these days that which is beloved and desired is that thou shouldst take somewhat of the active essence, which is love for the Servant of God, and place it upon the conflicting elements of the human temple, so that all may be cleansed, through the assistance of that Most Great Essence, from the dross of earthly realms and enter the eternal kingdom. This is that greatest elixir which transmuteth all the copper of existence into pure gold, and this is that crown of victory which by God’s command prevaieth over all who are in the heavens and on earth. — BH03017

Context for Study

BH03017 is one of the most remarkable tablets in the Edirne corpus: a sustained engagement with the theory and practice of alchemy that does not dismiss the tradition but inhabits it, extends it, and then pivots it entirely. Baha’u’llah begins by discussing, with apparent technical seriousness, the four Aristotelian elements (fire, air, water, earth) and their qualities, the principle that only elements derived from a single source can be truly combined, and the alchemical operations of dissolution (*hall*) and coagulation (*‘aqd*). This is the language of the Hermetic-Islamic alchemical tradition that runs from Jabir ibn Hayyan through Ibn Sina and into the medieval Latin West, culminating in figures like Paracelsus and Robert Boyle. The tradition had always oscillated between literal metallurgical experiment and spiritual allegory; Baha’u’llah draws on both registers

before delivering the coup de grâce: the “stone” that the adept must seek, visible “in the streets and markets,” is love for the Servant of God, the one active essence that can dissolve the conflicting elements of the human temple and transmute its copper into gold. The phrase “knowledge precedeth practice” is a precise summary of the alchemical injunction that *theoria* must precede *praxis* — a principle with deep resonances in Aristotelian, Neoplatonic, and Sufi thought, where the soul’s purification requires prior illumination by the intellect. The Sufi poet Rumi made the same move when he described the quest for the Philosopher’s Stone as a metaphor for the soul’s yearning for the divine Beloved. What is distinctive here is that Baha’u’llah identifies the stone not with mystical experience in general but with the specific, historically located “love for the Servant of God” — a phrase that grounds the universal alchemical quest in the covenantal particularity of this Manifestation, in this moment of the fracture of Edirne.

Questions for Reflection

1. Baha’u’llah engages the alchemical tradition at face value before transposing it into a moral-spiritual key. What does this method of interpretation — neither dismissing nor literalizing a traditional framework but inhabiting and transforming it — reveal about how progressive revelation handles the accumulated wisdom (and error) of human intellectual history?
2. The alchemical requirement that elements can only be truly mixed when derived from a single source maps onto the spiritual principle that conflicting impulses in the human soul can only be unified through their common origin in divine love. Compare this with Augustinian theology, in which all human loves are disordered unless ordered toward God (*ordo amoris*), and with the Buddhist concept of *citta* (the heart-mind whose unified attention is the goal of practice).
3. “Knowledge precedeth practice” is stated as an absolute principle. How does this square with other religious traditions that privilege practice over doctrine: with Buddhist *karma yoga*, with the rabbinic principle that “doing” precedes “hearing” (na’aseh ve-nishma), or with James 2:26 (“faith without works is dead”)?
4. The “stone” that the alchemist must find is described as “visible in the streets and markets.” What does this homeliness and accessibility suggest about the availability of the elixir of love? Does it make the spiritual task easier or harder?
5. How does the identification of the “greatest elixir” as love for the Servant of God relate to the claim in the previous section that victory is achieved through utterance rather than force? Are these two principles of the same kind, or do they operate at different levels of the spiritual life?

A Guiding Question for the Whole Volume

The tablets of this volume are written in the crucible of Edirne: a community fracturing from within, calumny circulating about the most basic material facts, individuals who had stood in the divine presence remaining unrecognized by their own proximity. Baha’u’llah responds not with lamentation alone but with a series of interlocking arguments — about the self-sufficiency of the Manifestation as proof, about the paradox of veiling through manifestation, about the lamp-niche

function of language, and about love as the universal solvent of human conflict. Each argument is shaped by the concrete crisis it addresses and yet reaches toward a universality that transcends the moment.

A guiding question for the whole volume might therefore be: **When every external criterion of verification has been confounded by familiarity, calumny, or proximity without recognition, what kind of inner work — of purification, love, and attention — does the recognition of a living Manifestation require, and what does the demand for such recognition reveal about the relationship between spiritual receptivity and the transmission of divine knowledge?**