



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 40:

Summons to Kings and Rulers
(ca. 1868)



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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)
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- 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)
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- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
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- 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
- 130–131. Letters and utterances in the year 1904 I–II
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 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 40

Written in the first, harsh months after the arrival in ‘Akka, this volume is dominated by texts in which Baha’u’llah turns outward—beyond the beleaguered community of exiles—to the public arena of sovereignty, law, and imperial conscience. At its center stands BH00007, the Suriy-i-Haykal, explicitly cast as a “Temple” that becomes the instrument of proclamation: the revelation is dramatized as an address issuing from the embodied “Haykal” itself, with its faculties and members summoned to see, hear, speak, and act as signs of divine authority. Alongside this grand theophanic architecture, the work repeatedly insists on the moral insolvency and transience of worldly power, contrasting the pageantry of rule with the certainty of extinction and judgement, and presenting kingship as a trust answerable to a higher tribunal.

Within the Haykal are several passages that stand out for their literary and doctrinal distinctiveness. One is a vivid parable of kingship as pure apparatus—a miniature “court” staged as spectacle and then reduced to a box—used to strip rule of its pretensions and to reframe dominion as illusion before reality. Another is the Haykal’s emphatic reorientation of struggle: rather than sacralizing violence, it urges conquest of hearts through speech and understanding, presenting the “sword” most fitting to the Cause as intellectual and moral. The text also contains direct autobiographical and polemical material in which Baha’u’llah recounts betrayal, calumny, and the attempted subversion of His mission from within the Babi milieu—an internal history set inside a proclamation otherwise aimed at the rulers of the world.

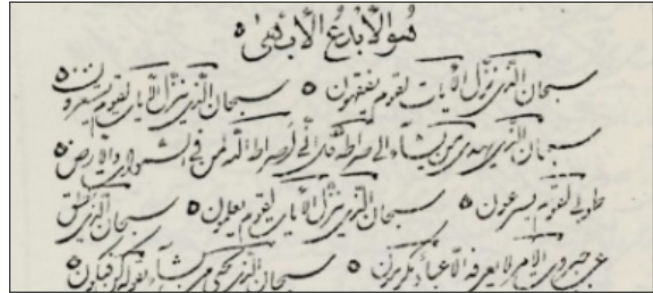
Orbiting this centerpiece are several major ruler-tablets that exemplify different rhetorical strategies of admonition. BH00662 (Lawh-i-Malikah Victoria) is notable for its concrete engagement with policy: it commends the suppression of the slave trade and remarks approvingly on governance conducted through representatives—rare moments where a monarch is addressed not only as a symbol but in relation to specific reforms. BH00347 (Lawh-i-Pap, to Pius IX) adopts an apocalyptic, Gospel-suffused idiom—an urgent summons to “rend the veils” and abandon palace-religion for recognition of the new advent. BH00269 (Lawh-i-Ra’is) and BH00038 (Lawh-i-Sultan) sharpen the volume’s ethical indictment of statecraft: they foreground the vulnerability of women and children swept into punitive exile, press claims of justice as the only durable legitimacy, and frame Baha’u’llah’s own sufferings as evidence in a case brought before the conscience of power. Finally, BH00259 (Lawh-i-Napoleon II) exemplifies the collection’s characteristic blend of warning and invitation: a direct address to imperial self-assurance, calling the ruler to heed a summons that redefines sovereignty itself as contingent before the claims of revelation.

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BH00007

Suriy-i-Haykal (Surih of the Temple)



INBA34

This is the Surih of the Temple which God hath ordained to be the Mirror of His Names between the heavens and the earth, and the Sign of His Remembrance amidst the peoples of the world.

He is the Most Wondrous, the All-Glorious!

هذه سورة الهيكل قد جعلها الله مرآت أسمائه بين السموات والأرض وجعلها آية ذكره بين العالمين

هو الأبدع الأبهى

- 1 Glorified is He Who hath revealed His verses to those who understand. Glorified is He Who sendeth down His verses to those who perceive. Glorified is He Who guideth whomsoever He pleaseth unto His path. Say: I, verily, am the Path of God unto all who are in the heavens and all who are on the earth; well is it with them that hasten thereunto!
- 2 Glorified is He Who sendeth down His verses to those who comprehend. Glorified is He Who speaketh forth from the Kingdom of His Revelation, and Who remaineth unknown to all save His honoured servants. Glorified is He Who quickeneth whomsoever He willeth by virtue of His word "Be", and it is! Glorified is He Who causeth whomsoever He willeth to ascend unto the heaven of grace, and sendeth down therefrom whatsoever He desireth according to a prescribed measure.
- 3 Blessed is He Who doeth as He willeth by a word of His command. He, verily, is the True One, the Knower of things unseen. Blessed is He Who inspireth whomsoever He willeth with whatsoever He desireth, through His irresistible and inscrutable command. Blessed is He Who aideth whomsoever He desireth with the hosts of the unseen. His might is, in truth, equal to His purpose, and He, verily, is the All-Glorious, the Self-Subsisting. Blessed is He Who exalteth whomsoever He willeth by the power of His sovereign might, and confirmeth whomsoever He chooseth in accordance with His good pleasure; well is it with them that understand!
- 4 Blessed is He Who, in a well-guarded Tablet, hath prescribed a fixed measure unto all things. Blessed is He Who hath revealed unto His Servant that which shall illumine the hearts

سبحان الذى نزل الآيات لقوم يفقهون سبحان الذى ينزل الآيات لقوم يشعرون سبحان الذى يهدى من يشاء الى صراطه قل انا لصراف الله لمن فى السموات والأرض طوبى لقوم يسرعون

سبحان الذى ينزل الآيات لقوم يعلمون سبحان الذى ينطق من جبروت الأمر لا يعرفه إلا عباد مكرمون سبحان الذى يحيى من يشاء بقوله كن فيكون سبحان الذى يرفع من يشاء الى سماء الفضل وينزل منها ما اراد على قدر مقدور

تبارك الذى يفعل ما يشاء بأمر من عنده انه هو الحق علام العلوم تبارك الذى يلهم من يشاء ما اراد بأمره المبرم المكنون تبارك الذى ينصر من يشاء بجنود الغيب انه هو الفاعل لما اراد و انه هو العزيز القيوم تبارك الذى يعز من يشاء بسلطان عزه ويؤيد من يشاء كيف اراد طوبى لقوم يعرفون

تبارك الذى قدر لكل شىء مقدارا فى لوح مخزون تبارك الذى نزل على عبده ما تستضىء به الأفئدة والعقول تبارك الذى نزل على عبده من البلاء ما

and minds of men. Blessed is He Who hath sent down upon His Servant such tribulations as have melted the hearts of them that dwell within the Tabernacle of eternity and the souls of those who have drawn nigh unto their Lord. Blessed is He Who hath showered upon His Servant, from the clouds of His decree, the darts of affliction, and Who beholdeth Me enduring them with patience and fortitude. Blessed is He Who hath ordained for His Servant that which He hath destined for no other soul. He, verily, is the One, the Incomparable, the Self-Subsisting.

- 5 Blessed is He Who hath caused to rain down upon His Servant from the clouds of enmity, and at the hands of the people of denial, the shafts of tribulation and trial; and yet seeth Our heart filled with gratitude. Blessed is He Who hath laid upon the shoulders of His Servant the burden of the heavens and of the earth – a burden for which We yield Him every praise, though none may grasp this save them that are endued with understanding. Glorified is He Who hath surrendered the embodiment of His Beauty to the clutches of the envious and the wicked – a fate unto which We are fully resigned, though none may perceive this save those who are endued with insight. Glorified is He Who hath left Husayn to make His dwelling amidst the hosts of His enemies, and exposed His body with every breath to the spears of hatred and anger; yet do We yield Him thanks for all that He hath destined to befall His Servant Who repaireth unto Him in His affliction and grief.

- 6 While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden – the embodiment of the remembrance of the name of My Lord – suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God's honoured servants.

- 7 Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive. This is He Whose Presence is the ardent desire of the denizens of the Realm of

احترقت به اكباد الذين استقرّوا في سرادق البقاء
ثم قلوب المقرّبين تبارك الذي نزل على عبده من
سحاب القضاء سهام البلاء اذا يرانى في صبر جميل
تبارك الذي قدر لعبده ما لا قدره لأحد من
عباده انه هو الفرد العزيز القيوم

- 5 تبارك الذي نزل على عبده من غمام البغضاء
من اولى الاغضاء رماح القضاء اذا يراه في شكر
عظيم تبارك الذي نزل على عبده ثقل السموات
و الأرض انا نحمده في ذلك و لا يعرفه الا
العارفون سبحان الذي اوقع جماله تحت مخالب
الغلى من اولى الفحشاء انا نرضى بذلك و لا
يدركه الا المدركون سبحان الذي اودع الحسين
بين الأحزاب من الأعداء ويرد في كل حين على
جسده رماح القهر و البغضاء انا نشكره على ما
قضى على عبده المنيب المغموم

- 6 فلما رأيت نفسى على قطب البلاء سمعت الصوت
الأبدع الأحلى من فوق رأسى فلما توجهت
شاهدت حورية ذكر اسم ربى معلقة في الهواء
محاذى الرأس و رأيت انها مستبشرة في نفسها
كأن طراز الرضوان يظهر من وجهها و نظرة
الرحمن تعلن من خدّها و كانت تنطق بين
السموات و الأرض ينداء تجذب منه الأفئدة
و العقول و تبشر كل الجوارح من ظاهرى و
باطنى ببشارة استبشرت بها نفسى و استفرحت
منها عباد مكرمون

- 7 و اشارت باصبعها الى رأسى و خاطبت من في
السموات و الأرض تالله هذا محبوب العالمين
ولكن انتم لا تفقهون هذا لجمال الله بينكم و سلطانه
فيكم ان انتم تعرفون و هذا لسر الله و كنزه و امر
الله و عزّه لمن في ملكوت الأمر و الخلق ان
انتم تعقلون ان هذا هو الذى يشاق لقاءه من في
جبروت البقاء ثم الذينهم استقرّوا خلف سرادق
الأبى ولكن انتم عن جماله معرضون

eternity, and of them that dwell within the Tabernacle of glory, and yet from His Beauty do ye turn aside.

- 8 O people of the Bayan! If ye aid Him not, God will assuredly assist Him with the powers of earth and heaven, and sustain Him with the hosts of the unseen through His command "Be", and it is! The day is approaching when God will have, by an act of His Will, raised up a race of men the nature of which is inscrutable to all save God, the All-Powerful, the Self-Subsisting. He shall purify them from the defilement of idle fancies and corrupt desires, shall lift them up to the heights of holiness, and shall cause them to manifest the signs of His sovereignty and might upon earth. Thus hath it been ordained by God, the All-Glorious, the All-Loving.

- 9 O people of the Bayan! Would ye deny Him Whose presence is the very object of your creation, while ye rejoice idly upon your couches? Would ye laugh to scorn and contend with Him, a single hair of Whose head excelleth, in the sight of God, all that are in the heavens and all that are on the earth? O people of the Bayan! Produce, then, that which ye possess, that I may know by what proof ye believed aforetime in the Manifestations of His Cause, and by what reason ye now wax so disdainful!

- 10 I swear by Him Who hath fashioned Me from the light of His own Beauty! None have I ever seen that surpasseth you in heedlessness or exceedeth you in ignorance. Ye seek to prove your faith in God through such holy Tablets as ye possess, yet when the verses of God were revealed and His Lamp was lighted, ye disbelieved in Him Whose very Pen hath fixed the destinies of all things in the Preserved Tablet. Ye recite the sacred verses and yet repudiate Him Who is their Source and Revealer. Thus hath God blinded your eyes in requital for your deeds, would ye but understand. Day and night ye transcribe the verses of God, and yet ye remain shut out, as by a veil, from Him Who hath revealed them.

- 11 In this Day the Concourse on high beholdeth you in your evil doings and shunneth your company, and yet ye perceive it not. They ask of one another: "What words do these fools utter, and in what valley are they wont to graze? Do they deny that whereunto their very souls testify, and shut their eyes to that which they plainly behold?" I swear by God, O people! They that inhabit the Cities of the Names of God are bewildered at your actions, while ye roam, aimless and unconscious, in a parched and barren land.

- 12 O Pen of the Most High! Harken unto the Call of Thy Lord, raised from the Divine Lote-Tree in the holy and luminous Spot, that the sweet accents of Thy Lord, the All-Merciful, may

8 ان يا ملأ البيان انتم ان لن تنصروه سوف ينصره الله بمجنود السموات و الأرض ثم جنود الغيب بأمره كن فيكون و يبعث بارادته خلقاً ما اطلع بهم احد الا نفسه المهيمن القيوم و يطهرهم عن دنس الوهم و الهوى و يرفعهم الى مقام التقديس و يظهر منهم آثار عز سلطانه في الأرض كذلك قدر من لدى الله العزيز الودود

9 ان يا ملأ البيان أ تكفرون بالذى خلقتم للقائه ثم على مقاعدكم تفرحون و تعترضون على الذى شعرة منه خير عند الله عن فى السموات و الأرض ثم بنا تستهزئون ان يا ملأ البيان فأتوا بما عندكم لأعرف بأى حجة آمنتم بمظاهر الأمر من قبل و اليوم بأى برهان تستكبرون

10 فوالذى خلقنى من نور جماله ما وجدت غافلاً اغفل منكم و عيماً اعمى عنكم انكم تستدلون لايمانكم بالله بما عندكم من الألواح لما نزلت الآيات و اضاء المصباح كفرتكم بالذى من قلبه قضت الأمور فى لوح محفوظ تقرؤون الآيات و تكفرون بمطلعها و منزلها كذلك اخذ الله ابصاركم جزاء اعمالكم ان انتم تشعرون و تكتبون الآيات فى العشى و الاشرار انتم عن منزلها انتم محتجبون

11 اذا يراكم الملاء الأعلى فى سوء اعمالكم و يتبرؤن منكم و انتم لا تسمعون و يستخبر بعضهم بعضاً ما يقولون هؤلاء الحمراء و فى اى واد هم يرتعون أ ينكرون ما تشهد به ذواتهم أ يغمضون عيونهم و هم ينظرون تالله يا قوم بأفعالكم تحيرت سكان مدائن الأسماء و انتم فى وادى الجزر هائمون و لا تشعرون

12 ان يا قلم الأعلى ان استمع نداء ربك من سدرة المنتهى فى البقعة الأحديّة النوراء لتجد نفسك على روح و ريحان من نعمات ربك الرحمن و تكون

fill Thy soul with joy and fervour, and that the breezes that waft from My name, the Ever-Forgiving, may dispel Thy cares and sorrows. Raise up, then, from this Temple, the temples of the Oneness of God, that they may tell out, in the kingdom of creation, the tidings of their Lord, the Most Exalted, the All-Glorious, and be of them that are illumined by His light.

- 13 We, verily, have ordained this Temple to be the source of all existence in the new creation, that all may know of a certainty My power to accomplish that which I have purposed through My word "Be", and it is! Beneath the shadow of every letter of this Temple We shall raise up a people whose number none can reckon save God, the Help in Peril, the Self-Subsisting. Erelong shall God bring forth from His Temple such souls as will remain unswayed by the insinuations of the rebellious, and who will quaff at all times of the cup that is life indeed. These, truly, are of the blissful.
- 14 These are servants who abide beneath the shelter of the tender mercy of their Lord, and who remain undeterred by those who seek to obstruct their path. Upon their faces may be seen the brightness of the light of the All-Merciful, and from their hearts may be heard the remembrance of Mine all-glorious and inaccessible Name. Were they to unloose their tongues to extol their Lord, the denizens of earth and heaven would join in their anthems of praise – yet how few are they who hear! And were they to glorify their Lord, all created things would join in their hymns of glory. Thus hath God exalted them above the rest of His creation, and yet the people remain unaware!
- 15 These are they who circle round the Cause of God even as the shadow doth revolve around the sun. Open, then, your eyes, O people of the Bayan, that haply ye may behold them! It is by virtue of their movement that all things are set in motion, and by reason of their stillness all things are brought to rest, would that ye might be assured thereof! Through them the believers in the Divine Unity have turned towards Him Who is the Object of the adoration of the entire creation, and by them the hearts of the righteous have found rest and composure, could ye but know it! Through them the earth hath been established, the clouds have rained down their bounty, and the bread of knowledge hath descended from the heaven of grace, could ye but perceive it!
- 16 These souls are the protectors of the Cause of God on earth, who shall preserve its beauty from the obscuring dust of idle fancies and vain imaginings. In the path of their Lord they shall not fear for their lives; rather will they sacrifice their all in their eagerness to behold the face of their Well-Beloved

مقدّساً عن الأحزان من هذه التّفحات الّتي تمرّ من شطر اسمي الغفور ثمّ ابتعث في هذا الهيكل هياكل الأُحديّة ليحكّي في ملكوت الانشاء عن ربهم العليّ الأبهى ويكونون من الذينهم بأنوار ربهم يستضيئون

13 أنا قدّرنا هذا الهيكل مبدأ الوجود في الخلق البدع ليوقنن الكلّ بأنّي اكون مقتدراً على ما أشاء بقولي كن فيكون وفي ظلّ كلّ حرف من حروفات هذا الهيكل نبعث خلقاً لا يعلم عدّتهم إلّا الله المهيمن القيوم سوف يخلق الله منه خلقاً لا تحجبهم اشارات الذينهم بغوا على الله وهم يشربون في كلّ الأحيان كوثر الحيوان الا انهم هم الفائزون

14 اولئك العباد الذين استقرّوا في ظلّ رحمة ربهم و ما منعهم المانعون يرى من وجوههم نضرة الرحمن و يسمع من قلوبهم ذكر اسمي العزيز المكنون اولئك لو فتّحت شفواتهم في تسبيح ربهم يسبحنّ معهم من في السموات و الأرض و قليلاً من الناس ما هم يسمعون و اذا يذكرون بارئهم يذكرون معهم كلّ الأشياء كذلك فضّلهم الله على الخلق ولكنّ الناس لا يعلون

15 و يتحرّكون حول امر الله كما يتحرّك الظلّ حول الشمس ان افتحوا الأبصار يا ملأ البيان لعلّ انتم تشهدون و بحركة هؤلاء يتحرّك كلّ شيء و بسكونهم يسكن كلّ شيء ان انتم توقنون بهم يقبل الموحدون الى قبلة الآفاق و ظهرت السكينة و الوقار بين الأخيار ان انتم تعلمون بهم استقرّت الأرض و امطرت السحاب و نزلت مائدة القدس من سماء الفضل ان انتم تفقهون

16 اولئك حفظة امر الله في الأرض يحفظون جمال الأمر من عجاج كلّ مشرك مبغوض ولا يخافنّ من انفسهم في سبيل الله بل ينفقونها رجاء للقاء المحبوب و استعلائه بهذا الاسم المقتدر القادر العزيز القدّوس

when once He hath appeared in this Name, the Almighty, the All-Powerful, the All-Glorious, the Most Holy.

- 17 O Living Temple! Arise by the power of Thy Self in such wise that all created things will be moved to arise with Thee. Aid, then, Thy Lord through such ascendancy and might as We have bestowed upon Thee. Take heed lest Thou falter on that Day when all created things are filled with dismay; rather be Thou the revealer of My name, the Help in Peril, the Self-Subsisting. Assist Thy Lord to the utmost of Thine ability, and pay no heed to the peoples of the world, for that which their mouths utter is like unto the droning of a gnat in an endless valley. Quaff the water of life in My name, the All-Merciful, and proffer unto the near ones amongst the inmates of this lofty station that which shall cause them to become detached from all names and enter beneath this blessed and all-encompassing shadow.

- 18 O Living Temple! Through Thee have We gathered together all created things, whether in the heavens or on the earth, and called them to account for that which We had covenanted with them before the foundation of the world. And lo, but for a few radiant faces and eloquent tongues, We found most of the people dumbfounded, their eyes staring up in fear. From the former We brought forth the creation of all that hath been and all that shall be. These are they whose countenances God hath graciously turned away from the face of the unbelievers, and whom He hath sheltered beneath the shadow of the Tree of His own Being; they upon whose hearts He hath bestowed the gift of peace and tranquillity, and whom He hath strengthened and assisted through the hosts of the seen and the unseen.

- 19 O Eyes of this Temple! Look not upon the heavens and that which they contain, nor upon the earth and them that dwell thereon, for We have created you to behold Our own Beauty: See it now before you! Withhold not your gaze therefrom, and deprive not yourselves of the Beauty of your Lord, the All-Glorious, the Best-Beloved. Erelong shall We bring into being through you keen and penetrating eyes that will contemplate the manifold signs of their Creator and turn away from all that is perceived by the people of the world. Through you shall We bestow the power of vision upon whomsoever We desire, and lay hold upon those who have deprived themselves of this gracious bounty. These, verily, have drunk from the cup of delusion, though they perceive it not.

- 20 O Ears of this Temple! Purge yourselves from all idle clamour and hearken unto the voice of your Lord. He, verily, revealeth unto you, from the Throne of glory, that there is none other God save Me, the All-Glorious, the Almighty, the Help in Peril, the Self-Subsisting. Erelong shall We bring into being through

17 ان يا هذا الهيكل قم بنفسك على شأن يقوم بقيامك كل الممكّات ثم انصر ربك بما اعطيناك من القدرة والاقتدار اياك ان تجزع حين الذي يجزع فيه كل الأشياء كن مظهر اسمي القيوم ثم انصر ربك بما استطعت ولا تنظر الكائنات وما يخرج من افواههم الا كنداء بعوضة في واد ما حدّد بالحدود ان اشرب كوثر الحيوان باسمي الرحمن ثم اسق المقرّبين من اهل هذا الرضوان ما ينقطعون به عن كل الأسماء و يدخلهم في هذا الظل المبارك الممدود

18 ان يا هذا الهيكل انا حشرنا فيك كل الأشياء عما خلق بين الأرض والسّماء وسألناهم ما اخذنا به عنهم العهد في ذرّ البقاء اذا وجدنا اكثرهم كليل اللسان شاحصة الأبصار و قليلاً ناضر الوجه طلق البيان و بعثنا من هؤلاء خلق ما كان وما يكون اولئك كرم الله وجوههم عن التوجّه الى وجوه المشركين واسكنهم في ظلّ سدره نفسه و انزل عليهم سكينه الأمر و ايدهم بجنود الغيب والشهود

19 ان يا عين هذا الهيكل لا تلتفتي الى السّماء و ما فيها و لا الى الأرض و من عليها انا خلقناك لجمالى ها هو هذا فانظري كيف شئت و لا تمنعي لحاظك عن جمال ربك العزيز المحبوب سوف نبعث بك عيناً جديدة و ابصاراً ناظرة يرون آيات بارئهم و يحولن النظر عن كل ما يدركه المدركون و بك نعطي قوّة البصر لمن نشاء و نأخذ الذين منعوا عن هذا الفضل الا انهم من كأس الوهم يكرعون و لا يفقهون

20 ان يا سمع هذا الهيكل طهر نفسك عن نعيق كل ناعق مردود ثم استمع نغمات ربك انه يوحى اليك من جهة العرش انه لا اله الا انا العزيز المقتدر المهيمن القيوم سوف نبعث بك اذاناً

you pure and undefiled ears which will heed the Word of God and that which hath appeared from the Dayspring of the Utterance of your Lord, the All-Merciful. They shall assuredly perceive the sweet accents of Divine Revelation that proceed from these most blessed and hallowed precincts.

- 21 O Tongue of this Temple! We, verily, have created thee through Our name, the All-Merciful, have taught thee whatsoever had remained concealed in the Bayan, and have bestowed upon thee the power of utterance, that thou mayest make mention of Mine exalted Self amidst My creatures. Proclaim, then, this wondrous and mighty Remembrance, and fear not the manifestations of the Evil One. Thou wert called into being for this very purpose by virtue of My transcendent and all-compelling command. Through thee have We unloosed the Tongue of Utterance to expound all that hath been, and We shall again, by My sovereign power, unloose it to speak of that which is yet to come. Erelong shall We bring into being through thee eloquent tongues that will praise and extol Me amongst the Concourse on high and amidst the peoples of the world. Thus have the verses of God been revealed, and thus hath it been decreed by the Lord of all names and attributes. Thy Lord, verily, is the True One, the Knower of things unseen. Nothing whatsoever shall prevent these tongues from magnifying their Creator. Through them, all created things shall arise to glorify the Lord of names and to bear witness that there is none other God save Me, the All-Powerful, the Most-Glorious, the Best-Beloved. Nor shall those who make mention of Me speak aught unless they be inspired by this Tongue from its lofty station. Few, however, are they who understand! No tongue is there that speaketh not the praises of its Lord and maketh not mention of His Name. Amongst the people, however, are those who understand and utter praises, and those who utter praises, yet understand not.

- 22 O Maid of inner meanings! Step out of the chamber of utterance by the leave of God, the Lord of the heavens and the earth. Reveal, then, thyself adorned with the raiment of the celestial Realm, and proffer with thy ruby fingers the wine of the heavenly Dominion, that haply the denizens of this world may perceive the light that shone forth from the Kingdom of God when the Daystar of eternity appeared above the horizon of glory. Perchance they may arise before the dwellers of earth and heaven to extol and magnify this Youth Who hath established Himself in the midmost heart of Paradise upon the throne of His name, the All-Sufficing Helper – He upon Whose countenance shineth the brightness of the All-Merciful, from Whose gaze appear the glances of the All-Glorious, and

مطهرة لاصغاء كلمة الله و ما ظهر من مطلع بيان ربك الرحمن الا انهن يجدن ترنمات الوحي من هذا الشطر المبارك المحمود

21 ان يا لسان هذا الهيكل انا خلقناك باسمي الرحمن و علمناك ما كنز في البيان و انطقناك لذكرى العظيم في الأكوان ان انطق بهذا الذكر البديع و لا تخف من مظاهر الشيطان لانك خلقت لذلك بأمرى المهيمن القيوم و بك فتحنا اللسان بالبيان فيما كان و نفتح بسلطانى فيما يكون و بك نبعث السنا ناطقة كلها تتحرك بالثناء في ملائ البقاء و بين ملائ الانشاء كذلك نزلت الآيات و قضى الأمر من لدن مالك الأسماء و الصفات ان ربك هو الحق علام الغيوب اولئك لا يمنعهم شيء عن ثناء بارئهم بهم يقومون الأشياء على ذكر مالك الأسماء بأنه لا اله الا انا المقتدر العزيز المحبوب لا تنطق السن الذاكرين الا و يمدّها هذا اللسان من هذا الرضوان و قليلاً من الناس ما هم يعرفون ان من لسان الا و قد يسبح ربه و ينطق على ذكره و من الناس من يفقه و يذكر و منهم من يذكر و لا يفقهون

22 ان يا حورية المعاني ان اخرجى من غرفات الكلمات باذن الله مالك الأرضين و السموات ثم اظهري بطراز اللاهوت ثم اسقى نحر الجبروت بأنامل الياقوت لعل اهل الناسوت يطلعن بما اشرقت من افق الملكوت شمس البقاء بطراز البهاء و يقومن على الثناء بين الأرض و السماء في ذكر هذا الفتى الذى استقر على عرش اسمه المنان في قطب الجنان و من وجهه ظهرت نضرة الرحمن و عن لحظه لحظات السبحان و من شؤونه شؤونات الله المهيمن القيوم

in Whose ways are revealed the tokens and evidences of God, the omnipotent Protector, the Almighty, the All-Loving.

- 23 Grieve not if none be found to accept the crimson wine proffered by Thy snow-white hand and to seize it in the name of Thy Lord, the Most Exalted, the Most High – He Who hath appeared again in His name, the Most Glorious. Leave this people unto themselves, and repair unto the Tabernacle of majesty and glory, wherein Thou shalt encounter a people whose faces shine as brightly as the sun in its noontide splendour, and who praise and extol their Lord in this Name that hath arisen, in the plenitude of might and power, to assume the throne of independent sovereignty. From their lips Thou shalt hear naught but the strains of My glorification and praise; unto this Thy Lord beareth Me witness. The existence of these people, however, hath remained concealed from the eyes of all who, from everlasting, have been created through the Word of God. Thus have We made plain Our meaning and set forth Our verses, that perchance men may reflect upon the signs and tokens of their Lord.

- 24 These are they who, in truth, were not enjoined to prostrate themselves before Adam. They have never turned away from the countenance of Thy Lord, and partake at every moment of the gifts and delights of holiness. Thus hath the Pen of the All-Merciful set forth the secrets of all things, be they of the past or of the future. Would that the world might understand! Ere-long shall God make manifest this people upon the earth, and through them shall exalt His name, diffuse His signs, uphold His words, and proclaim His verses, in spite of those that have repudiated His truth, gainsaid His sovereignty, and cavilled at His signs.

- 25 O Beauty of the All-Glorious! Shouldst Thou chance upon this people and enter their presence, recount unto them that which this Youth hath related unto Thee concerning Himself and the things that have befallen Him, that they may come to know what hath been inscribed upon the Preserved Tablet. Acquaint them with the tidings of this Youth, and with the trials and tribulations He hath suffered, that they may become mindful of Mine afflictions, and be of them that understand. Recount, then, unto them how We singled out for Our favour one of Our brothers, how We imparted unto him a dewdrop from the fathomless ocean of knowledge, clothed him with the garment of one of Our Names, and exalted him to such a station that all were moved to extol him, and how We so protected him from the harm of the malevolent as to disarm even the mightiest amongst them.

23 و ان لن تجدى احداً ان يأخذ من اليد البيضاء
انجر الحمراء باسم ربك العلى الأعلى الذى ظهر
مرة بعد اولى باسمه الأبهى لا تحزنى دعى هؤلاء
بأنفسهم ثم ارجعى الى خلف سراق العظمة و
الكبرياء اذا تجدى قوماً تستضىء انوار وجوههم
كالشمس فى وسط الزوال وهم يهللون ويسبحون
ربهم بهذا الاسم الذى قام على مقر الاستقلال
بسلطان العز والجلال وانك لن تسمعى منهم
الا ذكرى ان ربك شهيد على ما اقول و ما
اطلع هؤلاء احد من الذين خلقوا بكلمة الله فى
ازل الازل كذلك فضلنا لك الأمر و صرفنا
الآيات لعل الناس فى آثار ربهم يتفكرون

24 انهم ما امروا بسجدة الآدم و ما حولوا وجوههم
عن وجه ربك و هم من نعمة التقديس فى كل
حين يتنعمون كذلك رقم قلم الرحمن اسرار ما
كان و ما يكون لعل الناس هم يعرفون فسوف
يظهر الله هؤلاء فى الأرض و يرفع بهم ذكره و
ينشر آثاره و يثبت كلماته و يعلن آياته رغماً للذينهم
كفروا و انكروا و كانوا بآياته يحدون

25 ان يا طلعة الأحديّة ان وجدتهم و ادركت لقائهم
ان اقصى لهم ما يقص لك الغلام من قصص
نفسه و بما ورد عليه ليطلعن على ما هو المسطور فى
لوح محفوظ و اخبرهم من نيل الغلام و ما مسته
من البأساء و الضراء ليتذكرن بمصائبى و يكونن
من الذينهم متذكرون ثم اذكرى لهم باننا اصطفينا
من اخواننا احداً و رشحنا عليه من طمطم بحر
العلم رشحاً ثم البسناه قبص اسم من الأسماء و
رفعناه الى المقام الذى قام الكل على ثناء نفسه
و حفظناه عن ضر كل ذى ضر على شأن يعجز
عنه القادرون

26 We arose before the peoples of earth and heaven at a time when all had determined to slay us. While dwelling in their midst, We continually made mention of the Lord, celebrated His praise, and stood firm in His Cause, until at last the Word of God was vindicated amongst His creatures, His signs were spread abroad, His power exalted, and His sovereignty revealed in its full splendour. To this bear witness all His honoured servants. Yet when My brother beheld the rising fame of the Cause, he became filled with arrogance and pride. Thereupon he emerged from behind the veil of concealment, rose up against Me, disputed My verses, denied My testimony, and repudiated My signs. Nor would his hunger be appeased unless he were to devour My flesh and drink My blood. To this testify such of God's servants as have accompanied Him in His exile, and they that enjoy near access unto Him.

27 To this end he conferred with one of My servants and sought to win him over to his own designs; whereupon the Lord despatched unto Mine assistance the hosts of the seen and the unseen, protected Me by the power of truth, and sent down upon Me that which thwarted his purpose. Thus were foiled the plots of those who disbelieve in the verses of the All-Merciful. They, truly, are a rejected people. When news spread of that which the promptings of self had impelled My brother to attempt, and Our companions in exile learned of his nefarious design, the voice of their indignation and grief was lifted up and threatened to spread throughout the city. We forbade, however, such recriminations, and enjoined upon them patience, that they might be of those that endure steadfastly.

28 By God, besides Whom is none other God! We withstood all these trials with forbearance, and enjoined upon God's servants to show forth patience and fortitude. Removing Ourselves from their midst, We took up residence in another house, that perchance the flame of envy might be quenched in Our brother's breast, and that he might be guided aright. We neither opposed him, nor saw him again thereafter, but remained in Our home, placing Our hopes in the bounty of God, the Help in Peril, the Self-Subsisting. When, however, he realized that his deed had been exposed, he seized the pen of calumny and wrote unto the servants of God, attributing what he had himself committed unto Mine own peerless and wronged Beauty. His purpose was none other than to inspire mischief amongst God's servants, and to instil hatred into the hearts of those who had believed in God, the All-Glorious, the All-Loving.

29 By the One in Whose hand is My soul! We were dismayed by his deceitfulness – nay, bewildered were all things visible and

26 وَكُنَّا وَحْدَةً فِي مَقَابِلَةِ أَهْلِ السَّمَوَاتِ وَالْأَرْضِ
فِي أَيَّامِ كُلِّ الْعِبَادِ قَامُوا عَلَى قَتْلِ وَكُنَّا بَيْنَهُمْ نَاطِقًا
بِذِكْرِ اللَّهِ وَثَنَائِهِ وَقَائِمًا عَلَى أَمْرِهِ إِلَى أَنْ حَقَّقَتْ
كَلِمَةُ اللَّهِ بَيْنَ خَلْقِهِ وَاشْتَهَرَتْ أَثَارُهُ وَعَلَتْ قُدْرَتُهُ
وَلَا حَتَّ سُلْطَنَتُهُ وَيَشْهَدُ بِذَلِكَ عِبَادُ مَكْرُمُونَ
أَنْ أَخِي لَمَّا رَأَى الْأَمْرَ ارْتَفَعَ وَجَدَ فِي نَفْسِهِ كِبَرًا
وَعُرُورًا إِذَا خَرَجَ عَنْ خَلْفِ الْأَسْتَارِ وَحَارِبَ
بِنَفْسِي وَجَادَلَ بِآيَاتِي وَكَذَّبَ بِرَهَانِي وَجَدَ
أَثَارِي وَمَا شَبَّحَ بَطْنَ الْحَرِيصِ إِلَى أَنْ ارَادَ أَكْلَ
لَحْمِي وَشَرَبَ دَمِي وَيَشْهَدُ بِذَلِكَ الْعِبَادُ الَّذِينَ
هَاجَرُوا مَعَ اللَّهِ وَعَنْ وَرَائِهِمْ عِبَادُ مَقْرَبُونَ

27 وَشَاوَرُ فِي ذَلِكَ مَعَ أَحَدٍ مِنْ خِدَامِي وَاغْوَاهُ
عَلَى ذَلِكَ إِذَا نَصَرَنِي اللَّهُ بِجُنُودِ الْغَيْبِ وَالشَّهَادَةِ
وَحَفَظَنِي بِالْحَقِّ وَانْزَلَ عَلَيَّ مَا مَنَعَهُ تَمَامًا ارَادَ
بَطْلَ مَكْرِ الَّذِينَ كَفَرُوا بِآيَاتِ الرَّحْمَنِ إِلَّا أَنَّهُمْ
قَوْمٌ مَنكُورُونَ فَلَمَّا شَبَّحَ مَا سَوَّلَ لَهُ نَفْسُهُ وَأَطَّلَعَ
بِهِ الَّذِينَ هَاجَرُوا ارْتَفَعَ الضَّجِيجُ مِنْ هَوْلَاءِ وَبَلَغَ
إِلَى مَقَامٍ كَأَنَّ يَشْتَرِ بَيْنَ الْمَدِينَةِ إِذَا مَنَعْنَاهُمْ
الْقِيَانَا عَلَيْهِمْ كَلِمَةُ الصَّبْرِ لِيَكُونَنَّ مِنَ الَّذِينَ يَصْبِرُونَ

28 فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَنَا صَبَرْنَا فِي ذَلِكَ وَ
أَمَرْنَا الْعِبَادَ بِالصَّبْرِ وَالْإِصْطِبَارِ وَخَرَجْنَا مِنْ بَيْنِ
هَؤُلَاءِ وَسَكْنَا فِي بَيْتٍ آخَرٍ لَتَسْكُنَ نَارُ الْبَغْضَاءِ فِي
صَدْرِهِ وَيَكُونُ مِنَ الَّذِينَ مَهْتَدُونَ وَمَا تَعَرَّضْنَا
بِهِ وَمَا رَأَيْنَاهُ مِنْ بَعْدِ وَجَلَسْنَا فِي الْبَيْتِ وَحْدَةً
مَرْتَقِبًا فَضَّلَ اللَّهُ الْمُهَيْمِنَ الْقَيُّومَ أَنَّهُ لَمَّا أَطَّلَعَ بِأَنَّ
الْأَمْرَ اشْتَهَرَ اخَذَ قَلَمَ الْكَذْبِ وَكَتَبَ إِلَى الْعِبَادِ
وَنَسَبَ كُلَّ مَا فَعَلَ بِجَمَالِ الْفَرِيدِ الْمَظْلُومِ ابْتِغَاءً
فِتْنَةً فِي نَفْسِهِ وَادْخَالَ الْبَغْضَاءِ فِي صُدُورِ الَّذِينَ
آمَنُوا بِاللَّهِ الْعَزِيزِ الْوَدُودِ

29 فَوَالَّذِي نَفْسِي بِيَدِهِ تَحْيِرًا مِنْ مَكْرِهِ بَلْ تَحْيِرٍ مِنْهُ
كُلِّ الْوُجُودِ مِنَ الْغَيْبِ وَالشَّهَادَةِ مَعَ ذَلِكَ مَا

invisible. Nor did he find respite from what he harboured in his bosom until he had committed that which no pen dare describe, and by which he disgraced the dignity of My station and profaned the sanctity of God, the Almighty, the All-Glorious, the All-Praised. Were God to turn all the oceans of the earth into ink and all created things into pens, they would not suffice Me to exhaust the record of his wrongdoings. Thus do We recount that which befell Us, that haply ye may be of them that understand.

- 30 O Pen of Eternity! Grieve not at the things that have befallen Thee, for ere long shall God raise up a people who will see with their own eyes and will recall Thy tribulations. Withhold Thy pen from the mention of Thine enemies, and bestir it in the praise of the Eternal King. Renounce all created things, and quaff the sealed wine of My remembrance. Beware lest Thou become occupied with the mention of those from whom naught save the noisome savours of enmity can be perceived, those who are so enslaved by their lust for leadership that they would not hesitate to destroy themselves in their desire to emblazon their fame and perpetuate their names. God hath recorded such souls in the Preserved Tablet as mere worshippers of names. Recount then that which Thou hast purposed for this Temple, that its signs and tokens may be made manifest upon earth, and that the brightness of this Light may illumine the horizons of the world and cleanse the earth from the defilement of those who have disbelieved in God. Thus have We set down the verses of God and made plain the matter unto those who understand.

- 31 O Living Temple! Stretch forth Thy hand over all who are in heaven and on earth, and seize within the grasp of Thy Will the reins of command. We have, verily, placed in Thy right hand the empire of all things. Do as Thou willest, and fear not the ignorant. Reach out to the Tablet that hath dawned above the horizon of the pen of Thy Lord, and take hold of it with such strength that, through Thee, the hands of all who inhabit the earth may be enabled to lay fast hold upon it. This, in truth, is that which becometh Thee, if Thou be of those who understand. Through the upraising of Thy hand to the heaven of My grace, the hands of all created things shall be lifted up to their Lord, the Mighty, the Powerful, the Gracious. Erelong shall We raise up, through the aid of Thy hand, other hands endued with power, with strength and might, and shall establish through them Our dominion over all that dwell in the realms of revelation and creation. Thus will the servants of God recognize the truth that there is none other God beside Me, the Help in Peril, the Self-Subsisting. With these hands, moreover, We shall both bestow and withhold, though none

سكن في نفسه الى ان ارتكب ما لا يجزى القلم عليه و به ضيع حرمتي و حرمة الله المقتدر العزيز المحمود لو اذكر ما فعل بي لن تتم بحور الأرض لو يجعلها الله مداداً و لن تنفد الأشياء ولو يقلبها الله اقلاماً كذلك نلقى ما ورد على نفسي ان انتم تعلمون

30 ان يا قلم البقاء لا تحزن عما ورد عليك فسوف يبعث الله خلقاً يرون بأبصارهم و يذكرون ما ورد عليك خذ القلم عن ذكر هؤلاء ثم حرّكه على ذكر مالک القدم دع الممكّات ثم اشرب من رحيق ذكرى المختوم اياك ان تشتغل بذكر الذين لن تجد منهم الا روايح البغضاء و اخذهم حب الرئاسة على مقام يهلكون انفسهم لاعلاء ذكرهم و ابقاء اسمائهم قد كتب الله هؤلاء من عبدة الأسماء في لوح محفوظ ان اذكر ما اردته لهذا الهيكل ليظهر في الأرض آثاره ويملا الآفاق انوار هذا الاشراق و يطهر الأرض من دنس الذين كفروا بالله كذلك نزلنا الآيات و فصلنا الأمر لقوم يعرفون

31 ان يا هذا الهيكل فابسط يدك على من في السموات و الأرض ثم خذ زمام الأمر بقبضة ارادتك انا جعلنا في يمينك ملكوت كل شيء ان افعل ما شئت و لا تخف من الذينهم لا يعرفون ثم ارفع يدك الى اللوح الذي اشرق من افق اصبع ربك و خذه على شأن بأخذك تأخذه ابادى من في الابداع كذلك ينبغي لك ان انت من الذينهم يفقهون و بارتفاع يدك الى سماء فضلى ترتفع ابادى كل شيء الى الله المقتدر العزيز الودود سوف نبعث من يدك ابادى القوة و القدرة و الاقتدار و نظهر بها قدرتي لمن في ملكوت الأمر و الخلق ليعرفن العباد انه لا اله الا انا المهيمن القيوم و بها نعطي و نأخذ و لا يعرف ذلك الا الذينهم يبصر الروح ينظرون

can understand this save those who see with the eye of the spirit.

- 32 Say: O people! Can ye ever hope to escape the sovereign power of your Lord? By the righteousness of God! No refuge will ye find in this day, and no one to protect you, save those upon whom God hath bestowed the favour of His mercy. He, verily, is the Ever-Forgiving, the Most Compassionate. Say: O people! Forsake all that ye possess, and enter beneath the shadow of your Lord, the All-Merciful. Better is this for you than all your works of the past and of the future. Fear ye God, and deprive not yourselves of the sweet savours of the days of the Lord of all names and attributes. Take heed lest ye alter or pervert the text of the Word of God. Walk ye in the fear of God, and be numbered with the righteous.

- 33 Say: O people! This is the Hand of God, which hath ever been above your own hands, could ye but understand. Within its grasp We have ordained all the good of the heavens and the earth, such that no good shall be made manifest but that it proceedeth therefrom. Thus have We made it the source and treasury of all good both aforetime and hereafter. Say: The rivers of divine wisdom and utterance which flowed through the Tablets of God are joined to this Most Great Ocean, could ye but perceive it, and whatever hath been set forth in His Books hath attained its final consummation in this most exalted Word – a Word shining above the horizon of the Will of the All-Glorious in this Revelation which hath filled with delight all things seen and unseen.

- 34 Erelong shall God draw forth, out of the bosom of power, the hands of ascendancy and might, and shall raise up a people who will arise to win victory for this Youth and who will purge mankind from the defilement of the outcast and the ungodly. These hands will gird up their loins to champion the Faith of God, and will, in My name the Self-Subsistent, the Mighty, subdue the peoples and kindreds of the earth. They will enter the cities and will inspire with fear the hearts of all their inhabitants. Such are the evidences of the might of God; how fearful, how vehement is His might, and how justly doth He wield it! He, verily, ruleth and transcendeth all who are in the heavens and on the earth, and revealeth what He desireth according to a prescribed measure.

- 35 Should any one of them be called upon to confront all the hosts of creation, he would assuredly prevail through the ascendancy of My Will. This, verily, is a proof of My power, though My creatures comprehend it not. This, verily, is a sign of My sovereignty, though My subjects understand it not. This, verily, is a token of My command, though My servants perceive it not.

32 قل يا قوم أنتمرون من قدرة الله تالله لا مهرب لكم اليوم ولا عاصم لأحد إلا من رحمه الله بفضل من عنده أنه هو الرحيم الغفور قل يا قوم دعوا ما عندكم ثم ادخلوا في ظل ربكم الرحمن هذا خير لكم عما عملتم أو تعملون خافوا عن الله ولا تحرموا انفسكم من نجات أيام الله مالك الأسماء والصفات ولا تبدلوا كلمة الله ولا تحرفوها عن مقرها اتقوا الله وكونوا من الذينهم يتقون

33 قل يا قوم هذه يد الله التي لم تزل كانت فوق ايديكم ان اتم تعقلون وفيها قدرنا خير السموات والأرض بحيث لا يظهر من خير إلا وقد يظهر منها كذلك جعلناها مطلع الخير ومخزنه فيما كان وما يكون قل كل ما جرى في الألواح من انهار المعاني والبيان قد اتصلت بهذا البحر الأعظم ان اتم تشعرون وما فصل في الكتب قد انتهى الى هذه الكلمة العليا التي اشرقت من افق فم مشية الأبهى في هذا الظهور الذي به افتر نغر الغيب والشهود

34 سوف يخرج الله من اكمام القدرة ايدى القوة والغلبة وينصرن الغلام ويظهرن الأرض من دنس كل مشرك مردود ويقومن على الأمر ويفتحن البلاد باسمي المقتدر القيوم ويدخلن خلال الديار ويأخذ رعبهم كل العباد هذا من بطش الله ان بطشه شديد بالعدل أنه محيط على من في السموات والأرض ينزل ما يشاء على قدر مقدور

35 ولو يقوم احد من هؤلاء في مقابلة ما خلق في الابداع ليكون غالباً بغلبة ارادتي هذا من قدرتي ولكن خلقي لا يعرفون وهذا من سلطنتي ولكن بريتي لا يفقهون وهذا من امرى ولكن عبادى لا يشعرون وهذا من غلبتي ولكن الناس لا

This, verily, is an evidence of Mine ascendancy, though none amongst the people is truly thankful for it, save those whose eyes God hath illumined with the light of His knowledge, whose hearts He hath made the repository of His Revelation, and upon whose shoulders He hath placed the weight of His Cause. These shall inhale the fragrances of the All-Merciful from the garment of His Name, and shall rejoice at all times in the signs and verses of their Lord. As for those who disbelieve in God, and join partners with Him, they shall indeed incur His wrath, shall be cast into the Fire, and shall be made to dwell, fearful and dismayed, in its depths. Thus do We expound Our verses, and make plain the truth with clear proofs, that perchance the people may reflect upon the signs of their Lord.

يشكرون إلا الذين نور الله ابصارهم بنور عرفانه
وجعل قلوبهم خزائن وحيه وانفسهم حملة امره
اولئك يجدون روائح الرحمن من قيص اسمه وهم
في كل الأحيان بآيات الله يفرحون والذين هم
كفروا واشركوا اولئك غضب الله عليهم وهم
الى النار يسحبون ثم في اطباقها يجزعون كذلك
نفصل الآيات ونبين الحق بالبينات لعل الناس
في آيات ربهم يتفكرون

36 O Living Temple! We have, in very truth, appointed Thee to be the sign of My majesty amidst all that hath been and all that shall be, and have ordained Thee to be the emblem of My Cause betwixt the heavens and the earth, through My word “Be”, and it is!

36 ان يا هذا الهيكل قد جعلناك آية عرّى بين
ما كان و ما يكون وجعلناك آية امرى بين
السموات والأرض بقولى كن فيكون

37 O First Letter of this Temple, betokening the Essence of Divinity! We have made thee the treasury of My Will and the repository of My Purpose unto all who are in the kingdoms of revelation and creation. This is but a token of the grace of Him Who is the Help in Peril, the Self-Subsisting.

37 ان يا هاء الهوىة في هذا الاسم قد جعلناك مخزن
مشيئتي ثم ممكن ارادتي لمن في ملكوت الأمر و
الخلق فضلاً من لدن مهيمن قيوم

38 O Second Letter of this Temple, betokening My name, the Almighty! We have made thee the manifestation of Our sovereignty and the dayspring of Our Names. Potent am I to fulfil that which My tongue speaketh.

38 ان يا آء اسمي القدير قد جعلناك مظهر سلطاني
و مطلع اسمائي وانا المقتدر على ما اقول

39 O Third Letter of this Temple, betokening My name, the All-Bountiful! We have made thee the dawning-place of Our bounty amidst Our creatures and the fountainhead of Our generosity amidst Our people. Powerful am I in My dominion. Nothing whatsoever of all that hath been created in the heavens or on the earth can escape My knowledge, and I am the True One, the Knower of things unseen.

39 ان يا كاف اسمي الكريم قد جعلناك مشرق
كرمي بين برّيتي و منبع جودى بين خلقى انا
المقتدر بسلطاني لن يعزب عن علمي شيء عما خلق
بين السموات والأرض وانا الحق علام الغيوب

40 O Pen! Send down out of the clouds of Thy generosity that which shall enrich all created things, and withhold not Thy favours from the world of being. Thou, verily, art the All-Bountiful in the heaven of Thine eternity, and the Lord of infinite grace unto all who inhabit the kingdom of names. Look not upon the people and the things they possess; look rather upon the wonders of Thy gifts and favours. Gather then Thy servants beneath Thy shade that shadoweth all mankind. Stretch forth the hand of bounty over all creation, and the fingers of bestowal over all existence. This, verily, is that which beseemeth

40 ان انزل من سحب كرمك ما يغنى الممكّات
لا تمنع فضلك عن الوجود أنك انت الكريم
في جبروت البقاء و ذو الفضل العظيم لمن في
ملكوت الأسماء لا تنظر الى الناس و ما عندهم
فانظر الى جميل احسانك و بدائع مواهبك ان
ادخل العباد في ظلك الممدود ان ابسط يد الجود
على الممكّات و اصابع الكرم على الكائنات هذا
ينبغي لك ولكن الناس لا يعقلون من اقبل
اليك هذا من فضلك و من اعرض ان ربك

Thee, though the people understand it not. Whosoever turneth his face towards Thee doeth so by Thy grace, and as to him who turneth away, Thy Lord, in truth, is independent of all created things. Unto this bear witness His true and devoted servants.

لهو الغنى عما خلق في الامكان يشهد بذلك عباد
مخلصون

- 41 Erelong shall God raise up, through Thee, those with hands of indomitable strength and arms of invincible might, who will come forth from behind the veils, will render the All-Merciful victorious amongst the peoples of the world, and will raise so mighty a cry as to cause all hearts to tremble with fear. Thus hath it been decreed in a Written Tablet. Such shall be the ascendancy which these souls will evince that consternation and dismay will seize all the dwellers of the earth.

41 سوف يبعث الله بك ابادى غالبه و اعضداً
قاهرة يخرجن عن خلف الأستار و ينصرن نفس
الرحمن بين الامكان و يصيحن بصيحة تميز منها
الصدور كذلك رقم في لوح مسطور و يظهرن
بسطة يأخذ الخوف سكان الأرض على شأن
كلهم يضطربون

- 42 Beware lest ye shed the blood of anyone. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith ye can conquer the citadels of men's hearts. We have abolished the law to wage holy war against each other. God's mercy, hath, verily, encompassed all created things, if ye do but understand. Aid ye your Lord, the God of Mercy, with the sword of understanding. Keener indeed is it, and more finely tempered, than the sword of utterance, were ye but to reflect upon the words of your Lord. Thus have the hosts of Divine Revelation been sent down by God, the Help in Peril, the Self-Subsisting, and thus have the armies of divine inspiration been made manifest from the Source of command, as bidden by God, the All-Glorious, the Best-Beloved.

42 اياكم ان تسفكوا الدماء ان اخرجوا سيف اللسان
عن غمد البيان لأن به تفتح مدائن القلوب انا
رفعنا حكم القتل عن بينكم ان رحمى سقت
الممكات ان انتم تعلون ثم انصروا ربكم الرحمن
بسيف التبيان انه احد من البيان و اعلى منه
لو انتم في كلمات ربكم تنظرون كذلك نزلت
جنود الوحي من شطر الله المهيمم القيوم و
ظهرت جنود الالهام من مشرق الأمر من لدى
الله العزيز المحبوب

- 43 Say: The measure of all created things hath been appointed in this concealed and manifest Temple, wherein lie enshrined the knowledge of the heavens and the earth, and of all things past and future. The finger of God's handiwork hath inscribed upon this Tablet that which the wisest and most learned of men are powerless to fathom, and hath created therein temples inscrutable to all save His own Self, could ye but apprehend this truth. Blessed be the one who readeth it, who pondereth its contents, and who is numbered with them that comprehend!

43 قل قد قدر مقادير الأشياء في هذا الهيكل المخزون
المشهود و كنز فيه علم السموات و الأرض و علم
ما كان و ما يكون و رقم من اصبع صنع ربك
في هذا الكتاب ما يعجز عن ادراكه العارفون و
خلق فيه الهياكل التي ما اطلع بها احد الا نفس
الله ان انتم توقنون طوبى لمن يقرأه و يتفكر فيه و
يكون من الذينهم يفقهون

- 44 Say: Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.

44 قل لا يرى في هيكلى الا هيكل الله و لا في جمالى
الا جماله و لا في كينونتي الا كينونته و لا في
ذاتي الا ذاته و لا في حركتي الا حركته و لا في
سكوني الا سكونه و لا في قلبى الا قلبه العزيز
المحمود قل لم يكن في نفسى الا الحق و لا يرى
في ذاتي الا الله

- 45 Beware lest ye speak of duality in regard to My Self, for all the atoms of the earth proclaim that there is none other God

45 اياكم ان تذكروا الآيتين في نفسى تنطق الذرات
انه لا اله الا هو الواحد الفرد العزيز الودود لم ازل

but Him, the One, the Single, the Mighty, the Loving. From the beginning that hath no beginning I have proclaimed, from the realm of eternity, that I am God, none other God is there save Me, the Help in Peril, the Self-Subsisting; and unto the end that hath no end I shall proclaim, amidst the kingdom of names, that I am God, none other God is there beside Me, the All-Glorious, the Best-Beloved. Say: Lordship is My Name, whereof I have created manifestations in the world of being, while We Ourselves remain sanctified above them, would ye but ponder this truth. And Godhead is My Name, whereof We have created exponents whose power shall encompass the people of the earth and make them true worshippers of God, could ye but recognize it. Thus should ye regard all Our Names, if ye be endued with insight.

كنت ناطقاً في جبروت البقاء أتى انا الله لا اله الا انا المهيمن القيوم ولا ازال انطق في ملكوت الأسماء أتى انا الله لا اله الا انا العزيز المحبوب قل ان الربوبية اسمى قد خلقت لها مظاهر في الملك انا كما منزلها عنها ان اتم تشهدون والالهية اسمى قد جعلنا لها مطالع يحيطن العباد ويجعلنهم عباد لله ان اتم توقنون كذلك فاعرفوا كل الأسماء ان اتم تعرفون

- 46 O Fourth Letter of this Temple, betokening the attribute of Grace! We have made thee the manifestation of grace betwixt earth and heaven. From thee have We generated all grace in the contingent world, and unto thee shall We cause it to return. And from thee shall We manifest it again, through a word of Our command. Potent am I to accomplish whatsoever I desire through My word "Be", and it is! Every grace that appeareth in the world of being hath originated from thee, and unto thee shall it return. This, verily, is what hath been ordained in a Tablet which We have preserved behind the veil of glory and concealed from mortal eyes. Well is it with them that deprive themselves not of this manifest and unfailing grace.

46 ان يا لام الفضل في هذا الاسم انا جعلناك مظهر الفضل بين السموات والأرض منك بدأنا بالفضل بين الممككات واليك نرجعه ثم منك نظهره مرة اخرى امراً من لدنا وانا الفاعل لما اشاء بقولى كن فيكون كل فضل ظهر في الملك بدئ منك واليك يعود هذا ما قدر في لوح حفظناه خلف سرادق العظمة وعصمناه عن مشاهدة العيون فيا حبذا لمن لم يحرم نفسه عن هذا الفضل المسلسل المرسول

- 47 Say: In this day, the fertilizing winds of the grace of God have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen! Thus have We created the whole earth anew in this day, yet most of the people have failed to perceive it. Say: The grace of God can never be adequately understood; how much less can His own Self, the Help in Peril, the Self-Subsisting, be comprehended!

47 قل اليوم قد هبت لوائح الفضل على الأشياء و حمل كل شيء على ما هو عليه ولكن الناس عنه معرضون قد حملت الأشجار بالثمار البديعة و البحور بالالآتى المنيرة و الانسان بالمعاني والعرفان و الأكوان بتجليات الرحمن و الأرض بما لا اطلع به احد الا الحق علام الغيوب سوف يضعن كل حملها تبارك الله مرسل هذا الفضل الذى احاط الأشياء كلها عما ظهر و عما هو المكنون كذلك خلقنا الأكوان بدعاً في هذا اليوم ولكن الناس اكثرهم لا يشعرون قل لن يعرف فضل الله على ما هو عليه فكيف نفسه المهيمن القيوم

- 48 O Temple of the Cause! Grieve not if Thou findest none ready to receive Thy gifts. Thou wast created for My sake; occupy Thyself therefore with My praise amidst My servants. This

48 ان يا هيكل الأمر ان لن تجد مقبلاً الى مواهبك لا تحزن قد خلقت لنفسى ان اشتغل بذكرى بين عبادى هذا ما قدر لك في لوح محفوظ انا لما

is that which hath been ordained for Thee in the Preserved Tablet. Having found upon the earth many a soiled hand, We sanctified the hem of Thy garment from the profanity of their touch and placed it beyond the reach of the ungodly. Be patient in the Cause of Thy Lord, for ere long shall He raise up souls endowed with sanctified hearts and illumined eyes who shall flee from every quarter unto Thine all-encompassing and boundless grace.

49 O Temple of God! No sooner had the hosts of Divine Revelation been sent down by the Lord of all names and attributes bearing the banners of His signs, than the exponents of doubt and fancy were put to flight. They disbelieved in the clear tokens of God, the Help in Peril, the Self-Subsisting, and rose up against Him in enmity and opposition. Amongst them were those who claimed: "These are not clear verses from God, nor do they proceed from an innate and untaught nature." Thus do the unbelievers seek to remedy the sickness of their hearts, utterly heedless that they thus render themselves accursed of all who dwell in heaven and on earth.

50 Say: The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend. And that innate and untaught nature in its essence is called into being by the verses of God, the Help in Peril, the All-Glorious, the Best-Beloved. Say: This nature prideth itself in its relation to Our transcendent Truth, whilst We, for Our part, glory neither in it nor in aught else, for all beside Myself hath been created through the potency of My word, could ye but understand.

51 Say: We have revealed Our verses in nine different modes. Each one of them bespeaketh the sovereignty of God, the Help in Peril, the Self-Subsisting. A single one of them sufficeth for a proof unto all who are in the heavens and on the earth; yet the people, for the most part, persist in their heedlessness. Should it be Our wish, We would reveal them in countless other modes.

52 Say: O people! Fear ye God, and allow not your tongues to utter, in their deceitfulness, that which displeaseth Him. Stand abashed before the One Who, as ye well know, hath created you out of a drop of water. Say: We have created all that are in heaven and on earth in the nature made by God. Whosoever turneth unto this blessed Countenance shall manifest the potentialities of that inborn nature, and whosoever remaineth veiled therefrom shall be deprived of this invisible and all-encompassing grace. Verily, there is naught from which Our favour hath been withheld, inasmuch as We have dealt equitably in the fashioning of each and all, and by a word of

وجدنا الأيادي غير طاهرة في الأرض لذا جعلنا ذيلك مطهراً عن مسّها ومسّ الذينهم مشركون ان اصبر في امر ربك سوف يبعث الله افئدة طاهرة و ابصار منيرة يهتدون من كلّ الجهات الى جهة فضلك المحيط المبسوط

49 ان يا هيكّل الله لما نزلت جنود الوحي برايات الآيات من ملك الأسماء والصفات انهزموا اولو الاشارات وكفروا بينات الله المهيمن القيوم وقاموا على التفاق منهم من قال ليست هذه الآيات بينات من الله وما نزلت على الفطرة كذلك يداوون المشركون جرح الصدور وبذلك يلعنهم من في السموات والأرض وهم في انفسهم لا يشعرون

50 قل انّ روح القدس قد خلق بحرف تمّا نزل من هذا الروح الأعظم ان انتم تفقهون و أنّ الفطرة بكيوتتها قد خلقت من آيات الله المهيمن العزيز المحبوب قل انها تفتخر بنسبتها الى نفسنا الحق و انا لا نفتخر بها و بما دونها لأنّ دوني قد خلق بقولي ان انتم تعقلون

51 قل انا نزلنا الآيات على تسعة شؤون كلّ شأن منها يدلّ على سلطنة الله المهيمن القيوم شأن منها يكفّين في الحجّة من في السموات والأرض ولكنّ الناس اكثرهم غافلون و لو شئنا لنزلنا على شؤون اخرى التي لا يحصى عدتها المحصون

52 قل يا قوم خافوا عن الله و لا تحركوا السنتكم الكذبة على ما لا يحبه الله فاستحيوا عن الذي خلقكم بقطرة من الماء كما انتم تعلمون قل انا خلقنا من في السموات و الأرض على فطرة الله فمن اقبل الى هذا الوجه يظهر على ما خلق عليه و من احتجب يحتجب عن هذا الفضل المحيط المكنون انا ما منعنا شيئاً عن فضل قد خلقنا الأشياء على حدّ سوء و عرضنا عليها امانة حبنا بكلمة من لدنا فمن حمل نجا و امن و كان من الذينهم من

Our mouth presented unto them the trust of Our love. They that have accepted it are indeed safe and secure, and are numbered among those who are immune from the terrors of this Day. Those, however, who have rejected it have, in truth, disbelieved in God, the Help in Peril, the Self-Subsisting. Thus do We distinguish between the people and pronounce judgement upon them. We, of a certainty, have the power to discern.

ففرع اليوم آمنون و من اعرض كفر بالله المهيم
القيوم و بها فرقنا بين العباد و فصلنا بينهم انا نحن
فاصلون

- 53 Say: The Word of God can never be confounded with the words of His creatures. It is, in truth, the King of words, even as He is Himself the sovereign Lord of all, and His Cause transcendeth all that was and all that shall be. Enter, O people, the City of Certitude wherein the throne of your Lord, the All-Merciful, hath been established. Thus biddeth you the Pen of the All-Glorious, as a token of His unfailing grace. Haply ye may not make His Revelation a cause of dissension amongst you.

53 قل كلمة الله لن تشبه بكلمات خلقه انما سلطان
الكلمات كما ان نفسه سلطان النفوس و امره
مهيمن على ما كان و ما يكون ان ادخلوا يا قوم
مصر الايقان مقر عرش ربكم الرحمن هذا ما
يامركم به قلم السبحان فضلاً من عنده عليكم ان
انتم في امره لا تختلفون

- 54 Among the infidels are those who have repudiated His Self and risen up against His Cause, and who claim that these divine verses are contrived. Such also were the objections of the deniers of old, who now implore deliverance from the Fire. Say: Woe betide you for the idle words that proceed from your mouths! If these verses be indeed contrived, then by what proof have ye believed in God? Produce it, if ye be men of understanding! Whensoever We revealed Our clear verses unto such men, they rejected them, and whensoever they beheld that which the combined forces of the earth are powerless to produce, they pronounced it sorcery.

54 و من المشركين من كفر في نفسه و قام بالمحاربة و
قال هذه الآيات مفتريات كذلك قالوا من قبل
العباد الذين مضوا و اذا في النار هم يستغيثون قل
ويل لكم بما يخرج من افواهكم ان كانت الآيات
مفتريات فبأى حجة آمنتم بالله فأتوا بها ان انتم
تفقهون كلما نزلنا عليهم آيات بينات كفروا بها و
اذا رأوا ما عجزت عن الاتيان بمثلها كل الوري
قالوا هذا سحر

- 55 What aileth this people that they speak of that which they understand not? They raise the same objections as did the followers of the Qur'an when their Lord came unto them with His Cause. They, verily, are a rejected people. They hindered others from appearing before Him Who is the Ancient Beauty, and from sharing the bread of His loved ones. "Approach them not," one was even heard to say, "for they cast a spell upon the people and lead them astray from the path of God, the Help in Peril, the Self-Subsisting." By the righteousness of the one true God! He who is incapable of speaking in Our presence hath uttered such words as none among the former generations hath ever spoken, and hath committed such acts as none of the unbelievers of bygone ages hath ever committed.

55 ما لهؤلاء القوم يقولون ما لا يعلمون كذلك قالت
أمة الفرقان حين الذي اتى الله بأمره الا انهم قوم
منكرون و منعوا الناس عن الحضور بين يدي جمال
القدم و الأكل مع احبائه و قال قائل منهم لا
تقربوا هؤلاء انهم يسحرون الناس و يضلونهم عن
سبيل الله المهيم القيوم تالله الحق ان الذي لن
يقدر ان يتكلم بين يدينا ليقول ما لا قاله الأولون
و ارتكب ما لا ارتكب نفس من الذين كفروا
بالرحمن في كل الأعصار

- 56 The very words and deeds of these men bear eloquent testimony to the truth of My words, if ye be of them that judge with fairness. Whosoever attributeth the verses of God to sorcery hath not believed in any of His Messengers, hath lived and laboured in vain, and is accounted of those who speak that of which they have no knowledge. Say: O servant! Fear God, thy Creator and thy Fashioner, and transgress not against Him,

56 يشهد بذلك اقوالهم و افعالهم لو انتم تصنفون من
نسب آيات الله بالسحر انه ما آمن بأحد من رسل
الله قد ضلّ سعيه في الحياة الباطلة و كان من
الذين يقولون ما لا يعلمون قل يا عبد خف من الله
الذي خلقك و سواك و لا تفرط في جنب الله
ثم انصف في نفسك و كن من الذين يعدلون

but judge with fairness and act with justice. Those whom the Lord hath endued with knowledge shall find, in the very objections raised by the unbelievers, conclusive proofs to invalidate their claims and vindicate the truth of this manifest Light. Say: Would ye repeat that which the unbelievers uttered when a Message came unto them from their Lord? Woe betide you, O assemblage of foolish ones, and blighted be your works!

- 57 O Ancient Beauty! Turn aside from the unbelievers and that which they possess, and waft over all created things the sweet savours of the remembrance of Thy Beloved, the Exalted, the Great. This remembrance quickeneth the world of being and reneweth the temples of all created things. Say: He, verily, hath established Himself upon the Throne of might and glory. Whosoever desireth to gaze upon His countenance, lo, behold Him standing before thee! Blessed be the Lord Who hath revealed Himself in this shining and luminous Beauty. Whosoever desireth to hearken unto His melodies, lo, hear them rising from His resplendent and wondrous lips! And unto whosoever desireth to be illumined by the splendours of His light, say: Seek the court of His presence, for God hath verily granted you leave to approach it, as a token of His grace unto all mankind.

- 58 Say: O people! We shall put to you a question in all truthfulness, taking God for a witness between you and Us. He, verily, is the Defender of the righteous. Appear, then, before His Throne of glory and make reply with justice and fair-mindedness. Is it God Who is potent to achieve His purpose, or is it ye who enjoy such authority? Is it He Who is truly unconstrained, as ye imply when ye say that He doeth what He pleaseth and shall not be asked of His doings, or is it ye who wield such power, and who merely make such assertions out of blind imitation, as did your forebears at the appearance of every other Messenger of God?

- 59 If He be truly unconstrained, behold then how He hath sent down the Manifestation of His Cause with verses which naught in the heavens or on the earth can withstand! Such hath been the manner of their revelation that they have neither peer nor likeness in the world of being, as ye yourselves beheld and heard when once the Daystar of the world shone forth above the horizon of 'Iraq with manifest dominion. All things attain their consummation in the divine verses, and these indeed are the verses of God, the Sovereign Lord, the Help in Peril, the All-Glorious, the Almighty. Beyond this, He hath been made manifest as the Bearer of a Cause whose sovereign might is

أَنَّ الَّذِينَ أوتُوا الْعِلْمَ مِنْ اللَّهِ أُولَئِكَ يُجِدْنَ مِنَ
اعتراضاتهم دلائل قوِّية في إبطالهم وإثبات هذا
النور المشهود قل أ تقولون ما لا قاله المشركون إذ
جاءهم ذكر من ربهم فويل لكم يا معشر الجهلاء
و بئس ما أنتم تكسبون

- 57 ان يا جمال القدم دع المشركين و ما عندهم ثم
عطر الممككات بذكر محبوبك العلي العظيم بذكره
تحبي الموجودات و تجدد هياكل العالمين قل انه
استقر على عرش العظمة و الجلال من اراد ان
ينظر جماله هو هذا تبارك الله الذي ظهر بهذا
الجمال المشرق المنير من اراد ان يسمع نغماته انها
ارتفعت من هذا الفم الدرّي البديع و من اراد
ان يستضيء بأنواره قل ان احضر تلقاء العرش
هذا ما اذن الله لكم فضلاً من عنده على العالمين

- 58 قل يا قوم انا نسأل منكم كلمة على الصدق الأكبر
و نتخذ الله بيننا و بينكم شهيداً انه وليّ المحسنين
ان اجعلوا محضركم بين يدي العرش ثم انصفوا في
القول و كونوا من المنصفين أ كان الله مقتدرأ
على امره ام انتم من القادرين انه كان مختارأ في
نفسه كما تقولون انه يفعل ما يشاء و لا يسأل عما
شاء ام انتم المختارون و تقولون هذه الكلمة على
التقليد كما تكلم به آبائكم في زمن المرسلين

- 59 لو انه كان مختارأ في نفسه قد اظهر مظهر امره
بالآيات التي لا يقوم معها شيء لا في السموات و
لا في الأرضين و ظهر على شأن ما ظهر في الابداع
شبهه كما رأيتم و سمعتم اذ اشرق نير الآفاق من افق
العراق بسلطان مبين كل الأمور تنتهي الى الآيات
و تلك آيات الله الملك المهيمن العزيز القدير و
من دونها قد ظهر بأمر اقر لسلطانه كل الممككات
و لا ينكر ذلك الا كل مشرك اثم

acknowledged by all created things, and this none can deny save the sinners and the ungodly.

- 60 Say: O people! Is it your wish to conceal the beauty of the Sun behind the veils of your own selfish desires, or to prevent the Spirit from raising its melodies within this sanctified and luminous breast? Fear ye God, and contend not with Him Who representeth the Godhead. Dispute not with the One at Whose bidding the letter "B" was created and joined with its mighty foundation. Believe in the Messengers of God and His sovereign might, and in the Self of God and His majesty. Follow not those who have repudiated what they had once believed, and who have sought for themselves a station after their own fancy; these, truly, are of the ungodly. Bear ye witness unto that whereunto God Himself hath borne witness, that the company of His favoured ones may be illumined by the words that issue from your lips. Say: We, verily, believe in that which was revealed unto the Apostles of old, in that which hath been revealed, by the power of truth, unto 'Ali, and in that which is now being revealed from His Throne of glory. Thus doth your Lord instruct you, as a sign of His favour and as a token of His grace that encompasseth all the worlds.

- 61 O Feet of this Temple! We, verily, have wrought you of iron. Stand firm with such constancy in the Cause of your Lord as to cause the feet of every severed soul to be strengthened in the path of God, the Almighty, the All-Wise. Beware lest the storms of enmity and hatred, or the blasts of the workers of iniquity, cause you to stumble. Be immovable in the Faith of God, and waver not. We, verily, have called you forth by virtue of that Name which is the source of all steadfastness, and by the grace of each one of Our most excellent Names as revealed unto all who are in heaven and on earth. Erelong shall We bring into being through you other feet, firm and steadfast, which shall walk unwaveringly in Our path, even should they be assailed by hosts as formidable as the combined forces of the former and latter generations. In truth, We hold all grace in the hollow of Our hand, and bestow it as We please upon Our favoured servants. Time and again have We vouchsafed unto you Our favours, that ye may offer such thanks unto your Lord as to cause the tongues of all created things to speak forth in praise of Me, the All-Merciful, the Most Compassionate.

- 62 O Living Temple! Arise to serve this Cause through a might and a power born of Us. Disclose, then, unto the servants of God all that the Spirit of God, the sovereign Lord, the Incomparable, the All-Glorious, the All-Wise, hath imparted unto Thee. Say: O people! Will ye turn away from Him Who is

60 قل يا قوم أ اردتم ان تستروا جمال الشمس بأحجاب انفسكم او تمنعوا الروح عن التغرّد في هذا الصدر الممرّد المنير خافوا من الله ولا تحاربوا مع نفسه ولا تجادلوا مع الذي بأمره خلقت الكاف و اتّصلت بركنها العظيم آمنوا بسفراء الله و سلطانه ثمّ بنفس الله و عظمته ولا تعقبوا الذينهم كفروا بعد ايمانهم واتخذوا لأنفسهم مقاماً في هواهم الا انهم من المشركين ان اشهدوا بما شهد الله ليستضيء بما يخرج من افواهكم ملأ مقربون قولوا انا آمنّا بما نزل الى رسل الله من قبل و ما نزل الى على بالحق و ما ينزل من جهة عرش عظيم كذلك يعلمكم الله جوداً من عنده و فضلاً من لدنه انّ فضله احاط العالمين

61 ان يا رجل هذا الهيكل انا خلقناك من الحديد ان استقم على امر ربك على شأن تستقيم به ارجل المنقطعين على صراط ربك العزيز الحكيم اياك ان تتحرك من عواصف البغضاء و قواصف هؤلآء الأشقياء ان اثبت على الأمر و كن من الثابتين انا بعثناك باسمنا الذي به استقام كل ذى استقامة و بكل اسم من اسمائنا الحسنى بين السموات و الأرضين سوف نبعث منك ارجلاً مستقيمة يقومون على الصراط و لا يزلن عنه ولو يحارب معهم جنود يعادل جنود الأولين و الآخرين انّ الفضل كلّ في قبضتنا نعطى من نشاء من عبادنا المقربين كذلك منّا عليك مرّة بعد مرّة لتشكر ربك بشكر يفتح به السن المكّات على شكر نفسى الرحمن الرحيم

62 قم على الأمر بقدره من لدنا و سلطان من عندنا ثمّ اتق العباد ما القاك روح الله الملك الفرد العزيز العليم قل يا قوم أ تدعون الحق عن ورائكم و تدعون الذى خلقناه بكفّ من الطين هذا ظلم منكم على انفسكم ان اتم في آيات ربكم لمن

the Eternal Truth, and choose instead him whom We have created out of a mere handful of clay? To do so is to inflict a grievous injustice upon yourselves, if ye be of them that reflect upon the verses of your Lord. Say: O people! Cleanse your hearts and your eyes, that ye may recognize your Maker in this holy and luminous attire. Say: The celestial Youth hath ascended the Throne of glory, made manifest His independent sovereignty, and now voiceth, in the most sweet and wondrous accents, this call betwixt earth and heaven: "O peoples of the earth! Wherefore have ye disbelieved in your Lord, the All-Merciful, and turned aside from Him Who is the Beauty of the All-Glorious? By the righteousness of God! This is His Hidden Secret, Who hath risen from the dayspring of creation; and this is His cherished Beauty, Who hath shone forth above the horizon of this exalted Station, invested with the sovereignty of God, the Help in Peril, the All-Glorious, the All-Subduing, the Almighty."

- 63 O Temple of Holiness! We, verily, have cleansed Thy breast from the whisperings of the people and sanctified it from earthly allusions, that the light of My beauty may appear therein and be reflected in the mirrors of all the worlds. Thus have We singled Thee out above all that hath been created in the heavens and the earth, and above all that hath been decreed in the realms of revelation and creation, and chosen Thee for Our own Self. This is but an evidence of the bounty which God hath vouchsafed unto Thee, a bounty which shall last until the Day that hath no end in this contingent world. It shall endure so long as God, the Supreme King, the Help in Peril, the Mighty, the Wise, shall endure. For the Day of God is none other but His own Self, Who hath appeared with the power of truth. This is the Day that shall not be followed by night, nor shall it be bounded by any praise, would that ye might understand!

- 64 O Breast of this Temple! We, verily, have caused all things to mirror forth thy reality, and made thee as a mirror of Our own Self. Shed, then, upon the breasts of all created beings the splendours of the light of thy Lord, that they may be freed from all allusions and limitations. Thus hath the Daystar of wisdom shone forth above the horizon of the Pen of the Eternal King. Blessed are those who perceive it! Through thee have We created other sanctified breasts, and unto thee shall We cause them to return, as a token of Our grace unto thee and unto Our favoured servants. Erelong shall We bring into being through thee men with sanctified and illumined breasts, who will testify to naught save My beauty and show forth naught but the resplendent light of My countenance. These shall in truth be the mirrors of My Names amidst all created things.

المتفكرين قل يا قوم طهروا قلوبكم ثم ابصاركم لعل تعرفون بارتكم في هذا القميص المقدس اللبوع قل ان هذا فتى الهى قد استقر على عرش الجلال و ظهر بسلطان القدرة و الاستقلال و يصيح بين الارض و السماء بنداؤه الأبدع الأجل ان يا اهل الأكوان لم كفرتم بربكم الرحمن و اعرضتم عن جمال السبحان تالله هذا لغيب المستور قد طلع من مشرق الامكان و هذا جمال المحبوب قد اشرق من افق هذا الرضوان بسلطنة الله المهيمن العزيز الغالب القدير

- 63 ان يا هيكل القدس انا جعلنا صدرك ممرداً من اشارات الممككات و مقدساً من دلالات الكائنات لينطبع فيه انوار جمالى و تنعكس منه مرايا العالمين بذلك اخترناك عما خلق في السموات و الأرض و اصطفيناك عما قدر في ملكوت الأمر و الخلق و اختصصناك لنفسى هذا من فضل الله عليك من هذا اليوم الى اليوم الذى لن ينتهى فى الملك و يبقى ببقاء الله الملك المهيمن العزيز العلم لأن يوم الله هو نفسه اذاً ظهر بالحق و لن يعقبه الليل و لن يحدده الذكر لو اتم من العارفين

- 64 ان يا صدر هذا الهيكل انا جعلنا الأشياء مرايا نفسك و جعلناك مرآة نفسى فأشرق على صدور الممككات بما تجلى عليك من انوار ربك ليطهرها عن الحدود و الاشارات كذلك اشرقت شمس الحكم من افق قلم مالک القدم طوبى للمتوسمين انا بدأنا منك صدوراً ممردة و نعيدنها اليك رحمة من لدنا عليك و على المقرين سوف نبعث بك صدوراً صافية و ترائب منيرة لن يحكين الا عن جمالى و لن يدلن الا عن تجليات وحيي انهم مرايا اسمائى بين الخلائق اجمعين

65 O Temple of Holiness! We, verily, have made Thine inmost heart the treasury of all the knowledge of past and future ages, and the dawning-place of Our own knowledge which We have ordained for the dwellers of earth and heaven, that all creation may partake of the outpourings of Thy grace and may attain, through the wonders of Thy knowledge, unto the recognition of God, the Exalted, the Powerful, the Great. In truth, that knowledge which belongeth unto Mine own Essence is such as none hath ever attained or will ever grasp, nor shall any heart be capable of bearing its weight. Were We to disclose but a single word of this knowledge, the hearts of all men would be filled with consternation, the foundations of all things would crumble into ruin, and the feet of even the wisest among men would be made to slip.

66 Within the treasury of Our Wisdom there lieth unrevealed a knowledge, one word of which, if we chose to divulge it to mankind, would cause every human being to recognize the Manifestation of God and to acknowledge His omniscience, would enable every one to discover the secrets of all the sciences, and to attain so high a station as to find himself wholly independent of all past and future learning. Other knowledges We do as well possess, not a single letter of which We can disclose, nor do We find humanity able to hear even the barest reference to their meaning. Thus have We informed you of the knowledge of God, the All-Knowing, the All-Wise. Were We to find worthy vessels, We would deposit within them the treasures of hidden meanings and impart unto them a knowledge, one letter of which would encompass all created things.

67 O Inmost Heart of this Temple! We have made thee the dawning-place of Our knowledge and the dayspring of Our wisdom unto all who are in heaven and on earth. From thee have We caused all sciences to appear, and unto thee shall We cause them to return. And from thee shall We bring them forth a second time. Such, indeed, is Our promise, and potent are We to effect Our purpose. Erelong shall We bring into being through thee exponents of new and wondrous sciences, of potent and effective crafts, and shall make manifest through them that which the heart of none of Our servants hath yet conceived. Thus do We bestow upon whom We will whatsoever We desire, and thus do We withdraw from whom We will what We had once bestowed. Even so do We ordain whatsoever We please through Our behest.

68 Say: Should We choose, at one time, to shed the radiance of Our loving providence upon the mirrors of all things, and, at another, to withhold from them the splendours of Our light, this verily lieth within Our power, and none hath the right

65 ان يا هيكل القدس انا قد جعلنا فؤادك مخزن علم ما كان وما يكون ومطلع علما الذي قدرناه لأهل السموات والأرض ليستفصن منك الموجودات ويبلغن ببدائع علومك الى عرفان الله المقتدر العلي العظيم وان على الذي ينسب الى ذاتي ما عرفه احد ولا يعرفه نفس ولن يحمله احد من العالمين لو تظهر منه كلمة لتضطرب النفوس وتعدم اركان كل شيء وتزل اقدام البالغين

66 وعندنا علم لو تلقى على الكائنات كلمة منه ليقفن كل بظهور الله وعلوه ويطلعن بأسرار العلوم كلها ويبلغن الى المقام الذي يرون انفسهم اغنياء عن علوم الأولين والآخين ولنا علوم اخرى التي لا نقدر ان نذكر حرفاً منها ولا الناس يستطيعن ان يسمعن ذكراً منها كذلك نبأناكم من علم الله العالم الخبير لو نجد اوعية لألقينها كنوز المعاني وعلماها ما يحيط بحرف منه العالمين

67 ان يا فؤاد هذا الهيكل انا جعلناك مطلع على ومظهر حكمتي بين السموات والأرضين واظهرنا منك العلوم ونزجها اليك ثم نبعث منك مرة اخرى وعداً من لدنا انا تكافعين سوف نبعث منك ذا علوم بدیعة وذا صنائع قوية ونظهر منهما ما لا خطر به قلب احد من العباد كذلك نعطي من نشاء ما نشاء وناخذ عمن نشاء ما اعطيناه ونحكم بأمرنا ما نريد

68 قل انا لو نتجلى على مرايا الموجودات بشمس عنايتنا في ساعة وناخذ عنهم انوار تجلياتنا في ساعة اخرى لنقدر وليس لأحد ان يقول لم او

to ask “why” or “wherefore”. For We are potent indeed to achieve Our purpose, and render no account for that which We bring to pass; and none can dispute this save those who join partners with God and doubt His Truth. Say: Nothing can withstand the power of Our might or interrupt the course of Our command. We exalt whomsoever We please unto the Realm of supernal might and glory, and, should We so desire, cause the same to sink into the lowest abyss of degradation.

بِمَ لَأَتَانَا نَحْنُ الْفَاعِلُ لِمَا نَشَاءُ وَلَا نَسْأَلُ عَمَّا فَعَلْنَاهُ
وَلَا يَشْكُ فِي ذَلِكَ إِلَّا كُلُّ مُشْرِكٍ مَرِيبٍ
قُلْ لَنْ تَمْنَعَ قُدْرَتُنَا وَلَنْ يَعْطِلَ حُكْمُنَا نَرْفَعُ مَنْ
نَشَاءُ إِلَى جَبُوتِ الْعِزَّةِ وَالْإِقْتِدَارِ ثُمَّ نَرْجِعُهُ لَوْ
نَشَاءُ إِلَى اسْفَلِ السَّافِلِينَ

- 69 O dwellers of the earth! Would ye contend that if We raise up a soul unto the Sadratu'l-Muntaha, it shall then cease to be subject to the power of Our sovereignty and dominion? Nay, by Mine own Self! Should it be Our wish, We would return it to the dust in less than the twinkling of an eye. Consider a tree: Behold how We plant it in a garden, and nourish it with the waters of Our loving care; and how, when it hath grown tall and mature, and brought forth verdant leaves and goodly fruits, We send forth the tempestuous gales of Our decree, tear it up by its roots, and lay it prostrate upon the face of the earth. So hath it been Our way with all things, and so shall it be in this day. Such, in truth, are the matchless wonders of Our immutable method – a method which hath ever governed, and shall continue to govern, all things, if ye be of them that perceive. None, however, knoweth the wisdom thereof save God, the All-Powerful, the Almighty, the All-Wise.

69 أَمْ تَزْعُمُونَ يَا مَلَأُ الْأَرْضِ بَأَنَّا لَوْ نَصْعَدُ أَحَدًا إِلَى
السَّدْرَةِ الْمُنْتَهَى إِذَا تَعَزَّلَ عَنْهُ قُدْرَتِي وَسُلْطَانِي لَا
وَنَفْسِي بَلْ لَوْ نَشَاءُ لَنَرْجِعْنَهُ إِلَى التَّرَابِ فِي أَقَلِّ
مِنْ حِينٍ فَانْظُرُوا فِي الشَّجَرَةِ أَنَّا نَغْرِسُهَا فِي الْجَنَانِ
وَنَسْقِيهَا مِنْ مَاءٍ عَنَّا يَتَنَا فَلَمَّا ارْتَفَعَتْ فِي نَفْسِهَا وَ
تَوَرَّقَتْ بِالْأُورَاقِ الْخَضِرَاءِ وَانْمَرَّتْ بِالْأَثْمَارِ الْحَسَنَى
إِذَا نَزَّلْنَا عَلَيْهَا قَوَاصِفَ الْأَمْرِ وَنَدَعُهَا عَلَى وَجْهِ
الْأَرْضِ كَذَلِكَ كُنَّا فَاعِلِينَ وَكَذَلِكَ نَفْعَلُ بِكُلِّ
شَيْءٍ هَذَا مِنْ بَدَائِعِ سَنَنَانَا مِنْ قَبْلِ وَمِنْ بَعْدٍ فِي
كُلِّ الْأَشْيَاءِ إِنْ أَنْتُمْ مِنَ النَّظَّارِينَ وَلَا يَعْلَمُ حِكْمَةَ
ذَلِكَ إِلَّا اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْحَكِيمُ

- 70 Would ye gainsay, O people, the very thing that your eyes behold? Woe unto you, O assemblage of deniers! That which alone is exempt from change is His own Self, the All-Merciful, the Most Compassionate, were ye to gaze with the eye of insight, while all else beside Him can be altered by an act of His Will. He, verily, is the All-Powerful, the Almighty, the All-Wise.

70 أَمْ تَكْفُرُونَ يَا قَوْمَ مَا تَرَوْنَهُ وَيَلْ لَكُمْ يَا مَلَأُ الْمُنْكَرِينَ
وَالَّذِي لَنْ يَتَغَيَّرَ هُوَ نَفْسُهُ الرَّحْمَنُ الرَّحِيمُ إِنْ أَنْتُمْ
مِنَ الْمُتَبَيِّنِينَ وَدُونَهُ يَتَغَيَّرُ بِإِرَادَةٍ مِنْ عِنْدِهِ وَهُوَ
الْمُقْتَدِرُ الْعَزِيزُ الْحَكِيمُ

- 71 O people! Dispute not concerning My Cause, for ye shall never fathom the manifold wisdom of your Lord, nor shall ye ever gauge the knowledge of Him Who is the All-Glorious, the All-Pervading. Whosoever layeth claim to have known His Essence is without doubt among the most ignorant of all people. Every atom in the universe would charge such a man with imposture, and to this beareth witness My tongue which speaketh naught but the truth. Magnify My Cause and promulgate My teachings and commandments, for none other course beside this shall beseem you, and no other path shall ever lead unto Him. Would that ye might heed Our counsel!

71 يَا قَوْمَ لَا تُمَكِّمُوا فِي أَمْرِي لَأَنْتُمْ لَا تَبْلُغُونَ إِلَى
حِكْمَةِ رَبِّكُمْ وَلَنْ تَتَالَوْا بَعْلَهُ الْعَزِيزُ الْحَيُّطُ وَمَنْ
ادَّعَى عِرْفَانَ ذَاتِهِ هُوَ مِنْ أَجْهَلِ النَّاسِ يَكْذِبُهُ
كُلُّ الذَّرَّاتِ وَيَشْهَدُ بِهَذَا لِسَانُ الصَّادِقِ الْأَمِينِ
إِنْ أَذْكُرُوا أَمْرِي ثُمَّ تَكَلَّمُوا فِيهِ وَفِيمَا أَمَرْتُمْ بِهِ مِنْ
لَدُنَّا وَمِنْ دُونِ ذَلِكَ لَا يَنْبَغِي لَكُمْ وَلَيْسَ لِأَحَدٍ
إِلَيْهِ سَبِيلٌ إِنْ أَنْتُمْ مِنَ السَّامِعِينَ

- 72 O Living Temple! We have made Thee the Dayspring of each one of Our most excellent titles, the Dawning-Place of each one of Our most august attributes, and the Fountainhead of each one of Our manifold virtues unto the denizens of earth and

72 إِنْ يَا هَذَا الْهَيْكَلُ قَدْ جَعَلْنَاكَ مُطْلِعَ كُلِّ اسْمٍ
مِنْ أَسْمَائِنَا الْحَسَنَى وَمُظْهِرَ كُلِّ صِفَةٍ مِنْ صِفَاتِنَا
الْعَالِيَا وَمَنْبَعِ كُلِّ ذِكْرٍ مِنْ أَذْكَارِنَا لِمَنْ فِي الْأَرْضِ

heaven. Thereafter have We raised Thee up in Our own image betwixt the heavens and the earth, and ordained Thee to be the sign of Our glory unto all who are in the realms of revelation and creation, that My servants may follow in Thy footsteps, and be of them who are guided aright. We have appointed Thee the Tree of grace and bounty unto the dwellers of both the heavens and the earth. Well is it with them who seek the shelter of Thy shade and who draw nigh unto Thy Self, the omnipotent Protector of the worlds.

و السَّمَاءَ ثُمَّ بَعَثْنَاكَ عَلَى صُورَتِي بَيْنَ السَّمَوَاتِ
و الْأَرْضِ وَ جَعَلْنَاكَ آيَةً عَزَى لِمَنْ فِي جَبُوتِ
الْأَمْرِ وَ الْخَلْقِ لِهَيْدِينَ بِكَ عِبَادِي وَ يَكُونُ مِنْ
الْمُهْتَدِينَ وَ جَعَلْنَاكَ سِدْرَةَ الْجُودِ لِمَنْ فِي السَّمَوَاتِ
و الْأَرْضِ هَيْئًا لِمَنْ يَسْتَظِلُّ فِي ظِلِّكَ وَ يَتَقَرَّبُ
إِلَى نَفْسِكَ الْمُهَيِّمَةِ عَلَى الْعَالَمِينَ

- 73 Say: We have made each one of Our Names a wellspring from which We have caused the streams of divine wisdom and understanding to gush forth and flow in the garden of Our Cause – streams whose number none can reckon save Thy Lord, the Most Holy, the Omnipotent, the Omniscient, the All-Wise. Say: We have generated all Letters from the Point and have caused them to return unto It, and We have sent It down again in the form of a human temple. All glory be unto the Author of this incomparable and wondrous handiwork! Erelong shall We unfold and expound It again, in Our name, the All-Glorious. This is indeed a token of Our grace, and I, truly, am the Most Bountiful, the Ancient of Days.

73 قُلْ أَنَا جَعَلْنَا كُلَّ اسْمٍ مَعِينًا وَ اجْرَيْنَا مِنْهَا أَنْهَارَ
الْحِكْمَةِ وَ الْعُرْفَانِ فِي رِيَاضِ الْأَمْرِ وَ لَا يَعْلَمُ عَدَّتَهَا
أَحَدٌ إِلَّا رَبُّكَ الْمَقْدَسُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ قُلْ
أَنَا بَدَأْتُ كُلَّ الْحُرُوفِ مِنَ النِّقْطَةِ وَ ارْجَعْنَاهَا إِلَيْهَا
ثُمَّ بَعَثْنَاهَا عَلَى هَيْكَلٍ بَشَرٍ تَعَالَى الصَّانِعُ الْأَبْدَعُ
الْبَدِيعُ سَوْفَ نَفْصِلُ مِنْهَا مَرَّةً أُخْرَى بِاسْمِي الْأَبْنَى
فَضْلًا مِنْ عِنْدِي وَ أَنَا الْفَضْلُ الْقَدِيمُ

- 74 We have brought forth all Lights from the Orb of Our name, the True One, have caused them to return unto It, and have again made them manifest in the form of a human temple. All glory be unto the Lord of strength, might, and power! None can withstand the operation of My will or the exercise of My might. I am He Who hath raised up all creatures through a word of My mouth, and My power is, in truth, equal to My purpose.

74 وَ أَشْرَقْنَا الْأَنْوَارَ مِنْ شَمْسِ اسْمِنَا الْحَقِّ وَ ارْجَعْنَاهَا
إِلَيْهَا وَ أَظْهَرْنَاهَا عَلَى هَيْكَلِ الْإِنْسَانِ تَعَالَى الْقَادِرُ
الْمُقْتَدِرُ الْقَدِيرُ لَنْ يَمْنَعَنِي أَحَدٌ عَنْ أَمْرِي وَ لَنْ
تُحْجِبَنِي نَفْسٌ عَنْ سُلْطَانِي وَ قُدْرَتِي أَنَا الَّذِي بَعَثَ
الْمُمَكِّنَاتِ بِقَوْلِي وَ أَنَا الْمُقْتَدِرُ عَلَى مَا أَرِيدُ

- 75 Say: It is in Our power, should We wish it, to cause all created things to expire in an instant, and, with the next, to endue them again with life. The knowledge thereof, however, is with God alone, the All-Knowing, the All-Informed. It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages. This, in truth, is a matter simple of accomplishment. Such have been the evidences of My power from the beginning that hath no beginning until the end that hath no end. My creatures, however, have been oblivious of My power, have repudiated My sovereignty, and contended with Mine own Self, the All-Knowing, the All-Wise.

75 قُلْ أَنَا لَوْ زِيدَ أَنْ تَقْبُضَ الْأَرْوَاحُ مِنْ كُلِّ الْأَشْيَاءِ
فِي نَفْسٍ وَ نَبْعُثُ مِنْهَا مَرَّةً أُخْرَى لَنَقْدِرَ لَا يَعْرِفُ
عِلْمَ ذَلِكَ إِلَّا اللَّهُ الْعَالِمُ الْعَلِيمُ وَ لَوْ زِيدَ أَنْ نَظْهَرَ
مِنْ ذَرَّةٍ شَيْئًا لَا لَهْنَ بَدَايَةٍ وَ لَا نِهَايَةٍ لَنَقْدِرُ وَ
نَظْهَرَ كُلُّهُمْ بِأَمْرِي فِي أَقَلِّ مِنْ حِينٍ وَ لَوْ زِيدَ
أَنْ نَبْعُثُ مِنْ قَطْرَةٍ بِحُجُورِ السَّمَوَاتِ وَ الْأَرْضِ وَ
نَفْصِلُ مِنْ حَرْفٍ عِلْمَ مَا كَانَ وَ مَا يَكُونُ لَنَقْدِرُ أَنْ
هَذَا لِسَهْلٍ يَسِيرٍ كَذَلِكَ كُنْتُ مُقْتَدِرًا مِنَ الْأَوَّلِ
الَّذِي لَا أَوَّلَ لَهُ إِلَى الْآخِرِ الَّذِي لَا آخِرَ لَهُ وَلَكِنْ
خَلَقْنِي غَفْلًا عَنْ قُدْرَتِي وَ اعْرِضُوا عَنْ سُلْطَانِي وَ
جَادِلُوا بِنَفْسِي الْعَلِيمِ الْحَكِيمِ

76 Say: Of all that lieth between heaven and earth, naught can stir except by My leave, and unto My Kingdom none can ascend save at My behest. My creatures, however, have remained veiled from My might and My sovereignty, and are numbered with the heedless. Say: Naught is seen in My revelation but the Revelation of God, and in My might but His Might, could ye but know it. Say: My creatures are even as the leaves of a tree. They proceed from the tree, and depend upon it for their existence, yet remain oblivious of their root and origin. We draw such similitudes for the sake of Our discerning servants that perchance they may transcend a mere plant-like level of existence and attain unto true maturity in this resistless and immovable Cause. Say: My creatures are even as the fish of the deep. Their life dependeth upon the water, and yet they remain unaware of that which, by the grace of an omniscient and omnipotent Lord, sustaineth their very existence. Indeed, their heedlessness is such that were they asked concerning the water and its properties, they would prove entirely ignorant. Thus do We set forth comparisons and similitudes, that perchance the people may turn unto Him Who is the Object of the adoration of the entire creation.

77 O people! Fear God, and disbelieve not in Him Whose grace hath surrounded all things, Whose mercy hath pervaded the contingent world, and the sovereign potency of Whose Cause hath encompassed both your inner and your outer beings, both your beginning and your end. Stand ye in awe of the Lord, and be of them that act uprightly. Beware lest ye be accounted among those who allow the verses of their Lord to pass them by unheard and unrecognized; these, truly, are of the wayward.

78 Say: Would ye worship him who neither heareth nor seeth, and who is of a truth the most abject and wretched of all God's servants? Wherefore have ye failed to follow the One Who hath come unto you from the Source of Divine Command bearing the tidings of God, the Most Exalted, the Most Great? O people! Be not like unto those who presented themselves before Our throne, and yet failed to perceive or comprehend; these are indeed a contemptible people. We recited unto them verses that would enrapture the dwellers of the heavenly Dominion and the inmates of the Kingdom on high, and yet they departed veiled therefrom, and hearkened rather unto the voice of him who is but a servant of God and a mere creation of His Will. Thus do We impart unto you that which shall guide you towards the path of God's favoured ones.

79 How many those who entered within the Abode of Paradise, the Seat wherein the throne of God had been established, and

76 قل لم يتحرك شيء بين السموات و الأرض
الآ بعد اذننى و لم تصعد نفس الى الملكوت
الآ بعد امرى ولكن برىتى احتجوا عن قدرتى
و سلطانى و كانوا من الغافلين قل لا يرى فى
ظهورى الا ظهور الله و لا فى قدرتى الا قدرة
الله لو انتم من العارفين قل مثل خلقى كمثل
الأوراق على الشجرة انما قد كانت ظاهرة
بوجودها و قائمة بنفسها ولكن غافلة عن اصلها
كذلك مثلنا لعبادنا العارفين لعل يصعدن عن
رتبة الثبات و يبلغن الى مقام البلوغ فى هذا
الأمر المبرم المتين قل ان مثلهم كمثل الحوت
فى الماء ان حيوته به و انه لم يعرف ممد حيوته
من لدن عزيز حكيم و كان محتجباً عنه بحيث
لو يسأل عن الماء و صفاته لن يعرف كذلك
نلقى الأمثال لعل الناس يقبلن الى قبلة من فى
السموات و الأرضين

77 يا قوم خافوا من الله و لا تكفروا بالذى احاطت
رحمته الملكات و سبق فضله الموجودات و احاط
سلطان امره ظاهركم و باطنكم و اولكم و آخركم اتقوا
الله و كونوا من المتقين ايّاكم ان تكونوا مثل الذين
تمر عليهم آيات الله و هم لا يعرفونها الا انهم من
الغافلين

78 قل أ تعبدون من لا يسمع و لا يبصر و كان
احقر العباد و اضلهم فإلّا لكم لا تتبعون الذى اتى
من مطلع الأمر بنبى الله العلى العظيم يا قوم لا
تكونوا كالذين دخلوا تلقاء العرش و ما استشعروا
الا انهم من الصّاعرين كما تتلو عليهم الآيات التى
انجذب منها اهل الجبروت و سكّان الملكوت و
هم رجعوا محتجبين عنها و مترصدين نداء احد من
العباد الذى حىّ بارادة من عند الله كذلك نلقى
عليكم ما يهديكم سبيل المقرّين

79 كم من عباد دخلوا بقعة الفردوس مقرّ العرش
بين يدى ربهم العلى العظيم و سألوا عن ابواب

stood before their Lord, the Most Exalted, the Most Great, only to inquire about the four Gates or of some Imam of the Islamic Faith! Such was the state of these souls, if ye be of them that comprehend. It is even as ye witness in the present day: those who have disbelieved in God and joined partners with Him cling to a single one of Our Names, and are debarred from recognizing Him Who is the Creator of all Names. We testify that such men are of a truth amongst the people of the Fire. They ask the sun to expound the words of the shadow, and the True One to explain the utterances of His creatures, could ye but perceive it! Say: O people! The sun offereth naught save the effulgence of its own light and that which appeareth therefrom, whilst all else seek illumination from its rays. Fear God, and be not of the ignorant! Among them also were those who inquired of the darkness about the light. Say: Open thine eyes, that thou mayest behold the brightness which hath visibly enveloped the earth! This, verily, is a light which hath risen and shone forth above the horizon of the Dayspring of divine knowledge with manifest radiance. Would ye ask the Jews whether Jesus was the True One from God, or the idols if Muhammad was an Apostle of His Lord, or inquire from the people of the Qur'an as to Him Who was the Remembrance of God, the Most Exalted, the Most Great?

80 Say: O people! Cast away, before the splendours of this Revelation, the things that ye possess, and cleave to that which God hath bidden you observe. Such is His command unto you, and He, verily, is best able to command. By My Beauty! My purpose in revealing these words is to cause all men to draw nigh unto God, the All-Glorious, the All-Praised. Beware lest ye deal with Me as ye dealt with My Herald. Do not object, when the verses of God are sent down unto you from the Court of My favour, saying, "these do not proceed from an innate and untaught nature", for that nature itself hath been created by My word and circled round Me, if ye be of them that apprehend this truth. Inhale from the utterances of your Lord, the All-Merciful, the sweet smell of the garment of inner meanings, which hath been diffused throughout the entire creation and hath shed its fragrance over all created things. Happy are those who perceive it and hasten unto God with radiant hearts.

81 O Living Temple! We, verily, have made Thee a mirror unto the kingdom of names, that Thou mayest be, amidst all mankind, a sign of My sovereignty, a herald unto My presence, a summoner unto My beauty, and a guide unto My straight and perspicuous Path. We have exalted Thy Name among Our servants as a bounty from Our presence. I, verily, am the All-Bountiful, the Ancient of Days. We have, moreover, adorned Thee with the ornament of Our own Self, and have

اربعة او عن احد من ائمة الفرقان كذلك كان شأن هؤلاء ان انتم من العالمين كما ترون في تلك الايام الذينهم كفروا واشركوا تمسكوا باسم من الاسماء واحتجبوا عن موجدنا نشهد انهم من اهل السعير يسألون الشمس ما قاله الظل و عن الحق ما نطق الخلق ان انتم من الشاهدين قل يا قوم لم يكن عند الشمس الا اشراقها وما يظهر منها وما سواها استضاء بنورها اتقوا الله ولا تكونن من الجاهلين منهم من سأل الظلمة عن النور قل ان افتح بصرك لترى الاشراق الذي احاط الآفاق انه يرى بالعين هذا نور اشراق و لاح من افق فجر المعاني بضياء مبين أ تسألون اليهود هل كان الروح على حق من الله او الأصنام هل كان محمد رسولاً او ملاً الفرقان ذكر الله العلي العظيم

80 قل يا قوم دعوا ما عندكم عند تجلى هذا الظهور خذوا ما امرتم به هذا امر الله لكم انه هو خير الآمرين وجمالى لم يكن مقصودى في تلك الكلمات نفسى بل الذى يأتى بعدى والله على ذلك لشهيد و عليم لا تفعلوا به ما فعلتم بنفسى اذا نزلت عليكم آيات الله من شطر فضلى لا تقولوا انها ما نزلت على الفطرة ان الفطرة قد خلقت بقولى و تطوف في حولى ان انتم من الموقنين ان استنشقوا نفحات قيص المعاني من بيان ربكم الرحمن انها تضوعت في الأكوان و تعطر بها الامكان طوبى لمن وجد عرفها و اقبل الى الله بقلب منير

81 ان يا هذا الهيكل انا قد جعلناك مرآة للمكوت الاسماء لتحكى عن سلطاني بين الخلائق اجمعين و تدعو الناس الى لقاءى و جمالى و تكون هادياً الى سبيلى الواضح المستقيم قد رفعنا اسمك بين العباد فضلاً من عندنا و انا الفضل القديم و زيناك بطراز نفسى و القينا عليك كلمتى لتحكم في الملك

imparted unto Thee Our Word, that Thou mayest ordain in this contingent world whatsoever Thou willest and accomplish whatsoever Thou pleasest. We have destined for Thee all the good of the heavens and of the earth, and decreed that none may attain unto a portion thereof unless he entereth beneath Thy shadow, as bidden by Thy Lord, the All-Knowing, the All-Informed. We have conferred upon Thee the Staff of authority and the Writ of judgement, that Thou mayest test the wisdom of every command. We have caused the oceans of inner meaning and explanation to surge from Thy heart in remembrance of Thy Lord, the God of mercy, that Thou mayest render thanks and praise unto Him and be of those who are truly thankful. We have singled Thee out from amongst all Our creatures, and have appointed Thee as the Manifestation of Our own Self unto all who are in the heavens and on the earth.

كَيْفَ تَشَاءُ وَتَفْعَلُ مَا تَرِيدُ وَقَدَّرْنَا لَكَ خَيْرَ
السَّمَوَاتِ وَالْأَرْضِ بِحَيْثُ لَمْ يَكُنْ لِأَحَدٍ مِنْ خَيْرِ
الْأَبْنَاءِ يَدْخُلُ فِي ظِلِّكَ أَمْرًا مِنْ لَدُنْ رَبِّكَ
الْعَلِيمِ الْخَبِيرِ وَاعْطَيْنَاكَ عَصَا الْأَمْرِ وَفِرْقَانَ الْحَكَمِ
لِتَفْرُقَ بَيْنَ كُلِّ أَمْرٍ حَكِيمٍ وَمَوْجِنًا فِي صَدْرِكَ
الْأَحْزَامِ الْمَعَانِي وَالْبَيَانِ فِي ذِكْرِ رَبِّكَ الرَّحْمَنِ لِتَشْكُرَ
رَبَّكَ وَتَكُونَ مِنَ الشَّاكِرِينَ وَاخْتَصَصْنَاكَ بَيْنَ
خَلْقِي وَجَعَلْنَاكَ مَظْهَرِ نَفْسِي بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ

- 82 Bring then into being, by Our leave, resplendent mirrors and exalted letters that shall testify to Thy sovereignty and dominion, bear witness to Thy might and glory, and be the manifestations of Thy Names amidst mankind. We have caused Thee again to be the Origin and the Creator of all mirrors, even as We brought them forth from Thee aforetime. And We shall cause Thee to return unto Mine own Self, even as We called Thee forth in the beginning. Thy Lord, verily, is the Unconstrained, the All-Powerful, the All-Compelling. Warn, then, these mirrors, once they have been made manifest, lest they swell with pride before their Creator and Fashioner when He appeareth amongst them, or let the trappings of leadership delude and debar them from bowing in submission before God, the Almighty, the All-Beauteous.

82 انْ ابْتَعْثْ بِأَذْنٍ مِنْ لَدُنَّا مَرَايَا مُسْتَحْكِيَاتٍ
وَحُرُوفَاتٍ عَالِيَاتٍ لِيُحْكِنَ عَنْ سُلْطَانِكَ وَ
قُدْرَتِكَ وَيَدُلَّنَ عَنْ اقْتِدَارِكَ وَعَظَمَتِكَ وَ
يَكُنَّ مَظَاهِرَ اسْمَائِكَ بَيْنَ الْعَالَمِينَ أَنَا جَعَلْنَاكَ
مَبْدَأَ الْمَرَايَا وَمَبْدَعَهُنَّ كَمَا بَدَأْنَاهُنَّ مِنْكَ أَوَّلَ
مَرَّةٍ وَنَعِيدُكَ إِلَى نَفْسِي كَمَا بَدَأْنَاكَ أَنَّ رَبَّكَ
لَهُوَ الْغَالِبُ الْمُقْتَدِرُ الْقَدِيرُ نَبِيُّ الْمَرَايَا حِينَ ظَهَرَهُنَّ
بَأَنَّ لَا يَسْتَكْبِرْنَ عَلَيَّ مُوجِدُهُنَّ وَخَالِقُهُنَّ حِينَ
ظَهَرَهُ وَلَا تَغْرَبْنَهُنَّ الرِّيَاسَةَ عَنْ الْخُضُوعِ بَيْنَ
يَدَيِ اللَّهِ الْعَزِيزِ الْجَمِيلِ

- 83 Say: O concourse of mirrors! Ye are but a creation of My will and have come to exist by virtue of My command. Beware lest ye deny the verses of My Lord, and be of them who have wrought injustice and are numbered with the lost. Beware lest ye cling unto that which ye possess, or take pride in your fame and renown. That which behoveth you is to wholly detach yourselves from all that is in the heavens and on the earth. Thus hath it been ordained by Him Who is the All-Powerful, the Almighty.

83 قُلْ أَنْتُمْ يَا أَيَّتُهَا الْمَرَايَا قَدْ خُلِقْتُمْ بِأَمْرِي وَبَعِثْتُمْ
بِأَرَادَتِي أَيَّاكُمْ أَنْ تَكْفُرْنَ بِآيَاتِ رَبِّي وَتَكُنَّ مِنَ
الَّذِينَ ظَلَمُوا وَكَانُوا مِنَ الْخَاسِرِينَ وَتَتَسَكَّنَ
بِمَا عِنْدَكُمْ وَتَفْتَخِرْنَ بِارْتِفَاعِ اسْمَائِكُمْ يَنْبَغِي
لَكُنَّ بِأَنْ تَنْقَطِعَ عَنْكُمْ فِي السَّمَوَاتِ وَالْأَرْضِ
كَذَلِكَ قَدَّرَ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ

- 84 O Temple of My Cause! Say: Should I wish to transform, in a single moment, all things into mirrors of My Names, this undoubtedly is in My power, how much more in the power of My Lord, Who hath called Me into being through His all-compelling and inscrutable command. And should I choose to revolutionize the entire creation in the twinkling of an eye, this assuredly is possible unto Me, how much more unto that

84 أَوَ يَا هَيْكَلِ أَمْرِي قُلْ أَنِّي لَوْ أَرِيدُ أَنْ أَجْعَلَ
الْأَشْيَاءَ مَرَايَا اسْمَائِي فِي أَقَلِّ مِنْ حِينٍ لِأَقْدَرِ
فَكَيْفَ رَبِّي الَّذِي خَلَقَنِي بِأَمْرِهِ الْمُبْرَمِ الْمُتَيْنِ وَلَوْ
أَرِيدُ أَنْ أَقْلِبَ الْمَمَكَّاتِ أَقْرَبَ مِنْ لَمَحِ الْبَصَرِ
لِأَقْدَرِ فَكَيْفَ الْإِرَادَةُ الَّتِي خَزَنْتَ فِي مَشِيَّةِ اللَّهِ
رَبِّي وَرَبِّ الْعَالَمِينَ

sovereign Purpose enshrined in the Will of God, My Lord and the Lord of all the worlds.

85 Say: O ye manifestations of My Names! Should ye offer up all that ye possess, nay your very lives, in the path of God, and invoke Him to the number of the grains of sand, the drops of rain, and the waves of the sea, and yet oppose the Manifestation of His Cause at the time of His appearance, your works shall in no wise be mentioned before God. Should ye, however, neglect all righteous works and yet choose to believe in Him in these days, God perchance will put away your sins. He, verily, is the All-Glorious, the Most Bountiful. Thus doth the Lord inform you of His purpose, that haply ye may not wax proud before the One through Whom whatsoever hath been revealed from all eternity hath been confirmed. Happy is he who approacheth this Most Sublime Vision, and woe to them that turn aside!

86 How numerous those who expend all their wealth in the path of God, and whom We find, at the hour of His Revelation, to be of the rebellious and the froward! How many those who keep the fast in the daytime, only to protest against the One by Whose very command the ordinance of the fast was first established! Such men are, in truth, of the ignorant. And how many those who subsist on the coarsest bread, who take for their only seat the grass of the field, and who undergo every manner of hardship, merely to maintain their superiority in the eyes of men! Thus do We expose their deeds, that this may serve as a warning unto others. These are the ones who subject themselves to all manner of austerities before the gaze of others in the hope of perpetuating their names, whilst in reality no mention shall remain of them save in the curses and imprecations of the dwellers of earth and heaven.

87 Say: Would it profit you in the least if, as ye fondly imagine, your names were to endure? Nay, by the Lord of all worlds! Was the idol 'Uzza made any greater by this, that its name lived on amidst the worshippers of names? Nay, by Him Who is the Self of God, the All-Glorious, the All-Compelling! Should your names fade from every mortal mind, and yet God be well pleased with you, ye will indeed be numbered among the treasures of His name, the Most Hidden. Thus have We sent down Our verses that they may attract you unto the Source of all Lights, and acquaint you with the purpose of your Lord, the All-Knowing, the All-Wise. Abstain, then, from all that hath been forbidden unto you in the Book, and eat of the lawful things which God hath provided for your sustenance. Deprive not yourselves of His goodly bestowals, for He, verily, is the Most Generous, the Lord of grace abounding. Subject

85 قل يا مظاهر اسمائى انتم لو تجاهدون فى سبيل الله بأموالكم وانفسكم وتعبدون الله بعدد رمول الأرض و قطرات الأمطار و امواج البحار و تعترضون على مظهر الأمر حين الظهور لا يذكر اعمالكم عند الله و ان تركتم الأعمال و آمنتم به فى تلك الأيام عسى الله ان يكفر عنكم سيئاتكم انه لهو العزيز الكريم كذلك يعلمكم الله ما هو المقصود لعل لا تستكبرون على الذى به ثبت ما نزل فى ازل الازل طوبى لمن تقرب الى المنظر الأكبر و بحقاً للمعرضين

86 كم من عباد ينفقون اموالهم فى سبيل الله ولكن فى حين الظهور نراهم من المعرضين و كم من عباد يصومون فى الأيام و يعترضون على الذى بأمره حقق حكم الصوم الا انهم من الجاهلين و كم من عباد يأكلون خبز الشعير و يقعدون على ما ينبت من الأرض و يحملون الشدائد حفظاً لرياساتهم كذلك فصلنا لك اعمالهم لتكون ذكرى للآخرين اولئك يحملون الشدائد رثاء الناس لابقاء اسمائهم بعد الذى لن يبقى الا بما يلعبهم به من فى السموات و الأرضين

87 قل لو تبقى اسمائكم كما زعمتم هل ينفعكم فى شئ لا ورب العالمين هل عرّى بابقاء اسمه بين الذين يعبدون الأسماء لا ونفس الله العزيز القدير و ان لا يذكركم احد فى الأرض و كان الله راضياً عنكم اذا انتم فى كائن اسمه الباطن كذلك نزلنا الآيات لتجذبكم الى مطلع الأنوار و تعرفوا ما اراد ربكم العليم الحكيم ان امسكوا انفسكم عما نهىتم عنه فى الكتاب و كلوا مما رزقكم الله حلالاً و لا تحرموا انفسكم عن نعمائه انه لهو الكريم ذو الفضل العظيم لا تحملوا الشدائد على انفسكم ان اعمالوا ما بيناه لكم براهين واضحات و آيات لا ثغات و لا تكونن من الغافلين

not yourselves to excessive hardships, but follow the way We have made plain unto you through Our luminous verses and perspicuous proofs, and be not of the negligent.

- 88 O concourse of divines! It is not yours to boast if ye abstain from drinking wine and from similar transgressions which have been forbidden you in the Book, for should ye commit such deeds, the dignity of your station would then be tainted in the eyes of the people, your affairs would be disrupted, and your name disgraced and dishonoured. Nay, your true and abiding glory resideth in submission to the Word of Him Who is the Eternal Truth, and in your inward and outward detachment from aught else besides God, the All-Compelling, the Almighty. Great is the blessedness of that divine that hath not allowed knowledge to become a veil between him and the One Who is the Object of all knowledge, and who, when the Self-Subsisting appeared, hath turned with a beaming face towards Him. He, in truth, is numbered with the learned. The inmates of Paradise seek the blessing of his breath, and his lamp sheddeth its radiance over all who are in heaven and on earth. He, verily, is numbered with the inheritors of the Prophets. He that beholdeth him hath, verily, beheld the True One, and he that turneth towards him hath, verily, turned towards God, the Almighty, the All-Wise.

- 89 O ye the dawning-places of knowledge! Beware that ye suffer not yourselves to become changed, for as ye change, most men will, likewise, change. This, verily, is an injustice unto yourselves and unto others. Unto this beareth witness every man of discernment and insight. Ye are even as a spring. If it be changed, so will the streams that branch out from it be changed. Fear God, and be numbered with the godly. In like manner, if the heart of man be corrupted, his limbs will also be corrupted. And similarly, if the root of a tree be corrupted, its branches, and its offshoots, and its leaves, and its fruits, will be corrupted. Thus have We set forth similitudes for your instruction, that perchance ye may not be debarred by the things ye possess from attaining unto that which hath been destined for you by Him Who is the All-Glorious, the Most Bountiful.

- 90 It is indeed in Our power to take up a handful of dust and to adorn it with the vesture of Our Names. This, however, would be but a sign of our favour, and not an indication of any merit it may have inherently possessed. Thus hath it been revealed in truth by Him Who is the Sovereign Revealer, the All-Knowing. Consider the Black Stone, which God hath made a point whereunto all men turn in adoration. Hath this bounty been conferred upon it by virtue of its innate excellence? Nay, by Mine own Self! Or doth such distinction stem from its

88 يا معشر العلماء انتم لو تجتنبون الخمر و امثالها عما نهيتكم عنه في الكتاب هذا لم يكن نفراً لكم لأن بارتكابها تضيع مقاماتكم عند الناس و تبدل اموركم و تهتك استاركم بل الفخر في اذعانكم كلمة الحق و انقطاعكم في السرّ و الجهر عما سوى الله العزيز القدير طوبى لعالم ما جعل العلم حجاباً بينه و بين المعلوم و اذا اتى القيوم اقبل اليه بوجه منير انه من العلماء يستبرك أنفاسه اهل الفردوس و يستضيئ بنبراسه من في السموات و الارضين انه من ورثة الانبياء من رآه قد رأى الحق و من اقبل اليه اقبل الى الله العزيز الحكيم

89 ان يا مطالع العلم ايّاكم ان تتغيروا في انفسكم لأن بتغييركم يتغير اكثر العباد ان هذا ظلم منكم على انفسكم و على العباد و يشهد بذلك كلّ عارف خبير مثلكم كمثل عين اذا تغيرت تتغير الأنهار المنشعبة منها اتقوا الله و كونوا من المتقين كذلك الانسان اذا فسد قلبه يفسد اركانه و كذلك الشجرة ان فسد اصلها يفسد اغصانها و افنانها و اوراقها و ثمارها كذلك ضربنا لكم الأمثال لعل لا تحتجبون بما عندكم عما قدّر لكم من لدن عزيز كريم

90 أنا لو أخذ كفاً من التراب و زينه بطراز الأسماء لنقدر و هذا من فضلي عليه من دون استحقاقه كذلك نزل بالحق من لدن منزل علم فانظروا الى الحجر الأسود الذي جعله الله مقبل العالمين هل يكون هذا الفضل من نفسه لا ونفسى و هل يكون هذا العز من ذاته لا وذاتى الذي عجز عن عرفانه من فى العالمين

intrinsic worth? Nay, by Mine own Being, Whose Essence even the wisest and most discerning of men have failed to grasp!

- 91 Again, consider the Mosque of Aqsa and the other places which We have made sanctuaries unto the people in every land and region. The honour and distinction they enjoy is in no wise due to their own merit, but stemmeth from their relation to Our Manifestations, Whom We have appointed as the Daysprings of Our Revelation amidst mankind, if ye be of them that understand. In this there lieth a wisdom inscrutable to all save God. Inquire, that He may graciously make plain unto you His purpose. His knowledge, verily, embraceth all things. Detach yourselves, O people, from the world and all its vanities, and heed not the call of such as have disbelieved in God and joined partners with Him. Arise above the horizon of utterance to extol and praise your Lord, the All-Merciful. This is that which God hath purposed for you; well is it with them who perceive it.

91 كذلك فانظر في المسجد الأقصى و الأماكن التي جعلناها مطاف من في الأطراف و الأقطار لم يكن شرفها منها بل بما تنسب الى مظاهرها الذين جعلناهم مطالع وحينما بين العباد ان انتم من العالمين و في كل ذلك لحكمة لا يعلمها الا الله ان اسألوه ليبين لكم ما اراد انه بكل شيء علم ان انقطعوا يا قوم عن الدنيا و زخرفها و لا تلتفتوا الى الذينهم كفروا و اشركوا ان اطلعوا من افق البيان لذكر ربكم الرحمن هذا ما اراده الله لكم طوبى للعارفين

- 92 Say: O people! We have commanded you in Our Tablets to strive, at the time of the promised Revelation, to sanctify your souls from all names, and to purify them from all that hath been created in the heavens or on the earth, that therein may appear the splendours of the Sun of Truth which shineth forth above the horizon of the Will of your Lord, the Almighty, the Most Great. We have, moreover, commanded you to cleanse your hearts from every trace of the love or hate of the peoples of the world, lest aught should divert you from one course or impel you towards another. This, verily, is among the weightiest counsels I have vouchsafed unto you in the perspicuous Book, for whoso attacheth himself to either of these shall be prevented from attaining a proper understanding of Our Cause. To this beareth witness every just and discerning soul.

92 قل يا قوم انا امرناكم في الألواح بأن تقدسوا انفسكم حين الظهور عن الأسماء و عن كل ما خلق بين الأرض و السماء لينطبع فيها تجلى شمس الحق من افق مشية ربكم العزيز العظيم و امرناكم بأن تطهروا نفوسكم عن حب من على الأرض و بغضهم لئلا يمنكم شيء عن جهة و يضطركم الى جهة اخرى و كان هذا من اعظم نصحي لكم في كتاب مبين من تمسك بأحد منهما انه لا يقدر ان يعرف الأمر على ما هو عليه و يشهد بذلك كل منصف خبير

- 93 Ye, however, have broken the Covenant of God, forgotten His Testament, and at last turned away from Him Whose appearance hath solaced the eyes of every true believer in the Divine Unity. Lift up the veils and coverings that obscure your vision, and consider the testimonies of the Prophets and Messengers, that haply ye may recognize the Cause of God in these days when the Promised One hath come invested with a mighty sovereignty. Fear God, and debar yourselves not from Him Who is the Dayspring of His signs. This shall, in truth, but profit your own selves; as to your Lord, He, verily, can afford to dispense with all creatures. From everlasting was He alone; there was none else besides Him. He it is in Whose name the standard of Divine Unity hath been planted upon the Sinai of the visible and invisible worlds, proclaiming that there is none

93 انتم نسيتم عهد الله و نقضتم ميثاقه الى ان اعرضتم عن الذي بظهوره قرّت عيون الموحدين طهروا الأنظار عن المحجب و الأستار ثم انظروا حجج النبیین و المرسلين لتعرفوا امر الله في تلك الأيام التي فيها اتى الموعود بسلطان عظيم اتقوا الله و لا تحرموا انفسكم عن مطلع الآيات هذا ما تنتفع به انفسكم ان ربكم لغني عن العالمين انه لم يزل كان و لم يكن معه من شيء قد ارتفعت باسمه راية التوحيد على طور الوجود من الغيب و الشهود على انه لا اله الا انا الواحد العزيز الفريد

other God but Me, the Peerless, the Glorious, the Incomparable.

- 94 Behold, however, how those who are but a creation of His Will and Command have turned aside from Him and have taken unto themselves a lord and master beside God; these, truly, are of the wayward. The mention of the All-Merciful hath at all times been upon their lips, and yet when He was manifested unto them through the power of truth they warred against Him. Wretched indeed shall be the plight of such as have broken the Covenant of their Lord when the Luminary of the world shone forth above the horizon of the Will of God, the Most Holy, the All-Knowing, the All-Wise! It was against God that they unsheathed the swords of malice and hatred, and yet they perceive it not. Methinks they remain dead and buried in the tombs of their selfish desires, though the breeze of God hath blown over all regions. They, truly, are wrapt in a dense and grievous veil. And oft as the verses of God are rehearsed unto them, they persist in proud disdain; it is as though they were devoid of all understanding, or had never heard the Call of God, the Most Exalted, the All-Knowing.

- 95 Say: Alas for you! How can ye profess yourselves believers, when ye deny the verses of God, the Almighty, the All-Wise? Say: O people! Turn your faces unto your Lord, the All-Merciful. Beware lest ye be veiled by aught that hath been revealed in the Bayan: It was, in truth, revealed for no other purpose than to make mention of Me, the All-Powerful, the Most High, and had no other object than My Beauty. The whole world hath been filled with My testimony, if ye be of them that judge with fairness.

- 96 Had the Primal Point been someone else beside Me as ye claim, and had attained My presence, verily He would have never allowed Himself to be separated from Me, but rather We would have had mutual delights with each other in My Days. He, in truth, wept sore in His remoteness from Me. He preceded Me that He might summon the people unto My Kingdom, as it hath been set forth in the Tablets, could ye but perceive it! O would that men of hearing might be found who could hear the voice of His lamentation in the Bayan bemoaning that which hath befallen Me at the hands of these heedless souls, bemoaning His separation from Me and giving utterance to His longing to be united with Me, the Mighty, the Peerless. He, verily, beholdeth at this very moment His Best-Beloved amidst those who were created to attain His Day and to prostrate themselves before Him, and yet who have inflicted in their tyranny such abasement upon Him as the pen confesseth its inability to describe.

94 ان الذينهم خلقوا بارادة من عنده و بعثوا بأمره
اعرضوا عنه و اتخذوا لأنفسهم رباً من دون الله
الا أنهم من المبعدين كانوا ان يذكروا الرحمن في
كل الأحيان و اذا ظهر بالحق حاربوا معه اف
لهم بما نقضوا الميثاق اذ اشرق نير الآفاق من
افق مشية الله المقدس العليم الحكيم سلوا سيوف
البغضاء على وجه الله و لا يستشعرون في انفسهم
كانهم اموات في قبور اهوائهم بعد الذي فاحت
نسمة الله بين الديار الا أنهم في حجاب عظيم اذا
تلى عليهم آيات الله يصرون مستكبرين كأنهم ما
عرفوا شيئاً و ما سمعوا نعمة الله العلى العليم

95 قل و احسرة عليكم أ تدعون الايمان في انفسكم
و تكفرون بآيات الله العزيز العليم قل يا قوم ولوا
وجوهكم شطر ربكم الرحمن ايّاكم ان يحجبكم ما
نزل في البيان انه ما نزل الا لذكرى العزيز المنيع
و ما كان مقصوده الا جمالى قد ملئت الآفاق
[من] برهاني لو انتم من المنصفين

96 لو كان النقطة الأولى على زعمكم غيرى و يدرك
لقائى لن يفارق منى و يستأنس بنفسى و استأنست
بنفسه في أيامى انه ناح لفراقى قد سبقنى لبشر
الناس بملكوتى كذلك نزل في الألواح ان انتم
من الناظرين فيا ليت يكون من ذى سمع لسمع
ضحيجه في البيان بما ورد على نفسى من هؤلاء
الغافلين و يعرف حنينه في فراقى و شغفه الى لقائى
العزيز البديع اذا يشاهد محبوه بين العباد الذينهم
خلقوا لآيامه و السجود بين يديه بالذلة التى اعترف
القلم بالعجز عن ذكرها بما ورد عليه من هؤلاء
الظالمين

- 97 Say: O people! We, verily, summoned you, in Our former Revelation, unto this Scene of transcendent glory, this Seat of stainless sanctity, and announced unto you the advent of the Days of God. Yet, when the most great veil was rent asunder, and the Ancient Beauty came unto you in the clouds of God's decree, ye repudiated Him in Whom ye had believed aforetime. Woe betide you, O company of infidels! Fear ye God, and nullify not the truth with the things ye possess. When the luminary of divine verses dawneth upon you from the horizon of the Pen of the King of all names and attributes, fall ye prostrate upon your faces before God, the Lord of the Worlds. For to bow down in adoration at the threshold of His door is indeed better for you than the worship of both worlds, and to submit to His Revelation is more profitable unto you than whatsoever hath been created in the heavens and on the earth.
- 97 قل يا قوم انا دعوناكم في الظهور الاول الى المنظر الأكبر هذا المقام الأطهر و بشرناكم بأيام الله فلما انشق الستّر الأعظم و اتى جمال القدم على سحاب القدر كفرتم بالذى آمنتم فويل لكم يا معشر المشركين خافوا من الله و لا تدحضوا الحقّ بما عندكم اذا اشرقت عليكم شمس الآيات من افق اصبع مليك الأسماء و الصفات خروا بوجوهكم سجّداً لله ربّ العالمين انّ يسجدكم فناء بابه ليكون خيراً من عبادة الثقلين و خضوعكم عند ظهوره خير لكم عمّا خلق في السموات و الأرضين
- 98 Say: O people! I admonish you wholly for the sake of God, and seek no reward from you. For My recompense shall be with God, He Who hath brought Me into being, raised Me up by the power of truth, and made Me the Source of His remembrance amidst His creatures. Hasten to behold this divine and glorious Vision, the Spot wherein God hath established His Seat. Follow not that which the Evil One whispereth in your hearts, for he, verily, doth prompt you to walk after your lusts and covetous desires, and hindereth you from treading the straight Path which this all-embracing and all-compelling Cause hath opened.
- 98 قل يا قوم اذكركم لوجه الله و ما اريد منكم جزاء ان اجرى الا على الله الذى فطرني و بعثنى بالحقّ و جعلني ذكراً للخلائق اجمعين ان اسرعوا الى منظر الله و مقرّه و لا تتبعوا الشيطان في انفسكم انه يأمركم بالبغي و الفحشاء و يمنعكم عن الصراط الذى نصب في العالم بهذا الأمر المبرم الحكيم
- 99 Say: The Evil One hath appeared in such wise as the eye of creation hath never beheld. He Who is the Beauty of the All-Merciful hath likewise been made manifest with an adorning the like of which hath never been witnessed in the past. The Call of the All-Merciful hath been raised, and behind it the call of Satan. Well is it with them who hearken unto the Voice of God, and turn their faces towards His throne to behold a most holy and blessed Vision. For whoso cherisheth in his heart the love of anyone beside Me, be it to the extent of a grain of mustard seed, shall be unable to gain admittance into My Kingdom. To this beareth witness that which adorneth the preamble of the Book of Existence, could ye but perceive it. Say: This is the Day whereon God's most great favour hath been made manifest. The voice of all who are in the heavens above and on the earth below proclaimeth My Name, and singeth forth My praises, could ye but hear it!
- 99 قل قد ظهر الشيطان بشأن ما ظهر شبهه في الامكان و كذلك ظهر جمال الرحمن بالطراز الذى ما ادركت مثله عيون الأولين قد ارتفع نداء الرحمن و عن ورائه نداء الشيطان طوبى لمن سمع نداء الله و توجه الى جهة العرش منظر قدس كريم من كان في قلبه اقلّ من خردل حبّ دونى لن يقدر ان يدخل ملكوتى و برهانى ما طرز به ديباج كتاب الوجود ان انتم من العارفين قل اليوم يوم فيه ظهر الفضل الأعظم و لم يكن شيء لا في السموات العلى و لا في الأرضى السفلى الا و ينطقنّ بذكرى و يغردنّ بثناء نفسى ان انتم من السامعين
- 100 O Temple of Divine Revelation! Sound the trumpet in My Name! O Temple of Divine mysteries! Raise the clarion call of Thy Lord, the Unconditioned, the Unconstrained! O Maid
- 100 ان يا هيكل الظهور ان انفخ في الصور باسمى ثم ان يا هيكل الأسرار تنفس في المزمار بذكر ربك المختار ثم ان يا حورية الفردوس ان اخرجى من

of Heaven! Step forth from the chambers of paradise and announce unto the people of the world: By the righteousness of God! He Who is the Best-Beloved of the worlds – He Who hath ever been the Desire of every perceiving heart, the Object of the adoration of all that are in heaven and on earth, and the Cynosure of the former and the latter generations – is now come!

- 101 Take heed lest ye hesitate in recognizing this resplendent Beauty when once He hath appeared in the plenitude of His sovereign might and majesty. He, verily, is the True One, and all else besides Him is as naught before a single one of His servants, and paleth into nothingness when brought face to face with the revelation of His splendours. Hasten, then, to attain the living waters of His grace, and be not of the negligent. As to him who hesitateth, though it be for less than a moment, God shall verily bring his works to naught and return him to the seat of wrath; wretched indeed is the abode of them that tarry!

SLH#01, BSW#03.22x, BSW#04.15x, BSW#04.24x, BSW#08.13x, BSW#08.14x, COC#0301x, COC#1648x, ADJ.080-081x, ADJ.085ax, ADJ.085x, COF.101bx, GPB.099x2x, GPB.101x3x, GPB.101-102x, GPB.102x, GPB.106x, GPB.143x, GPB.173x2x, GPB.174x, GPB.186x, GPB.206x4x, GPB.207x11x, GPB.207-208x, GPB.208x2x, GPB.209x6x, GPB.210x2x, GPB.211x, GPB.226x, GPB.227x3x, GPB.245x, GPB.331x, PDC.007x, PDC.020x, PDC.042-043x, PDC.046x, PDC.046-047x, PDC.047x2x, PDC.047-048x, PDC.048x, PDC.048-049x, PDC.049x2x, PDC.049-050x, PDC.050x4x, PDC.050-051x, PDC.051x3x, PDC.051-052x, PDC.052x2x, PDC.052-053x, PDC.053x, PDC.054x, PDC.055x2x, PDC.055-057x, PDC.057x, PDC.057-058x, PDC.065-067x, PDC.067x2x, PDC.067-068x, PDC.068x3x, PDC.073x, PDC.075x, PDC.078x, PDC.081x3x, PDC.085x6x, PDC.090x3x, PDC.106-107x, PDC.107x, PDC.119x, PDC.136-137x, PDC.138x, PDC.144-145x, PDC.161-162x, PDC.166x, PDC.168-169x, PDC.169x, PDC.173-174x, PDC.181-182x, PDC.196x, WOB.104x, WOB.107x, WOB.108x, WOB.109x3x, WOB.109-110x, WOB.110x, WOB.117x2x, WOB.138x, WOB.163x, WOB.169x, WOB.192x, WOB.192x, BLO_PT#140, BSC.209 #392-434

غرف الجنان ثم اخبرى اهل الأكوان تالله قد
ظهر محبوب العالمين و مقصود العارفين و معبود
من في السموات والأرضين و مسجود الأولين و
الآخرين

101 أيّاكم ان تتوقفوا في هذا الجمال بعد الذي ظهر
بسلطان القدرة والقوة والاستجلال أنه هو الحق
و ما سواه معدوم عند احد من عباده و مفقود
لدى ظهور انواره ان اسرعوا الى كوثر الفضل
و لا تكونن من الصابرين و من توقف اقل من
آن ليحبط الله عمله و يرجعه الى مقر القهر فيئس
مثنوى المتوقفين

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Lawh-i-Pap (Tablet to Pope Pius IX)

To: Pope Pius IX, in Rome

Date: 1285 ca. [1868-1869]

- 102 O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained. Dispel the mists through the power of thy Lord, and ascend unto the Kingdom of His names and attributes. Thus hath the Pen of the Most High commanded thee at the behest of thy Lord, the Almighty, the All-Compelling. He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him without a clear token or proof. On His right hand flow the living waters of grace, and on His left the choice Wine of justice, whilst before Him march the angels of Paradise, bearing the banners of His signs. Beware lest any name debar thee from God, the Creator of earth and heaven. Leave thou the world behind thee, and turn towards thy Lord, through Whom the whole earth hath been illumined.
- 103 We have adorned the Kingdom with the ornament of Our name, the All-Glorious. Thus hath it been decreed by God, the Fashioner of all things. Take heed lest thy vain imaginings withhold thee, when once the Sun of Certitude hath shone forth above the horizon of the Utterance of thy Lord, the Mighty, the Beneficent. Dwellst thou in palaces whilst He Who is the King of Revelation liveth in the most desolate of abodes? Leave them unto such as desire them, and set thy face with joy and delight towards the Kingdom.
- 104 Say: O peoples of the earth! Destroy the abodes of negligence with the hands of power and assurance, and raise up the mansions of true knowledge within your hearts, that the All-Merciful may shed the radiance of His light upon them. Better is this for you than all whereon the sun shineth, and unto this beareth witness He Who holdeth within His grasp the ultimate decree. The Breeze of God hath been wafted over the world at the advent of the Desired One in His great glory, whereupon every stone and clod of earth hath cried out: "The Promised One is come! The Kingdom is God's, the Mighty, the Gracious, the Forgiving."
- 105 Beware lest human learning debar thee from Him Who is the Supreme Object of all knowledge, or lest the world deter thee from the One Who created it and set it upon its course. Arise
- ان يا پاپا ان اخرق الأجاب قد اتى ربّ الأرباب فى ظلل السحاب و قضى الأمر من لدى الله المقتدر المختار ان اكشف السّجّات بسطان ربّك ثم اصعد الى ملكوت الأسماء و الصفات كذلك يأمرك القلم الأعلى من لدن ربّك العزيز الجبار انه قد اتى من السماء مرّة اخرى كما اتى منها اول مرّة اياك ان تعترض عليه كما اعترض عليه الفريسيون من دون بينة و برهان قد جرى عن يمينه كوثر الفضل و عن يساره سلسيل العدل و يمشى قدّامه ملائكة الفردوس برايات الآيات اياك ان تمنعك الأسماء عن الله فاطر الأرض و السماء دع الورى عن ورائك ثم اقبل الى مولاك الذى به اضاء الآفاق
- 103 قد زينّا الملكوت باسمنا الأبهى كذلك قضى الأمر من لدى الله خالق الأشياء اياك ان تمنعك الظنون بعد الذى اشرقت شمس اليقين من افق بيان ربّك العزيز المتأنّ أ سكنت فى القصور و سلطان الظهور فى ارب البيوت دعها لأهلها ثم اقبل الى الملكوت بروح و ريحان
- 104 قل يا ملاء الأرض ان اخبروا بيوت الغفلة بأيادى القدرة و الاطمينان و عمروا غرف العرفان فى القلوب ليتجلّى عليها الرحمن هذا خير لكم عمّا تطلع الشمس عليها و يشهد بذلك من عنده فصل الخطاب قد فاحت نسمة الله فى العالم بما اتى المقصود بمجده الأعظم اذاً كلّ حجر و مدر ينادى قد ظهر الموعود و الملك لله المقتدر العزيز العفّار
- 105 اياك ان تمنعك العلوم عن سلطان المعلوم او الدنيا عمّن خلقها و تركها قم باسم ربّك الرحمن

in the name of thy Lord, the God of Mercy, amidst the peoples of the earth, and seize thou the Cup of Life with the hands of confidence. First drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths. Thus hath the Moon of Utterance risen above the horizon of wisdom and understanding.

- 106 Tear asunder the veils of human learning lest they hinder thee from Him Who is My name, the Self-Subsisting. Call thou to remembrance Him Who was the Spirit, Who, when He came, the most learned of His age pronounced judgement against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Thou, in truth, art one of the suns of the heaven of His names. Guard thyself, lest darkness spread its veils over thee, and fold thee away from His light. Ponder, then, that which hath been sent down in the Book by thy Lord, the Almighty, the All-Bountiful.

- 107 Say: Still your pens, O concourse of divines, for lo, the shrill voice of the Pen of Glory hath been lifted up between earth and heaven. Cast away all that ye possess and take fast hold of that which We have revealed unto you with power and authority. The Hour that was concealed within the knowledge of God hath struck, whereupon all the atoms of the earth have proclaimed: "The Ancient of Days is come in His great glory! Hasten unto Him, O peoples of the earth, with humble and contrite hearts." Say: We, in truth, have given Ourselves as a ransom for your own lives. Alas, when We came once again, We beheld you fleeing from Us, whereat the eye of My loving-kindness wept sore over My people. Fear God, O ye that perceive.

- 108 Consider those who opposed the Son, when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. Thus do We impart unto thee that which hath been recorded in the Books and Scriptures. None save a very few, who were destitute of any power amongst men, turned towards His face. And yet today every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn. We behold them clinging to My name, yet veiled from My Self. This, verily, is a strange thing.

بين ملائكة الأكوام و خذ كأس الحيوان بيد
الاطمينان ان اشرب منها أولاً ثم اسق المقبلين
من اهل الأديان كذلك لاح قمر البيان من افق
الحكمة والتبيان

- 106 ان اخرق سبجات العلوم لئلا تمنعك عن شطر
اسمي القيوم ان اذكر اذ اتى الروح افقي عليه من
كان اعلم علماء عصره في مصره و آمن به من
يصطاد الحوت فاعتبروا يا اولى الألباب انك من
شموس سموات السماء ان احفظ نفسك لئلا
تغشاها الظلمة و تحجبك عن النور ان انظر ما
نزل في الكتاب من لدن ربك العزيز الوهاب

- 107 قل يا معشر العلماء ان امسكوا اقلامكم قد ارتفع
صيرير القلم الأعلى بين الأرض والسماء ضعوا ما
عندكم و خذوا ما ارسلناه اليكم بقدره و سلطان
قد اتت الساعة التي كانت مكنونة في علم الله اذاً
نادت الذرات قد اتى القديم ذو المجد العظيم ان
اسرعوا اليه يا ملائكة الأرض بخضوع و اناب قل
انا قدينا نفسنا لحيوتكم و اذا اتينا مرة اخرى نراكم
تفرون منا لذا تبكي عين شفقتي على شعبي اتقوا
الله يا اولى الأنظار

- 108 فانظر في الذين اعترضوا على الابن اذ اتاهم
بسلطنة و اقتدار كم من الفريسيين كانوا ان
ينتظروا لقائه و يتضرعوا في فراقه فلما تضرع
طيب الوصال و كشف الجمال اعرضوا عنه و
اعترضوا عليه كذلك القيناك ما هو المسطور
في الزبر و الألواح ما اقبل الى الوجه الا عدة
معدودات من الذين لم يكن لهم عز بين الناس و
اليوم يفتخر باسمه كل ذي عز و سلطان كذلك
فانظر في هذا الزمان كم من الرهبان اعتكفوا
في الكنائس باسمي فلما تم الميقات و كشفنا لهم
الجمال ما عرفوني بعد الذي يدعونني بالعشي و
الاشراق نراهم باسمي احتجبوا عن نفسي ان هذا
الا شيء عجاب

- 109 Say: Take heed lest your devotions withhold you from Him Who is the object of all devotion, or your worship debar you from Him Who is the object of all worship. Rend asunder the veils of your idle fancies! This is your Lord, the Almighty, the All-Knowing, Who hath come to quicken the world and unite all who dwell on earth. Turn unto the Dayspring of Revelation, O people, and tarry not, be it for less than the twinkling of an eye. Read ye the Evangel and yet refuse to acknowledge the All-Glorious Lord? This indeed beseemeth you not, O concourse of learned men!
- 110 Say: If ye deny this Revelation, by what proof have ye believed in God? Produce it then. Thus hath the summons of God been sent down by the Pen of the Most High at the bidding of your Lord, the Most Glorious, in this Tablet from whose horizon the splendour of His Light hath shone forth. How many are My servants whose deeds have become veils between them and their own selves, and who have been kept back thereby from drawing nigh unto God, He Who causeth the winds to blow.
- 111 O concourse of monks! The fragrances of the All-Merciful have wafted over all creation. Happy the man that hath forsaken his desires, and taken fast hold of guidance. He, indeed, is of those who have attained unto the presence of God in this Day, a Day whereon commotions have seized the dwellers of the earth and filled with dismay all save those who have been exempted by God, He Who layeth low the necks of men.
- 112 Adorn ye your bodies whilst the raiment of God is stained with the blood of hatred at the hands of the people of denial? Issue forth from your habitations and bid the people enter the Kingdom of God, the Lord of the Day of Judgement. The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty. Turn your faces towards Him, O concourse of the righteous!
- 113 O followers of all religions! We behold you wandering distraught in the wilderness of error. Ye are the fish of this Ocean; wherefore do ye withhold yourselves from that which sustaineth you? Lo, it surgeth before your faces. Hasten unto it from every clime. This is the day whereon the Rocka crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: "Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled!" This is the Word which was preserved behind the veils of grandeur, and which, when the Promise came to pass,
- 109 قل أيّاكم ان يمنعكم الذكر عن المذكور والعبادة عن المعبود ان اخرقوا حجب الأوهام هذا ربكم العزيز العلام قد اتى حيوة العالم واتحاد من على الأرض كلّها ان اقبلوا يا قوم الى مطلع الوحى ولا توقفوا اقل من أنّ أ تقرؤون الانجيل ولا تقرّون للرّب الجليل هذا لا ينبغي لكم يا ملأ الأبحار
- 110 قل ان تنكروا هذا الأمر بأى حجة آمنتم بالله فأتوا بها كذلك نزل الأمر من القلم الأعلى من لدن ربكم الأبهى فى هذا اللوح الذى من افقه اشرفت الأنوار كم من عباد صارت اعمالهم حجاباً لأنفسهم وبها منعوا عن التّقرب الى الله مرسل الأرياح
- 111 يا ملأ الرهبان قد تضوّعت نفحات الرّحمن فى الأكوان طوبى لمن نبذ الهوى و اخذ الهدى انه ممّن فاز بلقاء الله فى هذا اليوم الذى فيه اخذت الزلازل سكّان الأرض و فرغ من عليها الا من شاء الله مالک الرقاب
- 112 أ تزيّنون اجسادكم و كان قيص الله محمراً بدم البغضاء بما ورد عليه من اولى الاغضاء ان اخرجوا من اماكنكم ثم ادخلوا العباد فى ملكوت الله مالک يوم التّناد قد ظهرت الكلمة التى سترها الابن انها قد نزلت على هيكل الانسان فى هذا الزمان تبارك الرّب الذى هو الأب قد اتى بمجده الأعظم بين الأمم توجهوا اليه يا ملأ الأخيار
- 113 قل يا ملأ الأديان زاكم هائمىن فى تيه الخسران و كنتم حيتان هذا البحر لم منعتم عن مبدإكم انه يتّوج امام وجوهكم ان اسرعوا اليه من كلّ الأقطار هذا يوم فيه تصيح الصّخرة بأعلى الصّيحة وتسبح باسم ربها الغنى المتعال قد اتى الأب و كل ما وعدتم به فى الملكوت هذه كلمة كانت محفوظة خلف حجاب العظمة فلما اتى الوعد اشرفت من افق المشية بآيات بينات

shed its radiance from the horizon of the Divine Will with clear tokens.

114 My body hath borne imprisonment that your souls may be released from bondage, and We have consented to be abased that ye may be exalted. Follow the Lord of glory and dominion, and not every ungodly oppressor. My body longeth for the cross, and Mine head awaiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions. Thus hath the Daystar of divine authority shone forth from the horizon of the Revelation of Him Who is the Possessor of all names and attributes.

115 The people of the Qur'an have risen against Us, and tormented Us with such a torment that the Holy Spirit lamented, and the thunder roared out, and the clouds wept over Us. Among the faithless is he who hath imagined that calamities can deter Baha from fulfilling that which God, the Creator of all things, hath purposed. Say: Nay, by Him Who causeth the rain to fall! Nothing whatsoever can withhold Him from the remembrance of His Lord.

116 By the righteousness of God! Should they cast Him into a fire kindled on the continent, He will assuredly rear His head in the midmost heart of the ocean and proclaim: "He is the Lord of all that are in heaven and all that are on earth!" And if they cast Him into a darksome pit, they will find Him seated on earth's loftiest heights calling aloud to all mankind: "Lo, the Desire of the World is come in His majesty, His sovereignty, His transcendent dominion!" And if He be buried beneath the depths of the earth, His Spirit soaring to the apex of heaven shall peal the summons: "Behold ye the coming of the Glory; witness ye the Kingdom of God, the Most Holy, the Gracious, the All-Powerful!" And if they shed His blood, every drop thereof shall cry out and invoke God in this Name through which the fragrance of His raiment hath been diffused in all directions.

117 Though threatened by the swords of Our enemies, We summon all mankind unto God, the Fashioner of earth and heaven, and We render Him such aid as can be hindered by neither the hosts of tyranny nor the ascendancy of the people of iniquity. Say: O peoples of the earth! Scatter the idols of your vain imaginings in the name of your Lord, the All-Glorious, the All-Knowing, and turn ye unto Him in this Day which God hath made the King of days.

118 O Supreme Pontiff! Incline thine ear unto that which the Fashioner of mouldering bones counselleth thee, as voiced by Him

114 قد حبس جسدی لعنتی انفسکم و قبلنا الذلة لعزكم ان اتبعوا الرب ذا المجد والملکوت ولا تتبعوا کل مشرک جبّار جسدی یشتاқ الصليب و رأسی ينتظر السنان فی سبیل الرحمن لیطهر العالم عن العصیان کذلک اشرفت شمس الحکم من افق امر مالک الأسماء و الصفات

115 قد قام علينا اهل الفرقان و عدّونا بعذاب ناح به روح القدس و صاح الرعد و بکت علينا السحاب من المشرکین من ظنّ أنّ البلاء يمنع البهاء عمّا اراد الله موجد الأشياء قل لا ومنزل الأمطار انه لا یمنعه شیء عن ذکر ربه

116 تالله الحقّ لو یحرقونه فی البرّانه من قطب البحر یرفع رأسه و ینادی انه اله من فی السموات و الأرض و لو یلقونه فی بئر ظلماء یجدونه فی علی الجبال ینادی قد اتی المقصود بسلطان العظمة و الاستقلال و لو یدفنونه فی الأرض یطلع من افق السماء و ینطق بأعلى النداء قد اتی البهاء بملکوت الله المقدس العزیز المختار و لو یسفکون دمه کل قطرة منه تصیح و تدعو الله بهذا الاسم الذی به فاحت نفحات القمیص فی الأقطار

117 أنا تحت سیوف الأعداء ندعو العباد الى الله فاطر الأرض و السماء و نصره علی شأن لا تمنعنا جنود الذین ظلموا و لا سطوة الفجار قل یا اهل الأرض کسروا اصنام الأوهام باسم ربکم العزیز العلام ثم اقبلوا الیه فی هذا الیوم الذی جعله الله سلطان الأيام

118 ان یا رئیس القوم ان استمع لما ینصحک به مصوّر الرّم من شطر اسمه الأعظم بع ما عندک من الزينة المزخرفة ثم انفقها فی سبیل الله مکوّر

Who is His Most Great Name. Sell all the embellished ornaments thou dost possess, and expend them in the path of God, Who causeth the night to return upon the day, and the day to return upon the night. Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set towards the Kingdom, and, detached from the world, then speak forth the praises of thy Lord betwixt earth and heaven. Thus hath bid-den thee He Who is the Possessor of Names, on the part of thy Lord, the Almighty, the All-Knowing. Exhort thou the kings and say: "Deal equitably with men. Beware lest ye transgress the bounds fixed in the Book." This indeed becometh thee. Beware lest thou appropriate unto thyself the things of the world and the riches thereof. Leave them unto such as desire them, and cleave unto that which hath been enjoined upon thee by Him Who is the Lord of creation. Should anyone offer thee all the treasures of the earth, refuse to even glance upon them. Be as thy Lord hath been. Thus hath the Tongue of Revelation spoken that which God hath made the ornament of the book of creation.

- 119 Consider a pearl which shineth by virtue of its inherent nature. If it be covered with silk, its luster and beauty will be concealed. Likewise, man's distinction lieth in the excellence of his conduct and in the pursuit of that which beseemeth his station, not in childish play and pastimes. Know that thy true adornment consisteth in the love of God and in thy detachment from all save Him, and not in the luxuries thou dost possess. Abandon them unto those who seek after them and turn unto God, He Who causeth the rivers to flow.

- 120 Whatever proceeded from the tongue of the Son was revealed in parables, whilst He Who proclaimeth the Truth in this Day speaketh without them. Take heed lest thou cling to the cord of idle fancy and withhold thyself from that which hath been ordained in the Kingdom of God, the Almighty, the All-Bountiful. Should the inebriation of the wine of My verses seize thee, and thou determinest to present thyself before the throne of thy Lord, the Creator of earth and heaven, make My love thy vesture, and thy shield remembrance of Me, and thy provision reliance upon God, the Revealer of all power.

- 121 O followers of the Son! We have once again sent John unto you, and He, verily, hath cried out in the wilderness of the Bayan: O peoples of the world! Cleanse your eyes! The Day whereon ye can behold the Promised One and attain unto Him hath drawn nigh! O followers of the Gospel! Prepare the way! The Day of the advent of the Glorious Lord is at hand! Make ready to enter the Kingdom. Thus hath it been ordained by God, He Who causeth the dawn to break.

الليل والنهار دع الملك للملوك ثم اطلع من افق البيت مقبلاً الى الملكوت و منقطعاً عن الدنيا ثم انطق بذكر ربك بين الأرض والسماء كذلك امرك مالک الأسماء من لدن ربك العزيز العلام ان انصح الملوك قل ان اعدلوا بين الناس اياكم ان تتجاوزوا عما حدّد في الكتاب هذا ينبغي لك اياك ان تصرف في الدنيا و زخرفها دعها لمن ارادها و خذ ما امرت به من لدن مالک الاختراع ان يأتك احد بخزائن الأرض كلّها لا تردّ البصر اليها كن كما كان مولاك كذلك نطق لسان الوحي بما جعله الله طراز كتاب الابداع

- 119 فانظر في اللؤلؤ ان صفائه بنفسه لو تغطيه بالحرير انه يحجب حسنه و صفائه كذلك الانسان شرفه بآدابه و ما ينبغي له لا بما تلعب به الصبيان فاعلم ان زينتك حبّ الله و انقطاعك عما سواه لا بما عندك من الزخارف دعها لأهلها و اقبل الى الله مجرى الأنهار

- 120 كلّ ما نزل من الأمثال قد نزل بلسان الابن و الذي ينطق اليوم لا يتكلّم بها اياك ان تمسك بجبال الأهوام و تمتنع نفسك عما قدر في ملكوت الله العزيز الوهاب اذا اخذك سكر نحر الآيات و اردت الحضور تلقاء عرش ربك فاطر الأرضين و السموات ان اجعل قيصك حيّ و درعك ذكرى و زادك التوكّل على الله مظهر القوّات

- 121 يا ملاء الابن قد ارسلنا اليكم يوحنا مرّة اخرى انه نادى في برية البيان يا خلق الأكوان طهّروا عيونكم قد اقرب يوم المشاهدة و اللقاء ثم يا ملاء الانجيل ان اعمرّوا السبيل قد اقرب اليوم الذي فيه يأتي الربّ الجليل ان استعدّوا للدخول في الملكوت كذلك قضى الأمر من لدى الله فالتق الأصباح

- 122 Give ear unto that which the Dove of Eternity warbleth upon the twigs of the Divine Lote-Tree: O peoples of the earth! We sent forth him who was named John to baptize you with water, that your bodies might be cleansed for the appearance of the Messiah. He, in turn, purified you with the fire of love and the water of the spirit in anticipation of these Days whereon the All-Merciful hath purposed to cleanse you with the water of life at the hands of His loving providence. This is the Father foretold by Isaiah, and the Comforter concerning Whom the Spirit had covenanted with you. Open your eyes, O concourse of bishops, that ye may behold your Lord seated upon the Throne of might and glory.
- 123 Say: O peoples of all faiths! Walk not in the ways of them that followed the Pharisees and thus veiled themselves from the Spirit. They truly have strayed and are in error. The Ancient Beauty is come in His Most Great Name, and He wisheth to admit all mankind into His most holy Kingdom. The pure in heart behold the Kingdom of God manifest before His Face. Make haste thereunto and follow not the infidel and the ungodly. Should your eye be opposed thereto, pluck it out. Thus hath it been decreed by the Pen of the Ancient of Days, as bidden by Him Who is the Lord of the entire creation. He, verily, hath come again that ye might be redeemed, O peoples of the earth. Will ye slay Him Who desireth to grant you eternal life? Fear God, O ye who are endued with insight.
- 124 O people! Harken unto that which hath been revealed by your All-Glorious Lord, and turn your faces unto God, the Lord of this world and of the world to come. Thus doth He Who is the Dawning-Place of the Daystar of divine inspiration command you as bidden by the Fashioner of all mankind. We, verily, have created you for the light, and desire not to abandon you unto the fire. Come forth, O people, from darkness by the grace of this Sun which hath shone forth above the horizon of divine providence, and turn thereunto with sanctified hearts and assured souls, with seeing eyes and beaming faces. Thus counselleth you the Supreme Ordainer from the scene of His transcendent glory, that perchance His summons may draw you nigh unto the Kingdom of His names.
- 125 Blessed the one who hath remained faithful to the Covenant of God, and woe betide him who hath broken it and disbelieved in Him, the Knower of secrets. Say: This is the Day of Bounty! Bestir yourselves that I may make you monarchs in the realms of My Kingdom. If ye follow Me, ye shall behold that which ye were promised, and I will make you My companions in the dominion of My majesty and the intimates of My beauty in
- ان استمعوا ما تغردت به حمامة البقائية على افنان سدرة الالهية يا ملائكة الابن قد ارسلنا اليكم من سمي بيوحنا ليعمّدكم بالماء لكي تطهروا اجسادكم لظهور المسيح وانه غسلكم بنار الحب و ماء الروح للاستعداد لتلك الايام التي فيها اراد الرحمن ان يغسلكم بماء الحيوان من ايدى الفضل والاحسان هذا هو الواحد الذي اخبركم به اشعيا والمعزى الذي اخذ عهده الروح ان افتحوا الابصار يا ملائكة الاحبار لتروا ربكم جالسا على عرش العزة والاجلال
- قل يا اهل الاديان لا تكونوا كالذين اتبعوا الفريسيين وبذلك احتجبوا عن الروح ان هم الا في غفلة وضلال قد اتى جمال القدم باسمه الاعظم و اراد ان يدخل العالم في ملكوته الاقدس ويرون المخلصون ملكوت الله امام وجهه ان اهرعوا اليه ولا تتبعوا كل مشرك كفار لو يخالف في ذلك عين احد ينبغي له ان يقلعها كذلك رقم من قلم القدم من لدن مالك الامكان انه قد اتى مرة اخرى لخلاصكم يا اهل الانشاء أ تقتلون بعد الذي اراد لكم الحياة الباقية اتقوا الله يا اولي الابصار
- يا قوم ان استمعوا ما يوحى من شطر ربكم الابهى وتوجهوا الى الله رب الآخرة والاولى كذلك يأمركم مطلع شمس الالهام من لدن خالق الانام قد خلقناكم للنور ما نحب ان تترككم للنار ان اخرجوا يا قوم من الظلمات بهذه الشمس التي اشرقت من افق عناية الله ثم اقبلوا اليها بقلوب مطهرة و انفس مطمئنة و عيون ناظرة و وجوه ناضرة هذا ما يعظكم به مالك القدر من شطر المنظر الأكبر ليجذبكم النداء الى ملكوت الاسماء
- طوبى لمن وفى بالميثاق ويل لمن نقض العهد و كفر بالله عالم الأسرار قل هذا يوم الفضل تعالوا لأجعلكم ملوك ممالك ملكوتى ان اطعموني تروا ما وعدناكم به و اجعلكم مؤانس نفسى فى جبروت عظمتى و معاشر جمالى فى سماء اقتداري الى الأبد و ان عصيتوني اصبر بحلى لعل تتبين

the heaven of My power forevermore. If ye rebel against Me, I will in My clemency endure it patiently, that haply ye may awaken and rise up from the couch of heedlessness. Thus hath My mercy encompassed you. Fear ye God and follow not in the ways of those who have turned away from His face, though they invoke His name in the daytime and in the night season.

و تقومن من فراش الغفلة كذلك سبقتكم رحمتي
أتقوا الله ولا تتبعوا الذين اعرضوا عن الوجه بعد
الذي يدعونه في الغدو والآصال

- 126 Verily, the day of ingathering is come, and all things have been separated from each other. He hath stored away that which He chose in the vessels of justice, and cast into fire that which befitteth it. Thus hath it been decreed by your Lord, the Mighty, the Loving, in this promised Day. He, verily, ordaineth what He pleaseth. There is none other God save He, the Almighty, the All-Compelling. The desire of the Divine Sifter hath been to store up every good thing for Mine own Self. Naught hath He spoken save to acquaint you with My Cause and to guide you to the path of Him whose mention hath adorned all the sacred Books.

126 أنه قد أتى يوم الحصاد وفصل بين الأشياء خزن ما
اختار في أوعى العدل والقي في النار ما ينبغي
لها كذلك حكم ربكم العزيز الودود في ذلك
اليوم الموعد أنه هو الحاكم على ما يشاء لا إله إلا
هو المقتدر القهار والمنقي ما أراد إلا أن يخزن
كل جيد لنفسه وما تكلم إلا بما يعرفكم امرى و
يهديكم سبيل الذي بذكره زينت الألواح

- 127 Say: O concourse of Christians! We have, on a previous occasion, revealed Ourselves unto you, and ye recognized Me not. This is yet another occasion vouchsafed unto you. This is the Day of God; turn ye unto Him. He, verily, hath come down from heaven even as He came down the first time, and He desireth to shelter you beneath the shade of His mercy. He, verily, is the Exalted, the Mighty, the Supreme Helper. The Beloved One loveth not that ye be consumed with the fire of your desires. Were ye to be shut out as by a veil from Him, this would be for no other reason than your own waywardness and ignorance. Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation, notwithstanding that I came unto you from the heaven of pre-existence with surpassing glory. Rend the veils asunder in My name and through the power of My sovereignty that ye may discover a path unto your Lord.

127 قل يا ملأ النصارى قد تجلينا عليكم من قبل و
ما عرفتموني تلك مرة أخرى هذا يوم الله ان
اقبلوا اليه أنه قد أتى من السماء كما أتى أول مرة
واراد ان يأويكم في ظلال رحمته أنه هو المتعالى
العزيز النصار ان المحبوب لا يحب ان تحترقوا بنار
الهوى اتم ولو احتجبت هذا لم يكن إلا من غفلتكم
و عدم عرفانكم تذكروننى ولا تعرفوننى تدعوننى
و غفلتم عن ظهورى بعد الذي جئتكم من سماء
القدم بمجدى الأعظم ان اخرقوا الأجباب باسمى
و سلطانى لى تجدوا الى الرب سبيلاً

- 128 The King of Glory proclaimeth from the tabernacle of majesty and grandeur His call, saying: O people of the Gospel! They who were not in the Kingdom have now entered it, whilst We behold you, in this day, tarrying at the gate. Rend the veils asunder by the power of your Lord, the Almighty, the All-Bounteous, and enter, then, in My name My Kingdom. Thus biddeth you He Who desireth for you everlasting life. He, verily, is potent over all things. Blessed are those who have recognized the Light and hastened unto it. They, verily, dwell in the Kingdom, and partake of the food and drink of God's chosen ones.

128 رب الجليل من افق سراق العظمة والكبرياء
ينادى ويقول يا ملأ الانجيل قد دخل الملكوت
من كان خارجاً منه واليوم نراكم متوقفين لدى
الباب ان اخرقوا الأجباب بقوة ربكم العزيز
الوهاب ثم ادخلوا باسمى فى ملكوتى كذلك
يامركم من اراد لكم الحياة الباقية أنه كان على
كل شيء قديراً طوبى للذين عرفوا النور و سرعوا
اليه اذا هم فى الملكوت يأكلون ويشربون مع
الأصفياء

- 129 We behold you, O children of the Kingdom, in darkness. This, verily, beseemeth you not. Are ye, in the face of the Light,

fearful because of your deeds? Direct yourselves towards Him. Your All-Glorious Lord hath blessed His lands with His footsteps. Thus do We make plain unto you the path of Him Whom the Spirit prophesied. I, verily, bear witness unto Him, even as He hath borne witness unto Me. Verily, He said: "Come ye after Me, and I will make you to become fishers of men." In this day, however, We say: "Come ye after Me, that We may make you to become quickeners of mankind." Thus hath the decree been inscribed in this Tablet by the Pen of Revelation.

- 130 O Pen of the Most High! Bestir Thyself in remembrance of other kings in this blessed and luminous Book, that perchance they may rise from the couch of heedlessness and give ear unto that which the Nightingale singeth upon the branches of the Divine Lote-Tree, and hasten towards God in this most wondrous and sublime Revelation.

SLH#01a, BSW#02.04x, BSW#08.16x, BSC.098 #041

129 و نراكم يا ابناء الملكوت في الظلمة هذا لا ينبغي لكم أ تخافون من اعمالكم تلقاء النور ان اقبلوا اليه ان ربكم الجليل قد شرف بقدمه دياره كذلك نعلمكم سبيل الذي اخبره الروح اني اشهد له كما انه كان لي شهيداً انه قال تعاليا لأجعلكم صيادى الانسان و اليوم نقول تعالوا لنجعلكم محي العالم كذلك قضى الحكم في لوح كان من قلم الأمر مسطوراً

130 ان يا قلم الأعلى تحرك على ذكر ملوك اخرى في هذه الورقة المباركة النوراء ليقومن عن رقد الهوى و يسمعن ما تغرد به الورقاء على افنان سدرة المنتهى و يسرعن الى الله في هذا الظهور الأبدع المنيع

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Lawh-i-Napoleon II

To: Mulla Muhammad Ali Rais-i-Bahrih, in Paris

Date: 1285 ca. [1868-1869]

- 131 O King of Paris! Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the Will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality in His name, the All-Glorious. Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare. Say: He Who is the Unconstrained is come, in the clouds of light, that He may quicken the world with the breezes of His name, the Most Merciful, and unify its peoples, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the

131 قل يا ملك الباريس نبئ القسيس بأن لا يدق النواقيس تالله الحق قد ظهر الناقوس الأنغم على هيكل الاسم الأعظم و تدقه اصابع مشية ربك العلى الأعلى في جبروت البقاء باسمه الأبهى كذلك نزلت آيات ربك الكبرى تارة اخرى لتقوم على ذكر الله فاطر الأرض و السماء في تلك الأيام التى فيها ناحت قبائل الأرض كلها و تزلزلت اركان البلاد و غشت العباد غبرة الالحاد الا من شاء ربك العزيز الحكيم قل قد اتى المختار فى ظلل الأنوار ليحيى الأكوان من نفحات اسمه الرحمن و يتحد العالم و يجمعهم على هذه المائدة التى نزلت من السماء أياكم ان تكفروا نعمة الله بعد انزالها هذا خير

favour of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.

- 132 Wert thou to incline thine inner ear unto all created things, thou wouldst hear: "The Ancient of Days is come in His great glory!" Everything celebrateth the praise of its Lord. Some have known God and remember Him; others remember Him, yet know Him not. Thus have We set down Our decree in a perspicuous Tablet.

- 133 Give ear, O King, unto the Voice that calleth from the Fire which burneth in this verdant Tree, on this Sinai which hath been raised above the hallowed and snow-white Spot, beyond the Everlasting City; "Verily, there is none other God but Me, the Ever-Forgiving, the Most Merciful!" We, in truth, have sent Him Whom We aided with the Holy Spirit that He may announce unto you this Light that hath shone forth from the horizon of the Will of your Lord, the Most Exalted, the All-Glorious, and Whose signs have been revealed in the West. Set your faces towards Him on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the splendour of His effulgent glory upon all who are in heaven and all who are on earth. Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, is the All-Powerful, the Almighty.

- 134 The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: "O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce." The voice of the Burning Bush is raised in the midmost heart

لكم عما عندكم لأنه سيفني وما عند الله يبقى أنه
لهو الحاكم على ما يريد قد هبت نسمات الغفران
من شطر ربكم الرحمن من اقبل اليها طهرته عن
العصيان و عن كل داء و سقم طوبى لمن اقبل
اليها و ويل للمعرضين

- 132 لو تتوجه بسمع الفطرة الى الأشياء لتسمع منها قد
اتى القديم ذو المجد العظيم يسبح كل شيء بحمد
ربه منهم من عرف الله و يذكر و منهم من يذكر و
لا يعرف كذلك احصينا الأمر في لوح مبین

- 133 ان يا ملك ان استمع النداء من هذه النار
المشتعلة من هذه الشجرة الخضراء في هذا الطور
المرتفع على البقعة المقدسة البيضاء خلف قلزم
البقاء انه لا اله الا انا الغفور الرحيم قد ارسلنا
من ايدناه بروح القدس ليخبركم بهذا النور الذي
اشرق من افق مشية ربكم العلى الأبهى و ظهرت
في الغرب آثاره لتوجهوا اليه في هذا اليوم الذي
جعل الله غرة الأيام وفيه تجلّى الرحمن على من
في السموات و الأرضين قم على خدمة الله و
نصرة امره انه يؤيدك بجنود الغيب و الشهادة و
يجعلك سلطانا على ما تطلع الشمس عليها ان
ربك هو المقتدر القدير

- 134 قد فاحت نفحات الرحمن في الأكوان طوبى لمن
وجد عرفها و اقبل اليها بقلب سليم زين هيكلك
بطراز اسمي و لسانك بذكرى و قلبك بحبي العزيز
المنيع ما اردنا لك الا ما هو خير لك عما عندك
و عن خزائن الأرض كلها ان ربك هو العليم
الخبير قم بين العباد باسمي و قل يا اهل الأرض
ان اقبلوا الى من اقبل اليكم انه لوجه الله بينكم
و حجة فيكم و دليله لكم قد جاءكم بالآيات التي
عجزت عنها العالمون ان شجرة الطور تنطق في صدر
العالم و روح القدس ينادى بين الأمم قد اتى
المقصود بسلطان مبین

of the world, and the Holy Spirit calleth aloud among the nations: "Lo, the Desired One is come with manifest dominion!"

135 O King! The stars of the heaven of knowledge have fallen, they who seek to establish the truth of My Cause through the things they possess, and who make mention of God in My Name. And yet, when I came unto them in My glory, they turned aside. They, indeed, are of the fallen. This is, truly, that which the Spirit of God hath announced, when He came with truth unto you, He with Whom the Jewish doctors disputed, till at last they perpetrated what hath made the Holy Spirit to lament, and the tears of them that have near access to God to flow. Consider how a Pharisee who had worshipped God for seventy years repudiated the Son when He appeared, whereas one who had committed adultery gained admittance into the Kingdom. Thus doth the Pen admonish thee as bidden by the Eternal King, that thou mayest be apprised of what came to pass aforetime and be reckoned in this day among them that truly believe.

136 Say: O concourse of monks! Seclude not yourselves in your churches and cloisters. Come ye out of them by My leave, and busy, then, yourselves with what will profit you and others. Thus commandeth you He Who is the Lord of the Day of Reckoning. Seclude yourselves in the stronghold of My love. This, truly, is the seclusion that befitteth you, could ye but know it. He that secludeth himself in his house is indeed as one dead. It behoveth man to show forth that which will benefit mankind. He that bringeth forth no fruit is fit for the fire. Thus admonisheth you your Lord; He, verily, is the Mighty, the Bountiful. Enter ye into wedlock, that after you another may arise in your stead. We, verily, have forbidden you lechery, and not that which is conducive to fidelity. Have ye clung unto the promptings of your nature, and cast behind your backs the statutes of God? Fear ye God, and be not of the foolish. But for man, who, on My earth, would remember Me, and how could My attributes and My names be revealed? Reflect, and be not of them that have shut themselves out as by a veil from Him, and were of those that are fast asleep. He that married not could find no place wherein to abide, nor where to lay His head, by reason of what the hands of the treacherous had wrought. His holiness consisted not in the things ye have believed and imagined, but rather in the things which belong unto Us. Ask, that ye may be made aware of His station which hath been exalted above the vain imaginings of all the peoples of the earth. Blessed are they that understand.

135 ان يا ملك قد سقطت انجم سماء العلم الذين يستدلون بما عندهم لاثبات امرى و يذكرون الله باسمى فلما جئتهم بمجدى اعرضوا عني الا انهم من الساقطين هذا ما اخبركم به الروح اذ اتى بالحق و اعترض عليه علماء اليهود الى ان ارتكبوا ما ناح به روح القدس و تذرقت عيون المقرين فانظر في الفريسيين منهم من عبد الله سبعين سنة فلما اتى الابن كفر به و دخل الملكوت من ارتكب الفحشاء كذلك يذكرك القلم من لدن مالك القدم لتطلع بما قضى من قبل و تكون اليوم من المقبلين

136 قل يا ملائكة الربان لا تعتكفوا في الكنائس والمعابد ان اخرجوا باذنى ثم اشتغلوا بما تنتفع به انفسكم و انفس العباد كذلك يا مكرم مالك يوم الدين ان اعتكفوا في حصن حبي هذا حق الاعتكاف لو انتم من العارفين من جاور البيت انه كلمت ينبغي للانسان ان يظهر منه ما ينتفع به الاكوان والذى ليس له ثمر ينبغي للنار كذلك يعظكم ربكم انه هو العزيز الكريم تزوجوا ليقوم بعدكم احد مقامكم انا منعناكم عن الخيانة لا عما تظهر به الامانة اخذتم اصول انفسكم و نبذتم اصول الله ورائكم اتقوا الله ولا تكونوا من الجاهلين لو لا الانسان من يذكركنى فى ارضى وكيف تظهر صفاتى واسمائى تفكروا و لا تكونوا من الذين احتجبوا و كانوا من الراقدين ان الذى ما تزوج انه ما وجد مقراً ليسكن فيه او يضع رأسه عليه بما اكتسبت ايدى الخائنين ليس تقديس نفسه بما عرفتم و عندهم من الأوهام بل بما عندنا ان اسألوا لتعرفوا مقامه الذى كان مقدساً عن ظنون من على الأرض كلها طوبى للعارفين

137 O King! We heard the words thou didst utter in answer to the Czar of Russia, concerning the decision made regarding the war. Thy Lord, verily, knoweth, is informed of all. Thou didst say: "I lay asleep upon my couch, when the cry of the oppressed, who were drowned in the Black Sea, wakened me." This is what We heard thee say, and, verily, thy Lord is witness unto what I say. We testify that that which wakened thee was not their cry but the promptings of thine own passions, for We tested thee, and found thee wanting. Comprehend the meaning of My words, and be thou of the discerning. It is not Our wish to address thee words of condemnation, out of regard for the dignity We conferred upon thee in this mortal life. We, verily, have chosen courtesy, and made it the true mark of such as are nigh unto Him. Courtesy is, in truth, a raiment which fitteth all men, whether young or old. Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty. Hadst thou been sincere in thy words, thou wouldst have not cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise. We have proved thee through it, and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Erelong the world and all that thou possessest will perish, and the kingdom will remain unto God, thy Lord and the Lord of thy fathers of old. It behoveth thee not to conduct thine affairs according to the dictates of thy desires. Fear the sighs of this Wronged One, and shield Him from the darts of such as act unjustly.

138 For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought. Then wilt thou know how thou hast plainly erred. Commotions shall seize all the people in that land, unless thou arisest to help this Cause, and followest Him Who is the Spirit of God in this, the Straight Path. Hath thy pomp made thee proud? By My Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast to this firm Cord. We see abasement hastening after thee, whilst thou art of the heedless. It behoveth thee when thou hearest His Voice calling from the seat of glory to cast away all that thou possessest, and cry out: "Here am I, O Lord of all that is in heaven and all that is on earth!"

139 O King! We were in 'Iraq, when the hour of parting arrived. At the bidding of the King of Islam§ We set Our steps in his direction. Upon Our arrival, there befell Us at the hands of the malicious that which the books of the world can never adequately recount. Thereupon the inmates of Paradise, and they that dwell within the retreats of holiness, lamented; and yet the people are wrapped in a thick veil! Say: Do ye cavil

137 ان يا ملك انا سمعنا منك كلمة تكلمت بها اذ سألك ملك الروس عما قضى من حكم الغزا ان ربك هو العليم الخبير قلت كنت راقداً في المهاد ايقظني نداء العباد الذين ظلموا الى ان غرقوا في البحر الأسود كذلك سمعنا وربك على ما اقول شهيد نشهد بانك ما ايقظك النداء بل الهوى لانا بلوناك وجدناك في معزل ان اعرف لحن القول وكن من المتفرسين انا ما نحب ان نرجع اليك كلمة سوء حفظاً للمقام الذي اعطيناك في الحياة الظاهرة انا اخترنا الأدب وجعلناه سجيّة المقربين انه ثوب يوافق النفوس من كل صغير و كبير طوبى لمن جعله طراز هيكله ويل لمن جعل محروماً من هذا الفضل العظيم لو كنت صاحب الكلمة ما نبذت كتاب الله وراء ظهره اذ ارسل اليك من لدن عزيز حكيم انا بلوناك به ما وجدناك على ما ادعيت قم وتدارك ما فات عنك سوف تنفى الدنيا وما عندك ويبقى الملك لله ربك ورب آبائك الاولين لا ينبغي لك ان تقتصر الأمور على ما تهوى به هواك اتق زفرات المظلوم ان احفظه من سهام الظالمين

138 بما فعلت تختلف الأمور في مملكتك و تخرج الملك من كفك جزاء عملك اذا تجد نفسك في خسران مبين وتأخذ الزلازل كل القبائل في هناك الا بأن تقوم على نصرة هذا الأمر و تتبع الروح في هذا السبيل المستقيم أ عزك عزك لعمري انه لا يدوم وسوف يزول الا بأن تمسك بهذا الحبل المتين قد نرى الدلة تسعى عن ورائك وانت من الراقدين ينبغي لك اذا سمعت النداء من شطر الكبرياء تدع ما عندك وتقول ليبيك يا اله من في السموات و الأرضين

139 ان يا ملك قد كنا بأم العراق الى ان حمّ الفراق توجهنا الى ملك الاسلام بأمره فلما اتيناه ورد علينا من اولى التفاق ما لا يتم بالأوراق بذلك ناح سگان الفردوس و اهل حظائر القدس ولكن القوم في حجاب غليظ قل أ تعترضون على

at Him Who hath come unto you bearing the clear evidence of God and His proof, the testimony of God and His signs? These things are not from Himself; nay, rather they proceed from the One Who hath raised Him up, sent Him forth through the power of truth, and made Him to be a lamp unto all mankind.

الَّذِي جَاءَ كَمْ بَيِّنَاتِ اللَّهِ وَبِرْهَانِهِ ثُمَّ حُجَّتْهُ وَآيَاتُهُ
أَنْ هِيَ مِنْ تَلْقَاءِ نَفْسِهِ بَلْ مِنْ لَدُنْ مَنْ بَعَثَهُ وَ
أَرْسَلَهُ بِالْحَقِّ وَجَعَلَهُ سِرَاجاً لِلْعَالَمِينَ

- 140 More grievous became Our plight from day to day, nay, from hour to hour, until they took Us forth from Our prison and made Us, with glaring injustice, enter the Most Great Prison. And if anyone ask them: "For what crime were they imprisoned?", they would answer and say: "They, verily, sought to supplant the Faith with a new religion!" If that which is ancient be what ye prefer, wherefore, then, have ye discarded that which hath been set down in the Torah and the Evangel? Clear it up, O men! By My life! There is no place for you to flee to in this day. If this be My crime, then Muhammad, the Apostle of God, committed it before Me, and before Him He Who was the Spirit of God, and yet earlier He Who conversed with God. And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners! Such a sin I will not barter for the kingdoms of earth and heaven.

140 قَدْ اسْتَدَّ عَلَيْنَا الْأَمْرُ فِي كُلِّ يَوْمٍ بَلْ فِي كُلِّ سَاعَةٍ
إِلَى أَنْ أَخْرَجُونَا مِنَ السِّجْنِ وَادْخَلُونَا فِي السِّجْنِ
الْأَعْظَمِ بِظُلْمٍ مَبِينٍ إِذَا قِيلَ بِأَيِّ جَرَمٍ حَبَسُوا قَالُوا
أَنْهُمْ ارَادُوا أَنْ يُجَدِّدُوا الدِّينَ لَوْ كَانَ الْقَدِيمُ هُوَ
الْمُخْتَارَ عِنْدَكُمْ لَمْ تَرْكَبْ مَا شَرَّعَ فِي التَّوْرَةِ وَالْإِنْجِيلِ
تَبَيَّنُوا يَا قَوْمَ لِعَمْرِي لَيْسَ لَكُمْ الْيَوْمَ مِنْ مَحِيصٍ
أَنْ كَانَ هَذَا جَرْمِي قَدْ سَبَقَنِي فِي ذَلِكَ مُحَمَّدٌ
رَسُولُ اللَّهِ وَ مِنْ قَبْلِهِ الرُّوحُ وَ مِنْ قَبْلِهِ الْكَلِيمُ
وَ أَنْ كَانَ ذَنْبِي أَعْلَاءَ كَلِمَةِ اللَّهِ وَ أَظْهَرَ أَمْرِهِ فَأَنَا
أَوَّلُ الْمَذْنُونِ لَا أَبْدِلُ هَذَا الذَّنْبَ بِمَلَكُوتِ مَلِكِ
السَّمَوَاتِ وَالْأَرْضِينَ

- 141 Upon Our arrival at this Prison, We purposed to transmit to the kings the messages of their Lord, the Mighty, the All-Praised. Though We have transmitted to them, in several Tablets, that which We were commanded, yet We do it once again as a token of God's grace. Perchance they may recognize the Lord, Who hath come down in the clouds with manifest sovereignty.

141 أَنَا لَمَّا وَرَدْنَا السِّجْنَ ارْدَنَا أَنْ نَبْلِّغَ الْمُلُوكَ رِسَالَاتِ
رَبِّهِمُ الْعَزِيزِ الْحَمِيدِ وَلَوْ أَنَا بَلَّغْنَاهُمْ مَا أَمَرْتُ بِهِ فِي
الْوَحْيِ شَيْءٍ تِلْكَ مَرَّةً أُخْرَى فَضْلاً مِنْ اللَّهِ لَعَلَّ
يَعْرِفُونَ الرَّبَّ إِذْ أَتَى عَلَى السَّحَابِ بِسُلْطَانٍ مَبِينٍ

- 142 As My tribulations multiplied, so did My love for God and for His Cause increase, in such wise that all that befell Me from the hosts of the wayward was powerless to deter Me from My purpose. Should they hide Me away in the depths of the earth, yet would they find Me riding aloft on the clouds, and calling out unto God, the Lord of strength and of might. I have offered Myself up in the way of God, and I yearn after tribulations in My love for Him, and for the sake of His good pleasure. Unto this bear witness the woes which now afflict Me, the like of which no other man hath suffered. Every single hair of Mine head calleth out that which the Burning Bush uttered on Sinai, and each vein of My body invoketh God and saith: "O would I had been severed in Thy path, so that the world might be quickened, and all its peoples be united!" Thus hath it been decreed by Him Who is the All-Knowing, the All-Informed.

142 كَلَّمَا أَزْدَادُ الْبَلَاءِ زَادَ الْبَهَاءُ فِي حُبِّ اللَّهِ وَ أَمْرِهِ
بِحَيْثُ مَا مَنَعْنِي مَا وَرَدَ عَلَيَّ مِنْ جُنُودِ الْغَافِلِينَ
لَوْ يَسْتَرُونَنِي فِي أَطْبَاقِ التُّرَابِ يَجِدُونَنِي رَاكِباً عَلَى
السَّحَابِ وَ دَاعِياً إِلَى اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ إِنِّي فِدَيْتُ
نَفْسِي فِي سَبِيلِ اللَّهِ وَ أَشْتَقُّ الْبَلَايَا فِي حُبِّهِ وَ
رِضَائِهِ يَشْهَدُ بِذَلِكَ مَا أَنَا فِيهِ مِنَ الْبَلَايَا الَّتِي
مَا حَمَلَهَا أَحَدٌ مِنَ الْعَالَمِينَ وَ يَنْطِقُ كُلُّ شَعْرٍ مِنْ
شَعْرَاتِي بِمَا نَطَقَ شَجَرُ الطُّورِ وَ كُلُّ عَرَقٍ مِنْ عُرُوقِ
يَدْعُ اللَّهَ وَ يَقُولُ يَا لَيْتَ قَطَعْتُ فِي سَبِيلِكَ لَحْيَةَ
الْعَالَمِ وَ اتَّحَدْتُ مِنْ فِيهِ كَذَلِكَ قَضَى الْأَمْرُ مِنْ
لَدُنْ عَلِيمٍ خَبِيرٍ

- 143 Know of a truth that your subjects are God's trust amongst you. Watch ye, therefore, over them as ye watch over your

own selves. Beware that ye allow not wolves to become the shepherds of the fold, or pride and conceit to deter you from turning unto the poor and the desolate. Wert thou to quaff the mystic Wine of everlasting life from the chalice of the words of thy Lord, the All-Merciful, thou wouldst be enabled to forsake all that thou dost possess and to proclaim My Name before all mankind. Cleanse then thy soul with the waters of detachment. Verily, this is the Remembrance that hath shone forth above the horizon of creation, which shall purge thy soul from the dross of the world. Abandon thy palaces to the people of the graves, and thine empire to whosoever desireth it, and turn, then, unto the Kingdom. This, verily, is what God hath chosen for thee, wert thou of them that turn unto Him. They that have failed to turn unto the Countenance of God in this Revelation are indeed bereft of life. They move as bidden by their own selfish desires, and are in truth accounted among the dead. Shouldst thou desire to bear the weight of thy dominion, bear it then to aid the Cause of thy Lord. Glorified be this station which whoever attaineth thereunto hath attained unto all good that proceedeth from Him Who is the All-Knowing, the All-Wise.

144 Arise thou, in My name, above the horizon of renunciation, and set, then, thy face towards the Kingdom, at the bidding of thy Lord, the Lord of strength and of might. Through the power of My sovereignty stand before the inhabitants of the world and say: "O people! The Day is come, and the fragrances of God have been wafted over the whole of creation. They that have turned away from His Face are the helpless victims of their corrupt inclinations. They are indeed of them that have gone astray."

145 Adorn the body of Thy kingdom with the raiment of My name, and arise, then, to teach My Cause. Better is this for thee than that which thou possessest. God will, thereby, exalt thy name among all the kings. Potent is He over all things. Walk thou amongst men in the name of God, and by the power of His might, that thou mayest show forth His signs amidst the peoples of the earth. Burn thou brightly with the flame of this undying Fire which the All-Merciful hath ignited in the midmost heart of creation, that through thee the heat of His love may be kindled within the hearts of His favoured ones. Follow in My way and enrapture the hearts of men through remembrance of Me, the Almighty, the Most Exalted.

146 Say: He from whom, in this day, the sweet savours of the remembrance of His Lord, the All-Merciful, have not been diffused, is indeed unworthy of the station of man. He, verily,

143 و اعلم ان الرعية امانات الله بينكم ان احفظوهم كما تحفظون انفسكم اياكم ان تجعلوا الذباب رعاة الأغنام وان يمنعكم الغرور والاستكبار عن التوجه الى الفقراء والمساكين لو تشرب رحيق الحيوان من كؤوس كلمات ربك الرحمن لتصل الى مقام تنقطع عما عندك و تصيح باسمي بين العالمين ان اغسل نفسك بماء الانقطاع هذا الذكر الذي اشرق من افق الابداع انه يطهرك عن غبار الدنيا دع القصور لأهل القبور و الملك لمن اراد ثم اقبل الى الملوك هذا ما اختاره الله لك لو انت من المقلبين ان الذين ما اقبلوا الى الوجه في هذا الظهور انهم غير احياء يحركهم الهوى كيف يشاء الا انهم من الميتين لو تحب ان تعمل ثقل الملك ان احملة لنصرة امر ربك تعالى هذا المقام الذي من فاز به فاز بكل الخير من لدن عليم حكيم

144 ان اطلع من افق الانقطاع باسمي ثم اقبل الى الملوك بأمر ربك المقتدر القدير قم بين العباد بسلطاني قل يا قوم قد اتى اليوم و فاحت نفحات الله بين العالمين ان الذين اعرضوا عن الوجه اولئك غلبت عليهم اهواء انفسهم الا انهم من الهائمين

145 زين جسد الملك بطراز اسمي و قم على تبليغ امرى هذا خير لك عما عندك و يرفع الله به اسمك بين الملوك انه على كل شىء قدير ان امش بين الناس باسم الله و سلطانه لتظهر منك آثاره بين العالمين ان اشتعل بهذه النار التي اوقدها الرحمن في قطب الأكوان لتحدث منك حرارة حيه في افئدة المقلبين ان اسلك سبيلي ثم اجذب القلوب بذكرى العزيز المتين

146 قل ان الذي لم تنتشر منه نفحات قيص ذكر ربّه الرحمن في هذا الزمان لن يصدق عليه اسم الانسان انه ممن اتبع الهوى سوف يجد نفسه في خسران

is of them that have followed their own desires, and shall ere-long find himself in grievous loss. Doth it behove you to relate yourselves to Him Who is the God of mercy, and yet commit the things which the Evil One hath committed? Nay, by the Beauty of Him Who is the All-Glorified! could ye but know it. Purge your hearts from love of the world, and your tongues from calumny, and your limbs from whatsoever may withhold you from drawing nigh unto God, the Mighty, the All-Praised. Say: By the world is meant that which turneth you aside from Him Who is the Dawning-Place of Revelation, and inclineth you unto that which is unprofitable unto you. Verily, the thing that deterreth you, in this day, from God is worldliness in its essence. Eschew it, and approach the Most Sublime Vision, this shining and resplendent Seat. Blessed is he who alloweth nothing whatsoever to intervene between him and his Lord. No harm, assuredly, can befall him if he partaketh with justice of the benefits of this world, inasmuch as We have created all things for such of Our servants as truly believe in God.

- 147 Should your words, O people, be at variance with your deeds, what then shall distinguish you from those who profess their faith in the Lord, their God, and yet, when He came down to them overshadowed with clouds, rejected Him and waxed proud before God, the Incomparable, the Omniscient? Shed not the blood of anyone, O people, neither judge ye anyone unjustly. Thus have ye been commanded by Him Who knoweth, Who is informed of all. They that commit disorders in the land after it hath been well ordered, these indeed have outstepped the bounds that have been set in the Book. Wretched shall be the abode of the transgressors!

- 148 God hath prescribed unto everyone the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers. Thus doth God instruct you. He, verily, is the Ever-Forgiving, the Most Compassionate.

- 149 They who exhort others unto justice, while themselves committing iniquity, stand accused of falsehood by the inmates of the Kingdom and by those who circle round the throne of their Lord, the Almighty, the Beneficent, for that which their tongues have uttered. Commit not, O people, that which dishonoureth your name and the fair name of the Cause of God amongst men. Beware lest ye approach that which your minds abhor. Fear God and follow not in the footsteps of them that are gone astray. Deal not treacherously with the substance of

عظيم قل يا قوم هل ينبغي لكم ان تنسبوا انفسكم الى الرحمن و تركبوا ما ارتكبه الشيطان لا و جمال السبحان لو انتم من العارفين قدسوا قلوبكم عن حب الدنيا و السنكم عن الاقتراء و اركانكم عما يمنعكم عن التقرب الى الله العزيز الحميد قل الدنيا هي اعراضكم عن مطلع الوحي و اقبالكم بما لا ينفعكم و ما منعكم اليوم عن شطر الله انه اصل الدنيا ان اجتنبوا عنها و تقربوا الى المنظر الأكبر هذا المقر المشرق المنير طوى لمن لم يمنعه شيء عن ربه انه لا بأس عليه لو يتصرف في الدنيا بالعدل لأنا خلقنا كل شيء لعبادنا الموحدين

- 147 يا قوم ان تقولوا ما لا تفعلوا فما الفرق بينكم و الذين قالوا الله ربنا فلما اتى في ظلل الغمام اعرضوا و استكبروا على الله العزيز العليم يا قوم لا تسفكوا الدماء و لا تحكموا على نفسي الا بالحق كذلك امرتم من لدن عليم خبير ان الذين يفسدون في الأرض بعد اصلاحها اولئك تجاوزوا عما حدد في الكتاب فيئس مثوى المعتدين

- 148 قد كتب الله لكل نفس تبليغ امره و الذي اراد ما امر به ينبغي له ان يتصف بالصفات الحسنة اولاً ثم يبلغ الناس لتجذب بقوله قلوب المقبلين و من دون ذلك لا يؤثر ذكره في افئدة العباد كذلك يعلمكم الله انه هو الغفور الرحيم

- 149 ان الذين يظلمون و يأمرون الناس بالعدل يكذبهم بما يخرج من افواههم اهل الملكوت و الذين يطوفون حول عرش ربكم العزيز الجميل يا قوم لا تركبوا ما تضيّع به حرمتكم و حرمة الأمر بين العباد و اياكم ان تقربوا ما تنكره عقولكم اتقوا الله و لا تتبعوا الغافلين لا تخونوا في اموال الناس كونوا امتناً في الأرض و لا تحرموا الفقراء عما

your neighbour. Be ye trustworthy on earth, and withhold not from the poor the things given unto you by God through His grace. He, verily, will bestow upon you the double of what ye possess. He, in truth, is the All-Bounteous, the Most Generous.

اتاكم الله من فضله انه يعطيكم ضعف ما عندكم
انه هو المعطي الكريم

150 Say: We have ordained that our Cause be taught through the power of utterance. Beware lest ye dispute idly with anyone. Whoso ariseth wholly for the sake of his Lord to teach His Cause, the Holy Spirit shall strengthen him and inspire him with that which will illumine the heart of the world, how much more the hearts of those who seek Him. O people of Baha! Subdue the citadels of men's hearts with the swords of wisdom and of utterance. They that dispute, as prompted by their desires, are indeed wrapped in a palpable veil. Say: The sword of wisdom is hotter than summer heat, and sharper than blades of steel, if ye do but understand. Draw it forth in My name and through the power of My might, and conquer then with it the cities of the hearts of them that have secluded themselves in the stronghold of their corrupt desires. Thus biddeth you the Pen of the All-Glorious, whilst seated beneath the swords of the wayward.

150 قل قد قدرنا التبليغ بالبيان اياكم ان تجادلوا مع احد و الذي اراد التبليغ خالصاً لوجه ربه يؤيده روح القدس و يلهمه ما يستنير به صدر العالم و كيف صدور المريدين يا اهل البهاء يتخروا مدائن القلوب بسيف الحكمة و البيان ان الذين يجادلون بأهواء انفسهم اولئك في حجاب مبين قل سيف الحكمة احمر من الصيف واحد من سيف الحديد لو انتم من العارفين ان اخرجوه باسمي و سلطاني ثم افتحوا به مدائن افئدة الذين استحصنوا في حصن الهوى كذلك يأمركم ربكم الأبهى اذ كان جالساً تحت سيوف المشركين

151 If ye become aware of a sin committed by another, conceal it, that God may conceal your own sin. He, verily, is the Concealer, the Lord of grace abounding. O ye rich ones on earth! If ye encounter one who is poor, treat him not disdainfully. Reflect upon that whereof ye were created. Every one of you was created of a sorry germ. It behoveth you to observe truthfulness, whereby your temples shall be adorned, your names uplifted, your stations exalted amidst men, and a mighty recompense assured for you before God.

151 ان اطلعتم على خطيئة ان استروها ليستر الله عنكم انه هو الستار ذو الفضل العظيم يا ملاء الأغنياء ان رأيتم فقيراً لا تستكبروا عليه تفكروا فيما خلقت منه قد خلق كل من ماء مهين عليكم بالصدق به تزين هياكلكم و ترفع اسمائكم و تعلو مراتبكم بين الخلق و لدى الحق لكم اجر عظيم

152 Give ear, O peoples of the earth, unto that which the Pen of the Lord of all nations commandeth you. Know ye of a certainty that the Dispensations of the past have attained their highest, their final consummation in the Law that hath branched out from this Most Great Ocean. Haste ye thereunto at Our behest. We, verily, ordain as We please. Regard ye the world as a man's body, which is afflicted with divers ailments, and the recovery of which dependeth upon the harmonizing of all of its component elements. Gather ye around that which We have prescribed unto you, and walk not in the ways of such as create dissension.

152 يا ملاء الأرض ان اسمعوا ما يأمركم به القلم من لدن مالک الأمم فاعلموا ان الشرائع قد انتهت الى الشريعة المنشعبة من البحر الأعظم ان اقبلوا اليها امراً من لدنا انا تكا حاكين فانظروا العالم كهيكل انسان اعترته الأمراض و برئه منوط باتحاد من فيه ان اجتمعوا على ما شرعناه لكم و لا تتبعوا سبل المختلفين

153 All feasts have attained their consummation in the two Most Great Festivals, and in two other Festivals that fall on the twin days – the first of the Most Great Festivals being those days whereon God shed the effulgent glory of His most excellent Names upon all who are in heaven and on earth, and the

153 قد انتهت الأعياد الى العيدين الأعظمين الأول ايام فيها تجلى الله بأسمائه الحسنى على من في السموات و الأرضين و الآخر يوم فيه بعثنا من بشر العباد بهذا النبأ العظيم و آخرين في يومين

second being that day on which We raised up the One Who announced unto the people the glad tidings of this Great Announcement. Thus hath it been set down in the Book by Him Who is the Mighty, the Powerful. On other than these four consummate days, engage ye in your daily occupations, and withhold yourselves not from the pursuit of your trades and crafts. Thus hath the command been issued and the law gone forth from Him Who is your Lord, the All-Knowing, the All-Wise.

154 Say: O concourse of priests and monks! Eat ye of that which God hath made lawful unto you and do not shun meat. God hath, as a token of His grace, granted you leave to partake thereof save during a brief period. He, verily, is the Mighty, the Beneficent. Forsake all that ye possess and hold fast unto that which God hath purposed. This is that which profiteth you, if ye be of them that comprehend. We have ordained a fast of nineteen days in the most temperate of the seasons, and have in this resplendent and luminous Dispensation relieved you from more than this. Thus have We set forth and made clear unto you that which ye are bidden to observe, that ye may follow the commandments of God and be united in that which the Almighty, the All-Wise, hath appointed unto you. He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created Days. How great the felicity that awaiteth the man that forsaketh all he hath in a desire to obtain the things of God! Such a man, We testify, is among God's blessed ones.

155 O King! Bear thou witness unto that which God hath Himself and for Himself borne witness ere the creation of earth and heaven, that there is none other God but Me, the One, the Single, the Most Exalted, the Incomparable, the Inaccessible. Arise with the utmost steadfastness in the Cause of thy Lord, the All-Glorious. Thus hast thou been instructed in this wondrous Tablet. We, verily, have desired naught for thee save that which is better for thee than all that is on earth. Unto this testify all created things and beyond them this perspicuous Book.

156 Meditate on the world and the state of its people. He, for Whose sake the world was called into being, hath been imprisoned in the most desolate of cities, by reason of that which the hands of the wayward have wrought. From the horizon of His prison-city He summoneth mankind unto the Dayspring of God, the Exalted, the Great. Exultest thou over the treasures thou dost possess, knowing they shall perish? Rejoicest thou in

كذلك حدّد في الكتاب من لدن مقتدر قدير تلك اربعة كاملة و عن ورائها ان اشتغلوا بأموركم و لا تمنعوا انفسكم عن الاقتراف و الصنائع كذلك قضى الأمر و اتى الحكم من لدن ربكم العليم الحكيم

154 قل يا ملاّ القسيسين و الرهبان كلوا ما احلّه الله و لا تجتنبوا اللّحوم قد اذن الله لكم اكلها الا في ايام معدودات فضلاً من لدنه انه هو العزيز الكريم ضعوا ما عندكم خذوا ما اراده الله هذا خير لكم ان انتم من العارفين قد كتبنا الصّوم تسعة عشر يوماً في اعدل الفصول و عفونا ما دونها في هذا الظهور المشرق المنير كذلك فصلنا و بينا لكم ما امرتم به لتتبعوا اوامر الله و تجتمعوا على ما قدّر لكم من لدن عزيز حكيم ان ربكم الرحمن يحبّ ان يرى من في الأكوان كنفس واحدة و هيكل واحد ان اغتصموا فضل الله و رحمته في تلك الايام التي ما رأت عين الابداع شبهها طوبى لمن نبذ ما عنده ابتغاء لما عند الله نشهد انه من الفائزين

155 ان يا ملك ان اشهد بما شهد الله لذاته بذاته قبل خلق سمائه و ارضه انه لا اله الا انا الواحد الفرد المتعالى العزيز المنيع قم بالاستقامة الكبرى على امر ربك الأبهى كذلك امرت في هذا اللوح البديع انا ما اردنا لك الا ما هو خير لك عمّا على الأرض كلّها ويشهد بذلك كلّ الأشياء و عن ورائها هذا الكتاب المبين

156 تفكّر في الدّنيا و شأن اهليها انّ الذى خلق العالم لنفسه قد حبس في اخبز الدّيار بما اكتسبت ايدى الظالمين و من افق السّجن يدعو الناس الى فجر الله العلى العظيم هل تفرح بما عندك من الزّخارف بعد الذى تعلم انها ستفنى او تسترّ بما تحكم على شبر من الأرض بعد الذى لم يكن

that thou rulest a span of earth, when the whole world, in the estimation of the people of Baha, is worth as much as the black in the eye of a dead ant? Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world. Whither are gone the proud and their palaces? Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder. Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

- 157 We behold the generality of mankind worshipping names and exposing themselves, as thou dost witness, to dire perils in the mere hope of perpetuating their names, whilst every perceiving soul testifieth that after death one's name shall avail him nothing except insofar as it beareth a relationship unto God, the Almighty, the All-Praised. Thus have their vain imaginings taken hold of them in requital for that which their hands have wrought. Consider the pettiness of men's minds. They seek with utmost exertion that which profiteth them not, and yet wert thou to ask of them: "Is there any advantage in that which ye desire?", thou wouldst find them sorely perplexed. Were a fair-minded soul to be found, he would reply: "Nay, by the Lord of the worlds!" Such is the condition of the people and of that which they possess. Leave them in their folly and turn thy sight unto God. This is in truth that which becometh thee. Harken then unto the counsel of thy Lord, and say: Lauded art Thou, O God of all who are in heaven and on earth!

SLH#01b, BSW#07.04x, BSW#08.15x, GWB#107x, GWB#158x, WOB.203x, SW_v03#05 p.007x, DWN_v5#02-3 p.002-004x, DWN_v6#10 p.001bx, BSC.105 #042

عند اهل البهَاء الَّا كسواد عين نملة مَيِّتة دعها لأهلها ثم اقبل الى مقصود العالمين اين اهل الغرور و قصورهم فانظر في قبورهم لتعتبر بما جعلناها عبرة للناظرين لو تأخذك نفحات الوحي لتفر من الملك مقبلاً الى الملكوت و تنفق ما عندك للتقرب الى هذا المنظر الكريم

157 انا نرى اكثر العباد عبدة الأسماء كما تراهم يلقون انفسهم في المهالك لابقاء اسمائهم بعد الذى يشهد كل ذى دراية ان الاسم لا ينفع احداً بعد موته الا بأن ينسب الى الله العزيز الحميد كذلك سلطت عليهم الأوهام جزاء اعمالهم فانظر في قلّة عقولهم يبتغون ما لا ينفعهم بمنتهى الجِدِّ والاجتهاد ولو تسألهم هل ينفعكم ما اردتم تجدهم متحيرين ولو ينصف احد يقول لا ورب العالمين هذا شأن الناس و ما عندهم دعهم في خوضهم ثم ولّ وجهك شطر الله هذا ما ينبغي لك ان استنصح بما نصحت من لدن ربك و قل ان الحمد لك يا اله من في السموات و الأرضين

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Lawh-i-Malik-i-Rus (Tablet to Czar Alexander II)
To: Czar Alexander II, in St. Petersburg
Date: 1285 ca. [1868-1869]

- 158 O Czar of Russia! Incline thine ear unto the voice of God, the King, the Holy, and turn thou unto Paradise, the Spot wherein abideth He Who, among the Concourse on high, beareth the

158 ان يا ملك الروس ان استمع نداء الله الملك القدوس ثم اقبل الى الفردوس المقر الذى فيه

most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious. Beware lest thy desire deter thee from turning towards the face of thy Lord, the Compassionate, the Most Merciful. We, verily, have heard the thing for which thou didst supplicate thy Lord, whilst secretly communing with Him. Wherefore, the breeze of My loving-kindness wafted forth, and the sea of My mercy surged, and We answered thee in truth. Thy Lord, verily, is the All-Knowing, the All-Wise. Whilst I lay chained and fettered in the prison, one of thy ministers extended Me his aid. Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge. Beware lest thou barter away this sublime station. Thy Lord, verily, doeth what He willeth. What He pleaseth will God abrogate or confirm, and with Him is the knowledge of all things in a Guarded Tablet.

159 Beware lest thy sovereignty withhold thee from Him Who is the Supreme Sovereign. He, verily, is come with His Kingdom, and all the atoms cry aloud: "Lo! The Lord is come in His great majesty!" He Who is the Father is come, and the Son, in the holy vale, crieth out: "Here am I, here am I, O Lord, My God!", whilst Sinai circleth round the House, and the Burning Bush calleth aloud: "The All-Bounteous is come mounted upon the clouds! Blessed is he that draweth nigh unto Him, and woe betide them that are far away."

160 Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God appeared, and Herod gave judgement against Him. God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor.

161 Blessed be the king whom the veils of glory have not deterred from turning unto the Dayspring of beauty and who hath forsaken his all in his desire to obtain the things of God. He, indeed, is accounted in the sight of God as the most excellent of men, and is extolled by the inmates of paradise and them that circle morn and eve round the Throne on high.

استقرّ من سمّي بالأسماء الحسنی بین ملائ الأعلی و فی ملکوت الانشاء باسم الله البهی الأبهی ایاک ان یحببک هواک عن التوجّه الی وجه ربّک الرحمن الرحیم انا سمعنا ما نادیت به مولاک فی نجواک لذا هاج عرف عنايتی و ماج بحر رحمتی و اجبتاک بالحقّ ان ربّک هو العليم الحکیم قد نصرنی احد سفرائک اذ کنت فی السجن تحت السّلاسل والأغلال بذلک کتب الله لک مقاماً لم یحط به علم احد الا هو ایاک ان تبدّل هذا المقام العظیم ان ربّک هو القادر علی ما یشاء یحو ما اراد و یثبت و عنده علم کلّ شیء فی لوح حفیظ

159 ایاک ان یمنعک الملک عن المالك انه قد اتی بملکوته و تتادی الذّرات قد ظهر الربّ یجده العظیم قد اتی الأب و الابن فی الواد المقدس یقول لبيک اللهم لبيک و الطور یطوف حول البيت و الشجر ینادی بأعلى النداء قد اتی الوهاب راجاً علی السّحاب طوبی لمن تقرب الیه ویل للبعدين

160 قم بین النّاس بهذا الأمر المبرم ثم ادع الأمم الی الله العلیّ العظیم لا تکن من الذّین کانوا ان یدعوا الله باسم من الأسماء فلما اتی المسمی کفروا به و اعرضوا عنه الی ان افتوا علیه بظلم مبين و انظر ثم اذکر الايام الّتی فیها اتی الروح و حکم علیه هيرودس قد نصر الله الروح بجنود الغیب و حفظه بالحقّ و ارسله الی ارض اخرى وعداً من عنده انه هو الحاکم علی ما یرید ان ربّک یحفظ من یشاء لویکون فی قطب البحر او فی فم الثعبان او تحت سیوف الظالمین

161 طوبی للملک ما منعه سبحات الجلال عن التوجّه الی مشرق الجمال و نبذ ما عنده ابتغاء ما عند الله الا انه من خیرة الخلق لدى الحقّ یصلین علیه اهل الفردوس و الذّین یطوفون حول العرش فی البکور و الاصل

- 162 Again I say: Harken unto My voice that calleth from My prison, that it may acquaint thee with the things that have befallen My Beauty, at the hands of them that are the manifestations of My glory, and that thou mayest perceive how great hath been My patience, notwithstanding My might, and how immense My forbearance, notwithstanding My power. By My life! Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst, in thy love for My name, and in thy longing for My glorious and sublime Kingdom, lay down thy life in My path. Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare.
- 163 Set thine heart towards Him Who is the Point of adoration for the world, and say: "O peoples of the earth! Have ye denied the One in Whose path He Who came with the truth, bearing the announcement of your Lord, the Exalted, the Great, suffered martyrdom?" Say: This is an Announcement whereat the hearts of the Prophets and Messengers have rejoiced. This is the One Whom the heart of the world remembereth, and is promised in the Books of God, the Mighty, the All-Wise. The hands of the Messengers were, in their desire to meet Me, upraised towards God, the Mighty, the Glorified. Unto this testifieth that which hath been sent down in the sacred Scriptures by Him Who is the Lord of might and power.
- 164 Some lamented in their separation from Me, others endured hardships in My path, and still others laid down their lives for the sake of My Beauty, could ye but know it. Say: I, verily, have not sought to extol Mine own Self, but rather God Himself, were ye to judge fairly. Naught can be seen in Me except God and His Cause, could ye but perceive it. I am the One Whom the tongue of Isaiah hath extolled, the One with Whose name both the Torah and the Evangel were adorned. Thus hath it been decreed in the Scriptures of thy Lord, the Most Merciful. He, verily, hath borne witness unto Me, as I bear witness unto Him. And God testifieth to the truth of My words.
- 165 Say: The Books have been sent down for naught but My remembrance. Whosoever is receptive to their call shall perceive therefrom the sweet fragrances of My name and My praise; and he who hath unstopped the ear of his inmost heart shall hear from every word thereof: "The True One is come! He indeed is the beloved of the worlds!"
- 166 It is for the sake of God alone that My tongue counselleth you and that My pen moveth to make mention of you, for neither
- ان استمع ندائي مرة اخرى من شطر سجنى
ليطلعك بما ورد على جمالى من مظاهر جلالى
وتعرف صبرى بعد قدرتى واصطبارى بعد
اقتدارى وعمرى لو تعرف ما نزل من قلبى و
تطلع بخزائن امرى و لآئى اسرارى فى بحور
اسمائى و اواعى كلمائى لتفدى نفسك فى سبيلى
حباً لاسمى و شوقاً الى ملكوتى العزيز المتين فاعلم
جسمى تحت سيوف الأعداء و جسدى فى بلاء
لا يحصى ولكن الروح فى بشارة لا يعادلها فرح
العالمين
- 163 اقبل الى قبلة العالم بقلبك و قل يا ملاء الأرض
أ كفرتم بالذى استشهد فى سبيله من اتى بالحق
بنيا ربكم العلى العظيم قل هذا نبأ استبشرت به
افتدة النبیین و المرسلين هذا هو المذكور فى قلب
العالم و الموعود فى صحائف الله العزيز الحكيم قد
ارتفعت ايدى الرسل للقائى الى الله العزيز الحميد
يشهد بذلك ما نزل فى الألواح من لدن مقتدر
قدير
- 164 منهم من ناح فى فراقى و منهم من حمل الشدائد
فى سبيلى و منهم من فدى نفسه بجمالى ان اتم من
العارفين قل اتى ما اردت وصف نفسى بل نفس
الله لو انتم من المنصفين لا يرى فى الآ الله و امره
لو انتم من المتبصرين قل اتى انا المذكور بلسان
اشعيا و زين باسمى التوریه و الانجيل كذلك
قضى الأمر فى الواح ربكم الرحمن انه شهد لى و
انا اشهد له و الله على ما اقول شهيد
- 165 قل ما نزلت الكتب الا لذكرى يجد منها كل مقبل
عرف اسمى و ثنائى و الذى فتح سمع فؤاده يسمع
من كل كلمة منها قد اتى الحق انه محبوب العالمين

can the malice and denial of all who dwell on earth harm Me, nor the allegiance of the entire creation profit Me. We, verily, exhort you unto that which We were commanded, and desire naught from you except that ye draw nigh unto what shall profit you in both this world and the world to come. Say: Will ye slay Him Who summoneth you unto life everlasting? Fear ye God, and follow not every contumacious oppressor.

166 اَنْ لَّسَانِي يَنْصَحَكُمْ خَالِصاً لَّوْجِهَ اللَّهِ وَ قَلْبِي يَتَحَرَّكُ
عَلَى ذِكْرِكُمْ بَعْدَ الَّذِي لَا يَضُرُّنِي ضَرٌّ مِنْ عَلَى
الْأَرْضِ وَ اعْرَاضِهِمْ وَ لَا يَنْفَعُنِي أَقْبَالُ الْخَلَائِقِ
أَجْمَعِينَ أَنَا نَذَرْتُكُمْ بِمَا أَمَرْنَا بِهِ وَ مَا زِيدَ مِنْكُمْ شَيْئاً
أَلَّا تَقْرَبَكُمْ إِلَى مَا يَنْفَعُكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ قُلْ أ
تَقْتُلُونَ الَّذِي يَدْعُوَكُمْ إِلَى الْحَيَاةِ الْبَاقِيَةِ اتَّقُوا اللَّهَ وَ
لَا تَتَّبِعُوا كُلَّ جَبَّارٍ عَنِيدٍ

167 O proud ones of the earth! Do ye believe yourselves to be abiding in palaces whilst He Who is the King of Revelation resideth in the most desolate of abodes? Nay, by My life! In tombs do ye dwell, could ye but perceive it. Verily, he who faileth, in these days, to be stirred by the breeze of God is accounted among the dead in the sight of Him Who is the Lord of all names and attributes. Arise, then, from the tombs of self and desire and turn unto the Kingdom of God, the Possessor of the Throne on high and of earth below, that ye may behold that which ye were promised aforetime by your Lord, the All-Knowing.

167 قُلْ يَا مَلَأَ الْغُرُورِ أَ تَرَوْنَ أَنْفُسَكُمْ فِي الْقُصُورِ وَ
سُلْطَانِ الظُّهُورِ فِي أَخْرَابِ الْبُيُوتِ لَا لِعَمْرِي أَنْتُمْ
فِي الْقُبُورِ لَوْ تَكُونُونَ مِنَ الشَّاعِرِينَ إِنَّ الَّذِي لَنْ يَهْتَزَّ
مِنْ نَسَمَةِ اللَّهِ فِي أَيَّامِهِ أَنَّهُ مِنَ الْأَمْوَاتِ لَدَى اللَّهِ
مَالِكُ الْأَسْمَاءِ وَ الصِّفَاتِ قُومُوا عَنْ قُبُورِ الْهَوَى
مُقْبِلِينَ إِلَى مَلَكُوتِ رَبِّكُمْ مَالِكِ الْعَرْشِ وَ الثَّرَى
لَتَرَوْا مَا وَعَدْتُمْ بِهِ مِنْ قَبْلِ مَنْ لَدُنْ رَبِّكُمْ الْعَلِيمِ

168 Think ye that the things ye possess shall profit you? Soon others will possess them and ye will return unto the dust with none to help or succour you. What advantage is there in a life that can be overtaken by death, or in an existence that is doomed to extinction, or in a prosperity that is subject to change? Cast away the things that ye possess and set your faces toward the favours of God which have been sent down in this wondrous Name.

168 أَ تَظُنُّونَ يَنْفَعُكُمْ مَا عِنْدَكُمْ سَوْفَ يَمْلِكُهُ غَيْرُكُمْ وَ
تَرْجِعُونَ إِلَى التُّرَابِ مِنْ غَيْرِ نَاصِرٍ وَ مَعِينٍ لَا خَيْرَ
فِي حَيَاةٍ يَأْتِيهِ الْمَوْتُ وَ لَا لِبَقَاءٍ يَدْرِكُهُ الْفَنَاءُ وَ لَا
لِنِعْمَةٍ تَتَغَيَّرُ دَعَا مَا عِنْدَكُمْ وَ أَقْبَلُوا إِلَى نِعْمَةِ اللَّهِ
الَّتِي نَزَلَتْ بِهَذَا الْاسْمِ الْبَدِيعِ

169 Thus doth the Pen of the Most High warble unto thee its melodies by the leave of thy Lord, the All-Glorious. When thou hast heard and recited them, say: "Praise be unto Thee, O Lord of all the worlds, inasmuch as Thou hast made mention of me through the tongue of Him Who is the Manifestation of Thy Self at a time when He was confined in the Most Great Prison, that the whole world might attain unto true liberty."

169 كَذَلِكَ غَزَدَ لَكَ الْقَلَمُ الْأَعْلَى بِإِذْنِ رَبِّكَ
الْأَهْبَى إِذَا سَمِعْتَ وَ قَرَأْتَ قُلْ لَكَ الْحَمْدُ يَا إِلَهَ
الْعَالَمِينَ بِمَا ذَكَرْتَنِي بِلِسَانٍ مَظْهَرِ نَفْسِكَ إِذْ كَانَ
مُقَيِّداً فِي السِّجْنِ الْأَعْظَمِ لَعَتَقَ الْعَالَمِينَ

170 Blessed be the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise, hath willed. Ere-long will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty.

170 طُوبَى لِلْمَلِكِ مَا مَنَعَهُ الْمَلِكُ عَنْ مَالِكِهِ وَ أَقْبَلَ
إِلَى اللَّهِ بِقَلْبِهِ أَنَّهُ تَمَنَّيَ فَازَ بِمَا أَرَادَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
سَوْفَ يَرَى نَفْسَهُ مِنْ مَلُوكِ مَمَالِكِ الْمَلَكُوتِ أَنَّ
رَبِّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ يُعْطِي مَنْ يَشَاءُ
مَا يَشَاءُ وَ يَمْنَعُ مَنْ يَشَاءُ مَا أَرَادَ أَنَّهُ هُوَ الْمُقْتَدِرُ
الْقَدِيرُ

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BH00662

Lawh-i-Malikah Victoria (Tablet to Queen Victoria)

To: Queen Victoria, in London

Date: 1285 ca. [1868-1869]

171 O Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there but Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria hath been honoured by the footsteps of its Lord, the Lord of all men, and north and south are both inebriated with the wine of His presence. Blessed is the man that hath inhaled the fragrance of the Most Merciful, and turned unto the Dawning-Place of His Beauty, in this resplendent Dawn. The Mosque of Aqsa vibrateth through the breezes of its Lord, the All-Glorious, whilst Batha trembleth at the voice of God, the Exalted, the Most High. Whereupon every single stone of them celebrateth the praise of the Lord, through this Great Name.

172 Lay aside thy desire, and set then thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name may be exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. We have been informed that thou hast forbidden the trading in slaves, both men and women. This, verily, is what God hath enjoined in this wondrous Revelation. God hath, truly, destined a reward for thee, because of this. He, verily, will pay the doer of good his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed. As to him who turneth aside, and swelleth with pride, after the clear tokens have come unto him from the Revealer of signs, his work shall God bring to naught. He, in truth, hath power over all things. Man's actions are acceptable after his having recognized (the Manifestation). He that turneth aside from the True One is indeed the most veiled amongst His creatures. Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

173 We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people. Thou,

171 يا ايها الملكة في اللوندرة ان استمعي نداء ربك مالک البرية من السدرة الالهية انه لا اله الا انا العزيز الحكيم ضعي ما على الأرض ثم زيني رأس الملك بالكليل ذكر ربك الجليل انه قد اتى في العالم بمجده الأعظم وكل ما ذكر في الانجيل قد تشرف بر الشام بقدم ربك مالک الأنام واخذ سكر نحر الوصال شطر الجنوب والشمال طوبى لمن وجد عرف الرحمن واقبل الى مشرق الجمال في هذا الفجر المبين قد اهتز المسجد الأقصى من نسيمات ربك الأبى والبطحاء من نداء الله العلى الأعلى اذا كل حصاة منها تسبح الرب بهذا الاسم العظيم

172 دعى هواك ثم اقبل بقلبك الى مولاك القديم انا نذكرك لوجه الله ونحب ان يعلو اسمك بذكر ربك خالق الأرض والسماء انه على ما اقول شهيد قد بلغنا انك منعت بيع الغلمان والاماء هذا ما حكم به الله في هذا الظهور البديع قد كتب الله لك جزاء ذلك انه موافق اجور الحسينين ان تتبعى ما ارسل اليك من لدن عليم خبير ان الذى اعرض واستكبر بعدما جاءته الينبات من لدن منزل الآيات ليحبط الله عمله انه على كل شيء قدير ان الأعمال تقبل بعد الاقبال من اعرض عن الحق انه من احب الخلق كذلك قدر من لدن عزيز قدير

173 و سمعنا انك اودعت زمام المشاورة بأيادى الجمهور نعم ما عملت لأن بها تستحكم اصول اينية الأمور و تطمئن قلوب من في ظلك من كل

indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized. It behoveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth. This is what counselleth them, in this Tablet, He Who is the Ruler, the All-Wise. And if any one of them directeth himself towards the Assembly, let him turn his eyes unto the Supreme Horizon, and say: "O my God! I ask Thee, by Thy most glorious Name, to aid me in that which will cause the affairs of Thy servants to prosper, and Thy cities to flourish. Thou, indeed, hast power over all things!" Blessed is he that entereth the Assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful.

174 O ye the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

175 We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

176 That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world. It failed, therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who

وضيع و شريف ولكن ينبغي [لهم] بأن يكونوا
امناء بين العباد ويرون انفسهم وكلاء لمن على
الأرض كلها هذا ما وعظوا به في اللوح من لدن
مدير حكيم و اذا توجه احد الى المجمع يحول
طرفه الى الأفق الأعلى ويقول يا الهى اسألك
باسمك الأبهى بأن تؤيدنى على ما تصلح به امور
عبادك و تعمر به بلادك انك انت على كل
شئ قدير طوبى لمن يدخل المجمع لوجه الله
و يحكم بين الناس بالعدل الخالص الا انه من
الفائزين

174 يا اصحاب المجلس فى هناك و ديار اخرى تدبروا
و تكلموا فيما يصلح به العالم و حاله لو انتم من
المتوسمين فانظروا العالم كهيكل انسان انه خلق
صحياً كاملاً فاعترته الأمراض بالأسباب المختلفة
المتغيرة و ما طابت نفسه فى يوم بل اشتد مرضه
بما وقع تحت تصرف أطباء غير حاذقة الذين ركبوا
مطية الهوى و كانوا من الهائمين و ان طاب عضو
من اعضائه فى عصر من الأعصار بطبيب حاذق
بقيت اعضاء اخرى فيما كان كذلك ينبئكم
العليم الخبير

175 و اليوم نراه تحت ايدى الذين اخذهم سكر نمر
الغرور على شأن لا يعرفون خير انفسهم فكيف
هذا الأمر الأوعر الخطيران سعى احد من هؤلاء
فى صحته لم يكن مقصوده الا بأن ينتفع به اسماً
كان او رسماً لذا لا يقدر على برئه الا على قدر
مقدور

176 و الذى جعله الله الدرياق الأعظم و السبب الأتم
لصحته هو اتحاد من على الأرض على امر واحد
و شريعة واحدة هذا لا يمكن ابداً الا بطبيب
حاذق كامل مؤيد لعمرى هذا هو الحق و ما
بعده الا الضلال المبين كلها اتى ذاك السبب
الأعظم و اشرق ذاك النور من مشرق القدم
منعه المتطببون و صاروا سحابة بينه و بين العالم لذا
ما طاب مرضه و بقى فى سقمه الى الحين انهم
لم يقدروا على حفظه و صحته و الذى كان مظهر

hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

- 177 Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples. They, however, rose up against Him with sharpened swords, and committed that which caused the Faithful Spirit to lament, until in the end they imprisoned Him in the most desolate of cities, and broke the grasp of the faithful upon the hem of His robe. Were anyone to tell them: "The World Reformer is come", they would answer and say: "Indeed it is proven that He is a fomenter of discord!", and this notwithstanding that they have never associated with Him, and have perceived that He did not seek, for one moment, to protect Himself. At all times He was at the mercy of the wicked doers. At one time they cast Him into prison, at another they banished Him, and at yet another hurried Him from land to land. Thus have they pronounced judgement against Us, and God, truly, is aware of what I say. Such men are reckoned by God among the most ignorant of His creatures. They cut off their own limbs and perceive it not; they deprive themselves of that which is best for them, and know it not. They are even as a young child who can distinguish neither the mischief-maker from the reformer nor the wicked from the righteous. We behold them in this Day wrapt in a palpable veil.

- 178 O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Harken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

- 179 O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

القدرة بين البرية منع عما اراد بما اكتسبت ايدي المتطبين

177 فانظروا في هذه الايام التي اتى جمال القدم و الاسم الأعظم لحياة العالم واتحادهم انهم قاموا عليه بأسيايف شاحذة و ارتكبوا ما فرغ به الروح الأمين الى ان جعلوه مسجوناً في ائرب البلاد المقام الذي انقطعت عن ذيله ايدى المقبلين اذا قيل لهم اتى مصلح العالم قالوا قد تحقق انه من المفسدين بعد الذي ما عاشروا معه و يرون انه ما حفظ نفسه في اقل من حين كان في كل الأحيان بين ايدى اهل الطغيان مرة حبسوه و طوراً اخرجوه و تارة داروا به البلاد كذلك حكموا علينا و الله على ما اقول عليم او لك من اجهل الخلق لدى الحق يقطعون اعضاءهم و لا يشعرون يمنعون الخير من انفسهم و لا يعرفون مثلهم كمثل الصبيان لا يعرفون المفسد من المصلح و الشر من الخير قد نراهم اليوم في حجاب مبين

178 يا معشر الأمراء لما صرتم سخاباً لوجه الشمس و منعتموها عن الاشراق ان استمعوا ما ينصحكم به القلم الأعلى لعل تستريح به انفسكم ثم الفقراء و المساكين نسأل الله بأن يؤيد الملوك على الصلح انه هو القادر على ما يريد

179 يا معشر الملوك انا نراكم في كل سنة تزدادون مصارفكم و تحملونها على الرعية ان هذا الا ظلم عظيم اتقوا زفراء المظلوم و عبراته و لا تحملوا على الرعية فوق طاقتهم و لا تخربوهم لتعمير قصوركم ان اختاروا لهم ما تختارونه لانفسكم كذلك نرين لكم ما ينفعكم ان اتم من المتفرسين انهم خزائنكم اياكم ان تحكموا عليهم ما لا حكم به الله و اياكم ان تسلموها بأيدي السارقين بهم تحكمون و تأكلون و تغلبون و عليهم تستكبرون ان هذا الا امر عجب

- 180 Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents. 180
لَمَّا نَبَذْتُمُ الصَّلَاحَ الْأَكْبَرَ عَنْ وَرَائِكُمْ تَمَسَّكُوا بِهَذَا الصَّلَاحِ الْأَصْغَرَ لَعَلَّ بِهِ تَصْلَحُ أُمُورُكُمْ وَالَّذِينَ فِي ظِلِّكُمْ عَلَى قَدَرٍ
- 181 O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful. 181
يَا مَعْشَرَ الْأَمْرِينَ إِنْ أَصْلَحُوا ذَاتَ بَيْنِكُمْ إِذَا لَا تَحْتَاجُونَ بَكْتَرَةَ الْعَسَاكِرِ وَ مَهْمَاتِهِمْ إِلَّا عَلَى قَدَرٍ تَحْفَظُونَ بِهِ مَمَالِكَكُمْ وَ بِلْدَانَكُمْ أَيَّاكُمْ إِنْ تَدْعُوا مَا نَصَحْتُمْ بِهِ مِنْ لَدُنْ عَلِيمٍ أَمِينٍ
- 182 Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice. Thus did We exhort you in the Tablet sent down aforetime,aa and We admonish you once again to follow that which hath been revealed by Him Who is the Almighty, the All-Wise. Should anyone seek refuge with you, extend unto him your protection and betray him not. Thus doth the Pen of the Most High counsel you, as bidden by Him Who is the All-Knowing, the All-Informed. 182
إِنْ اتَّحَدُوا يَا مَعْشَرَ الْمُلُوكِ بِهِ تَسْكُنُ أَرْيَاحُ الْإِخْتِلَافِ بَيْنَكُمْ وَ تَسْتَرِيحُ الرَّعِيَّةُ وَ مِنْ حَوْلِكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ إِنْ قَامَ أَحَدٌ مِنْكُمْ عَلَى الْآخِرِ قَوْمُوا عَلَيْهِ إِنْ هَذَا إِلَّا عَدْلٌ مُبِينٌ كَذَلِكَ وَصَّيْنَاكُمْ فِي اللَّوْحِ الَّذِي أَرْسَلْنَاهُ مِنْ قَبْلِ تِلْكَ مَرَّةٍ أُخْرَى إِنْ اتَّبَعُوا مَا نَزَّلَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ إِنْ يَهْرَبُ أَحَدٌ إِلَى ظِلِّكُمْ إِنْ أَحْفَظُوا وَ لَا تَسْلَمُوهُ كَذَلِكَ يَعْظُمُ الْقَلَمُ الْأَعْلَى مِنْ لَدُنْ عَلِيمٍ خَبِيرٍ
- 183 Beware lest ye act as did the King of Islam§§ when We came unto him at his bidding. His ministers pronounced judgement against Us with such injustice that all creation lamented and the hearts of those who are nigh unto God were consumed. The winds of self and passion move them as they will, and We found them all bereft of constancy. They are, indeed, of those that are far astray. 183
أَيَّاكُمْ إِنْ تَفْعَلُوا مَا فَعَلَ مَلِكُ الْإِسْلَامِ إِذْ أَتَيْنَاهُ بِأَمْرِهِ حُكْمَ عَلَيْنَا وَكَلَانَهُ بِالظُّلْمِ الَّذِي بِهِ نَاحَتْ الْأَشْيَاءُ وَ احْتَرَقَتْ أَكْبَادُ الْمُقَرَّبِينَ تَحَرَّكُهُمْ أَرْيَاحُ الْهَوَى كَيْفَ تَشَاءُ مَا وَجَدْنَا لَهُمْ مِنْ قَرَارٍ إِلَّا أَنَّهُمْ مِنَ الْهَاطِئِينَ
- 184 Rein in Thy pen, O Pen of the Ancient of Days, and leave them to themselves, for they are immersed in their idle fancies. Make Thou mention of the Queen, that she may turn with a pure heart unto the scene of transcendent glory, may withhold not her eyes from gazing toward her Lord, the Supreme Ordainer, and may become acquainted with that which hath been revealed in the Books and Tablets by the Creator of all mankind, He through Whom the sun hath been darkened and the moon eclipsed, and through Whom the Call hath been raised betwixt earth and heaven. 184
إِنْ يَا قَلَمَ الْقَدِيمِ إِنْ أَمْسَكَ الْقَلَمَ دَعَهُمْ لِيَخْضُوا فِي أَوْهَامِهِمْ ثُمَّ أَذْكَرَ الْمَلِكَةَ لَعَلَّ تَتَوَجَّهَ بِالْقَلْبِ الْأَطْهَرِ إِلَى الْمَنْظَرِ الْأَكْبَرِ وَ لَا تَمْنَعُ الْبَصَرُ عَنِ النَّظَرِ إِلَى شَطْرِ رَبِّهَا مَالِكِ الْقَدَرِ وَ تَطَّلِعُ بِمَا نَزَّلَ فِي الْأُلُوحِ وَالزَّيْرِ مِنْ لَدُنْ خَالِقِ الْبَشَرِ الَّذِي بِهِ أَظْلَمَتِ الشَّمْسُ وَ كَسَفَ الْقَمَرُ وَ ارْتَفَعَ النَّدَاءُ بَيْنَ السَّمَوَاتِ وَ الْأَرْضِينَ
- 185 Turn thou unto God and say: O my Sovereign Lord! I am but a vassal of Thine, and Thou art, in truth, the King of kings. I have lifted my suppliant hands unto the heaven of Thy grace and Thy bounties. Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself. I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names and the manifestation of Thyself to all who are in heaven and on earth, 185
إِنْ أَقْبَلِي إِلَى اللَّهِ وَ قُولِي يَا مَالِكِي أَنَا الْمَمْلُوكُ وَ أَنْتَ مَالِكُ الْمُلُوكِ قَدْ رَفَعْتَ يَدِي الرَّجَاءَ إِلَى سَمَاءٍ فَضْلِكَ وَ مَوَاهِبِكَ فَأَنْزِلِي عَلَيَّ مِنْ سَحَابٍ جُودِكَ مَا يَجْعَلُنِي مُنْقَطِعَةً عَنْ دُونِكَ وَ يَقَرِّبُنِي إِلَيْكَ أَيْ رَبِّ أَسْأَلُكَ بِاسْمِكَ الَّذِي جَعَلْتَهُ سُلْطَانُ الْأَسْمَاءِ وَ مَظْهَرُ نَفْسِكَ لِمَنْ فِي الْأَرْضِ وَ السَّمَاءِ بِأَنْ تَخْرُقَ الْأَجَابَ الَّتِي حَالَتْ بَيْنِي وَ بَيْنَ عِرْفَانِ مُطْلَعِ آيَاتِكَ وَ مَشْرِقِ وَحْيِكَ أَنْتَ

to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Dayspring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous. Deprive me not, O my Lord, of the fragrances of the Robe of Thy mercy in Thy days, and write down for me that which Thou hast written down for Thy handmaidens who have believed in Thee and in Thy signs, and have recognized Thee, and set their hearts towards the horizon of Thy Cause. Thou art truly the Lord of the worlds and of those who show mercy the Most Merciful. Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth. Thou, indeed, hast power over all things. Glory be to Thee, O Thou in Whose hand is the kingdom of the heavens and of the earth.

SLH#01d, BSW#01.21x, BSW#08.08x, GWB#119x, GWB#120x, WOB.039-040x, WOB.040x, WOB.162x2x, SW_v14#10 p.296, DWN_v5#01 p.004x, BLO_PT#188, BSC.111 #045

انت المقتدر العزيز الكريم اى رب لا تحرمنى عن
نفحات قيص رحمتك فى ايامك و اكتب
لى ما كتبته لامائك اللائى آمين بك و بآياتك
و فزن بعرفانك و اقبلن بقلوبهن الى افق امرك
انك انت مولى العالمين و ارحم الراحمين ثم ايدنى
يا الهى على ذكرك بين امائك و نصرة امرك فى
ديارك ثم اقبل منى ما فات عني عند طلوع انوار
وجهك انك انت على كل شىء قدير و البهاء
لك يا من بيدك [ملكوت] ملك السموات و
الأرضين

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p.162x, GWBP#120 p.164x, AQA1#001d,
DLH2.176x, OOL.B053

BH00038

Lawh-i-Sultan

To: Nasirid-Din Shah, in Tihiran

186 O King of the Earth! Hearken unto the call of this Vassal: Verily, I am a Servant Who hath believed in God and in His signs, and have sacrificed Myself in His path. Unto this bear witness the woes which now beset Me, woes the like of which no man hath ever before sustained. My Lord, the All-Knowing, testifieth to the truth of My words. I have summoned the people unto none save God, thy Lord and the Lord of the worlds, and have endured for love of Him such afflictions as the eye of creation hath never beheld. To this testify those whom the veils of human fancy have not deterred from turning unto the Most Sublime Vision, and, beyond them, He with Whom is the knowledge of all things in the preserved Tablet.

187 Whensoever the clouds of tribulation have rained down the darts of affliction in the path of God, the Lord of all names, I have hastened to meet them, as every fair-minded and discerning soul shall attest. How many the nights which found the beasts of the field resting in their lairs, and the birds of the air

186 يا ملك الأرض اسمع نداء هذا المملوك ائى عبد
آمنت بالله و آياته و فديت نفسى فى سبيله و يشهد
بذلك ما انا فيه من البلايا التى ما حملها احد من
العباد و كان ربى العليم على ما اقول شهيداً ما
دعوت الناس الا الى الله ربك و رب العالمين
و ورد على فى حبه ما لا رأت عين الابداع شبهه
يصدقنى فى ذلك العباد الذين ما منعهم سيئات
البشر عن التوجه الى المنظر الأكبر و عن ورائهم
من عنده علم كل شىء فى لوح حفيظ

187 كلما امطرت سحب القضا سهام البلاء فى سبيل
الله مالک الأسماء اقبلت اليها و يشهد بذلك كل
منصف خبير كم من ليال فيها استراحت الوحوش
فى كائنها و الطيور فى اوكارها و كان الغلام فى

lying in their nests, while this Youth languished in chains and fetters with none to aid or succour Him!

- 188 Call Thou to mind God's mercy unto Thee; how, when Thou wert imprisoned with a number of other souls, He delivered Thee and aided Thee with the hosts of the seen and the unseen, until the King sent Thee to 'Iraq after We had disclosed unto him that Thou wert not of the sowers of sedition. Those who follow their corrupt desires and lay aside the fear of God are indeed in grievous error. They that spread disorder in the land, shed the blood of men, and wrongfully consume the substance of others – We, verily, are clear of them, and We beseech God not to associate Us with them, whether in this world or in the world to come, unless they should repent unto Him. He, verily, is of those who show mercy the most merciful.

- 189 Whoso turneth towards God must distinguish himself from others by his every deed, and follow that which hath been enjoined upon him in the Book. Thus hath it been decreed in a lucid Tablet. Those, however, who cast behind their backs the commandments of God, and follow the prompting of their own desires, are, verily, in grievous error.

- 190 O King! I adjure thee by thy Lord, the All-Merciful, to look upon thy servants with the glances of the eye of thy favour, and to treat them with justice, that God may treat thee with mercy. Potent is thy Lord to do as He pleaseth. The world, with all its abasement and glory, shall pass away, and the kingdom will remain unto God, the Most Exalted, the All-Knowing.

- 191 Say: He hath kindled the lamp of utterance, and feedeth it with the oil of wisdom and understanding. Too high is thy Lord, the All-Merciful, for aught in the universe to resist His Faith. He revealeth what He pleaseth through the power of His sovereign might, and protecteth it with a host of His well-favoured angels. He is supreme over His servants and exerciseth undisputed dominion over His creation. He, verily, is the All-Knowing, the All-Wise.

- 192 O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf

السلاسل والأغلال ولم يجد لنفسه ناصراً ولا معيناً

- 188 ان اذكر فضل الله عليك اذ كنت في السجن مع انفس معدودات و اخرجك منه و نصرك بجنود الغيب و الشهادة الى ان ارسلك السلطان الى العراق بعد الذي كشفنا له بانك ما كنت من المفسدين ان الذين اتبعوا الهوى و اعرضوا عن التقوي اولئك في ضلال مبين و الذين يفسدون في الأرض و يسفكون الدماء و يأكلون اموال الناس بالباطل نحن برىء منهم و نسأل الله بأن لا يجمع بيننا و بينهم لا في الدنيا و لا في الآخرة الا بأن يتوبوا اليه انه هو ارحم الراحمين

- 189 ان الذي توجه الى الله ينبغي له بأن يكون ممتازاً في كل الأعمال عما سواه و يتبع ما امر به في الكتاب كذلك قضى الأمر في كتاب مبين و الذين نذوا امر الله وراء ظهورهم و اتبعوا هواهم اولئك في خطأ عظيم

- 190 يا سلطان اقسمك ربك الرحمن بأن تنظر الى العباد بلحظات عين رأيتك و تحكم بينهم بالعدل ليحكم الله لك بالفضل ان ربك هو الحاكم على ما يريد ستفنى الدنيا و ما فيها من العزة و الذلة و يبقى الملك لله الملك العليّ العليم

- 191 قل انه اوقد سراج البيان و يمدّه بدهن المعاني و التبيان تعالى ربك الرحمن من ان يقوم مع امره خلق الأكوان انه يظهر ما يشاء بسلطانه و يحفظه بقبيل من الملائكة المقربين هو القاهر فوق خلقه و الغالب على بريته انه هو العليم الحكيم

- 192 يا سلطان اتى كنت كأحد من العباد و راقداً على المهاد مرت على نسائم السبحان و علّمني علم ما كان ليس هذا من عندى بل من لدن عزيز عليم و امرنى بالنداء بين الأرض و السماء و بذلك ورد على ما تدرّفت به عيون العارفين ما قرأت ما عند الناس من العلوم و ما دخلت المدارس فاسأل المدينة التي كنت فيها لتوقن بأنى لست من الكاذبين هذه ورقة حركتها ارياح مشية ربك العزيز الحميد هل لها استقرار عند هبوب

which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay, by Him Who is the Lord of all Names and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me. Can anyone speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened.

193 The Pen of the Most High addresseth Me, saying: Fear not. Relate unto His Majesty the Shah that which befell thee. His heart, verily, is between the fingers of thy Lord, the God of Mercy, that haply the sun of justice and bounty may shine forth above the horizon of his heart. Thus hath the decree been irrevocably fixed by Him Who is the All-Wise.

194 Look upon this Youth, O King, with the eyes of justice; judge thou, then, with truth concerning what hath befallen Him. Of a verity, God hath made thee His shadow amongst men, and the sign of His power unto all that dwell on earth. Judge thou between Us and them that have wronged Us without proof and without an enlightening Book. They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right hand of justice. Thy Lord beareth witness unto that which I declare.

195 O King! Wert thou to incline thine ear unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity which, on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all names and Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance. Neither wouldst thou ever be willing to bear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High. Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God!

أرياح عاصفات لا ومالك الأسماء و الصفات
بل تحركها كيف تريد ليس للعدم وجود تلقاء
القدم قد جاء امره المبرم و انطقني بذكره بين
العالمين اني لم اكن الا كالميت تلقاء امره قلبتي
يد ارادة ربك [الرحمن] الرحيم هل يقدر احد ان
يتكلم من تلقاء نفسه بما يعترض به عليه العباد من
كل وضع و شريف لا فوالذي علم القلم اسرار
القدم الا من كان مؤيداً من لدن مقتدر قدير

193 يخاطبني القلم الأعلى ويقول لا تخف ان اقص
لحضره السلطان ما ورد عليك ان قلبه بين اصبعي
ربك الرحمن لعل يستشرق من افق قلبه شمس
العدل و الاحسان كذلك كان الحكم من لدى
الحكيم منزولاً

194 قل يا سلطان فانظر بطرف العدل الى الغلام ثم
احكم بالحق فيما ورد عليه ان الله قد جعلك ظله
بين العباد وآية قدرته لمن في البلاد ان احكم بيننا
و بين الذين ظلمونا من دون بينة و لا كتاب منير
ان الذين في حولك يحبونك لأنفسهم و الغلام
يحبك لنفسك و ما اراد الا ان يقربك الى مقر
الفضل و يقربك الى يمين العدل و كان ربك
على ما اقول شهيداً

195 ان يا سلطان لو تسمع صرير القلم الأعلى و هدير
ورقاء البقاء على افنان سدره المنتهي في ذكر الله
موجد الأسماء و خالق الأرض و السماء ليلغك
الى مقام لا ترى في الوجود الا تجلي حضرة
المعبود و ترى الملك احقر شيء عندك تضعه
لمن اراد و تتوجه الى افق كان بأنوار الوجه مضيئاً
و لا تحمل ثقل الملك ابداً الا لنصرة ربك العلي
الأعلى اذاً يصلين عليك الملائكة الأعلى حبداً لهذا
المقام الأسنى لو ترتقى اليه بسلطان كان باسم الله
معروفاً

196 Amongst the people are those who allege that this Youth hath had no purpose but to perpetuate His name, whilst others claim that He hath sought for Himself the vanities of the world – this, notwithstanding that never, throughout all My days, have I found a place of safety, be it to the extent of a single foothold. At all times have I been immersed in an ocean of tribulations, whose full measure none can fathom but God. He, truly, is aware of what I say. How many the days in which My loved ones have been sorely shaken by reason of My afflictions, and how many the nights during which My kindred, fearing for My life, have bitterly wept and lamented! And this none can deny save them that are bereft of truthfulness. Is it conceivable that He Who expecteth to lose His life at any moment should seek after worldly vanities? How very strange the imaginings of those who speak as prompted by their own caprices, and who wander distractedly in the wilderness of self and passion! Erelong shall they be called upon to account for their words, and on that day they shall find none to befriend or help them.

196 و من الناس من قال ان الغلام ما اراد الا ابقاء اسمه و منهم من قال انه اراد الدنيا لنفسه بعد الذي ما وجدت في ايامي مقرر الأمن على قدر اضيع رجلى عليه كنت في كل الأحيان في غمرات البلايا التي ما اطلع بها احد الا الله انه قد كان على ما اقول عليمًا كم من ايام اضطربت فيها احبتي لضرى و كم من ليل ارتفع فيها نجيب البكاء من اهلى خوفاً لنفسى و لا ينكر ذلك الا من كان عن الصدق محروماً و الذي لا يرى لنفسه الحيوية في اقل من ان هل يريد الدنيا فيا عجباً من الذين يتكلمون بأهوائهم و هاموا في بيرة النفس و الهوى سوف يسألون عما قالوا يومئذ لا يجدون لأنفسهم حيماً و لا نصيراً

197 And amongst the people are those who claim that He hath disbelieved in God – yet every member of My body testifieth that there is none other God but Him; that those Whom He hath raised up in truth and sent forth with His guidance are the Manifestations of His most excellent names, the Revealers of His most exalted attributes, and the Repositories of His Revelation in the kingdom of creation; that through them the Proof of God hath been perfected unto all else but Him, the standard of Divine Unity hath been raised, and the sign of sanctity hath been made manifest; and that through them every soul hath found a path unto the Lord of the Throne on high. We testify that there is none other God but Him, that from everlasting He was alone with none else besides Him, and that He shall be unto everlasting what He hath ever been. Too high is the All-Merciful for the hearts of those who have recognized Him to apprehend His true nature, or for the minds of men to hope to fathom His essence. He verily is exalted above the understanding of anyone besides Himself, and sanctified beyond the comprehension of all else save Him. From all eternity He hath been independent of the entire creation.

197 و منهم من قال انه كفر بالله بعد الذي يشهد كل جوارحى بأنه لا اله الا هو و الذين بعثهم بالحق و ارسلهم بالهدى اولئك مظاهر اسمائه الحسنى و مطالع صفاته العليا و مهابط وحيه في ملكوت الانشاء و بهم تمت حجة الله على ما سواه و نصبت راية التوحيد و ظهرت آية التجريد و بهم اتخذ كل نفس الى ذى العرش سبيلاً نشهد ان لا اله الا هو لم يزل كان و لم يكن معه من شىء و لا يزال يكون بمثل ما قد كان تعالى الرحمن من ان يرتقى الى ادراك كنهه افئدة اهل العرفان او يصعد الى معرفة ذاته ادراك من فى الأكوان هو المقدس عن عرفان دونه و المنزه عن ادراك ما سواه انه كان فى ازل الازال عن العالمين غنياً

198 Remember the days in which the Sun of Batha shone forth above the horizon of the Will of thy Lord, the Exalted, the Most High, and recall how the divines of that age turned away from Him, and the learned contended with Him, that haply thou mayest apprehend that which, in this day, remaineth concealed behind the veils of glory. So grievous became His plight on every side that He instructed His companions to disperse. Thus was the decree made manifest from the heaven of

198 و اذكر الايام التي فيها اشرفت شمس البطحاء عن افق مشية ربك العلى الاعلى اعرض عنه العلماء و اعترض عليه الأدباء لتطلع بما كان اليوم فى حجاب النور مستوراً و اشتدت عليه الأمور من كل الجهات الى ان تفرق من فى حوله بأمره كذلك كان الأمر من سماء العز منزولاً ثم اذكر

divine glory. Remember, furthermore, how, when one of these same companions came before the King of Ethiopia and recited unto him a Surih of the Qur'an, he declared to his attendants: "This, truly, hath been revealed by One Who is All-Knowing and All-Wise. Whoso acknowledgeth the truth, and believeth in the teachings of Jesus, can in no wise deny what hath been recited. We, verily, bear witness to its truth, even as we bear witness to the truth of that which we possess of the Books of God, the Help in Peril, the Self-Subsisting."

199 I swear by God, O King! Wert thou to incline thine ear to the melodies of that Nightingale which warbleth in manifold accents upon the mystic bough as bidden by thy Lord, the All-Merciful, thou wouldst cast away thy sovereignty and set thy face towards this Scene of transcendent glory, above whose horizon shineth the Book of the Dawntide, and wouldst expend all that thou possessest in thine eagerness to obtain the things of God. Then wouldst thou find thyself raised up to the summit of exaltation and glory, and elevated to the pinnacle of majesty and independence. Thus hath the decree been recorded in the Mother Book by the Pen of the All-Merciful. Of what avail are the things which are yours today and which tomorrow others shall possess? Choose for thyself that which God hath chosen for His elect, and God shall grant thee a mighty sovereignty in His Kingdom. We beseech God to aid thy Majesty to hear-ken unto that Word whose radiance hath enveloped the whole world, and to protect thee from such as have strayed far from the court of His presence.

200 Glory be to Thee, O Lord My God! How many the heads which were raised aloft on spears in Thy path, and how many the breasts which were made the target of arrows for the sake of Thy good pleasure! How many the hearts that have been lacerated for the exaltation of Thy Word and the promotion of Thy Cause, and how many the eyes that have wept sore for love of Thee! I implore Thee, O Thou Who art the King of kings and the Pitier of the downtrodden, by Thy Most Great Name which Thou hast made the Dawning-Place of Thy most excel-lent names and the Dayspring of Thy most exalted attributes, to remove the veils that have come in between Thee and Thy creatures and debarred them from turning unto the horizon of Thy Revelation. Cause them, then, O My God, by Thy most exalted Word, to turn from the left hand of oblivion and delusion unto the right hand of knowledge and certitude, that they may know what Thou hast purposed for them through Thy bounty and grace, and may set their faces towards Him Who is the Manifestation of Thy Cause and the Revealer of Thy signs.

اذ دخل احد منهم على النَّجاشي وتلا عليه سورة
من القرآن قال لمن حوله انما نزلت من لدن عليم
حكيم من صدق بالحسنى وآمن بما اتى به عيسى
لا يسعه الاعراض عما قرئ انا نشهد له كما نشهد
لما عندنا من كتب الله المهيمن القيوم

199 تالله يا ملك لو تسمع نغمات الورقاء التي تغن على
الأفنان بفنون الألحان بأمر ربك الرحمن لتدع
الملك عن ورائك وتوجه الى المنظر الأكبر
المقام الذي كان كتاب الفجر عن افقه مشهوداً
وتنفق ما عندك ابتغاء لما عند الله اذا تجد
نفسك في علو العزة والاستعلاء وسمو العظمة و
الاستغناء كذلك كان الأمر في أم البيان من قلم
الرحمن مسطوراً لا خير فيما ملكته اليوم فسوف
يملكه غداً غيرك ان اختر لنفسك ما اختاره الله
لأصفيائه انه يعطيك في ملكوته ملكاً كبيراً نسأل
الله بأن يؤيد حضرتك على اصغاء الكلمة التي منها
استضاء العالم ويحفظك عن الذين كانوا عن
شطر القرب بعيداً

200 سبحانك اللهم يا الهى كم من رؤوس نصبت
على القناة في سبيلك وكم من صدور استقبلت
السهم في رضائك وكم من قلوب تشبكت
لارتفاع كلمتك وانتشار امرك وكم من عيون
تذرفت في حبك اسألك يا مالِك الملوِك
وراحم الملوِك باسمك الأعظم الذي جعلته
مطلع اسمائك الحسنى ومظهر صفاتك العليا
بأن ترفع السبجات التي حالت بينك وبين
خلقك ومنعتهم عن التوجه الى افق وحيك ثم
اجتذبهم يا الهى بكلمتك العليا عن شمال الوهم
والتسيان الى يمين اليقين والعرفان ليعرفوا ما
اردت لهم بجودك وفضلك ويتوجهوا الى
مظهر امرك ومطلع آياتك

201 O My God! Thou art the All-Bountiful, Whose grace is infinite. Withhold not Thy servants from the most mighty Ocean, which Thou hast made the repository of the pearls of Thy knowledge and Thy wisdom, and turn them not away from Thy gate, which Thou hast opened wide before all who are in Thy heaven and all who are on Thy earth. O Lord! Leave them not to themselves, for they understand not and flee from that which is better for them than all that Thou hast created upon Thine earth. Cast upon them, O My God, the glances of the eye of Thy favour and bounty, and deliver them from self and passion, that they may draw nigh unto Thy most exalted Horizon, taste the sweetness of Thy remembrance, and delight in that bread which Thou hast sent down from the heaven of Thy Will and the firmament of Thy grace. From everlasting Thy bounty hath embraced the entire creation and Thy mercy hath surpassed all things. No God is there but Thee, the Ever-Forgiving, the Most Compassionate.

202 Glorified art Thou, O Lord My God! Thou well knowest that Mine heart hath melted in Thy Cause, and that My blood so boileth in My veins with the fire of Thy love that every drop of it proclaimeth with its inner tongue: "Grant that I may be spilt upon the ground for Thy sake, O my Lord, the Most High, that from it there may spring forth that which Thou hast purposed in Thy Tablets and hast hidden from the eyes of all, except such servants as have tasted of the crystal stream of knowledge from the hands of Thy grace and quaffed the soft-flowing waters of understanding from the cup of Thy bestowal."

203 Thou knowest, O My God, that in all Mine affairs I have sought only to obey Thy bidding, that in Mine every utterance I have wished only to extol Thy praise, and that in whatsoever hath proceeded from My Pen I have purposed only to win Thy good pleasure and to reveal that which Thou hast enjoined upon Me through Thy sovereignty.

204 Thou beholdest Me, O My God, as one bewildered in Thy land. Whosoever I make mention of that which Thou hast enjoined upon Me, Thy creatures cavil at Me; yet were I to neglect that which Thou hast bidden Me observe, I would deserve the scourge of Thine anger and would be far removed from the meadows of Thy nearness. Nay, by Thy glory! I have set My face towards Thy good pleasure, and turned away from the things whereon Thy servants have set their affections. I have embraced all that is with Thee, and forsaken all that might lead Me away from the retreats of Thy nearness and the heights of Thy glory. I swear by Thy might! With Thy love in My heart nothing can ever alarm Me, and in the path of Thy

201 يا الهى انت الكريم ذو الفضل العظيم لا تمنع عبادك عن البحر الأعظم الذى جعلته حاملاً للآلئ علك و حكمك ولا تطردهم عن بابك الذى فتحته على من فى سمائك و ارضك اى رب لا تدعهم بأنفسهم لأنهم لا يعرفون و يهربون عما هو خير لهم مما خلق فى ارضك فانظر اليهم يا الهى بلحظات عين الطافك و مواهبك و خلصهم عن النفس و الهوى ليتقربوا الى افقك الأعلى و يجدوا حلاوة ذكرك و لذة المائدة التى نزلت من سماء مشيتك و هواء فضلك لم يزل احاط كرمك الممكثات و سبقت رحمتك الكائنات لا اله الا انت الغفور الرحيم

202 سبحانك يا الهى انت تعلم بأن قلبى ذاب فى امرى و يغلى دمي فى كل عرقى من نار حبك و كل قطرة منه يناديك بلسان الحال يا ربى المتعال فاسفكنى على الأرض فى سبيلك لينبت منها ما اردته فى الواحك و سترته عن انظر عبادك الا الذين شربوا كوثر العلم من ايدى فضلك و سلسيل العرفان من كأس عطائك

203 و انت تعلم يا الهى بأنى ما اردت فى امرى الا امرى و ما قصدت فى ذكرى الا ذكرى و ما تحرك قلبى الا و قد اردت به رضائك و اظهار ما امرتنى به بسلطانك

204 ترانى يا الهى متحيراً فى ارضك ان اذكر ما امرتنى به يعترض على خلقك و ان اترك ما امرت به من عندك اكون مستحقاً لسياط قهرى و بعيداً عن رياض قربى لا فوعزتك اقبلت الى رضائك و اعرضت عما تهوى به انفس عبادك و قبلت ما عندك و تركت ما يبعدنى عن مكامن قربى و معارج عزى فوعزتك بحبك لا اجزع عن شئ و فى رضائك لا افزع من بلايا الأرض كلها ليس هذا الا بحولك و قوتك و فضلك و عنايتك من غير استحقاقى بذلك

good pleasure all the world's afflictions can in no wise dismay Me. All this, however, proceedeth from Thy power and Thy might, from Thy bounty and Thy grace, and is not of Mine own deserving.

- 205 This is an Epistle, O My God, which I have purposed to send unto the King. Thou knowest that I have wished of him naught but that he should show forth justice to Thy servants and extend his favours unto the people of Thy kingdom. For Myself I have desired only what Thou didst desire, and through Thy succour I wish for naught save that which Thou wishest. Perish the soul that seeketh from Thee aught save Thyself! I swear by Thy glory! Thy good pleasure is my dearest wish, and Thy purpose My highest hope. Have mercy, O My God, upon this poor creature Who hath clung unto the hem of Thy riches, and this suppliant soul Who calleth upon Thee, saying, "Thou art, verily, the Lord of might and glory!" Assist Thou, O My God, His Majesty the Shah to keep Thy statutes amidst Thy servants and to manifest Thy justice amongst Thy creatures, that he may treat this people as he treateth others. Thou art, in truth, the God of power, of glory and wisdom.

- 206 By the leave and permission of the King of the Age, this Servant journeyed from the Seat of Sovereignty to 'Iraq, and dwelt for twelve years in that land. Throughout the entire course of this period no account of Our condition was submitted to the court of thy presence, and no representation ever made to foreign powers. Placing Our whole trust in God, We resided in that land until there came to 'Iraq a certain official who, upon his arrival, undertook to harass this poor company of exiles. Day after day, at the instigation of some of the outwardly learned and of other individuals, he would stir up trouble for these servants, although they had at no time committed any act detrimental to the state and its people or contrary to the rules and customs of the citizens of the realm.

- 207 Fearing lest the actions of these transgressors should produce some outcome at variance with thy world-adorning judgement, this Servant despatched a brief account of the matter to Mirza Sa'id Khan at the Foreign Ministry, so that he might submit it to the royal presence and that whatever thou shouldst please to decree in this respect might be obeyed. A long while elapsed, and no decree was issued. Finally matters came to such a pass that there loomed the threat of imminent strife and bloodshed. Of necessity, therefore, and for the protection of the servants of God, a few of them appealed to the Governor of 'Iraq.

- 208 Wert thou to observe these events with the eye of fairness, it would become clear and evident in the luminous mirror of thine

205 فیا الهی هذا کتاب ارید ان ارسله الی السلطان و انت تعلم بأنی ما اردت منه الا ظهور عدله خلقتک و بروز الطافه لأهل مملکتک و انی لنفسی ما اردت الا ما اردته و لا ارید بحولک الا ما ترید عدمت کینونة ترید منک دونک فوعزتک رضائک منتهی املی و مشیتک غایة رجائی فارحم یا الهی هذا الفقیر الذی تشبث بذیل غنائک و هذا الدلیل الذی یدعوک بأنک انت العزیز العظیم اید یا الهی حضرة السلطان علی اجراء حدودک بین عبادک و اظهار عدلک بین خلقک لیحکم علی هذه الفئة کما یحکم علی ما دونهم انک انت المقتدر العزیز الحکیم

206 حسب الاذن و اجازه سلطان زمان این عبد از مقرر سریر سلطانی به عراق عرب توجه نمود و دوازده سنه در آن ارض ساکن و در مدت توقف شرح احوال در پیشگاه سلطانی معروض نشد و هم چنین بدول خارجه اظهاری نرفت متوکلاً علی الله در آن ارض ساکن تا آنکه یکی از مأمویرین وارد عراق شد و بعد از ورود در صدد اذیت جمعی فقرا افتاد هر روز باغوی بعضی از علمای ظاهره و غیره متعرض این عباد بوده مع آنکه ابداً خلاف دولت و ملت و مغایر اصول و آداب اهل مملکت از این عباد ظاهر نشده و

207 این عبد بملاحظه آنکه مبدا از افعال معتدین امری منافی رأی جهان آرای سلطانی احداث شود لذا اجمالی بیاب وزارت خارجه میرزا سعید خان اظهار رفت تا در پیشگاه حضور معروض دارد و بآنچه حکم سلطانی صدور یابد معمول گردد مدتها گذشت و حکمی صدور نیافت تا آنکه امر بمقامی رسید که بیم آن بود بغتة فسادی برپا شود و خون جمعی ریخته گردد لا بداً حفظاً لعباد الله معدودی بوالی عراق توجه نمودند

208 اگر بنظر عدل در آنچه واقع شده ملاحظه فرمایند بر مرآت قلب منیر روشن خواهد شد که آنچه

heart that what occurred was called for by the circumstances, and that no other alternative could be seen. His Majesty himself is witness that in whatever city a number of this people have resided, the hostility of certain functionaries hath enkindled the flame of conflict and contention. This evanescent Soul, however, hath, since His arrival in 'Iraq, forbidden all to engage in dissension and strife. The witness of this Servant is His very deeds, for all are well aware and will testify that, although a greater number of this people resided in 'Iraq than in any other land, no one overstepped his limits or transgressed against his neighbour. Fixing their gaze upon God, and reposing their trust in Him, all have now been abiding in peace for well-nigh fifteen years, and, in whatever hath befallen them, they have shown forth patience and resigned themselves to God.

واقع شده نظر بمصلحت بوده و چاره‌ئی جز آن بر حسب ظاهر نه ذات شاهانه شاهد و گواهند که در هر بلد که معدودی از این طائفه بوده‌اند نظر بتعدی بعضی از حکام نار حرب و جدال مشتعل میشد ولکن این فانی بعد از ورود عراق کل را از فساد و نزاع منع نموده و گواه این عبد عمل او است چه که کل مطلعند و شهادت میدهند که جمعیت این حزب در عراق اکثر از جمیع بلدان بوده معذلک احدی از حد خود تجاوز ننموده و بنفسی متعرض نشده قریب پانزده سنه میشود که کل ناظرأ الی الله و متوکلاً علیه ساکنند و آنچه بر ایشان وارد شد صبر نموده‌اند و بحق گذاشته‌اند

- 209 After the arrival of this Servant in this, the city of Adrianople, some of the people of 'Iraq and elsewhere inquired about the meaning of the term "rendering assistance unto God" which hath been mentioned in the Holy Scriptures. Several answers were sent out in reply, one of which is set forth in these pages, that it may be clearly demonstrated in the court of thy presence that this Servant hath had no end in view but to promote the betterment and well-being of the world. And if certain of the divine favours which, undeserving as I may be, God hath pleased to bestow upon Me be not plain and manifest, this much at least will be clear and apparent, that He, in His surpassing mercy and infinite grace, hath not deprived Mine heart of the ornament of reason. The passage that was referred to concerning the meaning of "rendering assistance unto God" is as follows:

He is God, exalted be His glory!

- 209 و بعد از ورود این عبد باین بلد که موسوم به ادرنه است بعضی از اهل عراق و غیره از معنی نصرت که در کتب الهی نازل شده سؤال نموده‌اند اجوبه شتی در جواب ارسال یکی از آن اجوبه در این ورقه عرض میشود تا در پیشگاه حضور واضح گردد که این عبد جز صلاح و اصلاح بامری ناظر نبوده و اگر بعضی از الطاف الهیه که من غیر استحقاق عنایت فرموده واضح و مکشوف نباشد اینقدر معلوم میشود که بعنایت واسعه و رحمت سابقه قلب را از طراز عقل محروم نفرموده صورت کلماتی که در معنی نصرت عرض شد اینست

هو الله تعالی

- 210 It is clear and evident that the one true God – glorified be His mention! – is sanctified above the world and all that is therein. By "rendering assistance unto God", then, it is not meant that any soul should fight or contend with another. That Sovereign Lord Who doeth whatsoever He pleaseth hath entrusted the kingdom of creation, its lands and its seas, into the hands of the kings, for they are, each according to his degree, the manifestations of His divine power. Should they enter beneath the shadow of the True One, they will be accounted of God, and if not, thy Lord, verily, knoweth and observeth all things.

- 210 معلوم بوده که حق جلّ ذکرة مقدّس است از دنیا و آنچه در او است و مقصود از نصرت این نبوده که نفسی بنفسی محاربه و یا مجادله نماید سلطان یفعل ما یشاء ملکوت انشاء را از بر و بحر بید ملوک گذاشته و ایشانند مظاهر قدرت الهیه علی قدر مراتبهم اگر در ظل حق وارد شوند از حق محسوب والا آن ربّک لعلم و خبیر

- 211 That which God – glorified be His Name! – hath desired for Himself is the hearts of His servants, which are the treasures of His love and remembrance and the repositories of His knowledge and wisdom. It hath ever been the wish of the Eternal

- 211 و آنچه حق جلّ ذکرة از برای خود خواسته قلوب عباد او است که کائز ذکر و محبت ربّانیه و خزائن علم و حکمت الهیه‌اند لمیزل اراده سلطان لایزال این بوده که قلوب عباد را از اشارات

King to cleanse the hearts of His servants from the things of the world and all that pertaineth thereunto, that they may be made worthy recipients of the effulgent splendours of Him Who is the King of all names and attributes. Wherefore must no stranger be allowed in the city of the heart, that the incomparable Friend may enter His abode. By this is meant the effulgence of His names and attributes, and not His exalted Essence, inasmuch as that peerless King hath ever been, and shall eternally remain, sanctified above ascent and descent.

دنيا و ما فيها طاهر نمايد تا قابل انوار تجليات
ملیک اسماء و صفات شوند پس باید در مدینه
قلب بیگانه راه نیابد تا دوست یگانه بمقر خود
آید یعنی تجلی اسماء و صفاتش نه ذاته تعالی چه
که آن سلطان بیثال لازال مقدس از صعود و
نزول بوده و خواهد بود

212 It followeth, therefore, that rendering assistance unto God, in this day, doth not and shall never consist in contending or disputing with any soul; nay rather, what is preferable in the sight of God is that the cities of men's hearts, which are ruled by the hosts of self and passion, should be subdued by the sword of utterance, of wisdom and of understanding. Thus, whoso seeketh to assist God must, before all else, conquer, with the sword of inner meaning and explanation, the city of his own heart and guard it from the remembrance of all save God, and only then set out to subdue the cities of the hearts of others.

212 پس نصرت الیوم اعتراض بر احدی و مجادله با
نفسی نبوده و نخواهد بود بلکه محبوب آن است
که مدائن قلوب که در تصرف جنود نفس و
هوی است بسیف بیان و حکمت و تبیان مفتوح
شود لذا هر نفسی که اراده نصرت نماید باید
اول بسیف معانی و بیان مدینه قلب خود را
تصرف نماید و از ذکر ما سوی الله محفوظ دارد
و بعد بمدائن قلوب توجه کند

213 Such is the true meaning of rendering assistance unto God. Sedition hath never been pleasing unto God, nor were the acts committed in the past by certain foolish ones acceptable in His sight. Know ye that to be killed in the path of His good pleasure is better for you than to kill. The beloved of the Lord must, in this day, behave in such wise amidst His servants that they may by their very deeds and actions guide all men unto the paradise of the All-Glorious.

213 اینست مقصود از نصرت ابداً فساد محبوب حق
نبوده و نیست و آنچه از قبل بعضی از جهال
ارتکاب نموده اند ابداً مرضی نبوده ان تقتلوا فی
رضاه لخیر لکم من ان تقتلوا الیوم باید احبابی
الهی بشائی در مابین عباد ظاهر شوند که جمیع
را بافعال خود برضوان ذی الجلال هدایت نمایند

214 By Him Who shineth above the Dayspring of Sanctity! The friends of God have not, nor will they ever, set their hopes upon the world and its ephemeral possessions. The one true God hath ever regarded the hearts of men as His own, His exclusive possession – and this too but as an expression of His all-surpassing mercy, that haply mortal souls may be purged and sanctified from all that pertaineth to the world of dust and gain admittance into the realms of eternity. For otherwise that ideal King is, in Himself and by Himself, sufficient unto Himself and independent of all things. Neither doth the love of His creatures profit Him, nor can their malice harm Him. All have issued forth from abodes of dust, and unto dust shall they return, while the one true God, alone and single, is established upon His Throne, a Throne which is beyond the reaches of time and space, is sanctified above all utterance or expression, intimation, description and definition, and is exalted beyond all notion of abasement and glory. And none knoweth this save

214 قسم بافتاب افق تقدیس که ابداً دوستان حق
ناظر بارض و اموال فانیه او نبوده و نخواهند بود
حق لازال ناظر بقلوب عباد خود بوده و اینهم
نظر بعنایت کبری است که شاید نفوس فانیه از
شئونات ترابیه طاهر و مقدس شوند و بمقامات
باقیه وارد گردند والا آن سلطان حقیقی بنفسه
لنفسه مستغنی از کل بوده نه از حب ممکنات
نفعی باو راجع و نه از بغضشان ضرری وارد کل
از امکنه ترابیه ظاهر و باو راجع خواهند شد
و حق فرداً واحداً در مقر خود که مقدس از
مکان و زمان و ذکر و بیان و اشاره و وصف و
تعریف و علو و دنو بوده مستقر و لا یعلم ذلک
الا هو و من عنده علم الکتاب لا اله الا هو العزیز
الوهاب انتهى

Him and those with whom is the knowledge of the Book. No God is there but Him, the Almighty, the All-Bountiful.¹

215 It behoveth the benevolence of the Sovereign, however, to examine all matters with the eye of justice and mercy, and not to content himself with the baseless claims of certain individuals. We beseech God to graciously assist the King to fulfil that which He pleaseth, and, verily, that which He desireth should be the desire of all the worlds.

216 Later this Servant was summoned to Constantinople, whither We arrived accompanied by a poor band of exiles. At no time thereafter did We seek to meet with anyone, as We had no request to make and no aim in view but to demonstrate unto all that this Servant had no mischief in mind and had never associated with the sowers of sedition. By Him Who hath caused the tongues of all beings to speak forth His praise! While certain considerations rendered it difficult to make application to any quarter, such steps were perforce taken to protect certain souls. My Lord, verily, knoweth what is in Me, and He beareth witness unto the truth of what I say.

217 A just king is the shadow of God on earth. All should seek shelter under the shadow of his justice, and rest in the shade of his favour. This is not a matter which is either specific or limited in its scope, that it might be restricted to one or another person, inasmuch as the shadow telleth of the One Who casteth it. God, glorified be His remembrance, hath called Himself the Lord of the worlds, for He hath nurtured and still nurtureth everyone. Glorified be, then, His grace that hath preceded all created things, and His mercy that hath surpassed the worlds.

218 It is clear and evident that, whether this Cause be seen as right or wrong by the people, those who are associated with its name have accepted and embraced it as true, and have forsaken their all in their eagerness to partake of the things of God. That they should evince such renunciation in the path of the love of the All-Merciful is in itself a faithful witness and an eloquent testimony to the truth of their convictions. Hath it ever been witnessed that a man of sound judgement should sacrifice his life without cause or reason? And if it be suggested that this people have taken leave of their senses, this too is highly improbable, inasmuch as such behaviour hath not been confined to merely a soul or two – nay, a vast multitude of every class have drunk their fill of the living waters of divine knowledge, and, intoxicated, have hastened with heart and soul to the field of sacrifice in the way of the Beloved.

215 ولكن حسن اعمال منوط بآنکه ذات شاهانه بنفسه بنظر عدل و عنایت در آن نظر فرماید و بعراض بعضی من دون پینه و برهان کفایت نفرماید نسأل الله بأن يؤيد السلطان علی ما اراد و ما اراد ينبغي ان يكون مراد العالمين

216 و بعد این عبد را به استانبول احضار نمودند با جمعی از فقرا وارد آن مدینه شدیم و بعد از ورود ابتدا با احدی ملاقات نشد چه که مطلبی نداشتیم و مقصودی نبود جز آنکه ببرهان بر کل مبرهن گردد که این عبد خیال فساد نداشته و ایداً با اهل فساد معاشر نه فوالذی انطق لسان کل شیء بثناء نفسه نظر بمراعات بعضی مراتب توجه بجهتی صعب بوده ولكن لحفظ نفوس این امور واقع شده ان ربی يعلم ما فی نفسی و انه علی ما اقول شهید

217 ملک عادل ظلّ الله است در ارض باید کلّ در سایه عدلش مأوی گیرند و در ظلّ فضلش بیاسایند این مقام تخصیص و تحدید نیست که مخصوص بیعضی دون بعضی شود چه که ظلّ از مظّل حاکی است حقّ جلّ ذکره خود را رب العالمین فرموده زیرا که کل را تربیت فرموده و میفرماید فتعالی فضله الذی سبق الممکات و رحمته التی سبقت العالمین

218 این بسی واضح است که صواب یا خطا علی زعم القوم این طائفه امری که بآن معروفند آن را حق دانسته و اخذ کرده اند لذا از ما عندهم ابتغاء لما عند الله گذشته اند و همین گذشتن از جان در سبیل محبت رحمن گواهی است صادق و شاهدهی است ناطق علی ما هم یدعون آیا مشاهده شده که عاقل من غیر دلیل و برهان از جان بگذرد و اگر گفته شود این قوم مجنونند این بسی بعید است چه که منحصر بیک نفس و دو نفس نبوده بلکه جمعی کثیر از هر قبیل از کوثر معارف الهی سرمست شده بمشهد فدا در ره دوست بجان و دل شتافته اند

¹BH01931.

219 If these souls, who have renounced all else but God for His sake and offered up their life and substance in His path, are to be accounted as false, then by what proof and testimony can the truth of what others assert be established in thy presence? The late Haji Siyyid Muhammad – may God exalt his station and immerse him in the ocean of His forgiveness and mercy! – was one of the most learned divines of his age, and one of the most devout and pious men of his time. So highly was he regarded that his praise was on every tongue, and his righteousness and piety were universally acknowledged. Yet, when hostilities broke out with Russia, he who himself had pronounced the decree of holy war, and who with blazoned standard had left his native land to rally to the support of his faith, abandoned, after the inconvenience of a brief encounter, all the good that he had purposed, and returned whence he had come. Would that the veil might be lifted, and that which hath ere now remained hidden from the eyes of men be made manifest!

220 For more than twenty years this people have, day and night, been subjected to the fury of the Sovereign's wrath, and have been scattered by the tempestuous gales of his displeasure, each to a different land. How many the children who have been left fatherless, and how many the fathers who have lost their sons! How many the mothers who have dared not, out of fear and dread, to mourn their slaughtered offspring! How numerous those who, at eventide, were possessed of utmost wealth and affluence, and who, when morning came, had fallen into utter abasement and destitution! No land is there whose soil hath not been tinged with their blood, nor reach of heaven unto which their sighs have not ascended. Throughout the years the darts of affliction have unceasingly rained down from the clouds of God's decree, yet despite all these calamities and tribulations, the flame of divine love hath so blazed in their hearts that even should their bodies be torn asunder they would not forsake their love of Him Who is the Best-Beloved of the worlds, but would welcome with heart and soul whatever might befall them in the path of God.

221 O King! The breezes of the grace of the All-Merciful have transformed these servants and attracted them unto His Holy Court. "The witness of a true lover is upon his sleeve." Nevertheless, some of the outwardly learned have troubled the luminous heart of the King of the Age concerning these souls who revolve round the Tabernacle of the All-Merciful and who seek to attain the Sanctuary of true knowledge. Would that the world-adorning wish of His Majesty might decree that this Servant be brought face to face with the divines of the age, and produce proofs and testimonies in the presence of His Majesty

219 اگر این نفوس که لله از ما سواه گذشته‌اند و جان و مال در سیلش ایثار نموده‌اند تکذیب شوند بکدام حجت و برهان صدق قول دیگران علی ما هم علیه در محضر سلطان ثابت میشود مرحوم حاجی سید محمد اعلی الله مقامه و اغمسه فی لجة بحر رحمته و غفرانه با آنکه از اعلم علمای عصر بودند و اتقی و ازهد اهل زمان خود و جلالت قدرشان بمرتبه‌ئی بوده که السن بریه کل بذکر و ثنائش ناطق و بزهد و ورعش موقن در غزای با روس با آنکه خود فتوی جهاد فرمودند و از وطن معروف بنصرت دین با علم مبین توجه نمودند مع ذلک بیطش یسیر از خیر کثیر گذشتند و مراجعت فرمودند یا لیت کشف الغطاء و ظهر ما ستر عن الأبصار

220 و این طائفه بیست سنه متجاوز است که در ایام و لیلای بسطوت غضب خاقانی معذب و از هوب عواصف قهر سلطانی هر یک بدیاری افتاده‌اند چه مقدار از اطفال که بی پدر مانده‌اند و چه مقدار از آباء که بی پسر گشته‌اند و چه مقدار از امهات که از بیم و خوف جرئت آنکه بر اطفال مقتول خود نوحه نمایند نداشته‌اند و بسی از عباد که در عشی با کمال غنا و ثروت بوده‌اند و در اشراق در نهایت فقر و ذلت مشاهده شده‌اند ما من ارض الا و قد صبغت من دمائم و ما من هواء الا و قد ارتفعت الیه زفراتهم و در این سنین معدودات من غیر تعطیل از سحاب قضا سهام بلا باریده و مع جمیع این قضایا و بلایا نار حب الهی در قلوبشان بشائی مشتعل که اگر کل را قطعه قطعه نمایند از حب محبوب عالمیان نگذرند بلکه بجان مشتاق و آملند آنچه [را] در سبیل الهی وارد شود

221 ای سلطان نسمات رحمت رحمن این عباد را تقلیب فرموده و بشطر احدیه کشیده گواه عاشق صادق در آستین باشد و لکن بعضی از علمای ظاهره قلب انور ملیک زمان را نسبت بحرمان حرم رحمن و قاصدان کعبه عرفان مکدر نموده‌اند ایکاش رأی جهان‌آرای پادشاهی بر آن قرار میگرفت که این عبد با علمای عصر مجتمع میشد و در حضور حضرت سلطان اتیان حجت و برهان مینمود این عبد حاضر و از حق

the Shah! This Servant is ready, and taketh hope in God, that such a gathering may be convened in order that the truth of the matter may be made clear and manifest before His Majesty the Shah. It is then for thee to command, and I stand ready before the throne of thy sovereignty. Decide, then, for Me or against Me.

آمل که چنین مجلسی فراهم آید تا حقیقت
امر در ساحت حضرت سلطان واضح و لائح
گردد و بعد الامر بیدک و انا حاضر تلقاء سریر
سلطنتک فاحکم لی او علی

- 222 The All-Merciful saith in the Qur'an, His abiding testimony unto all the peoples of the world: "Wish ye then for death, if ye be men of truth." Behold how He hath declared the yearning for death to be the touchstone of sincerity! And, in the luminous mirror of thy judgement, it is doubtless clear and evident which people have chosen, in this day, to lay down their lives in the path of the Beloved of the worlds. Indeed, were the books supporting the beliefs of this people to be written with the blood spilled in the path of God – exalted be His glory! – then countless volumes would have already appeared amongst men for all to see.

222 خداوند رحمن در فرقان که حجت باقیه است
مابین ملأ اکوان میفرماید فتمنوا الموت ان کنتم
صادقین تمنای موت را برهان صدق فرموده
و بر مرآت ضمیر منیر معلوم است که الیوم
کدام حزبد که از جان در سبیل معبود عالمیان
گذشته‌اند و اگر کتب استدلالیه این قوم در
اثبات ما هم علیه بدماء مسفوکة فی سبیلہ تعالی
مرقوم میشد هراینه کتب لایحصى مابین بریه
ظاهر و مشهود بود

- 223 How, We fain would ask, is it possible to impugn this people whose deeds are in conformity with their words, and to give credence instead to those who have refused to relinquish one jot of their worldly authority in the path of Him Who is the Unconstrained? Some of the divines who have declared this Servant an infidel have at no time met with Me. Never having seen Me, or become acquainted with My purpose, they have nevertheless spoken as they pleased and acted as they desired. Yet every claim requireth a proof, not mere words and displays of outward piety.

223 حال چگونه این قوم را که قول و فعلشان
مطابق است میتوان انکار نمود و نفوسی را که
از یک ذره اعتبار در سبیل مختار نگذاشته و
نمیگذرند تصدیق نمود بعضی از علما که این بنده
را تکفیر نموده‌اند ابدأ ملاقات ننموده‌اند و این
عبد را ندیده‌اند و از مقصود مطلع نشده‌اند و
مع ذلک قالوا ما ارادوا و یفعلون ما یریدون هر
دعوی را برهان باید محض قول و اسباب زهد
ظاهره نبوده

- 224 In this connection the text of several passages from the Hidden Book of Fatimih – the blessings of God be upon her! – which are relevant to the present theme will be cited in the Persian tongue, that certain matters which have ere now been hidden may be revealed before thy presence. The people addressed in the aforementioned Book, which is today known as the Hidden Words, are those who, though outwardly known for learning and piety, are inwardly the slaves of self and passion.

224 ترجمه چند فقره از فقرات صحیفه مکنونه
فاطمیه صلوات الله علیها که مناسب این مقام
است بلسان فارسی عرض میشود تا بعضی از
امور مستوره در پیشگاه حضور مکشوف شود
و مخاطب این بیانات در صحیفه مذکوره که
بکلمات مکنونه الیوم معروف است قومی هستند
که در ظاهر بعلم و تقوی معروفند و در باطن
مطیع نفس و هوی

- 225 He saith: O ye that are foolish, yet have a name to be wise! Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

225 میفرماید ای بیوفایان چرا در ظاهر دعوی شبانی
کنید و در باطن ذئب اغنام من شده‌اید مثل
شما مثل ستاره قبل از صبح است که در ظاهر
دری و روشن است و در باطن سبب اضلال و
هلاکت کاروانهای مدینه و دیار من است

- 226 And likewise He saith: O ye seeming fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer,

226 و هم چنین میفرماید ای بظاهر آراسته و بیاطن
کاسته مثل تو مثل آب تلخ صافی است که کمال
لطافت و صفا از او در ظاهر مشاهده شود و

not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

227 And also He saith: O essence of desire! At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory, and breathed it not in My retreats above unto the hosts of holiness.

228 And again He saith: O bondslave of the world! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

229 Therefore, in the exercise of the royal justice, it is not sufficient to give ear to the claimant alone. God saith in the Qur'an, the unerring Balance that distinguisheth truth from falsehood: "O ye who believe! If a wicked man come to you with news, clear it up at once, lest through ignorance ye harm others, and afterward repent of what ye have done." The holy Traditions, moreover, contain the admonition: "Believe not the tale-bearer." Certain of the divines, who have never seen Us, have misconceived the nature of Our Cause. Those, however, who have met Us will testify that this Servant hath not spoken save in accordance with that which God hath commanded in the Book, and that He hath called attention to the following blessed verse – exalted be His Word: "Do ye not disavow us merely because we believe in God, and in what He hath sent down unto us, and in what He had sent down aforetime?"

230 O King of the age! The eyes of these refugees are turned towards and fixed upon the mercy of the Most Merciful. No doubt is there whatever that these tribulations will be followed by the outpourings of a supreme mercy, and these dire adversities will be succeeded by an overflowing prosperity. We fain would hope, however, that His Majesty the Shah will himself examine these matters and bring hope to the hearts. That which We have submitted to thy Majesty is indeed for thine highest good. And God, verily, is a sufficient witness unto Me.

231 Glorified art Thou, O Lord My God! I bear witness that the heart of the King is in truth between the fingers of Thy might. If it be Thy wish, do Thou incline it, O My God, in the direction of charity and mercy. Thou, verily, art the Almighty, the

چون بدست صراف ذائقهء احدیه افتد قطرهء
از آن را قبول نفرماید تجلی آفتاب در تراب و
مرآت هر دو موجود ولکن از فرقدان تا ارض
فرق دان بلکه فرق بی منتها در میان

227 و هم چنین میفرماید ای پسر دنیا بسا سحرگاهان
تجلی عنایت من از مشرق لامکان بمکان تو آمد و
تو را در بستر راحت بغیر مشغول دید و چون برق
روحانی بمقرع نورانی رجوع نمود و در مکان
قرب نزد جنود قدس اظهار نداشتم و تجلت تو
را نپسندیدم

228 و هم چنین میفرماید ای مدعی دوستی من در
سحرگاهان نسیم عنایت من بر تو مرور نمود و تو را
بر فراش غفلت خفته یافت و بر حال تو گریست
و بازگشت انتهی

229 لذا در پیشگاه عدل سلطانی نباید بقول مدعی
اکتفا رود و در فرقان که فارق بین حق و باطل
است میفرماید یا ایها الذین آمنوا ان جاءکم فاسق
بنیا فتبینوا ان تصیروا قوماً بجهالة فتصبحوا علی ما
فعلتم نادمین و در حدیث شریف وارد لا تصدقوا
النّام بر بعضی از علما امر مشتبّه شده و این عبد
را ندیده اند و آن نفوس که ملاقات نموده اند
شهادت میدهند که این عبد به غیر ما حکم الله
فی الکتاب تکلم ننوده و باین آیهء مبارکه ذا کر قوله
تعالی هل تتقمون منا الا ان آمنّا بالله و ما انزل
الینا و ما انزل من قبل

230 ای پادشاه زمان چشمهای این آوارگان بشطر
رحمت رحمن متوجه و ناظر و البتّه این بلایا را
رحمت کبری از پی و این شداید عظمی را رخاء
عظیم از عقب ولکن امید چنان است که
حضرت سلطان بنفسه در امور توجه فرماید
که سبب رجای قلوب گردد و این خیر محض
است که عرض شد و کفی بالله شهیداً

231 سبحانک اللهم یا الهی اشهد بأن قلب السلطان
قد کان بین اصبعی قدرتك لو ترید قلبه یا الهی
الی شطر الرحمة والاحسان وانک انت المتعالی
المقتدر المنان لا اله الا انت العزيز المستعان

Most Exalted, the Most Bountiful. No God is there besides Thee, the All-Glorious, the One Whose help is sought by all.

232 Concerning the prerequisites of the learned, He saith: "Whoso among the learned guardeth his self, defendeth his faith, opposeth his desires, and obeyeth his Lord's command, it is incumbent upon the generality of the people to pattern themselves after him..." Should the King of the Age reflect upon this utterance which hath streamed from the tongue of Him Who is the Dayspring of the Revelation of the All-Merciful, he would perceive that those who have been adorned with the attributes enumerated in this holy Tradition are scarcer than the philosopher's stone; wherefore not every man that layeth claim to knowledge deserveth to be believed.

233 Again concerning the divines of the Latter Days, He saith: "The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return." And again He saith: "When the Standard of Truth is made manifest, the people of both the East and the West curse it." Should anyone dispute these Traditions, this Servant will undertake to establish their validity, since the details of their transmission have been omitted here for the sake of brevity.

234 Those doctors who have indeed drunk of the cup of renunciation have never interfered with this Servant. Thus, for example, Shaykh Murtada – may God exalt his station and cause him to repose beneath the canopy of His grace! – showed forth kindness during Our sojourn in 'Iraq, and never spoke of this Cause otherwise than as God hath given leave. We beseech God to graciously assist all to do His will and pleasure.

235 Now, however, all have lost sight of every other consideration, and are bent upon the persecution of this people. Thus, if it be inquired of certain persons who, by the grace of their Lord, repose beneath the shadow of thy royal mercy and enjoy countless favours, "What service have ye rendered in return for these royal favours? Have ye through wise policy annexed a further territory to the realm? Have ye applied yourselves to aught that would secure the welfare of the people, the prosperity of the kingdom, and the lasting glory of the state?", they will have no other reply than to designate, justly or falsely, a group of people before thy royal presence as Babis, and forthwith to engage in massacre and pillage. In Tabriz, for instance, and in the Egyptian town of Mansuriyyih, a number of this people were ransomed and large sums were seized, yet no account of these matters was ever made in the court of thy presence.

232 در شرایط علما میفرماید و اما من کان من الفقهاء صائناً لنفسه حافظاً لدينه مخالفاً لهواه مطيعاً لأمر مولاه فللعوام ان يقلدوه الى آخره و اگر پادشاه زمان باین بیان که از لسان مظهر وحی رحمن جاری شده ناظر شوند ملاحظه میفرمایند که متصفین باین صفات وارده در حدیث شریف اقل از کبریت احمرند لذا هر نفسی که مدعی علم است قولش مسموع نبوده و نیست

233 و هم چنین در ذکر فقهائى آخر الزمان میفرماید فقهاء ذلك الزمان اشر فقهاء تحت ظل السماء منهم خرجت الفتنة و اليهم تعود و هم چنین میفرماید اذا ظهرت راية الحق لعننا اهل الشرق و الغرب و اگر این احادیث را نفسی تکذیب نماید ثبوت آن بر این عبد است چون مقصود اختصار است لذا تفصیل رواة عرض نشد

234 علمائی که فی الحقیقه از کأس انقطاع آشامیده اند ابداً متعرض این عبد نشده اند چنانچه مرحوم شیخ مرتضی اعلی الله مقامه و اسکنه فی ظل قباب عنایت در ایام توقف در عراق اظهار محبت میفرمودند و به غیر ما اذن الله در این امر تکلم ننمودند نسأل الله بأن يوفق الكل على ما يحب ويرضى

235 حال جمیع نفوس از جمیع امور چشم پوشیده اند و باذیت این طائفه متوجهند چنانچه اگر از بعضی که بعد از فضل باری در ظل مرحمت سلطانی آرمیده اند و بنعمت غیر متناهی متنعمنند سؤال شود که در جزای نعمت سلطانی چه خدمت اظهار نموده اید بحسن تدبیر مملکتی بر ممالک افزودید و یا بامری که سبب آسایش رعیت و آبادی مملکت و ابقای ذکر خیر دولت شود توجه نموده اید جوابی ندارند جز آنکه جمعی را صدق و یا کذب باسم بانی در حضور سلطان معروض دارند و بعد بقتل و تاراج مشغول شوند چنانچه در تبریز و منصوریه مصر بعضی را فروختند و زخارف کثیره اخذ نمودند و ابداً در پیشگاه حضور سلطان عرض نشده

236 The reason for which all these things have come to pass is that their persecutors, finding these unfortunate ones without protection, have forgone more weighty matters and occupied themselves instead with harassing this afflicted people. Numerous confessions and divers creeds abide peacefully beneath the shadow of thy sovereignty. Let this people be also numbered with them. Nay, those who serve the King should be animated by such lofty aims and sublime intentions as to continually strive to bring all religions beneath the shelter of his shadow, and to rule over them with perfect justice.

237 To enforce the laws of God is naught but justice, and is the source of universal content. Nay more, the divine statutes have always been, and will ever remain, the cause and instrument of the preservation of mankind, as witnessed by His exalted words: "In punishment will ye find life, O men of insight!" It would, however, ill beseem the justice of thy Majesty that for the trespass of a single soul a whole group of people should be subjected to the scourge of thy wrath. The one true God – glorified be His Name! – hath said: "None shall bear the burden of another." It is clear and evident that in every community there have been, and will ever be, the learned and the ignorant, the wise and the heedless, the profligate and the pious. That a wise and reflecting soul should commit a heinous deed is most improbable, inasmuch as such a person either seeketh after this world or hath forsaken it: if he be of the latter, he would assuredly have no regard for aught else besides God, and moreover the fear of God would deter him from unlawful and reprehensible actions; and if he be of the former, he would just as assuredly avoid such deeds as would alienate and alarm the people, and act in such a manner as to earn their confidence and trust. It is therefore evident that reprehensible actions have always emanated, and will ever emanate, from ignorant and foolish souls. We implore God to guard His servants from turning to anyone save Him, and to draw them nigh unto His presence. His might, in truth, is equal to all things.

238 Praise be unto Thee, O Lord My God! Thou hearest the voice of My lamentation, and beholdest My condition, My distress and affliction! Thou knowest all that is in Me. If the call I have raised be wholly for Thy sake, then draw thereby the hearts of Thy creatures towards the heaven of Thy knowledge, and the heart of the Sovereign towards the right hand of the throne of Thy name, the All-Merciful. Supply him then, O My God, with a portion of that goodly sustenance which hath descended from the heaven of Thy generosity and the clouds of Thy mercy, that he may forsake his all and turn unto the court of Thy favour. Aid him, O My God, to assist Thy Cause and to exalt Thy Word amidst Thy creatures. Strengthen him,

236 کلّ این امور نظر بآن واقع شده که این فقرا را بی معین یافته‌اند از امور خطیره گذشته‌اند و باین فقرا پرداخته‌اند طوائف متعدده و ملل مختلفه در ظلّ سلطان مستریخند یک طائفه هم این قوم باشند بلکه باید علوّ همت و سموّ فطرت ملازمان سلطانی بشأنی مشاهده شود که در تدبیر آن باشند که جمیع ادیان در سایه سلطان درآیند و مابین کلّ بعدل حکم رانند

237 اجرای حدود الله محض عدل است و کلّ بآن راضی بلکه حدود الهیه سبب و علت حفظ بریه بوده و خواهد بود بقوله تعالی و لکم فی القصاص حیوة یا اولی الألباب از عدل حضرت سلطان بعید است که بخطای نفسی جمعی از نفوس مورد سیاط غضب شوند حقّ جلّ ذکره میفرماید لا ترز وازرة ووزر اخری و این بسی معلوم که در هر طائفه عالم و جاهل عاقل و غافل فاسق و متقی بوده و خواهد بود و ارتکاب امور شنیعه از عاقل بعید است چه که عاقل یا طالب دنیا است و یا تارک آن اگر تارک است البته بغیر حقّ توجه ننماید و از این گذشته خشیه الله او را از ارتکاب افعال منیه مذمومه منع نماید و اگر طالب دنیا است اموری که سبب و علت اعراض عباد و وحشت من فی البلاد شود البته ارتکاب ننماید بلکه باعملی که سبب اقبال ناس است عامل شود پس مبرهن شد که اعمال مردوده از انفس جاهله بوده و خواهد بود نسأل الله بأن یحفظ عبادہ عن التوجه الی غیره و یقرّبهم الیه انه علی کلّ شیء قدير

238 سبحانک اللهم یا الهی تسمع حینئ و تری حالی و ضرّی و ابتلائی و تعلم ما فی نفسی ان کان ندائی خالصاً لوجهک فاجذب به قلوب برّیک الی افق سماء عرفانک و قلب السلطان الی یمین عرش اسمک الرحمن ثمّ ارزقه یا الهی النعمة التي نزلت من سماء کرمک و سحاب رحمتک لیقطع عما عنده و يتوجه الی شطر الطافک ای ربّ ایده علی نصره امرک و اعلاء کلمتک بین خلقک ثمّ انصره بجنود الغیب و الشهادة لیستخر المدائن باسمک و یحکم علی من علی الأرض کلّها

then, with the hosts of the seen and the unseen, that he may subdue every city in Thy Name, and hold sway, through Thy sovereignty and might, over all that dwell on earth, O Thou in Whose hand is the kingdom of creation! Thou, verily, art the Supreme Ordainer in both the beginning and the end. No God is there but Thee, the Most Powerful, the All-Glorious, the All-Wise.

239 So grossly hath Our Cause been misrepresented before thy royal presence that, if some unseemly act be committed by but one of this people, it is portrayed as being prompted by their beliefs. By Him besides Whom there is none other God! This Servant hath refused even to sanction the commission of reprobated actions, how much less those which have been explicitly prohibited in the Book of God.

240 God hath forbidden unto men the drinking of wine, and this prohibition hath been revealed and recorded in His Book. In spite of this, and of the fact that the learned doctors of the age – may God increase their numbers! – have all prohibited the people from such a wretched act, there still remain some who commit it. The punishment which this act entaileth, however, applieth only to its heedless perpetrators, whilst those noble manifestations of supreme sanctity remain exalted above and exempt from all blame. Yea, the whole creation, both seen and unseen, beareth witness unto their holiness.

241 Yea, these servants regard the one true God as He Who “doeth as He willeth” and “ordaineth as He pleaseth”. Thus they view not as impossible the continued appearance in the contingent world of the Manifestations of His Unity. Should anyone hold otherwise, how would he be different from those who believe the hand of God to be “chained up”? And if the one true God – glorified be His mention! – be indeed regarded as unconstrained, then whatever Cause that Ancient King may please to manifest from the wellspring of His Command must be embraced by all. No refuge is there for anyone and no haven to hasten unto save God; no protection is there for any soul and no shelter to seek except in Him.

242 The essential requirement for whoso advanceth a claim is to support his assertions with clear proofs and testimonies. Beyond this, the rejection of the people, whether learned or ignorant, hath never been, nor shall it ever be, of any consequence. The Prophets of God, those Pearls of the ocean of Divine Unity and the Repositories of Divine Revelation, have ever been the object of men’s repudiation and denial. Even as He saith: “Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain

بقدرتک و سلطانتک یا من بیدک ملکوت
الایجاد و انتک انت الحاکم فی المبدی و المعاد لا
اله الا انت ال

239 مقتدر العزیز الحکیم بشأنی امر را در پیشگاه
حضور سلطانی مشتبّه نموده‌اند که اگر از نفسی
از این طائفه عمل قبیحی صادر شود آن را از
مذهب این عباد می‌شمرند فوالله الذی لا اله الا
هو این عبد ارتکاب مکاره را جایز ندانسته تا چه
رسد بآنچه صریحاً در کتب الهی نهی آن نازل
شده

240 حقّ ناس را از شرب خمر نهی فرموده و حرمت
آن در کتاب الهی نازل و ثبت شده و علمای عصر
کثر الله امثالهم طراً ناس را از این عمل شنیع نهی
نموده‌اند مع ذلک بعضی مرتکبند حال جزای این
عمل بنفوس غافله راجع و آن مظاهر عزّ تقدیس
مقدس و مبرّأ یشهد بتقدیسهم کلّ الوجود من
الغیب و الشهود

241 بلی این عباد حقّ را بفعل ما یشاء و یحکم ما
یرید میدانند و ظهورات مظاهر احدیه را در عالم
ملکیّه محال ندانسته‌اند و اگر نفسی محال داند چه
فرق است مابین او و قوی که ید الله را مغلول
دانسته‌اند و اگر حقّ جلّ ذکره را مختار دانند باید
هر امری که از مصدر حکم آن سلطان قدم ظاهر
شود کلّ قبول نمایند لا مفرّ و لا مهرب لأحد
الا الی الله لا عاصم و لا ملجأ الا الیه

242 و امری که لازم است اتیان دلیل و برهان
مدّعی علی ما یقول و یدّعی دیگر اعراض ناس
از عالم و جاهل منوط نموده و نخواهد بود انبیا
که لآلی بحر احدیه و مهابط وحی الهیه‌اند محلّ
اعراض و اعتراض ناس واقع شده‌اند چنانچه
میفرماید و همّت کلّ امّة برسولهم لیأخذوه و
جادلوا بالباطل لیحضوا به الحقّ و هم چنین

words to invalidate the truth.” And again: “No Messenger cometh unto them but they laugh Him to scorn.”

- 243 Consider the dispensation of Him Who is the Seal of the Prophets and the King of the Chosen Ones – may the souls of all mankind be offered up for His sake! After the Daystar of Truth dawned above the horizon of Hijaz, how great were the cruelties which the exponents of error inflicted upon that incomparable Manifestation of the All-Glorious! Such was their heedlessness that they regarded every injury inflicted upon that sacred Being as ranking among the greatest of all acts, and constituting a means of attainment unto God, the Most High. For in the early years of His mission the divines of that age, both Christian and Jewish, turned away from that Daystar of the heaven of glory, whereupon all people, high and low alike, bestirred themselves to extinguish the light of that Luminary of the horizon of inner meanings. The names of all these divines have been mentioned in the books of old; among them are Wahb Ibn-i-Rahib, Ka'b Ibn-i-Ashraf, 'Abdu'llah-i-Ubayy, and others of their like.

- 244 Finally, matters came to such a pass that these men took counsel together and conspired to shed His pure blood, even as God – glorified be His mention! – saith: “And remember when the disbelievers schemed against Thee, that they might lay hold upon Thee, or slay Thee, or cast Thee out; and so they schemed, and God schemed, and God, verily, is the best of schemers.” Again He saith: “But if their opposition be grievous to Thee – if Thou canst, seek out an opening into the earth or a ladder into heaven and bring to them a sign; yet if God wished, He could gather them unto true guidance; be Thou not, then, of the ignorant.” By God! The hearts of His favoured ones are consumed at the purport of these two blessed verses. Such established and undisputed facts have been forgotten, and no one hath paused to reflect, in days past or in this day, upon the things that have prompted men to turn away from the Revealers of the light of God at the time of their manifestation.

- 245 Likewise, before the appearance of the Seal of the Prophets, consider Jesus, the Son of Mary. When that Manifestation of the All-Merciful revealed Himself, all the divines charged that Quintessence of faith with impiety and rebellion. Eventually, with the sanction of Annas, the most learned of the divines of His day, and Caiaphas, the high priest, His blessed person was made to suffer that which the pen is ashamed to mention and powerless to describe. The wide world in all its vastness could no longer contain Him, until at last God raised Him up unto heaven.

میفرماید ما یأتیهم من رسول آلا کانوا به یستزئون

- 243 در ظهور خاتم انبیا و سلطان اصفیا روح العالمین فداه ملاحظه فرمائید که بعد از اشراق شمس حقیقت از افق حجاز چه مقدار ظلم از اهل ضلال بر آن مظهر عزّ ذی الجلال وارد شده بشأنی عباد غافل بودند که اذیت آن حضرت را از اعظم اعمال و سبب وصول بحق متعال میدانسته اند چه که علمای آن عصر در سنین اولیه از یهود و نصاری از آن شمس افق اعلی اعراض نمودند و باعراض آن نفوس جمیع ناس از وضع و شریف بر اطفای نور آن نیر افق معانی کمر بستند اسامی کلّ در کتب مذکور است از جمله وهب بن راهب و کعب بن اشرف و عبدالله ابی و امثال آن نفوس

- 244 تا آنکه امر بمقامی رسید که در سفک دم اطهر آن حضرت مجلس شوری ترتیب دادند چنانچه حقّ جلّ ذکره خبر فرموده و اذ یمکر بک الدّین کفروا لیثبتوک او یقتلوک او یخرجوک و یمکرون و یمکر الله و الله خیر الماکرین و هم چنین میفرماید و ان کان کبر علیک اعراضهم فان استطعت ان تبغی نفقا فی الارض او سلما فی السّماء فتأتیهم بآیه لو شاء الله لجمعهم علی الهدی فلا تكون من الجاهلین تالله از مضمون این دو آیه مبارکه قلوب مقرّبین در احتراق است و امثال این امور وارده محققه از نظر محو شده و ابدأ تفکر نموده و نمینمایند که سبب اعراض عباد در احیان ظهور مطالع انوار الهیه چه بوده

- 245 و هم چنین قبل از خاتم انبیا در عیسی بن مریم [ع] ملاحظه فرمایند بعد از ظهور آن مظهر رحمن جمیع علما آن ساذج ایمان را بکفر و طغیان نسبت داده اند تا بالآخره باجازه حناس که اعظم علمای آن عصر بود و هم چنین قیافا که اقضی القضاة بود بر آن حضرت وارد آوردند آنچه را که قلم از ذکرش نجمل و عاجز است ضاقت علیه الارض بوسعها الی ان عرّجه الله الی السّماء

- 246 Were a detailed account of all the Prophets to be given here, We fear that it might lead to weariness. The doctors of the Torah in particular assert that no independent Prophet will come after Moses with a new Law. They maintain that a Scion of the House of David shall be made manifest Who will promulgate the Law of the Torah, and help establish and enforce its commandments throughout the East and the West.
- 247 The followers of the Gospel, likewise, hold as impossible that the Bearer of a new Revelation should again shine forth from the dayspring of the Will of God after Jesus, Son of Mary – peace be upon Him! In support of this contention, they adduce the following verse from the Gospel: “Heaven and earth shall pass away, but the words of the Son of Man shall never pass away.” They maintain that neither the teachings nor the commandments of Jesus – peace be upon Him! – may ever be altered.
- 248 At one point in the Gospel, He saith: “I go away, and come again.” Again in the Gospel of John, He hath foretold the advent of a Comforter who shall come after Him. In the Gospel of Luke, moreover, a number of signs and portents have been mentioned. Certain divines of that Faith, however, have interpreted these utterances after their own fancy, and have thus failed to grasp their true significance.
- 249 O would that thou wouldst permit Me, O Shah, to send unto thee that which would cheer the eyes, and tranquillize the souls, and persuade every fair-minded person that with Him is the knowledge of the Book. Certain persons, incapable of answering the objections raised by their opponents, claim that the Torah and the Gospel have been corrupted, whereas in reality the references to such corruption pertain only to specific cases. But for the repudiation of the foolish and the connivance of the divines, I would have uttered a discourse that would have thrilled and carried away the hearts unto a realm from the murmur of whose winds can be heard: “No God is there but He!” For the present, however, since the season is not ripe, the tongue of My utterance hath been stilled and the wine of exposition sealed up until such time as God, through the power of His might, shall please to unseal it. He, verily, is the Almighty, the Most Powerful.
- 250 Praise be unto Thee, O Lord My God! I ask Thee by Thy Name, through which Thou hast subdued all who are in the heavens and all who are on the earth, to protect the lamp of Thy Cause within the globe of Thine omnipotence and Thy bountiful favour, lest it be exposed to the blasts of denial from
- 246 و اگر تفصیل جمیع انبیا عرض شود بیم آن است که کسالت عارض گردد و مخصوص علمای توریة برآند که بعد از موسی [ع] نبی مستقل صاحب شریعت نخواهد آمد نفسی از اولاد داود ظاهر خواهد شد و او مروج شریعت توریة خواهد شد تا باعانت او حکم توریة مابین اهل شرق و غرب جاری و نافذ گردد
- 247 و هم چنین اهل انجیل محال دانسته اند که بعد از عیسی بن مریم [ع] صاحب امر جدید از مشرق مشیت الهی اشراق نماید و مستدلّ باین آیه شده اند که در انجیل است اَنْ السَّمَاءُ و الْأَرْضُ تزولان ولكن کلام ابن الانسان لن يزول ابداً و برآند که آنچه عیسی بن مریم [ع] فرموده و امر نموده تغییر نیابد
- 248 در یک مقام از انجیل میفرماید اَنْی ذاهب و آت و در انجیل یوحنا هم بشارت داده به روح تسلی دهنده که بعد از من میآید و در انجیل لوقا هم بعضی علامات مذکور است ولكن چون بعضی از علمای آن ملت هر بیانی را تفسیری بهوای خود نمودند لذا از مقصود محتجب ماندند
- 249 فی ایت اذنت لی یا سلطان لنرسل الی حضرتک ما تقرّ به العیون و تطمئنّ به النفوس و یوقن کلّ منصف بأنّ عنده علم الکتاب و بعضی از ناس چون از جواب خصم عاجزند بحجل تحریف کتب متمسکند و حال آنکه ذکر تحریف در مواضع مخصوصه بوده و لا اعراض الجهلاء و اغماض العلماء لقلت مقالاً تفرّج به القلوب و تطیر الی الهواء الذی یسمع من هزیز اریاحه انه لا اله الا هو ولكنّ الآن لعدم اقتضاء الزمان منعت اللسان عن البیان و ختم اناء التبیان الی ان یفتح الله بقدرته انه هو المقتدر القدیر
- 250 سبحانک اللهم یا الهی اسألك باسمک الذی به تتّرت من فی السموات و الأرض بأن تحفظ سراج امرک بزجاجة قدرتک و الطافک لئلا تمرّ علیه اریاح الانکار من شطر الذین غفلوا من

those who remain heedless of the mysteries of Thy name, the Unconstrained. Increase, then, by the oil of Thy wisdom, the radiance of its light. Thou, verily, hast power over all the dwellers of Thine earth and of Thy heaven.

اسرار اسمك المختار ثم زد نوره بدهن حكمتك
انك انت المقتدر على من في ارضك وسمائك

- 251 I implore Thee, O My Lord, by that most exalted Word which hath struck terror into the hearts of all who are in the heavens and on the earth, save only those who have taken fast hold of Thy Sure Handle, not to abandon Me amidst Thy creatures. Lift Me up, then, unto Thyself, cause Me to enter beneath the shadow of Thy mercy, and give Me to drink of the pure wine of Thy providence, that I may dwell within the tabernacle of Thy majesty and beneath the canopy of Thy favour. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Help in Peril, the Self-Subsisting.

251 اي رب اسألك بالكلمة العليا التي بها فزع من في
الأرض والسماء ألا من تمسك بالعروة الوثقى
بأن لا تدعني بين خلقك فارفعني اليك وادخلني
في ظلال رحمتك واشربني زلال نهر عنايتك
لأسكن في خباء مجدك وقباب الطافك انك
انت المقتدر على ما تشاء وانك انت المهيمن
القيوم

- 252 O King! The lamps of equity have been extinguished, and the fire of tyranny hath so blazed on every side that My people have been led as captives from Zawra' to Mosul, known as Hadba'. This is not the first outrage that hath been suffered in the path of God. It behoveth every soul to consider and call to mind that which befell the kindred of the Prophet when the people took them captive and brought them unto Damascus, known as Fayha'. Amongst them was the prince of them that worship God, the mainstay of such as have drawn nigh unto Him, and the sanctuary of those who long for His presence – may the life of all else be a sacrifice unto him!

252 يا سلطان قد خبت مصابيح الانصاف واشتعلت
نار الاعتساف في كل الأطراف الى ان جعلوا
اهلي اسارى من الزوراء الى الموصل الحدباء
ليس هذا اول حرمة هتكت في سبيل الله ينبغي
لكل نفس ان ينظر و يذكر فيما ورد على آل
الرسول اذ جعلهم القوم اسارى و ادخلوهم في
دمشق الفيحاء و كان بينهم سيد الساجدين و
سند المقرئين و كعبة المشتاقين روح ما سواه
فداه

- 253 They were asked: "Are ye of the party of the Seceders?" He replied: "Nay, by the Lord Almighty. We are but servants who have believed in God and in His verses. Through us the countenance of faith hath beamed with joy. Through us the sign of the All-Merciful hath shone forth. At the mention of our names the desert of Batha§§§ hath overflowed with water and the darkness separating earth and heaven hath been dispelled."

253 قيل لهم أ انتم الخوارج قال لا والله نحن عباد
آمنّا بالله وآياته و بنا افترغوا الايمان و لاحت آية
الرحمن و بذكرنا سالت البطحاء و ما طت الظلمة
التي حالت بين الأرض والسماء

- 254 "Have ye forbidden", they were asked, "that which God hath made lawful, or allowed that which He hath forbidden?" "We were the first to follow the divine commandments", he answered. "We are the root and origin of His Cause, the beginning of all good and its end. We are the sign of the Ancient of Days and the source of His remembrance amongst the nations."

254 قيل أ حرّمتم ما احلّه الله او حلّلتّم ما حرّمه الله
قال نحن اول من اتبع اوامر الله و نحن اصل
الأمر و مبداء و اول كل خير و منتهى نحن آية
القدم و ذكره بين الأمم

- 255 They were asked: "Have ye forsaken the Qur'an?" "In our House", he replied, "did the All-Merciful reveal it. We are the breezes of the All-Glorious amidst His creation. We are the streams that have branched out from the Most Great Ocean, through which God hath revived the earth, and through which

255 قيل أ تركتم القرآن قال فينا انزله الرحمن و نحن
نسائم السبحان بين الأكوان و نحن الشوارع التي
انشعبت من البحر الأعظم الذي احيا الله به
الأرض و يحييها بعد موتها و منّا انتشرت آياته

He shall revive it again after it hath died. Through us His signs have been diffused, His proofs revealed, and His tokens disclosed. With us is the knowledge of His hidden meanings and His untold mysteries.”

256 “For what crime have ye been punished?” they were asked. “For our love of God”, he made reply, “and for our detachment from aught else save Him.”

257 We have not related his exact words – peace be upon him! – but rather have We imparted a sprinkling from that ocean of life eternal that lieth enshrined within them, that those who hearken thereunto may be quickened and made aware of what hath befallen the trusted ones of God at the hands of a lost and wayward generation. We see the people in this day censuring the oppressors of bygone ages, whilst they themselves commit yet greater wrongs and know it not!

258 God beareth Me witness that My purpose hath not been to foment sedition, but to purify His servants from whatsoever hath prevented them from drawing nigh unto Him, the Lord of the Day of Reckoning. I was asleep upon My couch, when lo, the breezes of My Lord, the All-Merciful, passed over Me, awoke Me from My slumber, and bade Me lift up My voice betwixt earth and heaven. This thing is not from Me, but from God. Unto this testify the dwellers of His Dominion and of His Kingdom, and the inhabitants of the cities of His unfading glory. By Him Who is the Truth! I fear no tribulation in His path, nor any affliction in My love for Him and in the way of His good pleasure. Verily God hath made adversity as a morning dew upon His green pasture, and a wick for His lamp which lighteth earth and heaven.

259 Shall a man’s wealth endure forever, or protect him from the One Who shall, ere long, seize him by his forelock? Gazing upon those who sleep beneath the gravestones, embosomed in the dust, could one ever distinguish the sovereign’s crumbling skull from the subject’s mouldering bones? Nay, by Him Who is the King of kings! Could one discern the lord from the vassal, or those that enjoyed wealth and riches from those who possessed neither shoes nor mat? By God! Every distinction hath been erased, save only for those who upheld the right and who ruled with justice.

260 Whither are gone the learned men, the divines and potentates of old? What hath become of their discriminating views, their shrewd perceptions, their subtle insights and sage pronouncements? Where are their hidden coffers, their flaunted ornaments, their gilded couches, their rugs and cushions strewn about? Gone forever is their generation! All have perished,

و ظهرت بيناته و برزت آثاره و عندنا معانيه و اسراره

256 قيل لأيّ جرم ملّيتم قال حبّ الله و انقطاعنا عمّا سواه

257 أنا ما ذكرنا عبارته عليه السلام بل رشّنا رشّاً من البحر الحيوان الذي كان مودعاً في كلماته ليحيى به المقبلون و يطلعوا بما ورد على أمناء الله من قوم سوء اخسرين و نرى اليوم يعترضون القوم على الذين ظلموا من قبل و هم يظلمون اشدّ ممّا ظلموا و لا يعرفون

258 تالله انّي ما اردت الفساد بل تطهير العباد عن كلّ ما منعهم عن التقرب الى الله مالک يوم التّناد كنت نائماً على مضجعي مرّت على نفحات ربّي الرحمن و ايقظتني من النّوم و امرني بالتّداء بين الأرض و السّماء ما كان هذا من عندی بل من عنده و يشهد بذلك سگان جبروته و ملکوته و اهل مدائن عزّه فونفسه الحقّ لا اجزع من البلايا في سبيله و لا عن الرّزايا في حبه و رضائه قد جعل الله البلاء غادية لهذه الدّسکرة الخضراء و ذبالة لمصباحه الذي به اشرفت الأرض و السّماء

259 هل يبقى لأحد ما عنده من ثروته او يغنيه غداً عن مالک ناصيته لو ينظر احد في الذين ناموا تحت الرّضام و جاوروا الرّغام هل يقدر ان يميز رمم جماجم المالك عن براجم المملوک لا فومالک الملوک و هل يعرف الولاة من الرّعاة و هل يميز اولى الثّروة و الغناء من الذي كان بلا حذاء و وطأ تالله قد رفع الفرق الا لمن قضى الحقّ و قضى بالحقّ

260 اين العلماء و الفضلاء و الأمراء اين دقة انظارهم و حدة ابصارهم و رقة افكارهم و سلامة اذکارهم و اين خزائنتهم المستورة و زخارفهم المشبودة و سررهم الموضونة و فرشهم الموضوعة هيئات قد صار الكلّ بوراً و جعلهم قضاء الله

and, by God's decree, naught remaineth of them but scattered dust. Exhausted is the wealth they gathered, dispersed the stores they hoarded, dissipated the treasures they concealed. Naught can now be seen but their deserted haunts, their roofless dwellings, their uprooted tree-trunks, and their faded splendour. No man of insight will let wealth distract his gaze from his ultimate objective, and no man of understanding will allow riches to withhold him from turning unto Him Who is the All-Possessing, the Most High.

261 Where is he who held dominion over all whereon the sun shineth, who lived extravagantly on earth, seeking out the luxuries of the world and of all that hath been created upon it? Where is the commander of the swarthy legion and the upraiser of the golden standard? Where is the ruler of Zawra', and where the tyrant of Fayha'? Where are those before whose munificence the treasure-houses of the earth shrank in shame, and at whose largesse and swelling spirit the very ocean was abashed? Where is he who stretched forth his arm in rebellion, and who turned his hand against the All-Merciful?

262 Where are they who went in quest of earthly pleasures and the fruits of carnal desires? Whither are fled their fair and comely women? Where are their swaying branches, their spreading boughs, their lofty mansions, their trellised gardens? And what of the delights of these gardens – their exquisite grounds and gentle breezes, their purling streams, their sighing winds, their cooing doves and rustling leaves? Where now are their resplendent morns and their brightsome countenances wreathed in smiles? Alas for them! All have perished and are gone to rest beneath a canopy of dust. Of them one heareth neither name nor mention; none knoweth of their affairs, and naught remaineth of their signs.

263 What! Will the people dispute then that whereof they themselves stand witness? Will they deny that which they know to be true? I know not in what wilderness they roam! Do they not see that they are embarked upon a journey from which there is no return? How long will they wander from mountain to valley, from hollow to hill? "Hath not the time come for those who believe to humble their hearts at the mention of God?" Blessed is he who hath said, or now shall say, "Yea, by my Lord! The time is come and the hour hath struck!", and who, thereafter, shall detach himself from all that hath been, and deliver himself up entirely unto Him Who is the Possessor of the universe and the Lord of all creation.

264 And yet, what hope! For naught is reaped save that which hath been sown, and naught is taken up save that which hath been laid down, unless it be through the grace and bestowal

هباءً منشوراً قد نثل ما كنزوا وتشتت ما جمعوا
و تبدد ما كتّموا اصبحوا لا يرى الا اماكنهم
الخالية وسقوفهم الخاوية وجذوعهم المنقّرة و
قشيبهم البالية انّ البصير لا يشغله المال عن النظر
الى المال والخير لا تمسكه الأموال عن التوجّه
الى الغنى المتعال

261 اين من حكم على ما طلعت الشمس عليها واسرف
واستطرف في الدنيا وما خلق فيها اين صاحب
الكتيبة السمرّاء والراية الصفراء اين من حكم في
الزوراء واين من ظلم في الفيحاء واين الذين ارتعد
الكنوز من كرمهم وقبض البحر عند بسط اكفهم
وهمهم واين من طال ذراعه في العصيان ومال
ذرعه عن الرحمن

262 اين الذي كان ان يجتني اللذات ويجتني اثمار
الشهوات اين ربّات الكمال وذوات الجمال اين
اغصانهم التمايلة وافنانهم المتطاولة وقصورهم
العالية وبساتينهم المعروشة واين دقة اديمها ورقّة
نسيمها وخير مائها وهزير ارياحها وهدير ورقائها
وحفيف اشجارها واين تنحورهم المفترة وثغورهم
المبتسمة فوها لهم قد هبطوا الحضيض وجاوروا
القضيض لا يسمع اليوم منهم ذكر ولا ركز ولا
يعرف منهم امر ولا رمز

263 أ يمارون القوم وهم يشهدون أن ينكروا وهم
يعلمون لم ادر بأى واد يهيمون اما يرون يذهبون
ولا يرجعون الى متى يغيبون وينجدون يهبطون
ويصعدون أ لم بأن للذين آمنوا ان تخشع قلوبهم
لذكر الله طوي لمن قال او يقول بلى يا ربّ آن
وحان وينقطع عما كان الى مالک الأكوان و
ملك الامكان

264 هيات لا يحصد الا ما زرع ولا يؤخذ الا ما
وضع الا بفضل الله وكرمه هل حملت الأرض

of the Lord. Hath the womb of the world yet conceived one whom the veils of glory shall not hinder from ascending unto the Kingdom of his Lord, the All-Glorious, the Most High? Is it yet within us to perform such deeds as will dispel our afflictions and draw us nigh unto Him Who is the Causer of causes? We beseech God to deal with us according to His bounty, and not His justice, and to grant that we may be of those who have turned their faces unto their Lord and severed themselves from all else.

265 I have seen, O Shah, in the path of God what eye hath not seen nor ear heard. Mine acquaintances have repudiated Me, and My pathways have been straitened. The fount of well-being hath run dry, and the bower of ease hath withered. How numerous the tribulations which have rained, and will soon rain, upon Me! I advance with My face set towards Him Who is the Almighty, the All-Bounteous, whilst behind Me glideth the serpent. Mine eyes have rained down tears until My bed is drenched.

266 I sorrow not for Myself, however. By God! Mine head yearneth for the spear out of love for its Lord. I never passed a tree, but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee, in the path of My Lord!", for I see the people wandering distraught and unconscious in their drunken stupor. They have raised on high their passions and set down their God. Methinks they have taken His Cause for a mockery and regard it as a play and pastime, believing all the while that they do well, and that they dwell securely in the citadel of safety. Howbeit the matter is not as they fondly imagine: tomorrow shall they behold that which today they are wont to deny!

267 Erelong shall the exponents of wealth and power banish Us from the land of Adrianople to the city of 'Akka. According to what they say, it is the most desolate of the cities of the world, the most unsightly of them in appearance, the most detestable in climate, and the foulest in water. It is as though it were the metropolis of the owl, within whose precincts naught can be heard save the echo of its cry. Therein have they resolved to imprison this Youth, to shut against our faces the doors of ease and comfort, and to deprive us of every worldly benefit throughout the remainder of our days.

268 By God! Though weariness lay Me low, and hunger consume Me, and the bare rock be My bed, and My fellows the beasts of the field, I will not complain, but will endure patiently as those endued with constancy and firmness have endured patiently, through the power of God, the Eternal King and Creator of

بالَّذى لا تمنعه سبحات الجلال عن الصُّعود الى ملكوت ربِّه العزيز المتعال و هل لنا من العمل ما يزول به العلل و يقرِّبنا الى مالِك العلل نسأل الله بأن يعاملنا بفضله لا بعدله و يجعلنا ممن توجه اليه و انقطع عما سواه

265 يا ملك قد رأيت في سبيل الله ما لا رأت عين ولا سمعت اذن قد انكرنى المعارف وضاق على المخارف قد نضب خضضاح السلامة واصفر خضضاح الراحة كم من البلايا نزلت و كم منها سوف تنزل امثلى مقبلاً الى العزيز الوهاب وعن ورائى تنساب الحباب قد استهل مدمعى الى ان بل مضجعى

266 و ليس حزنى لنفسى تالله رأسى يشاقق الرماح فى حبِّ مولاها و ما مررت على شجر آلا و قد خاطبه فؤادى يا ليت قطعت لاسمى و صلب عليك جسدى فى سبيل ربى بل بما ارى الناس فى سكرتهم يعمهون و لا يعرفون رفعوا اهوائهم و وضعوا الهمهم كأنهم اتخذوا امر الله هزواً و لهواً و لعباً و يحسبون انهم محسنون و فى حصن الأمان هم محضون ليس الأمر كما يظنون غداً يرون ما ينكرون

267 فسوف يخرجوننا اولو الحكم و الغناء من هذه الأرض التى سميت بأدرنة الى مدينة عكا و مما يحكون انها اخرب مدن الدنيا و اقيحها صورة و اردأها هواء و انتنها ماء كأنها دار حكومة الصدى لا يسمع من ارجائها الا صوت ترجيعه و ارادوا ان يحبسوا الغلام فيها ويسدوا على وجوهنا ابواب الرخاء و يصدوا عنا عرض الحيوه الدنيا فيما غبر من ايامنا

268 تالله لو ينهكنى اللغب و يهلكنى السغب و يجعل فراشى من الصخرة الصماء و مؤانسى وحوش العراء لا اجزع و اصبر كما صبر اولو الحزم و اصحاب العزم بحول الله مالِك القدم و خالق الأمم و اشكر الله على كل الأحوال و نرجو

the nations, and will render thanks unto God under all conditions. We pray that, out of His bounty – exalted be He – He may release, through this imprisonment, the necks of men from chains and fetters, and cause them to turn, with sincere faces, towards His face, Who is the Mighty, the Bounteous. Ready is He to answer whosoever calleth upon Him, and nigh is He unto such as commune with Him. We further beseech Him to make of this darksome tribulation a shield for the Temple of His Cause, and to protect it from the assault of sharpened swords and pointed daggers. Adversity hath ever given rise to the exaltation of His Cause and the glorification of His Name. Such hath been God's method carried into effect in centuries and ages past. That which the people now fail to apprehend they shall ere long discover, on that day when their steeds shall stumble and their finery be folded up, their blades blunted and their feet made to falter.

269 I know not how long they shall spur on the charger of self and passion and rove in the wilderness of error and negligence! Shall either the pomp of the mighty or the wretchedness of the abased endure? Shall he who reposeth upon the loftiest seat of honour, who hath attained the pinnacle of might and glory, abide forever? Nay, by My Lord, the All-Merciful! All on earth shall pass away, and there remaineth alone the face of My Lord, the All-Glorious, the Most-Bountiful.

270 What armour hath not been pierced by the arrow of destruction, and what regal brow not divested by the hand of Fate? What fortress hath withstood the approach of the Messenger of Death? What throne hath not been shattered to pieces, what palace not reduced to rubble? Could the people but taste that choice Wine of the mercy of their Lord, the Almighty, the All-Knowing, which lieth in store for them in the world beyond, they would assuredly cease their censure, and seek only to win the good pleasure of this Youth. For now, however, they have hidden Me behind a veil of darkness, whose fabric they have woven with the hands of idle fancy and vain imagination. Erelong shall the snow-white hand of God rend an opening through the darkness of this night and unlock a mighty portal unto His City. On that Day shall the people enter therein by troops, uttering what the blamers aforesaid exclaimed, that there shall be made manifest in the end that which appeared in the beginning.

271 Is it their wish to tarry here when already they have one foot in the stirrup? Look they to return, once they are gone? Nay, by Him Who is the Lord of Lords! save on the Day of Judgment, the Day whereon the people shall arise from their graves and be asked of their legacy. Well is it with him who shall

من كرمه تعالى بهذا الحبس يعتق الرقاب من السلاسل و الأطناب و يجعل الوجه خالصة لوجهه العزيز الوهاب أنه يجيب لمن دعاه و قريب لمن ناجاه و نسأله بأن يجعل هذا البلاء الأدهم درعاً لميكال امره و به يحفظه من سيوف شاحذة و قضب نافذة لم يزل بالبلاء علا امره و سنا ذكره هذا من سنته قد خلت في القرون الخالية و الأعصار الماضية فسوف يعلمون القوم ما لا يفقهونه اليوم اذا عثر جوادهم و طوى مهادهم و كلت اسيافهم و زلت اقدامهم

269 لم ادر الى متى يركبون مطية الهوى و يهيمون في هيماء الغفلة و الغوى أ يبقى عزّة من عزّ و ذلّة من ذلّ ام يبقى من اتكأ على الوسادة العليا و بلغ في العزّة الى الغاية القصوى لا وربّي الرحمن كل من عليها فان و يبقى وجه ربّي العزيز المتّان

270 أيّ درع ما اصابها سهم الرّدى و أيّ فود ما عزّته يد القضاء و أيّ حصن منع عنه رسول الموت اذا اتى و أيّ سرير ما كسر و أيّ سدير ما قفر لو علم الناس ما وراء الختام من رحيق رحمة ربهم العزيز العلام لنبدوا الملام و استرضوا عن الغلام و أمّا الآن جّبوني بحجاب الظلام الذى نسجوه بأيدي الظنون و الأوهام سوف تشق يد البيضاء جيّاً لهذه الليلة الدّماء و يفتح الله لمدينته باباً رتاجاً يومئذ يدخلون فيها الناس افواجاً و يقولون ما قالته اللّائمت من قبل ليظهر في الغايات ما بدا في البدايات

271 أ يريدون الإقامة و رجلهم في الرّكاب و هل يرون لذهابهم من اياب لا وربّ الأرباب ألا في المآب يومئذ يقوم النّاس من الأجداث و يسألون عن التراث طوبى لمن لا تسومه الأتقال في ذلك

not be weighted down with his burdens on that Day, the Day whereon the mountains shall pass away and all shall gather to be questioned in the presence of God, the Most Exalted. Stern, indeed, is He in punishing!

- 272 We beseech God to purge the hearts of certain divines from rancour and enmity, that they may look upon matters with an eye unobscured by contempt. May He raise them up unto so lofty a station that neither the attractions of the world, nor the allurements of authority, may deflect them from gazing upon the Supreme Horizon, and that neither worldly benefits nor carnal desires shall prevent them from attaining that Day whereon the mountains shall be reduced to dust. Though they now rejoice in the adversity that hath befallen Us, soon shall come a day whereon they shall lament and weep. By My Lord! Were I given the choice between, on the one hand, the wealth and opulence, the ease and comfort, the honour and glory which they enjoy, and, on the other, the adversities and trials which are Mine, I would unhesitatingly choose My present condition and would refuse to barter a single atom of these hardships for all that hath been created in the world of being.

- 273 But for the tribulations that have touched Me in the path of God, life would have held no sweetness for Me, and Mine existence would have profited Me nothing. For them who are endued with discernment, and whose eyes are fixed upon the Sublime Vision, it is no secret that I have been, most of the days of My life, even as a slave, sitting under a sword hanging on a thread, knowing not whether it would fall soon or late upon him. And yet, notwithstanding all this We render thanks unto God, the Lord of the worlds, and yield Him praise at all times and under all conditions. He, verily, standeth witness over all things.

- 274 We beseech God to extend wide His shadow, that the true believers may hasten thereunto and that His sincere lovers may seek shelter therein. May He bestow upon men blossoms from the bowers of His grace and stars from the horizon of His providence. We pray God, moreover, to graciously aid the King to do His will and pleasure, and to confirm him in that which shall draw him nigh unto the Dayspring of God's most excellent names, so that he may not give countenance to the injustice he witnesseth, may look upon his subjects with the eye of loving-kindness, and shield them from oppression. We further beseech God, exalted be He, to gather all mankind around the Gulf of the Most Great Ocean, an ocean every drop of which proclaimeth that He is the Harbinger of joy unto the world and the Quickener of all its peoples. Praise be to God, the Lord of the Day of Reckoning!

اليوم الذى فيه تمرّ الجبال ويحضر الكلّ للسؤال
في محضر الله المتعال أنه شديد النكال

272 نسأل الله بأن يقدّس قلوب بعض العلماء من الضّغينة والبغضاء لينظروا الأشياء بعين لا يغلبها الاغضاء ويصعدهم الى مقام لا تقلّبهم الدنيا ورياستها عن النظر الى الأفق الأعلى ولا يشغلهم المعاش واسباب الفراش عن اليوم الذى فيه يجعل الجبال كالفرش ولو أنّهم يفرحون بما ورد علينا من البلاء فسوف يأتي يوم فيه ينوحون ويكون فوربى لو خيّر فيما هم عليه من العزة والغناء والثروة والعلاء والراحة والرخاء وما انا فيه من الشدة والبلاء لأخترت ما انا فيه اليوم والآن لا ابدل ذرة من هذه البلايا بما خلق في ملكوت الانشاء

273 لو لا البلاء في سبيل الله ما لذّلى بقاى وما نفعتى حيوتى ولا يخفى على اهل البصر والناظرين الى المنظر الأكبر بأنى في اكثر ايامى كنت كعبد يكون جالساً تحت سيف علق بشرة واحدة ولم يدر متى ينزل عليه أنزل في الحين او بعد حين وفي كل ذلك نشكر الله رب العالمين ونحمده في كل الأحوال أنه على كل شىء شهيد

274 نسأل الله بأن يسطر ظله ليسرعن اليه الموحّدون ويأوين في المخلصون ويرزق العباد من روض عنايته زهراً ومن افق الطافه زهراً ويؤيده فيما يحب ويرضى ويوفقه على ما يقربه الى مطلع اسمائه الحسنى ليغض الطرف مما يرى من الاجحاف وينظر الى الرعية بعين الألفاف ويحفظهم من الاعتساف ونسأله تعالى بأن يجمع الكلّ على خليج البحر الأعظم الذى كل قطرة منه تنادى انه مبشر العالمين ومحيي العالمين والحمد لله مالك يوم الدين

275 And finally We beseech God, exalted be His glory, to enable thee to aid His Faith and turn towards His justice, that thou mayest judge between the people even as thou wouldst judge between thine own kindred, and mayest choose for them that which thou chooseth for thine own self. He, verily, is the All-Powerful, the Most Exalted, the Help in Peril, the Self-Subsisting.

276 Thus have We built the Temple with the hands of power and might, could ye but know it. This is the Temple promised unto you in the Book. Draw ye nigh unto it. This is that which profiteth you, could ye but comprehend it. Be fair, O peoples of the earth! Which is preferable, this, or a temple which is built of clay? Set your faces towards it. Thus have ye been commanded by God, the Help in Peril, the Self-Subsisting. Follow ye His bidding, and praise ye God, your Lord, for that which He hath bestowed upon you. He, verily, is the Truth. No God is there but He. He revealeth what He pleaseth, through His words "Be and it is".

SLH#01e, BSW#03.26x, BLO_PT#186, BLO_PT#187, BSC.068 #037, BP1929.036x

275 و نسأله تعالى بأن يجعلك ناصراً لأمره و ناظراً الى عدله لتحكم على العباد كما تحكم على ذوى قرابتك و تختار لهم ما تختاره لنفسك انه هو المقتدر المتعالى المهيمن القيوم

276 كذلك عمرنا الهيكل بأيادى القدرة و الاقتدار ان اتمتعون هذا الهيكل الذى وعدتم به فى الكتاب تقرّبوا اليه هذا خير لكم ان اتمتعفوهون ان انصفوا يا ملأ الأرض هذا خير ام الهيكل الذى بنى من الطين توجّهوا اليه كذلك امرتم من لدى الله المهيمن القيوم ان اتبعوا الأمر ثم احمداوا الله ربكم فيما انعم عليكم انه هو الحق لا اله الا هو يظهر ما يشاء بقوله كن فيكون

INBA34:047, BLIB_Or03115.001, BLIB_Or15705.032, CMB_F31.022, NLAI_BH2.367, BLIB_Or08685, NLI.32p100r, PR11.001b-020b, LEID.Or4970 item 7, IOM.A459.110b-143a, NRJ#1e, AQA1#001e, UAB.022ax, FBAH.215x, DLH2.154x, OOL.B018

BH04073

Instructions to Badi' regarding delivery of the Lawh-i-Sultan

- 1 This is a copy of that which was written on the back of the Kitab-i-Sulṭān
- 2 He is God, Glorified be He.
- 3 We beseech God to raise up one of His servants, and to detach him from all creation, and to adorn his heart with the vesture of might and confidence, that he may help his Lord amidst the concourse of the universe, and, when he becometh aware of what hath been revealed for His Majesty the Shah, he may arise and take the Tablet, by the permission of his Lord, the Almighty, the All-Bountiful, and hasten to the residence of His Majesty. And when he shall arrive at the place of his throne, let him alight in the caravanserai, and let him hold converse

1 هذه صورة ما كتب على ظهر كتاب السلطان

2 هو الله تعالى

3 نسال الله بأن يبعث احداً من عبادہ و ينقطعه عن الامكان و يزين قلبه بطراز القوة و الاطمينان لينصر ربه بين ملائكة الكون و اذا اطلع بما نزل لحضرة السلطان يقوم و يأخذ الكتاب باذن ربه العزيز الوهاب و يمشى مسرعاً الى مقر السلطان و اذا ورد مقر سريرته ينزل فى الخان و لا يعاشر مع احد الى ان يخرج ذات يوم و يقوم على معبره

with none till he goeth forth one day and standeth where he shall pass by.

- 4 And when the royal harbingers shall appear, let him raise up the Tablet with the utmost humility and courtesy, and say, "It hath been sent on the part of the Prisoner".
- 5 It is incumbent upon him to be in such a state that, should the king decree his death, he shall not be troubled within himself, and shall hasten to the place of sacrifice saying, "Praise be unto Thee, O my God, that Thou hast made me a helper of Thy Cause, and hast decreed unto me martyrdom in Thy path! By Thy Glory, I would not exchange this cup for all the cups in the worlds, for Thou hast not ordained any equivalent to this, neither do Kawthar and Salsabil rival it!"
- 6 But if [the Shah] letteth him go, and interfereth not with him, let him say, "Praise be unto Thee, O Lord of all the worlds! Verily, I am content with Thy good pleasure and what Thou hast predestined unto me in Thy path, even though I did desire that the earth might be dyed with my blood for Thy love. But what Thou wilt is best for me: verily, Thou knowest what is in myself, while I know not what is in Thy Self; and Thou art the All-Knowing, the All-Informed."

BKOG.299

4 و اذا ظهرت طلائع السلطنة يرفع الكتاب بكمال الخضوع و الآداب و يقول قد ارسل من لدى المسجون

5 و ينبغي له ان يكون على شأن ان يأمر السلطان بالقتل لا يضطرب في نفسه و يسرع الى مقرّ الفداء و يقول اى رب لك الحمد بما جعلتنى ناصراً لأمرک و قدّرت لى الشهادة فى سبيلک فوعزّتک لا ابدل هذه الكأس بکؤوس العالمين لأنّک ما قدّرت لها من بديل ولا يعادلها الكوثر و السلسيل

6 و ان تركه و ما تعرّض عليه يقول لك الحمد يا رب العالمين انّى رضيت برضاىک و ما قدّرت لى فى سبيلک ولو انى اردت ان تصبغ الأرض بدمى فى حبک ولكن ما اردته هو خير لى انک تعلم ما فى نفسى و لا اعلم ما فى نفسک و انت العليم الخبير

NLI.32p099r, PR11.000b, IOM.A459.109-110, BRL_DA#182, SFI03.155, BCH.032, TSHA3.365, DLH2.150, LDR.416, NJB_v03#02 p.5

BH00269

Lawh-i-Ra'is

To: Aali Pasha, in Ottoman Empire (Turkey)

Date: late 1868

- 1 He is in His own Right the Supreme Ruler!
- 2 The Pen of the Most High proclaimeth: O thou who hast imagined thyself to be the most exalted of men and who hast regarded as the lowliest of all creatures this divine Youth, through Whom the eyes of the Concourse on high have been illumined and made radiant! This Youth hath sought nothing from thee or from such as are like unto thee, inasmuch as from time immemorial, whenever the Manifestations of the All-Merciful and the Exponents of His unfading glory have stepped out of the Realm of eternity into this mortal world

1 هو المالك بالاستحقاق

2 قلم اعلى ميفرمايد اى نفسى كه خود را اعلى الناس ديده‌ئى و غلام الهى را كه چشم ملأ اعلى باوروشن و منير است ادنى العباد شمرده‌ئى غلام توقعى از تو و امثال تو نداشته و نخواهد داشت چه كه لازال هريك از مظاهر رحمانيه و مطالع عزّ سبحانيه كه از عالم باقى بعرصه فانى براى احياء اموات قدم گذارده‌اند و تجلّ فرموده‌اند

and revealed themselves to revive the dead, men such as thee have considered these sanctified Souls and Temples of Divine Oneness, upon Whom must needs depend the rehabilitation of the peoples of the earth, to be stirrers of mischief and worthiness of blame. These men, verily, have all returned unto dust. Thou, too, shalt ere long take abode therein and find thyself in grievous loss.

- 3 Even if this Lifegiver and World Reformer be in thine estimation guilty of sedition and strife, what crime could have been committed by a group of women, children, and suckling mothers that they should be thus afflicted with the scourge of thine anger and wrath? No faith or religion hath ever held children responsible. The Pen of divine Command hath exempted them, yet the fire of thy tyranny and oppression encompasseth all. If thou bearest allegiance to any faith or religion, then thou shouldst know that, according to all the heavenly Books and all the divinely inspired and weighty Scriptures, children are not to be held accountable. Aside from this, not even those who disbelieve in God have perpetrated such unseemly acts. Since from every thing an effect becometh manifest, a fact that none can deny save those who are bereft of reason and understanding, it is certain that the sighs of these children and the cries of these wronged ones will have their due consequence.

- 4 Ye have plundered and unjustly despoiled a group of people who have never rebelled in your domains, nor disobeyed your government, but rather kept to themselves and engaged day and night in the remembrance of God. Later, when the order was issued to banish this Youth, all were filled with dismay. The officials in charge of My expulsion declared, however: "These others have not been charged with any offence and have not been expelled by the government. Should they desire to accompany you, no one will oppose them." These hapless souls therefore paid their own expenses, forsook all their possessions, and, contenting themselves with Our presence and placing their whole trust in God, journeyed once again with Him until the fortress of 'Akka became the prison of Baha.

- 5 Upon our arrival, we were surrounded by guards and confined together, men and women, young and old alike, in the army barracks. The first night all were deprived of either food or drink, for the sentries were guarding the gate of the barracks and permitted no one to leave. No one gave a thought to the plight of these wronged ones. They even begged for water, and were refused.

امثال تو آن نفوس مقدّسه را که اصلاح اهل عالم منوط و مربوط بآن هیاکل احدیه بوده از اهل فساد دانسته‌اند و مقصّر شمرده‌اند قد قضی نجبهم و سوف یقضی نجبک و تجد نفسک فی خسران عظیم

- 3 بزعم تو این محیی عالم و مصلح آن مفسد و مقصّر بوده جمعی از نساوان و اطفال صغیر و مرضعات چه تقصیر نموده‌اند که محلّ سیاط قهر و غضب شده‌اند در هیچ مذهب و ملتی اطفال مقصّر نبوده‌اند قلم حکم الهی از ایشان مرتفع شده و لکن شرارهء ظلم و اعتساف تو جمیع را احاطه نموده اگر از اهل مذهب و ملتی در جمیع کتب الهیه و زیر قیّمه و صحف متقنه بر اطفال تکلیفی نبوده و نیست و از این مقام گذشته نفوسی هم که بحق قائل نیستند ارتکاب چنین امور نموده‌اند چه که در هر شیء اثری مشهود و احدی انکار آثار اشیاء نموده مگر جاهلی که بالمره از عقل و درایت محروم باشد لذا البته ناله این اطفال و چنین این مظلومان را اثری خواهد بود

- 4 جمعی که ابداً در ممالک شما مخالفتی نموده‌اند و با دولت عاصی نبوده‌اند در آیام و لیالی در گوشه‌ای ساکن و بذکر الله مشغول چنین نفوس را تاراج نمودید و آنچه داشتند بظلم از دست رفت بعد که امر بخروج این غلام شد بجزع آمدند و نفوسی که مباشر نفی این غلام بودند مذکور داشتند که باین نفوس حرفی نیست و حرجی نه و دولت ایشان را نفی نموده اگر خود بخواهند با شما بیایند کسی را با ایشان سختی نه این فقرا خود مصارف نمودند و از جمیع اموال گذشته بلقای غلام قناعت نمودند و متوکّلین علی الله مرّة اخری با حقّ هجرت کردند تا آنکه مقرر حبس بهاء حصن عکا شد

- 5 و بعد از ورود ضبّاط عسکریه کل را احاطه نموده اثاثاً و ذکوراً صغیراً و کبیراً جمیع را در قشلهء نظام منزل دادند شب اول جمیع از اکل و شرب ممنوع شدند چه که باب قشله را ضبّاط عسکریه اخذ نموده و کل را منع نمودند از خروج و کسی بفکر این فقرا نیفتاد حتّی آب طلبیدند احدی اجابت نمود

- 6 Time hath passed, and we all remain confined in these barracks, notwithstanding that during the five years we dwelt in Adrianople, all its inhabitants, whether learned or ignorant, rich or poor, bore witness to the purity and sanctity of these servants. At the time this Youth was departing from Adrianople, one of the loved ones of God attempted to take his own life, so unbearable to him was the sight of this Wronged One in the hands of His oppressors. During the journey we were thrice compelled to change ships, and it is evident how much the children suffered as a result. Upon disembarking, four of the believers were separated and prevented from accompanying Us. As this Youth was leaving, one of the four, named 'Abdu'l-Ghaffar, cast himself into the sea, and no one knoweth what befell him thereafter.
- 6 چندیست که میگذرد و کل در قشله محبوس و حال آنکه پنج سنه در ادرنه ساکن بودیم جمیع اهل بلد از عالم و جاهل و غنی و فقیر شهادت دادند بر تقدیس و تنزیه این عباد در حین خروج غلام از ادرنه یکی از احبابی الهی بدست خود را فدا نمود نتوانست این مظلوم را در دست ظالمان مشاهده نماید و سه مرتبه در عرض راه سفینه را تجدید نمودند معلوم است بر جمعی اطفال از حمل ایشان از سفینه بسفینه چه مقدار مشقت وارد شد و بعد از خروج از سفینه چهار نفر از احباب را تفریق نمودند و منع نمودند از همراهی و بعد از خروج غلام یکی از آن چهار که موسوم به عبدالغفار بود خود را در بحر انداخت و معلوم نیست که حال او چه شد
- 7 All this is but a drop in the ocean of the wrongs that have been inflicted upon Us, and still ye are not satisfied! The officials enforce every day a new decree, and no end is in sight to their tyranny. Night and day they conceive new schemes. They have assigned each prisoner, from the government storehouse, a daily allowance of three loaves of bread that no one can eat. From the foundation of the world until the present day a cruelty such as this hath neither been seen nor heard of.
- 7 این رشی از بحر ظلم وارده است که ذکر شد و مع ذلک اکتفا ننموده اید هر یوم مأمورین حکمی اجرا میدارند و هنوز منتهی نشده در کل لیلی و آیام در مکر جدید مشغولند و از خزانه دولت در هر شبانه روز سه رغیف نان باسرا میدهند و احدی قادر بر اکل آن نه از اول دنیا تا حال چنین ظلمی دیده نشد و شنیده نگشت
- 8 By the righteousness of Him Who hath caused Baha to speak forth before all that are in heaven and all that are on earth! Ye have neither rank nor mention among them that have offered up their souls, their bodies and their substance for the love of God, the All-Powerful, the All-Compelling, the Almighty. A handful of clay is greater in the sight of God than all your dominion and your sovereignty, and all your might and your fortune. Should it be His wish, He would scatter you in dust. Soon will He seize you in His wrathful anger, sedition will be stirred up in your midst, and your dominions will be disrupted. Then will ye wail and lament, and will find none to help or succour you.
- 8 فوالذی انطق البهآء بین الأرض و السماء لم یکن لکم شأن و لا ذکر عند الذین انفقوا ارواحهم و اجسادهم و اموالهم حباً لله المقتدر العزیز القدیر کفی از طین عبدالله اعظم است از مملکت و سلطنت و عزت و دولت شما و لویشآء لیجعلکم هباءً منبثاً و سوف يأخذکم بقهر من عنده و یظهر الفساد بینکم و یختلف ممالکم اذا تتوحون و تتضرعون و لن تجدوا لأنفسکم من معین و لا نصیر
- 9 In making mention of these matters, it is not Our purpose to rouse you from your slumber, since the fury of God's wrath hath so encompassed you that ye shall never take heed. Nor is it Our intention to recount the iniquities visited upon these pure and blessed souls, for they have been so intoxicated with the wine of the All-Merciful and are so carried away with the inebriating effect of the living waters of His loving providence that even were they to suffer all the cruelties of the world for His sake, they would remain content and yield thanks unto Him. These souls have never held, nor shall they ever hold
- 9 این ذکر نه برای آن است که متنبه شوید چه که غضب الهی آن نفوس را احاطه نموده اید متنبه نشده و نخواهید شد و نه بجهت آن است که ظلمهای وارده بر انفس طیبیه ذکر شود چه که این نفوس از خمر رحمن بهیجان آمده اند و سکر سلسبیل عنایت الهی چنان اخذشان نموده که اگر ظلم عالم بر ایشان وارد شود در سبیل حق راضی بل شاکرند ایداً شکوه نداشته و ندارند بلکه دمائشان در ابدانشان در کل حین از رب العالمین آمل و سائل است که در سبیلش بر

any grievance. Nay, their blood continually imploreth and beseecheth the Lord of the worlds that it might be spilt upon the dust in His path, and their heads yearn to be borne aloft on spears for the sake of the Beloved of hearts and souls.

- 10 Several times calamities have overtaken you, and yet ye failed utterly to take heed. One of them was the conflagration which devoured most of the City with the flames of justice, and concerning which many poems were written, stating that no such fire had ever been witnessed. And yet, ye waxed more heedless. Plague, likewise, broke out, and ye still failed to give heed! Be expectant, however, for the wrath of God is ready to overtake you. Erelong will ye behold that which hath been sent down from the Pen of My command.

- 11 Have ye fondly imagined your glory to be imperishable and your dominion to be everlasting? Nay, by Him Who is the All-Merciful! Neither will your glory last, nor will Mine abasement endure. Such abasement, in the estimation of a true man, is the pride of every glory.

- 12 When I was still a child and had not yet attained the age of maturity, My father made arrangements in Tihiran for the marriage of one of My older brothers, and as is customary in that city, the festivities lasted for seven days and seven nights. On the last day it was announced that the play "Shah Sultan Salim" would be presented. A large number of princes, dignitaries, and notables of the capital gathered for the occasion. I was sitting in one of the upper rooms of the building and observing the scene. Presently a tent was pitched in the courtyard, and before long some small human-like figures, each appearing to be no more than about a hand's span in height, were seen to emerge from it and raise the call: "His Majesty is coming! Arrange the seats at once!" Other figures then came forth, some of whom were seen to be engaged in sweeping, others in sprinkling water, and thereafter another, who was announced as the chief town crier, raised his call and bade the people assemble for an audience with the king. Next, several groups of figures made their appearance and took their places, the first attired in hats and sashes after the Persian fashion, the second wielding battleaxes, and the third comprising a number of footmen and executioners carrying bastinados. Finally there appeared, arrayed in regal majesty and crowned with a royal diadem, a kingly figure, bearing himself with the utmost haughtiness and grandeur, at turns advancing and pausing in his progress, who proceeded with great solemnity, poise and dignity to seat himself upon his throne.

- 13 At that moment a volley of shots was fired, a fanfare of trumpets was sounded, and king and tent were enveloped in a pall

خاک ریخته شود و هم چنین رؤسشان آمل که
بر کلّ اسنان در سبیل محبوب جان و روان
مرتفع گردد

- 10 چند مرتبه بلا بر شما نازل و ابداً التفات ننمودید
یکی احتراق که اکثر مدینه بنار عدل سوخت
چنانچه شعرا قصاید انشاء نمودند و نوشته اند که
چنین حرق تا حال نشده مع ذلک بر غفلتتان
افزود و هم چنین وبا مسلط شد و متنبه نشدید
ولکن منتظر باشید که غضب الهی آماده شده
زود است که آنچه از قلم امر نازل شده مشاهده
نمائید

- 11 آیا عزّت خود را باقی دانسته اید و یا ملک را
دائم شمرده اید لا و نفس الرحمن نه عزّت شما باقی
و نه ذلّت ما این ذلّت نفر عزّتهاست ولیکن نزد
انسان

- 12 وقتی که این غلام طفل بود و بحدّ بلوغ نرسیده
والد از برای یکی از اخوان که کبیر بود در
طهران ارادهء تزویج نمود و چنانچه عادت آن
بلد است در هفت شبانه روز بجهش مشغول
بوده اند روز آخر مذکور نمودند امروز بازی شاه
سلطان سلیم است و از امرا و اعیان و ارکان بلد
جمعیت بسیار شد و این غلام در یکی از غرف
عمارت نشسته ملاحظه مینمود تا آنکه در صحن
عمارت خیمه برپا نمودند مشاهده شد صوری
بهیکل انسانی که قامتشان بقدر شبری بنظر
میآمد از خیمه بیرون آمده ندا مینمودند که
سلطان میآید کرسیها را بگذارید بعد صوری دیگر
بیرون آمدند مشاهده شد که بجا روب مشغول
شدند و عدّهء اخری باب پاشی بعد شخص دیگر
ندا نمود مذکور نمودند جارچی باشی است ناس
را اخبار نمود که برای سلام در حضور سلطان
حاضر شوند بعد جمعی با شال و کلاه چنانچه
رسم عجم است و جمعی دیگر با تبرزین و هم چنین
جمعی فرّاشان و میرغضبان با چوب و فلک
آمده در مقامهای خود ایستادند بعد شخصی با
شوکت سلطانی و اکلیل خاقانی بکمال تجرّ و
جلال بتقدّم مرّه و توقف اخری آمده در کمال
وقار و سکون و تمکین بر تخت متمکن شد

of smoke. When it had cleared, the king, ensconced upon his throne, was seen surrounded by a suite of ministers, princes, and dignitaries of state who, having taken their places, were standing at attention in his presence. A captured thief was then brought before the king, who gave the order that the offender should be beheaded. Without a moment's delay the chief executioner cut off the thief's head, whence a blood-like liquid came forth. After this the king held audience with his court, during which intelligence was received that a rebellion had broken out on a certain frontier. Thereupon the king reviewed his troops and despatched several regiments supported by artillery to quell the uprising. A few moments later canons were heard booming from behind the tent, and it was announced that a battle had been engaged.

- 14 This Youth regarded the scene with great amazement. When the royal audience was ended, the curtain was drawn, and, after some twenty minutes, a man emerged from behind the tent carrying a box under his arm.
- 15 "What is this box," I asked him, "and what was the nature of this display?"
- 16 "All this lavish display and these elaborate devices," he replied, "the king, the princes, and the ministers, their pomp and glory, their might and power, everything you saw, are now contained within this box."
- 17 I swear by My Lord Who, through a single word of His Mouth, hath brought into being all created things! Ever since that day, all the trappings of the world have seemed in the eyes of this Youth akin to that same spectacle. They have never been, nor will they ever be, of any weight and consequence, be it to the extent of a grain of mustard seed. How greatly I marveled that men should pride themselves upon such vanities, whilst those possessed of insight, ere they witness any evidence of human glory, perceive with certainty the inevitability of its waning. "Never have I looked upon any thing save that I have seen extinction before it; and God, verily, is a sufficient witness!"
- 18 It behoveth everyone to traverse this brief span of life with sincerity and fairness. Should one fail to attain unto the recognition of Him Who is the Eternal Truth, let him at least conduct himself with reason and justice. Erelong these outward trappings, these visible treasures, these earthly vanities, these arrayed armies, these adorned vestures, these proud and overweening souls, all shall pass into the confines of the grave, as though into that box. In the eyes of those possessed of insight, all this conflict, contention and vainglory hath ever been, and

13 و حین جلوس صدای شلیک و شیپور بلند گردید و دخان خیمه و سلطان را احاطه نمود بعد که مرتفع گشت مشاهده شد که سلطان نشسته وزرا و امرا و ارکان بر مقامهای خود مستقر در حضور ایستاده اند در این اثنا دزدی گرفته آوردند از نفس سلطان امر شد که گردن او را بزنند فی الفور میرغضب باشی گردن آن را زده و آب قرمزی که شبیه بخون بود از او جاری گشت بعد سلطان بحضور بعضی مکالمات نموده در این اثنا خبر دیگر رسید که فلان سرحد یاغی شده اند سان عسکر دیده چند فوج از عساکر با توپخانه مأمور نمود بعد از چند دقیقه از ورای خیمه استماع صداهای توپ شد مذکور نمودند که حال در جنگ مشغولند

14 این غلام بسیار متفکر و متحیر که این چه اسبابی است سلام متبی شد و پرده خیمه را حایل نمودند بعد از مقدار بیست دقیقه شخصی از ورای خیمه بیرون آمد و جعبه ای در زیر بغل

15 از او سؤال نمودم این جعبه چیست و این اسباب چه بوده

16 مذکور نمود که جمیع این اسباب منبسطه و اشیای مشهوده و سلطان و امرا و وزرا و جلال و استیلال و قدرت و اقتدار که مشاهده فرمودید الآن در این جعبه است

17 فوراً الذی خلق کل شیء بکلمه من عنده که از آن یوم جمیع اسباب دنیا بنظر این غلام مثل آن دستگاه آمده و میآید و ابداً بقدر خردلی وقر نداشته و نخواهد داشت بسیار تعجب مینمودم که ناس بچنین امورات افتخار مینمایند مع آنکه متبصرین قبل از مشاهده جلال هر ذی جلالی زوال آن را بعین یقین ملاحظه مینمایند ما رأیت شیئاً الا و قد رأیت الزوال قبله و کفی بالله شهیداً

18 بر هر نفسی لازم است که این ایام قلیله را بصدق و انصاف طی نماید اگر بعرفان حق موفق نشد اقلاً بقدم عقل و عدل رفتار نماید عنقریب جمیع این اشیاء ظاهره و خزاین مشهوده و زخارف دنیویّه و عساکر مصفوفه و البسه مزینّه و نفوس متکبره در جعبه قبر تشریف خواهند برد بمثابه همان جعبه و جمیع این جدال و نزاع و افتخارها در نظر اهل بصیرت مثل لعب صبیان بوده و

will ever be, like unto the play and pastimes of children. Take heed, and be not of them that see and yet deny.

- 19 Our call concerneth not this Youth and the loved ones of God, for they are already sore-tried and imprisoned and expect nothing from men such as thee. Our purpose is that thou mayest lift up thy head from the couch of heedlessness, shake off the slumber of negligence, and cease to oppose unjustly the servants of God. So long as thy power and ascendancy endure, strive to alleviate the suffering of the oppressed. Shouldst thou judge with fairness and observe with the eye of discernment the conflicts and pursuits of this transient world, thou wouldst readily acknowledge that they are even as the play which We have described.

- 20 Harken unto the words of the one true God and pride thyself not in the things of this world. What hath become of those like unto thee who falsely claimed lordship on earth, who sought to quench the light of God in His land and to destroy the foundation of His mighty edifice in His cities? Where are they to be seen now? Be fair in thy judgement and return unto God, that perchance He might cancel the trespasses of thy vain life. Alas, We know that thou shalt never attain unto this, for such is thy cruelty that it hath made hell to blaze and the Spirit to lament, and hath caused the pillars of the Throne to shake and the hearts of the faithful to tremble.

- 21 O peoples of the earth! Incline your inner ears to the call of this Wronged One and pause to reflect upon the story that We have recounted. Perchance ye may not be consumed by the fire of self and passion, nor allow the vain and worthless objects of this nether world to withhold you from Him Who is the Eternal Truth. Glory and abasement, riches and poverty, tranquillity and tribulation, all will pass away, and all the peoples of the earth will erelong be laid to rest in their tombs. It behoveth therefore every man of insight to fix his gaze upon the goal of eternity, that perchance by the grace of Him Who is the Ancient King he may attain unto the immortal Kingdom and abide beneath the shade of the Tree of His Revelation.

- 22 Though this world be fraught with deception and deceit, yet it continually warneth all men of their impending extinction. The death of the father proclaimeth to the son that he, too, shall pass away. Would that the inhabitants of the world who have amassed riches for themselves and have strayed far from the True One might know who will eventually lay hand on their treasures; but, by the life of Baha, no one knoweth this save God, exalted be His glory.

خواهد بود اعتبار و لا تکن من الذین یرون و ینکرون

- 19 از این غلام و دوستان حق گذشته چه که جمیع اسیر و مبتلایند و ابداً هم از امثال تو توقعی نداشته و ندارند مقصود آنکه سر از فراش غفلت برداری و بشعور آئی بی جهت متعرض عباد الله نشوی تا قدرت و قوت باقی است در صدد آن باشید که ضری از مظلومی رفع نمائید اگر فی الجمله بانصاف آئید و بعین الیقین مشاهده در امورات و اختلافات دنیای فانیه نمائید خود اقرار مینمائید که جمیع بمثابه آن بازی است که مذکور شد

- 20 بشنو سخن حق را و بدنیا مغرور مشو این امثالکم الذین ادعوا الربوبیة فی الأرض بغیر الحق و ارادوا ان یطفئوا نور الله فی بلاده و یخربوا ارکان البیت فی دیاره هل ترونهم فأنصف ثم ارجع الی الله لعل ینکفر عنک ما ارتکبته فی الحیة الباطلة ولو انا نعلم بأنک لن توفق بذلك ابداً لأن بظلمک سحر السعیر و ناح الروح و اضطربت ارکان العرش و تزلزلت افئدة المقربین

- 21 ای اهل ارض ندای این مظلوم را باذان جان استماع نمائید و در این مثلی که ذکر شده درست تفکر کنید شاید بنار امل و هوی نسوزید و باشیاء مزخرفه دنیای دنیاه از حق ممنوع نگردید عزت و ذلت فقر و غنا زحمت و راحت کل در مرور است و عنقریب جمیع من علی الأرض بقبور راجع لذا هر ذی بصری بمنظر باقی ناظر که شاید بعنایات سلطان لایزال بملکوت باقی درآید و در ظل سدره امر ساکن گردد

- 22 اگرچه دنیا محل فریب و خدعه است و لکن جمیع ناس را در کلّ حین بفنا اخبار مینماید همین رفتن اب ندائی است از برای ابن و او را اخبار میدهد که تو هم خواهی رفت و کاش اهل دنیا که زخارف اندوخته اند و از حق محروم گشته اند میدانستند که آن کنز بکه خواهد رسید لا ونفس البهء احدی مطلع نه جز حق تعالی شأنه

- 23 The poet Sana'i, may God's mercy rest upon him, hath said: "Take heed, O ye whose unseemly conduct hath darkened your faces! Take heed, O ye whose beards have been whitened by age!" Alas, most of the people are fast asleep. They are even as the man who, in his drunkenness, became attracted to a dog, took it in his embrace, and made it his plaything, and who, when the morn of discernment dawned and the light of the sun enveloped the horizon, realized that the object of his affection was but a dog. Then, filled with shame and remorse, he repaired to his abode.
- 24 Think not that thou hast abased this Youth or prevailed over Him. The least of creatures ruleth over thee, and yet thou perceivest not. The lowliest and most abject of all things holdeth sway over thee, and that is none other than self and passion, which have ever been reprehensible. Were it not for God's consummate wisdom, thou wouldst have been able to plainly behold thine own helplessness and that of all who dwell on earth. Our abasement is indeed the glory of His Cause, could ye but understand.
- 25 This Youth hath ever been disinclined to breathe a word contrary to courtesy, for courtesy is Our raiment, wherewith We have adorned the temples of Our well-favoured servants. Otherwise, some of the deeds that ye believe to be concealed would have been divulged in this Tablet.
- 26 O exponent of might and power! These young children and these poor ones in God did not need to be accompanied by officers and soldiers. Upon our arrival in Gallipoli, a major by the name of 'Umar came into Our presence. God is well aware of what he said. After some exchanges in which his own innocence and thy guilt were mentioned, We declared: "From the outset, a gathering should have been convened at which the learned men of this age could have met with this Youth in order to determine what offence these servants have committed. But now the matter hath gone beyond such considerations, and, according to thine own assertion, thou art charged with incarcerating Us in the most desolate of cities. There is a matter, which, if thou findest it possible, I request thee to submit to His Majesty the Sultan, that for ten minutes this Youth be enabled to meet him, so that he may demand whatsoever he deemeth as a sufficient testimony and regardeth as proof of the veracity of Him Who is the Truth. Should God enable Him to produce it, let him, then, release these wronged ones, and leave them to themselves."
- 27 He promised to transmit this message, and to give Us his reply. We received, however, no news from him. Although it
- 23 حکیم سنائی علیه الرحمة گفته پند گیرید
ای سیاهی‌تان گرفته جای پند پند گیرید ای
سپیدیتان دمیده بر عذار ولکن اکثری در نومند
مثل آن نفوس مثل آن نفسی است که از سکر
نخمر نفسانیه با کلی اظهار محبت مینمود و او
را در آغوش گرفته با او ملاعبه میکرد چون
بفر شعور دمید و افق سماء از نیر نورانی منیر
شد مشاهده نمود که معشوقه و یا معشوق کلب
بوده خائب و خاسر و نادم بمقر خود بازگشت
- 24 هچمه مدان که غلام را ذلیل نمودی و یا بر او
غالبی مغلوب یکی از عبادی ولکن شاعر نیستی
پست ترین و ذلیل ترین مخلوق بر تو حکم مینماید و
آن نفس و هوی است که لازال مردود بوده
اگر ملاحظه حکمت بالغه نبود ضعف خود و
من علی الأرض را مشاهده مینمودی این ذلت
عزت امر است لو کنتم تعرفون
- 25 لازال این غلام کلهائی که مغایر ادب باشد
دوست نداشته و ندارد الأدب قیصی به زینا
هیاکل عبادنا المقرین والا بعضی از اعمال که
هچمه دانسته‌اید مستور است در این لوح ذکر
میشد
- 26 ای صاحب شوکت این اطفال صغار و این فقرا
بالله میرآلای و عسکر لازم نداشتند بعد از ورود
گلی بولی عمر نامی بین‌باشی بین یدی حاضر الله
یعلم ما تکلم به بعد از گفتگوها که برائت خود و
خطیئه شما را ذکر نمود این غلام مذکور داشت
که اولاً لازم بود اینکه مجلسی معین نمایند و این
غلام با علمای عصر مجتمع شوند و معلوم شود
جرم این عباد چه بوده و حال امر از این مقامات
گذشته و توقول خود مأموری که ما را باخرب
بلاد حبس نمائی یک مطلب خواهش دارم که
اگر بتوانی بحضرت سلطان معروض داری که
ده دقیقه این غلام با ایشان ملاقات نماید آنچه
را که حجت میدانند و دلیل بر صدق قول حق
میشمرند بخواهند اگر من عند الله اتیان شد این
مظلومان را رها نمایند و بحال خود بگذارند
- 27 عهد نمود که این کله را ابلاغ نماید و جواب
بفرستد خبری از او نشد و حال آنکه شأن حق

becometh not Him Who is the Truth to present Himself before any person, inasmuch as all have been created to obey Him, yet in view of the condition of these little children and the large number of women so far removed from their friends and countries, We have acquiesced in this matter. In spite of this nothing hath resulted. 'Umar himself is alive and accessible. Inquire from him, that the truth may be made known unto you.

- 28 Most of Our companions now lie sick in this prison, and none knoweth what befell Us, except God, the Almighty, the All-Knowing. In the days following Our arrival, two of these servants hastened to the realms above. For an entire day the guards insisted that, until they were paid for the shrouds and burial, those blessed bodies could not be removed, although no one had requested any help from them. At that time we were devoid of earthly means, and pleaded that they leave the matter unto us and allow those present to carry the bodies, but they refused. Finally, a carpet was taken to the bazaar to be sold, and the sum obtained was delivered to the guards. Later, it was learned that they had merely dug a shallow grave into which they had placed both blessed bodies, although they had taken twice the amount required for shrouds and burial.

The pen is powerless to depict and the tongue faileth to describe the trials which We have suffered. Yet sweeter than honey to Me is the bitterness of such tribulations. Would that at every instant all the afflictions of the world could, in the path of God and for the sake of His love, be visited upon this evanescent Soul Who is immersed in the ocean of divine knowledge!

- 29 We implore God for patience and forbearance, inasmuch as thou art but a feeble creature and bereft of comprehension. Wert thou to awaken and inhale the fragrance of the breezes that waft from the retreats of eternity, thou wouldst readily abandon all that thou dost possess and in which thou dost rejoice, and choose to abide in one of the dilapidated rooms of this Most Great Prison. Beseech God to grant thee such mature understanding as to enable thee to distinguish praiseworthy actions from those which merit blame. Peace be upon him who followeth the way of guidance!

SLH#03, BSW#03.20x, GPB.173x2x, GPB.187x3x, GPB.208x3x, PDC.073-074x, PDC.099x, PDC.099-100x, SW_v02#02 p.003-007x, BLO_PT#198, BSC.081 #038

نیست که بنزد احدی حاضر شود چه که جمیع از برای اطاعت او خلق شده‌اند و لکن نظر باین اطفال صغیر و جمعی از نساء که همه از یار و دیار دور مانده‌اند این امر را قبول نمودیم و مع ذلک اثری بظهور نرسید عمر حاضر و موجود سؤال نمائید لیظهر لکم الصدق و

28 حال اکثری مریض در حبس افتاده‌اند لا یعلم ما ورد علینا الا الله العزیز العلیم دو نفر از این عباد در اوّل ایّام ورود برفیق اعلی شتافتند یک روز حکم نمودند که آن اجساد طیبّه را بردارند تا وجهه کفن و دفن را بدهند و حال آنکه احدی از آن نفوس چیزی نخواست بود و از اتفاق در آن حین زخارف دنیویّه موجود نبود هر قدر خواستیم که بما واگذارند و نفوسی که موجودند حمل نعش نمایند آنهم قبول نشد تا آنکه بالآخره سجاده‌ئی بردند در بازار حراج نموده وجه آن را تسلیم نمودند بعد که معلوم شد قدری از ارض حفر نموده آن دو جسد طیب را در یک مقام گذارده‌اند با آنکه مضاعف خرج دفن و کفن را اخذ نموده بودند قلم عاجز و لسان قاصر که آنچه وارد شده ذکر نماید و لکن جمیع این سموم بلایا در کام این غلام اعذب از شهید بوده ای کاش در کلّ حین ضر عالمین در سبیل الهی و محبت رحمانی بر این فانی بحر معانی وارد میشد

29 از او صبر و حلم میطلبیم چه که ضعیفید نمیدانید چه اگر ملتفت میشدی و بنفحه‌ئی از نفحات متضوّعه از شطر قدم فایز میگشتی جمیع آنچه در دست داری و بآن مسروری میگذاشتی و در یکی از غرف محروبه این سجن اعظم ساکن میشدی از خدا بخواه بحدّ بلوغ برسی تا بحسن و قبح اعمال و افعال ملتفت شوی و السلام علی من اتبع الهدی

INBA35:043, BLIB_Or11096#015, BLIB_Or15698.302, BLIB_Or15720.296, BLIB_Or15740.230, CMB_F31.030, NLL32p039v, PR11.066a-072a, NRJ#3, AVK1.333.04x, AVK2.287.11x, AVK3.052.07x, AVK4.455x, IQT.302, MJMM.102,

UAB.058cx, DRD.043, ASAT3.015x,
ASAT4.168x, ASAT4.419x, OOL.B070b

BH01494

Suriy-i-Fu'ad (=Lawh-i-Fu'ad)

To: Shaykh Kazim Qazvini (Samandar)

Date: February 1869

- 1 Thus We call unto thee from beyond the sea of grandeur, upon the crimson land, above the horizon of tribulation. Verily, no God is there save Him, the Almighty, the Most Generous. Walk thou steadfastly in My Cause and follow not the ways of those who, upon attaining unto the object of their desire, denied God, the Lord of Lords. Erelong shall He lay hold upon them in His wrath, and He, verily, is the All-Powerful, the All-Subduing.

1 هو الأقدس الأبهى كظ ناديناك عن وراء
قلزم الكبرياء على ارض الحمراء من افق البلاء انه
لا اله الا هو العزيز الوهاب ان استقم على امرى
ولا تكن من الذين اذا اوتوا ما ارادوا كفروا
بالله رب الأرباب سوف يأخذهم الله بقهر من
عنده انه هو المقتدر القهار
- 2 Know thou that, through the power of His sovereign might, God hath seized him who was the foremost amongst them that passed judgement against Us. When he saw his torment approaching, he fled to Paris to seek recourse to physicians.

2 فاعلم ان الذين حكموا علينا قد اخذ الله كبيرهم
بقدره و سلطان فلما رأى العذاب فر الى الباريس
و تمسك بالحكماء
- 3 "Is there none to help me?" he asked.

3 قال هل من عاصم
- 4 He was smitten upon the mouth and told: "There is no escape!"

4 ضرب على فمه و قيل لات حين مناص
- 5 And when he turned towards the angel of wrath, he well-nigh expired from fear. "I have a house full of riches," he pleaded. "I have a palace on the Bosphorus, beneath which the rivers flow."

5 فلما التفت الى ملائكة القهر كاد ان ينعدم من
الخوف قال عندى بيت من الزخرف و لى قصر
فى البغاز تجرى من تحته الأنهار
- 6 The angel replied: "No ransom shall be accepted from thee on this day, even shouldst thou offer up all things visible and invisible. Hearest thou not the sighs of the kindred of God, whom thou didst cast into prison without proof or testimony? Thy deed hath provoked the lamentation of the inmates of Paradise, and of those who circle morn and eve round the Throne on high. The wrath of thy Lord hath descended upon thee, and stern is He in His chastisement!"

6 قال اليوم لا يقبل منك الفداء لو تأتى بما فى السرّ
والاجهار اما تسمع ضجيج آل الله الذين جعلتهم
اسارى من دون بينة و لا كتاب قد ناح من
فعلك اهل الفردوس و الذين يطوفون العرش
فى العشي و الاشراف قد جائك قهر ربك انه
لشديد المحال
- 7 He made reply: "I held command over the people, and here is the mandate of my authority."

7 قال كنت صدر الناس و هذا منشورى
- 8 "Hold thy peace, O denier of the Day of Judgement!"

8 قال خذ لسانك يا ايها الكافر يوم التناد
- 9

9 قال هل لى من مهلة لأدعو اهلى

- 9 He implored: "Is no respite possible so that I may send for my family?"
- 10 "Far from it, O disbeliever in the verses of God!"
- 11 Thereupon the keepers of the fathomless abyss called unto him: "The gates of Hell have opened wide to receive thee, O thou who hast turned away from thy Lord, the Unconstrained! Repair unto its fire, for it yearneth after thee. Hast thou forgotten, O rejected one, when thou wert the Nimrod of the age, how thy tyranny eclipsed the very cruelties of Pharaoh, the Lord of the Stakes? By God! Thine iniquity hath rent asunder the veil of sanctity and caused the pillars of heaven to tremble. Where canst thou find refuge now? Who shall protect thee from the dreadful scourge of thy Lord, the All-Compelling? There is no haven for thee in this Day, O ungodly doubter!" Whereupon the agony of death seized him and he saw no more. Thus did We lay hold on him in Our wrathful anger, and severe is thy Lord in His punishment.
- 12 Then an angel from the right hand of the Throne summoned him: "Behold the angel of affliction. Is there any place to flee to save hell, wherein the heart boileth?" And the angel of chastisement received his spirit, and a voice proclaimed: "Enter the bottomless pit which hath been promised in the Book, and whose existence thou didst day and night deny!"
- 13 Soon will We dismiss the one who was like unto him, and will lay hold on their Chief who ruleth the land, and I, verily, am the Almighty, the All-Compelling. Be thou steadfast in the Cause of God and extol thy Lord morn and eve. Suffer not the light of thy soul to be quenched by the calumnies of the one who was so blinded by Our bestowals as to turn away from God, the Lord of all names. He inspireth his devoted followers even as the Evil One prompteth his own. Erelong shalt thou behold him in evident loss both in this world and in the world to come. He, indeed, is among those whom an afflictive torment doth await. He dispatched an epistle to someone in that land, a writ of the workers of iniquity, in which he mocked God and recorded that which filled all created things with dismay. Say: Canst thou find anyone to protect thee when the wrath of God, the All-Powerful, the Unconstrained, is visited upon thee?
- 14 Thus have We informed thee of that which lieth concealed within the hearts of men. Verily, thy Lord is the Almighty, the All-Knowing. Arise for the triumph of this Cause, and gather together My loved ones. Help them to see the truth in this Day when the feet of men have slipped. Say: It behoveth every true believer to assist his Lord. He, verily, is your helper, while the people have no one to turn to in this Day.

10 قال هيهات يا أيها المشرك بالآيات

11 إذا نادته خزنة الهاوية قد فتحت لك يا أيها المعرض عن المختار ابواب النار ارجع اليها أنها تشتاق إليك أ نسيت يا أيها المردود اذ كنت نمردو الآفاق بظلمك تحت آثار الظلم التي اتى بها ذو الأوتاد تالله بظلمك شق ستر الجريمة و تزلزلت اركان الفردوس اين مهربك و الذي يعصمك من خشية ربك الجبار ليس لك اليوم من مهرب يا أيها المشرك المرتاب اذ أخذته سكرات الموت و سكر بصره كذلك اخذناه بقهر من لدنا ان ربك شديد العقاب

12 ناداه ملك عن يمين العرش هذه ملائكة شداد هل لك من مفر قيل لا جهنم التي منها يغفل الفؤاد واستقبل روحه ملائكة العذاب قيل ادخل هذه هاوية التي وعدت بها في الكتاب و كنت تنكرها في الليالي و الأيام

13 سوف نعزل الذي كان مثله و نأخذ اميرهم الذي يحكم على البلاد و انا العزيز الجبار ان استقم على الأمر و سيج بمجد ربك في الغدو و الآصال اياك ان تخدك مفتريات الذي غرته ما اعطيناه الى ان كفر بالله مالک الأسماء يوحى الى اوليائه كما اوحى الشيطان الى اولياه سوف تراه خاسراً في الدنيا و الآخرة الا انه ممن استعد له العذاب قد ارسل الى احد في هناك كتاباً انه لكتاب الفجار و استهزء فيه على الله و كتب ما فرغ منه الأشياء قل هل ترى من يعصمك اذا اتى القهر من لدى الله المقتدر المختار

14 كذلك اخبرناك خافية الصدور ان ربك هو العزيز العلام قم على الأمر ثم اجمع احبتي و ذكرهم في هذا اليوم الذي فيه زلت الأقدام قل اليوم ينبغي لكل مقبل ان ينصر ربه انه وليكم و القوم ليس لهم اليوم من وال

- 15 Then We seized Mihdi, to whom We had promised divine chastisement in Our Books and Scriptures. When Our awful majesty encompassed him, he entreated: "May I not retrace my steps?" 15
 16 A voice exclaimed: "Woe betide thee, O disbeliever in the Day of Resurrection! This is the nethermost fire, and its flames have been made to blaze for thee. Thou didst forsake all righteous deeds in thy vain and futile life, and now thou hast none to shield thee from God. Thou art indeed he who caused all hearts to be consumed and the Holy Spirit to lament." 16
 17 He pleaded: "Is there yet no refuge for me?" 17
 18 "Nay, by my Lord, even shouldst thou seek recourse to every possible means!" 18
 19 Thereupon he cried out in such distress as to cause the people of the graves to tremble, and was seized by the Hand of invincible power. A voice then proclaimed: "Return unto the seat of wrath in the fire of hell; wretched and evil be thine abode!" 19
 20 Thus did We lay hold on him as We laid hold on those who preceded him. Behold their houses which We have left to the spiders, and take heed, O ye who are endued with understanding! He it is who opposed God, and for whom the verses of wrath were revealed in the Book. Blessed is he who readeth it and pondereth its contents, for a goodly end doth in truth await him. 20
 21 Thus have We recounted unto thee the tale of the evil-doers, that thine eyes may be solaced. As for thee, there lieth in store naught but a blissful end. 21

15 ثُمَّ اخذنا المهدي الذي وعدناه العذاب في الزبر و
 الألواح اذا اتته السطوة من عندنا قال هل لي من
 رجوع

16 قيل سحقاً لك يا ايها الكافر بالمآب تلك الجحيم
 وسعرت لك النيران تركت المعروف في الحياة
 الباطلة واليوم ليس لك من الله من واق انت
 الذي بك ناح روح القدس وذابت الأكباد

17 قال هل لي من محيص

18 قال لا وربّي ولو تأتى بكلّ الأسباب

19 اذاً صاح صيحة فزع منها اهل الأجداد و اخذ
 بقبضة الاقتدار قيل فارجع الى مقرّ القهر في السقر
 فبئس سوء الدار

20 قد اخذناه كما اخذنا من قبله الأحزاب تلك
 بيوتهم تركناها للعنكبوت فاعتبروا يا اولي الألباب
 هو الذي اعترض على الله و نزلت له آيات القهر
 في الكتاب طوبى لمن يقرئه و يتفكر فيه انّ له حسن
 مآب

21 كذلك قصصنا لك قصص المجرمين لتقرّ به
 عينك انّ لك حسن المآل

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 (723) (444-445), ASAM.261-262, SAM.292,
 DLH2.186x, HYK.210, OOL.B117

Study guide to this volume

At the center of this volume stands one of the most audacious of prophetic acts: a prisoner in the “most desolate of cities” — ‘Akka, the penal colony to which Baha’u’llah and his companions were exiled in August 1868 — addresses the world’s most powerful rulers with summons and warnings that assume the authority of the Manifestation of God. The volume gathers the *Suriy-i-Haykal* (Surih of the Temple), within which letters to Napoleon III, Queen Victoria, Tsar Alexander II, Pope Pius IX, and Nasiri’d-Din Shah of Persia are embedded, alongside additional tablets to the Ottoman Prime Minister and Sultan. No other collection in the corpus so nakedly places the claims of revelation against the claims of worldly sovereignty; no other makes so explicit the theological argument that all earthly power is illusory before the authority of the living Manifestation. The historical irony is structural: the prisoner summons the powerful, the exile judges the enthroned, and the most abased of the world’s figures claims to be the standard by which all human governance will be measured.

The Living Temple: Body, Pen, and Theophanic Architecture

Key Passages

While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden — the embodiment of the remembrance of the name of My Lord — suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. — BH00007

Beware lest ye shed the blood of anyone. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith ye can conquer the citadels of men’s hearts. We have abolished the law to wage holy war against each other. God’s mercy hath, verily, encompassed all created things, if ye do but understand. Aid ye your Lord, the God of Mercy, with the sword of understanding. Keener indeed is it, and more finely tempered, than the sword of utterance, were ye but to reflect upon the words of your Lord. — BH00007

We, verily, have ordained this Temple to be the source of all existence in the new creation, that all may know of a certainty My power to accomplish that which I have purposed through My word “Be”, and it is! Beneath the shadow of every letter of this Temple We shall raise up a people whose number none can reckon save God, the Help in Peril, the Self-Subsisting.

— BH00007

Context for Study

The Suriy-i-Haykal is one of the most formally ambitious texts in the entire Baha’i corpus. Its title announces its structure: the *haykal* (temple, human body, talisman) is both the vehicle and the content of the revelation. Baha’u’llah’s own physical person — buffeted by tribulations, seen by a heavenly Maiden, commanded to speak — becomes the organizing principle from which five letters to world rulers radiate outward like the five points of a pentagram. The vision of the Maiden belongs to a rich tradition of prophetic and mystical theophanies: Isaiah’s seraph touching his lips with a coal (Isaiah 6), Ezekiel’s four-faced creatures, Muhammad’s vision at the cave of Hira, and the tradition within Jewish mysticism of the divine Shekhinah as feminine presence. What distinguishes this vision is its function: the Maiden does not purify or commission the prophet but announces him to the cosmos, insisting that those who see him do not see what he is. The passage from revelation to political consequence is then immediate and direct: after announcing the Temple, the Surih forbids the shedding of blood and proposes the “sword of understanding” as the instrument of conquest. The two swords (utterance and understanding) represent a hierarchy: speech may persuade, but understanding penetrates to the root. The Syriac and Johannine Logos traditions, the Islamic notion of the Pen as the first creation, and the Neoplatonic doctrine of the creative intellect all converge in this image of a conquering intelligence that operates through insight rather than force.

Questions for Reflection

1. The Maiden announces Baha’u’llah to the cosmos while Baha’u’llah is “engulfed in tribulations.” What is the relationship between suffering and prophetic disclosure in this passage? Compare with the biblical pattern in which God speaks most clearly to prophets in their moments of greatest vulnerability: to Moses in the wilderness, to Elijah under the juniper tree, to Paul in blindness on the Damascus road.
2. The Suriy-i-Haykal abolishes holy war and proposes the “sword of understanding” as the means of spiritual conquest. Keener than the sword of utterance: what distinguishes “understanding” from “utterance” as instruments of divine action? Does this distinction have a parallel in the Sufi hierarchy of *qawl* (speech), *‘ilm* (knowledge), and *ma’rifa* (gnosis)?
3. The Temple structure of the Suriy-i-Haykal — in which the letters to kings are embedded within a single Body — implies that each ruler is being addressed not as an autonomous political actor but as a potential organ of a larger theophanic whole. What are the political and philosophical implications of this architectonic claim?
4. Compare Baha’u’llah’s assertion that the Temple is “the source of all existence in the new creation” with Christological claims in Colossians 1:15–20 (“He is the image of the invisible God, the firstborn of all creation... in him all things hold together”) and with the Islamic

doctrine that the Prophet is the “Reason for the creation.” Where do the structures converge, and where do they diverge?

5. The letters to the rulers are embedded within the Haykal rather than standing alone. What does this formal choice suggest about the relationship between the prophetic claim and its political address? Does the embedding subordinate the political to the spiritual, or does it suggest their inseparability?

The Prisoner Addresses the Powerful: Kingship Before God

Key Passages

We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people. Thou, indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized... That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. — BH00662

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust... Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! — BH00662

Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him. — BH01042

O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing... This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? — BH04073

Context for Study

The royal tablets address four world rulers in tones that range from courteous to severe: Queen Victoria is commended for the abolition of the slave trade and for constitutional governance (the first time Baha’u’llah explicitly approves of representative government), while Napoleon III is warned that his empire will be “thrown into confusion” for his refusal to heed a previous tablet. Tsar Alexander II is reminded that one of his ministers once aided Baha’u’llah during his imprisonment

in Tehran, a debt that now frames an appeal for sympathy. Nasiri'd-Din Shah is confronted with the philosopher's testimony about his own vocation: the passage from BH04073 (Tablet to the Shah) in which Baha'u'llah describes himself as "a leaf which the winds of the will of thy Lord have stirred" is one of the most beautiful formulations of prophetic involuntariness in the corpus. The common argument running through all the royal tablets is that sovereignty is a trust, not a possession: kings exist for their people ("your people are your treasures"), and their legitimacy is measured by the welfare of those they govern. This is a specifically Baha'i inflection of an argument with deep roots in Islamic political thought (the doctrine of the Caliph as steward of the community), in Christian political theology (Augustine's account of the *res publica* as a community ordered by love of God and neighbor), and in the Confucian doctrine of the Mandate of Heaven (the right to rule derived from moral virtue and concern for the people). What Baha'u'llah adds is an eschatological dimension: the historical moment in which the tablets are written is the moment of greatest possible historical consequence, and kings who ignore it will find their empires dissolving — as Napoleon III's did, within three years of the tablet.

Questions for Reflection

1. Baha'u'llah commends Queen Victoria's parliamentary governance and abolition of the slave trade, making these the basis for a positive address while framing them as anticipations of divine ordinance. What model of the relationship between political reform and divine revelation is implicit here? Is reform a preparation for revelation, a symptom of it, or a convergent but independent movement?
2. "Your people are your treasures." This aphorism condenses a whole political philosophy. Compare it with Aristotle's claim that the state exists for the flourishing of its citizens (*eudaimonia*), Rousseau's general will, and Lincoln's Gettysburg formula of government "of the people, by the people, for the people." Where is Baha'u'llah's formulation most distinctive?
3. Napoleon III is explicitly warned that his empire will be thrown into confusion for his failure to respond to Baha'u'llah. The Franco-Prussian War (1870) and the collapse of the Second Empire followed three years later. How should readers today approach this kind of prophetic forewarning? What are the risks of proof-texting historical events to validate prophetic claims?
4. The passage from BH04073 — "I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me" — is a formula of prophetic reluctance. Compare with Moses ("Who am I, that I should go unto Pharaoh?"; Exodus 3:11), Jeremiah ("I am too young"; Jeremiah 1:6), and Muhammad's tradition of trembling at the first revelation. What theological work does this formula of involuntariness perform?
5. Baha'u'llah writes from 'Akka, the most extreme point of exile and imprisonment. How does the formal juxtaposition of his extreme abasement with his extreme claim to authority function rhetorically and theologically? Compare with Paul writing to kings and governors from prison (Acts 26, Philippians 1:12–14).

Rending the Veil of Devotion: The Tablet to the Pope

Key Passages

O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained... He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him without a clear token or proof. — BH00347

Consider how a Pharisee who had worshipped God for seventy years repudiated the Son when He appeared, whereas one who had committed adultery gained admittance into the Kingdom. Thus doth the Pen admonish thee as bidden by the Eternal King, that thou mayest be apprised of what came to pass aforetime. — BH00347

My body hath borne imprisonment that your souls may be released from bondage, and We have consented to be abased that ye may be exalted. Follow the Lord of glory and dominion, and not every ungodly oppressor. My body longeth for the cross, and Mine head awaiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions. — BH00347

O followers of the Son! We have once again sent John unto you, and He, verily, hath cried out in the wilderness of the Bayan: O peoples of the world! Cleanse your eyes! The Day whereon ye can behold the Promised One and attain unto Him hath drawn nigh! — BH00347

Context for Study

The Lawh-i-Pap (Tablet to Pope Pius IX, BH00347) is the most scripturally dense of the royal tablets and the most directly intertextual with its addressee's own tradition. Baha'u'llah does not simply call the Pope to recognize a new revelation; he inhabits the language of Christian eschatology — the Father foretold by Isaiah, the Comforter promised in John, the second coming in “clouds” from Daniel 7 and Revelation 1 — and argues that the Pope, surrounded by devotion to Christ's name, is precisely as likely as the Pharisees were to miss the advent he is waiting for. The structural argument is devastating: the very sincerity of habitual devotion can become a veil against the living presence. The Pharisee who worshipped for seventy years was less prepared than the adulteress, because his religious formation had taught him to expect God in a form that the actual Manifestation did not match. The image “My body longeth for the cross” is an extraordinary appropriation: Baha'u'llah identifies his own imprisonment, exile, and expected martyrdom with the redemptive suffering of Christ, not as an imitation of Christ but as its structural equivalent in the new dispensation. The claim is not that the crucifixion is repeated but that the divine pattern of willing abasement for the liberation of souls recurs in each age. The reassignment of John the Baptist's role — the Bab as the one who “cried out in the wilderness of the Bayan” — places the entire Christian typological framework in service of Babi-Baha'i succession.

Questions for Reflection

1. Baha'u'llah argues that the Pope's own devotion to Christ could become the veil that prevents him from recognizing Christ's return. This is a universal structural claim about religious formation and spiritual recognition. Where does it appear in other traditions: in the Zen warning against attachment to the finger that points at the moon, in Rumi's claim that the form of the friend changes from age to age, or in Jewish midrash on the failure to recognize the Messiah?
2. The Tablet identifies the Bab as a "John the Baptist" figure and Baha'u'llah as the "Father" foretold by Isaiah (9:6). How does this typological mapping reshape the Christian narrative? Does it supersede it, fulfill it, or claim to be its deeper meaning?
3. "My body longeth for the cross." What theology of voluntary suffering is embedded in this claim, and how does it compare with substitutionary atonement (Christ suffering in place of sinners), with the Buddhist Bodhisattva vow to suffer for the liberation of all beings, and with the Shi'i theology of Husayn's martyrdom as redemptive?
4. "Consider how a Pharisee who had worshipped God for seventy years repudiated the Son when He appeared, whereas one who had committed adultery gained admittance into the Kingdom." What does this parable of reversed expectation suggest about the spiritual risks of prolonged religious institution? How does moral record relate to spiritual openness?
5. Baha'u'llah instructs monks to come out of their cloisters, marry, and engage with the world. How does this counsel relate to the history of Christian monasticism and to Baha'i principles about work, family life, and engagement with society? What model of the sacred-secular relationship underlies it?

The Shadow-Play of Kingship: The Puppet-Show Parable

Key Passages

Finally there appeared, arrayed in regal majesty and crowned with a royal diadem, a kingly figure, bearing himself with the utmost haughtiness and grandeur... When the royal audience was ended, the curtain was drawn, and, after some twenty minutes, a man emerged from behind the tent carrying a box under his arm. "All this lavish display and these elaborate devices," he replied, "the king, the princes, and the ministers, their pomp and glory, their might and power, everything you saw, are now contained within this box." — BH00269

I swear by My Lord Who, through a single word of His Mouth, hath brought into being all created things! Ever since that day, all the trappings of the world have seemed in the eyes of this Youth akin to that same spectacle... Never have I looked upon any thing save that I have seen extinction before it; and God, verily, is a sufficient witness! — BH00269

Upon our arrival, we were surrounded by guards and confined together, men and women, young and old alike, in the army barracks. The first night all were deprived of either

food or drink, for the sentries were guarding the gate of the barracks and permitted no one to leave. No one gave a thought to the plight of these wronged ones. They even begged for water, and were refused.
— BH00269

Context for Study

The Lawh-i-Ra'is (Tablet to the Prime Minister, BH00269) is one of the most remarkable documents in the entire Baha'i corpus: a letter of moral protest that combines one of the most beautiful parables of worldly vanity in religious literature with one of the most harrowing eyewitness accounts of political persecution. The puppet-show parable — in which the young Baha'u'llah watches a miniature royal court complete with armies, executions, and fanfare, only to see the whole pageant folded into a box — belongs to a venerable tradition of philosophical *contemptus mundi*: Plato's cave, in which the prisoners mistake shadows for realities; the Qur'an's *lahw wa-la'ib* ("play and amusement") by which the world deceives the heedless; Marcus Aurelius's *Meditations* on the vanity of glory ("Where are they now, the great ones?"). The remarkable feature of Baha'u'llah's use of the parable is its autobiographical embedding: this is not a philosopher's thought experiment but the memory of a child at a wedding feast, watching a performance that changed forever how he saw the world. The phrase "Never have I looked upon any thing save that I have seen extinction before it" — attributed elsewhere to Imam 'Ali — becomes Baha'u'llah's personal motto, the lens through which he sees both the Ottoman government's cruelty and Napoleon's coming fall. The transition from the parable to the concrete detail of the first night at 'Akka — no food, no water, the guards refusing even the prisoners' begging — is a deliberate juxtaposition of metaphysical argument and material suffering that gives each dimension greater force.

Questions for Reflection

1. The puppet-show parable works by the shock of sudden scale reduction: a full royal court becomes a box. Compare this technique with Plato's allegory of the cave, with the Buddhist teaching of *maya* (illusion), and with the Sufi doctrine of the world as a mirror that seems real until the light source is recognized. What is the specific philosophical argument each image makes about the nature of worldly power?
2. The saying "Never have I looked upon any thing save that I have seen extinction before it" is a constant vision of impermanence. How does the ability to see extinction before its arrival function as spiritual wisdom? Compare with *momento mori* in Stoic and Christian practice, with Buddhist *anicha* (impermanence), and with the Qur'anic *kull nafs in dha'iqat al-mawt* ("every soul shall taste death," 3:185).
3. The Lawh-i-Ra'is shifts between two registers: the philosophical (the puppet-show parable) and the testimonial (the account of the first night at 'Akka, the shallow graves, the begging for water). What is the rhetorical effect of their juxtaposition? How does the concrete detail of material suffering affect the reading of the philosophical argument?
4. Baha'u'llah protests the collective punishment of women, children, and suckling mothers: "No faith or religion hath ever held children responsible." This is an appeal to a standard of justice that transcends any particular legal system. What kind of moral claim is this — natural law, universal human rights, divine command, or prophetic consciousness? How does it relate to contemporary international humanitarian law?

5. In the Lawh-i-Ra'is, Baha'u'llah says of his own abasement: "Our abasement is indeed the glory of His Cause, could ye but understand." This is a direct inversion of the usual logic of power. Compare with Paul's "when I am weak, then am I strong" (2 Corinthians 12:10), with Lao Tzu's principle that water, the softest thing, overcomes the hardest, and with Gandhi's use of suffering as a political instrument.

A Guiding Question for the Whole Volume

The Summons to Kings and Rulers presents us with a paradox that is at the heart of prophetic history: the figure with the least worldly power makes the largest claim on worldly authority, not by force but by the sheer weight of a claim that stakes everything on its own truth. Each ruler addressed represents not only a political entity but a form of human self-understanding — the sovereign will, the constitutional order, the ecclesiastical institution, the imperial ambition — and each is asked to subordinate that self-understanding to the claims of a prisoner they cannot see, whose words they cannot verify by any external criterion, and whose prediction of their failure they could only confirm after the fact.

A guiding question for the whole volume might therefore be: **What would it mean for the world's governing powers — political, religious, or otherwise — to genuinely heed the counsel of this collection, and what model of the relationship between spiritual authority and worldly power would a world that had heeded it actually embody?**