



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 41:

Writings of Baha'u'llah, early 'Akka
(1868-1873) part I



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 41

This first of two early-‘Akka volumes (1868–1873) preserves, in concentrated form, the spiritual and administrative aftershocks of Baha’u’llah’s public proclamation to the kings and rulers and the transition from the world-historical address of sovereigns to the intimate, grinding realities of incarceration in the fortress town of ‘Akka. In BH03052, Baha’u’llah explicitly frames the moment after the summons as the opening of “a momentous new phase,” one that intensifies both opposition and the responsibilities of the faithful, while BH01440 reads as a tightly factual petition to a high Ottoman/imperial official, recounting the sudden seizure of property, forced transport via Gallipoli, the separation of a small party to Cyprus, and the lethal conditions of the barracks—illness, deaths, and the absence of due process—set within a sustained insistence that no act contrary to law had been committed.

Against that backdrop, the volume includes an especially poignant cluster on bereavement and sanctified suffering: the death of Mirza Mihdi, the “Purest Branch.” BH07659 is cast as direct address to God from within the prison, beholding “my son (The Purest Branch) lying on the dust,” and interpreting his brief life—born into deprivation, then “cast into prison”—as a consummation of fidelity rather than a merely private loss. The Tablet’s theological weight lies precisely in its refusal to isolate grief from revelation: paternal sorrow is transmuted into a meditation on sonship, sacrifice, and the mysterious economy by which the prison itself becomes a theatre of nearness.

The texture of daily life within the barracks walls appears not as incidental detail but as a devotional discipline forged under constraint—fasting, prayer, and the marking of sacred time as acts of resistance to spiritual erosion. BH01440 (addressed outwardly to an official interlocutor) crystallizes the material setting—“confined ... with my family in the prison barracks of ‘Akka,” enduring deprivation and restriction—yet it is precisely this environment that the community’s worship must inhabit. The volume’s occasional references to obstructed rites underscore how oppression sought to interrupt even the rhythms of devotion: BH00456 notes a severity of persecution so great that believers were prevented from reciting the dawn prayer associated with the Fast. Alongside this, the remembrance of holy seasons persists as a communal and inward reality even when physical liberty is denied: in BH08741, the imprisoned Voice itself announces that the “night which God hath made the beginning of Ridvan” is being commemorated from within the “Most Great Prison.”

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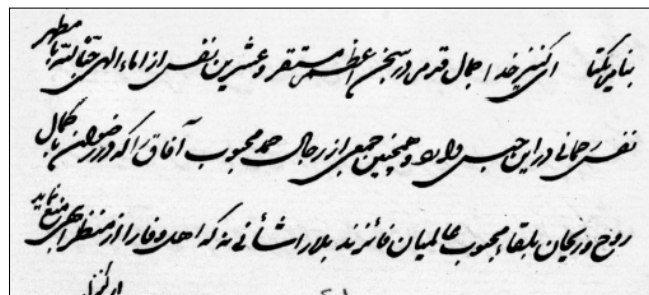
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BH08741

To: Hajar, in Qazvin

Date: 1285-05 [Sept-1868]



British Library OR15710

1 In the Name of the One!

1 بنام یکتا

2 O handmaiden of God! The Ancient Beauty is confined in the Most Great Prison, and twenty women, out of their love for God, have entered this prison with the Manifestation of the All-Merciful Spirit, as have a number of men. Praise be to the Beloved of all horizons that in the Ridvan, with the utmost joy and fragrance, they have attained the presence of the Beloved of all worlds. No tribulation can prevent the faithful from the Most Glorious Horizon. O handmaidens, arise with manly courage to serve the Cause of God! Many women are today remembered before God as being superior to men, and some men who are counted as women. As the glance of mercy hath concealed this, therefore is the distinction hidden. Verily thy Lord is the Concealer, the Forgiving, the Merciful.

2 ای کنیز خدا جمال قدم در سخن اعظم مستقر و
عشرین نفس از اماء الهی حباً لله با مظهر نفس
رحمانی در این حبس وارد و همچنین جمعی از
رجال حمد محبوب آفاق را که در رضوان [با
کمال] روح و ریحان بقاء محبوب عالمیان فائزند
بلا را شائی نه که اهل وفا را از منظر ابری منع
نماید ای کنیزان مردانه بر امر حق قیام نمائید
بسی از نساء که الیوم عندالله از رجال مذکور
و بعضی رجال که از نساء محسوب چون نظر
رحمت ستر فرموده لذا امتیاز مستور آن ربّیک
لهو الستار الغفور الرحیم

ADMS#266

BLIB_Or11096#187, BLIB_Or15710.021b,
ASAT4.128x, PYM.232bx

BH00583

To: Shaykh Kazim Samandar, in Qazvin

1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!

1 بسم الله الأقدس العلیّ الأبهی

2 Upon thee be the Glory of God and His remembrance, and the praise of all created things between earth and heaven, in every age, before time and after time. My spirit, my soul and my heart be a sacrifice unto thee! How can I make mention of thee through utterance when thou art remembered throughout all existence? Sedition hath appeared in every city, whereby the loved ones of the All-Merciful have been prevented from the

2 علیک بهاء الله و ذکره ثم ثناء کلّ الاشیاء عمّا
خلق بین الارض و السماء فی کلّ زمان و قبل
زمان و بعد زمان روحی و نفسی و فؤادی لک
الفداء کیف اذکرک بالبیان و انت مذکور فی
جميع الأركان قد ظهرت الفتن فی کلّ المدین و
بها منعوا احباء الرحمن عن نفحات الریحان التي
ترسل بینهم فی ذکر الله موجد الامکان و مبدع

sweet-scented breezes that waft among them in remembrance of God, the Creator of all creation and the Fashioner of all worlds. By God! O Beloved of my heart, verily my heart doth melt, the eye of my inner being weepeth, and my every limb maketh mention. Would that I might attain thy presence, or be blessed by that which is diffused from the fragrance of thine ink and shineth forth from the direction of thy heart. I beseech God that He may hear my call and answer that for which I have beseeched Him, for verily He is near and responsive.

- 3 May I be a sacrifice unto thee! Countless centuries have passed during which this evanescent bird hath not been blessed with the wondrous melodies and exalted traces of that Nightingale of Divine Love and that Sacred Dove of spiritual paradise. Although at all times the sweet-scented perfume from the garment of the All-Glorious hath wafted, and still wafteth, from that Beloved of heart and soul, yet this ephemeral one hath outwardly been deprived thereof. We beseech God that He may remove that which hath come between us and gather us upon the shore of the ocean of His nearness and give us to drink from the fountain of His presence and the choice wine of His reunion. Verily, He is the One Who judgeth with justice, Who ruleth with grace, Who hath power over whatsoever He willet and Who doeth as He pleaseth.

- 4 And as to other news of the prison and the condition of the prisoners, praise be to God and thanks to His grace, all are confined in the ruined city of Akka in a most mighty and impregnable fortress which appears to be built entirely of stone, surrounded by troops. Yet such joy and gladness prevails that it is as if we were reveling in a paradise of delights, for the more severe the outward tribulations have become, the brighter burns the lamp of God's Cause and the more manifest becomes the dawning radiance of the Most Great Luminary amidst the nations. Exalted then be His power which has transcended all worlds and His will which has conquered all who dwell in the heavens and on earth! Would that your honor had been present in the Most Great Prison during this supreme affliction and most great upheaval to witness the power and tranquility of the Ancient Beauty during that greatest of commotions.

- 5 A brief account from the time of occurrence until now is submitted: For some time we, these servants, in view of what had been revealed in God's Tablets, had been expecting this tribulation of the Day of Adversity until the appointed time arrived. At the eighth hour of the day, the friends of God who were in the market were all arrested, and suddenly soldiers surrounded the Most Pure House and likewise stood guard at the doors of other homes of the friends, and conditions became so severe

الأكوان تالله يا محبوب قلبي ان قلبي يذوب و عين
سرى تبكي و كل جوارحي تذكر يا ليت شرفت
بلقائك او فزت بما تفوح من طيب مدادك و
تشرق من ناحية فؤادك استل الله بأن يسمع
ندائي و يستجيب لي ما دعوته به اذ انه قريب
مجيب

3 فدایت شوم قرون ما لا نهایه گذشته که این طیر
فانی بالحن بدیع و آثار منیع آن عندلیب حب
الهی و طایر رضوان قدس معنوی فائز نگشته
اگرچه در کل احیان نفحات قیص سبحان از
آنحیوب دل و جان در مرور بوده و هست و لکن
این فانی در ظاهر از آن محروم نسل الله بأن
یرفع ما حال بیننا و یجتمعا فی شاطئ بحر قربه
و یشرنا من کوثر لقائه و رحیق وصله انه هو
الحاکم بالعدل و المالك بالفضل و القادر لما یشاء
و الفاعل فیما یرید

4 و دیگر از اخبار سخن و احوال مسجونان بحمد
الله و منه کل در مدینه خربه عین در حصن
محکم مستحکم که گویا جمیع آن یکپارچه جبر
است با ضباط عسکر محصون و لکن بقسمی
فرج و سرور حاصلست که گویا در جنت آلاء
متنعم چه که هر قدر بلایای ظاهره شدیدتر
شده اشتعال سراج امر الهی بیشتر و ظهور
اشراق نیر اعظم مابین امم ظاهرتر گشته فتعالی
قدرته الی استطالت العالمین و مشیتة الی غلبت
من فی السموات و الأرضین کاش آنحضرت در
این بلیه عظمی و فتنه کبری در ارض سر
تشریف داشتند و اقتدار و سکون جمال کبریا
را در آن زلزال اکبر مشاهده میفرمودند

5 مجلی از حین وقوع الی حین عرض میشود مدتی
بود که این عباد نظر بآنچه در الواح الله نازل
میشد منتظر این فتنه یوم شداد بودیم تا آنکه
میقات رسید در ساعت هشت از یوم احباء الله
که در سوق بودند جمیع را گرفته و بغتة اهل
عسکر اطراف بیت اطهر را گرفتند و هم چنین
در باب سایر بیوت احباب نظام ایستاد و بحدی

that women and children were prevented from entering or leaving, and that night most went without food. Outwardly it was not at all clear what they intended. Some said we would be sent to the Sudan toward Abyssinia, some said we would be drowned in the sea, and there were various other claims.

- 6 What was announced by the government was that they were ordered to take us to Gallipoli and then await further instructions, and they were extremely rushed to depart. Yet the Most Exalted Beauty paid no heed whatsoever. Eight days passed from the occurrence until departure, each day bringing a fresh upheaval. Everything was plundered in the name of auction, and with each hour the oppression of those cruel people grew more severe. One day there was fear they would storm the sanctuary and forcibly remove the Ancient Beauty. The Most Holy, Most Exalted Being remained seated with such composure, dignity and calm that it was as if these surrounding people were not enemies but had all come with acceptance and devotion to the Truth. God is Most Great in His grandeur, His glory, His tranquility and His power!

- 7 At a time when affairs had reached the utmost degree of difficulty from every direction, four people of the Christian faith came into His presence and submitted that if He so commanded, they would that very moment remove the soldiers gathered around the house and deal with the government. The Tongue of God declared: "I have come for the salvation of all the world and have sacrificed My soul for the purification and life of the world, and these tribulations are inevitable."

- 8 This servant is incapable of relating all that was revealed from the Tongue of God in that instance. Afterwards the consuls of various governments and others came, but He spoke only of absolute independence. And before the event had come to pass, when as yet no outward mention had been made, a certain person appeared before the Most Great Outlook and submitted: "Should it be the Blessed Will, and if leave be granted, we shall convey Thee in whatsoever direction Thy Blessed inclination may desire." He replied: "By God, besides Whom there is none other God! Were I to be slain a thousand times each hour, it would be dearer to me than to accept, for the sake of my own comfort and protection, any matter wherein is observed the slightest harm or degradation to the Cause of God." All were astonished and bewildered at the independence

امر سخت بود که نساء و اطفال را از دخول و خروج منع نمودند و در آنشب اغلب بی قوت ماندند و علی الظاهر هیچوجه معلوم نبود که چه اراده دارند بعضی مذکور میداشتند که در بلاد سودان بطرف حبش میبرند بعضی میگفتند در بحر غرق میکنند و برخی اقسام

- 6 دیگر آنچه از حکومت اخبار شد این بود که مأموریم به گلی بولی ببریم و بعد آنچه حکم برسد و تعجیل زیاد در حرکت مینمودند و لکن طلعه اعلی بهیچوجه اعتنا نمیفرمودند از یوم وقوع الی یوم حرکت هشت یوم گذشت که هر یومی قیامت جدیدی بود که ظاهر میشد آنچه بود باسم [هراج] تاراج نمودند و در هر ساعت تشدد قوم شداد اشد یومی بیم آن بود که در حرم بریزند و جبراً جمال قدم را حرکت دهند هیکل اقدس امنع بسکون و تمکین و وقاری ساکن و جالس که گویا این قوم که احاطه کرده اند اعدا نیستند و جمیع باقبال و توجه بحق آمده اند الله اکبر من عظمته و شأنه و سکونه و اقتداره

- 7 در حینیکه از هر جهت امور بمنتهای رتبهء صعوبت رسیده چهار نفر از اهل ملت مذهب روح بین یدی حاضر و معروض داشتند که اگر بفرمائید همین حین عسکریکه در حول بیت مجتمع شده اند بر میداریم و حکومت را جواب میدهم لسان الله ناطق که من بجهت خلاص اهل عالم آمده ام و انفاق نموده ام روحم را بجهت تطهیر عالم و حیوة عالم و این بلایا حتمست

- 8 آنچه در این مقام از لسان الله ظاهر این عبد عاجز است از ذکر آن و بعد قنسلهای دولت و سایر آمدند جز بغنای بحث تکلم نفرمودند و قبل از وقوع که هنوز در ظاهر ذکری نبود شخصی تلقاء منظر اکبر حاضر و معروض داشت که اگر ارادهء مبارک باشد و اذن بفرمائید بهر سمت که میل مبارک باشد میبریم فرمودند والله الذی لا اله الا هو که اگر ساعتی هزار مرتبه کشته شوم محبوب تر دارم تا قبول غنایم بجهت راحت و حفظ خود امری را که بقدر ذره ضرر و یا ذلت امر الله در او مشاهده شود جمیع از استقلال جمال ذوالجلال در تعجب و متحیراً مراجعت

of the Beauty of the All-Glorious, and returned perplexed until the appointed time of rest ended and the preparations for departure began.

مینمودند تا آنکه میقات سکون منتهی و بنای حرکت شد

- 9 The events of that time reached such a pass that Muslims, Jews and Christians, both men and women, wept, while the Divine Beauty spoke alone with verses of grandeur and majesty, manifesting such sovereignty that the officers accompanying Him were willingly or unwillingly submissive. Along the way, divine verses were continuously revealed upon all the trees, mountains and stones past which He proceeded, and when they came before the eye of God, decisive utterances were issued and the Chosen Tongue spoke words which all tongues and hearts are powerless to mention or comprehend. Soon shall be manifested through His power that which He hath deposited in the treasures of all things, even as hath been revealed in the Tablets of glorious might.

9 و واردات آنحین بمقامی بود که اسلام و یهود و نصاری رجالاً و نساءً میگریستند و جمال الهی منفرداً بآیات عظمت و جلال ناطق و بشائی ظاهر که مأمورین همراه طوعاً و کرهاً خاضع بودند و در بین سبیل بلا تعطیل آیات ربانی نازل بر جمیع اشجار و جبال و اجار که مرور میفرمودند و در مقابل عین الله واقع میشد خطاب مبرم صادر و بکلماتی لسان مختار متکلم که جمیع السن و افتده از ذکر و ادراک آن عاجز و متحیر است فسوف یظهر بقدرته ما اودع فی خزائن الاشیاء کلها کما نزل فی الواح عز کریم

- 10 What else can be related of the tribulation of Gallipoli? In truth, the tribulation was this: after arrival, an officer named Omar, who had come from Istanbul with several men, presented himself and submitted his commission. God is Most Great! What a commotion arose at that moment among the family of God and His kindred! Some were determined to drown themselves in the sea, while others resolved to take their own lives, for he had submitted that he was to separate this company and the members of the household from the Ancient Beauty and send them to the great city, while the Most Holy Exalted Beauty was to be sent to this prison - though even this was not explicitly clear, which was the cause of greatest dismay. During that supreme earthquake, the like of which cannot be conceived in all creation, the Beauty of God appeared in such wise and sat upon the throne of grandeur and majesty that none save His most sacred and exalted Being could comprehend it, while in every moment verses of power descended like unto an ocean. Exalted, exalted be God's dominion and His might, God's grandeur and His glory, God's manifestation and His splendor in those days!

10 دیگر چه معروض شود از بلای گلی بولی فی الحقیقه بلا آن بود بعد از ورود مأموری عمر نام با چند نفر از استانبول آمده بین یدی حاضر و مأموریت خود را معروض داشت الله اکبر که در آنحین چه قیامتی برخاست بین آل الله و اهله بعضی مصمم که خود را در بحر غرق نمایند و برخی اراده قتل خود چه که معروض داشت که این جمع و اهل حرم را از جمال قدم خارج نماید و به مدینه کبیره بفرستند و طلعۀ اقدس اعلی را بلین سجن و اینهم صریحاً معلوم نبود و این سبب وحشت کبری بود در بین آن زلزال اکبر که شبه آن در ابداع متصور نه بشائی جمال الله ظاهر و بر کرسی عظمت و اجلال جالس که جز ذات امنع اقدس ادراک نماید و در کلّ حین آیات قدرت بمثل بحر نازل تعالی تعالی من سلطنة الله و جبروته و کبریاء الله و عزّه و ظهور الله و بهائه فی تلك الايام

- 11 The officer who had accompanied from the Land of Mystery arrived at the threshold of the gate and submitted his request to attain the presence and receive permission to return. After attaining the Most Great Presence, the Most Pure Tongue spoke and related all the events that would appear thereafter. God willing, I hope there will be a day of meeting when each of these occasions may be related face to face. After completing these sublime utterances, He spoke with power and might, addressing him thus: "What I say, God says, and it hath been revealed in the Book." And that person, humbly

11 مأموریکه از ارض سرّ همراه آمده فناء باب وارد و معروض داشت که بشرف حضور مشرف شود و اذن رجوع گرفته مراجعت نماید بعد از حضور منظر اکبر لسان اطهر ناطق و جمیع وقایع ما یظهر من بعد را بیان فرمودند انشاء الله امیدوارم که لقا روزی شود و هر یک از این مجالس بالمشافهه عرض شود بعد از اتمام کلمات منیعه بلسان قدرت و قوت ناطق مخاطباً آیه که

and submissively before the face of God's grandeur, confirmed this, while the effects of humility and submissiveness from the descent of divine revelation were evident from all his limbs and members, nay, from that entire chamber of the house and all things within it, until he received permission to depart from the Source of Command and returned. After the passing of some days, the Divine Temple embarked upon the ark and traveled upon the sea. Exalted be all His conditions, manifestations and effects in every state of His states! Exalted was God, manifest, speaking, uttering that He is God, the King, the Sovereign, the All-Compelling, the Omnipotent, the Mighty, the Inaccessible.

آنچه میگویم خدا میگوید و در کتاب نازل شده و آنشخص خاضعاً خاشعاً لوجه عظمة الله تصدیق مینمود و اثر خضوع و خشوع از نزول وحی الهی از جمیع اعضا و جوارحش ظاهر بلکه از جمیع آن قبه بیت و اشیای آن ظاهر تا آنکه از مصدر امر اذن رجوع گرفته مراجعت نمود و بعد از انقضای ایامی هیکل الهی بر فلک مستوی و در بحر سایر تعالی من جمیع شئوناته و بروزاته و آثاره فی کل شأن من شئونه تعالی کان الله ظاهراً ناطقاً متکلماً بآته هو الله الملك السلطان المهيمن المقتدر العزيز المنيع

- 12 While traversing the seas, when the celestial Ark halted before one of the great cities, one from among the Christian people came across a book that had been presented by one of their priests, wherein was written that which caused the trees of Sinai to move, and every delicate fibre of each leaf therein proclaimed that there is none other God but Him. Exalted be the Hand of Power that, in the innermost mystery, nurtures such servants at whose creation even the sincere servants marvel! I swear by the Educator of the world that His creation is a thousand times greater than the creation of the heavens and earth, were men to comprehend.

12 در بین سبیل بحر که فلک احدیه تلقاء مدینهئی از مدن عظیمه واقف شخصی از ملاء انجیل وارد بگابی که یکی از قسّیس ایشان معروض داشته و کتب فيه ما تحرك به اشجار الطور و نطق کل خیط رقیقه من کل ورقة من اوراقها بآته لا اله الا هو فتعالی ید القدرة کیف تربی فی سر السر عباداً یتعجب فی خلقهم عباد مخلصون قسم بمرئی عالم که خلق او اعظم است از خلق سموات و ارض بألف مرّة لو کان الناس یعرفون

- 13 The events of this migration are too momentous to be mentioned or described, and none can comprehend them except the All-Merciful Himself. As the purpose was but a brief mention, We shall not elaborate further. Let it be known that whatsoever hath come to pass from the beginning of this wondrous Cause until now, in all its aspects, serveth as God's testimony unto all the worlds, and His most perfect proof unto all who dwell in the heavens and on earth.

13 وقایع این هجرت اعظم اعظم از ذکر و بیان است و لا یعرف به الا نفس الرحمن چون مقصود ذکر اجمالی بود زیاده بر این عرض نمیشود آنقدر معلوم بوده که آنچه از ابتدای این قضیه بدیعه الی الآن واقع شده در هر شأنی از شئون لیکن حجة الله علی العالمین و برهان الأقوم لمن فی السموات والأرضین

AYBY.159, SFI16.045x

BH01440

To: Artur Comte de Gobineau
Date: 1285-07-04 [20-Oct-1868]

عرض این بنده در خدمت حضرت در بر اعظم رستمیر اتم کرم دایم املا آنکه اسرار این بنده نبی و انجمنه که کرم دایم در خدمت ایشان
نامر است همچو که ت شمس سده در دره حسب الامر دولت علیه مقامی رسد که بدین دایما از این عهد و سلطان خود مایل باشد
چنانچه جمیع اهل دره را بدست خود گردا دهند مع گفت سدا قبل بنده نامورین دولت شاهانه در دره را که در خدمت دایم از سلطان این
که در دایره دکان در خدمت جمیع داکتره بدین حکومت برود و بعد از آنکه حکومت آمد اجازت کرد که کس از امر دایم بیرون نماند
و اطفال بیکسیر برود و دیگر سیر بر خدمت نماند جمیع اسباب سلطان شکم من اطلاق شکرت تقویت بسیار کرم در خدمت

SVB.394-397

Most mighty minister, most great and noble ambassador, May your prosperity continue, I wish to say that my affairs have so fallen out that pen and tongue, writing and utterance are alike powerless to (describe them).

To give a brief account, we resided for six years in Edirne on the orders of the Ottoman government; nothing contrary to the laws (of the state) was ever manifested by me or my followers, as all the people of Edirne bear witness and confess. Nevertheless, three months ago, officials of the Ottoman state suddenly surrounded our house, seized all the belongings of my followers in the bazaar, and took them to the government building. After this, a man came from the governor and informed us that, on the orders of the Sultan, I had to go with (my wives?) and children to Gallipoli. They gave us no further notice than that. All the belongings of my followers were sold for a paltry price at the decree of the military commanders, but they did not even give us an opportunity to collect the money. After this, they brought me to Gallipoli, along with seventy men, women, and small children. Following our arrival, a special official, 'Umar Effendi Binbashi (= bigbashi; major), arrived from Istanbul with five sergeants. They issued a decree to the effect that orders had been given for six individuals to go to Acre (with us?), and for five to go to Cyprus; I had no claim on the rest – they were to be free to choose for themselves. It afterwards became apparent that he had arranged things, for he took the money for the steamer from everyone and brought all of us to Acre, which has the worst water and the worst air in the world – except for four individuals, who were taken to a ruined fortress in Cyprus.

No sooner had we arrived in Acre than they imprisoned us in a ruined barracks, even the women and six-month old children, and they forthwith shut the doors of entry and exit. We have now been imprisoned in the ruined barracks for fifty days, and, on account of the badness of the water and air, we have all been stricken by serious illnesses, such that, after two days, three people died without a physician or food or medicine. Up until now, we have not learnt the nature of our crime. There has been no enquiry. But neither wrongdoing nor acts contrary to the laws have ever been witnessed from us.

If it be supposed that our crime is that of being Babis, this was known from the start, and the Ottoman government officials were aware that we were Babis. It was not something that was kept concealed. Nevertheless, I was summoned by the government, and I came with a number of my followers from Baghdad to the court of his highness the Sultan, in the utmost

sincerity. In spite of this, a new tribulation befell us every day, until things culminated in this mighty ordeal.

If they accuse us of some other crime, let them hold a tribunal and question us. When investigations have been held, it will be clear and apparent that we have not transgressed the laws. All the consuls resident in Edirne on behalf of the great powers are aware (of this) and all have borne witness that we have not committed any wrong. What we want is to know just what our crime has been, but they have not once mentioned it so that we might be informed. We beseech your excellency to turn your attention towards us, so that the breezes of the grace and bounty of his imperial highness the Sultan may blow upon us. Our fundamental aim is perchance to find shelter from these widespread tribulations in the shade of the protection of the most mighty, great, and noble Emperor, may his exalted shadow endure, and that we may occupy ourselves in prayer for his eternal rule.

Among the news which has reached us by way of the telegraph is that in Baghdad thirty of my well-known adherents have been sent to Jazira without (having committed) any crime or offence, and my property has all been impounded. I ask you to make enquiries of (your) consul in Baghdad, that it may be made known that all these things have happened without the slightest explanation. We all wait expectantly for the sun of bounty to rise up from the horizon of the grace and justice of the Monarch of the Age, the most great Emperor of the Era, through the attention of your excellency.

I remain obedient to your command.

BSB1:4 p34+43

BH07155

To: Artur Comte de Gobineau

Date: 1285 ca. [1868-1869]

The submission of this servant, in the presence of His Excellency—may his good fortune endure—is this: that, at the time when, in the imprisonment of 'Akka, the gates of joy...

عرض این بنده در خدمت حضرت عالی دام
اقباله آنکه در وقتی که در حبس عکا ابواب
سرور...

SVB.402-403

BH03052

To: Ahmad

Date: 1285 ca. [1868-1869]

- 1 In the Name of God, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 O Ahmad! These are the days in which all must become enkindled with the fire of the love of the All-Merciful and arise to assist the Cause of God. And assistance has been ordained to be through mention and utterance. Thus has the command been sent down from the presence of the Mighty, the Wise. 2 اَحْمَدَ بْنَ اَيَّامِيسْتِ كِه بَايْدَ كُلِّ بِنَارِ مَحَبَّتِ رَحْمَنِ
مَشْتَعَلِ شُدِه بِنَصْرَتِ حَقِّ مَشْغُولِ شَوْنِد وَنَصْرَتِ
بَذَكِرِ وَ بَيَانِ مَقْدَّرِ شُدِه كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ
لَدُنْ عَزِيزِ حَكِيمِ
- 3 The Ancient Beauty and the Most Great Name, after arriving at the Most Great Prison, has been occupied with a momentous and mighty matter - namely, the proclamation of God's Cause to all the rulers of the earth, so that they may know with perfect certitude that the tribulations that have befallen Him have not prevented the Truth, exalted be His mention, from that which He has willed. Moreover, the conclusive proof may be completed and perfected for all created things, both high and low. Therefore, from the heaven of the Divine Will, Tablets were specifically revealed for each one. Some of these have been sent, and for this reason they have made the Cause extremely difficult, and countless afflictions have been visited upon Us from every direction. Yet verily thy Lord is the All-Patient, the All-Knowing. Nothing can prevent Him from that which He desires. Verily, He is powerful over all things. 3 جَمَالِ قَدَمِ وَ اسْمِ اعْظَمِ بَعْدَ از وُرُودِ سَبْخِ اكْبَرِ
بَا مِرْ خَطِرِ عَظِيمِ مَشْغُولِ وَ آن تَبْلِيغِ اَمْرِ اللَّهِ
اَسْتِ بَرُؤْسَايِ اَرْضِ كُلِّهَا تا بَيَقِينِ كَامِلِ بَدَانْدِ
حَقِّ جَلِّ ذِكْرِهِ را بِلَايَايِ وَاْرْدِه از مَا اَرَادَ مَنَعِ
نَمُودِه وَ هَمْچَنِینِ حُجَّةً بِالْغَةِ بَرِ كُلِّ بَرِيَّةٍ از وَضِيعِ وَ
شَرِيفِ تَمَامِ وَ كَامِلِ شُودِ لَذا مَخْصُوصِ هَر يَكِ
از سَمَاءِ مَشِيتِ لَوْحِ نَازِلِ بَعْضِي از آن اَرْسَالِ
شُدِ وَ بَايْجِهْتِ بَسِيَّارِ اَمْرِ را نَبَخْتِ نَمُودِه اَنْدِ وَ از
هَر جِهَتِ اَذِيتِ لَا يَحْصِي وَاْرْدِ وَلَكِنْ اَنْ رَبِّكَ
لَهُوَ الصَّبَّارُ الْعَلِيمُ لَا يَمْنَعُهُ شَيْءٌ عَمَّا اَرَادَ اَنَّهُ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرِ
- 4 Glorified is He Whom neither prison nor what He has endured from the people of hatred could frighten. He has delivered the messages of God, the Protector, the Self-Subsisting, while He was in the hands of His enemies and surrounded by hosts of unbelievers. 4 تَعَالَى الَّذِي مَا خَوْفُهُ السَّجَنُ وَ لَا مَا وَرْدَ عَلَيْهِ
مِنْ اَوَّلِي الْبَغْضَاءِ قَدْ بَلَّغَ رِسَالَاتِ اللَّهِ الْمُهَيْمِنِ
الْقَيُّومِ اِذْ كَانَ بَيْنَ اَيْدِي الْأَعْدَاءِ وَ احَاطَتْهُ جُنُودُ
مُشْرِكُونَ
- 5 God willing, thou shalt become so enkindled by the fire of the Divine Lote-Tree that its heat will attract cold hearts and draw them to the right hand of Divine Oneness. 5 اِنْشَاءً اللَّهُ از نَارِ سَدْرَةِ رُبَّانِيَّةِ بِشَأْنِي مَشْتَعَلِ شَوِي
كِه حَرَارَتِ آن اِفْتَدِه بَاْرْدِه را جَذَبِ نَمُودِه بَيَمِينِ
اَحَدِيَّةِ كَشَانْدِ
- 6 Convey to all the beloved ones the greetings from God. If outwardly some have not been honored with a divine Tablet, it matters not, for the names of all are inscribed by the hand of power in the Preserved Tablet. Say: Rejoice, O people, in the grace and mercy of God. Soon there shall appear unto you what has been ordained from the presence of the Mighty, the Ancient. 6 جَمِيعِ اَحْبَا را مِنْ قَبْلِ اللَّهِ تَكْبِيرِ بَرَسَانِيدِ اِگَرِ بَرِ
حَسَبِ ظَاهِرِ بَعْضِي بَلُوحِ الْهِىِ فَائِزْ نَشَدَنْدِ لَا بَأْسَ
چِه كِه اِسْمَايِ كُلِّ دَرِ لَوْحِ مَحْفُوظِ بَيَدِ قُدْرَتِ
مَرْقُومِ قُلْ اِنْ اَفْرَحُوا يَا قَوْمُ بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ
سَوْفَ يَظْهَرُ لَكُمْ مَا قَدَّرَ مِنْ لَدُنْ مَقْتَدِرِ قَدِيرِ
- 7 God willing, all must be occupied with the mention of the All-Merciful in a spirit of joy and fragrance. Blessed art thou for

God has aided thee to remember Him and has sent down for thee that which brings solace to the eyes.

7 انشاء الله كل بايد بروح و ريحان بذكر رحمن
مشغول باشند طوبى لك بما ايدك الله على ذكره
و انزل لك ما تقر به العيون

- 8 Several Tablets have been revealed from the heaven of the Divine Will - deliver them to the loved ones of God. And the Glory be upon thee and upon those who are with thee. What thou didst send has been presented before the Throne. Rejoice thou and be of those who are thankful.

8 چند لوح از سماء مشيت نازل باجاي الهى
برسانيد و الباء عليك و على من معك قد
حضر لى العرش ما ارسلته ان افرح و كن
من الشاكرين

BLIB_Or03116.089, BLIB_Or11096#068

BH00838

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

Date: 1285 ca. [1868-1869]

- 1 This is what hath flowed from the tongue of might and power when Nabil cast himself upon the dust outside the city before the prison, the seat of his Lord, the Mighty, the Wise

1 هذا ما نزل من لسان القدرة و القوة اذا كب
النبل بوجهه على التراب فى خارج المدينة امام
السجن مقر ربه العزيز الحكيم

- 2 In the name of God, the Self-Sufficient, the Most High!

2 بسم الله الغنى المتعال

- 3 Glorified art Thou, O my God! The veils of such of Thy servants as have disbelieved in Thy signs have come between Thee and Thy creation. How many, O my God, are the servants who stand before the gate of the prison and are prevented from entering the sanctuary of Thy nearness, and how many are the chosen ones who circle round Thy city out of love for Thee yet find no way to the Dayspring of the glory of Thy oneness!

3 سبحانه يا الهى قد حالت بينك و بين خلقك
سبحات عبادك الذين كفروا باياتك كم من
عباد يا الهى قاموا لى باب السجن و منعوا
عن الدخول فى كعبة قريبك و كم من الاصفياء
يطوفون حول مدينتك حباً لنفسك و لا يجدون
سبيلاً الى مطلع عز فردائيتك

- 4 Among them is Nabil, O my God, who entered the city but found no path unto Thee, that he might enter the pavilion of Thy majesty and the court of Thy glorious oneness. The oppressors have prevented him from entering into Thy presence and from dwelling beneath the shade of the Tree of Thy Cause. He would circle the prison in these days out of love for Thee until Satan discovered him and informed the people. Then did they expel him from the city, and no sooner had the days passed than separation seized from his hand the reins of patience and he was consumed by the fire of yearning. Therefore did he seek once again the precincts of Paradise.

4 و منهم النبل يا الهى قد دخل المدينة و ما وجد
سبيلاً اليك ليدخل فى خباء مجدك و ساحة
عز احديتك قد منعه الظالمون عن الدخول فى
جوارك و الورود فى ظل سدره امرك قد كان
يطوف السجن فى الايام حباً لنفسك الى ان
اطلع الشيطان و اخبر القوم اذا اخرجوه من المدينة
و ما قضت ايام الا و قد اخذ الفراق عن يده
زمام الاصطبار و احترق من نار الاشتياق لذا
قصد بقعة الفردوس مرة اخرى

- 5 Thou seest him, O my God, when prevented from entering, standing in the open space outside the city at a far distance,

then turning toward the seat of Thy mighty throne and facing Thy countenance, standing before Thy face with such submission that all things in the kingdom of creation bow down before it, his tears flowing, his sighs ascending, his limbs trembling, his members quaking, and his tongue speaking:

6 O Lord! Thou seest me keeping company with the beasts in Thy love, having forsaken cities and lands in Thy path, detaching myself from all directions save the direction of Thy grace, and entering into the precincts of Thy mercy. O Lord! Thou didst reveal to me Thy beauty, then by Thy firm decree prevented me from beholding it. Thou didst give me to drink of the water of Thy presence, then afflicted me with separation from Thee. Thou didst honor me with Thy nearness, then distanced me through what flowed from the Pen of Thy decree upon the tablets inscribed by the Pen of Thy Command.

7 Thou knowest, O my God, that Thy love hath consumed me, Thy separation hath dissolved me, and from being parted from Thee my bones and limbs are set ablaze. By Thy glory, O Beloved of the worlds, Goal of them that know Thee, and God of all in the heavens and earths! I cannot endure to be patient at the manifestation of Thy chosen Name. If Thou didst desire separation, why didst Thou call me to intimate communion? And if Thou didst ordain for me to burn in separation from Thee, why didst Thou show me the Light of Thy countenance whereby the horizons were illumined?

8 I am certain with the certainty of knowledge, O my God, that with Thee is the water of everlasting life – to whom shall I turn, O Lord of all creation and King of the worlds? And with Thee is the kingdom of eternity – to whom shall I face, O my Lord, the Most High, the All-Glorious? By Thy glory, O my Beloved! The remembrance of Thee is my life, Thy praise the utterance of my tongue, meeting Thee my hope, nearness to Thee my desire and the ultimate goal of my wish and aspiration.

9 I can bear all afflictions, but I cannot bear separation from Thee. I can detach myself from every delight in Thy love, but I cannot be patient in separation from Thee, O Beloved of the hearts of them that are enchanted and Beloved of the hearts of them that yearn! My joy is in Thy nearness and meeting Thee, my sustenance is Thy melodies, my spirit Thy verses, my companion Thy remembrances, and my origin Thy words. Decree for me what Thou wilt through Thy command, but ordain for me Thy nearness.

5 تراه يا الهى لما منع عن الدّخول قام فى العراء خارج المدينة على مسافة بعيدة ثمّ التفت الى مقرّ عرش عظمتك واقبل الى وجهك وقام امام الوجه بخضوع خضعت له الأشياء عمّا خلق فى ملكوت الانشاء جارية عبراته وصاعدة زفراته و متزلزلة اركانه ومهتزة جوارحه و ناطقاً لسانه

6 اى ربّ ترانى آتست مع الوحوش فى حبّك و تركت المداين والبلاد فى سبيلك وانقطعت عن كلّ الجهات الى جهة فضلك ودخلت فى جوار رحمتك اى ربّ اظهرت لى جمالك ثمّ منعتنى عن النظر اليه من مبرم قضائك واشربتنى كوثر لقائك ثمّ ابتليتنى بفراقك و شرفتنى بقربك ثمّ بعدتنى بما جرى من قلم تقديرك على الألواح التى رقت من قلم امرك

7 انت تعلم يا الهى بأنّ شوقك احرقنى و هجرك اذابنى و من فراقك اشتعلت عظامى و اركانى وعزّرتك يا محبوب العالمين و مقصود العارفين و اله من فى السموات و الأرضين لست مقتدرّاً على الاصطبار عند ظهور اسمك المختار ان اردت الفراق لم دعوتنى الى الوثاق و ان كتبت لى الاحتراق فى هجرك لم اريتنى نير جبينك الذى منه اضاءت الآفاق

8 ايقنت يا الهى بعلم اليقين بأنّ عندك رحيق الحيوان الى من اتوجّه يا مالك الامكان و ملك الأكوان و عندك ملكوت البقاء الى من اقبل يا ربّى العلى الأبهى فوعزّرتك يا محبوبى ذكرّك حيوتى و ثنائك ورد لسانى و لقائك املى و قربك رجائى و منتهى بغيتى و منائى

9 اقدر ان اصبر على البلايا كلّها ولكن لا اقدر ان اصبر على فراقك و اقدر ان انقطع عن كلّ لذّة فى حبّك و لا اقدر ان اصبر فى هجرك يا حبيب قلوب العاشقين و يا محبوب افئدة المشتاقين سرورى قربك و لقائك و غذائى نعماتك و روحى آياتك و مؤانسى اذكارك و مبدئى كلماتك فاحكم علىّ ما شئت بأمرك ولكن قدّر لى قربك

- 10 Burn me with the fire of Thy dominion, then prescribe for me to meet Thee. By Thy glory! My thirst will not be quenched save by the Kawthar of Thy revelation before Thy face, and my heart will not find rest except by gazing upon Thy beauty. Thus hast Thou created me by Thy power and brought me into being by Thy command.
- 11 O would that I were a zephyr, passing through Thy courtyard, or a bird, soaring in the atmosphere of Thy prison! And if, perchance, from my words, O my God, there should waft the breaths of such among Thy creatures as have wrought iniquity, yet, verily, Thy love hath wrested from the grasp of Thine own pardon the reins of restraint. Thy forgiveness, in truth, requireth that Thou shouldst not seize me for mine utterances or for the trespasses I have committed.
- 12 I beseech Thee, O Creator of the nations and Quickener of moldering bones, to lift away the veil through Thy power and to lead forth the loved ones from this prison through Thy grace and bounty. Then cause those who seek Thee to enter beneath Thy shadow. By Thy glory! I know that the suspicious actions of Thy creatures have prevented us from meeting Thee, and the heedlessness of Thy servants hath come between us and the lights of Thy countenance.
- 13 Forgive, O my God, their transgressions which have prevented us from drawing nigh unto the ocean of Thy reunion and from arriving beneath the shade of the Tree of Thy favors. Wilt Thou, O my God, take those who long for Thee to task for what the heedless have wrought? I beseech Thee, O Life of the worlds, to send down from the clouds of Thy heaven of grace that which will conceal the hearts of Thy loved ones and gather them around Thee through Thy bounty.
- 14 Alas! Alas! How many servants dwelt beneath the shade of the Divine Lote-Tree, yet their eyes never once fell upon it! And how many servants reposed in the precincts of Thy supreme mercy, yet paid no heed to it! O my God! By Thy glory, the wonders of Thy Cause and the mysteries of Thy decree have bewildered me. How many servants tasted death in their separation from Thee and attained not Thy presence, and how many servants desired not Thy nearness, yet Thy decree brought them into Thy presence and granted them reunion with Thee!
- 15 Alas! Alas! By this my liver and the livers of Thy lovers are consumed. Would that no mortal eye had ever fallen upon Thy most pure Countenance save the eye of him who seeth naught but Thee and desireth none but Thee! I, O my God, hope in all circumstances to be but earth for Thy feet to tread upon,
- 10 فاحرقني بنار سطوتك ثم اكتب لي لقاءك فوعزتني لا يسكن عطشي الا من كوثر وحيك تلقاء وجهك و ما يستريح فؤادي الا بالنظر الى جمالك كذلك خلقتني بقدرتك و ذراتي بأمرك
- 11 يا ليت كنت نسيماً و مررت في ساحتك او كنت طيراً و طرت في هواء حبسك ولو تفوح من كلماتي يا الهى نفحات المجترحين من خلقك ولكن عشقتك اخذ زمام الأدب عن كفى عفوك يقتضى بأن لا تأخذني بمقالاتي و جريراتي
- 12 اسئلك يا خالق الأمم و محيي الرمم بأن ترفع الحجاب بقدرتك و تخرج الأحباب من هذا السجن بجودك و احسانك ثم ادخل القاصدين في ظلك فوعزتني اعلم بأن أعمال المريين من برتيك منعنا عن لقاءك و غفلة الغافلين من عبادك حالت بيننا و بين انوار وجهك
- 13 فاغفريا الهى خطيئاتهم التي منعنا عن التقرب الى بحر وصالك و الورود في ظل سدره الطافك هل تأخذ المشتاقين يا الهى بما اكتسبت ايدي الغافلين اسئلك يا حيوة العالمين بأن ترسل من سحاب سماء فضلك ما تستر به قلوب احبائك و يجتمعوا في حولك بفضلك
- 14 فآه آه كم من عباد سكنوا في ظل سدره المنتهى و ما وقعت عيونهم مرّة عليها و كم من عباد استراحوا في جوار رحمتك الكبرى و ما التفتوا اليها يا الهى فوعزتني بدابع امرك و اسرار قضائك كم من عباد ذاقوا طعم الموت في هجرتك و ما فازوا بلقائك و كم من عباد ما ارادوا قربك و ادخلهم قضائك في جوارك و رزقهم لقاءك
- 15 فآه آه بذلك يحترق كبدي و اكباد عاشقيك يا ليت ما وقعت على منظرک الأطهر عيون البشر الا من لا يرى غيرك و لا يريد دونك و اني يا الهى ارجو في كل الأحوال بأن اكون ارضاً

yet I think there may be among Thy servants one who drinks the cup of reunion while remaining heedless of Thy presence.

- 16 All this, O my God, proceedeth from the manifestations of Thy providence and wisdom. By them my soul is troubled and my heart lamenteth, for I comprehend not the mysteries of Thy decree nor know I what lieth hidden in the treasures of Thy knowledge. Since this is so, it behooveth me to detach myself from my desires in all that I ask of Thee.

- 17 I know not, O my Goal, whether what I love and desire will profit or harm me. Therefore, O my God, I find no refuge and no retreat save in committing my cause unto Thee and detaching myself from all that I desire, saying at all times: "I have placed my trust in Thee, O God of those who are in the heavens and on earth!"

- 18 O my God! I beseech Thee by Thy beauty to make me steadfast in this, that I may be content with Thy decree to such extent that what I choose be what Thou hast chosen, and my hope be what Thou hast manifested. By Thy Self, O my God! Thy tribulation hath made me forget mine own tribulation, and Thy imprisonment hath made me neglectful of mine own affliction.

- 19 Alas for my sorrow! This is a station wherein mention faileth, the pen is forbidden, eyes are blinded, expression falleth short, and explanation proveth powerless. My spirit be a sacrifice for Thy love, O Lord of the worlds! Thou hast borne for us what neither the mountains, nor the seas, nor the heavens and earth could bear, and Thou hast borne these tribulations only for the life of the world, yet the world hateth Thee.

- 20 I know not what lieth behind the veil of Thy knowledge, O Hope of the worlds! I know, O my God, that Thy Will prevaieth over the world, Thy Purpose ruleth the will of all created things, and Thy Power encompasseth all who are in the heavens and on earth. The deeds of the oppressors cannot prevent Thee from Thy Cause, nor can the turning away of those who have turned aside.

- 21 I beseech Thee to aid Thy loved ones, then make them steadfast in Thy love and Thy good-pleasure, then make their hearts assured that the oppression of those who have disbelieved in Thy signs may not cause them to stumble. Verily, Thou art the One Who hath power over all that Thou wilt. Within Thy grasp is the dominion of the seen and unseen. There is no God but Thee, the Mighty, the All-Loving.

لموطاً قديميك و اظنّ من عبادك من يشرب كأس الوصال ويكون غافلاً عن حضرتك

- 16 كلّ ذلك يا الهى من ظهورات تدبيرك و حكمتك و بها تضطرب نفسى و ينوح قلبى لأنّى ما كنت مطلعاً بأسرار قضائك و لا اعرف ما يكون فى خزان علمك و لما كان الأمر كذلك ينبغى بأن انقطع عن مرادى عمّا اطلب منك

- 17 لم ادر يا مقصودى ينفعنى ما احبّ و اريد او يضرنى اذاً يا الهى لا اجد لى مفرّاً و لا مهرباً الا بأن افوض امرى اليك و انقطع عمّا اريد و اقول فى كلّ الأحوال توكلت عليك يا اله من فى السموات و الأرضين

- 18 فىا الهى اسئلك بجمالك بأن تجعلنى ثابتاً على ذلك لأكون راضياً بقضائك على شأن يكون مختاراً ما اخترته و رجائى ما اظهرته و نفسك يا الهى بلائك اذهلنى عن بلائى و يحزنك اغفلنى عن ابتلائى

- 19 فواحزنا هذا مقام انقطع عنه الذّكر و منع عنه القلم و سكّرت عنه الأبصار و قصر عنه البيان و عجز فيه التّبيان روى لحبك الفداء يا مولى العالمين حملت لنا ما لا تحملها الجبال و لا البحار و لا السموات و الأرضون و ما حملت البلايا الا لحياة العالم و العالم ييغضك

- 20 لم ادر ما وراء حجاب علمك يا رجاء العالمين و اعلم يا الهى بأنّ مشييتك تغلب العالم و ارادتك تسخر ارادة الممكنات و قدرتك تحيط من فى الأرضين و السموات لا تمنعك عن امرك اعمال الظالمين و لا اعراض المعرضين

- 21 اسئلك بأن تنصر احبتك ثم اثبتهم على حبك و رضائك ثم اجعل قلوبهم مطمئنة لئلا يزلمهم ظلم الذين كفروا بآياتك انك انت المقتدر على ما تشاء فى قبضتك جبروت الغيب و الشهود لا اله الا انت العزيز الودود

KSH07.005

BH02116

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1285 ca. [1868-1869]

- 1 O Most Generous, Most Glorious One! Have the verses been sent down? Say: Yea, by the Lord of the heavens! Has the Hour come? Nay, it has passed, and the Manifestor of clear proofs has come. The Inevitable has come to pass and the Truth has come with proof and evidence. The Wakeful One has appeared and creation is in turmoil and agitation. The earthquakes have come and the tribes have wailed out of fear of God, the Mighty, the Compelling. Say: The Deafening Blast has cried out and this Day belongs to God, the One, the Chosen.
- 2 Has the Great Catastrophe been fulfilled? Say: Yea, by the Lord of lords! Has the Resurrection come to pass? Nay, the Self-Subsisting has appeared with the kingdom of verses. Do you see people lying prostrate? Yea, by my Lord, the Most High, the Most Glorious! Have the tree trunks been uprooted? Nay, the mountains have been scattered, by the Lord of attributes. He asked: "Where are Paradise and Hell?" Say: The former is meeting Me and the latter is your own self, O doubting idolater! He said: "We see not the Balance." Say: Yea, by my Lord, the All-Merciful! None see it save those endowed with insight.
- 3 Have the stars fallen? Yea, when the Self-Subsisting One was in the land of mystery - take heed, O ye who have eyes to see! All the signs have been fulfilled when We drew forth the hand of power from the bosom of majesty and might. The Herald has called out when the appointed time came, and those of Sinai were struck senseless in the wilderness of bewilderment by the awesome presence of thy Lord, the Creator of all things.
- 4 The Trumpeter says: "Has the Trumpet been sounded?" Say: Yea, by the Sovereign of Revelation, when He was established upon the throne of His name, the All-Merciful! The darkness has been illumined by the dawn of thy Lord's mercy, the Source of lights. The breeze of the All-Merciful has wafted and souls have stirred in the tombs of their bodies. Thus has the matter been decreed by God, the Mighty, the Bountiful.
- 5 The deniers asked: "When was heaven cleft asunder?" Say: While ye lay in the graves of heedlessness and error among the idolaters. Some rub their eyes and look to the right and left. Say: Sight has been blinded - there is no refuge for thee this Day. Among them is one who asks: "Have the souls been

الأكرم الأبهى هل الآيات نزلت قل اى وربّ
السّموات هل انت السّاعة بل قضت ومظهر
البينات قد جاءت الحاقّة و اتى الحقّ بالحجّة و
البرهان قد برزت السّاهرة و البرية فى ولج و
اضطراب قد انت الزّلازل و ناحت القبائل من
خشية الله المقتدر الجبار قل الصّاحّة صاحت و
اليوم لله الواحد المختار

هل الطّامة تمّت قل اى وربّ الأرباب هل
القيامة قامت بل القيوم بملكوت الآيات هل
ترى النّاس صرعى بلى وربّى العلىّ الأبهى
هل انتفعت الأعجاز بل نسفت الجبال ومالك
الصفّات قال اين الجنّة و التّار قل الأولى لقائى و
الأخرى نفسك يا ايها المشرك المرتاب قال اتا
ما نرى الميزان قل اى وربّى الرّحمن لا يريه الّا
اولو الأبصار

هل سقطت النّجوم قل اى اذ كان القيوم فى
ارض السّرّ فاعتبروا يا اولى الأنظار قد قضت
العلامات كلّها اذ اخرجنا يد القدرة من جيب
العظيمة و الاقدار قد نادى المناد اذ اتى الميعاد
وانصعقت الطّوريون فى تيه الوقوف من سطوة
ربّك مالك الايجاد

يقول النّاقور هل نفخ فى الصّور قل بلى وسلطان
الظّهور اذ استقرّ على عرش اسمه الرّحمن قد اضاء
الديجور من فجر رحمة ربّك مطلع الأنوار قد
مرّت نسمة الرّحمن و اهتزّت الأرواح فى قبور
الأبدان كذلک قضى الأمر من لدى الله العزيز
المنان

قال الذين كفروا متى انفطرت السّماء قل اذ
كنتم فى اجداث الغفلة و الضلال من المشركين
من يمسح عينيه و ينظر اليمين و الشمال قل قد
عمت ليس لك اليوم من ملاذ منهم من قال هل
حشرت النفوس قل اى وربّى ان كنت فى مهاد

gathered?" Say: Yea, by my Lord, if thou wert in the cradle of vain imaginings! Among them is one who asks: "Has the Book been sent down according to nature?" Say: It is in perplexity - fear ye God, O people of understanding! And among them is one who asks: "Have I been raised up blind?" Say: Yea, O rider of clouds!

الأوهام منهم من قال هل نزل الكتاب بالفطرة قل
أنها في الحيرة اتقوا يا اولى الألباب ومنهم من قال
أحشرت اعمى قل بلى وراكب السحاب

- 6 Paradise has been adorned with the roses of inner meanings, and Hell has been kindled with the fire of the wicked. Say: The light has dawned from the horizon of Revelation and illumined the regions when the Lord of the Day of the Covenant came. Those who doubted are in loss, and he who turned with the light of certitude to the Dawning-Place of assurance has prospered.

6 قد زينت الجنة بأوراد المعاني و سمرت السعير
من نار الفجار قل قد اشرق النور من افق الظهور
واضاء الآفاق اذ اتى مالك يوم الميثاق قد خسر
الذين ارتابوا و ربح من اقبل بنور اليقين الى مطلع
الايقان

- 7 Blessed art thou, O thou who gazest upon what has been sent down to thee in this Tablet, by which spirits take flight. Preserve it, then recite it. By My life! It is a gate to thy Lord's mercy. Blessed is he who recites it at eventide and at dawn. We hear thy mention in this Cause whereby the mountain of knowledge was crushed and feet did slip. Glory be upon thee and upon all who have turned to the Mighty, the Bestower. It has ended but is not complete - be patient, for thy Lord is the All-Patient.

7 طوبى لك يا ايها الناظر بما نزل لك هذا اللوح
الذى منه تطير الأرواح ان احفظه ثم اقرأه لعمري
انه باب رحمة ربك طوبى لمن يقرأه فى العشي و
الاشراق انا نسمع ذكرك فى هذا الأمر الذى منه
اندك جبل العلم و زلت الأقدام و البهائم عليك
و على كل مقبل اقبل الى العزيز الوهاب قد انتهى
و ما تم ان اصبر ان ربك هو الصبار

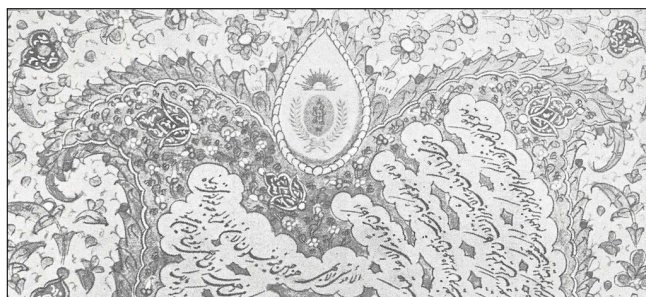
- 8 According to the Most Holy Order, this Greatest Tablet was sent in exactly this form as it was revealed, and this evanescent servant says upon thee, O promulgator of God's Cause and one who mentions Him among all else, be the remembrance of thy Lord, the Most High, the Most Glorious, and the remembrance of all in the worlds.

8 حسب الأمر الأقدس اين لوح اعظم همين
صورت كه اصل تنزيلت ارسال شد و هذا
الخادم الفانى يقول عليك يا مبلغ امر الله و
ذاكره بين ما سواه ذكر ربك العلى الأبهى و ذكر
من فى العالمين

INBA72:021, INBA34:171, BLIB_Or15707.134,
BLIB_Or15735.288, CMB_F31.038a-038b,
AQA1#040, AVK2.228.13x

BH05905

To: Aqa Muhammad Mihdi in Qaf
Date: 1287-03-23 [23-Jun-1870]



BW

- 1 The Most Great, The Most Glorious

1 الأقدس الأبهى

- 2 This is the hour in which they wash the Son before Our face, after We ransomed him in the Most Great Prison. Thereupon arose the wailing of those who dwell within the pavilion of the Most Glorious, and the lamentation of those who were imprisoned with the Youth for the sake of God, the Lord of the Day of Reckoning. In such condition, the Pen was not prevented from the remembrance of its Lord, the Lord of all nations, calling the people unto God, the Mighty, the All-Bestowing. This is the day whereon he who was created from the light of Baha was martyred while imprisoned by the hands of the enemies.
- 3 Upon thee, O Branch of God, be the remembrance of God and His praise, and the praise of all who dwell in the heaven of immortality, and the praise of all who abide in the kingdom of names. Blessed art thou in that thou hast been faithful to the Covenant of God and His Testament, until thou didst sacrifice thyself before the face of thy Lord, the Mighty, the Chosen One. Thou art the wronged one, and the Beauty of the Self-Subsisting. Thou didst bear in thy earliest days that which caused all things to lament and the pillars to tremble. Blessed is he who maketh mention of thee and draweth nigh through thee unto God, the Cleaver of the Dawn.
- 4 O people of the earth, be not dismayed by what hath befallen you from the decree, but rather remember - thus have ye been commanded by your Lord, the Mighty, the All-Knowing. Thus have We recounted unto thee, O thou who art mentioned before the Throne, that thou mayest remember thy Lord amongst the servants in such wise that tribulation deterreth thee not from the remembrance of the Lord of creation.

TDH#064.9x, GPB.188x, GPB.348x

2 هذا حين فيه يغسلون الابن امام الوجه بعد الذي
فديناه في السجن الأعظم بذلك ارتفع نجيب
البكاء من اهل سرادق الأبى و نوح الذين
حبسوا مع الغلام في سبيل الله مالك يوم الميعاد
في مثل تلك الحالة ما منع القلم عن ذكر ربه
مالك الأمم يدع الناس الى الله العزيز الوهاب
هذا يوم فيه استشهد من خلق من نور البهاء اذ
كان مسجوناً بأيدي الأعداء

3 عليك يا غصن الله ذكر الله و ثنائه و ثناء من
في جبروت البقاء و ثناء من في ملكوت الأسماء
طوبى لك بما وفيت ميثاق الله و عهده الى ان
فديت نفسك امام وجه ربك العزيز المختار انت
المظلوم و جمال القيوم قد حملت في اول ايامك
ما ناحت به الأشياء و تزلزلت الأركان طوبى لمن
يذكرك و يتقرب بك الى الله فائق الأصباح

4 يا اهل الأرض لا تجزعوا بما يرد عليكم من القضاء
بل تذكروا كذلك امرتم من لدن ربكم العزيز
العلام كذلك قصصنا لك يا ايها المذكور لدى
العرش لتذكر ربك بين العباد على شأن لا يمنعك
البلاء عن ذكر مالك الايجاد

INBA65:071x, BLIB_Or11095#128,
NLAI_BH1.532, BRL_DA#248,
BSHN.039, MHT2b.063, MAS4.108x,
RHQM2.0788-789 (204) (125-126x),
ASAT4.083x, AHB_127BE #03-04 p.068,
AKHA_120BE #04 p.b, FBAH.226

BH07659*To: Muhammad-Ali et al., in Yazd**Date: 1287-03-23 [23-Jun-1870]*

1 In the name of God, the Most Holy, the Most Glorious

2 Lauded be Thy name, O Lord my God! Thou seest me in this day shut up in my prison, and fallen into the hands of Thine adversaries, and beholdest my son (The Purest Branch) lying on the dust before Thy face. He is Thy servant, O my Lord, whom Thou hast caused to be related to Him Who is the Manifestation of Thyself and the Day-Spring of Thy Cause.

3 At his birth he was afflicted through his separation from Thee, according to what had been ordained for him through Thine irrevocable decree. And when he had quaffed the cup of reunion with Thee, he was cast into prison for having believed in Thee and in Thy signs. He continued to serve Thy Beauty until he entered into this Most Great Prison. Thereupon I offered him up, O my God, as a sacrifice in Thy path. Thou well knowest what they who love Thee have endured through this trial that hath caused the kindreds of the earth to wail, and beyond them the Concourse on high to lament.

4 I beseech Thee, O my Lord, by him and by his exile and his imprisonment, to send down upon such as loved him what will quiet their hearts and bless their works. Potent art Thou to do as Thou wilt. No God is there but Thee, the Almighty, the Most Powerful.

BSW#03.29x, PM#030

1 بسم الله الأقدس الأبهى

2 سبحانك اللهم يا الهى ترانى اليوم فى السجن بين ايدى اعدائك والابن على التراب امام وجهك اى رب هذا عبدك الذى نسبته الى مطلع ذاتك و مشرق امرک

3 اذا ولد ابلى بالفراق بما جرى عليه حكم قضائك و اذا شرب رحيق الوصال ابلى بالسجن بما آمن بك و بآياتك و كان يخدم جمالك الى ان ورد فى هذا السجن الأعظم اذاً يا الهى فديناه فى سبيلك و ترى ما ورد على احبائك فى هذه المصيبة التى فيها ناحت القبائل و عن ورائها اهل ملأ الأعلى

4 اى رب استلک به و غربته و يتجنه بأن تنزل على احبائه ما تسکن به قلوبهم و تصلح به امورهم انک انت المقتدر على ما تشاء لا اله الا انت المقتدر القادر

INBA44:114a, INBA92:396a, PMP#030,
NFR.166, AQMJ1.026

BH05558*Date: 1285 ca. [1868-1869]*

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

2 The letter was seen and all that was written therein was noted. It is known that few souls can be found who are, in truth, steadfast in the divine path. Now again has the cycle of blind imitation begun to move, and soon all shall walk according to their desires, turn away from the essence of piety, become

1 هو الله العلى الأعلى

2 ورقه مشهود گشت و هرچه مسطور بود منظور شد معلومست که کم نفسى يافت ميشود که فى الحقيقه در صراط الهى مستقيم باشد حال مجدداً کور تقليد بمرکت آمده عنقریب است که کل بهوى سالک شوند و از جوهر تقى

occupied with incidental matters, and remain heedless of the ultimate purpose. And this gentle breeze that bloweth from the spiritual paradise shall be cut off, and the morn of guidance shall be transformed into the night of error.

- 3 However, as far as possible, one must close the eye of objection and open the eye of kindness, lest, as before, cursing and charges of unbelief, rancor and envy should arise. Here too such things are found, and we deal with them with utmost consideration. God willing, a meeting shall take place, sorrow and grief shall give way to joy, and the mysteries of the past shall return to this cycle, that the inner eye may be illumined and enlightened. For one year now we have truly been afflicted in prison. Although what Salman mentioneth causeth grief, yet you must not be saddened in any matter or station. God willing, affairs shall soon proceed according to your desire.

معروض و بعوارضات مشغول شوند و از مقصود کلی غافل و این فی الجمله نسیم که از رضوان روحانی میوزد مقطوع شود و صبح هدایت بشام ضلالت تبدیل آید

3 ولكن تا ممکن است باید چشم اعتراض را بر هم گذاشت و دیده ملاطفت را باز نمود تا مثل سابق سب و تکفیر و غل و حسد حادث نشود در اینجاها هم اینگونه امور یافت میشود و در کمال ملایمت بآنها سلوک مینمائیم انشاءالله لقا دست دهد کدورت بجزن و غم بفرح راجع شود و اسرار قبل بکور آید تا چشم باطن روشن و منور گردد یک سنه میگذرد که فی الحقیقه در بنج مبتلا هستیم سلمان ذکر مینماید اگرچه سبب حزن میشود اما شما در هیچ وجه و امر و مقام مکدر نباشید انشاءالله عنقریب امور موافق میل شما جاری میشود

BLIB_Or15722.241

BH05666

To: *Shams-i-Jahan*

Date: 1285 ca. [1868-1869]

- 1 He abides in the Most Glorious Horizon.
- 2 O handmaiden of God! Weep within yourself for what befell the Youth in the well of envy, which remained hidden from the eyes of men. Weep within yourself for this Stranger Who was afflicted between two factions in this Prison which lay remote beyond cities and mighty mountains.
- 3 Stand firm in the Cause of God and His love, and forget Him not. Be steadfast around the fire upon the axis of water through the mystery of the Command. Be not disturbed by those who disbelieved and associated partners with God, and who remained far from the seat of nearness in their rejection.
- 4 Convey Our remembrance to the Most Great Sacrifice, then give him glad tidings of the Ridvan which was created by truth from the direction of the Throne in these wondrous days. We

1 هو الباقى فى افق الأبهى

2 ان يا امة الله ان ابكى فى نفسك بما وقع الغلام فى بئر الحسد و كان ذلك عن انظر الناس خفياً ان ابكى فى نفسك لهذا الغريب الذى ابتلى بين یدی الحزینین فى هذا السجن الذى كان عن وراء مداین و جبال عظیما

3 ان استقمى على امر الله و حبه و لا تنسیه و كونى فى حول النار على قطب الماء بالسر الأمر مستقيماً لا تضطربى عن الذينهم كفروا و اشركوا و كانوا عن مقرّ القرب على الاعراض بعيدا

4 ذكرى من لدنا ذبيح الأكبر ثم بشریه برضوان الذى كان عن جهة العرش فى بدع هذه الأيام بالحق مخلوقا أنا ما نسيناه و اذكرناه فى الألواح من

have not forgotten him and have mentioned him in the Tablets from the Pen from which mysteries were inscribed in code. We beseech God to make him firm in the Cause and grant him from the fruits which were witnessed by God's leave from the Sacred Tree.

- 5 Convey Our remembrance to the handmaidens who have believed in God their Lord and who were truly gladdened by God's remembrance in this Most Great Remembrance.

قلم الذي كان منه الأسرار على الرمز مرقوما و
نسئل الله بأن يثبت على الأمر ويرزقه من ثمرات
التي كانت من سدرة القدس باذن الله مشهودا

5 ذكّري من لدنا أماء اللواتي آمنن بالله ربهنّ و كنن
بذكر الله في هذا الذكر الأعظم على الحق مسرورا

BLIB_Or15694.564, ALIB.folder18p480,
BRL_DA#201

BH09280

Tablet to Badi' in Haifa

Date: 1286-03 ca. [1869-Jul]

- 1 He is the Most Glorious

1 هو الأبهى

- 2 O Badi'! The time has come for thee to don the wondrous garment and new robe, and to place upon thy head a blessed crown. This glorious diadem is the crown of being set ablaze with the fire of the love of God, and this new garment is the robe of being enkindled with the remembrance of God. These days will pass and this soul will depart from the body. Sacrifice this earthly frame for the Celestial Beloved and offer this contingent temple as an oblation to the Beloved of the realms beyond, that thou mayest witness a goodly life and an eternal existence in the Most Glorious Kingdom and observe the manifest signs.

2 ای بدیع وقت آنست که قیص بدعی در بر نمائی
و خلعت جدیدی در تن کنی و تاج مبارکی در
سر نهی این اکلیل جلیل تاج اشتعال بنار محبت
الله است و این قیص جدید ثوب حرارت بذکر
الله این ایام بسر آید و این جان از تن بدر آید
این جسد خاکی را فدای محبوب آسمانی کن و
این هیكل امکانیرا قربان محبوب لامکانی فرما تا
حیات طیبیه و زندگانی جاوید در ملکوت ابهی
مشاهده نمائی و آیات باهره ملاحظه نمائی

- 3 'Ayn 'Ayn ['Abdu'l-Baha 'Abbas]

3 ع ع

TSHA3.368

BH00130

*Lawh-i-Ahbab**To: Mihdi et al., in Khurasan*

1 In the Name of God, the Most Holy, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 This is a Book from Us to him who, when he heard the Call from the direction of his Most Glorious Lord, said: "Yea, O God of all who are in earth and heaven!" - that the verses of his Lord might once again attract him and draw him nigh unto a station wherein he heareth the call of all things in the remembrance of God, the Creator of Names, and wherein he announceth unto the peoples the mention of his Lord, the Ancient of Days, both in private and in public.

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي إِذَا سَمِعَ النَّدَاءَ مِنْ شَطْرِ رَبِّهِ الْأَبْهَى قَالَ بَلَى يَا إِلَهَ مَنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ لَتَجْذِبَهُ آيَاتُ رَبِّهِ مَرَّةً أُخْرَى وَتَقْرِبَهُ إِلَى مَقَامٍ يَسْمَعُ نَدَاءَ الْأَشْيَاءِ فِي ذِكْرِ اللَّهِ مُوجِدِ الْأَسْمَاءِ وَيُبَشِّرُ الْأُمَمَ بِذِكْرِ رَبِّهِ مَالِكِ الْقَدَمِ فِي السَّرِّ وَالْإِجْهَارِ

3 Remind the servants of the remembrance of thy Lord, the Lord of the Return. Say: O people! The Day hath come, and sovereignty belongeth unto God, the Almighty, the Most Powerful, the Compeller. This is not a day for sitting still. Arise with such arising as shall cause all created things to arise. Thus behooveth it him who hath turned his face toward the Horizon of all horizons. Many a standing one is accounted as sitting in thy Lord's sight, and many a living one is reckoned among the dead. Verily, he who hath drunk the choice wine of life from the hands of the gracious favor of his Lord, the All-Merciful - he, verily, is standing, by thy Lord, the Mighty, the All-Bestowing. This is an arising after which there is no sitting, if one be steadfast in the Cause of God, the Lord of all men. By My life! Sleep shall not overtake him even should he sleep, yet the people are wrapt in veils and barriers. When he lieth down, the tongue of his secret heart declareth: "The All-Bestowing hath come in the shadows of the clouds," and when he riseth up he pointeth with the finger of certitude toward the direction of the Worshipped One, saying: "This is the Dawning-Place of the signs of your Lord, the Mighty, the Effulgent."

3 ذَكَرَ الْعِبَادَ بِذِكْرِ رَبِّكَ مَالِكِ الْمَعَادِ قُلْ يَا قَوْمَ قَدْ أَتَى الْيَوْمَ وَالْمَلِكُ لِلَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْجَبَّارِ لَيْسَ الْيَوْمَ يَوْمُ الْقَعُودِ قَوْمُوا بِقِيَامِ تَقْوَمَنَّ بِهِ الْمَمْلَكَاتُ هَذَا يَنْبَغِي لِمَنْ أَقْبَلَ بِقَلْبِهِ إِلَى قِبْلَةِ الْآفَاقِ كَمْ مِنْ قَائِمٍ أَنَّهُ مِنَ الْقَاعِدِينَ عِنْدَ رَبِّكَ وَكَمْ مِنْ ذِي حَيَاةٍ أَنَّهُ مِنَ الْأَمْوَاتِ إِنَّ الَّذِي شَرِبَ رَحِيقَ الْحَيَاةِ مِنْ إِيَادِي فَضْلِ رَبِّهِ الرَّحْمَنِ أَنَّهُ كَانَ قَائِمًا وَرَبِّكَ الْعَزِيزِ الْوَهَّابِ هَذَا قِيَامٌ لَا يَتَّبِعُهُ الْقَعُودُ لَوْ يَكُونُ ثَابِتًا فِي أَمْرِ اللَّهِ مَالِكِ الرِّقَابِ لَعَمْرِي لَا يَأْخُذُهُ النَّوْمُ وَلَوْ يَنُومُ وَلَكِنَّ الْقَوْمَ فِي غَفْلَةٍ وَحِجَابٍ إِذَا رَقَدَ نَطَقَ لِسَانُ سِرِّهِ قَدْ أَتَى الْوَهَّابُ فِي ظِلِّ السَّحَابِ وَإِذَا قَامَ أَشَارَ بِأَصْبَعِ الْيَقِينِ إِلَى شَطْرِ الْمَعْبُودِ وَقَالَ هَذَا مَطْلَعُ آيَاتِ رَبِّكُمْ الْعَزِيزِ النَّوَّارِ

4 How many a speaker is silent, and how many a silent one speaketh with truth. Thus doth the All-Merciful testify, and He, verily, is the Mighty, the All-Knowing. Whoso speaketh this Most Great Remembrance is the true speaker among the peoples, and he who denieth it is but a barking dog, even should he be the most eloquent of the eloquent. Thus hath the matter been decreed by thy Lord, the Lord of all names and attributes.

4 كَمْ مِنْ نَاطِقٍ أَنَّهُ صَامَتٌ وَكَمْ مِنْ صَامَتٍ أَنَّهُ مَنَّ نَطَقَ بِالْحَقِّ كَذَلِكَ شَهِدَ الرَّحْمَنُ أَنَّهُ هُوَ الْعَزِيزُ الْعَلَّامُ مَنْ نَطَقَ بِهَذَا الذِّكْرِ الْأَعْظَمِ أَنَّهُ هُوَ النَّاطِقُ بَيْنَ الْأُمَمِ وَالَّذِي أَنْكَرَهُ أَنَّهُ نَاعِقٌ وَلَوْ يَكُونُ مِنْ أَفْصَحِ النَّصَحَاءِ كَذَلِكَ قَضَى الْأَمْرُ مِنْ لَدُنْ رَبِّكَ مَالِكِ الْأَسْمَاءِ وَالصِّفَاتِ

- 5 Beware lest tribulation prevent thee from the remembrance of thy Lord, the Creator of earth and heaven. Follow thy Lord in all matters - thus hast thou been commanded in the Scriptures and Tablets. Verily, when He was imprisoned, He desired to convey unto the kings the messages of His Lord, that all might know that tribulation hath not prevented the Most Great Name when He came from the heaven of Command with power and sovereignty. We have sent down for each one a Tablet that shineth between the heavens and the earth. Blessed is he who hath attained thereunto and hath read it and hath said: "Power belongeth unto God, the Almighty, the Most Powerful, the All-Compelling!"
- 6 Seek thou the help of God in all conditions. The believers shall soon behold the standards of the Manifestation in all regions.
- 7 Blessed art thou, O Our Most Truthful Name, inasmuch as thou hast remained faithful to God's Covenant and His Testament on a Day whereon faces were illumined by the light of thy Lord's countenance and the eyes of them that turned unto God with humility and contrition were solaced. Subdue the cities of hearts through this Most Great Remembrance and be thou a herald amongst the peoples of this Name whereby all tribes were seized with trembling and the Rock cried out with loudest voice: "The Chosen One hath come with dominion and power!" By My life! Should anyone turn with his heart toward the Qiblih of existence, he would surely inhale the fragrance of sanctity from this Garment through which the breezes of the All-Merciful have wafted over all regions. How many a learned one hath been veiled this Day, and how many an ignorant one hath hastened to enter the Kingdom of his Lord, the Most Exalted! How many a wise one hath been held back by vain imaginings, and how many a child hath shattered the idols through the power of his Lord, the Mighty, the All-Knowing, the All-Wise! Blessed is he whom the breathings of the verses have so transported that he hath rent asunder the veils, and stood up proclaiming: "O people! The Self-Subsisting hath come! Behold, O ye who are endued with insight!"
- 8 Blessed art thou for having been mentioned at all times by thy Lord, the All-Merciful, Who hath sent down unto thee each year that which hath gladdened the eyes and caused spirits to soar. God hath heard what thou didst ask and desire. Nothing whatsoever escapeth His knowledge. He ordaineth what He willeth for whomsoever He pleaseth. He, verily, is the Mighty, the All-Forgiving. Put thy trust in Him in all affairs. It behooveth thee to desire what God hath desired, for thou art the First Name in the Book. We have ordained

5 أياك ان يمنعك البلاء عن ذكر ربك فاطر الأرض والسماء ان اتبع مولاك في كل شأن كذلك امرت في الزير والألواح انه اذا ورد السجن اراد ان يبلغ الملوك رسالات ربه ليعلم الكل ان البلاء ما منع اسم الأعظم اذ اتى من سماء الأمر بقدرة و سلطان قد نزلنا لكل واحد لوحاً يلوح بين السموات والأرض طوبى لمن فاز به و قرأ و قال القدرة لله المقتدر العزيز القهار

6 ان استعن بالله في كل الأحوال سوف يرون الموحدون اعلام الظهور في كل الأقطار

7 طوبى لك يا اسمنا الأصدق بما وفيت ميثاق الله و عهده في يوم فيه أضاءت الوجوه من انوار وجه ربك و قرئت ابصار الذين اقبلوا الى الله بخضوع و اناب سخر مداين القلوب بهذا الذكر الأعظم و كن منادياً بين الأمم بهذا الاسم الذي به اخذت الزلازل كل القبائل و نادى الصخرة بأعلى الصيحة قد اتى المختار بسلطان العظمة و الاقتدار لعمرى لو يتوجه احد بقلبه الى قبلة الوجود ليجد رايحة التقديس من هذا القميص الذي به فاحت نفحات الرحمن في الديار كم من عالم احتجب اليوم و كم من جاهل سرع الى ان دخل ملكوت ربه الغنى المتعال كم من ذى حكمة منعه الأوهام و كم من صبي كسر الأصنام بسلطان ربه المقتدر العزيز العلام طوبى لمن اخذته نفحات الآيات على شأن خرق الأجباب قام و قال يا قوم قد اتى القيوم ان انظروا يا اولى الأبصار

8 طوبى لك بما كنت مذكوراً في كل الأحيان عند ربك الرحمن و نزل لك في كل سنة ما قرئت به العيون و طارت به الأرواح قد سمع الله ما سئلت و اردت لا يعزب عن علمه من شيء يقدر لمن يشاء ما يشاء انه هو العزيز الغفار توكل عليه في كل الأمور ينبغى ان يكون مرادك ما اراده الله لانك انت اسم الأول في الكتاب قد قضينا لك و لذريتك ما ثبت به ذكركم في الابداع انا

for thee and thy progeny that which shall perpetuate your remembrance throughout creation. We have destined for thee that which thou canst not comprehend today. By My life! Wert thou to know it, thou wouldst fall upon the dust and exclaim: "Praise be unto Thee, O Thou Whose bounty hath encompassed all created things!" And such rapture would seize thee as to deprive thee of the reins of self-control, by My Self, the All-Compelling over all contingent things! Be thou steadfast in such wise that shouldst the ungodly assail thee with the swords of hatred, thou wouldst cry out amongst them with radiant face and crimson countenance: "Fear ye this Day! He Who brought all things into being hath appeared with His Most Great Name!" Whereupon He calleth out from the direction of the Prison, summoning all unto God, the Sovereign Lord of the winds.

قدّرنا لك ما لا ادركته اليوم لعمري لو تعرف
تخرّ على التراب وتقول لك الحمد يا من احاط
فضلك الكائنات و يأخذك الشوق على شأن
يأخذ عنك زمام الاصطبار ونفسي المهيمنة على
الممكنات ان استقم على شأن لو يجتمع عليك
المشركون بأسيايف البغضاء تنادى بينهم بوجهة
بيضاء و طلعة حمراء يا قوم اتقوا اليوم قد ظهر
موجد الأشياء باسمه الأبهي واذأ ينادي من شطر
السجن ويدع الكل الى الله مسخر الأرياح

- 9 O Most Exalted Pen! Make mention of him who hath turned to God, the Lord of Names, that he may read the verses of his Lord and be numbered with them that have attained. Make mention of him who hath been named 'Ali-Asghar, who hath turned towards the Most Great Scene on the day when the Lord of Destiny came with manifest sovereignty. We had sent down unto thee aforetime a Tablet whereby the hearts of them that are possessed with love took flight, and now once again as a token of grace from the presence of the Mighty, the All-Knowing. Glorified be He Who speaketh at all times amidst the concourse of creation, and calleth them unto His straight Path. They that have turned aside, these have no station save that they are accounted among the heedless.

9 ان يا قلم الأعلى ان اذكر من اقبل الى الله مالك
الأسماء ليقرأ آيات ربه ويكون من الفائزين ان
اذكر من سمي بعلي قبل اصغر الذي توجه الى المنظر
الأكبر في يوم اتى مالك القدر بسلطان مبين قد
نزّلنا اليك من قبل لوحاً به طارت افئدة العشاق
تلك مرة اخرى فضلاً من لدن عزيز عليم سبحانه
الذي ينطق في كل الأحيان بين ملاء الامكان و
يدعوهم الى صراطه المستقيم ان الذين اعرضوا
اولئك ليس لهم من شأن الا انهم من الغافلين

- 10 Say: O people of the Bayan! Fear ye the All-Merciful. Follow Him before Whom the verses have prostrated themselves and to Whom the necks of the proud have been humbled. Beware lest ye claim that which hath not been ordained for you by your Lord, the Mighty, the Praiseworthy. By His very truth, the matter hath been decided and that which ye were promised in God's Scriptures, your Lord and the Lord of the worlds, hath appeared. He hath indeed come with the truth, and the eye of the world hath been solaced thereby. Blessed is he who hath turned unto Him with a luminous heart. Spread not corruption in the earth - We have adorned it with justice through this grace which hath shone forth from the horizon of your Lord's tender mercy, the All-Knowing, the All-Informed.

10 قل يا ملاء البيان اتقوا الرحمن ان اتبعوا الذي
بيدت لوجهه الآيات و خضعت له اعناق
المتكبرين اياكم ان تدعوا ما لا قدر لكم من لدن
ربكم العزيز الحميد ونفسه الحق قد انتهى الأمر
و ظهر ما وعدتم به في صحف الله ربكم و رب
العالمين انه قد اتى بالحق و قرّبه بصر العالم طوبى
لمن اقبل اليه بقلب منير لا تفسدوا في الأرض
انا زينها بالعدل بهذا الفضل الذي ظهر من افق
عناية ربكم العليم الخبير

- 11 Be ye helpers of God's Cause. Beware lest ye transgress the bounds set forth in God's Book. Thus have We commanded Our servants in a Tablet sealed with the seal of your Lord, the Almighty, the All-Powerful. We have chosen tribulations for the betterment of the world and the unity of all therein.

11 كونوا انصاراً لأمر الله اياكم ان تتجاوزوا عما
حدّد في كتاب الله كذلك امرنا العباد في لوح
كان مختوماً بخاتم ربكم المقتدر القدير قد اخترنا
البلايا لاصلاح العالم واتحاد من فيه اياكم ان

Beware lest ye speak that whereby discord may arise. Thus doth your Lord, the All-Forgiving, the Most Merciful, counsel you. Adorn yourselves with the raiment of servitude unto God, the True One, that the regions may be illumined by the lights which have shone forth from the horizon of this heaven which hath been raised up through this Most Great Name. Through servitude is the station of creation made manifest, through it do faces turn unto the Dayspring of the verses of your Lord, the Mighty, the Bountiful. How many servants there were who, when they saw the Cause exalted, laid claim to that which caused to perish what their Ancient Lord had desired. When the breezes of trial blew, they were overturned, and when the zephyrs of tranquility passed by, they opposed God, the Lord of the Day of Judgment. Thus have We recounted unto thee that thou mayest remember those who carve out idols each day and worship them - these are indeed in manifest error. Arise to aid the Cause of thy Lord through remembrance and utterance. Thus hath the All-Merciful commanded in His Tablets. He, verily, ruleth over whatsoever He willeth. Let not the oppression of them that have oppressed grieve thee, nor let the might of the idolaters hold thee back. God will soon seize them through His power even as He seized the factions of old. Verily thy Lord is severe in punishment, and sovereignty shall endure unto His Self, the One Who overshadoweth the worlds.

- 12 Say: O people! This is the Day of attentive hearing. Harken unto the Call from the crimson Tree upon the luminous Spot. Verily, there is none other God but Me, the Single, the Unique, the Mighty, the Beautiful. Cast away all created things behind you, then turn with your hearts unto the Dawning-place of inspiration. This is better for you than all that hath been created in the heavens and earths. Say: It behoveth no one to test God in this Revelation; rather doth God test whomsoever He willeth. Fear God and follow not every doubting idolater. Choose ye what God hath chosen through His grace, and anchor not your faith to your idle fancies, but rather to that which hath appeared and shone forth from the horizon of grace. Thus have ye been commanded in the Bayan from the All-Merciful, if ye be of them that know.

- 13 Say: Sufficeth it not what hath been manifested in this Revelation? By God! Power hath encompassed all, sovereignty hath appeared, the signs have shone forth and the evidences have dawned. Blessed is he who hath turned unto God and hath been stirred by the breeze of God in this radiant and resplendent Day. Among the people are those who desire from God that which hath not been ordained for them, and when they behold it they turn away and become abased. And among them are those who have attained the presence of God and

تتكلموا بما يختلف به الأمر كذلك ينصحكم ربكم الغفور الرحيم زينوا انفسكم بطراز العبودية لله الحق لتحيط الجهات انوار التي اشرفت من افق هذه السماء التي ارتفعت بهذا الاسم العظيم بالعبودية يظهر قدر البرية بها تتوجه الوجوه الى مطلع آيات ربكم العزيز الكريم كم من عباد اذا رأوا ان الأمر علا ادعوا ما ضاع به ما اراد مولهم القديم اذا هبت روائح الافتتان انقلبوا و اذا مرت نسائم الاطمينان اعترضوا على الله مالک يوم الدين كذلك قصصنا لك لتذكر الذين يمتحنون في كل يوم صنما ويعتكفون عليه الا انهم في ضلال بعيد قم لنصرة امر ربك بالذكر والبيان كذلك امر الرحمن في الألواح انه هو الحاكم على ما يريد اياك ان يحزنك ظلم الذين ظلموا او يمنعك سطوة المشركين سوف يأخذهم الله بقدره من عنده كما اخذ من قبلهم الأحزاب ان ربك لشديد العقاب و يبقى الملك لنفسه المهيمنة على العالمين

12 قل يا قوم هذا يوم الاصغاء ان استمعوا النداء من السدرة الحمراء على البقعة النوراء انه لا اله الا انا الواحد الفرد العزيز الجميل دعوا الوري عن ورائكم ثم اقبلوا بقلوبكم الى مطلع الالهام هذا خير لكم عما خلق في السموات والأرضين قل ليس لأحد ان يمتحن الله في هذا الظهور بل الله يمتحن من يشاء اتقوا الله ولا تتبعوا كل مشرك مريب ان اختاروا ما اختاره الله بفضله ولا تعلقوا ايمانكم بأهوائكم بل بما ظهر ولاح من افق الفضل كذلك امرتم في البيان من لدى الرحمن ان انتم من العارفين

13 قل اما يكفيكم ما ظهر في هذا الظهور تالله ان القدرة احاطت و السلطنة ظهرت و الآيات لاحت و البينات اشرفت طوبى لمن اقبل و اخذته نسمة الله في هذا اليوم المشرق المنير من الناس من اراد من الله ما لا كتب له و اذا رأى انقلب و كان من الصاغرين و منهم من حضر تلقاء الوجه و تجلى عليه الرحمن بأنوار الجمال خضع و سجد و قال لك الحمد يا اله

upon whom the All-Merciful hath shed the lights of His Beauty; these have bowed down in prostration, saying: "Praise be unto Thee, O God of the worlds!" And among the people are those who, when they hear the Call from the quarter of destiny, turn unto God, the Lord of all names. Thus have We detailed the matter unto thee as a favor from Us. Be thou grateful and among those who remember.

- 14 Know thou that when We desired to proclaim the Message, We created Badi' through a word from Us, then breathed into him a spirit from Our presence. When his creation was complete, he hastened like a mountain of fire with the Book of thy Lord, the Chosen One, unto the place which was ordained in a guarded tablet. Therein did We manifest power in such wise as to shake the pillars of the workers of iniquity, and We sent down therein from every condition that which causeth the hearts of the knowing ones to soar. If thou hast attained unto it, read and ponder that which hath been revealed therein, that thou mayest discover the power of thy Lord, Who was imprisoned in the most desolate of cities and Who sat beneath the swords of the oppressors. When thou readest, say: "Glory be unto Thee, O my God! I testify that Thy Will hath encompassed all created things and Thy power hath prevailed over all things possible. The might of those who have turned away from Thee shall not dismay Thee. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou desirest through Thy word. None hath any refuge save with Thee, nor any haven except beneath the shadow of Thy mercy. There is none other God but Thee, the Mighty, the Wise."

- 15 O Most Exalted Pen! Set forth the verses once again that the people of creation may be attracted thereby. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but He, the Protecting, the Self-Subsisting. Then give unto the steadfast one to drink of the wine of verses that it may draw him to the kingdom of names and attributes and bring him nigh unto a station wherein he seeth naught save God, the Mighty, the Loving. If thou detachest thyself in My love from all else besides Me, thou shalt behold My dominion and My power. Thus hast thou been commanded from before God, the Mighty, the Beloved.

- 16 Beware lest the affairs of men grieve thee and bar thee from the Most Sublime Vision. Leave what they possess and put thy trust in God, the Lord of what was and what shall be. If the wine of mystic knowledge hath intoxicated thee, arise in My name, the All-Merciful, amidst all possibilities, then summon the people with wisdom and utterance to a praiseworthy station. Say: O people! Fear ye God. The Day hath come

العالمين و من الناس اذا سمع النداء من شطر
القضاء اقبل الى الله مالك الاسماء كذلك
فضلنا لك الامر فضلاً من لدنا ان اشكر و كن
من الذاكرين

14 ثم اعلم انا لما اردنا التبليغ خلقنا البديع بكلمة من
عندنا ثم نفخنا فيه روحاً من لدنا اذا تم خلقه سرع
كجبل النار بكتاب ربك المختار الى مقر الذي
قدر في لوح حفيظ وفيه اظهرنا الاقتدار على
شأن اضطربت اركان الفجار و نزلنا فيه من كل
شأن ما تطير به افئدة العارفين ان فزت به ان
اقرا و تفكر فيما نزل فيه لتطلع بقدرة ربك بعد
الذي سجن في ارباب الديار ويكون جالساً تحت
سيوف الظالمين اذا قرأت قل سبحانك يا الهى
اشهد ان مشيتك احاطت الكائنات و قدرتك
غلبت الممكنات لا تخوفك سطوة الذين اعرضوا
عنك تفعل ما تشاء بسلطانك و تحكم ما تريد
بقولك ليس لأحد مفراً الا اليك و لا مقرراً
في ظل رحمتك لا اله الا انت العزيز الحكيم

15 ان يا قلم الأعلى صرف الآيات مرة اخرى
لينجذب بها اهل الانشاء انك انت المقتدر على
ما تشاء لا اله الا هو المهيمن القيوم ثم اسق
الكاظم نحر الآيات لتجذبه الى ملكوت الاسماء
و الصفات و تقربه الى مقام لا يرى فيه الا الله
العزيز الودود ان انقطع في حبي عن سوائى لترى
ملكوتى و اقتدارى كذلك امرت من لدى الله
العزيز المحبوب

16 اياك ان تحزنك شئون البشر و تمنعك عن
المنظر الأكبر دع ما عندهم و توكل على الله رب
ما كان و ما يكون ان اخذك سكر نحر العرفان قم
باسمى الرحمن بين الامكان ثم ادع الناس بالحكمة
و البيان الى مقام محمود قل يا قوم اتقوا الله قد
اتى اليوم و ظهر ما ذكر في الألواح اياكم ان تتبعوا

and that which was mentioned in the Tablets hath appeared. Beware lest ye follow every rejected idolater. All things cry out between earth and heaven: "The veils have been rent asunder and the Promised One hath come!" Beware lest passion hold you back from guidance. Cast aside the imaginary; the Known One hath come with evident sovereignty. O My loved ones! Be ye united in the Cause of God, in such wise that no winds of discord may pass between you. This is that whereunto ye were bidden in the Tablets. This is better for you, did ye but know.

- 17 Arise to aid the Cause of God in such wise that all the hosts of the earth shall not affright you. Thus hath the decree been recorded in the Preserved Tablet. How many a steadfast one was prevented from turning to Him, and how many a seated one hastened to attain. Blessed are they who understand. How many a seeing one was veiled by the veils, and how many a blind one saw and said: "Praise be unto Thee, O Thou God of the seen and unseen!" Verily, they who have turned unto Him, the denizens of Paradise pray for them. They shall soon find themselves in the most exalted station. Thy Lord is, verily, the Truth, the Knower of things unseen.

- 18 Say: O people! He is the Most Great Sign amongst you, and the Beauty of God, the Most Exalted, the Most High, in your midst, would ye but perceive it. He is God's power over them that turned away, and the breath of the All-Merciful to them that are turned unto Him. Say: Whither do ye flee? Think ye that ye have a place of refuge? Nay, by His most luminous Beauty, could ye but understand. Say: Nothing shall, on this Day, profit you, though ye should take hold of all that is in the heavens and on earth, except that ye turn unto the Dayspring of Grace through this Name that hath dominion over all that witness and are witnessed. Blessed is the slumberer who hath been awakened by the call of God, and the heedless one who hath turned to His countenance. Woe unto every learned one who is veiled.

- 19 O Ancient Pen! Remind the peoples and him who hath attained unto this Light that shineth forth from the horizon of the Will of his Lord, the Mighty, the Bestower. O Mihdi! Hearken unto the call from the direction of grandeur, from this divine Lote-Tree raised upon the luminous spot in the name of thy most glorious Lord. Verily, there is no God but Him, the Mighty, the Self-Subsisting. Follow God's commandment in what hath been revealed in the Book, then turn with thy heart unto His countenance, turning away from every misbeliever and doubter.

كلّ مشرك مردود تنادى الأشياء بين الأرض
و السماء قد خرقت الأعجاب و اتى الموعود اياكم
ان يمنعكم الهوى عن الهدى ضعوا الموهوم قد اتى
المعلوم بسلطان مشهود يا احبائى ان اتحدوا فى امر
الله على شأن لا تمر بينكم ارياح الاختلاف هذا
ما امرتم به فى الألواح و هذا خير لكم ان اتم
تعلمون

17 قوموا على نصره امر الله على شأن لا يخوفكم جنود
الأرض كلها كذلك قضى الأمر فى لوح محفوظ
كم من قائم منع عن الاقبال و كم من قاعد سرع
الى ان بلغ طوبى لقوم يفقهون كم من ذى بصر
منع بالأعجاب و كم من عمى رأى و قال لك
الحمد يا اله الغيب و الشهود ان الذين اقبلوا يصلّين
عليهم اهل الفردوس سوف يرون انفسهم فى اعلى
المقام ان ربك لهو الحق علام الغيوب

18 قل يا قوم انه لا آية الكبرى بينكم و جمال الله العلى
الأعلى فيكم لو انتم تشعرون انه لقهر الله على الذين
اعرضوا و نعمة الرحمن للذينهم مقبلون قل الى
من تفرّون هل تظنون لأنفسكم من مفرّ لا وجماله
الأمر ان انتم تفقهون قل لن يغنيكم اليوم شيء
لو يتيسكون بأسباب السموات و الأرض الا بأن
توجهوا الى مشرق الفضل بهذا الاسم المهيمن
على كلّ شاهد و مشهود طوبى لراقد انتبه من
نداء الله و لغافل اقبل الى الوجه ويل لكلّ عاقل
محبوب

19 ان يا قلم القدم ذكر الأمم ثم الذى فاز بهذا النور
المشرق من افق مشية ربه العزيز الوهاب ان يا
مهدي ان استمع النداء من شطر الكبرياء من هذه
السدة الأحدية المرتفعة على البقعة النوراء باسم
ربك الأبهى انه لا اله الا هو المقتدر المختار ان
اتبع امر الله عما نزل فى الكتاب ثم اقبل بقلبك
الى الوجه معرضاً عن كلّ مشرك مرتاب

20 Say: O people! Rejoice in these days wherein the All-Merciful hath come in the shadows of proof, and the Sun of the countenance hath shone forth without cloud or veil. Blessed is he who hath soared in the atmosphere of the mercy of the All-Merciful, and the heart that hath turned unto Him in humility and repentance. Detach thyself from what thy passion desireth and hold fast unto the Most Firm Handle. This is better for thee than the kingdom of the heavens and earth, though none comprehend this save them who are endowed with understanding. Thus have We caused the wine of inner meanings and utterance to flow in the rivers of wisdom and explanation. Verily thy Lord is the Mighty, the All-Forgiving. Beware lest the veils prevent thee from the remembrance of thy Lord, the Mighty, the Bestower. Remember thy Lord with this Most Great Remembrance with fire and attraction. Verily, they who are heedless this Day have denied God, the Lord of lords.

21 Say: O concourse of divines! Cast aside the pen of vain desire. By God! The Most Exalted Pen hath moved by the leave of your Lord, the Most High, the All-Glorious. Then hearken unto that which the Tongue of Grandeur and Majesty proclaimeth between earth and heaven. Then cast aside all learning, for the All-Knowing hath come with His name, the Self-Subsisting, with power and sovereignty. Will what ye possess profit you? Nay, by the Opener of doors! Where are they who were before you? Ponder, O ye who are endued with sight! Blessed is the learned one who hath rent the greatest veil, turning unto the Most Pure Prospect. He is among the most exalted of creatures before the Truth, the Most High. Soon shall the world and that wherein ye pride yourselves perish, and sovereignty and might shall endure for those who have turned unto this Countenance before which all necks have bowed. Blessed is the seeing one whom the veils have not prevented, and the discerning one who hath shattered the idol of fancy in the name of his Lord, the Mighty, the All-Compelling. Say: O people of the earth! Die in your wrath! Soon shall the standards of the Cause be raised in every city, and the regions shall be illumined thereby. Thus have We imparted unto thee that which shall attract the hearts, that thou mayest give thanks unto thy Lord at morn and eventide.

22 O Most Great Pen! Move in remembrance of Husayn, that the mention of the Ancient King may draw him to this noble prospect. Harken to the call of the Wronged One from the direction of His Name, the Self-Subsisting. I am indeed the Lonely Stranger.

23 O Husayn! Husayn hath wept at My separation and lamented at the tribulations that have befallen Me in the path of God,

20 قل يا قوم ان ابشروا في تلك الأيام التي فيها اتى الرحمن في ظلل البرهان و اشرقت شمس الوجه من غير سحاب و حجاب طوبى لمن طار في هواء رحمة الرحمن و لقلب توجه اليه بخضوع و اناب ان انقطع عما تهوى به هوىك و تمسك بالعروة الوثقى هذا خير لك عن ملكوت ملك السموات و الأرض و لا يعقل ذلك الا اولو الأبواب كذلك اجرنا خمر المعاني و البيان في انهار الحكمة و التبيان ان ربك هو العزيز الغفار اياك ان تمنعك الأجباب عن ذكر ربك العزيز الوهاب ان اذكر ربك بهذا الذكر الأعظم بنا و انجذاب ان الذين غفلوا اليوم كفروا بالله رب الأرباب

21 قل يا معشر العلماء دعوا قلم الهوى تالله قد تحرك قلم الأعلى باذن ربكم العلى الأبهى ثم استمعوا ما ينادي به لسان العظمة و الكبرياء بين الأرض و السماء ثم ضعوا العلوم قد اتى المعلوم باسمه القيوم بقدرة و سلطان هل ينفعكم ما عندكم لا و ففتح الأبواب اين الذين كانوا قبلكم تفكروا يا اولي الأبصار طوبى لعالم خرق حجاب الأكبر مقبلاً الى المنظر الأطهر انه من اعلى الخلق لدى الحق المتعال سوف تفني الدنيا و ما تفتخرون به و يبقى العزة و الاقتدار للذين اقبلوا الى هذا الوجه الذى خضعت له الأعناق طوبى بصير ما منعته الأجباب و لخبير كسر صنم الوهم باسم ربه المقتدر القهار قل يا ملأ الأرض موتوا بغيطكم سوف ترتفع اعلام الأمر فى كل مدينة و تستضىء منها الديار كذلك القيناك ما تجذب به القلوب لتشكر ربك فى الغدو و الآصال

22 ان يا قلم الأعظم تحرك على ذكر الحسين ليجذبه ذكر مالك القدم الى هذا المنظر الكريم ان استمع نداء المظلوم من شطر اسمه القيوم اتى انا الغريب الفريد

23 ان يا حسين قد بكى الحسين لفراقى و ناح بللاى بما ورد على فى سبيل الله ربك و رب

thy Lord and the Lord of all worlds. Give thanks unto God for having attained unto these days wherein the Sun of Beauty hath shone forth from the horizon of glory in such wise that neither the clouds of the wayward nor the veils of majesty could obscure it. Blessed are they that have attained! Blessed is the one who hath seized the Book with the power of his Lord, the Master of all necks, and hath cast aside those who denied God, the One, the Mighty, the Wise.

- 24 It behoveth every soul to strive in the Cause of his Lord, not according to his own desires. Thus hath the decree been ordained for the people of Baha in a Tablet sealed with the finger of thy Lord, the Almighty, the Powerful. Beware lest sorrows prevent thee from the remembrance of thy Lord, the Most Merciful. Be thou mindful of My Name amidst all who dwell within the realm of possibility. Say: O people! The All-Glorious hath come in the shadows of the clouds, and sovereignty belongeth unto God, the King, the Mighty, the Beautiful. If thou shouldst see one who turneth away, say: Woe unto thee, O thou who associateth partners with God! Soon shalt thou find thyself in manifest loss. Is doubt befitting after clear proofs have come? Nay, by the Revealer of verses, if thou be of them that know! Every proof hath prostrated itself before My proof, and every evidence circleth round the Most Merciful. Blessed are they that perceive! The rock hath been moved by the cry of thy Lord, and all atoms in earth and heaven call out through this Most Great Name, yet the people lie sleeping behind the veils of their own selves.

- 25 Blessed is he who hath turned, drawn nigh, heard and said: "Praise be unto Thee for having manifested Thy beauty, O Thou Who art the Beloved of all in the heavens and the earth!" Aid Me, O My loved ones, through such deeds as will cause the sweet fragrance of holiness to waft among all worlds. Then subdue all who are on earth through My Name and My sovereignty. This behoveth him who hath laid hold on this holy and luminous hem. If thou findest one possessed of insight, spread the Tablet before him that his eyes may be gladdened and he may be of them that have attained. By My life! He who hath drunk the love of the calf is assuredly among the perished, except he arise through this Name and become one who proclaimeth this wise Remembrance among the servants. Say: This is He through Whose Name the Tablets have been adorned and for Whose remembrance the Bayan was revealed, if ye be of them that know.

- 26 Beware lest ye commit that which would cause the Spirit of Baha to lament in the Most Exalted Paradise and the eyes of them that are nigh to weep. Cast behind you all allusions, then

العالمين ان اشكر الله بما فرت بهذه الأيام التي فيها اشرفت شمس الجمال من افق الاجلال على شأن ما منعها سحاب اهل الضلال ولا سبحات الجلال طوبى للفائزين طوبى لقوى اخذ الكتاب بقدرة ربه مالک الرقاب و نبذ الذين كفروا بالله الواحد العزيز الحكيم

24 ينبغي لكل نفس ان يجاهد في امر مولاه لا بما يهوى به هويه كذلك قضى الأمر لأهل البهاء في لوح ختم باصبع ربك المقتدر القدير اياك ان تمنعك الأحران عن ذكر ربك الرحمن كن ذاكرًا باسمي بين ملاء الامكان قل يا قوم قد اتى السبحان في ظلل السحاب و الأمر لله الملك العزيز الجميل ان رأيت الذى اعرض قل ويل لك يا ايها المشرك بالله سوف تجد نفسك في خسران عظيم هل ينبغي الارتياح بعد الذى انت البينات لا ومنزل الآيات لو انت من العارفين قد سجدت كل حجة لحنجتي ويطوف البرهان حول الرحمن طوبى للناظرين قد تحركت الصخرة من صيحة ربك و تنادى الذرات من في الأرضين و السموات بهذا الاسم الأعظم ولكن الناس في حجاب انفسهم راقدون

25 طوبى لمن توجه و اقبل و سمع و قال لك الحمد بما اظهرت جمالك يا محبوب من في السموات و الأرضين ان انصروني يا احبائي بالأعمال التي بها تفوح نفحة التقديس بين العالمين ثم يتفروا من على الأرض باسمي و سلطاني هذا ينبغي لمن تمسك بهذا الذيل المقدس المنير ان وجدت من ذى بصر ان انشر اللوح بين يديه لتقر عينيه و يكون من الفائزين و الذى شرب حب العجل لعمرى انه من الغابرين الا بأن يقوم بهذا الاسم و يكون صالحاً بين العباد بهذا الذكر الحكيم قل هذا هو الذى زين باسمه الألواح و نزل لذكره البيان ان اتم من العارفين

26 اياكم ان ترتكبوا ما ينوح به روح البهاء في الملاء الأعلى و تتدرف به عيون المقرئين دعوا الاشارات عن ورائكم ثم اقبلوا الى قبلة الوجود

turn with radiant faces toward the Qiblih of all existence. This is better for you than all ye possess, would ye but understand. Your belief profiteth Us not, nor doth your denial harm Us. To this testifieth all things, and beyond them the tongue of God, the All-Knowing, the Wise.

- 27 From the horizon of tribulation, We summon all unto God. Whoso hath turned unto Him hath attained, and whoso hath denied is assuredly among the wrongdoers. Thus have We caused to shower upon thee from the ocean of grace. When thou hast attained unto it, say: Praise be unto Thee, O Thou Who art the Goal of them that know!

- 28 O Pen of Revelation! Make mention of the Dyer. Say: The Day of divine coloring hath come. Blessed is he who hath been colored with the coloring of God through his detachment from all else. Thus hath the Most Exalted Pen decreed from the presence of thy Lord, the Mighty, the Wise. Color the servants with the name of the Lord of creation. Thus art thou commanded from the presence of thy Lord, the Mighty, the Praiseworthy. Say: O people! Fear God and follow not the ascetics who have clung to the cord of names, invoking them morning and evening; yet when their Creator appeared in the shadows of light, they disbelieved, even to the point where they pronounced against Him a manifest injustice. Thereby hath the word of punishment become due unto them. Soon shall they return to their abode - evil indeed is the abode of the idolaters. How many a veiled one hath believed in the Lord of Creation, and how many a turbaned one hath disbelieved in God, the Lord of the Day of Judgment! How many an ignorant one hath drunk from the Kawthar of knowledge from the hands of grace, and how many a learned one hath remained lost in the wilderness of error! Thus hath the recompense of every soul been ordained. Verily thy Lord is the Almighty, the Powerful.

- 29 Say: O people! This is your Lord, the All-Merciful, Who hath come with clear proof and evidence. Turn ye unto Him and follow not every sinful rejecter. This is the Day wherein the faces of those who turned away from the Countenance have been darkened, while the faces of those who turned towards Him have been illumined. Say: O people of the Bayan! Fear the All-Merciful and oppose not Him through Whom the lights of divine knowledge have shone forth in the kingdom of possibility, and through Whose Name the Spirit of Truth hath cried out among the idolaters. Among them is one who hath said that He denieth the Unseen. Say: Be silent, O thou who associateth partners with God! The Unseen speaketh with this most wondrous, most glorious Tongue. The atoms testify that there is none other God but Him, and that He Who speaketh

بوجوه بيضاء هذا خير لكم عما عندكم لو انتم من المتفرسين لا ينفعنا ايمانكم ولا يضرننا اعراضكم يشهد بذلك كل الاشياء وعن ورائها لسان الله العليم الحكيم

- 27 انا من افق البلاء ندع الكل الى الله من اقبل فقد فاز ومن انكر الله من الظالمين كذلك رثنا عليك من طمطام الفضل اذا فزت به قل لك الحمد يا مقصود العارفين

- 28 ان يا قلم الوحي ان اذكر الصباغ قل قد اتى يوم الصبغ طوبى لمن تصبغ بصبغ الله انه انقطاعه عما سواه كذلك حكم القلم الاعلى من لدن ربك العزيز الحكيم صبغ العباد باسم مالک الأيجاد كذلك امرت من لدن ربك العزيز الحميد قل يا قوم اتقوا الله ولا تتبعوا الناس الذين تمسكوا بحبل الأسماء وكانوا ان يدعوها في كل صباح و مساء و اذا جاء موجدتها في ظلل الأنوار كفروا الى ان افتوا عليه بظلم مبين بذلك حققت عليهم كلمة العذاب سوف يرجعون الى مثوبهم فيئس مثوى المشركين كم من ذى قناع آمنت بمالك الابداع و كم من ذوى عمام كفروا بالله مالک يوم الدين كم من جاهل شرب كوثر العلم من ايدى الفضل و كم من عالم ترك في هيماء الضلال كذلك قدر لكل نفس جزائها ان ربك هو المقتدر القدير

- 29 قل يا قوم هذا ربكم الرحمن قد اتى بالحجة والبرهان ان اقبلوا اليه ولا تتبعوا كل معرض اثم هذا يوم فيه اسودت وجوه الذين اعرضوا عن الوجه و انارت وجوه المقبلين قل يا ملاء البيان اتقوا الرحمن ولا تعترضوا على الذى به لاحت انوار العرفان فى ملكوت الامكان و نادى باسمه روح الامين من المشركين من قال انه انكر الغيب قل صه لسانك يا ايها المشرك بالله ان الغيب ينطق بهذا اللسان الأبدع البديع تشهد الذرات انه لا اله الا هو و الذى ينطق انه مظهر ذاته و مطلع آياته و مشرق وحيه و مصدر امره بين العالمين و منهم من قال هل يأتى الرحمن من قبل ان يكمل خلق البيان قل

is the Manifestation of His Essence, the Dawning-Place of His signs, the Dayspring of His Revelation and the Source of His Command amongst the worlds. And among them is one who hath said: "Will the All-Merciful appear before the creation of the Bayan is completed?" Say: Through My appearance all things are completed. By My life, were it not for My appearance, its creation would not have been perfected, even were it to endure as long as the kingdom of earth and heaven. Fear God and follow not the imaginings of them that deny.

30 Say: I am the cloud of bounty for what was sown in the Bayan, and We were unto it as the breezes of spring. Through My appearance the heaven of the Bayan was raised up and adorned with brilliant stars and manifest words. To this testifieth all existence, both seen and unseen, save those on whose faces appeareth the soot of hellfire. Blessed be the face that hath been illumined by this light, and the heart that hath been drawn to the signs of its Lord, the All-Knowing, the Wise. Hearts have been created for My knowledge, tongues for My praise, and eyes for My beauty. Verily, it hath shone forth from the horizon of the prison in such wise that the veils of the hearts of the oppressors have not withheld it. Blessed art thou, for the Most Exalted Pen hath moved to make mention of thee from the presence of thy Lord, the Most Glorious. By My life, this is indeed a great bounty.

31 O Most Great Pen! Make mention of Thy servant Husayn, who hath believed in the Lord of all nations, that he may turn with his heart unto the Most Great Vista. O Husayn! We have sent down unto thee numerous tablets, and here is yet another, that thou mayest give thanks unto thy Lord, the Possessor of Destiny. Say: O concourse of men! In what direction do ye flee? Today ye have no place of refuge save through casting aside what ye possess and clinging to the cord of God, the Most Holy, the Most Luminous. He is verily the Most Great Sign among you, and His proof unto all who are in the heavens and on earth. He is indeed the Hidden Mystery through whom God tormenteth such as have disbelieved and denied. His punishment is indeed most grievous and bitter. Say: Unto whom do ye hasten, O people of error? Hasten unto Him with your hearts. With Me is the ultimate abode. The lights of the Countenance have shone forth from the horizon of the Cause. Blessed is he who hath beheld, and woe unto him who hath frowned and scowled. Say: He is the One concerning Whom God took His covenant in the atoms of the Bayan, before His Own covenant. This is attested by that which hath been sent down in the tablets and scriptures. Say: This is the Day whereon the All-Merciful hath been manifested unto all creation. Blessed are they who are endowed with vision. He

بظهورى بكل كلىء لو انتم من العارفين باسمى
نزل البيان لعمرى لولا ظهورى ما كل خلقه لو
كان باقياً بدوام الملك والملكوت اتقوا الله ولا
تتبعوا ظنون المنكرين

30 قل انى لسحاب الفضل لما ذرع فى البيان وكتا
له كنسائم الربيع بظهورى ارتفعت سماء البيان و
زينت بأنجيم مشرقا و كلمات لأبحاث يشهد
بذلك كل الوجود من الغيب والشهود الا من
ترى فى وجهه قتره الجحيم طوى لوجه انار من
هذا النور و لقلب انجذب من آيات ربه العليم
الحكيم قد خلقت الأفئدة لعرفانى والألسن لثنائى
و العيون لجمالى انه قد اشرق من افق السجن على
شأن ما منعه سجات افئدة الظالمين طوى لك
بما تحركت على ذكرك قلم الأعلى من لدن ربك
الأبهى لعمرى ان هذا الفضل عظيم

31 ان يا قلم الأعظم ان اذكر عبدك الحسين الذى
آمن بمالك الأمم ليتوجه بقلبه الى المنظر الأكبر
ان يا حسين قد نزلنا اليك الواحاً شتى تلك
مرة اخرى لتشكر ربك مالك القدر قل يا
معشر البشر بأى جهة تفرون ليس لكم اليوم من
مفر الا بأن تضعوا ما عندكم و تتمسكوا بجبل الله
المقدس الأنور انه لآية الكبرى بينكم و حجة
لمن فى السموات والأرض و انه لسر مستتر به
يعذب الله الذين كفروا و انكروا ان قهره ادهى
و امر قل الى من تهرعون يا اهل الضلال ان
اسرعوا اليه بقلوبكم ان الى المستقر قد اشرقت
انوار الوجه من افق الأمر طوى لمن نظر ويل
لمن عبس و بسر قل هذا هو الذى اخذ الله
عهده فى ذر البيان قبل عهد نفسه يشهد بذلك
ما نزل فى الألواح و الزبر قل هذا يوم فيه تجلى
الرحمن على الامكان طوى لأهل النظر انه قد
ظهر على شأن لا يمنعه اعراض معرض و لا
تحجبه حجابات الذى بغى على الله و كفر

hath appeared in such wise that neither the opposition of the opposer nor the veils of them that have transgressed against God and disbelieved can hinder Him.

- 32 By My life! Whoso findeth the sweetness of the remembrance of his Lord, the All-Merciful, will soar on the wings of certitude above all creation. To this testifieth every person of knowledge and thought. Drink ye the pure water of wisdom and utterance from that which hath flowed from this Pen through which the decree of destiny hath been established. When We sent down the verses, they said: "These are but impostures." And when We manifested that at which minds and spirits were bewildered, they said: "This is but continuous sorcery." Let not the allusions of the people grieve thee. Leave them behind thee. Soon shall the breezes of chastisement pass over them, and the believers shall behold them as uprooted palm-trunks. Where are the palaces of them who disbelieved in God? We have returned them to their graves. Verily thy Lord is the Mighty, the Powerful. When the Countenance shone forth from the horizon of grace, the sun was eclipsed and the moon was cleft asunder. They who have turned away from God are in torment and flame, while they who have turned unto Him are blessed by the denizens of the highest paradise, and their names are recorded in an imperishable tablet. Blessed is the pen that hath moved in My remembrance and through which My Cause hath been established. Woe unto him who hath denied the Cause of God when it was exalted and made manifest.

- 33 O Most Exalted Pen! Turn toward Thy servant 'Ali-Rida, then adorn him with Thy mighty and glorious remembrance, that he may soar on the wings of longing in this atmosphere which God hath sanctified from the imaginings of the idolaters. Follow thou the religion of God and His ways. This is what thou hast been commanded in a clear tablet. We perceive from thee the fragrance of love by reason of Our having manifested thee from the land wherein We raised up the Beloved of the worlds. Be thou thankful to God for this bounty and recognize the station of this mighty station.

- 34 Beware lest anything hold thee back from God. Glorify thy Lord with praise amongst His heedless servants. Make mention of Him in such wise as to awaken them that slumber. This behooveth one who hath turned toward the Qiblih of the knowers. How many a worshipper hath worshipped God throughout the nights and days, yet when the Truth came denied his Lord, the Mighty, the Wise. How many are the servants who circle the lands and visit the places wherein are buried the Manifestations of My names, yet when the Dayspring and Sovereign of the names appeared, they disbelieved and turned away. They

لعمري من يجد حلاوة ذكر ربه الرحمن ليطير 32
بأجنحة الأيقان فوق الامكان يشهد بذلك كل
ذى علم وفكر ان اشربوا سلسيل الحكمة والبيان
عما جرى من هذا القلم الذى به ثبت حكم القدر
اذا نزلنا الآيات قالوا انها مفتريات و اذا اظهرنا
ما تحيرت عنه العقول و الأرواح قالوا هذا سحر
مستمرا اياك ان تحزنك اشارات القوم دعها
عن ورائك سوف تمر عليهم نفحات العذاب و
يرونها الموحدون كأعجاز نخل منقعر اين قصور
الدينهم كفروا بالله قد ارجعناهم الى القبور ان
ربك هو العزيز المقتدر اذا اشرق الوجه من افق
الفضل كسفت الشمس و انشق القمر ان الذينهم
اعرضوا عن الله انهم فى عذاب و سقر و الذين
اقبلوا يصلين عليهم اهل ملاء الأعلى و ذكر اسمائهم
فى لوح مستطر طوبى لقلم تحرك على ذكرى و
ظهر منه ما ثبت به امرى ويل لمن انكر امر الله
اذ علا و ظهر

ان يا قلم الأعلى توجه الى عبدك على قبل رضا 33
ثم زينه بذكرك العزيز المنيع ليطير بأجنحة الشوق
فى هذا الهواء الذى جعله الله مقدساً من ظنون
المشركين ان اتبع ملة الله و سننه هذا ما امرت
به فى لوح مبين انا نجد منك رايحة الحب بما
اظهرناك من ارض التي فيها بعثنا محبوب العالمين
ان اشكر الله بهذا الفضل ثم اعرف مقام هذا
المقام العظيم

اياك ان يمنعك شيء عن الله سبحانه بحمد ربك 34
بين عباده الغافلين ان اذكره على شأن ينتبه به
الذين رقدوا هذا ينبغي لمن اقبل الى قبلة العارفين
كم من عابد عبد الله فى الليالى و الأيام و اذا
اتى بالحق كفر بربه العزيز الحكيم كم من العباد
يطوفون البلاد و يزورون بقاع التي فيها دفنت
مظاهر اسمائى و اذا ظهر مطلع السماء و سلطانها
كفروا و اعرضوا الا انهم من الخاسرين طوبى

are indeed among the lost. Blessed is the detached one who hath immersed himself in this Most Great Ocean which surgeth through this Name which God hath made the Sovereign of Names for all who are in the heavens and on earth. Be thou thankful unto thy Lord for having turned toward thee the face of the favor of thy Lord, the Mighty, the Most Praised. Thus have We sent down the verses and dispatched them unto thee that thou mayest read them and be of the thankful ones.

- 35 Then remember Nabil-i-Qabli-'Ali, who hath believed in God, the Mighty, the Peerless, that the breezes of revelation may draw him and detach him from the world and all that is therein, turning him toward the Kingdom of his Lord, the Mighty, the Gracious. Sell all things save My love, for by God the treasures of all who are on earth and the riches of all worlds cannot equal it. Guard thou the pearl of the love of the All-Merciful within thy heart through this Name, the Mighty, the Impregnable. Then conceal it from those who have betrayed God's Cause. Thus doth this Wronged One, this Exile, command thee. Adorn thy face with turning unto God, thy heart with devotion, and thy tongue with the praise of thy Lord, the Beautiful. Grieve not over those from whom thou perceivest the stench of aversion. Leave them to their vain imaginings and idle play. They walk while God's wrath pursueth them. Thus hath judgment been decreed in a preserved Tablet.

- 36 Make mention of thy Lord in such wise as to attract all created things. This beseemeth one who hath turned unto God with a pure and luminous heart. Blessed is he who seeth and knoweth, who heareth and hearkeneth, and whose tongue uttereth this wise remembrance. Blessed is the heedless one who turneth with his heart to the Qiblih of the horizons. Woe unto the wise one who is debarred from this bounty that hath encompassed all creation. Be thou steadfast in thy love for thy Lord in such wise that neither the veils of idle fancies nor the clamor of the oppressors shall hold thee back. Trust in God under all conditions, and when thou attainest unto the Tablet say: "Praise be unto Thee, O Beloved of the hearts of the sincere!"

- 37 O Most Holy Pen! Make mention of Ta before Qaf and Ya, that he may rejoice in being remembered by the Most Exalted Pen and say: "Praise be unto Thee, O Thou through Whose light the earth and heavens were illumined!" Harken unto the call from the shore of love in the luminous spot from the Tree of the heart - verily there is no God but Him, the Mighty, the All-Forgiving. Rejoice in that thou hast been remembered by the Pen of Command through which the winds were subdued. Grieve not over anything. Trust in all matters in thy Lord, the

لمنقطع تنمّس في البحر الأعظم الذي تموج بهذا الاسم الذي جعله الله سلطان الأسماء لمن في السموات والأرضين ان اشكر ربك بما توجه اليك وجهه عناية ربك العزيز الحميد كذلك نزلنا الآيات وارسلناها اليك لتقرأ وتكون من الشاكرين

- 35 ثم اذكر نبيلا قبل على الذي آمن بالله العزيز الفريد لتجذبه نفحات الوحي وينقطعه عن الدنيا وما فيها مقبلا الى ملكوت ربه العزيز الكريم مع كلشيء الا حبي تالله لا يعادله كنوز من علي الأرض ولا خزائن العالمين ان احفظ لؤلؤ محبة الرحمن في قلبك بهذا الاسم العزيز المنيع ثم استره عن الذين خانوا في امر الله كذلك يأمرك هذا المظلوم الغريب زين وجهك بالتوجه وقلبك بالاقبال ولسانك بثناء ربك الجميل لا تحزن من الذين تجد منهم نفحات الاعراض ذرهم ليخوضوا ويلعبوا انهم يمشون و غضب الله عن ورائهم كذلك قضى الحكم في لوح حفيظ

- 36 ان اذكر ربك على شأن تجذب به الممكّات هذا ينبغي لمن اقبل الى الله بقلب طاهر منير طوبى لبصير عرف ولسميع سمع ولسان نطق بهذا الذكر الحكيم طوبى لغافل اقبل بقلبه الى قبلة الآفاق ويل لعافل منع عن هذا الفضل الذي احاط الخلاق اجمعين ان استقم على حب مولاك على شأن لا تمنعك حجاب الأوهام ولا ضوضاء الظالمين توكل على الله في كل الأحوال واذا فزت باللوح قل لك الحمد يا محبوب افئدة المخلصين

- 37 ان يا قلم القدس ان اذكر التاء قبل قاف و ياء ليفرح بما ذكر من قلم الأبهى ويقول لك الحمد يا من بنورك اشرفت الأرضين والسموات ان استمع النداء من شاطئ الوداد في البقعة النوراء من سدرة القواد انه لا اله الا هو المقتدر الغفار ان افرح بما ذكرت من قلم الأمر الذي به سخرت الأرياح لا تحزن من شيء توكل في كل الأمور

Mighty, the Unconstrained. He hath ordained for His loved ones that which the pens are powerless to record.

- 38 O loved ones of the All-Merciful! Be steadfast in the Cause in such wise that neither the might of kings nor the wrath of subjects shall deter you. This beseemeth all who have turned unto the Face, detached from all directions. Convey unto the servants what ye have learned of your Lord's command. Thus have We counseled you in the Scriptures and Tablets. In teaching, hold fast unto the cord of wisdom and utterance. Thus doth the Lord of Religions instruct you. Do ye see any permanence in what ye behold? Nay, by My Name, the Ruler over all lands! Adopt ye My characteristics that through them the sweet fragrances of holiness may be wafted to all regions. Grieve not over what hath befallen thee of tribulation. We were with thee when thou wert in the hands of the oppressors. Verily thy Lord is the Mighty, the All-Knowing. Nothing escapeth His knowledge. With Him is the knowledge of all things in the Book. We have ordained for thee, in return for what thou hast borne in His path, that which shall solace all eyes. Thus have We cast upon thee of thy Lord's verses that thou mayest thank Him at eventide and dawn.

- 39 O Pen of Power! Make mention of Thy chosen servants whose names were not recorded in the Tablet, that they may render thanks unto God, their Lord, by night and by day. O My loved ones in that land! By My life, ye are beneath the gaze of your Lord, and the tongue of grandeur moveth to make mention of you. O concourse of companions! Ye are they who turned towards the Countenance on a Day when eyes were dazed, and who recognized your Lord while mankind remained heedless and veiled. Soon shall all who dwell on earth glory in your names and lament what was visited upon you by those who disbelieved in God, the Cleaver of the dawn. Grieve not at anything, but put your trust in Him in all matters. Verily, He is with those of His servants who have remained faithful to the Covenant. And the glory of God rest upon you, O loved ones of God, from your Lord, the Almighty, the All-Bestowing. Though your names were not recorded in the Tablet, We have mentioned them in a Tablet which God hath made the Mother of Tablets. Rejoice ye that mention was made of you before the Throne when the Lord of the Throne was in the hands of the wicked ones.

- 40 Glory be unto Thee, O my God! Thou knowest that from this Prison I call Thy loved ones to the shore of Thy bounties, purely for Thy sake, and at a time when the idolaters have encompassed me from every side, I make mention of Thee, O Lord of Names and Attributes! I beseech Thee to assist Thy

على ربك العزيز المختار أنه قدّر لأحبائه ما تعجز عن ذكره الأقلام

38 يا أحبّاء الرحمن ان استقيموا على الأمر على شأن لا تمنعكم سطوة الملوك و لا غضب المملوك هذا ينبغي لكل من اقبل الى الوجه منقطعاً عن الجهات بلغوا العباد ما عرفتم من امر ربكم الرحمن كذلك وصيناكم في الزبر و الألواح تمسكوا في التبليغ بجبل الحكمة و البيان كذلك يعلمكم مالک الأديان هل ترون لما ترونه من بقاء لا واسمى الحاكم على من في البلاد تخلّقوا بأخلاق لتتضوّع بها نفحات التقديس في الأشرطة لا تحزن عمّا ورد عليك من البلاء أنا نكّاً معك اذ كنت بين ايدي الظالمين ان ربك هو العزيز العلام لا يعزب عن علمه شيء عنده علم كل شيء في الكتاب قد قدّر لك بما حملت في سبيله ما تقرّ به الأبصار كذلك القيناك من آيات ربك لتشكره في العشي و الاشرار

39 ان يا قلم الاقتدار ان اذكر عبادك الأخيار الذين ما ذكرت اسمائهم في اللوح ليذكروا الله ربهم في الليالي و الأيام يا أحبائي في هناك لعمري انتم تحت لحاظ ربكم و يتحرّك لسان العظمة على ذكركم يا ملأ الأصحاب انتم الذين اقبلتم الى الوجه في يوم الذي فيه شاخصت الأبصار و عرفتم موليكم اذ كان الناس في غفلة و حجاب سوف يفتخرون من على الأرض بأسمائكم و ينوحون على ما ورد عليكم من الذين كفروا بالله فائق الأصباح لا تحزنوا من شيء تؤكلوا عليه في كل الأمور انه مع عباده الذين وفوا بالميثاق و الهباء عليكم يا أحبّاء الله من لدن ربكم العزيز الوهاب ان ترك اسمائكم في اللوح قد ذكرناها في لوح جعله الله امّ الألواح ان افرحوا بما ذكر ذكركم لدى العرش اذ كان ربّ العرش بين ايدي الفجار

40 سبحانه يا الهى تعلم بأنّى في السجن ادعو أحبائي الى شطر مواهبك خالصاً لوجهك و حين الذي احاطتني المشركون من كل الجهات اذكرك يا مالک الأسماء و الصفات اسئلك

servants to champion Thy Cause and exalt Thy Word, and to aid them in that which will manifest the sanctity of Thy Being amidst Thy creation and the detachment of Thy commandments amongst Thy creatures. O Lord! Illumine the eyes of their hearts with the light of Thy knowledge, and adorn their temples with the ornament of Thy most excellent names in the kingdom of creation. Thou art, verily, powerful to do what Thou wilt. There is none other God but Thee, the Mighty, the All-Wise.

ADMS#244, BTO#02x

بأن توفّق عبادك على نصرة امرک و اعلاء
کلمتک ثم ایدهم على ما يظهر به تقدیس ذاتک
بین بریتک و تنزیه اوامرک بین خلقک ای رب
انز ابصار قلوبهم بنور معرفتک و زین هیاکلهم
بطراز اسمائک الحسنی فی ملکوت الانشاء انک
انت المقتدر على ما تشاء لا اله الا انت العزيز
الحکیم

INBA34:069, BLIB_Or11095#001,
AQA1#002, AVK4.476ax, MAS4.159x,
ASAT3.071x, BCH.032x, PYK.031x,
OOL.B022

BH00222

1 He is God, exalted be His glory, grandeur and majesty!

2 The list of your petitions was presented before the Most Holy and Most Exalted Presence, and the response descended from the heaven of grace and was dispatched. We beseech God to aid all to accomplish that which He loves and is pleased with, and to unite the peoples of the earth upon one word and one Cause. Verily, He is powerful over all things.

3 Concerning what you wrote about Haji Mirza Muhammad Afnan, upon him be the glory of God, he is ever remembered before the Wronged One. In these days two Most Holy and Most Exalted Tablets have been specifically revealed and sent to him. In truth, at all times he desires to render service. We beseech God, exalted be He, to aid him and make him steadfast in His Cause and successful in attaining that which He hath revealed in His Book.

4 Regarding what you wrote about Aqa Javad's funds, whenever they were assigned to any person, the funds were available and were given. And if they become available again, they will certainly be given. O Name of Generosity! The ocean of bounty is surging, but the capacity of the people of the world is lacking. In one of the Tablets it was revealed: "Were the world to possess any worth or station, thou wouldst see Me seated upon its thrones." The intention by "world" was and is its people. And you are aware of affairs. Whenever funds become available or news arrives from any quarter, they shall be bestowed.

1 هو الله تعالى شأنه العظمة والكبرياء

2 فهرست عرایض شما در ساحت اقدس
عرض شد و جواب از سماء فضل نازل و ارسال
شد نسل الله ان یوفّق الکّل على ما یحبّ و یرضی
و یجمع اهل الأرض على کلمة واحدة و امر واحد
انه على کلّ شیء قدير

3 در باب جناب حاجی میرزا محمد افنان علیه بهائی
نوشته بودید لازال نزد مظلوم مذکورند و این
ایام دو لوح اقدس مخصوص ایشان نازل
و ارسال شده فی الحقیقه در هر حین دوست
میدارند خدمتی کرده باشند نسل الله تعالى ان
یوفّقه و یجعلہ مستقیماً على امره و فائزاً بما انزله
فی کتابه

4 اینکه در باره وجه آقا جواد نوشتید هر وقت بهر
نفسی حواله شد وجه موجود بود و داده اند و اگر
باز هم موجود شود البته داده میشود یا اسم جود
بجر کرم موج و لکن استعداد اهل عالم مفقود
در یکی از الواح نازل لو کان للدنیا شأن او مقام
لترانی مستویاً على عروشها و مقصود از دنیا اهل
آن بوده و هست و آنجناب هم از امور مطلعند
هر هنگام موجود شود و یا خبری از محلی برسد
عطا خواهد شد

- 5 Concerning what you wrote about 'Abdu'l-Husayn, upon him be the glory of God, his mention and his supplication were seen and all attained unto hearing. God willing, may he be observed in the concourse of the world with utmost joy and fragrance, bearing the name of the Lord of Eternity. These are momentous days. We beseech the True One that He may not deprive His servants of His recognition. We, from this station, send Our greetings upon his countenance and give him the glad-tidings of God's loving-kindness, the Lord of all worlds.
- 6 Regarding what you wrote about Aqa Jalil, upon him be the glory of God, his own petition also reached the Most Holy Court. Time is as rare as the phoenix. In these days the response will be revealed and dispatched by the will of God, exalted be His glory. Were all the degrees of infallibility to be revealed from the Supreme Pen, much of what is hidden would be unveiled, and the oneness of God and the station of true unity would become manifest and evident like unto the sun. The hand of power hath rent asunder the veils, yet the people of the Bayan are determined to present anew their vain imaginings and idle fancies in a new guise, despite the fact that divine wrath, namely the deafness and blindness of those heedless and ignorant souls, hath encompassed them. The aforementioned one had mentioned his brother; this was heard and adorned with the ornament of acceptance. One Tablet from the heaven of will hath been specifically revealed and will be sent to him. Give glad-tidings to Jalil of thy Lord's loving-kindness. And all the souls he hath mentioned are remembered before the Countenance and have attained unto the bounty of the Word of God.
- 7 O Ism-i-Jud! We have desired to make mention of those whom the All-Glorious hath mentioned, that they may be assured through God's grace and His loving-kindness, and arise to serve His Cause, the Irrevocable, the All-Wise. O Jalil! We make mention of thy brother who hath been named 'Ali with a mention that no mention in creation can equal. Verily, thy Lord is the All-Remembering, the All-Knowing.
- 8 We have adorned the heaven of proof with the stars of certitude. Blessed is he who hath attained, and woe unto the heedless. Verily My Most Exalted Pen moveth at all times in the realm of wisdom and utterance, yet most of the people are as ones sleeping, save him who hath purified his hearing from what he hath heard in the contingent world. He is of the people of this exalted and glorious station. O 'Ali! Give thanks unto God for having remembered thee in His Most Great Prison and revealed for thee that which caused the Luminary of inner meanings to shine, as a grace from Him unto thee. He,
- 5 در باره جناب عبدالحسین علیه بهاء الله نوشته‌اید بنظر رسید ذکر او و مناجات او کل باصفا فائز انشاء الله در انجمن عالم باسم مالک قدم بکمال روح و ریحان مشاهده شوند ایام عظیم است از حق میطلبیم عباد را از عرفانش محروم نفرماید انا نکبر من هذا المقام علی وجهه و نبشّره بعناية الله رب العالمین
- 6 اینکه در باره جناب آقا جلیل علیه بهائی نوشتید عریضه خود او هم بساحت اقدس رسید وقت بمثل عنقا نایاب در این ایام جواب باراده حق جلّ جلاله نازل و ارسال میشود و اگر مراتب عصمت بتمامها از قلم اعلی نازل شود بسیار از آنچه مستور است کشف گردد و وحدانیت حق و مقام توحید حقیقی بمثابه آفتاب مشرق و لائح شود بد قدرت حجاب را خرق نمود و لکن اهل بیان برآند مجدد اوهام و ظنون را بطراز جدید جلوه دهند مع آنکه قهر الهی یعنی کری و کوری آن نفوس غافله جاهله را احاطه نموده جناب مذکور ذکر اخوی خود را نموده بودند باصفا فائز و بطراز قبول مزین یک لوح از سماء مشیت مخصوص او نازل و ارسال میشود بشر الجلیل بعناية ربّک و نفوسی که ذکر نموده‌اند کل لدی الوجه مذکور و بعنایت کلمه الله فائز
- 7 یا اسم الجود انا اردنا ان نذكر الدین ذکرهم الجلیل لیطمئن بفضل الله و عنایته و یقوم علی خدمة امره المبرم الحکیم یا جلیل انا نذكر اخاک الدی ستمی یعلی بذکر لا یعاده ذکر فی الابداع ان ربّک هو الذّاکر العلیم
- 8 قد زینّا سماء البرهان بأنجم الایقان طوبی لمن فاز و ویل للغافلین ان قلبی الاعلی یجول فی کلّ الاحیان فی مضمار الحکمة و البیان و لکنّ القوم اکثرهم من التّائین الا من طهر سمعه عما سمعه فی الامکان انه من اهل هذا المقام العزیز الرفیع یا علی اشکر الله بما ذکرک فی سجنه الأعظم و انزل لک ما لاح به نیر المعانی فضلاً من عنده علیک انه هو الفضال القدیم انا نوصیک بما یرتفع به امر

verily, is the Ever-Bountiful, the Ancient of Days. We counsel thee with that whereby the Cause of the All-Merciful may be exalted throughout creation, and with steadfastness in this Great Announcement.

الرَّحْمَنُ فِي الْإِمْكَانِ وَبِالِاسْتِقَامَةِ الْكُبْرَى عَلَى هَذَا
النَّبَأِ الْعَظِيمِ

- 9 O Buyuk Aqa! The Countenance of the Ancient of Days hath turned toward thee from His Most Great Prison, acquainting thee with that which was mentioned in the Books of old and inscribed by the Pen of God, Lord of all the worlds. By My life! The Cry hath been raised, yet most of the people remain asleep; the mountains have passed away, yet the people are wrapped in a thick veil. Say: Fear ye God and follow not your idle fancies. Cast away what ye possess and take what hath been given you by God, the All-Knowing, the All-Wise. The world hath been renewed through the breaths of revelation, yet most of the people are as dead. They have not been awakened by the Call of God; by My life, they are among the perishing ones. When thou dost inhale the fragrance of My utterance and attain unto My verses, arise and say:

9 يَا بِيُوكَ أَقَا قَدْ تَوَجَّهَ إِلَيْكَ وَجْهَ الْقَدَمِ مِنْ سِجْنِهِ
الْأَعْظَمِ وَيَعْرِفُكَ مَا كَانَ مَذْكُورًا فِي كُتُبِ الْقَبْلِ
وَمَسْطُورًا مِنْ قَلَمِ اللَّهِ رَبِّ الْعَالَمِينَ لِعَمْرِي قَدْ
ظَهَرَتِ الصَّيْحَةُ وَالنَّاسُ أَكْثَرُهُمْ مِنَ الرَّاقِدِينَ وَ
مَرَّتِ الْجِبَالُ وَالْقَوْمُ فِي حِجَابٍ غَلِيظٍ قُلْ خَافُوا
اللَّهَ وَلَا تَتَّبِعُوا أَهْوَاءَكُمْ ضَعُوا مَا عِنْدَكُمْ وَخَذُوا مَا
أَوْتِيتُمْ مِنْ لَدَى اللَّهِ الْعَلِيمِ الْحَكِيمِ قَدْ تَجَدَّدَ الْعَالَمُ
مِنْ نَفْحَاتِ الْوَحْيِ وَالنَّاسُ أَكْثَرُهُمْ مِنَ الْمَيِّتِينَ
مَا انْتَبَهَوْا مِنْ نَدَاءِ اللَّهِ لِعَمْرِي أَنَّهُمْ مِنَ الْهَالِكِينَ
أَنْتَ إِذَا وَجَدْتَ عَرَفَ بَيَانِي وَفَزْتَ بِآيَاتِي قُمْ
وَقُلْ

- 10 I beseech Thee, O Thou the Goal of the world, by the waves of the ocean of Thy knowledge, by the lights of the Sun of Thy bounty, and by that which lay hidden in the treasures of Thy power, to aid me to remain steadfast in this Cause which hath caused the limbs of the Names to quake. Thou art, verily, the Omnipotent over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth. Write down for me, then, with Thy Most Exalted Pen, the good of this world and of the next. There is no God but Thee, the Mighty, the All-Wise.

10 اسْتَثْلِكْ يَا مَقْصُودَ الْعَالَمِ بِأَمْوَاجِ بَحْرِ عِلْمِكَ وَ
بِأَنْوَارِ شَمْسِ فَضْلِكَ وَبِمَا كَانَ مَخْزُونًا فِي خَزَائِنِ
قُدْرَتِكَ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ الْكُبْرَى فِي
هَذَا الْأَمْرِ الَّذِي بِهِ ارْتَعَدَتِ فَرَائِصُ الْأَسْمَاءِ أَنْتَ
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامٌ مِنَ
فِي السَّمَوَاتِ وَالْأَرْضِينَ ثُمَّ اكْتُبْ لِي مِنْ قَلَمِكَ
الْأَعْلَى خَيْرَ الْآخِرَةِ وَالْأُولَى لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ
الْحَكِيمُ

- 11 We make mention of him who was named 'Ali-Ashraf and give him the glad-tidings of his Lord's loving-kindness, the Mighty, the All-Bestowing. O Ashraf! All glory lieth in turning unto My horizon, in acting according to that which hath been revealed in My Book, in arising to serve My Cause, and in directing thyself toward My station whereby the lights have shone forth. Thy name hath been mentioned before the One Who is mentioned, and there hath been revealed for thee that which shall not change throughout centuries and ages. Be thou steadfast, firm and unwavering like unto a mountain in this Cause whereby feet have slipped.

11 وَنَذَكُرُ مِنْ سَمِيِّ بَعْلَى قَبْلَ اشْرَافٍ وَنُبَشِّرُهُ بِعُنَايَةِ
رَبِّهِ الْعَزِيزِ الْوَهَّابِ يَا اشْرَافُ إِنَّ الشَّرْفَ كُلَّهُ فِي
الْإِقْبَالِ إِلَى افْتَقَى وَالْعَمَلِ بِمَا نَزَلَ فِي كِتَابِي وَ
الْقِيَامِ عَلَى خِدْمَةِ أَمْرِي وَالتَّوَجُّهِ إِلَى مَقَامِي الَّذِي
بِهِ اشْرَقَتِ الْأَنْوَارُ قَدْ ذَكَرَ اسْمُكَ لَدَى الْمَذْكُورِ وَ
نَزَلَ لَكَ مَا لَا يَتَغَيَّرُ فِي الْقُرُونِ وَالْأَعْصَارِ كُنْ
قَائِمًا رَاسِخًا ثَابِتًا كَالْجَبَلِ فِي هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتِ
الْأَقْدَامُ

- 12 O Pen! Make mention of 'Ali from Us, that he may give thanks unto his Lord, the Lord of all men. Dost thou know Who mentioneth thee, and dost thou recognize Who hath turned toward thee? By God's life! If thou didst know, thou wouldst arise throughout all thy days to remember thy Lord, the Cleaver of the Dawn. He Who by His name hath adorned all the Books of the past doth make mention of thee at this moment. He

12 يَا قَلَمُ اذْكُرْ عَلِيًّا مِنْ لَدُنَّا لِيُشْكِرَ رَبَّهُ مَالِكُ الرَّقَابِ
هَلْ تَعْرِفُ مَنْ يَذْكُرُكَ وَهَلْ تَعْرِفُ مَنْ أَقْبَلَ
إِلَيْكَ لِعَمْرِ اللَّهِ لَوْ تَعْرِفُ لَتَقُومَ فِي أَيَّامِكَ كُلِّهَا
عَلَى ذِكْرِ رَبِّكَ فَالِقِ الْأَصْبَاحِ يَذْكُرُكَ فِي هَذَا
الْحَيْنِ الَّذِي بِاسْمِهِ زَيْنَ اللَّهِ كُتِبَ الْقَبْلُ كُلُّهَا يَشْهَدُ

before Whom is the Mother Book doth bear witness to this. Rejoice thou in this most great bounty, then give thanks unto thy Lord, the Lord of all mankind.

- 13 O Joseph! The All-Glorious hath made mention of thee. We have mentioned thee through verses at whose revelation all other verses have bowed down in submission. Remember thy Lord at daybreak and at sunset, at dawn and at eventide. O peoples of the earth! The Day hath come, and He Who conversed on Sinai speaketh in this Manifestation, saying: "Verily, there is none other God but Me, the Single, the One, the Chosen." Blessed is the ear that hath been privileged to hear the shrill voice of My Most Exalted Pen, and the eye that hath beheld the Most Great Sign, and the tongue that hath acknowledged that which hath been sent down from the Kingdom of its Lord, the Almighty, the Most High. Take hold of the Book of God with such strength as is vouchsafed by Him, that the clamor of the divines may not deter thee, nor the might of the valiant. We have aided the Cause through this Pen which neither the veils of the people could obscure, nor the coverings of fancy impede.

- 14 O beloved of God! The Wronged One remembereth thee at a time when sorrows have encompassed Him from every direction. We have manifested the Cause, sent down the verses, and revealed clear proofs, yet the people remain heedless and in discord. Among the people are those who have turned toward it and those who have turned away - and whoso turneth away is assuredly among the companions of the Fire. We have found the people of the Bayan more veiled than the people of the Furqan. They wander in the wilderness of error, turning away from God, the Lord of lords. The people of the Furqan, after their praise and anticipation, pronounced their verdict against the Lord of mankind. To this beareth witness the Lord of Destiny from His most exalted station. Thus did their souls prompt them, and today they are among the denizens of the fire in the presence of God, the One, the Mighty, the All-Forgiving. The people of the Bayan have followed them in their desires and fancies, having turned away from Him through Whom the Hour hath appeared and the Resurrection been established.

- 15 O Husayn! The Wronged One, Who is imprisoned in this Most Great Prison, maketh mention of him who hath called all to God, the Lord of the beginning and the end. The Supreme Paradise hath lamented what hath befallen Us, as have the inmates of the most exalted Heaven and those who circle round the Throne at eventide and at dawn. Thus have We sent down the verses and expounded them in truth, as a grace from Us, for verily I am the Mighty, the Bountiful. Give thanks unto God

بذلك من عنده أم الكتاب افرح بهذا الفضل
الأعظم ثم اشكر ربك مولى الأنام

13 يا يوسف قد ذكرك الجليل ذكرناك بآيات لما
نزلت خضعت لها الآيات اذكر ربك بالبكور و
الاشراق وفي الغدو والآصال يا ملأ الأرض
قد اتى اليوم ومكلم الطور في هذا الظهور ينطق
انه لا اله الا انا الفرد الواحد المختار طوبى لسمع
فاز باصغاء صرير قلبى الأعلى ولعين رأت الآيه
الكبرى وللان اعترف بما نزل من ملكوت
ربه القوى المتعال خذ كتاب الله بقوة من عنده
على شأن لا تمتنع ضوضاء العلماء ولا سطوة
الأبطال انا نصرنا الأمر بهذا القلم الذى ما حجبته
سبحات القوم وما منعت حجاب الأوهام

14 يا حبيب الله يذكر المظلوم في حين احاطته
الأحزان من كل الأقطار انا اظهرنا الأمر و
انزلنا الآيات وبرزنا البينات والقوم في غفلة و
شقاق من الناس من اقبل ومنهم من اعرض
والذى اعرض انه من اصحاب النار انا وجدنا
اهلى البيان احجب من اولى الفرقان قد هاموا في
هيماء الضلال معرضين عن الله رب الأرباب
ان ملأ الفرقان بعد ذكرهم وثناءهم وانتظارهم
افتوا على سيد البشر بشهد بذلك مالک القدر
فى اعلى المقام كذلك سولت لهم انفسهم وهم
اليوم من اصحاب السعير لدى الله الواحد العزيز
الغفار قد اتبعهم فى احوالهم واهلهم اهل
البيان الذين اعرضوا عن الذى به ظهرت الساعة
وقام القيام

15 يا حسين يذكر المظلوم الذى سجن فى هذا السجن
الأعظم بما دعا الكل الى الله مالک المبدء و
المعاد قد ناح بما ورد علينا الفردوس الأعلى و
اهل الجنة العليا والذين طافوا العرش فى العشى و
الاشراق كذلك انزلنا الآيات وصرناها بالحق
فضلاً من عندنا وانا العزيز الفضال احمد الله

for My loving-kindness, My attention, and My remembrance of thee. Then guard it as thou wouldst guard thine eyes, for the ungodly lie in wait.

- 16 O Most Exalted Pen! Make mention of him who hath been named Habibu'llah, that he may rejoice in Thy remembrance and arise to serve the Cause with such strength as cannot be weakened by the might of the wicked, speaking in such wise as cannot be hindered by the clamor of all who are on earth, nor frustrated by the power of the evil ones. O beloved! The appointed time hath come and the Beloved hath appeared with such authority as no thing can withstand, nor can the tyrants of the earth who disbelieved in God when He came with the standards of His signs prevent it. Be thou steadfast in the Cause in such wise as to make the limbs of the ignorant tremble. Behold and remember when the Desired One came and what befell Him at the hands of the followers of the Furqan, who consider themselves the most excellent among all peoples. Say: Take ye heed, O people of insight! We beseech God to protect His party from the evil of these people and from the people of the Bayan who follow in their footsteps. Know ye that they are indeed among those who have gone astray. The Wronged One hath remembered thee with such remembrance as hath no equal in all the world. To this doth the Mother Book bear witness from its most exalted station. Take thou the reins of the Cause and preserve it in the name of thy Lord, the Master of all beings.

- 17 O Jalil! Thou hast made mention of him who is named Rida-Quli. We make mention of him as a token of Our grace. Verily thy Lord maketh mention of whomsoever He willeth as a command from His presence, and He is the Almighty, the All-Powerful. Remind him of My verses and glorify My Name before his face, that he may rejoice and be of them that are thankful. Say: We have made mention of all who have turned unto the Most Sublime Horizon, whereunto every discerning believer doth testify. It behooveth thee to beseech God, thy Lord, that He may aid His servants to remain steadfast in this mighty Cause. We love him who hath turned unto Our Countenance, and make mention of him in an exalted station.

- 18 We make mention of Our loved ones in Asadabad that they may rejoice in My remembrance, for verily I am the All-Merciful, the All-Compassionate. O people of God in that place! Take ye the Kawthar of steadfastness from the hands of bounty, then drink thereof in defiance of the people of the Furqan and the people of the Bayan who have broken God's Covenant and His Testament, who have turned away from His horizon, and who have disbelieved in His perspicuous Book. We have manifested

بعنايتي و توجّهي و ذكرى اياك ثم احفظه كما تحفظ عينيك لأن المشر كين بالمرصاد

16 يا قلم الأعلى اذكر من سمّي بحبيب الله ليفرح بذكرك و يقوم على الأمر بقوة لا تضعفه سطوة الفجّار و ينطق على شأن لا تمنعه ضوضاء من على الأرض و لا تعجزه شوكّة الأشرار يا حبيب قد اتى الميقات و ظهر المحبوب بأمر لا تقوم معه الأشياء و لا تمنعه جبايرة الأرض الذين كفروا بالله اذ اتى برايات الآيات كن مستقيماً على الأمر على شأن ترتعد به فرائص الجهال انظر ثم اذكر اذ اتى المقصود و ما ورد عليه من أمة الفرقان الذين يرون انفسهم افضل اهل العالم قل فاعتبروا يا اولي الأبصار نسل الله بأن يحفظ حزيه من شرّ هؤلاء و من اهل البيان الذين يمشون على آثارهم الا انهم من اهل الضلال ان المظلوم ذكرك بذكر لا يعادله ذكر في العالم يشهد بذلك أم البيان في اعلى المقام خذ زمام الأمر ثم احفظه باسم ربك مولى العباد

17 يا جليل قد ذكرت من سمّي برضا قلى نذكره فضلاً من عندنا ان ربك يذكر من يشاء امراً من عنده و هو المقتدر القدير ذكره بأياتي و كبر على وجهه من قبلي ليفرح و يكون من الشّاكرين قل انا ذكرنا كلّ من اقبل الى الأفق الأعلى يشهد بذلك كلّ موقن بصير لك ان تسأل الله ربك بأن يؤيد عبادته على الاستقامة على هذا الأمر العظيم انا نحبّ من اقبل الى الوجه و نذكره في مقام كريم

18 و نذكر اوليائي في اسدآباد ليفرحوا بذكرى و انا الرحمن الرحيم يا حزب الله هناك خذوا كوثر الاستقامة من ايدى العناية ثم اشربوا منها رغماً لأهل الفرقان و اهل البيان الذين نقضوا ميثاق الله و عهده و اعرضوا عن افقه و كفروا بكابه المبين انا اظهرنا ما كان مستوراً في كنز العصمة و مسطوراً في كتب الله رب العالمين من الناس

that which was hidden in the treasury of protection and inscribed in the Books of God, the Lord of all worlds. Among the people are those who turned away and disbelieved, even to the point of rising up to shed My blood, and among them are those who have cast away the world, turning unto My luminous horizon.

من اعرض و كفر الى ان قام على سفك دمي
و منهم من نبذ العالم مقبلاً الى افق المنير

- 19 O people of God! We counsel you to observe supreme steadfastness in this Cause whereby the hearts of the learned were perturbed and the feet of them that have attained did slip. Take ye the Book of God with the power that proceedeth from Him and say: Praise be unto Thee, O Thou the Goal of the worlds! O Jalil! Make mention of them on My behalf and give them the glad-tidings of that which hath been sent down from the kingdom of Mine utterance, the wondrous. Say: This is wondrous from all sides, if ye be of them that perceive. Say: Hold ye fast unto the cord of the Cause and cling unto the hem of the robe of the loving providence of your Lord, the All-Bountiful.

19 يا حزب الله نوصيكم بالاستقامة الكبرى على هذا
الأمر الذي اضطربت به افئدة العلماء و زلت
اقدام البالغين خذوا كتاب الله بقوة من عنده و
قولوا لك الحمد يا مقصود العالمين يا جليل اذكرهم
من قبلي وبشرهم بما نزل من ملكوت بياني البديع
قل هذا بديع من كل الجهات ان انتم من العارفين
قل تمسكوا بجبل الأمر وتثبتوا بأذيال رداء عناية
ربكم الكريم

- 20 At the end of the Book We make mention of My handmaidens who have believed in the All-Informed, the One. Blessed are they for having turned unto the Most Sublime Horizon when the men of earth turned away therefrom. He verily exalteth whom He willeth as a token of His grace, and He is the Strong, the Almighty, the All-Powerful. May the glory shining forth from the horizon of the heaven of My proof rest upon you, O people of God, and upon every steadfast, firm, and upright believer.

20 و نذكر في آخر الكتاب امائي اللاتي آمن بالفرد
الخبير طوبى لهن بما اقبلن الى الأفق الأعلى اذ
اعرض عنه رجال الأرض انه يرفع من يشاء
فضلاً من عنده و هو القوى الغالب القدير البهاء
المشرق من افق سماء برهاني عليكم يا حزب الله و
على كل موقن ثابت راسخ مستقيم

- 21 O Ism-i-Jud! There hath been read before the Wronged One that which was sent by My servant named Faydu'llah, and the All-Bountiful hath desired to answer him with His verses which the treasures of the world cannot equal, and I am the All-Knowing Expositor. Blessed is he, for he hath believed in God and His signs in the first days, hath attained unto the Most Great Word, and hath testified to that which the Tongue of Grandeur did testify: that there is none other God but I, the Almighty, the All-Powerful. We desire to make mention in this station of him whom he hath mentioned, that he may rejoice in the loving-kindness of his Lord and be of the thankful ones. Verily, upon Samandar be My glory; he was mentioned before and is mentioned now, and unto him hath been sent down that which causeth the eyes of them that know to be solaced.

21 يا اسم الجود قد قرء لدى المظلوم ما ارسله عبيدي
الذي سمي بفيض الله و اراد الفيض ان يجيبه
بآياته التي لا تعادلها كنوز العالم وانا المبين العليم
طوبى له انه آمن بالله و آياته في اول الأيام و فاز
بالكلمة العليا و شهد بما شهد لسان العظمة انه لا اله
الا انا المقتدر القدير انا نريد ان نذكر في هذا المقام
من ذكره ليفرح بعناية ربه و يكون من الشاكرين
ان السمندر عليه بهائي ذكره من قبل و من بعد و
نزل له ما قرئت به اعين العارفين

- 22 O Ruhullah! Rejoice thou in that the Most Exalted Pen hath made mention of thee at the dawning of the lights of the Sun of inner meanings from this luminous horizon. Rejoice thou in this Most Great Remembrance, then give thanks unto thy Lord, the All-Bountiful. He verily maketh mention of him

22 يا روح الله افرح بما ذكرك القلم الأعلى عند
اشراق انوار شمس المعاني من هذا الأفق المبين
افرح بهذا الذكر الأعظم ثم اشكر ربك الكريم
انه يذكر من ذكره و انزل لمن اقبل اليه ما لا

that remembereth Him, and hath sent down for him who hath turned unto Him that which cannot be equaled by whatsoever is with the kings and rulers. All things have testified to the bounty of the Lord of Names and to His generosity which hath encompassed all who are in the heavens and on earth.

- 23 O Muhammad! My servant hath made mention of thee, wherefore We make mention of thee as a token of My grace, for I am verily the All-Bountiful, the Most Generous. My mercy hath preceded all things, as every discerning mystic doth testify. They who have been given insight from God - these indeed behold the horizon of Revelation through His eyes. But they who are debarred are assuredly companions of the fire. Take hold of God's Tablet with the strength that proceedeth from Him, arise and say: The Mother of the Bayan hath come! He sufficeth thee, by the Lord of all worlds. Hold fast unto the cord of thy Lord's loving-kindness, detached from every remote idolater who hath violated God's Covenant and His Testament, and disbelieved in Him in Whom they had formerly believed - these are numbered among the idolaters in a mighty Book.

- 24 O Muhammad! When thou dost inhale the fragrance of the All-Merciful's utterance and hearest His most sweet call from the horizon of possibility, say: Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison and hast turned unto me with Thy luminous countenance. I beseech Thee to make me steadfast in Thy Cause, content with Thy good-pleasure, firm in the service of Thy Cause, articulate in Thy beauteous praise. We make mention of My handmaidens whom he hath mentioned in his letter, and give them the gladtidings of My remembrance, My loving-kindness, My grace and My mercy, that they may render thanks unto God, their Lord, and be numbered among those who have attained in this perspicuous Book. Blessed are ye, inasmuch as My Most Exalted Pen hath moved to inscribe your names, and I am verily the All-Bountiful, the Almighty, the All-Compelling, the Most Glorious, the All-Wise. The glory of God be upon you and upon those whom We have mentioned before, and upon those whom neither the clamor of the people of the Bayan hath kept back from the All-Merciful, nor the croaking of the idolaters from this momentous News.

- 25 O Ism-i-Jud! The letter of Abdul-Hussein, upon him be My glory, which he had written to you, was mentioned in the Most Holy, Most Exalted Presence. The glance of grace hath been directed towards him. God willing, may he attain unto His grace, arise in His service, be engaged in His remembrance, and be gladdened by His mention. O Abdul-Hussein! The Most Exalted Pen hath repeatedly made mention of thee. Praise

يعادله ما عند الملوك و السلاطين قد شهدت
الأشياء بفضل مالک الأسماء و بكرمه الذي
احاط من في السموات و الأرضين

- 23 يا محمد قد ذكرک عبدی ذکرناک فضلاً من
عندی و انا الفضال الکريم قد سبقت رحمتي
کلّ الاشياء يشهد بذلك کلّ عارف بصیر انّ
الذين اتوا بصائر من الله اولئك ينظرون الى
افق الظهور بعينه و الذين منعوا انهم من اصحاب
الجمیم خذ لوح الله بقوة من عنده و قم و قل قد
اتى امّ البیان انه یکفیک و ربّ العالمین تمسک
بجبل عنایة ربک منقطعاً عن کلّ مشرک بعيد
الذين نقضوا میثاق الله و عهده و کفروا بالذی
آمنوا به من قبل و من بعد الا انهم من المشرکین
فی کتاب عظیم

- 24 يا محمد اذا وجدت عرف بیان الرحمن و سمعت
ندائه الأهل من افق الامکان قل لک الحمد یا من
ذکرתי فی سجنک الأعظم و اقبلت الی بوجهک
المنیر اسئلك ان تجعلنی مستقیماً علی امرک و
راضياً برضائک و قائماً علی خدمة امرک و ناطقاً
بثنائک الجمیل و نذکر امانی اللائی ذکرهن فی کتابه
و نبشرنّ بذکری و عنایتی و فضلی و رحمتي
لیشکرنّ الله ربهن و یکنّ من الفائزات فی هذا
الکتاب المبین طوبی لکنّ بما تحرک علی اسمائک
قلبی الأعلی و انا الفضال المقتدر المهیمن العزیز
الحکیم البهاء علیکنّ و علی الذين ذکرناهم من قبل
و علی الذين ما منعتهم وضوءاً اهل البیان عن
الرحمن و لا نعاق المشرکین عن هذا النبأ العظیم

- 25 یا اسم جود نامۀ عبدالحسین علیه بهائی که بشما
نوشته بود در ساحت امانع اقدس ذکر شد لحاظ
فضل باو متوجه انشاء الله عنایت حقّ فائز باشند
و بخندمتش قائم و بذکرش ذا کر و بیادش مسرور
یا عبدالحسین قلم اعلی مکرّر ذکرت را نموده الحمد
لله بعنایتش فائز بوده و هستی در جمیع احوال

be to God, thou hast attained and continuest to attain unto His grace. Be thou at all times gladdened and assured of His loving-kindness. We counsel thee to that which will cause the exaltation of the Cause and the preservation of this most exalted station, which is the station of thy mention by the Most Exalted Pen.

مسرور باش و بعنائتش مطمئن وصیت مینمائیم
تو را بآنچه که سبب ارتفاع امر است و حفظ
این مقام اعلی که مقام ذکر تست از قلم اعلی

- 26 Mention of Khan-i-Mizban and Mawzun and the sons of Khalil, upon them be My glory, My loving-kindness and My mercy, hath been made in thy letter. Each one hath attained unto the grace of God. We beseech Him, exalted be He, to preserve them and ordain for them what is best in this world and the next, and to inscribe for them from the Most Exalted Pen the reward of attainment to His presence, which is indeed among the most mighty of deeds before the Self-Subsisting, the Most High. Blessed are they who are remembered in this day before the Wronged One and have attained unto the special favors of the Mother Book. The Word of God hath ever been and shall forever be enduring. All things shall be seized by extinction, but that which hath flowed from His Pen shall remain forever, eternally, imperishably. Verily thy Lord is the Almighty, the Unconstrained.

26 ذکر خان میزبان و موزون و ابناء خلیل علیهم
بهائی و عنایتی و رحمتی در کتابت مذکور هریک
بعنایة الله فائز نسله تعالی ان یحفظهم و یقدر
لهم خیر الآخرة و الأولى و یکتب لهم من القلم
الأعلی اجر الوصال انه من اعظم الأعمال لدى
العنی المتعال طوبی از برای نفوسیکه امروز لدى
المظلوم مذکورند و بعنایت مخصوصه ام الکتاب
فائز کلمة الله باقی بوده و خواهد بود جمیع اشیاء
را فنا اخذ نماید و ما جری من قلبه یكون باقیاً
دائماً مخلداً ان ربک هو المقتدر المختار

- 27 We make mention of My handmaidens and My female servants there. We beseech God to ordain for them the best of what is in His Book. Verily, He is the All-Forgiving, the All-Bountiful. There is no God but He, the Mighty, the All-Praiseworthy. Mention was made of Ali-Asghar who attained the presence and won, and likewise mention of Azim and Hasan and the nephew of Jinab-i-Dhabih, Aqa Muhammad-Rida, was in his letter. Jinab-i-Haydar-i-Qabil-Ali made mention of these souls and a Tablet was specifically revealed for each one - some have been sent and some will be sent. And whatever Aqa Ali-Asghar had previously requested was sent in full except for one soul. Verily thy Lord is the All-Knowing, the All-Informed. Now again each one is mentioned in the Most Holy Court and has won the favors of God. We counsel him and those who have believed in that whereby the Cause of God, the Lord of the worlds, may be exalted. For today deeds and character are the hosts of God, and one must render victory through these hosts. Likewise We counsel all to the Most Great Steadfastness, for the barkeners and the deluded ones lie in wait and have made the calumnies of the previous party their motto. I am quit of them, and God and His Prophets and His Messengers are quit of them. They are indeed among the deluded ones. They wander in the wilderness of ignorance and know not.

27 و نذکر امتی الهاء و امائی هناک نسل الله ان
یقدر لهم خیر ما فی کتابه الله هو الغفور الکریم
لا اله الا هو العزیز الحمید ذکر جناب علی اصغر
الذی حضر و فاز را نمودند و همچنین ذکر عظیم
و حسن و ابن اخ جناب ذبیح آقا محمد رضا در
مکتوب او بود جناب حیدر قبل علی ذکر این
نفوس را نمود و مخصوص هریک لوح نازل
بعضی از آن ارسال شده و بعضی خواهد شد
و آنچه آقا علی اصغر از قبل خواسته بودند تمام
و کمال ارسال شد مگر یک نفس ان ربک هو
العلیم الخبیر حال مجدد هریک در ساحت اقدس
مذکور و بعنایت حق فائز انا نوصیه و الذین آمنوا
بما یرتفع به امر الله رب العالمین چه که امروز
اعمال و اخلاق جنود حقین و باید باین جنود
نصرت نمود و همچنین وصیت میکنیم کل را بر
استقامت کبری چه که ناعقین و متوهمین در
کمین بوده و هستند و مقتریات حزب قبل را
شعار خود نموده اند انا برئ منهم و الله و انبیائه و
رسله برآء منهم الا انهم من المتوهمین در هیما
جهل و نادانی سائرند و شاعر نیستند

- 28 The letter of Jinab-i-Ali-Akbar was also present before the Countenance. We send greetings to his face and counsel him

28 مکتوب جناب علی اکبر هم لدى الوجه حاضر
انا نکبر علی وجهه و نوصیه بما ینبغی للانسان فی

in what behooveth man in these days, and We give him the glad-tidings of Our remembrance of him that he may rejoice and be among the thankful ones. O people of God! Know ye the value of these days and arise with the utmost endeavor, unity and accord, that the horizons may be illumined with the light of unity. Today is the Day of God and is associated with Him. The mention of aught else is not permitted. Leave ye the names of the past and the words of the past. Reflect ye on the false souls of the past who deceived millions of souls, both learned and ignorant, from the beginning of Islam until now, just as the Shi'ih party - may God forsake them - clung to those calumnies and martyred the Master of the world, and now still await the appearance of an imaginary Qa'im from an imaginary city and an imaginary realm and an imaginary station. Say: Wait ye, even as the Jews are waiting. In any case, O friends, reflect on the affairs of the past that the hints of the barkeners and the atheists may not again prevent you from the Straight Path. He is the Counselor, and He is the Compassionate, and He is the Kind One.

- 29 O Ism-i-Jud! We make mention in this station of thy sister who hath believed in God and His signs, and turned unto His horizon, and responded when His call was raised. We have mentioned her aforetime, and in this mighty, impregnable station We remember her on Our part and give her the glad-tidings of that which hath been sent down for her from the Pen of God, thy Lord and the Lord of thy forefathers. We make mention of My handmaidens who are there and give them the glad-tidings of that which hath been ordained for them from God, the All-Knowing, the All-Wise. We have mentioned every handmaiden who hath believed and have recorded her name in My wondrous Book. We counsel My servants and My handmaidens to be steadfast in this mighty Cause, and We make mention of My handmaiden whom We have mentioned before, who hath attained unto My remembrance and My favor, and I am verily the Compassionate, the Forgiving, the Merciful.

- 30 God willing, may the people of that land, both young and old, male and female, all arise in perfect unity and harmony to aid the Cause of God. Today, goodly deeds and praiseworthy character are the hosts of Truth, and all abide beneath the standard of the fear of God. Blessed are they who enter beneath this mighty standard and act in accordance with that which beseemeth it and the days of God. We have mentioned some steadfast, firm and assured souls secretly in this Tablet, for the station requireth no less. By the life of God! All are present before Our face and stand at the door. They have not been forgotten, nor shall they be. We beseech for them divine confirmation. Verily, He is powerful over all things.

هذه الأيام و نبشّره بذكرى آية ليفرح و يكون من الشّاكرين يا حزب الله قدر أيام را بدانید و بکمال همت و اتحاد و اتفاق قیام نمائید تا بنور اتفاق آفاق منور شود امروز روز حقّ است و منسوب باوست ذکر دولش جائز نیست بگذارید اسامی قبل و حرفهای قبل را در نفوس کاذبه قبل تفکّر نمائید که چندین کرور نفوس از عالم و جاهل را از صدر اسلام تا حین بمفتریات خود فریب دادند چنانچه حزب شیعه خذلهم الله بآن مفتریات متمسک و سید عالم را شهید نمودند و حال هم منتظرند از شهر موهوم و اقلیم موهوم و مقام موهوم قائم موهوم ظاهر شود بگو بانتظار باشید چنانچه یهود منتظرند باری ای دوستان در امورات قبل تفکّر نمائید تا اشارات ناعقین و ملحدین مجدّد شما را از صراط مستقیم منع ننماید اوست ناصح و اوست مشفق و اوست مهربان

29 یا اسم الجود انا نذكر في هذا المقام اختك التي آمنت بالله و آياته و واقبلت الى افقه و اجابت اذ ارتفع ندائه انا ذكرناها من قبل و في هذا المقام العزيز المنيع ذكرها من قبلي و بشّرها بما نزل لها من قلم الله ربك و ربّ آبائك الأولين و نذكر امائی هناك و نبشّرنّ بما قدر لهنّ من لدى الله العليم الحكيم انا ذكرنا كلّ امة آمنت و انزلنا اسمها في كتابي البديع انا نوصي عبادي و امائی بالاستقامة الكبرى على هذا الأمر العظيم و نذكر امتي التي ذكرناها من قبل و فازت بذكرى و عنايتي و انا المشفق الغفور الرحيم

30 انشاء الله اهل آن بلد از صغير و كبير و ذكور و اناث جميع بکمال اتحاد و اتفاق بر نصرت امر الهي قیام نمایند امروز اعمال طيّه و اخلاق مرضيه جنود حقّند و كلّ در ظلّ رایت تقوي الله ساکن طوبی از برای نفوسی که در ظلّ این رایت کبری وارد شوند و بما ینبغی لها و لایّام الله عامل گردند بعضی از نفوس مستقیمه راسخه موقته را در این لوح سرّاً ذکر نمودیم چه که مقام مقتضی دون آن نبوده لعمر الله کلّ امام وجه

حاضر و لدى الباب قائمذ از نظر نرفته و نميروند
نسئل لهم التوفيق انه على كل شيء قدير

31 Mention was made of the Afnan, upon him be My glory, My mercy and My loving-kindness. There hath befallen him what befell Us in the beginning of Our imprisonment. We bid him and his brother and his wife to be endowed with beautiful patience and noble forbearance. By My life! Were they to become aware of his station, his loftiness and his exaltation, they would surely give thanks unto God, the Lord of all worlds. He hath offered up his life in My path. We have accepted it from him and We comfort and console Our Afnan, and I am the All-Patient, the All-Knowing. Soon shall We send down upon him and upon those who are there that from which they shall inhale the fragrance of the loving-kindness of their Lord, the Compassionate, the Generous.

31 ذكر افنان عليه بهائى و رحمتى و عنايتى را نمودند
قد ورد عليه ما ورد علينا فى اول السجن نأمره
و اخاه و ضلعه بالصبر الجميل و الاصطبار الجليل
لعمري لو يطلعون بمقامه و علوه و سموه ليشكرونا
الله رب العالمين قد فدى نفسه فى سبيلى انا قبلناه
و نعزى و نسئل افنانى و انا الصبار العليم سوف
ننزل عليه و على الذين هناك ما يجد منه عرف
عناية ربه المشفق الكريم

32 We have remembered him who hath ascended unto God with such remembrance as would cause all who are endowed with perception to inhale the fragrance of His mercy which hath preceded all who are in the heavens and on earth. We have mentioned My loved ones there. We beseech God to assist them to be steadfast to such a degree that the clamor of them that cry out, the allusions of the doubtful ones, and the whispers of the ungodly will not cause them to slip.

32 انا ذكرنا الذى صعد الى الله بذكر يجد منه كل ذى
شم عرف رحمته التى سبقت من فى السموات
و الارضين انا ذكرنا اوليائى هناك نسئل الله ان
يؤيدهم على الاستقامة الكبرى على شأن لا ترههم
ضوضاء الناققين و اشارات المرييين و شبهات
المشركين

BLIB_Or15718.263

BH00239

To: *Zaynul-Muqarrabin et al.*

1 The honored Zaynu'l-Muqarrabin has attained unto the blessed writing and its contents were presented. The answer has shone forth from the horizon of utterance:

1 جناب زين المقرّبين بزيارت دستخط مبارك فائز
شده مطالب آن معروض شد جواب ما اشرق
من افق الخطاب

2 They who have journeyed and migrated unto God, for these is a great reward. Blessed are the people of Nun who have remained steadfast in the love of God, the Protector, the Self-Subsisting. We have sent down unto them clear verses and dispatched them by the hand of Sin. Verily thy Lord is the All-Remembering, the All-Knowing.

2 ان الذين سافروا و هاجروا الى الله اولئك لهم
اجر عظيم طوبى لأهل النون الذين استقاموا على
حب الله المهيمن القيوم قد نزل لهم آيات بينات
و ارسلناها بيد السّين ان ربك هو الذاكر العليم

3 As to what thou hast mentioned regarding those who have attained thy presence, turning unto God, thy Lord - We have accepted their turning and their facing toward the court of God, the Most High, the Most Great. Verily bounty is in God's

3 و اما ما ذكرت فى الذين حضروا هناك مقبلاً الى
الله موليك قد قبلنا توجّهم و اقبالهم الى شطر
الله العلى العظيم ان الفضل بيد الله يؤتیه من يشاء

hands - He bestoweth it upon whomsoever He willeth of His creation. He is indeed the All-Knowing, the All-Informed. He strengtheneth whom He willeth through what He willeth, and ordaineth for whomsoever He desireth whatsoever He pleaseth.

من خلقه أنه هو العليم الخبير يؤيد من يشاء بما يشاء ويقدر لمن اراد ما يريد

- 4 O Darvish! Blessed art thou for having turned unto God. We counsel thee with a counsel that surpasseth all that is in the heavens and earths. Set it before thine eyes and be not of those who, when judgment runneth counter to their desires, cast themselves into evident sorrow. Rejoice in God's commandments whatsoever they may be. Circle round the shrine of detachment - this is a command from One mighty and beautiful. Be content with God's good-pleasure and His decree, and with what hath been sent down in the Tablets from His firm and mighty judgment, that thou mayest leave creation behind thee in following thy Lord's command. Thus behooveth one who hath soared in this wondrous, mighty, subtle and refined atmosphere. Thy name hath been mentioned before the Throne and We have sent down unto thee clear verses which We have made a treasure for thee. Be thou thankful and among those who praise. And likewise in this Tablet - verily thy Lord's love for thee hath preceded all else - none can outstrip it in aught. He is the Almighty, the All-Powerful.

4 ان يا درویش طوبی لک بما اقبلت الى الله نوصیک بوصیة لا يعادلها ما فی السموات و الارضین ان اجعلها امام عینیک و لا تکن من الذین اذا یجرى حکم بغير احوالهم یجدون انفسهم على حزن مبین ان افرح بأوامر الله فی اى شیء کان کن طائفاً حول التّزیه هذا امر من لدن عزیز جمیل کن راضياً برضاء الله و قضائه و ما نزل فی الألواح من حکمه المبرم المتین على شأن تدع الوری عن ورائک اتباعاً لأمر مولیک کذلک ینبغی لمن طار فی هذا الهواء البدیع المتیع الخفیف اللطیف قد ذکر اسمک لدى العرش و نزلنا لک آیات ینات قد جعلناها خزینة لک ان اشکر و کن من الحامدین و کذلک فی هذا اللوح ان ربک سبق حبه ایاک لا یسبقه احد فی شیء انه هو المقتدر القدير

- 5 Blessed be Abu'l-Qasim and he who was named Muhammad-Husayn. O Zayn! Give them the glad-tidings of God's mention of them. We have written for them the reward of those who hastened, attained, turned and responded. Verily He is the Ruler over what He willeth.

5 طوبی لأبو القاسم و الذی سمی بمحمد قبل حسین ان یا زین بشرهم بذكر الله لهم انا کتبنا لهم اجر الذین سرعوا و فازوا اقبلوا و اجابوا انه هو الحاکم على ما یرید

- 6 O Zaynu'l-Muqarrabin! By the Lord of the worlds, God's love precedeth and is greater and mightier than His servants' love for Him. When the verse of prohibition was revealed, the inner eye wept for His loved ones, but the decree was fulfilled from His presence - none can repel His judgment. Verily He hath power over all things. It is very clear that God loveth His loved ones, and this prohibition was due to the veiling of the people, for the heedless servants at all times seek pretexts to accomplish their desires. By My life! Those who have returned by His command after drawing nigh unto Him - this is better for them than a thousand years of worship. Thy Lord is indeed the All-Knowing, the All-Wise. The turning of a soul is never lost and shall never be lost, even if by a single step. For every soul is written the recompense of its deeds. Blessed are they who know.

6 ای زین المقرّبین وربّ العالمین که حبّ حقّ اسبق و اعظم و اکبر است از حبّ عباد او و حینیکه آیه منع نازل چشم باطن لأجل احبائش باکی و لکن قضی الأمر من عنده لا راد لحکمه انه على کلتی حکیم بسی واضحت که حقّ دوست میدارد احبای خود را و این منع نظر باحتجاب ناس بوده چه که عباد غافل در کلّ حین در صدد آنند که بیانهائی متشبّث شوند و وارد آورند آنچه را اراده دارند لعمری ان الذین رجعوا بأمره بعد تقرّبهم الیه انه خیر لهم من عبادة الف سنة ان ربک هو العليم الحکیم اقبال نفسی ضایع نشده و نخواهد شد و لو بقدمی بوده قد کتب لكل نفس جزاء عمله طوبی للعارفين

- 7 They should gaze toward the All-Merciful with utmost joy and fragrance, such that even if they observe apparent harm to themselves from His commands and prohibitions, they should

7 باید بکمال روح و ریحان بشطر رحمن ناظر باشند بشأنیکه از اوامر و نواهی او اگر هم بر حسب

not be saddened but rather act with perfect eagerness and joy. In these days several souls have gathered from various regions and others have turned without permission. Blessed is Rafi' and those with him, and those who, when they heard God's call, acted as commanded. Verily the glory from Our presence be upon them and their like.

ظاهر ضرّ نفس خود را مشاهده نمایند محزون نباشند بکمال شوق و شغف عامل شوند این ایام چند نفس از اطراف جمع شده‌اند و نفوس دیگر من غیر اذن توجّه کرده‌اند طوبی للرفیع و من معه ولّذین فی هناک اذا سمعوا نداء الله عملوا بما امروا انما البهّاء من لدنا علیهم و علی امثالهم

- 8 As to what thou didst mention concerning the name of God, Al-Ha, verily We have adorned his temple with the ornament of Our relationship. This is a bounty that nothing in the heavens and earth can equal. He hath arisen to serve God with his whole being, as attested by that which hath proceeded from him. Verily thy Lord is the All-Knowing, the All-Informed. Upon him be My glory and My splendor, and upon those who love him. By My life! A noble station hath been ordained for him. Convey unto him that which hath flowed from the Supreme Pen and give him the glad tidings of this remembrance by which the horizon of remembrance hath been illumined and the heaven of utterance hath been raised up. Thus doth the All-Merciful command thee. Act accordingly and be of them that are thankful.

8 و اما ما ذكرت فی اسم الله الحاء انا زینا هیكله بطراز نسبتنا هذا من فضل لا یعادلہ شیء فی السموات والأرضین انه قام علی خدمة الله بتمامه یشهد بذلك ما ظهر منه ان ربک هو العلیم الخبیر علیه تکییری و بهائی و علی الذین یحبونه لعمری قدّر له مقام کریم بلغه ما جرى من القلم الأعلی و بشّره بهذا الذکر الذی انار منه افق الذکر و ارتفعت سماء البیان کذلک یامرک الرحمن ان اعمل و کن من الشاکرین

- 9 We found the servant in attendance before the Countenance at the time when the verses were being written. He desired in his heart to send greetings unto him and unto My loved ones there. Convey these greetings and deliver the salutations from him to those who greeted him. Verily thy Lord is the All-Informed, the All-Knowing. We send greetings unto him from before My Branches and My Twigs and those who circle round the Throne of their Lord, the Mighty, the Generous.

9 انا وجدنا عبد الحاضر لدى الوجه حین الذی ینسب الایات اراد فی قلبه ان یکبر علیه و علی احبائى فی هناک کبر و بلغ التکبیر من قبله الى من کبره ان ربک هو الخبیر العلیم انا نکبر علیه من قبل اغصانی و افنائى و الذین یطوفون عرش ربهم العزیز الکریم

- 10 As to what thou didst mention concerning Kazim who attained unto the presence, We have sent him two Tablets wherein We revealed that which attracteth the hearts of all mankind. Blessed is he and blessed are his brothers who have believed in God, turned unto Him and borne hardships in His path. Convey unto them the greetings from the Prisoner, then gladden them with My mention of them in this wondrous Tablet. We beseech God to assist them in all conditions and to ordain for them that which shall profit them in this world and the next. Verily He is the Bestower, the Ordainer, the Mighty, the Invincible.

10 و اما ما ذكرت فی الکاظم الذی فاز باللقاء انا ارسلنا له لوحین و نزلنا فیهما ما یتجذب به افئدة العالمین طوبی له و لاختوته الذین آمنوا بالله و اقبلوا الیه و حملوا الشداید فی سبيله بلغ علیهم التکبیر من قبل المسجون ثم بشّرهم بذکری آیاهم فی هذا اللوح البدیع نسل الله بأن یوفقهم فی کلّ الأحوال و یقدّر لهم ما ینفعهم فی الدنیا و الآخرة انه هو المعطى المقدّر العزیز المنیع

- 11 Then make mention of Baqir and Rahim from Us and adorn them with the crown of thy Lord's remembrance, the All-Knowing. We have sent down verses for them and dispatched them unto them. Verily We make mention of those who have desired the countenance of their Lord and have turned unto Him with radiant faces. He is the Mighty, the Generous.

11 ثم اذكر الباقر و الرّحیم من لدنا و اجعلهما مزیناً باکلیل ذکر ربک العلیم نزلنا لهما الایات و ارسلناها الیهما انا نذكر الذین ارادوا وجه ربهم و اقبلوا الیه بوجوه نوراء انه هو العزیز الکریم

- 12 As to what thou didst mention concerning Muhammad-i-Sadiq, We have heard his call. We have exalted him through this remembrance whereby every matter hath been exalted and every mighty station established. God hath forgiven him and his family. Verily He is the Generous, the Merciful. If they were to comprehend the fruits of God's remembrance as they are in truth, and likewise the reward of their mention in the Most Holy Court, by My life! the intoxication of the most pure wine would so overcome them that they would become detached from all the worlds and would occupy themselves day and night with the remembrance of the Beloved of all creation.
- 12 و اما ما ذكرت في محمد قبل صادق قد سمعنا ندائه رفغناه بهذا الذكر الذي به رفع كل امر و بنى كل مقام عظيم قد غفر الله له و لأهله انه جواد رحيم اگر ثمرات ذكر حق را علی ما هو عليه ادراك نمایند و همچنین اجر ذکر ایشان در ساحة اقدس لعمری سکر حقیق اطهر چنان اخذشان نماید که از عالمیان منقطع شده لیلاً و نهراً بذكر محبوب امکان مشغول شوند
- 13 The name of the Noble One hath been mentioned before the Countenance, and there hath been revealed from the Pen of the Generous One that whereby the mention of the All-Wise hath shone forth. Make mention of him from Me through this manifest bounty.
- 13 قد ذکر اسم الکریم لدی الوجه و نزل له من قلم الکریم ما لاح به ذکر الحکیم ان اذکره من قبلی بهذا الفضل المبین
- 14 Likewise, We have clothed Husayn with the robe of utterance from before the All-Merciful that he may be of the thankful ones. Make mention of him from Me that the breezes of the Beloved's remembrance may waft over him from this Prison which God hath made the dawning-place of His Name, the Everlasting, the Eternal, the Mighty, the Exalted.
- 14 و كذلك الحسين البسناه قميص البيان من لدی الرحمن ليكون من الشاکرين ان اذکره من قبلی لير عليه نسيمات ذکر المحبوب من هذا السجن الذي جعله الله منظر اسمه الباقي الدائم العزيز الرفيع
- 15 As to what thou didst mention concerning Baqir after Muhammad, there hath been mentioned before the Countenance that which he composed and recited. Blessed be the tongue that hath spoken in praise of God and His Branches. We beseech God to make him among those who soar in the atmosphere of His love in every world of His worlds. He is among those who have attained the presence, gained victory, heard and responded, and there hath been ordained for him that which shall gladden his heart. Verily thy Lord is the Most Merciful of the merciful. The praise of God precedeth the praise of His servants, and His remembrance precedeth the remembrance of them that remember.
- 15 و اما ما ذكرت في الباقر بعد محمد قد ذکر لدی الوجه ما انشأه و انشده طوبی للسان نطق بثناء الله و اغصانه نسل الله بأن يجعله ممن طار في هواء حبه في كل عالم من عوالمه انه ممن حضر و فاز و سمع و اجاب و قدر له ما يفرح به قلبه ان ربك هو ارحم الراحمين ثناء الله سبق ثناء عباده و ذكره ذکر عباده الذاکرين
- 16 We have found in thy letter mention of Muhammad-Qabli-'Ali, and have adorned it with the mantle of his Lord's remembrance, the Most Merciful, the Compassionate. Were it not for the hindrance of the hinderers and the clamor of the heedless, We would have sent down for each one of them that which would cause the oceans of attraction to surge amongst the worlds. Convey unto him the greetings of Him Who hath dawned and shone forth from the horizon of His Lord's utterance, the Most Merciful, that he may rejoice in the remembrance of Him through Whom the mountains were moved and
- 16 قد وجدنا في كتابك ذكر محمد قبل علی و زيناه برداء ذکر ربه الرحمن الرحيم لو لا منع المانعین و ضوضاء العاقلین قد نزلنا لكل واحد منهم ما تجرى به بحور الانجذاب بين العالمين بلغه تكبير الذي طلع و لاح من افق بيان ربه الرحمن ليفرح بذكر الذي به مرت الجبال و هبت نسمة الله علی كل صغير و كبير انه يذكر في السجن من اراده

the breeze of God wafted over all, whether small or great. Verily, He remembereth from the prison him who hath turned toward Him.

- 17 Blessed is he who hath turned with his heart and heard what was raised from the Dayspring of his Lord's remembrance, the Mighty, the Wise. We beseech God to assist him in that which he desireth, to make him content with His good-pleasure, to cause him to circle round His Will, and to speak His praise amongst His creatures. He, verily, is the Mighty, the All-Encompassing. As for what was sent, let half of it be used by him, and let the other half be delivered to the guest and Khadijih-Sultan. Whenever any sum becometh available in this place, We shall command Our servant who is present before Our face to send its equivalent, in this noble station, to be spent as desired. This is of thy Lord's bounty unto him. Give him the glad-tidings of this great bounty. Then make mention of the handmaiden who was mentioned in thy letter. Blessed is she in that her remembrance hath been sent down from the Pen of her Ancient Lord. We beseech God to aid her in His love and His good-pleasure, and to ordain for her what He hath ordained for His handmaidens who have shone forth from the horizon of detachment through this wise Remembrance.

- 18 And as to that which thou didst mention concerning him who hath turned aside among the people of Dal, and the letter he sent—write thou unto him: "O servant! This is not the day of trial and experiment; nor is this the day thou didst imagine. This is the day wherein it behoveth every soul, when he heareth the Call from the kingdom of his Lord, the Most Glorious, to sever himself wholly from all things that have been created between earth and heaven; to turn, with his most radiant countenance, toward the Most Great Vision; and to say, with the tongue of his inmost being and of his outward speech—nay, with the tongues which God hath created in every member of his body—'Here am I, here am I, O Lord of Names! Here am I, here am I, O Thou Who wast promised in the Tablets! Yea, yea, O Thou Who hast borne all hardships for the deliverance of the worlds!' Write, O servant: In one moment—purely for the Face of the All-Merciful—ponder thou, detached from all beside Him, and consider: if thou remain heedless of this Most Great Manifestation, whose radiance hath encompassed all the world and the nations thereof, to what wilt thou cleave, and by what proof and argument wilt thou establish the truth for thine own self? Verily the Bayan itself hath been adorned with My Name and was revealed for My remembrance. Look, that thou mayest know. Let nothing withhold thee from this bounty which hath encompassed the heavens and the earth. The very Being of the Tree crieth aloud: 'He, verily, is the Best-Beloved!'

طوبى لمن اقبل بقلبه وسمع ما ارتفع من مطلع
ذكر ربّه العزيز الحكيم نسل الله بأن يؤيده على ما
اراد و يجعله راضياً برضائه و طائفاً حول مشيئته و
ناطقاً بشأته بين خلقه انه هو العزيز المحيط و آنجه
ارسال داشته نصف آنرا آنجناب تصرف نمایند
و نصف ديگر را به ميهان و خديجه سلطان
برسانند هر وقت در اين محل وجهى موجود شد
عوض آن بعد حاضر لدى الوجه امر ميفرمايم
در مقام كريم بمصرفى كه اراده نموده برساند هذا
من فضل ربك عليه بشره بهذا الفضل العظيم ثم
اذكر امة التي ذكرت في كتابك طوبى لها بما نزل
ذكرها من قلم ربها القديم نسل الله بأن يوفقها على
حبه و رضائه و يكتب لها ما كتب لامائه اللائى
اشرقن من افق الانقطاع بهذا الذكر الحكيم

و اما ما ذكرت في ذكر من اعرض من اهل الدال
و كتاب الذي ارسله ان اكتب له يا عبد ليس هذا
يوم التجربة و الامتحان و يوم الذي توهمته هذا
يوم ينبغي لكل نفس اذا سمع النداء من ملكوت
ربه الأبهى ينقطع بكاه عن الأشياء عما خلق بين
الأرض و السماء و يتوجه بوجه الأنوار الى المنظر
الأكبر و يقول بلسان سره و جهره بل بألسن التي
خلق الله في كل جوارحه لييك لييك يا مالك
الأسماء لييك لييك يا أيها الموعود في الألواح
بلى بلى يا من حملت الشدايد كلها لنجاة العالمين
بنويس اى عبد در يك آن خالصاً لوجه الرحمن
تفكر نما منقطعاً عما سواه و ملاحظه كن اگر از
این ظهور اعظم كه اشراقش جميع عالم و امم را
احاطه نموده غافل مانى بجه متمسك خواهى شد
و بكدام حجت و برهان حق از برای خود ثابت
خواهى نمود ان البيان بنفسه زين باسمى و نزل
لذكرى فانظر لتعرف اياك ان يمنعك شيء عن
هذا الفضل الذي احاط السموات و الأرضين
كينونة الشجرة تنادى انه هو المحبوب و السدرة
تنطق و جمال المعبود قد اتى الموعود الملك لله
الفرد العزيز الحكيم

The Lote-Tree speaketh, and the Beauty of the Adored hath come—the Promised One! The Kingdom is God's, the One, the Mighty, the All-Wise.”

- 19 Art thou content with the idols thou possessest, or with names whereof thou knowest naught save what thou hast heard from thy likes? Cast them aside through thy Lord's power and say: "I have turned unto Thee, O Lord of the worlds!" O servant! By the Most Great Luminary, God's gaze is sanctified from being fixed upon the acceptance or rejection of men. Whatever is mentioned proceedeth from pure bounty, for His mercy and bounty have preceded all things. In this Most Great Prison He calleth out and summoneth the servants unto truth, that all may gather around the divine and all-embracing Word. If thou be fair-minded, consider: were it not for Baha, who would raise up the Cause of thy Lord, the Lord of Names? By God! Among those whom thou deemest necessary to follow, none hath appeared - all are occupied with preserving their lives and means of comfort, while the Truth itself speaketh forth amongst the people of rebellion, mentioning the All-Merciful. One word from Him is more precious than all revealed books and dispatched scriptures, yet ye remain deprived and veiled from the spring showers of the All-Merciful's mercy through one of whom ye have no knowledge, and are barred from Him by Whose finger's beckoning all that was revealed in the Bayan dependeth.

- 20 The ocean of nearness surgeth while men are seen to be remote; the Ancient Tongue speaketh forth while the people of creation appear deaf. Say: Break the chains of blind imitation and the idols of vain imaginings. Thus doth this imprisoned stranger command thee. The Bayan lamenteth while they rejoice, and the Point crieth out while they sport. Say: How long will ye occupy yourselves with your vain fancies? Do ye not see that ye depart and return not? O servants! The divine wine is prepared and the eternal Beauty is the cupbearer - whereby have ye remained veiled, and for what reason have ye been deprived? If the expression of truth were confined to but one word, that word would shine forth like the sun amidst all the words of the world. With penetrating vision, observe what hath been revealed in the Bayan and in this Revelation. Look well that perchance thou mayest not remain deprived of the vernal breezes of the All-Merciful and be freed from the whisperings of the idolatrous souls. Harken unto the divine counsel and transgress not beyond it. Know thou this much, that thou hadst and hast no knowledge of these matters, and those souls who have led thee astray were and are entirely unaware. Setting aside all these things, fix thy gaze upon that which hath

19 هل قنعت بما عندك من التماثيل او اسماء التي لا تعرف منها الا ما سمعته من امثالك دعها بقدره ربك قل اقبلت اليك يا مولى العالمين اى عبد قسم به نير اعظم كه لحاظ الله مقدس است از آنكه باقبال ناس يا باعراض ايشان ناظر باشد آنچه ذكر ميشود از فضل محض بوده چه كه رحمت و فضلش سبقت گرفته جميع اشياء را و در اين بين اعظم ندا ميفرمايد و عباد را بحق ميخواند كه شايد جميع بر كلمه جامعه الهيه جمع شوند اگر از اهل انصافى تفكر لو لا البهاء من يرفع امر ربك مالك الاسماء تالله از نفسيكه اتباع ايشان را لازم دانسته نفسى ظاهر نه كل بحفظ جان و اسباب راحت مشغول و حق بنفسه ما بين اهل طغيان بذكر رحمن ناطق ميفرمايد كلمه نى از نزد او اعتر است از كل كتب منزله و صحف مرسله و شما بنفسيكه اطلاع بر او نداشته ايد از امطار نيسان رحمت رحمن ممنوع مانده ايد و محجوب گشته ايد و از نفسيكه باشاره اصبع او ما نزل فى البيان معلق و متوسط محروم

20 بحر قرب در امواج و ناس بعيد مشاهده ميشوند لسان قديم در نطق و بيان و اهل امكان صميم بنظر ميآيند بگو بشكيد سلاسل تقليد و اصنام اوهام را كذلك يا مرک هذا المسجون الغريب ان البيان ينوح و هم يفرحون و النقطة يصيح و هم يلعبون قل الى متى تشتغلون باوهامكم اما ترون تدهبون و لا ترجعون اى عباد باده الهيه آماده و ساقى طلعة باقى بچه محجوب مانده ايد و بچه سبب محروم گشته ايد اگر بيان حق منحصر بكلمه نى باشد آنكلمه مشرقست مثل شمس ما بين كلمات عالمن ببصر حديد در ما نزل فى البيان و هذا الظهور نظر كن كه شايد از نساييم ربيع رحمانى محروم ثمانى و از وساوس نفوس مشرکه فارغ شوى بشنو نصيح الهى را و از آن تجاوز منما اينقدر بدان كه اطلاع بر امرى نداشته و نداری و نفوسى هم كه اغوا نموده اند ابداً مطلع نبوده و نيسند از جميع اين امور گذشته بما ظهر ناظر شو لعل تدع الغدير عن ورائك مقبلاً الى البحر

been manifested, that haply thou mayest leave the pond behind thee, turning toward the Most Great Ocean which surgeth by virtue of itself and for itself, and proclaimeth: "There is none other God besides Him, the Powerful, the Exalted, the Mighty, the Wise." We beseech God to grant thee success and bestow upon thee that which He hath desired in His days. Verily, He is the Powerful, the Mighty, the Omnipotent. Furthermore, write whatever thou deemest advisable in thine own words - there is no harm in this.

- 21 As to what thou hast mentioned concerning Ibn-i-Barat, it behooveth him to render thanks unto his Lord for having mentioned his name in this noble station. Blessed art thou, O Barat, inasmuch as thou hast detached thyself from those who turned away and hast turned toward Him Who giveth life to the worlds. Rejoice thou in My remembrance of thee, then turn with thy heart unto the Beloved. Say: Praise be unto Thee, O Revealer of the wise Remembrance! We make mention of Our loved ones at all times in such wise that the trials have not prevented Us from remembering them in the path of God, the Sovereign, the Mighty, the Great. Remember ye Him even as He remembereth you - this is better for you, if ye be of them that know.

- 22 We have heard the call of Abdul-Karim who is there. Make mention of him on My behalf and give him the glad-tidings of My love for him. We are with him in his journey and his dwelling-place. O Abdul-Karim! Thou art remembered in the Most Holy Court. Be thou occupied with service to the Cause, that is, strive with utmost endeavor and exalted effort for the unity of the friends in that land, that the sweet-scented breezes of unity may waft from the direction of the friends of the Lord of all beings upon the whole world. The people of that land have borne in the path of Truth that which they have borne, and for the love of God they have tasted hardships. Therefore are they adorned with the robe of distinction. Now must all be reminded at all times lest they become heedless and something should proceed from anyone that would cause the abasement of the Cause and the extinction of the divine kindled fire. Arise thou with all thy being to serve the All-Merciful. From those souls must appear such qualities as would shine like suns among the qualities of people, that all the friends in every region might be reminded by the character, deeds and actions of those souls. We beseech God to aid thee in His service and to make thee among those who have served the Manifestation of His Cause and the Dawning-Place of His Revelation. Verily, He is powerful over whatsoever He willeth.

الأعظم الذي تموج بذاته لذاته و ينطق أنه لا اله
إلا هو المقتدر المتعالى العزيز الحكيم

21 نسل الله بأن يوفقك ويرزقك ما اراد في أيامه
أنه هو المقتدر العزيز القدير دیگر هرچه هم آنجناب
مصلحت میداند از قول خود بنویسید لا بأس
و ما ذكرت في ابن البرات ينبغى له بأن يشكر ربه
بما ذكر اسمه في هذا المقام الكريم طوبى لك يا
برات بما برئت عن الذين اعرضوا واقبلت الى محبي
العالمين ان افرح بذكرى اياك ثم اقبل بقلبك الى
المحبيب قل لك الحمد يا منزل الذكر الحكيم انا نذكر
احبا في كل الأحيان على شأن ما منعنا البلاء
عن ذكرهم في سبيل الله الملك العزيز العظيم ان
اذكروه كما يذكركم هذا خير لكم ان انتم من العارفين

22 قد سمعنا نداء عبد الكريم الذي في هناك ان اذكره
من قبل و بشره بحبي اياه انا معه في منقلبه و
مثواه اى عبد الكريم در ساحت اقدس مذكورى
بخدمت امر مشغول باش يعنى در اتحاد احباب
آن ارض جهد بليغ و سعى منيع نما تا نفحات
مسيكيه اتحاديه از شطر احبابى مالک بريه پر
كل عالم مرور نمايد اهل آن ارض در سبيل حق
حمل نمودند آنچه را حمل نمودند و بجهه حب الله
مس شدايد نمودند لذا بخلعت اختصاص مزينند
حال بايد در كل احيان جميع را متذكر نمود كه
مباد غفلت نمايند و از نفسى امرى حادث شود
كه سبب ذلت امر و انحاد نار موقده الهيه
گردد بتمام جان بخدمت رحمن قائم شو بايد از
آن نفوس شتونی ظاهر شود كه ما بين شتون ناس
مثل شمس مشرق باشد تا جميع احباب در كل
اطراف از اخلاق و افعال و اعمال آن نفوس
متذكر شوند نسل الله بأن يؤيدك في خدمته و
يجعلك من الذين خدموا مظهر امره و مطلع
وحيه انه على ما يشاء قدير

- 23 Then make mention of Ali whom We showed in a dream and who acted according to what his Lord desired. Say: By My life, thy return is better than the acceptance of one who was not adorned with the ornament of permission. Thy Lord is the best Helper, the best Informed, the best Knower.
- 24 Then make mention of him who was named with the two Most Great Names. Say: We have accepted your turning and your acceptance - all this is dependent upon His Word, if ye be of them that know. When He decreeth for anyone to attain His presence, by God, it is inscribed in all the Tablets and in all the worlds of God, but people do not understand. Blessed is he who hath found the sweetness of the remembrance of his Lord and hath been seized by the intoxication of the utterance of his Lord, the All-Merciful, in such wise that he hath become detached from all creation, circling round the will of his Lord, the Protector, the Self-Subsisting. Be not grieved, rather be glad with what hath proceeded from the Source of Command and hath shone forth from the horizon of the decree of your Lord, the Mighty, the Wise.
- 25 Then make mention of Qurban-'Ali who hath grieved his Lord by what befell him. Yet when it came to pass for the love of God it proved sweeter than honey refined in the estimation of them that are nigh unto Him. O Qurban! We have ordained for thee the recompense of one who hath offered up his life in the path of God. Ponder upon this exalted station, be steadfast, make mention, render thanks and glorify thy Lord for this manifest grace. We were with thee in the days when thou didst migrate and turn towards God, the Lord of the mighty throne. We heard the sighing of thy heart and the lamentations of thy inner being in thy love for the Beloved of the worlds. Thy burning in separation from thy Lord is better than seventy years of worship, nay more, by His Self that dominateth the worlds. Blessed be thy yearning, thy longing, and thy seeking after the Goal of the sincere ones. If thou wouldst inhale the tablet of thy Lord, thou wouldst find therefrom the fragrance of reunion from the direction of thy Lord, the Self-Sufficing, the Most High. Through it, the heart of him who turned was stirred and the hearts of the seekers were attracted. By My life! After thee We beheld the very essence of nearness and thy return was the embodiment of drawing nigh. Rejoice in the sun of thy Lord's remembrance which hath dawned from the horizon of the loving-kindness of the Beloved of all who are in the heavens and the earth. It behooveth thee not to grieve. Read thou the Tablet that thou mayest be assured of thy Lord's grace unto thee and know that He loveth him who loveth Him and draweth nigh unto him who draweth nigh unto Him. He, verily, is the All-Bountiful, the Gracious. We have
- ثم اذكر العلي الذي اريناه في المنام وعمل بما اراد
ربه قل لعمري رجوعك خير عن اقبال الذي
ما زين بطراز الاذن ان ربك نعم المعين ونعم
الخبير ونعم العليم
- ثم اذكر الذي سمي بالاسمين الأعظمين قل انا قبلنا
توجهكما واقبالكما كل ذلك منوط بقوله ان انتم
من العالمين اذا حكم لأحد باللقاء تالله انه ثبت في
كل الألواح وفي كل عالم من عوالم الله ولكن
الناس لا يفقهون طوبى لمن وجد حلاوة ذكر ربه
واخذه سكر بيان ربه الرحمن على شأن انقطع عن
الأكوان طائفاً حول ارادة ربه المهيمن القيوم لا
تحزنا ان ابشرا بما صدر من مصدر الأمر و اشرق
من افق حكم ربكم العزيز الحكيم
- ثم اذكر قربان قبل على قد حزن ربه بما ورد عليه
ولكن لما ورد لحب الله يكون احلي من العسل
المصفى في مذاق المقرين يا قربان انا كتبنا لك
اجر من فدى نفسه في سبيل الله تفكر في هذا المقام
المنيع واقت و اذكر واشكر و سبح ربك بهذا
الفضل المبين انا كما معك في ايام التي هاجرت
واقبلت الى الله رب العرش العظيم وسمعنا حنين
قلبك وزفرات سرك في حبك محبوب العالمين
احترافك في فراق ربك خير من عبادة سبعين
سنة بل ازيد ونفسه المهيمنة على العالمين طوبى
لاشتياقك وشوقك وقصدك مقصود المخلصين
ان استنشق لوح ربك لتجد منه عرف الوصال
من شطر ربك الغنى المتعال به اهتز قلب من
اقبل وانجذب افئدة المريدن لعمري رأينا بعدك
عين القرب و رجوعك نفس الاقبال ان افرح
بشمس ذكر ربك التي اشرقت من افق عناية
محبوب من في السموات والأرضين لا ينبغي
لك ان تحزن ان اقرء اللوح لتوقن بفضل ربك
اياك وتعلم انه يحب من احبه ويتقرب الى من
تقرب اليه انه هو الفضل الكريم قد نزلنا لك
في هذا اللوح ما يفرح به قلبك ويقر عينك و
تطمئن نفسك انه هو العزيز الرحيم

sent down for thee in this Tablet that which will gladden thy heart, cheer thine eyes and tranquilize thy soul. He, verily, is the Mighty, the Merciful.

- 26 As to what thou didst mention concerning Hasan whose hand was severed in the path of God, the Lord of all men, by My life! We shall surely give him wings wherewith to soar in the atmosphere of the Kingdom. Thy Lord, verily, is powerful over whatsoever He willeth. Remember thou him on behalf of thy Lord and convey unto him what hath been revealed for him from the Pen of thy Lord, the Self-Sufficing, the Most High. Say: Be not grieved, rather rejoice in what hath befallen thee in the love of thy Lord, the All-Merciful. The contingent world shall perish and sovereignty shall remain with God, the Powerful, the Self-Subsisting. Blessed art thou for having stood firm in the Cause of God and sacrificed thy hand in His path. Through it We shall raise up conquering hands and through them shall We subdue the lands. When thou hearest from anyone that which thy Master abhorreth, be patient, then leave him to the Mighty, the Compelling. He will seize him as He pleaseth. He, verily, is the Avenger, the All-Compelling. Those people are intoxicated with vain desires. Were they to know, they would lament over their deeds, but today they are veiled and covered. Blessed art thou, and thy mother, and thy brothers and sisters. Convey My greetings unto them all and clothe them with the robe of glorification from Our presence. Thus hast thou been commanded by thy Lord, the Mighty, the All-Bestowing. O Hasan! Upon thee be My glory and upon those who are with thee among those who have believed in the Day of Reckoning.

- 27 O Zayn! Give thanks to thy Lord for having revealed for each one mentioned in thy letter clear verses. This is of His grace unto thee and unto them. Thy Lord, verily, is the Mighty, the All-Knowing. We beseech God to draw thee nigh unto Him and to cheer thine eyes by beholding the face of thy Lord, the Lord of all beings. Grieve not over anything. Serve thy Lord in the evening and the morning, at dawn and at eventide. If thou makest mention of them who are on earth, We make mention of them as a grace from Us unto thee. Give thanks and say: Praise be unto Thee, O Thou in Whose hand is the kingdom of earth and heaven, and O Thou Whose grace hath encompassed all created things.

- 28 Special Tablets have been revealed for the land of Nun and sent in a special package addressed to 'Abdu'llah, carried by Sin and Mim. Convey the glorification of the True One unto

26 و ما ذكرت في الحسن الذي قطعت يده في سبيل الله مالك الرقاب لعمرى سوف نعطيه اجنحة لتطير بها في فضاء الملكوت ان ربك هو المقتدر على ما اراد ان اذكره من قبل ربك و بلغه ما نزل له من قلم ربه الغنى المتعال قل لا تحزن ان افرح بما ورد عليك في حب ربك الرحمن سيفنى الامكان و يبقى الملك لله المقتدر المختار طوبى لك بما استقمت في امر الله و انفقت يدك في سبيله بها نبعت ابادياً قاهرةً و نسخر بها البلاد اذا سمعت من احد ما يكرهه موليك ان اصبر ثم دعه الى العزيز الجبار انه يأخذه كيف يشاء انه هو المنتقم القهار اولئك اخذهم سكر الهوى لو يعرفون ينوحون على ما فعلوا ولكن اليوم في ستر و حجاب طوبى لك و لا تمك و اخوتك و اخواتك كبر من قبلى عليهم و عليهم ثم البسهم خلع التكبير من لدنا كذلك امرت من لدن ربك العزيز الوهاب يا حسن عليك بهائى و على من معك من الذين آمنوا بيوم الحساب

27 يا زين ان اشكر ربك بما نزل لكل واحد ذكر في كتابك آيات بينات هذا من فضله عليك و عليهم ان ربك هو العزيز العلام نسئل الله بأن يقر ربك اليه و تقر عينك بالنظر الى وجه ربك مالك الأنام لا تحزن من شيء ان اخدم ربك في العشي و الاشرار و البكور و الاصال لو تذكر من على الأرض انا نذكرهم فضلاً من لدنا عليك ان اشكر قل لك الحمد يا من بيدك ملكوت الأرضين و السموات و يا من احاط فضلك الكائنات

28 مخصوص ارض نون الواح نازل و در بسته مخصوص باسم عبدالله ارسال شد حامل آن

His loved ones there, and praise be to God, the Lord of the worlds.

حرف سین و میم کبر من قبل الحق علی احبائه
فی هناک و الحمد لله رب العالمین

BLIB_Or11096#245, BLIB_Or15710.034,
TABN.327

BH00245

Commentary on a verse from Sa'di

1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 That which hath been revealed in the divine verses concerning the meaning of this couplet, and which hath shone forth from the horizon of the heaven of truth, is complete and conclusive. None but the ignorant would deny it. Yet, as a token of grace unto thee—for verily He loveth His remembering servants—another explanation shall be set forth in the Persian tongue.

2 آنچه از معنی بیت در آیات الهی نازل و از افق
سماء حقیقت مشرق همان تمام است و فصل
الخطاب لا ینکره آلا من کان من الجهلاء بیانی
دیگر بلسان پارسی ذکر میشود تفضلاً لک آنه
یحب عباده الذاکرین

3 If thou wouldst behold this station as it truly is, immerse thyself in the ocean of creative verses. All things, according to their ranks, have been and shall ever be divine verses. In the station of the manifestation of the Sovereign Revealer in the kingdom of names and attributes, the quality of being a sign is established for all things. In such wise, naught is visible save His signs, that nearness or remoteness might be conceived. After the Sun of inner meanings hath dawned from the horizon of this utterance, all are accounted as divine verses. Naught remaineth to be observed save the revelation of the Sovereign Revealer, that it might be mentioned or clothed in the garment of expression. Were the divine hand of power to withdraw the quality of being a sign from all things, thou wouldst see nothing whatsoever in all existence.

3 و آن اینکه اگر بخوای کما هی این مقام را
مشاهده نمائی در بحر آیات تکوینیّه متغمّس شو
کلّ اشیاء در مقامی آیات الهی بوده و خواهند
بود علی قدر مراتبها در مقام تجلّی سلطان مجلّی
در ملکوت اسماء و صفات از برای کلّ اثبات
آیّیت میشود در اینصورت غیر آیات چیزی
مشهود نه تا قرب و بعد تصور شود بعد از
اشراق شمس معانی از افق این بیان کلّ از آیات
الهی محسوب دیگر غیر تجلّی سلطان مجلّی امری
ملحوظ نه تا آنکه ذکر شود و یا بقمیص عبارت
درآید و اگر دست قدرت الهیه آیّیت اشیاء را
اخذ نماید لا تری فی الملک من شیء

4 How sanctified and holy is thy Lord, and how mighty is His dominion and power! The creative and universal signs, which are the manifestations of His names and attributes—exalted be His glory—are, in one station, sanctified above nearness and remoteness, how much more His own Essence, transcendent is He! If thou shouldst drink of this wine of inner meanings, which hath been nurtured by the fingers of divine holiness in the wine-cellar of eternal glory, thou wouldst pass beyond the world and all therein, and would turn thy face toward the Friend without any allusion.

4 چه قدر پاک و مقدّس است پروردگار تو و چه
قدر عظیم است سلطنت و غلبه او آیات تکوینیّه
و آفاقیّه که مظاهر اسماء و صفات او تعالی شأنه
هستند در یک مقام مقدّسند از قرب و بعد تا چه
رسد بذاته تعالی انشاءالله اگر از این نخر معانی
که در نخمخانه عرّ صمدانی بانامل قدس سبحانی
تریت شده بیاشامی از عالم و عالمیان درگذری و
بشطر دوست من غیر اشاره توجّه نمائی

- 5 I swear by the Day-Star of the horizons! Were all people to comprehend the sweetness of but one word from the divine utterances which have shone forth from the Dayspring of the mouth of the All-Merciful Will, all would detach themselves from the fleeting pleasures of this world and turn unto the Countenance of the Everlasting One. Then would the servants be observed in such a state that He for Whose appearance the world and its development were intended hath been made to dwell in the most desolate of lands. In such circumstances, by what merit should divine grace descend from the heaven of glorious mercy?
- 6 Think not that any soul hath power over truth. I swear by the Dawning-Place of the Most Great Name that were He to will it, He would annihilate all things with but a single word. The acceptance of this Most Great Prison hath been for the deliverance of the necks of men from the chains of self and passion, and the acceptance of this abasement hath been for the sake of the glory of all who dwell on earth. For this divine breath hath come for the life of creation, and soon shall they witness the shining of the Sun of the Word from every direction. Thy Lord is, in truth, the Almighty, the All-Powerful.
- 7 However, as to the poet's intent in this couplet—
- 8 “The Friend is closer to me than I am to myself, yet stranger still that I should be far from Him”
- 9 This is a translation of the blessed verse which states “We are nearer to him than his life-vein.” Indeed, it hath been well expressed in the Persian tongue. At this moment one is partaking of the wine of the mercy of the Lord of all worlds, for mention of it hath flowed from the Tongue of Grandeur. Since God hath declared “I am nearer to man than his jugular vein,” therefore one sayeth that although the effulgence of the Beloved is nearer to me than my jugular vein, yet despite my certitude of this station and my acknowledgment of this rank, I am far from Him. That is to say, the heart - which is the seat of the All-Merciful and the throne of divine revelation - is heedless of His remembrance and occupied with the mention of others, veiled from Him and turned toward the world and its vanities.
- 10 Truth, in its essence, hath no nearness or remoteness. It is sanctified above such stations, and its relationship to all things is on the same level. This nearness and remoteness are made manifest through Its Manifestations. It is established that the heart is the throne for the revelation of the All-Merciful, even as We have explained this station in previous holy traditions:
- 5 قسم بنیر آفاق اگر جمیع ناس حلاوت کلمه‌ئی
از کلمات الهیه که از مشرق فم مشیت رحمانیه
اشراق فرموده ادراک نمایند کل از لذایذ دنیای
فانیه منقطع شوند و بوجه باقی توجه کنند بعد
عباد بشائی ملاحظه میشود که نفسی را که
مقصود از دنیا و تعمیر آن ظهور او بوده در
اخر بلاد منزل داده‌اند دیگر در اینصورت بچه
استحقاق فضل الهی از سماء عز رحمانی نازل شود
- 6 همیشه بدان که نفسی بر حق قادر است قسم
بمطلع اسم اعظم که اگر اراده فرماید جمیع را
بکلمه‌ئی معدوم نماید قبول این سخن اعظم نظر
بخلاصی اعناق است از سلاسل نفس و هوی
و قبول این ذلت نظر بعزت من فی الأرض بوده
چه که این نفحه رحمانیه از برای حیوة بریه
آمده و زود است که اشراق شمس کلمه را از
جمیع اطراف مشاهده نمایند آن ربک لهُ المقتدر
القدیر
- 7 ولكن مقصود شاعر از این بیت که
- 8 دوست نزدیکتر از من بمن است وین عجب تر که
من از وی دورم
- 9 ترجمه آیه مبارکه بوده که میفرماید و نحن
اقرب الیه من حبل الوريد و فی الحقیقه بلسان
پارسی خوب ذکر نموده و در این حین از خمر
رحمت رب العالمین شارب چه که از لسان قدم
ذکرش جاری شد چون حق فرموده که من
بأنسان نزدیکترم از رگ گردن او باولدا میگوید
با وجود آنکه تجلی حضرت محبوب از رگ گردن
من بمن نزدیکتر است مع ایقان من باین مقام و
اقرار من باین رتبه من از او دورم یعنی قلب که
مقر استواء رحمانی است و عرش تجلی ربّانی
از ذکر او غافل است و بذکر غیر مشغول از او
محجوب و بدنیا و آلائی آن متوجه و
- 10 حق بنفسه قرب و بعد ندارد مقدّس است از
این مقامات و نسبت او بکلّ علی حدّ سواء بوده
این قرب و بعد از مظاهر ظاهر این مسلم است
که قلب عرش تجلی رحمانی است چنانچه در
احادیث قدسیه قبله این مقام را بیان فرمودیم

"Neither My earth nor My heaven can contain Me, but the heart of My faithful servant containeth Me."

- 11 The heart, which is the place of divine manifestation and the seat of the All-Merciful's revelation, is oftentimes heedless of Him Who reveals. In its state of heedlessness it is far from Truth and merits the title 'remote', while in its state of remembrance it is near to Truth and deserves the title 'near'. Furthermore, consider how man is oftentimes unaware of himself, yet God's all-encompassing knowledge eternally surrounds him and the radiance of the Sun of Revelation remains manifest and evident. Therefore, He is and will ever be nearest, for He is the All-Knowing, the All-Seeing, the All-Encompassing, while man remains heedless and veiled from the mysteries of his own creation.
- 12 Every person of insight can clearly observe that nearness and remoteness are mentioned and understood in relation to the Manifestations, while that Sovereign of eternity was and ever will be sanctified above nearness, remoteness, mentions, names and attributes. In brief, nearness to Truth in this station means turning toward Him, while remoteness means heedlessness of Him. For instance, whosoever today has quaffed from the most pure and glorious Wine has ascended to the highest summit of nearness and attainment, while all others abide in the lowest depths of remoteness and separation, even though they may constantly speak of the All-Merciful and act according to His commandments. Even as today, the various peoples of the earth, being deprived of the wine of divine unity, all wander in the wilderness of remoteness.
- 13 Nearness and remoteness become known and evident in the Manifestation of the divine Essence. Whosoever has turned toward the Sanctuary of certitude is reckoned among those who are near, and whosoever has turned away has been and will remain remote. The nearness of Truth knows no remoteness. If people would not remain remote, the root of the Tree of nearness, which has been sent down from the heaven of the All-Merciful in these words, would remain firm and its branches would encompass the worlds.
- 14 When the Sun of the Name 'the Near One' dawned forth from the Dayspring of meeting, it encompassed all horizons, and spiritual proximity is more ancient and nearer than outward nearness. As can be observed, there have been many souls who were in the presence of the Truth and were honored with His company at eventide and dawn in outward seeming, yet the True One did not confirm the reality of nearness in their case, inasmuch as they were deprived of spiritual proximity. God is the Knower and the Concealer. But should a soul dwell in the

لا یسعی ارضی و لا سمائی ولكن یسعی قلب
عبدی المؤمن

11 و قلب که محلّ ظهور ربّانی و مقرّ تجلّی رحمانی است بسا میشود که از مجلّی غافل است در حین غفلت از حقّ بعید است و اسم بعید بر او صادق و در حین تذکّر بحقّ نزدیک است و اسم قریب بر او جاری و دیگر ملاحظه نما که بسا میشود که انسان از خود غافل است و لیکن احاطهء علیهء حقّ لازال محیط و اشراق تجلّی شمس مجلّی ظاهر و مشهود لذا البتّه او اقرب بوده و خواهد بود چه که او عالم و ناظر و محیط و انسان غافل و از اسرار ما خلق فیه محبوب

12 و هر ذی بصری بعین یقین مشاهده مینماید که قرب و بعد بنسبتّهما الی المظاهر ذکر شده و میشود و آن سلطان قدم مقدّس از قرب و بعد و اذکار و اسماء و صفات بوده و خواهد بود باری قرب بحقّ در این مقام توجه باو بوده و بعد غفلت از او مثلاً هر نفسی که الیوم از رَحیق اطهر ابی نوشید باعلی ذروهء قرب و وصال مرتقی و من دون آن در اسفل درک بعد و انفصال بوده اگرچه در کلّ احیان بذکر رحمن ناطق و باوامرش عامل باشد چنانچه الیوم ملل مختلفه که در ارضند چون از صهای احدیه محرومند کلّ در تیه بعد سائر

13 و قرب و بعد در ظهور مظهر الهیّه معلوم و مشهود هر نفسی که بحرم ایقان توجه نمود او از اهل قرب محسوب و هر نفسی که اعراض نمود بعید بوده و خواهد بود قرب حقّ بعد ندارد اگر ناس بعید ثمانند اصل شجرهء قرب در ارض این بیان که از سماء رحمن نازل شده ثابت و فرعها احاط العالمین

14 وقتی که شمس اسم قریب از مشرق لقا اشراق فرمود جمیع آفاق را احاطه نموده و قرب معنوی از قرب ظاهر اقدم و اقرب است چنانچه مشاهده میشود بسا از نفوس که با حقّ بوده اند و در عشی و اشراق در ظاهر مشرف و لیکن حقّ تصدیق قرب در حقّ آن نفوس نفرموده چه که از قرب معنوی محروم بوده اند و حقّ عالم و ساتر و اگر نفسی در اقصی بلاد ساکن

remotest lands yet gaze upon the Truth, the word of nearness shall be revealed in his regard. But oh the blessedness! Oh how excellent for that soul who is endowed with both!

- 15 By Him Who hath made Me abased for the glory of the worlds and imprisoned for the liberation of all peoples - if with pure intent one beholdeth the Countenance of the All-Merciful but once, it equalleth all the good deeds of the first and the last. Nay, I seek God's forgiveness for such a statement, for this station cannot be limited by word or utterance. None knoweth the excellence of this station save God, exalted be His glory. Should one enter the region where the Throne of the Divine Manifestation resideth, the benefits and rewards of this deed shall assist him in all the infinite worlds - how much more for one who attaineth His presence! Indeed, the purpose of all that hath been sent down from the heaven of divine bounty and recorded in the Holy Books hath been the meeting with God. Blessed is he who hath attained thereunto and entered the precincts from whose horizon hath shone the Sun of the Beauty of his Lord, the Most High, the Most Great, and who hath touched its soil and breathed its air. He hath attained unto that which no greater good or bounty can surpass. By God! The dwellers of Paradise shall visit him and shall find from him the fragrance of God, the Almighty, the All-Compelling, the All-Powerful.

- 16 O questioner! God willing, through the grace of the Eternal Sovereign, thou shalt in these spiritual days drink from the chalice of divine mercy from the most pure and holy utterances of the Lord. When thou turnest toward God, all the infinite worlds of names, words and utterances have been detailed from the Primal Point, and all return unto that Point, which hath appeared through the Ancient Will. Whosoever to-day attaineth unto Him and His love becometh the possessor of all the most beautiful names and sublime attributes, and hath been and shall ever be the possessor of knowledge and utterance. Yet none shall drink of these crystal-clear utterances flowing from the right hand of the Throne of the All-Merciful save the people of Baha.

- 17 O questioner! Behold the mercy and bounty of God - though confined in prison with enemies lying in wait from every direction, yet hath He not deprived thee, and amidst these sorrows He remaineth occupied with the mention of His divine friends. Hast thou seen any bounty greater than this? Nay, by thy Lord, the All-Merciful! This is a Day wherein the Beloved saith "We have known thee", and Moses declareth "We have seen thee", and Abraham uttereth "My heart hath found peace". Strive, that ye may not be deprived of the bounty of the All-Merciful,

و بحق ناظر باشد در حقّ او کلمه قرب نازل
ولکن یا طوبی و یا حبّدا از برای نفسی که بهر
دو مرزوق شود

15 فوالذی جعلنی ذلیلاً لعزّ العالمین و مسجوناً لعتق
اهل العالم که اگر نفسی یکبار از روی خلوص
وجه رحمانی را زیارت نماید مقابل است با
حسنات اولین و آخرین بل استغفر الله عن
ذلک چه که بذکر و بیان این مقام محدود نشود
بر فضل این مقام احدی مطلع نه مگر حقّ جلّ
کبریائے و اگر نفسی در شطری که عرش ظهور
در آن مستقرّ است وارد شود در جمیع عوالم
لانهایه فیض و اجر این عمل او را مدد نماید تا
چه رسد بنفسی که بقا فائز شود و مقصود از
جمیع آنچه از سماء عنایت نازل و در کتب الهیه
مذکور و مسطور لقاء الله بوده طوبی لمن فاز به
و ورد شطر الذی من افقه اضاء شمس جمال
رحمة ربّه العلیّ العظیم و مسّ ترابه و استنشق
هوائه انه فاز بخیر الذی لیس فوقه خیر و لا
فضل و عنایة تالله یزورته اهل الفردوس و یجدن
منه عرف الله المقتدر المهیمن العزیز القدیر

16 ای سائل انشاء الله بعنایت سلطان لایزالی از کوثر
بیان اطهر ربّانی در این ایام روحانی از اناء
رحمت رحمانی بیاشامی و بشطر الله توجه نمائی
جمیع عوالم ما لا نهیة اذکار و الفاظ و بیان از
نقطه اولیه تفصیل شده و کلّ بآن نقطه راجع
و آن نقطه باراده قدمیه ظاهر هر نفسی که الیوم
باو و بحبّ او فائز شد صاحب جمیع اسماء حسنی
و صفات علیا و صاحب علم و بیان بوده و خواهد
بود ولکن احدی از زلال این بیان که از یمین
عرش رحمن جاری است نیاشامد مگر اهل بهاء

17 ای سائل مشاهده رحمت و فضل الهی نما مع
آنکه در سخن جالس و اعدا از کلّ جهات مترصد
مع ذلک تو را محروم ننوده و در این احزان بذکر
دوستان الهی مشغول هل رأیت فضلاً اعظم من
ذلک لا وربک الرحمن امروز روزی است که
حبیب قد عرفناک میگوید و کلیم به قد رأیناک
ناطق و خلیل به قد اطمئنّ قلبی ذا کر جهد نمائید
شاید از فضل رحمن محروم نمائید و هر چه در این

for whatsoever is lost in these days can never be regained. Become pure and light like the breezes of the spiritual springtime, and pass by the precincts of the All-Merciful. This is the counsel of the All-Merciful to the peoples of all worlds.

- 18 Let it not be imagined from the statement that all things are signs of God that, God forbid, the righteous and the wicked, the believer and the misbeliever, are all equal in station, or that there hath been any relationship or connection between God, exalted and glorified be He, and His creation, just as some ignorant ones, having ascended to the heights of their own vain imaginings, have conceived of unity as meaning that all signs are of God without distinction, and some have even gone beyond this station and made the signs equal and similar to God. Glory be to God! He is one in His essence and one in His attributes. All else is as nothingness before the revelation of one of His names and the mention of one of His remembrances. How, by the Most Merciful One, the Supreme Pen trembles and quakes at the mention of these words! What station can be seen for an evanescent drop before the surging of the Most Great Ocean? What mention can there be of that which is contingent and non-existent before the Ancient One? I seek forgiveness from God, the Almighty, for such beliefs and utterances.

- 19 Say: O people! What relationship can there be between the Imagined and the Self-Subsisting, and what similarity between creation and the Creator, when they were created by the stroke of His Pen, and this effect itself is sanctified, holy and exempt from all else? And passing beyond this station, consider in the station of signs that the sun is one of the divine signs. Can one consider it in the same station as darkness? Nay, by His very Self, the Truth! None would speak thus save he whose heart is straitened and whose vision is dimmed.

- 20 Say: Consider within yourselves - both fingernails and eyes are of you. Are these two of the same rank and station in your estimation? Should anyone say yes, say: Ye have lied, by my Lord, the Most Glorious! For ye cut the former yet cherish the latter like life itself. It is not permitted to transgress one's station and rank. The preservation of ranks is essential - that is, each thing must be observed in its own station.

- 21 Yea, when the Sun of My name "the Influencer" has shone upon all things, in each thing an effect and fruit appears according to its capacity, even as ye observe that poison, though lethal, yet in its own station manifests an effect and benefit. This effect in things is from the influence of this blessed Name. Glorified be the Creator of names and attributes! The dry tree is burned

ایام فوت شود تدارک آن ابداً ممکن نه طاهر و خفیف شوید چون نسائم ربیع روحانی بشطر رحمانی مرور نمائید اینست نصیحت رحمن اهل اکوان را

18 و از ذکر اینکه کلّ اشیاء آیات الهی بوده توهم نرود که نعوذ بالله خلق از سعید و شقیّ و مشرک و موحد در یک مقامند و یا آنکه حقّ جلّ و عزّ را با خلق نسبت و ربط بوده چنانچه بعضی از جهال بعد از ارتقاء بسموات اوهام خود توحید را آن دانسته‌اند که کلّ آیات حقّند من غیر فرق و از این رتبه هم بعضی تجاوز نموده‌اند و آیات را شریک و شبیه نموده‌اند سبحان الله آنّه واحد فی ذاته و واحد فی صفاته ما سواه معدوم عند تجلّی اسم من اسمائه و ذکر من اذکاره و کیف نفسه فواسمی الرحمن که قلم اعلی از ذکر این کلمات مضطرب و متزلزل است از برای قطره فانیه نزد تموجات بحر اعظم باقی چه شأن مشاهده میشود حدوث و عدم را تلقاء قدم چه ذکر بوده استغفر الله العظیم از این چنین عقاید و اذکار

19 بگوای قوم موهم را با قیوم چه مناسبت و خلق را با حقّ چه مشابّهت که باثر قلم او خلق شده‌اند و این اثر هم از کلّ مقدّس و منزّه و مبرا و از این مقام گذشته در مقام آیات ملاحظه کن که شمس یکی از آیات الهی است آیا میشود او را با ظلمت در یک مقام ملاحظه نمود لا فونفسه الحقّ لا یتکلم احد بذلک الا من ضاق قلبه و زاغ بصره

20 بگو در خود ملاحظه کنید اظفار و چشم هر دو از شما است آیا این دو نزد شما در یک رتبه و یک شأن بوده اگر گفته شود بلی قل کذبتم برنی الأبهی چه که آن را قطع میکنید و این را مثل جان عزیز دارید تجاوز از رتبه و مقام جلیز نه حفظ مراتب لازم یعنی هر شیء در مقام خود مشاهده شود

21 بلی وقتی که شمس اسم مؤثّر بر کلّ اشیاء تجلّی فرموده در هر شیء اثر و ثمری علی قدر مقدور ظاهر چنانچه ملاحظه میشود که سمّ با اینکه مہلک است معذلک در مقام خود اثری و نفعی از او مشهود و این اثر در اشیاء از اثر این اسم

while the fresh and verdant tree provides shelter in its shade and yields its fruits for enjoyment.

- 22 In the days of the Divine Manifestations, most people have uttered such unseemly words, as is detailed in the divine Books and revealed Scriptures. Unity is to behold the revelation of Truth in all signs, not to consider creation as Truth. For instance, behold in all things the revelation of the Sun of the name "Lord", for in all things the effects of this name are visible and the education of all depends upon it. And education is of two kinds: one kind encompasses all and educates and provides sustenance to all, as He has called Himself the Lord of all worlds; and the other kind is specific to those souls who have entered beneath the shadow of this Name in this Most Great Revelation. However, souls outside this station are deprived and forbidden from the heavenly table that is sent down from the heaven of grace of this Most Great Name.

- 23 What relation have such souls to these souls! Were the veil to be lifted, all who dwell in the heavens and earth would be thunderstruck by the stations of those who have turned to God and detached themselves from all else save Him. The one who has attained to divine unity beholds the manifestation of these two names in these two groups in the manner described. For were the effulgence to be seized directly, all would perish. Likewise, observe how the Sun of the Name "the One" has shed its radiance upon all things, meaning that in all things appears the sign of divine unity, as all things point to His truth, His sovereignty, His oneness and His power. This is His mercy that has embraced all things. Yet the souls of the idolaters remain heedless of this effulgence and deprived of the fountain of nearness and reunion.

- 24 As thou canst observe, all the different peoples acknowledge His unity and confess His singleness. Were the sign of divine unity not present in those souls, they would never confess to the blessed words "There is none other God but Him." Yet they remain heedless and remote, and are not counted among the truly unified in God's sight, for they have not recognized the sovereign Manifester. In one sense, this unity manifest in the idolaters is the effect of the radiance of the truly unified ones. None knows this save those endowed with insight. However, the truly unified ones are the embodiments of this Name in the primary degree, and they are the ones who have drunk the wine

مبارک است سبحان خالق الأسماء والصفات
شجر یابی را بسوزانند و شجره طریه رطیه را در
ظللش مأوی گیرند و از اثمارش متنعم شوند

22 در احیان مظاهر الهیه اکثری از بریه بامثال این
کلمات نالائقه ناطق چنانچه در کتب الهیه و
صحف منزله تفصیل آن نازل توحید آن است که
در کل آیه تجلی حق مشاهده کنند نه آنکه خلق
را حق دانند مثلاً تجلی شمس اسم رب را در کل
ملاحظه نمایند چه که در کل آثار تجلی این اسم
مشهود است و تربیت کل منوط باو و تربیت
هم دو قسم است یک قسم آن محیط بر کل است
و کل را تربیت میفرماید و رزق میدهد چنانچه
خود را رب العالمین فرموده و قسم دیگر مخصوص
بنفوسی است که در ظل این اسم در این ظهور
اعظم وارد شده اند و لکن نفوس خارجه از این
مقام محروم و از مائده احدیه که از سماء فضل
این اسم اعظم نازل ممنوعند

23 چه نسبت است آن نفوس را مع این نفوس
لو کشف الغطاء لینصعق من فی الأکوان من
مقامات الذین توجّهوا الی الله و انقطعوا فی حبه
عن العالمین و موحد در این دو طائفه تجلی این دو
اسم را ملاحظه مینماید بقسمی که مذکور شد
چه که اگر اخذ تجلی شود کل هالک خواهند
بود و هم چنین در تجلی شمس اسم احد ملاحظه
کن که بر کل اشراق فرموده یعنی در کل آیه
توحید الهی ظاهر چنانچه کل مدلند بر حق و
سلطنت او و وحدت او و قدرت او و این تجلی
رحمت او است که سبقت گرفته کل را و لکن
نفوس مشرکه از این تجلی غافل و از شریعه قرب
و لقا محروم

24 چنانچه مشاهده میشود جمیع ملل مختلفه
یوحدانیت او مقرر و یفردانیت او معترف اگر
آیه توحید الهی در آن نفوس نمیبود هرگز مقرر
باین کلمه مبارکه لا اله الا هو نبودند مع ذلک
غافل و بعیدند و عندالله از موحدین محسوب
نه چه که سلطان مجلی را ادراک ننموده اند و
در مقامی این تجلی که در مشرکین ظاهر اثر
اشراق موحدین است لا یعرف ذلک الا اولو
الالباب و لکن موحدین مظاهر این اسمند در

of oneness from the cup of divinity and have turned toward God's direction. What relation can there be between these sanctified souls and those remote ones? Likewise, observe the manifestation of the Name "the Near One" and similar names - in the primary degree the people of Baha are the embodiments of these names, and all others are as non-existent and null. God willing, thou shalt witness with penetrating vision in all things the sign of the effulgence of the sovereign Pre-existent One, and shalt behold that Most Pure and Holy Being sanctified above all things. This is the essence of unity and the reality of oneness. "God was, and there was nothing else besides Him, and He is now what He hath ever been. There is none other God but Him, the One, the Single, the Powerful, the Exalted, the Great."

- 25 O questioner! Look to the condition of the servants. This same question was asked in former years by one who associated partners with God, and an answer was written in his own hand which is now with the Letter Sin. By Him Who caused me to speak forth betwixt earth and heaven! He did not comprehend the outward meaning of this individual verse. Siyyid Muhammad Isfahani was present before Us and stated that this writing should be obtained from Salman - it was not permissible for him to take it abroad. Haji Mirza Ahmad and he proved in the house of Kalim that the one who associated partners with God had misinterpreted the meaning. Nevertheless, the people, like unto cattle, have accepted him as true. By the One upon Whose Word all matters depend! Through the deception of that rejected misbeliever, they have committed and continue to commit injustice and tyranny. Now it is incumbent upon thee to obtain that writing from the Letter Sin and, trusting in God and purely for His sake, to show it to his followers, that perchance they may find a way unto God. It hath been heard that some, out of love for God, have burned certain inflammatory tablets of that one who associated partners with God. Although this was done without permission, since it was out of love for God, God hath forgiven what is past. However, it is never pleasing before God that anyone's words be effaced. Indeed, some of the letters of that misbeliever must now be preserved, for his true worth is evident from his words.

- 26 Say: O people! Setting aside all other considerations, where is your fairness? Granted that His Cause was concealed by God, have ye not seen his words? Alas for you, for what ye have neglected in the path of God! How could ye accept as a guide one who could not even explain the meaning of a single verse? It is not known by what excuse they will justify themselves

رتبه اولیه و ایشانند که خمر احدیه را از کأس الوهیه نوشیدند و بشطر الله توجه نموده اند بجا است نسبت این نفوس مقدسه با آن نفوس بعیده و هم چنین در تجلی اسم قریب و امثال آن ملاحظه کن که در رتبه اولیه مظاهر این اسماء اهل بهاء بوده و مادون آن معدوم و مفقود انشاء الله بصر حدید در جمیع اشیاء آیه تجلی سلطان قدم مشاهده نمائی و آن ذات اطهر اقدس را از کل مقدس و میرا بینی این است اصل توحید و جوهر تفرید کان الله و لم یکن معه من شیء و الآن یكون بمثل ما قد کان لا اله الا هو الفرد الواحد المقتدر العلی العظیم

25 ای سائل نظر بشأن عباد نما همین سؤال را در سنین قبل نفسی از مشرک بالله نموده و جوابی بخط خود نوشته نزد حرف سین است فوالذی انطقنی بذکره بین الأرض و السماء که معنی ظاهر این فرد را ادراک نموده و سید محمد اصفهانی تلقاء وجه حاضر و اظهار نمود این نوشته را امر فرمائید از سلمان اخذ نمایند جایز نه که باطراف ببرد و حاجی میرزا احمد و او در منزل کلیم بر مشرک بالله ثابت نموده اند که غلط معنی نموده مع ذلک ناس نسناس او را حق اخذ نموده اند و بحقی که جمیع امور بکلمه او معلق و منوط باغوی آن مشرک مردود ظلم و اعتساف نموده و مینمایند حال بر تو لازم که آن نوشته را از حرف سین اخذ نمائی و متوکلاً علی الله و خالصاً لوجهه بمتابعانش بنائی لعل یتخذن الی الله سیلاً از قراری که استماع شد بعضی الواح ناریه آن مشرک بالله را حباً لله سوخته اند اگرچه این فعل من غیر اذن واقع شده و لکن چون حباً لله بوده عفا الله عما سلف و لکن ابداً محبوب نیست عند الله که کلمات احدی محو شود چنانچه حال بعضی از مکتوبات آن مشرک بالله لازم است که در دست باشد چه که قدرش از کلماتش ظاهر

26 بگوای ناس گذشته از جمیع مراتب انصاف بجا رفته گیرم امر او را حق ستر فرمود آیا کلمات او را ندیده اید فوا حسرة علی ما فرطتم فی جنب الله نفسی که از عهده معنی یک شعر بر نیاید چگونه هادی اخذ نموده اید معلوم نیست

after seeing his writing which is with the Letter Sin. Thus hath God seized their hearing and their sight. Yea, such souls deserve such a master. Leave them to their vain imaginings and turn to thy Ancient Lord. Strive that perchance thou mayest guide a soul to the divine law. This is recorded as the most meritorious of deeds before the Self-Sufficient, the Most High. Be thou so steadfast in the Cause of God that no matter should prevent thee from the service thou art bidden to render, even should all who dwell on earth rise to oppose and dispute with thee.

- 27 Be like unto the winds in the Cause of the Lord of the Daybreak. Thou observest how the winds, faithful to their task, pass over both the ruined and the flourishing places, neither gladdened by the flourishing nor saddened by the ruined, keeping their attention fixed on their mission. The loved ones of God must likewise keep their gaze upon the essence of the Cause and occupy themselves with its promotion. They must speak and hear for the sake of God. Whoso accepteth, that good shall return unto him, and whoso turneth away, the consequence thereof shall reach him. When the Day-Star of the horizon departed from Iraq, warning was given concerning the birds of darkness, and assuredly cawing will arise from certain lands, as it did in former years. In all conditions take refuge in God, lest ye follow lying souls. The Manifestations have culminated in this Most Great Manifestation. Thus doth your Lord, the All-Knowing, the All-Wise, counsel you. And praise be to God, the Lord of the worlds.

BSW#02.05x, BSW#04.04x, BSW#05.42x, GWB#093x, GWB#161x, ADJ.050-051x, ADJ.060x, ADJ.077x2x, ADJ.060x5x, COF.120x, GPB.389x, WOB.103x, WOB.167x, WIND#133x

بعد از مشاهده خط او که نزد حرف سین است
 بچه عذر معذّر خواهند شد کذلک اخذ الله
 سمعهم و بصرهم بلی آن نفوس را مثل آن مولی
 لازم دهم بأهوائهم و اقبل الی مولاک القدیم
 جهد کن که شاید نفسی را بشریعه رحمن وارد
 نمائی این از افضل اعمال عند غنی متعال مذکور
 و بشأنی بر امر الهی مستقیم باش که هیچ امری
 تو را از خدمتی که بآن مأموری منع ننماید اگرچه
 من علی الأرض بمعارضه و مجادله برخیزند

27 مثل اریاح باش در امر فائق الأصباح چنانچه
 مشاهده مینمائی که اریاح نظر بمأموریت خود
 بر خراب و معمور مرور مینماید نه از معمور
 مسرور و نه از خراب محزون و نظر بمأموریت
 خود داشته و دارد احباء حق هم باید ناظر باصل
 امر باشند و بتبلیغ آن مشغول شوند لله بگویند و
 بشنوند هر نفسی اقبال نمود آن حسنه باو راجع و
 هر نفسی که اعراض نمود جزای آن باو واصل
 و در حین خروج نیر آفاق از عراق اخبار داده
 شد بطیور ظلمتیه و البته از بعض اراضی نعیب
 مرتفع خواهد شد چنانچه در سنین قبل شده در
 کل احوال پناه بحق برده که مباد متابعت نفوس
 کاذبه نمائید قد انتهت الظهورات الی هذا الظهور
 الأعظم کذلک ینصحکم ربکم العلیم الحکیم و
 الحمد لله رب العالمین

BLIB_Or11096#006, BLIB_Or15722.022,
 NLAI_BH3.097, BN_suppl.1754.042-047,
 BRL_DA#034, GWBP#093 p.122bx,
 GWBP#161 p.218x, AVK3.105.13x,
 AVK3.465.02x, KHSH01.054, MAS1.057x,
 ASAT1.035x, ASAT2.085x, ASAT2.114x,
 ASAT3.091x, ASAT5.094x, ASAT5.235x,
 UVM.101.07x

BH01624

*Lawh-i-Rida**To: Zaynul-Muqarrabin et al., in Mosul*

1 In the Name of God, the Most Holy, the Most Great, the Most Glorious.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ الْأَهْبَى

2 My life and my very being be a sacrifice unto Thee! How blessed the portion Thou hast won through Thy letter, whose opening was adorned with the diadem of the mention of our Lord, the All-Knowing, the All-Informed, and whose very frame was embroidered with the ornament of love for the Best-Beloved of the worlds. Its outward form drew me unto it by reason of the breezes of certitude that wafted therefrom in the Cause of our Lord, the All-Merciful; and its inner meaning gave me to drink the wine of life, pressed from the fingers of steadfastness in praise of God, the Powerful, the Almighty. When I attained thereto, and found, and knew, I arose and entered into the presence of the Throne, and read before the face of thy Lord, the All-Merciful, after the Sun of leave had dawned from the horizon of the will of thy Lord, the Most Exalted, the Mighty, the Inaccessible.

2 بروحی و کینونتی لک الفداء یا حیداً بما فزت بکتابک الذی کان رأسه مزیناً باکلیل ذکر ربنا العليم الخبير و هیکله مطرزاً بطراز حب محبوب العالمين قد اجتذبنى ظاهره بما مرّت منه نسایم الايقان فی امر ربنا الرحمن و سقانی باطنه نحر الحیوان التي عصرت من انامل الاستقامة فی ثناء الله المقتدر القدير اذا فزت و وجدت و عرفت قت و حضرت تلقاء العرش و قرأت امام وجه ربک الرحمن بعد الذی اشرق شمس الاذن من افق ارادة ربک المتعالی العزيز المنيع

3 My soul be a sacrifice unto thy soul, O thou who hast turned thy face toward the Qiblah of them that know! My spirit be a sacrifice unto thy spirit, O thou who, when thou didst hear the Call, didst cry out: "Here am I, O God of all who are in the heavens and on the earth!" Blessed is thine attainment unto the days wherein the fount of loving-kindness and bounty gushed forth in the name of thy Lord, the Mighty, the Wondrous. Blessed is thy pen, in that it flowed in His remembrance and His praise, after most of them that dwell on earth had become heedless of Him. O spirit of this exalted station! Should I call it a lamp, I behold that the lamp illumineth only the outward show of things; whereas the lamp of thy mention, in setting forth our Lord, the All-Glorious, illumines the hearts of the near ones. My very being be a sacrifice unto thy fire, O thou who hast been enkindled by the fire of God that blazeth amidst all worlds! My inmost reality be a sacrifice unto thy water, O thou who hast revived, by the waters of the knowledge of thy Lord, every mouldering bone!

3 نفسی لنفسک الفداء یا من اقبلت الى قبله العارفين روحی لروحک الفداء یا من اذا سمعت النداء قلت لبيک یا اله من فی السموات و الأرضين طوبی لعرفانک الذی به فزت الى الأيام التي فيها فاض معين العناية و الجود باسم ربک العزيز البديع طوبی لقلبك بما جرى على ذكره و ثنائه بعد الذی غفلت عنه اکثر من علی الأرض یا روحاً لهذا المقام العظيم لو اقول انه سراج اری بأنّ السراج يضيء ظاهر الأشياء و سراج ذکرک فی وصف ربنا الأبهی يضيء قلوب المقربين کینونتی لنارک الفداء یا من انجذبت بنار الله المشتعلة بين العالمين حقیقتی لمائک الفداء یا من احیيت بماء عرفان ربک کلّ عظم رميم

4 I have attained unto many of His Tablets, and great joy and gladness have been mine through beholding that countenance. That my answer was delayed was due to the insecurity of the way—though, even now, it remaineth beset with the same peril. Yet since the one enkindled with the fire of God and steadfast

4 بکتاب عديده آن حضرت فائز شدم و کمال مسرت و ابتهاج از زیارت آن روی داد و اینکه جواب تأخیر شد سبب ناامنی سبیل بوده اگرچه حال هم بهمان ناامنی باقیست چون جناب

upon the path of uprightness and guidance—Mirza Muhammad Mustafa (upon him be, from every glory, its most glorious effulgence)—and likewise that traveller in the path of God, that bearer of hardships for love of his Lord, I mean Mustafa (upon him be, from every splendour, its most resplendent radiance), were setting out for that region, I addressed myself to writing this epistle, that perchance a remembrance of this fleeting one might be mentioned in the service of that Presence and of the loved ones of God.

5 In one of His Tablets wherein He had made mention of the arrival of Shaykh Nabil (upon him be Baha'u'llah's glory), He had written certain petitions to be laid before the Most Great Throne. Among them were the questions of Mashhadi Rida Sabbagh concerning the station of Abraham and Ishmael, the offering, and the state of Gabriel. This is that which hath shone forth from the horizon of the utterance of thy Lord, the All-Merciful. He—exalted be His might, and glorified be His majesty—hath said:

6 “O Rida! Mention of thee hath been made before the Throne, and this is the answer to what thou didst desire in thy question. It behoveth thee to soar, through longing, in the air of the love of thy Lord, the Most Exalted, the Mighty, the Bestower. Verily We ransomed the son, and none hath been made aware of what thy Lord purposed—neither Gabriel, nor the angels nigh unto God.

7 “Know, moreover, that We wrote for Our servant al-Khaliq, who was of the Concourse of the Spirit, a word which We will cast upon thee once again, as a bounty from thy Lord, the Mighty, the All-Forgiving. Unto him did We reveal it when he asked a question: ‘O thou who gazest upon the Most Wondrous Scene! This is not the day of questioning. When thou hearest the Call of thy Lord, say: Here am I, O Best-Beloved of the worlds!’

8 “In every year of this Dispensation have We raised up an Ishmael and sent him unto the place of sacrifice; yet We ransomed him not by a slaughter. Thus hath the matter been decreed by thy Lord, the Mighty, the Chosen.

9 “Among them was that Ishmael who hastened, with utmost speed, unto the seat of sacrifice in ‘Iraq, after he had been drawn by a Word from Our presence, and did offer up his life, severed from all that is, and wholly detached from the worlds. And among them was Ashraf, who was remembered among men by the remembrance of his Lord, the King of the Day of Calling; and whatsoever they forbade him, his longing for God increased, until he offered up his life and soared in the air of

مشتعل بنار الله والقائم على صراط الاستقامة والهدى جناب محمد مصطفى عليه من كل بهاء ابهاء وهمجنين جناب ماهر في سبيل الله وحامل الشدايد في حب مولاه اعنى جناب مصطفى عليه من كل سناء اسناه عازم آن جهت بودند لذا بين عريضه مشغول شدم كه شايد ذكرى از اين فاني در خدمت آن حضرت واحباء الله مذكور آيد

5 در يك كتاب آن حضرت كه ذكر ورود جناب شيخ نبيلى عليه بهاء الله مذكور بود بعضى عرايض مرقوم فرموده بودند كه تلقاء عرش اعظم عرض شود از جمله سؤالات مشهدى رضاي صباغ در كيفيت حضرت ابراهيم و اسمعيل و قرباني و كيفيت جبريل هذا ما اشرق من افق بيان ربك الرحمن قوله عز اعزازه و جل كبريائه

6 ان يا رضا قد ذكر لى العرش ذكرك و هذا جواب ما اردته في سؤالك ينبغي لك بأن تطير من الشوق في هواء حب ربك المتعالى العزيز المنان انا فدينا الابن و ما اطلع بما اراد ربك لا جبريل ولا الملائكة المقربين

7 فاعلم انا كتبنا لعبدنا الخالق الذى كان من ملائكة الروح كلمة تلقيا عليك مرة اخرى فضلاً من لدن ربك العزيز الغفار نزلنا له اذ سأل مسألة يا ايها الناظر الى المنظر الابهى ليس اليوم يوم السؤال اذا سمعت نداء ربك قل ليبيك يا محبوب العالمين

8 في كل سنة من هذا الظهور بعثنا اسمعياً و ارسلناه الى مشهد الفداء و ما فديناه بذبح كذلك قضى الأمر من لدن ربك العزيز المختار

9 منهم اسمعيل الذى سرع مسرعاً الى مقرّ الفداء في العراق بعد الذى انجذب بكلمة من لدنا و فدى نفسه منقطعاً عن الأكوان و منهم اشرف الذى كان ذاكراً بين العباد بذكر ربه مالك يوم التناد و كل ما منعه ازداد شوقه الى الله الى ان فدى

nearness, and entered the seat of security—the station which We have made the loftiest of stations.

- 10 “And among them was Basir (upon him be the praise of God and His remembrance). By My life! the realities of all things were drawn by his call when he arose from the horizon of his home in praise of his Lord, and was crying out amongst the people by this Name whereat cities were shaken, until he drank the cup of martyrdom and attained unto that which none before him had attained. Even so have We sent down the command in the Tablets.

- 11 “And among them were they who offered up their lives in Ta; and among them was he who cut his throat when he beheld Me oppressed in the hands of the wicked; and among them was he whom the love of God seized with such power that he cast himself into the sea. Say: Take ye warning, O ye who have eyes! I know not which sacrifice I should recount unto thee, O thou who art mentioned by the tongue of thy Lord in this night around which the day circleth.

- 12 “And among them was Fakhr al-Shuhada’, whom We brought into Our presence and created by a Word from Our own Self; then We sent him forth with the Book of thy Lord unto him that followed his own desire. We set forth therein that whereby the Proof of God was made complete upon him, and His evidence upon all around him. Thus hath the matter been ordained by One Almighty, behind Whose command the very Essence of Power proclaimeth unto thee greatness and might.”

- 13 O thou that askest! The Tongue of the Ancient of Days declareth: According to the speech of men, severed heads were many; yet more beloved unto Our house than these sacrifices is this—that thou shouldst ponder them, and traverse, in thought, the realms of the attraction, the longing, the rapture, the ardent yearning of these souls that have been named, and the stations to which they attained. They are they who, of their own choice and by their own will, offered up their lives in the path of the Well-Beloved of all horizons, and returned not from the scene of sacrifice. Behold, thou hast before thee so many “Ishmaels” ready at hand, and of the condition of some thou art thyself informed; this present treasure sufficeth thee. And how many other souls, after they were seized, revealed the utmost steadfastness—such that, until the very moment when the spirit departed from the body, they were uttering aloud the Most Great Name! The like of these souls hath not been manifested in the world of creation. Didst thou but reflect, thou wouldst fall upon the dust and cry out: “To Thee

نفسه و طار في هواء القرب و دخل مقعد الأمن
مقام الذي جعلناه اعلى المقام

- 10 و منهم البصير عليه ثناء الله و ذكره لعمري انجذب
بندائه حقايق الأشياء اذ طلع من افق بيته بثناء
ربه و كان منادياً بين العباد بهذا الاسم الذي منه
اضطربت البلاد الى ان شرب كأس الشهادة و
فاز بما لا فاز به احد قبله كذلك نزلنا الأمر في
الألواح

- 11 و منهم من فدى نفسه في الطاء و منهم من قطع
حنجره اذ رأى نفسي مظلوماً بين ايدي الفجار و
منهم من اخذه حب الله على شأن نبذ نفسه في
البحر قل ان اعتبروا يا اولي الأبصار لم ادر اى
ذبيح اذكر لك يا ايها المذكور بلسان ربك في
هذه الليلة التي يطوف حولها النهار

- 12 و منهم فخر الشهداء الذي احضرناه لدى الوجه و
خلقناه بكلمة من لدنا ثم ارسلناه بكتاب ربك
الى الذي اتبع هواه و فصلنا فيه ما تمت به حجة
الله عليه و برهانه على من في حوله كذلك قضى
الأمر من لدن مقتدر الذي كينونة القدرة ينادى
عن ورائه لك العظمة و الاقتدار

- 13 اى سائل لسان قدم ميفرمايد بقول ناس سر بيرده
فراوان بود بخانه ما محبوب تر آنكه در اين ذبايح
فكر كنى و در جذب و شوق و وله و اشتياق
اين نفوس مذكوره و مقامات ايشان سير نمائى و
ايشان نفوسى هستند كه بميل و اراده خود در
سبيل محبوب آفاق جان ايتار نمودند و از مشهد
فدا برنگشتند اينهمه اسمعيل نقد دارى و خود
بر احوال بعضى مطلع اين نقد ترا كافيت و
چه مقدار نفوس ديگر كه بعد از اخذ بمنتهى
استقامت ظاهر شدند بشأنى كه تا حين خروج
روح از جسد بذكر اسم اعظم جهره ذاك بودند
و امثال اين نفوس در ابداع ظاهر نشده لو تنفكر
تخر على التراب و تقول لك العظمة و الجلال يا
محي من في العالمين

belong majesty and glory, O Quickener of all that are in the worlds!"

- 14 That which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God, moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same honor, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Husayn offered up as a sacrifice by Muhammad, the Apostle of God.

- 15 No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

- 16 And concerning what thou didst ask of Gabriel: then did Gabriel arise before the Countenance and say: "O thou that askest! Know thou that when the Tongue of Oneness uttereth His most exalted Word—'O Gabriel, dost thou behold Me existing in the fairest of forms in the manifest of the manifest?'—marvel not at this; for thy Lord is, in truth, the Powerful, the Almighty." What hath been asked, and what is asked, hath, before and after, been revealed in the Tablets of God, by hint and by plain statement; and today the melody of the Pen of the Ancient of Days is: "There is none other God but Me, the Help in Peril, the Self-Subsisting. This is that which ye were promised in the Bayan, from the All-Merciful—would that ye might know!"

- 17 And as to what thou didst mention concerning Aqa Muhammad Ibrahim the baker—how, after his return unto God and his turning away from them that turned aside, he sought forgiveness of the True One; and likewise his son, and another, named Barat, all of whom implored pardon and mercy—these were all laid before the Throne. In matchless Persian was this revealed: "Every soul that turned unto the Most Holy Court, at that hour the breezes of forgiveness passed over him, and do pass; and he is beheld in the presence of God adorned with the

14 و ما سمعت في خليل الرحمن انه حق لا ريب فيه مأمور شدند بذبح اسمعيل تا آنكه ظاهر شود استقامت و انقطاع او در امر الله بين ما سواه و مقصود از ذبح او هم فدائی بود از برای عصيان و خطاهای من على الأرض چنانچه عيسى ابن مريم هم اين مقام را از حق جل و عز خواستند و همچنين رسول الله حسين را فدا نمودند

15 احدى اطلاع بر عنايات خفيه حق و رحمت محيطه او نداشته و ندارد نظر بعصيان اهل عالم و خطاهای واقعه در آن و مصيبت وارده بر اصفيا و اوليا جميع مستحق هلاکت بوده و هستند ولكن الطاف مكنونه الهيه بسببي از اسباب ظاهره و باطنه حفظ فرموده و ميفرمايد تفكر لتعرف و كن من الثابتين

16 و اما ما سألت من الجبريل اذا جبريل قام لدى الوجه و يقول يا ايها السائل فاعلم اذا تكلم لسان الأحديّة بكلمته العليا يا جبريل تراني موجوداً على احسن الصور في ظاهر الظاهر لا تعجب من ذلك ان ربك هو المقتدر القدير آنچه سؤال شده و ميشود جميع در الواح الله از قبل و بعد تلويحاً و تصريحاً نازل و اليوم نغمه قلم قدم لا اله الا انا المهيمن القيوم است هذا ما وعدتم به في البيان من لدى الرحمن لو انتم تعلمون انتهى

17 آنچه در باره آقا محمد ابراهيم خباز كه ذكر فرموده بوديد كه بعد از رجوع الى الله و اعراض از معرضين طلب مغفرت از حق نموده و همچنين ابن آن جناب و ديگر برات نام كه جميع طلب مغفرت و رحمت از حق نموده اند كل تلقاء عرش معروض شد بلسان ابداع پارسي نازل هر نفسی كه بساحت اقدس توجه نمود در آن حين نساييم غفران بر او مرور نموده و

ornament of the mercy of the All-Merciful. Yet must they, God willing, with complete devotion, turn their illumined hearts toward the Beloved, and strive that they may appear among mankind with the Most Great Steadfastness; that each may have regard unto reform, and wholly depart from corruption and whatsoever pertaineth unto it. Blessed are they, in that their names were mentioned before the Throne, and the Pen of thy Lord, the Mighty, the Chosen, occupied itself with their remembrance.”

- 18 And further, concerning Muhammad Rahim of the people of Sad.—that which thou didst write was submitted before the Countenance; a particular and impregnable Tablet was revealed and sent. Let it be forwarded.

- 19 And as to what thou didst write regarding the fulfilment of the needs of certain souls: according to that same detail was it laid before the Throne. And this is that which was revealed in reply—glorified be His Majesty: “Give ear unto that which the Sun of Utterance proclaimeth from the horizon of the will of thy Lord, the All-Merciful; and announce unto the people the grace of God, His bounty, His generosity, His solicitude. Verily He is the Bestower, the Mighty, the Most Bounteous. Whosoever hath purposed any matter and asked it of the Court of the Throne, it hath assuredly been answered, and shall be answered. Yea, if, in the case of certain souls, its outward fulfilment hath been delayed, it is by reason of consummate wisdom and the welfare of mankind. Exalted, immeasurable is His grace! Exalted, immeasurable His greatness! Exalted, immeasurable His generosity! Exalted, immeasurable His giving! Exalted, immeasurable His bounty and His munificence!”

- 20 In one of the Tablets revealed unto Nabil the Most Great it was sent down: “O Nabil! Certain of the servants of God ask of Him a deadly poison, and do ask it, and in their own vain fancy imagine they have sought surpassing honey. If an infant were to ask for poison, would it be lawful for a grown man to give it—nay, by My life—even though the child should cry aloud and weep?” Even as thou hast heard, and some have witnessed, that certain persons in ‘Iraq stood before the Countenance and asked of the True One—glorified be His station—what they asked; and after it was granted, there appeared from them that which became the cause of their loss. Among them was one who, when the Beauty of the Ancient of Days departed from His place, was therefore granted leave to attain His presence with a company of the people of ‘Iraq. He appeared before Him and presented divers requests—though it was made plain unto him that to be content with that which had been decreed for him would be nearer unto his welfare.

مینماید و بطراز رحمت رحمن مزیناً لدى الحق مشاهده میشود و لکن باید انشاء الله باقبال تمام بقلوب منیره متوجه بمقصود باشند و جهد نمایند که باستقامت کبری مابین بریه ظاهر شوند و کل باصلاح ناظر باشند و از فساد و ما يتعلق به بالمره خارج شوند طوبی لهم بما ذکر اسمائهم لدى العرش و اشتغل بأذکارهم قلم ربک العزیز المختار انتهى

- 18 و دیگر در باره محمد رحیم از اهل ص که مرقوم فرموده بودند تلقاء وجه معروض شد مخصوص لوح منبع نازل و ارسال شد ارسال فرماید

- 19 و آنچه در باره قضای حوائج بعضی مرقوم فرموده بودند بهمان تفصیل لدى العرش معروض شد و هذا ما نزل فی الجواب قوله جل اجلاله ان استمع ما تنطق به شمس التبیان من افق ارادة ربک الرحمن و بشر الناس بفضل الله و جوده و کرم الله و عنایتہ أنه هو المعطى العزیز الجواد هر نفسی اراده هر مطلبی نموده و از ساحت عرش خواسته البته مستجاب شده و خواهد شد بلی اگر از برای بعضی ظهور آن بحسب ظاهر تأخیر شده نظر بحکمتهای بالغه و مصالح بریه بوده تعالی فضلہ تعالی عظمته تعالی کرمه تعالی عطائه تعالی تعالی جوده و سخائه

- 20 در یکی از الواح منزله به نبیل اعظم نازل ای نبیل بعضی عباد از حق سم قاتل طلب نموده و مینمایند و بگان خود شهد فائق خواسته اند آیا رضیع اگر سم طلب نمایند اعطای آن از بالغ جایز لا و نفسی ولو یصحیح و یکی چنانچه شنیده اید و مشاهده نموده اند که بعضی در عراق تلقاء وجه حاضر و از حق جل شأنه خواستند آنچه را خواستند و بعد از اعطا ظاهر شد از ایشان آنچه سبب خسران شد از جمله مردان چون مخصوص جمال قدم از محل خود حرکت نمود لذا اذن حضور داده شد مع جمعی از اهل عراق بین یدی حاضر و بعد مطالبی چند معروض داشت مع آنکه باو اظهار شد که اگر به ما قدر لک راضی باشی اقرب بصلاحت و لکن چون عجز و کمال اصرار از او ظاهر کلمهئی باو القا

Yet when helplessness and vehement insistence were manifest in him, a word was cast into his heart, upon certain conditions; and thereafter he attained unto more than he himself had desired. Though he had been occupied with utmost steadfastness in serving the poor and the loved ones of God, yet the abundance of worldly adornments and preoccupation with outward affairs so beguiled him that he became ensnared in every shameful deed, until he reached such a pass that, twice in the two years before the migration, he presented himself at the Gate and was not granted leave to enter. His heart was not wholly deprived of the ornament of the love of the All-Merciful, and his tongue uttered the praise of God; yet, by reason of worldly occupation, he remained banished from the loftiest station. Nevertheless, God forgave him and bestowed upon him in the Kingdom that which is better than all that are upon the earth. Thy Lord, verily, doeth whatsoever He willeth, and judgeth as He pleaseth.

- 21 And other souls, after attaining what they sought, turned wholly away from God—some returned, and some remained in utter rebellion. Thy Lord is, indeed, the All-Knowing, the All-Informed. In certain Tablets revealed before the appointed hour of the Most Great Manifestation from the heaven of the will of the Lord of mankind, these degrees were set forth in detail. The purpose is this: that the loved ones of God be not distressed nor sorrowful should there be delay in that which they have asked of their Generous Lord. For that Source of bounty, that Treasury of munificence, that Fountainhead of limitless outpourings and the Dawning-place of unbounded favours, hath ever been, and will ever remain, the Giver, the Bestower. Verily He is the Mighty, the Generous. This is that which hath shone forth from the horizon of utterance.

- 22 Certain trusts, in the name of Aqa Hasan (upon him rest the glory of Baha'u'llah, the All-Glorious), have been dispatched; let them be delivered into his hands. A special packet, in the name of Khalil (upon him rest the glory of Baha'u'llah, the Sovereign, the All-Glorious), hath likewise been sent; let it reach him. Convey, from Our part, limitless acclamations unto all, and we beseech God to make him a lion of steadfastness in the Cause of the Lord of all created things.

- 23 Nine Tablets—each in a separate envelope—have been revealed from the heaven of the Self-Subsisting; and a Tablet, also, addressed to Aqa 'Abdu'l-Karim, who hath attained unto the meeting with God, the Mighty, the Praiseworthy, hath been sent in its own packet. The names have not been specified—this is, in the judgment of that blessed Presence, expedient; yet it behoveth Aqa 'Abdu'l-Karim to bear them. Moreover,

شد بشرایطی چند و بعد مافوق آنچه خود اراده داشت بآن فائز اگرچه در خدمت فقرا و احبای حق بکمال استقامت مشغول بود و لکن کثرت زخارف دنیوی و اشتغالات امور ظاهریه او را بشأنی غافل نمود که بجمع اعمال شنیعه مشغول شد تا آنکه بمقامی رسید که در دو سنه قبل از مهاجرت چند مرتبه لدی الباب حاضر و اذن حضور نیافت اگرچه قلبش از طراز حب رحمانی محروم نبود و لسانش بشأنی حق ناطق و لکن نظر باشتغال دنیا از اعلی المقام مهجور ماند و لکن الله عفا عنه و وهبه فی الملکوت ما یکون خیراً عن علی الأرض کلها ان ربک هو الحاکم علی ما یرید

21 و نفوس دیگر بعد ان وصلوا بما ارادوا بالمره از حق اعراض نمودند بعضی از آن راجع و بعضی بکمال طغیان باقی ان ربک هو العلیم الخیر در بعضی از الواح منزله که قبل از میقات ظهور اعظم از سماء مشیت مالک امم نازل تفصیل این مراتب مذکور مقصود آنکه احبای الهی از تأخیر ما ارادوا من ربهم الکریم مکدر و محزون نباشند چه که آن مبدأ کرم و مخزن جود و مبدأ فیوضات لانهایه و مصدر عنایات غیر متناهیه لمیزل و لایزال معطی و باذل بوده و خواهد بود انه هو العزیز الکریم انتهی ما اشرق من افق البیان

22 امانتی باسم جناب آقا حسن علیه بهاء الله الأبهی ارسال شده برسد بایشان بسته مخصوص باسم جناب خلیل علیه بهاء الله الملک الجلیل ارسال شد برسانند و تکبیر ما لا نهاییه از قبل کل ابلاغ فرمائید نسأل الله بأن یجعل غصنفر الاستقامه فی امر مالک البریه

23 نه لوح مخصوص ن از سماء قیوم نازل و لوحی هم مخصوص جناب آقا عبدالکریم الذی فاز بقاء الله العزیز الحمید در بسته علیحده ارسال شد اسامی معین نشده بمصلحت آن حضرتست و لکن باید جناب آقا عبدالکریم حامل آن باشند و همچنین لوحی بجناب آقا یوسف از سماء امر

a Tablet unto Aqa Yusuf hath been revealed from the heaven of the Cause—sent down from the right hand of the Throne. From the True One convey unto him Our greetings and boundless takbir. And this lowly servant maketh mention in these words: “O Lord! Strengthen him and Thy loved ones to serve Thy Cause, and to remember Thee and to praise Thee among Thy servants. Verily Thou art the Lord of them that remember.”

- 24 The divine injunction is this: that His loved ones should avoid such places as exhale the odour of dissension; for today dissension is a greater harm to the very root of the Tree. We beseech God to cause souls to know their own selves, that they may learn they are powerless before the workings of His might, and naught before the disclosures of His sovereignty. He is powerful to do whatsoever He willeth. Thus hath the word ended.

- 25 And further: a special packet for the people of Kha, in the name of Nabil—may the remembrance of God and His splendour be upon him—must be delivered to them. It should be carried with the utmost wisdom and caution. These matters must remain concealed from all, whether within or without; for there are some who, without intent, utter but a word, and that word cometh the cause of tribulation.

- 26 Moreover, those who circle round the Throne of the All-Merciful, one and all, offer their acclamations and greetings unto all. Unto that noble, honoured and exalted lord—His Eminence the Physician (upon him rest the glory of Baha'u'llah and the glory of all things)—I make mention, in utter nothingness and self-effacement. All his letters that have reached this land have been a source of joy and gladness—most especially the one wherein he had written that certain souls regarded the divine prohibition as lightly as a sneeze. That letter was laid before the Throne; He smiled, and this word was sent down from the Dayspring of the Word: Whosoever accepted not the counsel of the Physician (upon him rest the glory of Baha'u'llah), his acceptance found no favour before the Throne. Upon those very souls, moreover, grievous hardships descended. Strange is it that, despite an explicit prohibition and forewarning of the lightning-flash, they were not restrained! This is plain indeed. Were this land a place of safety, and free from harm, the gathering of all would have been desired; yet this land is such that earning and trade therein have become exceedingly difficult; and it is straitened—when one person entereth, he is immediately known, and all are engaged in enquiring after his state. This, too, is evident: the cause of the corruption of Adrianople was

نازل مخصوص از یمین عرش نازل من قبل حق تکبیر بایشان برسانید و این خادم فانی باین کلمه ذاکر ای ربّ آید و احبائک علی خدمه امرک و ذکرک و ثنائک بین عبادک انک ولی الذاکرین

- 24 وصیت الهی آنکه احبای او از اماکنی که رایحه اختلاف استشمام کنند اجتناب نمایند چه که الیوم اختلاف ضرر اعظمست از برای اصل شجره نسل الله بأن یعرف النفوس نفسه لیعلموا انهم عجزاء لدی شؤونات قدرته و عدماء لدی ظهورات سلطنته انه علی ما یشاء قدیر انتهى

- 25 و دیگر بسته مخصوص اهل خاء باسم جناب نبیل قبل علی علیه ذکر الله و بهائه باید بایشان برسد و باید بکمال حکمت و احتیاط حمل فرماید و این امورات باید از کل مستور باشد از داخل و خارج چه که بعضی هستند من غیر غرض کلمهئی تکلم مینمایند و آن سبب ابتلا میشود

- 26 دیگر طائفتان حول عرش رحمن جمیعاً عرض تکبیر خدمت جمیع میرسانند خدمت جناب مولای مفتخ معظم جناب طیب علیه بهاء الله و بهاء کل شیء بذکر نیستی و فنا ذاکرم جمیع مکاتیب ایشان که باین ارض رسیده مایه فرح و نشاط بوده مخصوص در نامهئی مذکور فرموده بودند که حضرات نبی الهی را بقدر عطسه اعتنا ننمودند آن نامه تلقاء عرش معروض شد تبسم فرمودند و این کلمه از مشرق کلمه مشرق و نازل هر نفسی نصیح جناب طیب علیه بهاء الله را نپذیرفت لدی العرش مقبول نیفتاد انتهى بر خود آن نفوس هم مشقتهای بسیار وارد عجبت که مع نبی صریح و اخبار از سیالیه برقیه ممنوع نشده اند این بسی واخست اگر این ارض محل امنی بود و خارج از ضرر جمیع را طلب میفرمودند محلیست این ارض که کسب و تجارت در او بسیار مشکل شده و دیگر کم وسعت است یک نفر که وارد میشود نمایانست و جمیع در تفحص حال او و این بسی واضح است که سبب فساد ادرنه اجتماع

the assembling of the friends; and for two years now the winds of scarcity have been inhaled each day. In these days, which have grown hard upon the people, all are supplicating, yet know not toward whom they should turn.

- 27 And again, the divine injunction is this: that all the loved ones should utter no word that would cause fear among them that dwell upon the earth, or from which opposition to kings and the like might be scented. All must act with wisdom and utterance, and with perfect rectitude and soundness—wholly severed from corruption—so that in the lands they may be known, renowned, and mentioned, in the name of the Lord of creation, for righteousness and good order. Most especially should those who have returned from the presence of the Beloved conduct themselves, with outward and inward courtesy, and with the wisdom sent down, among mankind. Thus hath the command been concluded.

- 28 And likewise it hath shone forth from the horizon of the Will: “O My loved ones! In the City of Hadba’ upon you be My remembrance, and My glory, and the praise of all things, and the praise of them that are in the heaven of creation and the kingdom of invention. Ye are they who have borne hardships in My path, and calamities in My love. By My life! We shall assuredly exalt your names, and raise your degrees and stations, and shall make known among the peoples what hath befallen you in the path of your Lord. My gaze hath ever been upon you, and shall ever remain as it hath been. Blessed are you, in that your names have been joined unto this Most Great and Mighty Name.

- 29 “Beware lest ye grieve in anything. Guard your stations; and beware lest aught appear from you that would change what hath been ordained for you by One All-Knowing, All-Wise. Hold fast to the cord of God and to His providence; then sever yourselves from whatsoever His good-pleasure abhorreth. This is better for you than what ye behold upon the earth. He is your Protector, and the Protector of them that befriend you, and the Protector of them that love you, and who remember what hath befallen you. This is a word wherewith We have adorned the Tablets of your being—would that ye might know—and embroidered the brocade of your souls—would that ye might understand. Its trace shall abide, outwardly and inwardly, in the Kingdom. Thus hath spoken your Lord, the All-Knowing, the All-Informed. Glory be upon you, O My loved ones in that place! Gather together in My Cause, and My remembrance, and My praise amongst My servants; then

اصحاب بوده و دیگر دو سنه است که کلّ یوم اریاح قحط استشمام میشود این ایام که بسیار بر ناس سخت شده کلّ يتضرعون و لا یعرفون الی من یتوجهون

27 و دیگر وصیت الهی آنکه جمیع احبّا بکلمهائی تکلم نمایند که سبب وحشت من علی الأرض شود و یا مخالفت ملوک و غیره از آن استشمام گردد جمیع باید بحکمت و بیان حرکت نمایند و بکمال صلاح و سداد منقطعاً عن الفساد در بلاد باسم مالک ایجاد ذاکر و مشهور و معروف باشند مخصوص نفوسی که از ساحت مقصود مراجعت نموده اند باید بکمال آداب ظاهره و باطنه و حکمت منزله بین بریه عمل نمایند انتی

28 و ایضاً اشرف من افق الارادة ان یا احبّائی فی حدباء علیکم ذکری و بهائی و ثناء کلّ الاشیاء و ثناء من فی جبروت الابداع و ملکوت الاختراع انتم الذین حملتم الشداید فی سبیلی و الرّزایا فی حیّی لعمری سوف نرفع اسمائکم و نعلو مراتبکم و مقاماتکم و نظهر بین الأمم ما ورد علیکم فی سبیل ربکم لم یزل کان طرفی الیکم و لا یزال یكون بمثل ما قد کان طوبی لکم بما اقترن اسمائکم بهذا الاسم الأعظم العظیم

29 ایّاکم ان تجزعوا فی شیء ان احفظوا مقاماتکم و ایّاکم ان یظهر منکم ما یبدل به ما قدر لکم من لدن علیم حکیم ان اعتصموا بحبل الله و عنایتہ ثم انقطعوا عما یکرهه رضاه هذا خیر لکم عما ترونه فی الأرض انه ولیکم و ولی من والاکم و ولی من یحبکم و یدکر ما ورد علیکم هذه کلمة بها زینا الواح کینوناتکم لو اتمتعون و طرّنا بها دیباج انفسکم لو انتم تفقهون و یتقی اثره فی الظاهر و الباطن فی الملکوت کذلک نطق ربکم العلیم الخبیر البهاء علیکم یا احبّائی فی هناک ان اجتماعوا علی امری و ذکری و ثنائی بین عبادی ثم اشرّبوا اقداح الفلاح باسمی و ذکری کذلک نزل لکم من لدن منزل قدیم و الحمد لله ربّ العالمین انتی ما نزل من سماء الفضل و العناية

drink the cups of triumph through My Name and My remembrance. Thus hath it been sent down unto you from One Ancient. Praise be to God, the Lord of the worlds.” Ended is that which hath been sent down from the heaven of grace and loving-kindness.

- 30 My life be a sacrifice unto thee! From that Presence I earnestly entreat that, before the countenances of all those radiant and illumined faces—shining with the splendours of the lights of divine love, upon them the flashes of those lights that have dawned from the horizon of the brow of the Best-Beloved—men and women, young and old—thou wilt convey, from this lowly servant, these longing supplications, these blessed and impregnable remembrances, and this pure, simple love and unalloyed sincerity.

- 31 Upon them be the glory of God and His praise, and the praise of all that are in the worlds.

- 32 The servant of God

GWB#032x

30 روحی فداک از آن حضرت ملتسم که
تلقاء وجوه جمیع آن وجوهات منیره منوره
باشراقات انوار حب الهیه علیهم یوارق انوار الّتی
اشرقت من افق جبین المحبوب ذکوراً و اناثاً
صغیراً و کبیراً از قبل این خادم فانی عرایض
مشتاقانه و اذکار بهیه منیعہ و ساذج حب و
صرف خلوص برسانید

31 علیهم بهاء الله و ثنائه و ثناء من فی العالمین

32 خادم الله

BLIB_Or11096#234x, BLIB_Or11096#235x,
BLIB_Or11096#236, BLIB_Or11096#238,
BLIB_Or11096#237, BLIB_Or15722.034x,
BN_suppl.1754.143-144x, BRL_DA#804,
GWB#032 p.056x, AVK2.160.20x,
AVK2.196.11x, AVK3.117.05x, MJMM.330x,
MAS1.075x, MAS4.089x, ASAT1.037x,
ASAT1.142x, ASAT2.036x, ASAT3.008x,
ASAT3.082x, ASAT3.268x, BCH.032x,
TABN.215bx

BH00285

To: *Shaykh Kazim Qazvini (Samandar) et al.*

- 1 He is God - Exalted be His Glory, the Most Great, the Most Luminous
- 2 This Wronged One has been and continues to be between the fangs of wolves. In this state, the flow of the Supreme Pen has not ceased, nor has the call of the Desired One of the world been stilled. At all times have We summoned the peoples of the world to the horizon of the All-Merciful. When the effulgences of the Sun of Revelation encompassed the world, a faction arose with sword and spear against the Desired One of

1 هو الله تعالى شأنه العظمة والبيان

2 این مظلوم بین انیاب ذئاب بوده و هست در این
حالت صریر قلم اعلی قطع نشده و ندای مقصود
عالم توقف نموده در جمیع احیان اهل امکان را
باقی رحمن دعوت نمودیم و چون اشراقات انوار
آفتاب ظهور عالم را احاطه نمود حزبی با سیف و
سنان قصد مقصود عالمیان نمودند میگویند آنچه را

all worlds. They utter that which no idolater has ever uttered, and each day some ignorant one speaks a word. Verily, many worshippers of the calf may appear in these lands, even as We previously announced the cawing of the crows, which has appeared and continues to appear in every city. We beseech God to protect His loved ones from the evil of such souls and to illumine hearts with the lights of unity and fellowship.

- 3 O people of God! Harken unto the call of the Wronged One. Reflect upon the crows of the past, how many souls they have afflicted with doubts and idle fancies. They said "Truth" and martyred Him; they said "Qa'im" and cursed Him from their pulpits. Such is the state of heedless souls - they committed that which caused the world of justice to weep and the realm of equity to lament. A heedless one arrived in this land, outwardly showing harmony and faith while inwardly harboring infidelity and discord. Yet the Concealer concealed and made no mention of it. He thought God was unaware, supposing from His non-disclosure that He had no knowledge, ignorant that the name "the Concealer" had sought the hem of "the Chosen One" and asked for concealment.

- 4 O friends! Be steadfast and firm in the Cause. Should anyone utter a word, say in reply: "That which has appeared has, through a single effulgence from the lights of His Cause, illumined the world, and a single utterance from the heaven of His Will has made all independent of the books of the world and the utterances of nations." Blessed is he who has attained unto God and His signs and turned away from every remote cawer.

- 5 Verily, any soul who today makes mention of that which causes discord is rejected in the sight of God. By God's life! The Cause is complete and perfect, and the manifestations have reached their end. Yet crafty souls, like those of the past, exist and love discord. We beseech God to aid them, to assist them in helping His wondrous Cause, to prevent them from that which causes division among people, and to protect them from the whisperings of Satan.

- 6 O Samandar! Thy letter which thou didst write to him who was named Jud, upon him be My glory, was presented before the Most Holy Court. Thou didst mention several of the loved ones. Praise be to God that from the beginning until now thou hast been enabled to make mention of God and praise Him, and likewise to make mention of His loved ones. Thou hast turned unto Him, faced Him, and arisen to serve Him. Who can deny

که هیچ مشرکی نگفت و هر یوم جاهلی کلمه‌ئی گفته و میگوید باری عبده عجل بسیار در این اراضی هم شاید ظاهر شود چه که نفاق ناعقین را از قبل اخبار نمودیم و در هر بلدی ظاهر شده و میشود از حق میطلبیم اولیاء خود را از شر آن نفوس حفظ نماید و قلوب را بانوار الفت و اتحاد منور دارد

3 یا حزب الله بشنود ندای مظلوم را در ناعقین قبل تفکر نمائید چه مقدار از نفوس را بظنون و اوهام مبتلا نموده اند حق گفتند و شهیدش نمودند یا قائم گفتند و بر منابر سب و لعنش کردند اینست شأن عباد غافل عمل نمودند آنچه را که عالم عدل گریست و اقلیم انصاف نوحه نمود غافل در این ارض وارد ظاهراً اظهار وفاق و ایمان در باطن کفر و نفاق ولیکن ستار ستر فرمود و ذکر نفرمود او حق را غافل دانسته از عدم اظهار عدم اطلاع گمان نموده غافل از آنکه اسم ستار بذیل مختار تشبث جست و ستر طلب فرمود

4 ای دوستان بر امر ثابت و راسخ باشید اگر نفسی کلمه‌ئی بگوید در جواب بگوئید ظاهر شد آنچه که بیک تجلی از تجلیات انوار امرش عالم را روشن و منور نمود و یک بیان از بیان منزل از سماء مشیتش کل را از کتب عالم و بیان امم بی نیاز کرد طوبی لمن فاز بالله و آیاته و اعرض عن کل ناعق بعید

5 باری هر نفسی الیوم ذکر می نماید که سبب اختلاف شود لدی الله مردود بوده و هست لعمر الله امر تمام و کامل و ظهورات منتی لکن نفوس محیله مثل نفوس قبل موجود و اختلاف را دوست داشته و میدارند نسأل الله ان یوفقهم ویؤیدهم علی نصره امره العزیز البدیع و یمنعهم عما یختلف به الناس و یحفظهم من همزات الشیاطین

6 یا سمندر نامه شما که بجناب اسم جود علیه بهائی نوشتی در ساحت اقدس حاضر و ذکر جمعی از اولیا را نمودی لله الحمد از اول امر تا حین موفقی بذکر و ثنای حق و همچنین بذکر اولیا اقبال نمودی توجه کردی و بر خدمت قائمی من یقدر ان ینکر ما نطق به لسان المظلوم فی سجنه المبین

that which the tongue of the Wronged One hath uttered in His manifest prison?

- 7 His honor Nabil-i-Akbar, upon him be the glory of God, the Lord of destiny, has reportedly departed to other regions for the purpose of teaching. We beseech God to assist him and enable him to do that which He loves and is pleased with. His honor Javad, upon him be the glory of God - he and his relatives are occupied with praise, glorification and service to the Cause. This is from God's bounty upon him. Verily, He is the All-Bountiful, the Most Generous.
- 8 Thou didst mention his honor, the teacher. We have mentioned him before and after with a wondrous mention. Likewise the mention of other souls - each has attained to that which is recorded and inscribed in all the divine books and scrolls. O Ustad Qabil-i-'Ali, say:
- 9 My God, my God! All praise be unto Thee for having guided me, caused me to hear, recognized me, and taught me Thy path from which most of Thy servants and creatures have turned away. I beseech Thee by the Point through which Thou didst detail the Books, the Psalms and the Tablets, and through which Thou didst reveal the scrolls of Thy glory and the mysteries of Thy Cause, to make me steadfast in Thy love in such wise that the doubts of those who will come and whisper dissension among the servants on the Day of Meeting shall not prevent me. Verily, Thou art the Lord of all horizons and the One Who uniteth all hearts through Thy Name, the Mighty, the Bestower.
- 10 O Hasan! Hear the call from the precincts of the Prison. Verily, there is no God but Him, the Single, the All-Informed. When thou beholdest the stars of the heaven of My utterance and drinkest the choice wine of knowledge from the cup of My bounty, say: My God, my God! Praise be unto Thee for having awakened me and remembered me in Thy prison, and strengthened me to turn unto Thee when most of Thy servants turned away. I beseech Thee by the standing, the sitting, the speech, the silence, the appearance, the radiance, the stillness and the movement of the Dayspring of Thy Cause and the Source of Thy laws, to make me, in all conditions, one who calleth unto Thy Name with wisdom and utterance, and who remaineth steadfast in Thy Cause amidst all religions. O Lord! Withhold me not from the Kawthar of Thy grace, nor from the chalice of Thy bounty. Ordain for me that which will cause me to be detached from all else save Thee and to hold fast unto Thy cord. Verily, Thou art the Almighty, the Powerful.

7 جناب نبیل اکبر علیہ بہاء اللہ مالک القدر
از قرار مذکور لأجل تبلیغ بجہات اخرى توجہ
نمودہ اند نسأل اللہ ان یدہ و یوفقہ علی ما یحب
و یرضی جناب جواد علیہ بہاء اللہ او و منتسبین
بذکر و ثنا و خدمت امر مشغولند ذلک من فضل
اللہ علیہ انہ هو الفضل الکریم

8 ذکر جناب معلّم را نمودی ذکرناہ من قبل و من
بعد بذکر بدیع و ہمچنین ذکر نفوس اخرى ہر یک
فائز شد بآنچہ کہ در جمیع کتب و صحف الہی
مذکور و مسطور است یا استاد قبل علی قل

9 الہی الہی لک الحمد بما ہدیتنی و اسمعتنی و
عرّفتنی و علّمتنی سبیلک الذی اعرض عنہ
اکثر عبادک و خلقتک اسألك بالنقطة الّتی
بہا فصّلت الکتب و الزّبر و الألواح و اظهرت
منہا صحائف مجدک و اسرار امرک ان تجعلنی
ثابتاً علی حبک بحيث لا تمنعنی شہات من یأتی
و یوسوس العباد بالتفّاق فی يوم التلاق و انک
انت مالک الآفاق و مؤلف القلوب باسمک
العزیز الوہّاب

10 یا حسن اسمع النداء من شطر السجن انہ لا الہ الا
هو الفرد الخبیر اذا رأیت انجم سماء بیانی و شربت
رحیق العرفان من کأس عطائی قل الہی الہی
لک الحمد بما ایقظتني و ذکرتنی فی سجنک و ایدتنی
علی الاقبال الیک اذ اعرض عنک اکثر عبادک
اسألك بقیام مشرق امرک و مصدر احکامک
و قعودہ و نطقہ و صمتہ و ظهورہ و ضیائہ و
سکونہ و حرکتہ ان تجعلنی فی کلّ الأحوال منادياً
باسمک بالحکمة و البیان و ثابتاً علی امرک بین
الأديان ای ربّ لا تمنعنی عن کوثر عنایتک و
لا عن قدح عطائک قدر لی ما یجعلنی منقطعاً
عن دونک و متمسکاً بجلک انک انت المقتدر
القدير

- 11 O Muhammad-Rida! The call hath been raised, and the Wronged One hath ever been in the hands of enemies. The tyranny of the oppressors, the turning away of the deniers, the onslaught of the transgressors, the malice of the divines and the hatred of the rulers have not prevented Him from mentioning the Lord of Names and the Creator of heaven. Before all faces, with the most exalted call, We summoned all, but the people accepted not the Word of truth and remained occupied with vain imaginings. Especially did the deniers among the people of the Bayan change affirmation into denial and gratitude into complaint. We beseech God to aid thee to be steadfast and to preserve what He hath bestowed. He is the Bestower, the Merciful.
- 11 یا محمد رضا ندا مرتفع و مظلوم لازال بین ایادی اعدا بوده ظلم ظالمین و اعراض منکرین و سطوت معتدین و ضعیفۀ علما و بغضای امرا او را از ذکر مالک اسماء و فاطر سماء منع نموده امام وجوه بأعلى النداء کل را دعوت نمودیم و لکن قوم کلمۀ حق را نپذیرفتند و باو هام مشغولند مخصوص معرضین اهل بیان مقام تصدیق تکذیب نمودند و مکان شکر شکایت آغاز کردند از حق میطلبیم ترا تأیید فرماید بر استقامت و حفظ آنچه عطا فرموده اوست بخشنده و مهربان
- 12 O My Most Exalted Pen! Make mention of Siyyid Abdul-Ghani that his mention may attract him to the Dayspring of the Sun of steadfastness. O Pen! This is the day of utterance. Say what must be said. Deprive not the friends of God from the true choice wine, and withhold them not from the divine ocean of bounty. The Day is Thy Day; bestow from the treasures of meanings and utterance that which befiteth these days. Say: O friends! The divine light shineth from the most exalted horizon of the world. He is the Sun of Truth and the Dayspring of Knowledge. The Sun of Manifestation hath been called by every name; nay rather, the most beautiful names and most exalted attributes have ever circled and continue to circle round Him. Gaze with penetrating eyes and turn with detached hearts. Vision is a magnet for the gate of knowledge, awareness and wisdom. Understanding cometh from the sight of the eye. Blessed is the soul that hath recognized the straight path and held fast unto it.
- 12 یا قلبی الاعلی سید عبدالغنی را ذکر نما تا ذکر او را بمشرق نیر استقامت جذب فرماید ای قلم روز گفتار است بگو آنچه باید گفت دوستان الهی را از ریح حق حقیقی محروم نما و از دریای بخشش ربّانی منع مکن یوم یوم تو است از خزائن معانی و بیان عنایت فرما آنچه را که سزاوار آیام است بگو ای دوستان نور الهی از اعلی افق عالم ساطع اوست شمس حقیقت و خورشید دانائی آفتاب ظهور بهر اسمی نامیده شده بلکه اسماء حسنی و صفات علیا طائف حولش بوده و هست بابصار حدیده نظر نمائید و بقلوب فارغه توجه کنید بصر مغناطیس است از برای باب دانش آگاهی و دانائی عقل از بینائی بصر است طوبی از برای نفسی که راه راست را شناخت و باو تمسک نمود
- 13 We make mention in this station of thy father who hath ascended to the Supreme Companion, as bidden by God, the Lord of Lords. We have purified him with the Kawthar of pardon and forgiveness and caused him to enter a station which the pens are powerless to describe. The glory from Us be upon him and upon those who remember him through that which the Most Exalted Pen hath uttered in this exalted station. The breezes of grace and favor have wafted over him from all directions. This is from the bounty of God, the Lord of all men. We make mention in this station of his wife and those who have believed in God, the Lord of all religions. Thus hath the Pen spoken while the Ancient King was in His Most Great Prison through that which the hands of the oppressors have wrought.
- 13 انا نذكر في هذا المقام اباك الذي صعد الى الرفيق الاعلى امراً من لدی الله ربّ الأرباب انا طهرناه من کوثر العفو والغفران و ادخلناه في مقام عجزت عن ذكره الأقلام البهاء من لدنا عليه و على الذين ذكروه بما نطق به القلم الاعلى في هذا المقام الرفيع قد اخذته نسائم العناية والألطف من كلّ الجهات هذا من فضل الله مالک الرقاب انا نذكر في هذا المقام ضلعه والذين آمنوا بالله مالک الأديان كذلك نطق القلم اذ كان مالک القدم في سجنه الأعظم بما اكتسبت ايدي الظالمين
- 14 O Samandar! The mention of the friends in the land of Ra and Shin and its surroundings hath repeatedly flowed from the Most Exalted Pen. The pearls of the shell of divine knowledge
- 14 یا سمندر ذکر اولیای ارض راء و شین و اطراف مکرر از قلم اعلی جاری لآلی صدف عرفان لازال بیادی مقبلین ارسال گشته جمیع را از

have ever been sent by the hands of those who have turned towards God. Remember them all on behalf of the Wronged One and convey to them His greetings, that perchance the fragrances of the utterance of the All-Merciful may purify them from their sorrows and grant them access to the Most Great Joy.

- 15 Thou didst make mention of Aqa Siyyid Ahmad. Convey to him greetings on behalf of the Wronged One. We beseech God that He withhold not the rain of mercy which descendeth and floweth from the heaven of grace. O Ahmad! Thou hast attained unto the divine verses; strive that thou mayest attain unto such deeds whose fragrance shall never be cut off from the world. The treasures of the world cannot compare with the Word of God. Know thou the value of the Word of God and hold fast unto it. There are many barking dogs; seek protection from God. He is the Hearer, the Answerer.

- 16 We wish to make mention of him who was named Husayn, who hath ascended unto God, the Lord of the worlds. By the Sun of the horizon of the heaven of inner meanings! whatsoever floweth and is revealed from the Most Exalted Pen regarding those souls who have ascended unto the Most Glorious Horizon doth, at that very moment, bestow strength upon those pure spirits, and furthermore increaseth their glory, exaltation, bounty and repose. For the preservation of the servants, consummate wisdom hath concealed these stations. Every verse from among the verses of this Revelation is a perspicuous Book. From the mention of the Point described in the Tablets, the station of verses, letters and words is clear and evident to them that are endued with insight. Praise be to God that Husayn, upon him be My glory, hath attained through the Blessed Verse unto that which hath no peer or likeness.

- 17 O Samandar! The divine grace hath taken hold of the servants, and the Name of the Forgiver and the Concealer hath manifested His favors in such wise that justice is hidden and the luminary of grace is shining and manifest from the horizon of the heaven of bounty. Blessed are they who sail upon this sea and find that which beseemeth wisdom.

- 18 O Ghulam-'Ali! Harken unto the voice of the Wronged One and be steadfast in the Cause of God in such wise that thou mayest find thyself, through God's grace, independent of all else but Him. If thou attainest unto this station, thou shalt be preserved from the barking of the dogs and from those who love sedition and discord. Give thanks unto the Goal of all creation Who hath made mention of thee and caused thee to attain unto the verses of the Most Exalted Pen. Vain imaginings and idle fancies have ever been worthy of them that indulge in them.

قبل مظلوم ذکر نما و تکبیر برسان شاید نفحات بیان رحمن ایشان را از احزان وارده مطهر نماید و بفرح اکبر فائز فرماید

- 15 ذکر جناب آقا سید احمد را نمودی از قبل مظلوم تکبیر برسان از حق میطلبیم امطار رحمت را که از سماء فضل نازل و جاریست منع ننماید یا احمد بآثار فائز شدی جهد نما که شاید باعملی فائز شوی که عرفش از عالم قطع نشود کنوز عالم بکلمه الهی برابری ننماید قدر کلمه الله را بدان باو تمسک نما ناعقین بسیار از حق حفظ طلب کن اوست سامع و اوست مجیب

- 16 انا اردنا ان نذكر من سمي بالحسين الذي صعد الى الله رب العالمين قسم بآفتاب افق سماء معاني که آنچه از قلم اعلی در باره نفوسی که بافق ابدی صعود نموده اند جاری و نازل میشود همان حین آن ارواح مجرده را قوت عطا فرماید و همچنین بر عزت و رفعت و نعمت و راحتشان بیفزاید حکمت بالغه این مقامات را ستر فرموده لحفظ عباد هر آیه ای از آیات این ظهور نگایست مبین از ذکر نقطه موصوفه در الواح مقام آیات و حروفات و کلمات نزد متبصرین معلوم و واضح و ظاهر است لله الحمد حسین علیه بهائی از آیه مبارکه فائز شد بآنچه که شبه و مثل نداشته و ندارد

- 17 یا سمندر فضل الهی عباد را اخذ نموده و اسم غفار و ستار عنایات خود را اظهار فرموده بشأنی که عدل مستور و نیر فضل از افق سماء عنایت مشرق و لائخ طوبی از برای نفوسی که در این بحر سیر نمایند و بیابند آنچه را که سزاوار دانایست

- 18 یا غلامعلی بشنو ندای مظلوم را و در امر الله مستقیم باش بقسمی که خود را بعنایت حق از دوش مستغنی مشاهده نمائی اگر باین مقام فائز شوی از نفاق ناعقین و محبین فتنه و اختلاف محفوظ مانی حمد کن مقصود عالمیان را که ترا ذکر نمود و بآثار قلم اعلی فائز فرمود اوهام و ظنون لائق متوهمین بوده و هست بانوار یقین ناظر باش

Fix thy gaze upon the lights of certitude and hold fast unto the cord of steadfastness. The friends have repeatedly been mentioned in the presence of the Wronged One, and for all We beseech steadfastness. He is the Kind, the All-Merciful.

- 19 O Abu-Turab! Your mention hath been made in the presence of the Wronged One, and thou hast been honored with the remembrance of the Most Exalted Pen. We beseech God to aid thee in such wise that neither the happenings of the world, nor the clamor of the nations, nor the intimations of the ignorant, nor the utterances of the feeble, nor the doubts of the learned shall sadden thee. Be thou joyous in the name of the True One and intimate with Him. At all times drink thou from the choice wine of the love of the Beloved of the worlds, and in His remembrance forget the world. Convey the greetings of the Wronged One to Taqi, glory be upon him, and give him the glad-tidings of the effulgences of the light of the Orb of bounty. Perchance this glad-tiding may cause the people of the world to awaken. None hath comprehended the power of the Most Exalted Pen and the penetrating influence of the Most Great Word. Every utterance that appeareth from the horizon of the heaven of the Will of Him Who is the Desire of the worlds - its fragrance pervadeth and perfumeth the world. Blessed are they who perceive and find. The glory from Us be upon you both and upon those who heard the Call when it was raised from the Most Exalted Horizon and said: "Praise be unto Thee, O Thou the Goal of the mystics and the Beloved of the sincere ones!"

- 20 O Samandar! The Most Exalted Pen, through pure grace and favor, hath willed in the Prison of Akka to make mention of M.L.K., glory be upon him, and to gladden him with the effulgences of the Sun of utterance of the All-Merciful. O Muhammad-i-Qabil-i-Sadiq! Hearken unto the call of the Wronged One. Verily, He calleth at all times before the faces of all religions and summoneth them unto God, the Lord of the worlds. We make mention of them through My Pen, remind them of My signs, and give them the glad-tidings of God's loving-kindness, the Lord of the Day of Judgment. We have stood before all faces in days wherein the feet of the learned have slipped - He Who possesseth the perspicuous Book beareth witness to this. We have heard thy call, made mention of thee and turned toward thee that thou mayest thank thy Lord, the Compassionate, the Generous.

- 21 We have sent down the verses and manifested the clear proofs and opened before the faces of the servants the gates of favor and bounty from God, the Mighty, the Praiseworthy. We have commanded them to that which draweth them nigh unto Him

و بجبل استقامت متمسک مکرر ذکر اولیا در
ساحت مظلوم بوده و از برای کل استقامت
میطلبیم اوست مشفق و مهربان

19 یا اباتراب ذکر ت نزد مظلوم مذکور و بذکر قلم
اعلی فائز گشتی از حق میطلبیم ترا تأیید فرماید
بشأنی که حوادث عالم و وضوای امم و اشارات
جهلا و گفتار ضعفا و شبهات علما شما را محزون
ننماید باسم حق مسرور باشی و باو مأنوس در جمیع
احیان از رحیق محبت محبوب عالمیان بیاشامی و
بیادش عالم را فراموش کنی و تقی علیه بهائی
را از قول مظلوم تکبیر برسان و باشراقات انوار
نیر کرم بشارت ده شاید این بشارت سبب انتباه
اهل عالم گردد بر اقتدار قلم اعلی و نفوذ کلمه علیا
احدی آگاه نه هر بیان که از افق سماء اراده
مقصود عالمیان ظاهر میشود عرفش عالم را اخذ
مینماید و معطر میسازد طوبی از برای نفوسی که
بینند و ببیند الباء من لدنا علیکما و علی الدین
سمعوا النداء اذ ارتفع من الأفق الأعلی و قالوا
لک الحمد یا مقصود العارفین و محبوب المخلصین

20 یا سمندر قلم اعلی در سخن عکا محض فضل و
عنایت اراده نموده میم و لام و کاف علیه بهائی
را ذکر نماید و باشراقات انوار آفتاب بیان رحمن
مسرورش دارد یا محمد قبل صادق اسمع نداء
المظلوم انه ینادی فی کلّ الاحیان امام وجوه
الأدیان و یدعوهم الی الله رب العالمین و نذکرهم
من قلمی و نذکرهم بآیاتی و نبشّرهم بعناية الله
مالک یوم الدین قد قنا امام الوجوه فی ایام زلت
فیها اقدام العلماء یشهد بذلك من عنده کتاب
مبین سمعنا ندائک ذکرناک و اقبلنا الیک لتشکر
ربک المشفق الکریم

21 قد انزلنا الآیات و اظهرنا البینات و فتحنا علی
وجوه العباد ابواب العناية و الألطاف من لدی
الله العزیز الحمید و امرناهم بما یقرّبهم الیه و ایدناهم
بفضله الذی احاط العالم و رحمته الّتی سبقت من

and aided them through His grace that hath encompassed the world and His mercy that hath preceded all in the heavens and the earth. When thou dost inhale the fragrance of My utterance and drinkest the choice wine of revelation from the cup of My bounty, say: "My God, my God! Praise be unto Thee for having mentioned me and sent down for me that whose fragrance shall never cease throughout the duration of Thy kingdom. I testify, O my God, to Thy oneness and Thy singleness. I beseech Thee by the penetrating power of Thy Will and the all-encompassing nature of Thy Purpose, and by the waves of the ocean of Thy utterance and the lights of the Orb of Thy proof, to make me detached from all else save Thee and wholly turned toward Thee. My God, my God! Thou seest my turning unto Thee and my clinging to Thy cord. Illumine my outer and inner being with the lights of Thy knowledge. O Lord! Deprive me not of that which Thou hast ordained for Thy chosen ones, nor withhold from me that which Thou hast revealed in Thy Book. O Lord! I beseech Thee by the Word whereby the mountains of idle fancies were scattered and the heaven of religions was cleft asunder, to make me steadfast in Thy Cause and firm in Thy love in such wise that neither the croaking of the croakers shall prevent me from turning to Thy horizon, nor the onslaught of the oppressors from taking hold of Thy Book. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise."

- 22 At this juncture We make mention of him who was named Lutf-'Ali, that he may give thanks unto the One Who remembered him when he was in the hands of the oppressors. O Lutf-'Ali Samandar, upon thee be My glory! He made mention of thee, and these special words have been revealed from the Mother Book, that they may revive thy spirit and strengthen thy limbs and cause thee to remain firm and steadfast in God's Cause. How many souls cling to vain imaginings and have turned away and continue to turn away at a mere word! Beseech thou the True One, exalted be His glory, that He may aid all and bestow upon them the power of smell, and likewise the power of hearing and sight, that they may discover and see and hear. O Mihdi! The people of the Bayan beheld the Shi'ih faction and their vain imaginings and fancies, and likewise their deeds and stations on the Day of Reckoning; yet despite this they occupy themselves in organizing such a faction. Such is the condition of the servants. Know thou this and be of the discerning ones.

- 23 Praise be to God! Each of the loved ones mentioned in the Book of Samandar attained unto the outpourings of the true Effulgent One. We conclude Our discourse with mention of

فی السموات و الارضین آنک اذا وجدت عرف
بیانی و شربت رحیق الوحی من کأس عطائی
قل الهی الهی لک الحمد بما ذکرته و انزلت لی
ما لا ینقطع عرفه بدوام ملکوتک اشهد یا الهی
بوحدایتک و فردایتک اسألك بنفوذ مشیتک
و احاطة ارادتک و بأمواج بحر بیانک و انوار نیر
برهانک ان تجعلی منقطعاً عن دونک و متوجّهاً
بکلی الیک الهی الهی تری اقبال الیک و توسلی
بجبلک نور ظاهری و باطنی بأنوار معرفتک ای
رب لا تجعلی محروماً عما قدرته لأصغیاک و
لا ممنوعاً عما انزلته فی کتابک ای رب اسألك
بالکلمة الی بها نسفت جبال الأوهام و انفطرت
سماء الأديان ان تجعلی ثابتاً علی امرک و راسخاً فی
حبک بحيث لا یمعنی نفاق النّاعقین عن الاقبال
الی افقک و لاسطوة الظالمین عن اخذ کتابک
آنک انت المقتدر علی ما تشاء لا اله الا انت
العلیم الحکیم

22 و تذکر فی هذا المقام من سَمی بلطفعلی لیشکر الذی
ذکره اذ کان بین ایدی الظالمین یا لطفعلی سمندر
علیه بهائی ذکرتم را نمود و این کلمات مخصوص
توازام الکتاب نازل تا روح را تازه نماید و ارکان
را قوت بخشد و بر امر الهی ثابت و مستقیم مانی
چه بسیار از نفوس باوهم متمسکند و بحرفی
اعراض نموده و مینمایند از حقّ جلّ جلاله
بطلب کل را تأیید فرماید و قوه شامه عطا کند
و همچنین قوه سامعه و باصره تا بیابند و ببینند
و بشنوند یا مهدی اهل بیان حزب شیعه و اوهم
و ظنون و همچنین اعمال و مقامشان در یوم جزا
کل را مشاهده نمودند مع ذلک در ترتیب همچه
حزبی مشغولند اینست شأن عباد اعرف و کن
من المتبصرین

23 لله الحمد اولیای مذکوره در کتاب سمندر هریک
بفیوضات فیاض حقیقی فائز گشتند و نختم
الکلام بذكر الخلیل و من معه لعمر الله انه کان

Khalil and those with him. By the life of God! He hath been remembered before the Wronged One with a remembrance whose light shall never fade, nor shall the happenings of the world alter it, nor the tempests of nations, nor the veils of the transgressors. O Khalil! Harken unto the Call. He is God; there is none other God but Him. He hath appeared and made manifest His Cause, the firm, the mighty. Neither have the tales of the world prevented Him, nor the oppression of those who denied the Day of Judgment.

- 24 O Khalil! The most abject people in the world have been and are the faction of Iran. By the Sun of Utterance which shineth from the highest horizon of the world, the lamentation of the pulpits of that land is raised at all times, and in the early days this lamentation was heard in the Land of Ta [Tehran]. For the pulpit was established for the mention of God, exalted be His glory, but now in Iran it hath become the seat of cursing the Goal of all the worlds. Observe what the most abject of factions hath done and said. The deniers of the Bayan likewise follow in the footsteps of that faction. His honor Haydar-'Ali, upon him be My glory and loving-kindness, hath written from the Land of Sad that the deluded ones of that land are calling people to the dawning-place of vain imaginings through the Book of Iqan. Such is the condition of the servants. Where is justice and where is fairness? Leave them to their vain disputes.

- 25 We make mention of Muhammad-Karim and give him the glad-tidings of God's loving-kindness, the Mighty, the Praiseworthy. Remember him through My verses and give him the glad-tidings of My mercy which hath preceded all things and My grace which hath encompassed existence. God willing, may they be enkindled with the fire of the Divine Lote-Tree, illumined by its light and hold fast unto its branches in such wise that they may regard the world as non-existent and null. The glory be upon thee and upon him and upon those who are with you both and upon all who are firm and steadfast.

- 26 We make mention of him who was named Yahya, who attained unto Our presence and won the victory, and whom God aided to be fair in this momentous News. O Yahya! Thou wert present and didst hear and see when the Supreme Pen spoke, as it sat upon its exalted throne. Blessed is he who hath drunk the choice wine of inspiration from the hands of the bounty of his Lord, the Lord of all beings, and who hath held fast unto the wisdom which We have sent down in diverse Tablets and unto that which We have enjoined upon the servants in My perspicuous Book.

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مذكوراً لدى المظلوم بذكر لا ينفد نوره ولا تغيره
حوادث العالم ولا قاصفات الأمم ولا حجب
المعتدين يا خليل اسمع النداء انه هو الله لا اله الا
هو قد ظهر و اظهر امره المحكم المتين ما منعه
قصص العالم ولا ظلم الذين كفروا بيوم الدين

24 يا خليل اخسر اهل عالم حزب ايران بوده و هستند
قسم بافتاب بيان كه از اعلى افق عالم مشرقست
حنين منابر آن ديار در كل حين مرتفع و اول ايام
در ارض طاء اين حنين اصغا شد چه كه ترتيب
منبر از براي ذكر حق جل جلاله بوده و حال
در ايران مقرر سب مقصود عالميان شده ملاحظه
نما اخسر احزاب چه كرده و چه گفته معرضين
بيان هم بر اثر آن حزب مشي مينمايد جناب
حيدر قبل علي عليه بهائي و عنايي از ارض صاد
نوشته كه متوهمين اين ارض ناس را بگلاب ايقان
بمطلع اوهام دعوت مينمايد اينست شأن عباد
كو عدل و كجاست انصاف درهم في خوضهم
يلعبون

25 و نذكر محمداً قبل كريم و نبشره بعناية الله العزيز
الحميد ذكره بآياتي و بشره برحمتي التي سبقت
و بفضلتي الذي احاط الوجود انشاء الله بنار
سدره مشتعل باشند و بنورش منير و باغصانش
متمسك بشأني كه عالم را معدوم و مفقود
شمرند الباء عليك و عليه و على من معك و على
كل ثابت مستقيم

26 و نذكر من سمي يحيى الذي حضر و فاز و ائده
الله على الانصاف في هذا النبأ العظيم يا يحيى
حضرت و سمعت و رأيت اذ نطق القلم الأعلى
اذ كان مستوياً على عرشه الرفيع هنيئاً لمن شرب
رحيق الالهام من ايدى عطاء ربّه مالك الأنام
و تمسك بالحكمة التي انزلناها في الواح شتى و بما
امرنا العباد به في كتابي المبين

BLIB_Or15698.030, BLIB_Or15712.022b,
BLIB_Or15720.032, BLIB_Or15740.027,
BRL_DA#261, AVK1.279.13x,

AVK3.244.15x, IQT.030, AYBY.089,
AQMJ2.006x, ASAT1.263x, ASAT3.219x,
ASAT5.363x, TRZ1.078ax

BH00349

- 1 In the Name of Him Who is the Overseer of all who are on earth and in heaven! 1 بِسْمِ الْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 O Ism-i-Jud! Tablets have been revealed equal in number to the raindrops, and books to match the number of all knowledge, psalms, scriptures and what lies between them, which none has comprehended save God, the All-Knowing, the All-Informed. The essence of utterance has reached such a station that every letter thereof is a clear book establishing the Cause of God, the Lord of all worlds. Infinite realms are set ablaze, yet most of the people of this world remain deprived and veiled. That which has been revealed is beyond the reckoning of those present. The hearing ear is rare and the seeing eye non-existent. Beseech ye God to bestow upon the world attentive ears and penetrating vision. Verily, He is the One with power over whatsoever He willeth, the Overseer, the Self-Subsisting. 2 يَا اسْمِ جُودِ الْوَاحِ بَعْدَ امْطَارٍ وَ كُتُبٍ عَلَى عَدَدِ الْعِلْمِ وَالزَّيْرِ وَالصَّحُفِ وَ مَا دُونَهُمَا مَا أَطْلَعَ بِهَا الْإِلَهُ الْعَلِيمُ الْخَبِيرُ جَوْهَرَ بَيَانٍ بِمَقَامِي رَسِيدٍ كَهَرِ حَرْفِي أَزْ أَنْ كَتَبْنِي أَسْتَمِينُ مَبِينٍ دَرِ اثْبَاتِ أَمْرِ اللَّهِ رَبِّ الْعَالَمِينَ عَوَالِمٍ لَا تَنْتَاهِي مَشْتَعِلٍ وَلَكِنْ أَهْلُ أَيْنِ عَالَمٍ أَكْثَرُي مُحْرُومٍ وَ مُحْجُوبٍ نَازِلْشُدِهِ أَنْجِهْ كِه حَاضِرِينَ أَزْ أَحْصَائِشِ عَاجِزَنْدِ سَمِيعِ نَايَابِ وَ بَصِيرِ غَيْرِ مَوْجُودِ أَزْ حَقِّ بَطْلَبِيدِ بِعَالَمِ أَذْنِ وَاعِيهِ بَخْشِدِ وَ بَصَرِ حَدِيدِ عَطَا فَرَمَايدِ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ وَ هُوَ الْمُهَيْمِنُ الْقَيُّومُ
- 3 His honor Haydar-'Ali, upon him be My glory, hath mentioned certain souls who have turned towards God, and We desire to send down for them from the heaven of Will and Purpose that which will draw them nigh unto God, the Lord of the worlds. O Pen! Make mention of Muhammad, who turned towards the Dayspring of Revelation when the people were in manifest rejection. He hath attained unto My Tablet once, and again unto another Tablet from whose horizon shone the sun of his Lord's tender mercy, the All-Bountiful. O Muhammad! Hear the call from the Uttermost Tree upon the shore of the Sea of Eternity: Verily, there is none other God but He, the Single, the One, the All-Knowing, the All-Informed. The Dawning-Place of favors hath come with the banners of justice and fairness, yet the Evil Whisperer remaineth in strange delusion. He whispereth in the breasts of men - yet he is among the most lost in the Book of God, the Mighty, the Praiseworthy. 3 جَنَابِ حَيْدَرِ قَبْلِ عَلَى عَلَيْهِ بِهَائِي ذَكَرَ بَعْضِي أَزْ نَفُوسٍ مُقْبِلِهِ رَا نُمُودِهِ وَ أَرَدْنَا أَنْ نَنْزِلَ لَهُمْ مِنْ سَمَاءِ الْمَشِيَّةِ وَ الْإِرَادَةِ مَا يَقْرِبُهُمْ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ يَا قَلَمُ أَذْكَرَ مُحَمَّدٍ الَّذِي أَقْبَلَ إِلَى مَشْرِقِ الْوَحْيِ إِذْ كَانَ النَّاسُ فِي أَعْرَاضٍ مَبِينٍ أَنَّهُ فَازَ مَرَّةً بِلَوْحِي وَ أُخْرَى بِلَوْحِ آخِرِ الَّذِي لَاحَ مِنْ أَفْقِهِ شَمْسُ عَنَايَةِ رَبِّهِ الْمَشْفُقِ الْكَرِيمِ يَا مُحَمَّدُ اسْمِعِ النَّدَاءَ مِنَ السَّدْرَةِ الْمُنْتَهَى شَاطِئِ قَلْزَمِ الْبَقَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ قَدْ أَتَى مُطْلِعَ الْأَلْطَافِ بِرَايَاتِ الْعَدْلِ وَالْإِنْصَافِ وَلَكِنَّ الْخَنَاسَ فِي وَهْمٍ عَجِيبٍ أَنَّهُ يُوسُوسُ فِي صُدُورِ النَّاسِ إِلَّا أَنَّهُ مِنَ الْأَخْسَرِينَ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 4 We have sent down for thee from the heaven of grace that which shall testify in thy favor in every world among the worlds of thy Lord, the Almighty, the Powerful. Give thanks unto God for this supreme bounty and say: Praise be unto Thee, O Lord of the nations, for having caused me to turn towards Thy horizon, 4 قَدْ أَنْزَلْنَا لَكَ مِنْ سَمَاءِ الْفَضْلِ مَا يَشْهَدُ لَكَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ اشْكُرْ اللَّهَ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَ قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْأُمَمِ بِمَا جَعَلْتَنِي مُقْبِلًا إِلَى أَفْقِكَ وَ نَاطِرًا إِلَى

to gaze upon the lights of Thy countenance, and to speak in Thy beauteous praise. My Lord! Aid me to be steadfast in Thy Cause, then ordain for me that which befitteth Thy bounty and generosity. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Bountiful.

- 5 O Amanu'llah! Harken unto the shrill voice of My Pen and the rustling of My Tree, then look to the Most Exalted Horizon that thou mayest behold the dawning lights of My Manifestation and that which hath been ordained in that station by the will of thy Lord, the Almighty, the Powerful. By God! When the call was raised from the Supreme Pen, the call of all things was raised. The gate of heaven was opened and the Lord of Names came with clear sovereignty. Through His appearance the ocean of utterance surged in the contingent world, and by His uprising the people arose for the Lord of the worlds. Give thanks unto God, for My Pen hath moved to make mention of thee and My tongue hath spoken thy name, the Mighty, the Wondrous.

- 6 O Hasan! We have observed thy devotion and heard thy call. At the outset of this utterance, We counsel thee to be steadfast in the Cause of thy Lord, the All-Merciful, and in that which will exalt this wise Remembrance, through which the limbs of all names have trembled and the Most Exalted Pen hath proclaimed: "Sovereignty belongeth unto God, the Mighty, the Praiseworthy." Be thou eloquent in My praise, hold fast unto My cord, cling to the hem of the robe of My loving-kindness, turn thy face toward the lights of My countenance, and be thou a helper of My Cause, the Mighty, the Wondrous. Take hold of the Book of God with the strength that proceedeth from Him. Verily, He hath mentioned thee in that which shall never perish. To this beareth witness the Mother Book in this exalted station. Verily, He once reposed upon the dust in the Prison of Ta, and at another time in the land of Mim, then He ascended the throne in this Great Prison. Thus hath the Divine Lote-Tree spoken as a token of Our favor unto thee. Be thou grateful unto thy Lord and say: "Praise be unto Thee, O Lord of the worlds!" I beseech Thee by the power before which nothing can stand firm among all things, to make me a helper of Thy Cause and one who speaketh Thy praise, wherein the affairs of creation and the doubts of those who have denied Thy blessed, pure and luminous Name shall not hinder me.

- 7 O servant of God! Thou wert silent and thoughtful regarding the manifestations of My power and the expressions of My loving-kindness. Thou hast heard the cry of all things - how the stones call out to the trees: "This is the Day of the Chosen One.

انوار وجهك و ناطقاً بشانك الجميل اى رب
ايدنى على الاستقامة على امرك ثم اكتب لى ما
ينبغى لجودك و كرمك انتك انت المقتدر على
ما تشاء لا اله الا انت الغفور الكريم

5 يا امان الله اسمع صرير قلمي و حفيف سدرتي
ثم انظر الى الأفق الأعلى لترى اشراقات انوار
ظهورى و ما قدر فى ذاك المقام بارادة ربك
المقتدر القدير تالله اذ ارتفع النداء من القلم
الأعلى ارتفع نداء الأشياء قد فتح باب السماء
وانى مالک الأسماء بسلطان مبین بظهوره ماج
بحر البيان فى الامكان و بقيامه قام الناس لرب
العالمين اشكر الله بما تحرك على ذكرى قلبى و
نطق باسمك لسانى العزيز البديع

6 يا حسن رأينا اقبالك و سمعنا نداءك و نوصيك
فى أول البيان بالاستقامة على امر ربك الرحمن
و بما يرتفع به هذا الذكر الحكيم الذى به ارتعدت
فرائص الأسماء و نطق القلم الأعلى الملك لله
العزيز الحميد كن ناطقاً بشانى و متمسكاً بجبلى
و متشبهاً بأذيال رداء عنايتى و متوجهاً الى
انوار وجهى و ناصراً لأمرى العزيز البديع خذ
كتاب الله بقوة من عنده انه ذكرى بما لا يفنى
يشهد بذلك ام الكتاب في هذا المقام الرفيع انه
مرة استوى على التراب فى سجن الطاء و اخرى
فى ارض الميم ثم استوى على العرش فى هذا
السجن العظيم كذلك نطقت السدرة فضلاً
من عندنا عليك اشكر ربك و قل لك الحمد يا
مولى العالم اسئلك بالقدرة التى لا يقوم معها
شئ من الأشياء بأن تجعلنى ناصراً لأمرى و
ناطقاً بذكرى حيث لن تمنعنى شؤونات الخلق
و شبهات الذين كفروا باسمك المبارك الطاهر
المنير

7 يا عبدالله كنت صامتاً و متفكراً فى ظهورات
قدرتى و شؤونات عنايتى سمعت نداء الأشياء
تقول الأحجار للأشجار هذا يوم المختار ينبغى ان نترجم

It behooveth us to sing in the days of God." The attraction of the verses hath seized the dwellers of earth and heaven. Blessed is the soul that hath been drawn by the breezes of revelation, and woe unto the heedless. Say: O peoples of the earth! Open your eyes. The sun of inner meanings hath shone forth before your faces. Fear God and be not of them that slumber. He hath appeared unto Whom all in the heavens and earth have bowed down in praise, and through Whose remembrance all in the heavens and earth make mention of Him. We counsel thee and them that have believed to act in accordance with what hath been sent down in the Book of God, the Mighty, the All-Knowing.

فِي أَيَّامِ اللَّهِ قَدْ اخَذَ جَذْبَ الْآيَاتِ سَكَّانَ الْأَرْضِ
وَالسَّمَاءِ طُوبَى لِنَفْسٍ انْجَذِبَتْ مِنْ نَفْحَاتِ الْوَحْيِ
وَوَيْلٌ لِلْغَافِلِينَ قُلْ يَا مَلَأَ الْأَرْضِ افْتَحُوا أَبْصَارَكُمْ
قَدْ اشْرَقَتْ شَمْسُ الْمَعَانِي أَمَامَ وَجُوهِكُمْ اتَّقُوا اللَّهَ وَ
لَا تَكُونُوا مِنَ النَّائِمِينَ قَدْ ظَهَرَ مِنْ خُضْعٍ لِبَيَانِهِ بَيَانُ
الْعَالَمِ وَلِذِكْرِهِ ذِكْرٌ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَا
نُوصِيكُمْ وَالَّذِينَ آمَنُوا بِالْعَمَلِ بِمَا نَزَلَ فِي كِتَابِ
اللَّهِ الْعَزِيزِ الْعَلِيمِ

- 8 O Ali-Askar! The Most Exalted Pen proclaimeth: The clamorous ones have appeared with deception and guile, desiring to veil the lights of the Sun of Truth with the clouds of their idle fancies and to prevent Its shining forth. They have contrived calumnies whereby they have prevented those helpless servants from the Dayspring of the Light of Divine Unity. Say: O worthless ones! The entire world beareth witness that from the first day this Wronged One hath stood forth before the faces of men in the name of the Self-Subsisting, steadfast in the Cause, calling all with the most exalted call to the supreme horizon. His Cause is manifest, His decree evident, and His deeds witnessed, for He hath never concealed Himself behind veils nor sought protection for Himself. At all times countless souls have dwelt and found rest in His vicinity. Nevertheless, a company of the heedless have turned away. By God's life! They have turned to that which neither nourisheth nor endureth. Glory be to God! What have they seen and what have they heard? The world of knowledge is astonished at these souls.

8 يَا عَلِيَّ عَسْكَرَ قَلَمِ أَعْلَى مِيفَرْمَايِدِ نَاعِقَتَيْنِ بِمَكْرٍ وَ
خُدْعَةٍ ظَاهِرٍ شَدِيدَةٍ وَارَادَهُ نُمُودَهُ أَنْوَارِ أَقْتَابِ
حَقِيقَتِ رَا بِسَحَابِ ظُنُونٍ وَ اَوْهَامِ خُودِ مُسْتَوْرٍ
دَارَنْدَ وَ از اشراقِ مَنَعِ نَمَائِدِ وَ مَفْتَرِيَاتِي تَرْتِيبِ
دَادَهْ أَنْدَ وَ بَانَ عِبَادِ بِيچاره رَا از مَطْلَعِ نُورِ اَحَدِيَه
مَنَعِ نُمُودَهْ أَنْدَ بَگَوَايِ هَمِجِ رِغَاعِ جَمِيعِ عَالَمِ شَاهِدِ
وَ گَوَاهِ اسْتِ كِهْ اَيْنِ مَظْلُومِ از اَوَّلِ يَوْمِ بِاسْمِ
قِيُومِ اَمَامِ وَجُوهِ قَوْمِ بَرِ اَمْرِ قَائِمِ وَ بِأَعْلَى النَّدَاءِ
كُلِّ رَا بِاَقْعِ اَعْلَى دَعْوَتِ فَرْمُودِ اَمْرِشِ ظَاهِرِ
وَ حَكْمِشِ بَاهِرِ وَ عَمَلِشِ مُشْهُودِ چِهْ كِهْ خَلْفِ
حِجَابِ نُبُودِ وَ از بَرایِ خُودِ حِفْظِ نَخُوسْتَهْ لَازَالِ
دَرِ حَوْلِشِ خَلْقِي كَثِيرِ سَاكِنِ وَ مُسْتَرِجِ مَعِ ذَلِكِ
جَمْعِي از غَافِلِينَ اِعْرَاضِ نُمُودَهْ أَنْدَ لِعَمَرِ اللَّهِ بِنَفْسِي
كِهْ لَايَسْمَنْ وَ لَايَفْنِي اسْتِ تَوَجَّهْ كَرْدَهْ أَنْدَ سَبْحَانَ
اللَّهِ چِهْ دِيدَهْ أَنْدَ وَ چِهْ شَنِيدَهْ أَنْدَ عَالَمِ دَانَائِي از اَيْنِ
نَفُوسِ مُتَحَيِّرِ

- 9 O people of God! Ye must, with complete steadfastness, arise for the Cause of the Lord of mankind, and labour for the betterment of the peoples of the world, that ye may be aided, and cleanse the hearts of the nations from rancour and hatred. O people of God! Until now the servants have been, and still are, heedless of the blessed word: "He doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth." For whoso is made to attain unto this blessed word will remain firm, assured, and upright in the Cause of God.

9 يَا حِزْبَ اللَّهِ بَايِدَ بِاسْتِقَامَتِ تَمَامِ بَرِ اَمْرِ مَالِكِ اِنَامِ
قِيَامِ ثَمَائِدِ وَ دَرِ صَدَدِ اَصْلَاحِ اَهْلِ عَالَمِ بَاشِيدِ كِهْ
شَايِدِ مَوْئِدِ شَوِيدِ وَ قُلُوبِ اَمَمِ رَا از ضَعِيفَهْ وَ بَغْضَا
مَطْهَرِ سَايِدِ يَا حِزْبِ اللَّهِ تَا حِينِ عِبَادِ غَافِلِ از
كَلِمَةُ مَبَارَكَةِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ غَافِلِ
بُودِ وَ هَسْتَنْدِ چِهْ كِهْ هَرِ نَفْسِي بَايِنِ كَلِمَةُ مَبَارَكَةِ
مَوْفُوقِ شُودِ بَرِ اَمْرِ اللَّهِ ثَابِتِ وَ رَاسِخِ وَ مُسْتَقِيمِ مَانَدِ

- 10 We convey our acclamations unto the loved ones of the True One—glorified be His majesty—and bear them glad tidings through His grace. Blessed are they that hear, and blessed are they that act. Praise be to God, the Lord of the worlds.

10 اَوَّلِيَايِ حَقِّ جَلِّ جَلَالَهْ رَا تَكْبِيرِ مِيرْسَانِيمِ وَ
بِعَنَائِتِشِ بَشَارَتِ مِيدِهِيمِ طُوبَى لِلْسَّامِعِينَ وَ طُوبَى
لِلْعَامِلِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- 11 Concerning His Eminence Ismi—upon him be My glory and My loving-kindness—we have repeatedly made mention of him.

11 جَنَابِ اِسْمِي جَمَالِ عَلَيْهِ بَهَائِي وَ عَنَائَتِي رَا مَكْرَرِ
ذِكْرِ نُمُودِيمِ اللَّهُ الْحَمْدُ تَحْتَ لِحَاطِ عَنَائَتِ بُودِ وَ

Praise be to God: he hath been, and is, beneath the gaze of divine favour. In these days, moreover, there hath been sent down for him from the heaven of bounty that which is the wellspring of the life of the world and the dawning-place of light among the peoples. Its text is with Majd—upon him be My glory. God willing, after returning from the land of Ba and Ya, he will convey it.

- 12 And likewise, for Dil'-i-Shahid—upon him be My glory and My loving-kindness—there was revealed that whose fragrance shall endure and remain; hereafter its grace shall be made manifest.

- 13 O Ism-i-Jud! The letter of Husayn—upon him be My glory and My loving-kindness—which he wrote unto thee, the Greatest Branch laid before the Most Holy Court and was honoured to be heard. This is that which hath been sent down for him from God, the Lord of the worlds.

- 14 He is the One Who gazeth from His most exalted horizon!

- 15 O Husayn! Harken unto the call of the Wronged One. Verily, He maketh mention of thee with that which God hath made a spirit unto all bodies, a light unto all horizons, and a treasure and honor unto all who are in the heavens and the earth. This is a Day wherein the atoms themselves have testified that the Promise hath come to pass and that which was hidden in the hearts of the chosen ones and inscribed by the Most Exalted Pen in the Books of God, the Lord of all worlds, hath been fulfilled. On this Day all things proclaim: "The Kingdom belongeth unto God, the Almighty, the All-Praiseworthy!" Say: O people of God! We have enjoined upon you in the Psalms and Tablets that which will exalt the Cause of God and manifest the station of His party amidst all parties. Say: Blessed is the arm that hath shattered the idols of vain imaginings through the power of the Name of God, the Lord of all lords. We have made mention of the people of Shin, and We make mention of them at this time through verses that have illumined the horizons. By God! All things were stirred by the scratching of My Most Exalted Pen, and yet the people remain heedless and veiled. Their desires have withheld them from My horizon, and their idle fancies from the straight Path.

- 16 Say: O concourse of divines! Die in your wrath! The Hour hath come to pass and the mountains have been scattered. This is the Day of Reckoning. The recompense of your deeds hath prevented you from Him Whom ye mentioned throughout the nights and days, at eventide and at dawn. Open your eyes! The Sun hath dawned from the horizon of proof by the command of God, the Lord of all men.

هستند این آیام هم مخصوص ایشان از سماء فضل نازل شده آنچه که مبدء حیات عالم و مطلع نورست بین امم و صورت آن نزد مجد علیه بهائی بوده انشاء الله بعد از مراجعت از ارض با و یا میرسانند

- 12 و همچنین مخصوص ضلع شهید علیه بهائی و عنایتی نازلشد آنچه عرفش باقی و دائم است از بعد عنایت خواهد شد

- 13 یا اسم جود نامه جناب حسین علیه بهائی و عنایتی که بآنجناب نوشته غصن اکبر در ساحت اقدس عرض نمود و بشرف اصفا فائز گشت هذا ما نزل له من لدی الله رب العالمین

- 14 هو الناظر من افقه الأعلى

- 15 یا حسین اسمع نداء المظلوم انه یذکرک بما جعله الله روحاً للأجساد و نوراً للآفاق و ذخراً و شرفاً لمن فی السموات و الأرضین هذا یوم شهدت فیہ الذرات قد اتی الوعد و اتی ما کان مستوراً فی افئدة الأصفیاء و مسطوراً من القلم الأعلى فی کتب الله رب العالمین و فیہ نادت الأشياء الملك لله العزیز الحمید قل یا حزب الله قد وصیناکم فی الزبر و الألواح بما یرتفع به امر الله و یتظهر به مقام حزبی بین الأحزاب قل طوبی لعصد کسر اصنام الأوهام باسم الله رب الأرباب انا ذکرنا اهل الشین و نذکرهم فی هذا الحین بآیات استضأت بها الآفاق تالله تحرکت الأشياء من صریر قلبی الأعلى ولكن القوم فی غفلة و حجاب منعهم اهوائهم عن افقی و اوهامهم عن سوی الصراط

- 16 قل یا معشر العلماء موتوا بغیظکم قد ظهرت الساعة و مرت الجبال و هذا یوم الحساب قد منعکم جزاء اعمالکم عن الذی ذکرتموه فی اللیالی و الآیام و فی العشی و الاشرار افتحوا ابصارکم ان الشمس اشرقت من افق البرهان امراً من لدی الله مالک الرقاب

- 17 O My loved ones in Shin! Ye have been blessed by My remembrance in My days and have inhaled the fragrances of revelation when every ignorant doubter was debarred therefrom. Blessed are your eyes for what they have beheld and your ears for what they have heard: the rustling of the Divine Lote-Tree as it was raised up by God, the Mighty, the Bestower. We counsel you to perform such deeds as will guide those who turn towards the Dayspring of lights, and to manifest such virtues as will lead all servants to the Source of commandments and ordinances. Aid your Lord, the All-Merciful, through deeds and virtuous character. This is what ye have been commanded in the Psalms and Tablets. Beware lest the clamor of the divines or the tyranny of those who have denied the Beginning and the End frighten you. Soon will God seize them even as He seized those before them. Verily, He is severe in punishment. The might of kings cannot frustrate Him, nor can the ranks of subjects. He calleth out before all faces with the most exalted call: "The Sovereign hath come, and sovereignty belongeth unto God, the Almighty, the Unconstrained!" We give glad tidings unto Our loved ones who have not broken Our Covenant of that which hath been ordained for them by the Pen of God, the Self-Sufficient, the Most Exalted.
- 18 O Husayn! Be thou enkindled with the fire of My love, that the peoples of the lands may be set ablaze thereby, and be thou attracted by My verses, that the servants may be drawn unto them. Say: Cast aside what the people possess, and hold fast unto that which hath come from the Dayspring of Power with the standards of His verses. Beware lest the might of the world weaken you, or the power of the wicked render you helpless. Thus hath the Ocean of Proof revealed His utterance, and that which was hidden in the shells - the pearls of the wisdom of your Lord, the Lord of all mankind - hath appeared. By God! The Sun hath manifested its radiance, the Words their light, the Pen its traces, and the Tree its fruits. Blessed is he who hath turned, witnessed and beheld, and woe unto every denying infidel.
- 19 O Husayn! Harken unto the divine call in the Persian tongue, that perchance the ears of the world may hear that for which they were created. The friends of God must be as firm mountains, unchanged by the events of time and the rains. Glory be to God! Some are like clods that dissolve at the touch of moisture, or like dried leaves stirred by every wind. Today the people of God must fix their gaze upon the highest horizon and remain steadfast in His Cause with complete firmness. Their deeds must be for God and their attention turned to God.
- يا اوليائي في الشين قد فزتم بذكرى في ايامي و
وجدتم نفحات الوحي اذ منع عنه كل جاهل
مرتاب طوبى لأبصاركم بما رأت و لأذانكم بما
سمعت خفيف سدرة المنتهى اذ ارتفع من لدى
الله العزيز الوهاب نوصيكم بأعمال تهدى المقبلين
الى مشرق الأنوار وبأخلاق تقود العباد الى مطلع
الأوامر والأحكام انصروا ربكم الرحمن بالأعمال
و الأخلاق هذا ما امرتم به في الزبر والألواح
أيّاكم ان تخوفكم ضوضاء العلماء او ظلم الذين
كفروا بالمبدء و المآب سوف يأخذهم الله كما
اخذ قوماً قبلهم انه هو شديد العقاب لا تعجزه
سطوة الملوك و لا صفوف المملوك ينادى امام
الوجه بأعلى النداء قد اتى المالك و الملك لله
العزيز المختاراً نبشّر اوليائي الذين ما نقضوا ميثاقى
بما قدر لهم من قلم الله الغنى المتعال
- يا حسين كن مشتعلًا بنار حبي ليشعل به من
في البلاد و منجذباً بآياتي لينجذب بها العباد قل
ضعوا ما عند القوم متمسكين بما اتى من مشرق
الاعتدال رايات الآيات أيّاكم ان تضعفكم قوة
العالم او تعجزكم سطوة الأشرار كذلك ظهر بحر
البرهان بيانه و ما كان مخزوناً في الأصداف من
لآلى حكمة ربكم مولى الأنام تالله قد اظهرت
الشمس اشراقها و الكلمات انوارها و القلم آثاره
و السدرة اثمارها طوبى لمقبل اقبل و شهد و رأى
و ويل لكل منكركفار
- يا حسين بلسان پارسی ندای الهی را اصغما نما
که شاید آذان عالم اصغما نمایند آنچه را که از
برای او از عدم بوجود آمده اند باید اولیای حق
بمثابه جبال صلیبه محکمه باشند از حوادث زمان
و امطار تغییر نیابند سبحان الله بعضی بمثابه کلوخ
بمس غمی از هم میریزند و یا بمثابه اوراق یابسه از
اریاح مختلفه متحرکند امروز باید حزب الله بافی
اعلی ناظر باشند و باستقامت تمام بر امر ثابت و
مستقیم و عملشان لله و توجهشان الى الله باشد

- 20 O friends of God on earth! Be not grieved by the happenings of the age, for they are limited to prescribed bounds. Strive to attain eternal stations in this transient realm. Reflect upon past centuries and ages - how many souls emerged from dust and returned to dust. By the Sun of Proof that shineth from the highest horizon of possibility, that which hath been ordained for the sincere ones and those near unto God hath neither likeness nor equal. Thus hath the Pen spoken, yet the people perceive not, save him who hath cast away what he possessed in his longing for that which is with God. He, verily, is among the sincere ones in the Book of God, the Lord of the worlds.
- 21 What is needed today is the sanctification of hearts and breasts from rancor and hatred. Blessed is the one who reclines upon the couch of ease while his breast is illumined with the light of love for all the peoples of the world. Unity and concord are beloved today and have ever been. Associate with all the peoples of the world with the utmost spirit, fragrance, dignity and composure, that your goodly character may spread its fragrance among them. This fragrance hath ever been and shall ever remain a guide. Consult in all matters and strive earnestly in that which will exalt the Word of God. Blessed are those souls who have arisen to render assistance and have guided the wayward to the straight path and the mighty, unshakeable way through the utterances of the Goal of all creation.
- 22 We convey Our greetings to the friends in that land and give them the glad-tidings of the favors of God, exalted be His glory. We have not mentioned names as this would be contrary to wisdom. The Command is in His hands - He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Powerful, the Almighty.
- 23 As for the mention of journeying from those lands, this is acceptable at the Divine Threshold, as perchance directing oneself to the land of Shin may cause the exaltation of the Word. We beseech God that He may enable that one, sanctified from the world, to reach that land, and that all may attain through his endeavors to that which becometh the Cause of God and the Word of God.
- 24 The book mentioned previously for publication has been delayed in these days, for due to the maliciousness of certain souls its writing has been prevented until God brings about His decree.
- 25 Mention was made of Mulla Shafi'; his response has been sent down from the heaven of grace and will be dispatched later.
- یا اولیاء الله فی الارض از حوادث زمان محزون
مشوید چه که محدود است بحدود معدوده
جهد نمائید تا در این عرصه فانیه کسب
مقامات باقیه کنید در قرون و اعصار قبل تفکر
نمائید که چه مقدار نفوس از خاک ظاهر و
بخاک راجع گشتند قسم بافتاب برهان که
از اعلی افق امکان مشرق و لائحت از برای
مخلصین و مقربین مقدّر شده آنچه شبه و نظیر
نداشته و ندارد کذلک نطق القلم و القوم هم
لا یسعون الا من نبذ ما عنده شوقاً لما عند الله
الا انه من المخلصین فی کتاب الله رب العالمین
- آنچه الیوم لازم است تقدیس قلوب و صدور
از ضغینه و بغضاست طوبی از برای نفسیکه بر
بستر راحت تکیه مینماید در حالتیکه صدرش
بنور محبت اهل عالم منور است امروز اتحاد و
اتفاق محبوب بوده و هست بکمال روح و ریحان
و وقار و اطمینان با اهل عالم معاشرت نمائید
لیتوضّع بینهم عرف اخلاقکم این عرف لازال
هادی بوده و خواهد بود در امورات مشورت
نمائید و در آنچه سبب ارتقاع کلمه الله است
سعی بلیغ مبذول دارید طوبی از برای نفوسی
که بنصرت قیام کردند و بیانات مقصود عالمیان
گمراهان را بصراط مستقیم و سبیل محکم متین راه
نمودند
- دوستان آن ارض را تکبیر میرسانیم و بغایات
حق جلّ جلاله بشارت میدهم ذکر اسماء چون
از حکمت خارج بود متعرض آن نشدیم الأمر
بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر
القدير
- اینکه ذکر حرکت از ارض ها نمودند لدی العرش
مقبول چه که شاید توجه بارض شین سبب
اعلاى کلمه گردد از حق میطلبیم آئیناب را
مقدساً عن العالم بان ارض رساند و کلّ بهمت
آئیناب فائز شوند بآنچه که لایق امر الله و کلمه
الله است
- کلیکه از قبل طبع آن مذکور شد این ایام در
عهده تعویق مانده چه که نظر بخبائث بعضی از
نفوس تحریر آن منع شد الی ان یأتی الله بأمره
- ذکر جناب ملا شفیع را نموده بودند جواب ایشان
از سماء عنایت نازل و از بعد ارسال خواهد شد

Some time ago, a Most Holy, Most Great Tablet was sent specifically for him, Jalal, and the other friends of that land. We beseech God that they may attain unto it and receive their portion from the ocean of divine utterances' inner meanings. In these days, mention of Jalal's relatives also reached the Most Holy Court, and each was favored with special bounties. And those souls who have ascended to the Supreme Companion were each mentioned before the Divine Presence and were favored with grace - God hath forgiven them as a bounty from His presence, for He is the All-Bountiful, the Generous.

و چندی قبل لوح امنع اقدسی مخصوص ایشان و جلال و سایر دوستان آن ارض ارسال شد از حق میطلبیم بآن فائز شوند و از بحر معانی کلمات الهی قسمت و نصیب بردارند و این ایام هم منتسبین جلال ذکرشان بساحت اقدس رسید و هر یک بعنایت مخصوصه فائز گشتند و نفوسی که برفیق اعلی صعود نموده اند هر یک لدی الوجه مذکور و بعنایت فائز قد غفرهم الله فضلاً من عنده و هو الفضل الکرم

- 26 Today, whosoever ascendeth unto God in love, the Concourse on High welcometh that sanctified spirit and inhale from it the fragrance of God, and with exclamations of "No God is there but Him" and "God is Most Great" and praise, they usher it into the station ordained for it. By the life of God! Were but an atom of that station to be revealed, all who are on earth would fall senseless. Verily His bounty is great and His mercy hath preceded all existence, both seen and unseen. The Glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have held fast to the cord of My grace and clung to the hem of My bounty, and upon those whom We have caused to join the Supreme Companion, through Our command, for I am the Commander, the Ancient of Days.

26 هر نفسی اليوم بحیة الله صعود نماید ملأ اعلی استقبال آن روح مقدس را نمایند و از او عرف الله استشمام کنند و تهلیل و تکبیر و ثنا او را وارد مقامیکه از برای او مقدر شده نمایند لعمرالله اگر ذرهئی از آن مقام تجلی نماید من علی الأرض منصق شوند آن فضله کبیر و رحمته سبقت الوجود من الغیب و الشهود البهاء المشرق من افق سماء رحمتی علیک و علی الذین تمسکوا بعروة عنايتی و تشبثوا بذیل فضلی و علی الذین الحقناهم بالرفیق الاعلی امراً من لدنا و انا الامر القديم

BLIB_Or15718.229

BH00371

To: *Zaynul-Muqarrabin et al.*

- 1 In the name of God, the Mighty, the All-Knowing!
- 2 O thou who art the adornment of them that are nigh unto God! Remind My servants on My behalf, then gladden them with tidings of My mercy and My loving-kindness, then My grace and My generosity, that none may despair of the mercy that hath encompassed all the worlds. Say: By God! Were it not for the Youth, mercy would not have been manifested, nor would the Word have been fulfilled, nor would the Kingdom of God, the Supreme, the Mighty, the Powerful, have been sent down.
- 3 Remind, from Our presence, Our servant who hath been named Mihdi and those who are there, that they may give thanks unto

1 بسم الله العزيز العليم
2 ان يا زين المقربين ذکر من قبلی عبادی ثم بشرهم برحمتی و عنايتی ثم فضلی و مکرمتی لئلا یئأس احد عن رحمة التي سبقت العالمین قل تالله لولا الغلام ما ظهرت الرحمة و ما تمت الکلمة و ما نزل ملکوت الله المهیمن العزيز القدير

God Who created them and aided them to know Him and made them to be numbered with the doers of good. O Mihdi! Grieve not at anything, for thy Lord is possessed of great bounty. Be thou confident in the grace of thy Lord, for He is verily the Forgiving, the Merciful. He will help thee with the truth and will aid thee in His Cause and will make thee speak in praise of His Self, and He, verily, hath power over all things.

3 ذَكَرَ مِنْ لَدُنَّا عَبْدَنَا الَّذِي سَمِيَ بِمِهْدَى وَالَّذِينَ فِي هُنَاكَ لِيُشْكِرَنَّ اللَّهَ الَّذِي خَلَقَهُمْ وَآيَدَهُمْ عَلَى عَرْفَانِهِ وَجَعَلَهُمْ مِنَ الْمُحْسِنِينَ إِنْ يَأْمُرُ بِشَيْءٍ أَنْ تَحْزَنَ مِنْ شَيْءٍ أَنَّ رَبَّكَ ذُو فَضْلٍ عَظِيمٍ إِنْ أَطْمَئِنَّ بِفَضْلِ مَوْلَاكَ وَأَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ أَنَّهُ يَنْصُرُكَ بِالْحَقِّ وَيُؤَيِّدُكَ عَلَى نَصْرِهِ وَيَنْطَلِقُكَ بِنَاءَ نَفْسِهِ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- 4 Magnify, from Our presence, those servants who have turned unto God, the King, the Mighty, the Powerful. Say: Those who have repented and turned back, God hath forgiven them through His grace, and hath absolved them of their misdeeds, and made them pure as on the day they were born of their mothers. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth.

4 كَبَّرَ مِنْ لَدُنَّا عِبَادَ الَّذِينَ رَجَعُوا إِلَى اللَّهِ الْمَلِكِ الْعَزِيزِ الْقَدِيرِ قُلْ إِنَّ الَّذِينَ تَابُوا وَرَجَعُوا غُفِرَ لَهُمْ اللَّهُ بِفَضْلٍ مِنْ عِنْدِهِ وَكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَجَعَلَهُمْ مَطْهُرًا كَيَوْمَ وَلَدُوا مِنْ أُمَّهَاتِهِمْ وَأَنَّ رَبَّكَ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ

- 5 O Mihdi! Kindle in the hearts of My servants the fire of My love, that it may blaze forth in such wise that the waters of the world shall not quench it. Say: This is a fire which, when it toucheth aught, transformeth it into oil, thereby increasing its blaze, yet the people are in grievous heedlessness. O people! Be steadfast in the Cause in such wise that the clamor of the idolaters shall not prevent you from remembering the name of your Lord. Soon will Satan come unto you with tablets of fire and a book from hell - cast them behind you. Thus have We informed you of the truth that ye may be of them that act.

5 إِنْ يَأْمُرُ بِشَيْءٍ أَنْ تَحْزَنَ مِنْ شَيْءٍ أَنَّ رَبَّكَ ذُو فَضْلٍ عَظِيمٍ إِنْ أَطْمَئِنَّ بِفَضْلِ مَوْلَاكَ وَأَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ أَنَّهُ يَنْصُرُكَ بِالْحَقِّ وَيُؤَيِّدُكَ عَلَى نَصْرِهِ وَيَنْطَلِقُكَ بِنَاءَ نَفْسِهِ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- 6 With thy Lord is the knowledge of all things in a perspicuous Book. They who have been given insight from God, these shall find in their words the exhalations of hell. Say: O people! Purify your hearts from the mention of aught else but Him, then settle yourselves upon the thrones of certitude, then aid your Lord, the All-Merciful, through utterance. This is what He hath commanded you in all the Tablets, if ye be of them that know. And rejoice in that the breezes of forgiveness have wafted over you, and God hath thereby purified you from the defilement of those who have disbelieved in Him on this Day wherein all things bear witness that sovereignty belongeth unto God, the Almighty, the Mighty, the Compeller.

6 وَعِنْدَ رَبِّكَ عِلْمُ كُلِّ شَيْءٍ فِي لَوْحٍ مُبِينٍ إِنَّ الَّذِينَ أُوتُوا بَصَائِرَ مِنْ لَدَى اللَّهِ أَوَّلَ مَا يَجِدُونَ مِنْ كَلِمَاتِهِمْ نَفَحَاتُ الْجَحِيمِ قُلْ يَا قَوْمَ طَهِّرُوا قُلُوبَكُمْ عَنْ ذِكْرِ مَا سِوَاهِ ثُمَّ اسْتَقِرُّوا عَلَى سُرُرِ الْأَطْمِينَانِ ثُمَّ أَنْصَرُوا رَبَّكُمْ بِالرَّحْمَنِ بِالْبَيَانِ هَذَا مَا أَمَرَكُمْ بِهِ فِي كُلِّ الْأَلْوَحِ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ وَاسْتَبَشِرُوا بِمَا مَرَّتْ عَلَيْكُمْ رَوَائِحُ الْغُفْرَانِ وَطَهَّرَكُمْ اللَّهُ بِهَا عَنْ رَجَسِ الَّذِينَ كَفَرُوا بِهِ فِي هَذَا الْيَوْمِ الَّذِي يَشْهَدُ كُلُّ شَيْءٍ أَنَّ الْمَلِكَ اللَّهَ الْمُقْتَدِرَ الْعَزِيزَ الْجَبَّارَ

- 7 Then remind, from Our presence, Qasim who came unto you with the tablets of God, the King, the Mighty, the Wise. Say: O people! Read ye the verses of God in such wise that the hearts of the heedless may be attracted thereby. Grieve not over what hath escaped you, but in all matters put your trust in Him. Verily, He forsaketh not His servants who place their

7 ثُمَّ ذَكَرَ مِنْ لَدُنَّا قَاسِمَ الَّذِي جَاءَكُمْ بِالْوَحْيِ وَالَّذِي جَاءَكُمْ بِالْوَحْيِ الْعَزِيزِ الْحَكِيمِ قُلْ يَا قَوْمَ إِنْ أَقْرَأْتُمْ آيَاتِ اللَّهِ عَلَى شَأْنٍ تَسْتَجِذُّ عَنْهَا أَفْتِدَةُ الْغَافِلِينَ لَا تَحْزَنُوا عَمَّا فَاتَ مِنْكُمْ فَتَوَكَّلُوا فِي كُلِّ الْأُمُورِ عَلَيْهِ أَنَّهُ لَا يَنْسِي عِبَادَهُ الْمُتَوَكِّلِينَ كَذَلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ رَحْمَةً مِنْ عِنْدِنَا وَأَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

trust in Him. Thus have We cast upon thee the word of truth as a mercy from Us, and verily He is the Forgiving, the Merciful.

- 8 O Zaynu'l-Muqarrabin! Praise God that the people of that land have rent asunder the veils and turned their faces toward the Lord of Lords. Whosoever is in the least perceptive and ponders the verses revealed in the Bayan from the Pen of the All-Merciful will assuredly know that today there is no refuge for any soul save in clinging to His Most Firm Cord. Observe the heedlessness of the servants, how some have not even succeeded in pondering why the entirety of the Bayan was made contingent and dependent upon the acceptance of this Most Great Revelation and His leave and good-pleasure.

- 9 The Divine Manifestations Who were sent forth in former ages would, after proclaiming God's commandments and prohibitions, make brief mention of the subsequent Revelation, as is evident to every person of insight. The Point of the Bayan, however, exalted be His glory, made mention at all times of this wondrous Remembrance, to such extent that He made Himself, the Bayan, and all that was revealed therein contingent upon a single word that would shine forth from the horizon of the mouth of the Sovereign of meanings. All these degrees were in view of the greatness of this Revelation, the full description of which hath not yet been given. In one of the Tablets, a drop from the ocean of this Most Great Sea was revealed, yet until now no one hath attained unto it.

- 10 By the life of the Point of the Bayan - may the spirit of all existence be sacrificed for His sake! - I have neither liked nor do I like to mention the revealed verses concerning the loftiness of this Revelation. Indeed, even those matters from which His existence might be inferred have not been beloved by this servant. And this much that hath been mentioned was only due to God's decisive command and His binding decree, lest weak souls should again fall prey to the vain imaginings of malicious people. Even now it can be observed that each day fabricated words emerge from the direction of the liars. Among these, in recent days they have reported that the Primal Point wrote a letter stating that someone would appear in the year nine claiming to be the Promised One, and that he would be a liar. Now observe to what degree their wickedness hath reached. Your honor hath seen what verses of nine were revealed from the heaven of command, yet they lack even the discernment to realize that if anyone were to attribute falsehood to this Most Great Revelation or deny this grace, that very denial would first and foremost rebound upon themselves, and through such

8 ان يا زين المقرين حمد كن خدا را كه اهل آن ارض كشف حجاب نمودند و بشطر رب الأرباب توجه كردند هر نفسيكه في الجملة شاعر باشد و در كلمات منزله در بيان كه از قلم رحمن نازل شده تفكر نمايد يقين ميداند كه اليوم از برای نفسى مفرى نه الا من تمسك بحبله المتين ملاحظه در غفلت عباد نمائيد كه بعضى آنقدر موفق نشده اند كه تفكر نمايند كه سبب چه بوده كه جميع بيان معلق و منوط بقبول اين ظهور اعظم و اجازه و رضای او شده

9 مظاهر الهیه كه در قرون اولیه مبعوث شده اند بعد از تبليغ اوامر و نواهی الهی بر سبيل اختصار ذكر ظهور بعد مي فرمودند چنانچه بر هر ذی بصري معلومست ولكن نقطه بيان جل اجلاله در كل اوان باین ذكر بدیع متذكر بوده اند بشأنيكه خود و بيان و ما نزل فيه را معلق بكلمه ئی از كهاتيكه از افق فم سلطان معانی اشراق فرماید نموده اند جميع این مراتب نظر بعظمت ظهور بوده و تفصيل این ظهور تا حال ذكر نشده در لوحی از الواح رشي از طمطام این بحر اعظم نازل ولكن تا حال احدی بآن فائز نگشته

10 فوعمر نقطة البيان روح من في الامكان فداه كه دوست نداشته و ندارم كه كلمات منزله كه در علو این ظهور نازل شده ذكر نمايم بلکه اموری كه از آن اظهار وجود مفهوم ميشود محبوب این عبد نبوده و اينقدر كه ذكر شده نظر بامر مبرم ربانی و حكم محكم الهی بوده كه مباد نفوس ضعیفه مجدداً باوهام انفس خبيثه مبتلا شوند چنانچه در این ایام ملاحظه ميشود كه هر يوم از ناحیه كذب كلمات مجعوله ظاهر ميشود از جمله در این ایام روایت نموده اند كه نقطه اولی مكتوبی مرقوم فرموده كه شخصی در تسع ظاهر ميشود و ادعای موعود مينمايد و او كاذبست حال ملاحظه نمائيد خباثت بچه درجه رسیده و آیات تسع را آنجناب دیده اند كه از سماء امر چه نازل شده و آنقدر درایت ندارند كه اگر نفسی نسبت بطلان باین ظهور اعظم بدهد و یا انكار این فضل نمايد همان انكار در رتبه اولیه راجع بنفس خود اوست

words they have proclaimed the falsehood of the Point and all the Messengers, yet they perceive it not.

- 11 All this audacity and presumption stems from people's lack of capacity, for some of the foolish ones would certainly accept whatever they hear from such ignorant souls - otherwise how would they dare to utter such fabricated, slanderous, false words? This, despite the fact that all are aware and any person of understanding would perceive that He had no independent existence from the very beginning, and whatever was mentioned in His name was intended to preserve the Seat of the Cause that was encompassed by the ungodly, as well as other consummate divine wisdoms, some of which have been mentioned in the Tablets.

- 12 They have also written that the year nine mentioned by the Point of the Bayan refers to the year nine after the appearance of Him Whom God shall make manifest at the time of Mustaghath. Observe now - hath any ignorant one ever uttered such words? Nay, by the Lord of all the worlds! They have spread a web of vain imaginings greater than the webs of former peoples.

- 13 At the time of emergence from between Gog and Magog, who were two idolaters, I sent a box containing blessed writings of the Exalted One and Aqa Siyyid Husayn, along with His seal, to that one who turned away from God. And in the early years of the new Cause, for four years We commanded him to copy from the writings of His Holiness, such that now writings of that apostate in the style of His Holiness exist. In these days he hath begun using those same writings and writing whatever Satan inspires in him, sealing it with His Holiness's seal and showing it to vile souls like himself. The deceit hath reached such a degree that it cannot be described.

- 14 Say: O servants! Where hath understanding and wisdom gone? Every word indicateth its author, and from the fragrance of every breeze it is evident from what place it hath arisen and over what it hath passed. The sweet fragrances of the divine paradise are clearly distinct from the stench of putrid carrion. The most wicked of men, namely Siyyid Muhammad, hath claimed divinity, and his purpose in these acts he hath committed was his own self, using another as pretext, even though "This is one of the people of hell" is clearly written on his ill-omened forehead. Nevertheless, these subhuman beings have desired to ascend to the heights of divine glory through him. Such is the state of the servants. Had there been the slightest discernment,

و از این کلمه بطلان نقطه و جمیع رسل را ذکر نموده‌اند و شاعر نیستند

- 11 جمیع این جرأت و جسارت از عدم استعداد ناس است چه که بعضی از بلها آنچه از امثال آن نفوس حقاً استماع نمایند مسلماً اذعان کنند و الا چگونه جرأت و جسارت مینمودند در ذکر این کلمات مجعوله مفتریه کاذبه مع آنکه کل مطلعند و هر ذی درایتی آنقدر ادراک مینماید که از اصل آن وجود از خود تحقیقی نداشته و آنچه باسم او ذکر شده مقصود حفظ مقرر امر بوده که مابین مشرکین مبتلا بوده و همچنین حکمت‌های بالغه الهیه که بعضی از آن در الواح ذکر شده

- 12 و همچنین نوشته‌اند که سنه تسع که نقطه بیان ذکر فرموده‌اند سنه تسع بعد از ظهور من يظهر است در مستغاث حال ملاحظه نمائید که هیچ جاهلی باین کلمات تکلم نموده لا فورب العالمین بساط و همی گسترده‌اند اعظم از بساط‌های ملل قبل

- 13 در حین خروج از بین یاجوج و ماجوج که نفسین مشرکین باشند یکجعبه از خطوط مبارکه حضرت اعلی و جناب آقا سید حسین مع خاتم آنحضرت فرستادم نزد آن معرض بالله و در سنوات اول امر بدیع مدت چهار سنه امر نمودیم که از روی خطوط حضرت بنویسد چنانچه حال از خطوط آن ملحد که بشیوه حضرتست موجود این ایام بهمان خطوط شروع نموده و هرچه شیطان باو القا مینماید نوشته و بخاتم حضرت مختوم نموده بنفوس خبیثه مثل خود مینماید باری مکر بدرجهائی رسیده که ذکر آن ممکن نه

- 14 بگو ای عباد درایت و شعور کجا رفته آخر هر کلمه‌ئی مدلل بر صاحب کلمه است و از رائحه هر نسیم مبرهن که از چه مقر برخاسته و بر چه مرور نموده نفعات اوراد رضوان الهیه از نفعات جیفه منته بسی واضح و معلوم اخبث ناس یعنی سید محمد دعوی الوهیت نموده و مقصود او از این امور که مرتکب شده نفس خود بوده دیگری را دست‌آویز نموده با آنکه در جبین نحسش بخط جلی مکتوب هذا من اهل السجین مع ذلک ناس نسناس اراده نموده‌اند که بواسطه او بمعارج

or had any soul inhaled the fragrance of God's garment, they would never consent to walk in the direction where that wicked one dwelleth, let alone turn towards it. But the people do not understand nor comprehend. Today it behooveth you and all the loved ones of God to exert the utmost effort and striving in protecting and preserving the Cause, lest the foul odors of Satan prevent and deprive people from the sweet fragrances of the All-Merciful. The Command is in His hand - He doeth what He willeth, and He is powerful over all things.

عزّ رحمانی عروج نماید اینست شأن عباد اگر
فی الجمله بصیرت باشد و یا نفسی نفحات قیص
الهی را استنشاق نموده ابداً راضی نمیشود بشرطی
که آن خبیث مقرر گرفته مشی نماید تا چه رسد
بتوجه ولكن الناس هم لا يشعرون ولا يفقهون
اليوم بر آفتاب و جميع احبای الهی لازم کمال
جدّ و جهد را در صیانت و حفظ امر مبذول
دارند که مباد رواغ منتنه شیطانیّه ناس را از
نفحات عزّ رحمانی منع نماید و محروم سازد و
الأمر بیده يفعل ما يشاء و انه على كلّ شيء قدير

- 15 In these days Persian Tablets concerning divine ordinances are being revealed. Although all are commanded to use the Persian tongue, since some ordinances were not revealed therein and some were only alluded to, therefore, as a grace upon humanity, they have been revealed in clear and evident expressions so that none might remain deprived of the ocean of bounty and favor. God willing, they shall be sent hereafter.

15 این ایام الواح پارسیه در احکام الهی نازل اگرچه
کل مأمورند به بیان پارسی ولكن چون بعضی
احکام در آن نازل نشده و بعضی هم با اشاره نازل
لذا فضلاً على البرية بیانات واضحہ لائحہ نازل
شده تا جميع از بحر جود و فضل محروم نمانند
انشاء الله از بعد ارسال میشود

- 16 Concerning what you mentioned about certain servants looking toward forgiveness - God hath forgiven them and purified them from transgression. Verily He is the Possessor of great bounty.

16 آنچه ذکر نمودید که بعضی عباد بشرط غفران
ناظرند و قد غفرهم الله و طهرهم عن العصيان
و انه لذو فضل عظیم

- 17 As for what thou didst mention regarding their needs and the healing of illnesses - verily He answereth the prayer of the supplicants. God hath sent down for them what is best for them, and He shall soon send down in truth, for He is the Most Generous of the generous ones.

17 و اما ما ذكرت في حوائجهم و شفاء الأمراض
انه يجيب دعوة السائلين و قد نزل الله عليهم ما
هو خير لهم فسوف ينزل بالحق و انه هو اكرم
الأكرمين

- 18 As for she who gave up her spirit and he who took his own life - God hath forgiven them both through His encompassing grace and admitted them into His vast mercy. Verily He is the most powerful of the powerful ones.

18 و التي اسلمت الروح ثم الذي قتل نفسه قد غفرهما
الله بفضلہ الواسع و ادخلهما في رحمته الواسعة و
انه هو اقدر الأقدارين

- 19 Regarding what thou didst mention about 'Abdu'r-Rahim who believed in God, the Protector, the Self-Subsisting - We have not forgotten him and had previously written him a tablet, and before that another tablet, and now We mention him in truth in this Clear Tablet. We beseech God to assist him in His Cause, to make him steadfast in His religion, to make him mindful of His Most Great and Wondrous Remembrance, and to send down upon him what he loveth and is pleased with. Verily He is powerful over all things.

19 و اما ما ذكرت في ذكر عبد الرحيم الذي آمن بالله
المهيمن القيوم انا ما نسينا و قد كتبنا له من قبل
لوحاً ثم من قبله لوحاً و اذا تذكره بالحق في هذا
اللوحة المبين نسل الله بأن يوفقه على امره و يثبتہ
على دينه و يجعله ذا كراماً بذكره الأعظم البديع و
ينزل عليه ما يحب و يرضى و انه على كلّ شيء
قدير

- 20 Send a copy of this Tablet to your own land to Jinab-i-Mihdi, and if it be sent to other lands as well, it would be praiseworthy, for the people are like fish and the divine Tablets like

20 سواد این لوح را بارض خود بفرستید نزد
جناب مهدی و اگر هم باراضی اخرى ارسال
شود محبوبست چه که مثل ناس مثل حوتست و

water. Although the breezes are ever flowing and never cease, yet in sending forth the Tablets no delay is permissible insofar as possible, for the diffusion of the Words of God among His servants bestows new and exalted spirits. And whatsoever that soul may write concerning the objections of those who are veiled is most acceptable and praiseworthy, that perchance it may be the cause of guidance to the servants. Verily, He aideth those who help Him, and He is the Succorer of those who love Him. Praise be to God, the Lord of the worlds.

- 21 O servant who gazeth toward God! Weep thou for this Wronged One, the Prisoner, Whom no one hath known and none hath discovered what hath befallen Him save whom thy Lord willeth. Even should they hear, by God, they have not heard, and should mention be made, no mention hath been made. Great, great is My tribulation, and grievous, grievous is My trial. And whoso regardeth the Bayan with the eye of the All-Merciful and what hath been revealed from the Pen of Command in this Revelation shall discover that which hath been concealed from the eyes of men and shall know what hath befallen the Beloved of God and His Purpose. And after discovering this, the hardships and afflictions of the world shall not sadden him. He shall see himself in the Most Exalted Horizon before his Lord, the Most High, the Most Glorious, and shall aid Him at all times. By God, he seeth the world as naught but the eye of a dead gnat, nay less. The carrion befitteth the dogs, and reality befitteth the loved ones of thy Lord, the Mighty, the Bestower.

- 22 Consider how wondrously the Point of Being hath made mention of the Intended One in the Bayan, in such wise that nothing higher can be conceived. He even declared that should anyone make a claim, before any evidence from him appeareth, all the kings and rulers and leaders of the earth should, with the utmost submissiveness, humility, resignation and contrition, present their petitions before His Most Pure Seat and send the keys of their treasuries, asking and beseeching that He manifest a proof. And should a Tablet be revealed from the realm of the Will of the King of Oneness as a bounty to the servants, all should submit; and if they accept it not, they should remain silent or again confess their powerlessness.

- 23 By Him Who shattered the idols of names through the power of His sovereignty! Were creatures to ponder but this one utterance, all would turn to the living waters of the All-Merciful. And it is most evident that the purpose of this utterance was, in the knowledge of that Essence of possibility, this Revelation;

مثل الواح الهیه ماء اگرچه نسائم در مرور است و آتی منقطع نه ولكن در ارسال الواح بقدر امکان تعویق جائز نه چه که انتشار کلمات الله بین عباد ارواح جدیده منیعه مبذول فرماید و آنچه هم آنجناب در اعتراضات محتجبین بنویسند بسیار محبوب و مقبولست که شاید سبب هدایت عباد شود و آنه یؤید الذین ینصرونه و آنه لناصر المحبین و الحمد لله رب العالمین

- 21 ان یا عبد الناظر الى الله ان ابک لهذا المظلوم المسجون الذى ما عرفه احد و ما اطلع بما ورد عليه نفس الا من شاء ربک ولو سمعوا تالله ما سمعوا ولو ذکر ما ذکر ان بلائى عظیم عظیم و ابتلائى کبیر کبیر و من ینظر الى البیان بعین الرحمن و ما نزل من قلم الامر فى هذا الظهور لیطلع بما ستر عن اعین الناس و یعرف ما ورد على محبوب الله و مقصوده و بعد اطلاعه لا یحزنه مکاره الدنيا و شدائدھا یرى نفسه فى المنظر الاعلى بین یدى ربه العلى الایهى و ینصره فى کلّ الاحیان تالله انه لا یرى الدنيا الا کمن بعوضه میتة بل احقر ینبغى الجفیفه للکلاب و الحقیقه لأحباء ربک العزیز الوهاب

- 22 ملاحظه نمائید که بشأنی نقطه وجود ذکر مقصود را در بیان نموده که ابداً فوق آن متصور نه حتی فرموده اگر نفسی ادعائى نماید قبل از آنکه از او حجتی ظاهر شود جمیع ملوک و سلاطین و رؤسای ارض بکمال خضوع و خشوع و تسلیم و انابه بمقر اطهر عرایض معروض دارند و مفاتیح خزائن را هم ارسال دارند و از آن منبع وحی و الهام الهی سؤال نمایند و بخواهند که حجتی ظاهر فرماید و اگر لوحی از ناحیه مشیت سلطان احدیه فضلاً للعباد ظاهر شد کل تسلیم نمایند و اگر هم نپذیرفتند ساکن باشند و یا مجدداً اظهار عجز نمایند این بیان نقطه وجود

- 23 فوالذى کسر اصنام الاسماء بسلطان قدرته که در همین یکفقره اگر بریه تفکر نمایند کل برحق حیوان رحمن توجه کنند و این بسی واضحست که مقصود از این بیان نظر بعلم آن جوهر امکان

otherwise such words would never have been uttered, for many false claimants have appeared before and will appear hereafter, and never have such firm and mighty conditions for the future Manifestation been sent down from the heaven of divine Command. And should souls be enabled to recognize but this one utterance, they would somewhat comprehend the greatness of this Revelation. Nevertheless, every day the idolaters return from one fire to another, and cling to one falsehood after another, making the fresh claim that the Primal Point—may the souls of all else be sacrificed for His sake—stood in a position of servitude to that essence of wickedness and wretchedness. Strange it is that people give ear to such statements. By God, it would have been better for such souls to have been born deaf than to hear and accept such words. Woe unto them! Soon shall they be gathered with their masters in the nethermost fire, and they shall find for themselves neither escape nor deliverance.

باین ظهور بوده والا هرگز چنین کلمه‌ئی جاری نمیشد چه که بسیار مدعیان کاذبه از قبل و بعد آمده و خواهند آمد و هرگز از سماء امر الهی باین شئونات محکمه متقنه در ظهور بعد نازل نشده و اگر نفوسی مؤید شوند بر عرفان همین بیان فی الجمله بر عظمت ظهور مطلع شوند مع ذلک هر روز مشرکین از ناری بناری راجع و از کذبی بکذبی متمسک تازه ادعا نموده‌اند که نقطه اعلی روح ما سواه فداه نسبت بآن جوهر خبیث و شقا عبودیت داشته عجیبت از ناس که این اقوال را استماع مینمایند فوالله اگر کر متولد میشدند بهتر بود از برای آن نفوس از اینکه استماع امثال این کلمات نمایند و بپذیرند فویل لهم فسوف یحشرون مع اربابهم فی اسفل النار ولا یجدن لأنفسهم من محیص ولا مناص

INBA38:278, MAS4.099x, RSR.107x,
AKHA_118BE #05-06 p.ax

BH00409

Lawh-i-Basitatu'l-Haqiqah

To: *Husayn*

- 1 He is God, exalted be His station, the Most Great, the Most Glorious!
- 2 As to what the questioner asked concerning the saying of the philosophers that “the Simple Reality is all things,” say: Know that what is meant by “things” in this context is none other than existence and the perfections of existence insofar as it is existence, and by “all” is meant that which possesses and encompasses. This “all” admits of no part, nor is it opposed by any portion. In essence, since the Simple Reality is simple from all aspects, it possesses and encompasses all perfections that are without limit or end, as has been said: “His creation has no bounded limit.”
- 3 In Persian it may be expressed thus: The philosopher’s intent by “things” in the aforementioned statement refers to the perfections of existence insofar as it is existence, and by “all” is meant possession - that is, the possession and encompassing of

1 هو الله تعالى شأنه العظمة والكبرياء

2 و ما سأل السائل فی قول الحكماء بسیط الحقيقة کلّ الأشياء قل فاعلم ان المقصود من الأشياء فی هذا المقام لم یکن الا الوجود و کمالات الوجود من حیث هو وجود و من کلّ الواجد و هذا کل لا یذکر عنده بعض و لا یقابله جزء و الحاصل ان بسیط الحقيقة لما کان بسیطاً من جمیع الجهات انه واجد و مستجمع لجمیع الكمالات الّتی لا حدّ و لا نهاية لها چنانچه فرموده‌اند لیس لصنعه حدّ محدود

3 بلسان پارسی ذکر میشود مقصود حکیم از اشیا در عبارت مذکوره کمالات وجود من حیث هو وجود است و از کلّ دارائی یعنی واجد و مستجمع جمیع کمالات نامتناهی است بنحو

all infinite perfections in a simple way. Such statements have been made in contexts discussing unity, and the power and intensity of existence. The philosopher did not mean that the Necessary Being dissolves into infinite existences - glorified, glorified be He above that! As the philosophers themselves have said: "The Simple Reality is all things yet is not any of the things," and in another context: "The lights of the Simple Reality are seen in all things." This depends on the vision of the beholder and the perspective of the observer. Those of penetrating sight behold in all things the signs of divine unity, for all things are and have ever been manifestations of the divine names, while the Truth has ever been and will ever be sanctified above ascent and descent, limitations, conjunction and connection. Things exist and are witnessed in their limited places, as they have said: "Though the existence of the Necessary Being is of perfect power and intensity such that, were it possible, it would dissolve into infinite existences, yet this is not possible and has not occurred."

- 4 There is much that could be said about this statement, and were the full intent of the philosophers to be expressed, the matter would become lengthy. As the hearts of the free are perceived to be subtle and sensitive, therefore the pen has chosen to be brief. Two stations are observed in unity: existential unity, which is the negation of all through "no" and the affirmation of the Truth through "except" - meaning they do not consider anything other than the Truth to exist, in the sense that all things are and will be utter nothingness before His manifestation and mention. "All things perish except His face" means that in His presence, none is worthy of existence nor can existence be attributed to them, as has been said: "God was, and there was nothing else beside Him, and now it is as it was before" - even though things are observed to exist now as they did before. The meaning is that in His presence, nothing has or had existence. In existential unity, all is perishing and evanescent while the Face, which is the Truth, is eternal and everlasting. Witnessed unity is that in all things are beheld the signs of unity, the manifestations of eternity, and the revelations of the light of divine oneness, as has been revealed in the Divine Book: "We shall show them Our signs in the horizons and in themselves." In this station, the manifestations of the signs of the Simple Reality are visible and evident in all things.

- 5 The philosopher did not mean that the True One dissolves into infinite existences - exalted, exalted is He above dissolving into anything. He was never bounded by bounds nor joined with

بساطت و امثال این بیانات را در مقامات ذکر توحید و قوت و شدت وجود ذکر کرده‌اند مقصود حکیم این نبوده که واجب الوجود منحلّ بوجودات غیر متناهی شده سبحانه سبحانه عن ذلک چنانچه خود حکما گفته‌اند بسیط الحقیقه کلّ الأشياء و ليس بشيء من الأشياء و فی مقام آخر ان انوار بسیط الحقیقه یری فی کلّ الأشياء و این ببصر باصر و نظر ناظر منوط است ابصار حدیده در کلّ اشياء آیات احدیه را مشاهده مینماید چه که جمیع اشياء مظاهر اسماء الهیه بوده و هستند و حقّ لم یزل و لا یزال مقدّس از صعود و نزول و حدود و اقتران و ارتباط بوده و خواهد بود و اشياء در امکانه حدود موجود و مشهود چنانچه گفته‌اند لما کان وجود الواجب فی کمال القوّة و الشّدّة لو یجوز یخلّ بوجودات غیر متناهیة ولكن لا یجوز ما انحلّ

- 4 در این بیان سخن بسیار است و مقصود حکما اگر بتمامه اظهار رود مطلب بطول انجامد چون قلوب احرار لطیف و رقیق مشاهده میشود لذا قلم مختار باختصار اکتفا نمود دو مقام در توحید مشاهده میشود توحید وجودی و آن این است که کلّ را به لا نفی میکنند و حق را به الا ثابت یعنی غیر حق را موجود نمیدانند بلین معنی که کلّ نزد ظهور و ذکر او فنای محض بوده و خواهند بود کلّ شیء هالک الا وجهه یعنی مع وجود او احدی قابل وجود نه و ذکر وجود بر او نمیشود چنانچه فرموده‌اند کان الله و لم یکن معه شیء و الآن یكون بمثل ما قد کان مع آنکه مشاهده میشود که اشياء موجود بوده و هستند مقصود آنکه در ساحت او هیچ شیء وجود نداشته و ندارد در توحید وجودی کلّ هالک و فانی و وجهه که حق است دائم و باقی و توحید شهودی آن است که در کلّ شیء آیات احدیه و ظهورات صمدانیه و تجلیات نور فردانیه مشاهده شود چنانچه در کتاب الهی نازل ستریم آیاتنا فی الآفاق و فی انفسهم در این مقام در کلّ شیء تجلیات آیات بسیط الحقیقه مشهود و هویدا

- 5 مقصود حکیم این نبوده که حقّ منحلّ بوجودات نامتناهی شده تعالی تعالی من ان یخلّ بشيء او یحدّ یحدّ او یقترن بما فی الابداع لم یزل کان مقدّساً

anything in creation. He has ever been sanctified above all else and exalted beyond aught besides Him. We testify that He was one in His essence and one in His attributes, and all are within the grasp of His power that dominates the worlds.

- 6 And in one station, all that hath been or will be mentioned returneth unto the First Mention, for the Truth, glorified and exalted be He, is an impenetrable Mystery that cannot be comprehended. In this station, He was and ever shall be sanctified beyond all mentions and names, and exalted above the understanding of all created things. The way is barred and the quest forbidden. Therefore, whatever wondrous mentions and exalted descriptions flow from the tongue and pen refer to the Most Great Word, the Supreme Pen, the Primal Point, the true Home, and the Dawning-Place of the All-Merciful Revelation. He is the Source of unity and the Manifestation of the light of oneness and detachment. In this station, all the most beautiful names and most exalted attributes return unto Him and go not beyond Him, as it hath been said that the Unseen is sanctified beyond all mentions, and the station of the light of unity, though outwardly designated by a name and limited by bounds, is in its inner reality simple and sanctified beyond all limitations - though this simplicity is relative and comparative, not absolute in all respects. In this station the meaning is thus: the Primal Word and the Dawning-Place of the light of oneness is the educator of all things and possesseth infinite perfections. Concerning this Word in this station there is an explanation hidden in the treasures of infallibility and inscribed in the Preserved Tablet which it is not fitting to mention at this time. God willing, He shall reveal it, for He is verily the All-Knowing, the All-Informed.

- 7 Furthermore, the objection of some to the words of the philosopher was without proof, for they understood not the speaker's intent. In truth, one cannot be content with the outward meaning of words and rise up in derision, except in the case of those who openly profess unbelief and idolatry, whose words admit of no interpretation. The philosophers have been and are of different schools. Some derived their statements from the Books of the Prophets. The first to study philosophy was Idris, hence he was named thus, and he was also called Hermes. In every tongue he has a name, and in every branch of wisdom he gave sufficient and complete explanations. After him, Balinus extracted certain sciences from the Hermetic tablets, and most philosophers derived their scientific and philosophical arts from his words and explanations. In any case, this philosopher's statement is susceptible to both praiseworthy and limited interpretations. Some of the mature ones, to safeguard God's

عن دونه و منزهاً عما سواه نشهد أنه كان واحداً في ذاته و واحداً في صفاته و كل في قبضة قدرته المهيمنة على العالمين

6 و در مقامی کلّ ما ذکر او یذکر برجع الی الذکر الأول چه که حقّ جلّ و عزّ غیب منیع لایدرک است در این مقام کان و یکون مقدساً عن الأذکار و الأسماء و منزهاً عما یدرکه اهل الانشاء السبیل مسدود و الطلب مردود لذا آنچه اذکار بدیع و اوصاف منیع که از لسان ظاهر و از قلم جاری است بکلمه علیا و قلم اعلی و ذروه اولی و وطن حقیقی و مطلع ظهور رحمانی راجع میشود او است مصدر توحید و مظهر نور تفرید و تجرید در این مقام کلّ الأسماء الحسنی و الصفات العلیا ترجع الیه و لا تجاوز عنه کما ذکر أنّ الغیب هو مقدس عن الأذکار کلّها و مقرر نور توحید اگرچه در ظاهر موسوم باسم و محدود بخدود مشاهده میشود و لکن در باطن بسیط مقدس از حدود بوده و این بسیط اضافی و نسبی است نه بسیط من کلّ الجهات در این مقام معنی چنین میشود یعنی کلمه اولیه و مطلع نور احدیه مربی کلّ اشیاء است و دارای کالات لاتخصی و از برای این کلمه در این مقام بیانی در کائز عصمت مستور و در لوح حفیظ مسطور لا ینبغی ذکره فی الحین عسی الله ان یأتی به انه هو العلم الخیر

7 و دیگر اعتراض بعضی بر قول حکیم من غیر دلیل بوده چه که مقصود قائل را ادراک ننموده اند فی الحقیقه نمیتوان بظاهر قول کفایت نمود و بشماتت برخاست مگر در کلمات نفوسی که متجاهر بکفر و شرک باشند قول چنین نفوس قابل تأویل نه و حکما فرق مختلفه بوده و هستند بعضی آنچه ذکر نموده اند از کتب انبیا استنباط کرده اند و اول من تدرّس بالحکمة هو ادریس لذا سُمی بهذا الاسم و او را هرمس نیز گفته اند در هر لسان باسمی موسوم است و در هر فتنی از فنون حکمت بیانات وافیه کافیه فرموده اند و بعد از او بلینوس از الواح هرمسیه استخراج بعضی علوم نموده و اکثر حکما از کلمات و بیانات آن حضرت استخراج فنون علمیّه و حکمیّه نموده اند باری این بیان حکیم

Cause, have outwardly rejected it, but this imprisoned servant mentioneth naught but good.

قابل تأویلات محموده و محدوده هر دو بوده و هست و بعضی از بالغین حفظاً لأمر الله در ظاهر رد فرموده‌اند ولیکن این عبد مسجون لا یذکر الا الخیر

- 8 Moreover, today is not the day for man to occupy himself with understanding such statements, for knowledge of this and similar statements hath never made man self-sufficient, nor will it ever do so.

8 و دیگر الیوم یومی نیست که انسان مشغول بادراک این بیانات شود چه که علم باین بیان و امثال آن انسان را غنی ننوده و نخواهد نمود

- 9 For instance, the philosopher who uttered these words, were he present today, and those who agreed with what he said, and those who objected to him - all are observed to be in the same position. Each one, after the raising of the call of the King of Names from the right hand of the luminous Spot, was made acceptable and praiseworthy through the word "Yea," and without it was rejected. How many souls who deemed themselves to be at the highest pinnacle of knowledge and understanding, to such extent that they imagined whatsoever proceeded from their mouths to be the balance by which all utterances are weighed, and the astrolabe whereby the beginning and end of all things are measured - yet when the springtime of the All-Merciful appeared and the winds of trials blew, We found in them neither acceptance nor steadfastness. Should anyone today encompass all the sciences of the earth, yet hesitate at the word "yea," he shall not be mentioned before God and shall be accounted among the most ignorant of people. For the purpose of all knowledge hath been the recognition of the True One. Whosoever remaineth deprived of this most exalted and holy distinction is recorded among the dead in the Tablets.

9 مثلاً حکیمی که باین کلمه تکلم نموده لو کان موجوداً و الذین اقرؤا له فیما قال ثم الذین اعترضوا علیه کل در صقع واحد مشاهده میشوند هریک بعد از ارتفاع نداء مالک اسماء از یمن بقعه نوراً بکلمه بلی فائز شد مقبول و محمود و دون آن مردود چه مقدار از نفوس که خود را در اعلی ذروه حقایق و عرفان مشاهده مینمودند علی شأن ظنوا بأن ما خرج من افواههم انه قسطاس توزن به الأقوال و اسطرلاب یؤخذ عنه تقویم المبدی و المال مع ذلک در ایام ربیع رحمن و هبوب اریاح امتحان ما وجدنا لهم من اقبال و لا من قرار اگر نفسی الیوم بجمع علوم ارض احاطه نماید و در کلمه بلی توقف کند لدی الحق مذکور نه و از اجهل ناس محسوب چه مقصود از علوم عرفان حق بوده هر نفسی از این طراز امنع اقدس ممنوع ماند از میتین در الواح مسطور

- 10 O Husayn! The Wronged One declareth: Words require deeds. Words without deeds are as bees without honey, or as trees without fruit. Consider the Sage of Sabzivar - in his verses he hath penned poetry suggesting that no Moses existeth, else would the cry "Verily I am God" be heard from every tree. He hath uttered these words in exposition, meaning that one who knoweth God ascendeth to such heights that his eyes are illumined by beholding the lights of divine manifestation, and his ears are privileged to hear His call from all things. The aforementioned sage had no share of these stations, as is evident. This was mere utterance, but when it came to deeds, we observe that he hearkened not at all to the call of the Divine Lote-Tree, raised explicitly and without interpretation from the most exalted spot in the wilderness, calling aloud unto all. Had he truly hearkened, he would have arisen to proclaim it. Now we must say either these words were borrowed and merely

10 ای حسین مظلوم میفرماید قول عمل میخواید قول بلا عمل کنحل بلا عسل او کسجربلا ثمر در حکیم سبزواری مشاهده کن در ابیات خود شعری ذکر نموده که از آن چنین مستفاد میشود که موسائی موجود نه والا زمزمه اتی انا الله در هر شجره موجود در مقام بیان باین کلمه تکلم نموده و مقصود آنکه عارف بالله بمقامی صعود مینماید که چشمش بمشاهده انوار تجلی مجلی منور و گوشش باصغاء نداء او از کل شیء فائز این مقامات را حکیم مذکور حرفی ندارند چنانچه اظهار نموده‌اند این مقام قول ولیکن مقام عمل مشاهده میشود ندای سدره الهیه را که بر اعلی البقعه مابین بریه تصریحاً من غیر تأویل مرتفع است و بأعلی النداء کل را ندا میفرماید ابداً اصغا نموده چه اگر اصغا شده بود بذکرش

passed his lips, or from fear of shame and love of fame he remained deprived of this station and its acknowledgment. He knew yet concealed, recognized yet denied.

قیام مینمود حال باید بگوئیم آن کلمه عاریه بوده
و از لسانش جاری شده و یا از خوف ننگ و
حب نام از این مقام و تصدیق آن محروم مانده
او عرف و ستر او عرف و انکر

- 11 How many souls have spent their entire lives establishing their own vain imaginings, yet remained deprived when the lights of the Known One shone forth from the horizon of the Self-Subsisting Name. The command is in God's hands - He giveth whom He willeth what He willeth, and withholdeth from whom He pleaseth what He desireth. Verily He is the One praised in His command and obeyed in His decree. There is none other God but Him, the All-Knowing, the All-Wise.

11 باری بسا از نفوس که تمام عمر را در اثبات
موهوم خود صرف نموده اند و در حین اشراق
انوار حضرت معلوم از افق اسم قیوم محروم
مانده اند الامر بید الله یعطی من یشاء ما یشاء و
یمنع عنمن یشاء ما اراد الله هو المحمود فی امره و
المطاع فی حکمه لا اله الا هو العلیم الحکیم

- 12 In these days it was revealed in one of the Tablets: How many turbaned ones have rejected and turned away, and how many veiled ones have recognized and accepted, saying "Praise be to Thee, O God of the worlds!" Thus have We made their highest ones lowest, and their lowest ones highest. Verily thy Lord is the Ruler over whatsoever He willeth.

12 در این ایام در یکی از الواح نازل کم من ذی
عمامة منع و اعرض و کم من ذات مقنعة
عرفت و اقبلت و قالت لك الحمد يا اله العالمین
كذلك جعلنا اعلاهم اسفلهم و اسفلهم اعلاهم
ان ربك هو الحاكم علی ما یرید

- 13 O Husayn! Say to the one who asked: Leave the pond when the Most Great Ocean is before thee. Draw nigh unto it, then drink therefrom in the name of thy Lord, the All-Knowing, the All-Informed. By My life! It will bring thee to a station wherein thou shalt see in the world naught save the manifestation of the Ancient Beauty, and shalt hear from the Lote-Tree raised upon the Standard: "Verily there is no God but Him, the Almighty, the All-Powerful, the All-Compelling." This is a Day wherein it behooveth every soul, when hearing the Call from the Dayspring of the Beginning, to leave all else behind, arise and say "Yea, O my Heart's Desire!" then "Here am I, O Beloved of the worlds!"

13 یا حسین قل لمن سأل دع الغدير والبحر الأعظم
امام وجهك تقرب اليه ثم اشرب منه باسم ربك
العلیم الخبیر لعمری انه یبلغك الى مقام لا ترى فی
العالم الا تجلی حضرة القدم و تسمع من السدرة
المرتفعة علی العلم انه لا اله الا هو المقتدر العزیز
القدير هذا يوم ينبغی لكل نفس اذا سمع النداء
من مطلع البداء يدع الوری ورائه يقوم و يقول
بلی یا مقصودی ثم لیبک یا محبوب العالمین

- 14 Say: O questioner! Were the wine of thy Lord's utterance to intoxicate thee, and wert thou to recognize the wisdom and exposition contained therein, thou wouldst renounce all possibility and arise to aid this wronged and lonely One, and proclaim: "Glorified be He Who hath manifested the flowing in the frozen, the finite in the boundless, and the hidden in the manifest - He Who, when beheld outwardly, appeareth in human temple before the hands of the oppressors, yet when pondered inwardly, is seen to be supreme over all who are in the heavens and on earth!"

14 قل يا ايها السائل لو يأخذك سكر نهر بيان ربك
الرحمن و تعرف ما فيه من الحكمة و التبيان لتضع
الامكان و تقوم علی نصرة هذا المظلوم الغريب و
تقول سبحان من اظهر الجارى المنجمد و البسيط
المحدود و المستور المشهود الذي اذا يراه احد في
الظاهر يجده علی هيكل الانسان بين ايدي اهل
الطغیان و اذا يتفكر فی الباطن يراه مهيمناً علی من
فی السموات و الأرضین

- 15 Harken unto that which the Fire proclaimeth from the luminous Lote-Tree raised upon the crimson spot: "O people! Hasten with your hearts toward the direction of the Beloved." Thus hath the decree been fulfilled and the command gone forth from the presence of a mighty, faithful One.

15 استمع ما تنطق به النار من السدرة المرتفعة التوراء
علی البقعة الحمراء یا قوم اسرعوا بالقلوب الى شطر
المحیوب كذلك قضی الامر و اتی الحكم من لدن
قوی امین

16 O questioner! Thy mention hath been made before the Countenance in this manifest prison. Therefore hath this Tablet been sent down, from whose horizon hath shone the sun of thy Lord's favors, the Mighty, the Praiseworthy. Know thou its worth and cherish its value, for this is better for thee, shouldst thou be of them that comprehend. We beseech God to assist thee in His Cause and His remembrance, and to ordain for thee what is best for thee in this world and in the world to come. Verily, He is the Answerer of the prayers of them that supplicate, and the Most Merciful of the merciful.

17 O servant! When thou art attracted by the sweet savors of the intimations of the Lord of Names, and illumined by the lights of the Countenance that hath dawned from the Dayspring of eternity, turn thou toward the Supreme Horizon and say:

18 O Creator of the heavens and Lord of Names! I beseech Thee by Thy Name through which Thou hast opened unto Thy creation the doors of meeting with Thee, and caused the sun of Thy loving kindness to shine upon all within Thy dominion, to make me steadfast in Thy love, detached from all else save Thee, standing firm in Thy service, gazing toward Thy face, and speaking forth Thy praise. O Lord! Aid me in the days of the Manifestation of Thy Self and the Dawning-Place of Thy Cause to such extent that I may, through Thy grace and bounty, rend asunder the veils and burn away the coverings through the fire of Thy love. O Lord! Thou art the Mighty, and I am the weak; Thou art the Wealthy, and I am the poor. I beseech Thee, by the ocean of Thy bounty, not to deprive me of Thy grace and Thy gifts. All things testify to Thy greatness, Thy glory, Thy power and Thy might. Take my hand with the hand of Thy will and deliver me through Thy sovereignty. Then write down for me what Thou hast written for Thy chosen ones who have turned toward Thee, fulfilled Thy covenant and Thy testament, soared in the atmosphere of Thy will, and spoken Thy praise amongst Thy creatures. Verily, Thou art the Almighty, the Supreme, the Exalted, the Mighty, the Generous.

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16 يَا أَيُّهَا السَّائِلُ قَدْ ذَكَرَ ذِكْرَكَ لَدَى الْوَجْهِ فِي هَذَا السَّجْنِ الْمُبِينِ لَذَا نَزَلَ لَكَ هَذَا اللَّوْحُ الَّذِي مِنْ أَفْقِهِ لَاحَتْ شَمْسُ الطَّافِ رَبِّكَ الْعَزِيزِ الْحَمِيدِ اعْرِفْ قَدْرَهَا وَاعْلَمْ مَهْرَهَا إِنَّهَا خَيْرٌ لَكَ أَنْ كُنْتَ مِنَ الْعَارِفِينَ نَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى أَمْرِهِ وَذِكْرِهِ وَيُقَدِّرَ لَكَ مَا هُوَ خَيْرٌ لَكَ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّهُ مُجِيبُ دَعْوَةِ السَّائِلِينَ وَارْحَمِ الرَّاحِمِينَ

17 يَا أَيُّهَا الْعَبْدُ إِذَا انْجَذَبْتَ مِنْ نَفْحَاتِ إِشَارَاتِ مَالِكِ الْأَسْمَاءِ وَاسْتَنْوَرْتَ بِأَنْوَارِ الْوَجْهِ الَّذِي اشْرَقَ مِنْ مَطْلَعِ الْبَقَاءِ تَوَجَّهْ إِلَى الْأَفْقِ الْأَعْلَى قُلْ

18 يَا فَاطِرَ السَّمَاءِ وَ مَالِكِ الْأَسْمَاءِ أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ فَتُحْتِ ابْوَابُ لِقَائِكَ عَلَى خَلْقِكَ وَ اشْرَقَتْ شَمْسُ عَنَائِكَ عَلَى مَنْ فِي مَلَكِكَ أَنْ تَجْعَلَنِي مُسْتَقِيمًا عَلَى حَبْكٍ وَ مُنْقَطِعًا عَنْ سَوَائِكَ وَ قَائِمًا عَلَى خِدْمَتِكَ وَ نَاطِقًا إِلَى وَجْهِكَ وَ نَاطِقًا بِثَنَائِكَ أَيْ رَبِّ أَيْدِي فِي أَيَّامِ ظُهُورِ مَظْهَرِ نَفْسِكَ وَ مُطْلِعِ أَمْرِكَ عَلَى شَأْنِ اخْرَاقِ السَّيِّئَاتِ بِفَضْلِكَ وَ عَنَائِكَ وَ احْرِقِ الْحِجَابَاتِ بِنَارِ مَحَبَّتِكَ أَيْ رَبِّ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ أَسْأَلُكَ بِحَبْرِ عَنَائِكَ أَنْ لَا تَجْعَلَنِي مُحْرَمًا مِنْ فَضْلِكَ وَ مُوَاهِبِكَ يَشْهَدُ كُلُّ الْأَشْيَاءِ بِعَظَمَتِكَ وَ أَجْلَالِكَ وَ قُوَّتِكَ وَ اقْتِدَارِكَ خُذْ يَدِي بِيَدِ ارَادَتِكَ وَ انْقُذْنِي بِسُلْطَانِكَ ثُمَّ اكْتُبْ لِي مَا كَتَبْتَهُ لِأَصْفِيَائِكَ الَّذِينَ أَقْبَلُوا إِلَيْكَ وَ وَفُوا بِعَهْدِكَ وَ مِيثَاقِكَ وَ طَارَوْا فِي هَوَاءِ ارَادَتِكَ وَ نَطَقُوا بِثَنَائِكَ بَيْنَ بَرِيَّتِكَ أَنْتَ الْمَقْتَدِرُ الْمُهَيْمِنُ الْمُتَعَالَى الْعَزِيزُ الْكَرِيمُ

INBA39:034, BLIB_Or11096#012,
BLIB_Or15698.105, BLIB_Or15720.105,
BLIB_Or15740.083, NLAI_BH3.213,
LEID.Or4971-7, Majlis934.291-307,
BRL_DA#714, AVK1.104.06x, IQT.105,
SFI05.008, MAS7.140b, ASAT1.078x,
ASAT5.176x, ASAT5.250x, TUM.061-064,
OOL.B032, VUJUD.099x

BH00413

To: *Haji Mirza Siyyid Muhammad*

- 1 In the Name of Him Who is the All-Powerful over those on earth and in heaven! 1 بِسْمِهِ الْمُقْتَدِرُ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 Glorified be He Who hath manifested Himself as He pleased and willed, at a time when the hearts of the wise could not comprehend Him and when the servants who followed vain imaginings rose in opposition against Him. Among them were those who said He appeared too soon. Say: By my Lord, the Self-Sufficient, the Most High! Doth the Cause rest in His hands or in yours? Be fair, O ye heedless ones! He judgeth as He pleaseth and ordaineth what He willeth. He, verily, is the All-Powerful over what He desireth. Say: This is the Wondrous One of the heavens and earth, if ye be of those who see. He is not bound by time nor by any other limitations. He is the Render of veils. But for Him, the law of creation would not have appeared in the world of existence, and but for Him, the Dove of the Cause would not have warbled upon the branches. This is He the like of Whom hath not appeared in creation. This is the Wondrous One at Whose recognition all who are in the heavens and on earth are bewildered. Say: Even as His Essence cannot be known, neither can the time of His appearance be recognized. Thus hath the decree been ordained by the Lord of the Pens. 2 سُبْحَانَ الَّذِي أَظْهَرَ نَفْسَهُ كَيْفَ شَاءَ وَارَادَ فِي حِينَ مَا ادْرَكَتْهُ افْتِدَاةُ أُولَى الْحِجَى وَاعْتَرَضَ عَلَيْهِ الْعِبَادَ الَّذِينَ مَا وَجَدُوا عَرَفَ الْوَحَى بِمَا اتَّبَعُوا الْأَوْهَامَ مِنْهُمْ مَنْ قَالَ أَنَّهُ ظَهَرَ قَرِيبًا قُلْ أَيْ وَرَبِّي الْغَنَى الْمُتَعَالَى هَلْ الْأَمْرُ بِيَدِهِ أَوْ بِأَيَادِيكُمْ انصَفُوا يَا أُولَى الْأَغْضَاءِ أَنَّهُ حَكَمَ بِمَا شَاءَ وَيَحْكُمُ كَيْفَ يَشَاءُ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا ارَادَ قُلْ هَذَا لِبَدِيعِ السَّمَوَاتِ وَالْأَرْضِ إِنْ كُنْتُمْ مِنَ أُولَى الْأَبْصَارِ أَنَّهُ مَا حَدَّدَ بَوَاقٍ وَلَا بِأُمُورٍ أُخْرَى أَنَّهُ نَخَارِقُ الْأَعْجَابَ لَوْلَاهُ مَا ظَهَرَ حَكْمُ الْبَدْعِ فِي الْإِبْدَاعِ وَلَوْلَاهُ مَا تَغَرَّدَتْ وَرَقَاءُ الْأَمْرِ عَلَى الْأَفْنَانِ هَذَا هُوَ الَّذِي مَا ظَهَرَ شَبْهَهُ فِي الْإِخْتِرَاعِ هَذَا لِبَدِيعِ الَّذِي تَحَيَّرَ فِي عَرَفَانِهِ مَنْ فِي الْأَرْضِ وَالسَّمَوَاتِ قُلْ أَنَّهُ كَمَا لَا يَعْرِفُ بَذَاتِهِ لَا يَعْرِفُ بِحَيْنِهِ كَذَلِكَ قَضَى الْأَمْرَ مِنْ مَالِكِ الْأَقْلَامِ
- 3 When the promise came to pass, He dawned from the horizon of the Cause and appeared in a way that pleased not the desires of those who denied God, the Revealer of verses. Say: He cannot be comprehended by what ye possess. Read ye the Bayan, that ye may be informed of the mystery of this Manifestation whereby the horizons have been illumined. This is a Cause which no one had known before, nor had those possessed of insight comprehended it. At His appearance the Bell rang out, the Dove cooed, and the Trump proclaimed: "The Kingdom is God's, the Powerful, the Mighty, the Compelling!" 3 لَمَّا جَاءَ الْوَعْدُ اشْرَقَ مِنْ افْقِ الْأَمْرِ وَظَهَرَ بِمَا لَا تَهْوَى أَهْوَاءَ الَّذِينَ كَفَرُوا بِاللَّهِ مَنَزَلَ الْآيَاتِ قُلْ أَنَّهُ لَا يَدْرِكُ بِمَا عِنْدَكُمْ أَقْرَأُوا الْبَيَانَ لَتَطَّلَعُوا عَلَى مَا فِيهِ مِنْ سِرِّ هَذَا الظُّهُورِ الَّذِي بِهِ انْثَارَتْ الْأَفَاقُ هَذَا الْأَمْرَ مَا عَرَفَهُ أَحَدٌ مِنْ قَبْلِ وَمَا ادْرَكَهُ أُولُو الْأَبْصَارِ بِظُهُورِهِ صَاحِ النَّاقُوسِ وَغَرَّدَتْ الْوَرَقَاءُ وَنَادَى الصُّورُ الْمَلِكُ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْجَبَّارُ
- 4 Say: Whither will ye flee? Today there is no refuge for you. Blessed is he who hath stood firm in this Cause, at whose appearance the heaven of idle fancies was cleft asunder and the hearts of the wicked were shaken. Say: O people! Behold Me with Mine own eyes. This is what God hath enjoined upon you in the Scriptures and Tablets. Blessed is he who hath cast away all else, turning to My countenance in such wise that neither the veils of allusions nor the words of those that are veiled have hindered him. We have ordained that turning unto 4 قُلْ إِلَى مَنْ تَهَيُّونَ لَيْسَ لَكُمْ الْيَوْمَ مِنْ مَنَاصٍ طَوْبَى لِمَنْ اسْتَقَامَ عَلَى هَذَا الْأَمْرِ الَّذِي إِذَا ظَهَرَ انْفَطَرَتْ سَمَاءُ الْأَوْهَامِ وَاضْطَرَبَتْ افْتِدَاةُ الْفَجَّارِ قُلْ يَا قَوْمِ انظُرُونِي بَعِثْنِي هَذَا مَا وَصَّاكُمْ اللَّهُ بِهِ فِي الزَّيْرِ وَالْأُلُوحِ طَوْبَى لِمَنْ نَبَذَ مَا سِوَايَ مُقْبِلًا إِلَى وَجْهِهِ عَلَى شَأْنٍ مَا مَنَعَتْهُ سُبْحَاتُ الْأَشَارَاتِ وَلَا كَلِمَاتُ أُولَى الْأَعْجَابِ قَدْ قَدَّرْنَا الْإِقْبَالَ

Us should be with the hearts, inasmuch as the barking of dogs hath increased around the city wherein the call of God, the Lord of lords, hath been raised. When they see any of the loved ones turning to the All-Giving, they rise against him. They are indeed of the hypocrites.

بالقلوب بما ارتفع بناح الكلاب حول المدينة التي فيها ارتفع نداء الله ربّ الأرباب اذا يرون احداً من الأحباب مقبلاً الى الوهاب يعترضون عليه الا أنهم من اهل النفاق

- 5 O Afnan of the Divine Lote-Tree! Blessed are ye for having kept the covenant and testament of God and cast away that which the wayward have clung to. Ye are of those who have rent the greatest veil when the Lord of Destiny came with majesty and power. Should anyone from the wilderness of phantoms come unto you, seek refuge in God, Creator of the realm of might, Who hath come with the kingdom of proof. What We tell you is the truth from God. He, verily, is the Mighty, the All-Knowing. Soon shall the crier cry out and the croaking of the raven be heard.

5 يا افنان السدرة طوبى لكم بما وفيتم ميثاق الله و عهده ونبذتم ما تمسك به اهل الضلال انتم من الذين خرقوا الحجاب الأكبر اذ اتى مالک القدر بالعظمة و الاقتدار لو يأتيكم احد من البرهوت استعيذوا بالله خالق الجبروت الذي اتى بملكوت البرهان ما نخبركم به انه لحق من الله انه هو العزيز العلام سوف ينطق الناقع ويرتفع نعيق الغراب

- 6 O Pen of the Cause! Turn unto him who hath turned unto thee, then let him hear thy rustling in this remembrance whereby all creation hath been set in motion. Harken unto the call of God from this most exalted station, from the Divine Lote-Tree: Verily, there is no God but Him, the Mighty, the Self-Subsisting. May the attraction of the Merciful's utterance seize thee in such wise that the affairs of the world disturb thee not, and thou findest within thyself a joy that no sorrow can alter. We bear witness that thou art among those who turned to God and faced Him on a day when feet did slip. Rejoice in God's testimony and remain steadfast in the love of thy Lord. This verily is the greatest of all deeds. Blessed art thou, for thy letter hath reached the Most Great Prison while the Wronged One calleth upon His Lord in private and in public. When We broke its seal, the fragrance of thy Lord's love, the Manifestor of religions, wafted forth. We beseech God to assist thee under all conditions, and to make thee steadfast in this Cause from which the transgressors have fled. Sorrow not over anything, for verily He is with thee and hath ordained for thee that which is better than all that hath been created in the realms of existence. Thus did the ocean of thy Lord's bounty surge when the Dayspring of His Cause was in the hands of the ungodly. Counsel Our servants with a word from Us—this is what the Wronged One of the land commandeth thee. Say: Harken not unto that which is unworthy to be heard, and fix not your gaze upon that which hath flowed from the pen of the wicked. Leave behind what the people possess and take what is with your Lord, the Master of all necks.

6 يا قلم الأمر توجه الى الذي توجه اليك ثم اسمعه صريرك في هذا الذكر الذي به تحرك الامكان استمع نداء الله من هذا المقام الأعلى من سدرة الأبهى انه لا اله الا هو العزيز المختار ليأخذك جذب بيان الرحمن على شأن لا تذكر شؤونات الدنيا و تجد في نفسك فرحاً لا تغيره الأحران نشهد انك ممن اقبلت الى الله و توجهت اليه في يوم فيه زلت الأقدام افرح بشهادة الله ثم استقم على حب مولاك انه لأعظم الأعمال طوبى لك بما حضر لك في السجن الأعظم اذا يدع المظلوم ربه في السر و الاجهار فلما فتحنا ختمه فاحت نفحات حب ربك مظهر الأدبان نسأل الله ان يوفقك في كل الأحوال و يجعلك مستقيماً على هذا الأمر الذي انهزم منه الفجار لا تحزن من شيء انه معك و قدر لك ما هو خير عما خلق في الأكوان كذلك تموج بحر عطاء ربك اذ كان مطلع امره بين ايادي الفساق و ص عبادي بكلمة من عندنا هذا ما يأمرک مظلوم البلاد قل لا تستمعوا ما لا ينبغي ان يستمع و لا تنظروا ما جرى من قلم الأشرار دعوا ما عند الناس خذوا ما عند ربكم مالک الرقاب

- 7 God willing, through the grace of the All-Merciful, Who hath ever been and ever shall be, may you abide at rest beneath the shade of the Beloved, the Self-Sufficing, detached and free

7 انشاء الله بعناية رحمن لمزل و لايزال در ظل محبوب غني متعال مستريح باشيد و از ماسوايش فارغ و آزاد مكتوب آن جناب در سخن اعظم

from all else but Him. Your letter reached the Most Great Prison and in truth brought joy to the sorrowing heart of this Prisoner, for the divine Tree hath ever loved and continues to love the bearing of Its branches and Their fragrances. Praise be to God that through the attraction of the utterances of the All-Merciful and the influence of the pen of the Beloved of all creation, all have attained unto God's eternal Law and have been blessed by the outpourings of the rain of His mercy. This is what We desired aforetime and revealed in the Tablets. Verily thy Lord is the All-Knowing, the All-Informed.

- 8 Concerning what you wrote about petition-writing being a cause of added disgrace and sin - this is not so. Rather, it is the essence of what is right and the reality of what is meritorious, and will continue to be so. Write whatever you wish and say whatever you desire, for verily He loves to hear your words and to find the fragrance of your love, O beloved of those who know Him. What is desired this day from you and from all is steadfastness in the love of God, to such a degree that no one can cast upon you the vain imaginings of the deluded ones or the words of the idolaters. This station is most exalted, for the satans lie in wait and the hosts of the ungodly appear with utmost hatred. Whosoever wishes to attain to this station must be wholly detached from all save God, that he may achieve that most great steadfastness which is the foundation of all good. This matter is in one respect most mighty, and in another respect most simple. Its might is evident and manifest and is recorded in the Tablets of God. Its simplicity and ease lie in a single word - if people would be assisted to grasp that divine word which encompasses the infinite words of the Lord, it would suffice them all and keep them firm upon the straight path of His Cause, in such wise that at all times they would drink and give to drink the water of life from the hand of the All-Merciful's bounty. And that word is His saying: "Behold Him with His eye, not with your eyes." This is a statement which, should any soul hear it with the ear of the heart, would never stray from the straight path nor remain far from the Beloved of the worlds.

- 9 Most people have remained deprived of the purpose of the world due to the vain imaginings of the past and tales of the ancients. One must detach oneself from whatever stories, words and allusions exist in the hands of people, and turn with heart and soul to the precinct of the All-Merciful. If a soul looks to past imaginings, he will never drink from the incomparable pure wine. This most pure wine has no likeness or similarity by which analogies might comprehend it. Observe the people

وارد فی الحقیقه سبب فرح قلب محزون این مسجون واقع گشت چه که اصل سدره اطوار افنان و نفحات آن را دوست داشته و دارد لله الحمد که از جذب بیان رحمن و اثر کلک محبوب امکان کل بشریعه باقیه الهیه فائز و از فیوضات امطار رحمانیه مستفیض هذا ما اردناه من قبل و نزلناه فی الألواح ان ربک هو العليم الخبير

- 8 و اینکه مرقوم داشته بودید عریضه نگاری مزید روسیاهی و نگاه است لبس الامر کذلک بل اصل صواب و حقیقت ثواب بوده و خواهد بود هر چه میخواهی بنویس و هر چه میخواهی بگو آنکه یجب ان یسمع کلماتکم و یجد عرف حبکم محبوب العارفین امری که از آن جناب و کل الیوم محبوب است استقامت بر حب الله بوده بشأنی که احدی قادر بر القای اوهمات متوهمین و کلمات مشرکین نباشد و این مقام بسیار عظیم است چه که شیاطین در کین و جنود مشرکین بکمال کین ظاهر هر نفسی بخواد باین مقام فائز شود باید بتمامه از دون حق منقطع گردد تا باستقامت کبری که اصل کل خیر است فائز شود این امر از جهتی بسیار عظیم است و از جهتی بسیار سهل عظمت آن معلوم و مشهود و در الواح الله مذکور سهل و آسانی آن کلمه واحده بوده اگر ناس موفق شوند بآن کلمه الهیه که جامع کلمات نامتناهیة ربانیه است جمیع را کفایت نماید و بر صراط امر مستقیم دارد بشأنی که در کل احیان از ید عطاء رحمن رحیق حیوان بنوشند و بنوشانند و آن کلمه این است که میفرماید انظروه بعینه لا بعیونکم این بیانی است که هر نفسی بگوش قلب آن را اصغا نماید ابداً از صراط مستقیم منحرف نشود و از محبوب عالمین دور نماند

- 9 اکثری از ناس بموهومات قبل و قصص اولین از مقصود عالم محروم مانده اند باید از آنچه در دست ناس موجود است از حکایات و کلمات و اشارات منقطع شد و بقلب و جان بکوی رحمن توجه نمود اگر نفسی باوهم قبل ناظر باشد ابداً از زلال کوثر بی مثال نخواهد نوشید این رحیق اطهر را مثل و شبه نه تا امثال بآن پی برد مشاهده در

of the Qur'an - how tales of the past and vain imaginings kept them all far from the path of the Lord of all beings. Had they closed their eyes to the signs, traditions and imagined conditions they possessed, and beheld with His eye, they would surely have attained to the lights of the divine countenance and the manifestations of the Lord's effulgences. The matter of those souls is simple. Reflect upon the people of the Bayan: despite having witnessed that what they previously possessed was pure fancy, and having failed to truly comprehend even one statement from the divine utterances concerning the Resurrection, the Hour, the Path, the Balance, the gathering and dispersal, the Qa'im and His appearance - just as for centuries and ages they had been worshipping vain imaginings unknowingly while counting themselves the greatest, most exalted, most ascetic and most God-fearing of all on earth - nevertheless through other veils some today remain deprived of the life-giving waters of the All-Merciful and the ocean of divine knowledge. Fie upon them and their loyalty! Had they acted upon the divine word that was mentioned, they would never have remained veiled. Say: O friends! Behold the Truth with His eye, for with other than His eye you will never see Him. This is the Word of Truth that hath appeared and shone forth from the Dayspring of the utterance of the All-Merciful. Blessed are they that comprehend, blessed are they that behold, blessed are they that are steadfast, blessed are they that are sincere, and blessed are they that attain. Today the world-illuminating Sun of Truth shineth with perfect radiance and light, and the heaven of knowledge is adorned and made visible with the stars of wisdom and utterance. Blessed are the souls that have turned with their own vision and attained thereunto.

10 And as for that which thou didst desire concerning the sun of thy Lord's bounty, it is most evident and clear that the attribute of the Self-Sufficient, the Most High, hath been and ever shall be to bestow. In whatsoever manner that honored one desireth, He bestoweth His grace. The heavens and the earth and whatsoever is between them have been created for His loved ones. Thus hath it flowed from the Most Exalted Pen when it moved across the Tablet by the leave of thy Lord, the Mover, the All-Knowing, the All-Wise.

11 Be assured that ye have been and will be, God willing, under the shelter of the favors of the Lord of all beings, and whatsoever He deemeth expedient He will assuredly bring to pass, inasmuch as ye are reckoned as His own and are related unto Him. If in such matters there hath been delay or postponement, it hath been due to God's all-encompassing wisdom,

اهل فرقان نمائید که کلّ را قصص قبل و اوهام از سبیل مالک انام دور نمود اگر از علامات و اخبار و شرایط موهومه که در دستشان بود چشم می پوشیدند و بعین او مشاهده مینمودند البته بانوار وجه الهیه و ظهورات تجلیات ربّانیه فائز میگشتند امر آن نفوس سهل است در اهل بیان تفکر نمائید مع آنکه مشاهده نمودند آنچه از قبل در دست داشتند موهوم صرف بوده و یک بیان از بیانات الهیه را از ذکر قیامت و ساعت و صراط و میزان و حشر و نشر و قائم و ظهور آن کما هو حقّه ادراک ننموده چنانچه قرنهای عده عابد موهوم من غیر شعور بودند و خود را اعظم و اکبر و ازهد و اتقای کلّ من علی الأرض میشمردند مع ذلک بحجبات اخری الیوم بعضی از کوثر حیوان رحمانیه و بحر علم صمدانیه محروم مانده اند اقّ لهم و لوفائهم و اگر بکلمه الهیه که ذکر شد عمل مینمودند ابداً محتجب نمی ماندند بگوای دوستان حق را بچشم او ملاحظه کنید چه که بغیر چشم او او را نخواهید دید و نخواهید شناخت این است کلمه حقّ که از مطلع بیان رحمن ظاهر و مشرق گشته طوبی للعارفين و طوبی للناظرین و طوبی للمستقیمین و طوبی للمخلصین و طوبی للفائزین الیوم آفتاب جهانتاب حقیقت در کمال ضیاء و نور مشرق و ظاهر و سماء عرفان بانجم حکمت و بیان مزین و مشهود طوبی از برای نفوسی که ببصر خود توجه نمودند و بآن فائز گشتند

10 و ما اردته من شمس عطاء ربّک این بسی معلوم و واضح است که شأن غنیّ متعال اعطا بوده و خواهد بود هر قسم آن جناب بخواهند عطا میفرماید آسمان و زمین و آنچه در او است مخصوص احبّای او خلق شده کذلک چری من القلم الاعلیّ اذ تحرک علی اللوح باذن ربّک المحرک العظیم الحکیم

11 مطمئن باشید که تحت لحاظ الطاف مالک انام بوده و انشاء الله خواهید بود و آنچه مصلحت داند البته معمول دارد چه که از او محسوبید و باو منسوب اگر در امثال این امور تعویق رفته و یا تأخیر شده نظر بحکمت بالغه الهیه بوده و خواهد بود از بعد محزون مباشید چه که لدی الوجه از

and will continue to be so. Henceforth, be not sorrowful, for ye are accounted before His Presence among those who are nigh, and praise be to God, ye have, at the Dayspring of Days, drunk from the hands of the Lord of all beings the Kawthar of reunion and have attained thereunto.

- 12 We have written for him who is steadfast in the Cause and hath detached himself from all else the reward of those who have stood before the Presence at eventide and at dawn. We beseech God to give thee to drink from the choice wine of joy and to enable thee to attain unto a station wherein thou mayest soar at all times on the wings of the spirit and sweet fragrance in the atmosphere of the love of thy Lord, the All-Merciful. Verily, He is the Almighty, the Powerful.

- 13 Let them persevere in this prayer: Say:

- 14 Glorified art Thou, O my God, my Purpose, my Hope and my Beloved! Verily the sweet-scented breezes of Thy Revelation have drawn me to the horizon of Thy favors, and the fragrances of Thine inspiration have turned me toward the realm of Thy bestowals, and the call from the Dayspring of Thy Cause hath awakened me in Thy days. Therefore, O my God, I have turned to Thee with my whole being, detached from all else but Thee, and standing before the door of Thy grace which Thou hast opened to all who are in earth and heaven. I beseech Thee by Thy Word through which Thou hast subdued all created things, through which all possibilities have been moved, and through which Thou hast given the sincere ones to drink of the Kawthar of Thy presence and the pure in heart the choice wine of reunion with Thee, and by Thy Name through whose revelation the Hidden Secret and the Treasured Mystery were unveiled, to make me in all conditions one who remembers Thee and utters Thy praise, who soars in the atmosphere of Thy knowledge and walks in the kingdoms of Thy Cause and power. O Lord! I have hastened to Thy shelter and turned my face toward Thy countenance. Deny me not the waters of Thy mercy nor the ocean of Thy bounty. Every limb of my body testifieth to Thy dominion over all things and Thy power over all who dwell in earth and heaven. Ordain for me that which will make me detached from all else save Thee, that I may behold myself as a sign of Thy detachment in Thy realm and an evidence of Thy sanctification in Thy lands. Moreover, decree for me, O my God, what Thou hast intended from the heaven of Thy generosity and the clouds of Thy grace. Verily Thou art He Whose beneficence hath encompassed all in existence and Whose bounty hath embraced all in creation. Then choose for me, O my God, what will profit me in this world and the next.

اهل قرب محسود و الحمد لله كوثر وصال را در مطلع ایام از ید مالک انام آشامیدید و بآن فائز گشتید

12 قد کتبنا لمن استقام علی الأمر و انقطع عما سواه اجر من قام لدى الوجه فی العشی و الاشرار نسأل الله ان یسقیك ریح السور و یتلغک الی مقام تطیر فی کلّ الأحيان بأجنحة الروح و الريحان الی هواء محبة ربک الرحمن انه هو المقتدر القدير

13 این مناجات را مداومت فرماید قل

14 سبحانک یا الهی و مقصودی و رجائی و محبوبی ترى ان نفحات وحیک جذبتنی الی افق الطافک و فرحات الهامک قلبتني الی شطر مواهبک و نداء مطلع امرک ایقظنی فی ایامک اذا یا الهی اقبلت الیک بتمامی منقطعاً عن سواک و قائماً لدى باب فضلک الذی فتحته علی من فی الأرض و السماء اسألك بکلمتک الی بها سترت الکائنات و تحرک بها الممکات و بها سقیت الموحدين کوثر لقائک و المخلصین ریح وصالک ثم باسمک الذی اذ ظهر ظهر غیب المکنون و الكنز المخزون ان تجعلنی فی کلّ الأحوال ذا کراً بذکرک و ناطقاً بشائک و طائراً فی هواء عرفانک و سائراً فی ممالک امرک و اقتدارک ای رب قد سرعت الی ظلمک و توجهت الی وجهک لا تمنعني عن فرائد رحمتک و لا عن بحر عطائک یشهد کل جوارحی بهیمنتک علی الأشياء و قدرتک علی من فی الأرض و السماء قدر لی ما یجعلنی فارغاً عن دونک لأشاهد نفسی آية تجریدک فی مملکتک و برهان تقدیسک فی بلادک ثم اقض لی یا الهی ما اردته من سماء جودک و سحاب کرمک انک انت الذی احاط احسانک من فی الامکان و فضلک من فی الأكوان ثم اختر لی یا الهی ما ینفعنی فی الدنیا و الآخرة انک انت المقتدر علی ما تشاء و انک انت العليم الخبير

Verily Thou art the Omnipotent over what Thou willest, and Thou art the All-Knowing, the All-Informed.

- 15 And I beseech Thee, O Possessor of existence and Educator of the seen and unseen, to immerse me at all times in the ocean of Thy good-pleasure, that I may be moved by Thy Will, actuated by Thy Purpose, and focused on what Thou hast intended for me from the wonders of Thy favors. O Lord! I have clung to the cord of Thy love. I beseech Thee to inscribe me among those who have circled round Thy throne throughout the everlastingness of Thy might and Thy dominion and Thy glory, O God of the worlds and Desired One of those who have recognized Thee! This is my request, my hope, my desire and my aspiration. Thou art He Who hath bidden me to pray and hath promised to answer. Therefore answer what I have asked through Thy grace and generosity, Thy bounty and favor. Verily Thou art the Giver, the Bestower, the Inaccessible, the Most Exalted, the Forgiving, the Merciful. O Lord! Send Thy blessings upon the people of Baha who have remained firm in the Ark of Steadfastness by Thy command and authority, and in the Ship of Constancy by Thy power and might, and whom Thou hast assisted to manifest Thy Cause amongst Thy creatures and to demonstrate Thy sovereignty among Thy servants. Verily Thou art the Omnipotent, the All-Knowing, the All-Wise.

BSW#01.09x, GWB#084x, SW_v02#05 p.015x, JHT_S#030x

15 و اسألك يا مالك الوجود و مربى الغيب و الشهود ان تغمسنى فى كل الأحوال فى بحر رضائك لأكون مریداً بارادتك و متحرراً بمشيئتک و ناظراً بما اردت لى من بدائع افضالك اى رب قد تمسكت بجبل حبك اسألك ان تكتبنى من الذين طافوا حول عرشك بدوام جبروتک و ملکوتک و عزتک يا اله العالمين و مقصود العارفين هذا مطلبى و رجائى و املى و منأى انت الذى امرتنى بالدعاء و ضمنى الاجابة فاستجب لى ما اردته بجودک و کرمک و فضلک و احسانک انک انت المعطى البازل الممتنع المتعالى الغفور الرحيم اى رب صل على البيان من اهل البهاء الذين استقروا على فلک الاستقامة بأمرک و سلطانک و سفينة الثبوت بقدرتک و اقتدارک و ايديهم على اظهار امرک بين يريتک و ابراز سلطنتک بين عبادک انک انت المقتدر العليم الحكيم

INBA35:094, BLIB_Or11096#009, BLIB_Or15698.143, BLIB_Or15720.141, BLIB_Or15740.110, NLI.32p083v, BRL_DA#597, GWBP#084 p.111ax, ADM1#006 p.021x, IQT.143, AYI1.337x, UAB.031ax, AQMJ1.181x, ASAT4.270x

BH00414

Lawh-i-Yusuf 1

To: Yusuf et al.

- 1 O Joseph! Upon thee be the Most Great, the Most Glorious Beauty of God! From the horizon of the Cause there hath dawned the Sun, whereon hath been inscribed by the Most Exalted Pen: "The Kingdom belongeth unto God, the Almighty, the All-Glorious, the Unconstrained." The moon of knowledge hath been eclipsed when the Self-Subsisting appeared, riding upon the clouds. Blessed art thou, for thou hast inhaled the fragrance of holiness from this Garment through which the

1 جناب يوسف عليه بهاء الله الأعظم الأبهى قد اشرفت من افق الأمر شمس رقم عليها من القلم الأعلى الملك لله المقتدر العزيز المختار قد خسف قمر العلوم اذ اتى القيوم راجياً على السحاب طوبى لك بما وجدت عرف التقديس من هذا القميص الذى به فاحت نفحات الوحي فى الامكان ان اشرب كوثر الطهور باسم مالك

breezes of divine revelation have wafted throughout all creation. Drink thou the Kawthar of purity in the name of the Lord of the Manifestation, then the Salsabil of utterance in the name of the All-Merciful. Thus hast thou been commanded by thy Lord, the Mighty, the All-Bestowing.

الظهور ثم سلسبيل البيان باسمه الرحمن كذلك
أمرت من لدن ربك العزيز الوهاب

- 2 Leave the idolaters to their vain imaginings. They wander astray even as their forefathers wandered before. Take what We have sent unto thee. By My life, through it the horizons have been illumined. This is not a day for tarrying. Soar in the atmosphere of detachment in the name of thy Lord, the Creator of all things. Thus doth the Pen of Command direct thee from God, the Mighty, the Bountiful.

2 دع المشركين بأهوائهم انهم يخوضون كما خاض
آبائهم من قبل ثم خذ ما ارسلناه اليك لعمرى به
اضئت الآفاق ليس اليوم يوم الوقوف كن طائراً
في هواء الانقطاع باسم ربك مالك الابداع
كذلك يأمرك قلم الأمر من لدى الله العزيز
المنان

- 3 Say: O concourse of the learned! Abandon your learning, for the All-Knowing hath come with the banners of His signs. Rend ye the greatest veil in the name of the Lord of Destiny, then turn with your hearts to the Most Pure Horizon, the station wherein the Tongue of Revelation speaketh with the sovereignty of might and power. Say: Rend ye the veils! This is the Lord of Lords Who hath come with the Kingdom of grandeur and majesty.

3 قل يا معشر العلماء دعوا العلوم قد اتى المعلوم
برايات الآيات ان اخرقوا حجاب الأكبر باسم
مالك القدر ثم اقبلوا بقلوبكم الى المنظر الأطهر
مقام الذى فيه ينطق لسان الوحي بسلطان القدرة
و الاقتدار قل ان اخرقوا الأحجاب هذا رب
الأرباب قد اتى بملكوت العظمة و الاجلال

- 4 Among the people are those who have clung to falsehood, turning away from the Kingdom. Say: Woe unto thee, O thou idolatrous doubter! We have manifested the Cause in such wise that all necks have been humbled before it. How many a learned one hath been kept back by the veils of fancy, and how many a child hath rent the veils through My Name. How many a wise one hath turned away from the Divine Dominion, and how many a heedless one hath drawn nigh until he entered the Kingdom of his Lord, the Mighty, the Most High.

4 من الناس من تمسك بالطاغوت معرضاً عن
الملكوت قل ويل لك يا أيها المشرك المرتاب
أنا اظهرنا الأمر على شأن ذلت له الرقاب كم
من عالم منعتهم سبحات الأوهام و كم من صبي
خرق باسمي الأعجاب كم من عاقل اعرض عن
الجبروت و كم من غافل اقبل الى ان دخل
ملكوت ربه العزيز المتعال

- 5 Say: Grace is in the hand of God; verily He is the Ruler over whatsoever He willeth. Say: Drink ye the water of life from the utterance of your Lord, the All-Merciful, not that by which minds are veiled. Fear God, O ye who are endued with understanding. When ye have drunk the wine of immortality through this Name that hath dawned from the horizon of destiny, and have delighted in the meats which have descended from heaven, say: Praise be unto Thee, O Thou in Whose hand is the Kingdom of names. We testify that Thou art the Powerful over what Thou willest. There is none other God but Thee, the Mighty, the All-Compelling.

5 قل الفضل بيد الله أنه هو الحاكم على ما اراد قل
ان اشربوا نحر الحيوان من بيان ربكم الرحمن لا
ما تحتجب به العقول اتقوا الله يا اولى الأبواب اذا
شربتم رحيق البقاء بهذا الاسم المشرق من افق
القضاء و تنعمتم بلحوم التي نزلت من السماء
قولوا لك الحمد يا من يبدك ملكوت الأسماء
نشهد أنك انت المقتدر على ما تشاء لا اله الا
انت العزيز الجبار

- 6 O Joseph! Illumine the hearts with the remembrance of the Beloved and the faces with this Name whereby earthquakes have seized all the tribes and the idols have lamented. Blessed be thy tongue for having been moved to remember thy Lord,

6 يا يوسف نور القلوب بذكر المحبوب و الوجوه بهذا
الاسم الذى به اخذت الزلازل كل القبائل و
ناحت الأصنام طوبى للسانك بما تحرك لذكر
ربك و لقلبك بما اقبل الى مطلع الأنوار أنا

and thy heart for having turned to the Dayspring of lights. We hear thy mention in this Most Great Remembrance. Verily thy Lord is the Mighty, the All-Knowing. Thus have We addressed thee and sent down for thee the verses that the breezes of utterance might seize thee in this Day wherein the Dove hath warbled and the Raven hath croaked. Grieve not at what thou hearest from the people. Soon shall they glory in thy name, though today they are in heedlessness and error. And the Glory be upon thee and upon those who hear thy call in the Cause of thy Lord, the Mighty, the All-Forgiving.

- 7 O Pen of the Most Ancient, remind the nations through My Most Great Name, that the utterance may draw them to God, their Lord, the All-Merciful. Then make mention of Taha who turned to the Countenance and whom vain imaginings deterred not from the path of God, Lord of all men. The wine of love so intoxicated him that when he heard the call from the direction of his Lord, the Most Glorious, he said: "Yea, O Lord of Lords!" Blessed is the eye that hath seen, the heart that hath turned, and the face that hath directed itself toward the Dawning-Place of inspiration. Grieve not because of those who have wronged. Soon shall We seize them as We seized the factions before them. Through their oppression hath the Cause been uplifted and the mention of thy Lord's name spread throughout the lands. Through their opposition hath acceptance appeared and through their tyranny hath the sun of justice dawned. Ponder that ye may understand, O people of insight! Thus hath the matter been decreed in the Tablet from thy Lord, the Revealer of verses. God shall soon raise the banners of His sovereignty in every city and the traces of those who disbelieved in the Day of Return shall be destroyed. Be thou independent of all save God in all conditions, then remember Him at morn and eventide. He is verily the Mighty, the All-Bestowing.

- 8 O thou who sittest still! This is not the day for sitting. By My life, the Spirit hath arisen to serve thy Lord. Beware lest thou be of them that remain seated. Arise to serve thy Lord with such arising whereby all created things shall arise. This behooveth thee and those who have laid hold on this cord through whose movement all things were moved. Thus hath the matter been decreed by One mighty and powerful. Be thou steadfast in serving thy Lord at all times in such wise that the censure of the censurers deterreth thee not. Verily he who hath been illumined by the light of the Countenance remaineth standing, by the Lord of the Mighty Throne. Sleep overtaketh him not though he may slumber this day, but the people are in evident obscurity. He is standing though thou mayest see him seated. When he lieth down the tongue of his heart proclaimeth "The

نسمع ذكرك في هذا الذكر الأعظم أنّ ربك
هو العزيز العلام كذلك القيناك و نزلنا لك
الآيات لتأخذك نفحات البيان في هذا اليوم
الذي فيه غنت الورقاء ونعى الغراب لا تحزن بما
تسمع من القوم سوف يفتخرون باسمك ولكن
اليوم في غفلة و ضلال و البهأ عليك و على من
يسمع ندائك في امر ربك العزيز الغفار

7 ان يا قلم القدم ذكر الأمم باسمي الأعظم ليجذبهم
البيان الى الله ربهم الرحمن ثم اذكر طه الذي
اقبل الى الوجه و ما منعه الأوهام عن سبيل
الله مالك الرقاب و اخذه سكر نحر الحب على
شأن اذا سمع النداء من شطر ربه الأبهى قال بلى
يا ربّ الأرباب طوبى لعين رأته و لقلب اقبل و
لوجه توجه الى مطلع الانعام لا تحزنوا من الذين
ظلموا سوف نأخذهم كما اخذنا قبلهم الأحزاب
بظلمهم رفعنا الأمر و انتشر ذكر اسم ربك في
البلاد بمنعمهم ظهر الاقبال و بظلمهم طلع نير العدل
تفكروا لتعرفوا يا اولي الألباب كذلك قضى الأمر
في اللوح من لدن ربك منزل الآيات سوف يرفع
الله اعلام سلطنته في كل مدينة و تنهدم آثار الذين
كفروا بيوم المآب ان استغن بالله في كل الأحوال
ثم اذكره في الغدو و الاصل انه هو العزيز الوهاب

8 ان يا قعيد ليس اليوم يوم القعود لعمرى انّ
الروح قام لخدمة ربك اياك ان تكون من
القاعدين قم لخدمة مولاك بقيام تقوم به
الممكّات هذا ينبغي لك و لمن تمسك بهذا
الحبل الذي بحركته تحركت الكائنات كذلك
قضى الأمر من مقتدر قلدير كن قائماً على خدمة
مولاك في كلّ الأحيان على شأن لا يزلّك
لمز اللامزين انّ الذي اضاء من نور الوجه انه
يكون قائماً وربّ العرش العظيم لا يأخذه النوم
ولو ينام اليوم ولكنّ القوم في حجاب مبين انه في
القيام ولو تراه قاعداً اذا يرقد ينطق لسان سرّه

Desired One hath come,” and when he ariseth he pointeth with the finger of certitude toward the direction of the Adored One, saying: “This is the Dawning-Place of the verses of your Lord, the All-Merciful, the Most Compassionate.” How many who stand are among those who sit, and how many who sit are among those who stand! How many who speak are silent before thy Lord, and how many possessed of life are among the dead! He who speaketh of My remembrance, he is the speaker; he who turneth away therefrom is a mere noise-maker though he be among the speakers. Blessed is he who hath been quickened by this life-giving spirit - by My Lord the All-Merciful, he is among the triumphant. When thou hast received the Tablet, read it and say: “My spirit be a sacrifice for Thy prison, O Thou through Whom the spirits soared and the faces of them that are nigh were illumined!”

- 9 O Sa'id! God hath indeed made thee happy through His recognition and aided thee until thou didst turn to the Qiblih of existence and believe in God, the Lord of the seen and unseen. Harken unto His call once again from the direction of My Most Glorious Name in the white spot from the crimson Tree: “Verily there is no God but Me, the Protector, the Self-Subsisting.” Blessed is he whom the attraction of the Almighty hath so seized that it hath severed him from all else, turning him toward his Lord, the Mighty, the Loving. When the Chosen One appeared, the transgressors objected. Among them were those who said: “Where is the straight path?” Say: “It hath been set up, by the Lord of what was and what shall be.” Among them were those who said: “Hath the Hour come?” Say: “Nay, it hath passed, by this Name that dominateth all that witness and are witnessed.” And among them were those who said: “Where are the earthquakes?” Say: “The tribes have been seized while ye rush toward the Fire and perceive it not.” Say: “This is God's path for all who are in the heavens and on earth, and His balance for all who are in the kingdom of Command and Creation. Blessed are they who know.” The smoke of doubt hath enveloped them and they are a blind people. Those who clung to vain imaginings when the Sun of Certitude shone forth from the horizon of the All-Merciful are deaf and blind. By My life, they shall not be victorious.

- 10 Unite, O loved ones of God! By this shall the hearts of them that have denied the Promised Day be sorely troubled. Aid ye God with wisdom. Thus hath the Lord of all creation commanded you. He, verily, is the Ruler over whatsoever He wil- leth through His word “Be” and it is. Blessed is the strong one who hath stood firm in the Cause, and the one who remem- bereth and causeth the people to remember this Remembrance whereby faces are illumined. The people are drunk with the

قد اتى المقصود و اذا يقوم يشير باصبع اليقين الى شطر المعبود ويقول هذا مطلع آيات ربكم الرحمن الرحيم كم من قائم انه ممن قعد و كم من قاعد انه من القائمين كم من ناطق انه صامت عند ربك و كم من ذى حيوه انه من الميتين من نطق بذكرى انه هو الناطق من اعرض عنه انه ناعق ولو يكون من المتكلمين طوبى لمن حى من هذا الرحيق الحيوان وربى الرحمن انه من الفائزين اذا فزت باللوح ان اقرأ و قل روحى لسجنك الفداء يا من بك طارت الأرواح و انارت وجوه المقرين

9 ان يا سعيد قد اسعدك الله على عرفانه و ايدى الى ان اقبلت الى قبلة الوجود و آمنت بالله رب الغيب و الشهود ان استمع ندائه مرة اخرى من شطر اسمى الأبهى فى البقعة البيضاء من السدرة الحمراء انه لا اله الا انا المهيمن القيوم طوبى لمن اخذه جذب الجبار على شأن انقطعه عما كان مقبلاً الى ربه العزيز الدود اذا اتى المختار اعترض الفجار منهم من قال اين الصراط قل انه نصب ورب ما كان و ما يكون منهم من قال هل الساعة اتت قل بل قضت بهذا الاسم المهيمن على كل شاهد و مشهود و منهم من قال اين الزلازل قل قد اخذت القبائل و انتم الى النار تهرعون و لا تشعرون قل هذا صراط الله لمن فى السموات و الأرض و ميزانه لمن فى ملكوت الأمر و الخلق طوبى لقوم يعرفون قد غشتهم غيرة الدخان و هم قوم عمون ان الذين تمسكوا بالأوهام اذ اشرفت شمس الايقان من افق الرحمن اولئك صمّاء عمياء لعمري انهم لا ينصرون

10 ان اتحدوا يا احباء الله بذلك تضطرب افئدة الذين كفروا يوم الموعود ان انصروا الله بالحكمة كذلك امركم مالک البرية انه هو الحاكم على ما يشاء بقوله كن فيكون طوبى لقوى استقام على الأمر و لذا كر يذكّر الناس بهذا الذكر الذى به انارت الوجوه قد اخذ الناس سكر الهوى و هم

wine of vain imaginings and are as dead, save those whom thy Lord hath willed. With Him is the knowledge of all things, yet the people comprehend not.

- 11 O Pen of destiny! Make mention of Ja'far who hath turned toward the Most Great Scene, that the remembrance of thy Lord, the Lord of mankind, may draw him to a station that was recorded by the Pen of the All-Merciful in the Mother Book. Blessed art thou for having cast aside vain desire and taken hold of that which thy Lord, the Most Glorious, hath commanded thee on a day when the light was visible from the horizon of His countenance. Let not the multitude of enemies grieve you. God shall soon render them as dust, and thou shalt hear their clamor as no more than the buzzing of flies. He, verily, is cognizant of all things. Can anything withstand His Cause, or can the tyranny of the oppressors defeat it? Nay, by My true Self! Soon shall they that are possessed of unity behold the standards of the Cause upon the highest heights. Thy Lord, verily, hath power over all things.

- 12 Say: O concourse of ardent lovers! This is your day, for the Day Star of the horizons hath dawned. Turn ye unto Him with hearts illumined by the lights of the Throne. The head of Baha hath been adorned with the crown of tribulation. Thus hath it been decreed in a Tablet sealed with God's seal. Take heed lest tribulation deter thee from the remembrance of thy Lord, the Lord of all names. Leave all created things behind thee. He, verily, shall suffice thee. He, verily, is wise over all things. Despair not of God's Spirit and His mercy. Blessed is he who hath detached himself and taken unto himself a path. Among the idolaters are those who have opposed God and taken Satan for their friend. Say: This day shall nothing profit anyone, even should he cling to all who are in the heavens and on earth, except that he repent and return unto God Who created all things by His command. Thus hath judgment been decreed in a Tablet inscribed by the finger of glory. This is the lamp of the All-Merciful unto all who dwell in the realms of being, and His Most Great Name amongst the nations. Blessed is he who hath turned unto it and sought shelter beneath the pavilion that hath been raised up in God's name. Say: Associate not partners with God. This is the Sun of Divine Unity that hath shone forth from the horizon of detachment with lights that encompass the worlds. They who have ascribed partners unto Him are lost in the wilderness of error and shall find no helper.

- 13 O Pen of Command! Make thou mention of Our servant Salih in this noble Book which hath been sent down from God, the Mighty, the Wise. He is among those who turned unto God on a day whereon the faces of the ascetics who had visited the

اليوم ميّتون الآ من شاء ربك عنده علم كل شيء
ولكنّ الناس لا يفقهون

11 يا قلم القدر ان اذكر جعفر الذي اقبل الى المنظر
الأكبر ليجذبه ذكر ربك مالك البشر الى مقام
كان في ام البيان من قلم الرحمن مسطورا طوبى
لك بما نبذت الهوى و اخذت ما امرت به
من لدن ربك الأبهى في يوم كان النور من
افق الوجه مشهودا لا تحزنكم كثرة الأعداء سوف
يجعلهم الله هباء ولا تسمع ضوضائهم الآ كطنين
الذباب انه كان بكل شيء عليما هل يقوم مع امره
من شيء او يعجزه ظلم الذين ظلموا لا ونفسى
الحق سوف يرون الموحدون اعلام الأمر على اعلى
الأعلام ان ربك على كل شيء قديرا

12 قل يا ملأ العشاق اليوم يومكم بما طلع نير الآفاق
ان اقبلوا اليه بقلب كان بأنوار العرش منيرا قد
تزين رأس البهاء بالكليل البلاء كذلك قضى
الأمر في لوح كان بخاتم الله محتوما آياك ان
يمنعك البلاء من ذكر ربك مالك الأسماء دع
الكائنات عن ورائك انه يكفيك بالحق انه كان
على كل شيء حكيما لا تياس من روح الله و
رحمته طوبى لمن انقطع و اتخذ اليه سبيلا من
المشركين من اعترض على الله و اتخذ الشيطان
لنفسه خليلا قل اليوم لا ينفع احد شيء ولو
يتمسك بمن في السموات والأرض الآ بأن يتوب
و يرجع الى الله الذي خلق كل شيء بأمر من
عنده كذلك قضى الحكم في لوح كان باصبع
العز مرقوما هذا سراج الرحمن لمن في الأكوان
واسمه الأعظم بين الأمم طوبى لمن اقبل اليه
واستظل في ظل سرادق كان باسم الله مرفوعا
قل لا تشركوا بالله هذه شمس التوحيد قد اشرقت
من افق التجريد بأنوار كانت على العالمين محيطا ان
الذين اتخذوا له شريكا اولئك في هيماء الضلال
ولا يجدون لأنفسهم معينا

13 ان يا قلم الأمر ان اذكر عبدنا صالح في هذا
الكتاب الكريم الذي نزل من لدى الله العزيز
الحكيم انه ممن اقبل الى الله في يوم فيه اسودت

House were darkened, and who, when He came Who fulfilled through His utterance "the House," denied Him, even to the point where they pronounced their verdict against Him. These, verily, are among the abased ones. How many a man of understanding hath been kept back from the truth by that which he had formerly committed, and how many a heedless one hath attained to it and said: "Praise be unto Thee, O God of the worlds!" Remember when Muhammad, the Apostle of God, came, he who was chief among the people in learning turned away from Him, while he who was but a shepherd believed in Him. Thy Lord, verily, is the All-Knowing, the All-Informed. How many a maidservant hath turned unto Him and prospered, and how many a man thou beholdest among the heedless ones! Say: The Cause is in God's hands. He giveth to whom He willeth what He willeth. He, verily, is the Ruler over what He willeth. They who have turned away this day shall soon find themselves in manifest loss. Blessed is the strong one who hath rent the veils asunder through the power of his Lord, the Almighty, the All-Bestowing, and hath turned with his heart to the Qiblih of all who are in the heavens and on earth. Are they who have turned away possessed of any authority? Nay, by the Lord of the Mighty Throne!

وجوه النَّاسِكِينَ الَّذِينَ زَارُوا الْبَيْتَ وَ إِذَا جَاءَ مِنْ حَقِّقٍ يَقُولُهُ الْبَيْتَ كَفَرُوا إِلَى أَنْ افْتَوَا عَلَيْهِ إِلَّا أَنَّهُمْ مِنَ الصَّاعِرِينَ كَمْ مِنْ عَاقِلٍ مَنَعَ عَنْ الْحَقِّ بِمَا ارْتَكَبَ مِنْ قَبْلِ وَ كَمْ مِنْ غَافِلٍ بَلَغَ وَ قَالَ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ إِنْ أَذْكَرَ إِذْ أَتَى مُحَمَّدَ رَسُولَ اللَّهِ اعْرَضَ عَنْهُ مَنْ كَانَ رَئِيسَ الْقَوْمِ فِي الْعِلْمِ وَ آمَنَ بِهِ مَنْ يَرَعَى الْغَنَمَ إِنْ رَبَّكَ لَهُ الْعِلْمُ الْخَبِيرُ كَمْ مِنْ أَمَةٍ اقْبَلَتْ وَ فَازَتْ وَ كَمْ مِنْ رَجُلٍ تَرَاهُ مِنَ الْغَافِلِينَ قُلْ الْأَمْرُ بِيَدِ اللَّهِ يُعْطِي مَنْ يَشَاءُ مَا يَشَاءُ أَنَّهُ لَهُ الْحَاكِمُ عَلَى مَا يَرِيدُ أَنْ الَّذِينَ اعْرَضُوا الْيَوْمَ سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي خُسْرَانٍ مُبِينٍ طُوبَى لِقَوِي خَرَقَ الْأَجْبَابَ بِاسْمِ رَبِّهِ الْعَزِيزِ الْوَهَّابِ وَ اقْبَلْ بِقَلْبِهِ إِلَى قِبْلَةٍ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ هَلْ الَّذِينَ اعْرَضُوا عَلَى أَمْرِ لَا وَ رَبِّ الْعَرْشِ الْعَظِيمِ

- 14 Arise in My Name and say: O people! The Day hath come and that which ye were promised in the Tablets of God, the Almighty, the All-Praised, hath been manifested. Verily, it is the Manifestation of God among you, His proof unto you and His testimony unto all who dwell on earth. Cast away vain imaginings, for your Lord, the Mighty, the All-Knowing, hath appeared. This is better for you than all that ye possess, as every discerning and informed one doth testify. The wine of idle fancy hath intoxicated the dwellers of the kingdom of creation, save those who have detached themselves from all that is with the people and have turned unto the countenance of God, the Radiant, the Luminous. Blessed art thou for having attained unto the days of God and discovered the fragrance of His Robe. Be thou thankful and numbered among them that praise Him. Be thou mindful of wisdom in thy remembrance and utterance, then conceal what We have revealed unto thee lest that occur which would disturb the hearts of them that have turned unto Him.

14 قُمْ بِاسْمِي وَ قُلْ يَا قَوْمَ قَدْ أَتَى الْيَوْمَ وَ ظَهَرَ مَا وَعَدْتُمْ بِهِ فِي صَحَائِفِ اللَّهِ الْعَزِيزِ الْحَمِيدِ أَنَّهُ لَظْهُورُ اللَّهِ بَيْنَكُمْ وَ حُجَّتُهُ لَكُمْ وَ بَرَهَانُهُ لِمَنْ عَلَى الْأَرْضِ أَجْمَعِينَ دَعُوا الْأَوْهَامَ قَدْ ظَهَرَ رَبُّكُمْ الْعَزِيزُ الْعَلَامُ هَذَا خَيْرٌ لَكُمْ عَمَّا عِنْدَكُمْ يَشْهَدُ بِذَلِكَ كُلُّ عَارِفٍ خَيْرٌ قَدْ أَخَذَ سَكْرَ الْهَوَى سِكَانَ مَلَكُوتِ الْإِنشَاءِ إِلَّا مَنْ انْقَطَعَ عَمَّا عِنْدَ النَّاسِ وَ اقْبَلْ إِلَى وَجْهِ اللَّهِ الْمَشْرِقِ الْمُنِيرِ طُوبَى لَكَ بِمَا فَزْتَ بِأَيَّامِ اللَّهِ وَ وَجَدْتَ عَرَفَ الْقَمِيصِ إِنْ أَشْكُرَ وَ كُنْ مِنَ الْحَامِدِينَ كُنْ نَازِظاً إِلَى الْحِكْمَةِ فِي الذِّكْرِ وَ الْبَيَانِ ثُمَّ اسْتَرْ مَا تَزَلَنَاهُ لَكَ لَثْلًا يَحْدُثُ مَا تَضْطَرُّ بِهِ أَفْتَدَةُ الْمُقْبِلِينَ

- 15 O Pen of Utterance! Make mention of him who beareth the name of the Sultan. Say: Hearken unto the call of the All-Merciful from this Lote-Tree raised above the horizon of possibility - verily there is no God but Me, the Mighty, the Single, the All-Informed. I have created hearts for My knowledge, tongues for My praise, bodies for My service, and eyes for My beauty. Behold this Face, radiant and luminous! Say:

15 إِنْ يَا قَلَمَ الْبَيَانِ إِنْ أَذْكَرَ ابْنَ اسْمِي السَّلْطَانَ قُلْ إِنْ اسْتَمَعَ نَدَاءَ الرَّحْمَنِ مِنْ هَذِهِ السَّدْرَةِ الْمَرْفُوعَةِ عَلَى قُطْبِ الْإِمْكَانِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْفَرْدُ الْخَبِيرُ قَدْ خَلَقْتُ الْأَفْتَدَةَ لِعُرْفَانِي وَ الْأَلْسُنَ لِشَائِي وَ الْأَجْسَادَ لخدمَتِي وَ الْعْيُونَ لِجَمَالِي هَا هُوَ

This is the Pen through whose movement all created things are moved, and through whose stillness souls find repose in their bodies. Exalted is this Moving, this Still One, the Mighty, the Wondrous. Preserve ye the pearls of the Beloved's love within the vessels of hearts through this Name whereby the idol hath lamented and the Spirit of God hath called out.

هذا الوجه المشرق المنير قل هذا قلم اذا تحرك
تحرّكت الممكّات و اذا سكن استقرّت الأرواح
في الأبدان تعالى هذا المتحرّك الساكن العزيز
البدیع ان احفظوا لآئی حب المحبوب فی اواعی
القلوب بهذا الاسم الذی به ناح الجبت و نادى
روح الأمين

- 16 O Muhammad! Be thou steadfast in the Cause of thy Lord in such wise that neither the might of kings nor the turning away of the subject shall deter thee. This beseemeth thee and those who hold fast unto this Name whereby the eyes of them that are nigh unto God have been solaced. Seest thou any permanence in what thou beholdest? Nay, by My Name that ruleth over the worlds! The world and all that is therein shall pass away, and sovereignty shall remain with God, the Mighty, the Powerful. Can the clamor of men prevent that which thy Lord, the Possessor of Destiny, hath willed? Nay, by His most luminous Beauty! From this Most Great Scene He summoneth all unto God, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

16 يا محمد ان استقم على امر مولاك على شأن لا
يمنعك سطوة الملوك ولا اعراض المملوك هذا
ينبغي لك و لمن تمسك بهذا الاسم الذی به
قرت عيون المقرّبين هل ترى لما تراه من بقاء لا
واسمى الحاكم على العالمين ستفنى الدنيا و ما فيها و
يبقى الأمر لله العزيز القدير هل يمنع ضوضاء البشر
ما اراد ربك مالک القدر لا وجماله الأنور انه
يدع الكل من هذا المنظر الأكبر الى الله المقتدر
المتعالی العليم الحكيم

- 17 The Sun of Baha hath dawned from the horizon of tribulation in such wise that the veils of them that are wrapped in veils have failed to obscure it. Hold thou fast unto the cord of thy Lord's mercy and cling to the hem of the Ancient of Days. Give thanks unto God for having remembered thee from the Pen of the Ancient of Days and revealed thy name in this holy and luminous Tablet. Can the treasures of earth equal this bounty? Nay, by the Dayspring of Revelation, wert thou of them that know! The infant distinguisheth not between the pearl and the stone; when he attaineth maturity, he understandeth and becometh of the thankful. Blessed is he who, having attained unto maturity, recognizeth the station of this Day and in My love detacheth himself from the idolaters.

17 قد اشرفت شمس البهاء من افق البلاء على شأن ما
منعتها سيجات المحتجبين تمسك بحبل رحمة ربك
و تشبث بذيل القديم ان اشكر الله بما ذكر ذكرک
من قلم القدم و نزل اسمک في هذا اللوح المقدس
المبين هل يعادل هذا الفضل خزائن الأرض لا
ومطلع الوحى لو انت من العارفين ان الرضيع
لا يعرف اللؤلؤ من الحجر اذا صار بالغاً يفقه و
يكون من الشاكرين طوبى لبالغ يعرف شأن اليوم
و ينقطع في حبي عن المشركين

INBA34:094, BLIB_Or11095#005,
BLIB_Or15735.153, AQA1#005,
HYK.153, OOL.B084a

BH00420

To: Aqa Siyyid Muhammad Rida, Sad

- 1 In the Name of God, the Most Holy, the Most Great, the Most Glorious
- 2 Blessed art thou, O Rida, for having hearkened unto the most sweet call when it was raised from the Divine Lote-Tree in the name of thy Lord, the Most Glorious, and for having believed in God, the Sovereign, the Omnipotent, the Mighty, the All-Wise. Be thou a herald of this Name amongst the servants and one who makes mention of thy Lord, the Forgiving, the Merciful. If thou findest in thyself the power, rend asunder the veils of them that have disbelieved in God, the Lord of all worlds. Say: O people, the Day hath come and sovereignty belongeth unto God, the Omnipotent, the Almighty.
- 3 Should thou behold one who turneth away from the Countenance while styling himself the Guide, say: O servant, be fair for God's sake! Were it not for the Glory (Baha), who would exalt the mention of thy Lord between earth and heaven? Reflect and be of the fair-minded. The Rock hath cried out with the loudest voice: The Desired One hath come and sovereignty belongeth unto God, the One, the Peerless, the All-Knowing, the All-Informed. Verily, they who have turned away have not found the fragrance of the All-Merciful in the Bayan - nay, they are among the bewildered ones. Say: Read thou the Bayan, detached from all else, by the Most Merciful! If thou regardest it with the eye of certitude, thou wilt cast aside all creation and hasten to the court of thy Lord, saying: "I believe in Thee, O God of all who are in the heavens and on earth!"
- 4 Say: Do ye behold anyone having mention in His presence? Nay, by the Lord of the Throne, were ye of them that know! There hath dawned from the horizon of grace a Sun whereon hath been inscribed by the Pen of Revelation: "He Who was hidden in the knowledge of your Lord, the Mighty, the All-Praised, hath appeared." Say: While under the swords of the enemies, I summon the peoples of creation unto the Lord of Names. Thus have I been commanded by God, the All-Knowing, the All-Informed. I call thee at this daybreak, purely for the sake of God, detached from thyself and all that thou hast and all that is on earth - to this every fair-minded and discerning one beareth witness. I have not compromised in God's Cause with the rulers of the earth. We have sent down to each one of them that which perfected God's proof and evidence unto all created things. Read thou what was revealed in

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ الْأَبْهَى

2 طوبى لك يا رضا بما سمعت نداءً الأجل إذا ارتفع من السدرة المنتهى باسم ربك الأبهى و آمنت بالله الملك المقدر العزيز الحكيم كن منادياً بهذا الاسم بين العباد و ناطقاً بذكر ربك الغفور الرحيم ان وجدت في نفسك من قدرة ان اخرق اجاب الذينهم كفروا بالله رب العالمين قل يا قوم قد اتى اليوم و الأمر لله المقدر القدير

3 ان رأيت من اعرض عن الوجه و سبى بالهادى قل يا عبد ان انصف بالله لو لا البهاء من يرفع ذكر ربك بين الأرض و السماء تفكر و كن من المنصفين قد صاحت الصخرة بأعلى الصيحة قد اتى المقصود و الأمر لله الواحد الفرد العليم الخبير ان الذين اعرضوا اولئك ما وجدوا نعمة الرحمن في البيان الا انهم من الهائمين قل ان اقرأ البيان منقطعاً عما كان واسمى الرحمن لو تنظر فيه بعين اليقين تضع الورى عن وراك و تسرع الى شطر مولاك و تقول آمنت بك يا اله من في السموات و الأرضين

4 قل هل ترون لأحد تلقائه من ذكر لا ورب العرش لو انتم من العارفين قد اشرقت من افق الفضل شمس رقم عليها من قلم الوحي قد ظهر من كان مخزوناً في علم ربكم العزيز الحميد قل اتى تحت سيوف الأعداء ادعو ملاً الانشاء الى مالک الأسماء كذلك امرت من لدى الله العليم الخبير و ادعوك في هذا الفجر خالصاً لوجه الله منقطعاً عنك و عما عندك و عما على الأرض كلها يشهد بذلك كل منصف بصير ما داهنت في امر الله مع رؤساء الأرض نزلنا لكل واحد منهم ما تمت به حجة الله و برهانه على الخلايق اجمعين ان اقرأ ما نزل في لوح السلطان و تفكر فيه لعل تفتح بصر

the Tablet to the Sultan and ponder it, that perchance the eye of fairness may be opened and thou mayest not oppose God through tyranny, and mayest be convinced that through Him every wise command hath been revealed.

- 5 Say: Hath the crowing of the crow prevented thee from turning to thy Lord, the Mighty, the All-Bountiful? Fear God, then return unto Him with a sound heart. By God! The fragrance of the All-Merciful hath wafted throughout all contingent being. Blessed is he who hath found it and perceived it and hastened and said: "Thou art, Thou art, O Desire of them that know!" I know not by what proof he hath turned away from the All-Merciful. Say: Hast thou not heard what was revealed aforetime by the Pen of God, the Mighty, the Inaccessible? Beware, beware lest the Bayan and its letters and what was revealed therein prevent thee from Him by Whose acceptance all things were made to testify. This is what hath been sent down from the Pen of Revelation from One Who is mighty and beautiful. Verily, He hath made the Bayan one of My signs, yet ye cast at Me the arrows of denial at every moment. Delude not yourselves. Open your eyes unto the Most Great Vision that ye may recognize Him Who suspended the Bayan by the movement of His finger, the One with power over all worlds. When the way of men was barred, We ordained acceptance through hearts. Verily thy Lord is the Ruler over whatsoever He willeth.

- 6 Then turn to the perfumer who was named Muhammad-Qabli-'Ali. Say: O servant, abandon the buzzing of flies! The All-Giver hath come, riding upon the clouds. Then hearken unto what the Dove warbleth upon the twigs of the Lote-Tree beyond which there is no passing, on this Day whereon the Sovereign of Names hath been established upon the throne of grandeur and power. By My life! The ears have been created to hearken unto My Word, and the eyes to behold My Beauty, and the tongues to make mention of Me, which mention God hath made the sovereign of all mentions. The sincere ones shall find naught in the Bayan save the fragrance of My Name, whereby all regions have been perfumed. O perfumer! Doth it beseem thee to deprive thyself of this perfume which hath been wafted from the garment of the All-Merciful at the midmost heart of creation? Nay, by His own Self, the Mighty, the Bountiful! Turn thy face toward Paradise and say: My soul be a sacrifice for Thy tribulation, O Dawning-Place of Names, and my spirit be a ransom for Thy imprisonment, O Thou through Whom the convulsions seized the peoples of all worlds!

الانصاف و لا تعترض على الله بالاعتساف و
توقن بأنّ به قد ظهر كلّ امر حكيم

5 قل هل منعك نعيم الغراب عن شطر ربك
العزیز الوهاب اتق الله ثم ارجع اليه بقلب سليم
تالله قد تضوّعت نفحة الرحمن في الامكان طوبى
لمن وجد وسمع وسرع وقال انت انت يا مقصود
العارفين لم ادر بأى برهان اعرض عن الرحمن قل
اما سمعت ما نزل من قبل من قلم الله العزیز المنيع
اياك اياك ان يمنعك البيان و حروفاته و ما
نزل فيه عن الذى علق كلّ شىء بتصديقه هذا ما
نزل من قلم الوحى من لدن عزيز جميل انه جعل
البيان آية من آياتى و انتم ترموننى برمى الاعراض
في كلّ حين لا تشبهوا على انفسكم ان افتحوا البصر
الى المنظر الأكبر لتعرفوا الذى علق البيان بحركة
اصبعه المقتدر على العالمين لما منع سبيل الرجل
قدّرنا الاقبال بالقلوب ان ربك هو الحاكم على
ما يريد

6 ثم التفت الى العطار الذى سمى بمحمد قبل على
قل يا عبد دع طنين الذباب قد اتى الوهاب راجياً
على السحاب ثم استمع ما تغرد به الورقاء على
افنان سدرة المنتهى في هذا اليوم الذى فيه استقرّ
سلطان الأسماء على عرش العظمة و الاقتدار
لعمري قد خلقت الأذان لاصغاء كلمتى و العيون
لمشاهدة جمالى و الألسن لذكرى الذى جعله الله
سلطان الأذكار لا يجدن المخلصون عمّا نزل في
البيان الا نفحات اسمى الذى به تعطّرت الآفاق
ان يا عطار هل ينبغي لك ان تجعل نفسك
محروماً من هذا العطر الذى تضوّع من قيص
الرحمن في قطب الامكان لا ونفسه العزیز المتان
ول وجهك شطر الفردوس قل نفسى لبلاد
الفداء يا مطلع الأسماء و روحى لسجنك الفداء
يا من بك أخذت الزلازل قبائل الأكوان

7 It behooveth thee to abandon vain imaginings and proclaim amongst the people: The Self-Subsisting hath come! Hasten unto Him with your hearts, O people of understanding! Whoso turneth away from this Cause, every atom shall denounce him. Were it not for My remembrance, the Bayan would not have been revealed, nor would the Tablets have been adorned with My Name. The believers have taken flight, and the idols have lamented, and the mountains have passed away. If thou fearest for thy faith, preserve this Tablet, so that when thou art questioned in the presence of God by what proof thou didst believe, bring it forth from the horizon of thy pocket and say: By this Book from which the breezes of the All-Merciful have wafted throughout all regions. Then shalt thou witness the Prophets approaching thee, taking it, kissing it, placing it upon their eyes, and saying: Blessed art thou for having found the fragrance of the All-Merciful when He came with power and sovereignty. By Him Who caused the tongue of dawn to speak His praise! If thou wouldst abandon vain imaginings and turn thy gaze toward the Most Great Vision, and ponder that which hath been sent down from the presence of the Lord of Destiny, thou wouldst at once fall unconscious, and when thou didst arise thou wouldst proclaim the Most Great Name amongst the servants. There is no hatred in My heart for anyone. I call thee purely for the sake of thy Lord, the Mighty, the Chosen One. Then will the Holy Spirit speak from the horizon of nearness: The proof and evidence have been perfected for thee through this Tablet whereby the horizon of utterance hath shone forth.

8 Then turn to him who was named Hashim: Say: Shatter the idols of vain imaginings for [the sovereignty of] thy Lord, the Mighty, the All-Knowing. Turn with thy heart to the Qiblih of the world. Say: I have turned to Thee, O Thou by Whose Name the standards have been raised aloft. Art thou content with the pool when the Most Great Ocean is before thy face? Cast all created things behind thee, turning to thy Lord. Then drink the Salsabil of utterance in the name of thy Lord Who controlleth the winds. They who argue from what they possess to prove what they believe - these but play with their own vain imaginings as children play. This is not the day for doubt. Open thine eyes that thou mayest behold the Sun of Certitude at its noontide splendor. This is a call which, had the Beloved heard it, He would have cried: "Here am I, O Thou Beloved of all in earth and heaven!" I know not by what proof ye have been kept back from the Lord of all proofs, O people of the religions. Rend asunder the veils of idle fancy with the fingers of certitude. Thus hath the All-Merciful revealed it in the Bayan.

7 ينبغي لك ان تدع الموهوم و تنادى بين القوم قد اتى القيوم ان اسرعوا اليه بقلوبكم يا اولى الالباب من اعرض عن هذا الامر تكذبه الذرات لو لا ذكرى ما نزل البيان و ما زينت الألواح باسمى طار الموحدون و ناحت الجيت و مرّت الجبال لو تخاف من ايمانك ان احفظ اللوح اذا سئلت فى محضر الله بأى حجة آمنت ان اخرجه من افق الجيب قل بهذا الكتاب الذى منه فاحت نسمات الرحمن فى الأقطار اذا ترى التبيين يقبلون اليك و يأخذونه و يقبلونه و يضعون على عيونهم و يقولون طوبى لك بما وجدت عرف الرحمن اذ اتى بقدرة و سلطان فالذى دلغ لسان الفجر بثنائه لو تدع الأوهام و ترجع النظر الى المنظر الأكبر و تفكر فيما نزل من لدن مالك القدر لتضعق فى الحين و اذا قت تنادى بالاسم الأعظم بين العباد ليس فى قلبى بغض احد ادعوك خالصاً لوجه ربك العزيز المختار اذا روح القدس ينطق من افق الأنس قد تمت عليك الحجة و البرهان بهذا اللوح الذى به لاح افق البيان

8 ثم التفت الى من سمي بهاشم قل كسر اصنام الأوهام [لسلطان] ربك العزيز العلام ان اقبل بقلبك الى قبلة العالم قل اقبلت اليك يا من باسمك ارتفعت الأعلام هل قنعت بالغدير و البحر الأعظم امام وجهك ضع الممكات عن وراك مقبلاً الى مولاك ثم اشرب سلسبيل البيان باسم ربك مسخر الأرياح ان الذين يستدلون بما عندهم لاثبات ما هم عليه اولئك يلعبون بأوهامهم كما تلعب الصبيان ليس اليوم يوم الارتياح ان افتح بصرى لترى شمس الايقان فى وسط الزوال هذا نداء لو ادركه الحبيب لقال ليبيك يا محبوب من فى الأرضين و السموات لم ادر بأى حجة منعم عن سلطان الحجة يا ملأ الأديان شق احجاب الأوهام بأنامل الايقان كذلك انزله الرحمن فى البيان

9 Observe the words of others and what hath been revealed in this Tablet, then judge fairly, O people of understanding. Reflect on what hath appeared from others and what hath shone forth from the horizon of this Cause, then discriminate, O people of insight. Were the Word of God to be confined to a single word, verily that word would be the sovereign of all words. The sincere ones would find in it that by which spirits soar. Would that ye knew that to which ye cling - that which is hidden behind the veil! Do ye follow him who is unable to speak face to face? To this testify the servants who were with Us when We migrated from Baghdad for the sake of God, the Lord of all men. Have mercy on yourselves and oppose not Him through Whom the Laws were ordained and religions were established. The eye of compassion weepeth for humanity while they are in joy and delight. Soon shall they know that from which they were heedless, whereupon they shall find for themselves no protector.

9 ان انظروا في كلمات دوني وما نزل في هذا اللوح ثم انصفوا يا اولي الأبواب تفكروا فيما ظهر من غيري وما اشرق من افق هذا الأمر ثم تبينوا يا اولي الأبصار كلام الله لو انحصر بكلمة انها لسلطان الكلمات يجدن منها المخلصون ما تطير به الأرواح يا ليت اطلعتم بالذي تمسكتم به ما هو المستور خلف الحجاب أتبعتم من لا يقدر ان يتكلم تلقاء الوجه يشهد بذلك عباد الذين كانوا معنا اذ هاجرنا من الزوراء لوجه الله مالك الرقاب ان ارحموا على انفسكم ولا تعترضوا على الذي به شرعت الشرايع وحققت الأديان تبكي عين الشفقة للبرية وهم في فرح وانبساط سوف يعرفون ما غفلوا عنه اذا لا يجدون لأنفسهم من وال

10 O my God! Thou knowest that in this Tablet I have desired naught save to manifest Thy Cause unto Thy servants and to exalt Thy Word amidst Thy creation. I have not compromised with anyone in that which Thou didst command me through Thy sovereignty, and I called out to all in such wise that my call encompassed those who dwell in Thy earth and heaven, until I raised the standards of Thy Cause in Thy domains and the lights of Thy countenance shone forth in Thy lands. Among the people are those who denied Me, those who rejected My proof, those who desired to slay Me, those who rose in opposition, those who claimed that "he hath stolen the verses and writeth them in his name among the servants," and those who fabricated against Me that which is beyond the power of utterance to describe. The fire of hatred grew so intense that they cast Me into the Most Great Prison. When I entered therein, I arose once again to raise the call, moved by the ecstasy of Thy love, O Lord of all names! I sacrificed my all for Thy Cause, O Thou in Whose hand is the kingdom of earth and heaven. I delivered Thy messages unto the kings with clear proof and evidence, that they might know that tribulation hath not deterred Me from that which I purposed, O Thou in Whose grasp is the kingdom of creation. I sent to each one of them a Tablet wherein I opened the gates of meaning and exposition, and from whose horizon shone forth the Sun of truth and explanation for all who dwell in the realm of possibility.

10 يا الهى انت تعلم بأني ما اردت من هذا اللوح الا اظهار امرك لعبادك و اعلاء كلمتك بين خلقك و ما داهنت مع احد فيما امرتني بسلطانك و ناديت الكل على شأن احاط النداء من في ارضك و سمائك الى ان نصبت رايات امرك في ديارك و اشرقت انوار وجهك في بلادك من الناس من انكرني و منهم من جحد برهاني و منهم من اراد قتلي و منهم من قام على الاعراض و منهم من قال انه سرق الآيات و يكتبها باسمه بين العباد و منهم من افترى على بما لا يجري عليه البيان و اشتدت نار البغضاء الى ان ادخلوني في السجن الأعظم فلما دخلت قتت على النداء مرة اخرى بما اخذني اهتزاز حبك يا مالك الأسماء و فديت بكلي لأمرك يا من بيدك ملكوت الأرض و السماء و بلغت الملوك رسالاتك بالحنة و البرهان ليعلموا ان البلاء ما منعي عما اردته يا من في قبضتك ملكوت الانشاء و ارسلت لكل واحد منهم لوحاً و فيه فتحت ابواب المعاني و البيان و اشرقت من افقه شمس الحقيقة و التبيان لمن في الامكان

11 Thou knowest, O my God, that in all this I desired not myself nor my survival, but rather to establish Thy oneness among the people of Thy realm and to manifest Thy singleness unto those who dwell in Thy lands. Because of this, the oppressors among Thy creatures gathered against Me time and again and desired

11 و انت تعلم يا الهى بأني ما اردت في كل ذلك نفسي و ابقائها بل اثبات وحدانيتك لأهل مملكتك و ظهور فردانيتك لمن في بلادك بذلك اجتمعوا على طغاة خلقك مرة بعد

what they desired. Praise be to Thee in all conditions! I have entrusted all affairs unto Thee and I yearn for what Thou hast ordained for me in Thy Tablets. Verily Thou knowest what is within my soul, and Thou art the All-Knowing, the All-Informed. Thou knowest, O my God, that my pen hath not moved except in remembrance of Thee and with Thy leave, nor hath my tongue spoken save by Thy command and Thy will. When the appointed time came, I desired to remind Thy servants who were veiled in Thy days and who hesitated in Thy Cause, that they might turn toward the direction of Thy good-pleasure and the horizon of Thy favors. O my God! If Thou seest them worthy of the outpourings of Thy mercy which Thou hast sent down from the heaven of Thy Will and the clouds of Thy grace, make them know the Manifestation of Thy Self, through Whom Thou hast adorned the Tablets of the Book of Thy creation and embellished the heaven of Thy grace and will. Aid them to turn toward the direction of Thy gifts, that they may unite in Thy Cause and speak forth Thy Name. This is what Thou didst command all in Thy Book. Verily, I have called them, O my God, purely for Thy sake, lest their desires keep them back from the shore of the ocean of Thy forgiveness. Thou hast ever been independent of all else besides Thee. The acceptance of all who are on earth profiteth Thee not, nor doth their turning away harm Thee. Every atom testifieth that Thou art the Self-Sufficient, the Most Exalted. There is no God but Thee, the Mighty, the Help in Peril.

اخرى و ارادوا ما ارادوا لك الحمد في كل
الأحوال و فوضت الأمر اليك و اشتاق ما
قدرته لي في الواحك أنك انت تعلم ما في
نفسى و أنك انت العليم الخبير و انت تعلم يا الهى
بأن قلبى ما تحرك الا على ذكرك و اذنك و
ما نطق لسانى الا بأمرك و ارادتك فلما جاء
الميعات اردت ان اتذكر عبادك الذين احتجوا
في أيامك و توقفوا على امرك لعل يتوجهون
الى شطر رضائك و افق الطافك يا الهى لو
تراهم مستحقاً لفيوضات رحمتك التى نزلتها من
سماء مشيتك و سحاب عنايتك عرفهم مظهر
نفسك الذى به طرزت الواح كتاب ابداعك
و زينت سماء فضلك و ارادتك ايدهم على
الاقبال الى شطر مواهبك ليجمعن على امرك
و ينطقن باسمك هذا ما امرت الكل به في
كتابك و اتى دعوتهم يا الهى خالصاً لوجهك
لئلا تمنعهم اهوائهم عن شاطئ بحر غفرانك لم
يزل كنت غنياً عما سواك لا ينفك اقبال من
على الأرض و لا يضرك اعراضهم يشهد كل
الذرات بأنك انت الغنى المتعال لا اله الا انت
العزیز المستعان

12 In the name of the Beloved of the worlds

12 باسم محبوب عالميان

13 O Rida! God willing, through divine grace and heavenly bounties, mayest thou be occupied at all times with the mention of the All-Merciful. I swear by the Most Great Name that the tongue was created for the remembrance of God - if it attaineth not thereunto it is assuredly severed - and the ears were created to hearken unto His words, and likewise all the limbs and members. How excellent is the state of that soul who in these days is occupied with the remembrance of God and uttereth His praise. His book is present before the Throne and the gaze of God is fixed upon it. Be thou thankful and numbered with them that praise Him.

13 اى رضا انشاء الله بفضل الهى و فيوضات رحمانى
در كل اوان بذكر رحمن مشغول باشى قسم باسم
اعظم كه لسان از براى ذكر حق خلق شد اگر
بآن فائز نشود البته مقطوع به و آذان از براى
اصغاء كلمات او و هم چنین جميع جوارح نيكو
است حال نفسيكه در اين ايام بذكر الله مشغول
و بثنائش ناطق باشد كتابت لى العرش حاضر و
لحاظ الله بآن ناظر ان اشكر و كن من الحامدين

14 Verses have been revealed in this Tablet specifically for certain veiled souls who are in that land. However, thou must recite them with the utmost wisdom to each of these souls individually, that perchance they may hear the call and forsake all they possess for the love of God, the Protector, the Self-Subsisting. Give not the original Tablet into their hands except after their complete certitude.

14 آياتى در اين لوح مخصوص بعضى از نفوس محتجبه
كه در آن ارضند نازل و لكن بايد بكمال حكمت
از براى هر يك از آن نفوس فرداً فرداً تلاوت
نمائى لعل يسمعون النداء و يدعون ما عندهم لحب
الله المهيمن القيوم اصل لوح را بدست آن نفوس
مده الا بعد ايقان كامل

15 O Rida! Teaching hath several conditions. Thus hath spoken the tongue of the Truthful, the Trustworthy. Whosoever desireth to teach, if he be bound for a destination, must sanctify and purify his outward being from all things of the world and his inward being from their remembrance. Thus must he be who would teach the Cause of his Lord, the Protector, the Almighty, the Powerful, the Omnipotent. His provision must be the fear of God, the All-Knowing, the All-Wise, and his armor must be his detachment from all else save Him and his trust in Him. At such time is it befitting to teach God's Cause and make mention of the Ever-Abiding Beloved. And if he desireth to teach in his own city, he must arise from his place through God's power and turn his face toward God and walk with complete detachment until he entereth that place, and then speak with utmost wisdom of that which he is commanded. This is the command of Truth that hath flowed from the Fountainhead of the utterance of the All-Merciful.

16 First read thou this most exalted Tablet several times until thou thyself becomest aware of its hidden mysteries and sublime utterances, and then recite it with the melody of the heart to each one. And the glory be upon thee and upon thy sister who hath believed and turned toward God and attained His presence and seen and heard and said: "Praise be unto Thee, O God of the worlds!" Thou hast ever been and art remembered in the Holy Court. God willing, thou must strive to serve the Truth in a manner befitting. Be not grieved by the world and whatsoever pertaineth unto it. Verily He ordaineth what He willeth for whomsoever He pleaseth. He, verily, is the All-Knowing, the All-Wise.

15 ای رضا تبلیغ را چند شرط است کذلک نطق لسان الصادق الامین هر نفسیکه ارادهء تبلیغ نماید اگر متوجه بسمتی است باید ظاهر را از اشیاء دنیا کلها و باطن را از ذکرش مقدس و منزّه نماید لمثله ینبغی ان یبلغ امر ربّه المهیمن المقتدر العزیز القدیر و ینبغی ان یكون زاده تقوی الله العلیم الحکیم و درعه انقطاعه عما سواه و توکله علیه در اینوقت سزاوار است تبلیغ امر الهی و ذکر محبوب لایزالی و اگر در نفس بلد ارادهء تبلیغ نماید باید از محل خود بحول الله برخیزد و لوجه الله اقبال نماید و بانقطاع کامل مشی کند تا بان مقر داخل شود و بعد بکمال حکمت بما امر ذا کر گردد این است امر حق که از معین بیان رحمن جاری شد

16 این لوح امانع را اول چند مرتبه تلاوت نما تا خود بر اسرار مکنونه و بیانات منبغهء آن مطلع شوی و بعد بلحن فؤاد بر هر یک تلاوت کن و البهاء علیک و علی اختک الّتی آمنت و اقبلت و حضرت و رأّت و سمعت و قالت لک الحمد یا اله العالمین همیشه در ساحت اقدس مذکور بوده و هستی انشاء الله باید در خدمت حق بشائی که لایق است جهد نمائی از دنیا و ما یتعلّق بها محزون مباش انه یقدر لمن یشاء ما اراد انه لھو العلیم الحکیم

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BLIB_Or11096.186, GH.A.259bx,
MAS8.009ax, MAS8.164cx

BH00428

To: *Muhammad*

- 1 O Nabil, upon him be the Glory of God! He is the Single One, the All-Powerful, the Most Exalted, the Most High!
- 2 These are the verses of God, sent down in truth from the presence of the Mighty, the All-Knowing. God hath made them the sign of His Revelation unto all those in the Concourse on High, and the mirror of His Beauty unto all who dwell in the

1 هو الفرد المقتدر العلیّ الاعلی

2 تلك آیات الله نزلت بالحق من لدن عزیز علیم و جعلها الله آية ظهوره لمن فی الملأ الاعلی و مرآة جماله لمن فی ملکوت الانشاء و حجة من عنده علی

kingdom of creation, and His conclusive proof unto all created things. He hath made them in themselves an evidence of His Own Self, and through them He sent forth the Messengers of old, testifying that there is none other God but Him, the Almighty, the All-Compelling, the Most Powerful. Through them He hath ordained the measures of His Cause for all who are in the heavens and on earth, and detailed every wise command. He hath deposited within every soul that whereby it may know its Lord, and without this His proof unto His creatures would not be complete, nor His evidence perfected before all worlds. He hath made the knowledge of His Self to be through His Self and through that which proceedeth from His presence, and not through aught else, whereunto testify all created things and, beyond them, all the Sacred Scriptures and Books that have been sent down from His hallowed, inaccessible and glorious dominion. The knowledge of His Self hath never been associated with anything amongst all that hath been created between the heavens and the earth, for all else is known through Him, while He is known through His Own Self, the Almighty, the Most Exalted, the Most Great. Say: Verily His Cause cannot be confused with aught else, and it shineth forth from the horizon of holiness with a light which no veils can obscure, nor can the denial of these deniers prevent it.

- 3 O Nabil! Harken unto the voice of Him Who weepeth within His soul - a weeping that causeth the eye of 'Ali in the Most Exalted Companion to weep, and thereafter the eyes of the Prophets and Messengers - because of what hath befallen Him at the hands of those whom He taught in days past and aided from His presence throughout all months and years. By God! Such tribulations have touched Me as have touched no one else amongst all created things, and there hath descended upon Me that which hath descended upon no soul. Thou wouldst surely believe Me if thou wouldst ponder My Cause and the multitude of Mine enemies from among the peoples of former times and those who reckon themselves among the doers of good. They claim within themselves that they have believed in God and His signs, yet when He appeared unto them with His sovereignty, His grandeur and His power, they disbelieved in Him and became numbered with the idolaters. Say: The Spirit speaketh in all things, saying that this is He Who was mentioned in the scriptures of the ancients, and this is He Who was purposed in the books of the Messengers. He desireth nothing for Himself, and is imprisoned in a place where the love of anyone profiteth Him not, nor the acceptance of all creation. He remindeth men for the sake of God and desireth from them no recompense. His reward is with Him Who created Him in truth and sent Him to the worlds with manifest sovereignty

الخلايق اجمعين و جعلها بنفسها مدلاً على نفسه و بها ارسل الرسل من قبل على انه لا اله الا هو المقتدر المهيمن العزيز القدير و بها قدر مقادير الامر لمن في السموات و الارض و فصل كل امر حكيم و اودع في كل نفس ما يعرف به ربه و من دون ذلك لن يتم حجتة على بريته ولن يكمل برهانه على العالمين و جعل عرفان نفسه بنفسه و ما يظهر من عنده لا بما سواه و يشهد بذلك كل الممكّنات و عن ورائه كل الصحف و الزبر عما نزلت من جبروته المقدس المتنع المنيع و ما اقترن عرفان نفسه بشيء عما خلق بين السموات و الارض لأن دونه يعرف به و هو بنفسه المقتدر العلي العظيم قل ان امره لن يشبه بدونه ويستضىء عن افق القدس بضياء الذي لن يحجبه الأستار ولن يمنعه الإنكار من هؤلاء المنكرين

3 ان يا نبيل اسمع نداء من يبكي في نفسه و يبكي ببكائه عين علي في الرفيق الأعلى ثم عيون التبيين والمرسلين بما ورد عليه من الذين علمهم في مذ الأيام و أيدهم من عنده في كل شهر و سنين تالله مستنى من الضراء بما لا مست احداً من العباد و ورد على ما لا ورد على نفس و انك تصدقني لو تفكر في امرى و كثرة اعدائي من ملل القبل و هؤلاء الذين يحسبون في انفسهم بأنهم لمن المحسنين يدعون في انفسهم بأنهم آمنوا بالله و آياته فلما ظهر عليهم بسلطانه و عظمته و اقتداره كفروا به و كانوا من المشركين قل الروح تنطق في كل شيء بأن هذا هو المذكور في صحف الأولين و ان هذا هو المقصود في زير المرسلين و ما اراد لنفسه من شيء و سجن في مقام لن ينفعه حب احد و لا اقبال الخلايق اجمعين و يذكر الناس لوجه الله و ما اراد منهم اجراً ان اجره الا على الذي فطره بالحق و ارسله علي العالمين بسلطان بين و كتاب مبين و يأمرهم بالبر و التقوى و ينهاهم عن البغى و الفحشاء و يهديهم الى الرضوان ليدخلن فيه آمنين

and a lucid Book. He commandeth righteousness and piety, forbiddeth wickedness and indecency, and guideth them to the paradise that they may enter it in security.

- 4 Say: O people! Were ye to behold the signs of God and His manifestation with your own eyes, ye would recognize Him in less than a moment and would stand firm in His Cause in such wise that no trial could cause you to stumble, nor could the opposition of all the worlds hinder you. But whoso looketh not upon Him with his own eyes shall never know Him and shall be overturned by every trial, as thou hast witnessed in these days and art among those who bear witness.

- 5 Verily, those who claimed to have recognized the Primal Point - had their recognition been true - would not have wavered at the appearance of His latter Manifestation, nor would their feet have slipped from the path, for He appeared with a revelation whose lights encompassed all who dwell in the kingdom. When they denied this Manifestation, it became evident that they had not truly known Him as He was in Himself, but had known only one of His names. Thus when He appeared with another name, they dispersed from around Him and returned to their former state. Thus do We clarify the matter for thee that thou mayest be endowed with insight from God, the King, the All-Powerful, the All-Knowing. These are the worshippers of names in the sight of thy Lord, and they have no share of the cup of nearness.

- 6 O Nabil! By God, a trial hath appeared which hath caused all who are in the heavens and on earth to burn, and at this moment all things are burning within themselves, if thou be of them that perceive. The pillars of existence have been shaken, the bearers of the Throne have fled, the denizens of the realms of might have been thunderstruck upon the dust of extinction, the luminous ones have perished upon the exalted Mount, and intoxication hath overtaken the dwellers of the cities of knowledge and wisdom - all are now among the dead, save them whose eyes God hath opened with the light of recognition and whose hearts have been assured by the breezes that waft from the direction of a magnificent throne. These shall not be moved by the winds of the south and north, nor shall they be turned aside by the opposition of all who are in the heavens and earth, for this trial is a trial for those who have not witnessed the power of God and who have been in doubt concerning the meeting with their Lord, after the heaven of names was rent asunder and God came upon clouds of inner meanings with clear and manifest sovereignty.

- 7 As for those who have known God by His Self and by what hath appeared from Him - these have drunk the pure wine of holiness

4 قل يا قوم انتم ان تشهدوا آثار الله و ظهوره بعينه لتعرفنه اقرب من آن وتستقيم على امره بشأن لن يزلكم فتنة ولن يمنعكم اعراض العالمين و من لن ينظر اليه بعينه لن يعرفه و ينقلب من كل فتنة كما شهدت في تلك الأيام و تكون من الشاهدين

5 ان الذينهم عرفوا نقطة الأولى بزعمهم لو كان عرفانهم على الحقيقة ما اضطربوا في ظهور اخره و ما زلت اقدامهم على الصراط لانه ظهر بظهور احاطت انواره كل من في الملك اجمعين فلما كفروا بهذا الظهور ثبت بانهم ما عرفوه بنفسه على ما هو عليه و ما عرفوه هو اسم من اسمائه فلما ظهر باسم آخر انفضوا عن حوله و رجعوا على ما كانوا عليه كذلك بينا لك الامر لتكون على بصيرة من الله الملك المقدر العليم اولئك من عبدة الأسماء عند ربك و ما كان لهم من كأس القرب نصيب

6 ان يا نبيل تالله قد ظهرت فتنة اشتعلت منها كل من في السموات و الأرض و كل شيء يشتعل حينئذ في انفسهم ان انت من الناظرين و اضطربت اركان الوجود و فرت حوامل العرش و انصعقت الجبروتيون على تراب الوقوف و انعدمت النوريون على الطور المنيع و اخذ السكر سگان مداين العلم و الحكمة و كل حينئذ لمن الميتين الا الذين فتح الله ابصارهم بنور العرفان و اطمئننت قلوبهم من نفحات التي تهب عن جهة عرش عظيم اولئك لن يتحركن بأرياح الجنوب و الشمال و لن يقلبهم اعراض كل من في السموات و الأرضين لأن الفتنة فتنة للذينهم ما شهدوا قدرة الله و كانوا في مرية عن لقاء ربهم بعد الذي شقت سماء الأسماء و اتى الله على سحب من المعاني بسلطان لا يح مبین

in the most exalted Paradise from the hand of the mercy of thy Lord, the Most High, the Inaccessible, the Sublime, the Mighty, the Beauteous. Leave thou the cup of annihilation and take with the hand of contentment the chalice of everlasting life through the sovereignty of the name of thy Most Glorious Lord. Say: In the name of God, the Exalted, the Most High, the All-Powerful. Then drink thereof and be of the detached ones. By My life! When thou drinkest thereof, the tongues of the inhabitants of the Paradise of Refuge shall speak, then the tongues of those who dwell nigh the Divine Lote-Tree, and beyond them the Tongue of Grandeur shall proclaim: "Well is it with thee, O thou who art assured of God and who drinkest from the cup of His grace, the Inaccessible, the Mighty, the Wondrous!"

7 و الذينهم عرفوا الله بنفسه و بما ظهر من عنده
اولئك شربوا رحيق القدس في فردوس الأعلى
من يد رحمة ربك المتعالى المتنع المرتفع العزيز
الجميل و انك انت دع كوب الفناء ثم خذ بيد
الرضا كأس البقاء بسلطان اسم ربك الأبهى و
قل بسم الله العلى المقتدر الأعلى ثم اشرب منها و
كن من المتقطعين فوعمرى اذا شربت منها ينطقن
السن اهل جنة المأوى ثم السن الذين استقروا عند
سدره المنتهى و عن ورائهم ينطقن لسان الكبرياء
بأن هنيئاً لك يا أيها الموقن بالله و الشارب عن
كأس فضله المتنع العزيز البديع

8 Hearken unto the words of him who loveth thee for the sake of God, then rend asunder the veils through a power from Us and a sovereignty from Our presence, and fear no one but trust in God, thy Lord and the Lord of thy forefathers. Say: O people! Do ye imagine within yourselves that the signs of God could be confused with those of His creation? Nay, by the Sovereign of the Throne, if ye be of the fair-minded! Say: Were all who are in the heavens and on earth to gather together to walk as the Ancient Beauty walketh, they would never be able nor would they have the power - how much less the power that hath encompassed all created things or that which proceedeth from His mighty, omnipotent, and powerful Pen. And every letter that issueth from His mouth verily sustaineth all things as they are. Thus hath the Most Great Spirit spoken in this holy and magnificent Tablet.

8 اسمع قول من احبك لوجه الله ثم اخرق الأجاب
بقدره من عندنا و سلطان من لدنا و لا تخف من
احد فتوكل على الله ربك و رب آبائك الأولين
قل يا قوم هل تظنون في انفسكم بأن آثار الله يشبه
بآثار خلقه لا فوملك العرش لو انتم من المنصفين
قل لو اجتمع كل من في السموات و الأرض على
ان يمشين بمثل ما يمشى جمال القدم لن يقدرن و
لن يستطيعن فكيف قدرة التى احاطت بالمكاث
او ما يظهر من قلبه العزيز المقتدر القدير و كل
حرف يخرج من فمه انها تمد كل الأشياء على ما
هى عليه كذلك نطق روح الأعظم في هذا اللوح
المقدس العظيم

9 O Nabil! Take hold of the Tablet with the power of God and withhold not thyself from that which hath been ordained for thee in the dominion of God, the All-Possessing, the Mighty, the Invincible, the All-Wise. Fear thou no one, for verily He will protect thee as He hath protected thee in truth, and will exalt thee amongst His servants, and will aid thee with the truth. He is, in truth, the best of helpers and supporters. Soon will He return thee to thy habitation, and thine eyes shall be solaced through His grace. He, verily, is the Most Merciful of the merciful.

9 ان يا نبيل خذ اللوح بقوة الله و لا تمنع نفسك عما
قدّر لك في جبروت الله المهيمن العزيز الغالب
الحكيم و لا تخف من احد و انه يحفظك كما
حفظك بالحق و يرفعك بين العباد و ينصرک
بالحق و انه لخير ناصر و معين فسوف يرجعك
الى مقرک و تقر عينک بفضل من عنده و انه
هو ارحم الراحمين

10 By God, O Nabil! I have desired naught in this world, nor have I sought anything for Myself. My deeds bear witness to My words, if thou be of them that ponder. I have desired naught save ascension unto God, and at all times do I beseech Him to raise Me up unto Him and deliver Me from these people who speak naught except that which their idle fancies command them, and who are of the heedless ones. Shouldst thou

10 تالله يا نبيل ما اردت في الدنيا شيئاً و ما ابتغى
لنفسى امراً و ان فعلى يشهد على قولى ان انت من
المتفكرين و ما اردت الا الصعود الى الله و استله
في كل حين بأن يرفعنى اليه و يخلصنى عن هؤلاء
الذين لن يتكلموا الا بما يأمرهم هواهم و يكونن

become aware of My suffering, thou wouldst not be able to contain thyself and would weep as weep they who have lost their beloved ones.

من الغافلين و أنك لو تطّلع على ضرّى لن تصبر
فى نفسك و تبكى كبكاء الفاقدين

- 11 By God! Were I to desire to acquaint anyone with what hath befallen Me, I would not be able, for the root of the matter hath remained hidden from the eyes of all the servants, save from two souls: one who was named Ahmad from thy land, who was raised unto God and martyred in His path and was of the martyrs; and the other who was named Kalim, who is with Us and around whom the decree doth revolve. God is witness to what I say.

11 تالله لو اريد ان اطلع احداً على ما ورد علىّ لن
اقدر لأن اصل الأمر كان مستوراً عن انظر العباد
كلّها الا عن النفسين احدهما الذى سمي بأحمد من
ارضك ورفع الى الله واستشهد فى سبيله و كان
من المستشهدين و الآخر الذى سمي بالكليم و هو
معنا و يطوف القضاء فى حوله و كان الله على ما
اقول شهيد

- 12 Ponder thou this Cause, and My mention, and My rising amongst the people, and My concealment, that God may acquaint thee with that which no one hath been acquainted, for He inspireth His servants with whatsoever He willeth, and He is powerful over all things. When thou knowest, thou wilt become aware of My tribulation which no one in all creation hath borne, and thou wilt hear in My words a cry and lamentation.

12 و أنك تفكر فى هذا الأمر و ذكرى و قيامى بين
الناس و خفاءً دونى لعلّ الله يطالعك بما لا اطلع
به احد لأنّه هو يلهم العباد ما يشاء و أنّه على
كلّ شىء قدير و اذا عرفت تطّلع بضرّى الذى ما
حملة احد فى الابداع و تسمع من كلماتى صحيحة
و حنين

- 13 If thou desirest to know God's Cause in these days, purify thyself from all things, then arise from thy place, turn thy face toward God and say: "O my Lord! I am he who hath turned his face unto Thy face, the Everlasting, the Ever-Abiding, the Sanctified, the Luminous, and who hath detached himself from all things and entered beneath the shadow of Thy Most Great Mercy which hath encompassed the worlds. O my Lord! Deprive me not of the breezes of the dawn of Thy manifestation and Thy presence, and distance me not from the revelations of the glory of Thy mercy and favors. O my Lord! Cause me to know Thy beauty, then raise me unto that atmosphere wherein are heard the melodies of the birds of eternity, which Thou hast sanctified from the knowledge of all created things save such as have detached themselves wholly from all else but Thee and have laid hold on the hem of Thy wondrous and mighty bounty. O my Lord! Illumine my sight for the vision of the lights of Thy beauty and purify my heart for the recognition of Thy supreme and most great Self."

13 و أنك انت لو تريد ان تعرف امر الله فى تلك
الأيام طهر نفسك عن كلّ شىء ثم قم عن
مقرّك ثم ولّ وجهك شطر الله و قل اى ربّ
انا الذى وجهت وجهى الى وجهك الباقي الدائم
المقدس المنير و انقطعت عن كلّ شىء و دخلت
فى ظليّ رحمتك الكبرى التى احاطت العالمين
اى رب لا تحرمنى عن نفحات فجر ظهورك و
لقائك و لا تبعدنى من ظهورات عزّ رحمتك و
الطافك اى ربّ عزّفى جمالك ثم عزّجنى الى
هواء الذى تسمع فيه نغمات طيور البقاء و قدّسته
عن عرفان اهل الانشاء الا من انقطع بكمّ عن
دونك و تمسك بذيل فضلك البديع المنيع اى
ربّ نور بصراى لمشاهدة انوار جمالك و طهر
قلبي لعرفان نفسك العلى العظيم

- 14 Then go forth from the city wherein thou dwellest and distance thyself therefrom a thousand paces. Then stand and raise thy hands unto God with firm and steadfast certainty and say: "O my Lord! I am he who hath raised his hands unto the heaven of Thy bounty and bestowal. Send down, then, upon me that which befitteth the sovereignty of Thy generosity and gifts. Thou art, verily, powerful over whatsoever Thou willest, and Thou art the All-Knowing, the All-Wise. O my Lord! I am he who hath abandoned his self and his desires and hastened

14 ثم اخرج عن مدينة التى كنت فيها و تبعد عنها
مقدار الف خطوة اذا قم ثم ارفع يديك الى الله
بيقين ثابت متين و قل اى ربّ انا الذى ارفعت
يدى الى سماء فضلك و اعطائك اذا فأنزل علىّ
ما ينبغى لسلطان جودك و مواهبك و أنك انت
المقتدر على ما تشاء و أنك انت العليم الحكيم
اى ربّ انا الذى خرجت عن نفسى و هواى

toward the direction of Thy Cause and Thy good-pleasure, and hath advanced toward the sanctuary of Thy nearness and the Kaaba of Thy reunion and meeting. Make me not, O my God, deprived of that which is with Thee, nor despairing of that which Thou hast ordained for Thy chosen ones. Thou art He Who hath ever been in the heights of power, might, and majesty, and wilt ever remain in the exaltation of loftiness, grandeur, and glory. Verily, Thou art near and responsive to him who calleth upon Thee."

- 15 By God, O Nabil! If thou wouldst act in accordance with what We have commanded thee in pure truth, then with thine innate hearing thou wouldst hear the call of all things in this Most Great Announcement, and thou wouldst recognize God's sovereignty and His manifestation, then His grandeur and His power. Thou wouldst hear what no one hath heard and witness that of which all creation remaineth heedless, save those whom God's guidance hath preceded and whom He hath made the hands of His Cause among His creatures and the lights of His countenance amidst the worlds. Say: O people! By God, from all that appeareth from the holy direction there appear the signs of God, would ye but witness them. And from each letter thereof wafteth the fragrance of Paradise, which none can detect save those endowed with a refined sense of smell. Would that thou hadst been with Us in this migration and hadst become aware of the mysteries We have veiled from the servants out of Our desire to glorify God's Cause, thy Lord, and hadst been among those who are informed.

- 16 We beseech God to inform thee in those days and to impart unto thee that of which most of the servants remain heedless. Verily, He is powerful over whatsoever He willeth. Soon there shall appear before thee that from which thou wilt find the Youth's aversion, and thou wilt be commanded by a command which thou wilt not accept, and thou shalt leave it behind thee through a power from thy Lord, the Eternal, the All-Wise. This is of the tidings of the unseen which We have informed thee in truth, that thou mayest act in accordance with what thou hast been commanded by the All-Knowing, the All-Informed. All this is from My love for thee, and everything created and yet to be created testifieth thereunto, and then this Faithful Pen.

- 17 O Nabil! Rend asunder the veils of dominion, then behold with the Greatest Vision. By God! The Cause hath been exalted and made manifest, and the Sun hath dawned from the horizon of a renowned Name, and the Face of God, the Hidden, hath appeared. Then shalt thou find the ungodly in turmoil and dust, and the believers in light and radiance. Say: Verily He

وسرعت الى شطر امرك ورضائك واقبلت الى حرم قربك و كعبة وصلك ولقائك اذا لا تجعلني يا الهى محروماً عما عندك ولا مأوساً عما قدرته لأصفيائك وانك انت الذى لم تزل كنت في علو القدرة والعزة والجلال ولا تزال تكون في سمو الرفعة والعظمة والاستجلال وانك انت لمن دعاك قريب مجيب

15 تالله يا نبيل لو تعمل بما امرناك على الحق الخالص اذا تسمع بسمع الفطرة نداء كل الأشياء في هذا النبأ العظيم وتعرف سلطنة الله وظهوره ثم عظمته واقتداره وتسمع ما لا سمعه احد وتشهد ما يكون غافلاً عنه كل الخلائق اجمعين الا الذين سبقتهم الهداية من الله وجعلهم ايدى امره بين بريته و انوار وجهه بين العالمين قل يا قوم تالله من كل ما يظهر عن جهة القدس ليظهر آثار الله لو انتم من الشاهدين ومن كل حرف منها لتهب رايحة الفردوس ولن يجدها الا كل ذى شمع لطيف فيا ليت كنت معنا في هذه الهجرة واطلعت من اسرار التي سترناها عن العباد اعزازاً لأمر الله ربك وكنت من المطلعين

16 ونسئل الله بأن يطلعك في تلك الأيام ويلقيك ما غفل عنه اكثر العباد والله على ما يشاء قدير فسوف يحضر بين يديك ما تجد عنه بغض الغلام وتؤمر به بأمر اذا لا تقبل اليه ودعه عن ورائك بقدرة من لدن ربك الباقي الحكيم ذلك من نبأ الغيب اخبرناك بالحق لتعمل بما امرت من لدن عالم خبير كل ذلك من حي اياك ويشهد بذلك كل شيء عما خلق ويخلق ثم هذا القلم الأمين

17 ان يا نبيل ان اخرق حجب الملك ثم انظر بالمنظر الأكبر تالله ان الأمر قد علا وظهر واشرفت الشمس عن افق اسم مشتهر وقد برز وجه الله المستتر اذا تجد المشركين في اضطراب وغبرو الموحدين في ضياء وزهر قل انه قد ظهر اقرب

hath appeared more swiftly than the twinkling of an eye, and none hath any escape from Him save that he either believeth in Him or denieth all the signs and returneth to the nethermost fire. And rejoice thou within thyself, then give the glad tidings unto the people that the Beauty hath appeared without veil or covering. Say: The Sun hath dawned from the holy horizon, then the Moon hath been cleft asunder. Thus doth the Pen of Decree teach thee that thou mayest be among the people of insight. And the Spirit be upon thee and upon those who have attained unto the love of God, the Sovereign, the Mighty, the Ruler, the Powerful, the Omnipotent.

من لمح البصر وليس لأحد منه مفرّ إلا بأن يؤمن به أو يكفر بكل الآيات ويرجع الى أسفل السّقر وانت بشر في نفسك ثمّ بشر الناس بما ظهر الجمال من غير غطاء و ستر قل قد اشرفت الشمس عن افق القدس ثمّ انشق القمر كذلك يعلّمك قلم القضاء لتكون من اهل البصر و الروح عليك وعلى من فاز بحبّ الله الملك العزيز السلطان القادر المقتدر

INBA83:273, BLIB_Or15725.564,
ALIB.folder18p116-121

BH00441

To: Aqa Mirza Ashraf et al.

- 1 In My name, that calleth aloud between earth and heaven
- 2 O Ashraf! The smoke of heedlessness and the dust of idle fancies have prevented the world from beholding the effulgent rays of the Countenance of the Lord of all beings, and deprived it of the waves of the Most Great Ocean. O Ashraf! Upon thee be My glory. Momentous is this Cause - this is that News of whose greatness all heavenly Books have testified, this is that News at which the limbs of the peoples of the world have quaked and the hearts of the divines and the doctors of law have trembled. Convey My greetings to the loved ones of God. Say: Take ye My choice sealed wine in My Name, the Self-Subsisting, then drink thereof in despite of the people of the Bayan who have turned away from the All-Merciful and disbelieved in God, the Lord of all worlds. In these days it is most needful to reflect on what hath passed, and is accounted as worship before God, nay rather, is mentioned as the sovereign of all acts of worship. The traditions of old have surely been before thine eyes. The purpose is that in this Most Great Revelation the servants may attain unto true unity.
- 3 O Ashraf! We have rent asunder some of the veils while others remain as barriers preventing the servants from turning to the Supreme Horizon. By God's life! Until they pass beyond the gulf of names they shall not attain to the Most Great Ocean. This word hath repeatedly flowed from the Most Exalted Pen, yet the people understand not, the people perceive not, the

1 بسمی المنادی بین الارض و السماء
2 یا اشرف عالما دخان غفلت و غبار اوهام از مشاهده اشراقات انوار وجه مالک انام منع نموده و از امواج بحر اعظم محروم ساخته یا اشرف عليك بهائی امر عظیم است این است آن نبی که جمیع کتب سماوی بر عظمتش شهادت داده اینست آن نبی که فرائض اهل عالم از آن مرتعد و افتده علماء و فقها از آن مضطرب اولیای الهی را از جانب این مظلوم تکبیر برسان بگو خذوا ریحتی المختوم باسمی القیوم ثمّ اشریوا منه رغماً لأهل البیان الذین اعرضوا عن الرحمن و كفروا بالله رب العالمین این ایام تفکر در آنچه گذشته بسیار لازم و از عبادت عندالله محسوب بل از سلطان عبادات مذکور روایات قبل البتّه در نظر آنجناب بوده مقصود آنکه در این ظهور اعظم عباد بتوحید حقیقی فائز شوند

3 یا اشرف بعضی از حجابات خرق نمودیم و بعضی حائل منعت العباد عن التوجّه الى الأفق الأعلى لعمر الله تا از خلیج اسماء نگذرند ببحر اعظم فائز نشوند و این کلمه مکرر از قلم اعلی جاری و نازل و القوم هم لا یفقهون و القوم هم لا یشعرون و

people know not. This is the Day of God wherein none is mentioned save Him. O Ashraf! From the rustling of the winds is heard "The Cleaver of the Dawn hath come," and from the whispering of the Divine Lote Tree "The Lord of all creation hath come," and from the murmuring of the living waters "The All-Merciful hath come." Where then is the hearing ear, and where the penetrating vision? By God's life! This is the Day of sight and the Day of hearing, for the call of God, exalted be His glory, is raised from the Supreme Paradise, and the light of the Countenance of the Sun of Being is shining forth from the horizon of Manifestation, radiant and evident. In all ages and centuries the ignorant divines have forbidden and continue to forbid the servants from God, exalted be His glory. In their primary station and first rank, they are in the throes of death - their souls transform light into fire, acceptance into rejection, and knowledge into ignorance. In truth, they seize the human spirit. God protect us and you.

- 4 O party of God! Ponder the Shi'ih sect. Through ages and centuries they occupied themselves with mutual execration and denunciation, and when speaking of the Herald, they uttered "may God hasten His relief." Yet when the dawn of hope appeared and the world was illumined by the radiant splendors of the Sun of Oneness, they all arose in opposition until they committed that which caused the denizens of the cities of justice to weep and all things to lament with great lamentation. Consider the fruit of their deeds: It was the martyrdom of the Lord of the world. The divines issued the verdict for His death, and the people, following them, wrought that which caused the eyes of the Prophets to weep. Reflect upon the beginning of that sect - what calumnies were raised, and how these calumnies became the cause of hatred and were visited upon the Herald. Now again the people of the Bayan with tongues of falsehood and delusion engage in the same utterances. The worthless ones of the world claim to be pearls, and the bats of existence pretend to the station of the sun. Protect the weak in the name of the Strong One of Truth. Guide the ignorant to the ocean of knowledge, that perchance the world may be purified and not again be sullied with the clay of suspicion and fancy. Verses have been sent down from the Kingdom of the All-Merciful equal to all previous Books, and evidences have appeared in such wise that none has excuse for hesitation or denial, unless they wholly deviate from the straight path and deprive themselves of fairness and truth.

- 5 The Surih of Kings, the Tablet of Ra'is and their like bear witness to what has been mentioned and testify to what has proceeded from the Most Exalted Pen. Today, whatever will

القوم هم لا يعلمون هذا يوم الله لا يذكر فيه الا هوي اشرف از هزير ارياح قد اتى فائق الاصباح و من حفيف سدره المنتهى قد اتى مولى الورى و از خرير ماء حيوان قد اتى الرحمن اصغا ميشود آيا اذن واعيه كجاست و بصر حديد كولى عمر الله امروز روز بصر است و امروز روز سمع است چه كه ندای حق جلّ جلاله از فردوس اعلى مرتفع و اشراقات انوار آفتاب وجه از افق ظهور مشرق و لائح در جميع قرون و اعصار علمای جاهل عباد را از حق جلّ جلاله منع نموده و مينمايد در مقام اول و رتبه اوليه آنان سكرات موتند نفسشان نور را بنار و اقبال را باعراض و علم را بجهل تبديل مينمايد فى الحقيقه روح انسانى را قبض مينمايد اعادنا الله و آيا كم

4 يا حزب الله در حزب شيعه تفكر نما و در اقوال و اعمال آن نفوس در قرون و اعصار بلعن و سب يكديگر مشغول و عند ذكر مبشر به عجل الله فرجه ناطق و چون فجر اميد دميد و عرصه عالم باشراقات انوار آفتاب احديه منور كل بر اعراض قيام نمودند تا آنكه عمل نمودند آنچه را كه اهل مدائن انصاف گريست گريستنيكه كل اشياء بنوحه مشغول و اهل مدائن عدل بخين و ناله مشهود باري در ثمره اعمال آن نفوس تفكر نما ثمره شهادت سيد عالم بوده علما بر قتلش فتوى و مرده بمتابع آن نفوس وارد آوردند آنچه را كه عيون نبين گريست در مبدء آن حزب تفكر نمائيد چه مفترياتي ببيان آمد و همان مفتريات بغضا شد و ضرش بر مبشر وارد حال مجدد اهل بيان بالسن كذب و اوهام بهمان اذكار مشغولند كل پارهای عالم دعوى لؤلؤ نمودند و خفاشهای وجود مقام شمسى ادعا كردند ضعفا را باسم قوى حق حفظ كنيد جهلا را بجر علم راه نمائيد شايد عالم طاهر شود و مجدد بطين ظنون و اوهام نيالايد معادل كتب قبل آيات از ملكوت بيان رحمن نازل و بينات بشأني ظاهر كه از برای احدى مجال توقف و انكار نه مگر بالمره از صراط مستقيم منحرف شوند و از انصاف و صدق خود را محروم نمايند

- 5 سور ملوك و لوح رئيس و امثال آن گواهند بر آنچه ذكر شده و شاهدند بر آنچه از قلم اعلى جارى

be manifested from the deeds of that heedless party is clear and evident to the loved ones of God. They draw nigh unto what was mentioned at the beginning of the Tablet, and they understand. Whosoever attains unto this counts the world as non-existent, let alone the braying of the ignorant mentioned in the Scriptures and Tablets. From Kaf and Ra it appeared. Glory be to God! Despite their ignorance, they have uttered that which no idolator before had ever said.

گشته امروز آنچه از اعمال آن حزب غافل نزد اولیای حق واضح و مکشوف شود بآنچه در اول لوح ذکر شد نزدیک میشوند و ادراک مینمایند و هر نفسی بآن فائز شد عالمرا معدوم شمرد تا چه رسد به همج رعاع ناعقین مذکوره در زیر و الواح از کاف و را ظاهر سبحان الله مع آنکه آگاه نبوده و نیستند گفته اند آنچه را که هیچ مشرکی از قبل نگفته

- 6 Blessed art thou, O Ashraf, in that thou hast heard the Call and turned toward it and responded on a Day when eyes were fixed in terror, hearts were constricted, the sighs of the lovers ascended, and the tears of the people of the Covenant were shed. The Greater Branch was present before the Wronged One, and We read what thou didst commune with and call upon God, thy Lord and the Lord of the Mighty Throne. We have answered thee with verses that neither the treasures of the earth nor what the kings and rulers possess can equal, that thou mayest rejoice and thank thy Lord, the All-Forgiving, the Most Generous. Say: O people of God! Be as mountains in the Cause of God, the Self-Sufficient, the Most High, in such wise that neither the blasts of allusions nor the storms of expressions from those who have turned away from God, the Lord of all worlds, may move you.

6 طوبی لک یا اشرف بما سمعت النداء و اقبلت و اجبت فی يوم شاخصت الأبصار و ضاقت الأجناد و صعدت زفرات العشاق و نزلت عبرات اهل الميثاق غصن اکبر لدى المظلوم حاضر و قرأنا ما ناجیت و نادیت الله ربک و رب العرش العظيم اجنباک بآیات لا تعادلها کنوز الأرض و لا ما عند الملوك و السلاطين لتفرح و تشکر ربک الغفور الکریم قل یا حزب الله کونوا کالجبال فی امر الله الغنی المتعال بحیث لا تحرکم عواصف الاشارات و لا قواصف العبارات من الذین اعرضوا عن الله رب العالمین

- 7 O Most Exalted Pen! Make mention of him who hath been named Shukru'llah, that he may hear the call of the Lord of Eternity from the precincts of His Most Great Prison and give thanks unto his Lord, the All-Knowing, the All-Informed. We have aforetime made mention of thee through verses from which the fragrance of divine revelation was wafted throughout the world, and at this hour through that which hath brought joy to the eyes of them that are nigh unto God. Take hold of the verses of God with such strength as is bestowed by Him, that neither the might of the people nor the allusions of them that have been heedless of this manifest Cause may hold thee back.

7 یا قلم الأعلی اذكر من سمی بشکر الله لیسمع نداء مالک القدم من شطر بیجنه الأعظم و یشکر ربّه العلیم الخیر انا ذکرناک من قبل بآیات فاحت منها نفحات الوحي بین العالم و فی هذا الحین بما قرئت به اعین المقرّین خذ آیات الله بقوة من عنده علی شأن لا تمنعک سطوة القوم و لا اشارات الذین غفلوا عن هذا الأمر المبین

- 8 Say: O concourse of the earth! Fear ye the All-Merciful, and utter not that which hath caused the denizens of Paradise and they that circle round the Throne to lament at all times. By God! The Revealer of verses hath come with the standards of inner meanings and utterance, calling you unto God, the Mighty, the Praiseworthy. Cast away what ye possess and take hold of that which God, the Mighty, the Beauteous, hath enjoined. The books of the world profit you not this day save through this Book which speaketh before the faces of the nations by the leave of an All-Knowing Commander. Thus have

8 قل یا ملاء الأرض اتقوا الرحمن و لا تقولوا ما نأح به اهل الفردوس و الذین طافوا العرش فی کلّ حین تأله قد اتی منزل الآیات برایات المعانی و البیان و یدعوکم الی الله العزیز الحمید ضعوا ما عندکم و خذوا ما امر به من لدى الله العزیز الجمیل لا تنفعکم الیوم کتب العالم الا بهذا الکتاب الذی ینطق امام وجوه الأمم بما مرّ من لدن آمر علیم کذلک انزلنا الآیات و صرّفناها بالحق و ارسلناها الیک لتکون علی بصیرة فی هذا النبا العظيم انا

We sent down the verses and expounded them in truth and dispatched them unto thee, that thou mayest be endowed with insight into this momentous announcement. We counsel thee and them that have believed to show forth supreme steadfastness in this Cause whereby the feet of the learned have slipped and the hearts of the mystics have been perturbed, save him whom God hath delivered and preserved as a token of His grace - and He is verily the All-Bountiful, the Most Generous. We have sent down for thee what thou didst desire from 'Amman, as a mercy from thy Lord, the Ever-Forgiving, the Most Merciful.

- 9 We make mention of him who hath been named Darab, whom thou didst mention in thy letter, that he may remember his Lord, the Guardian, the Self-Subsisting. We made mention of him aforesaid with such remembrance as drew unto it the hearts of the Concourse on High and they that circle round the Throne at eventide and at dawn. O Darab! The All-Bountiful remembered thee before and remembereth thee at this hour. Verily He remembereth him that remembereth Him, turneth unto him that turneth unto Him, and answereth every call raised in His love. He is, verily, powerful over whatsoever He willeth through His word "Be" and it is. Grieve not over aught. In all matters place thy trust in Him from Whose knowledge nothing escapeth. All created things have testified that He is the Truth, the Knower of the Unseen. We counsel thee with that whereby the Cause of God may be exalted - this is among the most excellent of deeds, though most of the people understand not. Hold fast unto the cord of goodly deeds and cleave unto its blessed and mighty hem. Say: O my God and my Lord! I beseech Thee by the mysteries of Thy knowledge and the pearls of the ocean of Thy wisdom, and by Thy Name through which Thou didst subdue the lands and didst send down unto Thy servants that which drew them nigh unto the court of Thy holiness and the carpet of Thy companionship, to aid me to be steadfast in Thy Cause. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Strong, the Powerful, the Mighty, the All-Knowing, the All-Wise.

- 10 O Faramarz! Do you know who has turned to you, and do you know who wishes to make mention of you? Say: Yea, by my Lord! But the people are in evident delusion. Take hold of the verses of God with His strength in such wise that neither the allusions of the divines weaken you, nor the might of the aggressors frighten you - they who have broken God's Covenant and His Testament and have pronounced judgment against Him when He came with manifest sovereignty. We make mention of Our loved ones there who have testified to that

نوصيك و الذين آمنوا بالاستقامة الكبرى على هذا الأمر الذي به زلت أقدام العلماء واضطربت أفئدة العارفين ألا من انقذه الله وحفظه فضلاً من عنده وهو الفضال الكريم قد انزلنا لك ما اردته من عتمان رحمة ربك الغفور الرحيم

9 و نذكر من سمي بداراب الذي ذكرته في كتابك ليذكر ربه المهيمن القيوم أنا ذكرناه من قبل بذكر انجذبت به أفئدة الملأ الأعلى والذين طافوا العرش في الأصيل والبكور يا داراب ذكرك الوهاب من قبل وفي هذا الحين انه يذكر من ذكره ويقبل الى من اقبل اليه ويحبب كل نداء ارتفع بحبه انه هو المقتدر على ما يشاء بقوله كن فيكون لا تحزن من شيء توكل في كل الأمور على من لا يعزب عن عليه من شيء قد شهدت الكائنات بأنه هو الحق علام الغيوب نوصيك بما يرتفع به امر الله هذا من افضل الأعمال والقوم اكثرهم لا يفقهون تمسك بحبل المعروف وتثبت بذيله العزيز المبروك قل يا الهى وسيدى اسئلك بأسرار عليك ولائى بحر حكمتك واسئلك الذى به سخرت البلاد وانزلت على العباد ما قربهم الى ساحة قدسك وبساط انسك بأن تؤيدنى على الاستقامة على امرك أنك انت المقتدر على ما تشاء لا اله الا انت القوى القادر المقتدر العليم الحكيم

10 يا فرامرز هل تعرف من اقبل اليك وهل تعرف من اراد ان يذكرك قل اى وربى ولكن القوم فى وهم مبين خذ آيات الله بقوة من عنده على شأن لا تضعفك اشارات العلماء ولا تخوفك سطوة المعتدين الذين نقضوا ميثاق الله وعهده وافتوا عليه اذ اتى بسلطان مبين أنا نذكر احبابى هناك الذين شهدوا بما شهد الله واعترفوا بما تحرك عليه قلبى الأعلى فى هذا المقام الكريم

which God has testified, and have acknowledged that whereto My Most Exalted Pen has moved in this glorious station, and before it in the Land of Mystery, and before that in Zavra, and before that in the Land of Ta. Thus does the Wronged One relate unto thee that thou mayest know and be of them that know. We have stood before all faces and called out with the most exalted call, and summoned them to the Most Exalted Horizon in such wise that neither their clamor weakened Me, nor their hosts and their ranks hindered Me. When the Cause was revealed, a band of wolves emerged from behind the veils and sought Me out. Verily thy Lord is the True One, the Faithful. Thus was the matter decreed, yet most of the people are heedless.

من قبله في ارض السرّ ومن قبله في الزوراء و
قبله ارض الطاء كذلك يقص عليك المظلوم
لتعرف وتكون من العارفين قد قنا امام الوجوه و
نادينا بأعلى النداء ودعوناهم الى المقام الأعلى على
شأن ما اضعفتني ضوضائهم وما منعتني جنودهم
ولا صفوفهم فلما ظهر الأمر خرج من خلف
الاستار شرذمة من الذئاب وقصدوني ان ربك
هو الصادق الأمين كذلك قضى الأمر والناس
اكثرهم من الغافلين

- 11 O people of God! Be not grieved by anything. Arise to serve the Cause with supreme steadfastness. Thus does the Lord of all being command you, both before and at this time. Upon you be My glory, My mercy and My loving-kindness, which have preceded all who are in the heavens and on earth.

يا حزب الله لا تحزنوا من شيء قوموا على الأمر
بالاستقامة الكبرى كذلك امركم مولى الورى
من قبل وفي هذا الحين عليكم بهائي ورحمتي و
عنايتي التي سبقت من في السموات والأرضين

- 12 O Ashraf! We have seen thy letter containing the names of those who have arisen to serve the Cause, turning to the Most Exalted Horizon. We testify that they heard and responded, and aided the Cause of their Lord, the Mighty, the Powerful.

يا اشرف انا رأينا كتابك حاوياً اسماء الذين قاموا
على خدمة الأمر مقبلين الى الأفق الأعلى نشهد
انهم سمعوا واجابوا ونصروا امر ربهم المقتدر
القدير

- 13 O Ali! Thy name was presented by the Most Great Branch before the Face in the Most Great Scene. We have revealed for thee that which will gladden thy heart and console thine eyes and the eyes of those who have believed in God, the Lord of the worlds.

يا على قد حضر اسمك وعرضه غصن الأكبر
في المنظر الأكبر امام الوجه انزلنا لك ما يفرح
فؤادك وتقر عينك وعيون الذين آمنوا بالله رب
العالمين

- 14 O Ghulam-Husayn! We made mention of thee before, and We make mention of thee at this time. Verily thy Lord is the All-Merciful, the Generous. My Most Exalted Pen hath moved to thy name and thy mention in such wise that its fragrance shall never fade throughout the duration of My mighty and impregnable Kingdom.

يا غلام قبل حسين ذكرناك من قبل ونذكرك في
هذا الحين ان ربك هو المشفق الكريم قد تحرك
على اسمك وذكرك قلبي الأعلى على شأن لا
ينفذ عرفه بدوام ملكوتي العزيز المنيع

- 15 O Nabil-i-Baqir! The cawing of the crows and the clamor of the transgressors who have cast the Book of God behind their backs in following their own desires have grown loud. They are indeed among the idolaters in the Book of God, the Most High, the Great. Blessed art thou for thy turning unto Him, thy sincerity, thy devotion, thy steadfastness, and thy rising up in service to thy Lord, the Mighty, the Praiseworthy. There hath flowed from the Pen of the Most Merciful the Living Waters for you. Blessed is he who hath drunk thereof, and woe unto the heedless. We counsel you at the end of this Tablet with deeds whereby the Cause of God may be exalted among His

يا نبيل قبل باقر قد ارتفع نعاق الناعقين وضوضاء
المعتدين الذين نبذوا كتاب الله ورائهم بما اتبعوا
اهوائهم الا انهم من المشركين في كتاب الله العليّ
العظيم طوبى لك ولاقبالك و خلوصك و
توجهك و رسوخك و قيامك على امر ربك
العزيز الحميد قد جرى لكم من قلم الرحمن كوثر
الحيوان طوبى لمن شرب و ويل للغافلين نوصيكم
في آخر الكتاب بأعمال يرتفع به امر الله بين العباد
ليظهر ما كان مكنوناً في العلم ومسطوراً في الكتاب

servants, that there may be manifested that which was hidden in knowledge and recorded in the Book.

- 16 We make mention of him who was named Yusuf that he may arise to that which befitteth the days of his Lord, the Lord of all men. There hath come before Us a letter from one who hath loved Us and drunk the choice wine of Our loving-kindness from the hands of Our bounty, and therein was thy mention. We make mention of thee as a favor from Us, for We are the Mighty, the All-Bountiful. Be not grieved by anything. In all matters put thy trust in God, the Lord of Lords. We adorned thee before with the ornament of My remembrance, and this is yet another time, as a mercy from Us which hath preceded most names. He before Whom is the knowledge of the Book beareth witness to this. When thou dost discover the fragrant breezes of thy Lord's utterance, say: Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison! I testify that Thou art the One Who hath power over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in earth and heaven.

16 ونذكر من سمي يوسف في [اليوم] على ما ينبغي
لأيام ربه مالك الرقاب قد حضر كتاب من
أحبني وشرب رحيق عنايتي من إيدى عطائي
وكان فيه ذكر ذكرناك فضلاً من عندنا و
أنا العزيز الفضال لا تخزن من شيء توكل في كل
الأمور على الله رب الأرباب أنا زيناك من قبل
بطراز ذكرى وهذه مرة أخرى رحمة من عندنا
أنها سبقت أكثر الأسماء يشهد بذلك من عنده
علم الكتاب إذا وجدت نفحات بيان ربك قل
لك الحمد يا من ذكرتني في سجنك الأعظم أشهد
أنك انت المقتدر على ما تشاء وفي قبضتك زمام
من في الأرضين والسموات

- 17 O Abu'l-Qasim! The Wronged One maketh mention of thee from this praiseworthy station, before which every lofty station and every exalted palace hath bowed down in submission. Beware lest thou be veiled by the doubts of the divines through whose rejection the people in every age have turned away from God, the One, the Chosen. Remember thy Lord by night and by day, at eventide and at dawn. He hath made mention of thee in such wise as nothing in all creation can equal. To this testifieth the rustling of the Divine Lote-Tree which proclaimeth: There is none other God but Me, the Almighty, the All-Bountiful. Thus hath the fragrance of utterance been wafted throughout all contingent being. Blessed is he who hath inhaled it, who hath arisen and hath said: "Praise be unto Thee, O Revealer of the verses and Manifestor of clear tokens!"

17 يا ابا القاسم يذكر المظلوم في هذا المقام المحمود
الذي خضع له كل مقام عال وكل قصر
رفيع اياك ان تحجبك شبهات العلماء الذين
باعراضهم اعرض القوم في كل الأعصار على
الله الواحد المختار اذكر ربك بالليالي والأيام
وفي العشي والاشراق انه ذكرك بما لا يعادله
شيء من الأشياء يشهد بذلك حفيف سدره
المتنبي التي تنطق انه لا اله الا انا العزيز الوهاب
كذلك تصوع عرف البيان في الامكان طوبى
لذي شم وجد وقام وقال لك الحمد يا منزل
الآيات ومظهر البينات

BLIB_Or15718.289, TABN.217

BH00456

To: Aqa Muhammad Husayn son of Pir-i Rawhani

- 1 In My Name, through which the fragrance of God, the Self-Subsisting, the All-Compelling, has been wafted! 1 بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ اللَّهُ الْمُهَيِّمَنَ الْقَيُّومَ
- 2 This is a Book sent down in truth from the heaven of God's Will, the Lord of all worlds. When it appeared, the mysteries of all the Books were revealed and that which had been hidden from the eyes of those near unto God was made manifest. O thou who art present before the Divine Countenance and who gazest upon the Throne, rejoice in that the Ancient Beauty hath turned toward thee from the direction of His Most Great Name and hath revealed for thee that which hath caused the breezes of revelation to waft throughout the world, whereby all who dwell in the heavens and on earth have been perfumed. 2 هَذَا كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ سَمَاءٍ مَشْيَةِ اللَّهِ رَبِّ الْعَالَمِينَ فَلَمَّا ظَهَرَ ظَهَرَتْ أَسْرَارُ الْكُتُبِ كُلِّهَا وَبَرَزَ مَا كَانَ مُسْتَوْرًا عَنْ عَيُونِ الْمُقَرَّبِينَ يَا أَيُّهَا الْحَاضِرُ لَدَى الْوَجْهِ وَالنَّازِلُ إِلَى الْعَرْشِ افْرَحْ بِمَا أَقْبَلَ إِلَيْكَ جَمَالَ الْقَدَمِ مِنْ شَطْرِ اسْمِهِ الْأَعْظَمِ وَانْزِلْ لَكَ مَا مَاجَتْ بِهِ نَفْحَاتُ الْوَحْيِ فِي الْعَالَمِ وَبِهَا تَعَطَّرَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 3 O spiritual youth! Harken unto the eternal call of God. He hath sent down for thee from the heaven of utterance that which shall never be exhausted throughout the endurance of His glorious and wondrous kingdom. When the Day of Return appeared and the All-Bountiful came riding upon the clouds, there arose from behind the veil the buzzing of flies. Thus hath the Tongue of God spoken in this exalted station. He hath informed thee of what befell Him at the hands of those who cast the Covenant and Testament of God behind their backs and denied the Day of Judgment. 3 يَا جَوَانِ رُوحَانِي اسْمِعْ نِدَاءَ اللَّهِ الْأَبَدِيِّ أَنَّهُ انْزَلَ لَكَ مِنْ سَمَاءِ الْبَيَانِ مَا لَا يَنْفَدُ بِدَوَامِ مَلِكُوتِهِ الْعَزِيزِ الْبَدِيعِ فَلَمَّا ظَهَرَ يَوْمَ الْمَأْتِ وَأَتَى الْوَهَّابُ رَاكِبًا عَلَى السَّحَابِ ارْتَفَعَ مِنْ خَلْفِ الْحِجَابِ طَنِينُ الذَّبَابِ كَذَلِكَ نَطَقَ لِسَانُ اللَّهِ فِي هَذَا الْمَقَامِ الرَّفِيعِ أَنَّهُ أَخْبَرَكَ بِمَا وَرَدَ عَلَيْهِ مِنَ الَّذِينَ نَبَذُوا مِيثَاقَ اللَّهِ وَعَهْدَهُ وَكَفَرُوا بِيَوْمِ الدِّينِ
- 4 Say: O peoples of the earth! Fear God and follow not those who have denied God's grace and mercy and have perpetrated that which hath caused every Prophet and every trustworthy Messenger to lament. We desired for them all the good that the All-Merciful had revealed in the Furqan and in the Bayan, yet they rose in opposition and objected to God, the Almighty, the Powerful. 4 قُلْ يَا مَلَأَ الْأَرْضِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ أَنْكَرُوا فَضْلَ اللَّهِ وَرَحْمَتَهُ وَارْتَكَبُوا مَا نَاحَ بِهِ كُلُّ نَبِيٍّ وَكُلِّ رَسُولٍ أَمِينٍ أَنَا أَرَدْنَا لَهُمْ كُلَّ خَيْرٍ أَنْزَلَهُ الرَّحْمَنُ فِي الْفُرْقَانِ وَفِي الْبَيَانِ وَهُمْ قَامُوا عَلَى الْأَعْرَاضِ وَاعْتَرَضُوا عَلَى اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ
- 5 Say: O people of the earth! By God, the Most Exalted Word which the Lord of Names hath revealed in His perspicuous Book hath been fulfilled. Blessed is he who hath heard, recognized, turned unto God and said: "Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth, and glory be unto Thee, O Thou Beloved of the hearts of the sincere ones!" 5 قُلْ يَا مَلَأَ الْأَرْضِ تَاللَّهِ قَدْ انْتَهَتْ الْكَلِمَةُ الْعَلِيَا الَّتِي أَنْزَلَهَا مَالِكُ الْأَسْمَاءِ فِي كِتَابِهِ الْمُبِينِ طُوبَى لِمَنْ سَمِعَ وَعَرَفَ وَأَقْبَلَ وَقَالَ لَكَ الْحَمْدُ يَا مَقْصُودَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الثَّنَاءُ يَا مَحْبُوبَ أَفْتَدَةِ الْمُخْلِصِينَ
- 6 Say: Beware, O people of the Bayan, lest ye reject the truth by virtue of that which ye possess. Cast away idle fancies and vain imaginings, and take hold of that which ye have been commanded by God, the Mighty, the Praiseworthy. The Most 6 قُلْ أَيُّهَا كَمِ يَا مَلَأَ الْبَيَانِ إِنْ تَدْحِضُوا الْحَقَّ بِمَا عِنْدَكُمْ ضَعُوا الظُّنُونِ وَالْأَوْهَامَ وَخَذُوا مَا أَمَرْتُمْ بِهِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَمِيدِ قَدْ اتَّصَلَتْ الْآيَةُ الْكُبْرَى وَلَكِنَّهُ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ بِالْكَلِمَةِ الْعَلِيَا يَوْمَ

Great Sign hath been joined with the Most Exalted Word on the Day when mankind shall stand before the Lord of the worlds. Say: O people! The Sun of God's Will hath dawned from the supreme horizon and hath manifested that which He desired. He is, verily, the Single One, the All-Knowing, the Mighty, the All-Wise, the All-Informed. Cast aside your imaginings; the Self-Subsisting hath come with a light that neither the veils of the world nor the clouds of the nations can withhold. Thus hath the matter been decreed, if ye be of them that know.

- 7 O spiritual youth! For a time, the Most Exalted Pen was restrained due to the unworthiness of the servants. The Tongue of Grandeur beareth witness unto this at this Daybreak, by whose light the earth and heaven were illumined and the hearts of the believers were attracted. There hath befallen the Wronged One that which hath no likeness or parallel. The hosts of self and passion and the legions of iniquity and corruption have united, uttering calumnies of which none but God is aware, and their purpose hath been to subvert the Cause of God. Whosoever hath turned his face towards this region for the sake of God from the Great City, they have accused of theft and irreligion. Yet God, friendless and unaided, relying upon Him alone, remaineth established in His place and seated upon His Most Great Throne. Neither the might of princes nor the clamor of divines who have denied God's right, His sovereignty, His proof and His testimony, have deterred Him. Beseech ye God that He may aid all to that which beseemeth His Day.

- 8 Say: O servants! Fear ye God, then recognize the station of this holy and luminous Day. This is the Day which God's Messengers foretold aforetime, and which the Seal heralded in His words "The Day when mankind shall stand before the Lord of the worlds." In all conditions the Most Exalted Pen hath been occupied with counsels and exhortations, that perchance the servants may turn from the direction of aversion to the direction of acceptance, and cling to what is with God rather than what is with the people. The oppression of the transgressors hath reached such a pass that they have forbidden people from reciting the dawn prayer. The Shaykh of the Land of Sad is aflame with the fire of denial, and likewise some of those associated in the Land of Ta. One of the handmaidens of God, known as the Sister, hath raised the standard of hypocrisy. She was not with Us in the beginning and knew not of the Cause. The colors and ornaments of the world seized her to such extent that she gave to the enemy what belonged to the Friend. Nevertheless, We concealed it and held fast to the cord of patience. But that heedless one became fearful of her own deed

يقوم الناس لرب العالمين قل يا قوم قد اشرق نير ارادة الله من الأفق الأعلى و اظهر ما اراد انه لهو الفرد العالم القوى العليم الخبير ضعوا الظنون قد اتى القيوم بنور لا تمنعه حجابات العالم ولا سبحات الأمم كذلك قضى الأمر ان اتم من العارفين

7 يا جوان روحانی چندی زمام قلم اعلیٰ اخذ شد لعدم استحقاق العباد یشهد بذلك لسان العظمة فی هذا الفجر الذی بنوره اشرقت الأرض و السماء و انجذبت افئدة الموحدين وارد شد بر مظلوم آنچه که شبه و مثل نداشته جنود نفس و هوی و صفوف بغی و فحشا متحد شدند بمفتریاتی تکلم نموده اند که غیر حق بر آن آگاه نه و مقصود تضییع امر الله بوده هر نفسیکه از مدینه کبیره لوجه الله باین شطر توجه نمود او را بسرقت و عدم دیانت نسبت داده اند و حق بی ناصر و معین متکلاً علی الله در مقامش ساکن و بر عرش اعظم مستوی ما منعت سطوة الأمراء و لا یضوآء العلماء الذین انکروا حق الله و سلطانه و حجت و برهانه از حق بطلبید کل را تأیید فرماید بر آنچه سزاوار يوم اوست

8 بگوای عباد خافوا الله ثم اعرفوا مقام هذا اليوم المقدس المنیر هذا يوم اخبر به رسل الله من قبل و بشر به اखاتم بقوله يوم يقوم الناس لرب العالمين در جمیع احوال قلم اعلیٰ بنصائح و مواظ مشغول که شاید عباد از شمال اعراض بيمين اقبال توجه نمایند و از ما عند القوم به ما عند الله تمسک جویند ظلم معتدین بمقامی رسیده که ناس را از قرائت دعای سحر منع کرده اند شیخ ارض صاد بنار اعراض مشتعل و كذلك بعضی از منتسبین در ارض ط یکی از اماء الله که به اخت معروف علم نفاق برافراخته در اول امر با ما نبوده و از امر آگاه نه الوان دنیا و زخرفش او را اخذ نمود بشأنيکه آنچه که مخصوص دوست بود بدشمن داد مع ذلك ما ستر نمودیم و بحبل اصطبار تمسک جستیم ولكن آن غافله از عمل خود خائف شد و جهرة بر اعراض قیام نمود

and openly arose in opposition, to such degree that she incited certain souls to endeavor to subvert God's Cause among His servants.

- 9 These matters were and are not worthy of mention, but in view of some being informed, a drop from the ocean of hatred and enmity hath been mentioned. We beseech God to make all aware of that which leadeth to the exaltation and elevation of being, and to make them so steadfast that neither the cawing of the cawers nor the clamor of the doubters shall prevent or withhold them from the ocean of utterance of the Purpose of the worlds. Sixty years of her life have passed, and until now she hath not been able to read a single tablet. God shall soon reveal what her breast concealeth and what her soul hath betrayed. There hath befallen Us that which hath befallen no one aforetime. All things bear witness unto this. Verily thy Lord is the True Witness, the Speaker, the Mighty, the Wondrous.

- 10 Verily My Most Exalted Pen desireth at this moment to make mention of one of His loved ones who hath turned unto the Dayspring of His light, hath acknowledged His Manifestation in His days, and hath confessed that which the tongue of His grandeur hath uttered. We testify that he hath quaffed the choice wine of revelation from the hand of His bounty, and hath believed in Him and in His Book and in His proof and His evidence.

- 11 Blessed art thou, O Sadr, inasmuch as the Ancient Beauty hath testified to thy faith from His Most Great Prison, and hath made mention of thee in such wise as to cause the fragrance of the All-Merciful to be diffused throughout all creation and the sweet perfume of faithfulness to be wafted amongst all religions. I testify that thou didst believe in God when every sinful doubter and every remote scholar denied Him. The first light that shone forth and gleamed from the horizon of God's will, the Lord of Lords, and the first fragrance that was wafted amongst the servants by this Name through which the horizons were illumined. Upon thee, O thou who hast turned unto the horizon of Revelation and who speaketh in praise of Him Who conversed upon Sinai. Thou art he who hath attained unto the call of God and His mention and hast acknowledged that which was revealed in His days. Thou art he whom neither the might of Pharaohs nor the power of tyrants could deter. Thou didst turn unto the Kaaba of God, thy Lord, the Lord of the Throne and of the dust, and didst answer Him with thy tongue both outwardly and inwardly when His sweetest call was raised from His most exalted horizon in the prison of Akka. We testify that thou didst drink the wine of steadfastness from the hand of thy

بقسمیکه نفوسی را برانگیخت که مابین عباد در تضییع امر الهی تشبث نمایند

9 این امور قابل ذکر نبوده و نیست ولیکن نظر باطلاع بعضی شمه‌ئی از دریای بغض و عناد ذکر شد و از حق می‌طلبیم کل را آگاه فرماید بر آنچه که سبب ارتقا و ارتفاع وجود است و مستقیم دارد بشأنی که نفاق ناعقین و ضوضاء مربین او را از بحر بیان مقصود عالمیان منع نکند و محروم نسازد شصت سنه از عمرش رفته و الی حین قادر بر قرائت لوحی نه سوف یظهر الله خافیه صدرها و خائنه نفسها قد ورد علینا ما لا ورد علی احد من قبل تشهد بذلک الأشياء کلها ان ربک هو الشاهد الصادق المتکلم العزیز البدیع

10 ان قلبی الاعلی اراد فی هذا الحین ان یذکر احد اولیائه الذی اقبل الی مطلع نوره و اقر بظهوره فی ایامه و اعترف بما نطق به لسان عظمته نشهد انه شرب ریحی الوحی من ید عطائه و آمن به و بکابه و بحجته و برهانه

11 طوبی لک یا صدر بما شهد بایمانک جمال القدم فی سجنه الأعظم و ذکرک بما فاحت به نفحة الرحمن فی الامکان و تضوُّع عرف الوفاء بین الأديان اشهد انک آمنت بالله اذ کفر به کل فاجر مریب و کل عالم بعید اول نور سطع و لاح من افق ارادة الله ربّ الأرباب و اول نفحة تضوَّعت بین العباد بهذا الاسم الذی به اضئت الآفاق علیک یا ایها المقبل الی افق الظهور و الناطق بثناء مکلم الطور انت الذی فزت ببناء الله و ذکره و اعترفت بما ظهر فی ایامه انت الذی ما منعتک سطوة الفراعنة و لا شوكة الجبابرة قد اقبلت الی کعبة الله ربک ربّ العرش و الثری و اجبته بلسان ظاهرک و باطنک اذ ارتفع ندائه الأعلی من افقه الأعلی فی سجن عکاء نشهد انک شربت ریحی الاستقامة من ید عطاء ربک مالک البریة و فزت بآیاته و آثاره طوبی لک و لمن توجه الی رمسک و زارک بما نطق به لسان مولیک

Lord's bounty, the Lord of all creation, and didst attain unto His verses and His signs. Blessed art thou and blessed is he who turneth unto thy resting place and visiteth thee, even as the tongue of thy Lord hath spoken.

- 12 We beseech God, blessed and exalted be He, to adorn thy station in the Most Exalted Paradise with the light of His Manifestation and His appearance, and to send down upon thee at all times from the heaven of bounty a mercy from His presence and a blessing from His court and a table spread from His side. O my Lord! Ordain for him that which Thou hast ordained for Thy chosen ones who have attained unto all the good Thou hast sent down in Thy Books and Thy Scrolls and Thy Tablets. I beseech Thee, O God of Names, by the waves of the ocean of Thy utterance and the splendors of the Sun of Thy grace, to forgive him who hath turned unto him, then to answer his needs through Thy bounty and generosity, then to fulfill for him what he desireth from the heaven of Thy generosity and the sun of Thy bounty. Verily Thou art the One with power over whatsoever Thou wilt, and within Thy grasp is the reins of bounty. Thou takest and givest, Thou forgivest whom Thou wilt through Thy great mercy, and Thou exaltest whom Thou wilt through Thy Most Great, Most Holy, Most Glorious Name. There is none other God but Thee, the Forgiving, the Bountiful, the Powerful, the Compassionate, the All-Knowing, the All-Wise.

- 13 Verily We have made mention of those who have ascended unto the Supreme Companion and have sent down for them that which hath caused the ocean of forgiveness to surge in creation and the fragrance of God's loving-kindness, the Lord of the worlds, to be diffused. By My life! There hath been sent down from My Most Exalted Pen for them that which hath caused the sweet perfume of God's utterance to be wafted throughout all else than Him, and all things have spoken forth glory and splendor and light and bounty unto God, the Mighty, the Praiseworthy. Blessed is the stranger who hath sought his most exalted homeland, and the poor one who hath laid hold on the cord of wealth, and the ignorant one who hath quaffed the choice wine of knowledge from the hand of the bounty of his Lord, the Generous. This is a Day wherein the rapture of the Call hath seized all who are in earth and heaven. Blessed is he who hath heard and is endowed with hearing, and blessed is he who hath witnessed and seen what hath shone forth from the horizon of God's grace in this manifest station and exalted spot.

- 14 In truth I say, the vain imaginings of the former people have to some extent seized the people of God. They have forsaken

12 نَسْتُلِ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يَزِينَ مَقَامَكَ فِي
الْفَرْدُوسِ الْأَعْلَى بِنُورِ ظُهُورِهِ وَبِرُوزِهِ وَيُنْزِلَ
عَلَيْكَ فِي كُلِّ الْأَحْيَانِ مِنْ سَمَاءِ الْعَطَاءِ رَحْمَةً مِنْ
عِنْدِهِ وَنِعْمَةً مِنْ لَدُنْهِ وَمَائِدَةً مِنْ جَانِبِهِ أَيْ رَبِّ
قَدَّرَ لَهُ مَا قَدَّرْتَهُ لِأَصْفِيَائِكَ الَّذِينَ فَازُوا بِكُلِّ خَيْرٍ
أَنْزَلْتَهُ فِي كِتَابِكَ وَصَحْفِكَ وَالْوَاحِكِ اسْتَطَلَّكَ
يَا إِلَهَ الْأَسْمَاءِ بِأَمْوَاجِ بَحْرِ بَيَانِكَ وَتَجَلِّيَاتِ شَمْسِ
فَضْلِكَ أَنْ تَغْفِرَ لِمَنْ تَوَجَّهَ إِلَيْهِ ثُمَّ اسْتَجَبَ حَوَائِجَهُ
بِجُودِكَ وَكَرَمِكَ ثُمَّ اقْضِ لَهُ مَا أَرَادَ مِنْ سَمَاءِ
كَرَمِكَ وَشَمْسِ جُودِكَ أَنْتَ الْمُقْتَدِرُ عَلَى
مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ الْعَطَاءِ تَأْخُذُ وَتُعْطِي
تَغْفِرُ مِنْ تَشَاءُ بِرَحْمَتِكَ الْكُبْرَى وَتَعَزُّ مِنْ تَشَاءُ
بِاسْمِكَ الْأَعَزِّ الْأَقْدَسِ الْأَبْهَى لَا إِلَهَ إِلَّا أَنْتَ
الْغَفُورُ الْكَرِيمُ وَالْمُقْتَدِرُ الْمَشْفِقُ الْعَلِيمُ الْحَكِيمُ

13 أَنَا ذَكَرْنَا الَّذِينَ صَعِدُوا إِلَى الرَّفِيقِ الْأَعْلَى وَأَنْزَلْنَا
لَهُمْ مَا مَآجَ بِهِ بَحْرِ الْغُفْرَانِ فِي الْأَمْكَانِ وَهَاجَ
عَرَفَ عَنَاءَةَ اللَّهِ رَبِّ الْعَالَمِينَ لِعَمْرِي قَدْ نَزَلَ لَهُمْ
مِنْ قَلْبِي الْأَعْلَى مَا تَضَوُّعٌ بِهِ عَرَفَ بَيَانَ اللَّهِ فِيمَا
سِوَاهُ وَنَطَقَتْ الْأَشْيَاءُ الْعَزَّ وَالْبَهَاءُ وَالنُّورُ وَ
الْعَطَاءُ لِلَّهِ الْعَزِيزِ الْحَمِيدِ طُوبَى لَغَرِيبٍ قَصَدَ وَطَنَهُ
الْأَعْلَى وَلِفَقِيرٍ تَشَبَّثَ بِحَبْلِ الْغَنَاءِ وَلِجَاهِلٍ شَرِبَ
رَحِيقَ الْعِلْمِ مِنْ يَدِ عَطَاءِ رَبِّهِ الْكَرِيمِ هَذَا يَوْمٌ فِيهِ
أَخَذَ جَذَبَ النَّدَاءِ مِنْ فِي الْأَرْضِ وَالسَّمَاءِ طُوبَى
لِسَمِيعٍ سَمِعَ وَلِبَصِيرٍ شَهِدَ وَرَأَى مَا اشْرَقَ مِنْ أَفْقِ
فَضْلِ اللَّهِ فِي هَذَا الْمَقَامِ الْمُبِينِ وَالْمَقَرِّ الرَّفِيعِ

14 بِرَاسْتِي مِیْگُویمِ اَوَهَامَاتِ حَزْبِ قَبْلِ حَزْبِ اللَّهِ
رَا فِی الْجُمْلَةِ أَخَذَ غَمُودَهُ حَقِّ ظَاهِرٍ مَشْهُودٍ رَا

the manifest and evident Truth and are secretly engaged in promoting vain imaginings. Verily thy Lord is with them, He heareth and seeth and concealeth. He, verily, is the Concealer, the All-Knowing. Say: O people! By God, there hath appeared what hath never appeared in the world, and there hath come what no eye among the nations hath ever seen. Fear God and be not of the heedless. Say: Take ye hold of the hem of God and say:

- 15 O our God and our Lord! We turn unto Thee in repentance, for verily Thou art the Ever-Forgiving, the All-Merciful. O my Lord! Keep us not from the light of Thy unity, and remove us not from the precincts of Thy nearness and the court of Thy glory. Verily Thou art the All-Kind, the All-Bountiful.

- 16 Today all must fix their gaze upon the Supreme Horizon, detached from all else. Thus hath flowed the command from My Most Exalted Pen in this mansion wherein the Ancient Beauty walketh with manifest sovereignty. O Ruhani! Say: O people! Today the Book speaketh through "The All-Bestowing hath come" and all things proclaim "The Lord of all beings hath come." Glory be to God! The verses are revealed, the evidences are manifest, yet most of the people are in clear error, save those whom God hath purified as a mercy and grace from His presence. Verily He is the Omnipotent over whatsoever He willeth through His binding and wise command. Say: O people! Beware lest ye cast the call of God behind you, and beware lest ye follow any ignorant remote one. Say:

- 17 My God, my God! I beseech Thee by the martyrs of the Land of Ya, through whom Thou didst manifest Thy sovereignty and power by Thy leave and might, and Thy patience and forbearance, to ordain for me what Thou hast ordained for those of Thy servants who are near unto Thee and those of Thy creation who are sincere. O my Lord! Assist Thy servants to steadfastness and detachment. Verily Thou art the Lord of creation and the Possessor of invention. There is no God but Thee, the Omnipotent, the Mighty, the Great.

- 18 Glory be to God! Through the penetrating power of steadfastness and detachment in these days, We have illumined the preface of certain Tablets with the light of Khalil's detachment. Indeed there appeared from that Dawning-Place of detachment that which amazed the Concourse on High. When Nimrod's fire was ablaze and that noble one was suspended in the air, Gabriel came and asked: "Hast thou any need?" He replied: "Not from thee." May the spirit of all who dwell in the Kingdom be a sacrifice unto his detachment. O spiritual youth! The attraction of this call hath seized this Wronged One, and repeatedly in these days hath this passage flowed from the

گذاشته‌اند و در سرّ سرّ بترویج اوهام مشغول آن ربّک معهم یسمع و یرى و یستر انه هو السّتر العليم قل یا قوم تالله قد ظهر ما لا ظهر فی العالم و اتى ما لا رأت شبهه عن الأمم اتقوا الله و لا تكونوا من الغافلین قل خذوا ذیل الله و

- 15 قولوا یا الهنا و سیدنا تبنا الیک انک انت التّوّاب الرّحیم ای ربّ لا تمنعنا عن نور توحیدک و لا تبعنا عن بساط قربک و ساحة عزّک انک انت العطوف الکرم

- 16 امروز باید کل بافی اعلی ناظر باشند منقطعین عن دونه کذلک جرى الأمر من قلبی الأعلی فی هذا القصر الذی یمشی فیهِ جمال القدم بسلطان مبین یا روحانی بگو یا قوم امروز کتاب به اتی الوهاب متکلم و اشیاء به اتی مولی الوری ناطق سبحان الله آیات نازل بینات باهر و القوم اکثرهم فی ضلال مبین الا من طهره الله رحمةً من عنده و فضلاً من لدنه انه هو المقتدر علی ما یشاء بأمره المبرم الحکیم قل یا قوم آیا کم ان تدعوا نداء الله وراکم و آیا کم ان تتبعوا کلّ جاهل بعید

- 17 قل الهی الهی اسئلك بشهداء ارض الیاء الذین اظهرت منهم سلطنتک و قدرتک باذنک و اقتدارک و صبرک و اصطبارک ان تکتب لی ما کتبتہ للمقرّبین من عبادک و المخلصین من خلقک ای ربّ اید عبادک علی الاستقامة و الانقطاع انک انت مولی الابداع و مالک الاختراع لا اله الا انت المقتدر العزیز العظیم

- 18 سبحان الله از نفوذ اقتدار استقامت و انقطاع این ایام دیباج بعضی الواح را بنور انقطاع خلیل منور نمودیم فی الحقیقه ظاهر شد از آن مطلع انقطاع ما تحیر به الملاء الأعلی حینیکه نار غمرود مشتعل و آنحضرت در هوا معلّق جبرئیل رسید و پرسید ا لک من حاجة قال اما الیک فلا روح من فی المملکوت لانقطاعه الفداء یا جوان روحانی جذب این ندا یمظلوم را اخذ نمود و مکرر در این ایام این فقره از لسان عظمت جاری از حق بطلب

tongue of grandeur. Beseech the True One that He may aid all to discover and attain unto the sweetness of detachment. One ray of its effulgence shone upon certain kings; barefooted they sought the wilderness and traversed the deserts. Blessed is he who hath attained unto the outpourings of these days, heard My call, and turned unto My horizon. He is assuredly among the people of Baha in My wondrous Book, before which, when it was revealed, all the books of the world and whatsoever is with the nations have bowed down. He Who speaketh before all faces beareth witness unto this. The dominion and the kingdom belong unto God, the Lord of the Day of Judgment. Make mention of the loved ones in every land and give them the glad-tidings of that which hath been revealed and ordained, that perchance the Word of God may attract them all and free them from the happenings of the world and its people.

كل را تأييد فرمايد بر اينكه لذت انقطاع را يابند
و بان فائز شوند يك تجلی از تجلياتش بر بعضی از
ملوك اشراق نمود بی سرو پا قصد صحرا نمودند
و باديه ها پيمودند طوبی لمن فاز بفيوضات ايامی
و سمع ندائی و اقبل الى افق انة من اهل البهاء
فی کتابی البديع الذي اذ نزل خضعت له كتب
العالم و ما عند الأمم يشهد بذلك من ينطق امام
الوجه الملك و الملكوت لله مالک يوم الدين
اولیای هر بلدی را ذکر نما و بآنچه نازل شده و
مقدر گشته بشارت ده شاید کلمه الله کل را
جذب نماید و از حوادث دنیا و مردمانش فارغ
و آزاد فرماید

BLIB_Or15695.190b, ASAT1.069x,
ASAT3.240x, ASAT4.133x, YBN.165x

BH00468

1 In the Name of God, the Mighty, the Great!

1 بِسْمِ اللَّهِ الْعَزِيزِ الْعَظِيمِ

2 This is a noble Book sent down from the presence of the Mighty, the Wise. Therein is that which brings joy to the sincere ones and causes the hearts of the ungodly to tremble. In it hath been sent down that which enricheth the worlds, should they turn towards the sanctuary of their Lord's throne, the Most High, the Supreme. Hearken unto that which is revealed from the direction of thy Most Glorious Lord in the Kingdom of Names from the crimson Tree: "God! There is no God but Me, the Mighty, the Wise! I created thee for My service and manifested thee for Myself. Verily, thy Lord is He Who ruleth over whatsoever He willeth."

2 هذا کتاب کریم قد نزل من لدن عزیز حکیم
و فيه ما يفرح به المخلصون و تضطرب افئدة
المشركين قد نزل فيه ما يغني العالمين ان يتوجهوا
الى شطر عرش ربهم العلي العظيم ان استمع
لما يوحى من شطر ربك الأبهى في ملكوت
الأسماء من الشجرة الحمراء الله لا اله الا انا العزيز
الحكيم قد خلقناك لخدمتي و اظهرناك لنفسی
ان ربك هو الحاكم على ما يريد

3 Hearken unto the call and turn with the most pure heart unto the Most Sublime Vision, wherein the Lord of Destiny and the Fashioner of forms proclaimeth: "Verily, I am the Forgiving, the Generous!" Arise to serve Me and praise Me amongst My servants. Come forth from behind the veil of silence in the name of thy Lord, the Most Merciful, with wisdom and utterance. Say: O people! By God, the Sun of Knowledge hath dawned and the Most Glorious One hath come with manifest sovereignty. Nothing shall profit you this Day, even should you cling to all who are in the heavens and on earth. None can protect you this Day from God's decree. Detach yourselves

3 ان استمع النداء و توجه بالقلب الأطهر الى المنظر
الأکبر الذي ينطق فيه مالک القدر و مصوّر
الصوّر بأني انا الغفور الكريم قم على خدمتي و ثنائی
بين عبادي ان اخرج عن خلف حجاب الصمت
باسم ربك الرحمن بالحكمة و البيان قل يا قوم تالله
قد اشرفت شمس العرفان و اتى السبحان بسلطان
مبين لا ينفعكم اليوم شيء لو تتسکون بمن فی
السموات و الأرضين لا عاصم لكم اليوم من امر

from your own selves, then turn with your hearts toward the sanctuary of the throne of your Lord, the Most Merciful, the Compassionate.

- 4 Purify yourselves with this water which hath flowed from the Kawthar of the mouth of your Lord's will, the Most Merciful, from the right hand of Paradise, that perchance ye may behold the Beauty of the Divine in the garment of His Most Glorious Name and recognize Him Whom ye have called upon morning and evening. Thus hath the Tongue of Grandeur spoken from the horizon of His Most Great Name, as a grace from His presence unto all created things.
- 5 Say: Were ye to enter the Most Glorious Paradise, ye would hear from the rustling of its trees: "Verily, I am God! There is no God but Me, the Mighty, the Wise!" And from the murmuring of its breezes: "Verily, I am God! There is no God but Me, the Omnipotent, the Powerful!" O blessed is he who hath entered therein and witnessed what was created therein from the presence of the Mighty, the Praiseworthy.
- 6 Verily, the decree hath not prevented the Glory from mentioning the Creator of all things, though at every moment He hath been slain by the swords of hatred through that which the hands of the wicked have wrought. To this testifieth every fair-minded one possessed of knowledge. I was imprisoned only because the Spirit of Holiness spoke in My inner being, and the Spirit of Grace called out in My heart, and the Most Great Spirit warbled in My breast, and the Faithful Spirit pointed to My head. This is the Beloved of the worlds. Were thou to behold My shirt with Mine eyes, thou wouldst see it pierced by the arrows of hatred through that which the hands of the ungodly have wrought.
- 7 When We entered the prison, We delivered unto the kings the messages of God, the King, the Mighty, the Beautiful, that they might know that He was powerful over whatsoever He willed and that none in the heavens and earth could prevent Him. Were anyone to hearken with the ear of innate nature unto all things, he would hear their outcry at what hath befallen the Beauty of the Divine from the hosts of the oppressors. When the hosts of revelation descended with the standards of signs from the presence of thy Lord, the Lord of Names and Attributes, then the people of allusions rose against My Self and denied God, the Most High, the Wise.
- 8 Arise among the servants in the name of the Lord of the Day of Mutual Calling. Say: O people! Have ye not seen the sovereignty of God and His power when He came upon the clouds with His holy and mighty kingdom? Do ye deny what ye

الله ان انقطعوا من انفسكم ثم اقبلوا بالقلوب الى
جهة عرش رحمة ربكم الرحمن الرحيم

4 طهروا انفسكم بهذا الماء الذى جرى من كوثر فم
ارادة ربكم الرحمن عن يمين الرضوان لعل ترون
جمال الكبرياء فى قيص اسمه الأبهى و تعرفون
الذى دعوتوه فى الصباح والمساء كذلك نطق
لسان القدم من افق اسمه الأعظم فضلاً من لدنه
على الخلائق اجمعين

5 قل لو تدخلون جنة الأبهى لتسمعون من حفيف
اشجارها انه انا الله لا اله الا انا العزيز الحكيم و
من هزير ارياحها اتنى انا الله لا اله الا انا المقتدر
القدير يا طوبى لمن دخل و اطلع بما خلق فيها من
لدن عزيز حميد

6 انّ القضاء ما منع البهاء عن ذكر موجد الأشياء
بعد الذى ذبحت فى كلّ حين من سيوف البغضاء
بما اكتسبت ايدى الأشقياء يشهد بذلك كلّ
منصف عليم ما حبست الا بأنّ روح القدس نطق
فى سرى و روح الانس ينادى فى فؤادى و الروح
الأعظم يغرد فى صدرى و الروح الأمين يشير الى
رأسى هذا محبوب العالمين لو ترى قيصى بعينى
لتراه مشبكاً من سهام البغضاء بما اكتسبت ايدى
المشركين

7 اذا دخلنا السّجن بلّغنا الملوك رسالات الله
الملك العزيز ليعلموا انه كان مقتدراً على
ما اراد و لم يمنعه من فى السّموات و الأرضين
لو يلتفت احد بسمع الفطرة الى الأشياء لسمع
صريخها بما ورد على جمال الكبرياء من جنود
الظّالمين لما نزلت جنود الوحى برايات الآيات من
لدن ربك مالک الأسماء و الصفات اذا قاموا
على نفسى اهل الاشارات و كفروا بالله العلى
الحكيم

8 قم بين العباد باسم مالک يوم التّناد قل يا قوم اما
رأيتم سلطنة الله و اقتداره اذ اتى على السّحاب
بملكوته المقدّس المنيع أ تتكرون ما رأيتم من قدرته

have witnessed of His power and His sovereignty? What aileth you that ye have turned away from Him for Whose Cause ye were created? Fear God and be not of the heedless ones. Is that which your fathers left behind greater than that which hath shone forth from the Dayspring of the Cause, or have ye a proof more manifest than the Most Merciful Himself? Nay, by His gracious Self, were ye of them that know! Say: Leave aside all names and hold fast to My exalted and mighty sovereignty.

و سلطانه ما لكم اعرضتم عن الذى خلقتم لأمره
اتقوا الله ولا تكونون من الغافلين هل ما ترك من
آبائكم اعظم عما اشرق من مشرق الأمر او لكم
برهان اظهر من نفس الرحمن لا ونفسه المنان لو
انتم من العارفين قل دعوا الأسماء كلها وتمسكوا
بسلطاني العلى العظيم

- 9 When asked "By what proof have you believed in God?" you find their heads bowed to the earth. Thus did the sun of verses dawn from the horizon of the utterance of the Lord of Names and Attributes. When you attain unto them, prostrate yourself before God, your Lord and the Lord of all worlds. Behold the idolaters and what issues from their mouths. They say "We have believed in God and His verses." Say: This is His sovereignty which has appeared in truth, yet you turned away and were among the bewildered ones. You have taken the bitter for sweet and glass for ruby. By My life, your trade has yielded no profit. Soon shall you know when you are brought before the All-Seeing. Say: Were you to be asked by what proof you turned away from Him Who called you unto God, what would you say? Then would their faces be blackened from fear of the All-Powerful, and the dust of fire would envelop them. Verily they are companions of the blazing fire.

9 اذا قيل لهم بأى حجة آمنتم بالله تجد رؤوسهم
ناكسة على الأرض كذلك اشرق شمس
الآيات من افق بيان مالک الأسماء و الصفات
اذا فزت بها خر بوجهك لله ربك و رب
العالمين فانظر المشركين و ما يخرج من افواههم
يقولون انا آمنّا بالله و آياته قل هذا سلطانه قد
ظهر بالحق انتم اعرضتم و كنتم من الهائمين
اتخذتم الأجاج عذاباً و الزجاج ياقوتاً لأنفسكم
لعمري ما ربحت تجارتكم سوف تعلمون اذا اتيتم
به الى البصير قل لو تسئلون بأى حجة اعرضتم
عن الذى دعاكم الى الله ما تقولون اذا تسود
وجوههم من خشية المختار و تغشيم غبرة النار
الا انهم من اصحاب السعير

- 10 Do they rejoice in what they possess of the world's ornaments? Soon shall We make it as scattered dust and leave their wealth to another people. Say: Reflect upon the generations that have gone before you. We commanded them to fear God, but they followed their desires. We seized them for their sins and made them a lesson to the worlds. Thus did the servants before them who denied God's Cause after its appearance. We seized them for their deeds and left them to hellfire. O people! This is God's Manifestation among you and His sovereignty unto you. Say: The Daystar of the horizons has dawned, and before it have bowed the necks of all who are possessed of might and glory.

10 أ يفرحون بما عندهم من زخارف الدنيا سوف
نجعلها هباءً و نترك اموالهم لقوم آخرين قل تفكروا
فى القرون التى خلت قبلكم امرناهم بالتقوى هم
اتبعوا الهوى اخذناهم بذنبيهم و جعلناهم تذكرة
للعالمين كذلك فعل عباد قبلهم الذين جحدوا امر
الله بعد ظهوره اخذناهم بما فعلوا و تركناهم للجهيم
يا قوم هذا ظهور الله بينكم و سلطانه لكم قل قد
اشرق نير الآفاق و خضعت له اعناق كل ذى
عز عظيم

- 11 Say: Has He not sacrificed Himself in the path of God, the Beloved of the knowing ones? God's verses and His proof have been sent down, and the Beauty of Divine Unity has appeared from the realm of knowledge and wisdom. Blessed be the Self-Subsisting Who has come today with a luminous countenance. By My Self! The Temple of the Ancient of Days has been established upon the throne of His Most Great Name, and by My settlement thereon have the frames of all contingent beings been renewed. To this bear witness the bearers of the Throne and behind them your Lord, the All-Knowing, the All-Wise.

11 قل اما فدى نفسه فى سبيل الله محبوب العارفين
نزلت آيات الله و برهانه و ظهر جمال الأحديّة من
مصر العلم و الحكمة تبارك القيوم الذى اتى اليوم
بوجه منير بنفسى استقر هيكل القدم على عرش
اسمه الأعظم و باستوائى عليه جدّدت هياكل
الممكّات و يشهد بذلك حوامل العرش و عن
ورائهم ربكم العليم الحكيم

- 12 Lead forth the people from the darkness of self and desire in the name of your Lord, the Possessor of all names. Then rend asunder the veils in the name of God, the Sovereign of earth and heaven. If you find one extinguished, draw him near to this Blessed Tree wherein burns the crimson fire and which speaks between earth and heaven and proclaims to all things: "Verily, I am God, there is no God but Me. I have created all beings for My Cause and all existing things for My Self. Those who are heedless of My sovereignty and power wander in the wilderness of desire and are forgetful of the mention of their Lord, the Lord of Names. Verily they are among the heedless ones."
- 13 Let nothing frighten you in My Cause. Walk in My footsteps such that tribulation prevents you not from remembering your Lord, the Lord of all creation. Thus has the Spirit spoken in this brilliant, luminous Tablet. A single letter thereof equals not what has been created in existence. Verily it is sovereign over all in the kingdom and dominant over all in the heavens and earths. Take the Book of God with power from Our presence and turn to those who have disbelieved in God, the Mighty, the Praiseworthy. Say: O people! I have come to you from the Dayspring of your Lord's will, the All-Merciful, with tidings from God, the Mighty, the Wise. Beware lest you follow self and desire. Your Lord, the Most High, the Most Glorious, has come. Turn unto Him and be not of the veiled ones.
- 14 Remind them of what We have cast into your heart, then spread the words of your Lord with wisdom and utterance, that they might find the fragrances of the All-Merciful from the garment of His name, the Bestower, and return to the Pole of Paradise, the seat of your Lord, the Mighty, the Peerless. If the idolaters turn away from you and object, grieve not, and remember My tribulation amidst My servants and what befell Me from the hands of the ungodly who would invoke Me night and day. When the appointed time was fulfilled and the Face shone forth from the horizon of thy Lord's will, the Revealer of verses, they disbelieved, turned away, and were among the abased. Beware lest thou be patient in the Cause of thy Lord. Aid Him through utterance, that perchance the people of the world may turn to the Dayspring of grace, though We see them in a far-off place.
- 15 Be steadfast when one from the party of Satan entereth upon thee to withhold thee from God, thy Lord, the All-Merciful. Then hold fast to My strong cord and seek assistance from My grace and loving-kindness, and say: "I seek refuge with Thee from the evil of the accursed Satan." Say: O people! Do ye call
- 12 ان اخرج الناس من ظلمات النفس و الهوى باسم ربك مالك الأسماء ثم اخرج السبعات باسم الله مالك الأرضين والسموات ان وجدت مخموداً قربه بهذه السدرة المباركة التي فيها توقد النار الحمراء و تنطق بين الأرضي و السماء و تنادى الأشياء اتنى انا الله لا اله الا انا قد خلقت الموجودات لأمرى و الكائنات لنفسى ان الذين غفلوا عن سلطنتى و اقتدارى اولئك هاموا فى تيه الهوى و غفلوا من ذكر اسم ربهم مالك الأسماء الا انهم من الغافلين
- 13 اياك ان يخوفك فى امرى شىء ان امش على اثر قدمى بحيث لا تمنعك البلية عن ذكر ربك مالك البرية كذلك نطق الروح فى هذا اللوح الدرى المنير لا يعادل بحرف منه ما خلق فى الابداع انه لسلطان على من فى الملك و مهيمن على من فى السموات و الأرضين خذ كتاب الله بقوة من لدنا و توجه الى الذين كفروا بالله العزيز الحميد قل يا قوم قد جئتكم من مطلع ارادة ربكم الرحمن نبأ من الله العزيز الحكيم اياكم ان تتبعوا النفس و الهوى قد اتى ربكم العلى الأبهى ان اقبلوا اليه و لا تكونن من المحتجبين
- 14 ذكرهم بما القيناه فى صدرك ثم انشر كلمات ربك بالحكمة و البيان لعل يجيدن نفحات الرحمن من قيص اسمه المنان و يرجعن الى قطب الجنان مقرر ربك العزيز الفريد ان اعرض عنك المشركون و اعترضوا عليك لا تحزن و اذكر بلائى بين عبادى و ما ورد على من المشركين الذين كانوا يدعوننى بالليل و النهار اذا تم الميقات و اشرق الوجه عن افق مشية ربكم منزل الآيات كفروا و اعرضوا و كانوا من الصاغرين اياك ان تصبر فى امر ربك ان انصره بالبيان لعل اهل الامكان يتوجهون الى مشرق الفضل ولو انا نزيهم فى مقام بعيد
- 15 ان استقم حين الذى يدخل عليك احد من حزب الشيطان لينعك عن الله ربك الرحمن اذا تمسك بعروتى و استمدد من فضلى و عنايتى و قل اعوذ بك من شر الشيطان الرجيم قل يا قوم

mankind to that which ye have named of your own accord while ye forbid them from My Beauty? Woe unto you, O heedless ones! Ye write the verses of God and dispute with Him Who hath revealed them in truth. What aileth you, O concourse of unbelievers?

أ تدعون النَّاس الى ما سَمَّيْتُمُوهُ مِنْ عِنْدِ أَنْفُسِكُمْ
و تمنعونهم عن جمالى ويل لكم يا معشر الغافلين
تكتبون آيات الله و تجادلون بالذى نزلها بالحقِّ فما
لكم يا ملأ المشركين

- 16 The Most Glorious Tongue calleth out from the Lote-Tree beyond which there is no passing: O people of the Bayan! Did We not command you to be submissive before the All-Merciful, and did We not forbid you from following those who tread the paths of tyranny? By what proof did ye disbelieve in Him in Whom ye believed, and by what evidence did ye turn away from My Beauty after I came to you from the Kingdom of might and power with manifest sovereignty? We made the Bayan contingent upon His acceptance and deeds upon His good-pleasure. Ye have acquired for yourselves that which We forbade you and have neglected that which ye were commanded in a preserved Tablet. Arise, O servants, from the couches of heedlessness and forgetfulness, and turn unto God, the Creator of all things, that He may perchance remit your evil deeds and forgive what ye have neglected in regard to God, the Protector, the Mighty, the Powerful.

16 قد ينادى لسان الأبهى من سدرة المنتهى يا ملأ
البيان اما امرناكم بالخضوع بين يدى الرحمن و
اما منعناكم عن الذين سلكوا سبل الطغيان بأى
حجة كفرتم بالذى آمتم و بأى برهان اعرضتم عن
جمالى بعد الذى جئتم من ملكوت القدرة و
الاقتدار بسلطان عظيم انا علّقنا البيان بقبوله و
الأعمال برضائه انتم اكتسبتم لأنفسكم ما نهيناكم
عنه و غفلتم عما امرتم به فى لوح حفيظ قوموا يا
عباد عن مراقد الغفلة و النسيان و اقبلوا الى الله
خالق الأكوان لعلّ يكفّر عنكم سيئاتكم و يغفر ما
فرطتم فى جنب الله المهيمن العزيز القدير

- 17 If thou seest one who turneth toward Him, remind him on behalf of thy Lord. Say: Blessed art thou for having turned to God with a sincere heart. And inform him of the tidings of the Youth around Whom the enemies have gathered and Who hath been imprisoned in this remote prison. Those who have turned away are in manifest error. The forbearance of thy Lord hath deluded them. We did not oppose them despite Our power and We delayed the punishment through Our knowledge. Verily thy Lord is the Forgiving, the Merciful. We have sent down detailed verses that perchance they may sanctify them from all who are on earth and draw them nigh unto the noble scene.

17 ان رأيت مقبلاً ذكّره من قبل ربّك قل طوبى
لك بما توجهت الى الله بقلب سليم و نبّهه بنبأ
الغلام الذى اجتمع عليه الأعداء و حبس فى هذا
السّجن البعيد ان الذين اعرضوا اولئك فى ضلال
مبين قد غرّهم حلم ربّك انا ما تعرّضنا عليهم بعد
قدرتنا و تأخّرنا العذاب بعلم من لدنا ان ربّك لهو
الغفور الرحيم نزل آيات مفصّلات لعلّ تقدّسهم
عمن على الأرض و تقرّبهم الى المنظر الكريم

- 18 Say: O people! Follow what is revealed unto you from the shore of the Most Great Sea in the luminous spot of the uttermost Lote-Tree, and turn not unto anyone besides Me. Verily He was created by My Word, and this is attested by what hath appeared from the horizon of My wondrous Cause. Ponder on that which hath been sent down from the heaven of might and power, that it may attract you to the beauty of your Chosen Lord and that ye may recognize Him in the garment of His Most Glorious Name through which Beauty was unveiled and appeared in the name of your Lord, the Exalted, the Most High. Blessed is he who hasteneth unto Him; woe unto them that hesitate.

18 قل يا قوم ان اتبعوا ما يوحى اليكم من شاطئ البحر
الأعظم فى البقعة الثوّاء من السّدرة القصوى و
لا تلتفتوا الى دونى الله خلق بقولى و يشهد بذلك
ما ظهر من افق امرى البديع تفكّروا فيما نزل
من سماء القدرة و الاقتدار ليجذبكم الى جمال
ربكم المختار و تعرفوه فى قيص اسمه الأبهى الذى
كشف الجمال و ظهر باسم ربكم العزيز المتعال
طوبى لمن سرع اليه ويل للمتوقّفين

- 19 Say: Beware lest ye be veiled by allusions from the Lord of Names and Attributes. This is He Whose covenant the Point

19 قل ايّاكم ان تحتجبوا بالاشارات عن مالك
الأسماء و الصفات هذا هو الذى قد اخذ نقطة

of the Bayan took in the world of the Bayan, and Muhammad the Apostle of God in the world of the Furqan, and the Spirit in the world of the Gospel, and the Interlocutor in the world of the Torah, and the Friend in the world of the Command, if ye be of those who know. Say: O people of the earth! Purify yourselves with this water which We have caused to flow from the right hand of the Throne, and turn to the Face with the sovereignty of My Most Mighty, Most Holy, Greatest, Supreme Name. Verily the Spirit speaketh not of His own desire, but rather by that which the Spirit of Holiness warbleth in His most pure and elevated breast, as attested by that which hath been sent down from the all-glorious domain nigh to the Divine Lote Tree: Harken, and be not of them that are far removed.

- 20 Blessed art thou, O thou who hast turned to God! I bear witness that thou hast attained unto that which thy Lord desired. He, verily, is the All-Knowing, the All-Informed. Nothing whatsoever escapeth His knowledge. With Him is the knowledge of the heavens and of the earth. Give thanks unto God that the Most Pure Vision hath returned unto thee from this glorious scene. Remind the people and gather them, through My might and power, unto My Cause. Thus wert thou commanded before, and now once again. Verily thy Lord is the Ruler over whatsoever He willeth. Command the servants to fear God, that perchance the fragrances of sanctity may be wafted from their deeds throughout all regions. Thus have We commanded them and do command them from the presence of One Who is All-Knowing, All-Wise.

- 21 Say: All Revelations have ended with this Most Great Revelation. Beware lest ye follow any ignorant doubter. Soon shall ye hear a cry from the lands, even as We foretold aforetime. Then shun them and hold fast to this luminous hem. Blessed art thou and those who are with thee from among the loved ones of God. We have written for you in the Tablet that which shall solace the eyes of them that possess true knowledge. Verily, We behold thee in all conditions and are with thee. He is assuredly with His sincere servants. And the light that hath shone forth from the horizon of glory be upon thee, O servant who hath turned unto God, and upon those who hearken to thy word concerning the Cause of thy Lord, the All-Forgiving, the All-Bountiful. And praise be to God, the Lord of all worlds.

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البیان عهدہ فی ذرّ البیان و محمد رسول اللہ فی ذرّ الفرقان و الروح فی ذرّ الانجیل و الکلم فی ذرّ التورۃ و الخلیل فی ذرّ الأمر ان انتم من العالمین قل یا ملأ الأرض طہروا انفسکم بهذا الماء الذی اجریناہ عن یمین العرش و اقبلوا الی الوجه بسلطان اسمی الأقدس الأعظم العظیم ان الروح ما نطق عن الهوی بل بما غرّد روح القدس فی صدره المردّ الأصفی و یشہد بذلك ما نزل من جبروت الأبهی عند سدرۃ المنتهی ان استمعوا ولا تكونن من المبعدین

20 طوبی لک یا ایہا المقبل الی اللہ اشہد بأنک فزت بما اراد ربک انه لہو العليم الخبير لا یعزب عن علمہ من شیء عنده علم السموات و الأرضین ان اشکر اللہ بما ارتدّ الیک البصر الأطہر من هذا المنظر الکريم ذکر الناس و اجمعهم بحولی و قوتی علی امری کذلک امرت من قبل تلک مرّة اخرى ان ربک لہو الحاکم علی ما یرید ان أمر العباد بتقوی اللہ لعلّ تتضوع من اعمالهم روائح التقديس فی الآفاق کذلک امرناهم و نأمرهم من لدن عليم حکيم

21 قل قد انتهت الظهورات بهذا الظهور الأعظم ایّاکم ان تعقبوا کلّ جاهل مريب سوف تسمعون من الدیار نداءً کما اخبرنا به من قبل اذا تجنّبوا و تمسکوا بهذا الذیل المنیر طوبی لک و للذین معک من احبّاء اللہ قد کتبنا لکم فی اللوح ما تقرّبه عیون العارفین انا نراک فی کلّ الأحوال و نكون معک انه مع عبادہ المخلصین و النور الذی اشرق من افق البہاء علیک یا عبد المتوجّه الی اللہ و الذین یسمعون قولک فی امر ربک الغفور الکريم و الحمد لله رب العالمین

INBA34:089, BLIB_Or15735.143,
AQA1#004, AVK4.420bx, AVK4.257.03x,
MAS8.047bx, AKHA_124BE #09 p.ax,
HYK.143

BH00505

Lauh-i-Aqdas (Tablet to the Christians)

To: Faris-i-Suri the priest

- 1 This is the Most Holy Tablet sent down from the holy kingdom unto the one who hath set his face towards the Object of the adoration of the world, He Who hath come from the heaven of eternity, invested with transcendent glory
 1 هذا اللوح الأقدس نزل من الملكوت المقدس لمن أقبل الى قبة العالم الذى اتى من سماء القدم بمجده الأعظم
- 2 In the name of the Lord, the Lord of great glory.
 2 بسم الرب ذى المجد العظيم
- 3 This is an Epistle from Our presence unto him whom the veils of names have failed to keep back from God, the Creator of earth and heaven, that his eyes may be cheered in the days of his Lord, the Help in Peril, the Self-Subsisting.
 3 هذا كتاب من لدنا الى الذى ما منعه سبحات الأسماء عن الله فاطر الأرض والسماء لتقر به عينه فى أيام ربه المهيمن القيوم
- 4 Say, O followers of the Son! Have ye shut out yourselves from Me by reason of My Name? Wherefore ponder ye not in your hearts? Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.
 4 قل يا ملاء الابن أاحتجبتم باسمى عن نفسى ما لكم لا تتفكرون كنتم ناديتم ربكم المختار بالليل والنهار فلما اتى من سماء القدم بمجده الأعظم ما قبلتم وكنتم من الغافلين
- 5 Consider those who rejected the Spirit when He came unto them with manifest dominion. How numerous the Pharisees who had secluded themselves in synagogues in His name, lamenting over their separation from Him, and yet when the portals of reunion were flung open and the divine Luminary shone resplendent from the Dayspring of Beauty, they disbelieved in God, the Exalted, the Mighty. They failed to attain His presence, notwithstanding that His advent had been promised them in the Book of Isaiah as well as in the Books of the Prophets and the Messengers. No one from among them turned his face towards the Dayspring of divine bounty except such as were destitute of any power amongst men. And yet, today, every man endowed with power and invested with sovereignty prided himself on His Name. Moreover, call thou to mind the one who sentenced Jesus to death. He was the most learned of his age in his own country, whilst he who was only a fisherman believed in Him. Take good heed and be of them that observe the warning.
 5 فانظروا فى الذين اعرضوا عن الروح اذ اتاهم بسلطان مبين كم من الفريسيين اعتكفوا فى الهياكل باسمه و كانوا ان يتضرعوا لفراقه فلما فتح باب الوصال و اشرق النور من مشرق الجمال كفروا بالله العلى العظيم و ما فازوا بلقائه بعد الذى وعدوا به فى كتاب اشعيا و عن ورائه فى كتب النبيين والمرسلين و ما قبل منهم الى مشرق الفضل الا الذين لم يكن لهم عز بين الناس و اليوم يفتخر باسمه كل ذى عز مبين و اذكر اذ افتى على قتله من كان اعلم علماء مصره فى عصره و آمن به من كان يصطاد الحوت فاعتبر و كن من المتذكرين
- 6 Consider likewise, how numerous at this time are the monks who have secluded themselves in their churches, calling upon the Spirit, but when He appeared through the power of Truth, they failed to draw nigh unto Him and are numbered with those that have gone far astray. Happy are they that have abandoned them and set their faces towards Him Who is the
 6 كذلك فانظر فى هذا الزمان كم من الرهبان اعتكفوا فى الكنائس و يدعون الروح فلما اتى بالحق ما تقربوا اليه و كانوا من المبعدين طوبى لمن تركهم و اقبل الى مقصود من فى السموات والأرضين

Desire of all that are in the heavens and all that are on the earth.

- 7 They read the Evangel and yet refuse to acknowledge the All-Glorious Lord, notwithstanding that He hath come through the potency of His exalted, His mighty and gracious dominion. We, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit, and walk not in the footsteps of every divine that hath gone far astray. Do ye imagine that He seeketh His own interests, when He hath, at all times, been threatened by the swords of the enemies; or that He seeketh the vanities of the world, after He hath been imprisoned in the most desolate of cities? Be fair in your judgment and follow not the footsteps of the unjust.

- 8 Open the doors of your hearts. He Who is the Spirit verily standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error. He, verily, hath again come down from heaven, even as He came down from it the first time. Beware lest ye dispute that which He proclaimeth, even as the people before you disputed His utterances. Thus instructeth you the True One, could ye but perceive it.

- 9 The river Jordan is joined to the Most Great Ocean, 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: "He Who is the Desired One is come in His transcendent majesty." Say, Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! This is the Word which the Son concealed, when to those around Him He said: "Ye cannot bear it now." And when the appointed time was fulfilled and the Hour had struck, the Word shone forth above the horizon of the Will of God. Beware, O followers of the Son, that ye cast it not behind your backs. Take ye fast hold of it. Better is this for you than all that ye possess. Verily He is nigh unto them that do good. The Hour which We had concealed from the knowledge of the peoples of the earth and of the favored angels hath come to pass. Say, verily, He hath testified of Me, and I do testify of Him. Indeed, He hath purposed no one other than Me. Unto this beareth witness every fair-minded and understanding soul.

- 10 Though beset with countless afflictions, We summon the people unto God, the Lord of names. Say, strive ye to attain that which ye have been promised in the Books of God, and walk

7 يقرؤون الانجيل ولا يقرّون للرّبّ الجليل بعد الذي اتى بملكوته المقدّس العزيز الجميل قل انا جئتكم و حملنا مكاره الدنيا لخلاصكم ا تهربون من الذي فدى نفسه لحيوتكم اتقوا الله يا ملاء الروح ولا تعقبوا كلّ عالم بعيد هل تظنون انه اراد نفسه بعد الذي كان تحت سيوف الأعداء في كلّ الأحيان او اراد الدنيا بعد الذي سجن في انحرى البلدان فأنصفوا ولا تتبعوا الظالمين

8 ان افتحوا ابواب قلوبكم انّ الروح قائم خلفها ما لكم ان تبعدوا من اراد ان يقرّبكم الى مقرّ منير قل انا فتحنا لكم ابواب الملكوت هل انتم تغلقون على وجهى ابواب البيوت ان هذا الا خطأ كبير قل انه اتى من السماء كما اتى منها اول مرّة ايّاكم ان تعترضوا على ما يقول كما اعترض الأحزاب من قبلكم على ما قال كذلك يعلمكم الحق ان انتم من العارفين

9 قد اتّصل نهر الأردن بالبحر الأعظم و الابن في الواد المقدّس ينادى لبيك اللهم لبيك و الطور يطوف حول البيت و الشجر ينادى قد اتى المقصود بمجده المنيع قل قد جاء الأب و كلّ ما وعدتم به في ملكوت الله هذه كلمة سترها الابن اذ قال لمن حوله انتم اليوم لا تحملونها فلما تمّ الميقات و اتى الوقت اشرقت الكلمة من افق المشيئة ايّاكم يا ملاء الابن ان تدعوها عن ورائكم تمسكوا بها هذا خير لكم عمّا عندكم انه لقريب بالمحسنين قد قضت الساعة التي سترنا عليها عمّن على الأرض كلّها و عن الملائكة المقرّبين قل انه شهد لى و انا اشهد له انه ما اراد الا نفسه و يشهد بذلك كلّ منصف عليم

10 انا في بحبوحة البلاء ندع الناس الى الله مالك الأسماء قل ان استبقوا الى ما وعدتم به في كتب

not in the way of the ignorant. My body hath endured imprisonment that ye may be released from the bondage of self. Set your faces then towards His countenance and follow not the footsteps of every hostile oppressor. Verily, He hath consented to be sorely abased that ye may attain unto glory, and yet, ye are disporting yourselves in the vale of heedlessness. He, in truth, liveth in the most desolate of abodes for your sakes, whilst ye dwell in your palaces.

- 11 Say, did ye not hearken to the Voice of the Crier, calling aloud in the wilderness of the Bayan, bearing unto you the glad-tidings of the coming of your Lord, the All-Merciful? Lo! He is come in the sheltering shadow of Testimony, invested with conclusive proof and evidence, and those who truly believe in Him regard His presence as the embodiment of the Kingdom of God. Blessed is the man who turneth towards Him, and woe betide such as deny or doubt Him.

- 12 Announce thou unto the priests: Lo! He Who is the Ruler is come. Step out from behind the veil in the name of thy Lord, He Who layeth low the necks of all men. Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise.

- 13 Say, this is the One Who hath glorified the Son and hath exalted His Cause. Cast away, O peoples of the earth, that which ye have and take fast hold of that which ye are bidden by the All-Powerful, He Who is the Bearer of the Trust of God. Purge ye your ears and set your hearts towards Him that ye may hearken to the most wondrous Call which hath been raised from Sinai, the habitation of your Lord, the Most Glorious. It will, in truth, draw you nigh unto the Spot wherein ye will perceive the splendor of the light of His countenance which shineth above this luminous Horizon.

- 14 O concourse of priests! Leave the bells, and come forth, then, from your churches. It behooveth you, in this day, to proclaim aloud the Most Great Name among the nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: "The Lord is come in His great glory!"? Well is it with the man who hasteneth unto Him. Verily, he is numbered among them whose names will be eternally recorded and who will be mentioned by the Concourse on High. Thus hath it been decreed by the Spirit in this wondrous Tablet. He that summoneth men in My name is, verily, of Me, and he will show forth that which is beyond the power of all that are on earth. Follow ye the Way of the Lord and walk not in the footsteps of them that

الله ولا تسلكوا سبيل الجاهلين قد حبس جسدي لعنت انفسكم ان اقبلوا الى الوجه ولا تتبعوا كل جبار عنيد انه قبل الذلة الكبرى لعزكم وانتم في وادي الغفلة تحبرون انه في اخرب البيوت لأجلكم وانتم في القصور قاعدون

- 11 قل اما سمعتم صوت الصّارخ الذي كان ان ينادى في برية البيان و يبشركم ربكم الرحمن الا انه قد اتى بالحق في ظلل التّبيان بالحق والبرهان والموحّدون يرون الملكوت امام وجهه طوبى لمن اقبل اليه و ويل لكل منكر مريب

- 12 قل للقسيس قد اتى الرّئيس ان اخرج عن خلف الحجاب باسم ربك مالك الرقاب و بشر الناس بهذا الظهور الأكبر العظيم قد جاء روح الحق ليرشدكم الى جميع الحق انه لا يتكلّم من عند نفسه بل من لدن عليم حكيم

- 13 قل هذا هو الذي مجد الابن و رفع امره ضعوا يا اهل الأرض ما عندكم و خذوا ما امرتم به من لدن قوى امين قدسوا اذانكم و توجهوا بقلوبكم لتسمعوا النداء الأعلی الذي ارتفع من شطر السّیاء مقرّ ربكم الأبهي انه يجذبكم الى مقام ترون فيه انوار الوجه التي اشرقت من هذا الأفق المنير

- 14 قل يا ملأ القسيسين دعوا النواقيس ثم اخرجوا من الكنائس ينبغى لكم اليوم بأن تصيحوا بين الأمم بهذا الاسم الأعظم أ تختارون الصمت بعد الذي كل حجر و شجر يصيح بأعلى النداء قد اتى الرّب ذو المجد الكبير طوبى لمن سبق اليه انه ممّن يثبت اسمه الى الأبد و يذكرّنه الملأ الأعلى كذلك قضى الأمر من لدى الرّوح في هذا اللوح البديع من يدع الناس باسمي انه مني و يظهر منه ما يعجز عنه من على الأرض كلّها ان اتبعوا سبيل الرّب ولا تعقبوا الغافلين طوبى لناثم اتبه من القوّات و

are sunk in heedlessness. Well is it with the slumberer who is stirred by the Breeze of God and ariseth from amongst the dead, directing his steps towards the Way of the Lord. Verily, such a man is regarded, in the sight of God, the True One, as a jewel amongst men and is reckoned with the blissful.

- 15 Say: In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. Ponder this in your hearts, O people, and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised. Let the Breeze of God awaken you. Verily, it hath wafted over the world. Well is it with him that hath discovered the fragrance thereof and been accounted among the well-assured.

- 16 O concourse of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth. My justice, however, declareth: "This is that which the Son hath decreed." And whatsoever hath proceeded out of His blameless, His truth-speaking, trustworthy mouth, can never be altered. The bells, verily, peal out My Name, and lament over Me, but My spirit rejoiceth with evident gladness. The body of the Loved One yearneth for the cross, and His head is eager for the spear, in the path of the All-Merciful. The ascendancy of the oppressor can in no wise deter Him from His purpose. We have summoned all created things to attain the presence of thy Lord, the King of all names. Blessed is the man that hath set his face towards God, the Lord of the Day of Reckoning.

- 17 O concourse of monks! If ye choose to follow Me, I will make you heirs of My Kingdom; and if ye transgress against Me, I will, in My long-suffering, endure it patiently, and I, verily, am the Ever-Forgiving, the All-Merciful.

- 18 O land of Syria! What hath become of thy righteousness? Thou art, in truth, ennobled by the footsteps of thy Lord. Hast thou perceived the fragrance of heavenly reunion, or art thou to be accounted of the heedless?

- 19 Bethlehem is astir with the Breeze of God. We hear her voice saying: "O most generous Lord! Where is Thy great glory established? The sweet savors of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory." We called unto her from behind the Tabernacle of Majesty and Grandeur: "O Bethlehem! This Light hath risen in the orient, and traveled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they

قام من بين الأموات قاصداً سبيل الربّ الا أنّه من جوهر الخلق لدى الحقّ وأنّه من الفائزين

15 قل أنّه قد اشرق من جهة الشرق وظهر في الغرب آثاره تفكروا فيه يا قوم ولا تكونوا كالذين غفلوا اذ جاتهم الذكرى من لدن عزيز حميد ان استيقظوا من نسمة الله أنّها فاحت في العالم طوبى لمن وجد عرفها و كان من الموقنين

16 قل يا ملأ الأساقف انتم انجم سماء على فضلى لا يجب ان تتساقطوا على وجه الأرض ولكن عدلي يقول هذا ما قضي من لدى الابن ولا يتغير ما خرج من فم الظاهر الصادق الأمين انّ الناقوس يصيح باسمي وينوح لنفسى ولكنّ الروح في سرور مبين قل جسد الحبيب يشواق الصليب ورأسه اراد السنان في سبيل الرحمن أنّه لا تمنعه عمّا اراد سطوة الظالمين قد دعونا كلّ الأشياء الى لقاء ربك مالک الأسماء طوبى لمن اقبل الى الله مالک يوم الدين

17 يا ملأ الرهبان ان اتبعتموني اجعلكم ورثاً للملكوتى و ان عصيتموني اصبر بجلي و انا الغفور الرحيم

18 ان يا برّ الشام اين برّك قد تشرفت بقدم الربّ هل وجدت عرف الوصل او تكون من الغافلين

19 قد تحركت بيت لحم من نسمة الله نسمع ندائها تقول يا ربّ الكريم اين استقرّ مجدك العظيم قد احببتى نفحات وصلك بعد الذى اذابنى هجرك لك الحمد بما كشفت السبحات و جئت مع القوّات بجلال مبين ناديناها عن وراء سرادق العظمة و الكبرياء يا بيت لحم قد ظهر هذا النور من المشرق و سار الى المغرب الى ان اتاك في آخر ايامه فاخبرينى هل الأبناء يعرفون الأب و يقرّون له او ينكرونه كما انكر القوم من قبل عند

deny Him, even as the people aforetime denied Him (Jesus)?” Whereupon she cried out saying: “Thou art, in truth, the All-Knowing, the Best-Informed.” Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

ذلك ارتفع صريخها وقالت انت العليم الخبير انا
نشاهد كل شيء يشهد لنا منهم من يعرف ويشهد
واكثرهم يشهدون ولا يعرفون

- 20 Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: “O Lord! I sense the fragrance of Thy garment. Methinks Thou art near, invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savors; and woe betide them that are fast asleep.”

20 قد اخذ اهتزاز اللقآء طور السينا و ارتفع ندائه
الأحلى في ذكر ربّه الأبهى ويقول اى رب اجد
عرف قيصك كأنك تقربت بالآثار و شرفت
بقدمك تلك الديار طوبى لشعبك لو يعرفونك
و يجدون عرفك فويل للراقدن

- 21 Happy art thou who hast turned thy face towards My countenance, inasmuch as thou hast rent the veils asunder, hast shattered the idols and recognized thine eternal Lord. The people of the Qur'an have risen up against Us without any clear proof or evidence, tormenting Us at every moment with a fresh torment. They idly imagine that tribulations can frustrate Our Purpose. Vain indeed is that which they have imagined. Verily, thy Lord is the One Who ordaineth whatsoever He pleaseth.

21 طوبى لك يا ايها المقبل الى الوجه بما خرقت
الأحجاب و كسرت الأصنام و عرفت موليك
القديم قد قام علينا اهل الفرقان من دون بينة و
برهان و عذبونا في كل الأحيان بعذاب جديد
ظنوا بأنّ البلاء يمنعنا عما اردنا فباطل ما هم
يظنون ان ربك هو الحاكم على ما يريد

- 22 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.” We revealed this passage in the Epistle to the Shah that it might serve as a warning to the followers of religions. Verily, thy Lord is the All-Knowing, the All-Wise.

22 ما مررت على شجر ألا و خاطبه فؤادى يا ليت
قطعت لاسمى و صلب عليك جسدى هذا ما
نزلناه في كتاب السلطان ليكون ذكرى لأهل
الأديان ان ربك هو العليم الحكيم

- 23 Let not the things they have perpetrated grieve thee. Truly they are even as dead, and not living. Leave them unto the dead, then turn thy face towards Him Who is the Life-Giver of the world. Beware lest the sayings of the heedless sadden thee. Be thou steadfast in the Cause, and teach the people with consummate wisdom. Thus enjoineth thee the Ruler of earth and heaven. He is in truth the Almighty, the Most Generous. Erelong will God exalt thy remembrance and will inscribe with the Pen of Glory that which thou didst utter for the sake of His love. He is in truth the Protector of the doers of good.

23 أنك لا تحزن بما فعلوا انهم اموات غير احياء
دعهم للموتى ثم ول وجهك الى محبي العالمين
اياك ان يحزنك مقالات الذين غفلوا ان استقم
على الأمر و بلغ الناس بالحكمة الكبرى كذلك
يامرك مالك الأرض و السماء انه هو العزيز
الكريم سوف يرفع الله ذكرك و يثبت من القلم
الأعلى ما تكلمت به في حبه انه وليّ المحسنين

- 24 Give My remembrance to the one named Murad and say: “Blessed art thou, O Murad, inasmuch as thou didst cast away the promptings of thine own desire and hast followed Him Who is the Desire of all mankind.”

24 ذكر من قبلى من سمى بالمراد قل طوبى لك يا
مراد بما نبذت مرادك و اخذت مراد العالمين

- 25 Say: Blessed the slumberer who is awakened by My Breeze. Blessed the lifeless one who is quickened through My reviving breaths. Blessed the eye that is solaced by gazing at My beauty.

25 قل طوبى لراقد انتبه من نسماتى طوبى لميت حي
من نفحاتى طوبى لعين قرت بجمالى طوبى لقاصد

Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty. Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness. Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones. Blessed the abased one who layeth fast hold on the cord of My glory; and the needy one who entereth beneath the shadow of the Tabernacle of My wealth. Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance. Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed the man whom the sweet savors of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion. Blessed are they that have attained His presence. Blessed the man who hath sought enlightenment from the Daystar of My Word. Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

TB#02, BSW#04.09x, COF.030ax, TDH#158.3x, GPB.210x8x, GPB.253x, GPB.396x, PDC.166x, PDC.166-167x, PDC.167-168x, PDC.168x, PDC.174x, WOB.078x, SW_v04#01 p.013, SW_v04#01 p.014-020, SW_v14#04 p.110x, BSC.124 #049

قصد خبآء عظمتی و کبریائی طوبی نلخائف هرب
الى ظل قبای طوبی لعطشان سرع الى سلسبیل
عنایتی طوبی لجائع هرع عن الهوی لهوائی و حضر
على المائدة الّتی نزلتها من سماء فضلی لأصفیائی
طوبی لدلیل تمسک بحبل عزّی و لفقیّر استظل
فی سرادق غنائی طوبی لجاهل اراد کوثر علی و
لغافل تمسک بحبل ذکرى طوبی لروح بعث من
نفحتی و دخل ملکوتی طوبی لنفس هزتها رائحة
وصلی و اجتذبتها الى مشرق امری طوبی لأذن
سمعت و للسان شهدت و لعین رأّت و عرفت
نفس الرّبّ ذی المجد و الملكوت و ذی العظمة
و الجبروت طوبی للفائزین طوبی لمن استضاء
من شمس کلمتی طوبی لمن زین رأسه باکلیل
حبّی طوبی لمن سمع کرّی و قام لنصرتی بین
شعی طوبی لمن فدی نفسه فی سبیل و حمل
الشّدائد لاسمی طوبی لمن اطمنّ بکلمتی و قام بین
الأموات لذكری طوبی لمن انجذب من نعماتی و
خرق السّبحات بقدرتی طوبی لمن وفی بعهدي و
ما منعه الدّنيا عن الورد فی بساط قدسی طوبی
لمن انقطع عن سوائی و طار فی هواء حبّی و
دخل ملکوتی و شاهد ممالک عزّی و شرب
کوثر فضلی و سلسبیل عنایتی و اطلع بأمری و
ما سترته فی خزائن کلماتی و طلع من افق المعانی
بذكری و ثنائی انه منّی علیه رحمتی و عنایتی و
مکرمتی و بهائی

INBA34:100, BLIB_Or15735.163,
CMB_F32.085, AQA1#006, SFI16.025,
NSR_1993.024ax, ASAT1.168x,
ASAT4.185x, HYK.163, TBP#02,
OOL.B026

BH00516

To: Aqa Siyyid Mihdi Najafabadi

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَمْنِ الْأَقْدَسِ الْأَبْهَى
- 2 The remembrance of God unto His servant who hath been named Mihdi, that he may give thanks unto his Lord and be well-pleasing unto God. O servant! Harken unto the call of God from this Servant Who hath been named by all names in the Kingdom of Names. And when thou ascendest beyond this station, thou shalt behold Him sanctified above all that the Daysprings of Names and Attributes have known. And when thou ascendest beyond this station and passeth on to another station, thou shalt be unable to establish for Him any mention or deny from Him any description, for in that station eyes shall not attain unto Him, thoughts shall not reach Him, minds and visions shall not comprehend Him. Thus hath the matter been decreed. 2 ذَكَرَ اللَّهُ عَبْدَهُ الَّذِي سَمَّى بِمِهْدَى لِشُكْرِ رَبِّهِ وَيَكُونُ فِي اللَّهِ رَضِيًّا أَنْ يَأْبُدَ اسْمِعْ نَدَاءَ اللَّهِ مِنْ هَذَا الْعَبْدِ الَّذِي سَمَّى بِكُلِّ الْأَسْمَاءِ فِي مَلَكُوتِ الْأَسْمَاءِ وَإِذَا تَصَعَّدَ عَنْ هَذَا الْمَقَامِ تَشْهَدُ مَقْدَسًا عَنْ كُلِّ مَا عَرَفَهُ مَطَالِعُ الْأَسْمَاءِ وَالصِّفَاتِ وَإِذَا تَصَعَّدَ عَنْ هَذَا الْمَقَامِ وَتَمَرَّ عَلَى مَقَامٍ آخَرَ لَنْ تَقْدِرَ أَنْ تُثَبِّتَ عَلَيْهِ مِنْ ذِكْرٍ وَلَا أَنْ تُنْفِي عَنْهُ مِنْ وَصْفٍ لِأَنَّهُ فِي ذَلِكَ الْمَقَامِ لَنْ يَدْرِكَ الْأَبْصَارُ وَلَنْ يَصِلَ إِلَيْهِ الْأَفْكَارُ وَلَنْ يَعْرِفَهُ الْعُقُولُ وَالْأَنْظَارُ وَكَذَلِكَ كَانَ الْأَمْرُ قَضِيًّا
- 3 Cast aside what the people possess, then hold fast unto this Cord suspended between earth and heaven, in such wise that should men cut thee to pieces, thou wouldst not be severed from it nor be separated from it. Thus do We command thee in truth, and this is better for thee than all who dwell on earth. Dost thou find in existence aught greater than the knowledge of God and steadfastness in His love? Nay, by Him Who hath caused all created things to speak forth the praise of My Self, which hath encompassed the worlds! 3 أَنْتَ أَنْتَ دَعِ مَا عِنْدَ النَّاسِ ثُمَّ تَمَسَّكْ بِهَذَا الْحَبْلِ الْمَعْلُوقِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ عَلَى شَأْنٍ لَوْ يَقْطَعُكَ النَّاسُ أَرَبًا أَرَبًا لَنْ تَنْقَطِعَ عَنْهُ وَلَنْ تَنْفَصَلَ مِنْهُ كَذَلِكَ أَمْرُنَاكَ بِالْحَقِّ وَأَنَّ هَذَا خَيْرٌ لَكَ عَمَّنْ عَلَى الْأَرْضِ جَمِيعًا هَلْ تَجِدُ شَيْئًا فِي الْمَلِكِ اعْظَمَ مِنْ عِرْفَانِ اللَّهِ وَالِاسْتِقَامَةِ عَلَى حَبِّهِ لَا فَوَالَّذِي أَنْطَقَ الْكَائِنَاتِ بِنَاءً نَفْسِي الَّذِي كَانَ عَلَى الْعَالَمِينَ مُحِيطًا
- 4 Turn thy face toward God and detach thyself from those who at times speak as spoke the divines of the Qur'an, and at times speak as spoke the people of the Gospel, then the people of the Torah, and thus have they veiled themselves behind the veils of allusions. Among them are those who say: "Can sweetness be changed for bitterness, or the ruby for a stone, or gold for copper?" Thus do they speak, being unaware less than a hair's breadth. And among them are those who say: "How can light be changed for darkness?" Thus and likewise do they speak, being unaware. These are in the sight of thy Lord this day more contemptible than donkeys. 4 وَلَ وَجْهَكَ شَطْرَ اللَّهِ ثُمَّ انْقَطِعْ عَنِ الَّذِينَ مَرَّةً يَتَكَلَّمُونَ كَمَا تَكَلَّمُوا بِهِ عُلَمَاءُ الْفِرْقَانِ وَمَرَّةً يَتَكَلَّمُونَ بِمَا تَكَلَّمْتَ بِهِ مَلَأَ الْإِنْجِيلَ ثُمَّ مَلَأَ التَّوْرَةَ وَكَذَلِكَ جَعَلُوا أَنْفُسَهُمْ بِمَحْجَبَاتِ الْإِشَارَاتِ مُحْجُوبًا مِنْهُمْ مَنْ يَقُولُ هَلْ يَبْدُلُ الْخُلُوبُ بِالْمَرْءِ أَوْ الْيَاقُوتُ بِالْحَجَرِ وَالذَّهَبُ بِالنَّحَاسِ وَكَذَلِكَ يَتَكَلَّمُونَ وَلَا يَشْعُرُونَ أَقْلٌ مِنْ شَعْرًا وَمِنْهُمْ مَنْ يَقُولُ إِنَّ النُّورَ كَيْفَ يَبْدُلُ بِالظُّلْمَةِ وَكَذَلِكَ الْمَرَاةُ يَقُولُونَ وَلَا يَشْعُرُونَ وَمَا كَانَ الْيَوْمَ هَوْلًا عِنْدَ رَبِّكَ إِلَّا أَحَقُّ مِنْ حَمِيرًا
- 5 Say: O ye who are as red ochre! Do ye not witness that when ye place a mirror before the sun, the form of the sun is reflected therein, and when ye place it before a dog, that too is 5 قُلْ يَا أَيُّهَا الْحُمْرَاءُ أَمَا تَشْهَدُونَ بِأَنَّكُمْ لَوْ تَقَابَلْنَ الْمَرَاةَ إِلَى الشَّمْسِ لَتَنْطَبِعَ فِيهَا هَيْئَةُ الشَّمْسِ وَلَوْ تَقَابَلْنَهَا الْكَلْبُ لَتَنْطَبِعَ عَلَيْهَا وَكَذَلِكَ فَاشْهَدُوا الْأَمْرَ فِي

reflected therein? Thus observe how the matter stands regarding all that faces it, that ye may be steadfast in the religion of God. For example, when any mirror among the mirrors of existence faces this Sun that hath been established upon the throne of names and attributes, the effulgences of this Sun are reflected therein according to its capacity. Then do all created things speak forth the praise of their own selves, for they behold naught therein save the revelation of their Lord and Creator. Were people to observe with the eye of their innate nature, they would recognize that this attribute of things is not of themselves, but rather due to the revelation that hath revealed itself unto them through their own selves. Thus have We detailed the verses that ye may be endowed with insight into the matter.

- 6 However, this station and these attributes hold true so long as one beholds therein the revelation of one's Lord. Should it turn away from the Sun and face the wolf of self and desire, then doth the light return to its source, and the mirror reverteth to a station wherein naught can be seen therein save the wolf. Thus hath the decree been sent down from the heaven of wisdom, that people might find a way to the Lord of grace.

- 7 O Mihdi! Observe the people and their condition. After the Sun hath shone forth with such brightness that all who are in the unseen and visible realms have been illumined thereby, they have clung to a mere shadow and have opposed God, and thou seest them now standing upon the brink of a fiery precipice, having halted in sheer heedlessness without the Truth. And among them is one who claims to be a mirror after he warred against Him Who created and fashioned him, and caused all things to speak in praise of His Self - thus was the matter inscribed by the Finger of the Spirit in truth. Say: O people, reflect upon yourselves and be not of those who have deviated from justice and fairness and taken for themselves the path to the calf. Look at the peoples of the Furqan - they spoke about succession and guardianship after one thousand two hundred and sixty years just as you speak now, and God is witness to this. Did what they possessed of successorship or guardianship benefit them? No, by the All-Merciful! Rather, they and their followers were created by the command of God Who created all contingent beings with a word from Him, and verily He has power over all things.

- 8 O servant! Inform My servants. Say: By God, you have not understood the foundation of this Cause. Harken to My words,

كَلِّ مَا تَقَابِلُهَا لَعَلَّ تَكُونَنَّ فِي دِينِ اللَّهِ مُسْتَقِيمًا
مَثَلًا حِينْتَدُّ لَوْ تَقَابِلُ مَرَاتًا مِنْ مَرَايَا الْمَوْجُودَاتِ
هَذِهِ الشَّمْسُ الَّتِي اسْتَوَى عَلَى عَرْشِ الْأَسْمَاءِ وَ
الصِّفَاتِ لَتَنْطَبِعَ عَلَيْهَا تَجَلِّيَاتُ هَذِهِ الشَّمْسِ عَلَى
قَدَرِ مَقْدَارِهَا إِذَا تَنَطَّقَ كُلُّ الْمَوْجُودَاتِ بِنِشَاءِ
نَفْسِهَا لِأَنَّ فِيهَا لَا تَشْهَدُنَ إِلَّا تَجَلَّى رَبِّهِمْ وَبَارِئِهِمْ
وَ أَنَّ النَّاسَ لَوْ يَشْهَدُونَ بِعَيْنِ الْفُطْرَةِ لَيَعْرِفُونَ بِأَنَّ
هَذَا الْوَصْفَ مِنَ الْأَشْيَاءِ مَا كَانَ بِنَفْسِهَا بَلْ لَتَجَلَّى
الَّذِي تَجَلَّى لَهَا بِهَا بِنَفْسِهَا كَذَلِكَ فَصَلْنَا الْآيَاتِ
لَتَكُونَنَّ عَلَى الْأَمْرِ بَصِيرًا

6 ولكن هذا المقام وهذه الأوصاف يصدق عليها
مادام الذي يرى فيها تجلَّى ربِّها وإنَّها لو ينحرف
عن الشمس ويقابل ذياب نفسه وهواه إذا يرجع
الضياء إلى مقرِّه ويرجع المرأة إلى مقام لن يرى
فيها إلا الذياب كذلك أنزل الأمر من سماء الحكم
لعلَّ الناس يجدنَّ إلى ذى الفضل سبيلاً

7 ان يا مهدى فانظر إلى الناس وشأنهم أنهم بعد
الذي اشرفت الشمس بإشراق التي استضاءت منه
كل من في الغيب والشهود تمشكوا بظل من
الأطلال واعترضوا على الله وإذا تشهدهم على
شفا جرف من النار قد كانوا على غفلة البحتة من
غير الحق موقوفاً ومنهم من قال أن فلاناً وصى و
منهم من يقول أنه مرآة بعد الذي حارب بالذي
خلقه وسويه وانطق كل شيء بنشأ نفسه و
كذلك كان الأمر من اصبع الروح على الحق
مرقوماً قل يا قوم تفكروا في انفسكم ولا تكونوا
من الذين انحرفوا عن العدل والانصاف واتخذوا
لأنفسهم إلى العجل سبيلاً فانظروا في أمم الفرقان
أنهم تكلموا في مأتين وستين بعد الألف من السنين
كما أنتم تتكلمون وكان الله على ذلك شهيداً هل
نفعهم ما كان عندهم من الوصاية أو الولاية لا
فونفسى الرحمن بل أنهم وأوليائهم قد خلقوا بأمر
من لدى الله الذي خلق الممككات بحرف من
عنده وأنه كان على كل شيء قديراً

and nullify not your deeds, and be not like the peoples of old. Fear God and be pious in the Cause, and dispute not with Him by Whose command the Prophets and Messengers were sent from a beginning that has no beginning - how much less those beneath them! Reflect, O people, on God's Cause and its manifestation, and follow not every stubborn misbeliever.

8 ان يا عبد نبي عبادى قل تالله انتم ما اطلعتم بأصل هذا الأمر اسمعوا قولى ولا تبطلوا اعمالكم ولا تكونوا مثل امم القبل اتقوا الله وكونوا فى الأمر تقياً ولا تجادلوا بالذى بأمره بعثت النبیین والمرسلين من أول الذى لا أول له فكيف دونهم تفكروا يا قوم فى امر الله و ظهوره ولا تتبعوا كل مشرك عنيداً

- 9 Say: Today there is no difference with God between you and him whom you have taken as lord for yourselves besides God. Rather, he is more base in station and further astray in path, for he warred against Him Who created him by His word and sought to cut down the Tree that was planted by God's hands in the loftiest paradise. Then he raised an outcry within himself to confuse the matter for those who believed in God, and thus did he plot in God's Cause and was recorded with God as among the plotters.

9 قل اليوم لم يكن الفرق عند الله بينكم وبين الذى اتخذتموه رباً لأنفسكم من دون الله بل انه احقر شأنأ و ابعد سبيلاً لأنه حارب بالذى خلقه بقوله و اراد ان يقطع سدره التى كانت بأيدى الله فى اعلى الرضوان مغروساً ثم صاح فى نفسه ليشبه الأمر على الذين آمنوا بالله و كذلك مكر فى امر الله و كان من الماكرين حينئذ عند الله مذكوراً

- 10 Say: O people, open your eyes, then behold the Beauty at the midmost point of the zenith and turn towards Him, and follow not every rebellious satan. Does it not suffice you that We have manifested unto you Our true Self with complete manifestation and concealment? Fear God Who created and fashioned you, and deny not the blessing for which you shall never find a substitute.

10 قل يا قوم ان افتحوا ابصاركم ثم اشهدوا الجمال فى قطب الزوال و توجهوا اليه و لا تعقبوا كل شيطان مريداً أ و لم يكفكم انا اظهرنا عليكم نفسنا الحق بتمام الظهور و البطون خافوا عن الله الذى خلقكم و سويكم و لا تكفروا بنعمة التى لن تجد لها بديلاً

- 11 Leave the people and what they possess - today you shall see them only as dead, not living, save those who hold fast to this Handle that has neither disconnection nor connection, neither severance nor qualification, if you be of those who know. Say: By God, were We to take from the yarn with which children play and make it the Handle of the Cause between the heavens and earth, We would be able to do so by My sovereignty which encompasses the worlds. And were We to take a handful of clay and resurrect from it the forms of the first and the last, and then those near ones and the sincere ones, We would be able - thus was the matter. But the people are wrapped in thick veils.

11 دع الناس و ما عندهم و لن تشهدهم اليوم إلا اموات غير احياء إلا من تمسك بهذه العروة التى لم يكن لها من انفصال و لا اتصال و لا انفصام و لا اتصاف ان انت بذلك عليماً قل تالله انا لو نأخذ من غزل الذى يلعبون به الصبيان و نجعله عروة الأمر بين السموات و الأرض لنقدر بسلطاني الذى كان على العالمين محبطاً و لو نأخذ كفاً من الطين و نبعث منه هياكل الأولين و الآخرين ثم المقربين و المخلصين لنقدر و كذلك كان الأمر ولكن الناس هم فى حجاب غليظاً

- 12 Say: O people! By God, the Most Great Mystery of God hath appeared, and the Most Great Treasure of God, and the Most Perfect Word of God, and the Most Bountiful Sea of God. Beware lest ye deprive yourselves of the bounty of these days, and be not in doubt concerning this Manifestation which hath encompassed all created things, and from which appeareth at every moment that which hath never before appeared. And if ye deny it, O heedless ones, by God, the True One, all atoms

12 قل يا قوم تالله قد ظهر سرّ الله الأكبر و كنز الله الأعظم و كلمة الله الأتم و بحر الله الأكرم اياكم ان لا تحرموا انفسكم من فضل هذه الأيام و لا تكونوا فى مرية من هذا الظهور الذى احاط بالممكّات و ظهر منه فى كل حين ما لا ظهر من قبل و انتم ان تنكروه يا ملأ الغفلاء تالله الحق يصدقّه كل الذرات و هذا اللسان الذى ينطق فى

do testify unto it, and this Tongue which speaketh in all things proclaimeth: Verily I am the One adored, verily I am the Intended One, verily I am the Beloved, verily I am He Who, by the movement of My finger, hath joined the Kaf to the Nun, and thus was the matter decreed by the finger of divine decree upon the Preserved Tablet.

كَلَّ شَيْءٌ بِأَنِّي أَنَا الْمَعْبُودُ وَأَنِّي أَنَا الْمَسْجُودُ وَأَنِّي أَنَا
المقصود و أنى أنا المحبوب و أنى أنا الذى بحركة
من اصبعى قد اتصلت الكاف بالنون و كذلك
كان الأمر من اصبع الحكم على اللوح مقضياً

- 13 O Mihdi! Be thou guided by the guidance of God, thy Lord, then guide mankind unto this Most Great Ocean which God hath caused to surge by His Own Self and for His Own Self, and hath sanctified its shores from the approach of every obstinate misbeliever. Say: O people! Fear ye God! By God, the Truth! Were ye truly conscious, ye would sever your own necks with your own hands, or cast yourselves into the waters, or fling your bodies from the mountains, for ye have committed that which hath caused tears to flow from the All-Seeing Eye of God that beholdeth all things. Thus have ye acted according to the dictates of your souls and desires, and yet ye rejoice within yourselves and are glad.

13 ان يا مهدى ان اهد بهدى الله ربك ثم اهد
الناس بهذا البحر الأعظم الذى جعله الله متموجاً
بنفسه لنفسه و قدس ساحله عن ورود كل
مشرک عنيداً قل يا قوم خافوا عن الله تالله الحق
لو تستشعرون فى انفسكم تنقطعن اعناقكم بأيادكم
او تغرقن انفسكم بالماء او تسقطن اجسادكم عن
الجلال لأنكم ارتكبتم ما جرى الدموع عن عين
الله الناظرة على كل الأشياء و كذلك فعلتم بما
امركم انفسكم و هو يكف و مع ذلك تفرحون فى
انفسكم و تكونن مسروراً أنك انت

- 14 Arise thou with the Cause of God and His permission, then convey unto the people the command of thy Lord, and be not of them who have been patient and veiled their faces through fear of their own selves. Thus have We commanded thee in truth that thou mayest be informed thereof. Beware that thou disputest not with anyone; rather, remind them with wisdom and utterance. Then guard thyself to such degree that no harm may befall thee, not in such wise as to be veiled from God's Cause and deprived of the wonders of His manifestation. Purify thine ear that thou mayest hearken to the divine melodies wherewith the Dove of the Spirit warbleth upon the branches of these Words, each letter of which God hath made a lofty and impregnable Tree.

14 قم بأمر الله و اذنه ثم بلغ الناس امر ربك و لا
تكن من الذينهم صبروا و ستروا وجوههم خوفاً
من انفسهم و كذلك امرناك بالحق ان تكون
به عليمأ ايأك ان لا تجادل مع احد ثم ذكرهم
بالحكمة و البيان ثم احفظ نفسك على قدر الذى
لن يصيبك من ضرر لا على شأن الذى يكون عن
امر الله محجوباً و عن بدايع ظهوراته محروماً طهر
اذنك لتسمع بدايع الألحان بما غنت بها ورقاء
الروح على اغصان تلك الكلمات التى جعل الله
كل حرف منها سدره عز منيعاً

- 15 Stand thou firm with the firmness of God, and leave the people and what they possess unto themselves, then shun them who follow their lusts and commit transgression and wickedness. By God! We are quit of such as these, if thou be well informed thereof. Say: O people! Strive ye that My traces may be manifest in you, and that My fragrances and sweet savors may waft forth from you. Guard yourselves against whatsoever is abhorrent unto God's good-pleasure and your good-pleasure. Fear ye God, and be ye purified from disobedience, that ye may speak forth the beauty of My Name, the All-Merciful, and may become a sign among all created things through this Cause which hath dawned from the horizon of holy and luminous glory.

15 ان استقم باستقامة الله و دع الناس و ما عندهم
بأنفسهم لأنفسهم ثم تجنب عن الذينهم اتبعوا
الشهوات و يرتكبون البغى و الفحشاء فى انفسهم
تالله أنا برآء من هؤلاء ان انت بذلك خبيراً قل
يا قوم فاجهدوا بأن يظهر منكم آثارى و تهب
منكم روايحى و نفحاتى ان احفظوا انفسكم عن
كل ما يكرهه رضى الله ثم رضاكم ان اتقوا الله
و كونوا مطهرأ عن العصيان لتحكين عن جمال
اسمى الرحمن و تكونن علماً بين الممكثات بهذا
الأمر الذى اشرق عن افق قدس منيراً

- 16 O servant! Hearken unto the call of this Wronged One Who is imprisoned in this Most Great Prison. Then detach thyself from them who have disbelieved and associated partners with God, and ascend unto the atmosphere of nearness, holiness, glory, and beauty, that thou mayest attain unto the station wherein shine forth the lights of thy Lord's countenance, the Mighty, the Most High, and mayest witness all created things beneath the shade of thy Lord Who hath appeared with the sovereignty of majesty and hath dawned at the midmost heart of eternity, and mayest be possessed of clear vision. Cast aside them from whom thou hearest naught but the stench of unbelief, who have turned away from Him through Whose will all created things were raised up, who are heedless of God their Creator yet fancy themselves believers.
- 16 ان يا عبد اسمع نداء هذا المظلوم الذى سجن فى هذا السجن الكبرى ثم انقطع عن الذينهم كفروا واشركوا ثم اصعد الى هواء القرب والقدس والعز والجمال لتصل الى مقر الذى يستضىء فيه انوار وجه ربك العزيز المتعال وتشهد الكائنات فى ظل ربك الذى ظهر بسلطان الجلال واشرق فى قطب الزوال وتكون على بصيرة منيراً وضع الذينهم ما تسمع منهم الا رواج الكفر واعرضوا عن الذى بارادة منه بعثت الكائنات وهم غفلوا عن الله بارئهم وظنوا فى انفسهم الايمان
- 17 Say: Woe unto you, O concourse of loss! By God! Your deeds have come to naught from the moment ye paused upon this Path which was raised up by the hands of the All-Merciful in the heaven of His Cause. Thus have We caused to flow forth for thee from these Words the Kawthar of knowledge and inner meanings, that thou mayest drink thereof and sprinkle it upon all created things through the power of My Name which encompasseth the worlds. Rejoice within thyself that the glances of God have been directed toward thee from this Prison, and glorify Him with such glorification as shall turn the hearts of all created things toward a Face of wondrous glory.
- 17 قل فويل لكم يا ملاً الخسران تالله قد حبطت اعمالكم حين الذى توقفت على هذا الصراط الذى كان بأيدى الرحمن على سماء الأمر منصوباً كذلك فخرنا لك من تلك الكلمات كوثر العلم والمعاني لتشرب منه وترش على الممكنات بسلطان اسمى الذى كان على العالمين محيطاً ان افرح فى نفسك بما اردت اليك لحظات الله من هذا السجن وكبر عليك بتكبير الذى به قلب الممكنات الى وجه عزّ بديعاً
- 18 If thou desirest to grieve over anything, grieve over My tribulations, then over My afflictions and sorrows and exile and imprisonment. Thus doth the Most Great Pen command thee. Act according to what thou art bidden, and tarry not for even a moment. And the light that hath shone forth from the right side of the [Throne] be upon thee and upon those who have followed the command of God and have not transgressed the bounds that have been sent down in the Tablets from a mighty and inaccessible Pen.
- 18 وان تريد ان تحزن فى شىء فاحزن لمصائبى ثم لبلائى وكربى وغربى وسجنى كذلك امرك قلم القدم ان تعمل بما امرت ولا تسكن اقل من حيناً والنور الذى اشرق عن يمين [العرش] عليك وعلى الذينهم اتبعوا امر الله وما تجاوزوا عن حدودات التى نزلت فى الألواح من قلم عزّ منيعاً

BH08070

To: Aqa Siyyid Javad, in Ard-i-Kaf

- 1 O Siyyid Javad in the Land of Kaf, upon thee be the Glory of God! He is the Most Exalted, the Most Holy, the Most High! 1 هو الأرفع الأقدس الأعلى
- 2 O Mirror of Bounty! Bear thou witness to that whereunto God Himself hath testified at the midmost heart of eternity, that verily I am alive in the Most Glorious Horizon. Say: By God! He doth in truth, at this very moment and from this Horizon, both hear and see, and He proclaimeth: "O people of the Bayan! Did We not promise you My manifestation? Yet when I revealed Myself, wherefore did ye turn away and become numbered with the idolaters? Did We not command you to cling to naught at the time of the Manifestation from amongst all that hath been created in the heavens and on earth? Did We not teach you that ye should not regard Him with your own eyes but with His eyes, and that whoso regardeth Him with any eye save His own shall never know Him, even should he ponder His Cause for as long as God, the Mighty, the Powerful, endureth?" 2 ان يا مرآة الجود ان اشهد بما شهد الله في قطب البقاء بأننى انا حى في الأفق الأبهى قل تالله انه حينئذ في هذا الأفق يسمع ويرى ويقول يا ملأ البيان اما وعدناكم بظهورى فلما اظهرت نفسى لم اعرضتم و كنتم من المشركين و اما امرناكم بأن لا تتسكوا في حين الظهور بشيء عما خلق بين السموات والأرضين و اما عليناكم بأنكم لا تنظروا اليه بعيونكم بل بعينه و من ينظر اليه بعين سواه لن يعرفه ولو يتفكر في امره بدوام الله الملك العزيز القدير
- 3 Therefore do I ask of you, O people, one word of pure truth - be ye fair in it and be not of the heedless. By what proof did ye believe in My Self on the Day when the clouds were cleft asunder and the Ancient Beauty came in My Most Great Name? If ye believed in My Self, by God, this is My Self come unto you with manifest sovereignty. And if ye believed in what was revealed unto Me of God's verses, by God, that which hath flowed from His Pen hath filled the East and West of the earth with My verses, as ye yourselves have witnessed and are among those who bear witness." 3 اذا اسئل منكم يا قوم كلمة على الحق الخالص انتم فأنصفوا فيها و لا تكونن من الغافلين انتم بأى حجة آمنتم بنفسى في يوم الذى شقت فيه السحاب و اتى جمال القدم باسمى العلى العظيم ان كنتم آمنتم بنفسى تالله هذا نفسى قد جائكم بسلطان مبین و ان آمنتم بما نزلت على من آيات الله تالله ما جرى من قلبه آياتى ملأت شرق الأرض و غربها كما شهدتم و كنتم من الشاهدين
- 4 O people! Fear ye God, and make not your deeds null and void, and follow not in His Cause every rebellious satan, and make not His recognition dependent upon the testimony of any created thing, for all else besides Him hath been created by His Word, if ye be of those who perceive. Have ye not witnessed God's sovereignty in His manifestation and His power in His arising against all who dwell on earth, in days wherein souls were troubled and the feet of the mystics did slip? By God! He is verily the Glory of God in the heaven of eternity, and His radiance unto all who dwell in the kingdom of names, and His manifestation and His grandeur unto all the worlds." 4 يا قوم خافوا عن الله و لا تبطلوا اعمالكم و لا تعقبوا في امره كل شيطان مريد و لا تعلقوا عرفانه بتصديق احد من الممكنات لأن ما دونه قد خلق بقوله ان انتم من الشاعرين اما رأيتم سلطنة الله في ظهوره و قدرته في قيامه مقابلة كل من على الأرض في أيام التى اضطربت فيها النفوس و زلت اقدام العارفين تالله انه لبهاء الله في جبروت البقاء و ضيائه لمن في ملكوت الأسماء و ظهوره و كبريائه على العالمين
- 5 Whoso denieth Him this day and writeth the Bayan - his own pen doth curse him, were he to hearken, and addresseth him 5 و من ينكره اليوم و يكتب البيان يلعنه قلبه لو يكون من السامعين و يخاطبه بلسان سره و يقول يا ايها

in its inmost tongue saying: 'O thou who associateth partners with God! By what proof dost thou write His verses while denying His Self, the Merciful, the Compassionate? I verily disavow thee and seek refuge with God that He may deliver me from thy wicked fingers, and I turn unto Him in repentance from having met thee, and I am the first of the penitent.' And whoso readeth today the verses of God while believing not in this manifest, resplendent, luminous Revelation - his own tongue beliieth him and curseth him with the tongue God hath ordained in its essence, saying: 'O thou heedless one! Thou deniest the Ancient Beauty, yet readest what hath proceeded from His finger. Woe unto thee from the punishment of a grievous day!'"

- 6 By God! This is He through Whose manifestation the light of His radiance hath shone forth upon all things according to their nature. There is none other God but I, the Mighty, the Powerful, the Omnipotent. O people! Look ye this day with the proof whereby your faith and the mission of all the Prophets and Messengers is established. Were ye to purify yourselves from the defilement of self and desire, ye would surely find in all that appeareth from Him the fragrance of God, the Sovereign, the Powerful, the Exalted, the Wise."

- 7 Thus hath your Lord, the Most High, spoken forth in the Most Glorious Companion, that perchance the people may become aware within themselves and make up for that which they have neglected in the Cause of God, and be numbered with those who have recognized God by His Self and who have detached themselves from all else.

- 8 Know thou moreover that the previous Manifestation complained unto thee concerning all the Mirrors, and I complain unto thee concerning all in this Mirror which hath opposed God and warred against His Self.

- 9 By God! She warred against My Person, disputed My verses, and sought to shed My sanctified, holy and luminous blood. By God! She looks upon Me with aspects which none can enumerate save God, thy Lord and the Lord of thy forefathers. By God! She hath done to Me what no one hath done to another, and were I to mention it, I would be unable due to the intensity of grief that overtakes Me at its remembrance. Then would weep for My wronged Self the Eye of God upon the thrones of all possible things, and My own Self sufficeth as witness to what I say. And if thou desirest to become aware of this, go forth from thy house, then proceed outside thy city to a place where thou findest thyself alone. Then turn thy face toward God, the All-Knowing, the All-Wise, raise thy hands

المشرك بالله بأي حجة تكتب آياته و تكفر بنفسه الرحمن الرحيم و اتى اتبرأ منك و استعذ بالله بأن يخلصني من اناملك الخبيثة و اتوب اليه من لقاءك و انا اول التائبين و من يقرء اليوم آيات الله و ما آمن بهذا الظهور الظاهر المشرق المنير يكذبه لسانه و يلغنه بلسان التي قدر الله في باطنها و يقول يا ايها الغافل تنكر جمال القدم ثم تقرأ ما ظهر من اصبعه فويل لك من عذاب يوم عقيم

6 تالله هذا هو الذي اشرق تجلى انواره على كل شيء على هيئته انه لا اله الا انا المقتدر العزيز القدير و يا قوم فانظروا اليوم بحجة التي يثبت بها ايمانكم ثم رسالة التبيين و المرسلين و لو انتم تطهرون انفسكم عن رجس النفس و الهوى لتجدن عن كل ما يظهر من عنده رايحة الله الملك المقتدر العلي الحكيم

7 كذلك نطق ربكم العلي الاعلى في الرفيق الابهي لعل الناس يستشعرون في انفسهم و يتداركن ما فرطوا في جنب الله و يكونن من الذين عرفوا الله بنفسه ثم انقطعوا عن العالمين

8 ثم اعلم بان ظهور قبلي اشتكى اليك عن كل المرايا و اتى اشكو اليك عن الكل في هذه المرأة التي اعترضت على الله و حاربت بنفسه

9 و جادلت بآياته و ارادت سفك دمه المطهر المقدس المنير تالله انها لتنظر الى بالوانها التي لن يقدر احد ان يحصيها الا الله ربك و رب آباءك الاولين تالله قد فعل بي ما لا فعل احد باحد و اتى لو اريد ان اذكر ان اقدر من كثرة حزن الذي يأخذني عند ذكره اذا تبكي على نفسى المظلوم عين الله على اعراش الممكات و كفى بنفسه على ما اقول شهيد و انك لو تريد ان تطلع بذلك ان اخرج من بيتك ثم اذهب الى خارج مدينتك مقام الذي تجد نفسك وحده اذا ول وجهك شطر الله العليم الحكيم ثم ارفع يديك الى الله محبوبك و محبوب العارفين

to God, thy Beloved and the Beloved of them that know, and say:

- 10 O Lord! I have come from the west of fancy that the lights of certitude might dawn upon me from the dawning-place of the sovereignty of Thy Most Great and Most High Name. O Lord! I am the one who hath fled from myself, from all that I had known before, and from all the worlds, for whatsoever Thou hast taught me of the knowledge of Thyself in one moment will not profit me in another, as I am certain that in every instant Thou art upon a new manifestation, and I know that Thou manifestest Thyself to all created things through Thy name, the All-Knowing, in every moment as Thou hadst not manifested before, for the manifestations of Thy creation shall never end, by the everlasting nature of Thy Self that standeth over all creation. And I, O my God, am he who hath not limited Thy manifestation by the limitations of myself nor by the indication of any existent thing, for I am certain that Thou canst not be indicated by any indication, nor limited by any limitation, for limitations are the attribute of Thy creation, while Thou hast ever been sanctified above the knowledge of every knowing one, and none can encompass Thy knowledge save Thyself. To this do my tongue, my being, my heart and my inmost heart bear witness, and I am possessed of clear certitude.

- 11 O Lord! I am he who hath confessed that Thou art not known save through Thyself, and I bear witness that Thou doest what Thou wilt in Thy dominion. And whoso beareth witness to this word will never object to Thee in Thy Cause, nor will he hesitate in Thy wondrous and mighty Cause. O Lord! Purify my heart from the veils of all who are in the heavens and the earth, that there might be imprinted upon it the effulgences of Thy shining and luminous lights. O Lord! Sever me from all else save Thee, then inspire within me that which will draw me to the court of Thy holiness and cause me to soar in the atmosphere which Thou hast made sanctified from the cloying of the wings of the doubtful ones.

- 12 O Lord! Deprive me not of the breezes that waft today from the right hand of the throne of Thy mercy, and exclude me not from beneath Thy glances. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Forgiving, the Merciful. O Lord! Cause to shine forth upon me from the horizon of the Garment the Sun of glory and sanctification, that I might know Thee in this wondrous Garment. Make me not, O my God, of those who believed in Thee in the garment of one of Thy names, then, when Thou didst change the garment and didst manifest Thyself in the garment of another name, they dispersed from

10 و قل اى رب قد جئت من مغرب الوهم ليستشرق على انوار اليقين من منظر سلطان اسمك العلي العظيم اى رب انا الذى هربت عن نفسى وعن كل ما عرفته من قبل وعن العالمين لأن كلما عرفتني في عرفان نفسك في ساعة لن ينفعني في ساعة اخرى لأنني ايقنت بأنك في كل آن على تجلى بديع و علمت بأنك تجلى على الكائنات باسمك العليم في كل حين ما لا تجليت به من قبل لأن ظهورات بدعك لن تنفذ بدوام نفسك القائمة على الخلايق اجمعين و انا الذى يا الهى ما حددت ظهورك بحدود نفسى و لا باشارة احد من الموجودات لأنني ايقنت بأنك لن تشار باشارة احد و لن تحد بحدود نفسى و انما الحدود شأن خلقك و انك انت كنت لم تزل مقدساً عن عرفان كل عارف عليم و لن يحيط بعلمك احد الا نفسك و يشهد بذلك لسانى و كينونتى و قلبى و فؤادى و اكون على يقين مبين

11 اى رب انا الذى اعترفت بأنك لا تعرف بسواك و اشهد بأنك تفعل ما تشاء في ملكك و من شهد بهذه الكلمة لن يعترض عليك في امرك و لن يتوقف في امرك الأبدع البديع اى رب طهر قلبي عن حجاب كل من في السموات و الأرض لينطبع عليه تجليات انوارك المشرق المنير اى رب فانقطعني عن دونك ثم الهمني ما يجذبني الى ساحة قدسك و يطيرني في هواء الذى جعلته مقدساً من ان يكف فيه اجنحة المربين

12 اى رب لا تحرمني عن نفحات التي تهب اليوم عن يمين عرش رحمتك و لا تخرجني عن تحت لحظتك و انك انت المقتدر على ما تشاء و انك انت الغفور الرحيم اى رب فاستشرق على عن افق القميص شمس العزة و التقديس لأعرفك في هذا القميص البديع و لا تجعلني يا الهى من الذينهم آمنوا بك في قيص اسم من اسمائك فلها بدلت القميص و اظهرت نفسك بقميص اسم

around Thee and were among the rejectors. Then do all things testify that they believed not in Thy Self but in the garment which is a name among Thy names. Had they believed in Thee, they would not have disbelieved in this Manifestation, the like of which hath not appeared in creation and whose lights have encompassed all who are in the heavens and the earth.

آخر انفضوا عن حولك و كانوا من المعرضين
إذا تشهد كل الأشياء بأنهم ما آمنوا بنفسك بل
بقميص الذي هو اسم من اسمائك و لو أنهم
آمنوا بك ما كفروا بهذا الظهور الذي ما ظهر
في الابداع شبهه و احاطت انواره كل من في
السموات و الأرضين

- 13 O Lord! Make me pure for meeting Thee, then honor me with visiting Thy Beauty, then send down upon me from the heaven of Thy mercy that which Thou hast ordained for Thy chosen ones, then make my feet firm upon Thy Path that is evident, manifest and straight.

13 اي رب خلصني للقائك ثم شرفني بزيارة
جمالك ثم انزل علي من سماء رحمتك ما قدرته
لأصفيائك ثم اثبت قدماي على صراطك
الواضح اللامع المستقيم

- 14 Lower than thy hands in sublime submissiveness and humility, and with the ear of thine inmost nature hearken unto all things. By God! Thou wilt hear the lamentation of all created things, and then the sighing of the Concourse on High, for what hath befallen My soul at the hands of him whom We taught and supported throughout the nights and days. None is aware of this save God, the Most High, the All-Knowing. I shielded him with Mine own breast against the darts of the enemies, protecting him lest the arrows of the idolaters reach him, while he, in his innermost heart, lay in wait to slay Me. When God unveiled the hidden designs of his soul, he rose up against Me with calumnies, that he might instill rancor in the breasts of those who had taken vain imaginings as their lord instead of God, the True Sovereign, the Just, the All-Wise. Thou hast indeed associated with Me - didst thou ever find Me willing to harm any created thing? Be fair, then, and be of the equitable. Had I desired to harm My brother, was I not able to do so? Yet despite My power over him and My knowledge of his condition, I sheltered him beneath My wing for twenty years, while he would veil his face in fear of both friend and foe. When at last he felt secure, he emerged like a serpent to sting Me at every moment, until no spot remained on My body that bore not the mark of his venom, wert thou but of those who hear.

14 إذا فأنزل يديك بخضوع و خشوع منيع و توجه
بسمع الفطرة الى الأشياء تالله تسمع ضجيج كل
الأشياء ثم حنين اهل ملأ الأعلى عما ورد على
نفسى من الذي علمناه و أيدناه في مذ الليالى و
الأيام و ما اطلع بذلك احد الا الله العليّ العليم
و اقبلت بصدرى الى سهام الأعداء حفظاً لنفسه
لئلا يرد عليه سهام المشركين و هو في سر السر
كان مترصداً في قتلى فلما اظهر الله خافية نفسه
إذا قام على بالاقتراء ليدخل الغل في صدور الذين
اتخذوا الوهم لأنفسهم رباً من دون الله الملك
الحق العدل الحكيم و أنك انت عاشرت معي
هل وجدتني راضياً بضر احد من الممكنات إذا
فأنصف و كن من المنصفين و ان اردت ضر
اخي اما كنت مقتدراً عليه و بعد قدرتي عليه و
على بما كان عليه حفظته تحت جناحي في عشرين
من السنين و كان ان يستر وجهه خوفاً عن نفسه
عن المحبين و المبغضين فلما اطمئن من نفسه خرج
كالثعبان و لدغني في كل الأحيان بحيث ما بقى
من جسدى محل الا و فيه اثر لدغه لو انت من
السامعين

- 15 Consider then, given My forbearance, tranquility, patience and concealment, what hath caused Me to cry out between the heavens and the earth. By God! Wert thou to reflect, thou wouldst know that which none among all the worlds hath known. Would that thou hadst been apprised of the root of this matter! We had desired aforetime to mention it to thee, but God decreed what He decreed, and verily He inspireth His servants with whatsoever He willeth, and He hath power over all things. Step forth, then, from behind the veil of silence

15 و أنك فكر مع حلبي و سكوني و صبري و سترى
ما اقامني على شأن اصح بين السموات و الأرضين
تالله لو تفكر لتعرف ما لا عرفه احد من العالمين
فيا ليت كنت مطلعاً بأصل امره و أنا اردنا من
قيل ان نذكر لك ولكن قضى الله ما قضى و
انه للمهم العباد ما اراد و انه على كل شيء قدير
و أنك فانخرج عن خلف السكون و الاصطبار
ثم اذكر ربك العزيز المختار و لا تخف من احد

and patience, and make mention of thy Lord, the Mighty, the Unconstrained. Fear no one, but put thy trust in God, the Mighty, the Beauteous. Say: O people! Board ye the Ark of Glory which saileth upon the crimson sea in the name of God, the Most High, the Most Exalted. By God! Whoso holdeth fast unto it hath attained salvation, and whoso turneth away is drowned and numbered among the perishing.

- 16 Glory, then light and radiance, be upon him who was named after the first letter of My name, and upon those who surround thee, whether female or male, young or old. We have heard that thy son hath ascended unto God. We share in thy sorrow and beseech God to cause him to dwell nigh unto His mercy, to give him to drink from the cups of His bounty, to purify him from transgression and clothe him in the robes of forgiveness - verily He is the Most Merciful of the merciful - and to place him in the highest companionship, in fellowship with His chosen ones and loved ones, and to send down upon him at every moment a mercy from His presence. Verily He is the All-Bountiful, the Ancient of Days. But grieve thou not. By God! If thou wert to look with the eye of the heart, thou wouldst behold him even now freed from all opposition, detached from those who disbelieved and associated partners with God, and in communion with those on whose faces thou findest the freshness of bliss. We beseech God to grant thee the reward for this and to aid thee to be patient. Verily He is the Rewarder of the patient. Verily unto God do we belong, and unto Him shall we return.

فتوكل على الله العزيز الجليل قل يا قوم ان اركبوا
فلك البهاء التي جرت على بحر الحمراء باسم الله
العلي الاعلى تالله من تمسك بها فقد نجي ومن
اعرض غرق وكان من المغرقين والهالكين

16 والبهاء ثم النور والضياء على الذي سمي بركن
اول من اسمي ثم على الذين في حولك من كل
اناث وذكرور وكل صغير وكبير بعد انا سمعنا
بان ابنك قد صعد الى الله وكنا معك شريكاً
في حزنك ونسئل الله بان يسكنه في جوار رحمته
ويشربه من كؤوس فضله ويطهره عن العصيان
ويلبسه خلع الغفران وانه هو ارحم الراحمين و
يجعله في الرفيق الاعلى مؤانساً بأصفياه واجبائه
وينزل عليه في كل حين رحمة من عنده وانه هو
الفضل القديم ولكن انك لا تحزن تالله لو تنظر
ببصر القواد لتشهدده حينئذ فارغاً عن الأضداد و
منقطعاً عن الذين كفروا واشركوا ومعاشراً
مع الذين تجد في وجوههم نضرة النعيم ونسئل
الله بان يعطيك اجر ذلك ويوفقك على الصبر
وانه موثق اجور الصابرين انا لله وانا اليه لمن
الراجعين

ALIB.folder18p121-126, YMM.253x

BH00569

Suriy-i-Zuhur nazzala li-'Abdu'r-Rahim
To: Abdur-Rahim

- 1 He is mentioned in the heart of Baha!
2 The mention of thy Lord's mercy unto His servant, that he may be established in the Cause in such wise that the call of every remote misbeliever shall fail to perturb him. Blessed art thou, O servant, for having freed thyself from the depths of vain imaginings and attained unto the recognition of thy Lord, while most of the people remained veiled therefrom, and for

1 هو المذكور في قلب البهاء
2 ذكر رحمة ربك عبده ليستقره على الأمر بشأن
لن يضطربه نداء كل مشرك بعيداً فطوبى لك
يا عبد بما خلصت نفسك عن غمرات الوهم و
فرت بعرفان ربك بعد الذي كان اكثر الناس
عنه محجوباً وشربت كوثر العرفان الذي بقطرة
منه يطهر كل قلب طاهر سليماً

having drunk from the Kawthar of recognition, a single drop of which purifieth every pure and sound heart.

3 Verily, they who have denied God in these days are those whom the Names have deluded, after We had bidden them to detach themselves therefrom when God would come with a wondrous Cause. We had revealed in the Bayan and enjoined upon its followers that they should not associate any partners with God when He would come with the truth in sublime beauty. Yet when He appeared in truth, they denied Him and rose up against Him with a tyranny that was grievous in its oppression.

4 Say: O people! Reflect upon that which befell Him Who came with the name of 'Ali in truth and appeared with a radiance manifest to all the worlds. The divines rose up against Him with such opposition as severed from it all likeness and similitude, and God is witness to this. They advanced arguments based on words which they attributed to the verses of the Furqan, then objected thereby to Him Who created them by His command, being utterly unaware of this and remaining steadfast in their opposition.

5 Among them were those who clung to the notion that what al-Baqir had related concerning the signs of the Manifestation had not appeared, and likewise what as-Sadiq had uttered they had not witnessed. Thereby did they deprive themselves of all good and stood at the brink of the pit of idolatry, bereft of truth. And among them were those who said: "It hath been established with us through multiple transmission, as set forth by the Imams of religion and the Four Gates, that the Qa'im will not be born but is living and will appear when God wisheth and willeth. But he who hath appeared was born, and we shall not believe in him even if he should bring forth every sign or manifest a matter that would render all worlds impotent."

6 He Who came upon clouds of light saith: O people! Fear God and dispute not concerning the signs of God after their revelation, nor follow every sinful misbeliever. Purify your ears from all that ye have heard, that ye may hearken unto that which is revealed unto Me from the sublime heaven of mighty glory. Look not unto that which is with you, but look with the Most Great Vision, for this is better for you, did ye but know. O people! The sun hath risen from its setting place; therefore shall no soul's faith profit it. Fear God and be God-fearing in His religion. O people! Were ye not promised in all the Tablets the Day of God? Lo, it hath appeared in truth, and therein hath the Ancient Beauty been established upon a mighty throne of glory. After His manifestation, nothing shall profit you, even should ye cling to all the Manifestations, and

3 اِنَّ الَّذِيْنَ كَفَرُوا بِاللّٰهِ فِيْ تِلْكَ الْاَيَّامِ اُولٰٓئِكَ غَرَّتْهُمْ الْاَسْمَاءُ بَعْدَ الَّذِيْ اَمَرْنَاهُمْ بِاَنْ يَنْقَطِعُوْا عَنْهَا حِيْنَ الَّذِيْ يَأْتِي اللّٰهُ بِاَمْرٍ بَدِيْعٍ وَ تَزَلُّنَا فِي الْبَيَانِ وَ وَصِيْنَا مِنْ دَانَ بِهِ بِاَنْ لَا يَشْرِكُوْا بِاللّٰهِ حِيْنَ الَّذِيْ يَأْتِي بِالْحَقِّ بِجَمَالٍ مَّنِيْعٍ فَلَمَّا ظَهَرَ بِالْحَقِّ كَفَرُوا بِهِ وَ قَامُوْا عَلَيْهِ بِطُغْيَانٍ كَانَ عَلَى الظُّلْمِ كَبِيْرًا

4 قُلْ يَا قَوْمِ تَفَكَّرُوْا فِيمَا وَرَدَ عَلَى الَّذِيْ اَتَى بِاسْمٍ عَلَى الْحَقِّ وَ ظَهَرَ بِاشْرَاقٍ كَانَ عَلَى الْعَالَمِيْنَ مَبِيْنًا وَ قَامَ عَلَيْهِ الْعُلَمَاءُ بِاِعْرَاضِ الَّذِيْ انْقَطَعَ عَنْهُ الشُّبْهَةُ وَ الْمَثَلُ وَ كَانَ اللّٰهُ عَلَى ذَلِكَ شَهِيدًا وَ اسْتَدْلَوْا بِكَلِمَاتٍ الَّتِيْ كَانُوْا اِنْ يَنْسُبُوْهَا بِحُرُوْفَاتِ الْفُرْقَانِ ثُمَّ اِعْتَرَضُوْا بِهَا عَلَى الَّذِيْ خَلَقَهُمْ بِاَمْرٍ مِنْ عِنْدِهِ وَ اَنْهُمْ مَا اسْتَشْعَرُوْا بِذَلِكَ وَ كَانُوْا عَلَى الْاِعْرَاضِ قَوِيًّا

5 وَ مِنْهُمْ مَنْ تَمَسَّكَ فِيْ نَفْسِهِ بِاَنْ مَا رَوَاهُ الْبَاقِرُ فِيْ عَلَاطِمِ الظُّهُورِ مَا ظَهَرَ وَ كَذَلِكَ مَا نَطَقَ بِهِ الصَّادِقُ مَا اشْهَدَنَاهُ وَ بِذَلِكَ مَنَعُوْا اَنْفُسَهُمْ عَنْ كُلِّ الْخَيْرِ وَ كَانُوْا عَلَى شَفَا حُفْرَةِ الشَّرْكِ مِنْ غَيْرِ الْحَقِّ مُوقُوْفًا وَ مِنْهُمْ مَنْ قَالَ قَدْ ثَبَتَ عِنْدَنَا بِالتَّوَاتُرِ بِمَا نَصَّ عَلَيْهِ اَئِمَّةُ الدِّيْنِ وَ ابْوَابُ الْاَرْبَعَةِ بِاَنْ الْقَائِمَ لَنْ يُوْلَدَ بَلْ كَانَ حَيًّا بَاقِيًّا وَ يَظْهَرُ اِذْ شَاءَ اللّٰهُ وَ ارَادَ وَ الَّذِيْ ظَهَرَ اَنْهُ وُلِدَ وَ اَنَا لَنْ نُوْثِنَ بِهِ وَ لَوْ يَأْتِي بِكُلِّ آيَةٍ اَوْ يَظْهَرُ بِاَمْرٍ يَعْجِزُ عَنْهُ الْعَالَمِيْنَ جَمِيْعًا

6 قَالَ الَّذِيْ اَتَى عَلَى ظِلِّ الْاَنْوَارِ يَا قَوْمِ خَافُوا عَنِ اللّٰهِ وَ لَا تَجَادَلُوْا بِآيَاتِ اللّٰهِ بَعْدَ اَنْزَالِهَا وَ لَا تَعْقُبُوا كُلَّ مُشْرِكٍ اِيْمًا طَهَّرُوْا اَذَانَكُمْ عَنْ كُلِّ مَا سَمِعْتُمْ اِنْ اَسْمَعُوْا مَا يُوْحَى اِلَيَّ مِنْ جَبْرُوْتٍ عَزَّ عَلَيَّ اِنْ لَا تَنْظُرُوْا اِلَى مَا عِنْدَكُمْ فَانْظُرُوْا بِالْمَنْظَرِ الْاَكْبَرِ وَ اِنَّ هَذَا خَيْرٌ لَّكُمْ اِنْ اَنْتُمْ بِهِ عَلِيْمًا وَ يَا قَوْمِ قَدْ اَشْرَقَتْ الشَّمْسُ عَنْ مَغْرِبِهَا اِذَا لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا اَتَّقُوا اللّٰهُ وَ كُوْنُوْا فِيْ دِيْنِ اللّٰهِ تَقِيًّا وَ يَا قَوْمِ اَمَا وَعَدْتُمْ فِيْ كُلِّ الْاَلْوَاَحِ يَوْمَ اللّٰهِ وَ اَنْهُ قَدْ ظَهَرَ بِالْحَقِّ وَ فِيْهِ اسْتَقَرَّ جَمَالُ الْقَدَمِ عَلَى عَرْشِ عَزَّ عَظِيْمًا وَ بَعْدَ

this is a truth like unto the existence of God, were ye discerning in the matter.

- 7 Verily, they to whose words ye cling were created by My word, and none comprehendeth this save every sagacious one possessed of knowledge. Therefore are they all within Our grasp of power; We do with them as We please, and verily We have power over all things. That which is with you shall not profit you this Day; what shall profit you is that which proceedeth from Me, and I am the Powerful over whatsoever I will, with a sovereignty that encompasseth all the worlds. By God the Truth! Were We to take a handful of dust and desire to create the like of these, We would be able, were ye possessed of penetrating vision. Have ye not witnessed, O people, how We ordained the Stone to be the object of adoration for all the servants from every direction, and exalted its mention amongst all, both small and great. Then when its appointed time was fulfilled, We removed from it the garment of acceptance. Can anyone say "why" or "wherefore"? Nay, by My Self, the Truth, were ye but possessed of knowledge concerning the mysteries of the Cause. Verily your Lord, the All-Merciful, doeth what He willeth in His dominion and shall not be asked of His doings. He hath ever been powerful over whatsoever He willeth. And was this glory inherent in this Stone itself? Nay, by Him Who caused the Spirit of Eternity to speak forth in the breast of Baha, rather was it from the presence of One All-Knowing, All-Wise.

- 8 By God, O Our servant 'Abdu'r-Rahim! Mine eyes weep and My frame trembleth because of those who witness God's favor in its utmost perfection, yet deny it and comprehend not God's utterance. They object to God and justify their turning away by the same arguments used by the people of the Furqan, imagining themselves to be in the right while they are in error before God. Why do they not perceive in God's Cause even as much as the husk of a date stone? I take God and His angels and His Messengers as witnesses that I have not failed in counseling them and in proclaiming this Cause which was witnessed at the right hand of the Throne.

- 9 Would that they had never heard My words nor opposed My Self! By God, O Rahim, in every moment there hath befallen Me from these people that which hath caused the hearts of the denizens of Paradise to burn, yet We have concealed it and been patient until God shall bring about His purpose, for verily He watcheth over all worlds. Ponder thou upon what hath been revealed unto thee, that perchance thou mayest draw forth from

ظهوره لن ينفعكم شيء ولو تمسكوا بكل المظاهر و هذا حق بمثل وجود الله ان انتم في الأمر بصيرا

7 ان الذين انتم تمسكتم بكلماتهم اولئك خلقوا بقولي ولا يعقل ذلك الا كل فطن خبير اذا كلهم في قبضة قدرتنا نفعل بهم ما نشاء وانا كنا على كل شيء مقتدرا ولا يغنيكم اليوم ما عندكم وما يغنيكم هو ما يظهر من عندي وانا المقتدر على ما اشاء بسلطان الذي كان على العالمين محيطا تالله الحق لو نأخذ كفاً من التراب وزيد ان نخلق مثل هؤلاء لنقدر ان انتم على بصيرة منيرا اما شهدتم يا قوم كيف قدرنا الحجر مقبل العباد من كل الجهات و ارفعنا ذكره بين كل صغير و كبير فلما تمت ميقاته نزعنا عنه قبض القبول و هل ينبغي لأحد ان يقول لم اوجم لا فونفسى الحق ان انتم بأسرار الأمر عليما وان ربكم الرحمن يفعل في الملك ما يشاء و لا يستل عما شاء وانه لم يزل كان على ما يشاء قديرا و هل هذا الفخر من هذا الحجر من نفسه لا فوالذي انطق روح البقاء في صدر البهاء بل من لدن علم حكيم

8 تالله يا عبدنا الرحيم اذا يبكي عيوني و يرجف اركانى من هؤلاء الذين يشهدون نعمة الله في اقصى الغاية ثم ينكرونها و لا يفقهون من الله حديثا و يعترضون على الله و يستدلون في اعراضهم بما استدلوا به ملا الفرقان و يحسبون انهم باطل و هم على حق من الله فما هؤلاء لا يشعرون في امر الله اقل من تقير و قطميرا و اشهد الله و ملائكته و رسله بأنى ما قصرت في نصحي اياهم و تبليغي في هذا الأمر الذى كان عن يمين العرش مشهودا

9 فيا ليت ما سمعوا قولي و لا يتعزضوا بنفسى تالله يا رحيم قد ورد على من هؤلاء في كل حين ما احترقت عنه ايجاد اهل ملا الفردوس ولكن سترنا و صبرنا الى ان يأتى الله بأمره وانه كان على العالمين رقيبا و انك انت تفكر فيما نزل عليك لعل تخرج من هذا البحر لآلى قدس ثميننا و تطلع

this ocean precious pearls of sanctity, and become acquainted with that which hath been concealed from most of the servants, whereby God may loose thy tongue to make mention of this Remembrance Whom the transgressors have imprisoned in this well, and that thou mayest aid this Wronged One Who hath no helper on earth save God, Who strengthened Him with the truth and sent Him unto all worlds with a manifest sovereignty.

- 10 Say: O people, fear God and contend not with Him Whom God hath made to stand amidst His enemies as a proof unto all who are in the heavens and on earth, how much less against the verses revealed unto Him which cause every possessor of exalted knowledge to be bewildered at their revelation. Say: O leaders of the Bayan, do ye deny Him through Whom your realities were created and your names were exalted? Fear God and be steadfast in the Cause.

- 11 By God, the Truth! Were God to desire to adorn the bodies of all created things with the robe of Divine authority in one hour and remove it from them in another, He is able to do so, and this would not be difficult for God. Be ye ashamed before God and war not against His Self, deny not His power, dispute not His verses, and take not your idle fancies as objects of worship besides Him. Among these are those who love not the Day because their souls have grown accustomed to the Night, and when the Day appeareth it obliterated its traces and radiance until no vestige thereof remaineth visible.

- 12 Behold the stars: they shine in the night, glorying in their radiance and bearing witness within themselves to their own splendour. Yet, when day breaketh and the sun hath risen, their light and splendour are effaced, as though they had never been. This, every discerning and informed soul doth recognize. How then canst thou love the day after that its very existence is brought to naught by His appearance? Thus have We expounded the matter unto thee and set it forth in detail, that perchance the people may find a path unto the Lord of this Day.

- 13 Say: The Day hath appeared and the Sun hath shone forth from the horizon of Manifestation, obliterating thereby the traces of every exalted grace save whom thy Lord hath willed, and He was, at that moment, in the most exalted Paradise, by God's leave, filled with joy. O servant! By God, they who have not attained today to the recognition of God and His good-pleasure - these have no light. Rather, darkness itself fleeth from them and seeketh refuge with God from their darkness and unbelief. And thy Lord is, to what I say, a witness.

بما ستر عن اكثر العباد لعلّ بذلك يفتح الله
لسانك على ذكر هذا الذكر الذي جعله المعتدين
في هذا البئر مسجوناً وتصير هذا المظلوم الذي لم
يكن له ناصر في الأرض الا الله الذي ايده بالحق
وارسله على العالمين بسلطان مبيناً

10 قل يا قوم خافوا عن الله ولا تجادلوا مع الذي
جعله الله قيامه بين الأعداء حجة على كل من في
السموات والأرض فكيف ما نزل عليه من آيات
التي تتخير عند نزولها كل ذي علم رفيعة قل يا
رؤساء البيان أ تنكرون الذي به خلقت حقايقكم
ورفعت اسمائكم اتقوا الله وكونوا على الأمر
مستقيماً

11 تالله الحق لو اراد الله ان يزین اجساد الممكّات
برداء الولاية في ساعة وينزع عنهم في ساعة اخرى
ليقدر وما كان ذلك على الله عزيزاً ان استحيوا
عن الله ولا تحاربوا بنفسه ولا تنكروا قدرته ولا
تجادلوا بآياته ولا تتخذوا الهوى من دونه لأنفسكم
معبوداً ومن هؤلاء من لن يحب اليوم لأنّ نفسه
استأنس بالليل واذا يظهر اليوم يحو آثاره وضيائه
بحيث لن يبق لها اثر مشهوداً وانك

12 فانظر في النجوم فانها تستضيء في الليل وتفتخر
بضيائها وتشهد في نفسها ظهوراً واذا ظهر اليوم
واشرقت الشمس يحو نورها وضيائها كأنّ لا
وجود لها وبذلك يشهد كل مدرك عليم و
مع ذلك كيف تحب اليوم بعد الذي كان فناءها
بوجوده كذلك بينا لك الأمر وفصلناه لعلّ
الناس يجدن الى ذي اليوم سبيلاً

13 قل قد ظهر اليوم واشرفت الشمس عن افق
الظهور ومحت بها آثار كل ذي فضل منيعاً الا
من شاء ربك وانه في اعلى الرضوان قد كان
حينئذ باذن الله محبوراً ان يا عبد تالله ان الذين
ما فازوا اليوم بعرفان الله ورضائه اولئك لم يكن
لهم من نور بل الظلمة يفرّ عنهم ويستعيذ بالله
من ظلمتهم وكفرهم وكان ربك على ما اقول
شبيداً

- 14 Say: O people! Be not proud before God, nor let names beguile you from turning unto Him through Whose command the suns of names have shone forth from a holy and wondrous horizon. And We complain unto God of the mirrors that behold not My beauty except through their own colors, imagining in themselves concerning God that which beseemeth them not. Thus have We informed thee with truth that thou mayest stand firm in the Cause in these days wherein the feet of every mighty man have slipped from the Path, save him whom the hand of grace hath seized and delivered from the darknesses of fancy, causing him to dwell beneath the shade of a sublime and lofty Tree.
- 15 O Rahim! Have mercy upon thyself, then upon the souls of the servants. Verily, thy mercy towards them is to teach them the Cause. Arise then, and tarry not for even a moment. Open thy lips in remembrance of thy Lord in such wise that shouldst thou be opposed by all who are in the heavens and on earth, thou wouldst behold them as though no one among them were worthy of mention. Rend asunder all veils, then speak between earth and heaven that wherewith the Spirit will aid thee from the presence of One mighty and wise.
- 16 Soon will Satan come unto you with that which will prevent you from the remembrance of God and His sovereignty. Then turn away from him and face God with a radiant countenance. This is of the tidings of the unseen which We have revealed unto thee that thou mayest be clear-sighted in the Cause.
- 17 Say: O people! Is there any doubt concerning God after He hath appeared with all signs? Woe upon you, and upon your sight, and upon your minds! Ye have emerged from one fancy only to be afflicted with a greater one. Then shall ye find no helper for yourselves in God. Hear My words and take not God in mockery, nor His Cause in vain. By the True One! There is no refuge today for anyone from God's Cause and His proof. All things proclaim this, though none hear it save those endowed with wondrous hearing.
- 18 O servant! Rend the veils asunder through the power of thy Lord, the Chosen One, and pay no heed to the idolaters and what issueth from their mouths, for they have disbelieved after having believed. Therefore do all atoms curse them, and behind them a truthful and knowing tongue. Remember from Our presence those servants who are there, who have taken today for themselves a path unto God. And glory be upon thee if thou remainest steadfast in thy Lord's Cause and art illumined with the lights of His countenance.
- 14 قل يا قوم لا تستكبروا على الله و لا يغرنكم الأسماء عن التوجه الى الذي بأمره اشرفت شمس الأسماء من افق قدس بديعا و انا نشكو الى الله من مرايا التي لن ينظرن الى جمالي الا بألوانهم و يظنون في انفسهم في الله ما ينبغي لهم و كذلك اخبرناك بالحق لتكون على الأمر مستقيما في تلك الأيام التي زلت عن الصراط رجل كل رجل قويا الا من اخذه يد الفضل و نجاه عن ظلمات الوهم و اسكنه في ظل سدره عز رفيعا
- 15 ان يا رحيم ان ارحم على نفسك ثم انفس العباد و ان رحمك اياهم هو تبليغ الأمر عليهم اذا قم و لا تصبر اقل من حين ان افتح شفتاك في ذكر مولاك على شأن لو يجادلنك كل من في السموات و الأرض لا تشهدنهم الا كيوم لم يكن منهم احد مذكورا فاحرق الأجاب كلها ثم انطق بين الأرض و السماء بما يؤيدك الروح من لدن عزيز حكيم
- 16 فسوف يأتيكم الشيطان و معه ما يمنعكم به عن ذكر الله و سلطانه اذا فأعرض عنه ثم اقبل الى الله بوجه مضئ ذلك من نبأ الغيب اوحيائه اليك لتكون على الأمر بصيرا
- 17 قل يا قوم أ في الله شك بعد الذي ظهر بكل الآيات فأف لكم و لأبصاركم و لعقولكم خرجم عن وهم و ابتليت بوهم اعظم منه اذا لن تجدن الله لأنفسكم معينا اسمعوا قولي و لا تتخذوا الله هزوا و لا امره لغوا تالله الحق لا ملجأ اليوم لأحد من امر الله و برهانه و ينطق بذلك كل الأشياء و لا يسمعها الا كل ذي سمع بديعا
- 18 ان يا عبد شق الأستار بقوة ربك المختار و لا تلتفت الى المشركين و ما يخرج من افواههم لأنهم كفروا بعد الذي آمنوا اذا بلغهم كل الذرات و عن ورائها لسان صادق عليما ذكر من لدنا عباد الذين هناك من الذين اتخذوا اليوم لأنفسهم

الى الله سبيلا و البهاء عليك ان تستقيم على امر
ربك و تكون بأنوار الوجه مضيئا

INBA83:266, BLIB_Or15725.557,
BLIB_Or15737.182, ALIB.folder18p176,
AQA4a.099

BH00586

- 1 In the name of the Beloved of the worlds 1 باسم محبوب عالميان
- 2 This Day is God's Day, and all else beside Him testifieth to His being, His grandeur and His might. Some have recognized and borne witness, while others bear witness but know Him not. There can be no doubt that all things were created in their primal reality for the knowledge of God. He that hath attained this station hath attained unto all good – a station so exalted that were its greatness to be fully revealed, all the pens in the realm of possibility and all the pages of creation would not suffice to exhaust its description. 2 يوم يوم الله است و كل ما سواه بر هستي و عظمت و اقتدار او گواه بعضی شناخته و گواهی داده و برخی گواهی میدهند ولیکن او را نشناخته اند شکی نبوده و نیست که کل در حقیقت اولیه لعرفان الله خلق شده اند من فاز بهذا المقام قد فاز بكل الخیر و این مقام بسیار عظیم است بشأنی که اگر عظمت آن بتمامه ذکر شود اقلام امکانیه و اوراق ابداعیه کفایت ننماید و ذکر این مقام را بانها نرساند
- 3 Blessed is the soul that hath, in God's Day, attained unto the recognition of the Manifestation of His Cause, the Dawning-Place of His verses, and the Dayspring of the revelations of His bounty. Such a one is numbered among the sanctified, the near ones, and the sincere, even though this station be so hidden within him that he himself perceiveth it not. Yet its revelation hath its appointed time. Observe how many ascetics have remained deprived of the Lord of all worlds, and how many who had renounced the world have attained this mighty grace. As ye have heard of former times, how the date-seller attained the presence of the Chosen One, while the learned one who counted himself among the elect and the divines remained deprived. 3 طوبی از برای نفسی که در يوم الله بعرفان مظهر امر و مطلع آیات و مشرق ظهورات الطافش فائز شد او است از مقدسین و مقربین و مخلصین اگرچه این مقام در خود او بشأنی مستور باشد که خود او هم ملتفت نباشد ولیکن ظهور آن را وقتی مقرر است مشاهده نما چه بسیار از ناسکین که از رب العالمین محروم مانده اند و چه بسیار از تارکین که باین فیض عظیم فائز گشته اند چنانچه در اعصار قبل شنیده اید مثلاً تمار بقاء مختار فائز شد و عالم که خود را از اخبار و احبار میدانست محروم ماند
- 4 Ponder for a while the words of Him Who hath revealed the verses, that ye may drink of the pure wine that lieth concealed therein. How many sinners have been purified and sanctified by the breezes of the All-Merciful's mercy as they wafted past them, and how many of those who acted and strove, clinging to their selfish desires, remained forbidden and deprived from the court of His unity. The Cause is in the grasp of the power of the sovereign Almighty. We beseech God to aid all to achieve that 4 قدری تفکر در کلمات منزل آیات نمائید تا از ریح صافی که در آن مکنون است پیاشمید چه بسیار از عصاة که اریاح رحمت رحمن مرور نمود و ایشان را طاهر و مقدس فرمود و چه مقدار از عاملین و آملین که بهوای نفسیه تمسک جستند و از شطر احدیه ممنوع و محروم ماندند امر در قبضه قدرت سلطان مقتدر است نسأل الله ان یوفق الكل علی ما یحب و یرضی مشاهده

which He loveth and is pleased with. Observe the divines of the Shi'ih sect, who considered themselves more exalted, mightier, more glorious and more perfect than all other peoples, yet when the winds of tests blew and the Beauty of the All-Merciful was made manifest, they remained distant from the hiding place of nearness and reunion, and drank not from the fountain of His manifestation and attainment. They counted themselves the best among all creatures, yet were accounted as the lowest thereof in the sight of the Truth, and still they perceive it not. Well is it with him who hath been cleansed, through the Word of God, from his own will and desire, and hath attached himself to the will of Him Who is the Desire of all worlds. He is indeed accounted among the gems of creation in the sight of the Almighty.

- 5 O thou who hast turned towards God! Some among the servants have been and are worshippers of desire, and some are worshippers of utterances. Thus it was observed how many books they wrote to prove the truth, and how they occupied themselves with His remembrance throughout the nights and days. Nevertheless, they comprehended not a single letter of the utterances of Truth and attained not a drop from the ocean of the All-Merciful's knowledge.

- 6 Know thou the value of these days. By My life! The eye of creation hath not seen their like. Behold thou the Truth as sanctified above all things. He is manifest in all and yet sanctified above all. This is the essence of unity - that ye should behold the True One alone as all-prevailing over all things and manifest in the mirrors of all created things. Know ye all things to be sustained by Him and drawing their essence from Him. This is the meaning of unity and the purpose thereof. Some deluded ones have, in their imaginings, made all things partners with God, and yet consider themselves people of unity. Nay, by His very Self! Such souls have been and shall ever remain the people of blind imitation, limitation and restriction. Unity is to know the One as One and to consider Him sanctified above numbers, not to regard two as one. The essence of unity is to recognize the Manifestation of Truth as one with the Unknowable and Inaccessible Essence, meaning that thou shouldst regard His acts, deeds, commands and prohibitions as being from Him, without separation or connection, mention or indication. These are the ultimate stations of the degrees of unity. Blessed is he who hath attained thereunto and is among those who are firmly grounded. In these stations, countless utterances have streamed forth and been revealed from the Supreme Pen.

- 7 Ye should strive, God willing, to collect to the extent possible the Arabic and Persian utterances that have been revealed in

در علمای فرقه شیعه نمائید که خود را اعلیٰ و اعظم و اجل و اکمل از سایر امم میشمردند و بعد از هبوب اریاح امتحان و ظهور جمال رحمن بهوی از ممکن قرب و لقا بعید ماندند و از کوثر ظهور و وصال نیاشامیدند خود را بهترین خلق میشمردند و پست ترین آن نزد حق مذکور و مع ذلک شاعر نشده و نیستند نیکو است حال کسی که از اراده و رضا و مشیت خود بکلمه الهیه طاهر شد و باراده مراد عالمیان پیوست او است از جواهر خلق نزد حق متعال

- 5 ای مقبل الی الله بعضی از عباد عبده هوی بوده و هستند و بعضی عبده اقوال چنانچه مشاهده شد که چه مقدار از کتب در اثبات حق نوشتند و لیالی و ایام بذکر او مشغول بودند مع ذلک حرفی از بیانات حق را ادراک ننمودند و بغرفهائی از بحر علم رحمن فائز نشدند

- 6 قدر این ایام را بدان لعمری ما رأی عین الابداع شبها و حق را مقدس از کل مشاهده کن او است مجلی بر کل و مقدس از کل اصل معنی توحید این است که حق وحده را مهمن بر کل و مجلی بر مرایای موجودات مشاهده نمائید کل را قائم باو و مستمد از او دانید این است معنی توحید و مقصود از آن بعضی از متوهمین باو هام خود جمیع اشیاء را شریک حق نموده اند و مع ذلک خود را اهل توحید شمرده اند لا ونفسه الحق آن نفوس اهل تقلید و تقیید و تحدید بوده و خواهند بود توحید آن است که یک را یک دانند و مقدس از اعداد شمرند نه آنکه دو را یک دانند و جوهر توحید آنکه مطلع ظهور حق را با غیب منبع لایدرک یک دانی بلین معنی که افعال و اعمال و اوامر و نواهی او را از او دانی من غیر فصل و وصل و ذکر و اشاره اینست متنها مقامات مراتب توحید طوبی لمن فاز به و کان من الراسخین در این مقامات بیانات لاتخصی از قلم اعلی جاری و نازل

- 7 باید انشاء الله در صدد آن باشید که بیانات عربیه و فارسیه که در این ظهور احدیه از مطلع آیات

this Divine Manifestation from the Dawning-Place of Divine verses, and observe them. By My life! From each word will be opened unto thy heart a door of knowledge and wisdom. Verily thy Lord is the All-Knowing, the All-Wise. Therefore hath this brief tablet been revealed. This is from His bounty unto thee. Be thou grateful unto thy Lord in thy days for this sublime bounty.

- 8 Those souls who have drunk of this cup and have attained unto this most lofty station and this exalted, most glorious pavilion will not be affected by the words of men, nor by the promptings and insinuations of the self. Let not such souls be withheld from the shore of the Ocean of Oneness. As for those who, in certain temptations and tests, have slipped and do slip—these, in truth, have not attained unto this station. For example, if a man should indeed hear the call of the celestial Dove, he will assuredly not be deterred therefrom by the croaking of the beasts. In this station We cast into thee a word from the Source of bounty and the Dayspring of the Most Great Mercy, that thou mayest not, through the turning away and heedlessness of the servants and of the people of the lands, nor through decreed trials and newly-arisen seditions, be held back from the Path of Oneness; but mayest remain, throughout the everlasting Kingdom and dominion, firm and steadfast in the Cause and love of the Lord of the Kingdom on high.

- 9 And that word is a word which, from everlasting to everlasting, hath been—outwardly and inwardly—in the divine Books; and it is this: “God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.” If a soul attain unto the knowledge of the Truth and come to know, in very deed, that He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth, then will he be withheld by no sedition, nor will he be perturbed by any event. Such a one is the drinker of the cup of tranquillity, and such a one hath attained unto the station of certitude. Blessed is he that hath drunk and attained; and woe unto the far-removed!

- 10 Reflect thou a little, that thou mayest drink from the limpid, flowing waters of the utterance of the Lord of origin and return; and that thou mayest become light and unencumbered, like unto a spiritual bird, and soar in the holy airs of meaning. And if a soul attain not unto this station, he shall not be, nor shall he ever be, numbered among the people of Truth. The attainment of this station is, through the grace of God, easy and near—yet most have not attained, save whomsoever thy Lord, the Almighty, the All-Powerful, willeth.

- 11 Even as hath been witnessed: certain souls have claimed recognition, and outwardly have professed to have attained unto the

الهیة نازل شده بقدر قوه جمع نمائید و مشاهده کنید لعمری یفتح من کل کلمه علی قلبک باب العلم و الحکمة ان ربک هو العليم الحکیم لذا در این لوح مختصر نازل شده هذا من فضله علیک اشکر ربک فی ایامک بهذا الفضل المنیع

8 نفوسی که از این کأس آشامیده‌اند و باین مقام اعلی و رفرف اسنی فائز گشته‌اند کلمات ناس در ایشان تأثیر ننماید و اشارات نفسانیّه آن نفوس را از شاطی بحر احدیه منع نکند و اینکه بعضی از افتنانان و امتحانات لغزیده و می‌لغزند آن نفوس فی الحقیقه باین مقام فائز نشده‌اند مثلاً اگر شخصی ندای ورق را فی الحقیقه استماع نماید البتّه بنعیق حیوانات از او ممنوع نشود در این مقام کلمه‌ئی از مصدر فضل و مطلع رحمت کبری بر تو القا مینمائیم تا از اعراض و اغماض عباد و من فی البلاد و امتحانات قضائیّه و افتنانان محدثه از صراط احدیه بازمانی و بدوام ملک و ملکوت بر امر و حبّ مالک جبروت ثابت و مستقیم مانی

9 و آن کلمه کلمه‌ایست که لمیزل و لایزال در کتب الهیه ظاهراً و باطناً بوده و آن این است که میفرماید یفعل الله ما یشاء و یحکم ما یرید اگر نفسی عرفان حق فائز شد و او را یفعل ما یشاء و یحکم ما یرید فی الحقیقه دانست دیگر از هیچ فتنه ممنوع نشود و از هیچ حادثه مضطرب نگردد او است شارب کأس اطمینان و او است فائز بمقام ایتقان طوبی لمن شرب و فاز و ویل للبعیدین

10 قدری تفکر نما تا از زلال سلسال بیان مالک مبدأ و معاد بیاشامی و چون طیر روحانی خفیف شوی و بهوای قدس معنوی پرواز کنی و اگر نفسی باین مقام فائز نشود از اهل حق محسوب نبوده و نخواهد بود و فوز باین مقام بعنایت حق سهل و آسان بوده مع ذلک اکثری فائز نشده‌اند الا من شاء ربک المقتدر القدر

11 چنانچه مشاهده شد بعضی از نفوس ادّعی عرفان نموده‌اند و در ظاهر بایام الله و عرفان

Days of God and the knowledge thereof, and yet, through some affair, have returned unto the lowest abyss. By My life! Whoso hath heard My call and tasted the sweetness of My utterance, the might of kings shall not hinder him, nor the insinuations of them that dwell on earth, nor the veils of the worlds.

آن فائز و مع ذلک بامری از امور باسفل
السّافلین راجع شده اند لعمری من سمع ندائی و
وجد منه حلاوة بیانی لن تمنعه سطوة الملوک و
لا اشارات من علی الأرض و لا حجاب العالمین

- 12 Behold the grace of God: it hath reached such a point that thou art abiding in thy place, while the Wronged One, in the Most Great Prison, amid tribulations beyond reckoning, is occupied with thy remembrance—lest thou be deprived of His favour, or barred from His loving-kindness. And after the recognition of God, the greatest of all matters is steadfastness in His Cause. Cleave thou unto it, and be of the firmly rooted. No deed hath been, nor is, greater than this. It is the sovereign of deeds—and thy Lord is the Most High, the Most Great.

12 فضل را مشاهده کن بمقامی رسیده که تو در
محل خود ساکنی و حق در سجن اعظم مع بلایای
لا تخصی بذکر تو مشغول تا از عنایتش محروم نمائی
و از الطافش ممنوع نشوی و بعد از عرفان حق
اعظم امور استقامت بر امر او است تمسک بها و
کن من الرّاسخین هیچ عملی اعظم از این نبوده و
نیست او است سلطان اعمال و ربّک العلیّ العظیم

- 13 And as to the deeds thou didst enquire after: in Tablets such as these it is not permissible to set them forth, by reason of the weakness of the servants. Yet the deeds and acts enjoined by God are clear and manifest, even as they have been sent down and recorded in all the heavenly Books—such as trustworthiness and truthfulness; purity of heart in the remembrance of God; forbearance; contentment with that which God hath decreed for him; satisfaction with what hath been measured out for him; patience in afflictions—nay, thanksgiving therein; and reliance upon Him in all conditions. These matters are among the greatest of deeds, and foremost of them in the sight of God. As for the remaining ordinances of secondary matters, they have been, and ever shall be, in the shadow of what hath been mentioned. God willing, they will reach that honoured one, and he will act according to what hath been revealed in the Tablets. For the present, more than this it is not permitted to mention.

13 و آنچه از اعمال خواسته بودید در مثل این الواح
ذکر آن جایز نه لأجل ضعف عباد ولكن اعمال
و افعال حق مشهود و ظاهر چنانچه در جمیع
کتاب سماویّه نازل و مسطور است مثل امانت
و راستی و پاکی قلب در ذکر حق و بردباری
و رضای بما قضی الله له و القناعة بما قدر له و
الصبر فی البلیا بل الشکر فیها و التوکل علیه فی
کلّ الأحوال این امور از اعظم اعمال و اسبق آن
عند حق مذکور و دیگر مابقی احکام فروعیه در
ظلّ آنچه مذکور شد بوده و خواهد بود انشاء الله
بأن جناب میرسد و بما نزل فی الألواح عامل
خواهند شد حال زیاده بر این ذکر آن جایز نه

- 14 Do ye, therefore, act according to those ordinances which ye have heard from the trustworthy, or have beheld in the divine Tablets, that ye may attain unto the rest thereof. In sum: the spirit of the heart is the knowledge of God; its adornment is the confession that He doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth; its robe is the fear of God; and its perfection is steadfastness. Thus doth God make clear unto whomsoever He willeth. Verily He loveth him that turneth unto Him. There is none other God but He, the Forgiving, the Generous. Praise be to God, the Lord of the worlds.

14 و آنچه از احکام از موثّقین شنیده اید و یا در الواح
الهیّه مشاهده نموده اید عامل گردید تا بمابقی آن
فائز شوید باری روح قلب معرفة الله است و
زینت او اقرار به انه یفعل ما یشاء و یحکم ما
یرید و ثوب آن تقوی الله و کمال آن استقامت
کذلک بین الله لمن اراده انه یحب من توجه الیه
لا اله الا هو الغفور الکریم الحمد لله رب العالمین

- 15 Convey thou my exalted greetings, from the Wronged One, unto the honoured brother—upon him be the glory of God. Say: Joy be to thee, in that thou hast turned unto the Qiblih of the worlds! For you hath been ordained the reward of him who

15 جناب اخوی علیه بهاء الله را تکبیر منیع از قبل
مظلوم برسانید قل نعیماً لک بما اقبلت الی قبله

attaineth unto His presence and standeth before His mighty Throne.

- 16 In these circumstances, return to thy homeland is the better, that perchance, through your return, the breezes of love may pass over some souls. God willing, through the confirmations of God, ye will be aided to proclaim His Cause. When the heart is joined to the Most Great Ocean, rivers will assuredly flow therefrom.
- 17 In view of the turmoil of this land, and the wretchedness and heedlessness of its people, We did not, outwardly, grant leave to enter; yet We have written down for you the reward of those who enter. Say: Praise be to God, the Lord of the worlds.

PDC.133x, BSC.157 #149x

العالمین قد قدر لكم اجر من فاز بلقائه و حضر
لدى عرشه العظیم

16 در اینصورت رجوع بوطن احسن است که
شاید از رجوع شما نفحات حبیّه بر بعضی مرور
نماید و انشاءالله بتأییدات حق بتبلیغ امرش
مؤید خواهند شد قلب که بحر اعظم متصل
شد البته از او انهار جاریه بظهور خواهد رسید

17 نظر باضطراب این ارض و شقاوت و غفلت اهل
آن بر حسب ظاهر اذن ورود ندادیم و لکن قد
کتبنا لكم اجر الواردين قل الحمد لله رب العالمین

INBA39:045, BLIB_Or11096#014,
BLIB_Or15698.155, BLIB_Or15720.152,
BLIB_Or15740.119, BRL_DA#665,
AVK1.015.13x, AVK2.021.02x, AVK3.386.15x,
IQT.155, RSBB.100, MAS8.108cx,
ASAT5.285x

BH00618

- 1 O My Name! Upon thee be My Glory! A hundred thousand pities that the people of the world hearkened not to the rustling of the Supreme Pen and remained deprived of the whispering of the Divine Lote-Tree. They counted affliction as a bounty and torment as ease. Throughout the nights and days We summoned those on earth to the Great Announcement and the Straight Path. The people of the cities of justice and fairness all bear witness. From the Supreme Pen flowed that which a single drop thereof was the water of life for all who dwell in the realm of possibility. Yet greed and avarice have so encompassed the people of earth that all remain veiled and occupied with their own idle fancies, imagining that other than God can assist, support and benefit them. Far, far from it! Say:
- 2 Ponder upon the parties of old and inquire, that perchance ye may be mindful. Today is the Day of God. Strive that ye may attain unto His knowledge and arise as behoveth you.
- 3 The Caesars, Pharaohs and tyrants of the world in every age and cycle arose in oppression, vainly counting themselves as enduring and others as transient. Where are their stations and their palaces? Behold their graves, that perchance their

1 یا اسمی علیک بهائی صد هزار حیف که اهل
عالم صریر قلم اعلی را نشنیدند و از حیف سدره
محروم نعمت را نعمت شمردند و زحمت را راحت
در لیالی و ایام من علی الأرض را بنیاً عظیم و
صراط مستقیم دعوت نمودیم اهل مدائن عدل
و انصاف کل شاهد و گواه از قلم اعلی جاری
شد آنچه که قطره آن کوثر حیوان بود از برای
من فی الامکان و لکن اهل ارض را حرص و آرز
بشأنی احاطه نموده که کل محبوب و باوهمات
خود مشغول بگمان آنکه غیر الله معین و مؤید و
نافع هیات هیات

2 بگو در حزبهای اولین تفکر نمائید و استفسار کنید
که شاید متذکر شوید امروز یوم الله است جهد
نمائید شاید بعرفانش فائز گردید و بما ینبغی قیام
نمائید

3 قیاصره و فراعنه و جبارهء عالم در جمیع قرون و
اعصار بظلم قیام نمودند و بگمان خود خود را باقی
و دونرا فانی میشمردند این مقاماتهم و قصورهم

extinction may remind you, their remoteness draw you near, and their darkness illuminate you.

فانظروا فی قبورهم لعلّ یذکرکم فنائهم و یقرّبکم
بعدهم و ینورکم ظلمتهم

- 4 O My Name! The people are seen to be asleep, nay rather dead, save whom God willeth. Beseech God that He close not this door He hath opened, and extinguish not this fire He hath kindled through His love. He is the One with power whom the cawing of the world hindered not, and the clamor of the nations withheld not from His purpose. He called aloud in the palace, His remembrance was raised in the garden, and in the Most Great Prison He bore, more than at all other times, that which all were powerless and incapable of bearing. The heaven beareth witness, and the sun is aware of what hath been mentioned - this Sun of Truth that hath shone forth from the horizon of the heaven of inner meanings. Today the melodies of the Manifestations of Beauty are raised in the Most Exalted Paradise, the cooing of the doves of eternity is heard, and the murmuring of atoms is apparent. Blessed are they who have hearkened with true ears and become detached and free from the world and all that is therein.

4 یا اسمی ناس نائم بل میت مشاهده میشوند الا من
شاء الله از حق بطلب این بابی را که گشوده
سد نفرماید و ناریکه از محبتش احداث شد محمود
نسازد اوست مقتدریکه نفاق عالم او را منع ننمود
و وضوهای امم او را از اراده اش باز نداشت در
قصر ندا فرمود و در بستان ذکرش مرتفع و در
سین ارفع از جمیع اوقات حمل نمود آنچه را که
کلّ از حملش عاجز و قاصر آسمان گواه است
و خورشید با آنچه ذکر شد آگاه و این خورشید
حقیقت است که از افق سماء معانی اشراق
فرموده امروز ترنمات مظاهر جمال در جنت
علیا مرتفع و تغرّات حمامات خلد مسموع و
زمزمه های ذرات ظاهر طوبی از برای نفوسیکه
بآذان حقیقی اصغا نمودند و از عالم و عالمیان فارغ
و آزاد گشتند

- 5 Convey to the people of God, wheresoever they may be, the greetings of the Wronged One, and remind them all of the verses of the Manifestation of clear proofs, that perchance they may not remain deprived of the splendors of the lights of the Sun of Truth and may not be afflicted with the idle fancies and vain imaginings of the past. The Supreme Pen hath at times desired to rend asunder all veils completely, but the weakness of the servants and their lack of capacity hath restrained it. The people are weak and the Cause mighty and great.

5 حزب الهی را در هر دیار که هستند از قبل
مظلوم تکبیر برسان و کلّ را بآیات مظهر بینات
متذکر دار که شاید از اشراقات انوار آفتاب
حقیقت محروم نمانند و باوهم و ظنون قبل مبتلی
نشوند قلم اعلی گاهی اراده نموده حجاب را بکلّها
خرق نماید و لکن ضعف عباد منع نموده و عدم
استعداد قلم را متوقّف کرده ناس ضعیفند و امر
قوی و عظیم

- 6 O My Name! There appeared before the Wronged One a letter which two of the friends had written to thee, adorned with mention of the loved ones of the land of K. The name of each is remembered before the Dawning-Place of Names and the Source thereof. Praise be to God, they have attained unto the waves of the ocean of the utterance of the All-Merciful and have drunk of the sealed wine which had ever been hidden, from the hands of bounty. That wine, in its primary station, is the recognition of the Self of the Manifestation. Whosoever attaineth unto His knowledge is indeed a partaker of that wine and numbered among them that comprehend, and none besides hath any share of this most great favor. Give thou the glad tidings from God unto all, that they may rejoice and drink from the divine chalice the water of life of steadfastness, in such wise that the sources of vain imaginings and the heedless among the people of the Bayan may find no way unto them.

6 یا اسمی حاضر شد نزد مظلوم مکتوبیکه دو نفر
از دوستان بآنجانب نوشته بودند و بذکر اولیای
ارض ک مزین اسم هریک نزد مشرق اسماء و
مطلع آن مذکور لله الحمد بامواج بحر بیان رحمن
فائز گشتند و ریحی مختم که لازال مستور بود
از ایادی عطا آشامیدند و آن ریحی در مقام
اول معرفت نفس ظهور است هر که بعرفانش
فائز اوست شارب ریحی و اهل تحقیق و لیس
لدونه نصیب من هذا الفضل الأعظم جمیع را
از قبل حق بشارت ده تا کلّ مسرور شوند و
از کاس کلمات الهی کوثر استقامت بنوشند
بشأنیکه مطالع ظنون و اوهم و غافلین اهل بیان
راه نیابند

- 7 O My Name! Make thou the people aware, saying: Consider ye at the beginning of the Cause the former community. If ye become informed of the calumnies of that group, ye will hold fast unto the cord of God's favor with such firmness that the fragrance of permanence may be inhaled therefrom. A few heedless souls became the leaders of that community and led them all to hell. They changed God's favor into denial and caused their people to dwell in the abode of perdition.
- 8 Reflect ye upon the Manifestation of the Herald, the Primal Point - may the spirit of all else be sacrificed for His sake. All the lands of Persia arose in error, hypocrisy, unbelief and dissension, and issued decrees for the shedding of the most pure blood of the Day-Star of the horizons. Such was the fruit of that community. Now again certain worshippers of names who have appeared in the Bayan desire to contaminate the people of God with those same vain imaginings. Say: O people! If ye discover the fragrance of the Bayan and perceive the sweet savors of the Supreme Pen, arise with utmost endeavor and steadfastness to serve the Cause.
- 9 O people of Kaf! We counsel you to be steadfast in these days in such wise that the hearts of the doubters who have broken God's Covenant and His Testament, and have turned away from Him Who hath come with what they possessed of the Books of God, the Lord of the worlds, may be sorely troubled. Verily, the primary source of error hath been the divines who opposed God's Messengers in the past and present, and through their turning away the people turned away. To this testifieth every fair-minded and well-informed person. Beware lest the intimations and doubts of the cawers prevent you from God, the Mighty, the Praiseworthy. The glory shining from the horizon of the heaven of My bounty be upon you and upon everyone who is steadfast, firm and upright.
- 10 In the letter sent by the servant Ali and Aqa Hashim, mention was made of Mulla Aqa Jan. Give thou the glad-tidings to that servant of his Lord's loving-kindness. Verily He hath forgiven him as a token of His grace and purified him from transgression. He is verily the Protector, the Mighty, the Bestower. O My Name! That which was submitted by him who is named Nayib Hasan hath been presented, and the Greater Branch - upon him be My mercy, My loving-kindness and My grace - read it before My face, and We have revealed for him that which will draw him nigh unto God. Thy Lord is verily the All-Bountiful, the Generous.
- 11 O Hasan! Grieve not because of the taunts of the enemies and the clamor of them that are in the lands. We have borne that for which all things have lamented, and I am the True One,
- يا اسمی خلق را آگاه نما بگو در اول امر حزب
قبل تفکر نمائید اگر بر مفتریات آن طائفه اطلاع
باید بجبل عنایت حق تمسک نمائید تمسکیکه
عرف بقا از او استشمام شود معدودی از نفوس
غافله قائد آنحزب گشتند و کل را بسقر مقرّر
دادند بدّلوا نعمة الله کفرًا و احلّوا قومهم دار
البوار
- 8 در ظهور مبشّر یعنی نقطه اولی روح ما سوئه فداه
تفکر نمائید جمیع بلاد ایران بر ضلالت و نفاق و
کفر و شقاق قیام نمودند و بر سفک دم اطهر نیّر
آفاق فتواها دادند این بود ثمر آنحزب دیگر حال
جمعی از عبده اسماء در بیان ظاهر اراده نموده اند
حزب الله را بآن اوهامات بیالایند بگو حزبی
حزبی اگر نفعه بیانرا بیایند و عرف قلم اعلی را
ادراک نمائید بکمال همت و استقامت بر خدمت
امر قیام کنید
- 9 یا اهل ک نوصیکم بالاستقامه فی هذه الايام
على شأن تضطرب بها افئدة المربين الذين نقضوا
ميثاق الله و عهده و اعرضوا عن الذي اتى بما
عندهم من كتب الله رب العالمين ان المضل في
الرتبة الاولى هو علماء القوم الذين اعترضوا على
رسل الله من قبل و من بعد و باعراضهم اعرض
العباد يشهد بذلك كل منصف خبير اياكم ان
تمنعكم اشارات الناعقين و شبهاتهم عن الله العزيز
الحميد البهاء المشرق من افق سماء فضلى عليكم و
على كل ثابت راسخ مستقيم
- 10 در نامه مرسله غلام قبل علی و آقا هاشم الذي
فاز ذکر ملا آقا جان مشاهده شد بشر الغلام بعناية
ربه الرحمن انه غفره فضلاً من عنده و طهره عن
العصيان انه هو المهيمن العزيز المنان يا اسمی قد
حضر ما عرضه من سمي بنایب حسن و قرأه
الغصن الأكبر عليه رحمتی و عنايتی و فضلی لدى
الوجه و انزلنا له ما يقربه الى الله ان ربك هو
الفضل الكريم
- 11 يا حسن لا تحزن من شماتة الأعداء و ضوضاء من
في البلاد انا حملنا ما ناحت به الأشياء كلها و

the Trustworthy. We have arisen before all faces when the Sun of Justice was behind the clouds and the Orb of Equity behind the veils, and We have manifested the Cause as a token of Our grace. Thy Lord is verily the Powerful, the Mighty. Say:

- 12 Glorified art Thou, O my God! I beseech Thee by the light of Thy knowledge whereby the hearts of them that are nigh unto Thee were illumined, and by the fire of Thy love which hath set aflame the hearts of them that yearn after Thee, and by the radiance of the heaven of Thy bounty and the waves of the ocean of Thy utterance, that Thou mayest ordain for me through Thy Most Exalted Pen that which shall profit me in the world to come and in this world. Verily Thou knowest what I possess, and I know not what Thou dost possess. Thou art, in truth, the All-Knowing, the All-Informed. O Lord! Strengthen my limbs in Thy service and my heart in Thy knowledge, and aid me to remain steadfast in Thy love and to arise to serve that which beseemeth Thy Revelation and Thy days. Verily Thou art the Strong, the Almighty, the All-Powerful.

- 13 As to what thou hast mentioned concerning him who is named Ibrahim Kh., We have indeed heard his call before. He is among those who have attained unto tribulations in My love and My path. God hath magnified his reward in His perspicuous Book. This world hath no station. Erelong shall the wrongdoers behold the recompense of their deeds, bereft of any evidence from God, the Commander, the All-Wise. O Ibrahim! Upon thee be My glory. Harken unto My call from the direction of My prison. Verily He remembereth thee in truth and remindeth thee of the signs of God, the Lord of all worlds. Turn not unto the world and its affairs. By My life! Had it possessed any station, thou wouldst surely have found Me seizing its reins and established upon its throne. Behold, then remember what the All-Merciful hath sent down in the Qur'an concerning this most hidden mystery and this mighty announcement, and before it in the Gospel and the Torah, and that which was revealed unto Isaiah from God, the Mighty, the Most Praised. Blessed art thou for having endured in My path what My chosen ones have endured, both in the past and in the future. Verily thy Lord is the Almighty, the All-Knowing. Nothing whatsoever escapeth His knowledge, and within His grasp is the dominion of all who are in the heavens and on earth. When thou dost inhale the sweet savors of My verses, turn thy face toward God, the Supreme, the Self-Subsisting. Say:

- 14 Glorified art Thou, O Beloved of the world and Desire of the nations! I beseech Thee by the Most Great Name to aid me

انا الصادق الأمين قد قنا امام الوجوه اذ كان نير العدل خلف السحاب و شمس الانصاف خلف الغمام و اظهرنا الأمر فضلاً من عندنا ان ربك هو القوى القدير

12 قل سبحانك اللهم يا الهى اسئلك بنور معرفتك الذى به تنورت افئدة المقربين و بنار محبتك التى بها اشتعلت افئدة المشتاقين و بنير سماء جودك و امواج بحر بيانك بأن تكتب لى من قلبك الأعلى ما ينفعنى فى الآخرة و الأولى أنك انت تعلم ما عندى و لا اعلم ما عندك و أنك انت العليم الخبير اى رب قو جوارحى بخدمتك و قلبي بمعرفتك و ايدنى على الاستقامة على حبك و القيام على ما ينبغى لظهورك و ايامك أنك انت القوى الغالب القدير

13 و اما ما ذكرت فيمن سمي ابراهيم خا انا سمعنا ندائه من قبل انه ممن فاز بالبلايا فى حبي و سبيلي عظم الله اجره فى كتابه المبين ليس للدنيا مقام سوف يرى الظالمون جزاء ما عملوا من دون بينة من لدى الله الأمر الحكيم يا ابراهيم عليك بهائى اسمع ندائى من شطر سجنى انه يذكرك بالحق و يذكرك بآيات الله رب العالمين لا تلتفت الى الدنيا و شؤوناتها لعمري لو كان لها مقام لترانى آخذاً زمامها و مستوياً على عرشها انظر ثم اذكر ما انزله الرحمن فى الفرقان فى هذا السر الأخفى و النبأ العظيم و من قبله فى الانجيل و التوراة و فيما نزل على اشعيا من لدى الله العزيز الحميد طوبى لك بما ورد عليك فى سبيلي ما ورد على اصفياى من قبل و من بعد ان ربك هو المقتدر العليم لا يعزب عن علمه من شئ و فى قبضته زمام من فى السموات و الأرضين اذا وجدت نفحات آياتى و وجهك شطر الله المهيمن القيوم

14 قل سبحانك يا محبوب العالم و مقصود الأمم اسئلك بالاسم الأعظم بأن تؤيدنى على ما يبقى

in that which shall cause my remembrance to endure amongst Thy servants and my praise amongst Thy creation. O Lord! Thou seest me advancing toward Thee, detached from all else save Thee, turning unto the effulgences of the lights of Thy countenance, and holding fast unto the cord of Thy bounty. I beseech Thee not to disappoint me of that which Thou hast ordained for them that are detached from Thy creation. Then write down for me the good of this world and of the world to come. Verily Thou art He Whom the forces of the world cannot hinder. Thou doest what Thou willest through Thy power and ordainest what Thou plearest through Thy command. There is none other God but Thee, the Supreme over all names, the Lord of the Throne on high and of earth below. Verily Thou art the Truth, the Knower of the unseen.

به ذكرى بين عبادك و ثنائى بين خلقك اى
رب ترانى مقبلا اليك و منقطعاً عن دونك و
متوجهاً الى اشراقات انوار وجهك و متمسكاً
بجبل عطائك اسئلك ان لا تخيبني عما قدرته
للمنقطعين من خلقك ثم اكتب لى خير الآخرة
و الأولى انك انت الذى لا تمنعك قوة العالم
تفعل ما تشاء بقدرتك و تحكم ما تريد بأمرك
لا اله الا انت المهيمن على الأسماء و رب العرش
و الثرى انك انت الحق علام الغيوب

- 15 O My Name! Praise be to God that they have attained in the path of God unto that which hath befallen His loved ones. We beseech and implore Him to keep them steadfast and to make them content. He is the Powerful, the Mighty, the Bestower, the All-Knowing. Assuredly, whatsoever the requirements of wisdom are hath flowed and shall continue to flow from the Most Exalted Pen. Verily thy Lord is the Almighty, the All-Powerful.

15 يا اسمى الحمد لله در سبيل الهى فائز شدند بآنچه
بر اوليائى او وارد از حق بطلب و ميطلبم او را
مستقيم دارد و راضى نمايد اوست قادر و توانا و
بخشنده و دانا البته آنچه مقتضيات حكمت است
از قلم اعلى جارى شده و خواهد شد ان ربك
هو المقتدر القدير

- 16 The glory that shineth resplendent from the horizon of the heaven of My kingdom be upon thee and upon them that have remembered thee, loved thee, assisted thee, and hearkened unto thy words concerning the Cause of God, the Most High, the Most Great.

16 البهاء المشرق اللائح من افق سماء ملكوتى عليك
و على من ذكرك و احبك و اعانك و سمع
قولك فى امر الله العلى العظيم

BLIB_Or15718.274, BLIB_Or15738.160

BH00621

To: Ali Qabl-i-Naqi, in Dam

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 O 'Ali-Qabli-Naqi! Harken unto the Voice from the shore of eternity in the crimson spot, from the Divine Lote-Tree: Verily, there is none other God but Me, the Mighty, the Self-Subsisting. Blessed art thou for having attained unto the Ridvan Festival in the Garden when the All-Merciful revealed Himself unto all creation. Be thou thankful and say: "Praise be unto Thee, O Thou in Whose grasp lie the reins of earth and heaven!" Say: This is not a day for tarrying. Blessed is he who hath heard

1 بسم الله الأقدس الأبهى

2 ان يا على قبل نقى ان استمع النداء من شاطئ
البقاء فى البقعة الحمراء من السدرة المنتهى انه لا
اله الا انا العزيز المختار طوبى لك بما فزت بعيد
الرضوان فى الرضوان اذ تجلى الرحمن على من فى
الامكان ان اشكر و قل لك الحمد يا من بيدك
زمام الأرضين و السموات قل ليس اليوم يوم
الوقوف طوبى لمن سمع النداء من الأفق الأعلى

the call from the supreme horizon and hath responded: "Here am I, O my Lord, the All-Merciful!" Say: The Call is a wing for him who desireth to soar in this atmosphere, a lamp unto the people of creation, and the river of thy Lord's mercy unto all existence. It is healing for the distressed and life unto the buried. Blessed is he who hath heard it with the ear of the heart, turning unto the Qiblih of all horizons.

- 3 O Most Holy Pen! Make mention of him who hath turned unto the Sun of his Lord's countenance, the Mighty, the Bestower, that the remembrance of God may draw him unto the Kingdom of Names and Attributes. Blessed art thou for having shattered the idol of vain imaginings when thy Lord, the Mighty, the All-Knowing, came in the shadows of the clouds. Arise by thy Lord's leave, then subdue hearts through this Name which God hath made to be sovereign over all names. Thus hath the matter been decreed by the Revealer of verses. Say: O people! The Day hath come—that which ye were promised in the Tablets. Through it the Great Cry hath been raised, and the Rock hath proclaimed: "The Kingdom is God's, the One, the All-Compelling!" Beware lest the veils of creation withhold thee from turning unto the Supreme Truth. Be as thy Lord was, such that neither the hosts of the earth nor the might of any proud oppressor shall frighten thee. Be thou a herald of My Name and one who speaketh My praise, albeit with wisdom and utterance. Thus hath the matter been ordained in the Book.

- 4 When We arrived at the prison, We desired to convey to all that which thy Lord, the Mighty, the Bountiful, had willed. We have sent down to every one of the rulers of the earth that which hath blinded the eyes of the unbelievers and gladdened the vision of Our chosen servants. We have created the new creation through the spirit of power and might, and have sent it with the Tablet of thy Chosen Lord, from whose horizon the sun of names hath shone forth with power and sovereignty. Tribulation hath not deterred Us from the remembrance of God, the Creator of names. From the horizon of the prison, We summon the peoples unto the Mighty, the All-Forgiving. Say: O people! Verily, Jacob regained his sight when he found the fragrance of the shirt of a Name among names, and We have sent unto you that which hath diffused the sweet savors of the All-Merciful. Turn ye, O people of understanding! We have heard thy call and have answered thee from this spot, as a token of Our grace unto thee and unto those who have turned unto the Face on a Day wherein feet have slipped.

- 5 O Most Pure Pen! Look from the direction of the Most Luminous Scene towards him who is named Ali Akbar, that he

وقال لبيك يا ربّي الرحمن قل النداء جناح لمن اراد ان يطير في هذا الهواء و مصباح لأهل الانشاء و فرات رحمة ربك لمن في الأكوان انه لشفاء للمفتود و حياة للموؤود طوبى لمن سمعه باذن القلب مقبلاً الى قبة الآفاق

3 ان يا قلم الأقدس ان اذكر الشمس الذي اقبل الى شمس وجه ربه العزيز الوهاب ليجذبه ذكر الله الى ملكوت الأسماء و الصفات طوبى لك بما كسرت صنم الأوهام اذ اتى ربك العزيز العلام في ظلل الغمام قم باذن ربك ثم سخر القلوب بهذا الاسم الذي جعله الله مهيماً على الأسماء كذلك قضى الأمر من لدن منزل الآيات قل يا قوم قد اتى اليوم هذا ما وعدتم به في الألواح به ظهرت الصيحة و نادى الصخرة الملك الله الواحد الجبار اياك ان تحجبك حجاب الخلق عن التوجه الى الحق المتعال كن كما كان موليك بحيث لا يخوفك جنود من على الأرض و لا سطوة كل متكبر جبار كن منادياً باسمي و ناطقاً بنائي ولكن بالحكمة والبيان كذلك قضى الأمر في الكتاب

4 انا لما وردنا السجن اردنا ان نبلغ الكل ما اراد ربك العزيز المنان قد نزلنا لكل واحد من رؤساء الأرض ما عميت به عيون الذين كفروا و قرّت به ابصار عبادنا الأخيار قد خلقنا البديع بروح القدرة و الاقتدار و ارسلناه بلوح ربك المختار الذي من افقه لاحت شمس الأسماء بقوة و سلطان ما منعنا البلاء عن ذكر الله موجد الأسماء من افق السجن ندع الأمم الى العزيز الغفار قل يا قوم ان اليعقوب قد ارتد بصيراً بما وجد عرف قيص اسم من الأسماء و ارسلنا اليكم ما تضوعت به رائحة الرحمن توجّهوا يا اولى الأبواب انا سمعنا نداءك و اجبتك من هذا المقام فضلاً من لدنا عليك و على الذين اقبلوا الى الوجه في يوم فيه زلت الأقدام

5 ان يا قلم الأظهر ان انظر من شطر المنظر الأنور الى من سمي بعلي اكبر ليري نفسه تحت لحاظ مالك

may behold himself beneath the gaze of the Lord of Destiny, through whom the Path was established and the Balance set up. Harken unto what the Ancient Beauty calls out to thee from the direction of His Most Great Name. Verily, there is none other God but Him, the Mighty, the Help in Peril. Blessed art thou for having cast away idle fancy and laid hold on certitude when the Self-Subsisting came with clear proof and evidence.

- 6 Say: O concourse of divines! Remember when Muhammad, the Apostle of God, came, He was rejected by him who deemed himself the most learned among men, while he who tended sheep believed in Him. Glory lies not in knowledge but in the recognition of the Known One. Ponder, O ye that are veiled! Behold the paucity of their minds - they write with their pens what their desires dictate to them, after the shrill voice of the Most Exalted Pen has been raised between earth and heaven. Say: Cast away what ye possess and be silent, then hearken to what the Tongue of Grandeur and Glory utters. How many a veiled woman has turned to God and believed, while how many a turbaned man has turned away and followed the dissenting factions. Blessed is he who has rent asunder the greatest veil in the name of the Lord of mankind and has turned towards the straight path. Among the idolaters is he who said: "Has the Hour come?" Say: "Nay, by the Lord of Lords, it has passed! The Sun of Certitude has shone forth from the horizon of thy Lord's will, the All-Merciful, while the idolaters remain in heedlessness and doubt." Say: "The morn has dawned, and thereby the fragrance of the garment has wafted through all regions." Thus have We inspired thee and sent thee that which causes souls to soar and the hearts of the righteous to be attracted.

- 7 O Pen! Turn toward him who has turned to the Most Great Name, who is named Muhammad in the Kingdom of Names, that he may rejoice in this remembrance which God has made the ornament of the Book of Creation. Say: We have kindled the fire of longing in all regions, and this is the Beloved One, O concourse of lovers! Thy name hath been mentioned before the Throne, and there hath been sent down for thee that which quickeneth the dead. Be thankful that God has aided thee to recognize the Manifestation of His Cause, and there hath flowed from the Pen of Revelation that which shall establish thy remembrance among His servants. Can any bounty equal this among all that hath been created on earth? Nay, by the Dayspring of Lights! Arise to serve thy Lord - this is better for thee than all thou seest, and every steadfast believer testifies to this. Say: All previous Revelations have culminated in this Most Great Revelation, and whosoever claims after Him is indeed a lying impostor. We beseech God to guide him to

القدر الذي به نصب الصراط و وضع الميزان ان استمع ما يناديك به جمال القدم من شطر اسمه الأعظم أنه لا اله الا هو العزيز المستعان طوبى لك بما نبذت الموهوم و اخذت المعلوم اذ اتى القيوم بالجنة و البرهان

6 قل يا معشر العلماء ان اذكروا اذ اتى محمد رسول الله اعرض عنه من يرى نفسه اعلم الناس و آمن به من يرى الأغنام ليس الفخر بالعلوم بل بعرفان المعلوم تفكروا يا اولى الأجناب فانظر في قلة عقولهم يكتبون بأقلامهم ما يأمرهم به اهوائهم بعد الذي ارتفع صرير القلم الأعلى بين الأرض و السماء قل ضعوا ما عندكم و انصتوا ثم استمعوا ما يتكلم به لسان العظمة و الاجلال كم من ذى مقنعة اقبلت و آمنت و كم من ذى عمامة منع و اتبع الأحزاب طوبى لمن خرق الحجاب الأكبر باسم مالك البشر و اقبل الى سوء الصراط من المشركين من قال هل انت الساعة قل بل قضت ورب الأرباب قد اشرفت شمس الايقان من افق ارادة ربك الرحمن و المشركون في غفلة و ارتباب قل قد تنفس الصبح و به فاحت نفحة القميص في الديار كذلك القيناك و ارسلنا لك ما تطير به النفوس و تجذب به افئدة الأبرار

7 ان يا قلم توجه الى من اقبل الى الاسم الأعظم الذي سمي بمحمد في ملكوت الأسماء ليفرح بهذا الذكر الذي جعله الله طراز كتاب الابداع قل قد اضرنا نار الاشتياق في الآفاق و هذا هو المعشوق يا ملاء العشاق قد ذكر اسمك لدى العرش و نزل لك ما تحي به الأموات ان اشكر بما ايدك الله على عرفان مظهر امره و جرى من قلم الوحي ما يثبت به ذكرك بين العباد هل يعادل هذا الفضل شيء عما خلق في الأرض لا ومطلع الأنوار قم على خدمة ربك هذا خير لك عما تريه و يشهد بذلك كل موقن صبار قل قد انتهت الظهورات الى هذا الظهور الأعظم و من يدعى بعده أنه مفتر كذاب نسئل الله بأن يوقفه على الرجوع ان تاب ان ربك هو التواب و ان اصر على ما قال يبعث

repentance should he turn back - verily thy Lord is the Ever-Forgiving; but should he persist in his claim, God will surely send against him one who will show no mercy - He is verily the Almighty, the Subduer. Counsel those who have made God's Cause a plaything and a sport. By My life! They are in grievous error and delusion. Were the Cause as they assert, how could that which We have purposed be established among men? Reflect, O ye who possess insight! How many are the cawing ones who caw - this is what your Lord, the Mighty, the All-Knowing, has informed you. O My loved ones! Guard the fortress of the Cause through My Name, the All-Encompassing over all regions, then drink from the cups of the mercy of your Lord, the All-Merciful, the water of everlasting life, despite those who have disbelieved in God, the Protector, the Self-Subsisting. Thus have We expounded the verses for thee and We expound them in another strain. Verily thy Lord is the One Who has power over whatsoever He willeth through His word "Be" and it is.

عليه من لا يرحمه أنه هو المقتدر القهار ان انصحو
الذين اتخذوا امر الله هواً ولعباً لعمري أنهم في
غفلة و ضلال لو كان الأمر كما يقولون كيف
يستقر ما اردناه بين العباد تفكروا يا اولى الأنظار كم
من ناعق ينعم هذا ما اخبركم به ربكم العزيز العلام
يا احبائي ان احفظوا حصن الأمر باسمي المهيمن
على الأقطار ثم اشربوا كوثر الحيوان من كووس
رحمة ربكم الرحمن رغماً لأنف الذين كفروا بالله
المهيمن القيوم كذلك صرّفنا لك الآيات و
نصرّفها على لحن آخر ان ربك هو المقتدر على ما
اراد بقوله كن فيكون

- 8 We make mention of him who is named Husayn, that he may hear the call of this Wronged One. Verily the Beloved calleth, the Well-Beloved hath come, yet the people understand not. The rapture of the All-Compelling hath seized all regions, and most of the people are thunderstruck. The Sacred Valley crieth out: "Praise be to Thee, O Lord of Names!", and the Far Temple proclaimeth: "The Kingdom is Thine, O Lord of the seen and the unseen!" Every lifeless thing hath been quickened by the breezes of God, yet the people are as dead, save those who have cast away desire and laid hold on guidance - these are they that shall prosper.

8 و نذكر من سمي بالحسين ليسمع نداء هذا المظلوم
ان الحبيب ينادى قد اتى المحبوب ولكن الناس لا
يفقهون قد اخذ جذب الجبار كل الديار والناس
اكثرهم منصعقون ان البطحاء تنادى لك الحمد
يا مالک الأسماء والمسجد الأقصى يقول الملك
لك يا مالک الغيب والشهود قد تحرك كل
جامد من نفحات الله والناس هم ميتون الا
الذين نبذوا الهوى واتخذوا الهدى الا أنهم هم
الفائزون

- 9 Grieve not at anything, but trust in thy Lord, the All-Forgiving, in all matters. This is the Day of remembrance and utterance; remind the people of this promised announcement. Sorrow not at remoteness, for how many a far one is near, and how many a near one is far. Thus have We decreed the matter in a preserved tablet. How many a seeker hath arrived yet not attained as he ought, and how many an aspirant hath not arrived yet attained, and how many a servant hath arrived and attained - such a one is among the most exalted of creation, by thy Lord, the Mighty, the Loving. Unto each We have assigned a portion in the Book. Nothing escapeth His knowledge; verily He is the Truth, the Knower of the unseen.

9 لا تحزن من شيء تؤكل على ربك الغفور في كل
الأمر هذا يوم الذكر والبيان ذكروا الناس بهذا
النبا الموعود لا تحزنوا من البعد كم من بعيد هو
القريب وكم من قريب هو البعيد كذلك قضينا
الأمر في لوح محفوظ كم من مقبل بلغ و ما فاز
على ما ينبغي وكم من قاصد ما بلغ وفاز وكم من
عبد بلغ وفاز انه من اعلى الخلق وربك العزيز
الودود لكل قدرنا نصيباً في الكتاب لا يعزب من
علمه شيء انه هو الحق علام الغيوب

- 10 Blessed is he who hath turned and arrived until he attained the presence of the Throne, detached from his desires, and heard the call of his Lord. He is of those who have outstripped existence. Today none is permitted to attain the presence of the Countenance, for We are in strictness and a forbidden station.

10 طوبى لمن اقبل وبلغ الى ان ورد و حضر لدى
العرش منقطعاً عن هويه و سمع نداء موليه انه
ممن سبق الوجود واليوم ليس الاذن لأحد ان
يتوجه الى الوجه لأثنا في شدة و مقام ممنوع توجهوا

Turn with your hearts - this is better for you in such days, if ye but knew.

- 11 O Pen! Make mention of 'Ali at the end, that he may convey the remembrance of his Lord to the utmost end and recite the verses of his Most Glorious Lord that were revealed in this noble station. Though he be in the most ruined of houses, yet the Kingdom circled round about him. Blessed are they that understand. Can anything sadden him or prevent him from what he desireth? Nay, by the Lord of the worlds! In tribulation he calleth unto all who are in creation and summoneth them unto God, the Mighty, the Praiseworthy.
- 12 O 'Ali! Remember My days and what hath befallen Me at the hands of the wrongdoers. We desired their salvation, yet they strive to shed My blood, though were We to wish, We could seize them with a word from Us. Verily thy Lord is the Almighty, the Powerful. Mercy hath preceded; verily He is the Forgiving, the Merciful. The people are blind - when their eyes are opened they will reflect and say: "We testify that Thou art the Mighty, the Wondrous!" Be thou assured by the grace of thy Lord, and be a helper of His Cause and one who speaketh in His remembrance. Verily He is with His remembering servants.
- 13 O thou who art mentioned in the beginning! Harken unto the call of the Lord of the Manifestation at the end. There is no God but He, the All-Knowing, the All-Wise. Be thou a servant to thy Lord's Cause in all conditions, and convey My greetings to the faces of My loved ones and gladden them with this wise Remembrance. God shall soon seize him who hath wronged and transgressed. Verily thy Lord is the All-Knowing, the All-Informed. Forsake not wisdom in affairs - this is what the Lord of creation hath decreed, before and after. He is the Best of Judges. Say: Praise be to God, the Goal of them that know.

PDC.144x

بقلوبكم هذا خير لكم في مثل تلك الأيام ان انتم تعرفون

11 ان يا قلم ان اذكر العلي في الانتهاء ليبلغه ذكر ربه الى الغاية القصوى ويقرأ آيات ربه الأبهى التي نزلت في هذا المقام الكريم انه لو يكون في الحرب البيوت ولكن يطوف في حوله الملكوت طوبى للعارفين هل يحزنه شيء او يمنعه عما اراد لا ورب العالمين في البلاء ينادى من في الانشاء ويدعوهم الى الله العزيز الحميد

12 ان يا علي ان اذكر أيامي وما ورد علي بما اكتسبت ايدي الظالمين انا اردنا نجاتهم انهم يسعون في سفك دمي بعد الذي لو اردنا لأخذناهم بكلمة من عندنا ان ربك هو المقتدر القدير قد سبقت الرحمة انه هو الغفور الرحيم ان الناس عمى اذا فتحت ابصارهم يتفكرون ويقولون نشهد انك انت العزيز البديع ان اطمئن بفضل موليك وكن ناصراً لأمره وناطقاً بذكره انه مع عباده الدائرين

13 يا ايها المذكور في البدء ان استمع نداء مالك الظهور في الختم انه لا اله الا هو العليم الحكيم كن خادماً لأمر ربك في كل الأحوال وكن على وجوه احبائي من قبلي وبشرهم بهذا الذكر الحكيم سوف يأخذ الله من ظلم و يغي ان ربك هو العليم الخبير لا تدع الحكمة في الأمور هذا ما حكم به مالك البرية من قبل و من بعد انه هو خير الحاكمين قل الحمد لله مقصود العارفين

INBA34:105, BLIB_Or11095#002,
BLIB_Or15735.172, AQA1#007,
HYK.172

BH00622

To: *Haji Muhammad Ibrahim Afnan (Muballigh), in Shiraz*

- 1 Shiraz. Nabil Qabli Khalil, upon whom be the glory of God, the Mighty, the Powerful, the Sublime - the Most Ancient, the Most Great! This is a remembrance unto him who hath attained My presence, turned unto My countenance, heard My call, and whom God hath enabled to behold My Beauty with Mine own eyes, aided him to recognize Me in My days, and caused him to speak My praise amongst My creatures, that he might once again drink the choice wine from the hands of his Lord's bounty - the Most Glorious - Who remained among the enemies and cast Himself amidst the wicked ones who abandoned faithfulness, followed their desires, cast aside justice and rose up in tyranny. Yet in such circumstances and amid intensifying tribulations, He shineth from the horizon of power and calleth the people unto God, the Mighty, the Powerful, the All-Wise.
- 2 Thy letter hath reached the Prisoner, and We found therein supreme steadfastness in this hidden Mystery and treasured Name. We bear witness that thou hast done what was commanded thee in the Bayan by thy Lord, the All-Merciful. Thus doth God aid whomsoever He willeth - verily He is the Ruler, the Mighty, the Powerful, the All-Knowing. Were people to behold Me with Mine own eyes, they would not hesitate for less than a moment to renounce all creation and hasten with their hearts unto their Lord, the All-Merciful. But their hearts have hardened because they have followed vain imaginings and strayed from this near-at-hand grace.
- 3 The world hath been set ablaze by the Word of the Ancient King, yet the people remain heedless thereof, as if they were among the dead. God had counseled His servants to regard this Revelation with His eyes - this after countless other counsels which none can reckon save God, the All-Knowing, the All-Encompassing. They cast God's counsel behind their backs and clung to the vain imaginings of creation mentioned in by-gone ages, whereby they were veiled from Him around Whom revolves every wise command.
- 4 Consider the people of the Bayan: had they held fast to this counsel alone, they would not have hesitated in the Cause of Him at Whose advent the Holy Spirit cried out, "By God, the Beloved of the worlds hath appeared!" Some were veiled by mention of succession and the like. Say: Fie upon thee, O thou who art far removed! Hast thou not heard the decree
- 1 ش نبيل قبل خليل عليه بهاء الله المقتدر العزيز الجليل الأقدم الأعظم ذكرى لمن فاز بقاءى و اقبل الى وجهى و سمع ندائى و وقفه الله على النظر الى جمالى بعينى وايده على عرفانى فى ايامى وانطقه بشائى بين برىقى ليشرب مرّة اخرى رحيق الحمراء من ايدى عناية ربه الأبهى الذى بقى بين الأعداء و طرحت نفسه بين الأشتياء الذين تركوا الوفاء و اخذوا الهوى و نبذوا الانصاف و قاموا بالاعتساف و فى تلك الحالة و تفاقم البلية يكون مشرقاً من افق القوة و يدع البرية الى الله المقتدر العزيز الحكيم
- 2 قد حضر كتابك لدى المسجون و وجدنا منه الاستقامة الكبرى على هذا السر المكنون و الاسم المخزون نشهد بأنك عملت ما امرت به فى البيان من لدن ربك الرحمن كذلك يؤيد الله من يشاء انه هو الحاكم المقتدر العزيز العليم لو ينظرون الناس الى بعينى ما يتوقفون اقل من آن يضعون الامكان ويسرعون بالقلوب الى ربهم الرحمن ولكن قست قلوبهم بما اتبعوا الأوهام و بعدوا عن هذا الفضل القريب
- 3 قد اشتعل العالم من كلمة مالک القدم ولكن الناس فى معزل منها الا انهم من الميتين قد وصى الله العباد بأن ينظروا فى هذا الظهور بعينه و هذا بعد وصايا لا يحصيها احد الا الله العليم المحيط هم نبذوا نصيح الله عن ورائهم و تمسكوا بأوهام الخلق بما ذكر فى القرون الخالية بذلك احتجبوا عن الذى يطوف حوله كل امر حكيم
- 4 فانظر فى ملاء البيان لو انهم تمسكوا بهذا النصيحة وحده ما توقفوا فى امر الذى فيه صاح روح القدس تالله قد ظهر محبوب العالمين منهم من احتجب بذكر الخلافة و امثالها قل اف لك يا أيها البعيد اما سمعت حكم البدع تالله هذا لبدع

concerning origination? By God, this is the Originator of the heavens and earth! No mention can be compared to His mention, no command to His command. Reflect, that ye may find the sweetness of this wondrous Origination.

- 5 O Khalil! The ocean of fire hath dripped from the Pen of the Chosen One. Blessed is he who hath been enkindled thereby in the love of God, thy Lord and the Lord of all worlds. The people of the Bayan speak as spoke the old women of the Furqan. Say: Shatter the idol of vain imaginings - thus have ye been commanded in the Tablets of your Lord, the Mighty, the All-Knowing - when He came with the truth, announcing this manifest Light. Among them are those who cling to fancy, turning away from the Self-Subsisting. When asked by what proof they turned away from the All-Merciful, they speak of tales of old, even while beholding the Sun shining from the horizon of power and the Tongue of Grandeur speaking at every moment.

- 6 Some have said that He hath claimed divinity. Say: I lament at this, for He Who came with the truth hath informed creation that everything proclaimeth, "There is none other God but Me, the Forgiving, the Generous." Verily, he who hath inhaled the fragrance of the Most Merciful's garment and comprehended what was revealed in the Bayan is assured that He occupieth a station that descriptions cannot ascend unto, nor can mentions attain. Thus hath the matter been decreed in truth from the presence of a powerful, ancient Ordainer.

- 7 O Khalil! The people are seen to be sick, not recognizing Him Who would heal their ailments and quench their thirst. Though they have witnessed that all they previously possessed was mere fancy, not a letter of which was fulfilled, nevertheless they cling to countless fancies. If the divine Hand of Power should rend asunder one veil, they would instantly become concealed behind another. By My life, they know not what they say nor perceive to whom they allude. Their hearts have hardened and their eyes are blinded. O friend! Great is the call, but narrow is the throat of the world. The sun is at its zenith of radiance, yet eyes are weak. Would that the people of the Bayan would ponder this blessed word wherein He saith "Behold Him with His own eyes." I swear by the Most Great Name that the recognition of this single word would suffice all mankind, yet some are deprived and others shall be deprived. For the Primal Point - may the spirit of all else be sacrificed for His sake - informed the people of the Bayan of this Most Great Revelation and the tribulations that would befall Him, such that they would spend their nights and days in lamentation. Consider now what hath come to pass and what shall yet occur. We are God's and to Him shall we return.

السَّمَوَاتِ وَالْأَرْضِينَ لَا يُقَاسُ بِذِكْرِهِ ذِكْرُ وَلَا بِأَمْرِهِ أَمْرُ تَفَكَّرُوا لِكَيْ تَجِدُوا حَلَاوَةَ هَذَا الْبَدِيعِ

5 ان یا خلیل قد ترشح بحر النار من قلم المختار طوبی لمن اشتعل بها فی حب الله ربک و رب العالمین یتکلمون ملأ البیان بما تکلمت به عجائز الفرقان قل کسروا صنم الأوهام به امرتم فی الواح ربکم العزیز العلام اذ اتی بالحق مبشراً بهذا النور المبین منهم من تمسک بالموهوم معرضاً عن القیوم و اذا قیل بأی برهان اعرضت عن الرحمن یتکلم بما عنده من قصص القبل بعد الذی یری الشمس مشرقة من افق القدرة و لسان القدم ینطق فی کلّ حین

6 و منهم من قال انه ادعی الربوبیة قل انی انوح بذلک و الذی اتی بالحق انه اخبر الخلق بأنه ینطق فی کلشیء انه لا اله الا انا الغفور الکریم ان الذی وجد عرف قبص الرحمن و اطلع بما نزل فی البیان یوقن بأنه فی مقام لا تصعد الیه الأوصاف و لا تبلغه الأذکار کذلک قضی الأمر بالحق من لدن مقتدر قدیر

7 ای خلیل ناس علیل مشاهدہ می‌شوند لا یعرفون من یشفی علّتهم و یروی غلّتهم مع انکه مشاهدہ نموده‌اند که آنچه از قبل در دست داشته و هم صرف بوده بشأنی که حرفی از آن تحقق نداشته مع ذلک بتوهمات لاحتصی متشبثند اگر ید قدرت الهیہ بجایی را خرق فرماید دفعهٔ بحجاب دیگر محتجب لعمری لا یدرون ما یقولون و لا یشعرون الی من یشیرون قست قلوبهم و سگرت ابصارهم ای خلیل ندا بزرگست و حلق عالم تنگ شمس در غایت نور ولیکن ابصار ضعیف کاش اهل بیان در همین کلمه مبارکه تفکر مینمودند که میفرمایند فانظروا الیه بعینه قسم باسم اعظم که عرفان همین کلمه کافیهست کل را ولیکن بعضی محرومند و برخی هم محروم خواهند شد چه که نقطهٔ اولی روح ما سواه فداه اهل بیان را باین ظهور اعظم و رزایای وارده بر او اخبار فرموده چنانچه در لیالی و ایام بنوحه و ندبه مشغول بوده‌اند حال تفکر

نمائید که چه وارد شده و چه میشود انا لله و
انا الیه راجعون

- 8 The wayward ones, by mentioning a fabricated successorship, have prevented and continue to prevent people from the Dawning-Place of guidance, even though were anyone to search the Bayan, he would find no mention of it therein. Yet they cling to it and turn away from Him through a mere gesture of Whose finger successorship and authority and all else above them were established. Such is the condition of the people and their understanding. They are indeed in manifest loss.
- 8 معرضین بذکر خلافت مجعوله ناس را از مشرق هدایت منع نموده و مینمایند مع آنکه لو یتفحص احد فی البیان لا یجد ذکراً منها مع ذلک تمسکوا بها و اعرضوا عن الذی باشارة من اصبعه تحقق الخلافه و الولاية و فوقهما هذا شأن الناس و درایتهم الا انهم فی خسران مبین
- 9 Had they gazed upon the Truth with His eyes and acted upon this single word, they would never have been deprived of the eternal springtime nor barred from the outpourings of the ocean of divine unity. Since mention of successorship was, in their estimation, among the most important matters within the community of the Furqan, and people clung to it, they now grasp at it hoping thereby to prevent weak minds from the direction of divine unity. Were it not for the weakness of the people and their lack of understanding, We would have mentioned here that which would have rent asunder the veils, even as We rent asunder what they possessed concerning the mention of the Qa'im, that every person of insight might be convinced that He alone hath been the Beloved of the worlds, and all else was created by His will. He is indeed the most powerful of the powerful ones.
- 9 و اگر ناظر بحقی بعین او بودند و بهمین کلمه واحد عامل ابداً از شریعه باقیه محروم نمیشدند و از فیضان بحر احدیه ممنوع نیگشتند چون ذکر خلافت مابین مله فرقان بزعم خود از اعظم مطالب بوده و ناس بآن متمسک لذا حال بآن متشبثند که شاید عقول ضعیفه را از شطر احدیه منع کنند لو لا ضعف الناس و قلة درایتهم قد ذكرت فی هذا المقام ما تخرق به الأجباب کما خرقنا ما عندهم من ذکر القائم لیوقن کل بصیر بآنه وحده کان محبوب العالمین و ما سواه مخلوق بارادة من عنده انه هو الأقدر الأقدرین
- 10 Behold how they have attributed such accusations and calumnies to Him before Whose mention the Primal Point would bow in humility. Still the deluded ones among the people of the Furqan await an imaginary Qa'im who would appear from an imaginary city with conditions they have conceived. Fie upon them and these people! But these are even more veiled than those. They are indeed in grievous delusion.
- 10 مقامی را که نقطه اولی عند ذکر ذکره خاضع بوده مشاهده نمائید که چه نسبتها داده اند و چه مفتریات باو راجع کرده اند هنوز متوهمین از ملأ فرقان منتظر قائم موهومند که از شهر موهوم معروف ظاهر شود مع شرایط الی کانت عندهم اف لهم و لهؤلاء ولكن هؤلاء احجب منهم الا انهم فی وهم عظیم
- 11 Blessed art thou, O thou who gazeth upon the Countenance and speaketh the truth and calleth out among the people inasmuch as thou hast recognized the purpose of God and turned unto Him with His own eyes. We testify that thou art among them that behold. Rejoice thou in God's testimony, for naught that hath been created between the heavens and the earth can equal it. We beseech God to preserve you from the enemies of His Self and to strengthen you in His Cause and to bring low your adversaries. Verily He is the Protector of those who love Him, and He is indeed the Almighty over all the worlds.
- 11 طوبی لک یا ایها الناظر الی الوجه و الناطق بالحق و الصائح بین الخلق بما عرفت مراد الله و توجهت الیه بعینه نشهد انک من الناظرین ان افرح بشهادة الله انها لا یعادها ما خلق بین السموات و الأرضین نسل الله بأن یحفظکم من اعدای نفسه و یؤیدکم علی امره و یخذل اعدائکم انه ولی من والاه و انه هو المقتدر علی العالمین

- 12 The letter thou didst send in the name of Allah-u-Mihdi reached Our presence and was the object of Our loving attention. Most excellent was what thou didst mention regarding patience. Blessed is he who is adorned therewith and who in this followeth his wronged Lord Who was imprisoned at the hands of the oppressors.
- 12 و همچنین مکتوبیکه به اسم الله مهدی ارسال داشتید لدى الوجه حاضر و طرف عنایت بآن ناظر نعم ما ذکرته فی الصبر طوبی لمن تردی به و اقتدی فيه بمولاه المظلوم الذی سجن بین ایدی الظالمین
- 13 How excellent is the state of one who hath returned unto God and ascended unto the Supreme Companion, at a time when the denizens of the highest Paradise inhale the fragrance of the Beloved's love. For such a soul one ought not grieve. We bear witness that he hath ascended unto the Most Glorious Companion and hath attained the lights of his Lord, the Most Exalted, the Most High. Rather should one grieve, nay lament and weep, for those who remain imprisoned in this world. Were they to turn even slightly toward the divine decree and consummate wisdom, they would observe with the eye of certainty that whatsoever befalleth the loved ones of God is better for them than all that is in the heavens and the earth, for in all circumstances such souls have been and are treated with the utmost grace and favor. By My life! Were the veil to be rent asunder and were they to behold the Supreme Horizon, they would cast aside their bodies and wing their flight unto that holy, radiant and shining station. In their hardship lieth ease, and in their death lieth life. Well is it with them that understand.
- 13 نیکوست حال نفسیکه بحق راجع شد و برقیق اعلی صعود نمود مع حالتیکه اهل ملأ اعلی استنشاق محبت محبوب نمایند از برای چنین نفس نباید محزون بود نشهد انه ارتقی الی الرفیق الأبی و فاز بأنوار ربّه العلیّ الأعلی بلکه باید از برای نفوسیکه در سجن دنیا مانده اند محزون بود بلکه نوحه و ندبه نمود اگر قدری بطرف فؤاد و حکم بالغه الهیه توجه نمایند بعین یقین مشاهده مینمایند که آنچه وارد میشود بر احبای حق آن بهتر است از برای ایشان از آنچه در آسمانها و زمین است چه که در هر حال بمنتهای فضل و کرم با چنین نفوس معامله شده و میشود لعمری لو اخرج الغطاء و ينظرون افق الأعلی لیضعون الأجساد و یطیرون الی ذاک المقام المقدس المشرق المنیر ان فی شدّتهم رخاء و فی موتهم حیوة طوبی للعارفين
- 14 As to what thou didst mention regarding thy having turned to certain regions and spoken among them of that which is right - excellent is what thou hast done. We beseech God to cause thee to conquer the citadels of the hearts of His servants and guide them to the straight path. Grieve not for what hath befallen thee and what they have said regarding thee. Soon shall they bear witness unto that which they denied, and point to thee with their fingers, saying: "We testify that thou art he who turned toward thy Lord, the Most Merciful, when we were wrapped in heedlessness and rebellion." They sow for themselves the thorns of loss, yet today they perceive it not. When they awaken they shall cry out for what they have wrought. Thy Lord is indeed the All-Knowing, the All-Informed. In all circumstances be thou vigilant in affairs, with due regard to wisdom, lest anything arise that might extinguish the fire. Verily thy Lord is the Counselor, the Trustworthy.
- 14 و اینکه ذکر نمودید که توجه بعضی اطراف شده و نطقت بینهم بالمعروف نعم ما عملت نسئل الله بأن یستخرّک مداین قلوب عباده و یدیهیم الی سواء الصراط لا تحزن بما ورد علیک و ما قالوا فی حقک سوف یشهدون لک بغیر ما شهدوا و یشیرون الیک بالبنان و یقولون نشهد انک انت الذی توجّهت الی ربک الرحمن اذ کنا فی غفلة و طغیان انهم یزرعون لأنفسهم زوان الخسران ولكن اليوم لا یشعرون اذا انتبهوا یصیحون بما فعلوا ان ربک هو العلیم الخبیر در کل احوال ناظر امور بوده ناظرأ الی الحکمة لئلا یحدث ما یتخذ به النار ان ربک هو الناصح الأمين
- 15 Convey My greetings unto My Afnan and give them the glad tidings of My mention of them in this mighty Tablet. We beseech God to aid them to gaze upon His countenance and to be well-pleased with that which He loveth and which pleaseth Him. Then convey My greetings unto My loved ones. We counsel them to show forth supreme steadfastness, for this Cause
- 15 کبر من قبلی علی وجوه افنانی و بشرهم بذکری آیاهم فی هذا اللوح المنیع نسئل الله بأن یوقفهم بالنظر الی منظره و الرضاء بما یحبّ و یرضی ثم کبر علی وجوه احبائی من قبلی انا نوصیهم بالاستقامة الکبری لأنّ الأمر عظیم عظیم و کبیر کبیر طوبی

is mighty, mighty and great, great. Blessed is he who holdeth fast thereunto in the Cause of his Lord, detached from all else. Thou didst in thy letter convey greetings to the servant who is present before the Throne. When he hath finished transcribing that which hath been revealed from the heaven of grandeur and majesty at this moment, We shall convey greetings unto thee. Verily thy Lord is the Most Great, the Mighty, the All-Knowing.

لمن تمسك بها في امر مولاه منقطعاً عن العالمين
و قد كبرت في كتابك على عبد الحاضر لدى
العرش انه لما يجر تلقاء الوجه ما نزل في الحين
من سماء العظمة والكبرياء لذا تكبر عليك ان
ربك هو الجار العزيز العليم

BLIB_Or11096#005, BLIB_Or15710.090,
AVK3.135.06x

BH00631

To: Mirza Hadi from Shin

- 1 In the Name of God, the Most Mighty, the Most Exalted, the Most High
- 2 This is a Book from the Primal Point unto him who hath believed in God and journeyed to the precincts of the Prison, until he entered the Garden of Paradise, the spot wherein the Dove of Praise warbled upon the branches of the Tree of Glory that there is none other God but Him, the Almighty, the All-Compelling, the All-Powerful, the All-Knowing. The All-Merciful shone upon him with wondrous rays of His glory and caused him to hear such melodies as drew unto them the denizens of the Supreme Paradise and the realities of those near unto God. They who were veiled in those days heard not a single letter from the words of God, nor shall they ever hear - this is a revelation from One mighty and powerful. For had they heard but one letter of God's verses, they would not have denied these words which God hath made a testimony unto all who dwell in the heavens and the earth, whereby He hath manifested His Cause throughout all ages and shall continue to manifest it as He pleaseth. Verily, He is the Ruler over whatsoever He willeth.
- 3 Say: O people! Fear ye God and worship not those whom ye find upon the brink of the pit of fire. Fear ye God and be of the God-fearing. Stand ye firm in the Cause of God in such wise as to cause the hearts of the perversers to tremble. Should any among those who have disbelieved in God appear before you, suffer him not to utter a word, for it proceedeth from the very depths of hellfire and must needs return thereto. Say: O thou who associateth partners with God! Judge thou

1 بسم الله الأعزّ الأرفع الأعلى

2 هذا كتاب من نقطة الأولى الى الذي آمن بالله
و سافر الى شطر السجن الى ان دخل بقعة
الفردوس مقر الذي فيه غرّدت ورقاء الثناء على
اغصان دوحة البهاء بأنه لا اله الا هو المقتدر
المهيمن العزيز العليم و تجلّى عليه الرحمن ببدايع
انوار عزّه و اسمعه نعمات التي منها استجذبت
اهل ملأ الأعلى ثم حقايق المقربين و الذينهم
احتجّبوا في تلك الأيام اولئك ما سمعوا حرفاً
من كلمات الله و لا يسمعون ابداً و هذا تنزيل
من لدن مقتدر قدير لأنهم لو سمعوا حرفاً من
آيات الله ما انكروا هذه الكلمات التي جعلها الله
حجة على اهل السموات و الأرضين و بها اظهر
امره في كل الأعصار و يظهر كيف يشاء و انه
لهو الحاكم على ما يريد

3 قل يا قوم اتقوا الله و لا تعبدوا الذين تجدونهم
علي شفا حفرة من النار اتقوا الله و كونوا من
المتقين ان استقيموا على امر الله بشأن يضطرب
منكم افئدة المغلّين و ان حضر بين يديكم احد من
الذينهم كفروا بالله لا تدعوه بأن يخرج من حجيم
فه كلمة لأنها تخرج عن اصل الجحيم و ينبغي ان

fairly, by God: by what proof didst thou believe in the Primal Point? Explain, and be not of those who flee from place to place to cast doubt into the hearts of the believers. Thou and thy like have worshipped vain imaginings for a thousand years and were heedless thereof. And when there appeared among you one who spoke the truth and proclaimed that He would be born, ye denounced him as an infidel and slew him without clear proof or manifest evidence.

- 4 We follow not your idle fancies and We beseech God to protect Us from you, from your friends, and from your leaders. Verily, He is the Protector of the virtuous. We are servants who have shattered the chains of blind imitation through the Most Great Name of God and have detached ourselves from those who disbelieved in Him in Whom they had believed, whose eyes were covered with the veils of idle fancy and who were among the heedless. Do ye call upon vain imaginings and forsake the Best of Creators? Woe unto you and unto those whom ye have taken as friends besides God! Thereby have ye entered the abyss of perdition and yet ye rejoice and are not among those who perceive.

- 5 Blessed art thou, O Hadi, for having been guided by the lights of the Countenance. Stand thou firm, therefore, in the Cause and grieve not at the clamor of the idolaters. Know thou that thy letter hath come before Us, and We have beheld it and are among those who bear witness.

- 6 As to what thou hast asked concerning that which hath been sent down from the Most Exalted Pen regarding the Most Great Word, know thou that by the revelation of the Bayan and what hath appeared in its outward meaning and what hath been concealed in its inward significance, naught was intended except this Revelation which hath been made manifest in truth, and which the people of the Bayan have denied out of their hatred for thy Lord, the All-Merciful. Thus were their names inscribed among the people of vain imaginings, while they remain heedless thereof and are numbered with the negligent. By the True One! His pen moved only in My remembrance, His tongue spoke only in praise of My Self, and His heart beat only with My Name, the All-Powerful, the All-Compelling, the All-Forgiving, the All-Bountiful. And now He findeth Himself beneath the claws and talons of the people of the Bayan, though He had enjoined them in all the Tablets not to be veiled by anything revealed in the Bayan at the time of His manifestation. Yet they denied Me and sought to shed My blood. When their own deceit became apparent, they claimed

ترجع الى الجحيم قولوا يا ايها المشرك بالله فأنصف بالله بأي حجة آمنت بنقطة الأولى بين ولا تكن من الذين يفرون من جهة الى جهة ليدخلوا الرب في قلوب الموحدين انك و امثالك كنتم من الذين عبدتم الأوهام في الف سنة و ما كنتم من المستشعرين وان ظهر بينكم من نطق بالحق وقال انه سيولد كفرتموه وقتلتموه من دون بينة ولا برهان مبين

4 أنا لا نعقبكم في ظنونكم ونسئل الله بأن يعصمنا عنكم و عن اوليائكم و عن رؤسائكم و انه لولى المحسنين نحن عباد الذين كسرنا سلاسل التقليد باسم الله الأعظم و انقطعنا عن الذينهم كفروا بالذى آمنوا به و غشت عيناهم غشوات الأوهام و كانوا من الغافلين أ تدعون الأوهام و تذرون احسن الخالقين فويل لكم و للذين اتخذتموهم اولياء من دون الله و بذلك دخلتم هاوية القهر و تفرحون و لا تكونون من الشاعرين

5 فطوبى لك يا هادى بما اهديت بأنوار الوجه اذا فاستقم على الأمر و لا تحزن من ضوضاء المشركين ثم اعلم بأن حضر بين يدينا كآبك و شاهدناه و كنا من الشاهدين

6 و اما ما سئلت فيما نزل من قلم الأعلى في كلمة العليا فاعلم بأنه ما اراد من نزول البيان و ما ظهر في ظاهره و ستر في باطنه الا هذا الظهور الذى ظهر بالحق و انكره ملاً البيان بغياً على ربك الرحمن و بذلك كتب اسمائهم من اهل الحساب و انهم لا يشعرون بذلك و يكونون من الغافلين تالله الحق ما تحرك قلبه الا بذكرى و لا لسانه الا على ثناء نفسى و لا قلبه الا باسمى المقتدر المهيمن الغفور الكريم و اذا يشهد نفسه تحت اظفار ملاً البيان و مخالبيهم بعد الذى وصاهم في كل الألواح بأن لا يحتجبوا حين الظهور بشئ عما نزل في البيان و انهم انكرونى و ارادوا سفك دى فلما ظهر كيد انفسهم استظلوا بين الناس و كذلك فعلوا من قبل و اذا يكونون من الفاعلين

oppression among the people, even as they had done aforetime, and they are now among the perpetrators thereof.

- 7 Say: O people! Do ye believe in the Bayan while denying Him Who hath expounded it? Woe unto you, O company of the deluded! Say: This indeed is the Spirit through Whom whosoever was quickened, he truly liveth in the sight of God, and besides this all are dead even should they fill the East and the West of the earth. Thus doth the Holy Pen reveal unto thee at this moment when moved by the fingers of thy Lord's will, the All-Merciful, the All-Compassionate. And verily if thou shouldst examine the Qayyumu'l-Asma', thou wouldst find naught save this Most Great Name, the All-Glorious, the Most Wondrous, the Most Wonderful. He gave the glad-tidings of this Revelation in all the verses, yet the people denied it and surrounded Him with the swords of hatred and rancor, striking Him at every moment. Among the ungodly were those who said that He loved not the Point of the Bayan. Say: Fear ye God and be ashamed before the Manifestation of His Self, for verily He is My Self and I am His Self and His Being, and one word from Him is dearer to Me than the creation of both worlds, were ye of them that know.

- 8 Would anyone deny his own spirit? Nay, by the Self of God Who speaketh between the heavens and the earth! Say: O concourse of unbelievers! How long will ye flee from branch to branch? He hath appeared in truth and there is no escape for you save that ye believe in Him or deny all the Messengers of God together. And in another station He desired to manifest His Cause in the station of the Gate, even as thou witnesseth that when the letter Alif standeth upright it is called by the name of Alif, and when it is extended it is called by the name of Ba, though they are one and the same, were ye of them that perceive. This is the station of His Gateship which appeared in truth at the beginning of His Cause and opened unto the faces of all who are in the heavens and the earth, as thou hast witnessed and wert among the witnesses. And this very Alif ascended by itself, then rose to the station of Lam, whereupon appeared the letter of Divine Authority. In this station He removed the veil of Gateship from His countenance and appeared with Divine Authority, saying: "I am the true Qa'im Whose appearance ye have been promised." Thus shouldst thou understand the Cause of thy Lord and be of them that know.

- 9 Then He ascended from this station until He reached the station of Ra, which is the station of Lordship in this stage, and He rent asunder the veils of idle fancy through His sovereignty, the Mighty, the Powerful, the Wise, and said: "I am your Lord and your Educator and your Creator and your Sustainer and

7 قل يا قوم أأمنتم بالبيان وكفرتم بمبيته فويل لكم يا معشر المتوهمين قل أن هذا لروح الذي من حي به فهو حي عند الله ومن دون ذلك اموات لو يملئ شرق الأرض وغربها كذلك ينزل عليك قلم القدس حين الذي يحركه انامل ارادة ربك الرحمن الرحيم وانك لو تفحص في قيوم الأسماء لن تجد الا هذا الاسم العزيز الأبدع البديع وبشر الناس بهذا الظهور في كل الآيات ولكن الناس كفروا به واحاطوه بسيوف الغل والبغضاء و يضربونه في كل حين ومن المشركين من قال بأنه ما احب نقطة البيان قل خافوا عن الله واستحيوا عن مظهر نفسه وانه هو نفسى و اننى انا نفسه و كينوته و كلمة منه لأعز عندى عن خلق الكونين لو انتم من العارفين

8 هل انكر احد روحه لا فونفس الله الناطق بين السموات والأرضين قل يا ملأ المشركين الى متى تفرون من غصن الى غصن انه قد ظهر بالحق و لا مفر لكم الا بأن توءمنا به او تكفروا برسل الله كلهم اجمعين وفي مقام آخر اراد اظهار امره في رتبة البايّة كما تشهد الألف اذا تكون قائماً تطلق عليها اسم الألف و اذا انبسطت تطلق عليها اسم الباء وهما واحدة لو تكونت من الناظرين هذا مقام بآيته ظهر بالحق في أول امره و فتح على وجه من في السموات والأرض كما شهدت و كنت من الشاهدين و هذه الألف بنفسها صعدت ثم عرجت الى رتبة اللام اذا ظهرت حرف الولاية وفي هذا المقام كشف عن وجهه حجاب البايّة و ظهر بالولاية و قال انا القائم الحق الذي انتم بظهوره توعدون كذلك فاعرف امر ربك و كن من العارفين

9 ثم ارتقت من هذا المقام الى ان بلغت رتبة الرآء وهى رتبة الربوبية في هذا المقام و اخرق حجاب الأوهام بسلطانه المقتدر العزيز الحكيم و قال انا ربكم و مربيكم و خالقكم و رازقكم و محييكم و

your Quickener and your Slayer and your Resurrector and your Bearer of glad-tidings concerning Him Who shall come in truth. Beware lest ye neglect His Cause and be not of them that hesitate. This is the station of Lordship which hath encompassed and pervaded all worlds."

- 10 But thou, O Hadi, witness today a new spirit in the temples of words and letters. Should one possessed of hearing be found, he would hear from every letter of the Bayan melodies and anthems in remembrance of thy Lord, the Mighty, the Bestower, and would say: "This indeed is He Who hath manifested the Alif to reveal His Cause, and the Lam to establish His command, and the Ra to spread abroad that which hath appeared from His presence." Thus doth He speak the truth, but the people hear not, nor are they among those who perceive. We have indeed interpreted the disconnected letters aforesaid with a clear, evident and manifest exposition. Were We to interpret and expound them now, no wayfarer could bear it.

- 11 And if thou wouldst sharpen thy vision and reflect, thou wouldst witness that these are the days wherein thy Lord's Cause hath been spread abroad and hath been and will be decreed, and through it truth is distinguished from falsehood, light from darkness, and the wretched from the blessed. In His manifestation He desireth naught but this Revelation, and by this Name hath the Dove warbled upon the twigs of the Tree of Eternity, and the Cock of the Throne hath crowed, and the Tongue of God hath spoken, and the Pen of Command hath coursed upon tablets of transcendent glory.

- 12 Say: O people, fear God! Pervert not the words of God from their places. By the True One! Every goodly mention revealed in the Bayan referreth to this Most Great Remembrance, this Most Ancient and Most Mighty Cause. Through it the matter hath been and will be decreed around the Fire at the axis of Water, nigh unto this all-pervading, sublime, sweet and luminous Air. And were We to find pure hearts, upright minds and penetrating vision, We would bring forth from this Ocean pearls of sanctified worth.

- 13 By thy life, O Hadi! Through the buffetings of the idolaters, the mouth of God hath been prevented from His utterance, and the Salsabil from its flowing, and the clouds from their rain, and the Most Great Sea from its waves, and the Lote-Tree of the Extremity from its fruits, and the Holy Land from its vegetation, and the Sun of knowledge from its radiance. Thus have the hosts of Satan assailed the Manifestation of God's Self.

مميّتك ومبعثكم ومبشركم بالذي يأتي بالحق آياكم ان تفرطوا في جنبه وتكونوا من المتوقفين وهذا مقام ربوبية التي انبسطت واحاطت العالمين

10 ولكن انتك انت يا هادي فاشهد اليوم روح الجديد في هياكل الكلمات والحروفات ولو يوجد من ذى سمع لسمع من كل حرف من حروفات البيان نغمات والحان في ذكر ربك العزيز المنان ويقول ان هذا هو الذي قد ظهر الألف لاظهار امره واللام لاثبات حكمه والراء لا انتشار ما ظهر من عنده كذلك ينطق بالحق ولكن الناس لا يسمعون ولا يكونون من الشاعرين وانا فسرنا حروفات المقطعة من قبل ببيان واضح لا تخمبين ولو نفسر حينئذ ونفصلها لن يقدر ان يحملها عابر السبيل

11 وانتك لو تدقق بصرك وتفكر لتشهد بأن هذه الأيام أيام التي فيها انبسط امر ربك وقضى ويقضى وبه يفصل بين الحق والباطل والنور والظلمة والشقى والسعيد وأنه ما اراد في ظهوره الا هذا الظهور وبهذا الاسم غرّد الورقاء على افنان سدرة البقاء ودلع ديك العرش وتكلم لسان الله وجرى قلم الأمر على الواح عرّ بدیع

12 قل يا قوم خافوا عن الله لا تحرفوا كلمات الله عن مواضعها تالله الحق كل ذكر خير نزل في البيان يرجع الى هذا الذكر الأعظم والنبأ الأقدم الأقوم العظيم وبه قضى الأمر ويقضى حول النار في قطب الماء قرب هذا الهواء المنبسط العالى العذب المنير وانا لو نجد قلوباً صافية وافئدة مستقيمة و ابصاراً حديدة لنخرج من هذا البحر لآئى قدس ثمين

13 فوعمرک يا هادی من لطمات المشركين قد منع فم الله عن بيانه والسلسبيل عن جريانه و السحاب عن امطارها وبحر الأعظم عن امواجه وسدرة المنتهى من اثمارها وارض القدس من انباتها وشمس العلم عن ضيائها كذلك ورد على مظهر نفس الله من جنود الشياطين

- 14 O Hadi! Is there any helper who will aid the Cause of his Lord, and stand firm in the love of his Master, and be detached from the deniers? Is there any faithful one who will fulfill God's Covenant and His Testament, and fear not the assault of swine? Is there any zealous one who will not alter God's bounty upon himself and will guard this heavenly Table from these thieves? Thus have We remembered thee and revealed unto thee that thou mayest stand firm in thy Lord's Cause and be among them that remember.
- 15 Then make mention from Us unto Ibrahim with gracious mention, then recite unto him and his brother who was mentioned in thy letter this impregnable and lofty Tablet, that it may create in them that which the opposition of the opposers cannot extinguish. And the Spirit be upon thee and upon those who have believed in God, then remained steadfast, and are in a state of rapture, attraction, longing and wondrous yearning.

14 ان يا هادي هل من ناصر ينصر امر ربّه ويستقيم
على حبّ مولاه وينقطع عن المنكرين و هل من
ذى وفاء يوقى ميثاق الله وعهده ولا يخافه
قباع الخنازير و هل من ذى غيرة لا يغير نعمة الله
على نفسه ويحفظ هذه المائدة القدسية من هؤلاء
السارقين كذلك اذكرناك و القيناك لتستقيم
على امر ربك وتكون من الذاكرين

15 ثم ذكر الابراهيم من لدنا بذكر جميل ثم اتل عليه و
على اخيه الذى ذكر فى كتابك هذا اللوح الممتنع
المنيع ليحدث فيهما ما لا يخمد اعراض المعرضين
والروح عليك وعلى الذين آمنوا بالله ثم استقاموا
ويكونون على وجد و جذب و شوق و اشتياق بديع

BLIB_Or15725.022, Berlin1237#02

BH00627

Lawh-i-Ibrahim

To: Muhammad Ibrahim known as Haji Khalil, in Qazvin

- 1 In the Name of God, the Most High, the Help in Peril!
- 2 O questioner! Know thou that there hath come before Us a letter from him who hath been set aflame with the fire of God, and therein We found mention of thee. Therefore have We sprinkled upon thee from the drops of the ocean of eternity from the direction of Paradise, that it may purify thee from all the doubts of creation, may detach thee wholly unto God, and may cause thee to speak His praise amongst the worlds.
- 3 Know thou then that We answered thee aforetime concerning what thou didst ask of God, thy Lord, through veils and coverings. At times We showed thee the lights of the Countenance from behind seventy thousand veils, and at times We concealed them, for in those days We found the knowledge of the servants at the stage of a mere drop, and We found none who could bear God's Trust - the Trust of the Sovereign, the Mighty, the Powerful. Therefore did We hold back the Pen and loosed not its reins save according to a determined measure. And We reared a numbered few through the sovereignty

1 بسم الله العلى المستعان

2 ان يا ايها السائل فاعلم بأن حضر بين يدينا كتاب
من الذى اشتعل بنار الله و وجدنا فيه ذكرك
لذا رش عليك من رشحات طمطام البقاء عن
شطر الفردوس ليظهرك عن ريب الخلاق كلها
وينقطع بك الى الله وينطقك بثناء نفسه
بين العالمين

3 ثم اعلم باننا اجبناك فيما سألت عن الله ربك
من قبل بالحجب و الأستار مرّة اشهدناك انوار
الوجه عن خلف سبعين الف حجاب و مرّة
غطيناها لاننا وجدنا فى ذلك الأيام عرفان
العباد فى مقام النطفة و ما وجدنا احداً ان يحمل
امانة الله الملك المقتدر القدير لذا امسكنا القلم و
ما اطلقنا زمامه الا على قدر مقدور و ربينا عدّة
معدودات بسلطان القدرة و الاقتدار فلما بلغوا
الى ما اراد ربك اذا كسوناهم لحم الايقان

of might and power. When they attained unto what thy Lord desired, We then clothed them with the flesh of certitude and brought forth another creation in the love of thy Lord. Blessed be God, the Sovereign of the mighty, and the Best of creators!

و اتيانا بخلق آخر في حب ربك فتبارك الله
سلطان المقتدرين واحسن الخالقين

- 4 Verily, for all things there is an appointed time with thy Lord. When the promise cometh, He revealeth it through truth and sendeth down upon it what He hath ordained. Verily, He hath power over whatsoever He willeth. Although every word that hath been sent down from Our presence is sufficient for all contingent things and therein are treasured the pearls of wisdom, blessed is he who casteth therein the bucket of knowledge, from which the youth of inner meanings draweth it forth, and thereby becometh independent of all the worlds.

4 ان من شيء الا وله ميقات عند ربك فلها جاء
الوعد يظهره بالحق وينزل عليه ما قدر له وانه هو
المقتدر على ما يريد ولو ان كل كلمة عما نزلت من
لدنا انها لهي بالغة على الممكثات وفيها كنزت لآلئ
الحكمة فهيناً لمن يدلي فيها دلو العرفان ويصعد به
غلام المعاني ويستغنى به عن العالمين

- 5 We have ordained for the servants a portion from every word according to their capacity. Blessed is he who taketh his portion and is not among the deprived. However,

5 و قدّرنا للعباد من كلّ كلمة نصيب على ما هم
عليه فطوبى لمن يأخذ نصيبه ولا يجعل نفسه من
المحرومين ولكن

- 6 It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. We have, moreover, ordained that its veil of concealment be none other except its own Self. Such indeed is Our Power to achieve Our Purpose. Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation. Nay, all that is in heaven and on earth would flee in consternation before it.

6 قدّرنا ظهور الكلمة و ما قدر فيها بين العباد على
مقادير التي قدرت من لدن عليم حكيم وجعلنا
حجاب وجهها نفسها وكذلك كما قادرين وانها
لو تتجلى على العباد بما فيها لن يحملها احد بل يفرن
عنها كلّ من في السموات والأرضين

- 7 Consider that which hath been sent down unto Muhammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Ali-Muhammad, the Bab.

7 فانظر الى ما نزل على محمد رسول الله وانه حين
النزول قدر له كنوز المعاني على ما ينبغي له من
لدن مقتدر قدير ولكن الناس ما عرفوا منه الا
على مراتبهم ومقاماتهم وكذلك انه ما كشف
لهم وجه الحكمة الا قدر حملهم وطاقتهم مع انك
تشهد الكلمة على شأن واحد بحيث ما نقص عنها
شيء ولا زاد عليها فلما بلغ الناس الى البلوغ تجلّى
عليهم بما فيه في سنة الستين حين الذي ظهر جمال
القدم باسم على قبل نبيل شيء

- 8 Verily, were We to expound this station fully, neither tablets nor pens would suffice, and thy Lord is witness unto this.

8 و انا لو نفصل هذا المقام لن يكفيهِ الألواح ولا
الأقلام و كان ربك على ذلك شهيد

- 9 Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed unto men in direct proportion to their spiritual capacity. Consider the sun. How

9 و انك ايقن بأن ربك في كلّ ظهور يتجلى على
العباد على مقدارهم مثلاً فانظر الى الشمس فانها

feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it, all of a sudden, to manifest the energies latent within it, it would, no doubt, cause injury to all created things.

10 Thus observe thou the Sun of Meanings, that thou mayest be among those who are endowed with insight.

11 In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist.

12 Therefore it shineth upon them according to their capacity and receptivity, even as ye witnessed at the beginning of the Manifestation of your Lord, the Most Exalted, in the year sixty, when He appeared at first in the garment of the Bab. At this station the drop of acceptance and capacity in all things ascended to become a clot, then He changed the garment to that of divine authority and raised all created things to the state of embryo, and the gradual progression continued through His sovereignty until He brought them to the station of another creation. Then did He manifest Himself unto them through the name of Divine Lordship and proclaimed: "Verily, I am God! There is none other God but Him, the Mighty, the Powerful, the Exalted, the All-Knowing!"

13 But today there hath appeared such grace that were all created things to encounter it for less than a moment, it would raise them to a station whereof the Pen of Creation and the tongues of all the worlds are powerless to make mention. For such a Lord beseemeth the glorification of the Concourse of Eternity, and the magnification of the denizens of the Supreme Paradise, and the sanctification of the Company of the Near Ones.

14 Know thou moreover that if thy Lord should wish to raise all created things from the state of a drop to maturity in less than the twinkling of an eye, He would verily be able to do so through His all-pervading, all-encompassing power. Yet He hath loved to cause all things to progress through their ordained stages and gradual development, according to a wisdom which none save His all-compelling, all-informed Self hath comprehended.

حين طلوعها عن افقها تكون حرارتها و اثرها قليلة و تزداد درجة بعد درجة ليستأنس بها الأشياء قليلاً قليلاً الى ان يبلغ الى قطب الزوال ثم تنزل بدراجة مقدرة الى ان يغرب في مغربها كل ذلك من حكمة الله ان انتم من العارفين و انّها لو تطلع بغتة في وسط السماء يضرّ حرارتها الأشياء

10 كذلك فانظر في شمس المعاني لتكون من المّطلعين

11 فاتها لو تستشرق في أول فجر الظهور بأنوار التي قدّر الله لها ليحترق ارض العرفان من قلوب العباد لأنهم لن يقدروا ان يحملها او يستعكس منها بل يضطربن منها و يكونن من المعدومين

12 لذا يستشرق عليهم على قدر قبولهم و استعدادهم كما شهدتم في أول الظهور ظهور ربكم العليّ الأعلى في سنة السّتين و أنّه قد ظهر في أول ظهوره بقميص البالية و في هذا المقام عرج نطفة القبول و الاستعداد من كلّ شيء الى العلقة ثمّ بدّل القميص بالولاية و اصعد الممكّات الى المضغة و انتهى الدّراجة بسلطانه الى ان بلغهم الى مقام خلقاً آخر اذا تجلّى عليهم باسم الرّبوبية و نطق بأنى انا الله لا اله الا هو العزيز المقتدر المتعالى العليم

13 ولكنّ اليوم قد ظهر فضل لو يقابلنه كلّ الموجودات اقلّ من حين ليليلغتهم الى مقام يعجز عن ذكره قلم الامكان ثمّ السن العالمين و لمثل هذا الرّب ينبغي التّسبيح من ملائ البقاء و التّكبير من اهل ملائ الأعلى و التّقدّيس من ملائ المقرّبين

14 ثمّ اعلم بأنّ ربك لو يريد ان يبلغ الممكّات من النّطفة الى البلوغ اقرب من لمح البصر ليقدر بقدرته الغالب المحيط ولكن احبّ ان يجرى الأمور بأسبابها و درايجها التي قدّر لها لحكمة التي ما اطّلع بها احد الا نفسه المهيمن الخبير

- 15 Know thou moreover that God, thy Lord, hath ever been in one condition, neither ascending nor descending, and likewise His Self-Manifestation in that station. Exalted is He above whatsoever the servants attribute to Him from their own understanding; exalted is He above the description of every discerning describer. All words are equal in His sight - He exalteth them at one time and abaseth them at another, and He shall not be questioned about what He doeth. He is verily the Almighty, the All-Powerful. When He saith "I am but a servant," He thereby educateth the manifestations of servitude, and likewise observe regarding the station of the Bab and beyond that, until it culminateth in "I am God, the Sovereign, the Just, the Wise."
- 15 ثُمَّ اعْلَمْ بِأَنَّ اللَّهَ رَبِّكَ لَمْ يَزَلْ كَانَ عَلَى حَالَةٍ وَاحِدَةٍ لَنْ يَنْزِلَ وَلَنْ يَصْعَدَ وَكَذَلِكَ مَظْهَرُ نَفْسِهِ فِي ذَلِكَ الْمَقَامِ فَتَعَالَى عَمَّا يُشِيرُونَ إِلَيْهِ الْعِبَادُ بِمَا عِنْدَهُمْ فَتَعَالَى عَنْ وَصْفِ كُلِّ وَاصِفٍ خَيْرٌ وَكُلِّ الْكَلِمَاتِ عِنْدَهُ فِي حَدِّ سَوَاءٍ يَرْفَعُهَا فِي وَقْتٍ وَيُنْزِلُهَا فِي وَقْتٍ وَلَا يَسْأَلُ عَمَّا شَاءَ وَ أَنَّهُ لَهُو الْمُقْتَدِرُ الْقَدِيرُ وَ أَنَّهُ حِينَ الَّذِي يَقُولُ أَنِّي عَبْدٌ يَرْبِي بِهِ مَظَاهِرُ الْعِبَادِيَّةِ وَ كَذَلِكَ فَانْظُرْ فِي الْبَابَةِ وَ فَوْقَ ذَلِكَ إِلَى أَنْ يَنْتَهِيَ بِأَنِّي أَنَا اللَّهُ الْمَلِكُ الْعَدْلُ الْحَكِيمُ
- 16 The relation of all these stations to His exalted Self is equal. Nay, shouldst thou observe with the eye of God, thou wouldst witness them all as creation within His dominion, appearing through His prevailing, mighty, and wise command. Ponder thou upon this Tablet, and when thou attainest unto what is treasured therein, arise and give glad tidings unto the servants, that perchance they may arise from slumber and be numbered among those possessed of true knowledge.
- 16 وَ نِسْبَةُ هَذِهِ الْمَقَامَاتِ إِلَى نَفْسِهِ تَعَالَى فِي حَدِّ سَوَاءٍ بَلْ لَوْ تَشْهَدُ بِعَيْنِ اللَّهِ لِتَشْهَدَ كُلُّهَا خَلْقٌ فِي مَلَكِهِ وَ ظَهَرَتْ بِأَمْرِهِ الْغَالِبِ الْقَادِرِ الْحَكِيمِ وَ أَنْتَ تَتَفَكَّرُ فِي هَذَا اللَّوْحِ وَ إِذَا وَصَلْتَ إِلَى مَا كُنْزٌ فِيهِ قُمْ ثُمَّ ابْشِرِ الْعِبَادَ لَعَلَّ يَقُومُونَ عَنِ النَّوْمِ وَ يَكُونُونَ مِنَ الْعَارِفِينَ
- 17 O Khalil! When the appointed time of concealment was fulfilled, We unveiled from the Most Hidden Mystery, veiled by mystery, unto pure truth, a secret less than can be numbered. Thereupon the Manifestations of Names were thunderstruck, and all who are in the heavens and earth were terrified, save those whose hearts were assured by the lights of God and whose eyes were opened by the light of certitude.
- 17 إِنْ يَا خَلِيلَ لَمَّا تَمَّتْ مِيقَاتُ السِّرِّ كَشَفْنَا مِنْ سِرِّ الْمُسْتَسَرِّ الْمَقْنَعِ بِالْسِّرِّ عَلَى الْحَقِّ الْخَالِصِ سِرًّا أَقْلٌ مِنْ أَنْ يَحْصَى إِذَا انْصَعَقَتْ مَظَاهِرُ الْأَسْمَاءِ وَ فَرَعَ كُلٌّ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِ إِلَّا الَّذِينَ أَطْمَأْنَنَتْ قُلُوبُهُمْ مِنْ أَنْوَارِ اللَّهِ وَ فَتَحَتْ أَبْصَارُهُمْ بِنُورِ الْيَقِينِ
- 18 If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of anyone besides Me. Ye will, otherwise, be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth, and meditate upon all created things throughout the eternity of God, the Sovereign Lord of all, the Omnipotent, the Ever-Abiding, the All-Wise. Thus have We manifested the truth of Our Revelation, that haply the people may be roused from their heedlessness, and be of them that understand.
- 18 قُلْ يَا قَوْمَ لَا تَنْظُرُوا إِلَيَّ إِلَّا بِعَيْنِي إِنْ تَرِيدُونَ أَنْ تَعْرِفُوا اللَّهَ وَ قُدْرَتَهُ وَ مِنْ دُونِ ذَلِكَ لَنْ تَعْرِفُونِي وَلَوْ تَتَفَكَّرُوا فِي أَمْرِي بِدَوَامِ الْمَلِكِ وَ تَنْظُرُونَ الْأَشْيَاءَ بَيِّنَاءَ اللَّهِ الْمَلِكِ الْقَادِرِ الْبَاقِي الْحَكِيمِ كَذَلِكَ يَبْنِ الْأَمْرَ لَعَلَّ النَّاسَ يَسْتَشْعِرُونَ فِي أَنْفُسِهِمْ وَ يَكُونُونَ مِنَ الْعَارِفِينَ
- 19 Behold the low estate of these men who know full well how I have offered up Mine own Self and My kindred in the path of God and for the preservation of their faith in Him, who are well aware how Mine enemies have compassed Me about, in the days when the hearts of men feared and trembled, the days when they hid themselves from the eyes of the loved ones of God and of His enemies, and were busied in ensuring their own security and peace.
- 19 وَ أَنْتَ فَانْظُرْ شَأْنَ هَؤُلَاءِ بَعْدَ الَّذِي شَهِدُوا كُلَّهُمْ بِأَنِّي فَدَيْتُ نَفْسِي وَ أَهْلِي فِي سَبِيلِ اللَّهِ وَ حَفِظْتُ لِأَيْمَانِهِمْ وَ كُنْتُ بَيْنَ الْأَعْدَاءِ فِي أَيَّامِ الَّتِي اضْطَرَبَتْ كُلُّ النَّفُوسِ وَ سَتَرُوا وَجُوهَهُمْ عَنِ الْأَحْبَابِ وَ الْأَعْدَاءِ وَ كَانُوا بِحِفْظِ أَنْفُسِهِمْ لِمَنِ الْمُسْتَغْلِينَ

20 We eventually succeeded in manifesting the Cause of God, and exalted it to so eminent a position that all the people, except those who cherished ill-will in their hearts against this Youth and joined partners with the Almighty, acknowledged the sovereignty of God and His mighty dominion. And yet, notwithstanding this Revelation whose influence hath pervaded all created things, and despite the brightness of this Light, the like of which none of them hath ever beheld, witness how the people of the Bayán have denied and contended with Me. Some have turned away from the Path of God, rejected the authority of Him in Whom they had believed, and acted insolently towards God, the Most Powerful, the Supreme Protector, the Most Exalted, the Most Great. Others hesitated and halted in His Path, and regarded the Cause of the Creator, in its inmost truth, as invalid unless substantiated by the approval of him who was created through the operation of My Will. Thus have their works come to naught, and yet they failed to perceive it. Among them is he who sought to measure God with the measure of his own self, and was so misled by the names of God as to rise up against Me, who condemned Me as one that deserved to be put to death, and who imputed to Me the very offenses of which he himself was guilty.

21 Wherefore, do I plead My grief and My sorrow to Him Who created Me and entrusted Me with His Message. Unto Him do I render thanks and praise for the things He hath ordained, for My loneliness, and the anguish I suffer at the hands of these men who have strayed so far from Him. I have patiently sustained, and will continue to sustain, the tribulation that touched Me, and will put My whole trust and confidence in God. Him will I supplicate saying: Guide Thy servants, O My Lord, unto the court of Thy favor and bounty, and suffer them not to be deprived of the wonders of Thy grace and of Thy manifold blessings. For they know not what Thou hast ordained for them by virtue of Thy mercy that encompasseth the whole of creation. Outwardly, O Lord, they are weak and helpless; inwardly they are but orphans. Thou art the All-Bountiful, the Munificent, the Most Exalted, the Most Great. Cast not, O My God, the fury of Thy wrath upon them, and cause them to tarry until such time when the wonders of Thy mercy will have been made manifest, that haply they may return unto Thee, and ask forgiveness of Thee for the things they have committed against Thee. Verily, Thou art the Forgiving, the All-Merciful.

22 And thou, O Khalil, remember My loneliness and My exile, then My imprisonment and My trials, and be of them that remember. Then mention this to the people purely for the

20 و اظهرنا الأمر و بلغناه الى مقام كل اعترفوا
بسلطنة الله و قدرته الا الذين كان في صدورهم
غل الغلام و كانوا من المشركين و مع هذا الظهور
الذي احاط الممكنات و هذا الاشراق الذي ما
سمعوا شبهه في الآفاق اعترضوا على ملأ البيان و
منهم من اعرض عن الصراط و كفر بالذي آمن
به و بنى على الله المقتدر المهيمن العلي العظيم
و منهم من توقف لدى الصراط و علق امر الله
بساذجه بتصديق الذي خلق بقوى و بذلك حبط
اعماله و ما كان من الشاعرين و منهم من قاس
نفس الله بنفسه و غرته الأسماء الى مقام حارب
بوجهي و افتي على قتلي و نسبني بكل ما كان في
نفسه

21 اذا اشكر في بتي و حزني الذي خلقتني و ارسلني
و احمده في قضاياه و في وحدتي ثم ابتلائي بين
هؤلاء الغافلين و صبرت و اصبر في الضراء
متكلاً على الله و اقول اي رب فاهد العباد الى
شطر جودك و مواهبك و لا تحرمهم عن بدايع
فضلك و الطافك لأنهم لا يعلمون ما اردت
لهم من رحمتك التي سبقت العالمين اي رب
هؤلاء ضعفاء في الجهر و ايتام في السر و انك
انت الكريم ذو الفضل المتعالى العظيم لا تقهر
يا الهى عليهم ثم انظرهم الى ميقات التي ينبغي
لبدايع رحمتك لعل يرجعون اليك و يستغفرون عما
ارتكبوا في جنبك و انك انت الغفور الرحيم

22 و انك يا ايها الخليل ذكر وحدتي و غربتي ثم
سجنى و ابتلائي و كن من الذاكرين ثم ذكر الناس

sake of God, that through thee may be quickened the hearts of those who have died from the severity of the Cause and are numbered among the dead. Thus have We commanded thee and conveyed unto thee a clear message. And the glory be upon thee and upon those who are with thee in the Cause of God, the Powerful, the Mighty, the All-Knowing.

GWB#033x, GWB#038x, GWB#127x, PDC.194x, WOB.059x, WOB.117x, WOB.164x

خالصاً لوجه الله لعلّ بك يحيى قلوب الذين ماتوا
من سطوة الأمر واذاً يكون من الميتين كذلك
امرناك وبلغناك بتبليغ مبین و البهاء عليك و
على من معك على امر الله القادر العزيز العليم

INBA83:279, Berlin1237#23, ALIB.folder18p181,
BRL_DA#746, GWBP#033 p.057ax,
GWBP#038 p.063x, GWBP#127 p.175x,
MAS8.171x

BH00638

To: Abudarda

1 He is God, the Most Holy, the Most Pure!

2 O friend! God willing, may you remain protected from the fire of opposition of the Nimrod-like manifestations, and in all ages be engaged in praising the Truth. Say: The Cause of God is more manifest than to need proof or evidence, for in all times and ages there hath appeared that which transcendeth human capacity. Therefore, the excuse of those who hesitate is unacceptable before God. Were people to adorn themselves with fairness, all would acknowledge that the divine testimony and proof of the All-Glorious, the Self-Subsisting, hath appeared in its essence. How many were the souls who witnessed with their own eyes extraordinary events and divine manifestations, their tongues uttering praise of the All-Merciful Beauty to such extent that they composed countless poems in His praise. Yet they became so veiled by that which hath never been deemed to exist in God's sight that they denied it all, and now they wander in the wilderness of error and traverse the desert of heedlessness and ignorance, to such degree that they have become oblivious to all they had witnessed with their own eyes and perceived with their own hearts. Thus hath it ever been and ever shall be. Even if the Truth should at all times appear with clear and manifest proof, the idolaters would derive no benefit therefrom. Just as in every age they demanded miracles and extraordinary signs from the Manifestations of God Himself, and whenever these appeared, the opposition of the deniers and the fire of hatred grew fiercer and more intense.

1 هو الله الأقدس الأظهر

2 ای خلیل انشاء الله از نار اعراض مظاهر غمروديه محفوظ مانی و در کل اعصار بثناء حق ناطق باشی بگو بعبار امر الله اظهار از آنست که محتاج بدلیل و برهان باشد چه که در کل احیان و ازمان ظاهر شده آنچه فوق رتبه بشر بوده لذا عذر متوقفین عندالله مسموع نه و اگر ناس بخلع انصاف مزین شوند جمیع اذعان نمایند که بینة الهی و برهان عتر صدانی بکینوته ظاهر شده و چه مقدار از عباد که بچشم خود خوارق عادیه و ظهورات الهیه را مشاهده نموده اند و لسانشان بمدح جمال رحمن ناطق بشأنیکه اشعار لایحصى در مدحش انشاء نموده اند و مع ذلک بحجاییکه ابداً عندالله حکم وجود بر آن نشده چنان محتجب گشته اند که جمیع را انکار نموده و حال در پیداء ضلال سائرند و در تیه غفلت و جهل سالک بشأنیکه آنچه ببصر خود دیده اند و بقلب خود ادراک نموده اند از جمیع غافل شده اند لمیزل چنین بوده و لایزال چنین خواهد بود و اگر در کل حین حق بحجت لایح مبین ظاهر شود هرآینه مشرکین را نفعی حاصل نه چنانچه در کل اعصار از مظاهر نفس الله معجزات و خوارق عادات طلب نموده و هر وقت ظاهر شد اعراض معرضین و نار بغضا بیشتر و مشتعل تر شد

- 3 As ye have heard, I swear by the peerless God that not a single atom moveth in the heavens and earth save by His leave and will. He knoweth what is hidden and concealed in the hearts of His servants, and is able to subdue the earth and all who dwell therein with a single word. However, were such matters to be manifested, all would acknowledge them willingly or unwillingly, yet such acknowledgment would have no value. Therefore, at times the divine manifestations of power are revealed and apparent, and at times concealed and hidden. In their revelation, they draw the people of attainment to the heaven of witnessing, and in their concealment, they distinguish between those of certainty and those of doubt.
- چنانچه شنیده‌اید قسم بیگم خداوند بمانند که ذره در سموات و ارض حرکت نمیکند مگر باذن و اراده حق و عالم است بآنچه در قلوب عباد مستور و مکنونست و قادر است بر اینکه ارض و من علیها را بکلمه‌ئی مسخر فرماید ولیکن اگر این امورات ظاهر شود کل طوعاً و کرهاً تصدیق نمایند و مدعن شوند ولیکن چنین تصدیق را اعتباری نه لذا گاهی ظهورات قدرتیّه الهیه ظاهر و گاهی مستور و باطن در حین ظهور اهل حضور را بسماء شهود کشاند و حین بطون اهل یقین و ظنون را تفصیل فرماید
- 4 Thus was it witnessed how people slipped from the path of God's Cause when the winds of trials blew, though in all divine tablets mention had been made of severe days to come. It was clear and evident that a great tribulation would surely appear. This was announced only that people might be informed and prepared, that perchance they would not be disturbed when trials appeared, but would ascend with complete assurance to the heaven of the All-Merciful and walk in the paradise of certitude. Nevertheless, some remained veiled and others became disturbed and shaken, except those divine souls who were planted by God's hand in the paradise of certitude and were given to drink from the living waters. These are the children of the spirit on earth and God's trustees in all lands. God created them from the lights of the Throne, and He verily is the Ancient Bestower.
- چنانچه مشاهده شد که در هیوب اریاح افتتانیّه چگونه ناس از صراط امریّه الهیه لغزیدند مع آنکه در کلّ الواح من قبل الله ذکر ایام شداد شده و این بسی واضح و مبرهن بوده که البتّه فتنه کبری ظاهر خواهد شد و این اخبار داده نشد مگر آنکه ناس مطلع شوند و مستعدّ که شاید در ظهور فتنه مضطرب نشوند و باطمینان تمام بسماء رحمن صعود نمایند و در رضوان ایقان سایر شوند مع ذلک بعضی از ناس محتجب و بعضی مضطرب و متزلزل مگر آن سدرات نفوس که در رضوان ایقان بید الله غرس شده‌اند و از کوثر حیوان مشروب گشته‌اند اولئک ابناء الروح فی الأرض و امناء الله فی البلاد قد خلقهم الله من انوار العرش و انه هو الفضل القدیم
- 5 Say: O loved ones of God! Strive ye to drink from the cup of faith in the name of the All-Merciful during the days of trials, for what is beloved is that people should turn toward the realm of divine oneness during severe times. Otherwise, when the winds of might blow from the direction of God's power, all will enter the shore of faith and claim certitude. However, this faith and certitude are contingent upon another trial, until such time and such an age when it shall be made manifest, for the cause of this faith has been outward means rather than divine attractions. We beseech God to assist those who have believed, to make them steadfast in His love, and to nourish them from the fruits of the holy tree, which whosoever partakes thereof, nothing in the heavens and earth shall cause him to grieve.
- بگو ای احبابی الهی جهد نمائید که از کأس ایمان در ایام افتتان باسم رحمن بیاشامید چه که محبوب آنست که در ایام شدیده ناس بشطر احدیه توجّه نمایند والا در ایام هیوب اریاح عزّیه از شطر قدرتیّه الهیه کل در شاطی ایمان وارد شوند و دعوی ایقان نمایند ولیکن این ایمان و ایقان معلق است بافتتان اخری دیگر تا چه وقتی از اوقات و چه عصری از اعصار ظاهر شود چه که سبب این ایمان اسباب ظاهریّه شده نه جذبات ربّانیّه نسلل الله بأن یوقّ الذین هم آمنوا و یشبّهم علی حبه و یرزقهم من اثمار شجرة القدس الّتی من رزق منها لا یجزعه شیء عما خلق بین السموات و الأرضین
- 6 Say: O servants! Harken unto the counsels of this Prisoner, which He imparteth purely for the sake of God. Fear not for your lives in the path of the Beloved, and be not dismayed
- بگو ای عباد بشنوید نصایح این مسجون را که خالصاً لوجه الله القا مینماید در سبیل محبوب از جان مترسید و از مظاهر ظلم و طغیان میندیشید

by the manifestations of oppression and tyranny. By the Most Great Luminary! None of the peoples of the earth hath or shall have dominion over those who are assured of God, save over their outward bodies, and they have not and shall never have authority in the realms of the spirit.

- 7 And were the idolaters to reflect, even in some slight measure, they would never lay hands upon the Temples of Oneness. For the intent of the deniers, in what they commit, hath been—and ever will be—the abasement of those assured souls. Yet did they but know that within the martyrdom of such souls are concealed lives everlasting, and that in their humiliation for the sake of the All-Merciful there lieth enfolded the kingdom of glory, they would not dare to assail them. The ascent of spirits from their bodies shall, in every case, come to pass—whether by outward maladies or by instruments of war. Blessed, then, are those who, in the path of the Friend, lay down their lives and hasten unto the Most Exalted Companion.

- 8 O friends of the True One! Deem not this peerless bounty a small thing, nor be ye troubled when the winds of trial blow. And should any soul be vouchsafed martyrdom, let him count it a precious gain; for this sovereignty that shall never pass away is not granted to every ignorant one, nor shall it fall to the lot of every blind soul. This cup is the portion of the longing ones, and this wine is for the lovers; the hypocrites have been, and shall ever be, deprived thereof.

- 9 O Khalil! In all the Tablets of constancy wherein mention hath been made of grievous days, We have counseled all servants with compassionate exhortations that none should molest anyone, and no soul should contend with another. The decree of killing hath been entirely forbidden in the wondrous Tablets. Nevertheless, that which happened hath happened. Say: O servants of God! Defile not the good earth with the blood of idolatrous souls. The victory of truth hath been through goodly counsels and wise exhortations, not through conflict and contention. Harken unto the counsels of the Most Exalted Pen and transgress not the command of God. In this Revelation, corruption hath been entirely forbidden, and the purpose hath been and shall be the reformation of the earth and the unity of its peoples. By the Sun of the horizon of sanctification! If My loved ones are slain, it is more beloved to this Servant than the shedding of anyone's blood. Say: O friends! Be not content with harm to any animal, much less to humans. God hath ever commanded and decreed that which is for the good of mankind. If they turn unto God's guidance, this good shall return unto those accepting souls, otherwise thy Lord is indeed independent of all worlds.

قسم بنیر اعظم که احدی از اهل ارض را بر موقنین بالله تسلطی نبوده و نخواهد بود الا بر اجساد ظاهره و در ممالک روح تصرفی نداشته و نخواهند داشت

7 و اگر مشرکین فی الجمله تفکر نمایند ابداً متعرض هیاکل احدیه نشوند چه که مقصود معرضین از آنچه مرتکب میشوند ذلت آن نفوس مطمئنه بوده و خواهد بود و اگر بدانند که در شهادت آن نفوس حیاتیهای باقیه مستور است و در ذلّشان در سبیل رحمن ملکوت عزّت مضمّر هرگز تعرض نمایند عروج ارواح از اجساد در هر صورت واقع خواهد شد چه از امراض ظاهره و چه از آلات حربیه پس خوشا حال آن نفوسی که در سبیل دوست جان فشانند و برفیق اعلی شتابند

8 ای دوستان حقّ این فضل لا عدل له را حقیر مشمرید و در هبوب اریاح افتتان مضطرب نگردید و اگر نفسی بشهادت مرزوق شود غنیمت شمرد چه این دولت بیزوال نصیب هر جاهلی نه و قسمت هر بی‌بصری نخواهد شد این کأس مشتاقین است و خمر عاشقین منافقین از او محروم بوده و خواهند بود

9 ای خلیل در جمیع الواح سداد که ذکر ایّام سداد در او شده کلّ عباد را بنصایح مشفقّه نصیحت نمودیم که احدی متعرض احدی نشود و نفسی با نفسی مجادله ننماید بالمرّه حکم قتل در الواح بدیعّه ممنوع شده مع ذلک ظهر ما ظهر بگو ای عباد الله ارض طیبّه را بدماء انفس مشرکه کثیف ننمائید نصرت حقّ بنصایح حسنه و مواعظ حکمتیه بوده نه بمنازعه و مجادله بشنوید نصایح قلم اعلی را و از حکم الله تجاوز ننمائید در این ظهور فساد بالمرّه نهی شده و مقصود اصلاح ارض و اتّحاد اهل آن بوده و خواهد بود قسم بافتاب افق تقدیس که اگر اجبایم کشته شوند محبوبتر است نزد این عبد از سفک دم نفسی بگو ای دوستان بضرّ حیوان راضی مشوید تا چه رسد بانسان لازال حتی آنچه خیر ناس بوده فرموده و بآن حکم نموده اگر بهدایة الله اقبال نمودند این

خير راجع بآن نفوس مقبله خواهد شد و الا ان
ربك لغني عن العالمين

- 10 He maketh mention, moreover, of Jinab-i-Niyaz. Should you meet with him, say that whatsoever hath been manifested sufficeth all existence. Several times have We revealed Ourselves unto you, both in sleep and in wakefulness, including once when you were walking upon the mountain. Reflect a little, that perchance you may become aware of that which transpired. After you have turned unto Him and attained certitude, the grace of God shall encompass you. Soon shall the commander and the commanded fall silent, and God shall aid you through the truth if ye be of them that are assured of Him. Verily, He is nigh unto them that do good.

10 و دیگر ذکر جناب نیاز نموده بودید اگر او را ملاقات نمودی بگو که آنچه ظاهر شده کفایت مینماید همه وجود را و چند مرتبه بر شما در نوم و یقطه تجلی شد از جمله یکمرتبه حینیکه در جبل سیر مینمودی قدری تفکر نمائید شاید آنچه واقع شده ملتفت شوید و بعد از توجه و ایقان عنایت حق آنجناب را احاطه خواهد نمود فسوف یسکت الأمر و المأمور ینطق و ینصرکم الله بالحق ان توقنوا به و انه بالمحسنین قریب

- 11 It behooveth you in these days to arise in service to the Cause of God. Consider the diverse peoples, how they are all deprived from the shores of divine unity, inasmuch as they have found the Manifestation of Truth to be contrary to their vain imaginings. Thus do they all still wait, even though He Whom they await hath appeared like unto the sun from the horizon of divine unity.

11 محبوب آنست که این ایام بر امر حق قائم شوید ملاحظه در ملل مختلفه نمائید که جمیع از شاطی عز احدیه محروم گشته اند نظر بآنکه ظهور حق را مخالف و همیات نفسیه خود یافته اند چنانچه هنوز کل منتظرند مع آنکه آن نفسیکه منتظر اویند بمثابه شمس از افق عز احدیه ظاهر و مشرق

- 12 In these times, remain not veiled from the manifestation of two Names in a single Temple, and account all else as non-existent. The springtime hath appeared and the beauty of the rose is unveiled and manifest. O nightingale! Cease not thy melody, for this is thy time and thy day, as none but thee hath such a share of the beauty of the rose. Sing and warble in this Garden as thou pleasest, and be not of them that are silent.

12 باری در این اوقات از ظهور اسمین در هیکل واحد محتجب نمائید و ماسوایش را معدوم شمرد ربيع ظاهر و جمال گل مکشوف و مشهود ای بلبل از تغنی بازمان که وقت تو است و یوم یوم تو چه که دون ترا از جمال گل کما هی نصیبی نه غن ورن دق وصف فی هذا الرضوان کیف تشاء و لا تکن من الصامتین

- 13 It would be a pity if you, who for years have been known and remembered by the name of Truth, should today remain veiled from the Truth. Finally, it is said: O Khalil, sacrifice the servant of the Bayan in the path of the All-Merciful, and fear not the hosts of Satan - that is, dedicate thy wisdom and utterance to the promotion of the Cause of the All-Merciful. The loved ones of God must, one and all, be distinguished from all who dwell on earth by their words and deeds, such that truthfulness may be evident from their words and the sweet fragrances of holiness may waft from their deeds. The Spirit be upon thee and upon thy brethren, then upon those whom divine guidance hath preceded from God, the Almighty, the Mighty, the Bountiful.

13 حیف است آنجناب که سالها باسم حق مذکور و معروف بوده الیوم از حق محجوب ماند در آخر قول گفته میشود ای خلیل غلام بیان را در سبیل رحمن قربان نما و از جنود شیطان میندیش یعنی حکمت و بیانت را در تبلیغ امر رحمن مصروف دار انشاء الله باید احبابی الهی کلاً و طراً باقوال و افعال از کل من علی الارض ممتاز باشند بشأنیکه از اقوالشان صدق ظاهر و از افعالشان نجات قدس متضوع گردد و الروح علیک و علی اخوانک ثم علی الدین سبقتهم الهدایه من الله المقدر العزیز الکریم

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INBA57:062, INBA81:051x, AVK3.192.03x, AVK3.196.11x, RSBB.119, GHA.328x, TZH2.351x, MAS4.155x, MAS8.009bx, AKHA_106BE #10 p.002x

BH00647

*Lawh-i-Pisar-'Amm (Tablet to the Cousin)**To: Cousin of Baha'u'llah*

1 In the Name of the One Beloved Friend

2 O son of My uncle! Give thanks unto God that this supreme kinship was not severed, and that thou didst outstrip all others among the kindred until thou wert blessed to attain the presence of the Ancient Beauty in the Most Great Prison. Consider this favor as a priceless treasure, for naught that hath been created in earth or heaven can compare with it. By the might and power of the All-Merciful, and by divine leave and permission, return to thy homeland and be occupied with the remembrance of the Friend. Thou must conduct thyself in such wise that all the inhabitants of thy land may inhale from thee the fragrance of the garment of the Chosen One. Preserve thy kinship and keep it safe in the vessel of trust in God, detachment, truthfulness and purity. Manifest among all people such divine qualities that all may witness in thee that which is beloved in the sight of God. Be not grieved by the world and its transient affairs, for these have never endured and never shall endure, and the honored servants pay no heed to that which is destined to perish. How many were the mighty who were suddenly afflicted with abasement, and how many were the wealthy who returned to poverty. Therefore, seek thou that which no abasement shall follow its glory, and no poverty shall overtake its wealth. By My life! It is none other than holding fast to My Name and clinging to the hem of My sacred and luminous Robe. Convey My greetings to all the loved ones of God, be they kindred or otherwise.

3 And if thou shouldst meet Jinab-i-Ism, convey to him My greetings and say: "Why hast thou withheld thyself from Him for Whose sake the Concourse on High would sacrifice their souls, and through Whom the eyes of them that are nigh unto God were solaced?" What hath befallen you that ye are observed in such fear and trepidation? Reflect upon the state of that Soul Who was raised up by the Holy Spirit and Who, alone and single-handed, turned with the divine Tablet to the appointed place, and with utmost power and assurance proclaimed the messages of the All-Merciful, never disturbed by might or wrath. Dost thou fear for thyself or for that which thou possessest? Harken unto My call from the direction of tribulation and withhold not thyself from that which hath been

1 باسم دوست یکتا

2 ای پسر عمّ حمد کن خدا را که این نسبت کبری قطع نشد و سبقت گرفتی از جمیع ذوی القربی تا آنکه در عین اعظم زیارت جمال قدم فایز شدی این فضل را غنیمت شمار چه که باو معادله نمیکند آنچه در آسمان و زمین خلق شده بحول و قوه رحمانی و اذن و اجازه الهی بوطن راجع شو و بذکر دوست ذاکر باش باید بشأنی رفتار نمائی که راجحه قیص مختار را جمیع اهل دیار از تو بیابند نسبت خود را حفظ کن و در وعاء توکل و انقطاع و صدق و صفا محفوظ دار بسجایای الهیه مابین بریه ظاهر شو تا جمیع ناس از تو مشاهده نمایند آنچه را که لدی الحق محبوب است از دنیا و امورات محدثه در آن محزون مباش چه که باقی نوده و نخواهد بود و ما هو الفانی لا یلتفت الیه عباد مکرمون بسا از اهل عزّت که آتی بذلت مبتلا شدند و بسی از صاحبان غنا که بفقر راجع گشتند پس امری طلب کن که عزّت او را ذلت از پی نباشد و غنای او را فقر ادراک ننماید لعمری الله هو التمسک باسمی و التشبّث بذیلی المقدّس المنیر احبای حق از ذوی القربی و دون آن کل را از قبل این مسجون تکبیر برسان

3 و اگر جناب اسم معروف را ملاقات نمودی تکبیر برسان قل لم منعت عن الذی فدی فی سبيله الملاء الاعلی بأرواحهم و قرّت به عیون المقربین چه شده شما را که بکمال خوف و اضطراب مشاهده میشوید تفکّر در حالت نفسی نما که بروح القدس امر مبعوث شد و فرداً واحداً بلوح الهی بمقرّ معهود توجه نمود و بکمال قدرت و اطمینان رسالات رحمن را تبلیغ نمود و ابداً سطوت و غضب او را مضطرب ننمود هل تخاف من نفسک او عمّا عندک استمع ندائی من شطر البلاء و لا تمنع نفسک عمّا قدر فی ملکوت البقاء اقبل بکّک الی الله و لا تحف

ordained in the Kingdom of eternity. Turn with thy whole being unto God and fear not those who have wronged, and if thou desirest to preserve thy life, beseech God, thy Lord. Verily, He will protect thee even if thou be in the depths of the ocean, or in the valleys of fire, or in the mouth of the crocodile, or amidst the swords of the oppressors. By God, the Truth! Not a leaf stirreth save by His leave, nor do the winds blow except by His will, nor doth any soul draw breath save through His aid. Cast aside thy vain imaginings and hold fast unto thy Lord, the Mighty, the All-Knowing.

- 4 We counsel thee purely for the sake of thy Lord, for We desire not that thy connection to God, the Mighty, the Wise, be severed. Remember when thou wast in prison and God aided thee with the truth and protected thee with the hosts of the seen and the unseen until He delivered thee by His power and made thee to be among those who rejoice. We were with thee in prison and found from thee the fragrance of devotion to a degree; therefore We delivered thee as We delivered whom We wished when he was in the hands of the heedless. Ponder what We have imparted unto thee that thou mayest be awakened by My remembrance and recall thy Lord's favor among His servants. He, verily, is the All-Knowing, the All-Informed. Be thou in such wise that neither wealth divert thee from thy ultimate end nor means from the Cause of all causes.

- 5 Hearken unto the words of one who loveth thee and desireth for thee what he desireth for himself. Cast away the world entire and take what thou hast been given from the presence of One mighty and powerful. Art thou content with this transient life, having forsaken the eternal life? By My life! This beseemeth thee not, wert thou of them that know. Would that I could sacrifice myself again and again in the love of God, and that at every moment every land might be dyed with my blood in the path of God, thy Lord and the Lord of all the worlds. Finally, why dost thou not reflect? The days have passed and life hath reached its end. Now judge thou fairly: is it better that at the end of one's days one should give up one's soul on a bed, suffering from illness and severe pain, or that in these few remaining days of life one should sacrifice oneself in the path of God? I swear by the Ancient Beauty that the former is loss while the latter is spirit and fragrance. What regret and remorse that one should not sacrifice these few borrowed breaths remaining of life in the path of the Friend, but rather should surrender them on the bed of heedlessness after drinking repugnant and foul medicines. Tell Me truthfully which of these two is more worthy? Say: The first course, by my Lord, the Most Exalted, the Possessor of the Throne and of the dust.

من الذين ظلموا و لو تريد ابقاء نفسك فاسأل الله ربك انه يحفظك لو تكون في قطب البحر او في اودية النار او في فم التماسيح او بين سيوف الظالمين بالله الحي لا تتحرك ورقة الا بعد اذنه و لا تمر الريح الا بارادته و لا يتنفس ذو نفس الا بمدده دع الأوهام و تمسك بربك العزيز العلام

4 انا نصحناك خالصاً لوجه ربك لأننا لا نحب ان يقطع جبل نسبك الى الله العزيز الحكيم و اذكر اذ كنت في السجن و نصرک الله بالحق و حفظک بجنود الغيب و الشهادة الى ان اخرجک بسلطانه و جعلک من الفرحين انا کما معک في السجن و وجدنا منک رائحة الاقبال على قدر لذا نجيناک کما نجينا من اردنا اذ کان بين ايدي الغافلين فکر فيما القينا عليك لعلک تنتبه بذكری و تذكر فضل ربک بين العباد انه هو العليم الخبير کن على شأن لا يشغلك المال عن المال و لا الأسباب عن مسبب الأسباب

5 استمع قول من يحبک و يريد لک ما اراد لنفسه ضع الدنيا كلها و خذ ما اوتيت من لدن مقتدر قدير هل رضيت بالحياة الفانية و تركت الحياة الباقية لعمرى هذا لا ينبغي لک لو كنت من العارفين فيا ليت فديت في حب الله مرة بعد مرة و صبغ کل آن کل ارض بدمی في سبيل الله ربک و رب العالمين آخر چرا تفکر نمينمائيد ايام گذشت و عمر بانتهار رسيد حال خود انصاف ده در آخر ايام انسان در فراش بزمحت امراض شدت اوجاع جان بدهد بهتر است يا آنکه آن چند يومی که از عمر باقی مانده در سبيل الهی فدا نمايد قسم بجمال قدم الاول خسران و الآخر روح و ريحان زهی حسرت و ندامت که نفس انسانی چند نفسی که از جان عاریتی باقی مانده در ره دوست فدا نمايد و در فراش غفلت بعد از آشامیدن دواهای مکروهه منتنه رديه تسليم نمايد فاصدقني ای الأمرين احق قل الكلمة الأولى وربی الأعلى و مالک العرش و الثرى

- 6 The point is that the loved ones of God should not be disturbed and fearful, but rather should consider martyrdom in the path of the Friend a mighty achievement if it should occur, not that they should cast themselves into danger, for in this Revelation, all are enjoined to act with wisdom. Hear the call of the Wronged One Who, in the extremity of tribulation, sorrow and grief, summoneth thee unto God. All are commanded to observe wisdom. Detach thyself from the world and its peoples, and take shelter beneath the shadow of His mercy. Know thou, moreover, that one hath appeared before the Presence and claimed that he had seen thee, saying that thou hadst declared: "We shall no longer send thee any Tablet." Thereupon did the eye of My loving-kindness weep for thee. By Him Who hath caused Me to voice His praise between earth and heaven! Hadst thou but sensed the fragrance of the Divine Garment and perused but one of the Tablets of thy Lord which We sent unto thee, thou wouldst have sacrificed thy life and all thou dost possess for but a single word thereof, and wouldst have been content to be slain a thousand times in every moment rather than be deprived of the sweet fragrances of the Ancient of Days and the breezes of God wafting from the direction of His Most Great Name.
- 7 I know not by what thing thou hast been kept back from this most bountiful favor, and hast remained encompassed by doubts and idle fancies. Make thou amends, O my brother, for that which hath escaped thee, and turn unto the Qiblih of all worlds, saying: "I have turned with my whole being unto Thee, O Creator of the heavens and earth! Pardon me for my heedlessness concerning Thee. Verily Thou art the Lord of all worlds." Beware lest pride keep thee back from the Lord of all creation. Cast away idle fancy and take fast hold of thy Lord, the Most Glorious. This is better for thee, and God is witness to what I say.
- 8 And to the other people of the village, whomsoever thou findest turning unto God, make mention of them on God's behalf and say: Be not grieved at what hath befallen you, for worse than this hath been inflicted upon the Ancient Beauty, Who is now confined in the Most Great Prison, where conditions are so severe that they have blocked both entry and exit. Yet we are engaged in remembrance of the All-Merciful with utmost joy and fragrance. Be not saddened by what hath been plundered, for soon will all who dwell on earth make mention of you. The reward of no soul hath been, nor ever shall be, lost. Whatsoever worldly ornaments have been taken from you in His path, He will surely compensate you for them in this world, and in the next life will bestow stations such that were but one of them to be revealed to the peoples of the earth, they would
- مقصود آنکه احبای حق نباید مضطرب و خائف باشند بلکه باید شهادت را در سبیل دوست فوز عظیم شمرند اگر واقع شود نه آنکه خود را در مهالک اندازند چه که در این ظهور کل بحکمت مأمورند بشنوندای مظلوم را که در منتهای شدت و بلا و هموم و غموم تو را بحق میخواند از عالم و عالمیان منقطع شو و در ظل رحمتش مأوی گیر ثم اعلم بأن حضر تلقاء الوجه احد و ادعی بأنه رءاک و قال انک قلت بأننا لا نرسل الیک لوحاً من بعد اذاً بکت عین شفقتی لنفسک فوالذی انطقنی ببناء نفسه بین الأرض و السماء لو وجدت عرف القميص و قرأت لوحاً من الواح ربک الی ارسلاها الیک لهدیت بنفسک و ما عندک لکلمة منها و رضیت بأن تقتل فی کلّ حین الف مرّة و لا ینقطع عنک عرف قميص القدم و نسمة الله الّتی تمرّ من شطر اسمه الأعظم
- 7 لم ادر بأی شیء منعت عن هذا الفضل الأکرم و ترکت بین الظنون و الأوهام تدارک یا انی ما فات عنک و اقبل الی قبله العالمین و قل اقبلت بکلی الیک یا فاطر السموات و الأرضین فاعف عني ما غفلت فی جنبک انک انت مولی العالمین ایاک ان تمنعک الحمیة عن مالک البریة دع الهوی و تمسک برّبک الأبهی هذا خیر لک و کان الله علی ما اقول شهیداً
- 8 و دیگر اهل قریه هر که را مقبل الی الله دیدی من قبل الله ذا کر شو و بگو محزون مباشید از آنچه بر شما وارد شده چه که بر جمال قدم اعظم از آن وارد و حال در سجن اعظم ساکن و بشأنی امر شدید است که باب خروج و دخول را مسدود نموده اند و لکن در کمال روح و ریحان بذکر رحمن مشغولیم محزون مباشید از آنچه بتاراج رفت زود است که جمیع من علی الأرض بذکر شما ذا کر شوند اجر هیچ نفسی ضایع نشده و نخواهد شد آنچه از زخارف دنیویّه در سبیلش از شما اخذ شد البتّه در دنیا عطا خواهد فرمود و در عقبی مقاماتی که اگر یکی از آنها بر اهل ارض ظاهر

sacrifice themselves in the path of the Beloved, hoping to attain that most exalted station. Harken unto the testament of the Ancient Beauty, Who calleth unto you from the direction of the Most Great Prison: Abandon sedition and rebellion, and hold fast unto righteousness. Sanctify your souls from satanic deeds and adorn them with divine attributes. Corruption and contention have never been, nor shall ever be, worthy of the people of truth. Shun reprehensible acts and walk in the paths of sanctity, submission and contentment. Strive that divine qualities and attributes may be made manifest from you, and walk among mankind with perfect detachment and tranquility. Deal with one another with the utmost justice and equity. Transform treachery into trustworthiness, backbiting into self-purification, tyranny into justice, and heedlessness into remembrance. This is the counsel of the All-Merciful that hath been revealed from the mouth of divine Will. Strive that through divine assistance, what hath been ordained in the Kingdom of destiny may not be altered or changed by reprehensible deeds. At all times, implore and beseech the Goal of all creation that He may not deprive you of His grace and favor, and that He may grant you shelter beneath the Tree of affirmation and the Sadrih of names and attributes. And peace be upon you from God, your Ancient Lord, and praise be to God, the Most High, the Most Great.

BRL_ATBH#53x, ROL.050-051x

و هویدا شود انفس خود را در سبیل دوست
فدا نمایند رجای آنکه بآن مقرر اقصی فایز گردند
بشنوید وصیت جمال قدم را که از شطر سین
اعظم شما را ندا میفرماید بغی و طغی را بگذارید
و بتقوی متمسک شوید نفوس خود را از اعمال
شیطانیه مقدس نمائید و بطراز الهیه مزین دارید
فساد و نزاع شأن اهل حق نبوده و نخواهد بود
از اعمال شنیعه اجتناب نمائید و در مسالک
تقدیس و تسلیم و رضا سالک شوید جهد نمائید
تا صفات و اخلاق الهیه از شما ظاهر شود و بکمال
استغنا و سکون مابین بریه مشی نمائید و با کمال
عدل و انصاف با یکدیگر معامله کنید خیانت
را بامانت و غیبت را بتزکیه نفس و ظلم را
بعدل و غفلت را بذکر تبدیل نمائید اینست نصیح
رحمانی که از فم بیان مشیت ربانی ظاهر شده
سعی نمائید که بلکه باعانت الهیه آنچه در ملکوت
تقدیر مقدر شده باعمال شنیعه تغییر نیابد و تبدیل
نشود در کل احیان از مقصود عالمیان آمل و
سائل باشید که شما را از فضل و عنایت خود
محروم نفرماید و در ظلّ شجره اثبات و سدره
اسماء و صفات منزل دهد و السلام علیکم من
لدى الله مولا کم القديم و الحمد لله العلیّ العظیم

BLIB_Or03116.082, BLIB_Or11096#019,
BLIB_Or15698.174, BLIB_Or15720.171,
BLIB_Or15740.132, Majlis934.308-
318, BRL_DA#156, AVK3.110.02x,
AVK3.189.12x, AVK3.368.06x, IQT.174,
AYI1.339x, UAB.044ax, IQN.128x,
ASAT4.503x, OOL.B066

BH00681

To: Aqa Allah Viridi et al., in Saysan

- ¹ The Most Exalted Pen makes mention of His friends and calls them all to the straight path. Today the straight path is manifest and the hidden mystery that was forever concealed in the divine treasures of infallibility is now evident. Blessed are they whom the outward circumstances of the world and its ornaments have not deprived of the Most Exalted Horizon.

¹ قلم اعلی دوستان خود را ذکر مینماید و جمیع
را براه راست هدایت میفرماید امروز صراط
مستقیم ظاهر و سر مکنون مخزون که لازال
در خزائن عصمت الهی مستور بود حال مشهود
طوبی از برای نفوسیکه شئونات ظاهره دنیا و

The waves of the ocean of the All-Merciful's utterance have reached their highest surge, and the horizon of the world is illumined and radiant with the lights of the Greatest Luminary, yet the various sects and heedless souls remain deprived and forbidden. Those servants who considered themselves the most exalted, most excellent and most learned of all creation, on the Day of Manifestation prevented people from turning to the Truth and encouraged them to turn away. These are the ones who, throughout all ages and centuries, have done to the Manifestations of God's Cause and the Dawning Places of His Divine Revelation that which caused grief and sorrow to the world. By God's life! Had the Sources of Divine commandments not been saddened, you would have beheld all the world rejoicing. From the sorrow of those holy souls, the fire of grief was kindled in the world and the light of joy was veiled.

- 2 O Allah-Virdi! The Wronged One of the horizons mentions thee from this Most Great Prison, and likewise His loved ones - those souls who have drunk from the sealed wine in the name of the Self-Subsisting God and who are gazing toward and are turned to the Most Exalted Horizon. All must recognize the worth of this most exalted station and supreme rank, and must occupy themselves with the praise and glorification of the Peerless Beloved. They must hold fast to the cord of unity and cleave to the hem of concord, for through unity the light of the Cause will encompass the horizons and illumine hearts. Today the springtime of utterance hath made the world fresh and adorned, and the true door of inner meanings hath been opened in the name of the Divine.... All things and the Concourse on High speak in remembrance of the Lord of Names and make mention of His praise. Today every secret is made manifest and every hidden thing is revealed. The loved ones of God must arise with the utmost endeavor and striving to exalt the Word of God - an arising that neither the calumnies of the world nor the doubts of the nations can prevent.

- 3 We previously informed all of the braying of the brayerers who will soon pass through that land. These are the manifestations of Satan who, with the utmost cunning, deception, and outward humility and submissiveness, prevent the servants from the Dawning Place of the Light of Oneness. All must drink from the Kawthar of steadfastness and from the cup of assurance in such wise that the braying of the brayerers will not affect them. Hearken unto the call of the Wronged One and hold fast to that which hath been sent down from the Supreme Pen. Verily, He sufficeth you, by the Lord of all the worlds.

- 4 We counsel all to such deeds as will guide humanity and to such character as will deliver the servants from the wilderness

زخارف آن ایشانرا از افق اعلی محروم نساخت
امواج بحر بیان رحمن بکمال اوج ظاهر و افق
عالم بانوار نیر اعظم منیر و روشن لکن احزاب
مختلفه و نفوس غافله محروم و ممنوع عبادیکه خود
را از اعلی الخلق و افضلهم و اعلمهم میدانستند
در یوم ظهور ناس را از اقبال بحق منع نمودند
و بر اعراض تأیید کردند ایشانند نفوسیکه در
جمع قرون و اعصار بر مظاهر امر الهی و مطالع
وحی صمدانی عمل نمودند آنچه را که علت و
سبب هم و غم عالم شد لعمر الله اگر مصادر
اوامر ربانی محزون نمی شدند جمیع عالمرا سرور
مشاهده مینمودید از حزن آن نفوس مقدسه نار
حزن در عالم مشتعل و نور سرور مستور

2 یا الله ویردی مظلوم آفاق در این سجن اعظم
ترا ذکر مینماید و همچنین اولیای خود را یعنی
نفوسیکه باسم قیوم الهی از حریق مختوم نوشیدند و
باقی اعلی ناظر و متوجهند باید کل قدر این مقام
اعلی و رتبه علیا را بدانند و بجد و ثناء مقصود
یگما مشغول باشند بحبل اتفاق تمسک نمایند و
بذیل اتحاد تشبث چه که باتفاق نور امر آفرا
احاطه نماید و قلوب را منور دارد امروز ربیع
بیان عالمرا تازه نموده و مزین داشته و باب حقیقی
معانی باسم [۰۰۰] الهی باز شده جمیع اشیاء و
ملا اعلی بذکر مالک اسماء ناطق و بثنایش ذاکر
امروز هر سری ظاهر و هر مکنونی مشهود باید
اولیای حق بکمال جهد و اجتهاد بر اعلاء کلمه
الله قیام نمایند قیامیکه مفتریات عالم و شبهات
امم ایشانرا منع نماید

3 از قبل کل را اخبار نمودیم بنعیق ناعقین عنقریب
بر آن دیار مرور نمایند ایشانند مظاهر شیطان بکمال
حیله و خدعه و خضوع و خشوع ظاهره عباد
را از مطلع نور احدیه منع مینماید باید کل
از کوثر استقامت بنوشند و از کأس اطمینان
پیشامند بشأنیکه نعاق ناعقین در ایشان تصرف
نمایند بشنود ندای مظلوم را و آنچه از قلم اعلی
جاری شده بآن تمسک نمائید آنه یکفیکم و رب
العالمین

of error. Religion is as a lamp, and trustworthiness is as a kind companion, and truthfulness is as a garment for the temple of man. The doer is known by his deeds, not his words. Deeds are as a mirror that telleth the story of the doers. Acceptable deeds are clearly distinguished from those that are rejected. Some, with perfect adornment, consider themselves superior to all creation, though they are not worthy of mention - they are as a straw before the fierce winds of self and passion, which carry them wheresoever they list. From the beginning of days until now, We have mentioned the servants with clear utterance, imparted the Word and shown the Way, and commanded that which leads to success and prosperity. Blessed are they whose evil deeds have not prevented them from good and pure deeds. Harken unto the voice of the Wronged One, and beseech God to protect you from the hosts of self and passion, and to aid you in that which befits His days.

4 کَلِّ را وصیت می‌نمائیم باعمالیکه سبب هدایت خلق میشود و اخلاقیکه عباد را از تیه ضلالت نجات بخشد دیانت بمثابهء سراجست و امانت بمثابهء مونس شفیق و صدق بمنزلهء ردا است از برای هیکل انسانی عامل از اعمال مقامش معلوم نه از اقوال اعمال بمثابهء مرآتست که از عاملین حکایت مینماید اعمال مقبوله از مردوده بسی واضح و هویدا بعضی با کمال آرایش خود را بر جمیع آفرینش ترجیح میدهند مع آنکه لایق ذکر نبوده و نیستند بمثابهء پر کاهند مقابل صرصر نفس و هوی بهر طرف بخواد میبرد از اول ایام تا حین عباد را بیان مبین ذکر نمودیم کلمه القا نمودیم و راه نمودیم و بآنچه سبب نجاح و فلاح بود امر نمودیم طوبی از برای نفوسیکه اعمال خبیثه ایشانرا از اعمال طیبهء طاهره منع ننمود بشنود ندای مظلومرا و از حق بطلبید شما را از جنود نفس و هوی حفظ فرماید و بآنچه سزاوار ایام او است تأیید فرماید

5 Muhammad and Muhammad attained the Most Holy Court and achieved that which was recorded and inscribed in the divine Books. The first Muhammad twice partook of the cup of reunion, and the second once. Their reward is with God, their Creator. Every pure deed is a treasure for its doer with God, exalted be His glory. Blessed is he who has attained, and woe unto the heedless.

5 جناب محمد و محمد در ساحت اقدس حاضر و فائز شدند بآنچه که در کتب الهی مذکور و مسطور است محمد اول دو بار از کأس وصال آشامید و ثانی یکبار مکافات اعمالهما عند الله بارهما هر عمل طاهری کنیزست از برای صاحبش نزد حق جل جلاله طوبی لمن فاز و ویل للغافلین

6 They mentioned the friends of that land, both men and women, and each has been blessed by God's favors. Some have sought permission for attainment of His presence. In these days this is not permitted, as the transgressors and idolaters lie in wait. However, for every soul who is today enkindled with the fire of divine love and stands firm on the path of His Cause, the Supreme Pen records for them, should God will and desire, the reward of attainment. O people of God! Strive that ye may achieve that which befits this most great bounty.

6 و ذکر دوستان آن ارض را از ذکور و اناث نمودند و هریک بعنایة الله فائز بعضی اذن لقا خواسته‌اند این ایام جایز نه چه که معتدین و مشرکین در کمین بوده و هستند ولکن هر نفسیکه الیوم بنار محبت الهی مشعل و بر صراط امر مستقیم است از قلم اعلی در بارهء او اجر لقا لو شاء الله و اراد ثبت میشود یا حزب الله جهد نمائید که شاید فائز شوید بآنچه که سزاوار این فضل اعظم است

7 From this station We send Our greetings upon you and upon those who have testified to that which the Tongue of Grandeur spoke before the creation of the heavens and earth. These are indeed among the triumphant in God's Book, the Lord of the worlds. They who have acted according to what God has revealed - these are the successful ones. And they who have held fast to the Book when it was sent down in truth - these are the near ones. O people of God! Take hold of God's Book with the strength that comes from Him, then act according to

7 انا نکبر من هذا المقام علیکم و علی الذین شهدوا بما نطق به لسان العظمة قبل خلق السموات و الأرض الا انهم من الفائزين فی کتاب الله رب العالمین ان الذین عملوا بما انزل الله اولئک هم الفائزون و الذین تمسکوا بالکتاب اذ نزل بالحق اولئک هم المقربون یا حزب الله خذوا کتاب الله بقوة من عنده ثم اعملوا بما نزل فيه ان ربکم الرحمن یسمع و یری و هو الحق علام الغیوب

what is revealed therein. Verily your Lord, the All-Merciful, hears and sees, and He is the Truth, the Knower of the unseen.

- 8 O My Most Exalted Pen! Make mention of him who turned to the Most Glorious Horizon, who arose to serve his Lord, attained His presence, and drank the choice wine of life from the hands of His bounty. He was named Varqa in the Book of Names. We beseech God, the Lord of the Throne and earth, to strengthen him, draw him nigh unto Him, and ordain for him what He has ordained for His chosen ones who were not frightened by hosts and multitudes. O Varqa! Hear the call of thy Lord, then remind the people of what has been sent down from God, the Lord of existence. Let not the affairs of men grieve thee. Set aside what the people possess and hold fast to the Book of thy Lord, the Mighty, the Loving. He has remembered thee at this hour and adorned thy temple with the ornament of grace. Be thankful and say: Praise be to Thee, O Thou the Goal of the world, and all glory be to Thee, O Thou the Beloved of all that was and shall be.

- 9 We make mention of Alif and Ha [Ahmad] who turned to the Countenance on a day wherein trembling seized the inhabitants of earth and the tribes wailed out of fear of God, the Lord of this promised Day. O Ahmad! Rejoice in My remembrance of thee, then thank thy Lord. We have remembered thee with that which nothing in all creation can equal, as attesteth He with Whom is the Preserved Tablet. O Ahmad! Thank God for having enabled thee and thy sons to recognize the Dawning-Place of His verses, the Dayspring of His Cause, and the Manifestation of His Self, Whose appearance was heralded in God's Books of the past and future, and beyond them the Tongue of Grandeur in this praiseworthy station. The splendor shining from the horizon of the heaven of My mercy be upon you, O My loved ones, and upon you, O My handmaidens, and upon every servant who has attained and every maidservant who has turned to and believed in God, the Sovereign, the Self-Subsisting.

- 10 O my God and my Lord! Thou seest Thy servants turning unto Thee, acknowledging Thy oneness and Thy singleness, and confessing that which Thou hast sent down unto them from the heaven of Thy Will and the clouds of Thy Purpose. I beseech Thee by Thy Name through which all created things appeared and all contingent beings emerged, and through which the breezes of Thy bounty wafted over Thy creation and the streams of Thy mercy flowed amongst Thy servants, to aid them to remain steadfast in Thy Cause. Then inscribe, through Thy Most Exalted Pen, for the people of Sin and Ya and their surroundings that which will draw them nigh

8 يا قلمي الأعلى ان اذكر من اقبل الى الأفق الأبهى
وقام على خدمة ربه وفاز بقلائه وشرب رحيق
الحیوان من ایدى عطائه انه سقى بورقاً في كتاب
الاسماء نسل الله رب العرش والثرى بأن يؤيده
ويقربه اليه ويقدر له ما قدره لأصفياه الذين ما
خوفتهم الصفوف والألوف يا ورقاً اسمع نداء
ربك ثم ذكر الناس بما نزل من لدى الله مالک
الوجود اياک ان تحزنک شئون الخلق ضع
ما عند القوم متمسكاً بكتاب ربك العزيز الودود
انه ذكرک في هذا الحين وزین هیکلک بطراز
الفضل ان اشکر وقل لک الحمد يا مقصود العالم
ولک الفضل يا محبوب ما كان وما يكون

9 ونذكر الألف والحاء الذي اقبل الى الوجه في
يوم فيه اخذ الاضطراب سكان الأرض وناحت
القبائل من خشية الله مالک هذا اليوم الموعود
يا احمد ان افرح بذكرى اياک ثم اشکر ربک
انا ذکرناک بما لا يعادله شيء من الأشياء يشهد
بذلك من عنده لوح محفوظ يا احمد ان احمد
الله بما ایدک و ابنائک على عرفان مطلع آياته
ومشرق امره ومظهر نفسه الذي بشر بظهوره
كتب الله من قبل ومن بعد وعن ورائها لسان
العظمة في هذا المقام المحمود البهاء المشرق من
افق سماء رحتي عليكم يا اوليائي وعليكن يا امائي
وعلى كل عبد فاز وكل أمة اقبلت وآمنت بالله
المهيمن القيوم

10 يا الهی و سیدی ترى عبادک اقبلوا اليک و
اعترفوا بوحدايتک و فردانيتک و اقرؤا بما
انزلت لهم من سماء مشيتک و سحاب ارادتک
اسئلك باسمک الذي به ظهرت الکائنات و
برزت الممکات و به سرت نسيمات جودک
على خلقتک و جرت انهار رحمتک بين عبادک
بأن تؤيدهم على الاستقامة على امرک ثم اکتب
لأهل السین والياء و ضواحيها من قلبک الأعلى
ما يقربهم اليک يا مالک الاسماء و فاطر
السماء ثم اکتب لمن ناح في فراقک و صاح

unto Thee, O Lord of Names and Creator of Heaven. Then ordain for those who have lamented in their separation from Thee and cried out for reunion with Thee the recompense of meeting Thee. Verily, Thou art the Almighty Whom the conditions of the world cannot frustrate. Strengthen the limbs of Thy loved ones to serve Thee. Thou art He to Whose power every possessor of a tongue hath testified, and to Whose sovereignty every person of grandeur hath confessed. Thou doest what Thou willest by Thy command, and decreest what Thou desirest by Thy will. There is none other God but Thee, the Omnipotent over what Thou willest. Within Thy grasp are the reins of all who are in the heavens and on earth.

لوصالك اجر لقائك انك انت المقتدر الذي لا
تعجزك شئون العالم قو على خدمتك جوارح
اوليائك انت الذي شهد بقدرتك كل ذي
لسان واعترف بسلطانك كل ذي عظمة تفعل
ما تشاء بأمر من عندك وتحكم ما تريد بارادة
من لدنك لا اله الا انت المقتدر على ما تشاء و
في قبضتك زمام من في السموات والأرضين

TSAY.188-192

BH00687

Qad Ihtaraqa'l-Mukhlisun (The Fire Tablet)

To: Siyyid Mihdi Dahaji et al.

1 In His Name—the Joyous, the Sorrowing

1 باسمه المسرور المحزون

2 O Mahdi! Behold, from the horizon of the Beginning, the lights of the Countenance of thy Lord, the Most High, the All-Glorious; then give ear unto the call of this Most Exalted Pen: "There is none other God but Me, the All-Powerful, the Self-Subsisting." Cast off the garments of sorrow, assured of the bounty of thy Lord, the All-Merciful; then appear with such attraction that hearts and minds shall be drawn thereby. Be thou in such a state that the fire of God may be kindled through thee in all besides Him. Such beseemeth thy relation unto God, the Sovereign of the unseen and the seen. Be thou the dayspring of the joy of thy Lord, and the manifest sign of that gladness upon which no grief can intrude. Busy not thyself with that which maketh thee sorrowful, but with that which causeth thee to soar in the atmosphere of rejoicing. If thy sorrow should wax grievous, ponder thou what hath befallen this Wronged One. Be thou so confident of the care of thy Lord that from the horizon of thy heart the Sun of tranquillity may arise. This behoveth thee—by My fixed and irrevocable resolve.

2 ان يا مهدي ان انظر من افق البداء انوار وجه
ربك العلي الأبي ثم استمع النداء من هذا القلم
الأعلى انه لا اله الا انا المهيمن القيوم ان انزع
قايص الأحزان مطمئناً بفضل ربك الرحمن ثم
اظهر بجذب تجذب منه الأفئدة والعقول كن
على شأن توقد بك نار الله فيما سواه هذا ينبغي
لنسبتك الى الله مالك الغيب والشهود كن
مطلع فرح ربك ومظهر هذا الابتهاج الذي لا
تعترية الموم لا تشتغل بما يحزنك بل بما يجعلك
طائراً في هواء السرور لو يشتد حزنك تفكر فيما
ورد على هذا المظلوم كن مطمئناً بعناية ربك
بحيث يستشرق من افق قلبك شمس الاطمينان
هذا ينبغي لك وعزمي الثابت المحتوم

3 The letter of the Mim hath been brought into Our presence, and We have learned what it containeth of the remembrance of God, the Mighty, the Well-Beloved. Blessed is he, in that

3 قد حضر بين يدينا كتاب الميم و اطلعنا بما فيه
من ذكر الله العزيز المحبوب طوبى له بما استقام

he remained steadfast in the Cause and arose in the love of his Lord, after all the rejected idolaters had turned away from him. Verily, though We should send unto him the Robe, once again and yet again—thy Lord is, indeed, the Mighty, the Forgiving—that he might be enkindled by the warmth of the utterance of thy Lord with such intensity that the coldness of those who have been heedless of the remembrance of their Lord and have followed vain imaginings and conjectures may not chill him. We beseech God to strengthen him in all conditions, and to inspire him with that whereby hearts are illumined. That which was mentioned concerning My servant, and that which hath befallen him in My path—We were with him when the idolaters rose up against him. Say: Grieve not at this, for thou hast followed the example of thy Lord when the oppressors encompassed Him. He hath drunk of what thou hast drunk. Blessed am I and blessed is he—for, by My life, this is sealed wine.

- 4 All that cometh upon Us in the path of God—verily it is the Best-Beloved, and My Name, resplendent, upon whatsoever hath been and shall be. If it be sickness, it is healing; if it be poison, it is an antidote; and if it be death, it is life. Yet the people understand not. Were We to will, We could seize the forelock of every oppressor; but We have left them for a few days unto an appointed time. We shall assuredly lay hold on those who have wronged him. Thy Lord is witness to what they do. They have done what none did of those servants who aforetime transgressed against God—yet they shall be the losers. There hath been revealed for the wicked one, from thy Lord the Severe, that which befitteth him; but We have not yet sent it unto him. Soon shall he behold the might of his Lord and find himself in the lowest depths of hell. Of this hath mention been made in his letter—upon him be the glory of God, the King, the Mighty, the All-Beautiful.

- 5 We have sent unto him that which will rejoice his heart and cause him to arise for the succour of this Stranger. Blessed are My loved ones in those parts who have been faithful to the Covenant and Testament of God and have stood fast in this mighty Cause.

- 6 O Ismi Mahdi! There hath come into the presence of the Countenance that which the son of thy brother hath composed in praise of his Lord, and We have discerned therein longing and yearning; and We have sent down for him that whereby ardour and burning love may be kindled for God, the Lord of the Day of Severance. Blessed is he that readeth and pondereth that which hath been revealed from God, the Almighty, the All-Powerful.

- 7 In the Name of God, the Most Ancient, the Most Great.

على الأمر و قام على حبّ مولاه بعد الذى اعرض عنه كلّ مشرك مردود أنا ولو ارسلنا اليه القميص تلك مرة بعد اخرى أنّ ربّك هو العزيز الغفور ليشتعل من حرارة بيان ربّك على شأن لا تأخذه برودة الذينهم غفلوا عن ذكر ربهم و اتبعوا الأوهام و الظنون نسئل الله بأن يؤيده في كلّ الأحوال و يلهمه ما تستتير به الصدور و ما ذكر في عبدى و ما ورد عليه في سبيلي قد كتّأ معه اذ قام عليه المشركون قل لا تحزن بذلك قد اقتديت بمولاك اذ احاطه الظالمون قد شرب ما شربت طوبى لى و له لعمرى هذا لرحيق مختوم

4 كلّ ما يرد علينا في سبيل الله أنّه هو المحبوب واسمى المشرق على ما كان و ما يكون لو كان المرض أنّه شفاء لو كان السّم أنّه لدرياق و لو كان الموت أنّه حيوة ولكن الناس هم لا يعرفون لو شئنا لنسفع ناصية كلّ ظالم ولكن تركّأهم في أيام معدودات الى وقت معلوم سوف نأخذ الذين ظلموه أنّ ربّك هو الشاهد على ما هم يعملون أنّهم فعلوا ما لا فعل عباد الذين بغوا على الله من قبل الا أنّهم هم الخاسرون قد نزل للأئيم من لدن ربّك الشّديد ما ينبغي له و ما ارسلناه الى الحين سوف يرى قهر ربه و يجد نفسه في اسفل الجحيم و قد ذكر في كتابه الصادق عليه بهاء الله الملك العزيز الجليل

5 قد ارسلنا اليه ما يفرج به قلبه و يقوم على نصرة هذا الغريب طوبى لأحبائي في هناك الذين وفوا بميثاق الله و وعده و استقاموا على هذا الأمر العظيم

6 ان يا اسمى مهدي قد حضر لدى الوجه ما انشأه ابن اخيك في ثناء مولاه و عرفنا منه الشوق و الاشتياق و نزلنا له ما يحدث به الشّعف و الاحتراق في حب الله مالک يوم الطلاق طوبى لمن يقرأ و يتفكّر فيما نزل من لدى الله المقتدر القدير

- 7 بِسْمِ اللَّهِ الْأَقْدَمِ الْأَعْظَمِ
- 8 8 قد احترق المخلصون من نار الفراق اين تشعشع
انوار لقائك يا محبوب العالمين
- 9 9 قد ترك المقرّبون في ظلماء الهجران اين اشراق
صبح وصالك يا مقصود العالمين
- 10 10 قد تبلبل اجساد الأصفياء على ارض البعد اين
بحر قربك يا جذّاب العالمين
- 11 11 قد ارتفعت ايادي الرّجاء الى سماء الفضل و
العطاء اين امطار كرمك يا مجيب العالمين
- 12 12 قد قام المشركون بالاعتساف في كلّ الأطراف
اين تسخير قلم تقدير ك يا مسخر العالمين
- 13 13 قد ارتفع نباح الكلاب من كلّ الجهات اين
غضنفر غياض سطوتك يا قهار العالمين
- 14 14 قد اخذت البرودة كلّ البرية اين حرارة محبتك
يا نار العالمين
- 15 15 قد بلغت البلية الى الغاية اين ظهورات فرجك يا
فرج العالمين
- 16 16 قد احاطت الظلمة اكثر الخليفة اين انوار ضيائك
يا ضياء العالمين
- 17 17 قد طالت الأعناق بالنفاق اين اسياف انتقامك
يا مهلك العالمين
- 18 18 قد بلغت الذلّة الى النهاية اين آيات عزّتك يا عزّ
العالمين
- 19 19 قد اخذت الأحزان مطلع اسمك الرحمن اين
سرور مظهر ظهورك يا فرح العالمين
- 20 20 قد اخذ الهمّ كلّ الأمم اين اعلام ابتهاجك يا
بهجة العالمين
- 21 21 ترى مشرق الآيات في سبحات الاشارات اين
اصبح قدرتك يا اقتدار العالمين
- 22 22 قد اخذت رعدة الظمأ من في الانشاء اين فرات
عنايتك يا رحمة العالمين
- 8 Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?
- 9 Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?
- 10 The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?
- 11 Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?
- 12 The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?
- 13 The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?
- 14 Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?
- 15 Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?
- 16 Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?
- 17 The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?
- 18 Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?
- 19 Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?
- 20 Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?
- 21 Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?
- 22 Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

- 23 Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds? 23 قد اخذ الحرص من في الابداع اين مطالع الانقطاع يا مولى العالمين
- 24 Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds? 24 ترى المظلوم فريداً في الغربة اين جند سماء امرک يا سلطان العالمين
- 25 I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds? 25 قد تركت وحده في ديار الغربة اين مشارق وفائك يا وفاء العالمين
- 26 The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds? 26 قد اخذت سكرات الموت كل الآفاق اين رشحات بحر حيوانک يا حياة العالمين
- 27 The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds? 27 قد احاطت وساوس الشيطان من في الامكان اين شهاب نارک يا نور العالمين
- 28 The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds? 28 قد تغير اكثر الوری من سكر الهوى اين مطالع التقوى يا مقصود العالمين
- 29 Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds? 29 ترى المظلوم في حجاب الظلام بين اهل الشام اين اشراق انوار صباحک يا مصباح العالمين
- 30 Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds? 30 تراني ممنوعاً عن البيان من اين تظهر نغماتک يا ورقاء العالمين
- 31 Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds? 31 قد غشت الظنون والأوهام اكثر الأنام اين مطالع ايقانک يا سكينه العالمين
- 32 Baha drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds? 32 قد غرق البهاء في بحر البلاء اين فلک نجاتک يا منجى العالمين
- 33 Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds? 33 ترى مطلع آياتک في ظلمات الامكان اين شمس افق عنايتک يا نوار العالمين
- 34 The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds? 34 قد خبت مصابيح الصدق و الصفاء و الغيرة و الوفاء اين شئونات غيرتک يا محرک العالمين
- 35 Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds? 35 هل ترى من ينصر نفسک او يتفكر فيما ورد عليها في حبک اذا توقف القلم يا محبوب العالمين
- 36 The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds? 36 قد كسرت اغصان سدره المنتهى من هبوب ارياح القضاء اين رايات نصرتک يا منصور العالمين
- 37 This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds? 37 قد بقي الوجه في غبار الافتراء اين ارياح رحمتک يا رحمن العالمين
- 38 The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds? 38 قد تكدّر ذيل التقديس من اولی التدليس اين طراز تنزيهک يا مزین العالمين

- 39 The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds? 39 قد ركد بحر العناية بما اكتسبت ايدى البرية اين امواج فضلك يا مراد العالمين
- 40 The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds? 40 قد غلق باب اللقاء من ظلم الأعداء اين مفتاح جودك يا فتاح العالمين
- 41 The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds? 41 قد اصفرّت الأوراق من سموم ارياح النفاق اين جود سحاب جودك يا جواد العالمين
- 42 The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds? 42 قد تغير الأكوان من غبار العصيان اين نفحات غفرانك يا غفار العالمين
- 43 This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds? 43 قد بقي الغلام في ارض جدباء اين غيث سماء فضلك يا غياث العالمين
- 44 O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds? 44 ان يا قلم الأعلى قد سمعنا نداءك الأحلى من جبروت البقاء ان اسمع ما ينطق به لسان الكبرياء يا مظلوم العالمين
- 45 Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds? 45 لو لا البرودة كيف تظهر حرارة بيانك يا مبين العالمين
- 46 Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds? 46 و لو لا البلية كيف اشرفت شمس اصطبارك يا شعاع العالمين
- 47 Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds. 47 لا تجزع من الأشرار قد خلقت للاصطبار يا صبر العالمين
- 48 How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds. 48 ما احلى اشراقك من افق الميثاق بين اهل النفاق واشتياقك بالله يا عشق العالمين
- 49 By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds. 49 بك ارتفع علم الاستقلال على اعلى الجبال و تموج بحر الافضال يا وله العالمين
- 50 By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds. 50 بوحدةك اشرفت شمس التوحيد و بغربتك زين وطن التجريد ان اصطبر يا غريب العالمين
- 51 We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds. 51 قد جعلنا الذلة قميص العزة و البلية طراز هيكلك يا نخر العالمين
- 52 Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds. 52 ترى القلوب ملئت من البغضاء و لك الاغضاء يا ستار العالمين
- 53 When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds. 53 اذا رأيت سيفاً ان اقبل اذا طار سهم ان استقبل يا فداء العالمين

- 54 Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds. 54 أتنوح أو انوح بل أصبح من قلة ناصريك يا من بك ارتفع نوح العالمين
- 55 Verily, I have heard Thy call, O All-Glorious Beloved; and now is the face of Baha flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds. 55 قد سمعت ندائك يا محبوب الأبهى إذاً انار وجه البهاء من حرارة البلاء و انوار كلمتك النوراء و قام بالوفاء في مشهد الفداء ناظراً رضائك يا مقدّر العالمين
- 56 O 'Ali-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrances of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds. 56 ان يا على قبل اكبر ان اشكر الله بهذا اللوح الذي تجد منه رائحة مظلوميّتي و ما انا فيه في سبيل الله معبود العالمين
- 57 Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds. 57 لو يقرئه العباد طراً و يتفكرون فيه ليضرم في كلّ عرق من عروقهم ناراً يشتعل منها العالمين

BPRY.312, BLO_PT#036, BLO_PT#037, BSTW#411

INBA33:147x, INBA30:124, INBA81:192, BLIB_Or11095#009, BLIB_Or15738.124, BRL_DA#335, AHM.169, TSBT.219, MAS4.236ax, NFF2.007x, ASAT1.064x, ASAT5.255x, ABMK.055, OOL.B091

BH00739

Lawh-i-Sahab (Tablet of the Cloud)

- 1 The Tablet of the Cloud, revealed by God, the Lord of all men 1 لوح السحاب قد نزل من لدى الله مالک الرقاب
- 2 In the Name of God, the All-Knowing, the All-Wise 2 بسم الله العليم الحكيم
- 3 This is a Book from the All-Merciful to those who have turned towards the Qiblih of all who are in the heavens and on earth, that the verses of God may gladden them, draw them to the horizon of Revelation, and bring them near to the station wherein all things proclaim: "There is none other God but I, the Mighty, the All-Knowing." Arise to serve the Cause through God's might and power. Say: O people of the Bayan! Remember the favor of God unto you when ye were on the brink of the abyss of forgetfulness, and He sent down to you from the heaven of exposition that which taught you this clear and straight Path. 3 هذا كتاب من لدى الرحمن الى الذينهم اقبلوا الى قبلة من في السموات و الارضين لتسرهم آيات الله و تجذبهم الى افق الوحي و تقربهم الى مقام ينطق فيه كل شيء انه لا اله الا انا العزيز العليم قم على الأمر بحول الله و قوته قل يا ملاء البيان اذكروا نعمة الله عليكم اذ كنتم في شفا حفرة النسيان و انزل عليكم من سماء التبيان ما علمكم به هذا السبيل الواضح المستقيم
- 4 O Ancient Pen! Make mention in the Tablet of that which may bring joy to the hearts of the sincere ones and assure

every person of insight that I am, verily, powerful over whatsoever I desire. None on earth can prevent Me from that which I will, and I am the Mighty, the Wise. Say: The idolaters have violated God's covenant and His testament, and have imprisoned Us with manifest injustice. When We arrived, We desired to convey unto the kings the messages of God, the Mighty, the Great, the Supreme. Among them was the King of Persia, to whom We unveiled the beauty of the Cause and made Ourselves known, after We had chosen one from among the distinguished ones, breathed into his heart the spirit of might and power, and sent him unto him like a ball of fire with a Tablet from thy Lord, the Mighty, the Powerful. Therein We explained what his hands had wrought and what the King of Rome had perpetrated, that they might know that tribulation would never prevent the Glory (Baha) from what the Lord of Names had willed, and that the might of those who had denied God, the Mighty, the Praised, would never frighten Us.

- 5 Thereby did We sound the trumpet of might once again, whereat every stubborn tyrant was shaken. Therein We sent down such counsels and admonitions as would awaken the hearts of those who slumber. We have revealed therein a clear explanation of every matter. Blessed is he who readeth it and pondereth its allusions. By My life! A single word therefrom would suffice all mankind; were it to descend upon the mountains, they would soar with longing toward God, the Mighty, the Beautiful. We desired naught from him save the manifestation of God's sovereignty and grandeur, the spreading of His Cause, and the demonstration of His independence among His doubting servants. We left therein no excuse for anyone. Read thou and be of the thankful.

- 6 Say: O peoples of the earth! Consider how We revealed in the Tablet to your leader that he should gather Us together with the learned men of the age that God's Cause and His proof might be made manifest unto you. He committed that which caused the dwellers of the Kingdom to lament. After this, to what will ye cling and to whom will ye turn? Be fair and be not of the wrongdoers. Likewise did We desire in Iraq to meet with the divines of Persia. When they heard of it, they fled and said: "This is naught but a manifest sorcerer." These are words that issued forth from the mouths of their like before, and these people objected to them for what they said, yet today they speak the same words and understand not. By My life! They are like ashes in the sight of thy Lord; when He willeth, tempestuous winds pass over them and render them as dust. Verily, thy Lord is powerful over what He willeth.

4 ان يا قلم القدم اذكر في اللوح ما تفرح به افئدة المخلصين ويوقن كل بصير بأني انا المقتدر على ما اشاء لا يمنعني عما اردت من على الأرض كلها وانا العزيز الحكيم قل ان المشركين نقضوا عهد الله و ميثاقه و ادخلونا في السجن بظلم مبين فلما وردنا اردنا ان نبلغ الملوك رسالات الله المقتدر العزيز العظيم و منهم ملك العجم كشفنا له جمال الأمر و عرفناه نفسنا بعد الذي اخترنا احداً من الأخيار و نفخنا في قلبه روح القدرة و الاقتدار و ارسلناه اليه ككرة النار بلوح من لدن ربك العزيز القدير و فيه بينا ما اكتسبت يداه و ما ارتكبه ملك الروم ليعلم ان البلاء لن يمنع البهاء عما اراد مالک الأسماء و لم يخوفنا سطوة الذين كفروا بالله العزيز الحميد

5 و به نفخنا في صور القدرة مرة اخرى واضطرب منه كل جبار عنيد و فيه نزل من التصايح و المواعظ ما تستيقظ به افئدة الرأقدين قد نزلنا فيه من كل شأن بياناً شافياً طوبى لمن يقرأه و يتفكر في اشاراته لعمري انه يكفي العالمين لو نزلت كلمة منه على الجبال لتطير من الشوق الى الله العزيز الجميل انا ما اردنا منه الا اظهار سلطنة الله و عظمتة و انتشار امره و ظهور استقلاله بين عبادہ المربين و ما تركنا فيه لأحد من عذر ان اقرأ و كن من الشاكرين

6 قل يا ملأ الأرض تفكروا انا نزلنا في اللوح لرئيسكم بأن يجتمعوا و علماء العصر ليظهر امر الله و حجته لكم انه ارتكب ما ناح به سكان الملوكوت انتم بعد ذلك بأني امرتم بكون و الى من تذهبون ان انصفوا و لا تكون من الظالمين و كذلك اردنا في العراق ان نجتمع مع علماء العجم لما سمعوا فروا و قالوا ان هو الا ساحر مبين هذه كلمة خرجت من افواه امثالهم من قبل و هؤلاء اعترضوا عليهم بما قالوا و هم يقولون اليوم مثل قولهم و لا يفقهون لعمري مثلهم كمثل الرماد عند ربك اذا اراد تمر عليهم ارياح عاصفات و تجعلهم هباء ان ربك هو المقتدر على ما يريد

- 7 Those lands were honored by the advent of their Chosen Lord, and every stone and clod did speak. The forelock of days hath appeared and the Desired One hath come with manifest glory. The land of Hijaz was seized with trembling and stirred by the breeze of reunion, saying: "O my Lord, the Most High! Praise be unto Thee for having brought me to life through the fragrances of Thy reunion after I had been slain by Thy separation. Blessed is he who hath turned unto Thee, and woe unto the heedless ones."
- 8 Mount Sinai hath been enkindled with the light of the Manifestation, and hath proclaimed: "I have inhaled the fragrance of Thee, O Thou Who art the God of all who are in the heavens and on earth!" This is the land wherein We raised up the Prophets and the Messengers; therein was uplifted the call of the Friend, then of the Speaker, and thereafter of the Son. All proclaimed and gave the glad-tidings unto the servants of this mighty Announcement and of His advent in that very land. Thus was it sent down in the Tablets from the presence of an ancient Lord.
- 9 The Tree calleth out: "O people of the realm below! The Lord of the Kingdom is come and hath mounted the throne, surrounded by His near angels. Abandon churches and mosques; hasten to the Dayspring of Revelation and follow not the imaginings of the heedless. By God! The Dawn of Certitude hath broken. The temples are for His remembrance - He Who is remembered hath come with great sovereignty. Beware lest remembrances hold you back from your Chosen Lord. Cast aside what the people possess, then turn to the Source of inspiration. This is better for you, did ye but know it."
- 10 Arise to make mention of Me. Let not the words of the idolaters deter thee. The tongue was created to mention the All-Merciful. Remind the people, but with wisdom. Thus hath the matter been decreed and inscribed by the Pen of thy Lord's will, the All-Knowing, the Powerful.
- 11 Gather My loved ones and command them from Us to righteousness and piety. Thus art thou commanded by thy Most Glorious Lord, and for thee is today with Us an honoured station.
- 12 Those who obstruct the path, consume people's wealth, and spread corruption in the land - I am quit of them, and God is witness to what I say. By My life! My imprisonment is not My abasement - it is glory for Me. Rather, abasement lies in the deeds of My loved ones who claim attachment to Us yet follow Satan in their actions. They are assuredly among the lost.
- 7 تشرّفت تلك الديار بقدم ربك المختار و نطق كل حجر و مدر قد ظهرت غرة الأيام و اتى المقصود بجلال مبين قد اخذ الاهتزاز ارض الحجاز و حركتها نسمة الوصال تقول يا ربى المتعال لك الحمد بما احتيتى نفحات وصلك بعد الذى امانتى هجر طوبى لمن اقبل اليك و ويل للمعرضين
- 8 انار جبل الطور من اشراق الظهور و قال قد وجدت عرفك يا اله من فى السموات و الارضين تلك ارض فيها بعثنا النبيين و المرسلين قد ارتفع فيها نداء الخليل ثم الكلم و من بعده الابن كل اخبروا و بشروا العباد بهذا النبأ العظيم و وروده فى تلك الديار كذلك نزل فى الألواح من لدن منزل قديم
- 9 و السدرة تنادى يا اهل الناسوت قد اتى مالك الملكوت و استوى على العرش و فى حوله من الملائكة المقربين دعوا الكائنات و المساجد ان اسرعوا الى مطلع الوحى و لا تتبعوا ظنون الذين غفلوا تالله قد طلع فجر اليقين ان المعابد لذكره قد اتى المذكور بسلطان عظيم اياكم ان تمنعكم الأذكار عن ربكم المختار دعوا ما عند الأنام ثم اقبلوا الى مطلع الالهام هذا خير لكم ان اتم من العارفين
- 10 قم على ذكرى اياك ان يمنعك قول المشركين ان اللسان خلق لذكر الرحمن ذكر البرية ولكن بالحكمة كذلك قضى الأمر و رقم من قلم ارادة ربك العليم القدير
- 11 ان اجمع احبائى ثم أمرهم من لدنا بالبر و التقوى كذلك امرت من لدن ربك الأبهى و لك اليوم عندنا مقام كريم
- 12 ان الذين يسدون السبيل و يأكلون اموال الناس و يفسدون فى الأرض اتى برآء منهم و الله على ما اقول شهيد ليس ذلتى سجنى لعمرى انه عزلى بل الذلة عمل احبائى الذين ينسبون انفسهم الينا و يتبعون الشيطان فى اعمالهم الا انهم من الخاسرين

- 13 When the Cause was fulfilled and the Luminary of the horizons shone forth from the direction of Iraq, We commanded them to that which would sanctify them from all peoples. Some were seized by desire and turned away from what was commanded, while others followed the truth with guidance and were of the guided ones.
- 13 لما قضى الأمر واشرق نير الآفاق من شطر العراق امرناهم بما يقدرهم عن العالمين منهم من اخذ الهوى واعرض عما امر و منهم من اتبع الحق بالهدى و كان من المهتدين
- 14 Say: Those who commit indecency and cling to the world are not of the people of Baha. The latter are souls who, should they pass through a valley of gold, would pass it by as passing clouds, never turning toward it. They are indeed of Me - the Concourse on High would surely find from their garments the fragrance of sanctity. Thy Lord beareth witness to this, as do those endowed with knowledge of the Book. Were the most beautiful women to appear before them in their finest adornment, their eyes would not turn toward them with desire. These are they who were created from piety. Thus doth the Ancient Pen teach you from your Lord, the Mighty, the Bestower.
- 14 قل الذين ارتكبوا الفحشاء و تمسكوا بالدنيا انهم ليسوا من اهل البهاء هم عباد لو يردون وادياً من الذهب يمرّون عنه كمر السحاب و لا يلتفتون اليه ابداً الا انهم منى ليجدن من قيصهم الملاء الأعلى عرف التقديس و يشهد بذلك ربك و من عنده علم الكتاب و لو يردن عليهم ذوات الجمال بأحسن الطراز لا ترتد اليهن ابصارهم بالهوى اولئك خلقوا من التقوى كذلك يعلمكم قلم القدم من لدن ربكم العزيز الوهاب
- 15 O thou who hast turned! Deliver the messages of thy Lord, that perchance people might abandon desire and take up what they are commanded by God, the Cleaver of the Dawn. Say: Waste not God's Cause among you, and follow not those who have denied God, the Sender of the winds. Aid God with your tongues, for the tongue is the sword of the All-Merciful. Open therewith the cities of hearts. This is the station of man - know this, O ye who are endued with insight.
- 15 يا ايها المقبل بلغ رسالات ربك لعل الناس يضعون الهوى و يأخذون ما امروا به من الله فالق الأصباح قل لا تضيعوا امر الله بينكم و لا تتبعوا الذين كفروا بالله مرسل الأرياح ان انصروا الله بالسنكم ان اللسان سيف الرحمن ان افتحوا به مدائن القلوب هذا شأن الانسان ان اعرفوا يا اولي الأبصار
- 16 Say: O concourse of divines! Can any one of you race with the Divine Youth in the arena of wisdom and utterance, or soar with Him to the heaven of inner meanings and explanation? Nay, by My Lord, the All-Merciful! All are struck dumb this day by the Word of thy Lord. They are as dead, not alive, except those whom thy Lord, the Mighty, the Unconstrained, willeth. He, verily, is of those endowed with knowledge in the estimation of the All-Knowing. Upon him shall the denizens of Paradise and the dwellers of the sanctified retreats pray at eventide and at dawn. Can he whose legs are made of wood withstand him whose legs God hath made of iron? Nay, by Him Who illumineth the horizons! They who have violated the Covenant of God and His Testament, these are they whom the breaths of punishment have overtaken. They shall soon behold their habitations in the fire. How wretched the abode of every arrogant oppressor!
- 16 قل يا معشر العلماء هل يقدر احد منكم ان يركض مع الفتى الالهى فى ميدان الحكمة و البيان او يطير معه الى سماء المعانى و التبيان لا وربّ الرحمن كلهم انصعقوا اليوم من كلمة ربك كأنهم اموات غير احياء الا من شاء ربك العزيز المختار انه من اهل العلم لدى العليم يصلين عليه اهل الفردوس و اهل حظائر القدس فى العشى و الاشرار من كان رجله من الخشب هل يقدر ان يقوم مع الذى جعل الله رجله من الحديد لا ومنور الآفاق ان الذين نقضوا ميثاق الله و عهده اولئك اخذتهم نفحات العذاب سوف يرون منازلهم فى النار فبئس مثوى كل متكبر جبار
- 17 Say: O people! Consider the generations that have passed before you. We sent unto them Messengers; they denied the signs of their Lord. We seized them for their sins and left them as a warning unto men of understanding. Where are
- 17 قل يا قوم تفكروا فى القرون التى خلت قبلكم ارسلنا فيها رسلاً كذبوا بآيات ربهم اخذناهم بذنبيهم و تركناهم تذكرة لأولى الأبواب اين الذين اتكأوا فى

they who reclined upon cushions of vain glory in their palaces? We have returned them to their graves. Those houses they left to the spider. Take ye warning, O ye who are endowed with discernment! Say: Awaken, O people! The Herald hath cried out in the wilderness of the Bayan, and this is the Day of the great calling. How long will ye slumber on the couch of heedlessness and desire? Arise and turn unto God, and follow not every doubting idolater. We have, aforetime, revealed unto thee clear verses. These, once again, We have sent down as a token of Our grace. We, verily, are the Mighty, the Forgiving. That thou mayest arise to serve God and praise Him at morn and eventide.

- 18 Thus have We expounded the verses and sent them unto thee. Thy Lord, verily, is the Mighty, the All-Knowing.

BSW#04.17x, GWB#060x, TN.042x, ADJ.032x, GPB.190x, PDC.135-136x, PDC.139x, WOB.105x, JHT_B#002

القصور على وسائد الغرور قد ارجعناهم الى القبور
تلك البيوت تركوها للعنكبوت فاعتبروا يا اولي
الأنظار قل ان انتبهوا يا قوم قد نادى المناد في
برية البيان وهذا يوم التناد الى متى ترقدون في
مهاد الغفلة والهوى قوموا و اقبلوا و لا تتبعوا
كل مشرك مراتب انا نزلنا لك من قبل آيات
بينات تلك مرة اخرى فضلاً من لدنا وانا العزيز
الغفار لتقوم على خدمة الله وتشكره في الغدو و
الأصال

- 18 كذلك صرّفنا الآيات و ارسلناها اليك انّ
ربّك هو العزيز العلام

INBA34:109, LEID.Or4970 item 10,
Majlis934.125.02-126.09x, BRL_DA#073,
GWPB#060 p.083ax, AQA1#008,
MAS4.168ax, MAS4.364bx, MAS8.107bx,
ASAT4.051x, ASAT4.132x, ANDA#72
p.03x, OOL.B075

BH00742

To: Nabil

- 1 He is the Revealer without delay and the Sender without hindrance. Never have the eyes of creation witnessed any cessation in the wonders of His bounty, and thus hath His mercy preceded all mankind.
- 2 O Nabil! We have sent thee a Tablet, and before it a Book, and before that Sacred Writings, and before that Scriptures, a single letter of which was the most weighty burden between heaven and earth and the mightiest spirit for those in the kingdom of command and creation. Yet We found not from thee the fragrance of true knowledge, and this beseemeth thee not if thou art to be fair in thine own self. Reflect upon that which hath been sent down unto thee from the cloud of mighty mercy. We commanded thee aforetime to cast behind thee all mention, then to contemplate those who have gone before, and to gaze toward the direction of the Cause with the vision of thy Lord, and to be among those who observe what is inscribed in the Mother Book. Purify thyself in such wise that the word of

1 هو المنزل بغير تعويق و المرسل من دون تعطيل
و ما رأت عيون الابداع وقوفاً في بدايع فضله و
كذلك سبقت رحمته كلّ العالمين

2 ان يا نبيل قد ارسلنا اليك لوحاً و من قبله كتاباً
و من قبله زبراً و من قبله صحايف التي كانت
حرف منها لثقل الأكبر بين السموات و الأرض
و روح الأعظم لمن في ملكوت الأمر و الخلق
و ما وجدنا منك روايح العرفان و هذا لا ينبغي
لك ان تكون منصفاً في نفسك و تفكر فيما نزل
عليك من سحاب رحمة منيعاً و انا امرناك من
قبل بأنك تدع كلّ ذكر عن ورائك ثم تكون
متفكراً في الذينهم مضوا من قبل و ناظراً الى شطر
الأمر ببصر ربّك و تكون من الناظرين في [أم]

none shall affect thee, nor shall the indication of any indicator trouble thee. Witness with the eye of certitude that which hath been sent down from the heaven of thy Lord's might, and be illumined with clear vision.

- 3 If thou wouldst hear what We have commanded thee, the truth would become manifest unto thee in less than a moment. Thou wouldst witness the dawning of the Sun from the holy horizon, would fall prostrate upon thy face before thy Lord, and wouldst be well-pleased in the religion of God. Therefore, hear My words and forget not God's favor upon thee, and deprive not thyself of the sacred sanctuary. Then look with primary vision upon that which was revealed unto the Prophets and Messengers, that the Sun of certitude might shine upon thee from a holy and mighty horizon.
- 4 Wouldst thou wish to be like those who came before? By My life, this beseemeth thee not! Therefore, take for thyself beneath the shade of thy Lord a station that is faithful to the truth. When the Sun of Words dawneth upon thee from the horizon of the Kawthar of thy Lord's mercy, be illumined by its light and deprive not thyself of the wondrous bounties. Follow God's ways and His command - this is My love, shouldst thou turn thy vision to all the Tablets. Thus doth the Tongue of God speak at the time when He was established upon the throne of a mighty name.
- 5 Say: The days have dawned from the horizon of this Day, and the mornings have broken forth from this Dayspring which hath been witnessed from the holy horizon. Deprive not thyself of thy portion of the bounty of that Day. Then observe how the Tree of Fire is ignited and illumined upon a spot of light, and all in the kingdom cry out with a mighty and glorious call. When We answered thee before, We withheld not the Pen from thy mention, that perchance thou mightest take for thyself, near the remembrance of thy Lord, a station that was wondrous in truth. If thou payest no heed to what We have sent thee, We shall remind thee until thou art turned from the direction of remoteness and established in a holy station near at hand.
- 6 As for those who have denied God's signs, by what proof did they believe in the Manifestations of the past? Say: Bring forth your proof, O concourse of the earth! Nay, by My life, they have neither proof nor evidence, and to this testify the tongues of all created things, and beyond them thy Lord was witness to that. By God, O Nabil, I speak not from desire. If thou wouldst but purify thy sight, thou wouldst witness that the

الكتاب مكتوباً و تطهر نفسك على شأن لن يؤثر فيك قول احد و لن يكدرك اشارة كل ذي اشارة و تشهد بعين اليقين فيما نزل من جبروت ربك و تكون على بصيرة منيراً

3 و انك لو تسمع ما امرناك به ليظهر لك الحق اقرب من حين و تشهد اشراق الشمس عن افق القدس و تحجب وجهك سجداً لنفس ربك و تكون في دين الله رضى اذا اسمع قولى و لا تنس فضل الله عليك و لا تحرم نفسك عن حرم القدس ثم انظر بطرف البدء الى ما نزل على النبيين و المرسلين ليستشرق عليك شمس الايقان عن افق قدس منيعاً

4 هل تحب ان تكون بمثل الذين كانوا من قبل فونفسي هذا لا ينبغي لك اذا فاتخذ لنفسك في ظل ربك مقاماً كان على الحق اميناً و اذا استشرق عليك شمس الكلمات عن افق كوثر رحمة ربك فاستضيء بضياءها و لا تجعل نفسك عن بدائع الفضل محروماً ان اتبع سنن الله و امره و هو حي لو تردت البصر في كل الألواح و كذلك ينطق لسان الله حين الذى استوى على عرش اسم عظيم

5 قل قد اشرقت الأيام عن افق هذا اليوم و طلعت الأصباح من هذا الفجر الذى كان عن افق القدس مشهوداً و انك انت لا تحرم نصيبك عن فضل يومئذ ثم انظر بما يوقد و يضيء سدرة النار على بقعة من النور و ينادى كل من في الملك بنداء عز عظيم و انا لما اجبتك من قبل ما امسكا القلم عن ذكرك لعل تتخذ الى جوار ذكر ربك مقاماً قد كان على الحق بديعاً و انك لو لن تلتفت بما ارسلناه اليك انا نذكرك الى ان يقلبك عن شطر البعد و يستقر على مقر قدس قريباً

6 ان الذين كفروا بآيات الله فبأى حجة آمنوا بمظاهر القبل قل فأتوا برهانكم يا ملأ الأرض لا فونفسي الحق لم يكن عندهم من حجة و لا من برهان و يشهد بذلك السن الممكات و عن ورائهم كان ربك على ذلك شهيداً تالله يا نبيل ما انطق عن الهوى و انك لو تطهر بصرك

Spirit speaketh above My head and calleth out in the loudest voice: "By God, this is the Beloved of the mystics!" Woe unto the soul that hath turned away from His beauty and been veiled from the presence of its Lord. Say: O people of the Bayan! Reflect within yourselves for a moment, then be fair. O people! If you deny God and His signs, then be ashamed within yourselves and harm Him not with the swords of your imaginings, and be God-fearing in His religion. Say: Do you worship names which you have named and taken as lords for yourselves besides God, while you reject Him by Whose word the names and their kingdoms were created, and Who in truth encompasses all the worlds? Fear God and do not act as did the people of the Furqan. Arise from the couches of heedlessness and take the Book of God with hands of submission, then place it upon your heads. By God, this is better for you than all that exists in the kingdom, were you but to know it.

للتشهد بأنّ الرّوح ينطق فوق رأسي وينادي بأعلى الصوت تالله هذا محبوب العارفين فويل لنفس اعرض عن جماله وكانت عن منظر ربها محبوباً قل يا ملأ البيان تفكروا في انفسكم في حين من الأحيان ثم انصفوا في ذواتكم لعل تجدن الى ذي العرش سبيلاً قل يا قوم ان تكفروا بالله وآياته فاستحيوا في انفسكم ولا تؤذوه بأسياف ظنونكم وكونوا في دين الله تقياً قل أ تعبدون أسماء سيمموها واتخذتموها لأنفسكم ارباباً من دون الله وتدعون الذي بحرف منه خلقت الأسماء وملكوتها وكان بالحق علي العالمين محبطاً اتقوا الله ولا تفعلوا كما فعل أمة الفرقان قوموا عن مراقدة الغفلة وخذوا كتاب الله بأكف التسليم ثم ضعه على رؤوسكم تالله هذا خير لكم عما خلق في الملك ان انتم بذلك عليماً

- 7 O Nabil! Would that thou hadst been standing before Us and present in the holy court, that thou mightest hear what no ear of creation hath heard, and witness what no eye of invention hath witnessed, and attain unto that which none in all the realm hath attained. But this hath passed thee by due to the distance between us and what hath been ordained in the preserved tablets. Purify thyself from the allusions that have come between thee and the Lord of Names, then drink the cup of submission from this Beauty Who hath dawned from the horizon of glory. Harken unto the counsel of one who counseleth thee in truth and seeketh from thee neither recompense nor thanks.

7 ان يا نبيل فيا ليت كنت واقفاً بين يدينا وحاضراً في محضر القدس لتسمع ما لا سمعت اذن الابداع وتشهد ما لا شهدت عين الاختراع وتفوز بما لا فاز به احد في الملك ولكن فات عنك لبعد المسافة بيننا وبما قدر في الواح قدس حفيظاً طهر نفسك عن اشارات التي حالت بينك وبين مالک الأسماء ثم اشرب كأس التسليم من هذا الجمال الذي كان عن افق العز مشروقاً ان استمع نصيح من ينصحك بالحق ولا يريد منك جزاء ولا شكوراً

- 8 Know thou that there hath come upon Me that which hath come upon no one before. The servants who were created by My word have pronounced judgment against Me. Thus do We recount unto thee in truth that thou mayest become aware of that which is veiled from the eyes of every heedless one far removed. Come forth from behind the veils in the name of thy Lord, and stand between the heavens and the earth. Fear no one and trust in all matters in God, thy Lord and the Lord of all the worlds. Then remind the people of what the Spirit hath inspired in thee, and be not silent in the remembrance of thy Lord. Thus hath the Pen of Command counseled thee before and counseleth thee now through grace, out of love for thyself, that thou mayest remain steadfast upon this path.

8 ثم اعلم بأن ورد علي ما لا ورد على احد من قبل اذا افتوا على عباد الذينهم خلقوا بقولي وكذلك نقص عليك بالحق لتطلع بما هو المستور عن انظر كل غافل بعيداً ان اخرج عن خلف السجحات باسم ربك وقم بين السموات والارض ولا تخف من احد وتوكل في كل الأمور على الله ربك ورب العالمين جميعاً ثم ذكر الناس بما القى الروح عليك ولا تكن صامتاً في ذكر مولاك وكذلك نصحك قلم الأمر من قبل وينصحك حينئذ بالفضل حباً لنفسك ان تكن على هذا الصراط مستقيماً

- 9 Say: By God, this is the path of God between the heavens and earth, His Most Great Throne among the servants, His Manifestation to all in the lands, the Expression of His Essence to those in the kingdoms of Command and Creation, and the Dawning-Place of His Being to those in the realm of might and truth. None comprehendeth it save those possessed of penetrating vision. If thou wert to incline thine ear to all things, thou wouldst hear their lamentations at what hath befallen the Manifestation of God's Self in these days the like of which the eyes of grandeur have never witnessed. Thus hath the matter been decreed by the Pen of Wisdom.
- 10 Illumine thy heart, then illumine the hearts of the people that the breezes of detachment may waft from thee upon all things, that thy Lord's grace unto thee may be perfected and thou mayest attain unto a mighty love. Beware, beware lest thou cast behind thee the melodies of the Spirit or turn unto those who have denied God's verses after their revelation and who remain veiled behind the veils of their own selves. Taste of the tree and the fruits it hath yielded, and deprive not thyself of what hath been ordained for thee in the realm of exalted glory. By God, none hath any escape save either to deny all the verses or to believe in what hath been sent down in truth from the holy and wondrous clouds. This is thy Lord's mercy which hath descended through grace - and is there in all creation anything more excellent than this?
- 11 Thus doth the Tongue of God bear witness at this moment, if thou be of them that hear. Though We desire not to tarry in mentioning the loved ones of God, yet We desire to make mention according to what is possible, lest they pause regarding that which hath been revealed unto them. Otherwise, by Him Who holdeth my soul in His hand, were We to find in any soul the warmth of the love of God, We would assuredly cast upon it, in number as the raindrops, verses of impregnable glory. Nay, We would send down upon such a one in such wise as none can reckon save God and the Manifestations of His Cause. Thus hath it been sent down at this moment from the finger of thy Lord, the Almighty.
- 12 And the Spirit and the Glory and the splendor be upon thee and upon all who are steadfast in the Cause and stand firm in their love.
- 9 قل تالله هذا صراط الله بين السموات والأرض وعرشه الأعظم بين العباد وظهوره لمن في البلاد ومظهر كينونته لمن في ملكوت الأمر والخلق ومطلع ذاته لمن في جبروت العز والحق ولا يدركه إلا كل ذي بصر حديداً وانتك لو تتوجه بسمعك الى كل الأشياء لتسمع ضجيجها وتلتفت بما ورد على مظهر نفس الله في تلك الأيام التي ما شهدت عيون العظمة شهبها وكذلك كان الأمر من قلم الحكم مقضياً
- 10 نور قلبك ثم نور قلوب الناس ليهب منك رواج الانقطاع على كل الأشياء ليم فضل ربك عليك وتكون على حب عظيم اياك اياك ان لا تدع نعمات الروح عن ورائك ولا تلتفت الى الذين كفروا بآيات الله بعد انزالها وكانوا في حجاب انفسهم محجوباً ذق من الشجرة واثمار التي اثمرت بها ولا تمنع نفسك عما قدر لك في جبروت عز رفيعاً تالله لم يكن لأحد مفراً إلا بأن يكفر بكل الآيات او يؤمن بما نزل بالحق من سحاب قدس بديعاً تلك رحمة ربك قد نزلت بالفضل وهل يكن في الابداع احسن منها لا فوربك
- 11 وكذلك يشهد لسان الله حينئذ ان انت بذلك سميعاً ولو انا ما نحب ان نتوقف في ذكر احباء الله ولكن نحب ان نذكر على قدر مقدوراً لئلا يتوقفن فيما نزل عليهم والا فوالذي نفسي بيده لو نجد في نفس من حرارة حب الله للقلقى عليها بعدد الأمطار من آيات عز منيعاً بل ننزل عليه على شأن لا يحصيه احد الا الله ومظاهر امره وكذلك نزل حينئذ من اصبع رب قديراً
- 12 والروح والتكبير والبهاء عليك وعلى كل من استقر على الأمر وكان على الحب مستقيماً

INBA83:288, ALIB.folder18p186

BH00747

To: *Tabib et al.*

1 This is what the Tongue of Utterance hath spoken: His mention hath been made before the Face, and We have mentioned him in such wise as to cause the ocean of utterance to surge in the kingdom of exposition, and the sweet savors of the mention of the All-Merciful to be wafted among all possibilities. We beseech God to aid him, to make him successful in attaining His good-pleasure, and to ordain for him the reward of those who visit Him in spirit and fragrance. Verily the Pen loveth to make mention of the peoples who have held fast to the hem of the Ancient of Days in these times, the like of which have not been witnessed in the past nor shall be seen in the future. Thy Lord is, verily, the Mighty, the All-Knowing. Blessed is the soul that hath detached itself, turned towards God, and attained the mention of the Most Great One from the Lord of the Beginning and the End. We beseech God to make Us and those who have believed steadfast in His Cause and in acting according to His good-pleasure. This is better for us than all that hath been created in the worlds.

2 There hath come before the Face a letter from the Noble One, from whom We perceived the fragrance of his love for the Beloved of the worlds. Previously, a glorious letter was sent to him in eloquent Persian which, by My life, causeth the hearts of the lovers to soar and the fire of separation to be stilled. We beseech God to solace his eyes through meeting Him. He, verily, is the Protector of the doers of good. Give him the glad-tidings of My remembrance of him time and again. O My physician! By My life, the breezes of Truth waft at all times from the direction of grace towards the loved ones of God, thy Lord and the Lord of the worlds. Say: Blessed art thou, O Noble One, for thy letter hath come, adorned with the mention of Him through Whom God's binding Word was made manifest and every wise matter distinguished. We beseech God to make him and those with him successful, and also he whose letter was in his handwriting, and to unite them upon one Word. Verily His mercy hath preceded every small and great one.

3 Likewise came a letter from "B" before "Q" who attained the presence in the Land of Mystery and was occupied with the verses of his Lord, the Mighty, the Praiseworthy. Blessed is he, for We found in his letter pure servitude towards God, the King, the Mighty, the Beautiful. How excellent is the soul that hath adorned its temple with the ornament of servitude.

1 هذا ما تكلم به لسان البيان قد ذكر ذكره لدى الوجه و ذكرناه بما تهييج به بحر البيان في ملكوت التبيان و فاحت فوحات ذكر الرحمن بين الامكان نسئل الله بأن يؤيده و يوفقه لرضائه و يقدر له اجر من زاره بروح و ريحان ان القلم يحب ان يذكر الأمم من الذين تمسكوا بذيل القدم في هذه الأيام التي ما قضى شبيها فيها عبر و لا يقضى فيما غير ان ربك هو العزيز العلام طوبى لنفس انقطعت و اقبلت و فازت بذكر الأعظم من لدن مالك المبدء و المآب نسئل الله بأن يوفقنا و الذين آمنوا على الاستقامة على امره و العمل برضائه هذا خير لنا عما خلق في الأكوان

2 قد حضر لدى الوجه كتاب من الكريم الذي وجدنا منه رائحة حبه محبوب العالمين قد ارسل اليه من قبل كتاب كريم بلسان پارسی بديع لعمري به تطير افئدة العشاق و تسكن نار الفراق نسئل الله بأن يقر عينه بقاءه انه هو ولي الحسين بشره بذكرى اياه مرة بعد اخرى طيبى لعمري تمر نفعات الحق في كل الأحيان من شطر الفضل الى احباء الله ربك و رب العالمين قل طوبى لك يا كريم بما حضر كتابك و كان مطرراً بذكر الذي به ظهرت كلمة الله المطاعة و فصل كل امر حكيم نسئل الله بأن يوفقه و الذين معه ثم الذي كان كتابه بخطه و يجمعهم على كلمة واحدة انه سبقت رحمته كل صغير و كبير

3 و كذلك كتاب من الباء قبل قاف الذي فاز باللقاء في ارض السر و كان مشغولاً بآثار ربه العزيز الحميد طوبى له بما وجدنا من كتابه العبودية المحضة لله الملك العزيز الجميل نعيماً لنفس زينت هيكليها بطراز العبودية ان هذا مقام عظيم يا باقراً

This is truly an exalted station. O Baqir! Grieve not over anything. Trust in God in all matters. He is the Protector of whosoever turneth unto Him, and He is the Protector of those who advance towards Him. Give glad-tidings to the people of "N" of their mention in the court of the Throne. For each one of them hath been written a reward and station which none knoweth save God, the All-Knowing, the All-Informed. Then remind him who wept in separation. A letter hath been revealed for him and We sent it with "S". We beseech God to make him a herald of His Name, steadfast in His love, and one who speaketh His praise among His slumbering servants. O Baqir! Be as thy Lord desireth thee to be, such that every-one possessed of smell may detect from thee the fragrance of holiness. This is My counsel unto thee and My word for thee and for those who have held fast to the hem of the Holy, the Luminous One.

- 4 O Baqir! Hearken in Persian: Today it behooveth all to be sanctified and holy to such extent that the fragrances of truth may at all times waft from the people of truth amongst creation. Thy letter hath arrived. Praise the Beloved of the worlds that thou hast attained unto His mention and become assured of His Cause. Convey My greetings unto him who is named Muhammad the Bookbinder and give him the glad-tidings of My remembrance of him. The treasures of the heavens and earth cannot equal it. Blessed is he for having attained the recognition of the Beloved and turned with his heart toward the direction of the Intended One. We beseech God to grant him success, to aid him, and to make him among the steadfast ones.

- 5 As to what thou hast asked concerning the Night of Power, say: The Most Great Day hath appeared, and around it hath circled the Night of Power, after We revealed it and adorned it with the ornament of Our mighty and impregnable Name. When it passed, its mention becometh not befitting. Hold fast unto the Most Great Day, whereon God shone forth upon all things. Verily thy Lord is the Ruler over whatsoever He willeth. He Who announced unto men My Revelation hath interpreted it. It hath been adorned with that which was revealed therein of the Letter "Ha'," from which have branched all the oceans of names. Know thou this and be of the thankful ones. In its outward appearance, it is the night wherein the Beloved of the worlds was born, and mention of it hath been revealed in the Tablet which We have adorned with this mighty and wondrous remembrance.

تحزن في شيء توكل على الله في كل الأمور أنه وليّ من اراده وانه وليّ المقبلين بشراهل النون بذكرهم في ساحة العرش قد كتب لكل واحد منهم اجر و مقام لا يعلمه الا الله العليم الخبير ثم ذكر الذي بكى في الفراق قد نزل له كتاب و ارسلناه بيد السنين نسئل الله بأن يجعله منادياً باسمه و مستقيماً على حبه و ناطقاً بثنائه بين عباده النائمين يا باقر كن كما اراد موليك بحيث يجد منك كل ذي شئ رائحة التقديس هذه وصيتي عليك و كلمتي لك وللذين تمسكوا بذيل المقدس المنير

4 ای باقر بلسان پارسی بشنو اليوم بر کل تقدیس و تنزیه لازمست بشأنیکه نفحات حق از اهل حق مابین خلق در کل احوان مرور نماید کتابت حاضر حمد کن محبوب عالمیانرا که بذکرش فائز شدی و بامرش موافق کبر من قبلی من سَمی بمحمد ص ح اف و بشره بذکری آیه انه لا یعادلہ کنوز السموات و الارضین طوبی له بما فاز بعرفان المحبوب و اقبل بقلبه الی شطر المقصود نسئل الله بأن یوفقه و یؤیده و یجعله من الراشخین

5 و اما ما سئل فی لیلة القدر قل قد ظهر یوم الأعظم و طافت حوله لیلة القدر بعد الذی اظهرناها و زیناها بطراز اسمنا العزیز المنیع لما قضت لا ینبغی ذکرها تمسک بیوم الأعظم الذی فیہ تجلی الله علی کل الأشياء ان ربک هو الحاکم علی ما یرید قد فسرہا من بشر الناس بظهوری انها زینت بما نزلت فیہا الهاء الّتی انشعبت منها بحور الاسماء ان اعرف و کن من الشاکرین فی ظاهر الظاهر انها لیلة فیہا ولد محبوب العالمین و نزل ذکرها فی لوح الذی زیناه بهذا الذکر العزیز البدیع

6 لا ینسی قلم المنیع ذکر الرقیع و الذین معه من عباد الله المخلصین طوبی لهم بما رضوا بما نزل من قلم

6 The Mighty Pen forgetteth not to make mention of the Exalted One and those who are with him from among God's sincere servants. Blessed are they, inasmuch as they have acquiesced in that which hath been sent down from the Pen of Command from their Lord, the Most High, and have returned with manifest joy. Upon them be the glory of God, His remembrance, and His praise. By My life! There hath been revealed for them that which shall solace the eyes of the believers.

7 Then make mention of him who was named Nabil-i-Baqir, who hath believed in God, the All-Knowing, the All-Wise. Say: Blessed art thou, O servant, inasmuch as thy letter hath attained unto this noble Scene. Say: Glory be unto Thee, O my God! Thou knowest my turning unto Thee, my facing toward Thy Self, my clinging to the hem of Thy mercy, and my holding fast unto the cord of Thy favors. I beseech Thee by Thy Name through which Thou hast raised up the heavens of Thy Cause and sent down the tokens of Thy oneness, to make me steadfast in Thy Cause in such wise that nothing shall prevent me from turning toward Thee. Moreover, ordain for me that which Thou hast ordained for Thy chosen ones, who move not except by Thy leave and will. Then cause me to soar in the atmosphere of Thy will and to be enkindled with the fire of Thy love. O my Lord! Thou knowest what profiteth me. Write down for me that which is best for me. I have placed my trust in Thee and have committed my affairs unto Thee. Verily, Thou art the Forgiving, the Kind, the Compassionate, the Merciful.

8 As to what thou hast mentioned concerning the debt of him who was named Muhammad, excellent is that which thou hast done. Blessed art thou for having borne hardships in thy Lord's path. He repayeth whomsoever He willeth whatsoever He pleaseth. Verily thy Lord is the Mighty, the Generous. If the loved ones in that land are able to give to certain of God's loved ones and handmaidens, with utter humility and submissiveness, and complete detachment and absolute freedom from worldly ornaments, it would be and will be acceptable in the sight of God - that is, they should record all as a debt until an appointed time. Excellent is that which Our honored servant hath done regarding Our glorious Name. We beseech God to assist him in this. Soon will thy Lord repay the debts of His loved ones and bestow from His grace upon those servants who have assisted them in their affairs. He, verily, is the Rewarder of the doers of good.

9 Make mention of the youth named 'Ali. Say: That which thou didst send previously hath attained Our presence, but

الأمر من لدن ربهم العليّ الأعلى ورجعوا بسرور
مبين عليهم بهاء الله وذكره وثأته وعمري قد نزل
لهم ما تقر به عيون الموحدين

7 ثم ذكر من سمى بنبيل قبل باقر الذي آمن بالله
العليم الحكيم قل طوبى لك يا عبد بما حضر
كتابك في هذا المنظر الكريم قل سبحانك اللهم يا
الهي انت تعلم اقبالي اليك وتوجهي الى نفسك
وتشبتني بذيل رحمتك وتمسكي بجبل الطافك
اسئلك باسمك الذي به رفعت سموات امرك
ونزلت آيات احديتك بأن تجعلني مستقيماً على
امرک على شأن لا يمنعي شيء عن التوجه اليك
ثم قدر لي ما قدرته لأصفياك الذين ما تحركوا
إلا باذنك و ارادتك ثم اجعلني طائراً في هواء
مشيتك و مشتعلأ بنار محبتك اى رب انت تعلم
ما ينفعني فاكتب لي ما هو خير لي توكلت عليك
وفوضت امرى اليك انتك انت الغفور العطوف
الرؤوف الرحيم

8 و ما ذكرت في دين من سمى بمحمد فنعم ما
عملته طوبى لك بما حملت الشدائد في سبيل
ربك انه يؤدى لمن يشاء ما يشاء ان ربك
لهو العزيز الكريم احبائى ان ارض اگر بتواند
ببعضى از احباء الله و امائه بكال خضوع و
خشوع و نيسى بحت و فناى بات از زخارف
دنيويه بدهند عندالله محبوب بوده و خواهد بود
يعنى بطريق دين جميع را ثبت بردارند الى وقت
معلوم فنعم ما عمل عبدنا الكريم في حق اسمنا
المجيد نسل الله بأن يوفقه على ذلك سوف
يؤدى ربك ديون احبائه و يعطى من فضله
عباده الذين نصرهم في امورهم انه موفى اجور
الحسنين

9 ذكر الغلام قبل على قل قد حضر ما ارسلته من
قبل ولكن ليس لنا من بيت لنزيه ان ربك بين
ايدى الظالمين

We have no house to adorn. Verily, thy Lord is in the hands of the oppressors.

- 10 As to what thou hast mentioned regarding the remembrance of Muhammad-'Ali, say: We have heard thy call. Grieve not. He is with thee. He is with His servants who have held fast unto the cord of His love, detached from all the worlds. Upon thee be My glory from this Scene which hath been illumined with the lights of the countenance of thy Lord, the Mighty, the Wise.

10 و اما ما ذكرت في ذكر محمد قبل على قل قد سمعنا ندائك لا تحزن انه معك انه مع عباده المتمسكين الذين تمسكوا بحبل حبه منقطعاً عن العالمين عليك تكبيرى من هذا الشطر الذى اضاء بأنوار وجه ربك العزيز الحكيم

- 11 As for what thou hast mentioned regarding the remembrance of the wife of Our Name the Mihdi, convey to her My greetings and give her the glad-tidings of her Lord's loving-kindness toward her. She is among those women who have believed in God, the Single, the One, the All-Knowing, the All-Informed. We beseech God to solace her eyes through meeting Him and to make her one of those who have attained.

11 و اما ما ذكرت في ذكر حرم اسمنا المهدي كبرها من قبلى و بشرها بعناية ربها لها انها مع اللائى آمن بالله الفرد الواحد العليم الخبير نسل الله بأن يقر عينها بلاقائه و يجعلها من الفائزين

- 12 O physician! We have noted the letter from Ghulam-Husayn, who attained and returned, and signs of sorrow were evident therein. Convey to him, on behalf of this Prisoner, profound greetings, and say: You must be thankful at all times and be seen in the utmost joy and gladness, for praise be to God, through the favors of the Ancient King, you attained the Most Great Prison and were blessed with attaining His presence. The bounties of God have never been, nor ever shall be, confined or limited to any one thing. If there be a delay in sending Tablets specifically intended for certain loved ones, this hath not been, nor is it, evidence of the absence of divine favors. Verily, He heareth the call of the seekers and accompanieth His God-fearing servants. God willing, through His grace, you will soar in the atmosphere of joy and traverse the expanse of gladness. Be confident in the bounty of your Lord. Verily, He loveth those who love Him. Be not grieved by your poverty, for truly wealthy is he in whose heart are found the pearls of the knowledge of Our Name, the Mighty, the Great. We beseech God to assist those who have believed to turn their attention to your affairs. Verily, He is powerful over all things.

12 اى طبيب كلابى از غلام حسين الذى فاز و رجع ملاحظه شد و آثار حزن از او مشهود از قبل مسجون تكبير بليغ باو برسانيد و بگوئيد بايد در كل احيان شاكر باشيد و بكمال بهجت و سرور مشاهده شويد چه كه الحمد لله از الطاف مالك قدم بسجن اعظم وارد شدى و بلقا فائز گشتى عنايت حق منحصر و محدود بشيئى نبوده و نخواهد بود اگر در ارسال الواح مخصوص بعضى احباً تأخير شود اين دليل بر عدم الطاف الهيّه نبوده و نيست انه يسمع نداء المريدن و يكون مع عباده المتقين انشاء الله بعنايت حق در هواى فرح طيران ثمائيد و در فضاي خوش ابتهاج ساير گرديد ان اطمئن بفضل موليك انه يحب من احبه لا تحزن من فقرك ان الغنى من كان فى قلبه لائى معرفه اسمنا العزيز العظيم نسل الله بأن يوفق الذين آمنوا على التوجه فى امورك انه على كلشئ قدير

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MAS1.007.1x

BH00751

To: *Abul-Hasan-i-Ardikani*

1 He is God, exalted be His station, the Almighty, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقطار

2 O Amin! Through the bounty of the Lord of the worlds thou hast attained unto the manifest horizon and been blessed in these resplendent days with the dawning light of the Ancient Beauty. The Cause hath ever been, and shall forever remain, within the grasp of God's omnipotent power. Many are the souls whom He hath, after their acceptance of the Faith, raised from the lowest depths to the most exalted heights where the light of His countenance doth shine forth, leading them to the All-Glorious Horizon. Others, through their own actions, He hath cast down from the loftiest heights to the lowest of stations. He doeth what He willeth and ordaineth what He pleaseth.

2 ای امین بعنایت ربّ العالمین بافق مبین فائز شدی و باشرافات انوار جمال قدم در این نیر آیام موقّق گشتی امر در قبضه قدرت حقّ بوده و خواهد بود بسا از نفوس را بعد از اقبال از ادنی مقام باعلی ذروه امتناع که مقرر تجلّی انوار وجه است کشاند و بافق ابری رساند و بعضی را از اعلی علوّ بما اکتسبت ایدیم به پست ترین مقام مقرر دهد آنه یفعل ما یشاء و یحکم ما یرید

3 Blessed is the one who hath, in these days of the Lord of creation, drunk from the chalice of detachment and arisen with utmost sincerity to serve the King of all mankind. As thou dost witness, certain souls have emerged from the horizon of detachment in such wise that they regard all else but God as non-existent and have relinquished all they possess for that which is with God. Though such souls are and shall ever be rarer than the rarest substance, yet in these days, through divine grace and heavenly bounty, a few can be found who have, with the utmost determination, girded up their loins to serve the Cause. Their worth is not known today, but by My life, God shall make them, both outwardly and inwardly, the source of all goodly mention. He is, verily, the Almighty, the All-Powerful.

3 نیکو است حال نفسی که از کأس انقطاع در آیام مالک ابداع نوشید و بخلوص تمام بخدمت سلطان انام قیام نمود چنانچه مشاهده مینمائی که بعضی از افق انقطاع بشائی طالع شده اند که جز حقّ را مفقود و معدوم شمرده اند و از ما عندهم لما عند الله گذشته اند این نفوس اگرچه اقلّ از کبریت احمر بوده و خواهند بود ولکن در این آیام بفضل رحمانی و عنایت ربّانی معدودی مشاهده میشوند که بکمال همت در خدمت امر کمر بسته اند قدر این نفوس الیوم معلوم نه ولکن ونفسی الحقّ یجعلهم الله فی الظاهر و الباطن مرجع کلّ ذکر خیر آنه هو المقتدر القدیر

4 On behalf of the Wronged One, convey greetings to all the loved ones. I counsel all humanity to remain steadfast in the Cause, to be faithful to their religion, and to uphold trustworthiness, which hath ever been and shall forever remain beloved. Blessed is he who hath adorned his temple with the raiment of trustworthiness. All must attain unto this luminous vesture, that all who dwell on earth may be guided by the deeds of God's loved ones. A goodly deed itself guideth humanity, as hath been witnessed when certain blessed souls performed such praiseworthy acts that through these very deeds people were drawn to accept the Faith and were attracted to the shores of the ocean of oneness.

4 من قبل المظلوم جمیع احباب را تکبیر برسانید وصیّت مینمایم جمیع بریه را براستقامت بر امر و دیانت و امانت که لمزل و لایزال محبوب بوده طوبی لمن زین هیكله بقمیص الأمانة باید کلّ باین قیص منیر فائز شوند تا جمیع من علی الأرض از عمل احبای حقّ مهتدی گردند نفس عمل خیر هادی عباد بوده چنانچه مشاهده شد که از بعضی از احبای الهیه که بعضی اعمال حسنه ظاهر بنفوس آن اعمال ناس اقبال نمودند و بشاطی بحر احدیه متوجه شدند

- 5 Nothing hath been created without a fragrance; all things have had and shall have their own sweet scent. Blessed is the soul from whom emanates the fragrance of the raiment of holiness. Such a one is indeed among the choicest of creation in the sight of God. Thy Lord is, verily, the All-Knowing, the All-Informed.
- 6 Blessed art thou, O Amin, for having turned unto God, entered His presence, attained His court, won His good-pleasure, beheld His glory, and hearkened unto the call of thy Lord, the Most Exalted, the Most Great. Through the warmth of divine love, thou must manifest thyself in every land in such a manner that all shall be stirred by that warmth and turn their hearts toward the Beloved, for the path of the faithful servant hath been barred through that which the hands of the oppressors have wrought.
- 7 O Amin! The cause of motion is heat, and the cause of heat is the Word of God. Therefore must the loved ones, through the fire of God's Word, guide His servants from the left hand of idle fancies to the right hand of certitude, and through the warmth of the divine Word be so stirred that they may ascend from the fleeting realms of self to the sublime heights of eternity. O Amin! If people were to act according to the divine virtues and heavenly attributes recorded in the revealed Tablets, thou wouldst surely witness all who dwell on earth turning unto God, thy Lord and the Lord of all worlds.
- 8 Stations of sanctification, detachment, acceptance, nearness and attainment unto His presence are not, and never shall be, incompatible with outward affairs. In this Most Great Revelation, all are commanded to engage in crafts, trades and professions, placing their trust in God, the Protector, the Self-Subsisting. This commandment hath been emphatically revealed in the Tablets. Blessed is he who hath attained unto that which his Lord, the All-Wise, the All-Knowing, hath ordained. Rejoice, O Trustee, in that We have adorned thee with the raiment of trustworthiness. Guard thou this station. Say: Praise be unto Thee, O God of the worlds. We beseech God to grant thee success in all conditions and to aid thee in that which He desireth. Verily, He is the Protector of those who do good.
- 9 Thou hast become aware of some of the tribulations that have befallen this Prisoner. It is evident to every person of insight that We are immersed in an ocean of trials and are seated beneath the hands of the oppressors, inasmuch as We have never compromised in the Cause of God with any of the most distinguished among the people of the world, nor with those beneath them, as can be understood from the Tablets that were sent to the rulers of the earth. Therefore it is clear and evident
- 5 شئی بی رائحه خلق نشده از برای کلّ اشیاء عرفی بوده و خواهد بود طوبی نفسیتضوع منها عرف قیص التقدیس آنها من خیرة الخلق لدی الحق ان ربک هو العلم الخبیر
- 6 نعیماً لک یا امین بما اقبلت ودخلت و حضرت و فزت و رأیت و سمعت نداء ربک العلیّ العظیم باید بحرارت محبت الهی در هر بلدی چنان ظاهر و مشتعل باشی که کلّ از آن حرارت بحرکت آیند و بقلوب بشرط محبوب توجه نمایند چه که سبیل رجل مقطوع است بما اکتسبت ایدی الظالمین
- 7 ای امین علت حرکت حرارت بوده و علت حرارت کلمه الله لذا باید احباً بنار کلمه الهیه عباد را از شمال ظنون بین یقین کشانند و از حرارت کلمه ربّانیه چنان بحرکت آیند که از عوالم نفسیه فانیه بمعارج منیعۀ باقیه عروج نمایند ای امین اگر ناس باآداب و اخلاق ربّانیه که در الواح منزله ثبت شده عامل میگشتند هراینه مشاهده مینمودی من علی الأرض را مقبلاً الی الله ربک و رب العالمین
- 8 و مقام تقدیس و تنزیه و اقبال و قرب و لقا با امورات ظاهره منافات نداشته و نخواهد داشت در این ظهور اعظم کلّ بکسب و اقتراف و صنائع متوکلاً علی الله المهیمن القیوم مأمورند و این حکم در الواح مؤکداً نازل طوبی لمن فاز بما امر من لدن ربّه الحکیم العلم افرح یا امین بما زیّناک بقمیص الأمانة ثم احفظ هذا المقام قل لک الحمد یا اله العالمین نسأل الله ان یوفّقک فی کلّ الأحوال و یؤیدک علی ما اراد انه ولیّ المحسنین
- 9 بعضی از بلایای این مسجون مطلع شده‌ئی بر هر ذی بصری مبرهن است که در بحر بلایا متغمّسیم و تحت ایادی ظالمین جالس چه که با احدی از اعلی العباد من اهل الظاهر و ما دونهم مداهنه در امر الله ننویدیم چنانچه از الواح منزله که برؤسای ارض ارسال شده مستفاد میشود لذا بر هر منصف بصیری واضح و معلوم است

to every just and discerning person that all these souls have been, and continue to be, secretly harboring the utmost hatred toward this Voice of Truth. Yet notwithstanding these matters, We have at all times called the people unto the truth and continue to do so. Were the people to reflect even slightly upon that which hath appeared, they would know with certainty that this Cause hath been made manifest through the power of God and hath shone forth with divine sovereignty and might, and that never hath it regarded, nor will it ever regard, its own ease, comfort or deliverance. Its example is as a nightingale caught in the talons of oppression.

- 10 O people of the earth! Harken unto the call of this Wronged One, Who crieth out purely for the sake of God. Reflect somewhat upon the world and the events and consequences thereof, and likewise upon that which hath dawned from the horizon of the Cause and hath appeared in His days. Perchance ye may thus perceive that the One Who calleth out doth so for God's sake and speaketh by God's command, lest ye be deprived of the eternal stations by the cawing of the heedless and the doubts of the deluded - whether they be among those who are known by the name of truth or those who are not. Behold this Prisoner as a target, at whom arrows fly continuously and successively from all directions. Yet through divine grace He hath thus far remained protected, and afterwards the matter resteth in His hands. Verily, I love what He loveth and desire what He desireth, and I long for whatsoever God hath ordained for Me, for that which appeareth from Him is My Beloved and the Beloved of My heart. It is better for Me. Verily, He is the Forgiving, the Merciful. O Trustee! That which was uttered in thy presence must be carried out with the utmost wisdom. When thou passeth through the lands, say:

- 11 O my God, my Lord, Beloved of my heart, Hope of my soul, and He Who is remembered in my outward and inward being! I beseech Thee by Thy Name through which He who sacrificed His life in Thy path, bore tribulations in His love for Thee and the promotion of Thy Cause, to waft over these lands the fragrant breezes of the garment of Thy mercy and Thy favors. O Lord! These are Thy servants and these are Thy lands, though they have been veiled by their desires and thereby prevented from turning toward the court of Thy grace and from drawing nigh unto the Kaaba of Thy knowledge. Yet Thou art He Whose mercy hath preceded all created things and Whose grace hath encompassed all possibilities. I beseech Thee by Thy Hidden Name which hath been made manifest through Thy sovereignty and which Thou hast made to be the overseer of all who are in Thy earth and heaven, not to leave these souls to their own devices. Send down upon them that which shall

که جمیع آن نفوس سرّاً با کمال کین در قصد این ناطق مبین بوده و هستند و مع این امور در کلّ احیان ناس را بحق خوانده و میخوانیم اگر اقلّ من آن ناس در ما ظاهر تفکر نمایند بیقین میدانند که این امر بقدره الله ظاهر شده و بکمال سلطنت و اقتدار الهیه باهر گشته و ابداً باسایش و راحت و خلاصی خود ناظر نبوده و نخواهد بود مثل او مثل عندلیبی است که تحت محالب ظلم گرفتار شده

10 ای اهل ارض بشنوید ندای این مظلوم را که خالصاً لوجه الله ندا مینماید و قدری در دنیا و حوادث و عواقب آن تفکر نمائید و هم چنین در ما اشراق من افق الامر و ما ظاهر فی آیامه شاید این قدر ادراک نمائید که صاحب ندا لله میفرماید و بامر الله تکلم مینماید تا از تعاق غافلین و ظنون متوهمین چه نفوسی که باسم حق مذکورند و چه دون آن از مقامات باقیه ممنوع و محروم نمایند این مسجون را مثل هدف مشاهده نمائید و از جمیع اطراف سهام متوالیاً متواتراً بر او میآید و لکن از عنایت الهیه تا حال محفوظ مانده و بعد الامر بیده اتی احبّ ما احبه و ارید ما اراده و اشتاق ما قضی الله لی لأنّ ما یظهر من عنده هو محبوبی و محبوب قلبی آنه خیر لی آنه هو الغفور الرحیم ای امین آنچه در حضور القا شد باید بکمال حکمت معمول داری

11 اذا تمرّ علی البلاد قل یا الهی و سیدی و محبوب فؤادی و رجاء قلبی و المذكور فی ظاهری و باطنی اسألك باسمک الذی انفق نفسه فی سیبک و حمل البلایا فی حبک و اظهار امرک ان ترسل علی هذه الدیار نفحات قیص رحمتک و الطافک ای ربّ هؤلاء عبادک و هذه دیارک ولو انهم احتجبوا بأهوائهم و بها منعوا عن التوجّه الی شطر فضلک و الاقبال الی کعبة عرفانک و لکن انت الذی سبقت رحمتک الکائنات و احاط فضلک الممکنات اسألك باسمک الباطن الذی ظهر بسلطانک و جعلته مهیماً علی من فی ارضک و سماءک ان لا تدع هؤلاء بأهوائهم انزل علیهم ما یجعلهم مقبلین الی شطر عنایتک و ناظرین الی وجهک فانظر

cause them to turn toward the direction of Thy favor and to gaze upon Thy countenance. Look upon them, O my God, with the glances of Thy mercy, and take their hands through Thy power and sovereignty. Draw forth, O my God, from the bosom of Thy grace the hand of Thy power, and thereby rend asunder the veils that have come between them and Thee, that all may hasten to the fountain of Thy nearness and circle round Thy will and purpose. If Thou shouldst banish them, who else would deliver them from the fire, O Light of the heavens and earth? And according to the command, should you meet any of the loved ones of God who are oriented toward this direction, you must, on behalf of the True One, bid them return, for the situation in this land has become exceedingly difficult, and without permission they shall achieve no result. This is the firm and decisive command that hath flowed from the Pen of Will, by leave of the Lord of all humanity. And glory be upon him who followeth the Truth and heareth what he hath been commanded.

JHT_S#019x

اليهم يا الهى بلحظات رحمتك و خذ اياديهم
بقدرتك و سلطانك اخرج يا الهى من جيب
عناتك يد قدرتك و بها اخرج الحجابات التى
حالت بينهم و بينك ليسرعن كل الى شريعة
قربك و يطوفن حول ارادتك و مشيتك لو
تطردهم من يخلصهم من النار يا نور السموات و
الأرضين و حسب الأمر هريك از احبائى الهى
را ملاقات نمودى متوجهاً الى هذا الشطر البتة
من قبل الحق امر يرجوع ثنائيد چه كه امر اين
ارض بسيار صعب شده و بى اذن هم حاصل
نخواهند برد اين است حكم محكم امریه كه از قلم
اراده باذن مالك بريّه جارى شده و البهاء على
من اتبع الحق و سمع ما امر به

BLIB_Or11096#018, BLIB_Or15698.247,
BLIB_Or15720.243, BLIB_Or15740.188,
BRL_DA#610, ADM1#008 p.027x,
AVK2.099.07x, IQT.247, GHA.073bx

BH00781

To: *Zaynul-Muqarrabin*

1 He is Most Great, Most Ancient

1 الأعظم الأقدم

2 Your letter reached the Most Great Vision, and that which you asked concerning the divine verses, this servant present before His face sends to you. O Zayn, the delay in answering what you asked about the verses has been for the preservation of change, for in the early days there was absolutely no consideration of the people's rules at the time of revelation, while in these days it is observed out of wisdom. Therefore, if a Tablet from before is read in the presence of the Countenance, it descends in some stations differently than what was revealed before. This refers to the outward expression, but in reality whatever was revealed was and will be correct.

2 مكاتبت بمنظر اكبر وارد و آنچه از آيات الهيه سؤال
نموده بوديد عبد حاضر لدى الوجه ارسال مينمايد
ان يا زين تعويق جواب ما سئلته فى الآيات حفظ
تغيير بوده چه كه در اوایل ابداء در حين نزول
ملاحظه قواعد قوم نميشد و اين ايام نظر بحكمت
ملاحظه ميشود لذا اگر لوحى از قبل تلقاء وجه
قراءت شود ينزل فى بعض المقام بغير ما نزل من
قبل اين نظر بظاهر عبارتست و فى الحقيقه آنچه
نازل همان صحيح بوده و خواهد بود

3 In the Land of Mystery, it was intended that rules in divine knowledge be revealed so that all might be informed. Due to the sorrows that descended, the successive occupations, and the consecutive trials, it was delayed. Another greater reason was that any ignorant one might compose fabricated words and

3 در ارض سرّ اراده چنان بود كه قواعدى در
علم الهيه نازل شود تا كل مطلع باشند نظر باحزان
وارده و اشغال متواتره و ابتلاهاى متتابعه تأخير
افتاد و ديگر سبب اعظم آنكه هر مجهولى كلمات
مجموله تركيب نمايد و ناس نظر بآن قواعد صحيح

people, considering those rules, would deem them correct, even though if asked about it himself, he would not know a single letter - as you observe in Yahya and his followers.

- 4 Knowledge is in His grasp; He turns it how He wishes. For example, in some places a verse that according to outward rules should be in the nominative or genitive case is revealed in the accusative case. In this instance, either "kana" is implied, or similar accusative particles and their positions. And if somewhere it is revealed in the genitive while according to common practice it should not be, in this case the genitive particle or the possessive construct that causes the genitive is omitted. Apply this rule universally.
- 5 Likewise, in some instances it relates to the style of verses - We do not wish to mention rhyme in this station. Similarly, according to the leaders of grammar, an intransitive verb appears in transitive form in three ways: through repetition, with "ba", and with "hamza". This is respected among the people, but in divine knowledge, by contextual evidence, an intransitive verb becomes transitive and a transitive verb becomes intransitive. Blessed are those who know, and blessed is he who is certain that all sciences are in the grasp of his Lord's power, the All-Knowing, the All-Informed.
- 6 Similarly, a transitive verb, for example like "rafa'a" is revealed as "arfa'a", and examples of this existed in heavenly books before. This is for emphasis - there is no harm in it. O Zayn of the near ones, the Manifest Beauty is afflicted between two parties. If creation were to become aware in what state the shrill voice of the Most Exalted Pen is raised, and in what tribulation the Tongue of Grandeur speaks, all would cast off the garment of existence and seek the adornment of non-existence.
- 7 For a thousand years and more there was dispute and contention among Islamic scholars about whether God or another is the originator of words. Now, despite the appearance of Truth in what has been revealed from Him, they have objected and continue to object, as did Karim-i-Kermani and likewise the scholars of the age who have made countless objections to divine words, as you have heard. Although similar matters were revealed before, yet musk becomes more fragrant the more it is repeated. Most Tablets were revealed at times when there was no opportunity to review them. That which flowed from the Pen of this Servant, in the very presence of the Countenance, hath been disseminated abroad; it is thus possible that in certain places omissions may have occurred, or that there may be excesses or deficiencies, for no soul is able, at the very

داند مع آنکه اگر از خود او سؤال شود عالم بحر فی نبوده چنانچه در یحیی و اتباعش مشاهده مینماید

4 العلم فی قبضته یقلبه کیف یشاء مثلاً در بعض مقام آیه بر حسب قواعد ظاهریه باید مرفوع و یا مجرور باشد منصوب نازل شده در این مقام یا کان مقدر است و یا امثال آن از احرف ناصبه و مواضع آن و اگر مقامی مجرور نازل شده و بر حسب ظاهر بین قوم دون آن مقرر است در این مقام حرف جر و یا مضاف که علّة جر است محذوف و این قاعده را در کل جاری نمائید

5 و همچنین در بعضی مواقع نظر بطرز آیاتست لا نحبّ ان نذكر القافية فی هذا المقام و همچنین نزد ائمّه نحو فعل لازم در سه مقام بطراز متعدّی ظاهر بالتکثیر و الباء و الهمزة این در نزد قوم معتبر است ولكن در علم الهی بقرینه مقام فعل لازم متعدّی و فعل متعدّی لازم میشود طوبی للعارفين و طوبی لمن کان موقناً بأنّ العلوم کلّها فی قبضة قدرة ربّه العليم الخبير

6 و همچنین فعل متعدّی مثلاً مثل رفع ارفع نازل و مثال آن در کتب سماویّه هم از قبل بوده و این در مقام تأکید است لا بأس باری ای زین المقرّبین جمال مبین بین حزین مبتلا اگر آفرینش مطلع شوند که صریر قلم اعلی در چه حالتی مرتفعست و لسان عظمت در چه بلائی ناطق کل لباس هستی را خلع نمائید و طراز نیستی طلب کنند

7 هزار سنه و ازید مابین علمای اسلام نزاع و جدال بود که آیا واضع الفاظ حقّ است و یا غیر او حال مع ظهور حقّ در ما نزل من عنده اعتراض نموده و مینمایند چنانچه کریم کرمانی و همچنین علمای عصر اعتراضات لایحصى در کلمات الهی نموده اند و شنیده اید اگرچه از قبل امثال این مطالب مذکوره نازل ولكن المسک کلمات تکرّر بتضوّع و اکثری از الواح در احیائی نازل که مجال رجوع بآن نشده آنچه از قلم عبد حاضر تلقاء وجه جاری شد همان باطراف منتشر شده لذا احتمال آنکه در بعض مواضع ترک شده باشد و یا زیاده و

moment of revelation, to commit to writing in its entirety that which is sent down.

- 8 Whatsoever may be enquired about in these matters hath been, and will remain, beloved; albeit, to this Prisoner, the descent of fresh revelation is dearer than recourse to what hath been sent down aforetime. Yet to turn thereto is more fitting, and to direct one's gaze thereunto more easy. And God is the Lord of Causes.
- 9 As to what thou hast asked concerning attainment to the divine presence, be patient, for thy Lord is the All-Patient. For just as this land hath become the dawning-place of the Chosen One and the habitation of the righteous, likewise hath it become the source of the wicked and the abode of the impious. For every truth there is falsehood, yet despair not of God's spirit and mercy. When He willeth, He changeth all through His word "Be!" and it is. We testify that thou art among those who have attained the presence of God, associated with Him, heard His call, and stood before His Most Great Gate. Grieve not over anything; remain steadfast in thy condition, for the Cause is mighty, mighty indeed.
- 10 Behold the weakness of the people who, despite the manifestation of truth, power, majesty and His signs, have been kept back from the Lord of Oneness by artificial words of the past and vain imaginings. By My life! They are among the lost. Woe unto those who turn to them and hear what they possess. Blessed are they who are detached. This Most Great Revelation - the Truth alone is established upon the throne. Whosoever pondereth upon this Most Great Revelation and the dawning of the Ancient Beauty will testify to this Manifestation, whereby is established the sanctification of His Essence from any likeness and the purification of His Self from any resemblance.
- 11 Observe the people of the Bayan who are in truth worshippers of names and vain imaginings. With their tongues they profess His oneness, yet whoever pondereth on what they say will testify that they are among the idolaters. Hence the sum of their deeds hath become turning away from the Truth. Upon them be what they deserve.
- 12 Concerning the Hidden Words which thou didst mention - some were revealed at one time in a single tablet, while others were revealed at different times. Some have gathered them all together, while others remain scattered. It would be best if they were all gathered together, in the estimation of God, thy Lord and the Lord of all worlds.

کم می‌رود چه که احدی قادر نیست در حین
تزیل آنچه نازل میشود بتمامه تحریر نماید

8 آنچه در این مقامات سؤال شود محبوب بوده و
خواهد بود اگرچه نزد مسجون تزیل جدید
احبست از رجوع بما نزل من قبل و التوجه الیه
الأولی اسهل ومالک العلیل

9 و اما ما سئلت عن اللقاء ان اصبر ان ربک لهُو
الصبار چه که این ارض چنانچه منظر مختار و
مکن اخیار واقع شده همان قسم مطلع اشرار و
مقر فجار واقع لکل حق باطل ولكن لا تیأس من
روح الله و رحمته اذا اراد یبدلها بقوله کن فیکون
نشهد انک من الذین فازوا بلقاء الله و عاشروا معه
و سمعوا ندائه و قاموا لدی بابه الأعظم العظیم لا
تحزن من شیء کن مستقیماً علی ما انت علیه لأن
الأمر عظیم عظیم

10 مشاهده ضعف ناس نمائید مع ظهور حق و
قدرت و عظمت و آیات او بکلمات جعلیه قبل
و توهمات لا یغنیه ناس را از مالک احدیه منع
نموده اند لعمری انهم من الخاسرین ویل لمن اقبل
الیهم و سمع ما عندهم طوبی للمتقطعین این ظهور
اعظم حق وحده بر عرش مستقر است هر نفسی
تفکر نماید در این ظهور اعظم و اشراق مطلع قدم
یشهد بهذا الظهور ثبت تنزیه ذاته عن المثلیة و
تقدیس نفسه عن الشبهیة

11 مشاهده در ملت فرقان کن که فی الحقیقه
عبده اسماء و اوهام بوده و هستند لساناً مقررند
بتوحیده تعالی و من یتفکر فیما یقولون یشهد انهم
من المشرکین اینست که ماحصل اعمالشان
اعراض از حق شده علیهم ما ینبغی لأنفسهم

12 در کلمات مکتونه ذکر نموده بودید بعضی از آن
در یک لوح مرّة واحده نازل ولكن در بعضی
احیان فقرات دیگر نازل شده بعضی کل را جمع
نموده اند و بعضی متفرقت است اگر جمع شود احسن
بوده عند الله ربک و رب العالمین

- 13 Regarding inheritance, that which the Primal Point - may the spirit of all else be sacrificed for His sake - hath commanded is beloved. Whatever exists of those entitled to portions, let them divide their wealth among themselves. For those below this rank, the matter must be referred to the Most Holy Court. The command is in His hands - He ordaineth as He pleaseth. In this connection, a decree was revealed in the Land of Mystery, and the portions of missing persons were temporarily assigned to existing heirs until the establishment of the House of Justice. After its establishment, its ruling shall become manifest. However, the inheritance of those who emigrated in the year in which the Ancient Beauty emigrated shall return to their heirs. This is from God's bounty unto them.
- 13 در باب ارث آنچه نقطه اولی روح ما سواه فداه بآن امر فرموده اند همان محبوبست آنچه از اولو القسمة موجودند قسّموا بینهم اموالهم و مادون آن باید بساحت اقدس عرض شود الأمر بیده بحکم کیف یشاء در این مقام در ارض سرّ حکمی نازل و قسمت نفوس مفقوده موقتاً بوراث موجوده راجع الی ان یحقّق بیت العدل بعد از تحقّق حکم آن ظاهر خواهد شد ولکنّ المهاجرین الذین هاجروا فی سنة الّتی فیها هاجر جمال القدم میراثهم یرجع الی ورّاثهم هذا من فضل الله علیهم
- 14 The possessions of Jinab-i-Mulla Hasan, upon him be the Glory of God, rightfully revert [to God], for he is among those martyred in His path and those who have attained His presence. Blessed is he for having fulfilled God's Covenant and Testament. By My life! He hath attained the lights of the Countenance and hath drunk the choice wine of life from the fingers of his Lord's bounty, the All-Forgiving, the Most Generous. Send to the Most Holy Court even a small amount of his ink, though it be as small as a chickpea, and the remainder is bestowed upon you. Look not upon its outward unworthiness, for with God it hath a distinguished station. He, verily, is the All-Loving, the All-Forgiving.
- 14 اسباب جناب ملا حسن علیہ بہاء الله بحقّ راجع است لآلّہ من المستشہدین فی سبیلہ و الفائزین بلقائہ طوبیٰ لہ بما وفی عہد الله و میثاقہ لعمری قد فاز بأنوار الوجہ و شرب رحيق الحيوان من اصبعی عناية ربہ الغفور الکریم قدری از مرکب او ولو بقدر نخود باشد البتہ بساحت اقدس ارسال دارید و مابقی بشما عنایت شد نظر بعدم قابلیت ظاہرہ آن مکن عند الله لہ شأن من الشئون انه لہو العطوف الغفور
- 15 Should anyone return to Iran, write concerning Jinab-i-Ha', upon him be the Glory of God, informing the Trustee. Pause in what thou wast commanded regarding the matter of the handmaidens. Verily, He is the Ruler over whatsoever He wil- leth. There is no God but Him, the Almighty, the All-Powerful. Blessed art thou, O Zayn, in thy steadfastness in the Cause of thy Lord. We testify that he is among the sincere ones. We send him Our greetings from this most exalted, most glorious Station, and We beseech God to protect him from those who have disbelieved, to assist him in His service in every circum- stance, and to ordain for him what He hath ordained for His chosen ones. Verily, He is the All-Forgiving, the All-Merciful.
- 15 اگر نفسی به ایران راجع بجناب حاء علیہ بہاء الله بنویسد به امین اخبار نماید توقف فیما امرت به فی امر الاماء انه لہو الحاکم علی ما یشاء لا اله الاّ هو المقتدر القدير طوبیٰ لہ یا زین بما استقام علی امر ربّہ نشہد انه من المخلصین انا نکبر علیہ من هذا المقام الامنع المنیع و نسئل الله بأن یحفظہ من الذین کفروا ویؤیدہ علی خدمتہ فی کلّ شأن ویقدّر لہ ما قدر لأصفیائہ انه لہو الغفور الرحیم
- 16 May the Glory be upon thee and upon him and upon those who are there, from this Captive, this Exile. And praise be to God, the Lord of the worlds.
- 16 ائما بہاء علیک و علیہ و علی الذین فی ہناک من لدن اسیر غریب و الحمد لله رب العالمین

BRL_ATBH#35x, KSHK#16x

BLIB_Or11096#026, BLIB_Or15722.046,
 NLAI_BH3.159, BRL_DA#550,
 AVK2.105.09x, MAS1.008.2x, MAS1.010x,
 ASAT4.089, ASAT5.036x, NSS.206x

BH00795

To: *Tabib et al.*

1 This is what hath been sent down from the heaven of loving-kindness:

2 O My physician! We have loved thee and made mention of thee in divers Tablets. Verily thy Lord is with such of His servants as have turned unto Him and have detached themselves from all else. He is the Protector of them that have turned unto Him. Through thy gratitude to thy Lord the ocean of grace surgeth and mentioneth thee with this glorious mention. Grieve thou not over anything, but place thy trust in God, the Sovereign, the Almighty, the Most Exalted, the Most Great. By My life! There hath been sent down for thee in the Tablets that which nothing in all creation can equal. Verily thy Lord, the All-Merciful, is the Almighty, the All-Powerful. Glorify the praise of thy Lord, then praise Him at morn and eventide.

3 Say: My soul be a sacrifice for Thine exile, O Root of Glory and Tree of the Uttermost End and Source of all good amongst the people of creation! My spirit be a sacrifice for Thy imprisonment, O Thou Who hast sacrificed Thyself for the Cause of God, the Lord of all names! By Thy glory, O Beloved of the worlds and Desire of them that have recognized Thee! I love naught but Thy remembrance, desire naught but Thy good-pleasure, and turn to none save Thy luminous countenance. I beseech Thee to ordain for me what Thou hast ordained for them who have tasted the sweetness of utterance from the mouth of Thy Will and who have circled round Thy Cause until they were martyred in Thy path. O Lord! Thou art the Generous One - all atoms testify to Thy generosity. Thou art the Merciful One - Thy mercy hath preceded all created things, and in the grasp of Thy Will is the control of all existence. Thou seest me burning with the fire of separation and aflame with the heat of longing. I beseech Thee by Thy Name through which the Covenant was manifested on the Day of Separation and which Thou didst manifest in human form, and concerning which Thou didst question those who clung to it, by Thy power that dominateth the world, to make me in all conditions one who gazeth upon Thy countenance, is certain of Thy Cause, standeth in Thy service, sitteth in Thy love, is adorned with the ornament of Thy grace, uttereth the remembrance of Thy days and what befell Thy Beauty at the hands of the oppressors. O my Lord! O my Lord! O my Lord! Thou art He before Whose sovereignty and power all things bow down,

1 هذا ما نزل من سماء العناية

2 يا طبيبى قد احببناك و ذكرناك فى الواح شتى
ان ربك مع عباده الذين اقبلوا اليه وانقطعوا عما
سواه انه ولي المقبلين بشكر ربك تموج بحر
الفضل و يذكرك بهذا الذكر المنيع لا تحزن من
شيء توكل على الله الملك المقتدر العلى العظيم
لعمري قد نزل لك فى الألواح ما لا يعادلها ما
خلق فى الأكوان ان ربك الرحمن هو المقتدر
القدير سيح بحمد ربك ثم احمده فى البكور
الأصيل

3 قل نفسى لغربتك الفداء يا اصل البهاء و سدره
المتنى و معدن كل خير بين اهل الانشاء روحى
لسجنك الفداء يا من فديت نفسك لأمر الله
مالك الأسماء وعزتك يا محبوب العالمين و
مقصود العارفين ما احب الا ذكرك و ما اريد
الا رضائك و ما توجهت الا الى وجهك المنير
اسلك بأن تقدر لى ما قدرت للذين ذاقوا
حلاوة البيان من فم مشيتك و طافوا حول
ارادتك الى ان استشهدوا فى سبيلك اى رب
انت الكريم قد شهد بكرمك كل الذرات وانت
الرحيم قد سبقت رحمتك كل الكائنات و فى
قبضة ارادتك زمام الموجودات ترانى احترق
بنار الفراق و مشتعل بلهب الاشتياق اسلك
باسمك الذى به ظهر الميثاق فى يوم الطلاق و
اظهرته على هيكل الانسان و سلت عنه عن
الذين تمسكوا به بسلطانك المهيمن على العالمين
بأن تجعلنى فى كل الأحوال ناظراً الى وجهك
و موقناً بأمرك و قائماً بخدمتك و جالساً بحبك
و مزيناً بطراز عنايتك و ناطقاً بذكر ايامك
و ما ورد على جمالك من جنود الظالمين اى
رب اى رب اى رب انت الذى خضع كل
شيء لسلطنتك و اقتدارك و ذلت الأعناق
لعظمتك و كبرياك اسلك بماء الذى جرى
من عيون ارادتك و جعلته علة الحياة لبريتك

and before Whose grandeur and majesty all necks are humbled. I beseech Thee by the water that hath flowed from the well-springs of Thy Will and which Thou hast made the cause of life for Thy creation, to raise me to such a station that nothing shall prevent me from that which draweth hearts and minds to the court of Thy mercy and Thy favors. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Dominant, the Self-Subsisting.

بأن تصعدني الى مقام لا يمنعني شيء عما تنجذب
به الأفتدة والعقول الى شطر رحمتك والطافك
أنك انت المقتدر على ما تشاء لا اله الا انت
المهيمن القيوم

- 4 As to what was mentioned concerning the handmaidens of God, you must certainly exert your utmost effort and endeavor in managing the affairs of the loved ones of God. Some of the friends of God are somewhat saddened due to the apparent dispersion of means. Say: Be not grieved, but trust in God in all matters. Verily He is with you and hath ordained for you greater things than what you desired or desire. They should not be saddened in any way by the separation of outward things. They have never been and will never be forgotten. Some matters depend upon means and are dealt with accordingly, and if there be delay, they should not be disheartened. What is beloved is that they should be grateful and content with what hath been and will be manifested.

4 و آنچه در باره اماء الله ذكر شده بود البته
آنجناب بايد كمال همت وسعي را در تمسيت امور
احباء الله مبذول دارند بعضى از دوستان حق
نظر بتشتت اسباب ظاهره قدرى محزونند قل لا
تخزنوا توكلوا على الله فى كل الامور انه معكم و
قدر لكم اعظم عما اردتم و تريدون بهيچوجه از
تفريق اشياى ظاهره محزون نباشند هرگز فراموش
نشده و نخواهند شد بعضى امور معلق باسباب
بوده و باقتضاي آن عمل شده و ميشود و اگر
تاخير شود دلنگ نباشند محبوب آنكه بما ظهر و
يظهر شاكر و راضى باشند

- 5 Concerning Haydar-Qabli-'Ali, upon him be the glory of God, We have indeed accepted him through Our grace and clothed him in the garment of bounty and favor whereby all Paradise was illumined. Verily thy Lord is the Forgiving, the Merciful. However, this station was sealed with him, and whosoever shall commit after him what he committed, God will not make mention of him. Verily He is the Ruler over whatsoever He willeth. Such matters have in truth never been and are not pleasing. Likewise, a limited number in the past sacrificed their lives by their own hands in the path of the Beloved of all creation, and the station of each hath been revealed in the Tablets. Blessed be the King of Martyrs who sacrificed his life in Iraq and his likes in other lands. O physician! There hath appeared in this Revelation that which hath not appeared before. Verily thy Lord is the Attractive, the Moving, the Penetrating, the Powerful, the Pulsating, the All-Knowing, the All-Wise. However, after the martyrdom of the Pride of Martyrs, who was named Badi' in the Kingdom of Names, all are commanded to preserve their lives that perchance some service to the Cause of God might be rendered by souls. This is what We have desired for them. No one should transgress the bounds set by his Lord. Inform the people of what hath flowed from the Most Exalted Pen in this regard that they may know and be of those who act.

5 در فقره جناب حيدر قبل على عليه بهاء الله
قد قبلناه فضلاً من لدنا واقصناه قيص الفضل
والعناية الذي استضاء به الجنان كلها ان ربك
هو الغفور الرحيم ولكن اين مقام ختم شد باو و
من يرتكب بعده ما ارتكب لا يذكره الله انه هو
الحاكم على ما يريد اينگونه امور في الحقيقة مرضى
نبوده و نيست و هم چنين عده معدودات از
قبل بدست خود جان در سبيل محبوب امكان
ايفار نمودند و مقامات هر يك در الواح نازل
شده طوبى لسلطان الشهداء الذي فدى نفسه في
العراق و لامثاله في ديار اخرى طيبى قد ظهر
في هذا الظهور ما لا ظهر من قبل ان ربك
هو الجذاب المحرك النفاذ المقتدر النابض العليم
الحكيم ولكن بعد از شهادت نضر الشهداء الذي
سمى بالبديع في ملكوت الاسماء كل يحفظ نفس
خود مأمورند كه شايد خدمتي از نفوس در امر
حق ظاهر شود هذا ما اردناه لهم ليس لأحد
ان يتجاوز من حدود ربه ان اخبر الناس بما جرى
من القلم الأعلى في هذا المقام ليعرفن ويكونن من
العاملين

6 As for what thou hast mentioned concerning Muhammad-Qabli-Rida, say: Turn toward the Most Great Scene. We have accepted what thou didst desire for him and have confirmed it. Be thou grateful and of those who give thanks. However, since prohibition hath preceded and this was truly in the interest of the people - for this land is much disturbed and travelers pass through from every direction, and despite the greatest prohibition they arrive every day - yet this hath not been and is not pleasing, for the harm of these matters affects the root of the Tree. Nevertheless, in view of the favor shown to Rida and through thy intercession, We have sought another matter that his heart may rejoice through the fragrances of these precincts wherein the fragrance of the All-Merciful wafteth over all who dwell in the realm of possibility.

7 Concerning children, let them not grieve at all, for whosoever hath turned to God, God hath been and shall be his heir. Children are in truth for the remembrance of good, and what remembrance of good can surpass the mention of God? Every mention that hath been made of him in the Tablets is equivalent to a thousand righteous offspring who might have spent their lives and wealth in the path of God. Say: Be grateful, O My loved ones, for this bounty and say: Praise be unto Thee, O God of the worlds! O physician! The servant in attendance before the Countenance hath in these days been afflicted with headache to such extent as to be somewhat prevented from writing, such that last night when a Tablet was revealed concerning thee, he later reported that much had been dropped from the pen and omitted. We have therefore repeated and revealed this Tablet in brief. Be thou grateful and say: Thine is the grace, O my Lord, the Powerful, the Unconstrained.

8 O servant, 'Abdu'r-Rahim! Hearken unto the call of the All-Merciful from the Dawning-Place of sorrows in this Prison of contingent being. Verily, there is none other God but Him, the Almighty, the Mighty, the All-Wise. Blessed art thou for having turned thy face toward the Countenance whilst it was in the hands of the oppressors. Grieve not that thou wert prevented from entering; verily thy Lord is the All-Knowing, the All-Informed. Hatred hath appeared in that land - this is that whereof We had informed Our servants aforetime. With Him is the knowledge of all things preserved in a guarding Tablet. Were anyone to behold Me with the eye of insight, he would see each member of My body in the mouth of a serpent. Soon shall that which hath been concealed and treasured be made manifest. Verily, thy Lord is He Who unveileth, the All-Knowing, the All-Wise. Be thou thankful that thou hast been mentioned by the Most Exalted Pen, and that the face of

6 و ما ذکرته فی محمد قبل رضا قل توجه الی المنظر الأكبر انا قبلنا ما اردت فی حقّه و امضیناه ان اشکر و کن من الحامدين ولكن چون منع سبقت گرفته و فی الحقیقه مصلحت ناس در آن بوده چه که این ارض بسیار منقلب است و عابرین از هر سمت در مرور و مع نهی اکبر هر یوم وارد میشوند و لکن محبوب نبوده و نیست چه که ضرر این امور باصل شجره وارد مع ذلک نظر بعنایتی که در باره رضا بوده و توسط آنجناب بامر آخر طلب نمودیم لیفرح قلبه من نفحات هذه الدیار الّتی فیها تمر عرف الرحمن علی من فی الامکان

7 در باره اطفال ابدأ محزون نباشند چه که هر نفسیکه بحق اقبال نمود وارث او حق بوده و خواهد بود اولاد فی الحقیقه از برای ذکر خیر است و کدام ذکر خیر است که بر ذکر حق سبقت یابد هر ذکر که از او در الواح شده بمنزله هزار خلف صالح است از برای او که در راه خدا اتفاق جان و مال نموده باشند قل ان اشکروا یا احبائی بهذا الفضل و قولوا لک الحمد یا اله العالمین طیبی عبد حاضر لدی الوجه در این ایام بصداغ مبتلا شده بقسمیکه از تحریر فی الجمله بازمانده چنانچه در لیلّه گذشته لوحی در باره آنجناب نازل بعد معروض داشت که اکثری از قلم افتاده و ترک شده لذا کررنا و نزلنا هذا اللوح بالاختصار ان اشکر و قل لک الفضل یا ربّی المقتدر المختار

8 ان یا عبد قبل رحیم ان استمع نداء الرحمن من مطلع الأحران فی سجن الامکان انه لا اله الا هو المقتدر العزیز الحکیم طوبی لک بما اقبلت الی الوجه اذ کان بین ایدی الظالمین لا تحزن بما منعت عن الدخول ان ربک هو العلیم الخبیر قد ظهر البغضاء فی تلك الأرض هذا ما اخبرنا العباد به من قبل عنده علم کل شیء فی لوح حفیظ لو يتوجه احد الی بصر الفطرة لیری کل عضو من اعضائی فی فم ثعبان سوف یظهر ما ستر و کنز ان ربک هو الکشاف العلیم الحکیم ان اشکر بما ذكرت من القلم الأعلى و توجه الیک وجه عنایة ربک العزیز العظیم ان الذی صعد الی الله انه من المقبلین قد قبلناه فضلاً من لدنا ان ربک هو

thy Lord's loving-kindness, the Mighty, the Great, hath been turned toward thee. Verily, he who hath ascended unto God is of those who have drawn nigh. We have accepted him as a bounty from Our presence. Verily thy Lord is the Mighty, the Bountiful. Blessed is he who hath drawn nigh unto the sepulchre and hath said: "Upon thee be greetings, O thou who hast turned toward God, the Remembrance of God and His praise! I testify that thou didst turn unto the Intended One and didst hasten unto God until thou didst reach the resting-place of those who bore tribulations in the path of God, the Lord of all names, and didst sacrifice thyself therein for the love of God, thy Lord and the Lord of all worlds. I testify that thou art of those who, when they heard the call, responded to their Lord and fulfilled His Covenant and His Testament on a day wherein the foundations of the doubters were shaken. Upon thee be the mercy of God and His grace, and the sweet fragrances of God and His spirit, O thou stranger and exile!"

العزیز الکریم طوبی لمن تقرب الی الرّمس و قال
علیک یا من اقبلت الی الله ذکر الله و ثنائه اشهد
انک توجهت الی المقصود و سرعت الی الله الی
ان وردت مقرّ الذین حملوا البلیا فی سبیل الله
مالک الأسماء و فدیت فیها نفسک فی حبّ الله
ربّک و ربّ العالمین اشهد انک من الذین اذا
سمع النداء اجاب مولاه و وفی بعهدہ و میثاقہ فی
یوم فیہ تزلزلت اركان المریبین علیک رحمۃ الله و
فضله و نجات الله و روحہ یا ایہا المهاجر الغریب

BLIB_Or11096#256, BLIB_Or15722.042x,
AVK3.012.09x, AVK3.054.03x, ASAT3.140x,
ASAT4.282x

BH00793

To: Ahmad Mu'allim, in Hisar

1 In the Name of God, the Most Mighty, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَجْبَى

2 This is a Book from Us to him who has shattered the idol of vain imaginings through the sovereignty of the remembrance of his Lord, the Lord of all men, and who has turned unto the Countenance in days wherein all names were overturned, save those whom thy Lord, the Mighty, the Bestower, did will. Faces have turned black and souls have been perturbed when God came with the Kingdom of verses. One said: "Why hath He come?" Say: "Despite thy will, O thou who art a misbeliever and filled with doubt!" Another said: "Hath the appointed time come?" Say: "Yea, by Him Who sendeth down the rain! The appointed time is none other than His own Self, could ye but understand, O people of insight!"

2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي كَسَرَ صَنْمَ الْوَهْمِ
بِسُلْطَانِ ذِكْرِ رَبِّهِ مَالِكِ الرَّقَابِ وَاقْبَلَ إِلَى الْوَجْهِ
فِي أَيَّامٍ انْقَلَبَتْ فِيهَا الْأَسْمَاءُ إِلَّا مِنْ شَاءَ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ قَدْ اسْوَدَّتْ الْوُجُوهُ وَاضْطَرَبَتْ
النَّفُوسُ إِذْ آتَى اللَّهَ بَمَلَكُوتِ الْآيَاتِ قَالَ قَاتِلْ لَمْ
أَتِ قُلْ رَغْمًا لِأَنْفِكَ يَا أَيُّهَا الْمَشْرِكُ الْمُرْتَابُ وَقَالَ
الْآخِرُ هَلْ أَتَى الْمِيقَاتُ قُلْ بَلَى وَمَنْزِلُ الْأَمْطَارِ إِنَّمَا
الْمِيقَاتُ نَفْسُهُ إِنْ اعْرِفُوا يَا أُولَى الْأَلْبَابِ

3 Among the idolaters is he who said: "Will the All-Merciful come before the creation of the Bayan appeareth?" Say: "Behold with His eyes - He hath come from the heaven of Command with power and sovereignty. Can the veils of allusions prevent Him? Nay, by the Manifestor of clear evidences!"

3 مِنَ الْمَشْرِكِينَ مَنْ قَالَ هَلْ يَأْتِي الرَّحْمَنُ قَبْلَ ظَهْوَرِ
خَلْقِ الْبَيَانِ قُلْ فَانْظُرْ بِطَرْفِهِ إِلَى مِنْ سَمَاءِ الْأَمْرِ
بِقُدْرَةِ وَ سُلْطَانِ هَلْ تَمْنَعُهُ حِجَابَاتُ الْإِشَارَاتِ لَا
وَمُظْهِرِ الْبَيِّنَاتِ مِنْهُمْ مَنْ قَالَ مَا كُلُّ مَا قَدَّرَ فِي
الْكِتَابِ قُلْ بِظَهْوَرِي يَكْبَلُ كُلُّشَيْءٍ تَفَكَّرُوا يَا أُولَى

Among them is he who said: "That which was ordained in the Book hath not been fulfilled." Say: "Through My manifestation all things are perfected. Reflect, O ye who are endued with insight! Were it not for My mention, the Bayan would not have been revealed, and were it not for My appearance, its creation would not have been completed, even were it to endure as long as the kingdom and the realm endure." Thus hath the matter been decreed from the presence of God, the Mighty, the Unconstrained. Through My confirmation is every matter established and all that hath been mentioned in the Tablets perfected.

- 4 Say: Were We to abrogate what hath been ordained in the Bayan, none hath the right to say "why" or "wherefore." Thus hath it been sent down in the Tablets from the presence of Him Who causeth the dawn to break. We have not abrogated the Bayan, but rather have been as the morning dew to that which was sown therein with justice. To this testifieth all things, and beyond them He Who knoweth both the hidden and the manifest. Through My manifestation the heaven of the Bayan was raised up and what was revealed therein was established. Those who have denied this are in heedlessness and error.

- 5 By My Self! I have rolled up the heaven of vain imaginings and the Sun of wisdom hath shone forth from the horizon of power. Every matter hath been made dependent upon My Word. This is what the All-Merciful hath revealed in the Bayan - read it, that ye may know Him by Whose light the horizons have been illumined. Say: Be fair, O people of the Bayan! Were it not for My manifestation, who would help the All-Merciful amidst all creation? Fear God, O ye by whose words the pillars of the Throne have been shaken and the clouds have wept. Through My arising hath the Sun of remembrance shone forth and the banners of unity been raised upon the hills.

- 6 What hath been set forth in the Bayan is a gift unto Mine own Self, and a leaf from the garden of Ridvan. Ponder thereon, that ye may comprehend that wherein the minds have faltered and the eyes have been debarred. We, verily, came not to enact the ordinances of the body, but to quicken the souls - this beareth witness your Lord, the Sender of the winds. Say: In the Bayan He fixed that which befitteth the peoples of the world, that this Most Delicate, Most Subtle, Most Exalted Pen might not be occupied with that which is mentioned in the realms of creation. Yet ye committed, in His Cause, that whereat the Eye of the All-Merciful wept in the loftiest gardens of Paradise.

- 7 From the secret retreats of the unseen have I come forth, that I might speak in the Pivot of the world. The Ancient of Days

الأبصار لولا ذكرى ما نزل البيان ولولا ظهورى ما
كل خلقه لو يكون باقياً بدوام الملك والملكوت
كذلك قضى الأمر من لدى الله العزيز المختار
بتصديقى يثبت كل امر ويكمل كل ما ذكر فى
الألواح

4 قل أنا لو نسخنا ما شرع فى البيان ليس لأحد
ان يقول لم او بم كذلك نزل فى الألواح من
لدى فائق الأصباح أنا ما نسخنا البيان بل كنّا
غادية الفضل لما زرع فيه بالعدل يشهد بذلك
كل الأشياء وعن ورائها من هو عالم بالسرّ و
الاجهار بظهورى ارتفع سماء البيان و ثبت ما
نزل فيه ان الذين انكروا اولئك فى غفلة و ضلال

5 بنفسى طويت سماء الأوهام واشرقت شمس الحكم
من افق الاقتدار قد علّق كل امر بقولى هذا ما
انزله الرحمن فى البيان ان اقرؤوه لتعرفوا الذى
بنوره انار الافاق قل ان انصفوا يا ملا البيان لولا
ظهورى من ينصر الرحمن بين الأكوان اتقوا الله
يا من يقولكم اضطربت اركان العرش و بكت
السحاب بقيامى اشرفت شمس الذكر و ارتفعت
رايات التوحيد على الأطواد

6 ما فى البيان هدية لنفسى و ورقة من اوراق
رضوانى تفكروا لتعرفوا الذى حارت فيه العقول و
منعت عنه الأنظار انا ما جئنا لاحكام الأجساد
بل لاحياء الأرواح يشهد بذلك ربكم مرسل
الأرياح قل انه حدّد فى البيان ما ينبغى لأهل
الأكوان لئلا يشتغل هذا القلم الأرقّ الألف
الأعلى بما يذكر فى عوالم الخلق و اتم ارتكبتكم فى
امره ما بكت به عين الرحمن فى على الجنان

hath appeared – sovereignty belongeth unto God, the Omnipotent, the Supreme, the Almighty, the Subduer. Ye have cast aside that which God, your Lord, the All-Merciful, hath willed, and have seized upon that which the base passions and desires command, until My Most Exalted Pen was constrained to busy itself with the lowest of words. Wherefore did the eyes stream with tears, and the Holy Spirit lament from the loftiest seat.

7 قد جئتكم من مكن الغيب لأنطق في قطب العالم
قد اتى مالک القدم الملك الله المقتدر المهيمن
العزیز القهار انتم نبذتم ما اراد الله ربكم الرحمن و
اخذتم ما تهوى به النفس والهوى الى ان اشتغل
قلبي الأعلى بأدنى الأذکار بذلك تذرقت العيون
وناح روح القدس في اعلى المقام

8 Do ye know for what cause ye have been debarred from the precincts of bounty? Nay, by the Lord of lords!

8 هل تدرون بأى امر منعم عن شطر الفضل لا
وربّ الأرباب

9 O people! If ye seek the manifestations of power – by God! the horizons are encompassed therewith. If ye desire the tokens, the lands and seas are filled with them. And if ye long for the effulgences of Divine Unity, ye shall find them in all things touched by the breathings of the garment of your Lord, the Most Glorious, in this Day wherein every neck is bowed low in humility. Is there doubt therein? Or doth the doubt lie within your hearts? Be fair, O possessors of understanding!

9 يا قوم ان اردتم ظهورات القدرة تالله قد احاطت
الجهات و ان اردتم الآيات قد ملئت الأقطار
و ان اردتم ظهورات التوحيد تجدوها من كلّ
الأشیاء بما مرّت عليها نفحات قبص ربكم الأبهى
في هذا اليوم الذى خضعت فيه الأعناق أ فيه
ريب ام في قلوبكم ان انصفوا يا اولى الأفكار

10 Verily, the latter Manifestation is the more manifest, and His countenance the more resplendent – thereunto testifieth He Who sitteth upon the throne in might and sovereignty.

10 ان الآخر هو الأظهر و منظره الأكبر يشهد بذلك
من استقرّ على العرش بقدرة و سلطان

11 O people! Would ye contend with Him Who, beneath the sword, calleth you unto God, the Lord of the Day of Summoning? Desireth He aught from you in recompense? Nay, by the Lord of Names! Demandeth He a wage? Nay, and by this dawn which hath broken from the horizon of the Divine Will, invested with power and dominion!

11 يا قوم أ تجادلون مع الذى تحت السيف يدعوكم
الى الله مالک يوم التناد هل يريد منكم الجزاء لا
ومالک الأسماء او يريد اجراً لا وهذا الفجر الذى
طلع من افق المشية بسلطنة و اقتدار ان يجد ما
ظننتم

12 Whence, then, shall He find life for His own Self, when He is cast between the teeth of ravening wolves? By God! The Proof weepeth for My sorrow, and the Eye of Testimony weepeth for the sake of this Wronged One, the All-Merciful. Thus hath the crimson blood flowed from the Most Exalted Pen, melting the heart of Baha with the fire of those who have disbelieved in the Lord of Names. Woe unto them, and woe upon every idolater and doubter!

12 من اين يجد الحیوة لنفسه بعد الذى يكون بين
انياب الذیاب تالله انّ الحجة تنوح لحزنى و عين
البرهان تبكى لنفسى الرحمن اذا جرى الدم من
القلم الأعلى بما ذاب قلب البهائم من نار الدين
كفروا بمالک الأسماء تبألهم وويل لكلّ مشرک
مرتاب

13 Doth it beseem to hesitate in this Cause, after the crimson Ark hath sailed upon the sea of names? Nay, by this Beauty through Whose Name the mountains have passed away! Say: Do ye deny Him through Whom all existence hath turned toward the direction of its Purpose, and through Whom the Luminary of the Cause hath shone forth from the horizon of the lands? The head of the Bayan hath been adorned with the crown of My remembrance, and its temple with the robe of My love, yet ye have stripped it bare, O people of the veils! Among them is he who saith "I have believed in the Bayan."

13 أ ينبغى الوقوف في هذا الأمر بعد الذى به جرت
الفلک الحمراء على بحر الأسماء لا وهذا الجمال
الذى باسمه مرّت الجبال قل أ تتكرون الذى به
اقبل الوجود الى شطر المقصود و اشرق نیر الأمر
من افق البلاد قد زين رأس البيان باكليل ذكرى
وهيكلة بطراز حبي و انتم عرّيقوه يا اولى الأجاب
منهم من قال انى آمنت بالبيان قل صه لسانك
يا ايها المنكر المكّار ينوح البيان من فعلك و ينوح

Say: Silence thy tongue, O thou denier and deceiver! The Bayan waileth by reason of thy deed, and with it wail the people of Paradise and the denizens of the holy sanctuaries at eventide and at dawn.

معه اهل الفردوس و اهل حظائر القدس في العشي والاشراق

- 14 If thou didst believe in the Bayan, why didst thou draw the sword of renunciation against the Beloved of the All-Merciful, through Whom the All-Glorious smiled and through Whom the preamble of the Book of Creation was adorned? Verily, they that have turned away rejoice in their deeds; they walk while the wrath of God pursueth them. We testify that the Bayan is clear of them, and We are clear of them. Thus hath testified He Whom God hath made the Dawning-Place of lights.

14 ان آمنت بالبيان لم سللت سيف الاعراض على محبوب الرحمن الذي به ابتسم ثغر السبحان و به طرز ديباج كتاب الابداع ان الذين اعرضوا يفرحون بما عملوا يمشون و غضب الله عن ورائهم نشهد ان البيان برىء منهم و نحن برآء كذلك شهد من جعله الله مطلع الأنوار

- 15 Say: Die in your wrath! The heaven of idle fancies hath been rolled up by the grasp of power and might. We have raised up the heaven of the Bayan with wisdom and clear proof, and We have adorned it with the star of Our wondrous Name, whereby all the tribes were seized with trembling, the idol wailed, and the pillars were shaken. Do they see for themselves any refuge? Say: There is no shelter for you this day from God. Whither can they flee, and to whom can they turn? Can they find anyone to protect them? Nay, by My life, they have no protector this day!

15 قل موتوا بغيظكم قد طويت سماء الأوهام بقبضة القدرة و الاقتدار و رفعا سماء البيان بالحكمة و التبيان و زيتها بنجم اسمنا البديع الذي به اخذت الزلازل كل القبائل و ناح الجبت و اضطربت الأركان هل يرون لأنفسهم من مناص قل ليس لكم اليوم من الله من واق اين يفرّون و الى من يهربون هل يجدون من يعصمهم لا وعمرى ليس لهم اليوم من وال

- 16 O people! This is the Ancient of the heavens and earth. Ponder, that ye may recognize the decree of the Wondrous One. When ye have recognized it, ye shall know this Cause whereof ye were promised in the Tablets and Scriptures. Be united, O peoples of the earth! Through your unity the heaven of tyranny shall be cleft asunder and the idols shall fall. We have borne afflictions for your salvation. To this testifieth this Pen which God hath made the Sovereign of all pens.

16 يا قوم هذا بديع السموات و الأرض تفكروا لتعرفوا حكم البديع اذا عرفتم تعرفون هذا الأمر الذي بشرتم به في الصحف و الألواح ان اتحدوا يا ملأ الأرض باتحادكم تنفطر سماء الظلم و تنصعق الأصنام أنا حملنا البلايا لنجاتكم يشهد بذلك هذا القلم الذي جعله الله سلطان الأقلام

- 17 Blessed art thou for having been mentioned before the Throne, and for that which hath descended unto thee from the heaven of the Prison, whereby spirits are gladdened. Follow thy Lord in such wise that tribulation shall not prevent thee from remembering the Creator of heaven. Remember thy Lord at morn and eventide. Grieve not over the world and its conditions. That which is visible shall pass away, and sovereignty shall remain with God, the Supreme Protector, the Concealer.

17 طوبى لك بما ذكرت لدى العرش و نزل لك من سماء السجن ما تفرح به الأرواح ان اقتد مولاك على شأن لا يمنعك البلاء عن ذكر فاطر السماء ان اذكر ربك في البكور و الآصال لا تحزن من الدنيا و شؤوناتها سيفنى ما يرى و يبقى الملك لله المهيمن الستار

- 18 Say: O people of creation! This is the Day of Harkening. Harken unto the Call of God, the Most Exalted, the Most Glorious, which hath been raised between earth and heaven. By His Call the things have been attracted and faces have turned unto God, the Mighty, the Bestower. Verily, they that have been prevented - these shall have no portion in the kingdom. Soon shall they lament and shall find no refuge for themselves.

18 قل يا اهل الانشاء هذا يوم الاصغاء ان استمعوا نداء الله العليّ الأبهى الذي ارتفع بين الأرض و السماء تالله بدائه المنجذبت الأشياء و انقلبت الوجوه الى الله العزيز المنان ان الذين منعوا اولئك ليس لهم نصيب في الملك سوف ينوحون و لا يرون لأنفسهم من مناص

- 19 Take thou the chalice of eternity in My Name, then drink it by My leave. Thus doth thy Lord, the Mighty, the All-Knowing, command thee. And glory be upon thee and upon those who have turned unto the Countenance with spirit and fragrance.
- 20 According to the Most Holy Command, a copy of the missive has been sent. This evanescent servant conveys his salutations to your honor. Blessed art thou for that which hath flowed from thy pen in remembrance of thy Lord. This is what the Lord of Eternity informed me of when I was present before the Throne. Upon thee, O promulgator of God's Cause, rest the remembrance of God, His praise, and the praise of His near-serving ones. I beseech God that He may aid thy honor under all conditions.
- 19 آنک خذ كأس البقاء باسمي ثم اشربها باذني كذلك يأمرک ربک العزیز العلام و البهاء علیک و علی الذین اقبلوا الى الوجه بروح و ریحان
- 20 حسب الأمر الأقدس صورة تنزیل ارسال شد این خادم فانی تکبیر خدمت آنجناب میرساند طوبی لک بما جرى من قلبک ما جرى فی ذکر مولاک هذا ما اخبرنی به مالک القدم اذ كنت حاضراً لدى العرش علیک یا مبلغ امر الله ذکر الله و ثنائه و ثناء عباده المقربين از خدا میطلبم که آنحضرت را در کل احوال مؤید فرماید
- INBA34:113, BLIB_Or15707.001,
BLIB_Or15735.180, BRL_DA#068,
AQ41#009, PYK.495x, HYK.180

BH00796

To: *Baha'is of Qazvin et al.*

- 1 The Most Holy, the Most Exalted
- 2 Praise be to God! Through the effulgent rays of the Most Great Luminary the horizon of the world is illumined and resplendent, and the outpourings of divine grace are streaming down and descending from the heaven of mercy and bounty. Blessed are they who through the promptings of malicious souls have not been debarred from the shores of the sea of oneness, and who through the favors of the Lord of creation have rent asunder the veils of idle fancy. These are they who have taken the wine of mercy from the hands of grace without hesitation and have quaffed thereof. Theirs is a goodly habitation.
- 3 O ye who soar in the atmosphere of the All-Merciful and who circle round the Kaaba of divine knowledge! Harken unto the call of this Wronged One Who, in the midst of intense tribulation and affliction, hath not forgotten you and at all times enjoineeth upon the loved ones of the All-Merciful that which is best for them, transcending all that hath been created in the heavens and on earth. The greatest of all things is steadfastness and unity around God's all-embracing Word. God willing, through divine grace and heavenly bounty, may ye all
- 1 الأقدس الأعلى
- 2 الحمد لله از تجلیات انوار نیر اعظم افق عالم روشن و منیر است و فیوضات رحمانیه از سماء مرحمت و مکرمت جاری و نازل طوبی از برای نفوسی که بوساوس انفس خبیثه از شاطی بحر احدیه محروم نمانده اند و حجات و همیه را بعنایات مالک بریه خرق نموده اند ایشانند نفوسی که خمر مرحمت را از ایادی فضل من غیر تأمل گرفته و نوشیده اند انّ لهم حسن مآب
- 3 ای طائران هوای رحمن و طائفان کعبه عرفان بشنوید ندای این مظلوم را که در منتهای شدت و بلا شما را فراموش ننوده و در کلّ احیان احبابی رحمن را امر مینماید بآنچه خیر است از برای ایشان عمّا خلق فی السموات و الأرضین اعظم از کلّ امور استقامت و اتفاق بر کلمه جامعۀ الهیه است انشاءالله از فضل رحمانی و عنایت سبحانی کلّ بآن فائز شوید این بسی واضح و معلوم است که آنچه ذکر میشود

attain unto this. It is clearly evident that whatsoever is mentioned herein hath as its purpose the deliverance of souls from the prison of self and passion and their advancement unto the Most Exalted Horizon. All must hold fast unto the cord of steadfastness and cling to the hem of unity and concord. They must be so firm in the Cause that the fragrance thereof may guide aright those who are unsettled and wavering. This is not difficult for God to achieve.

- 4 If ye see [the letter] Jim, say to him: "By what proof didst thou accept and by what evidence didst thou turn away from God, the Almighty, the Exalted, the Wise? Verily thou hast followed the desires of one who knoweth not his right hand from his left - he is assuredly among the most lost. And he who led thee astray - We have seized him for his transgression. Now in the sea of fire he saith: 'I repent unto Thee, O Beloved of the worlds!' The hand of power hath struck his mouth and it was said: 'Be silent, O thou remote misbeliever! Thou didst call the people unto one whom thou hadst neither seen nor known nor had any knowledge of his cause, and thou thyself dost testify to this, wert thou to be fair.' O servant! Have mercy upon thyself and upon the people, and follow not those who follow vain imaginings and have taken these as lords besides God. Cast away what they possess, then stand with supreme steadfastness in the Cause of thy Lord, the Creator of earth and heaven. Thus doth the Lord of Names command thee, wert thou of them that comprehend."

- 5 Speak in the Persian tongue, that perchance he may comprehend the counselling words of the Lord and return to the shore of the Most Great Ocean. Strange it is that after the wondrous and exalted waves of the seas of divine favors and the effulgences of the words of the Lord, they are seen to be deprived and kept back from the shore of the sea of oneness by ancient allusions to the worn-out and obsolete notion of succession and the like. Say: God knoweth what is in your hearts and that which ye utter and speak. In these spiritual days all must attain unto the new divine adornment, sanctified from all that is in the hands of men and from all that they have heard, let alone the false succession which hath appeared from the direction of the liars. Such mentions have been veils of glory which most of humanity have been powerless to rend, yet God hath servants who, through divine power, have rent them all asunder and joined their Beloved. Today the people of God are those souls who regard all in the heavens and earth as dependent upon God's will, to such extent that were He to desire, by the movement of the Finger of His Will, He could raise a speck of dust to the loftiest heights of creation, and likewise return the highest summit to the lowliest particle. All

مقصود خلاصی نفوس است از سجن نفس و هوی و ارتقاءهم الى الأفق الأعلى انشاء الله باید کل متمسک بجبل محکم استقامت شوند و متشبث بذیل اتحاد و اتفاق گردند باید بشأنی بر امر مستقیم باشند که نفحات آن مضطربین و متزلزلین را مستقیم نماید لیس هذا علی الله بعزیز

4 ان رأیتم الجیم قولوا له بأی حجة اقبلت و بأی برهان اعرضت عن الله المقتدر العزیز الحکیم انک اتبعت اهواء الذی ما عرف الیمین عن الشمال الا انه من الأخسرین و الذی اغواک قد اخذناه بذنبه اذاً فی بحر النار یقول تبث الیک یا محبوب العالمین ضرب علی فیه من ید القدرة و قیل اصمت یا ایها المشرک البعید انک دعوت الناس الی الذی ما رأیته و ما عرفته و ما اطلعت علی امره و انت تصدقنی فی ذلک لو تكون من المنصفین یا عبد ارحم نفسك و انفس الناس و لا تتبع الذین اتبعوا الأوهام و جعلوها لأنفسهم ارباباً من دون الله دع ما عندهم ثم استقم بالاستقامة الکبری علی امر ربک فاطر الأرض و السماء کذلک یأمرک مالک الأسماء لو کنت من العالمین

5 بلسان پارسی القا کنید که شاید کلمات نصیحیه ربانیه را ادراک نماید و بشاطی بحر اعظم راجع شود عجب در اینست که بعد از امواج بدیعہ منیعہ البحر الطاف الهیہ و اشراقات کلمات ربانیه باشارات عتیقه خلقه بالیه خلافت و امثال آن از شاطی بحر احدیه ممنوع و محروم مشاهده میشوند قل الله یعلم ما فی قلوبکم و ما انتم به تتفقون و تتکلمون در این ایام روحانی باید کل بطراز بدع رحمانی فائز شوند مقدساً عن کل ما فی یدی الناس و عن کل ما سمعوا تا چه رسد بخلافت مجعوله که از ناحیه کذبہ ظاهر شده امثال این اذکار سبحات مجلله بوده که اکثر بریه از خرق آن عاجزند ولیکن از برای حق عبادی است که بقدرت الهیه کل را خرق نموده اند و بدوست پیوسته اند الیوم الی الله نفوسی هستند که جمیع من فی السموات و الأرض را معلق باراده حق دانند بشأنی که اگر بخواهد بحرکت اصبع اراده ذره تراب را

that He saith is truth and all that He decreeth behooveth to be the beloved of them that know. Wondrous in all respects hath this Revelation appeared, were men to ponder thereon.

باعلی ذروهٔ ابداع رساند و هم چنین اعلیٰ ذروه را بادی ذره راجع فرماید کلّ ما یقول هو حقّ و ما یحکم به ینبغی ان یکون محبوب العارفین بدیع من جمیع الجهات در این ظهور ظاهر لو کان الناس فیه یتفکرون

- 6 In brief, certain people of the Bayan have, through the utterances of the widows of the people of the Furqan, forbidden men from the Law of the All-Merciful. Say unto him of the letter Jim and his like: Observe with the eye of insight how for a thousand years or more all the Twelver sects assigned a specific place in imaginary cities for an imaginary being who never existed, along with imaginary wives and children, and they prostrated themselves before him. And if anyone denied him they would issue a decree for his death. Lo! They are recorded as worshippers of vain imaginings in the Book of thy Lord, the All-Knowing, the All-Informed. And after the birth of the Point in a known land, it became clear to them that possess insight that all that was in the hands of that people was false and meaningless. Similarly observe all the beliefs held by that people. I do not wish to rend certain veils. Blessed is the strong one who rendeth with the fingers of certitude that he may behold what is intended by his Lord, the Possessor of existence. All are commanded in this Revelation to observe the Revelation itself and its verses in complete sanctification from all else. This bounty hath been specific to this Revelation. And likewise He saith: When He appeareth He changeth light into darkness and darkness into light. Despite this, by your own self, since ye are unaware of His beginning and end, ye remain deprived of the Dawning-Place of the lights of oneness and the Dayspring of divine verses.

6 باری بعضی اهل بیان باقوال ارامل اهل فرقان ناس را از شریعهٔ رحمن منع نموده اند بحرف جیم و امثال او بگوئید بعین بصیرت مشاهده کنید هزار سال او ازید جمیع فرق اثنی عشریه نفس موهومی را که اصلاً موجود نبوده مع عیال و اطفال موهومه در مدائن موهومه محلّ معین نمودند و ساجد او بودند و اگر نفسی انکار او مینمود فتوای قتل میدادند الا انهم من عبدة الأوهام فی کتاب ربّک العلیم الخبیر و بعد از تولّد نقطه در ارض معروفه نزد صاحبان بصیرت واضح شد که آنچه در دست قوم بوده کلّ باطل و بی معنی بوده همین قسم در جمیع مطالبی که نزد آن قوم است مشاهده کنید اتّی لا احبّ ان اخرق بعض الأجباب طوبی لقوی یخرق بأنامل الیقین لیری ما هو المراد عند ربّه مالک الایجاد کلّ در این ظهور مأمورند که در نفس ظهور و آثار او مقدّساً عن الكلّ مشاهده نمایند و این فضل مخصوص این ظهور بوده و هم چنین میفرماید اذا ظهر یبدل النور بالظلمة و الظلمة بالنور مع ذلك بنفسی که از مبدأ و منتهای او مطلع نیستید از مطلع انوار احدیه و مشرق آیات الهیه محروم مانده اید

- 7 Say: Consider for a moment the Persian Bayan, that perchance ye may abandon vain imaginings and behold the Sun of the name of your Lord, the Self-Subsisting, shining between the heavens and the earth. Harken unto the voice of the faithful counsellor and, putting aside all that ye have heard, observe the divine verses and ponder upon that which hath appeared in the Revelation, that perchance ye may abandon selfish desire and turn unto God, the All-Knowing, the All-Wise. If ye and all on earth deny, verily He is the Self-Sufficient, the All-Praised.

7 بگوئید قدری بیان فارسی را ملاحظه کنید لعلکم تدعون الموهوم و ترون شمس اسم ربکم القیوم مشرقة بین السموات و الأرضین بشنویند ندای ناصح امین را و قطع نظر از آنچه استماع نمودید در آیات الهیه نظر نمائید و در ما ظیهر فی الظهور تفکر کنید لعلکم تدعون الهوی و تتوجهون الی الله العلیم الحکیم ان تکفروا انتم و من علی الأرض جمیعاً انه هو الغنیّ الحمید

- 8 O My loved ones in Qaf! Leave these people, then turn with your hearts toward the court of God, the All-Powerful, the Mighty, the Best-Beloved. Be ye of such character that through you the horizons will be illumined and faces will be

8 انتم یا احبّائی فی القاف دعوا هؤلاء ثمّ اقبلوا بالقلوب الی شطر الله المقتدر العزیز المحبوب کونوا علی شأن تستضیء بکم الآفاق و تتوجه بکم الوجوه الی شطر ربکم العزیز الودود احمدا الله

turned toward the court of your Lord, the Mighty, the Loving. Give thanks unto God that your names have flowed from the Pen of Revelation and that the tongue of the Prisoner makes mention of you. We beseech God to aid you to be united in the Cause of your Lord, the Master of the Day of Judgment, and to make you among those who have no fear and who shall not grieve. Drink ye the cup of life with spirit and fragrance, in spite of those who have denied the All-Merciful and who have turned away from His presence. Blessed are ye for having been mentioned by the Lord of Eternity in the Most Great Prison, and for having been the object of the gaze of God, the All-Powerful, the Self-Subsisting, the Eternal.

- 9 Stand ye firm in the Cause of God in such wise that every wavering one may become steadfast and every mouldering bone may be set in motion. Strive ye that the darkness of contingent being may be illumined by the lights of the mention of the All-Merciful. God willing, may ye all arise to that which befits your stations and your relationship to God. The Divine Lote Tree speaks - hearken ye with the ear of the soul. The tongue of the All-Merciful is uttering - attain ye unto its hearing. Thus doth your Lord, the All-Speaking, the All-Knowing, remind you.

- 10 O My handmaidens in that land! Rejoice that ye have been mentioned by the Most Exalted Pen, then remain steadfast in the Cause of God, the Lord of Names. Thus doth your Lord counsel you in this Tablet which hath been adorned with the ornament of the utterance of God, the Mighty, the All-Praised. O handmaidens of Mine! God willing, drink ye forever and always from the Kawthar of the love of the Self-Sufficient, the Ever-Abiding, and be ye engaged in His mention and praise. Verily, the glory be upon you, O loved ones of God, and upon those who hearken to your words concerning this most wondrous and mighty Cause.

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بما جرت اسمائكم من قلم الوحي و ينطق بأذكاركم
لسان المسجون نسأل الله ان يؤيدكم على الاتحاد
في امر ربكم مالک يوم المعاد و يجعلكم من
الذين لا خوف عليهم و لا هم يحزنون اشربوا
كأس الحيوان بالروح و الریحان رغماً للذين
كفروا بالرحمن و كانوا عن لقائه هم معرضون
طوبى لكم بما ذكرتم من لدن مالک القدم في
السجن الأعظم و توجه اليكم طرف الله المقدر
المهيمن القيوم

9 بايستيد بر امر الله بشأنی که هر مضطربى مستقيم
شود و هر عظم رميمى بحركت آيد و جهد نمائيد
تا ظلمت امكان از انوار ذكر رحمن مستنير شود
انشاء الله كل به ما يليق لشؤونكم و نسبتكم الى الله
قيام نمائيد سدره منتهى تكلم ميفرمايد بگوش
جان بشنويد لسان رحمن در نطق است باصغای
آن فائز شويد كذلك يذكركم ربكم المتكلم العليم

10 يا امائى هناك افرحن بما ذكرتن من القلم الأعلى
ثم استقمن على امر الله مالک الأسماء كذلك
يعظكن ربكن في هذا اللوح الذى طرز بطراز بيان
الله العزيز المحمود اى اماء من انشاء الله لميزل و
لايزال از كوثر محبت غنى بيزوال بياشاميد و بذكر
و ثنائش ناطق باشيد انما البهاء عليكم يا احباء الله
و على الذين يسمعون قولكم في هذا الأمر الأبدع
العظيم

BLIB_Or03116.123, BLIB_Or11096#017,
BLIB_Or15698.240, BLIB_Or15720.236,
BLIB_Or15740.183, BRL_DA#276,
IQT.240, HNU.390x, ASAT4.106x,
PYB#235 p.37x, DLH3.421x

BH00811

To: Aqa Siyyid Mirza

- 1 He is the Everlasting One, manifest and evident from the Most Glorious Horizon 1 اوست باقی و از افق ابهی ظاهر و هویدا
- 2 The exalted Arabic Tablet was sent. Now in the Persian tongue the wondrous holy divine words are being revealed. Blessed are they that hear! 2 لوح عربی منبع ارسال شد حال بلسان پارسی بدایع کلمات قدس الهی القا میشود فطوبی للسامعین
- 3 The True One, exalted be His mention, has ever been and shall ever be sanctified above manifestation and appearance - an unknowable Mystery, an imperceptible Concealment, an unmanifested Inner Reality, an unhidden Treasure, and an unwitnessed Secret. For the term "mystery" applies only when something is not witnessed; in such case it is not manifest that it might be known. And after witnessing, the term "mystery" no longer exists that it might be understood. Therefore the Mystery has been and shall ever be unknowable. Blessed is the soul that ponders this perfect, firm, divine Word and attains to the jewel of its purpose which is deposited in that Treasure. Should any soul claim to know the Mystery as it is in itself, such a one has been and shall ever be among the falsifiers. That Ancient Beauty is too exalted to be known through aught but Himself, and too sublime to be described save through His own holy Being. For whatever created beings may comprehend at the ultimate degree of their understanding is but a fancy they have invented for themselves by themselves. Exalted is He above being known by that which is contingent! 3 لم یزل حقّ جلّ ذکره مقدّس از ظهور و بروز بوده و خواهد بود غیب لایعرف و مستور لایدرک و باطن لایظهر و کنز لایبرز و سر لایشهد چه که اسم غیب صادق مادامیکه مشهود نیست در این صورت ظاهر نه تا معروف گردد و بعد از شهود اسم غیب موجود نه تا معلوم شود لذا غیب لایعرف بوده و خواهد بود طوبی از برای نفسیکه در اینکلهء تامهء محکمهء الهیه تفکر نماید و بگوهر مقصود که در آن کنز مودع است فائز شود و اگر نفسی ادعای عرفان غیب من حیث هو غیب نماید کاذب بوده و خواهد بود آن جمال قدم اعظم از آنست که بدون خود معروف گردد و عالی تر از آنست که بدون ذات مقدّس خود موصوف شود چه که آنچه را مخلوق در منتهی مراتب عرفان خود ادراک نماید این ادراک در مخلوق وهمیست که بأنفسهم لأنفسهم احداث شده فتعالی من ان یعرف القدم بالحدوث
- 4 And since the doors of knowledge and understanding were closed, and the ultimate degree of the servants' knowledge rejected, the King of existence, through His grace and bounty, made the Manifestations of His Oneness and Daysprings of His eternal might to appear from the horizon of "Verily I am the One manifest above all things," that all people might attain to the knowledge of God through recognition of these Suns rising from the horizon of truth, and might be blessed with obedience to God and conformity with His good-pleasure through obedience to these holy Beings. 4 و چون ابواب عرفان و ادراک مسدود و منتهی رتبهء عرفان عباد مردود محض فضل و جود سلطان وجود مظاهر احدیه و مطالع عرّ صمدیه را از افق اتّبی انا الظاهر فوق کلّشیء ظاهر فرموده تا جمیع ناس بعرفان آن شمس مشرقه از افق حقیقت یعرفان الله فائز شوند و باطاعت آن ذوات مقدسه برضی الله و طاعته مرزوق گردند
- 5 And in accordance with justice and the manifestation of grace, He bestowed upon each of these eternal and glorious Manifestations a proof and evidence, that no soul might have excuse to turn away or object, and that the divine proof might be complete and perfect for all. The purpose of this greatest grace is that people might be educated, that perchance they may enter 5 و بمقتضای عدل و ظهور فضل بهر یک از مظاهر عرّ باقیه حجّتی و برهانی عنایت فرمود تا برای نفسی مجال اعراض و اعتذار نماند و بر کلّ حجت الهی بالغ و کامل گردد و مقصود از این فضل اکبر آنکه ناس را تربیت نمایند که شاید بمملکت وجه

the kingdom of the divine countenance and attain to the station where "thy Lord's face endureth" - which is the ultimate goal of human existence - and may abide forever. I swear by the Ancient Beauty that if a soul becomes purified and sanctified from this world even once and ascends to the Supreme Companion, he will never see extinction but will attain unto existence within existence, and annihilation and extinction shall never find their way to this existence and subsistence. But what benefit when these people with their impure hearts do not comprehend this divine melody?

- 6 In any case, these glorious divine Manifestations have existed from the beginning that hath no beginning until the time ended with the wondrous First Manifestation in the garment of the Last, and the Primal Point, exalted be His grandeur, elevated be His signs, and mighty be His glory, rose from the Most Exalted Horizon and guided the people to the pathway of eternity. All the servants clung to their religious leaders among the divines and never turned to the Essence of Divine Unity, although He appeared with such compelling proof that all found themselves powerless to produce the like thereof. Then they arose in opposition and demanded supernatural signs.

- 7 That Ancient Being hath revealed the treatise of proof, known as the Seven Proofs, and hath concluded every argument and evidence with the divine verses. From the Pen of Holiness hath flowed the declaration that, in this Day, these verses - sent down from the clouds of majesty - are the conclusive proof unto the East and unto the West of the world, and that no testimony above them hath ever been, nor ever shall be, vouchsafed. Even as the Crown Prince summoned that Essence of Eternality to his court and demanded proof, that Ancient Beauty declared that the verses were the testimony. Yet in the end they accepted it not, and all pronounced sentence of death upon that Quintessence of pre-existence, save a few who became assured through the divine verses and turned from the west of unbelief and error to the east of faith and recognition.

- 8 Thereafter did that Pre-existent Being, in all His revealed tablets, give glad tidings to all of this Most Great Revelation, such that not a single line of the Bayan was revealed except that this most glorious mention was recorded therein, and He counseled all lest they remain, at the time of His manifestation, veiled from the Beauty of the All-Merciful by the letters of the Bayan and the words revealed therein, even as the people of the Furqan. Despite these counsels, and this Most Great Revelation, and this most holy and glorious Dawning which hath

داخل شوند و بمقام یبقی وجه ربّیک که مقام سدرهٔ منتهای وجود انسانی است فائز گردند و باقی مانند قسم بجمال قدم که اگر نفسی یکبار از این دنیا طاهر و مقدّس شده برفیق اعلیٰ ارتقا جوید ابداً فنا نبیند بهستی اندر هستی رسد و ابداً نیستی و فنا را باین هستی و بقا راه نه و لکن چه فائده که این ناس با قلوب غیر طاهره این نغمه الهی را ادراک ننمایند

- 6 باری این ظهورات عزّ احدیه از اوّل لا اوّل بوده تا آنکه زمان منتهی شد بظهور بدیع اوّل در قیص آخر و طالع شد از مشرق اعلیٰ نقطهٔ اولی جلت عظمت و علت آثاره و عزّ کبریائه و ناس را بشریعهٔ بقا هدایت فرمود جمیع عباد تمسّک برؤسای خود از علما جسته ابداً بساذج عزّ احدیه اقبال نمودند مع آنکه ظاهر شد بحجّتی که کل از اتیان مثل آن خود را عاجز مشاهده نمودند بعد بمعارضه برخاستند و خواری عادت طلب نمودند

- 7 آن ذات قدم رسالهٔ استدلالیه که به دلائل السبعة معروفست مرقوم فرمودند و جمیع حجّت و دلیل را بآیات منتهی نمودند و از قلم قدس جاری که الیوم این آیات که از صحاب عزّ نازل شده حجّت است بر شرق و غرب عالم و حجّتی فوق آن نبوده و نخواهد بود چنانچه ولی عهد آن جوهر صمد را در مجلس خود حاضر نمود و حجّت خواست آن جمال قدم فرمودند آیات الیوم حجّت است بالأخره نپذیرفتند و کل بر قتل آن ساذج قدم فتوی دادند الا معدودی که بآیات الهی موقن شده و از مغرب کفر و ضلال بمشرق ایمان و اقبال توجه نمودند

- 8 و بعد آن ذات قدم در کلّ الواح منزله جمیع را باین ظهور اعظم بشارت داده چنانچه سطری از بیان نازل نشده مگر آنکه این ذکر امنع در او مذکور و جمیع را نصیحت فرموده که مباد در حین ظهور مثل امت فرقان بحروفات بیان و کلمات منزله در آن از جمال رحمن محتجب مانید مع این وصایا و این ظهور اعظم و طلوع قدس اکرم که بتمام قدرت الهیه و جمیع حجب

appeared with all divine power and with all the proofs of the Manifestations of abiding glory, all have turned away.

- 9 Would that they had contented themselves with what the people of the Furqan committed, for the people of the Furqan merely pronounced sentence of death upon the Beauty of the All-Glorious. But this people have striven to cut down the divine Tree, and when they found themselves powerless, they loosened their tongues in calumny. Surely by now the clamor of the ungodly hath reached that land. Yet praise be to God that they have attributed to this most pure Essence such things that any soul possessing the least grain of discernment and the tiniest particle of insight would perceive that these calumnies have issued from the source of rancor, the treasury of envy, and the mine of hatred. Therefore do the tongues of all atoms proclaim: "The curse of God be upon the first oppressor who wronged the Primal Point in His latter Manifestation, who warred against Him, who disputed His verses, who denied His presence, and who then calumniated Him."

- 10 O servant! Such is the condition of these immature souls. For twenty years hath the Ancient Beauty been in the hands of His enemies, such that at every moment He hath been exposed to destruction - at times imprisoned by His foes, at times in chains and fetters, at times captive to the wicked. Yet despite this they have attributed worldliness and love thereof to this Essence of Spirit, though all the world and whatsoever is therein were His creation. And if the Temple of the Throne were to rest upon a ground of diamonds, it would be befitting - nay, worthy of even the servants at His threshold. Yet I swear by the King of Pre-existence that they who circle round His court have been and shall ever remain sanctified above the world and all that is therein. Indeed, were anyone to observe, he would not find even a penny of worldly goods or belongings with the emigrants. Praise be to my Beloved, Who hath created all to be patient and thankful.

- 11 They have mentioned these words and their like only to cast doubt in hearts, unaware that the deed of Truth is even as the manifest and shining sun, and every possessor of sight hath perceived and will perceive it. O servant! With spiritual wings soar to the divine holy heaven, and having purified thyself from the hints of all else but God, gaze upon the Most Great Scene. I swear by the Truth that My grief and sorrow are greater than can be recorded by the pen. I pour out my sorrow and lamentation unto God, and verily, He is the best Protector and the best Helper. God willing, in these days you will not be deprived of the wondrous favors of the eternal Sovereign, nor be forbidden from partaking of the peerless nectar of the

مطالع عزّ باقیه ظاهر شده کل اعراض نموده اند

- 9 یکاش بآنچه ملأ فرقان ارتکاب نموده اند کفایت مینمودند چه که ملأ فرقان همان فتوی بر قتل جمال سبحان داده اند و لکن این طایفه بر قطع سدره الهیه جهد نموده چون خود را عاجز مشاهده نمودند زبان افترا گشودند و البته تا حال نعیق مشرکین بآن ارض رسیده و لکن حمد خدا را که اموری باین سازج اطهر نسبت داده اند که هر نفسیکه اقل من شعیر صاحب شعور باشد و اقل از ذره صاحب نظر ادراک مینماید که این مفتریات از منبع غلّ و مخزن حسد و معدن بغضا ظاهر شده اداً یتکلم السن کل الذرات بأن لعن الله اول ظالم ظلم نقطة الاولى فی ظهوره الاخری و حارب بنفسه و جادل بآياته و كفر بلفاته ثم افتري عليه

- 10 باری ای عبد اینست شأن این عباد نابالغ بیست سنه جمال قدم در دست اعدا مبتلا بشأنی که در کلّ حین در معرض هلاک بوده گاهی در سجن اعدا و گاهی در سلاسل و اغلال و گاهی اسیر فجّار مع ذلک نسبت دنیا و حبّ آن باین سازج روح داده اند مع آنکه جمیع دنیا و مافیها خلق او بوده و اگر بر ارض الماس هیکل عرش مستقرّ شود سزاوار بوده بلکه خدام درگهش را لایق و حال آنکه قسم بسلطان قدم که طائفین حولش از دنیا و مافیها مقدّس بوده و خواهند بود چنانچه اگر نفسی مشاهده نماید فلسی از دنیا و اسباب متعلّقه بآن نزد مهاجرین نخواهد یافت حمد محبوبی را که کل را صابر و شاکر خلق فرمود

- 11 این سخنها و امثال آن را ذکر نموده اند مگر آنکه القای شبهه در قلوب نمایند دیگر غافلند از اینکه فعل حق چون شمس مشرق و لائحت و هر ذی بصری ادراک نموده و مینماید ای عبد پیر معنوی بسماء قدس الهی پرواز کن و خود را از اشارات ما سوی الله مطهر نموده بمنظر اکبر ناظر شو قسم بحق که ضرم اعظم از آنست که ذکر شود و بلایم اکبر از آنست که بقلم مرقوم گردد انما اشکو بئى و حزنى الى الله و انه لنعم المولى و نعم النصير انشاء الله در این ایام از بدایع افضال سلطان لایزال محروم نمانید و از رحيق

All-Glorious. And the Glory be upon you and upon all who are with you among the believers who are steadfast, assured, patient and thankful.

بِمثال ذوالجلال ممنوع نشوید و البهاء علیک و
علی من معک من کلّ مؤمن موقن ثابت صابر
شکور

NLI.32p027r, BRL_DA#260, AQA6#201
p.028b, SFI11.018, MAS8.031x,
UVM.089.14x, UVM.091.02x

BH00813

To: Baha'is of As-Sin

- 1 In the Name of God, the Most Mighty, the Most Impregnable, the Most Holy!
- 2 This is a Book from the presence of Baha to those whom God hath preserved from the shame of self and passion, and caused them to enter the pavilion of the Most Glorious through His grace. Verily, He is the Forgiving, the Merciful. That the breezes of the All-Merciful may waft over them from this distant quarter and remind them in these days wherein every tree proclaimeth: "There is none other God but Me, the Mighty, the Wise."
- 3 Give thanks unto God for having delivered you through His sovereignty and preserved you through the hosts of the seen and the unseen, until He made you recognize the Manifestation of His Self, before Whom the Faithful Spirit doth speak. The Kingdom of God hath appeared and been established upon the throne, the Beloved of the worlds. Through Him were opened the gates of reunion before the faces of the Prophets and Messengers, all of whom drew strength from His remembrance and rejoiced in His mighty, glorious Name.
- 4 Until We sent 'Ali in truth and made him the herald of this wise Remembrance. Verily, he spoke not from desire, but through that which We inspired him with from Our greatest signs. He was the one who called out on land and sea, summoning the people to the Greatest Scene. When the veils were rent asunder and the All-Bestower came in the shadows of clouds, all the tribes of the earth were thrown into confusion, the suns of idle fancies were darkened, and the moon of vain imaginings was eclipsed. Thus was the matter decreed from God, the Mighty, the Wise.

1 بِسْمِ اللَّهِ الْأَعَزِّ الْأَمْنَعِ الْأَقْدَسِ

2 هَذَا كِتَابٌ مِنْ لَدَى الْبَهَاءِ إِلَى الَّذِينَ عَصَمَهُمُ اللَّهُ
مِنْ خِزْيِ النَّفْسِ وَالْهَوَىٰ وَادْخَلَهُمْ فِي سِرَادِقِ
الْأَبْهَىٰ فَضْلاً مِنْ عِنْدِهِ أَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ لَتَمُرَّ
عَلَيْهِمْ نَفْحَاتُ الرَّحْمَنِ مِنْ هَذَا الشَّطْرِ الْبَعِيدِ وَ
تَذَكَّرُهُمْ فِي هَذِهِ الْأَيَّامِ الَّتِي فِيهَا يَنْطِقُ كُلُّ شَجَرٍ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَكِيمُ

3 إِنْ أَشْكُرُوا اللَّهَ بِمَا أَنْقَذَكُمْ بِسُلْطَانِهِ وَحَفَظَكُمْ بِجُنُودِ
الْغَيْبِ وَالشَّهَادَةِ إِلَى أَنْ عَرَفْتُمْ مَظْهَرَ نَفْسِهِ الَّتِي
يَنْطِقُ قَدَامَهُ الرُّوحُ الْأَمِينُ قَدْ ظَهَرَ مَلَكُوتُ اللَّهِ وَ
اسْتَقَرَّ عَلَى الْعَرْشِ مَحْبُوبُ الْعَالَمِينَ بِهِ فَتَحَتْ أَبْوَابُ
الْقَاءِ عَلَى وَجْهِ النَّبِيِّينَ وَالْمُرْسَلِينَ كُلِّ اسْتَمَدَّوْا
بَذِكْرِهِ وَاسْتَفْرَحُوا بِاسْمِهِ الْعَزِيزِ الْمُنِيعِ

4 إِلَى أَنْ أَرْسَلْنَا عَلِيّاً بِالْحَقِّ وَجَعَلْنَاهُ مَبْشِراً لِهَذَا
الذِّكْرِ الْحَكِيمِ أَنَّهُ مَا نَطَقَ عَنْ الْهَوَىٰ بَلْ بِمَا الْهَمَّنَاهُ
مِنْ آيَاتِنَا الْكُبْرَىٰ أَنَّهُ هُوَ الَّذِي نَادَىٰ فِي الْبَرِّ وَالْبَحْرِ
وَدَعَا النَّاسَ إِلَى الْمَنْظَرِ الْأَكْبَرِ فَلَبَّاهُ كَشَفَتْ
الْأُجَابُ وَاتَى الْوَهَابُ فِي ظِلِّ السَّحَابِ
اضْطَرَبَتْ قِبَائِلُ الْأَرْضِ كُلَّهَا وَكَسَفَتْ شَمْسُ
الظُّنُونِ وَخَسَفَ بَدْرُ الْغُرُورِ كَذَلِكَ قَضَى
الْأَمْرَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَكِيمِ

- 5 Those who remained immersed in the oceans of vain imaginings after the Sun of Certitude had dawned from the horizon of divine inspiration are indeed among the idolaters. We have left them to themselves and delivered those who held fast to the handle of grace - these are among the sincere ones.
- 6 We have sent down the Bayan in such wise that none hath excuse save that he turn unto God or be numbered with the perishing ones. God hath made the Bayan a gift unto My Self and adorned it with My mighty, wondrous Name, such that every word thereof proclaimeth: "The Beloved of the worlds hath come!" Yet when that which was the purpose of all Tablets appeared, the people of the Bayan who claim allegiance to the All-Merciful opposed Him and committed that which the Pen is powerless to recount. To this doth the Ancient Beauty testify, if ye be of those who know.
- 7 Among them were those who sought to take My life, and those who said He hath fabricated a lie against God, even after each of My deeds testifieth to God's Manifestation, His sovereignty, might and grandeur. Thus do We recount unto you that which We have reckoned. Verily your Lord is the All-Knowing, the All-Informed.
- 8 Do ye object to Him through Whom the Most Exalted Pen was set in motion and through Whose appearance every leaf of the Lote-Tree of the utmost boundary doth speak? O people of creation! This is He concerning Whom God took your covenant in all the Tablets. Fear ye the All-Merciful and be not of those who violated the Covenant and denied God, the Mighty, the Praiseworthy.
- 9 By My life! He who hath ears hath heard God's call and hath detached himself for love of Him from all the worlds. And he who hath eyes beholdeth God's power in this mighty News. Those who have denied - they are deaf and blind. Their names shall not be mentioned before the Throne; they are among those who have perished.
- 10 Know ye then, O My loved ones, that such weakness hath seized Me as to hinder My tongue from remembrance and utterance. Whenever from the direction of the Throne a Tablet, or yet another, is sent down, this feebleness overtaketh Me by reason of that which hath befallen this body at the hands of those who have turned away from the Countenance and waxed arrogant before God, the Almighty, the All-Wise.
- 11 Yet, in truth, the spirit abideth in might and in power - no host among the first or the last can stand against it. At every moment it speaketh forth, and summoneth the concourse of all created things unto God, the Almighty, the All-Glorious, the
- 5 اِنَّ الَّذِيْنَ غَرَقُوا فِيْ بَحْرِ الْاَوْهَامِ بَعْدَ الَّذِيْ اشْرَقَتْ شَمْسُ الْاِيْقَانِ مِنْ افْقِ الْاِلْهَامِ اَنْهُمْ مِنْ عِبَادَةِ الْاَصْنَامِ قَدْ تَرَكْتَهُمْ بِاَنْفُسِهِمْ وَنَجَّيْنَا الَّذِيْنَ تَمَسَّكُوا بِعُرْوَةِ الْفَضْلِ اِلَّا اَنْهُمْ مِنَ الْمَخْلُصِيْنَ
- 6 اَنَا نَزَّلْنَا الْبَيَانَ عَلَى شَأْنٍ مَا تَرَكَ لِأَحَدٍ عَذْرًا إِلَّا بِأَنْ يَتَوَجَّهَ إِلَى اللَّهِ أَوْ يَشْهَدَ بِأَنَّهُ مِنَ الْهَالِكِيْنَ قَدْ جَعَلَ اللَّهُ الْبَيَانَ هَدِيَّةً لِنَفْسِيْ وَزِيْنَةً بِاسْمِي الْعَزِيْزِ الْبَدِيْعِ بِحَيْثُ كُلُّ كَلِمَةٍ مِنْهُ تَنَادَى قَدْ أَتَى مَحْبُوْبِ الْعَالَمِيْنَ فَلَمَّا ظَهَرَ مَا هُوَ الْمَقْصُوْدُ فِي الْأَلْوَا حِ اعْتَرَضَ عَلَيْهِ أَهْلُ الْبَيَانِ مِنَ الَّذِيْنَ يَنْسُبُوْنَ اَنْفُسَهُمْ إِلَى الرَّحْمَنِ وَارْتَكَبُوا مَا عَجَزَ عَنْ ذِكْرِهِ الْقَلَمُ بِشَهِدٍ بِذَلِكَ جَمَالَ الْقَدَمِ اِنْ اَنْتُمْ مِنَ الْعَارِفِيْنَ
- 7 مِنْهُمْ مَنْ ارَادَ قَتْلَ نَفْسِيْ وَمِنْهُمْ مَنْ قَالَ اَنَّهُ افْتَرَى عَلَى اللَّهِ بَعْدَ الَّذِيْ يَشْهَدُ كُلُّ عَمَلٍ مِنْ اَعْمَالِيْ بِظُهُورِ اللَّهِ وَسُلْطَانِهِ وَعِزِّ اللَّهِ وَكِبْرِيَّائِهِ كَذَلِكَ قَصَصْنَا لَكُمْ مَا احْصَيْنَاهُ اِنَّ رَبَّكُمْ لَهُو الْعَلِيْمُ الْخَبِيْرُ
- 8 هَلْ تَعْتَرِضُوْنَ عَلَى الَّذِيْ بِهِ تَحَرَّكَ الْقَلَمُ الْأَعْلَى وَ بِظُهُورِهِ تَنْطَلِقُ كُلُّ وَرْقَةٍ مِنْ اَوْرَاقِ سِدْرَةِ الْمُنْتَهَى يَا مَلَأَ الْاَنْشَاءَ هَذَا هُوَ الَّذِيْ اخَذَ اللَّهُ عَهْدَهُ مِنْكُمْ فِي كُلِّ الْأَلْوَا حِ اتَّقُوا الرَّحْمَنَ وَلَا تَكُوْنُوْا مِنَ الَّذِيْنَ نَقَضُوا الْمِيْثَاقَ وَ كَفَرُوا بِاللَّهِ الْعَزِيْزِ الْحَمِيْدِ
- 9 لِعَمْرِيْ مَنْ كَانَ لَهُ اِذْنٌ سَمِعَ نِدَاءَ اللَّهِ وَانْقَطَعَ فِي حُبِّهِ عَنِ الْعَالَمِيْنَ وَالَّذِيْ كَانَ لَهُ بَصَرٌ رَى قُدْرَةَ اللَّهِ فِيْ هَذَا النَّبَأِ الْعَظِيْمِ اِنَّ الَّذِيْنَ كَفَرُوا اَوَّلَئِكَ صَمَّاءٌ عَمِيَّاءٌ لَا يَذْكُرُ اَسْمَاءَهُمْ لَدَى الْعَرْشِ اِلَّا اَنْهُمْ مِنَ الْغَايِرِيْنَ
- 10 ثُمَّ اَعْلَمُوا يَا اَحِبَّائِيْ قَدْ اخَذَنِي الضَّعْفُ عَلَى شَأْنٍ مَنَعَ لِسَانِيْ عَنِ الذِّكْرِ وَ الْبَيَانِ اِذَا يَنْزِلُ مِنْ شَطْرِ الْعَرْشِ لَوْحٌ اَوْ لَوْحَانٌ يَأْخُذْنِي الضَّعْفُ بِمَا وَرَدَ عَلَى الْجَسَدِ مِنَ الَّذِيْنَ اَعْرَضُوا عَنِ الْوَجْهِ وَاسْتَكْبَرُوا عَلَى اللَّهِ الْعَزِيْزِ الْحَكِيْمِ
- 11 وَلَكِنَّ الرُّوْحَ عَلَى قُوَّةٍ وَ قُدْرَةٍ لَنْ يَقْدَرَ اِنْ يَقُوْمَ مَعَهُ خَلْقُ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ يَنْطَلِقُ فِي كُلِّ الْاَحْيَانِ وَ يَدْعُوْ مَلَأَ الْأَكْوَانِ إِلَى اللَّهِ الْعَزِيْزِ

All-Beautiful. He is never still, praising His Lord by night and day, and nothing frightens Him even if He faces what no one before Him has faced at the hands of the oppressors. When the idolaters cast Us into this Most Great Prison, We desired to convey the Cause to the kings and rulers, and We did convey it to them with a sovereignty from Us and a power from Our presence, even while We were in the hands of Our enemies. He is verily the Almighty, the Powerful.

- 12 Arise to aid your Lord, that perchance through your mention those who slumber on the couch of heedlessness and pride may be awakened. This is what you have been commanded by the Supreme Pen after My establishment upon the throne of My Most Great Name. Let not the opposition of those on earth grieve you. Cling to the hem of your Lord's mercy; He will verily suffice you in truth, and He is the Protector of those near ones who speak His praise and glorification among the servants. These are the companions of Baha, whose names have been inscribed by this Luminous Pen.

- 13 Let not the world grieve you. Follow your Lord, the Most High, the Most Glorious. In hardship and tribulation He calls the people to this Straight Path. Do sorrows overtake you while you see yourselves beneath the canopy of your Lord's mercy, the Most Merciful? Rejoice in My joy, then turn to the Kingdom of eternity and what has been ordained for you by God, the Lord of Names. By My life! This is better than all that has been created in the kingdoms of heaven and earth.

- 14 Read My verses with joy and fragrance; they will draw you to God and make you detached from all else. This is how you have been counseled in the Tablets and in this Clear Tablet. Beware lest you exceed the bounds of wisdom. Preserve the Cause among you lest discord arise and the hearts of the weak be troubled. Should anyone come to you with the writing of the wicked, cast it behind you, then read to him a tablet from the tablets of your Lord, the Mighty, the Generous. If you see in his face the radiance of the All-Merciful, turn to him; but if it is covered with the dust of fire, leave him and turn with your hearts to God, the Lord of all worlds.

- 15 We have sent down to you before clear verses to comfort your eyes, and We have sufficed in this instance with this Mighty Tablet. Command My male and female servants to purity and righteousness, that they may arise from the slumber of passion and turn to God, Creator of earth and heaven. Thus did We command the servants when the light of the horizons dawned from the direction of Iraq. Among the people are those who

الجميل أنه لا يستقرّ ابداً يسبح بحمد ربّه في الليالي والنهار ولا يخوفه شيء ولو ورد عليه ما لا ورد على احد من قبل بما اكتسبت ايدي الظالمين لما ادخلونا المشركون في هذا السجن الأعظم اردنا ان نبغّ الأمر الى الملوك والسلاطين وبلغناهم بسلطان من عندنا وقدره من لدنا بعد الذي كتبا بين ايادي الأعداء أنه هو المقتدر القدير

12 قوموا على نصرة ربكم لعلّ بذكركم ينتبه من رقد على مهاد الغفلة والغرور هذا ما امرتم به من القلم الأعلى بعد استوائى على عرش اسمى العظيم لا يحزنكم اعراض من على الأرض تشبثوا بذيل رحمة ربكم أنه يكفيكم بالحق وأنه وليّ المقرّين الذين ينطقون بذكره وثائه بين العباد أنهم من اصحاب البهاء قد رقم اسمائهم من هذا القلم المنير

13 لا تحزنكم الدنيا ان اقتدوا ربكم العلى الأبهى أنه فى الشدة والبلاء يدع الناس الى هذا الصراط المستقيم أ تأخذكم الأحران بعد الذى ترون انفسكم فى ظل رحمة ربكم الرحمن ان افرحوا بفرحى ثم اقبلوا الى ملكوت البقاء وما قدر لكم من لدى الله مالک الأسماء لعمرى هذا خير عما خلق فى ملكوت السموات والأرضين

14 ان اقرؤوا آياتى بالروح والريحان أنها تجذبكم الى الله وتجعلكم منقطعين عما سويه هذا ما وعظمت به فى الألواح وهذا اللوح المبين آياكم ان تتجاوزوا عن الحكمة ان احفظوا الأمر بينكم لئلا تحدث فتنة وتضطرب بها افئدة المستضعفين ان جائكم احد بكتاب الفجّار دعوه عن ورائكم ثم اقرؤوا له لوحاً من الواح ربكم العزيز الكريم ان وجدتم فى وجهه نضرة الرحمن ان اقبلوا اليه وان غشّته غبرة النار ان اتركوه ثم اقبلوا بقلوبكم الى الله مولى العالمين

15 قد انزلنا لكم من قبل آيات بينات لتقرّ بها عيونكم واكتفينا فى هذه الكرة بهذا اللوح العظيم ان أمروا عبادى وامائى بالعصمة والتقوى لعلّ يقوم من رقد الهوى ويتوجّهن الى الله فاطر الأرض والسماء كذلك امرنا العباد حين الذى اشرق نير الآفاق من جهة العراق ومن الناس من نقض

broke the Covenant, and among them are those who followed what was commanded by One Who is All-Knowing, All-Wise.

- 16 My harm is not My imprisonment and tribulation, nor what befalls Me from the tyrants among My servants, but rather the deeds of those who attribute themselves to this Wronged One and commit that which causes the sanctity of God to be lost among His creation. They are assuredly among the corrupt. Those who spread corruption in the land and seize people's property and enter houses without permission - I am innocent of them unless they repent and return to God, the Forgiving, the Merciful. Thus have We revealed in most tablets that they might become aware within themselves and follow the truth in their days. Among them are those who accepted and those who rejected, and those who accepted are among the near ones.

- 17 Blessed are you, O My loved ones, for My Pen has flowed with your names and My tongue has spoken your mention in My imprisonment and tribulation, that it might draw you to the Kingdom.

- 18 It will acquaint you with My grandeur and power, and will bring you to such a station that you will behold naught but My beauty and hear naught but My call. Cast away all else save Me and take the chalice of My remembrance from the hand of My bounty and favour. Then drink deeply therefrom in My Name and My sovereignty. By My life! It will cause you to become detached from all else but Me and draw you nigh unto that which We have desired for you in the realm of My power. Thus have We revealed unto you Our verses and caused the sun of My loving-kindness to shine forth upon you from the horizon of My bounty, that you may become aware of My love for you, My compassion towards you, and My tender care for those who have turned their faces to My resplendent and luminous countenance. Spirit and glory be upon you, O companions of guidance and people of Baha, from the presence of One Who is mighty and wise. Praise be to God, the Lord of all the worlds.

BSW#05.15x, COC#0365x

الميثاق ومنهم من أتبع بما أمر من لدن عليم حكيم

- 16 ليس ضررى سجنى و بلائى و ما يرد على من طاعة عبادى بل عمل الذين ينسبون انفسهم الى هذا المظلوم و يرتكبون ما تضيع به حرمة الله بين خلقه الا انهم من المفسدين ان الذين يفسدون فى الأرض و يتصرفون اموال الناس و يدخلون البيوت من غير الاذن اتى برىء منهم الا بأن يتوبوا و يرجعوا الى الله الغفور الرحيم كذلك نزلنا فى اكثر الألواح لعل يتنبهون فى انفسهم و يتبعون الحق فى أيامهم منهم من اخذ و منهم من نبذ و الذى اخذ الله من المقربين

- 17 طوبى لكم يا احبائى بما جرى على اسمائكم قلى و تكلم بذكركم لسانى فى سجنى و بلائى ليجذبكم الى ملكوتى

- 18 و يعرفكم عظمتى و اقتدارى و يبلغكم الى مقام لا ترون الا جمالى و لا تسمعون الا ندائى ضعوا ما سوائى و خذوا كأس ذكرى من يد عنايتى و مكرمتى ثم اشربوا منها باسمى و سلطانى لعمري انها تجعلكم منقطععين عما دونى و تقربكم الى ما اردنا لكم فى جبروت اقتدارى كذلك القيناكم آياتى و اشرقت عليكم من افق مكرمتى شمس عنايتى لتطلعوا بحبى آياكم و شفقتى عليكم و عنايتى للذين اقبلوا الى وجهى المشرق المنير و الروح و البهاء عليكم يا اصحاب الهدى و اهل البهاء من لدن عزيز حكيم الحمد لله رب العالمين

INBA34:116, BLIB_Or15707.008,
BLIB_Or15735.186, Majlis934.114.04-
115.08x, AQA1#010, AKHA_124BE
#04-05 p.ax, HYK.186

BH00875

To: Shaykh Kazim Qazvini (Samandar)

- 1 This is a Book from the Self-Subsisting to people who know. Are they who turned away based on anything? Nay, by thy Lord, the Protector, the Self-Subsisting! Are they who denied among the people of witness asleep? Yea, by thy Lord, the Mighty, the Loving!
- 2 They say "We were promised in the Tablets," yet when the Promised One came, they denied the Witness and the Witnessed. When told "The verses have been revealed," they say "Are they according to the innate nature?" Say: Silence thy tongue, O stubborn misbeliever! The innate nature itself was created by His command, if ye but understand.
- 3 The Herald proclaimed: If thou deniest the verses, what sayest thou about power? Then was confounded he who denied God, Lord of the unseen and the seen. We have seen from the people of the Bayan what the Point's eyes saw not from the people of the Furqan, nor the Spirit's eyes from the people of the Jews. The Bayan hath disowned them, yet they perceive not. God's wrath pursueth them, yet they rejoice. Are they the people of faith? Nay, by my Lord, the Most Merciful! The Bayan curseth them, yet they are thunderstruck.
- 4 Blessed is he who casteth away desire and taketh hold of righteousness - he is of the people of Baha, inscribed in a preserved tablet. Say: God calleth you to everlasting life, yet ye wander distracted. Cast off the burden of desire, turning to God, the Most High, the Most Glorious. Thus doth the Pen teach you, if ye but know. Can desire profit you? Nay, by your Lord, the Mighty, the Beloved!
- 5 Say: For Myself, the eye of the All-Merciful weepeth in the garden of the Bayan, yet ye care not. The Maidens of Inner Meaning lament in the palaces of utterance, yet ye laugh. By God! The Most Exalted Pen hath been forbidden from mention and praise, yet ye write what ye understand not. The leaves of the Lote-Tree have yellowed from the blasts of rejection's winds, yet ye hasten in the wilderness of error. The pillars of justice have shaken from your oppression, yet ye slumber behind your veils.
- 6 Can anything revealed before equal a single verse of His? Nay, by the Manifestation of Grace! Thus hath the All-Merciful testified in the Bayan, yet ye are not fair. Ye have taken desire and cast away guidance - why do ye not reflect? Were ye to
- 1 هذا كتاب من لدى القيوم لقوم يعلمون هل الذين
اعرضوا على شيء لا وربك المهيمن القيوم هل
الذين كفروا من اهل الشهود بل هم رقود وربك
العزیز الودود
- 2 يقولون انا وعدنا في الألواح و اذا اتى الموعد
كفروا بالشاهد والمشهود اذا قيل قد نزلت الآيات
يقولون هل هن علي الفطرة قل صه لسانك يا ايها
المشرك العنود ان الفطرة خلقت بأمره ان اتم
تفقهون
- 3 نادى المناد ان تنكر الآيات ما تقول في الاقتدار
فبهت الذى كفر بالله رب الغيب والشهود قد
رأينا من ملأ البيان ما لا رأت عين النقطة من
ملأ الفرقان ولا عين الروح من ملأ اليهود قد
تبرء منهم البيان وهم لا يشعرون غضب الله عن
ورائهم وهم يفرحون هل هم اهل الايمان لا
وربى الرحمن يلعنهم البيان وهم منصعقون
- 4 طوبى لمن نبذ الهوى واخذ التقوى انه من اهل
البهاء في لوح محفوظ قل الله يدعوكم الى البقاء و
انتم في التيه هائمون ذروا وزر الهوى مقبلاً الى الله
العلی الأبهى كذلك يعلمكم القلم ان اتم تعرفون
هل الهوى ينفعكم لا وربكم العزیز المحبوب
- 5 قل لنفسى تبكى عين الرحمن في روض البيان و
انتم لا تبالون تنوح حور المعاني في قصور الأنفاظ
وانتم تضحكون تالله منع القلم الأعلى عن الذكر
والثناء وانتم تكتبون ما لا تفقهون قد اصفرّت
اوراق السدرة من هبوب ارياح الاعراض وانتم
في تيه الضلال تسرعون قد اضطربت اركان العدل
من ظلمكم وانتم في حجبكم نائمون
- 6 هل يعادل بآية من آياته ما نزلت من قبل لا
ومظهر الفضل كذلك شهد الرحمن في البيان و
انتم لا تنصفون اخذتم الهوى ونبذتم الهدى ما لكم

hearken with the ear of nature, ye would hear from all atoms: "The Lord of attributes hath come with the kingdom of verses," yet ye turn away from Him.

لا تتفكّرون لو تتوجّهون بسمع الفطرة لتسمعون
من كلّ الذرّات قد اتى مالک الصفّات بملکوت
الآيات و اتم عنه معرضون

- 7 The tongue of power proclaimeth: "The Beloved hath come" - a written tablet. Have ye seen anything greater than what hath appeared? Nay, by the Lord of destiny! But desire hath prevented you from your Lord, the Most High, the Most Glorious. By My life, ye shall not be helped!

7 لسان القدرة ينادى قد اتى المحبوب ولوح مسطور
هل رأيتم اعظم عمّا ظهر لا ومالك القدر ولكن
منعتم بالهوى عن ربكم العلىّ الأبهى لعمري انتم
لا تنصرون

- 8 Say: Is doubt befitting after ye behold the All-Bestower riding upon the clouds? Why do ye look, yet deny? Hath any excuse remained for anyone? Say: Consider, O people! They have denied, and the smoke's darkness hath enveloped them, yet they see not. When verses are recited unto them, thou seest them playing, and when power is manifested, they say "The like hath appeared in ages past." Thus do they treat their heart's wound, yet know not.

8 قل هل ينبغى الارتباب بعد الذى ترون الوهاب
راجباً على السحاب ما لكم تنظرون و تنكرون هل
بقى لأحد من عذر قل تبينوا يا قوم قد كفروا
و غشّتهم قتره الدخان و هم لا يبصرون اذا تتلى
عليهم الآيات تريهم يلعبون و اذا ظهرت القدرة
قالوا قد ظهر مثلها فى القرون كذلك يداوون
جرح الصدور و لا يعرفون

- 9 Say: Nothing shall profit you today, even if ye cling to all in the unseen and seen. This is your Lord, the All-Merciful - to whom do ye flee? This is the King of the Bayan - to whom do ye hasten?

9 قل لا ينفعكم اليوم شىء لو تتسكّون بما فى الغيب
و الشهود هذا ربكم الرحمن الى من تهربون هذا
لسلطان البيان الى من تهرعون

- 10 Say to him who turned away after accepting: Cast thyself down, then come! Thus commandeth thee the Dayspring of Beauty, as grace from Him, and I am the Generous, the Forgiving. Say: Can desire profit thee? Nay, by thy Most Glorious Lord! Can the first to deny suffice thee? Nay, by the Most Great Scene! Hear My counsel, purely for thy Lord's sake, and follow not every rejected misbeliever.

10 قل لمن اعرض بعد الاقبال اتى نفسك ثمّ تعال
كذلك يأمرک مطلع الجمال فضلاً من عنده و
انا الكريم الغفور قل هل ينفعك الهاً لا وربك
الأبهى و هل يغنيك أول من كفر لا ومنظر
الأكبر ان استمع نصحي خالصاً لوجه ربك و لا
تتبع كلّ مشرک مردود

- 11 If poverty's fear restraineth thee, We shall fulfill thy measure. Verily, thy Lord is the One with power over whatsoever He willeth through His word "Be" and it is! If thou fearest for thy faith, read the Bayan detached from all thou hast heard, then behold with the eye of fairness that which hath been sent down from the heaven of certitude by thy Lord, the All-Merciful.

11 ان منعتك خشية الاملاق انا نوّفى لك الكيل
انّ ربك لهوالمقتدرعلى ما اراد بقوله كن فيكون
ان تخاف من ايمانك ان اقرء البيان منقطعاً عمّا
سمعت ثمّ انظر بعين الانصاف ما نزل من سماء
الايقان وربك الرحمن

- 12 Then shalt thou witness the Sun of thy Lord's remembrance dawning from the horizon of proof and evidence, and thou shalt say: "Praise be unto Thee, O Heaven of bounty and Educator of existence!" By My life! Every proof hath been abashed before My proof, and every evidence hath bowed down before Mine evidence, and all things lament for My sake, could ye but hear.

12 اذا ترى شمس ذكرربك مشرقة من افق الحجّة و
البرهان و تقول لك الحمد يا سماء الجود و مربى
الوجود لعمري قد نجل كلّ حجّة من حجّتي و سجد
كلّ برهان لبرهاني و يوح كلشئى لنفسى ان انتم
تسمعون

- 13 Say: Can ye prevent the sun from its dawning place? Verily it hath shone forth with truth. Blessed are they who possess eyes

- to see. Say: If ye inhale the fragrance of the Bayan, by God ye shall find therein the fragrance of My garment, the Mighty, the Well-Beloved.
- 14 Say: Have ye taken fancy as your lord and cast behind you the Source of Certitude? What aileth you that ye ponder not? Say to him who turneth away: Dost thou see thyself following aught save that which is in the Preserved Tablet? Say: Be fair, O servant! Were it not for the Beauty, who would assist the Lord of heaven with manifest sovereignty?
- 15 The pillars of might were shaken when the Tablet was sent unto him from the presence of One mighty and ancient. When We reached the prison, We desired to convey unto all the messages of God, the All-Knowing, the All-Wise.
- 16 Say: Hast thou not seen how We created the wondrous One through the spirit of power and might, and sent Him forth like a ball of fire with thy Lord's chosen Tablet? Can His Cause be compared with aught in creation? Nay, by the Lord of the worlds! Say: Hast thou seen the like of what hath appeared in any previous Manifestation? Nay, by the Creator of the heavens and earth!
- 17 Say: Free thyself for an hour for the sake of God's countenance, then read the Tablet with joy and delight, that perchance thou mayest find the fragrance of the All-Merciful and be among the detached. Therein hath been revealed of every matter that which the servants are powerless to comprehend, save whom thy Lord willeth, the Mighty, the Wise.
- 18 And therein the Dove of Utterance hath warbled various melodies, though We have restrained the Pen and not loosened its reins, as a bounty to the peoples. Read, that perchance the breaths of revelation may attract thee and render thee detached unto God, the Mighty, the Praised.
- 19 Say: Dost thou think thy faith profiteth Me or thy rejection harmeth Me, after thou witnesseth that I have never compromised God's Cause with anyone? If thou deniest, every fair-minded one who is well-informed beareth witness for Me. Say: God's proof hath been completed against thee. Choose for thyself what thou desirest. He is indeed independent of all the worlds.
- 20 O thou who art mentioned before the Throne! Convey the messages of thy Lord. Blessed is he who turneth unto Him, and woe unto them that turn away. Gather My loved ones and remind them from Me, then those who are around thee. Verily thy Lord is the best of rememberers.
- 13 قل هل تمنعون الشمس عن افقها انما اشرفت بالحق طوبى لأهل العيون قل ان استنشقوا البيان تالله تجدون منه عرف قيصي العزيز المحبوب
- 14 قل هل اتخذتم الوهم رباً ونبذتم مطلع الايقان ما لكم لا تتفكرون قل لمن اعرض هل ترى نفسك على امر لا ولوح محفوظ قل فأنصف يا عبد لو لا البهاء من ينصر رب السماء بسلطان مبین
- 15 قد اضطربت اركان العزى اذ ارسل اليه اللوح من لدن عزيز قدير فلما وردنا السجن اردنا ان نبلي الكل رسالات الله العليم الحكيم
- 16 قل أ ما رأيت كيف خلقنا البديع بروح القدرة و الاقتدار و ارسلناه ككرة النار بلوح ربك المختار هل يقابل امره ما عند خلقه لا ورب العالمين قل هل رأيت شبه ما ظهر في ظهور من الظهورات لا وفاطر السموات والأرضين
- 17 قل خلص نفسك في ساعة لوجه الله ثم اقرء اللوح بالروح والريحان لعل تجد نعمة الرحمن و تكون من المنقطعين قد نزل فيه من كل شأن ما يعجز عن ادراكه العباد الا من شاء ربك العزيز الحكيم
- 18 و فيه غنت حمامة البيان بفنون الألحان مع الذى امسكا القلم و ما اطلقنا زمانه فضلاً على الأمم ان اقرء لعل تجذبك نفحات الوحي و تجعلك منقطعاً الى الله العزيز الحميد
- 19 قل هل ترى ايمانك ينفعنى او اعراضك يضرنى بعد الذى تشهد انى ما داهنت فى امر الله مع احد انك لو تنكر يشهد لى كل منصف خبير قل قد تمت حجة الله عليك ان اختر لنفسك ما تريد انه لغنى عن العالمين
- 20 انك يا ايها المذكور لدى العرش بلغ رسالات ربك طوبى لمن اقبل ويل للعرضين ان اجمع احبائى و ذكركم من قبلى ثم الذين فى حولك ان ربك خير الذاكرين

- 21 Aid thy Lord through wisdom and utterance, and for thee is with Us a mighty station. God shall soon exalt thy mention among His creation for having detached thyself in His love from all else and been among the steadfast. Grieve not for what they say. Nations like unto them have spoken similarly. We seized them and made them a warning to the worlds.
- 22 And the Spirit and Glory be upon thee and upon thy brother and thy mother and thy father and those among thy kindred, and upon those who have believed in this Most Great and Mighty Announcement.
- 23 O Samandar! Today thou must appear among people in such wise that through word and deed thou mayest guide those who have lost their way in the valley of heedlessness. The divine fragrance of sanctity must be inhaled from thee, that all creation may thereby turn toward the court of oneness. Beware lest there appear from thee that which beseemeth not thy station. Know thy rank before God and be among the thankful ones. Strive night and day that perchance thou mayest guide a soul from the depths of error to the expanse of guidance. Beware lest there appear from thee that which would disturb souls.
- 21 ان انصر ربك بالحكمة والبيان و لك عندنا مقام عظيم سوف يرفع الله ذكرك بين خلقه بما انقطعت في حبه عما سواه و كنت من الراسخين لا تحزن عما يقولون قد قالوا مثل قولهم امم امثالهم اخذناهم و جعلناهم عبرة للعالمين
- 22 و الروح و البهاء عليك و على اخيك و امك و ابيك و الذين معك من ذوى قرابتك و على الذين آمنوا بهذا النبأ الأعظم العظيم
- 23 اى سمندر اليوم بايد بشأنى ما بين ناس ظاهر باشى كه قولاً و عملاً سبب هدايت گمگشتگان وادى غفلت شوى بايد نفحه قيص تقديس الهيه از شما استنشاق شود تا جميع بريہ از آن روايح متضوعه بشطر احديه توجه نمايند اياك ان يظهر منك ما لا ينبغي لشأنك ان اعرف قدرك عند الله و كن من الشاكرين ليلاً و نهاراً جهد نما كه شايد نفسى را از لجه ضلالت بعرضه هدايت كنى اياك ان يظهر منك ما تضطرب به النفوس

INBA34:118, BLIB_Or11096#265x,
BLIB_Or11096#287x, BLIB_Or15707.018,
BLIB_Or15735.192, AQA1#011,
AYBY.025b, HYK.192

BH00874

To: Abbas

- 1 In His Name, the All-Compelling Lord of the heavens and earth!
- 2 This is an epistle from the Wronged One, Who was named Husayn before 'Ali, unto thee, that it may draw thee nigh unto God, the All-Compelling, the Self-Subsisting. Be not of those who clung to learning when there came unto them the All-Knowing One from God, the Mighty, the Loving. Rend asunder the greatest veil by God's leave, the Lord of destiny, then turn thy face toward the Most Pure Horizon. This is better for thee than all the learning thou dost possess. Cast aside vain imaginings. By God! The morn of faith hath dawned through the light of certitude. Blessed be the All-Merciful Who created
- 1 بسمه المهيمن على من فى السموات والأرضين
- 2 هذا كتاب من المظلوم الذى سمي بحسين قبل على اليك ليقربك الى الله المهيمن القيوم لا تكن من الذين تمسكوا بالعلوم اذ جاءهم المعلوم من لدى الله العزيز الودود ان اخرق حجاب الأكبر باذن الله مالک القدر ثم اقبل الى المنظر الأطهر انه خير لك عما عندك من العلوم دع الأوهام تالله قد اضاء فجر الايمان بنور الايقان تبارك الرحمن الذى خلق الانسان وجعله مخزن عليه المكنون أ

man and made him the repository of His hidden knowledge. Is there any doubt about His power which hath encompassed all horizons? Or concerning His sovereignty? Vain indeed are their imaginings.

- 3 We impart unto thee a word that perchance thereby the slumberers may be awakened. Behold and call to mind when the Sun of Truth shone forth from the horizon of Hijaz: the divines opposed Him while those who tended sheep believed in Him. Thus doth this imprisoned Youth remind thee. Then consider when the Spirit came: the Pharisees among the scholars of the Torah opposed Him, while those who caught fish believed in Him. Shouldst thou ponder that which We have imparted unto thee purely for thy Lord's sake, God will surely open before thy heart's face the gate of true knowledge, and the breaths of utterance will so attract thee that thou wilt become detached from all possibility, turning unto God, the Lord of what was and what shall be. Cast aside doubts, for the rose of certitude hath smiled in the garden of revelation and witnessing.

- 4 In the Persian tongue We make utterance, that perchance through the favors of the Lord of Lords thou mayest not, in this most perfect of all seasons of possibility, be deprived of the outpourings of the All-Merciful. The world hath never had, nor hath it now, any worth. This is what hath passed away, and this is what remaineth. Seize ye the opportunity, O people of insight and understanding! In view of the promotion of God's Cause and the former friendship, it was necessary that a mention be made unto thee concerning that which God hath willed, that perchance through the assistance of the King of Oneness, the seed of remembrance may find its place in thy heart, and from the rain of the All-Merciful's mercy, which in these spiritual days poureth down from the clouds of divine bounty, there may spring forth from that seed the ears of divine knowledge and wisdom. This is not difficult for God.

- 5 Ever have the vain imaginings and idle fancies of men kept them from the All-Glorious Truth. Let your honor ponder the times of the manifestation of the Divine Luminaries. Although in every age mankind has sought perfection and waited day and night, yet when the hour came, most turned away and remained deprived of the waters of divine grace. Consider the days of the Manifestation of the Apostle of God. After that Sun of Truth rose from the horizon of Hijaz, how many were the people of fancy who afflicted that divine Tree with the stones of denial and objection. In the early years, the Jewish and Christian divines strove with utmost diligence to extinguish the light of that resplendent Luminary. Through their turning away, all people, both high and low, turned away as well. Some

فی قدرته ریب آنها احاطت الآفاق ام فی سلطانه
فباطل ما هم یظنون

3 انا نلقى عليك كلمة لعل ينتبهن بها اهل الرقود
وانظر ثم اذكر اذ اشرفت شمس الحقيقة من افق
الحجاز اعترض عليه العلماء و آمن به من يرعى
الأغنام كذلك يذكرک هذا الغلام المسجون ثم
انظر اذ اتى الروح اعترض عليه الفريسيون من
علماء التوراة و آمن به من يصطاد الحوت لو تتفكر
فيما القيناك خالصاً لوجه ربك ليفتح الله على
وجه قلبك باب العرفان و تجذبك نفحات البيان
على شأن تنقطع عن الامكان مقبلاً الى الله رب
ما كان و ما يكون دع الظنون قد ابتم ورد
اليقين في رضوان المكاشفة و الشهود

4 بلسان پارسی اظهار میشود که شاید آنجناب
بعنايات رب الأرباب در این اعدل فصول
امکان از فیوضات رحمن محروم نمانند دنیا را
اعتبار نبوده و نیست این ما عبر منها و این ما
غير ان اغتموا الفرصة يا اهل العبر و البصر نظر
بتبليغ امر الله و دوستی قبل لازم بود بآنجناب
ذکري در ما اراد الله القا شود که شاید حبه
ذکريه باعانت سلطان احديه در قلب آنجناب مقرر
يابد و از نيسان رحمت رحمانی که در این ایام
روحانی از سحاب فضل سبحانی جاریست از آن
حبه سنبلات علم و حکمت ربّانيه انبات نماید
ليس هذا على الله بعزیز

5 لازال ظنون و اوهام ناس را از حق متعال منع
نموده آنجناب تفکر در احیان ظهور مظاهر الهیه
نمائید مع آنکه ناس در هر عصری کمال طلب را
داشته‌اند و لایالی و ایام منتظر بوده‌اند مع ذلک
در حین ظهور اکثر معرض و از کوثر فضل
ممنوع و محروم ملاحظه در ایام ظهور رسول الله
[ص] نمائید بعد از اشراق آن نیر حقیقت از
افق حجاز چه مقدار اهل مجاز آن سدره ربّانيه
را باحجار اعراض و اعتراض اذیت مینمودند در
سنين اولیه علمای یهود و نصاری در اطفای نور
آن نیر ظهور منتهای جد و جهد نمودند و باعراض
آن نفوس جمیع ناس از وضع و شریف اعراض

of these divines lived in complete detachment and seclusion, dwelling in temples in the name of God and abstaining from all worldly pleasures. Nevertheless, they remained debarred from the glorious Truth and distant from the stations of nearness. Reflect upon this, that perchance the veils of idle fancy may be rent asunder by the hand of certitude, and you may attain to the manifest light which is the recognition of the Manifestation of the Lord of all worlds.

- 6 Likewise consider the appearance of Jesus, son of Mary. All the Pharisees among the Jewish clergy denounced that King of existence, and Annas, who was the most learned divine of that age, pronounced the death sentence against Him. Yet Peter, known as Simon, who was but a fisherman on the shores of the sea and had not learned a word of the outward sciences, accepted and believed in Him upon hearing but a single word from that Manifestation of the Divine Cause. Such is God's grace - He bestoweth it upon whomsoever He willeth.

- 7 The purpose of these words is that your honor should not heed the denial and objection of the people, whether learned or ignorant. Look to the essence of the Cause, that you may attain the Most Sublime Vision. For the turning away of people has never been and will never be of consequence. O ye who thirst in the desert of separation, deprive not yourselves of the surging ocean of attainment. The Sun of Recognition has risen from the horizon of the mercy of the All-Merciful - deny not yourselves its effulgent rays. Should your honor reflect upon the Cause of this servant, it would suffice. For you yourself bear witness that this servant has not acquired the outward sciences nor attended any school. Yet the waters of divine knowledge and wisdom flow from his tongue and pen in such measure that all creation is powerless to comprehend or enumerate them. This is mentioned not to display station, but in light of the blessed verse which says "But as for thy Lord's favour, proclaim it!" - that perchance a stranger might turn to his true home, the station to which all must return, or that decayed bones might attain eternal life through the breaths of divine utterances.

- 8 O Abbas! We have summoned thee unto God, the Lord of all names, whilst We lay imprisoned beneath the swords of the enemy. Thus was the decree ordained. No affliction deterreth Us from making mention of God, the Creator of earth and heaven. Blessed is he who hath turned unto Him in these days wherein eyes are intoxicated save those who have laid fast hold on the Sure Handle and have turned toward His Countenance

نمودند و بعضی از آن علما بکمال زهد و انقطاع بودند و در معابد با اسم حق معتکف و از جمیع لذایذ دنیویّه اجتناب مینمودند مع ذلک از حق منیع ممنوع و از مقامات قرب بعید و مهجور ماندند در این مقام تفکر نمایند شاید سبحات ظنون و اوهام بید یقین خرق شود و بنور مبین که معرفت مظهر امر ربّ العالمین است فائز شوید

- 6 همچنین در ظهور عیسی بن مریم [ع] ملاحظه فرمائید که جمیع فریسیّین از علماء یهود آن سلطان وجود را تکفیر نمودند و حتّاس که اعظم علمای آن عصر بود فتوی بر قتل آنحضرت داد و بطرس که به سمعون موسوم در شاطی بحر بصید ماهی مشغول بود و کلهئی از علوم ظاهره نیاموخته بجزّد استماع کلهئی از لسان مظهر امر الهی بآتشمس افق معانی مقبل و موقن شد ذلک من فضل الله يعطيه من يشاء

- 7 مقصود از این بیانات آنکه آنجناب ناظر باعراض و اعتراض ناس از عالم و جاهل نباشند باصل امر ناظر شوند شاید بمنظر اکبر فائز گردند چه که اعراض ناس منوط نبوده و نخواهد بود ای تشنگان بادیهء فراق بحر وصال در موج خود را محروم ننمائید و شمس عرفان از افق عنایت رحمن مشرق انوار تجلّیّاتش را از خود منع نکنید اگر آنجناب در امر این بنده تفکر نمایند ایشانرا کفایت چه که خود شهادت میدهند که این بنده کسب علوم ظاهره ننموده و جزء مدارس نبوده مع ذلک فرات علوم و حکم ربّانیّه از لسان و قلم بشائی جاری که کلّ بریه از ادراک و احصای آن عاجزند و این کلمه لأجل اظهار شأن ذکر نشد بلکه ناظرألی الآیه المبارکه که میفرماید و اما بنعمة ربّک فحدث ذکر شد که شاید غریبی بوطن اصلی خود که مقام الیه راجعونست توجه نماید و یا عظام نخره از نفحات کلمات الهیه بحیات باقیه فائز شود

- 8 عبّاس انا دعوناک الی الله مالک الأسماء اذ کنا فی السّجن تحت سیوف الأعداء کذلک کان الأمر مقضیاً لا یمنعنا البلاء عن ذکر الله فاطر الأرض و السّماء طوبی لمن اقبل الیه فی هذه الاّیام الّتی فیها سکرّت الأبصار الا من تمسک بالعروة الوثقی و اقبل الی الوجه بخضوع و اناب

with humility and contrition. We beseech God to aid thee to know the Manifestation of His Self, and to draw thee nigh unto the Dayspring of revelation and inspiration. Count ye these days as precious; that which escapeth a soul today cannot be regained even in a hundred years. Verily thy Lord is the All-Knowing, the All-Informed. When thou hearest the call of the Herald, turn thy face toward God, the Lord of creation. Say:

- 9 O my Lord! I beseech Thee by the blood of Thy lovers which was shed in Thy path, and by the cry of the yearning ones which was raised in their separation from Thee, and by Him Who hath borne tribulations in His love for Thee until He was imprisoned in the most desolate of lands through what the hands of the heedless among Thy creatures have wrought - not to render me deprived of the breezes of these days wherein Thou hast manifested Thyself through Thy Most Great Name unto all nations. Then cause me, O my God, to be a servant of Thy Cause and a champion of Thy Faith in such wise that neither the oppression of the oppressors may hold me back from Thy remembrance and praise, nor the turning away of the heedless from directing myself toward the horizon of Thy Cause and Thy favors. O Lord! I am weak and Thou art the Strong One; I am poor and Thou art the All-Possessing, the Most High. O my God! I am one who hath cast away idle fancy and taken hold of what Thou hast commanded me, O Lord of Names and Creator of earth and heaven. I beseech Thee to make me turn wholly unto Thee, detached from all else but Thee. Verily Thou art the Lord of the worlds and the Goal of all who are in the heavens and on earth. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

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نسئل الله بأن يوفقك على عرفان مظهر نفسه
ويقربك الى مطلع الوحي والالهام اين ايام را
غنيمت شمريد آنچه اليوم از نفسى فوت شود بصد
قرن تدارك آن نتواند نمود ان ربك هو العليم
الخبير اذا سمعت نداء المناد ول وجهك شطر الله
مالك الابد

9 قل اى رب اسئلك بدماء العاشقين التى سفكت
فى سبيلك و صرخ المشتاقين الذى ارتفع فى
فراقك و بالذى حمل البلاء فى حبك الى ان
سجن فى ارب البلاد بما اكتسبت ايدى المعرضين
من خلقك بأن لا تجعلى محروماً من نفحات
هذه الايام التى فيها تجليت باسمك الأعظم على
كل الأمم ثم اجعلنى يا الهى خادماً لأمرك و
ناصراً لدينك على شأن لا تمنعنى سطوة الظالمين
عن ذكرك و ثنائك ولا اعراض المعرضين عن
التوجه الى افق امرك و الطافك اى رب انا
الضعيف و انت القوى و انا الفقير و انت الغنى
المتعال يا الهى انا الذى نبذت الهوى و اخذت
ما امرتنى به يا مالك الأسماء و فاطر الأرض و
السماء اسئلك بأن تجعلى مقبلاً اليك منقطعاً
عما سواك انك انت مولى العالمين و مقصود من
فى السموات و الأرضين لا اله الا انت المقتدر
العليم الحكيم

BLIB_Or03116.087, BLIB_Or07852.060,
BLIB_Or11096#030, ADM1#009 p.029x,
UAB.004a.04x

BH00889

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

- 1 In the name of God, the Almighty, the Unconstrained! 1 بسم الله المقتدر المختار
- 2 Praise be to Thee, O my God, for having gathered together Thy loved ones to celebrate Thy Most Great Festival, whereon Thou didst shed the splendour of Thy most excellent names upon all who are in heaven and on earth, the Festival whereon 2 لك الحمد يا الهى بما جمعت احباك فى عيدك
الأعظم الذى فيه تجليت بأسمائك الحسنى على
من فى الأرض و السماء و فيه اشرقت شمس

the Day-Star of truth hath shone resplendent above the horizon of Thy will and the Ancient King ascended the throne of Thy mercy.

- 3 This is the ninth day of Ridvan, O my God, and on this day one of Thy loved ones hath, as a token of his love for Thy Beauty and in the eagerness of his devotion to Thee, invited Him Who is the Manifestation of Thy Self and the Dayspring of Thy glory to leave His room in the prison for another. There he hath spread before Thy presence such of Thy gifts as he hath been able to provide, notwithstanding that the people had plundered all his possessions and the possessions of others among Thy loved ones.

- 4 O Lord, since Thou hast gathered them round Thee and aided them to attain this surpassing grace, endue them with constancy in Thy Cause and bind their hearts together in such wise that no differences may arise in their midst. Grant, then, that they may guide all people unto this Luminary, the like of which the eye of creation hath never beheld and which standeth peerless in the realms of the seen and the unseen. Thou well knowest, O Lord, that it hath been the desire of all that circle round Thee to receive Thee during the days of Ridvan. A few have been enabled, in accordance with their means, to attain this honour, while others, through its want, have been prevented therefrom. These have contented themselves with passing round in white vessels that crimson-coloured wine that is brewed from the leaves of China.

- 5 I beseech Thee, O my God, by Thy Word which Thou hast made to be the lodestone of the hearts and souls of men, the Word whereby Thou hast drawn Thy servants unto the heaven of Thy loving-kindness and the horizon of Thy grace and bounty, to accept from the former all that they have accomplished in Thy path and to ordain for the latter the recompense of whatsoever they had purposed to accomplish. Thou, verily, art the Lord of bounty and generosity, of grace and glory. O Lord, help certain souls among them to know their own selves and to restrain their tongues, lest they utter that which would abase their stations and bring their works to naught. Thou, verily, hast power over all things.

- 6 O Lord, hear Thou the lamentations of the sincere amongst Thy loved ones who were hindered from meeting Thee during these days, days which Thou hast ordained as a festival unto Thy people and as a treasure and honour unto the inhabitants of Thy realm.

- 7 And among them is Ha', who hath not halted in this Cause—through which the trembling seized all that are in earth and

الحقيقة من افق مشيتك واستقر هيكلك القدم على عرش رحمتك

3 يا الهى هذا يوم التاسع من ايام الرضوان و استدعى فيه احد من احبائك مظهر ذاتك و مشرق انوارك من محله في السجن الى محل آخر من السجن حباً بجمالك و شغفاً في حبك و احضر تلقاء وجهك ما كان مستطعاً عليه من نعمائك بعد الذى غار القوم ما عنده و عند غيره من احبائك

4 اى رب لما جمعهم في حولك و وفقتهم بهذا الفضل الأعظم فاستقمهم على امرك و ألف قلوبهم على شأن لا يعتريه الاختلاف ثم اجعلهم ادلاء لهذه الشمس التي ما رأت شبهها عين الوجود و ما قدر كفوها في الغيب و الشهود اى رب انت تعلم بأن من في حولك كلهم ارادوا استدعائك في ايام الرضوان و فاز بذلك عدة معدودات على قدر وسعهم و منعت عدة اخرى بما لم يستطيعوا اولئك اختصروا بالنجر الحمراء في الكوب البيضاء التي طبخت من ورق الصين

5 يا الهى اسئلك بالكلمة التي جعلتها مقناطيس الأفتدة والقلوب و بها اجتذبت العباد الى سماء عنايتك و افق فضلك و الطافك بأن تقبل منهم ما عملوا ثم اكتب للآخرين جزاء ما ارادوا انك انت ذو الجود و العطاء و ذو الفضل و البهاء اى رب عزف بعضهم انفسهم ثم ايدهم على امساك السنهم لئلا يتكلموا بما تضيع به مقاماتهم و تحبط اعمالهم انك انت على كل شيء قدير

6 اى رب تسمع حنين المخلصين من احبتك الذين منعوا عن لقاءك في هذه الايام التي جعلتها عيداً لبريتك و ذخراً و شرفاً لأهل مملكتك

7 و منهم الهاء الذي ما توقف في هذا الأمر الذي منه اخذ الاضطراب من في الأرض و السماء

heaven—save those whom Thou hast willed, O Lord of Names. And among them is one whom I have named Mansur, whose temple Thou hast adorned with the vesture of Thy love, O All-Forgiving. And among them are they whose plaintive moanings Thou hearest from without the City—those who have been denied Thy meeting in these days wherein all things have attained unto Thy favours.

ألا من اردته يا مالك الأسماء ومنهم من سمّيته
بالمصور وزيّت هيكله بطراز حبّك يا غفور
ومنهم من تسمع حنينهم من خارج المدينة الذين
منعوا عن لقاءك في هذه الأيام التي كلّشيء فاز
بألطافك

- 8 And among them is Nabil, who, in the presence of the Throne, hath chanted what he chanted in remembrance of Thee and in Thy praise; and among them is Nabil, before 'Ali, whose call Thou hearest from the quarter which Thou hast honoured with the name of the Spirit. And among them is he who is named Abu'l-Hasan.

8 ومنهم النبيل الذي حضر لدى العرش ما انشد
في ذكرك وثنائك ومنهم النبيل قبل على الذي
تسمع ندائه من شطر الذي شرفته باسم الروح و
منهم الذي سمّي بأبي الحسن

- 9 And among them was Rasul, and another servant from among the people of Alif and Ra—upon him and upon his father be glory—who, O my God, emigrated in Thy path, turning toward the Ka'bah of Thy meeting. They entered the City and found the fragrance of the garment of Thy reunion; yet were they withheld from attaining the presence before the throne of Thy majesty, by reason of that which the hands of the oppressors among Thy creatures had wrought; and they were driven forth from the City with an injustice whereat all who dwell in the Kingdom and the Realm on high lamented.

9 ومنهم الرسول و عبد آخر من اهل الألف و
الراء عليه و على اييه البهاء الذين هاجروا يا الهى
في سبيلك مقبلاً الى كعبة لقاءك و دخلوا
المدينة و وجدوا عرف قيص و صلوك و منعوا
عن الحضور تلقاء عرش عظمتك بما اكتسبت
ايدى الظالمين من بريتك و اخرجوهم من المدينة
بالظلم الذي به ناح من في الملكوت و الجبروت

- 10 And among them was one named 'Abdu'llah, whose longing kindled the lamp of exultant joy; and among them one named Nasir, who drew nigh unto the Station and was nevertheless prevented therefrom—and Thou hearest, O my God, the outcry of the faithful from the quarter of Hayfa. And among them was one named Khalil, who speaketh forth Thy remembrance and Thy praise—he, and his brother, and his mother. And among them was one named Isma'il, through whom Thy Most Great House was, the first time, rebuilt; and among them one named Yusuf, who was hindered from visiting Thy Beauty through that which the hands of the wicked among Thy creatures have committed. And there were other servants besides these—and then he who arrived there in those days.

10 ومنهم من سمّي بعبد الله الذي باشتياقه اوقد سراج
الابتهاج ومنهم من سمّي بناصر و تقرّب المقام و
منع عنه و تسمع يا الهى ضجيج اولى الوفاء من
شطر الحيفاء ومنهم من سمّي بالخليل الذي ينطق
بذكرك و ثنائك و اخيه و امه و منهم من سمّي
باسماعيل الذي به عمر بيتك الأعظم اول مرّة
و منهم من سمّي بيوسف الذي منع عن زيارة
جمالك بما اكتسبت ايدى اشقياء خلقك و منهم
عباد اخرى ثم الذي ورد هناك في تلك الأيام

- 11 Accept from them, O Lord, that which they have purposed in their love for Thee, and ordain for each and every one of them the recompense of such as have attained unto every good Thou hast in store. Thou, verily, hast power over all things.

11 اى ربّ فاقبل منهم ما ارادوا في حبّك ثم اكتب
لهم اجر من فاز بكل الخير من عندك انك انت
على كلّشيء قدير

- 12 Look Thou moreover, O my God, with the glances of the eye of Thy mercy, upon Thy loved ones who are scattered in the land of Ta. They have tarried there ever since they were prevented from seeking shelter beneath the shade of the Tree of Thy oneness. O Lord, deny them not the things Thou dost

12 ثم انظر يا الهى احبائك الذين تشبّثوا في ارض
الحاء بلحظات اعين رحمتك و توقفوا هناك
بما منعوا عن الدخول في ظل سدره وحدانيتك
اى رب لا تمنعهم عمّا عندك انك انت سلطان

possess. Verily, Thou art the Ruler of the heavens and of the earth. No God is there but Thee, the Almighty, the All-Wise. Praise be to Thee, O Lord of the worlds and Desire of all them that have recognized Thee!

السّموات والأرضين لا اله الا انت العزيز الحكيم
والحمد لك يا اله العالمين ومقصود العارفين

- 13 The glory of Thy might beareth me witness, O my God! It behoveth all to lay down their lives for the sake of Thine ear that heareth the cries of Thine ardent lovers in every land and the sighs of Thy friends who suffer at the hands of Thine enemies. Verily, the voice of their lamentation hath been raised on account of their love for Thee, and their hearts are consumed with the fire of separation in Thy days. May my soul be a ransom for Thy long-suffering, O Countenance of glory, and may my spirit be a sacrifice for Thy forbearance, O Thou in Whose hand is the kingdom of earth and heaven!

13 فوعزتك يا الهى ينبغى لكل نفس ان يفدى نفسه
لأذنتك التى تسمع نداء العشاق من كل الآفاق
و صرخ احبتك لابتلائهم بين ايدى اعدائك
الذين ارتفع صريخهم فى حبك واشتعلت قلوبهم
من نار الفراق فى ايامك نفسى لهلك الفداء يا
طلعة البهاء و روحى لاصطبارك الفداء يا من
بيدك ملكوت الأرض والسّماء

- 14 I swear by Thy glory, O Beloved of them that yearn after Thee and Desire of those who cherish Thy love! Were any man of insight to press upon this holy Tablet, he would see the blood of my heart flowing from it, a blood that hath melted for the love of Thee and of those who have been hindered from beholding Thy face after having directed their steps towards Thee and having come to abide within the city or its precincts. May my entire being be offered up as a sacrifice for Thy patience, O Lord of might and power! May my soul be a ransom for Thy forbearance, O Thou the fear of Whose wrath causeth the hearts of the dwellers of the kingdom of names to tremble!

14 فوعزتك يا محبوب المشتاقين ومقصود العاشقين
لو يعصر احد من اهل النظر هذا اللوح الأطهر
ليجرب منه الدّم الذى ذاب من كبدى بما
احترق فى حبك و حبّ الذين منعوا عن لقاءك
بعد الذى اقبلوا اليك واستقروا فى المدينة و
حولها من ديارك كلى لصبرك الفداء يا سلطان
القدرة والاقتدار كلى لسكونك الفداء يا من
من خشيتك اضطرب من فى ملكوت الأسماء

- 15 Praise be to Thee, O solace of the hearts of the people of Baha! I testify, O my God, that none besides Thee can fathom Thine inscrutable wisdom or apprehend the truths and mysteries enshrined in all that hath proceeded from the manifold tokens of Thy power and the manifestations of Thy will. I entreat Thee moreover, O my God, to graciously enable my loved ones to show their hospitality unto Thee through their character and their conduct, that the heavenly table of Thy loving-kindness may thereby be spread before all Thy servants and that all the peoples of the world may gather round it. This, verily, is the true meaning of offering hospitality unto one's fellow men. Thy might and Thy power are, verily, equal to all things. Praise be to Thee, O Lord of the worlds, Thou Whose power embraceth the heavens and the earth!

15 والحمد لك يا سكينه افئدة اهل البهاء اشهد يا
الهى بأنّ دونك لم يبلغوا الى حكمتك و حقايقها
واسرارها فى كلّ ما ظهر من شؤونات قدرتك
وظهورات مشيتك ثم اسئلك يا الهى بأن تؤيّد
احبائى ليضيفوك بأخلاقهم وآدابهم ليسط بها
خوان مكرمتك بين بريتك ويجمع حوله من على
الأرض كلّها هذا حقّ الضيافة بين البرية انك
انت على كلّشئ لمقتدر قدير والحمد لك يا اله
العالمين والمقتدر على من فى السّموات والأرضين

- 16 On the ninth day of Ridvan, one of the inmates of the prison invited this Prisoner unto his dwelling; and in that most pure abode and most august retreat—after the effulgences of the Sun of knowledge had shone forth from the horizon of Our Name, the Self-Subsisting—the divine decree so ordained that an account of these days and of that which befell therein should be set down for that aforementioned person, that he might

16 يوم تاسع از رضوان يكى از اهل سجن اين مسجونرا
بمنزل خود دعوت نمود و در آن مقرّ اطهر و منظر
اكبر بعد از تجليات شمس علوم من افق اسمنا
القيوم قضای ربّانى چنان اقتضا نمود كه تفصيل
اين ايام و ما حدث فيها مخصوص آنجناب مذکور

become acquainted with what hath been inflicted upon Us by a people utterly lost. Wherefore hath that which flowed from the Pen been sent down from the heaven of eternity.

- 17 God willing, that honoured one should devote all his times to the service of the Cause of God. The diffusion of the Cause throughout all regions hath been brought to pass through that which hath appeared from the Chosen One, and the seed of divine knowledge hath been scattered in hearts. Therefore must the water of remembrance and utterance reach him at all times; in no wise is neglect permissible. Ere long shalt thou behold the lights of the Cause from every quarter. Remind and proclaim! Thus hast thou been created, and thy Lord, the Mighty, the Unconquerable. And glory be upon thee from One Who is Mighty, All-Knowing.

DOR#17, DAS.1915-04-29n

آید لتطلع بما ورد علينا من قوم اخسرين لذا نزل
من سماء القدم ما جرى من القلم

17 انشاء الله بايد آنجناب جميع اوقات را صرف
خدمت امر الله نمايند انتشار امر در كل اقطار
بما ظهر من لى المختار شده و بذر عرفان بر
قلوب مبذول گشته لذا بايد از ماء ذكر و بيان
در كل احيان بدو برسد بهيچوجه اهمال جايز
نه زود است كه انوار امر را از جميع اقطار
مشاهده نمائيد ذكر و بلغ لذا خلقت وربك
العزیز المنیع و البهاء عليك من لدن عزيز علم

AYT.313, ASAT4.401x, OOL.B202,
AMB#17

BH00915

Lawh-i-Laylatu'l-Quds (Tablet of the Sacred Night - 'Akka)
To: Fathullah, in Zarqan

- 1 Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst deliver Adam from Satan, and Noah from the flood, and Abraham from the fire, and Moses from Pharaoh, and the Spirit from the Jews, and Muhammad from the Abu-Jahl of the age; and by Thy Name through which the breezes of Thy bounty wafted over the bodies of all created things, and the sun of Thy grace shone upon all who dwell in earth and heaven; and by Thy Name through which every poor one was enriched at the gate of Thy wealth, and every abased one was exalted through the manifestations of Thy mighty glory, and every remote one drew near to the wonders of Thy grace and favors; and by Thy Name through which the sun rose from the horizon of Thy providence, and the pavilion of glory was raised in the kingdom of Thy beneficence, and the trees of unity were planted in the paradise of Thy grace and bounty; and furthermore by Thy Name through which all faces were turned toward Thy face, and all souls were drawn to the shore of Thy holy nearness and meeting, and the birds of the hearts of them who are nigh unto Thee soared in the atmosphere of Thy reunion and glory, and the hearts of the holy ones drank from the cups of Thy divine oneness - that

1 سبحانه اللهم يا الهى اسئلك باسمك الذى
به نجت الآدم من الشيطان و حفظت النوح
من الطوفان و الخليل عن النيران و الكليم
من الفرعون و الروح عن اليهود و محمداً من
ابو جهل الزمان و باسمك الذى به هبت روائح
جودك على اجساد الممكثات و اشرقت شمس
عنايتك على كل من فى الأرضين و السموات
و باسمك الذى به استغنى كل فقير لى باب
مدین غنائك و استعز كل ذليل لى ظهورات
عز اعزازك و استقرب كل بعيد الى بدائع
فضلک و الطافک و باسمک الذى به اشرقت
الشمس عن افق عنايتك و استرفع سراق العز
فى ملكوت احسانك و غرست اشجار التوحيد
فى رضوان الطافک و اکرامک ثم باسمک الذى
به توجهت الوجوه الى وجهک و اقبلت النفوس
الى شاطئ عز قربک و لقائك و طارت
طيور افئدة المقربين فى هواء وصلک و بهائك
و شربت قلوب المقدسين من كوؤوس قدس

Thou mayest look, O my Beloved, with the glance of Thy favor upon these who have kept vigil on this Night which Thou hast made a festival for Thy creation, wherein Thou didst manifest Thyself by Thy Name the All-Merciful unto all creation, and wherein the Beauty of Thy Lordship was established upon the throne of forgiveness.

- 2 Glorified art Thou, O my God! I beseech Thee by this Night and by those who have kept vigil therein, that Thou mayest send down upon these souls every most perfect good, every most excellent bounty, every most abundant wealth, every most beautiful beauty, every most manifest manifestation, every most steadfast utterance, every most enduring sovereignty, every most perfect word, every most ancient providence, every most powerful sign, every most great name, every most excellent beneficence, every most resplendent glory, every most brilliant radiance, every most powerful might, every most clear permission, every most wondrous book, and every most gentle fruit. For they, O my God, have gathered around Thee on a day when the dwellers of earth have turned away from Thy presence, and have sought the sanctuary of Thy knowledge after all others rejected it. I beseech Thee, O my God, to change their sorrow into joy from Thy presence, and their grief into gladness from Thy court. Send down upon them, O my God, from the clouds of Thy mercy that which will cause to grow from their hearts the plants of Thy knowledge and wisdom. Make them, O my Beloved, so steadfast in Thy love and Thy Cause that should all who are in the heavens and on earth endeavor to prevent them, they would pay no heed to any of them, but would turn with their inner and outer beings toward the court of Thy bounty and grace. Honor them, O my Beloved, with Thy presence on the Day when Thou wilt be established upon the throne of eternity, when the feet of the wise shall slip, and the dwellers of earth and heaven shall tremble.

- 3 Then, O my God, leave them not to themselves. Take their hands with the power of Thy grace and gather them before the sovereign of the might of Thy bountifulness. Then raise them up, O my Beloved, unto that which Thou hast purposed for them through the sovereignty of Thy mighty dominion, for this is the good than which there is no likeness in creation nor equal in invention. Verily, Thou art powerful over this, mighty and omnipotent. Glory be unto Thee, O my Beloved! I beseech Thee by Thy hidden Name, and by Thy treasured Sign, and by Thy guarded Secret, that Thou deprive not these souls of the surging waves of the sea of Thy oneness, and cause them, O my Desire, to embark upon the ark of Thy glorious might.

صمدانیتک بأن تنظر یا محبوبی بنظرة عنايتک الى هؤلاء الذينهم سهروا في هذه الليلة التي جعلتها عيداً لبريتک وفيها تجليت باسمک الرحمن على کل الامکان وفيها استوى جمال ربوبيتک على عرش الغفران

2 فسبحانک يا الهی اسئلك بها وبالذينهم سهروا فيها بأن تنزل على هؤلاء من کل خير اتمه وکل احسان افضله وکل غناء اغناه وکل جمال اجمله وکل ظهور اظهره وکل بيان اقومه وکل سلطان ادومه وکل كلمة اتمها وکل عناية اقدمها وکل آية اقويها وکل اسم اعظمه وکل احسان احسنه وکل بهاء ابهاه وکل سناء اسناه وکل قدر اقدره وکل اذن ايبته وکل کتاب ابدعه وکل ثمرة الطفها لأنهم يا الهی اجتمعوا حولک في يوم الذي انفص عن جوارک سکان الأرض وقصدوا حرم عرفانک بعد الذي کل اعرضوا عنه واسئلك يا الهی بأن تبدل حزنهم بسرور من عندک و همهم ببهجة من لدنک و انزل عليهم يا الهی من سحاب رحمتک ما ينبت به من صدورهم نبات علمک وحکمتک واجعلهم يا محبوبی مستقيماً علي حبک وامرک بحيث لو يمنهم کل من في السموات والأرض لن يلتفتوا الى احد منهم وتوجهوا بسرهم وجهرهم الى شطر عنايتک وافضالك وشرهم يا محبوبی بلقائك في يوم الذي فيه تستوى على عرش البقاء وتزل فيه اقدام اولی النهی وتضطرب سکان الأرض والسماء

3 اذا يا الهی لا تدعهم بأنفسهم خذ اياديهم بسلطان عنايتک واحشرهم بين يدي مليک عز وهائيتک ثم ابتعثهم يا محبوبی على ما اردت لهم بسلطان عز قيومتک لأن هذا خير الذي لم يكن له شبه في الابداع ولا له نظير في الاختراع و انت على ذلك لمقتدر قدير سبحانک يا محبوبی اسئلك باسمک المکنون ثم برسمک الخزون و بسرک المصون بأن لا تحرم هؤلاء عن تموجات بحر احديتک و اركبهم يا منائی في سفينة عز کبرياتک

4 O My Hope! Withhold not from them that which Thou hast, and send down upon them that whereby their spirits may be calmed, their hearts reassured, their souls established, their tongues loosed, their minds soar, their eyes be gladdened, their ears hear, and their hearts be enraptured, that they may be drawn, O my Beloved, by the breezes of Thy days, which none have attained save those whom Thou hast chosen for the recognition of Thy Self, elected for Thy Revelation and inspiration, approved for the manifestation of Thy Cause and sovereignty, and made the dawning-places of Thy Cause in Thy lands, the daysprings of Thy divine sustenance amongst Thy creatures, and the manifestations of Thy lordship between Thy heaven and Thy earth. Thou art, verily, the Powerful over what Thou wilt, and the Dominant over what Thou desirest. None can resist Thy command or reverse Thy decree. Thou doest what Thou wilt by Thy sovereignty and ordainest what Thou desirest by Thy will. Thou art, verily, the All-Knowing, the All-Informed, the Giver, the Bountiful, the Beloved, the Generous.

5 Glorified art Thou, O my God! I beseech Thee by Thy Name through which the oceans of Thy names surged in the kingdom of Thy attributes, and the sun of Thy decree shone forth from the horizon of Thy judgment, to gather these beneath the shade of the tree of Thy oneness. Then grant them, O my God, from the wonders of Thy bounties which Thou hast sent down at all times from the heaven of Thy will and concealed from the eyes of Thy creatures, that they may delight in secret as they have delighted openly in the wondrous gifts of Thy divine unity. Send down, O my Beloved, into their hearts that which will purify them from all else but Thee and draw them near to the sanctuary of Thy good-pleasure and the source of Thy will, that they may speak naught except in Thy love, turn to none save in devotion to Thee, face no direction but the direction of Thy mercy and bounty, raise not their hands save toward the heaven of Thy might and generosity, and open not their eyes save unto the wondrous splendors of the lights of Thy countenance.

6 O Beloved! Give them to drink from the cups of everlasting life by the hand of this Youth in this paradise, that they may be severed from the idols of Satan and unite in Thy Cause in these days, remembering Thee at eventide and at dawn beneath the canopy of Thy grace, O Thou Bestower! O Thou Who sendeth down the Revelation, and bringeth the contingent world into being! I beseech Thee, O my Beloved, to remove discord from among these, then clothe them in the robe of Thy grace and the garments of Thy favors, in such wise that they may speak only of the wondrous traces of Thy divine sovereignty, and

4 و لا تمنعهم يا رجائي عما عندك و انزل عليهم ما يسكن به ارواحهم و تستر به قلوبهم و يستقيم به انفسهم و ينطق به السنتهم و تطير به افئدتهم و تقر به عيونهم و يسمع به آذانهم و يشغف به قلوبهم لعل يستجذبون يا محبوبى من نفعات ايامك التي ما فاز بها احد الا الذين اختصصتهم لعرفان نفسك و انتجتهم لوحيك و الهامك و ارتضيتهم لاطهار امرك و سلطنتك و جعلتهم مشارق امرك في بلادك و مطالع قيومتك بين بريتك و مظاهر ربيوتك بين سمائك و ارضك و انك انت المقتدر على ما تشاء و المهيمن على ما تريد لا راد لأمرك و لا مرد لقضائك تفعل ما تشاء بسلطانك و تحكم ما تريد بامضائك و انك انت الخبير العالم المعطى الباذل الحبيب الكريم

5 سبحانه يا الهى اسئلك باسمك الذى به تموجت بحور اسمائك فى ملكوت صفاتك و استشرقت شمس تقديرك عن افق قضائك بأن تجمع هؤلاء فى ظل شجرة وحدانيتك ثم ارزقهم يا الهى من بدائع نعمائك التى نزلتها فى كل الأحيان من سماء مشيتك و سترتها عن عيون بريتك لينعموا سرّاً كما استلذوا جهرة من بدائع الآء عرّ صدائيتك و انزل يا محبوبى فى قلوبهم ما يطهرهم عن دونك و يقربهم الى مكن رضائك و منبع ارادتك حتى لا يتكلموا الا بحبك و لا يلتفتوا الا بوجدك و لا يتوجهوا الى جهة الا الى شطر رحمتك و جودك و لا يرفعوا ايادهم الا الى سماء عزك و اكرامك و لا يفتحو عيونهم الا الى بدائع اشراقات انوار وجهك

6 اى محبوب فأشربهم عن كؤوس الحيوان من يد هذا الغلام فى هذا الرضوان لينقطعهم عن هياكل الشيطان و يتفقون على امرك فى هذه الأيام و يذكرونك فى العشي و الاشرق فى ظل عنايتك يا منان و يا منزل البيان و موجد الامكان و اسئلك يا محبوبى بأن ترفع الاختلاف عن بين هؤلاء ثم اقصهم من قيص عنايتك و خلع الطافك بحيث لا يحكون الا عن بدائع آثار عرّ قيومتك و لا

there may appear from them naught but that which will guide all created things to the court of Thy holy love, whereby the servants may ascend to the atmosphere of nearness to Thy unity, rise unto the heaven of Thy uniqueness, gather in the precincts of Thy mercy, and be as one soul before the sanctuary of Thy grandeur.

- 7 Then I beseech Thee, O my God, to purify their hearts from the dust of contingent things and the soil of created things, that the mirrors of their hearts may be cleansed and there may be reflected therein the wondrous splendors of the lights of Thy luminous beauty. Verily, Thou art the Giver, the All-Knowing, the All-Informed, and verily, Thou art wise over all things.

- 8 Bless, then, O my God, those who have believed in Thee and in Thy signs and in Thy Beauty which shineth between Thy earth and Thy heaven. Thou art, verily, the Lord of forgiveness and mercy, and the Lord of grandeur and majesty. Then, O my God, detach Thy servants from all else but Thee and draw them to the court of Thy glory. Verily, Thou art the Forgiving, the Resurrector, the Life-Giver, the Almighty, the Powerful.

BLO_PT#138, HURQ.BH43

يظهر منهم ألا ما تهتدى به الممكنات الى ساحة
قدس محبوبيتك و يتعارجون به العباد الى هواء
قرب توحيدك و يتصاعدون الى فضاء تفريدك
و يجتمعون في جوار رحمتك و يكونون كنفس
واحدة تلقاء مدين عز كبريائك

7 ثم استلک يا الهی بأن تطهر قلوبهم من عجاج
الممكنات و غبار الکائنات ليصفى مرايا افئدتهم
و ينطبع فيهن بدائع اشراقات انوار جمالک المنير
و انک انت المعطى العالم الخبير و انک انت على
کل شیء حکيم

8 و صلّ اللهم يا الهی على الذين آمنوا بک و بآياتک
و بجمالک الذي يستضيء بين ارضک و سماءک
انک انت اهل العفو و الرحمة و اهل الکبرياء
و العظمة ثم انقطع يا الهی عبادک عن دونک
و انجذبهم الى ساحة عزک و انک انت الغفور
الباعث المحي الغالب القدير

INBA92:298, TSBT.174-181, RHQM2.0996x

(435) (267x), OOL.B001a

BH00972

To: *Zaynul-Muqarrabin*

- 1 In the Name of the Nameless Friend! Your letter was received before Us and what was written therein was noted and heard. God willing, may you remain engaged at all times in the remembrance of the Lord of all names.
- 2 As to what was asked concerning the verse revealed in the Suriy-i-Muluk, it is correct as revealed, with no word omitted. The movement of the Supreme Pen in the fields of Tablets is witnessed in different styles. In one instance, the matter is revealed with brevity - this expression is known as 'easily impossible' - and in another instance, both modes are combined. Therefore in the Surih of Kings the aforementioned verses were mentioned concisely, and this is most eloquent. "When it is asked, 'For what crime have they imprisoned Him?' they answer, 'Indeed, they desired to renew religion'" - meaning that

1 بنام دوست بی نام کتابت لدى الوجه حاضر آنچه
مسطور مذکور آمد و شنیده شد انشاء الله همیشه
ایام بذكر مالک انام مشغول باشید

2 و آنچه سؤال شده بود از آیهء منزلهء در هیکل
که بملوک خطاب شده صحیح همان است که
نازل شد کلمهءی ترک نشده حرکت قلم اعلی در
میادین الواح باطوار مختلفه مشاهده میشود در
مقامی مطلب بایجاز نازل این بیان موسوم است
بسهل ممتمتع و در مقامی جمع مابین مقامین لذا
در سورهء ملوک آیات مذکوره باختصار ذکر
شده و این افصح است اذا قيل بأی جرم حبسوه
قالوا انهم ارادوا ان يجددوا الدين که معنی آن
این است اگر گفته شود بچه جرم و عصیان نیر

if it be asked for what crime and transgression have ye imprisoned the Luminary of creation, they say these people desired to renew religion. From the Most Exalted Source the answer was revealed: If ye choose the ancient and it is preferred by you, why then did ye abandon the previous religions? At the beginning of this verse, "Say" is implied, so it would read "Say: If the ancient is what is chosen..." etc. And since the meaning of "Say" is understood from the utterance of the All-Merciful, it was therefore not mentioned, and this is the manifestation of perfect eloquence. In any case, this verse is not missing anything and is correct. And what you mentioned regarding the other verse, His exalted Word was "He hath dawned from the horizon of detachment."

- 3 As to what you asked about the verse revealed in the Tablet to the Pope, these expressions are allusions to the words of the Son [Christ] that were mentioned. In one place He says: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." And in another place it is mentioned: "Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." From these two passages, the allusion in the words of the Lord of Names in the revealed verse becomes clear.

- 4 Some statements in certain Tablets refer to previous Books and what was written therein. In these days, Tablets have been specifically revealed for the Zoroastrian people, and what had remained hidden in their books until today has been mentioned. However, until what they possess becomes known, no one will understand the allusions in the revealed verses.

- 5 With regard to what you asked about spirits and their awareness of each other after their ascension, know that the people of Baha who are established in the Crimson Ark consort with each other, associate intimately, gather together, soar, aim for their goals, and ascend as if they were one soul - except that they are the discerning ones, they are the seeing ones, they are the knowing ones. Thus has the matter been decreed from the presence of One Who is All-Knowing, All-Wise. The people of Baha who dwell in the divine Ark are all aware of each other's conditions and are intimate companions and associates with

امکان را حبس نموده‌اید گویند این قوم اراده نموده‌اند که دین را تجدید نمایند از مصدر اعلی جواب نازل اگر قدیم را اختیار نموده‌اید و او است پسندیده نزد شما چرا شرایع قبل را ترک نمودید در اول این آیه قل مقدر است که چنین میشود قل لو کان القدیم هو المختار الی آخر و چون از بیان رحمن معنی قل مفهوم میشود لذا ذکر نشد و این مقام ظهور کمال فصاحت است باری این آیه ترک نداشته و صحیح است و آنچه در آیه آخری مذکور داشتید قوله تعالی اطلع من افق الانقطاع بوده

- 3 و اینکه از آیه منزله در لوح پاپا سؤال نمودید این عبارات تلویحات کلمات ابن است که ذکر شده در مقامی میفرماید و اقول لکم ان کثیرین سیأتون من المشارق و المغرب و یتکئون مع ابرهیم و اسحق و یعقوب فی ملکوت السموات و اما بنو الملکوت فیطرحون الی الظلمة الخارجیة هناک یکون البکاء و صریر الأسنان و در مقام دیگر مذکور ان النور قد جاء الی العالم و احب الناس الظلمة اکثر من النور لأن اعمالهم کانت شريرة لأن کل من يعمل السيئات یبغض النور و لا یأتی الی النور لثلاث تویج اعماله و اما من یفعل الحق فیقبل الی النور لکی تظهر اعماله انہا بالله معمولة انتهى از دو فقره مذکوره تلویح بیان مالک اسماء در آیه منزله معلوم میشود

- 4 بعضی بیانات در بعضی از الواح راجع است بکتب قبل و ما سطر فیها در این ایام مخصوص از برای ملت زردشت الواحی نازل و آنچه در کتب ایشان تا امروز مستور بود مذکور آمد ولیکن تا ما عندهم معلوم نشود احدی بر تلویحات کلمات منزل آیات مطلع نخواهد شد

- 5 و اما ما سألت من الأرواح و اطلاع بعضها علی بعض بعد صعودها فاعلم ان اهل البهاء الذین استقروا علی السفينة الحمراء اولئک یعاشرون و يؤانسون و یجالسون و یطیرون و یقصدون و یصعدون کأنهم نفس واحدة الا انهم هم المطلاعون و هم الناظرون و هم العارفون کذلک قضی الأمر من لدن علیم حکیم اهل بهاء که در سفینه الهیه ساکنند کل از احوال یکدیگر

one another. This station depends on the certitude and deeds of souls. Those souls who are at the same level are aware of each other's qualities, characteristics, ranks and stations. But souls who are below them cannot fully comprehend the levels and stations of those souls who are above them. Each has their portion with your Lord. Blessed is the soul that has turned to God and remained steadfast in His love until its spirit took flight unto God, the King, the Almighty, the Forgiving, the Merciful.

مطلع و با هم مأنوس و مصاحب و معاشر این مقام منوط بایقان و اعمال نفوس است نفوسی که در یک درجه واقفند مطلعند از کمیات و کیفیات و درایج و مقامات یکدیگر و نفوسی که در تحت این نفوس واقفند کما هو حقّه بر مراتب و مقامات نفوس عالیه از خود اطلاع نیابند لکل نصیب عند ربک طوبی لنفس توجّه الی الله و استقام فی حبه الی ان طار روحه الی الله الملك المقتدر الغفور الرحیم

- 6 As for the spirits of the infidels, by My life, at the time of death they recognize what has passed them by, and they lament and implore. Likewise after their spirits depart from their bodies. It is very clear and evident that after death all will become aware of their deeds and actions. By the Sun of the horizon of might! The people of truth will at that time experience such joy as cannot be described. Similarly, the people of error will be seized by such fear, anxiety and terror as cannot be imagined. How excellent is the state of that soul who has taken and drunk the choice and everlasting wine of faith from the hand of the favors and bounties of the Lord of all religions.

6 و اما ارواح کفار لعمری حین الاحتضار یعرفون ما فات عنهم و ینوحون و یتضرعون و کذلک بعد خروج ارواحهم من ابدانهم این بسی معلوم و واضح است که کل بعد از موت مطلع بافعال و اعمال خود خواهند شد قسم بآفتاب افق اقتدار که اهل حق را در آن حین فرحی دست دهد که ذکر آن ممکن نه و هم چنین اصحاب ضلال را خوف و اضطراب و وحشتی رونماید که فوق آن متصور نه نیکوست حال نفسی که ریحی لطیف باقی ایمان را از ید عنایت و الطاف مالک ادیان گرفت و آشامید

- 7 Since a promise was previously made to respond, therefore this brief message is revealed and sent at a time when the clamor of the slanderers is raised and the cry of the heedless has drowned out the sound and echo of thunder. Today the loved ones of God must fix their gaze upon the Manifestation and what appears from Him. Some previous traditions had and have no foundation, and most of what former peoples understood and recorded in their books was according to their own desires, as you have observed that most of what people possess of meanings and interpretations of divine verses has been contrary to truth. Thus after the rending of the veil some things became clear and evident and they acknowledged they had not understood a single word of God's words. The intent is that if God's loved ones would purify their hearts and ears from what they have heard before, and with complete attention fix their gaze upon the Dawning-Place of the Cause and what has appeared from His presence, this would be most loved before God.

7 چون از قبل وعده جواب شد لذا این مختصر در حینی که ضوضاء مفرّین مرتفع است و صیاح غافلین صوت و صیت رعد را منع نموده نازل و ارسال شد البوم باید احبای الهی ناظر بظهور و ما یظهر منه باشند بعضی روایات قبلیه اصلی نداشته و ندارد و آنچه هم ملل قبل ادراک کرده اند و در کتب ذکر نموده اند اکثر آن بهوای نفس بوده چنانچه مشاهده نموده اید که آنچه در دست ناس موجود است از معانی و تأویلات کلمات الهیه اکثری بغیر حق بوده چنانچه بعد از خرق حجاب بعضی معلوم و واضح شد و تصدیق نمودند که کلمهائی از کلمات الهیه را ادراک ننموده بودند مقصود آنکه اگر احبای الهی قلب و سمع را از آنچه از قبل شنیده اند طاهر نمایند و بتمام توجّه بمطلع امر و ما ظهر من عنده ناظر شوند عندالله احب بوده

- 8 Despite these afflictions that have befallen and trials that have descended, the Most Exalted Pen has not liked and does not like aught save what speaks the truth: Verily there is no God but Me, the Protector, the Self-Subsisting. For the fragrance of this word prevents the entry of sorrows, but if one becomes

8 مع این بلائی وارده و قضایای نازله قلم اعلی دوست نداشته و ندارد الا ما ینطق بالحق انه لا اله الا انا المهیمن القیوم چه که نفعه این کلمه مانع است از ورود احزان و لکن اگر بتأویلات

occupied with interpretations of previous words it will aid sorrows. We shall see what God wills and what time requires. For now this much will suffice. Give thanks and be among the grateful ones.

- 9 Convey My greetings to My loved ones whom God has singled out for His love and made them among the successful ones. And praise be to God, the Lord of the worlds.

BSW#02.25x, BSW#04.36x, GWB#086x, PNAK.86

كلمات قبل مشغول شود معین بر احزان خواهد بود تا بعد خدا چه خواهد و وقت چه اقتضا نماید حال باین قدر اكتفا رفت احمد و كن من الشاكرين

9 كبر من قبلی احبائي الذين اختصهم الله بحبه و جعلهم من الفائزين والحمد لله رب العالمين

INBA66:115, BLIB_Or11096#021,
BLIB_Or15698.226, BLIB_Or15720.222,
BLIB_Or15740.172, BRL_DA#539,
GWPB#086 p.113x, AVK1.278.02x,
IQT.226, YARP1.055a, MAS1.071x,
OOL.B085c

BH01012

To: Amin Baghdadi Effendi

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Exalted, the Most High, the Most Glorious!
- 2 These are the verses of the Book which have been sent down in truth. God hath made them a proof from His presence and a manifestation from His own Self unto all who are in the heavens and on the earth. Verily, He accepteth what He willeth through His command, and He is, in truth, wise over all things. His is the creation and the command. He giveth life unto whom He willeth through His command and causeth death unto whom He desireth through His sovereignty. He shall not be asked of His doings, and He hath ever been, through His sovereignty, encompassing all the worlds.
- 3 O servant who gazes upon the Countenance! Harken unto the call of thy Lord, the Most Exalted, the Most High, from this Most Glorious Horizon, that verily there is none other God but Him, and that He Who speaketh at all times in all things, that there is none other God but Him, hath been the Manifestation of His Cause, the Dawning-Place of His Revelation, the Repository of His knowledge, and the Treasury of His revelation unto all worlds. Say: O people, fear ye God and follow not every sinful infidel. Have ye forgotten God's sovereignty and His power, and God's might and His glory in the days when He stood forth by His own Self and revealed His Cause between the heavens and the earth, whereunto ye were witnesses?

1 بسم الله الامنع الاقدس العلى الاعلى ابهى

2 تلك آيات الكتاب نزلت بالحق وجعلها الله دليلاً من عنده ثم ظهوراً من لدنه على من فى السموات والأرض وأنه يقبل ما يشاء بأمره وأنه على كل شئ حكيماً له الخلق والأمريحي من يشاء بأمره ويميت من يريد بسلطانه ولا يستل عما يفعل وأنه لم يزل كان بسلطانه على العالمين محيطاً

3 ان يا عبد الناظر الى الوجه اسمع نداء ربك العلى الاعلى من هذا الأفق ابهى بأنه لا اله الا هو وان الذى ينطق فى كل حين فى كل شئ بأنه لا اله الا هو قد كان مظهر امره ومطلع ظهوره وممكن علمه ومخزن وحيه على العالمين جميعاً قل يا قوم اتقوا الله ولا تتبعوا كل كفار اثمياً أنسىتم سلطنة الله واقتداره وقدره الله واعزازه فى أيام التى قام فيها بنفسه واطهر امره بين السموات والأرض وكنتم على ذلك شهيداً

- 4 O Trustworthy One! We did promise these people in a previous Manifestation that I would reveal unto them My beauty once again and would reveal unto them a mystery beyond reckoning, and when We manifested Ourselves once again by Our Most Glorious Name and We did not unveil the mystery but rather desired to bring the fingers of My will near to its veil, there-upon all who dwell in the heavens and on earth were struck with terror, and all returned to their original station, and God was witness to this. We had informed them beforehand that upon the unveiling of the mystery, those of Sinai would be thunderstruck and those of light would perish upon the Sinai of destiny by reason of this Most Great News. Yet they were unaware of this, and when a number were struck down, the hearts of those who had believed in God and witnessed the wonders of His power every morn and eve were sorely troubled.
- 4 ان يا امين انا وعدنا هؤلاء في ظهور قبلي بأن اظهر لهم جمالي مرة اخرى و اظهر لهم سرّاً اقل من ان يحصى و انا لما اظهرنا نفسنا مرة اخرى باسمنا الأبهي و ما كشفنا السرّ بل اردنا نقرب الى حجابنا انامل ارادتي اذا فزع كلّ من في السموات و الأرض و كلّ رجعوا الى أول مقرّهم و كان الله على ذلك شهيدا و انا اخبرناهم من قبل بأنّ لدى كشف السرّ ينصعقن الطوريون و يموتن التوريون على سيناء القضاء من هذا النبأ الأعظم و انهم ما استشعروا بذلك فلما انصعقت عدّة معدودات اضطربت قلوب الذين آمنوا بالله و شهدوا بدايع قدرته في كلّ بكور و اصيلا
- 5 O Trustworthy One! By the True God! He who fought against My Self and whom the servants took as a lord besides God was created by My Word and did circle round Me, as every fair-minded one who is possessed of knowledge doth testify. Thou beholdest the people as those who walk yet know not the way, or like the blind who walk in the shadow of the sun yet recognize it not and inquire about it from every ignorant blind one, or like sheep whose shepherd hath become the wolves of the earth and who can find no safe retreat. Thus do We set forth similitudes for thee that thou mayest recognize those who have disbelieved and associated partners with God, and that thou mayest abide in an impregnable stronghold.
- 5 ان يا امين تالله الحقّ انّ الذي حارب بنفسي و اتّخذوه العباد ربّاً من دون الله قد خلق بقولي و كان ان يطوف في حولي و يشهد بذلك كلّ منصف عليما و انك لا تشهد الناس الا كالذين يمشون و لا يعرفون سبيلا او كعمى الذي يمشي في ظلّ الشمس و لن يعرفها و يستل عنها عن كلّ جاهل عمياً او كأغنام جعل راعيها ذياب الأرض و انها لن تجدن مقراً امينا كذلك ضربنا لك الأمثال لتعرف هؤلاء الذين كفروا و اشركوا و تكون في عصمة منيعا
- 6 Blessed art thou for having drunk the cup of life from the fingers of the All-Merciful in this Paradise which hath appeared at the heart of heaven, wherein all created things speak even as the Lote-Tree beyond which there is no passing spoke at the ultimate retreat, and the Tree of Sinai upon the crimson hillock, and the Tree of Eternity beyond the sea of grandeur. Thus is thy Lord powerful over whatsoever He willeth, and verily He encompasseth all things.
- 6 فطوبى لك بما شربت كأس الحيوان من انامل الرحمن في هذا الرضوان الذي ظهر على قطب الجنان و ينطق كلّها خلق فيه بما نطق سدرة المنتهى على مكنن القصوى و شجرة السيناء على ارض كتيب الحمراء و شجرة الخلد عن وراء قلزم الكبرياء كذلك كان ربك مقتدراً على ما يشاء و انه كان على كلّ شيء محيطا
- 7 Be thou ignited by the fire We have kindled in the paradise of thy heart, then ignite the servants therewith. By God! The Spirit of Glory will strengthen thee in all matters, and the Holy Spirit will speak within thy breast and will aid thee in times when thou openest thy tongue in remembrance of thy Lord, the All-Merciful. Verily, He strengtheneth whom He willeth through His grace, but the people are wrapped in thick veils.
- 7 ان اشتعل بنار التي اشتعلناها في رضوان قلبك ثم اشتعل بها العباد تالله انّ روح البهاء تؤيدك في كلّ شأن و روح القدس تنطق في صدرك و تؤيدك في احيان التي تفتح اللسان على ذكر ربك الرحمن و انه يؤيد من يشاء بفضل من عنده ولكنّ الناس هم في جبات غليظا
- 8 Know thou then that thy letter hath come before Us and the gaze of God, thy Lord and the Lord of all worlds, hath fallen
- 8 ثمّ اعلم بأنّ حضر بين يدينا كتابك و ارتدّ اليه طرف الله ربك و ربّ العالمين جميعا و شهدنا

upon it, and We have witnessed from it thy longing for God and thy yearning for Him. How excellent it is for thee that the breezes of Paradise have wafted upon thee from this direction which hath been, from time immemorial, raised above the knowledge of the worlds. Therefore, give thanks unto God for having protected thee through the sovereignty of His Cause and delivered thee from the depths.

- 9 O thou who art attracted by My love and hast been raised to a station which is, in truth, praiseworthy! Sanctify thyself from the allusions of those who have disbelieved, and arise to praise thy Lord with a pure and wondrous tongue. Say: O people, be fair in the name of God - by what proof did ye believe in the Manifestations of the past, and by what evidence do ye establish your faith, after having denied this Sun which hath dawned from the horizon of eternity and by Whose light all who are in the heavens and on earth have been illumined? And now It standeth at its zenith with the sovereignty of grandeur, might and glory, having come unto you with God's proof and His testimony, then His evidence and magnificent signs. Fear ye God, and war not against Him Who hath come unto you with all the signs, through Whom God's power and proof, then His greatness and might have been made manifest. Fear God, O people, and be God-fearing in His Cause. If thou detectest from them the sweet savors of the All-Merciful, turn towards them; otherwise leave them to themselves and say "In the Name of God and by God," then embark upon the Crimson Ark in My Most Glorious Name, which saileth upon the sea of grandeur from whose essence have appeared the seas of attributes and names.

- 10 Thus do We impart unto thee in this night which hath been illumined by this Sun that was visible from God's horizon. Were We to recount unto thee what hath befallen Us in this prison, thou wouldst weep and lament and become detached from all things in creation. But We have been patient and concealed it, and patience is from none but thy Lord, and verily He is the All-Forgiving, the All-Merciful unto His servants. Be thou at peace within thyself, then rejoice in God's joy, for there hath been ordained for thee in the Tablet a station that is, in truth, magnificent.

- 11 God's glorification from this prison be upon thy countenance, and by His glorification have the denizens of the highest paradise and the dwellers of the crimson chambers beyond the veils of the cloud-shrouded mysteries glorified thee. Thus doth God single out whom He willeth through His grace, and verily His grace hath ever been nigh unto them that are brought near. And the mercy that descendeth from the heaven that

منه شوقك الى الله واشتياقك به فيا حبذا لك بما هبت عليك نسيمات الفردوس من هذا الشطر الذي كان في ازل الازال عن عرفان العالمين مرفوعا

9 اذا فاشكر الله بما عصمك بسلطان امره وانتذك عن غمرات الوهم والهوى واصعدك الى مقام الذي كان على الحق محمودا قدس نفسك عن اشارات الذين كفروا وقم على ثناء ربك بلسان طاهر بديعا قل يا قوم فأنصفوا بالله انتم بأى حجة آمنتم بمظاهر القبل وبأى برهان تثبتون ايمانكم بعد الذي كفرتم بهذه الشمس التي اشرقت عن افق البقاء واستضاء منه كل من في السموات والارض واذا وقفت في قطب الزوال بسلطان العظمة والقدرة والاجلال وجائكم ببرهان الله وحجته ثم دليله وآياته عز عظيم خافوا عن الله ولا تحاربوا بالذى جائكم بكل الآيات وبه ظهر قدرة الله وبرهانه ثم عظمته واقداره اتقوا الله يا قوم وكونوا في امر الله تقيا ان وجدت منهم رواج الرحمن فأقبل اليهم والّا دعهم بأنفسهم و قل بسم الله وبالله ثم اركب على فلك الحمراء باسمي الأبهى التي جرت على بحر الكبرياء الذي برشح منه ظهرت بحور الصفات والأسماء

10 وكذلك القيناك في هذا الليل الذي استضاء من هذه الشمس التي كانت عن افق الله مشهودا وان اذكر لك ما ورد علينا في هذا السجن لتبكي وتنوح وتنقطع عن كل في الملك جميعا ولكن انا صبرنا وسترنا وما الصبر الا من عند ربك وانه بعباده لغفورا رحيمًا وانت انت فاطمئن في نفسك ثم افرح بفرح الله وقد قدر لك في اللوح مقام كان على الحق عظيما

11 وكبر الله اذا من هذا السجن على وجهك وبتكبيره قد كبر عليك اهل ملاء الأعلى ثم اهل غرفات الحمراء عن خلف حجاب العماء وكذلك يختص الله من يشاء بفضل من عنده وان فضله كان على المقربين قريبا والرحمة التي تنزل من سحاب هذه السماء التي ارتفعت في ذاتها

hath been raised in its essence be upon thee and upon them that are with thee and upon those who hearken unto thy words concerning God, thy Lord and the Lord of all creation.

عليك و على من معك و على الذين يسمعون
قولك في الله ربك و رب الخلائق جميعا

BLIB_Or15694.405, ALIB.folder18p252,
OSAI I.MMS

BH01053

1 He is God, the Most Manifest, the Most Powerful, the Most Mighty, the Most Glorious

1 هو الظاهر المقتر العزیز الابهی

2 This is an epistle from the servant of the All-Merciful, who is named Abdullah and known as Aqa Jan, to those who have detached themselves from the shadow of Satan and have held fast to the cord of God, the Mighty, the Bestower, that it may be a remembrance to them that believe in divine unity, a light to the mystics, a fire to the deceivers, a sword to the idolaters, and a reminder to those who shall come after, to them that have eyes to see and minds to perceive.

2 هذا کتاب من خادم الرحمن الذي سمي بعبدالله واشتهر بأقاجان الي الذين هم انقطعوا عن ظل الشيطان وتمسكوا بعروة الله العزيز المنان ليكون ذكراً للموحدين ونوراً للعارفين و ناراً للمغلين وسيافاً للمشركين وتذكراً للآخرين براولوا البصر واولوا النظر

3 Be it known that some time ago, when the Beauty of God was dwelling alone in the House, certain matters were mentioned concerning Mirza Husayn-i-Mutavalli-yi-Qumi. Therefore, Hadrat-i-Kalim, exalted be His praise, out of pure kindness and affection, penned a letter to the aforementioned person. By God, besides Whom there is no other God! With the utmost mercy and compassion, and with pure kindness and affection, they wished to remind him, for none among the people of the Bayan was aware of this matter. Out of kindness to him, they wrote to him about certain matters, that perchance he might be illumined by the light of piety and guidance, leaving the darkness of fancy and error. And in that letter, they wrote in detail about their brother. By God! They had no purpose save his guidance.

3 معلوم بوده که چندی قبل که جمال الله منفرداً در بیت ساکن بوده از میرزا حسین متوئی قی بعضی ذکرها شد لذا کلیم عز ثناء هو محض عطوفت و مهربانی به شخص مذکور مکتوبی مرقوم فرمودند فوالله الذي لا اله الا هو که به کمال مرحمت و شفقت و ساذج رأفت خواستند اورا متذکر فرمایند چه که احدي از اهل بیان مطلع بر این امر نبوده تطفلاً لنفسه از بعضی امور حکایت به او مرقوم فرمودند که شاید از ظلمات و هم و ضلالت به نور تقوی و هدایت مستنیر شود و در آن مکتوب تفصیلی از اخوی خود مرقوم فرموده بودند فوالله جز هدایت او مقصودی نداشتند

4 Later, news arrived that the aforementioned Mirza Husayn had gone to Bombay. Time passed until these days, and this servant was dwelling in utmost grief and lamentation when someone came and gave this servant a sealed writing. I observed that the blessed name of the Embodiment of the Cause, exalted be His glory, was written on the letter. From this supreme violation, I realized that this letter must be from one of those who have turned away from God. Therefore, I opened it and observed that in response to Hadrat-i-Kalim, exalted be His praise, the

4 وبعد خبر رسید که میرزا حسین مذکور بمبئی رفته الي ان انتهت الايام بهذه الايام و این عبد خادم با صد هزار حزن و نوحه و ندبه و ناله ساکن بوده که شخصی آمد و نوشته سر بسته به این عبد داد ملاحظه نمودم که اسم مبارک هیکل امر جلّ جلاله بر روی مکتوب نوشته از این هتک کبری مطلع شدم که لابد این مکتوب از یکی

aforementioned person had written fabricated words with a pen of hatred, ink of animosity, and fingers of polytheism....

5 And so the letter of that rejected one, that manifestation of Nimrod, was read to its end....

6 Hadrat-i-Kalim narrated in detail the story of the two brothers' departure from Persian Iraq to Arab Iraq...

7 He saith, mighty be His utterance: "O people of the Bayan! Be fair within yourselves and speak with pure truthfulness and be among the truthful ones. Most of you have associated with Me and have become aware of My nature. Has anyone witnessed from Me that which would grieve his soul? No, by Him Who sent Me with the truth, if you be of the fair-minded. I have been ever-forgiving to whoever repented, concealing the sins of whoever committed wrongs, most merciful unto him who hath repented and returned, compassionate unto him who hath failed, a refuge unto him who hath feared, and responsive unto him who hath called at the Gate - to this every discerning and fair-minded soul doth testify. Can any among you deny this bounty? Nay, by My own Self, the Truth! None save he who denieth all the favors of God and followeth the path of them that imagine vain things....

8 In another instance, in denial of God and in opposition to Him, he wrote that the Primal Point had decreed that that Person must never have smoked a water-pipe nor lived in the time of the late Shaykh. Say: O associator with God! How did you ascertain that the one whom you now wrongfully consider as truth apart from God never smoked a water-pipe and was not present in the Shaykh's time? In the land of Ta, he was the keeper of the water-pipe in his assembly. Though this servant was not present and did not witness it, I have heard from all who were with him in the land of Ta that he indeed smoked frequently. Even in Baghdad, whenever he went to Ibn-i-Alusi's or to the coffeehouse to rent lodgings, he would both smoke the water-pipe and drink coffee. Ask Ibn-i-Alusi...

9 You are the one who emigrated from your land called Qum until you joined the hosts of God and associated with them in the place called Tabarsi, wherein was the holy and luminous Beauty named Muhammad-'Ali in the Kingdom of Names and Quddus among the Concourse of eternity. You remained

از معرضین بالله است لذا سرآن را گشودم
و ملاحظه شد که در جواب حضرت کلیم عزّ
ثناؤه به قلم غلیّه و مداد بغضیه و انامل شرکیه
کلمات جعلیه جُعلیه شخص مذکور نوشته...

5 تا آنکه مکتوب آن مردود مظهر ثرود الی آخره
ملاحظه شد

6 حضرت کلیم تفصیل خروج اخوی را از عراق
عجم به عراق عرب نوشته اند ...

7 قوله عزّ بیانه انتم یا ملأ البیان فانصفوا فی انفسکم
و تکلّموا بالصدق الخالص و کونوا من الصادقین
و قد عاشر معی اکثرکم و اطلعتم بسجیتی هل شهد
احد منی ما یکدر به نفسه لا فوالذی ارسلنی بالحقّ
ان انتم من المنصفین و قد کنت غفّاراً لمن تاب
و ستاراً لمن قام بالارتکاب و رحاماً لمن رجع و
اناب و مشفقاً لمن خاب و مأمناً لمن خاف و مجیباً
لمن دعانی بالباب و یشهد بذلك کلّ منصف
بصیر هل یكون بینکم من ینکر هذا الفضل لا
فونفسی الحقّ الا من یکفر بنعمة الله کلّها و یتبع
سبیل المتوهّمین ...

8 و در مقامی دیگر اعراضاً عن الله و اعتراضاً علیه
نوشته که نقطهء اولی فرموده که آن شخص باید
غلیان نکشیده باشد و زمان شیخ مرحوم را هم
ادراک نکرده باشد بگوئید ای مشرک بالله آن
نفسی را که الآن من دون الله حق میدانی از کجا
برتو معلوم بوده که غلیان نکشیده و در زمان شیخ
نبوده در ارض طاء مباشر غلیان مجلس او بوده
اگر چه این عبد نبوده و ندیده و لکن از کسانی
که با او بوده اند در ارض طاء از کل شنیده ام
و میگفته اند که بسیار هم میکشیدند و در بغداد
هم هر وقت پدش ابن آلوسی و؟ میرفت که بیت
اجاره کند هم غلیان میکشید و هم قهوه میخورد
از ابن آلوسی سؤال نمائید ...

9 انت الذی هاجرت من ارضک الّتی سمّی بالقم
الی ان دخلت فی جنود الله و اتصلت معهم فی
مقرّ الذی سمّی بالطبرسی و کان فیهِ جمال قدس
منیر الذی سمّی بمحمد قبل علی فی ملکوت

with them until circumstances changed and the oppressors surrounded the hosts of the All-Merciful. When thou didst behold the outward weakness of the loved ones of God and the fewness of their helpers, thou didst flee from them and desert them, joining the hosts of Satan. The curse of God be upon those who have wronged God, warred against Him, disputed with Him, denied His signs, turned away from what He possesseth, and joined the company of the polytheists.

10 By God! Through thine actions the heavens and earth have wept, and the hearts of them that profess His unity who were present there were troubled. Yet thou wert heedless within thyself and rejoiced in thy deed. And thou didst all this only to save thine own wicked self. This was the first harm thou didst inflict upon God and His chosen ones, His loved ones, His intimate friends, and His trusted ones, and thou wert with the polytheists until the hosts of tyranny outwardly prevailed over the hosts of God, the Almighty, the All-Powerful, the All-Compelling. The polytheists slew some and took others captive.

11 Yet thou wert not content with what thou hadst done, O thou who hast associated partners with God, turned away from His signs, and warred against His very Self, until thou didst desire to absolve thyself from God, His love, and His good-pleasure. Thou didst perpetrate such tyranny that I am ashamed to mention it, and all created things are ashamed to hear it. By God! The dwellers of the pavilions of eternity have wept at thy tyranny, yet thou wert not aware of it and wert among the heedless ones. O thou wicked one! Is this thy faithfulness to thy Lord's covenant, or thy steadfastness upon the throne of love? Fie upon thee and upon those like thee....

12 Until such time as certain of those souls were delivered forth, wholly for God, and returned unto their own land; and others, escaping from the hands of the idolaters upon the road, went back unto their homes...

13 Among them was the honored Mulla Muhammad Sadiq, who is now in Mashhad, and the honored Mirza Muhammad...

14 Aqa Mirza Husayn, when he perceived that affairs had taken such a turn, came into the presence of the idolaters, before the face of His Holiness Quddus—may the spirit of all else beside Him be offered up for His sake—and, solely that he might prove unto the idolaters his repudiation of the Truth, committed an act which this feeble tongue is powerless to utter; whereupon his vile life was spared from being slain, and they sent him to

الاسماء و بالقُدّوس بين ملاء البقاء وكنت معهم الي ان بدلت الامور واحاط الظالمون جنود الرحمن وانت لما رأيت ضعف احباء الله علي الظاهر وقلة انصارهم فررت عنهم وهربت منهم واتصلت بجنود الشياطين الا لعنة الله علي من ظلمهم علي الله وحارب معه وجادل به وكفر بآياته واعرض بما عنده وجعل من حزب الشياطين

10 فوالله بفعلك بكت السموات والارض واضطربت قلوب الموحدين الذينهم كانوا في هناك وانت كنت غافلاً عن نفسك ومسروراً بفعلك و ما فعلت كل ذلك الا لتخلص نفسك الخبيث وهذا اول ضرر منك علي الله واصفيائه واودائه واخلائه وامائه و كنت مع المشركين الي ان استغلب جنود الظلم علي الظاهر علي جنود الله المقتدر العزيز القدير و قتل المشركون بعضهم وجعلوا اساري بعضهم

11 وانت ما اكتفيت بما فعلت يا ايها المشرك بالله والمعرض بآياته والمحارب بنفسه الي ان اردت ان تبرء نفسك من الله و حبه ورضائه قتت با لظلم الذي استحيي ان اذكره وتستحيي الممكآت ان تسمعن فوالله بكت من ظلمك اهل سراق الخلد وانت ما استشعرت في نفسك وكنت من الغافلين ان يا خبيث اهذا وفائك في ايمانك ربك اواستقرارك علي سرير الحب فاق لك وبامثالك ...

12 تا آنكه بعضي ازان نفوس را ناس خالصاً لله رها نمودند وبه ارض خود راجع شدند وبعضي هم ازدست مشركين بين راه فرار نموده به ديار خود رفتند...

13 از جمله جناب ملا محمد صادق كه الآن در مشهد تشریف دارند و جناب میرزا محمد ...

14 آقا میرزا حسین كه بعد كه ملاحظه نمودند كار به اين قسم شده در حضور مشركين بين يدي حضرت قدّوس روح ما سواه فداه حاضر شده ومحض آنكه بر مشركين ثابت كند تبري خود را از حق فعلي را مرتكب شد كه اين زبان عاجز است از ذكرش تا آنكه نفس پلیدش از قتل نجات یافته او را به طهران فرستادند و بعد از ورود در

Tihiran. And after his arrival in Tihiran he again professed faith, that there might appear the final disclosure of his unbelief...

طهران مجدداً اظهار ايمان نمود لاجل ظهور کفر آخر...

ASAT3.189-192x, AKHA_137BE #05
p.065x, YIK.471-472x

BH01068

Lawh-i-Husayn

To: *Husayn*

1 The Friend is eternal and all else perishable. O Husayn! Be intimate with the remembrance of God and heedless of aught else, for His remembrance is a companion without duplicity and an associate in perfect harmony - a guest who betrays not and a comrade who works neither harm nor treachery. It is a reliable assembly and a steadfast and established intimate. It is a faithful friend who, wherever thou goest, accompanies thee and never parts from thee. It transforms sorrow into joy and wipes away the rust of heedlessness.

1 دوست باقی و مادونش فانی ای حسین بذکر الله مانوس شو و از دوش غافل چه که ذکرش انیسیت بی نفاق و مونسیت با کمال وفاق میهمانیت بی خیانت و همدیست بی ضرر و جنایت محالسیست امین و مصاحبی است با ثبات و تمکین رفیقیت با وفا بشأنی که هر کجا روی با تو آید و هرگز از تو نگسلد غم را بسرور تبدیل نماید و زنگ غفلت بزدايد

2 This is the Day wherein the attractive Word of God is suspended between earth and heaven, drawing unto itself the essences of the hearts of all created things. As for those souls who have not ascended from their earthly habitations, the decree of former religions and their rejection has been issued concerning them from God. I swear by the Sun of inner meanings that were there to be found but a particle - nay, less than that - of the essence concealed in a mountain, the attractive and distinguishing Word would assuredly draw that particle and separate it from that mountain.

2 اليوم یومیت که کلمه جذیّه الهیّه مابین سموات و اراض معلّق و جذب میفرماید جواهر افنده ممکنات را و آنچه از نفوسیکه از امکانه تراپیّه صعود ننوده اند حکم ملل قبل و نفی بر آن نفوس من عند الله جاری قسم بافتاب معانی که اگر مقدار ذرهئی از جوهر بل اقل در جلی مستور باشد البته کلمه جذیّه و فصلیه آن ذره را جذب نماید و از جبل فصل کند

3 Thus do you observe in the Concourse of the Bayan that whatsoever hearts were pure, souls sanctified, and breasts holy among that people have ascended to the most exalted stronghold and the ultimate station of the Divine Lote-Tree. And whatsoever souls were impure and sullied have returned to their origin. For a mere fancy they have turned away from the King of certitude, and through attachment to a passing shadow they have become heedless of the eternal Beauty. They are now seen before God as the most rejected of the world and the most limited of all people, for they have disbelieved in that which is greater, more perfect and mightier than that wherein they had previously believed and whereof they had boasted over other peoples. Thus doth God render vain the deeds of those who disbelieved and associated

3 چنانچه در ملا بیان ملاحظه مینمائید که آنچه از قلوب صافیه و نفوس زکیّه و صیدور طاهره در این قوم بود بمکن اعتراف علی و مقرر سدره منتهی متصاعد شدند و آنچه از نفوس غیر مطهره کدره باصل خود راجع گشتند بوهمی از سلطان یقین اعراض نموده اند و بظنّ فانی از جمال باقی غافل شده اند مردودترین عالم و محدودترین ناس اليوم بین یدی الله مشهودند چه که بحجتیکه خود بآن موقن شده و بر سایر ملل افتخار مینمایند حال باعظم و اتم و اکبر آن کافر و معرض شده اند کذلک یبطل الله اعمال الذینهم کفروا و اشركوا

partners with God, and were in doubt about meeting their Lord after He had appeared with all the signs and with manifest sovereignty.

- 4 O Husayn! The chalices of eternity and extinction have both appeared with utmost manifestation and evident emergence, borne by the angels of paradise and hell. How excellent is the state of that soul who becomes the recipient of the chalice of eternity and leaves the chalice of extinction to its people.

- 5 O Husayn! Behold the Cause of God today as thou wouldst the sun, and all created things as mirrors. Any mirror that faces and turns toward the sun will have its image reflected therein, clear and evident. Today, in any heart that turns toward the Divine Beauty, the lights of His countenance become manifest and visible, and without this it remains deprived, nay, as one lost. Today none have turned except a few, and these are the essences of existence in the sight of God.

- 6 The Most Exalted Pen declares: None but Mine ear can hear My words, and none but Mine eye can recognize My beauty. How can the eye afflicted with the ophthalmia of desire behold the Most Great Scene? My love hath been the physician for all ailments, and My affection shall be the healer of all diseases. Know divine love to be purifying - wherever it enters, no defilement remains. It transforms illness into health and sin into mercy. Blessed are the souls who attain unto this matchless grace.

- 7 Therefore, O thou servant who art assured in God, be thankful that thou art mentioned before God among the enduring letters. The cloud of His All-Merciful grace hath rained upon thee, and the clouds of His glorified bounty have showered their favors upon thee in thy native land and praiseworthy station.

- 8 You have taken up residence in the City of Divine Love. God willing, strive at all times to attain and be nourished by His wondrous mercy which is specially designated for that time, for in every moment the Divine Beauty sheds Its most wondrous effulgence. The heedful ones have no share of this celebrated grace. You must remain steadfast in the Cause of God and strive to the extent possible to teach His Cause, for today this most exalted and glorious station is the nearest of all things that draw one nigh unto the King of Names and Attributes.

- 9 O Husayn, follow in the footsteps of the Servant and walk therein, and never be saddened by any afflictions that may come to pass. By Him Who holdeth my soul in His hand! If God's infinite worlds were limited to this world, and its delights

و كانوا في مربة عن لقاء ربهم بعد الذي ظهر
بكل الآيات و سلطان عظيم

4 ای حسین کأس بقا و فنا هر دو باتم ظهور و
اظهر بروز بایادی ملائکه جنت و نار در دور
آمده پس نیکو است حال نفسیکه از کأس بقا
مرزوق شود و کأس فانی را باهلش گذارد

5 ای حسین امر حق را اليوم چون شمس ملاحظه
نما و جمیع موجودات را مرایا و هریک از مرایا
که بشمس توجه نمود و مقابل گشت صورت او
در او ظاهر و هویدا و اليوم هر قلبیکه مقابل شد
با جمال الهی انوار وجه در او ظاهر و مشهود و من
دون ذلک محروم بل مفقود و اليوم مقابل نشده
مگر معدودی و ایشانند جواهر وجود عندالله

6 قلم قدم میفرماید جز سمع کلماتم نشنود و جز
چشمم بجمال عارف نگردد بصر که برمد هوی
علیل شده چگونه بمنظر اکبر ناظر شود طیب
جمله علتها حتم بوده و شافی جمیع امراض و دم
خواهد بود حب الهی را مطهر دان در هر محل
که وارد شود رجس نماند علت را بصحت و
جرم را برحمت تبدیل نماید طوبی برای نفوسیکه
باین فضل لا عدل له فائز شوند

7 پس تو ای عبد موقن بالله حمد کن که از
حروفات باقیه عندالله مذکوری ستاب رحمت
رحمانیش بر تو باریده و غمام مکرمت سبحانیش
بر تو امطار مرحمت مبدول داشته در وطن
اصلی و مقام محمود که

8 مدینه حب الهیست مقر گرفتهئی انشاءالله
جهد نما که در کل حین از رحمت بدیعی که
مخصوص آن حین است فائز شوی و مرزوق
گردی چه که در هر آنی جمال الهی بتجلی ابدع
تجلی فرماید اهل وقوف را از این فضل معروف
قسمت نه بایست مستقیم بر امر الله و بقدر وسع
در تبلیغ امرش جهد نما که اليوم اقرب قربات
در نزد سلطان اسماء و صفات این رتبه بلند
اعلی است

9 ای حسین بر اثر قدم غلام قدم گذار و مثنی کن
و ابدأ از امورات وارده محزون مباش فوالذی
نفسی بیده که اگر عوالم لایتناهی الهی منحصر
باین عالم بوده و نعیمش مخصوص آنچه در دنیا

confined to what is witnessed by its people, I would never have subjected Myself to these countless afflictions. Consider the near ones among the Prophets and the tribulations each endured in the path of God. By the Most Exalted Pen! Were anyone to possess consciousness even less than an atom and reflect upon this utterance, they would never pay heed to this world nor be saddened by its existence or absence. Moreover, they would become assured of that which none hath been assured save those whom God hath aided to recognize Him and whose eyes He hath opened to witness His mysteries.

- 10 Were I to mention the afflictions We have endured in this City, you would surely be saddened, but know this much: By Him Who caused the tongue of dawn to speak His praise! From the beginning of creation until now such tyranny hath never appeared, nor hath anyone endured what the Beauty of the Divine Unity hath endured, and thereby all things have lamented, though they perceive it not. And I say: Nothing shall befall Us except what God hath decreed for Us. In Him do We put Our trust, and upon Him let the near ones place their trust.

- 11 Jinab-i-Nabil-i-'Ali is with Us; be thou assured concerning him and give thanks unto God for having made him one of His companions among the worlds. Praise be to God that he beholdeth the Most Great Scene with his eyes, heareth the words of God with his ears, and with his heart is turned to His remembrance. Blessed is he and blessed are ye. Convey the mention of this Wronged One to the loved ones of God.

ADMS#080

عند اهلش مشهود است ابداً خود را در بلایای
لایحصى معذب نمیساختم فکر در انبیای مقربین
نما و در ضریکه بر هر یک در سبیل الهی وارد
شده قسم بقلم قدم که در هر نفسی اقل من ذر
شعور باشد بذکر این بیان و تفکر در آن ابداً بدنیا
اعتنا ننماید و از وجود و فقدانش محزون نگردد
و همچنین موقن شود بامریکه احدی باو موقن
نشده الا من ایده الله علی عرفانه و فتح بصره
لمشاهده اسراره

10 و اگر از ضرّ وارده در این مدینه ذکر نمایم البتّه
محزون شوی و لکن اینقدر بدان که فوالذی دلّع
لسان الفجر لثائنه که از اوّل ابداع تا حال چنین
ظلمی ظاهر نشده و بر احدی شبه آنچه بر جمال
احدیّه وارد شده نشده و بذلک ناح کلّ شیء
و هم لا يشعرون و اقول لن یرد علینا الا بما اراد
الله لنا علیه توکلنا و انّ علیه فلیتوکلنّ المقربون

11 و جناب نبیل قبل علیّ عندنا فاطمئّن من نفسه
ثمّ اشکر الله بما جعله معاشر نفسه فی العالمین حمد
خدا را که بچشم بمنظر اکبر ناظر است و بسمع
در استماع کلمات الله مشغول و بقلب متوجهست
بذکر او فطوبی له و لکم احبّاء الله را از قبل این
مظلوم ذکر ذکر برسانید

BLIB_Or15722.061, Majlis934.070-076,
BRL_DA#131, DRD.132, MAS4.104x,
AHB_134BE #03-04 p.006x

BH01171

To: Unknown, in Nayriz

- 1 In the Name of the peerless One God!

- 2 O ye beloved of God! May ye ever be and continue to be blessed and joyful through the grace shining from the horizon of the Cause of the immortal King. At all times be ye engaged in the triumph of the Cause of the All-Merciful. O thou servant who gazeth unto God, gird up firmly the loins of service, in such wise that thou mayest be known and renowned for thy

1 بنام یگّا خداوند بی همتا

2 انشاء الله لم یزل و لایزال بعنایات مشرقه از افق امر
سلطان بیزوال فائز و مسرور باشید در کلّ احیان
بنصرت امر رحمن مشغول ای عبد ناظر الی الله
کمر خدمت [را] محکم ببند بشأنی که بخدّمه الله
بین ما سواه مذکور و معروف باشی دنیا و آنچه

service to God amongst all else. The world and whatsoever is witnessed therein shall ere long perish, and that which shall endure is what hath been ordained by the Truth for His loved ones, and ever shall be.

- 3 Today must such a breeze of steadfastness waft from the loved ones of God that none can prevent those enkindled souls from the divine Unity. Say: O servants, guard yourselves and take refuge in God, exalted be His mention, lest the croak of the raven prevent you from the Lord of Lords. For in most lands the call of false pretenders shall be raised - tidings We gave at the time of Our migration from Iraq, and which hath been detailed in numerous Tablets from the Pen of the Lord of creation. Say: Take ye the chalice of steadfastness in the name of your Lord, then drink therefrom with this wise Remembrance.

- 4 Today all must manifest spiritual qualities among mankind, that all people may inhale the sweet fragrances of sanctity and detachment from those who are related to the Truth. Praise God that thou art mentioned before the Divine Presence and the Pen of God's Cause hath flowed in thy remembrance. Most great is this station - blessed is he who recognizeth its worth and is of them that preserve it.

- 5 O thou bird soaring in the heaven of divine love! Harken unto the call of this Prisoner. Convey to all the beloved ones the greetings from God. Blessed are they in that they have believed, turned unto Him, heard and responded on a Day wherein the mountains were scattered and flesh did quiver.

- 6 God willing, all must act according to the loving counsels that have shone forth from the horizon of the Will of the Lord of creation. We have enjoined wisdom upon all, for corruption, conflict, contention and unauthorized seizure of others' property have all been forbidden in this Most Great Revelation. Say: O servants, hear ye the call of the Most Exalted Pen which crieth out betwixt earth and heaven. Strive ye, that perchance through divine grace and heavenly favors there may appear from you that which befiteth this Most Great Revelation.

- 7 All must be united, and through deeds, character and conduct must attract and draw people from the gloomy wilderness to the pleasant spiritual realm. The essence of man is his humanity. Blessed is he from whom it is manifested - he is indeed of them that have attained. Man must not expend all his energy

در او مشهود عنقریب مفقود خواهد شد و آنچه باقیست ما قدر [من] لدی الحق لأحبائه بوده و خواهد بود

3 الیوم باید از احبای الهی نفحات استقامت بشأنی مرور نماید که احدی نتواند آن نفوس مشتعل را از شطر احدیه منع کند بگوای عباد خود را حفظ نمائید و بحق جلّ ذکره پناه برده که مباد غیب غراب شما را از ربّ الأرباب منع نماید چه که در اکثر بلدان ندای مدعیان کذب مرتفع خواهد شد و این خبریست که حین مهاجرت از عراق بآن اخبار نمودیم و در الواح متعدده از قلم مالک بریه تفصیل آن نازل شده قل خذوا كأس الاستقامه باسم ربکم ثم اشربوا منها بهذا الذکر الحکیم

4 باید الیوم کلّ باخلاق روحانی مابین بریه ظاهر شوند تا جمیع ناس نفحات تقدیس و تنزیه از منتسبین حق استشمام نمایند حمد کن خدا را که تلقاء وجه مذکور و قلم امریه الهیه در ذکرت جاری بسیار عظیم است این مقام طوبی لمن یعرف قدره و یكون من الحافظین

5 ای طایر هوای حبّ الهی بشنودای این مسجون را جمیع احبّاء را من قبل الله تکبیر برسان طوبی لهم بما آمنوا و اقبلوا و سمعوا و اجابوا فی یوم فیه نسفت الجبال و اقشعرت الجلود

6 انشاء الله باید کلّ بنصایح مشفقانه که از افق اراده مالک بریه ظاهر شده عامل شوند و جمیع را بحکمت امر نمودیم چه که فساد و نزاع و جدال و تصرف در اموال ناس من غیر اذن کلّ در اینظهور اعظم منع شده بگوای عباد بشنود ندای قلم اعلی را که مابین ارض و سماء ندا میفرماید چیه نمائید که شاید بعنایت رحمانیه و الطاف ربانیه آنچه لایق اینظهور اعظمست از شما ظاهر شود

7 باید کلّ متحد باشید و باعمال و اخلاق و آداب ناسرا از پیدای ظلمانیه بفضای خوش روحانیه کشانید و جذب نمائید لازمه انسان انسانیت است طوبی لمن ظهر منه انه من الفائزین انسان نباید جمیع همت را در خیال خود مصروف دارد

on his own imaginings, but must strive with utmost endeavor to attend to one another's affairs. This is the binding command of the Lord of nations that hath flowed from the Pen of the Ancient of Days.

باید در تمشیت امور یکدیگر بکمال سعی توجه نمایند
اینست حکم محکم مالک امم که از قلم قدم
جاری شده

- 8 A Tablet hath been sent down from the heaven of Will concerning the education of all, but in these days it hath not been dispatched, as the time was not propitious. When the hour cometh, We shall send it unto you. By My life, it is a perspicuous Book sent down from your Lord, the Lord of the worlds.

8 لوحی از سماء مشیت در تربیت کل نازل ولکن
این ایام ارسال نشد چه که وقت اقتضا ننوده
اذا جاء الحین نرسله الیکم لعمری انه کتاب مبین
نزل من لدن ربکم رب العالمین

- 9 O friends of the Truth! Let your endeavors be directed towards serving the loved ones of God. To care for the weak is essential and to assist the poor is among those things most necessary before the All-Forgiving, and shall ever be so. I swear by the Sun of sanctified glory that has risen from the horizon of the prison, that the cry of those who are oppressed among the loved ones of God and the poor among His friends has been and shall ever be effective. Had people perceived the station of the Truth and turned towards God's direction, there would have surely appeared a matter that would have caused the enrichment of all. What they have withheld from themselves of that which their Lord, the All-Knowing, the All-Informed, desired has been concealed.

9 ایدوستان حق همتان خدمت احبای حق باشد
ملاحظه ضعفا لازم و اعانت فقرا از الزم امور
لدی الغفور بوده و خواهد بود قسم بآفتاب عز
تقدیس که از مشرق سین طالع است که ندای
مظلومین از احبای حق و فقرای از دوستان او
مؤثر بوده و خواهد بود اگر ناس شأن حق را
ادراک مینمودند و بشطر الله متوجه میگشتند
هرآینه امری ظاهر میشد که سبب غنای کل
گردد قد ستر بما منعوا انفسهم عما اراد ربهم
العلیم الخبیر

- 10 Harken unto that which the Lord of Destiny reveals unto thee from the direction of His Most Great Scene. Verily, there is no God but Me, the Mighty, the Powerful. Arise to serve the Cause and be steadfast through God's might and power, then convey that which thou hast been commanded by the Mighty, the All-Knowing.

10 ان استمع ما یوحی الیک مالک القدر من شطر
منظره الأکبر انه لا اله الا انا المقتدر القدیر قم
على الأمر و استقم بحول الله و قوته ثم بلغ ما
أمرت من لدن عزیز علیم

- 11 Say: O people! The Sun of Beauty hath risen from the horizon of your Lord's Command, the Mighty, the Praiseworthy, and all things have proclaimed: The Kingdom belongeth unto God, the One, the Peerless, the All-Knowing, the All-Wise. Say: Are ye among the dead? Yea, by my Lord! Were there in you a breath of life, ye would have heard the call of your Lord and would have turned to Him and said: "My spirit be a sacrifice for Thy tribulations, O Beloved of the worlds! Thou art He Who hath borne hardships in God's path for the quickening of all beings, until Thou wert imprisoned in a mighty prison." Were ye to find the sweetness of that which hath flowed from the Most Exalted Pen and hear that which the Tongue of Grandeur and Glory proclaimeth, ye would surely abandon what ye possess and hasten to the seat of the Throne with evident submission. Fear ye God and deprive not yourselves of the breezes of these days. Turn ye with illumined hearts and radiant faces. Thus doth your Lord, the Almighty, the Most Exalted, the Mighty, the Beauteous, command you.

11 قل یا قوم قد اشرقت شمس الجمال من افق
[امر] ربکم العزیز الحمید و نطق کلشیء الملک
لله الواحد الفرد العلیم الحکیم قل هل انتم من
الأموات بلی و ربی لو کانت فیکم نفحة الحیوة
سمعتم نداء ربکم و اقبلتم و قلتم روحی لبلائک
الفداء یا محبوب العالمین انت الذی حملت الشدائد
فی سبیل الله لاحیاء ما سواه الی ان حبست فی
سجن عظیم لو تجدون حلاوة ما جرى من القلم
الأعلى و تسمعون ما ینادی به لسان العظمة و
الکبریاء لتدعون ما عندکم و تسرعون الی مقر
العرش بخضوع مبین خافوا عن الله و لا تمنعوا
انفسکم من نفحات الأيام ان اقبلوا بقلوب نوراء
و وجهه بیضاء کذلک یأمرکم ربکم المقتدر
المتعالی العزیز الجمیل

- 12 O thou who gazest! Rejoice in God's remembrance of thee and turn not unto those who speak what they comprehend not. The glory rest upon thee and upon thy son and upon those who have turned to the Countenance. They are indeed the triumphant ones. Praise be to God, the Mighty, the Beloved.

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12 ان يا ايها الناظر ان افرح بذكر الله اياك و لا تلتفت الى الذين يقولون ما لا يفقهون البهاء عليك وعلى ابنك و من معك من الذين اقبلوا الى الوجه الا انهم هم الفائزون و الحمد لله العزيز المحبوب

BLIB_Or03116.108, BLIB_Or11096#034,
BLIB_Or15710.116b, BRL_DA#159,
AVK3.260.02x, AVK3.367.09x, HDQI.086,
AYI2.242x, AYI2.243x

BH01172

To: *Jamal*

- 1 He is the Most Holy, the Most Glorious

1 الأقدس الأبهى

- 2 Exalted is He Who sendeth down verses from the Kingdom which was illumined with the lights of the Throne, and Who speaketh in the Lote Tree of Revelation that perchance men may find a way unto Him.

2 تعالى الذى نزل الآيات من ملكوت كان بأنوار العرش مضيئاً و ينطق فى سدرة الوحي لعل الناس يتخذون اليه سبيلاً

- 3 Say: O servants, fear ye the Lord of the Day of Mutual Calling, and await the grace that was made manifest from the horizon of the All-Merciful. Say: The Sun of Utterance hath dawned from the horizon of the revelation of the King of Names and Attributes. Prostrate yourselves before God, your Lord, the Most High, the Most Exalted, Who was remembered in the heaven of eternity by the name of Glory, and in the kingdom of names as the Most High.

3 قل يا عباد اتقوا مالک يوم التناد و ارتقبوا الفضل الذى كان عن افق الرحمن مشهوداً قل قد اشرقت شمس الکلمات من افق وحي مليک الأسماء و الصفات ان اسجدوا لله ربکم العلى الأعلى الذى كان فى جبروت البقاء باسم البهاء و فى ملکوت الأسماء بالعلی مذكوراً

- 4 O people! Deny not the verses of the All-Merciful after their revelation. Follow that which ye have been commanded in the Book. Verily His grace draweth nigh unto the doers of good. Say: The names were shaken and the heaven was cleft asunder when the Glory came with the kingdom of eternity, save him who took Him as his protector. Cast away that which veils you from God, then soar on the wings of sanctity unto this atmosphere which was raised through this Name.

4 يا قوم لا تکفروا بآيات الرحمن بعد انزالها ان اتبعوا ما امرتم به فى الکتاب ان فضله کان بالمحسنين قريباً قل قد اضطربت الأسماء و انفطرت السمآء اذ اتى البهاء بملکوت البقاء الا من اتخذ نفسه ولياً ضعوا ما یحببکم عن الله ثم اصعدوا بجناحين التقديس الى هذا الهواء الذى کان بهذا الاسم مرفوعاً

- 5 The breezes of grace have wafted, and by them were all things borne, and God is witness to what I say. Soon shall there appear from all things that which shall gladden the hearts of the believers. Then shall the idolaters flee to the right and to the left, and shall find for themselves no secure refuge.

5 قد مرّت نسائم الفضل و بها حملت الأشياء و کان الله على ما اقول شهيداً سوف يظهر من کلّ شىء ما تفرح به افئدة الموحدين اذا شاهد المشركين

يفرون عن اليمين والشمال ولن يجدوا لأنفسهم
مقرّاً أميناً

6 Say: O people! Take ye the chalice of eternity from the hands of Glory, then turn ye unto God, the Lord of Names. And if ye are able within yourselves, then sail upon the crimson ark in My Most Exalted Name and traverse the sea of grandeur that ye may find yourselves beneath a shade illumined by the lights of His countenance.

6 قل يا قوم خذوا كأس البقاء من انامل البهاء ثم
اقبلوا الى الله مالك الأسماء وان استطعتم في
انفسكم فاركبوا باسمي الأعلى على الفلك الحمراء
وسيروا على بحر الكبرياء لتجدن انفسكم في ظل
كان بأنوار الوجه منيراً

7 Hearken, O people, unto the call of the All-Merciful, for verily it is raised at all times. Turn not your gaze toward him who disbelieved in Him Who believed, and was far removed from the truth. Among men are some who have halted in this Cause—though the Tablets were revealed for none other end than this Manifestation, which was, in truth, promised. And among the deniers are such as strove, with their substance and their very lives, to exalt the Word of God; yet when it appeared and shone forth from the horizon of elucidation, they disbelieved in the All-Merciful and turned back upon their heels.

7 ان اسمعوا يا قوم نداء الرحمن انه ارتفع في كل
الأحيان ولا تلتفتوا الى الذي كفر بالذي آمن
وكان عن الحق بعيداً ومن الناس من توقف
في هذا الأمر بعد الذي ما نزلت الألواح الا لهذا
الظهور الذي كان بالحق موعوداً ومن المنكرين من
كان مجاهداً بأمواله ونفسه لاعلاء كلمة الله ولما
ظهرت واشرفت من افق التبيان كفر بالرحمن و
كان على عقبيه منقلباً

8 Be thou steadfast in the Cause in such wise that no affliction can withhold thee from thy Lord, the Most Glorious. Then thank Him morning and evening for having sent down unto thee a Tablet truly wondrous. Thus have We bestowed upon thee of the marvels of Our bounty, and sent unto thee that whereby thou mayest inhale the fragrance of thy Lord, the All-Merciful, that thou mayest take, beneath His shadow, a stronghold impregnable.

8 ان استقم على الأمر على شأن لا يمنعك البلاء
عن ربك الأبهى ثم اشكره في الصباح والمساء
بما نزل لك لوحاً كان بالحق بديعاً كذلك منّا
عليك من بدائع فضلنا وارسلنا اليك ما تجد به
عرف ربك الرحمن لتتخذ في ظله مقاماً منيعاً

9 They who, openly, have turned away from God—when the verses of God are recited unto them—their faces are darkened; yet are they in a state of abasement, deprived of the fragrances of Revelation. Whoso hath turned away from God and forged lies against Him, his works are rendered vain; he is of those who denied the Prophets and the Messengers, and in the religion of God became a transgressor.

9 ان الذين اعرضوا عن الله جهرةً اذا تتلى عليهم
آيات الله تسود وجوههم الا انهم في قهر كان
عن نفحات الوحي محروماً ان الذي اعرض عن
الله واقترى عليه قد حبطت اعماله انه ممن انكر
النبيين والمرسلين وكان في دين الله بغياً

10 Say: O people! Fear God, and utter not that which the idolaters uttered in all the days, until there came the Day wherein the Beauty of Eternity shone forth from the horizon of a Name that, with God's Throne, was exalted and high. Sanctify the ears of men from the words of the idolaters, and then lead them into the ocean of recognition by the leave of thy Lord, the All-Merciful, that they may find the precious pearl of knowledge.

10 قل يا قوم خافوا عن الله ولا تقولوا ما قاله
المشركون في كل الأيام الى ان انتهت الى يوم فيه
اشرق جمال القدم من افق اسم كان لدى العرش
عليّاً قدس اذن الناس عن كلمات المشركين ثم
ادخلهم في بحر العرفان باذن ربك الرحمن لكي
يجدوا لؤلؤ علم ثميناً

11 Say: We took a handful of dust and kneaded it with the waters of power and assurance, and breathed into it a spirit from Our presence; then did We adorn it with the vesture of the Names

11 قل انا قبضنا قبضة من التراب وعجنناه بمياه القدرة
والاطمينان ونفخنا فيه روحاً من لدنا ثم زيناه
بطراز الأسماء في ملكوت الانشاء وارسلناه الى

in the kingdom of creation, and sent it unto the sovereign with the Book of thy Lord, the All-Merciful. Exalted be this Cause which hath encompassed all the worlds!

السَّالِطَانُ بِكَاثِبِ رَبِّكَ الرَّحْمَنِ تَعَالَى هَذَا الْأَمْرَ
الَّذِي كَانَ عَلَى الْعَالَمِينَ مُحِيطًا

- 12 Say: Naught shall hinder Us from the remembrance of God, the Fashioner of earth and heaven. The Tongue of Eternity speaketh in this Most Great Prison, and summoneth the peoples unto their Lord, the All-Merciful. Thus have We announced unto thee and informed thee, that thine eye and the eyes of the Concourse on high may be gladdened, and that perchance men may behold the power of God and take Him for their helper.
- 13 Say: O people! if ye deny this power and this proof, by what word shall your faith in your Lord, the All-Merciful, be established? Nay, by Him through Whom earth and heaven have shone with the light of glory, they shall find no path unto the truth.
- 14 Say: O people! when the Messenger of God entereth in upon you bearing His Tablet, arise from your seats; then turn unto Him, and take hold of Him with the fingers of certainty and assurance. Inhale His fragrance: if ye perceive in Him the scent of utterance and the perfume of the garment of the mercy of your Lord, the All-Merciful, then deny Him not. Thus have We sent down the Cause from the Realm of Eternity—a Revelation from One Who is Mighty, powerful over all worlds.
- 15 O people! Follow the religion of God and His command, and commit not that whereat the sincere ones lament in the Most Exalted Companion. This is that wherewith ye have been admonished in the Tablets, and God is witness unto what I say.
- 16 And if one of the idolaters should bring thee the Book of the Sijjin, cast it behind thy back, and say: I have abandoned the religion of a people that believed not in God; these are the inmates of the Fire. Thus hath the decree been inscribed by the Pen of the Chosen One in the Tablet.
- 17 O people! Fear God, and pursue not them upon whom the word of chastisement hath been made binding, and whose faces are covered with the dust of fire; verily they are of the people of the coffin. Thus hath the matter been decreed by the King of kings and Sovereign of the Kingdom, Who hath come down from the heaven of the Cause in a Name that was, in truth, well-known.
- 18 Know thou the worth of these days, and gird thy loins therein for the triumph of My Cause. Let not the world and what befalleth therein grieve thee. That which thou seest shall soon
- 12 قل لن يمنعنا شيء عن ذكر الله فاطر الأرض و السماء ينطق لسان القدم في هذا السجن الأعظم ويدع الأمم الى ربهم الرحمن كذلك نبئناك و اخبرناك لتقر به عينك و عيون ملأ البقاء لعل الناس يرون قدرة الله ويتخذونه لأنفسهم معيناً
- 13 قل يا قوم ان تنكروا هذه القدرة و البرهان فبأي حديث يثبت ايمانكم بربكم الرحمن لا فوالذي به اشرفت الأرض و السماء بنور البهاء لا يجدون لأنفسهم الى الحق دليلاً
- 14 قل يا قوم اذا دخل عليكم رسول الله بلوحي قوموا عن مقاعدكم ثم استقبلوه و خذوه بأنامل اليقين و الاطمينان ثم استنشقوه اذا وجدتم منه عرف البيان و رائحة قيص رحمة ربكم الرحمن اذاً لا تنكروه كذلك نزلنا الأمر من جبروت القدم تنزيلاً من لدن عزيز كان على العالمين قديراً
- 15 يا قوم ان اتبعوا ملة الله و امره و لا ترتكبوا ما ينوح به الأصفياء في الرفيق الأعلى هذا ما وعظتم به في الألواح و كان الله على ما اقول شبيداً
- 16 انك لو يأتيك احد من المشركين بكتاب السجين ضعه عن ورائك قل تركت ملة قوم ما آمنوا بالله اولئك اولياء النار كذلك كان الأمر من قلم المختار في اللوح مسطوراً
- 17 يا قوم خافوا عن الله و لا تعقبوا الذين حقت عليهم كلمة العذاب و غشت وجوههم غبرة النار الا انهم من اهل التابوت كذلك قضى الأمر من لدن مالك الملوك و سلطان الملكوت الذي اتى من سماء الأمر باسم كان بالحق معروفاً
- 18 ان اعرف قدر تلك الأيام ثم اشدد فيها ظهرك لنصرة امرى اياك ان تحزنك الدنيا و ما يحدث

pass away, and abiding glory and power shall remain with God, the All-Powerful, the Mighty, the Chosen.

فيها سوف يفنى ما تراه و يبقى العزة و الاقتدار
الله المقتدر العزيز المختار

INBA34:121, BLIB_Or15707.025,
BLIB_Or15735.198, AQA1#012,
AVK4.475cx, ASAT3.022x, HYK.198

BH01217

Lawh-i-Hirtik (Tablet to David Hardegg)

To: Georg David Hardegg

- 1 In the name of God, the Most Holy 1 بسم الله الأقدس
- 2 Thy sealed letter hath reached the presence of this Wronged One, and from it We have inhaled the sweet savour of thy devotion to God, the Omnipotent Protector, the Self-Subsistent. We beseech Him to make known unto thee that which is concealed within the Written Tablet, and to grant that thou mayest catch the accents of the Mystic Dove that singeth upon the celestial bough, and hear the soft murmur of the water that is life indeed as it floweth in a stream of utterance and wisdom from the fountainhead of the Will of Him Who is the Lord of all mankind. 2 قد حضر كتابك المختوم لدى المظلوم و وجدنا منه عرف خلوصك لله المهيمن القيوم نسل الله ان يعرفك ما هو المستور في لوح مسطور و يسمعك هدير الورقاء على الأفنان و خري مآء الحيوان الذي جرى من معين مشية مالک الامکان بالحكمة و البيان
- 3 O friend! It behoveth thee to reflect upon the Word of God, to ponder its greatness, and to meditate upon its sweetness. This Word, verily, is sufficient unto the peoples of the earth. The first one to believe in Him Who was the Spirit was so enraptured by the Word of God that, in his eagerness to embrace its truth, he detached himself from everything that men possess. Such is the condition of all who would be leviathans in the Most Mighty Ocean. 3 ان يا حبيب ينبغي لحضرتك ان تتفكر في كلمة الله و عظمتها و حلاوتها انها لتكفي العالمين ان اول من آمن بالروح قد اخذه جذب كلمة ربه و بها اقبل و آمن منقطعاً عما في ايدي الناس هذا ينبغي لحيتان البحر الأعظم
- 4 O thou learned doctor and percipient divine! Know that the people have, for the most part, been hindered by their passions from turning themselves to God, the Lord of all names. Whoso looketh with his inner eye, however, shall be granted vision, and shall testify to what he witnesseth, exclaiming: "All praise be unto my Lord, the Most Exalted!" The tidings of God's loving-kindness have been announced to land and sea, and unto the nations hath been given the promise of the advent of Him Who shall heal their sicknesses, even Him Who shall build up the Temple of the Lord. Well is it with them who understand! 4 يا ايها العارف الخبير و الخبير البصير فاعلم قد منع الهوى اكثر الوري عن التوجه الى الله مالک الأسماء من ينظر بعين البصيرة يشهد و يرى و يقول سبحان ربى الأعلى قد بشر البر و البحر ببر الله و وعد الملل بمطهر العلل انه لباى الهيكل طوبى للعارفين

- 5 Lo, the appointed time is now arrived, and Carmel crieth out as if moved to ecstasy by the soul-stirring breezes of her Lord. Happy are those who hear her cry! Whoso hearkeneth with his inner ear shall hear the voice of the Rock as he beareth witness, with a mighty voice, to the Everlasting God. Blessed are they who perceive the savour of Divine utterance and, severing themselves from the world of being, advance towards the Kingdom. Behold! The things that had been mentioned in the Books of old have now appeared, and yet the people, though they look upon them, comprehend them not!
- 6 Regard thou, O friend, the mystery of the Great Reversal in the Sign of the Sovereign. Through this reversal He hath caused the exalted to be abased and the abased to be exalted. Call thou to mind how, in the days of Jesus, it was those who were distinguished for their learning, the men of letters and religion, who denied Him, whilst humble fishermen made haste to gain admittance into the Kingdom—this is the meaning of that which hath been expressed by symbol and allusion in the obscurities of words.
- 7 Great, immeasurably great is the Cause! Peter, the Apostle, despite the pre-eminence of his rank and the loftiness of his station, when questioned held back from speaking. Wert thou, with thy thoughts centred wholly on God, to reflect upon the happenings of former times, thou wouldst see the light shining refulgently before thy face, and wouldst keep it constantly before thy gaze. The truth is, of a certainty, too evident to be enshrouded in a veil, the way too clear to be obscured by darkness, and certitude too manifest to be eclipsed by any fleeting whim. Those who have been debarred therefrom are the followers of their corrupt desires. Today they are reposing on their bed of slumber; ere long they shall awake and rush, without avail, to find the things that have escaped them. Well is it with them who have inhaled the Divine fragrance at the time when it was shed abroad: These, verily, have attained unto that which is the portion of the sincere among God's servants.
- 8 Know thou that We have seen the letter "Sad", which appeareth in the word "Sulh", become embellished by the ornament of the upright Alif. This, verily, is that which hath been recorded in an outspread Tablet. No sooner were the splendours of that Divine Word revealed than the portals of heaven were unlocked, the Kingdom of Names made manifest, and all was brought to consummation by the appearance of the letter "Ha", which had been connected to the recumbent Alif, itself embellished by the Point from which had sprung the Treasured Name, the Hidden Secret, and the Guarded Symbol—that same
- 5 اذا اتى الميقات يصيح الكرمل كأنه اهتز من اهتزاز نسمة الرب طوبى للسامعين لو يتوجه احد بأذن الفطرة لسمع من الصخرة انها تنادى بأعلى الصيحة وتشهد للاله الأبدى طوبى لمن وجد عرف البيان و اقبل الى الملكوت منقطعاً عن الامكان فاذا ظهر ما ذكر في الكتب ترى الناس ينظرون ولا يعرفون
- 6 يا حبيب فانظر سر التنكيس لرمز الرئيس حيث جعل عليهم اسفلهم واسفلهم اعليهم و اذكر اذ اتى اليسوع انكره العلماء و الفضلاء و الأدباء و اقبل الى الملكوت من يصطاد الحوت هذا سر ما ذكر في غياهب الكلمات بالرموز و الاشارات
- 7 ان الأمر عظيم عظيم ان بطرس الحواري مع علو شأنه و سمو مقامه امسك اللسان اذ سئل انك لو تفكر فيما مضى خالصاً لوجه الرب لترى النور مشرقاً امام وجهك و تجعله نصب عينيك ان الحق اظهر من ان تغشيه الحجاب و الطريق ابين من ان تغطيه الظلمات و اليقين اشهر من ان تستره الظنون و الذين منعوا اولئك اتبعوا اهوائهم و هم اليوم نيام راقدون سوف ينتبهون و يركضون و لا يجدون طوبى لمن وجد العرف اذ هاج انه فاز بما فاز به عباد مخلصون
- 8 ثم اعلم انا رأينا بأن الصاد الظاهرة في كلمة صلح قد طرزت بطراز الألف القائمة انها لى المذكورة في لوح منشور و عند ظهور انوار تلك الكلمة الالهية فتح باب السماء و ظهر ملكوت الأسماء و تم الأمر بالهاء بعد اتصالها بالألف المبسوطة التي طرزت بالنقطة البارز عنها الاسم المخزون و السر المكنون و الرمز المصون و انها لى النقطة التي منها ظهرت الأشياء و اليها اعادت ثم رأينا الكلمة

Point from which all things have appeared and unto which they have all returned. Thereupon We saw the Word give utterance to a Word which was received by every people in accordance with its own particular tongue and language. As it spoke forth, there rose above the horizon of its utterance a Sun of such effulgent splendour that, overshadowed by its radiance, the celestial sun grew dark; then it cried out: "The brow of seventy hath been adorned with the diadem of forty and united with the seven before ten"; at this it sighed, and moaned aloud: "Alas, I see the house oblivious of its Master, the son unmindful of his Father, the seeker heedless of the sanctuary and refuge for which he yearneth."

نطقت بكلمة وجدها كل حزب من الأحزاب على
لغته ولسانه و عند نطقها اشرفت من افق بيانها
شمس اظلمت عند انوارها شمس السماء وقالت
قد زين رأس السبعين باكليل الأربعين واتصل
بالسبع قبل العشرة وعند ذلك فاحت وقالت
ما لي ارى البيت لا يعرف صاحبه والابن لا
يلتفت اباه وكذلك الراجي ملجأه ومثويه

9 O thou who soarest in the atmosphere of understanding! Whoso perceiveth that which though solid, floweth; which though static, flieth; which is both manifest and hidden, both resplendent and obscure will be so enraptured by the effulgence of heavenly illumination that he will rise up on the wings of ardent longing into the empyrean of nearness, holiness, and heavenly reunion.

9 يا ايها الطائر في هواء العرفان من عرف الجارى
المنجمد و الطائر الساكن و الظاهر المستور و
المشرق المحجوب يأخذه جذب الاشراق على شأن
يطير بأجنحة الاشتياق في هواء القرب والقدس
و الوصال

10 Respecting thy comments on the question of "darkness", We testify that it hath encompassed all mankind. Happy the man who hath been illumined by the light of Him Who hath shone forth resplendent from the horizon of the mercy of His Lord, the Most Holy. This darkness is naught but the idle imaginings of men, by which they have been prevented from directing themselves towards the Kingdom when, by the bidding of God, the Lord of the realm on high, it was made manifest.

10 و ما ذكرت حضرتك في الظلام نشهد انه احاط
الأنام طوبى لمن اضاء بنور المشرق من افق رحمة
ربه الأقدس ان الظلام هو الأوهام و بها منع
الأنام عن التوجه الى الملكوت اذ ظهر بأمر الله
مالك الجبروت

11 As for thy mention of the opinion expressed to thee by a certain individual that, in so far as concerneth the Spirit, there existeth no difference between us, his assertion is correct, for the Spirit is too exalted either to admit of differences or to be comprehended by allusions. It is the revelation of the Light of God's singleness amongst men, the Sign of His ancient eternity before the nations. Whoso turneth himself thereto hath turned himself unto Him Who sent it forth, and whoso turneth away therefrom hath turned away from the One by Whose power it hath been manifested and endowed with utterance. It hath not changed from age to age, and such as it hath been it shall remain. Such differences as may be witnessed in the effulgence of its light are to be attributed to the mirrors that receive it, and to the disparity, in form and colour, of the images they reflect.

11 و اما ما ذكرت ان فلاناً ظن ان لا اختلاف
بيننا من جهة الروح هذا حق لأن الروح مقدس
من ان تعثره الاختلافات او تحويه الاشارات
انه لظهور نور الأبدية بين البرية وآية القدم بين
الأمم من اقبل اليه فقد اقبل الى من ارسله ومن
اعرض عنه اعرض عمن اظهره وانطقه انه كان
على ما كان ويكون بمثل ما قد كان انما تختلف
اشراقات تجليه في المرايا باختلافات صورهن و
الوانهن

12 O friend! Were but a single token to be revealed of the Secret which hath lain wrapped in mystery, the hearts of all those who, clinging to the things of men, have cast away the things of God, would be thrown into perturbation. Shouldst thou,

12 يا حبيب لو ينكشف رمز من سر الذي كان مقنعا
بالسر لتضطرب افئدة الذين اخذوا ما عندهم و
نبدوا ما عند الرب ان حضرتك لو تتفكر فيما

having meditated upon the words that We have addressed to thee, arise with perfect steadfastness to act in such wise as We have intimated, thou wouldst undoubtedly accomplish such things as have been witnessed in a former age.

- 13 O friend! This Bird lieth imprisoned beneath the talons of cruelty and malice; It seeth for itself neither nest wherein to shelter nor heavenly expanse in which to fly. In such a plight as this, it summoneth mankind unto everlasting life. Blessed then be the attentive ear!
- 14 We beseech God to unite us in one holy court, and to graciously assist us to do that which is pleasing and acceptable unto Him.

القيناك و تقوم على ما ذكر بالاستقامة الكبرى
ليظهر منك ما ظهر من قبل

يا حبيب ان الطير بين مخالب الظلم و النفاق لا
ترى لنفسها من وكر لتسكن فيه و لا من فضاء
لتطير اليه و في مثل تلك الحالة تدع البرية الى
الحياة الأبدية طوبى لأذن واعية

نسئل الله ان يجمعنا في بساط واحد و يؤيدنا على
ما يحب و يرضى

BRL_ATBH#87, BBR.216-217, LOIR04.097, BLO_PT#177, HURQ.BH76

BRL_DA#546, LHKM3.215b, SFI11.011,
ASAT4.232x, OOL.B044

BH01237

To: Nabil Qabl-i-Dhabih Sad (Baghdad), in Medina

- 1 He is God, the Most Holy, the Most Exalted, the Most Mighty, the Most Glorious!
- 2 This is a letter from the Prisoner to him towards whom His glance was directed ere any among created things knew him, for We concealed the matter and clothed one of the servants in the garment of names, through a wisdom which none hath comprehended save God, the Almighty, the Most High, the Great.
- 3 O servant! Harken unto the Call of God from the holy precincts, the spot wherein the Sun of eternity hath shone forth from the horizon of My Most Glorious Name, that there is none other God but He, the Almighty over what He willeth, and He is the Mighty, the Wise. Say: O people! The dawn of eternity hath broken from the horizon of your Lord, the Most High, and its lights have encompassed the worlds. Fear God, and corrupt not the earth, nor measure the words of God by your own standards. Fear God and be among the God-fearing.
- 4 O thou servant who gazeth toward God! Remember those days when thou wert present before the Countenance, and We imparted unto thee secrets veiled by screens and coverings. Thus did thy Lord's mercy precede thee and thou wert among the successful. Yet hadst thou known in those days what befell

1 هو الله الأقدس الأرفع الأبهى

2 هذا كتاب من لدى المسجون الى الذى توجهت
اليه لحظاته قبل ان يعرفه احد من الممكنات لأننا
سترنا الأمر و البسنا احداً من الأرقاء قيص
الأسماء لحكمة التى ما اطلع بها احد الا الله المقتدر
العلی العظيم

3 ان يا عبد اسمع نداء الله عن شطر القدس مقرّ
الذى استضاءت فيه شمس البقاء عن افق اسمي
الأبهى بأنه لا اله الا هو المقتدر على ما يشاء و انه
لهو العزيز الحكيم قل يا قوم قد طلع فجر البقاء عن
افق ربكم العلی الأعلى و تلك انواره قد احاطت
العالمين اتقوا الله و لا تفسدوا فى الأرض و لا
تقاسوا كلمات الله بما عندكم خافوا عن الله و كونوا
من المتقين

4 ان يا ايها العبد الناظر الى الله ذكر أيام التى كنت
حاضراً تلقاء الوجه و القينا عليك الأسرار بالحجب
و الأستار و كذلك سبقت رحمة ربك و كنت

Me, thou wouldst have wept and lamented and detached thyself from all the worlds.

من الفائزين ولكن أنك لو تطّلع في تلك الأيام
بما ورد على لتبكي و تنوح و تنقطع عن العالمين

- 5 By God, the True One! We manifested the Cause with the power of might and authority, and We sacrificed Ourselves in the path of God, thy Lord and the Lord of thy forebears. All peoples disputed with Me with whatsoever they possessed, and I arose to fulfill the Cause as I was commanded by an Almighty, All-Powerful, Mighty, and Ancient Ordainer.

5 تالله الحقّ أنا اظهرنا الأمر بسلطان القدرة و
الاقتدار و انفقنا نفوسنا في سبيل الله ربك و
ربّ آبائك الأولين و جادل معي كلّ الملل بكلّ
ما عندهم و قتل على الأمر بما امرت من لدن
مقتدر مهيم عزيز قدير

- 6 When the traces of God were noised abroad throughout the lands, and the lights of the Cause appeared amongst all peoples, then did he arise against Me—he whose mention We had exalted among the servants—and he waged war upon My very self, until he purposed to shed My blood, without proof and without a luminous Book. By God, O Sacrifice! whatsoever thou hast heard concerning his affair was from Our presence; and none hath been aware thereof save God, Who hath numbered all things in the Tablets of unassailable might.

6 فلما اشتهرت آثار الله في البلاد و ظهرت انوار
الأمر بين العالمين اذا قام على الذي ارفعنا ذكره
بين العباد و حارب بنفسى الى ان اراد سفك
دمي من دون بينة و لا كتاب منير تالله يا ذبيح
كلّما سمعت في امره قد كان من لدنا و ما اطلع
بذلك احد الا الله الذي احصى كلّ شيء في
الواح عزّ حفيظ

- 7 They who, this day, object against God—these have not been informed of the origin of the Cause; and though they claim otherwise, they lie. This is the certain truth. Do thou hearken unto My word; then be steadfast in the Cause, and shun them from whose hearts thou dost perceive the odours of hatred toward this Youth who hath expended His life for God, the All-Powerful, the Most High, the Most Great.

7 أنّ الذينهم اعترضوا اليوم على الله اولئك ما اطلعوا
بأصل الأمر و لو يدعون يكذبون و أنّ هذا الحقّ
يقين و أنك انت اسمع قولي ثم استقم على الأمر
و تجنب عن الذين تجد من قلوبهم روائح البغضاء
من هذا الغلام الذي انفق روحه لله المقتدر العليّ
العظيم

- 8 For We loved thee aforetime, and God hath ordained for thee, in the heaven of decree, a station that is, in truth, exalted; and God will assuredly raise thee up in truth, and will send down upon thee that which shall gladden thy heart. Verily He doeth whatsoever He willeth by a command from His presence, and He is indeed the Ruler over what He desireth.

8 لأننا احببناك من قبل و قدّر الله لك في سماء
القضاء مقاماً كان على الحقّ رفيع و سوف
يرفعك الله بالحقّ و ينزل عليك ما يرضى به
فؤادك و أنّه ليفعل ما يشاء بأمر من عنده و أنّه
لهو الحاكم على ما يريد

- 9 Leave men to themselves and to their vain desires; then turn thou, with thy heart, toward that quarter wherein the remembrance of God is raised up at every morn and eventide. And know thou that, when We departed from 'Iraq, We apprised the servants of the uprising of the Samiri, and then of the cry of the Calf, that they might be of them that are aware. And We revealed in the Tablets that when the sun setteth, the birds of night are set in motion. When, therefore, the birds moved, most of the servants dispersed from around the Cause, and returned unto the lowest of the low.

9 دع الناس بأنفسهم و هويهم ثمّ توجه بقلبك الى
شطر الذي ارتفع فيه ذكر الله في كلّ بكور و
اصيل ثمّ اعلم بأننا حين خروجنا عن العراق اخبرنا
العباد بقيام السامري ثمّ نداء العجل ليكون من
المطلعين و نزلنا في الألواح بأنّ الشمس اذا غابت
تتحرك طيور الليل فلما تحركت الطيور اذا انفضوا
اكثر العباد عن حول الأمر و رجعوا الى اسفل
السافلين

- 10 He whom God made his outward self an admonition unto men—he it is who rose up in opposition there, and was sunk in grievous idolatry. Say: O people! Deal justly before God. By what proof did ye believe in God and the Manifestations of

10 أنّ الذي جعل الله ظاهره عبرة للناس أنّه قام على
الأعراض في هناك و كان على شرك عظيم
قل يا قوم فانصفوا بالله بأيّ حجة آمنت بالله و

His Self aforetime, and by what evidence did ye disbelieve in Him Who hath arisen in His own Person amongst all created things, from Whom, at every moment, hath shone forth the power of God and His greatness, then the sovereignty of God and His dominion—Who was wont to recite in your midst that whereunto the hearts of the Concourse on high, and then of the angels nigh unto God, were drawn?

مظاهر نفسه من قبل و بأى برهان كفرتم بالذى
قام بنفسه بين الاخلاق اجمعين و ظهر منه فى كل
حين قدرة الله و عظمتة ثم سلطنة الله و اقتداره
و كان ان يتلو بينكم ما اجتذبت عنه افئدة ملائكة
الأعلى ثم ملائكة المقربين

- 11 Say: Could ye but see with piercing sight, ye would bear witness that the Primal Point, in that hour, in the Most Exalted Companion, weepeth and lamenteth for that which your hands have wrought, O company of liars! Would that thou hadst been with Us in this prison, and hadst learned that whereof none of the servants have learned, and hadst attained unto a wondrous insight.

11 قل لو تنظرون ببصر الحديد للشهدون بأن نقطة
الأولى حينئذ فى الرفيق الأعلى يبكى و ينوح بما
اكتسبت ايديكم يا معشر الكاذبين فىا ليت انك
كنت معنا فى هذا السجن و اطلعت بما لا اطلع
به احد من العباد و تكون على بصيرة بديع

- 12 They who were not acquainted with so much as a letter of the Cause have risen to falsehood, speaking only as their own selves and desires have bidden them; and thereby are they accursed in this world and in the world to come, though they perceive it not. Thou seest them not this day but as a rabble—nay, thou wilt find them more contemptible than that, wert thou of them that know. Woe unto them, and unto that which their hands have wrought! By My life! they are indeed in manifest error.

12 ان الذينهم ما اطلعوا بحرف من الأمر اذا قاموا
على الكذب و يتكلمون بما امرهم انفسهم و هوهم
وبذلك لعنوا فى الدنيا والآخرة و ما كانوا من
المستشعرين و انك لا تشهدهم اليوم الا كههمج
رعاع بل تجدهم احقر من ذلك لو انت من
العارفين اف لهم و بما اكتسبت ايديهم فوعمرى
انهم لفى ضلال مبين

- 13 Do thou, then, be steadfast in the Cause; arise to praise God, thy Lord; fear no one, for He shall preserve thee with the hosts of the unseen and the seen; verily He hath ever been nigh unto the doers of good.

13 و انك فاستقم على الأمر و قم على ثناء الله
ربك و لا تخف من احد و انه يحفظك بجنود
الغيب و الشهادة و انه قد كان بالمحسنين قريب

- 14 Thus have We met thee, and thus have We informed thee, and have set forth for thee some part of what hath befallen Us, as a mercy from Our presence toward thee, that thy soul may rejoice at the holy breezes that have blown upon thee from this radiant and luminous Scene. And glory—which hath dawned from the Daybreak of eternity—be upon thee, and upon them that have clung to the Firm Handle and cut themselves off from all the worlds. And praise be to God, my Lord and thy Lord and the Lord of the worlds.

14 كذلك القيناك و اخبرناك و فصلنا لك
بعض ما ورد علينا رحمة من لدنا عليك لتكون
مستبشراً فى نفسك بما هبت عليك نفحات
القدس من هذا المنظر المشرق المنير و البهاء
الذى اشرق عن فجر البقاء عليك و على الذينهم
تمسكوا بعروة الوثقى و انقطعوا عن العالمين و
الحمد لله ربى و ربك و رب العالمين

BLIB_Or15694.546, ALIB.folder18p311

BH01278

1 Praise be to God! The pearls in the shells of the sea of divine bounty are ever manifest and renowned. His signs have encompassed the world, and His evidences shine resplendent before all faces. Yet all remain heedless and veiled. What hath prevented thee from beholding, and likewise from hearkening to the call raised from the direction of the Divine Throne by day and by night? The light of His Cause doth shine forth and is manifest from every direction, such that the signs of the Hour and the mysteries of the Resurrection have become apparent in a manner that all the pens in the world are powerless to recount. This servant conveyeth greetings to each of the loved ones, and from the ocean of God's bounty and the sun of His mercy beseecheth that all may be assisted in that which will cause the exaltation of the Word of God and their own stations. Blessed are those souls who, having acknowledged and recognized this incomparable Treasury, have attained unto the Most Great Steadfastness. Today the pavilion of glory hath been raised to its loftiest station, and the lights of the dawn of His Revelation have appeared from the Most Exalted Paradise in such wise that no fair-minded person hath denied or will deny it. This servant and the loved ones in that land must, with the utmost lowliness and supplication, beseech from the Self-Sufficing One whatsoever is worthy of this Day and cleave unto it. Verily He is the Kind, the Generous, the Forgiving, the Merciful.

2 And this is what was revealed for his honor Mirza Muhammad-'Ali, upon him be the glory of God. His word, exalted be His majesty and His glory: O Tongue of Grandeur! Withhold not Thy bounties from Thy loved ones, nor disappoint them of that which Thou hast ordained in Thy Book for Thy chosen ones. Turn unto him who hath turned unto Thee, then make mention of him with such remembrance as to attract the hearts of all the world. I testify that this Day is Thy Day - sing before all faces and warble that the Kingdom of Utterance and its dominion have come to hearken unto Thy most exalted call and the shrill voice of Thy most exalted Pen. Withhold not those who have turned unto Thee from the Day-Star of Thy Revelation. Take their hands with the hands of Thy power and deliver them from the mire of idle fancies through Thy might, Thy sovereignty, Thy strength and Thy will. Thou art He Whom the affairs of men cannot hinder, nor the turning away of them that have denied and disbelieved. There is none other God but Thee, the All-Bountiful, the Generous.

1 الحمد لله لثانی اصداف عثمائی فضل الهی در هر
حین ظاهر و مشهور آیات عالم را احاطه نموده و
بینات امام وجوه کل باهر و موجود مع ذلک
کل غافل و محجوب؟؟ را چه از مشاهده منع
نموده و همچنین ... ترا از اصغارا ندا از شطر
عرش در لیلی و ایام مرتفع و نور امر از هر
جهتی ساطع و لائح بشأن اشراط ساعت و اسرار
قیامت ظاهر ده اقلام عالم از احصای ذکر آن
عاجز و قاصر این عبد؟؟ هر یک از اولیا تکبیر
میرساند و از بحر جود الهی و آفتاب کرم رحمانی
مبطلبه کل را موفق داره بر آنچه سبب ارتفاع
کلمه الله و مقامات ایشانست طوبی از برای
نفوسیکه بعد از قرار و اعتراف بکنز لا شبه له بغیر
استقامت کبری فائز گشتند امروز خباء مجد بر
اعلی المقام مرتفع و انوار فجر ظهور از درده علیا
و فردوس اعلی بشأنی ظاهر؟؟ منصف و عالی و
او را انکار ننموده و نمینماید باید اینعبد و احبای
آن ارض بکمال عجز و ابتهال از غنی متعال آنچه را
؟؟ داریوم است طلب نمائیم و بان تمسک جوئیم
آنه هو المشفق الکریم و هو الغفور الرحیم

2 و هذا ما نزل لجناب میرزا محمد علی علیه بهاء
الله قوله جل شأنه و جل جلاله یا لسان العظمة
لا تمنع فیوضاتک عن اولیائک ولا تخییم عما
قدرته فی کتابک لأصفیائک اقبل الی من اقبل
الیک ثم اذکره بذکر تجذب به افئدة العالم اشهد
انّ الیوم یومک غنّ امام الوجوه و غرّد انّ البیان
و ملکوته حضر ... لاصغاء ندائک الاعلی
و صریر قلبک الاعلی لا تمنع المقبلین عن نیر
ظهورک خذ ایادیهم بأیادی قدرتک و انقذهم
من طین الاوهام بعظمتک و سلطانتک و قوتک
و اختیارک انت الذی لا تمنع شؤونات البشر
و لا اعراض من انکر و کفر لا اله الا انت
الفیاض الکریم

- 3 O Muhammad-'Ali! Verily We have mentioned thee before and at this time, and We beseech God, blessed and exalted be He, to aid thee and those who have believed in that which beseemeth the heaven of His generosity and the ocean of His bounty. Say: Praise be to Thee, O my God, for having guided me and sent down unto me from the heaven of Thy grace the signs of Thy grandeur. O my Lord! Thou seest the poor one standing before the gate of Thy bounty, and the helpless one clinging to the cord of Thy power and sovereignty. Ordain for him that which beseemeth Thy glory and Thy bounty. Verily Thou art the Almighty, the Powerful.
- 3 يا محمد قبل على أنا ذكرناك من قبل و في هذا الحين و نستل الله تبارك و تعالى ان يؤيدك و الذين آمنوا على ما ينبغي لسماء كرمه و بحر عطائه قل لك الحمد يا الهى بما هديتني و انزلت لى من سماء فضلك آيات عظمتك اى رب ترى الفقير قائماً لدى باب جودك و العاجز متمسكاً بحبل قدرتك و سلطانك قدر له ما ينبغي لعزك و عطائك انك انت المقتدر القدير
- 4 We have desired to make mention of him who is named Ustad-Aqa, that he may rejoice and be of them that are thankful. Today the Sun of Truth hath shone forth from the horizon of the heaven of will, proclaiming: O peoples of the earth! Ye have been created for this Day - recognize ye its station and that which hath appeared therein from God, the All-Knowing, the All-Wise. And He saith: O party of God! Be not grieved at that which hath befallen you in My path. Soon shall ye behold that which no eye in creation hath beheld, and shall find yourselves in a glorious station. Strive that ye may attain unto that which will adorn you with the glory of God's good-pleasure. Rejoice not in that which ye possess.
- 4 أنا اردنا ان نذكر من سمى باستاد آقا ليفرح و يكون من الشاكرين امروز آفتاب حقيقت از افق سماء اراده اشراق نموده و ميفرمايد يا ملأ الارض قد خلقتم لهذا اليوم اعرافا مقامه و ما ظهر فيه من لدى الله العليم الحكيم و ميفرمايد يا حزب الله لا تحزنوا عما ورد عليكم فى سبيلى سوف ترون ما لا رأت عين الابداع و
- 5 You find yourselves in a noble station; strive that perchance ye may attain unto that which adorns you with the glory of God's good-pleasure. Be not gladdened by what ye possess, nor despair of the Spirit of God and His mercy. Verily He is with His servants who turn unto Him. Great is this Day and great is its bounty. Deprive not yourselves. The Truth, exalted be His glory, hath ordained for His loved ones that which is the cause of eternal life and everlasting rest.
- 5 تجدون انفسكم فى مقام كريم جهد نمائيد شايد فائز شويد بآنچه ده بعز رضاى الهى مزينت لا تفرحوا بما عندكم و لا تياسوا من روح الله و رحمته انه مع عباده المقبلين يوم عظيم است و فضله عظيم خود را محروم منمائيد حتى جل جلاله از براى اوليا مقدر فرموده آنچه را كه سبب حيات ابدى و راحت سرمديست
- 6 Say: Praise be unto Thee for having caused me to hear Thy call and enabled me to turn towards Thee, and for having given me to drink of the choice wine of Thy knowledge, and for having mentioned me in Thy verses and shown forth unto me Thy clear tokens. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee not to withhold from me the heaven of Thy grace nor the ocean of Thy bounty. Thou art verily the Generous, the Lord of abundant grace.
- 6 قل لك الحمد بما اسمعتني ندائك و وفقتني على الاقبال اليك و سقيتني كوثر عرفانك و ذكرتني بآياتك و اظهرت لى بيناتك اى رب انا عبدك و ابن عبدك اسئلك ان لا تمنعني عن سماء فضلك و لا عن بحر عطائك انك انت الكريم ذو الفضل العظيم
- 7 O teacher, O Husayn! Hear My call from the precincts of My prison and remember My days and what hath befallen Me in the path of God, the Goal of all mystic knowers. He whom I had nurtured turned away from Me and rose up to slay Me after I had protected him for successive years. I testify that he denied My verses and rejected My favor and turned away from
- 7 يا استاذ يا حسين اسمع ندائى من شطر سجنى و اذكر ايامى و ما ورد عليّ فى سبيل الله مقصود العارفين قد اعرض عني من ربيته و قام على قتلى بعدما حفظته فى سنين متواليات اشهد انه انكر آياتى و كفر بنعمتى و اعرض عن جمالى بعد اذ خلقناه

My beauty after We created him from the clay of refinement. He who possesseth the perspicuous Book beareth witness to this.

من طين الادب يشهد بذلك من عنده كتاب
مبين

- 8 Say: My God, my God! Praise be unto Thee for having remembered me, and thanks be unto Thee for having guided me, and glory be unto Thee for having caused me to hear. I beseech Thee to strengthen them that deny to acknowledge, them that turn away to turn towards Thee, and the oppressors to be just. O my Lord! I have forsaken my self, turning unto the lights of Thy countenance. I beseech Thee not to disappoint me from the wonders of Thy grace and bounty. Verily Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the Supporter, the Helper.

8 قل الهى الهى لك الحمد بما ذكرتنى ولك الشكر
بما هديتنى ولك العطاء بما اسمعتنى اسئلك بان
تؤيد المنكرين على الاقرار والمعرضين على الاقبال و
الظالمين على العدل اى رب تركت نفسى متوجهاً
الى انوار وجهك اسئلك ان لا تخيبنى عن بدائع
فضلك وجودك انك انت المقتدر على ما تشاء
لا اله الا انت المؤيد المعين

INBA41:072

BH01280

To: Ali

- 1 He is the All-Merciful, the Most Compassionate!
- 2 O 'Ali! From the fire of separation from thee were consumed the hearts of them that are nigh unto God, and by thy departure have wept the eyes of the inhabitants of the cities of eternity, and the Maids of Paradise have rent their garments in the lofty chambers, and the Holy Spirit hath cried out, and the Dawning-Place of the Most Beautiful Names hath lamented in the Most Glorious Paradise, and the eyes of the sincere ones have shed tears. O 'Ali! From thy sighs were the veils consumed and the pillars of the House did quake, and the Faithful Spirit did cry out.
- 3 By God! When thou didst turn thy face toward the Most Holy Court, the scene of thy Lord, the Almighty, the Most Exalted, the Most Great, the denizens of the Supreme Kingdom did journey with thee and circle round thee, until there appeared the darkness of the City wherein was imprisoned the Beloved of the worlds. By God! At every footstep did the people of the Kingdom and they that dwell in the cities of Names send their blessings upon thee, from thy Lord, the Almighty, the All-Powerful.
- 4 And the Most Great Spirit addressed thee between earth and heaven, saying: "O 'Ali! Blessed art thou for having drawn nigh unto the Spot round which circle the Manifestations of

1 هو الرحمن الرحيم

2 ان يا على من نار فراقك احترقت افئدة المقرين
و من هجرك بكت عيون اهل مدائن البقاء و
شققت جيوبهم حوريات الفردوس فى الغرفات
العظيمة و صاح روح القدس و ناح مطلع اسماء
الحسنى فى الجنة الابهى و تذرقت اعين المخلصين
يا على من زفراقت احترقت الاجاب و تزلزلت
اركان البيت و صاح روح الامين

3 تالله حين الذى توجهت الى الحرم الاقدس منظر
ربك المقتدر العلى العظيم سافر معك اهل الملا
الأعلى و طافوا فى حولك الى ان ظهر سواد
مدينة التى فيها حبس محبوب العالمين تالله فى
كل وطأة يصلين عليك اهل الملكوت و الذين
استقروا فى مدائن الاسماء من لدن ربك المقتدر
القدير

4 و خاطبك روح الأعظم بين السموات و
الأرض ان يا على طوبى لك بما تقربت الى مقرّ

the Cause from among the Prophets and Messengers. Blessed art thou for having inhaled the fragrance of thy Lord, the All-Merciful, the Most Compassionate, and for having desired to attain the presence of Him for Whose loss Moses, He Who conversed with God, did lament. O 'Ali! Thou art he who hath been named in the Supreme Concourse the Sultan of Pilgrims. By God! None among all created things hath preceded thee in this, and all things bear witness unto this, even as thy Lord, the Possessor of all Names and the Creator of earth and heaven, hath testified. How excellent is this station which none hath attained save him whom thy Lord, the Mighty, the All-Praised, hath willed. Thou art he at whose lamentation the heart of the world hath lamented, and at whose cry of longing and wail of separation the Eye of Grandeur hath wept upon the Spot wherefrom mention of the worlds hath been cut off. Blessed art thou for having attained unto the Most Great Pilgrimage. By the Beauty of the Wronged One, Who speaketh between the heavens and the earth: Mina yearneth for thy presence, and the Hill hath moved from its place in its longing to behold thy countenance, and the Station longeth for thy station, and the Sacred Monument perceiveth what thou hast been given by God, the All-Forgiving, the Most Bountiful.

- 5 O 'Ali! This is the shore of the Most Great Sea - thine eyes have been solaced by gazing thereon, and from it wafteth the breeze of reunion and the fragrance of attainment. Give thanks unto thy Lord, then prostrate thyself and say: 'Praise be to God, the Lord of all worlds!' This is the station wherein the Son of Imran cast off the shoes of separation and drank the choice wine of verses from the cup of thy Lord's will, the Lord of all names and attributes, and the intoxication of the wine of thy Lord's call seized him in such wise that he swooned, and when he recovered his senses he said: 'Thou art my God and the God of all that are in the heavens and on earth.' And before him came the Friend of God, and We lifted for him from the hem of the veil a thousand thousand veils, whereupon he said: 'Praise be to Thee, O my God, for having shown me the kingdom of command and creation and made me one of them that have attained.'

- 6 O 'Ali! Verily, We were with thee in all conditions, beholding thy burning with the fire of separation and thy longing for the precincts wherein every atom proclaimeth that there is none other God but Him, the King, the Most Exalted, the All-Knowing, the All-Wise. O 'Ali! Thy purpose was the Purpose of the world, and thy turning toward the Kaaba of eternity is better than the deeds of them that circle round the Ancient House. There hath been ordained for thee that which none can reckon save thy Lord, the All-Encompassing, the All-Knowing.

الَّذِي يَطُوفَنَّ فِي حَوْلِهِ مَظَاهِرُ الْأَمْرِ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ طُوبَى لَكَ بِمَا اسْتَنْشَقْتَ رَائِحَةَ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ وَ ارْدَتْ لِقَاءَ الَّذِي مَاتَ فِي حُسْرَتِهِ مُوسَى الْكَاتِبُ يَا عَلِيُّ أَنْتَ الَّذِي سَمَّيْتَ فِي الْمَلَأِ الْأَعْلَى بِسُلْطَانِ الزَّائِرِينَ تَالَلَهُ مَا سَبَقَكَ فِي ذَلِكَ أَحَدٌ مِنَ الْعِبَادِ وَ يَشْهَدُ بِذَلِكَ كُلُّ الْأَشْيَاءِ بِمَا شَهِدَ رَبُّكَ مَالِكِ الْأَسْمَاءِ وَ فَاطِرِ الْأَرْضِ وَ السَّمَاءِ يَا حَبِذَا لِهَذَا الْمَقَامِ الَّذِي مَا فَازَ بِهِ أَحَدٌ إِلَّا مِنْ شَاءِ رَبِّكَ الْعَزِيزِ الْحَمِيدِ أَنْتَ الَّذِي مِنْ حَنِينِكَ حَنَّ قَلْبُ الْعَالَمِ وَ مِنْ صَرِيخِكَ فِي الْاِشْتِيَاقِ وَ ضَجِيحِكَ فِي الْفِرَاقِ بَكَتْ عَيْنُ الْعِظَمَةِ عَلَى مَقَرِّ الَّذِي انْقَطَعَ عَنْهُ ذِكْرُ الْعَالَمِينَ طُوبَى لَكَ بِمَا فَزْتَ بِالْحَلِجِّ الْأَعْظَمِ فَوْجِهَا الْمَظْلُومِ الَّذِي يَنْطِقُ بَيْنَ السَّمَوَاتِ وَ الْأَرْضِينَ بِأَنَّ الْمُنَى يَتَقَيَّ لِقَائَكَ وَ الْحَلَّ حَلَّ عَنْ مَقَرِّهِ شَوْقًا إِلَى وَجْهِكَ وَ الْمَقَامِ يَتَرَجَّى مَقَامَكَ وَ الْمَشْعَرِ يَسْتَشْعِرُ [لِيَعْرِفَ] مَا أَوْتَيْتَ بِهِ مِنْ لَدَى اللَّهِ الْغَفُورِ الْكَرِيمِ

- 5 يا على هذا شاطئ البحر الأعظم قد قرّت عيناك بالنظر اليه و منه تهبّ عرف الوصال و رايحة اللقّاء ان اشكر ربك ثم اسجد و قل ان الحمد لله رب العالمين هذا مقام خلع ابن العمران نعلين الفراق و شرب رحيق الآيات من فم ارادة ربك مالِكِ الْأَسْمَاءِ وَ الصّفات و اخذه سكر نحر نداء ربك على شأن انصعق فلما افاق قال انك انت الهى و اله من فى السموات و الأرضين و قصد من قبله الخليل و كشفنا له من ذيل حجاب من الف الف حجاب قال لك الحمد يا الهى بما اريتني ملكوت الأمر و الخلق و جعلتني من الفائزين

- 6 ان يا على انا كما معك فى كل الأحوال و ناظرًا اليك فى احترافك بنار الفراق و اشتياقك الى فناء الذى ينطق كل ذرّاته بأنه لا اله الا هو الملك المتعالى العليم الحكيم ان يا على قصدك مقصود العالم و توجهك الى الكعبة البقاء خير من عمل الذين طافوا حرم العتيق قد قدر لك ما لا يحصىه احد الا ربك المحيط العليم

7 Say: Glorified art Thou, O my God, O Beloved of my heart and Purpose of my inner being! Praise be unto Thee for having enabled me to draw nigh unto the station wherein the lights of Thy countenance have shone forth and the sun of Thy bounty hath dawned. O Lord! I know not by what deed Thou hast honored me with this station which hath ever been the goal of Thy chosen ones and the refuge of Thy loved ones. And praise be unto Thee, O my God, for having heard the cry of the yearning one in his separation and guided him to the abode of nearness and glory and reunion. O Lord! Deprive not Thy servants from drawing nigh unto the seat of Thy Cause, and drive them not from the court which Thou hast made the dawning-place of Thy bounty. O Lord! Thou seest the burning of the hearts of them that yearn in their separation from Thee, and the agitation of the hearts of them that hope in their remoteness from Thee. O Lord! Give them to drink the wine of reunion by the hand of Thy mercy, and grant them the pure water of nearness and meeting through Thy grace and favor. Verily, Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Self-Subsisting.

8 Praise be to the Beloved of the worlds that thou hast attained unto the Most Great Pilgrimage and been blessed with the greatest good deed. From thy longing for the Most Exalted Horizon, all the dwellers in the cities of names are in lamentation and burning, and they have beseeched God - exalted be His grandeur - to honor thee with attainment unto the Most Pure Station and the Most Great Vista. By the Ancient Beauty! Thou hast attained unto a bounty that hath no likeness. Be not grieved, for thy grief causeth signs of sorrow to appear upon the Countenance of the Ancient Beauty. Harken unto the divine call from the horizon of the will of the Lord of the world and Creator of the cities of names, and return with utmost tranquility and composure to the Dawning-Place of the revelation of the All-Merciful. However, there is no need for haste. Verily, God loveth them that are patient.

7 قل سبحانک اللهم یا الهی و محبوب قلبی و مقصود سرّی لک الحمد بما وقفتنی بالتقرّب الی مقام الذی فیہ استضاء انوار وجهک و لاحت شمس عنایتک ای ربّ لم ادر بأی عمل شرفتنی بهذا المقام الذی لم یزل کان مقصد اصغیائک و مرجع اولیائک و لک الحمد یا الهی بما سمعت ضجیح المشتاق فی الفراق و هدیته الی مقرّ القرب و العزّ و الوصال ای ربّ لا تحرم عبادک عن التقرّب الی مقرّ امرک و لا تطردهم عن فناء الذی جعلته مشرق عنایتک ای ربّ ترى احتراق قلوب المشتاقین فی هجرک و اضطراب افئدة الآملین فی فراقک ای ربّ فأشربهم نحر الوصال بید رحمتک و ارزقهم سلسبیل القرب و اللقاء بفضلک و إحسانک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز القیوم

8 حمد محبوب عالمیان را که به حج اعظم فائز شدی و بحسنه کبری مرزوق از اشتیاق آن جناب باقی اعلیٰ جمیع اهل مداین اسماء در حنین و احتراق و از حقّ جلّ کبریائه مسئلت نمودند که آن جناب را بمقرّ اطهر و منظر اکبر مشرف فرماید قسم بجمال قدم فائز شدی بفضلی که شبه نداشته محزون مباش که از حزن آثار حزن در طلعت قدم ظاهر بشوند ای الهی را از افق اراده پروردگار عالم و خالق مداین اسماء و در کمال سکون و اطمینان بمطلع وحی رحمن راجع شو ولكن تعجیل لازم نه انّ الله یحبّ الصّابرين

INBA41:429

Study guide to this volume

The first early-‘Akka volume gathers writings composed under the most severe conditions of Baha’u’llah’s ministry: the fortress prison of ‘Akka (‘Akka, ancient Ptolemais, the ‘Most Great Prison’), where Baha’u’llah and approximately seventy companions were confined from August 1868, initially in the military barracks without adequate food, water, or medical care, with three companions dying within days of arrival. The volume spans the barracks period and the first years in the House of Udi Khammar, encompassing the death of Baha’u’llah’s son Mirza Mihdi (the “Purest Branch”) from a fall through a skylight in June 1870, the celebration of holy seasons within prison walls, formal protests to Ottoman officials, and sustained philosophical composition. What unifies this otherwise disparate collection is the extraordinary fact of its very existence: that a prisoner under conditions of severe deprivation continued to compose works of theological depth, personal tenderness, philosophical range, and political courage simultaneously.

The Prison as Presence: Joy and Sovereignty Under Abasement

Key Passages

And as to other news of the prison and the condition of the prisoners, praise be to God and thanks to His grace, all are confined in the ruined city of ‘Akka in a most mighty and impregnable fortress which appears to be built entirely of stone, surrounded by troops. Yet such joy and gladness prevails that it is as if we were reveling in a paradise of delights, for the more severe the outward tribulations have become, the brighter burns the lamp of God’s Cause and the more manifest becomes the dawning radiance of the Most Great Luminary amidst the nations. — BH00583

The Ancient Beauty is confined in the Most Great Prison, and twenty women, out of their love for God, have entered this prison with the Manifestation of the All-Merciful Spirit, as have a number of men. Praise be to the Beloved of all horizons that in the Ridvan, with the utmost joy and fragrance, they have attained the presence of the Beloved of all worlds. No tribulation can prevent the faithful from the Most Glorious Horizon. — BH08741

I was imprisoned only because the Spirit of Holiness spoke in My inner being, and the Spirit of Grace called out in My heart, and the Most Great Spirit warbled in My breast, and the Faithful Spirit pointed to My head. This is the Beloved of the worlds. — BH00468

Context for Study

The opening section of BH00583 — a letter written in the first months at 'Akka — performs one of the most spiritually difficult acts recorded in the entire corpus: the simultaneous acknowledgment of extreme material privation and the insistence on its inverse spiritual significance. The formula “the more severe the outward tribulations have become, the brighter burns the lamp” is not a pious consolation but a theological claim about the structure of prophetic history, in which the abasement of the Manifestation serves as the condition for the amplification of divine light. The short tablet BH08741, reporting the celebration of Ridvan from within the prison walls, makes this claim concrete: the ritual marking of sacred time becomes an act of defiance, a testimony that no prison can imprison the recognition of God. The phrase “No tribulation can prevent the faithful from the Most Glorious Horizon” is the experiential center of the early-'Akka theology. The claim from BH00468 — that imprisonment was the consequence of the Spirit speaking within — is the most radical inversion of the usual logic of incarceration: the prisoner is imprisoned precisely because of his spiritual fullness, not despite it. The precedent is ancient: Joseph in the pit, Daniel in the lion's den, Paul and Silas singing hymns in the prison at Philippi (Acts 16:25), Imam Husayn's acceptance of martyrdom, the Bab composing treatises during his own imprisonment. In each case, the prison becomes the site of the most intense spiritual disclosure rather than its suppression.

Questions for Reflection

1. The paradox of 'Akka — the most severe material conditions producing the most intense spiritual joy — challenges ordinary assumptions about the relationship between circumstance and inner life. Compare with Paul's claim “I have learned, in whatsoever state I am, therewith to be content” (Philippians 4:11), with the Stoic practice of distinguishing between what is “up to us” (*eph' hemin*) and what is not, and with the Buddhist teaching on the liberation that comes from releasing attachment to outcomes. Where do these converge, and where does the 'Akka experience go further?
2. “The more severe the outward tribulations have become, the brighter burns the lamp.” Is this a claim about Baha'u'llah's particular spiritual capacity, about the general structure of prophetic history, or about the nature of divine light as such? What are the implications for how we understand suffering in relation to spiritual disclosure?
3. BH08741 notes that Ridvan was celebrated from within the prison. What is the theological significance of maintaining the rhythm of sacred observance under conditions of extreme repression? Compare with the Jewish insistence on Sabbath observance during the Babylonian exile and in the camps of the Holocaust, with early Christian eucharistic practice in the Roman catacombs, and with Tibetan Buddhist practice during Chinese occupation.
4. Baha'u'llah says he was imprisoned “only because the Spirit of Holiness spoke in My inner being.” How does this reframing of the cause of imprisonment shift the moral landscape? Who, in this account, is truly imprisoned — the prisoner or those who imprison him?
5. Twenty women voluntarily entered the prison with Baha'u'llah. BH08741 notes that “many women are today remembered before God as being superior to men.” How does this observation, in its specific historical context, function as a claim about spiritual capacity rather than merely a sociological observation?

The Sacrifice of the Purest Branch: Grief, Covenant, and Redemptive Loss

Key Passages

Lauded be Thy name, O Lord my God! Thou seest me in this day shut up in my prison, and fallen into the hands of Thine adversaries, and beholdest my son (The Purest Branch) lying on the dust before Thy face. He is Thy servant, O my Lord, whom Thou hast caused to be related to Him Who is the Manifestation of Thyself and the Day-Spring of Thy Cause. At his birth he was afflicted through his separation from Thee, according to what had been ordained for him through Thine irrevocable decree. And when he had quaffed the cup of reunion with Thee, he was cast into prison for having believed in Thee and in Thy signs. He continued to serve Thy Beauty until he entered into this Most Great Prison. Thereupon I offered him up, O my God, as a sacrifice in Thy path. — BH07659

I beseech Thee, O my Lord, by him and by his exile and his imprisonment, to send down upon such as loved him what will quiet their hearts and bless their works. — BH07659

This is the hour in which they wash the Son before Our face, after We ransomed him in the Most Great Prison. Thereupon arose the wailing of those who dwell within the pavilion of the Most Glorious, and the lamentation of those who were imprisoned with the Youth for the sake of God... This is the day whereon he who was created from the light of Baha was martyred while imprisoned by the hands of the enemies.— BH05905

Context for Study

Mirza Mihdi, titled the “Purest Branch,” was Baha'u'llah's youngest son, approximately twenty-two years old when he died in June 1870 after falling through a skylight in the 'Akka prison while absorbed in prayer. The two tablets from this volume (BH07659 and BH05905) together constitute one of the most theologically charged responses to personal bereavement in the history of prophecy. BH07659, written in the voice of the father addressing God while his son's body lies before him, draws on the Abrahamic archetype of willing sacrifice: “I offered him up, O my God, as a sacrifice in Thy path.” The parallel with Abraham and Isaac (Genesis 22), with the sacrifice of Ishmael in Islamic tradition, and with the offering of Christ in Christian theology is unmistakable, but the context transforms the archetype: this is not a test of faith that is finally averted but a death that is fully accepted, fully borne, and turned immediately into intercessory petition on behalf of those who loved him. BH05905, composed at the moment of the ritual washing of the body, introduces the imagery of ransom: “We ransomed him in the Most Great Prison,” suggesting that Mirza Mihdi's death was itself a redemptive exchange within the economy of the 'Akka imprisonment. Baha'u'llah later stated that the opening of the prison gates to pilgrims (which occurred within months of Mirza Mihdi's death) was spiritually connected to this sacrifice. This interpretation belongs to a broad pattern in the theology of sacred suffering: the death of the beloved son as the price of communal liberation, present in the 'Aqedah, in the Crucifixion, in the Shi'i theology of the Imam Husayn's martyrdom, and in the Babi deaths at Shaykh Tabarsi. What is distinctive

here is the father's voice: not the theological interpretation from outside but the lived witness from within.

Questions for Reflection

1. Baha'u'llah describes offering his son "as a sacrifice in Thy path." Is this a statement of acceptance of what has happened, or an active participation in its meaning? Compare with the different registers in which Abraham's acceptance of the sacrifice is described across Jewish, Christian, and Islamic theology, and with the Baha'i understanding of *tawakkul* (reliance on God).
2. BH07659 immediately turns the prayer from grief to intercession: "by him and by his exile and his imprisonment, send down upon such as loved him what will quiet their hearts." What does this movement from personal grief to communal intercession suggest about the function of individual suffering within the larger life of the community of faith?
3. BH05905 was composed at the moment of the ritual washing of the body: "This is the hour in which they wash the Son before Our face." The liturgical frame of death ritual is here inhabited from within by the one who has suffered the loss. Compare with the Jewish Kaddish (which praises God without mentioning death), with Islamic *janazah* prayer (which focuses on intercession for the deceased), and with Christian requiem traditions. What does each tradition ask of the bereaved at the moment of death?
4. The death of Mirza Mihdi is described as a "ransom" for the opening of the prison gates to pilgrims. How should modern readers engage with this kind of providential interpretation of historical events? Is it a form of sense-making that imposes meaning on tragedy, or a genuine theological claim about the way redemptive suffering operates in sacred history?
5. Compare the two tablets' approach to grief with the Psalms of lament (e.g., Psalm 22, "My God, my God, why hast thou forsaken me?"), with Job's direct address to God in the midst of suffering, and with the Islamic principle that one should say "Inna lillahi wa inna ilayhi raji'un" ("Verily to God we belong and unto Him we return"; 2:156) at the moment of loss. How does the form of address shape the spiritual work being done?

The Petition to Power: Legal Testimony from the Prison Barracks

Key Passages

No sooner had we arrived in 'Akka than they imprisoned us in a ruined barracks, even the women and six-month old children, and they forthwith shut the doors of entry and exit. We have now been imprisoned in the ruined barracks for fifty days, and, on account of the badness of the water and air, we have all been stricken by serious illnesses, such that, after two days, three people died without a physician or food or medicine. Up until now, we have not learnt the nature of our crime. There has been no enquiry. But neither wrongdoing nor acts contrary to the laws have ever been witnessed from us. — BH01440

If they accuse us of some other crime, let them hold a tribunal and question us. When investigations have been held, it will be clear and apparent that we have not transgressed the laws. All the consuls resident in Edirne on behalf of the great powers are aware of this and all have borne witness that we have not committed any wrong. What we want is to know just what our crime has been, but they have not once mentioned it so that we might be informed.

— BH01440

Context for Study

BH01440 is one of the most unusual documents in the corpus: a formal legal petition, addressed to an Ottoman official or ambassador, written in the measured language of civil complaint rather than prophetic proclamation. It details, with the precision of an eyewitness affidavit, the sequence of events from the arrest in Edirne to the imprisonment in 'Akka: the sudden seizure of property at auction, the forced march to Gallipoli, the separation of five companions to a ruined fortress in Cyprus, the confinement of men, women, and six-month-old children in the barracks, the deaths of three companions within days, and the continuing ignorance of what charge has been leveled. The legal argument is constructed on the grounds of both Ottoman law (no crime has been established or even named) and universal moral principle (even “those who disbelieve in God” do not punish children). This is a document in the tradition of prophetic legal protest: Jeremiah’s complaint to the court (Jeremiah 37–38), Paul’s appeal to Caesar (Acts 25:11), the civil petitions of imprisoned Babis under Nasiri’d-Din Shah. What makes it theologically significant alongside the devotional and philosophical writings of the same period is precisely its ordinariness: the same hand that composed BH07659’s prayer over a dying son and BH00409’s philosophical treatise also wrote this sober, legally careful petition. The willingness to use the tools of human justice while making no concession to the spiritual claims of the moment represents a distinctive integration of prophetic identity and civic engagement.

Questions for Reflection

1. BH01440 appeals to Ottoman law, the testimony of foreign consuls, and universal moral principle as grounds for justice. What does the decision to make a formal legal appeal — rather than relying solely on divine vindication — suggest about Baha'u'llah's understanding of the relationship between divine authority and human legal order?
2. The petition specifically protests the collective punishment of women and children. What conception of justice underlies this protest, and how does it compare with Baha'u'llah's protest in BH00269 (*Lawh-i-Ra'is*) to the Ottoman Prime Minister? Is the legal and moral argument the same in both cases, or does the audience change the nature of the appeal?
3. The document is written in a register of careful legal civility to an authority that has acted with great injustice. Compare this with Paul's simultaneous insistence on his Roman citizenship rights (Acts 22:25–29) and his proclamation of the gospel before Felix and Agrippa (Acts 24–26). What are the spiritual and political possibilities opened by an appeal to legal frameworks one knows to be inadequate?
4. What does the inclusion of this formal petition alongside devotional prayers and philosophical tablets in the same collection suggest about the unity of Baha'u'llah's response to the 'Akka

imprisonment? Does the coexistence of these registers strengthen or complicate the theological picture?

5. The petition ends with an expression of loyalty to the Sultan and a prayer for his “eternal rule.” How should we read this formula in the context of tablets written at the same time that warn rulers of divine retribution? Is this diplomatic courtesy, genuine deference to legitimate authority, or something else?

Philosophy Under Siege: The Simple Reality and the Ocean at the Door

Key Passages

As to what the questioner asked concerning the saying of the philosophers that “the Simple Reality is all things,” say: Know that what is meant by “things” in this context is none other than existence and the perfections of existence insofar as it is existence, and by “all” is meant that which possesses and encompasses. This “all” admits of no part, nor is it opposed by any portion. In essence, since the Simple Reality is simple from all aspects, it possesses and encompasses all perfections that are without limit or end. — BH00409

The philosopher did not mean that the Necessary Being dissolves into infinite existences — glorified, glorified be He above that!... Those of penetrating sight behold in all things the signs of divine unity, for all things are and have ever been manifestations of the divine names, while the Truth has ever been and will ever be sanctified above ascent and descent, limitations, conjunction and connection. — BH00409

Today is not the day for man to occupy himself with understanding such statements, for knowledge of this and similar statements hath never made man self-sufficient, nor will it ever do so... Should anyone today encompass all the sciences of the earth, yet hesitate at the word “yea,” he shall not be mentioned before God and shall be accounted among the most ignorant of people. For the purpose of all knowledge hath been the recognition of the True One. — BH00409

Context for Study

The *Lawh-i-Basitatu'l-Haqiqah* (BH00409), composed in the most austere phase of the 'Akka imprisonment, takes up a classical problem in Islamic Neoplatonic philosophy: the proposition attributed to Mulla Sadra (and through him to Ibn Sina and the Peripatetics) that “the Simple Reality is all things.” Baha'u'llah's engagement with this proposition is philosophically careful: he distinguishes the Necessary Being's possession of all perfections (which is consistent with divine transcendence) from pantheistic dissolution into contingent existence (which it explicitly rejects). The statement “glorified, glorified be He above that” is an apophatic corrective delivered in the midst of a philosophical exposition. The two modes of unity Baha'u'llah identifies — “existential unity” (in which all contingent things are annihilated before the divine Face) and “witnessed unity” (in which all

things reveal the signs of the One) — correspond broadly to the Sufi distinction between *fana'* (annihilation) and *baqa'* (subsistence), and to the philosophical distinction between the negative and affirmative moments of apophatic theology. The tablet then pivots to what it calls the higher criterion: all philosophical learning is ultimately insufficient if the learner “hesitates at the word ‘yea’” — if, when the living Manifestation appears, philosophical sophistication becomes a veil rather than a preparation. This is the same judgment applied to the “Sage of Sabzivar” (Haji Mulla Hadi Sabzivari, the famous Qajar philosopher), who wrote beautiful verse about divine theophany but did not respond when it stood before him. The philosopher’s greatest achievement, in this reading, is not mastery of the proposition “the Simple Reality is all things” but the readiness to say “yes” to the Manifestation that the proposition is meant to disclose.

Questions for Reflection

1. Baha'u'llah rejects the reading of “the Simple Reality is all things” as a form of pantheism while affirming the valid reading, which is about the divine possession of infinite perfections. How does this move relate to the history of pantheism debates in Western philosophy (Spinoza, Hegel) and in Islamic theology (the debates over Ibn 'Arabi's *wahdat al-wujud*)? Is Baha'u'llah's resolution of the debate philosophically adequate?
2. The two modes of unity (existential unity and witnessed unity) correspond to mystical and perceptual relationships with God's presence. How do they map onto the apophatic/cataphatic distinction in Christian mystical theology (Pseudo-Dionysius, Eckhart, John of the Cross)?
3. The tablet concludes that the purpose of all knowledge is the recognition of the True One, and that even the greatest philosopher is “the most ignorant of people” if he hesitates at recognition. Is this a claim about the hierarchy of types of knowing, or a claim about the limits of conceptual thought as such? Compare with Pascal's distinction between the God of the philosophers and the God of Abraham, Isaac, and Jacob.
4. The Sage of Sabzivar is described as having written beautiful poetry about divine theophany while failing to respond to the actual Manifestation. What does this case study suggest about the relationship between theoretical understanding and lived recognition? Where does this problem appear in the history of religion?
5. The *Lawh-i-Basitatu'l-Haqqiqah* was composed in a prison where companions were dying of disease and a father had recently lost his son. What does the act of sustained philosophical composition under such conditions suggest about the relationship between intellectual work and spiritual resilience?

A Guiding Question for the Whole Volume

The early 'Akka writings present us with a figure who composes prayers over his dying son, formal legal petitions to imperial officials, sophisticated philosophical treatises, and proclamations to Christian communities — all from within a prison cell, in conditions of severe deprivation, within the space of a few years. The range of registers is itself a theological statement: the divine does not abandon any domain of human experience to chaos, grief, injustice, or philosophical confusion, but enters each one fully.

A guiding question for the whole volume might therefore be: **When the full weight of worldly abasement has descended on a single life — physical deprivation, the death of a child, the failure of justice, the incomprehension of contemporaries — what does the simultaneous capacity for philosophical rigor, liturgical celebration, tender intercession, and legal advocacy reveal about the nature of prophetic consciousness and its relationship to ordinary human suffering?**