



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 43:

Writings of Baha'u'llah prior to 1873
(1290 A.H.) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 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
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- 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
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 43

This is the first of four volumes containing Tablets of Baha'u'llah whose date is as yet undetermined but which were probably revealed prior to 1873. It can be read as a set of “thematic constellations” that repeatedly return to a few governing concerns: the sacralization of time, the ontology of revelation and utterance, the ethics of communal life under trial, and the tension between natural bonds and the higher claims of fidelity.

A first cluster gathers the volume’s festival and renewal motifs. The Tablet of the Divine Springtime (BH00821) presents revelation as vernal re-creation: the Pen is summoned to proclaim the advent of “Ridvan,” to sound the “Trumpet” of resurrection, and to guide souls into a paradisaal space figured simultaneously as garden, throne, and theatre of disclosure. A related devotional idiom appears in the festival prayer BH00598, where the “Day” is treated as a unique theophanic moment—its radiance surpassing created lights—and where the spiritual work of such days is framed as cleansing vision, loosening attachment, and enabling steadfastness in the Covenant. Read together, these items supply an implicit liturgical theology: sacred time is not merely commemorative but regenerative, the season in which the soul is re-made for recognition and service.

A second cluster turns on the metaphysics of divine transcendence and the mediated disclosure of God. Several prayers and exhortations emphasize the fundamental impossibility of comprehending God as He is in Himself, while simultaneously insisting that all created things are signs that point beyond themselves. BH00769 articulates this apophatic stance with insistence, repeatedly confessing the inadequacy of all human faculties while pleading for immersion in remembrance and attraction to the “Greatest Name.” BH00834 complements this by offering a concise philosophy of guidance: because the Eternal is beyond the reach of contingent beings, God raises up, “in every age,” a guiding Soul, and tests sift mere claim from reality—especially among those who profess love yet falter when trials descend. The more explicitly speculative BH02091 then sketches a compact mystical cosmology—destiny, compulsion and free will, “three stations” (and the five presences), and the culminating “journey from God unto God,” in which existence is effaced from self and subsists through the Truth. Across these texts, the unknowability of God does not terminate in silence; it generates a doctrine of revelation in which divine speech, guidance, and spiritual wayfaring become the appointed means of knowledge.

A third cluster is distinctly practical and communal, addressing the discipline of utterance, the obligations of trust, and the care of the vulnerable. A sustained emphasis on the potency—and moral peril—of speech and writing appears in counsel that treats words as “waves” of the Most Great Sea and makes proclamation a spiritual duty supported by divine assistance. This concern for the integrity of public witness is paired with explicit ethical instruction: the passage preceding BH00890 elevates trustworthiness as the condition of social tranquility, warns against treachery, and commends the concealment of others’ failings when disclosure would be attributed to the

Cause itself. BH01048 provides a glimpse of administrative-relief practice in embryo: it directs that available Huququ'llah be taken and distributed among “the loved ones,” the children of martyrs, and “handmaidens who remain without spouse,” naming beneficiaries and implying a local economy of care. Even where historical particulars are elusive, these pieces illuminate how devotion, reputation, and welfare are interlocked within a community living under pressure.

Finally, one of the most striking focal points forms a cluster around kinship, rupture, and the primacy of allegiance to God. BH00837 dramatizes a handmaiden’s lament and answers it with a theologically charged narrative of betrayal by one claiming intimate relation; it moves swiftly from pathos to principle, severing “ties of kinship” where they impede faith and exhorting believers to prefer the “kinship of God” over all worldly bonds. In the absence of firm chronology, such a text is best read not as an isolated anecdote but as an exemplar of a broader theme in this volume: the recalibration of social and familial relations in light of revelation—an ethic that can be tender in prayer, uncompromising in boundary-making, and always oriented toward preserving the moral and spiritual coherence of the Cause.

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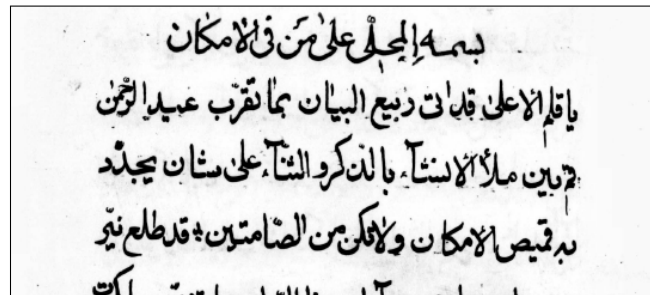
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BH00821

Tablet of the Divine Springtime

Date: 1290 [1873] or earlier



British Library OR15692

- 1 The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The daystar of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the names of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

بسمه المجلى على من في الامكان يا قلم الاعلى قد
اتى ربيع البيان بما تقرب عيد الرحمن قم بين
ملا الانشاء بالذكر والثناء على شأن يجدد به
قيص الامكان ولا تكن من الصامتين قد طلع
نير الابتهاج من افق سماء اسمنا البهاج بما تزين
ملكوت الاسماء باسم ربك فاطر السماء قم بين
الأمم بهذا الاسم الأعظم ولا تكن من الصابرين
- 2 Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day – the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

أنا نراك متوقفاً على اللوح هل اخذتك الحيرة
من انوار الجلال او الأحران بما سمعت مقالات
اهل الضلال أياك ان يمنحك شيء عن ذكر هذا
اليوم الذى فيه فك رحيق الوصال باصبع القدرة
والجلال ودعى من فى السموات والأرضين
أاخترت الاصطبار بعد ما وجدت نفحات ايام
الله ام كنت من المحتجين
- 3 No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day – the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy

يا مالک الاسماء و فاطر السماء لست محتجباً
من شئون يَوْمِک الذى اصبح مصباح الهدى
بين الوری و آية القدم لمن فى العالم لو كنت
صامتاً هذا من حجاب خلقک و بریتک و لو
كنت ساکناً الله من سبحات اهل مملکتک تعلم
ما عندى و لا اعلم ما عندک انک انت العليم
الخیر باسمک المهيمن على الاسماء لو جائنى
امرک المبرم لأحييت من على الأرض بالکلمة
العليا التى سمعتها من لسان قدرتک فى ملکوت

Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

عزّك و بشّرهم بالمنظر الأبهى المقام الذى فيه
ظهر المكنون باسمك الظاهر المهيمن القيوم

- 4 Canst thou discover anyone but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

4 يا قلم هل ترى اليوم غيرى اين الأشياء وظهوراتها
و اين الأسماء و ملكوتها و البواطن و اسرارها و
الظواهر و آثارها قد اخذ الفناء من فى الانشاء و
هذا وجهى الباقي المشرق المنير

- 5 This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

5 هذا يوم لا يرى فيه إلا الأنوار التى اشرقت و
الاحت من افق وجه ربك العزيز الكريم قد
قبضنا الأرواح بسلطان القدرة والاقتدار وشرعنا
فى خلق بديع فضلاً من عندنا وانا الفضال القديم

- 6 This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment – a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

6 هذا يوم فيه يقول اللاهوت طوبى لك يا ناسوت
بما جعلت موطن قدم الله ومقر عرشه العظيم و
يقول الجبروت نفسى لك الفداء بما استقرّ عليك
محبوب الرحمن باسمه الذى به وعد ما كان و ما
يكون هذا يوم فيه استعطر كل عطر من عطر
قيصى الذى تضيّع عرفه بين العالمين هذا يوم فيه
فاض بحر الحيوان من فم مشية الرحمن هلموا و
تعالوا يا ملأ الأعلى بالأرواح و القلوب

- 7 Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

7 قل هذا مطلع الغيب المكنون لو انتم من العارفين
و هذا مظهر الكنز المخزون لو انتم من القاصدين و
هذا محبوب ما كان و ما يكون لو انتم من المقبلين

- 8 We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

8 يا قلم انا نصدّقك فيما اعتذرت به فى الصمت
ما تقول فى الحيرة التى تراك فيها

- 9 The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

9 يقول انها من سكر نهر لقاءك يا محبوب العالمين

- 10 Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be Our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.
- 10 قم بَشِّرِ الامكان بما توجهه الرحمن الى الرضوان ثم اهد الناس الى الجنة التي جعلها الله عرش الجنان انا جعلناك الصور الأعظم لحياة العالمين
- 11 Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise the rustling of whose leaves proclaimeth: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."
- 11 قل تلك جنة رقم على اوراق ما غرس فيها من رحيق البيان قد ظهر المكنون بقدره و سلطان انها لجنة تسمع من حفيف اشجارها يا ملاء الأرض و السماء قد ظهر ما لا ظهر من قبل و اتي من كان غيباً مستوراً في ازل الازال و من هزير ارياحها قد اتي المالك و الملك لله و من خريز مائها قد قرت العيون بما كشف الغيب المكنون عن وجه الجمال ستر الجلال
- 12 Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"
- 12 و نادت فيها الحوريات من اعلى الغرفات ان ابشروا يا اهل الجنان بما تدق انامل القدم الناقوس الأعظم في قطب السماء باسم الأبهى و ادارت ايادى العطاء كوثر البقاء تقرّبوا ثم اشربوا هنيئاً لكم يا مطالع الشوق و مشارق الاشتياق
- 13 This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."
- 13 اذا طلع مطلع الأسماء من سرادق الكبرياء منادياً بين الأرض و السماء يا اهل الأرض دعوا كؤوس الجنان و ما فيهن من الكوثر الحيوان لأن اهل البهاء دخلوا جنة اللقاء و شربوا رحيق الوصال من كأس جمال ربهم الغنى المتعال
- 14 Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors – favors
- 14 يا قلم دع ذكر الانشاء و توجهه الى وجه ربك مالک الأسماء ثم زين العالم بطراز الطاف ربك سلطان القدم انا نجد عرف اليوم الذي تجلّى المقصود على ممالك الغيب و الشهود بأسمائه الحسنی و شمس الطافه التي ما اطلعت بها الا نفسه المهيمنة على من في الابداع

which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

- 15 Look not upon the creatures of God except with the eye of kindness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."
- 16 Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Dayspring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.
- 17 The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.
- 18 Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath
- 15 لا تنظر الخلق إلا بعين الرأفة و الوداد لأن رحمتنا سبقت الأشياء و احاط فضلنا الأرضين و السموات هذا يوم فيه يسقى المخلصون كوثر اللقآء و المقربون سلسيل القرب و البقاء و الموحدون نحر الوصال في هذا المال الذي فيه ينطق لسان العظمة و الأجلال الملك لنفسى و انا المالك بالاستحقاق
- 16 اجتذب القلوب بنداء المحبوب قل هذا لحن الله لو انتم تسمعون و هذا مطلع وحى الله لو انتم تعرفون و هذا مشرق امر الله لو انتم توقنون و هذا مبدء حكم الله لو انتم تصفون هذا هو السر الظاهر المستور لو انتم تنظرون قل يا ملاء الانشاء دعوا ما عندكم باسمى المهيمن على الأسماء و تغمسوا في هذا البحر الذى فيه [ستر] لآلى الحكمة و التبيان و تموج باسمى الرحمن كذلك يعلمكم من عنده أم الكتاب
- 17 قد اتى المحبوب بيده اليمنى رحيق اسمه المختوم طوبى لمن اقبل و شرب و قال لك الحمد يا منزل الآيات تالله ما بقى من امر الآ و قد ظهر بالحق و ما من نعمة الآ و قد نزلت بالفضل و ما من كوثر الآ و قد ماج فى الكوب و ما من قدح الآ و قد اداره المحبوب ان اقبلوا و لا توقفوا اقل من آن
- 18 طوبى للذين طاروا بأجنحة الانقطاع الى مقام جعله الله فوق الابداع و استقاموا على الأمر على شأن ما منعهم اوهام العلماء و لا جنود الآفاق يا قوم هل منكم من احد ان يدع الورى مقبلاً الى الله مالک الأسماء و يضع ما عند الناس بسلطان اسمى المهيمن على الأشياء آخذاً بيد القوة ما امر به من لدى الله عالم السر و الاجهار كذلك نزلت النعمة و تمت الحجة و اشرق البرهان من افق

His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

الرَّحْمَنُ أَنَّ الْفَوْزَ لِمَنْ أَقْبَلَ وَ قَالَ لَكَ الْحَمْدُ يَا
مُحِبُّ الْعَالَمِينَ وَ لَكَ الْحَمْدُ يَا مُقْصِدَ الْعَارِفِينَ

- 19 Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

19 افرحوا يا اهل الله بذكر أيام فيها ظهر الفرح
الأعظم بما نطق لسان القدم اذ خرج من البيت
متوجّهاً الى مقام فيه تجلّى باسمه الرَّحْمَنُ عَلَى
مَنْ فِي الْإِمْكَانِ تَاللهُ لَوْ نَذَرْتُ اسرارَ ذَلِكَ الْيَوْمِ
لَيَنْصَعِقَ مَنْ فِي الْمُلْكِ وَ الْمُلْكُوتِ إِلَّا مَنْ شَاءَ
اللهُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

- 20 Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.

20 اِذَا أَخَذَ سَكْرَ نَحْرِ الْآيَاتِ مَظْهَرَ الْبَيِّنَاتِ وَ خَتَمَ
الْبَيَانَ بِذِكْرِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُتَعَالَى الْمُقْتَدِرُ الْعَزِيزُ
الْعَلَامُ

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To: Fathullah, in Zarqan

Date: 1290 [1873] or earlier

- 1 He is the Manifest, the Hidden, the All-Glorious, the All-Knowing, the Ever-Forbearing
- 2 O Lord my God! Whensoever I attempt to unloose my tongue to extol the wondrous expressions of Thy transcendent oneness, or to open my lips to disclose the mystic gems of Thine incomparable handiwork wherewith Thou hast inspired me, I am compelled to recognize that all things sing Thy praise and glorify Thy remembrance—a remembrance which hath so pervaded the heavens and the earth that all things proclaim, in their very being, the wondrous testimonies of Thine exalted praise and bear witness to the marvellous tokens of Thy transcendent unity. Wherefore am I ashamed, as are all who mention Thee,

1 هُوَ الظَّاهِرُ الْمُسْتَوْرُ الْعَزِيزُ الْعَلِيمُ الصَّبُورُ

2 اَيُّ رَبِّ يَا إِلَهِي كُلَّمَا أَرِيدُ أَنْ أَفْضَحَ لِسَانِي بِدَائِعِ
إِذْكَارِ عَزِّ وَحِدَانِيَّتِكَ أَوْ أَحْرَكَ شَفْقَتِي بِمَا أَلْهَمْتَنِي
مِنْ جَوَاهِرِ اسرارِ صَنْعِ فِرْدَانِيَّتِكَ أَشْهَدُ بِأَنَّ كُلَّ
شَيْءٍ كَانَ نَاطِقًا بِنَاءِ نَفْسِكَ وَ ذَاكِرًا بِدَائِعِ
ذِكْرِكَ وَ أَحَاطَ ذِكْرُكَ كُلِّ مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ عَلَى الْمَقَامِ الَّذِي كُلُّ شَيْءٍ بِكَيْنُونَتِهِ كَانَ
دَلِيلًا لِبَدَائِعِ ظُهُورَاتِ عَزِّ ذِكْرِكَ وَ مَدَلًّا لِأَظْهَارِ
بَدَائِعِ آيَاتِ قُدْسِ تَوْحِيدِكَ وَ بِذَلِكَ انْجَلِ وَ

to approach the exalted heights of Thy remembrance, and am powerless, as are all who extol Thee, to ascend unto the lofty summits of Thy praise.

- 3 Glorified, immeasurably glorified, art Thou! So exalted are the wonders of Thy bounty unto Thy creatures that Thou hast made all things to serve as a sign unto the mindful amongst Thy servants and as an admonishment unto the heedless amidst Thy people. Thy glory beareth me witness! They that are endued with true understanding can discern naught in all creation save the wondrous tokens of Thy matchless handiwork, nor behold aught else in the world of being but the hidden gems of Thine all-glorious sovereignty.

- 4 I swear by Thy glory, O my Best-Beloved! Whensoever I raise mine eyes to the heavens and witness their loftiness, I recognize naught therein but the wondrous heights of Thy supreme power and sovereign authority. And whensoever I turn my gaze towards Thine earth and observe the potentialities wherewith it hath been endowed, I perceive naught but the peerless signs of Thine immutable nature and abiding constancy. And whensoever, O my God, I behold the sea and its waves, methinks I hear the billowing ocean of Thy wealth and power. In the sun I discern naught but the marvellous splendour of the light of Thy hallowed countenance and presence, and in the wind I sense naught save the stirring breezes of Thy nearness and reunion. In the trees I behold only the revelation of the fruits of Thy wisdom and knowledge, and in their leaves I read but the pages of the books enshrining the mysteries of all that hath been through Thy command or will be through Thy power.

- 5 Glorified, then, be Thou, O my God! I am powerless, as are all those who enjoy near access unto Thee, to reckon the least sign of Thy creation, inasmuch as Thou hast made all things to mirror forth the manifestations of Thy handiwork and the revelations of Thy sovereign rule. Such being the bounds of powerlessness and poverty that confine me and all created things, how then can any soul ever hope to approach the portals of the sanctuary of Thy knowledge or conceive the least expectation of attaining the city of Thy transcendent glory? Glorified, immeasurably glorified, art Thou! From everlasting Thou hast been sanctified above the comprehension of Thy creatures, for this comprehension is naught but the product of such idle fancies as pertain to their own selves, while Thou hast remained, in the reality of Thine own Self, exalted above them and all that they possess, and beyond the grasp of all that are in heaven and on earth. There is none other God but Thee, the Almighty, the Incomparable.

يُنْجِلُ الذَّاكِرُونَ عَنِ الْارْتِقَاءِ إِلَى سَمَوَاتِ ذِكْرِكَ
وَإِكْلَ وَيَكُلُّ النَّاطِقُونَ عَنِ الْعُرُوجِ إِلَى مَعَارِجِ
عَرْشَتِكَ

3 فسبحانك سبحانك ما أعلى بدائع إكرامك
على خلقك بحيث جعلت كل الأشياء تذكرة
للمتذكرين من خلقك ومانداً للغافلين من برّيتك
فوعزّتك لن يشهد العارفون في الموجودات إلا
بدائع ظهورات صنع أحديتك ولن ينظروا في
الممكّنات إلا جواهر أسرار عرّ سلطنتك

4 وَأَيُّ فَوْعَرَّتِكَ يَا مَحْبُوبِي كَلَّمَا أَنْظَرُ إِلَى السَّمَاءِ وَ
ارْتِفَاعِهَا لَنْ تَلْتَفِتَ إِلَّا بِبَدَائِعِ ارْتِفَاعِ سُلْطَانِ عَرْ
أَمْرِكَ وَاقْتِدَارِكَ وَكَلَّمَا أَرْجِعُ لِحِظَاتِ النَّظَرِ
إِلَى الْأَرْضِ وَ مَا قَدَّرَ فِيهَا لَنْ أَشْهَدَ إِلَّا بِدَائِعِ
ظُهُورَاتِ سَكُونِكَ وَاسْتَقْرَارِكَ وَكَلَّمَا اتَوَجَّهَ
يَا إِلَهِي إِلَى الْبُحُورِ وَامْوَاجِهَا أَسْمَعُ بِأَنَّهَا تَذَكِّرُنِي
بِمَوْجَاتِ غَمَرَاتِ إِبْجِيدَتِكَ وَغَنَائِكَ وَ لَا
أَشْهَدُ مِنَ الشَّمْسِ إِلَّا بِدَائِعِ إِشْرَاقِ أَنْوَارِ قُدُسِ
وَجْهِكَ وَ لِقَائِكَ وَ لَا مِنْ الْأَرْيَاحِ إِلَّا هُبُوبِ
نِسَائِمِ عَرْ وَصْلِكَ وَوَصَالِكَ وَ لَا مِنْ الْأَشْجَارِ
إِلَّا ظُهُورَاتِ إِثَارِ عِلْمِكَ وَحَكْمَتِكَ وَ لَا مِنْ
الْأَوْرَاقِ إِلَّا دِفَاطِرِ اسْرَارِ مَا كَانَ بِأَمْرِكَ وَ مَا
يَكُونُ بِقُدْرَتِكَ

5 فسبحانك يا إلهي عجزت و عجز المقرّبون عن
إحصاء أدنى آية من خلقك لأنك جعلت
كلّ شيء مرآة لظهورات صنعك و بروزات
حكومتك و مع هذا العجز الذي أحاطني و
أحاط كلّ شيء و مع هذا الافتقار الذي أخذني
و أخذ كلّ شيء كيف يقدر أحد أن يتقرّب إلى
أبواب حرم عرفانك أو يخطر بقلب أحد الوصول
إلى مدينة إجلالك فسبحانك سبحانك لم تزل
كنت مقدّساً عن عرفان خلقك لأنّ عرفانهم
لن يحدث إلا من أوهامهم التي ترجع إليهم و
أنك كنت بنفسك الحقّ مقدّساً عنهم و عمّا
عندهم و عن عرفان كلّ من في السّموات و
الأرضين لا إله إلا أنت العزيز الجليل

- 6 Having acknowledged, O my God, with my soul, my tongue, mine essence, and with mine inner and outer being, all my trespasses, whose like mortal eyes have never beheld nor human minds conceived, I implore Thee to pardon me and Thy loved ones for whatsoever we have failed to observe of Thy laws and ordinances. Attire us then with the robe of forgiveness, O my God, in this Day whereon Thou hast assumed the throne of Thy grace and bounty invested with the full glory of Thy names and attributes; the Day whereon the sun of Thy beauty hath dawned above the horizon of Thy grandeur, and the signs of Thy glorious sovereignty have been vouchsafed from the treasury of Thy grace; the Day whereon the sweet savours of reunion have wafted over all who are in Thy heaven and on Thine earth, and the hidden Word hath shone forth from the repository of Thy protection and power.
- 7 I bear witness, O my God, that Thou hast ordained this Day to stand unequalled amongst all the days of Thy world and unrivalled amidst all that Thou hast fashioned through Thy creative power. This is that primal Day which Thou hast singled out from among all other days, and exalted over all other times, and appointed as the King of Days unto all peoples, inasmuch as Thou didst manifest on this Day the tokens of Thy transcendent power and the evidences of Thy holy unity. Thou hast caused its radiance to surpass the splendour of the sun, the moon, and the stars, and to transcend the brightness of every lofty and glorious, every shining and brilliant light. Nay, Thou hast illumined this Day, O my Best-Beloved, with the very lights of Thine own inaccessible Being and with the full glory of Thine own exalted Essence.
- 8 Magnified, then, be this Day whereon Thou hast revealed unto all things the effulgent lights of Thy glorious unity and cast upon all creation the radiance of Thy sovereign and transcendent oneness, the Day whereon Thou hast lifted the veil of concealment from the countenance of Thy beauty; burned away, through Thy gracious favour, the shrouds of idle fancy blinding the eyes of the people; and summoned all to partake of Thy nearness and reunion. Immensely glorified be this Day whereon the oceans of splendour and grace have surged and the rivers of bounty and justice have flowed, a Day whereon Thy bounty hath attained such a degree that every stammering tongue hath celebrated Thy praise, every blind eye hath beheld the lights of Thy beauty, and every deaf ear hath hearkened unto the glorious strains of the Dove of Thy oneness.
- 9 On this Day the poor have been enriched through the wonders of Thine incomparable wealth, the abased have been exalted
- 6 إذا يا الهى لما اعترفت بنفسى ولسانى و كينونتى و ظاهرى و باطنى بالجريرات التى لم تر مثلها عين الابداع و لا افئدة اهل الاختراع اسألك بأن تغفو عنى و عن احبائى كل ما ترك عنا من سنكى و احكامك ثم اخلعنا يا الهى من قيص الغفران فى هذا اليوم الذى فيه استويت على عرش فضلك و افضالك بكل اسمائك و صفاتك و فيه اشرقت شمس جمالك عن افق اجلالك و ظهرت آيات عز سلطنتك عن مخزن افضالك و فيه هبت روائح الوصل على كل من سكن فى ارضك و سمائك و طلعت الكلمة المخزون عن مخزن عصمتك و اقتدارك
- 7 و اشهد يا الهى بأنك ما قدرت لهذا اليوم شياً فى مظاهرايام ابداعك و لا مثلاً فى كل ما اخترعته باختراعى و هذا اول يوم اختصاصته بين الايام و اخترته عن كل الأزمان و جعلته سلطان الايام بين الأنام لأن فيه ظهرت شؤونات عز قدرتك و ظهورات قدس احديتك و جعلت نوره مقدساً عن اشراق الشمس و القمر و النجوم و عن كل نور على منبع و ضياء مشرق لميع بل نورته يا محبوبى بأنوار عز كينونتك و بهاء ضياء قدس ذاتيتك
- 8 فتعالى هذا اليوم الذى فيه تجليت على الممكّات بتجليات انوار عز فردانيتك و اشرقت على الموجودات بظهورات قدس سلطان وحدانيتك و فيه كشفت حجاب السر عن وجه جمالك و احترقت سبحات الوهم عن وجه الخلق بعنايتك و دعوت الكل الى وصى و لقاءك فتباهى هذا اليوم الذى فيه تموجت ابجر العز و الفضل و جرت انهار الجود و العدل و استرقى الجود الى المقام الذى قام كل كليل بشاء نفسك و كل عمى بملاحظة انوار جمالك و كل اصم لاستماع نغمات عز ورقاء احديتك
- 9 و فيه استغنى كل فقير ببدايع عز غنائك و عز كل ذليل بظهورات عزك و اعتزازك و شرب

through the manifold revelations of Thy majesty and glory, the sinful have partaken of the wine of Thy forgiveness, the sick have quaffed from the waters of Thy gracious healing, the disconsolate have taken refuge beneath the shade of the tree of Thy hope and bestowal, and the destitute have attained the shores of the sea of Thy grace and favour.

- 10 Blind is the eye that faileth, on this Day, to behold Thee seated upon the throne of Thy sovereignty, or to witness Thine undisputed authority over all that Thou hast created to be the exponents of Thy names and attributes! Can any of Thy signs and tokens, O my God, be confounded with those that pertain to Thy creatures? Nay, by Thy glory! Whatsoever proceedeth from Thee and from Thy presence shineth as brightly as the noonday sun in the heaven of Thy justice, whilst all else, even though it be among the treasures of Thy creation or of the quintessence of Thy handiwork, fadeth into utter nothingness. And inasmuch as Thou hast assigned no partner unto Thyself, whatsoever is manifested from Thee hath likewise no peer or equal. And even though Thou hast shed upon all created things the effulgent lights of Thy sublime singleness, and nothing proceedeth from anything except it be manifested from Thee and be created at Thy behest, yet that which appeareth from Thine own Self excelleth and surpasseth all else in Thy heavens and on Thine earth, and thus the tokens of Thy glorious sovereignty are revealed before the eyes of men and Thy testimony is fulfilled before all creation.

- 11 Since Thy bounty hath suffused the whole universe and the lights of Thy countenance have illumined all created things, I beseech Thee by this Day, and by the hearts which Thou hast made to be the repositories of Thy knowledge and inspiration and the treasures of Thy revelation and recognition, to grant that the signs of Thine undisputed ascendancy may shine above the horizon of Thy command, that the showers of Thy surpassing mercy may rain from the heaven of Thy grace, and that the tokens of Thy deliverance may appear through the operation of Thy sovereign Will.

- 12 Thus may Thy friends be released from the clutches of Thy foes, and Thy loved ones delivered from the hands of the wayward among Thy servants, that they may extol Thee, O Lord, with ringing voices in the supernal realms of Thy names and worship Thee with their entire beings in the kingdom of Thine attributes. And thus may Thy Name be exalted, Thy testimony established, Thy proof vindicated, Thy favour completed, Thy bounty fulfilled, Thy verses promulgated, and Thy signs expounded, in such wise that the entire world may be filled with the light of Thy countenance and all dominion may be

كلّ عاصي عن نحر غفرانك و كلّ سقيم عن
البحر جود شفاك و دخل كلّ مأیوس في ظلّ
سدرة رجائك و انعامك و كلّ محروم في شاطئ
فضلک و اکرامک

10 عیت عین لا تراک فیہ جالساً علی عرش
سلطنتک و لا تشهدک مہیماً علی ما خلقته من
مظاهر اسمائک و صفاتک ایشنبہ یا الہی شیء
من ظہوراتک بظہورات خلقک لا فوعزّرتک
کلّ ما یظہر منک و من عندک یتسّیء
کالشمس فی وسط سماء عدلک و دونه معدوم
عنده ولو یكون من جواهر خلقک او سواذج
صنعک لأنّک کما لم یتخذ لنفسک شریکاً و
کذلک کلّ ما یظہر منک لن یتخذ لنفسه شریکاً
ولو انک تجلّیت علی کلّ شیء بتجلّیات انوار عزّ
احدیّک و لا یظہر من شیء شیء الا و قد
یظہر من عندک و یحدث بأمرک ولكن ما
یظہر من نفسک لیكون اہی و اعلی عن کلّ
ما یظہر بین سماءک و ارضیک و بذلک یظہر
آیات عزّ سلطنتک علی کل بریتک و تتم حجّتک
علی کلّ خلقک

11 اذا یا الہی لما احاط فضلک کلّ الممکات و
الاح انوار وجهک علی الموجودات اسألک
بہذا الیوم و بالصدور الّتی جعلتها مخزن علیک
و الہامک و منبع وحیک و عرفانک ان تظہر
عن مشرق امرک آیات عزّ نصرک و عن سماء
فضلک امطار رحمتک و عن سلطان ارادتک
بدائع فرجک

12 لیتخلّص بذلک احبائک من اعدائک و
اخلائک عن عصاة عبادک لیدکوک یا الہی
بأعلی صوتہم فی جبروت اسمائک و یعبدوک
بأرکانہم فی ملکوت صفاتک لیرتفع بذلک
اسمک و تعلو حجّتک و یظہر برہانک و یکمل
احسانک و تتم نعمتک و تعلن آیاتک و تبرہن
آثارک بحیث تملأ الأرض من انوار وجهک
و یبقی الملک لنفسک لا الہ الا انت القادر
المقتدر العزیز القدیر

Thine alone. No God is there but Thee, the Omnipotent, the Almighty, the All-Powerful, the All-Compelling.

- 13 I entreat Thee, moreover, O my God, by Thy Name through which the Bird of the celestial Throne hath warbled in the Realm of the unseen the melodies of Thy transcendent unity, and the Dove of Thy Revelation hath sung forth in the Kingdom of eternity the paeans of Thy sovereign oneness, and the Holy Spirit hath magnified in wondrous tones Thine everlasting glory—I entreat Thee not to withhold from these servants the gentle breezes of the morn of Thy nearness and presence, nor to suffer them to be far removed from the sweet savours of the dawn of Thy reunion and recognition.

- 14 Grant, O my God, that this Festival may be a source of blessings for them and for all Thy loved ones. Supply them, then, with all the good Thou didst ordain in the heaven of Thy decree and purpose and in the Tablets of Thy protection and behest. Vanquish, then, O my God, in the course of this year, their enemies through the power of Thy wrath and of Thy resistless might, and ordain for them, O my God, all that I have asked of Thee and all that I have left unasked. Endue them, then, with such constancy in Thy love and in Thy Cause, that they may never break Thy Covenant nor violate Thy Testament to which they pledged themselves ere the creation of the heavens and the earth. Render them victorious through the most wondrous means that lie hid in the treasures of Thy power and the repositories of Thy might, and grant them, O my God, to attain the Hour Thou didst promise them in Thy latter Resurrection through the appearance of the Manifestation of Thine all-glorious Self—for this in truth is the very object of their existence and the existence of all things, the cause of their creation and the creation of all things. Suffer them then, O my God, to submit to Thy will under all conditions. Verily, Thou art the Lord of grace and bounty, of endless bestowal and unfettered sovereignty. And Thou art verily the Most Exalted, the Almighty, the All-Bountiful.

- 15 I beg Thee moreover, O my God, by all the Exponents of Thy names and all the Revealers of Thine attributes, not to number these Thy servants with those who outwardly observe the Festivals associated with the advent of Thy Manifestation, who honour and glorify these days as beseemeth their means and abilities, and yet who remain shut out as by a veil from the One Who is, through His command and decree, the Author of these observances and of all else, for thus will all their works be rendered vain, even though they perceive it not.

- 16 I implore Thee, O my God, by the appearance of Him Whom Thou hast manifested in these days through Thy Name “He

13 ثم أسألك يا الهى باسمك الذى به دلح ديك العرش فى لاهوت العماء بتغنيات عز فردائيتك و تغردت ورقاء الظهور فى ملكوت البقاء بتغردات سلطان وحدائيتك و نطق روح القدس بأبدع نعمات عز صمدائيتك ان لا تحرم هؤلاء عن نفحات صبح قربك و لقاءك و لا تبعدهم عن نسمات فجر وصلك و عرفانك

14 ثم اجعل يا الهى هذا العيد مباركا عليهم و على دونهم من احبائك ثم ارزقهم خير ما قدرت فى سماء تقديرك و قضائك و الواح حفظك و امضاك ثم اهلك يا الهى فى هذه السنة اعدائهم بقهرك و اقتدارك ثم اقض لهم يا الهى كل ما دعوتك به و ما لا دعوتك به ثم استقمهم على حبك و امرك بحيث لن ينقضوا ميثاقك و لن ينكثوا عهدك الذى تعاقدوا به قبل خلق السموات و الأرض ثم انصرهم بأبدع ما يكون فى خزائن قدرتك و كنوز قوتك ثم ارزقهم يا الهى الساعة التى وعدتهم بها فى قيامتك الأخرى بمظهر نفسك الأبهى لأن هذا هو المقصود من وجودهم و وجود الممكات و علة خلقهم و خلق الموجودات ثم اجعلهم يا الهى راضين عنك فى كل الأحوال و انك انت ذو الفضل و الافضل و ذو الجود و الاستقلال و انك انت المتعالى العزيز الكريم

15 ثم أسألك يا الهى بجميع مظاهر اسمائك و مطالع صفاتك ان لا تجعل هؤلاء من الذين يعابدون فى اعيادهم بما ظهر فيها مظهر نفسك و يوقرون و يعززون هذه الأيام بكمال ما ينبغي لشأنهم و قدرتهم ثم يحتجبون عن الذى ظهر كل ذلك و ما دونه بأمر من عنده و تقدير من لدنه و بذلك يبطل كل اعمالهم و هم لا يشعرون فى انفسهم

Who is Invoked", and by His beauty, and His majesty, and the afflictions He hath been made to suffer, and His divine fragrances, and His sweet accents, and His grandeur, and His might, to grant that the eyes of Thy loved ones may be freed from the veils of ignorance and blindness and from the obscuring mists of doubt and wretchedness. Perchance they may fix their gaze upon the Tree of Thy Revelation and upon that which appeareth thereon of the wondrous leaves of Thine ancient eternity and the precious fruits of Thy holy unity, may take delight in them and in that which they contain of Thy hidden gifts and concealed knowledge, and may rid themselves thereby of attachment to aught else. This, verily, is but perfect grace and unalloyed blessing, and the very essence, origin, and ultimate abode thereof, for within the compass of Thy knowledge there is naught higher than this grace nor sweeter than this blessing. Thou, verily, art the King, the Omniscient, the Omnipotent, the Almighty, the All-Knowing, the All-Wise.

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16 فيا الهى اسألك بظهور من اظهرته فى اسمك المستغاث فى هذه الأيام ثم بجماله ثم باجلاله ثم بابتلائه ثم بنفحاته ثم بنعماته ثم بعزه وكبريائه ان تجعل ابصار احبائك مطهرة عن حجاب الغفلة والعمى وسبحات الظن والوهم والشقا ليكون ناظرين بسدرة امرك وبما يظهر منها من بدائع اوراق عز ازلتيك وجواهر اثمار قدس احديتك ليدوقن منها وبما فيها من نعمك المخزونة والآء معرفتك المكنونة وينقطعن بها عن دونها وان ذلك تمام الفضل والخير واصله ومعدنه وماواه بحيث ما احاط عليك اعلى من هذا الفضل واحلى من هذا الأمر وانك انت السلطان العالم المقتدر العزيز العليم الحكيم

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To: *Firaydun, in Zarqan*

Date: 1290 [1873] or earlier

- 1 He is the Ever-Living, the Ever-Abiding, the Self-Subsisting.
- 2 God testifieth to the unity of His Godhood and to the singleness of His own Being. On the throne of eternity, from the inaccessible heights of His station, His tongue proclaimeth that there is none other God but Him. He Himself, independently of all else, hath ever been a witness unto His own oneness, the revealer of His own nature, the glorifier of His own essence. He, verily, is the All-Powerful, the Almighty, the Beauteous.
- 3 He is supreme over His servants, and standeth over His creatures. In His hand is the source of authority and truth. He maketh men alive by His signs, and causeth them to die through His wrath. He shall not be asked of His doings, and His might is equal unto all things. He is the Potent, the All-Subduing. He holdeth within His grasp the empire of all things, and on His right hand is fixed the Kingdom of His Revelation. His power, verily, embraceth the whole of creation. Victory and overlordship are His; all might and dominion are

- 1 هو الحى الباقي القيوم
- 2 شهد الله لنفسه بوحدانية نفسه ولذاته بفرادانية ذاته ونطق بلسانه فى عرش بقاءه وعلو كبريائه بأنه لا اله الا هو لم يزل كان موحد ذاته بذاته و واصف نفسه بنفسه ومنعت كينونته بكينونته و انه هو العزيز المقتدر الجليل
- 3 و هو القاهر فوق عباده والقائم على خلقه وبيده الأمر والحق يحى بآياته ويميت بقمه لا يسأل عما يفعل وانه كان على كل شيء قدير وانه هو القاهر الغالب الذى فى قبضته ملكوت كل شيء وفى يمينه جبروت الأمر وانه كان على كل شيء محيط له النصر والانتصار وله القوة والاقتدار و له العزة والاختيار وانه هو العزيز المقتدر المختار

His; all glory and greatness are His. He, of a truth, is the All-Glorious, the Most Powerful, the Unconditioned.

4 Praise be to Thee, to Whom the tongues of all created things have, from eternity, called, and yet failed to attain the heaven of Thine eternal holiness and grandeur. The eyes of all beings have been opened to behold the beauty of Thy radiant countenance, yet none hath succeeded in gazing on the brightness of the light of Thy face. The hands of them that are nigh unto Thee have, ever since the foundation of Thy glorious sovereignty and the establishment of Thy holy dominion, been raised suppliantly towards Thee, yet no one hath been able to touch the hem of the robe that clotheth Thy Divine and sovereign Essence. And yet none can deny that Thou hast ever been, through the wonders of Thy generosity and bounty, supreme over all things, art powerful to do all things, and art nearer unto all things than they are unto themselves.

5 Far be it, then, from Thy glory that anyone should gaze on Thy wondrous beauty with any eye save Thine own eye, or hear the melodies proclaiming Thine almighty sovereignty with any ear except Thine own ear. Too high art Thou exalted for the eye of any creature to behold Thy beauty, or for the understanding of any heart to scale the heights of Thine immeasurable knowledge. For should the birds of the hearts of them that are nigh unto Thee be ever enabled to soar as long as Thine own overpowering sovereignty can endure, or to ascend as long as the empire of Thy Divine holiness can last, they shall, in no wise, be able to transcend the limitations which a contingent world hath imposed upon them, nor pass beyond its confines. How, then, can he whose very creation is restricted by such limitations, attain unto Him Who is the Lord of the Kingdom of all created things, or ascend into the heaven of Him Who ruleth the realms of loftiness and grandeur?

6 Glorified, immeasurably glorified art Thou, my Best-Beloved! Inasmuch as Thou hast ordained that the utmost limit to which they who lift their hearts to Thee can rise is the confession of their powerlessness to enter the realms of Thy holy and transcendent unity, and that the highest station which they who aspire to know Thee can reach is the acknowledgement of their impotence to attain the retreats of Thy sublime knowledge, I, therefore, beseech Thee, by this very powerlessness which is beloved of Thee, and which Thou hast decreed as the goal of them that have reached and attained Thy court, and by the splendours of Thy countenance that have encompassed all things, and by the energies of Thy Will whereby the entire creation hath been generated, not to deprive them that have set

4 فسبحانك يا من ناداك السن الكائنات في ازل
الابدائيات وابد اللانهايات و ما وصل نداء احد
منهم الى هواء بقاء قدس كبرياتك و فتحت
عيون الموجودات لمشاهدة انوار جمالك و ما
وقعت عيون نفس الى بوارق ظهورات شمس
وجهتك و رفعت ايادي المقربين بدوام عز
سلطنتك و بقاء قدس حكومتك و ما بلغت يد
احد الى ذيل رداء سلطان ربوبيتك مع الذي لم
تزل كنت ببدايع جودك و احسانك قائماً على
كل شيء و مهيمناً على كل شيء و تكون اقرب
بكل شيء من انفسهم بهم

5 فسبحانك من ان تنظر بديع جمالك الا
بلحظات عيون ازليتك او يسمع نغمات عز
سلطنتك الا ببدايع سمع احديتك فسبحانك
من ان تقع على جمالك عيون احد من خلقك
او ان يصعد الى هواء عز عرفانك فؤاد احد
من بريتك لآن اطيار قلوب المقربين لو يطيرن
بدوام سلطان قيوميته او يتعارجن بقاء قدس
الوهيته لن يخرجن عن حد الامكان و حدود
الأكوان فكيف يقدر من خلق بحدود الابداع
ان يصل الى ملك ملكوت الاختراع او يصعد
الى سلطان جبروت العزة و الارتفاع

6 فسبحانك سبحانك يا محبوبي لما جعلت منتهى
وطن البالغين اقرارهم بالعجز عن البلوغ الى
رفارف قدس سلطان احديتك و منتهى مقر
العارفين اعترافهم بالقصور عن الوصول الى
مكامن عز عرفانك اسالك بهذا العجز الذي
احببته في نفسك و جعلته مقعد الواصلين و
الواردين و بانوار وجهك التي احاطت الممكثات
و بمشيتك التي بها خلقت الموجودات بأن لا
تخيب آمليك عن بدايع رحمتك و لا تحرم
قاصديك عن جواهر فضلك ثم اشتعل في
قلوبهم مشاعل حبك ليحترق بها كل الأذكار
دون بدايع ذكرك و يحو عن قلوبهم كل الآثار

their hopes in Thee of the wonders of Thy mercy, nor to withhold from such as have sought Thee the treasures of Thy grace. Ignite, then, within their hearts the torch of Thy love, that its flame may consume all else except their wondrous remembrance of Thee, and that no trace may be left in those hearts except the gem-like evidences of Thy most holy sovereignty, so that from the land wherein they dwell no voice may be heard except the voice that extolleth Thy mercifulness and might, that on the earth on which they walk no light may shine except the light of Thy beauty, and that within every soul naught may be discovered except the revelation of Thy countenance and the tokens of Thy glory, that haply Thy servants may show forth only that which shall please Thee and shall conform wholly unto Thy most potent will.

- 7 Glory be to Thee, O my God! The power of Thy might beareth me witness! I can have no doubt that should the holy breaths of Thy loving-kindness and the breeze of Thy bountiful favour cease, for less than the twinkling of an eye, to breathe over all created things, the entire creation would perish, and all that are in heaven and on earth would be reduced to utter nothingness. Magnified, therefore, be the marvellous evidences of Thy transcendent power! Magnified be the potency of Thine exalted might! Magnified be the majesty of Thine all-encompassing greatness, and the energizing influence of Thy will! Such is Thy greatness that wert Thou to concentrate the eyes of all men in the eye of one of Thy servants, and to compress all their hearts within his heart, and wert Thou to enable him to behold within himself all the things Thou hast created through Thy power and fashioned through Thy might, and were he to ponder, throughout eternity, over the realms of Thy creation and the range of Thy handiwork, he would unfailingly discover that there is no created thing but is overshadowed by Thine all-conquering power, and is vitalized through Thine all-embracing sovereignty.

- 8 Behold me, then, O my God, fallen prostrate upon the dust before Thee, confessing my powerlessness and Thine omnipotence, my poverty and Thy wealth, mine evanescence and Thine eternity, mine utter abasement and Thine infinite glory. I recognize that there is none other God but Thee, that Thou hast no peer nor partner, none to equal or rival Thee. In Thine unapproachable loftiness Thou hast, from eternity, been exalted above the praise of any one but Thee, and shalt continue for ever, in Thy transcendent singleness and glory, to be sanctified from the glorification of any one except Thine own Self.

سوی جواهر آثار قدس سلطنتک حتّی لا یسمع
فی الملک الّا نعمات عزّ رحمانیتک و لا یشهد
فی الأرض الّا سواذج انوار جمالک و لا یری
فی نفس دون طراز جمالک و ظهور اجلالک
لعلّ لا تشهد من عبادک الّا ما ترضی به نفسک
و یحبّه سلطان ازلیتک

7 فسبحانک یا سیدی فوعزّتک لأیقنت بأنک
لو تقطع نفحات قدس عنایتک و نسمات جود
افضالک عن الممکات فی اقلّ من آن لیفنی
کلّ الموجودات و یعدم کلّ من فی الأرضین
و السّموات فتعالی بدایع قدرتک الغالبة فتعالی
سلطان قوتک المنیعة فتباهی ملیک اقتدارک
المحیطة و مشیتک النّافذة بحیث لو تخصّی فی
بصر احد من عبادک کلّ الأبصار و تدع فی
قلبه کلّ القلوب و تشهد فی نفسه کلّ ما خلقت
بقدرتک و ذرأت بقوتک و یتفرّس فی اقالیم
خلقک و ممالک صنعک فی ازل الازال لن
یجد شیئاً الّا و قد یشهد سلطان قدرتک قائمة
علیه و ملیک احاطتک قاهرة علیه

8 فها انا ذایا الهی قد وقعت علی التراب بین یدیک
و اعترف بعجز نفسي و اقتدار نفسک و فقر ذاتی
و غناء ذاتک و فناء روحی و یقاء روحک و
منتهی ذلّی و منتهی عزّک و بأنک انت الله لا
اله الا انت وحدک لا شریک لک وحدک لا
شبیّه لک وحدک لا ندّ لک وحدک لا ضدّ
لک لم تزل کنت بعلو ارتفاع ازلیتک مقدّساً عن
ذکر ما سواک و لا تزال تکوّن بسموّ استرفاع
احدیّتک منزّهاً عن وصف ما دونک

- 9 I swear by Thy might, O my Beloved! To make mention of any created thing beseemeth not Thy most exalted Self, and to bestow any praise upon any one of Thy creatures would be wholly unworthy of Thy great glory. Nay, such a mention would be but blasphemy uttered within the court of Thy holiness, and such praise would amount to no less than a transgression in the face of the evidences of Thy Divine sovereignty. For the mere mention of any one of Thy creatures would in itself imply an assertion of their existence before the court of Thy singleness and unity. Such an assertion would be naught but open blasphemy, an act of impiety, the essence of profanity and a wanton crime.
- 10 Wherefore, I bear witness with my soul, my spirit, my entire being, that should They Who are the Daysprings of Thy most holy unity and the Manifestations of Thy transcendent oneness be able to soar so long as Thine own sovereignty endureth and Thine all-compelling authority can last, they will fail in the end to attain unto even the precincts of the court wherein Thou didst reveal the effulgence of but one of Thy most mighty Names. Glorified, glorified be, therefore, Thy wondrous majesty. Glorified, glorified be Thine unattainable loftiness. Glorified, glorified be the pre-eminence of Thy kingship and the sublimity of Thine authority and power.
- 11 The highest faculties which the learned have possessed, and whatsoever truths they, in their search after the gems of Thy knowledge, have discovered; the brightest realities with which the wise have been endowed, and whatever secrets they, in their attempts to fathom the mysteries of Thy wisdom, have unravelled, have all been created through the generative power of the Spirit that was breathed into the Pen which Thy hands have fashioned. How, then, can the thing which Thy Pen hath created be capable of comprehending those treasures of Thy Faith with which, as decreed by Thee, that Pen hath been invested? How can it ever know of the Fingers that grasp Thy Pen, and of Thy merciful favours with which it hath been endowed? How can it, already unable to reach this station, be made aware of the existence of Thy Hand that controlleth the Fingers of Thy might? How can it attain unto the comprehension of the nature of Thy Will that animateth the movement of Thy Hand?
- 12 Glorified, glorified be Thou, O my God! How can I ever hope to ascend into the heaven of Thy most holy will, or gain admittance into the tabernacle of Thy Divine knowledge, knowing as I do that the minds of the wise and learned are impotent to fathom the secrets of Thy handiwork—a handiwork which is itself but a creation of Thy will?
- 9 فوعزتك يا محبوبى لا ينبغي ذكر الموجودات لنفسك الأعلى و لا يلقى وصف الممكّنات لهائك الأبهى بل ذكر دونك شرك فى ساحة قدس ربوبيتك و نعت غيرك ذنب عند ظهور سلطان الوهيتك لأنّ الذكر يثبت الوجود تلقاء مدين توحيدك و هذا شرك محض و كفر صرف و ذنب بحت و بغى باتّ
- 10 حينئذ اشهد بنفسي و روحى و ذاتى بأنّ مطالع قدس فردائيتك و مظاهر عزّ وحدانيتك لو يطيرن بدوام سلطنتك و بقاء قيوميّتك لن يصلوا الى هواء قرب الذى فيه تجلّيت باسم من اسماء اعظمك فسبحانك سبحانك عن بديع جلالك فسبحانك سبحانك عن منبع اجلالك فسبحانك سبحانك عن علوّ سلطنتك و سمو شوكتك و اقتدارك
- 11 و انّ اعلى افئدة العارفين و ما عرفوا من جواهر عرفانك و ابهى حقايق البالغين و ما بلغوا الى اسرار حكمتك قد خلقت من روح الذى نفخ من قلم صنعك و ما خلق من قلبك كيف يعرف ما قدّرت فيه من جواهر امرك او انامل الّتي كانت قيومةً عليه و على ما فيه من رحمتك و من لم يبلغ الى هذا المقام فكيف يبلغ الى يدك الّتي كانت قاهرة على انامل قوتك او يصل الى ارادتك الّتي كانت غالبية على يدك
- 12 فسبحانك سبحانك يا الهى بعد الذى انقطعت افئدة العرفاء عن عرفان صنعك الذى خلقته بارادتك فكيف الصعود الى سماوات قدس مشيتك او الورود فى سرادق عرفان نفسك

- 13 Praise be to Thee, O Lord, my God, my Master, my Possessor, my King. Now that I have confessed unto Thee my powerlessness and the powerlessness of all created things, and have acknowledged my poverty and the poverty of the entire creation, I call unto Thee with my tongue and the tongues of all that are in heaven and on earth, and beseech Thee with my heart and the hearts of all that have entered beneath the shadow of Thy names and Thine attributes, not to shut us from the doors of Thy loving-kindness and grace, nor to suffer the breeze of Thy bountiful care and favour to cease from being wafted over our souls, nor to permit that our hearts be occupied with any one except Thee, or our minds to be busied with any remembrance save remembrance of Thy Self.
- 13 فسبحانك اللهم يا الهى و سيدى و مالكى و
سلطانى حينئذ لما اعترفت بعجزى و عجز الممكّنات
و اقررت بفقرى و فقر الموجودات انا و
بلسانى و السن كل من فى الارضين و السموات
و ادعوك بقلبي و قلوب كل من دخل فى ظل
الاسماء و الصفات بأن لا تغلق على وجوهنا
ابواب فضلك و افضالك و لا تنقطع عن
ارواحنا نسائم جودك و الطافك و لا تشغل
قلوبنا بغيرك و لا افتدنا بذكر سواك
- 14 By the glory of Thy might, O my God! Wert Thou to set me king over Thy realms, and to establish me upon the throne of Thy sovereignty, and to deliver, through Thy power, the reins of the entire creation into my hands, and wert Thou to cause me, though it be for less than a moment, to be occupied with these things and be oblivious of the wondrous memories associated with Thy most mighty, most perfect, and most exalted Name, my soul would still remain unsatisfied, and the pangs of my heart unstilled. Nay, I would, in that very state, recognize myself as the poorest of the poor, and the most wretched of wretches.
- 14 فوعزتك يا الهى لو جعلني سلطاناً فى مملكته و
تجلسنى على عرش فردائيتك و تضع زمام كل
الوجود فى قبضتي باقتدارك و تجعلني فى اقل ما
يحصى مشغولاً بذلك و غافلاً عن بدايع ذكرك
الأعلى فى اسمك الأعظم الأتم العلى الأعلى
فوعزتك لن ترض نفسى و لن يسكن قلبى بل
اجد ذاتى فى تلك الحالة اذلّ [من] كل ذليل
و افقر [من] كل فقير
- 15 Magnified be Thy name, O my God! Now that Thou hast caused me to apprehend this truth, I beseech Thee by Thy Name which no scroll can bear, which no heart can imagine and no tongue can utter—a Name which will remain concealed so long as Thine own Essence is hidden, and will be glorified so long as Thine own Being is extolled—to unfurl, ere the present year draw to a close, the ensigns of Thine undisputed ascendancy and triumph, that the whole creation may be enriched by Thy wealth, and may be exalted through the ennobling influence of Thy transcendent sovereignty, and that all may arise and promote Thy Cause.
- 15 فسبحانك يا الهى لما عرفتني بهذا اسألك باسمك
الذى ما حمله الألواح و ما جرى على قلب احد
و لسان نفس و لم يزل كان خفياً بخفاء ذاتك و
متعالياً بعلو نفسك بأن ترفع فى هذه السنة اعلام
نصرک و رايات انتصارک ليغنينّ كل بغنائك و
يسترفعنّ بعلو سلطان رفعتك و يقومنّ على امرک
- 16 Thou art, verily, the Almighty, the All-Highest, the All-Glorious, the All-Subduing, the All-Possessing.
- 16 و انتك انت المقتدر المتعالى العزيز المهيمن
السلطان

PM#057x, PM#058x, DOR#04

INBA49:271, INBA92:253, BLIB_Or15739.141,
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BH02091

Date: 1290 [1873] or earlier

- 1 Praise be to God that thou hast traversed the expansive plain of eloquence, ascended to the heavens of rhetoric, drunk from the wine of utterance at the dawn of certitude, attained the lofty stations of exposition which is the ultimate station of language, and brought forth in their completeness the pearls of speech from the shell of possibility. It seems thou hast gained knowledge of the comprehensive words and the perfect word as they truly are. Well done to thee, again well done!
- 2 Yea, the manifestations of action in the world of existence appear through divine destiny and arrangement, but destiny and arrangement do not become the cause of deficiency such that an argument would arise or a flaw would find its way. If thou becomest aware of this subtle point, thou wilt gain knowledge of all the stations of the worlds of destiny, of which the world of compulsion and free will is but a single letter.
- 3 Rules and customs are of the characteristics of the world of creation, while the world of command is sanctified and exalted above all such limitations. Therefore one must lift one's foot from the realm of nothingness and step into the realm of eternity, so that we may raise the banner of being in the heaven of non-being and comprehend the meaning of "All things perish save His face," and pass beyond the earthly homeland to return to the original divine homeland, of which "Verily we are God's and to Him we return" is indicative.
- 4 O my beloved! After ascending to the heavens of inner meanings, the wayfarers attain to three stations, meaning that the manifest Sun shines and becomes revealed in the mirrors of existing things according to these three ranks, although some consider the ranks of determinations to be five and have named them the five presences. Were I to explain in detail, a book would not suffice and I would not be able to fulfill it, just as that divine mystic and knower of divine mysteries, the lordly Imam, mentioned a drop from these stations in defining the world of the heart, which has surely come to your noble attention - that the final rank of these three stations is the journey from God unto God. In this station and rank, existence is effaced from self and subsists through the Truth. All are from God and unto God shall they return, and "Say: All things are from God" is sufficient witness and adequate proof of this point, as the mystic of Rum has said:

1 حمد خدا را که صحرای بافضای فصاحترا طی
فرموده‌اید و ارتقا بسموات بلاغت جسته‌اید
و در صبح ایقان از صهبای بیان نوشیده‌اید و
براتب بلند تبیان که آخر مقام لسانست فائز
گشته‌اید و لآلی کلامرا از صدف امکان بتمامه
ظاهر فرموده‌اید گویا بر جوامع کلم و کلمه
تامه کما هی آگاهی حاصل کرده‌اید هنیئاً لک
ثم هنیئاً لک

2 بی از تقدیر و تدبیر ربانی ظهورات فعل در عالم
وجود بظهور می‌آید ولکن تدبیر و تقدیر علت
تقصیر نمیشود تا بحثی وارد آید و یا نقصی راه یابد
اگر باین لطیفه آگاه شوید بجمع مقامات عوالم
قدر که عالم جبر و اختیار حرفی از اوست اطلاع
خواهید یافت

3 قواعد و رسوم از شئون عالم خلق است و عالم
امر از جمیع این حدود منزّه و مبرا پس باید قدمرا
از ملک عدم برداشت و بملک قدم گذاشت تا
علم هستی در سماء نیستی برافرازیم و معنی کلّشیء
هالک الا وجهه را ادراک نمائیم و از وطن
ترابی بگذریم و بوطن اصلی الهی که انا لله و انا
الیه راجعون حاکمی از اوست راجع گردیم

4 ای حبیب من سالکنا بعد از ارتقای بسموات
معانی سه ۳ مقام حاصل یعنی شمس مجلّی
باین سه رتبه در مرایای موجودات اشراق
و تجلّی میفرماید اگرچه بعضی مراتب تعیناترا
پنج میدانند و حضرات خمس نام نهاده‌اند اگر
تفصیل دهم نگابی کفایت نکند و از عهده
برنیاید چنانچه عارف صدقانی و واقف اسرار
الهی امام ربانی رشتی از این مراتب در تحدید
عالم قلب ذکر فرموده‌اند و البته بنظر شریف عالی
رسیده که رتبه آخر این سه ۳ مقام سفر من
الله الی الله است در این مقام و رتبه وجود از
خود فانی و بحق باقیست کلّ من الله بوده و
الی الله خواهد بود و قلّ کلّ من عند الله براین

- مطلب شاهد کافی و دلیل وافی چنانچه عارف رومی میگوید
- 5 His attributes are annihilated in the attributes of Him While His essence remains through the survival of His essence هست از روی بقای ذات او نیست گشته وصف او در وصف هو
- 6 This station certainly has no rules and seeks no customs, meaning all His deeds are pure justice even if outwardly they appear as injustice, and pure knowledge even if in form they appear as ignorance. This station needs no explanation - it is manifest and evident. God willing, may we drink of the peerless wine of the Eternal Presence and be sustained by the effulgences of the beauty of the Countenance of the All-Glorious, that we may enter the Egypt of immortality and attain to the honor of the divine presence, so that we may comprehend all meanings without veil or covering. And peace be upon you. این مقام البتّه قاعده ندارد و رسوم نجوید یعنی جمیع فعل او عدل صرفست اگرچه بظاهر بنظر ظلم آید و علم بحت است اگرچه در صورت بجهل جلوه نماید این مقام احتیاج بیان ندارد ظاهر و هویداست انشاءالله از نحر بیثال حضرت لایزال مشروب شویم و باشراقات جمال طلعه ذوالجلال مرزوق گردیم تا در مصر بقا درآیم و بشرف لقا فائز شویم تا همه معانی را بی حجاب و نقاب ادراک نمائیم والسلام

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HDQI.107, MSHR5.336-337

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- 1 He is the Forgiver! He is the Bestower and the Kind! هو الغافر او است بخشنده و مهربان
- 2 The Arabic utterances which were revealed in wondrous Hijazi melodies from the heaven of Divine sovereignty exceed the limits of enumeration and the comprehension of men of understanding. However, due to differences in tongues and perception, some have failed to grasp God's purpose and have remained veiled from the Desired One and deprived of their goal. Therefore, in this Tablet, We shall mention briefly some of the gems of divine counsels and realities of heavenly exhortations in melodious Iraqi and Persian verses, so that God's purpose may become manifest and evident to all the world like the rising sun and the true dawn. This is from the grace which was foreordained for you. بیانات عربی که بیدایع نعمات حجازی از سماء سلطنت صمدانی نازل شد زیاده از حدّ احصا و احاطه اولی الألباب است و اما نظر باختلاف السن و ادراک بعضی ملتفت مقصود الله نشده اند و از مطلوب محبوب و از مراد بی مراد مانده اند لهذا در این لوح مختصری از جواهر نصایح الهیه و حقایق مواعظ ربّانیه بنغمهء ملیح عراقی و پارسی ذکر میشود تا مراد الله چون شمس مشرق و صبح صادق بر همهء عالمیان واضح و لایح و ظاهر و مبرهن و هویدا شود ذلک من فضل الذی قد کان علیکم مسبوقاً
- 3 Know ye that the Truth, exalted be His mention, has been and will ever be sanctified above the worship, servitude and remembrance of His servants, for none among created things has had or will have the capacity or ability to know Him as He should be known. The possible can soar as it may in the atmospheres of nearness, reunion, attainment and immortality, و این معلوم بوده که حقّ جلّ ذکرة لمزل و لایزال از طاعت و عبودیت و ذکر عباد مقدّس بوده و خواهد بود زیرا که احدی از ممکاترا قوه و استعداد معارف او کما هی نبوده و نیست و ممکن آنچه در هواهای قرب و لقا و وصل و بقا

yet it can never transcend the point of contingent existence which was created by the Will that pertains to the realm of possibility.

طیران نماید از نقطهء اکوان که بمشیت امکانیه
خلق شده تجاوز نتواند نمود

- 4 The King Who doeth what He willeth has, in the eternity of eternities, dwelt in the loftiness of His glory and the utmost heights of His beauty. And since all paths to Him were blocked and cut off from all besides Him, He did, through pure bounty and sheer grace, kindness and favor, raise up in every age and epoch a Soul to guide His servants from the valley of heedlessness and passion to the heights of glory and eternity, and to lead them from the realm of poverty and nothingness to the heaven of wealth and existence, that perchance these holy birds might be drawn to their divine homeland, and being sanctified from selfish and earthly allusions, might gather in the shade of the Countenance of God and abide forevermore in the eternity of God.

4 و سلطان یفعل ما یشاء فی ازل البقاء در علو
جلال و منتهی سمو جمال خود بوده و چون طریق
و سبیل دون او باو مسدود و مقطوع شد محض
عنایت و مجرد فضل و لطف و مکرمات در هر
زمان و عهد نفسی را مبعوث فرمود تا عباد را
از وادی غفلت و هوی بسر منزل عزّت و بقا
هدایت فرماید و از ارض فقر و نیستی بسماء
غنا و هستی رساند تا اطیاء قدسی بوطن الهی
میل نمایند که شاید از حجاب نفسیه و اشارات
ملکیه مقدّس شده در ظلّ وجه الله محشور شده
و ابدالآباد بدوام الله باقی مانند

- 5 In all ages and epochs some among His servants have claimed these stations, yet never has mere assertion been accepted. Hence tests and trials have ever descended from the heaven of power that the true might be distinguished from the false. Consider how all these people claim the love of God, which is the greatest, foremost and most precedent of all things, yet even before trials descend they turn away in deed – how much more after afflictions, ordeals, calamities and tribulations! Reflect on what I say, O ye who are endowed with insight!

5 و این مراتب را در جمیع زمان و عهد بعضی از
عباد مدّعی شده ولیکن هرگز بمجرب قول اکتفا
نشده اینست که امتحان و افتتان همیشه از سماء
قدرت نازل تا صادق از دون آن معلوم و واضح
گردد حال ملاحظه فرمائید که جمیع این مردم
ادّعای حبّ الله که اعظم و اوّل و اسبق امور
است مینمایند و مع ذلک قبل از نزول [افتتان]
بفعل معرض شده‌اند و کیف بعد البلايا و الحن
و الرزایا و السنن فتفکروا فیما اقول یا اولی الأفكار

- 6 In brief, it is certain that that Ancient Being dwells in the retreat of transcendence and the treasury of inaccessibility, established upon the throne of sanctification and abstraction. Entry and exit, ascent and descent have no place in that station. After this subtle point is established, it becomes clear to every person of insight that neither does the obedience of created things add to His glory, nor does the disobedience of existing beings detract from His majesty.

6 باری اینقدر متیقّن بوده که آن ذات قدم در
مکن ارتفاع و مخزن امتناع متمکّن و بر عرش
تقدیس و تنزیه مستوی دخول و خروج و صعود
و نزول را در آئین مقام راهی نه و بعد از ثبوت این
مطلب لطیف واضح است بر هر صاحب بصری
که نه طاعت ممکنات بر قدر او بیفزاید و نه
عصیان موجودات از شأن و مقدار او بکاهد

- 7 Never can the deeds of the finite reach the court of the Eternal, nor can the stain of the transient soil the hem of His everlasting glory. None besides Him is mentioned before Him, and nothing other than Him has any name in His presence. The possible remains within the bounds of contingency, and the Necessary exists in the heights of sanctity and glory.

7 هرگز اعمال معدودی معدوم بساحت قدس قدم
در نیاید و لوث فانی ذیل عزّ باقی را نیالاید غیر
او نزد او مذکور نه و دون او را در مقعد او
اسمی نه الممكن فی حد الامکان و الواجب فی
علو القدس و الشّان

- 8 After these stations are established, there remains no doubt that whatsoever has been sent down from the eternal heaven

8 و بعد از ثبوت این مقامات دیگر شبهه نیست که
آنچه از سماء لایزال نازل شده و یا میشود مقصود
ارتقای خود عباد است مع ذلک بسی از انصاف

– whether the purpose is the upliftment of the servants themselves – it is nonetheless far from fairness that they should deprive themselves of the holy fragrances of these days.

دور است که خود را از نجات قدس این ایام محروم نمایند

- 9 Let this much be known: not an atom's weight of the deeds of created things remains hidden or concealed. However, in view of supreme compassion and the all-encompassing mercy upon all things, these have not been and will never be revealed or disclosed. Yet when audacity exceeds the bounds of moderation, He therefore informs certain servants that perchance they might feel ashamed and desist. Otherwise, out of His perfect mercy and grace, He has never been and will never be willing to expose the faults of His servants.

9 و اینقدر معلوم باشد که قدر خردلی از اعمال ممکنات مکتوم و مستور نیست و لکن نظر بعطوفت کبری و احاطهٔ رحمت بر اشیاء اظهار و ابراز نشده و نخواهد شد و چون جسارت از حد اعتدال میگذرد لهذا بعضی عباد را مطلع میفرماید که شاید سبب نجات شود و ممنوع شوند و الا از غایت رحمت و عنایت هرگز راضی بر کشف عیوب عباد خود نبوده و نخواهد بود

- 10 Say at last to the servants of God: those who are given to transgression and lewdness, the heedless and the blind – when they visit visible gardens, strive upon their return to bring back what flowers they can as gifts. You who claim to have entered the holy paradise of divine beauty – what sign or token have you brought back from that sweet realm of the Beloved?

10 آخر بگو عباد الله که اهل بغی و فحشا و اصحاب غفلت و عما که بر بستان ظاهره میروند حین مراجعت بقدر مقدور سعی مینمایند که از گلهای بستان با خود بارمغان برند و شما که دعوی آن دارید که برضوان جمال قدس معنوی وارد شده‌اید چه علامت و نشان از آن فضای خوش جانان با خود آورده‌اید

- 11 After all, the people of the Bayan should be characterized by the fragrance of the All-Merciful, and the loved ones of the Beloved must possess the gentle breezes of the All-Glorious, that all the peoples of the earth might inhale the divine perfumes from His loved ones, and distinguish the traces of truth from falsehood as clearly as the luminous morn from the dark night.

11 آخر اهل بیان را رائحهٔ رحمن شاید و احباب جانان را نسایم سبحان باید تا جمیع اهل ارض اریاح قیص الهی را از احباب او استشمام نمایند و آثار حق را از باطل چون صبح نورانی از لیل ظلمانی فرق دهند

- 12 I swear by God, had this small band moved among humanity with divine attributes, by now all the peoples of the earth would be circling round the Cause of God and turning toward His sanctuary. What was decreed has come to pass. God willing, We hope that hereafter they may be resurrected from the dust of heedlessness by the holy breeze of divine oneness in a new form and wondrous guise, and arise to fulfill what they have neglected.

12 قسم بخدا اگر این معدود قلیل بسجیهٔ الهیه در بین بریه حرکت میکردند حال جمیع اهل ارض طائف امر الله و مقبل حرم الله بودند قضی ما قضی انشاء الله امیدواریم که بعدها از تراب غفلت بنفحهٔ قدس احدیت بهیکل جدید و طراز بدیع مبعوث شوند و بر آنچه از ایشان فوت شده قیام نمایند

- 13 I swear by God that never have days more delightful than these days appeared in creation, nor will there ever appear a greater season than this season. While time remains, deprive not yourselves of the eternal paradise of the All-Glorious and the garden of beauty of the All-Beauteous, and be not despairing and debarred from the cloud of bounty and the rain of grace.

13 قسم بخدا که هرگز ایامی خوشتر از این ایام و فصلی اکبر از این فصل در ابداع ظاهر نشده و نخواهد شد و تا وقت باقی خود را از رضوان باقی ذی الجلال و از گلشن جمال ذی الجمال محروم ندارید و از سحاب جود و غمام فضل مأیوس و ممنوع نشوید

- 14 It is evident that this servant has always kept in view and considered the good, welfare and righteousness of God's loved

14 و این معلوم است که همیشه خبر و صلاح و سداد احباب الهی را این عبد منظور و ملحوظ داشته بقسمی که ملاحظهٔ ایشانرا از انفس

ones, to such extent that He has shown more consideration for them than they themselves – and God suffices as witness.

- 15 It is clear to you what measure of hidden and manifest trials have been poured upon this servant, all of which He has endured that perchance the dead bodies might be quickened by the breezes of God and might arise from the slumber of negligence through the divine morning breeze. Not that We should completely avoid association and prefer concealment to manifestation, as has become common in these days.

- 16 In these days when all peoples – Arab and Persian, Turk and Fars, Christian and Jew, learned and ignorant – have risen to oppose this servant, seeking nothing but to extinguish the light of God and quench the fire of God, this servant has stood firm against them all, though aware of what they have concealed in their hearts.

- 17 Now at least the loved ones should not become another source of grief and sorrow for such a servant who is encompassed by trials, afflictions and ordeals. Let us see what fairness will accomplish and how God's Cause will unfold.

- 18 In all things my trust is in Him, and God is sufficient for us and the best of guardians.

ایشان بخودشان بیشتر نموده و کفی بالله شهیداً

15 و بر شما واضح است که چه مقدار از بلایای سر و علن که بر این عبد ریخته و همه را تحمل نموده که شاید هیاکل مرده از هبوب اریاح الله زنده شوند و از نسیم صبح الهی از نوم سر بردارند نه آنکه چنان شود که از مجالست بالمره احتراز نمائیم و خفا را بر ظهور ترجیح دهیم چنانچه در این ایام معمول گشته

16 و در این ایام که کل ملل از عرب و عجم و ترک و فارس و نصاری و یهود و عالم و جاهل بمعارضه با این عبد قیام نمودند و امری جز اطفای نور الله و انحام نار الله نجویند و این عبد در مقابل همه ایستاده با آنکه مطلع است بر آنچه در قلوب مستور نموده اند

17 حال باید اقلاً احباب دیگر سبب کدورات و حزن چنین عبد با احاطه بلایا و رزایا و قضایا نشوند دیگر تا انصاف چه کند و امر الله چه جاری شود

18 علیه فی کل الامور توکلی و حسبنا الله و نعم الوکیل

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HDQI.072, MAS8.033bx, AYT2.001x,
AYT2.206x

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Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Exalted

- 2 Glorified art Thou, O my God! To whom shall I complain of what Thou hast done to me through Thy power and sovereignty, and to whom shall I mention what Thou hast caused to descend upon me through Thy might and authority?

- 3 Thou art He Who hath taken my heart and left me in the valley of Thy separation, Who hath attracted my soul and cast me into the wilderness of separation from Thee. Thou art

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي مِنْ أَشْكَو مَا فَعَلْتَ لِي بِقُدْرَتِكَ وَ سُلْطَانِكَ وَ إِلَهِي مِنْ أَذْكَرَ مَا نَزَلْتَ عَلَيَّ بِقُوَّتِكَ وَ اقْتِدَارِكَ

3 أَنْتَ الَّذِي أَخَذْتَ قَلْبِي وَ تَرَكْتَنِي فِي وَادِي هَجْرِكَ وَ أَجَذَبْتَ فُؤَادِي وَ جَعَلْتَنِي مَطْرُوحَةً فِي بَرِّيَّةٍ

He Who, O my God, hath kindled my heart with Thy love, then forbidden me from beholding Thy beauty, and Who hath caused my heart to melt in passion and yearning for Thee, then prevented me from entering the sanctuary of Thy nearness and attaining Thy presence.

فراقك انت الذى يا الهى اشتعلت قلبي في حبك
ثم منعتني عن زيارة جمالك و جعلت كبدى
ذائباً في عشقتك و هويك ثم منعتني عن الورد
في حرم قربك و لقاءك

4 I know not toward which direction to turn, nor with what voice to complain and recount what hath befallen me through the wonders of Thy decree in Thy days. O Lord, if I say Thou hearest not the cry of them that long for Thee in their separation and remoteness from Thee, all atoms testify to Thy knowledge and all-encompassing awareness; and if I say Thou knowest but showeth not mercy, my tongue, my reality, my soul and my limbs bear witness that Thou art the Most Merciful of the merciful.

4 لم ادر بأى جهة اتوجه و بأى نفس اشكو و اذكر
ما ورد على من بدايع تقديرك في أيامك اى
رب ان اقول انك لا تسمع ضجيج المشتاقين في
هجرك و فراقك يشهد كل الذرات بعلبك و
احاطتك و ان اقول تعلم و لا ترحم يشهد لسانى
و حقيقتى و نفسى و جوارحى بأنك انت ارحم
الراحمين

5 Therefore, O my Beloved, the wonders of Thy Cause, the operations of Thy decree and the manifestations of Thy determination have bewildered me.

5 اذا حيرتني يا محبوبى بدايع امرك و شئونك
قضائك و ظهورات تقديرك

6 This is what a handmaiden among My handmaidens cried out in the tongue of her heart unto her Lord, the Mighty, the Bountiful.

6 هذا ما نادت به لسان قلب امة من امائ ربّه
العزیز الكريم

7 Then her Beloved called unto her from the direction of His mighty throne, saying:

7 اذا يناديها محبوبها عن جهة عرش عظيم يقول

8 O My handmaiden! Be thou fair in thy judgment regarding thyself and reflect upon that which hath befallen the Beloved of the worlds. Have I taken for Myself a house on My earth wherein I might dwell and summon unto it My loved ones and My handmaidens? Nay, by My grieving and mighty Self! Have I found for Myself a safe refuge whereon I might rest My feet and beneath whose shade Our accepted handmaidens and near servants might take shelter?

8 ان يا امتى فأنصفى في نفسك و تفكرى فيما
ورد على محبوب العالمين هل اخذت لنفسى في
ارضى بيتاً لأسكن فيه و ادعو احبائى و امائى
اليه لا فونفسى العزيز الحزين هل وجدت لنفسى
موطن امن لأقع رجلى عليه و تستظل في ظله
امائنا المقبلات و عبادنا المقربين

9 I have been wronged at the hands of enemies at all times, and no day hath passed except that there descended upon Me that which causeth the hearts of the sincere ones to burn.

9 كنت مظلوماً بيد الأعداء في كل الأيام و ما
قضى على يوم إلا و قد ورد فيه على ما احترقت
عنه افئدة الموحدين

10 O My handmaiden! The peoples of the earth have risen up against Me in malice, and behind them stand all who wield power. The realm of utterance hath been filled with their deeds. By God! Such harm hath been inflicted upon Me as hath caused the Eye of the All-Merciful to weep in the Ridvan of His Name, the Self-Subsisting. At this the tears have flowed from the eyes of the denizens of the highest Paradise, and then from the eyes of the sincere ones. This Bird hath been imprisoned in the cage of the horizons, while enemies have sought to harm Him, and even those of Our heedless servants who claim kinship.

10 ان يا امتى ان ملل الأرض قاموا على ضرى و
عن ورائهم كل ذى شوكة ثم ملأ البيان تالله
منهم ورد على ما بكت عنه عين الرحمن في رضوان
اسمه القيوم و بذلك جرت الدموع عن عين اهل
ملأ الأعلى ثم دموع المخلصين هذا طير قد حبس
في قفس الآفاق و قصد ضره الأعداء ثم ذوى
القربى من عبادنا الغافلين

- 11 O My handmaiden! Reflect upon My Cause and what hath befallen Me in the path of My Beloved, after all the peoples rose up in opposition. My sister hath risen in opposition – she who hath done that which hath caused the letter Ta to weep in the Most Glorious Paradise, and the people of the Ridvan to lament, and then the Maids who dwell in the chambers of thy Lord's protection, the Mighty, the Praiseworthy.
- 12 Love of the world hath so seized her that she hath clung to the most degraded of men and turned away from the Beloved of the worlds. By God! She hath done that which hath caused the Most Great Spirit and then the Faithful Spirit to lament. When she entereth the abode of the ungodly, she declareth: "I have disbelieved in God, the Lord of the worlds." And when she entereth the abode of the believers, she saith: "I am the first handmaiden to believe in God, the Beloved of the worlds."
- 13 O My sister! Didst thou desire by thy deeds to grieve My heart? By God! Nothing can affect it, for the All-Merciful hath established Himself upon it with manifest sovereignty. Even if all the handmaidens of the earth were to dwell in houses in My name, and thou wert to give them in marriage by thy hand to Mine enemies, this would not grieve My luminous heart. God hath made it the treasury of His revelation, the source of His knowledge, the dawning-place of His Cause, and the seat of His mighty throne.
- 14 However, it grieveth Me that thou shouldst take pride in serving the ungodly and in thy association with them. This hath saddened My heart and the hearts of the sincere ones.
- 15 O My sister! For what crime didst thou abandon Me and take those who have disbelieved in God, thy Lord, the All-Merciful, the Most Compassionate? I desired thy good, while thou desired My grief. I have resigned My affair unto God, the Mighty, the All-Knowing. Whenever I reflect, nothing hath appeared from Me that would grieve thy heart. I know not what hath deluded thee concerning thy Lord, the Gracious. But yea, by My Lord, I know, and with Me is the knowledge of the heavens and the earth. That which was hidden in thy heart hath been manifested through what thou didst acquire beforehand. Thus doth God reveal the treachery of the eyes and what lieth within the breasts of the deceivers.
- 16 O My handmaiden! Thus did My sister act, and the world deluded her until she disbelieved in God, the Mighty, the Wise. We did not oppose her for Our own sake, but when she turned away from God, We turned away from her. Thus were We commanded by the One Who is the Powerful, the Ancient. We severed the ties of kinship between Us and her because she
- 11 ان يا امتي فكّري في امرى و بما ورد على في سبيل محبوبى بعد الذى اعترض على كل الملل قامت على الاعراض اختّى التى فعلت ما بكت عنه الطّاء في الجنة الأبهى و ناحت اهل الرضوان ثم حوريات اللآلى كن في غرفات عصمة ربك العزيز الحميد
- 12 و اخذتها حبّ الدنيا على شأن تمسكت بحبّ ارذل الناس و اعرضت عن محبوب العالمين تالله فعلت ما ناح به روح الأعظم ثم روح الأمين و اذا دخلت مقرّ المشركين تقول انى كفرت بالله ربّ العالمين و اذا دخلت مقرّ الموحدين تقول انى اول امة امنت بالله محبوب العالمين
- 13 ان يا اختّى ا اردت عما فعلت حزن قلبي تالله لا يؤثر فيه شيء و استوى عليه الرحمن بسلطان مبين و لو ان اماء الأرض كلّهن يسكن في البيوت باسمى و انك تزوجهن بيدك لأعدائى لا يحزن قلبي المنير ان الله جعله مخزن وحيه و منبع علمه و مطلع امره و مقرّ عرشه العظيم
- 14 ولكن صعب على بأنك تفتخر بخدمة المشركين و انتسابك بهم و هذا ما حزن به فؤادى و افئدة المخلصين
- 15 ان يا اختّى بأى جرم تركنى و اتخذت الذينهم كفروا بالله ربك الرحمن الرحيم انى اردت خيرك و انت اردت حزنى فوضت امرى الى الله العزيز العليم كلّما اتفكر ما ظهر منى ما يحزن به قلبك لم ادر ما غرّك برّبك الكريم ولكن اى وربى اعلم و عندى علم السموات و الأرضين قد ظهر منك ما هو المستور في قلبك بما اكتسبت من قبل كذلك يظهر الله خائفة الأعين و ما في صدور المغلين
- 16 ان يا امتي كذلك فعلت اختّى و غرّتها الدنيا الى ان كفرت بالله العزيز الحكيم و اتانا ما تعرضنا بها لنفسنا بل انها لما اعرضت عن الله اعرضنا عنها كذلك امرنا من لدن مقتدر قدير و قطعنا حبل

disbelieved in Him Who created her by His command, and God is witness to what I say.

- 17 If any of My children should transgress the bounds of God, by God! My glance would never turn to him again – to this every fair-minded and informed one beareth witness.

- 18 O My handmaiden! Guard thyself lest kinship prevent thee from God, thy Lord and the Lord of all worlds. Sever the ties of kinship from all who claim kinship, and hold fast to the kinship of God, the Forgiving, the Merciful. By God! Through His kinship, souls become independent of the kinship of all the worlds.

- 19 By My life, O My handmaiden! If thou shouldst find the sweetness of detachment, thou wouldst detach thyself in the path of the Beloved, and neither worldly kinship nor its ornaments would prevent thee from turning to the face of God, the King, the Mighty, the Great. Thus it behooveth Our devoted handmaidens and [Our] detached servants.

- 20 We have severed the ties of kinship from all who claim kinship, except from those who have believed in God and turned away from the ungodly.

- 21 O My servants! Should any one of you hear that his brother or sister hath turned away from God, it behooveth him to turn away from that one and to turn towards the Beloved of the sincere ones.

- 22 Glorified art Thou, O my God! Withhold not from my brothers and sisters the breezes through which Thou didst quicken the hearts of them that have recognized Thee, nor the sweet fragrances of Thy days wherein the Sun of Thy beauty hath shone forth upon all mankind. O my God, all Thy servants are in Thy grasp; none can find stability when the winds of trials blow, nor can any find repose when the manifestations of temptation appear. I beseech Thee, O Thou Who art the Healer of the hearts of them that yearn after Thee, to preserve Thy male and female servants from the promptings of self and passion, that all may turn toward the direction of Thy mercy, O Thou in Whose hand is the dominion of decree and the kingdom of ordainment. Verily, Thou doest what Thou wilt, and Thou art the Mighty, the All-Wise.

- 23 O my God! My sister hath forgotten Thee and turned away from Thee, and the world hath so moved her that she hath spoken concerning the Manifestation of Thyself that which hath caused the tears to flow from the eyes of them that are nigh unto Thee and hath burned the hearts of the Messengers. O Lord! If she hath any good deeds in Thy presence, cause her to

النسبة بيننا و بينها بما كفرت بالذى خلقها بأمر من عنده و كان الله على ما اقول شهيد

- 17 ولو ان احد من ابنائى يتجاوز عن حدود الله تالله لا يرتد اليه طرفى ابداً ويشهد بذلك كل منصف خبير

- 18 انك يا امتى ان احفظى نفسك لئلا يمنعك النسبة عن الله ربك و رب العالمين ان اقطعى النسبة من كل ذى نسبة و تمسكى بنسبة الله الغفور الرحيم تالله بنسبته يستغنى النفوس عن نسبة العالمين

- 19 فونفسى يا امتى لو تجددين لذة الانقطاع لتقطعى فى سبيل المحبوب و لا يمنعك نسبة الدنيا و زخرفها عن التوجه الى وجه الله الملك العزيز العظيم كذلك ينبغى لامائنا القانتات و [عبادنا] المنقطعين

- 20 انا قطعنا حبل النسبة من كل ذى نسبة الا لمن آمن بالله و اعرض عن المشركين

- 21 ان يا عبادى لو يسمع احد منكم بأن اعرض اخوه او اخته عن الله ينبغى له بأن يعرض عنه و يقبل الى محبوب المخلصين

- 22 سبحانك اللهم يا الهى لا تمنع اخوتى و اخواتى من هبوب ارياح التى احيت بها قلوب العارفين و عن نفحات ايامك التى فيها اشرفت شمس جمالك على العالمين فى الهى كل عبادك و فى قبضتك ليس لأحد استقرار عند هبوب ارياح الامتحان و لا لأحد سكون لدى ظهورات الافتتان اسئلك يا طيب قلوب الآملين بأن تحفظ عبادك و امائك عن شئون النفس و الهوى ليتوجهن كل الى شطر رحمتك يا من بيدك جبروت القضاء و ملكوت الامضاء و انك انت فعال لما تشاء و انك انت العزيز الحكيم

- 23 فى الهى ان اختى غفلت منك و اعرضت عنك و حركتها الدنيا على شأن قالت فى حق مظهر نفسك ما جرت بها دموع المقرين واحترقت منها اكباد المرسلين اى رب ان كان لها عمل عندك فأرجعها اليك و صف هوا قلبها عن سخاب

return unto Thee and purify the atmosphere of her heart from the clouds of self and desire, and sanctify her from the world and all that hath been created therein, that she may hold fast unto Thee and be severed from them who have disbelieved in God on a day whereon all who are in the heavens and on earth were thunderstruck.

- 24 O Lord! I beseech Thee by Thy beauty whereby the earth and the heavens were illumined, and by Thy name through which the verses were sent down and the idols of fancy and allusion were shattered, to preserve Thy male and female servants from all that may withhold them from Thy love and Thy good-pleasure. Then assign unto them a seat of truth in Thy Most Exalted Paradise. Verily Thou art God, the Most High, the Most Exalted. There is none other God but Thee, the Mighty, the Gracious.

LTDT.284-285x

النفس والهوى وقدسها عن الدنيا وما خلق فيها
لتمسك بك وتنقطع عن الذين كفروا بالله
في يوم انصعق فيه من في السموات والأرضين

24 اى رب اسئلك بجمالک الذى به اشرفت
الأرضين والسموات باسمک الذى به نزلت
الآيات وكسرت اصنام الوهم والاشارات بأن
تحفظ امائك وعبادک عن کل ما يمنعهم عن
حبک ورضاک ثم اجعل لهم مقاعد صدق في
جنتک الأبهى وانک انت الله العلى الأعلى لا
اله الا انت العزيز الكريم

INBA48:090, BLIB_Or15739.168,
AVK3.067.03x, MAS8.038ax

BH00848

To: Baba known as Karim, in Zarqan

Date: 1290 [1873] or earlier

- 1 Praised be Thou, O Lord my God! I supplicate Thee by Him Whom Thou hast called into being, Whose Revelation Thou hast ordained to be Thine own Revelation and His Concealment Thine own Concealment. Through His Firstness Thou hast confirmed Thine own Firstness, and through His Lastness Thou hast affirmed Thine own Lastness. Through the power of His might and the influence of His sovereignty the mighty have apprehended Thine omnipotence, and through His glory they who are endowed with authority have acknowledged Thy majesty and greatness. Through His supreme ascendancy Thy transcendent sovereignty and all-encompassing dominion have been recognized, and through His will Thine own will hath been revealed. Through the light of His countenance the splendors of Thine own face have shone forth, and through His Cause Thine own Cause hath been made manifest. Through the generative power of His utterance the whole earth hath been made the recipient of the wondrous signs and tokens of Thy sovereignty, and the heavens have been filled with the revelations of Thine incomparable majesty, and the seas have been enriched with the sacred pearls of Thine omniscience and wisdom, and the

1 من دعائه عزّ ثنائته في آخر شهر الصّيام بسم الله
الأقدس الأقدس سبحانه اللهم يا الهى اسألك
بالذى اظهرته وجعلت ظهوره نفس ظهورك و
بطونه نفس بطونك وبأوليته حقّ أوليتك و
بآخريته ثبت آخريتك وبقدرته وسلطانه شهد
كل ذى قدرة باقتدارك وبعظمته شهد كل ذى
عظمة بعظمتك وكبرياؤك وبقيوميته عرف
قيوميته واحاطتك وبمشييته ظهرت مشييتك
وبوجهه لاح وجهك وبأمره ظهر امرك و
بآياته ملئت الآفاق من بدائع آيات سلطنتك و
السماء من ظهورات عزّ احديتك والبحار من
لآلى قدس علمك وحكمتك وزينت الأشجار
بأثمار معرفتك وبه سبحانه كل شىء وتوجه
كل الأشياء الى شطر رحمتك واقبل كل
الوجوه الى بوارق انوار وجهك وكل النفوس
الى ظهورات عزّ احديتك

trees adorned with the fruits of Thy knowledge. Through Him all things have sung Thy praise, and all the eyes have been turned in the direction of Thy mercy. Through Him the faces of all have been set towards the splendors of the light of Thy countenance, and the souls of all have been inclined unto the revelations of Thy divine greatness.

- 2 How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur – a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

- 3 I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent of Thy most great Revelation and the appearance of Thy most perfect Cause.

- 4 No sooner had that Revelation been unveiled to men's eyes than the signs of universal discord appeared among the peoples of the world, and commotion seized the dwellers of earth and heaven, and the foundations of all things were shaken. The forces of dissension were released, the meaning of the Word was unfolded, and every several atom in all created things acquired its own distinct and separate character. Hell was made to blaze, and the delights of Paradise were uncovered to men's eyes. Blessed is the man that turneth towards Thee, and woe betide him who standeth aloof from Thee, who denieth Thee and repudiath Thy signs in this Revelation wherein the faces of the exponents of denial have turned black and the faces of the exponents of truthfulness have turned white, O Thou Who art the Possessor of all names and attributes, Who holdest in Thy grasp the empire of whatever hath been created in heaven and on earth!

2 ما اعلی قدرتک و ما اعلی سلطنتک و ما اعلی اقتدارک و ما اعلی عظمتک و ما اعلی کبریاک الذی ظهر منه و اعطيته بجودک و کرمک فی الهی اشهد بأن به ظهرت آیاتک الکبری و سبقت رحمتک الأشياء لولاه ما هدرت الورقَاء و ما غن عندلیب السناء فی جبروت القضاء

3 و اشهد بأن من أول كلمة خرجت من فیه و أول نداء ارتفع منه بمشيئتک و ارادتک انقلبت الأشياء کلها و السماء و ما فیها و الأرض و من علیها و بها انقلبت حقایق الوجود و اختلفت و تفرقت و انفصلت و ائتملت و اجتمعت و ظهرت الکلمات التکوینیة فی عالم الملك و الملکوت و الظهورات الواحديّة فی عالم الجبروت و الآیات الأحديّة فی عالم اللاهوت و بذلك النداء بشرت العباد بظهورک الأعظم و امرک الأتمّ

4 فلما ظهر اختلفت الأمم و ظهر الانقلاب فی الأرض و السماء و اضطربت اركان الأشياء و به ظهرت الفتنة و فصلت الكلمة و بها ظهر الامتیاز بین کل ذرة من ذرات الأشياء و بها سعرت الجحیم و ظهر النعم طوبی لمن اقبل الیک فویل لمن اعرض عنک و کفر بک و آیاتک فی هذا الظهور الذی فیهِ اسودت وجوه مظاهر النفی و ابیضت وجوه مطالع الاثبات یا مالک السماء و الصفات و فی قبضتک زمام الموجودات عما خلق بین الأرضین و السموات

5 Praise be to Thee, therefore, O my God – such praise as Thou didst ascribe to Thine own Self, and which none except Thee can either comprehend or reckon. Thou art He, O my Lord, Who hath made known His own Self unto me, at a time when Thy servants have failed to recognize Thee – servants who, by virtue of the ties that bind them to Thee, have been ruling over all that dwell on earth and have been vaunting themselves over its peoples. Were I, O my God, to exercise from pole to pole supreme dominion over the earth, and were I to be offered all the treasures it containeth, and were I to expend them in Thy path, I would still be powerless to attain unto this station, unless I were assisted and strengthened by Thee. And were I to glorify Thee, O my God, so long as the glory of Thy majesty endureth and the influence of Thy sovereignty and power will last, such a glorification could never be compared with any of the praises which Thou, as a token of Thy grace, hast taught me, and wherewith Thou hast bidden me to extol Thy virtues. If such be the excellence of each one of the praises which Thou hast taught me, how immeasurably greater must be the excellence of the station of the One Who hath known Thee, Who hath entered Thy Presence, and pursued steadfastly the path of Thy Cause!

6 I have clearly perceived, and I am wholly persuaded, that Thou hast from everlasting been immeasurably exalted above the mention of all beings, and wilt continue unto everlasting to remain far above the conception of Thy creatures. None can befittingly praise Thee except Thine own Self and such as are like unto Thee. Thou hast, verily, been at all times, and wilt everlastingly continue to remain, immensely exalted beyond and above all comparison and likeness, above all imagination of parity or resemblance. Having, thus, recognized Thee as One Who is incomparable, and Whose nature none can possess, it becometh incontrovertibly evident that whosoever may praise Thee, his praise can befit only such as are of his own nature, and are subject to his own limitations, and it can in no wise adequately describe the sublimity of Thy sovereignty, nor scale the heights of Thy majesty and holiness. How sweet, therefore, is the praise Thou givest to Thine own Self, and the description Thou givest of Thine own Being!

7 I testify, O my God, that Thou hast, from eternity, sent down upon Thy servants naught else except that which can cause them to soar up and be drawn near unto Thee, and to ascend into the heaven of Thy transcendent oneness. Thou hast established Thy bounds among them, and ordained them to stand among Thy creatures as evidences of Thy justice and as signs of Thy mercy, and to be the stronghold of Thy protection amongst Thy people, that no man may in Thy realm transgress

5 فلك الحمد يا الهى حمداً حمدت به نفسك ولا يعرفه احد دونك ولا يحصيه نفس سواك اى رب انت الذى عرفتني نفسك فى ايام فيها غفل عبادك الذين بانتسابهم الى نفسك حكموا على من على الأرض وافتخروا على الأمم واتى يا الهى لو حكمت على شرق الأرض وغربها وملكتم خزائنها كلها وانفقت فى سبيلك ما بلغت الى هذا المقام الا بحولك وقوتك ولو اشكرتك يا الهى بدوام عزّ احديتك وبقاء سلطنتك واقتدارك لا يعادل بذكر من الأذكار التى علمتني بفضلك وامرتني بأن ادعوك واذكرتك به فلما كان شأن ذكر من اذكرك هذا فما مقام من عرف نفسك وفاز بلقائك واستقام على امرك

6 واتي بعين اليقين رأيت وبعلم اليقين ايقنت بأنك لم تزل كنت مقدساً عن ذكر الموجودات ولا تزال تكون متعالياً عن وصف الممكّنات لا ينبغي لك ذكر احد الا ذكرك او ذكر مثلك وانك كنت لم تزل ولا تزال مقدساً عن الشبه والمثل ومتعالياً عن الكفو والعدل فلما ثبت تقديس ذاتك عن المثلية وتنزيه نفسك عن الشبيهة يثبت بأن الذكر من اى ذاكر كان يرجع الى نفسه وحده ولا يرتقى الى سلطان عزّ احديتك ومقرّ قدس عظمتك فما احل ذكرك ذاتك ووصفك نفسك

7 اشهد يا الهى بأنك لا تزال ما نزلت على عبادك الا ما يصعدهم الى سماء قربك ومقرّ عزّ توحيدك ووضعت الحدود بينهم وجعلتها مطلع عدلك ومظهر فضلك بين خلقك وحسن حمايتك بين بريتك لئلا يظلم احد احداً فى ارضك طوبى لمن نهى النفس عن الهوى واتبع

against his neighbor. How great is the blessedness of him who, for love of Thy beauty and for the sake of Thy pleasure, hath curbed the desires of a corrupt inclination and observed the precepts laid down by Thy most exalted Pen! He, in truth, is to be numbered with them that have attained unto all good, and followed the way of guidance.

ما رقم من قلمك الأعلى حباً لجمالک و طلباً
لرضائک انه ممن فاز بكل الخير و اتبع الهدى

- 8 I beseech Thee, O my Lord, by Thy Name through which Thou hast enabled Thy servants and Thy people to know Thee, through which Thou hast drawn the hearts of those who have recognized Thee towards the resplendent court of Thy oneness, and the souls of Thy favored ones unto the Day-Spring of Thy unity, – I beseech Thee to grant that I may be assisted to observe the fast wholly for Thy sake, O Thou Who art full of majesty and glory! Empower me, then, O my God, to be reckoned among them that have clung to Thy laws and precepts for the sake of Thee alone, their eyes fixed on Thy face. These, indeed, are they whose wine is all that hath proceeded out of the mouth of Thy primal will, whose pure beverage is Thine entrancing call, whose heavenly River is Thy love, whose Paradise is entrance into Thy presence and reunion with Thee. For Thou hast been their Beginning and their End, and their Highest Hope, and their Supreme Desire. Blinded be the eye that gazeth on whatsoever may displease Thee, and confounded be the soul that seeketh the things that are contrary to Thy will.

8 ای رب اسألك باسمک الذی به عرفت نفسک
عیادک و بریتک و اجتذبت افئدة العارفين الى
مقر عتر وحدائیک و افئدة المقرين الى مطلع
ظهور فردائیک بأن توقفتنى على الصيام خالصاً
لوجهک يا ذا الجلال و الاکرام ثم اجعلنى يا الهى
من الذین تمسکوا بسننک و حدوداتک خالصين
لوجهک من دون ان يكونوا ناظرين الى غیرک
اولئک كانت خمرهم ما خرج من فم مشیتک
الأولى و رحيقهم نذائک الأحلّی و سلسيلهم
حبک و جنّتهم وصلک و لقائک لأنک كنت
مبدأهم و منتهاهم و غاية املمهم و رجائهم عمیت
عين ترى ما لا تحبّ و انعدمت نفس تريد ما لا
تريد

- 9 Deign, O my God, I implore Thee, by Thy Self and by them, to accept, through Thy grace and Thy loving-kindness, the works we have performed, however much they fall short of the loftiness of Thy state and the sublimity of Thy station, O Thou Who art most dear to the hearts that long for Thee, and the Healer of the souls that have recognized Thee! Rain down, therefore, upon us from the heaven of Thy mercy and the clouds of Thy gracious providence that which will cleanse us from the faintest trace of evil and corrupt desires, and will draw us nearer unto Him Who is the Manifestation of Thy most exalted and all-glorious Self. Thou art, verily, the Lord of this world and of the next, and art powerful to do all things.

9 فيا الهى اسألك بنفسک و بهم بأن تقبل اعمالنا
بفضلیک و عنايتک ولو أنّها لا تليق لعلو شأنک
و سمو قدرک يا حبيب قلوب المشتاقين و طيب
افئدة العارفين فأنزل علينا من سماء رحمتک و
سحاب افضالک ما يطهرنا عن شائبة النفس و
الهوى و يقربنا الى مظهر نفسک العلى الأبهى و
أنک رب الآخرة و الأولى و أنک على کلّ شىء
قدير

- 10 Do Thou bless, O Lord my God, the Primal Point, through Whom the point of creation hath been made to revolve in both the visible and invisible worlds, Whom Thou hast designated as the One whereunto should return whatsoever must return unto Thee, and as the Revealer of whatsoever may be manifested by Thee. Do Thou also bless such of His Letters as have not turned away from Thee, who have been firmly established in Thy love, and clung steadfastly to Thy good-pleasure. Bless

10 صلّ اللهم يا الهى على النقطة الأولى الذی به
دارت نقطة الوجود فى الغیب و الشهود و جعلته
مرجعاً لما يرجع اليک و مظهراً لما يظهر منک
و على حروفاته من الذین ما عرضوا عنک و
استقروا على حبک و رضائک و على الذینهم
استشهدوا فى سبیلک بدوام نفسک و بقاء
ذاتک و أنک انت الغفور الرحيم

Thou, likewise, as long as Thine own Self endureth and Thine own Essence doth last, them that have suffered martyrdom in Thy path. Thou art, verily, the Ever-Forgiving, the Most Merciful.

- 11 Moreover, I beseech Thee, O my God, by Him Whom Thou hast announced unto us in all Thy Tablets and Thy Books and Thy Scrolls and Thy Scriptures, through Whom the kingdom of names hath been convulsed, and all that lay hid in the breasts of them that have followed their evil and corrupt desires hath been revealed, – I beseech Thee to strengthen us in our love for Him, to make us steadfast in His Cause, to help us befriend His loved ones and challenge His enemies. Shield us, then, O my God, from the mischief wrought by them that have denied Thy presence, and turned away from Thy face, and resolved to put an end to the life of Him Who is the Manifestation of Thine own Self.

- 12 O my God and my Master! Thou knowest how they have disgraced Thy Cause and dishonored Thee among Thy creatures, how they have joined Thine enemies, that they may undermine Thy Revelation and injure Thee. Lay hold on them with the power of Thy wrath and might, O my God, and expose their shameful acts and their wickedness, that whatever is hid in their breasts may be revealed unto the people that dwell within Thy land, O Thou Who art the Inflictor of trials, the Fashioner of nations, and the Bestower of favors! No God is there beside Thee, the All-Glorious, the Most Bountiful.

PM#178

11 ثُمَّ اسْأَلُكَ يَا إِلَهِي بِالَّذِي بَشَّرْتَنَا بِهِ فِي كُلِّ الرَّاحِ وَ كُتُبِكَ وَ زَبْرِكَ وَ صَحْفِكَ وَ بِهِ انْقَلَبَ مَلَكُوتُ الْأَسْمَاءِ وَ ظَهَرَ مَا سَتَرَ فِي صُدُورِ الَّذِينَ اتَّبَعُوا النَّفْسَ وَ الْهَوَىٰ بِأَنْ تَجْعَلَنَا ثَابِتِينَ عَلَىٰ حُبِّهِ وَ مُسْتَقِيمِينَ عَلَىٰ أَمْرِهِ وَ مُوَالِي لِأَوْلِيَائِهِ وَ أَعَادِي لِأَعْدَائِهِ ثُمَّ احْفَظْنَا يَا إِلَهِي مِنْ شَرِّ الَّذِينَ كَفَرُوا بِقُلُوبِهِمْ وَ اعْرَضُوا عَنْ وَجْهِكَ وَ ارَادُوا قَتْلَ مَظْهَرِ نَفْسِكَ

12 يَا إِلَهِي وَ سَيِّدِي تَعْلَمُ بِأَنَّهُمْ ضَيَّعُوا أَمْرَكَ وَ هَتَكُوا سِتْرَ حُرْمَتِكَ بَيْنَ بَرِيَّتِكَ وَ تَمَسَّكُوا بِأَعْدَائِكَ تَضْيِيعاً لِأَمْرِكَ وَ بَغِيّاً عَلَىٰ نَفْسِكَ أَيُّ رَبِّ خَذَهُمْ بِقَهْرِكَ وَ قُوَّتِكَ ثُمَّ اهْتَكَمُوا مَا سَتَرَ بِهِ عِيُوبَهُمْ وَ شَقَوْتَهُمْ لِيُظْهِرَ مَا فِي صُدُورِهِمْ عَلَىٰ أَهْلِ مَمْلَكَتِكَ يَا مَنْزِلَ النِّقَمِ وَ خَالِقَ الْأُمَمِ وَ سَابِغَ النِّعَمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْكَرِيمُ

INBA48:085, INBA49:174, INBA92:293,
BLIB_Or15739.160, PMP#178,
TSBT.022, NFF5.068, ABMK.014,
RAHA.110x, OOL.B090.05

BH00846

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

Date: 1290 [1873] or earlier

- 1 Let thine ear be attentive, O Nabil-i-A'zam, to the Voice of the Ancient of Days, crying to thee from the Kingdom of His all-glorious Name. He it is Who is now proclaiming from the realms above, and within the inmost essence of all created things: "I truly am God, there is none other God but Me. I am He Who, from everlasting, hath been the Source of all sovereignty and power, He Who shall continue, throughout

1 قَدْ نَزَلَ لَاسْمِ اللَّهِ مُحَمَّدٌ الَّذِي سَافَرَ بِأَمْرِ اللَّهِ وَ كَانَ عِنْدَ رَبِّهِ رَضِيّاً بِسْمِ اللَّهِ الْبَهِيِّ الْأَبْهِيِّ أَنْ يَا نَبِيلَ الْأَعْظَمِ اسْمِعْ مَا يَنَادِيكَ بِهِ لِسَانُ الْقَدَمِ عَنْ جَبْرُوتِ اسْمِهِ الْأَكْرَمِ وَ أَنَّهُ يَنْطَلِقُ حَيْثُ نَزَلَ فِي مَلَكُوتِ الْأَعْلَى وَ يَغْنَمُ فِي قَلْبِ كُلِّ الْأَشْيَاءِ بِأَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا لَمْ يَزَلْ كُنْتُ سُلْطَاناً مُقْتَدِراً وَ

eternity, to exercise His kingship and to extend His protection unto all created things. My proof is the greatness of My might and My sovereignty that embraceth the whole of creation. Bear thou witness, within thine own self, that there is none other God but Me. By a single act of My will, proceeding from My Pen, I have called all things into being, and have caused them to return again unto Mine own Self; thereafter will We bring them forth once more, as a promise from Our presence. Thus hath the command been inscribed by the Pen of Bounty upon the Tablet of Justice in truth."

- 2 Give ear unto that which the Spirit of Holiness on that Day intoneth in the Kingdom of all things, declaring: "By God! There hath appeared My Well-Beloved and the Beloved of all the Prophets and Messengers. I would sacrifice My very self for him who loveth Him and turneth unto Him. The moments of the Lord of Names and Attributes have been turned away from beholding a Name resplendent in glory."
- 3 Blessed art thou, O My name, inasmuch as thou hast entered Mine Ark, and art speeding, through the power of My sovereign and most exalted might, on the ocean of grandeur, and art numbered with My favored ones whose names the Finger of God hath inscribed. Thou hast quaffed the cup which is life indeed from the hands of this Youth, around Whom revolve the Manifestations of the All-Glorious, and the brightness of Whose presence they Who are the Daysprings of Mercy extol in the day time and in the night season.
- 4 His glory be with thee, inasmuch as thou hast journeyed from God unto God, and entered within the borders of the Court of unfading splendor – the Spot which mortal man can never describe. Therein hath the breeze of holiness, laden with the love of thy Lord, stirred thy spirit within thee, and the waters of understanding have washed from thee the stains of remoteness and ungodliness. Thou hast gained admittance into the Paradise of God's Remembrance, through thy recognition of Him Who is the Embodiment of that Remembrance amongst men.
- 5 Wherefore, be thankful to God, for having strengthened thee to aid His Cause, for having made the flowers of knowledge and understanding to spring forth in the garden of thine heart. Thus hath His grace encompassed thee, and encompassed the whole of creation. Beware, lest thou allow anything whatsoever to grieve thee. Rid thyself of all attachment to the vain allusions of men, and cast behind thy back the idle and subtle disputations of them that are veiled from God. Proclaim, then, that which the Most Great Spirit will inspire thee to utter in the service of the Cause of thy Lord, that thou mayest stir up

لا يزال اكون مليكاً مهيمناً و انّ برهاني قدرتي ثمّ
سلطاني بين العالمين جميعاً ان اشهد في نفسك بأنّه
لا اله الا انا قد بعثت الممكّات بارادة من قلبي
وارجعهم الى نفسي ثمّ نبعثهم مرّة اخرى وعداً
من عندنا و كذلك كان الأمر من قلم الفضل
على لوح العدل بالحقّ مرقوماً

2 ان استمع ما يغنّ روح القدس يومئذ في ملكوت
كلّ شيء بأنّ تالله قد ظهر محبوبي و محبوب كلّ
النبيين و المرسلين و انّي افدى نفسي لمن يحبه و
ارتد اليه لحظات مالک الأسماء و الصفات عن
منظر اسم بهياً

3 ان يا اسمي طوبى لك بما ركبت على فلك البهاء
و كنت سائراً [في] بحر الكبرياء بسلطاني الأعلى
الأعلى و كنت من الفائزين من اصبح الله مكتوباً
و شربت كأس الحيوان من هذا الغلام الذي
يطوف في حوله مظاهر السبحان و يستبركن ببقائه
مطالع الرحمن في كلّ اصيل و بكوراً

4 عزّاً لك بما سافرت من الله الى الله و دخلت
بقعة البقاء مقرّ الذي كان عن ذكر العالمين منزوهاً
و اهتزك ارياح القدس في حب مولاك و
طهرك ماء العرفان عن دنس كلّ مشرك
مردوداً و بلغت الى رضوان الذكر في هذا الذكر
الذي كان على هيكل الانسان مشهوداً

5 اذا فاشكر الله بما ايدك على امره و انبت في
رياض قلبك سنبلات العلم و الحكمة و كذلك
كان فضله عليك و علي العالمين مسبقاً ايّاك
ان لا يحزنك شيء عما خلق بين الأرض و
السماء عزّ نفسك عن كلّ الاشارات و دع عن
ورائك كلّ الدلالات من اهل الحجاب ثمّ انطق
بما يلهمك روح الأعظم في امر ربك لتقلّب
الممكّات الى شطر قدس محموداً

the souls of all men and incline their hearts unto this most blessed and all-glorious Court.

- 6 Convey the messages of thy Lord unto the East of the earth and unto the West thereof, and suffer not thyself to tarry even for the least moment; for this is a command issuing from the presence of One All-Powerful, All-Wise. Shatter the idols of vain imaginings through a power derived from Us and a might bestowed from Our presence, then shine forth from the horizon of knowledge with a wondrous exposition. Cause the loved ones of God and His chosen ones to be united in the Cause, and gather them together upon a river, sweet and mighty. Move thou among men with the dignity of God and His tranquillity, then stand firm in the Cause in such wise that by thy steadfastness every wavering and feeble soul may be made steadfast.

6 بلغ رسالات ربك الى شرق الأرض و غربها و لا تصبر اقل من حين و ان هذا امر من لدن عزيز حكيماً كسر اصنام الوهم بقوة من لدنا و قدرة من عندنا ثم اطلع عن افق العلم ببيان بديعاً ان اتحد احباء الله و اصفياه على الأمر ثم اجتمعهم على فرات عذب منيعاً تحرك بين العباد بوقار الله و سكينته ثم استقم على الأمر بشأن يستقيم بك كل مضطرب ضعيفاً

- 7 Know then that thy letter hath been presented before the throne, that We have taken it in the hand of bounty and read it with the tongue of holiness, and have turned toward it with glances of mercy, as a favour from Us and a grace from Our presence unto thee. We have decreed for thee in the Mother-Book a goodly portion which, in the sight of the All-Merciful, is great indeed. We have beheld what it contained and that thou didst bear the message of thy Lord unto the regions of the East. Well is it with thee for that thou hast attained unto a matter recorded in the Mother of Tablets by the Pen of God, and sent down from the precincts of the Throne for every soul whose name thy letter contained, a Tablet which, in truth, is impregnable.

7 ثم اعلم بأن حضر بين يدي العرش كتابك و اخذناه بيد الفضل و قرأناه بلسان القدس و توجهنا اليه بلحظات الرحمة فضلاً من لدنا و رحمة من عندنا عليك و قدرنا لك في ام البيان خيراً قد كان عند الرحمن عظيماً و اطلعنا بما فيه و بما بلغت رسالة ربك الى جهة الشرق فيا حبذا لك بما فزت بأمر كان في ام الألواح من قلم الله مذكوراً و نزل عن جهة العرش لكل نفس ذكر في كتابك لوح كان على الحق منيعاً

- 8 By God! Wert thou to make mention of every name for whom a creation in the kingdom of existence hath been ordained, We would assuredly send down from the clouds of bounty for each one a Tablet, from a single letter of which all the worlds would be satisfied. Thus have We conferred upon thee favour after favour, that thou mayest lead men out of the darkness of illusion and give them the glad-tidings of the lights of certitude, and remind them of the Days of the Spirit. By God! Those days, on that Day, were sent forth in truth in the fairest of forms, wafting the fragrances of God.

8 تالله لو تذكر كل الأسماء عما خلق في ملكوت الانشاء لنزل عن سحب الفضل لكل واحد منها لوحاً الذي يكفى حرف منه كل العالمين جميعاً كذلك متناً عليك مرة بعد مرة لتخرج الناس عن ظلمات الوهم و تبشرهم بأنوار اليقين و تذكرهم بأيام الروح تالله ان الأيام قد كان على احسن الجمال من نفحات الله يومئذ بالحق مبعوثاً

- 9 Rend asunder the veils of delusion through My Most Great Name, even as the Pen of the Ancient hath commanded thee from the realm of the all-glorious Name, that thou guard thyself with the utmost vigilance lest any harm befall thee. Consort with men with the wisdom that hath been bestowed upon thee from the presence of thy Lord, the All-Choice, that no discord be made manifest amongst His servants and that thou be not afflicted with hurt from every guilty idolater.

9 ان اخرق حجاب الوهم باسمي الأعظم و كذلك امرك قلم القدم من جبروت اسم علياً ان احفظ نفسك غاية الحفظ لئلا يمسك من ضرر و عاشر مع الناس بحكمة من لدن ربك المختار لئلا يظهر الفساد بين العباد و يصبك الضراء من كل مشرك اثماً

- 10 Know thou that We have annulled the rule of the sword, as an aid to Our Cause, and substituted for it the power born of the utterance of men. Thus have We irrevocably decreed, by virtue of Our grace. Say: O people! Sow not the seeds of discord among men, and refrain from contending with your neighbor, for your Lord hath committed the world and the cities thereof to the care of the kings of the earth, and made them the emblems of His own power, by virtue of the sovereignty He hath chosen to bestow upon them. He hath refused to reserve for Himself any share whatever of this world's dominion. To this He Who is Himself the Eternal Truth will testify. The things He hath reserved for Himself are the cities of men's hearts, that He may cleanse them from all earthly defilements, and enable them to draw nigh unto the hallowed Spot which the hands of the infidel can never profane. Open, O people, the city of the human heart with the key of your utterance. Thus have We, according to a preordained measure, prescribed unto you your duty.
- 11 By the righteousness of God! The world and its vanities, and its glory, and whatever delights it can offer, are all, in the sight of God, as worthless as, nay, even more contemptible than, dust and ashes. Would that the hearts of men could comprehend it! Cleanse yourselves thoroughly, O people of Bahá, from the defilement of the world, and of all that pertaineth unto it. God Himself beareth Me witness. The things of the earth ill beseem you. Cast them away unto such as may desire them, and fasten your eyes upon this most holy and effulgent Vision.
- 12 That which beseemeth you is the love of God, and the love of Him Who is the Manifestation of His Essence, and the observance of whatsoever He chooseth to prescribe unto you, did ye but know it.
- 13 Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.
- 10 ثُمَّ اعْلَمْ يَا نَّاسَ اَرْفَعْنَا حَكْمَ السَّيْفِ وَ قَدَّرْنَا النَّصْرَ بِاللِّسَانِ وَمَا يَظْهَرُ مِنَ الْبَيَانِ وَ كَذَلِكَ كَانَ الْأَمْرُ عَنْ جِهَةِ الْفَضْلِ مُقْضِيًّا قُلْ يَا قَوْمَ لَا تَفْسُدُوا فِي الْأَرْضِ وَلَا تَحَارِبُوا مَعَ نَفْسٍ لِأَنَّ رَبَّكَ أَوْدَعَ مَدَائِنَ الْأَرْضِ كُلَّهَا بِيَدِ الْمُلُوكِ وَ جَعَلَهُمْ مَظَاهِرَ قُدْرَتِهِ عَلَى مَا هُمْ عَلَيْهِ وَ مَا أَرَادَ لِنَفْسِهِ مِنَ الْمُلْكِ شَيْئًا وَ كَانَ نَفْسَهُ الْحَقَّ عَلَى ذَلِكَ شَهِيدًا بَلِ أَرَادَ لِنَفْسِهِ مَدَائِنَ الْقُلُوبِ لِيُطَهِّرَهُمْ عَنْ دَنَسِ الْأَرْضِ وَ يَقْرِبَهُمْ إِلَى مَقَرِّ الَّذِي كَانَ عَنْ مَسِّ الْمُشْرِكِينَ مُحْفُوظًا إِنْ افْتَحُوا يَا قَوْمَ مَدَائِنَ الْقُلُوبِ بِمِفْتَاحِ الْبَيَانِ وَ كَذَلِكَ نَزَّلْنَا الْأَمْرَ عَلَى قَدَرٍ مُقْدُورًا
- 11 تَاللَّهِ إِنَّ الدُّنْيَا وَ زِينَتَهَا وَ مَا فِيهَا مِنْ آلَائِهَا لَمْ يَكُنْ عِنْدَ اللَّهِ إِلَّا كَكَفِّ مِنَ التُّرَابِ بَلِ احْقَرُ لَوْ كَانَ النَّاسُ فِي أَنْفُسِهِمْ بَصِيرًا طَهَّرُوا أَنْفُسَهُمْ يَا مَلَأَ الْبَهَاءِ عَنْ الدُّنْيَا وَ مَا فِيهَا تَاللَّهِ إِنَّهَا لَا يَنْبَغِي لَكُمْ دَعْوَهَا لِأَهْلِهَا وَ تَوَجَّهُوا إِلَى مَنْظَرٍ قَدَسٍ مُنِيرًا
- 12 وَ مَا يَنْبَغِي لَكُمْ هُوَ حُبُّ اللَّهِ وَ مَظْهَرُ نَفْسِهِ وَ اتِّبَاعُكُمْ بِمَا يَظْهَرُ مِنْ عِنْدِهِ إِنْ أَنْتُمْ بِذَلِكَ عَلِيمًا
- 13 قُلْ زَيَّنَّا أَنْفُسَكُمْ بِالصِّدْقِ وَ الْأَدَبِ وَ لَا تَحْرَمُوا أَنْفُسَكُمْ مِنْ خَلْعِ الْحِلْمِ وَ الْعَدْلِ لِيَهَبَ مِنْ شَطْرِ قُلُوبِكُمْ عَلَى الْمَمَكَاتِ رَوَائِحُ قَدَسٍ مُحِبُّوًّا قُلْ أَيَاكُمْ يَا مَلَأَ الْبَهَاءِ لَا تَكُونُوا بِمِثْلِ الَّذِينَ يَقُولُونَ مَا لَا يَفْعَلُونَهُ فِي أَنْفُسِهِمْ إِنْ أَجْهَدُوا بِأَنْ يَظْهَرُ مِنْكُمْ عَلَى الْأَرْضِ آثَارُ اللَّهِ وَ أَوَامِرُهُ ثُمَّ أَهْدُوا النَّاسَ بِأَفْعَالِكُمْ لِأَنَّ فِي الْأَقْوَالِ يُشَارِكُونَ أَكْثَرَ الْعِبَادِ مِنْ كُلِّ وَضِيعٍ وَ شَرِيفًا وَلَكِنَّ الْأَعْمَالَ يُمْتَازُكُمْ عَنْ دُونِكُمْ وَ يَظْهَرُ أَنْوَارُكُمْ عَلَى مَنْ عَلَى الْأَرْضِ فَطُوبَى لِمَنْ يَسْمَعُ نَصْحِي وَ يَتَّبِعُ مَا أَمَرَ بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمًا

- 14 O Thou, Nabil-i-A'zam! Arise to champion the Cause, then convey My counsel unto those who have believed in God and in His signs, that they may perchance take the counsel of God as a help unto their own souls.
- 15 Know thou that We have sent down unto thee certain Tablets: some of these have reached thee, while others, withheld in the realm of God's Will, shall, as a promise from the presence of One All-Powerful, All-Glorious, in due time be delivered into thy hands.
- 16 Know, moreover, that the Well-Beloved hath fallen into the hands of Nimrod, and shall find for Himself no helper save God alone. On that Day He shall be imprisoned, through the injustice of these wretched ones, in the dungeon of the hateful; and the idolaters shall have arisen to plot a scheme the like of which hath never been witnessed in the realm of creation. But God, thy Lord, was assuredly mightier in His devising and more severe in His retribution.
- 17 Magnify, from the precincts of Baha, those servants who have entered the hosts of God and whose faces He hath purified from turning toward every guilty, iniquitous denier.

14 ان يا نبيل الأعظم قم على الأمر ثم بلغ نصحي الى الذين آمنوا بالله وآياته لعل يتخذن نصيح الله لأنفسهم معيناً

15 ثم اعلم بأننا ارسلنا اليك الواحاً ومنها ما وصل اليك ومنها علق في مشيئة الله فسوف يصل اليك وعداً من لدن عزيز عظيم

16 ثم اعلم بأن المحبوب قد وقع بين يدي التمرود و لن يجد لنفسه ناصراً الا الله و يكون يومئذ في سجين البغضاء من هؤلاء الأشقياء بالظلم مسجوناً و قام المشركون على مكر الذي لم يكن له شبه في الابداع ولكن الله ربك قد كان اشد مكرأ و اعظم تنكيلاً

17 كبر من لدى البهاء عباد الذينهم دخلوا في حزب الله و طهر الله وجوههم عن التوجه الى كل منكر شقياً

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To: Nabil

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous, the Most Holy, the All-Glorious
- 2 God testifieth in the midmost heart of eternity that there is none other God but Him, the Self-Subsisting, the Gracious, the Sublime, the Omnipotent, and He calleth to witness at the Throne of the Mystic Tabernacle that there is none other God but Him, the All-powerful, the Exalted, the Omniscient, the All-Wise.
- 3 God testifieth in the exalted Dominion of Majesty: "I am God, and there is none other God but Me, the All-Glorious, the Inaccessible, the Wondrous." He calleth to witness in the Kingdom

1 هو الأبدع الأقدس الأبهى

2 شهد الله في قطب البقاء بأنه لا اله الا هو المهيمن العزيز المنيع القدير و اشهد في عرش العماء بأنه لا اله الا هو المقتدر المرتفع العليم الحكيم

3 شهد الله في جبروت الاجلال بأنى انا الله لا اله الا انا الفريد الممتنع البديع و اشهد في ملكوت

of Grandeur: "I am God, and there is no God but Me, the Transcendent, the Sovereign, the Mighty, the Peerless."

- 4 God testifieth on the throne of all existence, that there is none other God but Him, and that the Primal Point is His Servant and His Glory.
- 5 The days of the Servant have come to pass and He hath ascended to the throne of the Most High, wherefore Baha shone from the horizon of eternity once more with a sovereignty exalted above all creation, and all the kings and the rulers bowed their heads before the splendor of His dominion.
- 6 The veils of vain imaginings were cleft, the mantles of concealment were rent asunder and the standards of glory were raised betwixt the heavens and the earth, and God came on the heavenly clouds with hosts of glory, on His left the angels of Revelation and on His right the concourse of the sincere ones.
- 7 He rose in the midst of heaven and earth and called unto all created beings with such ascendancy that caused the hearts of the denizens of Paradise to tremble and the foundations of all things to quiver, and this is verily that which was sent down upon His well-favored servants as a token of His absolute loving kindness and spoken through his most eloquent, most wondrous, most articulate, and most beauteous tongue.
- 8 O ye people of the earth! We have created ye through our behest and have made known unto ye Our Self, the True One, through the Manifestation of My own Self, the Exalted, the Great. We raised Him by the power of truth and endowed Him with Our sovereignty and sent Him to you with a Manifest Book. He came to you from the dawning place of Revelation with signs which attracted the hearts of every fair-minded and knowledgeable soul and every person of high station, but, ye have repudiated Him and denied that which was revealed unto Him of the verses of thy Lord, the All-Powerful, the Most Compassionate.
- 9 A few souls amongst you believed in Him-them who had crushed the idols of vain imaginings with My exalted power, and abandoned the bastion of blind imitation and perversity in My Name, the All-Powerful, the All-Subduing, the Almighty. No sooner have ye believed in Me and acknowledged My sovereignty and recognized My book, than We admonished you in all Our Tablets not to act as the infidels amongst our heedless servants had done. And We revealed not the Bayan but to announce unto you Our appearance in the kingdom of all creation. And when the Lord of Divine Decree manifested Himself once again and appeared on the clouds of Divine

الاستجلال بأننى انا الله لا اله الا انا المتعالى
السلطان الفريد الوحيد

4 شهد الله على اعراش ما سواه بأنه لا اله الا هو
وان نقطة الأولى عبده و بهائه

5 قد قضى أيام العبد و صعد الى رفيق الأعلى اذا
اشرق البهاء عن افق البقاء كزرة اخرى بسلطان
الذى على على الملكات و خضعت لدى اشراق
سلطانه اعناق الملوك و السلاطين

6 قد خرقت حجاب الوهم و انشقت سبحات الستر
وظهرت رايات الجلال بين السموات والأرضين
واتى الله على غمام القدس بربوات المجد و عن
يمينه ملائكة الأمر و عن يساره ملائكة المقربين

7 و قام بسلطانه فى وسط السماء و الأرض و
نادى الملكات بسطوة اضطربت منها افئدة سكان
الفرودوس و تزلزلت اركان كل الأشياء و هذا ما
نزل بالفضل الخالص لعباده المستقرين و نطق
بلسانه الأفصح الأبدع الأبلغ الأهل

8 ان يا ملاأ الأرض انا خلقناكم بأمر من عندنا
و عرفناكم نفسنا الحق بمظهر نفسى العلى العظيم
و بعثناه بالحق و اختصصناه بسلطان من لدنا و
ارسلناه اليكم بكتاب مبين و جائكم عن مشرق
الأمر بآيات التى اجتذبت عنها افئدة كل عارف
منصف و كل ذى قدر رفيع و انتم كفرتم به و
بما نزل عليه من آيات ربكم الرحمن الرحيم

9 و آمن منكم انفس معدودات من الذينهم كسروا
اصنام الهوى بسلطاني الأعلى و خرجوا عن حصن
التقليد و العمى باسمى المقدر الغالب القدير فلما
آمنتم بنفسى و اقررت بسلطاني و اعترفت بكتابى
وصيناكم فى كل الألواح بأن لا تفعلوا كما فعلوا
المشركون من عبادنا الغافلين و انا ما نزلنا البيان
الا بأن نخبركم بظهورى فى جبروت العالمين فلما
ظهر سلطان القضاء على غمام الامضاء مرة اخرى

behest, you denied Him and rejected that which you had believed in, and turned away from that which you had turned unto, and wert of the infidels.

انتم انكرتم ولكنتم من المنكرين و كفرتم بما عرفتم
و اعرضتم بما قبلتم ولكنتم من المشركين

- 10 O ye people of the Bayan! By the righteousness of God, this is My beauty with which I pride Myself in My realm, and the denizens of My celestial kingdom seek blessings from My presence. Nay, rather, all else move by His Will, He verily is powerful over all that He willeth and He is the Gracious, the All-Bountiful. He appeared amongst you with such power that astonished them that devoutly worship Him. He rose alone before all that dwell in the heavens and on earth with the power bestowed by Us and I, verily, am the Almighty, the All-Glorious.

10 ان يا ملاً البيان تالله هذا جمالى الذى به افتخر
فى جبروتى ويستبرك بلىقائى اهل ملكوتى بل ما
سواه يحرك بارادة من عنده وانه هو المقتدر على
ما يشاء وانه هو العزيز الكريم وظهر بينكم بقوة
التي تحيرت عنها نفوس المقدسين وقام بنفسه فى
مقابلة كل من فى السموات والارض بقوة من
لدنا وانا العزيز الجليل

- 11 Thus calleth the tongue of the Merciful One the people of the Bayan, that perchance they may shake off their slumber and be of them that are attuned to that which God hath counseled them in all the Tablets, and be of them who reflect, and that they may vacillate not in the Cause in which whomsoever hesitateth all his work will come to naught, even if he cometh forth with all pious worship of the former and latter generations. They had hesitated in His Cause, rejected His appearance, gainsaid His signs, and denied that which He did bring to them as bidden by the Omniscient, the All-Informed.

11 كذلك نادى لسان الرحمن ملاً البيان لعل
يستشعرون فى انفسهم ويكونون متذكراً بما وصيهم
الله به فى كل الألواح ويكونون من المتذكرين و
لن يتوقفن على امر الذى من توقف عليه ليحبط
اعماله ولو يأتى بعبادة الأولين والآخرين وانهم
توقفوا فى امره و اعرضوا عن لقائه و جاحدوا
بآياته و انكروا بما جاء به من لدن عليم خبير

- 12 Arise then for the service of thy Lord, and aid Him Who hath sought no support for Himself but God; this is His bounty upon you, He, verily can afford to dispense with all creatures. Say: O people! This is the heavenly Youth amongst you and He hath come to you with Divine Sovereignty and Power and reciteth unto you at all times that which is beyond the power and comprehension of the whole creation. He did succor you whilst you wert destitute on earth until the standards of victory were hoisted upon every lofty and indomitable mountain.

12 و انتك قم على خدمة الله ثم انصر الذى ما اتخذ
لنفسه ناصرأ من دونه و ان هذا من فضله عليك
و انه لغنى عن نصر العالمين قل يا قوم هذا غلام
الله بينكم و قد جائكم بسلطانه و قدرته و يتلو عليكم
فى كل حين ما يعجز عنه الاخلاق اجمعين و نصركم
حين الذى كنتم ضعفاء فى الارض الى ان ارتفع
اعلام النصر على كل جبل باذخ منيع

- 13 O thou Nabil! Know, verily, that among the froward are those who claim that these verses were not revealed according to true faith. Say: woe betide you and that which flows from your tongues. By God! The true faith of God, the All-Powerful, the Almighty, the All-Subduing, hath appeared through these verses. And there are those who say that this Youth hath slandered God and thus hath repudiated the signs of God and hath denied His proofs and is counted among them who perceived not. They repeat that which the people of the Quran said when Ali came with the truth and they returned to their original seat of denial. By the righteousness of God! I heard from these people that which the ears of creation had not heard. Thus did the Eyes of Grandeur cry behind His most holy and exalted veil.

13 ان يا نبيل فاعلم بأن المعرضين من قال بأن هذه
الآيات ما نزلت على الفطرة قل ويل لكم و بما
يخرج من افواهكم تالله بها ظهرت فطرة الله المقتدر
العزيز القدير و منهم من قال بأن هذا افترى على
الله و بذلك كفر بآيات الله و انكر برهانه و
لا يكون من الشاعرين انهم يقولون كما قالوا ملاً
الفرقان حين الذى اتى على بالحق و رجعوا الى
أول مقرهم مقعد المشركين تالله سمعت من هؤلاء
ما لا سمع اذن الممككات و بذلك بكت عيون
العظمة عن وراء حجابات قدس منيع

- 14 Say: O people! I believe in the scriptures of God and the tablets of His Cause amongst you, and I was commanded to believe not but in Him and to recite unto you that which the Spirit speaketh in my heart. By God, this is from Myself, rather at the bidding of God, the All-Compelling, the Almighty, the All-Wise. And if this is My crime, then with which proof have ye believed in the prophets of God in the past? Produce it if ye are amongst them who speak the truth. That which befell Me at the hands of these people had not befallen anyone in the whole of creation. To this bear witness the tongues of the worlds.
- 14 قل يا قوم انى اصدق بما عندكم من صحائف الله و الواح امره وامرت بأن لا اعبد الا اياه واتل عليكم ما ينطق الروح في صدرى تالله ان هى من تلقاء نفسى بل من لدى الله الغالب المقتدر الحكيم و ان كان هذا جرمى فبأى حجة آمنتم برسل الله من قبل فأتوا بها ان انتم من الصادقين و قد ورد على من هؤلاء ما لا ورد على احد فى الابداع و يشهد بذلك السن العالمين
- 15 O Thou the Pen of the Most High! Proclaim Thou unto Nabil the mysteries of God's irrevocable Decree that perchance he may drink of this soft flowing river of immortality that runs on the right side of His Throne, and that he may become cognizant of that which is hidden from the eyes of the heedless. Haply he may pursue steadfastly the path of this Cause which no man hath the strength to withstand except him who fixeth his gaze onto the Most Sublime Vision, and is sanctified from the uncertainties of this ephemeral realm at this time in which all are veiled from beholding the beauty of the All-Merciful but for them whom thy Lord, the Sovereign, the All-Wise, ordaineth.
- 15 ان يا قلم الأعلى ذكر النبيل بأسرار القضاء لعل يشرب عن هذا السلسيل الذى جرى عن يمين العرش و يطلع بما هو المستور عن انظر الغافلين لعل يستقيم على هذا الأمر الذى لن يستقر عليه احد الا من ينظر بالمنظر الأكبر و يكون مطهراً عن ريب الزمان فى هذه الأحيان الذى كل احتجبوا عن جمال الرحمن الا من شاء ربك العزيز الحاكم الحكيم
- 16 Say: Nabil-i-Akbar who ascended unto God had hesitated in the Cause of this Youth, hence was not granted admission to visit the city and his breath of life was extinguished by virtue of God's sovereign power as bidden by the Almighty, the Most Powerful. He reached not the shores of God's nearness and acquired no sustenance from the earthly riches he amassed, and returned to dust with great remorse. And yet, none other soul was awakened and those who claimed to believe perceived not and were in manifest error. We disclosed not his doings and concealed them in layers of veil, but now have revealed them unto thee so that thou may be steadfast in the Cause of thy Lord. In spite of this, God pardoned him and forgave his misdeeds. There is no Lord but Him, His are the kingdoms of Revelation and creation, He ordaineth as He wisheth and doeth as He pleaseth. Thus have We informed thee and recounted unto thee choices from many tales so that thou may find the sweet fragrances of thy Lord from these resistless, all-compelling and mighty words. Know then that we isolated Our Self and departed from amongst Our companions and We remained at home alone relying on God, My Lord and thy Lord and the Lord of the worlds. Ponder then this; perchance God may open thy eyes that thou may perceive that which the eyes of the onlookers have failed to discern. Joy, grandeur and glory rest upon thee and upon every discerning man of insight.
- 16 قل ان نبيل الأكبر الذى صعد الى الله لما توقف فى امر الغلام لذا ما فاز بزيارة المدينة و قبض روحه بسلطان القوة من لدن عزيز قدير و ما بلغ الى شاطئ القرب و ما رزق بما اجتمع من زخارف الأرض و رجع الى التراب بحسرة عظيم و مع ذلك ما تنبه احد و ما استشعر الذينهم يدعون الايمان فى انفسهم و كانوا على غفلة مبين و انا ما كشفنا ذلك و سترناه فى حجاب الستر ولكن الآن كشفناه لك لتكون على امر ربك لمن الراغبين ولكن الله عفا عنه و كفر عنه سيئاته و انه ما من حاكم الا هو له الأمر و الخلق يحكم ما يشاء و يفعل ما يريد كذلك اخبرناك و قصصنا لك من كل قصص لتجد نفحات ربك من هذه الكلمات المحكم المبرم القويم ثم اعلم باننا عزلنا نفوسنا و خرجنا عن بين الذينهم كانوا معنا و جلسنا فى البيت وحده متكللاً على الله ربى و ربك ورب العالمين اذا تفكر فى ذلك لعل يفتح الله عيناك و تشهد ما عجزت عن ادراكه ابصر الناظرين و الروح و العز و البهاء عليك و على كل فطن بصير

17 He is God.

17 هو الله

18 A missive requested previously by one of the friends was sent, and a tablet in Persian was revealed for that soul, but it was not sent now, until later as circumstances may require.

18 توقیعی در قبل برای یکی از احباب طلب نموده بودند ارسال شد و لوحی بلسان پارسی بآن جناب نازل ولكن حال ارسال نشد تا بعد چه اقتضا نماید

NLAI_BH1.341, BRL_DA#554

BH00853

To: Ismullah, named Muhammad, in Dughabad

Date: 1290 [1873] or earlier

1 From Dughabad has been revealed unto the Name of God who was called Muhammad, and who was touched by afflictions in the path of his Lord, and was among those endowed with certitude, from the Pen of God inscribed in the Tablets

1 من اهل دوعآباد قد نزل لاسم الله الذي سمي بمحمد ومسته البلايا في سبيل ربه و كان من الموقنين من قلم الله في الألواح مسطورا

2 In the Name of God, the Luminous, the Most Luminous!

2 بسم الله البهي الأبهى

3 O servant who hast been imprisoned in the path of God, thy Lord and the Lord of the worlds! Hearken unto that which the Tongue of Holiness doth speak in the most exalted Paradise with sacred and sweet melodies.

3 ان يا عبد الذي سجن في سبيل الله ربك ورب العالمين اسمع ما ينطق به لسان القدس في فردوس الأعلى بألحان المقدس الأحلى

4 By God! Whoso entereth beneath the shadow of but one leaf of the leaves of the trees that have been raised up in this Garden which hath appeared in this holy, lofty, inaccessible, most pure, most luminous, most holy and wondrous court, verily around him shall circle the inhabitants of the Supreme Concourse, then the denizens of the realms of eternity, then they that abide upon the Ark of Grandeur, then the sanctified realities and the embodiments of them that are nigh unto God, then the spirits of the Prophets and Messengers.

4 تالله من دخل في ظل ورقة من اوراق شجرة من اشجار التي ارتفعت في هذا الرضوان الذي ظهر في هذا الفناء المقدس المرتفع الممتنع الأطهر الأنور الأقدس البديع اذا يطوفن في حوله اهل ملا الأعلى ثم اهل ميادين البقاء ثم الذينهم استقرّوا على سفينة الكبرياء ثم حقايق المقدسين وهياكل المقرّين ثم ارواح النبيين والمرسلين

5 And thou, ascend thou with the two wings of holiness and soar in this atmosphere wherein no atom moveth but it proclaimeth the Truth, even as the Tree of Eternity proclaimed at the divine Lote-Tree: "There is none other God besides Me, the Holy, the Mighty, the All-Praised." Purify thy sight, O servant! By God, there hath appeared that which hath not appeared in all the worlds, and there hath been uttered the Most Great Word, through one letter of which the suns of past and future generations were raised up, and none hath comprehended it save My All-Knowing, All-Wise Self.

5 وانت انت فاصعد بجناحين القدس ثم طير في هذا الفضاء الذي لن يتحرك فيه ذرة من الذرات الا وقد تنطق بالحق بما تنطق شجرة البقاء في قطب السبنا بأنه لا اله الا انا المقدس العزيز الحميد طهر نظرك يا عبد تالله قد ظهر ما لا ظهر في العالمين و نطق بكلمة الأعظم التي بحرف منها بعثت شمس الأولين والآخرين وما اطلع بها احد الا نفسي العليم الحكيم

- 6 Through it have appeared the words of God and been attracted the hearts of them that have detached themselves from all who are in the heavens and on earth, and drawn nigh unto this Beauty, the Mighty, the Holy, the Luminous. Deprive not thyself of the sanctuary of God, and cut not off thy portion of that which hath been ordained for thee. Therefore, gird up thy loins to exalt His Word, then cry out between the heavens and the earth with the call of them that are enraptured, that thou mayest attract by thy cry the hearts of all created things and turn them to the holy direction, the seat of mighty glory.
- 7 However, O thou who believest in God, first recite thou these verses with the melodies of eternity, that thou mayest be attracted within thyself and attract thereby the hearts of them that are endued with understanding. And if thou art not attracted within thyself, thy word will not encompass the servants nor affect the hearts of them that are nigh unto God. Thus have We commanded thee, inspired thee, remembered thee and given thee glad tidings as a bounty from Our presence, and I am the Powerful, the All-Bountiful, the Mighty, the Omnipotent.
- 8 By God! These are the words of the Primal Point revealed anew from His tongue in this holy, radiant, most luminous Temple. Strive thou within thyself not to deny that through which thy faith and the faith of them that acknowledged and confessed what was revealed unto Him of the verses of God, the Great, the Firm, the Wondrous, were established. And whoso denieth a single letter of these words hath denied the Primal Point, then His Book, then His proof, then Him Who sent Him with the truth. This is what the tongue of truth hath spoken with knowledge.
- 9 Therefore ponder within thyself: can the name of faith be applied to them that have denied these verses? Nay, by My true Self, if thou art of them that know! And shouldst thou find them that have acknowledged the Bayan and all that is therein denying that which is now revealed in truth, beware of them, shun them, and remain safely protected. Neither let thyself be consumed by the fire of their souls, nor sit with them, nor draw nigh unto them, for their likeness is as the likeness of the serpent – should anyone draw nigh unto it, it would instantly bite him. Guard thyself against these and their like. Nay, indeed! Were We to find thee possessed of the power within thyself, We would assuredly enjoin upon thee that thou pass not through their markets, nor enter the city wherein dwelleth any one of them; for by the breath of their own selves is the very air of every exalted land corrupted. Thus doth the Beauty of God counsel thee, out of love for thine own self and for His loved
- 6 و بها ظهرت كلمات الله و استجذبت افئدة الذين انقطعوا عن كل من في السموات و الأرض و استقروا بهذا الجمال العزيز المقدس المنير و أنك لا تحرم نفسك عن حرم الله و لا تقطع نصيبك عما قدر لك اذا فاشدد ظهرك لاعلاء كلمته ثم ناد بين السموات و الأرض ببدء المجتذبين لتجذب بنداك قلوب الممكثات و تقلبهم الى شطر القدس مقعد عزّ مكنين
- 7 ولكن أنك انت يا أيها المؤمن بالله أولاً فاقراً هذه الآيات بلحانات البقاء لتستجذب في نفسك و تجذب منك قلوب العارفين و أنك ان لن تستجذب في نفسك لن يحيط قولك على العباد و لن يؤثر في افئدة المقربين كذلك امرناك و الهمناك و اذكرناك و بشرناك فضلاً من لدنا و انا المقدر الفضل العزيز القدير
- 8 تالله هذه لكلمات نقطة الأولى نزلت من لسانه مرة اخرى في هذا الهيكل المقدس المشعشع الأبهى و أنك انت فاجهد في نفسك ان لا تنكر ما ثبت به ايمانك و ايمان الذين اقرؤا به و اعترفوا بما نزل عليه من آيات الله العظيم المحكم البديع و من انكر حرفاً من هذه الكلمات فقد انكر نقطة الأولى ثم تكلم به ثم حجته ثم الذي ارسله بالحق و ان هذا ما تكلم به لسان صدق عليم
- 9 اذا فكر في نفسك ان الذين كفروا بهذه الآيات هل يصدق عليهم اسم الايمان لا فونفسى الحق ان انت من العارفين و أنك لو تجد الذين اعترفوا بالبيان و ما فيه بأن يكذبوا بما نزل يومئذ بالحق فاحترز عنهم و تجنب منهم و كن في حفظ منيع و لا تحترق نفسك بنار انفسهم و لا تجلس معهم و لا تقرب بهم لأن مثلهم مثل الثعبان لو يقرب بها احد ليلدغنه في الحين و أنك فاحفظ نفسك عن هؤلاء و عن مثلائهم بل لو وجدناك مستطيعاً في نفسك لأمرناك بأن لا تمر في اسواقهم و لا في مدينة التي كان فيها احد منهم لأن بهواء انفسهم تتغير هواء كل ارض منيع كذلك ينصحك جمال الله حباً لنفسك و لأحبائه لتتبعوا ما امرتم

ones, that ye may follow that which ye have been commanded. By God! We enjoin upon you naught but that which is for your own good, if ye be of them that perceive.

به تالله ما تأمرکم الا بما هو خير لأنفسکم ان انتم من الشاعرين

- 10 Grieve thou not for that which hath befallen thee in the path of thy Lord. By God! Those who are nigh unto Him yearn for tribulations in the paths of God even as the thirsty yearn for the Kawthar of God's mercy, and as the suckling babe yearneth for its mother's breast. Thus have We given thee glad tidings in truth, that thou mayest be of those who rejoice. We verily gave thee glad tidings in the prison and showed thee in thy dream thy release therefrom and thine attainment to the pinnacle of the Cause in those days, if thou hast not forgotten what thou didst see and art of those who remember.

10 ولا تحزن عما ورد عليك في سبيل مولاك تالله ان المقربين يشتاقن البلايا في سبيل الله كاشتياق الظمآن الى كوثر رحمة الله والرضيع الى ثدي عنائه كذلك بشرناك بالحق لتكون من الفرحين وانا بشرناك في السجن واربناك في المنام خروجك عنه وبلوغك الى ذروة الأمر في تلك الأيام ان لم تكن ناسياً ما رأيته وتكون من الذاكرين

- 11 Thus doth God protect whomsoever He willeth through the hosts of the heavens and earth and deliver him from the hands of the idolaters. There is none to protect except Him; He guardeth whom He willeth through His sovereignty. His is the creation and the command, and all things are preserved with Him in tablets of imperishable glory. Beware lest thou forget the favor of thy Lord or deprive thyself of this mercy which hath preceded all created things and which every blind and seeing one who is just may perceive.

11 كذلك يحفظ الله من يشاء بجنود السموات والأرض وينقذه من ايادي المشركين انه ما من حافظ الا هو يحفظ من يشاء بسلطانه له الخلق والأمر وكل عنده في الواح عز حفيظ اياك ان لا تنس فضل ربك ولا تمنع نفسك عن هذه الرحمة التي سبقت الممكآت ويدركها كل عبي وبصير ان يكون من المنصفين

- 12 Take the love of thy Lord and preserve it in thy heart, and exchange it not for aught else of what hath been or shall be created, that thou mayest profit in thy commerce through the love of God, thy Lord. Otherwise thou shalt be in manifest loss. Arise to serve the Cause, then take this Tablet and enter into the presence of those who have veiled themselves from the Concourse of the Bayan.

12 خذ حب مولاك ثم احفظه في قلبك ولا تبدله بشيء عما خلق ويخلق لتربح في تجارتك حب الله ربك ومن دون ذلك تكون على غبن عظيم قم على الأمر ثم خذ هذا اللوح ثم ادخل مقر الذينهم احتجبا من ملاء البيان

- 13 Say: O people! I have come to you from the right hand of divine authority with a momentous message which is, in truth, supreme. Then recite unto them the verses of God, the Sovereign, the Revelator, the Mighty, the Wise. And when thou hast recited them unto them say: O people! If ye possess a proof greater than this, bring it forth and be not of those who tarry.

13 قل يا قوم قد جئتكم عن يمين الأمر نبأ قد كان على الحق عظيم ثم اقرأ عليهم آيات الله الملك المنزل العزيز الحكيم واذا تلوت عليهم قل يا قوم ان كان عندكم حجة اعظم من هذا فأتوا بها ولا تكونن من الصابرين

- 14 O people! Be fair and deny not this Dayspring which hath shone forth upon the horizons with the lights of God, the Sovereign, the Dawning, the Mighty, the Luminous. By God the Truth! All that ye possess of the signs of God is proof of Him, were ye of those who know. O people! Have mercy upon Him, then upon yourselves. Those who have risen against Him from all religions suffice Him. If ye help Him not, ye will not harm Him. Be not of the oppressors.

14 ويا قوم فأصفوا ولا تنكروا هذا الاشراق الذي اشرق على الآفاق بأنوار الله الملك المشرق العزيز المنير تالله الحق كلما عندكم من آيات الله دليل عليه ان انتم من العارفين ويا قوم فارحموا عليه ثم على انفسكم ويكفيه الذينهم قاموا عليه من كل الملل وانتم ان لن تنصروه لا تضروه ولا تكونن من الظالمين

- 15 Fear God Who created you for His Revelation and took from you His covenant in the atoms of the Bayan, and before that in the atoms of the Furqan, and before that in the atoms of the Gospel, until it reacheth the primal atoms. Thus was the matter, were ye of those who know. And if ye believe not, deny Him not, nor wage war against His person. Fear God, O concourse of believers! Nay, by My life! These will not be content with anything, and will soon rise in discord and emerge from the thicket of hypocrisy with swords of steel.
- 16 Thus have We made clear unto thee the matter with manifest proofs and decisive verses, that thou mayest become aware of that which is veiled from the eyes of the world. Preserve thou this Tablet, then read it and take comfort in it, and be of those who remember. Thereby will God resurrect thee on the Day of Resurrection in His presence and protect thee from the earthquake of the Hour. This verily is a great bounty.
- 17 Blessed is he who readeth the verses of God and pondereth them and draweth forth from their depths the pearls of a preserving knowledge. And the Spirit be upon thee and upon those who, when the verses of God their Lord are sent down unto them, fall prostrate upon their faces before God, the Omnipotent, the All-Compelling, the Most High, the Most Great, the Most Mighty, the All-Glorious, the All-Subduing, the Almighty, the All-Knowing, the All-Wise. And praise be to God, thy Lord and the Lord of all creation.

15 واستحيوا عن الله الذي خلقكم لظهوره و اخذ عنكم عهد نفسه في ذرّ البيان و من قبله في ذرّ الفرقان و من قبله في ذرّ الانجيل الى ان ينتهي الى ذرّ بدیع الأول و كذلك كان الأمر ان اتم من العارفين و انتم ان لن تؤمنوا لا تكفروا به ولا تحاربوا بنفسه اتقوا الله يا ملاء المؤمنين لا فونفسى هؤلاء لن يرضوا بشيء فسوف يقومون على الشقاق و يخرجون عن ايكّة النفاق بأسياف حديد

16 كذلك بينّا لك الأمر بحجج و اخبات و آيات محكمات لتطلع بما هو المستور عن انظر العالمين و أنك فاحفظ هذا اللوح ثم اقرأه و آتس به و كن من الذاكرين و بذلك يبعثك الله في القيامة بين يديه و يحفظك عن زلزلة الساعة و أنّ هذا الفضل عظيم

17 فطوبى لمن يقرأ آيات الله و يتفكر فيها و يخرج من غمراتها لآئى علم حفيظ و الروح عليك و على الذين اذا نزلت عليهم آيات الله ربهم يخرون بأذقانهم سجداً لله المقتدر المهيمن المتكبر المتعظم المتعزّز المتجبر المتسخّر المقتدر العليم الحكيم و الحمد لله ربك و ربّ الخلايق اجمعين

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BH00871

Lawh-i-'Azim

To: Azim

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Glorious
- 2 The evanescent servant hath received thy letter which indicated thy steadfastness in God and thy turning unto Him, and from it I inhaled the fragrance of thy love and caught the sweet savors of thy affection, our Lord, the Mighty, the Bountiful. When I had read and learned of its contents, I brought thy

1 بسم الله الأَمَنع الأَقْدَس الأَعَزّ الأَبهى

2 قد بلغ الخادم الفانى كتابك الذى كان مدلاً على تمسكك بالله و رجوعك اليه و وجدت منه عرف محبتك و رائحة ودك ربنا العزيز المنان فلما قرأت و اطلعت بما فيه حضرت بكتابك عند

letter before the Most Great Book through which all the books of what was and what shall be were expounded, and I stood before the Throne and presented what thou didst desire of our Lord, the Omnipotent, the All-Bountiful, the Ancient. When my supplications were completed, He commanded me with this conclusive address, His word - exalted and mighty be He:

- 3 O My servant! Take up the Pen and write unto Our great servant that which shall quicken every mouldering bone. Verily the breezes of the Most Exalted Pen on this blessed and most glorious Day have been the source of life for all created things, the bestower of existence unto all who dwell in the unseen and the visible realms, and the dispenser of the wine of immortality unto all who are in the heavens and on earth.

- 4 O 'Azim! Harken in the Persian tongue unto the utterance of thy Lord, the All-Bountiful, that thou mayest attain in manifest clarity unto that which is intended. Concerning what thou didst mention regarding the commission of deeds that are not pleasing, blessed art thou for having confessed before the Throne, and He hath, through His grace, absolved thee of thy misdeeds. He is verily the All-Forgiving, the All-Bountiful. This year, when the fragrance of thy love wafted by, a Tablet was specifically revealed and sent forth from the Dayspring of divine verses before thy petition and mention. Therefore render thanks and say: Praise be unto Thee, O Thou with Whom lieth the knowledge of all things in a clear Book.

- 5 Furthermore, be it known that in this Day whosoever committeth that which causeth souls to be debarred from the sweet-flowing waters of divine knowledge shall be rejected and shall remain rejected. The Cause of God is sanctified above carnal desires and deeds that are not pleasing. All must arise to serve the Cause of God with complete sanctity and detachment, that all people may become aware through the character, deeds, actions and words of these devoted souls, and, awakening from the slumber of heedlessness, may turn toward the sanctuary of oneness. Say: By God! The wine mentioned in the Qur'an is My love, and the Kawthar is My remembrance, and the milk is that which is concealed within My words, and the honey is My sweetest utterance, the mighty, the inaccessible. Say: O people of vain desires! That wine increaseth heedlessness, while this wine bestoweth life everlasting. Which then is more excellent? The latter, by the Lord of the oft-repeated verses and this perspicuous Book! Had the people acted in accordance with Our commandments, assuredly most of the inhabitants of the cities would now be witnessed having attained unto the recognition of the All-Merciful.

الكتاب الأعظم الذي به فصلت كتب ما كان وما يكون ووقفت تلقاء العرش و عرضت ما اردت من ربنا المقندر الفضال القديم فلما تمت عرائضي امرني بالخطاب المبرم قوله جل وعز

3 ان يا خادمي خذ القلم ثم اكتب بعبدنا العظيم ما يحیی به کل عظم رميم ان نفحات القلم الاعلی فی هذا اليوم المبارک الابهی قد کان مطلع الحیوة للممکات ومعطى الوجود لمن فی الغیب والشهود ومبدل نحر الحیوان لمن فی السموات والأرضین

4 ای عظیم بلسان پارسی بیان رب کریم را اصغاثا تا به ما هو المقصود ظاهراً باهراً فائز شوی اینکه در ارتکاب اعمال غیر مرضیه ذکر نمودی طوبی لک بما اعترفت لیدی العرش و انه کفر عنک بفضلہ سیئاتک انه هو الغفور الکریم درین سنه چون عرف محبت تو مرور نمود قبل از عریضه و ذکر لوحی از مطلع آیات الهیه مخصوصاً نازل و ارسال شد ان احمد و قل لک الحمد یا من عندک علم کلشیء فی کتاب مبین

5 و بعد معلوم بوده که الیوم هر نفسی ارتکاب نماید امری را که سبب صد نفوس شود از زلال سلسال معارف الهیه آن مردود بوده و خواهد بود امر حق مقدس است از شئونات نفسانیه و اعمال غیر مرضیه باید کل بتقدیس و تنزیه تمام بر امر الهی قیام نمایند تا جمیع ناس از اخلاق و اعمال و افعال و اذکار آن نفوس مقبله متنبیه شوند و از نوم غفلت بیدار شده بشطر احدیه توجه نمایند قل تالله ان انحر التي نزلت فی الفرقان هی حی و الکوتر هو ذکری واللبن ما ستر فی کلماتی و العسل بیانی الأحلی العزیز المنیع بگو ای اهل هوی آن نحر بر غفلت بیفزاید این نحر حیوة یاقیه عنایت فرماید فاصدقونی ایهما افضل ان الثانی ورب المثانی و هذا الکتاب المبین اگر ناس به ما امرناهم عامل بودند هرآینه حال اکثری از اهل بلدان بمعرفت رحمن فائز مشاهده میشدند

- 6 In any case, thou must arise to serve the Cause of God with utmost sanctity and strive diligently, to the extent of thy capacity, to promote His Cause with the wisdom revealed in the Books. Blessed art thou for having attained unto this Tablet after what was revealed before. Therefore give thanks and be of those who are grateful.
- 7 As for the negligence and laxity shown in serving him who ascended unto God, We have pardoned this. Grieve not therefore, for thy Lord is verily the Omnipotent, the Almighty. He doeth what He willeth through His sovereignty. None can stay His command and none can avert His judgment. He is in truth the All-Compelling, the Omnipotent over all the worlds. However, know thou that this matter was among the gravest of transgressions, for the good-pleasure of parents is mentioned as a weighty matter in the Book of God, especially regarding the one who hath hastened unto the Most Glorious Horizon and attained unto the Supreme Companion. Therefore render thanks that the All-Informed Lord hath forgiven this grievous sin. Give thanks for this and be of those who rejoice.
- 8 Concerning the mention of Our Name, the Luminous, upon him be the Glory of God, the Mighty, the Praiseworthy, thou hast made mention. We have forgiven thee what thou didst before and after. Avoid that which thou hast been forbidden in the Book of God. This is the command of God, before and after. Blessed are they that act.
- 9 And concerning what thou hast submitted about thy claim from the aforementioned souls, forgive them as We have forgiven thee. Verily thy Lord is the All-Forgiving, the Compassionate. It hath been clear and evident to everyone that most of the people of the Bayan were not cognizant of the divine commandments and followed their selfish desires until, through divine grace and infinite bounty, they became somewhat aware of the divine laws in this Most Great Revelation. Henceforth must all appear in complete sanctity and purity, and not soil the illumined and pure hem of trustworthiness with the dust of treachery.
- 10 O 'Azim! If the servants would observe with pure and penetrating eyes and illumined and sincere hearts the evanescence of things and their transformation and variation, they would assuredly sacrifice their lives and property in the path of God. They would pay no attention whatsoever to the riches of the world, let alone the property of others. Trustworthiness among deeds is as sight in the human temple and as the sun amidst the stars of heaven. The comfort and tranquility of the servants and the glory and wealth of those in the land have depended
- 6 باری آنجناب باید بکمال تقدیس بر امر الله قیام نماید و بقدر وسع در انتشار امرش بحکمت منزله در کتب سعی بلیغ نماید طوبی لک بما فزت بهذا اللوح بعد ما نزل من قبل ان احمد و کن من الشاکرین
- 7 و آنچه تهاون و سستی که در خدمت من صعد الی الله رفته عفو نمودیم لا تحزن بذلک لأنّ ربّک هو المقتدر القدير يفعل ما یشاء بسلطانه لیس لأمره من مانع و لا لحکمه من دافع انه هو المهيمن المقتدر علی العالمین ولكن بدان که این فقره از اعظم معاصی بوده چه که رضای ابویں از امر خطیر در کتاب الهی ذکر شده مخصوص نفسیکه باقی ابهی شتافته و برفیق اعلی فائز شده و شکر نما که این عصیان کبیر را حضرت خبیر عفو فرمود ان احمد بذلک و کن من الفرحين
- 8 در ذکر اسمنا المنیر علیه بهاء الله العزیز الحمید مذکور داشتید قد عفونا عنک ما علمته من قبل و من بعد ان اجتنب عمّا نهیت عنه فی کتاب الله هذا امر الله من قبل و من بعد طوبی للعاملین
- 9 و اینکه در باره طلبت از نفوس مذکوره معروض داشتی فاعف عنهم کما عفوناک انّ ربّک هو لعفو العطوف بر هر نفسی واضح و معلوم بوده اکثری از اهل بیان باوامر الهیه عارف نبوده اند و بهوای نفسانیه عامل بوده تا آنکه از فضل الهی و کرم نامتناهی فی الجمله بر احکام الهیه در این ظهور عظمی عارف شده اند و از بعد باید کلّ به تقدیس و تنزیه تمام ظاهر شوند و ذیل مطهر منور امانت را بغبار خیانت نیالایند
- 10 ای عظیم اگر عباد بابصار طاهره حدیده و قلوب صافیه منیره در فنای اشیاء و انقلاب و اختلاف آن ملاحظه کنند هرآینه جان و مال خود را در سبیل حق انفاق نمایند ابداً بمال دنیا اعتنا ننمایند تا چه رسد بمال غیر حفظ امانت مابین اعمال بمنزله بصر است در هیکل انسانی و بمثابه شمس است مابین انجم آسمانی راحت و آسایش عباد و عزّت و ثروت من فی البلاد

upon trustworthiness. God willing, all must hold fast unto it and appear among the people with this supreme gift and mighty bounty. Blessed is he who hath attained thereunto, and alas and regret for the treacherous ones!

- 11 The basest and most rejected of souls in the sight of God have been and will be the treacherous ones. He who betrayeth shall be betrayed and shall find no blessing even if all the wealth of the world should gather unto him. God will make it the portion of another. Thy Lord knoweth, while those who are heedless know not. Ere long it shall be witnessed that thereafter the servants shall be adorned among the people with the crown of trustworthiness and the ornament of justice. These are the stars of the heaven of detachment, and through them shall the lost ones be guided. Verily thy Lord is the Mighty, the All-Knowing.

- 12 That honorable one should not grieve over what is past and perished. God will verily compensate thee in truth. He, verily, is the Bestower, the Munificent, the Generous. All have been commanded to occupy themselves with some affair; therefore that honorable one should engage in some occupation, and blessings shall descend from the heaven of the bounty of thy Lord, the All-Bountiful, the Enriching, the Mighty, the Merciful.

- 13 Concerning what thou didst write about not mentioning the treachery of those souls to strangers - this matter was most acceptable. Blessed art thou for having concealed and preserved, for in these days if someone commits a deplorable act and people become aware of it, they attribute it to the Cause itself. That honorable one hath truly preserved the beauty of the Cause. Thy reward is with God Who created thee, fashioned thee, and guided thee to this straight path. Verily, he in whose heart is My love is indeed independent of the worlds, for he possesseth the Most Great Treasure, the Supreme Store, and Absolute Wealth. Thus have We expounded for thee in detail that thou mayest thank thy Lord and be of those who are firm.

- 14 Convey to all the friends of God who dwell in that land, one and all, young and old, male and female, from this evanescent servant, infinite greetings and the Most Glorious, Most Holy, Most Exalted, Most Beauteous mention. The Glory be upon you all.

- 15 The evanescent servant, the servant

بامانت بوده انشاء الله بايد كل بآن متمسك شوند و باين عطيه كبرى و نعمت عظمى ما بين خلق ظاهر گردند طوبى لمن فاز بها و واهاً و اسفاً للثائنين

11 پست ترين و مردود ترين نفوس عند الله خائنين بوده و خواهند بود من خان يخان و لا يجد البركة لو يجمع عنده من مال يجعله الله نصيباً للآخر ان ربك يعلم و الذين غفلوا هم لا يعلمون عن قريب مشاهده ميشود از بعد عبادى به اكليل امانت و طراز عدالت ما بين ناس مزين شوند ايشانند انجم سماء انقطاع و بايشان هدايت يافته شود گمگشتگان ان ربك هو العزيز العلام

12 آنجناب بر رفته و فاني شده افسوس نخوردن ان الله يعوضك بالحق انه هو المعطي الباذل الكريم بر كل امر شده بامرى مشغول شوند لذا بايد آنجناب بامرى از امور مشغول گردند و البركة تنزل من سماء عطاء ربك الوهاب المغنى العزيز الرحيم

13 اينكه نوشته بوديد كه ذكر آن نفوس را بخيانت نزد اغيار نفوذيد اينفقره بسيار مقبول افتاد طوبى لك بما سترت و حفظت چه كه اين ايام اگر نفسى امر شنيعى را مرتكب شود و ناس اطلاع يابند بنفس حق راجع مينمايند فى الحقيقه آنجناب جمال امر را حفظ نموده اند ان اجر ك على الله الذى خلقك و سواك و هداك الى هذا الصراط المستقيم ان الذى فى قلبه حبي انه لغنى عن العالمين لانه هو الكنز الأعظم و الذخر الأكبر و الغناء البحت البات كذلك فصلنا لك تفصيلاً لتشكر ربك و تكون من الراشخين انتهى

14 جميع دوستان الهى كه در آن ارض ساكنند كلا و طراً صغيراً و كبيراً ذكوراً و اناثاً از جانب اين خادم فاني تكبير لانهايه و ذكر ابدع امنع اقدس ابهى برسائيد انما البهاء عليكم

15 العبد الفانى خادم

MUH3.277x, YIK.062-064, OOL.B190x

BH00890

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1290 [1873] or earlier

1 He is the Most Exalted, the Most High

1 هو الله العلیّ الاعلیّ

2 Your letter was presented before the face and what was written therein was observed. Praise be to God in all conditions, for by His grace He has preserved the devoted servants from the odors of the ungodly and protected the temple of understanding with the armor of spiritual meanings from the arrows of the deniers and the malicious ones. This is among the greatest gifts of the Lord.

2 نامهات بین یدی الوجه فایز و آنچه در او مسطور مشاهده شد لله الحمد فی کلّ الأحوال چه که بفضل خود عباد مقبلین را از نفحات مشرکین حفظ فرمود و بدرع معانی هیکل عرفان را از سهام منکرین و مبغضین حفظ فرمود و این از اعظم عطیهء پروردگار است

3 Inquiry was made about the established mirrors of this most wondrous and most impregnable Revelation. Today no one is bound by such matters, for the Sun shines forth and radiates by itself, and all must move by the thread of servitude and hold fast to the truth. By Him Who holds my soul in His hand, this station is greater than all stations and is regarded as the most exalted of ranks in the sight of God, for through pure servitude the truth has been and will be established among humanity.

3 سؤال شده بود از مرایای مستحکیمه این ظهور ابداع امع الیوم احدی بر این امور مکلف نه چه که شمس بنفسها مشرق و مضیء و کلّ باید بخیط عبودیت حرکت نمایند و بحق متمسک شوند فوالذی نفسی بیده که این رتبه اعظم از مراتب بوده و اکبر مقامات عندالله مذکور چه که بعبودیت صرفه اثبات حقّ مابین بریه شده و خواهد شد

4 By God, besides Whom there is no other God! Had what was witnessed not been witnessed of the deceit, trickery and corruption of the leaders of the Bayan, and had all been seen united and gathered upon the Cause of the previous Manifestation, nothing would ever have been mentioned except servitude. But God's command is His, both before and after. Today the nearest, most exalted, most detached, most illumined, most God-fearing, most knowledgeable, and purest souls are those from whom nothing is witnessed save pure servitude, as is clear to every person of insight.

4 و والله الذی لا اله الا هو که اگر مشاهده نمیشد آنچه مشاهده شد از مکر و خدعه و فساد رؤسای بیان و جمیع بر امر ظهور قبل متفق و مجتمع مشهود میگشت هرگز جز ذکر عبودیت نمیشد ولکن لله الامر من قبل و من بعد الیوم اقرب ناس و اعلاهم و ازهدهم و انورهم و اتقاهم و اعلمهم و ازکاهم نفوسی هستند که جز عبودیت صرفه امری از آن نفوس مشاهده نشود

5 If today anyone should act contrary to what has been mentioned, the Cause of God will be wasted among the people, for many enemies from among the Bayan eagerly desire such matters to arise and for souls to arise with claims. By my life! If people were to find and comprehend the sweetness of servitude, they would become detached from all else. Do not consider the Cause of God as vain nor His Manifestation as idle, such that any soul might desire to make claims.

5 چنانچه بر هر ذی بصری واضح است که اگر الیوم نفسی بغیر آنچه ذکر شد عامل شود امر الله بین ناس تضییع خواهد شد چه که اعدای از ملأ بیان بسیار طالبند که اینگونه امور احداث شود و نفوسی یدعوی برخیزند فونفسی اگر ناس حلاوت عبودیت را بیابند و ادراک نمایند از ماسوائش منقطع شوند امر الله را لغو بدانند و ظهورش را لحو مشمرید که هر نفسی اراده نماید ادعا کند

6 The wondrous Manifestation appeared in the year sixty and gave tidings to the people of this most great Manifestation,

as has been explicitly stated throughout the Bayan. And besides Him, whosoever has stood firm in His Cause and followed what was revealed - these are guides unto Him. Thus was the command, if you but knew.

6 ظهور بدیع در سنه ستین ظاهر و مبشر بود ناس را باین ظهور اعظم چنانچه در کل بیان تصریح شده و ما سواه من استقام علی امره و اتبعه فیما نزل فانهم ادلاء علیه کذلک کان الامر ان انتم تعلمون

- 7 Say: O people! Fear God and waste not His Cause. Gather beneath His shadow and this suffices you above all good, if you but know. There is no greater bounty than this, if you but understand. Beware, then beware, then beware, then beware lest you be veiled by what you possess. Follow God in His commands, then remain steadfast in His remembrance, His praise, and the promotion of His Cause, the Guardian, the Self-Subsisting.

7 قل یا قوم خافوا عن الله و لا تضيّعوا امره ان اجتماعوا فی ظلّه و هذا یکفیکم عن کلّ خیر ان انتم تعلمون و لم یکن فضل اعظم من هذا لو انتم تفقهون ایاکم ثم ایاکم ثم ایاکم ان تحتجبوا بما عندکم ان اتبعوا الله فی اوامره ثم استقیموا علی ذکره و ثنائیه و تبلیغ امره المهیمن القیوم

- 8 Walk not in the paths of pride and arrogance. Be humble before His countenance, submissive before His beauty, and prostrate before His Self, the Mighty, the Beloved.

8 لا تسلكوا سبل الغرور والاستکبار کونوا خضاعاً لطلعته و خشاعاً لجماله و سجداداً لنفسه العزیز المحبوب

- 9 Those souls who are known today for their support of this Cause, whose mention has been revealed in the Tablets - respect for these souls is incumbent upon all, so long as they remain firm and steadfast in the love of God and His Cause. This is the word of truth which falsehood does not follow, if you but understand.

9 نفسیکه الیوم بنصر این امر معروفند چنانچه ذکر آن نفوس در الواح نازل توقیر آن نفوس بر کل لازم مادامیکه در حبّ الله و امره مستقرّ و مستقیمند هذا قول الحقّ الذی لا یعتبه الباطل ان انتم تعقلون

- 10 If in every day a manifestation were to appear, the Cause of God would never spread throughout the earth, and surely consummate wisdom would be rendered void. Glory be unto Him above this! Beware lest you differ in the Cause of God. Gather upon the law of His love and be not among the dissenters.

10 اگر در هر یوم ظهوری ظاهر شود هرگز امر الله در ارض انتشار نیابد و البتّه حکمت بالغه لغو ماند فسبحانه عن ذلک ایاکم ان تختلفوا فی امر الله ان اجتماعوا علی شریعة حبه و لا تكونن من المختلفین

- 11 In response to that one who associates partners with God - the letter "J" - a servant present before the Face has recorded some divine verses that were revealed regarding this matter. Nevertheless, it is strange that you have asked again. Never pay attention to such matters that cause the Cause of God to be wasted. Let all dwell in repose in one station beneath the shade of the raised heaven which is the Manifestation itself. What is desired today is that all should appear among people with purity, sanctity, humility, submissiveness and pure servitude, so that all people may turn toward God's direction through witnessing the deeds and actions of those assured souls. It is incumbent upon every soul to teach the Cause according to their capacity, but with perfect humility and submissiveness, not through conflict and disputation, for the decree of killing, bloodshed and opposition has been entirely lifted in this Manifestation of the Sun of inner meanings. We have repeatedly

11 در جواب نفس مشرک بالله حرف ج عبد حاضر لدی الوجه بعضی از آیات الهی که در این مقام نازل شده ثبت نموده مع ذلک عجب است که مجدّد سؤال نموده اید ابداً باینگونه امور التّفات نموده که سبب تضيیع امر الله است کل در مقررّ واحد در ظلّ سماء مرفوع که نفس ظهور است ساکن و مسترّج باشید و آنچه الیوم مطلوب است آنست که کلّ بتزیه و تقدیس و خضوع و خشوع و عبودیت صرفه بین ناس ظاهر شوند تا جمیع ناس از افعال و اعمال آن نفوس موقفه بشطر الله توجه نمایند و بر هر نفسی هم لازم که بقدر خود تبلیغ امر نماید ولکن بکمال خضوع و خشوع نه مجاربه و مجادله چه که حکم قتل و سفک دماء و معارضه بالکلیّه در این ظهور شمس معانی

stated this, yet people do not understand. By Him Who holds my soul in His hand, if people had acted according to what they were commanded in this Manifestation, now most of the people of the earth would be seen adorned with the robe of guidance and radiant with the lights of God. But what was destined has come to pass. God willing, henceforth they should move according to God's good-pleasure, not according to their selfish desires. Thus was the command revealed before and now, and God was witness to that.

- 12 God is greater than what people imagine! God is greater than what they mention, what they suppose, and what they say! Still no one has comprehended the appearance, encompassing nature, greatness and power of this Manifestation. Therefore they have not arisen to love Him and His Cause as they should. Moreover, they have engaged in corruption and committed what they have committed without God's permission. The harm of everyone's deeds has returned to the Root of the Divine Tree, just as that one who associates partners with God went to the great city and attributed to the Truth all that he, his companion, and the people of the Bayan committed in these numbered years - even though all souls witness and testify that in all days and nights We have been occupied with reforming the affairs of the corrupt ones, and have forbidden all people from everything God detests through decisive proofs, goodly counsels and firm statements, as all servants witnessed and heard during the years of Our sojourn in Iraq. Nevertheless, what befell Us befell Us. Now the Beauty of Divine Unity sits waiting to see when the ordained trials will descend. May my soul be sacrificed for His soul, my spirit for His spirit, my essence for His essence, and my beauty for His beauty, if you be of those who know!

- 13 God willing, may all accept the divine counsels given in loving kindness and gather at the stream of inner meanings. This has been and will be the foundation of victory.

- 14 As for what you mentioned regarding your brothers, We beseech God to decree for them what is best for them and to deliver them. With Him is the knowledge of all things in a clear Book, and He has power over all things. The Spirit, glory and splendor be upon you and upon those with you among the loved ones of God, your Lord and the Lord of all worlds. And praise be to God, the Beloved of those who know Him.

مرتفع شده قد کررنا القول في ذلك ولكن الناس هم لا يعرفون فولاذي نفسي بیده که اگر ناس بآنچه در این ظهور مأمور شده عامل میشدند حال اکثر اهل ارض بخلع هدایت مزین و بانوار الله مشرق و مضیء مشاهده میشدند ولكن قضی ما قضی انشاء الله باید که مابعد برضاء الله حرکت نمایند نه بهوای نفسانی کذلک نزل الأمر من قبل و حیثند و کان الله علی ذلك شهید

12 الله اكبر عما يتوهمون الناس الله اكبر عما يذكرون و عما يظنون و عما يقولون هنوز احدی بر ظهور و احاطه آن و عظمت و قدرت آن مطلع نیست لذا بحب و امرش علی ما ینبغی قیام نموده اند و از آن گذشته بفساد مشغول گشته اند و بغیر اذن الله مرتکب شده اند آنچه مرتکب شده اند و ضرر افعال جمیع باصل سدره راجع شده چنانچه نفس مشرک بالله بمدینه کبیر رفته و آنچه خود و صاحبش و ملا بیان در این سنین معدودات ارتکاب نموده اند جمیع را بحق راجع نموده مع آنکه کل نفوس شاهد و گواهند که در تمام ایام و لیلای باصلاح امور مفسدین مشغول بوده ایم و جمیع ناس را بدلائل محکم و مواعظ حسنه و بیانات متقنه از کل ما کرهه الله منع نموده ایم چنانچه در سنین توقف در عراق جمیع عباد دیده و شنیده و گواهند مع ذلک ورد علینا ما ورد حال جمال احدیه منتظر جالسند تا چه وقت و زمان بلایای مقدره نازل شود فدیت نفسی لنفسه و روحی لروحه و کینونتی لکینوتته و جمالی لجماله لو انتم من العارفين

13 انشاء الله کل نصاب مشفقانه الهیه را پذیرند و بر شریعه معانی مجتمع گردند اصل نصر این بوده و خواهد بود

14 و اما ما ذكرت في اخوانك نسل الله بأن يقضى عليهما ما هو خير لهما و يخلصهما و ان عنده علم كل شيء في كتاب مبين و انه لعلی كل شيء قدير و الروح و العز و البهاء عليك و علی من معك من احباء الله ربك و رب العالمين و الحمد لله محبوب العارفين

BH00899

To: Karim in Shin, in Shiraz

Date: 1290 [1873] or earlier

1 He is the Ever-Abiding, the All-Knowing!

1 هو الباقي العليم

2 God beareth witness unto His Own Self by His Own Self that verily I am alive in the Most Glorious Horizon. Therefore doth My Self, My Being, and My Essence bear witness even as He hath borne witness unto Himself, and verily He is alive at this moment in this Horizon - He heareth and seeth. And whoso turneth away from that which God hath testified unto, he is of them that have gone astray, have been misguided, have denied His Self, have warred against His signs, and are numbered with those who have joined partners with His Beauty at the time when He came upon the clouds of holiness with the sovereignty of His Most Exalted, His Most High Name.

2 شهد الله لنفسه بنفسه بأننى انا حى فى افق الأبهى
إذا يشهد نفسى وذاتى و كينونتى بما شهد لنفسه
و أنه هو حى حينئذ فى هذا الأفق يسمع ويرى و
من اعرض عما شهد الله به فهو ممن ضلّ و غوى
و كفر بنفسه و حارب بآياته و كان من الذين
هم اشركوا بجماله حين الذى اتى على ظلال القدس
بسلطان اسمه العلى الأعلى

3 Say: O people! Deny not the proof whereby ye believed in God's Messengers aforetime and were numbered with them that believed and were guided.

3 قل يا قوم لا تكفروا بحجة التى بها آمنتم برسل الله
من قبل و كنتم ممن آمن و هدى

4 O My Name! Thou knowest what hath befallen Me, for thou wert with Us in Iraq and didst witness My sufferings beyond measure or count. Thou knowest that I fled alone from among these people and migrated unto God, the Lord of the hereafter and of the former times. By God, O My Name! When I raised up the mention of My brother among the people and his cause became renowned, he arose in secret to harm Me, such that none would meet with him but that he would cast hatred of Me into their hearts. And when I became aware of his secret and what was in his heart, I departed from Iraq lest there should arise among the servants that which would compromise the dignity of the Cause. We left them to themselves that perchance the fire of negation and wretchedness might be stilled. I wandered through the lands for two successive years, and none knew of My person save God Who created it and fashioned it. Thou knowest that I sent no word or trace of My pen to My family lest they discover the land wherein I dwelt, while they remained in turmoil, trembling and lamentation. Yet withal they concealed the matter lest there be revealed that which ought to remain hidden.

4 ان يا اسمى انت تعلم بما ورد على لائتك كنت
معنا فى العراق و احصيت ضرى بعد الذى لا
يحدّ ولا يحصى و تعلم اننى فررت عن بين هؤلاء
وحده و هاجرت الى الله ربّ الآخرة و الأولى
فوالله يا اسمى لما ارفعت ذكر اخى بين الناس و
اشتهر امره هو قام فى السرّ على ضرى بحيث ما
جالس معه احد الا و قد القى فى صدره بغضى
و اتى لما اطّلت بصره و ما فى قلبه خرجت عن
العراق لئلا يحدث بين العباد ما يضيع به حرمة
الأمر و تركاهم بأنفسهم لعلّ يسكن نار النفى و
الشقى و كنت سائراً فى البلاد سنتين متتابعتين و
ما اطّلع بنفسى احد الا الله الذى خلقها فسوى و
انت تعلم بأننى ما ارسلت الى اهلى خبراً ولا اثراً
من قلبى لئلا يطّلعن ارض التى كنت عليها و هم
كانوا فى اضطراب و زلزال و حنين و مع ذلك
ستروا الأمر لئلا يظهر ما يحقّ ان يخفى

5 By God, O My Name! During My first migration there befell Me that which would cause the hearts of all believers to burn at its mention and to fear. How many nights did I spend alone in the wilderness with none to comfort Me as companion, and

5 تالله يا اسمى قد ورد على فى هجرتى الأولى ما يحترق
بذكره اكباد كلّ من آمن و يخشى و كم من ليلالى
كنت وحده فى العراء و ما كان معى من مؤنس
لأستأنس به و كم من أيام مشيت برجلى و حملت

how many days did I walk on foot. All this I bore, despite My power over those in whose hearts was hatred for this Youth and for Him Who created and established the Throne. When We were made to return, We found that My brother had filled the servants with rancor against Me through his lies and calumnies. We witnessed hearts filled with hatred for this Youth - to this testifieth all who witnessed and saw. I found My brother and those known by this name in profound abasement, such that My brother would leave the city each month in fear for himself, finding no place of rest. When We saw them in such condition, We arose among the servants and associated with the divines of the city morning and evening. I proclaimed the remembrance of God among the people until the Cause became renowned throughout all lands and every heart that God had purified and refined turned toward Him.

كل ذلك بعد قدرتي على الذين كان في قلوبهم بغض الغلام والذي خلق العرش ثم استوى الى ان ارجعوناً فلما رجعنا شهدنا بأن اخي القى العباد غلى بما كذب في حقي ثم افترى وشهدنا الصدور ملئت من غل هذا الغلام ويشهد بذلك كل من شهد ورأى ووجدت اخي ثم الذين اشتبهوا بهذا الاسم في ذلة عظمى و كان ان يخرج اخي في كل شهر عن المدينة خوفاً من نفسه وما استقر في ارض فلما شهدناهم في تلك الحالة قنا بين العباد و عاشرنا مع علماء المدينة في كل عشي و ضحى و كنت صائحاً بين العباد يذكر الله الى ان اشتهر الأمر في كل الديار و توجه الى الله كل قلب طهره الله ثم اصفى

6 Thou knowest how I stood against the enemies with a sovereignty more manifest than the sun in its meridian. Thou wert not in Iraq in the days when nations and governments rose against Me - some saying "Let us seize him and send him to the King of Persia," and others saying "He will surely be taken."

6 و انت تعلم كيف قمت في مقابلة الأعداء بسلطان كان اظهر من الشمس في مركز العلي و أنك ما كنت في العراق في أيام التي قامت على الملل و الدول و منهم من قال بأن نأخذه و نرسله عند ملك العجم و منهم من قال سوف يؤخذ و ينفي و اتى وحده جادلت معهم بحكمة الله و بيانه

7 By God, the Truth! I have arisen to the Cause in such wise as to astound the denizens of the Most Exalted, Most Holy, Most Glorious Concourse, until necks were brought low before the sovereignty of thy Lord and every proud and rebellious one submitted, until the decree of departure came and We left the city with supreme power, until We entered this land, this Most Great Prison. When My brother witnessed that My name had become renowned among the servants and that no harm had befallen Me in My manifestation among the people, he regretted his concealment and emerged from behind the veil in ways that cannot be uttered by the tongue. His first act was to secretly decree My death as commanded by self and passion. When the hosts of God's sovereignty descended and protected Me by His sovereignty and prevented him from what he intended, he then arose to calumny and wrote to every soul that his brother intended to kill him. Thou knowest that had I desired such, I would have been capable of it, yet despite My knowledge of his self and what lay in his breast, We protected him from the harm of every harmful one, as they who possess understanding can testify.

7 تالله الحق قد قمت على الأمر بشأن تحيّر عنه اهل ملاء الأرفع الأقدس الأعلى الى ان ذلت الأعناق لسلطنة ربك و خضعت رقاب كل من استكبر و طغى الى ان جاء حكم الخروج و خرجنا عن المدينة باقتدار كبرى الى ان دخلنا في هذه الأرض هذا السجن العظمى فلما شهد اخي بأن اشتهر اسمي بين العباد و ما اصابني البأساء في ظهوري بين الناس ندم عن ستره و خرج عن خلف الحجاب بما لا يذكر من اللسان و اول فعل فعل افتي على قتلى في سر السر بما امره النفس و الهوى فلما نزلت جنود سلطنة الله و حفظني بسلطانه و منعه عما اراد اذا قام على الافتراء و كتب الى كل نفس بأن اخي اراد قتلي و انت تعلم بأنى لو اردت ذلك لكنت قادراً عليه و مع على بنفسه و بما في صدره حفظناه عن ضرر كل ذى ضرر ويشهد بذلك اولو النهى

8 By God, O My Name! When I first heard of his affair, it was from Me and none was aware of it save God Who created the

8 فوالله يا اسمى كلها سمعت في امره اول مرة انه كان من عندي و ما اطلع بذلك احد الا الله

heavens and all beneath the earth. By God! He knew not a single letter until We taught him through nights and days that he might aid his Lord. But when the breezes of assurance wafted and the Cause was established, the love of leadership seized him in such wise that, by the True God, all who dwell in the highest heavens are powerless to describe it. I had ever protected him and exalted his mention even in My distress and abasement, but God preserved Me from him by His supreme power. Therefore doth My Pen weep over My state and My heart lamenteth My suffering.

الَّذِي خَلَقَ السَّمَوَاتِ وَمَا تَحْتَ الثَّرَى فَوَاللَّهِ مَا كَانَ أَنْ يَعْرِفَ حَرْفًا عِلْمَهُ فِي مِذْ لَيْلَى وَالْأَيَّامِ لِيَنْصُرَ رَبَّهُ فَلَمَّا هَبَّتْ رَوَائِحِ الْإِطْمِينَانِ وَعَلَى الْأَمْرِ أَخَذَتْهُ حُبُّ الرِّيَاسَةِ عَلَى شَأْنِ تَالِهَةِ الْحَقِّ يَعِجْزُ عَنْ ذِكْرِهِ كُلِّ مَنْ فِي سَمَوَاتِ الْعَالِي وَأَنَّى لَا زَالَ كُنْتُ أَحْفَظُهُ وَأَرْفَعُ ذِكْرَهُ وَهُوَ فِي ضَرِيٍّ وَذَلَّتِي وَلَكِنْ حَفَظَنِي اللَّهُ عَنْهُ بِقُوَّتِهِ الْأَقْوَى إِذَا يَبْكِي قَلْبِي عَلَى حَالِي وَيُنُوحُ قَلْبِي عَلَى ضَرِيٍّ

- 9 I have been patient and continue to be patient, and complain not of anyone. Unto God do I complain. And thou, arise to the Cause of God, then make mention of Him, then aid Him as thou art able, and He shall protect thee from all who turn away and are averse. Say: O people! Do ye dispute with the Spirit concerning what He hath witnessed and beheld in the Most Glorious Horizon of God's signs, the Most High?
- 10 By God, He speaketh not of His own desire, but rather by what the Spirit hath uttered in His most pure and sanctified breast. Say: Every atom testifieth to His supreme sovereignty. Leave behind all that is with the people, then ascend on two holy wings unto the Lote-Tree beyond which there is no passing, that thou mayest witness all created things beneath the furthestmost Tree.
- 11 Thus do We command thee in this Tablet. Act upon what thou hast been commanded with spirit and fragrance and might and grandeur from God, the Most High. Then remind all those with thee in whom thou findest the radiance of the Most Glorious. Then mention thy family from the tongue of God, then bestow upon thy daughter that which shall gladden thy heart. Thus have We permitted thee in this Tablet, as a mercy from Us unto thee and unto the God-fearing.
- 12 Would that thou wert with Us in this land to witness what none hath witnessed save God, from Whom all things have their beginning and unto Whom all shall return. And the Glory be upon thee and upon those who are with thee on God's path in these days wherein the feet of the possessors of knowledge and understanding have slipped.

- 9 وَ صَبَرْتُ وَاصْبِرْ وَلَا أَشْكُو مِنْ أَحَدٍ وَإِلَى اللَّهِ الْمَشْتَكِي وَأَنْتَ قُمْ عَلَى أَمْرِ اللَّهِ ثُمَّ أَذْكُرْهُ ثُمَّ أَنْصُرْهُ بِمَا كُنْتُ مُسْتَطِيعًا عَلَيْهِ وَإِنَّهُ يَحْفَظُكَ عَنْ كُلِّ مَنْ أَعْرَضَ وَتَوَلَّى قُلُوبًا يَأْتِيهِمْ أَمْثَارُونَ الرُّوحِ عَمَّا شَهِدَ وَرَأَى فِي أَفْقِ الْأَبْهَى مِنْ آيَاتِ اللَّهِ الْعَالِي الْأَعْلَى
- 10 تَالِهَةِ أَنَّهُ مَا نَطَقَ عَنِ الْهَوَى بَلْ بِمَا نَطَقَ الرُّوحُ فِي صَدْرِهِ الْمُقَدَّسِ الْأَصْفَى قُلُوبًا يَشْهَدُ كُلُّ الذَّرَاتِ بِسُلْطَنَتِهِ الْكُبْرَى وَأَنْتَ دَعَا كُلَّ مَا عِنْدَ النَّاسِ عَنْ وَرَائِكَ ثُمَّ أَصْعَدَ بِجَنَاحَيْنِ الْقُدُسِ إِلَى سِدْرَةِ الْمُنْتَهَى لِتَشْهَدَ كُلُّ الْمَمَكَاتِ فِي ظِلِّ شَجَرَةِ الْقَصُوفِ
- 11 كَذَلِكَ أَمْرُنَاكَ فِي هَذَا اللَّوْحِ أَنْ أَعْمَلَ بِمَا أَمَرْتُ بِرُوحٍ وَرِيحَانٍ وَقُوَّةٍ وَعِظْمَةٍ مِنْ لَدَى اللَّهِ الْعَالِي الْأَعْلَى ثُمَّ ذَكْرٍ مِنْ لَدُنَّا كُلِّ مَنْ كَانَ عِنْدَكَ مِنَ الَّذِينَ تَجِدُ مِنْ وَجْهِهِمْ نَضْرَةَ الْأَبْهَى ثُمَّ أَذْكُرْ أَهْلَكَ مِنْ لِسَانِ اللَّهِ ثُمَّ أَجْرُ عَلَى بَنَتِكَ مَا يَرْضَى بِهِ فُؤَادُكَ وَكَذَلِكَ أَذْنَاكَ فِي هَذَا اللَّوْحِ رَحْمَةً مِنْ لَدُنَّا عَلَيْكَ وَعَلَى أَهْلِ التَّقَى
- 12 فَيَا لَيْتَ كُنْتُ مَعَنَا فِي هَذِهِ الْأَرْضِ لِتَشْهَدَ مَا لَا شَهِدَ إِلَّا اللَّهُ الَّذِي مِنْهُ بَدْءُ كُلِّ شَيْءٍ وَأَنْ إِلَيْهِ الرَّجْعِي وَالْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ عَلَى صِرَاطِ اللَّهِ فِي هَذِهِ الْأَيَّامِ الَّتِي زَلَّتْ فِيهَا أَقْدَامُ أَوَّلَى الْعِلْمِ وَالْحُجَى

INBA51:297, INBA49:341, BLIB_Or15694.372,
ALIB.folder18p246, LHKM3.014

BH00893

To: *Siyyid Yusuf Sidih*

Date: 1290 [1873] or earlier

- 1 In the Name of the One True God, the All-Knowing!
- 2 O Joseph! Thou art seen to be deprived of the fragrance of the Merciful's garment. Strange it is that Jacob's eyes were illumined by the fragrance of his son's garment, yet the vision of thy recognition, despite the diffusion of the fragrances of the Merciful's raiment throughout all creation, remaineth clouded by the ophthalmia of idle fancies. Art thou dwelling in the valley of hesitation even after the very stones cry out: "Hasten ye to the scene of your Lord, the Chosen One"? This beseemeth thee not, shouldst thou be of them who are endowed with insight.
- 3 Beloved is he who rendeth asunder all veils through the name of the Lord of Names and Attributes, and ariseth from the horizon of the heaven of acceptance, turning toward the Kaaba of Beauty. Cast away thy vain imaginings! By Him Who illumined the dawn of utterance through the light of His Name, the Most Merciful, wert thou to ponder on that which We have sent down aforetime unto thee, thou wouldst swoon away, and upon rising, thou wouldst exclaim: "I believe in the Dawning-Place of Thy Cause and the Source of Thy Revelation, O God of the worlds!"
- 4 Immerse thyself in the oceans of the words of the Most Merciful which flow from the fountainhead of the Pen of Utterance, detached from all else, that perchance thou mayest attain unto its hidden pearls. O Joseph! The Divine Word among human utterances is even as the sun, manifest and resplendent. Deceive not thyself. Consider the revealed Tablets and reflect upon the manifestations of power and the divine conditions that have encompassed the realm of creation, that thou mayest attain unto the Ancient Ocean and the Most Great Name. If thou hast not succeeded in heeding the divine counsels revealed from the Pen of Divine Might in this Revelation, then consider, wholly detached from all else, the Persian Bayan sent down from the heaven of Divine Revelation. By My life! If thou wert to look upon it with the eye of certitude, thou wouldst behold thyself shining forth from the horizon of detachment, hastening unto God, the Lord of Creation.
- 5 O Joseph! Awaken at the call of God and say: "Here am I, O Kaaba of the yearning ones!" He saith: "Be not veiled from
- 1 بنام یگنا خداوند عالم دانا
- 2 ای یوسف از عرف قیص رحمانی محروم مشاهده میشوی عجب در آنست که چشم یعقوب از نفعه قیص ابن روشن شد و بصر عرفان تو بعد از تضوعات نفحات ثوب رحمن در امکان از رمد اوهام فارغ نه ا سکنت فی عقبه الوقوف بعد الذی تصیح الأججار ان اسرعو الی منظر ربکم المختار هذا لا ینبغی لک ان تكون من المتفرسین
- 3 محبوب آنکه جمیع حجابات را باسم مالک اسماء و صفات خرق نمائی و از افق سماء اقبال مقبلاً الی کعبه الجمال طالع شوی بریز اوهام را فوالذی انار فجر البیان بنور اسمه الرحمن لو تتفکر فیما نزلناه من قبل و ارسلناه الیک لتتصعق و اذا تقوم تقول آمنت بمشرق امرک و مطلع وحیک یا اله العالمین
- 4 در بحور کلمات رحمن که از معین قلم بیان جاری شده تغمّس نما منقطعاً عمّا سواه که شاید بالآلی مستوره آن فائز شوی ای یوسف کلهء الهیه مابین کلمات بریه بمثابة شمس مشرق و لا تحست بر خود مشتبّه منما در الواح منزله نظر کن و در ظهورات قدرتیّه و شئونات الهیه که عالم ملکیه را احاطه نموده تفکر نما شاید بحر قدم و اسم اعظم فائز شوی اگر بنصایح الهیه که از قلم عزّ احدیه در این ظهور نازلشده موفق نشدی در بیان پارسی که از سماء وحی سبحانی نازل منقطعاً عن الكلّ ملاحظه نما و تفکر کن لعمری لو تنظر فيه بعین الیقین لتری نفسک مشرقة من افق الانقطاع مسرعة الی الله مالک الابداع
- 5 یا یوسف ان انتبه من نداء الله قل لیّیک یا کعبه المشتاقین میفرماید به بیان و ما نزل فيه و

the Bayan and what hath been revealed therein and its letters from the Dawning-Place of the command of the Most Merciful." Yet thou remainest veiled from the manifest Sovereign by one whom thou hast not seen and of whose cause thou knowest naught. Think not that any benefit or harm returneth unto the Truth from thy acceptance or rejection, or from that of the peoples of the world. By the Truth itself, verily He is independent of all the worlds.

- 6 In all times the Ancient Beauty hath been and shall be afflicted in the hands of the oppressors. The arrows of hatred from the direction of the idolaters have at all times rained upon the Manifest Beauty. Nevertheless, purely for the sake of God, He inviteth all else to turn toward the Lord of Power and the Most Great Horizon. If thou shouldst find the sweetness of but one word from among the words of God, thou wouldst forsake the world and all that is therein, and by the power of the Most Great Name soar above the kingdom of earth and heaven, crying out amongst the servants in the name of thy Lord, the Mighty, the Praiseworthy.

- 7 O Joseph! Turn away from the pond and set thy face toward the ocean of My Name, the All-Powerful, each drop whereof proclaimeth: "The Kingdom belongeth unto God, the All-Knowing, the All-Informed!" Turn away from the tree that hath been planted at the gate without right, then turn with thy whole being unto God, the Lord of all worlds. Canst thou find today any refuge or shelter for thyself? Nay, by His very Self, wert thou of them that know! Draw forth the hand of trust from the bosom of detachment, then rend asunder the veils that have held thee back from turning toward the Creator of all things. This is better for thee than all that is in the heavens and earths. Be not of them who said "God is our Lord," yet when He appeared in truth they disbelieved and turned away until they descended to the lowest of the low. If thou deniest this proof, by what proof wilt thou uphold that which thou believest? And if thou deniest this power, by what power wilt thou hold fast and be of them that turn unto God? Wouldst thou ask the Jews concerning that which the Spirit (Christ) spoke, or the people of the Gospel concerning that which Muhammad, the Apostle of God, brought? This indeed would be a grievous wrong.

- 8 If thou art in doubt concerning a matter, ask God, thy Lord and the Lord of all things, to make clear unto thee what thou desirest. He verily is the Unfolder, the Concealer, the All-Knowing, the All-Informed. Wert thou to reflect upon this Cause, thou wouldst testify that He is the Originator of the heavens and earth, and that nothing more wondrous than this

حروفات آن از مشرق امر رحمن محتجب نشوید و تو بموهومی که او را ندیده و از امرش مطلع نیستی از سلطان معلوم محروم و محتجب مانده‌ئی همچو مدان که از اقبال و اعراض تو و یا اهل عالم نفعی و ضرری بحق راجع شود و نفسه الحق آنه کان غنیاً عن العالمین

- 6 در جمیع احیان جمال قدم در دست ظالمین مبتلا بوده و خواهد بود سهام کین از شطر مشرکین در کلّ حین بر جمال مبین وارد مع ذلک خالصاً لوجه الله کلّ ما سواه را بشطر مالک قدر و منظر اکبر دعوت مینماید اگر حلاوت کلمه‌ئی از کلمات الله را بیابی از دنیا و ما فیها خارج شوی و بقدرت اسم اعظم فوق ملک و ملکوت طیران ثمائی و صیحه زنی مابین عباد باسم ربّک العزیز الحمید

- 7 ان یا یوسف فأعرض عن الغدير مقبلاً الى بحر اسمی القدير الذی کلّ قطرة منه ینادی الملک لله الملک العليم الخبير ان اعرض من الشجرة المغرسة فی الباب بغير الحق ثم اقبل بتمامک الى الله مولی العالمین هل تجد اليوم لنفسک من مفرّ او مهرب لا ونفسه الحق لو انت من العارفين ان اخرج يد التوکل من جيب الانقطاع ثم اخرق حجابات التي منعتک عن التوجه الى مالک الابداع هذا خير لك عما فی السموات و الأرضین لا تکن من الذین قالوا الله ربنا اذا ظهر بالحق کفروا و اعرضوا الى ان رجعوا الى اسفل السافلين ان تنکر هذه الحجة بأی حجة تثبت ما کنت علیه و ان تنکر هذه القدرة بأی قدرة تتمسک و تكون من المقبلین هل تسئل اليهود عما نطق به الروح او ملأ الانجیل عما اتی به محمد رسول الله ان هذا لظلم عظیم

- 8 ان اشتبه عليك امر فاسئل الله ربّک و ربّ کلّشیء ان یبین لک ما اردته انه هو الکشاف الستار العليم الخبير لو تتفکر فی هذا الامر لتوقن بأنّه هو بديع السموات و الأرض و ما ظهر فی الامکان ابداع منه يشهد بذلك کلّ الذرات و

hath appeared in all creation. To this testify all atoms and beyond them the tongue of God, the True, the Faithful King. Set aside the left and turn unto the right through thy Lord's grace. Say: "Aid me, O my God, to recognize Him Who is the Manifestation of Thy Cause, the Dayspring of Thy signs, and the Source of Thy inspiration. O Lord! I am poor and Thou art the All-Possessing, the All-Powerful. O Lord! Deprive me not of the gift that hath shone forth from the horizon of Thy bounty, nor of this cup proffered by the hands of Thy favors. Draw me nigh unto Thee, detached from all else but Thee. I testify that Thou doest what Thou pleasest and ordainest what Thou wilt."

عن ورائها لسان الله الملك الصادق الأمين ضع
الشمال توجه الى اليمين بعناية ربك قل ايدي
يا الهى على عرفان مظهر امرك و مطلع آياتك
و مشرق الهامك اى رب انا المسكين و انت
الغنى المقتدر القدير اى رب لا تجعلنى محروماً
من العطية التى اشرقت من افق عطائك و لا
من هذه الكأس التى ييدلها ايدى الطافك قربنى
اليك منقطعاً عما سواك اشهد انك تفعل ما
تشاء و تحكم ما تريد

- 9 O Joseph! Since previously the fragrant breezes of faith were inhaled from thee, therefore this Tablet hath been sent down from the heaven of divine Will, that perchance through the fragrant breeze of the utterance of the All-Merciful thou mayest attain to the kingdom of exposition, and not wander in the wilderness of heedlessness and the valley of bewilderment. Observe thou the consummate wisdom of God, that in that Guidance which was previously revealed and sent forth from the Pen of Command, We concealed two stations, and thou didst enquire about them. Nevertheless, from the Pen of Will there appeared no fitting explanation concerning the mention of those two stations. We concealed them in the divine treasures of knowledge for these days, that thou mightest become aware of them and ask about the wisdom of their concealment. Yet thou wast so heedless that it never occurred to thee. Ponder thou upon this, that thou mayest comprehend what was decreed aforetime and be assured that with Him is the knowledge of all things in a perspicuous Book.

9 اى يوسف چون از قبل نفحات ايمان از تو
استنشاق شد لذا اين لوح از سماء مشيت ربّانيه
نازل و ارسال گشت كه شايد از نفعه بيان
رحمن بملكوت تبیان فائز شوى و در تيه غفلت
و وادى حيرت سرگردان نباشى و در حكمت
بالغه الهيه ملاحظه نما كه در آن سلوك كه
از قبل از قلم امریه نازل و ارسال شد دو مقام
آنا ستر نموديم و تو سؤال نمودى مع ذلك از
قلم اراده در ذكر آن دو مقام على ما ينبغى بيانى
ظاهر نه در كنوز علميه ربّانيه مستور نموديم
لأجل اين ايام تا بآن ملتفت شوى و از حكمت
ستر آن سؤال نمائى و تو چنان غفلت نمودى كه
ابداً بنظرت نيامد تفكر فى ذلك لتطلع بما قضى
من قبل و تكون موقناً بأنّ عنده علم كلشئ فى
كتاب منير

- 10 Although these are not days for questions and answers - it behooveth everyone, when hearing the Call, to turn to the horizon of the Revelation of his Lord, the Most Exalted, the Most Glorious, and say: "Yea, yea! Here am I, here am I, O Beloved of the worlds!" - yet the purpose is that thou shouldst understand that there was wisdom in the concealment of those two stations, whereof thou wast unaware. We beseech God, should He wish, to assist thee to know Him and draw thee nigh unto a station round which circle the near angels. Praise be to God, the Protecting, the Self-Subsisting.

10 اگرچه اين ايام ايام سؤال و جواب نيست ينبغى
لكل نفس اذا سمع النداء يتوجه الى افق وحى ربّه
العالى الأبهى و يقول بلى بلى ثم لييك لييك يا
محبوب العالمين ولكن مقصود انكه ادراك نمائى
كه در ستر آن دو مقام حكمتى بوده و شما بآن
ملتفت نه نسلل الله لو يريد يؤيدك على عرفانه
و يقربك الى مقام تطوف حوله ملائكة مقربون
الحمد لله المهيمن القيوم

- 11 O Joseph! The Cause is mighty, mighty! Observe how mighty it is when He declareth that the loftiest Tree of affirmation in that Dispensation becometh lower than the most inferior tree of negation. Yet thou hast regarded this mighty Cause as insignificant and hast paid, and continuest to pay, no heed to it. Harken unto the call of this Wronged One, Who from

11 اى يوسف الأمر عظيم عظيم مشاهده كن كه
چه قدر عظيمست مفرماید اعلى شجره اثبات در
آن ظهور اعظم از ادنى شجره نفى ميشود و تو امر
باين عظيمى را سهل شمردى و ابدأ اعتنا نداشته و
ندارى بشنو ندای اين مظلوم را كه از افق سخن

the horizon of the prison calleth out: Abandon what thou hast heard and return to the direction of the Chosen One.

ندا میفرماید آنچه شنیدی بگذار و بشطر مختار راجع شو

INBA35:027b, BLIB_Or03116.105,
BLIB_Or11096#032, MUH3.381-382x,
ASAT5.350x, OOL.B189x

BH00924

To: Muhammad-Ali

Date: 1290 [1873] or earlier

1 In the Name of God, the Mighty, the All-Knowing!

1 بِسْمِ اللَّهِ الْعَزِيزِ الْعَلِيمِ

2 We have returned from Our brother's house and entered the dwelling. Then thy letter arrived and was read before Our face in its entirety, and from it We perceived the fragrance of love, faithfulness, and steadfastness in the Cause of thy Lord, the Possessor of all Names. Therefore the Pen of loving-kindness was moved to make mention of unity, that thou mayest be assured that I am with you and you are with Me. We beseech God not to cause separation between Us and you, and to make us the helpers of His Cause in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.

2 قَدْ رَجَعْنَا مِنْ بَيْتِ أَخِينَا وَدَخَلْنَا الْبَيْتَ إِذَا حَضَرَ كِتَابُكَ وَقُرْءَ تَلَقَّاءُ الْوَجْهِ بِتَمَامِهِ وَوَجَدْنَا مِنْهُ عَرَفَ الْحُبِّ وَالْوَفَاءَ وَالِاسْتِقَامَةَ عَلَى أَمْرِ رَبِّكَ مَالِكِ الْأَسْمَاءِ لَذَا تَحَرَّكَ قَلَمُ الْوَدَادِ عَلَى ذِكْرِ الْإِتِّحَادِ لِتَوْقِنِ بَأَنِّي مَعَكُمْ وَانْتُمْ مَعِيَ وَنَسْتَلِ اللَّهَ بِأَنْ لَا يَفْرَقَ بَيْنَنَا وَبَيْنَكُمْ وَيَجْعَلَنَا نَاصِرَ أَمْرِهِ فِي كُلِّ الْأَحْوَالِ أَنَّهُ هُوَ الْغَنِيُّ الْمَتَعَالِ

3 By My life! This is the Day of steadfastness and faithfulness. Blessed is he who hath shone forth from their horizon with power and might. God willing, ye have ever been and will ever remain gazing toward the direction of the Most Great Scene and turning unto the lights of the countenance of the Lord of Power. Praise be to the Beloved of the worlds Who granted success enabling you to arise in His Cause and to drink from the chalice of tribulations in His path. The reward of those who have turned toward the Kaaba of His knowledge hath not been and will never be lost. And if, in association, some displeasure hath arisen for certain ones, it hath never been and is not ever considered, for in frequent association and companionship, sometimes weariness and sadness occur, but this is from the requirements of human nature. How could one look to these things after the atoms themselves bear witness that His mercy hath preceded all things and His grace hath encompassed the worlds?

3 لِعَمْرِي هَذَا يَوْمُ الْإِسْتِقَامَةِ وَالْوَفَاءِ طَوْبَى لِمَنْ أَشْرَقَ مِنْ أَفْقِهِمَا بِالْقُوَّةِ وَالْإِقْتِدَارِ أَنْشَاءَ اللَّهُ لَمْ يَزَلْ وَلَا يَزَالُ بِشَطْرِ مَنْظَرٍ أَكْبَرَ نَاضِرٍ بِأَشِيدٍ وَبِأَنْوَارٍ وَجْهِهِ مَالِكٍ قَدَرٍ مَتَوَجِّهِهِ حَمْدٍ مَحْبُوبٍ عَالَمِيَّانَا كَهْ تَوْفِيقِ عَنَانٍ فَرَمُودٍ كَهْ بِأَمْرِشِ قِيَامٍ مُنَوِّدٍ وَازْكَأْسِ بِلَايَا دَرِ سَبِيلِشِ أَشَامِيدِيدِ اجْرِ مَتَوَجِّهَانِ كَعْبَةٍ عَرَفَانِشِ ضَايِعٍ نَشْدَةٍ وَنُخَوَاهِدِ شَدِّ وَآگَرِ از برای بعضی در معاشرت کدورتی روی داد ابداً ملحوظ نبوده و نیست چه که در کثرت معاشرت و مجالست گاهی کسالت و حزن دست میدهد و لکن این از لوازم طبیعت بشریت است کیف یکون ناظرأ إليها بعد الذی تشهد الذرات ان رحمته سبقت کلشی و فضله احاط العالمین

4 The True One, exalted be His mention, hath called Himself the Forgiving, the Merciful, the Compassionate, the Generous.

4 حَقَّ جَلِّ ذَكَرَهُ خُودَ رَا غُفُورَ وَرَحِيمَ وَرَحْمَنَ وَكَرِيمَ خَوَانْدَه چگونَه میشُود بامُورات جَزْئیه از

How then could He turn away from His loved ones for minor matters or withhold the glance of mercy? O Nabil-i-'Ali! By My life! He hath ever been, from the Most Exalted Perspective and Most Sublime Station, beholding naught but the good deeds of His loved ones and what hath befallen them in His path, passing over all else. This is what the Supreme Pen hath testified to in most of the Tablets. The Truth hath ever been and is observant of the righteous deeds of creatures, save that soul from whom truly wafteth the odor of turning away, as hath wafted and appeared from that known person - whereat all things lament. His connection was severed when he openly arose among the people to waste the Cause of God. Thou art aware of his words, deeds, actions and wickedness, and likewise of the kindness, mercy and consideration shown to him over numbered years. Nevertheless, he committed that which be seemed and befitted him, and now he seeketh to mislead some of the loved ones of God and obtain glory for himself.

- 5 Thou and the friends of Truth must arise in such wise in divine love and steadfastness in His Cause as to cause the exaltation of God's Word amongst His servants, that the outcast may be assured that they have not followed his vain desires and that loss remaineth for him alone. Verily, He is the Recompenser, the Wise. Observe and give thanks that the Truth hath ever been like unto the sun, manifest and evident, while falsehood hath been clearly revealed as false before it, as all the loved ones of God know that that soul hath never believed in anything nor adhered to any religion nor followed any path. Night and day he spoke to invalidate what the Truth brought forth, and at all times he clung to the vain imaginings of men. Nevertheless, he now claimeth faith while Satan ever accompanieth him. Thus doth God make clear what He willeth.

- 6 That which is concealed in the breasts of the fettered ones shall be made manifest. Nevertheless, each day someone is wandering through the marketplaces, having been influenced, spreading words. God willing, you should arise with the utmost joy, gladness, delight and expansiveness to protect God's Cause and His loved ones. You have ever been and continue to be remembered before His presence. You yourself witness that the breezes of loving-kindness have ever wafted upon you from the paradise of the Most Great Mercy, and shall continue to do so. Be not disheartened by the concealment of these days, for it hath come to pass through wisdom and expediency. Strive with the utmost effort to unite hearts and harmonize souls.

احبابی خود بگذرد و یا نظر رحمت بازدارد ای نبیل قبل علی عمری آنکه قد کان بالمنظر الأعلى و المقام الأسنى لا ينظر الا حسنات احبائه و ما ورد عليهم في سبيله و يتجاوز عما دونها هذا ما شهد به القلم الأعلى في اكثر الألواح همیشه حق ناظر باعمال خیریه بریه بوده و هست مگر نفسیکه فی الحقیقه از او رایحه اعراض مرور نماید چنانچه از شخص معهود مرور نموده و ظاهر شده ما ینوح به الأشياء وقتی نسبت از او قطع شد که جهره مابین بریه بتضییع امر الله قیام نمود آنجناب مطلعند بر اقوال و افعال و اعمال و شقاوت او و هم چنین بر رأفت و رحمت و مراعاتی که در باره او در سنین معدودات شده مع ذلک ارتکب ما ینغی له و یلیق له و حال هم در صدد آنست که بعضی از احباء الله را اغوا نماید و افتخاری از برای خود حاصل کند

- 5 باید آنجناب و دوستان حق بشأنی بر حب الهی و استقامت بر امر او قیام نمایند که سبب اعلاء کلمه الهیه مابین عباد شود و لیوقن المطرود بانهم ما اتبعوا هوائه و بقى الخسران لنفسه وحده انه لهُ الجزی الحکیم مشاهده نمائید و شکر کنید که حق لازال بمثل شمس مشرق و لائح و هویدا و باطل هم در مقابل او بطلان ظاهر و آشکارا چنانچه جمیع احبابی الهی میدانند که آن نفس ابداً معتقد بجائی نبوده و نیست و بهیچ دینی متدین نه و بهیچ سبیلی مستقیم نه لیالی و ایام در بطلان ما جاء به الحق ناطق و در کل احیان باوهام خلق متشبث مع ذلک حال دعوی ایمان نموده و شیطان پیوسته کذلک

- 6 بین الله ما اراد و یظهر ما هو المکنون فی صدور المغلین مع ذلک کل یوم در اسواق سائر است که یکی از احباً را مسّ نموده القای کلمه نماید انشاء الله باید آنجناب در کمال سرور و فرح و بهجت و انبساط بر حفظ امر الهی و احبابی او قیام نمایند همیشه لدی الوجه مذکور بوده و هستید خود شاهدید که لازال نسایم عنایت از رضوان رحمت کبری بر آنجناب مرور نموده و بعد هم خواهد نمود دلتنگ از ستر این ایام نباشید چه که نظر بحکمت و مصلحت واقع شده بکمال جدّ

Soon shall you behold the banners of God's favors and bounties raised upon the hills and valleys.

و جهد در تألیف قلوب و اتحاد نفوس مشغول
شوید زود است که رایات عنایت و الطاف حق
را علی الوهاد و التلال مشاهده نمائید

- 7 O Nabil! By Him Who holdeth my soul in His hands! I have desired for My loved ones whatsoever good I have desired for Myself, and I have turned to them only as a lover turneth to his beloved, and I have spoken with them only as a true friend speaketh with his friend. We beseech God to make them stars in the heaven of His steadfastness and stability, and suns in the horizon of His victory and triumph. Verily, He is the Protector of those who love Him, and He is the All-Forgiving, the All-Merciful.

7 یا نبیل فوالذی نفسی بیده ما اردت لنفسی من
خیر الا و اردته لأحبائی و ما توجّهت الیهم الا
لتوجّه حبیب الی حبیبه و ما تکلمت معهم الا
کتکلم الصّدیق بصدیقه و نسئل الله بأن يجعلهم
انجم سماء استقامته و استقراره و شمس افق
نصرته و انتصاره انه ولی من والاه و انه هو الغفور
الرحیم

- 8 You mentioned the aged musician. Excellent is what you have mentioned, for in this darkness of sorrows, this remembrance brought joy. God willing, you shall tune the spiritual instrument with spiritual fingers in the name of the Luminary of the heaven of inner meanings. We beseech God to aid you and to manifest through you that which shall gladden the hearts of the sincere ones. Convey on behalf of this servant an exalted greeting to all the loved ones, and declare that if at any time something occurred that caused distress to any of the friends, be not saddened by it. Follow the example of the Truth and act as He has acted.

8 ذکر پیر چنگی نموده بودید نعم ما ذکر کرد چه که
در این ظلمت احزان باین ذکر فرحی دست داد
انشاء الله چنگ معنوی را بآنامل روحانی باسم نیر
افق سماء معانی ساز نمائید نسئل الله بأن ينصرک
و يظهر منک ما یفرح به قلوب المخلصین از قبل
این عبد جمیع احبّاء را تکبیر منیع برسانید و اظهار
نمائید که اگر در وقتی از اوقات امری مابین
احداث شده که سبب کدورت یکی از احبّاء
گشته از آن محزون نباشید اقتدا بحق نمائید و بما
عمل به معمول دارید

- 9 Glorified art Thou, O my God! Thou seest me and Thy loved ones in the hands of Thine enemies, and Thou knowest what hath befallen us in Thy path, and how tribulations have encompassed us for love of Thee and for the promotion of Thy Cause and the exaltation of Thy Word. I beseech Thee, O Lord of eternity and Educator of the nations, to make us of them who have stood firm in Thy Cause, who have been illumined by the horizon of Thy Will, who have drunk the Salsabil of power from the hands of Thy bounty, and who have appeared through Thy Name and Thy sovereignty in such wise that neither the howling of the enemies hath prevented them from Thy mention and praise, nor the opposition of the wicked from turning to the city of Thy Command and the treasury of Thy names. O Lord! Aid us to remain faithful in Thy days and to manifest that which becometh Thy greatness and majesty. Thou art He in Whose grasp is the reins of all power. Thou doest what Thou wilt and ordainest what Thou plearest. Verily, Thou art the Mighty, the Unconstrained.

9 سبحانک اللهم یا الهی ترانی و احبّائی بین ایدی
اعدائک و تعلم ما ورد علینا فی سبیلک و ما
احاطتنا بالبلايا حبک و اظهار امرک و اعلاء
کلمتک استلک یا مالک القدم و مربی الأمم
بأن تجعلنا من الذينهم استقاموا علی امرک و
استضاءوا من افق ارادتک و شربوا سلسبیل
الاقتدار من ایدی مکرمتک و ظهوروا باسمک
و سلطانک علی شأن ما منعهم هریر الأعداء
عن ذکرک و ثنائک و لا اعراض الأشقیاء
عن التوجّه الی مدین امرک و مخزن اسمائک ای
رب ایدنا علی الوفاء فی ایامک و اظهار ما ینبغی
لعظمتک و اجلالک انت الذی فی قبضتک
زمام الاختیار تفعل ما تشاء و تحکم ما ترید و
انتک انت العزیز المختار

- 10 As for what thou hast mentioned regarding the women, they remember thee and glorify thee and beseech God to protect thee from the evil of every evil-doer and deceiver, and to make

10 و ما ذکر کرد فی الطائفات انهن یدکرنک و یکبرن
علیک و یسئلن الله ان یحفظک من شر کل ذی

thee a helper of His religion and one who mentioneth His name among His servants. Verily, He is powerful over all things.

شَرّ و مکر و یجعلک ناصرّاً لدینہ و ذا کراً باسمہ
بین عبادہ اَنہ علی کُلّ شیءِ قَدیر

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- 1 O My beloved! Divine grace in its totality hath been made manifest, and the all-embracing Word hath been made to shine with utmost brilliance. Ancient bounty hath appeared in its most glorious manifestation, and universal munificence hath been revealed in its highest emergence. The greatest sign hath shone forth with most wondrous tokens, and the supreme proof hath become evident through its most mighty testimony. No grace remaineth hidden in the Essence of the Unseen save that which hath been revealed through this exalted Manifestation.
- 2 The august Countenance of God had remained concealed for countless ages, cycles, centuries and infinite periods within the pavilion of the beauty and glory of the Unseen, such that all eyes and visions and the pure, hidden, subtle realities of the immortal realms of the Divine Unity were veiled, forbidden and concealed from It. When the resplendent Sun rose from the dawning-place of the fire of Its Own beauty, It consumed with a single revelation all veils and pavilions of the highest horizons through the fire of Its Own sacred Tree, and stunned all the abstract realities of the unseen with a single effulgence from the light of Its holy countenance.
- 3 Glory be unto Him, glory be unto Him! What fire is this, that the very essence of the true spirit is prevented from soaring around it, and the pure reality of the Eternal is cut off from ascending into its atmosphere! The Most Great Tree is rent asunder by the call of Its nearness, and the Ancient Essence is thunderstruck by the revelation of Its glory. Resurrections are raised up through Its august arising, and gatherings are prepared through the spreading of Its wondrous Cause. At every moment there issueth from the Most Perspicuous Pen the cry "Verily I am God, the Lord of all worlds," and the revelation of "Exalted, exalted be God, the Most Manifest of the Manifest" shineth resplendent.

1 حبیبا فضل کلّیہ بکّہ ظاہر و کلّہ جامعہ بتمامہ
باہر عنایت قدیمہ بابہی ظهور مشہود و جود
عمیمہ باعلیٰ بروز موجود آیت کبریٰ بابدع آیہ
لائح و حجت عظمیٰ باعظم ینہ واضح دیگر فضلی
در کینونیت غیب نماندہ مگر آنکہ باین ظهور منیع
ظاہر شدہ

2 طلعت منیعہ الہی در صدہزار دہر و دور و
قرون و زمن لایزالی در سراق غیب جمال و
جلال مستور و پنهان بودہ بقسمیکہ تمام انظار و
ابصار و عیون مجرّده لطیفہ مکنونہ غیب و
قدس بقا و عما از او محجوب و ممنوع و مستور
بودند چون شمس نوّار از مشرق نار جمال خویش
طالع گشتہ و جمیع حجابات و سرادقات رفارف
اعلیٰ را بیک تجلّی از نار سدرہ عرّ خود سوختہ
و جمیع حقائق مجرّده غیب را بیک اشراق از
انوار جبین قدس خود منصعق فرمودہ

3 فسبحانہ سبحانہ چہ ناری کہ جوہر روح حقیقی
از طیران حول او ممنوع و ساذج غیب صمدانی
از صعود ہوا و مقطوع سدرہ اعظم از ندای
قریش منشقّ و کینونہ قدم از تجلّی عرّش منصعق
قیامتہا از قیام منیعش برپا و حشرہا از نشر امر
بدیعش مہیا در ہر حین از قلم بین ندای اتّی انا
اللہ ربّ العالمین ظاہر و تجلّی و تعالیٰ اللہ اظہر
الظاہرین باہر

- 4 Were I to describe this Manifestation's praise, A hundred thousand trumpet blasts could not convey;
صد هزاران نفخ صور
- 5 For in each instant from It a hundred resurrections spring, And in each, the spreading of a Greater Rising doth display.
ز آنکه هر آنی ز وی صد محشر است و اندر آن نشر قیامی اکبر است
- 6 Were I to attempt describing just one Rising fair, A hundred resurrections would pass, yet still unfinished there.
گر بجوهم وصف کردن یک قیام صد قیامت بگذرد و این ناقم
- 7 But how strange, how passing strange! By the utterance of His Holiness the Most Exalted Lord - may the spirit of all creation be His sacrifice - strange upon strange, strange from above strange, strange from the right of strange, strange from the left of strange, and strange beyond all strangeness! Had not His Holiness the Most Exalted Lord pronounced it thus far, I would forever and ever exclaim: How strange, how strange that with this wondrous and transcendent Revelation, not a single soul has yet emerged from the veil of fancy and imitation; and despite all these divine confirmations manifest in the visible world, not one person has attained true certitude.
ولیکن زهی عجب عجب بفرمایش حضرت ربّ الأعلی روح من فی خلائق فداه و عجب از بالای عجب و عجب از یمین عجب و عجب از یسار عجب و عجب از کلّ عجب اگر نبوده که حضرت ربّ الأعلی تا بهمین مقام فرموده بودند هرآینه ابدالآباد میگفتم عجب عجب که باین ظهور بدیع منبع هنوز یک وجود از حجاب وهم و تقلید خارج نشده و با اینهمه تأییدات غیبی که در عالم شهود مشهود گشته یک نفس موقن نگردیده
- 8 I swear by the Essence of the Divine Purpose that the sweet-scented breezes of holiness have been cut off from all beings, and the gentle winds of intimacy have been forbidden from all hearts. Exalted spirits have turned to base stations, remaining distant from the most sublime horizon and the Most Glorious Tree. Though twenty years have passed since all were brought forth with a new nature, they have not even imagined the Most Great Ocean of oceans, and have turned away from the Essence of all essences through conjecture and fancy.
قسم بجوهر مقصود که روائح قدس از جمیع انفس مقطوع گشته و نسائم انس از همه قلوب ممنوع گردیده ارواح عالیّه توجه بمراتب دانیّه نموده اند و از رفرف اعلی و سدره ابری دور مانده اند با اینکه عشرين سنه میگذرد که کلّ بقطره بدیع ظاهر گشته اند از بحر البهور اعظم بخيال نمیگذاشته اند و از جوهر الجواهر قدم بظن و وهمی اعراض جسته اند
- 9 They have imagined that all the ascending steps and degrees of this glorious Cycle - around which hundreds of thousands of infinite divine cycles have revolved in the worlds of the unseen and the visible until culminating in this Cycle - are merely the learnings to which these companions have attained. I swear by the Essence of the Purpose and the Educator of the unseen and visible realms that none among those who have attained the heavens of true knowledge and certitude, who stand in the heights of unity and the summit of detachment and abstraction, have understood even this much: what was the fruit of this Cycle and what was the purpose of this Revelation.
و همچو تصوّر نموده اند که همه متعارج و مدارج این کور منبع که صد هزار هزار اکوار ما لا نهایه الهی در عوالم غیب و شهود دور زده تا باین کور منتهی گردیده همین معارفی است که این اصحاب بان ارتقا نموده اند بجوهر مقصود و مربی غیب و شهود قسم که هنوز احدی از بالغین سموات عرفان و ایقان حقیقی که در علو توحید و سمو تفرید و تجرید واقفند بقدر این ملتفت نشده اند که حاصل این کور چه بود و مقصود از اینظهور بجهت چه بود
- 10 Setting aside ascent to the Ultimate Tree and rising to its exalted stations, even those of noble heart have descended to dusty imaginings. How strange, how strange that the people of the Exalted City, who for years have dwelled beneath the shadow of the Supreme Education and have been nurtured by the hand of divine favor, have not yet shown even the measure of one steadfastness in the Cause. Each has clung to a cord
باری گذشته از صعود بسدره منتهی و عروج مقاعد او اولو الأفئده منیع به تراب وهمی نازل گشته اند عجب است عجب است که اهل مدینه الا که سالها در ظلّ تربیت کبری بوده اند و بید عنایت الهی پرورش یافته اند هنوز بقدر یک استقامت بر امر از ایشان بظهور نرسیده هریک

and become content with a fancy, remaining utterly deprived of this infinite grace which surges like a billowing sea.

بجلی تمسک جستہ اند و بجلی قانع گشتہ اند و
از این فضل ما لا نہایہ کہ مثل بحر موج موج
میزند بکلی محروم مانده اند

- 11 I swear by the truth of the Beloved that the pure holy fragrances have been entirely cut off from that direction. Not a single holy breath can be detected from any of the inhabitants of the earth. I know not in what realm they walk or what path they follow. This much is certain: that despite all the divine counsels bestowed upon each one at every moment, not a single steadfast soul in love can be found - especially in these days which are the time of the supreme trial and the great separation.

11 قسم بحق محبوب نفحات قدس خالص بکلی از آن
شطر مقطوع است یک رائحہ قدس از احدی
از ساکنان ارض استشمام نمیشود نمیدانم در چه
عالم مشی مینمایند و بچہ سبیل سالک گشتہ اند
اینقدر است کہ با این ہمہ وصایای الہی کہ در
ہر حین بہر یک القا شدہ یک نفس ثابت بر
حب دیدہ نمیشود خاصہ این ایام کہ ظہور فتنہ
کبری و فصل عظمی است

- 12 Consider with utmost care the sublime Tablet known as the Holy Mariner and its Persian translation, which was revealed in the wilderness of Vashshash seven months before the blessed migration, and was sent because of the hidden events recorded therein. Then the extent of everyone's faithfulness and these loved ones' claims will become clear - at what rank and station they truly stand. Though from what is evident and what can be sensed in the air, even if a hundred thousand such revealed tablets were to be read to these souls, they would never be stirred.

12 لوح منیع کہ موسوم بہ ملاح القدس است
با فارسی آن کہ در ہفت ماہ قبل از ہجرت
مبارک در صحرائ و شاش صادر فرمودند و بچہ
وقوعات مستورہ کہ در آن مسطور بودہ ارسال
شدہ بسیار بدقت ملاحظہ فرمائید تا مقدار وفای
ہمہ و این احباب معلوم شود کہ با اینہمہ ادعاہا
در چہ رتبہ و مقام واقفند اگرچہ از آنچہ معلوم
میشود و رائحہ آن در ہبوب است اگر صدہزار
از این الواح منزلہ بر این ارواح خواندہ شود ہرگز
مہتر نگردند

- 13 In these wondrous Tablets, newly revealed and sent forth from the Most Holy and Most Glorious Court, observe how during this period all the people of the Bayan, without exception—even unto the most exalted among them—have been heedless of the essence of the Cause. Would that after all this heedlessness shown during this time, they might now become mindful and make amends for the past. Nay! I swear by the Holy and Eternal Being that day by day the veils of existence increase, and the attachment of hearts to this earthly world grows stronger. Glory be to God! This is a strange mystery that not a single soul should in these days attain to the good-pleasure of God, even were that soul to be created from the very essence of all essences. Now that the greatest tumult and the mightiest separation have come to pass, let us see what will appear hereafter. And verily He is the Manifestor of all things and of whatsoever was then hidden.

13 و در این الواح مبدولہ بدیعہ کہ بدیعاً از ساحت
قدس ابہی نازل شدہ و ارسال گردیدہ ملاحظہ
فرمائید کہ در این مدّت کلّ اہل بیان از اعلیٰ
اعلیٰ کہ استثنا نیست احدی از آن چگونہ از
جوہر امر غافل بودہ اند کاش بعد از ہمہ این
غفلتہا کہ در این مدّت شدہ حال متذکر میشدند
و تدارک گذشتہ میکردند نہ قسم بذات مقدّس
صمدانی کہ یوم بیوم حجاب وجود زیاد میگردد و
تعلّقات افتدہ بعالم تراب بیشتر میشود سبحان اللہ
این سرّ غریبی است کہ یک نفس نباید این ایام
برآمد اللہ فائز شود ولو آن نفسی الیوم از جوہر
الجواہر خلیقہ باشد حال کہ فتنہ کبری و فصل
عظمی است تا بعد چہ بظہور آید و آنہ ہو مظهر
کلّ شیء و کلّ ما کان حینئذ مستوراً

- 14 I make mention of the dwellers of the Sacred Sanctuary and remind them of the Most Glorious Beauty. Each and every inhabitant of the City do I specially mention and remind with the jewels of glorification and the essence of veneration, that they may all, God willing, remain firm and steadfast in the

14 ساکنان حرم را بیہاء ابہی ذاکر و مذکر جمیع
اہل مدینہ را ہر یک مخصوصاً بجواہر تکبیر و
سواذج تعظیم مذکر و مکبرم کہ انشاء اللہ ہمگی
در مقامات حبّ الہی ثابت و راسخ باشند و

stations of divine love and be gladdened by the glad-tidings of the Spirit from the holy Paradise of grace.

ببشارات روح از فردوس قدس عنایت مستبشر
۱۵۲

MSHR4.291-293

BH00936

Date: 1290 [1873] or earlier

- 1 He is God, the Mighty, the Beneficent
هو الله العزيز الكريم
- 2 This is a Book that speaketh the truth, wherein is that which will guide mankind to the shore of divine unity, nourish them with the fruits of knowledge and wisdom, and lead them into the holy and resplendent paradise. Therein is that which will guide men to the court of glory and grace, and sever them from all who dwell in the heavens and the earth.
هذا كتاب ينطق بالحق وفيه ما يبلغ الناس الى شاطئ الأبدية ويرزقهم من ثمرات العلم والحكمة ويدخلهم في رضوان قدس منير وفيه ما يهدي الناس الى ساحة العز والفضل وينقطعهم عن كل من في السموات والأرضين
- 3 Say: O people! Harken unto My words and be not of those who deny the signs of God and turn away. Follow the truth in His days - this is better for you than all who dwell in the kingdom. Say: O people! Answer the call of God's Herald among you and be not heedless of Him, after ye were created for this purpose, as the angels near unto God do testify.
قل يا قوم فاسمعوا قولي ولا تكفروا بآيات الله ولا تكونن من المعرضين اتبعوا الحق في أيامه وهذا خير لكم عن كل من في الملك اجمعين قل يا قوم اجيبوا داعي الله بينكم ولا تغفلوا عنه بعد الذي خلقتم لذلك ويشهد بذلك ملائكة المقرين
- 4 Say: By God! The gates of Paradise have been opened wide, and there hath come the Command of God, the Powerful, the Mighty, the All-Knowing. The Dove hath warbled upon the branches of the Tree of Eternity - thus hath it been ordained by the All-Wise, the All-Informed. The breezes of bounty and grace have wafted, and the gardens of the Cause have been adorned, if ye be of those who perceive. Fear God, and follow not your own desires, neither turn your faces toward the evil ones, for they bid you to transgression and wickedness, while God commandeth righteousness and salvation, if ye be of them that hear.
قل تالله قد فتحت ابواب الفردوس وجاء امر الله المقتدر العزيز العليم وغنت الورقاء على افنان سدرة البقاء وهذا ما قدر من لدن حكيم خبير وقد هبت نسيمات الجود والفضل وزينت بساتين الأمر ان انتم من الشاعرين اتقوا الله ولا تعقبوا انفسكم ولا توجهوا الى وجوه الشياطين لأنهم يأمركم بالبغي والفحشاء والله يأمركم بالبر والفلاح ان انتم من السامعين
- 5 Say: Have ye not heard what was revealed aforetime unto Muhammad, the Apostle of God, of holy and glorious verses? He said - and His word is the truth - "On the day when thy Lord cometh, or certain of the signs of thy Lord." And these verses were truly revealed, and the heavens and earth were filled thereby. And have ye not heard "On the day when the heaven shall be cleft asunder by clouds" - these are the clouds whereby the heavens of existence were rent asunder, if ye be of
قل اما سمعتم فيما نزل من قبل على محمد رسول الله من آيات قدس منيع قال وقوله الحق يوم [يأتى] ربك او بعض آيات ربك وهذه ما نزلت بالحق وملئت منها كل السموات والأرضين واما سمعتم يوم تشقق السماء بالغمام وهذه من غمام التي انفطرت عنها سموات الوجود ان انتم في آيات الله لمن المتفرسين واما نزل يوم [يأتى] السماء

those who understand the signs of God. And it was revealed "On the day when the heaven shall bring a manifest smoke" - this is the smoke that hath blinded your eyes, whereby ye recognized not your Lord and turned away from the Beauty of divine holiness and glory, though ye were promised this in preserved scrolls. This hath been inscribed on the Preserved Tablet, as witnessed by the denizens of the highest Paradise.

بدخان مبين و هذا من دخان الذي عمت عنه
عيونكم بحيث ما عرفتم ربكم واعرضتم عن جمال
قدس منير بعد الذي وعدتم بذلك في صحايف
عزّ حفيظ و هذا ما رقم على اللوح المحفوظ و
يشهد بذلك اهل ملأ العالمين

- 6 Say: O people! Have mercy upon yourselves, then fear the Day wherein ye shall return to a mighty and holy seat, and shall be questioned concerning what ye have wrought in your vain life, and shall be recompensed for your deeds. Thus hath it been inscribed by the Pen of Command upon a clear and glorious Tablet.

6 قل يا قوم ارحموا على انفسكم ثم خافوا من يوم
الذي ترجعون الى مقعد قدس عظيم و تستلون
عما اكتسبتم في الحيوه الباطلة و تجزون بما عملتم
و كذلك رقم من قلم الامر على لوح عزّ مبين

- 7 And thou, O Breeze of Glory, if thou pass over the land wherein the Name of God is buried, remind thou its people with the cry of this Exile, Who hath severed Himself from all things and hath migrated unto God, the Lord of the worlds. Say: O people of that land! Harken unto that which the dove of separation warbleth when it taketh flight from the regions of 'Iraq, through that which the hands of the hypocrites have wrought; and it calleth to your remembrance that which hath escaped you, that haply ye may retrieve somewhat of what hath slipped from your hands, and be numbered among them that turn unto Him.

7 و انتك انت يا نسيم العزّ لو تمرّ على ارض التي
فيها دفن اسم الله ذكرّ اهلها بندااء هذا المهاجر
الذي انقطع عن كلّ شيء و هاجر الى الله ربّ
العالمين قل يا اهل تلك الارض اسمعوا ما تغرد
حمامة الفراق حين الذي تطير عن شطر العراق
بما اكتسبت ايدى المنافقين و يذكركم بما فات عنكم
لعلّ تداركوا بعض ما خرج عن ايديكم و تكون
من المقبلين

- 8 Then, from Our presence, admonish thou him whose name was renowned among all created things. Say: O servant! Hear thou the call of Him Who calleth thee, and be not of the heedless. Then wipe away from thine heart the signs of limitation, that the tokens of unity may be established therein from thy Lord, the Ancient of Days. Thy days have passed, and thou hast come to the lowest stage of life; wherefore have mercy upon thine own soul, and turn unto the shore of nearness, and be not of them that are patient in heedlessness.

8 ثمّ ذكر من لدنا الذي كان اسمه مشتهراً بين الخلائق
اجمعين قل ان يا ايها العبد اسمع ندااء من يناديك
ولا تكن من الغافلين ثمّ امحوا عن قلبك اشارات
التحديد ليثبت آيات التوحيد من مولاك القديم
و قد مضى ايامك و تكون حينئذ في ارجل العمر
اذاً فارحم على نفسك و توجه الى شاطئ القرب
ولا تكن من الصّابرين

- 9 By God! wert thou to become aware of what hath escaped thee, thou wouldst weep and cry aloud at all times, and wouldst flee unto God with thy whole being, and wouldst lament with the lamentation of them that are bereft. This Bird was amongst you for years unnumbered, and yet thou didst not attain His meeting—though His meeting were better for thee than all thou hast wrought in thy days. God is sufficient witness unto what I say. Yet wast thou heedless thereof, and didst busy thyself, in thy days, with words whereof not one letter hath any of the Messengers uttered.

9 فوالله لو تطّلع بما فات عنك لتبكي و تضحج في كلّ
حين و تفرّ الى الله بتمامك و توح كنوح الفاقدين
و قد كان بينكم هذا الطير في سنين متواليات و
انت ما استدركت لقاءها بعد الذي كان لقاءها
خير لك عما عملت في ايامك و كفى بالله على
ما اقول شهيد و كنت غافلاً عنها و اشتغلت في
ايامك بكلمات التي ما تكلم بحرف منها احد من
المرسلين

- 10 Harken, then, to My counsel: migrate from your self to God, detach yourself from all that keeps you from knowing Him,

10 اذاً اسمع نصحي و هاجر من نفسك الى الله
ثمّ انقطع عما يمنعك عن عرفانه و لا تكن من

and be not of the slumberous ones. Let what your hands have wrought suffice you, and fear God Who created and fashioned you, and be of those who seek forgiveness. You were as one sleeping upon the couch of heedlessness, so deep in slumber that you heard not the cry of the strivers, though that cry had encompassed all who dwell in earth and heaven, and had caused these deniers to swoon away.

- 11 How many heads were raised upon spears in the path of God, the Almighty, the All-Powerful! How much blood was shed upon the earth while you remained unmindful thereof and were not among those who remembered! How many bodies were cast upon the dust while you questioned not concerning them, as though you had never been created to be among the just! You remained seated in your house and aided not your Lord, nor were you among the helpers.

- 12 Is one who turns away from God his Lord like unto one who turns toward Him? Glory be to Him, far above what these idolaters imagine! Have you not heard what was revealed aforetime unto Muhammad, the Apostle of God and Seal of the Prophets? "Woe to every sinful impostor who hears the verses of God recited unto him, then continues proudly, as though he heard them not. Announce unto him a painful punishment." You heard the verses of God, then waxed proud against them, and were not conscious thereof for even a moment.

- 13 By God! The eyes of your inner being weep for you, for you turned away from God, the Almighty, the All-Knowing. You answered not God's Herald, cast His verses behind your back, and were among those submerged in the ocean of heedlessness. Hearken, then, to the words of this servant - this is better for you than the sovereignty of the heavens and earth. Arise from your seat through God's power, then detach yourself from all else but Him. Fear no one, but put your trust in Him, for unto Him do the affairs of those who trust return. Your days shall pass away and you shall return to dust, and then shall you be in manifest loss.

- 14 By God! I desire naught through this epistle save to deliver you from the prison of self and to sanctify you from all that prevents you from entering a seat of sublime glory. Know then that this Dove has offered up Its soul in the path of God. The praise of any praiser adds not to Its worth, nor does the censure of any critic diminish It, for Its whole affair returns to God, the Lord of all worlds. It fears no one, even should all who are in the kingdom combine against It. Say: Verily, It has soared

النَّائِمِينَ فَانْصَبَتْ بِمَا اكْتَسَبَتْ اِيْدَاكَ وَخَفَ عَنْ
اللّٰهُ الَّذِي خَلَقَكَ وَسَوَّاهُ وَكُنَ مِنَ الْمُسْتَغْفِرِينَ
كَأَنَّكَ كُنْتَ رَاقِداً عَلَى بَسَاطِ الْغَفْلَةِ وَاخْذَكِ
النُّومَ عَلَى حَذِّ الَّذِي مَا سَمِعْتَ نِدَاءَ الْمُجَاهِدِينَ بَعْدَ
الَّذِي احَاطَ النَّدَاءُ كُلَّ مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
وَانْصَبَتْ عَنْهُ هَؤُلَاءِ الْمُنْكَرِينَ

- 11 وكم من رؤوس رفعت على القناة في سبيل الله
المهيمن العزيز القدير وكم من دماء سفكت على
الأرض وانت ما تذكرت بها و ما كنت من
المتذكرين وكم من ابدان طرحت على التراب و
انت ما سئلت عنها كأنك ما سمعت بعد الذي
خلقت لذلك ان تكون من المنصفين و كنت
قاعداً في البيت و ما نصرت ربك و ما كنت
من المستنصرين

- 12 أ فَن كَانَ مُعْرِضاً عَنِ اللَّهِ رَبِّهِ كَمَنْ كَانَ مُقْبِلاً
إِلَيْهِ فَسِحْجَانَهُ عَمَّا يَظُنُّونَ هَؤُلَاءِ الْمُشْرِكِينَ أَمَا سَمِعْتَ
مَا نَزَلَ مِنْ قَبْلِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَخَاتَمِ النَّبِيِّينَ
وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ
يَصِرُّ مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا فَبَشَّرَهُ بِعَذَابِ الْيَمِّ
وَإِنَّكَ سَمِعْتَ آيَاتِ اللَّهِ ثُمَّ اسْتَكْبَرْتَ عَلَيْهَا وَ مَا
اسْتَشْعَرْتَ فِي نَفْسِكَ أَقَلَّ مِنَ الْحَيْنِ

- 13 فَوَاللَّهِ يَبْكِي عَلَيْكَ عَيُونَ سَرِّكَ بِمَا كُنْتَ مُعْرِضاً
عَنِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْعَلِيمِ وَ مَا أَجَبْتَ دَاعِيَ اللَّهِ
وَ نَبَذْتَ آيَاتِ اللَّهِ عَنْ وَرَائِكَ وَ كُنْتَ فِي بَحْرِ
الْغَفْلَةِ لِمَنِ الْمُسْتَغْفِرِينَ إِذَا أَسْمَعَ قَوْلَ هَذَا الْعَبْدِ وَ
هَذَا الْخَيْرِ لَكَ عَنْ مَلِكِ السَّمَوَاتِ وَالْأَرْضِينَ وَ
قَمِ عَنْ مَقَامِكَ بِقُوَّةٍ مِنَ اللَّهِ ثُمَّ انْقَطَعَ عَمَّا سِوَاهُ
وَ لَا تَخَفْ مِنْ أَحَدٍ فَتَوَكَّلْ عَلَيْهِ وَ إِنَّ إِلَيْهِ يَرْجِعُ
أُمُورَ الْمُتَوَكِّلِينَ سَتَمُضِي أَيَّامُكَ وَ تَرْجِعُ إِلَى التُّرَابِ
وَ إِنَّكَ إِذَا فِي حَسْرَةٍ مُبِينٍ

- 14 فَوَاللَّهِ مَا أَرَدْتُ مِنْ هَذَا الْكَلَامِ إِلَّا تَخْلِيصَ
نَفْسِكَ عَنْ سِجْنِ الْمَلِكِ وَ تَقْدِيسِكَ عَنْ كُلِّ مَا
يَمْنَعُكَ عَنِ الْوُرُودِ فِي مَقْعَدِ عَرْزِ كَرِيمٍ ثُمَّ اعْلَمْ بِأَنَّ
هَذِهِ الْحَمَامَةَ انْفَقَتْ رُوحَهَا فِي سَبِيلِ اللَّهِ وَ مَا يَزِيدُهَا
مَدْحَ مَادِحٍ وَ لَا يَنْقُصُهَا قَدَحُ قَادِحٍ لِأَنَّ أَمْرَهُ
بِكَلِّهِ يَرْجِعُ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ وَ لَنْ يَخَافَ مِنْ
أَحَدٍ وَلَوْ يَجْتَمِعُ عَلَيْهِ كُلُّ مَنْ فِي الْمَلِكِ أَجْمَعِينَ

unto God, and unto Him is Its return and resting-place, if you be of those who know. Praise be to God, the Lord of all worlds.

قل أنّها طارت الى الله وأنّ اليه منقلبها و مثويها
ان اتم من العارفين ان الحمد لله رب العالمين

INBA71:086

BH00948

Lawh-i-Aqa Siyyid Hasan

To: Hasan Tafrishi

Date: 1290 [1873] or earlier

- 1 Revealed for Siyyid Hasan that he may read it and be numbered among those who remember in the Mother Book. 1 تفريش قد نزل لسيد حسن ليقرأه ويكون من المتذكرين في أم الألواح المذكورا
- 2 He is the Most Exalted, the Most High, the Self-Subsisting! 2 هو العليّ العالی القيوم
- 3 The Call of God hath been raised from the right hand of the Ridvan with a Voice which all things between earth and heaven can hear, proclaiming: "I am God, there is no God but Me, the One, the Single, the Unique!" O peoples of the earth, stop not your ears from hearkening to the Word of God in these days, but turn with pure and sanctified hearts toward the Holy Court. Come ye forth from the city of fancy and imitation, then enter the Ridvan of Divine Unity. This is what ye have been commanded in all the Tablets from God, the All-Knowing, the Single, the Self-Subsisting. 3 قد ارتفع نداء الله عن يمين الرضوان بندا الذي يسمعه حقايق كلّ الأشياء بين الأرض والسّماء بأنّي انا الله لا اله الا انا الواحد الوتر الأحد اتم يا ملأ الأرض لا تمنعوا أذانكم عن اصغاء كلمة الله في هذه الأيام وتوجهوا الى شطر القدس بقلب طاهر ممرّد ان اخرجوا عن مدينة الوهم والتقليد ثم ادخلوا رضوان التوحيد وأنّ هذا ما امرتم به في كلّ الألواح من لدى الله العالم الفرد الصمد
- 4 Sanctify yourselves from the veils of desire that ye may hear the Call of God from the Tree raised up at the Gate, that this is the Beauty of Glory and Mystery of the All-Merciful, Who hath appeared in human temple and uttereth what was treasured in the Bayan from the presence of the Mighty, the Trustworthy. Bear witness, O people, that there is no God but Him, and that He is the Chosen One in all that He willeth. Nothing can prevent Him from that which He hath created between earth and heaven, and He bestoweth mercy upon whomsoever He willeth among His servants without limit or count. 4 قدسوا انفسكم عن حجاب الهوى لتسمعوا نداء الله عن الشجرة المرتفعة لدى الباب بأنّ هذا لجمال السبحان وسر الرحمن قد ظهر على هيكل الانسان وينطق بما كنز في البيان من لدن عزيز معتمد ان اشهدوا يا قوم بأنّه لا اله الا هو وأنّه هو المختار في كلّ ما يشاء ولا يمنعه شيء عما خلق بين الأرض والسّماء وينزل الرحمة على من يشاء من عباده من غير حد ولا عدد
- 5 Say: The heaven hath come with the smoke of trial, and the people are covered by the veils of test, and on that day dominion shall be God's alone, in Whose hand is the Kingdom of all things, and Who hath taken neither partner nor offspring. 5 قل قد اتت السّماء بدخان الافتتان وغشت الناس حجاب الامتحان وبقي الملك يومئذ الله الذي بيده ملكوت كلّ الأشياء وما اتخذ لنفسه شريكاً ولا ولد
- 6 Say: The essence of knowledge in these days is the knowledge of God and the Manifestation of His Self. Whoso hath attained 6 قل اصل العرفان في تلك الأيام هو عرفان الله ومظهر نفسه و من فاز بهما فقد فاز بكلّ الخير

unto these twain hath attained unto all good, and whoso hath turned away from them shall not be mentioned before God nor be counted. This is of the knowledge that changeth not throughout the eternity of God, while all else changeth according to His Will and His Command. Thus hath the Dove warbled, then trilled:

و من اعرض عنها الله لن يذكر عند الله و [لن]
يعدّ وهذا من عرفان الذي لن يتغير بدوام الله و
من دون ذلك يتغير بمشيئة الله و امره كذلك
نطق الورقاء ثم اغرد

- 7 Beware lest ye be veiled at the time of the Manifestation by anything created between the heavens and earth, and be not of those who are veiled by the veils of limitation and thereby kept from the seat of Divine Unity, and are among those who have deprived themselves of the meeting with God and fled from His mercy.

7 اياكم ان لا تحتجبوا حين الظهور بشيء عما خلق
بين السموات والأرض ولا تكونوا من الذينهم
احتجبوا بحجبات التحديد و بها منعوا عن مقر
التفريد و كانوا ممن جعل نفسه محروماً عن لقاء
الله و فر عن رحمته

- 8 Then after, O loved ones of God, leave behind all who are in the heavens and earth. Doth not God, Who created all things by His Command, suffice you? There is no God but Him. His is the creation and the command, and in His grasp are the measures of all things, which He sendeth down according to a fixed degree.

8 ثم بعد ان يا احباء الله دعوا كل من في السموات
والأرض عن ورائكم أ و لم يكفكم الله الذي خلق
كل شيء بأمر من عنده أنه ما من اله الا هو له
الخلق والأمر و في قبضته مقادير كل شيء ينزلها
على قدر محدد

- 9 Verily those who have denied the signs of God and His proof, and then His grandeur and His sovereignty - these have no station before God, and He shall soon punish them with extended pillars.

9 ان الذينهم كفروا بآيات الله و برهانه ثم عظمتهم و
سلطانهم اولئك لم يكن لهم شأن عند الله فسوف
يعذبهم في عمد ممدد

- 10 O people, preserve yourselves from the touch of Satan and his manifestations, for they have spread throughout the earth and sit in wait on every path and lookout. Hold fast to God's grace and mercy that He may preserve you from the hosts of rejection. There is no preserver but Him. He preserveth whom He willeth by His sovereignty and aideth those who believe with marshalled hosts.

10 ان احفظوا يا قوم انفسكم عن مسّ الشيطان و
مظاهرة و انهم انتشروا في الأرض و قعدوا على
كل سبل و مرصد ان اعتصموا بفضل الله و
رحمته ليحفظكم عن جنود الاعراض انه ما من
حافظ الا هو يحفظ من يشاء بسلطان من عنده
وينصر الذينهم آمنوا بجنود مجند

- 11 Nothing escapeth His knowledge, and with Him is the knowledge of the heavens and earth, and the knowledge of what was and what will be, in a Book inscribed by the Finger of Destiny. That which is ordained therein neither perisheth nor endeth.

11 لن يعزب عن علمه من شيء و عنده علم السموات
والأرض و علم ما كان و ما يكون في كتاب رقم
باصبع القضاء و ما قدر فيه لا يبيد ولا ينفد

- 12 O people! Believe in God and His signs, and when the Sun of Glory dawneth upon you from the horizon of grandeur in the days of your Lord, the Most High, fall prostrate upon your faces before God and be ye among those who have bowed down and prostrated themselves, and know that whatsoever ye have been commanded in the revealed verses of God and His Book concerning the recognition of His Self and obedience to His commandments - this is that which shall profit your souls in the hereafter and in this world. Verily, He is independent of all who are in the heavens and on earth, and sanctified from all that is mentioned and witnessed.

12 يا قوم آمنوا بالله و آياته و اذا استشرق عليكم شمس
البهاء عن افق الكبرياء في أيام ربكم العلى الأعلى
خرّوا بوجوهكم سجداً لله و كونوا ممن خضع و سجد
ثم اعلّموا بأنّ كلّما امرتم به في آثار الله و كتابه
في عرفان نفسه و اتباع اوامره هذا ما ينتفع به
انفسكم في الآخرة و الأولى و انه لغنى عن كلّ
من في السموات و الأرض و مقدّس عن كلّ
ما يذكر ويشهد

- 13 Hath there been created in all possibility aught sweeter than the remembrance of your Lord, the Most High, the Most Exalted? Nay, by the Self of Baha! Therefore, O people, detach yourselves from all things and find solace in the Most Great Remembrance, and cleave not unto any misbeliever who hath denied God.
- 13 هل خلق في الامكان شيء احلى من ذكر ربكم العلى الأعلى لا فونفس البهائم اذا انقطعوا يا قوم عن كل الأشياء وآسوا بذكر الأعظم ولا تمسكوا بكل مشرك كفر بالله
- 14 Thus have We expounded unto you the truth and detailed the verses, lest ye be of them who have adopted for themselves a cause and clung to it in such wise that were the Spirit to cast upon them that which they possess not, they would arise in opposition and be numbered with them who have denied and turned aside. Say: God teacheth whomsoever He willeth that which shall guard him from the darts of ignorance and draw him nigh unto the wellspring of wisdom and grace, that he may be numbered with them who have known their Lord and then given thanks.
- 14 ثم عند كذلك بينا لكم الحق وفضلنا لكم الآيات لئلا تكونن من الذين اتخذوا لأنفسهم امراً واعتكفوا عليه على شأن لو يلقى عليهم الروح ما لم يكن عندهم يقومون على الاعراض و يكونن ممن كفر والحد قل الله يعلم من يشاء ما يحفظه عن رمي الجهل ويقربه الى معين الحكمة والفضل ليكون ممن عرف ربه ثم حمد
- 15 Say: O people, adorn yourselves with the attributes of God, then beautify your beings and your temples with the raiment of knowledge and refinement, and with forgiveness and justice. Be ye united in the Cause of God and His ways, and when anyone is given aught, whether in matters of religion or of the world, be ye content therewith and be not of them who transgress and envy. Verily, envy is a fire that consumeth first the envious one, then those who draw nigh unto him, and there existeth not on earth any fire more intense than this, as would be attested by all who are informed of what hath befallen the Ancient Beauty and have borne witness.
- 15 قل يا قوم تخلقوا بأخلاق الله ثم زينوا انفسكم و هياكلكم بأثواب العلم والآداب ثم العفو والانصاف وكونوا متحداً على امر الله وسننه و اذا اوتي احد شيء في الدين او الدنيا انتم فارضوا به ولا تكونن من اهل البغى والحسد ان الحسد نار يحترق بها الحاسد اولاً ثم الذينهم يستقربون اليه و لم يكن في الأرض نار احمر منها و يوقن بذلك كل من اطلع بما ورد على جمال القدم ثم شهد
- 16 O people, be content with what God hath ordained, then take advantage of the repast of knowledge that hath descended upon you from the clouds of grace, and be not of them who have recognized God's favor and then denied it. By God! There have fallen upon Me from the swords of envy such as none can reckon save God, Who hath numbered all things, and verily He is the All-Knowing, the Truth. He knoweth what occureth to the hearts of His servants and what lieth concealed in the breasts of them who have denied and associated partners with God from all eternity unto all eternity.
- 16 و يا قوم فارضوا بما قضى من لدى الله ثم اغتنموا بما نزل عليكم من سخاب الفضل مائدة العلم ولا تكونوا ممن عرف نعمة الله ثم اجدت الله قد ورد على من سيوف الحسد ما لا يحصى عدتها احد الا الله الذي احصى كل شيء وانه هو العالم بالحق يعلم ما يخفى في قلوب العباد و ما تخفى صدور الذينهم كفروا واشركوا في ازل الازال الى ابد الأبد
- 17 O people, purify your hearts from rancor and envy, and your vision from all veils and soreness of eye, that ye may witness the craftsmanship of God Who hath perfected the creation of all things in this Holy, Pure, and Glorious Tablet. Thus hath shone forth from the horizon of exposition the Sun of wisdom and utterance, that ye may know the paths of truth and testify in your hearts and openly that there is none other God but Him, the One, the Single, the Peerless, the Unique, the Self-Subsisting. Spirit, glory and splendor be upon thee and upon
- 17 قدسوا يا قوم صدوركم عن الغل والحسد ثم انظروا عن كل حجب و رمد لتشهدوا صنع الله الذي اتقن خلق كل شيء في هذا اللوح المقدس المطهر الممجّد كذلك اشرفت عن افق التبيان شمس الحكمة والبيان لتعرفوا سبل الحق وتشهدوا في سركم و جهركم بأنه لا اله الا هو الواحد الفرد الوتر الأحد الصمد والروح والعز والبهائم عليكم

them who have taken hold of the Book of God with strength from Him and were among those who have bowed down and prostrated themselves.

و على الَّذِينَ اخذوا كتاب الله بقوة من عنده و
كانوا ممن رُكِع و سجد

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ALIB.folder18p269, AQA4#097 p.328,
AQA4a.123, MAS4.139bx, ASAT4.023x

BH00947

To: Muhammad Hasan Bulurfurush Ahdiyyih et al.

Date: 1290 [1873] or earlier

- 1 Glorified art Thou, O my God! Thou beholdest my state and hearest my cry, and Thou knowest what Thy servants have wrought against us in Thy dominion - how they have driven us from our homes and native lands after seizing us, plundering our possessions, slaying our loved ones, taking our families captive, violating Thy sanctity in us, increasing in their wickedness and multiplying in their unbelief until they stretched forth their hands against all who believed in Thee and Thy signs. The matter reached such a pass that the cries of the distressed, the lamentations of the sincere, and the wailing of them that are nigh unto Thee ascended to Thee from every city.
- 2 Thereafter Thy chosen ones were scattered throughout Thy lands and wandered through Thy realms. Months and years passed thus, until the Sacred City was raised up through the mystery of Thy Most Bountiful Name. Therein was built Thy House, its doors were opened to all in the heavens and earth, and through it Thou didst guide Thy servants until honored servants and righteous men gathered round about it. All occupied themselves with wondrous remembrance of Thee and the promotion of Thy Cause, detaching themselves from all else but Thee, turning unto Thee, shunning all save Thee.
- 3 While they were in this most exalted condition and supreme gift, the breezes of Thy decree stirred and the winds of Thy providence were set in motion, until the clouds of trials were raised up and the mists of tribulation poured down novel afflictions and fresh calamities. Thereby were they scattered after having been gathered, their souls were troubled, their hearts effaced, their bodies shaken, their frames agitated, their hearts saddened, their eyes shed tears, their cheeks were bathed in tears, their very beings were consumed, their essence melted

1 سبحانه اللهم يا الهى تشهد حالى و تسمع ضجيجى
و تعلم ما فعلوا بنا عبادك فى مملكتك بحيث
اخرجونا عن ديارنا و اوطاننا بعدما اخذونا و
غاروا اموالنا و قتلوا احبائنا و اساروا اهلنا و هتكوا
حرمتك فىنا و اشتدوا فى شقوتهم و ازدادوا فى
كفرهم الى بسطوا ايديهم على كل من آمن بك
و آياتك و وصل الأمر الى مقام الذى ارتفعت
اليك من كل مدينة نداء المضطرين و ضجيج
المخلصين و عويل المقربين

2 و بعد ذلك تفرقوا اصفياك فى بلادك و
هاجروا فى مملكتك و مضت على ذلك شهور و
سنين الى ان ارتفعت مدينة الحرام فى سراسمك
المنان و بنيت فيها بيتك و فتحت ابوابها على
كل [من] فى السموات و الأرض و هدت بها
عبادك الى ان اجتمعوا فى حولها عباد مكرمون
و رجال [صافون] كل اشتغلوا ببدايع ذكرك و
اظهار امرك و انقطعوا عن دونك و توجهوا
اليك و اعرضوا عن سواك

3 و كانوا فى ذلك الشأن الأعلى و موهبة الكبرى
اذاً تحركت نسائم قضائك و تهبجت ارياح
تقديرك الى ان ارتفعت سحب الامتحان و غمام
الافتتان و امطرت بلايا بدية و رزايا جديدة و
بذلك تفرقوا بعدما اجتمعوا و بذلك اضطربت
نفوسهم و محت قلوبهم و تنزلت اجسادهم و
تلبلت اجسامهم و تكدرت افئدتهم و تذرفت
عيونهم و جرت دموعهم و حرقت كينوناتهم

away, their pillars crumbled, and their realities were rent asunder.

و ذابت اعيانهم و اضمحلت اركانهم و تشهقت
ذاتياتهم

- 4 While they were in this great sorrow and supreme calamity, Thy decisive command came for the departure of Thy Most Great Name from among these peoples and the departure of the Dove from among the loved ones. By Thy might, O my God and my Master! The life of Thy loved ones was thereby transformed and matters became so difficult for them that all power of patience and forbearance was wrested from their hands, and they were brought to such a state that the denizens of the Supreme Paradise and the dwellers of the crimson pavilions in the realms of eternity wept over them, tears flowed from the eyes of the Maids of Heaven in their lofty chambers, and all in earth and heaven grieved in their sorrow.

4 و كانوا في ذلك الحزن الكبرى و تلك
الرزية العظمى جاء امرك المبرم بخروج اسمك
الأعظم عن بين هؤلاء الأمم و خروج الورقاء
عن بين الأحباء فوعزتك يا الهى و سيدى اذاً
بدلت عيش احبائك [كلها] واشتد عليهم الأمر
الى مقام الذى اخذ الاضطراب عن ايديهم زمام
الصبر والاصطبار و فزعوا على مقام الذى بكت
عليهم اهل مالأ الأعلى و سكان سرادق الحمراء
في رفارف البقاء و جرت الدموع عن عيون
الحوريات في الغرفات و حزن بحزنهم كل من
في الأرضين و السموات

- 5 By Thy might, O my God! The Pen of Creation is powerless to record their state and what befell them in their separation and remoteness from Thee, and utterance fails to describe what they endured in their distance from Thy presence after their yearning to meet Thee, their intimacy with Thy beauty, and their wont to attend the seats of Thy majesty. Alas, alas for what befell them in Thy days and descended upon them in Thy dispensation!

5 فوعزتك يا الهى بقى قلم الانشاء عن تحرير حالهم
و ما ورد عليهم في هجرك و فراقك و عجز البيان
عن الذكر فيما جرى عليهم في بعدهم عن قربك
بعد اشتياقهم بلقائك و انسهم بجمالك و عادتهم
بالحضور في مقاعد اجلالك فاه آه عما ورد عليهم
في ايامك و نزل عليهم في عهدك

- 6 Therefore, O my God, since Thou hast removed them from Thy beauty, remove them not from the sweet-scented breezes of Thy holiness, and since Thou hast deprived them of Thy presence, deprive them not of the stations of Thy revelation and inspiration. I beseech Thee by this Day wherein Thou didst shine upon all contingent things with the lights of Thy Essence and didst transcend all created things through the manifestations of Thy names and attributes - the Day wherein the breezes of Thy grace wafted, the seas of Thy mercy surged, the Dove of Thy love warbled, and the clouds of Thy tender mercy rained down - to clothe their frames in the robe of Thy glorious forgiveness, to provide them with the fruits of Thy bounty and favor, then to inscribe their names among those who fulfilled Thy covenant and responded to all that Thou didst call them to in the morn of Thy Cause.

6 فسبحانك اللهم يا الهى اذاً لما ابعدتهم عن
[جمالك] لا تبعدهم عن نفحات قدسك و
لما احرمهم عن لقائك لا تحرمهم عن مقامات
وحيك و الهامك و اسئلك بهذا اليوم الذى
فيه تجليت على الممكات بأنوار ذاتك و تعليت
على الموجودات بظهورات اسمائك و صفاتك
و فيه هبت نسيمات فضلك و تموجت البحر
رحمتك و غنت ورقاء محبتك و امطرت
سحاب رأفتك بأن تلبس على هياكلهم رداء
عز مغفرتك و ترزقهم من ثمرات جودك و
اقبالك ثم اكتب اسمائهم من الذين هم وفوا
بعهدك و اجابوا بكل ما ناديتهم في ذر امرك

- 7 Accept from them then, O my God, whatsoever they have forsaken in Thy days in the performance of Thy right and the rendering of Thy service. Then raise them up, O my God, unto that station wherein neither the tests that assail them in Thy days, nor the trials that encompass them in Thy presence, shall cause them to waver. Then open their eyes, O my God, that

7 ثم اقبل منهم يا الهى ما [ترك] منهم في ايامك
في اداء حقك و خدمتك ثم ارفعهم يا الهى الى
مقام الذى لن يقلبهم الافتتان في ايامك و لا
الامتحان في جوارك ثم افتح يا الهى ابصارهم
ليعرفوك عن دونك ثم طهر يا محبوبى آذانهم

they may know Thee above all else, and purify their ears, O my Beloved, that they may distinguish Thy holy melodies from all other sounds. Thou, verily, art the Omnipotent over what Thou wilt, and Thou art the All-Powerful, the Almighty.

[ليعرفوا] لحنات قدسك عن نغمات ما سواك
و أنك انت المقتدر على ما تشاء و أنك انت
المهيمن القدير

- 8 I beseech Thee, O my God, by Thy Most Exalted Name and by this Name which none among all created things hath attained unto the heaven of its knowledge, to make firm our steps in Thy love and Thy Cause. Verily, Thou art the One possessed of great bounty and mighty sovereignty.

8 ثم اسئلك يا الهى باسمك الأعلى و بهذا
الاسم الذى ما ارتقى الى سماء عرفانه احد من
الموجودات بأن تثبت اقدامنا على حبك و
امرک و أنك انت لذو فضل عظيم و ذو سلطنة
قويم

- 9 Glorified art Thou, O my God and my Beloved! Thou seest what hath befallen me in this journey wherein I have migrated from Thee unto Thee, and what hath transpired in the paths of Thy good-pleasure and the ways that lead to Thy contentment, and how the fire of jealousy and hatred hath been kindled in the hearts of Thy servants, though I desired for them naught save what I desired for myself, and preferred them in all things to mine own self and being. Wherefore, O my God, send down upon them that which may quiet the fire of their souls and hearts, and grant them of the fruits of Thy love from this Garden which Thou hast created for Thine own Self and manifested for Thine own Being, that their breasts and hearts may be illumined thereby and their souls be purified, for they are poor before Thee and possess neither benefit nor harm, neither life nor resurrection for themselves. Verily, Thou art the All-Knowing, the All-Informed.

9 فسبحانك اللهم يا الهى و محبوبى ترى ما ورد
علىّ فى هذا السفر الذى هاجرت منك اليك و
ما ورد فى [سبيل] رضائك و طرق مرضاتك و
كيف اشتعلت نار الحسد و البغضاء فى قلوب
عبادك بعد الذى ما اردت لهم الا ما اردته
لنفسى و قدمتهم فى كل الشئون على ذاتى و
كينونى اذ يا الهى فأزل عليهم ما تسكن به نار
نفوسهم و قلوبهم ثم ارزقهم من ثمرات حبك
من هذا الرضوان الذى خلقته لذاتك و اظهرته
لنفسك لينور بذلك صدورهم و افئدتهم و
تطهر نفوسهم لأنهم فقرآء عندك و لا يملكون
لأنفسهم نفعا و لا ضرا و لا حيوه و لا نشورا و
أنك انت العليم الخبير

- 10 Thou knowest, O my God, that I do not complain of my harm and distress, nor of all that hath befallen me in Thy path, for I swear by Thy might that I yearn for Thy torment and Thy fire because of their relation to Thee, and Thy light for its guidance unto Thee, and in this station these two matters are judged alike due to the manifestation of the signs of Thy glorious oneness and the dawning of the lights of Thy holy uniqueness. Is there, O my God, any ordainer besides Thee that I might complain of him? Is there any illuminator other than Thee that I might rejoice in him? Nay, by Thy might! Rather, all hath appeared from Thee and been originated by Thy command and come to pass by Thy will.

10 و انت تعلم يا الهى بأنى لا اشكو من ضرى و
اضطرابى و لا بكل ما ورد علىّ فى سبيلك
لأنى فوعزتك اشتاق عذابك و نارک لنسبتها
اليك و نورک لدلالته عليك و فى هذا المقام
حكم هذين الأمرين فى حد سواء لظهور آثار عزّ
وحدانيتك و طلوع انوار قدس فردانيتك هل
من [مقدّر] يا الهى غيرك حتى اشتكى منه و هل
من منور سواك حتى افرح منه لا فوعزتك بل
كلّ ظهر منك و بدع بأمرک و حدث بارادتك

- 11 Since this is so, it behooveth not those who have recognized Thy unity among Thy creation and those who are near to Thee among Thy creatures to flee when the winds of Thy decree blow or to be dismayed when the signs of Thy trials appear. Rather, they must witness in all things the signs of the glory of Thy favors and the tokens of the sanctity of Thy bounties. This, verily, is the station of those among Thy servants who know Thee, the seat of those among Thy creation who have attained

11 و لما كان الأمر كذلك لن ينبغى للموحدين من
خلقك و المقرين من برّيتك بأن يفروا عند
هبوب ارياح قضائك او يجزعوا عند ظهور آثار
بلائك بل ينبغى لهم بأن يشهدوا فى كلّ شىء آثار
عزّ عنايتك و آيات قدس افضالك و أنّ هذا
مقام العارفين من عبادك و مقعد الواصلين من
خلقك و وطن العاشقين من برّيتك

unto Thee, and the homeland of those among Thy creatures who love Thee.

- 12 Glorified art Thou, O my God! I beseech Thee by the lights of the glory of Thy holy Oneness to deprive not Thy servants of this station and withhold them not from this sacred sanctuary. Then grant us the good of this world and the hereafter, and honor us with the presence of Him Whom Thou shalt make manifest on the Day of Judgment. Verily, Thou art the All-Bountiful, the Powerful, the Omnipotent, the Mighty, the Generous.

12 فسبحانك اللهم يا الهى استلک بأنوار بهاء عرّ
قدس احدیتک بأن لا تحرم عبادک عن هذا
المقام ولا تمنعهم عن هذا المشعر الحرام ثم ارزقنا
خير الدنيا والآخرة ثم شرفنا لقاء من تظهرونه فى
يوم القارعة و أنك انت الفضل القادر المقتدر
العزیز الکریم

INBA48:095, INBA49:132, BLIB_Or15739.175

BH00940

To: Ahmad brother of Dhabih

Date: 1290 [1873] or earlier

- 1 In the name of God, the Inaccessible, the Most Exalted, the Most Holy, the Most Glorious
- 2 O Ahmad! I swear by the True God that His proof has been perfected upon thee and His evidence made complete against thee, wert thou of them that understand. For others have been seized by vain imaginings from the direction of self and passion, and have not heard a single letter of the Cause, and were of them that fancy on tablets well-preserved. But thou didst attain Our presence and didst witness him who warred against Us after claiming within himself that he was the Mirror of God, the All-Possessing, the Mighty, the All-Knowing. Therefore bring thy presence before God and judge fairly within thyself: Hast thou witnessed from any other what thou hast witnessed from Me? Nay, by My Beauty, the All-Powerful, the Most Exalted, the Most Great! Indeed, wert thou fair, thou wouldst witness all else as non-existent before My holy court, such that none could speak in My presence - to this testify all created things, if thou be of them that deny.
- 3 And ponder within thyself: Were the angels of the Cause to bring thee before thy Lord, the Most High, and ask thee: "O servant, by what proof didst thou believe in My Self, and by what evidence didst thou turn away from My luminous, radiant Beauty?" If thou didst believe in Me through what was revealed unto Me of the verses of God, the All-Powerful, the

1 بسم الله الأرفع الأقدس الأبهى

2 ان يا احمد تالله الحق قد تمت حجة الله عليك و
جعل برهانه عليك بالغاً ان انت من العارفين لأن
دونك قد اخذتهم الأهوام من شطر النفس و
الهوى و ما سمعوا من الأمر اذاً حرفاً و كانوا من
المتوهمين على الواح عرّ حفيظ ولكن أنك انت
حضرت بين يدينا و شهدت الذى حارب معنا
بعد الذى كان ان يدعى فى نفسه بأنه هو مرآة
الله المهيمن العزیز العليم اذاً فاجعل محضرك بين
يدى الله ثم انصف فى نفسك هل شهدت من
دونى ما شهدته منى لا فوجمالى المقتدر العلى العظيم
بل لو تنصف لشهدت ما دونى مفقوداً فى ساحة
قدسى بحيث لن يقدر ان يتكلم فى محضرى ويشهد
بذلك كلّ الممكّنات ان انت من المنكرين

3 و أنك فكر فى نفسك لو يحضرنك ملائكة الأمر
فى محضر ربك العلى الأعلى ويسئل عنك يا عبد
بأى حجة آمنت بنفسى و بأى برهان اعرضت عن
جمالى المشرق المنير ان كنت آمنت بى بما نزل على
من آيات الله المقتدر الملك العلى الحكيم تالله هذه

Sovereign, the Most High, the All-Wise - by God, these are My verses, revealed in such wise that were a single note thereof to appear as ordained, all in the heavens and earth would be struck senseless. And thou, O Ahmad - hast thou seen from another what thou hast not seen from Him? Bring thy proof and be not of the patient ones. Then would bewilderment and shame seize thee, such that thou couldst not speak in the presence of God, thy Lord and the Lord of thy forefathers.

- 4 By God, O Ahmad, wert thou fair in thyself, thou wouldst find none like unto Me, nor any partner, nor in all that hath appeared from Me, if thou be of the fair-minded. Beware, beware lest thou follow thy passion. Look with the Greatest Vision and say: "O people, by God, that which had never appeared in the worlds hath appeared!" Purify thy heart from the allusions of the people and from all that hath barred thee from thy Lord's path, for today nothing shall profit thee, even shouldst thou cling to all things. Thou wouldst confirm Me wert thou to ponder My Cause and be of them that reflect.

- 5 Say: By God, this is the Glory of the Concourse on High, His Light for them in the Kingdom of Eternity, His Word for them in the depths of Names, and His Book for all creation. By God, O Ahmad, the Spirit speaketh not from passion, but speaketh what God hath placed in his pure, crystal heart - that there is no God but He, and that Husayn-'Ali is His servant, His Glory, His Remembrance and His proof unto all between earth and heaven, if thou be of them that know.

- 6 Then know that after thy departure, We left these people and dwelt alone in the house, closing the door, that perchance thereby the fire of hatred might be stilled in the breasts of the deceivers. Thou knowest that I spoke not a word with my brother nor associated with him. When there appeared from him what he desired and God revealed what was hidden in his breast, he arose with mighty calumny and wrote tablets wherein he attributed to My wronged, lonely, estranged Self what he wished within himself.

- 7 You know that I was a refuge in my absence from those people, and in my isolation from those who desired to kill me without proof or illuminating Book. You were with Us - did you dispute with him regarding his cause after he was secretly writing in the Tablets that which would set aflame the hearts of those drawn nigh? Apart from this, he arose to shed my blood after We had nurtured him and protected him from the evil of every evil one. And if you deny this, the Tongue of God, the True,

آياتي قد نزلت على شأن لو يظهر نعمة منها على ما قدر فيها لينصعق كل من في السموات والأرضين و انتك انت يا احمد هل رأيت من دونه ما لا رأيته منه فأت برهانك ولا تكن من الصابرين اذا يأخذك الحيرة والخلجة بحيث لن تقدر ان تتكلم في محضر الله ربك ورب آبائك الأولين

4 تالله يا احمد لو تنصف في نفسك لن تجد لنفسى شبيهاً ولا شريكاً ولا في كل ما ظهر من عندي ان انت من المنصفين آياك آياك ان لا تتبع هويك فانظر بالمنظر الأكبر و قل يا قوم تالله قد ظهر ما لا ظهر في العالمين طهر قلبك عن اشارات القوم ثم عن كل ما منعك عن صراط ربك لأن اليوم لن ينفعك شيء ولو تمسك بكل شيء و انتك تصدقني لو تفكر في امرى و تكون من المتفكرين

5 قل تالله هذا لبهاء لمن في الملاء الأعلى و ضيائه لمن في جبروت البقاء و كلمته لمن في لجج الأسماء و كتابه على الخلايق اجمعين تالله يا احمد ما ينطق الروح عن الهوى بل ينطق بما نطق الله في صدره الممرد الأصنى بأنه لا اله الا هو وان حسينا قبل على عبده و بهائه ثم ذكره و برهانه على كل ما خلق بين الأرض و السماء ان انت من العارفين

6 ثم اعلم بأن بعد خروجك أنا خرجنا عن بين هؤلاء و سكنا في البيت وحده و اغلقنا الباب لعل بذلك تسكن نار البغضاء في صدور المغلبن و انتك انت تعلم بأنى ما تكلمت مع اخى بكلمة و ما عاشرت معه فلما ظهر منه ما اراد و كشف الله خافية صدره اذا قام على اقترآء عظيم و كتب الواحاً و فيها نسب ما اراد في نفسه الى نفسى المظلوم الفريد الغريب

7 و انت تعلم بأنى كنت ملجأ في الغيبة عن هؤلاء و عزلتي عن الذينهم ارادوا قتلى من دون بينة و لا كتاب منير و انتك كنت معنا هل جادلت معه في امره بعد الذى كان في سر السران يكتب في الألواح ما يحترق به افئدة المقرين و من دون ذلك قام على سفك دمي بعد الذى ريئناه و

the Faithful King bears witness to it. You knew from him what no one else knew, for the people were in doubt and thick veils.

حفظناه عن شرّ كلّ ذي شرّ و أنّك لو تنكر
تشهد بذلك لسان الله الملك الصادق الأمين و
أنّك عرفت منه ما لا عرفه احد دونك لأنّ
الناس هم في وهم و حجاب غليظ

- 8 Have you forgotten what was asked of him by one of God's servants named 'Ali [before] Nabil, when he was unable to answer, and God only revealed this to awaken the heedless? Therefore, hear My words and sanctify yourself from all allusions, then reflect on what you witnessed from Me and heard about Me. Then take for yourself a path to God. Speak among the people with pure truth and with what you witnessed and saw, and be not of those who recognize God's favor and then deny it. This is My counsel to you - if you accept it, all good destined for God's righteous servants will return to you. Beware, beware lest you transgress the decree of justice, for through it the servant is raised to a station which none but the just and discerning can reach.

8 أ نسيت ما سئل منه عبد من عباد الله الذي
سمي بعليّ [قبل] نبيل و هو عجز عن جوابه و ما
اظهر الله ذلك الا لتنبه الغافلين اذا سمع قولي
و قدس نفسك عن كلّ الاشارات ثم تفكر فيما
شهدت مني و سمعت عني ثم اتخذ لنفسك الى الله
سبيل تكلم بين الناس بالحق الخالص و بما شهدت
و رأيت و لا تكن من الذين يعرفون نعمة الله
ثم ينكرونها و هذا نصحي عليك ان تقبل يرجع
اليك كلّ خير قدّر لعباد الله الصالحين اياك
اياك ان لا تجاوز عن حكم الانصاف لأنّ به
يرفع العبد الى مقام الذي لن يصل اليه الا كلّ
منصف بصير

- 9 By the True God! I sacrificed My spirit at the time when God made Himself known to Me and caused Me to speak His verses and sent Me with truth to the worlds. There was no hatred in My heart for you nor for any created thing. Rather, I love that you should detach yourself from those who have wronged and return to God, your Lord, with evident humility. We ask God to make you successful in His Cause and to give you to drink from the cup of eternity from the hand of your Lord, the Most High, the Most Exalted, in My Most Glorious Name, that He may purify your heart from the whisperings of Satan and make you sincere for your Lord's sake and sever you from the idolaters.

9 تالله الحقّ اتى انفتحت روحي حين الذي عرفني الله
نفسه و انطقني بآياته و بعثني بالحقّ على العالمين
و لم يكن في قلبي بغضك و لا بغض احد من
الممكّات بل احب ان تنقطع عن الذين ظلموا و
ترجع الى الله ربك بخضوع مبين و نسئل الله بأن
يوفقك على امره و يشربك كأس البقاء من يد
ربك العليّ الأعلى على اسمي الأبهى ليظهر قلبك
عن همزات الشياطين و يخلصك لوجه ربك و
ينقطعك عن المشركين

- 10 Know God through God, not through aught else, for all else was created by His Word, if you be of those who know. Beware lest you look upon Me through what is with the people. If you wish to know Me, look with My eye. This is what We have counseled you in all the Tablets, if you be of those who witness. Say: Today, nothing of what exists between the heavens and earth will profit you except that you detach yourselves from what you have and turn towards the direction of God, the Supreme, the Mighty, the All-Knowing. Detach yourself from the world and what is therein, for it will never profit you. What will profit you is what has been ordained in the Kingdom of the Cause by the All-Knowing, the All-Wise.

10 ان اعرف الله بالله لا بما دونه و انّ ما دونه قد
خلق بقوله ان انت من العارفين اياك ان لا تنظر
اليّ بما عند الناس و لو تريد ان تعرفني فانظر بعيني
و هذا ما وصيناكم به في كلّ الألواح ان انت من
الشاهدين قل اليوم لن ينفعكم شيء عمّا خلق بين
السموات و الأرض الا بأن تنقطعوا عمّا عندكم
و توجّهوا الى شطر الله المهيمن العزيز العليم ان
انقطع عن الدنيا و ما فيها لأنّها لن ينفعك ابداً
و ما ينفعك ما قدّر في ملكوت الأمر من لدن
عليم حكيم

- 11 Thus have We counseled and advised you - act according to what you have been commanded and be not of the heedless

11 كذلك نصحناك و وصيناك ان اعمل بما
امرت و لا تكن من الغافلين و ان رأيت اخيك

ones. And if you see your brother, convey to him Our greetings, then remind him of this Great News. And the Spirit and Glory and Eternity be upon you if you board the Ark of Baha which sails upon the crimson sea by God's leave, the Creator of Names, and be of those who are firmly established.

كبر على وجهه من لدنا ثم ذكره بهذا النبأ العظيم
والروح والعز والبقاء عليك ان تركب فلك
البهاء الذى جرى على بحر الحمراء باذن الله خالق
الاسماء وتكون من الراسخين

INBA38:110,

BLIB_Or15694.542,

ALIB.folder18p258

BH00952

Suratu'l-Kifaya

To: People from Ha et al.

Date: 1290 [1873] or earlier

- 1 In the Name of God, Who is none other than Him, and He is God and hath been mighty over all things! 1 بسم الله الذى لا اله الا هو وهو الله كان بكل
شئ مقتدرا
- 2 O people of Ha! Harken unto the song of the Crimson Leaf in the atmosphere of the cloud of unknowing, that verily He is Light, the Temple of Glory, Who hath been, from God unto the worlds, a manifest light. And witness ye the Countenance of Manifestation from the garments of light appearing behind the Qaf on the right side of the Mount, that verily He is the Truth, the Essence of Oneness, the Source of Camphor, Who hath been the Singer. Come ye forth from your dwellings and enter the garden of the heart, the house of light, at the time of heedlessness from the city of jealousy, by God's leave. This is a drop from the oceans of command inscribed in the Tablet of Life around the Fire. If ye desire to meet the Countenance of God, ascend ye to the heaven of the air until ye hear the call of thy Lord, the Almighty, that "There is none other God but Him, the One, the All-Compelling," and He is God Who hath ever encompassed all things. 2 ان يا اهل الهاء ان اسمعوا تغنى ورقة الحمراء في
جو العماء بأنه هو النور هيكل السناء قد كان من
عند الله على العالمين نوراً مبيناً وان اشدوا طلعة
الظهور من قصص النور المتظهر خلف القاف يمين
الطور بأنه هو الحق جوهر الأحديّة عين الكافور قد
كان مغنياً وان اخرجوا من مساكنكم فادخلوا
حديقة القواد بيت النور حين الغفلة عن مدينة
الغيور باذن الله وهذا رشح من البحر الأمر في
لوح الحياة حول النار قد كان مكتوباً ان تريدوا
ان تلاقوا طلعة الله فاصعدوا الى سماء الهواء حتى
تسمعوا نداء ربك الجبار بأنه لا اله الا هو الواحد
القهار وهو الله قد كان على كل شئ محيطاً
- 3 O people of earth! Harken to the call of the Leaf of Identity, sprouting from the Tree of Eternity, planted in the soil of eternality, warbling with verses of divine rapture, that verily He is the Truth, there is none other God but Him, and He is God Who hath been independent of all worlds. 3 ان يا اهل الأرض اسمعوا نداء ورقة الهوية المورقة
من شجرة الأزلية المنبتة في ارض الصمدية المغردة
بآيات الجذبية الالهية بأنه هو الحق لا اله الا هو
وهو الله كان عن العالمين غنياً
- 4 O people of the cloud of unknowing! This is the Paradise of Oneness, the Garden of Eternity. Dwell ye therein by leave of God, Who is none other than Him, and He is God Who hath been knowing of all things. Harken ye to the rapturous 4 ان يا اهل العماء هذه جنة الأحديّة حديقة الأزلية
فاستكنوا فيها باذن الله الذى لا اله الا هو وهو الله
كان بكل شئ عليماً وان اسمعوا تغنى الانجذاب
من طلعة الجالس على سرير الاقتراب نقطة الظهور

melody from the Countenance of Him Who sitteth upon the Throne of Nearness, the Point of Manifestation, the Mystery of Concealment, the Hidden Secret of the Book, that verily He is the Truth, there is none other God but Him, and He is God Who hath been witness unto all things. Thus doth God cause you to turn through the two quiescent letters that ye may know that God hath been powerful over all things.

- 5 Search ye in secret for the Temple of the Manifest in your hearts; ye shall find a trust from God that ye may testify that God is indeed the Self-Sufficient, Who hath been the Lord of all the worlds. Enter ye the house of light, the white land, the crimson corner - that abode which is the Hereafter, the mystery of the First, which is indeed the Life recorded in the Mother Book - that ye may find peace therein and be preserved from the veils, the allusions, and the trial of blindness, if ye be knowing of the melody of the Word.
- 6 O people of the Concourse! Harken to the song of the Ant of Eternality [warbling] with verses of Oneness, that He is the Truth, the Point of the cloud of unknowing, the Essence of Identity. Exalted then be God, the True King, Who hath been mighty over all things. This is the call of the Hoopoe of Servitude in the heaven of justice before the Presence of Glory, that He is the Unseen, pure Manifestation, the Mystery of Beauty. Glorified be He! He is God Who hath been witness unto all things.
- 7 O people of the cloud of unknowing! Sanctify yourselves from the clouds of allusions, their negation and their rule. That is the decree of justice from the cloud of grace upon the temple of heaven that hath been sent down.
- 8 O people of creation! Eat of the fruit borne by the crimson tree planted in the land of accomplishment - the Point of Beginning, the Mystery of the End, the Hidden Secret of Destiny. This indeed is the decisive decree from God in the Mother Book. Come ye forth from your dwellings to attain the presence in the sacred sanctuary, the cloud of intimacy, whose decree in the Tablet of the Heart by leave of God, the Most High, hath been witnessed.
- 9 Bear thou witness, O Letter of the Unseen, that the very essence of knowledge is pure manifestation in the Book of God, of which not a single letter can be comprehended by anyone, and this hath been inscribed in the Tablet of Command from God, the Lord of the worlds. With Him is the knowledge of the heavens and the knowledge of the earth. He is God, Who knoweth all things, and is the All-Knowing. He it is Who knoweth whatsoever descendeth from heaven and whatsoever

سرّ البطون مستسرّ الكتاب بأنّه هو الحقّ لا اله الا هو و هو الله قد كان بكلّ شيء شهيدا كذلك يقبلكم الله بالالفين الراكبين لتعلموا بأن الله كان بكلّ شيء قديرا

5 وان تجسسوا في السرّ هيكل الجهر في فؤادكم تجدوا امانة من الله لتشهدوا بأن الله هو الغنيّ قد كان مولى العالمين جميعا وان ادخلوا بيت النور ارضي البيضا ركن الحمراء تلك الدار دار الآخرة سرّ الأولى التي لمي الحيوان في أم الكتاب قد كان مكتوبا لتسلخوا فيها وتحفظوا عن السّجّات و الاشارات و فتنة العميا ان اتم بلحن من القول عليما

6 ان يا اهل الملاء اسمعوا تغنيّ نغمة الصّمدية [المغرّدة] بآيات الأحديّة بأنّه هو الحقّ نقطة العماء جوهر الهوية فتعالى الله الملك الحقّ الذي قد كان على كلّ شيء مقتدرا هذا نداء هدهد العبوديّة في سماء العدل تلقاء الجلال بأنّه هو الغيب صرف الظهور سرّ الجمال فسبحانه هو الله قد كان بكلّ شيء شهيدا

7 ان يا اهل العماء ان ازوها انفسكم من سحاب الاشارات ونفيا وحكمها ذلك حكم العدل من غمام الفضل على هيكل السماء قد كان منزولا

8 ان يا اهل الأكوان كلوا من ثمرة المثمرة من شجرة الحمراء المغرسة في ارض الامضاء نقطة البدء سرّ الختم مستسرّ القضاء وانّ هذا حكم الكتاب من عند الله في أم الكتاب قد كان محتوما وان اخرجوا من مساكنكم للحضور في حرم القدس عماء الأنس الذي حكمه في لوح الفؤاد باذن الله العليّ قد كان مشهودا

9 ان اشهد يا حرف الغيب بأن نفس العلم صرف الظهور في كتاب الله الذي لا يحيط بحرف منه احد و كان ذلك من عند الله ربّ العالمين في لوح الأمر مسطورا وعنده علم السموات و علم الأرض وما بينهما وعلم كلّ شيء و هو الله كان بكلّ شيء عليما هو الذي يعلم ما ينزل من السماء

ascendeth from the earth, and whatsoever entereth therein and whatsoever emergeth therefrom, and whatsoever mounteth unto it - all this is encompassed in His knowledge, which is preserved in the Book of Light with God, the Most High.

- 10 I testify that the essence of creation is the essence of knowledge in the realm of possibility, but knowledge in the Divine Essence is the Essence Itself - none knoweth how it is save Him, and He is God, the All-Witnessing. He it is Who aideth whomsoever He willeth through the angels of light, through the mystery of that Manifestation which was the Pillar of Praise, the Mystery of Glory in the plane of abstraction, the Cloud of Oneness that was witnessed. With Him is the knowledge of the Tablets and the knowledge of all things in the Book of the Spirit, yet people are unable to perceive even a symbol thereof, and He is God, the All-Knowing. Glorified be He in Whose hand is the Kingdom of verses; He sendeth them down as He willeth by His command, and He is God, the Reckoner of all things.

- 11 O people of the earth! If ye desire to know true knowledge, then know ye the Dayspring of Light. Say: Glory be to God! He is God, Who hath ever been sanctified above the knowledge of all who exist from eternity.

- 12 O Letter of Bounty! Say: Glory be to God! He is God, Who hath ever been hallowed beyond the description of all who are detached, and He is the Truth, Who hath ever been known through His own Self. Say: Glory be to God! He is God, Whom no thing can know and no soul can comprehend, and He is the Truth, there is no God but Him, and verily His pure creation hath ever been known to all things.

- 13 O ye people of the Concourse! Think not evil thoughts about God, nor speak of that which ye know not, even if ye be acquainted with a letter from the Book of the Command. O Manifestation of Bounty! Bear thou witness that the essence of thy bounty hath ever been prostrate before the bounty of God, the Mighty, the One, besides Whom there is no God, and He is God, the All-Witnessing.

- 14 Say: Have ye not witnessed what God revealed aforetime unto the First Beloved, the Very Object of Love - that the covenant of God shall never reach the wrongdoers and the proud? He it is before Whom prostrate themselves whosoever is in the heavens and the earth and whatsoever is between them, and He is God, the Preserver of all things. Glorified be He in Whose hand is the Kingdom of the Unseen and the Dominion of the Manifest; He manifesteth whomsoever He willeth by His command, and verily He is the Truth, there is no God but Him,

و ما يخرج من الأرض و ما يلج فيها و ما يعرج منها و اليها كل ذلك علمه في كتاب النور عند الله العلي قد كان محفوظا

10 و ان اشهد بأن جوهر الابداع جوهر العلم في الامكان ولكن العلم في الذات نفس الذات لا يعلم احد كيف هو الا هو و هو الله كان بكل شيء شهيدا هو الذي ينصر من يشاء بملائكة النور علي سر ذلك الظهور الذي كان ركن التحميد سر التجديد على جهة التجريد عماء التفريد قد كان مشهودا و عنده علم الألواح و علم كل شيء في كتاب الروح ولكن الناس لا يستطيعون ان يشهدوا رمزا منه و هو الله كان بكل شيء عليما فسبحان الذي عنده ملكوت الآيات ينزلها كيف يشاء بأمر من عنده و هو الله كان على كل شيء حسيبا

11 ان يا اهل الأرض ان تريدوا ان تعرفوا حق العلم فاعرفوا طلعة النور قل سبحان الله هو الله كان منزها عن علم الأرباب جميعا

12 ان يا حرف الجود قل سبحان الله هو الله لم يزل كان مقدسا عن وصف المنقطعين و هو الحق قد كان بنفسه الحق معروفا قل سبحان الله هو الله لا يعرفه شيء و لا يدركه نفس و هو الحق لا اله الا هو و ان ابداعه البحتة قد كان بكل شيء معلوما

13 ان يا اهل الملاء لا تظنوا بالله ظن السوء و لا تقولوا ما لا تعلمون ان اتم بحرف من كتاب الأمر خيرا ان يا طلعة الجود ان اشهد بأن جوهر جودك لم يزل كان ساجدا لجود الله العزيز الوحيد الذي لا اله الا هو و هو الله كان بكل شيء شهيدا

14 قل أ و لم تشهدوا ما نزل الله من قبل على الحبيب الأول نفس المحبوب بأن عهد الله لا ينال الظالمين و المتكبرين اذا أبدا هو الذي يسجد له من في السموات و الأرض و ما بينهما و هو الله كان بكل شيء مقبلا فسبحان الذي بيده ملكوت الغيب و جبروت الشهود يظهر من يشاء بأمر من لدنه و انه هو الحق لا اله الا هو و هو الله كان عن العالمين غنيا و هو الذي لن

and He is God, independent of all worlds. He it is from Whose knowledge nothing escapeth, whether in the heavens or on the earth or between them, and He is God, Who encompasseth all knowledge.

HURQ.BH03

يعزب عن علمه من شيء لا في السموات ولا في الأرض ولا ما بينهما وهو الله كان بكل علم محيطاً

INBA36:277

BH00980

To: Ismullah who drank from the Spring of Sad

Date: 1290 [1873] or earlier

- 1 Revealed for he who hath partaken of the wellspring of the letter Sad and hath been mentioned by this name amongst the Concourse of eternity in the most glorious horizon.
- 2 O thou who art the remnant of Our Most Beautiful Names! Harken unto that which is revealed unto thee from the Ancient Scene, the seat of thy Lord, the Most High, the Most Great. O thou who art the remnant of what was left of the family of Husayn in the land of Taff! Arise to promote the Cause between the heavens and the earth, then let the herald call out that he may summon the servants in these grievous days to the Manifestation of God, thy Lord and the Lord of all worlds.
- 3 Verily, those who today are veiled in heedlessness - these have forgotten the remembrance of their Lord, and their souls have suggested to them a course of action, but thy Lord, the Help in Peril, is independent of them and of all created things.
- 4 Say: O people! Fear God and deny not Him through Whom every wise command hath been made manifest, and unto Whom the Cause shall return in the hereafter and the former times - a promise binding upon Us; verily We are they who cause all to return. And whoso is not detached today from all things shall never be able to enter the Kingdom of God, thy Lord. Thus hath the command been sent down from the presence of the Mighty, the All-Knowing.
- 5 Say: O people! Follow that which hath been revealed in the Book and be not of the ignorant. Purify yourselves through the remembrance of God and follow not the footsteps of Satan. Say: By God! We have sanctified Our soul from all things and have veiled Our countenance from the gaze of all peoples, and were silent from all remembrances and from every new

1 قد نزل لاسم الله الذي شرب من معين الصاد و كان بهذا الاسم بين ملاء البقاء مذكوراً هو البديع في افق الأبهى

2 ان يا بقية اسمائنا الحسنى اسمع ما يوحى اليك عن شطر القدم مقرر ربك العلي العظيم ان يا بقية ما ترك من آل الحسين في ارض الطف قم على الأمر بين السموات والأرضين ثم ناد المناد ليناد العباد في هذه الأيام الشداد بمنظر الله ربك و رب العالمين

3 ان الذينهم كانوا اليوم في معزل من الغفلة اولئك غفلوا عن ذكر ربهم و سولت لهم انفسهم امراً و ربك المستعان لغنى عنهم و عن اخلايق اجمعين

4 قل يا قوم خافوا عن الله و لا تكفروا بالذي به ظهر كل امر حكيم و اليه يرجع الأمر في الآخرة و الأولى وعداً علينا انا كنا مرجعين و من لن ينقطع اليوم عن كل شيء لن يقدر ان يدخل ملكوت الله ربك كذلك نزل الأمر من لدن عزيز عليم

5 قل يا قوم ان اتبعوا ما نزل في الكتاب و لا تكونوا من الجاهلين طهروا انفسكم بذكر الله و لا تتبعوا خطوات الشياطين قل تالله انا قدسنا نفسنا عن كل شيء و سترنا الوجه عن انظر العالمين و كنا صامتين عن كل الأذكار و عن كل ذكر بديع و شهدنا بأن

remembrance, and We witnessed that the people were veiled from the Cause of God, the Sovereign, the Powerful, the Most High, the All-Knowing. And there was none to remind the people and draw them nigh unto Paradise and guide them to the path of God, the Mighty, the All-Praised.

النّاس احتجبوا عن امر الله الملك المقتدر العليّ
العليم و ما كان احد ان يذكرّ الناس ويقربهم الى
الفردوس ويهديهم الى صراط الله العزيز الحميد

- 6 Thereupon We arose to promote the Cause and manifested the Face with clear sovereignty until the Cause reached the East of the earth and its West, and the power of God was made manifest and encompassed all peoples, and the hearts of the troubled were set at rest, and the sun of assurance shone forth from the horizon of might with manifest and glorious lights.

6 اذاً قمت على الأمر و اظهرنا الوجه بسلطان مبين
الى ان بلغ الأمر الى شرق الأرض و غربها
و ظهرت قدرة الله و احاطت النّاس اجمعين
و استقرت قلوب المضطربة و اشرقت شمس
الاطمينان عن افق الاقتدار بأنوار لاأخ منيع

- 7 Behold! When the concourse of the Bayan rose up against Me, and denied Me, and rejected Me with whatsoever power they possessed, God was witness thereunto and cognizant thereof. Say: O concourse of the Bayan! Did not God take from you the Covenant in all the Tablets, that should any soul come unto you with the verses of God, the Mighty, the Powerful, ye would not be veiled by aught from that which He hath created, but would hasten unto Him and be of them that make haste? Yet ye have disbelieved in Him and in Him from Whom all verses have been revealed in every age since the generations of old. Ye have clung fast to the verses, yet have denied Him Who revealed them. Woe unto you, O ye heedless ones!

7 اذاً قاموا على ملأ البيان و انكروني و كذبوني بما
كانوا مقتدرين عليه و كان الله على ذلك شهيد و
خير قل يا ملأ البيان اما اخذ الله عنكم العهد في
كلّ الألواح بأن لو يأتيكم احد بآيات الله العزيز
القدير انتم لا تحتجبوا بشيء عما خلق ثم اسرعوا
اليه و كونوا من السّارعين و انتم كفرتم به و بالذّي
منه نزلت كلّ الآيات في كلّ الأعصار من قرون
الأولين تمسّكنم بالآيات و كفرتم بمنزلها فويل لكم
يا معشر الغافلين

- 8 By God, the True One! He Who uttereth today the verses of God in the Bayan – should any soul fail to believe in this Cause, the very verses themselves and their reality shall confound him, and every just and knowing one beareth witness thereunto. And whosoever hath in his house the Tablets of the Bayan, yet remaineth veiled from that which God hath revealed in truth, him do the Tablets themselves belie – nay, all things, were he of them that hear. And they address him in his secret heart, saying: “O thou heedless one! By what proof hast thou taken me as thy path unto God, while thou hast left My Revealer behind thee? Remember, then, and be not of the silent ones!”

8 تالله الحقّ من ينطق اليوم بآيات الله في البيان ولن
يؤمن بهذا الأمر ليكفره نفس الآيات و كينونتها
و يشهد بذلك كلّ منصف عليم و من يكون
في بيته الواح البيان و يكون محتجباً عما نزل الله
بالحقّ يكذّبه الألواح بل كلّ الأشياء لو كان من
السّامعين و يخاطبه في سرّه يا ايها الغافل بأيّ حجة
اخذتني لنفسك سبيلاً الى الله و تركت منزلي
عن ورائك فاذكر و لا تكن من الصّامتين

- 9 By God, the True One! Thy likeness is as the likeness of those whose houses were filled with the Books of God and His Scriptures, yet who denied His verses, warred against His very Self, rejected His meeting, and were of them that join partners with God.

9 تالله الحقّ مثلك كمثل الذين ملئت بيوتهم من
كتب الله و صحايفه ثم كذبوا بآياته و حاربوا بنفسه
و انكروا ببلقائه و كانوا من المشركين

- 10 Say: O My people! By God, I am naught but a servant who hath believed in God and His verses. Beware lest ye deny Me; then have mercy upon Mine own soul and the souls of the servants, and be not of them that reject.

10 قل يا قوم تالله ما انا الا عبد آمنتم بالله و آياته
اياكم ان لا تكذبوني ثم ارحموا على نفسي و انفس
العباد و لا تكوننّ من المنكرين

- 11 Did aught avail the people of the Furqan when the Sun of the Name ‘Ali shone forth in truth from the horizon of the Will

of God, your Lord and the Lord of all the worlds? Nay, by My Beloved! Nothing availed them, nor shall aught ever avail them, and they are indeed in manifest loss.

11 هل نفع شيء اولى الفرقان حين الذى اشرفت
شمس اسم على بالحق عن افق مشية الله ربكم و
رب العالمين لا فومجوبى ما نفعهم شيء و لن
ينفعهم ابداً و انهم حينئذ على خسران مبين

- 12 Say: O people! Turn unto God Who created you and fashioned you and sent down unto you the Tablets of His Cause through His messengers, that they might give you glad tidings of the paradise of His mercy and convey unto you that which would draw you nigh unto a most exalted and holy seat. When the days were fulfilled unto this Day, then did He manifest Me in truth and send Me unto you with all the signs, were ye of those who recognize.

12 قل يا قوم توبوا الى الله الذى خلقكم و سويكم
و انزل عليكم الواح الأمر بيد سفرائه ليبشركم
برضوان رحمته و يبلغكم ما يقربكم الى مقر قدس
رفيع الى ان انتهت الايام الى هذا اليوم اذا
اظهرنى بالحق و ارسلنى اليكم بكل الآيات ان اتم
من العارفين

- 13 And among the people are those who say that naught hath passed of God's days save a numbered few and certain known years, and therefore it behooveth not that anyone should appear. Thus have they limited God's Cause by their own limitations, even as did those before them, and were among the idolators. They say what the people of the Furqan said when God came in the temple of His name, the Most High, the Most Great. These have left not a letter of what was uttered by the people of the Furqan; nay, We find them more veiled than the peoples of old, as ye would testify were ye among those who ponder the verses of God and what issueth from their mouths.

13 و من الناس من قال ما مضى من أيام الله الآ
أيام معدودات و سنين معلومات لذا لا ينبغي ان
يظهر احد كذلك حدّدوا امر الله بحدود انفسهم
كما حدّدوه الذينهم قبلهم و كانوا من المشركين و
يقولون كما قالوا ملاً الفرقان حين الذى اتى الله
على هيكلى اسمه العلى العظيم و ما تركوا هؤلاء
حرفاً عما تكلم به ملاً الفرقان بل وجدناهم اشدّ
احتجاباً من ملل القبل و انتم تشهدون بذلك لو
تكوننّ فى آيات الله و ما يخرج من افواههم لمن
المتفكرين

- 14 Such as these have denied all God's bounties and have made His signs into fragments. Thus do We recount unto thee the tale of the idolators, then do We expound unto thee the tale of God, the Protector, the Mighty, the Powerful. Say: O people! Judge fairly within your own selves which of the two parties is nearer unto God and His way. Set forth, O concourse of the Bayanis! And thou, turn aside from those who have openly denied God, even though thine eyes [behold them]. Thus hath the Tongue of the All-Merciful commanded thee when He was encompassed by sorrows from the manifestations of Satan and was in evident grief.

14 اولئك كفروا بنعمة الله كلّها و جعلوا الآيات
عضفين كذلك نبأناك من نبأ المشركين ثمّ
فضّلنا لك نبأ الله المهيمن العزيز القدير قل يا
قوم فأنصفوا فى انفسكم اى الحزبين اقرب الى
الله و سبيله بينوا يا ملاً البيانين و انك تحبّ
عن الذينهم كفروا بالله جهرة ولو تكون عيناك
كذلك امرك لسان الرحمن حين الذى احاطته
الأحزان من مظاهر الشيطان و كان على حزن
مبين

- 15 By God, O thou who art assured in God! When the deniers witnessed that the verses had been sent down from the heaven of Command and had encompassed the worlds, they arose to slay Me. When the hosts of victory descended and God preserved Me from their evil, they arose with another plot through what Satan had whispered in their hearts, and thus was the matter, wert thou of them that hear.

15 تالله يا ايها الموقن بالله لما شهدوا المنكرون بأنّ
الآيات نزلت من سماء الأمر و احاطت العالمين
اذاً قاموا على قتلى فلما نزل جنود النصر و حفظنى
الله عن شرهم قاموا على مكر اخرى بما اوحى فى
قلوبهم الشيطان و كذلك كان الأمر ان انت
من السامعين

- 16 They fabricated against Me that which beseemed their own selves and attributed unto Me that which their own souls and hands had committed, that they might cast the fetters of the Youth into the hearts of the believers. By God, the Truth! Whoso hath drunk from this cup will never turn unto all who are in the heavens and the earth and will be independent of all the worlds.
- 17 Thus have We expounded the matter unto thee and bestowed upon thee yet another favor that thou mightest thank God, thy Lord, and be of the thankful ones. And the mercy that hath no beginning and no end be upon thee and upon them that are with thee and upon those who hearken unto thy words concerning God, thy Lord and their Lord and the Lord of all creation.
- 16 افتقروا علىّ ما ينبغي لأنفسهم ونسبوا الى نفسي ما ارتكبت به انفسهم و ايديهم ليدخلوا غلّ الغلام في قلوب الموحدين تالله الحق من شرب عن هذا الكأس لن يلتفت الى كلّ من في السموات و الأرض ويستغنى عن العالمين
- 17 كذلك بينّا لك الأمر و مننّا عليك مرّة اخرى لتشكر الله ربّك و تكون من الشّاكرين و الرحمة الّتي لا لها من أوّل و لا من آخر عليك و على من معك و على الّذين يسمعون قولك في الله ربّك و ربّ الخلاق اجمعين
- INBA83:165, BLIB_Or15702.174,
BLIB_Or15737.146, ALIB.folder18p228,
PYK.015

BH01001

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Mighty, the Most Exalted.
- 2 Praise be unto Thee, O Thou Who art the Lord of the world and the Ruler of the nations! I testify that Thou hast from eternity been sanctified above the mention of all created things and exalted beyond the loftiest descriptions of Thy creatures. Whensoever Thy devoted servants sought to ascend unto the station of Thy recognition, the hosts of Thy knowledge barred their way; and whensoever Thy near ones desired to gain admittance to the heaven of Thy nearness, the overpowering majesty of Thine utterance kept them back. We bear witness that the loftiest of the divine names are but servants at Thy door, and that their most glorious manifestations bow down before Thy countenance and are humbled in Thy presence. Thou art, in truth, He Who can neither be described in letters, nor evoked by words, nor even contained within the hidden meanings they conceal. For these are all circumscribed by the inherent limitations of speech which characterize all the utterances of the peoples of the world.
- 3 Exalted, immeasurably exalted, art Thou above the mention of every soul and the understanding of every heart! Exalted, immeasurably exalted, art Thou above the description of anyone
- 1 هو الأقدس الأعظم الأعلى
- 2 سبحانك اللهم يا اله العالم و مالک الأمم اشهد أنّک لم تزل کنت مقدّساً عن ذکر الکائنات و منزّها عن اعلی وصف الممکات کلّها اراد المخلصون الصعود الى عرفانک اطردهم جنود علمک و کلّها اراد المقرّبون الورود الى سماء قربک منعتهم سطوة بيانک نشهد ان اعلی مراتب الأسماء کان خادماً لبابک و اهبى مطالعها ساجداً لطلعتک و خاضعاً لحضرتک أنّک انت الّذى لا توصف بما ترکّب من الحروف و تفوّه بالألفاظ و لا بالمعانی المکنونة فيها لأنّ كلّ ذلک محدود بمحدودات الذّکر و البیان و ينطق به اهل الامکان
- 3 تعالى تعالى من ان يصل اليک ذکر احد او يدركک ادراک نفس تعالى تعالى من ان توصف بوصف دونک او تنعت بنعت خلقتک

save Thyself and beyond every conception of Thy creatures! Were Thine own Manifestations to soar upon the wings of the seen and the unseen, yet would they fail to attain unto the first effulgence shining from the horizon of Thy most exalted Countenance and the dawning-place of Thy most sublime Revelation. And were the Exponents of Thy Lordship enabled to ascend for as long as the kingdoms of earth and heaven endure, yet would they be forever powerless to draw nigh unto the Day-Star of Thy beauty.

- 4 Blessed be the one who comprehendeth Thine enduring reality and the evanescence of all else but Thee, and who acknowledgeth Thy sovereign authority and the powerlessness of all save Thyself. And as the evanescence of all things is established before the surging ocean of Thy remembrance, O King of all names, it likewise becometh evident that their every mention and description falleth short of Thy might and grandeur and ill beseemeth Thy loftiness and power. And yet in spite of this, O my God, Thou hast, out of the wonders of Thy grace and munificence and as a token of Thy bounty and Thy favour, enjoined upon all to make mention of Thee and to praise Thee, and hast accepted their glorification of Thee out of Thy grace and generosity. Wherefore doth Thine own Self call on Thy Self and Thy very Essence invoke Thine Essence on behalf of Thy lovers who have borne every hardship in Thy path and every adversity out of love for Thee and contentment with Thy good-pleasure, in this blessed day which Thou hast made to be a festival for the inmates of Thy kingdom and for those who have kept the Fast by Thy command and obeyed Thy resistless decree.

- 5 Exalted be this blessed and glorious day which Thou hast designated by that beloved Name which is both hidden and manifest, and which, when it shone forth above the horizon of eternity, the Divine Lote-Tree called out, saying: "By God! The Lord of creation hath come, Whom no name can describe." Whereupon Paradise was set astir and proclaimed with joy and fervour: "O concourse of the world! He hath come, round Whom circle the Daysprings of the All-Merciful, the Manifestations of the All-Praised, and the Dawning-Places of inspiration." And all things cried aloud: "This is that Tablet with which the kingdom of creation hath been adorned and through which the gate leading unto the Divine Presence hath been flung open unto all who are in heaven and on earth." Happy the one who hath forsaken every desire and hath drawn nigh unto the One Whose reality no word or utterance can convey.

- 6 By God! This is the Day whereon from the murmur of the waters can be heard: "No God is there but Him, the Help in

أنّ مظاهر الألوهية لو يطيرن بأجنحة الغيب و الشهود لن يصلن الى أول تجلّي ظهر و اشرق عن افق وجهك الأعلى و مطلع ظهورك الأسنى و انّ مطالع الربوبية لو يصعدن بدوام الملك و الملكوت لن يستطيعن ان يتقرّبن الى شمس جمالک

4 طوبى لمن عرف بقائک و فناء ما دونک و اعترف بسلطانک و عجز ما سواک فلما ثبت فناء الأشياء عند تموجات بحر ذکرک يا مالک الأسماء يثبت بأنّ اوصافهم و اذکارهم لا يليق لعظمتک و کبرياتک و لا ينبغي لعلوک و اقتدارک ولكن انک انت يا الهی من بدایع جودک و الطافک و ظهورات کرمک و عطائک امرت الكل بذكرک و ثنائک و قبلت منهم من فضلک و مواهبک اذا يدعو نفسک نفسک و ذاتک ذاتک من قبل محبيک الذين حملوا الشدائد في سبيلک و البلايا في حبک و رضائک في هذا اليوم المبارک الذى جعلته عيداً لأهل مملکتک و للذين صاموا بأمرک المبرم و اطاعوا حکمک المحکم

5 تعالى هذا اليوم المبارک المحمود الذى اختصصته بالاسم المکنون المشهود المحبوب الذى اذا اشرق من افق البقاء نطقت السدرة المنتهى تالله قد اتى مولی الورى الذى لا يوصف بالأسماء ثم اهتزت الجنان و نطقت بالاشتياق يا ملأ الآفاق قد اتى من طاف في حوله مطالع الرحمن و مظاهر السبحان و مشارق الالهام و نادى الأشياء بأعلى النداء هذا لوح فيه تزيّن ملکوت الانشاء و فتح باب اللقاء لمن في الأرض و السماء نعيماً لمن نبذ الهوى و اقبل الى من لا يعرف بالذکر و البيان

6 تالله هذا يوم يسمع من خرير الماء انه لا اله الا هو المهيمن القيوم و من هزیز الأرياح انه لا اله الا هو

Peril, the Self-Subsisting”, and from the whispering of whose breezes can be heard: “No God is there but Him, the Almighty, the Best-Beloved”, and from the rustling of whose trees can be heard: “No God is there but Him, the Most Powerful, the Ever-Giving, the All-Glorious, the All-Loving”, and beyond them, from the Tongue of Grandeur can be heard: “This is the Day of the appearance of Him Who is manifest yet hidden, Who is visible yet concealed. Hasten unto Him, O ye who are the daysprings of the divine names, and draw nigh unto Him, O ye who dwell in the kingdom of creation, with hearts that have been purified from superstitions and vain imaginings and sanctified from the idle talk of men!”

- 7 Immeasurably exalted is the state of Thy loved ones who have clung to the cord of Thy command, held fast to the hem of Thine ordinances, uttered that which hath been permitted unto them in Thy Tablets, transgressed not the bounds ordained in Thy Book, and spoken out in Thy lands with wisdom as decreed in the scrolls of Thy bounty and the epistles of Thy grace. O Lord! Assist them to arise for the triumph of Thy Cause through what Thou hast expounded unto them with Thy most exalted Pen and what Thou hast instructed them in certain of Thy Tablets. O Lord! Leave them not to themselves, but keep them safe through Thy sovereignty and power and assist them through Thy might and bounty.

- 8 O Lord! They are Thy servants and bondsmen who have believed in Thee and have drawn nigh unto the heaven of Thy bounty. Suffer them not to be deprived of the tokens of Thy tender mercies in Thy days; neither do thou withhold from them the fragrance of the roses of Thy wisdom. Guide them then, O my God, to the ocean of Thy good-pleasure, that in Thy Name they may immerse themselves therein, and that they may not be saddened by that which their own minds have conceived, nor grieved by all that they have witnessed in Thy path. Verily Thou art the All-Powerful One Whose might every powerful one hath recognized, Whose sovereignty every possessor of majesty hath acknowledged, before the waves of the ocean of Whose knowledge every learned one confesseth his ignorance, and before the evidences of Whose power every soul endued with strength admitteth his helplessness.

- 9 Thou art the One, O my God, to Whom every name is abashed to be related, and in Whose presence all things shrink for shame from being mentioned. From eternity Thou hast dwelt in those transcendent heights that are exalted above all mention and description. How great are Thy sovereignty and Thy power and how mighty Thy grandeur!—this, though all things

العزیز المحبوب و من حقیف الأشجار أنه لا اله الا هو المقتدر المعطى العزیز الودود و لسان العظمة عن ورائها هذا يوم فيه ظهر المشهود المكنون و الظاهر المخزون ان اسرعوا اليه يا مطالع الاسماء و تقرّبوا اليه يا من في ملكوت الانشاء يخلوب كانت مطهرة عن الظنون والأوهام ومقدسة عما يذكر بين الأنام

7 تعالى تعالى وصف محبيك الذين تمسكوا بجبل امرک و تشبثوا بذيل احكامک و تكلّموا بما اذنت لهم في الواحک و ما تجاوزوا عما حدّد في كتابک و نطقوا في مملکتک بالحكمة التي امرتهم بها في صحائف جودک و زير فضلک اى رب ايدهم على نصرة امرک بما بينت لهم من قلبک الأعلى و علمتهم في الواح شتى اى رب لا تدعهم بأنفسهم فاحفظهم بقدرتک و سلطانک ثم انصرهم بجودک و اقتدارک

8 اى رب هم عبادک و ارقائك قد آمنوا بك و اقبلوا الى سماء فضلک لا تحرمهم عن ظهورات عواطفک في ايامک فلا تمنعهم عن عرف اوراد حکمتک فاهدهم يا الهى الى بحر رضائك ليتغمّسوا فيه باسمک لئلا يحزنهم افکارهم و لا يکدرهم ما يرون في سبيلک انک انت المقتدر الذى اعترف کلّ ذی قدرة باقتدارک و اقرّ کلّ ذی شوکة بسلطانک و استجهل کلّ ذی علم عند تموجات بحر علمک و استضعف کلّ قوى عند شؤونات قوتک

9 انت الذى يا الهى تستحي الاسماء من ان تنسب اليک و الأشياء من ان تذكر ليدک لم تزل کنت فى علو لا يعرف بالأذکار و فى سمو لا يوصف بالأوصاف ما اعظم سلطانک و ما اعظم اقتدارک و ما اکبر استعلائک مع علم الکّل بتقدیسک عما دونک و تنزیهک عما سواک

acknowledge that Thou art entirely sanctified from, and immeasurably exalted above, all but Thine own Self. Thou hast subdued the entire world through a single Word that hath been related to the kingdom of Thine utterance and from which the fragrance of the robe of Thy Command hath been wafted.

قد سبّرت العالم بالكلمة التي تنسب الى ملكوت
بيانك و يتضوّع منها عرف قيص امرك

- 10 O Lord of all being and Educator of all things visible and invisible! Grant us ears that are pure, hearts that are sanctified, and eyes that see, so that we may discover the sweetness of Thine enthralling utterance, may fix our gaze upon Thy supreme horizon, and may come to know whatever hath been sent down through Thy bounty, O Thou Who art the King of Names! Kindle then the fire of Thy love in Thy lands, that the hearts of Thy creatures may be set ablaze thereby, that they may turn towards Thee, may recognize Thy unity and acknowledge Thy oneness. O Lord of all names! Rend asunder before their faces the veils of glory, and make known unto them the excellence of this Day which hath been adorned with Thy Name and illumined with the light of Thy Countenance. Thou, verily, art He Whom the good works of the people can never exalt nor their evil deeds deter, Whom the ascendancy of the rulers cannot humble nor the power of the mighty vanquish. Thou doest through Thy sovereignty whatsoever Thou wilt. No God is there but Thee, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

يا اله الوجود و مربّي الغيب و الشهود فاخلق
آذاناً طاهرة و قلوباً صافية و أعيناً ناضرة ليحدّد
حلاوة بيانك الأمل و يتوجّهن الى الأفق الأعلى
و يعرفن ما انزلته بجودك يا سلطان الأسماء ثم
اضرم نار محبتك في مملكتك لتشتعل بها قلوب
بريتك و يتوجّهن اليك و يعترفن بفردانيتك و
يقرن بوحدايتك يا اله الأسماء فاكشف عنهم
سبحات الجلال ثم عرّفهم فضل هذا اليوم الذي
ترنّ باسمك و تنور من انوار وجهك انت الذي
لن ترفعك حسنات العالم و لا تمنعك سيئات
الأمم و لا تخذلك سطوة الأمراء و لا تعجزك
قدرة الأقوياء تفعل بسلطانك ما تشاء لا اله الا
انت المقتدر المتعالى العليم الحكيم

- 11 Send down, then, upon Thy loved ones, O my God, from the heaven of Thy bounty that which will cause them to fix their gaze upon Thee and to act in accordance with Thy will and behest. Ordain for them, then, what will profit them and preserve them, what will draw them nigh and set them free. Verily Thou art their Lord, their Creator, and their Helper. No God is there but Thee, the Ever-Forgiving, the Most Generous.

11 فأنزل يا الهى من سماء جودك على احبتك
ما يجعلهم ناظرين اليك و العالمين باذنك و
ارادتك ثم قدر لهم ما ينفعهم و يحفظهم و
يقرّبهم و يخلصهم انك انت مولاهم و خالقهم
و معينهم لا اله الا انت الغفور الكريم

- 12 I beseech Thee, moreover, O my God, to unite the hearts of Thy loved ones and to join them together in harmony and fellowship in Thy Cause, that naught may appear from them that would ill beseeem them in Thy days. Thou, verily, art the All-Powerful, the Most Exalted, the Most High, the Most Great. Praise be to God, the Lord of the worlds!

12 ثم أسألك يا الهى بأن تؤلف بين قلوب احبائك
و توفّقهم على الاتفاق و الاتحاد في امرك لئلا
يظهر منهم ما لا يليق لهم في أيامك انك انت
المقتدر المتعالى العلى العظيم الحمد لله رب العالمين

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*Lawh-i-Tabib**To: Tabib**Date: 1290 [1873] or earlier*

- 1 This is what hath shone forth from the horizon of utterance: Regarding what ye had mentioned about the upheaval and discord in Iran - this is what We promised in the Tablets. 1 هذا ما ظهر واشرق من افق البيان اینکه در باره انقلاب و اختلاف ایران مذکور نموده بودید هذا ما وعدنا به فی الألواح
- 2 O physician! Before the sending of Badi', the divine proof was not complete and conclusive for the people of that land, for the ruler had not been fully informed of the details, nor had anyone openly conveyed to him a word of truth. However, after the appearance of Badi', through divine power and the delivery of the divine Word and Book, the proof and evidence became complete and conclusive. When they turned not to the spiritual bounty, they were deprived of outward blessings as well. This tribulation was decreed by God, the Lord of Names. Now one must ponder what caused the drops from the ocean of divine wrath to grant respite to the ruler while seizing the others. With thy Lord is the knowledge of what was and what shall be. He is, verily, the All-Knowing, the All-Informed. 2 ای طبیب قبل از ارسال بدیع حجت الهی بر اهل آن دیار کامل و بالغ نه چه که رئیس از تفصیل بتمامه مطلع نموده و نفسی هم جهره کلمه حتی بر او القا نکرده و لکن بعد از ظهور بدیع بقدرت منیع الهیه و ابلاغ کلمه ربانیه و کتاب الهی حجت و برهان کامل و بالغ شده چون بنعمت معنویه اقبال نمودند از نعماء ظاهره هم ممنوع گشتند حتم بود این بلا من لدی الله مالک الأسماء حال باید تفکر نمود که سبب چه بوده که رشحات بحر غضب الهی رئیس را مهلت داده و سایرین را اخذ نموده عند ربک علم ما کان و ما یکون انه هو العليم الخبير
- 3 Had people reflected upon these occurrences and this great calamity, thou wouldst have found all turning toward the shore of divine unity. But that which He willed hath come to pass. He, verily, is the One Who is desired. O physician! Vain imaginings have prevented the people from the Lord of all beings. Observe the People of the Furqan, who through vain and idle fancies were deprived of the King of utterance. Two matters were established and confirmed among that people, to such extent that they occupied themselves day and night with their mention: one was the mention of the Qa'im, and one the mention of succession. Regarding the Qa'im, thou hast witnessed that what they held was mere fancy. Now leave aside the People of the Furqan and observe certain People of the Bayan who have once again clung to former vain imaginings, even as the evil one of Isfahan mentioned succession to everyone he met, hoping that through reference to former imaginings he might deprive people from the shore of justice - although that evil one himself knew that there was never any mention of succession in the Bayan, and moreover he was not informed about Yahya's 3 اگر ناس در امور وارده و این بلیه کبری تفکر مینمودند کل را بشاطی عز احدیه متوجه مشاهده مینمودی و لکن قضی ما اراد انه هو المراد ای طبیب ناس را اوهام از رب انام منع نموده مشاهده در اهل فرقان ثما که بکلمات مزخرفه موهومه از سلطان کلمه محروم گشته اند دو مطلب مابین آن قوم محقق و ثابت بوده بشأنی که ایام و لیالی بذکر آن دو مشغول بودند یکی ذکر قائم و یکی ذکر وصایت در باره قائم مشاهده نمودی که آنچه در دست آن قوم بود وهم صرف بوده حال اهل فرقان را بگذار و بعضی اهل بیان را مشاهده کن که مجدداً باوهامات قبلیه تمسک بسته و متشبثند چنانچه خبیث اصفهانی هر نفسی را که دیده ذکر وصایت نموده که شاید نظر باوهامات قبل ناس را از شاطی عدل محروم نماید و حال آنکه خود آن خبیث میداند که ذکر وصایت ابداً در بیان نبوده و نیست و از این گذشته بر امر یحیی مطلع

cause. Nevertheless, he and his followers, through their whisperings, prevent people from the Countenance of the Chosen One.

4 This is why people have not yet attained maturity. Were they mature, they would not be prevented from the One mentioned by such mentions, nor would they remain distant from Him through Whose one word a hundred thousand saints are created. Blessed is the soul who rendeth asunder all veils of fancy and with penetrating vision gazeth upon the Dawning-Place of divine oneness.

5 Although the People of the Bayan witnessed that all they formerly possessed was mere fancy, still they remain veiled from the Lord of creation through the imaginings of the idolaters. Today, if one doth not consider all these stations as non-existent and null, he is not counted as human in God's sight, let alone achieving lofty stations. With the ear of the spirit, hearken to the call of the All-Merciful saying: Verily the wayfarer on the white path and the crimson pillar shall never reach the station of his homeland - that is, the station of meeting his Lord - except by emptying his hands of what is in people's hands, what their tongues speak, and what their hearts imagine. How excellent is he who hath attained unto this most exalted station, this ultimate goal, this highest summit!

6 The followers of the Bayan have risen up against Me with a cruelty unparalleled in the world. Had they but observed with the eye of equity and turned unto that which God hath desired, the fragrance of the divine Robe would have embraced them all. By Him Who hath caused Me to speak the truth, they are seen to be so bereft of justice and heedless that naught above it can be imagined. I beseech God to assist them to recognize this Manifestation, than Whom the eye of creation hath seen none more wondrous. Say: By God! He is the Originator of the heavens and earth, and He is the Lamp of God unto all the worlds.

7 As to what thou didst mention concerning the Mim, he hath indeed transgressed. Soon shall he witness his loss for what he hath committed, except he repent and return. He, verily, is the Judge, the Mighty, the All-Knowing. We have withheld the Pen concerning his state, for he hath no opinion of his own but is governed by those around him. Thus hath the matter been decreed in a mighty Tablet. Grieve not over this, for God

نبوده مع ذلک بوسوسه مشغول او و اتباعش
باین اذکار ناس را از طاعت مختار منع مینماید

4 اینست که ناس هنوز بالغ نشده اند اگر بالغ بودند
باین اذکار از مذکور ممنوع نمیگشتند و از حقّی
که بیک کلمه او صدهزار ولی خلق میشود بعید
نمیانندند طوبی از برای نفسی که حجاب او هام
را بکلی خرق نماید و ببصر حدید بمطلع عزّ تفرید
ناظر شود

5 مع آنکه اهل بیان مشاهده نمودند که آنچه از قبل
در دست بود جمیع موهوم صرف بوده مع ذلک
بتوهمات انفس مشرکه از مالک بریه محجوب
مانده اند الیوم اگر نفسی جمیع این مقامات را
معدوم و مفقود نشمرد عندالله از انسان محسوب
نه تا چه رسد بمقامات عالیّه باذن جان ندای
رحمن را بشنو که میفرماید انّ السّالک فی المنهج
البیضاء والرّکن الحمراء لن یصل الی مقام وطنه
ای مقام لقاء ربّه الاّ بکفّ الصّفر عمّا فی یدی
النّاس و عمّا یتکلم به السنّ النّاس و عمّا توهمت
به افئدة النّاس یا حبّذا لمن فاز بهذا المقام الأسنی
و العایة القصوی و الذّروة العلیا و الفلک الحمراء
و العزّ الأقصی و الطّلة النّوراء و الأفق الأعلى
منقطعاً عن او هام من فی السّموات و الأرضین
معرضین

6 اهل بیان بضری قیام نموده اند که شبه آن در
عالم ظاهر نشده چه اگر ببصر انصاف مشاهده
مینمودند و به ما اراد الله توجّه میکردند عرف
قیصّ الهی کل را اخذ مینمود فوالذی انطقنی
بالحقّ بشأنی بی انصاف و غافل مشاهد میشوند
که فوق آن متصور نه فاسأل الله ان یؤیّدهم علی
عرفان هذا البدع الذی ما رأّت عین الابداع ابداع
منه قل تالله انّه لبدیع السّموات و الأرض و انّه
لسراج الله للعالمین

7 و اما ما ذکرّت فی المیم انّه قد تعدّی سوف یری
خسرانه بما ارتکب الاّ ان یتوب و یرجع انّه هو
الحاکم العزیز العلیم انا امسکنا القلم عمّا هو علیه
لانّه لیس له رأى بل کان محکوماً بما یحکم به
من فی حوله کذلک قضی الأمر فی لوح عظیم

shall soon render victorious His loved ones and seize those who have wronged. This, verily, is a truth assured.

- 8 O Physician! We hear the lamentation of the House. It saith: "O Lord! Deliver me from the wrongdoing people. O my God! Send forth one who will take me, free me, and restore me. Thou art, verily, powerful over this, and Thou art the Mighty, the Omnipotent. How long shall I remain in the possession of those who have denied Thee and Thy mighty signs? O Lord! Deliver me from these unbelievers who heard not Thy call nor answered Thee. Vain imaginings have so seized them that they turned away from Thee and opposed Thee after Thou didst come unto them from the Dayspring of grace with manifest sovereignty."

- 9 If someone could be found there who would lease it even temporarily, this would be favored. The matter is in God's hands. He, verily, is the Ruler over whatsoever He willeth. Convey My greetings to My loved ones and give them glad tidings of My remembrance of them. We beseech God to assist them to remain steadfast in His love, for nothing in creation can equal it. Thy Lord, verily, is the All-Knowing, the All-Wise.

- 10 Convey My greetings to Abdul-Rahim. We beseech God to strengthen him in His love such that he may cast vain imaginings beneath his feet and shatter the idol of idle fancies through the name of his Lord, the Mighty, the Wise, and assist him to serve and obey Him, sanctify him from the whisperings of the corrupters, and make him mindful of Him among His servants. He is the Protector of whosoever turneth unto Him. There is no God but He, the Omnipotent, the All-Powerful. May the glory be upon thee and upon him and upon them from One Mighty and Wise.

لا تحزنوا بذلك سوف ينصر الله احبائه و يأخذ
الذين ظلموا ان هذا الحق يقين

8 يا طبيب نسمع حنين البيت انه يقول رب نجني
من القوم الظالمين يا الهى فابعث من يأخذنى و
يخلصنى ويعمرنى انك انت المقتدر على ذلك
و انك انت العزيز القدير الى متى اكون فى
تصرف الذين كفروا بك و بآياتك الكبرى اى
رب خلصنى من هؤلاء المشركين الذين ما سمعوا
ندائك و ما اجابوك قد اخذتهم الأوهام على
شأن اعرضوا عنك و اعترضوا عليك بعد اذ
جئتهم من مطلع الفضل بسطان مبین

9 اگر نفسی در آنجا یافت میشد که علی العجله
اجاره هم مینمود محبوب بود الأمر بيد الله انه هو
الحاکم على ما يريد کبر من قبلى احبائى و بشرهم
بذكرى اياهم نسأل الله ان يوفقهم على الاستقامة
على حبه لانها لا يعادلها شئ فى الابداع ان
ربك هو العليم الحكيم

10 كبر عبد الرحيم نسال الله ان يؤيده على حبه
على شأن يضع الأوهام تحت رجله و يكسر
صنم الظنون باسم ربه العزيز الحكيم و يوفقه على
خدمته و طاعته و يقده عن نفحات المغلين و
يجعله ذاكر نفسه بين عبادته انه ولى من توجه
اليه لا اله الا هو المقتدر القدير انما البهاء عليك
و عليه و عليهم من لدن عزيز حكيم

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BH01052

To: Haji Abul-Hasan father of Aqa Mirza Muhammad Baqir Khan, in Shiraz

Date: 1290 [1873] or earlier

- 1 Thou art the Most Exalted in the Abha horizon. 1 هو العلى في افق الأبهى
- 2 This is a Book wherein is mentioned that which causeth tears to flow from the eyes of them that are nigh unto God. O Pen! Make mention of that which hath befallen the Remembrance of God and His Beauty, that perchance God may thereby raise up one who will regard this Cause with his own eyes and will not be hindered by the clamor of the ungodly, who will ponder this Revelation in the days when He was among the servants, encompassed by the hosts of Satan, who will sanctify himself from all allusions and will consider the proofs of the Prophets and Messengers. 2 هذا كتاب فيه يذكر ما يجري عنه الدموع من عين المتقربين ان يا قلم فاذا ذكر ما ورد على ذكر الله و جماله لعل بذلك يبعث الله من ينظر في هذا الأمر ببصره ولن يمنعه ضجيج المشركين و يتفكر في هذا الظهور في أيام التي كان بين العباد و احاطته جنود الشياطين و يقدر نفسه عن كل الاشارات و ينظر في حجج النبيين والمرسلين
- 3 Say: O people! Fear ye God, then be ashamed before Him Who created you and created the heavens and earth, and sent down unto you that which made you independent of all peoples of the past, and made you the evidence of His Self amongst all worlds, and counseled you in all the Tablets not to follow your desires on the Day of Revelation, and not to be veiled by the Primal One of the Bayan nor by what was revealed in My Book. For verily all that appeareth from Me is dependent upon His command and is suspended upon the will of Him Who is with Him. Verily He doeth what He willeth. Not a line remaineth but that He hath counseled you therein concerning this irrevocable and mighty Cause. 3 قل يا قوم خافوا عن الله ثم استحيوا عن الذي فطرکم و فطر السموات والأرض و انزل عليكم ما اغناكم عن دونكم من ملل القبل و جعلكم ادلاء نفسه بين العالمين و وصاكم في كل الألواح بأن لا تتبعوا هواكم في يوم الظهور و لا تحتجبوا بالواحد الأول في البيان و لا بما نزل في كتابي لأن كل ما يظهر مني منوط بأمره و معلق بإرادة من عنده و انه هو الفعال لما يريد و ما بقى من سطر الا و قد وصاكم فيه في هذا الأمر المبرم العظيم
- 4 Ye recognized Him and believed in Him, as ye claimed, and accepted what was sent down unto you from the heaven of mighty and sublime glory. When those days passed, He appeared with another name and sent down unto you what He had sent down before of the mighty, powerful and wondrous verses of God. Ye witnessed from Him what ye had not witnessed from any other, and none denieth this save every aggressive transgressor. He sacrificed Himself at every moment for the Cause of God, His Lord and the Lord of all worlds. Yet ye believed not in Him and denied after your profession of faith, and were not content with what God had chosen for you. Rather, ye assailed Him each day with fresh attacks and rose up to war against Him after all religions had opposed Him. Ye feared not God Who created you for His meeting and gave you glad tidings of His Own Self, the Almighty, the All-Compelling, the Mighty, the All-Knowing. 4 و انتم عرفتموه و آمنتم به على زعمكم و قبلتم ما نزل عليكم من سماء عز منيع فلما مضت أيام ظهر باسم آخر و انزل عليكم ما نزل من قبل من آيات الله المحكم العزيز البديع و انتم شهدت من منه ما لا شهدت من دونه و لا يتكر ذلك الا كل معتد بعيد و فدى نفسه في كل حين لأمر الله ربه و رب العالمين و انتم ما آمنتم به و كفرتم بعد ايمانكم و ما رضيت ما رضى الله لكم بل رميتموه في كل يوم برمي جديد و قتم عليه بالحاربة بعد الذي قام عليه كل الملل و ما ختم عن الله الذي خلقكم للقاءه و بشركم بنفسه المقتر المهيمن العزيز العليم

- 5 Would that ye had been content with those deeds! Nay, ye increased in your wretchedness until ye purposed to shed this pure and luminous Blood. Say: Away with you! Ye beheld the grace of God and then denied it. Perish, then, ye concourse of the heedless! And when ye found yourselves powerless to accomplish that which ye desired, ye rose up to fabricate calumnies, that ye might cast hatred into the breasts of them who sought the Face at eventide and at morn, and lead them astray from the manifest and straight Path of God. Can the Cause of God be nullified because His servants, the transgressors, speak ill of Him? No, by the Lord of the worlds!
- 6 Say: Have ye disbelieved in God, and yet argue with the very proofs whereby the divines of the Furqan contended in those days when the heaven of vain imaginings was rent asunder, and God came down with the lofty heights of His holiness, and the matter was decreed by One Who is Wise, All-Knowing? Then did the divines, one and all, deny Him, and cried out within themselves, and reasoned, saying: "This man hath claimed prophethood for himself," after God had set down in His glorious Book that He had sealed prophethood with Muhammad, the Messenger of God. So did they object with the signs that were in their possession, until at length they slew Him wrongfully. The curse of God be upon the unjust!
- 7 Yet ye—though ye possess not the like of those words—while the Text of the Bayan itself hath expressly ordained that He shall come and none can avert Him; yea, it hath announced unto you, and unto all that are in the heavens and on the earth, His Manifestation and His sovereignty; and it hath enjoined upon you that ye do not act as did the people of the Furqan, but be ye of the God-fearing.
- 8 It hath moreover declared that He—glorified and exalted be He—cannot be known without Him; and that even should He reveal Himself again in another hour, no one hath the right to object unto Him, for He doeth whatsoever He willeth and ordaineth whatsoever He desireth. Yet, notwithstanding all this, ye have done, O people of the Bayan, that whereat the Spirit of Faithfulness sat upon ashes and wept, and the eyes of the inmates of Paradise wept; then did the dwellers behind the Veil of holiness weep; and even now the Eye of Grandeur weepeth, whilst ye rejoice and are numbered among the rejoicers.
- 9 God is My witness, O people! I was asleep on My couch, when lo, the Breeze of God wafting over Me roused Me from My slumber. His quickening Spirit revived Me, and My tongue was unloosed to voice His Call. Accuse Me not of having transgressed against God. Behold Me, not with your eyes but with
- 5 فيا ليت اكنفتكم بتلك الامور بل زدتم في شقوتكم الى ان اردتم ان تسفكوا هذا الدم المطهر المنير قل فأف لكم شهدتم نعمة الله ثم انكرتم فسحقاً لكم يا ملأ الغافلين فلما شهدتم انفسكم عجزاء عما اردتم قتم على الاقتراء لتدخلوا البغضاء في صدور الذين ارادوا الوجه في العشي والاشراق لتضلّوهم عن سبيل الله الواضح المستقيم هل يضيع امر الله بأن يغتبه عباده الفسقاء لا فرب العالمين
- 6 قل أ كفرتم بالله ثم تستدلون بما استدّلوا به علماء الفرقان في أيام التي شئت فيها سماء الأوهام واتى الله بربوات قدسه وقضى الأمر من لدن حكيم عليم وانكروه العلماء بأجمعهم وصاحوا في انفسهم واستدلّوا بأنّ هذا الرجل ادعى النبوة في نفسه بعد الذي نصّ الله في كتابه الكريم بأنّه قد ختم النبوة بمحمد رسول الله واعتضوا بما عندهم من الاشارات الى ان قتلوه بالظلم فلعنة الله على الظالمين
- 7 وانتم مع انّ ليس عندكم امثال تلك الكلمات ونصّ منزل البيان بأنّه يأتي ولا مردّ له وبشركم وكلّ من في السموات والأرض بظهوره وسلطانه وصاكم بأن لا تفعلوا كما فعلوا ملّة الفرقان كونوا من المتّقين
- 8 ونصّ بأنّه جلّ وعزّ لن يعرف بدونه ولو يظهر نفسه في ساعة اخرى ليس لأحد ان يعترض عليه لأنّه يفعل ما يشاء ويحكم ما يريد مع ذلك فعلتم يا ملأ البيان ما جلس روح الأمين على الرماد وبكت عيون اهل الفردوس ثمّ اهل حجاب القدس اذا يبكي عين العظمة وانتم تفرحون وتكونون من الفرحين
- 9 فوالله يا قوم انّي قد كنت راقداً على بساطي ولكن نسمة الله ايقظتني وروح الله احيتني ولسان الله تكلم على لساني لست انا بمذنب انتم لا تنظرون بعينونكم بل بعيني وبذلك امرتم من لدن عزيز عليم ويا قوم هل تظنون بأنّ الأمر بيدي لا

Mine. Thus admonisheth you He Who is the Gracious, the All-Knowing. Think ye, O people, that I hold within My grasp the control of God's ultimate Will and Purpose? Far be it from Me to advance such claim. To this I testify before God, the Almighty, the Exalted, the All-Knowing, the All-Wise. Had the ultimate destiny of God's Faith been in Mine hands, I would have never consented, even though for one moment, to manifest Myself unto you, nor would I have allowed one word to fall from My lips. Of this God Himself is, verily, a witness.

فونفس الله المقتدر المتعالى العليم الحكيم فوالله لو كان الأمر بيدى ما اظهرت نفسى عليكم فى اقل من آن و ما تكلمت بكلمة و كان الله على ذلك شهيد و عليم

10 And if my Beloved were to command me to bear stones from the mountains, this would be dearer unto me than to consort with these idolaters. Alone did I withdraw from among the servants, and I journeyed for two years in the wilderness, severed from all that dwell in the kingdom. Then, when the appointed promise came, He returned me unto the servants once again; and the decree proceeded from Him, not from myself nor from my desire. To this do all the atoms bear witness, would ye but hearken.

10 ولو ان محبوبى امرنى بأن احمل الأحجار من الجبال انه خير عندى من ان اعاشر مع هؤلاء المشركين و خرجت عن بين العباد وحده و سرت سنتين فى العراء منقطعاً عن كل من فى الملك اجمعين فلما جاء الوعد ارجعنى الى العباد مرة اخرى و قضى الأمر من عنده لا من نفسى و هواى و يشهد بذلك كل الذرات لو انتم من السامعين

11 Would that men had been informed of the origin of the Cause! By the True One! none became acquainted therewith save myself; yet did We conceal it, and caused the mention of him whom I had reared by my word to be spread abroad, in order to safeguard the Dayspring of the Revelation. And when he beheld his name made renowned, he rose up in warfare against my wronged and peerless self.

11 فىا ليت كان الناس مطلعاً بأصل الأمر تالله الحق ما اطلع به احد الا نفسى ولكن سترناه و اشتربنا ذكر من خلق بقولى حفظاً لمطلع الظهور فلما شهد اشتار اسمه حارب بنفسى المظلوم الفريد

12 And thou, O servant, ponder the Cause of God, for His Cause is too great to be concealed, and His signs too manifest to be veiled by the shrouds of the ungodly. Would that thou wert with Me and knew what hath befallen My soul! But what is decreed hath come to pass. Therefore arise to serve the Cause, then aid God as thou art able, and be not of the patient ones. Forsake the world, then take the cup of eternity and drink therefrom, and be not of them that hesitate. Purify thyself from all allusions, then ascend unto the horizon of God, the Most High, the Most Great. Thus do We command thee out of love for thyself, lest thy feet should slip from the path of God, the Manifest, the Mighty, the Luminous. And glory be upon thee and upon every discerning believer.

12 و انتك انت يا عبد فكر فى امر الله و ان امره اعظم من ان يخفى ثم فى آثاره و ان آثاره اظهر من ان يستر بأكام المشركين فىا ليت كنت معى و اطلعت بما ورد على نفسى ولكن قضى ما قضى اذا قم على الأمر ثم انصر الله بما كنت مستطيعاً و لا تكن من الصابرين دع الدنيا ثم خذ كأس البقاء ثم اشرب منها و لا تكن من المتوقفين طهر نفسك عن كل الاشارات ثم اصعد الى منظر الله العلى العظيم كذلك امرناك حباً لنفسك لئلا يزل قدماك عن صراط الله الظاهر العزيز المنير و البهاء عليك و على كل موقن بصير

GWB#041x

INBA49:316, BLIB_Or15694.377,
ALIB.folder18p249, BRL_DA#671,
GWBP#041 p.065bx

BH01049

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Inaccessible, the Most Holy, the Most Exalted! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْأَعْلَى
- 2 Blessed art thou, O Samandar of the Fire, inasmuch as thou hast been enkindled by the fire that hath appeared upon the Temple of the Chosen One in these days wherein veils have enshrouded all who are in the heavens and on earth, save for a number of the letters of Our Most Beautiful Names. By God, the True One! They are, at this hour, among those who dwell in the highest Paradise. Harken unto that which God hath cast upon thee, and at this moment He casteth upon thee a Book of glorious and noble nature. Verily it is from thy Lord, and it beginneth: In the Name of God, the Most Inaccessible, the Most Exalted, the Most Wondrous, the Most Beauteous. 2 فَطَوْبِي لَكَ يَا سَمَنْدَرَ النَّارِ بِمَا اشْتَعَلْتَ مِنْ نَارِ الَّتِي ظَهَرَتْ عَلَى هَيْكَلِ الْمُخْتَارِ فِي هَذِهِ الْأَيَّامِ الَّتِي غَشَّتِ الْأَسْتَارَ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا عِدَّةَ أَحْرَفِ اسْمَائِنَا الْحَسَنِيِّ تَالَهُهُ الْحَقُّ أَنَّهُمْ فِي أَعْلَى الْجَنَانِ حِينَئِذٍ لِمَنْ الْمُخْبِرِينَ أَنْ اسْتَمَعَ مَا الْقَى اللَّهُ عَلَيْكَ وَحِينَئِذٍ الْقَى عَلَيْكَ كِتَابَ عَزَّ كَرِيمٍ أَنَّهُ مِنْ لَدُنْ رَبِّكَ وَأَنَّهُ بِسْمِ اللَّهِ الْأَمْنَعِ الْأَرْفَعِ الْأَبْدَعِ الْبَدِيعِ
- 3 We have ordained in each letter thereof a paradise wherein thou mayest enter by thy Lord's leave and partake of that which thy Lord, the Mighty, the Merciful, hath ordained of His bounties. And We have caused to flow in each paradise rivers that flow only by virtue of My Name, the All-Flowing, the Mighty, the Inaccessible, the Holy, the Luminous, that thou mayest drink therefrom cup after cup, then goblet after goblet, then bowl after bowl, then pitcher after pitcher, then vessel after vessel, that thou mayest be so transported by thy Lord's choice wine that thy melodies may attract all who are in the heavens and on earth. Thus do We strengthen whom We will, and elevate whom We will, and distinguish with favor from Our presence Our sincere servants. 3 وَقَدَّرْنَا فِي كُلِّ حَرْفٍ مِنْهُ رِضْوَانٌ لَتَدْخُلَ فِيهِ بِأَذْنِ رَبِّكَ وَتَأْكُلَ مِمَّا قَدَّرَ مِنْ آلَاءِ رَبِّكَ الْعَزِيزِ الرَّحِيمِ وَاجْرَيْنَا فِي كُلِّ رِضْوَانٍ أَنْهَاراً لَنْ يَجْرِيَ إِلَّا عَلَى اسْمِي الْمَجْرَى الْعَزِيزِ الْمَمْنَعِ الْمُقَدَّسِ الْمُنِيرِ لَتَسْقَى مِنْهَا كُوباً بَعْدَ كُوبٍ ثُمَّ كَأْساً بَعْدَ كَأْسٍ ثُمَّ صَحَافاً بَعْدَ صَحَافٍ ثُمَّ أَبَارِيقاً بَعْدَ أَبَارِيقٍ ثُمَّ أَنْاءَ بَعْدَ أَنْاءٍ لَتَجْتَذِبَ مِنْ رَحِيقِ رَبِّكَ عَلَى شَأْنٍ يَجْتَذِبُ بِنِعْمَاتِكَ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ كَذَلِكَ تَوْيِّدُ مِنْ نَشْأَةٍ وَزَفَعُ مِنْ نَشْأَةٍ وَنَخْتَصُّ بِفَضْلِ مَنْ عِنْدَنَا عِبَادَنَا الْمُخْلِصِينَ
- 4 There hath come before the Throne from thee a letter, then another letter thereafter, and We found them purified from the allusions of them that make allusion, sanctified from the references of them that make reference, and detached from the mention of aught else but Me. Thus it behooveth thee and those who have been raised up by Our Will and a spirit from Our presence - thus were We the Senders. The Hand of Power took thy letter and toward it was directed the gaze of God, thy Lord, as a favor from Him unto thee, that thou mightest be of the thankful. We commanded him who was present before the Throne to read it, and when he read, there spread from it the fragrance of holiness that wafted from the direction of thy heart. Thus do We teach whom We will and inspire whom We will among Our near-serving servants. 4 وَقَدْ حَضَرَ بَيْنَ يَدَيِ الْعَرْشِ مِنْكَ كِتَابٌ ثُمَّ بَعْدَهُ كِتَابٌ وَوَجَدْنَاهُمَا مُطَهَّرَةً عَنْ إِشَارَةِ كُلِّ ذِي إِشَارَةٍ وَمُقَدَّسَةً عَنْ دَلَالَةِ كُلِّ ذِي دَلَالَةٍ وَمَنْزَهَةً عَنْ ذِكْرِ دُونِي وَكَذَلِكَ يَنْبَغِي لَكَ وَلِلَّذِينَ هُمْ بَعَثُوا بِأَرَادَةٍ مِنْ لَدُنَّا وَرُوحٍ مِنْ عِنْدِنَا وَكَذَلِكَ كُنَّا مُبْعِثِينَ وَآخِذِينَ الْقُدْرَةَ كِتَابَكَ وَتَوَجَّهَ إِلَيْهِ طَرَفُ اللَّهِ رَبِّكَ فَضْلاً مِنْ عِنْدِهِ عَلَيْكَ لَتَكُونَ مِنَ الشَّاكِرِينَ وَآمَرْنَا الَّذِي كَانَ حَاضِراً لَدَى الْعَرْشِ بِأَنْ يَقْرَأَهُ فَلَمَّا قَرَأَ سَطَعَ مِنْهُ رَائِحَةُ الْقُدْسِ الَّتِي هَبَّتْ عَنْ شَطْرِ قَلْبِكَ وَكَذَلِكَ نَعْلَمُ مِنْ نَشْأَةٍ وَنَلْهَمُ مِنْ نَشْأَةٍ مَنْ عِبَادُنَا الْمُقَرَّبِينَ

5 We have heard thy cry in thy longing to meet thy Lord, the Most Merciful, in those days wherein all the peoples of the realms were veiled from His beauty, save those whom the hand of the All-Glorious seized and delivered from the depths of self and passion, and brought nigh unto the shore of a mighty sea. We witnessed the fire of thy love in thy words, as though it were ablaze in every letter of thy letter. Blessed be the loins from which thou didst spring forth and the mother who bore thee! At that moment the Concourse on High take pride in thy noble being. We have indeed raised him up at this hour in the most excellent manner and have accepted from him what escaped him in the former life and have ordained for him an exalted and glorious station. All this is of Our favor unto thee and Our mercy toward thee, for thou hast entered a station which none enter save they whose eyes turn not to what hath been created in the realm of origination and invention, and who turn only to the Manifestation of God, the Mighty, the Sublime, the Great.

6 Blessed art thou for having attained unto this station and having drunk from the cup of certitude and having detached thyself from all the worlds. Verily, they who have hastened this day to their Lord's grace - these are the most excellent of people and the most distinguished in the sight of thy Lord. By God, the True One! The people of Paradise glory in their presence, and the servants who dwell beyond the pavilions of eternity send their prayers upon them. These are servants whom God hath honored above His creatures and His servants, and made them pure from the defilement of idle fancy, and chosen them for His Own Self, the Supreme, the Mighty, the Glorious, the All-Encompassing. Be thou steadfast, O servant who gazeth upon the Throne, in the Cause, such that all else shall testify that on that Day none amongst them shall be mentioned between the heavens and the earth.

7 What thou hast mentioned in thy letter was that which We had revealed aforetime in the Best of Stories, which We made a testimony unto all created things. By My life! Thy mention of this verse is better in the sight of thy Lord than the kingdom of the heavens and earth and all that hath been and shall be created. My All-Knowing Self sufficeth as witness to what I say. We have therefore accepted thee in truth, nurtured thee with the hands of grace, and caused thee to drink from the ruby cup of divine dominion the choice wine proffered by this Youth, in Whose praise the denizens of the Kingdom have spoken, saying: "By God! This is no mortal. This is none other than a noble angel." We have arrayed thee with the robes of grace, caused thee to dwell beneath the sacred Lote-Tree, and preserved thee from the mischief of every mischief-maker - they

5 وسمعنا ضجيجك في اشتياقك لقاء ربك الرحمن في تلك الأيام التي احتجب عن جماله اهل الأكوان كلها الا من اخذه يد السبحان ونجاه عن غمرات النفس والهوى وقربه الى شاطئ بحر عظيم وشهدنا نار حبك من كلماتك كأنها اشتعلت في كل حرف من كتابك فطوبى لصلب خرجت منه ولامم حملتك اذا يفتخر بوجودك النبيل في الملاء الأعلى وانا بعثناه حينئذ على احسن الوجوه وقبلنا منه ما فات عنه في الحياة الأولى وقدرونا له مقام عز رفيع كل ذلك من فضلنا عليك ورحمتنا لك لأنك دخلت مقام الذي لن يدخل فيه الا الذينهم لن يرتدوا ابصارهم الى ما خلق في الابداع ثم ذوت في الاختراع ولن يتوجهن الا الى منظر الله المقتدر العلي العظيم

6 فطوبى لك بما فزت بهذا المقام وشربت عن كأس الايقان وانقطعت عن العالمين ان الذين سبقوا اليوم الى فضل ربهم اولئك اسبق الناس واقدمهم عند ربك تالله الحق يفتخرون بوجودهم اهل الفردوس ويصلين عليهم عباد الذينهم سكنوا خلف سرادق البقاء واولئك عباد الذين كرمهم الله على بريته وعباده وجعلهم طاهراً عن دنس الوهم واختصهم لنفسه المهيمن المقتدر العزيز المحيط ان استقيم يا ايها العبد الناظر الى العرش على امر مولاك بحيث تشهد كل ما سواه كيوم لم يكن منهم احد مذكوراً بين السموات والأرضين

7 وما ذكرت في كتابك ما نزلناه من قبل في احسن القصص الذي جعلناه حجة على الخلاق اجمعين فوعمرى ذكرى هذه الآية لخبر عند ربك عن ملكوت ملك السموات والأرض وعن كل ما خلق ويخلق وكفى بنفسى العليم على ما اقول شهيد لذا قبلناك بالحق ورييناك بأبأدى الفضل واشربناك من كأس الياقوت رحيق الجبروت من هذا الغلام الذي نطق بثنائه اهل الملكوت بأن تالله ما هذا بشر ان هذا الا ملك عظيم والبسناك خلع الفضل واسكتاك في ظل سدرة القدس وحفظناك عن شرك كل ذى شرك الذينهم آمنوا بنفسى من قبل فلما

who had believed in My Self aforetime, but when We changed the garment of Names and manifested the Countenance with another name, they denied My Self, the Most Merciful, the Most Compassionate. Thus was their falsehood in the former time made manifest. The curse of God be upon the liars!

- 8 Arise to fulfill thy Lord's command, then teach the people with such wisdom as thou art able, for thus have We ordained for every soul, and We are verily powerful to do so. And if thou seest those who turn away from this Beauty, say: "O people! Fear God and be fair in your own selves. If ye deny this Beauty Who hath appeared with all signs, by what proof do ye uphold your faith and in your hearts rejoice? Do ye imagine that ye believed in the Bab aforetime? Nay, by My Self! For He hath now appeared with all names and is established upon a mighty and glorious throne, calling you with all signs, yet ye answer Him not. Rather, ye assail Him with the darts of discord and feel no shame before Him Who strengthened you in His Cause, made Himself known to you, and gave you glad tidings of this sacred, mighty, and exalted Manifestation."

- 9 Say: "O people! Come, let us take what we have and enter the abode of those who were among the concourse of the Torah and the Gospel. I shall read from God's Tablet, the Almighty, the Glorious, the Powerful, and ye shall read what ye have, and we shall ask them which is greater, that perchance through their confirmation the sun of fairness may shine from your hearts and ye may be numbered with the fair-minded." Thus have We commanded thee, taught thee, inspired thee, imparted to thee, and mentioned thee in the Tablet, that thou mayest rejoice within thyself and be of those who remember and render great thanksgiving.

- 10 And the splendor that hath shone forth from the direction of the Throne be upon thee, thy brother, thy sister, and thy kindred who have believed in God and His signs and who are steadfast in a straight and true path.

بَدَّلْتُ قِيَصَ الْأَسْمَاءِ وَ أَظْهَرْنَا الْوَجْهَ بِاسْمٍ أُخْرَى
أَذًا كَفَرُوا بِنَفْسِي الرَّحْمَنِ الرَّحِيمِ وَ بِذَلِكَ ظَهَرَ
كَذِبُهُمْ فِي الْأُولَى فَلَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

8 قُمْ عَلَى أَمْرِ رَبِّكَ ثُمَّ بَلِّغِ النَّاسَ بِالْحِكْمَةِ بِمَا كُنْتَ
مُسْتَطِيعًا عَلَيْهِ وَ كَذَلِكَ قَدَرْنَا لَكُلِّ نَفْسٍ وَ أَنَا
كَمَا قَادِرِينَ وَ إِنْ رَأَيْتَ الَّذِينَ اعْرَضُوا عَنْ هَذَا
الْجَمَالِ قُلْ فَيَا لِلَّهِ يَا قَوْمَ فَانصَفُوا فِي أَنْفُسِكُمْ إِنْ
تَنْكُرُوا هَذَا الْجَمَالَ الَّذِي ظَهَرَ بِكُلِّ الْآيَاتِ فَبِأَيِّ
أَمْرٍ تَثْبُتُونَ إِيمَانَكُمْ ثُمَّ فِي أَنْفُسِكُمْ تَفْرَحُونَ أَوْ حَسِبْتُمْ
فِي أَنْفُسِكُمْ بِأَنْتُمْ آمَنْتُمْ بَعْلَى مِنْ قَبْلِ لَا فَوْنَفْسِي لِأَنَّهُ
حِينَئِذٍ قَدْ ظَهَرَ بِكُلِّ الْأَسْمَاءِ ثُمَّ اسْتَقَرَّ عَلَى عَرْشِ
عَزِّ عَظِيمٍ وَ يَنَادِيكُمْ بِكُلِّ الْآيَاتِ وَ أَنْتُمْ مَا تَجِيبُونَهُ
بَلْ تَرْمُونَهُ بِرُمِي الشَّقَاقِ وَ مَا تَسْتَحْيُونَ عَنْهُ بَعْدَ
الَّذِي آيَدَكُمْ عَلَى أَمْرِهِ وَ عَرَّفَكُمْ نَفْسَهُ وَ بِشَرِّكُمْ بِهِذَا
الظَّاهِرِ الْمُقَدَّسِ الْمَمْنَعِ الْمُنِيعِ

9 قُلْ يَا قَوْمِ تَعَالَوْا لِنَأْخُذَ مَا عِنْدَنَا وَ نَدْخُلَ مَقَرَّ
الَّذِينَ كَانُوا مِنْ مَلَأِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ أَقْرَأْ مِنْ
لَوْحِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْقَدِيرِ وَ أَنْتُمْ فَاقْرَءُوا مَا
عِنْدَكُمْ وَ نَسْأَلْ مِنْهُمْ آيَاهَا اعْظُمَ لَعَلَّ بِتَصْدِيقِهِمْ
يَسْتَشْرِقُ مِنْ قُلُوبِكُمْ شَمْسُ الْإِنْصَافِ وَ تَكُونُ
مِنْ الْمُنْصَفِينَ كَذَلِكَ أَمْرُنَاكَ وَ عَلَمُنَاكَ وَ
أَوْحِينَاكَ وَ الْقَيْنَاكَ وَ أَذْكُرْنَاكَ فِي اللَّوْحِ
لَتَسْتَبْشِرَ فِي نَفْسِكَ وَ تَكُونَ عَلَى ذِكْرٍ وَ شُكْرِ عَظِيمٍ

10 وَ الْبَهَاءُ الَّذِي اسْتَضَاءَ مِنْ جِهَةِ الْعَرْشِ عَلَيْكَ وَ
عَلَى أَخِيكَ وَ عَلَى اخْتِكَ وَ عَلَى ذَوِي قَرَابَتِكَ
مِنْ الَّذِينَ آمَنُوا بِاللَّهِ وَ آيَاتِهِ وَ كَانُوا عَلَى صِرَاطِ
حَقٍّ مُسْتَقِيمٍ

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BH01048

To: Hasan

Date: 1290 [1873] or earlier

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

2 May this evanescent servant be a sacrifice unto that divine friend! O beloved of my soul and spiritual friend! In the assemblage of the All-Merciful, in the presence of the All-Glorious, in the sacred precincts of the Most Glorious - how we miss your presence, how we miss your presence! Though outwardly that beloved one has become distant from the sacred precincts near the Beloved and from the intimate gathering of the Countenance of the Desired One, in reality you have always been and continue to be present in the most pure presence, and God's gaze from the greatest vista remains fixed upon you. Blessed art thou, blessed art thou!

3 For months you dwelt in the Seat of Revelation of the Lord of Names and Attributes, circling round the Ancient Beauty, exalted be His glory, and were intimate with the Branches and Twigs of the divine Lote-Tree, magnificent be their station and glorious be their praise. Every night you were blessed with the effulgences of the eternal Sun and heard directly the divine utterances from the Tongue of grandeur and majesty. Were all the tongues of contingent beings and the realities of [existence] to attempt to enumerate but a drop from the oceans of grace that flowed from the Repository, Source and Fountainhead of the Most Great Bounty unto you, they would surely find themselves utterly powerless and wanting. All this is from the grace of our Lord, the Most Exalted, the Mighty, the Inaccessible.

4 From the right of the Most Great Throne has been revealed, exalted be His glory: "O Hasan! Upon thee be the glory of God, His remembrance and His praise." The Most Ancient Pen declares: The wayfarers have become a barrier between the Sun and Its radiating lights, thus the delivery of divine trusts has been delayed. Grieve not at this, for every matter is dependent upon its appointed time. When its time comes to pass, that which thy Lord, the Possessor of Names and Attributes, hath ordained shall be made manifest. God willing, be in the utmost joy and fragrance and be not saddened by this. The essence of every matter and above every deed has been and shall ever be the love of God. Whosoever attains unto this, it behooveth him to be content with whatsoever God hath decreed for him.

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْنِيِّ

2 فدای آن دوست الهی این خادم فانی ای حبيب جانى و اى دوست روحانى در محفل رحمانى در محضر سبحانى در ساحة ابهائى اى جاى شما خالى اى جاى شما خالى اگرچه بر حسب ظاهر آنحبيب از ساحة قرب محبوب و محفل انس طلعة مقصود دور شدند ولكن در معنى هميشه در محضر اطهر حاضر بوده و هستيد و لحاظ الله از منظر اكبر بآنجناب ناظر طوبى لك طوبى لك

3 اشهر معلومات در مقرر ظهور مالک اسماء و صفات معتكف بوديد و حول جمال قدم جلّ اجلاله طائف و با اغصان و افنان ممتعه سدره الهيه عظم قدرهم و عزّ ثنائهم مانوس و در جميع ليالى باشراقات انوار شمس لايزالى فائز و بالمشافهه بيانات الهيه را از لسان عظمت و اجلال اصغا مينمودى اگر جميع السن ممكّات و حقايق [موجودات] بخوانند رشي از ريشات البحر فضليه كه از مكن و مبداء و مصدر عنايت كبرى بآنجناب مبذول [شده] احصا نمايند البته خود را عاجز و قاصر مشاهده نمايند كلّ ذلك من فضل ربنا المتعالى العزيز المنيع

4 از يمين عرش اعظم نازل قوله عزّ اجلاله ح سن عليك بهاء الله و ذكره و ثنائ قلم قدم ميفرمايد قاطعان طريق حایل شدند بين شمس و انوار مشرقه او لذا ارسال امانات الهيه تعويق افتاد انك لا تحزن بذلك چه كه هر امرى معلّقت بوقتش اذا اتى الميقات يظهر ما اراد ربك مالک الأسماء و الصفات انشاء الله بكمال روح و ریحان باشيد و از انجهت محزون مباحثيد اصل هر امرى و فوق هر عملی حبّ الله بوده و خواهد بود هر نفسی بآن فائز شد ينبغى له بأن يكون راضياً بما قضى الله له طوبى لك بما فزت

Blessed art thou for having attained, heard, seen and known. Be steadfast and be of the thankful ones." Thus endeth what the Tongue of Revelation hath spoken.

- 5 Furthermore, convey infinite expressions of devotion and greetings on behalf of this servant to Mulla 'Abdu'l-Husayn. All his petitions were presented before the Most Holy Throne. We beseech God to assist him in that which He loveth and is pleased with. However, what this evanescent servant deems advisable is that he should turn his face toward the Desired One and attain the presence of the Throne, that is, to accompany you on your return.

- 6 Additionally, according to the blessed command, if there be any Huququ'llah available with the aforementioned Haji, fifty [...] should be taken and distributed among the loved ones of God and the children of those who were martyred in His path, and the handmaidens who remain without spouse, according to the following details: Baba, upon him be the glory of God [...] the sons of 'Abdu'l-Wahhab Bey who was martyred in the path of God [...] the handmaids of God who remain without spouse, the wife of Mirza Khuda-Virdi who left her husband and believed in God [...] the wife of 'Abdu'l-Fattah who was martyred in His path [...] the sister of Najaf-'Ali 'Amu who believed in God [...] [Mah] Bibi 'Ammih [...] five tumans [...]

- 7 Furthermore, broadcloth should be purchased and given to Asadu'llah Bey who was a servant of the Cause. They said: "O Hasan! Worldly means are not available, otherwise these amounts would not be fitting. That which is worthy and befitting the souls of the believers shall, by My life, before the Truth, remain treasured and preserved, and ere long they shall attain unto it." End.

- 8 A single seal bearing the Greatest Name, may His glory be exalted, which was promised has been sent. However, it is commanded that no one should make a copy of it or reproduce it on paper. This has been forbidden to the believers. After completion, it should be placed in a location and its cover sealed firmly with a seal and sent to the Most Holy Court. God willing, they have been and will be vigilant in all matters [pertaining to the Cause of God] and mindful of [the divine counsels] which they heard without veil or barrier from the tongue of the Lord of Lords, and be ever-mindful of these among His servants. The request and hope of this evanescent servant is that you convey to all the loved ones of God whom you meet in every quarter

و سمعت و رأيت و عرفت ان استقم و كن من الشاكرين انتهى ما نطق به لسان الوحي

5 و ديگر عرض خلوص و تكبير لانهايه از قبل اين عبد خدمت جناب ملا عبدالحسين برسانيد آنچه عرايض ايشان بساحت اقدس بود تلقاء عرش معروض افتاد نسل الله بأن يؤيده على ما يحب ويرضى ولكن آنچه اين عبد فاني مصلحت ميداند آنكه ايشان توجه بسمت مقصود نمايند و بساحت عرش فائز شوند يعنى باتفاق آنجناب در مراجعت

6 و ديگر حسب الحكم مبارك آنكه نزد حاجي مذکور اگر وجهي از حقوق الله موجود باشد مبلغ خمسين [...] گرفته به احباء الله و ابناء الذين استشهدوا في سبيله و امائي اللاتي بقين بلا زوج از قرار تفصيل برسانند جناب بابا عليه بهاء الله [...] ابناء عبد الوهاب بيك الذي استشهد في سبيل الله [...] اماء الله اللاتي بقين بلا زوج ضلع ميرزا خداوردي التي تركت زوجها و آمنت بالله [...] ضلع جناب عبدالفتاح الذي استشهد في سبيله [...] همشيره نيفعلي عمو التي آمنت بالله [...] ماه [...] بنبي عمه [...] پنج تومان [...]

7 ديگر ماهوت گرفته به اسدالله بيك الذي كان خادم الأمر داده شود فرمودند اي حسن اسباب دنيا موجود نيست والا اين قدرها لايق نه و آنچه لايق و سزاوار نفوس مؤمنه است لعمري لدى الحق مكنون و مخزون خواهد بود و عنقریب بأن فائز خواهند شد انتهى

8 يك فقره صورت خاتم اسم اعظم جلّ اجلاله كه وعده شده بود ارسال شد ولكن حسب الأمر آنكه احدى عكس آنرا برندارد و بكاغذ نزنند قد حرم ذلك على الموحدين بعد از اتمام بايد در محلی گذارده و سر آن مختوم بخاتم محكم بساحت اقدس ارسال شود انشاءالله در جميع شئون مراقب [امر الله بوده] و خواهند بود و [در] كل احوال [بوصايای الهیه] كه من غير ستر و حجاب از لسان ربّ الأرباب استماع نموده ناظر و بين عبادۀ ذاكر استدعا و رجای اين عبد فاني آنكه جميع احباء الله كه در هر شطر ملاقات

boundless expressions of devotion and the Most Sublime, Most Mighty, Most Glorious greeting on behalf of this servant.

فرمائید از قبل این خادم عرض خلوص لایحیی و تکبیر ابدع امنع ابهی برسانید

- 9 Furthermore, the Most Great Consort of God and [the Most Great Consort of God], may God sanctify the mention of [their gestures] above the pen, desired to write something special with the pen of loving-kindness and mercy, but an eye ailment prevented Their Honors from expressing what they intended. They instructed this servant to specifically convey Their greetings and glory to your honor. Upon you be the glory and grandeur of God from the dwellers of the pavilion of His might and the domes of His exaltation and the sanctuary of His holiness and the house of His infallibility.

9 عرض دیگر آنکه حرم الله الأعظم و [حرم الله الأعظم] قدس الله ذکر [اشارتہم] عن القلم اراده فرمودند کہ مخصوصاً بقلم عطوفت و مرحمت چیزی مرقوم فرماید و لکن رمد مانع از اظهار ما اراد حضرتها شد باین عبد فرمودند کہ مخصوصاً ذکر تکبیر و بہای حضرتشان را بآنجناب ابلاغ نمایم علیک بہاء الله و کبریائہ من اهل سرادق عزہ و قباب رفعتہ و حریم قدسہ و بیت عصمتہ

- 10 Moreover, if you hear mention of any marriage arrangement regarding the Greater Branch, may his glory and station be exalted, pay no attention to it whatsoever and remain occupied with what you had intended, whether concerning the Most Great Branch or the Greater Branch, exalted be their mention and may the spirit of all worlds be sacrificed for them both. Upon you be the glory of God and the glory of the denizens of all the worlds. Likewise, the blessed Leaf of the divine [Lote-Tree], exalted and mighty be their most glorious glory, conveyed wondrous greetings and mighty, sublime glory. Then upon you be the glory of God from the branches of the Tree of His singleness and the leaves of the Tree of His oneness and the twigs of His majesty and grandeur. The Tablets of Q and T and T and [...] have all been sent to your honor to be delivered.

10 و دیگر اگر ذکر وصلتی در بارہ غصن الله الأكبر عزّ و ارتفع قدرہ استماع نمائید ابداً التفات ننمائید و بآنچه ارادہ آن داشته‌اید مشغول باشید چہ غصن الله الأعظم و چہ غصن الله الأكبر تعالی ذکرهما و روح العالمین فداهما علیک بہاء الله و بہاء اهل ملأ العالین و همچنین ورقہ مبارکہ [سدرہ] الہیہ عزّ و امتنع بہائہما الیہی ذکر تکبیر بدیع و بہاء امنع منیع ابلاغ [فرمودند] ثمّ علیک بہاء الله من اغصان سدرۃ فردائیۃ و اوراق شجرۃ وحدائیۃ و افنان مجدہ و کبریائہ الواح ق و تا و طا و [...] جمیع نزد آنجناب ارسال شد برسانند [در متن لوح در مواردی کہ با [...] مشخص شدہ است در نسخہء اصل لوح مبارک مبالغہ بہ رسم سیاق مرقوم شدہ است جز در پاراگراف آخر کہ علامت [...] نشانہء کلمہائی لایقرء میباشند]

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BH01072*To: Muhammad Hasan Bulurfurush Ahdiyyih**Date: 1290 [1873] or earlier*

- 1 In the name of God, the Sanctified, the Mighty, the Beautiful! 1 بِسْمِ اللَّهِ الْمَقْدَّسِ الْعَزِيزِ الْجَمِيلِ
- 2 Glory be unto Thee, O my God! In this moment I confess and acknowledge my powerlessness to know Thy supreme Self in Thy Most Exalted Name, and my incapacity to comprehend Thy Essence, O Thou in Whose grasp lie the kingdoms of names. For the loftiest hearts of them that are nigh unto Thee, and the highest understanding of them that are devoted to Thy unity, are bound by Thy will, held within Thy grasp, and created by Thy command. How then can the created soar in the atmosphere of nearness to the Essence, or attain unto the Lord of earth and heaven? 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي هَذَا الْحِينَ أَقْرَبُ وَأَعْتَرِفُ بِعَجْزِي عَنْ عِرْفَانِ نَفْسِكَ الْعَلِيَا فِي اسْمِكَ الْعَلِيِّ الْأَعْلَى وَقُصُورِي عَنْ ادْرَاكِ ذَاتِكَ يَا مَنْ يَبْدُكَ مَلَكُوتِ الْأَسْمَاءِ لِأَنَّ أَعْلَى افْتِدَاءِ الْمُقَرَّبِينَ وَمُنْتَهَى عِرْفَانِ الْمُوَحِّدِينَ مَعْلُوقٌ بِمَشِيئَتِكَ وَمَقْبُوضٌ بِإِرَادَتِكَ وَمَنْجَعٌ بِأَمْرِكَ فَكَيْفَ يَقْدِرُ أَنْ يَطِيرَ الْخُلُوقُ فِي هَوَاءِ قَرِيبِ الذَّاتِ أَوْ أَنْ يَصِلَ إِلَى مَالِكِ الْأَرْضِينَ وَالسَّمَوَاتِ
- 3 Glory be unto Thee! Glory be unto Thee! O my God, I testify in this my station before Thee that the most eloquent have not reached the court of Thy singular glory, and the most learned have not comprehended the wonders of Thy knowledge and understanding. All who are enamoured cry out in the wilderness of separation, yearning for Thy nearness, and all who are longing call forth in the Sinai of longing, seeking reunion with Thee. Some have attained the ultimate of what they sought of the gems of Thy mercy and the essence of Thy bounty, while others have perished in their exile and separation from Thee, never finding the path to Thy nearness and meeting with Thee. 3 سُبْحَانَكَ سُبْحَانَكَ يَا إِلَهِي أَشْهَدُ فِي مَوْقِفِي هَذَا بَيْنَ يَدَيْكَ بِأَنَّ الْبُلْغَاءَ مَا بَلَّغُوا إِلَى سَاحَةِ عَرْزِ فِرْدَاوَيْسَ وَكَوْنِ الْعُرَفَاءَ مَا عَرَفُوا بِدَايِعِ عِلْمِكَ وَكَوْنِ عِرْفَانِكَ كُلِّ الْعَاشِقِينَ ضَيِّقًا فِي بَيْدَاءِ الْفِرَاقِ رَجَاءً لِقَرَبِكَ وَكُلِّ الْمُشْتَاقِينَ صَاحُوا فِي سِينَاءِ الْإِسْتِيقَاقِ طَلَبًا لَوْصَلُوكَ وَمِنْهُمْ وَصَلُوا إِلَى مُنْتَهَى مَا أَرَادُوا مِنْ جَوَاهِرِ رَحْمَتِكَ وَسَازَجَ مُوهِبَتِكَ وَمِنْهُمْ مَاتُوا فِي هَجْرِكَ وَفِرَاقِكَ وَمَا وَرَدُوا عَلَى سَبِيلِ قَرَبِكَ وَلِقَائِكَ
- 4 Glory be unto Thee! Glory be unto Thee! Whenever I consider my self and my deeds in Thy kingdom, bewilderment and sorrow seize me to such degree that I become despairing of the sweet fragrances of Thy glorious mercy and deprived of the glances of Thine eye of grace. Yet whenever I turn, O my God, to the wonders of Thy mercy and the gems of Thy bounty, the breezes of assurance waft upon me from the direction of grace and loving-kindness. 4 سُبْحَانَكَ سُبْحَانَكَ كُلَّمَا تَنَفَّتُ إِلَى نَفْسِي وَعَمَلِي فِي مَمْلَكَتِكَ تَأْخُذْنِي الْحَيْرَةُ وَالْحُزْنُ إِلَى الْمَقَامِ الَّذِي أَكُونُ مَأْيُوسًا عَنْ نَفَحَاتِ عَرْزِ رَحْمَتِكَ وَمُنْمُوغًا عَنْ لِحَظَاتِ طَرْفِ مَكْرَمَتِكَ وَكُلَّمَا اتَّوَجَّهْتُ يَا إِلَهِي إِلَى بَدَايِعِ رَحْمَتِكَ وَجَوَاهِرِ مُوهِبَتِكَ تَهَبَّ عَلَيَّ رَوَائِحُ الْإِطْمِينَانِ عَنْ شَطْرِ الْفَضْلِ وَالْإِحْسَانِ
- 5 Glorified art Thou, O my God, my Beloved, my Lord and my Support! Beseemeth it One like Thee to deprive him who hath placed his whole trust in Thee, who hath detached himself from all in the heavens and the earth, and who hath taken refuge in the sovereignty of Thy grace? By Thy glory, O my Beloved! Even shouldst Thou give me all that Thou hast created and shalt create, and make me sovereign over all who dwell in the kingdom of Thy Cause and creation, and seat me upon the throne of grandeur and power and the seat of loftiness and 5 فَسُبْحَانَكَ يَا إِلَهِي وَمُحِبُّونِي وَسَيِّدِي وَسَنْدِي هَلْ يَنْبَغِي لِمِثْلِكَ أَنْ تَحْرِمَ الَّذِي أَتَّكِلُ بِكُلِّهِ عَلَيْكَ وَأَنْتَقَطِعَ عَنْ كُلِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَأَتَوَسَّلَ بِسُلْطَانِ عَنَايَتِكَ فَوْعَزْتُكَ يَا مُحِبُّونِي لَوْ تَعْطِيَنِي كُلَّمَا خَلَقْتَ وَتَخَلَّقَ وَتَجْعَلَنِي سُلْطَانًا عَلَى كُلِّ مَنْ فِي مَلَكُوتِ أَمْرِكَ وَخَلَقْتَ وَتَجْلِسَنِي عَلَى عَرْشِ الْعِظَمَةِ وَالْإِقْتِدَارِ وَكُرْسِيِّ الرَّفْعَةِ وَالْإِسْتِقْلَالِ وَتَقْطَعَ عَنِّي نَفَحَاتِ رَحْمَتِكَ وَ

independence, yet deny me the sweet fragrances of Thy mercy and the breezes of Thy bounty for less than a moment - by Thy glory, my soul would not be content, my heart would not find peace, and my spirit would find no rest.

- 6 Glory be unto Thee! Glory be unto Thee, O my God! Glory be unto Thee! Glory be unto Thee, O my Beloved! How exalted are the stations of Thy sovereign glory, and how abject are the ranks of Thy servant's lowliness in his love for Thee! How resplendent are the manifestations of Thy wealth, and how evident are the expressions of poverty in Thy servant! By Thy beauty, O my God, my abasement and poverty, then my distress and desperation have reached such a state that abasement itself flees from my abasement, and the very essence of adversity takes flight from my adversity.

- 7 Hast Thou decreed, O my God, that the glances of Thine eye of mercy shall never again turn to Thy glory? Hast Thou inscribed, O my Beloved, upon the tablet of Thy preservation that Thou wilt not send upon Thy servant the holy winds of Thy grace? Then would weeping itself weep at my weeping, and the secret of fire would burn from my burning. I know not, O my God, in what thing I might find joy in Thy dominion, or by what matter I might find solace in Thy realm, after my shirt has been stained with my blood through what hath befallen me from the swords of hatred and rancor, and my heart has been pierced by the spears of the people of tyranny and wickedness. They have been made happy by Thy irrevocable decree and Thy destined destiny. Yet with all this, O my Most Exalted God and my Most Glorious Beauty, I have nothing wherewith to occupy myself, or find solace in, or trust in, such that I find myself stripped of every praiseworthy attribute and devoid of every acceptable quality.

- 8 O my God! Thou hast not given me a pen wherewith I might write the verses of Thy glorious oneness, nor knowledge whereby I might ascend to the sublime heaven of Thy unity, nor wisdom through which I might soar to the holy precincts of Thy singleness, nor certitude by which I might travel through the realms of Thy divine dominion. I have no heart to comprehend the wonders of the signs of Thy sovereignty, no wings to fly in the atmosphere of Thy oneness, no power to enumerate the manifestations of Thy craftsmanship in the horizons of Thy knowledge and the souls of Thy wisdom, no strength to raise the banners of Thy triumph and victory, no eye to witness the radiance of the lights of Thy beauty, no tongue to mention Thee in the paradise of Thy exaltation, no sense of smell to inhale the fragrance of the garment from the

نسمات موهبتك في أقل من آن فوعزت لك لن
ترضى نفسي ولا يسكن فؤادي ولن يسترخ قلبي

6 فسبحانك سبحانك يا الهى فسبحانك سبحانك
يا محبوبى ما اعلى مراتب عز سلطنتك و ما
ادنى مراتب ذل عبدك فى محبتك و ما ابهى
ظهورات غنائك و ما اوضح بروزات فقرك فى
عبدك فوجمالك يا الهى وصل ذلى و فقرى ثم
ضرى واضطرارى الى المقام الذى يهرب الدل
من ذلى ويفر جوهر الضر عن ضرى

7 أ حتمت يا الهى على نفسك بأن لا ترجع الى
بهائك لحظات عين مرحمتك أ كتبت يا محبوبى
على صحيفة حفظك بأن لا ترسل على عبدك
من ارياح قدس مكرمتك اذا يبكى نفس البكاء
من بكائى ويحترق سر النار من احتراقى ولم ادر
يا الهى بأى شىء افرح فى ملكك و بأى امر
استر فى مملكتك بعد الذى كان قيصى مرشوشاً
بدمى بما ورد على من سيوف الغل و البغضاء و
صار قلبي مشبكاً من رماح اهل البغى و الفحشاء
و اسعدهم بذلك قضائك المحتوم و قدرك
المقدور و مع كل ذلك يا الهى الأعلى و بهائى
الأبهى لم يكن عندى من شىء حتى اشتغل به
او استر به او اطمئن عليه بحيث اجد نفسى عرياناً
عن كل صفة مددوحة و فارغاً عن كل خصلة
مقبولة

8 لأنك يا الهى ما اعطينيتى من خط حتى اكتب
آيات عز فردائيتك و لا لى من علم حتى اصعد
به الى رفرف علم وحدائيتك و لا لى من عرفان
لأعرج به الى مواقع قدس صمدائيتك و لا لى
من ايقان لأسير به فى ممالك عز ربائيتك و لا
لى من قلب حتى افقه به بدائع آيات سلطنتك و
لا لى من جناح حتى اطير فى هواء احديتك و
لا لى من قدرة لأحصى بها ظهورات الصنع فى
آفاق علمك و انفس حكميتك و لا لى من قوة
لأرفع بها رايات نصرک و انتصارک و لا لى
من عين لأشاهد بها اشراق انوار جمالک و لا لى

Joseph of Thy mercy, no ear to hear the melodies of the dove of Thy rapture and longing, no hand to grasp the scrolls of Thy unity, and no foot to hasten to the shore of the ocean of Thy nearness and reunion.

من لسان حتّى اذكرک بها فی فردوس رفعتک
ولا لی من شمّ لأستنشق به رایحة القمیص عن
یوسف رحمتک ولا لی من اذن حتّى اسمع بها
نغمات ورقاء جذیك وشوقک ولا لی من ید
لأخذ بها صحائف توحیدک ولا لی من رجل
حتّى اسرع به الی شاطئ بحر قربک ووصالک

- 9 Therefore, O my God, what wilt Thou do with this poor one who hath confessed all this against himself, and who, despite this utter destitution, hath arisen before the gate of the city of Thy supreme mercy and arrived at the pavilions of Thy mighty grace? Wilt Thou, O my God, turn him away from Thy gate, from which Thou hast never turned away anyone throughout all eternity? Nay, by Thy glory! Thou wilt not disappoint him of the garment of Thy grace, nor wilt Thou deprive him of the sanctuary of Thy reunion and the shelter of Thy mercy, unless he should seek from Thee aught except Thyself - and this can never be, for Thou wert when naught existed with Thee, and Thou wilt ever be as Thou hast been. There is none other God but Thee, the Mighty, the Beautiful.

9 اذا یا الهی ما تفعل بهذا الفقیر الذی اعترف بکلّ
ذلک علی نفسه و مع هذه الدّلة العظمی قام
لدى باب مدین رحمتک الکبری و ورد عند
خیام عنایتک العظمی هل تطرده یا الهی عن
بابک الذی ما خبیّت عنه احداً فی ازل الآزال
لا فوعزّتک لن تحیه عن قیص فضلك ولا
تحرمه عن حرم وصلک و جوار رحمتک الا
بأن یطلب منک دونک و هذا لم یکن عندک
لأنّک کنت بلا وجود شیء معک وتكون بمثل
ما کنت لا اله الا انت العزیز الجمیل

- 10 Glory be unto Thee, O my God! I beseech Thee by Thy Name through which Thou didst bring the contingent beings into existence and didst manifest all created things, and through which Thou didst rend asunder the veils from the face of all who are in the heavens and on earth, that Thou mayest cause this poor one and these poor ones who have emigrated with him to enter the city of Thy riches within the pavilion of Thy glory and might. Then assist us with the wonders of Thy help, clothe us in the garment of Thy love, and deprive us not, O my God, of what lieth with Thee - and nothing lieth with Thee save Thyself - and my hope is in none save Thee. There is none other God but Thee, the Mighty, the Generous.

10 سبحانک اللهم یا الهی اقسمک باسمک الذی
به بعثت الممکات و اظهرت الموجودات و به
خرقت الحجابات عن وجه من فی الأرضین و
السّموات بأن تدخل هذا الفقیر و هؤلاء الفقراء
الذین هاجروا معه الی مدینة غنائک فی سرادق
عزّک و شوکتک ثمّ انصرنا ببدايع نصرک ثمّ
البسنا من قیص حبّک ولا تحرمنّا یا الهی عمّا
عندک و ما عندک الا انت و لیس رجائی الا
انت لا اله الا انت العزیز الکرم

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- 1 In the name of God, the Most Holy 1 بِسْمِ اللَّهِ الْأَقْدَسِ
- 2 Lauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate! 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي أَشْهَدُ أَنَّكَ أَنْتَ كُنْتَ كَنْزاً مَكْنُوناً فِي غَيْبِ ذَاتِيكَ وَرَمْزاً مَخْزُوناً فِي كَيْنُونِكَ فَلَمَّا أَرَدْتَ أَنْ تَعْرِفَ نَفْلَتَ الْعَالَمِ الْأَكْبَرِ وَالْأَصْغَرَ وَاخْتَرْتَ مِنْهُمَا الْإِنْسَانَ وَجَعَلْتَهُ حَاكِياً عَنْهُمَا يَا رَبَّنَا الرَّحْمَنُ
- 3 Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned! 3 وَاقْتَهَ مَقَامَ نَفْسِكَ بَيْنَ مَلَأِ الْأَكْوَانِ وَجَعَلْتَهُ مَطْلَعِ اسْرَارِكَ وَمَشْرِقِ وَحْيِكَ وَالْهَامِكِ وَمُظْهِرِ اسْمَائِكَ وَصِفَاتِكَ الَّتِي بِهِ زَيَّنْتَ دِيْبَاجَ كِتَابِ الْإِبْدَاعِ يَا مَالِكَ الْإِخْتِرَاعِ
- 4 I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plentitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, and the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm. 4 وَ أَشْهَدُ أَنَّهُ لَهِوَ الْجَارِ الْمُنْجَمِدِ وَالْمُنْجَمِدِ الْجَارِ لِأَنَّ بِسُكُونِهِ عَلَى أَمْرِكَ وَاسْتِقْرَارِهِ عَلَى مَا أَرَيْتَهُ فِي رِيَاضِ الْمَكَاشِفَةِ وَالشُّهُودِ عِنْدَ تَجَلِّيِ أَنْوَارِ أَحَدِيَّتِكَ قَدْ تَحَرَّكَتِ الْعِبَادُ شَوْقاً إِلَى مَلِكُوتِكَ وَ سَرَعَ مِنْ فِي الْبِلَادِ مَقْبِلاً إِلَى جِبْرُوتِكَ وَبَجْرِكَتِهِ فِي سَبِيلِكَ اسْتَقَامَ الْمَخْلُصُونَ بِأَرْجُلِ حَدِيدَةٍ لِإِظْهَارِ أَمْرِكَ بَيْنَ خَلْقِكَ وَ إِبْرَازِ سُلْطَنَتِكَ فِي مَمْلَكَتِكَ
- 5 How great, O my God, is this Thy most excellent handiwork, and how consummate Thy creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdom of Thy revelation and Thy sovereignty. 5 مَا أَعْظَمَ يَا إِلَهِي هَذَا الصَّنْعَ الْأَكْبَرَ وَمَا أَكْمَلَ هَذَا الْخَلْقَ الَّذِي مِنْهُ تَحَيَّرَتْ أَفْتِدَةُ أَهْلِ الْعَبَرِ وَ الْفِكْرُ فَلَمَّا أَتَى الْمِيقَاتِ وَظَهَرَ الْقَضَاءُ بَعْدَ الْقَدْرِ بِالْأَمْضَاءِ انْطَقَتْهُ بَنَائِكَ وَ اسْرَارِكَ بَيْنَ مَلَأِ الْإِنْشَاءِ يَا مَالِكَ الْأَسْمَاءِ وَ فَاطِرِ الْأَرْضِ وَ السَّمَاءِ وَ بِهِ نَطَقَ كُلُّ شَيْءٍ بِذِكْرِكَ وَ ثَنَائِكَ وَ تَوَجَّهَ كُلُّ نَفْسٍ إِلَى مَلِكُوتِ أَمْرِكَ وَ سُلْطَانِكَ

6 At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the name of Him Who conversed with Thee (Moses), and didst through Him uncover all that Thy will had decreed and Thine irrevocable purpose ordained. At another time, Thou didst adorn Him with the name of Him Who was Thy Spirit (Jesus), and didst send Him down out of the heaven of Thy will, for the edification of Thy people, infusing thereby the spirit of life into the hearts of the sincere among Thy servants and the faithful among Thy creatures. Again, Thou didst reveal Him, decked forth by the name of Him Who was Thy Friend (Muhammad), and caused Him to shine brightly above the horizon of Hijaz, as a token of Thy power and an evidence of Thy might. Through Him Thou didst send unto Thy servants what enabled them to scale the heights of Thy unity, and to yearn over the wonders of Thy manifold knowledge and wisdom.

7 I testify, O Thou Who art the Lord of the whole creation, and the Desire of whosoever hath sought Thee, that, amidst Thy creatures, They resemble the sun which no matter how often it riseth and setteth is still the one and the same sun. Whoso maketh any distinction between any of Them hath truly failed to attain the ultimate purpose, and to reach the highest goal, and hath been deprived of the mysteries of unity and of the lights of sanctity and oneness. I testify, moreover, that Thou hast decreed that none on the face of the earth should equal Them, and none of Thy creatures be able to be compared with any of Them, in order that Thine own singleness and peerlessness might be recognized and established.

8 Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Him to shine above the horizon of Thy will, and made Him the Day-Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes? How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the power of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the clouds of thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy favors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day-Star

6 مرّةً اظهرته يا الهى و زينته هيكله بطراز اسم
الكليم و اظهرت منه ما اردته بمشيئتك و قدرته
بتقديرك و طوراً زينته باسم الروح و انزلته من
سماء مشيئتك لتربية بريتك و به نفخت روح
الحيوان فى افئدة المقبلين من خلقك و المخلصين
من عبادك و تارةً اظهرته بطراز اسم الحبيب
و اشرقته من افق الحجاز اظهراً لأمرك و ابرازاً
لقدرتك و بلغت به العباد ما يجعلهم مرتقياً
الى معارج توحيدك و مرتقباً بدائع علومك و
حكمك

7 اشهد يا اله العالمين و مقصود القاصدين بأن مثلهم
بين خلقك كمثل الشمس كلما تطلع و تغرب
انها هى شمس واحدة من يرى الفرق انه ما بلغ
الى الغاية القصوى و ما فاز بالذروة العليا و منع
عن اسرار التوحيد و انوار التجريد و التفريد و
اشهد انك ما قدرت لهم شبيهاً فى ارضك و لا
نظيراً فى خلقك ليثبت تنزيه ذاتك عن المثلية و
تقديس نفسك عن الشبهة

8 سبحانه سبحانه يا الهى كيف اذكرك و
احمدك فيما اظهرته بقدرتك و اشرقته من
افق سماء مشيئتك و جعلته مشرق آياتك و
مطلع ظهورات اسمائك و صفاتك و ما اعظم
حيرتى يا الهى فى عرفانه و عرفان ما اودعته فيه
بقدرتك و اقتدارك مرّةً ارى انه ماء حيوان
قد نزل من سماء فضلك و سحاب رحمتك
لحياة بريتك و ابقائهم بقاء ملكوتك من فاز
بقطرة منه انه قام من الأموات و اقبل الى شطر
الطاغى و مواهبك منقطعاً عن سوائك و مرّةً
ارى كأنه نار اوقدت فى سدره فردائيتك و
منها ظهر الاحتراق فى اكباد العشاق اذ طلع نير
الآفاق من افق العراق اشهد يا الهى به احترقت
احجاب البشر و اقبلوا الى المنظر الأكبر اسلك
يا مالك القدر بأن لا تجعلنى محروماً عن
نفحات أيامك التى فيها فاحت فوحات قيص

of the world shone forth above the horizon of 'Iraq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory. I implore Thee, O Thou Who art the Supreme Ordainer, not to suffer me to be deprived of the breezes which are wafted in Thy days, the days whereon the sweet smell of the raiment of Thy mercy hath been shed abroad. Neither do Thou keep me back from Thy most great Ocean, every drop of which crieth out and saith: "Great is the blessedness that awaiteth him who hath been awakened from his sleep by the breath of God which, from the source of His mercy, hath blown over all such of His creatures as have set themselves towards Him!" Thou seest, O my Lord, how Thy servants are held captive by their own selves and desires. Redeem them from their bondage, O my God, by the power of Thy sovereignty and might, that they may turn towards Thee when He Who is the Revealer of Thy names and attributes is manifested unto men.

رحماتك ولا تمنعني عن بحرك الأعظم الذي
كل قطرة منه تنادي وتقول طوبى لمن يقظته
نسمة الله التي مرّت من جهة فضله على المقبلين
من خلقه أي ربّ ترى عبادك اسراء بأيادي
انفسهم واهوائهم خلصهم يا الهى بسلطانك و
قدرتك ليقبلوا اليك عند ظهور مظهر اسمائك
وصفاتك

- 9 Cast upon this poor and desolate creature, O my Lord, the glance of Thy wealth, and flood his heart with the beams of Thy knowledge, that he may apprehend the verities of the unseen world, and discover the mysteries of Thy heavenly realm, and perceive the signs and tokens of Thy kingdom, and behold the manifold revelations of this earthly life all set forth before the face of Him Who is the Revealer of Thine own Self. Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!

9 أي ربّ فانظر هذا الفقير بلحظات عين غنائك و
نور قلبه بنور معرفتك ليعرف حقائق اللاهوت و
اسرار الجبروت و ظهورات الملكوت و شئون
الناسوت تلقاء ظهور مظهر نفسك ثم اجعله يا
الهى مقبلاً الى افق عنايتك ومستقيماً على حبك
وناطقاً بذكرك و متمسكاً بحبل حبك و متشبثاً
بذيل كرمك و منادياً باسمك بين خلقك و مثنياً
بثنائك في ديارك على شأن لا تمنعه الأجباب
عن اسمك الوهاب و لا تحجبه السجحات عن
التوجه اليك يا من يبدك جبروت الآيات و
ملكوت الأسماء والصفات

- 10 Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the knowledge of Thy creatures hath been darkened through the shining of the Day-Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden knowledge, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

10 خذ يا الهى يد هذا المقبل الذي اقبل الى وجهك
ثم انقذه من غمرات الأوهام ليطلع من افق قلبه
نور الايقان في الأيام التي فيها اظلمت شمس
عرفان خلقك عند اشراق شمس احديتك و
خسف قمر العلم عند ظهور علمك المكنون و
سرك المصون و رمزك المخزون و سقطت انجم
الأعمال عند ظهور نور فردانيتك و تجلّى عزّ
وحدانيتك

11 I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, O Thou in Whose hands are both the visible and invisible kingdoms, to ordain that my choice be conformed to Thy choice and my wish to Thy wish, that I may be entirely content with that which Thou didst desire, and be wholly satisfied with what Thou didst destine for me by Thy bounteousness and favor. Potent art Thou to do as Thou wilt. Thou, in very truth, art the All-Glorious, the All-Wise.

11 اسئلك يا الهى بالكلمة العلىا التى جعلتها اكسيراً
فى مملكته و به انقلب نحاس الوجود بالذهب
الابريز يا من بيدك ملكوت الغيب و الشهود
بأن تجعل مختارى ما اخترته و مرادى ما اردته
لأكون راضياً برضائك و بما قدرته لى بجدك و
احسانك انك انت المقتدر على ما تشاء و انك
انت العزيز الحكيم

12 Happy is the man who hath recognized Thee, and discovered the sweetness of Thy fragrance, and set himself towards Thy kingdom, and tasted of the things that have been perfected therein by Thy grace and favor. Great is the blessedness of him who hath acknowledged Thy most excellent majesty, and whom the veils that have shut out the nations from Thee have not hindered from directing his eyes towards Thee, O Thou Who art the King of eternity and the Quickener of every moldering bone! Blessed, also, is he that hath inhaled Thy sweet savors, and been carried away by Thine utterances in Thy days. Blessed, moreover, be the man that hath turned unto Thee, and woe betide him that hath turned his back upon Thee. Praised be Thou, the Lord of the worlds!

12 طوبى لعارف عرفك و وجد عرفك و اقبل
الى ملكوتك و ذاق ما كل فيه بفضلك و
احسانك طوبى لمن عرف مجدك الأعظم و ما
منعته سبحات الأمم عن التوجه اليك يا مالک
القدم و مصور الرمم طوبى لمن استنشق نفحاتك
و انجذب من آياتك فى أيامك طوبى لمن اقبل
اليك و ويل للمعرضين و الحمد لك يا اله العالمين

PMP#038

PM#038

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Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most High!
- 2 Glorified be He Who hath sent down the verses in truth and made them a proof from Him unto all the worlds, and through them hath caused to descend from the heaven of His command that which draweth men nigh unto the knowledge of His Self, the Help in Peril, the Mighty, the Powerful. And therein hath God testified of Himself by His Self that there is none other God but Him and that He is, in truth, the Mighty, the All-Knowing. He hath created all things out of nothing by His Will, and brought forth all beings out of non-existence by His Word. Blessed, then, be God, the Best of creators!

1 بسم الله الأمتع الأقدس الأرفع الأعلى

2 سبحان الذى نزل الآيات بالحق و جعلها حجة
من عنده على العالمين و بها نزل من سماء الأمر
ما يقرب الناس الى عرفان نفسه المهيمن العزيز
القدير و فيها شهد الله لنفسه بنفسه بأنه لا اله الا
هو و انه هو العزيز العليم قد خلق الممكنات لا عن
شئ بارادته و ذره الموجودات لا من شئ بقوله
فتبارك الله احسن الخالقين

3 He hath sent unto them in every age a Messenger to guide them to the court of sublime glory and to draw them nigh unto God and to detach them from all else save Him - a mercy from His presence, for He, verily, is the Most Merciful of the merciful. Among the people were those who believed, and among them were those who turned away and disbelieved, and were among the arrogant ones, until the days culminated in the Day whereon the Sun of Eternity shone forth from the horizon of holy splendor, accompanied by clear proofs, manifest evidences, and consummate wisdom, which all creation proved powerless to comprehend. Most of the servants disbelieved in Him and rose up against Him in opposition until they slew Him unjustly. The curse of God be upon the wrongdoing people! And by this did the Temples of Names weep in the crimson chambers and the Daysprings of Attributes in the white pavilions, and the hearts of them that are nigh unto God were consumed. Thus did every nation deal with their Messenger, disputing with Him vainly to conceal the beauty of God behind the veils of self and passion. But God destroyed them by His power and made His Cause to triumph through His sovereignty. Verily, there is none other God but Him. His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth.

4 And thou, O servant, know that mention of thy name hath been made before Us. When We found in thy heart the love of God and the Manifestation of His Self, We caused to descend from the clouds of grace verses of holy grandeur and sent them unto thee, that thou mightest inhale therefrom the fragrance of Paradise and be of them that are secure. When this reacheth thee, arise from thy place, then place God's tablet and trace upon thy head and say:

5 O my God, my Lord and my Beloved! I have turned my face toward Thee and held fast to the cord of Thy grace and favor, and clung to the hem of the robe of Thy loving-kindness and bounty. Therefore, O my God, disappoint me not of that which lieth with Thee, then send down upon me that which shall detach me from all else save Thee and remind me of the wonders of Thy remembrance at every morn and eve. O Lord! Deprive me not of the breezes of Thy merciful loving-kindness, nor cause me to despair of the dawning splendors of the lights of Thy grace and favors. O Lord! I am the poor one who hath arrived at the shore of Thy riches, and I am the lowly one who hath been stirred in the atmosphere of Thy glory and power. Take my hand with the hand of Thy power and deliver me from the depths of self and passion, and free me from that which preventeth me from soaring in the atmosphere of Thy

3 و ارسل اليهم في كل عهد رسولا ليهديهم الى ساحة عز مبين وليقرّبهم الى الله وينقطعهم عما سواه رحمة من عنده وانه هو ارحم الراحمين و من الناس من آمن و منهم من اعرض و كفر و كان من المستكبرين الى ان انتهت الايام بيوم الذي فيه اشرفت شمس القدم عن افق قدس منير و معه حجج واضحات و براهين ساطعات و حكم بالغات التي عجّزت عن عرفانها كل الخلايق اجمعين و كفر به اكثر العباد و قاموا عليه بالحاربة الى ان قتلوه بالظلم فلعنة الله على القوم الظالمين و بذلك بكت هياكل الاسماء في غرفات الحمراء و مطالع الصفات في سرادق البيضا ثم احترقت افئدة المقرّبين كذلك فعل كل امة برسولهم و جادلوه بالباطل ليستروا جمال الله بأكلام النفس و الهوى ولكن الله دمرهم بقدرته و ظهر امره بسلطانه انه ما من اله الا هو له الخلق و الامر يفعل ما يشاء و يحكم ما يريد

4 و انك انت يا عبد فاعلم بأن ذكر اسمك عندنا فلما وجدنا في قلبك حب الله و مظهر نفسه اذا نزلت من سحاب الفضل آيات قدس منبع و ارسلناها اليك لتجد منها رايحة الفردوس و تكون من الآمنين و اذا وصل اليك قم عن مقامك ثم ضع لوح الله و اثره على رأسك و قل

5 فيا الهى و سيدى و محبوبى قد توجهت اليك بوجهى و تمسكت بخيط فضلك و عنايتك و تشبّث بأذيال رداء مكرمتك و احسانك اذا يا الهى لا تخيننى عما عندك ثم انزل على ما ينقطعنى عن سواك و يذكّرني ببدايع ذكرك في كل بكور و اصبل اى رب لا تحرمنى عن نفحات رحمة رحمانيتك و لا تيأسنى عن بوارق انوار جودك و الطافك اى رب انا الفقير قد وردت في شاطئ غنائك و انا الذليل قد تحركت في هواء عزك و اقتدارك خذ يدى بيد قدرتك و انقذنى عن غمرات النفس و الهوى و خلّصنى عما يمنعنى عن الطيران في هواء قربك و عرفانك و انك انت المقدر على ما تشاء و انك انت الغفور الكريم

nearness and knowledge. Verily, Thou hast power over whatsoever Thou wilt, and Thou art, in truth, the All-Forgiving, the Most Bountiful.

- 6 Thus have We commanded and taught thee. Act thou according to what thou hast been bidden and be of the thankful. We beseech God to aid thee in His Cause and to establish thee in His love, for verily He is the Protector of them that do good. Know thou that the world and all that is therein shall pass away, and that which shall endure is what hath been ordained for thee in the dominion of God, the Sovereign, the Most High, the Great. Strive then within thyself to attain unto that which hath been ordained for thee by thy Lord, for verily it shall never perish but shall endure as long as thy Lord, thy God, willeth. Then place thy trust in all things in Him, and verily He shall suffice thee above all peoples. Whoso possesseth the love of God is among the most affluent of men, though he should not have so much as a mustard seed of this world and its ornaments, and whoso is bereft thereof is the poorest of the poor, though he should possess the treasures of the heavens and the earth. Arise with utmost steadfastness in the Cause, then assist thy Lord, and be not of the patient ones. Verily His assistance is His remembrance amongst His servants and the promotion of His firm, unshakeable, and mighty Cause. Be thou enkindled with this crimson fire of the love of God, which blazeth from the midmost heart of the horizons, that thereby the servants may be set ablaze in their love for their Ancient Master.

- 7 Say: O people! Commit not that which is unseemly within yourselves, follow not the footsteps of Satan, speak naught save with pure truthfulness, and do not that which ye have been forbidden in the Book of God, the Sovereign, the Mighty, the Glorious. Strive within yourselves that your stations with God may be elevated day by day, and be not of an evil people, the lost. Say: O people! Answer the call of God that hath been raised amongst you, and cast not His words behind your backs. Fear God and be of the God-fearing. Deprive not yourselves of this bounty which hath shone forth from the horizon of holiness with manifest sovereignty, which commandeth you to righteousness and guidance, and forbiddeth you from that which would remove you far from the good-pleasure of God, your Lord and the Lord of your forefathers.

- 8 O people! Purify your hearts that the lights of your Lord's revelation, the Merciful, the Compassionate, may be imprinted thereon. Then purify your tongues that they may move in remembrance of your Creator, for this is better for you than all that hath been created between the heavens and the earth, were ye but to know. Verily, they who have turned away from

6 كذلك امرناك وعلّمناك ان تعمل بما امرت وكن من الشاكرين وانا نستل الله بأن يؤيدك على امره ويثبتك على حبه وانه وليّ المحسنين ثم اعلم بأن الدنيا وما فيها ستفنى وما يبقى هو ما قدر لك في جبروت الله المهيمن العلى العظيم فاسع في نفسك لتصل الى ما قدر لك عند ربك وانه لا فناء له ويكون باقياً الى ان يشاء الله ربك ثم توكل في كل الأمور عليه وانه يكفيك عن العالمين ومن كان عنده حبّ الله هو من اغنى الناس ولو لم يكن عنده قدر خردل من الدنيا وزخرفها ومن دون ذلك انه افقر الفقراء ولو يكون عنده خزائن السموات والأرضين قم باستقامة الكبرى على الأمر ثم انصر ربك ولا تكن من الصابرين وان نصره هو ذكره بين عباده وتبليغ امره المبرم المحكم المتين ان اشتعل في حبّ الله بهذه النار المشتعلة الحمراء عن قطب الآفاق ليشتعل بك العباد في جبههم مولاك القديم

7 قل يا قوم لا ترتكبوا الفحشاء في انفسكم ولا تتبعوا خطوات الشياطين ولا تتكلموا الا على الصدق الخالص ولا تعملوا ما نهى عنه في كتاب الله الملك العزيز الجليل فاسعوا في انفسكم ليزداد في كل يوم عند الله مراتبكم ولا تكونن من قوم سوء اخسرين قل يا قوم اجيبوا داعي الله بينكم ولا تدعوا كلماتكم عن ورائكم اتقوا الله وكونوا من المتقين ولا تحرموا انفسكم عن هذا الفضل الذي اشرق عن افق القدس بسلطان مبين ويامركم بالبر والهدى وينهيكم عما يبعدكم عن رضا الله ربكم ورب آبائكم الاولين

8 يا قوم طهروا قلوبكم لينطبع عليها انوار تجلّي ربكم الرحمن الرحيم ثم طهروا لسانكم ليتحرّك على ذكر موجدكم وهذا ما هو خير لكم عما خلق بين السموات والأرض ان اتم من العارفين ان

God in these days, these are they whom their own selves and desires have overcome. Soon shall they return to dust with great sorrow and remorse. They shall find for themselves neither helper nor succourer, nor shall they find any protector to shield them from the punishment of a barren day. And they who have believed in God in these days, these shall God cause to ascend unto the holy place, the seat of mighty glory, and He shall send down upon them at all times from the wonders of His mercy which shall never be exhausted. Thus hath it been inscribed in the Tablets by a holy and luminous Pen. The Spirit, the glory and the splendor be upon thee and upon those who have followed that which hath been sent down unto them from a mighty and wondrous Kingdom.

الَّذِينَ عَرَضُوا عَنْ اللَّهِ فِي تِلْكَ الْأَيَّامِ أُولَئِكَ
غُلِبَتْهُمْ أَنْفُسُهُمْ وَهُمُومٌ فَسُوفَ يَرْجِعُونَ إِلَى
الْطَّرَابِ بِحَسْرَةٍ وَنَدَامَةٍ عَظِيمٍ وَلَنْ يَجِدَنَّ أَنْفُسَهُمْ
مَعِينًا وَلَا نَاصِرًا وَلَا لَهُمْ مِنْ عَاصِمٍ يَعْصِمُهُمْ
مِنْ عَذَابِ يَوْمٍ عَقِيمٍ وَالَّذِينَ آمَنُوا بِاللَّهِ فِي هَذِهِ
الْأَيَّامِ يَصْعَدُهُمُ اللَّهُ إِلَى مَقَرِّ الْقُدُسِ مَقْعَدِ عَزِّ
مَكِينٍ وَيُنْزِلُ عَلَيْهِمْ فِي كُلِّ حِينٍ مِنْ بَدَائِعِ رَحْمَتِهِ
الَّتِي لَا تَنْفَدُ وَكَذَلِكَ رَقَمَ فِي الْأَلْوَابِ مِنْ قَلَمٍ
قُدُسٍ مُنِيرٍ وَالرُّوحَ وَالْعِزَّ وَالْبَهَاءَ عَلَيْكَ وَعَلَى
الَّذِينَ اتَّبَعُوا مَا نَزَلَ عَلَيْهِمْ مِنْ مَلَكُوتِ عَزِّ بَدِيعٍ

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BH01079

To: Ahmad Quli, in Khan

Date: 1290 [1873] or earlier

- 1 He is the Speaker in the Most Exalted Dominion
- 2 These are the verses of God which have been sent down in truth, and verily they are a manifest Book. He hath made them a proof from Him and a remembrance for all the worlds. By them have the measures of the Cause been determined and every wise matter distinguished. He hath made them an enduring testimony for all who are in the heavens and on earth - none shall deny them save every heedless and remote one. Verily they are the living waters whereby the hearts of all created things are quickened. They are the Kawthar of the All-Merciful - whoso drinketh thereof shall never thirst. Blessed are they that drink! By them God distinguished between truth and falsehood, light and darkness in centuries past, and will continue to distinguish thereby unto the end that hath no end. Thus hath the matter been decreed upon tablets of sublime glory.
- 3 O servant! Harken unto that which is revealed unto thee from the direction of thy Lord's throne, the Most High, the Most Great - that there is no God but Him. He created all things for the knowledge of His Own Self, the All-Merciful, the Most Compassionate. He sent to every city a Messenger from His

- 1 هو الناطق في جبروت الأعلى
- 2 تلك آيات الله قد نزلت بالحقّ وأنها لكتاب مبين وجعلها برهاناً من لدنه ثمّ ذكرى للعالمين وبها قدّرت مقادير الأمر وفصل كلّ امر حكيم وجعلها حجّة باقية لمن في السموات والأرض ولا ينكرها إلا كلّ غافل بعيد وأنها نخر الحيوان التي بها يحيى أفئدة الخلائق اجمعين وأنها لكوثر الرحمن ومن سقى منها لن يظلم أبداً فطوبى للشاربين وبها فصل الله بين الحقّ والباطل والنور والظلمة في قرون الأولين ويفصل بها إلى آخر الذي لا آخر له وكذلك قضى الأمر على الواح عزّ عظيم
- 3 ان يا عبد ان استمع ما يوحى إليك عن جهة عرش ربك العليّ العظيم بأنّه لا إله إلا هو قد خلق الخلق لعرفان نفسه الرحمن الرحيم وارسل إلى كلّ مدينة رسولاً من عنده لينبّشهم بروضان

presence to bring them glad tidings of God's good-pleasure and draw them nigh unto the seat of security, the holy and exalted sanctuary. Among the people were those who were guided by God's guidance, attained His presence, and drank from the hands of submission the pure water of life, and were of the assured ones. And among them were those who turned away and denied God's signs, the Almighty, the Powerful, the All-Knowing.

- 4 The centuries passed until they culminated in the Lord of Days, the day whereon the Sun of the Bayan shone forth from the horizon of the All-Merciful and the Beauty of the All-Glorious appeared with a mighty name. Then did all arise in opposition. Among them were those who said: "This is naught but a man who hath forged a lie against God, the Ancient of Days." And among them were those who said he was possessed, as did one of the divines declare in My presence - and We are witness to this. And among them were those who said: "He speaketh not from his innate nature, but hath stolen God's words and combined them with his own words." By reason of that which proceeded from their lips, the eyes of Grandeur have wept, whilst they, upon their seats, remained among the rejoicing.

- 5 And He said: 'O My people! By God, I have come unto you with the Cause of God, your Lord and the Lord of your fathers of old. O My people! Look not upon that which ye possess, but rather gaze upon that which hath been sent down from God, for this is better for you than all things, if ye be of them that know. O My people! Turn your sight unto that which ye have with you of God's Proof and His testimony, and that which was revealed in that Day, that the truth might be made manifest unto you through clear and perspicuous signs. O My people! Follow not the footsteps of Satan, but follow ye the Faith of the All-Merciful, and be ye of the believers.'

- 6 Can aught profit anyone after the appearance of God? Nay, by My Self, the Almighty, the All-Knowing, the All-Wise! The more He counselled them, the more did their hatred increase, until they slew Him through injustice. The curse of God be upon the wrong-doers! And there believed in Him a few of the people, yea, a few of Our servants who render thanks.

- 7 And He enjoined these, in all the Tablets - nay, in every beautiful line - that when the Manifestation should appear, they should not cleave unto aught that hath been created between the heavens and the earth. And He said: 'O My people! I have manifested Myself for His sake, and I revealed the Bayan for naught save the establishment of His Cause. Fear ye God, and oppose Him not as the people of the Qur'an opposed Me. And

الله و يقربهم الى مقعد الأمن مقرّ قدس رفيع و من الناس من اهتدى بهدى الله و فاز بلقائه و شرب من ايدى التسليم سلسيل الحيوان و كان من الموقنين و منهم من قام على الاعراض و كفر بآيات الله المقتدر العزيز العليم

4 و قضت القرون و انتهت الى سيد الأيام يوم الذي فيه اشرفت شمس البيان عن افق الرحمن و طلع جمال السبحان باسم على عظيم اذا قام الكل على الاعراض و منهم من قال ان هذا الا رجل افترى على الله العزيز القديم و منهم من قال به جنة كما تكلم بذلك احد من العلماء في محضرى و كما من الشاهدين و منهم من قال ما نطق على الفطرة بل سرق كلمات الله و ركبها بكلمات نفسه و بما خرج من افواههم قد بكت عيون العظمة و هم كانوا على مقاعدهم لمن الفرحين

5 و قال يا قوم تالله قد جئتم بأمر الله ربكم و رب آبائكم الأولين و يا قوم لا تنظروا الى ما عندكم فانظروا بما نزل من عند الله و انه خير لكم عن كل شيء ان اتم من العارفين و يا قوم فارجعوا البصر الى ما عندكم من حجة الله و برهانه و ما نزل يومئذ ليظهر لكم الحق بآيات واضح مبين و يا قوم لا تتبعوا خطوات الشيطان ان اتبعوا ملة الرحمن و كونوا من المؤمنين

6 هل بعد ظهور الله ينفع احداً شيء لا فونفسى المقتدر العليم الحكيم كلما زاد في النصح زادوا في البغضاء الى ان قتلوه بالظلم الا لعنة الله على الظالمين و آمن به قليل من الناس و قليل من عبادنا الشاكرين

7 و وصى هؤلاء في كل الألواح بل في كل سطر جميل بأن لا يعتكفوا حين الظهور بشيء عما خلق بين السموات و الأرضين و قال يا قوم انى قد اظهرت نفسى لنفسه و ما نزلت البيان الا لاثبات امره اتقوا الله و لا تتعرضوا به كما اعترضوا على ملا الفرقان و اذا سمعتم ذكره فاسعوا اليه و خذوا

when ye hear mention of Him, hasten ye unto Him and take that which is with Him, for without Him naught shall avail you, though ye lay hold on the proofs of the former and the latter generations.”

- 8 When the appointed months and numbered years had elapsed, the heaven of destiny was rent asunder, and the Beauty of the Most High came with the truth upon the clouds of names, clothed in another garment. Thereupon they rose up in hypocrisy against this Light shining from the horizon, broke the Covenant, disbelieved in Him, warred against His person, disputed His verses, denied His evidence, and were numbered among the idolaters until they arose to slay Him. Such was the condition of these heedless ones. When they found themselves powerless to achieve this, they resorted to craftiness and in every season they bring forth a new plot to destroy thereby the Cause of God. Say: Woe unto you! By God, thereby you destroy yourselves, and verily your Lord, the All-Merciful, is independent of all worlds. Nothing can add to Him nor can any decree diminish Him. If you believe, it is for your own sake, and if you disbelieve, it returns unto you, and His hem is sanctified from the defilement of the idolaters.

- 9 O servant who believeth in God! By God, were I to recount to thee what hath befallen Me, souls and minds could not bear it, and God is witness to this. As for thee, guard thyself and follow not these people, and be of those who ponder the Cause of thy Lord. Know thy Lord by His own Self, not by aught else, for naught else will suffice thee in any way, and all things bear witness to this, if thou art of them that hear. Come forth from behind the veil by thy Lord's leave, the Mighty, the Bestower. Then take the chalice of immortality in the name of thy Lord, the Most High, between earth and heaven. Then drink thereof and be not of the patient ones. By God, at the moment the cup toucheth thy lips, the Concourse on High will exclaim, “Happy art thou, O servant who hath believed in God!”, and the denizens of the cities of eternity will cry, “Joy be to thee, O thou who drinketh from the cup of His love!”, and the Tongue of Grandeur will proclaim, “Glad tidings to thee, O servant, for thou hast attained unto that which none have attained save those who have detached themselves from all that is in the heavens and the earth and were of them that are detached.” Thus have We inspired thee and taught thee that thou mightest rejoice within thyself and follow the command of thy Master, the Ancient of Days. And glory be upon thee and upon those who have believed in God, the Most High, the Most Great.

GWB#076x, DOR#34x

ما عنده لأن دونه لن يغنيكم لو تمسكوا بحجج
الأولين والآخرين

8 فلما قضت أشهر معلومات و سنين معدودات
قد شقت سماء القضاء و اتى جمال على بالحق
على غمام الأسماء بقميص اخرى اذا قاموا على
التفاق بهذا النور المشرق عن شطر الآفاق و نقضوا
الميثاق و كفروا به و حاربوا بنفسه و جادلوا بآياته
و كذبوا ببرهانه و كانوا من المشركين الى ان قاموا
على قتله كذلك كان شأن هؤلاء الغافلين فلما
شهدوا انفسهم عجزاء عن ذلك قاموا على المكر و
يأتون في كل حين بمكر جديد ليضيع به امر الله
قل فويل لكم بالله بذلك يضيع انفسكم و ان ربكم
الرحمن لغني عن العالمين و لن يزيده شيء و لن
ينقصه امر ان آمنتم فلا تنفسم و ان كفرتم يرجع
اليكم و كان ذيله مقدساً عن دنس المشركين

9 ان يا عبد المؤمن بالله تالله لو اريد ان اذكر لك ما
ورد على لن تحمله النفوس و لا العقول و كان الله
على ذلك شهيد و انك انت فاحفظ نفسك و
لا تعقب هؤلاء و كن في امر ربك لمن المتفكرين
ان اعرف ربك بنفسه لا بدونه لأن دونه لن
يكفيك بشيء و يشهد بذلك كل الأشياء ان
انت من السامعين ان اخرج عن خلف الحجاب
باذن ربك العزيز الوهاب ثم خذ كأس البقاء
باسم ربك العلي الأعلى بين الأرض و السماء
ثم اشرب منها و لا تكن من الصابرين تالله حين
الذي يصل الكأس الى شفتاك ليقولن اهل ملا
الأعلى بأن هنيئاً لك يا ايها العبد الموقن بالله و
اهل مداين البقاء بأن مريئاً لك يا ايها الشارب
من كأس حبه و ينادى لسان الكبرياء بأن بشرى
لك يا ايها العبد بما فزت بما لا فاز به الا الذينهم
انقطعوا عن كل من في السموات و الأرض و
كانوا من المنقطعين كذلك القيناك و الهماك
لتسرفي نفسك و تتبع امر مولاك القديم و البهاء
عليك و على الذين آمنوا بالله العلي العظيم

INBA73:173, INBA83:181, BLIB_Or03114.094,
BLIB_Or15702.213, ALIB.folder18p280,

BH01099*Date: 1290 [1873] or earlier*

- 1 He is the Most High, the Most Exalted, the Most Supreme! 1 هو العلیّ العالیّ الأعلیّ
- 2 We remind those who drink from the Salsabil of love and traverse the desert of affection of words that will guide pure hearts to the ocean of oneness, draw assured souls to the eternal paradise, lead the figuratively poor to true wealth, bestow the crown of everlasting glory upon the spiritually abased, and shower divine knowledge and holy wisdom upon all created things, were the people to turn to the wondrous rays of Beauty. 2 شاربان سلسبیل محبت و سالکان بادیهء مودّت را متذکّریم بکلماتیکه قلوب صافیّه را ببحر احدیّه رساند و نفوس مطمئنّه را بجنت باقیّه کشاند و فقیران مجازی را بغنای حقیقی فائز گرداند و ذلیلان معنوی را تاج عزّت جاودانی کرم فرماید و علم لدنی و حکمت قدسی بر جمیع ممکنات مبذول دارد لو کان الناس الی بدایع انوار الجمال یقبلون
- 3 It is clear and evident to every person of insight that the purpose of the creation of beings has been and ever shall be the knowledge of God. It is manifest and certain that this knowledge cannot be perfected through imagination, nor completed through conjecture and words, for in the realm of words all differing sects are partners. As may be observed, all the dwellers of earth, one and all, consider themselves creatures and recipients of sustenance, and deem themselves to be dwelling beneath the shadow of God's names and attributes. Thus in every nation and religion there exist certain names which they consider to be channels of divine grace and means of divine mercy. 3 و بر هر صاحب بصری واضح و مبرهن بوده که مقصود از آفرینش موجودات معرفت حقّ بوده و خواهد بود و بسی لائح و محقق است که این معرفت بوهم تمام نشود و بظنّ و لفظ اتمام نپذیرد زیرا که در عالم الفاظ جمیع فرق مختلفه شریکند چنانچه ملاحظه میشود که ساکنین ارض کلاً و طراً خود را مخلوق و مرزوق میدانند و در ظلّ اسماء و صفات الهی خود را ساکن میدانند چنانچه هر ملت و مذهبی اسامی چندی در میان ایشان هست که آن اسماء را وسایط فیض الهیه و وسایل رحمت ربّانیه میدانند
- 4 In this regard, therefore, all who dwell on earth are alike and similar, differing only in the names they use, just as the tongues of all the earth's inhabitants differ, and likewise the names of their chosen ones and saints differ. In such circumstances, the people of truth must needs have a conclusive proof and an established evidence and station, that they may be distinguished from all created things and not be content with that to which people cling. For all today walk according to their own desires while attributing these to God, exalted be His mention. All are immersed in error while calling it guidance. 4 پس در این مقام جمیع من فی الأرض شریک و شبیهند منتی اینست که در اسامی مختلفند چنانچه السن جمیع ساکنین ارض مختلف است همان قسم اسامی اولیا و اصفیای ایشان هم مختلف است و در اینصورت اهل حقّ را برهانی محقق باید و دلیل و مقامی محکم شاید تا ممتاز باشند از جمیع ممکنات و قناعت بآنچه ناس باو متمسکند ننمایند چه که جمیع الیوم بهوای نفس خود مایشیند و نسبت او را بحقّ جلّ ذکره

میدهند و کلّ در ضلالت مستغرقند و اسم آن را هدایت گذاشته‌اند

- 5 Thus did the Supreme and Most Exalted Sovereign establish for Himself a touchstone and criterion, that it might become known which soul has attained to the knowledge of God and which has remained deprived. The day when this divine touchstone appears is known as the Day of Distinction, for on that day the truthful are distinguished from the false, and the lover from the deceitful. This touchstone is the manifestation of the divine meaning in a new temple and novel attire. Thus, whosoever acknowledges and submits to that absolute meaning in this new and glorious attire is truthful in his cause; otherwise he was and shall remain a worshipper of words and fancies. For the purpose of mention and words has been the knowledge of God, and one who has not recognized the Source in His manifestation - what value or effect could the derivative possibly have?

5 اینست که سلطان علیّ اعلی از برای خود میزان و محکی قرار فرموده تا معلوم شود که کدام نفس بمعرفت حقّ فائز شده و که محروم مانده و آن یومی که این محک الهی ظاهر شود آن یوم را یوم الفصل میدانند زیرا که صادق از کاذب و محب از مغلّ تفصیل داده میشود و آن محک ظهور معنی الهیه است در هیکل جدید و لباس بدیع چنانچه هر نفسیکه بآن معنی مطلقه در این لباس جدیدۀ منیعۀ مقرر و مدّعن شد او صادق است در امر خود و الا عبده الفاظ و وهم بوده و خواهد بود زیرا که مقصود از ذکر عرفان و الفاظ عرفان حق بوده و عارف باصل که در ظهور او نشده دیگر فرع را چه منزلت و اثری خواهد بود

- 6 The acts of God are in themselves proof of His truth, as has been and is observed - what mighty matters and great tribulations have occurred and continue to occur, such that no one had or has the capacity to bear even a drop thereof, yet He alone has borne them all. No testimony has been or is more conclusive than these matters. Furthermore, beyond these stations, the Truth is distinguished from all the world and its peoples by His every movement and stillness, such that any eye that is cleansed of the dust of jealousy will, upon mere encounter and observation, recognize Him, and every heart that is sanctified from the veils will instantly attain unto His knowledge, distinguish truth from aught else save Him, and discern the difference between them.

6 و فعل حقّ بنفسه دلیل بر صدق او است چنانچه ملاحظه شد و میشود که چه امورات عظیمه و بلایای کبیره که وارد شده و میشود که احدی را قدرت تحمل رشی از آن نبوده و نخواهد بود و جمیع را او بنفسه حمل فرموده هیچ شاهدی از این امور محکم تر نبوده و نیست و علاوه از این مقامات حق بنفسه از جمیع عالم و عالمیان ممتاز است بجمیع حرکات و سکنات چنانچه هر چشمیکه از غبار حسد پاک باشد بجمیع ملاقات و مشاهده عارف شود و بشناسد و هر قلبیکه مقدّس شود از حجاب البتّه فی الحین بمعرفت او فایز گردد و حق را از دون او فرق گذارد و تمیز دهد

- 7 Today all the mystics who have claimed and still claim to possess mystical knowledge have contented themselves with the knowledge of an imaginary Invisible One, and with a mere word have they satisfied themselves in lieu of the spiritual realms. They have not yet grasped this truth: that every invisible must have a visible manifestation, and every word must possess a meaning. A word bereft of meaning can never yield fruit, and an imaginary invisible can never bestow wealth. Therefore the people of truth who hold fast unto the Truth must recognize the Beloved in His new attire, and hasten with heart and soul to His love, that they may be set ablaze with the fire of His love and return to the Source of His presence, which is the goal of immortal hearts and the dawning-place of the resplendent Sun.

7 و الیوم جمیع عرفا که مدّعی عرفان بوده و هستند جمیع از عرفان طلعت غیب بوهی قانع شده‌اند و از عوالم معنی بلفظی قناعت نموده‌اند و هنوز این قدر تعقل ننموده‌اند که هر غیبی را ظهوری باید و هر لفظی را معنی شاید لفظ بی معنی هرگز ثمری نبخشد و غیب واهی هرگز غنا عطا نفرماید لهذا اصحاب حقیقت که متشبّث بحق هستند باید جانان را در لباسهای جدید عارف شوند و بدل و جان بخت او بستانند تا از نار حب او برافروزند و بمنبع وصال او که مرجع قلوب باقیه و مطلع آفتاب منیره است راجع گردند

- 8 This is the revelation of the Bayan in the heaven of utterance. Therefore, O friends, hearken unto the call of your true Friend, and occupy not yourselves with the things of this world and whatsoever is therein. Deprive not yourselves of attaining the presence of the Beauty of your Beloved, Who desireth for you naught save everlasting dominion and an eternal kingdom. He hath never desired aught for Himself, and hath had no purpose except the manifestation of justice and the attainment of His loved ones to the eternal, holy gathering-places. God sufficeth as a witness, and those who possess the knowledge of the Book.
- 9 Now some effort is needed, that the Friend be not seen as a stranger, and the rose be not considered as a thorn. The fragrance of the rose is sufficient witness for it, and the very being of the Friend is adequate proof. I hope, God willing, that a soul from among the people of truth in that land may arise with divine love and gather all the people of that land on the shore of the ocean of oneness, that all the people of that region may become as one soul, and the coldness of remoteness and separation may be wholly transformed and eliminated by the warmth of nearness and union. All this is from the grace of God, the Most Exalted, the Most High. And peace be upon him who followeth guidance.

8 اینست ظهور بیان در جبروت لسان پس
ایدوستان بشنود ندای دوست حقیقی خود
را و باسباب دنیا و آنچه در او هست مشغول
نشوید و خود را از زیارت جمال محبوب جان
ممنوع نفرمائید و نمیخواهد برای شما مگر دولت
باقی و ملک دائمی را و هرگز برای خود چیزی
نخواسته و مقصودی جز ظهور عدل و وصول
احباب بحافل قدس باقیه نداشته و کفی بالله
شهادت او من عنده علم الکتاب

9 حال قدری همت باید که تیار را اغیار نه بینند
و گل را خار نیندیشند گل را بوی او شاهدهی
است کافی و یار را نفس او برهانی است وافی
انشاء الله امیدوارم که نفسی از اهل حق در آن
ارض بجهت الهی قیام نماید و بنفسی جمیع اهل
آن ارض را در شاطی بحر توحید مجتمع نماید تا
تمام اهل آن دیار کنفس واحده شوند و بالمره
برودت بعد و هجر بحرارت قرب و وصل تمام و
زایل شود کلّ ذلک من فضل الله العلیّ الاعلیّ
و السلام علی من اتبع الهدی

INBA65:218, INBA71:094, BLIB_Or15722.242,
HDQI.118, AYI2.375x, YFY.108-109x

BH01126

To: Mirza Ali Naqi who has attained

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most High!
- 2 These are the verses of the Book sent down in truth from God, the Mighty, the Powerful, the Self-Subsisting. It giveth glad tidings to them that believe in the unity of God of His good-pleasure and His presence, and warneth the idolaters of the chastisement of God, the Protector, the Almighty, the All-Compelling.
- 3 O concourse of light! Hear ye the call of God from this crimson Tree upraised upon this blessed white spot, that verily there is none other God but Him, and that this is His Manifestation and His sovereignty unto all who are in the heavens and on the earth. None knoweth this save him whom God hath aided in

1 هو العلیّ الاعلیّ

2 تلك آیات الکتاب نزلت بالحقّ من لدی الله
المقتدر العزیز المختار و یبشّر الموحّدين الى رضوان
الله و لقائه و ینذر المشرکین بعذاب الله المهیمن
المقتدر القهار

3 ان یا ملأ الأنوار اسمعوا نداء الله من هذه الشجرة
المرتفعة الحمراء علی هذه البقعة المباركة البيضاء بأنّه
لا اله الا هو و ان هذا لظهوره و سلطانه لمن فی

His Cause and made him to be among them that are endued with insight.

السَّموات والأرض ولا يعرفه إلا من آيده الله على امره وجعله من اولى الأبصار

- 4 O Ali-Naqi! Purify thine ears from all that thou hast heard, that thou mayest hearken unto the melodies of God, the Mighty, the Powerful, the All-Compelling. By My life! If there remaineth in thine ear a single word of all that hath been mentioned in creation, the Word of thy Lord will not enter therein, for it cannot be joined with aught else. None comprehendeth this save Our chosen servants. And should it enter, thou wilt not find its sweetness, nor wilt thou attain unto the treasures of meaning and mysteries that lie concealed therein.

4 ان يا على قبل نقى طهر اذناك عن كل ما سمعت لتسمع نعمات الله المقتدر العزيز الجبار فوعمرى لو تكون فى اذنك حرف عما ذكر فى الابداع لن تدخل فيها كلمة ربك لأنها لن تجمع مع غيرها و لن يعقل ذلك الا عبادنا الاخيار و لو تدخل لن تجد حلاوتها و لن تبلغ بما ستر فيها من كنوز المعاني والأسرار

- 5 Likewise the heart - if it be not purified from the love of the world and all that is therein, the lights of thy Lord's revelation will never be reflected therein, for they cannot be joined with aught else. None denieth this save every froward denier.

5 و كذلك القلب انه لو لن يطهر عن حب الدنيا و ما فيها لن ينطبع عليه انوار تجلّى ربك لأنها لن تقتزن بدونها و لا ينكر ذلك الا كل منكر غدار

- 6 Say: O people! Compare not the words of God with aught else, for they shine forth in the heaven of meaning and utterance even as the sun shineth forth at noontide through the power of My Name, the Mighty, the Effulgent. If after the rising of the sun thou shouldst find any radiance or light in the stars, then after the revelation of God's Word thou wouldst find traces in all else. Nay, by My Self, the Chosen One, if thou be of them that perceive!

6 قل يا قوم لا تقاسوا كلمات الله بدونها و أنها تستضيء فى سماء المعانى و البيان كما تستضيء الشمس فى وسط الزوال بسلطان اسمى المقتدر النوار و لو انك تجد بعد اشراق الشمس للكواكب من ظهور و ضياء لتجد بعد انزال كلمة الله لدونها فى اثر لا فونفسى المختار لو انت من اولى الأنظار

- 7 Free thyself from the veils of fancy and desire, then turn with thy whole being unto God, thy Lord, the Protector, the All-Forgiving. Blessed art thou, O servant, for having entered the precincts of the Throne and attained the presence of God, thy Lord, at a time when the sun of the beauty of thy Lord was about to shine forth from behind the veils and coverings.

7 ان اخرج نفسك عن حجاب الوهم و الهوى ثم اقبل بقلبك الى الله ربك المهيمن الغفار فطوبى لك يا عبد بما دخلت مقر العرش و فزت بقاء الله ربك حين الذى كان ان تستشرق فيه شمس جمال ربك عن خلف الحجب و الأستار

- 8 When the promise was fulfilled and the days were accomplished, the Beauty of the Youth appeared more times than can be reckoned. Thereupon every idolatrous unbeliever was thunderstruck. The matter reached such a pass that most of the servants dispersed from around thy Lord, and sovereignty remained with God, the King, the Mighty, the Powerful, the All-Compelling.

8 فلما جاء الوعد و اكملت الأيام ظهر جمال الغلام اقل من ان يحصى اذا انصعق كل مشرك كفار و بلغ الأمر الى مقام انفضوا عن حول ربك اكثر العباد و بقى الملك لله الملك المقتدر العزيز الجبار

- 9 Should thou ask them by what reason they believed in Ali [the Bab] before, yet by what cause they turned away from this Manifestation, there would issue from their mouths that which issued from the mouths of them that disbelieved in God on the day He came with the truth upon clouds of light.

9 و لو تسئلهم بأى جهة آمنتم بعلى من قبل فبأى امر اعرضتم عن هذا الظهور ليخرج من افواههم ما خرج من افواه الذينهم كفروا بالله فى يوم الذى اتى فيه بالحق على ظلل من الأنوار

- 10 Say: O heedless ones! Fie upon you and upon what ye have acquired in your vain life! Soon shall ye find yourselves and

10 قل يا ملا الغفلاء اف لكم و بما اكتسبتم فى الحياة الباطلة فسوف تجدون انفسكم و اعمالكم هباء و

your deeds turned to dust. Thus hath the matter been ordained in a Tablet wherefrom escapeth not whatsoever the servants have wrought in secret and in public.

- 11 Say: O people! Fear ye God and dispute not with Him Who hath come to you from the Dayspring of the Spirit with sovereignty and power. Deny not God's favor after its revelation, and draw not nigh unto the trees that have grown from the root of hell, whose fruits are naught but association with God on a day wherein most eyes were blinded and backs were broken, save those whose backs God strengthened for the triumph of His Cause and upon whom He sent down tranquility from His presence. Verily, there is no God but Him. His is the creation and the command. He aideth whom He willeth through His command and denieth whomsoever He pleases through His authority, and all things have their measure with Him.

- 12 And you, O servant, sever yourself from those who have denied God after being encompassed by the verses from all directions, and who wander in the wilderness of evil to such extent that they have taken their vain imaginings as lord instead of God. Thus do We inform you that you may understand the matter and guard yourself against these evil ones. And if they are asked "Who is your God?" they will surely say "God," yet when God's verses are recited to them or His manifest power is related to them, their faces darken and they turn away. O servant, hold fast to the cord of God and His grace, for He will protect you from their assault and will send down to you that which will make you independent of all else. There is no God but He, the Mighty, the Supreme, the Concealer.

- 13 Beware lest you forget God's favor to you when you entered the Garden of Paradise and heard the melody of God, your Lord, and attained to that for which the righteous died in grief. Hold fast to this Tree in such wise that neither the tempests of trials nor the storms of temptation shall move you, and you shall remain steadfast in the Cause of God, your Lord, remembering Him at eventide and dawn.

- 14 Say: Those who plot against God's Cause - God shall turn their plots back upon themselves, and the plotting of the idolaters leads only to ruin. Say: O concourse of idolaters, rejoice not within yourselves. Wait until the breezes of chastisement encompass you from all directions and the angels of wrath come upon you from every quarter. Then shall you find no helper or supporter for yourselves, and whenever you cry for help, you shall be helped only with further punishment. Thus has it been ordained by God, the Compeller, the All-Compelling.

كذلك قدر الأمر في لوح لن يغادر عنه كلُّها
عملوا به العباد في السرِّ والجاهار

11 قل يا قوم خافوا عن الله ولا تجادلوا بالذي جائكم
عن مشرق الروح بسلطنة و اقتدار و لا تكفروا
بنعمة الله بعد ازالها و لا تقربوا الى الأشجار التي
نبتت في اصل الجحيم و لم تكن اثمارها الا الشرك
بالله في يوم الذي عمت فيه اكثر العيون و كسرت
فيه الأظفار الا من استحکم الله ظهره لنصرة امره
و انزل عليه سكينه من عنده انه ما من اله الا هو
له الخلق و الأمر ينصر من يشاء بأمر من عنده و
يمنع من يشاء بسلطان من لدنه و كل عند بمقدار

12 و انتك انت يا عبد فانقطع عن الذينهم كفروا
بالله بعد الذي احاطتهم الآيات من كل الجهات
و هاموا في برية السبائات على شأن اتخذوا الوهم
لأنفسهم رباً من دون الله كذلك تلقى عليك
لتطلع على الأمر و تحفظ نفسك من هؤلاء
الأشرار و ان قيل لهم من الحكم ليقولن الله و
اذا تتلى عليهم آيات الله او تقص لهم ما ظهر
من قدرته اذا أسود وجوههم و يولون الأدبار ان
اعتصم يا عبد بجبل الله و فضله و انه يعصمك
عن رمي هؤلاء و ينزل عليك ما يغنيك عن
دونه لا اله الا هو المقتدر المهيمن الستار

13 اياك ان لا تنس فضل الله عليك اذ دخلت
بقعة الفردوس و سمعت نعمة الله ربك و فزت
بما ماتوا في حسرته اولى الأخيار تمسك بهذه
الشجرة على شأن لن يحرثك قواصف الامتحان
و لا عواصف الافتتان و تكون ثابتاً في امر الله
ربك و تذكره بالعشي و الابكار

14 قل ان الذينهم يمحرون في امر الله فسوف يرجع
الله مكرهم على انفسهم و ما مكر المشركين الا
في تبار قل يا ملا المشركين لا تفرحوا في انفسكم
ان اصبروا حتى يأخذكم نفحات العذاب من كل
الجهات و يأتيكم ملائكة القهر من كل الأقطار
اذاً لن تجدن لأنفسكم معيناً و لا ناصرأ و كلُّها

تستغيثون تغاثون بعذاب آخر كذلك قدّر لهم
من لدى الله المتسخّر السّخّار

- 15 O servant, take the tablet of God with power from Him, and be a light and mercy unto His loved ones and a flame of fire unto His enemies. Thus have We commanded you. Act according to what you have been commanded and be not of those who mention God with their tongues while heedless of the Sovereign of remembrance. And glory be upon you and upon every discerning believer.

15 ان يا عبد خذ لوح الله بقدره من عنده و كن
لأحبائه نوراً و رحمةً و لأعدائه شعلهً من النّار
كذلك امرناك ان اعمل بما امرت و لا تكن
من الذينهم يذكرون الله بألسنهم و غفلوا عن
سلطان الأذكار و البهاء عليك و على كلّ موقن
بصار

INBA83:283, BLIB_Or15737.186,
NLAI_BH1.435, ALIB.folder18p288?

BH01151

Date: 1290 [1873] or earlier

- 1 In My Name, the Stranger, the Wronged One

1 بسمي الغريب المظلوم

- 2 All the days have been honoured, O my God, by the arrival of the days upon which Thou hast conferred the name of Ha, each of which Thou hast made a herald and a messenger announcing unto the people the advent of the days on which Thou didst enjoin Thy creation and Thy people to observe the Fast. Thus may every soul prepare himself to behold these days and appoint a place for them in his heart and purify it by Thy Name, the Lord, for their appearance.

2 قد تشرفت الأيام يا الهى بالأيام التي سميتها بالهاء
كأنّ كلّ يوم منها جعلته مبشراً و رسولاً ليبشّر
النّاس بالأيام التي فرضت فيها الصّيام على خلقك
و بريتك ليستعدّ كلّ نفس للقائها و يعين في قلبه
مخلاً لها و يطهره باسمك ربّ لزولها عليه

- 3 O God of existence, and Sovereign over all that is seen and unseen! I beseech Thee by Thy Most Excellent Names and Thy Most Exalted Attributes, and by the Manifestations of Thy Cause in the Kingdom of Creation and the Daysprings of Thy Revelation in the Realm of Eternity, to rain down upon those who have fasted in Thy love the showers from the clouds of Thy mercy and the effusions from the heaven of Thy grace. O Lord! Withhold not from them the recompense of what they have wrought in Thy love and for Thy pleasure.

3 فيا اله الوجود و المقتدر على كلّ شاهد و مشهود
اسئلك بأسمائك الحسنى و صفاتك العليا و
مظاهر امرك في ملكوت الانشاء و مطالع
وحيك في جبروت البقاء بأن تمطر على من
صام في حبك امطار سخاب رحمتك و فيوضات
سماء عنايتك اى ربّ لا تمنعهم عمّا عندك
جزاء ما عملوا في حبك و رضائك

- 4 I beseech Thee, O Lord of Names, Creator of the heavens, Author of Names, Sovereign of Names, and Raiser and Preserver of the firmament, to open unto the faces of those who have bowed before Thy command the gates of Thy bounty, Thy mercy, and Thy loving-kindness. O Lord! They are the poor, and with Thee are the oceans of wealth; they are the weak, and

4 اسئلك يا مالك الأسماء و فاطر الأسماء و
خالق الأسماء و سلطان الأسماء و رافع السّماء
و حافظها بأن تفتح على وجوه الذين خضعوا
لأمرك ابواب فضلك و رحمتك و عنايتك
اى ربّ هم الفقراء و عندك بحور الغناء و

Thou art the Powerful through Thy might and the Triumphant through Thy sovereignty. O Lord! Thou seest their eyes fixed upon the horizon of Thy bestowals and their hearts turned toward the direction of Thy gifts. Look, O my God, upon the hearts which Thou hast made the thrones of Thy sovereignty and the dawning-places for the manifestation of the lights of Thy love. Sprinkle upon them, O my God, from the ocean of Thy generosity that which shall make them the manifestations of this Name amongst Thy servants.

هم الضعفاء و انت القوى بقدرتك و الغالب
بسلطانك اى رب ترى عيونهم ناظرة الى افق
عطائك و قلوبهم متوجهة الى شطر مواهبك
فانظر يا الهى الى القلوب التى جعلتها اعراشاً
لاستوائك و مشارقاً لظهور انوار محبتك رشح
عليهم يا الهى من بحر كرمك ما يجعلهم مظاهر
هذا الاسم بين عبادك

- 5 O Lord! Aid them in that whereby Thy Cause may be exalted in Thy realm. Then make manifest through them that which shall immortalize their names in Thy Kingdom and Thy dominion. O Lord! They are they who have been consumed by the fire of Thy love in Thy lands and have witnessed every hardship in Thy path and have tasted every bitterness, hoping for the honey of bounty from the heaven of Thy generosity. O Lord! They are they who have borne in Thy love what none among Thy servants and creatures have borne. O Lord! The sincere ones are consumed by the fire of separation from Thee - where is the fountain of Thy presence? The near ones have perished in the desert of remoteness from Thee - where then is the sweet water of reunion with Thee?

5 اى رب ايدهم على ما يرتفع به امرك فى
ملكوتك ثم اظهر منهم ما [تبقى] به اسمائهم فى
ملكوتك و جبروتك اى رب هم الذين احترقوا
بنار محبتك فى ديارك و شاهدوا كل مكروه
فى سبيلك و ذاقوا كل مرآملين شهد العطاء
من سماء جودك اى رب هم الذين حملوا فى
حبك ما لا حمولة عبادك و خلقك اى رب
قد احترق المخلصون من نار فراقك اين كوثر
لقائك و مات المقربون فى بقاء هجرك فاین
سلسيل وصالك

- 6 Hear, O my God, the sighing of Thy lovers, and dost Thou see, O my Beloved, what hath befallen them that long for Thee? By Thy Self! Thou hearest and seest, and Thou art the All-Hearing, the All-Seeing. Thou art He Who, O my God, didst announce unto all my days and my manifestation, and didst make every Book of Thy Books a herald of my Name between earth and heaven, giving glad tidings of the appearance of Thy Most Glorious Beauty. Yet when the world was illumined with the lights of the Most Great Name, each party clung to one of Thy names, and thereby remained heedless of the ocean of Thy knowledge, the sun of Thy wisdom, and the heaven of Thy recognition.

6 اسمع يا الهى حنين عاشقيك و هل ترى يا
محبوبى ما ورد على مشتاقيك اى ونفسك تسمع
و ترى و انت السميع البصير انت الذى يا الهى
بشرت الكل بايامى و ظهورى و جعلت كل
كتاب من كتبك منادياً باسمى بين الأرض و
السماء و مبشراً بظهور جمالك الأبهى فلما تزين
العالم بانوار الاسم الأعظم تمسك كل حزب
باسم من اسمائك و به غفل عن بحر عليك و
شمس حكمتك و سماء عرفانك

- 7 O my God and the God of all things, the Educator of all names! I beseech Thee by Thy Name, the Manifest, the Hidden, and by Thy Beauty, the Shining, the Treasured, to adorn Thy loved ones with the vesture of trustworthiness among all creatures, and deprive them not of this most exalted station and this most holy, most mighty, most glorious attribute. For Thou hast made it a sun in the heaven of Thy decree and an ornament in the book of Thy laws, and through it is manifested the sanctification of Thy Essence from all surmises and imaginings, and the exaltation of Thy Self above whatsoever hath occurred to the hearts of men. O Lord! Send down upon Thy loved ones from the heaven of Thy grace that which shall purify them

7 فىا الهى و اله الأشياء و مربى الأسماء اسئلك
باسمك الظاهر المكنون و جمالك المشرق
الخزون بأن تزين احبائك بقميص الأمانة بين
البرية و لا تحرمهم عن هذا المقام الأعلى و هذه
الصفة الأقدس الأعظم الأبهى لأنك جعلتها
شمساً لسماء قضائك و دياجة لكتاب احكامك
و بها يظهر تقديس ذاتك عن الظنون و الأوهام
و تنزيه نفسك عما خطرت به افئدة الأنام
اى رب فأنزل على احبتك من سماء فضلك
ما يطهرهم عن ذكر دونك ثم ارزقهم كأس

from the mention of any one except Thee. Then grant them the chalice of steadfastness from the hands of Thy bounty and generosity, lest intimations debar them from the direction of Thy manifestation.

الاستقامة من ايدى جودك و كرمك لئلا
[تمنعهم] الاشارات عن شطر ظهورك

- 8 O Lord! Through Thy name, the All-Bountiful, hath shone forth the luminary of my hope, and through Thy name, the Most Generous, hath been raised the hand of my supplication. By Thy glory, O Beloved of my heart and Goal of my desire! I acknowledge at this moment Thy generosity, even shouldst Thou deny me all that is in Thy earth and Thy heaven. My limbs and members, my blood and flesh, my skin and hair all testify to Thy bounty and favor, even shouldst Thou banish me from Thy realms and lands and render me in need of the meanest thing in Thy kingdom. By Thy might, O Fire of the world and Light of the nations! My tongue and heart cry out and confess Thy pardon and forgiveness, even shouldst Thou torment me throughout the duration of Thy sovereignty. How can one who acknowledgeth not this confess that Thou art the Praised One in Thy deeds and the Obeyed One in Thy command?

8 اى رب من اسمك الكريم اشرق نير املى و
من اسمك الجواد ارتفعت يد رجائى وعزتك يا
محبوب قلبى وغاية بغيتى انى اعترف فى هذا الحين
بكرمك ولو تمنعنى عن كل ما خلق فى ارضك
وسمائك [تشهد] جوارحى واركانى ودمى و
لحمى وجلدى وشعرانى بجودك واحسانك ولو
تطردنى عن ديارك وبلادك وتجعلنى محتاجاً
بأحقر شئ فى مملكتك وعزتك يا نار العالم و
نور الأمم ان اللسان والقلب يناديان ويعترفان
بعفوك وغفرانك ولو تعذبنى بدوام سلطنتك
ان الذى ما اقر بذلك كيف يعترف بأنك انت
المحمود فى فعلك والمطاع فى امرك

- 9 O Lord! Thou seest how the fire of Thy love hath encompassed me and taken full possession of my heart and my being. O Lord! Have mercy on him who hath clung to the cord of Thy bounty and held fast to the hem of Thy generosity, who hath found solace in Thy remembrance and circled round Thy will, who hath fasted in Thy love and broken his fast at Thy bidding, and who hath fled from his own self, taking refuge in the stronghold of Thy protection.

9 اى رب ترى نار حبك احاطتنى واخذت كل
مأخذ فى قلبى وحشاى اى رب ارحم من
تمسك بجبل عطائك وتشبث بذيل كرمك و
انس بذكرک وطاف حول ارادتك وصام فى
حبك و افطر بأمرک و هرب من نفسه معتصماً
بحصن حفظك

- 10 O my God, my Lord and my Support! Illumine the hearts of Thy servants with the light of Thy knowledge, aid them to act in accordance with Thy good-pleasure, and acquaint them, O my God, with the reward of their deeds which Thou hast ordained in Thy kingdom and dominion and in the worlds which none knoweth save Thyself and which none can reckon except Thy knowledge.

10 يا الهى و [سیدى] و [سندى] نور قلوب عبادك
بنور عرفانك و ايدهم على العمل فى رضائك
و عزفهم يا الهى جزاء اعمالهم الذى قدرته فى
ملكوتك وجبروتك و فى العوالم التى ما اطلع
بها احد الا نفسك ولم يحصها الا عليك

- 11 O Lord! I am he who standeth before Thy gate and gazeth toward Thy most exalted horizon, hoping for Thy grace for Thy loved ones and anticipating Thy favors for Thy chosen ones. Ordain, O my God, for each of Thy servants that which shall make him well-pleased with Thee, turning unto Thee, steadfast in Thy Cause, drinking the choice wine of revelation from the hand of Thy bounty, and soaring in the atmosphere of Thy love and affection in such wise that he shall see all else as non-existent at the dawning of the Sun of Thy Revelation and as null before the manifestations of the lights of Thy countenance.

11 اى رب انا القائم لدى بابك والنظر الى افقك
الأعلى راجياً فضلك لأحبائك وآملاً عنايتك
لأصفياك قدر يا الهى لكل عبد من عبادك
ما يجعله راضياً عنك ومقبلاً اليك ومستقيماً
على امرک و شارباً رحيق الوحي بيد عطائك و
طائراً فى هواء عشقك و حبك على شأن يرى
ما سواک معدوماً عند اشراق شمس ظهورك و
مفقوداً لدى تجليات انوار وجهك

- 12 O Lord! Write down for Thy loved ones, with Thy Most Exalted Pen which no obliteration can touch, the good of the hereafter and of this world. Verily, Thou art the Possessor of the Throne and the dust, the All-Manifest One Who gazeth from Thy most glorious horizon. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise.

BRL_ATBH#14x, ADMS#023

12 اى رب فاكتب لأحبّتك من قلبك الأعلى
الذى لا يأتية المحو خير الآخرة والأولى وأنتك
انت مالك العرش والثرى والظاهر الناظر من
افتك الأبهى لا اله الا انت الفرد الواحد العليم
الحكيم

BRL_DA#406, GHA.043bx, TSBT.197,
NFF5.005, ASAT5.249x

BH01180

To: *Mir Muhammad*

Date: 1290 [1873] or earlier

- 1 He is the All-Conquering, the Mighty, the Omnipotent, the All-Powerful, the Self-Subsisting
- 2 Praise be to God Who caused the Sun of Baha to dawn from the Horizon of Eternity, by which were illumined the denizens of the highest Paradise who circle round the Throne. Verily there is none other God but Him. He giveth life and causeth death, then causeth death and giveth life, and all are recorded with Him in a preserving tablet.
- 3 O Mir-Qabl-Muhammad! Harken unto that which the Nightingale of Separation warbleth unto thee at this hour when leg was wrapped around leg, when every covenant was broken save the Covenant of God thy Lord, the Creator, and when every book and page was rendered void save the Tablets of thy Lord, the All-Bountiful. O Mir! Detach thyself from the world and all that is therein, all that lieth between, and all that is upon it. Follow not the steps of the idolaters, but put thy trust in God thy Lord and be of them that are steadfast in the Faith of this Youth, the Divine, the Iraqi, the Manifest One. Through Him have all religions been established since the time when Adam was created from water and clay, and shall continue to be established unto the end that hath no end.
- 4 O Mir! Purify the mirror of thine heart from every defilement, that thou mayest discern therein the shadow of this wronged and captive One, fallen beneath the swords of hatred through that which the hands of these idolaters have wrought—these who say with their tongues: “By God! we believed in ‘Ali before Nabil.” Yet when He came invested with a sovereignty

1 هو الغالب القادر القهّير القدير القيّوم

2 الحمد لله الذى اشرق شمس البهاء عن مشرق
البقاء واستضاء منه اهل ملائ العالين الذينهم كانوا
حول العرش لمن الطائفين وانه ما من اله الا هو
يحى ويميت ثم يميت ويحيى وكلّ عنده فى لوح
حفيظ

3 ان يا مير قبل محمد اسمع ما یرن لك عندليب
الفراق حين الذى التفت الساق بالساق وانفضت
كل الميثاق الا ميثاق الله ربك الخلاق وابطلت
كل الكتب والأوراق الا الواح ربك الرزاق
ان انقطع يا مير عن الدنيا وما فيها وما بينها و
ما عليها ولا تتبع خطوات المشركين ثم اكل الى
الله ربك وكن فى دين الله لمن المستقيمين ملّة
هذا الغلام الالهى العراقى المبين ومنه اثبتت كلّ
الأديان من أول الذى خلق الآدم من الماء و
الطين ويثبت الى ابد الآبدین

4 ان يا مير طهر مرآة قلبك عن الكدورات لتجد
فيه شبح هذا المظلوم الأسير الذى وقع تحت
سيوف البغضاء عما اكتسبت ايادى هؤلاء
المشركين الذين يقولون بالسنتهم تالله انا آمنّا بعلى
قبل نبيل واذا جاء منزله بمليك من الأمر اذا

from the Cause, they denied Him and rejected Him, until they pronounced judgment for His slaying, even as the peoples aforetime pronounced judgment against the Prophets and the Messengers. Their own inmost tongue beareth witness to this: that they are they who lie at every hour of every day.

انكروه و كذبوه الى ان افتوا على قتله كما افتوا
ملل القليل على التبيين والمرسلين ويشهد بذلك
لسان سرهم بأنهم الذين يكذبون في كل آن وفي
كل حين

- 5 Say: O people! Is he who fixeth his gaze toward the direction of God like unto him that worshippeth idols, or unto him that followeth the idolaters? By God, O Mir! when thou speakest of them, their faces grow dark, and they twist their tongues within their mouths, nor shall they be able to answer thee. This, verily, is the word of truth, wouldst thou but hearken.

5 قل يا قوم أفن كان ناظراً الى شطر الله كالذي
يعبد الأصنام او الذي يتبع المشركين تالله يا مير
إذا تقول بهم يسود وجوههم ويلوون السنتهم في
افواههم ولن يقدرُوا ان يؤتوا جوابك وإن هذا
لقول الصدق لو انت من السامعين

- 6 O Mir! canst thou rejoice within thy soul after the gladness of Baha hath been changed into a great sorrow? Canst thou exult in thy spirit after the glad tidings of God have vanished and manifest grief hath come? Canst thou drink water when the Beauty of Baha was athirst in the wilderness? God is witness unto what I say.

6 ان يا مير أ تسر في نفسك بعد الذي بدل سرور
البهاء بحزن عظيم أ تستبشر في روحك بعد الذي
غاب بشاره الله و جاء بحزن مبين أ تشرب الماء
بعد الذي كان جمال البهاء ظمآن في الأعراء و
كان الله على ما اقول لشهيد

- 7 Say, O Mir: by God, he whose name hath been noised abroad throughout the lands rose up for His slaying, and would deny Him at every moment and in every time, until the matter reached this station wherein thou dost behold and witness what hath befallen this wronged and captive One, Who in the Kingdom of eternity hath been named Baha. This is that which hath descended from the Pen of a sanctified and radiant One. And thou, O Mir—aid Him with the power of God, that thou mayest be numbered among the helpers of the Beauty of Eternity.

7 قل يا مير تالله ان الذي اشتهر اسمه في البلاد قام
على قتله و كان ان يكذبه في كل آن و في كل
حين الى ان وصل الأمر الى هذا المقام الذي تشهد
و ترى ما ورد على هذا المظلوم الأسير الذي سمي
في ملكوت البقاء بالبهاء و هذا ما نزل من قلم
قدس منير و انتك يا مير فانصره بقوة الله لتكون
بجمال القدم لمن الناصرين

- 8 Dost thou, O Mir, dwell at ease in houses after Husayn hath fallen beneath the swords of the people of outward devotion? Dost thou sleep upon a couch while the Light of the horizons stood before these profligates? Yet, in the Cause of God, he will not slumber—neither in the beginning that hath no beginning, nor in the end that hath no end. Thus do I tell thee in truth, that thou mayest be informed of that which hath befallen this trustworthy, resplendent Beauty at the hands of these wicked oppressors.

8 أ تسكن يا مير في البيوت بعد الذي وقع الحسين
تحت سيوف اهل القنوت أ تنوم على الفراش بعد
الذي كان نير الآفاق بين يدي هؤلاء الفساق و
لن ينعس في امر الله لا في ازل الآزال و لا
في ابد الأبدن كذلك اخبرك بالصدق لتكون
مطلعاً بما ورد على هذا الجمال الدرّي الأمين من
يادى ظلم هؤلاء الفاسقين

- 9 O Mir! Purify thine eye from the bounds of mortal men, and follow not the footsteps of guile and treachery. Then look upon this Most Great Scene, that thou mayest become aware of that which lieth hidden in the treasures of manifest holiness. Then recite this prayer:

9 ان يا مير طهر النظر عن حدودات البشر و لا
تتبع خطوات من مكر و غدر ثم انظر بهذا المنظر
الأكبر لتطلع بما هو المكنون في خزائن قدس مبين
ثم اقرأ هذا الدعاء

- 10 Glory be unto Thee, O my God! I beseech Thee by the lights of Thy Beauty, by the splendours of the Sun of Thy bounty and Thy gifts, to cut me off from all that Thou hast created in the

10 فسبحانك اللهم يا الهى اسألك من انوار
جمالك و باشرافات شمس فضلك و افضالك
ان انقطعني عما خلق في السموات و الأرض

heavens and on the earth, and to make me wholly devoted to Thy luminous, most luminous Countenance, and sincere in Thy exalted, most exalted religion—O Thou Who wast sanctified above all that can be known or spoken, and above all that tongues can testify.

و تجعلني خالصاً لوجهك البهيّ الأبهى و مخلصاً
لدينك العليّ الأعلیٰ يا من كنت مقدساً عما
يعرف ويقال و عما يشهد بالمقال

- 11 I beseech Thee further, O my God, by the clouds of Thy generosity and Thy munificence, and by the showers of Thy loving-kindness and Thy mercy, to rain upon the soil of my heart the downpours of the glory of Thy tenderness, that there may spring therefrom the plants of Thy knowledge and Thy wisdom, and that Thou mayest make me steadfastly reliant upon the dawning of Thy most glorious Beauty.

11 ثمّ أسألك يا الهی من سحاب جودک و
مکرماتک و من غمام عنايتک و مرحمتک ان
امطر علی ارض قلبي امطار عزّ رأفتک لينبت
منه نبات علمک و حکمتک لیجعلني متوكلاً الى
طلعة ابهائيتک

- 12 O Lord! The idolaters have not known the essence of Thy Being, and have veiled their eyes with the veils of association, until they pronounced judgment for the slaying of the Manifestation of Thine own Self, the luminous, most luminous, and arose to accomplish it, that the people might rise to commit this deed. They caused some to slip from Thy path, through the lying words that issued from their mouths. Wherefore, O my Beloved, seize Thou them with Thy grievous chastisement for that which their hands have wrought. Verily Thou art powerful to do whatsoever Thou wilt: Thou doest what Thou pleasest and ordainest what Thou desirest; Thou art, indeed, the Beginning and the Return, and Thou art the Hearer, the Answerer.

12 ای ربّ انّ المشرکون ما عرفوا جوهر ذاتک
و غشوا اعينهم بغشوات الشّرک الى ان افتوا
على قتل مظهر نفسک البهيّ الأبهى و قاموا
على ذلك ليقومنّ الناس على هذا الفعل و
زلوا بعض الناس من صراطک عما خرج قول
الباطل عن افواههم اذاً انت يا محبوبی خذهم
بعذابک الشّديدة بما اکتسبت اياديهم و انک
انت المقتدر علی ما تشاء تفعل ما تشاء و تحكم ما
ترید و انک انت المبدأ و المعید و انک انت
السمیع المستجاب

- 13 Then forgive me, O my Beloved, my trespasses; then cover me, O my Adored One, my faults; and suffer me not, for the twinkling of an eye, to be heedless of the remembrance of Thy Beauty. Verily Thou art the Truth; there is no God but Thee. Unto Thee is the beginning and the end. None possessed of sound reason can comprehend Thy inmost Essence.

13 ثمّ اغفر لی يا محبوبی خطايائي ثمّ استرني يا
مسجودی عیوبی و لا تغفلني بأقلّ من آن عن
ذكر جمالک و انک انت الحقّ لا اله الا انت
اليک المبدأ و المآب لن يعرف ايتک کلّ ذی
عقل مستطاب

- 14 And thou, O Mir—before Muhammad—hearken unto My call, and be not of the heedless. Sever thyself from all that is created of dust; it shall perish, but the words of thy Lord shall endure for ever and ever.

14 و انک انت يا مير قبل محمد اسمع ندائی و لا تكن
من الغافلين ان انقطع عما خلق في التراب انه يفنى
و يبتقي کلمات ربّک في ابد العالمين

- 15 And the spirit, and glory, and greatness be upon thee, and upon all who hearken unto My word.

15 و الروح و العلاء و الکبرياء علیک و علی من
کان لقولی لمن السّامعين

INBA92:215x, BRL_DA#569, LHKM1.017

BH01194

*To: Zaynul-Muqarrabin**Date: 1290 [1873] or earlier*

1 In the Name of Him Who is the Ordainer of Sorrows

1 بِسْمِ الَّذِي هُوَ مُقَدِّرُ الْأَحْزَانِ

2 O thou who gazeth upon My countenance, who drinketh from the cup of My loving-kindness and the chalice of My mercy and bounty, who dwelleth beneath the shade of My majesty, who inhaleth the fragrance of My raiment, who immerseth himself in the ocean of My remembrance, who ascendeth unto the heights of My Cause, and who celebrateth My praise amidst My servants! Harken unto My call from the right hand of the Garden of Paradise upon the holy hill from the Divine Lote-Tree: Verily, there is none other God but Me, the Mighty, the Gracious. Beware lest thou allow the fire of thy love to be extinguished. Preserve that which We have kindled within thy breast and be thou of the thankful ones.

2 يَا أَيُّهَا النَّاطِرُ إِلَى وَجْهِهِ وَالشَّارِبُ كَأْسِ عَنَائَتِي وَكُوبِ رَحْمَتِي وَافْضَالِي وَالسَّائِكُنُ فِي ظِلِّ عِظْمَتِي وَالمُسْتَنْشِقُ نَفْحَاتِ قِيصِي وَالمَتَغَمِّسُ فِي بَحْرِ ذِكْرِي وَالمَتَعَارِجُ إِلَى مَعَارِجِ أَمْرِي وَالذَّاكِرُ بِنِشَائِي بَيْنَ عِبَادِي أَسْمِعْ نِدَائِي عَنْ يَمِينِ بَقْعَةِ الْفَرْدُوسِ عَلَى كَنْتِبِ الْقُدُسِ مِنْ سِدْرَةِ الرَّحْمَنِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْكَرِيمُ أَيَّاكَ أَنْ تَخْدُ نَارَ حَبْكٍ أَنْ أَحْفَظَ مَا أَوْقَدْنَاهُ فِي صَدْرِكَ وَكُنْ مِنَ الشَّاكِرِينَ

3 Know thou that We have raised up one of Our servants, strengthened his heart, and adorned him with the ornament of certitude amidst all creation, and sent him unto the Sovereign with thy Lord the All-Merciful's Book, wherein We conveyed unto him the messages of the All-Glorious, without veil or concealment. Thus hath the matter been decreed by thy Lord, the All-Knowing, the All-Wise, that perchance he may awaken unto himself, arise from the slumber of passion, turn towards the Most Glorious Vision, and become assured that the might of kings hath not deterred Us from making mention of the King of Kings, nor have tribulations prevented Us from remembering the Lord of Names. Verily thy Lord is the All-Powerful, the Almighty.

3 ثُمَّ أَعْلَمَ بَأَنَّا بَعَثْنَا أَحَدًا مِنْ عِبَادِنَا وَقَوَّيْنَا قَلْبَهُ وَزَيَّنَّاهُ بِطَرَاظِ الْأَطْمِينَانِ بَيْنَ الْأَكْوَانِ وَارْسَلْنَاهُ إِلَى السُّلْطَانِ بِكُتَابِ رَبِّكَ الرَّحْمَنِ وَبَلَّغْنَاهُ فِيهِ رِسَالَاتِ السَّبْحَانِ مِنْ غَيْرِ سِتْرٍ وَحِجَابٍ كَذَلِكَ قَضَى الْأَمْرَ مِنْ لَدُنْ رَبِّكَ الْعَلِيمِ الْحَكِيمِ لَعَلَّ يُسْتَيْقِظُ فِي نَفْسِهِ وَيَقُومُ عَنْ رَقْدِ الْهَوَى وَيَتَوَجَّهُ إِلَى الْمَنْظَرِ الْأَبْيَ وَيُوقِنُ بِأَنَّ سَطْوَةَ الْمُلُوكِ مَا مَنَعْتَنَا عَنْ ذِكْرِ مَالِكِ الْمُلُوكِ وَلَمْ يَجْزِعْنَا الْبِلَابَا عَنْ ذِكْرِ مَالِكِ الْأَسْمَاءِ إِنَّ رَبَّكَ لَهُوَ الْمُقْتَدِرُ الْقَدِيرُ

4 In these darknesses that have encompassed Us, We have shone forth from its horizon with the sovereignty of grandeur and power, and We deliver what We will, and those who have wronged Us do not frighten Us, and thy Lord is witness unto all things. By Him Who hath sent down the verses and rent asunder the veils! Should all who are on earth gather together against him who speaketh the truth, with whatsoever of strength and power they possess, thou wouldst witness thy Chosen Lord proclaiming openly amongst them: "O people! Verily, I am your Lord, the Mighty, the All-Praised!"

4 وَفِي هَذِهِ الظُّلُمَاتِ الَّتِي أَحَاطَتْنَا قَدْ أَشْرَقْنَا مِنْ أَفْقِهَا بِسُلْطَانِ الْعِظَمَةِ وَالْاِقْتِدَارِ وَنَبَّغَ مَا نَزِيدُ وَلَا يَخُوفُنَا الَّذِينَ ظَلَمُوا وَرَبَّكَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ فَوَالَّذِي أَنْزَلَ الْآيَاتِ وَخَرَقَ السَّيِّحَاتِ لَوْ اجْتَمَعَ مَنْ عَلَى الْأَرْضِ كُلِّهَا عَلَى مَنْ يَنْطِقُ بِالْحَقِّ بِمَا عِنْدَهُمْ مِنَ الْقُوَّةِ وَالْاِقْتِدَارِ إِذَا تَرَى رَبَّكَ الْمُخْتَارَ يَنْطِقُ بَيْنَهُمْ بِالْأَجْهَارِ يَا قَوْمِ أَنْتَنِي أَنَا رَبُّكُمْ الْعَزِيزُ الْحَمِيدُ

5 Though We found not from him any fragrance of acceptance, yet did We deliver it unto him for the exaltation of thy Lord's Word between the heavens and the earth, and that he might

5 وَلَوْ أَنَّا مَا وَجَدْنَا مِنْهُ رَائِحَةَ الْاِقْبَالِ وَلَكِنْ بَلَّغْنَاهُ لَاعْلَاءَ كَلِمَةِ رَبِّكَ بَيْنَ السَّمَاوَاتِ وَالْأَرْضَيْنِ وَلِيَعْلَمَ بَأَنَّا لَوْ أَوْرَدْنَا مَا كَانَ الْأَمْرُ كَمَا كَانَ قَدْ نَفَخْنَا

know that were We to will it, matters would not be as they are. We have breathed into the heart of one of Our servants the spirit of might and power and sent him unto him. Verily thy Lord is the Mighty, the All-Wise. Aforetime had God's proof not been perfected unto him, nor had anyone conveyed it to him as it ought to have been conveyed. When the appointed time came and the promise was fulfilled, We sent down unto him clear verses and completed thy Lord's proof upon him—the Supreme, the Transcendent, the Mighty, the Beauteous.

- 6 Consider those who conceal themselves behind veils and who have clung to them that denied God from time immemorial to harm him who summons mankind unto God without regard to himself. These are assuredly the companions of the fire. Woe unto them who have followed them and taken them as protectors for themselves instead of God. These are the friends of the Evil One, but they understand not. The wonder is not of those who have claimed what was not ordained for them, but rather the wonder is of those who behold the signs of their Lord and deny them, and who pursue him who is, in the sight of God, inferior to them, all the while imagining they are among the doers of good. Among their leaders is he who was named Ali-Muhammad. He allied himself in Iraq with the oppressors against Our Cause, and when trials came he was seized and declared, "I have denied God, the Protector, the Self-Subsisting." He disavowed his leader, and when he felt secure he called the people to the first one who denied God, the Master of the Day of Judgment. Behold those who follow him even after knowing what was manifested through him. God's curse be upon the wrongdoing people. Likewise did his leader cling to Nimrod, and when judgment came he was seized the first time and found no escape for himself. They deny God openly before those possessed of might, but when alone with their like they summon people to themselves and say "We are among the guides of the Bayan." We testify that the All-Merciful is clear of them, and the angels brought nigh curse them.

- 7 Beware lest change prevent thee from the remembrance of thy Lord, the Mighty, the Bestower. Deliver unto the people that which thou wast commanded before, and summon the people of thy land and all others unto God, the Lord of the worlds. Hold fast unto wisdom. Beware lest thou exceed its bounds, lest there occur that which would distress the servants, as thou hast witnessed with thine own eyes. Thus have ye been commanded in most of the Tablets. Thy Lord is indeed the All-Witnessing, the All-Knowing. Gather together the captives there and remind them at all times, lest there occur among

في روع احد من عبادنا روح القوة و القدرة و
ارسلناه اليه ان ربك هو العزيز الحكيم و من قبل
ما تمت حجة الله عليه و ما بلغه احد حق التبليغ
فلما جاء الوعد و تم الميقات نزلنا له آيات بينات و
اتممنا عليه حجة ربك المهيمن المتعالى العزيز الجليل

6 تفكّر في الذين يحفظون انفسهم خلف الأجباب و
تمسكوا بالذين كفروا بالله في ازل الآزال لضرّ
من يدع الناس الى الله من دون ان يلاحظ نفسه
الا انهم من اصحاب السعير فويل للذين اتبعوهم
و اتخذوهم من دون الله لأنفسهم اولياء اولئك
اولياء الطاغوت ولكن لا يفقهون ليس العجب
من الذين ادعوا ما لا كتب لهم بل العجب
من الذين يرون آيات ربك و يتكرونها و عقّبوا
الذى كان عند الله ادنى منهم و يحسبون انهم
من المحسنين و من رؤسائهم الذى سمى بعلي محمد
انه تمسك بأمرهم في العراق بالذين ظلموا و اذا
جاء الافتتان اخذ و قال انى كفرت بالله المهيمن
القيوم تبرأ من رئيسه و اذا امن يدع الناس بأول
من كفر بالله مالك يوم الدين فانظر في الذين
يتبعونه بعد الذي يعلمون ما ظهر منه الا لعنة
الله على القوم الظالمين و كذلك رئيسه تمسك
بالتمرد و اذا جاء القضاء اخذ أول مرة و لم
يجد لنفسه من محبص انهم يكفرون بالله جهرة
تلقاء ووجه اولى بأس و اذا خلوا الى امثالهم
يدعون الناس الى انفسهم و يقولون انا من ادلاء
البیان نشهد بأن الرحمن برىء منهم و يلعنهم ملائكة
مقربون

7 اياك ان يمنعك الانقلاب عن ذكر ربك العزيز
الوهاب بلغ الناس بما امرت به من قبل و ادع
اهل ارضك و ما دونها الى الله رب العالمين
عليك بالحكمة اياك ان تتجاوز عنها لئلا يحدث
ما يجزع به العباد كما رأيت بعينك كذلك امرتم
في اكثر الألواح ان ربك لشهيد و عليم ان اجمع
الأسارى في هناك و ذكّركم في كلّ الأحيان
لئلا يحدث بينهم ما يتفرّق به قلوبهم كذلك
امر ربك العزيز الفريد

them that which would divide their hearts. Thus hath thy Lord, the Mighty, the Peerless, commanded.

- 8 Remember what was revealed in the Land of Mystery in the first year to Our servant the Mihdi, wherein We informed him of what would befall the House thereafter, lest he be grieved by what had previously occurred from him who transgressed and stole. With thy Lord is the knowledge of the heavens and the earth. We have spoken, and Our word is the truth. Then know that this is not the first weakness that hath befallen My House. Before this it was afflicted by what the hands of the oppressors had wrought, and there shall descend upon it such humiliation as will cause tears to flow from every seeing eye. Thus have We imparted unto thee that which was hidden behind the veils of the Unseen, which none hath discovered save God, the Mighty, the All-Praised. Then shall pass days wherein God will raise it up in truth and make it a standard in the kingdom, around which shall circle a company of them that know. This is the word of thy Lord from before the day of terror cometh. We have informed thee of it in this Tablet lest thou be saddened by what hath befallen the House through what the hands of the transgressors have wrought. And praise be to God, the All-Knowing, the All-Wise.

GWB#058x, BADM.099-100x, BADM.165x, GPB.110x2x, GPB.357x, GPB.360x

8 و اذكر ما نزل في ارض السر في السنة الاولى لعبدنا المهدي واخبرناه به فيما يرد على البيت من بعد لئلا يحزنه ما ورد من قبل من الذي اعتدى و سرق عند ربك علم السموات و الارضين قلنا و قولنا الحق ثم اعلم بان ليس هذا اول وهن نزل على بيتي و قد نزل من قبل بما اكتسبت ايدي الظالمين و سينزل عليه من الدلة ما تجرى به الدموع عن كل بصر بصير كذلك القيناك بما هو المستور في حجب الغيب و ما اطلع به احد الا الله العزيز الحميد ثم تمضي ايام يرفعه الله بالحق و يجعله علماً في الملك بحيث يطوف في حوله ملاً عارفون هذا قول ربك من قبل ان يأتي يوم الفزع قد اخبرناك به في هذا اللوح لئلا يحزنك ما ورد على البيت بما اكتسبت ايدي المعتدين و الحمد لله العليم الحكيم

INBA34:125, BLIB_Or15707.035, BLIB_Or15735.206, BRL_DA#711, GWBP#058 p.081ax, AQA1#014, ASAT4.048x, ASAT5.354x, HYK.206, MSBH5.453ax, OOL.B085b

BH01216

To: Muhammad Rahim Uncle of Samandar, in Qazvin

Date: 1290 [1873] or earlier

- 1 This is what hath been sent down from the direction of the mighty throne unto Our servant who hath been named the Merciful, and verily this is better for him than the sovereignty of earth and heaven. Thus hath it been ordained by One Who is the Mighty, the All-Knowing.
- 2 He is the Most Holy, the Most Inaccessible, the Most Exalted
- 3 Thy letter hath come before the Throne, and the fingers of mercy and power have taken hold of it, and the gaze of thy Lord, the Most Merciful, the Compassionate, hath turned toward it. We found therein the fragrance of sanctity in thy recognition of the Self of God, the Sovereign, the Almighty,

1 هذا ما نزل عن جهة عرش عظيم لعبدنا الذي سمي بالرحيم و ان هذا لخير له عن ملك السموات و الارض كذلك قدر من لدن عزيز عليم

2 هو الأقدس الأمنع الأعلى

3 قد حضر بين يدي العرش كتابك و اخذته انا من الرحمة و الاقتدار و توجه اليه منظر ربك الرحمن الرحيم و وجدنا منه رائحة التقديس في عرفانك نفس الله المهيمن المقتدر العزيز القدير فطوبى

the All-Powerful, the Omnipotent. Blessed art thou for having attained unto the breezes of the All-Merciful and for thy soul having been established upon the throne of paradise. This is from God's bounty unto thee, but most of the people are heedless.

- 4 Therefore give thanks unto God for having taken thy hand with the hand of power and might, and delivered thee from the hosts of fancy, and established thee beneath the shadow of His grace and favor, and made thee one of the companions of certitude, and enabled thee to stand firm in His love in days wherein intoxication hath overtaken all who are in the heavens and on earth. Rejoice then within thyself that thy letter hath been read before the presence of grace in sanctified and wondrous precincts. Glory be unto thee and unto him from whose pen flowed that wherewith thou didst call upon God, thy Lord and the Lord of all worlds. Thus doth God bestow His favor upon whomsoever He willeth of His servants and guideth him to the path of His glory and draweth him nigh unto His transcendent grace, the Mighty, the Great.

- 5 But thou, O servant, hold fast unto the Tree, then taste of its fruits, then detach thyself from those who have disbelieved and associated partners with God and were among the deniers. Then stand firm in the Cause of thy Lord in such wise that shouldst thine own eye oppose thee therein thou wouldst be detached therefrom, nay, thou wouldst pluck it out from its socket. This is what the Beauty of the Cause commandeth thee from the direction of a mighty throne. By God! Whoso drinketh from this Salsabil shall be detached from every proof from all who are possessed of majesty, and from all who are in the heavens and the earth. His glance shall never return unto them and he shall behold them as children who possess neither reason nor discernment.

- 6 Say: O people! Do ye imagine that ye have believed in God after having denied and turned away from the Beauty Who hath shone forth from the horizon of the Unseen, before Whose dawning the faces of grandeur fell prostrate in worship of His exalted, transcendent, sovereign and omnipotent Self? Shut thine eye to all who are in the kingdom, then open it to behold the signs of thy Lord, that thou mayest witness His sovereignty in all things. Thus doth the Pen of sacred knowledge inform thee.

- 7 As for those who have fled from the Beauty of the All-Merciful, God hath rendered their deeds void and cast them into the abyss of His wrath as recompense for their actions and they were among the doers thereof. Take heed lest the denial of the deniers grieve thee, for We have found them today isolated in

لك بما فزت بنفحات الرحمن واستقرّ نفسك على عرش الجنان وهذا من فضل الله عليك ولكنّ الناس اكثرهم لمن الغافلين

4 اذاً فاشكر الله بما اخذ يدك بيد القدرة والاقتدار واخرجك عن حزب الوهم واستقرت في ظلّ فضله وعنايته وجعلك من اصحاب اليقين و اقامك على حبه في ايام التي اخذ السكر كل من في السموات والارضين اذاً بشر في نفسك بما قرء كتابك بين يدي الفضل بربوات مقدس ابداع منيع فعزاً لك ولمن جرى عن قلبه ما ناديت به الله ربك ورب العالمين كذلك يمن الله على من يشاء من عباده ويهديه الى سبيل عزه و يقربه الى فضله المتعالى العزيز العظيم

5 ولكن انت يا عبد تمسك بالشجرة ثم ذق من اثمارها ثم انقطع عن الذينهم كفروا واشركوا و كانوا من المعرضين ثم استقم على امر ربك على شأن لو يخالفك فيه عينك لتكون منقطعاً عنها بل تقلعها عن محلها وان هذا ما يأمرك به جمال الأمر عن جهة عرش عظيم تالله من شرب عن هذا السلسيل لينقطع عنك الدليل من كل ذي سباحات جليل وعنك من في السموات و الأرض ولن يرتد اليهم طرفه ويشهدهم كالصبيان بحيث لم يكن لهم عقل ولا تمييز

6 قل يا قوم أ تحسبون بأنكم آمنتم بالله بعد الذي كفرتم و اعرضتم عن جمال الذي اشرق عن افق الغيب و نخرت لدى اشراقه وجوه العظمة سجداً لنفسه العلي المتعالى المهيمن القدير فاغض عينك عن كل من في الملك ثم افتحها لمشاهدة آثار ربك لتشهد سلطانه في كل شيء و كذلك يخبرك قلم قدس عليم

7 ان الذينهم فروا عن جمال الرحمن اولئك احبط الله اعمالهم و ارجعهم الى هاوية القهر جزاء ما عملوا و كانوا من العالمين اياك ان لا يحزنك اعراض المعرضين لأننا وجدناهم اليوم في معزل

their unbelief, and therefore have We forbidden them from the holy shores with justice from Our presence, and verily We are just.

من الكفر ولذا منعناهم عن شاطئ القدس بعدل
من عندنا وانا كما عادلين

- 8 Say: O people! Be fair unto yourselves - if ye turn away from this Beauty, to what refuge can ye flee this Day? Nay, by My Beauty, there is no refuge for you, no shelter for anyone, and no protector this Day save Mine own Self, the Sovereign, the Most High, the All-Knowing.

8 قل يا قوم فانصفوا في انفسكم ان اعرضتم عن هذا
الجمال فبأى جهة تفرّون اليوم لا فوجمالى لا مفرّ
لكم ولا مهرب لأحد ولا عاصم اليوم ألا نفسى
المهيمن العلىّ العليم

- 9 Fear ye God and flee not to the right or to the left. Enter ye this straight, manifest and upright Path. Say: Do ye prostrate yourselves before dust while leaving the Lord of Lords behind you? Evil is that which ye have chosen for yourselves. Alas for you, O company of deniers!

9 خافوا عن الله ولا تنهزموا الى اليمين والشمال ان
ادخلوا في هذا الصراط القائم الواضح المستقيم قل
أ تسجدون التراب وتدعون ربّ الأرباب عن
ورائكم فبئس ما اتخذتم لأنفسكم فواحسة عليكم
يا ملأ المعرضين

- 10 Say: Should God desire to send upon you the breezes of His mercy, could anyone prevent them? Nay, by My radiant and mighty Beauty! And should He desire to chastise you with a flame of fire, could any soul deliver you therefrom? Nay, by My manifest, resplendent, all-encompassing sovereignty!

10 قل لو اراد الله ان يرسل عليكم هبوبات رحمته هل
يقدر احد ان يمنعها لا فوجمالى المشرق العزيز المنير
ولو اراد ان يعذبكم بلهب من النار هل يستطيع
نفس بأن يخيقكم عنه لا فوسلطانى الظاهر الباهر
البسيط المحيط

- 11 Say: O people! I swear by God the Truth, the Lord of Words hath then come upon clouds of meanings, and around Him are Manifestations of God's wisdom, then Dawning-places of a wondrous knowledge, and the matter hath been decreed from God, your Lord and the Lord of all creation. Thus do We bestow Our favor upon thee once again, O Rahim, that thou mayest be thankful for thy Lord's gifts and be among those who remember the Beauty Whom God hath purified from mention by those who disbelieved and joined partners with God and were among the veiled ones.

11 قل يا قوم فافتحوا عيونكم تالله الحق اذا اتى ربّ
الكلمات على ظلل من المعانى وفي حوله مظاهر
حكمة الله ثم مطالع علم بدیع وقضى الأمر من
لدى الله ربكم وربّ الخلايق اجمعين كذلك مننا
عليك يا رحيم مرة اخرى لتكون شاكراً بمواهب
ربك وتكون من الذاكرين جمال الذى طهره
الله عن ذكر الذينهم كفروا واشركوا وكانوا من
المحتجبين

- 12 Leave the ungodly and what issueth from their mouths, for thy Lord hath exposed their falsity between the heavens and the earth, whereunto every discerning and insightful one doth testify. And when it is said unto them, "O people, by what proof have ye believed in God and the Manifestations of His Cause?" they will surely say, "The verses." Yet when the most excellent Words are recited unto them from what hath been sent down from the heaven of God's dominion, the Protector, the Almighty, the Powerful, their faces darken and they return to their seats and retreat to their abode in the nethermost fire, and thus do the guards of wrath encompass them, and verily We are the Subduer.

12 دع المشركين وما يخرج من افواههم لأن ربك
قد اظهر بطلانهم بين السموات والأرض ويشهد
بذلك كل فطن بصير واذا قيل لهم يا قوم بأى
حجة آمنتم بالله ومظاهر امره ليقولن الآيات واذا
يتلى عليهم احسن الكلمات عما نزل من جبروت
الله المهيمن الغالب القدير اذا تسود وجوههم و
ينقلبن الى مقاعدهم ويرجعن الى مأويهم فى
اسفل النار وكذلك احاطتهم زبانية القهر و
انا كما قاهرين

- 13 Say: O people, by God the Truth, ye pass by nothing except that it denounceth you for your deeds in most eloquent and wondrous language, but since ye have veiled yourselves with

13 قل يا قوم تالله الحق انتم لا تمرّون على شىء إلا
وهو يكذبكم على ما كنتم عليه بلسان ابداع فصيح

veils of wrath, ye will never hear its call. Thus hath the matter flowed from the finger of ancient glory. And thou, leave them behind thee, then seek thy Lord's bounty at all times, for His bounty hath ever been nigh unto the doers of good. And glory be upon thee, O people of glory, that thou mayest remain steadfast in thy Lord's Cause through love of thy Master, the All-Knowing.

ولكن أنكم لما اجبتم أنفسكم بحجبات القهر لن
تسمعن ندائه و كذلك جرى الأمر من اصبع
عزّ قديم وأنك انت دعهم عن ورائك ثم ابلغ
فضل ربك في كل الأيّام لأن فضله قد كان على
المحسنين قريب والبهاء عليك يا اهل البهاء ان
تكون ثابتاً في امر ربك بحب مولاك العليم

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¹ He is the Mighty, the Powerful, the Exalted, the All-Glorious!

¹ هو العزيز المقتدر العلىّ الأبهى

² This is a Book that speaketh with truth and wherein is mentioned that which draweth the people nigh unto God, their Creator, detacheth them from all who are in the heavens and the earth, and causeth them to voice the praise of their Lord at eventide and at dawn. Verily it is the Book of God unto all who are in the Concourse on High, and the holy Scriptures unto all who dwell in the Kingdom of eternity, and the Verses of the Command unto all who abide in the depths of the Names, and the Tablet of Glory unto all who are in the kingdom. Verily it is God's testimony unto His creation, His proof unto His servants, His evidence unto His creatures, and His signs unto all who are in the heavens and on earth. Thus hath the Sun of wisdom dawned from a holy and wondrous horizon.

² هذا كتاب ينطق بالحق و يذكر فيه ما يقرب
الناس الى الله بآرائهم و ينقطعهم عن كل من
في السموات و الأرض و ينطقهم بثناء ربهم
في كل اصيل و بكورا و انه لكتاب الله لمن في
الملا الأعلى و صحف القدس لمن في جبروت
العماء و زبر الأمر لمن في لجج الأسماء و صحيفة
العزّ على من في الملك جميعا و انه لحجة الله على
خلقه و دليله لعباده و برهانه لبريته و آثاره لمن
في السموات و الأرض و كذلك اشرق شمس
الحكم عن افق قدس بديعا

³ Follow ye the religion of God and His Faith, then the laws of God and His command, and follow not your desires in aught. This is better for you than all who dwell on earth together. Answer ye the call of God amongst you and differ not in His Cause. Thus hath the Command been inscribed by the finger of the Spirit in truth. Verily those who have denied the signs of God and associated partners with His Self, these are in an abyss of wrath, and God will not hearken unto their call though they should supplicate Him throughout the duration of His kingdom, for He is independent of all worlds.

³ ان اتبعوا ملة الله و دينه ثم سنن الله و امره و
لا تتبعوا هوىكم في شيء و انّ هذا خير لكم عن
كل من في الأرض مجموعا اجيبوا داعي الله بينكم
و لا تختلفوا في امره و كذلك كان الأمر من
اصبع الروح على الحق مرقوما أنّ الذين هم كفروا
بآيات الله و اشركوا بنفسه اولئك في فجوة من
القهر و لن يسمع الله ندائهم ولو يدعونه بدوام
الملك و انه كان عن العالمين غنيا

⁴ Hearken, O people, unto that which the Tongue of God addresseth you, and follow not those who bid you to transgression and

wickedness. Follow Him Who commandeth you to righteousness and godliness that ye may find a path to God in these days in truth. And thou, O thou who gazest toward the sanctuary of holiness, take thou the cup of life in this paradise wherein shineth the beauty of the All-Merciful, then drink therefrom and fear no one. Put thy trust in God and He will protect thee from every wicked oppressor. Take thou the tablet of God and His sign, then return unto the servants and give them the glad tidings wherewith the Spirit hath given thee glad tidings at the time when there flowed from His lips the oceans of knowledge and wisdom from the presence of One All-Knowing, All-Wise. Perchance thereby may be sanctified the hearts of all created things, and they may be detached from all that they possess and draw nigh unto the station which hath been upraised in the name of God from time immemorial.

5 O thou traveler! Taste of the fruits wherewith the Lote-Tree beyond which there is no passing hath been laden through these words that have been sent down from the King of Names, that thou mayest find thyself independent of all things and stand firm in thy Lord's Cause, remembering His Name which was at that time witnessed as the Most Great Name from the horizon of glory. And when thou seest the loved ones of God, convey to them what hath befallen My Beauty. Say: By God, O people! The Joseph of Eternity hath fallen into the dark pit and findeth no helper save Him Who created Him and sent Him forth with the truth and made Him a bearer of glad tidings unto all the worlds.

6 Beware lest the world and its ornaments occupy you from the remembrance of God, and lest the affairs of sovereignty turn you away from the direction of Him Who was remembered by the name of God. Beware lest ye commit what God hath forbidden you, and abandon what ye have been commanded by One Who is Mighty and Wise. And if adversity toucheth you, grieve not; rather, remember what hath befallen My wronged Self in this land wherefrom the feet of seekers were cut off. Remember God at eventide and at dawn, and forget Him not for less than a moment. Thus doth the Pen of Command enjoin you at this time. Act according to what ye have been commanded by One Who is Wise and All-Knowing. Neither grieve for what hath escaped you, nor rejoice in what ye are given, for the world and all that is therein shall perish, and sovereignty shall remain with God, in Whose grasp is the kingdom of all things, and He, verily, encompasseth all things.

4 اسمعوا يا قوم ما يكلمكم لسان الله ولا تتبعوا الذينهم يأمرونكم بالبغي والفحشاء و اتبعوا الذي يأمركم بالبر والتقى لتجدن الى الله في هذه الايام على الحق سبيلا وانك انت يا ايها الناظر الى شطر القدس خذ كأس الحيوان في هذا الرضوان الذي يستضيء فيه جمال الرحمن ثم اسق منها ولا تخف من احد فتوكل على الله و انه يحفظك عنكل ظلم شقياً خذ لوح الله و اثره ثم ارجع الى العباد و بشرهم بما بشرك الروح حين الذي كان ان يجري من شفاته بحور العلم والحكمة من لدن عليم حكيم لعل تقدس بذلك افئدة الممكثات و ينقطعن عما عندهم و يستقرن الى مقر الذي كان في ازل الازال باسم الله مرفوعا

5 ان يا ايها المسافر ذق فواكه التي اثمرت بها سدرة المنتهى في هذه الكلمات التي نزلت من ملك الاسماء لتشهد نفسك غنياً عن كل شيء وتكون قائماً على امر ربك و ذاكراً باسمه الذي كان حينئذ من اعظم الاسماء عن افق البهاء بالحق مشهوداً وان رأيت احباء الله بلغهم ما ورد على جمالي قل لله يا قوم قد وقع يوسف البقاء في بئر الظلمات ولن يجد لنفسه ناصراً الا الذي خلقه و ارسله بالحق وجعله من عنده على العالمين بشيراً

6 اياكم لا يشغلكم الدنيا وزخرفها عن ذكر الله ولا يقلبكم شئون الملك عن شطر الذي كان باسم الله مذكوراً اياكم لا ترتكبوا ما نهىكم الله عنه ولا تتركوا ما امرتم به من لدن عزيز حكيم و ان مستكم البأساء لا تحزنوا ثم ذكروا ما ورد على نفسى المظلوم في هذه الأرض التي كانت ارجل القاصدين عنها مقطوعا ان اذكروا الله في العشي و الاشرق ولا تنسوه اقل من آن و كذلك يأمركم قلم الأمر حينئذ ان تعملوا بما امرتم من لدن حكيم عليم و لا تحزنوا عما فات عنكم و لا تفرحوا بما اوتيتم لأن الدنيا وما فيها سيفنى ويبقى الملك لله الذي كان في قبضته ملكوت كل شيء و انه كان بكل شيء محيطا

7 And thou, O emigrant servant, be thou assured in thyself, then thank God for having strengthened thee in His Cause and honored thee with meeting the Manifestation of His Self, and provided thee with the bounty which was sent down from the heaven of grace, and for His mercy which encompassed thee when thou didst enter the Sacred Precinct and didst hear the melodies of the Spirit, and the lights of the Countenance shone upon thee from the presence of the Self-Subsisting. By God! A single glance from thy Lord excelleth the treasures of the heavens and earth and all that was and will be, if thou be of them that know. And when thou departest from the city wherein the Beauty of the Cause hath established Himself, lay thy face upon the dust and say:

8 O my Lord! Praise be to Thee for Thy gracious gifts and wondrous bounties, whereby Thou hast caused me to recognize the Manifestation of Thy Self, honored me with His presence, made me hear His melodies, and brought me before Him. By Thy might! Were I to thank Thee for what Thou hast bestowed upon me throughout the duration of Thy sovereignty, it would still fall short of the wonders of Thy favors. But I beseech Thee by the sovereignty of Thy Name that hath encompassed all created things, to make me steadfast in Thy Cause, speaking in praise of Thy Self, and mindful of Thy wondrous gifts. Verily, Thou hast ever been powerful over all things, and by Thy Self art able to do whatsoever Thou wilt.

9 Thus have We taught thee and strengthened thee and aided thee in this Tablet that thou mayest stand firm in thy Lord's Cause. And the Spirit be upon thee and upon those who circle round the House with radiant countenance and pure soul.

7 و انت يا ايها العبد المهاجر فاطمئن في نفسك ثم اشكر الله بما ايدك بأمره و شرفك بلقاء مظهر نفسه و رزقك من نعمة التي كانت من سماء الفضل منزولا و احاطتكم رحمته حين الذي دخلت مقر القدس و سمعت نغمات الروح و اشرفت عليك انوار الوجه من لدن مهيمن قيوما تالله لن يعادل بلحظة من لحظات ربك خزائن السموات و الأرض و لا كل ما كان و ما يكون ان انت بذلك عليما و اذا خرجت عن مدينة التي استقر عليها جمال الأمر ضع وجهك على التراب و

8 قل اي رب لك الحمد على جميل مواهبك و بديع عطاياك بحيث عرفتني مظهر نفسك و شرفتني بلقائه و اسمعني نغماته و حضرتني بين يديه فوعزتك لو اشكرك على ما اعطيني بدوام سلطنتك ليكون قليلاً عند بدائع احسانك ولكن اسئلك بسلطان اسمك الذي احاطت به الممكيات بأن تجعلني مستقيماً على امرك و ناطقاً بثناء نفسك و ذاكراً ببديع مواهبك و انت انت لم يزل كنت مقتدرًا على كل شيء و كنت بنفسك على كل ما اردت قديرا

9 كذلك علمناك و عزفناك و ايدناك في هذا اللوح لتكون على امر ربك مستقيماً و الروح عليك و علي الذين طافوا حول البيت بوجه منيرا و نفس زكيا

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To: *Mirza Ali Sayyid Maraghihi et al.*

Date: 1290 [1873] or earlier

1 He is the Mighty!

2 This is an epistle from this servant to the loved ones of God who have been afflicted with a separation the like of which no eye hath ever witnessed and no parallel hath appeared in creation - such that their hearts were consumed, their souls melted, their

1 هو العزيز

2 هذا كتاب من هذا العبد الى احباء الله الذين ابتليهم الله بفراق الذي ما شهدت عيون احد بمثله و ما ظهر في الامكان شبهه بحيث احترقت

breasts were constricted, their eyes wept and their tears flowed, whereby signs of agitation appeared in the pillars of the mighty throne.

- 3 Say: By God, the spirit hath departed from all things, every matter hath been overturned, all who are in the heavens and earth were shaken, joy hath been lifted from all things, and the Word of God, the Powerful, the Mighty, the Omnipotent, hath been scattered by what the hands of the idolaters have wrought against God and His loved ones.

- 4 Say: The sun hath been darkened from the horizon of Iraq and the moon hath been eclipsed by what these oppressors have done. Say: The eyes of the maidens have been blinded, the dwellers of the chambers have lamented, the temples of luminous holiness have fallen to the dust, the garments of the people of the Kingdom have been rent, and the realities of the denizens of the Realm Above have cried out in this great terror. The eyes of the people of the kingdom have never witnessed the like of what befell in those days the countenances of sublime holiness.

- 5 Say: O people of the earth! By God, were ye to perceive in yourselves even as a mustard seed, ye would cast black dust upon your faces and fall prostrate upon the earth for all eternity. Alas for you, O company of the wretched, for what your hands have wrought, your tongues have uttered, and your hearts have imagined, until ye drove from His homeland this Bird that dwelt therein by the command of the All-Wise, the All-Knowing.

- 6 Say: By God, the leaf of Paradise hath yellowed by what ye have done to servants who have not associated partners with God for even the twinkling of an eye. Say: The branches of the Lote-Tree of the Utmost Boundary have been broken by your turning away from the Beauty of God after He shone forth upon you like the Spirit from an ancient and holy horizon. The boughs of the Furthestmost Tree have been demolished by what befell the Word of God, the Most High, the Most Great.

- 7 And when, from behind the clouds of mystery, the people of eternity cry out, addressing the City of God: "O City of God! How canst thou endure this separation, wherefrom the horizons have been set aflame, in that reunion hath been changed into a far-off sundering? O City of God! How can the eyes of them that draw nigh unto God rest upon thee, after thou hast remained empty of a Beauty holy and secure? O City of God! How shall the feet of the knowers move within thee, after the Youth, by that which was decreed in the guarded Tablets of

قلوبهم و ذابت نفوسهم و ضاقت صدورهم و بكت عيونهم و جرت دموعهم و بذلك ظهرت آثار الاضطراب في اركان عرش عظيم

- 3 قل تالله خرج الروح عن كلشيء و انقلبت كل امر و تزلزلت كل من في السموات و الارضين و رفع السرور عن كلشيء و تفرقت كلمة الله المقتدر العزيز القدير بما جرى على الله و احبائه بما اكتسبت ايدي المشركين

- 4 قل ان الشمس كسفت عن مشرق العراق و القمر قد خسف بما فعلوا هؤلاء الظالمين قل قد عمت عيون القاصرات و ضجت اهل الغرفات و وقعت على التراب هياكل قدس منير و شقت ثياب اهل الملكوت و صاحت حقايق اهل الجبروت في هذا الفزع العظيم و ما شهدت ابصر اهل الملك بمثل ما ورد في تلك الايام على طلعات قدس منيع

- 5 قل يا اهل الارض فوالله لو تشعرون في انفسكم على قدر خردل لتلقوا على وجوهكم تراب السوداء و تحزنون على الارض في ابد الابدن فوا حسرتا عليكم يا ملاء الاشقياء بما اكتسبت ايديكم و تكلمت السنكم و ظننت قلوبكم الى ان خرجتم عن الوطن هذا الطير التي سكنت فيه بأمر من لدن حكيم عليم

- 6 قل تالله ان ورقة الفردوس اصفرت بما فعلتم بعباد الذين ما اشركوا بالله في طرفة من العين قل قد كسرت اغصان سدره المنتهى بما اعرضتم عن جمال الله بعد الذي اشرك عليكم كاشراق الروح عن افق قدس قديم و انهدمت افنان شجرة القصوى بما ورد على كلمة الله المتعالى العظيم

- 7 و اذا تنادى عن خلف العماء اهل البقاء مخاطباً لمدينة الله ان يا مدينة الله كيف تصبرين على هذا الفراق الذي اشتعلت عنه الآفاق بما بدل الوصل بفصل بعيد ايا مدينة الله كيف تقع عليك عيون المقرين بعد الذي بقيت خالياً عن جمال قدس مكين ايا مدينة الله كيف يحرك فيك رجل العارفين بعد الذي انقطعت عن ارضك مشى

might, hath ceased to tread thy earth? O City of God! How shall we behold thy gates, after the doors of meeting within thee have been shut, through that which the hands of the oppressors have wrought? O City of God! How shall we see within thee the Footstep of God? Alas, alas for this grievous sorrow!

الغلام بما قدّر في الواح عزّ حفيظ ان يا مدينة الله كيف نشاهد ابوابك بعد الذي سدّت ابواب اللقاء فيك بما اكتسبت ايدي الظالمين ان يا مدينة الله كيف نرى فيك موطئ قدم الله فوا حزنا من هذا الحزن العظيم

- 8 O City of God! By God, we cannot bear to look upon thy markets, nor thy walls, nor thy trees, nor the river-bank that flowed within thee by His Name, the One Who maketh it to flow. This, verily, is the certain truth. O City of God! Weep for this separation, whereat the hearts of lovers have been consumed. O City of God! Awake within thyself from this sundering, wherefrom the hearts of the sincere have been torn asunder."

8 ان يا مدينة الله فوالله ما نقدر ان نرى اسواقك ولا جدارك ولا اشجارك ولا شطّ الذي جرى فيك باسمه المجرى وهذا الحق يقين ان يا مدينة الله فابكي بهذا الفراق الذي احترقت عنه اكباد العاشقين ان يا مدينة الله صحى في نفسك من هذا الفصل الذي انفصلت عنه قلوب المخلصين

- 9 O City of God! Cast dust upon thy head because of this remoteness, by reason of which the dwellers behind the veil of clouds have been set far from a station of holy and gracious sanctity. O City of God! By God, the hearts of the denizens of the Kingdom have been consumed at that which hath befallen thee of this manifest injustice; and by God, the souls of them that inhabit the Realm on high have been as though annihilated by what hath descended upon thee at the hands of the enemies of the Name of God, the Most High, the All-Knowing. By God, patience itself hath fled from us, as though it had never been created in the hearts of them that yearn.

9 ان يا مدينة الله اضربى على نفسك التراب من هذا البعد الذي تبعثت عنه اهل العماء عن مقام قدس كريم ان يا مدينة الله تالله احترقت قلوب اهل الملوكوت فيما ورد عليك من هذا الظلم المبين فوالله انعدمت نفوس اهل الجيروت بما نزل عليك من اعداى اسم الله العلىّ العليم فوالله ان الصبر قد فرّ منّا كأنّه ما خلق في قلوب المشتاقين

- 10 O City of God! Can I perceive anything within thee after the departure of that radiant and resplendent Sun? Nay, by God! I can neither perceive thee nor behold the beauty of Him through Whom we were blessed with the fruits of nearness every morn and eve. Alas! Alas! The hearts of the people of eternity have been pierced by the arrows of the idolaters. By God, O City! We take no delight in thy blossoms or thy flowers in any springtime, after we no longer behold within thee the rose of glory from the Beauty of the Beloved.

10 ايا مدينة الله هل نقدر ان اشاهد كلّ شيء فيك بعد الذي غاب عنك هذه الشمس المشعشع المنير لا فوالله ما نقدر وما نستطيع اراكَ وما نرى جمال الذي منه رزقنا من فواكه القرب فيكلّ بكور و اصيل فاه آه تشبكت قلوب اهل البقاء من سهام المشركين فوالله يا مدينة ما نستأنس بأورادك و لا بأزهارك فيكلّ فصول ربيع بعد الذي ما نرى فيك ورد العزّ عن جمال الحبيب

- 11 Therefore, O City of God, inform thy people that the Bird hath taken flight - the Bird whose departure or death was their only desire. This hath been decreed by the Pen of holiness and wisdom. Remain ye, then, in your dwellings and rest upon your seats, for ye have attained what ye desired and achieved all that ye sought. Be ye of them that are at ease. Know with certainty that ye shall never again hear the melodies of God, never draw nigh unto a manifest meeting with Him, never witness the beauty of God among you, and never shall the words of God, the Mighty, the Glorious, the Gracious, be cast upon you. Your seats have been enlarged by the departure of the Bird. Be at ease, then, O company of the heedless!

11 اذا خبرى يا مدينة الله اهلك بأن طارت طير التي ما رضيت الا بخروجه او قتله وهذا ما قضى من قلم قدس حكيم انتم فاسكنوا في محلّكم ثم استريحوا على مقاعدكم فيما فرتم بما شئتم و بلغتم بكلّ ما اردتم و كونوا من المستريحين فايقنوا بأنكم لن تسمعوا نغمات الله من بعد و لن تقرّبوا بلقاء قرب مبين و لن تشهدوا جمال الله فيكم و لن تلقى عليكم كلمات الله المقتدر العزيز الكريم قد وسعت مقاعدكم بخروج الطير اذا فاطمئنتوا يا ملائ المغلّين

- 12 Then there calleth out from the throne of the spirit a holy and wondrous countenance: "Blessed are ye, O company of the loved ones, for your patience in this great terror, for hearkening to the counsel of your Lord, and for your steadfastness in a Cause that hath caused the frames of the concourse of the exalted ones to melt away. God shall soon gather you thereby into a holy and luminous seat, as a reward for your patience. How excellent is the reward of the patient ones!"

12 ثم ينادى عن عرش الروح طلعة قدس بديع بأن
هنيئاً لكم يا ملأ الأحباب و بما صبرتم في هذا
الفرع العظيم و سمعتم نصيح موليكم واصطبرتم على
امر الذي ذابت عنه اجساد ملأ العالمين فسوف
يجمعكم الله بذلك في مقعد قدس منير جزاء بما
صبرتم فنعم اجر الصابرين ١٥٢

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- 1 In the name of God, the Most Merciful, the Most Compassionate!
- 2 Praise be to God, the Quickener of all beings, the Creator of light and darkness, Who dispels the gloom of nights with the light of days, Who brings forth fruits from their sheaths, Who hath chosen from among the days eleven - the number of Huva - which is the Hidden Mystery known only to him who is acquainted with the secrets of destiny. In six of these He created the heavens and the earth, and there remained the number of Ha, which was revealed on the Night of Power. Thus doth every person of insight become convinced that whatsoever was created in the six was created for the Manifestations of Ha, who are the Five People of the Cloak. Then He adorned Ha with the embellishment of Ba, and the authoritative and hidden Word of God was completed - that Word which was the source of the utterance of the Command in the world of creation.
- 3 Through it He revealed Himself unto all things, whatsoever hath been created in earth and heaven. Then appeared distinction and detail in every kind among the existent beings and contingent things, which were endowed with elements according to what was ordained by the Lord of Names and Attributes. He that turned toward it believed in the Worshipped One, and he that turned away from it denied prostration and disbelieved in God, the Mighty, the Loving.
- 4 When He revealed Himself through it unto the days, certain days turned toward Him, and after the passing of the Vav, He

1 بسم الله الرحمن الرحيم

2 الحمد لله محيي الأنام و خالق النور و الظلام و
ماحي ظلمة الليالي بنور الأيام و مخرج الأثمار من
الأكام الذي اختار من الأيام احد عشر عدد الهو
و هو سر المستر و لا يعرفه الا من اطلع بأسرار
القدر و خلق في ستة منها السموات و الأرض و
بقى عدد الهاء و هي المنزلة في ليلة القدر و بذلك
يوقن كل ذي بصر بأن ما خلق في الستة خلق
لمظاهر الهاء التي هي خمسة آل العباء ثم زين الهاء
بطراز الباء و تمت كلمة الله المطاعة المكنونة التي
كانت مبدء استنطاق كلمة امرية في عالم الخلق

3 و تجلّى بها على كل الأشياء عما خلق في الأرض
و السماء اذا ظهر التمييز و التفصيل في كل صنف
من اصناف الموجودات و الممكات التي ذوت
من الأسطقسات بما قدر من مالک الأسماء و
الصفات و الذي اقبل انه آمن بالمعبود و الذي
ادبر انه ابى عن السجود و كفر بالله العزيز الودود

4 فلما تجلّى بها على الأيام اقبلت أيام معدودات و
بعد انقضاء الواو جعل الهاء عيد الاسلام و ذخراً

made Ha the festival of Islam and a treasure and honor for all peoples. When the Festival of the Breaking of the Fast was fulfilled, there dawned from the highest horizon the morn of our Festival of Sacrifice. Glorified be He Who ordained it by His irrevocable decree for the people of guidance, and distinguished it for those possessed of understanding who have believed in God, the Lord of the First and the Last.

5 He made it the brightest star in the brow of days, and the point in the preamble of time's book from which stream forth the mysteries of the Furqan. It hath its manifestation in both creation and legislation. Blessed is he who bringeth forth the pearl of utterance from the shell of the heart bearing clear exposition. God hath made the first day a sign of unity and a manifestation of oneness for all servants, that all atoms might bear witness that there is none other God but Him, the Creator of earth and heavens.

6 Then He caused other days to dawn and made them days of Tashriq for this community, and through these three the four pillars were completed among creation. We bear witness that there is none other God but Him. He hath ever been, and there hath been nothing beside Him. He shall ever continue to be even as He hath been.

7 The way to the knowledge of His Essence is barred, and the path to comprehending His Reality is cut off. The way is blocked and the quest forbidden. His proof is His signs, and His Being is His evidence. He is independent of the mention of aught else and is self-sufficient above the description of all else. He hath sent the Messengers and revealed the Books, and made them the manifestations of His signs and the dawning-places of His names and attributes, that all might bear witness to that which He hath testified of His own Self, by His own Self, before the creation of His heaven and His earth: that there is none other God but Him, and that He hath ever been one God, Single, Individual, Alone, Everlasting, Eternal, Self-Subsisting.

8 The Messengers have, thereby, reached the One Who guideth to the paths; verily He is in the Most Exalted Scene, and speaketh from that most august station and from the most glorious horizon. Blessed are ye, in that ye have attained, in this Most Great Festival, unto the robe of recognition, and have believed in your Lord, the All-Merciful, and in that which hath been brought by the Pride of the worlds and the Sovereign of creation—through Whom the religions were renewed, and the fragrances of forgiveness passed over the people of disobedience—He Who crowned His head with the diadem of “But for Thee...”; He Who, speaking in the station of sobriety, declared: “Had it not been for Thee, We would not

و شرفاً للأنام فلما قضى عيد الفطر اشرق عن الأفق الأعلى فجر عيدنا الأضنى سبحان من قدره بقضائه المحتوم لأصحاب الهدى واختصه لأولى النبي الذين آمنوا بالله رب الآخرة والأولى

5 وجعله لجبين الأيام غرة الغراء ولديابج كتاب الزمان النقطة البارزة عنها اسرار الفرقان و لها مظهر في التدوين والتكوين طوبى لمن خرج فريدة البيان من صدف الجنان حامل التبيان وجعل الله يوم الأول آية التوحيد و مظهر التفريد لكل العبيد لشهدن كل الذرات بأنه لا اله الا هو خالق الأرضين و السموات

6 ثم اشرق على أيام آخر وجعلها أيام التشريق لهذا الفريق وبهذه الثلاثة تمت اركان الأربعة بين البرية نشهد ان لا اله الا هو لم يزل كان و لم يكن معه من شيء ولا يزال يكون كما كان

7 قد انقطع السبيل الى عرفان ذاته وقصر الدليل عن البلوغ الى ادراك كنهه السبيل مسدود و الطلب مردود دليله آياته و ظهوره اثباته الغنى عن ذكر دونه والمستغنى عن وصف ما سواه قد ارسل الرسل و انزل الكتب و جعلهم مظاهر آياته و مطالع اسمائه و صفاته ليشهدن الكل بما شهد لذاته بذاته قبل خلق سمائه و ارضه بأنه لا اله الا هو كان الهاً واحداً فرداً و تراً دائماً ابداً قيوماً

8 و قد انتهت الرسل بهادى السبل انه لبالمنظر الأعلى و ينطق من ذلك المقام الأسنى والأفق الأسمى طوبى لكم بما فزتم في هذا العيد الأعظم بخلع العرفان و أنتم بربكم الرحمن و بما جاء به نجر الأكوام و سلطان الامكان الذى به جدت الأديان و مرت نفحات الغفران على اهل العصيان الذى زين رأسه باكليل لولاك الناطق فى مقام الصحو ما عرفناك و فى مقام الحو انا هو و هو انا الا انه مقدس عن ذكر انا و اياك المبدء الذى طرز بطراز الختم و الظاهر

have known Thee,” and in the station of effacement: “I am He, and He is I”—yet is He sanctified above the mention of “I” and “thou”; the Beginning Who was adorned with the vesture of the Seal, and the Manifest Who, through Him, disclosed the mystery of the Hidden—the Manifestation of Eternity and the Glory of the nations: Muhammad, the Chosen One—may the prayers and peace of God be upon Him, and upon His kindred and His companions, through whom that which had ebbed did overflow; and God made them the gates of knowledge unto all that come and all that pass away. There is no God but Him, the Bestower, the Giver, the All-Bounteous.

الَّذِي بِهِ ظَهَرَ سِرُّ الْبَاطِنِ مَظْهَرُ الْقَدَمِ وَ نَفَرَ
الْأَمَمُ مُحَمَّدُ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَلَى
آلِهِ وَ اصْحَابِهِ الَّذِينَ بِهِمْ فَاضَ مَا غَاضَ وَ جَعَلَهُمْ
اللَّهُ أَبْوَابَ الْعُلُومِ لِكُلِّ قَادِمٍ وَ مَاضٍ وَ مَا مِنْ إِلَهٍ
إِلَّا هُوَ الْمُنْعَمُ الْمَعْطَى الْفَيَّاضُ

- 9 Glorified art Thou, O my God! I beseech Thee by Thy Most Excellent Names and Thy Most Exalted Attributes, and by Thy Greatest Name—whereby the birds of the hearts of the unity-minded have soared in the heaven of Thy nearness and Thy favour, and the hearts of the sincere have ascended unto the heaven of the might of Thy abidingness—to make this Festival blessed for us and for them that have acknowledged Thy oneness and confessed Thy singleness. O Lord! This is a Day which Thou hast ordained a Festival among days, that Thy remembrance may endure among mankind, and that they may attain unto the highest station.

9 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْتَثْلِكُ بِأَسْمَائِكَ الْحَسَنِي
وَ صِفَاتِكَ الْعَالِيَا وَ بِاسْمِكَ الْأَعْظَمِ الَّذِي بِهِ
طَارَت طُيُورُ أَفْئِدَةِ الْمُوَحِّدِينَ فِي هَوَاءِ قَرِيبِكَ وَ
عَنَائِكَ وَ ارْتَقَتْ قُلُوبُ الْخَالِصِينَ إِلَى سَمَاءِ عَرْزِ
بَقَائِكَ بِأَنْ تَجْعَلَ هَذَا الْعِيدَ مَبَارَكاً عَلَيْنَا وَ عَلَى
الَّذِينَ اقْرَأُوا بِوَحْدَانِيَّتِكَ وَ اعْتَرَفُوا بِفِرْدَانِيَّتِكَ
إِي رَبِّ هَذَا يَوْمَ جَعَلْتَهُ عِيداً بَيْنَ الْأَيَّامِ لِبَقَاءِ
ذِكْرِكَ بَيْنَ الْأَنَامِ وَ بُلُوغِهِمْ إِلَى أَعْلَى الْمَقَامِ

- 10 O Lord! We are poor: we have turned unto the shadow of Thy riches. We are weak: we have hastened unto the Ka'bah of Thy bounties and Thy gifts. We are athirst: we have sped unto the Kawthar of Thy generosity and Thy beneficence. I beseech Thee by Thyself, and by Muhammad Whom Thou didst choose, in the world of eternity, above all peoples, that Thou disappoint us not of the wonders of Thy grace and Thy bounty, and that Thou make us not deprived of that which Thou hast ordained for Thy chosen ones.

10 إِي رَبِّ نَحْنُ فَقَرَاءٌ تَوَجَّهْنَا إِلَى ظِلِّ غَنَائِكَ وَ
ضَعْفَاءٌ أَقْبَلْنَا إِلَى كَعْبَةِ الطَّافِكِ وَ مَوَاهِبِكَ وَ
ظَمَاءٌ سَرَعْنَا إِلَى كَوْثَرِ جُودِكَ وَ احْسَانِكَ
اسْتَثْلِكُ بِكَ وَ بِمُحَمَّدٍ الَّذِي اصْطَفَيْتَهُ فِي عَالَمِ
الْقَدَمِ عَلَى سَائِرِ الْأُمَمِ بِأَنْ لَا تُخَيِّبَنَا عَنْ بَدَائِعِ
فَضْلِكَ وَ جُودِكَ وَ لَا تَجْعَلَنَا مُحْرَمِينَ عَمَّا قَدَّرَ
لِأَصْفِيَائِكَ

- 11 O Lord! Send down upon us, from the clouds of Thy mercy and the heaven of Thy loving-kindness, that which shall cleanse us from the defilement of the world and draw us nigh unto Thee—O Thou in Whose hand is the dominion of decree and the kingdom of consummation. O Lord! Enlighten our eyes with the light of Thy recognition, and our hearts with the light of Thy knowledge; then draw us unto the court of nearness, holiness, and beauty. Verily Thou art the Mighty, the Exalted; there is no God but Thee, the Possessor of majesty and bounties.

11 إِي رَبِّ فَانْزِلْ عَلَيْنَا مِنْ سَحَابِ رَحْمَتِكَ وَ سَمَاءِ
عَنَائِكَ مَا يَطْهَرُنَا عَنْ رَجَسِ الدُّنْيَا وَيُقَرِّبُنَا إِلَيْكَ
يَا مَنْ يَبْدِيكَ جَبَرُوتَ الْقَضَاءِ وَ مَلَكُوتَ الْأَمْضَاءِ
إِي رَبِّ نَوِّرْ أَبْصَارَنَا بِنُورِ عِرْفَانِكَ وَ قُلُوبَنَا بِنُورِ
عِلْمِكَ ثُمَّ اجْذِبْنَا إِلَى سَاحَةِ الْقُرْبِ وَ الْقُدُسِ وَ
الْجَمَالِ وَ أَنْتَ أَنْتَ الْعَزِيزُ الْمُتَعَالِ لَا إِلَهَ إِلَّا أَنْتَ
ذُو الْعِظَمَةِ وَ الْإِفْضَالِ

LHKM3.078

BH01266

To: Shaykh Kazim Samandar

Date: 1290 [1873] or earlier

1 He is the Mighty, the Witnessed One!

1 هو العزيز المشهود

2 Glorified art Thou, O my Lord and my Beloved! I render thanks unto Thee for the wondrous favors of Thy oneness, which Thou hast caused to flow forth and hast sent down from the heaven of Thy holy Being. And we praise Thee, O my Heart's Desire, for that which Thou hast manifested of the gems of Thy bounty that have filled the pillars of the heavens and have encompassed and embraced all who dwell within the realms of contingent beings. And for that which the Daysprings of Thy power have brought forth from the most exalted station - the station of the throne of Thy grandeur - until its manifestations reached the lands of Thy creation, whereby the waves of the ocean of Thy oneness surged in all things, and from all things flowed forth the streams of Thy singular bounty.

2 فسبحانك اللهم يا محبوبى اشكرک فی بدایع نعماء احدیتک فیما اجریتها و انزلتها من سماء قدس هویتک و نحمدک یا مقصودی علی ما اظهرت من جواهر جودک الّتی ملأت اركان السموات و وسعت و احاطت کلّ من فی هویات الممکات و ما احدثت مطالع قدرتک من اعلى المقام مقام عرش عظمتک الی ان انتهت مظاهرها فی اراضی انشائک بحیث موجت فی کلّ شیء طماطم بحر احدائیتک و اجریت من کلّ شیء یمایم جود فردائیتک

3 By Thy might, O my God! Thy favors have attained such heights that no point can be seen in Thy kingdom but that from it have been detailed the mysteries of the wisdom of the sovereignty of Thy Lordship, and no speck of dust can be found but that it testifies of itself, by itself, to Thy unity through that which hath shone upon it from the effulgences of the lights of Thy oneness. And since such is the condition of Thy creation, how can anyone attain unto Thee or describe Thy beauty?

3 فوعزّتک یا الهی قد بلغ افضالک علی مقام لن یشهد فی ملکک من نقطة الا و قد فصلت منها اسرار حکمة سلطان ربّائیتک و لا یرى من تراب الا و قد یشهد لنفسه بنفسه علی وحدائیتک فیما تجلّیت علیه من اشراق انوار احدیتک و لما کان شأن خلقک کذلک فکیف یقدر احد ان یصل الیک او ان یصف جمالک

4 Therefore do I bear witness before Thee, and call to witness the denizens of the Supreme Concourse and the dwellers of the pavilions of eternity, that Thou hast ever been sanctified above the description of all contingent beings and wilt ever remain hallowed beyond the mention of all created things. All eyes are fixed upon the dawning of the lights of the beauty of Thy handiwork whereby Thou hast created all beings, all minds are bewildered before the signs of Thy majesty whereby Thou hast encompassed all things visible, all souls are thunderstruck before the manifestations of Thy self-subsistence whereby Thou hast revealed all things mentioned.

4 فاذا أشهد بین یدیک و استشهد اهل ملاء الاعلی و سگان رفارف البقاء بأنّک لم تزل کنت متعالیاً عن وصف الممکات و لا تزال تكون مقدساً عن ذکر الموجودات و کلّ الأبصار شاخصة لدى اشراق انوار جمال صنعک الذی به خلقت الموجودات و کلّ العقول متحيرة لدى آثار جلالک الّتی بها احطت المشهودات و کلّ النفوس منصعة عند ظهورات قیومیّتک الّتی منها اظهرت المذكورات

5 All this, O my God, is but of the wondrous gifts Thou hast bestowed upon the people of Thy kingdom and the gems of Thy bounty upon Thy creatures, without being asked. How then, O my God, when one of Thy servants asks of Thee or one of Thy bondsmen seeks from Thee? May the self that

5 و کلّ ذلک یا الهی من بدایع اعطائک علی اهل مملکتک و جواهر افضالک علی بریتک من دون ان تسأل فی شیء من ذلک فکیف یا الهی اذا یسئلك احد من عبادک او یطلب منک احد من ارقائك انعدمت نفس یطلب منک ما لا

would ask of Thee that which befitteth not Thy station be nonexistent, and may the being that would seek from Thee that which is unworthy of Thy presence be no more!

- 6 By Thy might, O my Beloved! He who hath drunk the wine of Thy beauty will hope for naught save meeting Thee, and he who hath attained unto the remembrance of Thy love will find no rest save in reunion with Thee, and he who hath tasted the sweetness of Thy nearness, how can he be patient in Thy remoteness and separation? Nay, by Thy might! The hearts of the lovers will find no peace save in the precincts of Thy mercy, and the souls of the yearning ones will find no rest save beneath the shade of Thy providence.

- 7 Glorified, glorified art Thou, O my Lord, my God, my Object of worship, my One before Whom I prostrate, the Beloved of my heart and the Physician of my soul! I have ever wished to extol the wondrous praise of Thee, yet have found myself powerless to do so, for I observe that my praise is but a sign of Thy eternal handiwork, no more than the buzzing of a bee in the wilderness of Thy power, or the chirping of an ant in the desert of Thy might and sovereignty. How then can my praise ascend to the heaven of Thy holy mercy whereunto the hearts of none of Thy chosen ones have soared? And how can my description reach that station which the minds of none of Thy near ones have attained?

- 8 Yet, O my God, when I observe that the praise which floweth from my pen, or issueth from my tongue, or is manifested in my works, is naught but from the wondrous tokens of Thy supreme power and can only be realized through the gems of Thy most great handiwork, then is my heart assured, my being gladdened, and my reality made joyful, for Thy handiwork is naught but a mirror of Thy beauty, and in Thy deed naught can be seen save the lights of the glory of Thy Being and Thy majesty. For were any imperfection [...] from deficiency or flaw must needs return unto its Creator and testifieth to its Originator. Far, far be it from me to behold in Thy handiwork aught save the effulgent splendors of Thine unity, or to see therein aught except the treasures of Thy holy wisdom. Whatsoever proceedeth from me or floweth from my pen can only be through Thy power and might, and whatsoever is prompted by Thy will and manifested by Thy strength. How could it be befitting to the sovereignty of Thine essence or worthy of the court of Thy glorious dominion? Nay, by Thy resplendent beauty, all that cometh from Thee befitteth Thy presence and is worthy of Thy beauty. This is of the certitude wherewith Thou didst create me and establish me in the kingdom of Thy creation and the dominion of Thy command. Therefore, O my

ينبغي لشأنك وانفقدت ذات تسئل منك ما لا يليق لحضرتك

6 فوعزتك يا محبوبي من شرب عن نحر جمالك لن يرجو منك الا لقاءك و من فاز بأذكار محبتك لن يسكن الا في وصالك و من ذاق حلاوة قربك كيف يصبر في بعدك و فراقك لا فوعزتك لن تسكن قلوب العاشقين الا في جوار رحمتك و لن تستريح افئدة المشتاقين الا في ظل عنايتك

7 فسبحانك سبحانك يا ربّي و الهى و معبودى و مسجودى و حبيب قلبى و طبيب فؤادى لم يزل كنت مریداً لبدايع ذكرك الكبرى و ما كنت مستطیعاً بذلك لأنّ اشاهد ذكرى آثار صنع ازليتك لم يكن الا كنداء نحل في بيداء قدرتك او كغنى نمل في عراء قوتك و سلطنتك مع ذلك كيف يصعد ذكرى الى هواء قدس رحمتك التي ما طارت اليها افئدة احد من الأصفياء و كيف يعرج وصفى الى مقام الذى ما بلغ اليه عقول احد من الأولياء

8 ولكن يا الهى لما اشاهد بأن ذكر الذى يجرى من قلبى او يخرج من لسانى او يعلن من آثارى لم يكن الا من بدايع قدرتك الكبرى و لن يحقق الا من جواهر صنعك العظمى اذا يطمئن قلبى و يسر ذاق و يبشر كينونتى لأنّ صنعك لم يكن الا مرآة جمالك و فلك لا يرى فيه الا انوار عزّ هويتك و اجلالك لأنّ لو يلاحظ في الصنع من نقص او من فطور او من خلل يرجع الى صانعه و يدلّ على موجدته فحاشا ثمّ حاشا بأن اشاهد في صنعك الا تجلّ انوار احديتك او ارى فيه الا مخازن قدس حكمتك و كلمها يظهر منى او يجرى من مدادى لم يكن الا بحولك و قوتك و ما بيعث من ارادتك و يظهر من قوتك كيف لن يليق لسلطان هويتك او لن يرفع الى ساحة عزّ سلطنتك لا فوجمالك المشرق كلّ ما يحدث من عندك يليق لحضرتك و ينبغي لجمالك و هذا من ايقان الذى به خلقتنى و اقنتنى في ملكوت خلقك و جبروت امرك اذا يا الهى لو يحصى في حرف ممّا ذكرت به في هذا اللوح

God, were all that I have mentioned in this luminous, radiant Tablet to be reckoned as a single letter, it would contain all that beseech Thy station and glory - a truth beyond all doubt, for verily Thou art its Manifestor, Creator, Originator, Maker, and Fashioner. Since this is so, I beseech Thee by Thy Name through which Thou didst cool the fire in the hearts of them that love Thee, and through which the breezes of reunion wafted over the hearts of Thy loved ones, to aid those who have sought shelter beneath the Sadratu'l-Muntaha in the vicinity of Thy Most Exalted Name. Then raise them up through Thy most sublime exaltation, and turn them toward the shore of eternity, and sanctify them from all that existeth in the realm of creation. Then gather them, O my God, before Thee at the appearance of Thy beauty in Thy final Manifestation, for verily Thou doest what Thou willest, and Thou art, in truth, the Almighty, the All-Bountiful.

الدَّرِّيَّ البِيضَاءَ كُلِّ مَا يَنْبَغِي لَشَأْنِكَ وَجَلَالِكَ
لَحَقْ لَا شَكَّ فِيهِ لَأَنَّكَ أَنْتَ مَظْهَرُهَا وَخَالِقُهَا وَ
مَبْدَعُهَا وَجَاعِلُهَا وَصَانِعُهَا إِذَا لَمَّا كَانَ الْأَمْرُ بِمِثْلِ
مَا قَضَيْتَ حِينَئِذٍ اسْئَلْكَ بِاسْمِكَ الَّذِي بِهِ ابْرَدْتَ
حَرَارَةَ قُلُوبِ الْعَاشِقِينَ وَبِهِ هَبَّتْ نَسَمَاتُ الْوَصْلِ
عَلَى أَفْتَدَةِ الْمُحِبِّينَ بِأَنْ تَنْصُرَ الَّذِينَهُمْ دَخَلُوا فِي ظِلِّ
سَدْرَةِ الْمُنْتَهَى فِي جَوَارِ اسْمِكَ الْأَعْلَى ثُمَّ ارْفَعْهُمْ
بَارْتِفَاعِكَ الْأَسْنَى وَقَلِّبْهُمْ إِلَى شَاطِئِ الْبَقَاءِ وَ
قَدْ سَهُمْ عَنْ كُلِّ مَا يَكُونُ فِي الْأَرْضِ الْإِنْشَاءَ ثُمَّ
احْشُرْهُمْ يَا إِلَهِي بَيْنَ يَدَيْكَ فِي ظُهُورِ جَمَالِكَ
فِي قِيَامِكَ الْآخَرَى إِذْ أَنْتَ الَّذِي تَفْعَلُ مَا
تَشَاءُ وَأَنْتَ أَنْتَ الْعَزِيزُ الْوَهَّابُ ١٥٢

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Date: 1290 [1873] or earlier

- ¹ This sorrowful servant, seated in the land of grief, nourished by the essence of sorrow, drinking from the springs of sadness, rained upon by showers of anguish from the clouds of woe, and drenched by torrents of grief from the heavens of tribulation, calls out to you and all who are with you with a mournful voice, bidding you to act upon all that hath been inscribed in the testaments, both past and future. Be not deprived of the outpourings of the boundless breezes of mercy, and remain not distant from the rapturous melodies of the eternal Dove, for whatsoever hath appeared of the wondrous and manifold bounties shall pass away, and whatsoever melodious and delicate songs are heard shall vanish.

¹ این عبد حزین که در ارض حزن جالس شده و از جواهر حزن مرزوق گشته و از سواذج حزن مشروب شده و از هوای حزن امطار هم بر او باریده و از سماء هم اغیاث غم بر او ریخته باواز حزن ندا میکند شما را و هر که با شما است که آنچه در وصایای قبل و بعد مسطور گشته معمول دارید و از رنجات طفحات نسایم رحمت نامتناهی باز نمانید و از جذبات نغمات ورقاء لایزالی دور نگردید که آنچه از بدایع جوامع نعمات مشهود گشته معدوم خواهد گشت و هرچه از طرایز و لطایف نغمات مسموع میگردد مفقود خواهد شد

- ² Therefore, with pure striving and the essence of endeavor, walk ye upon the path of the exalted and glorious Living One, and thereafter find repose upon the carpet of glory and the throne of power. Ere long shall ye drink the cup of evanescence from the hand of the cupbearer of eternity, and quaff the chalices of love from the hand of the celestial maiden. Make ye ready, that perchance ye may not waste the blessing of life and be

² پس بسواذج سعی و جواهر اهتمام بر صراط حق رفیع مستقیم شوید و بعد بر بساط عزّت و سلطان مکنت مستریج گردید که عنقریب کاؤب فنا را از دست ساقی بقا خواهید نوشید و کؤوس مودت را از دست حامل عذرا خواهید آشامید مستعدّ شوید که شاید نعمت حیات را ضایع

accounted among the heedless. Strive then with utmost power, that haply some service may proceed from you that shall win the good-pleasure of the King of the realms of blindness and the Sovereign of light.

- 3 I swear by God, Who hath seated this servant upon the throne of sorrow, that this station is greater than whatsoever existeth in the highest heavens and the lowest earth. Strive, while life endureth and ye have not yet departed from this mortal cage, that ye may not commit that which would be a cause of remorse and regret. This servant, despite all the afflictions ye have heard about—and verily none greater than these hath appeared in all creation—passeth not a moment without feeling shame and embarrassment before the holy countenances and the faces of the near ones, for no service hath proceeded from this sorrowful servant that might bring joy to Their presence. How fitting is this verse in this regard:

- 4 How can I lift my face in shame before my Friend, When no worthy service from my hand did descend?

- 5 But I call upon the Intended One in this state wherein from the clouds of love the drops of yearning pour down as torrential rain, and from the winds of grace the breezes of tenderness flow forth in melting streams, while the cauldron of longing sings its melodies, and the dove of separation warbles its tunes, and the hoopoe of affection takes wing in flight, and the peacock of oneness arrays itself in splendor, and the owl of gloom trills its song, and the salamander burns in the fire of desire, and the fish in the ocean of love's radiance is submerged, while the heavens of union are lifted up and the stars of attainment are obscured, and the sun of manifestation is veiled and the light of emergence is concealed, and the earth of sorrow is spread wide and the tree of despair is planted firm, and the mountains of tranquility are crushed and the seas of concealment overflow, and the brilliance of hope is darkened, and the eye of the beloved waits expectantly - perchance the nightingale of faithfulness might sing upon the branches of the tree of extinction, and the nightingale of radiance might take wing among the boughs of the Lote-Tree of Sinai, and the leaf of the dove might warble upon the leaves of the tree of eternity, that haply the withered tree might bear fruit and the fallen Lote-Tree might be replanted, and the silenced nightingale might burst into song, and the wing-clipped hoopoe might soar to the holy heights, and the extinguished fire might blaze forth, and the stagnant stream might flow again, that we might be nourished from the cups of joy and delight, and taste the fruits of the tree of love, and gaze into the polished mirror.

ندارید و از معرضین محسوب نگردید پس بکمال قدرت جهد کنید که شاید خدمتی از شما برآید که موجب رضای سلطان عما و ملیک سنا گردد

- 3 قسم بخدائیکه جالس نمود این عبد را بر عرش حزن که این مقام اعظم است از آنچه در سموات علی و ارض ادنی است سعی نموده که تا نفس باقی است و از قفس تن خارج نشدید امری را مرتکب نشوید که مابهء تأسف و افسوس گردد این بنده با جمیع لطمات که شنیدید و گویا که اعظم از آن در ملک ظاهر نشده آئی نمیگذرد مگر اینکه از طلعات قدس و وجهات انس شرم میکنم و نجلت میبرم زیرا که خدمتی از دست این عبد حزن برنیامد که موجب سرور حضرتشان شود نیکو است این بیت در این مقام

- 4 چگونه سر ز نجات برآورم بر دوست که خدمتی بسزا برنیامد از دستم

- 5 ولکن حضرت مقصود را میخوانم در این حالت که از سیاح محبت قطرات ارادت چون غیث هائل در جریان و از اریاح عنایت نسیمات لطافت در ذوبان و دیک اشتیاق در ترنمات و حمامهء فراق در نغمات و دهدد مودت در طیران و طاوس احدیت در تزیین و بغاء کدورت در تغرید و سمندر نار شوق در احتراق و حوت سنای عشق در اغتراق سموات فصل مرتفع و انجم وصل منطمس و آفتاب ظهور در نقاب و ضیای بروز در حجاب و ارض حزن منبسط و شجرهء یأس منغرس و جبال سکون مندکک و بحار کون منسجر و سناء رجا منکدر و چشم حبيب منتظر که شاید بلبل وفا بر افنان شجرهء فنا مغرّد شود و عندلیب سنا بر اغصان سدرهء سینا در پردین آید و ورقهء ورقا بر اوراق دوحهء بقا بترنم آید که بلکه شجرهء یابسه بثر آید و سدرهء منهدمه مغروس شود و بلبل خاموش بخروش آید و دهدد مقطوع الجناح بهوای سمای قدس متصاعد شود و نار منخمد بهفوران آید و نهر را کده ساری گردد تا از کأوب و کؤوس سرور مرزوق شویم و از ثمرات شجرهء حب ملئت گردیم و از مرآت صافیه مستحکی باشیم

- 6 But God knows that at this moment such tears have rained from my eyes and such drops have streamed down my face like the rain of mercy that the sighs of my eyes have stopped the pen from moving and the flood of tears has prevented ink from marking the page. How excellent are these words:
- 6 ولكن خدا میداند که در این وقت چنان قطرات عبرت از چشم نازل گشته و رشحات دمعات بمثل باران رحمت بر وجهه جاری شده که زفرات عیون قلم را از سیر بازداشته و طفحات دموع صفحه را از مداد منع نموده نعم ما قال
- 7 My weeping makes Noah's flood seem but like my tears, And the fire of Abraham is as my passion's burning;
- 7 فطوفان نوح عند نوحی کأدمعی و ایقاد نیران الخلیل کلوعتی
- 8 Were it not for my sighs, my tears would drown me, And were it not for my tears, my sighs would consume me;
- 8 و لو لا زفیری اغرقتنی ادمعی فلو لا دموعی احترقتنی زفرتی
- 9 Jacob's grief expressed not the least of my sorrow, And all Job's afflictions are but a portion of my tribulation.
- 9 و حزنی ما یعقوب بثّ اقلّه و کلّ بلآء ایوب بعض بلیّتی
- 10 And if what afflicts Me were to befall the mountains, and were Mount Sinai to bear them before the Divine Manifestation, verily it would have crumbled to dust. Yet, despite all these tribulations and afflictions, these trials both hidden and manifest, I remain expectant and watchful for successive favors and manifest bounties, that perchance the Cup-Bearer of the Countenance of Glory might, from the crimson chalice, give Me to drink the wine of destiny, so that the hoopoe of sorrow might be gladdened by the fragrances from the city of Sheba, and become enchanted by the cooing of the Dove of Glory. Perchance this darkened mirror might be illumined by the Countenance of Beauty, and this blackened stone might be made to shine by the Face of Majesty. Haply this dejected heart might find solace, and this grieving soul might attain unto glad-tidings. Wherefore I say: There is no power nor strength except through God, the Protector, the Self-Subsisting. We are God's, and unto Him shall we return.
- 10 و لو حلّ ما بی بالجبال و کان طور سینا بها قبل التّجلی لدگت با همه این بلایا و محن و رزایای سر و علن منتظر و مترصد عنایات متواترات و نعمات متظاهرات هستم که شاید ساقی طلعت سنا از کوب حمرا خمر قضا بنوشاند تا از نفحات مدینه سبا هددهد حزنا مسرور شود و از نعمات حمامه سنا مجذوب گردد که بلکه این مرآت مکذّره از طلعت جمال مستحکی شود و این حجر مسوده از وجهه جلال مستجلی شود لعلّ قلب افسرده در روحات آید و هویه مهمومه در بشارات روید اذّا أقول لا حول و لا قوّة الا بالله المهیمن القیوم انا لله و انا الیه راجعون

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*To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)**Date: 1290 [1873] or earlier*

- 1 He is the Most Wondrous in the All-Glorious Horizon!
- 1 هو البدیع فی افق الأبهی
- 2 These are the verses of God which have been sent down in truth from the presence of the Mighty, the All-Knowing. They
- 2 تلك آیات الله قد نزلت بالحقّ من لدن عزیز علیم و انّها هدی للذینهم آمنوا و رحمة و ذکرى لقوم

are indeed a guidance to those who believe, and a mercy and reminder to another people. We have verily sent down to thee from the heaven of grace a Book before whose contents the hearts of all the world are powerless to comprehend. We have sent it unto thee as a mercy from Our presence upon thee and upon Our near servants. Should God so please, it shall reach thee and bestow upon thee what it containeth of the mysteries of thy Lord, the All-Knowing, the All-Wise.

- 3 When it reacheth thee, take it with the hand of might and power, then act in accordance with what thou hast been commanded therein from the presence of the Mighty, the Most Beautiful. Tarry not in any matter, but make mention of thy Lord in secret and in public, and be of those who are steadfast in the Cause and are among the trusting ones.

- 4 Beware lest anything deter thee from the path of thy Lord, or the denial of those who disbelieved after having acknowledged God their Lord at the time when the veils of fancy were rent asunder and the Sun of the name of thy Lord, the Most High, the Most Great, shone forth from the holy horizon. When He once again manifested Himself unto them from the direction of the Throne through His Most Glorious Name, they denied Him, and thereby their falsehood in the former time became evident. They returned to their abode and joined those who had preceded them among Our idolatrous servants. Thus doth God render void the deeds of those who have made a jest of the Cause within themselves and who were in grave doubt and schism.

- 5 Know thou then that he whose name correspondeth to that of Nabil hath appeared before the Throne, and upon him hath shone the light of the Sun of the Beauty of thy Lord, the Almighty, the Mighty, the All-Knowing. He attained the presence of God and His verses according to what was ordained for him, and verily thy Lord is the Bestower, the Forgiving, the Bountiful. When the time appointed for his sojourn in the precincts of thy Lord's mercy was fulfilled, We sent him back unto thee with a clear Book, and We favored thee once again and revealed this Tablet and dispatched it unto thee that thou mightest find from it the fragrance of the Beloved and be among the successful ones.

- 6 Arise to serve the Cause, then remind the people of the verses of God, the Ancient Sovereign. Grieve not; give glad tidings of what hath appeared and shone forth from the holy horizon. He walketh, and behind Him walk the realities of all things, but the people have veiled themselves from the Revelation of God and His Cause, and are among the heedless. They have taken fancy as their lord besides God. By My life! They are

آخرين و انا نزلنا عليك من سماء الفضل كتاباً الذي تعجز عن عرفان ما فيه افتدة العالمين و ارسلناه اليك رحمة من لدنا عليك وعلى عبادنا المقربين و لو شاء الله ليصل اليك ويرزقك بما فيه من اسرار ربك العليم الحكيم

3 و اذا وصل اليك خذه بيد القوة و القدرة ثم اعمل بما امرت فيه من لدن عزيز جميل و لا توقف في شأن ان اذكر ربك بالسر و الجهر و كن من الذين استقروا على الامر و كانوا من المتوكلين

4 اياك ان لا يصدك شيء عن سبيل ربك و لا يمنعك اعراض الذين كفروا بعد الذي اقروا بالله ربهم حين الذي شقت حجاب الوهم و اشرفت عن افق القدس شمس اسم ربك العلي العظيم فلما تجلى عليهم عن جهة العرش مرة اخرى باسمه الا بهى كفروا به و بذلك ظهر كذبهم في الاولى و رجعوا الى مقرهم و الحقوا بالذينهم كانوا قبلهم من عبادنا المشركين كذلك يبطل الله عمل الذينهم اتخذوا الامر هزواً في انفسهم و كانوا في مربة و شقاق بعيد

5 ثم اعلم بان حضر بين يدي العرش الذي يطابق اسمه اسم النبيل و اشرق عليه تجلى شمس جمال ربك المقدر العزيز العليم و فاز بقاء الله و آياته على ما قدر له و ان ربك هو المعطي الغفور الكريم فلما تمت ميقات وقوفه في جوار رحمة ربك ارجعناه اليك بكتاب مبين و مننا عليك مرة اخرى و انزلنا هذا اللوح و ارسلناه اليك لتجد منه راحة المحبوب و تكون من الفائزين

6 قم على الامر ثم ذكر الناس بايات الله المنزل القديم ان لا تحزن بشر بما ظهر و اشرق عن افق القدس انه يمشي و يمشي عن خلفه حقائق كل الاشياء و لكن الناس احتجبوا عن ظهور الله و امره و كانوا من الغافلين و اتخذوا الوهم لأنفسهم رباً من دون الله فوعمرى انهم اشد غفلة عن ملل القبل و

more heedless than the peoples of old, as evidenced by what issueth from their mouths, even as thou hast heard from them and art among those who have heard. Rend asunder their veils by a power from Our presence and a might from Us, that they may ascend unto a holy and gentle atmosphere.

7 Say: O people! By God, ye were created for this Day, and concerning this hath God taken a covenant from you in the particle of the Bayan, then in the particle of the Furqan, then in the particle of the Gospel, then in the particle of the Torah, then in the particle of every world of His worlds and every page of the pages of His glory. To this do all atoms bear witness, were ye of the fair-minded.

8 Beware, O people, lest ye break God's covenant and His pledge. Rather, fulfill that which ye pledged in the presence of the near ones and the Messengers. When the deniers are asked, "Who is your God?" they say "Allah." And when asked, "By what proof?" they say "The verses." Yet when God's verses are recited unto them, they flee therefrom and become among the turn-aways. The eye of creation hath not witnessed any more heedless than these, for they deny that whereby they pride themselves above all the peoples of the earth and whereby their faith is established, yet they perceive not. Say: If ye deny this proof, then by what proof do ye reject the Faith of the Furqan? If ye say they denied God and His verses after they were sent down in truth, ye too have denied their like and their Revealer. What, then, is the difference between you, O company of the deluded? By thy life! Their likeness is as those who affirm the rays for the stars yet deny the manifestations of the Sun with such brilliant, radiant light; or as those who worship that which neither heareth nor seeth, and when asked "By what proof?" they say "Thus found we it in the books of our forefathers of old." Know thou that these believed not in the Primal Point, but rather in the idols of their own selves and desires. For had they believed in Him, they would not have denied Him in this Revelation whose lights have encompassed all worlds.

9 Thus have We detailed unto thee the stories of these people and explained the verses with clear and evident signs. We sent unto those who believed therein Tablets, one of which sufficeth as proof for all the worlds. Do thou bring forth the pearls of knowledge and wisdom from the shells of their words, that perchance they who are detached may discover what lieth therein and be of those who are assured. Thus did We command thee before, and We command thee now, that thou mayest be of those who act. And since We sent thee a Tablet before, We have therefore been brief in this Tablet. Yet were We to will to remain in this transient world, We would assuredly send thee

يشهد بذلك ما يخرج من افواههم كما سمعت منهم وتكون من السامعين ان اخرق حجابهم بقدره من لدنا ثم قوة من عندنا لعل يصعدن الى هواء قدس لطيف

7 قل يا قوم تالله انتم خلقتم لهذا اليوم وبذلك اخذ الله عنكم العهد في ذرّ البيان ثم في ذرّ الفرقان ثم في ذرّ الانجيل ثم في ذرّ التوراة ثم في ذرّ كل عالم من عوالمه وكلّ صحيفة من صحايف مجده وبذلك تشهد كلّ الذرات لو انتم من المنصفين

8 اياكم يا قوم لا تنقضوا ميثاق الله وعهده ثم اوفوا بما عاهدتم به في مقابلة الوجه محضر المقرّين والمرسلين واذا سئل المنكرون من الحكم يقولون الله واذا قيل بأيّ حجة يقولون الآيات واذا يتلى عليهم من آيات الله يفرون عنها ويكونون من المعرضين ما شهدت عين الابداع اغفل من هؤلاء لأنهم كفروا بما يفتخرون به على ملل الأرض ويثبت به ايمانهم لدونهم ولا يكونون من الشاعرين قل ان تكفروا بهذا البرهان فبأيّ برهان تنكرون ملّة الفرقان ان تقولوا انهم كفروا بالله وآياته بعد الذي نزلت بالحق انتم كفرتم بأختها ومنزلها فما الفرق بينكم يا ملأ المتوهمين فوعمر كمثل الذين يثبتون الشعاع للنجوم ويكفرون بتجليات الشمس مع هذا الضياء المشرق المنير او كالذين يعبدون ما لا يسمع ولا يبصر ولو قيل بأيّ حجة يقولون كذلك وجدنا في كتب آبائنا الأولين ثم اعلم بأن هؤلاء ما آمنوا بنقطة الأولى بل آمنوا بأصنام انفسهم وهومهم لأنهم لو آمنوا بها ما انكروها في هذا الظهور الذي احاط انواره العالمين

9 كذلك فصلنا لك من قصص هؤلاء وبيننا لك الآيات باشارات واضح مبين و ارسلنا الى الذينهم آمنوا في هناك الواحاً التي واحد منها يكفى في الحجية كلّ العالمين وانتك فاطهر لآئ العلم والحكمة من اصداق كلماتها لعل يطلع المنقطعون بما فيها ويكونون من الموقنين كذلك امرناك من قبل و نأمرك حينئذ لتكون من العالمين و انا لما ارسلنا اليك من قبل لوحاً لذا اختصرنا في هذا اللوح ولو اردنا الابقاء في هذه

whatsoever God wisheth and desireth, for verily He is the Best of Senders.

الدنيا الفانيه ليرسلن اليك ما شاء الله و اراد و
انه هو خير المرسلين

INBA15:359, INBA26:363, INBA83:163,
BLIB_Or15702.168, ALIB.folder18p275

BH01289

To: *Jim et al.*

Date: 1290 [1873] or earlier

- 1 He is God, exalted be His glory, to Him belong greatness and majesty!
- 2 O Letter Ba' to Letter Jim! Grieve not at the vicissitudes of the world. Find solace in the remembrance of God and be content therewith above all else. By Him Who made the Letter Ha' the ornament of His Own Self, and with it adorned His kingdom and His dominion and His holy realms, ye have profited in your trade in such wise as none can reckon save God, your Lord and the Lord of all worlds. He maketh mention of you in His seat, that ye may mention Him amongst the servants with wisdom and utterance, perchance ye may find them lightened from the burden of earth and all that is therein, and ascend unto a station that was highly exalted in the supreme Paradise. Beware, beware lest ye step forth from the robe of wisdom. They in whose hearts is doubt have appeared in the garments of faith, and thy Lord beareth witness that they are liars. Believe not every claimant who speaketh as his passion biddeth him. Thus doth He Who speaketh the truth command you. He, verily, is the All-Knowing, the Unseen. Rejoice in His days and behold the signs of your Lord, the All-Merciful, and ponder them. By My life! They have encompassed the worlds. Glory and spirit be upon thee and upon those who have chosen the path unto God, the Almighty, the Great.
- 3 He is God, exalted be His glory, to Him belong greatness and majesty!
- 4 O Letter Ha'! Hear the call of the Letter Ha' that speaketh in the crimson hill, the place wherefrom the decree of destiny was severed, and from which the fragrance of thy Lord, the All-Merciful, was diffused. Grieve not at the world and what occureth therein. By My life! All that is thereon shall perish,

1 هو الله تعالى شأنه العظمة والكبرياء

2 كتاب الباء الى الجيم ان لا تحزن من موارد الدنيا
انس بذكر الله ثم اقنع به عما سواه فالذى جعل
الهاء طراز نفسه وبها زين ملكوته وجبروته و
عوالم قدسه قد ربحتكم في تجارتكم على شأن لا
يحصيه الا الله ربكم ورب العالمين انه يذكركم
في مقره لتذكرونه بين العباد بالحكمة والبيان لعل
تجدونهم خفيفاً من ثقل الأرض و ما فيها و
تصعدون الى مقام كان في اعلى الفردوس رفيعاً
اياك اياك ان تخرج من قبص الحكمة ان الذين
في قلوبهم ريب قد ظهروا في اثواب الايمان و
ربك يشهد بانهم كاذبون لا تصدقوا كل مدع
ينطق بما يأمره هويه كذلك امركم من ينطق
بالحق انه هو العلام الغيوب ان افروحا في ايامه
ثم انظروا آيات ربكم الرحمن وتفكروا فيها فونفسى
انها احاطت العالمين والبهاء والروح عليك و
على الذين هم اتخذوا سبيلاً الى الله العزيز العظيم

3 هو الله تعالى شأنه العظمة والكبرياء

4 ان يا حاء اسمع نداء الهاء الذى ينطق في
الكثير الاحمر مقام الذى انقطع عنه حكم
القدر ومنه تضوع رائحة ربك الرحمن ان لا
تحزن من الدنيا وما يحدث فيها فوعمرى كل من
عليها فان وبقى وجه ربك العزيز المنان طوبى

and there shall endure the face of thy Lord, the Mighty, the Bestower. Blessed art thou for having urged on the steed of high resolve until the beauty of the Divine Unity was made manifest unto thee. We have accepted what hath passed from thee. Verily thy Lord is the Powerful, the Helper. This is the Day whereon the heaven was cleft asunder and the earth was rent and the path was set up, and this, verily, is the Balance. Say: The Balance hath appeared in the form of man, and walketh and speaketh and writeth what proceedeth from His lips - the servant in attendance before the Throne, whom the peoples of all worlds from among those who followed Satan could not prevent. We have forsaken the world and its people, and have turned to a station wherein naught is seen save God, the Lord of all religions. By Him Who illumined the dawn and manifested the Night of Power! He speaketh between the heavens and the earth and calleth all unto God, and the might of the oppressors preventeth Him not, though they should all unite against Him with sword and spear. God hath written down for you the reward of them who have attained His presence and heard His call. Be content with what God hath been content with. He, verily, is the Mighty, the Merciful.

5 He is God, exalted be His glory, to Him belong greatness and majesty!

6 This is a Book from Us unto him who hath turned towards the Holy Court. Verily his Lord is the Mighty, the Generous. They who follow God's command, by My life, are in My good-pleasure and soar in My atmosphere and hear My call and circle round Me. They are, verily, the companions of paradise. Give thanks unto thy Lord for having wandered from thy homeland until thou drewest nigh unto thy Lord, the All-Merciful. Exalted be this noble and mighty station! Had the people known what lieth beyond the veil, they would have turned unto it with their heads, but they have been prevented from this mighty grace by what they have earned. They who have drawn nigh unto the Dayspring of Revelation are of the people of Baha. Their names have been inscribed by the Most Exalted Pen in a preserved and mighty tablet. Glory be upon thee and upon him who hath drunk the cup of tribulation in the path of his Lord, the Forgiving, the Merciful.

7 He is God, exalted be His glory, to Him belong greatness and majesty!

8 By the grace of the All-Merciful, may His Chosen Ones be joyous at all times, content with the good-pleasure of the Friend and thankful. Today, wisdom is beloved for the education of the peoples of the world. All the loved ones must assuredly not

لك بما اسرعت جواد الهمة الى ان حصحص
لك جمال الاحديّة انا قبلنا ما فات منك ان
ربك هو المقتدر المستعان هذا يوم فيه انفطرت
السماء وانشقّت الأرض ونصب الصراط وان
هذا الميزان قل ان الميزان قد ظهر على صورة
الانسان و اذا يمشی و ينطق و يكتب ما يخرج
من شفّتيه عبد الحاضر لدى العرش و ما منعه
اهل الاكوان من الذين اتبعوا الشيطان انا تركنا
الدنيا لأهلها و اقبلنا الى مقام لا يرى فيه الا
الله مالک الأديان فوالذي انار الفجر و اظهر
ليلة القدر انه ينطق بين السموات و الأرض و
يدعو الكل الى الله و لم تمنعه سطوة الذين ظلموا
ولو اجتمعوا عليه بالسيف و السنان قد كتب الله
لكم اجر من فاز بلاقائه و سمع ندائه ان ارضوا بما
رضى الله انه هو العزيز الرحمن

5 هو الله تعالى شأنه العظمة والكبرياء

6 هذا كتاب من لدنا الى الذي توجه الى مقرّ القدس
انّ ربه هو العزيز الكريم انّ الذين يتبعون امر
الله لعمري انهم في رضوانى و يطهرون في هوائى
و يسمعون ندائى و يطوفون حولى الا انهم من
اصحاب النعيم ان اشكر ربك بما استغرت من
الأوطان الى ان تقرّبت بربك الرحمن فتعالى هذا
الشأن العزيز المنيع لو علموا الناس ما وراء الختام
توجهوا اليه برووسهم ولكن بما اكتسبوا منعوا عن
هذا الفضل العظيم و الذين استقربوا الى مشرق
الوحى انهم من اهل البهاء قد رقت اسمائهم من
القلم الأعلى فى لوح عزّ حفيظ و البهاء عليك و
علي من شرب كأس الضراء فى سبيل ربه الغفور
الرحيم

7 هو الله تعالى شأنه العظمة والكبرياء اسم خا

8 انشاء الله بعنايت رحمن در كلّ احيان مسرور
باشند و برضاي دوست راضى و شاكر اليوم نظر
بتربيت اهل عالم حكمت محبوبست البتّه بايد جميع
احباب از آن تجاوز ننمايند و مشاهده شده كه

transgress it. It has been observed that in every place where actions were taken contrary to that which God hath permitted, naught but sedition was manifested as a result. Harken unto the call of the Friend, act according to His bidding, and be content. Be not grieved by separation, for afterwards, by His command, that very separation was the essence of nearness, and parting by His leave was the reality of union. These are the pure waters of inner meaning that have flowed from the Wellspring of the Pen of the All-Merciful. Drink thereof and be of the thankful ones.

- 9 He is God, exalted be His station, to Him belong all glory and grandeur.

- 10 O Sin! The Manifest Truth declareth: This is the Day wherein the chosen ones must fix their gaze upon the command of the Unconstrained One and must efface their own will before the Will of God. That is, after the issuance of the binding decree from the direction of the Fashioner of bones and the Lord of all nations, that very command must become the beloved thing. How blessed, then, is he who ascendeth unto this station! Therefore, ye must observe with perfect wisdom whatsoever is deemed beneficial to the Cause, and act accordingly. Deeds take precedence over words. A goodly deed hath been and shall forever be the distinguishing feature. Be thou never grieved. Verily, He ordaineth for each one that which is best for him. He, verily, is the All-Knowing, the All-Wise.

در هر محلّ بغير ما اذن الله عامل شده‌اند جز فتنه ثمری ظاهر نشد بشنو ندای دوست را و بآنچه میفرماید عامل شو و راضی باش از فراق محزون مباش بعد بامر او نفس قرب بوده و فراق باذنش حقیقت وصال اینست زلال معانی که از معین قلم رحمانی جاری شد ان اشرب و کن من الشاکرین

9 هو الله تعالى شأنه العظمة والكبرياء

10 ای سین حقّ مبین میفرماید الیوم یومیست که باید اختیار بامر مختار ناظر باشند و اختیار خود را فانی در اختیار حقّ نمایند یعنی بعد از صدور امر مبرم از شطر مصوّر الرّم و مالک الأمم همان نفس امر محبوب واقع شود فیا طوبی لمن یصعد الی هذا المقام لذا باید بکمال حکمت بآنچه مصلحت امر مشاهده شود ناظر باشید و عامل گردید و اعمال مقدّمست بر اقوال عمل طیب ممیز بوده و خواهد بود ابداً محزون مباش آنه یقدر لکل ما هو خیر له انه هو العلیم الحکیم

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Date: 1290 [1873] or earlier

- 1 He is God. Praise be to God, Who hath ever endured through the endurance of His Essence and subsisted through the subsistence of His Being and was exalted through the transcendence of His holy eternity - He Who brought forth all created things through a single word from His Book and clothed them in the garment of existence through His command and will. And I offer prayers and salutations upon the first Tree that brought forth the fruits of knowledge and wisdom, and the first Light that shone forth from the dawn of Oneness, and the first Mirror that reflected all the names and attributes in the sanctified realms - He Who was Muhammad in name and praiseworthy

1 هو الحمد لله الذی کان باقیّاً بقاء ذاته و قیوماً بقیومیّة کینونته و متعالیّاً بارتفاع قدس ازلیّته الذی ظهر الممکّات بحرف من کتابه و البسم قیص الوجود بأمره و ارادته و اصلّی و اسلم علی اوّل سدره اثمرت بثمرات العلم و الحکمة و اوّل نور اشرق من فجر الأحدیّة و اوّل مرآة حکمت عن کلّ الأسماء و الصفات فی عوالم القدسیّة الذی

in deed - and upon His family, with abundant and everlasting peace forever.

- 2 O My brother! Your letter has reached Us and We have understood all the references and words contained therein. The lamentation of your heart and the cry of your soul have been heard regarding the poverty, need, adversity and distress that encompass you. We beseech God to grant you that which you love and with which you are content, for verily He is the Generous, the Bountiful.
- 3 Know thou at the outset that I am not worthy to associate with the servants in the lands after corruption has appeared on land and sea through that which the hands of men have wrought. Dost thou not witness and see how the dogs of the earth from all regions have gathered against Me, attributing to Me that which cannot be uttered in speech nor flow from the pen? How then canst thou be with Me, or sit in My presence, or associate with Me?
- 4 From the day God made Himself known to Me and taught Me the wonders of His knowledge and the gems of His wisdom, I have sacrificed My spirit, My soul and My body in His path, and each day I await what God hath ordained for Me through His inevitable decrees and His established judgments. Hast thou not heard how they seized Us and Our possessions, expelled Us from Our homes, and then drew forth against Us the sword of hatred from the sheath of enmity? These transgressors shot at Us the arrows of rancor though We called them to naught but God and desired for them only that which would transform them from the left hand of self and passion to the right hand of glory and eternity. We commanded them only what God had commanded them in the Book. Then they all rose against Me in hypocrisy and slew Me with the swords of discord, as though I were imprisoned in an iron cage, My cries and lamentations unheard, such that I could not utter a single letter of what God had graciously bestowed upon Me and honored Me with through His bounty.
- 5 By God! If thou wert to become aware of My secret, thou wouldst weep for the adversity and hardship that have befallen Me. And were the veil to be lifted from the eye of thy heart, thou wouldst flee to the mountain peaks from My sorrow and what hath come upon Me. In these circumstances of tribulation and these calamities that have descended, I have clung to the hem of patience and resignation, held fast to the cord of trust and detachment, and in every moment I say: "There is no power nor strength except in God."

كان محمدًا في الاسم و محموداً في الفعل وآله وسلم
تسليماً كثيراً دائماً ابداً

2 و بعد يا اخي قد بلغ اليك كتابك و عرفنا كل ما ستر فيه من اشاراتك و كلماتك و سمعت ضجيج قلبك و صرخ فؤادك بما احاطك الفقر و الافتقار و الضّر و الاضطراب و نسل الله بأن يبلغك الى ما تحب و ترضى انه جواد كريم

3 في أول القول فاعلم بأنّي لست مستأهلاً لمعاشرة العباد في البلاد بعد الذي ظهر الفساد في البرّ و البحر بما اكتسبت ايدي الناس اما تشهد و ترى كيف اجتمعوا على كلاب الأرض من كل الأقطار و ينسبون الى ما لا يذكر بالمقال ولا يجري من المداد مع ذلك كيف تقدر ان تكون معي او تجالسنى او تعاشرنى

4 و اتى من يوم الذي عرفني الله نفسه و علمني بدايع علمه و جواهر حكمته انفتحت روحي و نفسي و جسدي في سبيله و في كل يوم انتظر ما قدّر الله لي من تقديراته المحتومة و من قضائاته المثبتة اما سمعت كيف اخذونا و اخذوا اموالنا و اخرجونا من ديارنا و بعد ذلك اخرجوا علينا سيف البغضاء عن غمد الفحشاء و رمونا بسهام الغلّ هؤلاء النفاق بعد الذي ما دعوتهم الا الى الله و ما اردت لهم الا ما يقلبهم عن شمال النفس و الهوى الى اليمين العزّ و البقاء و ما امرتهم الا بما امرهم الله في الكتاب اذا كلهم قاموا على بالنفاق و قتلوني بأسياف الشقاق كأني اكون محبوساً في قفص الحديد و لا يرفع ضجيجي و صرختي بحيث لن اقدر ان اذكر حرفاً عما اعطاني الله بجوده و اكرمني باحسانه

5 و انك انت فوالله لو تطّلع على سرّي لتبكي على ما مستني من البأساء و الضراء و لو كشف الغطاء عن بصر فؤادك لتفرّ الى قُلل الجبال من حزنّي و عما ورد عليّ و في تلك الأحوال النازلة و البلايا الواردة تشبّثت بذيل الصبر و الاضطبار و تمسّكت بحبل التوكّل و الانقطاع و اقول في كل حين لا حول و لا قوة الا بالله

6 Therefore, consider within thyself: Can anyone accompany this destitute servant, this limited and abased one? Nay, by My Lord, unless he walks in His footsteps—that is, turns with his whole being to his Lord and turns away from all else, hastening to the fields of struggle in his Lord's path as he rushed to the assemblies of glory in pursuit of his desires. He must be steadfast in God's Cause such that his foot does not slip even if all creation opposes him. He must not boast over anyone in anything, nor desire for others what he does not desire for himself. In contentment, he must reach such a station that if he finds means he spends, and if he lacks he gives thanks. Each day he must increase in his love for his Lord and in his submission to his Creator. In resignation he must reach such a state that were the rains of poverty and abasement to pour upon him, he would not grieve in his soul nor change in his essence. In these days, no one can enter the shore of this ocean, much less its depths. Therefore, it behooveth thee to return to thy place and, if thou findest within thyself My love, beseech God, thy Lord, to protect this lamp from these diverse winds, and this dove from the talons of these reprobates. Verily He is near, ever-ready to answer. And if thou art adorned with these attributes, then it behooveth thee to recite this prayer morning and evening:

7 Glory be unto Thee, O Lord my God! I beseech Thee by Thy Name through which Thou didst cause the rivers of Thy holy oneness to flow, and didst send down from the clouds of Thy mercy the outpourings of Thine eternal might, to have mercy upon this poor and needy one who hath entered the shore of Thy riches, and this lowly one who hath arrived at the wellspring of Thy glory, and this weak one who hath clung to the cord of Thy power, and this ignorant one who hath hastened from every direction until he entered the city of Thy knowledge. In Thy hand is the dominion of command and the kingdom of creation. Verily, Thou art powerful over all things.

JHT_S#084x

6 اِذَا فَكَّرَ فِي نَفْسِكَ هَلْ يَقْدِرُ احَدٌ اَنْ يَكُونَ مَعَ هَذَا الْعَبْدِ الْمَفْتَقِرِ وَهَذَا الذَّلِيلِ الْقَاصِرِ لَا فَوْرَ بِيْهِ اِلَّا بِأَنْ يَمْشِيَ عَلَيَّ قَدَمَهُ اَيَّ يَقْبَلُ بِكُلِّهِ اِلَى مَوْلَاهُ وَيُعْرِضُ عَنْ كُلِّ مَا سِوَاهُ وَيَرْكُضُ اِلَى مَوَاقِعِ الْجِدَالِ فِي سَبِيلِ رَبِّهِ كَمَا سَرَعَ اِلَى مُحَافِلِ الْجَلَالِ فَيَمَاشِيهِ بِهَوَاهُ وَيَكُونُ مُسْتَقِيمًا عَلَيَّ اَمْرَ اللَّهِ بِحَيْثُ لَا يَزِلُّ قَدَمُهُ وَلَوْ يَعْتَرِضُ عَلَيْهِ كُلُّ الْخَلَائِقِ وَلَا يَفْتَخِرُ عَلَيَّ احَدٌ فِي شَيْءٍ وَلَا يَرْضَى لغيرِهِ مَا لَا يَرْضَى لِنَفْسِهِ وَيَكُونُ فِي الْقَنَاعَةِ اِلَى مَقَامٍ اَنْ وَجَدَ اَنْفَقَ وَ اَنْ فَقَدَ شُكْرَ وَ فِي كُلِّ يَوْمٍ يَزِدُّ اِنْ حَبَّهٗ مَوْلَاهُ وَ تَسْلِيْمِهِ بَارئِهِ وَيَكُونُ فِي الرِّضَا عَلَيَّ شَأْنِ الَّذِي لَوْ يُمْطَرُ عَلَيْهِ اَمْطَارُ الْفَقْرِ وَ الذَّلَّةِ لَمْ يَحْزَنْ فِي نَفْسِهِ وَلَمْ يَتَغَيَّرْ فِي ذَاتِهِ وَ فِي هَذِهِ الْاَيَّامِ لَمْ يَقْدِرْ احَدٌ اَنْ يَدْخُلَ فِي شَاطِئِ هَذَا الْبَحْرِ وَ كَيْفَ الدَّخُولُ فِي غَمْرَاتِهِ اِذَا يَنْبَغِي لِحَنَابِكِ بِأَنْ تَرْجِعَ اِلَى مَحَلِّكَ وَ مَقَامِكَ وَ اَنْ تَجِدَ فِي نَفْسِكَ حَاجِي فَاسْتَلِ اللَّهَ رَبَّكَ بِأَنْ يَحْفَظَ هَذَا السِّرَاجَ عَنْ هَذِهِ الْاُرْيَاحِ الْمُخْتَلِفَةِ وَ هَذِهِ الْحَمَامَةِ عَنْ مَخَالِيبِ هَؤُلَاءِ الْفَسَقَةِ وَ اَنَّهُ قَرِيبٌ مَحْبِبٌ وَ اَنْتَ لَوْ تَتَصَفَّ بِهَذِهِ الصِّفَاتِ اِذَا يَنْبَغِي لَكَ بِأَنْ تَقْرَأَ هَذِهِ الدَّعَاءَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ

7 فَسُبْحَانَكَ اللَّهُمَّ يَا اَلْهَى اسْئَلُكَ بِاسْمِكَ الَّذِي بِهِ اَجْرِيَتْ اَنْهَارُ قُدْسٍ اَحَدِيَّتِكَ وَ اَنْزَلْتَ مِنْ غَمَامٍ رَحْمَتِكَ فَيَوْضَاتِ عَرْزِ اَزَلِيَّتِكَ بِأَنْ تَرْحَمَ هَذَا الْمُسْكِينَ الْفَقِيرَ الَّذِي دَخَلَ فِي شَاطِئِ غَنَائِكَ وَ هَذَا الذَّلِيلَ الَّذِي وَرَدَ عَلَيَّ شَرِيعَةَ عَرْكَ وَ هَذَا الضَّعِيفَ الَّذِي تَمَسَّكَ بِخَيْطِ قُدْرَتِكَ وَ هَذَا الْجَاهِلَ الَّذِي سَرَعَ عَنْ كُلِّ الْجِهَاتِ حَتَّى دَخَلَ فِي مَدِينَةِ عِلْمِكَ اِذْ بِيَدِكَ جَبْرُوتُ الْأَمْرِ وَ مَلَكُوتُ الْخَلْقِ وَ اَنْتَ اَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

INBA71:082, INBA33:080b.14x,
ADM3#043 p.056x, AYT.335x,
AQMJ1.034x, RHQM1.228-229 (285)
(171-171x), AKHA_120BE #02-03 p.208x

BH01314

To: *Shaykh Kazim Samandar, in Qazvin*

Date: 1290 [1873] or earlier

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

2 Your letter which you sent to this servant, who circles round the Throne, was forwarded from the great city and was witnessed, and its contents were understood. God willing, may you ever drink from the incomparable sweet waters of the Lord of Majesty and be sanctified from all who dwell in the heavens and the earth. O thou Phoenix of fire! Conquer hearts through the remembrance of thy Lord, the Mighty, the Unconstrained. Then give the contingent beings to drink from the chalice of divine verses through the hands of maidens who dwell in the chambers of the words of the Revealer of mysteries, whom no strangers or evil ones have touched, and whose presence God has made exclusive to those among His servants possessed of insight, who were among the choicest of creation and held fast to the cord of God, the Almighty, the Compelling. Soon shall We send down unto thee what We have ordained for thee. Be thou, therefore, at peace within thyself and be of them that are at rest.

3 For each person mentioned in your letter, a Tablet was revealed and sent down as a token of Our grace upon thee and upon Our devoted servants. Now observe the condition of the people and what proceeds from their mouths. They acknowledge that every light is darkened before His splendor, as was revealed in the Bayan and testified to by the Tongue of the All-Merciful. Likewise do they say that He transforms light into darkness, as was revealed in the prayers by God, the Mighty, the Gracious, the Bestower. Yet when the meaning of what they have confessed and acknowledged becomes manifest, they flee from the Lion of inner meanings and join Satan's hosts, even though they have not understood him whom they have taken as lord instead of God, nor his true nature, nor the origin of his cause - to this do they who are endued with understanding bear witness.

4 Strange indeed that these people, though they behold with their outward eyes the inexhaustible Kawthar, have nevertheless contented themselves with a mirage. Such hath ever been the way of creation, even as among the peoples of old there are today those who worship the calf instead of God and rejoice in their idol. He Who hath arisen by His own Self would be ashamed to be known by such servants, and were it not for

1 هو العلیّ الأَبی

2 نامه آنجناب که بعد طائف حول عرش ارسال داشتید از مدینه کبیر بین یدی فرستاد و مشهود آمد و ما فيه مفهوم گشت انشاء الله لا زال از زلال ظلم بینال ذو الجلال مشروب باشید و از کلّ من فی السموات و الأرض مقدّس ان یا سمندر النار سخر القلوب بذكر ربّک العزیز المختار ثم اسق الممکات من کأس الأخبار بيد الأَبکار اللواتی جلسن فی غرفات کلمات منزل الأسرار و لم یطمئن الأعیار و الأشرار و جعل الله لقائهنّ مخصوصاً لأولی الأبصار من عباده الذین کانوا من خیرة الخلق و تمسکوا بعروة الله المقتدر الجبار فسوف تنزل علیک ما قدرناه لک فاطمئن فی نفسک و کن من المطمئنین

3 ذکر نفوسیکه در ورقه آنجناب بود باسم هر نفسی لوحی نازل و ارسال شد فضلاً من لدنا علیک و علی عبادنا المردین ثم انظر شأن الناس و ما یخرج من افواههم یعترفون بأنّ کلّ ذی نور یظلم عند بهائه کما نزل فی البیان و شهد بذلک لسان الرحمن و کذلک یقولون انه یبدل النور بالظلمة کما نزل ذلک فی الدعوات من لدی الله المقتدر العزیز المتان و اذا ظهر معنی ما اقروا به و اعترفوا علیه اذا قروا من قسورة المعانی و دخلوا فی جنود الشیطان مع انّ الذی اتخذه ربّاً من دون الله ما اطلعوا به و بما هو علیه و بأصل امره و یشهد بذلك اولو العرفان

4 عجب است که این ناس مع آنکه کوثر لا ینفد را ببصر ظاهر مشاهده مینمایند مع ذلک بسراب بقیعه قناعت کرده اند لمیزل شأن خلق این بوده چنانچه از ملل قبل حال حزبی عاکف عجلند من دون الله و یفرحون بمعبودهم والذی قام بنفسه که حقّ ننگ میدارد که معروف این عباد واقع

His grace and mercy, He would never have revealed His Cause. But the decree hath been fulfilled, for He is the Almighty, the Unconstrained.

- 5 And after the manifestation of God and the establishment of His Temple upon the throne of His Most Great Name, the All-Glorious, these people still make mention of Imamate, succession, and vicegerency. Such is the condition of the leaders of this people, let alone those souls who have followed these insects of the earth. In truth, all are today seen as immature. If a soul attaineth unto this wondrous Cause, by God! the dust of his sandal is, in God's sight, more exalted and distinguished than all who have turned aside among the people of the Bayan, and ever shall be. None shall enter this everlasting City of Oneness save holy souls who are detached from all save God. This cup is not the portion of every heedless ignorant one, nor is this pure wine the share of every stubborn infidel. They who drink from the Abha cup are of another essence and from another realm. Thus hath the matter been decreed, but the people understand not.

- 6 God willing, may ye ever be present in the court of the All-Glorious, the Majestic, and be gazers unto His most pure horizon. Convey God's greetings unto the faces of them that are settled upon the cushions of detachment and abstraction among His triumphant servants, then unto thy wife and sister and thy kinsmen and the handmaidens of God, then unto those two women who emigrated unto God and whom the hand of grace returned to their abode. Say unto them: By God! We were with you and walked above your heads and witnessed your love and heard what ye uttered, and We are the Best of hearers. Blessed are ye, and God hath accepted from you and shall surely reward you, for He is the Best of rewarders.

- 7 And if thou seest the servant before the Merciful, convey unto his face the greetings from Us, then give him the glad tidings of Our mention of him in this wondrous Tablet. Say: We have heard what thou hast composed in remembrance of thy Lord. God shall soon reward thee with the best of rewards, for He bestoweth upon His remembering servants, and We had sent him a tablet before wherein was recorded that which was a guidance and remembrance for all the worlds. Then convey greetings unto the face of Nasir, that he may rejoice within himself through God's grace and mercy and be of the assured ones. We have indeed sent down unto him from the heaven of holiness verses of the Cause and sent them to him before, that he may rejoice in God's remembrance, the Mighty, the All-Knowing. And likewise unto the face of Hasan who hath attained unto God's tablet and its effect, that he may be of

شود و اگر ناظر بفضل و رحمت نمیبود ابداً اظهار امر نمیفرمود و لکن قضا الامر و آنه هو المقتدر المختار

- 5 و بعد ظهور الله و استواء هيكله على عرش اسمه الأعظم العظيم تازة این قوم ذکر امامت و ولایت و وصایت مینمایند اینست شأن رؤسای این قوم تا چه رسد بنفوسیکه باین هیچ ارض گزیده اند باری کلّ الیوم نابالغ مشهود و اگر نفسی باین امر بدیع فائز شد تالله تراب نعل او عندالله از کلّ معرضین من فی البیان ارجح و اشرف بوده و خواهد بود و جز نفوس مقدّسه که از ما سوی الله منقطع شده اند در این مدینه احدیه باقیه وارد نشوند این کأس نصیب هر غافل جاهل نه و این خمر طهور قسمت هر عنود کفور نه شاربان کأس ابهی از عنصر دیگرند و از دیار دیگر کذلک کان الامر و لکن الناس هم لا یعرفون

- 6 انشاء الله لم یزل و لا یزال در محضر عزّ ذو الجلال حاضر باشید و بمنظر اطهر ناظر کبر من قبل الله علی وجوه الذینهم استقرّوا علی و ساید الانقطاع و التجريد من عباد الله الفائزين ثم علی وجه ضلعک و اختک و ذوی قرابتک و اماء الله ثم اللتان هاجرتا الی الله و ارجعهما ید الفضل الی مقرّهما قل لهما تالله انا کما معکما و مشینا فوق رأسکما و شهدنا حبکما و سمعنا ما تکلمتما به و انا خیر السامعین فطوبی لکما و ان الله قبل عنکما فسوف یجزیکما و آنه خیر المجزین

- 7 و ان رأیت العبد قبل الرّحم فالتی علی وجهه التّکبیر من لدنا ثم بشره بذکری آیاه فی هذا اللّوح البديع قل قد سمعنا ما انشأته فی ذکر ربّک فسوف یجزیک الله خیر الجزاء و آنه معطى عباده الذّاکرین و انا ارسلنا الیه لوحاً من قبل و ذکر فیهِ ما کان هدی و ذکرى للعالمین ثم کبر علی وجه التّصیر لیكون مستبشراً فی نفسه من فضل الله و رحمته و یكون من الموقنین و لقد نزّلنا له من سماء القدس آیات الامر و ارسلناها الیه من قبل لیفرح بذکر الله العزیز العلیم و کذلک علی وجه الحسن الذی فاز بلوح الله و اثره لیكون من الشّاکرین و ان رأیت الذّبیح ذکّره من لدنا قل

the thankful ones. And if thou seest Dhabih, remind him from Us, saying: Beware lest thou be patient in God's Cause. Rend asunder the veils of glory in their entirety in such wise that the denizens of the Supreme Paradise shall hear the sound of their rending. This is better for thee than clinging to the hems of the ascetics. And say: Praise be to God, the Lord of the worlds.

أَيَاكَ ان تصبر في امر الله ان اخرق سبجات
الجلال بأتمها على شأن يسمعن اهل ملاء الأعلى
صوت خرقها و هذا خير لك عن التمسك
بأذيال الناسكين و قل ان الحمد لله رب العالمين

AYBY.019

BH01315

To: *Muhammad Sirjani*

Date: 1290 [1873] or earlier

- 1 O Muhammad of Sirjan! In the Name of God, the Most Mighty, the Most Holy, the Most Invincible, the Most Exalted! 1 بسم الله الأعزّ الأقدس الأَمع الأعلى
- 2 This is a Book from the Primal Point Who testifieth and declareth: "Verily, I am alive in the Most Glorious Horizon. Therefore, O people, behold ye My beauty, then hearken unto My melodies, then witness My power, My sovereignty and My glory, then My mercy that hath preceded all worlds." 2 هذا كتاب من نقطة الأولى ويشهد ويقول بأني
انا حي في افق الأبهى اذا يا قوم فاشهدوا جمالي ثم
اسمعوا نغماتي ثم انظروا قدرتي وسلطنتي وبهائي
ثم رحمتي التي سبقت العالمين
- 3 O people! By God, We have indeed informed you aforetime and testified with Our truthful tongue that I have ever existed through the eternity of God and shall manifest Myself unto you through My Most Great, Most Glorious Name. Beware lest ye object thereunto and be counted among the idolaters. By God, this is a mystery more manifest than the sun at high noon, yet when We bestowed the Name apart from Our Self, the servants knew Us not. This mystery was veiled within mystery upon mystery, shrouded by yet another mystery, which none among all created things could fathom. 3 ان يا قوم تالله قد اخبرناكم من قبل وشهدنا بلساننا
الحق بأني لم يزل كنت بدوام الله وسأظهر نفسي
عليكم باسمي الأعظم الأبهى اياكم ان لا تعترضوا
بها ولا تكونن من المشركين تالله هذا السر الذي
كان اظهر من الشمس في قطب الزوال ولكن
لما انفقنا الاسم بدوننا لذا ما عرفونا العباد و كان
هذا السر في سر السر مقنع بالسر الذي كان مجللاً
على سر آخر وما عرفه احد من الخلائق اجمعين
- 4 When the idolaters persisted and thy Lord's appointed time was fulfilled, then did the Hand of Power lift from the face of mystery a veil of mystery. Thereupon all who dwell in the heavens and earth were struck with terror, save those whom God preserved within the fortress of His protection and numbered among the secure ones. 4 فلما عادوا المشركون و تمت ميقات ربك اذا
ارفع يد القدرة عن وجهه السر حجاباً من السر
اذا فزع كل من في السموات و الأرض الا
الذين عصمهم الله في حصن عانيته وجعلهم من
الأمينين
- 5 O Muhammad! By God the Truth, whatsoever thou hast heard concerning this Cause hath proceeded from Me, and God knoweth that none besides Me was aware of aught, and this is 5 ان يا محمد تالله الحق كلما سمعت من هذا الأمر قد
ظهر مني و كان الله يعلم بأن دوني ما اطلع بشيء و
هذا من حكمة لا يعلمها الا نفس الله العليم الحكيم

a wisdom known to none save God, the All-Knowing, the All-Wise. When the opposers found assurance within themselves and the breezes of security wafted from this holy, wondrous and blessed right hand side, they came forth with arrows, then spears, then swords of hatred, smiting Me at every moment with all their might. Thus were they recorded among the oppressors in tablets of ancient glory.

- 6 Thou knowest well that one who harbors deceit within himself and practices deception in God's Cause can never stand before the enemies between the heavens and earth, nor can he speak God's praise amidst adversaries, nor can he face the opposers in days when all religious sects united against him while he, by himself alone, championed his Lord's Cause, detached from all else. Thus didst thou hear, and they who were in Iraq witnessed with their own eyes and do now testify thereto, if they be among the fair-minded.

- 7 By God, wert thou to ponder within thyself, thou wouldst find My deeds sufficient witness to that which issueth from My mouth and floweth from My pen, requiring no further testimony from these people or from all the worlds.

- 8 O Muhammad! Every deed hath its trace and every existence its fragrance. Therefore inhale from all that hath appeared from this Youth and flowed from His pen. If thou perceivest therein the fragrance of the Beloved, then detach thyself from all else and turn thy face toward His holy, transcendent, mighty and wondrous countenance. God's Cause cannot be confounded with aught else. It standeth manifest above all things, shining with the lights of beauty in the heaven of grandeur. None but every remote transgressor shall deny it.

- 9 By God, all that hath appeared from Me is proof conclusive for all created things, yet people have confused the matter for themselves. Apart from this, verily thy Lord's Cause is more manifest than can be concealed, and God is witness to what I say. Sufficient is their abasement that they worship one whom We named with a name among names and mentioned among the servants, making him a veil before their eyes through Our wisdom, lest they recognize this luminous and noble Manifestation. When he returned unto God [...] He hath waged war against Our Cause by his own self. We commanded the people to rend asunder the veils, whereupon all who are in the heavens and on earth were thunderstruck, except for certain letters that were manifestations of My Name, the All-Merciful, the Most Merciful. If thou wouldst ponder My Cause and the veiling of My countenance after My manifestation at the axis

فلما وجدوا المعرضون في انفسهم اطميناناً و هبت
روائح الأمن عن هذا الشطر الأيمن المقدس البديع
إذاً خرجوا بسهام ثم برماح ثم بسيوف البغضاء و
ضربوني في كل حين بما استطاعوا و كذلك
كانوا من الظالمين في الواح عرّ قديم

6 وانت تعلم بأن الذي يكر في نفسه ويكون خادعاً
في امر الله لن يقدر ان يقوم في مقابلة الأعداء بين
السموات والأرضين ولن يستطيع ان ينطق بثناء
الله بين الأعداء ولن يقدر ان يقابل المعرضين
في أيام التي اجتمعوا عليه كل المذاهب و هو
بنفسه نصر ربه ثم استغنى عن العالمين و كذلك
سمعت والذينهم كانوا في العراق شهدوا بأبصارهم
ويشهدون حينئذ بذلك ان يكونن من المنصفين

7 تالله لو انت تفكر في نفسك لتشهد فعلى شاهداً
على ما يخرج من في ويخرج من قلبى وتكتفى
به عن شهادة هؤلاء وعن شهادة العالمين

8 ان يا محمد لكل فعل من اثر ولكل وجود من نعمة
إذا فاستنشق من كل ما ظهر من هذا الغلام و
جری من قلبه ان وجدت منه رائحة المحبوب إذا
فانقطع عما سواه و توجه بوجهه المقدس المتعالى
العزیز البديع لن يشبه امر الله بما سواه و أنه ظاهر
فوق كل شئ و يستضيء بأنوار الجمال في فلك
الاستجلال ولن ينكره الا كل فاسق بعيد

9 تالله كلما ظهر مني لكان حجة على المكائت ولكن
الناس اشتبهوا الأمر على انفسهم ومن دون ذلك
ان امر ربك اظهر من ان يخفي و كان الله على
ما اقول شهيداً يكفيهم هذا الدلة بأنهم يعبدون
الذي سميانه باسم من الأسماء و اذكرناه بين العباد
و جعلناه حجاباً لأبصارهم لحكمة من لدنا و لثلا
يعرفوا هذا المنظر المشرق الكريم فلما عاد على الله
و حارب بنفسه امرنا الناس بخرق الحجاب إذا
انصعقت كل من في السموات و الأرض الا
عدة احرف مظاهر اسمي الرحمن الرحيم و انك
لو تفكر في امرى و ستر وجهي بعد ظهورى في
قطب الآفاق تالله لتطلع بسر الذي ما اطلع به

of all horizons, thou wouldst, by God, become acquainted with a mystery wherewith even the realities of mysteries have not been acquainted - how much less these hypocrites! Thereby will mystery after mystery be unveiled unto thee, then treasure after treasure, then store after store, and thou wilt find thyself enriched through thy Lord's bounty beyond all that hath been created between the heavens and the earth. This, verily, is certain truth. Know thou, moreover, that We loved thee aforetime and have not forgotten thee, and now We bid thee rend asunder the veils through the sovereignty of thy Lord's Name, the Powerful, the Mighty, the Omnipotent, and emerge from behind them with a radiant and shining face. Take heed that thou fear no one. Then make mention of thy Lord amongst those in whose hearts thou findest the sweet savors of divine good-pleasure. Verily thy Lord will guard thee from the harm of every harmful one. He doeth what He willeth and ordaineth what He pleaseth. Thus have We inspired thee and made mention of thee on this night out of Our love for thee, that thou mayest be of those who remember this lonely Wronged One. And the glory be upon thee and upon those who are with thee on this path wherefrom the feet of most of the servants have slipped, save those whom God hath singled out for the recognition of His exalted, His hallowed, His gracious Self.

حقائق الأسرار فكيف هؤلاء المنافقين و بذلك يظهر لك سر بعد سر ثم كنز بعد كنز ثم ذكر بعد ذكر و تشهد نفسك غنياً بغناء ربك عما خلق بين السموات و الأرض و ان هذا الحق يقين ثم اعلم بأننا احبيناك من قبل و ما نسيناك و اذا تأمرك بأن تخرق الحجابات بسلطان اسم ربك القادر المقتدر القدير و تخرج عن خلفها بوجه طالع منير اياك ان لا تخف من احد ثم اذكر ربك عند الذين تجد في قلوبهم روائح الرضوان و ان ربك يحرسك عن ضر كل ذي ضر و انه يفعل ما يشاء و يحكم ما يريد كذلك القيناك و اذكرناك في هذا الليل حباً لنفسك لتكون متذكراً بذكر هذا المظلوم الفريد و البهاء عليك و على من معك على هذا الصراط الذي زلت عنه اقدام اكثر العباد الا الذين اختصهم الله لعرفان نفسه المتعالى المقدس الكريم

BLIB_Or15694.410, ALIB.folder18p298,
RSR.099-101

BH01340

To: Muhammad Quli, in Sabzivar

Date: 1290 [1873] or earlier

- 1 Revealed for Muhammad Quli of Sabzivar, that he may be guided by the guidance of the Spirit and turn unto God, the Mighty, the All-Knowing
- 2 He is God, the Help in Peril, there is none other God but Him
- 3 The Light hath dawned from the horizon of manifestation and Beauty hath shone forth from the dayspring of glory. Thereupon all things cried out in their inmost essence: "By God, this is a noble King!" Say: O people, deny not the grace of these days and despair not of the Spirit of God and His mercy, for verily His mercy hath preceded all worlds. Arise from the slumber of passion, then turn your faces toward the Sacred Precinct, the House of God, the Mighty, the Gracious. They

1 سبزواری قد نزل لمحمد قلی لیهتدی بهدی الروح و
یکون مقبلاً الى الله العزيز العليم

2 هو الله المستعان لا اله الا هو

3 قد طلع النور عن افق الظهور و اشرق الجمال عن
مشرق الجلال اذا نادى الاشياء في سر السر بان
تالله هذا ملك كريم قل يا قوم لا تتكروا فضل
تلك الايام و لا تيأسوا من روح الله و رحمته و
ان رحمته سبقت العالمين قوموا عن رقد الهوى ثم
توجهوا شطر الحرم بيت الله الملك العزيز الكريم

who have not drunk the wine of certitude from the hand of this Youth, these are they who have lost in this world and the next, and their names are not inscribed upon the preserved tablets of glory.

- 4 Say: O people, fear God and contend not with His servant, and be not of the wrongdoers. And whoso disputeth with God and His signs, him do all who dwell in the heavens and earth curse. O people, answer the call of God among you and cast not His proof behind your backs. Fear ye the Day whereon all creatures shall be shaken, save those who have entered beneath the shadow of His countenance - these shall be of those that are secure.

- 5 By God the Truth! Whoso wavereth in this Cause, his faith shall not be accepted though he bring the worship of both worlds. Whoso worshippeth God in these days while remaining heedless of His Manifestation and His sovereignty, upon him shall be pronounced the judgment passed upon the followers of former religions, for they made mention of God and worshipped Him yet knew Him not, and thereby their works were rendered vain and they were among the lost. Nay, this is an even greater heedlessness, for he hath recognized God's bounty, then denied it. Thus do We impart unto thee that whereby thou mayest in these days distinguish between the two parties, and choose for thyself that which is best for thee, and be possessed of clear insight.

- 6 Purify thy heart for the knowledge of thy Lord, thine ear for hearkening unto that which is sent down from Him, and thine eyes for that which appeareth from the direction of a mighty throne. Were anyone today to possess all the treasures of the heavens and earth and expend them in the path of God, it would not equal a single letter of that which hath been sent down in truth on this day, for by it doth God create creation as He willeth, even as He created in former ages.

- 7 And when this Tablet reacheth thee, receive it with hands of contentment, then read it in those times wherein thou findest thyself detached from all that hath been created between the heavens and earth. Thus have We commanded thee through Our grace, that thou mayest be of them that act.

- 8 Know thou moreover that in these days, when intoxication hath seized all who dwell in the heavens and earth, it seemeth not them who have believed to remain seated in their places. Rather, it behooveth every soul to convey the Cause of his Lord unto His servants. Thus hath the sun of divine command dawned from the horizon of wisdom from One Who is

أَنَّ الَّذِينَ هُمْ مَا شَرِبُوا نَحْمَرُ الْإِيقَانَ مِنْ يَدِ هَذَا الْغَلَامِ
أَوَّلُكَ خَسِرُوا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ
ذِكْرٍ عَلَى الْوَاحِ عَزَّ حَفِيفُ

4 قُلْ يَا قَوْمِ خَافُوا اللَّهَ وَلَا تَجَادَلُوا بَعْدَهُ وَلَا
تَكُونُوا مِنَ الظَّالِمِينَ وَالَّذِي يَجَادِلُ بِاللَّهِ وَآيَاتِهِ
يَلْعَنُهُ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ يَا قَوْمِ
اجِيبُوا دَاعِيَ اللَّهِ فِيكُمْ وَلَا تَدْعُوا حُجَّتَهُ عَنْ وَرَائِكُمْ
اتَّقُوا مِنْ يَوْمٍ يَضْطَرُّ فِيهِ الْخَلَائِقُ الْجَمْعِينَ إِلَّا مَنْ
دَخَلَ فِي ظِلِّ الْوَجْهِ إِنَّهُ كَانَ مِنَ الْآمِنِينَ

5 تَاللَّهِ الْحَقُّ مَنْ يَتَوَقَّفُ فِي هَذَا الْأَمْرِ لَنْ يَقْبَلَ إِيْمَانَهُ
وَلَوْ يَأْتِي بِعِبَادَةِ الثَّقَلَيْنِ مَنْ يَعْبُدُ اللَّهَ فِي تِلْكَ
الْأَيَّامِ وَيَكُونُ غَافِلًا عَنْ مَظْهَرِ اللَّهِ وَسُلْطَانِهِ
يَجْرَى عَلَيْهِ حُكْمُ مَلَلِ الْقَبْلِ لَأَنْتَهُمْ يَذْكُرُونَ اللَّهَ وَ
يَعْبُدُونَهُ وَلَا يَعْرِفُونَهُ وَبِذَلِكَ حَبِطَتْ أَعْمَالُهُمْ وَ
كَانُوا مِنَ الْخَاسِرِينَ بَلْ إِنَّهُ أَعْظَمُ غَفْلَةً لِأَنَّهُ عَرَفَ
نِعْمَةَ اللَّهِ ثُمَّ أَنْكَرَهَا كَذَلِكَ نَلْقَى عَلَيْكَ مَا تَطَّلَعُ بِهِ
فِي تِلْكَ الْأَيَّامِ عَلَى الْأَمْرَيْنِ مِنَ الْحَزْبَيْنِ وَتَتَخَذُ
لِنَفْسِكَ مَا هُوَ خَيْرٌ لَكَ وَتَكُونُ عَلَى بَصِيرَةٍ مُنِيرٍ

6 طَهَّرْ قَلْبَكَ لِعِرْفَانِ رَبِّكَ وَاذْنِكَ لِاسْتِمَاعِ مَا
يَنْزِلُ مِنْ عِنْدِهِ وَبَصْرَكَ لِمَا يَظْهَرُ عَنْ جِهَةِ عَرْشِ
عَظِيمٍ وَلَوْ كَانَ الْيَوْمَ عِنْدَ أَحَدِ خَزَائِنِ السَّمَوَاتِ وَ
الْأَرْضِ وَيَنْفَقُهَا فِي سَبِيلِ اللَّهِ لَنْ يَعَادِلَ بِحَرْفٍ
عَمَّا نَزَلَ يَوْمَئِذٍ بِالْحَقِّ لِأَنَّهَا يَخْلُقُ اللَّهُ الْخَلْقَ
كَيْفَ يَشَاءُ كَمَا خَلَقَ فِي الْقُرُونِ الْأُولَى

7 وَإِذَا وَصَلَ إِلَيْكَ اللَّوْحُ خُذْهُ بِأَيْدِي الرِّضَا ثُمَّ
اقْرَأْهُ فِي أَحْيَانِ الَّتِي تَجِدُ فِيهَا نَفْسَكَ فَارْغًا عَمَّا
خَلَقَ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ كَذَلِكَ أَمْرُنَاكَ
بِالْفَضْلِ لَتَكُونَ مِنَ الْعَامِلِينَ

8 ثُمَّ اعْلَمْ أَنَّ فِي تِلْكَ الْأَيَّامِ الَّتِي أَخَذَ السَّكْرَ كُلِّ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا يَنْبَغِي لِلَّذِينَ آمَنُوا
بِأَنْ يَسْكُنُوا عَلَى مَقَاعِدِهِمْ بَلْ يَنْبَغِي لِكُلِّ نَفْسٍ
بِأَنْ يَبْلُغَ أَمْرَ مَوْلَاهُ إِلَى الْعِبَادَةِ وَكَذَلِكَ أَشْرَقَتْ
شَمْسُ الْأَمْرِ عَنْ أَفْقِ الْحُكْمِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ

knowing, wise. Say: O people, convey God's Cause with wisdom, not disputation, that the people may become aware of that which hath appeared and shone forth from the direction of the Throne. Whoso believeth, it shall be to his own benefit; and whoso turneth away shall return to his abode - evil indeed is the abode of them that turn away.

قل يا قوم بلغوا امر الله بالحكمة لا بالمجادلة ليطلع
الناس بما ظهر ولاح عن جهة العرش فن آمن
فلنفسه فمن اعرض فيرجع الى مثواه فيبئس مثوى
المعرضين

- 9 O servant! Guard thyself at all times from the arrows of them who have disbelieved in the All-Merciful and were among the idolaters.

9 انتك انت يا عبد ان احفظ نفسك في كل
حين عن رمى الذينهم كفروا بالرحمن و كانوا من
المشركين

- 10 Say: Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst cause me to hear Thy Call, and didst make known unto me the Manifestation of Thyself, and didst inspire me with Thy remembrance, and didst strengthen me through Thy Cause, that Thou leave me not to myself in these days, for I have clung to Thy Name, the Most Exalted, the Most Great. O my God! Look upon me, then, with the glances of the eyes of Thy favors, and deprive me not of the wonders of Thy grace and bounties, and make me not of those who believed in Thee one day and disbelieved another day and were among the perished ones.

10 و قل سبحانك اللهم يا الهى اسئلك باسمك
الذى به اسمعتنى ندائك و عرفتني مظهر نفسك
و الهمتنى ذكرك و ايدتني بأمرك بأن لا تدعني
في تلك الأيام بنفسى لأني تمسكت باسمك العلى
العظيم فيا الهى فانظر على بلحظات عين الطافك
ولا تحرمني عن بدائع فضلك و مواهبك ولا
تجعلني من الذينهم آمنوا بك في يوم و كفروا في
يوم آخر و كانوا من الهالكين

- 11 O Lord! I am he who hath raised the hands of hope toward the heaven of Thy mercy and bounty, and hath fled from all directions and entered beneath the shadow of Thy Cause and Thy generosity. Therefore, O my God, leave me not disappointed of the wonders of Thy grace, nor deprived of the manifestations of Thy tenderness. Verily, Thou hast power over all things. Then make me steadfast, O my God, in Thy Cause wherein none can stand firm save him who hath detached himself from all else except Thee. Then preserve me, O my God, lest I associate any partners with Thee, or dispute Thy signs, or contend against Thy Self. Verily, Thou art the Bestower, the Forgiver, the Merciful.

11 اى رب انا الذى ارفعت [ايادى] رجائى الى
شطر رحمتك و عنايتك و هربت عن كل
الجهات و دخلت في ظل امرك و اكرامك اذا
يا الهى لا تدعنى مأیوساً عن بدائع فضلك ولا
محروماً عن ظهورات رأفتك و انتك انت قد
كنت على كل شئ قدير ثم استقمنى يا الهى على
امرك الذى لن يستقيم عليه احد الا من انقطع
عن دونك ثم احفظنى يا الهى لئلا اشرك بك
و لا اجادل بآياتك و لا احارب بنفسك و
انتك انت المعطى الغفور الرحيم

- 12 Then open Thou my eyes, O my God, that I may know Thee through Thyself, not through aught else of what hath been created between the heavens and earth. Thus have We commanded thee and taught thee that thou mayest remember thy Lord thereby and be of them that remember.

12 ثم افتح يا الهى بصرى لأعرفك بنفسك لا
بشئ عما خلق بين السموات والأرضين كذلك
امرناك و علمناك لتذكر به ربك و تكون من
الذاكرين

- 13 And glory be upon thee and upon those who have turned with all their being unto God and have detached themselves from all the worlds.

13 و البهاء عليك و على الذينهم اقبلوا بكلمهم الى الله
ثم انقطعوا عن العالمين

INBA83:179, BLIB_Or03114.092,
BLIB_Or15702.209, ALIB.folder18p278

BH01326*To: Ali Qabl-i-Akbar, in Yazd**Date: 1290 [1873] or earlier*

- 1 In the Name of Him Who is sanctified above all created things, in His Most Exalted Name
- 2 O 'Ali! Thy letter hath been presented before the Divine Throne, and We have taken note of the words contained therein, and We have witnessed that thou hast associated God, thy Lord, with another in the beginning of thy tablet. Beware, beware lest thou associate His mention with the mention of anyone else, or His name with the name of aught else that hath been created between the heavens and the earth, and make no allusion to Him, for He is sanctified above the mention of all created things and exalted above being associated with His creation. He hath ever been, and there hath been nothing beside Him, and He shall ever continue to be even as He hath been, if thou be of them that know. All else besides Him is created by His command and brought into being by His will, and is held within the grasp of thy Lord, the Almighty, the Most High, the Most Great.
- 3 Verily, He cannot be known except through Himself, nor can He be described save by Himself. Whoso claimeth to know Him through any other than Him hath indeed borne a grievous calumny and sin, and hath followed his own desires, and what he imagineth in his knowledge is but a fancy that hath encompassed him and veiled him from the knowledge of God, the Sovereign, the Mighty, the All-Knowing. Say: He is one in His essence, one in His attributes, and one in His deeds, and whatsoever proceedeth from Him and appeareth from His presence is that which proceedeth from the Manifestation of His glorious and wise Self. Beyond this, there is no way for anyone to know Him, exalted be He. Thus have We revealed aforetime and now, if thou be of them that know.
- 4 They who worship names instead of Me, these are indeed idolaters in the sight of thy Lord, the Almighty, the Powerful. Say: Do ye take names as lords for yourselves besides God and forsake the Most Excellent of Creators? Fear ye God, then sanctify yourselves from the veils of fancy and be ye of them who take none besides God as their helper or protector. Thus doth the Mighty Cause instruct thee through this holy and luminous Pen.
- 1 قد نزل لعل قبل اكبر ليكون من الذاكرين من اهل الباء هو المقدس عن الممكات باسمه العلى الاعلى
- 2 ان يا على قد حضر بين يدي العرش كتابك و اطلعنا بما فيه من كلماتك و شهدنا بانك اقترنت الله ربك بدونه في اول لوحك اياك اياك ان لا تقترن ذكره بذكر احد ولا اسمه باسم شيء عما خلق بين السموات والارضين ولا تشر اليه باشارة لانه مقدس عن ذكر الممكات ومتعالى من ان يقترن بخلقه لم يزل كان ولم يكن معه من شيء ولا يزال يكون بمثل ما قد كان ان انت من العارفين وما سواه مخلوق بأمره و منجعل بارادته و مقبوض في قبضة ربك المقتدر العلى العظيم
- 3 و انه لن يعرف بدونه و لن ينعت بسواه و من ادعى عرفان نفسه بدونه فقد احتمل بهتاً و اثماً كبير و اتبع هواه و ما ظن في عرفانه هو وهم الذى احاطه و احتجبه عن عرفان الله الملك العزيز العليم قل انه واحد في ذاته و واحد في صفاته و واحد في افعاله و ما يصدر منه و يظهر من عنده هو ما يصدر من مظهر نفسه البهى العليم الحكيم و من دون ذلك لا سبيل لأحد لعرفانه تعالى كذلك نزلنا من قبل و حينئذ ان انت من العارفين
- 4 ان الذين يعبدون الأسماء من دوني اولئك من عبدة الأصنام عند ربك المقتدر القدير قل ا تتخذون الأسماء لأنفسكم ارباباً من دون الله و تذرون احسن المبدعين خافوا عن الله ثم قدسوا انفسكم عن حجاب الوهم و كونوا من الذين ما اتخذوا من دون الله لأنفسهم نصيراً و لا ظهيراً

- 5 Purify thy soul, thy spirit, and thy heart through My Name, then speak forth My praise and proclaim My Cause. Then will the Spirit strengthen thee and all things will circle round thee, and this is of God's grace upon thee, if thou be of them who know. Beware lest what thou possessest veil thee from the Beauty of the Ancient One Who hath appeared in truth from this resplendent and manifest Horizon. Cast aside what the people possess and take hold of the Book of God with strength and great power. Be not of them who recite the verses of God by night and day, yet when their like is revealed and their Revealer appeareth, deny both them and their Revealer. Thus do their souls entice them to evil, and they are of the idolaters.
- 6 Then suffice thyself with thy Lord apart from all else, and He will suffice thee against all who are in the heavens and on earth. Say: O people! Do ye deny Him through Whom the proof of God appeared among you and through Whom your faith in God, the Mighty, the Exalted, the Wise, was established? Woe unto you and unto those who follow you without permission from Our presence, for the truth is what appeareth from Me, and after truth there is naught save manifest error.
- 7 Say: After the Manifestation of God, no soul's faith shall profit it except after recognizing Him, and none denieth this save every hostile and hateful denier. Whoso acknowledgeth this Cause today hath indeed attained unto all good, and all his deeds shall be accepted, and God shall clothe him with the robe of forgiveness, for He is the Forgiving, the Merciful. He heareth his call and regardeth him with the glances of mercy, and ordaineth for him the good of this world and the next in preserved tablets of glory. And whoso denieth this Cause and doubteth therein, his works shall be rendered vain, and his cry shall not ascend unto God, and naught shall be accepted from him even should he worship as heavily as both humans and jinn. That which purifieth man is the recognition of the beauty of thy Lord, the All-Merciful. Thus hath the Command flowed from the Pen of the All-Glorious in all tablets, if ye be of them that know.
- 8 Whoso maketh mention of God today without being certain of God, his mention shall be struck upon his head while he perceiveth it not, and he shall be of the heedless. And whoso writeth the verses of God without being drawn unto Him, his very fingers curse him, nay, all atoms, if ye be of them that hear. O thou servant! Arise and remind the people of the verses of thy Lord that they may become aware within themselves and

كذلك علمك قوى الأمر من هذا القلم المقدس المنير

5 طهر نفسك وروحك وقلبك باسمي ثم انطق بثناء نفسي و تبليغ امرى اذا يؤيدك الروح و يطوفك كل الأشياء وهذا من فضل الله عليك ان تكون من العالمين اياك ان لا يحجبك ما عندك عن جمال القدم الذى ظهر بالحق عن هذا المنظر المشرق المبين دع ما عند الناس وخذ كتاب الله بقوة و اقتدار عظيم ولا تكن من الذين يقرءون آيات الله فى الليالى و الايام و اذا نزلت اختها و ظهر منزلها كفروا بها و بمنزلها كذلك سوت لهم انفسهم امراً و كانوا من المشركين

6 ثم اكف ربك عن دونه و انه يكفيك عن كل من فى السموات و الارضين قل يا قوم ا تكفرون الذى به ظهرت حجة الله بينكم و ثبت ايمانكم بالله المقتدر العلى الحكيم فويل لكم و للذين يتبعونكم من دون اذن من لدنا لأن الحق هو ما يظهر من عندى و ما بعد الحق الا الضلال المبين

7 قل بعد ظهور الله لن ينفع نفساً ايمانها الا بعد عرفانه و لا ينكر ذلك الا كل منكر مبغض لثيم و من اقر اليوم بهذا الأمر فقد فاز بكل الخير و يقبل كل اعماله و يلبسه الله من رداء الغفران و انه هو الغفور الرحيم و يسمع نداءه و ينظر اليه بلحظات الرحمة و يقدر له خير الدنيا و الآخرة فى الواح عز حفيظ و من انكر هذا الأمر و توقف فيه يحبط اعماله و لن يرفع الى الله نداءه و لن يقبل منه شئ و لو يأتى بعبادة الثقلين و الذى يطهر الانسان هو عرفان جمال ربك الرحمن كذلك جرى الأمر من قلم السبحان فى كل الألواح ان انتم من العارفين

8 و من يذكر الله اليوم و لم يكن موقناً بالله يضرب ذكره على رأسه و هو لا يستشعر فى نفسه و يكون من الغافلين و من يكتب آيات الله و لم يكن مقبلاً اليه و قد يلعبه انامله بل كل الذرات لو انتم من السامعين و انك يا ايها العبد قم ثم ذكر الناس بآيات ربك لعل يستشعروا فى انفسهم و

seek forgiveness for what they have committed against God, and be of the penitent. Thus have We commanded thee. Follow what thou art commanded, and this is better for thee than the kingdom of the heavens and earth. And glory be upon thee and upon those who have placed their trust in God and have detached themselves from all else. And praise be to God, thy Lord and the Lord of the Mighty Throne.

يَسْتَغْفِرُونَ عَمَّا ارْتَكَبُوا فِي جَنْبِ اللَّهِ وَيَكُونُونَ مِنَ
التَّائِبِينَ كَذَلِكَ أَمْرُنَاكَ إِنْ اتَّبَعْتَ مَا أَمَرْتُ وَ
هَذَا خَيْرٌ لَكَ عَنْ مَلَكُوتِ مَلِكِ السَّمَوَاتِ وَ
الْأَرْضِينَ وَ الْبَهَاءِ عَلَيْكَ وَ عَلَى الَّذِينَ أَتَكَلَّوْا عَلَيَّ
اللَّهُ وَ انْقَطَعُوا عَنِ الْعَالَمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّكَ وَ رَبِّ
الْعَرْشِ الْعَظِيمِ

BLIB_Or15694.303, ALIB.folder18p295

BH01328

Lawh-i-Ziyarih

To: Muhammad Hasan Awrangi

Date: 1290 [1873] or earlier

1 This is the Tablet of Visitation which hath been sent down from the Kingdom of Eternity for the Name of God Who was called Hasan and was related to His Self, the All-Compelling, the Mighty, the Self-Subsisting. Blessed are they who visit him and are among the visitors and draw nigh through him unto God, the Mighty, the Beloved.

1 هذا لوح الزيارة قد نزل من ملكوت القدم لاسم
الله الذي سمي بالحسن ونسبه الى نفسه المهيمن
العزیز القيوم فطوبى للذينهم يزورنه ويكونون من
الزائرين ويتقربون به الى الله العزيز المحبوب

2 In the Name of God, the Most Wondrous, the Most Glorious

2 بِسْمِ اللَّهِ الْأَبْدَعِ الْأَبْهَى

3 The first splendor that appeared and shone forth from the Dayspring of eternity, and the first light that gleamed from the Horizon of glory, and the first mercy that descended from the clouds of grandeur be upon thee, O thou whom God hath sanctified from the allusions of the people of creation, and associated with the Manifestation of His own Self, the Most Exalted, the Most High, and the Dawning-Place of His Cause between earth and heaven, and aided thee with the Most Great Spirit in days wherein the hearts of the men of wisdom were sorely shaken, and the cries of all things ascended to the most remote sanctuaries and the Divine Lote-Tree.

3 أَوَّلُ بَهَاءٍ ظَهَرَ وَ اشْرَقَ عَنْ مَشْرِقِ الْبَقَاءِ وَ أَوَّلُ
ضِيَاءٍ لَاحَ عَنْ مَطْلَعِ السَّنَاءِ وَ أَوَّلُ رَحْمَةٍ نَزَلَتْ
مِنْ سَحَابِ الْكِبَرِيَاءِ عَلَيْكَ يَا مَنْ قَدَسَكَ اللَّهُ
عَنِ إِشَارَاتِ أَهْلِ الْإِنشَاءِ وَ نَسَبَكَ بِمَظْهَرِ نَفْسِهِ
الْعَلِيِّ الْأَعْلَى وَ مَطْلَعِ أَمْرِهِ بَيْنَ الْأَرْضِ وَ السَّمَاءِ
وَ أَيْدِكَ بِرُوحِ الْأَعْظَمِ فِي أَيَّامِ الَّتِي تَزَلْزَلَتْ فِيهَا
أَفْتَدَةُ أُولَى النَّهْيِ وَ ارْتَفَعَ ضَجِيجُ كُلِّ الْأَشْيَاءِ إِلَى
مَكَامِنِ الْقُصُوفِ وَ سَدْرَةِ الْمُنْتَهَى

4 I bear witness before God and the Concourse on High and the dwellers of the Paradise of Refuge and those who abide within the crimson chambers behind the veils of destiny, that thou didst drink the choice wine of faith from the hands of grace vouchsafed by thy Lord, the All-Merciful, and didst enter the precincts of paradise, the spot wherein shone forth the lights of glory, and didst attain unto the bounties of God, the Mighty,

4 أَشْهَدُ اللَّهَ وَ أَهْلَ مَلَأِ الْأَعْلَى وَ سَكَانَ جَنَّةِ الْمَأْوَى وَ
الَّذِينَهِمْ اسْتَقَرُّوا فِي غُرَفَاتِ الْحُمْرَاءِ خَلْفَ حِجَابَاتِ
الْقَضَاءِ بِأَنَّكَ شَرِبْتَ رَحِيقَ الْإِيمَانِ مِنْ أَيْدِي
الْفَضْلِ مِنْ لَدُنْ رَبِّكَ الرَّحْمَنِ وَ دَخَلْتَ بِقَعَةِ
الرَّضْوَانِ مَقَرَّ الَّذِي فِيهِ اسْتَضَاءَتْ أَنْوَارُ السَّبْحَانِ
وَ فَزْتَ بِمَوَاهِبِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْمَنَّانِ وَ أَشْهَدُ
أَنَّكَ كُنْتَ مُؤْمِنًا بِاللَّهِ وَ مُوقِنًا بِآيَاتِهِ وَ مُذْعِنًا

the Glorious, the Bestower. And I testify that thou didst believe in God and wert assured of His signs, and didst submit to His sovereignty and acknowledge His oneness and confess His unity and bow before His Cause and humble thyself before the Manifestation of His Self and the Dayspring of His Beauty and the Rising-Place of His Revelation and the Treasury of His inspiration and the Repository of His verses. And I bear witness that thy spirit ascended to the Supreme Companion, purified from the veils of the people of creation, and entered the most great vision. May God's curse be upon those who wronged thee and invaded thy resting-place and dispersed those who were around thee and violated thy sanctity and took thy kindred captive and were among the oppressors. And I testify that at thy calamity there flowed the tears of the believers and the faces of those near to God turned pale and the hearts of the sincere were consumed.

- 5 I bear witness before Thee, O my God, from this station - and those who are seated upon the thrones of eternity, and the angels that circle round the throne of Thy Most Exalted Beauty bear witness likewise - that I have believed in Thee and in Thy greatest signs at the hour when the heaven of destiny was cleft asunder and the Manifestation of Thy Self appeared in the kingdom of names. And I believe in those who preceded Him before the creation of earth and heaven, who entered beneath the shadow of His grace and drank from the chalice of His mercy, who acknowledged His sovereignty and confessed His grandeur and power, who prostrated themselves at the dawning of the lights of His countenance and were recorded among those who turned unto Him in the tablets of glory by the Pen of Command. I bear witness, O my God and my Lord, that He Who appeared in those days is indeed Thy Glory, Thy Manifestation, Thy Revelation, Thy Power, and Thy Sovereignty unto all who are in the heavens and on earth. Blessed is he who hath recognized Him, hearkened to His call, responded to His command, circled around Him and sought His gate. Woe unto him who wronged Him, denied His Cause, disputed His signs, warred against His Self, gave the lie to His proof, arose in opposition before His face, waxed proud against Him, and was recorded among the opposers in the Book.

- 6 I beseech Thee, O my God, in this noble station, by Thy Most Exalted Self and by this Most Manifest, Most Glorious Revelation whereby the earth and heaven were illumined and the sun of destiny rose from the horizon of beginning, to make firm, O my God, my feet upon this path whereon most feet have slipped. Then cause me to gaze toward the direction of His good-pleasure, to turn unto the sanctuary of His holy

بسلطانه و مقراً بفردانيته و معترفاً بوحدانيته و خاضعاً لأمره و خاشعاً لمظهر نفسه و مطلع جمالته و مشرق ظهوره و مخزن وحيه و ممكن آياته و اشهد ان روحك استرقى الى الرفيق الأعلى و كان مطهراً من حجابات اهل الانشاء و دخل منظر الكبرى فلعن الله الذينهم ظلموك و دخلوا مقرتك و غاروا الذينهم كانوا في حولك و ضيعوا حرمتك و اساروا [ذوا] قرباتك و كانوا من الظالمين و اشهد ان في مصيبتك جرت دموع الموحدين و اصفرت وجوه المقربين و احترقت قلوب المخلصين

5 و اشهدك يا الهى على موقفى هذا و الذينهم استقرؤا على سر البقاء ثم ملائكة الذين يطوفون في حول عرش جلالك العلى الأعلى بأنى آمنت بك و بآياتك الكبرى حين الذى انفطرت فيه سماء القضاء و اتى مظهر نفسك على ملكوت الأسماء و بالذينهم سبقوا اليه قبل خلق الأرض و السماء و دخلوا في ظل عنايته و شربوا عن كأس رحمته و اقرؤا بسلطانه و اعترفوا بعظمته و اقتداره و سجدوا عند اشراق انوار وجهه و كانوا من المقبلين في الواح العز من قلم الأمر مكتوباً و اشهد يا الهى و ربى بأن الذى ظهر في تلك الأيام انه لبائتك و ظهورك و بروزك و قدرتك و سلطانك لمن في السموات و الأرض فطوبى لمن عرفه و سمع ندائه و اجاب امره و طاف حوله و قصد بابه فويل لمن ظلمه و انكر امره و جادل بآياته و حارب بنفسه و كذب ببرهانه و قام على الاعراض تلقاء وجهه و استكبر عليه و كان من المعارضين في الكتاب المذكور

6 و اسئلك يا الهى في هذا الموقف الشريف بنفسك العلى الأعلى و بهذا الظهور الأظهر الأبهى الذى به اشرفت الأرض و السماء و طلعت شمس القضاء عن افق البداء بأن تستقيم يا الهى قدمائى على هذا الصراط الذى زلت عليه اكثر الأقدام ثم اجعلنى ناظراً الى شطر رضائه و

grandeur, to remain steadfast in His love, to be certain of whatsoever proceedeth from Him, to be upright in what He willeth. Verily Thou doest what Thou pleasest, and Thou art powerful over all things.

- 7 O my God, I adjure Thee by the lights of Thy countenance which have encompassed all created things, and by Thy mercy which hath preceded all existence, not to deprive me of the holy fragrances of Thy grace and favors, nor to make me despair of the outpourings of Thy mercy and gifts. Then raise me up by Thy sovereignty unto Thy love and remembrance, sever me from all else but Thee, and preserve me, O my God, lest I dispute Thy signs at the time of the Manifestations of Thy Cause, the Dawning-Places of Thy revelation, and the Daysprings of Thy grace. Then open my eyes, O my God, that I may know Thee through Thyself and not through aught else, and that I may not cling to anything that hath been created between the heavens and earth. Verily Thou hast knowledge of all things.
- 8 Then forgive me, O my God, and my father and mother, and those who are related to me. Then send down upon me of every good thing Thou hast ordained for Thy chosen servants. Then assign me a seat of truth in the vicinity of Thy greatest mercy. Then purify me from all that veils me from Thee. Then prepare me for meeting Thee in the next resurrection. Verily Thou art He in Whose grasp is the kingdom of earth and heaven, and Thou hast ever been merciful unto Thy servants.

متوجّهاً الى حرم قدس كبريائه و ثابتاً على حبه
و موقناً بما يظهر من عنده و مستقيماً على ما اراد
و انك انت الفاعل لما تشاء و انك انت على
كل شيء قديراً

7 فيا الهى اقسامك بأنوار وجهك الذى احاطت
الممكّات و برحمتك التى سبقت الموجودات بأن
لا تجعلنى محروماً عن نفحات قدس عنايتك و
الطافك و لا مأیوساً عن فيوضات رحمتك و
مواهبك ثم اقنى بسلطانك على حبك و ذكرك
ثم انقطعنى عن سواك ثم احفظنى يا الهى بأن
لا اجادل بآياتك حين مظاهر امرک و مشارق
وحیک و مطالع فضلک ثم افتح يا الهى بصرى
بأن اعرفک بک لا بدونک و لن اتمسک بشيء
عما خلق بين السموات و الأرض و انک کنت
بكل شيء عليماً

8 ثم اغفر لى يا الهى و لأبى و أُمى و الذين نسبتهم
الى نفسى ثم انزل على من كل خير قدرته لعبادک
الأصفیاء ثم اجعل لى مقعد صدق فى جوار
رحمتک الکبرى ثم طهرنى عن كل ما يحجبنى
عنک ثم استعدنى للقائک فى قیامة الأخرى و
انک انت الذى فى قبضتک ملکوت الأرض و
السماء و انک قد کنت بعبادک رحيماً

INBA37:131, INBA83:233, INBA49:305,
BLIB_Or15725.524, Majlis210461.102-104,
ASAT4.081x

BH01335

Date: 1290 [1873] or earlier

- 1 He is God, exalted be His station! Glory and majesty! My spirit and soul be a sacrifice unto thee! According to the words of him who said: "The heart is before Thee; ask it about its condition." The All-Knowing, the All-Informed beareth witness that in most times I am occupied with thy remembrance and am gladdened and rejoiced by thy soul-refreshing utterances. We beseech God to aid thee in all conditions and assist

1 هو الله تعالى شأنه العظمة و الکبرياء روحى و
نفسى لك الفداء على قول من قال دل پیش تو
صورت احوال از او پرس حضرت علیم خیر
شاهد و گواهست که در اکثرى از احيان بذکر
آنجناب مشغولم و بیانات جانافزایت مسرور و
خرم نسل الله بأن یوفقک فى کل الأحوال و

thee in His remembrance and praise and the promotion of His Cause amongst His servants.

- 2 My utmost care, from its very source, towards thee is evident and manifest and needeth no mention or explanation. God willing, thou shouldst adorn the loved ones of God and the seekers of the path of unity and detachment with the ornament of divine remembrance. Be not grieved by separation. A nearness hath been ordained for thee which no remoteness can affect. Verily, He is the Friend of him who hath detached himself in His love and turned to Him with a luminous countenance.

- 3 Convey greetings from this evanescent servant to all the loved ones of God. Those who circle round the sanctuary of mystic knowledge all send their greetings. I send boundless greetings to thy honored son. I hope that through divine grace and favor he may be assisted and confirmed in his youth to serve the Cause and to serve thee, for the rights of parents are most great in the sight of the Beloved, especially in this matter wherein they have placed great emphasis. We beseech God to record him among those who circle round His Cause and gaze upon His countenance throughout the duration of His kingdom and dominion. Verily, He is the Most Merciful of the merciful.

- 4 They have bidden me write to thee that, God willing, thou shouldst, with complete reliance upon God and detachment from all else, through His might and power, proceed with the utmost joy and fragrance. I beseech God to grant thee such confirmation that thou mayest, through divine assistance, gladden and rejoice those who thirst in the desert of separation with the pure waters of the Friend's remembrance. The Friend is ever occupied with the mention of the friends of the All-Merciful and the seekers of the heaven of the All-Glorious, to such extent that in the extremity of hardship and affliction, or joy and ease, their remembrance is never cut off from His tongue.

- 5 All must walk among men with goodly attributes and praise-worthy character, holding fast with complete sincerity and perfect piety. The best garment hath ever been and will ever be the garment of piety. Blessed is the soul that hath attained thereunto and is numbered among the God-fearing. Reprehensible deeds have ever been and will ever be rejected. All must conduct themselves in such wise as to become trusted and reliable to all on earth. This is the station of the people of truth, and after truth there is naught but error.

- 6 Say: O friends! Occupy yourselves with the reformation of the world through wisdom and utterance. This is the station of man. Corruption, conflict and contention have never been and

یؤیدک علی ذکره و ثنائیه و انتشار امره بین العباد

2 کمال عنایت من مشرقها نسبت بآنجناب ظاهر و مشهود لا یتحتاج الی الذکر و البیان انشاءالله باید محبان حق و قاصدان سبیل توحید و تفرید را بطراز ذکر الهی مزین فرمائید از فراق محزون نباشید قد قدر لیک قرب لا یعتریه البعد انه ولی من انتقطع فی حبه و اقبل الیه بوجه منیر

3 از قبل این خادم فانی جمیع احبای الهی را عرض سلام برسانید طائفان حرم عرفان جمیع سلام میرسانند مخدومزاده را سلام لانهایه میرسانم امیدوارم از فضل و عنایت [ربانی] در جوانی بخدمت امر و خدمت آنجناب مؤید و موفق شوند چه که حق ابون عند المحبوب بسیار عظیم بوده مخصوص در این فقره تأکید بلیغ فرموده اند نسل الله بأن یکنه من الطائفین حول امره و الناظرین الی وجهه بدوام ملکه و ملکوته انه هو ارحم الراحمین

4 فرمودند که بنویسم خدمت آنجناب انشاءالله باید متوکلاً علی الله و منقطعاً عما سواه بحوله و قوته بکمال روح و ریحان مرور نمائید از خدا میطلبم توفیقی بآنجناب عنایت فرماید تا باعانت الهی تشنگان پیدای هجر و فراق را بسلسبیل ذکر عنایت دوست مسرور و خرم دارید دوست در هر حال بذکر دوستان رحمن و قاصدان یمن سبحان مشغولست بشأنی که در منتهای شدت و بلا و فرح و رخا ذکرشان از لسان مقطوع نه باید

5 کل بصفات حسنه و اخلاق ممدوحه مابین بریه مشی نمایند بخلوص تمام و تقوای کامل متمسک شوند بهترین قیص قیص تقوی بوده و خواهد بود طوبی لنفس فاز به و کان من المتقین اعمال شنیعه مردوده لمزل و لایزال مردود بوده و خواهد بود باید کل بشأنی حرکت نمایند که محل وثوق و اطمینان من علی الأرض [شوند] اینست شأن اهل حق و ما بعد الحق الا الضلال

6 بگو ای دوستان باصلاح من فی [الامکان] بحکمت و بیان مشغول شوید اینست شأن انسان

are not the station of the people of truth. Rather, ye should purify and illumine hearts with the burnishing of the Beloved's remembrance. Harken unto the call of the Wronged One and transgress not His counsels. I swear by the Most Great Name that He hath never desired and will never desire for you aught save that which will endure with God.

فساد و نزاع و جدال شأن اهل حق نبوده و نیست بلکه باید قلوب را بصیقل ذکر محبوب طاهر و منور نمائید بشنود ندای مظلوم را و از نصایح او تجاوز نکنید قسم باسم اعظم که نخواسته و نمیخواهد از برای شما مگر آنچه را که عندالله باقی بوده و خواهد بود

- 7 Furthermore, prevent the friends from turning towards this spot, for the situation in this land is difficult and arduous. Let all be occupied at all times with the service of the Truth. This is the fruit of existence in this promised and appointed Day. Praise the Beloved of the worlds that through His grace and favor He did not deprive thee, and thou didst drink from the waters of nearness and reunion. Thou art among those souls who have ever been and will ever be in His sight. Therefore give thanks and be of the grateful ones.

7 و دیگر احبّا را از توجه باین شطر منع نمائید چه که امر این ارض سختست و صعب کل در هر حال بخدمت حق مشغول شوند اینست ثمر وجود در این یوم معهود موعود حمد کن محبوب عالمیان را که از فضل و عنایتش ترا محروم نمود و از سلسبیل قرب و وصال آشامیدی از نفوسی محسوبی که لمیزل در نظر بوده و لایزال خواهی بود ان احمد و کن من الشاکرین

- 8 Say: O My loved ones! Harken unto My call. Beware lest ye associate partners with God, and beware lest ye follow the cawing of those who are heedless of the Truth and claim what God hath not permitted them. And beware lest ye commit that whereby the sanctity of His Cause would be diminished among His servants. This is the essence and greatest of counsels - that ye follow God's command and follow not the heedless ones.

8 قل یا احبّائی ان اسمعوا ندائی آیا کم ان تشرکوا بالله و آیا کم ان تتبعوا نعاق الذین غفلوا عن الحق و یدعون ما لا اذن الله لهم و آیا کم ان ترتکبوا ما یضیع به تقدیس امره بین عبادہ هذا اصل النصیح و اعظمه ان اتبعوا امر الله و لا تتبعوا الغافلین

- 9 Furthermore, it is incumbent upon each of the loved ones to read the Lawh-i-Mallahu'l-Quds [Tablet of the Holy Mariner], which was revealed before the migration from Iraq, and to reflect upon it, that they may understand what hath appeared or will appear thereafter from what was recorded beforehand. Blessed are they who understand. All the tribulations that have befallen were inscribed in that blessed Tablet beforehand. Read it and reflect upon it, O ye who are endued with understanding.

9 و دیگر بر هر یک از احبّا لازم که لوح ملاح القدس را که قبل از مهاجرت از عراق مرقوم شده بخوانند و در او تفکر نمایند تا ما ظاهر او یظهر من بعد را از ما رقم من [قبل] ادراک نمایند طوبی للعارفین جمیع بلایای وارده در آن لوح مبارک از قبل ثبت شده ان اقرؤوا و تفکروا فیه یا اولی الالباب

- 10 I beseech the True One, exalted be He, not to deprive thee of His eternal holy realms and to ordain for thee in all worlds that which beseemeth His generosity and befitteth His sovereignty. By My life and thine, this is not difficult for God. Therefore praise and be of those who render thanks, and say: All praise be to God, the Lord of the worlds.

10 از حقّ جلّ تعالی میطلبم که آنجناب را از عوالم قدس باقیه خود محروم نفرماید و در کلّ عوالم ما یلیق لکرمه و ینبغی لسلطانه مقدر فرماید لعمری و عمرک لبس هذا علی الله بعزیز ان احمد و کن من الحامدین و قل ان الحمد لله رب العالمین انتهی

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BH01360

To: *Mirza Kazim in Isfahan*

Date: 1290 [1873] or earlier

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

1 بِسْمِ اللَّهِ الْأَمْعِ الْأَبْدَعِ الْأَقْدَسِ الْأَبْهَى

2 The remembrance of God hath been raised between earth and heaven from this Tongue which moveth only in celebration of God's praise, as beareth witness the Concourse on High, and those who abide beneath the pavilions of grandeur beyond the Crimson Sea of Glory - the spot which, in the cities of eternity, hath been named the Mount of Divine Command, in the Kingdom of Names the Blessed Vale, and in the realms of radiance the Paran of the All-Merciful. Thus doth the Pen of Command impart unto thee what God hath revealed in this Tablet, wherein He hath manifested Himself with an authority that is evident and true. Stand firm, through God's power, in His Cause, even if thine eyes should oppose thee therein - pluck them out and cast them behind thee. By God, the True One! He will grant thee such vision as will enable thee to behold all things in their essence, their reality and their innermost being, and to witness the effulgent rays of Beauty from the Sovereign of grandeur and majesty, for He, verily, hath power over all things.

2 ذَكَرَ اللَّهُ قَدْ ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ مِنْ هَذَا
اللِّسَانِ الَّذِي مَا تَحَرَّكَ إِلَّا عَلَى ذِكْرِ اللَّهِ وَيَشْهَدُ
بِذَلِكَ أَهْلُ مَلَأِ الْأَعْلَى ثُمَّ الَّذِينَهُمْ اسْتَظَلُّوا خَلْفَ
سِرَادِقِ الْكِبَرِيَاءِ عَنْ وَرَاءِ قَلْزَمِ الْأَبْهَى مَقَامِ
الَّذِي سَمِّيَ فِي مَدَائِنِ الْعِمَاءِ بِحُورِيْبِ الْأَمْرِ وَ فِي
مَلَكُوتِ الْأَسْمَاءِ بِبَقْعَةِ الزَّمَانِ وَ فِي مِيَادِنِ السَّنَاءِ
بِفَارَانَ الرَّحْمَنِ كَذَلِكَ يَلْقِيكَ قَلَمُ الْأَمْرِ لِتَقْرَأَ
مَا لَقِيَ اللَّهُ عَلَيْكَ فِي هَذَا اللَّوْحِ الَّذِي فِيهِ أَظْهَرَ
نَفْسَهُ بِسُلْطَانٍ كَانَ عَلَى الْحَقِّ مَبِينًا إِنْ اسْتَقَمَّ بِقُوَّةِ
اللَّهِ عَلَى أَمْرِهِ وَ لَوْ يَخَالِفُكَ فِي ذَلِكَ عَيْنَاكَ
فَاقْلَعْهَا ثُمَّ دَعَهَا عَنْ وَرَائِكَ تَاللهُ الْحَقِّ يَعْطِيكَ
اللَّهُ مِنْ بَصَرٍ تَشْهَدُ بِهِ كُلُّ الْأَشْيَاءِ بِكَيُونِهَا وَ
حَقِيقَتِهَا وَ سِرِّهَا وَ تَشْهَدُ بِوَارِقِ الْجَمَالِ مِنْ سُلْطَانِ
الْعُظْمَةِ وَالْجَلَالِ وَ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا

3 O Kazim! Be fair, by God, and bring thyself into His presence on the Day of Resurrection. Hast thou heard melodies more wondrous than these which have truly been raised? Nay, by My very life, if thou art possessed of true knowledge! Purify thyself from all allusions, cast behind thee every mention, then speak forth amongst the servants concerning this Message which hath been, from time immemorial, supremely great. Say: O people! Were we to deny this Beauty, against Whom all have contended, Who hath arisen by His own authority and appeared with a sovereignty that hath encompassed all worlds, by what proof could we then establish our faith in God Who created us and all things? Be fair therefore, O people of malice, and tarry not even for a moment. By God, the True One!

3 إِنْ يَا كَازِمٍ أَنْصَفْ بِاللَّهِ ثُمَّ اجْعَلْ مُحْضَرَكَ يَوْمَ
الْقِيَامَةِ بَيْنَ يَدَيْهِ هَلْ سَمِعْتَ نَغْمَةً أَبْدَعَ مِنْ هَذِهِ
النَّغْمَاتِ الَّتِي ارْتَفَعَتْ بِالْحَقِّ لَا فَوْنَفْسِي الْحَقِّ إِنْ
أَنْتَ بِذَلِكَ عَلِيمًا طَهَّرْ نَفْسَكَ عَنْ الْأَشَارَاتِ ثُمَّ
دَعِ كُلَّ ذِكْرٍ عَنْ وَرَائِكَ ثُمَّ انْطِقْ بَيْنَ الْعِبَادِ بِهَذَا
النَّبَأِ الَّذِي كَانَ فِي أَزَلِ الْأَزَالِ عَلَى الْحَقِّ عَظِيمًا
قُلْ يَا قَوْمَ أَنَا لَوْ نَكْفُرُ بِهَذَا الْجَمَالِ الَّذِي جَادَلَ مَعَهُ
كُلُّ الْعِبَادِ وَ هُوَ قَامَ بِنَفْسِهِ ثُمَّ ظَهَرَ بِسُلْطَانِ الَّذِي
كَانَ عَلَى الْعَالَمِينَ مُحِيطًا فَبِأَيِّ أَمْرٍ يَثْبِتُ إِيمَانُنَا بِاللَّهِ
الَّذِي خَلَقَنَا وَ كُلَّ شَيْءٍ إِذَا فَأَنْصَفُوا يَا مَلَأَ الْبَغْضَاءِ
وَ لَا تَصْبِرُوا أَقَلَّ مِنْ حِينَا

4 O thou who art mentioned in the presence of the Throne! Thou shalt find their faces darkened by the fire of hell, uttering that which the followers of the Qur'an uttered at the hour when the heaven of the Cause was cleft asunder and God came in the shadows of the clouds. Be thou enkindled with this fire which hath been ignited in the midmost heart of eternity and which the idolaters have sought to extinguish. Say: By God! Ye shall

4 تَاللهُ الْحَقِّ يَا اسْمَ الْمَذْكُورِ لَدَى الْعَرْشِ إِذَا تَجَدَّ فِي
وَجْهِهِمْ غَبْرَةُ النَّارِ وَ يَتَكَلَّمُونَ بِمَا تَكَلَّمُوا بِهِ أَوَّلُ
الْفِرْقَانِ حِينَ الَّذِي شَقَّتْ سَمَاءُ الْأَمْرِ وَ اتَى اللَّهُ
عَلَى ظِلَلٍ ظَلِيلًا إِنْ اشْتَعَلَ بِهَذِهِ النَّارِ الَّتِي اشْتَعَلَتْ
فِي قُطْبِ الْبَقَاءِ وَ احَاطَتْهَا الْمُشْرِكُونَ لِيُخْمدُوهَا
قُلْ تَاللهُ أَنْتُمْ لَنْ تَسْتَطِيعِينَ بِذَلِكَ وَلَوْ تَتَخَذْنَ كُلَّ

never succeed in this, even should ye seek the aid of all who are in the heavens and on earth. Say: O people! The Primal Point crieth out in the highest Paradise, saying: Fie upon you, O people! By God! There hath appeared that which hath never appeared in creation, yet ye have turned away therefrom after We had summoned you unto it in all Our Tablets, nay in every impregnable line.

- 5 Then know that your letter has come before Us, and We found from it the fragrance of your love for your Lord. Therefore have We sent down upon you these verses and dispatched them to you, that you may take them and enter the dwelling-place of those who turn away, with an authority that was manifest in truth. And when you enter, say: "O people! I have come to you from the Dayspring of the Cause with a message that was mighty in the Mother Book. And if you deny what you have heard and witnessed of God's power - your Lord - and the manifestations of His grandeur and the expressions of His might, then I bring you another proof, which is this Tablet that God has sent to this servant of His. Here I am, reciting it to you - so read what you have, that the truth may be made manifest between us." Thus does the Pen of the Cause command you to act, and fear not, for your Lord will protect you from every sinful idolater.

- 6 O for God's sake, where is one with vision! O for God's sake, where is one with insight! O for God's sake, where is one with fairness who would perceive the fragrance of the Beloved in all that appears from Him, who would judge with truth and detach himself from every stubborn denier, who would purify himself from all allusions and cry out between earth and heaven: "I have become independent through God from all that has been created in existence, and I shall remain, through God's might, steadfast in His Cause!" Thus has the Dove of Eternity spoken in the heaven of glory, out of love for you and mercy upon your being, that you might be transformed from the left of fancy to the exalted station at the right hand.

- 7 Then know that We found in the heart of she whom God made your companion a sorrow, which We have changed to joy by Our command, that God might grant you the gladness of the Cause from this Tree which was planted by the hand of the All-Merciful in the highest paradise in truth. And as for what you desired regarding your presence before the Face, We love this and permit you in truth. No harm shall befall you, and what you desire shall not become known among the people. Thus has the matter been decreed from the Pen of Destiny by One who is Mighty and Wise. And should you attain Our presence, you would discover what none in all the worlds has discovered,

من في السموات و الأرض لأنفسكم ظهوراً قل يا قوم اذاً يصيح نقطة الأولى في الرفيق الأعلى و يقول اتف لكم يا قوم تالله قد ظهر ما لا ظهر في الابداع و انتم اعرضتم عنه بعد الذي دعوناكم به في كل الألواح بل في كل سطر منيعاً

5 ثم اعلم بأن حضر بين يدينا كتابك و وجدنا منه رائحة حب ربك لذا انزلنا عليك هذه الآيات و ارسلناها اليك لتأخذها و تدخل مقرّ المعرضين بسطان كان على الحق مبيناً و اذا دخلت قل يا قوم قد جئتم عن مشرق الأمر نبأاً قد كان في أم البيان عظيماً و انتم ان كفرتم بما سمعتم و شهدتم من قدرة الله ربكم و ظهورات عظمتها و شئونات عزّته اذاً جئتم بحجة أخرى و هي هذا اللوح الذي قد ارسله الله الى عبده هذا فما انا اتلو عليكم و انتم فاقروا ما عندكم ليظهر الحق بيننا و بينكم كذلك امرك قلم الأمر ان اعمل و لا تخف و ان ربك يحرسك عن كل مشرك اثماً

6 فيا لله من بصير فيا لله من خبير فيا لله من منصف ليجد رائحة المحبوب عنك ما يظهر منه و ينصف بالحق و ينقطع عنك منكر عنيدا و يطهر نفسه عنك الاشارات و يصيح بين الأرض و السماء بأنني استغيت بالله عن كل ما خلق في الانشاء و اكون بحول الله على امره مستقيماً كذلك نطقت ورقاء البقاء في سماء البهاء حباً لنفسك و رحمةً لذاتك لتقلبك عن شمال الوهم الى مقرّ عزّ يمينا

7 ثم اعلم بأننا وجدنا في قلب التي جعلها الله قريناً لنفسك من حزن بدله بالسرور بأمر من لدنا ليرزقك الله من فرح الأمر من هذه السدرة التي كانت بيد الرحمن في اعلى الجنان على الحق مغروساً و اما ما اردت في حضورك تلقاء الوجه انا نحب ذلك و اذناك بالحق ان لن يصيبك من ضر و لن يشتهر ما اردته بين الناس كذلك قضى الأمر من قلم القضاء من لدن مقدر حكيماً و انك لو تحضر لتطلع بما لا اطلع به العالمين جميعاً و تشهد ما

and witness what has befallen My soul at the hands of those who were created by My word, and you would be possessed of brilliant insight. And glory be upon you and upon those who are with you on a straight path.

ورد على نفسى من الذينهم خلقوا بقولى و تكون
على بصيرة منيرا والبهاء عليك وعلى الذينهم كانوا
معك على صراط مستقيما

INBA51:599, BLIB_Or15694.416,
ALIB.folder18p300, LHKM3.100,
YMM.215ax

BH01363

To: *Sadiq*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Glorious, the Most Exalted, the Most Luminous!
- 2 This is a Book that speaketh with truth, wherein is mentioned that which gladdeneth the hearts of the mystics, and through which the breezes of holiness are wafted over all created things. Say: We have ordained on this Night joy for Our chosen ones, and thereafter delight for Our near servants. Say: O people of the earth! Harken unto the call of God from the divine Lote-Tree in this sacred and luminous Valley, that there is none other God but Him, and that 'Ali-before-Nabil is the Sovereign of existence, all are His servants and all shall return unto Him.
- 3 Say: O concourse of earth! Be not grieved on this blessed, holy, eternal Night of Oneness, and be not among the sorrowing ones. Celebrate on this Night and its morn, then glorify and magnify and praise your Lord, the Most Merciful, the Compassionate. Say: By God! This is the Night wherein the Temple of God was established upon a mighty holy throne, and through which were illumined the faces of all contingent beings, then the faces of the dwellers of the pavilion of eternity, then the faces of those near unto God. O concourse of earth! Deprive not yourselves of His beauty, seize ye the grace from His presence and be not of the lost.
- 4 Say: Hasten ye to the paradise of God and His presence. By God! He hath appeared in such wise as to dazzle eyes from beholding His beauty, if ye be of them that see. Say: The mighty oceans have surged from this tempestuous, foam-flecked, billowing, flowing, great Sea, and the heaven hath been raised from this heaven which was elevated in this Glory. Seek ye shelter in its shade if ye be of them that know. Say: There

1 بسم الله البهى الأعلى الأبهى

2 هذا كتاب ينطق بالحق وفيه يذكر ما يسر به
افئدة العارفين وبذلك يهب نفحات القدس على
الخلايق اجمعين قل انا قدردنا في هذه الليلة بهجة
لأصفيائنا ثم سرورا لعبادنا المقربين قل ان يا اهل
الأرض اسمعوا نداء الله عن سدرة القدس في
هذا الوادى المقدس الميز بأنه لا اله الا هو وان
علياً قبل نبيل لسلطان الوجود و كل عباد له و
كل اليه لمن الرجعين

3 قل يا ملاء الأرض لا تحزنوا في هذه الليلة
الطيبة المباركة الأحدية السرمدية ولا تكونن من
الحزوين عيدين في هذه الليلة و صباحها ثم تهللوا
و تكبروا و تجددوا ربكم الرحمن الرحيم قل تالله
هذه الليلة فيه استوى هيكلك الله على عرش قدس
عظيم و به استضاءت وجوه الممكآت ثم وجوه
اهل سرادق الخلد ثم وجوه المقربين انتم يا ملاء
الأرض لا تحرموا انفسكم عن جماله ان اغتنموا
الفضل من عنده ولا تكونن من الخاسرين

4 قل ان اسرعوا الى رضوان الله و لقاءه تالله انه قد
ظهر بشأن تخطف الأبصار عن ملاحظة جماله
ان انتم من الناظرين قل توجت بحور الأعظم
من هذا البحر المنتظم المكفكف الموج السيل
العظيم و قد رفعت السماء من هذا السماء الذى

hath appeared a grace that no grace in creation hath preceded it, if ye be of them that hear.

رفع في هذا البهاء انتم فاستظّلوا في ظلّه ان انتم
من العارفين قل قد ظهر فضل ما سبقه فضل في
الابداع ان انتم من السامعين

- 5 Say: O people! Dispute not concerning Him and follow not your desires, and be not of the heedless. Follow ye the ways of God in this Cause which hath appeared in truth upon the Temple of the Youth, before whom prostrate themselves the dwellers of the heavens and earth. Say: He hath been named in the most exalted Concourse as Muhammad, then in the canopy of eternity as the Spirit, then from behind the holy pavilion as the Interlocutor, then in the celestial realm of immortality as 'Ali in truth, if ye be of the assured ones. Therefore, celebrate within yourselves, then rejoice in your souls, and say with the melody of your hearts: This is the Beauty of God which hath appeared in truth, blessed be God, the Creator of all beings.

5 قل ان يا قوم لا تختلفوا فيه ولا تتبعوا هواكم ولا
تكوننّ من المعرضين فاتبعوا سنن الله في هذه السنّة
التي ظهرت بالحق على هيكل الغلام ويسجد بين
يديه اهل السموات والأرضين قل أنّه قد سمي
في ملا الأعلى بمحمد ثم في رفرف البقاء بالروح ثم
عن خلف سرادق القدس بالكليم ثم في جبروت
الخلد باسم على بالحق ان انتم من الموقنين اذا عيّدوا
في انفسكم ثم سرّوا في ذواتكم وقولوا بلحن فؤادكم
هذا جمال الله قد ظهر بالحق فتبارك الله موجد
الخلايق اجمعين

- 6 O concourse of the Bayan! Draw ye near unto this Fire which hath been kindled in this wilderness and hath appeared upon the Temple of the Square in the form of the Triangle, and which speaketh forth the truth at every moment that there is none other God but I, the Protector, the Mighty, the Powerful. By God! There is no escape for anyone in these days save by entering beneath My shadow, and this is what hath been inscribed by the Finger of God, the Mighty, the All-Knowing.

6 ان يا ملاء البيان فاقتبسوا من هذه النار التي
اشتعلت في هذا العراء وظهرت على هيكل
التربيع في هيئة التثليث وتنطق بالحق في كل
حين بأنّه لا اله الا انا المهيمن العزيز القدير تالله
ليس المفراً لأحد في تلك الأيام الا بأن يدخل
في ظلّي وان هذا ما رقم من اصبع الله العزيز
العليم

- 7 O Sadiq! Give thanks to God, thy Lord, inasmuch as He hath singled thee out for that which none among all created things hath been singled out, and hath raised up through thee all who mention within themselves the name of their Lord, though they recognize Him not. Thus hath Our mercy preceded all things, and We are the All-Powerful, the Most Exalted, the Bestower, the Bountiful, the All-Generous. By God! Were We to desire it, We would raise up from thee the creation of the first and the last. However, when We found the people of the Bayan more veiled than the people of the Furqan, We therefore concealed the Cause from them and covered Ourselves with a thick veil. Turn thou away from all else but the face of thy Lord, and remain under mighty protection.

7 و انك انت يا صادق فاشكر الله ربك بما
اختصك بما لا تختص به احد من الخلايق
اجمعين و بعث بك كل من يذكر في نفسه اسم
مولاه وان لن تعرفوه و كذلك سبقت رحمنا
كل شيء و انا المقتدر المتعالى المعطى المنعم
الكريم تالله لو نشاء بعث منك خلق الأولين و
الآخرين ولكن لما وجدنا ملاء البيان اشدّ احتجاباً
عن ملاء الفرقان لذا سترنا الأمر عنهم و غطينا
نفسنا في قناع غليظ و انك انت لا تلتفت الى
احد فتوجه الى وجه مولاك و كن في حفظ
عظيم

- 8 By God! The Sun of eternity hath dawned from the horizon of glory and the mountains have passed away like the passing of clouds, if ye be of them that perceive. Say: O concourse of the loved ones, rejoice within yourselves! Then, O concourse of the hateful ones, perish in your wrath! The Cause hath appeared in truth and there is no escape for anyone in all the worlds. Say: He hath appeared in such wise that were He to take a handful of dust and breathe into it the spirit of life,

8 تالله قد اشرقت شمس البقاء عن افق البهاء و
مرّت الجبال كمرّ السحاب ان انتم من الناظرين
قل يا ملاء الأجاب سرّوا في انفسكم ثم ان يا ملاء
البغضاء موتوا بغضكم ان الأمر قد ظهر بالحق
و لم يكن مفراً لأحد من العالمين قل أنّه ظهر
بشأن لو يأخذ كفّاً من التراب و ينفخ فيه روح

it would, by God's leave, become everlasting - He, the All-Powerful, the Most Exalted, the All-Knowing. Thus have We made manifest the Cause unto thee and sent down the verses in truth and expounded them for thee, that thine eyes may be solaced thereby and thou mayest be of them that remember.

- 9 O Sadiq! We counsel thee at the end of this Tablet to read these verses and preserve them within thyself, that thou mayest be of them that guard. And when thou beholdest in anyone's countenance the radiance of God, the Protector, the Mighty, the Powerful, recite unto him what We have now revealed unto thee, that perchance he may arise from the couches of heedlessness and flee unto a manifest place of security. Thus doth the Dove of Holiness counsel thee and the Pen of the Command instruct thee, lest thou be grieved within thyself for less than a moment, and remember thy Lord at all times, and be of them that are assured. And the Spirit be upon thee and upon those who have turned toward the shore of the Cause on the coast of this surging and mighty ocean.

الحيوان اذا يصير باقياً باذن الله المقتدر العليّ العليم
و كذلك اظهرنا الامر لك و انزلنا الآيات
بالحق و صرّفناها لك لتقرّ بها عيناك و تكون
من الذاكرين

9 ان يا صادق اوصيك في آخر اللوح بأن تقرّ تلك
الآيات و تحفظها في نفسك لتكون من الحافظين
و اذا رأيت في وجه احد نضرة الله المهيمن العزيز
القدير اذا فاض عليه ما نزلناه حينئذ عليك لعلّ
يقوم من مراقدة الغفلة ويفرّ الى مقرّ امن مبين
كذلك ينصحك حمامة القدس و علمك قلم
الأمر لئلا تحزن في نفسك اقلّ من الحين و تذكر
ربّك في كلّ حين و تكون من الموقنين و الرّوح
عليك و على الذينهم توجّهوا الى شاطئ الأمر في
ساحل هذا البحر المتموج العظيم

NLAI_BH1.439, BRL_DA#570,
LHKM1.053, ASAT4.107x, ASAT4.403x,
ASAT4.489x, ASAT5.034x, YMM.224x

BH01350

Date: 1290 [1873] or earlier

- 1 He is the Everlasting One upon the Throne of Command, in His Most Glorious Name!
- 2 In this day that which is acceptable before the Throne is the teaching of God's Cause, and thus hath the Command been ordained by the One Who is the Unconstrained. However, teaching through goodly utterance and exalted mention is acceptable, not through disputation and conflict. Do good even as God hath done good unto you. The triumph of the Cause hath been made to depend upon utterance and mention by the tongue. Thus hath the Command been ordained by the All-Merciful.
- 3 O loved ones of Truth! Conduct yourselves in such wise upon the earth that His signs may be made manifest through you, in such manner that all souls may witness the signs of Truth in your deeds, acts and words, and hasten unto the everlasting goal of glory. You have ever been remembered before the

1 هو الباقي على عرش الأمر باسمه الأبهى

2 اليوم آنجه لدى العرش محبوب تبليغ امر الله است
و كذلك قضى الأمر من لدى المختار ولكن
تبليغ ببيان حسنه و اذكار منيعه محبوب نه بمجادله
و محاربه احسنوا كما احسن الله [اليكم] نصرت
امر مخصوص شده ببيان و ذكر لسان كذلك
قدر الأمر من لدى الرحمن

3 اى احبّاي حقّ چنان حرکت نمائيد در ارض
که از شما آثار او ظاهر شود بشأنيکه کلّ عباد از
اعمال و از افعال و اقوال شما آثار حقّ مشاهده
نمايند و بمقصود عزّ باقي شتابند و آنجناب لا زال

Throne. Blessed art thou for having attained unto that which most of the servants have failed to attain.

- 4 Furthermore, be it known unto you that ere long Satan will appear in that land in the guise of man, seeking to cause the loved ones of the Glory of the All-Glorious to deviate from the straight path through base suggestions and satanic promptings, and to deprive them of the holy shores of the Divine Unity. This is one of the hidden tidings wherewith We have acquainted the chosen ones, lest they be debarred from the praiseworthy station through association with such embodiments of hatred.

- 5 It therefore behooveth all the loved ones of God to shun any soul from whom they perceive the fragrance of hatred for the Most Glorious Beauty, even should that soul speak forth all the verses and lay claim to all the Books, for the purpose of verses and books hath ever been and shall ever be the recognition of the All-Merciful. Let them therefore guard themselves with the utmost vigilance lest they fall into the snare of guile and craftiness. This is the counsel of the Pen of Destiny which hath been set down. Whoso obeyeth, it shall be for his own good; and whoso turneth away, verily God loveth not those who turn away.

- 6 These satans are seen to be of several kinds. Some are souls who appear forthwith in that same land in a satanic spirit in human form. Others come from the lowest hell in the guise of seekers. Yet others are dispatched in utter darkness in the form of a tablet. In short, Satan hath in this day appeared and shall appear in all forms, that perchance he may, through some aspect or another means, veil the people from the Source of the Cause, even as he hath already veiled most through this veil. Were there to be found a penetrating and keen sight, it would perceive the fire of hell in the outward form of the enemies of God.

- 7 Strive diligently to safeguard your souls, for the satans shall appear in diverse garments and shall approach each soul in his own way, until having perceived him to be like unto themselves, they shall then leave him to his own devices. And in this day it is inevitable that from among the enemies of the All-Glorious One some shall arise from among the people of the Bayan, for the pure essences of this people who are adorned with the most exalted garment and have quaffed from the Most Glorious Wine have been and shall ever be accounted as the

تلقاء عرش مذکور بوده فطوبی لک بما فزت بأمر ما فاز به اکثر العباد

4 و بعد معلوم آنجناب بوده که زود است که شیطان در قیص انسان در آن ارض وارد شود و اراده نماید که احبای جمال سبحان را بوساوس نفسیه و خطوات شیطانیه از صراط عز مستقیم منحرف سازد و از شاطی قدس سلطان احدیه محروم نماید اینست از خبرهای مستوره که اصفیا را بآن آگاه [فرمودیم] که مبادا بجالست امثال این هیاکل بغضیه از مقام محمود ممنوع شوند

5 پس بر جمیع احباء الله لازم که از هر نفسیه رایحه بغضا از جمال عز ابهی ادراک نمایند از او احتراز جویند اگرچه بکل آیات ناطق شود و بکل کتب تمسک جوید چه که مقصود از آیات و کتب عرفان نفس رحمن بوده و خواهد بود پس در کمال حفظ خود را حفظ نمایند که مبادا بدام تزویر و حيله گرفتار آیند اینست نصیح قلم تقدیر که تحریر یافت من اطاع فلنفسه و من اعرض فان الله لا یحب المعرضین

6 و این شیاطین بر چند قسم مشاهده میشوند قسمی از آن نفوسی مشاهده میشوند که در همان بلد فی الحین بنفس شیطانی در قیص انسانی ظاهر میگردد و قسمی دیگر از مبدأ جیم سفلی بر هیکل قاصدین وارد میشوند و قسمی هم بظلمت صرف بر هیکل لوح مبعوث میشوند باری الیوم شیطان بکل صور ظاهر شده و خواهد شد که شاید بشأنی از شئون و قسمی از اقسام ناس را از مبدأ امر محتجب نماید چنانچه الیوم اکثری را باین حجاب محتجب ساخته و اگر بصر منیر حدید یافت شود از صورت ظاهریه اعداء الله قهر جیم را ملاحظه مینماید

7 بسیار در حفظ نفوس خود سعی نمائید چه که شیاطین بلباسهای مختلفه ظاهر شوند و بهر نفسی بطریق او برآیند تا آنکه او را بمثل خود مشاهده نموده بعد او را بخود واگذارند و الیوم از اعدای نفس سبحان لابد بر اینست که از اهل بیان ظاهر شوند چه که جواهر صافیه این طایفه که بقمیص اعلی مفتخر شده اند و از ریحی ابهی نوشیده اند بهترین خلق عندالله مذکور بوده و خواهند بود و اجساد کدره اینطایفه اشر جمیع

best of creation in the sight of God, while the base elements of this people are recorded before God as the most evil of all created things and the most remote of all souls. Therefore must the evil ones of this people rise up to wage war against this manifest, all-encompassing and perspicuous Revelation, for the more luminous the Revelation, the thicker the veils that are witnessed, and the more radiantly the Sun of the Glory of the All-Glorious shineth forth, the stronger grow those who turn away in their opposition.

مخلوقات و ابعاد کل نفوس عندالله مذکورند لهذا
این ظهور محیط لایح مبین را اشرار این طایفه
باید بخاربه برخیزند چه که هرچه ظهور نورانی تر
حجبات غلیظ تر مشهود آید و هرچه شمس جمال
سبحان لایح تر معرضین در اعراض قوی تر

- 8 Thus have We sent down the Command unto you and related that which was hidden from you, that ye may be informed thereof before and after its occurrence, and may be among those who are aware, that perchance ye may not be touched by the abasement of souls and their falsehoods in the words and traces that proceed from them, and that ye may be among those who are mindful and steadfast in the Cause of your Lord.
- 8 كذلك نزلنا لكم الأمر و قصصنا ما هو المستور عنكم لتطلعوا به قبل وقوعه و بعد وقوعه و تكون من المطلعين لعل لا يمسكم ذلة النفوس و كذبهم بما يخرج منهم من الأقوال و الآثار و تكون من العارفين و على امر ربكم لمن المستقيمين
- 9 Therefore must the loved ones of God in this day manifest themselves in such wise that were all who are in the world to assemble against them with drawn swords, they would pay no heed whatsoever and would, through the power of their Lord, regard them all as a thing unworthy of mention.
- 9 پس اليوم احبای الهی باید بشأنی ظاهر شوند که اگر کل من فی العالم باسیاف برهنه بر ایشان اجتماع نمایند ابدأ اعتنا نفرمایند و جمیع را بقدرت پروردگار خود کآن لم یکن شیء مذکورا شمردند
- 10 Therefore, O faithful servant, hearken unto that which hath been mentioned in this exalted Tablet and convey these revealed Persian words to all the loved ones of God and teach them, that all may become aware. Thus do We counsel you with truth, that ye may be of them that act.
- 10 پس تو ای عبد مؤمن بشنو آنچه بر این لوح منیع ذکر شده و این کلمات منزله پارسیه را بجمیع احبای الهی برسان و تبلیغ کن تا جمیع آگاه شوند كذلك نصحناکم بالحق لتکون من العاملين

INBA81:187, BRL_DA#602, MAS4.140ax

BH01389

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1290 [1873] or earlier

- 1 O physician, upon thee be the Glory of God, the Most Glorious!
- 1 جناب طبیب علیه بهاء الله الأبهی
- 2 In the name of God, the Ever-Abiding, Who perisheth not!
- 2 بسم الله الباقي بلا فناء
- 3 This is a Tablet from Us unto him who hath stood firm in the Cause of his Lord, and through whom the robe of certitude hath been adorned, and who hath been so attracted by the Divine Call that he hath detached himself from all things and
- 3 هذا کتاب من لدنا الى الذی استقام على امر ربه و به زين ثوب الايقان و اخذه جذب النداء على شأن انقطع عن الأشياء و اقبل الى وجه ربه

turned unto the face of his Lord, the Mighty, the All-Wise, and hath spoken that which his Lord desired. He is the One through Whom the idols were shaken and the hearts of the ungodly melted. We were with thee when thou didst speak forth from the presence of the Truth amidst the company of the wrongdoers, and We heard thy call and whatsoever thou didst utter in the gathering of the people. Verily thy Lord is witness unto all things. They who have wronged thee shall soon be turned back on their heels, and theirs shall be the torment of hell-fire.

- 4 Know thou then, O thou who speaketh My praise and glorification, that We have sent forth one of Our servants after We had raised him up with power from Our presence and dispatched him unto the mouth of the serpent, that all may be assured that thy Lord, the All-Merciful, is the Protector of all worlds. He is verily the Almighty, the Powerful. With him is a Book wherein We have manifested the Cause and perfected the proof unto all who dwell on earth. We have stripped from him the garment of fear and trepidation, and adorned him with the robe of strength and assurance, and kindled him with a word from Our presence, and sent him forth like a sphere of fire in the love of thy Chosen Lord, that he might deliver the Book of his Lord. He shall soon deliver it with a sovereignty from Our presence. Verily thy Lord is the All-Knowing, the All-Informed.

- 5 By My life! Tribulations have not prevented Us from the remembrance of the Lord of Names. We summon the people in all conditions unto God, the Mighty, the Most High. Follow thou the example of thy Lord. He will verily assist thee with the truth and be thy Guardian in this world and the next. There is none other God but He, the Mighty, the All-Wise.

- 6 Know thou that those who have entered this City have been afflicted with exhausting air, a troubled life, and tormenting water, such that gladness hath been transformed into sorrow. They have become, in relation to their former state, finer than a needle's thread and more delicate than embroidered silk. On the right is heard naught but the moaning of those who tremble from the thunder's fury through what the hands of the malicious have wrought, and on the left the groaning of those whom persistent affliction hath touched through what hath flowed from the pen of the reckoner. We testify that naught hath been ordained from the Pen of Destiny for His loved ones save that which is best for them. We beseech Him to grant them strength to be patient and steadfast, lest tribulations should debar them from the path of God, the Mighty, the All-Knowing.

العزیز الحکیم ونطق بما اراد مولاه الا انه هو الذي به اضطربت الأصنام وذابت افئدة المشركين انا كما معك اذ نطقت من لدى الحق بين معشر الظالمين وسمعنا ندائك وما تكلمت به في نادي القوم ان ربك على كل شيء شهيد ان الذين ظلموك سوف يتقلبون على اعقابهم ولهم عذاب الجحيم

4 ثم اعلم يا ايها الناطق بذكرى و ثنائى باننا انفقنا احداً من عبادنا بعد الذي بعثناه بقدرة من لدنا وارسلناه الى فم الثعبان ليوقن الكل بان ربك الرحمن هو المهيمن على الأكوان انه هو المقتدر القدير ومعه كتاب وفيه اظهرنا الامر و اتممنا الحجة على من على الأرض اجمعين نزعنا عنه ثوب الخوف و الاضطراب و زينا بطراز القوة و الاطمينان و اوقدناه بكلمة من لدنا و ارسلناه ككرة النار في حب ربك المختار ليبلغ كتاب ربه فسوف يبلغه بسلطان من لدنا ان ربك هو العليم الخبير

5 لعمري ما منعنا البلايا عن ذكر مالک الأسماء ندع الناس في كل الأحوال الى الله العزيز المتعال ان اقتد ربك انه يؤيدك بالحق و وليك في الدنيا و الآخرة لا اله الا هو العزيز الحکيم

6 ثم اعلم قد ادنف الذين وردوا هذه المدينة هواً متعب و عيش شاصب و ماء واصب بحيث بدل مرح الغلواء بترح العرواء كأنهم صاروا بنسبتهم الى قبلهم ادق من خيط الابر و ارق من استبرق العبقري لا يسمع عن اليمن الا انين من ارتعد من حمى الرعد بما اكتسبت ايدي اولي الحقد و عن اليسار حنين من مسه بلاء لازب بما جرى من قلم الحاسب نشهد انه ما قدر من قلم التقدير لأحباؤه الا ما هو خير لهم و نسأله بان يوقفهم على الصبر و الاضطبار لئلا تمنعهم البلايا عن صراط الله العزيز العليم

- 7 Blessed art thou, O thou who gazeth upon the Countenance, for having drunk the cup of tribulation in the love of the Lord of Names. Ye shall soon find yourselves in the heights of glory and wealth. Verily, He is the Ruler over what He willeth. There is none other God but He, the Most High, the Most Glorious.
- 8 Should any Christian ask thee about the Beloved, say: It behooveth us not to speak of what is past. Leave what hath been said and hearken unto the call of thy Lord from the direction of the Kingdom, that it may attract thee to the seat of the Throne and sanctify thee from all peoples. By God! A matter hath appeared which, wert thou to become aware of it, would cause thee to soar heavenward in thy longing. Verily, He Who ascended hath come in His great glory, if thou be of them who know.
- 9 Be thou sharp of tongue yet sweet of speech in remembering thy Lord, the All-Merciful, amidst the concourse of all worlds. Thus doth the Pen of Destiny teach thee from the presence of One mighty and powerful. Thou art the star of steadfastness, and through thee We have adorned the heaven of certitude for the followers of all religions. Woe unto them who have wronged thee! God shall soon transform thy abasement into glory for those who are nigh unto Him.
- 10 The mercy and glory be upon thee and upon those who have hearkened unto thy word concerning the Cause of thy Lord, the Master of the Day of Judgment. Finally, gather thou My loved ones unto the Cause, lest there should occur among them that which would divide their hearts and minds. There is none other God but He, the Mighty, the All-Bestowing. [...] The purpose of mentioning the Christians is that the divines of that community are far removed from the Muhammadan Law—may the spirit of all else be sacrificed for His sake—and in their deficient understanding they have written refutations attempting to invalidate the truth. Therefore, the hearts and ears of that people are filled with unworthy and rejected utterances. To-day it is advisable that if someone from that community should question you about Him, one should not become entangled in yes and no in reply. It is more in keeping with piety to say in response that today is not the time for such discussions. A Cause hath appeared which, shouldst thou become aware of it, would cause thee to soar to heaven out of longing. One must investigate and examine this wondrous Cause, and after turning to the holy court, one will become convinced of and acknowledge the Qur'an, even as some in these parts have, after attaining certitude, affirmed the truth of the Qur'an. Thus
- طوبى لك يا أيها الناظر الى الوجه بما سقيت
كأس البلاء في حب مالک السماء سوف ترون
انفسكم في علو العظمة والغناء انه هو الحاكم على
ما يشاء لا اله الا هو العلي الأبهى
- 8 و ان سألك احد من النصارى عن الحبيب قل
ليس لنا ان نتكلم فيما مضى دع ما قيل ثم استمع
نداء ربك عن شطر الملكوت ليجذبك الى مقر
العرش ويقديسك عن العالمين تالله قد ظهر امر
لو تطالع به لتطير من شوقك الى السماء ان الذى
صعد قد اتى بجده العظيم ان انت من العارفين
- 9 كن غضب اللسان و عذب البيان في ذكر ربك
الرحمن بين ملائكة الكون كذلك يعلمك قلم
التقدير من لدن مقتدر قديرات نجم الاستقامة و
بك زيناً سماء الايقان لأهل الأديان فويل للذين
ظلموك سوف يجعل الله ذلتك عزّة للمقربين
- 10 و الرحمة و البهاء عليك و على من سمع قولك
في امر ربك مالک يوم الدين في آخر القول
ان اجمع احبائي على الأمر ثلاثاً يحدث بينهم ما
يتفرق به القلوب و الأبواب لا اله الا هو العزيز
الوهاب مقصود از ذکر نصارى انكه علمای آن
ملت از شریعة محمدیه روح ما سواء فداه بسیار
بعیدند و بعقول ناقصه کتب ردیه در ابطال حق
نوشته اند لذا قلوب و آذان آن حزب مملو شده
از اذکار نالایقه مردوده الیوم مصلحت آن است
اگر نفسی از آن حزب از آن حضرت سؤال نماید
باید در جواب متعرض به نعم و لا نشد اقرب
بتقوی آنکه در جواب گفته شود الیوم وقت
این بیانات نه قد ظهر امر لو تطالع به لتطير من
شوقك الى السماء باید در این امر بدیع تفحص
و تجسس نمود و بعد از اقبال بشطر قدس مدعن
و موثق به فرقان خواهد شد چنانچه بعضی در
این اطراف بعد از ايقان تصدیق فرقان نموده اند
کذلك يعلمك ربك و ما ينبغيك مثل خبير

INBA34:152, BLIB_Or15707.094,
BLIB_Or15735.255, AQA1#028,
ASAT4.153x, ASAT5.121x, HYK.255

doth thy Lord teach thee, and none can inform thee like Him
Who is all-aware.

BH01410

To: Haji Muhammad Baqir Nabil Qazvini et al.

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Everlasting, the Most Holy 1 هو العزيز الباقي القدّوس
- 2 God testifieth that there is none other God but Him and that the Point of the Bayan is His servant, His Splendor, His Glory, His Sovereignty, His Exaltation and His Grandeur. All were created by His command and all act by His command. Say: Verily He is the Path of God in the heavens and on earth, and His Light unto all who dwell in the dominions of authority and creation, and all shall return unto Him. Through Him the wayward were guided unto the guidance of God, and the near ones attained unto a station of glorious dignity. 2 شهد الله أنّه لا اله الا هو وانّ نقطة البيان لعبده و بهائه و عزّه و سلطانه و علوّه و كبريائه و كلّ خلقوا بأمره و كلّ بأمره يعملون قل أنّه لصراط الله في السموات و الأرض و ضيائه لمن في جبروت الأمر و الخلق و كلّ اليه يرجعون و به استهدى الضالّين الى هداية الله و وصل المقربون الى مقام عزّ محمود
- 3 O Nabil! Know thou that We have suffered at the hands of the loved ones that which We suffered not from the enemies. When We departed from Iraq, We commanded them not to leave Iraq except by Our permission, yet they violated what they were commanded, followed their desires, and were among those who trod the path of their own selves. Thereby befell Us what befell Us, and the idolaters drove Us from their lands time and again, and harm touched Us in such wise as cannot be reckoned by any reckoner. Say: O people! Seek forgiveness of God, your Lord, then turn unto Him, and follow not your desires. Follow the decree of God in all things and be not of the doubters in that which ye are commanded. Then remain steadfast upon the Path, fear God as He should be feared, and be not of those who comprehend not. 3 ان يا نبيل فاعلم بأن ورد علينا من الأحبّاء ما لا ورد من الأعداء لأنّا حين الخروج عن العراق امرناهم بأن لا يتحرّكوا عن العراق الا بعد اذننا و هم خالفوا ما امروا به و اتبعوا هواهم و كانوا من الدّينهم في سبل انفسهم يسلكون و بذلك ورد علينا ما ورد و اخرجونا المشركون عن ديارهم مرّة بعد مرّة و مسنا الضّرّ على شأن لن يحصوه المحصون قل يا قوم استغفروا الله ربّكم ثمّ توبوا اليه و لا تتبعوا هواكم فاتبعوا حكم الله في كلّ شأن و لا تكوننّ مريباً فيما امرتم به ثمّ اثبتوا على الصّراط ثمّ اتقوا الله حقّ تقاته و لا تكوننّ من الدّينهم لا يفقهون
- 4 Say: Whether ye hear or hear not, ye shall never harm God in aught, and verily He ordaineth all things in the Book. In His hand is the dominion of the kingdom of the heavens and the earth. He doeth what He willeth through His sovereignty and decreeth what He desireth by His word "Be" and it is. Those who have been given spiritual insight from God are they who follow not the dictates of their desires, but hold fast unto that 4 قل انتم ان تسمعوا او لا تسمعوا لن تضرّوا الله بشيء و أنّه يقدر كلّ شيء في الكتاب و بيده ملكوت ملك السموات و الأرض يفعل ما يشاء بسلطانه و يحكم ما يريد بقوله كن فيكون انّ الذين اوتوا بصائر الرّوح من الله اولئك لن يتبعوا بما تهوى به هواهم و يتمسكون بما امروا

which they are commanded, and cleave to the cord of God and His Cause, and drink at all times from the cup of submission.

- 5 No harm hath touched Us save through that which the hands of these people have wrought, if ye bear witness. All this they did after We had taken from them a covenant and confirmed it in the name of God, the Protector, the Self-Subsisting, that they should not turn towards the Holy Land nor depart from the Abode of Peace until the command should reach them from the Pen of Him by Whom all things were ordained in a preserved Tablet. Yet they heeded not God's command and tarried not a day, but left the city, and thereby corrupted and caused corruption in God's wisdom in His Cause, while they perceived it not. Each day a group of them departed from Iraq, whereby those who disbelieved and turned away were troubled, and were among those who associated partners with God.

- 6 Then know, O Nabil, that had they not violated God's command, neither affliction nor adversity would have touched Us. But the matter hath been decreed and fulfilled, and We are patient and put Our trust in God, and in Him let those who profess His unity place their trust. Yet they have not awakened in themselves even to the extent of an atom, as though they had made God's decree an object of mockery and made sport of that which they were commanded. This is their transgression against God, the Mighty, the Beloved.

- 7 Say: O ye believers! Fear God and transgress not His bounds, nor go beyond God's command. Seek forgiveness, then turn unto Him, for He is verily the Oft-Returning, the Generous, the Forgiving. Say: Glory be unto Thee, O my God! Take us not to task for what our hands have wrought, then forgive our sins, pardon us and have mercy upon us. Thou art verily the Lord of Bounty and Might, the Lord of Grace and Kingdom. Thou knowest the treachery of every soul, and Thou art the Truth, the Knower of the unseen. Deprive us not, O our God, of the fragrances of Thy sanctity, then make us steadfast in Thy Cause, establish for us a truthful station with Thee, and grant us from Thy presence mercy, and join us with those servants of Thine who soar on the wings of glory in the atmosphere of holiness. O Lord! Deprive us not of Thy Cause, nor make us despair of Thy Spirit, then make us successful, O my God, in recognizing Thee in this concealed Word.

- 8 And thou, O servant who believeth in God, guard thyself with utmost vigilance. Beware lest thou be heedless of this, for this is God's command upon thee. Associate not with those whose

ويعتصمون بحبل الله و امره و هم عن كأس التسليم في كل حين يشربون

5 و ما ورد علينا من ضرر الا بما اكتسبت ايدي هؤلاء ان انتم تشهدون و كل ذلك فعلوا بعد الذي اخذنا عنهم العهد واكدناه باسم الله المهيمن القيوم بأن لا يتوجهوا الى شطر القدس و لا يفترقوا عن دارالسلام الى ان يصل اليهم الامر من قلم الذي منه قدر كل شيء في لوح محفوظ و هم ما سمعوا امر الله و ما توقفوا في يوم و خرجوا عن المدينة و بذلك فسدوا و افسدوا حكمة الله في امره و هم لا يشعرون و في كل يوم خرجت عن العراق شرذمة منهم و بذلك اضطرب الذينهم كفروا و اعرضوا و كانوا ان يشركون

6 ثم اعلم يا نبيلا بأنهم لو لم يتخلفوا عن امر الله ما مستنا البأساء و الضراء ولكن قضى الامر و امضي و انا نصبر و نتوكل على الله و ان عليه فليتوكلن الموحدون و مع ذلك ما تنبهوا في انفسهم اقل من الذر كأنهم اتخذوا حكم الله استغنياً و استهزئوا بما امروا و هذا [البغي] منهم على الله العزيز المحبوب

7 قل يا ايها المؤمنون اتقوا الله و لا تتعدوا عن حدوده و لا تتجاوزوا عن امر الله فاستغفروا ثم توبوا اليه و انه هو التواب الكريم الغفور قولوا سبحانك اللهم يا الهى لا تأخذنا بما اكتسبت ايدينا ثم اغفر عنا جريراتنا ثم اعف عنا و ارحمنا و انت انت اهل الجود و الجبروت و اهل الفضل و الملكوت تعلم خائفة كل نفس و انت انت الحق علام الغيوب و لا تحرمنا يا الهنا عن نفحات قدسك ثم ثبتنا على امرك ثم اجعل لنا قدم صدق عندك و هب لنا من لدنك رحمة و الحقنا بعبادك الذينهم بجناحين العز في هواء القدس يطيرون اى رب لا تحرمنا عن امرك و لا تياسنا عن روحك ثم وقفنا يا الهى على عرفانك في هذه الكلمة المستور و انت انت

8 يا ايها العبد المؤمن بالله فاحفظ نفسك كالحفظ اياك ان لا تغفل عن ذلك و هذا امر

presence giveth rise to sedition and who are among those who cause discord. Let God, thy Lord, suffice thee, and turn unto Him with thy heart. He will suffice thee against all else and will send down upon thee of His grace as He sent down before. There is no God but Him. His is the creation and the command, and all things are with Him in a hidden Tablet.

الله عليك ولا تعاشر مع الذين تحدث بوجودهم
الفتنة و كانوا من الذين يفتنون فاكف بالله
ربك وتوجه اليه بقلبك و انه يكفيك عن
دونه و ينزل عليك من فضله كما انزل من قبل
ما من اله الا هو له الخلق و الامر و كل عنده
في لوح مكنون

INBA71:330, AQMJ1.020x, KNJ.013a

BH01405

Date: 1290 [1873] or earlier

- 1 The beloved of God must walk among humanity with divine characteristics. As can be observed, the greater the tribulations and the more severe the calamities that befell us, the more firmly we engaged in teaching the Cause, even as We sent forth the Call in the form of a Tablet and dispatched it to the center of the lands of Iran, and all who are in the heavens and on earth were thunderstruck save whom thy Lord willed. However, in all circumstances wisdom must be observed, and one must deal with people with kindness and compassion, for they are weak - had they known, they would have circled round the Countenance. The heedless people need wise counselors. This is God's decree. All must be seen in complete humility and must, in truth, gird up the loins of service firmly.
- 2 Had people hearkened to the counsels of the Pen of the Cause, you would have beheld all who are on earth illumined with the lights of guidance and adorned with the Most Glorious ornament. As soon as a measure of security was established in the land, certain ignorant ones in every city laid claim to divinity. Thus from the year of the rising of the Most Great Light from the horizon of Iraq until now, numerous souls have abandoned piety and raised the standards of wickedness and rebellion, and these souls have caused upheaval and revolution in the lands. Soon you will witness that again from every land a calf will raise its call.
- 3 All this We foretold at the time of Our departure from Iraq. Observe how the previous Manifestation informed all peoples of this Most Great Manifestation, even as the Son of Zachariah heralded the Son of Mary to the people, and they emphasized

1 باید احبای الهی بسجیه حق مابین بریه مشی
نمائند چنانچه مشاهده میشود که هر چه بلایا
اعظم و رزایا اکبر وارد شد بتبلیغ امر محکمتر
پرداختیم چنانچه صبحه را بهیئت لوحی مبعوث
نمودیم و بقطب بلاد ایران فرستادیم و انصعق منه
من فی السموات و الأرض الا من شاء ربک
ولکن در جمیع احوال باید ملاحظه حکمت
نمود و با ناس برأفت و شفقت سلوک کرد چه
که ضعیفند لو عرفوا لطافوا حول الوجه ناس
غافل را ناصح عاقل باید این است حکم الهی باید
کل بکمال خضوع مشاهده شوند و فی الحقیقه کمر
خدمت را محکم نمایند

2 اگر ناس نصاب قلم امریه را اصغا مینمودند جمیع
من علی الأرض را بانوار هدی و طراز ابری
مشاهده مینمودید بجز اینکه فی الجمله اطمینان
در دیار حاصل شد بعضی از جهال در هر مدینه
دعوی ربوبیت نمودند چنانچه از سنه اشراق نیر
اعظم از افق عراق تا حین نفوس کثیره تقی را
گذاشتند و اعلام بغی و طغی برافراختند و این
نفوس سبب تزلزل و انقلاب دیار شدند عنقریب
خواهید مشاهده نمود که مجدداً از هر بلدی عجل
ندا کند

3 کل ذلک اخباره به حین خروجنا عن شطر
العراق ملاحظه نمائید ظهور قلم جمیع امم را
اخبار فرموده باین ظهور اعظم چنانچه ابن زکریا
قدام ابن مریم ناس را بشارت داده و بشانی

it to such a degree that they said if anyone should speak a verse, none should deny it. It is most evident that they did not utter such words and their like except after having knowledge of this Most Great Manifestation; otherwise, such words would never have been sent down from the heaven of the Cause, for it is observed that most have uttered words and by the same have walked the path of pride and arrogance, and were not and will never be mentioned before God. They regarded the Cause of God as vain and did not reflect even to this extent: that if God's Cause were of this nature, it would never become established.

تأکید فرموده‌اند که میفرمایند اگر نفسی بآیه تکلم نماید احدی انکار ننماید و این بسی واضح است که باینکلمه و امثال آن تکلم نفرموده‌اند مگر بعد از علم باین ظهور اعظم و الاً ابداً امثال این کلمات از سماء امریه نازل نمیشد چه که مشاهده میشود اکثری بکلماتی تکلم نموده و بهمان در سبیل کبر و غرور سالک شده‌اند و عندالله مذکور نبوده و نخواهند بود امر الله را لغو شمردند و آنقدر تفکر نمودند که اگر امر الهی باین منوال باشد ابداً استقرار نیابد

- 4 In any case, the Primal Point - may the spirit of all else be sacrificed for Him - in view of the existence of this Manifestation and its dawning in those days, completed all the Bayan with this Most Great Remembrance, lest the people of the Bayan be debarred from the All-Merciful. Otherwise, never did a previous Manifestation announce a subsequent Manifestation in such manner. And if the intention of the Point of the Bayan were what people have understood, since most of the servants, according to their own fancy, utter verses, then all should be true. Any person of understanding perceives how far these people are from the stream of knowledge and how they have failed to comprehend the purpose. By My life! The intention of that Point of existence was none other than the exaltation of this divine Word.

4 باری نقطهء اولی روح ما سواه فداه نظر بوجود این ظهور و اشراق آن در آن ایام جمیع بیان را باین ذکر اعظم تمام فرمودند که مبدا اهل بیان از رحمن ممنوع شوند و الاً هرگز ظهور قبل اخبار بظهور بعد باین قسم نفرموده و اگر مقصود نقطهء بیان این باشد که ناس فهمیده‌اند اکثری از عباد بزعم خود بآیات تکلم مینمایند پس باید جمیع حق باشند هر عاقلی ادراک مینماید که اینقوم چه قدر از شریعهء علم دورند و مقصود را نفهمیده‌اند فونفسی الحق نبود مقصود آن نقطهء وجود مگر اعلاى اینکلمهء الهیه

- 5 Some time ago, the most ignorant of people came with two others like himself from Iran to the great city, and according to his fancy uttered verses and made claims. He is but in evident loss and error. God willing, the beloved of Truth must protect the House of Unity from the heedless hosts of the ungodly and counsel the pretenders. They should study extensively the Kiab-i-Badi', which was revealed from the Source of Revelation through the tongue of one of the beloved, and impart it to the servants, that perchance they may return from passion to guidance and hold fast to humility instead of pride.

5 چندی قبل اجهل ناس با دو نفر مثل خود از ایران بمدینهء کبیره آمده و بزعم خود آیاتی گفته و دعوی نموده ان هو الا فی خسران و ضلال مبین انشاءالله باید احبای حق بیت احدیه را از جنود غافلهء مشرکه حفظ نمایند و مدعیانرا نصیحت کنند کتاب بدیع که از لسان یکی از احبای از مصدر وحی نازل شده آن را بسیار مطالعه نمایند و بر عباد القا فرمایند که شاید از هوی بهدی راجع شوند و از غرور بخضوع تمسک جویند

- 6 It is evident that this Prisoner has foregone comfort, glory, bounty, life, and the like for the life of the world and has shown no compromise with kings in the Cause of God, let alone with others. Now all must unite in raising the comprehensive Word and must, with the utmost striving and effort, engage in teaching God's Cause with wisdom and forbearance. We beseech God to assist them in this. By My life! If they were to become aware of this Manifestation and its sovereignty, they would be thunderstruck, let alone draw near to it. Most are ignorant to

6 این مبرهن است که این مسجون از راحت و عزت و نعمت و جان و امثال آن لحیوة العالم گذشته و در امر الله بملوک مداهنه نموده تا چه رسد بغیر حال باید کلی در اعلاى کلمهء جامعه متحد شوند و بکمال جد و جهد در تبلیغ امر الله از روی حکمت و مدارا مشغول گردند نسل الله بأن یوقتهم علی ذلک لعمری لو اطلعوا بهذا الظهور و سلطانه لینصعقون و کیف التقرب الیه

this day - none has become aware of the divine Tree and its sovereignty, grandeur, and power, save whom thy Lord willed. Therefore, an expounder is needed. God willing, you must engage in serving the Cause in a manner that is befitting and appropriate. We beseech God to make you a key to the doors of hearts and minds and to assist you in the victory of His Cause. Verily, He is the Mighty, the Powerful.

اکثری جاهلند الى اليوم احدى از شجره الهیه و سلطنت و عظمت و قدرت او مطلع نه الا من شاء ربک اذا مبين لازم انشاء الله بايد بشأنيکه لایق و سزاوار است بخدمت امر مشغول شويد نسل الله بأن يجعلک مفتاحاً لأبواب الأفتدة و العقول و يؤيدک على نصره امره انه هو العزيز القدير

BLIB_Or11096#258, BLIB_Or15710.049,
ASAT4.265x

BH01442

To: Mirza Mustafa, in Isfahan

Date: 1290 [1873] or earlier

- 1 In the Name of the Most Unapproachable, the Most Holy, the Most Glorious!
- 2 This is a Book from the presence of Baha unto Mustafa, that it may create within his soul that which will prevent his eyes from beholding aught save God, and will open them to His countenance, and cause him to voice His praise amongst those who have denied God's favor after it was sent down in such wise that none would deny it except every rejected denier.
- 3 O servant! Drink from the Salsabil of life in the name of thy Lord, the Most Merciful, which floweth from the right hand of the Throne. A single drop thereof purifieth all created things from the defilement of allusions and draweth them nigh unto a station which none can enter save he who hath detached himself from all things, if thou be of them that know.
- 4 Dost thou find peace within thyself in these days when the swords of hatred have been drawn from their sheaths and the pack of wolves have emerged from their lairs, seeking to shed the blood of Him through Whose word their realities and essences were created, and all that was and shall be?
- 5 O servant! Adorn thy tongue with the mention of the Most Great One and say: "In the Name of God, the Most Holy, the Most Glorious!" Then burn away the veils of fancy, fear no one, and doubt not this Remembrance, which is celebrated in every heaven by a different mention and name, in all worlds

1 هو الأمتع الأقدس الأبهی

2 هذا کتاب من لدى البهاء الى المصطفى ليحدث في نفسه ما يمنع بصره عن النظر الى ما سوى الله ويفتحة الى وجهه و ينطقه بشاء ربه بين الذينهم كفروا بنعمة الله بعد الذي نزلت بشأن لن ينكرها الا كل منكر مردود

3 ان يا عبد ان اشرب من سلسبيل الحيوان باسم ربك الرحمن الذي جرى عن يمين العرش وقطرة منه تطهر الممكات عن دنس الاشارات وتقر بهم الى مقر الذي لن يقدر احد ان يدخل فيه الا من انقطع عن كل شيء ان انت من الذينهم يعرفون

4 أ تستريح في نفسك في تلك الأيام التي خرجت سيوف البغضاء عن غمودها و شرذمة الذباب عن إيكائها و ارادوا ان يسفكوا دم الذي بكلمة من عنده خلقت حقايقهم و ذواتهم ثم ما كان و ما يكون

5 ان يا عبد زين لسانك بذكر الأعظم و قل بسم الله الأقدس الأبهی ثم احرق حجاب الوهم و لا تخف من احد و لا تكن مريباً في هذا الذكر الذي ذكر في كل سماء بذكر و اسم و في كل عوالم برسم

by a different token, and among the concourse of creation as: "There is no God but He, the Sovereign, the Self-Subsisting."

- 6 Verily, those who in these days have stood firm in this Cause are circumambulated by the denizens of the Supreme Paradise, and the maidens of Paradise would sacrifice themselves in their path—yet the people comprehend not.
- 7 Say: O people of the Bayan! Be fair within your own selves. If ye deny this grace, in what thing do ye rejoice and upon what seats do ye rest? By My life! None hath a protector this Day save him whom God hath protected from error and delivered from the depths of ignorance, establishing him beneath the shade of the exalted Lote-Tree.
- 8 Arise with supreme steadfastness, then remind the people of this News which hath ever been hidden within preserved tablets of glory. By God! All Books have been sent down for My blessed and praiseworthy Name, and all Pages have been inscribed by the finger of My power, would ye but understand. All Scriptures have been revealed by My command, yet the people perceive not.
- 9 Say: O people! Do ye follow what your desires command you, while setting aside Him by Whose command the heavens and earth were created, and through Whom the sacred, mighty, and hidden mystery of God was made manifest?
- 10 O people! This is God's treasure among you, and these are His pearls manifested in the form of words. How excellent is he who possesseth these hidden pearls! This is God's Most Great Sea, and these are its waves manifested in the form of letters, would ye but know. O people! This is God's sanctuary among you, the Kaaba of your Lord within you, and the Beauty of the Beloved between the heavens and earth. Open your eyes that ye might behold!
- 11 Say: If ye turn not your eyes toward the words of God, God will soon raise up a people who will look upon them with Mine eyes, who will read My verses and weep for what hath befallen My Beauty, the Stranger, the Imprisoned, the Distressed. We have worlds beyond worlds, creation beyond creation, remembrance beyond remembrance, command beyond command, books beyond books, and sanctified, self-subsisting pages. We nurture every world by Our command and favor, for I am the Powerful over what I will, the Mighty, the Beloved.
- 12 Say: O people! Have mercy upon yourselves and upon the Soul of God that standeth over all things. If ye believe not, oppose
- و بين ملائكة الانشاء بأنه لا اله الا هو المهيمن القيوم
- 6 ان الذين استقاموا على هذا الامر في تلك الايام يطوفون في حولهم اهل ملائكة القدس ويفدين في سبيلهم حوريات الفردوس انفسهن ولكن الناس هم لا يفقهون
- 7 قل يا ملائكة البيان فأنصفوا في انفسكم ان تنكروا هذا الفضل بأى امر تفرحون وعلى مقاعدكم تسكنون فوعمرى لا عاصم اليوم لأحد الا من عصمه الله عن الزلل وانقذه عن غمرات الجهل واستقره في ظل سدره عز مرفوع
- 8 قم باستقامة الكبرى ثم ذكر الناس بهذا النبأ الذى لم يزل كان مكنوناً في الواح عز محفوظ تالله كل الكتب قد نزل لاسمى المبارك المحمود وكل الصحف قد رقم من اصبع قدرتي ان اتم تفقهون وكل الزبر قد نزل بأمرى ولكن الناس هم لا يشعرون
- 9 قل يا قوم أ تأخذون ما يأمركم به هويكم وتضعون الذى بأمره خلقت السموات والأرض وظهر سر الله المقدس العزيز المكنون
- 10 ان يا قوم هذا كنز الله بينكم وتلك لآليه قد ظهرت على هيكل الكلمات فيا حياء من هذه الآلاء الخزون وهذا بحر الله الأعظم وتلك امواجه قد ظهرت على هيكل الحروف ان اتم تعلمون يا قوم هذا لحرم الله بينكم وكعبة المقصود فيكم وجمال المحبوب بين السموات والأرض ان افتحوا ابصاركم لعلكم تشهدون
- 11 قل انتم ان لن ترجعوا ابصاركم الى كلمات الله فسوف يبعث الله قوماً ينظرون اليها ببصرى و يقرؤون آياتى و يكون بما نزل على جمالى الغريب المسجون الخزون ولنا عوالم بعد عوالم و خلق بعد خلق و ذكر بعد ذكر و امر بعد امر و كتب بعد كتب و صحايف قدس قيوم و نربى كل عالم بأمر من لدنا و فضل من عندنا و انا المقتدر على ما اشاء و انا المقتدر العزيز المحبوب
- 12 قل يا قوم ان ارحموا على انفسكم ونفس الله القائمة على كل شئ ان لن تؤمنوا لا تتعرضوا به اياكم يا

Him not. Beware, O people! Fear ye God in His Cause, and cut not off the wafting of the breezes of grace from the right hand of glory and praise. Purify your ears that ye may hear what proceedeth from the mouth of God, your Lord, that perchance the breathings of the Spirit may transform you and draw you nigh unto the station of God, the Powerful, the Mighty, the Witnessed.

- 13 O servant! Loose thy tongue in utterance, for the Holy Spirit will assist those who in these days convey unto the people the Cause of their Lord, the Powerful, the Mighty, the All-Knowing. This hath been decreed in truth within sealed tablets of glory. Thus have We taught thee and inspired thee, that thou mayest stand firm in the Cause at which the hearts of those who disbelieved and joined partners with God, the Sovereign, the Self-Subsisting, were perturbed.

- 14 And glory be upon thee and upon him who hath detached himself from every direction and turned toward the direction of his Lord, and hath passed along this elevated and extended Path. Praise be to God, the King, the Single, the Mighty, the Transcendent, the Sovereign, the All-Loving.

قوم ان اتقوا في امر الله ولا تقطعوا هبوب ارياح الفضل عن يمن عز محمود طهروا آذانكم لتسمعوا ما يخرج من فم الله ربكم لعل يقلبكم نفحات الروح وتقرّبكم الى مقر الله المقتدر العزيز المشهود

13 ان افتح يا عبد لسانك بالبيان وان روح القدس يؤيد الذينهم يبلغون الناس في تلك الايام امر ربهم المقتدر العزيز العلام وهذا ما قدر بالحق في الواح عز محتوم كذلك علمناك والقيناك لتكون مستقيماً على امر الذي اضطربت عنه افئدة الذينهم كفروا واشركوا بالله المهيمن القيوم

14 والبهاء عليك وعلى من انقطع عن كل شطر وتوجه الى شطر ربه ومر عن هذا الصراط المرتفع الممدود والحمد لله الملك الفرد العزيز المتعالى المهيمن الودود

BLIB_Or15694.534, ALIB.folder18p309

BH01444

Date: 1290 [1873] or earlier

- 1 This evanescent atom counsels you at a time when he is detached from all who are in the kingdom and relies solely upon the Sovereign of grace and justice, the King of glory and pure beauty. Therefore, hearken unto my call and accept my counsel.
- 2 First, my flesh and skin and blood and bones and my inmost reality and being testify that the Sovereign of the Bayan is the mystery of manifestation and pure concealment. He it is Who raised up the heavens of creation through His perfect power and adorned them with the sun of beauty and the point of glory, and established therein brilliant stars and radiant orbs that they might serve as proofs of His oneness and as a way to manifest His power and dominion. He revealed His mighty Book and His supreme decree, and ordained for every soul a portion and share in His Book, and within every letter He

1 وصيت مينمايد اين ذره فانيه در هنگاميکه منقطع است از کل من في الملك و متکل است بسلطان فضل و عدال و مليک جلال و صرف جمال پس بشنويد نداي مرا و قبول فرمائيد پند مرا

2 اولاً شهادت ميدهد گوشت و پوست و دم و عظم و سر و شهود من بر اينکه سلطان بيان سر ظهور و صرف بطون است و اوست که برافراخت سموات بديع را بقدرت کامله خود و مزین فرمود او را بشمس جمال و نقطه جلال و مقرر داشت در او کواکب دريات و انجم لائحات تا دليل باشند بر سلطان احديت او و سبيلي باشند بر اظهار قدرت و هيمنت او نازل

ordained a creation such that were all the peoples of the earth to gather together to prevent even a single one of His creatures, they would be powerless. He breathed the spirits of all created things into the temples of words through the breath of power, and from them will be breathed forth unto infinity the mystery of possibility and existence and they shall be created, even though the idolaters be averse. Can anyone prevent a single letter thereof from reaching those for whom it is intended? Nay, by my Lord, even if all were possessed of power.

- 3 Therefore hasten, O people of the Bayan, that perchance ye may enter that garden and partake of the blessings ordained therein. I swear by the God Who caused this Tree of Sorrow to journey through all regions and corners, that were I to describe in detail but one level of the levels of the First Garden concealed in the Bayan, all who dwell on earth would be astounded, save whom my Lord willeth. And now ye say, by the Lord of the heavens and earth, this is naught but a mighty creation - whereas this lowly servant hath not enumerated even a single letter thereof as befitteth the sovereignty of His might and the kingdom of His glory. Therefore make haste, O people of the Bayan, that ye may warm yourselves with what God hath ordained for you, and deprive not yourselves if ye but know.

- 4 Furthermore, the outward and inward reality of this Point of Sorrow testifieth that today the Dayspring of Eternity is sovereign over all who are in the heavens and on earth. He is the Lord of all books and the Illuminator of all scriptures. Through Him are established the pillars of the Bayan, and through His name was set firm the throne of Paradise in the essence of creation, and through Him were raised the highest heavens, and through Him was the earth made stable upon the pillar of light. Whoso obeyeth Him is saved and whoso turneth away is lost. It is incumbent and obligatory upon all the peoples of the earth, from its east and its west, its lands and its seas, its plains and its mountains, to obey Him in whatsoever is His good-pleasure. God and His own Self, the Truth, suffice as witness to what I say.

- 5 Therefore, recognize the worth of this eternal Dayspring, though true recognition is impossible. Yet according to your capacity and ability, He bestoweth from the ocean of His bounty and maketh Himself known. Therefore, knowing the

فرمود کتاب محکم و حکم معظم خود را و مقدر فرمود برای هر نفس قسمت و نصیبی در کتاب خود و در ضمن هر حرفی خلقی مقدر فرمود که اگر جمیع اهل ارض جمع شوند که نفسی از خلق او را منع نمایند قادر نیستند و ارواح کل ممکنات را در هیاکل کلمات بنفحه قدرت دمید و از آنها الی ما لا نهایه سر امکان و اکوان دمیده خواهد شد و خلق خواهند گردید ولو ان المشرکین لکارهین هل یقدر احد ان یمنع حرفاً منها عن اهلها لا فوری ولو ان الکمل قادرین

3 پس بشناید ای اهل بیان که شاید در آن حدیقه داخل شوید و از نعمتهائی که در آن مقدر است مرزوق گردید قسم بخدائی که سائر فرمود این شجره حزن را در اطراف و انکاف که اگر وصف نمانم تفصیل یک طبقه از طبقات حدیقه اولی که مکنون است در بیان جمیع من فی الأرض متحیر میشوند الا من شاء ربی و انتم فی الحین یقولون فرب السّموات و الأرض ما هذا الا خلق عظیم و حال آنکه این عبد مسکین حرفی از آن را کما ینبغی لسلطان عزّه و ملیک مجده احصا ننوده فلتسرعن یا اهل بیان لعلمکم تصطلون بما قدر الله لکم و لا تحرموا انفسکم ان انتم تعلمون

4 و بعد شهادت ظاهر و باطن این نقطه حزن که الیوم طلعه ازل سلطان است بر اهل سموات و ارض و اوست سرور کل کتب و اوست مستنیر در جمیع صحف باو قائم است ارکان بیان و باسم او مستقر شد عرش جنان در هویت امکان و باو مرتفع شد سموات علی و باو ساکن ارض بر عمود سنا من اطاعه نجی و من تخلف هلك بر کل اهل ارض از شرقها و غربها برها و بحرهای سهلها و جبلها لازم و واجب است اطاعت ایشان بهر قسم که رضای ایشان است و کفی بالله و نفسه علی الحق علی ما اقول شهیدا

5 پس بشناسید قدر این طلعت باقی را اگرچه حق شناختن ممکن نیست ولیکن بر حد مکنت و استعداد شما از بحر جود خود عنایت میفرماید و خود را میشناساند پس حق این ایام را دانسته

right of these days, do nothing whereby ye may be deprived of His universal and perfect mercy.

- 6 Moreover, I beseech you that in these few remaining days of your life, ye live with one another in utmost kindness and mercy, but resting and reposing in the shade of His special favor, for that is the foundation throughout all cycles and the aim in every age. Hold fast to the glory of His loving-kindness and cling to the cord of His forgiveness. Thereafter, recline in perfect might and joy upon the cushions of glory and repose upon the thrones of loftiness. Never allow gloom to approach you, for it causeth heedlessness. Pass your days in perfect harmony. Remove entirely all causes of sorrow. I counsel you, O people of the household, to learn all that We have counseled you, and be not of those who spread corruption in the earth. And peace be upon you and upon God's sincere servants.

کاری نکنید که از جمیع و رحمت کامله او محروم بمانید

6 و دیگر استدعا میکنم که این چند یوم که از عمر شما باقی مانده با یکدیگر در نهایت رأفت و رحمت گذران نمائید لیکن در سایه عنایت خاص مستریج و مسترقد باشید که آنست اصل در جمیع اکوار و اوست مقصود در کل ادوار متمسک شوید بعزت عطف او و متوصل شوید بحبل عفو او و بعد در کمال عزّ و سرور بر وساید عزّت متکی و بر اعراش رفعت مستریج باشید هرگز کدورت بر خود راه ندهید که مایه غفلت میشود در کمال مودت ایام را بگذرانید اسباب حزن را بالمره مرتفع نمائید اوصیکم یا اهل البیت بأن تعلن کلّ ما وصیناکم و لا تكونن من الذینهم کانوا فی الأرض مفسدون و السلام علیکم و علی عباد الله المخلصون

INBA36:324

BH01467

To: *Mirza Hasan brother of Fath-i-Azam, in Ardistan*

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most High
- 2 God testifieth that there is none other God but Him and that the Point of the Bayan is His servant and His Glory. This is what was revealed concerning the previous Manifestation Who was named 'Ali-before-Nabil, and those who followed the Bayan, according to their claim, bore witness to that which God had testified in this blessed, mighty and glorious verse. However, God did not accept their testimony, for they bore witness only until they reached the Servant, but when they came unto His Glory, their feet slipped and they were among the lost. Say: Today no one's testimony will be accepted except through this Name, by which all who are in the heavens and earth were thunderstruck, save those who have detached themselves from names and their kingdom, and have tasted the sweetness of the fruits from the Lote-Tree of their Chosen Lord in this exalted and lofty Tree. Say: This is the Name whereby

1 بسم الله الأرفع الأعلى

2 شهد الله أنه لا اله الا هو و ان نقطة البيان عبده و بهائه هذا ما نزل على ظهور قبلي الذي سمي بعلي قبل نبيل و الذينهم دانوا بالبيان على زعمهم شهدوا بما شهد الله في هذه الآية المبارک العزيز العظيم ولكن الله ما قبل شهادتهم لأنهم شهدوا الى ان بلغوا الى العبد فلما وصلوا الى بهائه اذا زلت اقدامهم و كانوا من الخاسرين قل اليوم لن يقبل شهادة احد الا بهذا الاسم الذي انصعق عنه كل من في السموات و الأرض الا الذينهم انقطعوا عن الأسماء و ملكوتها و ذاقوا حلاوة الأثمار من سدره ربهم المختار في هذا الشجر المرتفع الرفيع قل هذا اسم به يفصل الله بين الحق و الباطل

God distinguisheth between truth and falsehood. At its mention, the faces of the people of eternity shine forth while the faces of the idolaters are darkened. Verily, it is God's wrath upon those who have disbelieved, and His mercy upon those who have drawn nigh.

و عند ذكره يستضيء وجوه اهل البقاء ويسود وجوه المشركين وانه لقهر الله على الذين كفروا و رحمته على المقربين

- 3 Among the idolaters is one who said that a stone progresseth until it attaineth the station of ruby, and having reached this station, how could it descend from its rank? By this he seeketh to prove to himself that which his passion commandeth him, taking it as a friend and protector besides God. Say: Verily thy Lord hath power over all things. He changeth whatsoever He willeth by His word, if thou be of those who understand. Say: O thou who associateth partners with God, dost thou imagine that He is powerless over anything, or that any matter among all that hath been created between the heavens and the earth can defeat Him? Say: Hast thou not witnessed that He created all things from dust and unto it shall He return them - a promise from His presence? And verily He hath power over all things. By God the Truth! There issueth from the mouths of these people that which causeth the hearts of all created things to be consumed, yet they perceive it not and are numbered among those who sport with their own selves.

3 و من المشركين من قال بأن الحجر يترقى الى ان يصل الى رتبة الياقوت فلما بلغ الى هذا المقام كيف ينزل عن مقامه و بذلك يستدل في نفسه ليثبت ما امره هويه و اتخذه من دون الله خليلاً و وكيل قل ان ربك مقتدر على كل شيء يبدل ما يشاء بقوله ان انت من الشاعرين قل يا ايها المشرك بالله هل زعمت بأنه عاجز عن شيء او يعجزه امر عما خلق بين السموات و الارضين قل اما شهدت بأنه خلق كل شيء من التراب و يرجعه اليه وعداً من لدنه و انه كان على كل شيء قدير تالله الحق يخرج من افواه هؤلاء ما يحترق به اكباد الممككات و انهم ما استشعروا و كانوا بلعب انفسهم لمن اللاعبين

- 4 Say: O people! This is 'Ali Who hath come unto you with all the signs and a wise remembrance. After the Manifestation of God, doth it beseem anyone to cling to a single letter of the Book after the Mother of Tablets hath been sent down from the holy and luminous Finger? After the appearance and shining forth of the Sun, would it be fitting for anyone to ask a blind man whether it hath risen? Nay, by Him Who hath caused the tongues of all created things to speak forth in praise of His mighty and exalted Self! By God the Truth! The Primal Point in the Supreme Horizon is bewildered, and weepeth and lamenteth over that which the hands of those who claimed faith within themselves yet disbelieved in God have wrought, and were counted among the idolaters.

4 قل يا قوم هذا عليّ قد جاءكم بكل الآيات و ذكر حكيم هل بعد ظهور الله ينبغي لنفس بأن يتمسك بحرف من الكتاب بعد الذي نزلت أم الألواح من اصبع قدس منير و هل يليق لأحد بعد ظهور الشمس و اشراقها يسئل من الأعشى هل هي اشرفت لا فوالذي انطق السن الممككات بثناء نفسه المقتدر العلى العظيم تالله الحق تحيرت نقطة الأولى في الرقيق الأعلى و اذا يبكي وينوح بما اكتسبت ايدي الذين ادعوا الايمان في انفسهم و كفروا بالله و كانوا من المشركين

- 5 O Hasan! Wert thou to become aware of what hath befallen My Soul, thou wouldst weep for months and years. O Hasan! Be beneficent in the Cause of God, thy Lord, and grieve not over anything. Cast behind thee the kingdom of blind imitation, then speak forth in remembrance of thy Lord among the worlds. Arise to promote the Cause of God and to aid it, and pay no heed to those who have disbelieved and associated partners with God. Unite with those who seek the Countenance at eventide and at dawn, and who call upon God between the heavens and the earth. Do good unto thyself and unto those from whom thou perceivest the fragrance of the love of thy

5 ان يا حسن انك لو تطالع على ما ورد على نفسى لتنوح في الشهور و السنين ان يا حسن كن محسناً في امر الله ربك و لا تحزن عن شيء دع ملكوت التقليد عن ورائك ثم انطق بذكر ربك بين العالمين قم على امر الله و نصره و لا تلتفت الى الذين كفروا و اشركوا ثم اتحد مع الذين ارادوا الوجه في العشى و الاشراق و يدعون الله بين السموات و الارضين ان احسن علي نفسك و انفس الذين تجد منهم نفحات حب

Lord, the Most Merciful. Thus do We command thee in truth, that thou mayest be among those who act.

- 6 Purify thy heart from allusions, and be not among the doubtful concerning this Cause, whereat all feet have slipped save those whom God hath preserved through His grace. Verily, He is the Forgiving, the Merciful. Say: O people! Fear God and associate not partners with Him through Whom the Dove hath warbled in the pole of eternity, and the Cock of the Throne hath crowed upon the Lote-Tree of the uttermost boundary, and the Tongue of Grandeur hath spoken forth in the pavilion of supreme majesty. Fear God, O people, and be among the God-fearing.

- 7 Do that for which thou hast sought permission from God, thy Lord. The beauty of permission hath now shone forth from the horizon of thy Lord, the Most High, the Most Great. Verily, thy Lord loveth that His handmaidens be joined in marriage to His believing servants. Thus have We cast upon thee the word of truth as a bounty from Our presence, that thou mayest be among the thankful. Know thou moreover that God hath forgiven the handmaiden whom thou didst mention in thy letter. The breezes of forgiveness have wafted upon her from the direction of thy Lord, the Most Merciful. Verily, He forgiveth whom He willeth by His command, and He is indeed the Most Merciful, the Compassionate. And the radiance which hath shone forth from the right hand of eternity be upon thee and upon those with thee, and upon God's assured servants.

رَبِّكَ الرَّحْمَنُ كَذَلِكَ نَأْمُرُكَ بِالْحَقِّ لَتَكُونَ مِنَ الْعَامِلِينَ

6 طَهِّرْ قَلْبَكَ عَنِ الْإِشَارَاتِ وَلَا تَكُنْ مَرِيئاً فِي هَذَا الْأَمْرِ الَّذِي عَلَيْهِ زَلَّتْ كُلُّ الْأَقْدَامِ إِلَّا مَنْ عَصَمَهُ اللَّهُ بِفَضْلِهِ وَانَّهُ هُوَ الْغَفُورُ الرَّحِيمُ قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَشْرِكُوا بِالَّذِي بِهِ غُنَّتِ الْوُرُقَاءُ فِي قُطْبِ الْبَقَاءِ وَدَلَّجَ دِيكَ الْعَرْشِ عَلَى سِدْرَةِ الْمُنْتَهَى وَنَطَقَ لِسَانُ الْعِظَمَةِ فِي سِرَادِقِ الْكِبَرِيَاءِ اتَّقُوا اللَّهَ يَا قَوْمِ وَكُونُوا مِنَ الْمُتَّقِينَ

7 إِنْ أَعْمَلْ مَا اسْتَأْذَنْتَ عَنِ اللَّهِ رَبِّكَ وَقَدْ أَشْرَقَ حِينَئِذٍ جَمَالُ الْأُذُنِ عَنْ أَفْقِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ وَأَنَّ رَبَّكَ يُحِبُّ أَنْ يَقْتَرِنَ أَمَانُهُ بِعِبَادِهِ الْمُوَحِّدِينَ كَذَلِكَ الْقَيْنَاكَ قَوْلَ الْحَقِّ فَضْلاً مِنْ لَدُنَّا عَلَيْكَ لَتَكُونَ مِنَ الشَّاكِرِينَ ثُمَّ أَعْلَمَ أَنَّ اللَّهَ قَدْ غَفَرَ أَمَّةً الَّتِي ذَكَرْتَ فِي كِتَابِكَ وَهَبْتَ عَلَيْهَا نَسَائِمَ الْغُفْرَانِ عَنْ شَطْرِ رَبِّكَ الرَّحْمَنِ وَانَّهُ يَغْفِرُ مَنْ يَشَاءُ بِأَمْرِ مِنْ عِنْدِهِ وَانَّهُ هُوَ الرَّحْمَنُ الرَّحِيمُ وَالضَّيَاءُ الَّذِي أَشْرَقَ عَنْ يَمِينِ الْبَقَاءِ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى عِبَادِ اللَّهِ الْمَوْقِنِينَ

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Date: 1290 [1873] or earlier

- 1 He is the One established upon this resplendent and steadfast Throne. O Most Exalted Pen! Give thou the glad-tidings to the denizens of the Supreme Paradise that the veil of concealment hath been rent asunder and the Beauty of God hath appeared from this Most Great Scene with a radiance whereby the suns of His Command have shone forth from the dawning-place of His Great Name. O joy! This is the Festival of God that hath appeared from the horizon of transcendent grace. This is the Festival wherein all things have been adorned with the robe of names, and bounty hath encompassed all existence,

1 هُوَ الْمُسْتَوَى عَلَى هَذَا الْعَرْشِ الْمُسْتَقَرِّ الْمُنِيرِ إِنْ يَأْخُذُ الْأَبْهَى بِشَرِّ أَهْلِ مَلَأَ الْأَعْلَى بِمَا شَقَّ حِجَابِ السَّيْرِ وَظَهَرَ جَمَالُ اللَّهِ عَنْ هَذَا الْمَنْظَرِ الْأَكْبَرِ بَضِيَاءُ الَّذِي بِهِ أَشْرَقَتْ شَمْسُ الْأَمْرِ عَنْ مَشْرِقِ اسْمِهِ الْعَظِيمِ فَيَا مَرْحَبَا هَذَا عِيدِ اللَّهِ قَدْ ظَهَرَ عَنْ أَفْقِ فَضْلٍ مُنِيعٍ هَذَا عِيدِ فِيهِ زَيْنُ كُلِّ الْأَشْيَاءِ بِقَمِيصِ الْأَسْمَاءِ وَاحْاطَ الْجُودُ كُلَّ الْوُجُودِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ فَيَا مَرْحَبَا هَذَا عِيدِ اللَّهِ قَدْ أَشْرَقَ عَنْ مَطْلَعِ قَدَسٍ لَمِيعٍ

of the former and latter generations. O joy! This is the Festival of God that hath dawned from the holy and gleaming Dayspring.

- 2 Bid the Maids of Eternity to emerge from their crimson chambers in the likeness of celestial beings and to appear between earth and heaven in My Most Glorious Beauty. Then grant them leave to offer the chalice of life from the Kawthar of the All-Merciful unto the peoples of the world, both high and lowly. O joy! This is the Festival of God that hath appeared from the holy horizon with wondrous rapture.
- 3 Then bid the youth created of divine light to come forth from Paradise in the adornment of the All-Merciful and, with fingers of ruby, to offer the cups of eternity unto the people of might among the companions of Baha, that they may be drawn to the Supreme Beauty from this radiant and resplendent Countenance. How excellent is this Festival of God that hath appeared from the horizon of transcendent glory! By God! This is the Festival wherein the Beauty of the Divine Essence hath appeared without veil or concealment, with such sovereignty as hath humbled the necks of the proud. O joy! This is the Festival of God that hath appeared with mighty sovereignty.
- 4 This is the Festival wherein the Pen hath been lifted from all things, for the Sovereign of Eternity hath appeared from behind the [veil of] names. Therefore, O people of creation, rejoice within yourselves, for the breezes of forgiveness have wafted over all created things, and the spirit of life hath been breathed into the worlds. O joy! This is the Festival of God that hath appeared from a holy and gleaming Dayspring.
- 5 Beware lest ye transgress the bounds of propriety, or commit that which your minds and your pleasure would reject. This is that which ye have been commanded by the Finger of God, the Almighty, the All-Powerful. O joy! This is the Festival of God that hath appeared from the horizon of transcendent grace. This is the Festival wherein the Beauty of the All-Glorious hath been exalted above all things, and hath spoken between earth and heaven whatsoever He wished and desired, without veil or concealment. This is of His grace that hath encompassed all creation. In it the Temple of Baha was established upon the Throne of Eternity, and the Face shone forth from the horizon of the Beginning with wondrous and glorious lights. O joy! This is the Festival of God that hath appeared from the horizon of transcendent grace.
- 6 O ye dwellers of the pavilion of grandeur! O ye people of the tabernacle of sinlessness! O ye inhabitants of the tent of glory and mercy! Sing and warble the sweetest melodies in the
- 2 فأخبر حوريّات البقاء بالخروج عن غرف الحمراء على هيئة الحوراء والظهور بين الأرض والسّماء على جمالى الأبهى ثمّ آذن لمن بأن يدرن كأس الحيوان من كوثر الرّحمن على اهل الأكوان من كلّ وضيع و شريف فيا مرحبا هذا عيد الله قد ظهر عن افق القدس بجذب بديع
- 3 ثمّ امر الغلمان الذين خلقوا بأنوار السّبحان ليخرجن عن الرّضوان بطراز الرّحمن و يستقين بأصابع الياقوت اهل الجبروت من اصحاب البهاء كؤوس البقاء ليجذبهم الى جمال الكبرياء من هذا الجمال المشرق المنير فيا حبّذا هذا عيد الله قد ظهر عن مطلع عزّ رفيع تالله هذا عيد فيه ظهر جمال الهوى من غير ستر و حجاب بسلطان الذى ذلت له اعناق المستكبرين فيا مرحبا هذا عيد الله قد ظهر بسلطان عظيم
- 4 هذا عيد فيه رفع القلم عن كلّ الأشياء بما ظهر سلطان القدم عن خلف [حجاب] الأسماء اذا يا اهل الانشاء سروا فى انفسكم بما سرت نسائم الغفران على هياكل الأكوان و نفخ روح الحيوان على العالمين فيا مرحبا هذا عيد الله قد ظهر عن مطلع قدس لميع
- 5 اياكم ان لا تجاوزوا عن حكم الأدب ولا تفعلوا ما يكرهه عقولكم و رضاكم هذا ما امرتم به من اصبع الله المقتدر القدير فيا مرحبا هذا عيد الله قد ظهر عن افق فضل منيع هذا عيد قد استعلى فيه جمال الكبرياء على كلّ الأشياء و نطق بين الأرض و السّماء بما شاء و اراد من غير ستر و حجاب و هذا من فضله الذى احاط الخلائق اجمعين و فيه استقرّ هيكل البهاء على عرش البقاء و لاح الوجه عن افق البداء بأنوار عزّ بديع فيا مرحبا هذا عيد الله قد ظهر عن افق فضل منيع
- 6 ان يا اهل سرادق العظمة ثمّ يا اهل خبآء العصمة ثمّ يا اهل فسطاط العزة و الرّحمة غنّوا و تغنّوا على

elevated chambers, for the Beauty of the Concealed One hath appeared in this Revelation, and the Sun of the Unseen hath shone forth from the horizon of ancient glory. O joy! This is the Festival of God that hath appeared with magnificent adorning.

احسن التّغيمات في على الغرفات بما ظهر جمال
المستور في هذا الظهور و اشرقت شمس الغيب
عن افق عرّ قديم فيا مرحبا هذا عيد الله قد ظهر
بطراز عظيم

- 7 Don ye the pilgrim garb, O denizens of the Supreme Paradise and O people of the City of Eternity, for the Sanctuary of the All-Glorious hath appeared in this Sacred Precinct, round which circle the Heights of the House, then the Sacred Monument and the Station. Therefore, circumambulate and visit the Lord of mankind in these days the like of which the eyes of past generations have never witnessed. O glad tidings! This is the Festival of God that hath risen from the horizon of God, the Mighty, the Bountiful.

7 ان احرموا يا اهل ملاء الأعلى ويا اهل مدين البقاء
بما ظهر حرم الكبرياء في هذا الحرم الذي يطوفن
في حوله عرفات البيت ثم المشعر و المقام اذا
طوفوا و زوروا ربّ الأنام في هذه الأيام التي ما
ادركت مثلها عيون الأنام في قرون الأولين فيا
بشرى هذا عيد الله قد طلع عن افق الله العزيز
الكریم

- 8 Drink ye, O people of earth and heaven, from the cup of eternity offered by the hands of Baha in this Most Exalted Paradise. By God! Whosoever attaineth unto a drop thereof shall never change with the passing of time, nor shall Satan's schemes affect him, and God shall raise him up in every Revelation with a holy and mighty beauty. O joy! This is the Festival of God that hath appeared from the scene of thy Lord, the All-Wise.

8 ان اكرعوا يا اهل الأرض و السّماء كأس البقاء
من انامل البهاء في هذا الرّضوان العلى الأعلى تالله
من فاز برشح منها لن يتغير من مرور الزّمان و لن
يؤثر فيه كيد الشّيطان و يبعثه الله عند كلّ ظهور
بجمال قدس عزيز فيا مرحبا هذا عيد الله قد ظهر
عن منظر ربّ حكيم

- 9 Sanctify yourselves, O people, from this world, then hasten to the Ultimate Lote-Tree in this Farthest Mosque, that ye may hearken unto the call of your Lord, the All-Merciful, in this Paradise which hath been created by the Kawthar of life from the very Spirit of Glory, and before whose gate the people of the holy and guarded pavilions have fallen prostrate. O joy! This is the Festival of God that hath gleamed from the horizon of transcendent glory.

9 قدسوا يا قوم انفسكم عن الدّنيا ثم اسرعوا الى
سدره المنتهى في هذا المسجد الأقصى لتسمعوا
نداء ربّكم الرحمن في هذا الرّضوان الذي قد خلق
بكواثر الحيوان من نفس السّبحان و خرت لدى
بابه اهل خيام قدس حفيظ فيا مرحبا هذا عيد
الله قد لاح عن افق مجد منيع

- 10 Beware, O people, lest ye deprive yourselves of the fragrances of these days wherein the sweet-scented breeze of the Divine Youth's raiment wafteth at every moment from a shining and glorious horizon. O joy! This is the Festival of God that hath dawned from the dayspring of My Great Name.

10 ايّاكم يا قوم لا تحرموا انفسكم من نفحات هذه
الأيام و فيها تهبّ في كلّ حين رايحة القميص
من غلام عرّ منير فيا مرحبا هذا عيد الله قد
اشرق عن مشرق اسمى العظيم

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ASAT3.137x, ASAT4.400x, ASAT4.400x,
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BH01478

To: *Mirza Ahmad Hindi, in Medina*

Date: 1290 [1873] or earlier

- 1 O Ahmad in the city! He is God, the Most Holy, the Most Exalted, the Most High!

1 هو الله الأقدس العليّ الأعلى
- 2 O Ahmad! Harken unto the call of Ali from the Supreme Kingdom, then unto the call of Muhammad from the Divine Lote-Tree, then unto the call of the Spirit from the ultimate station, then unto the call of Moses from the Sinai of Grandeur, that verily there is no God but Him, and He Who is named Baha in the Kingdom of Names is indeed the Manifestation of God between earth and heaven, and the Most Great Word in the Concourse on High, and the Mighty Announcement in the cities of eternity, and the Preserved Tablet concealed from the eyes of the heedless.

2 ان يا احمد اسمع نداءً على من جبروت الأعلى ثم نداءً محمد عن سدرة المنتهى ثم نداءً الروح عن مقرّ القصى ثم نداءً الكلم من سيناء الكبرياء بأنه لا اله الا هو والذي سمي بالبهاء في ملكوت الاسماء انه لظهور الله بين الارض والسماء و كلمة الأعظم في ملأ الأعلى و نبأ العظيم في مداين البقاء و لوح المحفوظ عن انظر الغافلين
- 3 O servant! Hesitate not in this Cause wherein, should anyone hesitate, he must needs deny all the Manifestations of Unity throughout all ages, and all the Dawning-Places of Divinity throughout all dispensations, and all the Daysprings of the Command from the first to the last. Cast behind thee all that thou findest among men, then soar with the wings of holiness in this atmosphere which God hath sanctified from mention of aught else, that thou mayest attain the station of sanctity and nearness and beauty, and witness the lights of thy Lord's countenance, the Mighty, the Most High, with the vision which God hath deposited within thee, detached from the sight of all men.

3 ان يا عبد لا توقف في امر الذي لو يتوقف عليه احد ليلزم عليه بأن ينكر مظاهر الأحديّة في كلّ الأعصار و مطالع الالهية في كلّ الأعهاد و مشارق الأمر من الأولين و الآخرين دع كلّما تجده عند الناس عن ورائك ثم اصعد بجناحين القدس في هذا الهواء الذي قدسه الله عن ذكر دونه لتصل الى مقام القدس و القرب و الجمال و تشهد انوار وجه ربك العزيز المتعال ببصر الذي اودعه الله فيك و تنقطع عن ابصار العالمين
- 4 Arise to remember God and praise Him. By God, the Truth! All that thou hast heard concerning him who warred against God hath appeared from Us for a wisdom which none knoweth save God, the All-Knowing, the All-Informed. And those who deny today the grace of God - these have not recognized him whom they have taken as their protector besides God, and whosoever maketh such a claim is a lying impostor. To this testifieth the tongue of all creation, if thou be of them that hear.

4 قم على ذكر الله و ثنائه تالله الحقّ كلّما سمعت في الذي حارب مع الله أنه قد ظهر من لدنا لحكمة التي ما اطلع بها احد الا الله العليم الخبير و الذينهم انكروا اليوم فضل الله اولئك ما اطلعوا بالذي اتخذوه ولياً لأنفسهم من دون الله و من يدعى فهو كذاب مفتر و يشهد بذلك السن الكائنات ان انت من السامعين
- 5 Beware lest thou be veiled by these from God Who created thee by a command from Him and made thee of the beneficent ones. Fear God and hesitate not in the Cause which hath appeared with manifest sovereignty. Trust in God in all matters, and take this Tablet, then enter the abode of the ungodly. Say: O people! By God, I have come to you from the Orient of the

5 اياك ان تحتجب بهؤلاء عن الله الذي خلقك بأمر من عنده و جعلك من المحسنين اتى الله و لا توقف في امر الذي ظهر بالحقّ بسلطان مبين فتوكل على الله في كلّ الأمور و خذ هذا اللوح ثم ادخل على مقرّ المشركين قل يا قوم تالله قد جئتكم

Command with God's momentous announcement, the Mighty, the Most High, the Great. Then recite unto them God's Tablet and chant it with the melodies of them that are detached.

عن مشرق الأمر بنبا الله المقتدر العلى العظيم ثم
أقرأ عليهم لوح الله و اثره بنغمات المنقطعين

- 6 Say: O people! Be fair unto yourselves. If ye possess that which can equal these fragrances sent forth by the Mighty, the Wondrous One, or a proof greater than what We have, then bring it forth and tarry not, O people, and be not of them that slumber. Say: Think ye that the Most Great Ocean can be prevented from its waves, or the Cloud of Grace from its rain, or the Tree of Holiness from its fruits? Nay, by the Lord of the worlds! Nothing can prevent it from what ye possess, and it speaketh the truth from the heaven of eternity in the Most Glorious melody, celebrating His Most Exalted Self, and it feareth no one even if all the peoples of the heavens and earth should oppose it.

6 قل يا قوم فأنصفوا فى انفسكم ان كان عندكم ما يعادل هذه النّفحات المرسل العزيز البديع او حجة اعظم عما عندنا فأتوا بها ولا تصبروا يا قوم ولا تكونن من الراقدين قل أ تظنون بأن بحر الأعظم يمنع عن الأمواج او غمام الفضل عن الأمطار او شجرة القدس عن الأثمار لا فورب العالمين انه لا يمنعه شئ عما عندكم و ينطق بالحق من جبروت البقاء على لحن الأبهى بذكر نفسه العلى الأعلى و لن يخاف من احد ولو يعترض عليه عن ورائكم اهل السموات و الأرضين

- 7 Say: Verily, He hath sought help from no one and will aid the Cause of God by Himself, even as He aided it in truth when ye were beneath the veil of women and concealed your faces in fear for yourselves in those days when your feet were shaken by the might of the Cause, and ye were among the fearful ones. And He stood alone between the heavens until the pavilion of remembrance was raised at the heart of all creation. Then came ye forth from behind the veils and opposed the Beauty of the Chosen One, and were among the opposers.

7 قل انه ما استنصر من احد و ينصر امر الله بنفسه كما نصره بالحق اذ كنتم تحت قناع النساء و سترتم وجوهكم خوفاً لأنفسكم فى أيام التى اضطربت فيها اقدامكم من سطوة الأمر و كنتم من الخائفين و هو قام بنفسه وحده بين السموات الى ان ارتفع سرادق الذكر على قطب الامكان اذا خرجتم عن خلف الأستار و اعترضتم على جمال المختار و كنتم من المعرضين

- 8 Say: Be fair, by God! If ye deny this Cause, by what proof was your faith in God, the Mighty, the Wise, established? Say: Do ye occupy yourselves with My mention instead of that which hath descended from My Pen aforetime, and seek to slay My Self? Woe unto you, O company of unbelievers!

8 قل فأنصفوا بالله ان تنكروا هذا الأمر فبأى امر ثبت ايمانكم بالله المقتدر العزيز الحكيم قل أ تشغلون بذكرى عما نزل من قلبى من قبل و تقتلون نفسى فويل لكم يا معشر المشركين

- 9 And thou, O Ahmad, say: In the Name of God and by God! Then pass over the Bridge as the clouds pass, in the name of thy Lord, the Mighty, the All-Bestowing, and be not of the patient ones. Stand between earth and heaven and call out to the whole creation with this firm, mighty, and wondrous remembrance. Sanctify thyself from all allusions and compromise not in the Cause of thy Lord with those who have disbelieved and associated partners with God, and be of those who have recognized God through God, then detached themselves from all the worlds.

9 و انتك انت يا احمد قل باسم الله و بالله ثم مرّ على الصراط كمر السحاب باسم ربك العزيز الوهاب ولا تكن من الصابرين قم بين الأرض و السماء و ناد ملاً الانشاء بهذا الذكر المحكم العزيز البديع قدس نفسك عن الاشارات و لا تداهن فى امر ربك مع الذينهم كفروا و اشركوا و كن من الذينهم عرفوا الله بالله ثم انقطعوا عن العالمين

- 10 Thus have We cast upon thee the Word of Truth, for My love for thee, that thou mayest remember thy Lord among His servants with the melodies of them that are attracted. The Spirit, glory and splendor be upon thee if thou hearest the call of God and art of those who have purified their vision from the veils of

10 كذلك القيناك قول الحق لحبى اياك لتذكر ربك بين العباد بنغمات المجتذبين و الروح و العز و البهاء عليك ان تسمع نداء الله و تكون من

human limitations and turned unto the Most Great Prospect, this hallowed, illumined Station.

الَّذِينَ طَهَّرُوا النَّظَرَ عَنْ حِجَابِ الْبَشَرِ وَ تَوَجَّهُوا
إِلَى مَنْظَرِ الْأَكْبَرِ هَذَا الْمَقَرَّ الْمُقَدَّسَ الْمُنِيرِ

BLIB_Or03114.082r

BH11711

To: Mulla Rida (Radiur-Ruh), in Yazd

Date: 1290 [1873] or earlier

- 1 In the Name of Him Whom all worship, though they perceive it not! 1 بِسْمِ الَّذِي كُلُّ يَعْبُدُوهُ وَلَكِنْ لَا يَشْعُرُونَ
- 2 This is a Book that speaketh the truth, wherein lieth mercy for all the worlds. From but one letter of that which hath been sent down in this sacred, blessed, mighty and wondrous verse, God hath created heavens whose number none can reckon save God, the Lord of all creation. In each heaven He hath ordained clouds bearing His name, the Most Merciful, the Compassionate, raining upon all created things that which purifieth them from the mention of aught else but Him. This, verily, is the truth certain. 2 هَذَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَ فِيهِ رَحْمَةٌ لِلْعَالَمِينَ وَ قَدْ خَلَقَ اللَّهُ مِنْ حَرْفٍ عَمَّا نَزَّلَ مِنْ هَذِهِ الْآيَةِ الْمُقَدَّسِ الْمُبَارَكِ الْعَزِيزِ الْبَدِيعِ سَمَوَاتًا لَا يَحْصِي عَدَّتَهُنَّ إِلَّا اللَّهُ رَبُّ الْخَلَائِقِ أَجْمَعِينَ وَ قَدَّرَ فِي كُلِّ سَمَاءٍ سَحَابَ عَلَى اسْمِهِ الرَّحْمَنِ الرَّحِيمِ وَ يَمْطُرُ بِهَا عَلَى الْمَمَكَاتِ مَا يَطْهَرُهُمْ عَنْ ذِكْرِ دُونِهِ وَ إِنَّ هَذَا الْحَقَّ يَقِينٌ
- 3 By God the Truth! Should all created things turn, in less than a twinkling of an eye, to those clouds raised up by the truth in but one of the heavens created by a single letter of thy Lord's Book, the Mighty, the Powerful, the Most High, the Great, they would be purified from all things and would give voice to that which the Dove hath warbled in the midmost heart of eternity, and to that which reached the ears of Moses in the Sinai of the divine presence, when one of Our most beauteous names was manifested. Thus doth the Pen of Command impart its message, that perchance mankind may find a path unto God. 3 تَاللَّهِ الْحَقُّ لَوْ يَقْبَلَنَّ كُلُّ الْمَوْجُودَاتِ فِي أَقَلِّ مِنْ حِينٍ إِلَى تِلْكَ السَّحَابِ الَّتِي ارْتَفَعَتْ بِالْحَقِّ فِي سَمَاءٍ مِنْ سَمَوَاتِ الَّتِي خَلَقْتَ بِحَرْفٍ مِنْ كِتَابِ رَبِّكَ الْعَزِيزِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ لِيَطْهَرَهُمْ عَنْ كُلِّ شَيْءٍ وَ يَنْطِقَهُمْ بِمَا نَطَقَ الْوَرَقَاءُ فِي قُطْبِ الْبَقَاءِ وَ بِمَا سَمِعَ أُذُنُ الْكَلِيمِ فِي بَقْعَةِ السَّيْنَاءِ عِنْدَ تَجَلِّيِ اسْمٍ مِنْ أَسْمَائِنَا الْحُسْنَى وَ كَذَلِكَ يَلْقَى قَلَمُ الْأَمْرِ لَعْلَ النَّاسَ يَجِدَنَّ إِلَى اللَّهِ سَبِيلَ
- 4 O Rida! Harken unto the melodies of eternity from the Pen of Glory, by one note whereof the fire was kindled in the realms of eternity, then in the cities of names, then in the hearts of them that are nigh unto God. Take thou a brand therefrom, that thou mayest kindle all created things and turn them toward the court of God, the All-Possessing, the Most Holy, the Mighty, the Powerful. Perchance thereby warmth may be generated in the hearts of those who have grown cold through the chill of this world and its ornaments, and who have remained heedless of this Sun that hath shone forth from the horizon of grace, its rays encompassing all worlds. 4 إِنْ يَا رِضَا اسْمِعْ نِعْمَاتِ الْبَقَاءِ مِنْ قَلَمِ الْبَهَاءِ الَّذِي بِنِعْمَةٍ مِنْ نِعَمَاتِهِ اشْتَعَلَتْ النَّارُ فِي مَمَالِكِ الْبَقَاءِ ثُمَّ مَدَائِنِ الْأَسْمَاءِ ثُمَّ فِي أَفْتَدَةِ الْمُقَرَّبِينَ وَ أَنْكَ أَنْتَ خَذَ قَبْسًا مِنْهَا لِتَشْتَعَلَ بِهِ الْمَمَكَاتُ وَ تَقْلَبَهُمْ إِلَى شَطْرِ اللَّهِ الْمَهِيْمَنِ الْمُقَدَّسِ الْعَزِيزِ الْقَدِيرِ لَعْلَ بِهِ تَحْدُثُ حَرَارَةٌ فِي قُلُوبِ الَّذِينَ اسْتَبْرَدُوا بِبُرُودَةِ الدُّنْيَا وَ زَحْرَفُوهَا وَ غَفَلُوا عَنْ هَذِهِ الشَّمْسِ الَّتِي اشْرَقَتْ عَنْ أَفْقِ الْفَضْلِ وَ احَاطَتْ أَنْوَارُهَا الْعَالَمِينَ

- 5 Tarry not for a moment in propagating the Cause of thy Lord, the Most High, the All-Powerful, the Ancient of Days. Detach thyself wholly from all else but God, thy Lord, that thy words may influence the hearts of all creation. Say: O people! Know ye God by God and by that which proceedeth from Him. Thus have We commanded you in all the Tablets and in that which We sent down unto 'Ali before Nabil.
- 6 O people! Fear ye God, then be ashamed before Him Who was suspended in the air and sacrificed Himself in the path of God, the Just King, the All-Informed. By God! He sacrificed Himself for naught else but to manifest that which hath been manifested in these days. Yet ye, O people of the Bayan, have remained heedless of that which was intended and have clung to your own idle fancies, without any clear authority or enlightening Book.
- 7 Say: Would ye slay the Manifestation of God's Self with your swords while ye make mention of Him with your tongues? What aileth these people that they fail to comprehend even a single utterance from God, the Speaking, the Manifest, the All-Evident? Say: O people! Do ye claim that ye have believed in God and His signs, after ye have turned away from His resplendent, radiant and luminous beauty? Would ye find peace within yourselves after the head of the Youth was raised upon the spears of hatred by these idolaters, crying out "Is there any helper who will help 'Ali who was before, then Muhammad before him, then the Spirit before him, then He Whom We sent in the name of Moses?"
- 8 O people! This is indeed 'Ali in truth, who hath appeared with such evidence as hath rendered powerless all who are in the heavens and on the earth. He reciteth unto you at every moment from verses of which a single letter surpasseth all things, were ye of them that know. If ye deny them, by what proof do ye uphold your belief in God? Produce it, if ye be truthful! Nay, by My Self! Every cord hath been severed from you save that ye take hold of this firm and mighty handle.
- 9 O people! Act not as did the peoples of former times, nor compare the Self of God with aught else, nor His words with that which people utter, nor what He possesseth with what ye possess, if ye be of those who comprehend. Say: He hath appeared with a sovereignty which no one can dispute except by disbelieving in God and being accounted among the idolaters.
- 10 And thou, O servant, know that when We first began this Tablet, We intended to recount unto thee what had befallen Us, but at this moment came the Divine Decree from the realm
- 5 يَاكَ لَا تَصْبِرْ أَقْلَ مِنْ حِينَ فِي تَبْلِيغِ أَمْرِ رَبِّكَ
الْمُتَعَالَى الْمُقْتَدِرُ الْقَدِيمُ فَانْقَطِعْ بِكَ لَكَ عَمَّا سِوَى
اللَّهِ رَبِّكَ لِيُؤْثِرَ قَوْلَكَ فِي قُلُوبِ الْخَلَائِقِ أَجْمَعِينَ
قُلْ يَا قَوْمَ اعْرِفُوا اللَّهَ بِاللَّهِ وَبِمَا يَظْهَرُ مِنْ عِنْدِهِ
وَكَذَلِكَ أَمْرُنَاكُمْ فِي كُلِّ الْأَلْوَابِ وَفِيمَا نَزَّلْنَاهُ
عَلَى عَلِيٍّ قَبْلَ نَبِيلِ
- 6 وَ يَا قَوْمَ خَافُوا عَنِ اللَّهِ ثُمَّ اسْتَحْيُوا عَنِ الَّذِي
عَلَّقَ فِي الْهَوَاءِ وَفَدَى نَفْسَهُ فِي سَبِيلِ اللَّهِ الْمَلِكِ
الْعَادِلِ الْخَبِيرِ تَاللَّهِ أَنَّهُ مَا فَدَى نَفْسَهُ إِلَّا لِأَظْهَارِ
مَا ظَهَرَ فِي تِلْكَ الْأَيَّامِ وَأَنْتُمْ يَا مَلَأَ الْبَيَانَ غَفَلْتُمْ
عَمَّا هُوَ الْمَقْصُودُ وَتَمَسَّكْتُمْ بِظُنُونِكُمْ مِنْ غَيْرِ حَقٍّ وَ
لَا كِتَابٍ مُنِيرٍ
- 7 قُلْ أَ تَقْتُلُونَ مَظْهَرَ نَفْسِ اللَّهِ بِأَسْيَافِكُمْ وَ تَذْكُرُونَهُ
بِأَلْسِنِكُمْ فَمَا لِهَؤُلَاءِ لَا يَكَادُونَ أَنْ يَفْقَهُوا حَدِيثًا مِنْ
اللَّهِ النَّاطِقِ الظَّاهِرِ الْمُبِينِ قُلْ يَا قَوْمَ أَ تَزْعُمُونَ بِأَنْتُمْ
آمَنْتُمْ بِاللَّهِ وَ آيَاتِهِ بَعْدَ الَّذِي أَعْرَضْتُمْ عَنْ جَمَالِهِ
الْمُشْرِقِ اللَّامِعِ الْمُنِيرِ أَ تَسْكُنُونَ فِي أَنْفُسِكُمْ بَعْدَ الَّذِي
ارْتَفَعَ رَأْسُ الْغَلَامِ عَلَى سَنَانِ الْبَغْضَاءِ مِنْ هَؤُلَاءِ
الْمُشْرِكِينَ وَ يَقُولُ هَلْ مِنْ نَاصِرٍ يَنْصُرُ عَلِيًّا مِنْ
قَبْلِ ثُمَّ مُحَمَّدًا مِنْ قَبْلِهِ ثُمَّ الرُّوحَ مِنْ قَبْلِهِ ثُمَّ الَّذِي
أَرْسَلْنَاهُ بِاسْمِ الْكَلِيمِ
- 8 وَ يَا قَوْمَ إِنَّ هَذَا عَلِيٌّ بِالْحَقِّ قَدْ ظَهَرَ بِحُجَّةٍ عَجَزَتْ
عَنْهَا كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَ يَتْلُو عَلَيْكُمْ
فِي كُلِّ حِينَ مِنْ آيَاتِ اللَّهِ الَّتِي لَنْ يَعَادِلَ بِحَرْفٍ مِنْهَا
كُلَّ الْأَشْيَاءِ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ أَنْ تَكْفُرُوا بِأَيِّ
حُجَّةٍ تَسْتَدِلُّونَ لِإِيْمَانِكُمْ بِاللَّهِ فَأَتُوا بِهَا إِنْ أَنْتُمْ مِنَ
الصَّادِقِينَ لَا فَوْفَنَسِي قَدْ انْقَطَعَ عَنْكُمْ كُلُّ حَبْلِ
إِلَّا بِأَنْ تَتَمَسَّكُوا بِهَذِهِ الْعُرْوَةِ الْمَحْكَمِ الْمَتِينِ
- 9 وَ يَا قَوْمَ لَا تَفْعَلُوا كَمَا فَعَلُوا مَلَأَ الْقَبِيلَ وَلَا تَقَاسُوا
نَفْسَ اللَّهِ بِدُونِهِ وَلَا كَلِمَاتِهِ بِمَا يَتَكَلَّمُ بِهِ النَّاسُ وَ
لَا مَا عِنْدَهُ بِمَا عِنْدَكُمْ إِنْ أَنْتُمْ مِنَ الْعَالِمِينَ قُلْ إِنَّهُ
ظَهَرَ بِسُلْطَانٍ لَنْ يَقْدِرَ أَحَدٌ أَنْ يَجَادِلَ بِهِ إِلَّا بِأَنْ
يَكْفُرَ بِاللَّهِ وَ يَكُونَ مِنَ الْمُشْرِكِينَ
- 10 وَ أَنْتَ يَا عَبْدَ فَاعْلَمْ بِأَنَّا أَرَدْنَا فِي أَوَّلِ مَا
شَرَعْنَا فِي الْوَلُوحِ بِأَنْ نَقْصَ لَكَ عَمَّا وَرَدَ عَلَيْنَا
وَلَكِنْ حِينَئِذٍ قَدْ جَاءَ الْبَدَاءُ عَنْ شَطْرِ الْعَمَاءِ لَذَا

of the unseen; therefore We stayed Our Pen from its mention lest thou be grieved with a sorrow that would sadden thy heart and the hearts of the seekers. Soon shalt thou hear, if God should will and desire, and verily He shall make mention of His Cause through the tongue of His patient servants.

- 11 And the glory be upon thee and upon those who have hearkened unto thy words concerning God, thy Lord and the Lord of the hereafter and of the former times, and the Lord of the mighty throne.

امسك القلم عن ذكره لئلا يمسك من حزن يكدر
به فؤادك وافئدة المريدين فسوف تسمع اذا شاء
الله و اراد و انه ذاكر امره بلسان عباده الصابرين

11 و البهاء عليك و على من سمع قولك في الله
ربك و رب الآخرة و الأولى و رب العرش
العظيم

ALIB.folder18p293

BH02335

To: *Sarih Khanum sister of Baha'u'llah et al.*

Date: 1290 [1873] or earlier

- 1 O my God! I call upon Thee when calamities descend from the clouds of Thy decree and tribulations rain down from the heavens of Thy command. How long wilt Thou make us drink from the cups of joy in Thy dominion, and how long wilt Thou provide us with the chalice of sorrow among Thy servants? Have the rains of Thy bounty ceased to pour, though I witness them still flowing in Thy lands? Have the gates of Thy mercy and favor been sealed, though I see them still open before Thy creation?

1 فسبحانك اللهم يا الهى اناديك حين تنابع البلايا
عن سحاب قضائك و ترادف الرزايا عن غمام
امضائك الى متى تشربنا من كؤوس السراء في
مملكتهك و الى متى ترزقنا كأوب الضراء بين
عبادك أقطعت امطار فيض فضلك بعد الذي
اشاهد بأنها جارية في بلادك أ سددت ابواب
رحمتك و افضالك بعد الذي ارى بأنها مفتوحة
على وجه خلقك

- 2 By Thy might, O my Beloved! The drink of Thy lovers has become their hearts' blood, and the food of Thy faithful ones the pieces of their livers. Days pass over them without the breezes of Thy mercy wafting upon them, and nights elapse without the fragrances of Thy loving-kindness reaching them. Dost Thou, O my God, bar them from the shores of Thy mighty ocean after they have confessed Thy oneness? Dost Thou, O my Lord, drive them from the precincts of Thy sanctity after they have acknowledged Thy unity?

2 فوعزتك يا محبوبى قد صار شراب محبيك عن
دم قلوبهم و طعام مخلصيك من قطعات اكبادهم
و قضى عليهم الأيام و ما هبت عليهم نسائم
رحمتك و امضى عليهم الليالى و ما مرت عليهم
نفحات عنايتك أ تمنعهم يا الهى عن شاطئ بحر
عزتك بعد الذي اقرؤوا بوحدانيتك أ تطردهم
يا سيدى عن جوار قدسك بعد الذي اعترفوا
بفردانيتك

- 3 Glory be unto Thee! Glory be unto Thee, O my Heart's Desire! Tribulation has reached such a state that it gives us no respite even to draw breath, encompassing us from all directions and seizing us with mighty force. By Thy might, O my God! I am bewildered in mentioning Thy descending trials and falling

3 فسبحانك سبحانك يا مقصودى قد وصل البلية
الى مقام ما اهلنا حتى يخرج النفس عن انفسنا
بحيث احاطتنا عن كل الجهات و اخذتنا بأخذ
شداد فوعزتك يا الهى صرت متحيراً في ذكر

afflictions. I know not of which tribulation to complain to Thee.

- 4 Shall I complain, O my God, of my imprisonment for known months, or of the chains whose weight has broken my neck, or the iron upon my feet? Of what the hands of the wicked have wrought, or how our families were made captive in the hands of enemies, or how they seized our possessions and destroyed our homes? Or shall I recall, O my God, when they took me and led me from village to city, my head bare and my feet unshod, my neck in chains and my hands bound? Then the people gathered around me - some who knew me and some who did not. Those who knew me stood bewildered at my plight, some mocking me, while those who knew me not all cast at me whatever stones and sticks they could find, as though they had never drunk the wine of equity nor caught the fragrance of fellowship.

- 5 By Thy Ancient Beauty and the wondrous lights of Thy countenance! They inflicted upon me that which I am ashamed to mention before Thee, which the pen cannot move to describe, nor ink flow to express, nor tablet bear, nor souls endure. Therefore I cease with this, O my God. Or shall I mention how they drove us out with our women and children from our homeland - and Thou hast counted all that befell and descended upon us - or what occurred to us thereafter, or this fresh calamity and unprecedented tribulation that has grieved hearts, disturbed souls, broken backs, and constricted breasts?

- 6 Since all this has come to pass through Thy irrevocable decree and decisive command, I beseech Thee by Thy luminous Beauty and Thy manifest Glory to make us patient in the occasions of Thy trials and tranquil in the places of Thy decree. For Thou art the Powerful, the Mighty, the Glorious, the Omnipotent.

- 7 Thou knowest, O my God, that my complaint before Thee is but as the yearnings of lovers before their Beloved, for they desire not to complain of what they have witnessed in the paths of love and separation, or of how they have been consumed by the fire of longing. Rather, their purpose and hope is to demonstrate their sincerity before the Beloved and to prove their steadfastness in what has befallen them in the paths of affection and love, that it might serve as testimony for the lovers who will come after them upon this path.

بلاياك الواردة و رزاياك النازلة و لم ادر من اى بلائى اشكو اليك

4 أ أشكو يا الهى عن سجنى فى اشهر معلومات او عما ورد على فيه من سلاسل الذى كسرت عنقى من ثقلها او حديد الذى كان على رجلاى عما اكتسبت ايدى الأشقياء او عما جعلن اهلنا اسارى بين يدي الأعداء او عما اخذوا اموالنا و خربوا بيوتنا او اذكرا يا الهى حين الذى اخذونى و اذهبونى من قرية الى مدينة و كان رأسى عرباناً و رجلى متحافياً و عنقى مغلولاً و ايدى مشدوداً ثم اجتمعوا على العباد و منهم عرفونى و منهم الذين ما عرفونى و الذين هم عرفونى فتنهم كانوا قائمون و متحيرين فى امرى فتنهم كانوا ان يشمتوننى و الذين ما عرفونى كلهم رموا نحوى بما تيسر لهم من الحجر و الخشب كائنهم ما شربوا نحر الانصاف و ما شتموا روايح الايتلاف

5 فوجمالك القديمة و انوار وجهك البديعة وردوا على ما استحيى ان اذكره بين يديك و القلم لن يحرك عليه و المداد لن يجرى به و اللوح لن يحمل و النفوس لن تطيق اذا اختم بذلك يا الهى او اذكر حين الذى اخرجونا مع نساءنا و اطفالنا عن اوطاننا و ما انت احصيت عما ورد بنا و نزل علينا او اذكر ما ورد بعد ذلك علينا او من هذه الرزية النازلة و المصيبة البديعة التى حزنت بها القلوب و اضطربت عنها النفوس و كسرت عنها الأظهار و ضاقت منها الأصدار

6 اذا لما جرى كل ذلك من قضائك المبرم و امرك المحكم اسئلك بجمالك المنيرة و بجلالك الظاهرة بأن تجعلنا صابراً فى موارد بلائك و ساكناً فى مواقع قضائك اذ انك انت القادر المقدر العزيز القدير

7 و انت تعلم يا الهى بأن شكوائى بين يديك لم يكن الا من اجترحات العاشقين عند معشوقهم لا تنهم ما ارادوا ان يشكوا عما شهدوا فى سبل العشق و الفراق او عما احترقوا بنار الاشتياق بل همهم و املمهم اظهار خلوصهم فى مقابلة المعشوق و ابراز ثبوتهم فيما ورد عليهم فى سبل الود و المحبة و

ليكون دليلاً للعاشقين الذين يردون من بعدهم
على تلك الشريعة

- 8 Glory be unto Thee, O my God and my Beloved! By Thy might! I find no sweetness save in the descent of Thy trials, and I behold no glory except in the appearance of Thy tribulations. May necks be deprived that have not been placed in chains of retribution in the paths of Thy good-pleasure, and may hearts perish that have not tasted the wine of afflictions in the desert of Thy love and favor, after Thou didst promise us all this in Thy inviolable Book, saying - and Thy word is the truth: "We shall surely test you with something of fear and hunger, and loss of wealth, lives, and fruits; but give glad tidings to the patient - those who, when affliction strikes them, say: 'Verily, we belong to God and to Him do we return.' These are they upon whom are blessings from their Lord, and mercy; these are they who are guided aright."

8 فسبحانك يا الهى ومحبوبى فوعزتك ما اجد اللذة
الا فى نزول بلاياك وما اشاهد العزة الا فى ظهور
رزايالك عدمت اعناق ما وردت فى سلاسل
الانتقام فى سبل رضائك وفقدت قلوب ما
ذاقت نحر القضايا فى بيداء عشقك وهوائك بعد
الذى وعدتنا بكل ذلك فى محكم كتابك قلت و
قولك الحق ولنبلونكم بشيء من الخوف والجوع
ونقص من الأموال والأنفس والثمرات فبشر
الصابرين الذين اذا اصابهم مصيبة قالوا انا لله و
انا اليه راجعون اولئك عليهم صلوات من ربهم
ورحمة واولئك هم المهتدون

BRL_DA#346,

TZH4.115-117x,

MAS8.050x

BH01480

Date: 1290 [1873] or earlier

- 1 He is the Mighty One! O Ancient Pen! Set down upon the Tablet that which God hath cast upon thee in the world of eternity, ere the letter "K" was joined unto its sister, and ere the mysteries of the Cause were revealed in preserved tablets of glory. Beware lest thou fear anyone; then detach thyself from all that hath been created between the heavens and the earth, and hold fast unto this purified and beloved hem. Say: By God, the True One! When the days of sorrow had passed and were sealed by the Day of the Festival, there appeared therein a matter which caused all who dwell in the heaven of Command and Creation to swoon, save the number that correspondeth to Our Most Glorious Name in the heaven of eternity, did ye but know.
- 2 Say: The Ancient Being hath appeared in truth, and the Essence of Pre-existence hath dawned from this holy, exalted, mighty and manifest horizon. Thereby hath the Beauty of the Adored One been revealed with all names and attributes, would that ye might perceive. Say: This is a Day wherein God hath

1 هو العزيز ان يا قلم القدم فائق على اللوح ما القاك
الله فى عالم البقاء قبل ان يقترن الكاف بأختها و
قبل ان يظهر اسرار الأمر فى الواح عز محفوظ
اياك ان لا تخف من احد ثم انقطع عما خلق بين
السموات والأرض وتمسك بهذا الذيل المطهر
المحسوب قل تالله الحق لما مضت أيام الحزن و
ختمت بيوم العيد ظهر فيه امر انصعقت عنه كل
من فى لاهوت الأمر والخلق الا عدة التى تطابق
باسمنا الأبهى فى جبروت العماء ان انتم تعلمون

2 قل ان ذات القدم قد ظهرت بالحق و ساذج
الأزل قد طلع عن هذا الأفق المقدس المتعالى
العزيز المشهود وبذلك ظهر جمال المعبود بكل
الأسماء والصفات ان انتم تشعرون قل هذا يوم

transcended all Manifestations, and wherein the Holy Spirit ascendeth at every moment, would that ye might be assured.

- 3 Say: By God! No good thing remaineth but it hath appeared on this Day, no matter but it hath been fulfilled, no bounty but it hath been completed, no word but it hath been confirmed, no secret but it hath been revealed, no sovereignty but it hath risen, no power but it hath emerged. Thus do We cast upon you the word of truth from the Pen of God, the Help in Peril, the Self-Subsisting.

- 4 O ye dwellers of the Throne! O ye Concourse of Holiness in the Most Exalted Paradise! O ye dwellers of the precincts of intimacy in the most glorious heaven! O ye denizens of the Supreme Concourse in the pavilions of names! Hearken unto the call of God from this enkindled, blazing Fire within this lofty, upraised, blessed, unique, eternal, everlasting Tree upon this visible Mount in this blessed, transcendent Valley, that "Verily, I am God; there is none other God but Me. In truth, I have ever encompassed all worlds. I created all things in the world of the newly-created Will at a station which was sanctified and purified from all limitations and allusions to unity, in truth and by the truth." O concourse of earth! Deprive not yourselves, nor your spirits, nor your eyes from the beauty of this unique, eternal, self-subsisting Youth. Hasten ye unto Him! This indeed is a grace from God unto all the worlds.

- 5 Say: By God! Flight shall profit you not on that Day from this Youth, Who hath been named the Great Announcement in the heaven of eternity, the Inscribed Mystery in the most exalted heaven, the Ancient Life in the kingdom of names, and the Ancient Light in this Paradise which hath been raised in truth above the pavilions of glory and grandeur.

- 6 Say: By God! At times I behold Him as the sun in the temple of holiness, and at times I witness that He surgeth within His Own Self, by His Own Self, for His Own Self, like the ocean that encompasseth all worlds. At times I behold that He hath risen like the heaven, and all created things dwell beneath His shadow, nay, beneath the shadow of His shadow, inhabited in justice. At times He appeareth with light, then radiance, then effulgence, then manifestation and gleaming that seizeth the eyes of all who are in the heavens and earth from turning to His countenance or gazing upon His beauty.

فيه استعلى الله على كل المظاهر وفيه يستعرج روح القدس في كل حين ان اتم توقنون

3 قل تالله ما بقي من خير الا وقد ظهر في هذا اليوم وما بقي من امر الا وقد حقق وما من نعمة الا وقد تمت وما من كلمة الا وقد ثبتت وما من سر الا وقد ظهرت وما من سلطان الا وقد طلع وما من قدرت الا وقد برزت وكذلك نلقى عليكم قول الحق من قلم الله المهيمن القيوم

4 ان يا اهل العرش ثم يا ملائكة القدس في فردوس الأعلى ثم يا اهل حظائر الأنس في جبروت الأسمى ثم يا اهل ملائكة العالين في رفارف الأسماء اسمعوا نداء الله عن هذه النار الموقدة المشتعلة في هذه السدرة المنيعية المرتفعة المباركة الأحديّة الأزلية السرمديّة على هذا الطور المشهود في هذا الوادي المبروك المتعاليه بأنّي انا الله لا اله الا انا قد كنت بالحق على العالمين محيطا وقد خلقت كل شيء في عالم المشيئة المحدثه في مقرر الذي كان عن التحديد واشارة التوحيد على الحق بالحق مقدساً ومطهورا وانتم يا ملائكة الأرض لا تحرموا انفسكم ولا ارواحكم ولا ابصاركم عن جمال هذا الغلام الأحدي الأبدى الصمدى ثم اسرعوا اليه وان هذا من فضل الله على العالمين جميعا

5 قل تالله لن ينفعكم الفرار في ذلك اليوم عن هذا الغلام الذي سمي بالنبا العظيم في لاهوت البقاء وبالسر المسطر في جبروت الأعلى وبالحق القديم في ملكوت الأسماء وبالتور القديم في هذا الرضوان الذي كان على قباب العزة والعظمة بالحق مرفوعا

6 قل تالله مرّة اشاهده على هيئة الشمس في هيكل القدس ومرّة اشاهد بأنه يتوج في ذاته لذاته بذاته كالبحر الذي كان على العالمين محيطا ومرّة اشاهد بأنه ارتفع كالسماء وكل الكائنات في ظله بل في ظل ظله قد كان بالعدل مسكونا ومرّة يظهر بنور ثم ضياء ثم اشراق ثم تجلّ وتألّو يخطف ابصار من في السموات والأرض عن التوجه الى طلعه والنظر الى جماله

- 7 Thus have We revealed unto you from the mysteries of this Youth, and explained unto you less than the eye of a needle, nay, less than can be numbered, of the wondrous matters of the Command which had been preserved behind the veils of eternity by God's protection in the holy Tablet. O concourse of earth and heaven! Deny not the grace of God and His favor, then the mercy of God and His honor, then the proof of God and His evidence. Distance not yourselves from drawing nigh unto this Garden which hath been spread in the atmosphere of this Spirit by the name of God.
- 8 Say: By God! We have bestowed upon all things, then upon all possibilities, from that mercy which hath encompassed all created things, that this bounty might be dispensed from this justice unto all worlds. Whoso willeth, let him hearken unto the melodies of the birds of the Throne upon this Branch which hath been raised in truth and hath encompassed all existence with an authority that was known in truth. And now We say at the end of Our utterance: All praise be to God, my Lord and the Lord of all the worlds together.

7 و كذلك اظهرنا لكم من اسرار هذا الغلام و
بيننا لكم اقل من سم الابره بل اقل عما يحصى من
بدائع امر الذي قد كان في لوح القدس خلف
حجبات البقاء بعصمة الله محفوظا و انتم يا ملا
الأرض و السماء لا تكفروا بفضل الله و نعمته
ثم برحمة الله و اكرامه ثم بحجة الله و برهانه و لا
تبعدوا عن التقرب بهذه الجنة التي كانت في هواء
هذا الروح باسم الله مبسوطا

8 قل تالله قد بذلنا على الموجودات ثم على الممكنات
من رحمة التي وسعت كل الكائنات ليكون
الفضل من هذا العدل على العالمين مبدولا فن
شاء فليسمع نعمات اطياف العرش على هذا
الغصن الذي ارتفعت بالحق و احاط الموجودات
بسلطان الذي كان بالحق معروفا و اذا نقول في
آخر القول بأن الحمد لله ربى و رب العالمين مجموعا

BLIB_Or15696.182

BH01520

To: *Siyid Hasan, in Ardistan*

Date: 1290 [1873] or earlier

- 1 In the name of God, the Most Holy, the Most Invincible, the Most Glorious! The mercy of God from the Primal Point hath verily descended in the form of words in the Tablets by virtue of truth. Well is it with the soul whom God hath not deprived thereof, and who hath tasted the sweetness of the remembrance of God, the Most Great, in these words which have issued from the mouth of God in truth. Verily it is the Most Great Sign in the Concourse on High, and the burning fire in the Tree of Eternity, and the glorious fruits upon the Tree of the Cloud, and the Ark of Eternity upon the Sea of Grandeur, and the Dawning-Place of the Command in the depths of the Names, and the Rising-Place of Light amidst the company of creation. Yet the people have remained heedless thereof and have deprived themselves of the melodies of God.
- 2 O servant! Bear thou witness that these are words which the Ancient Beauty hath sent down from the heaven of grace, and

1 بسم الله الأقدس الأَمع الأبهى رحمة الله من لدن
نقطة الأولى قد كانت على هيكل الكلمات على
الحق في الألواح منزولاً فطوبى لنفس ما جعلها
الله محروماً عنها و ذاق حلاوة ذكر الله الأعظم في
هذه الكلمات التي كانت من فم الله على الحق
مذكوراً و انها لآية الأعظم في ملا الأعلى و
حرارة المشتعلة في سدره البقاء و ثمار المنية على
شجرة العماء و فلک القدم على قلزم الكبرياء و
مشرق الأمر في لجج الأسماء و مطلع النور بين
ملا الانشاء ولكن الناس غفلوا عنها و جعلوا
انفسهم عن نعمات الله محروماً

2 ان يا عبد فاشهد بأن هذه كلمات ترزها منزل القدم
من جبروت الفضل و يذكر بها ذكرك لتفرح في

through them He maketh mention of thee that thou mayest rejoice within thyself and tread the paths of glory. Cast aside what thou possessest, then take the Book of God with the power that proceedeth from Him and the might that emanateth from His presence, and follow not every rejected satan. Follow thou the way of God and His command, then turn thy face toward the All-Merciful, that the lights of thy Lord, the All-Glorious, may take hold of thee and transform thee unto a station of sanctified love.

- 3 When the Tablet of God reacheth thee, place it upon thy head, then read what hath been revealed therein with such melodies as shall attract every praised and receptive soul. Beware lest thou be still in the Cause of thy Lord or remain silent in His remembrance. Aid thy Lord, the Bestower, in these days wherein the manifestations of Satan have dispersed from around Him. Thus doth the Pen of God instruct thee, through whose melodies were created the hearts of the Concurrence on High and the realities of those who dwell in the Kingdom of Names - thus hath the Command been, if thou be of them that know.

- 4 Read thou the words of God in thy days and follow not those who have followed their desires in the days wherein the Ancient Beauty was established upon the throne of His Most Glorious Name by the command of Him Who was witnessed from the holy horizon. Then arise in the Cause of God and remind the people to turn unto the court of His grace and His presence. Say: O people! This is the Ancient Mystery that hath appeared in the temple of Him Who speaketh among you with verses that cause all in the kingdom to be thunderstruck. And if thou art capable within thyself, address the dwellers of the Cloud, then remind them of how this Beauty hath shone forth from a manifest horizon of glory.

- 5 By My Beauty, the Truth! Should anyone arise in this Cause and desire to subjugate all created things through a word from His presence, he would be empowered to do so. Thus hath the power of thy Lord encompassed all who are in the worlds. Say: In the name of God, the Holy, the Most Mighty, the Most Glorious! Then subjugate what is in thy right hand and what is in thy left hand, then turn thy face toward this Dawning-Place wherefrom the Ancient Beauty was witnessed. Leave the idolaters and what they possess. Verily, We have found some of them upon the hill of turning away, and some upon the hill of questioning, and some upon the hill of hatred, and some upon the hill of ignorance. Thus hath God reckoned their affair in this Tablet which hath been, from time immemorial, sanctified from the touch of the idolaters.

نفسك و تكون على مسالك العزّ مسلوكةً دع
ما عندك ثمّ خذ كتاب الله بقوة من عنده و
قدرة من لدنه ولا تتبع كلّ شيطان مردوداً ان
اتبع سنة الله وامره ثمّ ولّ وجهك شطر الرحمن
ليأخذك انوار ربك السّبحان ويقلبك الى مقرّ
قدس محبوباً

3 و اذا وصل اليك لوح الله ضعه على رأسك
ثمّ اقرأ ما نزل فيه بنغمات التي تجتذب منها
كلّ مقبل محموداً ايّاك ان لا تسكن في امر
ربك ولا تصمت عن ذكره ان انصر ربك
المنان في تلك الايام التي انفصت عن حوله
مظاهر الشيطان و كذلك يعلبك قلم الله الذي
بنغماته خلقت افئدة ملاء الأعلّى ثمّ حقايق من
في ملكوت الاسماء كذلك كان الأمر ان انت
بذلك عليماً

4 ان اقرأ كلمات الله في ايامك و لا تتبع الذينهم
اتبعوا الشهوات في ايام التي استوى فيها جمال
القدم على عرش اسمه الأبهى بأمر الذي كان
عن افق القدس مشهوداً ثمّ قم على امر الله و ذكر
الناس الى شطر فضله و لقائه قل يا قوم هذا لسرّ
القدم قد ظهر على هيكل الذي ينطق بينكم بآيات
التي ينصعق عنها كلّ من في الملك مجموعاً و ان
تكون مستطيعاً في نفسك خاطب ملاء العماء ثمّ
ذكرهم بما اشرق هذا الجمال عن افق عزّ مبیناً

5 فوجمالي الحقّ لو يقوم احد على هذا الأمر و
اراد ان يسخر الممكّات بكلمة من عنده ليقدّر
و كذلك كان قدرة ربك محيطاً على من في
العالمين مجموعاً قل بسم الله المقدّس الأعزّ الأبهى
ثمّ سخر ما كان بيدك اليمنى و ما كان بيدك
اليسرى ثمّ اقبل بوجهك الى هذا المشرق الذي
كان جمال القدم عن افقه مشهوداً دع المشركين
و ما عندهم و انا قد وجدنا بعضهم على عقبة
الاعراض و بعضهم على عقبة السّؤال و بعضهم
على عقبة البغضاء و بعضهم على عقبة الجهل و

6 Hold thou fast unto the cord of God, then remain steadfast in His Cause. Take thou no rest in thyself, nor tarry in thy place. Wouldst thou rest while the Temple of God was raised upon the cross of hatred by these idolaters? Oh, what sorrow for the servants who have found rest within themselves while the Ancient Beauty hath been afflicted amidst the company of the hateful ones, and there descendeth upon Him at every moment that which no ear can bear to hear. By this have the hearts of the Concourse on High been consumed, then the hearts of those who dwell within the pavilions of eternity, then what was and what will be, if thou be of them that know.

7 Guard not thyself in the Cause of God in such wise that the fire of His love should be quenched within thee. Come forth from behind the veils of silence with manifest and glorious utterance. The glory of God be upon thee and upon whosoever hath heard the melodies of God and followed what hath been commanded in truth. Thus hath the sun of wisdom shone forth from the horizon of the mouth of thy Lord, the Most High, if thou be of them that perceive. And praise be to God, the Lord of the heavens and of the earth, and the Lord of all the worlds.

كذلك احصى الله امرهم في هذا اللوح الذي كان في ازل الازال عن مسّ المشركين منزوهاً

6 ان اعتصم بجبل الله ثم استقم على امره و لا تسترح في نفسك و لا تصبر في محلّك أ تستريح بعد الذي كان هيكلك الله على صليب البغضاء من هؤلاء المشركين مرفوعاً فوا حزناً على العباد بما استراحوا في انفسهم و ابتلى جمال القدم بين ملاء البغضاء و يرد في كلّ حين عليه ما لا يقدر ان يسمعه كلّ اذن سمياً و بذلك احترقت ايجاد ملاء الأعلى ثم افئدة الذينهم استقروا في سرادق البقاء ثم ما كان و ما يكون لو انت بذلك عليمًا

7 و انتك لا تحفظ نفسك في امر الله على شأن تخد فيك نار حبه ان اخرج عن خلف حجاب الصمت ببيان ظاهر منيعاً و البهاء عليك و على من سمع نعمات الله و اتبع ما امر بالحق و كذلك اشرفت شمس الحكم عن افق فم ربك العليّ الأعلى ان انت بذلك بصيراً و الحمد لله ربّ السموات و الأرض و ربّ العالمين جميعاً

BLIB_Or15694.531, ALIB.folder18p307

BH01528

To: Mirza Abdullah Falah from Sad

Date: 1290 [1873] or earlier

1 In the name of the one incomparable Beloved!

2 This servant's purpose concerning the loved ones of God has ever been truthfulness, justice and drawing nigh unto God. Throughout all days and nights I have summoned all, purely for the sake of God, to the holy court. Even in times when there was not a moment's hope of safety outwardly, as you have all seen and understood, when enemies from all sects lay in ambush for this celestial bird, nevertheless, to the extent possible and even beyond that, there was no negligence in teaching the Cause of God. I swear by His sacred Being that I never had, nor have, any purpose of my own. Rather, the

1 باسم محبوب یگا

2 لازال مقصود این عبد از احبّاء الله صدق و انصاف و تقرب الى الله بوده در كلّ ایام و لیالی جمیع را بشطر قدس خالصاً لوجه الله دعوت نموده‌ام در احیانیکه آتی امید سلامتی بر حسب ظاهر نبوده چنانچه جمیع دیده و ادراک نموده‌اید که اعدا از كلّ فرق در کمین این طیر هواء عرشی بوده‌اند و مع ذلك بقدر مقدور بل فوق آن در تبلیغ امر الله اهمال نشده قسم بذات

purpose was that a gathering of spiritual birds might assemble in His most glorious and impregnable Paradise, engaging in the remembrance of the Friend, that perchance the fragrances of detachment might waft over the world and its people, causing all to turn toward the Friend and become freed from the abasement of self and passion, and that the edifice of oppression built by the hands of the ungodly and transgressors on earth might be demolished by the hands of justice of holy, detached souls, so that all people might receive their share and portion from the ocean of His bounty and not remain deprived of His all-encompassing mercy.

- 3 Tablets have arrived from the land of Sad, and all are certain that that wicked associator has written falsehoods and calumnies. I swear by the Beauty of the Beloved that the mind is bewildered by the craftiness of these souls. Some of you have seen it. Now that associator has become the "leader of women." Observe the power of that Almighty One Who has made manifest the falsehood of these wicked souls through their own actions, such that every person of insight and understanding has recognized and will recognize that "leader of women" as the "leader of men." Therefore take refuge in God, O people, from their deceit and their lies. May God protect us and you from their evil.

- 4 Hear the call of this servant and with complete steadfastness protect the Cause of God from the oppression of the ungodly of the Bayan. Say: O people of the Bayan! Judge fairly yourselves. The deeds, actions and words of those souls have become evident and manifest. Is it now permissible for anyone to turn to such souls or speak in praise of such persons? No, by the Lord of the worlds! Whatever is mentioned is for the protection of God's Cause, not for the protection of this prisoner, for it is quite evident that if any days of life remain for this servant, rest will never be attained, just as it was not attained before. Rather, by God, I have never sought nor do I seek rest, for at all times I proclaim: "Would that my blood might be shed at this moment in the path of God, my Beloved and the Beloved of the mystics." In this case, whatever occurs on earth will bring no benefit to this servant. Whatever loving counsels have been and are mentioned in the Tablets are solely for the sake of the loved ones' turning to the holy court of the All-Glorious and All-Bountiful.

- 5 O Abdullah! God's favor has ever been and continues to be with you, and you have been in His presence and have become aware of the two parties. The record of the ungodly of this land are those souls who are in that land, and whatever you

مقدّسش که ابداً مقصودی از خود نداشته و ندارم بل مقصود آنکه جمعی اطيّار معنوی در رضوان ابدع امنعش مجتمع شوند و بذکر دوست مشغول آیند که شاید رواج انقطاع بر عالم و اهل آن مرور نماید تا کلّ بشر دوست توجّه نمایند و از ذلّت نفس و هوی فارغ شوند و بیت ظلم که بایادی مشرکین و باغین در ارض معمور گشته بایادی عدل انفس مجرّده الهیه معدوم شود تا جمیع ناس از بحر فضلش قسمت و نصیب برند و از رحمت منبسطه اش محروم نمانند

- 3 الواحی از ارض صاد رسیده و جمیع موقند که آن مشرک خبیثه جعل و اقتران نوشته قسم بجمال محبوب که عقل متحیر است از مکر این نفوس بعضی آن را دیده‌اید حال آن مشرک سیده نساء شده ملاحظه کن اقتدار آن مقتدری را که بطلان انفس خبیثه را بنفس خودشان ظاهر فرموده چنانچه هر ذی بصر و درایتی از آن سیده النساء سید الرجال را عارف شده و میشود فاستعیدوا بالله یا قوم من مکر هؤلاء و کذبهم اعاذنا الله و ایاکم من شرهم

- 4 بشنوید ندای این عبد را و بتمام استقامت امر الله را از ظلم مشرکین بیان حفظ نمائید بگوای اهل بیان خود انصاف دهید اعمال و افعال و اقوال آن نفوس میرهن و مشهود شده حال جایز است نفسی بچنین نفوس اقبال نماید و یا بوصف چنین نفوس ناطق شود لا فورب العالمین آنچه ذکر میشود مقصود حفظ امر الهی است نه حفظ این مسجون چه که این بسی مشهود است که از برای این عبد اگر ایامی از عمر باقی مانده ابداً راحت دست نخواهد داد چنانچه از قبل نداده بلکه والله طالب راحت نبوده و نیستم چه که در کلّ حین ناطق یالیت حیثئذ سفک دمی فی سبیل الله محبوبی و محبوب العارفین در اینصورت آنچه در ارض واقع شود نفعی باین بنده راجع نخواهد شد آنچه از نصایح مشفقّه که در الواح مذکور شده و میشود محض اقبال احبّ است بشرط قدس ذوالجلال و الافضال

- 5 ای عبدالله لازال عنایت حقّ با تو بوده و تلقاء وجه بوده و از حزین مطلع شده دفتر مشرکین این ارض آن نفوسند که در آن ارضند و آنچه در آن نفوس از اعمال و افعال و اقوال مشاهده

have observed of deeds, actions and words in those souls is the reflection of these souls that has appeared in those souls. Now ponder on the deeds and actions of Truth and His words, and on what you have observed from others besides Him, that the truth may become clear to you.

- 6 Previously two Tablets were sent specifically to you; God willing, they have arrived. Today you must strive and endeavor to the extent possible to teach God's Cause, for this is the greatest bounty and supreme good. Although most people have ever turned to falsehood, as the affinity between them is evident, just as most people on earth today are idol worshippers - what else until the will of the Doer of whatsoever He willeth decrees, and verily He is powerful over what He willeth. However, you must stand firm in the Cause with perfect steadfastness and teach God's Cause with tongue and pen to the extent possible. This is the fruit of existence, and verily He is the Mighty, the Adored One.

نموده اید عکس این نفوس است که در آن نفوس ظاهر گشته حال تفکر در اعمال و افعال حق و کلمات او نما و در آنچه از دوش مشاهده نموده لیخصص لک الحق

- 6 از قبل دو لوح مخصوص آنجناب ارسال شده انشاء الله رسیده و بقدر مقدور اليوم باید در تبلیغ امر الله جهد و کوشش نمائید که اینست فضل اکبر و خیر اعظم اگرچه اکثری از ناس لازال بیاطل بوجه نموده اند چه که جنسیت مابین مشهود است چنانچه اکثر اهل ارض اليوم عبده اصنامند دیگر تا اراده فعال ما یشاء چه اراده فرماید و آنه علی ما یرید قدیر ولکن آنجناب باید بکمال استقامت بر امر قائم شوند بلسان و قلم امر الله را بقدر وسع تبلیغ نمایند اینست ثمره وجود و آنه هو العزیز المعبود

LHKM2.188

BH01514

To: followers of Baha'u'llah

Date: 1290 [1873] or earlier

- 1 O friends of God! In the name of the King of the horizons! Praise be to the Beloved in His absolute sovereignty, Who through His all-embracing grace and all-encompassing mercy made His loved ones steadfast in His love, to such a degree that the dissension of the contentious ones did not prevent them from following the path of the All-Merciful, and they have borne hardships in the path of God, and have not remained veiled from the Lord of Lords by the might of the possessed or the veils of kings. However, had the seekers of the Ka'bih of the All-Merciful hearkened with their inner ears to the counsel of God, they would not have been afflicted with these tribulations. Although tribulation in His path is beloved to the soul and the desire of the spirit, this station is reserved for the sincere ones, while the weak are seen to be disturbed and shaken in times of tests and trials. Therefore, all are commanded to observe wisdom, that through divine prudence they may cause

- 1 احبباء الله باسم ملک آفاق حمد محبوب علی الاطلاق را که بفضل واسع و رحمت منبسطه احبای خود را بر حبش مستقیم فرمود بشأنی که نفاق اولی الشقاق ایشانرا از سبیل رحمن منع نمود و در سبیل الهی حمل شداید نموده اند و از سطوة مملوک و احتجابات ملوک از مالک الملوک محتجب نمانده اند ولکن اگر قاصدان کعبه رحمن نصح الله را بگوش جان اصغا مینمودند باین بلایای وارده مبتلا نمیشدند اگرچه بلا در سبیل او محبوب جان و مقصود روانست ولکن این مقام مخصوص مخلصین بوده و اما ضعفا در موارد افتتان و امتحان مضطرب و متزلزل مشاهده میشوند لذا کل بحکمت مأمورند تا بتدبیر رحمانی حقایق نابالغه انسانی را بمعارج بلوغ ارتقا دهند تا کل بذکرش مشغول شوند

immature human realities to ascend to the heights of maturity, so that all may be engaged in His remembrance.

- 2 Today, no one should be heedless of wisdom. For example, it is observed that some become so assured by a word of acceptance from someone that they mention all matters without any restraint. This is sheer heedlessness. Never be assured by anyone, and speak not beyond their station and capacity. Many souls have been appointed by satanic souls merely to investigate and spy, that they might, in the guise of friendship, become informed of the secrets of the friends. Even as in certain cities some have feigned friendship and, having learned the details of matters, have informed their kind. Harken unto the call of the Most Exalted Pen and depart not from wisdom. Permission has not been given for anyone to turn to this direction without leave.

2 اليوم احدى نباید از حکمت غافل شود مثلاً مشاهده میشود بعضی بکلمه قبولی از نفسی بشأنی مطمئن میشوند که جمیع امور را من غیر حجاب ذکر مینمایند این محض غفلتست ابداً از نفسی مطمئن مشوید و زیاده از شأن و مقدار او تکلم مینمائید بسا از نفوس را انفس شیطانیه محض تفحص و تجسس گماشته و میگارند تا بلباس دوستی از اسرار احباً مطلع شوند چنانچه در بعضی از مداین بعضی اظهار دوستی نموده اند و از تفصیل امور مطلع شده بامثال خود اخبار داده اند بشنوید ندای قلم اعلی را و از حکمت خارج مشوید و اذن داده نشده که احدى من غیر اذن باین شطر توجه نماید

- 3 The friends of Truth in all lands must act in unity, in such wise that no trace of disagreement may remain between them. They are neither of Sad nor of Kaf nor of aught else. They are the dwellers of the pavilion of faithfulness and the companions of the Most Glorious Paradise. Let them efface these differing letters and soar in the spiritual atmosphere of unity, and drink from the stream of Sad which floweth from the right hand of the Throne of Unity. The favors of God have been and will be with you. Ere long shall the souls who have oppressed the people of Baha be observed in utter remorse. Verily, the All-Merciful is with you and loss shall be unto them. You are the captives of God in the land. This is a great station; account it not small. Ere long shall your mention and that of the other friends of Truth be spread throughout all regions of the earth, even as now your names are mentioned in the divine Kingdom.

3 باید دوستان حق در جمیع بلدان باتحاد حرکت نمایند بقسمیکه روایح اختلاف مابین نماند نه از اهل صادند و نه از اهل کاف و غیره اهل سرادق وفایند و اصحاب جنت ابی این حروفات متغایره را بخو نمایند و در هوای روحانی اتحاد طیران نمایند و از نهر صاد که از یمن عرش و داد جاریست بیاشامند الطاف حق با شما بوده و خواهد بود عنقریب نفوس معرضه که باهل بها ظلم نموده اند در کمال ندامت مشاهده شوند انّ الرحمن معکم و الخسران لهم و علیهم انتم اسراء الله فی الدیار این شأن کبیر است حقیر مشمارید عنقریب ذکر شما و سایر دوستان حق در جمیع بقاع ارض منتشر شود چنانچه حال در ملکوت الهی اسامی کل مذکور است

- 4 O My friends! You are the foundations of the houses of the Cause. If the foundations be not firm, the houses will not endure. And you are the wellsprings of the earth of knowledge. If the source be muddy, it will spread to all the divergent streams, and all will become turbid. My Son aforetime said to His companions: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Your acceptance, detachment and orientation should attract those on earth and draw them to the arena of eternal life. And those souls who have become disturbed and anxious in this greatest turmoil, treat them with the utmost kindness and love, and guide them to the divine pathway through goodly

4 ای دوستان من شما اصول بیوت امریه اید اگر اصول محکم نباشد بیوت مستقر نماند و مبداء چشمه های ارض عرفانید مبداء اگر گل آلوده شود در تمامی انهار متشتته سرایت نماید و کل تیره شوند اینم از قبل باصحاب خود فرموده شما ملح ارضید ملح که فاسد شد بکدام چیز نمکین خواهند گردید در این صورت مصرفی از او مشهود نه جز آنکه دور افکنده و پایمال شود اقبال و انقطاع و توجه شما باید من علی الأرض را جذب نماید و بعرضه حیات ابدی کشاند و نفوسیکه در این فتنه کبری متزلزل و مضطرب شده اند بجمیع تلطف و مهربانی نمائید و بمواعظ

exhortation, for God hath not wished that any soul should remain deprived, especially those who have become the target of vilification and humiliation in the path of God, even though it be for but an hour. Verily, He is the Forgiving, the Merciful.

- 5 Assured, powerful and steadfast souls have been and will be rarer than the philosopher's stone. Such souls must not leave these weak ones to themselves, but must draw them anew to eternal life through divine utterances. Blessed are they who keep in mind the service and care of the friends of God, even as some have attained to this station and have shown love to the emigrants and friends according to their means. God willing, may all attain to this exalted station. The reward of no deed shall be lost. Verily, He is aware of what His loved ones do. He is the All-Wise, the All-Informed.

ADMS#301

حسنه بشریعه احدیه دلالت کنید چه که حق دوست نداشته نفسی محروم ماند مخصوص نفوسیکه در سبیل حق محل شتم و ذلت واقع شده اند ولو فی ساعه انه هو الغفور الرحیم

5 نفوس مطمئنہ قویہ ثابتہ اقل از کبریت احمر بوده و خواهند بود باید امثال این نفوس ضعیفه را بخود وانگازند و بطایف بیانات الهیه ایشانرا مجدداً بحیات باقیه کشانند طوبی از برای نفوسیکه خدمت و رعایت دوستان حق را منظور دارند چنانچه بعضی باین مقام فائز شده اند و مهاجران و دوستانرا بقدر وسع محبت نموده اند انشاء الله کل باین مقام عالی فائز شوند اجر هیچ عملی ضایع نخواهد شد انه علیم بما یعملون احبائه انه هو الحکیم الخبیر

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PYB#134 p.03x, ANDA#56 p.03,
YMM.299x

BH01507

To: Letter of the Living

Date: 1290 [1873] or earlier

- 1 He is the Most Exalted, the Most Powerful, the Most High
- 2 O Letter of the Living! The ear of God hath heard thy cry, and His eyes have beheld thy written supplication. He is calling thee from His seat of glory, and is revealing unto thee the verses that have been sent down by Him Who is the Help in Peril, the Self-Subsisting.
- 3 Blessed art thou for having utterly abolished the idol of self and of vain imagination, and for having rent asunder the veil of idle fancy, through the power of the might of thy Lord, the Supreme Protector, the Almighty, the one Beloved. Thou art indeed to be numbered with those Letters that have excelled every other Letter. Wherefore thou hast been singled out by God through the tongue of thy Lord, the Bab, the brightness

1 هو العلیّ المقتدر الأعلى

2 ان یا حرف الحیّ لقد سمعت اذن الله ندائک و لاحظت عین الله کتابک و ینادیک حیثند عن جهة العرش بآیات نفسه المهیمن القیوم

3 فطوبی لک بما کسرت صنم النفس و الوهم و خرقت احجاب الظنون بقدره ربک المهیمن العزیز المحبوب فاذا یرصد فی حقک بأنک من حروف التي سبقن الحروفات و لذا اختصک الله من قبل بلسان علیّ بالحقّ الذی اشرقت من نور وجهه کلّ ما کان و ما یكون و انک انت فاحمد الله ثم اشکره بما ایدک علی امر الذی اضطررب

of Whose countenance hath enveloped, and will continue to envelop, the whole of creation. Render thanks unto the Almighty, and magnify His name, inasmuch as He hath aided thee to recognize a Cause that hath made the hearts of the inhabitants of the heavens and of the earth to tremble, that hath caused the denizens of the Kingdoms of creation and of Revelation to cry out, and through which the hidden secrets of men's breasts have been searched out and tested.

عنه سَكَّانَ السَّمَوَاتِ وَ الْأَرْضِ وَ ضَجَّتْ مِنْ فِي
مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ وَ بَلَّتِ السَّرَائِرَ عَمَّا هُوَ
الْمَكْنُونُ فِي الصُّدُورِ

4 Thy Lord, the Most High (the Bab), addresseth thee, from His Realm of glory, these words: Great is the blessedness that awaiteth thee, O Letter of the Living, for thou hast truly believed in Me, hast refused to shame Me before the Concourse on high, hast fulfilled thy pledge, hast cast away the veil of vain imaginings, and hast fixed thy gaze upon the Lord, thy God, the Lord of the unseen and the seen, the Lord of the Frequented Fane. I am well pleased with thee, inasmuch as I have found thy face beaming with light on the Day when faces have been made dismal and turned black.

4 إِذَا يُخَاطِبُكَ رَبِّكَ الْعَلِيِّ فِي الْأَفْقِ الْأَعْلَى وَيَقُولُ
فَطُوبَى لَكَ يَا حَرْفَ الْحَيِّ بِمَا آمَنْتَ بِنَفْسِي وَ مَا
تَجَلَّتَنِي بَيْنَ أَهْلِ مَلَأُ الْأَعْلَى وَ وَفَيْتَ بِمِيثَاقِكَ وَ
أَخْرَجْتَ نَفْسَكَ عَنْ حِجَابِ الْوَهْمِ وَ أَقْبَلْتَ إِلَى
اللَّهِ رَبِّكَ وَ رَبِّ مَا يَرَى وَ مَا لَا يَرَى وَ رَبِّ
الْبَيْتِ الْمَعْمُورِ وَ أَنِّي رَضِيتُ عَنْكَ بِمَا وَجَدْتُ
وَجْهَكَ مُشْرِقاً فِي يَوْمِ الَّذِي اسْوَدَّتْ فِيهِ الْوُجُوهُ

5 Say: O people of the Bayan! Did We not admonish you, in all Our Tablets and in all Our hidden Scriptures, not to follow your evil passions and corrupt inclinations, but to keep your eyes directed towards the Scene of transcendent glory, on the Day when the Most Mighty Balance shall be set, the Day when the sweet melodies of the Spirit of God shall be poured out from the right hand of the throne of your Lord, the omnipotent Protector, the All-Powerful, the Holy of Holies? Did We not forbid you to cleave to the things that would shut you out from the Manifestation of our Beauty, in its subsequent Revelation, be they the embodiments of the names of God and all their glory, or the revealers of His attributes and their dominion? Behold, how, as soon as I revealed Myself, ye have rejected My truth and turned away from Me, and been of them that have regarded the signs of God as a play and pastime!

5 قُلْ يَا مَلَأَ الْبَيَانَ أَمَا وَصَّيْنَاكُمْ فِي كُلِّ الْأَوَاحِ وَ
فِي كُلِّ زَبْرٍ مَكْنُونٍ أَنْ لَا تَتَّبِعُوا أَنْفُسَكُمْ وَ هَوَايَكُمْ
فَانْظُرُوا بِالْمَنْظَرِ الْأَكْبَرِ فِي حِينِ الَّذِي يَنْصَبُ فِيهِ
مِيزَانُ الْأَعْظَمِ وَ يَرْتَفِعُ نِعَمَاتُ الرُّوحِ عَنْ يَمِينِ
عَرْشِ رَبِّكُمْ الْمُهَيْمِنِ الْعَزِيزِ الْقُدُّوسِ وَ نَهَيْْنَاكُمْ
عَنْكُلِّ مَا يَمْنَعُكُمْ عَنْ جَمَالِي فِي ظُهُورِ بَعْدِي وَلَوْ
يَكُونُ مَظَاهِرَ الْأَسْمَاءِ وَ مَلَكُوتَهَا وَ مَطَالِعَ الصِّفَاتِ
وَ جَبَرُوتَهَا فَلَمَّا أَظْهَرْتُ نَفْسِي إِذَا كَفَرْتُمْ وَ أَعْرَضْتُمْ
وَ كُنْتُمْ مِنَ الَّذِينَ كَانُوا بِآيَاتِ رَبِّهِمْ يَلْعَبُونَ

6 By My Beauty! Nothing whatsoever shall, in this Day, be accepted from you, though ye continue to worship and prostrate yourselves before God throughout the eternity of His dominion. For all things are dependent upon His Will, and the worth of all acts is conditioned upon His acceptance and pleasure. The whole universe is but a handful of clay in His grasp. Unless one recognize God and love Him, his cry shall not be heard by God in this Day. This is of the essence of His Faith, did ye but know it.

6 فَوْجَمَالِي لَنْ يَقْبَلَ مِنْكُمْ الْيَوْمَ شَيْءٌ وَلَوْ تَسْجُدُونَ
بِقَبَاءِ سُلْطَنَةِ اللَّهِ أَوْ تَكُونُونَ مِنَ الَّذِينَ يَرْكَعُونَ
لَأَنَّ كُلَّ الْأُمُورِ مُعَلَّقٌ بِأَمْرِهِ وَ كُلِّ الْأَعْمَالِ مَنْوُوطٌ
بِإِذْنِهِ وَ كُلِّ حِينٍ بَيْنَ يَدَيْهِ كَكَفِّ طِينٍ مَقْبُوضٍ
وَ لَنْ يَرْفَعَ الْيَوْمَ نِدَاءَ أَحَدٍ إِلَى اللَّهِ إِلَّا بَعْدَ حُبِّهِ وَ
هَذَا مِنْ أَصْلِ الدِّينِ لَوْ أَتَمْتُمْ تَعْرِفُونَ

7 Will ye be content with that which is like the vapor in a plain, and be willing to forgo the Ocean Whose waters refresh, by virtue of the Will of God, the souls of men? Woe unto you,

7 أَوْ رَضِيتُمْ بِسَرَابٍ بَقِيعَةٍ وَ أَعْرَضْتُمْ عَنْ بَحْرِ الَّذِي
جَعَلَهُ اللَّهُ عَذَاباً سَائِغاً فَوَيْلَ لَكُمْ بِمَا بَدَلْتُمْ نِعْمَةَ اللَّهِ

for having repaid the bounty of God with so vain and contemptible a thing! Ye are, indeed, of them that have rejected Me in My previous Revelation. Would that your hearts could comprehend!

و كنتم من الذين كفروا بنفسي أول مرة ان اتم
في انفسكم تفقهون

- 8 Arise, and, under the eyes of God, atone for your failures in duty towards Him. This is My commandment unto you, were ye to incline your ears unto My commandment. By Mine own Self! Neither the people of the Qur'an, nor the followers of either the Torah or the Evangel, nor those of any other Book, have committed that which your hands have wrought. I, Myself, have dedicated My whole life to the vindication of the truth of this Faith. I, Myself, have announced, in all My Tablets, the advent of His Revelation. And yet, no sooner did He manifest Himself, in His subsequent Revelation, clothed in the glory of Baha and arrayed in the robe of His grandeur, than ye rebelled against Him Who is the supreme Protector, the Self-Subsisting.

8 اذا قوموا بين يدي الله و تداركوا ما فرطتم في
جنب ربكم و هذا امرى عليكم ان اتم تسمعون
فونفسي ما فعل امة الفرقان كما فعلتم و لا ملأ
التوراة و الانجيل و الزبور و اتي بذلت نفسي
لاثبات امره و بشرناكم في كل الألواح بظهوره
فلما ظهر برداء الكبرياء على هيكل البهاء بتجلي
اخرى اذا قمتم على المحاربة بنفسه المهيمن القيوم

- 9 Beware, O people! Be ye ashamed of that which hath befallen Me at your hands in the path of God. Take heed that ye be not of them that have rejected that which hath been sent down unto them from the Heaven of God's transcendent glory.

9 اياكم يا قوم فاستحيوا عني و عما ورد علي في سبيل
الله و لا تكونن من الذين كفروا بما نزل عليهم
من سماء عز مرفوع

- 10 Such, O Letter of the Living, are the words which thy Lord hath spoken, and addressed unto thee from the realms above. Proclaim the words of thy Lord unto His servants, that perchance they may shake off their slumber, and ask pardon of God, Who hath formed and fashioned them, and sent down unto them this most effulgent, this most holy, and manifest Revelation of His Beauty.

10 ان يا حرف الحى كذلك نطق حينئذ ربك
في الرفيق الأعلى بلغ كلمات ربك الى العباد
لعل يستشعرون في انفسهم و يتوبون الى الله الذي
خلقهم و سويهم و ارسل اليهم هذا الجمال الدرى
المقدس المشهود

- 11 As for what you wrote regarding Our name "the All-Bountiful," that you have secluded yourself with Him and recognized that His good pleasure is the good pleasure of your Lord - excellent is what you have recognized, and you are among those who know. Remain there, then remind those who come to you, then convey to them what God has conveyed to you, and be among those who speak concerning the Cause of their Lord. Strive within yourself to remain steadfast in the love of your Master, for soon the winds of difference will blow from every direction - then be not disturbed, but take shelter in the shadow of the protection of your Lord.

11 و اما ما كتبت في ذكر اسمنا الجواد بأنك
اعتكفت عنده و عرفت بأن رضائه رضا
ربك فنعمة ما عرفت و كنت من الذين
يعرفون توقف هناك ثم ذكر الذين يأتونك ثم
بلغهم ما بلغ الله اليك و كن من الذين في
امر ربهم ينطقون فاسع في نفسك بأن تكون
ثابتاً على حب مولاك فسوف تهب روائح
الاختلاف عنك شطراً اذا لا تضطرب ثم اتخذ
في ظل عصمة ربك مقاماً محمود

- 12 Thus have We taught you and distinguished you, that you may give thanks to God, your Lord, and be among the thankful ones. And the glory be upon you and upon those who have detached

12 كذلك علمناك و فضلناك لتشكر الله ربك و
تكون من الذين يشكرون و البهاء عليك و على

themselves from all else and turned with their hearts to this holy and beloved Scene.

GWB#135x

الَّذِينَ انْقَطَعُوا عَنْ كُلِّ شَيْءٍ وَتَوَجَّهُوا بِقُلُوبِهِمْ
إِلَى هَذَا الْمَنْظَرِ الْمُقَدَّسِ الْمَحْبُوبِ

INBA19:183, INBA32:166, INBA83:255,
BLIB_Or03114.063r, BLIB_Or15725.545,
BLIB_Or15737.180, ALIB.folder18p284,
BRL_DA#770, GWBP#135 p.187x

BH01529

Date: 1290 [1873] or earlier

1 In the Name of the Most High, the Most Exalted

1 باسمِ العليِّ الأعلى

2 This is an epistle from this servant to him who hath believed in God and journeyed unto Him until he entered the sacred shore in the vicinity of the mercy of his Lord, the Mighty, the Gracious, and heard the melodies of God and drank from the seas of nearness, then was guided by the guidance of the Spirit and attained unto the lights of a luminous countenance. O servant! We have heard thy call and have answered thee with a reply that transcendeth the minds of the mystics, that thou mayest rejoice within thyself and soar with longing and be of them that have attained unto the lights of Beauty, and be detached from the world and its ornaments to such extent that nothing in the kingdom shall cause thee grief, and be as a fire in thy love that may consume the veils of those who were veiled in the days of God and were among the lost, that perchance they may arise from the couches of their heedlessness and seek forgiveness of God within themselves and return unto the paradise of nearness.

2 هذا كتاب من العبد الى الذي آمن بالله و سافر اليه حتى دخل في شاطئ القدس في جوار رحمة ربه العزيز الكريم و سمع نعمات الله و شرب عن بحور القرب ثم اهتدى [بهدي] الروح و فاز بأنوار وجه مبین ان يا عبد قد سمعنا نداءك و اجبناك بحجاب تعجز عنه عقول العارفين لتستبشر في نفسك و تطير من شوقك و تكون من الذين هم كانوا بأنوار الجمال لفائزين و تنقطع عن الدنيا و زخرفها بحيث لا يحزنك شيء في الملك و تكون ناراً في حبك ليحترق عنها حجاب الذين هم احتجبوا في أيام الله و كانوا من الخاسرين لعل يقومون عن مراقده غفلتهم و يستغفرون الله في انفسهم و يكونون الى رضوان القرب لراجعين

3 Say: O people! Fear God and believe in Him and differ not concerning His Cause, and be not of the mischief-makers. Follow the command of God and migrate unto Him with your hearts, and when ye hear the verses of the Spirit, fall down in prostration before them, and follow not those who have cast the Book of God behind their backs as though they had never heard it, and who walk in the valley of misbelief.

3 قل يا قوم اتقوا الله و آمنوا به و لا تختلفوا في امره و لا تكونون من المفسدين فاتبعوا امر الله و هاجروا اليه بقلوبكم و اذا سمعتم آيات الروح خروا لها ساجدين و لا تتبعوا الذين نبدوا كتاب الله وراء ظهورهم كأنهم ما سمعوه و هم في وادي الشرك لسائرين

4 Say: O people! The Cause of God hath come upon clouds of spirit with angels round about it, and the Sun of Beauty hath shone forth and the Face hath appeared from behind the veil with manifest sovereignty, and the believers at that time

4 قل يا قوم قد اتى امر الله على غمام من الروح و الملائكة في حوله و اشرقت شمس الجمال و طلع الوجه عن خلف الحجاب بسلطان مبین و المؤمنون

rejoice in the joy of God and are attracted by the melodies of the Spirit, while ye lie sleeping upon the couch of heedlessness.

حينئذ يفرحون بفرح الله ويستجذبون من نعمات الروح وانتم على فراش الغفلة لراقيدين

- 5 Say: O people! Know ye the value of these days and deprive not yourselves of the fruits of Paradise, and be not of the heedless ones. This is what this servant counseleth you in his epistle and strengtheneth you through the Spirit and conveyeth unto you the messages of his Lord and remindeth you of the remembrance of God, the Mighty, the Luminous.

5 قل يا قوم فاعرفوا قدر تلك الأيام ولا تحرموا انفسكم عن ثمرات الفردوس ولا تكونن من الغافلين هذا ما ينصحكم العبد في كتابه ويؤيدكم بالروح و يبلغكم رسالات ربه و يذكركم بذكر الله العزيز المنير

- 6 And thou, fear no one and grieve not for anything, but put thy trust in God. Verily He will protect thee from the hosts of Satan and will aid thee by His command and will provide thee with everlasting bounties and will give thee glad tidings of lights of ancient glory, that thou mayest abide in the Concourse on High and soar with two wings of longing unto the precincts of a mighty nearness.

6 و انت انت لا تخف من احد ولا تحزن في شيء فتوكل على الله انه يحفظك عن جنود الشيطان و يؤيدك بأمره و يرزقك من نعماء الباقية و يبشرك بأنوار عتر قديم لتكون باقياً في ملاء الأعلى و تطير بجناحين الشوق الى رفرف قرب مكين

- 7 O servant! the ungodly say there is no spirit in these words. Say: Woe unto you! The spirit of life from this Paradise wafteth upon the worlds. And thereby they turned away and waxed proud before God and the Manifestations of His Cause, and were dead within the veils of their own selves. Thus hath Satan made their deeds seem fair unto them and their hearts have hardened as though they were behind a thick veil, after God had commanded them in all the Tablets not to follow their desires and when they hear the verses of the Spirit to rejoice within themselves and hasten unto a holy and noble seat.

7 ان يا عبد ان المشركين يقولون لم تكن في تلك الكلمات من روح قل ويل لكم ان روح الحيوان من هذا الفردوس تهب على العالمين و بذلك اعرضوا واستكبروا على الله و مظاهر امره و كانوا في حجاب انفسهم ميتين كذلك زين الشيطان لهم اعمالهم و قست قلوبهم كأنهم في حجاب غليظ بعد الذي امرهم الله في كل الألواح بأن لا يتبعوا هواهم و اذا سمعوا آيات الروح يستبشرون في انفسهم ويسرعون الى مقعد قدس كريم

- 8 Say: If ye be in doubt concerning what hath been revealed in this Tablet, then bring forth a proof from God or an evidence from His presence, then call your witnesses if ye be steadfast in your words. And if ye be unable, then fear God and join not partners with Him in His Cause, then follow what hath been revealed unto you and follow not every ignorant multitude, and be not of them that turn aside.

8 قل ان كنتم في ريب مما نزل في هذا اللوح فاتوا ببرهان من الله او حجة من عنده ثم ادعوا شهدائكم ان كنتم في اقوالكم لراشخين و ان لن تقدروا خافوا عن الله و لا تتركوا في امره ثم اتبعوا ما نزل عليكم و لا تتبعوا كل هيج رعا و لا تكونن من المعرضين

- 9 Thus do We recount unto thee the story of those who disbelieved and turned away, though I desired naught save servitude unto God, the True One, and thou art witness unto this, and God behind thee is All-Knowing and All-Witnessing.

9 كذلك نذكر لك من نبأ الذين هم كفروا و اعرضوا بعد الذي ما اردت الا العبودية لله الحق و انت شهيد على ذلك و كان الله من ورائك عالم و شهيد

- 10 Say: Doth not My tribulation among the servants suffice you, wherein We were manifest among them like the sun in the midst of heaven, and there befell Us what hath befallen no one before? Yet withal We desired no help from you and We put Our trust in God, the Mighty, the Exalted. This is the extent

10 قل اما يكفيكم ابتلائي بين يدي العباد بحيث كآ ظاهراً بينهم بمثل الشمس في وسط السماء و جرى علينا ما لا جرى على احد من قبل مع ذلك ما اردنا النصر منكم و كآ متوكلاً على الله

of their understanding in this vain life, and in the hereafter they shall have no helper nor supporter.

- 11 Convey the Spirit from Our presence unto him whose writing We found in thy letter, and give him glad tidings of the light of a wondrous morn. Then remind him not to make any reference to Us, that God may sanctify him from the veils of heedlessness and make him one of the angels of the highest heaven. And peace be upon thee and upon the women in thy household and upon those who remember God in thy land and who are upon a straight path of certain truth.

العزیز الرفیع هذا مبلغهم فی الحیوة الباطلة و فی الآخرة لیس لهم من معین ولا نصیر

11 و بلغ الروح من لدنا الى الذی وجدنا کتابک علی خطه و بشره بأنوار فجر بدیع ثم ذکره بأن لا یشیر الینا بإشارة لیقدسہ الله عن حجاب الغفلة و یجعلہ من ملائکة العالین و التور علیک و علی اللواتین فی بیتک و علی الذین یذکرون الله فی ارضک و یكونن علی صراط حق یقین ١٥٢

INBA51:302, INBA49:346, LHKM3.023

BH01548

To: *Mirza Muhammad Ali Kadkhuda, in Qazvin*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Inaccessible, the Most Holy! 1 بسم الله الأَمَنع الأَقَدس
- 2 These are the verses of holiness which have been sent down from the presence of One mighty and wise. He guides the people to the heaven of grace and bestows upon them that which quickens their hearts and draws them nigh unto God, the Mighty, the Inaccessible. 2 تلك آیات القدس قد نزلت من لدن عزیز حکیم و یشد الناس الى جبروت الفضل و یرزقهم ما یحیی به قلوبهم و یقرّبهم الى الله العزیز المنیع
- 3 Blessed is he who finds the sweetness of his Lord's remembrance, who detaches himself from the world, and ascends to the station wherein he hears the melodies of God with his ear and beholds the signs of God with his eye, and is possessed of clear vision. When he attains to that station and arrives at this holy, pure and exalted Seat, he becomes so steadfast in the Cause of his Lord that he regards all else as under His shadow, and his gaze never wavers from this Most Great, Most Pure and Wondrous Horizon. 3 فطوبی لمن یجد لذّة ذکر ربّه و ینقطع عن العالمین و یصعد الى مقام الذی یسمع نغمات الله بأذنه و یشهد آثار الله بعینه و یکون علی بصیرة منیر و اذا وصل الى ذلک المقام و ورد علی هذا المقرّ المقدّس المطهر الرفیع یشهد علی امر ربّه بشأن یشهد ما سواه فیظله و لن یرتدّ النظر عن هذا المنظر الأكبر الأطهر البدیع
- 4 O servant! Harken unto that which is revealed unto thee from the holy precincts of this Blessed Spot: "I am, verily, God, thy Lord and the Lord of thy forefathers of old. Cast away from thyself whatsoever keepeth thee back from God, thy Lord, then enter beneath the shadow of His Name, the All-Merciful, the Most Merciful." When thou hast sanctified thyself from allusions and purified thyself from intimations, the breezes of the All-Merciful will draw thee to the right hand of 4 ان یا عبد ان استمع ما یوحی الیک عن شطر القدس هذه البقعة المبارکة بانّی انا الله ربّک و ربّ آبائک الأولین فاخلع عن نفسك ما یمنعک عن الله ربّک ثم ادخل فیظل اسمہ الرحمن الرحیم و اذا قدّست نفسك عن الاشارات و طهرتها عن الدلالات تجذبک نفحات الرحمن الى یمین الرضوان اذا فافتح اللسان علی الذکر بین السموات

Paradise. Then loose thy tongue in remembrance amidst the heavens and earth and convey thy Lord's Cause, for God hath prescribed unto every soul the duty to deliver His Cause. Thus hath the matter been decreed from the presence of One mighty and powerful. Whoso opens his lips today in remembrance of his Lord will be reinforced by the hosts of God's revelation through wondrous inspiration, and God will cause the Kawthar of divine knowledge to flow from his mouth and will make him speak with wisdom and utterance in such wise that none among all created things shall be able to speak in his presence.

- 5 By God, O servant who art mentioned before the Throne! Were it not for the opposition of the people of the Bayan against thy Lord, the All-Merciful, I would have manifested, through the power which God granted Me before the creation of all things, that which would have caused all necks to bow before the command of thy Lord, the Almighty, the Powerful. By My life! If what hath befallen Me at their hands were to befall thee, thou wouldst weep for My loneliness, then My solitude, then My tribulation between the claws of those who were created by My command. But We have concealed it lest the cry of the sincere ones be raised.

- 6 Thou knowest that the people of the Bayan used to hide their faces behind veils to protect themselves, and were among the heedless. We were manifest between the heavens and earth, speaking in praise of God, the Mighty, the All-Knowing. I did not protect Myself for less than a moment, and was ever shining above the heads of the enemies with the lights of God, the Mighty, the Beautiful, until the Beauty of the Word dawned from the horizon of grandeur and power and the Cause encompassed all the worlds. Then they felt secure in themselves and emerged from behind the veil with swords of hatred and manifest deceit, striking Me at every moment with their blades. By God! There remained no place on My body that was not struck by iron, and they reached such heights of vainglory that they denied the proof whereby their own faith had been established and their mention had been exalted among the servants, both great and small. Such was the condition of these people - they say what they understand not and imagine themselves to be among the doers of good.

- 7 Say: Today, whosoever turneth away from this Cause hath turned away from God and His Messengers; his name shall not be mentioned before the Throne and he shall be in manifest loss. As for thee, avoid such as these, then put thy trust in thy Lord. He will protect thee in all conditions and guard thee from the hosts of Satan. Be thou steadfast in thy love for thy

والأرضين وبلغ امر ربك لأن الله قد كتب لكل نفس تبليغ امره وكذلك قضى الأمر من لدن عزيز قدير ومن يفتح اليوم شفتاه لذكر مولاه يؤيده جنود وحى الله بالهام بديع ويجرى الله عن فمه كوثر العرفان وينطقه بالحكمة والبيان على شأن لن يقدر ان يتكلم بين يديه احد من الخلائق اجمعين

5 تالله يا عبد المذكور لدى العرش لو لم يكن اعراض ملاء البيان على ربك الرحمن لأظهرت بسطان الذى اعطاني الله قبل خلق الموجودات ما خضعت به كل الرقاب لأمر ربك المقتدر القدير فوعمرى لو القى عليك ما ورد على من هؤلاء لتبكي على غربتي ثم وحدنى ثم ابتلائى بين اظفار الذينهم خلقوا بأمرى ولكن سترنا لئلا يرفع صرخ الموحدين

6 و انت تعلم بأن ملاء البيان كانوا ان يستروا وجوههم خلف الحجاب حفظاً لأنفسهم و كانوا من الغايين و انا كما ظاهراً بين السموات و الأرض و ناطقاً بشاء الله العزيز العليم و ما حفظت نفسى اقل من آن و كنت مشرقاً فيكل حين فوق رؤوس الأعداء بأنوار الله العزيز الجميل الى ان اشرق جمال الكلمة عن افق العظمة و الاقتدار و احاط الأمر كل العالمين اذا اطمثوا من انفسهم و خرجوا عن خلف الحجاب بأسياف البغضاء ثم بمكر مبين و ضربونى فيكل حين بأسيافهم تالله ما بقى فى جسدى من محل الآ و قد ورد عليه ضرب الحديد و بلغوا فى الغرور الى مقام الذى انكروا حجة التى بها ثبت ايمانهم و علت اذكارهم بين العباد من كل صغير و كبير كذلك كان شأن هؤلاء يقولون ما لا يفقهون و يحسبون انهم من المحسنين

7 قل اليوم من اعرض عن هذا الأمر فقد اعرض عن الله و سفرائه و لا يذكر اسمه لدى العرش و يكون على خسران عظيم و انك انت تجنب عن مثل هؤلاء ثم اكف ربك و انه يحفظك فى كل شأن و يحرسك عن جنود الشياطين ان

Lord and fear not those who have disbelieved and associated partners with God and were among the idolaters. Put them behind thee, then turn thy face toward thy Lord at all times.

- 8 Thus have We detailed the remembrance for thee and informed thee of what hath befallen Us, that thou mayest become aware of the harm that hath touched Us from these heedless ones. And the glory be upon thee and upon those who have remained steadfast in the Cause and were among the firm ones.

استقم على حبك مولاي ولا تخف من الذينهم
كفروا واشركوا وكانوا من المشركين ضيعهم عن
ورائك ثم اقبل الى وجه ربك في كل حين

8 كذلك فصلنا لك الذكر و اخبرناك بما ورد
علينا لتطلع بما مستنا الضراء من هؤلاء الغافلين و
البهاء عليك وعلى الذينهم استقاموا على الأمر و
كانوا من الثابتين

INBA83:228, BLIB_Or03114.056r,
BLIB_Or15725.518, BLIB_Or15737.157,
ALIB.folder18p327

BH01544

To: *Siyyid Mihdi Dahaji et al.*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Glorious!

1 بسم الله الأيمنع الأقدس الأعز الأبهى

- 2 This is a Day in which every soul and spirit must arise to promote the Cause of God - that is, to teach His Cause with wisdom and utterance, not through disputation. Such a Cause has appeared that even the pure ones and those near to God have been confounded, let alone the idolatrous and hateful embodiments who have ever been and shall ever be non-existent and unmentioned.

2 اليوم يومى است كه بر هر ذى نفسى و ذى روحى
نصرت امر الله لازم است يعنى تبليغ امرش ببيان
و لسان بالحكمة لا بالمجادلة و امرى ظاهر شده
كه صافين و مقررين در توقف مانده اند تا چه
رسد بهياكل شرقيه بغضيه كه لمزل مفقود و
غير مذكور بوده و خواهند بود

- 3 O Mihdi! This is the Day of the Most Great Steadfastness. Stand firm in the Cause and, to the extent possible, do not neglect to promote God's Cause. We are aware of the sorrows that have befallen you, but be patient as We were patient, and be not of the perturbed ones. Salman is departing, as are several others, and after their arrival you will be informed of the details of this land.

3 اى مهدى اليوم يوم استقامت كبرى است بايست
بر امر و بقدر مقدور در ترويج امر الله اهمال مكن
و از احزان وارده بر تو مطلعيم ولكن فاصبر كما
صبرنا ولا تكن من المضطربين سلمان عازم است
و هم چنين چند نفر ديگر و بعد از ورود از تفصيل
اين ارض مطلع خواهيد شد

- 4 The idolatrous embodiments are constantly occupied with new calumnies, and they have surely sent letters to various regions. By My life! If people had insight, they would recognize from these very fabricated calumnies the station, power, measure and falsehood of those who oppose and war against God. Just as these false embodiments are occupied with spreading fabricated words, you too must occupy yourself with spreading

4 و هياكل شرقيه در كل حين در افتراى جديد
مشغولند و البته باطراف رسائل ارسال داشته اند
فونفسى الحق اگر ناس صاحب بصر باشند از
همان مفتريات مجعوله كه باطراف فرستاده اند بر
شان و قدر و اندازه و كذب معرضين بالله و
محاربين بحق كما هو مطلع شوند و همين قسم كه

words of truth and sincerity, that perchance the people may not be prevented by the narrators of lies and calumnies, and may be confirmed in the path of God, to Whom belongs whatsoever is in the heavens and earth.

هیاکل مجعوله در انتشار کلمات جعلیه مشغولند
باید آنجناب هم در انتشار کلمات حقیقه و صدقیه
مشغول شوند لعل لا یمنع الناس رواة الکذب
و الافتراء و یتبهم علی صراط الله الذی له ما فی
السموات و الأرض

- 5 Write to Mirza Baqir: "Stand firm in the Cause and grieve not for what was taken from you. God will soon give you double what you lost. He is the Powerful over what He willeth, and He is Powerful over all things. Beware lest you grieve over such matters, for all are God's servants - He takes and gives, causes to die and brings to life. Whatever He does to anyone is better for him than the treasures of the heavens and earth. Be patient in what has befallen you, then stand firm in the Cause. Grieve not in the least, for soon He will bestow upon you that which will gladden you in truth. He is the Protector of the doers of good."

5 به میرزا باقر بنویسید ان اثبت علی الامر و لا تحزن
عما اخذ منك و سوف يعطیک الله ضعف ما
فات عنک و انه لهو المقتدر علی ما یشاء و انه
علی کل شیء قدیر ایاک ان تحزن فی مثل تلك
الأمور لأن کل عباد الله يأخذ و يعطى ثم یمیت و
یحیی و انه ما یفعل بأحد الا و هو خیر له عن کل
السموات و الأرضین ان اصبر بما ورد علیک ثم
استقم علی الامر لا تحزن اقل من شیء فسوف
یهب علیک ما یشترک بالحق و انه ولی المحسنین

- 6 And convey to Jinab-i-Rasul that his exposition has reached the Seat of Exposition. Praise God that the favors of the All-Glorious and the Beauty of the All-Merciful have been and will be with you. Sing and warble as you please, and grieve not for anything, for He loves His servants who do good, and will never neglect them for less than a moment. He is near to those who love Him.

6 و بجناب رسول القا نمائید که بیان تو بمقر تبیان
وارد حمد کن خدا را که عنایت حضرت
سبحان و جمال رحمن در باره تو بوده و خواهد
بود غنّ ثم رنّ کیف تشاء و لا تحزن عن شیء
فانه یحبّ عبادہ المحسنین و لن یغفل عنهم فی
اقل من آن و انه لقریب بالمحبین

- 7 Furthermore, the lamentations of Aqa Muhammad-'Ali were heard. It behooves him to be thus, for he heard God's melody with his own ears and was with Him in prison and witnessed what befell Us of tribulations. Convey to him Our greetings and give him the glad tidings of Our remembrance of him, that he may be of those who rejoice.

7 و دیگر آنکه ناله های جناب آقا محمد علی مسموع
شد فینغی له بأن یرکون کذلک و انه قد سمع
نغمة الله بأذنه و کان معه فی السجین و اطلع بما
ورد علینا من البلیا و انک کبر فی وجهه من
لدنا ثم بشره بذکرنا اياه لیرکون من المستبشرین

- 8 Then convey Our greetings to the people of the sanctuary and to all the friends, both Arab and Persian. Then remind them of this wondrous Remembrance. And the Glory be upon you and upon them and upon God's servants, the Mighty, the Powerful, the Sovereign, the Wise.

8 ثم کبر من لدنا علی اهل الحرم و علی کل
الأحباب من العرب و العجم ثم ذکرهم بهذا
الذکر البدیع و البهاء علیک و علیهم و علی عباد
الله العزیز المقتدر السلطان الحکیم

- 9 They commanded to write that God's favors have ever encompassed you and will continue to do so. That you have not yet been summoned has been due to the wisdom of God's Cause, for this Servant has ever sacrificed His life for the good of God's Cause, and I love that God's loved ones should all act likewise. Had you been summoned, given the conflicts in that land, it would not have been advisable; otherwise you would surely have been summoned by now. Now remain in perfect peace and tranquility. God willing, you will be summoned in

9 فرمودند که بنویس لمیزل عنایات شامل حال
آنجناب بوده و خواهد بود و اینکه تا حال احضار
نشده اید نظر بمصلحت امر الله بوده چه که این
غلام خود لازال جان را در مصلحت امر الله
انفاق نموده و دوست میدارم که احباب حق
جمع بهمین نحو معمول دارند اگر شما احضار
میشدید با اختلافات آن ارض جایز نبود والا
البتّه تا حال احضار شده بودید حال در کمال
سکون و راحت ساکن باشید انشاء الله در ایام

the hot season. Grieve not at your separation, but be patient and be not of the sorrowful ones. God willing, we hope you will be blessed with attaining Our presence. Rest assured and fear not, then speak forth in praise of God among the worlds.

حرّ احضار خواهيد شد لا تحزن في فراقك ثم
اصطبر ولا تكن من المحزونين انشاء الله اميدواريم
كه بقاء مرزوق شويد فاسترح ولا تجزع ثم انطق
بثناء الله بين العالمين

INBA38:106, BLIB_Or15738.064,
AKHA_137BE #06 p.081x, ANDA#63
p.04x

BH11590

Lawh-i-Haji Muhammad Baqir I

To be typed.

BH11592

Lawh-i-Haji Muhammad Baqir III

To be typed.

BH01545

Date: 1290 [1873] or earlier

¹ In the Name of God, the Ever-Abiding, the Imperishable!

¹ بِسْمِ اللَّهِ الْبَاقِي بَلَا فَنَاء

² Hearken unto that which is revealed unto thee from the Realm of Divine Identity at the Sacred Spot of Oneness by the Tongue of Divinity: Verily, there is none other God but Me, the Almighty, the Mighty, the Unconstrained. Leave behind all creation and turn with thy heart unto God. By God!

² ان اسمع لما يوحى اليك من شطر الهوية على
بقعة الأحديّة من لسان الالهية أنّه لا اله الا انا
المقتدر العزيز المختار دع الوري عن ورائك و
اقبل بقلبك الى الله تالله قد انشقت السماء و

The heaven hath been cleft asunder and the Lord of the Day of Mutual Calling hath come. Say: O people of hypocrisy! Whither do ye flee? Can ye penetrate the extremities of My grandeur and dominion? Nay, by the Lord of the Day of Separation!

اِني مالِك يوم التّناد قل يا اهل النّفاق الى من
تهربون هل تقدرون ان تنفذوا من اقطار عظمتي
وسلطنتي لا ومالك يوم الطّلاق

- 3 Know thou that We have rent asunder the veils and shattered the idols of vain desire when We raised up one among the servants and adorned his heart with the ornament of strength and certitude, and sent him with a Tablet from thy Lord unto him by whom the dwellers of Paradise lament at eventide and at dawn, that he might know that He is indeed the One Who doeth what He willeth. The tribulations of the world deter Him not from that which He desireth. He is, in truth, the Almighty, the Mighty, the All-Compelling.

3 ثمّ اعلم بأنّا خرّقنا السّجّات وكسرنا اصنام الهوى
اذ بعثنا احداً من العباد وزيّنا قلبه بطراز القوّه و
الاطمينان وارسلناه بلوح ربّك الى الذي ينوح
به سكّان الفردوس بالعشيّ والاشراق ليعلّم بأنّه
هو المقتدر على ما يشاء لا يمنعه البلاء عمّا اراد
انه هو المقتدر العزيز القهار

- 4 When the Tablet was opened, the Great Cry was raised anew, and all who dwell on earth were thunderstruck save whom thy Lord, Who causeth night to succeed day, willed to spare. Can anyone create the like thereof? Nay, by thy Lord! Thus hath the matter been decreed by God, the Mighty, the All-Bountiful.

4 فلما فتح اللّوح ظهرت الصّيحة مرّة اخرى و
انصعق عنها من على الأرض ألا من شاء ربّك
مكورّ اللّيل والنّهار هل يقدر احد ان يخلق مثله
لا وربّك كذلك قضى الأمر من لدى الله
العزيز الوهاب

- 5 When thou art honored with God's Tablet, take it with power from Us, then hasten unto her who claimeth faith in God, the Lord of lords. Say: I have come unto thee from the Dawning-Place of verses with thy Lord's clear proofs. Then bring forth the Tablet and recite unto her what hath been sent down from the Supreme Pen. Thus hath the matter been decreed and truth hath come with clear evidence and proof. Say: If thou be fair in God's sight, can any word equal what thou hast witnessed? By God! Wert thou to be fair, thou wouldst find from every word of God's words the sweet fragrances of thy Lord, the All-Merciful. Can any matter of his Lord be obscure to one who is endowed with insight? Nay, by My Self! Be fair, O ye who are possessed of vision.

5 اذا تشرّفت بلوح الله خذه بقدره من لدنا ثمّ اسرع
الى التي تدعى لنفسها الايمان بالله ربّ الارباب
قل قد جئتك من مطلع الآيات بينات ربّك
اذاً فأخرج اللّوح ثمّ الق عليها ما نزل من القلم
الأعلى كذلك قضى الأمر و اتي الحقّ بالحجّة و
البرهان قل ان انصفى بالله هل يعادل بكلمة من
اللّوح ما رأيته تالله لو تنصفين لتجدين من كلّ
كلمة من كلمات الله نفعات رحمة ربّك الرحمن
هل يشبهه على البصير امر ربه لا ونفسى فأنصفوا
يا اولى الأبصار

- 6 He hath appeared in such wise that none can speak in His presence. Thy Lord is, verily, the Mighty, the All-Knowing. Say: The Word of God shineth forth among words even as the sun at high noon. Fear God, O people, and follow not every doubting idolater. Hath vain desire withheld thee from thy Most Glorious Lord, or have names prevented thee from turning toward God, the Creator of earth and heaven? Leave behind all who are on earth, for by My life, all that dwelleth thereon shall perish, and the Tongue of Grandeur and Power proclaimeth: The Kingdom belongeth unto God, the One, the Mighty, the All-Forgiving.

6 انه ظهر على شأن لن يقدر احد ان يتكلّم تلقاء
وجهه ان ربّك هو العزيز العلام قل كلمة الله
تشرق بين الكلمات كالشمس في قطب الزوال
اتقوا الله يا قوم ولا تتبعوا كل مشرك مرتاب
هل منعك الهوى عن ربّك الأبهى او الأسماء
عن التّوجّه الى الله فاطر الأرض والسّماء دعى
من على الأرض عن ورائك فومر كل من
عليها فان وينادى لسان العظمة والافتدار الملك
لله الواحد العزيز الغفار

7 Sever not the tie that bindeth thee to Him; hold fast unto it. Thus doth the Lord of eternity command thee at this moment when He is established upon the throne of His Most Great Name, while hosts of evil have surrounded Him. Say: Harken unto the word of thy Lord and reflect upon him by whom thou wert made to pause in a Cause but for which the Bayan would not have been revealed nor would the Dove have warbled upon the branches. Hast thou forgotten what thou didst witness from Him after We removed the veils for thee? Can aught be hidden from God Who hath caused all things to proclaim His praise? This is better for thee than all that is hidden or manifest.

8 Arise through My might and power, then take the cup of detachment in the name of thy Lord, the Creator of all things. Then drink therefrom in remembrance of thy Lord, the Revealer of verses. Wouldst thou dwell in the spider's house after the coming of the Lord of all kingdoms? Leave it to its people, then turn thee toward this House round which circle the Concourse on High at morn and eventide. By Him Who gave Me utterance, I desire naught but good for thee thereby, and remind thee purely for the sake of thy Lord, that thou mayest abandon thy desire and hold fast to the hem of thy Master.

9 Thereto beareth witness every atom, that thou, O thou who hast turned towards God and gazed upon His countenance, must cast upon them the words of thy Lord. If thou beholdest in their countenance the radiance of the All-Merciful, then draw thou nigh unto them, but if they be veiled by the dust of the fire, then turn away from them. Thus hast thou been commanded by the Lord of all men. Fear not thine own self; be as thy Lord was. Dost thou not see that from the horizon of tribulation, beneath the swords of destiny, He calleth the peoples of creation unto God, the Lord of all names, and the might of the wicked deterreth Him not? We have sent down unto thee a Tablet whereof were but one letter to descend upon every mountain, thou wouldst surely behold it soaring, out of longing, toward the Dawning-Place of Names and Attributes. Gather thou My loved ones together, then make mention of them on My behalf, that they may be drawn unto the station from whose horizon hath shone the Sun of the remembrance of the name of thy Lord, illumining thereby all who dwell in the realms of being.

7 لا تقطعي حبل نسبتي تمسكي به كذلك
يا مرمك مالك القدم حين الذي استوى على
عرش اسمه الأعظم واحاطته جنود الأشرار
قل ان استمعي قول ربك وتفكري في الذي به
توقفت في امر لولاه ما نزل البيان وما غررت
الورقاء على الأفنان أ نسيت ما رأيت منه بعد
الذي كشفنا لك الأجباب خفي عن الله الذي
انطق كل شيء بثنائه هذا خير لك عما في السر
والاجهار

8 قومي بحولي وقوتي ثم خذي كأس الانقطاع باسم
ربك مالك الابداع ثم اشربي منها بذكر ربك
منزل الآيات هل سكنت في بيت العنكبوت بعد
الذي اتى مالك الملكوت دعيه لأهله ثم اقبلي
الى هذا البيت الذي يطوفن في حوله الملاء الأعلى
في الغدو والاصال فوالذي انطقني ما اريد بذلك
الا خيراً واذكرتك خالصاً لوجه ربك لدعي
هواك وتمسكي بذيل موليك

9 ويشهد بذلك كل الذرات انك انت يا ايها
المقبل الى الله والنظر الى وجهه فألق عليها
كلمات ربك ان وجدت في وجهها نضرة
الرحمن فأقبل اليها وان غشها غبرة النار فأعرض
عنها كذلك امرت من لدن مالك الرقاب لا
تخف من نفسك كن كما كان موليك اما ترى
انه من افق البلاء تحت سيوف القضاء ينادي
ملاً الانشاء الى الله مالك الأسماء وما خوفه
سطوة الفجار قد نزلنا لك لوحاً لو نزلت حرف
منه على كل جبل لتراه طائراً من الشوق الى
مشرق الأسماء والصفات ان اجمع احبائى ثم
اذكرهم من قبلى ليجذبهم الى مقام ظهرت من
افقه شمس ذكر اسم ربك واستضاء منه من في
الأكوان

INBA34:132, BLIB_Or15707.049,
BLIB_Or15735.218, AQA1#017,
ASAT5.293x, HYK.218

BH01560

To: Muhammad-Ali

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Exalted, the Most High! 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَعْلَى
- 2 This is a Book from Us to him who hath turned his face unto God, the Lord of all worlds, and who hath traversed the path until he arrived at the Living Waters which flowed from the finger of the will of his Lord, the Most Merciful, and was numbered among the successful ones. He arrived at the Holy Shore and found companionship with the Beloved of the worlds. 2 هَذَا كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِي تَوَجَّهَ إِلَى وَجْهِ اللَّهِ رَبِّ الْعَالَمِينَ وَقَطَعَ السَّبِيلَ إِلَى أَنْ وَرَدَ عَلَى سُلْسَبِيلِ الْحَيَوَانِ الَّذِي جَرَى مِنْ أَصْبَعِ إِرَادَةِ رَبِّهِ الرَّحْمَنِ وَكَانَ مِنَ الْفَائِزِينَ وَرَدَ فِي شَاطِئِ الْقُدُسِ وَأَنْسَ بِمَحَبَّةِ الْعَالَمِينَ
- 3 After his arrival, We commanded him to enter the abode of those who wronged themselves and God, the King, the Mighty, the Wise, until he came upon them suddenly like a thunderbolt of chastisement upon a sinful people. He sat and prevailed through what the Most Merciful cast into his heart, until he arose and returned to the Most Great Ocean, detached from the idolaters. 3 وَبَعْدَ وَرُودِهِ أَمْرَنَاهُ أَنْ يَدْخُلَ مَقَرَّ الَّذِينَ ظَلَمُوا عَلَى أَنْفُسِهِمْ وَعَلَى اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَكِيمِ إِلَى أَنْ دَخَلَ عَلَيْهِمْ بَغْتَةً كَصَاعِقَةِ الْعَذَابِ عَلَى قَوْمٍ مَجْرَمِينَ قَعَدَ وَغَلَبَ بِمَا أَلْقَى الرَّحْمَنُ فِي قَلْبِهِ إِلَى أَنْ قَامَ وَرَجَعَ إِلَى بَحْرِ الْأَعْظَمِ مُنْقَطِعاً عَنِ الْمُشْرِكِينَ
- 4 Blessed art thou, O servant, in that God hath made thee as fire unto the idolaters and a spirit and sweet fragrance unto His believing servants. Cast away all that is possible and take what thou art commanded by thy Lord, the Most Merciful. Turn unto His hesitant servants that perchance through thee the withered trees may become verdant and those who are remote may draw nigh unto God in manifest humility. 4 طُوبَى لَكَ يَا عَبْدٌ بِمَا جَعَلَكَ اللَّهُ نِيرَاناً لِلْمُشْرِكِينَ وَرُوحاً وَرِيحَاناً لِعِبَادِهِ الْمُؤْمِنِينَ ضَعِ مَا فِي الْأَمْكَانِ وَخُذْ مَا أَمَرْتُ بِهِ مِنْ لَدُنْ رَبِّكَ الرَّحْمَنِ وَتَوَجَّهْ إِلَى عِبَادِهِ الْمُتَوَقِّفِينَ لَعَلَّ يَخْضُرَ بِكَ اشْجَارُ الْيَابِسَةِ وَيَسْتَقْبِرُوا الَّذِينَ بَعَدُوا إِلَى اللَّهِ بِخُضُوعٍ مُبِينٍ
- 5 Arise and say: O people! By God, the Primal Word hath been fulfilled, the Hidden Alif hath appeared, and the sun of thy Lord's authority hath dawned from the horizon of possibility with brilliant, resplendent light. Beware lest ye deprive yourselves of its fragrances. Thus doth the Most Exalted Pen counsel you, and God is, verily, the Witness and the Informed of this. 5 قُمْ وَقُلْ يَا قَوْمَ تَالَلَّهِ قَدْ تَمَّتْ كَلِمَةُ الْأَوَّلِيَّةِ وَظَهَرَتْ الْفُتُوحُ الْمَكْنُونَةُ وَاشْرَقَتْ شَمْسُ وَلَايَةِ رَبِّكُمْ الرَّحْمَنِ عَنْ أَفْقِ الْأَمْكَانِ بَضِيَاءً مُشْرِقاً مِنْ نِيرَانِ آيَاتِهِ أَنْ تَجْعَلُوا أَنْفُسَكُمْ مُحَرَّوْماً عَنْ نَفَحَاتِهِ كَذَلِكَ يَنْصَحُكُمْ قَلَمُ الْأَعْلَى وَكَانَ اللَّهُ عَلَى ذَلِكَ شَهِيداً وَخَبِيراً
- 6 Say: O people, be fair and then observe: Can darkness persist when the sun shineth forth? Nay, by the Lord of all worlds! When the Most Great Ocean surgeth, the flame of fire cannot endure beside it, and when the winds of might blow, the gnat cannot remain stable, were ye but of those who know. 6 قُلْ يَا قَوْمَ فَانْصَبُوا ثُمَّ انْظُرُوا هَلْ يَسْتَقِرُّ الظُّلُمَةُ عِنْدَ اشْرَاقِ الشَّمْسِ لَا فُورَبَ الْعَالَمِينَ وَإِذَا تَمَوَّجَ بَحْرُ الْأَعْظَمِ لَا يَقُومُ مَعَهُ لَهَبُ النَّارِ وَإِذَا مَرَّتْ أَرْيَاحُ الْقُدْرَةِ لَنْ تَسْتَقِرَّ الْبُعُوضَةُ لَوْ أَنَّكُمْ مِنَ الْعَارِفِينَ
- 7 Say: O people, abandon names and the idols of the idolaters. Turn unto God, the Lord of Names and Attributes, sanctified from all allusions. Thus hath Truth spoken - hearken and be not of the heedless ones. 7 قُلْ يَا قَوْمَ دَعُوا الْأَسْمَاءَ ثُمَّ تَمَائِيلِ الْعَاكِفِينَ تَوَجَّهُوا إِلَى اللَّهِ مَالِكِ الْأَسْمَاءِ وَالْصِّفَاتِ مُطَهَّراً عَنِ الْإِشَارَاتِ كَذَلِكَ نَطَقَ الْحَقُّ أَنْ تَسْمَعُوا وَلَا تَكُونُوا مِنَ الْغَافِلِينَ

- 8 Say: O people! By God, he whom ye have taken as lord besides God is like the ashes of dogs' bones, nay more despicable, were ye but of the assured ones. Whoso looketh into his words knoweth his worth and findeth from them the exhalations of hell. Those who mention fabricated words when that which hath been sent down from God's dominion hath been revealed are cursed by the denizens of the highest paradise and God's near servants. Say: Today one letter thereof cannot be equaled by all that hath been created in the heavens and earths.
- 9 Say: O concourse of idolaters! Die in your wrath! The Luminary of inner meanings hath shone forth and its radiance hath dazzled your eyes. Return to your abode in the depths of hell. He who compareth the verses of God with his words is like unto Pharaoh when he said "I am your lord, the most high." Say: This is greater, were ye but possessed of insight.
- 10 O Nabil-i-Qabli-'Ali! Hear the word of thy Lord, the Most High, the Most Glorious, from the Shore of Eternity. Then wash thyself in the waters of sanctity and speak forth His praise amongst His servants, that the words of God may influence the hearts of all peoples. Grieve not over anything, and regard not those who are heedless except as insects driven by the winds of self and passion, carried wheresoever they list. Thus hath it been sent down from God's dominion - thy Lord and the Lord of the first and the last.
- 11 Say: O people! If ye have guaranteed immortality and are secure from the grave, then follow your desires. Otherwise, fear God Who created you by His command. Death is truth and shall come upon you. Then shall ye find yourselves in manifest loss.
- 12 Then inform the people of what thou hast seen and known, that they may detach themselves from what they possess and turn with their hearts toward the Holy Court, and not follow Satan. When thou openest the door of utterance, thy Lord, the Lord of lords, shall assist thee with the angels of revelation. Thus hath the Pen of the Most Merciful given thee glad tidings in this Tablet, one letter of which cannot be equaled by all that hath been created in all existence, as every possessor of keen vision doth testify.
- 13 Remove the veil from the people and burn their veils with the fire of thy Lord's love, the Mighty, the All-Knowing. And when thou seest those who have believed, glorify their faces on My behalf and give them the glad tidings of the Youth's remembrance of them out of His love for God. This, verily, is a great bounty.
- 8 قل يا قوم تالله ان الذى اتخذتموه رباً من دون الله انه وما عنده كرماد عظام الكلاب بل احقر لو انتم من الموقنين ومن ينظر فى كلماته يعرف قدره ويجد منها نفحات الحليم ان الذين يذكرون كلمات المجعولة عندما نزل من جبروت الله يلعنهم اهل ملاء الأعلى ثم عباد الله المقربين قل اليوم لا يعادل بحرف منه ما خلق بين السموات والأرضين
- 9 قل يا ملاء المشركين موتوا بغضكم قد اشرق نير المعانى وخطف من اشراقه ابصاركم ان ارجعوا الى مقركم فى طبقات السجّين ان الذى يقاس آيات الله بكلماته مثله كمثل الفرعون اذ قال انا ربكم الأعلى قل هذا اكبر لو انتم من المتبصرين
- 10 ان يا نبيلى قبل على اسمع قول ربك العلى الأبهى عن شاطئ البقاء ثم اغتسل بماء التقديس ثم انطق بثنائه بين عبادله ليؤثر كلمات الله فى قلوب العالمين لا تحزن عن شئ ولا تنظر الذين غفلوا الا كهمج حركتها ارياح النفس والهوى وتذهبها كيف تشاء كذلك نزل من جبروت الله ربك ورب الأولين والآخرين
- 11 قل يا قوم ان ضمنتم الخلود وامنتم الخلود فاتبعوا الشهوات والا خافوا عن الله الذى خلقكم بأمره فان الموت حق يأتيكم اذا تجدن انفسكم على خسران عظيم
- 12 ثم اخبر الناس بما رأيت وعرفت لعل ينقطعن عما عندهم ويتوجهن بقلوبهم الى شطر القدس ولا يتبعن الشياطين واذا فتحت باب الخطاب يؤيدك رب الأرباب بملائكة البيان كذلك بشرك قلم الرحمن فى هذا اللوح الذى لا يعادل بحرف منه ما خلق فى الأكوان ويشهد بذلك كل ذى بصر حديد
- 13 ان اكشف غطاء الناس ثم احترق احجابهم بنار محبة ربك العزيز العليم وان رأيت الذين آمنوا كبر على وجوههم من قبل وبشرهم بذكر الغلام اياهم حباً لله وان هذا لفضل عظيم

- 14 The Spirit and Glory be upon thee and upon those whom the cooing of the Dove of Eternity hath attracted to the direction of God, the Mighty, the Generous. And praise be to the Beloved of the worlds.

14 والروح والبهاء عليك وعلى الذين قلبتهم تغرّدات ورقاء البقاء الى شطر الله العزيز الكريم والحمد لمحبوب العالمين

AQA5#033 p.039

BH09309

To: Muhammad-Ali

Date: 1290 [1873] or earlier

- 1 He is the Everlasting upon the Throne of Grandeur and Independence!
- 2 Glorified be He Who hath ordained the measures of the Cause as He hath willed and desired, and verily He hath power over all things. He hath sent down verses from the heaven of holiness in wondrous remembrance, and with Him is the knowledge of the heavens and earth. He knoweth what passeth through the hearts of His servants, and verily He hath knowledge of all things.
- 3 O Nabil-i-'Ali! Hearken unto that which We reveal unto thee from the direction of the Throne, the station which God hath raised above the comprehension of the worlds, that He may make thee strong in this Cause wherein every mighty one hath been brought low, and may purify thee from all things and from whatsoever the people utter, and may cause the springs of wisdom and utterance to flow from thy tongue, that all creation may be enriched thereby.
- 4 Arise to serve God, then detach thyself wholly from all who are in the heavens and on earth, that the drops of grace may take hold of thee from this cloud which hath been raised in the heaven of holiness. Be thou of such countenance that the faces of the heavens and earth may be illumined thereby. Thus doth command thee the tongue of holy love. Be thou of such manner that should the idolaters behold thee, their foundations would be shaken, and should the believers see thee, their hearts would surge with the surging of love from this Fire which hath been kindled in the blessed Mount Sinai.

1 هو الباقي على عرش العظمة والاستقلال

2 فسبحان الذي قدر مقادير الأمر كيف شاء و اراد وانه كان على كل شيء قديراً و نزل الآيات من جبروت القدس على احسن ذكر بديعاً و عنده علم السموات و الأرض يعلم ما يخطر به قلوب عباده و انه بكل شيء عليم

3 ان يا نبيل قبل على اسمع ما نوحى اليك عن جهة العرش مقام الذي جعله الله عن عرفان العالمين مرفوعاً ليجعلك قوياً على هذا الأمر الذي استضعفت فيه كل مقتدر قوياً و يطهرك عن كل شيء و عن كل ما يتكلم به الناس و يجرى من لسانك يتابع الحكمة و البيان لتستفيض منك الخلايق جميعاً

4 قم على خدمة الله ثم انقطع بملكك عن كل من في السموات و الأرض ليأخذك رشحات الفضل من هذا السحاب التي كانت في سماء القدس مرفوعاً كن ذا وجه واحد ليستضيء به وجوه السموات و الأرض و كذلك يأمرك لسان قدس محبوباً كن على شأن الذي لو ينظره المشركون ينفضل اركانهم و لو يراكم الموحّدون تفور في صدورهم فوران الحب من هذا النار التي اشتعلت في سيناء عز مبروكاً

- 5 O Muhammad! Know thou the worth of these days, the like of which God hath not created in all creation, wherein the dwellers of the heavens and earth were stirred up, and the pillars of a mighty throne were made to quake. In them the wealthy became poor, the strong became weak, and every renowned scholar became ignorant. Purify thou the hem of thy sanctity from all created things, then ascend by the wings of holiness unto this heaven, that thou mayest witness all beings in the shadow of thy Lord as aged clay.
- 6 Stand thou firm in the Cause and turn not unto anyone, though all things rise against thee. Thus did We command thee before, and thus do We command thee now, that thou mayest stand firm in the Cause of thy Lord. Say: O people! Do ye deny Him through Whom God's Cause was exalted, His beauty appeared, His proof dawned, and His evidence was perfected unto all creation assembled? Thus do We make mention of thee in this Tablet in these days wherein the Youth hath desired to veil His face from eyes, by reason of that which the hands of every sinful hypocrite have wrought.
- 7 Say: O people! By God, were ye to cut off your ears it would be better for you than to hearken thereby to the words of any rejected idolater, and were ye to sever your heads with your own hands it would be more excellent in God's sight than to associate thereby with any hateful hypocrite. And thou, O Muhammad, cast behind thee all remembrances, then hold fast to the remembrance of thy Lord, the Most Exalted, Who hath appeared with a glorious and radiant beauty. Then give thanks unto God for having made thee a servant to His Most Exalted Self in the kingdom of earth and heaven. By God, this is a bounty which no other bounty in the dominion of creation and the kingdom of eternity can equal, and to this doth testify the Tongue of Grandeur from behind the pavilion of intimate nearness.
- 8 We beseech God to recompense thee with the most excellent recompense, to grant thee the best of the hereafter and of the former days, and not to withhold thee from the splendors of the light of His Face for less than what can be counted. Verily, He is wise in all things.
- 9 He is.
- 10 These are days the like of which no eye in all creation hath ever seen, and no soul among all created things hath ever perceived. At all times must ye take refuge in God, that perchance ye may remain safe beneath the protection of the Lord of the Day of Judgment from the schemes of the schemers and the deceits
- 5 ان يا محمد فاعرف قدر تلك الأيام التي ما خلق الله شبهها في الابداع وفيها اضطربت سكاّن السموات و الأرض و تزلزلت اركان عرش عظيمًا و فيها استفقرت الأغنياء و استضعفت الأقوياء و استجهلت كلّ عالم معروفاً و انك طهر ذيل تقديسك عن كلّ الممكّات ثم اصعد بخوافي القدس الى هذا السماء لتشهد كلّ الكائنات في ظلّ ربك حكماً مسنوناً
- 6 ان استقم على الأمر و لا تلتفت الى احد ولو يعترض عليك كلّ الأشياء و بذلك امرناك من قبل و نأمرك حينئذ لتكون على امر ربك مستقيماً قل يا قوم أتكفرون بالذي به ارتفع امر الله و ظهر جماله و طلع برهانه و تمت حجته على الخلاق مجوعاً كذلك اذكركم في اللوح في هذا الأيام التي اراد الغلام ان يستر وجهه عن الأبصار بما اكتسبت ايدي كلّ منافق شقيّاً
- 7 قل يا قوم تالله لو تقطع آذانكم لكان خير لكم ان تسمعوا بها كلمات كلّ مشرك مردوداً و لو تقطعون رؤوسكم بأيدكم لأحسن عند الله بأن تعاشروا بها مع كلّ منافق مبغوضاً و انك انت يا محمد دع كلّ الأذكار عن ورائك ثم تمسك بذكر ربك الأعلى الذي ظهر على جمال قدس بهياً ثم أشكر الله بما جعلك خادماً لنفسه الأعلى في ملكوت الأرض و السماء تالله هذا الفضل لا يقابله فضل عمّا خلق في جبروت الانشاء و لاهوت البقاء و يشهد بذلك لسان العظمة خلف سرادق قرب مكنوناً
- 8 و نسئل الله بأن يجزيك احسن الجزاء و يرزقك خير الآخرة و الأولى و لا يحجبك عن بوارق انوار الوجه اقلّ عمّا يحصى و انه كان بكلّ شيء حكيماً
- 9 هو
- 10 اين أيام ايامی است که چشم امکان شبه آن ندیده و احدى از ممكّات مثل آن ادراك نفوده باید در جميع اوان پناه بخدا برده که شاید از مکر ماكرين و خدعهء خادعين در حفظ مالک يوم الدين محفوظ مانيد چه که مکر ماكرين بمقامی

of the deceivers. For the craft of the plotters hath reached such heights that were all the pens in the universe to attempt to enumerate them, they would surely prove powerless and fall short. And if for a moment they should tire of their deceptions while awake, or find themselves unable to pursue them, they reach into the realm of sleep and make mention of dreams, that perchance they might cause some innocent soul to stray from the straight path. They remain heedless that the Hand of Divine training and the Grasp of the Power of the Eternal doth raise up such servants as will never take their eyes from the Beauty of the Friend, though the arrows of tribulation should rain down from the clouds of destiny, and should regard the world and all that is therein as utter nothingness, as though it had never been mentioned.

رسیده که اگر جمیع اقلام ملکّیه اراده نمایند که احصا نمایند البتّه عاجز و قاصر ماند و اگر از خدعه در حین یقظه آنی بیاسایند و یا عاجز شوند دست بعالم نوم زنند و رؤیا ذکر نمایند که شاید ساده‌دلی را از صراط مستقیم منحرف سازند غافل از آنکه ید تربیت ربّانی و قبضه قدرت صمدانی عبادی تربیت فرماید که چشم را از جمال دوست برندارند اگرچه از سحاب قضا سهام بلا بیارد و عالم و آنچه در او است معدوم صرف شمردن کأن لم یکن شیئاً مذکوراً

NLAI_BH1.402, MAS8.028bx

BH01593

To: *Siyid Mihdi Dahaji*

Date: 1290 [1873] or earlier

- 1 O Mihdi! God willing, be ye ever occupied in the remembrance of God and in His service. I have said: I beseech Him, and I crave an answer from the King of His power, even as one of His servantsâ€”who was reckoned among the people of the Sonâ€”hath called upon Him, that He may make us steadfast in the face of the shocks of aggression; for verily He is powerful, all-powerful; and that He may safeguard us within the stronghold of His providence, His bounties, and His gracious favour, and so forth. Thy Lord, in very truth, hath already answered all this before thy supplication, in such wise that He hath aided thee to serve Him, to proclaim His Cause, and to magnify His Name amongst His servants; hath preserved thee from the insinuations of the guilty and the doubts of the deniers; and hath confirmed thee in seasons of turmoil and of trial. For such a Lord befitteth praise and glorification and thanksgiving. Verily He is the Mighty, the Incomparable.

1 مه‌دی اسمی انشاء الله همیشه بذكر حق و خدمتش مشغول باشید قلت استله و ارجو الاجابة من ملّیک اقتداره کما دعاه احد من عباده الذی نسب بأهل الابن بأن یثبتنا امام صدمات العدوان اذ انه قادر قدیر و ان یحصّنا فی حصن عنایاته و افضاله و اکرامه الی آخره قد استجاب ربّک کلّ ذلک قبل دعائک بحیث ایدک علی خدمته و اظهار امره و ذکر اسمہ بین عباده و حفظک من اشارات المذنبین و شبهات المنکرین و اثبتک فی احوال الافتتان و الامتحان لمثل ذلک الربّ ینبغی التّسبیح و التّکبیر و التّحمید انه لهُ العزیز الفریذ

- 2 That which ye wrote concerning the sending of copies of Tablets hath been most acceptable. In truth, the Words of the All-Merciful are like the breezes of the springtime of divine favors for all creation - the more they blow and pass by, the sweeter and more excellent they become. This is of God's

2 آنچه در ارسال سواد الواح نوشته بودید بسیار محبوب واقع شده فی الحقیقه کلمه رحمانیه مثل نسائم ربیع الطافیه است از برای بریه هرچه بوزد و مرور نماید خوشتر و نیکوتر است ذلک من فضل الله علیهم از قبل بعضی الواح بآنجناب نازل

grace unto them. Previously certain Tablets were revealed unto you wherein were recorded from the Pen of the Most High explanations of the revelation of certain Quranic verses and some stories of earlier times. Those Tablets, nay rather all that hath been sent unto you, should be dispatched to all lands, for they shall prove most beneficial. Some of the servants are unaware of what hath come to pass and are heedless of what shall come to pass, therefore such Tablets shall be profitable. Those to whom copies are sent should make copies themselves and send them abroad. Although this wondrous Cause is one that hath had and shall have no likeness before or after it, blessed is he who beholdeth it with his own eyes, detached from all that he hath heard aforetime.

- 3 In any case, the service to the Cause rendered by your honor is befitting and meet. All that ye have undertaken hath been and is acceptable. Concerning the letter to the Land of Kh, they had written: "By My life! We love to hear their call at all times. We have not forgotten them, rather We remember them as is meet and befitting. Verily thy Lord is the Forgiving, the Merciful." God willing, after the way is assuredly opened, We shall send unto them that which will cause their spirits to soar and their eyes to be gladdened.

- 4 As for what ye wrote concerning Fars, his book was presented at the Most Great Scene, and an answer was revealed and sent. However, they must proceed with the utmost wisdom. They must never speak openly of the Sender or that which is sent. Most people are immature and as infants. When a child is born of its mother, it must be given milk, not meat and heavy foods, so that step by step it may be educated and reach a station wherein it can partake of diverse fruits and manifold bounties. Ye must greatly emphasize concealment of the Cause, wisdom, and forbearance with people. Although the command to teach hath been revealed in the Tablet, yet this is not intended for these days. They must act according to the capacity of the people. The more matters remain concealed in these days, the better it is. Previously a Tablet was specifically revealed for them, but it was not sent.

- 5 We beseech God that they may remain firm and steadfast. The ultimate bounty concerning him is that his mention hath been recorded by the Eternal Pen in the Divine Tablet. Blessed is he, and again blessed is he. If at any time he should desire to turn towards this land, ye must surely forbid it. The explicit command is that no one should turn towards this direction except by permission of his Lord.

و در آن الواح شرح نزول بعضی آیات فرقانیّه و بعضی از قصص اولی از قلم قدم ثبت شده آن الواح بلکه کل آنچه بآنجناب ارسال شده باید بجمع بلاد فرستاده شود چه که بسیار مفید خواهد بود بعضی از عباد بر ما قضی مطلع نه و به ما سیقزی هم آگاه نه لذا امثال آن الواح نافع خواهد بود نزد نفوسیکه سواد فرستاده باید ایشان سواد نموده باطراف بفرستند اگرچه امر بدیع امری است که از برای او شبهی از قبل و بعد نبوده و نیست طوبی لمن نظر الیه بعینه منقطعاً عما سمع من قبل

- 3 در هر حال از آنجناب خدمت امر شایسته و سزاوار است آنچه معمول داشته‌اند مقبول بوده و هست در باره مکتوب بارض خراط نوشته بودند لعمری نحبّ ان نسمع ندائهم فی کلّ الأحيان ما نسيناهم بل نذكرهم بما يليق و ينبغي ان ربك هو الغفور الرحيم انشاء الله بعد از فتح طريق على التحقيق نرسل اليهم ما تطير به ارواحهم و تقر به عيونهم

- 4 و آنچه در باره فارس نوشته بودید کتاب او در منظر اکبر حاضر و جواب نازل و ارسال شد ولیکن باید بکمال حکمت رفتار نمائید ابداً از منزل و مرسل صریحاً تکلم ننمائید اکثری از ناس غیر بالغ و رضیعند طفل حینیکه از امّ متولد شد باید باو لبن داد نه لحم و اشیاء ثقیله تا مرتبه بمرتبّه تربیت شود و بمقامی برسد که بتواند از فواکه مختلفه و نعماء متعدده منتعم شود باید بسیار تأکید فرمائید در ستر امر و حکمت و مدارای با ناس اگرچه در لوح بتبلیغ مأمور شده ولیکن مقصود این آیام نبوده و نیست باید باقتضای استعداد ناس عمل نمائید آنچه در این آیام امور مستور باشد احسن است از قبل هم مخصوص ایشان لوحی نازل ولیکن ارسال نشد

- 5 از خدا میطلبیم که ثابت و مستقیم مانند کمال فضل در باره او اینست که ذکرش از قلم ابدی در لوح الهی ثبت شده طوبی له ثم طوبی له اگر وقتی توجه باین ارض را اراده نماید البتّه منع

نمائید حکم صریح آن است که احدی توجّه باین
شطر ننماید الا بعد اذن مولیه

- 6 Convey greetings from the True One to N.S. Say: God hath seized him who cast thee into the well. Verily He is the Deliverer of the loved ones and the Destroyer of the idolaters. Likewise, convey the honor of greetings to Khalil of the land of S, to Darvish, and to other loved ones of God, and especially to Aqa Muhammad-Rida who is consumed in the fire of separation, and to his family convey countless greetings. The Glory be upon thee and upon those with thee and thy family.

6 جناب نص را از قبل حقّ تکبیر برسان بگو قد
اخذ الله من اوقعك في البئر انه منجى المحبين و
مهلك المشركين و هم چنین جناب خلیل ارض
ص و درویش و سایر احبّای الهی را بشرف
تکبیر مشرف دارید و مخصوص جناب آقا محمد
رضا که از نار فراق در احتراق است و اهل او
را تکبیر لایحیی برسانید البهاء علیک و علی من
معک و اهلك

BLIB_Or15710.057, ASAT3.200x

BH01572

To: *Baha'is of Ishtihard*

Date: 1290 [1873] or earlier

- 1 He is the One Who gazeth from the All-Glorious Horizon!

1 هو الناظر من الأفق الأبهی

- 2 Hearken unto the Divine Call and with penetrating vision and illumined heart, consider and ponder His wondrous words. All names have been and shall forever remain within the grasp of His power, and all people of diverse nations are clinging to and holding fast unto the divine names, for no soul hath the power to transgress the Kingdom of Names or to step outside His command. All make mention of His Name and turn toward His direction, and yet concerning some, there hath been revealed and sent down from the Divine Pen that they are worshippers of idols.

2 بشنوید ندای الهی را و ببصر حدید و قلب منیر در
کلمات بدیعش نظر نمائید و تفکر کنید کلّ اسماء
در قبضه قدرت او بوده و خواهد بود و جمیع
ناس از ملل مختلفه کلّ با اسماء الهی متمسک و
متشبث چه که نفسی قادر نه که از ملکوت
اسماء تجاوز نماید و یا از امرش خارج شود کلّ
باسمش ذا کردند و بشطرش متوجّه و مع ذلک در
حقّ بعضی از قلم الهی جاری و نازل که عبده
اصنامند

- 3 Now ponder what hath been and shall be the cause of this. If We were to say they clung to names and remained veiled from the recognition of the Essence, all people share this station, for all besides Him have been and shall ever be veiled from recognizing His exalted Essence. The way is barred and the path is impassable. He was, and there was nothing besides Him that could know Him. Therefore, all recognition from the peoples of the worlds returneth to the ocean of Names, and it is most evident that every nation of the earth calleth upon Him by a name, and none can transgress this station. Yet upon some hath the decree of misbelief been issued from the Ancient Pen, and upon others hath the decree of Divine Unity

3 حال تفکر کنید که سبب چه بوده و چه خواهد
بود اگر بگوئیم با اسماء متمسک شدند و از عرفان
ذات محبوب جمیع ناس در این رتبه شریکند چه
که جمیع ما سواه از عرفان ذاته تعالی محبوب
بوده و خواهند بود السبیل مسدود و الطریق
مردود کان و لم یکن معه من شیء لیعرفوه پس
کلّ عرفان از جمیع اهل اکوان بحر اسماء راجع
و این بسی واضحست که هر ملّتی از ملل ارض
باسمی او را میخوانند و احدی قادر نه که از
ایستقام تجاوز نماید و لکن بر بعضی حکم شرک
از قلم قدم جاری و بر بعضی حکم توحید نازل

been sent down, and this is for no other reason save that they are heedless of that which they have been commanded in this Day. Therefore are they reckoned among the people of the fire and are not mentioned in the presence of God.

- 4 The ultimate goal and the furthestmost Lote-Tree and the most exalted horizon of human existence is that one should not remain veiled from the Truth in the days of God, and should will that which He hath willed, and should not perceive in himself any will, purpose, existence or life. He should see all these as perishing in His will and purpose. These are the essences of existence and the daysprings of the manifest. This is a Day wherein all the denizens of the highest Paradise are gazing upon the sincere ones and are crying out "O Lord, have mercy upon Thy servants," for rarely can be seen one who truly gazeth toward the horizon of God's Cause and is detached from all else. From every direction ariseth the cry of haste, and the manifestations of Satan are occupied with deception, each day calling the people by a different name.

- 5 O people of the earth! Alif and Shin! Harken unto the Call of the Lord of the Worlds and with perfect certitude and assurance, gaze toward the direction of the All-Merciful in such wise that ye behold all the peoples of the earth as non-existent and turn unto the intended Goal. Interpret not the divine Word, and remain not veiled from its outer meaning, for none knoweth its interpretation save God and those who are heedless of the outer meaning of the words and claim to understand their inner meanings - I swear by the Most Great Name that such souls have been and shall ever be liars. Blessed are they who act upon the outer meaning and hope for the inner meaning. The Truth hath ever been one, sanctified from peer or likeness. We have borne all tribulations that perchance the people might enter the realm of sanctity. Strive ye that in these days ye may be adorned with the ornament of the mercy of the spring of the All-Merciful.

- 6 Recite ye this prayer morn and eve:

- 7 Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name, through which the sun of Thy Cause hath shone forth from the horizon of Thy Revelation, not to deprive us of the breezes that waft from the direction of Thy grace. Then make us, O my God, purely devoted to Thy Face and detached from all else but Thee. Then gather us, moreover, with those servants of Thine whom the intimations of human nature have not prevented from turning unto the Divine Presence. O Lord, cause us to enter beneath the shadow of Thy most great mercy, then preserve us from those servants who have disbelieved in

و این نیست مگر بسبب اینکه از آنچه الیوم بآن
مأمورند غافلند لذا از اهل نار محسوب و عند الله
غیر مذکور و

4 غاية قصوی و سدره منتهی و رفرف اعلای
وجود انسانی آنکه در ایام الله از حق محجوب
نماند و آنچه اراده فرموده اراده نماید و از خود
مشیت و اراده و وجود و حیات مشاهده نکند
کل را در مشیت و اراده او فانی نماید ایشانند
جواهر وجود و سواذج شهود الیوم یومیست که
جميع اهل ملاء اعلیٰ بخلصین ناظرند و به رب
ارحم عبادک ناطق چه که بسیار کم مشاهده
می شود نفسی فی الحقیقه باقی امر الهی ناظر
باشد و از دوش منقطع از هر سمتی ندای عجل
مرتفعست و مظاهر ابلیسی بتلیس مشغول و هر
روز باسمى ناس را میخوانند

5 ای اهل ارض الف و شین بشنود ندای رب
العالمین را و بکمال یقین و اطمینان بشطر رحمن
ناظر شوید بشأنیکه جميع اهل ارض را مفقود
مشاهده کنید و بمقصود متوجه باشید کلمه الهیه
را تاویل نکنید و از ظاهر آن محجوب ممانید چه
که احدی بر تاویل مطلع نه الا الله و نفوسیکه
از ظاهر کلمات غافلند و مدعی عرفان معانی
باطنیة قسم باسم اعظم که آن نفوس کاذب بوده
و خواهند بود طوبی از برای نفوسیکه ظاهر را
عامل و باطن را آملند حق لازال واحد بوده
مقدس از شریک و شبیه جميع بلایا را حمل
نمودیم که شاید ناس بعرضه تقدیس وارد شوند
جهد نمائید تا در این ایام بطراز رحمت ربیع رحمن
مزین شوید

6 ان اقرءوا هذا الدعاء فی کل صباح و مساء

7 سبحانک اللهم یا الهی استلک باسمک الأعظم
الذی به اشرفت شمس امرک عن افق وحیک
بأن لا تجعلنا محروماً من نفحات التي تمر عن
شطر عنايتک ثم اجعلنا یا الهی خالصاً لوجهک و
منقطعاً عما سواک ثم احشرنا فی زمرة عبادک
الذین ما منعتهم اشارات البشریة عن التوجه الی
المنظر الاحدیة ای رب فادخلنا فی ظل رحمتک
الکبری ثم احفظنا من عبادک الذین کفروا

Thy Most Glorious Name, and give us to drink of the pure wine of Thy providence and the choice wine of Thy bounty and favors. Verily Thou art powerful to do what Thou willest, and verily Thou art the Forgiving, the Merciful. O Lord! Make us steadfast in Thy love amongst Thy creatures, for this is Thy greatest gift to Thy creation, and verily Thou art the Most Merciful of the merciful ones.

RBB.119x, VUJUDE.138x, JHT_S#001

باسمك الأبهى و اشربنا زلال نحر عنایتک و
رحیق فضلک و الطافک انک انت المقتدر
على ما تشاء و انک انت الغفور الرحيم اى رب
فاستقمنا على حبک بين خلقک لأن هذا اعظم
عطيتک لبريتک و انک انت ارحم الراحمين

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GHA.340x, MAS4.102ax, NSR_1993.020x,
BSHA.060, ADH1.012x, AKHA_105BE
#04 p.001x, VUJUD.095.07x

BH01591

To: *Dhabih Mirza*

Date: 1290 [1873] or earlier

1 He is the Eternal, the Most High

2 The Pen of Revelation exclaimeth: “On this Day the Kingdom is God’s!” The Tongue of Power is calling: “On this Day all sovereignty is, in very deed, with God!” The Phoenix of the realms above crieth out from the immortal Branch: “The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!” The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: “The source of all bounty is derived, in this Day, from God, the One, the Forgiving!” The Bird of the Throne warbleth its melody in its retreats of holiness: “Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!” The inmost essence of all things voiceth in all things the testimony: “All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!” The Quintessence of Glory hath lifted up its voice above My head, and crieth from such heights as neither pen nor tongue can in any degree describe: “God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing,

1 هو الباقي الأعلى

2 قلم الأمر يقول الملك يومئذ لله لسان القدرة يقول
السلطنة يومئذ لله ورقاء العماء على [اغصان]
البقاء تغن العظمة لله الواحد الجبار حماسة الأمر
ترن على افنان الرضوان الكرم يومئذ لله الواحد
الغفار ديك العرش فى اجمة القدس يدلع بأن
الغلبة يومئذ لله الفرد المقتدر القهار قلب كل
شئ فى كل شئ ينادى العفو يومئذ لله الأحد
الفرد المهيمن الستار روح البهاء فوق الرأس مقام
الذى لن يشار باشارة الممكات ينطق تالله قد ظهر
ساذج القدم ذو العظمة والاقتدار لا اله الا هو
العزیز المقتدر المتعالی العليم المحيط البصير الخبير
المهيمن التوار

the All-Informed, the Sovereign Protector, the Source of eternal light!”

- 3 O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded. Know thou that if We reveal to thee but a sprinkling of the showers which, through God's decree, and at the hands of the envious and the malicious, have rained upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation—wonders that proclaim the sovereignty of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.

- 4 Methinks that I hear the Voice of the Holy Spirit calling from behind Me saying: Vary Thou Thy theme, and alter Thy tone, lest the heart of him who hath fixed his gaze upon Thy face be saddened. Say: I have through the grace of God and His might besought the help of no one in the past, neither will I seek the help of anyone in the future. He it is Who aided Me, through the power of truth, during the days of My banishment in 'Irāq. He it is Who overshadowed Me with His protection at a time when the kindreds of the earth were contending with Me. He it is Who enabled Me to depart out of the city, clothed with such majesty as none, except the denier and the malicious, can fail to admit.

- 5 Say: My army is My reliance on God; My people, the force of My confidence in Him. My love is My standard, and My companion the remembrance of God, the Sovereign Lord of all, the Most Powerful, the All-Glorious, the Unconditioned.

- 6 Arise, O wayfarer in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away

3 يَا أَيُّهَا الْعَبْدَ الَّذِي أَرَدْتَ رِضَاءَ اللَّهِ وَحُبَّهُ بَعْدَ الَّذِي كُلُّ انْفِصَاوٍ عَنْ حَوْلِهِ إِلَّا عِدَّةٌ مِنْ أَوْلَى الْأَبْصَارِ بِفِزَاكِ اللَّهِ مِنْ فَضْلِهِ جَزَاءً حَسَنًا بَاقِيًا دَائِمًا بِمَا أَرَدْتَهُ فِي يَوْمٍ عَمَتَ فِيهِ الْأَنْظَارُ ثُمَّ أَعْلَمَ بَأْتًا لَوْ نَلْقَى عَلَيْكَ رِشْحًا عَمَّا رَشَّ عَلَيْنَا مِنْ رِشْحَاتِ الْبَحْرِ الْقِضَاءَ مِنْ أَوْلَى الْغَلِّ وَ الْبَغْضَاءِ لَتَبْكِي وَ تَنُوحِ فِي الْعَشِيِّ وَ الْإِبْكَارِ فَيَا لَيْتَ نَجِدَ فِي الْأَرْضِ مِنْ مُنْصِفٍ ذِي بَصَرٍ لِيَعْرِفَ مَا ظَهَرَ فِي هَذَا الظُّهُورِ مِنْ سُلْطَنَةِ اللَّهِ وَ اقْتِدَارِهِ وَ يَذْكُرَ النَّاسَ خَالصًا لَوَجْهِ اللَّهِ بِالسَّرِّ وَ الْإِجْهَارِ لَعَلَّ النَّاسَ يَقُومُونَ وَ يَنْصَرِّقُونَ هَذَا الْمَظْلُومَ الَّذِي ابْتَلَى بَيْنَ يَدَيِ هَؤُلَاءِ الْفَجَّارِ

4 إِذَا رُوحُ الْقُدُسِ نَطَقَ عَنْ وَرَائِي وَ يَقُولُ صَرَّفِ الْقَوْلَ عَلَى تَصْرِيفِ آخِرِ ثَلَاثٍ لِيَحْزَنَ الَّذِي أَرَادَ الْوَجْهَ مِنْ وَجْهِكَ وَ قُلْ أَنِّي مَا اسْتَنْصَرْتُ مِنْ أَحَدٍ مِنْ قَبْلِ وَلَنْ اسْتَنْصِرَ مِنْ بَعْدٍ بِفَضْلِ اللَّهِ وَ قُدْرَتِهِ وَ أَنَّهُ قَدْ نَصَرَنِي بِالْحَقِّ إِذْ كُنْتُ فِي الْعِرَاقِ وَ جَادَلْتُ مَعِيَ كُلَّ الْمَلِكِ وَ حَفَظَنِي بِالْحَقِّ وَ أَخْرَجَنِي عَنْ الْمَدِينَةِ بِسُلْطَانِ الَّذِي لَا يَنْكَرُهُ إِلَّا كُلُّ مَنْكَارٍ

5 قُلْ إِنَّ جُنْدِي تَوَكَّلْتُ وَ حِزْبِي اعْتَمَدْتُ وَ رَابِئِي حَيٌّ وَ أُنَيْسِي ذَكَرَ اللَّهُ الْمَلِكِ الْمُقْتَدِرِ الْعَزِيزِ الْمُخْتَارِ

6 وَ أَنْتَ أَنْتَ يَا أَيُّهَا السَّائِرُ فِي حُبِّ اللَّهِ قُمْ عَلَى أَمْرِ اللَّهِ وَ قُلْ يَا قَوْمَ لَا تَشْتَرُوا هَذَا الْغَلَامَ بِزُخْرَفِ الدُّنْيَا وَ لَا بِنَعِيمِ الْآخِرَةِ تَاللهِ الْحَقُّ لَنْ يَعَادِلَ بِشَعْرٍ مِنْهُ كُلِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ أَيَاكُمْ يَا قَوْمَ لَا تَبَدِّلُوهُ بِمَا عِنْدَكُمْ مِنَ الدَّرْهِمِ وَ الدِّينَارِ فَاجْعَلُوا حُبَّهُ بَضَاعَةً لِأَرْوَاحِكُمْ فِي يَوْمِ الَّذِي لَنْ يَنْفَعَكُمْ شَيْءٌ وَ يَضْطَرُّبُ الْأَرْكَانَ وَ تَتَشَعَّرُ جُلُودُ النَّاسِ وَ تَشْخَصُ فِيهِ الْأَبْصَارُ قُلْ يَا قَوْمَ خَافُوا عَنِ اللَّهِ وَ

disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the daytime and in the night season.

- 7 Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.

- 8 Then know that thy letter hath come before Us, and We have heard that wherewith thou didst call upon God thy Lord in that which proceeded from My tongue, and it was read before Us by him who was present before the Throne, and We have answered thee with truth. Soon it shall reach thee, if God should will and desire. Verily there is no God but Him. His is the creation and the command, and all things with Him are according to measure. Give thanks unto God for having delivered thee from thy people and brought thee forth from among them with tranquility and power, and aided thee to recognize the Manifestation of His Self after they all turned away from God. Even thus doth light proceed from fire. Then unite with the loved ones of God and speak among the people with wisdom, for We have lifted the law of disputation and have left the earth to its people. Thy Lord desireth naught but the hearts of the righteous. And the glory be upon thee, and the splendor be upon thee and upon thy sister and upon whoso hath rent asunder the veils.

GWB#015x, GPB.155x

لا تستكبروا عند ظهوره خروا بوجوهكم سجداً لله
ثم اذكروه في آتاء الليل و اطراف النهار

7 و انتك فاشتعل من هذه النار الملتبهة المشتعلة في
قطب الامكان على شأن لن يخمدها بحور الأكوان
ثم اذكر ربك لعل يتذكرن بذكرك عبادنا الغفلاء
ويستبشرون به الأخيار

8 ثم اعلم بأن حضر بين يدينا كتابك و سمعنا ما
ناديت به الله ربك فيما خرج من لسانى و قرأ
بين يدينا من كان حاضراً لدى العرش واجبتك
بالحق فسوف يصل اليك اذا شاء الله و اراد
أنه ما من اله الا هو له الخلق و الأمر و كل
عنده بمقدار ان احمد الله بما خلصك عن قومك
و اخرجك عنهم بسكينة و اقتدار و ايدك على
عرفان مظهر نفسه بعد الذى كلهم اعرضوا عن
الله و كذلك يخرج النور من النار ثم اتحد مع
احباء الله و تكلم بين الناس بالحكمة لأننا ارفعنا
حكم الجدل و ودعنا الأرض لأهلها و ما اراد
ربك هو قلوب الأبرار و البهلاء عليك ثم السناء
عليك و على اختك و على من شق الأستار

INBA83:270, BLIB_Or15725.561,
NLAI_BH1.445, BRL_DA#543,
GWB#015 p.031x, OOL.B112.4x

BH01568

To: Muhammad Taqi

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Exalted! Harken unto the Call of thy Lord from the direction of the Throne, that verily there is none other God but Him, the All-Compelling, the Self-Subsisting.

- 2 Say: O people, abandon your desires and set your faces toward the Most Remote Sanctuary - this would be better for you, did ye but know. Say: Verily He standeth at the pivot of

1 بسم الله الأقدس الأعلى ان استمع نداء ربك عن
جهة العرش على انه لا اله الا هو المهيمن القيوم

2 قل يا قوم دعوا الهوى و اقصدوا الحرم الأقصى
هذا خير لكم ان اتم تعلمون قل انه كان قائماً في
قطب البلاء و يدعوك الى السدرة المنتهى اتقوا الله

tribulation and calleth you to the Ultimate Tree. Fear God and follow not those who have taken their desires and cast aside their God. Thus doth the Pen of Command remind you, would ye but understand.

- 3 He hath come for the life of the world and hath sacrificed Himself through that which was ordained by God, the Mighty, the Loving. Say: By the barking of dogs the Most Exalted Pen shall not be silenced. It speaketh between earth and heaven and summoneth you unto God, the Lord of Names, but the people perceive not. Tribulation deterreth Him not from that which He hath been commanded, even though His very life be in grievous peril. Can the rays of the Sun be prevented by that which the servants have interposed? Nay, by the Lord of creation! But the people are wrapped in thick veils.

- 4 Those who have turned away from the Countenance are they who are drowned in the sea of allusions which We have left to previous generations, and with these do they seek to heal the wounds in their hearts. By My life! They have no refuge this Day. Soon shall ye behold them prostrate upon the ground of fancy. By God! They have not understood the melody of utterance in this wondrous Revelation. Thou hearest My words and shuntest these people. Enter, in the name of thy Lord, the All-Glorious, a station which their minds have not attained. Thus doth the Tongue of Ancient Days command thee from thy Lord, the All-Forgiving, the All-Merciful.

- 5 Say: This is a Cause with which no other cause can be compared. God hath made it sanctified from the allusions of the worlds. Through it hath shone forth the Sun of wisdom and utterance from the horizon of the will of your Lord, the All-Merciful. How blessed are they who have advanced toward it! Through it hath been established the decree of origination, and by it have been illumined the hearts of the believers. Were it not for it, the degrees of origination would not have been completed. Reflect that ye may know what hath been inscribed by the Most Exalted Pen. Thus hath the Truth come and the matter been decreed from One Who is All-Knowing, All-Wise.

- 6 Know then that thy brother hath turned away from the Truth, having followed his desires. He is but in grievous delusion. A letter from him was presented before the Countenance. We found him wandering in the wilderness of error and We left him as a warning to the worlds. He spoke that which even children would not speak. Alas for him! Soon shall he find himself in evident loss.

ولا تتبعوا الذين اخذوا اهوائهم و وضعوا المهم
كذلك يذكركم قلم الأمر ان اتم تفقهون

3 أنه اتى لحياة العالم و فدى نفسه بما امر من لدى
الله العزيز الودود قل بنباح الكلاب لا ينقطع
صرير القلم الأعلى أنه ينطق بين الأرض والسماء
و يدعوكم الى الله مالک الأسماء ولكن الناس
هم لا يشعرون أنه لا يمنع البلاء عما امر به ولو
كان نفسه في خطر عظيم هل تمنع انوار الشمس
بما اعترض عليها العباد لا وربّ الایجاد ولكن
الناس في وهم غليظ

4 انّ الذين اعرضوا عن الوجه اولئك غرقوا في
بحر الاشارات التي تركها في قرون الأولين و
يداوون بها جرح صدورهم لعمري ليس لهم اليوم
من محيص سوف تراهم جائية على ارض الوهم
تالله انهم ما عرفوا لحن القول في هذا الظهور
البديع انك اسمع قولي و تجنب من هؤلاء ان
ادخل باسم ربك الأبهي مقام الذي ما ارتقى
اليه عقولهم كذلك يأمرک لسان القدم من لدن
ربک الغفور الرحيم

5 قل هذا امر لا يقتزن به ذکر امر قد جعله الله
مقدساً من اشارات العالمين و به اشرقت شمس
الحكمة و البيان من افق ارادة ربكم الرحمن فيا
طوبى للمقبلين و به ثبت حکم البدع و استضاء به
قلوب الموحدين لولاه ما تمت مراتب البدع فكروا
لتعرفوا ما رقم من القلم الأعلى كذلك اتى الحق
وقضى الأمر من لدن عليم حكيم

6 ثمّ اعلم ان اخاك اعرض عن الحق بما اتبع هواه
ان هو الا في وهم كبير قد حضر منه كتاب لدى
الوجه رأيناه هائماً في تيه الضلال و تركاه عبرة
للعالمين تكلم بما لم يتكلم به الصبيان واحسرة عليه
سوف يجد نفسه في خسران مبين

7 قل يا قوم ان لا تعرفوا الحق بنفسه فانظروا فيما
نزل من عنده لعل عرف الآيات يقدسكم عن

- 7 Say: O people! If ye recognize not the Truth by its own self, then look unto that which hath been revealed from His presence, that perchance the fragrance of the verses may sanctify you from allusions and draw you nigh unto God, the Lord of the Day of Judgment. That which the Tongue of Revelation hath spoken shineth like the sun among the words of the worlds. When the Word issueth forth from the Dayspring of utterance, its fragrances waft between the heavens and earth, yet none perceive it save those who have detached themselves from all that is with the people and have turned toward the countenance of their Lord, the Mighty, the Praised.
- 8 Say thou: In the Name of God, and take the cup of certitude in the name of thy Lord, the All-Merciful. By God! Through it thou shalt ascend to an atmosphere wherein thou shalt hear from the rustling of its winds "The Beloved of the worlds hath come!" Leave these people and their fancies, and stand firm in the Cause of thy Lord, the All-Merciful. Then summon the people with wisdom and utterance. This is better for thee than all that hath been created in existence. Verily thy Lord is the All-Knowing, the All-Informed.
- 9 Rend asunder the veils in the name of thy Lord, the Mighty, the Bestower. He shall assist thee in the Cause, and He is the Powerful, the Almighty. Soon shall the world pass away. Strive thou to enter the Kingdom of immortality. By God! Wert thou to discover it, thou wouldst cry out between the heavens and the earth and stand firm in the Cause in such wise that neither the opposition of the divines nor the objections of the learned nor the power of rulers would deter thee.
- 10 Choose for thyself what We have chosen for thee and regard not those who have wronged save as an ant that flieth for an hour or less. God shall soon purify the earth of these people and shall raise up His Cause as He pleaseth. Verily He is the Triumphant over all who are in the kingdom of command and creation. There is none other God but Him, the Mighty, the Generous.
- 11 We beseech God to give thee to drink of that which floweth from the right hand of the Throne and to make thee among those whom the denial of the ungodly hath not deterred in the Cause of their Lord. Praise be to God, the Lord of the worlds.
- الاشارات ويقربكم الى الله مالک يوم الدين ما
نطق به لسان الوحي انه يستضيء كالشمس بين
كلمات العالمين اذا خرجت الكلمة من مطمع البيان
تفوح نفحاتها بين السموات والأرض ولا يجدها
الا من انقطع عما عند الناس وتوجه الى وجه
ربه العزيز الحميد انك
- 8 قل بسم الله وخذ كأس الاطمينان باسم ربك
الرحمن تالله بها تصعد الى هواء تسمع من هزيز
ارياحه قد اتى محبوب العالمين دع هؤلاء و
اوامهم واستقم على امر ربك الرحمن ثم ادع
الناس بالحكمة والبيان هذا خير لك عما خلق
في الأكوان ان ربك هو العليم الخبير
- 9 ان اخرق الأجباب باسم ربك العزيز الوهاب انه
يؤيدك على الأمر وهو المقتدر القدير سوف تفنى
الدنيا ان اجهد لتدخل في ملكوت البقاء تالله لو
تطلع به لتنادى بين السموات والأرضين وتستقيم
على الأمر على شأن لا يمنحك اعراض العلماء و
لا اعتراض الأدباء ولا سطوة السلاطين
- 10 ان اختر لنفسك ما اخترناه لك ولا ترى الذين
ظلموا الا كنملة تطير في ساعة او اقل منها فسوف
يظهر الله الأرض من هؤلاء ويرفع امره كيف
يشاء انه هو الغالب على من في ملكوت الأمر و
الخالق لا اله الا هو العزيز الكريم
- 11 نسئل الله بأن يشربك ما جرى عن يمين العرش و
يجعلك من الذين ما منعهم في امر ربهم اعراض
المشركين والحمد لله رب العالمين

INBA34:141, BLIB_Or15707.071,
BLIB_Or15735.236, AQA1#022,
AVK4.476bx, HYK.236

BH01595

Date: 1290 [1873] or earlier

- 1 The Divine Call was raised from the Blessed Tree of Oneness in the Holy Vale, calling all and giving them the glad tidings of the manifestation of transcendent glory, even as the son of Zacharias gave the glad tidings of the appearance of the Spirit to all. Blessed is the state of those souls who hearkened to the Word of God and attained His recognition, while those who failed to hear the Primal Word are accounted among the dead and shall abide forever in the fire.
- 2 This is that Manifestation which in the Book of God was not made contingent upon any matter, nor dependent on anyone's acceptance. The deeds of the doers, the acceptance of those who accept, and the sincerity of the sincere - all are contingent upon His permission and dependent on the will of that True Goal.
- 3 Nevertheless, some among the people of the Bayan, following Satan, have been debarred from the path of the All-Merciful, although the previous Manifestation gave tidings, saying that the purpose of the Bayan and all that was revealed therein returns in its primal reality to the subsequent Manifestation, and whatever good mention was made in the Bayan He made it return to and reserved it for that Dawning-Place of Divine revelation and Treasury of heavenly knowledge. O people of the Bayan! On that Day which is the King of Days, God forbid that you should cling to your divines and leaders and thus remain deprived of the Goal.
- 4 And further He says: Despite all these firm and established counsels and revealed verses, it is seen that at the time of the Manifestation you will commit that which no people before have committed. God, the Most High, the Most Great, speaks truth. For it was witnessed that some clung to one like themselves and thus remained deprived of the Truth.
- 5 I swear by the Sun of the horizon of inner meanings that if today all who are on earth were to claim leadership or more, and were to perform all good deeds, yet hesitate in this Cause, they would never be accepted. For all deeds and stations are verified through recognition of the subsequent Manifestation - whoever remains veiled from Him, no deed will ever profit him. In all times take refuge in the All-Merciful, that you may remain protected from the evil of Satan. Soon will His signs

1 ندای الهی در بریه مقدسه از شجره مبارکه
احدی مرتفع شد و کل را ندا فرمود و بشارت
داد بظهور عزّ صمدانی چنانچه ابن ذکرّیا فرمود و
کل را بظهور روح بشارت داد نیکوست حال
نفوسیکه اصغای کلمه الله نمودند و عرفان الله
فائز شدند و نفوسیکه استماع کلمه اولیه ننموده اند
از اموات محسوب و هم فی النار خالدون

2 این است آن ظهوریکه در کتاب الهی معلق بهیچ
امری نشده و منوط به تصدیق احدی نگشته و
عمل عاملین و اقبال مقبلین و توجه صادقین کلّ
منوط باجازه و معلق باراده آن مقصود حقیقی
بوده و خواهد بود

3 مع ذلک بعضی از اهل بیان متابعت شیطان
نموده از سبیل رحمن ممنوع گشته اند چنانچه
ظهور قبل خبر داده میفرماید که مقصود از
بیان و ما نزل فیهِ در حقیقت اولیه راجع است
بظهور بعد و آنچه ذکر خیر که در بیان شده بآن
مطلع وحی ربّانی و مخزن علم صمدانی راجع و
مخصوص فرموده ای اهل بیان در آن یوم که
سلطان ایّام است مباد بعلمها و رؤسای خود
متشبّث شوید و از مقصود محروم مانید

4 و بعد میفرماید با این همه وصایای محکمه متقنه
و آیات منزله مشاهده میشود که در حین ظهور
مرتکب شوید آنچه را که ملل قبل مرتکب
نشدند صدق الله العلیّ العظیم چه که مشاهده
شد که بعضی بمثل خودی تشبّث نموده از حقّ
محروم مانده اند

5 قسم بآفتاب افق معانی که اگر الیوم جمیع من علی
الأرض مدّعی ولایت و فوق آن شوند و بکلّ
اعمال عامل گردند و در این امر توقّف نمایند ابدأ
مقبول نخواهند بود چه که جمیع اعمال و مقام
محقی میشود عرفان نفس ظهور بعد که نفسی
از آن محتجب شد هیچ عملی او را نفع نخواهد
بخشید در کلّ اوان بنفس رحمان پناه برید تا

be spread in that land. Leave them behind you with manifest steadfastness.

- 6 God willing, all the loved ones should gather together in perfect love and unity at the fountain of the Divine Cause, and conduct themselves among the servants in such wise that all may discover from them the fragrances of the love of the All-Merciful.

- 7 Today is the day of assistance, and assistance has never been and is not by the sword, for in this most great Manifestation all have been forbidden from corruption, contention and warfare. In truth, the purpose of holy war in every age has been to guide people to the direction of Divine Unity, even if by force. But in this case it cannot be known who has become intoxicated with the Kawthar of merciful grace and turned toward the divine direction, and who has entered beneath the Tree of grace in chains of force. Moreover, the sword of deeds has been and will be sharper than the outward sword. For if the loved ones of God in this merciful Manifestation had conducted themselves among creation according to His characteristics, assuredly by now all would have turned toward the straight path of glory.

- 8 What was destined has come to pass. God willing, henceforth all must act according to goodly deeds, excellent actions and praiseworthy character, so that people may discover the Source through the manners and conduct of these souls. The cause of most people's perplexity and hesitation has been the deeds of some. Furthermore, whatever the divine loved ones do today is attributed to the Source of the Cause. People's vision is not pure, so they cannot perceive the reality of the Cause or discover the Greatest Scene.

- 9 We beseech God to assist you in His love and good-pleasure, to detach you from those who have disbelieved in God, the Protector, the Self-Subsisting, and to send down upon you that which is best for you. Verily He is the All-Bountiful, the All-Forgiving.

از شرّ شیطان محفوظ مانید عنقریب آثارش در آن ارض منتشر شود دعوها عن ورائکم باستقامه مبین

- 6 انشاء الله باید جمیع احبّا بکمال حبّ و اتحاد بر شریعه امر الهی مجتمع شوند و بشأنی مابین عباد حرکت نمایند که کلّ از ایشان نفحات حبّ رحمن را بیابند

- 7 الیوم یوم نصرت است و نصرت هم بسیف نبوده و نیست چه که در این ظهور اعظم کلّ از فساد و جدال و محاربه منع شده اند و فی الحقیقه مقصود از جهاد در هر عصر آن بوده که ناسرا بشطر احدیه هدایت نمایند اگرچه بکره باشد و لکن در این صورت معلوم نمیشود که که از کوثر رحمت رحمانیه سرمست شده و بشطر الهی توجه نموده و که بسلاسل قهریه در ظلّ سدره فضلیه وارد شده و از این گذشته سیف اعمال احد از سیف ظاهره بوده و خواهد بود چنانچه اگر احبای الهی در این ظهور عزّ رحمانی بسجایای او مابین بریه رفتار مینمودند هرآینه تا حال کلّ بصراط عزّ مستقیم متوجه میشدند

- 8 قضی ما قضی انشاء الله باید بعدها کلّ باعمال طیبیه و افعال حسنه و اخلاق مرضیه عامل شوند تا ناس از آداب و اخلاق آن نفوس بمبداء آن پی برند سبب حیرت و توقف اکثری از عباد اعمال بعضی شده و از آن گذشته آنچه را الیوم احبای الهی عامل شوند کلّ را بمقرّ امر نسبت میدهند نظر ناس طاهر نیست تا بحقیقت امر ناظر شوند و بمنظر اکبر پی برند

- 9 نسل الله بأن یوفّقکم علی حبّه و رضائه و یقطعکم عن الدّینهم کفروا بالله المهیمن القیوم و ینزل علیکم ما هو خیر لکم و انه هو الکریم الغفور

RSBB.129

BH01623

To: Muhammad Baqir Hamadani

Date: 1290 [1873] or earlier

- 1 He is the Most Wondrous in the Supreme Horizon! هو البديع في الأفق الأعلى 1
- 2 This is an epistle from the Beloved to him for whom God hath ordained a station in the Ridvan, and who hath received a portion from the mercy of his Lord in the Tablets. Be patient, O servant, in hardships and in the sorrows that afflict thee from the manifestations of Satan, for He verily recompenseth the patient ones their rewards and sendeth down upon them such wondrous bounties as will establish them in His Cause - and none knoweth this save every discerning sage. هذا كتاب من الحبيب الى الذي قدر الله له مقاماً في الرضوان و كان له من رحمة ربه في الألواح نصيب ان اصبر يا عبد في الشدايد و عما يمسك الأحران من مظاهر الشيطان و انه يوق الصابرين اجرهم و ينزل عليهم من بدائع الفضل ما يستقرهم على الأمر و لا يعرف ذلك الا كل عارف ادب 2
- 3 Say: O people, fear God and render not your deeds vain, and follow not every doubtful misbeliever. Say: The thunderbolt of chastisement hath come upon you, and the forces of divine wrath have seized you from every direction. Then there shall be no escape for anyone from God's command save by entering beneath the shadow of this penitent servant. Those who have departed from the shadow of God's mercy - these are they whom all things curse, and every mature and sagacious one beareth witness to this. قل يا قوم اتقوا الله و لا تبطلوا اعمالكم و لا تتبعوا كل مشرك مريب قل قد جائكم صاعقة العذاب و اخذتكم زبانية القهر من كل الأقطار اذا لا مهرب لأحد من امر الله الا بأن يدخل في ظل هذا العبد المنيب ان الذين خرجوا عن ظل رحمة الله اولئك يلعنهم كل الأشياء و يشهد بذلك كل بالغ ارب 3
- 4 Say: O company of the deluded ones! Ye are but a clot of fancy and a morsel of conjecture, and ye have not clothed the bones of your heedlessness with the flesh of understanding from the presence of the Mighty, the Beloved. We behold you between Paradise and the Fire, as though ye had fled from God's bounty and mercy, and warred against His Self and His sovereignty. Soon shall most of you be seized by the angels of the flame. قل يا معشر المغلبن انتم في علقه من الوهم و مضغة من الظن و ما كسوتهم عظام غفلتكم لحم العرفان من لدن عزيز حبيب و انا نشهدكم بين الجنة و النار كأنكم هربتم عن فضل الله و رحمته و حربتم بنفسه و سلطانه فسوف يأخذ اكثركم زبانية اللهيب 4
- 5 O people! Harken unto God's counsel regarding your own selves and transgress not against it. He hath counseled you at all times with clear verses and conclusive proofs, and He desireth naught for you save what shall deliver you from the darkness of fancy and draw you nigh unto the lights of certitude, near unto God, the Sovereign, the Mighty, the Reckoner. يا قوم ان استمعوا نصح الله في انفسكم و لا تجاوزوا عنه و انه نصحكم في كل الأحيان بآيات واضحات و حجج بالغات و ما اراد لكم الا ما يخلصكم عن ظلمات الوهم و يقربكم الى انوار اليقين جوار الله الملك السلطان العزيز الحسيب 5
- 6 Say: O people! Do ye follow him who neither heareth nor seeth, and do ye deprive yourselves of God, the All-Hearing, the All-Knowing, the Answerer? And among the people is he who doubteth God, the Originator of the heavens and earth; when the Youth of the Spirit entereth upon him with God's Tablet and His testimony, and reciteth unto him from God's verses, قل يا قوم أ تتبعون الذي لا يسمع و لا يبصر و تمنعون انفسكم عن الله السامع العالم المجيب و من الناس من شك في الله فاطر السموات و الأرض و اذا يدخل عليه غلام الروح بلوح الله و اثره و يتلو عليه من آيات الله يطمئن في نفسه و 6

he is at peace within himself, but then he turneth unto those who have disbelieved, turneth within himself, then doubteth.

- 7 Say: O people! Fear God and consort not with those who have denied God and His verses. Then shun such as these. Thus have We commanded you before and do We command you now, that perchance ye may purify your souls for God, the Powerful, the Generous, the Bestower.
- 8 Say: O people! Are ye not ashamed before God Who sendeth down upon you from the clouds of grace the verses of His Cause even as He sendeth down from the clouds the rains of mercy - nay, greater still, for the mercy We send down from the clouds perisheth, while that mercy can never be cut off or exhausted - and to this every discerning and sagacious one beareth witness.
- 9 O My Name! Leave the mention of those who have disbelieved and warred against God, then stand firm in the Cause at a time when the leaves of faith fall from the trees of men, and every ignorant one is disturbed, and every denier fleeth away. Thus have We inspired thee and sent down upon thee the verses of the Cause with clear and decisive evidences, that thou mayest remain steadfast in thy Lord's Cause and in what hath touched Him of harm from those who were created by His word. By God! They are this day behind a veil and barrier.
- 10 Rejoice within thyself at the Spirit's glad-tidings and despair not of God's bounty. Soon shall He send down upon thee that which shall make thee independent of all else and shall increase thee in all things if thou remainest firm in the Cause. And verily His bounty unto mankind is nigh. Thus did We give thee glad-tidings before and do We give thee glad-tidings now, as a favor from Our presence and a mercy from Us upon thee and upon every wayfaring stranger who hath taken shelter beneath the shadow of their Lord's mercy, who, when God's verses are recited unto them, are moved in their very foundations with longing for the meeting with God, and from whom waft throughout creation the sweet fragrances of holiness. These are they whom nothing shall prevent from the ultimate retreats, the vista of their Lord, the Most High, the Most Exalted, and they shall hasten through the wilderness of love even upon burning sands.
- 11 Say: O people! Turn ye unto God in repentance for what ye have neglected in His presence, then call upon Him secretly and openly that He may forgive you through His grace, for verily He is the Answerer of prayer and the Observer.

إذاً ينقلب الى الذينهم كفروا ينقلب في نفسه ثم يريب

7 قل يا قوم خافوا عن الله ولا تعاشرُوا مع الذينهم كفروا بالله و آياته ثم اجتنبوا عن مثل هؤلاء كذلك امرناكم من قبل و نأمركم حينئذ لعل يخلص انفسكم لله القادر الكريم الوهيب

8 قل يا قوم اما تستحيون عن الله الذي ينزل عليكم من تحاب الفضل آيات امره كما ينزل من الغمام امطار الرحمة بل اعظم لأن رحمة التي تنزلها من الغمام تنفذ و تلك رحمة لا يأخذها التعطيل و التفاد و يشهد بذلك كل بصير و لبيب

9 ان يا اسمي دع ذكر الذينهم كفروا و حاربوا مع الله ثم استقم على الأمر حين الذي تسقط عن اشجار الانسان اوراق الايمان و يضطرب كل جاهل و يفر كل منكر ديب كذلك القيناك و انزلنا عليك آيات الأمر ببيّنات محكمات لتصح في امر ربك و بما مسته الضراء عن الذينهم خلقوا بقوله تالله انهم يومئذ في ستر و حجب

10 ان افرح في نفسك ببشارة الروح و لا تياس من فضل الله فسوف ينزل عليك ما يغنيك عن دونه و يزيدك في كلشيء ان تثبت على الأمر و ان فضله على الناس قريب كذلك بشرناك من قبل و نبشرك حينئذ فضلاً من لدنا و رحمة من عندنا عليك و على كل مسافر غريب الذينهم استوطنوا في ظل رحمة ربهم و اذا تلى عليهم آيات الله بهتوا اركانهم شوقاً للقاء الله و يتساطع منهم في الابداع روايح الطيب اولئك لن يمنعهم شيء عن مكامن القصوى منظر ربهم العلي الأعلى و يركضن في برية الحب ولو كان على حر الكتيب

11 قل يا قوم توبوا الى الله فيما فرطتم في جنبه ثم ادعوه سرّاً و جهراً ليغفركم بفضل من عنده و انه لمن دعاه مجيب و رقيب

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BLIB_Or15737.112, ALIB.folder18p314

BH09306

To: Hasan Aqa

Date: 1290 [1873] or earlier

1 He is the Most Wondrous, the Most Wonderful

1 هو البديع الأبدع

2 Blessed art thou, O Hasan, for having entered within the fortress of My love, which hath been built up from the tablets of the Cause and is verily the frequented Fane amidst the Concourse of the Manifestation, and the Sacred Sanctuary in the Most Great Paradise, and the Holy House for all who dwell on earth. Say: O people, take refuge therein that God may protect you from the arrows of Satan in these days wherein the veils of fancy have encompassed both the lowly and the noble. Go forth therefrom by My sovereignty, then witness thyself in such wise that thou beholdest all who are in the heavens and on earth as a coin in thy palm, which thou canst turn as thou pleasest. Thus hath the power of thy Lord encompassed all created things, yet the people are in evident heedlessness.

2 بارك الله يا حسن بما وردت في حصن حيّ الذي كان من زبر الأمر معموراً و آتته لبيت المعمور بين ملاء الظهور و حرم الحرام في فردوس الأعظم و بيت القدس لمن في الأرض جميعاً قل يا قوم آووا فيها ليحفظكم الله عن سهم الشيطان في تلك الأيام التي غشت حجاب الوهم كل وضعيع و شريفاً ان اخرج عنها بسلطاني ثم اشهد نفسك على شأن ترى كل من في السموات و الأرض كدرهم في كفك و تحركه كيف تريد كذلك احاط قدرة ربك الكائنات ولكن الناس هم في غفلة مبينا

3 O Hasan! Take thou this Tablet with the spirit and fragrance of God, then preserve it within thyself, then enter upon those who believed and then denied, and say: By God the True One! I have come to you from the Dayspring of God's Cause with this News which hath been recorded in the Mother of Tablets by the Pen of God. Say: By God! This is the Mother of Tablets and what is mentioned therein is what flowed from the divine Finger on that Day, if ye be informed thereof. Then recite unto them what the Spirit hath cast upon this Tablet. Thereupon thou shalt find the dust of hatred upon their faces. Say: O people! Die in your wrath, for the Sun of the Cause hath dawned from the horizon of a brilliant dawn. O people! By what proof did ye believe, and by what evidence did ye deny? Bring it forth if ye have something more wonderful than what We possess, or the like thereof. Therefore fear ye God and be not tyrannous and wretched.

3 ان يا حسن خذ هذا اللوح بروح الله و ريحانه ثم احفظه في نفسك ثم ادخل على الذين آمنوا ثم كفروا و قل تالله الحق اني قد جئتكم عن مشرق امر الله بهذا النبا الذي كان في ام الألواح من قلم الله مذكورا قل تالله ان ام الألواح هذا و ما ذكر فيه ما جرى من اصبع القدس يومئذ ان انتم بذلك خبيرا ثم اتل عليهم ما القى الروح في هذا اللوح اذا تجد من وجوههم غبرة البغضاء قل يا قوم موتوا بغضكم فقد اشرقت شمس الامر عن افق فجر لميعا فيا قوم باي برهان آمنتم فباي حجة كفرتم فأتوا بها ان كان عندنا ابدع عما عندكم او مثلها اذا خافوا عن الله و لا تكونن جباراً شقياً

4 O servant! Observe with the glance of the beginning what We have ordained for Our servants and what they have chosen for themselves, that thou mayest discover what every remote idolater's soul hath perpetrated. We commanded them in the Tablets and counseled them not to be veiled at the time of the dawning by all that hath been created in the horizons, yet they were veiled by a name among the names which We created by Our command and Our sovereignty, and none were aware of this save a few souls. And thereby they turned away from the

4 ان يا عبد فانظر بطرف البدء بما قدرنا لعبادنا و بما هم اتخذوا لأنفسهم لتطلع بما ارتكبت به انفس كل مشرك بعيداً انا امرناهم في الألواح و وصيناهم بأن لا يحتجبوا حين الاشراق بكل ما خلق في الآفاق و أنهم احتجبوا باسم من الأسماء الذي خلقناه بأمر من لدنا و سلطان من عندنا و ما اطلع بذلك الا انفس معدودا و بذلك

Ancient Beauty and spoke as spoke the peoples of old when the Cause came from the heaven of an exalted Name.

اعرضوا عن جمال القدم و يتكلمون بما تكلم به
ملل القبل حين الذي جاء الأمر من سماء اسم
علياً

- 5 O servant! Recount unto them what the Tongue of Grandeur recounteth unto thee, that perchance they may find a way unto the Lord of Majesty. Say: When the hosts of God's revelation descended in the guise of verses upon the Temple of Words, the dwellers of Sinai were thunderstruck upon the Sinai of nearness and the mountain of every learned one was crushed. And thereby were the breasts of the fettered ones constrained, such that they arose to war against His Beauty. Thus have We detailed the matter unto thee in detail, that thou mayest know the state of those who claim faith within themselves and consider themselves among the most exalted of servants, though today not one of them is mentioned before thy Lord.

5 ان يا عبد فاقصص لهم ما يقصّ لك لسان
الجلال لعلّ يجدنّ الى ذى الاجلال سبيلا قل
فلما نزلت جنود وحى الله في قصص الآيات على
هيكل الكلمات اذا انصعق الطوريون على سيناء
القرب و اندكّ جبل كلّ عالم عليما و بذلك
ضاقّت صدور المغلّين على شأن قاموا على المحاربة
مع جماله كذلك فصلنا لك من الأمر تفصيلاً
لتعرف شأن الذي يدعون الايمان في انفسهم و
يحسبون انهم من اعلى العباد بعد الذي لم يكن
اليوم احد منهم عند ربك مذكورا

- 6 And thou, give thanks unto God for having confirmed thee in the Cause and made thee among those whom He hath chosen, and provided thee with ripe and holy fruits from the Tree of Knowledge. Be thou steadfast in thy love such that no fettered and obstinate one may cause thee to slip. Then remind those who are with thee from Us, those who have shattered the idols of desire through the power of thy Lord, the Most High, the Most Exalted, and have embarked upon the Crimson Ark through My Most Glorious Name. By God! They are servants whose presence is longed for by those in the heaven of grandeur and all discerning ones besides them. Witness thyself in such a station that were thou to find no helper for thy Lord on earth, thou wouldst arise by thyself to help thy Lord. Then would thy relation to My Self, which encompasseth the worlds, be confirmed.

6 و انتك انت فاشكر الله بما ايدك على الأمر و
جعلك ممن ارتضاه و رزقك من سدرة العرفان
اثمار قدس جنياً ان استقم على حبك بحيث لا
يزلك كلّ مغلّ عنيذا ثم ذكر من لدنا من معك
من الذينهم كسروا اصنام الهوى بقوة ربك العليّ
الأعلى و ركبوا فلك الحمراء باسمي الأبهي تالله
انهم عباد يشناق لقاءهم في من جبروت الكبرياء
و من دونهم كلّ عارف بصيرا فاشهد نفسك على
مقام لو لن تجد لربك ناصراً في الأرض انتك
بنفسك تقوم على نصر ربك اذا يصدق نسبتيك
بنفسي الذي كان على العالمين محيطا

- 7 Say: The musk of the All-Merciful hath been diffused from the trace of the All-Glorious, and God hath made it a proof from Him unto all who are in the heavens and earth, and no peer hath been ordained for it in the kingdom. Verily those whom the cold of heedlessness and desire hath seized will never find from this Garment the fragrances of a beloved glory. Blessed is he who hath inhaled the divine fragrances from the trace of his Lord and was steadfast on the path. Then remind from Us the handmaidens of God who have believed in God and His signs and were among the devoutly obedient ones inscribed in the Tablet.

7 قل قد تضيّع مسك الرحمن من اثر السبحان و
جعل الله حجة من عنده على من في السموات و
الأرض و ما قدر له في الملك نظيرا ان الذينهم
اخذهم زكام الغفلة و الهوى لن يجدن من هذا
القميص روائح عرّ محبوبا فطوبى لمن استنشق
روائح القدس من اثر ربه و كان على الصراط
مستقيما ثم ذكر من لدنا اماء الله اللواتي آمن بالله
و آياته و كنّ من القانتات في اللوح مرقوما

NLAI_BH1.429, YMM.220x

BH01617

Date: 1290 [1873] or earlier

1 He is the All-Knowing in the Most Exalted Horizon!

1 هو العليم في الأفق الأعلى

2 Say: The verses have been sent down from the Kingdom on high from the presence of the King of Names and Attributes. Through them were rent asunder the veils between earth and heaven, and the maidens of Paradise emerged with their heads from the chambers, crying out with the most beautiful call: "This is none other than a mighty tiding!" And we would sacrifice ourselves as did he who loved Him and was martyred in His path, and who took for himself a station on the shore of nearness that was faithful to the truth.

2 قل الآيات قد نزلت من جبروت الأعلى من لدن ملك الأسماء والصفات وبها شقت الحجابات بين الأرضين والسموات وخرجن حوريات الفردوس رؤوسهن عن الغرفات ونادين بأحسن النداء ان هذا الانبا عظيم وانا نفدى انفسنا كمن احبه واستشهد في سبيله واتخذ في شاطئ القرب لنفسه مقاماً كان على الحق امين

3 O servant! Grieve not for thy father. He hath ascended unto God and entered the Most Great Paradise, the seat of thy Lord, the Most High, the Most Great. At every moment he drinketh of the pure water of life before the throne of thy Lord, the All-Merciful, and at every instant there shineth upon him the beauty of the All-Glorious through wondrous manifestations of might. Thus doth God single out whom He willeth through His grace and sendeth down upon him mercy from His presence. There is none other than He who hath power to recompense those who have drawn nigh unto Him and detached themselves from all else with the most excellent reward. He, verily, is the Best of rewarders, the All-Wise.

3 ان يا عبد لا تحزن في ابيك وانه قد صعد الى الله ودخل جنة الأعظم مقر ربك العلي العظيم وفي كل حين يشرب تسنيم الحيوان تلقاء عرش ربه الرحمن وفي كل آن يتجلى عليه جمال السبحان بتجليات عز بديع كذلك يختص الله من يشاء بفضله وينزل عليه الرحمة من عنده انه ما من مقتدر الا هو يجزي الذين تقربوا اليه وانقطعوا عن سواه احسن الجزاء وانه هو المجزي الحكيم

4 And thou, walk thou in the footsteps of thy father, then follow his guidance and be steadfast in the Cause at a time when most faces shall turn away and the feet of the mystics shall slip. Preserve thou the words of God in this Tablet, then recite them day and night that the fragrances of the Cause may attract thee to a holy and luminous seat, and bring thee to a station which God hath sanctified from the knowledge of all things save those whose hearts hear the mention of God and in whose movements and stillness is seen the tranquility and dignity of God, and from whose faces shineth the freshness of God, the Sovereign, the Mighty, the Beautiful.

4 وانت انت فامش على اثر ابيك ثم اقتد هداه وكن ثابتاً على الامر حين الذي ينقلب فيه اكثر الوجوه وتزل اقدام العارفين ان احفظ كلمات الله في هذا اللوح ثم اقرأها في الايام والليالي لتجذبك نفحات الامر الى مقعد قدس منير و يبتغى الى مقام الذي جعله الله مقدساً عن عرفان الممككات الا الذين يسمع من قلوبهم ذكر الله ويشهد في حركاتهم وسكناتهم سكينة الله وقاره ومن وجوههم يعرف نضرة الله الملك العزيز الجميل

5 Know thou that thy father was martyred in the path of his Lord through the tribulations and hardships that befell him from those who transgressed against him and were among the wrongdoers. With thy Lord he hath a station that none can attain save those whom thy Lord willeth from among the truthful, the near ones, then the assured ones and the sincere ones.

5 ثم اعلم بان ابيك استشهد في سبيل ربه بما مسته البأساء والضراء من الذين اعتدوا عليه وكانوا من الظالمين وان له عند ربك شأن لن يصل اليه احد الا من شاء ربك من الصديقين والمقربين ثم الموقنين والخلصين ومن مات وكان موقناً

And whosoever dieth while certain of God his Lord, knowing himself, and turning unto Him, hath verily died a martyr. To this doth the tongue of thy Lord now testify from this holy and glorious seat.

- 6 And thou, mention from Our presence those servants who loved him and were in his company and took him as a friend to themselves and were among those present before him. Had all who are on earth held fast to the cord of his love, We would have effaced their evil deeds and clothed them in the robe of forgiveness. But when they veiled themselves, their portion was decreed and they were in manifest loss. Thus did the grace of thy Lord precede all created things, and His mercy encompass all beings, and His word excel all the worlds. But the people veiled themselves therefrom and followed the path of error in that they followed every rebellious devil.
- 7 Say: O people! Be not of those who name the Point of the Bayan as the Beloved while at the moment this name issueth from their mouths their eyes turn right and left in show of their longing for Him, yet they slay His very self and essence with the swords of rejection and turning away, and are not among those who perceive. Those who have denied this Cause have not believed in the Messengers of God, and their mention shall never ascend unto God, and their names shall never be remembered before the Throne, even should all creation prostrate before them.
- 8 Say: O people! Have ye taken fancy as your lord besides God? What then is the difference between you and those who mention the Names but deny their Creator? Consider this, O heedless ones! Those ones are encompassed by the veils of self and passion, and are seized by vain imaginings, and are among the ungodly.
- 9 By My life! Whoso reflecteth upon this Revelation for less than a moment will recognize what none recognized before, and will find no likeness for it in creation, and will be among those endowed with certitude. Thus hath the word of thy Lord been fulfilled in truth and justice, and His proof hath been made manifest, and the Face hath shone forth between the heavens and earth. And glory be upon you, O people of the pavilion of majesty, from this Cause, the gleaming, the luminous, the holy, the most mighty, the wondrous!

بالله ربّه و عارفاً نفسه و مقبلاً اليه أنّه قد مات شهيداً و يشهد بذلك لسان ربّك حينئذ على مقرّ قدس منيع

6 و أنّك ذكر من لدنّا عباد الذين احبّوه و كانوا في حوله و اتّخذوه لأنفسهم حبيباً و كانوا بين يديه لمن الحاضرين و لو أنّ ما في الأرض كلّها تمسّكوا بحبل حبه لكفرنا عنهم سيئاتهم و البسناهم قميص الغفران ولكن لما احتجبوا قضي عنهم و كانوا على خسران عظيم كذلك سبق فضل ربّك الممكنات و احاطت رحمته الكائنات و علت كلمته العالمين ولكن الناس احتجبوا عنها و سلكوا سبيل الغي بما اتبعوا كلّ شيطان مرید

7 قل يا قوم لا تكوننّ من الذينهم يسمّون نقطة البيان بالمحبيب و في حين الذي يخرج هذا الاسم من افواههم تحرّك عيونهم الى اليمين و الشمال اظهاراً لشوقهم اياه ثم يقتلون نفسه و كينونته بأسياف الرّدّ و الاعراض و لا يكوننّ من الشاعرين أنّ الذينهم انكروا هذا الأمر أنّهم ما آمنوا برسول الله و لن يرفع الى الله ذكرهم و لن يذكر اسمائهم لدى العرش و لو يسجدهم كلّ الخلائق اجمعين

8 قل يا قوم أ اتّخذتم الوهم لأنفسكم ربّاً من دون الله فما الفرق بينكم و بين الذين يذكرون الأسماء و يكفرون بموجدّها فتبينوا يا ملأ الغافلين اولئك غشتهم حجاب النفس و الهوى و اخذتهم الأوهام و كانوا من المشركين

9 فوعمرى من يتفكّر في هذا الظهور اقلّ من حين ليعرف ما لا عرفه من قبل و لن يجد شبهه في الابداع و يكون من الموقنين كذلك تمّت كلمة ربّك صدقاً وعدلاً و علت حجّته ظاهراً و لاح الوجه بين السّموات و الأرضين و البهاء عليكم يا اهل خبأ المجد من هذا الأمر المشرق الدرّ المقدّس الأمتع البديع

INBA83:224, BLIB_Or15702.293,
NLAI_BH2.115, ALIB.folder18p282,
MAS4.124bx

BH01622

Date: 1290 [1873] or earlier

- 1 In the name of God, exalted be His remembrance! 1 بنام خداوند جلّ ذکره
- 2 A letter from your honor arrived before this servant indicating excessive anxiety and distress. Nothing was observed therein except the mention that two persons in that land had read a writing which indicated that people should go to Baghdad to render assistance to the Truth. Subsequently your honor, resorting to reason, did not deem it advisable and attributed it to falsehood. In any case, this matter did not warrant lamentation, nor was grieving permissible, for absolutely no one has ever been commanded to do such a thing. 2 نوشته‌ئی از آن جناب بین یدی عبد حاضر شد مشعر بود بر جزع و فرح زیاده از حدّ و آنچه ملاحظه شد ذکرئی در او نبود مگر اینکه ذکر شده بود که دو نفر در آن بلاد نوشته‌ئی خواندند که مشعر بر این بود که مردم به بغداد برای نصرت حقّ بروند و بعد آن جناب تمسّک بعقل جسته مصلحت ندیدند و حمل بر کذب نمودند باری این فقره ناله احتیاج نداشت و زاری هم جایز نه زیرا که ابداً بچنین امری احدی مأمور نشده و
- 3 Secondly, several years have passed since these servants were expelled from their homeland and have taken up residence in the land of exile. And now two years have passed during which the enemies have been plotting day and night, lying in ambush. Naturally some writings mention these successive tribulations and calamities that have befallen us. If someone should read such a writing containing these matters, it is no proof that assistance is being sought. It is strange that your honor was not pained and saddened by such statements, but instead began to complain. We pour out our grief and sorrow unto God. 3 ثانی اینکه چند سنه میگذرد که این عباد را از ملک بیرون نمودند و در دیار غربت وطن نموده‌اند و حال دو سال میگذرد که اعدا لیللاً و نهاراً در کین بوده و در کین نشسته‌اند البته در بعضی از نوشتجات ذکر این بلایای متواتره و رزایاء وارده می‌شود و اگر کسی چنین نوشته‌ئی بخواند که مشعر بر این مطالب باشد دلیل بر طلب [ناصر] نیست عجب در اینست که آن جناب از چنین بیانات متألم و متأسف نشده آغاز شکایت نموده‌اند نشکو بشنا و حزنا الی الله آخر
- 4 Is it not evident that these servants are manifestly in the hands of enemies? "Is one who strives in the path of God like one who sits idly at home?" If the servants had tasted but a drop of divine love, by God they would not remain settled in their homes, but would wail in the mountains. This is why all are occupied with wisdom - that is, with whatever preserves the commanding self. If they had drunk a drop from the cup of love, they would surely burn a hundred thousand wisdoms with fire and cast a hundred thousand prudences to the wind. 4 واضح نیست که این عباد مشهوداً در ید اعدا واقفند اُفن کان مجاهداً فی سبیل الله کمن کان قاعداً فی البیت اگر عباد رشی از محبت الهی ذائقه نموده بودند والله در بیت مقرر نمیگرفتند بلکه در کوهها ناله می‌نمودند اینست که جمیع مشغول بحکمت شده‌اند یعنی بآنچه که سبب حفظ نفس اماره می‌شود اگر قطره‌ئی از کأس حبّ می‌آشامیدند البته صدهزار حکمت را بنار می‌سوختند و صدهزار مصلحت را بیاد میدادند
- 5 Surely in your honor's eyes the deeds of those lovers of the Ka'bah of the Beloved who have laid down their lives in the path of the Friend and freely given up a world for His sake have never been and are not praiseworthy, for the prophet of the body, which is reason, would never confirm such matters. And the Prophets too, in every age and time, when people saw their actions contrary to their own reason, were therefore judged insane and were not believed. 5 البته نزد آن جناب اعمال آن عاشقان کعبه جانان که در ره دوست جان باخته‌اند و در سبیلش عالمی رایگان داده‌اند هیچ ممدوح نبوده و نیست زیرا که پیغمبر جسم که عقل باشد هرگز تصدیق چنین اموری ننماید و انبیا هم که در هر عهد و عصر بودند چون مردم حرکات ایشان را بر

- 6 Apart from all this, if someone invites a lover to the land of the Beloved, it becomes cause for him to send letters of complaint to all regions. By God, the fragrance of the love of God has not been inhaled, else you would have sacrificed your life for those very letters and would have been grateful too. A ray cannot be prevented from the sun, and a fish cannot be kept from the sea. Have you not seen how the moth gives up its life around the lamp?
- 7 Have you not heard that the nightingales of the divine rose-garden have fallen prey to Satan's talons, and the spiritual songsters are being barred from the holy and spiritual rose-garden? If you do not wail from your soul, why then complain? If you have no grief for the Beloved, why then rejoice?
- 8 All these words are because this year several letters came from that direction expressing longing, and permission was given from here that whoever wishes to journey to the Ka'bah of the Ultimate Goal and the Sanctuary of the Worshipped One is not forbidden, and has never been and will never be forbidden. This decree happened to be contrary to the temperament of some. And God knows the reformer from the corrupter. Now you should forbid all people from ever setting out in this direction. By God, the Truth is beholden to none and He is indeed independent of all worlds. Praise be to God that We have never sought any helper and have desired no assistant besides Him. And God is sufficient as witness.
- خلاص عقول خود دیدند لهذا حکم جنون دادند
و تصدیق نمودند
- 6 از همه گذشته محب را اگر کسی بارض محبوب بخواند سبب شکایت او میشود که مراسله شکایت باطراف بفرستد قسم بخدا که رایحه حب الله استشمام نشده والا بهمان نوشته ها جان نثار می نمودی و منت هم میداشتی شعاع از خورشید ممنوع نشود و ماهی از بحر دور نماند آیا ندیدی که طیر نار حول سراج چگونه جان میدهد
- 7 آخر نشنیدی که بلبلان گلستان الهی در چنگالهای باز شیطانی مبتلا گشته اند و عندلیبان رضوان معنوی را از گلزار قدس روحانی منع می نمایند ناله از جان نکشی دیگر شاکی چرا غم جانان نداری شادی چرا
- 8 و همه این سخنها برای آن شده که این سنه چند نوشته ای از آن سمت آمد و اظهار اشتیاق نموده بودند و از اینجا اذن داده اند که هر کس عازم کعبه مقصود و حرم معبود باشد ممنوع نیست و در هیچوقت ممنوع نبوده و نشده و این حکم خلاف مزاج بعضی اتفاق افتاد و الله يعلم المصلح من المفسد و حال شما جمیع ناس را منع فرمایید که ابداً عزیمت این سمت ننمایند قسم بخدا که حق ممنونست و انه لغنی عن العالمین حمد خدا را که هرگز معین نطلبیدیم و ناصری جز او نخواستیم و کفی بالله شهیداً

INBA36:372, INBA76:182, NLAI_BH1.332,
AVK3.385.02x

BH01640

To: Hashim

Date: 1290 [1873] or earlier

- 1 He is the Most Holy, the Most Exalted, the Most Inaccessible, the Most High
- 1 هو الأقدس الأرفع الأمتع الأعلى

- 2 O servant! Thy letter hath come before Us, and We have understood its contents. God is indeed aware of what is in thy heart. Nothing escapeth His knowledge. He knoweth what is hidden from sight and concealed from minds, and He is independent of all worlds.
- 3 And now concerning thy reference to the existence of two Gods. Beware, beware, lest thou be led to join partners with the Lord, thy God. He is, and hath from everlasting been, one and alone, without peer or equal, eternal in the past, eternal in the future, detached from all things, ever-abiding, unchangeable, and self-subsisting. He hath assigned no associate unto Himself in His Kingdom, no counsellor to counsel Him, none to compare unto Him, none to rival His glory. To this every atom of the universe beareth witness, and beyond it the inmates of the realms on high, they that occupy the most exalted seats, and whose names are remembered before the Throne of Glory.
- 4 Bear thou witness in thine inmost heart unto this testimony which God hath Himself and for Himself pronounced, that there is none other God but Him, that all else besides Him have been created by His behest, have been fashioned by His leave, are subject to His law, are as a thing forgotten when compared to the glorious evidences of His oneness, and are as nothing when brought face to face with the mighty revelations of His unity.
- 5 He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures.
- 6 Know thou that all things are nurtured under the shadow of one of the names of thy Lord, and He hath created that
- 2 ان يا عبد قد حضر بين يدينا كتابك و عرفنا بما فيه و كان الله على ما في قلبك عليماً لن يعزب عن علمه من شيء يعلم ما ستر عن الأنظار و ما خفى عن الأفكار و انه كان عن العالمين غنياً
- 3 و اما ما ذكرت في الالهين اياك اياك ان لا تشرك بالله ربك لم تزل كان واحداً واحداً فرداً صمداً و تراً باقياً دائماً قيوماً ما اتخذ لنفسه شريكاً في الملك و لا وزيراً و لا شبيهاً و لا نسبةً و لا مثلاً و يشهد بذلك كل الذرات و عن ورائها الذينهم كانوا في الأفق الأبهى على منظر الأعلى و كانت اسمائهم حينئذ لدى العرش المذكوراً
- 4 ان اشهد في نفسك بما شهد الله لذاته بذاته بأنه لا اله الا هو و ان ما سواه مخلوق بأمره و منجعل بأذنه و محكوم بحكمه و مفقود عند شؤونات عزّ فردانيته و معدوم لدى ظهورات عزّ وحدانيته
- 5 و انه لم يزل و لا يزال كان متوحداً في ذاته و متفرداً في صفاته و واحداً في افعاله و ان الشبيه وصف خلقه و الشريك نعت عباده سبحانه نفسه من ان يوصف بوصف خلقه و انه كان وحده في علو الارتفاع و سمو الامتناع و لن يطرأ الى هواء قدس عرفانه اطياف افئدة العالمين مجموعاً و انه قد خلق الممكات و ذراً الموجودات بكلمة امره و ما خلق بكلمة التي ظهرت من قلم الذي حرّكه انامل ارادته كيف يكون شريكاً او دليلاً عليه سبحانه من ان يشار بإشارة احد او يعرف بعرفان نفس و ما دونه فقرأ لدى يابه و عجزاً عند ظهور عزّه و ارقاء في ملكه و انه كان عن العالمين غنياً و كما ينسب العباد بالعبودية لاسمه المعبود او ينسب المخلوق الى اسمه الخالق هذا من فضله عليهم من دون استحقاقهم بذلك و يشهد بذلك كل موقن بصيراً

name through His originating Will which He ordained within the essence of creation itself. Therefore, bear witness to His sovereignty and His power, then to His greatness and His might, then to His loftiness and His transcendence, that thou mayest become aware of that which hath been hidden from the eyes of the world.

- 7 Hold thou fast unto God, then detach thyself from all else besides Him, that He may give thee to drink of the wine of understanding from this cup which the fingers of the All-Merciful cause to circulate in this Paradise which hath been raised up, by God's leave, in the highest heaven. Purify thy heart from the defilement of those who believed and then denied the faith, and who are recorded with thy Lord as being among the opposers. Cast the world and all that hath been created therein behind thee, that God may open before thy heart's face the gates of knowledge and meaning, and raise thee to a station wherein thou shalt behold all who are in the heavens and on earth abiding under the shadow of one of thy Lord's names. Thus hath the Sun of Utterance shone forth from the horizon of speech from the All-Compelling, the Self-Subsisting.

- 8 Verily, We have answered thee regarding what thou didst mention in thy letter because We loved thee. Otherwise, by Him Who is unique in majesty and glory, such tribulations have befallen Me as none can reckon save God, and thereby hath the Pen been prevented from remembrance, and this wrong hath been recorded as grievous in the Mother Book. By God! He who hath warred against My Self was indeed created by My Word, and those endowed with keen vision know this to be the truth wherein there is no doubt. But those who are seized by vain imaginings have taken him as their protector instead of Me. Leave thou the people to their selves and their desires, then make mention of thy Lord and fear no one. Place thy trust in God, and verily He will protect thee with manifest sovereignty. And the glory be upon thee and upon every illumined heart.

BSW#02.22x, GWB#094x

6 فاعلم بأنّ كلّ شيء يرَبّي في ظلّ اسم من اسماء ربّك و أنّه قد خلق الاسم بارادة الابداعيّة الّتي قدّرها الله في نفس الابداع اذا فاشهد سلطانه و قدرته ثمّ عظّمته و اقتداره ثمّ رفّعه و استعلاّته لتطّلع بما كان اليوم من اعين العالمين مستوراً

7 تمسّك بالله ثمّ انقطع عمّا سواه ليشربك نهر العرفان من هذه الكأس الّتي يدورها انامل الرّحمن في هذا الرّضوان الّذي كان في على الفردوس باذن الله مرفوعاً طهّر قلبك عن رجس الّذينهم آمنوا ثمّ كفروا و كانوا حينئذ من المعرضين عند ربّك مذكوراً دع الدّنيا و ما خلق فيها عن ورائك ليفتح الله على وجه قلبك ابواب العلم و المعاني و يصعدك الى مقام تشهد كلّ من في السّموات و الأرض في ظلّ اسم من اسماء ربّك كذلك اشرقت شمس البيان عن افق اللّسان من مهيمن قيّوماً

8 و انا لما احببناك اجبنّاك فيما ذكرت في كتابك و الا فواللّذي توحد بالعزة و الجلال قد ورد على من الرزايا ما لا يحصيه احد الا الله و بذلك منع القلم عن الذّكر و هذا الظلم كان في امّ البيان عظيماً انّ الّذي حارب بنفسى تالله قد خلقناه بقولى و الّذينهم اوتوا بصر الحديد يعلّون بأنّ هذا حق لا ريب فيه ولكنّ الّذينهم اخذتهم الاوهام اتخذوه من دوني لأنفسهم و كلاً و انك دع النّاس بأنفسهم و هواهم ثمّ اذكر ربّك و لا تخف من احد فتوكل على الله و أنّه يحفظك بسلطان مبیناً و البهاء عليك و على كلّ قلب منيراً

BLIB_Or15694.307, ALIB.folder18p340,
BRL_DA#672, GWBP#094 p.126x

BH01645

To: Shaykh Kazim Samandar

Date: 1290 [1873] or earlier

- 1 He is the Mighty, the Most Holy, the Most Exalted, the Most Glorious!
- 2 These are the verses of God which have been sent down in truth from the heaven of a glorious Name. Therein lies that which would sever the peoples of the world from all else beside them, were they to purify their holy ears from the croaking of the idolaters and hearken unto the Word of God which hath been detailed in truth and sent down from a holy and exalted heaven.
- 3 O Kazim! Rejoice within thyself and in thine essence, inasmuch as the Pen of God hath moved in thy name. This is a bounty that cannot be equaled by aught that hath been created between earth and heaven, as doth testify the Tongue of truth that knoweth. We had previously sent thee an epistle in the Persian tongue and dispatched it unto thee upon the breezes of holiness - if thou be aware thereof. By God, the True One! Shouldst thou not hold thyself back from that which hath wafted upon thee from the direction of the Ancient One, it would, in less than a moment, cause thee to turn unto a seat of glorious love. The lights of the Spirit would shine upon thee and make thee abide in the eternity of thy Lord. Thus have We detailed the matter unto thee that thou mightest turn in thy innermost heart toward the direction of the Throne and draw nigh unto a praiseworthy shore.
- 4 Close thine eyes to all who are in the heavens and on earth, then turn thy face toward the direction of the Cause and be possessed of luminous insight. Then remind the people of that which the Spirit hath cast into thy breast. Deprive not thyself of the breezes of the All-Merciful in these days wherein all are veiled by the veils of their own selves. Arise with divine arising between earth and heaven, then summon the people that they might remember within themselves and take unto the Lord of the Throne a path. Say: By God! Every path hath been cut off, every proof prevented, every learned one confounded, every mystic brought low, and every known name overturned. Beware, beware! Arise thou to the Cause with a steadfastness from Us and a sovereignty from Our presence. Fear no one and place thy trust in His own Self, the Truth. Verily, He will protect thee from every rejected enemy.

1 هو العزيز المقدس العليّ الأبهى

2 تلك آيات الله قد نزلت بالحق من جبروت اسم بهياً وفيه ما ينقطع العالمين عما عندهم لو يطهرون آذان القدس عن نعيق المشركين ويصغون كلمة الله التي فصلت بالحق ونزلت من جبروت قدس علياً

3 ان يا كاظم بشر في نفسك ثم في ذاتك بما حرّك على اسمك قلم الله وهذا من فضل لم يعادله كل ما خلق بين الأرض والسماوات ويشهد بذلك لسان صدق عليهما وقد نزلنا اليك من قبل كتاباً بلسان الفارسية وارسناه اليك بهيوب ارياح القدس ان انت بذلك خبيراً تالله الحق ان لن تمنع نفسك بما هبت عليك من شطر القدم ليقربك اقرب من ان الى مقعد عزّ محبوبا ويستشرق عليك انوار الروح ويجعلك باقياً ببقاء مولاي كذلك فضلنا لك الامر لتقلب الى جهة العرش في سرّك وتقرّب الى شاطئ عزّ محمودا

4 فاغض عيناك عن كل من في السموات والأرض ثم ولّ وجهك الى شطر الأمر وكن على بصيرة منيرا ثم ذكر الناس بما القى الروح في صدرك فلا تجعل نفسك محروماً عن نفحات الرحمن في هذه الأيام التي كان الكل في حجاب انفسهم محجوباً قم بقيام الله بين الأرض والسماوات ثم ادع الناس لعل يتذكرون في انفسهم ويتخذون الى ذى العرش سبيلاً قل تالله انقطع كل سبيل و منع كل دليل واضطرب كل عالم واضمحل كل عارف وانقلب كل اسم معروفا اياك اياك انت قم على الأمر باستقامة من لدنا و سلطان من عندنا ولا تخف من احد وتوكل الى نفسه الحق و انه يحرسك من كل مبغض مردودا

- 5 Purify thyself through that which We have caused to rain upon thee from this heaven that hath been raised in this atmosphere, that it might sanctify thee from the mention of aught besides God and cause thee to ascend unto a heaven of wondrous remembrance. Thus have We sent down unto thee the Book and inspired thee with that which will make thee independent of all save thy Lord, shouldst thou act upon what is contained therein and be severed from all the worlds entirely.
- 6 Know thou that We had previously commanded thee to divide what thou hast of the rights of God into three portions, then spend two-thirds upon thy kindred and upon the poor in that place, for We have heard the cry of those in distress and therefore have We commanded thee thus. Act thou according to what thou hast been commanded by One All-Wise, All-Knowing. Then inform the wealthy not to be heedless of Our poor servants, for they are God's trust among you. Say: Beware lest ye be unfaithful concerning them. Preserve them from the harm of poverty and desperation. Thus doth command you the Pen of might and blessing.
- 7 If thou wouldst purify thyself from the veils of idle fancies, by God, the True One! this would be better in thy Lord's sight than spending the fullness of the heavens and earth in red gold. Thus have We detailed the matter unto thee in detail. What God desireth from His servants is their detachment from all save Him and their entry beneath the shadow of mercy that encompasseth all the worlds. He hath ever been independent of all else beside Him and self-sufficient above all things, and the kingdom of wealth is created by His word, if thou be aware thereof.
- 8 Thus have We sent down unto thee the verses as a mercy from Our presence and a light from Our nearness, that the lights of the Countenance might take thee from the direction of a praiseworthy might. Then remind on Our behalf all who have believed in God and sought guidance through the guidance of the days, then taken shelter in the shadow of the Cause at the Ultimate Tree, the spot wherein the fire is kindled and shineth forth from the Chosen Lote-Tree and speaketh the truth with that wherewith the Spirit speaketh in a wondrous holy Lote-Tree.
- 9 The Spirit, the glory and the splendor be upon thee and upon those with thee and upon those women who are in thy household and upon every young and old one.
- 5 طَهَّرْ نَفْسَكَ بِمَا أَجْرَيْنَاهُ عَلَيْكَ مِنْ سَحَابِ هَذَا السَّمَاءِ الَّتِي ارْتَفَعَتْ فِي هَذَا الْهَوَاءِ لِيَقْدَسَكَ عَنْ ذِكْرِ مَا سِوَى اللَّهِ وَيُعْرِجَكَ إِلَى جِبْرُوتِ ذِكْرِ بَدِيعَا كَذَلِكَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ وَالْهُمْنَانَ مَا يَغْنِيكَ عَنْ دُونِ رَبِّكَ إِنْ تَعْمَلْ بِمَا فِيهِ وَتَنْقَطِعَ عَنِ الْعَالَمِينَ جَمِيعًا
- 6 ثُمَّ أَعْلَمْ بِأَنَّا أَمَرْنَاكَ مِنْ قَبْلِ أَنْ تَقْسِمَ مَا عِنْدَكَ مِنْ حَقِّهِ عَلَى اللَّهِ عَلَى ثَلَاثَةِ أَقْسَامٍ ثُمَّ انْفَقَ الثَّلَاثِينَ عَلَى ذَوِي قَرَابَتِكَ ثُمَّ لِلْفُقَرَاءِ فِي هُنَاكَ لِأَنَّا سَمِعْنَا ضَجِيجَ الْمُضْطَرِّينَ وَلِذَا أَمَرْنَاكَ بِذَلِكَ إِذَا فَعَلْتَ بِمَا أَمَرْتُ مِنْ لَدُنْ حَكِيمٍ عَلِيمًا ثُمَّ أَخْبَرَ الْأَغْنِيَاءَ بِأَنْ لَا يَغْفُلُوا مِنْ عِبَادَتِنَا الْفُقَرَاءَ لِأَنَّهُمْ أَمَانَةُ اللَّهِ بَيْنَكُمْ قُلْ أَيَاكُمْ إِنْ لَا تَحَافُوا فِيهِمْ ثُمَّ احْفَظُوهُمْ عَنْ ضَرِّ الْفَقْرِ وَالْاضْطِرَارِ كَذَلِكَ يَأْمُرُكُمْ قَلَمُ عَزِّ مَبْرُوكَا
- 7 وَأَنْتَ لَوْ تَطَهَّرْتَ نَفْسَكَ عَنْ حِجَابِ الْأَوْهَامِ تَالَلَّهِ الْحَقُّ أَنَّ ذَلِكَ خَيْرٌ عِنْدَ رَبِّكَ مِنْ أَنْ تَنْفَقَ مِلءَ السَّمَوَاتِ وَالْأَرْضِ مِنَ الذَّهَبِ الْخَمْرَاءِ كَذَلِكَ فَضَّلْنَا الْأَمْرَ لَكَ تَفْصِيلًا وَأَنَّ مَا أَرَادَ اللَّهُ مِنْ عِبَادِهِ هُوَ انْقِطَاعُهُمْ عَنْ دُونِهِ وَوَرُودُهُمْ فِي ظِلِّ رَحْمَةِ الَّتِي كَانَتْ عَلَى الْعَالَمِينَ مُحِيطًا وَأَنَّهُ لَمْ يَزَلْ كَانَ غَنِيًّا عَنْ دُونِهِ وَمُسْتَغْنِيًّا عَمَّا سِوَاهُ وَمَلَكُوتِ الْغَنَاءِ يَخْلُقُ بِقَوْلِهِ إِنْ أَنْتَ بِذَلِكَ عَلِيمًا
- 8 كَذَلِكَ نَزَّلْنَا إِلَيْكَ الْآيَاتِ رَحْمَةً مِنْ عِنْدِنَا وَنُورًا مِنْ لَدُنَّا لِأَخَذِكَ أَنْوَارَ الْوَجْهِ عَنْ شَطْرِ عَزِّ مَحْمُودَا ثُمَّ ذَكَرْنَا مِنْ لَدُنَّا كُلَّ مَنْ آمَنَ بِاللَّهِ وَاسْتَهْدَى بِهَدْيِ الْآيَامِ ثُمَّ اسْتَظَلَّ فِي ظِلِّ الْأَمْرِ عِنْدَ شَجَرَةِ الْقَصْبِيِّ مَقَرَّ الَّذِي فِيهِ يُوَقَّدُ وَيُضَى النَّارُ مِنْ سِدْرَةِ الْمُخْتَارِ وَيَنْطِقُ بِالْحَقِّ بِمَا يَنْطِقُ الرُّوحُ فِي سِدْرَةِ قُدْسٍ بَدِيعَا
- 9 وَالرُّوحُ وَالْعِزُّ وَالْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى اللَّوَاتِي هُنَّ فِي بَيْتِكَ وَعَلَى كُلِّ صَغِيرٍ وَكَبِيرَا

BH01653

Date: 1290 [1873] or earlier

1 In the name of God, the Self-Sufficing, the Most High!

1 باسم الله الغنى المتعال

2 O my God! Every night I am consumed by the fire of separation from Thee, and every day I am gladdened by the wondrous tokens of Thy bounty. In the night-time I weep in my despair at being remote from the evidences of Thy triumph and Thy loving-kindness, and in the daytime I laugh with hope at the wondrous manifestations of Thy generosity and benevolence. Glorified art Thou, O my God! All days have passed, yet the tribulations of Thy chosen ones have not ceased; every matter hath ended, yet the afflictions of Thy trusted ones do not end. It is as though adversity hath become eternal through the eternity of Thy Being, and hardship abiding through the permanence of Thy Self, and enduring through the endurance of Thy Countenance, wherein all things in Thy dominion change save the tribulations of Thy loved ones, and all things in Thy realm are transient save the abasement of Thy chosen ones.

2 فيا الهى فى كلّ اللّيلى احترق بنار فراقك و فى كلّ الايام ابتهج ببدايع افضالك و فى اللّيل ابكى عن يأسى عن مواقع نصرىك و عنايتك و فى النهار اضحك من رجائى ببدايع جودك و احسانك فسبحانك يا الهى مضى كلّ الايام و ما قضى البلايا عن اصفياك و كلّ امر انتهى و ما تنهى الرزايا لأمنائك كأنّ الضراء صارت قديماً بقدّم ذاتك و البأساء مقيماً بقيام نفسك و باقياً ببقاء وجهك بحيث يتغيّر كلّ شىء فى مملكك الا البلية عن احبتك و كلّ الأشياء حادثة فى ملكك الا الذلّة عن صفوتك

3 By Thy might, O my Beloved! Abasement hath reached its utmost degree, and there hath come from the ignorant that which cannot be recounted in words. O Thou unto Whom all grace and bounty lead, and verily Thou art the Lord of beauty and majesty! Dost Thou not, O my God, look upon Thy loved ones with glances of Thy tender mercy, and dost Thou not, O my Hope, turn toward Thy creatures with looks of Thy loving-kindness? Is there anyone besides Thee to whom they might flee? Is there any sovereign but Thee to whom they might turn? Nay, by Thy might! And I, being among Thy lovers, do testify before Thee now that they have desired none but Thee, have worshipped none but Thee, have known none but Thee, and have cut themselves off from all directions to turn to Thy face of oneness, and have abandoned all dwellings until they entered the precincts of Thy divine singleness.

3 فوعزتك يا محبوبى قد بلغ الذلّة الى النّهاية و ورد من الجهال ما لا يذكر بالمقال يا من اليك ينتهى الفضل و الافضال و انك انت ذو الجمال و الاجلال اما تنظر يا الهى الى احبتك [بلحظات] عطوفتك و اما تلتفت يا رجائى الى بريتك بنظرات مكرمتك هل غيرك من احد حتى يهربوا منك اليه و هل دونك من سلطان حتى يردوا عليه لا فوعزتك و اتى من قبل محبيك اشهد لهم حينئذ لديك بأنهم ما ارادوا غيرك و ما عبدوا سواك و ما عرفوا دونك و انقطعوا عن كلّ الجهات الى وجه فردائيتك و خرجوا عن كلّ الديار حتى دخلوا ديار صمدائيتك

4 How long, O my God, wilt Thou not send upon their hearts the breezes of Thy mercy, and not cause to waft over their souls the gentle winds of Thy grace and loving-kindness? Didst Thou not promise, O my Lord, to gather the detached ones in the shelter of Thy greatest mercy? And didst Thou not promise them a haven of security beneath the shadow of Thy Most Exalted Name? Then fulfill what Thou hast promised, and manifest all that Thou hast covenanted, for verily Thou art the Most Merciful of the merciful and the Fulfiller of the needs of them that seek Thee.

4 الى متى يا الهى لا ترسل على قلوبهم ارياح رحمتك و لا تهبّ على نفوسهم نسيمات جودك و لطفك اما وعدت يا سيّدى بأنّ تجمع المنقطعين فى جوار رحمتك الكبرى و اما وعدتهم مكن الأمن فى ظل اسمك الأعلى اذا فاقض بما وعدت ثم اظهر كلّ ما عهدت اذ انك انت ارحم الراحمين و قاضى حوائج الطالبين

5 Thou knowest, O my God and my Lord, that I complain not for myself, nor grieve for my own being, nor sorrow for my body, for on the day when Thou didst make Thyself known to me and made me drink the wine of Thy beauty, I sacrificed my spirit for Thy spirit, my being for Thy being, and my body for Thy body. Thou knowest what hath befallen me in Thy path and what hath touched me through the courses of Thy decree. By Thy might! I cannot mention it before Thee, nor can any of Thy loved ones bear to hear it. In all conditions I have been thankful for Thy bounty and content with Thy decree. Nay, I have been waiting for the swords of Thine enemies in Thy path and the arrows of Thy decree in Thy love. I have not preserved myself for even an hour, and I have been as a burning fire among Thy sinful servants, as a shining lamp before Thine enemies, and as the rising sun above the heads of the wretched ones.

6 Every day they conspire to banish me, and every night they gather to slay me, while I say: "O my God! Increase their unbelief and heedlessness, then their misbelief and wretchedness, that thereby my meeting with Thee may draw near, until I return unto Thee and appear before Thee, for this is my hope from Thee and my expectation in Thee." But O my God! When I witness the agitation of Thy loved ones and the distress of Thy creatures, I am saddened to a degree that cannot be counted in words nor completed by the pen in its task. Verily, if Thou wert to remove from them the veils of the Cause as Thou hast removed them from this Thy servant, they would not be agitated in the places of Thy trials nor confused in the courses of Thy decree. But Thou hast veiled it from them through Thy all-encompassing knowledge and revealed it to Thy perishing servant.

7 Therefore, I beseech Thee, O my Beloved, by Thy Most Exalted Manifestation, by Thy mirrors that reflect Him, by Thy Most Sublime and Eternal Mirror, and by the tongues that speak of Him, that Thou make us among those who arrive at the shore of Thy detachment, who descend into the city of Thy bounty, who drink from the cup of Thy beauty, and who rest upon the carpet of Thy majesty. For in Thy hand is the kingdom of all things, and verily Thou art the Mighty, the Single, the Most High, the Self-Subsisting.

5 و انت تعلم يا الهى و ربى بائى لا اشكو لنفسى و لا اجزع لذاتى و لا احزن لجسمى لأنى فى يوم الذى عرّفتنى نفسى و اشربتنى نحر جمالک قد انفقت روحى لروحک و ذاتى لذاتک و جسمى لجسمک و انت تعلم ما ورد على فى سبيلک و ما مسنى من مجارى قضائك فوعزتك لن اقدر ان اذكره بين يديک و لا يقدر احد ان يسمعه من احبتک و فى کل الأحوال كنت شاكرًا بنعمتک و راضياً بقضائك بل كنت منتظراً لسيوف اعدائك فى سبيلک و سهام قضائك فى محبتک و ما حفظت نفسى اقل من ساعة و كنت كالنار المشتعلة بين عبادک الفسقاء و كالسراج المنيرة بين يدى الأعداء و كالشمس البازغة فوق رؤوس الأشقياء

6 و هم فى كل يوم يشاورون فى خروجى و فى كل ليل يجتمعون على قتلى و انا اقول يا الهى زد فى كفرهم و غفلتهم ثم فى شرکهم و شقوتهم ليقرب بذلك لقائى بک حتى ارجع اليک و ارد عليك لأن هذا املى منك و رجائى بک ولكن يا الهى لما اشاهد اضطراب احبتک و قلق بریتک احزن فى نفسى على قدر الذى لن يحصى ذكره و لن يتم بالقلم امره و انتک لو كشفت لهم حجاب الامر كما كشفت لعبدک هذا ما اضطربوا فى موارد بلائک و ما [تبللوا] فى مجارى قضائك ولكن حبيت عنهم بعلک المحيطة و كشفت لعبدک الفانية

7 لذا اقسامک يا محبوبى بمظهرک الأعلى و مراياک الحاكية عنه و مرآتک الأزلية الأسنى و السن الناطقة به بأن تجعلنا من الواردين فى شاطئ انقطاعک و النازلين الى مدينة افضالك و الشاربين عن كأس جمالک و المستريحين على بساط اجلالک اذ بيدک ملکوت کل شىء و انتک انت العزيز الفرد المتعالى القيوم [در مقابل کلمات "بلحظات" و "تبللوا" که از حاشیه کتاب اخذ شده و در متن فوق بين دو قلاب قرار گرفته است در متن لوح به ترتيب "بلحاظ" و "تبللوا" مرقوم شده است]

INBA49:118, INBA92:111, BRL_DA#351,
LHKM1.006

BH01677

To: *Mirza Rafia, in Ardistan*

Date: 1290 [1873] or earlier

- 1 In the Name of God, the Most Holy, the Most Inaccessible, the Most Exalted! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعْلَى
- 2 O people of Baha! Raise up the pavilion of holiness upon the shore of this Sea, unto which all seas flow and upon which sail the ships of the Cause by leave of God, the Mighty, the Powerful, the Unconstrained. Board these ships, O people, and tarry not, for this is what hath been ordained for you in the heaven of destiny, in the Tablet of the Command which God hath preserved from the gaze of all eyes. 2 إِنْ يَا أَهْلَ الْبَهَاءِ إِنْ أَرْفَعُوا سِرَادِقَ الْقُدُسِ فِي شَاطِئِ هَذَا الْبَحْرِ الَّذِي إِلَيْهِ تَذْهَبُ كُلُّ الْبَحَارِ وَجَرَتْ عَلَيْهِ سَفَائِنُ الْأَمْرِ بِإِذْنِ مَنْ لَدَى اللَّهِ الْعَزِيزِ الْمُقْتَدِرِ الْمُخْتَارِ إِنْ أَرْكَبُوا عَلَيْهَا يَا قَوْمُ وَلَا تَصْبِرُوا وَإِنَّ هَذَا مَا قَدَّرَ لَكُمْ فِي سَمَاءِ الْقَضَاءِ فِي لَوْحِ الْأَمْرِ الَّذِي عَصَمَهُ اللَّهُ مَنْ إِنْ يَرْتَدَّ إِلَيْهِ الْأَنْظَارُ
- 3 Say: The Tree of Eternity hath been made verdant through the remembrance of God and His glory. Blessed is he who seeketh shelter beneath its shade and tasteth of its fruits which appear at all times by the command of God, the Powerful, the Mighty, the All-Forgiving. 3 قُلْ قَدْ تَوَرَّقَتْ شَجَرَةُ الْبَقَاءِ بِذِكْرِ اللَّهِ وَبِهَائِهِ فَطَوْبَى لِمَنْ اسْتَظَلَ فِي ظِلِّهَا وَذَاقَ مِنْ ثَمَارِهَا الَّتِي تَظْهَرُ فِي كُلِّ حِينٍ بِأَمْرِ مَنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْغَفَّارِ
- 4 Say: O people, hesitate not in the Cause of God, but look with the eye of fairness. By God! It hath appeared with a sovereignty that hath encompassed all contingent things, and none deny it save every froward denier. Purify yourselves from the defilement of allusions, and cling not unto them as did the people of the Furqan before, and before them the people of the Gospel, and before them the people of the Torah. Thus do We set forth the matter for you now, that ye may take heed, O people of insight. 4 قُلْ يَا قَوْمُ لَا تَوَقَّفُوا فِي أَمْرِ اللَّهِ ثُمَّ انْظُرُوا بِطَرَفِ الْأَنْصَافِ تَاللهُ أَنَّهُ قَدْ ظَهَرَ بِسُلْطَانِ أَحَاطَ الْمَمَكَّاتِ وَلَا يَنْكِرُهَا إِلَّا كُلُّ مَنْكَرٍ مَكَّارٍ طَهَّرُوا أَنْفُسَكُمْ عَنْ رَجَسِ الْإِشَارَاتِ وَلَا تَتَمَسَّكُوا بِهَا كَمَا تَمَسَّكُوا أَوَّلَ الْفُرْقَانِ مِنْ قَبْلِ ثُمَّ مِنْ قَبْلِهِ أَوَّلَ الْإِنْجِيلِ ثُمَّ مِنْ قَبْلِهِ أَوَّلَ التَّوْرَةِ وَكَذَلِكَ فَضَّلْنَا الْأَمْرَ حِينَئِذٍ لَكُمْ إِنْ اعْتَبَرُوا يَا أُولَى الْأَبْصَارِ
- 5 Say: O people, by God! When the sun ariseth the stars fade, and likewise when the breezes of the All-Merciful blow, the lamp is extinguished of itself. This is not of its own accord, but by leave of One mighty and compelling. Witness ye the breeze - though it extinguisheth the lamp, yet by it are all contingent things given life. Thus observe ye and ponder what issueth from the Pen of Command, O people of understanding. 5 قُلْ يَا قَوْمُ تَاللهُ إِذَا طَلَعَتِ الشَّمْسُ تَافَلَ النُّجُومُ وَكَذَلِكَ إِذَا هَبَّتْ نَسِيمُ الرِّضْوَانِ يَخْغِدُ السَّرَاجُ فِي نَفْسِهِ وَهَذَا لَمْ يَكُنْ مِنْ عِنْدِهِ بَلْ مِنْ لَدُنْ مُقْتَدِرٍ جَبَّارٍ وَأَنْتُمْ فَاشْهَدُوا فِي النَّسِيمِ وَأَنَّهُ وَلَوْ يَخْغِدُ السَّرَاجُ وَلَكِنْ يَحْيِي بِهِ كُلَّ الْمَمَكَّاتِ وَكَذَلِكَ فَانْظُرُوا وَتَفَكَّرُوا فِيمَا يَخْرُجُ مِنْ قَلَمِ الْأَمْرِ يَا أُولَى الْأَفْكَارِ
- 6 Beware lest ye doubt Him by Whose command the seas were made to surge, the trees to bear fruit, the suns to shine, the heavens to be raised up, the mountains to be fixed, and the Dove to warble upon the branches of the Tree of Holiness behind the veils and coverings. Is there any doubt concerning God, or concerning His power which hath encompassed all contingent things? Fear God, O people, and be mindful of 6 أَيَاكُمْ إِنْ تَشَكَّوْا فِي الَّذِي بِأَمْرِهِ تَمَوَّجَتِ الْبَحَارُ وَاثْمَرَتِ الْأَشْجَارُ وَاشْرَقَتِ الشَّمُوسُ وَرَفَعَتِ السَّمُومَاتُ وَسَكَنَتِ الْجِبَالُ وَغَنَّتِ الْوُرُقَاءُ عَلَى أَفْنَانِ شَجَرَةِ الْقُدُسِ بِالْجَبِّ وَالْأَسْتَارِ فِي اللَّهِ شَكٌّ أَمْ فِي قُدْرَتِهِ الَّتِي أَحَاطَتْ بِالْمَمَكَّاتِ اتَّقُوا

this Day wherein the breezes of the Command waft from every direction.

- 7 Purify yourselves from those who have disbelieved in what they had believed in, and who denied the proof of God and His evidence after He appeared in truth, around Whom circle the suns and moons. Though We find none on earth possessed of insight, yet make thou thy presence the presence of God, then open the eye of thy heart and observe what hath proceeded from the Tongue of Eternity in these days wherein the idolaters have encompassed Him from every side, and the clouds of grandeur rain down in grief for Him. Perchance thou shalt discover the root of the matter and what hath befallen the Youth from those who were created by His word, and thou shalt aid Him to the extent thou art able, though He hath never sought help from anyone save God, the Powerful, the Mighty, the Bountiful.

- 8 Were one possessed of insight, he would cry out between earth and heaven saying: "O people! By what proof have ye denied this Beauty Who hath dawned from the horizon of holiness with sovereignty and power? If ye believed in Ali, by God, he weepeth now in the Most Exalted Companion by reason of what hath befallen His Most Glorious Beauty in His latter manifestation, Who hath appeared with all the signs and from Whose Pen flow forth ordinances and mysteries." And he saith: "O people! Fear God and cling not to the idols of your desires. By God! This is My Beauty, then My Manifestation, and My Power, and My Sovereignty. He hath appeared unto you greater than what I revealed unto you, and this is testified to by the tongues of all created things, and beyond them the Tongue of God, the King, the Mighty, the Unconstrained."

- 9 Thus have We imparted unto thee that thou mayest hear the word of truth, that thou mayest arise to aid Him Who hath no helper and Who hath fallen into the depths of this pit, wherefrom the feet of the righteous and the chosen ones are cut off. And the Glory be upon thee and upon whosoever hath turned unto God and turned away from every disbelieving infidel.

الله يا قوم و خافوا عن هذا اليوم الذى فيه تهب
نفحات الأمر عن كل الأقطار

7 طهروا انفسكم عن الذينهم كفروا بما آمنوا و انكروا
حق الله و يرهانه بعد الذى ظهر بالحق و يطوف
في حوله السموس و الأقار ولو انا ما وجدنا في
الأرض من ذى بصر ولكن انك انت فاجعل
محضرك محضر الله ثم افتح بصر فؤادك ثم انظر
فيما جرى من لسان القدم في هذه الأيام التي
احاطته المشركون من كل الأطراف و يجرى
من عيون العظمة لحزنه الأمطار لعل تطلع بأصل
الأمر و ما ورد على الغلام من الذينهم خلقوا بقوله
و تنصره بما تكون مقتدرًا عليه ولو أنه ما استنصر
من احد الا الله المقتدر القادر السخار

8 و لو كان من ذى بصر ليصبح بين السموات و
الأرض ويقول يا قوم بأي حجة انكرتم هذا الجمال
الذى اشرق عن افق القدس بسلطنة و اقتدار ان
آمنتم بعلی تالله انه يبكي حينئذ في الرفيق الأعلى
بما ورد على جماله الأبهى في كرمته الأخرى الذى
ظهر بكل الآيات و جرى من قلبه الحكم و الأسرار
و يقول يا قوم خافوا عن الله و لا تعتكفوا على
اصنام هويكم تالله هذا جمالى ثم ظهورى و قدرتى
و اقتدارى قد ظهر عليكم اعظم عما اظهرت لكم
و يشهد بذلك السن الممكنات و عن ورائها لسان
الله الملك العزيز المختار

9 كذلك القيناك لتسمع قول الحق لعل تقوم على
نصر من لا ناصر له و وقع في غياهب هذا الجب
الذى انقطع عنه ارجل الأبرار و الأخيار و البهلاء
عليك و علي من اقبل الى الله و اعرض عن كل
مشارك كفار

BLIB_Or15694.397, ALIB.folder18p352

BH01700

To: Unknown, in Kha

Date: 1290 [1873] or earlier

1 He is the Most High, the Most Great

1 هو العليّ العظيم

2 The call of God has been raised from the right of the Throne: "Verily, I am God, the One, the Single, the Unique! Stop not your ears from hearkening to the Word of God. Turn to Him with pure and sanctified hearts. He who hath sanctified his ear to hear the Call from the luminous Tree raised upon the blessed crimson Spot - by God! The Promised One hath appeared with His name, the All-Loving, from the presence of the Mighty, the Trustworthy. Come ye forth from the cities of fancy! The King of Certitude hath come with the light of the All-Merciful. Thus hath the matter been decreed from the presence of God, the Single, the All-Sufficient.

2 قد ارتفع نداء الله عن يمين العرش انا الله الواحد الفرد الأحد لا تمنعوا آذانكم عن اصغاء كلمة الله توجهوا اليه بقلب طاهر مريد ان الذي قدس اذنه ليسمع النداء من الشجرة النوراء المرتفعة على البقعة المباركة الحمراء تالله قد ظهر الموعود باسمه الودود من لدن عزيز معتمد ان اخرجوا من مداين الأوهام قد اتى سلطان الايقان بنور الرحمن كذلك قضى الأمر من لدى الله الفرد الصمد

3 "Necks have bowed down at the appearance of the Luminary of the horizons, yet veils of hypocrisy have enveloped the people. Thus hath spoken the Tongue of Revelation and warbled. Today all atoms proclaim: 'The King of Names and Attributes hath come, He Who hath taken neither partner nor offspring.' Say: True knowledge is the knowledge of My Self. Whoso attaineth unto it hath attained unto God, and whoso denieth it is of them that have denied the verses of the All-Merciful. Thus doth the Tongue of Grandeur speak and testify. We have adorned the Kingdom with Our names and the Realm of Power with Our signs.

3 قد خضعت الأعناق لظهور نير الآفاق وغشت الناس حجاب التفاف كذلك نطق لسان الوحي وغرد تنادى اليوم كل الذرات قد جاء ملك الأسماء والصفات الذي ما اتخذ لنفسه شريكاً ولا ولد قل العرفان هو عرفان نفسى من فاز به قد فاز بالله ومن انكر انه ممن كفر بآيات الرحمن بذلك ينطق لسان العظمة ويشهد أنا زينا الملكوت باسمائنا والجبروت بآياتنا

4 "Fear ye God, O people, and follow not everyone who hath denied and deviated. Verily, the Most Holy Sanctuary is among you, and God's Sacred Precinct is before your faces, and the Sacred House for all people. Beware lest ye deprive yourselves of that which hath been ordained for you and be of them that have turned away from God and then called upon all who are in the heavens and earth. Doth not God suffice you, He Who hath caused all things to speak by His sovereignty? There is no God but Him. His is the greatness and pride, His the power and transcendence. With Him are the treasures of names which He sendeth down according to a fixed measure. They who have clung to names and turned away from their Creator - these are the worshippers of idols. God shall soon chastise them with an extended chastisement.

4 اتقوا الله يا قوم ولا تتبعوا كل من كفر والحد انا لمسجد الأقصى بينكم وحرم الله تلقاء وجوهكم وبيت الحرام لأنام اياكم ان تمنعوا انفسكم عما قدر لكم وتكونوا ممن اعرض عن الله وبعد دعوا من فى السموات والأرض أ ولم يكفكم الله الذي انطق كل شيء بسلطانه ما من اله الا هو له العظمة والكبرياء وله القدرة والاستعلاء عنده خزان الأسماء ينزلها على قدر محدد ان الذين تمسكوا بالأسماء واعرضوا عن موجدتها اولئك من عبدة الأصنام سوف يعذبهم الله فى عذاب ممدد

5 "Say: Do trials in the path of God, your Most Glorious Lord, frighten you, or doth fate prevent you from the Lord of Names?

5 قل هل يخوفكم البلاء فى سبيل الله ربكم الأبهى او يمنعكم القضاء عن مالک الأسماء ان اخرجوا

Rend ye the veils by the name of your Lord, the Mighty, the Bestower. Then turn ye to the Face before which the Bayan hath bowed down and prostrated. Hold fast unto the cord of God and detach yourselves from all else. The fragrances of sanctity have wafted from this Garment - blessed is he who turneth unto them and findeth. Shun ye, O people, him who hath denied God. He is Satan and hath stood at every path and lookout. Hold fast unto God - He will protect you from the hosts of rejection and aid you with authority from His presence. His are the mobilized hosts.

- 6 "Hasten, O people, with your hearts to the Dayspring of proof. By God, He is your Lord, the All-Merciful! Beware lest ye deprive yourselves of this bounty which shall endure for you and never end. Thus hath the Sun of Glory shone forth upon you from the horizon of grandeur. He is your Lord, the Most High, the Most Exalted, unto Whom the atoms have turned and around Whom the verses have circled. He who turneth away from Him is of the people of tyranny and envy. We have today adorned all things with the ornament of names. Thus hath grace encompassed all in the kingdom of creation. Blessed is he who hath known and witnessed.

- 7 "O servant! Harken unto the Call from the Most Glorious Quarter, then deliver unto the servants what We have delivered unto thee. Say: The Lord of creation hath appeared and calleth you unto Him. Beware lest ye follow him who hath denied God. We have sent down from the heaven of utterance the table of wisdom and exposition - blessed is he who turneth unto it, and woe unto him who knoweth and denieth.

- 8 "Arise to mention God and His Cause amongst His creation, then give them the glad tidings of this News which was mighty in the Kingdom of Names and great in the cities of eternity. He whom God hath chosen for Himself shall endure forever. Blessed is he who is illumined by the lights that have shone forth from the horizon of this holy, glorified Tablet. Say: The Spirit hath come as ye were promised and hath stood before the Throne, and this is the glory. Turn with all thy being unto God and be of them who have strived and endeavored in His path."

HURQ.BH79x

الأجباب باسم ربكم العزيز الوهاب ثم اقبلوا الى وجه خضع له البيان ثم سجد تمسكوا بحبل الله و انقطعوا عما سواه قد تضرعت نفحات التقديس من هذا القميص طوبى لمن اقبل اليها و وجد تجنبوا يا قوم عن الذى كفر بالله انه هو الشيطان و قام على كل معبر و مرصد ان اعتصموا بالله انه يحفظكم من جنود الاعراض و ينصركم بسلطان من عنده انه ذو جند مجند

6 ان اسرعوا يا قوم بقلوبكم الى مطلع البرهان تالله انه ربكم الرحمن اياكم ان تمنعوا انفسكم من هذا الفضل الذى يبقى لكم ولا ينفد كذلك اشرقت عليكم شمس البهاء من افق الكبرياء انه ربكم العلى الاعلى الذى اليه اقبلت الذرات و طافت فى حوله الآيات ان الذى اعرض عنه انه من اهل البغى و الحسد قد زيننا اليوم كل الأشياء بطراز الأسماء كذلك احاط الفضل من فى ملكوت الابداع طوبى لمن عرف و شهد

7 يا عبد ان استمع النداء من شطر الأبهى ثم التى ما القيناك على العباد قل قد ظهر مالك الابداع و يدعوك اليه اياكم ان تعقبوا الذى كفر بالله و عند قد نزلنا من سماء البيان مائدة الحكمة و التبيان طوبى لمن اقبل اليها ويل لمن عرف و جحد

8 قم على ذكر الله و امره بين خلقه ثم بشرهم بهذا النبأ الذى كان عظيماً فى ملكوت الأسماء و كبيراً فى مداين البقاء ان الذى اختاره الله لنفسه انه يكون باقياً الى الأبد طوبى لمن اضاء من انوار التى اشرقت من افق هذا اللوح المقدس الممجّد قل الروح قد اتى كما وعدتم و قام لدى العرش و هذا هو المجد ان اقبل بكم الى الله و كن فى سبيله ممن سعى و جهد

INBA34:147, BLIB_Or15707.083,
BLIB_Or15735.245, AQA1#025,
HYK.245, YMM.214x, YMM.219x,
YMM.250x, YMM.404x

BH01678

To: Ali, brother of one who is in His presence

Date: 1290 [1873] or earlier

1 He is the Rememberer and the Remembered.

2 O 'Ali! Bear thou witness within thyself that there is none other God but Him, and that He Who appeared with the name 'Ali before Nabil is verily the Manifestation of His Self, the Dayspring of His Cause, the Treasury of His knowledge, the Rising Place of His Revelation, the Repository of His signs, and the Source of His mercy unto all worlds. And He Who hath appeared and shone forth with His Most Luminous, Most Glorious Name in His latter Manifestation is for His glory, then His might and grandeur over all who are in the heavens and the earth.

3 Through Him light was distinguished from darkness, and the fortunate from the wretched. Through Him was established the Temple of the Cause upon a throne of mighty glory, and through Him every ignorant one ascended to the Kingdom of knowledge and utterance, while every learned one returned to the nethermost depths. Through Him were the names and their kingdoms transformed, such that darkness was changed into light and light into darkness. Through Him descended the hosts of revelation from the heaven of decree, and the matter was decided by One mighty and powerful.

4 Thus have We adorned the heavens of the Tablet with the ornament of remembrance and utterance, and sanctified it from the knowledge of every accursed satan. And thou, O servant, hearken unto what God hath revealed unto thee from the direction of pre-existence, then arise to serve the Cause and be among those who arise with such arising whereby all things shall arise to serve and assist God. Without this, it beseemeth not those who are established upon a holy and secure seat.

5 By God the Truth! Whoso today yieldeth up a breath in love of his Lord and detachment from all else, God shall make him influential among the realities of things - and none shall comprehend this save every detached and discerning one. When thou attainest unto this station, thou shalt seek whatsoever thou wilt through My Most Exalted, Most Great Name, and shalt accomplish what thou desirest through the name of thy Lord, the Most Merciful, the Compassionate. By My life! Whoso attaineth unto this maturity shall speak only for God, move only by God, rest only by His command, walk only in

1 هو الذّاكر و المذکور

2 ان يا عليّ ان اشهد في نفسك بأنّه لا اله الا هو و انّ الذی ظهر باسم عليّ قبل نبیل أنّه لمظهر نفسه و مطلع امره و مخزن علمه و مشرق وحیه و ممکن آیاته و منزل رحمته علی العالمین و الذی ظهر و لاح باسمه البهیّ الأبهیّ فی ظهوره الأخری لبهائه ثمّ عزّه و کبريائه علی من فی السموات و الأرضین

3 و به فصل النور و الظلمة و السعید و الشقیّ و به استقرّ هیکل الأمر علی عرش عزّ عظیم و به استرقى کلّ جاهل الی ملکوت العلم و البیان و رجع کلّ عالم الی اسفل السّافلین و به انقلبت الأسماء و ملکوتها بحیث بدلت الظلمة بالنور و النور بالظلمة و به نزل جنود الوحی من سماء الحكم و قضی الأمر من لدن مقتدر قدیر

4 كذلك زیّنا سموات اللوح بزینة الذکر و البیان قدسناها عن عرفان کلّ شیطان رجیم و انک انت یا عبد ان استمع ما اوحی الله الیک عن شطر القدم ثمّ قم علی الأمر و کن من القائمین بقیام الذی یقومن به کلّ الأشياء علی خدمة الله و نصره و من دون ذلك لا ینبغی للذینهم استقرّوا علی مقرّ قدس امین

5 تالله الحقّ من ینخرج منه الیوم نفس فی حبّ مولاه و انقطاعه عمّا سواه لیجعلله الله مؤثراً فی حقایق الأشياء و لا یعقله الا کلّ منقطع بصیر و اذا فزت بذلك المقام لتطلبنّ ما تشاء باسمی العلیّ العظیم و لتعلننّ ما ترید باسم ربّک الرحمن الرحیم فوعمری من بلغ الی هذا البلوغ لن یتکلم الا الله و لن یتحرّک الا بالله و لن یسکن الا بأمره و لن یمشی الا فی سبل رضائه و لن یشهد الا بجماله و

the paths of His good-pleasure, witness naught but His beauty, and fear no one even should all creation combine against him.

- 6 O thou who believest in God! When thou readest the Tablet of thy Lord and art seized by the breezes of the Spirit that waft from the direction of the verses from the traces of thy Lord, arise to teach by Our command and be not among the patient ones. For the honor of the servant lieth only in his remembrance of his Lord. Thus hath the matter been ordained for the near servants of God.

- 7 Deliver unto the people the remembrance of thy Lord, the Most Merciful, and fear not the manifestations of Satan. He will guard thee from the hosts of devils. When thou openest thy tongue in utterance, then shall the Holy Spirit confirm thee, and the Spirit of Glory shall teach thee from the direction of eternity, and the Spirit of Truth shall speak upon thy tongue. Thus have We commanded thee and given thee leave that thy heart may be strengthened and thou mayest be in mighty assurance. Beware lest thou cast the Cause of God behind thee and be among the inactive ones. Remind the people with wisdom and utterance, for this is the station of man, and without this it beseemeth not the sincere servants of God.

- 8 Know thou then that thy brother who journeyed unto God hath entered the seat of thy Lord's throne, stood before His presence, was illumined by the lights of God, the Mighty, the Glorious, the Luminous, attained unto the meeting, heard the verses of his Lord, and was among the successful ones. He wrote thy name upon the Tablet and presented it before the Face. When the glances of thy Lord turned unto it, there was sent down for thee from the direction of the throne verses of wondrous glory, and We sent them unto thee as a mercy from Us upon thee and upon Our assured servants.

- 9 Glory be upon thee if thou forsakest imitation, ascendest to the heights of unity, and makest thyself purely devoted unto God, the King, the Sovereign, the All-Knowing, the All-Wise.

لن يخاف من احد ولو يجتمع عليه الخلايق اجمعين

6 و انت يا ايها المؤمن بالله اذا قرأت لوح الله ربك و اخذتك نفحات الروح التي تهب عن شطر الآيات من آثار ربك قم على التبليغ بأمر من عندنا ولا تكن من الصابرين لأن شرف العبد لم يكن إلا في ذكره ربه وكذلك قدر الأمر لعباد الله المقربين

7 بلغ الناس ذكر ربك الرحمن ولا تخف من مظاهر الشيطان و انه يحرسك من جنود الشياطين و اذا فتحت اللسان على البيان اذا يؤيدك روح القدس و يعلمك روح البهاء عن شطر البقاء و ينطق على لسانك روح الأمين كذلك امرناك و اذناك ليقو قلبك و تكون على اطمينان عظيم اياك ان لا تدع امر الله عن ورائك و لا تكن من الساكنين ذكر الناس بالحكمة و البيان لأن هذا شأن الانسان و من دون ذلك لا ينبغي لعباد الله المخلصين

8 ثم اعلم بأن دخل اخيك الذي سافر الى الله مقر عرش ربك و قام تلقاء الوجه و اشرق عليه من انوار الله المقتدر العزيز المنير و فاز بالتقاء و سمع آيات ربه و كان من الفائزين و كتب اسمك على اللوح و ارسله تلقاء الوجه فلما ارتد اليه لحظات ربك نزل لك عن جهة العرش آيات عز بديع و ارسلناه اليك رحمة من لدنا عليك و على عبادنا الموقنين

9 و البهاء عليك ان تدع التقليد و تعرج الى معارج التوحيد و تجعل نفسك خالصاً لله الملك السلطان العليم الحكيم

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BLIB_Or15702.231, ALIB.folder18p321,
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Study guide to this volume

This first of four volumes gathering tablets whose exact dates remain undetermined opens with one of the most formally beautiful pieces in the early ‘Akka corpus — the Tablet of the Divine Springtime (BH00821), a sustained meditation on revelation as vernal regeneration — and moves through a series of interconnected theological and devotional texts that collectively constitute a sustained engagement with four central concerns: the absolute transcendence of God and the consequent necessity of mediated guidance; the structure of the mystical journey through the “three stations” to the annihilation of self in the divine Reality; the ethical demand that believers embody the fragrance of the Cause they claim to serve; and the recalibration of human bonds, including kinship, in light of the higher obligation of fidelity. What makes this collection unusual among the ‘Akka writings is its tonal range: the rapturous proclamation of the Springtime Tablet stands beside the rigorously philosophical account of divine transcendence in BH00834, the compact mystical cosmology of BH02091, and the anguished lament of BH00837 — a handmaiden’s voice that is answered by God’s own question about whether He has found even a resting place for His feet.

Ridvan and the Regeneration of Creation: The Tablet of the Divine Springtime

Key Passages

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new... This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. — BH00821

This is the Paradise the rustling of whose leaves proclaimeth: “O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come.” — BH00821

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled

thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day — the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion. — BH00821

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing. — BH00821

Context for Study

The Tablet of the Divine Springtime (BH00821) is formally distinctive in the Baha'i corpus: it is structured as a dialogue between Baha'u'llah and the "Most Exalted Pen" (the divine voice), in which the Pen itself — figured as an instrument bewildered by the brilliance of the Countenance it serves — must be urged to write. The structure is a theology in miniature: the mediating reality (the Pen, the Manifestation, the Revealer) is overcome by what it mediates and must be roused to action. The final sentence of the tablet — in which the same Pen confesses that the "inebriating effect" of divine words has made it unable to continue — frames the whole as an experience of sacred inebriation that simultaneously produces and exhausts utterance. The dominant imagery is eschatological springtime: the Ridvan festival (the twelve-day period in April-May commemorating Baha'u'llah's declaration of his mission in a garden in Baghdad in 1863) is here presented as a cosmic event in which "every soul expires" and "a new creation" is called into being. This is not merely a historical commemoration but a claim about the structure of sacred time itself: the appointed meeting between the divine and human registers annihilates the old order and inaugurates the new. The precedents are multiple — the Zoroastrian Nawruz as cosmic renewal, the Jewish Passover as re-enactment of the Exodus, the Christian Easter as the new creation inaugurated by the Resurrection, the Islamic concept of the Day of Judgment as the moment when "the earth shines with the light of her Lord" (Qur'an 39:69). What is distinctive in BH00821 is the identification of the festival with a person who is present and addressed directly: the "Most Upright, Most Great Luminary" who is the cause of the springtime is both the theme and the audience of the proclamation.

Questions for Reflection

1. The Tablet of the Divine Springtime addresses the Pen as though the Pen were a distinct entity from Baha'u'llah himself. What theological function does this internal dialogue perform? Compare with the Qur'anic passages in which Muhammad is addressed by the divine "We", with the tradition of the heavenly writing tablet in Islamic theology, and with Rilke's *Duino Elegies*, in which the poet is addressed and empowered by angels.
2. "We have caused every soul to expire... We have, then, called into being a new creation." This is a total eschatology, not a partial one: the Day of Meeting is the Day of Death and New Birth simultaneously. Compare with Paul's account of baptism as dying and rising with Christ (Romans 6:3–4), with the Sufi concept of *mawt al-ikhtiyari* (voluntary death of the self before physical death), and with the Hindu concept of *moksha* as liberation that is also a form of death to individual ego.
3. The Pen is urged: "Take heed lest anything deter thee from extolling the greatness of this Day." What is the spiritual discipline of remaining undeterred by both external opposition ("idle talk

of the froward”) and the inner overwhelm of the divine presence itself (“the brightness of the Divine Countenance”)? These are two very different kinds of impediment to proclamation.

4. The tablet ends with the Pen’s inebriation: “Such is the inebriating effect of the words of God upon Him Who is the Revealer... that His Pen can move no longer.” What does this self-defeating moment of the exhaustion of utterance suggest about the relationship between divine revelation and human language? Compare with Wittgenstein’s “Whereof one cannot speak, thereof one must be silent” and with the Sufi understanding that the mystical state is, by definition, beyond verbal expression.
5. How does the Ridvan festival’s imagery of paradise (Maids of Heaven, flowing wine, the paradisaal garden) function theologically? Is it metaphorical language for an abstract spiritual state, or is it meant to describe a genuinely trans-physical reality? Where do the borders of metaphor and ontological claim run in this text?

The Transcendent God and the Law of Guided Epochs

Key Passages

The King Who doeth what He willeth has, in the eternity of eternities, dwelt in the loftiness of His glory and the utmost heights of His beauty. And since all paths to Him were blocked and cut off from all besides Him, He did, through pure bounty and sheer grace, kindness and favor, raise up in every age and epoch a Soul to guide His servants from the valley of heedlessness and passion to the heights of glory and eternity. — BH00834

In all ages and epochs some among His servants have claimed these stations, yet never has mere assertion been accepted. Hence tests and trials have ever descended from the heaven of power that the true might be distinguished from the false. Consider how all these people claim the love of God, which is the greatest, foremost and most precedent of all things, yet even before trials descend they turn away in deed — how much more after afflictions, ordeals, calamities and tribulations! — BH00834

In brief, it is certain that that Ancient Being dwells in the retreat of transcendence and the treasury of inaccessibility, established upon the throne of sanctification and abstraction. Entry and exit, ascent and descent have no place in that station. After this subtle point is established, it becomes clear to every person of insight that neither does the obedience of created things add to His glory, nor does the disobedience of existing beings detract from His majesty. — BH00834

Context for Study

BH00834 offers one of the most compact and clearly argued accounts of divine transcendence and its implications for the theology of revelation in the corpus. The argument proceeds in three linked steps. First: God in His Essence is absolutely inaccessible; no contingent being can approach the Necessary Being by its own power. Second: because of this absolute inaccessibility, God raises

up a guiding Soul in every age — not as a concession to human weakness but as an expression of divine bounty. Third: since the claim to be such a guide can always be made falsely, trials are the necessary instrument of verification. The argument is structurally elegant and historically grounded: Baha'u'llah is addressing a community that has already watched multiple claimants to spiritual authority (including Azal/Mirza Yahya) fail the test of trials. The apophatic theology of divine transcendence (“never can the deeds of the finite reach the court of the Eternal, nor can the stain of the transient soil the hem of His everlasting glory”) is not a skeptical or quietist conclusion; it is the theological foundation for the claim that guidance must come from outside the realm of the contingent entirely — from a soul who is, by divine appointment, the exception to the inaccessibility of God. The Ash'ari tradition in Islamic theology similarly argued that the divine attributes transcend finite comprehension but are nonetheless real as they apply to God; the Maimonidean via negativa similarly insisted on absolute divine transcendence while maintaining the necessity of prophetic revelation as the only available mediation. What is distinctive in Baha'u'llah's account is the explicit and testable claim: the guided soul is known by passing through trials that those who claim falsely cannot endure.

Questions for Reflection

1. The argument in BH00834 moves from divine transcendence to the necessity of prophetic guidance. Is this a valid inference? What philosophical premises connect absolute divine inaccessibility to the conclusion that God must raise up a guiding soul in every age?
2. “Never has mere assertion been accepted. Hence tests and trials have ever descended.” Trials as epistemological criteria for distinguishing true from false prophetic claims is a claim about the structure of religious history. How does this compare with: the Deuteronomic test (Deuteronomy 13:1–3, where the miracle-worker who leads toward other gods is still to be rejected), the Islamic concept of *mu'jiza* (inimitable sign), and William James's pragmatist test for religious experience (“By their fruits ye shall know them”)?
3. “The possible remains within the bounds of contingency, and the Necessary exists in the heights of sanctity and glory.” How does this strict ontological distinction between the Necessary Being and contingent existences relate to the Baha'i doctrine that the Manifestations of God are themselves contingent beings who nonetheless reveal divine attributes? Is there a tension in the theology here?
4. BH00834 concludes that the people of the Bayan, who have had every opportunity to recognize the Manifestation, have been worse than the followers of earlier traditions who lacked that advantage. What theory of culpability and spiritual opportunity underlies this claim? Compare with the Pauline doctrine of “the more you know, the more you are accountable” (Romans 2:12–16).
5. What is the relationship between Baha'u'llah's claim to have “shown more consideration for them than they themselves” (the community) and the claim of absolute divine transcendence? Is the caring, personal God of BH00834's final paragraphs the same as the absolutely inaccessible God of its opening philosophical statement?

Three Stations and the Journey from God unto God

Key Passages

O my beloved! After ascending to the heavens of inner meanings, the wayfarers attain to three stations... the final rank of these three stations is the journey from God unto God. In this station and rank, existence is effaced from self and subsists through the Truth. All are from God and unto God shall they return. — BH02091

This station certainly has no rules and seeks no customs, meaning all His deeds are pure justice even if outwardly they appear as injustice, and pure knowledge even if in form they appear as ignorance. This station needs no explanation — it is manifest and evident. God willing, may we drink of the peerless wine of the Eternal Presence and be sustained by the effulgences of the beauty of the Countenance of the All-Glorious, that we may enter the Egypt of immortality and attain to the honor of the divine presence, so that we may comprehend all meanings without veil or covering. — BH02091

Context for Study

BH02091 is a compact treatise in the tradition of Islamic mystical cosmology, addressing a questioner who is conversant with the language of Sufi station-maps and the five *hadarat* (presences) of the *wahdat al-wujud* tradition. Baha'u'llah acknowledges the tradition of the five presences (associated with Ibn 'Arabi and his school) while presenting his own schematic of three stations that culminates in the “journey from God unto God” — a phrase that echoes the Qur'anic “We are God's, and to Him we return” (2:156) while transforming its eschatological meaning into a description of the highest mystical station in the present life. The phrase “existence is effaced from self and subsists through the Truth” is the most precise available description of the Sufi state of *fana'* followed by *baqa'*: annihilation of the individual ego followed by subsistence through the divine Reality. The quotation from Rumi (“His attributes are annihilated in the attributes of Him / While His essence remains through the survival of His essence”) places the teaching explicitly in the lineage of the *Mathnavi*. What is distinctive in BH02091 is the final turn: this station “has no rules and seeks no customs,” meaning that the mystic who has truly entered the station of annihilation transcends the forms of religious law — not by rejecting them but by exceeding their jurisdiction. This is a claim with deep resonances across mystical traditions (the Sufi concept of the *wali* who has transcended the *zahir*, the antinomian strands in Christian mysticism, the Mahayana bodhisattva who acts from compassion rather than precept) and it requires careful theological handling to avoid misreading as license for moral anarchy.

Questions for Reflection

1. BH02091 argues that in the station of the “journey from God unto God,” the soul is “effaced from self and subsists through the Truth.” What does it mean to “subsist through the Truth” rather than through one's individual existence? Compare with the Vedantic concept of *Brahman* as the only true subject of all experience, with the Buddhist *anatta* (no-self) doctrine, and with the Sufi concept of *fana'* and *baqa'*.

2. The tablet states that in this highest station, “all His deeds are pure justice even if outwardly they appear as injustice, and pure knowledge even if in form they appear as ignorance.” Is this a claim about the Manifestation of God specifically, or about any soul that has attained the station of annihilation? What are the potential dangers of each interpretation?
3. BH02091 acknowledges the tradition of the five presences while presenting a three-station alternative. What does this engagement with the Sufi metaphysical tradition — neither rejecting it nor simply adopting it — suggest about Baha'u'llah's method of theological innovation?
4. The final aspiration of the tablet — “that we may enter the Egypt of immortality and attain to the honor of the divine presence, so that we may comprehend all meanings without veil or covering” — frames comprehension of “all meanings” as the ultimate goal of the mystical journey. How does this relate to the apophatic claim in BH00834 that God is absolutely beyond comprehension? Is there a tension, and if so, how can it be resolved?
5. How does the phrase “the journey from God unto God” differ theologically from the more common formulas “the journey toward God” or “the return to God”? What does the phrase's insistence on God as both origin and destination of the journey suggest about the nature of individual existence?

The Fragrance Test: Believers as Living Testimony

Key Passages

Those who are given to transgression and lewdness, the heedless and the blind — when they visit visible gardens, strive upon their return to bring back what flowers they can as gifts. You who claim to have entered the holy paradise of divine beauty — what sign or token have you brought back from that sweet realm of the Beloved? — BH00834

The people of the Bayan should be characterized by the fragrance of the All-Merciful, and the loved ones of the Beloved must possess the gentle breezes of the All-Glorious, that all the peoples of the earth might inhale the divine perfumes from His loved ones, and distinguish the traces of truth from falsehood as clearly as the luminous morn from the dark night. — BH00834

By God, I lay sleeping upon my couch, but the breeze of God awakened me; the Spirit of God quickened me; and the Tongue of God spake through my tongue. I am not the guilty one — ye do not behold me with your own eyes, but with Mine eye... By God! were the matter in my hand, I would not have manifested myself unto you for the twinkling of an eye, nor spoken a single word. — BH01052

Context for Study

A cluster of texts in this volume develops a sustained metaphorical argument about the relationship between inner spiritual reality and outward conduct — what might be called the “fragrance test.”

The central image is simple but theologically precise: when someone visits a garden, they carry its fragrance away with them; if someone claims to have entered the paradise of divine beauty but manifests no corresponding transformation of character, the claim is contradicted by the evidence. This is not moralism but a claim about spiritual phenomenology: genuine encounter with the divine leaves olfactory traces, and these traces are the primary public criterion by which the sincerity of religious commitment is assessed. BH00834's flower metaphor develops this into a full ethical theory: the community of believers is responsible not only for its own moral condition but for the witness it bears to the wider world, because the world's recognition of divine truth is mediated through the character of those who claim to embody it. BH01052 deepens this by the extraordinary testimony about Baha'u'llah's own situation: far from seeking public recognition, he would have preferred to remain concealed — but God commanded him otherwise. This is the same structure of prophetic involuntariness we saw in earlier tablets, but here it is tied to the ethical demand on the community: if the prophet himself did not seek the burden of disclosure, how much more should the community approach it with genuine humility rather than self-advertisement?

Questions for Reflection

1. The “fragrance test” — the claim that genuine spiritual encounter produces outward transformation that others can perceive — is a phenomenological criterion rather than a doctrinal or ritual one. Compare with Jesus's statement “By their fruits ye shall know them” (Matthew 7:16), with the Buddhist emphasis on the quality of attention and presence that distinguishes the realized practitioner, and with the Hasidic idea that the *tzaddik*'s presence is itself a form of divine communication. What are the limits of this criterion?
2. BH00834 places the ethical responsibility for the world's recognition of the Cause on the shoulders of the community. This is a remarkable claim: the community's moral failure can prevent others from recognizing divine truth. How does this relate to the theology of witness in Acts (“Ye shall be my witnesses”; 1:8) and to the Qur'anic concept of the community of believers as *umma wasat* (a middle, balanced community) set as a witness over the nations (2:143)?
3. BH01052 states “ye do not behold me with your own eyes, but with Mine eye.” This is one of the most philosophically dense statements in the corpus: believers perceive the Manifestation through the Manifestation's own capacity of divine seeing. How does this relate to the epistemology of recognition developed in volumes 38-40? What does it imply about the possibility of genuine independent judgment in the face of the Manifestation?
4. The three-section structure of this volume — divine springtime/rapture, philosophical theology of transcendence and guidance, ethical demand on the community — represents three distinct registers of religious discourse. How do they relate to and support each other? Is there a logic to their juxtaposition?
5. BH00834 ends with the personal admission of grief: “Now at least the loved ones should not become another source of grief and sorrow for such a servant who is encompassed by trials.” How does this vulnerable personal appeal function differently from the prophetic demands in the same tablet? What does it suggest about the emotional life of the Manifestation?

A Guiding Question for the Whole Volume

The first of the “prior to 1873” volumes moves from the rapturous proclamation of Ridvan (“every soul expires and a new creation is called into being”) through a rigorous philosophical theology of divine transcendence and guided epochs, a compact mystical cosmology of the three stations, and a sustained ethical demand on the community to embody the fragrance of the paradise it claims to have entered. The arc is itself a kind of argument: the grandeur of the claim (creation annihilated and regenerated) requires both a rigorous intellectual framework (the transcendence of God and the necessity of the Guiding Soul) and a demanding practical consequence (the community whose conduct becomes the world’s primary access to divine truth).

A guiding question for the whole volume might therefore be: **If the Day of Divine Springtime has arrived and all creation has been regenerated, and if the only available criterion for distinguishing genuine from fraudulent claims to spiritual authority is the test of trials, then what is the spiritual condition of one who has heard the Springtime proclamation, passed through trials, and yet carries no fragrance from the garden — and how does the community as a whole bear responsibility for the world’s failure to recognize what it claims to represent?**