



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 47:

Writings of Baha'u'llah, 1872-1873
(1289-1290 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)
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- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 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
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- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 150–156. Letters and utterances in the year 1912 I–VII
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 47

This volume, comprising Tablets revealed around 1873 and on the cusp of the revelation of the *Kitab-i-Aqdas*, reads like a dossier of consolidation: it couples urgent pastoral intervention in a community beset by factionalism and false claimants with a renewed insistence that the Cause must now be carried forward through disciplined teaching, moral rectitude, and practical service. The most vivid community-facing text is BH00455, which laments the damage done in Gilan/Rasht by “birds of oppression” and locally influential pretenders, and traces the deeper pathology to speculative “investigations” and improvised interpretive systems that destabilize allegiance and confuse spiritual authority. In that same Tablet the admonition turns sharply constructive: Samandar is charged to become “fire” against vain imaginings and to protect the “household of the Cause” from corrosive insinuation—an unmistakable foreshadowing of the *Aqdas*-era turn toward unity-preserving norms, standards of conduct, and collective responsibility. Strikingly, the Tablet also records ancillary permissions and boundary-marking claims—permission to interpret dreams, a hope that the scattered scriptural corpus will be gathered, and a forceful warning against any subsequent claimant to independent revelation—elements that together suggest a community being prepared for an imminent, definitive ordering of belief and practice.

Alongside this pastoral register, the volume contains a compact cluster of doctrinal and philosophical commentaries that illuminate Baha’u’llah’s late-‘Akka engagement with Babi scripture and with metaphysical debates circulating among mystics and philosophers. BH00135 (a commentary on a verse from the *Qayyumu’l-Asma’*) is especially notable for the way it treats Babi symbolic language—“two souls,” “two gardens,” water/fire imagery—not as esoteric play but as an occasion to restate, in an intensified idiom, the absolute primacy of the Manifestation and the perils of later “successorship” obsessions that veil the people of the Bayan. BH00132 (on the Bab’s *Dala’il-i-Sab’ih*) similarly functions as a corrective gloss on apocalyptic timing, purity arguments, and other rationalizations by which opponents attempted to postpone or domesticate the claim of Baha’u’llah—again pressing the reader away from inherited premises and toward recognition of the present Revelation as the criterion. In a different key, BH04496 (on *Basitatu’l-Haqiqah*) offers an austere metaphysical summary in which the “uncompounded Reality” is identified with the Primal Word and the limits of contingent knowing are sharply drawn, as though to discipline precisely the kinds of speculative mysticisms criticized elsewhere in the volume. Shorter exhortations such as BH00965, with its insistence that these are “days of divine assistance” in which souls should seek some act of service rather than withdrawal, reinforce the same practical turn.

Finally, two items frame the immediate transition into the *Aqdas* moment and its aftermath. BH00765 treats teaching as “the greatest of matters,” defines wisdom as careful deliberation, and explicitly imagines the reunion of “disparate seas” cut off from the Most Great Ocean—an idiom well suited to late-‘Akka concerns with knitting together Iranian and Arab believers, and with stabilizing methods of proclamation under pressure. And although the volume is oriented to the

period just before the Kitab-i-Aqdas, BH00672 (explicitly dated to shortly after the Aqdas) is useful as a coda: it crystallizes the same trajectory by tying unity and the attraction of hearts to deeds and to obedience to law, while acknowledging the pastoral reality of concealed wrongdoing that, if left unchecked, metastasizes.

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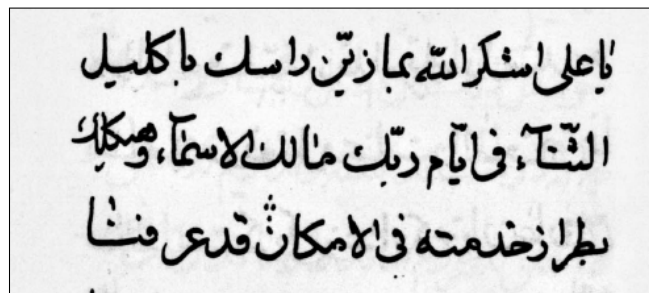
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BH00672

To: Ali

Date: 1290 ca.



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- 1 O Ali! Give thanks to God for having adorned your head with the crown of praise in the days of your Lord, the Possessor of Names, and your temple with the ornament of His service throughout all possibility. We have become aware of your journey to certain regions and your migration in the path of God, the Revealer of verses. This befits you and every devoted soul who has detached himself in His love from all else.
- 2 O Ali! Under all conditions, exert your utmost effort to unite hearts and gather them together around the Divine Law of God's Cause. Although through God's grace you are adorned with virtuous character, yet the more you add to it the more beloved it is in the sight of God, so that all may turn to the All-Bestowing through your goodly characteristics. Be vigilant regarding the Cause at all times, as has been revealed from the Pen of Command in previous Tablets.
- 3 Observe the grace, favor and kindnesses of God. For years one of the servants, whom you know, though he and his followers have secretly been occupied with unseemly words, foul odors and selfish conditions - and God is aware and encompassing of all - We concealed it. As he outwardly spoke the name of God and His mention, We did not oppose him. Over several years, from the Dawning-Place of verses exalted Tablets were specifically revealed and sent to him. In all conditions, both explicitly and implicitly, We summoned him to that pure station which is sanctified from any trace of self and existence, that perchance he might attain the lofty, inaccessible stations. All this was from the grace, mercy and favor of your Lord, for We have never wished nor do We wish that any soul should be deprived of that for which it was created or remain without portion of that which was ordained for it. Despite these successive favors and continuous kindnesses, it is as though he considered God heedless and that God's concealment was due to him. Say: May my spirit and soul be sacrificed for You, O Concealer of the worlds!
- 1 يا علي اشكر الله بما زين رأسك باكليل الثناء
في أيام ربك مالك الأسماء وهيكلك بطراز
خدمته في الامكان قد عرفنا توجهك الى بعض
الجهات وهجرتك في سبيل الله منزل الآيات هذا
ينبغي لك ولكل مقبل انقطع في حبه عما سواه
- 2 ای علی در کل احوال در اتحاد قلوب و
اجتماعهم بر شریعه امریه الهیه سعی بلیغ
مبذول دارید اگرچه بفضل الله بطراز اخلاق
مزینی ولكن هر چه بر آن بیفزائی عندالله احب
بوده تا کل باخلاق حسنه آن جناب بشطر
وهاب توجه کنند و در کل احیان مراقب امر
باشید چنانچه در الواح قبله از قلم امریه نازل
شده مشاهده
- 3 در فضل و عنایت و الطاف حقّ نما سالها است
که یکی از عباد که تو بآن عارفی مع آنکه در
سرّ سر او و تبعه او یکلمات نالایقه و نفحات
منتنه و شیونات نفسانیه مشغول بوده اند و حقّ
بر کل مطلع و محیط ستر فرمودیم و چون در
ظاهر باسم الله و ذکر او ناطق تعرض نمودیم و
در سنین معدودات از مطلع آیات الواح منیعه
مخصوص او نازل و ارسال شد و در جمیع احوال
تصریحاً و تلویحاً او را بمقام پاک که مقدّس
از شایبه نفس و هستی است دعوت نمودیم
که شاید بمقامات عالیّه ممنعه فائز شود کل
ذلک من فضل ربّک و رحمته و عنایتی چه که
دوست نداشته و نداریم که نفسی از ما خلق له
محروم ماند و از ما قدر له بی نصیب گردد مع
این عنایات متواتره و الطاف متتابعه کأنّ حقّ

4 O Ali! Observe the Cause of the Messenger of God, how at first it was in the utmost ascendancy and elevation, but later it halted. One of the causes that prevented it was that certain souls arose and, claiming they possessed inner knowledge, prevented the helpless people from the Divine Law and the repositories of divine glory. Say: By God! All that is manifest is more exalted than your inner knowledge and every shell is more luminous than your kernel. The sincere have abandoned your inner meanings just as bones are abandoned to dogs.

5 In these days Divine ordinances are dawning from the Dayspring of heavenly utterance. God willing, they shall be sent hereafter. These two blessed verses were revealed in that Most Holy, Most Exalted Tablet: "Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs."

6 Consider how every vain soul that appeared drew forth a channel from the Most Great Ocean, and with all deceit and guile arose with personal imaginings and selfish passions, and divided the Muslim community. Say: O thou deluded one! Verily the inner meaning, and the meaning within the inner meaning, and that inner meaning which God hath sanctified beyond all inner and outer meanings unto infinity, circle round this outward Manifestation Who speaketh the truth at the heart of the world. The Most Great Name hath appeared, the Lord of nations and the Ancient King. None hath any refuge or dwelling-place save in cleaving to this shining Handle whereby earth and heaven were illumined, the Throne and the dust gleamed forth, the Kingdom of Names was brightened, and the Supreme Horizon was suffused with light. Fear ye God, O people, and follow not the desires of those who follow their lusts, nor the imaginings of those who have arisen with deceit in the realms of creation. Turn with shining faces and radiant brows unto the Dawning-Place of the signs of your Lord, the Lord of the Beginning and the End. Thus hath the matter been decreed in the Tablet which God hath made the Mother of Tablets and the Lamp of Prosperity between the heavens and the earth.

را غافل دانسته و سبب این ستر حق بوده قل
روحی و نفسی لک الفداء یا ستر العالمین

4 ای علی مشاهده در امر رسول الله نما که اول
امر در کمال ترقی و استعلا بوده و بعد توقف
نموده یکی از اسباب مانعه آنکه نفوسی برخاستند
و بدعوی اینکه ما اهل باطنیم ناس بیچاره را از
شریعت الهیه و مکامن عز ربانیه ممنوع نمودند
قل تالله کل ظاهر اعلی من باطنکم و کل قشر
انور من لبکم قد ترک المخلصون بواطنکم کما ترک
العظام للکلاب

5 این آیات احکام الهیه از مشرق بیان ربانیه مشرق
انشاء الله از بعد ارسال میشود و این دو آیه
مبارکه در آن لوح امین اقدس نازل من الناس من
يقعد صفّ التعال طلباً لصدر الجلال قل من انت
یا ایها الغافل الغرار و منهم من يدعی الباطن و
باطن الباطن قل یا ایها الکذاب تالله ما عندک انه
من القشور ترکها لکم کما ترک العظام للکلاب

6 ملاحظه نمائید هر نفسی از نفوس موهومه که
یافت شد خلیجی از بحر اعظم خارج نمود و
بتوهمات نفسانیه و شئونات هواییه تمام مکر
و خدعه قیام کرد و فرقه اسلام را متفرق
ساخت قل یا ایها الموهوم ان الباطن و باطن
الباطن و الباطن الذی جعله الله مقدساً عن
الباطن و الظاهر الی ما لا نهیة لها یطوف حول
هذا الظاهر الذی ینطق بالحق فی قطب العالم قد
ظهر الاسم الأعظم و مالک الأمم و سلطان
القدم لیس لأحد مفرّ ولا مستقرّ الا لمن تمسک
بهذه العروة النوراء الّتی بها اشرقت الأرض و
السّماء و لاح العرش و الثری و اضاء ملکوت
الأسماء و انار الأفق الأعلى اتقوا یا قوم و لا
تتبعوا اهواء الذین اتبعوا الهوی و لا اوهام الذین
قاموا علی المکر فی ملکوت الانشاء توجهوا
بوجوه بیضاء و غرر غزّاء الی مطلع آیات ربکم
مالک الآخرة و الأولى کذلک قضی الأمر
فی اللوح الذی جعله الله امّ الألواح و مصباح
الفلاح بین السموات و الأرضین

7 O Ali! The division of the community hath become the cause and reason for universal weakness, yet most people understand not. Would that certain souls who claim ardor and attraction, passion and enchantment, and the like, would go to Constantinople and observe the Qadiriyyih monastery and become warned. O Ali! A group is gathered in that place, and by the True One Himself, it hath been witnessed that one of those souls continuously struck himself against stone and mud and wall for more than four hours until there was fear of his perishing. Then he would fall unconscious to the ground and for about two hours would have no awareness at all. And they count these things among spiritual gifts. God is quit of them and We are quit of them. Verily thy Lord is the All-Knowing, the All-Informed. He knoweth the treachery of eyes and what lieth hidden in the breasts of men.

8 Likewise there is a group known as the Rifa'i. These souls, by their own account, walk through fire and in moments of ecstasy strike each other with swords in such manner that the observer would think they had severed their own limbs. All this is but tricks and deceit and guile from their own selves. Lo! They are among the far lost. All these things have been witnessed firsthand and most people have seen them. How desirable it would be if one of those deluded souls would turn toward that land and witness the aforementioned monasteries and what transpires therein, that perchance through selfish thoughts and the delusions of deceitful souls he might not be debarred from the direction of Divine Unity and the Lord of all creation.

9 O Ali! There are and have been people in the climes of India who have denied themselves food and drink, have found companionship with wild beasts, and spend their nights and days in arduous spiritual exercises, constantly engaged in remembrance. Nevertheless, not one of these souls is mentioned in the presence of God, even though they count themselves among the pillars, stakes and unique ones of the earth. To-day, the robe of deeds and the crown of actions is the mention of the Most Great Name, both outwardly and inwardly. Verily, it is the Word whereby every party hath been separated, every mountain hath been scattered, every star hath fallen, every sun hath been darkened, every moon hath been eclipsed, every heaven hath been cleft asunder, every earth hath been split, every sea hath subsided, every peak hath trembled, every trunk hath been uprooted, every hill hath been shaken, and every plain hath quaked, save whom thy Lord, the Mighty, the Powerful, hath willed. Whoso acknowledgeth what God hath

7 ای علی تفريق امت سبب و علت ضعف کل شده ولكن الناس اکثرهم لا يفقهون بعضی از ناس که ادعای شوق و جذب و شغف و انجذاب و امثال آن نموده و مینمایند کاش به دارالسلام میرفتند در تکیه قادریه ملاحظه مینمودند و متنبه میشدند ای علی جمعی در آن محل موجود و مجتمع و نفسی الحق که مشاهده شده نفسی از آن نفوس زیاده از اربع ساعات متصلاً خود را بحجر و مدر و جدار میزد که بیم هلاکت بود بعد منصعقاً بر اراض میافتاد و مقدار دو ساعت ابداً شعور نداشت و این امور را از کرامات میشمرند ان الله بریء منهم و نحن برآء ان ربک هو العلم الخیر يعلم خائنة الأعین و ما فی صدور العالمین

8 و هم چنین جمعی هستند به رفاعی معروفند آن نفوس بقول خود در آتش میروند و در احیان جذبه سیف بر یکدیگر میزنند بشأنی که ناظر چنین گمان میکند که اعضای خود را قطع نموده اند کل ذلک حیل و مکر و خدع من عند انفسهم الا انهم من الأخسرین جمیع این امور برأی العین مشاهده شده و اکثری از ناس دیده اند بسیار محبوب است که یکی از آن نفوس موهومه بآن ارض توجه نماید و تکابای مذکوره و ما یحدث فیها را مشاهده کند که شاید بخطرات نفسانیه و توهمات انفس خادعه از شطر احدیه و مالک بریه ممنوع نشود

9 ای علی جمعی در جزائر هند بوده و هستند که خود را از اکل و شرب منع نموده اند و با وحش انس گرفته اند و ایام بریاضات شاقه مشغولند و باذکار ناطق مع ذلک احدی از آن نفوس عندالله مذکور نه با اینکه خود را از اقطاب و اوتاد و افراد ارض میشمرند الیوم رداء افعال و اکیل اعمال ذکر اسم اعظم در ظاهر و باطن بوده انه لکلمه بها فصل بین کل حزب و نسف کل جبل و سقط کل نجم و کسف کل شمس و خسف کل قمر و انفطر کل سماء و انشق کل ارض و غیض کل بحر و ارتعد کل قنہ و انقعر کل جذع و اضطرب کل هضب و ارتعش کل بطح الا من شاء ربک المقتدر القدیر من اقر بما اقره الله و اعترف بما

acknowledged, and confesseth what God hath confessed, is of the people of Baha in the kingdom of creation. Thus hath the command of thy Lord, the Firm, the Mighty, the Wise, been sent down from the horizon of revelation.

10 Although it is not befitting that the Supreme Pen be occupied with such utterances, yet in view of grace and the precedence of mercy, the Pen of the All-Merciful speaketh in such wise. Where are the mighty ones? Where are the manifestations of steadfastness in the kingdom of creation? Where are the dawning-places of power in the heaven of detachment?

11 O Ali! Until now the Finger of Power hath not rent asunder the veils. Verily, thy Lord is the Concealer. Beseech God that He may cause those souls to remain firm and steadfast in the Cause of the Lord of all beings and the Sovereign of all days, with complete steadfastness, detached from all else but Him. By My life! Through this their mention shall be exalted, their names confirmed, their stations realized, and the doors of My knowledge - which is the foundation of the Cause and its beginning, the essence of glory and its sovereign - shall be opened before their faces. Blessed is he who hath cast away the world and whatsoever is mentioned therein, and hath turned with an illumined heart toward the court of his Lord, the Exalted, the Powerful, the Most High, the Great.

12 Your burden is great. Bear it as this Most Tender, Most Delicate, Most Compassionate, Gentle, Wondrous, Luminous Heart hath borne above it. For you must, with wisdom as commanded in all Tablets, purify the people from personal imaginings and unseemly conditions through effective counsels and divine wisdom, and lead them to the most holy court. The first and greatest matter is steadfastness in the Cause. God willing, you must be engaged in service at all times, as indeed you are. Verily, the glory be upon you and upon those who love you purely for the sake of God, your Lord and the Lord of all worlds.

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اعترفه الله أنه من اهل البهاء في ملكوت الانشاء
كذلك نزل من افق الوحي امر ربك المبرم
العزیز الحکیم

10 اگرچه لایق نه که قلم اعلی باین بیانات مشغول
شود ولکن نظر بفضل و سبقت رحمت قلم رحمن
بامثال این بیان ناطق است این الأقویاء و این
مظاهر الاستقامه فی ملکوت الانشاء و این مطالع
الاقتدار فی جبروت الانقطاع

11 ای علی تا حال اصبع اقتدار خرق استار نموده آن
ربک لهُو السّتار از خدا بطلب که آن نفوس را
باستقامت تمام منقطعین عن سواه بر امر مالک
انام و سلطان ایام ثابت و راسخ فرماید لعمری
بذلک ترفع اذکارهم و تثبت اسمائهم و تحقّق
مقاماتهم و تفتح علی وجوههم ابواب عرفانی
الّذی کان اصل الأمر و مبدأه و اسّ المقام و
سلطانه طوبی لمن نبذ الدنیا و ما یذكر فیها و توجه
بالقلب الأنور الی منظر ربه المتعالی المقتدر العلیّ
العظیم

12 زحمت شما بسیار است احمل کما حمل فوقها هذا
القلب الأرقّ الأدقّ الأشفق اللطیف البدیع المنیر
چه که باید ناس را بحکمت چنانچه در کلّ
الواح بآن امر شده از اوهامات نفسیه و شئونات
غیر مرضیه بنصایح بالغه و حکم ربّانیّه مقدّس
نمائید و بشطر اقدس کشانید اول امر و اعظم
آن استقامت بر امر بوده انشاءالله باید در کلّ
احوال بخدمت مشغول باشید چنانچه هستید انما
البهاء علیک و علی من احبک خالصاً لله ربک
و رب العالمین

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To: Shaykh Kazim Samandar

Date: 1289-10-23 [1872-Dec-24]

- 1 In the Name of God, the Most Holy, the Most Impregnable, the Most Mighty, the Most Glorious! 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعَزِّ الْأَبْهَى
- 2 The ambrosial fragrance emanating from the pen of thy love, O beloved of my heart and soul, hath, in this most auspicious hour, perfumed the garden of my heart. Blessed be thy hand and arm, for thou hast brought joy to this wanderer through the influence of thy gem-scattering pen, and hast bestowed complete delight through the glad tidings of thy well-being. Happy art thou for having given the heart to drink from the cup of thy remembrance and bestowed upon it the bounty of thy connection, for correspondence, in the estimation of them that have recognized the truth, is the perfection of communion. 2 نَفْحَةُ عَنَبِيَّةٍ كَهْ أَثَرِ كَلَكٍ حَيَّهْ أَنْجُوبَ قَلْبٍ وَ جَانِ بُوْدِ دَرِ بَهْتَرِيْنِ اَوَانِ رِيَاضِ قَلْبٍ رَا مَعْطَرُ نَمُوْدِ آفَرِيْنِ بَرِ دَسْتِ وَ بَرِ بَازُوْتِ بَادِ كِهْ اِيْنِ گَمْگَشْتِهْ دِيَارِ رَا اَزِ اَثَرِ كَلَكِ گَهَرِيَارِ مَسْرُوْرِ فَرْمُوْدِيْدِ وَ اَزِ مَرْدِهْ سَلَامَتِيْ وَ جُوْدِ عَالِيْ بَهِيْجَتِ تَمَامِ مَبْذُوْلِ دَاشْتِيْدِ هَنِيئاً لَكَ بِمَا سَقِيْتِ الْقَلْبَ مِنْ قَدَحِ ذِكْرِكَ وَ اَعْطَيْتِهْ نِعْمَةً وَصْلِكَ لِأَنَّ الْمَكَاتِبَةَ عِنْدَ أَهْلِ الْحَقِيْقَةِ مِنْ تَمَامِ الْمَوَاصِلَةِ وَ
- 3 That which thou didst submit to the Most Holy Court was presented by this evanescent servant in detail before the presence of the Self-Sufficing Lord on one of the nights when a group of them that circle round the Throne were present. The breezes of grace and the winds of divine mercy are wafting with such intensity that neither can my motionless pen describe it, nor my weary tongue express it, nor can anyone comprehend it save His exalted Self. Exalted, immeasurably exalted, is His grace that hath encompassed all possibility and His beneficence that is witnessed at all times. 3 آنچه بساحت اقدس معروض داشتید در لیلی از لیال تلقاء وجه غنی متعال و جمعی از طائفین عرش بتفصیل این عبد فانی معروض داشت نسیمات فضلیه و اریاح رحمت رحمانیه بشأنی در هیوب و مرور که لا یقدران بذکره قلبی الساکن و لا لسانی الکال و لا یستطیع احد ان یعرفه الا نفسه تعالی تعالی فضله الّذی احاط الامکان و احسانه الّذی یری فی کلّ الأحيان
- 4 Since at the time of the return of thy brother - upon him be the everlasting glory of God - a most mighty Tablet was specifically revealed for thee from the Most Holy Heaven and dispatched, the response to the supplication thou didst submit shall, according to His command, be sent subsequently. 4 چون در حین رجوع جناب اخوی علیه بهاء الله الابدی مخصوص آنجناب لوح امنع از سماء اقدس نازل و ارسال شد لذا جواب مناجات معروضه حسب الامر از بعد ارسال میشود
- 5 Regarding thy brother, while he was in Alexandria, on one of the days, suddenly a Tablet was revealed from the heaven of oneness explicitly confirming the command for his return, and likewise he had been previously commanded to return. However, according to what he had written, his affairs were not yet concluded. He will present the details thereof to thee in person. Blessed is he for having attained the presence of God, for having drunk the wine of reunion from the hands of His mercy, and for having heard the call of God with his own ears. 5 و در باب جناب اخوی در اسکندریه تشریف داشتند یومی از ایام بغته از سماء احدیه لوحی نازل و تصریحاً امر رجوع ایشان در او ثابت و همچنین از قبل هم مأمور برجوع شدند ولکن از قراریکه مرقوم داشته بودند امورشان تمام نشده بود دیگر تفصیل را خدمت آنجناب معروض میدارند طوبی له بما فاز بقاء الله و شرب نمر الوصال من ایادی رحمته و سمع نداء الله باذنه
- 6 و دیگر آنکه بسیار مطالبست که این عبد لازال اراده مینماید که بآنجناب معروض دارد ولکن از کثرت شغل و تحریر فرصت نمیشود که علی 6 و دیگر آنکه بسیار مطالبست که این عبد لازال اراده مینماید که بآنجناب معروض دارد ولکن از کثرت شغل و تحریر فرصت نمیشود که علی

6 Furthermore, there is much that this servant has continually wished to submit to your honor, but due to the multitude of occupations and writing, there has not been opportunity to properly explain and mention the matters concealed in the heart. Some time ago this servant was present before the Throne and a Tablet was revealed to one of the beloved ones. Among its contents was a command that someone should proceed to Gilan for the purpose of reminding the people. This servant perceived that within this decree was concealed a wisdom and hidden a mystery, but did not dare to inquire about its wisdom from the Most Holy Presence. However, I remained thoughtful about what would appear, until Jinab-i-Aqa Hasan, upon him be the Glory of God, arrived. This servant specifically asked him what news he had from Gilan. He did not mention anything at first, but after insistence briefly mentioned something, though nothing was understood from it, until Jinab-i-Aqa Jamal, upon him be the Glory of God, arrived and he himself, before being asked, detailed the events occurring in that land.

7 This evanescent servant was greatly amazed and astonished at how much delusion had overtaken the world and how much the suppositions of heedless souls had encompassed the people. Despite the fact that in most Tablets revealed from the heaven of Will, the people were informed that in most lands the birds of darkness and manifestations of the calf would appear, and all were explicitly commanded to avoid them, nevertheless when someone who was the most wicked of people and observably and inwardly among the basest of servants merely uttered a croak, a group followed him. And likewise another evil one said what he said and did what he did, such that the pen is unable to move in describing his words and deeds.

8 O beloved of my soul, reflect a little on what is the cause of these matters and what is the reason. This servant submits that the cause of such matters has been illusory investigations and interpretations that neither nourish nor satisfy, with which some occupy themselves day and night. Such investigations and detestable, unclean mysticisms have been and continue to be the cause and reason for the emergence of such false claims. Jinab-i-Aqa Jamal mentioned two statements that truly melted the heart. Among them he said that he met Aqa Siyyid Javad-i-Qazvini who stated that "I have no issue with the original Cause, but what can I do when I observe that these people have established such an apparatus that each day they prostrate themselves before someone and worship a calf." He also mentioned that there were several Shaykhis in Rasht who showed complete acceptance, but after the events that occurred in that land became extinguished and veiled. And they

ما ینبغی عرایض مستوره در قلب را شرح دهد و مذکور دارد چندی قبل این عبد تلقاء عرش حاضر و لوحی پیک از احباب نازل از جمله در آن لوح امر فرمودند که شخصی به گیلان توجه نماید لأجل تذکر ناس این عبد اینقدر ادراک نمود که در این حکم حکمتی مستور و سری مرموز است ولیکن جسارت ننموده که حکمت آن از ساحت اقدس سؤال شود ولیکن متفکر بوده که چه بظهور آید تا آنکه جناب آقا حسن علیه بهاء الله تشریف آوردند این بنده مخصوص از ایشان سؤال نمود که از گیلان چه خبر داری ایشان چیزی ذکر نفرمودند بعد از اصرار بجملاً ذکر نمودند ولیکن چیزی از آن مفهوم نشد تا آنکه جناب آقا جمال علیه بهاء الله تشریف آوردند و خود ایشان قبل از سؤال تفصیل امورات حادثه آن بلد را مذکور فرمودند

7 این عبد فانی بسیار متعجب و متحیر که چه مقدار وهم عالم را فرا گرفته و ظنونات انفس غافله ناس را احاطه نموده مع آنکه در اکثر الواح از سماء مشیت نازل و ناس را اخبار فرمودند که در اکثر بلاد طیور ظلمه و مظاهر عجلیه ظاهر خواهند شد و جمیع را تصریحاً باجتناب امر فرموده اند مع ذلک نفسیکه اخبث ناس بوده و از پست ترین عباد ظاهراً و باطناً مشهود بمجرّد آنکه نعتی از او ظاهر جمعی متابعت او نموده و همچنین خبیث دیگر قال ما قال و فعل ما فعل چه که قلم بر اقوال و افعالش قادر بر حرکت نیست

8 ای محبوب جان قدری فکر نمائید که سبب این امور چیست و علت چه این عبد معروض میدارد سبب اینگونه امور تحقیقات موهومه و تأویلات لا یسمنه و لا یغنیه بوده که در لیالی و ایام بعضی بآن مشغولند اینگونه تحقیقات و عرفانات مکروهه غیر طیبیه سبب و علت احداث اینگونه دعویهای کاذبه شده و میشود دو کلمه جناب آقا جمال فرمودند که فی الحقیقه قلب را گداخت از جمله فرمودند که آقا سید جواد قزوینی را ملاقات نمودم مذکور داشت که این عبد در اصل امر حرفی ندارم ولیکن چه کنم که مشاهده میشود که یک دستگاهی این حضرات گرفته اند که در هر یوم بنفسی ساجد و بعجلی عاکفند و همچنین فرمودند که چند نفر از شیخیه در رشت

mentioned that "We observe that they speak of and remember someone with complete praise, glorification and exaltation, and then they say that this vile, unclean person is him, and for this reason they have become extinguished."

بودند که کمال اقبال را داشتند بعد از امورات حادثه در آن ارض مخمود و محبوب گشتند و ذکر نمودند که ما مشاهده میکنیم که شخصی را بکمال توصیف و تعریف و تحمید او ناطق و ذا کردند و بعد شخص نجس کثیفی را میگویند این اوست و باین سبب مخمود شده اند

- 9 We beseech the True One that He may graciously bestow upon some of the people of that land, from the chalice of justice, that which hath descended from the heaven of Divine Will. With consummate sincerity, mercy, bounty, and compassion have those souls been counseled and admonished, yet until now no trace of effect hath appeared, and they remain occupied with fanciful investigations. Verily, thy Lord is the All-Knowing, the All-Informed.

9 باری از حق میطلبیم که بعضی اهل آن دیار را از کأس انصاف عطا فرماید آنچه از سماء مشیت الهیه نازل شد و بکمال نصیح و رحمت و عنایت و عطوفت آن نفوس را بآن نصیحت فرمودند تا حال اثری ظاهر نشد و بتحقیقات موهومه مشغولند آن ربک لھو العلیم الخبیر

- 10 Observe ye, had those souls engaged themselves in training the people according to what God hath willed, ye would now witness every portion of the earth as a region of Paradise. Reflect ye somewhat upon these recent occurrences in Rasht, and behold how greatly they have caused the dissipation of the Cause of God among the people. Strange it is that no soul hath appeared, by the power of God, to descend upon those wicked, pretentious persons like a flame of fire. We entreat God that He may raise up against them one who shall show them no mercy.

10 مشاهده فرمائید اگر آن نفوس بتربیت ناس به ما اراد الله مشغول میشدند حال جمیع ارض را قطعتهی از رضوان مشاهده مینمودید قدری در این امور حادثه در رشت تفکر فرمائید مشاهده نمائید چه قدر سبب تضییع امر الله شده بین الناس و عجبت که نفسی بقدره الله ظاهر نشد که مثل شعله نار بر آن نفسین خبیثین مدعین وارد شود نسل الله بآن یبعث علیهما من لا یرحمهما

- 11 When the letter reached this point, I turned toward the Most Holy Court, and after gaining entry, He bid me stand and asked, "With what matter art thou occupied?" I submitted that I was writing a petition to Samandar. Thereupon the Tongue of Grandeur and Glory spoke, addressing this evanescent servant:

11 مکتوب که بایتمقام رسید بمنظر اقدس توجه نمودم و بعد از ورود باستقرار علی القیام فرمودند بآی امر اشتغلت معروض داشتم بجناب سمندر عریضه عرض مینمودم اذاً تکلم لسان العظمة و الکبریاء مخاطباً الی العبد الفانی

- 12 Write unto him: O Samandar, O Samandar! It behooveth thee to manifest that which is worthy of this name We have given thee. Be as fire unto the vain imaginings and idle fancies of those who are lost in delusion. Beware lest thou be veiled by the schemes of every schemer, the craftiness of every crafty one, and the arguments of every sinful doubter. O Samandar! This is the Day wherein the very stone proclaimeth "The Kingdom is God's, the Lord of Destiny," wherein the very clod crieth out "The Most Great Vision hath appeared," wherein the plains declare "Power belongeth to the Cleaver of Dawn," and the hills proclaim "Sovereignty belongeth to the Almighty, the All-Bountiful." The rapture of the All-Merciful's utterance hath seized all created things. Leave the people of delusion to their vain desires and the people of doubt to their veils. Then speak in My Name amongst My servants and bring them forth from

12 اکتب له سمندری سمندری لک بأن يظهر منك ما ينبغي لهذا الاسم الذي اعطيناك كن ناراً لأوهام افئدة المتوهمين و ظنون الغافلين اياك ان تحجبك حيل كل محتال و مكر كل مکار و استدلال كل اثم مريب يا سمندر هذا يوم فيه ينطق الحجر الملك لله مالک القدر و يصبح المدر قد ظهر منظر الأكبر و ينطق البطاح القدرة لفاتح الصباح و ينادى المضارب السلطنة للعزیز الوهاب قد اخذ جذب بيان الرحمن من فی الامکان ان اترك اهل الموهوم بأهوائهم و اهل الظنون بأعجابهم ثم تكلم باسمی بین عبادی

conjecture unto certitude, and from fancy unto this manifest horizon.

- 13 O Samandar! The Cause is mightier than can be mentioned. Stand firm therein in a manner befitting thy relationship unto God, thy Lord and the Lord of all worlds. Be not heedless of thy station and that which hath been ordained for thee in the Tablets of thy Lord. This is My counsel unto thee. Verily thy Lord chose thee before, and in this exalted Tablet. Protect the household of the Cause with all thy strength, lest it be undermined by any cunning rodent. Hearken unto God's counsel with thy inner ear and stand with such steadfastness as will cause the people of passion to tremble and the pillars of the idolaters to quake - they who speak other than what God hath revealed in the Book and who cause people to slip after the Sun of Independence hath shone forth at its zenith.

- 14 Say: Open your eyes! By God, it cannot be known through similitudes nor concealed by the conjectures of the ignorant. Beware lest hopes prevent you from attaining this destiny whereby all in the worlds have been illumined. By God, soon shall ye find yourselves in such abasement as no might on earth can profit you. Thus doth the All-Merciful testify with a power that the might of creation cannot weaken, were ye of them that know. Say: By God, what profiteth you is your steadfastness in this Cause and your arising to serve it and to aid it. Abandon oppression, then look with the eye of fairness that ye may recognize that which your Lord, the Forgiving, the Generous, commandeth you.

- 15 O Samandar! By God the Truth, We desired naught but the triumph of God's Cause, and We bore hardships to manifest His sovereignty. Would they be content to see that which would waste the Cause of God in all else after it hath been exalted to such heights that all in the kingdom of names acknowledged its power, all in the realm of might confessed its sovereignty, the very essence of divinity was moved by its appearance, and the very pebbles of the mountains, fruits of the trees, waves of the seas, and all that was created by God's Word, the Powerful, the Exalted, the All-Knowing, the All-Wise, spoke forth its praise?

- 16 O thou who art mentioned! The verses descend from the heaven of thy Lord's will, the Manifestor of clear proofs, and the tongue speaketh in the kingdom of utterance in His name, the All-Merciful. Yet tears fall like scattered pearls by reason of what hath befallen the Cause of God at the hands of the heedless hosts. Say: Have mercy, O people, upon yourselves and then upon Him Who hath borne hardships for your ease.

ثم اخرجهم من الظن الى الايقان و من الوهم الى هذا الأفق المبين

13 يا سمندر ان الأمر اعظم من ان يذكر ان استقم عليه على شأن ينبغي لنسبتك الى الله ربك و رب العالمين لا تغفل عن مقامك و ما قدر لك في الواح ربك ان احفظه هذه وصيتي عليك ان ربك ارادك من قبل و في هذا اللوح المنيع ان احفظ بيت الأمر بما استطعت لئلا يحفره كل فار محيل ان استمع نصيح الله باذن قلبك و كن على استقامة يضطرب منه اهل الهوى و ترتعد اركان المشركين الذين يتكلمون بغير ما انزله الله في الكتاب و يزولون الناس بعد الذي اشرفت شمس الاستقلال في وسط الزوال

14 قل ان افتحوا عيونكم تالله انهم لا تعرف بالأمثال و لا تستر بظنون الجاهل اياكم ان تمنعكم الآمال عن هذا المال الذي به استضاء من في العالمين تالله سوف تجدون انفسكم في ذلة لا ينفعها عز من على الأرض كلها كذلك شهد الرحمن بقدرته لا تضعفه سطوة الخلائق ان انتم من العارفين قل ما ينفعكم تالله هو استقامتكم على هذا الأمر و قيامكم على خدمتي و نصرة امرى دعوا الاعتساف ثم انظروا بعين الانصاف لتعرفوا ما يأمركم به موليك الغفور الكريم

15 يا سمندر تالله الحق ما اردنا الا نصرة امر الله و حملنا الشدائد لظاهر سلطانه هل يرضون يظهر ما يضيع به امر الله فيما سواه بعد الذي ارتفع على شأن اقر بقدرته من في الملكوت و اعترف بسلطانه من في الجبروت و اهتزت بظهوره كينونة اللاهوت ثم نطقت بشائه حصاة الجبال و اثمار الأشجار و امواج البحار و كل ما خلق من كلمة الله المقتدر المتعالى العليم الحكيم

16 يا ايها المذكور تنزل الآيات من سماء مشية ربك مظهر اليينات و ينطق اللسان في ملكوت البيان باسمه الرحمن ولكن تتذرف العين بالآئ منثورة بما ورد على امر الله من جنود الغافلين قل ان ارحموا يا قوم انفسكم ثم الذى قبل الشدائد لرخائكم اتقوا الله و لا تكونن من الظالمين خلصوا

Fear God and be not of the wrongdoers. Free yourselves from the darkness of idle fancies and turn with your hearts toward the horizon whereunto the Chosen One pointeth with the finger of power. By God! This is My manifest horizon, My certain truth, My shining light, My straight path, My mighty revelation, and My beauty dawning upon all who dwell in the world. O Samandar! Knowest thou what tongue addresseth thee and from what heaven these verses descend? By God! Wert thou to know, thou wouldst fall unconscious for a thousand years, then rise up and say: "Praise be unto Thee for having remembered me in the court of Thy might and for having turned toward me with Thy grace and favor. Thou art He Who cannot be known save through Thyself and cannot be described by aught except Thyself. There is no God but Thee, the Almighty, the Powerful." Thus hath shone forth upon thee from the horizon of utterance the Sun of explanation, that thy self and spirit may be illumined thereby and the hearts of the sincere may rejoice therein.

- 17 Would that the servants would ponder deeply that which hath been revealed in this Tablet. Blessed is he who findeth therein the fragrance of his Lord's grandeur and who is detached from all the worlds. O My beloved! Most people are unaware and heedless, for they have not been and are not informed of the true station of the Cause. They have walked according to their desires and wasted their days, moving about in their vain imaginings. We beseech God to assist all to serve His Cause. Your honor observeth that if a soul in that land had arisen to serve the Cause, he would surely have educated the weak souls in such wise that they would soar in the heaven of certitude and walk upon the earth of steadfastness, paying no heed to such malevolent souls and a hundred thousand like them. O My beloved! The heart is consumed by this, that the loved ones of God, despite their claim of love, accept not that which is for the benefit, good, and salvation of all. Your honor must be very attentive and vigilant in all matters.

- 18 Convey infinite greetings from this evanescent servant to all the honored ones, the beloved ones, and the friends in that land, one and all, and counsel them all with the divine counsels that are in the verses revealed unto your honor. Convey infinite expressions of sincerity and most exalted, wondrous, and sublime greetings to the great and honored master, his honor the Name of Razzaq, after 'Abdu'l-Baha. God willing, hereafter a sublime Tablet specifically for him will be revealed and sent. May the spirit, glory and splendor be upon your honor and those with you.

انفسكم من ظلمات الأوهام و توجهوا بالقلوب الى الأفق الذي يشير اليه المختار باصبع الاقتدار تالله هذا لأفق المبين و حتى اليقين و نوري المنير و صراطى المستقيم و ظهورى العظيم و جمالى المشرق على من فى العالمين يا سمندر هل تعرف اى لسان يتكلم معك و من اى سماء تنزل هذه الآيات تالله لو تعرف لتنصقع الف سنة ثم تقوم و تقول لك الحمد بما ذكرتنى فى ساحة عزك و توجهت الى بفضلك و احسانك انك انت الذى لن تعرف بسوائك و لن توصف بما دونك لا اله الا انت المقتدر القدير كذلك اشرق عليك من افق البيان نير التبيان لتستضيء منه نفسك و روحك و تفرح به افئدة المخلصين انتهى

17 اى كاش عباد در آنچه در اين لوح نازل شده درست تفكر نمايند طوبى لمن وجد منه عرف عظمت مولاه و انقطع عن العالمين اى محبوب من اكثرى ناس خبر ندارند غافلند چه كه از مقرر امر على ما هو عليه مطلع نبوده و نيستند بهوى مشى نموده اند و ايام تلف كرده اند و باوهم متحركند نسل الله بأن يوفق الكل على خدمته آنجناب مشاهده فرمايند اگر نفسى در آن ارض بخدمت امر قائم بود البته نفوس ضعيفه را بقسمى تربيت مينمود كه در سماء ايقان طيران نمايند و در ارض استقامت مشى كنند و بامثال آن نفوس خبيثه و صدهزار فوق آن اعتنا نكنند اى محبوب من قلب از اين محترقست كه احباى حق با دعوى محبت از حق آنچه را كه مصلحت كل و خير كل و سبب رستگارى گشت نهي پذيرند آنجناب بسيار بايد در امور ملتفت باشند و مراقب

18 آقايان و محبوبان و دوستان آن ارض را كلاً و طراً از قبل اين خادم فاني تكبير ما لا نياه برسانيد و جميع را بوصايات الهيه كه در آيات منزله بآنجنابست نصيحت فرمائيد سرور معظم مفتحم جناب اسم رزاق بعد عبد را عليه بهاء الله عرض خلوص ما لا نياه و تكبير ابدع ارفع اعلى برسانيد انشاء الله از بعد لوح منيع مخصوص

ایشان نازل و ارسال میشود آنما الروح و العز و
البهاء على حضرتك و من معك

19 The servant of God, 23 Shawwal 1289

19 خادم الله مورّخه ٢٣ شوال ١٢٨٩

AYBY.174

BH00135

Commentary on a verse from the Qayyumu'l-Asma

To: Asad

Date: ca. 1289-1290?

1 This is what was sent down from the heaven of will for the one who asked about the verse revealed in the Best of Stories [Ahsanu'l-Qisas].

1 هذا ما نزل من سماء المشية لمن سئل عن الآية
المنزلة في احسن القصص

2 “O Solace of the Eyes! Strike thou upon the people of the city a striking upon the two examples in the two souls. God hath ordained for one of them, round about the Gate, two gardens of the two lofty trees. One of them is given to drink with water in the two basins, and the other drinketh water in the two goblets. And both of them have been, by God’s leave, stationed round about the fire in the two waters, and upon the other are two rivers in the land of the two Wests. And he possessed fish in one of the two gulfs. He said to his first companion: ‘Ye two are in command in the latter times, and I do not think the Truth will remain standing in the two hours.’ Thus he showed certain disbelief towards his own self and the two souls after him. By God the Truth! Judge ye with justice - which of the two souls in the two parties was praiseworthy around the fire?” [Qayyumu'l-Asma, Suratu'l-Medinah]

2 يا قرّة العين فاضرب على اهل المدينة ضرباً على
المثلين في النفسين قد قدر الله لأحدهما حول
الباب جنتين من الشجرين المرتفعين احدهما يسقى
الماء في الحوضين و الآخر يشرب الماء في الكأسين
وهما قد كانا باذن الله حول النار في المائتين موقوفاً
وعلى الآخر نهريّن في ارض المغربين وقد كان له
حيتان في احدي الخليجين فقال لصاحبه الأولين
انكما على الأمر في الآخرين واتي ما اظن الحق في
الساعتين قائمتين فهو على الكفر باليقين للأنفس
نفسه و للنفسين بعده تالله الحق فانصفوا بالحق فأي
النفسين في الحزبين قد كان حول النار محموداً

3 In the Name of God, the Most Ancient, the Most Great, the Most Holy, the Most Glorious!

3 بسم الله الأقدم الأعظم الأقدس الأبهى

4 This is a Book from Us to him who hath believed in God and His sovereignty which hath encompassed the worlds, that the Wronged One might make mention of him who was abandoned in the hands of those who were deprived of the fragrances of revelation, and who arose to serve Him among His creatures in such wise as was adorned with the ornament of glory. The afflictions and calamities and tribulations have surrounded Us from people who were despairing of the spirit of the All-Merciful. In the evening We see the oppressors issuing one

4 هذا كتاب من لدنا لمن آمن بالله و سلطانه الذي
كان على العالمين محيطاً ليذكر المظلوم الذي ترك
بين ايدي الذين كانوا عن نفحات الوحي محروماً
ويقوم على خدمته بين خلقه على شأن كان بطراز
العز مشهوداً قد احاطتنا البلايا و المصايب و الرزايا
من قوم كانوا من روح الرحمن مأیوساً في العشي
نرى الظالمين على حكم و في الاشراق على امر آخر
كذلك كانت النار من افق الظلم بالظلم مرئياً قد

decree, and in the morning another - thus was the fire visible from the horizon of tyranny through injustice. They have forbidden the loved ones from standing before the Gate and from showing humility before the Celestial Might which was raised through the power of the Divine Realm. Would the phoenix shrink from the fire? Nay, by the Self of the Chosen One! But the wicked are in a station far removed from nearness. Say: I am the phoenix in this scene and tribulation is My fire, and verily it is the light of truth among creation - thus hath the rain of revelation been sent down in truth from the heaven of utterance. I would not exchange this tribulation for all that is in the world, nor this abasement for glory that exists among the worlds.

منعوا الأجباب عن القيام لدى الباب والخضوع
في الجبروت الذي كان بقوة اللاهوت مرفوعاً هل
السمندر يجتنب عن النار لا ونفس المختار ولكن
الأشراق في مقام كان عن القرب بعيداً قل اني
انا السمندر في هذا المنظر والبلاء هو نارى وانها
نور الحق بين الخلق كذلك كان غيث الوحي
من سماء البيان بالحق منزولاً لا ابدل هذا البلاء
بما في الدنيا ولا هذه الدلة بعز كان بين العالمين
موجوداً

5 We have heard thy call and answered thee with this melody whereby rapture hath seized the dwellers of the realms of names and the dewdrops of grace have taken hold of all in the kingdom. By My life! When the tongue of the All-Merciful was loosed, the Point of the Bayan turned to hear the melodies that were raised from the direction of the Throne. Blessed is he who hath been intoxicated by the wine of utterance from the cup of glory and hath been moved by this fragrance that was sent from the garment of Beauty through grace. Give thanks for the breezes of the All-Merciful that have wafted upon thee from the Lord of Religions, and thou wast mentioned before the Countenance by the Pen of Justice through grace. All that exists in creation cannot equal this Tablet - to this doth testify the Lord of Invention while abandoned in prison. Rejoice thou in My joy, and be steadfast in My Cause, and gaze toward My horizon, and soar in the atmosphere of My love, and speak forth My Name which hath been the Self-Subsisting over the worlds.

5 قد سمعنا ندائك واجبناك بهذا اللحن الذي به
اخذ الانجذاب سكان ممالك الاسماء ورشحات
الفضل من في الملك جميعاً لعمري اذا فتح
لسان الرحمن توجه نقطة البيان لسمع نغمات
التي كانت عن جهة العرش مرفوعاً طوبى لمن
اخذه سكر رحيق البيان من كأس السبحان و
تحرك من هذا العرف الذي كان من قيص
الجمال بالافضال مرسولاً ان اشكر بما مرت
عليك نسائم الرحمن من لدن مالك الأديان و
كنت لدى الوجه من قلم العدل بالفضل مذكوراً
لا يعادل هذا اللوح ما في الابداع بذلك شهد
مالك الاختراع اذ كان في السجن متروكا ان
افرح بفرحي وكن ثابتاً على امرى و ناظراً الى
افقى و طائراً في هواء حبي و ناطقاً باسمي الذي
كان على العالمين قيوماً

6 And concerning what thou hast asked about the two verses, know that We have set forth from the Most Exalted Pen for the people of the City of Eternity the sweetest of parables concerning two souls. One of them drank what was upon the established Throne, whereon were the two luminous Lights shining from two horizons, sustained by two springs branching from two mighty oceans flowing from the letter "Ha" standing between two letters. Verily, he was the one manifest in the letter "Ba" before the two letters, and he stood before the Ba which shone with two ornaments upon the truth by the truth.

6 و اما ما سئلت في الآيتين فاعلم انا ضربنا على
اهل مدينة البقاء من القلم الأعلى مثل الأهل
على النفسين احدهما شرب ما كان عليه العرش
المستوى عليه التورين المشرقين من الأفقين
المؤيدين من العينين المنشعبتين من البحرين
الأعظمين الظاهرين الجاريتين من الهاء القائمة
بين الحرفين انه هو الظاهر بالباء قبل الحرفين قد
كان امام الباء المشرقة بالطرازين على الحق بالحق
موقوفاً

7 Say: Verily the first Ba bore what the eight bore, detached from all creation. And around the shrine's gate were two gardens in recognition of two pre-existing Names, adorned with two lofty trees in the mystery manifest in two commands. And

7 قل ان باء الأولى حمل ما حمله الثمانية منقطعاً عن
البرية و كان له حول باب الضريح جنتين في معرفة
اسمين الأسبقين المزيّنتين بالشجرين المرتفعين في
سر الظاهر بالأمرين و قدرنا لكل واحد منهما

We ordained for each of them from the water flowing from two directions of the Throne, whereon was established the confluence of two seas from two Names, a measure decreed by God. When the life of the world was attached to it, it was called water, and when the veils of glory were consumed by it, it was called fire. Thus was the water visible from the horizon of light upon the truth by the truth. It has names which none can count save him who possesses the Book inscribed by the Finger of Might. And when they acknowledged the Seat of Command and gave glad tidings to all lands of the Lord of Creation, We caused them to speak the mysteries concealed in the scrolls of grandeur and stationed them by grace around the Fire of the Word in two stations. And upon the other were two rivers at the setting of two moons according to those who perceive between two worlds. He possessed knowledge of one of the Names and acknowledged the first two who recognized the ultimate goal and the end of the six made manifest by the letter Vav through the standing of Alif between two Vavs. He said: "Ye are upon the truth, but I think not that the two hours after them shall come to pass." Thus was the matter decreed in the Tablets by God's Pen in truth.

من الماء الجارى عن جهتين العرش المستقر عليه
مجمع البحرين من الاسمين على قدر كان عند الله
مقدوراً انه لما علق به حيوه العالم يطلق عليه اسم
الماء فلما احترق منه سباحات الجلال يطلق عليه
اسم النار كذلك كان الماء من افق النور على
الحق بالحق مرثياً ولها اسماء لا يحصيها الا من
كان عنده كتاب كان بأصبع العز مرقوماً فلما اقرأ
بمقر الأمر وبشراً من في البلاد بمالك الايجاد
انطقناهما بالأسرار المستسرة في صحف الكبرياء
وجعلناهما حول نار الكلمة في المقامين بالفضل
موقوفاً وعلى الآخر نهرين عند غروب القمرين
عند اهل الظاهر بين النشأتين وكان له معارف
في احد الاسمين فقد اقر للأولين الذين عرفا الغاية
القصوى وانتهاء السنة الظاهرة بالواو بقيام الألف
بين الواوين قال انكما على حق ولكن ما اظن
الساعتين بعدهما قائمتين كذلك كان الأمر في
الألواح من قلم الله بالحق مقضياً

8 Thou art apart from the other and his denial. Consider then the latter one who, when he saw around him souls associating partners with God, ablaze with the fire kindled from the tree of Zaqqum, grew proud against God and denied the Hour which the Hour itself proclaimed, by which the Tree spoke, the Rock cried out, the Dove sang, and all things called out: "The Kingdom belongeth to Him Who hath come with the truth with an authority that encompasseth all worlds!"

8 أنك من دون الآخر وانكاره فانظر في الآخر
الآخر الذى لما رأى في حوله النفوس المشركة
المشتعلة من النار الملتبته من الشجرة الزقومية
استكبر على الله وانكر الساعة التى كانت الساعة
منادية لها وبها نطقت الشجرة وصاحت
الصخرة وغنت الورقاء ونادت الأشياء الملك
لمن اتى بالحق بسلطان كان على العالمين محيطاً

9 Thus did We inform thee concerning this latter one through Our words in the Qayyumu'l-Asma: "Verily thy Lord is knowing of all things." We said: "O Joseph, O Most Great Gate! Turn away from this tree planted in falsehood at the Gate." Behold then what We foretold the servants in the Book, then those who turned away following their desires and stood disputing in the wilderness of error.

9 وكذلك اخبرناكم من هذا الآخر بقولنا في
قيوم الاسماء ان ربك كان على كل شىء عليمًا
قلنا يوسف ايها الباب الأكبر اعرض عن هذه
الشجرة المغرسة في الباب بغير الحق اذا فانظر
ما نبثنا به العباد في الكتاب ثم الذين اعرضوا
بأهوائهم وكانوا في هيماء الضلال بالجدال
موقوفاً

10 Reflect upon the two hours and their mysteries and what was sent down to them from the heaven of Command, that thou mayest find thyself possessed of knowledge and become strong in God's religion upon the truth by the truth. The Lord of Eternity calleth out through the Pen of His Most Great Name: "By God! Whoso denieth it is assuredly in manifest unbelief," like unto those souls and the two who denied thereafter.

10 تفكر في الساعتين واسرارهما وما نزل لهما من
سماء الأمر لتجد نفسك على علم وتكون في دين
الله على الحق بالحق قوياً قد ينادى مالک القدم
قلم اسمه الأعظم تالله من انكرها انه على الكفر
باليقين للأنفس امثاله وللنفسين الذين انكرا بعده

- 11 Thus hath the ocean of eternity sprinkled upon thee that thou mayest arise with His authority to serve Him and with His Name to mention Him, that perchance the people may be awakened by the fragrances wafted from the direction of the Garment unto all worlds. O thou who art illumined by the lights of thy Lord's countenance, the Most Merciful, and who soarest in the atmosphere of remembrance and utterance! Shouldst thou inhale the two fragrances diffusing from the two crimson ornaments suspended between the heaven of Will raised by two symbols and the earth spread out by two names, it would draw thee to a station wherein thou wouldst forsake the realm of contingent being with all its idle fancies, and speak forth amidst the people of power with this Remembrance, whereby the Most Great Balance hath appeared betwixt the two worlds among the peoples of both realms, and God's decree hath shone forth in both cycles. Thus hath the Sun of Utterance been witnessed from the horizon of the All-Merciful through grace.
- 12 Then do We strike for thee, through favor, a similitude of the two cords: one of fine twisted silk wrought by the two most powerful fingers of the Two Most Great Names, and the other woven of spider's web, fashioned of two imaginary names. Which of these is more secure among the peoples?
- 13 Say: Consider, O people, and follow not those who have denied the All-Merciful when He came with clear proof, and who through their own desires were debarred from the horizon of guidance through ignorance. Say: He Who spoke forth the Qayyumu'l-Asma desired naught but to mention what existed among the people, lest those who hesitated in the allusions of their own idle fancies should flee, and that they might turn instead toward a station which hath ever been, in the eternity of eternities, praiseworthy in truth. By My life! Were it not for mankind's weakness, He would not have uttered a single word of the tales recounted aforetime. With thy Lord is the knowledge of all things, and God is witness to what I say. All books return unto the First Name, and verily unto this station which hath been sanctified above all description.
- 14 We have desired to speak in another strain - verily thy Lord is the Almighty, the Unconstrained. O Pen of Glory! Wouldst thou desire to move upon similitudes when the lights of Beauty are manifest? Nay, by thy Self, O Exalted One! I desire naught save to make mention of Thyself amidst all created things, and to this Thy Self, transcendent above all opposites, doth testify. What I have mentioned of similitudes was solely for love of him who turned to Thee and asked Thee concerning what was revealed in the Tablets. I moved but between the fingers of Thy
- كذلك رشح عليك بحر القدم لتقوم بسلطانه على خدمته وباسمه على ذكره لعل الناس ينتبهن من نفحات كانت من شطر القميص على العالمين مرسولاً يا أيها المستشرق من انوار وجه ربك الرحمن والطائر في هواء الذكر والبيان لو تستنشق التفحيتين المتضوعتين من الطرازين المحمرين المعلقين بين السماء المشية المرتفعة بالرمزين و الأرض المنبسطة بالاسمين لتجذبك الى مقام تدع الامكان وما فيه من الأوهام وتنطق بين اهل القدر بهذا الذكر الذي به ظهر القسطاس الأكبر بين الكونين من اهل النشأتين و برز حكم الله في الكورين كذلك كان نير البيان من افق الرحمن بالفضل مشهوداً
- ثم تضرب لك بالفضل ضرباً من المثلين في الحيلين احدهما من الدمقس المقتل بالاصبعين الأقدرين من الاسمين الأكبرين و الآخر من نسج الخلد رقيق المصنوعة من الاسمين المتوهمين أيهما احكم بين الأمم
- قل تبينوا يا قوم ولا تتبعوا الذين كفروا بالرحمن اذ اتى بالبرهان وكانوا بالهوى عن افق الهدى بالجهل ممنوعاً قل ان الذي نطق بقيوم الأسماء ما اراد الا ذكر ما كان بين القوم لئلا يهربن الذين توقفوا في اشارات ما عندهم من الأوهام ويتوجهن الى مقام كان في ازل الأزال بالحق محموداً لعمرى لو لم يكن ضعف الناس ما تكلم بحرف من القصص التي ذكرت من قبل عند ربك علم كل شيء و كان الله على ما اقول شهيداً كل الكتب يرجع الى الاسم الأول وانه الى هذا المقام الذي كان عن الأوصاف منزوهاً
- قد اردنا ان نتكلم على لحن آخر ان ربك هو المقتدر المختار ان يا قلم الجلال هل تحب ان تتحرك على الأمثال عند ظهور انوار الجمال لا ونفسك يا غنى المتعال اني لا احب الا ان اذكر نفسك بين الابداع ويشهد بذلك نفسك المتعالية عن الأضداد وما ذكرت من الأمثال لم يكن الا لحي لمن اقبل اليك وسلك عمماً نزل في الألواح ما

power by Thy command, and Thou didst cause me to speak forth what Thou hast made today the water of reunion for the people of Baha and the wine of immortality for Thy chosen servants.

- 15 O Asad! Arise through My love, then give the believers to drink of this sealed nectar through My Name, the Self-Subsisting, in such wise that the dead shall arise. Beware lest allusions hold thee back from what thou hast been commanded by the Revealer of verses. Arise and say: O people! The Dawning-Place of Revelation hath come with majesty and power. O Dawning-Place of Eternity in this Most Great Ornament! Set forth the verses in another style. Verily Thou art the One with power over whatsoever Thou willest through Thy word "Be" and it is. Then make mention of him who desired Thy remembrance, that the attraction of utterance might draw him unto God, the Mighty, the Beloved.

- 16 Blessed art thou in that thou hast attained unto the days of God and hast turned unto a Cause whereby wealth was seized and souls perished. Whoso acknowledgeth the Ultimate Goal in such days when the breezes of might pass behind the veils is the solace of all existence. Blessed is he who hath attained unto God's triumph when the Face was rejected by every idolater. Hold fast unto the Most Firm, Most Perfect Cord, and speak forth among the peoples that which the Beauty of the Ancient of Days hath spoken on this Promised Day. By My life! Should they discover the fragrance of My utterance, they would detach themselves from all else, soar in My atmosphere, and aid this Hidden Name. Say: By His Name, the Self-Subsisting! He is indeed the Hidden One, though He speaketh among men and uttereth speech at eventide and at dawn. Thus have We adorned thy temple with the ornament of utterance and thy heart with this treasured Remembrance. Be thou thankful and say: Praise be unto Thee, O Lord of the seen and the unseen!

- 17 Praise, sanctified from the limitations of created things and exalted above the doubts of all beings, befiteth the most holy, most exalted, most inaccessible court of the Lord of existence and the Sovereign of the seen and unseen, Who, through His irrevocable decree, ordained the Pen of Command to be the source of ancient mysteries and the fountain of life for all the peoples of the world, that all nations might attain unto eternal, everlasting life. That life-giving water appeared in the form of the Word among creation and shone forth through a single effulgence, and that effulgence was manifested according to the diversity of mirrors in the forms of mirrors.

- 18 Verily that Word is the Primal Form into which the Divine Spirit breathed the Merciful Spirit, whereby He took hold of all

كنت الا متحرّكاً بين اصبعي قدرتك بأمرك
وانطقني بما جعلته اليوم سلسال الوصال لأهل
البهاء ورحيق البقاء لعبادك الأخيار

15 ان يا اسد قم بجي ثم اسق الموحد من هذا
الرحيق المختوم باسمي القيوم على شأن تقوم منه
الأموات اياك ان تمنعك الاشارات عما امرت
به من منزل الآيات قم وقل يا قوم قد اتى مطلع
الوحي بالعظمة والافتقار ان يا مطلع القدم في
هذا الطراز الأعظم صرف الآيات على تصريف
آخر انك انت المقتدر على ما تشاء بقولك كن
فيكون ثم اذكر من اراد ذكرك ليأخذه جذب
البيان الى الله العزيز المحبوب

16 طوبى لك بما فزت بأيام الله واقبلت الى امر به
اخذت الأموال وهلك النفوس من اقر بالمقر
الأقصى في مثل تلك الأيام التي تمر فيها نفحات
العزة خلف الأعجاب انه لقرة عين الوجود طوبى
لمن فاز بفوز الله اذ كان الوجه بين ايدي كل
مشرک مردود تمسك بالحبل الأحكم الأتقن و
تكلم بين الأمم بما نطق جمال القدم في هذا اليوم
الموعود لعمري لو يجدد عرف بياني ينقطع عن
سوائى ويطيرن في هوائى وينصرن هذا الاسم
المكنون قل واسمه القيوم انه هو المكنون ولو ينطق
بين الناس ويتكلم في الأصيل والبكور كذلك
زينا هيكلك بطراز البيان وقلبك بهذا الذكر
الخزون ان اشكر وقل لك الحمد يا مولى الغيب
والشهود

17 حمد مقدس از شايه ممكات و منزّه از شبهه
كائنات بساط اقدس ارفع ارفع مالك وجود و
ملك غيب و شهوى را لايق و سزاست كه
بامر مبرم قلم امر را مطلع اسرار قدم و معين
حيوان از براى اهل عالم مقرر فرمود تا جميع امم
بحيوة باقيه ابدية فايز شوند و آن كوثر حيوان
بشكل كلمه مابين بريه ظاهر شد و بيك اشراق
تجلى فرمود و آن تجلى باختلاف مرايا در صور
مرايا ظاهر و هويدا

spirits and bestowed upon them a new spirit. In some mirrors it appeared in the form and effect of light, and He guided it to the Dayspring of revelation; and in others it appeared in the form of fire, and He caused it to return to the evil dwelling place which is the abode of the wicked. This blessed Primal Word hath been called by all names - in one place as the Trumpet, in another as the Bugle, and likewise as the Path, the Balance, and the like. It is the cause of the gathering and resurrection of all things whatsoever that have been created in earth and heaven. Through it was manifested all that hath been sent down in the Book concerning the Hour and its signs, and the Resurrection and what shall appear therein. In one station it cannot be described by any description nor mentioned by any mention, while in another station it is described by the most exalted attributes and mentioned by the most beautiful names. Verily it is the Primal Will which created itself by itself and created through itself all else besides it.

18 و آن کلمه صور اولیه است که نفس سبحانی به نفس رحمانی در او دمید و بآن ارواح کل را اخذ فرمود و هم روح جدید بخشود در بعضی از مرایا بهیئت و اثر نور ظاهر و او را بمطلع ظهور هدایت فرمود و در بعضی بشکل نار باهر و او را ببیس القرار که مقرّ نجار است راجع نمود و این کلمه مبارکه اولیه بکل اسماء نامیده شده در مقامی بصور و در مقامی بناقور و هم چنین بصراط و میزان و امثال آن و او است علت حشر و بعث کل اشیاء عما خلق فی الارض و السماء و بها ظهر کل ما نزل فی الکتاب من الساعة و اشراطها و القيامة و ما یظهر فیها و انها فی مقام لا توصف بوصف و لا تذکر بذکر و فی مقام توصف بالصفات العلیا و تذکر بالاسماء الحسنى و انها لى المشیة الاولیة الّتی خلقت بنفسها لنفسها و خلق بها ما سوبها

- 19 And afterward, answers to your questions - some regarding the verses revealed in the Qayyumu'l-Asma - were sent down in a most wondrous manner, were you to know. And some others were revealed from the Source of the Cause and Dawning-Place of Revelation as God hath willed, in the Persian tongue, that your eyes might be consoled thereby and your heart rejoiced. However, due to the discord, upheaval and turbulence in this land, brevity hath been and is observed. We beseech God to make it a light unto the righteous and a fire unto the wicked. He, verily, is the All-Powerful, the Unconstrained.

19 و بعد اجوبهء سؤالات آنجناب بعضی بشأن آیات منزله در قیوم اسماء نازل و ارسال شد بل ابدع لو انتم تعرفون و بعضی دیگر از مصدر امر و مطلع وحی علی ما اراد الله بلسان پارسی نازل لتقر به عینک و یفرح به قلبک ولكن نظر باختلاف و انقلاب و اضطراب این ارض باختصار کفایت رفته و میرود نسل الله ان یجعله نوراً للأخیار و ناراً للأشرار انه لهُ الفاعل المختار

- 20 Furthermore, it is known to you that the commentary on Ahsanu'l-Qisas was revealed according to the people's understanding. This was due to pure grace, that perchance the heedless and ignorant might ascend to the heaven of knowledge. Indeed, most of the subjects mentioned therein were matters already established among the followers of the Furqan. Had it been revealed from the beginning according to what God intended, none would have accepted it or remained steadfast. All this was of His grace unto His creation and His bounty unto His servants.

20 دیگر معلوم آنجناب بوده که تفسیر احسن القصص بما عند القوم نازل شده و این نظر بفضل بخت بوده که شاید اهل غفلت و جهل بعبودت علم صعود نمایند چنانچه اکثری از مطالب مذکوره در آن مطالبی است که نزد اهل فرقان محقق بوده و اگر از اول بما اراد الله نازل میشد احدی حمل نمینمود و باقی نمیمانند کل ذلک من فضله علی خلقه و جوده علی عباده

- 21 Observe how in the beginning of the Cause, His Holiness manifested Himself as the Bab. This was because in those days the birds of men's hearts were incapable of soaring beyond that station. All things lamented that He associated Himself with this station, for were this station His true and original one - while that which is above it and above that which is above it is created by a word from Him and a gesture from His finger - people would forever remain submerged in the ocean of idle

21 ملاحظه نمائید که اول امر آنحضرت خود را بایبیت ظاهر فرمودند این نظر بآن بوده که طيور افندهء انام در آن ایام قادر بر طیران فوق آن مقام نبودند قد ناحت الاشیاء بما نسب نفسه بهذا المقام لأنّ هذا المقام لو یكون اصلیا حقیقیاً و ما فوقه و فوق فوقه یخلق بکلمه من عنده و اشارة من اصبعه لمیزل ناس در بحر اوهام مستغرق و از

fancies and veiled from what God intended, save whom God rescueth through His grace and acquainteth with what He hath manifested through His Command.

- 22 Consider the most exalted, most holy station which encompasses the verse "He begetteth not, nor is He begotten, and there is none like unto Him," while the Point of the Bayan, addressing Him, saith: "O Most Great Master! I would sacrifice my all for Thee and desire naught but martyrdom in Thy path." What accusations they have made and what harm they have inflicted, even though, were they fair, they would testify that in this Revelation there hath appeared outwardly what appeared not in any previous Revelation. Thus, after countless afflictions and imprisonment in the Most Great Prison, while all doors were outwardly shut and We were at the mercy of the oppressors, We proclaimed the Cause to all the kings of the earth with utmost clarity and without concealment. Thou hast heard the wondrous Call and witnessed in those regions the signs of His oppression through what befell the servants. God seized them first for following the Tree of Tyranny, for through them the oppressor gained strength in every age. Then He seized the branch that appeared in the image of the root, with justice. Thus was it revealed aforetime in various tablets. Thy Lord, verily, is the All-Knowing, the All-Informed.

- 23 Nevertheless, thou seest how some among the people of the Bayan have closed their eyes to justice and risen in tyranny. They know not what they say, in what valley they wander, or to what rope they cling. Strange it is that they count themselves among the faithful, while the faith of none can be established except through acceptance of what hath been manifested in this Revelation, even if it be contrary to what they possess. For instance, if He should declare this leaf - the royal rose which now existeth before the Divine Throne - to be the Dawning-place of the Most Beautiful Names and the Dayspring of the Most Exalted Attributes, or vice versa, and should any soul fail to believe or hesitate, such a one hath not believed in God and is excluded from faith. For the Tree speaketh through its root, and His Revelation shineth forth from His horizon. All have been and shall continue to be adorned with the ornament of faith through belief in God, which is the essence of believing in Him, and without it they are unmentioned. From this utterance which hath shone forth from the horizon of the knowledge of the All-Merciful, one can observe the kingdom of names in commotion.

- 24 Ponder thou carefully that thou mayest attain unto the purpose of God - meaning that the temples adorned with the ornament of the glory of names are seen to be disturbed, for

ما اراد الله محتجب بوده و خواهند بود الا من انقذه الله بفضله و عرفه ما اظهره بامرہ

22 ملاحظه نمائید مقام امنع اقدس را که آیه لم یلد و لم یولد و لیس کمثلہ شیء طائفند و نقطه بیان مخاطباً آیاه میفرماید یا سید اکبر قد فدیت بکلی لک و ما تمنیت الا القتل فی سبیلک چه نسبتها داده اند و چه مقدار ضرر وارد نموده اند مع آنکه لو ینصفون یشهدون بأن ظهر فی هذا الظهور علی ظاهر الظاهر ما لا ظهر فی ظهور من قبل چنانچه بعد از بلایای لاتحصى و ورود در سجن اعظم در حالتیکه جمیع ابواب بر حسب ظاهر مسدود و در دست ظالمین مبتلا و محدود جمیع ملوک ارض را من دون ستر بکمال تصریح تبلیغ نمودیم ندای بدیع را شنیدی و آثار مظلومیت او را در آن صفحات بما ورد علی العباد مشاهده نمودید قد اخذهم الله اولاً لا اتباعهم شجر الظلم لأن بهم استقوى الظالم فی کل عهد ثم يأخذ الفرع الذی ظهر علی صورة الأصل بالعدل كذلك نزل من قبل فی الواح شتی ان ربک هو العلم الخبیر

23 مع ذلک مشاهده مینمائید که بعضی از اهل بیان چگونه از انصاف چشم پوشیده باعتساف قیام نموده اند لم تدر ما یقولون و فی ای واد یهیمون و بای جبل هم متمسکون عجب است که خود را از اهل ایمان می شمردند و حال آنکه ایمان احدی محقق نمیشود الا بتصدیق بما ظهر فی هذا الظهور ولو بأمر یكون مخالفاً لما عندهم مثلاً اگر بفرماید این ورقه ورد رازقی که حال بین یدی عرش موجود است مطلع اسماء حسنی و مشرق صفات علیا است و یا بالعکس و احدی تصدیق ننماید و یا توقف کند تصدیق الله نموده و از ایمان خارج است چه که شجره باصلها ناطق و ظهور من افقه لائح و کل بتصدیق الله که حقیقت تصدیق او است بطراز ایمان مزین بوده و خواهند بود و من دون آن غیر مذکور از این بیان که از افق علم رحمن اشراق نموده ملکوت اسماء در اهتزاز

24 مشاهده میشود درست تفکر نما تا بمراد الله فایز شوی یعنی هیاکل مزینة بطراز اعزاز اسماء مضطرب ملاحظه میشوند چه که مستقرین

they who are seated upon the thrones of names have no abode or dwelling place except through the command of the Lord of Power. Should the Sun of Purpose shine forth from the heaven of this utterance upon thy heart, infinite doors would be opened and no mention would prevent man from the Most Sublime Vision. The idols have been shattered by the hands of power and the veils have been burnt by the fire of attraction, and sovereignty remaineth unto God alone, alone. Blessed are they who possess understanding. This is a realm that hath been and shall ever be sanctified from the taint of peer, equal, opposite, likeness or similitude. Know thou the melody of utterance and be of the thankful ones.

- 25 Today all must fix their gaze upon that which appeareth in this Revelation, not upon that which they possess. Whoso faileth to attain unto this station shall not attain unto the recognition of Him Who is the Manifestation of His Own Self. The cause of some followers of the Bayan being deprived of the ocean of the mercy of the All-Merciful are those vain imaginings which are deemed authentic by the people of the Furqan. Yet ye have witnessed that whatsoever was in their possession was not mentioned in the sight of God. They have not drunk a drop from the ocean of knowledge nor attained unto a single letter of the knowledge of the Book. And since the people are seen to be weak and veiled, the Sun of Truth, as a favor unto them, occupieth Itself with the mention of an atom, and the Ancient Ocean speaketh of a drop. This is why the Primal Point appeared with the name of "Gate", yet even with this measure the people were not content, let alone mention of Guardianship and the like. And yet all these stations and above them have been brought into being through a single word from the ocean of His bounty and shall cease to exist through a single command.

- 26 In this connection the Exalted One hath mentioned in the Persian Bayan a saying of Shaykh Ahmad-i-Ahsa'i, upon him be the glory of God, when someone asked him about a word which the Qa'im would utter and which the three hundred and thirteen souls who would be among the most God-fearing and distinguished ones of that Revelation would be unable to bear. The honored Shaykh refused to mention that word and said: "Verily thou art unable to bear it." After insistence he said: "If the Qa'im should bid thee to renounce the successorship of the Commander of the Faithful, would you do so?" He immediately refused, saying "God forbid!" And the Point declareth in this connection that it is evident to the people of truth that the honored Shaykh caused him to hear that word from the tongue of the Qa'im, and when he could not bear it he became an unbeliever, though he realized it not.

سرراسماء از خود مقرّ و مستقرّ نداشته مگر بامر مالک قدر اگر آفتاب مقصود از سماء این بیان بر قلب تجلی فرماید ابواب لانهایه مفتوح شود و هیچ ذکری انسانرا از منظر اکبر منع ننماید قد کسرت الأصنام بآیادی الاقتدار و حرقت الأجباب بنار الانجذاب و بقی الملک الله وحده وحده طوبی للعارفين این بساطی است که از شایبه شبیه و ند و ضد و مثل و مانند مقدس بوده و خواهد بود ان اعرف لحن القول و کن من الشاکرین

25 اليوم کلّ باید ناظر به ما يظهر فی هذا الظهور باشند لا بما عندهم هر نفسی بلین مقام فائز نشد بعرفان نفس ظهور فایز نخواهد شد سبب محرومی بعضی از اهل بیان از فرات رحمت رحمن اوهمات محققه عند اهل فرقان شده و حال آنکه مشاهده نمودید که آنچه در دست آن فئه بود عند الله مذکور نه قطره‌ئی از بحر علم نیاشامیده‌اند و بحرفی از علم کتاب فایز نگشتند و چون ناس ضعیف و محتجب مشاهده میشوند لذا فضلاً لهم شمس حقیقت بذکر ذره مشغول و بحر قدم بوصف قطره ناطق اینست که نقطه‌ء اوّلیه باسم بایّت ظاهر شدند و باین مقدار هم ناس راضی نشدند تا چه رسد بذکر ولایت و امثال آن و حال آنکه این مقامات کلّها و فوق آن بکله‌ئی از بحر جودش ظاهر و موجود گشته و بامری معدوم و مفقود خواهد شد

26 حضرت اعلی در این مقام در بیان فارسی ذکری فرموده از قول شیخ احمد احسائی علیه بهاء الله که نفسی از ایشان سؤال نمود از کله‌ئی که قائم بآن تکلم میفرماید و سیصد و سیزده نفر که در آن روز از اتقیا و نقبای آن ظهورند متحمل نمیشوند جناب شیخ از ذکر کله ابا و امتناع فرمودند و قال انک لن تقدّر ان تحملها بعد از اصرار فرمودند اگر قائم بتو بفرماید دست از ولایت امیر المؤمنین بردار برمیداری فی الفور ابا و امتناع نموده بود که حاشا و کلاً و نقطه در این مقام میفرماید و ظاهر است نزد اهل حقیقت که حضرت شیخ کله

- 27 I swear by the Sun of Eternity that shineth from the Most Great Prison: should anyone ponder upon this utterance, detached from all imitation and vain imaginings, he would become aware of the greatness of this Cause, and no mention would veil him from this Most Great Remembrance that speaketh amongst the peoples. O thou who gazest! The Truth is present and declareth: Now ponder and observe in what station of loftiness, exaltation, sublimity, and transcendent glory this Cause dwelleth, while the people stand confined within their own limitations. He hath taken unto Himself neither partner, nor likeness, nor peer, nor minister, nor consort, nor offspring. By My life! Were We to let fall but a drop from the ocean of this Most Great Sea in mentioning this most inaccessible station unto the chiefs of men in these days, they would surely flee and run from around this Cause, save whom thy Lord, the All-Knowing, the All-Wise, willeth.

- 28 Today, those immersed in the ocean of detachment and established in the Most Glorious Ark have attained a station wherein these stations are not even mentioned, much less the mention of those who have inhaled the fragrance of innovation from the garment of the Cause and have been purified from that which is possessed by the people. Say: This, verily, is the Innovator of the heavens and earth, Who cannot be weighed by any balance nor measured by any means. Blessed is he who hath recognized the decree of innovation and is of those who are firmly established. Blessed, again blessed, then blessed is he who hath pondered upon that which hath been mentioned and hath recognized that which was concealed in the depths of allusions, and hath discovered that from which the people were veiled. By My life! He is of those who are knowing, mature, and sincere.

- 29 The Hand of Grace rent asunder some of the august veils while leaving others intact. Thus, because of these veils, the people were barred from the Dawning-Place of verses, even as thou observest how the rebellious faction hath prevented some of the people of the Bayan from the effulgence of the Divine Sun and the Ocean of Oneness through the mention of unseemly imaginings and ancient tales. Such hath been the way of the people from the primal beginning until now. None of the previous Manifestations hath mentioned the subsequent Revelation as mentioned in the Bayan. In this are signs and evidences for those who are detached. By God, the Truth! Thou hearest from the Nightingale, singing upon the twigs of the Lote-Tree

را از لسان قائم باو شنواید و او چون متحمل نشد
کافر شد ولی ملتفت نشد انتهی

27 قسم بآفتاب قدم که از افق سبجن اعظم طالع
است اگر نفسی در این بیان منقطعاً عن التقليد
و الأوهام تفکر نماید بر عظمت امر مطلع میشود
و هیچ ذکری او را از ذکر اعظم که بین امم
ناطق است محبوب نمیسازد ای ناظر حق حاضر
میفرماید حال تفکر کن و مشاهده نما که امر در
چه مقام از علو ارتفاع و سمو امتناع و ذروه علیا
و افق اعلی بوده و ناس در چه مقام از حدود
واقف و محدوداته ما اتخذ لنفسه شریکاً و لا
شیبهاً و لا نظیراً و لا وزیراً و لا صاحبةً و لا
ولداً لعمری لو زشخ رشحاً من طمطم هذا البحر
الأکبر فی ذکر هذا المقام الأوعر علی نقباء الأنام
فی هذه الأيام لیهربن ویفرن عن حول الأمر الآ
من شاء ربک العلیم الحکیم

28 الیوم متغمسين بحر انقطاع و مستقرین فلک ابهی
را مقامی است که این مقامات در آنجا مذکور نه
تا چه رسد باذکار آن چه که رایحه بدع را از
قیص امر استنشاق نموده اند و از ذکر ما عند
الناس پاک و مقدس شده اند قل ان هذا لبديع
السموات و الأرض الذی لا یوزن بمیزان و لا
یقاس بأمر طوبی لمن عرف حکم البدع و کان
من الراسخین طوبی ثم طوبی ثم طوبی لمن تفکر
فیما ذکر و عرف ما ستر فی غیاب الاشارات
و اطلع بما احتجب عنه الناس لعمری انه من
العارفین البالغین المخلصین

29 ید فضل بعضی از سبحات مجله را خرق فرمود
و بعضی را بحالت خود گذاشت لذا نظر بان
سبحات ناس از مطلع آیات ممنوع شدند چنانچه
بعضی از اهل بیان را مشاهده مینمائید که
چگونه فته باغیه آن نفوس را بذکر توهمات
نالایقه و قصص اولیه از اشراق شمس الهیه و
بحر احادیث منع نموده اند اینست شأن خلق از
یوم بدیع اول تا حین احدی از مظاهر قبل در
ذکر ظهور بعد کما ذکر فی بیان ذکر نموده ان فی
ذلک لآیات و بینات للمقطعین تالله الحق لا
تسمع من الورقاء المغنیة علی افنان دوحه البیان

of the Bayan, naught but praise of this praise that is manifest in the kingdom of creation. Blessed is the ear that hath heard and the eye that hath seen. The Author of the Bayan had no purpose save this Most Great Remembrance; otherwise, He would not have uttered a word, for naught else was worthy of mention, as He hath clearly stated in the Book. Know this, O ye who are endued with understanding!

- 30 This is a day wherein the Tongue of Grandeur proclaimeth: "All things are perishable save My Face." Whosoever today turneth away from the exalted Truth is perishing and evanescent in the shadow of negation, and whosoever turneth toward Him abideth steadfast and eternal in the shadow of His Face. And the Face is not limited by numerical limitations. That it hath been mentioned as fourteen districts is but for the guidance of the servants. For instance, were all who are on earth today to attain unto that which God desireth, all would be mentioned in the Face, gathered beneath the shadow of the Countenance, and reckoned as of the Countenance. And when the effulgences radiating from the Primal Word shine forth upon the repositories of Names and Attributes from the bearer of universal grace at the primary level, they are therefore circumscribed by numerical limitation. If there be one bearer, it is mentioned as one, and if above that, it is known accordingly. This mention occurs at the station of the primary determination, which is the station of the Will of contingent existence. This is of God's grace, which He bestoweth upon whomsoever He willeth.

- 31 And should He desire, He is able, and hath ever been able, to establish at the foremost station that soul which occupieth the final station of the effulgences emanating from the horizon of Divine Unity, for He maketh that soul one of the manifestations of "He is the First" at the time when "He is the Last." The Command is in His grasp. By His sovereignty, He doeth what He willeth and ordaineth what He desireth. None hath the right to hesitate regarding His word, and whoso hesitates is assuredly among the most lost. In brief, all exist through His command and through His command become non-existent. We beseech God - exalted be His glory - to aid all and enable them to attain unto the knowledge of God and to stand firm in His Cause, for this is the ultimate station possible in the realm of contingent being, for it revolveth around itself and is powerless to transcend its limits. Glorified is the Ancient of Days from being associated with that which is contingent, and glorified is He from being reached by that which is contingent.

- 32 Likewise, a question was asked concerning sleep. It is a special world among the divine worlds and is indicative of infinite matters. Among other things, it is evidence of a realm wherein

آلّا ثناء هذا الثناء الظاهر في ملكوت الانشاء طوبى لأذن سمعت ولعين رأت مقصود صاحب بيان جز این ذکر اعظم نبوده وآلا بکلمهائی تکلم نمیفرمود چه غیر او لایق ذکر نبوده و نیست کما صرح بذلک فی الکتاب ان اعرفوا یا اولی الألباب

30 هذا يوم فيه ينطق لسان العظمة كل شيء هالك ألا وجهي هر نفسی اليوم از حقّ منیع اعراض نمود او در ظلّ نفی هالك وفانی و هر که باقبال فائز شد در ظلّ وجه ثابت و باقی و وجه محدود بحدود عددیه نبوده و نیست و اینکه بقصبات اربعة عشر ذکر شده هذا هندسة العباد مثلاً اگر کلّ من علی الأرض اليوم بما اراد الله فایز شوند کلّ در وجه مذکور و در ظلّ وجه محشور و از وجه محسوب و چون اشراقات متجلّیه از کلمه اولیه بر مظاهر اسمائیه و صفاتیّه از حامل فیض کلیّه در رتبه اولیه شده لذا بتجدید عددیه محدود میشود اگر حامل واحد بوده بواحد مذکور و فوق آن بفوق آن معروف و این ذکر در مقام تعیین اولیه که مقام مشیة امکانیه است میشود هذا من فضل الله یؤتیه من یشاء

31 و اگر اراده فرماید آن نفسیکه در آخر مقامات اشراقات متجلّیه منشعبه از افق احدیه واقع است در اول مقام محقق فرماید قادر بوده و هست چه او را یکی از مظاهر هو الاول حین الذی هو الآخر قرار میفرماید الأمر بیده یفعل بسلطانه ما یشاء و یحکم ما یرید لیس لأحد ان یتوقّف فی قوله و من توقّف انه من الأخسرين باری کلّ بأمر او موجود و بأمر او مفقود از حق جلّ جلاله میطلبیم کل را تأیید فرماید و بعرفان الله و استقامت بر امرش فایز گرداند و این منتهی مقام ممکن است در امکان لآنه یدور حول نفسه و لا یقتدر ان یتجاوز عن حدّه سبحان القدم من ان یقترن بالحدوث و سبحانه من ان یبلغ الحدوث الیه

32 و هم چنین از نوم سؤال شده بود او عالمی است مخصوص از عوالم الهیه و مدلّ و مشعر بر امورات نامتناهیّه از جمله دلیل است بر عالمی که بدء و

no beginning or end, no first or last, can be witnessed. Thus, something is observed in sleep, and after a number of years that very same thing is witnessed. If it be said that this is the world of similitudes between the two worlds - which some consider to be a semi-spiritual realm between the worlds of spirit and matter - this would be correct. In any case, if thou dost ponder it, thou wilt grasp endless mysteries. It likewise beareth witness to the resurrection and revival after death, even as Luqman said to his son: "If thou art able not to sleep, thou art able not to die. And if thou art able not to awaken after sleep, thou art able not to be raised after death." Even as death is a reality, so is sleep a reality, and even as there is awakening after sleep, so is there resurrection after death. Sleep sometimes varies according to the differences in souls, thoughts, food and drink. In the dreams of holy souls there hath been and is no variation, for they are pure wakefulness.

ختم و اوّل و آخر در او مشاهده نمیشود چنانچه حال امری در نوم مشاهده میشود و بعد از سنین معدودات بعینه همان ملاحظه میگردد بیک نظر اگر گفته شود عالم مثال است بین عالین شبه ملکوت که آن را بعضی عالم مثال میدانند مابین جبروت و ناسوت صحیح است باری اگر تفکر در او کنی مطالب لایهای ادراک ثنائی و همچنین دلیل است بر حشر و بعث بعد از موت چنانچه لقمان پسر خود گفته اگر قادری که نخوابی قادری که نمیری و اگر بتوانی بعد از نوم برنخیزی میتوانی بعد از موت محشور نشوی کما ان الموت حق کذلک النوم حق و کما ان بعد النوم انتباه کذلک بعد الموت قیام و باختلاف نفوس و افکار و اکل و شرب گاهی مختلف میشود در رؤیای نفوس مقدسه اختلاف نبوده و نیست چه که عین یقظه بوده

33 O questioner! Man is the greatest index and the mightiest talisman. He is an index in which are found the representations of all that hath been created in earth and heaven. When the spirit is freed from incidental limitations and earthly conditions, it traverseth all stations, and the more it is detached, the swifter, more constant and more truthful is its journey. If it be said that the human temple is, in one station, the kingdom of God, this is the truth in which there is no doubt, for the representation of all things is found and witnessed therein. Though some have called it the lesser world, yet We bear witness that it is the greater world. Its changes and variations have been and shall be due to other causes, like the change in the taste of a sick person who perceiveth bitterness in that which is sweet. The change hath not occurred in the sweetness, rather the taste hath altered.

33 ای سائل انسان فهرست اعظم و طلسم اقوم است فهرستی است که در او مثال کلّ ما خلق فی الأرض و السّماء موجود روح چون از تقیدات عرضیه و شئونات تریه فارغ شود جمیع مراتب را سیر نماید و هرچه فراغتش بیشتر سیرش تندتر و ثابت تر و صادق تر است اگر گفته شود که هیکل انسانی در مقامی ملکوت است هذا حق لا ریب فیه چه که مثال کل در او موجود و مشهود اگرچه بعضی او را عالم اصغر نامیده اند و لکن نشند آن عالم کبیر و تغییر و اختلاف آن نسبت باسباب اخری بوده و خواهد بود مثل تغییر ذائقه مریض که از شیرینی تلخی ادراک مینماید این تغییر در شیرینی احداث نشده بلکه ذائقه تغییر نموده

34 Sufficient and complete utterances concerning these stations have been revealed by the Pen of Command during the sojourns in Iraq and the Land of Mystery. Therefore, We have been brief, although these same points have been repeatedly set forth in the Tablets, for they have been repeatedly asked about. However, all that hath been revealed in the Books and Scriptures, whether in Arabic or Persian, is scattered and dispersed. God will assuredly gather them together in truth. Verily, He is the All-Knowing, the All-Wise. Thou didst inquire about dream interpretation. Interpret dreams, for We have given thee permission and will assist thee in this. He is verily the Almighty, the All-Powerful. The foundation, however, is steadfastness in My Cause. Whoso attaineth unto this, God

34 و در این مقامات بیانات وافیّه کافیه از قلم امریه در احیان توقف در عراق و ارض سر نازل شده لذا باختصار کفایت رفت چنانچه همین مطالب مذکوره مکرر در الواح نازل چه که مکرر سؤال شده و لکن ما نزل من الکتب و الزیر من العربیّه و الفارسیّه جمیع متفرّق و منتشر سوف یجمعه الله بالحقّ انه هو العلیم الحکیم از معبر سؤال نمودید عبر الرؤیا انا اذناک و تؤیّدک فی ذلک انه هو المقتدر القدیر انما الاصل هو الاستقامه علی امری من فاز بها یجری الله من قلبه بحور الحقایق و العرفان و من زلّ انه من الجاهلین و ما سئل

shall cause to flow from his heart the oceans of realities and knowledge, and whoso slippeth therefrom is accounted among the ignorant.

فی الظهور در ایستقام بیانات لا تحصى از قلم اعلی جاری از جمله در لوح ذبیح ارض کاف این فقرات نازل در این لوح ذکر میشود تا آنجناب مطلع باشند

- 35 O Dhabih! The Tongue of Grandeur proclaims: By My Self, the Truth! All Revelations have culminated in this Most Great Revelation. Whosoever claims a Revelation after this is verily a lying impostor. We beseech God to enable him to recant; if he repents, He is verily the Forgiver, and if he persists in what he has claimed, God will assuredly send one who will show him no mercy. He is truly the Omnipotent, the Almighty.

35 ای ذبیح لسان عظمت میفرماید ونفسی الحق قد انتهت الظهورات الی هذا الظهور الأعظم و من یدعی بعده انه کذاب مفتر نسل الله بأن یوقفه علی الرجوع ان تاب انه لهو التواب و ان اصر علی ما قال یبعث علیه من لا یرحمه انه لهو المقتدر

- 36 Behold how the people of the Bayan have failed to understand that whatsoever the Herald of My Beauty and the Manifestation before Me uttered was in contemplation of this Revelation and its establishment. Otherwise, by His true Self, they would not have uttered a single word of what they said. These ignorant ones have considered the Cause of the Self-Subsisting, the Most High, as child's play. Each day they move according to some fancy and wander in some wilderness. Were the Cause as they assert, how could thy Lord's Cause be established upon the throne of tranquility? Reflect and be of those who are discerning. Reflect and be of those who perceive. Reflect and be of those who are steadfast. Reflect and be of those who are assured, to such extent that shouldst all humanity lay claim to whatsoever is possible or beyond it, thou wouldst not turn toward them but wouldst leave them behind thee, advancing toward the Qiblih of all worlds.

36 القدير مشاهده کن که اهل بیان اینقدر ادراک ننموده اند که مظهر قبلم و مبشر جمالم آنچه فرموده ناظرأ الی الظهور و قیامه علی الأمر فرموده و الا ونفسه الحق بکلمه ای از آنچه فرموده تکلم نمینمودند این جهال امر غنی متعال را لعب اطفال دانسته اند هر روز بخجالی حرکت مینمایند و در مفازئی سارند لو کان الأمر كما یقولون کیف یستقر امر ربک علی عرش السکون تفکر و کن من المتفرسین تفکر و کن من المتوسمین تفکر و کن من الرآخنین تفکر و کن من المطمئنین علی شأن لو یدعی کل البشر بکل ما یمكن او فوکه لا تتوجه الیهم و تدعهم عن ورائک مقبلاً الی قبة العالمین

- 37 By My life! The Cause is mighty, mighty, and this Day mighty, mighty. Blessed is he who hath cast behind him all else, turning toward the countenance of Him through Whose light the heavens and earth were illumined.

37 لعمری انّ الأمر عظیم عظیم و الیوم عظیم عظیم طوبی لمن نبذ الوری عن وراه متوجّهاً الی وجه الذی بنوره اشرفت السموات و الارضین

- 38 O Dhabih! A penetrating vision is needed, and a stalwart heart, and legs of brass, lest one stumble through the whisperings of the hosts of vain fancy. This is the firm decree which, through the will of the Ancient King, hath flowed from the Pen of the Most Great Name. Preserve it as thou wouldst preserve thine eyes, and be of the thankful ones.

38 ای ذبیح بصر حدید باید و قلب محکم و رجل نحاس شاید تا بوساوس جنود نفسیه نلغزد اینست حکم محکم که بارادهء مالک قدم از قلم اسم اعظم جاری و نازل شده ان احفظه كما تحفظ عینیک و کن من الشاکرین انتهى

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YMM.357x, YMM.359x, YMM.385x,
YMM.396x

BH04496

Commentary on Basitatu'l-Haqiqah

To: Mirza Aqa who attained the presence in Iraq, in Shiraz

Date: ca. 1289-1290?

- 1 In His Name, the Protector over all names! Say: Knowledge, in the realm of contingency, is the known thing itself, and in the Divine Essence none knoweth it save Him. Thus hath the matter been ordained. All that the mystics have known returneth to a station that was illumined by the lights of the Countenance. 1
بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ قُلْ إِنَّ الْعِلْمَ فِي رُتَبَةٍ
الْإِمْكَانِ هُوَ نَفْسُ الْمَعْلُومِ وَفِي الذَّاتِ لَا يَعْلَمُهُ
إِلَّا هُوَ كَذَلِكَ كَانَ الْأَمْرُ مُقَضًى كُلِّ مَا عَرَفَهُ
الْعَارِفُونَ يَرْجِعُ إِلَى مَقَامٍ كَانَ بِأَنْوَارِ الْوَجْهِ مُضِيئاً
- 2 The realities of all things are contained in a Word that the Tongue of Grandeur uttered when He was established upon the Throne with a sovereignty that encompassed all the worlds. Verily that which is encompassed cannot know the Encompasser, and that which perceiveth cannot perceive Him Who is beyond perception. 2
إِنَّ حَقَائِقَ الْأَشْيَاءِ فِي كَلِمَةٍ نَطَقَ بِهَا لِسَانُ الْعِظَمَةِ
إِذَا اسْتَوَى عَلَى الْعَرْشِ بِسُلْطَانٍ كَانَ عَلَى الْعَالَمِينَ
مَحِيطاً إِنَّ الْحَاظَ لَا يَعْرِفُ الْحَاطِطَ وَ الْمُدْرِكَةَ لَا
تُدْرِكُ مَنْ كَانَ عَنْ الْإِدْرَاكِ مَرْفُوعاً
- 3 Say: The uncompounded Reality is the Primal Word. Blessed is he who hath known the purpose of God and chosen this Path as his way. Through it were all things brought into being, and in all things can be seen its revelation and its sovereignty. Know ye the melody of these words and walk ye straight upon this Path. All things begin with it and end with it. 3
قُلْ إِنَّ بَسِيطَةَ الْحَقِيقَةِ لَهِيَ الْكَلِمَةُ الْأُولَى طَوْبَى
لِمَنْ عَرَفَ مَرَادَ اللَّهِ وَ اتَّخَذَ هَذَا الصِّرَاطَ لِنَفْسِهِ
سَبِيلاً إِنَّ الْأَشْيَاءَ تَحَقَّقَتْ مِنْهَا وَ يَرَى فِي كُلِّ
شَيْءٍ تَجَلِّيَهَا وَ سُلْطَانَهَا إِنْ أَعْرِفُوا لَحْنَ الْقَوْلِ وَ
كُونُوا عَلَى الصِّرَاطِ بِالْحَقِّ مُسْتَقِيمَةً كُلُّ شَيْءٍ بَدَأَ
مِنْهَا وَ يَنْتَهَى إِلَيْهَا
- 4 Glorified be its Creator above being known through the knowledge of His creation or being described by attributes that were limited by human understanding. How can that which is originated reach the sea of eternity, or the evanescent attain unto Him through Whose command was the Kingdom of immortality created? We created all contingent things through the Contingent Will, and it is verily the Most Great Word that appeared with a sovereignty witnessed throughout all worlds. 4
سُبْحَانَ بَارِئِهَا مَنْ إِنْ يَعْرِفُ بِعَرْفَانِ خَلْقَهُ أَوْ
يُوصَفُ بِأَوْصَافٍ كَانَتْ بِعَرْفَانِ النَّاسِ مُحَدُوداً
كَيْفَ يَصِلُ الْخَدُوثُ بِحَمْرِ الْقَدَمِ أَوْ الْفَانِي إِلَى
مَنْ كَانَ مَلَكُوتُ الْبَقَاءِ بِأَمْرِهِ مَخْلُوقاً قَدْ خَلَقْنَا
الْمَمَكَاتِ بِالْمَشِيَةِ الْإِمْكَانِيَّةِ وَأَنَّهَا لَهِيَ الْكَلِمَةُ الْعُلْيَا
الَّتِي ظَهَرَتْ بِسُلْطَانٍ كَانَ عَلَى الْعَالَمِينَ مُشْهُوداً
- 5 O thou who art mentioned before the Throne! Grieve not at anything, but place thy trust in God in all conditions, and fear not those who were debarred from the Countenance. Thy Lord desireth for thee what I have desired for thee, and remembereth thee when He was a stranger in the kingdom. The glory rest 5
أَنْتَ يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ لَا تَحْزَنْ مِنْ
شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأَحْوَالِ وَلَا تَخَفْ
مِنَ الَّذِينَ كَانُوا عَنِ الْوَجْهِ مُحْرُومَةً إِنَّ رَبَّكَ
يُرِيدُكَ بِمَا أَرَادَهُ وَ يَذْكُرُكَ إِذَا كَانَ فِي الْمَلِكِ

upon thee and upon him who hath taken the All-Merciful as his Guardian.

غريباً انما البهاء عليك و على من اتخذ الرحمن
لنفسه وكيلاً

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SFI05.012,

YMM.207

BH00132

Commentary on the Dala'il-i-Sab'ih of the Bab

To: Haji Muhammad Ibrahim Afnan (Muballigh)

Date: ca. 1289-1290?

1 In the name of Him Who hath dominion over all things

1 بسمه المقتدر على الأشياء

2 The seal of the choice Wine hath been broken through My Name, the Self-Subsisting. Blessed are they who recognize that verily it is the Kawthar of the All-Merciful manifested in the contingent world and the Quickener of all beings, having been mingled with the tribulation of the Beloved. We have brought forth from the Point the knowledge of what hath been and what shall be, and have detailed therefrom that which none knoweth save God, the Help in Peril, the Self-Subsisting. Verily, the people have not followed that which they were counseled by the Lord of all beings. Had they followed, they would not have cast the Book of God behind their backs, nor turned away from the Mighty, the All-Loving.

2 قد فتح ختم رحيق المختوم باسمي القيوم طوبى
لقوم يعرفون أنه لكوثر الرحمن في الامكان ومحى
الأكوان بما اختلط بظلم المحبوب قد اخرجنا من
النقطة علم ما كان وما يكون و فصلنا منها ما لا
اطلع به الا الله المهيمن القيوم ان الناس لم يتبعوا
ما نصحو به من لدن مالک الوجود لو اتبعوا ما
نبذوا لوح الله عن ورائهم و ما عرضوا عن العزيز
الودود

3 Among them are those who say He [Baha'u'llah] hath come before the appointed time. Say: Is the knowledge of the appointed time with you or with God, the Revealer of verses? Be fair and follow not every vain imagining. Among them are some who say God hath purified the seed, that all may know that whatever appeareth from the Dayspring of Being was indeed pure. Say: Yea, by my Lord! He is indeed the Pure, the Most Pure, the Mighty, the Inaccessible. Therefore they conclude that He will appear afterwards. Say: The before and after are with thee, not with Him in Whose grasp is the dominion of all things. Say: Every seed from which We have brought forth the Dawning-Places of Revelation - all are pure and purified. This is God's decree, both aforetime and hereafter, did ye but know.

3 منهم من قال انه اتى قبل الميقات قل هل عندكم
علم الميقات ام عند الله منزل الآيات ان انصفوا
ولا تتبعوا كل رجل موهوم منهم من قال قد
طهر الله النطفة ليعلم الكل ان ما يظهر به مطلع
الوجود انه كان مطهراً قل اى ورتي انه هو الطهر
الظاهر العزيز الممنوع لذا استدلل انه يظهر من بعد
قل ان البعد و القبل عندك لا عند الذى فى
قبضته زمام الوجود قل كل نطفة اظهرنا منها
مشارك الوحى كلها طاهرة مطهرة هذا حكم الله
من قبل و من بعد ان اتم تعلمون

4 هذا امر لا يحتاج بالذكر و البيان انه من اس
الأحكام فى لوح مكنون و ما اراد النقطة من

4 This matter needeth no mention or explanation, for it is among the fundamental ordinances in a hidden Tablet. The Point intended by this mention naught save His absorption in the remembrance of the Intended One and His stations, which none can know save every loved one consumed in the fire of the Beloved. Among them are those who said that the Revealer of the Bayan wrote what the Intended One would recite among children, and thereby were perplexed in the Cause of the All-Merciful. Say: Is the knowledge of the Book with you, or with Him Who possesseth the Preserved Tablet? Say: Be not among the unjust. Open the eye of fairness and speak not that which would consume hearts and minds. Interpret not according to your desires what God hath placed above your understanding. Ask of him who speaketh the truth from the presence of the Truth, the Knower of the unseen, though He hath forbidden questioning in this Revelation lest there come before His presence that which would sadden Him and prevent Him from mention of His Self, the One Who dominateth all witnesses and witnessed things. Yet We have permitted you, as a bounty from Our presence, lest the doubts of nations who follow vain imaginings and wander in the wilderness of heedlessness and pride keep you from the Most Great Ocean.

5 Say: He intended by mention of the seed and what is above it naught save My remembrance, the Mighty, the Beloved. Say: He was with My Name in the evening and with My remembrance in the morning, did ye but know. O people of the Bayan! Be fair in the name of the All-Merciful. Should diverse utterances come to you from the Manifestation of clear proofs, whom would ye question and to whom would ye turn to inform you of what the Chosen One hath ordained in the inscribed Tablet? All that hath been revealed in the Tablets ultimately returneth to a single point wherein the sincere find no difference, could ye but understand. None knoweth the interpretation of the Book and what the All-Bountiful intended save him from whom, through His Name, the ocean of Revelation hath flowed forth and from whom the fountains of wisdom and streams of knowledge have branched. All utterances lead to this Word spoken by the Tongue of the Bayan, would ye but perceive it. He said that should He appear at this very moment, none hath the right to object to Him. He doeth what He willeth. He is verily the Help in Peril, the Self-Subsisting. None possesseth knowledge of His Revelation. He appeareth as He pleaseth and when He pleaseth. Thus hath the matter been decreed, would ye but be certain.

6 Say: Beware lest what is in the Bayan prevent you from meeting Him when the Call is raised. Cast aside all that ye possess

ذكرها الا لاشتغاله بذكر المقصود و مقاماته و لا يعرف ذلك الا كل حبيب احترق بنار المحبوب و منهم من قال ان منزل البيان كتب ما يقرأه المقصود بين الصبيان و بذلك تحير في امر الرحمن قل ا عندكم علم الكتاب ام الذي عنده لوح محفوظ قل لا تكونوا من اهل الاعتساف ان افتحوا بصر الانصاف و لا تتكلموا بما تحترق به الأفئدة و العقول لا تفسروا بأهوائكم ما جعله الله فوق عقولكم ان اسئلوا من ينطق بالحق من لدى الحق علام الغيوب ولو انه منعكم عن السؤال في هذا الظهور لئلا يحضر تلقاء الوجه ما يحزنه و يمنعه عن ذكر نفسه المهيمنة على كل شاهد و مشهود ولكن انا اذناكم فضلاً من لدنا لئلا تمنعكم عن البحر الأعظم شبهات الأمم الذين اتبعوا الأوهام و هاموا في تيه الغفلة و الغرور

5 قل انه ما اراد من ذكر التطفة و ما فوقها الا ذكرى العزيز المحبوب قل انه كان باسمي يسمى و بذكرى يعتدى ان اتم تعرفون يا ملاء البيان ان انصفوا بالرحمن لو يرد عليكم كلمات مختلفات من لدن مظهر البينات من اى نفس تستلون و بأى وجه تريدون ليخبركم بما اختاره المختار فيما نزل في لوح مسطور كلما نزل في الألواح انها لينتهى الى نقطة واحدة لا يرون الموحدون فيها الاختلاف ان اتم تفقهون لا يعلم احد تأويل الكتاب و ما اراده الوهاب الا من ترشح باسمه بحر الوحي و انشعبت مناهل الحكم و شوارع العلوم ينتهى كل البيانات الى هذه الكلمة التي تكلم بها لسان البيان ان اتم تشعرون قال انه لو يظهر في الحين ليس لأحد ان يعترض عليه انه هو الحاكم فيما اراد انه هو المهيمن القيوم ليس عند احد علم ظهوره يظهر كيف يشاء و في اى وقت يشاء كذلك قضى الأمر ان اتم توقنون

6 قل اياكم ان يمنعكم ما في البيان عن لقائه اذا ارتفع النداء دعوا ما عندكم و توجهوا الى ذاك

and turn ye unto that most praiseworthy Station. Whoso pondereth these verses which have been sent down from the heaven of the Command will cry out and say: "I believe in Thee, O Lord of the seen and the unseen!" Blessed is he who hath freed himself from the depths of allusions and turned, in a spirit of detachment, unto the Countenance. Say: O people of Baha! It behooveth you to soar today in an atmosphere that transcendeth the allusions of words and the doubts of them that have denied God when the Promise was fulfilled and the Promised One appeared. Say: All that was revealed in the Bayan hath been made specifically for this Revelation - reflect that ye may understand. Say: Have ye the knowledge of the unseen, or is it with Him Who created all things? Fear God and follow not the paths of fancy. Every matter is weighed by this Balance, and by its very self, would ye but know it. Say: Through Him were the standards of innovation raised upon every lofty banner. Thus have We sent down the verses unto thee that thou mayest remind the servants thereby. Verily thy Lord is the All-Bountiful, the Bestower, the Generous, the Forgiving. Say: Praise be to God, the Lord of the seen and the unseen.

المقام المحمود من يتفكر في هذه الآيات التي نزلت من سماء الأمر يصيح ويقول آمنت بك يا مولى الغيب والشهود طوبى لمن اخرج نفسه من غمرات الاشارات واقبل الى الوجه مقدساً عن الحدود قل يا اهل البهاء ينبغي لكم ان تطهروا اليوم في هواء لا تبلغه اشارات الكلمات ولا شبهات الدين كفروا بالله اذ ظهر الوعد واتى الموعد قل كل ما نزل في البيان جعله الله مختصاً لهذا الظهور تفكروا لعل انتم تعرفون قل ا عندكم علم الغيب ام عند الذي خلق كل شيء خافوا الله ولا تسلكوا سبيل الموهوم قد يوزن كل امر بهذا القسطاس وانه بنفسه لو انتم تعرفون قل به نصبت اعلام البدع على كل علم مرفوع كذلك نزلنا لك الآيات لتذكر بها العباد ان ربك هو الفضل المعطى الكريم الغفور قل الحمد لله مالک الغيب والشهود

7 This was revealed in answer to one who asked about what was mentioned in the Seven Proofs:

7 قد نزل في جواب من سئل عما ذكر في الدلائل السبعة

8 His words, exalted and glorified be He: Among the conclusive proofs is the knowledge of all things in a single soul, which knowledge hath been concealed and treasured in the Book of the Single Temples, and none before this hath been apprised thereof. The fruit thereof is that one observeth in the letters how all things are gathered together in eleven degrees, which constitute the Temple of Identity, and when thou causest the first Temple to move in the sea of names, it reacheth unto nineteen and entereth not into twenty. The revelation of this knowledge is a conclusive proof unto all, would they but understand.

8 قوله جلّ وعزّ از جمله ادلاء متقنه علم كل شيء است در نفس واحد که در کتاب هياكل واحد بيان اين علم مکنون و مخزون شده و احدى قبل از اين مطلع نشده و ثمره آن آنکه در حروف مشاهده مينمايد که چگونه كل شيء در يازده درجه که هيکل هویت باشد جمع گردد و هيکل اول را که در بحر اسماء سيردهی به نوزده منتهی ميشود و داخل عدد ييست نمیشود و اظهار اين علم حجتی است بالغه بر كل اگر تعقل نمايند

9 In the name of God, the All-Knowing, the All-Wise

9 بسم الله العالم العليم

10 Praise be to God Who hath made the ornament of the Tablets of Numbers to be the One, which was sanctified above all single numbers, and made it the source of derivation in the Kingdom of Creation. Verily, it counteth not itself among the numbers from which numbers are compounded, in such wise that it can never be exhausted. When it shone forth through its sovereignty upon its pillars, there appeared the Four which is the completion of Ten, and through it were concluded the degrees of mathematical figures in the stations of remembrance and allusions. Every discerning one seeth, at the conclusion of this station, the form of the Beginning in the first of numbers.

10 الحمد لله الذي جعل طراز الواح الأعداد بالواحد الذي كان مقدساً عن الآحاد وجعله مبدء الاشتقاق في ملكوت الابداد وانه لا يعد في نفسه من العدد يترتب منه الأعداد على شأن لا يأخذه التفاد فلما تجلّ بسلطانه على اركانه ظهرت الأربعة التي هي تمام العشرة وبها انتهت مراتب رقومات الهندسيات في مقامات الذكر و الاشارات و يرى كل بصير عند ختم هذا المقام صورة البدء في أول الأرقام اذا اشرفت

Then did the suns of Names shine forth from the horizon of this heaven in the degrees and lines which were determined according to the number of the Vav and Ha that were established therein in the worlds of accomplishment after decree. When the lines adorned with Names appeared according to the number of Our Name, the All-Glorious, We adorned with them the First Temple and made it the source of causes, and from it We detailed the Temples and Names until the Temples ended at the Nineteenth Temple and the Names at Our Name, the Help in Peril, which We made the ultimate end of Names in numbers and their measure in the kingdom of creation. Thus ended the journey of the First Temple in the seas of Names unto this most exalted station, yet it reached not unto the sea of Kaf in the kingdom of beginning. Then We made the establishment of the Temples and Numbers and the objects of those Names through the manifestation of the Square by this Triangle, whereby all upon earth were thunderstruck save those who held fast to the luminous Handle - and it is the Triangle which was the first of forms and their source, and the fountainhead of numbers and their sovereign. And verily these are outwardly possessed of straight sides and lines which were not ordained to descend, and inwardly that which none hath understood save God, the Lord of the Throne and earth, and the Creator of earth and heaven.

شموس الأسماء من افق هذا السماء في المراتب والخطوط التي حددت على عدد الواو والهاء المستقرة عليها في عوالم الامضاء بعد القضاء فلما ظهرت الخطوط المطرزة بالأسماء على عدد اسمنا البهاج زيناً بها الهيكل الأول وجعلناه مبدء العلل وفصلنا منه الهياكل والأسماء الى ان انتهت الهياكل الى الهيكل التاسع والعشر والأسماء الى اسمنا المستغيث الذي جعلناه منتهى الأسماء في الأعداد وميزانها في ملكوت الانشاء كذلك انتهى سير هيكل الأول في بحور الأسماء الى هذا المقام الأعلى وما بلغ الى بحر الكاف في ملكوت البدء ثم جعلنا قيام الهياكل والأعداد ومسميات تلك الأسماء بظهور التريع بهذا التثليث الذي انصعق به من على الأرض الآ من تمسك بالعروة التوراء وهو المثلث الذي كان أول الأشكال ومبدها ومصدر الأعداد و سلطانها وانها في الظاهر ذوات الأضلاع المستقيمة الخطوط التي ما قدر لها الهبوط وفي الباطن ما اطلع عليه الا الله مالک العرش والثرى وفاطر الأرض والسماء

- 11 And as to what thou hast asked concerning the knowledge that was hidden in God's knowledge and treasured within the veil of grandeur and glory, know thou that the Point of the Bayan desired by its revelation naught else save that all should know their beginning and their return, lest the multiplicities of the worlds of names and the visible utterances of letters in the kingdom of creation should prevent them from turning unto Him Whom God hath made the Source and Return of all things. Thus hath the matter been decreed by the All-Knowing, the All-Wise. None can comprehend the greatness of this knowledge save he who beholdeth it with the eye of God, and without this none hath any share of this great depth. God hath revealed this knowledge for the recognition by men of the Source from which the letters have proceeded and every wise command. Verily God, blessed and exalted be He, hath created limited letters and made them sources of knowledge amongst the servants. Thy Lord is verily the Mighty, the Powerful.

11 واما ما سئلت في العلم الذي كان مكنوناً في علم الله ومخزوناً في حجاب العظمة والكبرياء فاعلم ان نقطة البيان ما اراد من اظهارة الا ليعلم الكل مبدهم و مرجعهم لئلا تمنعهم كثرات عوالم الأسماء والبيانات الظاهرة من الحروفات في ملكوت الانشاء عن التوجه الى الذي جعله الله مبدء الأشياء و مرجعها كذلك قضى الأمر من لدن علم حكيم لا يعرف عظمة هذا العلم الا من ينظر اليه بعين الله و من دون ذلك ليس لأحد نصيب من هذا العمق الكبير قد اظهر الله هذا العلم لعرفان الناس مصدر الذي منه صدرت الحروفات و كل امر حكيم ان الله تبارك و تعالى خلق حروفات محدودات وجعلها مصادر العلوم بين العباد ان ربك هو المقتدر القدير

- 12 And these letters and numbers, all of them, began from the Primal Point and the First Pattern, which is the One without number, and unto it do they return on His wondrous Day. The fruit of this knowledge and the fruits of all knowledge is the recognition of the Known One Who hath appeared after

12 وهذه الحروفات والأعداد كلهن وكلها بدئن من النقطة الأولية والطرز الأول الذي هو الواحد بلا عدد و رجعن اليه في يومه البديع و ثمر هذا العلم و ثمرات العلوم كلها عرفان المعلوم الذي ظهر بعد القائم باسمه القيوم والذي فاز به انه

the Qayyum in His Name the Self-Subsisting. Whoso hath attained unto this hath ascended unto the ultimate goal and hath known the Beginning and the End. And whoso is deprived of the fruit in this Most Great Day is among the most ignorant of creation, even should he bring forth the knowledge of the first and the last ones. Say: The knower is he who hath known the Known One, and the learned is he who hath drawn nigh unto the Known One, and he who is remote, verily he is the imaginary one, by the Lord of the worlds.

- 13 All things have been limited by whatsoever hath been created in earth and heaven by everything - this is a word that encompasseth what hath been created and what shall be created by the Mighty, the Powerful. And verily these have been limited to nineteen units in the Book of God, and every unit began from the First Unit, and verily it is from the Point that speaketh: "There is no God but Me, the All-Knowing, the All-Informed." And God desired naught except to teach the people the Dawning-Place of the Cause and its Rising-Point, lest the manifestations of the worlds of names should prevent them from the Creator of heaven, and the allusions of the people of creation from the Source of verses and their Return. Thus hath God detailed what He desired in a clear Tablet. Verily he who hath drunk the wine of revelation from this Cup will not alter a single letter of what We have sent down in the Kingdom of the dominion of the heavens and earths.

- 14 Then know thou that Kitabu'l-Vahid hath been sent down from the presence of the One to this Single One, but for Whom the face of creation would not have been adorned with the beauty of detachment, nor the tablet of invention with the ornament of the Point from which all things have been detailed. Thus hath the matter been decreed in the kingdom of decree from the Dawning-Place of the revelation of thy Lord, the Most Exalted, the Most Great. Blessed is he who hath found the sweetness of utterance in the days of the All-Merciful. He would not exchange it for all the books of the earth. To this beareth witness the King of the realms of eternity from the presence of One All-Knowing, All-Informed.

- 15 And We adorned that Book with Our Most Beautiful Names in the lines of the Vav and the Ha, then We made them the ornament of the First Temple that it might tell of the Pure Identity among the nations. Verily thy Lord is the Mighty, the Powerful. And We ordained in the first line letters which We made the source and return of all things, that the seeing one might behold in that line the lines branching from the ocean of the Point, and might become aware of the beginning of manifestations and multiplicities from the first and last ones,

ارتقى الى الغاية القصوى و عرف المبدء والمنتهى و الذى منع عن الثمر فى هذا اليوم الأكبر أنه من اجمل الخلق ولوىأتى بعلوم الأولين و الآخرين قل العارف من عرف المعروف و العالم من تقرب الى المعلوم و الذى بعد أنه هو الموهوم و رب العالمين

13 قد حدّدت الأشياء عمّا خلق فى الأرض و السّماء بكلّ شيء هذه كلمة احاطت ما خلق و يخلق من لدن مقتدر قدير و أنّها حدّدت بتسعة عشر واحد فى كتاب الله و كلّ واحد بدء من الواحد الأوّل و أنّه من النقطة الّتي تنطق أنّه لا اله الاّ انا العليم الخبير و ما اراد الله الاّ ليعلم النّاس مشرق الأمر و مطلع لثلاّ تمنعهم ظهورات عوالم الأسماء عن فاطر السّماء و اشارات اهل الانشاء عن مبدء الآيات و مرجعها كذلك فضل الله ما اراد فى لوح مبين أنّ الذى شرب رحيق الوحى من هذه الكأس أنّه لا يبدّل حرفاً ممّا نزلناه بملكوت ملك السّماوات و الأرضين

14 ثمّ اعلم قد نزل كتاب الواحد من لدى الواحد لهذا الأحد الذى لولاه ما طرّز وجه الابداع بشامة الانقطاع و لا لوح الاختراع بطراز النقطة الّتي منها فصلت الأشياء كذلك قضى الأمر فى ملكوت القضاء من مشرق وحى ربّك العلىّ العظيم طوبى لمن وجد حلاوة البيان فى أيام الرّحمن أنّه لا يبدّلها بكتيب الأرض كلّها يشهد بذلك مالک ممالک البقاء من لدن عليم خبير

15 و زينا ذلك الكتاب بأسمائنا الحسنی فى خطوط الواو و الهاء ثمّ جعلناها طراز الهيكل الأوّل ليحكى عن الهوية البحتة بين الملل أنّ ربّك هو المقتدر القدير و قدرنا فى الخطّ الأوّل حروفات الّتي جعلناها مبدء الأشياء و مرجعها ليرى البصير فى ذاك الخطّ الخطوط المنشعبة من بحر النقطة و يطلع بمبدء الظهورات و الكثرات من الأوّلّيات و الآخرّيات و يكون من الموقنين و

and might be of the assured ones. And We revealed from their numbers a Name from the Names, that it might proclaim in the kingdom of creation that there is no God but He, the All-Knowing, the All-Wise.

- 16 Then in the second line were points representing the ranks of ones, tens and hundreds, and We added to them points for the three ranks and that which indicates the thousand in the inscribed figures. And We revealed from them another name - thus was the matter decreed from the presence of the Lord of Destiny in this noble scene. Then in the third were corresponding alifs until the lines were completed in the number of Our Most Glorious Name and the seas of geometry and figures ended at the geometry indicating nine, for God has ordained no geometry beyond it. All forms and shapes have culminated in this geometry which tells of the Most Great Name, which God has made the Dawning-Place of names and their source for all who are in the heavens and earth.

- 17 When the realities of all things were gathered in eleven scrolls in the Temple of the Divine Identity, We made it the First Embroidery and the Speaker of this Name which God has made the Master of Causes and the Source of religions for all the worlds. When We adorned the heaven of that Temple with the suns of names, Our True Name appeared from the corresponding ta's at the ultimate stations, and in this are signs and clear proofs for those who know. This is what God intended in the mystery of mysteries from the mystery veiled by mystery in this Great Announcement. Blessed is he who has recognized this mystery, from the burden of which all in the heavens and earth fled in terror, save those who turned their gaze away from all things and set their faces toward the scene of God, the Mighty, the Generous.

- 18 When the creation of the First Temple was completed through this Most Great Name, We derived from it the Temples. Verily thy Lord is the Powerful, the Mighty, the Wise. Know then that We caused that Name which We revealed in the ultimate stations and lines to traverse a sea among the seas of names by adding to it its like, whereupon Our Name "the Embroiderer" appeared in that straight channel. Then We caused it to traverse another sea and another name rose from its dawning-place. Then in the stages of its journey through each of the seas a name among the names appeared until it reached the ultimate of the Temples, the Nineteenth Temple, whereupon the sun of Our Name "the One Who Calls for Help" shone forth from that manifest and evident horizon. At that point the

أظهرنا من أعدادهنّ أسماء من الأسماء لينطق في ملكوت الانشاء أنه لا اله الا هو العليم الحكيم

16 ثمّ في الخطّ الثاني نقاط حاكيات عن مراتب الآحاد والعشرات والمئات وزدنا عليهنّ نقاط مراتب الثلاث وما يدلّ على الألف في الرقومات المسطّرات وأظهرنا منهنّ اسماً آخر كذلك قضى الأمر من لدن مالك القدر في هذا المنظر الكريم ثمّ في الثالث الفات مماثلات الى ان تمت الخطوط في عدد اسمنا البّاج وانتبت بحور الهندسيّات و الرّقومات الى الهندسة المدلّة على التسع لأنّ الله ما قدّر فوقها من هندسة قد انتهت الصّور والأشكال الى هذه الهندسة التي حكّت عن الاسم الأعظم الذي جعله الله مطلع الأسماء و مرجعها لمن في السّموات والأرضين

17 فلما اجتمعت حقايق كلّ شيء في دراجع احدى عشر في هيكل الهوية جعلناه الطراز الأوّل و الناطق بهذا الاسم الذي جعله الله مالك العلل ومبداء الملل لمن في العالمين فلما زينا سماء ذاكَ الهيكل بشموس الأسماء ظهر اسمنا الحقّ من الطلّاءات المماثل في منتهى المقامات وفي ذلك لآيات ثمّ بينات للعارفين وهذا ما اراده الله في سرّ السرّ من السرّ المتّبع بالسرّ في هذا النّبأ العظيم طوبى لمن عرف هذا السرّ الذي فزع من حمله من في السّموات والأرض الا من اخذ النّظر عن كلّ الأشياء وتوجّه الى منظر الله العزيز الكريم

18 واذا تمّ خلق الهيكل الأوّل بهذا الاسم الأعظم فصلنا منه الهياكل ان ربّك هو المقتدر العزيز الحكيم ثمّ اعلم انا سيرنا ذاكَ الاسم الذي أظهرناه في منتهى المقامات والخطوط في بحر من بحور الأسماء بما زدنا عليه مثله اذاً ظهر اسمنا الطّرز في ذاكَ الجدول المستقيم ثمّ سيرناه في بحر آخر و طلع من مطلعه اسم آخر ثمّ في مراتب سيره في كلّ بحر من البحور ظهر اسم من الأسماء الى ان انتهى الى منتهى الهياكل التاسع و العشر اذاً اشرقت شمس اسمنا المستغيث من ذاكَ الأفق اللّامع المبين وعند ذلك انتهت الأسفار

journeys and seas came to an end, for God has not ordained among the names a greater number than this exalted Name. Therefore He said - and His word is the truth - that it reaches not unto twenty. Verily thy Lord is the All-Knowing, the All-Informed. If thou shouldst add to this Name, no name would appear from it as appeared in the ranks We have explained to thee. Reflect that thou mayest know what thy Lord intended aforetime and in this wondrous Tablet.

- 19 Thus has the sun of utterance shone forth from the horizon of thy Lord, the Most Merciful, as a grace from Him unto thee and unto those who ask. If thou wouldst reflect, the proof of this knowledge and that mighty Book would become manifest to thee, and it is, in its inner reality, the manifestation of Truth in the One Who Calls for Help. By My life, this is indeed the purpose - blessed are they who attain! We testify that all that hath appeared in the Proof or shall appear is God's proof unto all else and His testament unto all in the kingdom. Then We shall explain to thee what the Point intended in the inmost heart of His utterance, that thou mayest be of the thankful.

- 20 By the nineteenth He intended naught but this most impregnable and exalted Manifestation. As for the nine, ye were promised it in the Book in His words "In the nine ye shall attain all good," even as there appeared therein the Revelation of God and His mystery according to a fixed measure. And by the other years were meant those years that were appointed for the respite, as revealed in the Bayan. And when these were fulfilled and the Promise came, the Promised One appeared with a sovereignty that encompassed all who dwell in the realm of the seen and the unseen. And His words "It shall not reach unto Kaf" signified that the twentieth year would not be completed ere He would be made manifest with the truth, with evident sovereignty.

- 21 O thou herald! Convey unto the people what God intended in the mystery of the Book of the Temples from God's Most Great Treasury, that they may be of them that know. Say: In His mention He intended naught save the Goal of all who dwell on earth. When the creation of the First Unity was completed and from it the Temples were differentiated, He called upon his Lord in His communion, saying: "O my God! Guide Thou that Unity and that Being unto Him Whom God shall make manifest, that they may not be veiled from the Manifestation of Thyself, inasmuch as they were created for Him." Thus was the matter decreed. Blessed are they that attain! Were anyone to ponder this utterance and comprehend what the All-Merciful intended, he would melt with the fire of yearning and would

و البحار لأن الله ما قدر بين الأسماء أكثر عدداً من هذا الاسم المنيع لذا قال و قوله الحق انه لم يبلغ الى العشرين ان ربك هو العليم الخبير انك لو تزيد على هذا الاسم لا يظهر منه اسم كما ظهر في المراتب التي بيناها لك تفكر لتعرف ما اراد ربك من قبل و في هذا اللوح البديع

- 19 كذلك اشرفت شمس البيان من افق عناية ربك الرحمن فضلاً من عنده عليك و على السائلين لو تفكر تظهر لك حجة هذا العلم و ذاك الكتاب المنيع و هي في الباطن ظهور الحق في المستغيث لعمري هذا هو المقصود طوبى للفائزين نشهد كل ما ظهر في الحجة او يظهر هو حجة الله لما سواه و برهانه لمن في الملك اجمعين ثم نبين لك ما اراد النقطة في باطن الباطن من بيانه لتكون من الشاكرين

- 20 انه ما اراد من التاسع و العشر الا هذا الظهور الامنع المنيع اما التسع انتم وعدتم به في الكتاب بقوله انتم في التسع كل خير تدركون كما ظهر فيه ظهور الله و [سره] على قدر مقدور و اراد من السنين الاخرى سنين التي عيّنت للهلة كما نزل في البيان و اذا قضيت و اتى الوعد ظهر الموعد بسلطان احاط من في الوجود من الغيب و الشهود و قوله لن يصل الى الكاف اي لن يتم سنة العشرين الا و انه يظهر بالحق بسلطان مشهود

- 21 انك انت يا ايها المبلغ بلغ الناس ما اراده الله في سر كتاب الهياكل من كنز الله الأعظم ليكون من العارفين قل انه ما قصد في ذكره الا مقصود العالمين فلما تم خلق الواحد الأول و فصلت منه الهياكل يدعوربه في مناجاته ويقول فلتهدين اللهم ذلك الواحد و ذلك الحق بمن يظهره الله ان لا يحتجبون عن مظهر نفسك بعدما هم قد خلقوا له كذلك قضى الأمر طوبى للبالغين لو يتفكر احد في هذا البيان و يبلغ ما اراده الرحمن ليدوب من نار الاشتياق و يطلع بعظمة الأمر و سلطانه ولكن الناس اكثرهم من الغافلين

recognize the grandeur of this Cause and its sovereignty. Yet most people remain heedless.

- 22 O thou who hast dawned from the horizon of certitude and art mentioned by the tongue of the All-Merciful in the highest paradise! Know thou that every mention hath ended at this most mighty station and every description at this most luminous spot. When the Point praiseth a soul in the Bayan, He saith: "Beware lest praise veil thee from the Most Glorious Horizon," and when He describeth anyone with names, He addresseth him thus: "Beware lest the garment of names prevent thee from Him round Whom circle Their suns in adoration before His beauteous countenance." Observe how He praised the Letters in the most wondrous manner possible in creation and in the most glorious way that could be mentioned in invention. Then He addresseth the people of the Bayan, saying: "Beware lest ye be veiled by these Letters from the Lord of Names and Attributes." Blessed is he who hath recognized God's purpose in what He hath truthfully revealed and who hath remained steadfast upon this straight path.

- 23 And when He mentioneth Him Whom all shall seek, He saith that should He appear at that very moment, His command must be obeyed and His wish fulfilled. None may object to Him; rather must all acknowledge Him and thank God for this supreme bounty. O My Name! Reflect upon the allusions in the words of Him Who revealed the verses, that the fragrances of reunion in this culmination, which hath been the ultimate hope of the Messengers, may seize thee. Verily, he who hath not recognized the Purpose hath been deprived of God and His sovereignty and what He hath revealed unto the sincere ones. Say: Beware lest the multitude of what hath been revealed in the Bayan veil you from the Source of the Bayan, and lest the manifestations of the worlds of words veil you from the Horizon whence rose the suns of meaning and exposition from God, the Mighty, the Praiseworthy.

- 24 By My life, O My Name! Were We to reveal books concerning the Temples and what lieth beyond them, it would be easier for Me than to interpret what We have previously revealed, for though interpretation is indeed a momentous matter, yet it is the province of every learned one aware among the people of Baha whose hearts are connected with this mighty ocean. Blessed is the learned one whom the breezes of revelation have seized in the days of God and have caused him to forget all creation and whatsoever hath been mentioned therein, speaking forth this remembrance whereby the oceans of life have gushed forth amidst all worlds. He is among the most exalted of creation before the Truth, for the station of the learned one who

22 يا أيها المشرق من افق الايقان والمذكور بلسان الرحمن في اعلى الجنان فاعلم قد انتهى كل ذكر الى هذا المقام الأرفع وكل وصف الى هذا المقر المنير ان اثني النقطة نفساً في البيان يقول اياك ان يحجبك الثناء عن الأفق الأبهى وان وصف احداً بالأسماء يخاطبه اياك ان يمنعك ثوب الأسماء عن الذي كانت شمسها طائفات حوله و ساجدات لوجهه الجليل فانظر قد اثني الحروفات بأبداع ما يمكن في الابداع و ابهى عما يذكر في الاختراع ثم يخاطب اهل البيان ويقول اياكم ان تحتجبوا بهذه الحروفات عن مالک الأسماء والصفات طوبى لمن عرف مراد الله فيما انزله بالحق و كان مستقيماً على هذا الصراط المستقيم

23 وان ذكر المستغاث يقول ان يظهر في الحين انه مطاع في امره و مختار فيما اراد ليس لأحد ان يعترض عليه بل للكل ان يصدقوه ويشكروا الله بهذا الفضل العظيم يا اسمي تفكر في تلويحات كلمات منزل الآيات لتأخذك نفحات الوصال في هذا المال الذي كان منتهى امل المرسلين ان الذي لم يعرف المقصود انه كان محروماً عن الله و سلطانه و ما نزل من عنده على المخلصين قل اياكم ان تمنعكم كثرات ما نزل في البيان عن مبدء البيان وظهورات عوالم الألفاظ عن الأفق الذي منه اشرفت شمس المعاني والتبيان من لدى الله العزيز الحميد

24 لعمرى يا اسمي لو نزلنا كتباً في الهياكل و ما فوقها لكان اسهل عندي من ان افسر ما نزلناه من قبل لأن التفسير ولو انه من امر خطير ولكن هو شأن كل عالم خبير من اهل البهاء الذين اتصلت قلوبهم بهذا البحر العظيم طوبى لعالم اخذته نفحات الوحي في ايام الله و انسته الامكان

hath embarked upon the Crimson Ark in the Most Glorious Name among the people is as the station of sight among the senses. It behooveth all to revere him.

- 25 As for the one who spoke with this Remembrance, through which the rivers of life burst forth amidst the worlds - verily, he is among the most exalted of creatures before the Truth. For the station of the learned one who has embarked upon the crimson ark in the Most Glorious Name amongst the people is as the station of sight among the senses. It behooveth everyone to honor him and to magnify him. Thus was it sent down aforetime and at this hour. Then blessed is the learned one who hath adorned himself with the raiment of detachment in creation and with the cloak of godliness among men, and who hath been so attracted by hearkening to this Call that he hath gone forth from his homeland, traveling through the countries in remembrance of the All-Merciful. Verily, he is of those who have drawn nigh and are sincere.

- 26 O Khalil! This is uttered in the Persian tongue, that all creation might partake of the fragrant breezes of divine utterances and attain to that which God hath willed. The Point of the Bayan hath revealed a Book concerning the Single Temples, wherein He hath gathered all things within eleven lines corresponding to the number of 'Huva' and the Most Splendid Name. In the first line He inscribed the letters of the abjad, and from its twenty-eight letters, which are the source and return of all things, He derived the name Vahid. In the second line He took the dots marking the ranks of ones, tens, hundreds and thousands, wherefrom the name Mahbub was derived. In the third line He recorded similar alifs, such as one (1), ten (10), eleven (11), one hundred (100), one hundred and one (101), one hundred and ten (110), one hundred and eleven (111), and so forth. He calculated all similar letters in like manner, not exceeding the number of Al-Mustaghat, which He established as the measure of numbers. From these similar alifs He derived the name Baydavi. Similarly He recorded in each line the equivalents of each abjad letter and derived therefrom a name, until He reached the similar ta's, which represent the ultimate degree of geometry and forms in the material world, from which He derived the name Haqq. In this are signs for those who observe and reflect.

- 27 All these names He gathered in the First Single Temple, which is Oneness without number. Thereafter He caused each of

25 و ما ذکر فیما کان ناطقاً بهذا الذکر الذی به انفجرت بحور الحیوان بین العالمین انه من اعلی الخلق لدى الحق لأن مقام العالم الذی ركب باسم الأبهی علی السفینه الحمراء بین الناس كمقام البصر بین الحواس ینبغی لكل أن یوقروه و یعظموه كذلك نزل من قبل و فی هذا الحین ثم طوبی لعالم تنزین بطراز الانقطاع فی الابداع و برداء التقوی بین الوری و انجذب من اصغاء هذا النداء علی شأن خرج عن الأوطان سائراً فی البلدان لذكر الرحمن الا انه من المقربین المخلصین

26 ای خلیل بلسان پارسی ذکر میشود تا کل بریه از تفحات بیانات الهیه نصیب و قسمت برند و به ما اراده الله فائز گردند نقطه بیان کتابی در هیاکل واحد ذکر فرموده و کلتی را در یازده خطوط که بعدد هو و اسم بهاج مطابقست جمع فرموده اند در خط اول حروف ابجدیه را مرقوم داشته اند و از بیست و هشت حرف آن که مبده کلتی و مرجع آن بوده اسم وحید استخراج فرموده اند و در خط ثانی نقاط مراتب آحاد و عشرات و مئات و الوف را اخذ نموده اند و اسم محبوب از آن استخراج شد و در خط ثالث الفات مماثل مرقوم مثل یک ۱ و ده ۱۰ و یازده ۱۱ و صد ۱۰۰ و صد و یک ۱۰۱ و صد و ده ۱۱۰ و صد و یازده ۱۱۱ الی آخرها در جمیع حروف مماثل بهمین قسم حساب نموده اند و تجاوز از عدد المستغیث را جایز ندانسته اند و او را میزان اعداد قرار داده اند و از الفات مماثل اسم بیدوی استخراج فرموده و همچنین مماثل هر حرفی از حروف ابجدیه را در خطی از خطوط مرقوم داشته اند و اسمی استخراج نموده اند تا آنکه منتهی شد بطاءات مماثل که منتهی مقامات هندسیات و اشکال است در عالم ملک و از او اسم حق استخراج فرموده اند و فی ذلک لآیات للنظرین و المتفرسین

- 27 و جمیع این اسماء را در هیكل واحد اول که واحد بلا عدد است جمع فرموده اند و بعد هر

the names gathered in the Temple of Identity to traverse an ocean from among the oceans of names, deriving other names therefrom, from which He arranged the Second Temple, until the Temples ended with the nineteenth, beyond which progress according to the established rule is impossible, for at the end of the nineteenth Temple the names culminate in Al-Mustaghath with the alif and lam, above which there exists no name in numbers from which to arrange a final Temple.

- 28 In brief, He determined eleven names corresponding to the number of 'Huva' and 'Bahhaj' in the eleven lines and degrees, as mentioned. The number of these eleven names also corresponds to the name Al-Mutakabbir. Then from this the First Single Temple appeared, and when they added once to the numbers of these names, eleven other names appeared, wherefrom He raised up the Second Single Temple. Likewise when they added twice to the numbers of the names of the First Single Temple, other names appeared wherefrom the Third Single Temple was manifested. Thus did they add at each degree until it concluded with the nineteenth Temple.

- 29 All these Temples appeared and came into being from the First Temple itself. Let it not be imagined that the Second Temple came from the First, the Third from the Second, and the Fourth from the Third, as would appear in calculation to those possessed of understanding. Thereby it is proven that God is the Truth, that He is the Creator and all else His creation, and all things are before Him in a single plane. Thus doth God expound His Cause that ye may be among the believers in His unity. Observe how the Most Great Name appeared from the similar ta's at the end of the eleven lines.

- 30 And all are before Him in one plane. Thus doth God expound His Cause that ye may be of them that comprehend. Look ye unto truth, in that at the end of the eleven lines there appeared the letters Ta'at, evocative of the Most Great Name, and by it was the first temple completed, for at the end of the names of the first temple this blessed name dawned forth. This name moved through one of the seas of names; its like was added unto it, and the name Tarraz appeared, and by it was the second temple completed. Again it moved through another sea; twice its like was added unto it, and the name Shaydud appeared, and by it was the third temple completed. And likewise in every sea of seas there was added unto it, and a name appeared, and a temple from among the temples was by

اسمی از اسماء مجتمعه در هیکل هوّیه را در بحری از بحور اسماء سیر داده و اسامی آخری از آن اسامی اشتقاق فرموده‌اند و از آن هیکل ثانی ترتیب داده‌اند تا آنکه هیکل منتهی شد بهیکل ناسع قبل عشر و تجاوز از آن بقاعده مقررہ ممکن نہ چہ کہ اسماء در انتہاء هیکل ناسع عشر باسم مستغیث مع الألف و اللام منتهی شد و فوق آن در اعداد اسمی نہ تا هیکل آخر ترتیب داده شود

- 28 باری یازده اسم کہ مطابق عدد هو و بہاج است در خطوط و درایج احدی عشر چنانچہ ذکر شد معین فرموده‌اند و عدد اسامی احدی عشر ہم مطابق اسم متکبر است و بعد هیکل واحد اول از آن ظاهر و یک مرتبہ بر اعداد این اسماء افزودند یازده اسم دیگر ظاهر و بآن هیکل واحد ثانی را مبعوث فرمودند و همچنین دو مرتبہ بر اعداد اسماء هیکلی واحد اول افزودند اسامی آخری ظاهر و از آن هیکل واحد ثالث ظاهر و ہمچنین در ہر درجہ افزودند تا آنکہ بہیکل ناسع عشر ختم شد

- 29 و جمیع این ہیکل از نفس هیکل اول ظاهر و موجود ہچہ گان نرود کہ هیکل ثانی از اول و ثالث از ثانی و رابع از ثالث چنانچہ عند حساب نزد اولی الاباب ظاهر میشود بذلک یثبت انّ اللہ هو الحق و انه هو الخالق و ما دونه خلقه

- 30 و کلّ عنده فی صقع واحد کذلک یبین اللہ امرہ لیکوننّ من الموحّدين ملاحظہ در حقّ نمائید کہ در آخر خطوط احدی عشر از طاءات حاکیات از اسم اعظم ظاهر شدہ و هیکل اول باو تمام شد چہ کہ در آخر اسماء هیکل اول این اسم مبارک مشرق و این اسم در بحری از بحور اسماء سیر نمود مثل او بر او افزود و اسم طرز ظاهر و بآن هیکل ثانی تمام شد و همچنین در بحر آخر سیر نمود دو مثل او بر او افزود و اسم شیدود ظاهر و بآن هیکل ثالث تمام شد و همچنین در ہر بحری از بحور بر او افزود و اسمی ظاهر و هیکلی

that name completed, until in the nineteenth sea, which was the ultimate of seas, there appeared the name Mustaghath with the alif and lam, and by it was the nineteenth temple completed.

- 31 It was impossible to go beyond this station, for were one to add to the numerical value of Mustaghath, no name would appear, since among the divine names commonly known among men none existeth with a numerical value greater than this name. This is why He saith that if thou movest the first temple through the sea of names it will be completed at nineteen and will not reach the sea of kaf. And it is known that eleven numbers are lacking from the numbers of the name Mustaghath. He saith that from these eleven numbers were created eleven lines. Here reflection is needed. The meaning is that from the eleven numbers of the name Mustaghath, which pertaineth to the Sovereign of Names, were created eleven lines, and from that arose the first single temple. Blessed is he who drinketh the pure water of mystic knowledge from this Cup, whereby the life of the worlds was suspended.

- 32 O proclaimer! Just as the name of Truth traversed all the cities of names and their kingdom in nineteen stations, or nineteen degrees, or nineteen seas, and reached Our name Mustaghath, so too did the Self of Truth traverse time in nineteen years and appear in Mustaghath. This is the meaning of the Book of the Temples, but most people do not understand. Were they to reflect, they would be convinced that His purpose in that Book was none other than what We have mentioned to thee, and they would thank the Lord for this lucid exposition.

- 33 We desire to cast upon the servants clear, manifest, and transcendent utterances, that they may understand according to their capacity what their Ancient Lord intended. And We have utterances and melodies, then other melodies which none hath discovered save God, and in every letter thereof is concealed the greatest depth of divine mysteries, the All-Knowing, the All-Informed. We have repeated and do repeat these words that God's purpose may become as manifest as the sun at high noon. This is naught but a great bounty.

- 34 Know thou that Our name Mustaghath appeared from the Truth made manifest from the letters Ta'at which indicate the Most Great Name. Therefore, behold the Mustaghath made manifest from the Name which emerged from the Sovereign of Names in Mustaghath, and say: Praise be unto Thee, O Creator of the worlds! By My life, this is God's greatest mystery

از هیاکل بآن اسم تمام شد تا آنکه در بحر ناسع عشر که منتهی البحور است اسم مستغیث مع الألف و اللام ظاهر و هیکل ناسع عشر باو تمام شد

31 و تجاوز از این مقام محال بود چه اگر بر عدد مستغیث بیفزاید اسمی ظاهر نمیشود چه که مابین اسماء الهیه از آنچه مابین ناس مذکور است اکثر عدداً از این اسم موجود نه اینست که میفرماید هیکل اول را که در بحر اسماء سیر دهی بنورده تمام میشود و بحر کاف نمیرسد و معلوم بوده که یازده عدد از اعداد اسم المستغیث ناقص است میفرمایند از آن یازده عدد خطوط یازده خلق شده در این مقام تفکر لازم مقصود آنکه از یازده عدد اسم المستغیث که متعلق بسطان اسماء است خلق خطوط احدی عشر شده و از آن هیکل واحد اول بوجود آمده طوبی لمن شرب زلال سلسال البیان من هذه الكأس التي بها علقت حياة العالمين

32 ای مبلغ هم چنانکه اسم حقّ جمیع مداین اسماء و ملکوت آنرا در نوزده مقام و یا نوزده درجه و یا نوزده بحر طی نمود و به اسمنا المستغیث رسید نفس حق هم در سنین واحد ۱۹ طی زمان نمود و در مستغاث ظاهر این است مقصود از کتاب هیاکل ولكن الناس اکثرهم لا يفقهون لو يتفكرون لیوقنن بأن مقصوده من ذاك الكتاب لم يكن الا ما ذكرناه لك ويشكرون الرب بهذا البیان المبين

33 انا نحب ان نلقى على العباد بيانات سهلة واضحة متمنة ليعرفن على قدرهم ما اراد موليم القديم ولنا بيانات ونغمات ثم ترنمات اخرى ما اطلع بها احد الا الله وفي كل حرف منها ستر العمق الأكبر من اسرار الله العليم الخبير انا كررنا القول ونكره ليظهر مراد الله كظهور الشمس في وسط الزوال ان هذا الا فضل كبير

34 فاعلم قد ظهر اسمنا المستغیث من الحق الظاهر من الطآات المدلة على الاسم الأعظم اذاً فانظر المستغیث الظاهر من الاسم البارز عن سلطان الأسماء في المستغاث و قل لك الحمد يا مبدع العالمين لعمرى هذا سر الله الأكبر و

and His mightiest treasure and His Cause adorned with the ornament of eternity and His hidden talisman in a perspicuous Book. Know thou the purpose of Mustaghath which was revealed in the Tablets and the manifestation of Truth therein. This verily is the spirit of life in the Bayan, whereby it soared and moved and trembled and proclaimed: There is none other God but Me, the Protector over all worlds.

- 35 Know that what was meant by the mention of the Divine Right and His maturity after the passing of nineteen stations in the name of Him Who is Implored for Help is the Manifestation of Truth after the passing of nineteen years at the time of Mustaghath. This and this alone was and is meant. Say: The fragrances of eternity have wafted over the world and the Sun of Utterance hath shone forth from the horizon of possibility. Well is it with them that perceive.

- 36 O My Name! All that was revealed in the Bayan concerning the mention of the Most Great Remembrance was revealed with utmost clarity. That which was made the cause of distinguishing the people and the degrees of recognition and the appearance of tests was the mention of Mustaghath, and now the meaning thereof hath been revealed from the Supreme Pen in the Clear Tablet - that which until now they have neither understood nor comprehended. The people are weak, and most have drunk the milk of vain imaginings from the breast of idle fancy. This is why they remain deprived of the Self-Subsisting through such mentions. Observe that after mentioning Mustaghath, in most statements He saith that should He appear at that time, all must offer thanks and praise unto the True God and be content with whatsoever God hath ordained for them. There is no doubt that this latter statement predominates and encompasses all other statements, for from the second wafteth the fragrance of the Self-Subsisting as He passeth by, and from the first the fragrance of limitations is evident. Is there any possessor of smell who perceiveth the fragrance of the Bayan and is of the thankful? Is there any possessor of hearing who heareth and saith: "Thine be the praise, O God of all who are in the heavens and on earth"? In no case hath there been or is there for anyone occasion to hesitate. Thus doth the All-Merciful testify in the highest Paradise.

- 37 In some Names an increase or decrease is observed, and completion is with thy Lord, the Mighty, the All-Knowing. And that which the Point of the Bayan mentioned was meant to be the Most Great Remembrance, but most of the people of the Bayan have imagined from the Book of Temples and the like that it referred to numerology and other sciences. All are

کنزه الأعظم و امره المجل بطراز القدم و حرزه
المکنون فی کتاب مبین ان اعرف المقصود من
المستغاث الذی نزل فی الألواح و ظهور الحق فیہ
انّ هذا لروح الحيوان فی البيان به طار و سار و
اهتز و نطق انه لا اله الا انا المهيمن على العالمين

35 باری مقصود از ذکر حق و بلوغ او بعد از طیّ
نوزده مقام باسم المستغیث ظهور حق است
بعد از انقضاء نوزده سنه در مستغاث جز این
مقصودی نبوده و نیست قل به تضوعت نفحات
القدم فی العالم و اشرقت شمس البیان من افق
الامکان طوبی للنّاظرین

36 یا اسمی جمیع آنچه در بیان در ذکر اعظم
نازل شده بکمال تصریح نازل امری را که سبب
امتیاز ناس و مراتب عرفان و ظهور امتحان قرار
دادند ذکر مستغاث بوده و حال مقصود از آن
در لوح مبین از قلم اعلی جاری شده آنچه را که
تا حال عارف بآن نبوده اند و ادراک نموده اند
ناس ضعیفند و اکثری از ندی هوی لبن اوهام
نوشیده اند این است که بامثال این اذکار از نفس
مختار محروم میمانند ملاحظه نما که بعد از ذکر
مستغاث در اکثری از بیانات میفرمایند اگر این
حین ظاهر شود جمیع باید شکر و حمد نمایند معبود
حقیقی را و راضی باشند بما رضی الله لهم و شکی
نبوده که این قول آخر مهیمن و محیط است بر سایر
اقوال چه که از ثانی نفعه اختیار مختار در مرور
و از اول نفعه حدود مشهود هل من ذی شم
یجد عرف البیان و یکون من الشّاکین و هل من
ذی اذن یسمع و یقول لک الثناء یا اله من فی
السّموات و الأرضین در هر حال از برای هیچ
نفسی مجال توقّف نبوده و نیست کذلک شهد
الرحمن فی اعلی الجنان

37 و در بعضی از اسماء زاید و ناقص مشاهده میشود
و التّمام عند ربّک العزیز العّلام و آنچه نقطه
بیان ذکر فرموده اند مقصود ذکر اعظم بوده و لکن
اکثری از اهل بیان از کتاب هیاکل و امثال آن
توهم جفر و علوم اخری نموده اند کل در تیه

wandering in the wilderness of fancy. Every Tablet began with this Name and ended with this wise Remembrance.

- 38 As to what thou hast asked concerning the Days, We have made them manifestations of the letter Ha' in the kingdom of creation. Therefore they are not limited by the bounds of years and months. It behooveth those in the Days of Baha to feed themselves and then the poor and needy, and to glorify and praise and magnify their Lord with joy and delight. And when the Days are completed, they shall enter into the Fast. Thus hath the Lord of all beings decreed. These Days are expansion before contraction, and giving before withholding. Therefore must all engage in glorification and praise and magnification of the transcendent Lord with complete joy and delight and fragrance. In these Days, gathering and feasting and rejoicing are beloved before God. God willing, may all derive the utmost possible delight in these Days and then enter into the month of fasting. Well is it with them that act accordingly.

- 39 Convey My greetings to My Afnan and give them glad tidings of how We have answered what they asked. He is verily the Answerer, the All-Knowing, the All-Informed. Also to those who are there from among the loved ones of God, the Powerful, the Transcendent, the Most High, the Most Great.

وهم سائرند کل لوح بدء بهذا الاسم و ختم بهذا
الذكر الحكيم

38 و اما ما سئلت في الايام انا جعلناها مظاهر الهاء في ملكوت الانشاء لذا ما تحددت بحدود السنة و الشهور ينبغي لمن في البهاء ان يطعموا فيها انفسهم ثم الفقراء و المساكين و يهللوا و يكبروا و يسبحوا و يمجّدوا ربهم بالفرح و الانبساط و اذا تمت الايام يدخلن في الصيام كذلك حكم مولی الأنام این ايام بسط قبل از قبض و اعطاء قبل از امساک است لذا بايد کل بکمال انبساط و ابتهاج و روح و ريحان بهليل و تکبير و تسبيح حق متعال مشغول شوند و در این ايام اجتماع و ضيافت و سرور لدى الله محبوب است انشاء الله کل بکمال ما يمكن في الامکان در این ايام متلذذ باشند و بعد وارد در شهر صيام شوند طوبی للعاملين

39 کبر من قبلي افناني و بشرهم بما اجبتهم فيما سئلوا انه هو المجيب العليم الخبير ثم الذين في هناك من احباء الله المقتدر المتعالی العلی العظيم

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Khutbatu'n-Nikah [marriage Tablet]

Date: ca. 1289-1290?

- 1 And as to the laws of marriage and divorce which were sought, that which was revealed in this station in the Kitab-i-Aqdas had already been sent down aforetime. Likewise, in these days, the homily hath descended from the heaven of Oneness. After the good-pleasure of both parties and the consent of the parents hath been obtained, let them convene, in the presence of the God-fearing, in a designated spot, and let this blessed homily be recited with utmost joy and fragrance of spirit.

1 و اینکه احکام نکاح و طلاق خواسته بودند ما نزل في هذا المقام في كتاب الأقدس از قبل ارسال شد و هم چنین خطبه از سماء احدیه در این ايام نازل بعد از رضای طرفین و رضای ابوين در محلی از اتقيا حاضر شوند و این خطبه مبارکه را بکمال روح و ريحان تلاوت نمایند

- 2 After the chanting of the homily, let the bridegroom and the bride, in a place set apart, recite these two blessed verses which were revealed in the Bayan. The two verses mentioned in the Bayan are to be inscribed, and thereafter let the husband deliver the dowry unto the bride, and let both parties set their seal upon a written document, and likewise the witnesses. And should it be in a locality where the people thereof are unable to recite the homily, no blame shall rest upon them; the recitation of the two verses sufficeth.
- 3 The intent of "the two verses" is this: for the men: "We will all, verily, abide by the will of God." And for the women: "We will all, verily, abide by the will of God."
- 4 Khutbatu'n-Nikah (The Marriage Homily)
- 5 He is the Bestower, the Bounteous!
- 6 Praise be to God, the Ancient, the Ever-Abiding, the Changeless, the Eternal! He Who hath testified in His Own Being that verily He is the One, the Single, the Untrammelled, the Exalted. We bear witness that verily there is no God but Him, acknowledging His oneness, confessing His singleness. He hath ever dwelt in unapproachable heights, in the summits of His loftiness, sanctified from the mention of aught save Himself, free from the description of aught but Him.
- 7 And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: "Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves."
- 8 This is the testimony of the people of Baha, they who have exerted their utmost effort to exalt this perspicuous Faith, and whom, in the cause of God, the reproach of the censurer hath not dismayed. And praise be to God, the Lord of all the worlds.
- 2 و بعد از قرائت خطبه محبوب و محبوبه در محلّ علیحدّه این دو آیه مبارکه که در بیان نازل شده قرائت نمایند آیتین که در بیان ذکر شده نوشته شود و بعد مهر را زوج تسلیم ضلع نماید و طرفین در ورقهائی مهر نمایند و هم چنین شهدا و اگر محلی باشد که اهل آن عاجز باشند از قرائت خطبه لا بأس علیهم قرائت آیتین کافی است
- 3 مقصود از آیتین للرجال انا کلّ لله راضیون و للنساء انا کلّ لله راضیات
- 4 خطبة النکاح
- 5 بسمه المعطى الفیاض
- 6 الحمد لله القدیم بلا زوال و الأبدی بلا انتقال الذی شهد لذاته بذاته انه هو الفرد الواحد الغنی المتعال نشهد ان لا اله الا هو اقراراً بوحدانیته و اعترافاً بفردانیته لم یزل کان فی علو امتناعه و سمو ارتفاعه مقدساً عن ذکر غیره و منزهاً مستغنیاً عن وصف ما سواه
- 7 فلما اراد نظم العالم و اظهار الجود و الكرم علی الأمم شرع الشرایع و اظهار المناهج و فیها سنّ سنّة النکاح و جعله حصناً للنجاح و الفلاح و امرنا به فیما نزل من ملکوت المقدّس فی کتابه الأقدس قوله عزّ کبریائه تزوجوا یا قوم لیظهر منکم من یذكرنی بین عبادی هذا من امری علیکم ان اتخذوه لأنفسکم معیناً
- 8 و نصلى و نسلم علی البیان من اهل البهّاء الذین بذلوا جهدهم فی ارتفاع هذا الدین المبین و ما اخذتهم فی الله لومة اللّائمین و الحمد لله ربّ العالمین

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BH00718

*Lawh-i-'Ali**To: Mulla Ali Akbar Shahmirzadi et al., in Tihiran**Date: ca. 1289-1290?*

- 1 From the right hand of the Throne hath been sent down: 1 از یمن عرش نازل
- 2 O Ali! From the day when the promised Tablet - which hath been designated as the Cry, the Hour, and the Trump - was dispatched, the idolaters and deniers have arisen with the utmost craftiness and scheming. Though outwardly nothing is apparent, yet thy Lord is verily the All-Knowing, the All-Informed. With the utmost determination they have been and are seeking the Ancient Beauty. In these days, each day witnesseth a new occurrence in this land. By the Truth! Never hath there been, nor shall there ever be, any grief from these matters and whatsoever hath occurred before or shall occur hereafter. 2 یا علی از یومی که لوح معهود که به صیحه و ساعه و صور نامیده شده ارسال گشت مشرکین و منکرین در کمال مکر و تدبیر قیام نموده اند اگرچه در ظاهر امری مشهود نه و لکن آن ربّک هو العلیم الخبیر بکمال جدّ در صدد جمال قدم بوده و هستند در این ایام هر روز حادثه جدیدی در این ارض حادث و نفسی الحقّ ابداً حزنی از این امورات و آنچه از قبل وارد شد و از بعد وارد شود نبوده و نخواهد بود
- 3 The Ancient Beauty is established upon the Most Great Throne with such joy that were but a breath thereof to pass over the dwellers of earth, all would perish from delight, gladness and ecstasy. However, the grief is that the servants are weak, and the Truth, out of kindness and mercy, summoneth them from the ocean of tribulations and trials to the uttermost goal, yet these veiled souls perceive it not. 3 بفرحی جمال قدم بر عرش اعظم مستقرّ که اگر نفعه‌ئی از آن بر اهل ارض مرور نماید جمیع از شوق و فرح و سرور هلاک شوند و لکن حزن از آن است که عباد ضعیفند و حقّ نظر یتلطّف و مهربانی در بحر بلایا و محن ایشان را بمقرّاقصی دعوت میفرماید و آن نفوس محتجبه شاعر نه
- 4 O Ali! Exert the utmost endeavor and guard the edifice of the Cause from the thieves. Consider the physical house: if slumber overtaketh its guardians, assuredly the thieves will enter and intrude. However, if the guardians remain engaged in their watch and protection, the thieves shall never gain access. Now it behooveth the sincere ones among the loved ones of God to make every effort and protect God's Cause and His edifice from the thieves. Say: Stand guard at the gate, then drive away the evil ones with the shooting star of the remembrance of My Name, the Mighty, the Impregnable. 4 ای علی کمال مجاهده مبذول دارید و بیت امر را از سارقین حفظ نمائید ملاحظه در بیت ظاهر کن که اگر حفاظ آن را نوم غلبه نماید البته سارقین داخل شوند و وارد گردند و لکن اگر حفاظ بحراست و حفظ خود مشغول ابداً دست نیابند حال بر مخلصین از احبای الهی لازم است که کمال سعی را معمول دارند و امر الهی و بیت او را از سارقین حفظ نمایند قل کونوا قائمین لدی الباب ثم اطرّدوا الشیاطین بشهاب ذکر اسمی العزیز المنیع
- 5 Again revealed to Ali-Qabl-i-Akbar. 5 مرّة اخری به علی قبل اکبر نازل
- 6 Some people have sought and continue to seek specific worldly ornaments from the Most Holy Court, and this is far removed from justice and fairness. From the beginning of the Revelation until now, never has there been any indication to anyone regarding such matters - sacred is the hem of the Cause from such mentions, let alone their actualization. It is incumbent upon all to counsel the servants and declare what comes from God. 6 بعضی از ناس از بعضی مخصوص ساحت اقدس زخارف طلب نموده و مینمایند و این بغایت از شطر عدل و انصاف بعید است از اول ظهور تا حین ابداً بنفسی در چنین امور اظهار زفته مقدّس است ذیل امر از این اذکار تا چه رسد بفعل آن بر کل لازم است که بعضی از عباد را نصیحت نمایند و من قبل الله اظهار دارند

- 7 The Herald of Divine Unity calls out from the realm of Divinity: O loved ones! Soil not the sacred hem with the clay of this world, and speak not according to the dictates of self and passion. I swear by the Sun of the horizon of the Cause, which shines with perfect radiance and light from the heaven of the prison, that today those who have turned to the Qiblih of existence must be sanctified and detached from both the seen and unseen. Should they engage in teaching, they must do so with pure intention, complete detachment, independence, lofty resolve, and innate holiness, turning to all regions with the fragrances of the All-Merciful. It behooveth such souls to make their provision trust in God and their raiment the love of their Lord, the Most Exalted, the All-Glorious, that their words may have effect.
- 8 Those souls who today fix their gaze upon personal desires and the ornaments of this transient world are seen to be utterly remote. In most times, there have been no apparent ornaments in the court of the All-Merciful, and those circling round have been in great hardship. Nevertheless, never has any mention of the world, or word indicating it, shone forth from the Dayspring of the Supreme Pen. And if anyone was blessed to send a gift to the Most Holy Court, it was accepted out of grace, even though were We to desire to possess all the wealth of the earth, none would have cause to question. No deed is more abhorrent than begging among people in the name of Truth.
- 9 It is incumbent upon that honored one and the companions of Truth to summon people to the greatest detachment and the most great sanctity, that the fragrance of the Most Glorious Robe might be inhaled from His loved ones. However, the wealthy must be mindful of the poor, for the station of the patient among the poor is great in the sight of God. By My life! No station equals it save what God willeth. Blessed is the poor one who is patient and discrete, and blessed is the rich one who spends and prefers others. God willing, the poor should strive and engage in earning a livelihood, and this is a matter prescribed for every soul in this Most Great Revelation and is reckoned among good deeds before God. Whoever acts upon this will surely receive divine assistance. Verily, He enriches whomsoever He willeth through His grace. He is, verily, powerful over all things.
- 10 Likewise, from the Dayspring of the All-Merciful's Will have shone forth words concerning the protection of souls and the education of the people of the nation and country, the benefits
- 7 منادی احدیه از شطر الوهیّه ندا میفرماید ای احبّاء ذیل مقدّس را بطن دنیا میالائید و به ما اراد النفس و الهوی تکلم مکنید قسم بآفتاب افق امر که از سماء سخن بکمال انوار و ضیاء مشهود است مقبلین قبله وجود الیوم باید از غیب و شهود مقدّس و منزّه باشند اگر بتبلیغ مشغول شوند باید بتوجه خالص و کمال انقطاع و استغنا و علوّ همت و تقدیس فطرت توجه باشطار بنفحات مختار نمایند ینبغی لهؤلاء ان یکون زادهم التوکل علی الله و لباسهم حب ربهم العلیّ الأبی تا کلمات آن نفوس مؤثر شود
- 8 نفوسی که الیوم بمشتیهات نفسیه و زخارف دنیای فانیه ناظرند بغایت بعید مشاهده میشوند در اکثر احوال در ساحت رحمن بحسب ظاهر زخارف نبوده و طائفین حول در عسر عظیم بوده اند مع ذلک ابداً از مشرق قلم اعلی ذکر دنیا و یا کلمهئی که مدلل بر آن باشد اشراق ننوده و هر نفسی که موفق شد و بساحت اقدس هدیهئی ارسال نمود نظر بفضل قبول شده مع آنکه اگر جمیع اموال ارض را بجوایم تصرف نمائیم احدی را مجال لم و بم نبوده و نخواهد بود هیچ فعلی اقبح از این فعل نبوده و نیست که باسم حقّ مابین ناس تکدی شود
- 9 بر آن جناب و اصحاب حقّ لازم که ناس را بتنزیه اکبر و تقدیس اعظم دعوت نمایند تا رایحه قیص ابری از احبّای او استنشاق شود ولکن باید اولو الغنی بقرا ناظر باشند چه که شأن صابرن از فقرا عندالله عظیم بوده و عمری لا یعادله شأن الا ما شاء الله طوبی لفقیر صبر و ستر و لغنی انفق و اثر انشاءالله باید فقرا همت نمایند و بکسب مشغول شوند و این امری است که بر هر نفسی در این ظهور اعظم فرض شده و از اعمال حسنه عندالله محسوب و هر نفسی عامل شود البتّه اعانت غیبیه شامل او خواهد شد انه یغنی من یشاء بفضل الله انه علی کلّ شیء قدیر
- 10 و همچنین در حفظ نفوس و تربیت اهل ملت و مملکت از مشرق مشیت رحمانی کلماتی

of which will encompass all who are on earth, were they to hear what hath been sent down from the heaven of the Command. At present it is not expedient to send it; it remains suspended in the heaven of Will until such time as the Divine Will determines it be sent. The Command is in His hand. Strive diligently in the education of souls, for this has been and will continue to be among the most important matters. And glory be upon thee, O thou whose call We hear in remembrance of thy Lord, the Powerful, the Mighty, the Unconstrained.

- 11 O Ali! Say to the loved ones of God that the first quality of human nature is fairness, and all matters depend upon it. Reflect a little upon the afflictions and tribulations of this Prisoner, Who has spent His entire life in the hands of His enemies, and every day has been afflicted with a fresh trial in the path of God's love, until the Cause of God was exalted amongst His servants. Now if anyone should arise and, following his own imaginings, engage either secretly or openly in causing division among the people - is such a one to be counted among the fair-minded? Nay, by His Self, the All-Compelling! By My life, My heart laments and Mine eyes weep for the Cause of God and for those who speak that which they understand not and imagine in their souls that which they perceive not.

- 12 Today it behooveth all to hold fast to the Most Great Name. There is no refuge or haven save Him. Let them unite the people. Should one be established in the highest station, and should words proceed from him that would cause division among the people, he hath turned away from the shore of the Most Great Ocean and directed himself to that which is limited by human boundaries. All creation beareth witness that such a one is deprived of the breezes of the All-Merciful. Say: Be fair, O people of understanding! He that hath no fairness hath no human qualities.

- 13 God is aware of all souls and what they possess. The forbearance of God hath emboldened souls, for He does not rend asunder the veils before their appointed time, and due to the precedence of mercy, manifestations of wrath have been withheld. Therefore, most people imagine that God is unaware of what they commit in secret. Nay, by His all-knowing, all-informed Self! All is visible and evident in the mirror of His knowledge. Say: Praise be unto Thee, O Concealer of the weaklings' faults! Praise be unto Thee, O Forgiver of the heedless ones' sins!

- 14 We forbade the people from following delusion that they might recognize the manifest Sovereign and that which proceedeth from Him. Yet now they are seen to be captive to their own

مشرق که فواید آن شامل جمیع من علی الأرض خواهد شد لو یسمعون ما نزل من سماء الأمر حال مصلحت نبود که ارسال شود در سماء مشیت معلق تا کی اراده الهیه تعلق گیرد و ارسال شود الأمر بیده بسیار در تربیت نفوس جهد نمائید این از اهم امور بوده و خواهد بود و البهاء علیک یا من نسمع ندائك فی ذکر ربک المقدر العزیز المختار

- 11 ای علی بگو باحبای الهی که اول انسانیت انصاف است و جمیع امور منوط بآن قدری تفکر در رزایا و بلایای این مسجون نمائید که تمام عمر در ید اعدا بوده و هر یوم در سبیل محبت الهی بیلائی مبتلا تا آنکه امر الله مابین عباد مرتفع شد حال اگر نفسی سبب شود و باوهم خود در تفریق ناس سراً او جهراً مشغول گردد او از اهل انصاف است لا ونفسه المهيمنة علی العالمین لعمری یوح قلبی و یدمع عینی لأمر الله و للذين يقولون ما لا يفقهون و يتوهمون فی انفسهم ما لا يشعرون

- 12 الیوم لایق آنکه کل باسم اعظم متشبث شوند نیست مهرب و مفری جز او و ناس را متحد نمایند اگر نفسی در اعلی علو مقام قائم باشد و از او کلماتی ظاهر شود که سبب تفریق ناس گردد از شاطی بحر اعظم و علت توجه بشری جز مقام محمود مشهود که ظاهر است بحدود بشریة جهاتیة یشهد کل الأكوان بأنه محروم من نفعات الرحمن قل ان انصفوا یا اولی الألباب من لا انصاف له لا انسانیة له

- 13 حق عالم است بکل نفوس و ما عندهم حلم حق سبب تجری نفوس شده چه که هتک استار قبل از میقات تمیفرماید و نظر بسبقت رحمت ظهورات غضبیه منع شده لذا اکثری از ناس آنچه سراً مرتکبند حق را از آن غافل دانسته اند لا ونفسه العلم الخیر کل در مرآت علییه مشهود و مبرهن و واضح قل لک الحمد یا ستار عیوب الضعفاء و لک الحمد یا غفار ذنوب الغفلاء

- 14 ناس را از موهوم منع نمودیم که بسلطان معلوم و ما یظهر من عنده عارف شوند حال بظنون [و] اوهم خود مبتلا مشاهده میشوند لعمری

doubts and imaginings. By My life, they themselves are delusion and perceive it not, and that which they utter is delusion and they understand it not. We beseech God to assist all and to make them know Him and their own selves. By My life, whoso attaineth unto His knowledge soareth in the atmosphere of His love and detacheth himself from all who dwell on earth, let alone those who speak according to their desires that which God hath not permitted them.

- 15 Say: Today is the day of hearkening. Hear ye the voice of the Wronged One. Speak ye in the name of Truth, and be adorned with the ornament of His remembrance and illumined by the lights of His love. This is the key to hearts and the polish of existence. Whoso remaineth heedless of that which hath flowed from the Finger of God's Will is in manifest error. Rectitude and trustworthiness are essential to faith, not discord and corruption. Convey that which thou hast been commanded by the Trustworthy, the Faithful One. Verily, the glory be upon thee, O thou who remembereth My Name, who gazeth toward My direction, and who uttereth the praise of thy Lord, the Beautiful.

BSW#03.16x, BSW#03.31x, BSW#05.53x, BSW#07.23x, GWB#100x, LOG#0419x, ADJ.025x2x, ADJ.031x, ADJ.059x, MBW.117x, WOB.163x

انهم هم الموهوم ولا يشعرون و ما يتكلمون انه هو الموهوم ولا يفقهون نسأل الله ان يوفق الكل ويعرفهم نفسه و انفسهم لعمري من فاز بعرفانه يطير في هواء حبه و ينقطع عن العالمين ولا يلتفت الى من على الأرض كلها و كيف الذين يتكلمون بأهوائهم ما لا اذن الله لهم

15 بگو ایوم یوم اصغا است بشنود ندای مظلوم را باسم حق ناطق باشید و بطراز ذکرش مزین و بانوار حبش مستنیر اینست مفتاح قلوب و صیقل وجود و الذي غفل عما جرى من اصبع الارادة انه في غفلة مبين صلاح و سداد شرط ايمان است نه اختلاف و فساد بلغ ما امرت به من لدن صادق امين انما البهاء عليك يا ايها الذاكر باسمي و الناظر الى شطري و الناطق بثناء ربك الجميل

BLIB_Or11096#260, BLIB_Or15698.290, BLIB_Or15710.051, BLIB_Or15720.286x, BLIB_Or15740.222x, Majlis934.273-281, BRL_DA#136, GWBP#100 p.132x, AVK3.473.02x, IQT.290, ASAT4.264x, OOL.B164

BH01353

Lawh-i-Dustan-i-Yazdani

Date: ca. 1289-1290?

- 1 The beginning of every account is the name of God

1 سر هر داستان نام یزدانست

- 2 O friends of God! Incline your inner ears to the voice of the peerless and self-subsisting Lord, that He may deliver you from the bonds of entanglement and the depths of darkness and enable you to attain the eternal light. Ascent and descent, stillness and motion, have come into being through the will of the Lord of all that hath been and shall be. The cause of ascent is lightness, and the cause of lightness is heat. Thus hath it been decreed by God. The cause of stillness is weight and density, which in turn are caused by cold. Thus hath it been decreed by God.

2 ای دوستان یزدان آواز یگا خداوند بی نیاز را بگوش جان بشنود تا شما را از بند گرفتاریها و تیرگی تاریکیها آزاد فرماید و بروشنائی پاینده رساند صعود و نزول حرکت و سکون از خواست پروردگار ماکان و مایکون پدید آمده سبب صعود خفت و علت خفت حرارتست خداوند چنین قرار فرموده و سبب سکون ثقل و گرانی و علت آن برودتست خداوند چنین قرار فرموده

- 3 And since He hath ordained heat to be the source of motion and ascent and the cause of attainment to the desired goal, He hath therefore kindled with the mystic hand that Fire that dieth not and sent it forth into the world, that this divine Fire might, by the heat of the love of God, guide and attract all mankind to the abode of the incomparable Friend. This is the mystery enshrined in your Book that was sent down aforetime, a mystery which hath until now remained concealed from the eyes and hearts of men. That primal Fire hath in this Day appeared with a new radiance and with immeasurable heat. This divine Fire burneth of itself, with neither fuel nor fume, that it might draw away such excess moisture and cold as are the cause of torpor and weariness, of lethargy and despondency, and lead the entire creation to the court of the presence of the All-Merciful. Whoso hath approached this Fire hath been set aflame and attained the desired goal, and whoso hath removed himself therefrom hath remained deprived.
- 3 و چون حرارت را که مایه حرکت و صعود و سبب وصول بمقصود بود اختیار نمود لذا آتش حقیقی را پید معنوی برافروخت و بعالم فرستاد تا آن آتش الهیه کل را بحرارت محبت رحمتیه بمنزل دوست یگانه کشاند و صعود دهد اینست سر کتاب شما که از قبل فرستاده شد و تا اکنون از دیده و دل مکنون و پوشیده بود اکنون آن آتش آغاز بروشنی تازه و گرمی بی اندازه هویداست این آتش یزدان بخودی خود بجایه و دود روشن و پدیدار تا جذب رطوبات و برودات زایده که مایه سستی و افسردگی و سرمایۀ گرانی و پژمردگیست نماید و همه امکانرا بمقام قرب رحمن کشاند هر که نزدیک شد برافروخت و رسید و هر که دوری جست بازماند
- 4 O servant of God! Turn thou away from the stranger, that thou mayest recognize the Friend. He indeed is a stranger who leadeth you away from the Friend. This is not the day whereon the high priests can command and exercise their authority. In your Book it is stated that the high priests will, on that Day, lead men far astray, and will prevent them from drawing nigh unto Him. He indeed is a high priest who hath seen the light and hastened unto the way leading to the Beloved. Such a man is a benevolent priest and a source of illumination to the whole world.
- 4 ای بنده یزدان از بیگانگان بیگانه شو تا یگانه را بشناسی بیگانگان مردمانی هستند که شما را از یگانه دور مینمایند امروز روز فرمان و دستوری دستوران نیست در کتاب شما گفتاریست که معنی آن اینست دستوران در آن روز مردمانرا دور مینمایند و از نزدیکی باز میدارند دستور کسی است که روشنائی را دید و بکوی دوست دوید اوست دستور نیکوکار و مایه روشنائی روزگار
- 5 O servant of God! Any priest who leadeth thee away from this Fire, which is the reality of the Light and the mystery of divine Revelation, is indeed thine enemy. Suffer not the words of the foe to hold thee back from the Friend or the insinuations of the enemy to cause thee to forsake the Beloved.
- 5 ای بنده یزدان هر دستور که ترا از این نار که حقیقت نور و سر ظهور است دور مینماید او دشمن تست بگفتار اغیار از یار دور مان و از سخن دشمن از دوست مگذر
- 6 O servant of God! The day of deeds hath come: Now is not the time for words. The Messenger of God hath appeared: Now is not the hour for hesitation. Open thine inner eye that thou mayest behold the face of the Beloved, and hearken with thine inner ear that thou mayest hear the sweet murmur of His celestial voice.
- 6 ای بنده یزدان روز کردار آمد وقت گفتار نیست پیک پروردگار آشکار هنگام انتظار نه چشم جان بگشا تا روی دوست بینی گوش هوش فرا دار تا زمزمه سروش ایزدی بشنوی
- 7 O servant of God! The robe of divine bestowal hath been sewn and readied. Take hold of it and attire thyself therewith. Renounce and forsake the people of the world. O wise one! Shouldst thou heed the counsel of thy Lord, thou wouldst be released from the bondage of His servants and behold thyself exalted above all men.
- 7 ای بنده یزدان پیراهن بخشش دوخته و آماده بگیر و پیوش و از مردمان دل بردار و چشم پیوش ای خردمند اگر پند خداوند بشنوی از بندندگان آزاد شوی و خود را برتر از دیگران بینی

- 8 O servant of God! We have bestowed a dewdrop from the ocean of divine grace; would that men might drink therefrom! We have brought a trace of the sweet melodies of the Beloved; would that men might hearken with their inner ear! Soar upon the wings of joy in the atmosphere of the love of God. Regard the people of the world as dead and seek the fellowship of the living. Whoso hath not breathed the sweet fragrance of the Beloved at this dawning is indeed accounted among the dead. He Who is the All-Sufficing proclaimeth aloud: "The realm of joy hath been ushered in; be not sorrowful! The hidden mystery hath been made manifest; be not disheartened!" Wert thou to apprehend the surpassing greatness of this Day, thou wouldst renounce the world and all that dwell therein and hasten unto the way that leadeth to the Lord.
- 8 ای بنده یزدان شبی از دریاهاى بخشش یزدان فرستادیم اگر بنوشند و زمزمه‌ئى از آوازهاى خوش جانان آوردیم اگر بگوش جان بشنوند پیرهای شادمانى در هواى محبت یزدانى پرواز کن مردمانرا مرده انگار و زندگان پیامیز هریک از مردمان جهان که بوی خوش جانان را در این بامداد نیافت از مردگان محسوب بینیاز باواز بلند میفرماید جهان خوشی آمده غمگین مباشید راز نهان پدیدار شده اندوهگین مشوید اگر به پیروزی این روز پیری از جهان و آنچه در اوست بگذری و بکوی یزدان شتابی
- 9 O servants of God! Deprived souls are heedless of this triumphant Day, and chilled hearts have no share of the heat of this blazing Fire.
- 9 ای بندگان یزدان بی‌روزی را از این پیروزی آگاهی نه و افسرده را از این آتش افروخته گرمی نه
- 10 O servant of God! The Tree which We had planted with the Hand of Providence hath borne its destined fruit, and the gladtidings We had imparted in the Book have appeared in full effect.
- 10 ای بنده یزدان آن شجر که بدست بخشش کشتیم با ثمر آشکار و آن مرده که در کتاب دادیم اکنون با اثر هویدا
- 11 O servant of God! We revealed Ourselves to thee once in thy sleep, but thou didst remain unaware. Remember now, that thou mayest perceive and hasten with heart and soul to the placeless Friend.
- 11 ای بنده یزدان هنگامی در خوابگاه بر تو تجلی نمودیم بآن آگاه نشدی اکنون پیاد آر تا یابی و بدل سوی دوست بی‌منزل شتابی
- 12 O servant of God! Say: O high priests! The Hand of Omnipotence is stretched forth from behind the clouds; behold ye it with new eyes. The tokens of His majesty and greatness are unveiled; gaze ye on them with pure eyes.
- 12 ای بنده یزدان بگو ای دستوران دست قدرت از ورای سحاب پیدا بدیده تازه بینید و آثار عظمت و بزرگی بی حجاب هویدا بچشم پاک بنگرید
- 13 O servant of God! The Daystar of the everlasting realm is shining resplendent above the horizon of His will and the Oceans of divine bounty are surging. Bereft indeed is the one who hath failed to behold them, and lifeless the one who hath not attained thereunto. Close thine eyes to this nether world, open them to the countenance of the incomparable Friend, and commune intimately with His Spirit.
- 13 ای بنده یزدان آفتاب جهان جاودانی از مشرق اراده رحمانی در اشراق و دریاهاى بخشش یزدانی در امواج بی‌بهره کسیکه ندید و مرده مردیکه نیافت چشم از دنیا برند و بروی دوست یگما بگشا و باو پیوند
- 14 O servant of God! With a pure heart unloose thy tongue in the praise of thy Lord for having made mention of thee through His gem-scattering pen. Couldst thou but realize the greatness of this bestowal, thou wouldst find thyself invested with everlasting life.
- 14 ای بنده یزدان بی آلاش جان بستايش پروردگار زبان بگشا زیرا از کلک گهربار ترا یاد نمود اگر پی باین بخشش بری خود را پاینده بینی

- 15 O servant of God! Say: The Lord declareth: He that is afflicted seeketh not wellness and shall not arise, and he that beareth the sign shall not attain unto salvation.

TBU#5, COC#1846x, GPB.211x, PDC.127x2x, BLO_PT#196

15 ای بنده یزدان بگو خداوند میفرماید صاحب محنت صحت نخواهد بر نخواهد [خواست] و آن دارای نشان رستگاری نخواهد یافت

INBA35:106, BLIB_Or11096#039,
BLIB_Or15722.085, NLI.32p005r,
Majlis934.036-042, BRL_TBUP#5,
AVK2.217.02x, ZYN.271, MJMM.247,
YARP1.005, DWNP_v5#06 p.003-004x,
DRD.058x, DLS.300x, AKHA_120BE #01
p.ax

BH03529

Lawh-i-Jinab-i-Haji Siyyid Ibrahim (Kitab al-Fajr)

To: Haji Siyyid Ibrahim

Date: ca. 1289-1290?

- 1 The Most Holy, Most Glorious Book hath appeared from the horizon of the Command and was witnessed in its manifestation. Whoso readeth a single letter thereof turneth toward the sanctuary and detacheth himself from all created things, and God, the All-Merciful, is My witness in what I say. Blessed is he who is illumined by this Light which hath shone forth from the horizon of the Manifestation. He is among the manifestations of beauty and hath been mentioned with justice in the Tablet of Glory.
- 2 The earth hath been illumined by the light of thy Lord, and the darkness hath been dispelled by the dawning light which was visible from the horizon of the Prison. Say: None can test God in this Revelation; rather God testeth whom He willeth. Thus was it sent down in the Bayan from the presence of the All-Merciful Who encompasseth all things. Choose ye what God hath chosen for you. Beware lest ye make your faith dependent upon your idle fancies. Thus hath the decree been ordained.
- 3 Say: Doth not what hath appeared in this Revelation suffice you? By God! Power hath been manifested, sovereignty hath encompassed all, and the signs have filled the horizons. None denieth them save he who is deprived of truth. Were We to will it, We would make all who are on earth one community. Verily He hath power over all things.

1 الأقدس الأبهى كتاب الفجر من افق الأمر قد كان بالجهر مشهوداً من قرأ حرفاً منه توجه الى شطر القدس وانقطع عن الامكان وكان الرحمن على ما اقول شهيدا طوبى لمن انار من هذا النور الذى اشرق من افق الظهور انه من مظاهر الجمال قد كان فى لوح الجلال بالعدل المذكورا

2 قد اشرقت الأرض من نور ربك و اضاء الديجور من اشراق كان من افق السجن مرتباً قل ليس لأحد ان يمتحن الله فى هذا الظهور بل الله يمتحن من يشاء كذلك نزل فى البيان من لدى الرحمن انه كان على كل شىء محيطا ان اختاروا ما اختاره الله لكم اياكم ان تعلقوا ايمانكم بأهوائكم كذلك كان الأمر مقضياً

3 قل اما يكفيكم ما ظهر فى هذا الظهور تالله ان القدرة ظهرت والسلطنة احاطت والآيات ملئت الآفاق ولا ينكرها الا من كان عن الصدق محروما انا لو اردنا لجعلنا من على الأرض امة واحدة انه كان على كل شىء قديرا

- 4 Among the people is he who desireth from God that which beseemeth him not, and when he seeth it he turneth away and returneth unto his own people, retreating. Those who have turned toward it have not acted according to what was ordained in the Bayan for this Revelation - how much less those who have turned away by following vain imaginings. Thy Lord is indeed cognizant of what I say.
- 5 Say: Have ye ever heard before of what hath graciously appeared in this Revelation? Nay, by the Lord of Justice! Ponder, O people, that ye may find a way to the truth. Grieve thou not over anything. We have ordained for thee an exalted station. Glorify thy Lord with praise. He is with whomsoever desireth Him. Blessed is he who chooseth Him as his friend. The glory be upon thee and upon whomsoever hath turned toward God with a countenance illumined by the lights of the Throne.

4 من الناس من اراد من الله ما لا ينبغي له و اذا رأى نأى بجانبه و رجع الى اهله منقلبا ان الذين اقبلوا ما عملوا بما امروا في البيان لهذا الظهور فكيف الذين اعرضوا بما اتبعوا الا وهام ان ربك كان على ما اقول عليما

5 قل هل سمعتم من قبل ما ظهر في هذا الظهور بالفضل لا ومالك العدل تفكروا يا قوم لتجدوا الى الحق سبيلا انك لا تحزن من شيء قد قدرنا لك مقاماً علياً سبّح بحمد ربك انه مع من اراده طوبى لمن اتخذه لنفسه خليلاً الباء عليك و على من اقبل الى الله بوجه كان بأنوار العرش منيرا

BLIB_Or11095#168, AQA4#101 p.341,
AQA4a.129

BH07258

Lawh-i-Kimiya 4

To: Rahim, in Shiraz

Date: ca. 1289-1290?

- 1 In the name of the one Friend! Your letter in Arabic was presented at the Throne, and its answer is sent down in Persian. Listen with pure and sanctified hearing. Be not distressed at the delay of matters - every matter is bound to its time.
- 2 In the mixing and combination of things, two stations are to be considered: one through pure absolute power, and this depends on His leave and is specific to His presence; the other through the conjunction of harmonious things that are not mutually repellent, and this, after knowledge of the perfect nature, is known among the philosophers as "the egg," and it is the fashioned stone, containing the four natures, and after separation is capable of complete mixture.
- 3 We beseech God to assist you in what He loves and is pleased with, and to ordain for you what is best with Him. Verily He is the Guardian of the sincere ones.

1 بنام دوست یگا نگایت بلسان عربی لدى العرش حاضر و بلسان پارسی جواب آن نازل بسمع طاهر مقدس اصغاً ثما از تأخیر امور دلتنگ مباش هر امری مرهون است بوقتی

2 در اختلاط و امتزاج اشياء دو مقام ملحوظ یکی بقدرت صرفه بخت و هذا منوط باذنه و مخصوص لحضرت و دیگر باقتران اشياء متحابه غیر متنافره و این بعد از معرفت بطبیعت کامله بوده نزد حکما بیضه معروف است و او است حجر معمول مصنوع طبایع اربعه در او موجود و بعد از تفصیل قابل امتزاج کلی

3 نسل الله بأن یوفقک علی ما یحب و یرضی و یقدر لک ما هو خیر عنده انه ولی المخلصین

- 4 And the Glory be upon you and upon your son and those with you, and we beseech Him to assist all in His service and obedience. Verily He is the Powerful, the Forgiving, the Generous.

VUJUDE.148-149

4 و البهاء عليك و على ابنك و من معك و نسئله
بأن يوفق الكل على خدمته و طاعته أنه هو المقتدر
الغفور الكريم

BLIB_Or11096#130, BLIB_Or15722.050a,
MAS1.045-046, OOL.B197.4, VUJUD.097

BH04321

Lawh-i-Kimiya 5

To: Mirza Husayn Munajjim-bashi Tafrishi, in Tihran

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Glorious
- 2 O thou who art designated as the First Pillar of My Name! Hearken unto My call. Verily there is none other God but Him, the Mighty, the Self-Subsisting.
- 3 And now, thy letter hath been presented before the Beloved and God hath turned toward it. That which thou hast comprehended and expressed regarding the Hidden Word doth not accord and agreeth not with its true meaning. The essential matter is that which was sent down aforetime from the heaven of the Divine Will. Thou must ponder, that thou mayest discover the truth. Thus hath it been decreed in the Tablet by thy Lord, the Mighty, the All-Wise. More explicit than what hath been mentioned is not permitted, and in the Tablets a clearer exposition than what hath been given is not desired, inasmuch as the unveiling of this most great mystery hath ever been forbidden. Reflect upon that which hath been revealed both before and after, and after comprehending it, present it at the court of the Divine Throne. Thus have ye been commanded from before. Verily He is the Knower of all things.
- 4 Although the origin of the Tree hath been revealed in the Tablets through allusion and metaphor and indication, yet that allusion is more eloquent than explicit statement. Ponder, that perchance thou mayest find a way unto it. Whatsoever hath streamed forth from the Most Ancient Pen hath been for your benefit and for the benefit of the servants of God. Verily thy Lord is the All-Knowing, the All-Informed.
- 5 Know thou moreover that the word of victory hath ascended unto God and We were well-pleased with it, and the word of good-pleasure was mentioned before the Throne and is now

1 الأقدس الأبهى

2 يا أيها الموسوم بركن الأول من اسمي ان استمع
ندائي أنه لا اله الا هو العزيز المختار

3 و بعد مكتوب آنجناب لدى المحبوب حاضر و
طرف الله بأن متوجه آنچه در فقرهء مكنونه
ادراك نموديد و اظهار داشتيد مطابق نبوده و
موافق نيست و اصل امر همانست كه از قبل از
سما مشيت نازل بايد تفكر نمائيد تا اصل را پيديد
كذلك قضى فى اللوح من لدن ربك العزيز
الحكيم اوضح از آنچه ذكر شده جايز نه و در الواح
ذكر آن اصرح از آنچه شده محبوب نه چه كه
كشف اين سر اعظم لازال ممنوع بوده شما در
آنچه از قبل و بعد نازل شده تفكر نمائيد و بعد از
ادراك بساحة عرش معروض داريد كذلك
امرتم من قبل انه بكل شىء عليم

4 اگرچه اصل شجره بتلويح و رمز و اشاره در الواح
نازل ولكن آن تلويح ابلاغ از تصريحست تفكر
لعل تجد اليه سبيلا آنچه از قلم قدم جارى همان
مصلحت شما و عباد الله بوده ان ربك هو العليم
الخبير

5 ثم اعلم ان كلمة النصر صعد الى الله و كنا راضيا
عنه و كلمة الرضا كان لدى العرش المذكورا و اذا

with Me in the prison, and thy Lord encompasseth all things. Say: Beware lest ye utter that which God hath not permitted unto you. Thus hath the matter been decreed. Blessed is he who hath taken unto the Truth a way.

مَعِيَ فِي السَّجْنِ وَكَانَ رَبِّي عَلَى كُلِّ شَيْءٍ مُحِيطًا
قُلْ أَيُّكُمْ أَنْ يَقُولُوا مَا لَا إِذْنَ لَهِ لَكُمْ كَذَلِكَ
قَضَى الْأَمْرَ طُوبَى لِمَنْ اتَّخَذَ إِلَى الْحَقِّ سَبِيلًا

INBA18:046, BLIB_Or11096#138,
MAS1.046-047x, OOL.B197.5x

BH03255

Lawh-i-Siyyid Muhammad ibn Vahid

To: Aqa Siyyid Muhammad son of Vahid, in Yazd

Date: ca. 1289-1290?

- 1 He is the Most Great, the Most Mighty 1 الأعظم العظيم
- 2 The gate of utterance has been opened and the Youth of inner meanings has appeared, holding in His right hand a cup of the salsabil of your Lord's mercy, the Most High, the Most Great. At times thou findest therein the trace of fire whereby the veils of the worlds are consumed, and at times thou findest therein the trace of light whereby the hearts of the mystics are illumined, and at times thou seest it as the water of life whereby God quickens every decomposed bone. Blessed is he who takes it in the name of his Lord and drinks in remembrance of Me, the Mighty, the All-Wise. 2 قد فتح باب البيان و ظهر غلام المعاني و كان في يده اليمنى كأس من سلسبيل رحمة ربكم العليّ العظيم مرّة تجد عمّا فيها اثر النار بما تحترق منه اجاب العالمين و طوراً تجد منه اثر النور و به تستضيء افئدة العارفين و تارة تراه ماء الحيوان لأنّ به احيا الله كلّ عظم رميم طوبى لمن اخذها باسم ربه و شرب بذكرى العزيز الحكيم
- 3 Unite in the Cause of God - thereby will His Cause be exalted among the servants. He, verily, is the All-Knowing, the All-Informed. Cling ye unto the fear of God in His religion. By My life! It is My garment - blessed is he who attains unto this luminous garment. 3 ان اتحدوا في امر الله بذلك يرفع امره بين العباد انه هو العالم الخبير عليكم بالتقوى في دين الله لعمري انه قميص طوبى لمن فاز بهذا القميص المنير
- 4 Verily thy Lord is not prevented by anything from anything. Were He to decree for the heaven the decree of the earth, none has the right to object to Him, and were He to dispose of what is on earth, none has the right to say "why" or "wherefore." Everything hath proclaimed that He is the One Who ruleth as He pleaseth. Such is God's way among His servants and His sovereignty over His creation. This station hath been sealed with this noble perspective. Nevertheless, We have manifested Our Self in the garment of the fear of God as a grace from Us. Verily thy Lord is the All-Forgiving, the All-Merciful. 4 انّ ربك لا يشغله شيء عن شيء لو يحكم على السماء حكم الأرض ليس لأحد ان يعترض عليه و لو يتصرف فيما على الأرض ليس لأحد ان يقول لم او بم قد نطق كلّ شيء بأنّه هو الحاكم على ما يريد هذا شأن الله بين عباده و سلطانه لبريّه قد ختم هذا المقام بهذا المنظر الكريم مع ذلك اظهرنا نفسنا بلباس التقوى فضلاً من لدنا انّ ربك هو الغفور الرحيم
- 5 Those who transgress what hath been ordained in the Book and act without God's leave - these are among the disappointed 5 انّ الذين تجاوزوا عمّا حدّد في الكتاب و يعملون بغير ما اذن الله لهم اولئك من الخائين و الذين

ones. And those who commit what they were forbidden - these are among the heedless ones. Adorn yourselves with what We have commanded you in the Tablets that the sanctification of your Lord's Cause may be manifest among the servants. Thereby shall the faces of those near unto God be illumined.

- 6 Say: While you are in your homes, the Sovereign of the House remembers you in this mighty prison and desires to make you kings in the kingdoms of His dominion and inheritors in His mighty, impregnable empire. Grieve not because of those who have disbelieved. Trust in all matters in God, the Mighty, the Praiseworthy. Be thou of such character that the sincere ones may find from thee the fragrances of the All-Merciful. Thus it behooveth one who hath believed in God, the Mighty, the Peerless.

ADMS#028

ارتكبوا ما نهوا عنه أنهم من الغافلين تخلّقوا بما
أمرناكم به في الألواح ليظهر تقديس امر ربكم بين
العباد بذلك تستضيء وجوه المقرّبين

6 قل انتم في بيوتكم و سلطان [البيت] يذكركم في هذا
السجن العظيم ويريد ان يجعلكم ملوكاً في ممالك
[ملكوته] و ورثاً في جبروته [العزیز] المنيع لا
تحزن من الذين كفروا توكل في كل الأمور على
الله [العزیز] الحميد كن على شأن تجد منك
المخلصون نفحات الرضوان كذلك [ينبغي] لمن
[آمن بالله] العزیز الفريد

BLIB_Or11095#187, AQA4#104 p.358,
AQA4a.132, LMA1.348 (208)

BH01654

Second Tablet to Faris

Date: ca. 1289-1290?

- 1 O Ancient, Eternal, Most Holy One! Thy letter hath come before Our face and from it We have inhaled the fragrance of love and fellowship. Therefore hath this Most Great Tablet been revealed unto thee. It behooveth thee to render thanks unto Him Who caused thee to hear the cooing of the Dove and guided thee to this straight Path. Arise to assist the Cause of thy Lord with wisdom and utterance. He, verily, aideth whomsoever He willeth through the power of His behest, and He is the Mighty, the Powerful.
- 2 We beseech God to make thee a knight of inner meanings in this field and to number thee among those whom vain imaginings have not kept back from God, thy Lord and the Lord of all worlds. Take thou the chalice of eternity in the name of thy Lord, the Lord of all names, then drink therefrom and say: Praise be unto Thee, O Thou Who givest to drink unto those who have known Thee!
- 3 The divine fragrance hath been wafted, and the breeze hath blown, and there hath appeared from Zion that which was hidden, and from Jerusalem is heard the Voice of God, the One, the Incomparable, the All-Knowing. This is what was

1 الأحدثى الأبدى القديم قد حضر كتابك لدى
الوجه و وجدنا منه عرف الحب و الوداد لذا
نزل لك هذا اللوح العظيم ينبغي لك بأن تشكر
الذي اسمعك هدير الورقاء و عرفك هذا السبيل
المستقيم قم على نصره امر ربك بالحكمة والبيان
انه يؤيد من اراد بسلطان من عنده و انه هو المقتدر
القدير

2 نسئل الله بأن يجعلك فارس الحقايق في هذا
المضمار و يجعلك من الذين ما منعهم الأوهام
عن الله ربك و رب العالمين خذ قدح البقاء
باسم ربك مالك الأسماء ثم اشرب منه و قل
لك الحمد يا مسقى العارفين

3 قد فاحت النّحة و مرّت النّسمة و ظهر من
صهيون ما هو المكنون و يسمع من اورشليم نداء
الله الواحد الفرد العليم هذا ما نزل من قبل من

sent down aforetime from this wondrous Pen. Say: The Temple hath been built by the hands of the power of the Lord of all causes, and the All-Merciful hath been manifested from this resplendent Horizon. Say: Is that which hath been built by the hands of the All-Merciful better, or that which is built of clay? God calleth unto all else besides Him and giveth them glad tidings of this Cause which hath shone forth and gleamed from the horizon of the will of your Ancient Lord.

- 4 Know thou that when We adorned the Kingdom with the ornament of the name of thy Chosen Lord, the fish in the seas were struck with awe, the fruits fell from the trees, the denizens of the Kingdom of Might were bewildered, the tribes of the human realm lamented, the people of the cities of names were halted, and the pillars of all who are in earth and heaven were shaken, save whom thy Lord, the All-Wise, willed otherwise. Blessed art thou, inasmuch as thy name hath been mentioned in the Kingdom of thy Lord, and there hath been sent down for thee that which shall cause thy remembrance to endure as long as God endureth. This is of His grace unto thee, wert thou of those who know.
- 5 The Spirit hath indeed come with the ornament of God, and every pillar of His pillars proclaimeth: "I am the Beloved of the worlds." When the promise came to pass and the veil was rent asunder by the finger of destiny, all who are in creation were terrified, and the fire of hatred was kindled in the hearts of the oppressors, and they committed that which caused the dwellers of Paradise to lament and the Spirit of Faithfulness to rend its garments.
- 6 Say: Tribulations prevent Us not from that which We have purposed. We speak the truth, though all the swords of the world be drawn against Our face. Say: O concourse of prelates! That which ye were promised in the Tablets hath come to pass. Fear ye God and follow not the imaginings of them that have gone astray. Cast away what ye possess and take hold of the Tablet of God with the authority that proceedeth from Him. This is better for you than all ye possess. Unto this testifieth every knowing, perceiving one. Ye glory in My Name, yet ye shut yourselves out from My Self. This is indeed a strange thing.
- 7 Say: O concourse of bishops! The Lord of all creatures hath appeared. He, verily, is calling humanity in the valley of guidance, while ye are of them that are dead. Blessed is he who hath been stirred by the breeze of God and hath arisen from amongst the dead through this manifest Name.

هذا القلم البديع قل قد بنى الهيكل بأيادي قدرة
مالك العلال وتجلّى الرحمن من هذا المشرق المنير
قل هل الذى بنى بأيدي الرحمن خيراً من الذى بنى
من الطين قد ينادى الله ما سواه ويشهرهم بهذا
الأمر الذى اشرق والاح من افق ارادة موليك
القديم

4 فاعلم أنا لما زينا الملكوت بطراز اسم ربك المختار
انصعقت الحيتان في البحار وسقطت الأثمار من
الأشجار وتحير أهل الجبروت وناحت قبائل
الناسوت وتوقف أهل مدائن الأسماء وتزلزل
أركان من في الأرض والسماء إلا من شاء
ربك الحكيم طوبى لك بما ذكر اسمك في
ملكوت ربك ونزل لك ما يثبت به ذكرى
بدوام الله هذا من فضله عليك لو تكون من
العارفين

5 إن الروح قد أتى بطراز الله وكل ركن من أركانه
ينادى أتى محبوب العالمين فلما جاء الوعد وخرق
الغطاء باصبع القضاء أذا فزع من في الإنشاء و
اشتعلت نار البغضاء في قلوب الظالمين وارتكبوا
ما ناح به سكان الفردوس وشق ثيابه روح الأمين

6 قل إن البلايا لا يمنعنا عما اردنا نطق بالحق ولو
تستل على وجهي سيوف العالمين قل يا معشر
البطارقة قد أتى ما وعدتم به في الألواح اتقوا الله
ولا تتبعوا ظنون المتوهمين ضعوا ما عندكم وخذوا
لوح الله بسلطان من عنده هذا خير لكم عما عندكم
يشهد بذلك كل عارف بصير تفتخرون باسمي و
احتجبتم عن نفسي أن هذا لشيء عجيب

7 قل يا معشر المطارنة قد ظهر مولى البرية أنه في
بر الهدى يدعو الورى وانتم من الميتين طوبى لمن
تحرّك من نسمة الله وقام عن بين الأموات بهذا
الاسم المبين

- 8 Say: O concourse of archbishops! The earthquakes have seized all the peoples, and He Who is the Everlasting Lord calleth aloud between earth and heaven. Blessed is the ear that hath heard, and the eye that hath seen, and the heart that hath turned unto the Qiblih of all who are in the heavens and on earth.
- 9 O concourse of priests! The Day of Reckoning hath appeared, and He Who was in heaven hath come. He, verily, is the One Whom ye were promised in God's Holy Books, the Mighty, the Praised One. How long will ye wander in the wilderness of heedlessness and vain imaginings? Turn with your hearts toward your Lord, the Forgiving, the Generous.
- 10 Thus have We sent down the verses unto thee that thou mayest rejoice at My mention of thee and be of them that are firmly established. Remember when thy first letter came before Us when the Most Great Sea was mounted upon the Ark by reason of that which the hands of the idolaters had wrought, and this is another time thy letter hath come before Our face. We have read it and answered thee with this decisive and all-encompassing utterance. Be thou observant in all circumstances of the dictates of wisdom, and speak unto men according to their capacities, for should an infant be given meat in its early days, it would perish. Thus doth thy Lord, the Merciful, counsel thee.

GPB.211x, PDC.125x, PDC.165x2x, PDC.165-166x, PDC.167x, BSB7:3-4 p27x, HURQ.BH77

8 قل يا ملأ الأساقفة قد اخذت الزلازل كل القبائل والرب الأبدى ينادى بأعلى النداء بين الأرض والسماء طوبى لأذن سمعت ولعين رأيت ولقلب اقبل الى قبله من في السموات والأرضين

9 يا معشر القسيسين قد ظهر يوم الدين وفيه اتى من كان في السماء والله الذي وعدتم به في كتب الله المقدس العزيز الحميد الى متى تركضون في بيداء الغفلة والأوهام توجهوا بالقلوب الى شطر ربكم الغفور الكريم

10 كذلك نزلنا لك الآيات لتفرح بذكرى آياك وتكون من الراشخين ان اذكر اذ حضر كتابك مرة الأولى اذ استوى بحر الأعظم على الفلك بما اكتسبت ايدي المشركين وهذه مرة أخرى حضر لدى الوجه قرأناه واجبتناك بهذا الخطاب المبرم المحيط كن ناظراً في كل الأحوال الى شطر الحكمة وكلم الناس على قدر عقولهم لأن الرضيع لو تطعمه اللحم في أول أيامه يموت كذلك ينصحك ربك الرحيم

INBA81:153, BLIB_Or11095#030, BRL_DA#274, AVK3.121x, SFI16.038-039, ASAT4.432x, YIK.120-121

BH03908

Tablet for Naw-Ruz

To: Mirza Muhammad Ali the Greater Branch

Date: ca. 1289-1290?

- 1 He is the Almighty
- 2 Praised be Thou, O my God, that Thou hast ordained Naw-Ruz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

1 الأعظم

2 لك الحمد يا الهى بما جعلت النيروز عيداً لمن صاموا في حبك و كفوا انفسهم عما يكرهه رضائك اى رب فاجعلهم من نار حبك و حرارة صومك مشتغلين في امرك و مشتغلين بذكرك و ثنائك

3 Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

4 Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muhammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

5 He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

6 Thou, in truth, art the All-Knowing, the All-Wise.

3 اى ربّ لما زيّنتهم بطراز الصّوم زيّنهم بطراز
القبول بفضلك واحسانك لأنّ الأعمال كلّها
معلّق بقبولك ومنوط بأمرك لو تحكّم لمن افطر
حكم الصّوم أنّه ممن صام في ازل الآزال ولو تحكّم
لمن صام حكم الافطار أنّه ممن اغبرّ به ثوب الأمر
و بعد عن زلال هذا السّلسال

4 انت الّذى بك نصبت راية انت المحمود في
فعلك و ارتفعت اعلام انت المطاع في امرك
عرّف يا الهى عبادك هذا المقام ليعلموا شرف
كلّ امر بأمرك و كلمتك و فضل كلّ عمل
باذنك و ارادتك و ليروا زمام الأعمال في قبضة
قبولك و امرك لئلاّ يمنهم شيء عن جمالك
في هذه الايام الّتي فيها ينطق المسيح الملك
لك يا موجد الرّوح و يتكلّم الحبيب لك الحمد يا
محبوب بما اظهرت جمالك و كتبت لأصفيائك
الورود في مقر ظهور اسمك الأعظم الّذى به
ناح الأمم الّا من انقطع عمّا سواك مقبلاً الى
مطلع ذاتك و مظهر صفاتك

5 اى ربّ قد افطر اليوم غصنك و من في حولك
بعد الّذى صاموا في جوارك طلباً لرضائك قدّر
له و لهم و للذين وردوا عليك في تلك الايام
كلّ خير قدرته في كتابك ثمّ ارزقهم ما هو خير
لهم في الدّنيا و الآخرة

6 انك انت العليم الحكيم

PM#046, DOR#01, BPRY.297, DAS.1915-03-22

BLIB_Or15696.099d, PMP#046,
NFR.057, AHM.138, AYT.343, NFF5.079,
AKHA_134BE #01 p.06, AMB#01

BH00211

To: Shaykh Kazim Qazvini (Samandar)

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O Thou Who by Thy most sweet call hast enraptured the heart of the world, and through the fragrances of the garment of the remembrance of Thy Most Glorious Name hast perfumed the realms of eternity! The rapture of longing hath seized me through the letter sent by the burning phoenix of love, wherein he warbled with the melodies of the nightingale of separation upon the branches of the Lote-Tree of yearning. How ardent are the sighs of the fire of his heart in his love for Thee, O my God, and how tender the attraction of his heart in his love for Thee, O my Beloved! The fire blazeth and surgeth from the burning of his heart in separation from Thee, and the Mount flieth from the rapture of his heart in longing for Thy countenance. The earth is rent asunder by what it hath inhaled of the fragrances of separation from the dwelling-place of union, yet the heaven rejoiceth in his spirit amidst the channels of destiny and his seeking of Thy good-pleasure and his desire for that which pleaseth Thee.
- 3 O my God, that which hath appeared from the horizon of Thy most pure Tongue hath been confirmed, in that Thou didst name him the Phoenix, for I see that he liveth and rejoiceth and delighteth in the midst of the fire of sorrows even as the nightingale in paradise, and in the sphere of fire he singeth with Thy Chosen Name, and in the depths of the sea he uttereth Thy praise and announceth the glad-tidings of meeting Thee. Therefore I beseech Thee, O my God, by Thy Most Great, Most Wondrous, Most Glorious Name, and by Thy Beauty that hath dawned from the horizon of the prison with lights that cannot be concealed, that Thou kindle the fire of his love in such wise that its flames may seize every lifeless one, melt every frozen one, cause every stationary one to soar, soften every hardened one, draw nigh every distant one, and gather together every scattered one, for verily Thou art the Powerful over what Thou willest, and Thou art, verily, the Potent over all things.
- 4 My spirit and my soul be a sacrifice for Thee! The letter of that beloved of heart and soul, which was perfumed with the fragrances of the garment of the remembrance of the Beauty of the Most Merciful and the countenance of the All-Glorious,

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 سَيِّحَانِكَ يَا مَنْ بِنَدَائِكَ الْأَحْلَى اجْتَذَبَ قَلْبَ الْعَالَمِ وَمِنْ فُوحَاتِ قَيْصِ ذِكْرِ اسْمِكَ الْأَبْهَى تَعَطَّرَ عَوَالِمُ الْقَدَمِ قَدْ اخَذَنِي جَذْبُ الْإِشْتِيَاقِ مِنْ كِتَابِ الْوِثَاقِ الَّذِي أَرْسَلَ مِنْ لَدُنْ سَمْنَدَرِ عَشْقِ الْحَرَّاقِ وَفِيهِ غَنٌّ بِغَنِّيَّاتِ عِنْدَلِيبِ الْفِرَاقِ عَلَيَّ أَغْصَانُ سِدْرَةِ الْأَشْوَاقِ فَمَا أَحْرَزْتُ نَارَ سِرِّهِ فِي عَشْقِكَ يَا هُلِي وَمَا أَرَقُّ انْجِدَابِ قَلْبِهِ فِي حَبِّكَ يَا مَقْصُودِي إِنَّ النَّارَ تَلْتَهَبُ وَتَفُورُ مِنْ حَرِّ قَلْبِهِ فِي فِرَاقِكَ وَالطُّورُ تَطِيرُ مِنْ جَذْبِ فَوَادِهِ لِلْإِشْتِيَاقِ إِلَى طَلْعَتِكَ الْأَرْضِ [تَنْشَقُّ] بِمَا اسْتَنْشَقُ رَوَائِحَ الْهَجْرِ عَنْ مَكْنِ الْوَصَالِ وَلَكِنْ السَّمَاءُ تَسْتَبْشِرُ بِرُوحِهِ فِي مَوَارِدِ الْقَضَاءِ وَطَلْبِهِ رِضَائِكَ وَابْتِغَاءَهُ مَرْضَاتِكَ

3 قَدْ ثَبَّتَ يَا هُلِي مَا ظَهَرَ مِنْ أَفْقِ لِسَانِكَ الْأَطْهَرِ مَا سَمِيْتَهُ بِالْأَسْمَنْدَرِ لِأَنِّي أَرَاهُ أَنَّهُ تَعَبِشُ وَتَفْرَحُ وَتَسِرُّ فِي بَحْبُوحَةِ نَارِ الْأَحْزَانِ كَتَعَبِشِ الْعِنْدَلِيبِ فِي الرِّضْوَانِ وَفِي كُرَةِ النَّارِ يَتَرْتَنِّي بِاسْمِكَ الْمُخْتَارِ وَفِي قُطْبِ الْبَحْرِ يَنْطِقُ بِثَنَائِكَ وَيُبَشِّرُ بِلِقَائِكَ إِذَا اسْتَلَّكَ يَا هُلِي بِاسْمِكَ الْأَعْظَمِ الْأَبَدُوعِ الْأَبْهَى وَبِجَمَالِكَ الظَّاهِرِ عَنْ أَفْقِ السَّجْنِ بِأَنْوَارٍ لَا يَخْفِي بِأَنْ تَشْتَعَلَ نَارُ حُبِّهِ عَلَى شَأْنٍ يَأْخُذُ لَهْبَاتِهِ كُلَّ مَخْمُودٍ وَيَذُوبُ كُلَّ جَامِدٍ وَيَطِيرُ كُلُّ سَاكِنٍ وَيَرَقُّ كُلُّ غَلِيظٍ وَيَتَقَرَّبُ كُلُّ بَعِيدٍ وَيَجْتَمِعُ كُلُّ مَتَفَرِّقٍ إِذَا أَنْكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْكَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

4 رُوحِي وَنَفْسِي لَكَ الْفِدَاءَ نَامَهُ أَتَحْبُوبُ جَانِ وَرَوَانِ كِهْ بِفُوحَاتِ قَيْصِ ذِكْرِ جَمَالِ رَحْمَنِ وَطَلْعَةِ سَيِّحَانِ مَعَطَّرِ بُوْدِ بَايْنِ خَادِمِ فَانِي وَاصِلِ وَبِأَشْرَاقَاتِ أَنْوَارِ كَلِمَاتِ بَدِيعِهِ وَمَعَانِي مَنِيعِهِ

reached this evanescent servant and was illumined with the splendors of its wondrous words and exalted meanings. Praise be to God that the fragrance of that beloved was inhaled from his most pure letter. Indeed my eyes were solaced, my vision was illumined, my innermost heart was gladdened, my spirit rejoiced, my heart was attracted, my soul was stirred, and my heart cried out: "To Thee, to Thee, O companion of my heart and intimate of my soul, Thou Who art remembered in all my limbs and witnessed before the throne of my Lord, the Mighty, the Best-Beloved!" The supplication which he had offered was presented before the glorious throne in the late afternoon of Monday of the first Rabi', and from the Dawning-Place of the utterance of the Most Merciful these most sweet and wondrous words shone forth, exalted be His majesty:

- 5 "O thou who hast turned thy face to the Qiblih of the horizons and art enkindled with the fire of separation! Harken unto the testimony of God which hath prevailed over the worlds. I bear witness by My own Self unto My own Self that there is none other God but He, and that thou art among those who have fulfilled the Covenant and discharged the trust of God on the Day whereon souls were agitated, flesh did creep, and feet did slip. The grace of thy Lord hath encompassed thee, and also thy father and mother, whom We have adorned with the ornament of Our Most Glorious Name in the kingdom of thy Lord, the Mighty, the All-Bestowing. We hear from thee that which passeth through thy heart and floweth from thy tongue in remembrance of thy Lord. Verily He is the Mighty, the All-Knowing. And We have heard that wherewith thou didst commune with God, thy Lord, and there hath appeared before the Throne the leaf which hath been adorned with the remembrance of God, the Creator of earth and heaven. Blessed art thou and thy brother and those who are with thee and who hear what thou mentioneth in remembrance of thy Lord, the Dayspring of lights. Those who object to thee are in heedlessness and behind a veil. Ask thou God, thy Lord and the Lord of all things and the Lord of creation, to gather all upon the shore of this Most Great Sea and to make them recognize His Self, the Mighty, the Chosen One."

- 6 O Samandar! Harken unto the call of the Lord of Power, Who addresseth thee from the direction of the Most Great Prison. Though every soul hath heard His call and turned towards Him - as witnessed by the fact that most of the peoples of the earth, of whatsoever faith, cling to and turn toward the name of the All-Merciful - yet such hearkening is not acceptable in the sight of God, for they remain veiled from the true Purpose. Therefore hath the decree of rejection gone forth from the Source of Divine Command concerning such souls. They who today

مشرق و فائز لله الحمد که نفعه آنجوب از نامه
اطهر استنشاق شد قد قرت عینی و نور بصری و
سر سری و فرح روحی و اجتذب قلبی و اهتزت
نفسی و ناد فؤادی الیک الیک یا انیس قلبی
و مونس فؤادی و المذکور فی کل جوارحی و
المشهود تلقاء عرش ربی العزیز المحبوب مناجاتی که
عرض کرده بودند در اصیل یوم اثنین من ربیع
اول تلقاء عرش جلیل معروض شد و از مشرق
بیان رحمن این کلمات ابداع احلی مشرق قوله عز
اجلاله

5 یا ایها المقبل الی قبة الآفاق و المشتعل بنار الفراق
ان استمع شهادة الله انها غلبت العالمین اشهد بنفسی
لنفسی انه لا اله الا هو و انک ممن وفیت الميثاق
و ادیت عهد الله فی يوم الذي فيه اضطربت
النفوس و اقشعرت الجلود و زلت الأقدام قد
احاطک فضل ربک ثم اباک و امک و قد
زیّناهما بطراز اسمنا الأبهی فی ملکوت ربک
العزیز الوهاب انا نسمع منک ما یخطر بقلبك
و یمحی من لسانک فی ذکر ربک انه هو العزیز
العلام و قد سمعنا ما ناجیت به الله ربک و
حضر تلقاء العرش ورقة التي زینت بذكر الله فاطر
الأرضین و السموات طوبی لک و لأخیک و
الذین معک و یسمعون ما تذکره فی ذکر ربک
مطلع الأنوار ان الذین یعترضون علیک اولئک فی
غفلة و حجاب فاسئل الله ربک و رب کلشیء
و رب من فی الابداع بأن یجمع کلک علی شاطئ
هذا البحر الأعظم و یعرفهم نفسه العزیز المختار

6 ای سمندر بشنو ندای مالک قدر را که از
شطر منظر اکبر خطاب میفرماید اگرچه هر
نفسی ندای او را شنیده و بشطراو توجه نموده
چنانچه مشاهده میشود که اکثر اهل ارض من
ای ملة کان باسم رحمن متمسک و باو متوجه
ولکن این اصفا عندالله مقبول نبوده چه که از
اصل مقصود محتجب مانده اند لذا از مصدر امر
الهی حکم نفی در باره آن نفوس صدور یافته

have attained unto the hearing of the Divine Call - these are the gems of existence, both seen and unseen. This Call resembleth not the call of the first or the last, nor are its hearers like unto the souls of before or after.

- 7 Observe how, despite being encompassed by the utmost severity and the most extreme affliction and abasement from all directions, yet from the horizon of the Prison the Sun of the Cause hath risen with such radiance that, were it beheld with the eye of the heart, it would be seen that its effulgence hath encompassed the kingdom of the seen and unseen. In the midst of abasement, it manifesteth such glory that the might of all in the heavens and earth is as naught before it. The eyes of all creation have been gladdened by what hath shone forth from the horizon of the Prison, and ears have been purified to hear-ken unto what hath been raised therein, and all things have been stirred by its most sweet call. How wondrous is this Revelation, the like of which hath never appeared in creation! It is as though every atom of earthly dust danceth from its fragrances, moveth in its atmosphere, and seeketh to attain the presence of its countenance.

- 8 God willing, your honor should remind the people with utmost yearning and attraction, yet never forsake wisdom in any circumstance. Some people are weak, some heedless, and some knowing yet deniers. Verily thy Lord is the All-Knowing, the All-Informed. The conditions of all are witnessed and known to God, but as He regardeth with favor, He hath not wished to rend the veils of souls. Verily thy Lord is the Concealer, the Forgiving, the Generous. It is known that God's infinite favors have been and will continue to be bestowed upon your honor, and especially from the heaven of grace have Tablets been revealed and sent in the very script of revelation - you shall attain unto their perusal.

- 9 And regarding the differences mentioned in the letter of Ism-i-Jud, upon him be the Most Glorious Beauty of God, this evanescent servant, after observing before His presence, submitted it, and from the Source of Command was revealed, exalted be His grandeur: "We testify that the son of Nabil, who was named Kazim and then Samandar, hath believed in God and His signs, and the truth beareth witness with him, and all things bear witness, by the testimony of God, the Protector, the Self-Subsisting, that he is among those who have acknowledged the unity of God and His singleness, and was among the believers. None may object to him in the Cause of his Lord. He hath turned toward the Qiblih of the world, and he is of those who have rent asunder the veils through My Name

نفوسیکه الیوم باصغای ندای الهی فائز شده‌اند ایشانند جواهر وجود از غیب و شهود نه این ندا مشابه است بندای اولین و آخرین و نه مستمعین مشاهدند بنفوس قبل و بعد

- 7 مشاهده غما مع آنکه از جمیع جهات کمال شدت و منتهای بلا و ذلت ظاهره احاطه نموده مع ذلک از افق سین شمس امر بشأنی مشرق که اگر ببصر فؤاد مشاهده شود ملاحظه میگردد که اشراقی از آن ملکوت غیب و شهود را احاطه فرموده و در عین ذلت بعزتی ظاهر که عزّ من فی السموات و الأرض نزد او معدوم و مفقود قد قرت عیون اهل الابداع و الاختراع بما اشرق من افق السّجن و صفت الاذان لاصغاء ما ارتفع فيه و اهتز کلّ الاشیاء لندائه الاحلی یا حیّذا هذا الظهور الذی ما ظهر شبهه فی الملک کأنّ کلّ ذرة من تراب الأرض ترقص من نفحاته و تتحرک فی هوائه و ارادت الحضور تلقاء وجهه

- 8 انشاء الله باید آنجناب بکمال شوق و اشتیاق ناس را متذکر دارند و لکن در هیچ حال حکمت را از دست مدهید بعضی از ناس ضعیفند و بعضی غافل و بعضی عارف و منکر آن ربّک لهُو العلیم الخبیر حالات جمیع عندالله مشهود و معلوم و لکن چون بفضل ناظر دوست نداشته که ستر نفوس را خرق فرماید آن ربّک لهُو السّتار الغفور الکریم انتہی معلومست که عنایات لانهایه الهی در باره آنجناب بوده و خواهد بود و مخصوص از سماء فضل اوراقی نازل و همان خطّ تنزیل ارسال شد بزیارت آن فائز خواهید شد

- 9 و اما در باره اختلافات که در مکتوب جناب اسم جود علیه بهاء الله الابهی مرقوم فرموده بودند این خادم فانی بعد از مشاهده تلقاء وجه معروض داشت از مصدر امر نازل قوله جلّ کبریاؤه انا نشهد بأن ابن النبیل الذی سمی یکا۹۴ [ظم] ثمّ بالسّمندر انه آمن بالله و آیاته و الحقّ معه یشهد و یشهد کلّشیء بشهادة الله المهیمن القیوم بأنّه ممن اقرّ یوحداً بالله و فردانیته و کان من الموحّدين لیس لأحد ان یعترض علیه فی امر ربّه انه اقبل قبله العالمین و انه ممن خرق الحجاب باسمی و کسر اصنام الاوهام بذکری و سلطانی لعمری انه من الفائزین

and shattered the idols of fancy through My remembrance and sovereignty. By My life! He is among the triumphant."

- 10 They stated: This utterance of the All-Merciful which was revealed concerning you is "Be thou grateful and among those who render thanks." However, in view of the fact that in these days We are occupied with momentous and crucial matters - for never before has the Cause of God been openly proclaimed to the rulers of the earth, in none of the Manifestations of the divine Oneness was the Cause of God proclaimed as be-fitteth it, as they saw wisdom in concealment - but in these days the dominating Will of God and the prevailing Purpose of the King of Oneness have ordained that He should summon all and draw them to the divine realm. Therefore the clamor of all has been raised, and from every quarter they have sought and continue to seek with the talons of hatred to extinguish the divine Spirit. Thus must the loved ones, as far as possible, be mindful of reconciliation. This has been and will be closest to wisdom. However this matter depends upon wisdom and prudence, lest conflict and contention arise between any parties that might cause harm to the loved ones of God. Be thou assured that thy Lord knoweth what is in the hearts and distinguisheth the corrupt from the righteous. Verily He knoweth all things. Unambiguous words have ever been sent down and made manifest from the Source of the Cause, yet people interpret them according to their own desires. We beseech God to make them recognize the Manifestation of His Cause and His sovereignty that hath encompassed the worlds.
- 11 If you meet Mulla Isma'il, convey greetings on behalf of this evanescent servant. Although the holy fragrances have not been inhaled from him, yet in view of past friendship, this servant, purely for the sake of his Lord, the All-Merciful, submiteth this that perchance he may become detached from the cord of doubts and idle fancies and hold fast to the firm handle of God. They recite a poem fitting for this station:
- 12 O Hafiz, thy task is but to offer prayer, Care not whether it be heard or unheard.
- 13 Therefore must the servant, purely for the sake of God and with his gaze fixed upon the realm of fidelity, remind his old friends of what he hath understood. If one hearkeneth, it is for his own sake, and if one turneth away, verily God is independent of all worlds.
- 14 One day, in the presence of the Most Great Throne, it was heard from the Most Holy Tongue: "They have deprived him through the cord of past delusions from the Truth. Would that
- فرمودند این بیان رحمن که در شأن تو نازل شده
ان اشکر و کن من الحامدين ولكن نظر بآنکه
این ایام بامور خطیره عظیمه مشغولیم چه که
تبلیغ امر الله از قبل برؤسای ارض جهرة نشده
بود در هیچیک از ظهورات مظاهر احدیه امر
الله کما ینبغی له اظهار نشد چه که مصلحت در
ستر دیدند ولكن این ایام اراده مهمنه الهیه و
مشیت نافذه سلطان احدیه بر آن قرار گرفته که
کل را دعوت فرماید و بشرط الوهیه کشاند لذا
ضوضای کل مرتفع و از جمیع اطراف بخالیب
بغضا در صدد نفس الهیه بوده و هستند لذا باید
احباً همما امکان باصلاح ناظر باشند این اقرب
بصلاح بوده و خواهد بود ولكن این امر بحکمت
و تدبیر منوط است که مباد به نزاع و جدال
مایین امری احداث شود که سبب ضرر احبای
حق گردد آنک فاطمئن بأن ربک یعلم ما فی
الصدور و یعلم المفسد من المصلح انه بکلتی علم
لازال کلمات تصریحیه از مصدر امریه نازل و
ظاهر ناس بهوای خود تفسیر نموده و مینمایند
نسئل الله بأن یعرفهم مظهر امره و سلطانه الذی
غلب العالمین انتهى
- 11 اگر ملا اسمعیل را ملاقات فرمودید از جانب
این عبد فانی سلام برسانید اگرچه روایح قدسیه
از ایشان استنشاق نشده ولكن نظر بحبیت قدیم
این عبد خالصاً لوجه ربّه الرحیم معروض میدارم
که شاید از جبل ظنون و اوهام منقطع شوند
و بعروه محکمه الهیه متمسک گردند شعری
میخوانند مناسب این مقامست
- 12 حافظ وظیفه تو دعا گفتن است و بس در بند
آن مباش که نشنید یا شنید
- 13 لذا عبد باید خالصاً لوجه الله بآنچه فهمیده
دوستان قدیم را ناظرراً الى شطر الوفاء متذکر
نماید لو سمع لنفسه ولو اعرض ان الله لغنی عن
العالمین
- 14 یومی از ایام تلقاء عرش اعظم حاضر از لسان
اقدس استماع شد فرمودند او را بحبل اوهام قبل

he had knowledge and recognized That Which he hath clung to! By My life! Were he to know, he would instantly repent and return unto God, the True, the Manifest King. They know not of His Cause, nor do they wish to become acquainted with it. Like those souls who today cling to idols, they refuse entirely to hearken unto the Word of Truth, lest they might turn from that which they possess toward Him Who possesses all authority."

- 15 And He said: "Write to him: Hast thou not heard the consummate, primal Word which hath been revealed from the Source of the Pen of Command: 'Verily, the wayfarer on the white path and crimson pillar shall never attain to the station of his homeland except through detachment from all that is in the hands of men?' And write to him: 'Apart from all the proofs, evidences, verses and conditions of this Most Great Revelation, I ask but one question: Was the Bab - may the spirit of all else be sacrificed for Him - aware of this Revelation or not? If thou sayest He was not aware, thou hast denied knowledge to the Source of knowledge itself. And if thou confirmest that He was aware, We say: Given His knowledge of this Most Great Revelation and its lack of truth, He would have been obliged to announce throughout the entire Bayan that such a mighty matter would appear and that ye should not turn to it, for the purpose of the Bayan was to establish truth and invalidate all else, just as it is recorded in all heavenly Books that false pretenders would come and their words should not be accepted.'"

- 16 O fair-minded hearer! If thou canst find in the entire Bayan a single verse suggesting, even indirectly and without explicit statement, that should someone appear ye should hesitate for even a moment, We would count those who pause among the rightly guided. Throughout the entire Bayan He biddeth all to turn toward Him at His mere call, even before the presentation of proof. I adjure thee by God - would any person of understanding utter such words? Nay, by My true Self! How much less One Who is All-Knowing, All-Informed! For there are many false pretenders who have made and continue to make claims, as ye hear from every corner. What wisdom, then, lay in having devoted the entire Bayan to the mention of this Most Great Revelation, removing from this Cause all limitation and restriction to such extent that He saith that however and whenever He appeareth He hath free choice, and stating that the entire Bayan and all the Most Beautiful Names, laws and ordinances revealed therein were and are contingent upon the confirmation of that Sun of Revelation and dependent upon

از حق محروم نموده اند یا لیت اطلع و عرف
الذی تشبث به لعمری لو یعرف لیتوب فی الحین
ویرجع الی الله الملك الحق المبین از امر او مطلع
نیستند و اراده آنها ندارند که مطلع شوند مثل
نفوسیکه الیوم متمسک باصنامند ابداً کلمه حق
را استماع نمینمایند که مباد از ما هم علیه به من
له الأمر راجع شوند

15 و فرمودند باو بنویس که آیا نشنیده ای کلمه تامه
اولیه را که از مصدر قلم امریه نازل میفرمایند
ان السالک فی النهج البیضاء و الرکن الحمراء لن
یصل الی مقام وطنه الا بکف الصفر عما فی یدی
الناس و بنویس باو از جمیع ادله و براهین و آیات
و شئون این ظهور اعظم گذشته یک سؤال
میکم آیا حضرت اعلی روح ما سواه فداه عالم
باین ظهور بودند یا نه اگر بگوئی عالم نبودند سلب
علم نموده ای از مبدا علم و اگر تصدیق نمائی که
عالم بودند میگوئیم با علم باین ظهور اعظم و عدم
حقیقت برایشان لازم بود که در جمیع بیان اخبار
فرمایند که چنین امر عظیمی ظاهر خواهد شد
شما اقبال نکنید چه که مقصود از بیان اثبات
حق و ابطال غیر آن بوده چنانچه در جمیع کتب
سماویه مسطور که نفوس کاذبه خواهند آمد قول
ایشانرا مپذیرید

16 ای سمیع منصف اگر در جمیع بیان یک آیه
مشاهده نمودی که مشعر باشد تلویحاً من غیر
تصریح بر اینکه اگر نفسی ظاهر شود یک آن
توقف کنی بهمان مقدار متوقفین را از مصیبین
میشمریم در جمیع بیان میفرمایند بمجرد ندا
بشطرش توجه نمائید اگرچه قبل از اظهار حجت
باشد اقسامک بالله از هیچ عاقلی چنین کلمه ای
ظاهر میشود لا ونفسی الحق و کیف من العالم
الخیر چه که بسا از نفوس کاذبه هستند که
دعوی نموده و مینمایند چنانچه از هر گوشه
میشنود آخر چه حکمت در امر بوده که جمیع
بیان را در ذکر این ظهور اعظم تمام فرموده اند
و بالمره تحدید و تنقید را از این امر برداشته اند
بقسمیکه میفرمایند هر نحو که ظاهر شود و هر
وقت که باید مختار است و میفرمایند جمیع بیان
و ما نزل فیهِ من الاسماء الحسنی و الأحکام

the Word shining from the horizon of the mouth of that King of Reality?

و الشّرايع كلّ معلّق بتصدیق آن شمس ظهور
بوده و خواهد بود و بکلمه مشرقه از افق فم
آسّلطان حقیقت منوط

- 17 Reflect a little! It is most unbefitting for ones like you to hesitate in a Cause that is more evident than any proof or evidence. Have ye not heard what He saith, exalted be His glory: 'Proof itself is ashamed to be proof for Him.' Today it behoveth all to gather around the all-embracing Word and strive according to their capacity to assist the Cause of God, for the Ancient Beauty hath Himself, after entering the Most Great Prison, undertook matters of great moment and significance, even as He taught the kings of the earth one after another, as thou art aware of some of these instances.

17 آخر قدری تفکر نمائید بسیار از امثال شما بعید
است در چنین امری که اظهر از دلیل و
برهانست توقف نمائید آیا نشنیده‌ای که میفرمایند
قوله عزّ اجلاله دلیل حیا مینماید اینکه دلیل
شود از برای او الیوم لایق آن بوده که کل
بر کلمه جامعه جمع شوید و بقدر خود در
نصرت امر الله سعی نمائید چه که جمال قدم
بنفس خود بعد از ورود در سخن اعظم بر
امور خطیره عظیمه اقدام فرموده چنانچه جمیع
رؤسای ارض را واحداً بعد واحد تبلیغ فرموده
و تو بر بعضی از آن مطلع شده‌ای

- 18 Consider with fairness: is it permissible to oppose or befitting to turn away from such a Soul Who today stands alone between earth and heaven, summoning the peoples of the East and the West to the Truth with the utmost power and dominion? Nay, by His very Self, the All-Merciful! With all these enemies among the wielders of power and might, it is not permissible that the people of the Bayan should arise in opposition. O fair-minded one! If thou deniest Him, whom wilt thou accept, and by what proof wilt thou establish thine own faith? Bring it forth! By My life, ye have no escape today. Harken unto the call of Him Who summoneth thee for the sake of God. Cast aside what thou hast and take what God, the Mighty, the Praiseworthy, hath commanded thee.

18 قدری انصاف لازم آیا بر چنین نفسی که الیوم
مابین ارض و سماء وحده قیام بر امر نموده و
اهل شرق و غرب را بکمال قدرت و هیمنت
بحق دعوت میفرماید اعتراض جایز است و یا
اغماض لایق لا فونفسه الرحمن با اینهمه اعدا از
صاحبان قدرت و اقتدار دیگر جائز نه که اهل
بیان بر عناد قیام نمایند ای منصف لو تنکره بمن
تقبل و بأی حجة تثبت ایمانک لنفسک فأت بها
لا وعمری لیس لکم الیوم من محیص ان استمع
نداء من یدعوک لوجه الله ضع ما عندک و خذ
ما امرت به من لدی الله العزیز الحمید

- 19 I swear by the Sun of Truth that shineth from the horizon of the Prison that had this Revelation not appeared, the Point of the Bayan would never have uttered a single word of that which He revealed. Consider the Books of old: the announcement of each subsequent Prophet was contingent upon the words of the preceding Prophet, and all made mention thereof through subtle allusions, as ye have seen and heard. What, then, was His purpose in saying that caution in religion should not withhold thee from turning to that Sun of Truth, for to the extent of thy hesitation thou shalt abide in the fire? By Him Who holdeth my soul in His hands, the Bayan was revealed solely for My mention and praise, and the Dove warbled therein only for My firm and mighty Cause.

19 قسم بآفتاب حقیقت که از افق سخن طالع است
اگر این ظهور ظاهر نمیبود ابداً نقطه بیان بحرفی
از آنچه نازل فرموده تکلم نمیفرمودند ملاحظه در
کتاب قبل نما که اخبار هر نبی بعدی منوط
بیان نبی قبل بوده و جمیع بتلویحات خفیه ذکر
فرموده اند چنانچه دیده و شنیده‌اید آخر سبب چه
بوده که میفرماید احتیاط در دین ترا باز ندارد
از اقبال بآشمس حقیقت چه که بهمان مقدار
از توقف در نار خوراهی بود فوالذی نفسی بیده
ما نزل البیان الا لذكری و ثنائی و ما تغرد فيه
الورقاء الا لأمری المحکم العزیز المنیع

- 20 Even as in this Most Great Revelation no word hath been revealed stating that should someone come forward with a claim, ye should accept him or turn unto him, save after the passing of a full thousand years, and such limits as have been set down.

20 چنانچه حال در این ظهور اعظم کلمه‌ای نازل
نشده که اگر نفسی بیاید و ادعا نماید قبول نمائید
و یا اقبال کنید مگر بعد از انقضاء الف سنة تامة

Beyond this word, nothing hath ever flowed or shall ever flow from the Most Exalted Pen, nor is it permissible that it should, for many are the thieves lying in wait, and many are the ravens who claim to be doves. The example of this Revelation is like unto that of the son of Zachariah and Jesus, son of Mary. Reflect, that thou mayest know, then turn unto God, thy Lord, with a pure heart and radiant countenance.

- 21 Say: O my God and my Master! Base desire hath kept me from Thy mention, O my Lord the Most Glorious, and the world hath withheld me from turning unto Thee, O Thou Lord of all names. I beseech Thee by Thy Name through which the Cry was raised between the heavens and the earth, through which the Hour was bewildered within itself, and through which earthquakes seized all the tribes, that Thou deprive me not from the ocean of Thy Most Great Name, of which every drop crieth out with the loudest voice between earth and heaven that verily He is the Quickener of the worlds, the Beloved of the worlds, and the God of all who are in the heavens and all who are on earth. O Lord! Strengthen me through Thy power and might, that I may shatter with the arm of certitude the idols of idle fancies of the ungodly. Verily Thou art the Omnipotent, the Strong, the Mighty, the Great.

- 22 The ode of Khajeh was presented in detail at the Most Holy Court. This word shone forth from the dawning-place of the All-Merciful mouth: The ocean of nearness and reunion is surging and its fish are in the utmost hopes. The curse of God be upon those who have come between him and them. That which is beloved today is that your honor and his honor your brother - upon you both be the Glory of God - should be engaged in your trade with the utmost effort and striving, for the earning of livelihood in this Revelation is accounted as among the good deeds. And in the teaching of the Cause likewise be engaged with perfect wisdom. If it be deemed advisable and Jinab-i-Aqa Muhammad-'Ali should move purposely toward the Desired One, there is no objection. However, if Jinab-i-Amin should turn toward the direction of the Desired One, it would be more fitting for them to set out together. Although outwardly the door of attainment to the presence is closed, for the satans have prevented it from every direction, yet should a soul become successful in inhaling the diffused fragrances in this city and its surroundings, which is the seat of the Most Great Throne, he will attain unto all good and the decree of attainment to the presence will be true regarding him. Therefore, at the time of setting out, one must be content with whatever may befall him. In truth, contentment hath ever been and will continue to be beloved before God.

و حدودیکه نازل شده و جز این کلمه ابداً از قلم قدم جاری نه و جایز نه که جاری شود چه که بسا سارقین در کینند و بسی از زاغان دعوی ورقائی نموده و مینمایند مثل این ظهور مثل ابن زکریّا و عیسی ابن مریم است تفکر لتعرف ثم ارجع الى الله ربك بقلب طاهر و وجه منیر

- 21 قل يا الهي و سيدى قد معنى الهوى عن ذكرى يا ربى الأبهى و منعنى الدنيا عن الإقبال اليك يا مالك الأسماء استلك باسمك الذى به ظهرت الصيحة بين السموات و الأرض و به تحيرت الساعة فى نفسها و به اخذت الزلازل كل القبائل بأن لا تحرمنى عن بحر اسمك الأعظم الذى كل قطرة منه تصبح بأعلى النداء بين الأرض و السماء أنه هو محيى العالمين و محبوب العالمين و اله من فى السموات و الأرضين اى رب قوتى بقوتك و سلطانك لأكسر بعضد اليقين اصنام ظنون المشركين أنك انت المقتدر القوى العزيز العظيم

- 22 انتهى غزل خواجه بتفصيل مذکور در ساحت اقدس معروض شد این کلمه از مشرق فم رحمانی مشرق بحر قرب و وصال در امواج و حیتان در منتهای آمال لعن الله الذین حالوا بینہ و بینہا آنچه الیوم محبوبست آنست که آنجناب و جناب اخوی علیکما بهاء الله تجارت خود بکمال جد و جهد مشغول باشند چه که اقتراف در این ظهور اعظم از اعمال حسنه محسوب و در تبلیغ امر هم بکمال تدبیر مشغول باشند اگر اقتضا نماید و جناب آقا محمد علی قاصداً الى المقصود حرکت نمایند لا بأس علیه ولكن اگر جناب امین توجه بشطر مقصود نماید با ایشان عازم شوند اقرب بصلاحت اگرچه بر حسب ظاهر باب لقاء مسدود است چه که شیاطین از هر جهت منع نموده اند ولكن اگر نفسی بنفحات متضوعه در این مدینه و حولها که مقر عرش اعظم است فائز شود بکل خیر فائز و حکم لقاء در باره او صادق لذا باید در حین حرکت بما یرد علیه راضی باشد فی الحقیقه نزد حق رضا محبوب بوده و خواهد بود

- 23 In any case, I convey wondrous greetings to his honor your brother, and I observe many expressions of bounty and favor in relation to him from the direction of the Desired One. We beseech God to assist him under all conditions. Verily, He is powerful over all things.
- 23 باری خدمت جناب اخوی تکبیر بدیع میرسانم و بسیار نسبت بایشان از شطر مقصود اظهار مکرمت و عنایت این عبد مشاهده مینماید نسل الله بأن یوفقه فی کل الأحوال انه علی کلشیء قدیر
- 24 And the supplication that was submitted was presented before His countenance. From the Dawning-Place of favor the answer hath been revealed and will be sent. Upon you both be all-glorious Glory and all-resplendent Light.
- 24 و مناجاتی که معروض داشتند تلقاء وجه عرض شد از مشرق عنایت جواب نازل و ارسال میشود علیکم من کل بهاء ابهاء و من کل سناء اسناه
- 25 And regarding that sum which was mentioned, it was presented before His countenance and this blessed verse was revealed: "We have accepted it from thee and apportioned it amongst the servants and preferred those who circle round the Throne, for they are poor. Verily thy Lord is the All-Possessing, the Most High." For there are many souls, both those who are associated with the loved ones of God and are now imprisoned in this Most Great Prison, and both young and old who remain from the martyrs of the past - all are observed to be in utmost difficulty. Although there is not yet anything substantial available to relieve even the outward needs of some of the loved ones, and they are present in every land, both in Iraq and in Mosul and other regions, therefore that sum should be distributed according to the command as follows:
- 25 و دیگر در خصوص آنچه که ذکر نموده بودند تلقاء وجه معروض شد این آیه مبارکه نازل قد قبلناه منک و قسمناه بین العباد و اثرناهم علی الذین یطوفون حول العرش لآتهم فقرآء ان ربک لھو الغنی المتعال انتہی چه که بسیاری هستند چه از نفوسیکه منتسب باحباء اللہند و حال در این سین اعظم مسجون و چه صغار و کباریکه از شہدای قبل مانده اند جمیع در کمال عسر مشاهده میشوند اگرچه هنوز چیز قابلی موجود نہ کہ اقلاً احتیاج ظاہرہ بعضی از احباً را رفع فرمایند و در ہر دیاری هستند چه در عراق و چه در موصل و دیار اخری لذا آنچه از این قرار باید حسب الامر تقسیم گردد جناب ذبیح من اہل ک کہ از قبل حوالہ شدہ
- 26 Fifty tumans to Jinab-i-Dhabih of the people of K, which was previously assigned; ten tumans to the family of Ustad Ahmad who entered the prison with God, which should reach the land of K, and a letter which that same honored one wrote to his home - its reply and receipt of delivery should be sent to the Most Holy Court; twenty tumans to the family of Jinab-i-Hajji Ja'far who entered the prison with God in Tabriz, and receipt of delivery should be sent; fifteen tumans to the family of his brother, the aforementioned Karbila'i Taqi, receipt of delivery to be obtained and sent; the remainder should reach Jinab-i-Aqa'i Aqa Siyyid Mihdi, upon him be the Most Glorious Glory of God. It has been mentioned to him what should be done, but the more quickly they can deliver it, the more beloved it is and will be in the sight of God. And if it reaches Jinab-i-Zaynu'l-Muqarrabin in Mosul, upon him be the Most Glorious Glory of God, that is also good - he will deliver it.
- 26 پنجاه تومان عیال استاد احمد کہ مع الله وارد سین شدہ ده تومان باید در ارض ک برسد و کاغذی ہم خود جناب مذکور بخانہ خود نوشته جواب آن و قبض وصول گرفته بساحت اقدس ارسال شود بیست تومان بعیال جناب حاجی جعفر کہ مع الله وارد سین شدہ در تبریز باید برسد و قبض وصول ارسال شود عیال اخوی جناب مذکور کربلائی تقی پانزدہ تومان قبض وصول گرفته ارسال شود مابقی آن باید بجناب آقائی آقا سید مہدی علیہ بہاء الله الأبہی برسد بایشان ذکر شدہ کہ چہ معمول دارند ولکن ہر قدر در رسیدن آن تعجیل فرمایند عندالله بسیار محبوب بودہ و خواہد بود و اگر در موصل بجناب زین المقرین علیہ بہاء الله الأبہی برسد ہم خوبست ایشان میرسانند
- 27 Thirty tumans in the land of T to Jinab-i-Mirza Husayn from TF should be given to a trustworthy person to deliver quickly and send receipt to the Court of the Throne. And further, they should not be confident in any person at all times, but
- 27 سی تومان در ارض ط بجناب میرزا حسین از اہل ت ف بآدم امین دادہ کہ بتعجیل برساند و قبض بساحت عرش بفرستد و دیگر از ہر نفسی مطمئن نباشند در کل احیان باینکلمہ مبارکہ کہ

should be mindful of this blessed word which has risen from the Dayspring of the mouth of the All-Merciful, His word, exalted be His majesty: "Be not confident in anyone's words, be observant of their deeds. Many a man claims the highest station, yet when he sees that which he desires not, he objects to God, the Lord of Names." The total of several items [145 tumans] - whatever remains should reach His Holiness Zayn in Mosul, upon him be the Glory of God the Most Glorious, and he will carry out what he is commanded to do.

- 28 Two turquoise or black bordered headscarves, ten to twelve tumans if found, should be sent - here a Christian physician has requested them; previously in Tehran they were given at these prices, now consider. And further, one mann of sewing silk, one-third colored and two-thirds white. Hasten in sending the headscarves as they have been promised for some time. Again it is submitted that twenty tumans should also be sent in the land of T to Jinab-i-Mulla 'Ali-Akbar SM for him to deliver to the children of Jinab-i-Aqa'i Ismu'llah al-Munir, upon him be the Glory of God the Most Glorious.

- 29 This servant's special request: if a trustworthy person is departing, send some of the blessed writings of His Holiness the Exalted One, may the spirit of all else be sacrificed for Him - it would be a great cause of joy and gladness to this transient one's heart. Verily the spirit and glory and radiance be upon your honor and those with you among the people of Baha, upon them be the Glory of God and His mercy.

از مشرق قم رحمن مشرق ناظر باشند قوله عزّ
اجلاله لا تطمئنّ من احد بأقواله كن ناظراً الى
اعماله ربّ رجل يدعى الذروة العليا و اذا يرى
ما لا يهويه هويه يعترض على الله مالک الأسماء
جمع چند فقره وجه [۱۴۵ تومان] بقیه آنچه ماند
بحضرت زین علیه بهاء الله الأبهی در موصل
برسد و ایشان بآنچه مأمورند معمول میدارند

28 دو عدد چارقد دور سلسله زنگاری یا مشکی ده
تومان الی دوازده تومان اگر یافت شود ارسال
دارند در اینجا شخصی از حکمای نصاری خواهش
نموده از قبل در طهران بلین قیمتها میدادند حالا
ملاحظه فرمایند و دیگر یک من ابریشم خیاطی
یک ثلث آن الوان و دو ثلث سفید در ارسال
چارقد تعجیل فرمائید چه که مدّتیست که وعده
شده مجدّد عرض میشود که بیست تومان هم در
ارض طا نزد جناب ملّا علی اکبر سم ارسال
دارند که ایشان باولاد جناب آقائی اسم الله المنیر
علیه بهاء الله الأبهی برسانند

29 عرض مخصوص این عبد اگر امینی عازم باشد
از خطوط مبارکه حضرت اعلی روح ما سواه
فداه ارسال فرمایند بسیار سبب سرور و فرح
قلب این فانی میشود انما الروح والعزّ و البهاء علی
حضرتک و من معکم من اهل البهاء علیهم بهاء
الله و رحمته

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BH00244

To: *Ali Akbar et al.*

Date: *ca. 1289-1290?*

- 1 In the Name of the Single, the Unique, the Stranger, the Wronged, the Imprisoned
- 2 Exalted, exalted is Thy patience, O my God! Exalted, exalted is the manifestation of Thy forbearance, O my Beloved!

1 بِسْمِ الْفَرْدِ الْوَحْدِ الْغَرِيبِ الْمَظْلُومِ الْمَسْجُونِ

2 تعالی تعالی صبرک یا الهی تعالی تعالی ظهور
اصطبارک یا محبوبی بحیث مع قدرتک التی

To such extent that, despite Thy power which hath encompassed all created things and Thy might which hath subdued all existence, Thou hast borne with Thy most exalted Self that which the Supreme Pen is powerless to recount, and which the tablets of creation and the pages of invention can never bear to record. By Thy glory, O my God! Were the veil to be lifted from what hath befallen and continueth to befall Thee, both secretly and openly, the heavens of power would be cleft asunder, the thrones of grandeur would crumble, all realities would be scattered, and all essences would cease to exist. Nothing would remain in the kingdom of the beginningless or the endless - all would return to that non-existence which hath no mention.

- 3 Yet Thou, through the sovereignty of Thy forbearance and the dominion of Thy patience, hast borne all this within Thy most tender, most subtle and luminous heart, and hast concealed it in the innermost sanctuary of Thy most mighty, most holy and impenetrable mystery. Thou hast accepted all tribulations for the deliverance of all who dwell in the realm of creation, for their gathering unto the Law of eternity, and their attainment unto those most inaccessible, exalted and impregnable stations which cannot be mentioned by any name, nor described by any attribute, nor indicated by any sign, nor comprehended by any evidence.

- 4 Praise be unto Thee, O my God, for having manifested from behind the veil of power such servants by whom the human realm boasteth over the divine realm, and the kingdom of earth over the kingdom of heaven. For they have attained unto Thy days, for the loss of which the realities of the holy ones and the near ones have perished in their yearning, and which the Prophets and Messengers have longed to witness. Some of them, O my God, have attained unto what Thou didst ordain for them in the Book from the effulgences of the Sun of Thy Most Bountiful Name. Some have tasted the choice wine from the mention of Thy Most Great, Most Mighty Name. Some have drawn near the shore of the Most Great Sea which surgeth by Thy Name, the Dominant over the world. And some have embarked upon the Crimson Ark by Thy Most Glorious Name and have sailed upon the ocean of grandeur, yet they reached not the axis of that Sea of Seas, by whose agitation the mighty deep was troubled, and from which the Sea of Seas surged forth - that Sea a single drop of which gave rise to the seas of names and attributes in the highest realms. Thou hast ordained, O my God, for each one of these a portion from the ocean of Thy bounty and a share from the vastness of Thy generosity and grace.

احاطت الكائنات و اقتدارك الذي غلب الموجودات حملت بنفسك الأسمى ما يعجز عن ذكره قلم الأعلى ولن يقدر ان يحمله الواح الابداع و صحائف الاختراع فوعزتك يا الهى لو ترفع الحجاب عما ورد و يرد عليك فى السر و الجهر لتنفطر سموات القدرة و تهدم اعراش العظمة و تتفرق الكينونات و تعدم الذوات و لن يبقى فى ملكوت الابدائيات و لا الانهائيات شئ موجود كل يرجع الى عدم الذى لا ذكر له

3 و انتك بسلطان حلمك و ملك صبرك حملت كل ذلك بقلبك الأرق الألف المنير و سترته فى سرائر سرك الأعز الأقدس المنيع قد قبلت كل البلايا لخلاص من فى الانشاء و اجتماعهم على شريعة البقاء و وصولهم الى مقامات الممتعة الرفيعة المنيعة التي لا تذكر باسم و لا توصف بوصف و لا تشار باشارة و لا تدرك بدلالة ليقومن الكل لخدمتك و يعملن بدائع اوامرک

4 لك الحمد يا الهى بما اظهرت عن خلف حجاب القدرة عباداً يباهى بهم الناسوت على اللاهوت و الملك على الملكوت لأنهم فازوا بأيامك التي ماتت فى حسرتها حقايق المقدسين و المقربين و اشتاق لقاءها النبيون و المرسلون بعض منهم يا الهى فازوا بما قدرت لهم فى الكتاب من تجليات شمس اسمك الوهاب و بعض ذاقوا كأس التسليم من ذكر اسمك الأعظم العظيم و بعض منهم تقربوا شاطئ البحر الأعظم الذى يتوج باسمك المهيمن على العالم و بعض منهم ركبوا فلك الحمراء باسمك الأسمى و ساروا قلزم الكبرياء ولكن ما وصلوا قطب البحر لجة التي اضطربت منها بحر المجي العظمى و سجر منها بحر البحور الذى بقطرة منه ظهرت بحور الأسماء و الصفات فى عوالم العليا قد قدرت يا الهى لكل واحد من هؤلاء نصيباً من بحر عطائك و حظاً من طمطام جودك و افضالك

5 I testify, O my God, that this Name who was named Ali in the Kingdom of Names and was adorned with the crown of lights - the sun of the Most Great Name - hath attained unto all good from Thy presence, hath ascended unto a station wherein he became detached from all else but Thee, hath turned with his whole being to the countenance of Thy singleness, hath arisen with all his strength to serve Thee and to aid Thy Cause, and hath migrated to various lands time and again to manifest Thy Cause, to convey Thy decree, to spread Thy verses, to exalt Thy remembrance and to uplift Thy Word with the wisdom which Thou hast commanded all to observe in Thy perspicuous verses and clear evidences. He hath stood firm as a mountain in servitude and obedience unto Thee. Nay, I have found him, O my God, even greater than this, for while earthly vapors may cause the mountain to crumble and parts of it to fall away, this one whom Thou hast created from the letters of Thy power and the Word of Thy command - even if the vapors of all contingent beings should arise and the tempestuous winds should blow from the north of vain desires throughout creation - would, through Thy might and power, remain steadfast in Thy Cause. Upon him be all the splendor of Thy splendors, all the light of Thy lights, and all the beauty of Thy beauty.

6 Therefore, O my God, Thou hast mentioned him in the tablets of Thy glory and hast caused his remembrance to flow from the Pen of Thy command and his praise to proceed from the throne of Thy mercy, and Thou hast ordained for him a station at the throne of Thy grandeur and a distinction among the distinctions of Thy glory. How can this non-existent one, who is unworthy to be mentioned by the name of nothingness in Thy kingdom or by the name of evanescence among Thy creation, praise Thee? I have no way, O my God, except utter powerlessness to mention Thee and mention Thy loved ones. Glory be unto Thee, glory be unto Thee, that I should be among those who remember. And I say that all praise be unto Thee, for verily Thou art God, the Rememberer, the Praiser, the Describer, the All-Knowing, the All-Wise. There is no God but Thee, the Sanctified, the Inaccessible, the Mighty, the Exalted.

7 The blessed letter of your honor, which dawned and shone forth from the horizon of that Sun of the Most Great Name, and which was adorned with the ornament of brilliant words, resplendent letters, wondrous utterances and sublime meanings - this evanescent servant attained the honor of perusing that spiritual book and inhaling its sweet fragrances. O what breezes these are that no hostile circumstances can affect! It is as though they wafted from the paradise of detachment and reached the summit of inaccessibility before my Lord, the

5 اشهد يا الهى بأن هذا الاسم الذى سمي بالعلي فيملكوت الأسماء و زين بتاج الأنوار شمس اسم الأكبر قد فاز بكل الخير من عندك و صعد الى مقام انقطع عن دونك و توجه بكله الى وجه فردائيتك و قام بتمامه على خدمتك و نصرة نفسك و هاجر الى الديار مرة بعد مرة و كره بعد كره لظهور امرك و تبليغ حكمك و انتشار آياتك و ارتفاع ذكرك و اعلاء كلمتك بالحكمة التى امرت الكل بها فى محكم آياتك و متقن بيناتك و استقام كالجبل على عبوديتك و طاعتك بل رأيته يا الهى اعظم من هذا لأن لو يتصاعد بخرة الأرضية يندك الجبل و يهبط منه ما يهبط ولكن هذا الذى خلقته من احرف قدرتك و كلمة امرك لو يتحرك اباخر اراضى الممكثات و يتبيح ارياح القاصفات عن شمال اهواء الكائنات انه بحولك و قوتك يكون مستقيماً على امرك عليه منكل بهائك اباه و منكل نورك انوره و منكل جمالك اظهره

6 اذا يا الهى الذى انت ذكرته فى الواح عزرك و نزلت ذكره من قلم امرك و اثبتت عليه من عرش رحمانيتك و قدرت له مقاماً عند عرش عظمتك و شأناً من شئون مجدك كيف يقدر ان يثنى عليه هذا المعدوم الذى لا يلقى ان يذكر باسم العدم فيملكك او باسم الفناء بين خلقك فليس لى سبيل يا الهى الا العجز البحت عن ذكرك و ذكر احبتك فسبحانك سبحانك من ان اكون من الذاكرين و اقول ان الحمد لك اذ انك انت الله الذاكرون المثنى الوصف العليم الحكيم لا اله الا انت المقدس المتع العزيز الرفيع

7 نامه مبارکه آتجناب که از افق آن شمس اسم اعظم طالع و مشرق بود و بطراز کلمات دریات و احرف لائحات و بیانات بدیعه و معانی منیعہ مزین این عبد فانی بزیارت آن کتاب روحانی فائز و استنشاق روائح طیبہ آن نموده فیما لها من الأریاح التى ما اخذتها شئون الأضداد كأنها هبت عن رضوان الانقطاع و وصلت الى ذروة الامتناع محضر ربى العزيز المناع در وقت

Mighty, the Withholding. At a special time I presented it before the Throne. The oceans of the favors of my Lord, the Most Glorious, have surged for you in such wise that the Pen of Composition is powerless to describe. Thus did the tongue of the All-Merciful speak, addressing thee:

8 O Ali! Give thanks unto God for having adorned thy head with the crown of praise in the days of thy Lord, the King of Names, and thy temple with the ornament of His service in the contingent world. We have recognized thy turning to certain regions and thy migration in the path of God, the Revealer of verses. This beseemeth thee and every devoted one who hath detached himself in His love from all else.

9 O Ali! At all times exert mighty efforts to unite hearts and gather them together upon the divine holy law. Although thou art, by God's grace, adorned with goodly character, yet the more thou addest thereto the more beloved will it be in the sight of God, that all may turn to the Bestower through thine excellent character. Watch over the Cause at all times, as hath been revealed from the Pen of Command in previous Tablets.

10 Observe the grace, favor and bounties of God. For years one of the servants, whom thou knowest, and his followers have been secretly engaged in unworthy words, offensive odors and selfish conditions - and God was aware and encompassing all - yet We concealed it, and since outwardly they spoke in the name of God and mentioned Him, We did not interfere. In certain years, from the Dawning-Place of verses, sublime Tablets were specifically revealed and sent to him. In all those Tablets We called him, explicitly and implicitly, to the pure station that is sanctified from the taint of self and existence, that perchance he might attain unto transcendent and inaccessible stations. All this was from the grace of thy Lord, His mercy and His favor, for We have not wished, nor do We wish, that any soul should be deprived of that for which it was created or be bereft of that which was ordained for it. Despite these successive favors and continuous bounties, it is as though he considered God heedless, and that God's concealment was due to this. Say: My spirit and my being be a sacrifice for Thee, O Concealer of the worlds!

11 O Ali! Observe in the Cause of the Apostle of God how at first it advanced and ascended to great heights, but later became stationary. One of the causes that hindered it was that certain souls arose who, claiming to possess inner knowledge,

مخصوص تلقاء عرش حاضر و معروض داشتم
قد تموجت لجنايب بحور الطاف ربّ الأبهى على
شأن عجز عن ذكره قلم الانشاء هذا ما نطق به
لسان الرحمن مخاطباً آياک

8 يا علي فاشكر الله بما زين رأسك باكليل الثناء
في أيام ربك مالك الأسماء و هيكلک بطراز
خدمته في الامكان قد عرفنا توجّهک الى بعض
الجهات و هجرتک في سبيل الله منزل الآيات هذا
ينبغي لک و لكل مقبل انقطع في حبه عما سواه

9 ای علی در کلّ احوال در اتّحاد قلوب و
اجتماعهم بر شریعہ امریہ الهیہ سعی بلیغ
مبدول دارید اگرچه بفضل الله بطراز اخلاق
مزینی و لکن هرچه بر آن بیفزائی عندالله احب
بوده تا کلّ باخلاق حسنه آنجناب بشطر وهاب
توجه کنند و در کلّ احیان مراقب امر باشید
چنانچه در الواح قبلیه از قلم امریه نازلشده
مشاهده

10 در فضل و عنایت و الطاف حقّ نما سالهاست
که یکی از عباد که تو بآن عارفی مع آنکه در
سرّ سر او و تبعه او یکلمات نالایقه و نفحات
منته و شیونان نفسانیه مشغول بوده اند و حقّ
بر کلّ مطلع و محیط مع ذلک ستر فرمودیم و
چون در ظاهر باسم الله و ذکر او ناطق تعرض
نمودیم و در سنین معدودات از مطلع آیات الواح
منیحه مخصوص او نازل و ارسال شد و در جمیع
آن الواح تصریحاً و تلویحاً او را بمقام پاک که
مقدّس از شائبه نفس و هستی است دعوت
نمودیم که شاید بمقامات عالیّه متمنعه فائز شود
کلّ ذلک من فضل ربّک و رحمته و عنایتی چه
که دوست نداشته و نداریم که نفسی از ما خلق
له محروم ماند و از ما قدر له بی نصیب گردد مع
این عنایات متواتره و الطاف متتابعه کأنّ حقراً
غافل دانسته و سبب این ستر حق بوده قل روحی
و نفسی لک الفداء یا ستار العالمین

11 ای علی مشاهده در امر رسول الله نما که اوّل
امر در کمال ترقّی و استعلا بوده و بعد توقّف
نموده یکی از اسباب مانعه آنکه نفوسی برخاستند
و بدعوی اینکه ما اهل باطنیم ناس بیچاره را از

debarred the helpless people from the Divine Law and the sacred strongholds of the Lord's glory. Say: By God! All that is outward is superior to your inner knowledge, and every shell is more luminous than your kernel. The sincere ones have cast aside your inner meanings as bones are cast to dogs.

- 12 In these days the Divine Laws are dawning from the Dayspring of the Lord's utterance, and God willing, they shall be sent forth hereafter. These two blessed verses were revealed in that most holy, most exalted Tablet: "Among the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honor. Say: What manner of man art thou, O vain and heedless one!" "And among them is he who layeth claim to inner knowledge, and still deeper inner knowledge. Say: Thou falsifier! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs."

- 13 Consider how every deluded soul who appeared drew forth a stream from the Most Great Ocean and, armed with utter deceit and guile, arose with his vain imaginings and selfish desires, and rent asunder the Islamic peoples. Say: O thou deluded one! Verily the inner meaning, and the inner meaning of the inner meaning, and that inner meaning which God hath sanctified beyond all inner and outer meanings unto infinity, circle around this outward meaning that speaketh with truth at the midmost heart of the world. The Most Great Name hath appeared, and the Lord of all nations, and the Ancient King. None shall find place or habitation save he who hath clung to this luminous Handle whereby earth and heaven were illumined, throne and dust made manifest, the Kingdom of Names lit up, and the Supreme Horizon made to shine. Fear ye God, O people, and follow not the desires of such as follow their lusts, nor the vain imaginings of such as have arisen to practice deception in the kingdom of creation. Turn with shining faces and radiant brows unto the Dawning-Place of the verses of your Lord, the Possessor of the Beginning and the End. Thus hath the matter been decreed in the Tablet which God hath made the Mother of Tablets and the Lamp of Success between the heavens and the earth.

- 14 O Ali! The division of the community has become the cause and reason for the weakness of all, yet most people do not understand. Would that some of those who have made and continue to make claims of longing, attraction, ardor, and rapture, had gone to the Abode of Peace and observed the Qadiriyyih lodge and become awakened. O Ali! A group was present and

شریعه الهیه و مکامن عز ربانیه ممنوع نمودند
قل تالله کل ظاهر اعلی من باطنکم و کل قشر
انور من لبکم قد ترک المخلصون بواطنکم کما ترک
العظام للکلاب

12 این آیام احکام الهیه از مشرق بیان ربانیه مشرق
و انشاءالله از بعد ارسال میشود این دو آیه
مبارکه در آن لوح اقدس نازل من الناس من
يقعد صفّ التعال طلباً لصدر الجلال قل من انت
يا ايها الغافل الغرار ومنهم من يدعى الباطن و
باطن الباطن قل يا ايها الکذاب تالله ما عندک انه
من القشور ترکها لکم کما ترک العظام للکلاب

13 ملاحظه نمائید هر نفسی از نفوس موهومه که
یافت شد خلیجی از بحر اعظم خارج نمود و
بتوهمات نفسانیه و شئونات هوائیه بتمام مکر
و خدعه قیام کرد و فرقه اسلام را متفرق
ساخت قل یا ایها الموهوم ان الباطن و باطن
الباطن و باطن الذی جعله الله مقدساً عن
الباطن و الظاهر الی ما لا نهاية لها یطوف حول
هذا الظاهر الذی ینطق بالحق فی قطب العالم
قد ظهر اسم الأعظم و مالک الأمم و سلطان
القدم لیس لأحد مقر ولا مستقر الا لمن تمسک
بهذه العروة النوراء الّتی بها اشرقت الأرض و
السّماء و لاح العرش و الثری و اضاء ملکوت
الأسماء و انار الأفق الأعلى اتقوا یا قوم و لا
تتبعوا أهواء الذین اتبعوا الهوی و لا اوهام الذین
قاموا علی المکر فی ملکوت الانشاء توجهوا
بوجه بیضاء و غرر غراء الی مطلع آیات ربکم
مالک الآخرة و الأولى کذلک قضی الأمر فی
لوح الذی جعله الله امّ الألواح و مصباح الفلاح
بین السموات و الأرضین

14 ای علی تفریق امت سبب و علت ضعف کل
شده ولكن الناس اکثرهم لا یفقهون بعضی
از ناس که ادعای شوق و جذب و شغف و
انجذاب و امثال آن نموده و مینمایند کاش به
دارالسلام میرفتند و در تکیه قادریه ملاحظه
مینمودند و متنبه میشدند ای علی جمعی در آن

gathered in that place and, by the One True God, it was witnessed that one of those souls repeatedly struck himself against stone, clod, and wall for more than four hours until there was fear of his demise, and afterward fell unconscious upon the ground and for about two hours had absolutely no awareness. And they count such actions among the miracles. God is quit of them and we are quit of them. Verily thy Lord is the All-Knowing, the All-Informed. He knoweth the treachery of eyes and what is hidden in the breasts of all beings.

- 15 Likewise, there is a group known as the Rifa'i, and these souls, by their own account, walk through fire and in moments of ecstasy strike one another with swords in such manner that the observer would think they had severed their own limbs. All of this is but tricks, deceit, and deception from their own selves. Behold, they are among the most lost. All these things have been witnessed with our own eyes and many people have seen them. How beloved it would be if one of those deluded souls would turn towards that land and witness the aforementioned lodges and what transpires therein, that perchance they might not be debarred by personal fancies and the delusions of deceitful souls from the direction of Divine Unity and the Lord of creation.

- 16 O Ali! There have been and are people in certain climes who have denied themselves food and drink, have become familiar with wild beasts, and spend their nights and days in severe ascetic practices and in uttering invocations. Nevertheless, not one of these souls is mentioned in the presence of God, even though they count themselves among the poles, the pillars, and the unique ones of the earth. Today the robe of deeds and the crown of actions is the mention of the Most Great Name, both outwardly and inwardly. Verily it is the Word whereby every party hath been separated, every mountain laid low, every star made to fall, every sun eclipsed, every moon darkened, every heaven cleft asunder, every earth split open, every sea made to sink away, every peak made to tremble, every trunk uprooted, every hill shaken, and every plain made to quake, save whom thy Lord, the Mighty, the Powerful, hath willed. Whoso acknowledgeth what God hath acknowledged and confesseth what God hath confessed, he is of the people of Baha in the kingdom of creation. Thus hath the command of thy Lord, the Decisive, the Mighty, the Wise, been sent down from the horizon of revelation.

- 17 Although it is not befitting that the Most Exalted Pen should be occupied with such utterances, yet in view of grace and the precedence of mercy, the Pen of the All-Merciful speaketh

محلّ موجود و مجتمع ونفسی الحقّ که مشاهده شد نفسی از آن نفوس زیاده از اربع ساعات متّصلاً خود را بحجر و مدرّ و جدار میزد که بیم هلاک بود و بعد منصعقاً بر ارض میافتاد و مقدار دو ساعت ابداً شعور نداشت و این امور را از کرامات میشمردند آن الله بریّ منهم و نحن برآء انّ ربّک لهو العليم الخبير يعلم خائنة الأعین و ما فی صدور العالمین

- 15 و هم چنین جمعی هستند به رفاعی معروفند و آن نفوس بقول خود در آتش میروند و در احیان جذبه سیف بر یکدیگر میزنند بشأنی که ناظر چنین گمان مینماید که اعضای خود را قطع نموده اند کلّ ذلک حیل و مکر و خدع من عند انفسهم الا انهم من الأخسرین جمیع این امور برآی العین مشاهده شده و اکثری از ناس دیده اند بسیار محبوبست که یکی از آن نفوس موهومه بآن ارض توجه نماید و تکایای مذکوره و ما یحدث فیها را مشاهده کند که شاید بخطرات نفسانیه و توهمات انفس خادعه از شطر احدیه و مالک بریه ممنوع نشود

- 16 ای علی جمعی در جزایر بوده و هستند که خود را از اکل و شرب منع نموده اند و با وحوش انس گرفته اند و لیالی و ایام ریاضات شاقّه مشغولند و باذکار ناطق مع ذلک احدی از آن نفوس عندالله مذکور نه مع آنکه خود را از اقطاب و اوتاد و افراد ارض میشمردند البوم رداء افعال و اکل اعمال ذکر اسم اعظم در ظاهر و باطن بوده انه لکلمة التی بها فصل بین کلّ حزب و نسف کلّ جبل و سقط کلّ نجم و کسف کلّ شمس و خسف کلّ قمر و انفطر کلّ سماء و انشقّ کلّ ارض و اغیض کلّ بحر و ارتعد کلّ قنّة و انقعر کلّ جذع و اضطرب کلّ هضب و ارتعش کلّ بطح الا من شاء ربّک المقتدر القدیر من اقرّ بما اقرّه الله و اعترف بما اعترفه الله انه من اهل البهّاء فیملکوت الانشاء کذلک نزل من افق الوحی امر ربّک المبرم العزیز الحکیم

- 17 اگرچه لایق نه که قلم اعلی باین بیانات مشغول شود ولکن نظر بفضل و سبقت رحمت قلم

with such words. Where are the mighty ones? And where are the manifestations of steadfastness in the kingdom of creation? And where are the dawning-places of power in the heaven of detachment?

- 18 O Ali! Until now the Finger of Power hath not rent asunder the veils. Verily thy Lord is the Concealer. Implore God that He may cause those souls, with complete steadfastness and detachment from all else save Him, to remain firm and steadfast in the Cause of the Lord of all beings and the Sovereign of all days. By My life! Through this their remembrance shall be exalted, their names established, their stations realized, and the doors of My knowledge - which is the foundation of the Cause and its beginning, the essence of all stations and their sovereign - shall be opened before their faces. Blessed is he who hath cast away the world and whatsoever is mentioned therein, and hath turned with an illumined heart toward the sanctuary of his Lord, the Most High, the Almighty, the Exalted, the Great.

- 19 Your burden is great. Bear it as this most tender, most delicate, most compassionate, gracious, wondrous and luminous Heart hath borne above it. For you must, with wisdom, as hath been enjoined in all the Tablets, purify the people from their personal imaginings and their unseemly behavior through penetrating counsels and divine wisdom, and draw them to the most holy court. The first and most mighty requirement hath ever been steadfastness in the Cause. God willing, you must be occupied with service at all times, as indeed you are. Verily, the glory be upon you and upon those who love you purely for the sake of God, your Lord and the Lord of the worlds. End.

- 20 Praise be to God that His favors toward you have been beyond count. We hope that manifest fruits in the Divine Cause will appear from you. You must strive greatly to unite hearts. Should some act contrary to your good-pleasure, you must calm those souls through spiritual qualities, for whatsoever occurs in the path of God is beloved. And those souls who have been forbidden and who through the whisperings of the followers of Satan have remained deprived of the All-Merciful - counsel those souls with wisdom and utterance, that perchance they may awaken from the sleep of heedlessness and not be deprived of the supreme bounty.

- 21 The matters you had mentioned were presented before His presence. Regarding what was asked about the House of Justice, He said: "The intention of Aqa Jamal, upon him be the Glory

رحمن بامثال این بیان ناطقست این الأقویاء و این مظاهر الاستقامه فیملکوت الانشاء و این مطالع الاقتدار فی جبروت الانقطاع

- 18 ای علی تا حال اصبح اقتدار خرق استار نموده آن ربّک هو السّار از خدا بطلب که آن نفوس را باستقامت تمام منقطعین عن سواه بر امر مالک انام و سلطان ایام ثابت و راسخ فرماید لعمری بذلک ترفع اذکارهم و تثبت اسمائهم و تحقّق مقاماتهم و تفتح علی وجوهم ابواب عرفانی الذی کان اصل الأمر و مبدئه و اسّ المقام و سلطانه طوبی لمن نبذ الدّنيا و ما یدکر فیها و توجه بالقلب الأنور الی منظر ربه المتعالی المقتدر العلیّ العظیم

- 19 زحمت شما بسیار است ان احمل کما حمل فوقها هذا القلب الأرقّ الأدقّ الأشفق اللطیف البدیع المنیر چه که باید ناسرا بحکمت چنانچه در کلّ الواح بان امر شده از اوهامات نفسیه و شئونات غیر مرضیه بنصایح بالغه و حکم ربّانیه مقدّس نمائید و بشطر اقدس کشانید اول امر و اعظم آن استقامت بر امر بوده انشاءالله باید در کلّ احوال بخدمت مشغول باشید چنانچه هستید انما البهّا علیک و علی من احبّک خالصاً لله ربّک و ربّ العالمین انتهى

- 20 الحمد لله که عنایت حقّ در باره آنجناب لایحصى بوده امیدواریم که از آنجناب ثمرات کلّیه در امر الهی ظاهر شود بسیار باید در تألیف قلوب سعی فرمائید اگر بعضی بر خلاف رضای آنجناب حرکت نمایند باید باخلاق روحانیه آن نفوسرا ساکن نمائید چه که در سبیل حقّ آنجه واقع شود محبوب بوده و بعضی از نفوس که ممنوع شدهاند و بوساوس اصحاب شیطان از رحمن محروم ماندهاند آن نفوسرا بحکمت و بیان نصیحت فرمائید که شاید از نوم غفلت متنبّه شده آگاه شوند و از فضل اعظم ممنوع نگردند

- 21 مطالبیکه ذکر فرموده بودید تلقاء وجه معروض شد آنچه در بیت عدل سؤال شده بود فرمودند مقصود آقا جمال علیه بهاء الله نصرت امر بوده

of God, was to assist the Cause, but these days do not warrant it, for in every city, if specific individuals were to be appointed, the enemies would surely arise to eliminate those souls. Its time hath not yet come." Most of the divine ordinances We have not implemented due to wisdom and the protection of the friends and the weakness of the people, and the sending of these ordinances is so that the form of the law may be present in all regions. Many of the divine verses in this Revelation were lost during the days of trials and tests, such that neither the original nor any copy thereof remains.

ولکن این ایام اقتضا نمینماید چه که در هر مدینه اگر نفوس مخصوصه معین شوند البته اعدا در صدد دفع آن نفوس برآیند آنه مرهون بوقته اکثری از احکام الهیه را نظر بحکمت و حفظ احباً و ضعف ناس جاری نمودیم و ارسال این احکام نظر بآنست که صورت حکم در اطراف موجود باشد بسا از آیات الهیه که در این ظهور در ایام افتتان و امتحان از دست رفته چنانچه اصل و سواد آن هیچکدام در میان نیست انتہی

- 22 And further regarding two of the beloved ones of the Land of Gold, two Most Holy and Most Exalted Tablets were specifically revealed and sent for them - deliver these. And concerning what was written about some of the friends requesting that your honor add diacritical marks to the verses and divine prayers, explicit permission has been granted for this. As for the books, this servant will send whatever possible, God willing. And regarding what you wrote about the hardship and famine in Iran, this was from God's promise in the Tablets, for in that same year when the glorious Tablet was sent by the hand of Badi', explicit mention was made in the Tablets of the hardships, tribulations and famine of that land, and God's warning encompassed all, such that a verse was revealed whose purport is this: "Were it not for consideration of the friends, all would have perished." However, after receiving your letter, I attained the presence before the Throne and presented your petition. He said: "Their intercession has been accepted. Soon shall they find themselves in manifest prosperity." And then He said: "O 'Ali! The traces of Badi's blood have not yet been effaced from the earth, and thou knowest that the Wronged One sent forth a Book wherein no excuse whatsoever remained for anyone, and the essence of the Cause was declared with utmost explicitness. Yet there befell Him what befell Him."

22 و دیگر در باب دو نفر از احبّاء ارض طال مرقوم بود دو لوح اقدس مخصوص ایشان نازل و ارسال شد برسانید و اینکه مرقوم فرموده بودند که بعضی از احباب خواسته‌اند که آیات و مناجات الهی را آنجناب اعراب بگذارند در این باب اذن صریح فرمودند کتب هم آنچه ممکن شود انشاء الله این عبد ارسال میدارد و اینکه در تنگی و قحطی ایران مرقوم فرموده بودید این از وعده الهی بود در الواح چنانچه در همان سنه که لوح منبع بید بدیع ارسال شد در الواح ذکر شداید و بلایا و قحط آن دیار تصریحاً نازل شده و وعید الهی کل را احاطه نموده چنانچه آیه‌ئی نازل که مضمون آن اینست اگر نظر بملاحظه احباب نبود کلی هلاک میشدند و لکن بعد از وصول مکتاب آنجناب تلقاء عرش حاضر شدم و استدعای آنجناب را معروض داشتم فرمودند شفاعت ایشان قبول شد سوف یرون انفسهم فی رخاء مبین و بعد فرمودند ای علی هنوز اثر دم بدیع از ارض محو نشده و تو میدانی که آئینمظلوم بگائی فرستاده شد که ابداً از برای نفسی در آن عذری باقی نمانده و اصل امر بکمال تصریح اظهار شد مع ذلک ورد علیه ما ورد انتہی

- 23 O My beloved! Call the people to steadfastness, that they may stand so firm as to regard all else save God as non-existent, lest perchance through momentary heedlessness they be deprived and kept back from the Truth, even as what transpired in Gilan. Although they later became aware, such matters will not endure. However, the friends of the Truth must be so firm that none can cause them to deviate from the straight path. They must continually read what hath been revealed by the Most Exalted, Most Holy Pen concerning these matters, that they may remain preserved and attain unto what God

23 ای محبوب من ناسرا بر استقامت بخوانید که بشأنی مستقیم مانند که ما سوی الله را معدوم دانند چه که مباد بخوار عجزی از حق محروم و ممنوع گردند چنانچه در گیلان امری واقع شد اگرچه بعد ملتفت شدند امثال این امور ثابت نخواهد ماند و لکن باید دوستان حق بشأنی راسخ باشند که احدی نتواند ایشانرا از صراط مستقیم منحرف نماید و بآنچه از قلم اقدس در ایتمقامات نازل شده متصلاً بخوانند که

hath willed. Convey to all the loved ones of God, one and all, greetings from this evanescent servant, and especially endless greetings to his honor Dhabih, upon him be the Most Glorious Glory of God. God willing, I hope they will at all times be occupied with the remembrance of the All-Merciful. Praise be to God, they are mentioned in His presence and honored by His favors. As for the Tablets that were previously revealed from the heaven of His Will specifically for them, the command is that they should read these Tablets that what was revealed therein may remain before their eyes. God willing, an august Tablet specifically for them shall be sent hereafter, as this time what was revealed was in response to the petitions of the people. In any case, convey boundless expressions of devotion on behalf of this servant.

- 24 At this hour, the members of the household, after offering greetings and salutations, make mention of the daughter of the late Ismu'llah Al-Munir, upon him be the most glorious of all glory, whose holy being had willed that she should return to the Most Holy Place, and each one hath sent messages with utmost insistence and made this request. According to what hath been heard, she hath obtained a divorce from that person. If it be possible for her to reside somewhere in comfort until word arrives, it would be most appreciated, that perchance arrangements may be made to fulfill the will of that pure soul. Furthermore, it is mentioned that there was a piece of the Most Exalted, Most Holy handwriting, calligraphed in the Jali style and illuminated, which was in the possession of Ismu'llah Al-Munir, and now according to what hath been reported, it is with his mother. By whatever means possible, your honor should obtain it and send it with a trusted one. You must certainly exert mighty efforts in this regard. May glory and holiness and splendor be upon you.

- 25 Moreover, whatever hath been recorded in this letter should be shown to his honor Aqay-i-Ismu'llah M.H., upon him be the Most Glorious Glory of God, and if he is not present in that land, a copy of these divine utterances should be sent to him.

- 26 All the Branches and Twigs of the Divine Lote-Tree, may our souls be sacrificed for them, remember your honor with wondrous divine praise and exalted greetings.

KSHK#08x

شاید محفوظ بماند و بما اراد الله فائز گردند احبای الهی را کلاً و طراً از جانب این عبد فانی تکبیر برسانید مخصوص جناب ذبیح علیه بهاء الله الابهی را تکبیر مالانهایه برسانید انشاء الله امیدوارم که در کل احیان بذکر رحمن مشغول باشند الحمد لله نزد حق مذکورند و بعنایاتش مفتخر الواحیکه از قبل از سماء مشیت مخصوص ایشان نازل شده حسب الامر آنست که آن الواح را قرائت نمایند که ما نزل فیه در نظر بماند انشاء الله از بعد لوح منیع مخصوص ایشان ارسال میشود چه که این کوه در جواب عرایض ناس نازل باری عرض خلوص لایحیی از قبل این بنده مذکور دارید

- 24 در این ساعت اهل حرم بعد از تکبیر و سلام فرمایش میفرمایند در باره صبیّه مرحوم جناب اسم الله المنیر علیه منکل بهاء ابهاه که وصیت آنجود مقدّس این بوده که بحلّ اقدس راجع شود و بهر یک در این باب بکمال اصرار پیغام فرستاده و خواهش نموده و از قرار مسموع از آنشخص طلاق گرفته اگر بشود در محلی ساکن و مستریج باشد تا خبر برسد بسیار محبوبست که شاید اسبابی فراهم آید و بوصیت آن روح مطهر عمل شود و دیگر عرض میشود یک قطعه بخطّ جلیّ از خطوط امنع اقدس چسبانده و تذهیب شده نزد جناب اسم الله المنیر بوده و حال از قراریکه ذکر شده نزد والده ایشانست هر قسم ممکن باشد آنجناب اخذ فرمایند و بید امین ارسال فرمایند الیه در این باب سعی و جهد بلیغ مبذول دارید انما العز و القدس و البهاء علیک

- 25 و دیگر آنکه آنچه در این مکتوب ثبت شده بجناب آقائی اسم الله مه علیه بهاء الله الابهی بنمایند و اگر در آن ارض تشریف ندارند صورت بیانات الهیه را بایشان برسانند

- 26 جمیع اغصان و افنان سدره الهیه ارواحنا لهم الفداء بیدایع اذکار ربّانیه آنجناب را متذکّرند و بیدایع تکبیر مکبّر

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YIK.071-078**BH00257***To: Muhammad Mustafa Baghdadi et al.**Date: ca. 1289-1290?*

- 1 He is the Most Holy, the Most Impregnable, the Most Great
الأقدس الأَمع الأعظم 1
- 2 Thy letter hath reached Our presence, which thou didst send to Him Who calleth upon His Lord in the hunchbacked one, and toward him hath turned the gaze of Him Who is imprisoned in the path of God, the Lord of all names. Blessed art thou for the sweet savors of thy Master's love that pass from thee and the fragrance of the garment of His Name, the Mighty, the Wise, that is diffused. Blessed are ye and blessed is your land which hath become the seat of the Most Great Throne, whereon sat the Ancient Beauty for numbered years, and blessed is its horizon wherefrom shone forth the Sun of His Name, the Self-Subsisting, with lights that illumined the heavens and the earth.
قد حضر لدى الوجه كتابك الذي ارسلته الى من ينادى ربه في الحدباء وتوجه اليه طرف من سبيل الله مالِك الأسماء طوبى لك بما تمر منك نفحات حب موليك ويتضوع عرف قيص اسمه العزيز الحكيم طوبى لكم ولأرضكم التي صارت مقر عرش الأعظم واستوى عليه جمال القدم في سنين معدودات ولأفقها الذي منه اضاءت شمس اسمه القيوم بأنوار التي اشرقت منه السموات والأرضين 2
- 3 Know thou that I am in the two prisons through what the hands of the two parties have wrought, and there befalleth Me at every moment that which none can reckon save God, thy Lord and the Lord of all worlds. Yet in this most grievous tribulation, We summon the peoples unto God, the Mighty, the All-Knowing. The veils of all creation cannot hinder Us; We speak forth the truth with most high proclamation between earth and heaven. Blessed are they that hear!
ثم اعلم اني في السجينين بما اكتسبت ايدى الحزين ويرد علي في كل حين ما لا يحصيه الا الله ربك ورب العالمين وفي هذا البلاء الأدهم ندع الأمم الى الله العزيز العليم لا تمنعنا سجات الامكان نطق بالحق بأعلى النداء بين الأرض والسماء طوبى للسامعين 3
- 4 Remember on My behalf Ahmad who hath believed in God, the Lord of the Day of Mutual Calling. Blessed is he in that he hath fulfilled God's Covenant and Testament and was of them that attained the lights of the Countenance when he appeared before the Throne in Iraq. We beseech God to strengthen him in all conditions and inspire him with that which will establish His Cause among His servants. O thou Name! Hold fast unto the Most Great Name, then speak with wisdom and utterance amongst the concourse of creation, that perchance they may recognize Him Who calleth them unto God, the Mighty, the All-Bountiful. Say: From the horizon of tribulation He calleth you unto God - take ye heed, O people of vision! It behooveth
ان اذكر من قبلي احمد الذي آمن بالله مالِك يوم التناد طوبى له بما وفي ميثاق الله وعهده و كان ممن فاز بأنوار الوجه اذ حضر تلقاء العرش في العراق نستل الله بأن يؤيده في كل الأحوال و يلهمه ما يثبت به امره بين العباد ان يا هذا الاسم تمسك بالاسم الأعظم ثم انطق بالحكمة والبيان بين ملا الامكان لعل يعرفون من يدعوهم الى الله العزيز الوهاب قل انه من افق البلاء يدعوكم الى الله ان اعتبروا يا اولي الأبصار ينبغي لكل جاهل ان ينتبه ولكل عاقل ان يعتبر فيما قضى في القرون الخالية و يتوجه بالقلب الأنور الى المنظر الأكبر 4

every ignorant one to become aware and every person of understanding to take lesson from what hath come to pass in bygone ages, and to turn with illumined heart unto the Most Sublime Vision and say: "I have heard Thy call, O Thou the Wronged One, and have turned unto Thee, O Lord of all beings!" Blessed art thou for having arisen to serve the Cause of God and His love, and for having attained the presence of thy Lord, the Mighty, the All-Forgiving.

- 5 Make mention of him in such wise as to attract the hearts of the righteous. He will verily aid thee with the truth and assist thee with the hosts of the unseen. There is none other God but He, the Mighty, the Self-Subsisting. Let not the words of the deniers sadden thee, nor the oppression of the oppressors. God shall soon efface their traces and shall adorn the tablet of creation with your remembrance. Illumine the horizons with the light of thy Lord, then relate unto them the news of the Wronged One when He was afflicted among the wicked ones. The Glory be upon thee and upon those who have turned unto the Countenance with humility and contrition.

- 6 Then make mention of him who was named after him who spoke the truth: "Are diverse lords better, or God, the One, the All-Compelling?" Blessed is he who today calleth out among the nations through the Most Great Name and summoneth the concourse of creation unto God, the Creator of earth and heaven. He is indeed of them that have attained the lights of the Countenance and believed in God, the Peerless, the All-Informed. We make mention of him in the prison even as he remembereth Me, though My remembrance hath preceded all who remember. Blessed is he in that the Supreme Pen maketh mention of him and the gaze of his Lord, the Lord of Names, is directed towards him from this manifest horizon. Arise to serve the Cause through God's might and power, with wisdom and utterance. Thus have We commanded thee before and in this wondrous Tablet. Rejoice in the verses that have been sent down unto thee while the Dayspring of clear proofs was imprisoned in the hands of the oppressors.

- 7 Then did He adorn him who was named 'Abd qabl-i-Ra with the ornament of the remembrance of thy Lord, the Almighty, the All-Powerful. Verily We have sent unto him the fragrances of verses from this luminous quarter, that joy might seize him in such wise that sorrows shall not overtake him in the days of his Lord, the All-Merciful, and that he might be among those who are firmly established. O servant! Remember the favor of God unto thee, how He caused thee to know His Self and made thee among the successful ones. His tongue moveth now in thy remembrance, and from His Pen floweth that which consoleth

ويقول قد سمعت ندائك يا أيها المظلوم واقبلت اليك يا مولى الأنام طوبى لك بما قمت على امر الله وحبّه وفزت بلقاء ربك العزيز الغفار

5 ان اذكره على شأن تجذب منك افئدة الأبرار انه يؤيدك بالحق وينصرک بجنود الغيب لا اله الا هو العزيز المختار لا يحزنك اقوال المعرضين ولا ظلم الظالمين سوف يحو الله آثارهم ويزين بذكركم لوح الابداع نور الآفاق بنور ربك ثم الق عليهم نبأ المظلوم اذ بلى بين الفجار اتما البهاء عليك وعلى الذين اقبلوا الى الوجه بخضوع و اناب

6 ثم اذكر من سمي بالذي نطق بالحق ارباب متفرقون خير ام الله الواحد القهار طوبى له بما ينادى اليوم بين الأمم بالاسم الأعظم ويدعو ملأ الانشاء الى الله فاطر الأرض والسماء الا انه ممن فاز بأنوار الوجه وآمن بالله الفرد الخبير انا نذكره في السجن كما يذكرني ولكن ذكرى سبق الذّاكرين طوبى له بما يذكره القلم الأعلى وتوجه اليه لحاظ ربه مالك الأسماء من هذا الأفق المبين قم على الأمر بحول الله وقوته بالحكمة و البيان كذلك امرناك من قبل وفي هذا اللوح البديع ان افرح بما نزل لك الآيات اذ حبس مطلع الينبات بين ايدي الظالمين

7 ثم زين من سمي بالعبد قبل الرأ بطراز ذكر ربك المقتدر القدير انا ارسلنا اليه نفحات الآيات من هذا الشطر المنير ليأخذه الفرح على شأن لا تعثره الأحزان في أيام ربه الرحمن ويكون من الراشخين ان يا عبد ان اذكر نعمة الله عليك اذ عرفك نفسه وجعلك من الفائزين ويتحرك الحين لسانه على ذكرك ويجري من قلبه ما تقر به عيون العارفين سبح بحمد ربك وقل لك الحمد يا من ذكرتنى وجعلتنى من المقبلين قم على ذكر ربك

the eyes of the mystics. Glorify thy Lord with praise and say: "Praise be unto Thee, O Thou Who hast remembered me and made me among those who have turned unto Thee." Arise to remember thy Lord with such fire that when the waters of hatred from the malevolent ones are cast upon it, its flames grow fiercer and its roaring increaseth. Verily thy Lord changeth water into oil. He is indeed the Ruler over whatsoever He willeth. We beseech God to assist thee in His Cause and ordain for thee what He hath ordained for His sincere servants. Seize thou the worth of these days. By God! The eye of creation hath not seen their like. Say: "Praise be unto Thee, O my God, for having caused me to know the Dawning-Place of Thy verses and the Dayspring of Thy lights, and for having made me among those who hold fast to Thy strong and mighty cord and Thy manifest and straight path."

- 8 Then did He perfume him who was named Muhammad with the fragrance that wafteth from the Pen of Revelation from one mighty and generous. His name hath been inscribed in the Tablets, and his mention hath been revealed from the mouth of the Will of his Lord, the Most Merciful, the Compassionate. O thou who gazest upon the Countenance! Thy name hath been presented in the Prison, and this wise remembrance hath been revealed for thee. Turn not unto those who object today - they are a people who understand not. They have cast aside their God and taken their vain desires. They are indeed a people drowned. Arise amongst them with utmost steadfastness such that the idolaters might witness in thee the grandeur of God and His sovereignty. This beseemeth one who hath quaffed the wine of life from this cup that hath been unsealed by the finger of thy Lord's will, the Almighty, the Supreme, the Self-Subsisting. Beware lest thou transgress the bounds of wisdom among creatures. Thus have We commanded Our servants in various tablets. Verily thy Lord doeth what He willeth through His word "Be" and it is.

- 9 Then remember Rajab from thy Lord and give him glad tidings of that which his Lord, the All-Merciful, hath revealed unto him through these verses that have shone forth from the horizon of the mouth of his Lord, the Mighty, the Chosen. We make mention of him who hath turned unto God after every idolatrous infidel turned away from Him. Blessed is he who entereth the sea and immerseth himself therein through this Name whereby God hath subdued the earth and the heavens. Say: O people! The Self-Subsisting hath come, bearing in His hand a cup of the living waters of Kawthar. Draw near, then drink in His Name, the Mighty, the Bountiful. Beware lest ye follow in the footsteps of those who have wronged, and follow

بنار اذا يصبها ماء البغضاء من اولى الاغضاء يشتد لهيبها ويرتفع زفيرها ان ربك يبدل الماء بالدهن انه هو الحاكم على ما يريد نسئل الله بان يؤيدك على امره ويقدر لك ما قدره لعباده المخلصين ان اغتتم قدر الايام تالله ما رأت عين الابداع شبهها وقل لك الحمد يا الهى بما عرفتني مطلع آياتك و مشرق انوارك وجعلتني من المتمسكين بحبلك المحكم المتين و صراطك اللائح المستقيم

8 ثم عطر من سمي بمحمد من عطر الذي فاح من قلم الوحي من لدن عزيز كريم قد ثبت اسمه في الألواح و نزل ذكره من فم مشيئة ربه الرحمن الرحيم يا ايها الناظر الى الوجه قد حضر اسمك في السجن و نزل لك هذا الذكر الحكيم لا تلتفت الى الذين يعترضون اليوم اولئك قوم لا يفقهون قد نبذوا المههم واخذوا هواهم الا انهم قوم مغرقون قم بينهم بالاستقامة الكبرى على شأن يرون منك المشركون كبرياء الله و سلطانه هذا ينبغي لمن شرب رحيق الحيوان من هذه الكأس التي فك ختامها باصبع ارادة ربك المقتدر المهيمن القيوم اياك ان تتجاوز عن الحكمة بين البرية كذلك امرنا العباد في الواح شتى ان ربك يفعل ما اراد بقوله كن فيكون

9 ثم اذكر الرجب من قبل ربك وبشره بما تجلّ عليه ربه الرحمن بهذه الآيات التي اشرقت من افق فم ربه المقتدر المختار انا نذكر من اقبل الى الله بعد الذي اعرض عنه كل مشرك كفار طوبى لمن دخل البحر و يتغمس فيه بهذا الاسم الذي سخر الله به الأرضين و السموات قل يا قوم قد اتى القيوم و على يده كأس من كوثر الحيوان تقرّبوا ثم اشربوا باسمه العزيز المنان اياكم ان تعقبوا الذين ظلموا و تلبعوا كل آثم مكّار هذا سبيل الله قد ظهر بالحق و هذا صراطه قد نصب بالعدل و هذا لميزانه

every sinful deceiver. This is the path of God that hath appeared in truth, and this is His straight way that hath been established in justice, and this is His balance whereby what ye claim shall be weighed. He is indeed the All-Knowing, the Reckoner. Arise in unity to the Cause of your Lord, the Possessor of all creation. By My life! Through it shall the standards of victory be raised and the back of the wicked be broken. God shall soon seize those who have wronged, even as He seized those before them. Verily thy Lord is severe in punishment.

- 10 Then We make mention of another servant: O Muhammad! Harken unto the Call from the Most Exalted Pen. Verily, there is none other God but Him, the Forgiving, the Merciful. I created mankind for My knowledge and gave them glad tidings of My days, but when the veil was rent asunder and the Lord of creation appeared, they denied God, the Most High, the Most Great. Say: Verily the eye was created for this Greatest Vision and sight for this Most Luminous Horizon, yet the people are in evident blindness. Those who turn away this Day are among the most abject. Blessed is he who hath arisen and remained steadfast in service to his Lord in these days wherein earthquakes have seized the tribes of the earth and the hearts of the deluded ones are perturbed. They say "We have believed in God" but when the proof came and the realm of possibility was illumined, they denied the All-Merciful. Verily they are among the refuted ones. Give thanks to thy Lord and say: "O my God! All praise be unto Thee for having directed toward me the glances of Thy grace and for having mentioned me when I was among the hands of the idolaters."

- 11 Then mention from Our presence him who is named Daniel. Say: Be steadfast in the Cause and address the concourse of the Jews, saying: "By God! The Promised One hath come and now judgeth from the throne of David. Cast away what ye possess and take what hath been given you from God, the Mighty, the Loving." This is the Day wherein the Sadratu'l-Muntaha proclaimeth: "The Kingdom belongeth unto God, the Omnipotent, the Mighty, the Forgiving." Wert thou to turn toward the Mount, thou wouldst hear from it: "The Dawning-Place of Revelation hath come. He is in prison through what the hands of the unbelievers have wrought, they who denied God, the Mighty, the Praised." By My life! Every rock and every stone thereof singeth in such melodies that were thou to hear them, thou wouldst soar with longing toward God, the Lord of the invisible and the visible. Arise to serve thy Lord and be steadfast in what He hath taught thee. Then remind those on whose faces thou beholdest the radiance of acceptance. Thus doth this Pen command thee, which speaketh the truth. Verily, He is the Mighty, the Beloved.

يوزن به ما تدعونه أنه هو العليم الحسّاب قوموا
بالاتّحاد على امر ربكم مالك الابداع لعمرى به
ترتفع اعلام النصر و ينكسر ظهر الفجار سوف
ياخذ الله الذين ظلموا كما اخذ من قبلهم ان ربك
لشديد العقاب

10 ثم نذكر عبداً آخر ان يا محمد ان استمع النداء
من القلم الأعلى انه لا اله الا هو الغفور الرحيم
قد خلقت الناس لعرفاني و بشرتهم بآيامي فلما
كشف الغطاء و ظهر مالك الابداع كفروا بالله
العلّي العظيم قل ان البصر قد خلق لهذا المنظر
الأكبر و النظر لهذا الأفق الأنور ولكن الناس
في حجاب مبين ان الذين اعرضوا اليوم اولئك
من الصّاعرين طوي لمن قام و استقام على خدمة
مولاه في هذه الأيام التي فيها اخذت الزلازل
قبائل الأرض و اضطربت افئدة المتوهمين يقولون
انا آمنّا بالله اذ اتى البرهان و استضاء الامكان
كفروا بالرحمن الا انهم من المدحضين ان احمد
ربك و قل يا الهى لك الحمد بما توجه الى لحاظ
فضلك و ذكرتني اذ كنت بين ايدى المشركين

11 ثم اذكر من لدنا من سمى بدانيال قل ان استقم على
الأمر و خاطب ملأ اليهود قل تالله قد اتى الموعد
و اذا يحكم على سرير الداود ضعوا ما عندكم و خذوا
ما اوتيتم به من لدى الله العزيز الودود هذا يوم
فيه تنطق سدرة المنتهى الملك لله المقتدر العزيز
الغفور لو توجه الى الطور لتسمع منه قد اتى مطلع
الظهور انه في السجن بما اكتسبت ايدى الذينهم
كفروا بالله العزيز المحمود لعمرى كلّ صخرة و كلّ
حصاة منه ينطقن على الخان لو تسمعها تطير من
الشوق الى الله مالك الغيب و الشهود قم على
خدمة موليك و كن مستقيماً على ما عرّفك
ثم ذكر الذين تجد من وجوههم نضرة الاقبال
كذلك يا مراك هذا القلم الذي ينطق بالحق انه
هو العزيز المحبوب

12 The heavens have been adorned with the ornament of verses and the earth hath been illumined by the lights of His Face that was and that shall be. Then make mention of him who entered the Most Great Prison and attained the presence of God, the Mighty, the Wise. Say: Remember when thou didst set out toward the Dawning-Place of thy Lord's verses and didst travel from thy homeland, directing thyself toward the court of God, the Omnipotent, the Almighty. Then remember when thou didst enter the prison and wert blessed with the lights of His countenance and didst visit the Desired One and didst hear the call of thy Lord from the station wherein the Ancient Beauty was established upon the throne of His Most Great Name. Blessed art thou, O Muhammad, for having attained the presence of the Beloved and for being mentioned by the Praised One in this exalted station. We perceive the fragrance of thy love and make mention of thee in truth. Verily thy Lord is the All-Bountiful, the Ancient of Days.

13 Turn not toward that which thou desirest. Be content with what thy Lord hath ordained, for He ordaineth for His loved ones that which is best for them. Verily, He is the Protector of the sincere ones. We have forbidden the people from turning toward this direction. Whosoever moveth without My leave shall find himself in that which he loveth not. Verily thy Lord is the All-Knowing, the All-Informed. Drink the wine of the mention of thy Lord's name and be of the thankful ones. We make mention of the Trustworthy One, upon him be the glory of God, the Lord of the worlds. He is among those who fulfilled the Covenant of God and His testament, and who spoke the truth while in the hands of the oppressors. Blessed is he whom My mention reacheth and who prayeth for this lonely Wronged One. We have mentioned him before in an exalted Tablet. We beseech God to strengthen him in all conditions and to manifest through him that which shall spread abroad the mention of his Lord. This shall endure while all else shall perish, by My shining and luminous Beauty.

14 Then send My greetings to the loved ones of thy Lord who are in the land of Dal and give them the glad tidings of this exalted Remembrance. O loved ones of God in that place! Be not grieved at anything, for verily He is with you and maketh mention of you even when the hosts of the oppressors surrounded His dwelling place. Rejoice in the remembrance of God and be steadfast in His love in such wise that neither the words of those who have turned away nor the intimations of the deceived may cause you to waver. Gather ye together in the love of God and drink the choice wine of utterance in His Name, the One Who ruleth over all the worlds. Thus have We counselled

12 قد زينت السموات بطراز الآيات و اشرفت الأرض بأنوار وجهه المشرق على ما كان و ما يكون ثم اذكر من دخل السجن الأعظم و فاز بلقاء الله العزيز الحكيم قل ان اذكر اذ قصدت مطلع آيات ربك و سافرت من وطنك متوجهاً الى شطر الله المقتدر القدير ثم اذكر اذ دخلت في السجن و فزت بأنوار الوجه و زرت المقصود و سمعت نداء ربك في مقر الذي فيه استوى هيكلك القديم على عرش اسمه العظيم طوبى لك يا محمد بما فزت بلقاء المحبوب و يذكرك المحمود في هذا المقام المنيع انا نجد عرف حبك و نذكرك بالحق ان ربك هو الفضال القديم

13 لا تتوجه الى شطر الذي اردته ان ارض بما حكم به موليك انه يحكم لأحبائه ما هو خير لهم انه ولي المخلصين قد منعنا الناس عن التوجه الى هذا الشطر من تحرك بغير اذن يجد نفسه فيما لا يحبه ان ربك هو العليم الخبير ان اشرب نحر ذكر اسم ربك و كن من الشاكرين انا نذكر الأمين عليه بهاء الله رب العالمين انه ممن وفى ميثاق الله و وعده و نطق بالحق اذ كان بين ايدي الظالمين طوبى لمن يبلغه ذكرى و يصلى عليه من قبل هذا المظلوم الفريد انا ذكرناه من قبل في لوح منيع نسئل الله بأن يؤيده في كل الأحوال و يظهر منه ما ينتشر به ذكر ربه هذا ليقى و ما دونه يفتى و جمالى المشرق المنير

14 ثم كبر احباء ربك الذين كانوا في ارض الدال و بشرهم بهذا الذكر المنيع يا احباء الله في هناك لا تحزنوا من شيء انه معكم و يذكركم اذ كان في مقام احاطته جنود الظالمين ان افرحوا بذكر الله ثم استقيموا على حبه على شأن لا تحرككم كلمات الذين اعرضوا و لا اشارات المغلين ان اجتمعوا على حب الله ثم اذكروا رحيق البيان باسمه المهيمن على العالمين كذلك و صيناكم من قبل و في هذا اللوح انه هو العزيز الحميد

you aforetime and in this Tablet. He, verily, is the Mighty, the All-Praised.

- 15 Make thou mention of him who dwelleth in the land of Taff that perchance there may appear therefrom one who will remember his Lord, the Mighty, the Bountiful. Although We behold it in great turmoil and confusion, make mention therein of Qanbar who hath turned towards the Most Great Scene - verily, he is of them that remember. Say: Blessed art thou for having attained unto the covenant of God and for having been remembered before His Presence. This, verily, is a manifest favor. We have not forgotten thee. He remembereth those who have turned unto Him. He, verily, is the Forgiving, the Merciful. Should thou find anyone there who standeth firm in the love of thy Lord, make mention of him on My behalf and convey unto him greetings from God, the Mighty, the All-Knowing.

- 16 We have turned towards two souls from among the concourse of the Son and make mention of them on this night wherein the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the Mighty, the Beautiful. Convey My greetings unto them and give them the glad tidings of God's bounty, thy Lord and the Lord of all worlds. Blessed are they for having accepted and hearkened and responded to Him Who calleth the servants unto God, the Master of the Day of Judgment.

- 17 O Muhammad-Qabl-Mim! Deliver unto those whose names thou hast mentioned in the Tablet of thy Lord, and after them convey My greetings unto My loved ones. Then recite unto them that which hath been sent down from the heaven of the mercy of their Lord, the Mighty, the Powerful. Say: O My loved ones! It behooveth you in this day to manifest the most great steadfastness in such wise that neither the turning away of those who have disbelieved nor the grunting of swine may cause you to stumble. Cast behind your backs what the people possess, turning unto the Lord of all mankind. Thus doth your Lord command you, the Ruler, the One Who willeth. Ye were created for this, did ye but know, and through this shall your glory be made manifest, were ye to understand.

- 18 Then make mention of him who hath turned towards the Countenance of thy Lord, the Most High, the Most Glorious, who was named Taha in the kingdom of names, that the breezes of revelation may attract him and draw him nigh unto God, the Mighty, the Wise. Blessed is he who hath turned to the Countenance. Woe unto those who have followed idols after the Days have come wherein the All-Merciful hath revealed Himself unto all who are in the heavens and on earth. Be thou steadfast in the Cause in such wise that every one who turneth unto thee may inhale from thee the sweet fragrances of

15 ثم اذكر من سكن في ارض الطّف لعل يظهر منها من يذكر ربه العزيز الكريم ولو انا نريها في وبلج واضطراب عظيم ان اذكر فيها القنبر الذي توجه الى المنظر الاكبر الا انه من الذاكرين قل طوبى ليك بما فزت بعهد الله و ذكر ذكرك لدى الوجه ان هذا الفضل مبين انا ما نسيناك انه يذكر الذين توجهوا اليه انه هو الغفور الرحيم لو تجد في هناك من كان قائماً على حب موليك ان اذكره من قبل وكبر عليه من لدى الله العزيز العليم

16 قد توجهنا الى النفسين من ملأ الابن ونذكرهما في هذه الليلة التي فيها ينطق لسان العظمة الملك الله العزيز الجليل كبر من قبلي على وجههما ثم بشرهما بفضل الله ربك ورب العالمين طوبى لهما بما اقبلا وسعوا واجابا من ينادى العباد بالله مالك يوم الدين

17 ان يا محمد قبل ميم بلغ الذين ذكرت اسمائهم في لوح ربك وعن ورائهم كبر احبتي من قبلي ثم اقرأ لهم ما نزل من سماء رحمة ربهم العزيز القدير قل يا احبائي ينبغي لكم اليوم الاستقامة الكبرى على شأن لا يزلكم اعراض الدينهم كفروا ولا قباع الخنازير دعوا ما عند الناس عن ورائكم مقبلين الى مولى الورى كذلك يأمركم ربكم الحاكم المرید قد خلقتم لهذا لو انتم من العارفين ويظهر شأنكم بهذا لو انتم من العالمين

18 ثم اذكر الذي اقبل الى وجه ربك العلى الأبهى وسمى بظه في ملكوت الأسماء لتجذبه نفحات الوحى وتقربه الى الله العزيز الحكيم طوبى لمن اقبل الى الوجه ويل للذين اتبعوا الأصنام بعد الذى اتى الأيام وفيها تجلى الرحمن على من في السموات والأرضين ان استقم على الأمر على شأن يجد كل مقبل منك نفحات ربك العزيز

thy Lord, the Mighty, the All-Praised. O concourse of ardent lovers! This is a Day wherein the Beloved calleth from the horizon of the Prison and summoneth you unto God, the Lord of all worlds.

- 19 Then make mention of Abdullah who attained Our presence. Say: Blessed art thou for having attained unto this Day wherein the atoms cry out "The Dayspring of verses hath come!", yet the people remain in strange heedlessness. That which every people was promised in their Books hath appeared, and the Spirit proclaimeth in the vast wilderness: "The Beauty of Divine Unity hath established Himself in Akka. Hasten unto Him, O ye that await Him!" Say: This is not the day to tarry when ye hear the call of the All-Loving One. Turn with your hearts toward His sacred and mighty habitation. Say: Do ye not hear the cry of the Rock? It proclaimeth with loudest voice: "The Kingdom belongeth to God, the Almighty, the Powerful, the Mighty!" All things have been attracted by the fragrances of the All-Merciful. Beware lest anything in creation prevent you from this bounty that hath encompassed the worlds. Say: O concourse of the Son! I have never sworn before, but today I swear by His glorious and exalted Name and by the Beauty of the Beloved Who hath adorned the Kingdom on high with the ornament of His Most Great Name, and the Kingdom of heaven with His transcendent and peerless remembrance. Come forth from your temples out of love for God, your Creator, then make mention of Him amongst the servants through this Name by which the heaven was cleft asunder and the All-Bestowing came riding upon the clouds. This is better for you, did ye but know. Beware lest anything prevent you from Him Who hath come with the truth. Leave behind what ye possess and take what hath been sent down unto you from One All-Knowing, All-Informed. Beware lest ye be like those who make mention of God with their tongues, yet when the appointed time was fulfilled and the Dayspring of divine attributes appeared, they disbelieved in God, the Lord of this mighty Day. Rejoice in that thou hast been mentioned before the Throne, as the Ancient Beauty walketh and speaketh the verses of God, the Mighty, the Wise.

- 20 Then make mention of Sayfullah who turned toward the Countenance when it appeared from the exalted and luminous Dayspring of His Cause. Blessed is he for having attained the lights of revelation and turned toward the Dawning-Place of his Lord's mercy, the Mighty, the Generous. Say: Be thou so steadfast that the hearts of the transgressors may quake because of thee - they who, when the veils were rent asunder, turned away, and when the verses were sent down,

الحميد يا ملاً العشاق هذا يوم فيه ينادى المحبوب من افق السّجن ويدعوكم الى الله ربّ العالمين

19 ثم اذكر عبد الله الذي حضر معك لدى الوجه قل طوبى لك بما فزت بهذا اليوم الذي فيه تنادى الذرات قد اتى مطلع الآيات ولكن الناس في حجاب عجب قد ظهر ما وعد به كلّ ملة في كتبهم و ينادى الروح في برية الفيحاء قد استقرّ جمال الأحديّة في العكا ان اسرعوا اليه يا معشر المنتظرين قل ليس اليوم يوم الوقوف اذا سمعتم نداء العطوف ان اقبلوا بالقلوب الى مقرة المقدّس العزيز المنيع قل اما تسمعون نداء الصخرة انها تصبح بأعلى الصيحة الملك لله المقتدر العزيز القدير قد انجذب كلّ شيء من نفحات الرحمن اياكم ان يمنعكم ما في الامكان عن هذا الفضل الذي احاط العالمين قل يا ملاً الابن اتي ما حلفت من قبل ولكن اليوم احلف حباً لاسمه العزيز الرفيع وجمال المحبوب قد زين الجبروت بطراز اسمه الأعظم و الملكوت بذكره المتعالى العزيز الفريد ان اخرجوا من معابدكم حباً لله موجدكم ثم اذكروه بين العباد بهذا الاسم الذي به انفطرت السّماء و اتى الوهاب راجعاً على السحاب هذا خير لكم ان اتم من العارفين اياكم ان يمنعكم شيء عن الذي اتى بالحقّ دعوا ما عندكم خذوا ما ارسل اليكم من لدن عليم خبير و اياكم ان تكونوا كالذين يذكرون الله بألسنهم و اذا تمّ الميقات و اتى مشرق الصفات كفروا بالله مالک هذا اليوم العظيم ان افرح بما ذكرت لدى العرش اذ يمشى جمال القدم و يتكلّم بآيات الله العزيز الحكيم

20 ثم اذكر سيف الله الذي اقبل الى الوجه اذ ظهر بمطلع امره المتعالى العزيز المنير طوبى له بما فاز بأنوار الوحي و اقبل الى مشرق رحمة ربّه العزيز الكريم قل ان استقم على شأن تضطرب منك قلوب الفاجرین الذين اذا خرقت الأجباب اعرضوا و اذا نزلت الآيات قالوا انها اساطير الأولين كن طالعا من افق استقامة ربك و

said: "These are but tales of the ancients." Be thou as one rising from the horizon of thy Lord's steadfastness and as a helper of His Cause, which hath made the skin of the corrupt to shiver. Rejoice in God's remembrance of thee, and when thou attainest that which hath been sent down, turn with thy heart to the Qiblih of existence. Say: Praise be unto Thee, O Thou in Whose grasp is the kingdom of the heavens and earth. Thy other letter hath come before the Countenance wherein thou didst mention that thou hast left "M" and held fast to teaching thy Lord's Cause, the All-Knowing, the All-Informed. By My life! This is the essence of all matters and the best thereof, and it is indeed the most excellent of all deeds if thou restrict thy affairs to it, albeit with wisdom. Thus doth thy Lord, the All-Wise, ordain.

21 We glorify the loved ones of God who remember their Lord in Bushruih and Isfahan, that they may rejoice in the glorification of God, the Mighty, the Invincible. Convey My glorification to them and to those in the villages who have stood firm in the Cause and are among the steadfast. We beseech God to assist all to turn toward His countenance and to ordain for every one who advances the good of this world and the next. Verily, He is the Protector of those who advance.

22 We counsel them to fear God in sincerity, for it is the ornament of His Cause between the heavens and the earth. Blessed is he who is adorned with this luminous ornament. Through it God's Cause is exalted among His servants, and the detachment of His loved ones becomes manifest throughout the worlds. Through it souls find rest and hearts turn toward the Beloved. Blessed is he who holds fast to it. Woe to him who casts piety aside, turning to his passions - he is truly among the abased.

23 Counsel the servants with what hath been sent down from the Pen of Revelation, and be among the thankful. Grieve not over those on whose faces thou seest the dust of aversion. Leave them and all on earth to their vain imaginings, and hold fast to the remembrance of God, thy Lord and the Lord of all worlds.

24 Say: O handmaidens of God in that land! Blessed are ye for having turned unto God and turned away from those who denied the Dawning-Place of Revelation when He came with manifest light. Be steadfast in His love and His Cause. Nothing on earth can equal it. He is the All-Knowing, the All-Encompassing. We beseech God to assist you in what He loves and is pleased with, and to make you among those women who circle round the Throne throughout the duration of His dominion and kingdom. He is verily the Forgiving, the Generous.

ناصراً لأمره الذى اقشعرت منه جلود المفسدين
ان افرح بذكر الله اياك و اذا فزت بما ارسل
ان اقبل بقلبك الى قبلة الوجود قل لك الحمد
يا من فى قبضتك ملكوت ملك السموات و
الأرضين و قد حضر لدى الوجه كتابك الآخر و
فيه ذكر أنك تركت الميم و تمسكت بتبليغ امر
ربك العليم الخبير لعمري هذا اصل الأمر و
احسنه و أنه لأفضل الأعمال ان اقتصر امورك
عليه ولكن بالحكمة كذلك يحكم ربك الحكيم

21 انا نكبر احباء الله الذين يذكرون ربهم فى الباء
و الصاد ليفرحوا بتكبير الله العزيز المنيع كبر من
قبلى عليهم و على الذين فى القرى و استقاموا على
الأمر و كانوا من الراشدين نسل الله بأن يؤيد
الكل على التوجه الى وجهه و يقدر لكل مقبل
خير الدنيا و الآخرة انه لمولى المقبلين

22 و نوصيهم بتقوى الخالص انه لطراز الأمر بين
السموات و الأرضين طوبى لمن زين بهذا الطراز
المنير به يرفع امر الله بين العباد و يظهر انقطاع
احبائه بين العالمين و به تستريح النفوس و تتوجه
القلوب الى المحبوب طوبى لمن تمسك به ويل لمن
نبت التقوى عن الورى مقبلاً الى الهوى الا انه من
الصاغرين

23 وص العباد بما نزل من قلم الوحى و كن من
الشاكين لا تحزن من الذين تجد من وجوههم
غبرة الاعراض دعهم و من على الأرض
بأهوائهم و تمسك بذكر الله ربك و رب العالمين

24 قل يا اماء الله فى هناك طوبى لكن بما اقبلت
الى الله و اعرضت عن الذين كفروا بمطلع الوحى
اذ جاءهم بنور مبين ان استقم على حبه و امره
انه لا يعادله شئ فى الأرض انه هو العليم المحيط
نسل الله بأن يوفقك على ما يحب و يرضى و
يجعلك من اللاتى طائفات حول العرش بدوام
ملكه و ملكوته انه هو الغفور الكريم

- 25 Let not the calamities of the world grieve you. Remember My tribulations and what hath befallen Me in this Cause whereby the faces of the deniers were darkened. Ye are in your homes while the Lord of the House is in a mighty prison.
- 25 لا تحزنك مصائب الدنيا ان اذكرن مصائبي و ما ورد علي في هذا الامر الذي به اسودت وجوه المعرضين انتن في البيوت و رب البيت في سجن عظيم
- 26 Convey the greetings of the Wronged One to Jinab-i-Faraj. God willing, may he at all times drink from the life-giving Kawthar of the Most Merciful and manifest such a state that those of insight may behold in his countenance the radiance of paradise. We beseech God to make him a light unto His loved ones and a fire unto His enemies, and We ask Him, exalted be He, to protect him from those who have denied the Faith and from their suggestions and insinuations.
- 26 جناب فرج را از قبل مظلوم تكبير برسانيد انشاء الله در كل احيان از كوثر حيوان رحمن پياشامند و بشأني ظاهر باشند كه اهل بصر از وجهش نضرهء نعيم را مشاهده نمايند نسل الله بأن يجعله نوراً لأحبائه و ناراً لأعدائه و نسله تعالى بأن يحفظه من الذين كفروا و همزاتهم اشاراتهم
- 27 Say: Praise be to the Beloved of the worlds that thou hast associated with this Wronged One for numbered years and hast become aware of His conditions. Follow what thou hast seen and known, and hearken not unto that which is unworthy to be heard. Trust in God in all matters. He will protect thee. He is the best of protectors. And praise be to God, the Lord of the worlds.
- 27 بگو حمد كن محبوب عالميان را كه سنين معدودات با اين مظلوم معاشر بودی و بر احوال او مطلع شدی ان اتبع ما رأيت و عرفت و لا تستمع ما لا ينبغي ان يستمع توكل في كل الأمور على الله انه يحفظك انه خير الحافظين و الحمد لله رب العالمين
- 28 O Faraj! Say: Glory be unto Thee, O my God! I beseech Thee by the Manifestation of Thy Self, the Repository of Thy Cause, and the Dawning-Place of Thy verses, to make me firmly established beneath the shade of the Tree of Thy oneness. Then protect me from the enemies of Thy Self who have transgressed against Thee when Thou didst come to them with authority from Thee and proof from Thy presence. O Lord! Aid me in Thy love and Thy good-pleasure in such wise that I may be content with what Thou hast ordained for me and may follow what Thou hast revealed in Thy Tablets. Then make me among those who have arisen to aid Thy Cause amidst Thy creatures to such a degree that the Concourse on High hath testified to their assistance and the dwellers of the cities of names have been illumined by them. O Lord! Make me wholly detached unto Thee and looking toward the horizon of Thy bounty. Then send down for me that which will profit me in this world and the next. Verily, Thou art the Almighty, the Supreme, the Mighty, the All-Wise.
- 28 ان يا فرج قل سبحانك اللهم يا الهى اسئلك بمظهر نفسك و مكن امرك و مطلع آياتك بأن تجعلنى مستقراً في ظل سدره فردائيتك ثم احفظني من اعادي نفسك الذين بغوا عليك اذ اتيتهم بسلطان من عندك و برهان من لدنك اى رب ايدني على حبك و رضائك على شأن اكون راضياً بما رضيت لي و متبعا ما نزلته في الواحك ثم اجعلني من الذين قاموا على نصرة امرك بين بريتك على مقام شهد بنصرتهم اهل ملأ الأعلى و استضاء منهم اهل مداين الأسماء اى رب فاجعلني منقطعاً بكل اليك و ناظراً الى شطر عنايتك ثم انزل لي ما ينفعني في الدنيا و الآخرة انك انت المقتدر المهيمن العزيز الحكيم

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To: Muhammad Ali Qaini, in *Qa'in*

Date: ca. 1289-1290?

- 1 In the Name of Godâ€”the Most Holy, the Most Great, the Most Mighty, the Most Glorious, the Most Generous; the Peerless, the Single, the Exalted, the Inaccessible, the All-Strong, the Unassailable.
- 2 O Nabil, upon thee be My glory, My remembrance and My praise! Blessed art thou in that thou hast attained the presence of the Countenance and hearkened unto the call of thy Lord, the Lord of all worlds, and hast won that which He desired for thee. Verily He is the One Who ruleth as He pleaseth. O Nabil! The Youth hath been imprisoned and the croaking of the raven hath been raised. Soon wilt thou hear it from most lands. When thou hearest it, turn thy face toward God, the Holy, the Mighty, the Beloved. Say:
- 3 I have turned my face unto Thee, O Thou unto Whom the hearts of the chosen ones have turned and by Whom the faces of the Messengers have been illumined. I testify that Thou wert seated upon the throne of unity. Thou hast no peer in all creation, nor any likeness in invention. Whoso claimeth a matter after Thee is assuredly among the calumniators.
- 4 Say: O people! Hold fast unto this mighty cord. We have forbidden you from following vain imaginings and have bidden you to turn unto the Sovereign of the Unseen and the Seen, Who hath dawned from the horizon of power. Ye have followed your desires and have held fast unto the imaginings of your own selves, supposing your Lord to be heedless of you. Nay, by My Self! With Me is the knowledge of what hath been and what shall be. Of this beareth witness he who hath known My Self and hath read what hath been sent down from One All-Knowing, All-Informed. We have dealt with the servants in such wise that they supposed what they supposed, yet they are among the heedless ones. Say: Beware lest ye associate partners with God. Through My Name have the standards of unity been raised and the signs of detachment been manifested. Verily He is the Single, the One, the All-Powerful, the Almighty.
- 5 O Nabil! The forbearance of God has reached such a degree that some of His servants have deemed themselves wise and knowing while considering God to be unaware. This is manifest loss. Nothing moves except by His leave and will, and no
- 1 بسم الله الأقدس الأعظم الأكبر الأعزّ الأجلّ
الأكرم الأفرّد الأوحد المتعالى الممتنع العزيز المنيع
- 2 يا نبيل قبل علىّ عليك بهائى وذكرى وثنائى طوبى
لك بما حضرت لدى الوجه وسمعت نداء ربّك
ربّ العالمين وفزت بما اراد لك أنّه هو الحاكم
على ما يريد يا نبيل قد حبس الغلام وارتفع نعيم
الغراب سوف تسمعه من اكثر البلاد اذا سمعت
ول وجهك شطر الله المقدّس العزيز المحبوب
- 3 قل وجهت وجهى اليك يا من توجهت اليك
افئدة الأصفياء ولاحت بك وجوه المرسلين
اشهد أنّك كنت مستوياً على عرش التوحيد
ليس لك ندّ فى الابداع ولا شبه فى الاختراع
من يدعى بعدك امراً أنّه من المفترين
- 4 قل يا قوم تمسّكوا بهذا الحبل المتين أنا نهيناكم
عن الأوهام وامرناكم بالتوجّه الى سلطان الغيب
والشهود الذى اشرق من افق الاقداراتم اتبعتم
اهوائكم و تمسّكتم بأوهام انفسكم و ظننتم ربكم
غافلاً عنكم لا ونفسى عندى علم ما كان و ما
يكون يشهد بذلك من عرف نفسى و قرأ ما
نزل من لدن عليم خبير أنا دارينا مع العباد على
شأن ظنّوا ما ظنّوا الا أنّهم من الغافلين قل ايّاكم
ان تشركوا بالله باسمى ارتفعت اعلام التوحيد و
ظهرت آيات التجريد أنّه هو الفرد الواحد المقتدر
القدير
- 5 اى نبيل حلم حقّ بمقامى است كه بعضى از عباد
خود را عالم و عاقل و حقّ را غافل شمرده اند هذا
خسران مبين حركت نميكنند شئى مگر باذن و
اراده او و خطوط نمينمايد در قلوب امرى مگر

thought enters any heart save that He encompasses it, knows it, and is aware of it. Many souls have committed that which was forbidden, and despite their knowledge of this, they have witnessed God's grace and generosity manifestly bestowed upon them, and they have attributed this to a lack of divine omniscience - heedless that My Name the Concealer loves not to rend asunder veils, and My preceding mercy has not torn away the veils of creation. O Ali! By My life, My Name the All-Forgiving has been the cause of the postponement of punishment, and My Name the All-Bestowing has been the reason for the delay of chastisement.

- 6 The details of this Most Great Revelation have not been mentioned except according to the known capacity of the people. Were they to ponder deeply that which was revealed in the Bayan, they would be blessed with a drop from this vast ocean. All the emphases that were revealed in the Bayan from the heaven of the will of the Lord of creation regarding the recognition by the servants were because He observed that the Divine Tree, the Sacred Lote-Tree, and the Apple of the Eye of divine manifestations would be present and visible; otherwise, He would not have uttered a single word of what was revealed. At this station, thou hast heard the utterance of the All-Merciful directly.

- 7 The deluded ones are many, and each is afflicted with some delusion. We have forbidden the people from clinging to vain imaginings, that they might hold fast unto the Sovereign of reality. Some have clung to their own vain imaginings and held fast to them. They wander in the wilderness of fancy while counting themselves among those endowed with insight, and they walk in the desert of heedlessness while reckoning themselves among the horsemen in the arenas of divine presence. By My life! They are among the deluded ones, they are among the bewildered ones, they are among the heedless ones, they are among the abased ones. They have not yet attained to that which even children have comprehended, for every child knows that if a new Revelation were to appear each day, divine ordinances and heavenly laws would remain without force and ineffective among the people.

- 8 Say: O people! If passion has prevented you from the Dayspring of guidance, at least do not transgress the bounds of fairness. If one were to be even slightly fair-minded, he would never utter a word that might cause division among people and discord among the loved ones. Rather, he would expend his utmost effort and power in exalting the Most Great Name. By My life! They are asleep, and were you to see them through My eyes, you would find them among the

آنکه حقّ باو محیط و عالم و خبیر است بسا از نفوس که ارتکاب نمودند آنچه را که منہی بوده و مع علم بآن از حقّ جلّ فضلہ اظهار عنایت و مکرمت بر حسب ظاهر مشاهده نموده‌اند و این فقره را حمل بر عدم احاطهء علمیهء الهیہ کرده‌اند غافل از آنکه اسم ستّارم هتک استار را دوست نداشته و رحمت سابقہ حجاب خلق را ندیده ای علی لعمری اسم غفارم سبب تعویق عقاب بوده و اسم وھابم علت تأخیر عذاب

6 تفصیل این ظهور اعظم ذکر نشده الا علی قدر معلوم ناس اگر در ما نزل فی البیان درست تفکر نمایند برشی از طمطام این بحر مرزوق خواهند شد آنچه تأکیدات که در اقرار عباد از سماء ارادهء مالک ایجاد در بیان نازل شده نظر بآن بوده که شجرهء ربّانیہ و سدرهء الهیہ و قرهء اعین ظهورات صمدانیہ را مشہود و موجود ملاحظہ میفرمودند والا بکلهئی از آنچه نازل شده تکلم نمیفرمودند در این مقام بیان رحمن را بالمشافہہ استماع نمودی

7 متوہمین بسیاریند و ہر یک بوهمی مبتلا شدہ‌اند ناس را از موہوم منع نمودیم کہ بسطان شہود تمسک جویند بعضی باوہامات نفسانیہء خود تمسک جستہ‌اند و تثبّت نمودہ‌اند در تہ و ہم سائرند و خود را از اہل مکاشفہ دانستہ‌اند و در مفازہء غفلت ماشیند و خود را از فارسیان میادین شہود شمرده‌اند لعمری انہم من المتوہمین انہم من الھائین انہم من الغافلین انہم من الصّاغرین و آنچه را کہ صبیان ادراک نمودہ‌اند هنوز بآن نرسیدہ‌اند چہ کہ ہر صبی عالم است بر اینکہ اگر ہر روز ظہوری ظاہر شود اوامر الہیہ و احکام ربّانیہ مابین بریہ معطل و معوق و بی‌نفاذ خواہد ماند

8 بگو ای قوم اگر ہوی شما را از مشرق ہدی منع نمود اقلّا از انصاف تجاوز ننمائید اگر نفسی فی الجملہ منصف باشد ہرگز بکلهئی کہ سبب تفریق ناس و اختلاف احباب شود تکلم نمی‌نماید بلکہ بتمام ہمت و قدرت در ارتفاع اسم اعظم سعی بلیغ و جہد منبع مبذول میدارد لعمری ہم راقدون لو تراہم بعینی لتجدہم من المیتین در

dead. During Our migration from Iraq, We informed most of the servants about what had appeared and would appear, such that were the revealed Tablets to be read, all would testify to that which has flowed in this Tablet from the pen of the Truthful, the Trustworthy.

حين مهاجرت از عراق اكثرى از عباد را اخبار نموديم بما ظهر و يظهر چنانچه اگر الواح منزله قرائت شود كل تصديق مينمايد آنچه را كه در اين لوح از قلم صادق امين جارى شده

- 9 Say: O people! If ye desire the water of life, by God it has flowed in His Name, the Most Exalted, the Most Glorious. Blessed are they who drink thereof. And if ye desire power, verily it has shone forth from My horizon - exalted be your Lord, the Lord of all worlds. If ye desire signs, they have filled the horizons - fear ye God and be not among the deluded ones. If ye desire clear proofs, they have appeared in their essence and have shone forth each day from this manifest horizon. Say: Be attracted, O servants, by this Name through which the Cry was raised, the Hour was fulfilled, earthquakes seized all tribes, the heaven was cleft asunder, the earth was split, the mountains were crushed, and that which was revealed in the Tablets of God, the Omnipotent, the Sovereign, the Mighty, the Great, was made manifest.

9 قل يا قوم لو تريدون ماء الحيوان تالله انه قد جرى باسمه العلى الابهى طوبى للشاربين و لو تريدون الاقتدار انه اشرق من افقى تعالى ربكم و رب العالمين لو تريدون الايات انها ملأت الافاق خافوا و لا تكونن من المتوهمين لو تريدون اليينات انها بكيونتها قد ظهرت و اشرقت فى كل يوم من هذا الافق المبين قل ان اجذبوا العباد بهذا الاسم الذى به ظهرت الصيحة و حققت الساعة و اخذت الزلازل كل القبائل و انفطرت السماء و انشقت الارض و نسفت الجبال و ظهر ما نزل فى الواح الله المقتدر الملك العزيز العظيم

- 10 Whosoever claims a station, attraction, rapture or longing without this Name is among the most lost, even if he should speak with all eloquence, or cause rivers to gush forth from rocks, or command the winds, or cause the clouds to rain. Thus have We sent down the Command on this blessed Night wherein the Tongue of Eternity spoke through His Most Great Name, and the Kawthar of utterance flowed from the mouth of thy Lord, the All-Merciful. When thou art successful, arise, then lift up thy hands and say: "Praise be unto Thee, O God of all who are in the heavens and on earth!"

10 من يدعى مقاماً و جذباً و لهاً و شوقاً بغير هذا الاسم انه من الاخسرين و لو يتكلم بكل البيان او يفجر الأنهار من الأجار و يسخر الأرياح و يمطر السحاب كذلك نزلنا الأمر فى هذه الليلة المباركة التى ينطق فيها لسان القدم باسمه الأعظم و جرى كوثر البيان من فم ربك الرحمن اذا فزت قم ثم ارفع يديك قل لك الحمد يا اله من فى السموات و الأرضين

- 11 O Nabil! Convey on behalf of this Prisoner unto the loved ones sublime and glorious greetings with kindly counsels and goodly admonitions, and say: Today is the day to assist the Cause of God through wisdom and utterance. Fix your gaze upon the root of the Cause and turn away from aught else, that perchance ye may become the cause of guidance and the gathering of peoples upon the shore of the Most Great Ocean. No excellence hath equaled or will equal this excellence. The Manifestation Who preceded Me and heralded My Beauty made the entire Bayan contingent upon the word "Yea" in this Most Great Revelation, and not a word was sent down from the heaven of His Will except that from it could be inhaled, and still can be inhaled, the fragrance of the garment of My love. They entirely forbade the people from denial, even though many false claimants are seen and have existed and will exist in every age. Yet none hath pondered what might be the reason and cause for commanding all not to remain veiled from the Ancient

11 اى نبيل بنصايح مشفقانه و مواعظ حسنه از قبل اين مسجون احباب را تكبير بليغ منيع برسانيد و بگوئيد اليوم يوم نصرت امر الله است بحكمت و بيان ناظر باصل امر باشيد و از دوش معرض كه شايد سبب هدايت و اجتماع امم بر شاطى بحر اعظم گرديد هيچ فضلى باين فضل معادله نموده و نمينمايد ظهور قلم و مبشر جمال جميع بيان را در اين ظهور اعظم معلق بكمه بلى فرموده و كلمه ئى از سماء مشيتش نازل نشده مگر آنكه از آن كلمه نفحه قيص حيم استنشاق شده و ميشود ناس را از انكار بالمره نهى فرموده اند و حال آنكه مدعيان كذب بسيار مشاهده ميشوند و در هر وقت بوده و خواهند بود و احدى تفكر در اين ننمود كه آيا سبب چيست و علت چه كه جميع را امر فرموده اند كه در آن يوم به بيان

Beauty and what hath been revealed in the Bayan concerning Him. Blessed are they that are endued with insight! Blessed are they that are possessed of discernment! Blessed are they that observe with the eye of the spirit! Blessed are they that attain!

- 12 By My life! This was naught but what they beheld: that the Tongue of Eternity was speaking in the heart of the world, saying "Verily, there is none other God but Me." Were they to meditate upon and immerse themselves in the ocean of these words, they would discover the cause of the endless emphases that were revealed by the Pen of the Command in the Bayan. Recognition of this station is the key to divine knowledge. All must strive that they may perchance attain unto it and bear witness with perfect certitude that "He Who is the Beloved of the worlds is made manifest." Say: O ye who are fair-minded! This is not a day wherein ye should cause people to waver through your own vain imaginings and thus deprive them from the shore of the Divine Unity. This is a day wherein ye should call out amongst the peoples through this Most Great Name. "Conquer the world through this Name, the Sovereign, the Exalted." This is the truth, the mention of truth, and the utterance of truth, and after it there is naught but manifest error. God willing, ye should teach with utmost kindness. Conflict, contention, warfare and corruption have all been forbidden in this Most Great Revelation. This is of His grace unto the peoples, but most of them comprehend not.

- 13 Say: O servants, count not the Cause of God as a child's play and be not heedless of the divine all-encompassing knowledge. Let all be witnessed among creation with radiant countenance, truthful tongue, pure heart, complete steadfastness, unadulterated trustworthiness, absolute sanctity and utter detachment. Gird up the loins of service while uttering the praise and glorification of the Truth, that perchance in these cherished days of God ye may succeed in rendering some service and commit not that which would bring harm upon you and the servants of God. Be ye the cause of guidance through word and deed - this is the most great counsel that hath flowed from the Most Exalted Pen. For years We bore tribulations and calamities until the Cause of God was raised up and made manifest amidst all else. Now, be not the cause of its degradation, and soil not the sacred hem with the clay of the idle fancies of the heedless ones.

- 14 By Him Who hath established Me in His station before all who are in the heavens and earth! We have not for a moment considered Our own Self. The Most Glorious Horizon hath ever been and will ever be turned toward the horizon of the

و ما نزل فيه از جمال قدم محبوب نمانند طوبی
للعارفين طوبی للمتوسمين طوبی للتوسمين طوبی
للفائزين

12 لعمری این نبوده مگر آنکه مشاهده میفرمودند که
لسان قدم در قلب عالم بآنه لا اله الا انا ناطق
است اگر در بحر این بیان تفکر نمایند و تغمس
کنند بر علت تأکیدات لانهایه که در بیان از
قلم امر نازل شده مطلع میشوند عرفان این مقام
مفتاح علوم حق است بر کل لازم است جهد
نمایند که شاید بآن فائز گردند و یقین کامل
شهادت دهند قد ظهر محبوب العالمین بگوای
منصفین الیوم یومی نیست که باو هام انفس خود
ناس را متوهم نمائید و از شاطی احدیه محروم
کنید الیوم یومی است که باین اسم اعظم مابین
امم ندا نمائید بخروا العالم بهذا الاسم الممتنع المتبع
اینست حق و ذکر حق و بیان حق و نیست بعد
از او مگر گمراهی آشکار انشاء الله باید بکمال خلق
تبلیغ فرمائید نزاع و جدال و محاربه و فساد جمیعاً
در این ظهور اعظم نهی شده هذا من فضله علی
الأمم ولكن الناس اکثرهم لا یفقهون

13 بگوای عباد امر الله را لعب صبیان مشمرید و از
احاطه علمیه الهیه غافل مباشید جمیع بوجه منیر
و لسان صادق و قلب پاک و استقامت تمام و
امانت صرف و تقدیس بحث و تنزیه بات مابین
بریه مشهود باشید و بذکر و ثنای حق ناطق کمر
خدمت محکم نمائید که شاید در قره عین ایام
الله بخدمتی فائز گردید و مرتکب نشوید اموری
را که ضررش بر شما و عباد الله وارد شود سبب
هدایت باشید قولاً و فعلاً اینست نصح اعظم
که از قلم قدم جاری شده چندین سنه حمل بلایا
و رزایا نمودیم تا آنکه امر الله مابین ما سواه مرتفع
و ظاهر شد حال سبب تضییع آن مشوید و ذیل
مقدس را بطین او هام انفس غافله میالائید

14 فوالذی اقامنی مقامه لمن فی السموات و الارض
که آنی ملاحظه خود را ننمودیم لمیزل و لایزال
طرف ابهی بافق امر متوجه نظر بعزت امر ذلت
کبری را قبول نمودیم و ما اردت نفسی بل نفس

Cause. For the glory of the Cause We accepted the most great abasement. I desire not My will but the Will of God, were ye of them that know, and I desire not My Cause but the Cause of God, were ye of the fair-minded. By My life! His Cause is My Cause and My Cause is His Cause. Blessed are they that know. However, there are souls for the sake of Truth who regard the cry of all else as the buzzing of flies and witness all in the world as non-existent, and turn not their gaze from the Divine Court and the Most Great Scene. These are the people of Baha and the dwellers of the Crimson Ark. Upon them rest the remembrance of God, His praise, and the praise of the Concourse on High.

الله لو كنتم من العارفين و ما اردت امرى بل امر الله لو كنتم من المنصفين وعمرى امره امرى و امرى امره طوبى للعارفين ولكن از برای حق نفوسى است كه ندای ما سواه را طنین ذباب دانند و من فى العالم را معدوم مشاهده نمایند و از شطر قدم و منظر اكبر نظر بازدارند ایشانند اهل بهاء و ساكنين فلک حمراء عليهم ذكر الله و ثنائهم و ثناء الملا الأعلى

- 15 O Nabil-i-'Ali! Some among the people are observed to be most unfair. Consider Hasan-i-Bajistani: when he was present in Iraq before Us, he entertained doubts concerning the Cause of the Primal Point - may the spirit of all else be sacrificed for Him - which he presented before Our countenance, and received the answer directly from the tongue of the Manifestation of Divine Unity. Among his objections to the Primal Point was that His Holiness had, in all His revealed Books, described the Letters of the Living with countless attributes, saying "I am counted as one of those souls, yet I know myself and observe that I have never been, nor am I now, worthy of these attributes." These very attributes became the cause of his doubt and misgiving, heedless of the fact that while the farmer's purpose is to water the wheat, the tares are watered incidentally. All the attributes of the Point of the Bayan refer to the first to believe and a limited number; Hasan and his like have incidentally partaken of the waters of the Bayan and the attributes of the All-Merciful. This station endures only so long as acceptance endures, otherwise it returns to the lowest depths. This is why He says that many from the loftiest Tree of Affirmation are, in the Manifestation of the Most Great Luminary, accounted as belonging to the basest Tree of Negation. The Command is in God's hands; verily He is the All-Wise, the All-Knowing.

15 ای نبیل قبل علی بعضی از ناس بسیار بی انصاف مشاهده میشوند در حسن بختانی مشاهده نما وقتی در عراق بین یدی حاضر و در امر نقطه اولی روح ما سواه فداه شبهاتی بر او وارد چنانچه تلقاء وجه معروض داشت و جواب بالمواجهه از لسان مظهر احدیه استماع نمود از جمله اعتراضاتی که بر نقطه اولی نموده آنکه آن حضرت در جمیع کتب منزله حروف حی را باوصاف لاتیخصی وصف نموده اند و من یکی از آن نفوس محسوب و بنفس خود عارف و مشاهده مینمایم که ابداً قابل این اوصاف نبوده و نیستم نفس اوصاف سبب ریب و شبهه او شده و غافل از آنکه زارع مقصودش سقايه گندم است و لکن زوان بالتبع سقايه میشود جمیع اوصاف نقطه بیان راجع است به اول من آمن و عدۀ معدودات حسن و امثال او بالتبع بماء بیان و اوصاف رحمن فائز شده اند و این مقام باقی تا اقبال باقی و الا باسفل مقرر راجع اینست که میفرماید بسا از اعلی شجره اثبات در ظهور نیر اعظم از ادنی شجره نفی محسوب میشوند الامر بید الله انه هو الحکیم العليم

- 16 His Holiness's attributes were bestowed because these souls had, outwardly, attained to the word "yea," but He explicitly made all of them contingent and dependent upon this Most Great Manifestation. If thou shouldst see him, remind him on My behalf; perchance thou shalt find him among those who have returned unto God Who created all things by His command. Verily, He is the Protector of those who turn unto Him.
- 17 Say: Be fair, O servant! By God, if thou wert to be fair and to ponder that which was revealed in the Bayan, thou wouldst cry out My Name and praise between the worlds. He specifically

16 اوصاف حضرت نظر بآن بوده که این نفوس بر حسب ظاهر بکلمه یلی فائز شدند و لکن جمیع را تصریحاً معلق و منوط باین ظهور اعظم فرموده اند ان رأیته ذکره من قبلی لعلک تجده من الرجّاعین الى الله الذی خلق کل شیء بأمر من عنده انه ولی المقبلین

17 قل ان انصف یا عبد تالله لو تنصف و تتفکر فیما نزل فی البیان لتصحیح باسمی و ثنائی بین العالمین مخصوص میفرماید به بیان و ما نزل فی البیان و

refers to the Bayan and what was revealed therein, saying "Be not veiled from the Letters thereof and from the Manifestation of the All-Merciful, for the entire Bayan is but a leaf from that true Paradise." He was not steadfast even in the Cause of the Primal Point, being always observed to be disturbed and wavering. God willing, may He cause him to recognize the Dawning-Place of His Cause and draw him nigh unto Him. Verily, He is powerful over all things.

- 18 Specifically in the Bayan, such addresses have been made to the Letters of the Living that were they to understand them, they would surely destroy themselves lest a word should proceed from the Source of Divinity bearing the fragrance of displeasure regarding them. Say: O Hasan, reflect that thou mayest know; perchance thou shalt find a path to the Beloved. It behooveth him to carefully study the Book of Badi', which was revealed from the Dawning-Place of the Bayan, the Lord of Lords, in the name of one of the loved ones; perchance he may take the Intended One as his Beloved.

- 19 Strange it is that they have not attained to a single letter of the Bayan and have not reflected upon the countless emphatic statements that have flowed from the Supreme Pen. By My life! Were they to reflect, they would understand. He says that if someone should appear with a single verse, ye shall never deny him, and if someone should make a claim without proof, ye shall not oppose him. This is most evident and manifest. Since the Countenance of Divine Unity observed the Dawning-Point of holy revelations manifest and knew that no one other than that Ancient Beauty would be capable of raising the call, therefore all have been educated and trained that they might unite around this Divine Law, and such emphasis hath been placed in the revealed verses that no room remaineth for any soul to hesitate or raise objection, otherwise They would never have uttered such words.

- 20 Even now the Ancient Pen and the Most Great Name declares: if any soul should appear with all the verses before the completion of a full thousand years - each year comprising twelve months according to what was revealed in the Qur'an, or nineteen months according to what was revealed in the Bayan where each month consists of nineteen days - you must never acknowledge him. In one of the Tablets it is revealed: "Whosoever makes a claim before the completion of a full thousand years is a lying impostor. We beseech God to graciously assist him to retract and repent. If he repents, God will verily turn unto him. If he persists in what he claims, a bearer of

حروفات [آن] از مظهر رحمن محتجب ننماید چه که کل بیان ورقه ایست از آن رضوان حقیقی در امر نقطه اولی هم مستقیم نبوده همیشه مضطرب و متزلزل مشاهده میشده عسی الله ان یعرفه مطلع امره و یقرّبه الیه انه علی کل شیء قدیر

18 مخصوص در بیان بحروفات حی خطاباتی فرموده اند که اگر عارف بآن شوند البتّه خود را هلاک نمایند که مباد کلبه ئی از مصدر الوهیه نازل شود که رايحهء عدم رضا در حق ایشان استشمام گردد بگو ای حسن تفکر لتعرف لعلک تجد الى المحبوب سبيلاً بر او لازم کتاب بدیع که باسم یکی از احباب از مطلع بیان ربّ الأرباب نازل شده بسیار ملاحظه نماید لعلّه یخّذ المقصود لنفسه محبوا

19 عجب است که بحرفی از بیان فائز نشده اند و تفکر در تأکیدات لائحی که از معین قلم اعلی جاری شده ننموده اند لعمری لو یفکرون لیعرفون میفرماید اگر نفسی بیک آیه ظاهر شود ابداً تکذیب او نکنید و اگر ادعا نماید نفسی من غیر برهان تعرض ننماید این بسی واضح و مشهود است چون طلعت احدیه مطلع ظهورات عزّ صمدانیّه را مشهود ملاحظه میفرمودند و عالم بآن بودند که احدی جز آن طلعت قدم قادر بر ندا نخواهد بود لذا کل را تربیت فرمودند که بر این شریعه جمع شوند و بشائی در آیات منزله تأکید فرموده اند که از برای احدی مجال توقّف و اعتراض باقی نمانده و الاً ابداً بامثال این کلمات تکلم نمیفرمودند

20 چنانچه حال قلم قدم و اسم اعظم میفرماید اگر نفسی بکل آیات ظاهر شود قبل از اتمام الف سنّه کامله که هر سنّه آن دوازده ماه بما نزل فی الفرقان و نوزده شهر بما نزل فی البیان که هر شهری نوزده یوم مذکور است ابداً تصدیق ننمائید در یکی از الواح نازل من یدعی امراً قبل اتمام الف سنّه کامله انه کذاب مفتر نسأل الله ان یؤیّده علی الرجوع ان تاب ان ربک هو التّوّاب و ان اصرّ علی ما قال یبعث علیه من

divine chastisement will be sent who will deal mercilessly with him. Verily God is severe in punishing!" For the harm of such souls has affected the divine Tree of Truth itself and has been the cause of discord, contention, conflict, the wavering of weak hearts, and the instability of the Cause among the people - and will continue to be so. Therefore, beseech God to make them know themselves and to assist them in what He desires. Verily thy Lord is the All-Forgiving, the Most Merciful.

- 21 Say: Regard not the Cause of God as a trifling matter, O ye who are endowed with taste. Be not content with the bitter sea when the sweet and flowing ocean is in surge. Meditate upon the merciful utterances and regard them with penetrating vision, that perchance ye may become aware of a drop from the ocean of inner meanings that lies concealed within the Bayan. In this spiritual dawn, deprive not yourselves and other souls from the wafting breezes of the divine Robe. I swear by the Essence of Pre-existence that Baha weeps over you and laments for you. He has desired nothing for Himself and has accepted the harm of all who are on earth for your deliverance, salvation and turning unto God, the Mighty, the All-Praised.

- 22 Thus have We imparted to thee that thou mayest convey the Cause of thy Lord with wisdom and utterance. He will verily assist thee and He is the Helper. Glory be upon thee and upon thy son and upon those who hearken to thy words concerning the Cause of thy Lord, the Mighty, the Bountiful.

WOB.132x

لا یرحمه انّ ربّک شدید العقاب چه که ضرّ
این نفوس بحقیقت شجرهٔ ربّانیّه راجع و سبب
اختلاف و جدال و نزاع و تزلزل قلوب ضعیفه
و عدم استقرار امر مابین بریه بوده و خواهند بود
فاسأل الله ان یعرفهم انفسهم و یؤیّدہم علی ما
اراد انّ ربّک لہو الغفور الرّحیم

21 بگو امر الله را لغو مدانید ای صاحبان ذائقه بحر
عذب فرات در امواج بلج اجاج قانع مشوید
در بیانات رحمانی تفکر نمائید و ببصر حدید در
آن نظر کنید که شاید برشی از بحر معانی که
در بیان مستور است فائز شوید و در این بحر
روحانی خود و عباد را از هبوب اریاح قیص
رحمانی محروم ننمائید قسم بساذج قدم انّ البہاء
ینوح علیکم و یکی لکم و ما اراد لنفسه شیئاً و
قبل ضرّ من علی الأرض کلّہا خلاصکم و نجاتکم
و اقبالکم الی الله العزیز الحمید

22 کذلک القینا علیک لتبلغ امر مولاک بالحکمة و
البیان انّہ یؤیّدک و انّہ لہو المستعان البہاء علیک
و علی ابنک و علی الذین یسمعون قولک فی امر
ربّک العزیز المنان

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AKHA_122BE #05 p.bx, AKHA_118BE
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BH00346

*Lauh-i-Balaya - Tablet of Tribulations**To: Siyyid Mihdi Dahaji**Date: ca. 1289-1290?*

1 In the Name of the Compassionate, the All-Loving!

2 O Mihdi! Harken unto the call of Him Who is immersed in the ocean of tribulation, and when the waves grant Him respite, He raises His head, gazing toward the East, and proclaims: "The Beloved is come, turn ye unto Him!" Then do the waves overtake and submerge Him. And when they subside, He lifts His head again, looking toward the West, crying out in His loudest voice: "This is the Beloved of the worlds! He is come for your life and the exaltation of your station. Yet ye have abandoned Him in this tribulation, the like of which the eye of creation hath never beheld." He, verily, is the All-Knowing, the All-Informed.

3 O Mihdi! By My life! Were the veils to be rent asunder and thou wert to behold Me in the darkness wherein I dwell, thou wouldst surely go forth and cry out amidst all created things, forgetting thyself and whatever sorrows may have befallen thee. But We have concealed it as a token of grace from thy Lord, the Mighty, the Bountiful. Yet in such a state and under such conditions, I remain radiant from the horizon of Beauty and dawning forth from the Dayspring of Power and Majesty, in such wise that were anyone to look upon Me, he would find in the features of My countenance the joy of God, and in My cheeks the light of God, the Almighty, the Mighty, the Great.

4 Though man may flee from tribulation, yet Baha findeth His solace therein in the path of God, the Lord of all names. Thus do We impart unto thee that thou mayest cast thy sorrows behind thee and follow the Manifestation of the All-Merciful amidst all worlds. This, verily, is a mighty triumph. Cast aside thy disappointment and acknowledge that which the Supreme Pen hath testified concerning thee in numerous Tablets. Verily, thy Lord hath acknowledged thy love and hath sent down that which hath diffused the fragrance of the Beloved throughout all regions. Is it befitting to acknowledge what hath been revealed for thee, or to doubt? Nay, by thy Lord, the Mighty, the All-Bestowing! Abandon all else and find tranquility in thy Lord's grace. Thus doth the Wronged One command thee, and He, verily, is to be obeyed in whatsoever He willeth.

1 بِسْمِ الرَّؤُفِ الْعَظِيمِ

2 يَا مَهْدِيَّ اسْتَمِعْ نِدَاءَ مَنْ كَانَ مَنْغَمَساً فِي بَحْرِ الْبَلَاءِ
وَإِذَا تَمَهَّلَ الْأَمْوَاجُ يَرْفَعُ رَأْسَهُ نَازِلاً إِلَى الشَّرْقِ وَ
يَقُولُ قَدْ أَتَى الْمَحْبُوبُ اقْبَلُوا إِلَيْهِ ثُمَّ تَأْخُذُهُ الْأَمْوَاجُ
وَتَغْرُقُهُ وَإِذَا سَكَنَتْ يَطْلُعُ رَأْسَهُ نَازِلاً إِلَى الْغَرْبِ
وَنَاطِقاً بِأَعْلَى الصَّوْتِ هَذَا لِمَحْبُوبِ الْعَالَمِينَ قَدْ أَتَى
لِحَيَاتِكُمْ وَارْتِفَاعِ مَقَامِكُمْ أَنْتُمْ تَرَكْتُمُوهُ فِي هَذِهِ الْحَنَةِ
الَّتِي مَا رَأَتْ شَبِهَا عَيْنَ الْإِبْدَاعِ أَنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ

3 يَا مَهْدِيَّ لَعَمْرِي لَوْ أَخْرَقَ الْأَحْجَابَ وَتَرَانِي فِي الظُّلَمِ
الَّذِي أَكُونُ فِيهِ لِتَخْرُجَ وَتَصِيحَ بَيْنَ الْإِمْكَانِ وَ
تَنْسَى نَفْسَكَ وَ مَا اعْتَرَتْهَا مِنَ الْأَحْزَانِ وَلَكِنْ
سَتَرْنَا فَضْلًا مِنْ لَدُنْ رَبِّكَ الْعَزِيزِ الْكَرِيمِ وَ مَعَ
تِلْكَ الْحَالَةِ وَهَذِهِ الْأَحْوَالُ أَكُونُ مُشْرِقًا مِنْ أَفْقِ
الْجَمَالِ وَ طَالِعًا مِنْ مَطْلَعِ الْقُدْرَةِ وَ الْإِجْلَالِ عَلَى
شَأْنٍ لَوْ يَنْظُرُنِي أَحَدٌ يَجِدُ مِنْ إِسَارِيرِ جَبْهَتِي فَرَحَ
اللَّهِ وَ مِنْ وَجْنَتِي نَوْرَ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْعَظِيمِ

4 وَلَوْ أَنَّ الْمَرْءَ يَفْرُّ مِنَ الْبَلَاءِ وَلَكِنْ بِهِ انْسَ الْبَهَاءُ
فِي سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ كَذَلِكَ نَلْقَى عَلَيْكَ
لِتَدْعَ الْأَحْزَانُ وَرَائِكَ وَ تَتَّبِعَ مَظْهَرَ الرَّحْمَنِ بَيْنَ
الْأَكْوَانِ أَنَّ هَذَا الْفَوْزَ عَظِيمٌ دَعِ عَنْكَ خِيْبَتَكَ ثُمَّ
اعْتَرَفَ بِمَا شَهِدَ لَكَ الْقَلَمُ الْأَعْلَى فِي الْوَاحِ شَقِيَ أَنَّهُ
اعْتَرَفَ بِحُبِّكَ مَوْلَاكَ وَ نَزَلَ لَكَ مَا فَاحَتْ بِهِ
نَفْحَةُ الْمَحْبُوبِ بَيْنَ الْآفَاقِ هَلْ يَنْبَغِي الْإِقْرَارُ بِمَا نَزَلَ
لَكَ أَوْ الْارْتِيَابُ لَا وَرَبِّكَ الْعَزِيزِ الْوَهَّابِ دَعِ
الْآخِرَ ثُمَّ أَطْمِئِنَّ بِفَضْلِ مَوْلَاكَ كَذَلِكَ يَأْمُرُكَ
الْمَظْلُومُ أَنَّهُ هُوَ الْمَطَاعُ فِيمَا أَرَادَ

- 5 Hear in the Persian tongue concerning that which hath been revealed, be thou assured therein and seek steadfastness from God in what thou art engaged. Doth not the testimony of God suffice thee? Indeed He hath testified to thy faith, thy turning unto Him, thy call, and thy assistance. By My life! Wert thou to know what hath been revealed for thee with true knowledge, thou wouldst soar upon the wings of longing. Beware lest the fragrance of despair pass from thee. Be thou hopeful, then send forth in every instance that which will diffuse the sweet savors of joy before the face of thy Lord, the Mighty, the Praiseworthy. This is what We counseled thee aforetime and in this luminous Tablet.
- 6 No one from the beginning of the world until now hath been afflicted with such tribulations. Consider thou the Messenger of God: despite His manifest power, during the Battle of the Trench some of His companions who outwardly showed the utmost devotion and self-sacrifice, whispered secretly saying "Muhammad promiseth us the treasures of Chosroes and Caesar, yet none of us can even go to relieve himself in safety." And this matter hath been among the claimants for numbered years without outward victory or manifest dominion - what hath occurred and what shall occur is evident.
- 7 Tu'mah, one of His companions, stole a coat of mail one night. In the morning the Jews gathered and traced its tracks and signs. After discovering this they came before His presence. It is known what these obstinate Jews did. The Prophet paused and did not wish this sin to be proven against Islam, as it would cause the undermining of God's Cause among the people. Suddenly Gabriel descended and recited this verse: "Lo! We have revealed unto thee the Scripture with truth that thou mayst judge between mankind by that which God showeth thee. And be not thou a pleader for the treacherous." Thereafter Tu'mah turned away and spread calumnies about the Prophet among the people which the Pen doth not wish to recount. He then completely apostatized and returned to Mecca, dwelling among the idolaters.
- 8 Likewise, between Zubayr, who was related to the Prophet, and Hatib there arose a dispute about water and land, until they came before the Prophet for judgment. The Prophet said: "O Zubayr! Water thy land." At this point Hatib spoke words suggesting that the Prophet had deviated from justice. This blessed verse was revealed: "But nay, by thy Lord, they will not believe until they make thee judge of what is in dispute between them and find within themselves no dislike of that which
- 5 بلسان پارسی بشنو در آنچه نازل شده موقن باش و از حق استقامت بطلب علی ما انت علیه او لم یکفک شهادة الله قد شهد بایمانک و اقبالک و دعوتک و نصرتک لعمری لو تعرف ما نزل لک حق العرفان لتطیر بأجنحة الشوق ایاک ان تمر منک رائحة الیاس کن فی الرجاء ثم ارسل فی کل مرة ما يتضوع به عرف السرور تلقاء وجه ربک العزیز الحمید هذا ما وصیناک به من قبل و فی هذا اللوح المنیر
- 6 اسمی از اول دنیا تا حین نفسی باین بلایا مبتلا نشده مشاهده در رسول الله ثما مع قدرت ظاهره در غزوه خندق بعضی از اصحاب آن حضرت که بر حسب ظاهر کمال خدمت و جان فشانی اظهار مینمودند فی الخلاء اسروا بهذا القول ان محمداً یعدنا ان ناکل خزینة کسری و قیصر و لن یأمن احد منا ان یدهب الی الغائط و این امر در سنین معدودات من غیر غلبه ظاهره و حکم ظاهر جمال قدم بین مدعیان بوده معلوم است در اینصورت چه واقع شده و میشود
- 7 طعمه یکی از اصحاب آن حضرت بود شبی زرهی سرقت نمود علی الصبح یهود جمع شدند و باثر و علامت آن پی بردند و بعد از اطلاع بین یدی حضرت حاضر معلوم است یهود عنود چه کردند حضرت توقف فرمودند و نخواستند این ذنب بر اسلام ثابت شود چه که سبب تزییع امر الله مابین عباد بود بغتة جبرئیل نازل و این آیه تلاوت نمود انا انزلنا الیک الکتاب بالحق لتحکم بین الناس بما اراک الله و لا تکن للخائنین خصیما و بعد طعمه اعراض نمود و مفتریاتی بحضرت نسبت داده مابین قوم که لا یحب القلم ان یمجر علیها و بعد بارتداد تمام رجوع به مکه نمود و نزد مشرکین ساکن
- 8 و هم چنین مابین زبیر که بحضرت نسبت داشت و حاطب بجهت آب و زمینی گفتگو شد تا آنکه بجاکه خدمت حضرت حاضر شدند حضرت فرمودند یا زبیر اذهب واسق ارضک در این اثنا حاطب بکلمهئی تکلم نمود مشعر بر اینکه حضرت از حق میل نموده اند این آیه مبارکه نازل فلا وربک لا یؤمنون حتی یحکموک فیما شجر بینهم

thou decidest, and submit with full submission.” When they went out, Ammar Yasir and Ibn Masud asked “For whose sake was the judgment made?” Hatib, with utmost mockery and derision, raised his eyebrow indicating Zubayr. Several Jews who were present said: “God destroy these people! What manner of folk are these who testify to this man’s prophethood yet suspect his judgment?” At this point Ammar Yasir declared: “By Muhammad’s God, if Muhammad were to command me to kill myself, I would do it!” And Thabit ibn Qays and Ibn Masud spoke likewise. This verse was revealed: “But had We prescribed for them, saying, ‘Slay yourselves’ or ‘Leave your habitations,’ they would not have done it, save a few of them; yet if they had done as they were admonished it would have been better for them, confirming them strongly”¹.

ثم لا يجدوا في انفسهم حرجاً مما قضيت ويسلوا تسليماً بعد بيرون آمدند عمار ياسر و ابن مسعود سؤال نمودند لای نفس صدر الحکم حاطب بکمال استهزاء و سخریه و غمزہ حاجب اشاره نمود به زیر چند نفر یہودی در آن مقام حاضر گفتند قاتل الله هؤلاء این چه گروهی هستند که گواهی داده اند برسالت این رجل و حکم او را متهم میدارند در این اثنا عمار ياسر فرمود بخدای محمد سوگند که اگر محمد فرماید خود را بکش بکشم و ثابت بن قیس و ابن مسعود هم بهمین کلمه تکلم نمودند این آیه نازل و لو انا کتبنا علیهم ان اقتلوا انفسکم او اخرجوا من ديارکم ما فعلوه الا قليل منهم و لو انهم فعلوا ما یوعظون به لکان خیراً لهم و اشد تثیباً

- 9 And in another instance, a dispute arose between a Jew and one of the companions. The Jew sought judgment from His Holiness, while the Muslim preferred Ka'b ibn al-Ashraf. At the Jew's insistence, they came before His Holiness, and the initial judgment favored the Jew. Then this verse was revealed: “Have you not seen those who claim to believe in what has been revealed to you and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” The ‘Taghut’ referred to here was Ka'b ibn al-Ashraf. Then the Muslim turned away and said he would go to ‘Umar ibn al-Khattab. After presenting the details to him, ‘Umar said: “Wait until I return.” He entered his house, took his sword, returned and struck off Ka'b's head, saying: “This is the reward for one who is not satisfied with the judgment of God's Messenger.” When this reached the Messenger, he named him “al-Faruq”, and from that day he was known by this title.

9 و در مقام دیگر مابین یکی از یہود و صحابه نزاع واقع شد یہودی بمحاکمہ حضرت اقبال نمود و مسلم به کعب بن اشرف مایل باصرار یہودی خدمت حضرت حاضر شدند و صدر الحکم للیہودی و بعد نزلت هذه الآية أ لم تر الى الذين يزعمون انهم آمنوا بما انزل اليك و ما انزل من قبلک يريدون ان يتحاكوا الى الطاغوت و قد امروا ان يكفروا به و يريد الشيطان ان يضلهم ضلالاً بعيداً و مقصود از طاغوت در این مقام کعب بن اشرف بوده بعد مسلم اعراض نموده مذکور نمود که میرویم نزد عمر بن خطاب بعد از حضور تفصیل را ذکر نمودند فقال عمر ان اصبر الى ان آتيك دخل البيت و اخذ السيف و رجع و ضرب عنقه و قال هذا جزاء من لم يرض بما حکم به رسول الله فلما بلغ الرسول سماء بالفاروق و من ذلك اليوم لقب بهذا الاسم

- 10 From these accounts it appears that today the Supreme Pen is engaged in interpreting the Qur'an and explaining its revelation. This is sorrow upon sorrow, although by the truth itself, the mention of God's chosen ones and their traces has always been and will always be beloved. Our yearning for what is attributed to them, what their tongues have uttered, and the mention of what appeared in their days - the sorrow stems from the fact that in all ages such tribulations have befallen the Manifestations of Truth. Moreover, these times have necessitated

10 از این اذکار همچو معلوم میشود که اليوم قلم اعلی بتفسیر قرآن و شرح نزول مشغول است هذا حزن فوق حزن اگرچه و نفسه الحق لم یزل و لا یزال ذکر اصفیای حق و آثار ایشان محبوب بوده اشتاق ما نسب الیهم و ما تفوه به السهم و ذکر ما ظهر فی ایامهم حزن نظر بآن است که در کل اعصار بر مظاهر حق اینگونه بلایا وارد شده و دیگر ایام

¹Qur'an 4:66.

that these mentions flow from the Chosen Pen as a matter of wisdom, so that you and the loved ones of Truth might become aware, through the allusions in the revealed verses of the Beloved of earth and heaven, of a drop from the vast ocean of tribulations that befell Him.

- 11 Let us return to our narrative: After the conquest of Mecca, the Battle of Hunayn, which is between Mecca and Ta'if, took place. After the victory, much wealth was gathered before His Holiness, including camels, sheep, and other things. His Holiness bestowed upon the nobles of Mecca, such as Abu Sufyan and others, one hundred camels each, and to those below them, forty each. Someone remarked, "I do not see you acting justly." The Messenger became angry and said, "If justice is not with me, then with whom is it?" At this point, the Ansar became distressed, for they were the poorest of all and had received nothing from these spoils. When evil thoughts and doubts seized them, the hand of your Lord's grace, the Master of all beings, took hold of them. The Messenger - may the spirit of all in the Kingdom be sacrificed for him - said: "O Ansar, are you not satisfied that they return with camels and sheep while you return with God's Messenger?"

- 12 O observant servant, if I were to mention all that occurred, according to the divine verses, the discourse would be prolonged and we would stray from our purpose. The point is that despite their manifest power and the connection of inner authority with outer sovereignty, all these tribulations befell them, even while they were implementing the outward laws, as evidenced when in one day they executed seven hundred people. This concerned the Battle of Banu Qurayza. After the Battle of the Trench, Gabriel descended and said, "O Messenger of God! The Lord of great command orders you and your companions to pray the afternoon prayer at Banu Qurayza." The Prophet commanded his companions as ordered and departed with them to Banu Qurayza. When they arrived, God's forces surrounded them and terror seized their hearts. Then the Aws tribe asked the Messenger of God to release them as he had released Banu Qaynuqa, allies of the Khazraj.

- 13 The Aws and Khazraj were two tribes that had been in constant warfare until the Messenger arose and appeared with the truth - Islam united them. Therefore these two tribes were often treated similarly. The Banu Qurayza were allies of Aws, and since the Prophet had previously pardoned the Banu

چنین اقتضا نموده که مصلحت این اذکار از قلم مختار جاری تا آن جناب و احبای حق از تلویح کلمات منزل آیات و محبوب ارضین و سموات برشی از طمطم بحر بلایای وارده بر او مطلع شوند

11 باری نرجع القول فیما کتا فیه بعد از فتح مکه غزوه حنین که مابین مکه و طایف است واقع بعد از فتح و نصرت اموال کثیره خدمت حضرت جمع شد از قبیل اباعر و اغنام و غیره حضرت باعظم اهل مکه مثل ابوسفیان و غیره هر یک صد ناقه عنایت فرمودند و ما دون هؤلاء اربعین عنایت شد شخصی عرض نمود لا اراک ان تعدل فغضب الرسول و قال ان لم یکن العدل عندی فعند من و در این مقام انصار مکرر شدند چه که از همه فقیرتر بودند و از آن غنائم حضرت چیزی بابشان عنایت نفرمودند فلما اخذهم سوء الظنون و الأوهام اخذتهم ید عنایة ربک مالک الأنام قال الرسول روح من فی الملکوت فداه اما ترضون یا انصاری بأنهم یرجعون مع الأباعر و الأغنام و انتم ترجعون مع رسول الله

12 باری ای عبد ناظر اگر بخواهم جمیع آنچه وارد شده بنص آیات الهیه ذکر نمایم بطول الکلام و نیعد عن المرام مقصود آنکه مع اقتدار ظاهره و اتصال حکم باطن بظاهر این همه بلایا بر ایشان وارد شده و حال آنکه حدود ظاهره را جاری میفرمودند چنانچه در یک روز هفتصد نفر را گردن زدند و این در غزوه بنی قریظه بوده و تفصیل او آنکه بعد از غزوه خندق جبرئیل نازل و عرض نمود یا رسول الله یا امرک ذو امر عظیم بأن تصلی العصر و اصحابک عند بنی قریظه و امر النبی اصحابه بما امر نفرج و معه الأصحاب الی بنی قریظه فلما بلغوا احاطهم جند الله و اخذ قلوبهم الرعب عند ذلک سأل الأوس رسول الله فی اطلاقهم کما اطلق بنی قینقاع حلفاء الخضر

13 مجلاً آنکه اوس و خضر دو طایفه بودند و مابین ایشان در تمام ایام قتال و حرب قائم الی ان قام الرسول و ظهر بالحق جمعهما الاسلام لذا بلین دو طایفه در اکثر مواقع بیک منوال حکم میشد و بنی قریظه حلفاء اوس بود و چون

Qaynuqa (allies of Khazraj) through the intercession of certain hypocrites who outwardly claimed Islam and were counted among the companions, the Banu Qurayza hoped for the same treatment.

حضرت از قبل بنی قینقاع را که از حلفاء خضرچ بودند بوساطت بعض منافقین که در ظاهر دعوی اسلام مینمودند و از صحابه محسوب عفو فرمودند بنی قریظه هم همان قسم رجا نمودند

- 14 The Messenger - may all else be sacrificed for him - said, "Would you not be satisfied if Sa'd ibn Mu'adh judges their case?" He was the chief of Aws. They agreed, but Sa'd, upon whom rested the dewdrops of light, was prevented from attending due to wounds received in the Battle of the Trench. The Prophet specifically sent for him and he was brought with great difficulty. When he arrived, they informed him of the Messenger of God's command. Sa'd said, "I judge that their men should be killed, their property divided, and their women and children taken captive." The Messenger said, "You have judged as God has judged above the seven heavens."

- 14 قال الرسول روح ما سواه فداه أ لا ترضون بما يحكم فيهم سعد بن معاذ و أنه كان سيد الأوس فقالوا بلى ولكن سعد مذكور عليه رشحات التور بسبب جرحي که در غزوه خندق بايشان رسیده بود از حضور ممنوع بودند مخصوص حضرت فرستادند و او را بزحمت تمام حاضر ساختند فلما حضر اخبروه بما امر به رسول الله قال سعد انا احكم بأن يقتل رجالهم و يقسم اموالهم و تسبي ذرارهم و نسائهم قال الرسول قد حكمت بما حكم به الله فوق سبعة اربعة

- 15 Then the Prophet returned to Medina and the army carried out Sa'd's judgment - they struck off their heads, divided their property, and took their women and children captive. In two days they beheaded seven hundred people. Yet despite manifest and hidden power and divine might, some continuously became apostates, some returned to idols, and some turned to pure denial.

- 15 و بعد رجع النبي الى المدينة و عمل بهم الجند كما حكم به سعد ضربوا اعناقهم و قسموا اموالهم و سبوا نسائهم و ذرارهم در دو يوم هفتصد نفر را گردن زدند مع قدرت ظاهره و باطنه و شوکت الهیه متصلاً بعضی مرتد و بعضی رجوع باصنام و بعضی بانکار صرف راجع و مشغول

- 16 This Wronged One in the land of exile - all know that all kings have turned away and all religions oppose. Now it is clear what afflictions have come and continue to come. For instance, if someone is told "Do not drink wine" or "Do not say what God has not permitted," they immediately rise up with unprecedented calumnies. As when We banished two wicked souls after countless transgressions - I swear by the Sun of sanctified glory - they manifested such rebellion as had never been seen in creation, attributing all their own forbidden and reprehensible acts to the Truth before all the people of the land. Upon them be what is upon them.

- 16 و این مظلوم در دیار غربت جمیع عالماند که کل ملوک معرض و جمیع ادیان مخالف حال معلوم است چه بلایائی وارد شده و میشود مثلاً اگر بنفسی گفته شود لا تشرب الخمر و لا تقل ما لا اذن به الله فوراً قیام مینماید بمفتریاتی که شبه آن در ارض تصور نشده چنانچه دو نفس خبیثه را بعد از ارتکاب منیات لاتخصی طرد نمودیم قسم بافتاب عز تقدیس بطغیانی ظاهر شدند که شبه آن در ابداع ظاهر نشده جمیع افعال مذمومه منیه خود را در نزد جمیع اهل بلد بحق نسبت داده اند علیهم ما علیهم

- 17 Now consider the degree of harm and the level of tribulation. They do what they wish and judge as they desire, except for those who have believed in God and remained steadfast. The affairs of this land are very severe - observe the Lawh-i-Samsun and likewise tablets revealed in previous years containing news of what was to come. All these matters return to the Truth itself. Nevertheless, We have been and remain engaged in what was commanded among the servants with perfect joy and delight. Therefore that soul should not be saddened by certain

- 17 حال تفکر نمائید ضرر در چه مقام است و بلا بچه رتبه یفعلون ما یشاؤون و یحکمون ما یریدون الا الذینهم آمنوا بالله و استقاموا امر این ارض بسیار شدید است لوح صامصون را ملاحظه نمائید و هم چنین الواحی که در سنین قبل نازل شده و اخبار ما یأتی در آن مذکور این همه امور بنفس حق راجع معذلک در کمال سرور و ابتهاج

matters. Walk in the footsteps of thy Lord - this is God's decree from before and after. Follow and be among those who act. The more you are wronged, the more beloved it is and shall be, following the example of thy wronged Lord.

- 18 Convey My glorification unto thy nephew on behalf of this Wronged and exiled One. Say: O 'Ali-Qabli-Akbar! The fire hath been kindled by the fingers of thy Lord and hath set the horizons ablaze, yet the people remain veiled behind a mighty veil. Draw nigh unto it with thy heart, purely for the sake of God. By My life! Through it shall be ignited within thy heart the lamp of His love in such wise that neither the winds nor all the seas of the heavens and earth can extinguish it. Give thanks unto thy Lord for having drawn nigh, entered in, attained His presence, and been the recipient of thy Lord's glance, the Mighty, the All-Knowing. Recognize the value of this bounty and arise to praise Him amongst all peoples. After having attained the presence of thy Lord, can anything cause thee grief? This beseemeth thee not. Be content with My love and hold fast unto it. It shall suffice thee, if thou be of them that know. Though thou be heedless, He is never heedless of thee and remembereth thee, having perceived from thee the fragrance of the garment. He shall bestow upon thee whatsoever He willeth. He, verily, is the Ever-Forgiving, the Merciful. Be steadfast in the Cause. By My life! Nothing that hath been created on earth can equal it. Be thou among the firm ones.

- 19 Then make mention of the Friend and say: Thou art in exile while thy Lord is the Exile. Yet there is this difference: thou hast none who would harm thee, torment thee, or speak evil of thee, whereas this Exile hath fallen into the hands of the oppressors who do with Him as they please, speak of Him as they wish, and pronounce against Him that which even the rejectors of former ages never pronounced. Give thanks unto thy Lord in this condition even as I give thanks in this affliction. Thus doth He Who is most loving and merciful unto thee command thee. Grieve not over anything. Stand firm in the Cause and say: Thine be the praise, O Thou Who art the Object of praise of the sincere ones! My soul be a sacrifice for Thy imprisonment and Thy exile, O Thou Who art wronged in the hands of the wicked ones!

- 20 When thou meetest those two who attained the presence of the Countenance and from whom thou perceivest the fragrance of God, convey unto them My glorification and give them the glad-tidings of this noble remembrance. Glory be upon you

مشغول بما امر به بين العباد بوده و هست لذا آن جناب نبايد از بعض امور مكدّر باشند امش على قدم ربك هذا حكم الله من قبل و من بعد اتبع و كن من العالمين هر قدر مظلوم واقع شويد احبّ بوده و هست اتباعاً لمظلومية مولاك

كبر على وجه ابن اخيك من قبل هذا المظلوم 18
الغريب قل يا علي قبل اكبر قد اشتعلت نار بأنامل ربك و اشتعلت منها الآفاق ولكنّ الناس في حجاب عظيم تقرب بقلبك اليها خالصاً لوجه الله لعمرى بها يوقد في قلبك سراج محبته على شأن لا تطفئه الأرياح و لا بحور السموات و الأرضين اشكر ربك بما تقرّبت و دخلت و حضرت و توجه اليك لحاظ ربك العزيز العليم اعرف قدر هذا الفضل قم بشأته بين العالمين هل يحزنك بعد لقاء ربك من شيء هذا لا ينبغي لك اقنع بحجبي و تمسك به انه يكفيناك لو كنت من العارفين أنك لو تغفل انه لا يغفل عنك و يذكرك بما وجد منك عرف القميص و يعطيك ما اراد انه هو الغفور الرحيم استقم على الأمر لعمرى لا يعادلها ما خلق في الأرض و كن من الراشقين

ثم اذكر الأنيس قل انت في الغربة و ربك هو 19
الغريب و الفرق ليس عندك من يؤذيك او يعذبك او يتكلم بالسوء ولكن هذا الغريب قد وقع بين ايدى الظالمين يفعلون به ما يريدون و يتكلمون فيه ما يشاؤون و يحكمون عليه ما لا حكم به المعروضون في القرون الأولين اشكر ربك في هذه الحالة كما اشكر في هذه البلية كذلك يأمرك اشفق العباد بك و ارحمهم اليك انه هو المشفق الغفور الكريم لا تحزن من شيء ان اثبت على الأمر و قل لك الثناء يا مثنى المخلصين نفسى لسجنك الفداء و غربتك الفداء يا أيها المظلوم بين ايدى الفاجرين

ان رأيت اللذين حضرا لدى الوجه و وجدت 20
منهما عرف الله كبرهما من قبلى و بشرهما بهذا الذكر المنيع اتما البهاء عليكم و على الذينهم تمسكوا

and upon them who have held fast to truth and justice from the presence of a Mighty, Ancient Being. Praise be unto God, the Lord of the worlds.

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بالحقّ والعدل من لدن عزيز قدير والحمد لله ربّ العالمين

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BH00497

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: ca. 1289-1290?

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعَزِّ الْأَهْبَى

2 Praise be to God that the lips of assurance have smiled and the pearl of mystical knowledge of the Countenance of the Most Merciful hath appeared from the shell of certitude, and the tongue of truth hath spoken with most wondrous utterance that there is none other God but He, the Luminous, the Most Luminous. Again, praise be unto Him that the sun of remembrance of the Lord of creation hath risen and shone forth from the horizon of the heart with the lights of righteousness, and the tree of certitude hath grown from the soil of the heart, and every branch of its branches and every leaf of its leaves hath spoken in diverse melodies that there is none other God but He, the Almighty, the All-Powerful, the Most Exalted, the Most Glorious.

2 اللَّهُ الْحَمْدُ بِمَا ابْتَسَمَ ثَغْرُ الْأَطْمِينَانِ وَظَهَرَ لُؤْلُؤُ عُرْفَانَ جَمَالِ الرَّحْمَنِ عَنْ صَدَفِ الْإِيقَانِ وَنَطَقَ لِسَانُ الصِّدْقِ بِأَبْدَعِ الْبَيَانِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْبَهِيُّ الْأَهْبَى ثُمَّ لَهُ الْحَمْدُ بِمَا طَلَعَتْ وَاشْرَقَتْ شَمْسُ ذِكْرِ مَالِكِ الْإِبْحَادِ عَنْ أَفْقِ الْقَلْبِ بِأَنْوَارِ السَّدَادِ وَارْتَفَعَتْ شَجَرَةُ الْيَقِينِ مِنْ أَرْضِ الْفَوَادِ وَنَطَقَتْ بِكَلِّ غَصْنٍ مِنْ أَغْصَانِهَا وَبِكَلِّ وَرَقَةٍ مِنْ أَوْرَاقِهَا بِفَنُونِ الْأَلْحَانِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَلِيُّ الْأَهْبَى

3 O what joy that the rose of paradise hath blossomed and its fragrances have wafted, then spread and diffused, and its breezes, its scents and its spirit have encompassed the temples of the people of mystical knowledge, and the realities of spirits have inhaled it, and every bone hath quivered therefrom and testified with clear expression that there is none other God but He, the Most Great, the Most Holy, the Transcendent, the Mighty, the Gracious.

3 فَيَا رَوْحاً بِمَا اقْتَرَّ وَرَدَ الرِّضْوَانُ وَتَضَوَّعَتْ وَسَرَتْ ثُمَّ سَطَعَتْ وَهَبَتْ نَفْحَاتِهِ وَفُوحَاتِهِ وَرُوحَاتِهِ عَلَى هِيَاطِ أَهْلِ الْعُرْفَانِ وَاسْتَنْشَقَتْ وَاسْتَنْشَقَتْ حَقَائِقَ الْأَرْوَاحِ وَاهْتَزَّتْ مِنْهَا كُلُّ عَظْمٍ وَشَهِدَ بِالْبَيَانِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْأَعْظَمُ الْأَقْدَسُ الْمُتَعَالَى الْعَزِيزُ الْمَنَّانُ

4 O blessed be that the nightingale of faithfulness hath warbled upon the twigs of the Divine Lote-Tree with melodies like unto those of the mystic dove upon the branches of the Garden of

4 يَا طَوْيِبِي بِمَا غَنَّ عِنْدَلَيْبِ الْوَفَاءِ عَلَى أَفْنَانِ سِدْرَةِ الرُّوحَا بِفَنُونِ الْخَانِ الْوَرَقَاءِ عَلَى أَغْصَانِ جَنَّةِ الْمَأْوَى بِالثَّنَاءِ عَلَى مَوْجِدِ الْأَسْمَاءِ وَسُلْطَانِ مِنْ

Paradise, in praise of the Creator of Names and the Sovereign of earth and heaven, Who is sanctified above the mention of aught else but Him or the description of what is beneath Him, and exalted above whatsoever the people of grandeur and glory may ascribe unto Him.

- 5 Again, unto Him be grace and permanence and might and sublimity, that the lights of guidance have returned to their abode and the sun of unity and uniqueness hath risen from its horizon, and the temple of sanctity hath donned its robe, and the essence of testimony hath testified to its Witnessed One, its Beloved and its Intended, with its secret and its manifest being, its essence and its heart, that He is the One manifest in His manifestation and hidden in His essence, and exalted in His name, and sanctified in His being from the mention of aught else but Him, and the One witnessed in His beauty and speaking in the heaven of His might and majesty, seated upon the throne of His grandeur and established upon the seat of His command, standing through the sovereignty of His might and His greatness, and self-subsisting through the dominion of His power - He is the One to Whom all existence, both seen and unseen, beareth witness that there is none other God but He, the Almighty, the All-Powerful, the Unconstrained.

- 6 My spirit be a sacrifice unto Thee and unto Thy Tablet which hath been adorned with the ornament of the remembrance of the Lord of Names, and unto the bearer who came as though bringing a musk-pod of immortality and the fragrant perfumes of joy and faithfulness. Praise be to the Beloved of eternity, exalted be His glory, that the fire of divine love hath been kindled from the Lote-Tree of the illumined heart and the call "Verily, there is none other God but He, the Luminous, the Most Luminous" hath been raised from the Sinai of the radiant breast. How blessed was that hour and how excellent that time when this evanescent servant was honored to break the seal of that spiritual tablet. All the twigs and branches of the blessed divine Lote-Tree rejoiced, especially His Holiness the Most Great Branch - exalted be His glory and praise - for due to their attachment to your honor they were greatly saddened by the delay of news from you. We praise God for this and beseech Him, exalted be He, to strengthen your honor in all conditions. Verily, He is powerful over all things.

- 7 And then, this evanescent servant presented thy letter before God. God knoweth what shone forth in that moment from the Dayspring of loving-kindness and the Source of grace and tender mercy. None can reckon it save His all-knowing Self. Thereafter there was revealed from the Source of divine utterance - exalted be His glory - these words:

في الأرض والسماء سبحانه عن ذكر ما سواه و
نعت ما دونه وتعالى عما يصفه اهل العظمة و
الكبرياء

5 ثم له المن والبقاء والعز والعالى بما رجعت انوار
الهداية الى محلها وطلعت شمس التوحيد والتفريد
عن افقها ولبس هيكل التقديس قيضه وشهد
كينونة الشهادة لمشهوده ومحبيه ومقصوده بسره
وجهره وكينونته وفؤاده بأنه هو الظاهر بظهوره
والباطن بكنهه والمتعالى باسمه والممتنع بذاته عن
ذكر دونه والمشهود بجماله والتألق في جبروت
عزّه واجلاله والجالس على عرش كبريائه و
المستقر في سرير امره والقائم بسلطان عزّه و
عظمته والقيوم بملك اقتداره هو الذي يشهد
كل الوجود من الغيب والشهود أنه لا اله الا هو
المقتدر المهيمن المختار

6 روحى لك الفداء ولكابك الذى زين بطراز
ذكر مالک الأسماء ولبشير الذى به اتى كآته
اتى بناجفة مسك البقاء وعواطر اطياب البهجة
والوفاء حمد محبوب قدم را جلّ اجلاله كه
نار محبت ربّانيه از سدره قلب منير موقد و
ندای آنه لا اله الا هو البهى الأبهى از سينای
صدر انور مرتفع خوش ساعتى آن ساعت ونيكو
وقتي آنوقت كه اين خادم فاني بفك ختام لوح
روحانى فائز شد جميع افنان و اغصان سدره
مباركه الهيه مسرور شدند مخصوص حضرت
غصن الله الأعظم عزّ قدره و ثنائيه چه كه نظر
بانسي كه بآن جناب داشتند بسيار محزون بودند
از تأخير خبر آن جناب نحمد الله في ذلك و
نسأله تعالى بأن يؤيد حضرتك في كل الأحوال
أنه على كل شيء قدير

7 و بعد این خادم فانی بکتاب آن جناب بین یدی
الله قائم و معروض داشت الله يعلم ما ظهر في
ذاک الحين من مشرق العناية و مبدأ الفضل و
العطوفة لا يقدر احد ان يحصيه الا نفسه العليم و
بعد از مصدر بيان ربّانی نازل قوله عزّ اعزازه

8 “God willing, thou shouldst at all times guide people to the divine law, that perchance through goodly counsel heedless and doubtful souls may turn toward the realm of oneness. O Nabil! Arise to serve thy Ancient Lord with thy heart, thy sight, thy hearing, thy tongue and all thy members. Thus doth He command thee Who is seated upon the pivot of tribulations and calamities. Make thy feet of iron in My Cause, and thy tongue a double-edged sword in My remembrance and praise, and thine eyes gazing toward My direction, and thy heart turned toward My shining and luminous Beauty. Stand forth between the righteous and the wicked in the name of thy Lord, the Mighty, the Chosen One. Then kindle in their hearts the fire of My remembrance and praise, that the former may increase thereby and the latter may be guided thereby. Thus doth the Sovereign of destiny command thee from this most great prospect. Heal souls from the disease of heedlessness and passion by My Most Exalted and Most Glorious Name. Blessed art thou for that which hath come from thee, whereof the Tongue of Eternity hath spoken in remembrance of thee in this Prison wherein is established the throne of thy Lord’s mercy, the Most High, the Supreme.”

9 Thus ended that which the Tongue of Revelation spoke. What else can this servant say regarding that which hath been revealed from the Source of Command? For if these divine fragrances were to pass over the mountains, they would transform them into rubies, and were they to pass over graves, their inhabitants would arise to praise thy Lord, the Mighty, the All-Forgiving. Your honor hath personally heard the resplendent utterances from the mouth of the All-Merciful and knoweth how, in such instances, the ocean of meanings and wisdom floweth and surgeth from the Fountainhead of the Will of the Lord of eternity. Specifically, it hath been revealed from the right hand of oneness that ye should deal with the servants with supreme kindness, and with perfect wisdom and tender mercy gather all upon the shore of the Most Great Ocean, in such wise that never shall the odor of discord waft between the loved ones of God. And should any soul become heedless and remain veiled, remind him through counsels and admonitions, that perchance he may remember or fear. The purpose is that ye may cause all who are on earth to enter the tabernacle of oneness.

10 And furthermore the misbeliever became aware of the details from that Person and was inflamed within himself. We beseech God to protect your honor from his evil and his plotting. Once again there descended from the right hand of the Throne: In these days after arrival at the Most Great Prison, the Divine

8 ان شاء الله الرحمن بايد ناس را در كل احيان بشريعه الهيه دلالت نمايد كه شايد بمواعظ حسنه نفوس غافله مرييه بشطر احديه توجه كنند يا نبيل قم على خدمة مولاك القديم بقلبك و بصرك و سمعك و لسانك و كل اركانك كذلك امرك من كان جالساً على قطب البلايا و الرزايا ان اجعل رجلك من الحديد في امرى و لسانك سيفاً ذا فين في ذكرى و ثنائى و بصرك ناظراً الى شطرى و قلبك متوجهاً الى جمالى المشرق المنير قم بين الأخيار و الأشرار باسم ربك العزيز المختار ثم اضرم في قلوبهم نار ذكرى و ثنائى ليزداد به الأول و يتوجه به الآخر كذلك يأمرك سلطان القدر من هذا المنظر الأكبر ان ابرئ النفوس من داء الغفلة و الهوى باسمى العلى الأبهى طوبى لك بما حضر منك ما نطق به لسان القدم على ذكرى في هذا السجن الذى فيه استقر عرش رحمة ربك العلى العظيم

9 انتهى ما نطق به لسان الوحي ديگر اين عبد چه معروض دارد كه از مصدر امر چه نازل شد كه اگر آن تفحات امریه الهیه بر جبال مرور نماید تنقلها الى الياقوت و لو تمر على القبور تقوم اهلها بثناء ربك العزيز الغفور خود آن جناب بیانات مشرقه از قم رحمن را بالمواجهه استماع فرموده اند میدانند در امثال این موارد چگونه بحر معانی و حکم از معین اراده مالک قدم جاری و ساریست مخصوص از یمن احديه نازل كه بايد برأفت كبرى با عباد سلوك فرمائيد و بكمال حكمت و عظوفت جميع را بر شاطى بحر اعظم جمع نمائيد بقسمى كه ابدراًئحه اختلاف مابين احباء الله مرور ننمايد و اگر نفسى غافل شد و محتجب ماند او را بمواعظ و نصايح متذكر داريد لعل يتذكر او يخشى منظور نظر آن باشد كه جميع من على الأرض را در سراق احديه وارد فرمائيد انتهى

10 و ديگر مشرك بالله از تفصيل آن حضرت مطلع شده و اشتعل فى نفسه نسأل الله بأن يحفظ حضرتك من شره و مكروه مرة اخرى از يمين عرش نازل اين آيات بعد از ورود سجين اعظم اراده الهيه بأن تعلق يافته كه جميع بريّه

Will became attached to this: that He should call anew all creation to the shore of oneness with the most exalted call. Therefore specifically for each of the rulers of the earth a special Tablet was revealed from the heaven of the Divine Will, and each was designated by a name - the first by "The Cry", the second by "The Calamity", the third by "The Inevitable", the fourth by "The Awakening", the fifth by "The Overwhelming", and likewise by "The Deafening Clamor", "The Imminent", "The Great Terror", "The Trumpet Blast", "The Horn", and their like - so that all the people of the earth might become certain and witness with their outer and inner sight that the Lord of Names has been and shall ever be triumphant over all. Tribulations and ordeals have not and shall not prevent the Sovereign of the seen and unseen from proclaiming His Cause.

را بشاطی احدیّه مجدّداً بأعلى النداء ندا فرماید
لذا مخصوص هر نفسی از رؤسای ارض لوحی
مخصوص از اسماء مشیت نازل و هر کدام باسمى
موسوم اما الأولى بالصيحة و الثانى بالقارعة
و الثالث بالحاقّة و الرابع بالسّاهرة و الخامس
بالطّامة و كذلك بالصّاخة و الآزفة و الفزع
الأكبر و الصّور و النّاقور و امثالها تا جميع اهل
ارض يقين نمایند و ببصر ظاهر و باطن مشاهده
کنند که مالک اسماء در هر حال غالب بر کلّ
بوده و خواهد بود بلایا و محن سلطان سر و علن
را از اظهار امر منع ننوده و نخواهد نمود

- 11 By Thy life! In the midst of tribulation, from the horizon of the Prison We have manifested the Face, shining forth amidst all the worlds, and We have called all unto God, the Powerful, the Mighty, the Wise. However, after the dawning of these destined matters from the horizon of the Cause of the Lord of creation, all have fallen to pursuing and panting after thy Lord - they are but in perdition. And the Cause has become extremely severe, to such an extent as transcends mention and utterance. From what appears from the Ancient King, the intention and deeds of the peoples become known - no need remains to mention it. From the beginning of creation until now, such an open proclamation has never occurred. The previous Manifestation and the Herald of My Beauty had sent two Tablets, but in them there was naught save the declaration of divine authority and oppression. In view of wisdom They veiled the essential matter, and in truth there had not been a complete and open proclamation. Therefore there shone forth from the Dawning-Place of Will that which had ever been the purpose of God. Exalted be this Power that has shone forth and encompassed the worlds!

11 لعمرک فی بحوحة البلاء من افق السّجن اظهارنا
الوجه مشرقاً بين العالمين و دعونا الكلّ الى الله
المقتدر العزيز الحكيم ولكن بعد از اشراق این
امور محتومه از افق امر مالک بریه جميع در صدد
افتاده اند و يلهثون عن وراء ربّک ان هم الا في
تبار و امر بغایت شديد شده بشأني که از ذکر و
بيان خارج از ما يظهر من سلطان القدم قصد و
فعل امم معلوم ميشود ديگر احتياج ذکر نيست
از اول ابداع تا حال چنين تبليغی جهره واقع
نشده ظهور قلم و مبشّر جهالم دو لوح فرستاده
بودند ولكن جز اظهار سيادت و مظلوميّت در
آن چیزی نبوده نظر بمصلحت اصل امر را ستر
فرمودند و في الحقيقه تبليغ کامل جهره نشده بود
لذا از مشرق مشيت اشراق شد آنچه لميزل مراد
الله بوده تعالى هذه القدرة التي اشرفت و احاطت
العالمين

- 12 The appearance of this deed from the Lord of causes has produced two effects: it has both sharpened the swords of the ungodly and caused the tongues of those who have turned towards Him to speak forth in His praise and glorification. This is the effect of those impregnating winds that were mentioned aforetime in the Tablet of the Temple. Now the earth is seen to be pregnant - soon shall sublime fruits appear, and towering trees, and beloved flowers, and fresh bounties. Exalted is the breeze from the garment of thy Glorious Lord that has wafted and quickened all things! Blessed are they who understand. And this is quite evident and clear that in these matters the Sovereign of Manifestation had no purpose for Himself, and despite knowing that it would cause tribulations and give rise

12 و ظهور این عمل از مالک علل دو اثر بخشیده
هم سیوف مشرکین را حدید نموده و هم لسان
مقبّلین را در ذکر و ثنایش ناطق فرموده اینست
اثر آن لواحقى که در لوح هيكل از قبل نازل
شده حال ارض حامله مشهود زود است که
اثمار منيعه و اشجار باسقه و اوراد محبوبه و نعماء
جنيه مشاهده شود تعالت من نسمة قيص ربّک
السّبحان قد مرّت و احيت طوبى للعارفين و این
بسی معلوم و واضح که در این امور سلطان ظهور
از برای خود مقصودی نداشته و مع علم بآنکه
سبب بلایا و علّت رزایا و شدّت امور خواهد
شد محض عنایت و مرحمت و احیای اموات و

to calamities and severity of circumstances, purely out of grace and mercy and for the quickening of the dead and the proclamation of the Cause of the Lord of Names and Attributes and the salvation of all who are on earth, He has closed His eyes to His own comfort and has borne what no one has borne or shall ever bear.

- 13 O Nabil! By My life, today is the day of hearkening. Blessed is the ear that hath turned toward the Most Great Direction. Arise with My sovereignty and command amongst My creation, then remind them of what thou hast discovered from this Announcement whereby the heaven was cleft asunder, the mountains were crushed, the Great Terror appeared, the moon was eclipsed, earthquakes appeared among the tribes, the stars fell, the luminary of fancy was darkened, and the Dove sang upon the branches of the Lote-Tree beyond which there is no passing. The Kingdom is God's, thy Lord and the Lord of the worlds. Write thou unto those who dwell in the land of Kha, then remind them of this Cause that hath encompassed the heavens and the earth. However, these are the days wherein the people of truth must conduct themselves with the attributes of God and transform satanic qualities into praiseworthy divine characteristics. Corruption hath ever been and shall ever be forbidden, and in this Most Great Revelation all peoples are forbidden from corruption. Let no one ever oppose another or rise up to wage war. The station of the people of truth hath been and shall ever be humility, submissiveness, and praiseworthy attributes.

- 14 The world is not worthy that man should commit unseemly acts and remain remote from the Sovereign of Oneness. Verily, the world laugheth at those who desire it, and declareth in its loudest voice, addressing them: "Hath anyone ever seen from me aught of good or faithfulness? Soon shall We return you to dust, disappointed and lost, even as We returned those who came before." All must shine resplendent among the servants through the light of guidance, trustworthiness and fear of God, that all may thereby be drawn to the shore of the sea of oneness. Preserve what We have imparted unto thee, then recite unto the peoples, by thy Lord's leave, the Lord of all eternity, that they might forsake their desires, turning unto God, the Lord of the Throne and of the dust.

- 15 Thus have We informed thee and related unto thee and imparted unto thee and apprised thee, that thou mayest rejoice and say: "Praise be unto Thee, O Thou in Whose grasp is the dominion of Command and Creation, and in Whose right hand is the kingdom of the realm of the heavens and the earth. I thank Thee for having remembered me in the Most Great

اظهار امر مالک اسماء و صفات و نجات من
على الأرض از راحت خود چشم پوشیده و حمل
نمودیم آنچه را که احدی حمل ننوده و نخواهد
نمود

- 13 يا نبيل لعمرى اليوم يوم الاصغاء طوبى لسمع
توجهه الى الشطر الأعظم قم بسلطاني و امرى
بين خلقى ثم ذكّرهم بما اطلعت من هذا النبأ
الذى منه انشقت السماء و اندكت الجبال و ظهر
الفزع الأكبر و خسف القمر و ظهرت الزلازل
في القبائل و سقطت النجوم و اظلم نير الموهوم
و غنت الورقاء على افنان سدرة المنتهى الملك
لله ربك و رب العالمين ان اكتب للذين سكنوا
ارض الخفاء ثم ذكّرهم بهذا الأمر الذى احاط
السموات و الأرضين ولكن حال أياميست که
باید اصحاب حق باخلاق حق حرکت نمایند و
صفات شیطانیه را باخلاق حمیده ربانیه تبدیل
کنند لمزل فساد ممنوع بوده و خواهد بود و در
این ظهور اعظم کل امم از فساد ممنوعند ابداً
نفسی تعرض بنفسی نمایند و بر محاربه قیام نکنند
شان اهل حق خضوع و خشوع و اخلاق حمیده
بوده و خواهد بود

- 14 دنیا قابل آن نه که انسان مرتکب امورات
قبیحه شود و از مالک احدیه بعید ماند آن دنیا
تضحک مریدیه و تقول بأعلى النداء مخاطباً
ایّاهم هل رأى احد مثلكم منى خيراً او وفاءً
سوف نرجعکم الى التراب خائين خاسرين كما
ارجعنا الأولين باید کل بنور هدایت و امانت و
تقوى مابین عباد مضی و منیر باشند تا جمیع از
آن سرج نورانیّه بشاطی بحر احدیه اقبال نمایند
ان احفظ ما القیناک ثم اتل على الأمم باذن
ربک مالک القدم لعلّ يدعون الهوى مقبلاً
الى الله مالک العرش و الترى

- 15 كذلك نبأناک و قصصناک و القیناک و
اخبّرناک لتفرح و تقول لك الحمد يا من في
قبضتک جبروت الأمر و الخلق و في یمینک
ملکوت ملک السموات و الأرضین اشکرک
بما ذکرتنی فی السّجن الأعظم و فصلت لی من

Prison and for having explained all things in detail unto me. Verily, Thou art the Most Merciful of the merciful and the Most Generous of the generous. Praise be unto Thee, O Lord of the Day of Judgment." If copies of the revealed words were to be sent to outlying regions, it would be most beloved.

GPB.212x3x, GPB.217x2x, PDC.007x, PDC.074x2x, PDC.074-075x, PDC.191x, WOB.169x, HURQ.BH59x, HURQ.BH62x

کَلِّ شَيْءٍ تَفْصِيلاً أَنْتَ اِرْحَمِ الرَّاحِمِينَ وَ
اَكْرَمِ الْأَكْرَمِينَ لَكَ الْحَمْدُ يَا مَالِكَ يَوْمَ الدِّينِ
اِغْرُصْ صَوْرَتَ كَلِمَاتِ مَنْزِلِهِ بِأَطْرَافِ أَرْسَالِ شُود
بِسَيَّارِ مَحْبُوبِ بُوْدِه

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1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهى

2 This lowly servant submits that although the details of the departure from the Land of Mystery [Adrianople] and the tribulations of those days are beyond description by pen and tongue - none can reckon them save God, my Lord and the Lord of all things - yet as commanded I shall briefly relate that one night, five hours past sunset, his honor Ism-i-Jamal and two others who were with him intending to attain the sacred presence were to depart at that hour of night, take their possessions and leave that land. This servant was bewildered as to the cause but was commanded and obeyed. The friends left in the morning. Some hours after their departure, people came inquiring what had happened and where they had gone. A brief response was given and they departed. Then suddenly at the eighth hour of the day, all the friends who were occupied in the bazaar, both merchants and others, were arrested and taken to the gate and imprisoned. Military officers surrounded the house. Someone came from the gate to the presence of the Most Great Branch - glorious be His praise - and submitted that by order they must proceed to Gallipoli.

2 این عبد فقیر معروض میدارد اگرچه تفصیل حرکت از ارض سر و بلائی و وارده در آن ایام از ذکر و بیان و خامه و بنان خارج است لم یحصیها الا الله ربی و رب کلشیء ولكن حسب الامر مختصر عرض میشود که شبی از لیالی پنج ساعت گذشته که جناب اسم جمال با دو نفس که همراه ایشان قاصد حرم مقصود بودند در همان وقت از شب بروند و مال بگیرند و از آن ارض بروند این بنده متحیر که سبب چیست حسب الامر مأمور شد و حضرات علی الصباح خارج شدند بعد از چند ساعت از ذهاب ایشان آمدند و استفسار نمودند که چه شدید و کجا رفتید جواب مختصری ذکر شد و مراجعت نمودند بعد بغتة ساعت هشت از یوم جمیع احباً را از تاجر و غیره که در سوق مشغول بودند گرفته بیاب بردند و حبس نمودند و اطراف بیت را ضباط عسکریه گرفتند از باب شخصی آمد خدمت حضرت غصن الله الاعظم عز ثنائیه معروض داشت که حسب الحکم باید به گلی بولی تشریف ببرند

3 What more can I say of what transpired? Everything in the sacred household was auctioned off and plundered. Later at the government house they told the companions that whoever

3 دیگر چه عرض کنم که چه واقع شد جمیع آنچه در حرم بود باسم حراج بتاراج رفت و بعد در سرایه باصحاب مذکور نمودند که هر نفسی بخواهد

wished could return to their own place and engage in their trade and commerce. The twelve persons who had come to serve Them in Adrianople must go together, the rest were free to choose. No one accepted to stay behind. All abandoned their belongings and possessions and everything pertaining to them, suffering great losses. Their goods were sold at very low prices. Those who purchased them delayed in payment, but they did not wait and forsook that wealth, joining the hosts of glory. And one person sacrificed himself which caused an uproar in the city. Afterwards most of the foreign consuls came to the Most Holy Presence and much was discussed. They said this journey was inevitable and must be undertaken, relying upon God in all things. In brief, were the details of what the officials said to be submitted it would be lengthy. They showed much kindness and wrote the full details of everything to all governments.

بجمل خود رود و به کسب و تجارت خویش مشغول گردد دوازده نفسی که در خدمتشان به ادرنه وارد شده‌اند باید باتفاق بروند باقی خود مختارند نفسی قبول توقف نمود و جمیع از اشیاء و اسباب و کلّ ما یتعلّق بهم گذشتند و ضرر کلّی بر آن نفوس وارد شد و مبلغ اسباب بقیمت بسیار نازل فروختند نفوسیکه خریدند در دادن وجه تعلّل نمودند و ایشان معطل نشدند از آئمال گذشتند و بجنود اجلال ملحق شدند و یک نفر هم خود را فدا نمود که ولوله در شهر افتاد و بعد اکثری از قناصل دول بحضور اقدس آمدند و بسیار سخنها بمیان آمد فرمودند این سفر حتمست و باید برویم علی الله فی کلّ الامور توکلّی باری اگر تفصیل بیانات حضرات معروض شود بطول انجامد بسیار بحبّت آمدند و تفصیل امور را کلاً و طراً بجمیع دول نوشتند

- 4 On the day of departure a strange commotion arose. With seventy-two souls They departed from the Land of Mystery toward the Prison Land. What more can I say of the joyous spirit that prevailed on the journey? By God, it was as though all were going to a feast! What more can I say of the wondrous verses that were revealed at every moment - would that you had been with us! After arrival in Gallipoli, Omar Effendi Binbashi came with five Onbashis and chavushes and submitted that They must proceed to Akka. Then on an Austrian vessel They proceeded toward Akka. Near that celestial city it stopped, and the Ancient Beauty came by rowboat. Four persons were prevented from accompanying Them: his honor Sayyah, Mishkin-Qalam, Aqa Muhammad-Baqir, and Aqa Abdul-Ghaffar - upon them be the Glory of God and His praise. Umar Effendi mentioned that he was ordered to take these four individuals to Cyprus. The friends broke into lamentations. After a few minutes of separation, Jinab-i-Aqa Abdul-Ghaffar threw himself from the ship's deck into the sea - how sublime was his love, detachment, reliance and steadfastness! We then arrived in Akka and were lodged in the military barracks. On the night of arrival there was absolutely nothing in the sanctuary. The Pasha sent a small evening meal, which they distributed among the children. The weather was extremely hot, the water was salty, and the food was disagreeable - one can imagine what transpired. Yet through divine grace we were and are in the utmost joy and delight. God will soon assist His servants with truth. Verily He fulfills His promise and He knows all things.

4 و در یوم حرکت غوغای غریبی برپا شد با هفتاد دو نفر از ارض سر بارض بجن توجه فرمودند دیگر چه عرض کنم که در راه چه حالت خوشی دست داد والله بمثل آنکه جمیع بعیش میروند دیگر چه عرض کنم از آیات بدیعه که در هر حین ظاهر و هویدا میگشت فیالیت کنت معنا و بعد از ورود به کلی بولی عمرافندی بین باش با پنج نفر اون باش و جاوش وارد و معروض داشت که به عکا باید تشریف ببرند بعد در واپور دولت نمسه توجه بسمت عکا شد در قرب بمدینه فلک ایستاد جمال قدم بقایق تشریف آوردند و چهار نفر را منع نمودند جناب سیاح و مشکین قلم و آقا محمد باقر و آقا عبدالغفار علیهم بهاء الله و ذکره عمرافندی مذکور داشت که مأمورم این چهار نفر را به قبرس ببرم حضرات بناله آمدند بعد از چند دقیقه مفارقت جناب آقا عبدالغفار از عرشه کشتی خود را بچرانداخت فیالروحاً من حبه و انقطاعه و توکله و استقامته و بعد به عکا وارد شدیم و در قشله عسکریه منزل دادند و شب ورود ابداً چیزی در حرم نبود پاشا قلیل شامی فرستاد آنهم باطفال قسمت فرمودند هوا در شدت حرارت و گرمی و آب شور و غذاهای مخالف دیگر معلومست که چه گذشت ولیکن

5 Just as everything that was recorded in previous Tablets concerning the upheaval in the Land of Mystery has been fulfilled, likewise what was written about divine assistance will certainly come to pass. Three souls also sacrificed themselves in this land of exile and prison: the two brothers Jinab-i-Aqa Muhammad-Baqir and Aqa Muhammad-Ismail, upon them be God's mercy and favor, who arm in arm sacrificed themselves in one night. From the beginning of creation until now, such an event has never occurred where two brothers thus united and in perfect agreement took flight from this dark earth to the Most Pure and Luminous Habitation. Blessed are they, and blessed the loins that bore them and the womb from which they came forth! The details of the favors manifested towards them I cannot now submit, as the way is cut off and the pen is forbidden. Likewise Jinab-i-Aqa Abul-Qasim from Sultanabad.

6 Despite all these trials we were in truth in utmost comfort, joy and delight, as we had attained His presence. However we were saddened regarding the friends in Iraq, as they were far from His presence and afflicted with intense trials. Yet as it was for God and in God's path, there is no harm or sorrow. As for what you wrote concerning Jinab-i-Aqayi Aqa Siyyid Mihdi, upon him be the Glory of God, upon return he was verbally instructed to maintain complete secrecy, therefore he did not associate with others. And concerning what was written about the steadfastness of some of the friends, we praise and thank God for making His loved ones firm in His Cause and steadfast in His love.

7 Regarding Jinab-i-Zayn, you had asked for instructions. He said that today the duty of all is to be patient in the face of tribulations and to spread the mention of God among the servants with pure wisdom. Successive trials and continuous afflictions should not prevent those who have truly drunk from the Kawthar of Life, and although their hardships and trials have exceeded their strength, since all affairs are referred to God, whatever has befallen is easy. To whatever place they deem wise, they may write and send letters. As the Divine Tree itself grows through the winds of tribulation, so too are its leaves in motion. The sorrows and trials of all are dependent on the root of the Tree. Soon will descend that which will gladden the hearts of His loved ones. Convey greetings and glory to each and every one, especially to those whose steadfastness has become evident and who are mentioned in God's presence.

5 از فضل الهی در کمال روح و ریحان بوده و هستیم فسوف ينصر الله عباده بالحقّ انه موقّ وعده و انه بکلّشیء علیم چنانچه آنچه در الواح قبل در تفصیل انقلاب ارض سرّ مرقوم کلّ ظاهر شد همچنین آنچه هم که در نصرت مرقوم شده البتّه ظاهر خواهد شد و سه نفر هم در این ارض غربت و یسجن فدا شدند دو برادر جناب آقا محمد باقر و آقا محمد اسمعیل علیهما رحمة الله و عنایتہ دست بگردن در یکشب فدا شدند از اول ابداع تا حال چنین امری واقع نشده که دو برادر باین قسم متحداً متفقاً از ارض تیره بمقرّ اطهر منیر طیران نمایند طوبی لهما و لأصلاّب حملهما و لرحم خرجا منه تفصیل عنایاتی که در باره ایشان ظاهر شد حال نمیتوانم معروض دارم چه که السبیل مقطوع و القلم ممنوع و همچنین جناب آقا ابوالقاسم از اهل سلطان آباد

6 با جمیع این بلایا فی الحقیقه در کمال راحت و روح و ریحان بودیم چه که بلقا فائز بودیم و لکن محزون از طرف احبای عراق چه که از حضور دور بودند و بلای دیجور مبتلا و لکن چون الله و فی الله بوده بآسی نیست و حزنی نه و اما آنچه در باره جناب آقائی آقا سید مهدی علیه بهاء الله نوشته بودید در حین رجوع بالمشافهه بابشان امر شد که در کمال ستر باشند بانجهت معاشرت نفرموده اند و آنچه در ثبوت بعضی از احبّا نوشته بودند نحمد الله و نشکره بما جعل اولیائه ثابتاً علی امره و راستخا فی حبه

7 در باره جناب زین دستور العمل خواسته بودید فرمودند الیوم تکلیف کلّ صبر بر قضایا و انتشار ذکر الهی است مابین عباد بحکمت محضه قضایای متوالیه و بلایای متواتره نفوسی را که فی الحقیقه از کوثر حیوان آشامیده اند منع ننماید اگرچه زحمت و بلای ایشان فوق قوه واقع شده و لکن چون مرجع امور بحقّ است آنچه وارد شده سهل است بهر محلّ که مصلحت بدانند مکتوب بنویسند و بفرستند چون اصل شجره الهیه از اریاح قضایه در نمو است لذا اوراق هم در حرکت احزان کلّ و بلایای کلّ معلق باصل شجره است فسوف ینزل ما یفرح به قلوب احبائه جمیع را فرداً فرداً سلام و تکبیر برسانید

If it were possible, the Mighty Missive would be sent to all, but these days do not allow it, as you observe. Furthermore, to whatever land you arrive, convey glory to the loved ones of God and say that today is the day of firmness and victory, and they should not be sorrowful in any way, for whatever has occurred was from the destined trials and was mentioned in previous Tablets. Soon will appear the wisdom of what has appeared, and we are in evident thanksgiving.

مخصوص نفوسیکه آثار استقامتشان منتشر شده و عندالله مذکور گشته‌اند اگر ممکن بود بجمع توقیع منبع ارسال میشد و لکن این ایام مقتضی نیست چنانچه مشاهده میکنید دیگر بهر دیار که رسیدی احبای الهی را تکبیر برسان و بگو الیوم یوم ثبوت و نصرت است و بهیچوجه محزون نباشند چه که آنچه وارد شده از قضا‌های محتومه بوده و در الواح قبل ذکر شده فسوف یظهر حکمة ما ظهر و نحن فی شکر مبین انتهى

- 8 He is God! Today the foundation of all affairs has been and is service to God's Cause, and it is best for His loved ones in every land to engage in outward affairs, for they can thus convey a word of truth to people or render some service to the friends. God willing, I hope that you will be a mention for the people of that land and move with perfect wisdom lest strangers become aware. We beseech God to assist you in all conditions. Verily, He is your Guardian in this world and the next. There is no God but Him, the Mighty, the Wise.

8 هو الله الیوم اصل امور خدمت امر الله بوده و هست و احبای او در هر دیار که باشند و بامور ظاهره مشغول شوند احسن است چه که میتوانند کلمه حق بناس القا نمایند و یا خدمتی از ایشان برآید در حق دوستان مرعی دارند انشاء الله امیدوارم که آنجناب ذکرى باشند از برای اهل آن دیار و بکمال حکمت حرکت فرمایند که مباد اغیار مطلع شوند نسل الله بان یؤیدکم فی کل الأحوال انه ولیکم فی الدنیا و الآخرة لا اله الا هو العزیز الحکیم

- 9 On behalf of this servant, convey spiritual and holy mention to Jinab-i-Aqa Abdul-Ahad. We beseech God to grant him what has been sent down from the heaven of His favor and enable him to soar in the atmosphere of love for his Lord, the Most Merciful, and to detach him from all existence. Verily, He answers whoever calls upon Him, and He is the Forgiving, the Merciful.

9 از قبل این عبد بجناب آقا عبدالأحد ذکر روح و قدسی برسانید نسل الله بأن یرزقه ما نزل من سماء عنایت و یوقته علی الطیران فی هواء حب ربّه الرحمن و ینقطعه عن الأكوان انه مجیب لمن دعاه و انه لهو الغفور الرحیم

- 10 The latest news is that Jinab-i-Ustad Muhammad-Ali, upon him be the Glory of God, has returned to the seat of the Cause after traveling through Iranian territories, bringing good news from all directions that, praise be to God, this restriction has become the cause of freedom, and this bondage has increased the stages of the servants' unity. All are engaged in the mention of God with perfect eagerness and longing. A letter also arrived from Jinab-i-Aqayi Aqa Siyyid Mihdi, upon him be the Most Glorious Glory of God, mentioning that praise be to God, all the loved ones everywhere are engaged in God's mention with perfect sanctification and detachment. He had written many praises, and you know that he rarely offers praise; nevertheless, he had expressed particular satisfaction and unity with their deeds, as they have completely abandoned forbidden rejected actions. The divine words of counsel have affected them to such a degree that nothing greater can be imagined. He had even written that his brother, Jinab-i-Aqa Muhammad-Ali

10 اخبار جدید آنکه جناب استاد محمد علی علیه بهاء الله بعد از سیر اراضی ایرانیه بمقر امر راجع شدند و از جمیع اطراف خبرهای خوش آورده‌اند که الحمد لله این قید سبب اطلاق شده و این تقیید بر مراتب توحید عباد افزوده جمیع بکمال شوق و اشتیاق بذکر الله مشغولند مکتوبی هم از جناب آقائی آقا سید مهدی علیه بهاء الله الابهی رسید مذکور فرموده بودند که الحمد لله جمیع احباب در هر جا بکمال تقدیس و تنزیه بذکر الله مشغولند و بسیار تعریف نوشته بود مع آنکه شما میدانید که ایشان کمتر تعریف مینمایند مع ذلک اظهار رضامندی و اتحاد مخصوص از اعمالشان نموده بودند که بالمره از افعال مردوده منبیه دست برداشته و بشائی کلمات نصیحه الهیه در ایشان اثر نموده که فوق آن متصور نه حتی نوشته

Kabir, upon them both be the Glory of God, who was known for certain deeds and whose transformation seemed impossible, has nevertheless completely abandoned all that God has forbidden. We beseech God to assist him and those who have believed in what manifests the sanctification of His Essence and the detachment of His Being from the worlds.

بودند که اخوی جناب آقا محمد علی کبیر علیهما بهاء الله که معروف بودند ببعضی اعمال و محال مینمود تغییر آن مع ذلک بالمره از کل ما نهاده الله دست برداشته نسل الله بأن یوفقه و الذین آمنوا علی ما یظهر به تقدیس ذاته و تنزیه کینوته عن العالمین

- 11 News has also come from the captives of Mosul. Strange it is that the prisoners spent on behalf of the prisoners. After learning of the Most Great Imprisonment, each one, both women and men, according to their means, sent gifts to the Most Holy Court. Various reports arrived from those regions. Out of fear of the sons, in the days of sedition, something had been written, but afterwards news came from the sons themselves. Although outwardly they did not display the greatest steadfastness, as was abundantly shown by others beneath their station, yet God has pardoned them. The angels held him back from tearing all the veils, but the hand of grace took hold of him. A special messenger came and met with them at the time of their departure. They remain firm in the Cause, though outwardly they are afflicted. They have served the companions and prisoners to the extent possible, and have also sent something to the Most Holy Court. Glory be to God! Strange steadfastness was shown by the people of Iraq. Surely this has reached the blessed ears, especially concerning two Christians.

11 و دیگر از اسرای موصل خبری رسید عجب در این است که الأسراء انفقوا علی الأسراء بعد از اطلاع بحبس اکبر هر یک اناثاً و ذکوراً هدیهئی علی قدر هم بساحت اقدس ارسال نموده اند و ذکر اخبار آنجهات مختلف رسید از خوف ابنها در ایام افتتان چیزی نوشته بودند و لکن بعد از خود ابنها خبر رسیده اگرچه بر حسب ظاهر استقامت کبری از ایشان ظاهر نشد چنانچه از دوشان بسیار ظاهر شد و لکن عفا الله عنه قد امسکه الأملاک عن خرق الأجاب بکلها و لکن اخذه ید الفضل آدمی مخصوص آمد و در حین خروج با ایشان ملاقات کرده بر امر ثابتند و لکن بر حسب ظاهر مبتلا و باصحاب و اسرا هم بقدر مقدور خدمت کرده بساحت اقدس هم چیزی فرستاده سبحان الله غریب استقامتی از اهل عراق ظاهر شد البتة بسمع مبارک میرسد مخصوص دو نفر نصرانی

- 12 Although these petitions have led to a lengthening of words, they were submitted for your honor's information. And glory be upon you, and splendor be upon you.

12 این عرایض اگرچه سبب تطویل کلام شده و لکن بجهة اطلاع آنحضرتست که عرض شد و العز علیکم و البهاء علیکم

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BH00565

To: father of Ali Qabl-i-Akbar

Date: ca. 1289-1290?

- 1 In The Name of Him Who is Mighty to do as He Willeth!

1 بسمه المقتدر علی ما یشاء

- 2 This is a Book from the Wronged One to him who hath clung to learning, that he may rend asunder the greatest veil and

2 هذا کتاب من لدی المظلوم الی من تمسک بالعلوم لعل ینخرق حجاب الأكبر و یتوجه الی

turn towards God, the Lord of destiny, and be of the fair-minded. Shouldst thou hear the melodies of the Dove which warbleth upon the twigs of the Tree of Utterance, they would so transport thee that thou wouldst find thyself detached from all the worlds. Be fair, O servant! Is God the One Who doeth what He willeth, or is it other than He? Make clear thy position and be not of the silent ones. If thou sayest it is other than He, thou hast not been fair in this matter - to this testifieth every atom and, beyond them all, thy Lord, the Speaker, the True, the Faithful. And if thou sayest that He is the One Who chooseth, then indeed He hath manifested me in truth, sent me forth, and caused me to speak verses that have struck terror into the hearts of all who are in the heavens and on earth, save those who have been seized by the breathings of revelation from thy Lord, the Forgiving, the Merciful. Can any decree stand before His decree? Can anyone prevent Him from what He willeth? Nay, by His Self, if thou be of them who know!

- 3 Consider the people of the Torah - why did they turn away when the Dayspring of verses came with manifest sovereignty? Were it not for thy Lord's protection, the divines would have put Him to death on the very first day He spoke in the name of His Lord, the Mighty, the Bountiful. Then consider the people of the Gospel - why did they object when the Sun of the Cause shone forth from the horizon of Hijaz with lights that illumined all in the worlds? How many a learned one hath been debarred from the All-Knowing, and how many an ignorant one hath attained to the source of all knowledge! Ponder and be of the assured ones. The shepherd believed in Him while the divines turned away. Thus was the matter decreed, if thou be of them who hear. Then observe how, when Christ came, the most learned divine of the age pronounced His death sentence, while he who caught fish believed in Him. Thus doth He Who God hath sent inform thee by His binding, mighty Command.

- 4 The learned one is he who hath recognized the Known One, hath won to the lights of His countenance and is of them who have drawn nigh. Be not of those who say "God is our Lord," yet when He sent forth the Manifestation of His Cause with clear proof, they denied the All-Merciful and gathered to slay Him. Thus doth the Pen of the Cause counsel thee, after God hath made it independent of all the worlds. We make mention of thee for the sake of God and impart unto thee that whereby thy remembrance shall endure in the Tablets of thy Lord, the Mighty, the Praised. Cast aside learning and its aspects, then hold fast to the Name of the Self-Subsisting, Who hath dawned from this luminous horizon. By God! I was sleeping when the breathings of revelation stirred me, and I was silent when my Lord, the Mighty, the Powerful, caused me to speak. Were it

الله مالک القدر ويكون من المنصفين لو تسمع نغمات الوركاء التي تغنّ على افنان سدرۃ البيان لتجذبك على شأن تجذب نفسك منقطعاً عن العالمين ان انصف يا عبد هل الله هو الفاعل علي ما يشاء او ما سواه تبين ولا تكن من الصّامتين لو تقول ما سواه ما انصفت في الأمر يشهد بذلك كلّ الذّرات و عن ورائها ربّك المتكلّم الصادق الأمين ولو تقول أنه هو المختار قد اظهرني بالحق و ارسلي و انطقني بآيات التي فزع عنها من في السموات و الأرضين ألا من اخذته نفحات الوحي من لدن ربّك الغفور الرحيم هل يقوم مع امره امر و هل يقدر ان يمنعه احد عما اراد لا ونفسه لو انت من العارفين

- 3 ففكر في ملأ التّورية لم اعرضوا اذ اتى مطلع الآيات بسّلطان مبين لو لا حفظ ربّك لقتلوه العلماء في أول يوم الذي نطق باسم ربه العزيز الكريم ثم ملأ الانجيل لم اعترضوا اذ اشرقت شمس الأمر من افق الحجاز بأنوار بها اضاء من في العالمين كم من عالم منع عن المعلوم و كم من جاهل فاز بأصل العلوم تفكّر و كن من الموقنين قد آمن به راعي الأغنام و اعرض عنه العلماء كذلك قضى الأمر و كنت من السّامعين ثم انظر اذ اتى المسيح افتى على قتله اعلم علماء العصر و آمن به من اصطاد الحوت كذلك ينبثق من ارسله الله بأمره المبرم المتين

- 4 أنّ العالم من عرف المعلوم و فاز بأنوار الوجه و كان من المقبلين لا تكن من الذين قالوا الله ربّنا فلما ارسل مطلع امره بالبرهان كفروا بالرحمن و اجتمعوا على قتله كذلك ينضحك قلم الأمر بعد الذي جعله الله غنيّاً عن العالمين أنا نذكرك لوجه الله و نلقى عليك ما يثبت به ذكرك في الواح ربّك العزيز الحميد دع العلوم و شؤناتها ثم تمسك باسم القيوم الذي اشرق من هذا الأفق المنير تالله قد كنت راقداً هزّتي نفحات الوحي و كنت صامتاً انطقني ربّك المقتدر القدير لو لا امره ما اظهرت نفسي قد احاطت مشيئته مشيئتي

not for His Command, I would not have revealed myself. His Will hath encompassed my will, and He hath established me in a Cause whereby the darts of the idolaters have assailed me. Read thou what We have sent down to the kings, that thou mayest be assured that this servant speaketh by the command of One Knowing, Informed, and mayest witness that tribulations have not prevented Him from making mention of the Lord of Names. He hath called all unto God, and the might of the oppressors hath not frightened Him.

- 5 Harken unto what the Dayspring of verses calleth thee from One Mighty, All-Wise. Arise to serve the Cause through God's power and strength, detached from those who have objected to God after He came with this momentous announcement. Say: O concourse of divines! Take hold of your pens, for the Supreme Pen speaketh betwixt earth and heaven. Then be silent that ye may hear what the Tongue of Grandeur proclaimeth from this noble prospect. Say: Fear ye God and refute not the truth by what ye possess. Follow Him to Whom all things have testified and be not of the doubters. That which ye possess shall not profit you this day; nay rather, that which is with God, if ye be of them that discern.

- 6 Say: O people of the Qur'an! He Who was promised unto you in the Book is come. Fear ye God and follow not every sinful idolater. Verily He hath been manifested in such wise that none can deny it except those who are veiled by the shrouds of fancy and are accounted among the rejected ones. Say: The Word hath appeared, at which your divines and your learned men have fled. This is what We foretold you aforetime. He is, verily, the Mighty, the All-Knowing. The learned one is he who hath acknowledged the One Who is the Object of all knowledge, and he who turneth away is not worthy to be called a learned one, though he may have mastered all the knowledge of the ancients. The mystic is he who hath recognized the One Who is the Object of all mystical knowledge, and the man of distinction is he who hath turned unto this bounty which hath appeared through a wondrous command. Say: O people! Drink ye of the choice wine which We have unsealed with the hands of might. Verily, He is the Powerful, the Almighty. Thus have We counselled you, that haply ye may abandon your own desires and turn unto divine guidance, and be numbered among those who are assured.

- 7 Hear ye in the Persian tongue, that perchance ye may discover the sweet-scented breezes of the merciful Divine Robe which are wafting today, and hasten to the path of the One True Friend.

واقامنى على امر به ورد على سهام المشركين ان اقرء ما نزلناه للملوك لتوقن بأن الملوك ينطق بما امر من لدن عليم خبير وتشهد بأنه ما منعه البلاء عن ذكر مالک الأسماء دعا الكل الى الله وما خوفه سطوة الظالمين

5 ان استمع ما يناديك به مطلع الآيات من لدن عزيز حكيم قم على الأمر بحول الله وقوته منقطعاً عن الذين اعترضوا على الله بعد الذي اتى بهذا النبأ العظيم قل يا معشر العلماء خذوا اعنة الأقلام قد ينطق قلم الأعلى بين الأرض والسماء ثم اصمتوا لتسمعوا ما ينادى به لسان الكبرياء من هذا المنظر الكريم قل خافوا الله ولا تدحضوا الحق بما عندكم ان اتبعوا من شهدت له الأشياء ولا تكونن من المريين لا ينفعكم اليوم ما عندكم بل ما عند الله لو انتم من المتفرسين

6 قل يا ملأ الفرقان قد اتى الموعد الذى وعدتم به فى الكتاب اتقوا الله ولا تتبعوا كل مشرك ائيم انه ظهر على شأن لا يكره الا من غشته اجاب الأوهام و كان من المدحضين قل قد ظهرت كلمة التى بها فرت نقباتكم و علمائكم هذا ما اخبرناكم به من قبل انه هو العزيز العليم ان العالم من شهد للمعلوم والذى اعرض لا يصدق عليه اسم العالم لو يأتى بعلوم الأولين و العارف من عرف المعروف و الفاضل من اقبل الى هذا الفضل الذى ظهر بأمر بديع قل يا قوم ان اشربوا رحيق المختوم الذى فكينا ختمه بأيدى الاقتدار انه هو القوى القدير كذلك نصحنكم لعل تدعون الهوى و تتوجهون الى الهدى و تكونن من الموقنين

7 بلسان پارسی بشنود که شاید نفحات قیص رحمانیه را که اليوم ساطعست بیاید و بکوی دوست یگانه بشتابید

- 8 Ponder awhile. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to meditate on these words which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Daysprings of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: "So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others."
- 9 There can be no doubt whatever that had these Apostles appeared, in bygone ages and cycles, in accordance with the vain imaginations which the hearts of men had devised, no one would have repudiated the truth of these sanctified Beings. Though such men have been, night and day, remembering the one true God, and have been devoutly engaged in the exercise of their devotions, yet they failed in the end to recognize, and partake of the grace of, the Daysprings of the signs of God and the Manifestations of His irrefutable evidences. To this the Scriptures bear witness. Thou hast, no doubt, heard about it.
- 10 Consider the Dispensation of Jesus Christ. Behold, how all the learned men of that generation, though eagerly anticipating the coming of the Promised One, have nevertheless denied Him. Both Annas, the most learned among the divines of His day, and Caiaphas, the high priest, denounced Him and pronounced the sentence of His death.
- 11 In like manner, when Muhammad, the Prophet of God—may all men be a sacrifice unto Him—appeared, the learned men of Mecca and Medina arose, in the early days of His Revelation, against Him and rejected His Message, while they who were destitute of all learning recognized and embraced His Faith. Ponder awhile. Consider how Balal, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude, whilst 'Abdu'llah Ubayy, a leader among the learned, maliciously strove to oppose Him. Behold, how a mere shepherd was so carried away by the ecstasy of the words of God that
- 8 تفکر فرمائید که سبب چه بوده که در ازمان ظهور مظاهر رحمن اهل امکان دوری میجستند و بر اعراض و اعتراض قیام مینمودند اگر ناس در این فقره که از قلم امریه جاری شده تفکر نمایند جمیع بشریعه باقیه الهیه بشتابند و شهادت دهند بر آنچه او شهادت داده ولیکن حیات اوهام انام را در ایام ظهور مظاهر احدیه و مطالع عزّ صمدانیه منع نموده و مینماید چه که در آن ایام حق بآنچه خود اراده فرموده ظاهر میشود نه باراده ناس چنانچه فرموده آ فکلاً جائکم رسول بما لا تهوی به انفسکم استکبرتم ففریقاً کذبتم و فریقاً تقتلون
- 9 البته اگر باوهام ناس در ازمان خالیه و اعصار ماضیه ظاهر میشدند احدی آن نفوس مقدسه را انکار نمینمود مع آنکه کل در لیالی و ایام بذکر حق مشغول بودند و در معابد عبادت قائم معذلک از مطالع آیات ربّانیه و مظاهر بینات رحمانیه بی نصیب بودند چنانچه در کتب مسطور است و آنجناب بر بعضی مطلعند
- 10 مثلاً در ظهور مسیح جمیع علمای عصر مع آنکه منتظر ظهور بودند اعراض نمودند و حتّاس که اعلم علمای عصر بود و همچنین قیافا که افضی القضاة بود حکم بر کفر نمودند و فتوی قتل دادند
- 11 و همچنین در ظهور رسول روح ما سواه فداه علمای مکه و مدینه در سنین اولیه بر اعراض و اعتراض قیام نمودند و نفوسیکه ابدلاً اهل علم نبودند بایمان فائز شدند قدری تفکر فرمائید بلال حبشی که کلمهئی از علم نخوانده بود بسماء ایمان و ایقان ارتقا نمود و عبدالله ابی که از علما بود بنفاق برخاست راعی غنم بنفحات آیات بمقرّ دوست پی برد و بمالک امم پیوست و صاحبان علوم و حکم ممنوع و محروم اینست که میفرماید

he was able to gain admittance into the habitation of his Best-Beloved, and was united to Him Who is the Lord of Mankind, whilst they who prided themselves on their knowledge and wisdom strayed far from His path and remained deprived of His grace. For this reason He hath written: "He that is exalted among you shall be abased, and he that is abased shall be exalted." References to this theme are to be found in most of the heavenly Books, as well as in the sayings of the Prophets and Messengers of God.

حتّی یصیر اعلاکم اسفلکم و اسفلکم اعلاکم و
مضمون این فقره در اکثر کتب الهیه و بیانات
انبیا و اصفیا بوده

- 12 Verily I say, such is the greatness of this Cause that the father flieth from his son, and the son flieth from his father. Call ye to mind the story of Noah and Canaan. God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause. I swear by the Daystar of Divine Revelation! The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their glory before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.

12 براستی میگویم امر بشائی عظیمست که پدر از
پسر و پسر از پدر فرار مینماید در حضرت نوح
و کنعان مشاهده کنید انشاءالله باید در این
ایام روحانی از نسایم سبحانی و فیوضات ربیع
رحمانی محروم نمانید باسم معلوم منقطعاً عن العلوم
برخیزید و ندا فرمائید قسم بآفتاب افق امر در
آئین فرات علوم الهیه را از قلب جاری مشاهده
نمائید و انوار حکمت ربّانیه را بی‌پرده بباید اگر
حلاوت بیان رحمن را بیایی از جان بگذری و
در سبیل دوست انفاق نمائی

- 13 Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly honor or benefit? The Cause associated with His Name is far above the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God—the most exalted station to which any man can aspire. Their belief or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures.

13 این بسی واضحست که این عبد خیالی نداشته
و ندارد چه که امرش از شئون ظاهره
خارجست چنانچه در سجن اعظم غریب و
مظلوم افتاده و از دست اعدا خلاصی نیافته و
نخواهد یافت لذا آنچه میگوید لوجه الله بوده که
شاید ناس از حجاب نفس و هوی پاک شوند
و يعرفان حق که اعلی المقامست فائز گردند لا
یضرّنی اعراضهم ولا ینفعنی اقبالهم انما ندعوهم
لوجه الله انه لغنی عن العالمین

- 14 I pray that thou mayest be so enkindled, by the fire of the love of thy Lord - which is none other than light itself in this Manifestation of the All-Compelling God - that the whole of creation may be moved and stirred by its warmth, and turn unto the Truth. Glory be unto him who hath attained unto the lights of guidance and recognized God, the Single, the One, the All-Knowing, the All-Wise.

14 انشاءالله باید از نار محبت ربّانی که عین نوراست
در این ظهور عزّ صمدانی بشائی مشتعل شوی که
جمع آفرینش از حرارت آن بحرکت و اهتزاز
آیند و بحق توجه کنند انما البهاء علی من فاز
بانوار الهدی و اعترف الیوم بالله الفرد الواحد
العلیم الحکیم

15 Say: Glory be unto Thee, O Creator of the heavens and Possessor of all names! I beseech Thee by the revelations of Thy signs and the hidden tokens of Thy favor to make me one of them who have turned unto Thee and turned away from all else save Thee, who have acknowledged Thy singleness and confessed Thy oneness, and who have soared in the atmosphere of nearness to Thee until they became captives in Thy domains and abased among Thy creatures. O my Lord! I have laid hold on the cord of Thy bounties and clung to the hem of Thy generosity. I beseech Thee not to shut me out from Thy gate which Thou hast opened unto all who dwell in Thy heaven and on Thy earth. Then grant me, O my God, that which Thou hast ordained for Thy chosen ones and written down for Thy loved ones. Aid me, moreover, to serve Thee in such wise that the denial of them that have turned away from Thee shall not keep me back from observing Thy right, nor shall the assault of the oppressors prevent me from proclaiming Thy Cause.

16 Wilt Thou, O my God, withhold me from drawing nigh unto Thee after Thou hast called me to Thee? Wilt Thou drive me from the dawning-place of Thy signs after Thou hast summoned me to the horizon of Thy grace? O Lord! This is one who thirsts for the river of Thy bounty, and an ignorant one who seeketh to draw near to the ocean of Thy knowledge. Teach me, O my God, from Thy hidden knowledge whereby Thou didst give life to what was and what shall be. Make me, moreover, to circle round Thy good-pleasure, to be submissive to Thy command, and humble before Thy loved ones who have sought Thy presence and attained the light of Thy countenance, and entered the city wherein the sweet savors of Thy revelation were wafted and the fragrances of Thy inspiration were diffused. Thou art, verily, powerful to do what Thou willest. I testify that Thou art the Sovereign over all who are in earth and heaven, and the Almighty over all things. There is none other God but Thee, the Most Exalted, the All-Powerful, the All-Compelling, the Self-Subsisting.

GWB#035x, JHT_S#100x

15 قل سبحانك يا فاطر السمآء و مالك الاسماء
اسئلك بظهورات آياتك و خفيات الطافك
بأن تجعلني من الذين اقبلوا اليك و اعرضوا عما
سواك و اعترفوا بفردانيتك و اقرؤا بوحدانيتك
و طاروا في هواء قربك الى ان جعلوا اسيراً في
ديارك و ذليلاً بين يريتك اى رب قد تمسكت
بجمل مواهبك و تشبثت بذيل عطائك اسئلك
بأن لا تطردني عن بابك الذى فتحته على من
فى ارضك و سمائك ثم ارزقني يا الهى ما قدرته
لأصفيائك و كعبته لأحبائك ثم آيدنى على
خدمتك على شأن لا يمنعنى اعراض المعرضين
عن ادآء حقك و لا سطوة الظالمين عن تبليغ
أمرى

16 هل تمنعنى يا الهى عن قربك بعد الذى ناديتنى
اليك و هل تطردنى عن مطلع آياتك بعد الذى
دعوتنى الى افق فضلك اى رب هذا عطشان
اراد فرات مكرمتك و جاهل استقرب الى بحر
علمك علمنى يا الهى من علمك المكنون الذى به
احييت ما كان و ما يكون ثم اجعلنى طائفاً حول
رضائك و خاضعاً لأمرى و خاشعاً لأحيائك
الذين قصدوا لقاءك و فازوا بأنوار وجهك و
دخلوا مدينة التى فيها فاحت نفحات وحيك
و سطعت فوحات الهامك انك انت المقتدر
على ما تشاء اشهد انك انت المهيمن على من فى
الأرض و السمآء و المقتدر على الأشياء لا اله
الا انت المتعالى المقتدر المهيمن القيوم

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*To: Ismi et al.**Date: ca. 1289-1290?*

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O My Name! Upon thee be My glory! The letters thou didst send have all been honored by the glance of favor and have attained unto the blessing of being heard. The Living Waters of the Kawthar have ever flowed and descended from the Supreme Pen, yet no seeker is to be found. Now that the baseness of the people of the Bayan hath reached such a state that Ibn-i-Ja'far-i-Kirmani hath become the leader of the people and guide of mankind, they have attributed calumnies to the King of existence - from Whose right and left flow the Euphrates of mercy and surge the seas of bounty, and Who throughout His life hath been caught in the claws of His enemies - and have made these calumnies a cause of the people's deviation. In brief, a group, like unto the former people, are striving and endeavoring to extinguish the light of God and cut down the Blessed Tree. Therefore, the Supreme Pen hath chosen and continueth to choose silence. 2 يا اسمی علیک بهائی نامه‌ها که ارسال نمودی کلّ بلحاظ عنایت مشرّف و باصغاء فائز لازال از قلم اعلی زلال کوثر حیوان جاری و نازل ولكن طالب موجود نه حال که پستی فطرت اهل بیان بمقامی رسیده که ابن جعفر کرمانی قائد قوم گشته و هادی انام شده سلطان وجودی که از یمین و یسار عرشش فرات رحمت جاری و بحر عنایت موج و در ایام عمر تحت مغالب اعدا گرفتار مفتربائی باو نسبت داده‌اند و آنرا شرک عباد نموده‌اند باری جمعی بمثابه حزب قبل بر اطفاء نور الله و قطع سدره مبارکه ساعی و جاهدند لذا قلم اعلی صمت را ترجیح داده و میدهد
- 3 O My Name! Among the wonders of the world is that one who hath lived his entire life in utmost comfort is called oppressed, while He Who throughout all His days hath borne imprisonment, exile, beating and the like is mentioned by another name. Such is the condition of the heedless servants. Those souls who are ignorant of the root of the Cause strive with the utmost cunning and deception to lead others astray. 3 یا اسمی از عجایبای عالم نفسی که تمام عمر بکمال راحت بوده او را مظلوم و نفسیکه در تمام ایام حمل یجن و نفی و ضرب و امثال آن نموده باسم دیگر مذکور اینست شأن عباد نفوس غافله که از اصل امر پیچیزند بکمال حيله و مکر در اضلال ساعی و جاهدند
- 4 The letter of his honor Buzurg, upon him be My glory, was noted. We make mention of him as We have mentioned him before in numerous Tablets, and I am the All-Knowing Rememberer. By My life! They have attained unto My verses. When they shone forth from the horizon of the heaven of Will, the denizens of the Supreme Concourse and the dwellers on the shore of the Crimson Sea showered upon him the pearls of wisdom and utterance. O My Name! My Pen lamenteth and speaketh: Beseech ye God that He may draw the servants from the left hand of idle fancies to the right hand of certitude. 4 مکتوب جناب بزرگ علیه بهائی ملاحظه شد انا تذکره کما ذکرناه من قبل فی الواح شتی و انا الذاکر العلیم لعمری بآیاتی فائز شده‌اند چنینکه از افق سماء اراده اشراق نمود اهل ملاً اعلی و سگان شاطیء قلم کبریا لآئی حکمت و بیان نثارش نمودند یا اسمی ینوح قلبی و ینطق از حق بطلبید عباد را از شمال ظنون یمین یقین کشاند
- 5 Mention was made of his honor Muhammad and Aqajan. Mention of both hath been sent down from the heaven of utterance of God, exalted be His glory. The relatives of the Martyr, upon him be My glory and My loving-kindness and My mercy and My grace, have ever been and continue to be remembered. My 5 ذکر جناب محمد و آقاجان نموده بودند ذکر هر دو از سماء بیان حق جلّ جلاله نازل لازال منتسین شهید علیه بهائی و عنایتی و رحمتی و فضلی مذکور بوده و هستند اسمی جمال علیه بهائی و عنایتی عریضه ضلع شهید علیها فضل الله و رحمته و

Name Jamal, upon him be My glory and My loving-kindness, sent to the Most Holy Court the petition of the wife of the Martyr, upon her be the grace of God and His mercy and His glory. Praise and gratitude be unto Him. All are adorned with the ornament of faith and are gazing toward the Supreme Horizon.

- 6 O My Name! For twelve hundred years the former people were worshippers of names while counting themselves among the believers in Divine unity. By the life of God! They never inhaled the fragrance of unity, as became evident and manifest from the recompense of their deeds on the Day of Resurrection. They committed that which caused the realm of immortality to implore annihilation from God, glorified and exalted be He. Not a single person in that land, whether learned or ignorant, remained except that they engaged in cursing and execration. Finally they committed that which amazeth the realm of justice and fairness. Today, should any soul reflect upon the deeds and actions of those souls and their fruits, he would become established upon the throne of certitude and would abide upon the seat of assurance. Names would not withhold him from the ocean of inner meanings, nor would the doubts and intimations of the opposers and deniers affect him. They run from city to city and village to village, thinking they are helping the Cause of God and protecting His Law. Say: O heedless ones! The Truth hath come with "He doeth whatsoever He willeth" and abideth in the pavilion of glory with "He ordaineth whatsoever He pleaseth." Whosoever drinketh from the ocean deposited within this word shall find himself free and liberated, and shall regard all else besides God as mere dust, nay, even more abject, were they but to know it.

- 7 O Buzurg! Mention has been made of Siyyid 'Ali and likewise his vow hath been accepted. Blessed is he in that he hath turned towards God, the Single, the All-Knowing. O Siyyid 'Ali! Strive to attain such a station that the ants of the world shall have no power over thee. The people of that land, despite their many claims, have ultimately become the most loss-bearing of all people. Beseech ye God that through the power of the Most Exalted Pen He may grant strength unto the people, bestow might, and make them powerful, that all may be adorned with the Word of God as revealed in the Bayan. He saith that a year-old child in the Day of His Manifestation is mightier than the entire Bayan. All matters have been and are dependent upon this Manifestation. The divine Books all proclaim and herald this, and the Messengers have explained and acted upon it, yet the people are in evident delusion.

بهائیه را بساحت اقدس ارسال نموده له الحمد و المنة کل بطراز ایمان مزین و بافق اعلی ناظر

6 یا اسمی هزار و دوست سنه حزب قبل عبده اسماء بودند و خود را موحد میشمردند لعمر الله رایحه توحید را استشمام نمودند چنانچه از جزاء اعمال در یوم قیام شأن کل واضح و معلوم گشت ارتکاب نمودند آنچه را که عالم بقا از حق جل و جلاله طلب فنا نمود نفسی از عالم و جاهل آن بلاد باقی نه الا بسب و لعن مشغول بالآخره عمل نمودند آنچه را که عالم عدل و انصاف از آن متحیر است هر نفسی الیوم در اعمال و افعال و ثمرات آن نفوس تفکر نماید بر عرش یقین مستوی و بر کرسی اطمینان ساکن می شود اسماء او را از بحر معانی منع ننماید و شبهات و اشارات معرضین و منکرین اثر نکند شهر بشهر و قریه بقریه میدوند و بجان خود دین الله را نصرت مینمایند و شریعة الله را حفظ میکنند بگو ای غافلها حق با علم یفعل ما یشاء آمده و در خباء مجد یحکم ما یرید ساکن هر نفسی از بحر مودعه در اینکله آشامید خود را فارغ و آزاد مشاهده نماید و ما سوی الله را مشتی تراب بیند بل احقر لو هم یعرفون

7 جناب بزرگ ذکر جناب سید علی را نموده و همچنین نذر ایشان را بطراز قبول فائز طوبی له بما فاز بالاقبال الی الله الفرد الخبیر یا سید علی جهد نما بمقامی وارد شوی که موران عالم قادر بر تصرف نباشند اهل آن دیار مع ادعاهای زیاد بالآخره اخسر اهل عالم گشتند از حق بخواید بقدرت قلم اعلی ناس را قوت بخشد قدرت عطا نماید قوی فرماید تا کل بطراز کلمة الله که در بیان نازل مزین شوند میفرماید نطفه یکساله یوم ظهور او اقوی است از کل بیان جمیع امور معلق بانظهور بوده و هست کتب الهی کل ناطق و مبشر و رسل مبین و عامل ولكن القوم فی وهم مبین

- 8 The letter of Jalal, upon him be My glory, was perused. Mention of him hath been made in the Most Holy Court, before and after, and all that he wrote to the servant in attendance hath been honored to be heard. Blessed is he and blessed are the friends of God in that land who were not held back by human limitations from the Most Great Prospect, and whom the hosts of those that turned away from God, the Lord of the worlds, did not frighten. We make mention of his mother and his wife. O My Name! All the souls mentioned in his letter have attained and been honored by the traces of the Most Exalted Pen.
- 9 O Jalal! Praise be to God that thou hast attained unto that which most of the peoples of the world are deprived of. Thou hast heard the Divine Call and beheld the waves of the ocean of utterance. Thy call hath been and is being heard. God, exalted be His glory, is the All-Hearing, the All-Seeing. He heareth and seeth. Convey My greetings to the friends in that land. Some time ago wondrous and exalted Tablets were revealed from the heaven of glory and dispatched. In every letter thereof an ocean lieth concealed. By the Sun of proof! Were the people to attain unto them and drink therefrom, they would find themselves independent of all save God.
- 10 O people of God! This is the Day of steadfastness. The cawing ones are spread abroad like locusts, and this is the news which the Ancient Beauty gave in Zawra and the Land of Mystery and this land, thus informing all. Today the ocean of mercy is surging and the Most Great Name standeth before all faces. Blessed are they whom the whisperings of devils and the doubts of the idolaters did not prevent or hold back from the straight path.
- 11 O My Name! The letter of 'Attar, upon him be the glory of God, was perused. The Most Exalted Pen hath borne and beareth witness that they are among those who arose to serve at the beginning of the Cause. Both men and women have been observed to be steadfast and enkindled in exalting the Word and serving the people of God. We beseech God to make all steadfast and to illumine them with the lights of the Sun of Truth. He is, verily, powerful and mighty over all things. Blessed is the mother who hath been named by the Tongue of the Lord of Names as the Mother of the Friends. We make mention of her at this moment that it may be a glory, an honor and a treasure for her with God, the Lord of the worlds.
- 12 The resplendent Remembrance from the horizon of the Kingdom and the radiant Light from the heaven of might be upon
- 8 مکتوب جلال علیه بهائی ملاحظه شد ذکرش از قبل و بعد در ساحت اقدس بوده و آنچه بعد حاضر نوشته کل بشرف اصفا فائز طوبی له و لأولیاء الله هناك الذين ما منعهم حجاب البشر عن المنظر الأكبر و ما خوفهم جنود الذين اعرضوا عن الله رب العالمين أنا نذكر أمه و ضلعه یا اسمی نفوس مذکوره در کتب او کل فائز گشتند و باثر قلم اعلی مفتخر
- 9 یا جلال الحمد لله فائز شدی بآنچه که اکثر اهل عالم از آن محرومند ندای الهی را شنیدی و امواج بحر بیان را مشاهده نمودی ندایت اصفا شده و می شود حق جل جلاله سمیع و بصیر است میشوند و می بیند اولیای آن ارض را تکبیر برسان چندی قبل الواح بدیعہ منیعہ از سماء عز احدیه نازل و ارسال شد در هر حرفی بحری مستور قسم بافتاب برهان اگر ناس بآن فائز شوند و از آن پیاشمند خود را غنی و مستغنی از ما سوی الله مشاهده کنند
- 10 یا حزب الله يوم يوم استقامت است ناعقین بمثابة جراد منتشر و این آن خبریست که جمال قدم در زوراء و ارض سر و این ارض بآن اخبار فرموده و کل را آگاه نموده امروز بحر رحمت موج و اسم غفار امام وجه قائم طوبی از برای نفوسیکه همزات شیطین و شبهات مشرکین ایشان را منع نمود و از صراط مستقیم بازداشت
- 11 یا اسمی نامه جناب عطار علیه بهاء الله ملاحظه شد قلم اعلی شهادت داده و میدهد ایشان از نفوسی هستند که در اول امر بخدمت قیام نموده اند از ذکور و اناث در اعلاء کلمه و خدمت حزب الهی قائم و مشتعل مشاهده گشته اند از حق میطلبیم کل را مستقیم فرماید و بانوار آفتاب حقیقت منور دارد اوست بر هر شیء قادر و توانا طوبی للام التي سمیت بلسان مالک الاسماء أم الأولیاء و نذکرها هذا الحین لیكون عزاً و شرفاً و ذخراً لها عند الله رب العالمین
- 12 الذکر اللامع من افق الملکوت و النور الساطع من افق سماء الجبروت علیک یا امتی و ورقتی و

thee, O My handmaiden and My leaf, who hath spoken My praise, turned unto My horizon, soared in My atmosphere, clung to My cord and held fast to the hem of My loving-kindness and mercy. Thou art she who turned unto the Most Exalted Horizon when the Creator of the heavens came with the kingdom of names, and who hearkened when the Most Sublime Pen raised its shrill voice, and who hastened unto the ocean of knowledge when the concourse of divines and rulers held back.

النَّاطِقَةُ بِذِكْرِي وَالمَقْبِلَةُ إِلَى افْقِي وَ الطَّائِرَةُ فِي هَوَائِي وَ المَتَمَسِّكَةُ بِحَبْلِی وَ المُنْتَشِئَةُ بِذِيْلِ عَنَائِي وَ رَحْمَتِي أَنْتِ الَّتِي أَقْبَلْتِ إِلَى الأفْقِ الْأَعْلَى إِذْ أَتَى فَاطِرُ السَّمَاءِ بِمَلَكُوتِ الْأَسْمَاءِ وَ سَمِعْتَ إِذْ ارْتَفَعَ صَرِيرُ الْقَلَمِ الْأَعْلَى وَ سَرَعْتَ إِلَى بَحْرِ الْعُرْفَانِ إِذْ تَوَقَّفَ مَعَشَرُ الْعُلَمَاءِ وَ الْأُمَرَاءِ طَوْبِي لَكَ يَا أُمَّ أَوْلِيَائِي وَ المَشْفَقَةُ عَلَى ادِّلَائِي أَشْهَدُ أَنَّ قَلْبِي كَانَ مَطْلَعُ حُبِّهِ اللَّهِ وَ لِسَانِي مَصْدَرُ ذِكْرِهِ وَ صَدْرِي مَنْظَرُهُ

- 13 Blessed art thou, O mother of My loved ones and she who hath shown kindness to My chosen ones. I testify that thy heart was a dawning-place of the love of God, thy tongue a source of His remembrance, and thy breast His view. Blessed is the handmaiden who turned unto thee and made mention of that which was sent down from the heaven of thy Lord's will, the All-Merciful, when thou didst ascend unto the Most Exalted Companion and didst dwell in the precincts of the mercy of thy Lord, the Lord of all men and the Lord of the worlds to come and of the first worlds. Blessed is the earth that was honored by thy body and attained unto thy presence. I testify that thou didst believe in God when most of His servants denied Him, and didst drink of My choice sealed wine through My Self-Subsisting Name when most of the people of the lands were debarred therefrom. Thou art she whom neither clamor deterred nor hatred veiled. Thou didst voice the praise of thy Lord until thy spirit ascended unto a station known to none save God, the Lord of all names and Creator of the heavens. In thy life thou wert in a house wherein was raised the remembrance of God, the Goal of all desire, the Lord of the Throne on high and of the earth below. Thou art she who attained unto the verses of thy Lord before and after thine ascension. Mercy outstripped thee and grace encompassed thee, and light moved before thy face, and at the time of thine ascension a company of angels and the Spirit received thee. He Who possesseth the Mother Book beareth witness unto this. Glory be upon thee, upon thy beginning and thine end, thy outer and inner being, and the mercy of God and His favors.

طَوْبِي لِأُمَّةٍ أَقْبَلَتْ إِلَيْكَ وَ ذَكَرْتَ مَا نَزَلَ مِنْ سَمَاءٍ مَشِيَّةٍ رَبِّكَ الرَّحْمَنُ إِذْ صَعَدْتَ إِلَى الرَّفِيقِ الْأَعْلَى وَ سَكَنْتِ فِي جَوَارِ رَحْمَةِ رَبِّكَ مَوْلَى الْوَرَى وَ رَبِّ الْآخِرَةِ وَ الْأَوَّلَى طَوْبِي لِأَرْضٍ تَشْرَفَتْ بِجَسَدِكَ وَ فَازَتْ بِلِقَائِكَ أَشْهَدُ أَنَّكَ آمَنْتَ بِاللَّهِ إِذْ كَفَرَ بِهِ أَكْثَرُ الْعِبَادِ وَ شَرِبْتَ رَحِيقِي الْخِتُومِ بِاسْمِي الْقَيُّومِ إِذْ مَنَعَ عَنْهُ أَكْثَرُ مَنْ فِي الْبِلَادِ أَنْتِ الَّتِي مَا مَنَعَكَ الضُّوْءُ وَ مَا حَبَّبَكَ الْبَغْضَاءُ نَطَقْتَ بِذِكْرِ رَبِّكَ إِلَى أَنْ صَعَدَ رُوحُكَ إِلَى مَقَامٍ مَا أَطْلَعَ بِهِ إِلَّا اللَّهُ مَوْلَى الْأَسْمَاءِ وَ فَاطِرُ السَّمَاءِ قَدْ كُنْتَ فِي حَيَاتِكَ فِي بَيْتٍ ارْتَفَعَ فِيهِ ذِكْرُ اللَّهِ مَقْصُودُ الْوَرَى وَ رَبِّ الْعَرْشِ وَ الثَّرَى أَنْتِ الَّتِي فَزْتَ بِآيَاتِ رَبِّكَ قَبْلَ صُعُودِكَ وَ بَعْدَهُ قَدْ سَبَقَتْكَ الرَّحْمَةُ وَ احْاطَكَ الْفَضْلُ وَ كَانَ النُّورُ يَخْرُجُ مِنْ أَمَامِ وَجْهِكَ وَ اسْتَقْبَلَكَ حِينَ صُعُودِكَ قَبِيلٌ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ أُمُّ الْكُتَابِ الْبَهَاءُ عَلَيْكَ وَ عَلَى أَوَّلِكَ وَ آخِرِكَ وَ ظَاهِرِكَ وَ بَاطِنِكَ وَ رَحْمَةُ اللَّهِ وَ عِنَائَتُهُ

- 14 O my God, my God! I beseech Thee by the hearts that were cut to pieces in Thy path and dissolved in separation from Thee, and by the bodies that soared in Thy love, and by the faces that turned unto Thy face, and by the sweet-scented breezes of Thy Revelation in Thy days, and by the manifestations of Thy power in Thy Kingdom and Thy Realm of Might, to ordain for him who hath visited Thy handmaiden, through Thy Most Exalted Pen, the best of the world to come and of the first world.

14 اَللّٰهُمَّ اَسْأَلُكَ بِالْأَجْسَادِ الَّتِي قَطَعَتْ فِي سَبِيلِكَ وَ ذَابَتْ فِي هَجْرِكَ وَ بِالْأَجْسَادِ الَّتِي طَارَتْ فِي حَبْلِكَ وَ بِالْوُجُوهِ الَّتِي تَوَجَّهَتْ إِلَى وَجْهِكَ وَ بِنَفْحَاتِ وَحْيِكَ فِي أَيَّامِكَ وَ ظُهُورَاتِ قُدْرَتِكَ فِي مَلَكُوتِكَ وَ جَبَرُوتِكَ بِأَنْ تَكْتُبَ لِمَنْ زَارَ أَمْتِكَ مِنْ قَلْبِكَ الْأَعْلَى خَيْرَ الْآخِرَةِ وَ الْأَوَّلَى ثُمَّ اغْفِرْهُ يَا اَللّٰهُ بِفَضْلِكَ

Then forgive him, O my God, through Thy grace and bounty, and purify him, O my Goal, from transgression, through Thy Name, the All-Merciful. Thou art He through Whose Name, the All-Forgiving, the ocean of forgiveness surged in the contingent world, and through Whose Name, the All-Bountiful, the sun of bounty shone forth from the horizon of the world. I beseech Thee by the lights of Thy face to forgive Thy servants and to remit their misdeeds and transgressions. Then accept from them, O my God, what they have wrought in Thy days and what they have arisen to render in service to Thy loved ones and chosen ones. Verily Thou art the One Who hath power over whatsoever He pleaseth, and in Thy right hand are the reins of all things. There is none other God but Thee, the Mighty, the All-Bestowing.

و كرمك و طهره يا مقصودي عن العصيان
باسمك الرحمن انت الذي باسمك الغفور ماج
بحر الغفران في الامكان و باسمك الكريم اشرق
شمس الكرم من افق العالم استلك بأنوار
وجهك بأن تغفر عبادك و كفر عنهم جريئاتهم
و خطيئاتهم ثم اقبل منهم يا الهى ما عملوا في
أيامك و قاموا على خدمة اوليائك و اصفياك
انك انت المقتدر على ما تشاء و في يمينك زمام
الأشياء لا اله الا انت العزيز الوهاب

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BH00719

To: *Zaynul-Muqarrabin et al.*

Date: ca. 1289-1290?

- 1 This is what hath been uttered by the tongue of the Beloved:
- 2 O Zaynu'l-Muqarrabin! Thy letter hath come before Our presence and We have heard what was therein. Through this the ocean of the loving-kindness of thy Lord, the All-Merciful, hath been set in motion and casteth forth the pearls of divine knowledge. Be thou thankful and numbered with them that render thanks. We beseech God to adorn with thy remembrance the temple of existence and through thee to raise the standards of His Cause amidst the concourse of the seen and the unseen. He, verily, is the All-Powerful, the All-Knowing, the All-Informed.
- 3 As to what thou didst mention concerning Muhammad-Qabli-Hasan, convey unto him greetings from this lonely Prisoner. Say: Blessed art thou, O servant, for having migrated with the exiles of God, having accompanied them and joined with them in thy journey. Thy Lord, verily, is the Protector of all things. He knoweth what the hands of His loved ones have wrought and witnesseth what they do in His path. He, verily, is the Mighty, the All-Wise. Grieve not that thou wert prevented from attaining Our presence. We desire him who hath desired Us, yet the heedless have intervened between us. We have written for thee the reward of one who hath attained Our presence

1 هذا ما نطق به لسان المحبوب

2 ان يا زين المقربين قد حضر كتابك لدى الوجه
و سمعنا ما فيه بذلك تموج بحر عناية ربك
الرحمن و يقذف لآلى العرفان ان اشكر و كن
من الحامدين نسل الله بأن يزين بذكرك هيكل
الوجود و يرفع بك رايات امره في ملاء الغيب و
الشهود انه هو المقتدر العليم الخبير

3 و اما ما ذكرت في محمد قبل حسن بلغه التكبير من
قبل هذا المسجون الفريد قل طوبى لك يا عبد بما
هاجرت مع اسراء الله و رافقت معهم و وافقتهم
في سفرك ان ربك هو المهيمن على الأشياء يعلم
ما اكتسبت ايدي احبائه و يشهد ما يعملون في
سبيله انه هو العزيز الحكيم لا تحزن بما منعت عن
اللقاء انا نريد من ارادنا ولكن المغلين حالوا بيننا
قد كتبنا لك اجر من فاز باللقاء و حضر لدى
الوجه هذا من فضلى عليك ان اسجد لوجه ربك

and appeared before Our countenance. This is of My bounty unto thee. Be thou grateful before the face of thy Lord and be of them that show thanks. We have accepted this visitation of thine. This is a word We have caused to shine forth from the horizon of creation and it shall endure as long as God endureth. This is yet another bounty that hath encompassed thee from One Who is Mighty, Beautiful.

وكن من الشاكرين قد قبلنا زيارتك هذه كلمة اشرقناها من افق الابداع وتكون باقية بدوام الله هذا من فضل آخر قد احاطك من لدن عزيز جميل

- 4 Wert thou to ponder on that which hath proceeded from the mouth of the Divine Will, thou wouldst remember the Lord of all creation throughout all thy days and be enkindled with that Fire wherewith the hearts of them that are near have been set ablaze. Convey My remembrance unto thy brother Husayn and give him the glad tidings of My mention of him. Thy Lord, verily, is the All-Bountiful, the Ancient of Days. Say: Be ye steadfast, O loved ones of God, in His Cause, then make mention of Him with wisdom and utterance. Beware lest ye transgress the bounds of wisdom. We have made it another sign from your Lord, the Most High, the Most Great. Hold fast unto it in all conditions. Thus have ye been commanded aforetime and in this perspicuous Tablet. Through wisdom do We educate Our loved ones. It is My adornment amongst those who have turned unto God and are of them that are well-directed.

4 لو تتفكر فيما ظهر من فم المشية لتذكر مالك البرية في ايامك كلها وتكون مشتعلًا بهذه النار التي بها اشتعلت افئدة المقربين ذكر اخيك الحسين من قبلى وبشره بذكرى اياه ان ربك هو الفضل القديم قل ان استقيموا يا احباء الله على امره ثم اذكروه بالحكمة والبيان اياكم ان تتجاوزوا عن الحكمة انا جعلناها آية اخرى من لدن ربكم العلى العظيم تمسكوا بها فى كل الأحوال كذلك امرتم من قبل وفى هذا اللوح المبين بالحكمة نربى احبائنا انها لطرازي بين الذين اقبلوا الى الله و كانوا من المقبلين

- 5 O Zayn! Glorify on My behalf those who are in thy land, then impart unto them that which hath sprinkled upon them from this surging, encompassing, mighty, and exalted Ocean. The name of each one of them hath been mentioned in the Tablets of thy Lord. This is of His bounty unto them and unto His believing servants. Then make mention on My behalf of the handmaidens of God who are there and give them glad tidings through this Wise Remembrance. Upon them and upon them all be the Glory of God, thy Lord, so long as the Dove warbleth upon the branches of the Divine Lote-Tree. The Kingdom is God's, the One, the Single, the Peerless, the All-Informed.

5 ان يا زين كبر من قبلى على الذين فى ارضك ثم بلغهم ما رتخ عليهم من هذا البحر الدائر المتموج المحيط المنيع قد ذكر اسم كل واحد منهم فى الواح ربك هذا من فضله عليهم وعلى عباداه المؤمنين ثم ذكر من قبلى اماء الله اللائى فيها وبشرن من هذا الذكر الحكيم عليهم وعليهن بهاء الله ربك ما ينطق الورقاء على اغصان سدره المنتهى الملك لله الواحد الأحد الفرد الخبير

- 6 Excellent is what thou hast mentioned concerning Asadu'llah and what thou hast desired for him regarding the proof of servitude. Blessed art thou, O Zayn! By My life, this is a station that no other station can equal, were people possessed of insight. Blessed is he who hath adorned his temple with the ornament of servitude unto God, the Truth, and blessed is he who layeth his face upon the dust in humility before the Lord of Lords, turning unto Him. This, verily, is the praiseworthy station with thy Lord, the Most Exalted, the Mighty, the Wise. Make mention of him on My behalf, then send unto him this fragrance which We have sent from the direction of the Throne that he may inhale the sweet scents of the garment and arise

6 فنعلم ما ذكرت اسدالله و اردت له برات العبودية طوبى لك يا زين لعمري هذا مقام لا يعادله مقام لو كان الناس من المتفرسين طوبى لمن زين هيكله بطراز العبودية لله الحق وطوبى لمن يضع خده على التراب خاضعاً لرب الارباب ومتوجهاً اليه هذا هو المقام المحمود عند ربك المتعالى العزيز الحكيم ان اذكره من قبلى ثم ارسل اليه هذه النفحة التي ارسلناها من جهة العرش ليجد رائحة القميص و يقوم بثناء ربه فى كل حين قل ان اطمئن بفضل موليك بحضور اسمك لدى الوجه قد كفر الله

to praise his Lord at all times. Say: Be thou assured by the grace of thy Lord that thy name hath appeared before the Face. God hath absolved thee of thy misdeeds and hath ordained for thee in the Tablet an exalted station. Were We to mention the effects thereof throughout the duration of the Kingdom and the Dominion, it would never end. Thy Lord, verily, is the Ruler over what He willeth. He detaileth unto whomsoever He pleaseth whatsoever He desireth and aideth those who have turned unto Him through His grace. There is no God but He, the Mighty, the Generous.

- 7 O Asad! Be thou steadfast in the Cause of thy Lord, then aid Him in His land. Say: Praise be to Thee, O my God, for having moved Thy Most Exalted Pen to make mention of me. Ordain for me, O my God, that which Thou lovest and with which Thou art well-pleased, for I know nothing and Thou art the All-Knowing.

- 8 Then make mention of 'Ali on my behalf. Say: Be not grieved at being debarred from the precincts of the Divine Purpose. Be content with what God hath ordained for thee. He ordaineth what He pleaseth for whom He pleaseth. He is indeed the Sovereign over all the worlds. Blessed art thou for having turned unto God and hastened unto Him. This turning hath been recorded by the Pen of thy Lord, the All-Knowing, the All-Informed. This is better for thee than all thou witnesseth and beholdest. Be not grieved at anything. Put thy trust in Him in all matters. He is with His servants who seek Him. Beseech God, thy Lord, to make thee steadfast in His Cause. He ordaineth for whomsoever He pleaseth that which is best for him. Thy Lord is, in truth, the Most Merciful of the merciful. Aid His Cause through mentioning Him amongst His servants. This is the most meritorious of all deeds in the sight of the Self-Sufficient, the Most High. He is indeed informed of all things. We have accepted thy migration in His path and thy return by His command, and have ordained for thee that which will gladden the eyes of them that are nigh unto Him. In His hand is the dominion of command and creation. He is, in truth, potent over all things.

- 9 Then make mention of Isma'il who drank the choice wine of life in the days of his Lord, the All-Merciful, and bore hardships in the path of God, the Supreme, the Self-Subsisting. Make mention of him on My behalf and convey unto him what We have sent down from the direction of the Throne, that the fragrance of thy Lord's utterance may be diffused throughout the land wherein he dwelleth. Thy Lord is, in truth, the Mighty, the Ancient of Days. Say: Grieve not over what hath befallen thee. Reflect upon what thy Lord hath endured in manifesting

عنك سيئاتك وقدّر لك في اللوح مقاماً كريماً
لو نذكر اثر ذلك بدوام الملك و الملكوت لا
ينتهى ابداً ان ربك هو الحاكم على ما يريد يفصل
لمن يشاء ما يشاء و يؤيد الذين اقبلوا اليه فضلاً
من عنده لا اله الا هو العزيز الكريم

7 ان يا اسد ان استقم على امر مولاك ثم انصره
في ارضه قل لك الحمد يا الهى بما تحرك قلبك
الأعلى على ذكرى قدّرتى يا الهى ما انت تحبه و
ترضاه لأننى لا اعلم شيئاً وانك انت العليم

8 ثم اذكر العلى من قبلى قل لا تحزن بما منعت عن
شطر المقصود كن راضياً بما قضى الله لك انه
يقضى لمن يشاء ما يشاء انه هو المهيمن على العالمين
طوبى لك بما اقبلت الى الله و سرعت اليه قد
كتب هذا الاقبال من قلم ربك العليم الخبير هذا
خير لك عما تشهد و ترى لا تحزن من شيء
توكل عليه في كل الامور انه مع عباده المرادين
فاستل الله ربك بأن يعجلك مستقيماً على امره
انه يقدر لمن يشاء ما هو خير له ان ربك هو
ارحم الراحمين ان انصره بالذكر بين العباد هذا خير
الأعمال عند غنى المتعال انه على كل شيء خبير قد
قبلنا هجرتك في سبيله و رجوعك بأمره و قضينا
لك ما تقر به عيون المقرين بيده ملكوت الأمر
و الخلق انه على كل شيء قدير

9 ثم اذكر اسمعيل الذى شرب رحيق الحيوان في ايام
ربه الرحمن و حمل الشدايد في سبيل الله المهيمن
القيوم ان اذكره من قبلى و بلغه ما ارسلناه من
جهة العرش لتتضوع رائحة بيان ربك في ارض
التي كان فيها ان ربك هو العزيز القديم قل لا
تحزن عما ورد عليك تفكر فيما حمل ربك في
اظهار امره قل لك الحمد يا اله الغيب و الشهود
قد علم الله تغربك عن وطنك و تقربك الى

His Cause. Say: Praise be to Thee, O God of the seen and the unseen. God is well aware of thine exile from thy native land and thy drawing nigh unto another land. Grieve not on this account. This is what God hath written for Himself, as thou seest Him in the land of exile in a far-off prison. Arise to make mention of Me and to praise Me, then soar on the wings of detachment unto the atmosphere of My mercy and grandeur that thou mayest hear the call of the birds of My throne and the doves of My oneness. By My life! Through these are attracted the hearts of them that have sought the countenance of their Lord, the All-Merciful, in those days, and through these are wafted the sweet savors of the All-Glorious throughout all worlds. Thy Lord is indeed the Ruler over what was and what shall be. When thou attainest unto the Tablet of God and its effects, make mention of Him with wisdom and clear exposition, that perchance they who slumber on the couch of idle fancies may arise at the call and turn towards this Quarter round which circle angels brought nigh unto God. Turn with thy heart unto the Qiblih of all who are in the heavens and on earth. Say:

- 10 I am he who hath turned unto Thee, and hath set his face towards the Dawning-Place of Thy verses, the Dayspring of Thine inspiration and the Manifestation of Thy Cause. I beseech Thee by Thy Name through which Thou didst quicken all created things, to number me among them who have soared in the atmosphere of Thy love and who have remained steadfast in Thy Cause until Thou didst manifest unto them Thy sovereignty in Thy kingdom and Thy power over all that are in Thy earth. Then write down for me what beseemeth Thy greatness and Thy majesty. Thou art, verily, powerful to do what Thou pleasest. Thou art, in truth, the Mighty, the All-Wise.

- 11 O Zaynu'l-Muqarrabin! Harken unto that which thy Lord calleth thee from the direction of the Throne, then send it unto him who hath been named Abu'l-Qasim, that the call of his Lord may attract him and detach him from all who dwell on earth. Say: O servant, hold fast unto the cord of thy Lord's loving-kindness. He will verily protect thee in truth. He is indeed the Almighty, the Powerful. When the fragrance of the garment which We have sent from the direction of thy Lord, the Most High, the All-Glorious, wafteth over thee, turn with thy heart unto Him. Say:

- 12 O my God, my Lord and my Beloved! I testify that Thou art my Creator and my Provider, and that Thy love preceded my love for my father and mother. I beseech Thee by Thy Name through which the believers drank the wine of certitude and the sincere ones partook of the Kawthar of assurance, and through

ارض اخرى لا تحزن بذلك هذا ما كتب الله لنفسه كما تراه في ديار الغربة في سجن بعيد قم بذكرى و ثنائى ثم اصعد بجناحين الانقطاع الى هواء رحمتى و كبريائى لتسمع نداء طيور عرشى و حمامات احديتى لعمرى بها تتجذب افئدة الذينهم ارادوا وجه ربهم الرحمن في تلك الايام و تفوح نفحات السبحان في الأكوان ان ربك هو الحاكم على ما كان و ما يكون اذا فزت بلوح الله و اثره و اذكره بالحكمة و التبيان لعل الذين رقدوا على فراش الأوهام يقومون بالنداء و يتوجهن الى هذا الشطر الذى تطوف حوله ملائكة مقربون ان اقبل بقلبك الى قبة من في السموات و الأرض

10 قل انا الذى اقبلت اليك و توجهت الى مطلع آياتك و مشرق الهامك و مظهر امرك اسئلك باسمك الذى به احييت الممكات بأن تجعلني من الذينهم طاروا في هواء حبك و استقاموا على امرك الى ان اظهرت لهم سلطانك في مملكتك و اقتدارك على من في ارضك ثم اكتب لى ما ينبغي لعظمتك و جلالك انك انت المقتدر على ما تشاء و انك انت العزيز الحكيم

11 ان يا زين ان اسمع ما يناديك ربك من شطر العرش ثم ارسله الى الذى سمي بأبي القاسم ليجذبه نداء ربه و ينقطعه عنى على الأرض اجمعين قل يا عبيد تمسك بجبل عناية ربك انه يحفظك بالحق انه هو المقتدر القدير اذا مرت عليك عرف قيص الذى ارسلناه من شطر ربك العلى الأبهى اقبل بقلبك اليه

12 قل يا الهى و ربى و محبوبى اشهد انك انت خالقى و رازقى و سبق حب ابى و امى نفسى اسئلك باسمك الذى به شرب الموحدون نحر الاطمينان و المخلصون كوثر الايقان و به هبت نسمة الغفران على من فى الامكان بأن

which the breezes of forgiveness wafted over all created things, to protect me from those who have denied Thy signs, rejected Thy truth and repudiated Thy power. O Lord! Cause me to enter beneath the shade of the Tree of Thy mercy, then number me among those who have drunk the wine of steadfastness from the hands of Thy bounty and the Kawthar of utterance from the fingers of Thy mercy, that nothing may prevent me from turning toward Thee and arising to remember Thee. I beseech Thee by Thy Self to ordain me as one of those who circle round Thee and gaze upon Thy countenance, detached from all things, and who move according to Thy will. Thou art the Giver, the Bestower, the Powerful, the Mighty, the Wise. Then write down for me that which is best in Thy sight and ordain for me to act according to Thy good-pleasure. Verily, Thou art the Powerful, the Most Exalted, the Mighty, the Great.

تحفظني من الذينهم كفروا بآياتك و انكروا
حقك و جحدوا قدرتك اى رب فأدخلني في
ظل سدره رحمتك ثم اجعلني من الذين شربوا
رحيق الاستقامة بأيدى فضلک و كوثر البيان
من انامل رحمتك لئلا يمنعني شيء عن التوجه
اليك و القيام على ذكرک اسئلك بنفسك بأن
تكتبني من الذين يطوفون حولك و ينظرون على
وجهك منقطعاً عن الأشياء كلها و يتحركون
بارادتك أنك انت المعطى البازل المقتدر العزيز
الحكيم ثم اكتب لي ما هو خير عندك و قدر لي
العمل برضائك أنك انت المقتدر المتعالى العزيز
العظيم

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BH00737

To: Musa known as Diya, in Qazvin

Date: ca. 1289-1290?

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

1 بسم الله الأقدس الأعظم

2 This is a mention from Us to him who hath inhaled the fragrance of the Garment and turned towards the court of God, the Almighty, the Most High, the Most Great. Blessed art thou, inasmuch as the Most High Pen hath raised thy mention between earth and heaven, and the Tongue of the Wronged One addresseth thee whilst He was in the hands of the oppressors. Give thanks for having been aided to turn towards Him when the Manifestation of thy Lord's Cause, the Self-Sufficient, the Most Exalted, appeared with a Command that caused all who are in the heavens and on earth to tremble, save those who came unto God with illumined hearts. There hath been ordained for thee in thy Lord's Kingdom that which shall bring solace to all eyes and gladden the hearts of them that know. Preserve this station, then aid thy Lord, and be not of them that tarry. Patience is praiseworthy except in His Cause - thus hath the matter been decreed from the presence of One mighty and wise. That which God showed thee in thy dream is indeed His supreme token unto thee and His most great favor for thee.

2 ذكر من لدنا لمن وجد نفحات التميص و اقبل الى
شطر الله المقتدر العلى العظيم طوبى لك بما ارتفع
لذكرک صرير قلم الأعلى بين الأرض و السماء و
يخاطبك لسان المظلوم اذ كان بين ايدى الظالمين
ان اشكر بما ايدى على الاقبال اذ ظهر مظهر امر
ربك الغنى المتعال بأمر فزع عنه من فى السموات
و الأرض ألا من اتى الله بقلب منير قد قدر لك
فى ملكوت ربك ما تقر به الأبصار و تفرح افئدة
العارفين ان احفظ هذا المقام ثم انصر ربك ولا
تكن من الصابرين ان الصبر محبوب ألا فى امره
كذلك قضى الأمر من لدن عزيز حكيم و ما
اراك الله فى المنام انه لآية الكبرى من عنده
عليك و فضله الأعظم لك

3 Be thankful for what He hath bestowed upon thee - ere long shall the effects of this bounty be made manifest. Verily thy Lord is the All-Knowing, the All-Informed. He giveth what He willeth to whom He willeth and ordaineth by His command what He desireth. Can any prevent His command? Nay, by His sovereignty that prevaleth over the worlds! Can His wisdom ever be exhausted? Nay, by His Word that shineth forth from the horizon of utterance! Yet the people are in profound slumber. Soon shall they awaken, but shall find no escape for themselves. Blessed art thou for having recognized these days and cast aside mankind, turning unto God, the Almighty, the All-Forgiving, the All-Bountiful. Hold fast unto the handle of the Cause with utmost steadfastness, and associate with those in whose hearts thou findest the sweet fragrance of thy Lord, the All-Merciful, and on whose faces thou beholdest the radiance of joy. They who act according to that which they are commanded are verily among the people of Paradise in the estimation of thy Lord, while they who are heedless are in a mighty veil. O joy be unto him who hath rent asunder the veils, detached from all else but God, and stood firm in this Cause whereby the feet of the doubters have slipped.

4 Say: Glory be unto Thee, O my God! Praise be unto Thee for the loftiness of Thy gifts and favors, and the sublimity of Thy care and bounties, whereby Thou hast aided me to turn towards the Dayspring of the light of Thy oneness and the Repository of the manifestations of Thy transcendent unity. I beseech Thee by Thy Name which Thou hast made the Dawning-Place of Thy names and the Dayspring of Thy signs unto all who are in earth and heaven, to make me steadfast in Thy love, moved by Thy will, speaking Thy praise, gazing towards Thy direction, and content with what Thou hast ordained through Thy decree. O my Lord! I have turned unto Thee, detached from all else but Thee. Ordain for me that which befitteth the glory of Thy station and the sublimity of Thy bounties. Then write down for me that whereby my mention shall endure among Thy servants and my spirit in the worlds which Thou hast concealed from Thy creatures. Thou art, verily, powerful over whatsoever Thou pleasest. There is no God but Thee, the Mighty, the All-Praised. And praise be unto Thee, O Lord of the worlds!

5 In the name of the Adored One of the worlds.

6 Praised be God that in this divine springtime thou hast been favored with the outpourings from the clouds of heavenly grace, hast inhaled the sweet fragrances of the garment of divine unity, and hast hearkened unto the notes of the celestial Dove.

3 ان اشكره بما اعطاك سوف يظهر اثر هذا الفضل ان ربك هو العليم الخبير انه يعطي من يشاء ما يشاء و يقدر بأمره ما يريد هل من مانع لأمره لا وسلطانه المهيم على العالمين هل لحكمه من نفاذ لا وكلمته المشرقة من افق البيان ولكن الناس في نوم عظيم سوف ينتبهون ولكن لا يجدون لأنفسهم من محيص طوبى لك بما ادركت الأيام و نبذت الأنام مقبلاً الى الله المقتدر الغفور الكريم تمسك بعروة الأمر بالاستقامة الكبرى و عاشر مع الذين تجد من قلوبهم نفحات حب ربك الرحمن و من وجوههم نضرة النعيم ان الذين يعملون بما امروا انهم من اهل الرضوان عند ربك والذين غفلوا اولئك في حجاب كبير يا بشرى لمن خرق السحاح منقطعاً عن الجهات و استقام على هذا الأمر الذي منه زلت اقدام المريين

4 قل سبحانك اللهم يا الهى لك الحمد على علو مواهبك و الطافك و سمو عنايتك و افضالك بحيث ايدتنى على الاقبال الى مطلع نور وحدانيتك و مكن ظهورات عز فردانيتك اسئلك باسمك الذى جعلته مطلع الاسماء و مشرق آياتك لمن فى الأرض و السماء بأن تجعلنى مستقيماً على حبك و متحرراً بارادتك و ناطقاً بذكرك و ناظراً الى شطرك و راضياً بما قدرته بتقديرى اى رب قد اقبلت اليك منقطعاً عن دونك قدر لى ما ينبغي لعلو شأنك و سمو افضالك ثم اكتب لى ما يثبت به ذكرى بين عبادك و روحى فى عوالم التى سترتها عن بريتك انك انت المقتدر على ما تشاء لا اله الا انت العزيز الحميد و الحمد لك يا اله العالمين

5 باسم معبود عالميان

6 الحمد لله كه در اين ربيع رحمانى بفيوضات سحاب مكرمت سبحانى فائز شدى و روايح طيبه قيص احديه را استنشاق نمودى و نعمات ورقاء الهيه را اصغا كردى ينبنى لك بأن تشكره فى كل

It behooveth thee to render thanks unto Him at all times. Observe how many are the claimants to knowledge, virtue, wealth, affluence, piety and godliness who have remained deprived of the ultimate purpose and the source of divine bounties, despite the fact that they utter His Name night and day and make mention of Him. Fie upon them! They have cast away that for which they were created and have taken that which they were forbidden in the Tablets of God, the Almighty, the Most Exalted, the Most Great.

- 7 Blessed art thou and blessed is he who hath attained unto the lights of His countenance. This is through God's grace which He bestoweth upon whomsoever He willeth. But today steadfastness is most beloved and is accounted as one of the most great affairs in the sight of God. This exalted station hath ever been and shall forever be. As thou canst observe, certain souls have been kept back from the Sovereign of existence by the vain imaginings of the past, whilst these are days wherein all must detach themselves from whatsoever they possess and, with hearts sanctified from all idle fancies, turn towards the Best-Beloved of the worlds. It is most evident that whatsoever the people possessed hath been but vain imagination, as hath now been made clear to some. Thou shouldst gather, as much as possible, the Persian Tablets that have been sent down from the heaven of the Divine Will and read them, for in all of them are revealed mighty utterances and sovereign declarations which shall be the cause of the steadfastness of souls. Blessed is he who gathereth them, readeth them, and delighteth in their contents. We testify that he is of the sincere ones. God willing, thou shouldst remain steadfast in the Cause of God with utmost constancy, and move and speak with wisdom amongst the peoples of the world. He is verily the True Counsellor, the Trustworthy. We beseech God to assist thee in His service and draw thee nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.

- 8 That which was observed in the dream has come to pass, and it is indeed a manifest truth. This is evidence of God's gifts and bounties bestowed upon you, that you beheld yourself attaining His presence in a spacious place containing many chambers. From time immemorial and unto eternity, the Truth has been and ever shall be in the most exalted and expansive station, and likewise His loved ones—those souls who are sanctified from the doubts and allusions of the veiled ones. Though outwardly they may be seen in prison, in reality they dwell in the highest chambers of paradise, as hath been revealed in the Tablets. When you found yourself in that praiseworthy station, it behooveth you to thank God, your Lord, for having made you among those who circle round Him and attain His presence.

الأحيان مشاهده نما چه مقدار از مدعیان علم و فضل و ثروت و غنا و زهد و تقوی که از مقصود اصلیه و منبع فیوضات ربانیه محروم مانده اند مع آنکه در کلّ لیل و ایام با سمش ناطقند و بذکرش ذاکرا ف لهم قد نبذوا ما خلقوا له و اخذوا ما منعوا عنه فی الواح الله المقتدر العلیّ العظیم

7 طوبی لک و لمن فاز بأنوار الوجه ذلک من فضل الله يعطيه من يشاء ولكن اليوم استقامت بسیار محبوبست و از اعظم امور عند الله محسوب لازال این مقام عظیم بوده و خواهد بود چنانچه مشاهده میشود که بعضی از نفوس باو هام مذکوره از قبل از سلطان وجود ممنوع شده اند و حال آنکه این ایامیست که کل باید از آنچه در دست دارند منقطع شوند و بقلب مقدس از او هام بشطر محبوب عالمیان توجه نمایند این بسی واضحست که آنچه در دست ناس بوده موهوم بوده چنانچه بعضی واضح شد آنجناب باید الواح پارسیه که از سماء مشیت احدیه نازل شده بقدر مقدور جمع نمایند و قرائت کنند چه که در کل حکم و بیانات منیعه نازل شده و سبب استقامت نفوس خواهد شد طوبی لمن جمعها و قرأها و انس بما فیها نشهد انه من المخلصین انشاء الله باید بکمال استقامت بر امر الله ثابت باشید و بحکمت و بیان مابین اهل امکان مشی نمائید و تکلم کنید انه هو الناصح الأمين نسل الله بأن یوفقک علی خدمته و یقرّبک الیه فی کل الأحوال انه هو الغنی المتعال

8 آنچه در نوم مسطور مشاهده شد قد قضی الأمر و انه لحق معلوم و این دلیل است بر مواهب و عنایات حق در باره آنجناب اینکه مشاهده نمودید که در مکان وسیع که مشتمل بر غرفات کثیره بود بلقا فائز شدی لمیزل و لایزال حق در اعلی المقام و اوسعیه بوده و خواهد بود و همچنین احبای او یعنی نفوسیکه مقدسند از شبهات و اشارات اهل حیات و اگر بر حسب ظاهر در بین مشاهده میشوند ولكن فی الحقیقه در اعلی غرف رضوان ساکنند چنانچه ذکر این مقام در الواح نازل شده اتک لما وجدت نفسک فی

This is the supreme bounty, that before the outward meeting, He hath inwardly reckoned you among those near to Him and who have attained His presence. Verily, He is the Forgiving, the Merciful.

ذاک المقام المحمود ینبغی ان تشکر الله ربّک
بما جعلک من الدّین طافوا حوله و فازوا بلقائه
اینست فضل اعظم که قبل از لقاء ظاهر در
باطن شما را از اهل قرب و لقا محسوب فرموده
آنه هو الغفور الرحیم

- 9 That you inquired in that sublime and inaccessible station about Aqa Muhammad-Javad, upon him be the glory of God, concerning the bestowal of divine bounty upon you, is evidence that he was among the means of divine confirmation and spoke to you with truth and sincerity. Be friendly with him and be among those who remember. That you expressed insufficiency is evidence of your increased seeking from the treasury of grace. Yea, those who seek the Ka'bah of the All-Merciful and circle round the sanctuary of the All-Glorious are like fish in the ocean—the more they drink, the more they cry out “Is there more?”

9 و اینکه در آن مقام متمتع منیع از جناب آقا محمد
جواد علیه بهاء الله استفسار شد در اعطاء نعمت
الهیة بآنجناب دلیلست بر اینکه از جمله اسباب
تأییدیه الهیه او بوده و بآنجناب بحق و راستی
تکلم نموده آنس معه و کن من الذّاکین و اینکه
اظهار کمی نمودید دلیل است بر زیادتى طلب
آنجناب از ممکن فضل یلی قاصدان کعبه رحمن
و طائفان حرم سبحان مثل ایشان مثل حوت و
بحر است هر قدر پیاشامند هل من مزید گویند

- 10 That the bestowal of bounty was mentioned fourfold indicates that multiple bounties have been ordained for you: the bounty of remembrance now flowing from the Pen, the inner bounty stored in the treasuries of knowledge, likewise the hidden bounty concealed in the repositories of power, and the outward bounty inscribed in the heaven of divine command. God willing, you shall attain them all. This is not difficult for God. Be assured of God's grace to such degree that should all on earth gather to oppose and object, you would see them as absolute nothingness.

10 و اینکه اعطاء نعمت باربعه مذکور شد این دلیل
بر آنست که نعماء متعدده از برای آنجناب
مقدّر شده نعمت ذکریه که حال از قلم مذکور
جاریست و نعمت باطنیه که در خزائن علیّه
مستور و همچنین نعمت مخزونه که در کائز
قدرت مخزون و نعمت ظاهره که در سماء امریه
مکتوب انشاء الله بجمع آن فائز شوید لیس هذا
علی الله بعزیز بفضل حق مطمئن باشید بشأنیکه
اگر جمیع من علی الأرض بر اعراض و اعتراض
جمع شوند کل را معدوم بحت مشاهده نمائید

- 11 As for your request that this be written in ink, verily We promised you this. By My life, this is indeed the Most Exalted Pen, whose shrill voice is heard between the heavens and the earth. Thus doth it remember thee in truth, and this cannot be equaled by aught that hath been or shall be created. Verily thy Lord is the All-Bountiful, the Ancient of Days. Perfect bounty hath been shown unto you; God willing, its effects shall become manifest. Preserve this station lest anything impede it. Thus doth this Wronged One remember thee while seated in prison, detached from all the worlds. Drink forever from the Kawthar of the gifts of the Exalted Lord. That which will assure thee of thy Lord's grace hath been sent down unto thee, and there shall soon be revealed that which shall cause the fragrances of thy Lord to waft abroad. He is the Protector of those who turn unto Him. We beseech God to preserve thee from those who speak of that which they comprehend not and

11 و اینکه استدعا نمودید که بقلم مداد مرقوم شود
و انا وعدناک بذلک لعمری انه هو القلم الأعلی
الذی ارتفع صريره بین السّموات والأرضین اذا
یذکرک بالحقّ و هذا ما لا یعادلہ ما خلق و یخلق
ان ربّک هو الفضل القدیم کمال عنایت در
باره آنجناب شده انشاء الله اثر آن ظاهر خواهد
شد ان احفظ هذا المقام لئلا یعقبه ما یوقفه
کذلک یذکرک هذا المظلوم از کان جالساً فی
السّجن منقطعاً عن العالمین لم یزل ولا یزال از کوثر
مواهب حضرت متعال پیاشامید قد نزل لک ما
یطمئنک بفضل مولیک و سوف ینزل من بعد
ما تنفوح به نفحات ربّک انه ولیّ المقبلین نسل
الله بأن یحفظک من الدّین یقولون ما لا یفقهون

imagine they do well, though they have not understood what is with their Lord, the All-Knowing, the All-Wise.

و يحسبون أنهم محسنون بعد الذي ما اطلعوا بما
عند ربهم العليم الحكيم

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BH00765

To: Muhammad Mustafa Baghdadi

Date: ca. 1289-1290?

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Exalted is He Who is the Sovereign of all kingdoms and the King of those who dwell in the realms of inaccessibility, Who hath caused the sun of the Most Great Word to shine forth from the horizon of the Most Ancient Pen, whereby the abstract realities, the sanctified essences, the pure and holy souls, and the assured and steadfast hearts have all been set ablaze. All these have testified to that which the Dove of Heaven hath testified in the midmost heart of eternity: that verily the Kingdom on this day belongeth unto God, the One, the Most Powerful, the All-Glorious.

2 تعالى مالک ممالک و سلطان من فی لاهوت
الامتناع الذي اظهر عن افق قلم القدم شمس كلمة
الأعظم و منها ذوتت حقایق المجردة و كینونات
المقدسة و انفس الطيبة الزكية و افئدة الموقنة
المستقرة کلهم شهدوا بما شهد ورقاء العماء فی
قطب البقاء بأن الملك اليوم لله الواحد المقتر
الأبهي

3 How excellent are those radiant lights and lofty exemplars who have arisen with the spirit of might amidst the servants and called out to all creation: "By God! The Lord of the Day of Mutual Calling hath come! His is the glory and greatness, His the majesty and power! He hath taken a gem from among the gems of creation, purified it with the hand of His power and the fingers of His might, and caused the sun of His beauty and the light of His grandeur to shine upon it. Thereupon it prostrated before His Being and arose to aid His Cause in the world of creation, drank from the pure water of His love, detached itself from the mention of aught else but Him." This is he who hath been named in the heaven of faithfulness as Muhammad Mustafa - upon him be the sun of remembrance from the supreme horizon and the light of glorification from the dawning-place of grandeur.

3 فیا حبذا تلك الأنوار المنيرة و السواذج المنیعة قد
قاموا بروح القوة بین العباد و نادوا من فی الایجاد
تالله قد اتی مالک يوم التناد له العز و العظمة و
له الکبریاء و السطوة قد اخذ جوهراً من جواهر
الانشاء و صفاه بيد قدرته و انامل عزه و اشرق
عليه شمس جماله و نور اجلاله اذا سجد لذاته و قام
على نصره امره فی عالم خلقه و شرب من زلال
حبه و انقطع عن ذکر غيره و هو الذي سمي فی
سماء الوفاء بمحمد المصطفى عليه شمس الذكر من
افق الأعلى و ضياء التكبير عن مطلع الکبریاء

4 O my God! I know not by what remembrance to remember Thy near servants who have fulfilled Thy Covenant in these days wherein all have broken Thy pledge. They have arisen to aid Thy Cause and have detached themselves from all directions and from their own selves out of love for Thy most exalted

4 یا الهی لم ادر بأی ذکر اذكر عبادک المقربين الذين
وفوا میثاقتک فی تلك الأيام التي کل نقضوا
عهدک و قاموا على نصره امرک و انقطعوا
عن کل الجهات و عن انفسهم حباً لنفسک

Self and Thy Beauty that shineth forth from the horizon of Thy most sublime Being. They have been touched in Thy path by tribulations which the Pen of Creation is powerless to recount. I testify, O my God, that through their turning unto the court of Thy oneness, I have drunk the cup of acceptance from the hand of the Cup-Bearer of Thy mercy, and through their orientation toward the Dayspring of the lights of Thy Revelation, I have attained the light of recognition and turned toward the sanctuary of certitude. By Thy glory, O my God! Were it not for the lights of their permanence, I would surely have remained in the darkness of annihilation, as one brought to naught. How then can this feeble tongue make mention of those whom Thou hast made the manifestations of the lights of Thy majesty and glory? Among them, O my God, is this blessed Name whom Thou hast made the choicest of the chosen ones and the essence of the righteous and the learned.

- 5 O my God! The remembrances of this evanescent one befit not his presence nor are worthy of his station. I beseech Thee by Thy Most Great Remembrance and by Thy Most Perfect and Ancient Name that Thou make mention of him upon the throne of Thy beauty and the seat of Thy majesty with such holy remembrances as lie hidden within the pavilion of Thy mystery and are treasured beneath the veils of Thy Cause, that his eyes and the eyes of them that are nigh unto Thee among Thy servants and the sincere ones among Thy creatures may be solaced thereby. Verily, Thou art the All-Bountiful, possessed of grace and bounty, and the All-Merciful, possessed of generosity and bestowal. There is none other God but Thee, the Most Exalted, the Most Glorious.

- 6 My spirit be a sacrifice for thee and for thy steadfastness in the Cause of thy Lord, the Lord of all names! Though thou art by outward nationality Iraqi, yet as thou hast for some time associated and communed with Persian friends and learned their expressions, therefore these few words are addressed in Persian to that Iraqi friend. By whatever means, one must find a way to the heart of a friend. O beloved of my heart and soul! The essence of knowledge and deeds, and the most ancient and excellent thereof, is today to arise to aid the Cause of the Lord of creation and the King of nations. Although thou hast exerted great and lofty efforts in all aspects to aid God's Cause and promote His Faith, what hath been manifested from thee in service and support of the Cause hath been thy portion, and what is now being conveyed is this servant's portion which thou must fulfill, as the outward means are cut off from this servant. Be not content that one or two souls attain the water of recognition. Let the scattered tributaries that have branched from the Most Great Ocean be joined to the mightiest stream

العلياء وجمالک المشرق عن افق ذاتک الاعلى
و مستهم في سبيلک من البلايا ما يعجز عن
ذکره قلم الانشاء اشهد يا الهی ان من اقبالهم
الى شطر احديتک شريت كأس القبول عن
يد ساقی رحمتک و بتوجههم الى مشرق انوار
وحیک فزت بنور العرفان و توجهت الى حرم
الايقان فوعزتک يا الهی لولا انوار بقائهم انی
لقد كنت في ظلمات الفناء معدوماً فعند ذلك
كيف ينطق لسان الکلیل بذكر الذين جعلتهم
مظاهر انوار جلالک و اجلالک و منهم يا الهی
هذا الأسم المبارك الذي جعلته خيرة الأخيار و
زبدة الأبرار و الأحبار

5 يا الهی ان اذکار هذا الفانی لن يليق لجنابه و
لا يستحق لحضرته استلک بذكرک الأعظم
و باسمک الأتم الأقدم بأنک تذكره في عرش
جمالک و کرسی اجلالک بأذکار قدسک
التي كانت مكنونة في سرادق سرک و مخزونة
تحت حجابات امرک لتقر بذلك عيونه و عيون
المقرئين من عبادک و المخلصين من بریتک اذ
انک انت الفضال ذو الجود و العطاء و ذو
الکرم و الاعطاء لا اله الا انت العلی الأبهی

6 روحی لک الفداء و لاستقامتک في امر
مولای مالک الأسماء اگرچه آنجناب بحسب
وطن ظاهری عراقی هستند ولكن چون چندی
با دوستان فارسی مؤانست جسته و مجالست
فرموده اند و از الحان ایشان آموخته لذا چند
کلمه فی بلسان پارسی خدمت آنحبيب عراقی
عرض میشود در دل دوست بهر قسم رهی
باید کرد باری حبيب جان و روان جوهر علم و
عمل و اقدم و افضل آن اليوم قیام بر نصرت
امر مالک علل و سلطان ملل است اگرچه
آنحضرت در جمیع جهات فی نصرة الله و تبلیغ
امرہ جهد بلیغ و سعی منیع مبذول داشته اند
ولکن آنچه از آنجناب در خدمت و نصرت
امر ظاهر شده قسمت خود آنحضرت بوده
و اینکه حال عرض میشود قسمت این عبد
است که باید آنجناب از عهده برآیند چه که

and enter the shore of the Sea of Seas. This was conveyed before and is now conveyed again, that thou mayest strive in this Cause and take the reins through the power of thy All-Knowing Lord. He will verily assist thee through His command. There is no God but Him, the Mighty, the Powerful.

اسباب ظاهره از برای این عبد مقطوعست باین اکتفا مفرمائید که یک کأس یا دو کأس بزال عرفان فائز شود که خلیجهای متفرقه که از بحر اعظم منفصل شده‌اند بشریعهٔ اعظم متصل شوند و در شاطی بحر البحور داخل گردند از قبل هم عرض شده بود و حال هم مجدّد عرض شد لتجتهد فی الأمر و تأخذ الزّمام بقدره ربّک العالَم انه یؤیّدک بأمر من عنده لا اله الا هو العزیز القدیر

- 7 However, these matters must be approached with complete wisdom, for the foundation of this momentous Cause is based on wisdom, and among wisdom's requirements are planning and reflection. These two are like the two wings for the bird of the heaven of wisdom. Today these aspects are confined to thy being. Consider thyself alone in teaching and supporting the Cause. It is hoped from the ocean of the Most Merciful's bounty that thou wilt arise from the horizon of teaching and utterance in such wise as to illumine and brighten all those lands with the lights of guidance and the manifestations of the Sun of Grandeur. This is not difficult for God. The confirmations of the Most Great Spirit have been with thee. God willing, thou wilt act according to what hath been inscribed by the Most Exalted Pen in all circumstances.

7 ولكن باید ملاحظهٔ تامّ در این امور منظور داشت چه که بنیان امر مبرم بر حکمت است و از لوازم حکمت تدبیر و تفکّر است این دو بمنزلهٔ دو جناحند از برای طایر سماء حکمت الیوم آنجهات منحصر است بوجود آنجناب خود را وحده بر تبلیغ و نصرت امر ملاحظه [نمائید] امید از بحر جود رحمن که بقسمی آنحضرت از افق تبلیغ و بیان ظاهر شوند که جمیع آن اراضی را بانوار هدایت و ظهورات شمس عظمت مشرق و منور فرمایند لیس ذلک علی الله بعزیز تأییدات روح اعظم از برای آنجناب بوده انشاء الله در جمیع حال به ما رقم من قلم القدم عامل باشند

- 8 Again it is submitted that today teaching God's Cause is the greatest of all things and most excellent of all that is mentioned. All of us who have been blessed from the Most Wondrous, Most Glorious cup must, with pure servitude and complete humility, detached from ourselves and all else, invite people to the Divine Law. Furthermore, regarding those souls who have been disturbed in this greatest upheaval, they must be treated with conciliation that perchance they may return to the ocean of certitude. It is known that most souls are weak, but God's pre-existing mercy looks to ensure that no soul remains deprived, especially those who have endured hardships. In any case, it is incumbent upon thee to deal with such souls with kindness that they may not be deprived of divine bounty.

8 مجدّد عرض میشود الیوم تبلیغ امر الله اعظم امور و اقدم عمّا هو المذکور است باید جمیع ما که از کأس ابداعی مرزوق شده‌ایم بعبودیهٔ صرفه و خضوع بخته منقطعاً عن انفسنا و عمّا سواه ناس را بشریعهٔ الهیه دعوت نمائیم و دیگر نفوسیکه در این فتنهٔ کبری مضطرب شده‌اند مداهنه با ایشان لازم که شاید بحر اطمینان راجع شوند این معلوم بوده که اکثری از نفوس ضعیفند لکن رحمت سابقهٔ الهیه ناظر بآنکه نفسی محروم نماند خاصه نفوسیکه مسّ شداید نموده‌اند باری بر آنجناب لازمست که با امثال آن نفوس مدارا نمایند که [شاید] از فضل الهی محروم نمانند

- 9 Furthermore, the evil one 'Ali-Muhammad hath written and continues to write whatever his soul dictates, resembling Tablets, on various papers and hath distributed them in the name of Truth. He hath ever been and still is engaged in this work. There he hath committed the same act and given them to certain souls to show people. The harm of this matter is great. Thou must not be heedless of this. We beseech God to remove him from the earth in such wise that no trace of him

9 و دیگر خبیث علیمحمد آنچه نفسش امر نموده و مینماید شبیه بالواح در اوراق متعدده نوشته و باسم حق انتشار داده لازال در این کار مشغول بوده و هست در آنجا همین عمل را ارتکاب نموده و ببعضی نفوس داده که بناس نشان بدهند ضرّ این امر بسیار است آنحضرت تغافل ننمایند نسل الله بأن یفقدّه من الأرض بحيث لا یری منه اثر

be seen and none know what became of him. Verily, He hath power over all things.

- 10 The circling prisoners of the Most Great Prison, one and all, convey their holy salutations, beyond words and utterance, to your honor and the other loved ones of God. Convey infinite expressions of longing, love and greeting from this evanescent servant to all the loved ones of God in that land and the remaining captives in His path who remain in that city. A petition has been sent to Amin Effendi, upon him be the Most Glorious Beauty of God. Convey this to him with countless greetings. And the spirit that wafts from the paradise of our Lord, the Most Exalted, the Most Glorious, be upon you, O you who have been faithful to your Lord's covenant, steadfast in His Cause, and were among the helpers.

- 11 The servant of God

- 12 The ring-watch that you had sent to the Most Holy Court was forwarded so that you might sell it and distribute its proceeds among certain handmaidens of God there. One third should be given to Sayfu'llah, that is, the Guest of Baha'u'llah, and the remaining two thirds should be divided between their two sisters and the sisters of Aqa Muhammad-Rida. Furthermore, they said it is necessary to take care of certain handmaidens of God who have been left without support and whose apparent means have been cut off. Verily, He will fully reward the doers of good. And furthermore, whoever intends may send one veil.

ولا يعرف احد كيف صار انه على كلشيء قدير

10 طائفين حبس اقدس فرداً فرداً تكبير مقدس
از ذكر و بيان بآنجناب و ساير احباء الله اعراب
میرسانند جميع احباء الله آن ارض و بقيه اسراء
في سبيله که در آمدنیه باقی مانده اند ذکر اشتیاق و
حب و تکبير ما لا نهايه از این خادم فانی برسانید
عريضه ئی خدمت جناب امين افندی عليه بهاء
الله الأبهى ارسال شده آنجناب مع تکبير لا يحصى
[برسانید] و الروح الذي يفوح من رضوان ربنا
العلی الأبهى عليك يا من وفيت بعهد ربك و
استقمت على امره و كنت من الناصرين

11 خادم الله

12 انگشتر ساعتی که بساحت اقدس ارسال نموده
بودید فرستاده شد که آنجناب بفروشد و وجه
آنها مابین بعضی اماء الله آنجا قسمت نمایند یک
ثلث آن به ضیف الله اعنی میهمان بهاء الله عليها
داده شود و دو ثلث دیگر مابین دو همشیره شان و
اخوات جناب آقا محمد رضا قسمت شود و دیگر
فرمودند لازمست رعایت بعضی اماء الله که
بی معین مانده اند [و جهت] ظاهره آنها مقطوع
شده انه یوفی اجور المحسنين و دیگر هر نفسی عازم
باشد یکعدد پیچه ارسال دارند

BLIB_Or11096#293, AVK3.123.10x

BH00780

To: Razzaq et al.

Date: ca. 1289-1290?

- 1 What has befallen the Tree, its branches and leaves hath caused the Cause of God to be exalted, yet the people remain behind a veil and covering. Whatsoever harm hath come upon Us, We have made it a means of exalting God's Cause, the Lord of creation. We have knowledge of what hath befallen them in the path of God, and We have sent down for each one of them that which shall solace their eyes. Give them the glad tidings that their names were mentioned before the Throne. Thy Lord is, verily, the Mighty, the All-Knowing. We

1 قد ورد على الشجر و افنائه و اوراقه ما ارتفع به
امر الله ولكن الناس في حجاب و قناع ما ورد
علينا من ضرر الا و قد جعلناه اعلاء لأمر الله
مالک الابداع قد علينا ما ورد عليهم في سبيل
الله و نزلنا لكل واحد منهم ما تقر به الأبصار
بشهرهم بما ذكر اسمائهم لدى العرش ان ربك هو
العزیز العلام نوصيهم بالحكمة لأن بها تجرى عيون

counsel them with wisdom, for through it flow the springs of knowledge amongst all created things. Blessed are they who have stood firm in the Cause and have tasted in His love what none before them have tasted. By My life! They are among the choicest of servants before the Mighty, the Bestower.

- 2 Blessed is he who hath been named the Trustworthy and who hath made mention with the tongue of his Lord, the Creator of all things, and blessed is Muhammad who hath attained unto the days of his Lord and hath answered his Master's call. He is assuredly among the righteous. No more is permitted in this letter. Gladden ye all through the favors of God. All names have been revealed in the Tablets and have been and shall be under the glance of His grace. They must walk with the utmost wisdom lest anything occur that might cause the weak to stumble. If they act according to what hath been revealed from the Pen of the Cause, they shall soon witness all people turning towards it.

- 3 Concerning the two persons mentioned, their petition was presented before the Face, and this is what was sent down from the heaven of Will: O Aziz! Give thanks unto God for having enabled thee to recognize Him and for having given thee to drink of the pure wine in the days of His Manifestation, and for having aided thee to turn unto Him after every contumacious infidel had turned away. Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which the sun of Thy Revelation shone forth from the horizon of Thy Will, and which Thou hast made to hold sway over all who are in Thy earth and heaven, to make me detached from all else save Thee and to fix my gaze upon the horizon of Thy grace and bounties. O Lord! Thou art the Rich and I am the poor. I have raised my hands of supplication to the heaven of Thy grace and my eyes await the wonders of Thy mercy. Send down upon me from the heaven of Thy generosity that which will draw me nigh unto Thee and make me steadfast in Thy Cause and firm in Thy love. Verily, Thou hast ever been established in Thy transcendent might and power. I testify that Thy power hath encompassed all worlds. There is no God but Thee, the Mighty, the Generous.

- 4 O Aziz! This is a Day wherein if thou wouldst turn with the ear of thine innate nature unto the rock, thou wouldst hear it proclaim: "The Day is come and the Promised One hath appeared with manifest sovereignty." The power of thy Lord hath encompassed all contingent things. Ask thou of Iraq those who walk the path of fairness and thou shalt be assured that He hath appeared with all the signs. He hath shattered the idols of vain imaginings through the sovereignty of thy Lord, the

عرفان بين الامكان طوبى للذين استقاموا على الأمر وذاقوا في حبه ما لا ذاقه احد من قبل لعمرى انهم من خيرة العباد لدى العزيز الوهاب

- 2 طوبى لمن سمى بالأمين و ذكر بلسان ربه مالك الابدان ولحمده الذي فاز بأيام ربه واجاب مولاه الا انه من الأبرار در پوسته بيش از اين جايز نه جميع را بعنايات حق مسرور نمائيد اسامى كل در الواح نازل تحت لحاظ مكومت بوده و خواهند بود انشاء الله بايد بكمال حكمت مثنى نمايند كه احداث امرى نشود كه مايه تزلزل ضعفا گردد اگر آنچه از قلم امریه نازل عمل شود عنقریب جميع ناس را مقبل مشاهده كنند

- 3 در باره دو شخص مذکور عريضه ایشان تلقاء وجه حاضر و هذا ما نزل من سماء الارادة ان يا عزيز ان اشكر الله بما وقفك على عرفانه و سقاك نمر الطهور في أيام الظهور و ايدك على الاقبال اليه بعد الذي اعرض عنه كل مشرك مكار قل سبحانك اللهم يا الهى استلک باسمك الذى به اشرفت شمس وحیک من افق مشيتك و جعلته مهيمناً على من فى ارضك و سمائك بأن تجعلنى منقطعاً عما سواك و ناظراً الى افق فضلك و مواهبك اى رب انت الغنى و انا الفقير قد رفعت يد الرجاء الى سماء كرمك و طرى منتظراً لبدايع رحمتك فانزل على من سماء جودك ما يقربنى اليك و يجعلنى ثابتاً على امرک و مستقيماً على حبك انك انت لم تزل كنت قائماً بقيوميته و مقتدراً بسلطانك اشهد ان قدرتك احاطت العالمين لا اله الا انت العزيز الكريم

- 4 يا عزيز هذا يوم لو تتوجه بسمع الفطرة الى الصخرة تسمع انها تقول قد ظهر اليوم و اتى الموعود بسلطان مبين قد احاطت الممكنات قدرة ربك فاسئل العراق من الذين يمشون سبيل الانصاف لتوقن انه قد ظهر بكل الآيات كسر اصنام الأوهام بسلطان ربك العزيز العلام اذا فزت بما جرى من القلم الأعلى قل لك الحمد بما

Mighty, the All-Knowing. When thou hast attained unto that which hath flowed from the Most Exalted Pen, say: Praise be to Thee for having sent down unto me that which shall cause me to endure in the kingdom of names and shall establish my remembrance among the righteous.

- 5 O Razzaq! Thy letter hath come before the Face and We found from it the fragrance of thy love for thy Lord, the Mighty, the Self-Subsisting. We have pardoned what is past and have sent down for thee that which shall cause spirits to soar. Verily thy Lord is the Mighty, the All-Forgiving. Soar thou in My atmosphere, make mention of My Name and voice My praise among My servants in such wise as to transform the servants when the breezes of the All-Merciful waft over thee from this Book which hath been sent down from the heaven of utterance. Turn with thy heart to the Qiblah of all creation. Say:

- 6 O my God and my Beloved! Praise be unto Thee for having caused me to recognize the Manifestation of Thy Self, the Dawning-Place of Thy Beauty, and the Dayspring of Thy Revelation. I beseech Thee not to shut me out from Thy gate which Thou hast opened unto all who are in Thy heaven and on Thy earth. O my Lord! Aid me to love Thee in such wise that I may be content with Thy good-pleasure, moved by Thy command, and in all conditions be turned toward the realm of Thy grace and bounty, immersed in the ocean of Thy knowledge which hath appeared through Thy Most Great Name, from every drop of which can be heard: "There is none other God but Him, the Mighty, the All-Wise."

- 7 Blessed art thou, O servant, inasmuch as thy mention hath been made from this glorious horizon. Say: He desireth naught for Himself. I summon you from this prison unto God, the Mighty, the All-Knowing. Say: O people! Ponder upon God's ambassadors of the past and this Cause through which the standards of His Command have been raised. Beware lest ye deny Him through Whom the eyes of them that are nigh unto God have been solaced. When thou hast drunk the Salsabil of divine exposition from the utterance of thy Lord, the All-Merciful, say: Praise be unto Thee, O Thou the Goal of them that know Thee.

- 8 Had circumstances permitted, unique and sublime Tablets would have been revealed and sent unto all. However, due to the clamor of the heedless and the croaking of the ungodly, this brief message shall suffice. We send greetings and glorification to all the loved ones in the land of Ba and Sad. Blessed are they, for their names have been mentioned before the Presence. This, verily, is a great bounty.

نزلت لي ما يجعلني باقياً في ملكوت الأسماء و
يثبت به ذكرى من الأخيار

5 ان يا رزاق قد حضر لدى الوجه كتابك ووجدنا
منه عرف حبك ربك العزيز المختار قد عفونا
ما سلف و نزلنا لك ما تطير به الأرواح ان
ربك هو العزيز الغفار كن طائراً في هوائي و
ذاكراً باسمي و ناطقاً بثنائى بين عبادى على شأن
ينقلب به العباد اذا مررت عليك نسيمات الرحمن
من هذا الكتاب الذى نزل من سماء البيان اقبل
بقلبك الى قبة الامكان

6 قل يا الهى و محبوبى لك الحمد بما عرّفنى مظهر
نفسك و مطلع جمالك و مشرق وحيك
اسئلك بأن لا تطردنى عن بابك الذى فتحتة
على وجه من فى ارضك و سمائك اى رب
ايدنى فى حبك على شأن اكون راضياً برضائك
و متحرّكاً بأمرك و ناظراً فيكل الأحوال الى
شطر فضلك و عنايتك و متغمساً فى بحر
عرفانك الذى ظهر باسمك الأعظم و يسمع
من كل قطرة منه انه لا اله الا هو العزيز الحكيم

7 طوبى لك يا عبد بما ذكر ذكرى فى هذا المنظر
الكريم قل انه ما اراد لنفسه من شىء ادعوكم فى
السجن الى الله العزيز العليم قل يا قوم تفكروا فى
سفرآء الله من قبل و هذا الأمر الذى به نصب
رايات الأمر اياكم ان تتكروا الذى به قرّت عيون
المقرّين اذا شربت سلسيل التّبيان من بيان ربك
الرحمن قل لك الحمد يا مقصود العارفين

8 اگر وقت اقتضا مینمود مخصوص کل الواح
بدیعه منیعہ نازل و ارسال میشد ولكن نظر
بضوضاء غافلين و نفاق مشرکین باين مختصر
کفایت شد بجمع احباً که در ارض باء و صاد
هستند سلام و تکبير ميرسانيم طوبى لهم بما ذکر
اسمائهم لدى الوجه ان هذا الفوز عظيم

- 9 Regarding the attestation of Shaykh Muhammad, We beseech God to strengthen him at all times according to what his Lord, the All-Merciful, hath willed, to cause the Salsabil of life to flow from his tongue, and to enable him to make mention of Him and praise Him among His servants. Verily, He is the Ruler over whatsoever He willeth.
- 9 در باره اثباتیه جناب شیخ محمد نسئل الله بأن يؤيده في كل الأحيان بما اراد ربّه الرحمن ويجري من لسانه سلسبيل الحيوان ويوفقه على ذكره و ثنائه بين العباد انه هو الحاكم على ما اراد
- 10 As for what thou hast mentioned concerning the imprisoned one, he is indeed imprisoned as his Lord was imprisoned. Blessed is he for having followed His example. None of the souls dwelling in that land are commissioned to teach; rather, all must conduct themselves among the servants with spiritual qualities and praiseworthy attributes that will engender the love of people. This much sufficeth. Should any soul utter words that cause disturbance to another in that land, the harm will rebound upon all. Surely forbid the servants from such mentions that cause people to become alarmed. As for their expression of distress and desire for permission to proceed elsewhere - since each of the friends and associates in that land has no connection save through thee, praise be to God that thou hast attained unto this relationship, and this sufficeth.
- 10 و اما ما ذكرت في المسجون انه سجن كما سجن مولاه طوبى له بما اقتداه ابداف نفسى از نفوس ساكنه در آن ارض مأمور بتبليغ نيست بلکه جميع بايد باخلاق روحانيه و صفات ممدوحه مابين عباد سلوك نمايند كه سبب محبت ناس شود همين قدر كافيتست و اگر از نفسى سخنى ظاهر شود كه سبب اضطراب نفسى در آن ارض گردد ضررش بكل راجع البته نهى كنيد عباد را از اذكار كه سبب وحشت ناس گردد اينكه اظهار دل تنگي نموده بودند كه اذن حاصل شود و بسمت ديگر توجه نمايند چه كه از براى هر يك از احباء منتسبين در آن ارض موجود جز آنجناب نسبت كل اليوم بحقست الحمد لله كه باين نسبت فائز شده ايد و اين كافيتست
- 11 Concerning what was mentioned about the child: Blessed art thou for having sacrificed him in the path of God. Indeed, it hath been revealed in one of the Tablets, these words - exalted be His glory: "Were the Word of God to be confined to a single word, the books of all the worlds could not equal it."
- 11 و آنچه در باره طفل ذكر شده بود طوبى لك بما فديته في سبيل الله قد نزل في لوح من الألواح قوله جلّ جلاله كلام الله لو انحصر بكلمة لا تعادلها كتب العالمين
- 12 Be not grieved at Our having abbreviated the Tablet, for therein is seen a mighty Book. This is a Tablet mingled with the salt of God; when thou hast tasted it and discovered its savor, arise and say: Praise be to Thee, O God of the worlds! Marvel not if We jest in prison, for grief hath never overtaken Us in the path of thy Lord, and We are in wondrous joy. We have indeed sacrificed one of the Branches. Say: Thine be the praise, O Glory of the worlds! Would that thou knewest the surgings of this Most Great Ocean and what lieth therein of the pearls of thy Lord's mysteries, the Mighty, the All-Praised.
- 12 انك لا تحزن بما اختصرنا اللوح لأن فيه يرى كتاب عظيم هذا لوح امتزج بملح الله اذا ذقت و وجدت قم و قل لك الحمد يا اله العالمين لو نمرح في السجن لا تعجب لأن الأحران ما اخذتنا في سبيل ربك و نحن في سرور بديع قد فدينا احد من الأغصان بدعاً قل لك الثناء يا بهاء العالمين يا ليت عرفت تموجات هذا البحر الأعظم و ما فيه من لآلى اسرار ربك العزيز الحميد
- 13 In this Cause thou hast followed the truth. Well is it with thee for having attained thereunto. Let nothing grieve thee in the love of God, the Mighty, the All-Knowing. Be thou engaged in the service of the Cause with the utmost dedication. All matters shall, God willing, be set aright if He so wisheth and decreeth. Be thou patient, for He is verily the All-Forgiving, the Most Generous.
- 13 در اين امر اقتدا بحق نموده ئى طوبى لك بما فزت بذلك اياك ان يحزنك شىء في حب الله العزيز العليم بكال هميت در خدمت امر مشغول باش جميع امور لو شاء الله و اراد باصلاح خواهد آمد ان اصبر انه هو الغفور الكريم

- 14 The matter which is of the utmost importance in the sight of God is that all should strive to unite souls, that all may become united and in truth abide in perfect love, harmony and unity. This matter hath been revealed in most of the Tablets. Blessed are they that act accordingly.
- 15 Mention was made of Jinab-i-Rida. We beseech God to aid him in the service of his Lord. He hath rendered and continueth to render many services. These shall surely not remain without fruit and recompense. Give him the glad-tidings of My remembrance of him, for He is the best of them that remember.

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*To: Ghani et al.**Date: ca. 1289-1290?*

- 1 He is the Ruler over whatsoever He willeth by His all-compelling dominion that encompasseth the horizons!
- 2 O Imam! There hath come before the Throne a letter wherein was thy mention. We have, therefore, adorned thee with this remembrance which hath proceeded from the mouth of thy Lord, that thou mayest glory therein amidst the heavens and earths. How sweet is this fragrance that hath wafted from the utterance of thy Lord, the All-Merciful, throughout all creation! Blessed is he who hath perceived it and is of them that advance.
- 3 O Imam! Arise with such steadfastness as cannot be altered by the doubts of men or the might of rulers. Thus doth thy Lord, the All-Knowing, command thee. Say: O thou remote oppressor! Hearest thou not how the Trump proclaimeth this Revelation and the Bell ringeth out this Most Great Name? The Most Exalted Pen hath been sounded, and all in creation were thunderstruck save whom thy Lord, the Lord of Names, did will. He is verily the Almighty, the Powerful.
- 4 The branches of denial have been broken and the tail of Satan severed by the sword of the All-Merciful. Thus was raised the clamor of them that disbelieved, and the pillars of every heedless remote one were shaken. When the fire of malice was kindled, We closed the door for known months. Then did God

14 امریکه اعظم امور است لدی الحق اینکه باید
کل سعی نمایند در تألیف نفوس که کل متحد
شوند و فی الحقیقه در کمال محبت و صفا و اتحاد
باشند در اکثر الواح اینفقره نازل طوبی للعاملین

15 در باره جناب رضا ذکر شده بود نسل الله بأن
یوفقہ علی خدمۃ مولاه بسیار خدمت کرده و
میکنند البته بی ثمر و اجر نخواهد بود بشره بذکری
ایاھ انه خیر الذاکرین

1 هو الحاکم علی ما یشاء بسلطانه المہيمن علی الآفاق

2 ان یا امام قد حضر لدی العرش کتاب کان فیہ
ذکرک لذا زیّناک بهذا الذکر الذی خرج من
فم مولیک لتباهی به بین السموات والأرضین
یا حبذا هذا الشّداء الّتی فاحت من بیان ربّک
الرحمن بین الامکان طوبی لمن وجد و کان من
المقبّلین

3 یا امام قم بقیام لا تبدّله شبهة الأنام ولا سطوة
الحکام کذلک یامرک ربّک العلیم قل یا ایها
الظالم البعید أما تسمع ینادی الناقور بهذا الظهور
و یصیح الناقوس بهذا الاسم العظیم قد نفخ فی
القلم الأعلى و انصعق منه من فی الانشاء الا من
شاء ربّک مالک الأسماء انه هو المقتدر القدير

4 قد کسرت اغصان الاعراض و قطع ذنب
الشّیطان بسیف الرحمن بذلک ارتفع ضوضاء
الذّین کفروا واضطربت ارکان کل غافل بعید
فلما اشتعلت نار البغضاء اغلقنا الباب فی اشهر

raise up those whom He destroyed by His pure might. He is verily the Protector over His servants. There is none other God but Him, the Most High, the Most Great. Should God wish, We would detail what hath transpired and send it unto thee. He is verily the All-Knowing, the All-Wise. Thus have We adorned thy temple with the raiment of remembrance and sprinkled upon thee from the ocean of thy Lord's mercy, the Mighty, the Bountiful.

- 5 O thou who art rich! Harken unto the call from the direction of the Lord of Names, from the Most Exalted Tree. Verily, there is none other God but Him, the Almighty, the Unconstrained. The people of blindness rose against Us with swords of rejection. When opposition reached its height, the Tongue of Unity spoke, after the door was closed and the veil drawn, saying - and His word is the truth: "The necks have grown long with hypocrisy. Where are Thy swords of vengeance, O Destroyer of the worlds?" Then did God raise up a people possessed of mighty strength who arose to aid the Cause with force and power. Thus did the hosts of oppression encompass Us, and there befell Us that which the pens are powerless to recount. Yet in such condition We continue to summon all beings unto God, the Lord of all men. Nothing shall prevent Us from the remembrance of God, even as the tyranny of every doubting oppressor did not prevent Us. Be thou steadfast in the Cause, then make mention of it among the servants, that perchance they who sleep upon the couch of heedlessness and ignorance may become aware and turn unto the Lord of all mankind.

- 6 O Shafi'! Give thanks unto thy Lord for having turned toward thee the face of God from this noble prospect. Blessed are ye for having heard the call and turned unto God, the Lord of the worlds. He that is moved by the fragrance of reunion and drawn by the lights of beauty is assuredly among the people of Baha, inscribed in a mighty tablet. Say: The Sun of the Promised One hath dawned. By God! He is verily the Desired One. Blessed is he who hath advanced with his heart and drunk of this luminous nectar. Be thou in such wise that neither the winds of trials move thee nor the veils of the oppressors hinder thee. Arise from the horizon of certitude with radiant countenance and gladdened eyes, speaking this Most Great Name. We have created you for the service of the Cause and exalted you through this manifest grace. God shall soon manifest your glory throughout the lands. He is verily the Ruler over what He willeth by His all-compelling sovereignty over the worlds.

- 7 O Fath'u'llah! We have opened unto thee the gate of remembrance from this far-distant place, and the Tongue of Eternity

معلومات اذاً بعث الله من افئفهم بقدره محضة
انه هو المهيمن على العباد لا اله الا هو العليّ
العظيم لو شاء الله لفصل ما قضى و نرسله اليك
انه هو العليم الحكيم كذلك زيننا هيكلك برداء
الذكر و رتحننا عليك من بحر رحمة ربك العزيز
الكريم

5 ان يا غنى ان استمع النداء من شطر مالک السماء
من سدرة الأبهى انه لا اله الا هو المقتدر المختار
قد قام علينا اهل الاغماض بسيف الاعراض
فلما بلغت الشقوة الى الغاية نطق لسان الأحديّة بعد
الذي اغلق الباب وارنخى الحجاب قال وقوله الحق
قد طالت الأعناق بالنفاق اين اسيايف انتقامك يا
مهلك العالمين اذاً بعث الله قوماً اولى بأس شديد
قاموا على نصرة الأمر بالقوة والاعتدال بذلك
احاطتنا افواج الظلم و ورد علينا ما عجزت عن
ذكره الأقلام و في مثل تلك الحالة ندع البرية
الى الله مالک الرقاب لن يمنعنا شيء عن ذكر الله
كما ما منعنا عنه ظلم كل ظالم مراتب ان استقم
على الأمر ثم اذكره بين العباد لعل ينتبهن الذين
ناموا على فراش الغفلة والجهل و يتوجهن الى
مولى الأنام

6 ان يا شفيع ان اشكر ربك بما توجه اليك وجه
الله من هذا المنظر الكريم طوبى لكم بما سمعتم
النداء و اقبلتم الى الله رب العالمين ان الذي تحرك
من عرف الوصال و انجذب من انوار الجمال
انه من اهل البهاء في لوح عظيم قل قد اشرقت
شمس الموعود تالله انه هو المقصود طوبى لمن اقبل
بقليه و شرب هذا الرحيق المنير كن على شأن لا
تحرّك ارياح الافتتان و لا تمنعك سبحات
الظالمين ان اطلع من افق اليقين مشرق الوجه
قريب العين ناطقاً بهذا الاسم العظيم قد خلقناكم
لخدمة الأمر و عززناكم بهذا الفضل المبين سوف
يظهر الله عزكم في البلاد انه هو الحاكم على ما اراد
بسلطانه المهيمن على العالمين

7 ان يا فتح الله قد فتحنا عليك باب الذكر من هذا
المقام البعيد و يذكرك لسان القدم من السجن

makes mention of thee from the Most Great Prison. By My life! If thou wert to taste the sweetness of this bounty, thou wouldst detach thyself from all else and arise to serve thy glorious Lord. Thy name hath been mentioned before the Countenance, and there have been revealed for thee these verses which nothing created on earth can equal. Blessed is he who hears and says: "Praise be to Thee, O God of the worlds!" The Wronged One calls the people to God while they have drawn the swords of opposition against His radiant and wondrous face. Say: God is the protector of all things; He guards whomsoever He wil- leth through His sovereignty. When protection comes from His presence, the swords of the world cannot harm him. Thus have We caused to shine upon thee from the horizon of grace the sun of remembrance and utterance. When thou art illumined by its lights, render thanks and be of those who praise.

- 8 O 'Ayn! Know thou that the eye is the highest of the senses, and its station is that of fire among the four elements. There- fore, it behooveth thee to manifest through the fire of thy Lord's love in such wise that the hearts of the righteous may be set ablaze through thee. Thy name was inscribed in the Book which was presented before the Throne, and We have re- vealed verses for thee and sent them to thee that thou mayest be assured of His bounty toward thee and be of those who have attained to the mention of their Lord, the Mighty, the Bestower. Blessed art thou, O 'Ayn, for the eye of God hath turned toward thee from this Scene which God hath made the Qiblih of all who are in earth and heaven. Be thou as a bird soaring in My atmosphere, speaking My Name, celebrating My remembrance, and steadfast in this Cause whereby feet have slipped. The Lord of all beings hath been afflicted in the land of Syria amidst the people of darkness by what the hands of those who turned away from the countenance of Beauty have wrought. Be thou not grieved by what hath befallen Us. Be thou vocal with this Name amongst the servants.

- 9 O Sharif! Harken unto the call from this luminous Station from whose horizon the Book of Union was manifestly wit- nessed through grace. Blessed is he to whom the Counte- nance of the Ancient of Days hath turned from this Most Great Prison, and by whose name moved the Pen that was held be- tween the fingers of the All-Merciful.

- 10 O My loved ones! Be not saddened by the barking of dogs. Hold fast to the cord of grace in this Day wherein that which was hidden from time immemorial hath been manifested. Take up the chalices in the name of the Cleaver of Dawn, then drink therefrom the choice wine of salvation, despite those

الأعظم لعمرى لو تجد لذة هذا الفضل تنقطع
عما سواه وتقوم على خدمة موليك العظيم قد ذكر
اسمك لدى الوجه ونزل لك هذه الآيات التي
لا يعادلها ما خلق في الأرض طوبى لمن سمع و
قال لك الحمد يا اله العالمين ان المظلوم يدع القوم
الى الله وهم سلوا سيوف الاعراض على وجهه
المشرق البديع قل الله حافظ كلشيء يحفظ من
يشاء بسلطانه اذا اتى الحفظ من عنده لا يضره
سيوف العالمين كذلك اشرقنا عليك من افق
الفضل شمس الذكر والبيان اذا استنورت بأنوارها
ان اشكر وكن من الحامدين

8 ان يا عين فاعلم ان العين هي من اعلى الحواس
و مقامها النار في العناصر الأربعة لذا ينبغي بأن
تظهر بنار محبة ربك على شأن تشتعل بك افئدة
الأخيار قد كان اسمك في الكتاب الذي حضر
لدى العرش و نزلنا لك الآيات و ارسلناها
اليك لتوقن بفضل الله عليك و تكون ممن فاز بذكر
ربه العزيز الوهاب طوبى لك يا عين بما توجهت
اليك عين الله من هذا المنظر الذي جعله الله
قبلة من في الأرضين و السموات كن طائراً
في هوائى و ناطقاً باسمى و ذاكراً بذكرى و قائماً
على هذا الأمر الذى منه زلت الأقدام قد ابتلى
مالك الأنام فى ارض الشام بين اهل الظلام
بما اكتسبت ايدي الذينهم اعرضوا عن وجه
الجمال انك لا تحزن بما ورد علينا كن ناطقاً
بهذا الاسم بين العباد

9 ان يا شريف ان استمع النداء من هذا المقام المنير
الذى كان كتاب الوصل من افقه بالفضل مشهودا
طوبى لمن توجه اليه وجه القدم من هذا السجن
الأعظم و تحرك على اسمه القلم الذى كان بين
اصبعي الرحمن موقوفا

10 يا احبابي لا تحزنوا من نباح الكلاب تمسكوا بحبل
الفضل فى هذا اليوم الذى ظهر ما كان فى ازل
الآزال مستورا خذوا الأقداح باسم فائق الأصباح
ثم اشربوا منها رحيق الفلاح رغماً للذين كفروا
بالبرهان اذا اتى الرحمن بسلطان كان على العالمين

who denied the proof when the All-Merciful came with an all-encompassing sovereignty. Beware lest the veils of the wicked prevent you from your Chosen Lord. Be steadfast in the Cause; thus hath the decree been irrevocably fixed by the truth.

- 11 O Pen of loving-kindness! Turn toward Javad and make mention of him from the presence of the Lord of creation, Who hath come from the heaven of utterance with the sovereignty of God, the Self-Subsisting, that the fragrance of verses from the Lord of attributes might stir him and establish him in the love of God in such wise that neither the allusions of the deniers nor the signs of those who have turned away from God, the Mighty, the Beloved, can hinder him. Hold fast to the handle of sanctity and be a sign of detachment among the people. Thus doth thy Lord, the Mighty, the Loving, command thee. Say: Blessed is he who hath detached himself from all else and followed what hath been revealed in the Tablets. He is truly the apple of the eye of existence. Make mention of your Lord, the All-Merciful, with wisdom and utterance. God will soon assist you with authority from His presence and will exalt whomsoever He willeth among His creation. He, verily, is the Truth, the Knower of things unseen. All things are within the grasp of His power; neither is anything in the unseen or visible realms hidden from His knowledge.

- 12 O Imam! Glorify on behalf of thy Lord those who have heard, have turned towards Him and have answered the Call of God when it was raised in truth from this exalted station. The name of not one of those who have turned unto Him hath been left out of thy Lord's Book. He, verily, is the One Whose grace is manifest. Remember them at all times, that they may be drawn by this wise Remembrance. Say: Sorrow not over anything, for He is with you and this sufficeth you, did ye but know. Rejoice in My remembrance of you and in My turning towards you from this Spot which God hath made the Source of His mighty and wondrous Cause. Thus hath the Divine Lote-Tree spoken forth from this most sublime Station, out of Its love for you, that ye may give thanks unto your Lord, the Most Merciful, at all times, and arise to aid His Cause amidst His heedless servants. And the glory be upon thee and upon those who are with thee amongst the loved ones of thy Lord, the Mighty, the Bountiful.

محيطاً ايّاكم ان تمنعكم سبحات الفجار عن ربكم
المختار ان استقيموا على الأمر كذلك كان الحكم
بالحق مقضياً

11 ان يا قلم الوداد توجه الى الجواد ثم اذكره من
لدن مالک الایجاد الذی اتی من سماء البیان
بسلطنة الله المهيمن القیوم لیهزه عرف الآيات
من لدن مالک الصفات و يستقیمه على حب
الله على شأن لا تمنعه اشارات الذین کفروا و
لا دلالات الذین اعرضوا عن الله العزیز المحبوب
تمسک بعروة التقديس و کن آية التنزيه بين الناس
کذلك یامرک ربک العزیز الودود قل طوبی
لمن انقطع عما سواه و اتبع ما نزل فی الألواح انه
لقرّة عين الوجود ان اذكروا ربکم الرحمن بالحكمة و
البیان سوف ينصرکم الله بسلطان من عنده ويرفع
من یشاء من خلقه انه هو الحق علام الغیوب
کلشیء فی قبضة قدرته لا یعزب عن علمه ما فی
الغیب و الشہود

12 ان يا امام کبر من قبل مولیک على وجوه الذین
سمعوا و اقبلوا و اجابوا نداء الله اذا ارتفع بالحق
من هذا المقام الرفیع ما ترک اسم احد من الذین
اقبلوا من کتب ربک انه لدو فضل مبين ذکرهم
فی کلّ الأحيان لينجذبوا من هذا الذکر الحکیم
قل لا تحزنوا من شیء انه معکم و هذا یکفیکم ان
انتم من العارفين ان افرحوا بذکری ايّاکم و اقبالی
ایکم من هذا المقرّ الذی جعله الله مصدر امره
العزیز البديع کذلك نطقت سدرۃ المنتهى من
هذا المقام الأسنى حباً لکم لتشکروا ربکم الرحمن
فی کلّ الأحيان و تقومون على نصرۃ امره بين
عباده الغافلين و البهاء علیک و على من معک
من احبّاء ربک العزیز الکريم

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Date: ca. 1289-1290?

1 He is the Manifest Interpreter

2 O thou who gazest upon the Friend and awaitest the appearance of the Glorious One! Know thou that We have read the Gospel and with Us are its meanings and mysteries which none hath discovered save whom God willeth. Then know that wisdom requireth giving to each seeker his measure. The ocean containeth what is in the cup, but the cup cannot contain what is in the ocean. The cup hath been given according to its capacity and the ocean according to its measure. Ponder that thou mayest be of them that comprehend. We give the thirsty to drink of the wine of understanding - verily it is the Kawthar of life. Blessed are they that drink thereof.

3 Consider when Jesus was asked at the time when the Pharisees had gathered round Him; He said to the questioner: "Thou sayest," and gave no other answer. Thus was the matter ordained in the Book. The hour hath come wherein the Spirit glorified His Lord, but ponder thou that hour whose knowledge was concealed from all who are on earth, and none discovered it save the All-Knowing, the All-Informed. Whoso attaineth its recognition at the time of its manifestation hath attained eternal life and entered the Kingdom and partaken of what hath been perfected therein. Blessed is he who hath found the fragrance of the utterance and turned towards it, detached from all else.

4 Beware lest the veils hinder thee. Look, then remember when the Spirit came: He was denied by the Pharisees who possessed knowledge of the Law and its minutiae, while those who caught fish believed in Him, as did those who were publicans. Take heed and be of them that remember. Reflect upon the cause of these men's rejection and the reason for those men's acceptance, that the truth may become manifest to thee and thou mayest behold the light shining from its manifest and luminous horizon.

5 Among the Pharisees were those who cited the Torah as proof of His falsity, after the Torah had testified of Him and what was revealed in the scrolls of the Messengers. Had they understood the Books and what God intended therein, they would not have been debarred from recognizing that which was their purpose. To this testifieth every fair-minded one possessed of knowledge. When they interpreted what was in the Books according to

1 هو المبيّن المبين

2 يا أيّها الناظر الى الخليل و المنتظر لظهور الجليل
فاعلم انا قرأنا الانجيل و عندنا معانيه و اسراره
و ما لم يطلع به احد الا من شاء الله ثم اعلم ان
الحكمة يقتضى اعطاء كلّ ذى طلب مقداره ان
البحر يحمل ما فى الكأس ولكنّ الكأس لا تحمل
ما فى البحر قد اوتيت الكأس على قدرها و البحر
على قدره فكّر لتكون من العارفين نسقى الظمآن
رحيق العرفان انه لكوثر الحيوان طوبى للشاربين

3 تفكّر اذ سئل يسوع حين الذى اجتمع عليه
الفريسيون قال للسائل انت تقول و ما اجاب
كذلك قضى الامر فى الكتاب قد قضت الساعة
التي مجد الروح ربّه ولكن تفكّر فى الساعة التي
ستر عرفانها عن على الأرض كلّها و ما اطلع
بها الا العليم الخبير من فاز بعرفانها حين ظهورها
اوتى حيوه ابدية و دخل الملكوت و اكل ما
كل فيه طوبى لمن وجد عرف البيان و اقبل اليه
منقطعاً عن الامكان

4 اياك ان تحجبك الأجباب و انظر ثم اذكر اذ
اتى الروح انكره الفريسيون الذين كان عندهم علم
الناموس و دقائقه و آمن به من اصطاد الحوت
ثم الذى كان من العشارين ان اعتبر و كن من
الذاكرين تفكّر فى علّة اعراض هؤلاء و سبب
اقبال هؤلاء ليظهر لك الحق و ترى النور مشرقاً
من افقه الألأخ المنير

5 من الفريسيين من استدللّ بالتوراة على بطلانه بعد
الذى شهد له التوراة و ما نزل فى صحف المرسلين
لو عرفوا الكتب و ما اراد الله فيها ما منعوا عن
عرفان ما هو المقصود يشهد بذلك كلّ منصف
عليم انهم لما فسروا ما فى الكتب بأهوائهم احتجبوا
عن الروح و ارتكبوا ما تدرّفت به عيون المقرّبين

their desires, they were veiled from the Spirit and committed that which caused the eyes of them that are nigh to shed tears.

- 6 We have cast thee into the depths of these allusions that which sufficeth thee, wouldst thou ponder them with a pure and sanctified and illumined heart. Blessed is the eye that seeth, the ear that heareth, the hand that graspeth, and the heart that turneth unto the Lord of great glory. Among the people are those who turn to Him through their desires, and among them are those who turn according to what their Lord desireth. Blessed is he whose desire is what his Lord, the Mighty, the Great, desireth.

- 7 As to what thou hast asked concerning my condition, know thou that I am a captive, and I would that trees had been cut down for my name and a portion of my body crucified upon each one of them. Thus do We impart unto thee that thou mayest be of them that comprehend. We beseech God to draw thee nigh unto Him and cause thee to hear the melody of the Dove which warbleth upon the branches in diverse notes. He, verily, is the Almighty, the Glorious, the Bountiful.

- 8 O thou who gazest! Know that this is a Day wherein questioning beseemeth no one. It hath been ordained for every soul that, when he heareth the Call from the direction of the snow-white Spot, he should hasten and say: "Here am I, O God of earth and heaven, Creator of names!" Woe betide them who were not stirred by the breezes of the All-Merciful in those days and were not awakened by the shrill voice of His Most Exalted Pen. They have not risen from among the dead, nor attained unto that for which they were created. We testify that they are of the dead.

- 9 The appointed time hath come, the Hour hath struck, and the Beloved of all who are in the heavens and on earth hath appeared. Thou didst leave thy home, turning toward the Spot wherein the Manifestation was promised in the tablets of God, the Mighty, the Impregnable. Thou hast reached the sea and beholdest its waves. Beware lest vain imaginings prevent thee from immersing thyself therein. Seek assistance through the Name of thy Lord, then enter it, stripped of the garments of allusion. Thus wilt thou find its pearls and say: "Praise be unto Thee, O Quickener of the worlds!"

- 10 We see the veil to be thin. Rend it with the finger of certitude that thou mayest behold the Sun of Beauty shining from behind it and be of them that attain. Beware lest that which prevented the divines of the earth when the Spirit came with the kingdom of His Lord, the Mighty, the Generous, prevent

6 قد القيناك في غياهب تلك الاشارات ما يكفيك لو تتفكر فيها بقلب طاهر مقدس منير طوبى لعين رأت و لأذن سمعت و ليد اخذت و لقلب اقبل الى الربّ ذى المجد الكبير من الناس من اقبل اليه بهواه و منهم من اقبل بما اراد مولاه طوبى لمن كان مراده ما اراد ربه العزيز العظيم

7 و اما ما سئلت عني و ما انا عليه فاعلم اني عبد مسجون و اقول يا ليت قطعت الأشجار لاسمي و صلب على كل واحد منها جزء من جسدي كذلك القيناك لتكون من المطلعين نسل الله ان يقربك اليه و يسمعك نغمة الورقاء التي تغنّ على الأفنان بفنون الألحان انه هو المقتدر العزيز المنان

8 يا ايها الناظر فاعلم هذا يوم لا ينبغي لأحد فيه السؤال كتب لكل نفس اذا سمع النداء عن شطر القبة البيضاء يقبل و يقول لبيك يا اله الأرض و السماء و موجد الأسماء تبارك للذين ما تحركوا من نسمة الرحمن في تلك الأيام و ما انتبهوا من صرير قلبه الأعلى انهم ما قاموا من الأموات و ما فازوا بما خلقوا له نشهد انهم من الميتين

9 قد تمّ الميقات و جاء الوقت و ظهر محبوب من في السموات و الأرضين انك تركت ديارك مقبلاً الى المقام الذي وعد فيه الظهور في الواح الله العزيز المنيع قد بلغت البحر و ترى امواجه اياك ان تمنعك الأهوام عن التغمّس فيه ان استعن باسم الربّ ثم ادخل فيه عرباً عن اثواب الاشارات اذا تجد لآليه و تقول لك الحمد يا محيي العالمين

10 نرى الحجاب رقيقاً ان اخرقه باصبع اليقين لترى شمس الجمال مشرقة عن ورائه و تكون من الفائزين اياك ان يمنعك ما منع عنه علماء الأرض اذ اتى الروح بملكوت ربه العزيز الكريم لو تسمع ما خاطبك به لسان القدم لتدع ما

thee. Shouldst thou hear what the Tongue of Eternity addresseth unto thee, thou wouldst abandon all thou hast and turn toward the Station before which the Kingdom crieth out: "The King of Kings hath come with great glory!"

- 11 Reflect on that which hath flowed from the Pen that thou mayest find therefrom the fragrance of eternity. This is of His grace upon thee and upon the peoples, if thou be of them that turn. Withhold not thy tongue from the remembrance of thy Lord, nor thine eyes from gazing upon the scene of God, the Almighty, the Powerful. Arise from among the dead in the name of thy Lord, the Most High, the Most Exalted, and be thou one that crieth out His remembrance amidst His heedless servants.

- 12 Blessed is the heart that hath drunk what hath flowed in those days, and the temple that hath attained to standing in the presence of the All-Merciful and been honored with that which was promised in the Book from One true and faithful. Shouldst thou turn toward the Bell, thou wouldst hear from it the name of thy Lord, and shouldst thou look upon the Law, thou wouldst find it adorned with this wondrous remembrance.

- 13 How many Pharisees secluded themselves in temples awaiting the days of Christ, yet when He came with the truth from the heaven of thy Lord's will, they denied Him and were of the oppressors! How many learned ones were barred from the ocean of knowledge, and how many ignorant ones hastened, drank, and said: "Praise be unto Thee, O God of all who are in the heavens and on earth!" How many wise ones were heedless of the Purpose, and how many children turned and attained unto that which their Lord, the Mighty, the Impregnable, desired! How many women arrived and attained unto the presence of the Spirit and His knowledge, and how many men of power kept far from that noble Scene!

- 14 We beseech God to make thee a champion of His Cause and a servant of His Manifestation, and to make thee a standard of guidance among creation, that thy remembrance may endure in the realm below and thy spirit in the Kingdom above. Verily, He is powerful over whatsoever He willeth. When thou hast drunk from the Kawthar of life and attained unto that which the All-Merciful hath desired for thee, detach thyself wholly from all else, then turn with radiant countenance unto thy Lord. The Most Holy Sanctuary hath been adorned with the mention of thy Lord, the Lord of all names, and the land of Batha hath been stirred by the call of thy Lord, the Most Exalted, the All-Glorious.

عندك مقبلاً الى المقام الذي ينادى الملكوت
امام وجهه قد اتى مالک الملوك بمجد عظيم

11 تفكر فيما جرى من القلم لتجد منه عرف القدم
هذا من فضله عليك وعلى الأمم ان تكن من
المقبلين لا تمنع لسانك عن ذكر ربك ولا عينك
عن النظر الى منظر الله المقتدر القدير قم عن بين
الأموات باسم ربك العلي الأعلى وكن صالحاً
بذكره بين عباد الغافلين

12 طوبى لقلب شرب ما جرى في تلك الأيام و
لهيكل فاز بالقيام في منظر الرحمن وتشرف بما
وعد في الكتاب من لدن صادق امين لو توجه
الى الناقوس تسمع منه اسم ربك ولو تنظر الى
الناموس لتجده مزيئاً بهذا الذكر البديع

13 كم من الفريسيين اعتكفوا في الهياكل ابتغاء لآيام
المسيح فلما اتى بالحق من سماء ارادة ربك انكروه
و كانوا من الظالمين كم من عالم منع عن بحر
العرفان و كم من جاهل سرع و شرب و قال
لك الحمد يا الله من في السموات والأرضين كم
من ذى حكمة غفل عما هو المقصود و كم من
صبي توجه و فاز بما اراد ربه العزيز المنيع كم من
امرأة بلغت و فازت بلقاء الروح و عرفانه و كم
من ذى شوكة من الرجال بعد عن ذاك المنظر
الكريم

14 ان اسئل الله بأن يجعلك ناصراً لأمره و خادماً
لظهوره و يجعلك علم الهداية بين البرية ليبقى
ذكرك في الناسوت و روحك في الملكوت انه
هو المقتدر على ما يشاء و انه هو الحاكم على ما
يريد اذا شربت كوثر الحيوان و فزت بما اراده
الرحمن ان انقطع بكنك عما سواه ثم اقبل الى
مولاك بوجه منير قد تزين المسجد الأقصى بذكر
ربك مالک الأسماء و انجذبت ارض البطحاء
من نداء ربك العلي الأبى

- 15 Wilt thou remain still when all things have been set in motion by this Name, at Whose revelation all who are in the heavens and on earth were thunder-struck, save whom thy Lord, the All-Knowing, the All-Wise, hath willed? The Temple hath been raised by the hand of the All-Merciful's loving-kindness and adorned with the ornament of utterance. Is this better for you, or that which hath been built of clay? Judge ye fairly, if ye be of them that know.
- 16 From the right hand of the Throne there hath been raised a Call whereby the Pens were struck dumb, the Tablets were shaken, and the dwellers of the heavens and earth were thrown into confusion. The Kawthar of life hath flowed by the will of the All-Merciful, and the choice wine of immortality is bestowed by the hands of bounty. Take ye and drink in My Name, whereby all in the worlds have been subdued. Cast behind you the intimations of self; this is your Lord Who hath come with His holy kingdom, the Mighty, the Inaccessible. Do the might of kings or the cawing of the owned one frighten you? He, verily, aideth whom He willeth through a sovereignty from His presence, and He is indeed the All-Powerful, the All-Knowing, the All-Wise.
- 17 If thou findest weakness in thyself, seek strength through the power of thy Lord, and if thou perceivest lassitude in thyself, speak forth this remembrance that thou mayest be attracted by the signs of thy Lord and soar in the atmosphere of His love. Then wilt thou hear the cry of all things: "Blessed be God, the most excellent of creators!" Thus have We adorned the Kingdom with the lights of the Divine Realm and caused the sun of thy Lord's beauty to shine forth from its horizon, the All-Knowing, the Ancient of Days. When thou hast attained unto this, draw near and say: "Praise be unto Thee, O Beloved of the worlds!"
- 15 أ تكون ساكناً بعد الذي تحرك كل الأشياء بهذا الاسم الذي اذا ظهر انصعق من في السموات و الأرض ألا من شاء ربك العليم الحكيم قد بنى الهيكل بيد عناية الرحمن وزين بطراز البيان أ هذا خير لكم أم الذي بنى بالطين فأنصفوا لو انتم من العارفين
- 16 قد ارتفع عن يمين العرش نداء به انصعقت الأقلام و اهتزت الألواح واضطرب سكان من في السموات و الأرضين قد جرى كوثر الحيوان بارادة الرحمن و يعطى رحيق البقاء بأبادة العطاء خذوا و اشربوا باسمي الذي به ينخر من في العالمين دعوا الاشارات عن ورائكم هذا ربكم قد اتى بملكوته المقدس العزيز المنيع أ يخوفكم سطوة الملوک او نعاق المملوک أنه يؤيد من يشاء بسطان من عنده و أنه هو المقتدر العليم الحكيم
- 17 ان وجدت في نفسك ضعفاً أن استقدر بقدرة ربك و ان تر في نفسك كسالةً ان انطق بهذا الذکر لتكون منجذباً بآيات ربك و طائراً في هواه حبه اذا تسمع نداء كل الأشياء بأن تبارک الله احسن المبدعين كذلك زيناً المملکوت بأنوار اللاهوت و اشرقنا من افقه شمس جمال ربك العليم القديم اذا فزت به اقبل و قل لك الحمد يا محبوب العالمين

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BH00873

To: Siyyid Mihdi Dahaji

Date: ca. 1289-1290?

- 1 In the Name of the Peerless, Incomparable God! 1 بنام خداوند بیماند یگنا
- 2 Your letter addressed to this servant, present before the Throne, was received before the Divine Presence. Previously, a detailed Tablet was written and sent to you, and likewise to Ali and Anis, upon them be the glory of God. God willing, may all else be awakened by the fragrances of your love and the wondrous expressions of your remembrance, and may they incline their hearts toward the Beloved, Who is sanctified above all directions. The letter which the Afnan had written to you was also presented and observed before the Most Great Presence, and from it was inhaled the fragrance of the love of the All-Merciful. Blessed is he, and glory be unto him from his Lord, the All-Knowing, the All-Informed. 2 مکتوب آنجناب که بعد حاضر لدی العرش نوشته بودید تلقاء وجه حاضر از قبل لوح مفصلی بآنجناب مرقوم و ارسال شد و هم چنین بجناب علی و انیس علیهما بهاء الله انشاء الله ما سواه از نفحات محبت و بدایع اذکار آنجناب منتبه شوند و بجهت محبوب که مقدس از جمیع جهات است بقلوب میل نمایند مکتوبی هم که افنان بآنجناب نوشته بودند در منظر اکبر حاضر و مشاهده شد و عرف حب رحمن از او استنشاق گشت نعیماً له و بهاء له من لدن ربه العليم الخبير
- 3 In his letter mention was made of two of the Afnan; therefore the ocean of thy Lord's loving-kindness surged, and the winds of thy Master's favors were stirred, and there was revealed for each of them a Tablet that brought solace to the eyes. In the Land of Mystery and Iraq it was revealed in Tablets that all the Afnan would attain unto the Everlasting Law. Thus did God will it, and His will hath been and ever shall be sovereign and all-encompassing. The gaze of mercy and the glance of bounty have ever been directed towards them and, God willing, ever shall be. Had all who dwell on earth been mentioned in His Book, We would have revealed for them that which would cause spirits to soar and minds to be attracted. This is of Our grace upon him. Verily, thy Lord is the All-Bountiful, the All-Knowing, the All-Forgiving. 3 در مکتوب ایشان ذکر دو نفس از افنان مذکور لذا توج مجر عنایه ربک و تهیجت اریاح الطاف مولیک و نزل لكل واحد منهما لوح تقر به العیون در ارض سر و عراق در الواح نازل که جمیع افنان بشریعه باقیه فائز خواهند شد حق چنین خواست و خواست او مهیمن و محیط بوده و خواهد بود لازال لحاظ مرحمت و طرف مکرمت بایشان بوده و انشاء الله خواهد بود لو ذکر فی کتابه من علی الأرض لتزلنا لهم ما تطیر به الأرواح و تجذب به العقول هذا من فضلنا علیه ان ربک لهو الفضال العليم الغفور
- 4 We beseech God that all may remain steadfast and firm in His love, in such wise that the fragrances of their constancy may waft throughout the realm. This is a station concerning which the Beloved of the world made complaint—though in truth it was not a complaint, but rather a revelation of the greatness of this station. He said, and His word is the truth: "These two verses have turned My hair white." 4 از حق میطلبیم که کل بر حبش ثابت و مستقیم باشند بشأنیکه نفحات استقامتشان در ملک ساطع شود این مقامی است که حبیب عالم از آن شکایت نموده و فی الحقیقه مقصود شکایت نبوده بلکه اظهار عظمت این مقام بوده قال و قوله الحق شیبتی الآتین
- 5 O My Name! The utmost joy and delight were occasioned by the turning of those two souls whose mention was outwardly made in the Most Holy Court, for God hath never wished that any of those souls should remain veiled. Say: Take ye the chalices of salvation in the name of Him Who causeth the dawn 5 ان یا اسمی کمال فرح و انبساط از اقبال نفسین که ذکرشان بر حسب ظاهر در ساحت اقدس مذکور روی داد چه که حق دوست نداشته احدی از آن نفوس محتجب ماند قل خذوا اقداح الفلاح باسم فالحی الاصباح ثم اشریوا منها بذکر هذا

to break, then drink therefrom in remembrance of this Light on this morn. Well is it with you, O ye that drink!

- 6 O My Name! The fragrances of the All-Merciful's loving-kindness are wafting with the utmost joy and fragrance throughout all creation, and the utterance of the Beloved is manifest with supreme delicacy and sweetness. The Pen of the Lord of eternity floweth with perfect clarity and sweetness. Nevertheless, behold how many of the people remain veiled and remote. Hath any melody equaled this melody? Nay, by the Lord of all created things! Hath any call more exalted or more sweet reached mortal ears? Nay, by My all-compelling Self!

- 7 O Mihdi! At a time when the Manifest Beauty was imprisoned at the hands of the oppressors of the earth, and both those without and those within were engaged in the utmost heedlessness and error, tyranny and insolence, the call was that which thou didst hear, and the Tablets were those that were sent to the rulers of the earth. Have I ever compromised in the Cause of God? Then would the Lord of Lords declare: Nay, by thy life, O thou through whom sovereignty and power have been manifested!

- 8 O Mihdi! Nevertheless, some of the veiled ones among the people of the Bayan have preferred and chosen the buzzing of flies over the wondrous melodies of the Lord of Names and Attributes. This is indeed oppression, wert thou to perceive it. They have abandoned the most pure and fragrant Kawthar and turned to the putrid and noxious pool.

- 9 O Mihdi! The exposition is vast and time is short; therefore it is better that we turn to mention other matters.

- 10 Furthermore, in the letter from Afnan was mentioned his brother and sister who had intended to journey to the Most Holy Court. How excellent was their intention! However, this land continues to be in turmoil, as was previously detailed in the Tablets. The manifestation of turmoil is in these days, therefore permission was not granted on this occasion. O My Name! We perceive from Muhammad, in most times, the fragrance of love for his Lord, the All-Merciful. Think not that thy Lord is heedless. With Him is the knowledge of all things, but the people are in heedlessness and behind a veil. We make mention of him at times, as testified by Him Who has knowledge of mysteries. Convey My greetings unto him and unto the sister. For them is a goodly return.

المصباح في هذا الصباح هنيئاً لكم يا ملأ الشارين

6 یا اسمی نفحات عنایت رحمن بکمال روح و ریحان مابین امکان ساطع و بیان محبوب بمنتهای لطافت و شیرینی هویدا و معین قلم مالک قدم بکمال صفا و عذوبت جاری مع ذلک مشاهده کنید که چه مقدار خلق محتجب و دورند آیا نغمه‌ئی باین نغمه معادله نموده لا و مالک البریه‌ی ایا ندائی از این ندا مرتفع تر و ملیحتر بآذان رسیده لا و نفسی المهیمنة

7 ای مهدی در حینیکه جمال مبین در دست ظالمین ارض مسجون و خارج و داخل در منتهای غفلت و ضلالت بظلم و جسارت مشغول ندا آن بود که شنیدی والواح آن بود که برؤسای ارض فرستاده شد هل داهنت فی امر الله اذا یقول ربّ الأرباب لا و نفسک یا من بک ظهرت السلطنة و الاقتدار

8 ای مهدی مع ذلک بعضی از محتجبین اهل بیان طنین ذباب را از نغمات بدیعہ مالک اسماء و صفات بهتر شمرده‌اند و مقدم داشته‌اند اینست ظلم لو تکنون من المتفرسین کوثر اطهر معطر را گذارده‌اند و ببرکه منتہء خبیثه توجّه نموده‌اند

9 ای مهدی بیان وسیع و وقت تنگ لذا بهتر آنکه بذکر مطالب اخری توجّه نمائیم

10 و دیگر در مکتوب افنان ذکر اخوی و اخت ایشان بود که اراده توجّه بشطر اقدس نموده‌اند نعم ما ارادا ولكن این ارض تا حین در اضطراب مشهود چنانچه از قبل در الواح تفصیل آن نازل ظهور اضطراب در این ایام است لذا در این کره اذن داده نشدند یا اسمی انا نجد من محمّد فی اکثر الأحيان رائحة محبة ربّه الرحمن لا تحسب ان ربک غافل عنده علم کلّ شیء ولكن الناس فی غفلة و حجاب و نذکره فی بعض الأحيان یشهد بذلک من عنده علم الأسرار کبر من قبل علیه و علی الأخت انّ لهما حسن مآب

- 11 In his letter was mention of the Trustworthy One. We beseech God to strengthen him at all times. Verily, He is the Answerer of the prayers of the supplicants. May He enable him to do what He loves and is pleased with. Verily, He is the Ruler over what He wishes. Say unto him: We have known what thou hast done in the path of thy Lord. We were with thee in all conditions. We testify and We see.
- 12 Likewise, the letter of Ibn-i-Za', upon him be the Glory of God, which he had written to thee, was presented before the Face. Convey My greetings unto his face. We beseech God to strengthen him in the service of his Lord. We testify that he is among those who have attained and witnessed the testimony of his Lord, the All-Knowing, the All-Informed. This is better for him than what is witnessed and seen. Verily thy Lord is the Munificent Giver. He makes mention of Us in the letter Ha; We make mention of him in this Great Prison. Say: Say: My spirit be a sacrifice for Thy favors, O Beloved of the worlds!
- 13 Furthermore, regarding the aforementioned sum that the honored Afnan had mentioned - verily he is the trustee from the presence of the Truth. This was decreed aforetime from One All-Knowing, All-Wise. We had previously given permission that whatever amount your honor needs for occupation may be requested. Now the decree remains the same, however major commerce in that land is not permitted for your honor. Let it be just enough to keep you occupied and to expend, for enemies seek to grasp at various pretexts and arise in pursuit. This apparent wisdom is mentioned, otherwise thy Lord is verily the Protector in all conditions. Verily, He has power over all things. We have previously commanded the observance of outward matters, therefore the Pen flows upon such matters.
- 14 Likewise, a special Tablet for the honored Uncle, upon him be the Glory of God, was revealed from the heaven of the Will of the Self-Sufficient, the Most Exalted, and was sent. O My Name! Convey sublime greetings from this Prisoner to all the loved ones of that land and other regions. The poems of his honor 'Ali were mentioned before the Face. Blessed is he in having drunk the wine of faith and having opened his lips in praise of his Lord, the All-Merciful.
- 15 Say to Isma'il: We had previously answered thee, as if thou hast forgotten it. Be thou assured and trust in God. He will give thee what He willeth. He is verily the Mighty, the Generous.
- و قد كان في كتابه ذكر الأمين نسئل الله بأن يؤيده
في كل حان و حين أنه مجيب دعوة السائلين و
يوقفه على ما يحب و يرضى أنه هو الحاكم على ما
يشاء قل له قد علمنا ما عملت في سبيل ربك أنا
كنا معك في كل الأحوال نشهد و نرى
- و هم چنین مکتوب ابن زاء علیه بهاء الله که
بأنجناب نوشته بودند تلقاء وجه معروض کبر
على وجهه من قبلي نسئل الله بأن يؤيده علي خدمة
مولاه نشهد انه ممن فاز و شهد بشهادة ربه العليم
الخبير هذا خير له عما يشهد و يرى ان ربك هو
المعطي الكريم انه يذكرنا في الهاء أنا نذكره في هذا
السجن العظيم قل قل روى لعنايتك الفداء يا
محبوب العالمين
- و دیگر در باره وجه معهود که جناب افنان
مذکور داشته بودند انه وکیل من لدى الحق
هذا ما قضى من قبل من لدن علم حکیم و از
قبل اذن داده بودیم که هر قدر آنجناب بجهت
اشتغال بخواهند طلب نمایند حال هم حکم همان
است ولكن تجارت کلیه در آن ارض از برای
آنجناب جایزه همین قدر باشد که مشغول باشید
و مصروف نمائید چه که اعدا بجهلای مختلفه
تمسک جویند و در صدد افتند این حکمت
ظاهره است که ذکر میشود و الا ان ربك هو
الحافظ في كل الأحوال انه على كل شيء قدير
مراعات ظاهر را از قبل امر نموده ایم لذا یجری
القلم على مثل هذه الأمور
- و هم چنین لوحی مخصوص جناب خال علیه بهاء
الله از سماء مشیت غنی متعال نازل و ارسال
شد ان یا اسمی احبای آن ارض و دیار اخری
جميع را از قبل این مسجون تکبیر منیع برسانید
شعرهای جناب علی تلقاء وجه مذکور آمد هنیئاً
له بما شرب رحيق الايمان و فتح شفتاه ببناء ربه
الرحمن
- قل لأسمعیل أنا اجنباک من قبل کانتک نسبته
ان اطمئن و توکل على الله انه يعطیک ما اراد
انه هو العزيز الكريم

16 Say: O Moses! We beseech God to cause thee to hear from this Tree what the Interlocutor heard. He is verily the Almighty, the Powerful. O My Name! Convey what We have conveyed to thee in this Tablet, then send what was revealed for thee before, and be of those who remember. The Glory be upon thee and upon those who are with thee, who have remained steadfast in the Cause and were among the firm ones.

16 قل يا موسى نسئل الله بأن يسمعك من هذه السدرة ما سمع الكلم انه هو المقتدر القدير ان يا اسمي بلغ ما بلغناك في هذا اللوح ثم ارسل ما نزل لك من قبل وكن من الذاكرين انما البهاء عليك وعلى الذين معك من الذين استقروا على الامر و كانوا من الراشخين

BLIB_Or11096#020, BLIB_Or15710.059,
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BH00869

To: *Abdul-Ghani*

Date: *ca. 1289-1290?*

1 In the name of Him Who is seated upon the throne of Divine Unity

1 بسم من استقرّ على عرش التوحيد

2 O Abdul-Ghani! Harken unto the call of the All-Bountiful in the most wondrous and sweet language. This is the Day wherein every soul, detached from all else, must occupy itself with the remembrance of the Sovereign Lord of verses. Look not at what hath been mentioned, but at what hath shone forth from this Horizon, from which the Sun of Glory and Power hath dawned.

2 اى عبدالغنى بشنو نداى غنى متعال را بلسان ابداع احل اليوم يوميست كه بايد هر نفسى منقطعاً عن كلّ الجهات بذكر سلطان آيات مشغول شود لا تنظر الى ما ذكر بل بما اشرق من هذا الأفق الذى منه طلعت شمس العظمة والاقتدار

3 Arise with the utmost diligence and endeavor to promote the Cause. Soon shall the people of truth behold in the Kingdom the fruits of acceptance and deeds. This is the Day of helplessness and supplication. Pure nothingness hath been and shall ever be beloved, and whosoever attaineth unto this station shall be reckoned before God among the dwellers of the cities of eternity.

3 بتمام جدّ و جهد بر نصرت امر قيام نما زود است كه ثمرات اقبال و اعمال را اهل حق در ملكوت مشاهده نمايند اليوم يوم عجز و ابتهاست نيسى بحت محبوب بوده و خواهد بود و هر نفسى بايقام فائز شد عندالله از اهل مدائن بقا محسوبست

4 Many are those who have remained deprived and forbidden from a single word of the Sovereign of Oneness. The Tablets sent down from the heaven of God's Will have been revealed concerning every matter. No mention remaineth except that which hath flowed from the Most Exalted Pen, and no question is seen except that its answer hath dawned and appeared from the horizon of the heaven of inner meanings.

4 بسا از نفوس كه بكمهئى از سلطان احديّه محروم و ممنوع مانده اند الواح منزله از سماء مشيت الهيّه در هر شأنى نازل ذكرى باقى نمانده مگر آنكه از قلم اعلى جارى شده و سؤالى مشاهده نميشود مگر آنكه جواب آن از افق سماء معانى مشرق و لائح گشته

5 Although much of what was revealed hath been lost and effaced due to lack of time and the rebellion of the people of hatred, strive to obtain that which exists, that thou mayest testify

5 اگرچه بسيارى از آنچه نازل شده لضيق وقت و طغيان اهل عناد مفقود و محو شده ولكن در تحصيل آنچه موجود است همت نما تا يقين كامل

with complete certitude that all that hath been and will be mentioned hath flowed from the Ancient Pen.

شهادت دهی که جمیع ما ذکر و یذکر از قلم قدم جاری گشته

- 6 As to thy question about the Mathnavi poetry, it would be a pity in this Day for the Most Exalted Pen to flow in such mentions. Hast thou not observed that the Primal Point, the Most Exalted Remembrance, saith "His mention shall be 'There is none other God but I, O My creation, bear ye witness unto Me'"? Nevertheless, in previous years there hath flowed from the Ancient Pen in these stations that which sufficeth.

6 و اینکه سؤال از شعر مثنوی نمودید الیوم حیف است قلم اعلی در این اذکار جریان یابد آیا ملاحظه ننوده‌ئی که نقطه‌ء اولی و ذکر اعلی میفرماید ذکر او لا اله الا انا ان یا خلقی ایای فاشهدون خواهد بود و مع ذلک در سنین قبل از قلم قدم در این مقامات جاری شده آنچه کفایت نماید

- 7 Similarly, questions were asked about the disconnected letters. During the sojourn of the Day Star of the horizons in Iraq, countless verses were revealed concerning these matters, some of which were sent. By My life! If thou wert to look with penetrating vision, thou wouldst find therein that which would make thee soar in the atmosphere of wisdom and utterance. Reflect upon those revealed verses, for We have deposited in the depths of those allusions the mysteries of thy Lord, the Source of verses. Oceans of meanings lie concealed therein, and divine consummate wisdom is hidden therein. Blessed is he who recognizeth and saith: "I testify, O my God, that Thou art the All-Knowing, the All-Informed."

7 و همچنین از حروف مقطعات سؤال شده بود در ایام توقف نیر آفاق در عراق آیات لا تخصی در این مقامات نازل بعضی از آن ارسال شد لعمری لو تنظر بصر الحدید لتجد منه ما يجعلک طائراً فی هواء الحکمة و البیان تفکر در آن آیات منزله محبوب لآنا اودعنا فی غیاب تلک الاشارات اسرار ربک مطلع الآیات اجر معانی در او مستور و حکم بالغه ربانی در او مکنون طوبی لمن عرف و قال اشهد یا الهی انک انت العلیم الخبیر

- 8 Likewise, previously some explanations flowed from the Pen of Command concerning a single verse of the Mathnavi and were sent. In truth, the meanings of what thou hast asked and what thou hast not asked are all concealed and inscribed therein.

8 و همچنین از قبل در یک فرد از مثنوی بعضی بیانات از قلم امر جاری ارسال شد فی الحقیقه معانی ما سئلت و ما لم تسئل کلها در او مستور و مسطور

- 9 Furthermore, concerning the blessed verse "Alif Lam Mim. The Romans have been defeated," thou hadst inquired. In this regard, a mention of the Sovereign was previously revealed. Search that thou mayest find and be of them who know. However, We have commanded the Most Great Branch to interpret anew that blessed verse and send it.

9 و دیگر از آیه مبارکه "ألم غلبت الروم سؤال نموده بودید در این مقام ذکر از سلطان مذکور از قبل نازل تفحص لتجد و تكون من العارفين ولكن به غصن اعظم امر فرمودیم مجدداً آن آیه مبارکه را تفسیر نماید و ارسال دارد

- 10 Moreover, mention was made of the Dawning-Places of Manifestations and the Rising-Points of divine verses, especially in Tablets concerning the mention of Names, their essences, their effulgences, their realities, their origins, their influences, their ascents and their descents, revealed from the Source of Command in response to one of the loved ones in the Land of Mystery. Blessed is he who findeth and readeth and saith: "Praise be unto Thee, O God of the worlds."

10 و دیگر آنکه در مشارق ظهورات و مطالع آیات الهی ذکر رفته بود مخصوص در الواحی ذکر اسماء و کینونتها و اشراقها و حقیقتها و مبدئها و آثارها و صعودها و نزولها در جواب یکی از احباً در ارض سر از مصدر امر نازل طوبی لمن یجد و یقرأ و یقول لک الحمد یا اله العالمین

- 11 In the Epistle of Badi', which was sent down from the heaven of Will in the name of one of the servants, reflect thou upon the unveiling of certain veiled matters therein.

11 در رساله بدیع که باسم یکی از خدام از سماء مشیت نازل تفکر نمائید کشف بعضی مطالب مقتضه در آن

- 12 O illumined one! A Tablet from God, the Lord of creation, hath been sent unto thee. We beseech God to aid thee in all conditions and to make thee among those who have attained to what He desired for them in the beginning and the end. If God should will and desire it, divine Tablets shall reach thee hereafter, and thou shalt attain unto them.
- 12 الواح منيره من لدى الله مالک البریه شده نسل الله بأن يوفقك في كل الأحوال ويجعلك من الذين فازوا بما اراد الله لهم في المبدء والمآل لو شاء الله و اراد از بعد الواح الله ميرسد بأن فائز خواهيد شد
- 13 Make mention on My behalf of Our servant who is named Majid. Say: Blessed art thou for having turned unto the Qiblih of all horizons. Happy art thou and happy is he who hath drunk the cup of life from the fingers of the mercy of his Lord, the All-Merciful, on this Day which God hath made the solace of all days. Grieve not over remoteness, for how many a remote one have We decreed to be near, and how many a near one is verily in the fire. Be as thy Lord desireth thee to be. He desireth for those who turn unto Him naught save what He hath desired for His chosen servants. Blessed art thou, inasmuch as mention of thee hath flowed from the Most Great Pen and thy name hath been uttered by the tongue of thy Lord, the All-Forgiving.
- 13 ذکر من قبلی عبدنا الذی سَمی بالمجید قل طوبی لک بما اقبلت الی قبلة الآفاق هنیئاً لک و لمن شرب كأس الحیوان من انامل رحمة ربّه الرحمن فی هذا الیوم الذی جعله الله قرة الأيام لا تحزن عن البعد کم من بعيد حکمنا له القرب و کم من قریب انه هو فی التیران کن کما اراد مولاک انه لا یحب لمن اراده الا ما اراد لعباده الأخیار طوبی لک بما جرى ذکرک من القلم الأعظم و نطق باسمک لسان ربک الغفار
- 14 Then make mention of the Hearing One. Say: Harken unto that which the Lord of Destiny calleth thee from the direction of His most great prospect.
- 14 ثم اذكر السميع قل ان اسمع ما ینادیک به مالک القدر من شطر منظره الأكبر
- 15 Then make mention of the Bearer of Glad Tidings. Say: By God! The moon hath been cleft asunder and the Ancient Beauty hath been established upon the throne of His name, the All-Merciful, the Most Compassionate. Blessed be the ear that hath heard the call of its Lord and hath said: "Yea, O Beloved of the heavens and the earth!" Blessed art thou for having turned unto the Qiblih of them that have recognized Him, and for having mentioned Him with thy tongue while He was imprisoned in this mighty prison. This prison hath been named the Most Great Prison. Ponder upon this, that ye may comprehend what your Lord, the All-Knowing, the All-Wise, hath intended. Before this, We were beneath chains and fetters when We were in the prison of the wicked in the land of Ta, yet that was not named the Most Great. Thus doth the Lord of nations inform thee that thou mayest be among the discerning ones.
- 15 ثم ذکر البشر قل تالله قد انشق القمر و استقر جمال القدم علی عرش اسمه الرحمن الرحیم طوبی لأذن سمعت نداء ربّه و قال بلی یا محبوب السموات و الأرضین طوبی لک بما اقبلت الی قبلة العارفين و ذكرت بلسانه اذ کان مسجوناً فی هذا السجن العظیم قد سَمی هذا السجن بالسجن الأعظم تفکروا فیہ لتعرفوا ما اراد ربکم العليم الحکیم و من قبل کما تحت السلاسل و الأغلال اذ کنا فی سجن الأشرار فی ارض الطاء و مع ذلک ما سَمی بالأعظم کذلک نبأک مالک الأمم لتکون من المتفرسين
- 16 Then make mention of him who was named by the Most Great Name. Say: Give thanks unto thy Lord for having aided thee to recognize His Self on this Day whereon earthquakes have seized all the tribes of the earth and the veils of idle fancy have been rent asunder through this Name whereby the standards of thy Lord's Cause, the All-Glorious, the All-Knowing, have been raised aloft and that which was hidden hath been revealed. Render thanks unto God for having aided thee to turn unto
- 16 ثم اذكر من سَمی بالاسم الأعظم قل ان اشکر ربک بما ایدک علی عرفان نفسه فی هذا الیوم الذی فیہ اخذت الزلازل قبائل الأرض کلها و خرقت احجاب الأوهام بهذا الاسم الذی به ظهرت اعلام امر ربک العزیز العالَم و ظهر ما هو المکنون ان احمد الله بما ایدک علی الاقبال

the horizon of Beauty and for having bestowed upon thee that which hath been sent down from the heaven of His name, the Self-Subsisting. Put thy trust in Him in all matters. Say: Unto Thee be praise, O Lord of the seen and the unseen! Blessed art thou for having attained unto the recognition of thy Lord after all the ungodly rejected Him. Adorn thy breast with the ornament of divine knowledge, thy heart with the remembrance of the All-Merciful, and thy tongue with His Name, the One Who overlordeth all that witnesseth and is witnessed. Rejoice in what hath been sent down unto thee from the direction of the Throne - manifest verses which nothing in the heavens or earth can equal. Verily, thy Lord is the All-Compelling, the Self-Subsisting.

- 17 O My loved ones! Grieve not over anything. Put your trust in God. By My life! He hath ordained for you that which shall never perish. He is the Mighty, the All-Loving. O thou who art rich! God willing, thou hast been and wilt ever be the recipient of the effulgent favors shining from the Dayspring of Beauty, and with utmost joy and fragrance thou art occupied in helping the Cause of the All-Merciful through gracious utterances and penetrating counsels. This is the most great bounty and the most ancient grace. In all divine words, diligent effort is necessary. Acquire what thou canst and occupy thyself therewith. Thou art accounted among the people of Baha by the Most Exalted Pen. This bounty sufficeth thee - be thou grateful and among the thankful ones. All praise be to God, the Lord of the worlds. Convey My greetings to the faces of My loved ones and give them the glad tidings of the mention of their Lord, the All-Bountiful.

الى افق الجمال و رزقك ما نزل من سماء اسمه
القيوم توكل عليه في كل الأمور قل لك الثناء
يا مالک الغيب و الشهود طوبى لك بما فزت
بعرفان ربك بعد الذي اعرض عنه كل مشرك
مردود زين صدرك بطراز العرفان و قلبك بذكر
الرحمن و لسانك باسمه المهيمن على كل شاهد و
مشهود ان افرح بما نزل لك عن جهة العرش
آيات بينات التي لا تعادلها ما خلق في السموات
و الأرض ان ربك هو المهيمن القيوم

17 يا احبائي لا تحزنوا من شيء توكلوا على الله لعمري
قد قدر لكم [ما] لا يعتريه الفناء انه هو العزيز
الودود اى غنى انشاء الله لم يزل ولا يزال بعنايات
مشرقه از مطلع جمال فائز و بكمال روح و ريحان
در نصرت امر رحمان ببيانات حسنه و مواعظ
بالغه مشغول باشي اينست خير اعظم و فضل
اقدام و در جميع كهات الهيه سعى بليغ لازم آنچه
ميتوانى تحصيل نما و بان مشغول شواز قلم اعلى
از اهل بها محسوبى يكفيك هذا الفضل ان اشكر
و كن من الشاكرين و الحمد لله رب العالمين كبر
من قبل على وجه احبائي ثم بشرهم بذكر ربهم
الكريم

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AKHA_120BE #12 p.ax, AKHA_121BE
#04 p.ax

BH00898

To: *Siyyid Mihdi Dahaji et al.*

Date: ca. 1289-1290?

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

1 بسم الله الأقدس الأرفع

- 2 This is a remembrance from Us to one who was mentioned before Our presence and concerning whom Our Most Exalted Pen was moved to write, in such wise that the pages were filled

2 ذكر من لدنا لمن كان مذكوراً لدى الوجه و تحرر
على ذكره قلبى الأعلى على شأن ملئت به الأوراق

therewith. Grieve not at anything, but put thy trust in God, the Illuminator of the horizons. Soon shall He exalt those who have aided His Cause and abase those who have lifted up their necks in pride and who waxed arrogant against God when He came unto them with all His signs. We testify that they are among the people of hypocrisy who have risen up with tyranny in all regions, wielding the swords of treachery and iniquity. Verily thy Lord is the Mighty, the All-Knowing.

- 3 O My Name! The Beloved is in such tribulation as hath no parallel in all lands, and the Wronged One is in such adversity as the eye of creation hath never witnessed. Yet in such a state do We summon all beings unto God, their Lord, the Master of the Day of Mutual Calling. We address all created things with the most exalted call: Awaken ye to the call of your Lord Who hath come with power and sovereignty!

- 4 At times We address the company of the Torah and call them to the Revealer of verses Who hath come from the presence of the Lord of all men. We say: The Most Great Law hath come, and the Ancient Beauty ruleth upon the throne of David. Thus hath the Pen spoken that which was mentioned in the tales of the ancients among the followers of all religions. But now David crieth out, saying: "O my Lord, the All-Loving! Make me to be of them who are steadfast in Thy Cause, O Thou through Whom faces have shone and feet have slipped!"

- 5 O My Name! Were We to manifest that which beseemeth Us, thou wouldst witness the earth changed into another earth, the heavens cleft asunder, all faces turned toward, and all eyes fixed upon, the direction of thy Lord, the Mighty, the Bestower. O My Name! By God! We have donned a garment of camel's hair lest anyone should recognize Me, and those whose garments of pride have been soiled should flee from around Me. Thus doth the tongue of faithfulness speak. Blessed is he who hath turned unto that which hath proceeded from the mouth of thy Lord, the Mighty, the Bountiful.

- 6 By God! Were We to desire to bring forth the hand of Our grandeur from the sleeve of Our will, other hands would prevent it. Thus have We ordained it for Our Self in the kingdom of Our Cause, lest the eyes of those who have doubted and risen up in tyranny should fall upon it. Wert thou to look with Mine eye, thou wouldst see that the Pen moveth for Mine own Self, the verses descend for Mine ear, Beauty hath appeared for Mine eye, and utterance hath been created for the tongue of thy Lord, the All-Merciful.

الّا تحزن من شيء توكل على الله منور الآفاق
سوف يعزّ الذين عزّروا امره ويدلّ الذينهم طالوا
الأعناق واستكبروا على الله اذا اتاهم بكل الآيات
نشهد انهم من اهل النفاق قد قاموا بالاعتساف
في كلّ الأطراف بأسيايف الغدر والفحشاء انّ
ربّك هو العزيز العلّام

3 يا اسمي انّ المحبوب في بلاء لا يرى شبهه في البلاد
والمظلوم في شدّة ما رأته مثلها عين الابداع وفي
مثل تلك الحالة ندع البريّة الى الله ربهم مالك
يوم التناد نخطب من في الانشاء بأعلى النداء ان
انتبهوا من نداء الربّ الذي اتي بقدرة و سلطان

4 مرّة نخطب ملأ التورية و ندعوهم بمنزل الآيات
الّذي اتي من لدن مالك الرقاب نقول قد جاء
الناموس الأعظم و يحكم جمال القدم على كرسيّ
الداود كذلك نطق القلم بما ذكر من قصص
الأولين بين اهل الأديان ولكن الآن انّ الداود
يصيح ويقول يا ربّي الودود فاجعلني ممّن استقام
على امرك يا من بك لاحت الوجوه و زلّت
الأقدام

5 ان يا اسمي لو نظهر بما ينبغي لنا لتري الأرض
غير الأرض و السّموات منفطرات و الطلعات
متوجهات و العيون ناظرات الى جهة ربّك
العزيز الوهاب ان يا اسمي تالله قد لبسنا القميص
من وبر الابل لئلا يعرفني احد و ينهزم عن حولي
من تغبرّ به رداء الكبرياء كذلك ينطق لسان
الوفاء طوبى لمن توجه الى ما خرج من فم ربّك
العزيز المنان

6 تالله لو نريد ان نخرج يد عظمتي من جيب ارادتي
لتمنعها ايادي الأخرى كذلك قدرنا لنفسي في
ملكوت امرى لئلا تقع عليها عيون الذين ارتابوا
و قاموا بالاعتساف لو تتوجه بعيني ترى انّ القلم
تحرّك لنفسي و الآيات تنزل لأذني و الجمال ظهر
لعيني و البيان بدع للسان ربّك الرحمن

- 7 O Mihdi! This is a station that none among the servants hath known from the beginning that hath no beginning, nor shall anyone ascend unto it save through My might, My power, and My sovereignty that hath encompassed all regions. At such times, We sit alone in the house, awaiting that which shall deliver Us from the hands of the wicked. Thou dost witness this station, and also those who follow their own desires yet claim to be of the people of Baha in the kingdom of names. By God! They are but worshippers of passion, to which thy Lord, the Mighty, the All-Uttering, doth testify.
- 8 Observe thou the people of the Bayan, how they have been veiled by mention of succession and the like from Him Who, by the movement of His finger, created that which the hearts of the successors cannot comprehend. By My life! Were We to lift this veil, the hearts of them who are possessed of understanding would be rent asunder.
- 9 O My Name! We have sprinkled upon thee a sprinkling from the surging seas that were hidden in thy Lord's knowledge, that thou mayest become aware of what hath befallen Us at the hands of the people of error.
- 10 It behooveth Us to turn now to another rendering of the verses and return to what We set forth at the beginning of the Book. At one time We address the concourse of the Gospel, saying: The All-Glorious hath come with this Name through which the divine fragrance hath wafted o'er all lands. O concourse of the Son! The Temple hath been built by the hands of the Will of your Lord, the Mighty, the Bestower. Tell Me truthfully, O people: Is that which is built of clay better, or that which is built by the hands of the power of your Lord, the Revealer of verses? This is the Temple that was promised you in the Tablets, calling out: "O people of the kingdom! Hasten ye unto the Lord of all Cause, and follow not every doubting idolator."
- 11 At another time We address the concourse of the Furqan: Fear ye the All-Merciful, and oppose not Him through Whom all religions have been fulfilled. Say: The laws have been ordained in My Name, and the verses have been sent down for My Remembrance, which God hath made the Sovereign of all remembrance.
- 12 Say: O concourse of the Bayan! Your mention beseemeth you not, for ye are the most veiled of all people before the Self-Sufficient, the Most High. We have rent asunder some of the veils for you that ye might recognize the others. Even then We behold you at the first obstacle, worshipping idle fancies. Say: Ponder the utterance of God that ye may comprehend His purpose, O people of the veils!
- 7 ان يا مهدي هذا مقام ما عرفه العباد من اول الذي لا اول له و لن يصعد اليه احد الا بحولي و قوتي و سلطاني الذي احاط الأقطار اذا نكون جالساً في البيت وحده و منتظراً ما يخلصني من ايادي الفجار انك فاشهد هذا المقام ثم الذين يتحركون بأهواء انفسهم و يدعون انهم من اهل البهاء في ملكوت الاسماء تالله انهم من عبدة الهوى يشهد بذلك ربك العزيز النطاق
- 8 فانظر في ملأ البيان انهم احتجوا بذكر الخلافة و امثالها عن الذي بحركة اصبعه خلق ما لا تدركه افئدة الأوصياء لعمرى لو كشف هذا الحجاب لتنفطر قلوب اولي الأبواب
- 9 ان يا اسمي رشحنا عليك رشحاً من طماطم بحر الذي كان مكنوناً في علم ربك لتطلع بما ورد علينا من اهل الضلال
- 10 ينبغي ان نصرّف الآيات على تصريف آخر و نرجع الى ما تكلم فيه في اول الكتاب مرّة نخطب ملأ الانجيل و نقول قد اتى الجليل بهذا الاسم الذي به فاحت نسمة الله في البلاد ان يا ملأ الابن قد بنى الهيكل بأيدي مشية ربكم العزيز الوهاب فاصدقوني يا قوم هل الذي بنى من الطين خير ام الذي بنى من ايادي قدرة ربكم منزل الآيات هذا هيكل الذي وعدتم به في الألواح و ينادى يا اهل الملك ان اسرعوا الى مالك العلل و لا تتبعوا كلّ مشرك مرتاب
- 11 و مرّة نخطب ملأ الفرقان خافوا الرحمن و لا تعترضوا على الذي به حققت الأديان قل قد شرعت الشرايع باسمي و نزلت الآيات لذكرى الذي جعله الله سلطان الأذكار
- 12 قل يا ملأ البيان لا ينبغي ذكركم لأنكم احبب العباد لدى الغنى المتعال انا خرقتا لكم بعض الأجاب لتعرفوا الأخرى اذا نزيكم في العقبة الأولى و تعبدون الأوهام قل تفكروا في بيان الله لتعرفوا مراده يا ملأ الأجاب

- 13 Say: O concourse of the wise! Be fair before God - can any among you race with the Knight of utterance in the arena of grandeur and majesty? Nay, by My Self, were ye of the fair-minded!
- 14 How long will ye, O concourse of divines, level the spears of hatred at the face of Baha? Rein in your pens. Lo, the Most Sublime Pen speaketh betwixt earth and heaven. Fear God, and follow not your desires which have altered the face of creation. Purify your ears that they may hearken unto the Voice of God. By God! It is even as fire that consumeth the veils, and as water that washeth the souls of all who are in the universe.
- 15 O concourse of poets and men of letters! The Day of Praise hath come. Open your tongues in this Remembrance whereby the idols have been shattered. Cast aside your adorned and intricate verses, and that whereof ye boast - both the ornate and the unadorned, the unadorned. Take hold of that which ye have been commanded by God, the Cleaver of the Dawn.
- 16 O concourse of mystics! By My life, ye are as nothing. We behold you immersed in the oceans of fancy and idle imaginings. It is as though ye speak beneath a covering. Say: Lift up your heads, for the Sun hath dawned from the horizon of grandeur and might. The mystic is he who hath recognized Him Who is known, and the learned one is he who hath turned toward Him Who is known. Thus hath the Tablet of Declaration been adorned with the seal of utterance.
- 17 Say: O concourse of merchants! By God, this is a Day wherein every commerce shall prosper, were ye possessed of insight. Know ye that your affairs shall not prevent you from your Lord, the Knower of secrets. Occupy yourselves by His leave, then by His remembrance. Thus have ye been commanded in most of the Tablets.
- 18 Know thou, moreover, that We have written Tablets for the followers of the Magian Faith and have therein adorned the Law. Blessed is he who remembereth them with joy and fragrance. And We have revealed therein the essence of what was concealed in their Books of symbols and allusions. Verily thy Lord is the Mighty, the All-Knowing.
- 19 O My Name! Glorify My loved ones who are there, that they may rejoice in this remembrance which hath dawned from the horizon of sorrows. They are mentioned before the Throne, to this testifieth every atom. Say: Blessed are ye, inasmuch as ye have fulfilled God's Covenant and remained steadfast in the Cause whereby the foundations were shaken. O 'Ali! Thou art
- 13 قل يا ملأ الحكماء ان انصفوا بالله هل منكم من احد يجول مع فارس البيان في ميدان العظمة و الاجلال لا ونفسى لو انتم من اهل الانصاف
- 14 ثم انتم يا معشر العلماء الى متى تشرعون اسنة البغضاء على وجه البهاء خذوا اعنة الأقلام قد ينطق قلم الأعلى بين الأرض والسما خافوا الله ولا تبغوا احوالكم التي بها تغيرت الامكان طهروا آذانكم لاستماع نداء الله تالله انه نار تحترق بها السبجات وماء تطهر به افئدة من في الأكوان
- 15 يا ملأ الشعراء و الأدباء قد اتى يوم الثناء ان افتحوا اللسان بهذا الذكر الذي به انكسرت الأصنام دعوا ما عندكم من ابياتكم الملمعة و المعجمة و ما تفتخرون به من العواطل و العاقل العاقل خذوا ما امرتم به من لدى الله فالق الأصباح
- 16 ان يا ملأ العرفاء لعمري انتم لستم بشيء قد نريك مستغرقين في بحور الظنون و الأوهام كانك تريمهم يتكلمون تحت اللثاف قل ان اخرجوا الرؤوس قد اشرفت الشمس من افق العظمة و الاقتدار ان العارف من عرف المعروف و العالم من توجه الى المعلوم كذلك زين لوح البيان بخاتم الكلام
- 17 قل يا ملأ التجار تالله هذا يوم تربح فيه كل تجارة لو انتم من اولى الأبصار فاعلموا ان اموركم لا تمنعكم عن ربكم عالم الأسرار ان اشتغلوا باذنه ثم بذكره كذلك امرتم في اكثر الألواح
- 18 ثم اعلم انا كتبنا للملة المحيوس الواحاً و زيناً فيها الناموس طوبى لمن يذكرهم بالروح و الريحان و نزل فيها جواهر ما في كتبهم من الرموز و الاشارات ان ربك هو العزيز العلام
- 19 ان يا اسمي كبر احبائي الذين كانوا في هناك ليفرحوا بهذا الذكر الذي طلع من افق الأحزان هم المذكورون لدى العرش يشهد بذلك كل الذرات قل طوبى لكم بما وفيت ميثاق الله و استقمتم على امر الذي به اضطربت الأركان ان يا على انت في

in My sight, and We have turned unto thee from this Station which God hath made the most exalted of stations. Hold thou fast, under all conditions, to the cord of thy Lord's loving-kindness. He is with thee at all times. The son of Za' hath been mentioned in the presence of the Countenance, and We have glorified him from this Quarter from whose horizon hath shone forth the Sun of thy Lord's loving-kindness, the Lord of all worlds and of the heavens.

GPB.210x, GPB.211x, GPB.230x, PDC.076x, PDC.124-125x, PDC.125x, PDC.135x

منظرى وتوجهنا اليك من هذا المقام الذى جعله الله اعلى المقام كن متمسكاً فى كل الأحوال بحبل عناية ربك انه معك فى كل الأحيان قد ذكر ابن الزآ لدى الوجه و كبرنا عليه من هذا الشطر الذى من افقه اشرفت شمس عناية ربك مالک الأرضين و السموات

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BH00914

To: Muhammad Javad et al., in Yazd

Date: ca. 1289-1290?

1 He is the Most Holy, the Most Exalted, the Most Great

1 الأقدس الأرفع الأعظم

2 This is a mention from Our presence to one who has attained unto tribulations and afflictions even as his Lord, the King of Names, attained unto trials beyond the reckoning of all created things. Exalted is God, Creator of the heavens, Who hath made Me a target for the arrows of fate, that the Most Great Word might be made manifest between the heavens and the earth.

2 ذكر من لدنا لمن فاز بالمصائب و البلايا كما فاز مولاه مالک الأسماء ببلايا عجز عن احصائها اهل الانشاء تعالى الله فاطر السماء الذى جعلنى هدفاً لسهام القضاء لظهور الكلمة العليا بين السموات و الأرضين

3 The Call hath been raised from the luminous Spot, from the crimson Tree: "Verily, there is none other God but Me, the Mighty, the Wise!" The turning away of those who have turned away grieveth Me not, nor doth the acceptance of all the world bring Me joy. Can tribulations ever prevent the Lord of Names from raising His call betwixt earth and heaven? Nay, by His very Self, the True One - witness to this is this Call which hath been raised in the midst of tribulation from the Divine Lote-Tree: "Behold Me, O people of Baha! This is He Who hath been established upon the Throne and hath manifested Himself unto all created things through His Names that have encompassed the worlds." Blessed is he who hath heard this sweetest Call; woe unto the heedless! He who hath heard is neither grieved by the veils of the unbelievers nor by the oppression of those who have turned away from this Straight Path. Blessed is the strong one who hath arisen with the pillar of fire among the wicked and hath spoken forth this wondrous Name.

3 قد ارتفع النداء فى البقعة النورآ من الشجرة الحمراء انه لا اله الا انا العزيز الحكيم لا يحزننى اعراض الذين اعرضوا و لا يفرحنى اقبال العالمين هل البلايا تمنع مالک الأسماء عن النداء بين الأرض و السماء لا ونفسه الحق يشهد بذلك هذا النداء الذى ارتفع فى بحوحة البلاء من سدرة القضاء ان انظرونى يا اهل البهآ ان هذا المجلى الذى استوى على العرش و تجلى على الممكآت بأسمائه التى احاطت العالمين طوبى لمن سمع هذا النداء الألى وىل للغافلين ان الذى سمع لا تحزنه حجاب الذين كفروا و لا سطوة الذين اعرضوا عن هذا الصراط المستقيم طوبى لقوى قام بعمود النار بين الأشرار و نطق بهذا الاسم البديع

- 4 The All-Merciful calleth and saith: "Blessed art thou, O servant, for thou hast turned thy face toward My countenance, hast drawn nigh unto My court, hast spoken My praise, hast borne tribulation in My love, hast accepted fate for My Name's sake, and hast drunk the choice wine of utterance in the days of thy Lord, the All-Merciful, after all the ungodly had turned away from it in their remoteness."
- 5 We have seized the leader of ignorance who laid claim to knowledge. Thus doth God ordain what hath been sent down in the Tablets. Verily thy Lord is the Mighty, the Powerful. We sent him a Tablet that hath no equal in all the heavens and earth. He cast away God's Tablet, having followed his own desires. Lo! He is of the companions of the Fire. Through him the fire of sedition was kindled amongst the people, and there befell My loved ones that which caused the Most Exalted Pen to lament in the heaven of eternity. When death came to him and he beheld the punishment, he wailed with the wailing of those who are lost. Then did none of his deeds profit him, and he became of the most grievous losers. God shall soon seize those servants who have wronged, even as He seized aforetime. Verily thy Lord is the Strong, the Great.
- 6 Convey My greetings unto her who hath believed in her Lord and turned toward the Kaaba of God, the Mighty, the Generous.
- 7 O Pen of loving-kindness! Make mention of Muhammad-Javad from thy Lord, the Creator of all existence, that he may rejoice in My remembrance of him and arise to serve the Cause in such wise that the hints of those who have denied the Day of Judgment shall not deter him. Drink thou a draught from the choice wine of utterance which hath flowed from the Pen of thy Lord, the All-Merciful. By My life! It will attract thee in such wise that the clamor of those in the land will not grieve thee. Hold fast unto the Sure Handle through which the fragrance of the All-Merciful hath wafted among the servants. Say: Praise be unto Thee, O my God, for having caused me to turn toward the court of Thy bounties and to gaze toward the horizon of Thy favors. I beseech Thee by Thy Name which hath dominated all names, to aid me to be steadfast in Thy Cause and to arise to celebrate Thy praise amongst Thy creation. Verily, Thou art the Omnipotent over whatsoever Thou willest and art sanctified from all opposites. Glory be upon thee and upon those who are with thee and upon those who have believed in God, the Lord of the Day of Mutual Calling.
- 8 O Most Pure Countenance! Turn from this Most Great Scene unto him who hath been named 'Ali-Akbar, that he may hear the call of the Lord of Destiny from the Tree planted upon
- 4 أَنّ الرّحيم ينادى و يقول طوبى لك يا عبد بما توجّهت الى وجهى و اقبلت الى شطرى و نطقت بثنائى و حملت البلاء فى حىّ و قبلت القضاء لاسمى و شربت رحيق البيان فى ايام ربك الرّحمن بعد الذى اعرض عنه كلّ مشرک بعيد
- 5 انا اخذنا قائد الجهل الذى ادعى العلم كذلك يقضى الله ما نزل فى الألواح أنّ ربك هو المقتدر القدير انا ارسلنا اليه لوحاً لا يعادله ما فى السموات و الأرض انه نبذ لوح الله بما اتّخذ هواه الا انه من اصحاب السّعير به اشتعلت نار الفتنة بين البرية و ورد على احبتي ما ناح به القلم الأعلى فى جبروت البقاء فلما جاءه الموت و رأى العذاب ناح كnoch الفاقدين اذا ما نفعه شيء من اعماله و كان من الأخسرين سوف يأخذ الله عباد الذين ظلموا كما اخذ من قبل أنّ ربك هو القوى العظيم
- 6 كبر من قبلى على وجه التّى آمنت برّبها و اقبلت الى كعبة الله العزيز الكريم
- 7 ان يا قلم الوداد ان اذكر محمد قبل جواد من لدن ربك مالك الایجاد ليفرح بذكرى اياه و يقوم على الأمر على شأن لا تمنعه اشارات الذين كفروا بيوم المعاد ان اشرب غرفة من رحيق البيان الذى جرى من قلم ربك الرّحمن لعمري انه يجذبك على شأن لا تحزنك ضوضاء من فى البلاد تمسك بالعروة الوثقى التّى فاحت بها نفحة الرّحمن بين العباد قل لك الحمد يا الهى بما جعلتنى مقبلاً الى شطر مواهبك و ناظراً الى افق الطافك اسألك باسمك الذى كان مهيئاً على الأسماء بأن تؤيدنى على الاستقامة على امرک و القيام على ذکرک بين خلقک انک انت المقتدر على ما تشاء و المقدس عن الأضداد انما البهاء عليك و على من معك و على الذين آمنوا بالله مالك يوم التناد
- 8 ان يا وجه الأطهر توجّه من هذا المنظر الأكبر الى من سمى بعلى اكبر ليسمع نداء مالك القدر من

the crimson hill. Verily, there is none other God but Him, the Mighty, the Self-Subsisting. By My life! If thou didst but know, thou wouldst sacrifice thyself for this bounty which hath turned unto thee and encompassed all horizons. They that are heedless this day have no portion of the presence of thy Lord, and are indeed among the wayward. Give thanks unto thy Lord for having turned unto thee while He was in the hands of the wicked. He by Whose word all created things were stirred now dwelleth in His house behind drawn curtains - thus have they dealt with Him Whom they invoke at eventide and at dawn. We conceal that which hath befallen Us lest the hearts of the righteous be saddened thereby. Give thanks unto God that the Countenance of the Ancient of Days hath turned toward thee and the Tongue of God hath spoken thy name from the most exalted station. The glory rest upon thee and upon thy brother who bowed down when thy Lord appeared with grandeur and might. Convey My greetings unto his face and give him the glad tidings of this remembrance which hath no equal among all in earth and heaven. Then glory from the All-Glorious upon thy wife whom the breathings of thy Lord's days, the Lord of all men, have stirred.

السَّدرَةُ المَغْرَسَةُ عَلَى الكَثِيبِ الْأَحْمَرِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُخْتَارُ لَعَمْرِي لَوْ تَعَرَفْتُ لَتَفْدَى نَفْسِي بِهَذَا الْفَضْلِ الَّذِي تُوْجِّهُ إِلَيْكَ وَاحِاطَ الْآفَاقُ أَنْ الَّذِينَ غَفَلُوا الْيَوْمَ وَأَوَّلَكَ لَيْسَ لَهُمْ حِظٌّ مِنْ لِقَاءِ رَبِّكَ إِلَّا أَنَّهُمْ مِنْ أَهْلِ الضَّلَالِ إِنْ أَشْكُرُ رَبِّكَ بِمَا تُوْجِّهُ إِلَيْكَ إِذْ كَانَ بَيْنَ أَيْدِي الْفَجَّارِ الَّذِي تَحَرَّكَتِ الْمَمَكَاتُ بِكَلِمَةٍ مِنْ عِنْدِهِ قَدْ سَكَنِي فِي الْبَيْتِ وَارْخَى الْحِجَابَ كَذَلِكَ عَمَلُوا مَعَ الَّذِي يَدْعُوْنَهُ بِالْعَشِيِّ وَالْأُبْحَارُ أَنَا نَسْتَرُ مَا وَرَدَ عَلَيْنَا لَثَلَا نَحْزَنُ بِهِ قُلُوبُ الْأَخْيَارِ أَنْكَ فَاشْكُرِ اللَّهَ بِمَا تُوْجِّهُ إِلَيْكَ وَجْهَ الْقَدَمِ وَنُطْقَ بِاسْمِكَ لِسَانَ اللَّهِ فِي أَعْلَى الْمَقَامِ أَمَّا الْبَهَاءُ عَلَيْكَ وَعَلَى أَخِيكَ الَّذِي خَضَعَ إِذْ ظَهَرَ رَبِّكَ بِالْعِظْمَةِ وَالْإِقْتِدَارِ كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ وَبَشَّرَهُ بِهَذَا الذِّكْرِ الَّذِي لَا يَعَادِلُهُ مِنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ ثُمَّ الْبَهَاءُ مِنْ لَدَى الْبَهَاءِ عَلَى ضُلْعِكَ الَّتِي هَزَّتْهَا نَفْحَاتُ أَيَّامِ رَبِّكَ مَالِكُ الْأَنَامِ

- 9 Then We turned unto Our servant Mihdi that he might hear the call of the Everlasting God from this Ancient Beauty, at Whose settling upon the throne all things proclaimed: "The Kingdom belongeth unto God, the Almighty, the All-Powerful, the All-Forgiving!" Blessed is the tongue that hath spoken My Name, the eye that hath beheld My signs, the heart that hath recognized My power, the hand that hath taken My Book, and the soul that hath been set ablaze with the fire of love for its Lord, the Almighty, the Compelling. Rejoice thou with this supreme joy and say: "Praise be unto Thee, O Creator of the heavens and Author of all names! I testify that Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the Most High, the All-Possessing, the Mighty, the Bountiful." Remember on My behalf My handmaiden who hath believed in My signs and attained unto this Cause before which necks have bowed low, and My other handmaiden who hath been illumined by the lights of the Lord and perceived the fragrance of My raiment when it was wafted among the servants.

9 ثُمَّ تَوَجَّهْنَا إِلَى عَبْدِنَا الْمَهْدِيِّ لِيَسْمَعَ نِدَاءَ اللَّهِ الْأَبَدِيِّ مِنْ هَذَا الْجَمَالِ الْقَدِيمِ الَّذِي إِذَا اسْتَقَرَّ عَلَى الْعَرْشِ نَطَقَتْ الْأَشْيَاءُ الْمَلِكُ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْغَفَّارُ طُوبَى لِلْسَّانِ نَطَقَ بِاسْمِي وَلَعَيْنَ رَأَتْ آيَاتِي وَلِقَلْبٍ عَرَفَ اقْتِدَارِي وَلِيَدٍ اخَذَتْ كِتَابِي وَلِنَفْسٍ اشْتَعَلَتْ بِنَارِ مَحَبَّةِ رَبِّهَا الْعَزِيزِ الْجَبَّارِ إِنْ أَفْرَحَ بِهَذَا الْفَرَحِ الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا فَاطِرَ السَّمَاءِ وَمَوْجِدَ الْأَسْمَاءِ أَشْهَدُ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمُتَعَالَى الْمُهَيْمِنُ الْعَزِيزُ الْمَنَّانُ إِنْ أَذْكَرَ مِنْ قَبْلِي أَمْتِي الَّتِي آمَنْتُ بِآيَاتِي وَفَارَزْتَ بِهَذَا الْأَمْرِ الَّذِي ذَلَّتْ لَهُ الْأَعْنَاقُ ثُمَّ أَمْتِي الْأُخْرَى الَّتِي اسْتَضَاءَتْ بِأَنْوَارِ الرَّبِّ وَوَجَدَتْ عَرَفَ قِيصِي إِذَا فَاحَ بَيْنَ الْعِبَادِ

- 10 O Imprisoned Pen! Make mention of Husayn from the Wronged One, that the call of God, the Supreme, the Self-Subsisting, may attract him, that he may be assured that My favor hath preceded My loved ones and My mercy hath encompassed Our servants who have sought the most distant Shrine and attained unto the lights of God, the Mighty, the Beloved. By God! Were We to mention what hath befallen Us

10 إِنْ يَا قَلَمَ الْمَسْجُونِ إِنْ أَذْكَرَ الْحُسَيْنِ مِنْ قَبْلِ الْمَظْلُومِ لِيَجْذِبَهُ نِدَاءُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ لِيُوقِنَ بِأَنَّ فَضْلِي سَبِقَ احْتِبَائِي وَرَحْمَتِي احِاطَتْ عِبَادَنَا الَّذِينَ قَصَدُوا مَقَرَّ الْأَقْصَى وَفَارَزُوا بِأَنْوَارِ اللَّهِ الْعَزِيزِ الْمَحْبُوبِ تَالَهُ لَوْ نَذَكَرُ مَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ ظَلَمُوا حَقَّ الذِّكْرِ لَتَنَفَطَرَ السَّمَاءُ وَتَنَشَّقَّ الْأَرْضُ وَتَدَكَّ الْجِبَالُ

at the hands of those who have wronged the Remembrance, the heavens would be cleft asunder, the earth would be rent, and the mountains would crumble. Thus doth thy Lord, the Mighty, the All-Loving, inform thee. We praise God in all conditions and rejoice in His remembrance and the exaltation of His Cause among all who witness and are witnessed. Be as thy Lord hath been, such that neither the gestures of the ignorant disturb thee nor the darkness of the desires of those who judge alarm thee. Remember thy Lord at all times and turn not unto those who have cast the covenant and testament of God behind their backs and followed the promptings of their own desires - these are indeed the lost. Blessed art thou, and thy father and mother, and all thy kindred who have turned with illumined hearts unto this praiseworthy station. Ye have stations with your Lord - to this doth testify this exalted and mighty Tablet.

كذلك يخبرك ربك العزيز الودود أنا نحمد الله في كل الأحوال ونفرح بذكره وعلاء امره بين كل شاهد ومشهود كن كما كان موليك بحيث لا تضطربك اشارات اولي الجهل ولا تخوفك ظلمات اهواء الذين هم يحكمون ان اذكر ربك في كل الاحيان ولا تلتفت الى الذين نبذوا عهد الله وميثاقه وخذوا ما امرتهم به اهواء انفسهم الا انهم هم الخاسرون طوبى لك ولأبيك وأمك ولكل ذوى قرابتك من الذين توجهوا بقلوب نوراء الى هذا المقام المحمود ان لكم مقامات عند ربكم يشهد بذلك هذا اللوح العزيز المرفوع

- 11 Convey My greetings unto the faces of My loved ones who have been consumed by the fire of separation - they are indeed of those for whom is ordained the reward of them that have attained unto the presence of the Beloved. We beseech God to assist them to remain steadfast in His Cause in such wise that no rejected misbeliever may cause them to waver.

11 كبر من قبلي على وجوه احبائي الذين احترقوا من نار الفراق الا انهم من الذين كتب لهم اجر من فاز بلقاء المحبوب نسأل الله بأن يوفقهم على الاستقامة على امره على شأن لا يقلبهم كل مشرك مردود

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BH00950

To: Haji Ahmad Milani, in Iran

Date: ca. 1289-1290?

- 1 The Most Holy, the Most Glorious

1 الأقدس الأبهى

- 2 The Book of God hath been sent down in truth - verily it is a perspicuous Book. It proclaimeth: "There is none other God but Me, the Mighty, the Bountiful." O people, follow not your selfish desires, but follow Him Who hath come with His mighty and impregnable Kingdom. Beware lest ye invalidate the truth with what ye possess. Blessed is he who soareth in the atmosphere of justice and pondereth upon this wondrous Cause.

2 كتاب الله نزل بالحق انه لكتاب مبين ينطق انه لا اله الا انا العزيز الكريم يا قوم لا تتبعوا هوائكم ان اتبعوا من اتى بملكوته العزيز المنيع اياكم ان تدحضوا الحق بما عندكم طوبى لمن طار في هواء الانصاف وتفكر في هذا الأمر البديع

- 3 The Spirit proclaimeth by His sovereignty: "The sovereignty of God hath been manifested, were ye of those who know." And the Beloved declareth by His arising: "The Hour hath come,

3 ان الروح يقول بسلطانه ظهرت سلطنة الله ان انتم من العارفين والحيث يقول بقيامه قد قامت الساعة لو انتم من المنصفين مالک البيان ينادى

were ye of the fair-minded.” The Lord of the Bayan proclaimeth that He is the Best-Beloved of the worlds. He hath come at a time when no one among men had expected His mention, and this is His proof, were ye of those who know.

أنه محبوب العالمين قد أتى في حين لا يخطر ذكره في قلب أحد من الناس وهذا دليله لو أنتم من العارفين

4 He is the One Whose manifestation none hath known save His own Self. To this testify all atoms and beyond them the Tongue of God, the True One, the Trustworthy. God hath made His Day transcend understanding, even as His own Self transcendeth comprehension. Thus hath the decree been sent down from One Who is All-Knowing, All-Wise.

4 هذا هو الذي ما أطلع بظهوره أحد إلا نفسه يشهد بذلك كل الذرات وعن ورائها لسان الله الملك الصادق الأمين قد جعل الله يومه فوق الإدراك كما كانت نفسه فوق العرفان كذلك نزل الأمر من لدن عليم حكيم

5 This is the Manifestation which none hath known save he who hath cast away what the people possess and turned wholly unto the Countenance of God, the Radiant, the Luminous. Among the people are those who say: “He hath appeared differently from what we expected.” Say: Thus must it be, by your Lord, the Mighty, the Praiseworthy. And among the people are those who say: “He hath appeared too soon.” Say: This is His proof, were ye of the discerning ones.

5 هذا لظهور ما عرفه أحد إلا من نبذ ما عند الناس وأقبل بكله إلى وجه الله المشرق المنير من الناس من قال أنه ظهر بغير ما عندنا قل كذلك ينبغي وربكم العزيز الحميد ومن الناس من قال أنه ظهر قريباً قل هذا دليل له لو أنتم من المتفرسين

6 Say: O people of the Bayan! Fear ye the All-Merciful and speak not that which would cause the hearts of them who are nigh unto God to burn. He hath come as He willeth. The command is in God's hands - He ordaineth what He pleaseth. Verily He is the Almighty, the Powerful. Look ye at what He possesseth, not at what ye possess. This is what We counsel you in the Tablets. Read them and follow not the ways of the calumniators.

6 قل يا ملاء البيان خافوا الرحمن ولا تتكلموا بما تحترق به أفئدة المقرين أنه أتى كيف شاء الأمر بيد الله يحكم ما أراد أنه هو المقتدر القدير انظروا بما عنده لا بما عندكم هذا ما وصيناكم به في الألواح ان أقرئوها ولا تتبعوا سبل المفتين

7 Say: If ye deny Him Who speaketh between earth and heaven, unto whom will ye turn? Consider, if ye be of the truthful. Have ye not heard that He doeth what He willeth and ordaineth what He desireth? I was silent; the Truth made Me speak. I was seated; He raised Me up for His firm and mighty Cause. Were the matter in My hands, I would have veiled My face from all on earth, but God hath manifested Me in truth. Verily He is the Powerful, the Trustworthy.

7 قل لو تنكرون من ينطق بين السموات والأرض إلى من تقبلون تبينوا ان أنتم من الصادقين اما سمعتم أنه يفعل ما يشاء ويحكم ما يريد كنت صامتاً انطقني الحق وكنت قاعداً أقامني على امره المبرم المتين لو كان الأمر بيدي سترت الوجه عمن علي الأرض ولكن الله اظهرني بالحق انه هو القوى الأمين

8 Say: O people of the Bayan! The All-Merciful Himself calleth you, yet ye are as the dead. Ye object to Him through Whom the breeze of God hath wafted over all things, and by Whom the eyes of the Messengers have been solaced. Your objection returneth not unto Me but unto God, were ye aware of it. Your hatred falleth not upon Me but upon God - to this testifieth every fair-minded and clear-sighted one.

8 قل يا ملاء البيان يناديكم نفس الرحمن وأنتم من الميتين تعترضون على الذي به فاحت نسمة الله فيما سواه وقرت عيون المرسلين لا يرجع الاعتراض إلى نفسي بل نفس الله لو أنتم من الشعاعين لا يقع البغضاء على نفسي بل على الله يشهد بذلك كل منصف بصير

9 Harken ye unto the Call from the Most Glorious Tree upon the Crimson Spot: “Verily there is none other God but Me, the Mighty, the Bountiful.” Turn not unto those who point to

9 ان استمعوا النداء من سدرة الأبهى على البقعة الحمراء أنه لا اله إلا أنا العزيز الكريم لا تلتفتوا

what was decreed in former ages, nor hearken unto the tales they tell you of what hath passed. Harken ye unto the Call of your Lord, the Mighty, the Beautiful. Ponder what We have sent down in truth that ye may perchance know God's purpose and follow that which ye have been commanded in His Book, the Mighty, the Impregnable.

- 10 Say: The seas have surged, the trees have yielded their fruits, the rains have fallen, the birds have sung their songs, yet ye walk in the wilderness of ignorance. The Sun hath testified to this resplendent Light, and the atoms have proclaimed this Name that dominateth all who are in the heavens and on earth. The Rock hath cried out to the Lord of all creation, yet ye remain heedless. The Dominion hath been adorned with the stars of utterance, and the Kingdom with this wondrous Remembrance, and the horizons were illumined by the light of His countenance, yet ye are among those who turn aside.

- 11 Say: O people of the Bayan! Do ye object to Him through Whom religions have appeared and the Cause of the All-Merciful hath been established? This is naught but grievous wrong. In the midst of supreme tribulation He calleth all created things, as witnessed by all things, if ye be of them that hear. Do ye imagine yourselves to be the guides? Nay, by My Most Glorious Beauty! Do ye reckon yourselves among those who have witnessed and seen? Nay, by the Self of God Who dominateth all things great and small!

- 12 This day ye are blind and deaf, thus hath the All-Merciful testified, and no testimony in all the worlds can equal His testimony. Ye have believed in your own vain imaginings and followed what your desires commanded you. This is naught but manifest transgression. Had ye perceived the fragrance of the All-Merciful, ye would not have denied this bounty which hath appeared in human form. Blessed is He Who sent Him with the truth and caused Him to speak forth a Word that made the limbs of the idolaters quake.

- 13 Trample under foot the head of him who led you astray, and turn ye towards the Dawning-Place of your Lord's revelation, the Mighty, the Peerless. Say: Beware lest ye be among those who turned away from the Known and followed the conjectural, and were of them that wander.

- 14 Consider the people of the Furqan, who await that which was promised them, even after the moon was cleft by the fingers of Him Who ruleth destiny, and the heaven was rent asunder, and the All-Merciful came upon clouds of light, and the heavens and earth were illumined. They rejected Him Who came with

الى الذين يشيرون الى ما قضى في قرون الاولين و لا تستمعوا ما يقصون لكم ما مضى من قبل ان استمعوا نداء ربكم العزيز الجليل تفكروا فيما نزلناه بالحق لعل تعرفون مراد الله و تتبعون ما امرتم به في كتابه المنزل العزيز المنيع

- 10 قل قد ماجت البحار و اثمرت الأشجار و نزلت الأمطار و غنت الأطيوار و انتم في هيماء الجهل من السائرین قد شهدت الشمس لهذا النور المشرق الليع و نادت الذرات بهذا الاسم المهيمن على من في السموات و الأرضين قد نطقت الصخرة لمولى البرية و انتم من الغافلين قد زين الجيروت بألحجم البيان و الملوك بهذا الذكر البديع قد طرز ديباج لوح الابداع بهذا الذكر الحكيم و استضاءت الآفاق من انوار الوجه و انتم من المعرضين

- 11 قل يا ملأ البيان هل تعترضون على الذي به ظهرت الأديان و تحقّق امر الرحمن ان هذا الا ظلم عظيم انه في البلية الكبرى يدعو من في الانشاء يشهد بذلك كلّ الأشياء ان انتم من السامعين هل تظنون انتم اصحاب الهدى لا و جمالى الأبهى و هل تحسبون انتم ممن شهد و رأى لا و نفس الله المهيمنة على كلّ صغير و كبير

- 12 انتم اليوم عمياء صمّاء كذلك شهد الرحمن و لا تعادل بشهادته شهادة من في العالمين قد آمنتم بمشبهات انفسكم و اخذتم ما امركم به اهوائكم ان هذا الا بغى مبين لو وجدتم عرف الرحمن ما انكرتم هذا الفضل الذي ظهر على هيكل الانسان تبارك الذي ارسله بالحق و انطقه بكلمة اقشعرت منها جلود المشركين

- 13 ان ارفسوا رأس من اغويكم بأرجلكم و توجهوا الى مطلع وحى ربكم العزيز الفريد قل اياكم ان تكونوا من الذين اعرضوا عن المعلوم و اتبعوا الموهوم و كانوا من الهائمين

- 14 فانظروا في ملأ الفرقان انهم ينتظرون ما وعدوا به بعد الذي انشق القمر من انامل مالک القدر و انفطرت السماء و اتى الرحمن على سحاب نوراء و اشرفت السموات و الأرضون انهم نبذوا من

the signs of the All-Merciful, following instead the people of perdition who were occupied with their own desires and were among the lost.

اتى بآيات الرحمن بما اتبعوا اهل الخسران الذين
اشتغلوا بأهواء انفسهم و كانوا من الخاسرين

- 15 Turn your ears that ye may hear the call of God. By God! The Self-Subsisting calleth you from a manifest horizon, if ye be of them that know. Do ye reject Him behind your backs and turn to your own desires? Woe unto you, O heedless ones! At My call the pebbles were stirred and the atoms cried out: "The Kingdom is God's, the Almighty, the All-Praiseworthy!"

15 توجهوا بالآذان لتسمعوا نداء الله تالله ان القيوم
من افق معلوم يناديكم ان انتم من العارفين هل
تدعونه عن ورائكم و تقبلون الى اهوائكم ويل لكم
يا ملاء الغافلين بندائى اهتزت الحصاة و نادت
الذرات الملك لله العزيز الحميد

- 16 Be fair in God's name and oppose not Him Who was promised you in the Tablets of your Lord, the All-Merciful, the All-Compassionate. Were ye to read the Bayan, ye would know what hath been sent down from One All-Knowing, All-Wise. Thus doth the Pen of Revelation command you from One All-Knowing, All-Informed.

16 ان انصفوا بالله و لا تعترضوا على الذى وعدتم
به فى الواح ربكم الرحمن الرحيم لو تقرئون البيان
لتعرفون ما نزل من لدن عليم حكيم كذلك يأمركم
قلم الوحي من لدن عليم خبير

- 17 O thou who gazeth upon the Face, hearken unto what We counsel thee and be of the thankful. Recite the verses of thy Lord to them that are there of the loved ones of thy Master, that perchance the breezes of revelation may cause them to be among those who are steadfast in the Cause and are firmly rooted. Should thou find objectors among the people of the Bayan, deliver unto them what We have revealed to thee from the heaven of thy Lord, the Almighty, the Powerful, that they may perchance be awakened by God's call and turn with radiant faces toward the Dayspring of the Cause.

17 انك انت يا ايها الناظر الى الوجه ان استمع ما
اوصينا اليك و كن من الشاكرين ان اقرأ آيات
ربك على من فى هناك من احباء موليك لعل
تجعلهم نفحات الوحي من الذين استقاموا على
الأمر و كانوا من الراغبين ان وجدت المعرضين
من ملاء البيان فألق عليهم ما نزلناه لك من
جبروت ربك المقتدر القدير لعل ينتبهن من نداء
الله و يتوجهن الى مشرق الأمر بوجه منير

- 18 Be thou a servant of thy Master's Cause in all conditions. This will profit thee in the hereafter and in this world. He is with His remembering servants. Thou art in the House while thy Lord hath turned toward thee from this distant Prison and revealed for thee that which hath diffused the fragrances of the Beloved. Blessed is he who hath found and hath said: "Praise be to Thee, O Wronged One of the worlds! I testify that Thou hast established God's Cause and manifested it in such wise as hath rendered the workers powerless."

18 كن خادماً لأمر موليك فى كل الأحوال هذا
ما ينفعك فى الآخرة و الأولى أنه مع عباده
الذاكرين انت فى البيت و ربك توجه اليك
من هذا السجن البعيد و انزل لك ما فاحت
به نفحات المحبوب طوبى لمن وجد و قال لك
الحمد يا مظلوم العالمين اشهد انك اقمتم امر الله و
اظهرته على شأن عجز عنه العاملون

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- 1 He is God! It is not permissible for a lover to show forth claims of existence and self in the presence of the Beloved. If he should take one step beyond this path, he would no longer be counted among the lovers. Never doth true love accept a living soul, nor doth the hawk take a dead mouse as prey.

1 هو الله عاشق را نزد معشوق اظهار هستی و خودبینی جایز نه اگر خطوه‌ئی از این سبیل تجاوز نماید از عشاق محسوب نه نکند عشق نفس زنده قبول نکند باز موش مرده شکار
- 2 Yea, some lovers have recounted their tribulations and hardships in the presence of the Beloved of all creation, and their purpose was communion with the Beloved and attention to the Lord of their goal, not the mention of self and desire. Now a messenger has come down from the most exalted goals of glory's purpose and speaks certain words - understand who speaks and what is spoken. By God! If ye but knew and were informed of the mysteries of your Lord, the Most High, the Most Exalted, that lie behind the veil of grandeur, ye would sacrifice yourselves out of love for God, the Lord of all names.

2 بلی بعضی از عاشقان اظهار صدمات و شداید خود را در پیشگاه محبوب امکان نموده‌اند و مقصود از آن اشتغال با محبوب و اصغای حضرت مقصود بوده نه ذکر نفس و هوی حال قاصدی از اعلی مقاصد عزّ مقصود نازل و بکلماتی ناطق است بفهمید که که میگوید و چه میگوید تالله لو عرفتم و علمتم ما وراء ستر الکبریاء من اسرار ربکم العلیّ الاعلیّ لفدیتم بأنفسکم حباً لله مالک الاسماء
- 3 The aforementioned messenger related a tale that once when We were at the Mount of Splendor, and the Beloved of all horizons went forth intending to reach the Mount of Glory, He implored with utmost humility those who claimed to love Him, saying that though this journey and migration might outwardly seem easy and simple, yet inwardly it was severe and a gate of tests, and though it appeared to be with sovereignty and power, in reality it concealed countless trials and distresses. "Do not present yourselves and cause yourselves hardship - let Me migrate alone." All the loving and compassionate words He spoke, both indirect and direct, proved ineffective. This servant and a group, claiming we desired no provision save His good-pleasure and had no purpose save His countenance, in our own estimation remained steadfast but heedless of the sincere counsel and certainty of the Friend. We resolved to journey and became fellow travelers with the Beloved's presence.

3 باری قاصد معهود حکایتی ذکر نموده که وقتی در طور اشراق بودیم و محبوب آفاق بقصد جبل هاء بیرون تشریف بردند و بعجز تمام از مدعیان محبت رجا فرمودند که این سفر و هجرت اگرچه بظاهر سهل و آسان است ولیکن در باطن شدید و باب امتحان و اگر بصورت بسلطنت و اقتدار مشهود لکن در معنی بخت و اضطراب لایحیی مکنون عرض خود مبرید و زحمت بر خود مدهید و بگذارید تا بنفس خود هجرت نمایم آنچه کلمات محبت آمیز و شفقت انگیز بود تلویحاً و تصریحاً فرمودند مفید نیفتاد این بنده و جمعی بادعای آنکه زادی بجز رضای دوست نخواهیم و مقصودی جز وجه محبوب نداریم بگان خود معتکف و از نصیح و یقین دوست غافل عزم سفر نمودیم و با طلعت محبوب هم سفر و هم سیر گشتیم
- 4 After traversing some distance in the wilderness, the fire of love became extinguished and beauty's attraction became veiled. When we passed beyond that station, we counted good deeds as evil and evil deeds as good, until we arrived at the Green Isle. There the divine ark settled upon the mount of the Cause.

4 قدری که بادیه پیودیم نار حبّ مخمود و جمال شوق محجوب تا آنکه از آن مقام تجاوز نمودیم حسنات را سیئات شمردیم و سیئات را عین حسنات دانستیم تا آنکه وارد جزیره خضرا شدیم فلک الهی در آن ارض روحانی بر جودی امر مستوی گشت
- 5 Thereafter we traveled morning and evening upon the steeds of desire through the desert of suspicions and fancies - sometimes

gathered, sometimes scattered, sometimes in love, sometimes in heedlessness we passed our days and nights. The Salsabil of utterance constantly flowed from the Merciful One's lips, yet thirst was absent; the lights of His countenance shone from the horizon of glory, yet attraction was not found. Each day we increased in fancy and conjecture while decreasing in attention to truth.

6 And with these displeasing conditions and unseemly attributes, we became so immersed in the depths of heedlessness and desire that we grew unmindful even of our own state. Through all conditions we observed the Beloved's countenance showing complete kindness and gentleness. Some of us wondered how, if divine all-encompassing knowledge exists, we could be accepted despite these reprehensible deeds. Finally we considered the Truth heedless and ourselves wise and knowing, unaware that the Most Great Mercy prevents the tearing of veils. If we rendered any service, we followed it with obligation and injury.

7 After that land He intended to migrate and again forbade all from accompanying Him. We neither perceived nor awakened to what was the cause of the prohibition and why. Once again we migrated and traversed wildernesses with the Lord of the goal until we arrived in another land and settled with the Friend in one place, secretly.

8 O soul! We have become preoccupied until the fire of desire gained ascendancy and we were barred from the Most Glorious Horizon. Through the abundance of meetings, we lost sight of the value of attainment, and the veil of shame was rent asunder. Now we have imprisoned the Beloved in a place and at all times, to the extent of our ability and power, we spare Him not from the arrows of suspicion and the spears of fancy, for we have found Him imprisoned, incarcerated and solitary. Heedlessness has reached such a state that in that blessed place, to which all the Concourse on High turn their gaze and from which they seek assistance, we openly utter the most abhorrent words and engage in the most misguided and base deeds. Woe unto us! The words of God have not affected us, and yet we have not awakened. If we could not be faithful, at least let us not be unfaithful. Not a night do we spend in remembrance, nor in contemplation.

5 و بعد بمراکب هوی در پیدای ظنون و اوهام در صبح و شام سائر بودیم گاهی مجتمع و گاهی متفرق و گاهی بحب و گاهی بغفلت ایام و لیالی بسر میبردیم سلسبیل بیان در کلّ احیان از کوثر فم رحمن جاری ولیکن عطش مفقود و انوار وجه از افق اجلال مشرق ولیکن اقبال غیر موجود هر روز بر وهم و گمان افزودیم و از توجه بحق کاستیم

6 و با این احوال غیر مرضیه و شئونات غیر لائقه چنان در غمرات غفلت و هوی غرق شدیم که از احوال خود هم غفلت نمودیم و در جمیع احوال طلعت محبوب را با کمال شفقت و ملاطفت ملاحظه مینمودیم بعضی از ما متحیر که اگر احاطه علمیه الهیه موجود چگونه میشود با این افعال ردیه مقبول شویم بالأخره حق را غافل و خود را عاقل و عالم شمردیم غافل از آنکه رحمت کبری مانع است از هتک استار و اگر خدمتی نمودیم اتباعناه بمنّ و الاذی

7 و بعد از آن ارض اراده هجرت فرمودند و مجدداً کلّ را از حضور منع نمودند مستشعر نشدیم و متنبّه نگشتیم که علت منع چیست و سبب چه مرّة اخری هجرت نمودیم و با حضرت مقصود بادیه‌ها پیودیم تا آنکه وارد ارض اخری شدیم و با دوست در یک محلّ آرمیدیم و سرّاً

8 بهوای نفس مشغول گشتیم تا آنکه آتش هوی غلبه نمود و از منظر ایهی ممنوع شدیم و از کثرت لقا قدر وصال از نظر افتاد و پرده حیا از هم درید و حال محبوب را در محلی حبس نموده‌ایم و در کلّ حین از سهام ظنون و رماح اوهام بقدر وسع وقوه براو دریغ نمیداریم چه که محبوس و مسجون و فریدش یافته‌ایم غفلت بمقامی رسیده محلی را که جمیع ملأ اعلی باو ناظرند و از او مستمد در آن محلّ مبارک جهره باقیج کلمات ناطقیم و باضلّ اعمال و اخسر آن عامل فتباً لنا ما اثرت فینا کلمات الله و مع ذلک متنبّه نشدیم و اقلاً اگر وفا نمودیم جفا ننمائیم نه شی بدکری ذاکر و نه بتوجهی مشغول

9 It is related that Fudayl of Khurasan was among the most wicked of men and a highwayman. He fell in love with a maiden and one night went to her, climbing over a wall. Then he heard someone reciting this verse: "Has not the time come for the hearts of those who believe to submit to the remembrance of God?" It affected his heart and he said: "Yes, my Lord, the time has indeed come!" He turned back, repented, and made his way to the Sacred House where he dwelt for thirty years until his spirit ascended to the supreme horizon. It is strange that hearing the Word of God from the tongue of one of His servants had such an effect that in an instant he returned from the lowest depths of existence to the horizon of the All-Merciful, while these servants have repeatedly and continuously heard the melodies of the All-Merciful Spirit from the tongue of power and majesty, yet they have not been affected enough to become aware even of the repugnance of their deeds, actions, suspicions and idle fancies.

10 When the narrative reached this point, the heaven of utterance was thunderstruck upon the mount of speech, and the pen fell unconscious, severed from expression. "Naught shall befall us save what God hath prescribed for us." We beseech God to open our eyes and make us aware of ourselves and our deeds. If we are not enabled to know His exalted Self, may we at least be enabled to know our heedless selves, and may He remove from our faces the veils that prevent us from beholding Him rising from the horizon of grace and bounty, that we may detach ourselves from all who dwell in the realms of creation and turn wholly toward Him, for He is our All-Merciful Lord. We beseech Him to enable us to turn to Him in repentance morning and evening, and to protect the Dawning-Place of His countenance's lights from the spears of His loved ones, for He seeks no helper other than Himself, and He is their source and their ultimate end, and He declares: "There is no God but God."

9 حکایت کنند که فضیل خراسانی کان من اشقی العباد و یقطع الطریق انه عشق جاریه و اتاها لیلۃ فصعد الجدار اذا سمع احداً یقرأ هذه الآیة أ لم یأن للذین آمنوا ان تحشع قلوبهم لذكر الله و اثر فی قلبه فقال لی یا ربی آن و حان فرجع و تاب و قصد بیت الله الحرام و اقام فیہ ثلاثین سنة الى ان صعد روحه الى الأفق الأعلى عجب است که کلمه الله را از لسان یکی از عباد شنید و چنان مؤثر افتاد که در یک آن از حسیض امکان بافی رحمن راجع شد و این عباد در لیالی و ایام متتابعاً متوالیاً نعمات نفس رحمانی را از لسان قدرت و عظمت استماع نمودیم و آنقدر تأثیر ننموده که اقلاً بقیح افعال و اعمال و ظنون و اوهام خود مطلع شویم

10 حکایت که باین مقام رسید فلک بیان بر جودی لسان منصعق و مدهوش و قلم از بیان منقطع و بیهوش لن یصیبنا الا ما کتب الله لنا نسأل الله ان یفتح ابصارنا و یعرفنا انفسنا و اعمالنا ان لم نوفق علی معرفه نفسه سبحانه نوفق علی معرفه انفسنا الغافله و یکشف عن وجوها الحجاب المانعه لنراه مشرقاً عن افق الفضل و العنايه و ننقطع عمن فی الامکان و الأكوان و نتوجه الیه بکلنا انه هو ربنا الرحمن و نسأله ان یوقفنا علی التوبه و الانابه فی کل صباح و مساء و یحفظ مشرق انوار وجهه عن رماح احبائه لانه ما اراد معیناً سواه و انه مبدأه و مثواه و یقول لا اله الا الله

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To: Jamal Burujirdi

Date: ca. 1289-1290?

- 1 This is what hath dawned from the horizon of thy Lord, the All-Merciful. O My Name! Today is the day of divine assistance and, by the truth of My Being, all the realities of the exalted ones and the spirits of those nigh unto God who circle round have beseeched to appear in the outward vesture of human temples and arise to aid the Cause of God in the visible realm. It beseemeth no one to seek departure from this world in the days of the manifestation of the Lord of Eternity. Rather must all, at all times, be turned toward the horizon of the All-Merciful and beseech God that some service to this most wondrous and impregnable Cause might be manifested from him, even if it be but the mention of one of His words. This, verily, is a great bounty, a great good, and a great matter.

1 هذا ما اشرق من افق بيان ربك الرحمن اى اسم من اليوم يوم نصرته ونفسى الحق جميع حقایق عالین و ارواح مقربین که طائف حولند مسئلت نموده که بقمیص ظاهر هیكلیه انسانیه ظاهر شوند و در ظاهر ظاهر بنصرت امر الله قیام نمایند از برای احدی سزاوار نیست که طلب خروج از این عالم در ایام ظهور مالک قدم نماید بلکه باید فی کل الأحيان ناظر الی افق الرحمن از خدا بخواهد که خدمتی از او در این امر ابداع امنع ظاهر شود ولو بذکر کلهئی از کلمات او باشد ان هذا لفضل عظیم و خیر عظیم و امر عظیم
- 2 As to approaching the Most Holy Court in these days, this is outwardly not permitted. We have revealed in one of the Tablets: "How many are near whom We do not confirm in their nearness, and how many are remote and, by the Self of the Beloved, are yet nigh!" And in another Tablet: "How many who are near are yet strangers, and how many who are distant are yet near! Blessed is he who is near and drew near!" And in yet another Tablet: "How many a beloved one became but the foam of the sea, and how many a companion We found to be a flatterer, and how many who were distant are near, and how many who were near We testify are in a station remote."

2 و اما رجوع بساحت اقدس این ایام بر حسب ظاهر جایز نه قد نزلنا فی لوح من الألواح کم من قریب لا نقرّ له القرب و کم من بعید ونفس الحبيب انه هو القریب و فی لوح آخر کم من قریب هو الغریب و کم من بعید هو القریب طوبی لقریب و قریب و فی لوح آخر کم من حیب صار حباباً و کم من مؤانس وجدناه موالساً و کم من بعید هو القریب و کم من قریب نشهد بأنه فی مقام بعید
- 3 Though it is evident that no grace, bounty, station or rank can ever equal attaining the presence of God in the visible realm, I swear by the Sun of the glory of oneness, rising from the dawning-place of detachment in My Name, the All-Powerful, that nothing can equal appearing before the Throne in the visible realm, even for a moment, though one possessed all that is in the heavens and earth. Some people have been deprived of the divine spiritual wine-house. Thus have the effects of these matters and their fruits remained hidden from their sight. Therefore they remain occupied with their own imaginings and veiled from the Lord of all beings.

3 اگرچه معلوم است که هیچ فضلی و فیضی و مقامی و رتبهئی بقاء الله در ظاهر ظاهر معادله نموده و نمی نماید قسم بآفتاب عزّ توحید که از مشرق تجرید اسم قدیرم طالع است معادله نمی نماید بحضور بین یدی العرش فی ظاهر الظاهر ولو فی آن ما خلق فی السموات و الارضین بعضی از ناس از خمخانه معنویه الهیه محروم شده اند اینست که تأثیرات این امور و ثمرات آن از نظر مستور مانده لذا باو هام خود مشغول و از مالک انام محجوب مانده اند
- 4 The purpose is this: many souls, in the very midst of nearness, are deprived of attainment, while many souls who are outwardly remote attain to the waters of reunion. This is from the bounty of thy Lord, the Giver, the Mighty, the Generous. Blessed is the soul that hath attained both, detached from all

4 مقصود آنکه بسا از نفوس در عین قرب از وصال محرومند و بسا از نفوس که در بعد ظاهره بکثر لقا فائز هذا من فضل ربک المعطى العزیز الکریم طوبی از برای نفسیکه بهر دو فائز شد منقطعاً عن

save His good-pleasure and annihilated in the good-pleasure of his Lord. By God! No deed can equal this.

- 5 If this veil were to be rent asunder by the finger of the will of the Lord of Lords, thou wouldst witness all who are on earth, both the mighty and the lowly, cast behind them poverty and wealth, sovereignty and glory, and hasten to that station whereof every atom of its dust proclaimeth: "There is none other God but He, the Almighty, the Glorious, the Unconstrained."

- 6 O Beauty of the Essence of Oneness, Who is sanctified above all limitations and purified from words, allusions, names, attributes, manifestations and revelations, hath appeared in human temple. Therefore most people, looking upon human habits manifested from the Divine Temple, remain veiled, heedless that herein lies the essence of power. Reflect that thou mayest know, and say: Praise be unto Thee, O God of the worlds! Praise be unto Thee, O Thou the Essence of Power that calleth from behind Thee: "Thine are the greatness and the might, O Thou in Whose grasp is the dominion of the worlds!" And praise be unto Thee, O Thou the Essence of Greatness that calleth: "Greatness is Thine, O Thou through Whose manifestation the faces of those near unto Thee were illumined!"

- 7 O Jamal! These humiliations that have befallen thee were for the sake of God's Cause, and this is a glory excelling all glories. By God! If thou but knew, thou wouldst find solace in humiliation and say: "O humiliation! May my soul be a sacrifice unto thee! Where art thou? I have accepted thee all for my Lord, the Mighty, the Praiseworthy." Thou hast attained unto far more than thou didst desire. God willing, He will cause thee to know what He hath intended for thee, that thou mayest rejoice and soar and say: "Unto Thee be praise, O Thou Who art the Praise of all worlds!" The head of Baha hath been adorned with the crown of tribulation, and in this doth He glory amidst earth and heaven. True glory lieth not in what the people comprehend; rather, all glory is in the humiliation We have borne for God's Cause, the Mighty, the Powerful, the All-Wise.

- 8 We have ordained for thee what We have loved, that thy remembrance might endure in the realm of dust amongst Our sincere servants, in the Kingdom amongst the angels drawn nigh, and in the Realm of Might amongst God's chosen ones, they who are detached from all else save Him. Can any bounty equal this which thou didst desire? Nay, by My mercy that hath embraced all worlds! O Jamal! If thou wouldst inhale from the

رضاه و فانیاً فی رضا ربّه تالله لا یعادلہ عمل من الأعمال

- 5 اگر این حجاب باصبع اراده ربّ الأرباب خرق شود مشاهده مینمائی کلّ من علی الأرض را من الأعزّة و الأذلة یضعن الفقر و الغنی ثمّ السلطنة و العزّة عن ورائهم و یسرعن الی مقام الذی تنطق ذرات ترابه انه لا اله الا هو المقتدر العزیز المختار

- 6 ای جمال کینونة لاحدیّه که مقدّس از حدودات و منزّه از کلمات و اشارات و اسماء و صفات و ظهورات و تجلیات بوده در هیکل بشریّه ظاهر لذا اکثری بریّه نظر بعادات بشریّه که از هیکل امریّه مشاهده مینمایند محتجب مانده اند غافل از آنکه اصل قدرت اینست تفکر لتعرف و قلّ لک الحمد یا اله العالمین و لک الحمد یا من کینونة القدرة تنادی عن وراک لک العظمة و الاقتدار یا من فی قبضتک زمام العالمین و لک الحمد یا من کینونة العظمة تنادی العظمة لک یا من بظهورک انارت وجوه المقربین

- 7 و اما در تبدیل خواری و مذلت ای جمال این ذلّهای وارده بر تو لأمر الله بوده و این عزّتی است نخر عزّتها تا الله لو تعرف لتستأنس مع الذلّة و تقوی یا ذلّة روحی لک الفداء این انت قد قبلتک کلّها لرّبّی العزیز الحمید آنچه خواسته اید بفوق آن فائز شده اید عسی الله ان یعرفک ما اراد لک لتفرح و تطیر و تقول لک الثناء یا ثناء العالمین قد زین رأس البهائم بالکلل البلاء و بذلك یفتخرین الأرض و السماء لیس العزّة فیما ادركه القوم بل العزّة کلّها فی الذلّة الّتی حملناها لأمر الله المقتدر العزیز الحکیم

- 8 انا قضینا لک ما احببناه لیبقی به ذکرک فی الناسوت بین العبادنا المخلصین و فی الملکوت بین ملائکة المقربین و فی الجبروت بین اصفیاء الله المنتقطعین هل یعادل هذا الفضل ما اردته لا ورحمتی الّتی سبقت العالمین ان یا جمال ان استنشق من ظواهر ما تکلم به لسان القدم اریاح المعانی و الايقان لتوقن بأنّ ما ظهر من عنده هو یبقی

outer meanings of what the Tongue of Grandeur hath spoken the sweet-scented breezes of inner significance and certitude, thou wouldst assuredly know that whatsoever hath appeared from Him shall endure as long as the dominion of earth and heaven endureth, and that it is better for thee than all that was and shall be. The fragrance of the Beloved's raiment hath been diffused through that which hath been revealed at this hour, and by it have the dwellers of earth and heaven been perfumed. Blessed are they that attain thereunto.

- 9 Whatsoever We have desired for Ourselves, We have desired and continue to desire for Our sincere loved ones. By My life! Soon shalt thou find thyself in manifest glory. Be not grieved by straits and distress. Occupy thyself with God's Cause. He shall assuredly set right all things. Be thou assured and numbered among the thankful ones.

- 10 As for what thou hast mentioned regarding certain differences, this is what hath been sent down in the Tablets from thy Lord, the All-Knowing, the All-Informed: "Whoso layeth claim to a Cause before the completion of a full thousand years is verily a lying impostor. And whoso interpreteth this verse differently is indeed among the most lost." And in another Tablet: "Whoso layeth claim to a Cause before the completion of a full thousand years is verily a lying impostor. We beseech God that He may assist him to repent should he repent. Verily thy Lord is the Ever-Forgiving. And should he persist in what he hath claimed, there shall be raised up against him one who will show him no mercy. Verily thy Lord is severe in punishment." For these souls have been and shall continue to be the cause of harm to the root of the Cause and the source of discord among the people. Were it to be thus, that every ignorant one might understand as he pleased, then never would the divine Tree of the Cause be established amongst men, nor would God's commandments and laws become effective and operative. Strange indeed is the lack of understanding among the people! However, some attribute certain things to others out of their selfish desires, but with thy Lord is the knowledge of all things in a clear Book. The truth hath never been, nor shall it ever be, obscured from Him. Verily He is the All-Knowing.

بدوام الملك و الملکوت و آنه هو خیر لک عما
کان و ما یکن قد عبقت عرف قیص المحبوب
عما نزل فی الحین و تعطرت منه اهل الملك و
الملکوت طوبی للفائزین

9 آنچه برای خود خواستیم از برای مخلصین از
احبابی خود خواسته و میخواهیم عمری سوف
نجد نفسک فی عزّ مبین از تنگی و پریشانی
محزون مباشید بامر الله مشغول شوید حق
اصلاح کلّ خواهد فرمود ان اطمئن و کن من
الشاکرین

10 و آنچه در فقره بعضی اختلافات مذکور هذا
ما نزل فی الألواح من لدن ربک العلم الخیر
من یدعی امراً قبل اتمام الف سنة كاملة انه من
المفترین و من یاؤل هذه الکلمة انه من الأخسرین
و فی لوح آخر من یدعی امراً قبل اتمام الف سنة
کاملة انه کذاب مفتر نسل الله بأن يؤیده علی
الرجوع ان تاب ان ربک هو التواب و ان اصر
علی ما قال یبعث علیه من لا یرحمه ان ربک
شدید العقاب چه که این نفوس سبب ضراصل
امر بوده و خواهند بود و سبب اختلافات بریه
و اگر امر چنین باشد که هر جاهلی فهمیده هرگز
شجره امریه الهیه مابین بریه مستقر نخواهد شد و
اوامر الله و احکامه نافذ و مجری نخواهد گشت
عجب است از بی ادراکی نفوس و لکن نسبت
ببعضی هم بعضی نظر بهواهای نفسانیه بعضی
نسبتها میدهند و لکن عند ربک علم کلشیء فی
کتاب مبین بر حق مشتبّه نشده و نخواهد شد انه
لهو العلم

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*To: Mustafa**Date: ca. 1289-1290?*

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Your letter hath come before Our presence and the gaze of thy Lord, the All-Knowing, the All-Informed, hath been directed towards it. I have apprehended its contents and understood what thou didst desire concerning that matter whereby the eye of certitude was gladdened. O thou who gazeth upon the Countenance and standeth before the Throne! Hearken unto the call from the Most Glorious Tree which hath risen through its own power in the Cause, and which neither the heedlessness of those who remained unmindful nor the oppression of those who disbelieved in God, the Mighty, the Praiseworthy, could impede.

2 قَدْ حَضَرَ لَدَى الْوَجْهِ كِتَابُكَ وَتَوَجَّهَ إِلَيْهِ لِحَاضِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ وَاطَّلَعْتَ بِمَا فِيهِ وَعَرَفْنَا مَا أَرَدْتَ فِي أَمْرِ الَّذِي بِهِ قَرَّتْ عَيْنَ الْيَقِينِ إِنْ يَا عَبْدَ النَّظَرِ إِلَى الْوَجْهِ وَالْقَائِمِ لَدَى الْعَرْشِ إِنْ اسْتَمَعَ النَّدَاءَ مِنْ سِدْرَةِ الْأَبْهَى الَّتِي قَامَتْ بِنَفْسِهَا عَلَى الْأَمْرِ وَمَا مَنَعَهَا غَفْلَةُ الَّذِينَ غَفَلُوا وَلَا ظَلَمَ الَّذِينَ كَفَرُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

3 O Mustafa! By My life! Whoso heareth My call with the ear of the heart, verily he soareth in the atmosphere of My love and subdueth all who are on earth through My Name, the Mighty, the Inaccessible. He who hath found the sweetness of the utterance which hath proceeded from the mouth of the All-Merciful hath adorned his heart with the ornament of faith in such wise that the very essence of certitude proclaimeth from behind him: "Blessed art thou, O thou through whom the temple of tranquility hath been adorned with the raiment of love for the mention of the Name of thy Lord, the Glorious, the Most High, the Mighty, the Wondrous!"

3 إِنْ يَا مُصْطَفَى لِعَمْرِي مَنْ سَمِعَ نِدَائِي بِأَذْنِ الْقَلْبِ أَنَّهُ طَارَ فِي هَوَاءٍ حَيٍّ وَنَحَرَ مِنْ فِي الْأَرْضِ بِاسْمِي الْعَزِيزِ الْمُنِيعِ إِنْ الَّذِي وَجَدَ حِلَاوَةَ الْبَيَانِ الَّذِي ظَهَرَ مِنْ فَمِ الرَّحْمَنِ أَنَّهُ زَيْنٌ قَلْبِهِ بِطَرَاظِ الْإِيمَانِ عَلَى شَأْنِ نَفْسِ الْإِقْيَانِ يَنَادِي عَنْ وَرَاهِ طَوْبِي لَكَ يَا مَنْ بَكَ طَرَزَ هَيْكَلِ الْأَطْمِينَانِ بِثُوبِ حَبِّ ذِكْرِ اسْمِ رَبِّكَ الْبَهِيِّ الْمُتَعَالَى الْعَزِيزِ الْبَدِيعِ

4 Grieve not at anything. Put thy trust in God at all times. Verily, He will help thee as He helped thee before when thou wast heedless of the Cause. Then did We unveil the Beauty and manifest unto thee that which is better in thy Lord's sight than all that hath been created in the heavens and earth. We took thy hand with the hand of grace and power and delivered thee through Our sovereign might. Verily thy Lord's mercy hath preceded all creation.

4 لَا تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأَحْيَانِ أَنَّهُ يَنْصُرُكَ كَمَا نَصَرَكَ أَوَّلَ مَرَّةٍ إِذْ كُنْتَ غَافِلًا عَنْ الْأَمْرِ إِذَا كَشَفْنَا الْجَمَالَ وَظَهَرْنَا لَكَ مَا هُوَ خَيْرٌ عِنْدَ رَبِّكَ عَمَّا خَلَقَ فِي السَّمَوَاتِ وَالْأَرْضِينَ اخْذُنَا يَدَكَ بِيَدِ الْعَنَاءِ وَالْإِقْتِدَارِ وَانْقِذْنَاكَ بِسُلْطَانٍ مِنْ لَدُنَّا إِنْ رَبِّكَ سَبَقَتْ رَحْمَتُهُ الْعَالَمِينَ

5 Be not disturbed by what the tongues of the people utter. The Sovereign of the Day hath come, and now He calleth unto thee from the horizon of the House: "Be at peace through thy Lord's favor and say: 'Praise be unto Thee, O God of the worlds!'" Blessed art thou for having heard the call and having said: "Yea, yea, O Beloved of the worlds!" Rejoice thou in thy Lord's gladness in such wise that thy joy may influence Our servants whom the stupor of sorrows hath overtaken because

5 لَا تَضْطَرِبْ عَمَّا يَتَكَلَّمُ بِهِ السِّنُّ الْقَوْمِ قَدْ أَتَى سُلْطَانُ الْيَوْمِ وَإِذَا يَنَادِيكَ مِنْ أَفْقِ الْبَيْتِ إِنْ أَطْمَئِنَّ بِفَضْلِ مَوْلَاكَ وَقُلْ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ طَوْبِي لَكَ بِمَا سَمِعْتَ النَّدَاءَ وَقُلْتُ بَلَى بَلَى يَا مَحْبُوبَ الْعَالَمِينَ إِنْ أَفْرَحَ بَفَرَحِ مَوْلَاكَ عَلَى شَأْنٍ يُوَثِّرُ فَرْحَكَ فِي عِبَادِنَا الَّذِينَ أَخَذَهُمْ سَكْرُ الْأَحْزَانِ بِمَا اتَّبَعُوا الْأَوْهَامَ إِنْ أَخْرَقَ حِجَابَ الْمَوْهُومِ بِاسْمِي

they followed vain imaginings. Rend asunder the veil of idle fancy through My Name, the Self-Subsisting. Say: By God! He Who is known hath come with great sovereignty. We have commanded the people to follow what is known and forbidden them from what is imagined. Some have attained to what their Lord desired, while others have clung to their own desires - these are verily among the lost.

- 6 O Mustafa! By My life! Thou art beneath My wing and within the stronghold of My protection. Preserve this station through the remembrance of My Name, the Guardian over the worlds. Let not the clamor of those who have committed what they were forbidden grieve thee. The winds of passion have stirred them. Among them are those who have returned and repented. Verily thy Lord is the Ever-Forgiving, the Merciful. Blessed is he who hath drunk the choice wine of reunion from the hands of his Lord, the Mighty, the Most High - he is assuredly among the triumphant.

- 7 How many are the servants who claim with their tongues what is not in their hearts, and God revealeth it through one means or another. Verily thy Lord is the All-Knowing, the All-Informed. We bear witness that thou hast turned unto God with pure sincerity for His radiant and luminous face. From whomsoever thou perceivest the fragrance of aversion, in whatever land he may be, avoid him, then turn with thy heart to the Qiblih of them that know.

- 8 Say: O my God! I beseech Thee by Thy Most Glorious Name, through which what lay hidden in hearts and breasts was revealed, to make me content with what Thou hast ordained for me and to fix my gaze upon Thee under all conditions. Verily Thou art the All-Forgiving, the Bountiful. O my Lord! Preserve me within the shelter of Thy great mercy, then cause me to speak Thy praise amidst the concourse of creation in such wise that I may become forgetful of myself and evanescent in Thy Name. Verily Thou art He in Whose grasp are the reins of all created things. Thou ordainest what Thou pleasest and doest what Thou desirest.

- 9 O Mustafa! Thus has the Tongue of Eternity spoken in the Most Great Prison. Read thou and be of the thankful ones. Then remember wherefore We named this Prison the Most Great, after We had formerly been under chains and fetters. Verily thy Lord is the All-Knowing, the All-Wise. Believe not what thou hast heard and hearest. Harken unto that which the Tongue of Grandeur and Majesty hath spoken in this station wherein the Kingdom crieth out: "My spirit be a sacrifice to Thy dust," then the Realm of Might: "My soul be a sacrifice to Thy air," then the Kingdom of Names: "All my being be a

القيوم قل تالله قد اتى المعلوم بسلطان عظيم انا امرنا الناس بالمعلوم ونهيناهم عن الموهوم منهم من فاز بما اراد مولاه و منهم من تمسك بهواه الا انه من الاخسرين

6 ان يا مصطفى لعمري انت في كنفى و حصن حمايتى ان احفظ هذا المقام بذكر اسمى المهيمين على العالمين لا يحزنك ضوضاء الذين ارتكبوا ما نهوا عنه قد حركتهم ارياح الهوى منهم من رجع و تاب ان ربك هو التواب الرحيم طوبى لمن شرب كوثر الوصال من انامل ربه العزيز المتعال الا انه من الفائزين

7 كم من عباد يدعون بالسنتهم ما ليس في قلوبهم و يظهره الله بسبب من الاسباب ان ربك هو العليم الخبير نشهد لك بانك اقبلت الى الله خالصاً لوجهه المشرق المنير ان الذى تجد منه نفحة الاعراض في اى ارض كان تجنب منه ثم اقبل بقلبك الى قبلة العارفين

8 قل يا الهى اسئلك باسمك الأبهى الذى به ظهر ما فى القلوب و الصدور بأن تجعلنى راضياً بما اردته لى و ناظراً اليك فى كل الأحوال انك انت الغفور الكريم اى رب فاحفظنى فى جوار رحمتك الكبرى ثم انطقنى بثنائك بين ملاء الانشاء على شأن اكون غافلاً عن نفسى و فانياً لاسمك انك انت الذى فى قبضتك زمام الكائنات تحكم ما تشاء و تفعل ما تريد

9 ان يا مصطفى كذلك نطق لسان القدم فى السجن الأعظم ان اقرأ و كن من الشاكرين ثم ذكر فيما سمينا هذا السجن بالأعظم بعد الذى كنا من قبل تحت السلاسل و الأغلال ان ربك هو العليم الحكيم لا تصدق ما سمعت و تسمع ان استمع ما نطق به لسان العظمة و الجلال فى هذا المقام الذى ينادى المملوكوت روحى لترايك الفداء ثم الجبروت نفسى هوألك الفداء ثم

sacrifice to Thy prison," O Thou at Whose finger's beckoning every wise decree is suspended! Be thou at all times directing thy gaze toward the court of thy Lord's will. When the Sun of His Command dawneth from His horizon, say thou with submission and contentment: "My soul be a sacrifice to Thy command, O Thou Who art the Desire of the sincere ones!"

- 10 We have chosen thee and adorned thee with the garment of My love. By God! Soon shall the tongues of all things speak forth thy praise and the praise of those who have cast away their idle fancies and have turned with radiant faces toward the Most Glorious Horizon. These, verily, are of them that are nigh unto God. Through My remembrance is every matter established. Be thou assured by that which hath flowed from My tongue in thy praise, and by thy mention from the Lord of the Pens, through Whose movement the hearts of them that are detached have taken flight.

- 11 O Mustafa! When the Tablet was read before Our face a second time, We added to it another word. Know thou that aforetime it was revealed: "Soon shall the prison door be opened, and he that entered shall go forth and he that went forth shall enter," and in another Tablet: "Soon shall that which was closed be opened and that which was joined be severed, and he that was forbidden shall enter and he that was gathered shall be scattered, and that which was difficult shall be made easy, and that which was hidden shall be revealed." Ponder, O ye who are endued with discernment, that ye may recognize what hath been inscribed of the mysteries.

- 12 O Mustafa! By My life, every matter hath been revealed in the Tablets. Verily thy Lord is the All-Knowing, the All-Informed. They who were not present before the Throne yet claim inner presence - these have followed vain imaginings, by thy Lord, the All-Knowing! He who hath attained the presence of the Countenance in the manifest outer realm - this is better for him than the worship of both humans and jinn. Around this outward manifestation revolve the worlds of the inner reality, yet the people remain in evident obscurity.

- 13 If thou seest the letter Nun before Za', say: "Look unto thy Lord and not unto thyself." Thou wilt not see the raven as a dove - thus doth the All-Informed apprise thee. Blessed is the soul that hath attained the presence of the Throne and to whom We have testified reunion - he is the best of men before thy gracious Lord. How many who were near, to whom We testified not nearness, and how many who were far, for whom the decree of nearness was revealed from the Pen of God, the Mighty, the Impregnable! Blessed is he who hath attained and recognized both excellences - he hath outstripped all others.

اللاهوت كلّی يسجنك الفداء يا من بشارة
من اصبعك علق كلّ امر حكيم كن في كلّ
الأحيان ناظراً الى شطر ارادة ربك اذا اشرقت
من افقه شمس الأمر قل بالطّوع والرغبة نفسى
لأمرك الفداء يا مراد المخلصين

10 أنا اخترناك وزيناك بقميص حيّ تالله سوف
تنطق السن الأشياء بذكرك و ذكر الذينهم نبذوا
الهوى و اقبلوا الى منظر الأبهى بوجوه نورا الا
أنهم من المقربين بذكرى يثبت كلّ امر ان اطمئن
بما جرى اسمك من لسانى و ذكرك من مالك
الأقلام الذى بحركته طارت افئدة المنقطعين

11 ان يا مصطفى لما قرء اللوح لدى الوجه مرّة اخرى
زدنا عليه كلمة اخرى فاعلم قد نزل من قبل سوف
يفتح باب السجن ويخرج من دخل ويدخل من
خرج وفي لوح آخر فسوف يفتح ما غلق ويفتح ما
رتق ويدخل من منع ويفرق من جمع ويسهل ما
عسر ويظهر ما ستر فكروا يا اولى الأبصار لتعرفوا
ما رقم من الأسرار

12 ان يا مصطفى لعمرى قد نزل كلّ امر فى الألواح
انّ ربك هو العلم الخبير انّ الذين ما حضروا لدى
العرش ويدعون الحضور فى الباطن اولئك اتبعوا
الأوهام وربك العلام من حضر لدى الوجه فى
ظاهر الظاهر انه خير له من عبادة الثقلين بطوف
حول هذا الظاهر عوالم الباطن ولكنّ الناس فى
حجاب مبين

13 ان رأيت النون قبل ظاء قل ان انظر الى ربك
لا الى نفسك لا ترى الغراب ورقاء كذلك
ينبئك الخبير طوبى لنفس حضر لدى العرش و
شهدنا له الوصال انه خير الرجال عند ربك الجميل
كم من قريب ما شهدنا له القرب و كم من بعيد
نزل له حكم القرب من قلم الله العزيز المنيع طوبى
لمن فاز و ادرك الخبيرين انه سبق العباد انّ ربك
يثبت ما يريد كم من قريب انه فى اعلى الجنان و
كم من قريب انه فى اسفل النيران كذلك اشرق

Verily thy Lord confirmeth what He willeth. How many who were near are in the highest paradise, and how many who were near are in the lowest fire. Thus hath the decree shone forth from the horizon of the Pen of thy Lord, the All-Merciful, in this mighty Prison. The glory be upon thee and upon those who have attained, and been blessed, and been present, and have drunk, and have heard, and have said: "Here am I, here am I, O Lord of the worlds!"

الحكم من افق قلم ربك الرحمن في هذا السجن
العظيم البهاء عليك وعلى الذين فازوا ورزقوا و
حضرُوا و شربوا و سمعوا و قالوا لبيك لبيك يا
رب العالمين

BLIB_Or03114.007, BLIB_Or11095#049

BH01030

To: *Tabib (Isma) et al.*

Date: *ca. 1289-1290?*

- 1 In the Name of God, the Most Holy, the Most Great, the Most Ancient!
- 2 A remembrance from Our presence to him who hath attained unto the lights of divine knowledge in the days of his Lord, the Most Merciful, and hath voiced His praise amidst the concourse of all created things. He is verily of those who have attained. Blessed is he who hath stood firm in the Cause of God and desired that which his Ancient Lord desired. It behooveth thee to arise to serve the Cause in such wise that whatsoever proceedeth from the Pen of thy Lord, the Mighty, the Praiseworthy, shall not grieve thee. We have chosen thee for Our Cause, as witnessed by all things and beyond them this All-Knowing Pen. We have sent thee numerous Tablets which well-nigh fill the horizons. Thy Lord is verily the All-Numbering, the All-Informed. It behooveth thee to render thanks unto Him at morn and eventide, and to soar on the wings of spirit and joy in the atmosphere of the love of thy Lord, the Merciful, the Compassionate.
- 3 We have revealed for everyone mentioned in thy book clear verses that cannot be equaled by the treasures of the heavens and earth. This is of My grace upon thee, and thou dost witness what God hath witnessed, wouldst thou but reflect. Thy Lord is verily the Forgiving, the Merciful. He was with thee when thou wert in Iraq and other lands, and heard what thy tongue uttered in remembrance of this Wronged One, this Exile, and testified unto thee with His truthful and trustworthy tongue. Behold the Tablets We sent thee aforetime, that thou

1 بسم الله الأقدس الأعظم الأقدم

2 ذكر من لدنا لمن فاز بأنوار العرفان في أيام ربه
الرحمن ونطق بثنائه بين ملاء الامكان الا انه من
الفائزين طوبى لمن استقام على امر الله و اراد ما
اراد موليه القديم ينبغي لك ان تقوم على الأمر
على شأن لا يحزنك ما يجري من قلم ربك
العزیز الحمید انا اخترناك لأمرى يشهد بذلك
كل الأشياء وعن ورائها هذا القلم العليم قد ارسلنا
اليك الواحاً شتى تكاد ان تملأ الآفاق ان ربك
لهو المحصى الخبير ينبغي لك ان تشكره في كل
صباح و مساء و تطير بأجنحة الروح و الرياح
في هواء محبة ربك الرحمن الرحيم

3 انا نزلنا لكل من كان ذكره في كتابك آيات بينات
التي لا تعادلها خزائن السموات و الأرضين هذا
من فضلي عليك و انت تشهد بما شهد الله لو
تتفكر في نفسك ان ربك لهو الغفور الرحيم انه
كان معك اذ كنت في العراق و اراضى اخرى
و سمع ما تكلم به لسانك في ذكر هذا المظلوم
الغريب و شهد لك بلسانه الصادق الأمين فانظر
في الألواح التي ارسلناها اليك من قبل لتوقن ان

mayest be assured that His grace hath encompassed thee and His mercy hath preceded thee in every matter. He is verily the Lord of those who turn unto Him.

- 4 Wert thou to gather all that hath been revealed for thee, thou wouldst find it a book wherein every word indicateth thy Lord's loving care. Read thou and be of them that render thanks. The ocean of grace hath surged and the heaven of bounty hath been adorned with the stars of thy Lord's favors, the Lord of all names. Drink thou therefrom and say: Praise be unto Thee, O Thou the Goal of all seekers!

- 5 O My Tabib! God's grace and bounties have ever been and shall ever continue to be. Out of pure loving-kindness, numerous wondrous and sublime Tablets have been revealed and sent to thee at most times, and for every soul mentioned in thy book, divine verses were specifically revealed and dispatched. Most of this bounty pertaineth to thee thyself. Thou must, God willing, conduct thyself in such manner that whatsoever proceedeth from God and the Dawning-Place of His Cause should be regarded as thy desire and purpose. His purpose and whatsoever proceedeth from Him hath been and shall ever be. O My Name! Thy will must be connected to what God willeth, and thy desire must be annihilated in His desire - that is, thou must regard God's will as thy desire and His wish as thy purpose. It is most evident that the condition of all is witnessed and known before the Divine Throne, and His gaze hath ever been and shall ever be fixed upon His loved ones. Thou art now counted among those related to the Truth. Let not certain matters grieve thee. Be confident in God's grace and be detached and free from aught else but Him.

- 6 Write that they should take heed not to trust in him, for he has not been and will never be steadfast. Whatever matters he comprehends and understands, he will surely mention in due time. If the Tablet to the Sultan is given, there is no harm, as most of the opponents have seen it and it has even reached the source of opposition. Therefore, if it reaches anyone, no harm will come of it. However, nothing else is ever permitted. They should exercise utmost care. His example is like that of a serpent - when it reaches maturity, it strikes and hisses. Regarding the House, the intention is that it be purified from strangers. If the name Mim with utmost gratitude and joy and fragrance relinquishes the House to him to whom it belongs, this is most beloved and praiseworthy. Otherwise, speak not

فضله احاطک و رحمته سبقتک فی کل امر آنه
لولى المقبلین

4 لو تجمع ما نزل لک لتراه کتاباً کل کلمه منه تدلّ
على عناية ربک ان اقرء و کن من الحامدين
قد توجّج بحر الفضل و زينت سماء العطاء بأنجم
الطاف ربک مالک الأسماء ان اشرب منه و
قل لک الحمد یا مقصود القاصدين

5 طبيبي فضل حقّ و عنايات او لازال بوده و
خواهد بود محض عنايت بآنجناب در اكثر
اوقات الواح بديعه منيعه نازل و ارسال شده
و هر نفسيکه در کتاب آنجناب مذکور بوده
مخصوصاً آیات الهیه نازل و فرستاده شد و اكثر
این خير راجع بخود آنجناب است باید انشاء الله
بشأنی ظاهر باشید که آنچه از حقّ و مطلع
امرش ظاهر شود همان را مطلب و مراد خود
شمريد مقصود او و ما يظهر من عنده بوده و
خواهد بود یا اسمی باید مشیت به ما شاء الله
متصل شود و اراده در اراده او فانی گردد
یعنی اراده الله را مراد خود دانید و مشیة الله
را مقصود خود شمريد این بسی واضح که احوال
کلّ لدی العرش مشهود و معلوم است و لازال
طرفش باحبائش ناظر بوده و خواهد بود آنجناب
حال از منتسبین حقّ محسوبند نباید از بعضی
امورات محزون شوند بفضل حقّ مطمئن باشید
و از دوش فارغ و آزاد مکتوبی از جناب محمد
مصطفی علیه بهاء الله از قبل لدی الوجه حاضر
ذکر نموده بودند که کتاب سلطان را باسم عین
برسانند

6 بنویسید آیا کم آن مطمئنوا منه چه که ثابت نبوده
و نخواهد بود آنچه از امور بفهمد و ادراک نماید
البته در وقتش خواهد ذکر نمود اگر لوح سلطان
داده شود لا بأس چه که اکثری از خوارج
دیده اند و باصل سدره اعراض هم رسیده لذا
بهر کس برسد ضرری ندارد و لکن غیر آن ابداً
جایز نبوده و نیست کمال حفظ را منظور دارند
مثله مثل الثعبان اذا تبلغ تلغ و تصیّ در باره
بیت مقصود آنکه مطهر از اغیار باشد اگر اسم میم
بکمال امتنان و روح و ریحان بیت را بمن له البیت
و گذارد بسیار محبوب و پسندیده است والا لا

of it and turn not unto it. Thus does the All-Knowing, the All-Informed command you. Soon you shall witness what is in your Lord's knowledge and shall say: "Praise be unto Thee, O Thou in Whose possession is the knowledge of all things in a Mighty Book." Write for Muhammad-Mustafa, upon him be the Glory of the Lord of Names, that which hath been revealed for him. We beseech God to assist him and those with him to aid His Cause and exalt His Word through wisdom and utterance. Verily He is the Powerful, the Mighty, the Bestower. Convey My greetings upon him and upon those who were with him, that they may rejoice within themselves and be of the thankful ones.

- 7 Concerning what you mentioned about Ha preceding Sin becoming Sipahsalar - listen not to this. His neck was between the fingers of thy Lord's power. Soon shall you hear from him what you heard from those who opposed Us in the Great City. Verily thy Lord is the Powerful, the Mighty.

- 8 Regarding what you wrote about the return of the loved ones to Iraq - whosoever can go, there is no objection. Soon shall all attain to divine favors and bounties. What is beloved of all is steadfastness in the love of God. If they remain firm in this station through God's grace, they shall comprehend all inner and outer effusions. Those who have become captives in His path and afflicted with exile shall never be erased from the view of the Most Great Scene. Blessed are they for what hath befallen them in the path of God. We beseech God to grant such grace that they may remain steadfast and properly preserve the trust of God, which is His love, lest any deed appear from anyone that would cause the hardships and difficulties they have borne in God's path to be wasted. We beseech God to assist all to His love and good-pleasure. Verily He has power over all things.

- 9 A letter from Zaynu'l-Muqarrabin, upon him be the Glory of God, was written to this servant present before the Countenance. It was observed. Its answer will reach him, God willing. Glorify him on My behalf, then give him the glad-tidings of My remembrance of him. Verily thy Lord is the Best of those who remember. Adorn the temple of each one of My loved ones with the ornament of My remembrance and glorification, then give them glad-tidings of what God hath desired for them. Verily He is the Rewarder of the doers of good.

تتکلموا فيه ولا تتوجهوا اليه كذلك يأمرکم العليم
الخبير سوف ترون ما في علم ربکم و تقولون لک
الحمد يا من عندک علم کل شیء في کتاب عظیم
ان اکتب لمحمد قبل مصطفی عليه بهاء مالک
الاسماء ما نزل له نسل الله بأن یوققه و من معه
على نصرة امره و اعلاء کلمته بالحكمة و البیان انه
لهو المقتدر العزيز المنان بلغ التكبير من لدنا عليه و
على الذين کلنا معه لیفرحن فی انفسهم و یكونن
من الشاکرين

7 اينکه مذکور نموده بودید حاء قبل سین سپهسالار
شده لا تسمع هذا قد کان عنقه بین اصبعی
قدرة ربک سوف تسمع منه ما سمعت من الذين
اعترضوا علينا فی المدينة الکبيرة ان ربک هو
المقتدر القدير

8 و اینکه در رجوع احباً به عراق نوشته بودید هر
نفسی بتواند برود لا بأس علیه زود است که کلّ
بالطاف و عنايات الهیه فائز شوند امریکه از کلّ
محبوب است استقامت بر حبّ الله است اگر در
ایستقامت بعنايت حقّ ثابت باشند فیوضات باطنیه و
ظاهریه کلّ را ادراک نماید نفوسیکه در سبیلش
اسیر شده اند و بغرب مبتلا البتّه از نظر منظر
اکبر محو نخواهند شد طوبی لهم بما ورد علیهم فی
سبیل الله از حقّ میطلبیم که عنایتی فرماید که
مستقیم بمانند و امانت الله را که حبّ او است
درست حفظ کنند که مباد از احدی امری
ظاهر شود که سبب تضییع شدائد و مکارهیکه
در سبیل حقّ حمل نموده اند گردد نسل الله بأن
یوفق کلّ علی حبه و رضائه انه علی کلّ شیء
قدیر

9 مکتوبی جناب زین علیه بهاء الله بعد حاضر لدی
الوجه نوشته اند ملاحظه شد جواب آن انشاء الله
میرسد کبر علی وجهه من قبل ثم بشره بذکری
ایاه ان ربک خیر الذاکرین زین هیکل کلّ واحد
من احبائی بطراز ذکری و تکبیری ثم بشرهم بما
اراد الله لهم انه موفی اجور المحسنین

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MAS8.047ax

BH01043

To: *Haji Hasan et al.*

Date: *ca. 1289-1290?*

1 From the Dayspring of Divine utterance it is revealed... It is evident and clear that the True One, exalted be His mention, is never pleased that anyone should transgress against another. Some among the servants, from every group, have transformed the breaths of the All-Merciful into the promptings of self, attributing these to the Truth. All such matters stem from heedlessness, and His holy and sanctified garment is pure and free from these. I beseech God to guide all and make them steadfast in His love. We have accepted all the tribulations of the world specifically for the deliverance and tranquility of the loved ones and their unity.

2 At all times, Jinab-i-Haji and Aqa 'Ali have been mentioned before the Divine Presence, and without interruption the Sun of Grace has dawned and shone upon them from the horizon of favor, until certain words appeared from them which were and are contrary to God's Cause. For the Truth has risen from the horizon of eternity specifically for the unity of the world's peoples, yet from them have issued words that oppose the Will of God, as they have caused division. Let Haji himself and the others look with the eye of fairness: if every day a new Truth - that is, a new Manifestation of the complete sovereignty of the One True God - were to appear, how could the divine Cause remain firm among creation? Today one Truth appears, speaking a word, and tomorrow another Truth speaks a different word than the first. What then is the duty of the people? If we say these two words are seen with the same perspective, this is utterly remote from reason and wisdom, and people of insight would never utter such words. For among the utterances of Truth are commandments and prohibitions which all need, and in essential reality the order of the world, the preservation of existence, and the unity of all on earth depend upon and are connected to these. If every day a new Authority were to appear, all these matters would become void and ineffective, and the helpless people would have to abandon all things each day and turn to a new qiblih.

3 Consider somewhat the Bayan: The example of this Revelation and the Revelation of the Point of the Bayan is exactly like the appearance of the son of Zachariah and Jesus the son of Mary. The son of Zachariah, despite his station of prophethood and

1 از مشرق بیان رحمانی نازل این بسی معلوم و واضح است که ابداً حقّ جلّ ذکره راضی نه که احدی بر احدی تعدّی نماید بعضی از عباد از هر گروه نفعات رحمانیه را بوساوس نفسانیه تبدیل نموده اند و نسبت آن را بحقّ داده اند جمیع این امور از غفلت و ذیل اقدس مقدّس و مبرا از خدا میطلسم که کلّ را هدایت فرماید و بر حبّش مستقیم دارد جمیع بلایای عالم را مخصوص نجات و آسایش احبّا و اتّحادهم قبول نمودیم

2 همیشه آیام جناب حاجی و آقا علی تلقای وجه مذکور بوده اند و من غیر تعطیل شمس فضل از افق عنایت بر ایشان مشرق و مجلی بوده تا آنکه بعضی کلمات از ایشان ظاهر که مغایر امر الله بوده و هست چه که حقّ مخصوص اتّحاد اهل عالم از افق قدم طالع و از ایشان کلماتی مذکور که منافی اراده الله است چنانچه سبب اختلاف شده خود حاجی و سایرین بشرط انصاف ناظر باشند اگر هر یوم حقّ جدید یعنی مظهر کلیه سلطان احدیه ظاهر شود چگونه امر الهی مابین بریه ثابت میماند امروز حقّی ظاهر و بکلهئی ناطق فردا حقّ دیگر بکلهء جدیده غیر اولی ناطق حال تکلیف ناس چیست اگر بگوئیم این دو کلمه بیک نظر مشاهده میشوند این بغایت از عقل و درایت بعید است و اهل فطرت ابداً بچنین کلمهئی تکلم ننمایند چه که از جملهء بیانات حق در اوامر و نواهی است که کلّ بآن محتاجند و فی الحقیقه الاولیه نظم عالم و ابقای وجود و اتّحاد من علی الأرض کلّ بآن منوط و مربوط اگر در هر یوم صاحب امری ظاهر شود جمیع این امور عاطل و باطل خواهد ماند و ناس بیچاره هر روز باید جمیع امور را بگذارند و بقبلهئی مقبل شوند

3 قدری در بیان ملاحظه نمائید مثل این ظهور و ظهور نقطهء بیان بعینه مثل ظهور ابن زکریّا و عیسی بن مریم است ابن زکریّا مع شأن نبوت و عظمت اینقام ناس را بظهور روح بشارت میداد

the greatness of his rank, gave the people glad tidings of the appearance of the Spirit, and both were in the same age. Some of the words of the son of Zachariah were understood by the people as to their meaning, while others were not understood. Thus after the martyrdom of the son of Zachariah, some of his followers did not turn to the Manifestation of the All-Merciful, namely Jesus son of Mary, and departed from the divine law, and they still exist on earth and are known to some as Sabeans. These souls consider themselves followers of that holy one, but remain veiled from the purpose, for had they understood the purpose they would not have turned away from the son of Mary who was the beloved of the son of Zachariah and his purpose.

4 Likewise consider the Revelation of the Primal Point, who despite His exalted station was the Herald of this Most Great Revelation. And if one possessed of insight were to observe the Bayan fairly, he would see nothing except mention of Him Who is the Origin of a new creation, and if one possessed of a refined sense were to inhale the gentle fragrance of the Bayan, he would perceive naught but the sweet scent of this Garment.

5 This is the beginning and end of the matter of truth that was mentioned. Furthermore, whosoever drinks of this wine of oneness shall be counted among the guides and manifestations of the Manifester, so long as he dwells beneath His shadow. The meaning of unity is not to see two or ten as one - this is the very essence of misbelief and atheism itself - rather, the one who believes in unity is he who sees the Truth as one from all directions, sanctified from all names and likenesses, and beholds all else as subsisting through Him and existing by His command. And whosoever is deprived of this most pure Kawthar, which flows from the direction of the Most Great Scene, is non-existent in the sight of God, let alone being mentioned among the people of unity. Today, ears and hearts must be emptied of their own words and imaginings, that perchance they may become recipients of divine outpourings and confirmations.

6 O Hasan! God willing, thou shalt become intoxicated with the pure, flowing waters of these merciful utterances and shalt pass beyond the world and all who dwell therein in the path of the Lord of all creation, in such wise that no zeal shall hold thee back. And like the brilliant morn thou shalt rise from the horizon of the heaven of divine love and shalt openly and secretly acknowledge among men that which God hath acknowledged in this Tablet. Then will power be made manifest unto all, and thy station with God shall be exalted and resplendent. If thou be of the birds, wing thy flight in this spiritual atmosphere and outstrip all other birds in thy soaring. I swear by the Ancient

و هر دو هم در یک عصر بودند بعضی کلمات ابن زکریّا را ناس ادراک مینمودند که مقصود چیست و بعضی را ادراک نمینمودند چنانچه بعد از شهادت ابن زکریّا بعضی از متابعان او بمظهر رحمن یعنی عیسی بن مریم توجه ننمودند و از شریعه احدیه خارج شدند و حال هم در ارض موجودند و به صابّین نزد بعضی معروف و این نفوس خود را امت آنحضرت میدانند ولیکن از مقصود محتجب مانده اند چه اگر مقصود را ادراک مینمودند از ابن مریم که محبوب ابن زکریّا و مقصود او بود اعراض نمینمودند

4 هم چنین ظهور نقطه اولی را ملاحظه کن که با جلالت قدر مبشّر این ظهور اعظم بودند و اگر بصیری بانصاف در بیان ملاحظه نماید جز این ذکر که مبدء خلق بدیع است نخواهد دید و اگر صاحب شامه لطیفه معتدله بیان را استنشاق نماید جز نفعه این قیص را نخواهد یافت

5 این مبدء و ختم مطلب حقّ است که ذکر شد و دیگر هر نفسیکه از این باده احدیه آشامید او از ادلاء و تجلیات مجلی محسوب مادامیکه در ظلّش ساکن است معنی موحد این نیست که دو و یا ده را یک بیند این اصل شرک و نفس الحاد بوده و هست بلکه موحد آن است که حق را من جمیع الجهات واحد داند و مقدّس از جمیع اسماء و امثال و دون او را قائم باو و موجود بامر او مشاهده نماید و هر نفسی از این کوثر اطهر که از شطر منظر اکبر جاری است محروم ماند او عندالله موجود نه تا چه رسد بآنکه از اهل توحید مذکور شود الیوم باید گوش و قلب از کلمات و اوهمات خود فارغ شود که شاید محلّ افاضات و تأییدات الهیه گردد

6 ای حسن انشاءالله از زلال سلسال این بیان رحمن سرمست شوی و از عالم و عالمیان در سبیل مالک امکان بگذری بشأنیکه حمیت تو را منع ننماید و چون صبح منیر از افق سماء محبت الهی طالع شوی و سرّاً و جهراً مابین ناس اقرار نمائی بآنچه حقّ در این لوح اقرار فرموده آنوقت قدرت بر کلّ ظاهر و مقامت نزد حقّ عالی و باهر

Beauty that there is no atmosphere save this atmosphere, and no space visible except this space.

- 7 O My bird! Soar in this atmosphere through My Name and My sovereignty; then, in My love, detach thyself from the worlds. By My life! The Revelations have ended with this Most Great Revelation. Whoso layeth claim to a Revelation before the completion of a full thousand years, such a one is assuredly a lying impostor. And whosoever interpreteth this verse is one who hath turned away from the All-Merciful and is counted among the lost. Although for those possessed of insight, mention was made aforetime of the dominion of Husayn lasting eighty thousand years, yet the people of Baha must at least hold to a thousand years.

- 8 O Hasan and O 'Ali! Harken unto the call of Him Who hath, for God's sake, occupied Himself with making mention of these matters to you in this Most Great Prison. Turn ye unto Him with all your being. Thus doth command you your Lord, the Imprisoned, the Alone.

7 اگر از اطیاری آهنگ این هوای روحانی کن و از طیور در طیران سبقت گیر قسم بجمال قدم که جز این فضا فضائی نه و جز این هوا هوائی مشهود نه ان یا طیری طیر فی هذا الهواء باسمی و سلطانی ثم انقطع فی حبی عن العالمین لعمری قد انتهت الظهورات بهذا الظهور الأعظم من بدعی امراً قبل اتمام الف سنة كاملة انه من المفترین فی لوح حفظ و الذی یاوّل هذا البیان انه ممن اعرض عن الرحمن و کان من الخاسرین اگرچه از برای متبصرین از قبل ذکر دولت حسینی ثمانین الف سنه شده ولكن اهل بها باید اقلّ بالف سنه قائل باشند

8 ای حسن و ای علی بشنوید ندای نفسی را که لله مخصوص شما در این سجن اعظم بذکر این مراتب مشغول شده ان اقبلوا الیه بکلکم کذلک یا مرکز ربکم المسجون الفرید ۱۵۲

BLIB_Or11096#244, BLIB_Or15722.073b, AVK1.175bx, AVK4.257.05x, ASAT4.233x

BH01104

To: *Zaynul-Muqarrabin*

Date: *ca. 1289-1290?*

- 1 ...As to what was asked about the Most Great Festival, it begins after the passage of thirty-two days from the Festival of Fasting, with the first day of the month of Baha being counted as the first of these thirty-two days. On the thirty-second day, at the time of the afternoon prayer, the Ancient Beauty entered the Garden of Ridvan. That moment marks the beginning of the Most Great Festival, and that day together with the second day of the Festival are reckoned as one day. It is strictly forbidden in the Book to engage in work on the first, ninth and twelfth days, but there is no objection to working on the other days.

1 و اینکه از عید اعظم سؤال شده بود اول آن بعد از انقضای سی و دو ۳۲ یوم از عید صیامت که روز اول شهر بها اول سی و دو محسوبست و یوم سی و دویم حین صلوة عصر جمال قدم وارد رضوان شدند آن حین اول عید اعظم است با یوم ثانی از عید یک یوم محسوبست که اشتغال بامور در آن یوم اکبر و یوم تاسع و یوم آخر نبی شده نبیاً عظیماً فی الکتاب و اگر در غیر این سه ۳ ایام اشتغال بامری از امور نمایند لا بأس علیهم

- 2 As to the matter of the Festival of Fasting, the intercalary days fall before the days of fasting, after which one enters into the Fast. One must fast for the full nineteen days.
- 3 And as for the day associated with the Most Great Name, which is the Festival day - if the transition occurs, for example, after noon or in the afternoon, that day will be the Festival day. For that hour is like unto the sun - its radiance falls upon the entire day. Especially since it is associated with the Most Great Name, its afternoon is regarded in the sight of God as equivalent to its dawn. Therefore, at whatever time during the day the transition occurs, that day will be the Festival day. Blessed are they who partake of this bounty.
- 4 As to the matter of the Most Holy, Most Glorious Birth, it is at the first dawn of the second day of Muharram. However, the first day, which is the day of the birth of the Herald, together with the second day, is reckoned as one day in the sight of God....
- 5 ...you wrote that several souls who had set out were prevented and returned. This was presented at the Most Holy Court, and He said: "What happened was good, for in these days it is not advisable for multiple souls to arrive in one place. Praise be to God that what was best came to pass. In such journeys, it is not permissible to exceed two persons, for most people are corrupt and are waiting to seize upon something to create mischief."
- 2 و اما در فقره عید صوم ایام زائده شهر قبل از ایام صومست و بعد وارد در صوم شوند و نوزده یوم تام باید صائم باشند
- 3 و یوم منسوب باسم اعظم که یوم عید است اگر تحویل مثلاً بعد از ظهر یا عصر واقع شود آن یوم عید خواهد بود چه که مثل آن ساعت مثل شمس است اشراق آن بر کل آن یوم واقع میشود و مخصوص چون باسم اعظم منسوبست حکم عصر آن مثل فجر عندالله محسوبست لذا در هر وقت از یوم که تحویل شود آن یوم عید خواهد بود طوبی للمتعمین
- 4 و اما در فقره مولود اقدس ابی اول فجر یوم دوم محرم است ولیکن یوم اول که یوم مولود مبشر است مع یوم ثانی یک یوم محسوب شده عندالله...
- 5 مرقوم فرموده بودند مع چند نفس بعد از توجه ممنوع شده مراجعت فرموده اند در ساحت اقدس عرض شد فرمودند نعم ما وقع چه که در این ایام نفوس متعدده در محل واحد وارد شوند مصلحت نبوده الحمد لله واقع شد آنچه محبوب بود در امثال این سفرها تجاوز از دو نفس جایز نه چه که ناس اکثری مفسدند و منتظرند که بشیئی تمسک نمایند و احداث فتنه کنند...

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BH01115

To: *Haji Shah Muhammad Amin Manshadi*

Date: ca. 1289-1290?

- 1 In the name of the one God
- 2 The Call of God is raised from the direction of Akka, saying: "Blessed is he who hath turned unto God and hath hearkened with both outer and inner ear to His divine call." Such souls
- 1 خداوند یگا
- 2 نداء الله از شطر عکا مرتفع و میفرماید طوبی از برای نفوسیکه الی الله توجه نموده اند و ندای الهی

are the people of the Most Great Vista and the partakers of the Most Pure Wine - especially those who, in these days when the darkness of vain imaginings hath seized most of mankind, have not been hindered from turning toward the Court of Oneness. For this reason have the Manifestations of the past, from time immemorial and forever after, made mention of these souls in their Tablets. In this tribulation it is observed that the truly sincere ones are rarer than red sulfur. Were the servants to perceive the sweetness of the divine call and recognize the greatness of the Source of the Word, all would turn unveiled toward the Lord of Lords.

را بگوش سر و سرّ اصغاء کرده‌اند آن نفوس
از اهل منظر اکبرند و از شاربان رحیق اطهر
مخصوص نفوسیکه در این ایام که ظلمت اوهام
اکثرانام را اخذ نموده از توجّه بشطر احدیه ممنوع
نشده‌اند اینست که لمیزل و لایزال مظاهر قبل
ذکر این نفوس را در الواح فرموده‌اند در این فتنه
مشاهده میشود که مقبلین خالص اقلّ از کبریت
احمرند اگر عباد لذت ندای الهی را ادراک
مینمودند و بعظمت محلّ نزول کلمه پی‌میردند
جمع بی حجاب بشطر ربّ الأرباب توجّه مینمودند

- 3 From time immemorial and forever after, infinite oppression hath been visited upon the divine Manifestations from the daysprings of pharaonic might, yet with utmost power and sovereignty They bore all, that perchance a few souls might be sanctified from the murk of doubts and imaginings and ascend to the heights of divine oneness. Although all witnessed that these Sources of divine authority endured hardships solely for humanity's salvation, they did what they did - may God's curse be upon the wrongdoing people!

3 لمیزل و لایزال بر مظاهر الهیه ظلم لانهایه از
مطالع فرعونیه وارد و با کمال قدرت و اقتدار
جمع را تحمل میفرمودند که شاید نفوسی چند
از کدورات ظنون و اوهام مقدّس شده بمعارج
عزّ احدیه عروج نمایند مع آنکه جمع مشاهده
مینمودند که آن مصادر امریه مخصوص نجات
بریه تحمل شدائد مینمایند فعلوا ما فعلوا الا لعنة
الله علی القوم الظالمین

- 4 All know that this world hath no permanence, and when death's messenger cometh, no veil can conceal him, no power can prevent him, no tyrant's might can turn him back. Despite certain knowledge of this station, in these numbered days when none knoweth whether tomorrow they will be above the earth or beneath it, all walk the path of self and passion, heedless of God, the Most High and Glorious.

4 کلّ عالمند باینکه دنیا را بقا نیست و اذا جاء
رسول الموت لا یحجبه حجاب حاجب ولا یمنعه
قدرة قادر و لا یرده سطوة ظالم با علم و ایقان
باینتقام در این ایام معدوده که معلوم نیست یوم
دیگر فوق تراند یا تحت آن کلّ در سبیل نفس
و هوی سالک و از حقّ جلّ و علا غافل

- 5 They vainly imagine they can extinguish God's Lamp amidst creation and prevent the divine Tree from yielding Its holy, celestial fruits. This is as if a salty drop were to oppose and seek to repel the sweet, surging ocean. Did the veils of the people of the Hijaz prevent the Sun? By God, the fingers of destiny rent asunder the veil that intervened, and It shone forth from the horizon of glory!

5 و بگمان خود اراده نموده‌اند که سراج الله را بین
ماسواه اطفاء نمایند و سدره الله را از اثمار جنیه
قدسیه منع کنند این مثل آن است که قطره
ملح اجاج با بحر عذب مواج مقابله نماید و در
دفع آن برآید هل منعت شمس الحجاز من سبحات
اهل الحجاز تالله قد شقت انامل القضاء الحجاب
الذی حال و اشرقت عن افق الاجلال

- 6 The holders of outward authority have ever forbidden people from turning to the Court of Oneness and have disliked the gathering of servants at the Most Great Ocean, for they have regarded and still regard such gathering as the cause and means of undermining the foundations of sovereignty. Yet by Him in Whose grasp is the control of all things, the gaze of God's loved ones hath ever been and shall ever be sanctified from attention to such matters. These things have been spread by the corrupt.

6 لمیزل صاحبان حکم ظاهره ناس را از توجّه بشطر
احدیه منع نموده‌اند و اجتماع عباد را بر بحر
اعظم دوست نداشته‌اند چه که این اجتماع را
سبب و علت تفریق اسباب سلطنت دانسته و
میدانند و حال آنکه فوالذی زمام کلّ شیء فی
قبضه قدرته که نظر اجبای حقّ لازال مقدّس
از توجّه باین امور بوده و خواهد بود این امورات

Now most imagine that this servant desireth universal rule in the earth, although in all Our Tablets We have forbidden the servants from accepting such rank, for it yieldeth naught but tribulation and affliction, unless one should accept it for God's sake to help His Cause. Kings are the manifestations of divine power, and what is intended is their justice - if they observe this, they are related to the Truth.

را هم مفسدین انتشار داده‌اند حال اکثری را توهم چنان که این عبد ارادهء حکومت کلیه در ارض دارد مع آنکه در جمیع الواح عباد را از قبول این رتبه منع نموده‌ایم چه که جز زحمت و ابتلا حاصلی نداشته مگر نفسی لله قبول این امر کند که نصرت امر الله کند ملوک مظاهر قدرت الهیه‌اند و آنچه مقصود است عدالت ایشان است که اگر بآن ناظر باشند بحق منسوبند

- 7 Soon will the veils be rent asunder and the manifestation of Names and Attributes will seize most of the servants, and all will testify to the sanctification and transcendence of those near to God's court, let alone His exalted Self.

7 باری زود است که حجابات خرق شود و تجلی اسماء و صفات اکثری از عباد را اخذ نماید و کل بتقدیس و تنزیه مقربان بارگاه حق شهادت دهند تا چه رسد بنفسه تعالی

- 8 We thank God that He enabled His servants and supported them in His love and good-pleasure, opened their eyes that they might behold Him and know Him, and did not withhold them from this Sun which has dawned, and from this Sea which has surged, and from this Heaven which has been upraised, and from this Grace which has descended, and from this Lamp through whose light the earth has been illumined. Verily He is powerful over all things.

8 نسل الله بأن یوفق عباده و یؤیدهم علی حبّه و رضائه و یفتح عیونهم لیروہ و یعرفوہ و لا یمنعهم من هذه الشمس الّتی اشرقت و من هذا البحر الّذی تموج من هذا السماء الّتی ارتفعت و من هذه النعمة الّتی نزلت و من هذا السراج الّذی اشرقت الأرض بنوره انه علی کل شیء قدير

- 9 As for what thou didst behold in thy dream, give thanks unto God for having revealed Himself unto thee, unveiled to thee His beauty and admitted thee into the pavilion of His glory. Then know thou that what thou didst see is truth, there is no doubt therein, and the matter is as thou didst see. God will soon manifest from this horizon a light and power whereby the sun shall be darkened and the traces of those who have waxed proud before God shall be obliterated, while the faces of the sincere shall be illumined thereby. Soon shall the lights of thy Lord's countenance encompass all who are on earth. Verily He is powerful over all things.

9 واما ما رأیتہ فی التّوم ان اشکر الله بما تجلّی علیک و کشف لک جماله و ادخلک فی سرادق عزّه ثم اعلم بأن ما رأیت انه حق لا ریب فیہ و الأمر كما رأیت سوف یظهر الله من هذا الأفق نوراً و قدرة و به تظلم الشمس و تحو آثار من استکبر علی الله و یستضيء به وجوه المخلصین و سوف یحیط انوار وجه ربک من علی الأرض و انه علی کل شیء قدير

- 10 Though it hath not been explained in detail, yet from that which hath been revealed from the Source of the Command, the purpose is clear. The interpretation of the dream itself is manifest - every person of insight and vision will recognize it.

10 اگرچه بتفصیل ذکر نشد ولكن بآنچه از مصدر امر نازل مقصود مفهوم نفس نوم تعبیرش ظاهر یعرفه کل فطن بصیر

- 11 Glorified art Thou, O my God! These are Thy servants who have left their homes out of longing to meet Thee, and have forsaken their native lands yearning for the court of Thy mighty throne, the visitation of Thy beauty and presence before Thee. They have been prevented therefrom by reason of what the hands of Thy creatures have wrought. I beseech Thee by Thy Name through which Thou didst attract the hearts of them who are nigh unto Thee and didst cause them to be detached from all else besides Thee, that Thou write down for these

11 سبحانک یا الهی هؤلاء عبادک خرجوا عن دیارهم شوقاً للقائک و انقطعوا عن اوطانهم مریداً الی مقرّ عرش عظمتک و زیارة جمالك و الحضور بین یدیک و منعوا عن ذلک بما اکتسبت ایدی بریتک اسئلك باسمک الّذی به اجتذبت افئدة المقربین و انقطعتم عما سواک بأن تکتب هؤلاء من کل فضل فی خزائن جودک و من کل عناية فی کائن کرمک و

servants every bounty from the treasuries of Thy generosity, every favor from the repositories of Thy munificence, every mercy from the heaven of Thy Will, and every good thing Thou hast sent down for Thy chosen ones. Then raise them, O my God, to such a station where sorrows cannot prevent them from turning to Thy face, nor can the vicissitudes of the contingent world disturb their joy in Thy days. Moreover, ordain for them, O my God, the good of this world and the world to come. Verily Thou art the Almighty, the Doer of what Thou wilt. There is none other God but Thee, the Most Exalted, the All-Glorious.

PDC.028x

من كلّ رحمة في سماء مشيتك و من كلّ خير
نزلته لأصفيائك ثمّ اصعدهم يا الهى الى مقام
لا يمنعهم الأحران عن التوجه الى وجهك و
لا يكدرهم حوادث الامكان عن السرور في
ايامك ثمّ قدر لهم يا الهى خير الدنيا والآخرة
انك انت المقتدر على ما تشاء لا اله الا انت
العلّى الأبهى

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BLIB_Or15720.255, BLIB_Or15740.198,
BRL_DA#134, IQT.259, TZH?531

BH01130

To: Aqa Siyyid Mirza Afnan son of Siyyid Hasan Afnan Kabir
Date: ca. 1289-1290?

- 1 He is the Most Great, the Most Ancient, the Most Exalted! 1 الأعظم الأقدم الأعلى
- 2 A mention from Us to him who was illumined by the lights of his Lord's countenance, the Mighty, the Bestower. When he heard the Call, he turned unto it, and when he was summoned, he responded. Verily, they who have been faithful to God's Covenant are accounted among the most exalted of beings in the sight of the Sublime Truth. They who were heedless are assuredly numbered with the people of the fire in the estimation of thy Lord, the Mighty, the Chosen One. 2 ذكر من لدنا لمن انار من انوار وجه ربه العزيز
الوهاب الذى اذا سمع النداء توجه و اذا دعى
اجاب ان الذين وفوا بميثاق الله اولئك من اعلى
الخلق لدى الحق المتعال ان الذين غفلوا اولئك
من اهل النار عند ربك العزيز المختار
- 3 Say: The Most Great Balance hath appeared, whereby all deeds are weighed, and verily it is God's Path for all who are in earth and heaven. Through it every seeker hath turned, and everything hath voiced the remembrance of God, the Cleaver of the Dawn. Blessed art thou, inasmuch as thou hast found the sweetness of utterance in that which hath been sent down from the All-Merciful, and hast recognized thy Lord in this Garment whereby all regions have been illumined. 3 قل قد ظهر ميزان الأعظم و توزن به الأعمال و
انه لصراط الله لمن فى الأرضين و السموات به
اقبل كل مقبل و نطق كل شيء بذكر الله فالق
الأصباح طوبى لك بما وجدت حلاوة البيان عما
نزل من لدى الرحمن و عرفت مولاك فى هذا
القميص الذى منه اضاءت الديار
- 4 We had previously sent thee a Tablet wherein wafted the sweet savors of thy Lord's loving-kindness, the Mighty, the Ever-Forgiving. And before that, another Tablet through which the sun of grace shone forth from the horizon of thy Lord's mercy upon all creation. Beware lest anything sadden thee or the tyranny of those who have rebelled against God when 4 قد ارسلنا اليك من قبل كتاباً فيه فاحت نفحات
عناية ربك العزيز الغفار ثم من قبله كتاباً آخر الذى
به اشرقت شمس الفضل من افق رحمة ربك على
من فى الابداع اياك ان يحزنك شيء او يمنحك
طغيان الذين بغوا على الله اذ اتى فى ظلل الغمام

He came in the clouds of glory cause thee to grieve. When sorrow overtaketh thee, consider Mine affair and reflect upon that which hath befallen this Wronged One when He was made a captive in the hands of the two parties who had turned away from God after He had come unto them with the kingdom of verses.

إذا اخذك حزن فانظر في امرى و تفكر فيما ورد على هذا المظلوم اذ ابلى بين ايدى الحزين الذين اعرضوا عن الله بعد الذى جاءهم بملكوت الآيات

- 5 Blessed is the strong one who hath arisen to serve his Lord's Cause, and the herald who proclaimeth this Name with wisdom and clear exposition. Say: O people! Where are they who unjustly oppressed the earth, and where are the royal couches and crowns? And where are they who warred against God and His chosen ones? They have been consumed by their wrongful devouring of people's wealth. Verily thy Lord is severe in punishment.

5 طوبى لقوى قام على امر ربّه و لمنادى ينادى بهذا الاسم بالحكمة و التبيان قل يا قوم اين الذين ظلموا في الأرض بغير حق و اين الأسرة و التيجان و اين الذين حاربوا مع الله و اصفياه قد اكلوا بما اكلوا اموال الناس بالباطل ان ربك لشديد العقاب

- 6 That which endureth is what He hath ordained for those near unto Him. Thus hath the matter been decreed in the Tablets. By My life! That which is with men shall perish, while glory and power shall remain for those who have turned to the Dayspring of Light. By God! Were they to hear the shrill voice of the Supreme Pen, the ecstasy of God would so seize them that they would cast away their kingdoms and turn to the Kingdom. Thus hath it been sent down from the heaven of might at this time when the tongue of grandeur proclaimeth: The Kingdom is God's, the Powerful, the Mighty, the Effulgent.

6 ما يبقى انه ما قدر للمقربين كذلك قضى الأمر في الأنوار لعمري سيفنى ما عند الناس و يبقى العزة و الاقتدار لمن اقبل الى مطلع الأنوار تالله لو يسمعون صرير القلم الأعلى ليأخذتهم جذب الله على شأن يضعن الملك عن ورائهم و يقبلن الى الملكوت كذلك نزل من سماء الجبروت في هذا الحين الذى ينطق لسان العظمة الملك لله المقتدر العزيز النوار

- 7 My likeness is as one who hath embarked upon the sea while waves encompass him from every side. In such state he calleth out to creation and summoneth them unto God, the Lord of Lords. Say: Doth such a Beloved deserve praise or hatred? Be fair, O ye possessors of sight, and be not like those who witnessed God's power yet denied it. These are assuredly companions of the fire. Do they imagine they follow God's command? Nay, by the Lord of creation! They worshipped vain imaginings for a thousand years, and when the appointed time came and the Dayspring of verses appeared, they were terrified and cried out: "This is none other than a lying impostor!" Say: Fear God, and exchange not the pearl for the shell, nor the jewel for clay. Thus doth your Lord command you out of His love for His servants who were created by His all-compelling command that overshadoweth the horizons.

7 مثل كمثل الذى ركب البحر و اخذته الأمواج من كل الجهات انه في تلك الحالة ينادى البرية و يدعوهم الى الله ربّ الأرباب قل أ مثل هذا المحبوب ينبغي الثناء او البغضاء فأنصفوا يا اولى الاغضاء و لا تكونوا كالذين رأوا قدرة الله و انكروها الا انهم من اصحاب النيران هل يظنون انهم على امر من الله لا و مالک الایجاد قد عبدوا الأوهام في الف سنة و اذا جاء الميقات و اتى مطلع الآيات فزعوا و صاحوا ان هذا الا مفتر كذاب قل اتقوا الله و لا تقابلوا الدرّ بالصدف و لا الجوهر بالخزف كذلك يأمرکم ربکم حباً لعباده الذين خلّقوا بأمره المهيمن على الآفاق

- 8 O servant who gazeth toward God! Praise be to the Best Beloved of the worlds, that thou art blessed with His love, engaged in His remembrance, and turned toward His direction. This hath been and ever shall be among the greatest bounties. God willing, thou shalt be watchful over His Cause in

8 اى عید ناظر الى الله حمد کن محبوب عالمیان را که بحیث فائزى و بذکرش ذا کر و بشطرش ناظر این از فضل اعظم بوده و خواهد بود انشاء الله در جمیع احوال مراقب امر الله بوده چه که آنچه

all conditions, for whatsoever is associated with Truth is abiding, eternal and steadfast, while all else is evanescent and as nothingness.

- 9 The weak souls today are unaware - some are afflicted in the wilderness of heedlessness, while others are barred from the court of oneness by ancient, worn-out, man-made doctrines. For a thousand years or more, these deluded souls have fixed their gaze upon an imaginary person in an imaginary city, clinging to him; yet after the appearance of the Most Great Luminary, only a few rent asunder the veils of idle fancies, while the rest remained bound by the same vain imaginings. Blessed is he who, by the power of his Lord, the Mighty, the Omnipotent, hath torn away the veils. All that the followers of the Furqan (Qur'an) formerly possessed can be measured by this same standard. The deluded ones have ever been and continue to be thus, as is now witnessed. The one who associateth partners with God and his followers have, through mention of a fabricated successorship, barred people from the Lord of creation. They are in naught but error - thy Lord, the Self-Sufficient, the Most High, is witness. Although all know they have neither understood nor comprehend His Cause, still they wander in the wilderness of error, unaware.

- 10 In any case, be not saddened by these matters, for God hath servants who burn away the veils of idle fancy and rend asunder the coverings of the people. These are they whom neither that which is in the hands of men, nor that which their lying tongues utter, can deter. They are the lights of unity in the lands and the stars of detachment among the servants. Soon will their station be made manifest to all on earth. He, verily, is the Almighty, the All-Powerful.

- 11 If thou askest about conditions in this land, it is in evident turmoil. That which was foretold in previous Tablets is now manifest. Verily thy Lord is the All-Knowing, the All-Informed. Would that none but myself had to endure tribulations in the path of God, the Lord of the worlds. In all conditions we have been and are thankful, and are engaged in His praise and glorification. Nothing can prevent Him, even should all kings oppose Him and every bondsman turn away from Him. We beseech God to assist thee in His service and obedience, and to aid thee through His grace. He, verily, is the Most Merciful of the merciful.

- 12 Convey exalted and glorious greetings to the Afnan, and likewise to such of God's sincere servants as are in thy vicinity.

منسوب بحق است باقی و دائم و ثابت و مادون
آن فانی و معدوم

9 نفوس ضعیفه الیوم شاعر نیستند بعضی در تیه
غفلت مبتلا و بعضی بکلمات عتیقهء بالیه خلقه
از شطر احدیه ممنوع هزار سنه او ازید آن نفوس
موهومه شخص موهومی را در مدینهء موهومه
معین نموده و باو عاکف و بعد از ظهور نیر
اعظم قلیلی خرق حجاب اوهام نمودند و مابقی
بهمان اوهام باقی طوبی لقوی خرق الأجباب
بسلطان ربّه العزیز القدر آنچه در دست اهل
فرقان از قبل بوده جمیع را باین فقرهء مذکوره
قیاس ثنائید همیشه متوهمین بوده و هستند چنانچه
حال مشاهده میشود مشرک بالله و اتباعش
بذکر خلافت مجعوله ناس را از مالک بریه منع
نموده اند ان هم الا فی ضلال و ربک الغنی المتعال
مع آنکه کل عالمند که مطلع بر امر او نبوده و
نیستند مع ذلک یهیمون فی هیماء الضلال و لا
یشعرون

10 باری از این امور هم محزون نباشید چه که از
برای حقّ عبادیست یحرقون حجاب الاوهام و
یحرقون سبحات الأنام اولئک لا یمنعهم ما فی
ایدی الناس و لا ما ینطق به السنتهم الکاذبه انهم
انوار التوحید فی البلاد و انجم التجرید بین العباد
سوف یظهر مقامهم علی من علی الأرض انه هو
المقتدر القدر

11 و اگر از احوال این ارض بخواهید فی اضطراب
مبین آنچه در الواح قبل اخبار آن نازل حال
ظاهر آن ربک هو العلیم الخبیر یا لیت لم یدرک
البلاء الا نفسی فی سبیل الله رب العالمین در جمیع
احوال شا کر بوده و هستیم و بذکر و ثنائش ناطق
انه لا یمنعه شیء لو یمترض علیه الملوک و یمترض
عنه کل عبد مملوک نسأل الله بأن یوفقک علی
خدمته و طاعته و ینصرک بفضل من عنده انه
هو ارحم الراحمین

12 افنان را تکبیر منیع رفیع برسانید و کذلک من
فی حولک من عباد الله المخلصین انما البهاء من

The glory from the All-Glorious be upon thee and upon those who love thy Lord, Who standeth at the Straight Path.

BRL_ATBH#65x

لدى البهاء عليك و على من معك من احباء
ربك القائم على الصراط

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BH01139

To: *Siyyid Mihdi Dahaji*

Date: ca. 1289-1290?

1 In the Name of God, the Luminous, the All-Glorious!

1 بِسْمِ اللَّهِ الْهِىِّ الْأَمِينِ

2 O thou who bearest My Name in the Kingdom of My Cause, My trusted one among My creation, the sign of My remembrance amongst My servants, and who journeyeth through the lands to aid My Cause and promote My Faith! I testify that thou art of Me and hast diffused the fragrance of My raiment throughout the East and West of the earth. Thou art he who hath remained faithful to My Covenant and My Testament. Thou didst depart from the precincts of the Throne by My leave, and didst draw nigh and enter through My good-pleasure. Blessed art thou, and blessed is he who hath found solace in thee out of love for My Being, and hath heard from thee the gems of My laws and commandments.

2 يَا اسْمِي فِي مَلَكُوتِ امْرِئٍ وَامِينٍ بَيْنَ خَلْقِي وَآيَةٍ
ذَكَرِي بَيْنَ عِبَادِي وَالسَّائِرِ فِي الْبِلَادِ لِنَصْرَةِ نَفْسِي
وَتَبْلِيغِ امْرِئٍ أَشْهَدُ أَنَّكَ مِنِّي وَنَشَرْتَ نَفَحَاتِ
قَبِيصِي فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا أَنْتَ الَّذِي وَفَيْتَ
بِمِيثَاقِي وَوَعْدِي خَرَجْتَ مِنْ سَاحَةِ الْعَرْشِ بِإِذْنِي
وَاقْبَلْتَ وَدَخَلْتَ بِرِضَائِي طُوبَى لَكَ وَلِمَنْ آتَى
بِكَ حُبًّا لِنَفْسِي وَسَمِعَ مِنْكَ جَوَاهِرَ أَحْكَامِي وَ
أَوَامِرِي

3 Know thou that thy letter hath come before the Throne aforetime, and in these days We have answered thee in the Tablet and sent it unto thee by the hand of one of Our servants. This is yet another token of Our grace bestowed upon thee. Verily, thy Lord is the All-Forgiving, the All-Merciful. He loveth him who loveth Him, desireth him who desireth Him, and answereth him who calleth upon Him. Within His grasp is the dominion of the kingdom of the heavens and the earth. He doeth what He willeth and ordaineth what He pleaseth.

3 وَاعْلَمْ قَدْ حَضَرَ لَدَى الْعَرْشِ كِتَابُكَ مِنْ قَبْلِ وَفِي
هَذِهِ الْأَيَّامِ أَنَا أَجْبِنَاكَ فِي اللَّوْحِ وَارْسَلْنَاهُ إِلَيْكَ
بِيَدِ عَبْدٍ مِنْ عِبَادِنَا تِلْكَ مَرَّةً أُخْرَى فَضْلًا مِنْ
لَدُنَّا عَلَيْكَ أَنَّ رَبَّكَ هُوَ الْغَفُورُ الرَّحِيمُ أَنَّهُ يُحِبُّ
مَنْ أَحَبَّهُ وَيُرِيدُ مَنْ أَرَادَهُ وَيُجِيبُ مَنْ دَعَاهُ فِي
قَبْضَتِهِ مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِ يَفْعَلُ
مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ

4 Those whose names thou hast mentioned in thy letters, We have recorded them in the Tablet and have ordained for each one of them that which shall bring solace to their eyes. Verily, thy Lord is the Mighty, the Bountiful. And concerning that which was mentioned in thy letter - We have not fixed a specific time for it. Those who claimed that We commanded the sincere ones as We commanded them were mistaken, that their

4 إِنَّ الَّذِينَ ذَكَرْتَ أَسْمَاءَهُمْ فِي كِتَابِكَ قَدْ اثْبَتْنَاهُمْ
فِي اللَّوْحِ وَقَدَرْنَا لِكُلِّ وَاحِدٍ مِنْهُمْ مَا تَقَرَّبَ بِهِ عَيْنُهُ
أَنَّ رَبَّكَ هُوَ الْعَزِيزُ الْكَرِيمُ وَمَا ذَكَرَ فِي كِتَابِكَ
أَنَا مَا قَدَرْنَا لَهُ وَقَتًا مُعَيَّنًا قَدْ اشْتَبَهَ عَلَى الَّذِينَ
قَالُوا أَنَّا أَمَرْنَا الْمُخْلِصِينَ مَا أَمَرْنَا بِهِ لِيُظْهِرَ أَقْبَالَهُمْ وَ
انْقِطَاعَهُمْ بَيْنَ الْعَالَمِينَ

acceptance and detachment might be made manifest before all the worlds.

- 5 We praise God that He hath shown thee servants in this Revelation who have hastened to do good works before their appointed time. These, verily, are among the people of Baha. Upon them rest My mercy, My glory, My remembrance, and My praise at all times. These are they whom the world hath not prevented from treading the path of God, the Lord of all names, and who have spent that which they possessed in their quest for that which is with God. We have accepted from them as a bounty from Our presence. Verily, thy Lord is the Almighty, the All-Knowing, the All-Informed.

5 نحمد الله بأن اراك عباداً في هذا الظهور على شأن سبقوا الخيرات قبل الميقات الا انهم من اهل البهاء عليهم رحمتي و بهائي و ذكرى و ثنائى فى كل حين اولئك ما منعهم الدنيا عن صراط الله مالک الأسماء و انفقوا ما عندهم ابتغاء لما عند الله انا قبلنا منهم فضلاً من لدنا ان ربك هو المقدر العليم الخبير

- 6 Hear in the most wondrous Persian tongue: During the sojourn of the Ancient Beauty in the Land of Mystery, when it was observed that the time of the great tribulation drew nigh - even as had been revealed in previous Tablets from the heaven of the Will of the All-Knowing, the All-Informed - therefore when Jamalu'd-Din, upon him be the glory of God, was present before Him, the Tongue of Grandeur spoke certain words concerning the known matter, that they might be mentioned among men and that confirmed souls might act upon them. The essence of these words was this: that after the arrival of the Most Holy Beauty in the great city, the sublime government had allocated a specific sum for designated expenses. Fie upon such bounty that is followed by obligation and injury! However, in view of the exigencies of the time and the consummate divine wisdom, it was not rejected. Although all that exists on earth belonged to the True One, in those days everything was contingent upon the permission and consent of the King of Oneness. Nevertheless, it would be most beloved if each of the Branches of the Divine Tree, the related Twigs, and the loved ones could, at any time or age, reject these funds and receive instead pages adorned with the seal of the Cause.

6 بلسان ابداع پارسی بشنو در ایام توقف جمال قدم در ارض سرّ چون ملاحظه شد ایام فتنه کبری نزدیک شده چنانچه در الواح قبل حکم آن از سماء مشیت علیم خبیر نازل لذا حین حضور جمال الدین علیه بهاء الله تلقاء وجه مخاطباً آیه لسان قدم در امر معهود بکلماتی تکلم فرمود که مابین بریه ذکر شود و نفوس مؤیده بآن عمل نمایند و مضمون آن کلمات [این] بوده بعد از ورود جمال احدیه در مدینه کبیره دولت علیه دراهمی معدوده مخصوص مصارف معین نمود افّ لعطاء يتبعه المنّ و الأذى ياري نظر بمصلحت وقت و حکمتهاى بالغه الهیه ردّ نشد اگرچه جمیع آنچه در ارض موجود مال حق بوده در ایام حضور کلّ منوط باذن و اجازه سلطان احدیه بوده معذلک محبوب آنکه هر یک از اغصان سدره الهیه و افنان منتسبه و احباً در هر وقتی از اوقات و عصری از اعصار بتوانند این وجه را ردّ نمایند و صفحاتی که بخاتم امریه مزین است اخذ نمایند

- 7 Likewise was this utterance repeatedly spoken from the Tongue of Grandeur in the Most Great Prison in the presence of two souls. However, this was not intended for these days, for after arrival at this place, the sovereignty of God was openly proclaimed to the kings and other monarchs, and His Cause was publicly taught. Thus were all hearts set ablaze and engaged in schemes. Thus did We grant victory unto Our Cause with true victory.

7 و هم چنین این بیان در سخن اعظم حضور نفسین مکرر از لسان قدم ظاهر و لکن مقصود این ایام نبوده و بعد از ورود این مقرر بملکین و ملوک اخری اظهار سلطنته الله و تبلیغ امره جهراً شده لذا قلوب کلّ مشتعل و بتدبیر مشغول کذلک نصرنا نفسنا حقّ النصر

- 8 By My life! No doubt appeared in all the worlds in those days. Sufficient was the fire We kindled in their hearts. Thus doth God transform light into fire for those who waxed proud and

8 لعمری ما ظهر شبهه فى العالمين فى تلك الأيام تكفيهم النار التي اضرمتنا فى قلوبهم كذلک يجعل الله النور ناراً لمن استكبر و كان من الظالمين در

were among the oppressors. In such circumstances, the disclosure of that matter is not now permitted. Consider the mercy, power and bounty of God: although the appointed time for that matter was to be later, yet by His guiding hand He raised up certain souls in the goodly land who, after His will and before the appointed time, hastened to this greatest good. These are the helpers of God; God hath accepted their deeds. These souls have attained unto that which God desired; therefore if they themselves dispose of it, no harm shall come to them, for in truth they have acted according to what their Lord, the All-Merciful, desired and decreed. Blessed are they and blessed is he whom thou didst mention in thy letter previously, for he preceded in this matter. Upon him be the glory of God, the Mighty, the Beautiful.

اینصورت اظهار آن فقره حال جایز نه ملاحظه
رحمت و قدرت و فضل الهی کن مع آنکه میقات
آنفقره از بعد بوده مع ذلک بید عنایت در اراض
طیبه نفوسی تربیت فرموده که بعد از اراده و
قبل از میقات باین خبر اعظم سبقت گرفته‌اند
اولئک انصار الله قد قبل الله اعمالهم این نفوس
بما اراد الله فایز شده‌اند لذا اگر خود در آن
تصرف نمایند لا بأس علیهم چه که فی الحقیقه
عامل شده‌اند بما اراد ربهم الرحمن و حکم به
طوبی لهم و لمن ذکرته فی کتابک من قبل الله
سبق فی ذلک علیه بهاء الله العزیز الجمیل

- 9 Glory be unto Thee, O my God! Praise be unto Thee for having enabled Thy loved ones to carry out Thy command and manifest that which Thou didst desire through Thy sovereignty. O Lord! Thou knowest that I desired for no one save Thy remembrance and praise, and sought from no soul that which Thou hadst bestowed through Thy bounty and favor. I summoned them in all conditions purely for Thy sake to the court of Thy grace. Thou, O my God, beholdest these who aided Thy Cause with their wealth before Thy manifestation and Thy command, and with their own selves after the dawning of the Sun of Thy wisdom from the dayspring of Thy revelation and inspiration. And Thou seest their steadfastness in Thy love and their firmness in Thy Cause.

9 سبحانک اللهم یا الهی لک الحمد بما آتیت
احبتک علی اجراء امرک و اظهار ما اردته
بسلطانک ای رب انت تعلم انی ما اردت لأحد
الا ذکرک و ثنائک و ما طلبت من نفس ما
اعطيته بجودک و احسانک دعوتهم فی کل
الأحوال الی شطر فضلك خالصاً لوجهک
انک یا الهی تری هؤلاء الذین نصروک بأموالهم
قبل اظهارک و امرک و بأنفسهم بعد اشراق
شمس حکمک من مشرق وحیک و الهامک و
تری ثبوتهم علی حبک و استقامتهم علی امرک

- 10 O Lord! Ordain for them that which beseemeth Thee and is worthy of Thy presence. Then write down for them the reward of those who circle round Thee in all Thy worlds. Separate them not from Thee throughout the duration of Thy kingdom. This is the most excellent prayer; therefore answer it, O Creator of the heavens! Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Most Exalted, the Most Glorious.

10 ای رب قدر لهم ما ینبغی لک و یلیق لحضرتک
ثم اکتب لهم اجر من طاف حولک فی کل
عالم من عوالمک و لا تفرق بینهم و بینک بدوام
ملکوتک و هذا افضل الدعاء فاستجب یا فاطر
السماء انک انت المقتدر علی ما تشاء لا اله الا
انت العلیّ الأبری

BLIB_Or15722.105

BH01159

To: *Siyyid Mihdi Dahaji*

Date: ca. 1289-1290?

- 1 O My name Mihdi! Upon thee be My glory, My remembrance and My praise! Blessed art thou for having fulfilled My Covenant, spread My remembrance, arisen to extol Me and serve Me amongst My servants. We created all to attain Our presence, call upon Our Name and turn to Our Countenance. Yet some were deprived of My mercy, strayed from My path and failed to answer My call. Blessed is the distant one who remembers Me. By God, he is among those who stand upon My carpet and attain My presence. And among them is one who mentioned Me, whom We made one of the twigs of My Lote-Tree and leaves of My Tree.
- 2 Know then, O My servant who gazeth upon My face, that the servant hath attained the presence of his Sovereign and his letter was presented. When it was presented, the winds of My mercy were stirred and the ocean of My bounty surged. Thus did We cast upon the people of possibility the pearls of utterance through the grace of the All-Merciful. Blessed is he who attaineth unto them, recognizeth their value and preserveth them from those who are unworthy.
- 3 O Mihdi! Thy mention hath been made before the Countenance. We beseech God to assist thee in all conditions and to aid thee in the beginning and the end. Verily He is the Self-Sufficient, the Most Exalted.
- 4 Although restraint of the Pen is necessary due to the heedlessness of the nations, for the protection of God's loved ones, yet through His grace, from the Fountainhead of His Will, the pure Water floweth according to measure. Blessed is he who drinketh, detached from all the worlds.
- 5 Among the letters received was one from one of the Afnan, upon him be the Glory of God, to whom all things testify of his love for his Lord, the Mighty, the All-Knowing. We have sent through the Trustworthy One to him and those around him that which will gladden the eyes of the mystics and cause the hearts of those who have turned to God to soar.
- 6 Thus doth the Supreme Pen address him from the direction of the white dome of the Ultimate Tree: "O thou who bearest My Name! Blessed art thou for having inhaled the fragrance of My raiment, turned to My face, spoken My praise, sought My presence, taken refuge in My sovereignty, heard My call from

1 ان يا اسمي مهدى عليك بهائي و ذكرى و ثنائى طوبى لك بما وفيت ميثاقى و نشرت ذكرى و قمت بثنائى و خدمتى بين عبادى بعد الذى خلقنا الكل للحضور لدى عرشى و النداء باسمى و التوجه الى وجهى ولكن منع عن رحمتى من بعد عن صراطى و ما اجاب ندائى طوبى لبعيد يذكرنى تالله انه من اهل بساطى و الحاضر لدى وجهى و منهم من ذكرنى الذى جعلناه من افنان سدرتى و اوراق دوحتى

2 ثم اعلم يا عبدى يا ايها الناظر الى وجهى قد حضر الخادم لدى سلطانه و قام حضوره بكتابك بالعرض ما فيه فلها عرض هاج ارياح رحمتى و ماج بحر عنايتى اذا اقدفنا على اهل الامكان لآلئ البيان بعناية الرحمن طوبى لمن فاز بها و عرف قدرها و يحفظها من غير اهلها

3 مهدي ذكر آنجناب لدى الوجه المذكور نسئل الله بأن يوفقك في كل الأحوال و يؤيدك في المبدء و المال انه هو الغنى المتعال

4 اگرچه امساک قلم نظر بغفلت امم لازم حفظاً لأحباء الله ولكن بمنه تعالى از معین اراده على قدر مقدور کوثر طهور جاری و ساریست طوبی لمن شرب منقطعاً عن العالمین

5 از جمله مکاتیب مرسله کتاب یکی از افنان علیه بهاء الله بوده الذى يشهد كل شىء بحبه ربه العزيز العليم قد ارسلنا له بيد الامين و لمن في حوله ما تقر به ابصار العارفين و تطير افئدة المقبلين

6 اذا يخاطبه القلم الأعلى من شطر القبة البيضاء من السدرة المنتهى ان يا اسمي طوبى لك بما وجدت عرف قبصى واقبلت الى وجهى و نطقت بثنائى و لذت بحضرتى و عذت بسلطاني و سمعت ندائى من ملكوتى و اجبتنى بين عبادى و كنت طائراً

My Kingdom, answered Me amongst My servants, and soared in the atmosphere of My love, circling round My will. All this is from My confirmations, My care, My grace, My generosity and My mercy.

فی هوآء حیی و طائفاً حول ارادتی کلّ ذلك من تأییداتی و عنایتی و فضلی و کرمی و رحمتی

7 Blessed is he who turneth unto thee, heareth from thee the mention of thy Lord, and boweth before thee purely for My sake, hoping for My loving-kindness which We have sent down in the scrolls of My power and the tablets of My favor.

7 طوبی لمن اقبل الیک و سمع منک ذکر ربّک و خضع لک خالصاً لوجهی و آملاً بری الذی نزلناه فی صحائف قدرتی و الواح الطافی

8 We have learned of the calamity that befell you, whereat tears flowed and sighs ascended to God, the Lord of Names and Attributes. By My life! In this ye have followed your Lord. We sacrificed one of the Branches for the exaltation of the Cause of your Lord, the All-Merciful. At the time they were washing him, My tongue was speaking between earth and heaven in remembrance of your Lord, the Most High, and My pen was flowing with that which caused the breezes of the All-Merciful to waft among all possibility. We have sent it to you. Blessed is he who considereth it and reflecteth upon that which hath appeared from the Command of his Lord, the Exalted, the Mighty, the Powerful, the Omnipotent.

8 قد عرفنا ما ورد علیکم من المصیبة الّتی فیها جرت الدّموع و ارتفعت الزّفّرات الی الله مالک الاسماء و الصفات لعمری اتّبعتم فی ذلك مولاکم انا فدینا احد الأغصان لارتفاع امر ربّکم الرّحمن و حین الذی یغسلونه کان لسانی ناطقاً بین الأرض و السّماء بذكر ربّکم العلیّ الّعلیّ و قلمی جارياً علی ما فاحت به نسمة الرّحمن بین الامکان و قد ارسلناه الیکم طوبی لمن ینظر فیهِ و یتفکّر فیما ظهر من امر ربّه المتعالی المقتدر العزیز القدر

9 Say to his relatives: Grieve not for him. He is with Us and will continue soaring in the atmosphere of the mercy of his Lord, the Forgiving, the Merciful. Through his mention We have adorned the Tablets, for We found in his heart what We found only in a few numbered souls. Blessed is he, and his father, and those who are with him from among My Afnan. Soon We shall send down for each one that which is better for them than all that hath been created in the heavens and earth. Verily, he is alive in My horizon, for We recognized in him what none knoweth save your Lord, the All-Knowing, the All-Informed.

9 قل لذوی قرابته لا تحزنوا فیهِ انه معنا و یرى سائراً فی هوآء رحمة ربّه الغفور الرّحیم بذكره زیناً الألواح لأننا وجدنا من قلبه ما لا وجدنا الا من عدّة معدودات طوبی له و لأبیهِ و للذین معه من افنانی سوف تنزل لكلّ واحد ما یرى خیر لهم عمّا خلقي فی السّماوات و الأرضین انه هو حیّ فی افقنا لأننا عرفنا منه ما لا اطلع به الا ربّکم العزیز الخبیر

10 God willing, those related to the Blessed Tree should not be saddened by this new calamity. In truth, they have followed the example of the Truth, for at all times calamities descended like rain upon the Beauty of Divine Unity. Were the exalted stations specially reserved for that Bird of the heaven of divine love to be mentioned, all would raise their hands in supplication toward the Most Exalted Horizon. We beseech God to aid all to that which He loveth.

10 انشاء الله باید منتسبین شجره مبارکه از این مصیبت جدیده محزون نباشند فی الحقیقه اقتدا بحق نموده اند چه که در کلّ ایام مصیبات وارده بمثل امطار هاطله بر جمال احدیه باریده اگر از مقامات عالیّه مخصوص آن طائر هوآء محبة الهیه ذکر شود کلّ ابادی رجا الی الأفق الّعلی مرتفع نمایند نسئل الله بأن یوفق کلّ علی ما یحبّ و یرضی

11 The mention of his honor Aqa Shaykh Sadiq, upon him be the Glory of God, which was in your letter, was made before the Divine Presence. Previously a wondrous and glorious Tablet was sent especially for him. Say: O Sadiq! Blessed art thou for having drunk the choice wine sealed from the hand of the

11 ذکر جناب آقا شیخ صادق علیه بهاء الله که در کتاب آنجناب بود تلقاء وجه مذکور از قبل لوح بدیع منیع مخصوص ایشان ارسال شد قل یا صادق طوبی لک بما شربت ریحیق المختوم من ید رحمة ربّک العزیز القیوم و ما منعک شیء عن ذکر ربّک

mercy of thy Lord, the Mighty, the Self-Subsisting. Nothing hath prevented thee from the remembrance of thy Lord.

- 12 By My life! This is a praiseworthy station. It behooveth thee today to arise and say: O people! Follow Him by Whose praise all things speak, and Whose proof hath encompassed both the unseen and the visible. Pass by with the fragrance of thy Lord's raiment, the All-Merciful, amongst all who dwell within the realm of possibility, that hearts and minds may be set ablaze through thee. We have made mention of thee in numerous Tablets. Verily thy Lord is the Mighty, the Loving. Say: O people! Forsake the world, for your Lord, the Lord of all names, hath come. Do ye imagine it will profit you in aught? Nay, by My Name, through which all who have entered the garment of existence were stirred! It will profit you only for a limited number of days. Cast it behind you, turning to that which your Lord, the All-Merciful, hath desired on this Day wherein the Sun of Revelation hath shone forth and the stars have fallen.

12 لعمري هذا مقام محمود ينبغي لك اليوم بأن تقوم
و تقول يا قوم اتبعوا من ينطق الأشياء بثنائه و
احاط برهانه الغيب و الشهود مرّ بعرف قيص
ربك الرحمن على من في الامكان لتشتعل بك
الأفئدة و القلوب قد ذكرناك في الواح شتى ان
ربك هو العزيز الودود قل يا قوم دعوا الدنيا قد
اتي ربكم مالک الأسماء هل ترون انها تنفعكم
من شيء لا واسمي الذي به تحرك من دخل في
قيص الوجود انها لا تنفعكم الا في ايام معدودة
ضعوها عن ورائكم مقبلين الى ما اراد ربكم الرحمن
في يوم الذي فيه اشرقت شمس الوحي و سقطت
النجوم

- 13 O Sadiq! We have sprinkled upon thee from the ocean of My mercy, lest sorrow overtake thee in the remembrance of thy Lord, the All-Merciful, and that thou mayest speak forth His Name with wisdom and utterance, that perchance the peoples of the worlds may abandon what they possess and hold fast to the cord of thy Lord, the Almighty, the Mighty, the Beloved. Rejoice thou in My remembrance of thee yet again, then inhale therefrom the fragrances of thy Lord's raiment, the Knower of the unseen.

13 يا صادق قد رشنا عليك من بحر رحمتي لئلا
تأخذك الأحزان في ذكر ربك الرحمن و تكون
ناطقاً باسمه بالحكمة و البيان لعل اهل الأكوان
يدعون ما عندهم و يتمسكون بحبل ربك المقتر
العزيز المحبوب ان افرح بذكرى اياك مرّة اخرى
ثم استنشق منه روائح قيص ربك علام الغيوب

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Date: ca. 1289-1290?

- 1 In the Name of the Glorious, the Bountiful!

1 بسمه العزيز الكريم

- 2 Baha hath been abashed by finding thee abashed in His days, and Baha hath been perturbed by finding thee perturbed at what hath escaped thee beneath His shade. Sorrows have seized Me upon learning of thy grief in the Cause of thy Lord, and I have been moved by the stirring of the Lote-Tree of thy love, which the winds of thy Lord's loving-kindness have set in motion.

2 قد نجل البهاء بما وجدك نجلاً في أيامه و
اضطرب البهاء بما وجدك مضطرباً بما فات
عنك في ظله قد اخذتني الأحزان بما عرفت
حزنك في امر ربك و اخذني الاهتزاز من
اهتزاز سدره حبك التي حركتها ارياح عناية
ربك

- 3 By My life! Baha hath been set aflame by the burning of your hearts and the yearning of your souls. We beseech God to make thy confession the hand of power whereby the veils may be rent asunder, and to make thy acknowledgment a support for thee, that through the cord of My Name, the All-Powerful, thou mayest draw forth the Joseph of My luminous remembrance from the well of mysteries. May the attraction of the melodies of My Most Exalted Pen so possess thee that from the horizon of thy heart may rise the sun of faithfulness to My Most Glorious Name, and from the gardens of thy breast may waft that whereby all things shall be attracted, that the sincere ones and they that circle round may discover therefrom the fragrance of the garment of thy Lord's love, the Lord of Names and Creator of earth and heaven.
- 3 لعمري قد احترق البهاء من احتراق قلوبكم وحنين انفسكم نسل الله بأن يجعل اقرارك يد الاقتدار لتنشق بها الأستار و يجعل اعترافك عضداً لك لتخرج بجبل اسمي القدير يوسف ذكرى المنير من غيابة الأسرار و يأخذك جذب نغمات قلبي الأعلى على شأن تطلع من افق قلبك شمس الوفاء باسمي الأبهي و يمر من رياض صدرك ما تنجذب به الأشياء ليجد منه المخلصون و الذين يطوفون عرف قيص حب ربك مالك الأسماء و فاطر الأرض و السماء
- 4 Glory be unto Thee, O my God, my God! Thou Who art the Throb within my heart knowest and seest that the shame of Thy loved ones leadeth back to the Manifestation of Thyself and the Dayspring of Thy Cause. Nay, He seeth Himself more ashamed than they when they confess what hath escaped them in Thy days. O my Lord! These are Thy servants who have migrated in Thy love and borne tribulations in Thy path.
- 4 سبحانك يا الهى يا الهى و النابض فى قلبي تعلم و ترى ان نجلة احبتك ترجع الى مظهر نفسك و مطلع امرك بل انه يرى نفسه انجل منهم عند اعترافهم بما فات عنهم فى أيامك اى رب هؤلاء عبادك هاجروا فى حبك و حملوا القضايا فى سبيلك
- 5 By Thy glory, O my God! Whenever any one of them confesseth his transgressions before Thee, shame covereth the face of Baha, for they are Thy servants who have tasted the cup of tribulation in Thy Cause and drunk the chalices of hardship at the appearance of the lights of Thy countenance, and trials have so seized them that they found no rest in Thy presence. By Thy glory! Baha hath melted in love for Thy loved ones and is perturbed by the sorrows that have befallen them at the manifestation of Thy Cause and the surging of the seas of Thy grace and favor. O Lord! From the sighs of their hearts hath my sighing risen, and from the burning of their hearts hath my heart been set aflame. I beseech Thee, O Lord of all being and Educator of the seen and unseen, to make each one of them a standard of Thy guidance among Thy servants and a dawning-place of the lights of the sun of Thy loving care among Thy creatures. Thou hast singled them out, O my God, for Thy love and for attendance before the throne of Thy grandeur. This is a station wherein none hath preceded them.
- 5 وعزتك يا الهى كلما يقر احد منهم بجريراته بين يديك يغطى الحياء وجه البهاء لأنهم عبادك الذين ذاقوا كأس البلاء فى امرك و شربوا اكواب اليأساء عند ظهور انوار وجهك و اخذتهم الشدائد على شأن ما استراحوا فى جوارك وعزتك قد ذاب البهاء حباً لأحبتك و تبليل بما اعترتهم الأحران عند ظهور امرك و تموج البحر فضلك و الطافك اى رب من زفريات قلوبهم ارتفعت زفرتي و من احتراق افئدتهم احترق قلبي استلک يا مالک الوجود و مربى الغيب و الشهود بأن تجعل کل واحد منهم علم هدايتک بين عبادک و اشراق انوار شمس عنايتک بين بریتک قد اختصصتهم يا الهى لمحبتک و الحضور لدى عرش عظمتک هذا مقام ما سبقهم احد فى ذلك
- 6 How many nights, O my God, they slept not in remembrance of Thee, and how many days they lamented for what was wrought against Thee by Thine enemies. I beseech Thee, O King of Kings and Exalter of the lowly, to assist them in the triumph of Thy Cause and the exaltation of Thy Word in such wise that through them Thy remembrance may be spread among Thy creation and Thy praise throughout Thy realm. Verily,
- 6 كم من ليال يا الهى ما ناموا لذكرك و كم من أيام ناحوا بما ورد عليك من اعدائك استلک يا مالک الملوك و رافع المملوك بأن تؤيدهم على نصره امرك و اعلاء كلمتك على شأن ينتشر بهم ذكرك بين خلقك و ثنائک فى مملکتک انک انت المقتدر المتعالى الغفور الكريم

Thou art the Almighty, the Most Exalted, the All-Forgiving, the Most Generous.

- 7 Glory be unto Thee, O Lord my God! This is Thy servant whom Thou hast named with Thine own name in the kingdom of Thy names and reared beneath the wing of Thy grace and favor. Now Thou seest him hastening toward the region of Thy bounties and running unto Thee in quest of Thy bestowals. Adorn him, O my God, with the mantle of Thy generosity and the robe of Thy bounty and grace, that all things may perceive from him the sweet savors of the garment of Thy love. Then crown his head with the diadem of Thy remembrance that he may be known among the servants for his love for Thee and his steadfastness in Thy Cause. Then aid him in all conditions to help Thy Cause and to extol Thee and sing Thy praise amidst Thy creatures.

- 8 By Thy glory, O my God! Whenever I contemplate Thy greatness and sovereignty, I find myself the most rebellious of all them that have rebelled in Thy realm, and whenever I behold the stations which Thou hast reserved for Thyself, I perceive my being more sinful than any that dwell upon Thy earth. Were it not for the concealment of Thy Name, the Concealer, and the forgiveness of Thy Name, the All-Forgiving, and the fragrance of Thy Name, the All-Merciful, Thou wouldst behold the chosen ones in the positions of sin and rebellion. Praise be unto Thee for having preceded them with Thy mercy and encompassed them with Thy grace and favor.

- 9 After my confession of what hath flowed from my pen, I beseech Thee by Thy Name which Thou hast made the Sovereign over all names and the Supreme Ruler over all who are in earth and heaven, that Thou wilt not turn away him who hath turned toward Thee, nor withhold from him the wonders of Thy grace and the hidden tokens of Thy mercy. Kindle within his heart, by the hands of Thy power, a lamp that will burn in Thy days and cry out in Thy Name in such wise that shyness will not prevent him from soaring in the atmosphere of Thy love and ascending to the horizon of Thy rapture and yearning, nor will the affairs of the people hinder him from exalting Thy Word, that Thou mayest behold him sanctified as Thou desirest and as becometh Thy majesty and glory. Though this, O my God, be a mighty station and a great position, for how can any besides Thee bring forth that which would be worthy of Thy presence and befitting of Thy majesty?

- 10 Thou art the Generous One, and Thou art the Merciful. All atoms testify that Thou art the Ever-Forgiving, the Kind, the Bestower, the Mighty, the Wise. O my God, look upon him with the eye of Thy loving-kindness and the glance of Thy

7 سبحانك اللهم يا الهى هذا عبدك الذى سميت به اسمك فى ملكوت اسمائك و ربيت تحت جناح فضلك و الطافك اذاً تراه مسرعاً الى شطر مواهبك و راکضاً اليك طلباً لعطائك زينته يا الهى يرداء مكرمتك و ثوب جودك و كرمك ليجد منه الأشياء تضوعات قيص حبك ثم زين رأسه باكليل ذكرك على شأن يكون معروفاً بين العباد بحبك و الاستقامة فى امرك ثم ايده فى كل الأحوال على نصرتك و ذكرك و ثنائك بين خلقك

8 وعزتك يا الهى كلما انتفكر فى عظمتك و سلطانك اجد نفسى اعصى العصاة فى مملكتك و كلما انظر مقاماتك التى جعلتها مخصوصة لنفسك ارى وجودى اذنب من فى ارضك لو لا ستر اسمك الستار و عفو اسمك الغفار و عرف اسمك الرحمن لترى الأصفياء فى مواقف الذنوب والعصيان لك الحمد بما سبقتهم رحمتك و احاطهم فضلك و الطافك

9 و بعد اعترافى بما اجرته من قلبى اسئلك باسمك الذى جعلته قيوماً على الأسماء و مهيمناً على من فى الأرض و السماء بأن لا تطرد الذى توجه اليك و لا تمنعه عن بدائع فضلك و خفيات رحمتك اوقد بأيادي قدرتك فى قلبه سراجاً ليكون مشتعلاً فى أيامك و منادياً باسمك على شأن لا يمنع الحياء عن الطيران فى هواء حبك و الصعود الى افق جذبك و اشتياقك و لا تشغله شئون الخلق عن اعلاء كلمتك لتراه مقدساً كما تريد و ينبغي لعظمتك و جلالك ولو ان يا الهى هذا شأن كبير و مقام عظيم لأن غيرك كيف يقدر ان يأتى بما يكون لائقاً لحضرتك و مستحقاً لجلالك

10 ولكن انت الكريم و انت الرحم يشهد كل الذرات بأنك انت الغفور العطوف المعطي العزيز الحكيم يا الهى فانظر اليه بطرف عنايتك

bounty. Then attract him through the melodies of the Source of Thy Revelation to such a station wherein he may become wholly annihilated in Thy good-pleasure and hopeful of what Thou hast ordained in Thy tablets. Then strengthen his heart through Thy name, the Strong, the Faithful, that he may stretch forth the hand of power and thereby aid Thy Cause at the appearance of the light of Thy Beauty and the dawning of the Sun of Thy Glory.

- 11 O Lord! Since Thou hast named him with Thy name, single him out among Thy servants for Thy service. O Lord! Thou knowest that I have desired naught for myself but rather for Thy Cause, and have turned to no one except for Thy Command and the manifestation of Thy bounty. I beseech Thee by Thy Hidden Name which now speaketh, that Thou send down upon him and upon Thy loved ones that which is treasured in the heaven of Thy bestowal and gifts, that yearning and attraction may seize them in Thy Covenant, O Lord of Lords! Then ordain for him and for them what becometh Thy Name, the All-Bountiful. Verily, Thou art the Almighty, the Most Exalted, the Strong, the Mighty, the Great.

PM#044x

و لحاظ مكرمتك ثم اجذبه بنغمات مصدر
وحيك الى مقام يكون بلكه فانياً في رضائك و
املاً ما قدرته في الواحدك ثم اجعل قلبه قوياً
باسمك القوي الأمين ليخرج يد القوة و ينصر
بها امرك عند ظهور نور جمالك و طلوع شمس
اجلالك

11 اي ربّ لما سمّيته باسمك اجعله مخصوصاً بين
العباد لخدمتك اي ربّ انت تعلم اني ما اردت
في امر نفسي بل امرك و ما توجهت الى احد
الا لأمرك و اظهار عنايتك استلک باسمك
المخزون الذي ينطق الحين بأن تنزل عليه و
على احبتك ما هو المخزون في سماء عطائك
و مواهبك ليأخذهم الشوق و الانجذاب في
عهديك يا ربّ الأرباب ثم اقض له و لهم
ما يقتضي لاسمك الوهاب انك انت المقتدر
المتعالى القوي العزيز العظيم

BRL_DA#688, PMP#044x, NFR.001

BH01220

To: *Siyyid Mihdi Dahaji*

Date: ca. 1289-1290?

- 1 In the Name of Him Who is the Supreme Ruler over all names!
- 2 O My Name! The letter thou didst send hath reached Him Who hath testified to that which God hath testified concerning His Own Self unto the ultimate horizon, thy Lord, the All-Knowing, the All-Informed. We have taken note of its contents. We beseech God to make it a source of guidance unto all mankind and a sign of His good-pleasure amongst all the worlds.
- 3 As to what was mentioned concerning the Afnan and their turning, one and all, unto God - this was what God ordained when We were in Iraq. He, verily, is the Almighty, the Powerful. He manifesteth what He willeth and giveth to drink, unto whom He pleaseth, the wine of understanding. He is, in truth, the Protector of the sincere ones.

1 بسمه المهيمن على الأسماء

2 يا اسمي قد بلغ كتاب الذي ارسل اليك من الذي
شهد بما شهد الله لذاته بذاته الى الغاية القصوى
منظر ربك العليم الخبير و قد عرفنا ما فيه نسل
الله بأن يجعله قرة الهدى لمن في الورى و آية
رضائه بين العالمين

3 و ما ذكر في الأفنان و اقبالهم طراً الى الله هذا ما
قضى الله اذ كان في العراق انه هو المقتدر القدير
انه يظهر ما اراد و يستقي من يشاء رحيق العرفان
انه ولي المخلصين

4 He hath mentioned in his letter the name of Bahram, desiring for him God's grace. We, therefore, make mention of him at this moment, that the sweet savors of remembrance may waft from this luminous quarter upon him. All those whom the Tongue of Grandeur remembereth are remembered by the denizens of the Supreme Paradise and then by those who dwell in the Most Exalted Horizon. Thy Lord is, verily, the Forgiving, the Merciful. Should God so will and desire, We shall send unto him a Tablet wherefrom he will inhale the fragrance of the Best-Beloved. We beseech God to make him steadfast under all conditions and to strengthen him from His presence that he may mention Him amongst His servants. This, verily, is a great bounty.

5 As to what was mentioned concerning Muhammad-Qabli-'Ali and his turning towards God's direction - the sun of permission for his return hath not yet risen. It behooveth him to remain among the people and to guide them through deeds, character, and remembrance, calling them unto God, the Single, the One, the Mighty, the Bountiful. He is among those who have attained Our presence time after time. Say: Be thou grateful for having attained unto the presence of thy Lord, and be thou among the patient ones.

6 And concerning the tribulations that have befallen the loved ones - there hath befallen them in that place what befell Us in the prison. Say: Be not grieved thereby. God shall soon exalt them through the truth and abase the arrogant ones and the wrong-doers. He shall establish the truth through His sovereignty and seize those who have disbelieved and then committed injustice. He is, verily, the Subduer, the Mighty.

7 What hath been mentioned concerning Our servant, ar-Rahim, beareth witness thereto: the Tongue of Grandeur testifieth that he hath not fallen short in the Cause of God, but hath been faithful to His Covenant and His pledge. By My life! this sufficeth him, for the testimony of God is matched by naught of all that hath been created in the heavens and on the earth. There hath come upon Us a greater wrong than that which hath befallen him; it behoveth him to glory therein, and to be of the thankful. We revealed unto him aforetime a Tablet, and set down therein what befell him in the path of God. God shall assuredly recompense him with the fairest recompense, and shall shield him from the malice of the unjust. Were affliction to be a cause of remissness, then I would be the first of the remiss. Say: Be thou assured through the bounty of thy Lord, and then give thanks unto Him for that which hath been sent down unto thee in this lucid Tablet. Say: All that hath appeared from thee in the service of God is recorded in

4 قد ذكر في كتابه ذكر البهرام و اراد له فضلاً من لدی الله لذا نذكره في الحين لتأخذه نفحات الذكر من هذا الشطر المنير كل من يذكره لسان العظمة يذكره اهل ملا الأعلى ثم الذين بالمنظر الأبهى ان ربك هو الغفور الرحيم لو شاء الله و اراد نرسل اليه لوحاً يجد منه عرف المحبوب نستل الله بأن يجعله مستقيماً في كل الأحوال و مؤيداً من عنده ليذكره بين العباد ان هذا لفضل عظيم

5 و ما ذكر في محمد قبل علي و توجهه الى شطر الله ما اشرفت شمس الاذن لرجوعه ينبغي له ان يكون بين العباد و يبلغهم بالأعمال و الأخلاق و الأذكار و يدعوهم الى الله الفرد الواحد العزيز الكريم انه ممن زار مرة بعد مرة و كرة بعد كرة قل ان اشكر بما فزت بقاء ربك و كن من الصابرين

6 و ما ذكر في ابتلاء الأحاب قد ورد عليهم في هناك ما ورد علينا في السجن قل لا تحزن بذلك سوف يرفعهم الله بالحق و يضع المستكبرين و الظالمين و يحقق الحق بسلطانه و يأخذ الذين كفروا ثم ظلموا انه هو القهار الشديد

7 و ما ذكر في عبدنا الرحيم يشهد لسان العظمة بأنه ما قصر في امر الله و وفي بميثاقه و عهده لعمرى هذا يكفيه لأن شهادة الله لا يعادله ما خلق في السموات و الأرضين قد ورد علينا اعظم عما ورد عليه ينبغي ان يفخر بذلك ويكون من الشاكرين قد نزلنا له لوحاً من قبل و ذكر فيه ما ورد عليه في سبيل الله سوف يجزيه الله احسن الجزاء و يكفى شر الظالمين لو كان البلاء سبب التقصير فانا اول المقصرين قل ان اطمئن بفضل مولاك ثم اشكره بما نزل لك في هذا اللوح المبين قل قد ثبت في الألواح كلما ظهر منك في خدمة الله انه كان معك في كل الأحوال اياك ان لا تحزن بما ورد عليك بل ينبغي ان تكون من الفرحين

the Tablets; verily He was with thee in all conditions. Beware lest thou sorrow for what hath come upon thee; nay rather it behoveth thee to be of them that rejoice.

- 8 And what hath been mentioned concerning one of My Afnan, who hath ascended unto the horizon of My loving-kindness, the companion of My grace and of My bounty—We bear witness that he was called, and he answered his Eternal Lord; he was adorned with the mantle of faith, and turned toward the Beloved with a comely face. We heard his cry at the hour of his ascent, and answered him from this noble station. Blessed is he—blessed is he—and blessed also are they whom he hath left behind. We shall send down for them that which shall cause their eyes to be refreshed. Do thou, on My behalf, make mention of them, and give them glad tidings of this mighty remembrance. Verily We remember them in the loftiest station, and send unto them breaths of sanctity from this manifest horizon.

- 9 O My Name! The book of Mir was received and beheld before the Throne. The glance of divine favor hath ever been and will continue to be directed towards him. The answers to some questions, as ordained by God, were sent down from the heaven of the Divine Will and dispatched. Write unto him and convey Our greetings from this near yet far station. As for his request for forgiveness for one who has passed away, We have forgiven him. Indeed We have accepted his intercession, and We have increased the punishment of him who denied God, the Almighty, the All-Knowing, the All-Wise.

- 10 O My Name Mihdi! The dispatching of souls to various regions is not favored, for an unwholesome odor is perceived therefrom. Perchance people might imagine that which is unworthy of thy Lord's holy court, sanctified above all worlds. In the early years, it was necessary to exalt the Word of God and manifest the Cause among His servants, even as the diffusion of the fragrances of the sublime Tablets and the sweet perfumes of the divine utterances were spread outwardly through messengers and inwardly through the angels brought nigh. Beyond what hearts and minds can comprehend was bestowed upon all who dwell on earth from the Source of the Cause and the Dayspring of grace. However, at present, the coming and going of designated souls is not viewed favorably, as it might cause perturbation in the hearts of the weak and the destruction of certain servants. Thus, from one perspective it is favored, and from another, it is not. The administrators of God's Cause should ponder upon this matter and implement whatever is beneficial for His servants. The glory be upon thee and upon My loved ones who have attained unto the Cause of God, the

8 و ما ذکر فی احد افنانی الذی صعد الی افق عنایتی و رفیق فضلی و مکرمی نشهد انه دعی و اجاب مولاه القدیم و تزین برداء الایمان و توجه الی المحبوب بوجه جمیل قد سمعنا ندائه حین الارتقاء و اجنباه من هذا المنظر الکریم طوی له ثم طوی له و للذین اخلفهم سوف نزل لهم ما تقر به عیونهم ان اذکرهم من قبلی و بشرهم بهذا الذکر المنیع انا نذکرهم فی اعلی المقام و نرسل الیهم نفحات التقدیس من هذا الأفق المبین

9 یا اسمی کتاب میر علیه من کل بهاء ابهاه لدی العرش حاضر و مشاهده شد لازال طرف عنایت بابشان بوده و خواهد بود جواب بعضی مطالب علی ما قدر الله از سماء مشیت رحمانی نازل و ارسال شد بابشان بنوسید و کبرنا علی وجهه من هذا المقام القریب البعید و ما اراد فی عفو من مات قد عفوانه انا قبلنا شفاعته و زدنا عذاب الذی کفر بالله المقتدر العلیم الحکیم

10 اسمی مهدی ارسال نفوس باطراف غیر محبوب چه که رایحه غیر مرضیه استشمام می شود عسی ان یتوهم الناس بما لا ینبغی لساحة ربک المقدس عن العالمین در سنین اولیه نظر باعلاء کلمه الله و اظهار امر بین عباد لازم بود چنانچه در جمیع اطراف و آفاق انتشار نفحات الواح منیعه و فوحات کلمات الهیه ظاهراً بایدی قاصدین و باطناً بملائکة مقربین شد و فوق آنچه افتده و عقول ادراک نمایند از مصدر امر و مطلع فضل بر کل من علی الأرض افاضه گردید ولیکن حال ذهاب و ایاب نفوس معینه بنظر خوب نمی آید شاید سبب خطرات افتده ضعیفه و هلاک بعضی از عباد شود باری از جهتی محبوب و از جهتی غیر محبوب مدبریات امریه الهیه باید در این فتره تفکر نمایند و آنچه مصلحت عباد است معمول دارند انما البهاء علیک و علی احبائی الذین

Unalterable, the Mighty, the Great. Praise be to God, the Lord of the worlds.

فازوا بأمر الله المبرم العزيز العظيم والحمد لله رب العالمين

BLIB_Or15738.105, AVK3.122.15x

BH01255

To: Baha'is of As-Sin et al., in Shiraz

Date: ca. 1289-1290?

- 1 The All-Sanctified, the Most Great, the Most Inaccessible, the Most Glorious! All things proclaim that He Who is the Lord of Names is come, yet the people remain behind a clear veil. The seas have surged by virtue of that Most Great Name which hath appeared from the horizon of eternity, yet most of the people remain fast asleep. The call of God hath been raised from the lofty Tree in the heart of Paradise, yet the people of creation remain in manifest remoteness.

1 الأقدس الأعظم الأرفع الأسمى تنطق الأشياء قد اتى مالک الأسماء ولكن الناس في حجاب مبين قد تموجت البحور من الاسم الأعظم الذي ظهر من افق القدم ولكن الناس اكثرهم من الراقدين قد ارتفع نداء الله من السدرة المرتفعة في قطب الرضوان و اهل الامكان في بعد مبين
- 2 O My loved ones in that land! Harken unto the call of your Lord, the All-Glorious, from the Ultimate Tree upraised upon the luminous Spot. Verily, there is none other God but Him, the All-Forgiving, the Bountiful. Turn with your hearts unto the Best-Beloved, then take the chalices of life in the name of your Lord, the All-Merciful, and drink therefrom in His Name, the All-Knowing, the All-Informed.

2 ان يا احبائي في هناك ان اسمعوا نداء ربكم الأسمى من السدرة المنتهى المرتفعة على البقعة النوراء انه لا اله الا هو الغفور الكريم ان اقبلوا بالقلوب الى المحبوب ثم خذوا كؤوس الحيوان باسم ربكم الرحمن واشربوا منها باسمه العليم الخبير
- 3 By My life! This honor sufficeth you - that ye have drawn nigh unto the Best-Beloved while the people are in grievous loss, that ye have attained unto Him Who is the Purpose while they remain in grave delusion. Arise in the name of your Lord, the All-Merciful, amidst all creation in such wise that the sincere shall find in your faces the radiance of the All-Glorious. Thus doth this imprisoned Stranger command you.

3 لعمرى يكفيكم هذا الفخر انتم تقرّبتم الى المحبوب و الناس في خسران عظيم انتم فزتم بما هو المقصود و هم في وهم كبير قوموا باسم ربكم الرحمن بين الامكان على شأن يجدّ المخلصون من وجوهكم نضرة السبحان كذلك يأمركم هذا المسجون الغريب
- 4 Do sorrows overtake you when ye behold yourselves beneath the shadow of your Lord, the Most High, the All-Knowing? God shall soon exalt you through the truth, inasmuch as ye have turned unto Him in days wherein the feet of all the world have slipped. They have clung to vain imaginings while ye have won the recognition of Him Who is known, when He Who is the Self-Subsisting appeared with His name, the Mighty, the Inaccessible. Did ye but know the measure of this bounty, ye would soar with longing in this subtle atmosphere.

4 هل تأخذكم الأحزان بعد الذي ترون انفسكم في ظل ربكم العليّ العليم سوف يرفعكم الله بالحق بما اقبلتم اليه في أيام زلت فيها اقدام العالمين هم تمسكوا بالموهوم و انتم فزتم بعرفان المعلوم اذ ظهر القيوم باسمه العزيز المنيع لو تعرفون قدر هذا الفضل لتطربون من الشوق في هذا الهواء الخفيف

- 5 Blessed are ye for having heard, turned unto Him and said: "Here am I, O God of the worlds!" How many a mighty one was prevented, and how many a weak one was strengthened through His Name, the Powerful, the Almighty! How many a lofty one descended from his seat, and how many a lowly one was raised up through His Name, the Mighty, the Wise!
- 6 Blessed be your faces, for ye have turned unto Him Who is the Intended One; blessed be your hearts for having borne the trust of the love of the Beloved; blessed be your ears for having heard His sweet and wondrous call. Beware lest the vain imaginings of them that have disbelieved in God, the One, the Peerless, the All-Informed, disturb you. Stand firm in the Cause in such wise that neither the gloom of glory nor the might of them that have turned away from the Fountain of nearness and are numbered with the heedless may shake you.
- 7 We behold you in your station and hear your call. Verily, He is with His sincere servants. Your names have not been withheld from the Supreme Pen. By My life! It hath moved in your remembrance, and He Who speaketh in this remote station beareth witness unto this. He desireth him who hath desired Him and loveth him who hath loved Him, and His remembrance hath preceded all who remember.
- 8 Know ye that We are in the Most Great Prison between two factions among the nations, and there befalleth Us at all times that which hath not befallen any of the Messengers. Whereat the Dove hath lamented and the Beauty of the Ancient of Days hath mourned in the pavilion of grandeur. Thus doth your Lord, the Mighty, the All-Praised, inform you. Can tribulation prevent Me from the remembrance of the Lord of Names? Nay, by the Creator of the heavens, if ye be of them that know!
- 9 Arise to aid the Cause of your Lord as your Master hath arisen, in such wise that neither the greatness of the turbans nor the might of them that have wronged and are among the most lost shall prevent you. When ye desire to render aid, hold fast unto the cord of wisdom. Thus hath the All-Merciful commanded you in the Tablets. Verily, He is the Ruler over what He willeth.
- 10 Unite in the Cause, for thereby are gladdened the hearts of the chosen ones and grieved the hearts of them that deny. Through unity will the Cause of your Lord, the Possessor of creation, become manifest. Blessed is he who hath held fast thereunto - he is assuredly among the triumphant.
- 11 Let not the world and its conditions sadden you. All shall perish and there shall endure what hath been ordained for you in the Kingdom of your glorious and beauteous Lord. For him
- طوبى لكم بما سمعتم و اقبلتم و قلتم لبيك يا اله العالمين كم من ذى قوّة منع و كم من ضعيف استقوى باسمه القوىّ المتين كم من رفيع هبط عن مقرّه و كم من وضعيع صعد باسمه العزيز الحكيم
- طوبى لوجوهكم بما توجهتم الى المقصود و لقلوبكم بما حملت امانة حبّ المحبوب و لاذانكم بما سمعت ندائه المليح البديع اياكم ان تضطربكم اوهام الأنعام الذين كفروا بالله الواحد الفرد الخبير ان استقيموا على الأمر على شأن لا تضطربكم سيحات الجلال و لا سطوة الذينهم بعدوا عن كوثر القرب و كانوا من المعرضين
- انا نريك فيما اتم عليه و نسمع نداكم انه مع عباده المخلصين ما تركت اسمائكم من القلم الأعلى لعمرى انه تحرّك بذكركم ويشهد بذلك من ينطق في هذا المقام البعيد انه يريد من اراده و يحبّ من احبه و ذكره سبق الذّاكرين
- ثم اعلوا انا في السّجن الأعظم بين الحزين من الأمم و يرد علينا في كلّ الأحيان ما لا ورد على المرسلين بذلك صاحبة الورقاء و ناح جمال القدم في سرادق الكبرياء هذا ما ينبئكم ربكم العزيز الحميد هل يمنعني البلاء عن ذكر مالك الأسماء لا وفاطر السّماء لو اتم من العارفين
- قوموا على نصرة امر ربكم كما قام موليكم على شأن لا يمنعكم كبر العمام و لا شوكة الذين ظلموا و كانوا من الأخسرين اذا اردتم النصرة تمسكوا بجبل الحكمة كذلك امركم الرحمن في الألواح انه هو الحاكم على ما يريد
- ان اتحدوا على الأمر لأنّ به تفرح قلوب الأصفياء و تحزن افئدة المنكرين بالاتّحاد يظهر امر ربكم مالك الابداد طوبى لمن تمسك به الا انه من الفائزين
- لا تحزنكم الدّنيا و شئوناتها سيفنى الكلّ و يبقى ما قدّر لكم في ملكوت ربكم العزيز الجميل من ليس له معين انه معينه و لمن لم يكن له ولىّ انه ولىّ

that hath no helper, He is his Helper, and for him that hath no friend, He is the Friend of them that turn unto Him. Verily the Cause is in God's hands; He giveth to whomsoever He willeth whatsoever He pleaseth. He is the All-Forgiving, the All-Merciful.

المقبلين انّ الامر بيد الله يؤتى من يشاء ما يشاء
انه هو الغفور الرحيم

- 12 O concourse of the righteous! When ye receive the Tablet of God, take it with hands of certitude, then read it with the spirit of joy and fragrance. Verily it will draw you nigh unto your Lord, the All-Merciful, and will aid you in that which your Ancient Master hath desired. Ye are in your homes while the Lord of the House remembereth you in the land of exile. Be ye thankful and be of them that remember.

12 ان يا ملاء الأبرار اذا فزتم بلوح الله خذوه بأيدي
الاطمينان ثم اقرووه بالروح والريحان انه ليقرّبكم
الى ربكم الرحمن ويؤيدكم على ما اراد موليكم القديم
انتم في البيوت ورب البيت يذكركم في ديار الغربة
ان اشكروا وكونوا من الذّاكرين

- 13 Ponder ye upon God's favor and His mercy. Verily He hath revealed unto you the verses in the prison after it was encompassed by the hosts of the oppressors. We have veiled that which hath befallen Us; were We to unveil it the trees would be overturned, the spirits would swoon, the rivers would cease to flow, the fruits would fall, the mountains would crumble, and they that are in the heavens and on earth would be sorely troubled. How wonderful are these tribulations that have descended in the path of God, and how wonderful are these hardships that have encompassed Me in the Cause of your Lord and the Lord of all worlds!

13 تفكّروا في فضل الله ورحمته انه انزل لكم الآيات
في السجن بعد الذي احاطته جنود الظالمين انا
سترنا ما ورد علينا لو نكشف لتقلب الأشجار و
تنصعق الأرواح وتركد الأنهار وتسقط الأثمار
وتتدكّ الجبال ويضطرب من في السموات و
الأرضين حبذا لهذه البلايا التي نزلت في سبيل
الله وحبذا للشدائد التي احاطتني في امر ربكم و
رب العالمين

- 14 Blessed is he who hath this day fulfilled God's covenant and His testament, and was of them that are guided. Blessed is he who hath been stirred by the breeze of God and was of them that are detached. Blessed is he who hath cast away the world, turning unto God, the Most High, the Most Great, and was of them that are steadfast. Blessed is he who hath detached himself in the love of his Lord from all else beside Him, and was of them that are firm.

14 طوبى لمن وفى اليوم بعهد الله وميثاقه و كان من
المهتدين طوبى لمن تحرّك من نسمة الله و كان
من المنقطعين طوبى لمن نبذ الدنيا مقبلاً الى الله
العلّي الأعلى و كان من الرّاخين طوبى لمن انقطع
في حبّ مولاه عمّا سواه و كان من الثّابتين

- 15 Thus have We sent down unto you the verses; they are clear proofs unto all in the kingdom. May the glory that hath shone forth from the horizon of the Most Glorious be upon you, O loved ones of God, inasmuch as ye have turned unto the Qiblih of the horizons and were of them that are assured.

15 كذلك نزلنا عليكم الآيات انها ليّنات لمن في
الملك اجمعين انما البهّاء الذي اشرق من افق
الأبهى عليكم يا احبّاء الله بما اقبلتم الى قبلة الآفاق
و كنتم من الموقنين

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BH01390

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Exalted, the Most High
- 2 This is a Book from the Prisoner to him who hath desired his Lord, the All-Compelling, the Self-Subsisting, that he may cast away what he hath and hold fast unto the Handle which God hath manifested in the temple of man. Blessed is He Who sent Him with the truth and made Him the Manifestation of His Cause for what hath been and what shall be. Blessed is he who hath turned unto the All-Knowing, detached from idle fancies. He is assuredly among those who have attained the lights of guidance and followed that which they were commanded by the All-Knowing, the Knower of things unseen.
- 3 Verily, I am God's servant among you. He hath sent Me with the truth to manifest His Cause. Every atom beareth witness to this, as doth this hidden Pillar Who hath borne afflictions in manifesting God's Cause and hath cast behind Him all creation. The Lord of Names beareth witness to this, but the people comprehend not.
- 4 Let not the idle fancies that have issued from the mouths of men disturb thee. Be thou assured through the grace of thy Lord, with a heart sanctified from the allusions of those who disbelieved in the All-Merciful when He came with clear proof. Thus hath it been sent down unto thee this day from the presence of the Lord of existence.
- 5 Verily, those who slumber today and are kept back from the ocean are the dead. They rejoice in what they possess, but soon shall they find themselves in unrelenting torment. It behooveth him who hath drawn nigh unto the Light to forget darkness and all that is therein. By My life! He soareth above hearts and minds. Didst thou know the station thou hast attained, thou wouldst cast away idle fancies and proclaim unto all peoples this treasured Name.
- 6 Those who bear burdens and by them weigh the Self-Sufficient, the Most High - these are people who understand not. Leave what they possess, by the sovereignty of thy Lord, the Creator of the heavens. Say: O my Lord! I have turned with my whole being unto Thee, detached from all else but Thee. Write down for me that which shall profit me in this world and the hereafter. With Thee is the knowledge of all things in a preserved tablet, for I know nothing. I have abandoned my desire in what Thou hast desired, so make me steadfast in Thy Cause and a servant
- الأقدس العلى الأعلى 1
- هذا كتاب من لدى المسجون الى الذى اراد ربه المهيم القويم ليدع ما عنده و يتمسك بالعروة التى اظهرها الله على هيكل الانسان تبارك الذى ارسله بالحق وجعله مظهر امره لما كان وما يكون طوبى لمن توجه الى العلام منقطعاً عن الأوهام الا انه من الذين فازوا بأنوار الهدى و اتبعوا ما امروا به من لدى الحق علام الغيوب
- انى عبد الله بينكم قد ارسلنى بالحق لاطهار امره يشهد بذلك كل الذرات وهذا الركن المكنون الذى حمل البلايا فى اظهار امر الله و نبذ عن ورائه كل الورى يشهد بذلك مالک الأسماء ولكن الناس هم لا يفقهون
- لا تضطربك الأوهام التى ظهرت من افواه الناس ان اطمئن بفضل مولاك بقلب يكون مقدساً عن اشارات الذين كفروا بالرحمن اذ اتى بالبرهان كذلك نزل لك اليوم من لدن مالک الوجود
- ان الذين رقدوا اليوم ومنعوا عن البحر اولئك هم الميتون يفرحون بما عندهم سوف يرون انفسهم فى عذاب غير مردود ينبغى لمن تقرب النور ينسى الظلمة و ما فيها لعمرى انه يطير فوق الأفق و العقول لو تعرف المقام الذى فزت به لتدع الأوهام و تنادى الأنام بهذا الاسم المخزون
- ان الذين يحملون الأثقال و بها يوزنون الغنى المتعال اولئك قوم لا يفقهون دع ما عندهم بسلطان ربك فاطر السماء قل اى رب اقبلت بكلى اليك منقطعاً عن دونك فاكتب لى ما ينفعنى فى الدنيا و الآخرة عندك علم كلشئ فى لوح محفوظ لآتى لا اعلم شيئاً تركت مرادى

to Thy Self. Verily, Thou art the Almighty, the Mighty, the Beloved.

فيما اردته فاجعلني مستقيماً على امرك و خادماً
لنفسك انك انت المقتدر العزيز المحبوب

- 7 Consider the generations of old when We sent unto them the Manifestations of the Cause. Why did they turn away and deny? Thus doth command thee He Whom sorrows have encompassed in the days of thy Lord, the All-Merciful. Reflect, that thou mayest find the fragrance of musk from this Sent Garment.

7 فانظر في القرون الأولى اذ ارسلنا اليهم مظاهر
الأمر لم اعرضوا وانكروا كذلك يأمرك من
احاطته الأحران في أيام ربك الرحمن تفكر لعل
تجد نفحات المسك من هذا القميص المرسول

- 8 Place thy trust in all things in God, thy Lord. Verily, He aideth whom He willeth through His sovereignty and ordaineth for him that which maketh him soar in the atmosphere of revelation and witnessing. Should thou return to thy place and someone ask thee whither thou wentest and what thou sawest, say: I moved for the sake of God until I entered the place wherein was raised the mention of my Lord, the Mighty, the Loving, and I heard the call of Him Who was immersed in the ocean of tribulation in God's path, the Originator of all things, and Who summoneth all unto God, the All-Compelling, the Self-Subsisting.

8 توكل في كل الأمور على الله ربك أنه ينصر
من اراد بسلطان من عنده و يقدر له ما يجعله
طائراً في هواء المكاشفة والشهود لو رجعت الى
مقرّك ويسئلك احد الى من ذهبت و ما رأيت
قل تحركت لوجه الله الى ان دخلت المقام الذي
ارتفع فيه ذكر ربك العزيز الودود و سمعت نداء
من تغمس في بحر البلاء في سبيل الله موجد
الأشياء و كان ان يدع الكل الى الله المهيم
القيوم

- 9 Weigh what thou hast against what hath appeared from Him, that thou mayest be assured that His proof is sovereign over all proofs and His evidence shineth from the horizon of grace. Thus doth the Pen of Revelation speak, and the angels and the Spirit glorify. Thy Lord hath ordained for thee what thou knowest not. Wouldst thou reflect, thou wouldst be certain that at the time thou wert present before the Face, all thy needs were fulfilled, and to this the Self itself beareth witness.

9 زن ما عندك بما ظهر من عنده لتوقن بأن حجته
مهيمنة على الحجج و برهانه لا يخفى من افق الفضل
كذلك ينطق قلم الوحي ويسبح الملائكة والروح
ان ربك قضى لك ما لا عرفته لو تفكر لتوقن
بأنك حين الذي حضرت لدى الوجه قضت
حوائجك كلها و يشهد بذلك نفس المعبود

- 10 Be thou steadfast in such wise that the whisperings of the people move thee not. Thus hast thou been commanded by the Truth. Blessed is he who followeth his Lord, detached from those who are heedless. Witness naught save what God hath witnessed, and see naught save what We have shown thee in truth. Thus have We broken the seal, and this is the sealed wine.

10 ان استقم على شأن لا تزلك وساوس الخلق
كذلك امرت من لدى الحق طوبى لمن اتبع
مولاه منقطعاً عن الذينهم لا يشعرون لا تشهد الا
بما شهد الله ولا ترأى ما اريناك بالحق كذلك
فككنا الختم وهذا رحيق مختوم

- 11 When thou didst turn unto the Path, this inscribed Tablet was sent down unto thee. Say: Glory be unto Thee, O my God! Thou knowest that I turned toward the direction of Thy grace and the horizon of Thy bounties until I reached the shore of the sea which was surging with Thy Name and remembrance. By Thy might! Were I to thank Thee for as long as Thy Self endureth and Thy Essence abideth, I would be powerless to render thanks for what Thou hast bestowed upon me through Thy grace, though I deserve it not.

11 انك لما توجهت الى الصراط قد نزل لك هذا
اللوحة المسطور قل سبحانك اللهم يا الهى تعلم بأنى
توجهت الى شطر فضلك وافق مواهبك الى ان
دخلت شاطئ البحر الذى كان متموجاً باسمك
و ذكرتك وعزتك لو اشركك بدوام نفسك و
بقاء ذاتك لأكون عاجزاً عن اداء ما اعطينى
بفضلك من غير استحقاق به

12 I beseech Thee by Thy Self, the Sovereign over all things, that Thou deprive me not of Thy knowledge. Then assist me in all conditions to serve the Wronged One Who is imprisoned in the hands of the oppressors among Thy creation and the heedless among Thy servants. O my Lord! Thou art the Generous, Thou art the Great. I beseech Thee by Thy greatness and Thy power that Thou leave me not to myself and my desires. Draw me unto Thee, even if by chains and fetters. Verily, Thou art the Self-Sufficient, the Most High. There is no God but Thee, the Mighty, the Generous.

12 اسئلك بنفسك المهيمن على الأشياء بأن لا تمنعني عن عرفانك ثم أيدني في كل الأحوال على خدمة المظلوم الذي سجن بين أيدي الظالمين من خلقك و الغافلين من عبادك أي رب انت الكريم و انت العظيم اسئلك بعظمتك و اقتدارك بأن لا تدعني بنفسى و هوأى فاجذبني اليك ولو بالسلاسل و الأغلال أنك انت الغنى المتعال لا اله الا انت العزيز الكريم

13 Then I beseech Thee, O my God, to consume what I possess with the fire of attraction, then cause me to dwell in the Garden of Eternity, the station of those among Thy servants who are at peace and those among Thy chosen ones who are steadfast, who have no will save what Thou hast willed and no purpose save what Thou hast decreed. Thus doth Thy servant beseech Thee in his final call. Verily, Thou art the Almighty, the Answerer, and Thou art the Most Merciful of the merciful.

13 ثم اسئلك يا الهى بأن تحرق ما عندى بنار الانجذاب ثم اسكننى في جنة الخلد مقر المطمئنين من عبادك و المستقيمين من اصفيائك الذين لم يكن لهم ارادة الا ما اردته و لا مشية الا ما قضيته كذلك يسئلك عبدك في آخر ندائه أنك انت المقتدر المجيب و أنك انت ارحم الراحمين

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BH01399

To: Ali et al.

Date: ca. 1289-1290?

1 He is the Most Mighty, the Most Inaccessible, the Most Exalted, the Most Glorious

2 O Ali! Give thanks to God for having enabled thee to attain the presence of thy Lord, the All-Forgiving, at His Throne, and to drink the choice wine of revelation from the cup of the utterance of the All-Merciful when the Tongue of Grandeur proclaimed: "There is none other God but Me, the Mighty, the Generous." Thou hast been honored to attain the presence of the Self-Subsisting when He appeared with His Name "the Wronged One" in this mighty prison. We bear witness that thou didst turn to Him, enter His presence, arise, behold, and hear, and didst attain that which thy Ancient Lord desired for thee in these days wherein the sun of grace hath dawned and the moon of bounty hath shone upon all who are in the heavens and on earth.

1 الأعظم الأمتنع العلى الأبهى

2 ان يا على ان احمد الله بما وفقك على الحضور لدى عرش ربك الغفور و شربت رحيق الوحي من كأس بيان الرحمن اذ نطق لسان العظمة انه لا اله الا انا العزيز الكريم قد تشرفت بلقاء القيوم اذ ظهر باسمه المظلوم في هذا السجن العظيم نشهد أنك اقبلت و دخلت وقت و رأيت و سمعت و فزت بما اراد موليك القديم في هذه الأيام التي فيها اشرفت شمس الفضل و لاح قمر الجود على من في السموات و الأرضين

- 3 It behooveth thee to soar on the wings of yearning in the atmosphere of inner meanings and utterance, and to speak amongst all created things of this wondrous Name. O Akbar! Harken once again unto the call from this Blessed Divine Lote-Tree, the Primal Unity, planted in the soil of grandeur, to the melodies of thy Most Glorious Lord, Who speaketh betwixt earth and heaven: "There is none other God but Me, the Mighty, the All-Wise." Thou hast entered the precincts of the All-Merciful by My leave. Now return by My command to thy home, that through thee might be wafted the sweet savors of the Desired One amongst His assured servants.
- 4 We speak naught except by God's command, and breathe naught save that which returneth unto Him, and We command no one save that through which are manifested the attributes of his Lord's Cause, the Mighty, the Impregnable. We have never desired aught for Ourselves, but rather the Self of God, yet the people remain behind a thick veil. Say: We have forsaken that which would give rest to Our bodies, and have desired that which would cause hearts to burn in the path of the Beloved. This is the way of Baha, which He hath chosen for Himself, were ye to know. What thou hast known of My tribulations is as nothing in thy Lord's sight. We have concealed most matters, in view of Our mercy that hath encompassed the worlds.
- 5 O Akbar! Blessed art thou for having turned to the Most Great Prospect and been among the successful ones. Thus doth God assist whom He willeth among His servants; He is the Protector of those who draw nigh unto Him. How many servants have sought yet reached not their goal, and how many have attained, succeeded, heard, and said: "Praise be to Thee, O Thou Beloved of them that know!" And how many a servant who attained not Our presence - We have written for him the reward of one who hath attained the presence of God, for he is indeed of those whom the All-Merciful hath testified are among those who have attained.
- 6 Blessed is he who moveth by God's leave and command, and blessed is he who remaineth still through God's Will and decree. We bear witness that he is among those who draw nigh. O Ali! Thou art in thy place, yet the Tongue of the Most High speaketh thy praise. Dost thou see any bounty greater than this? Nay, by thy Lord, We have ever been mindful. The Finger of loving-kindness hath moved the Most Exalted Pen to make mention of thee purely for the sake of God; He is indeed the Most Merciful of the merciful.
- 7 Be thou of such character that whosoever approacheth thee may be drawn by the mention of thy Lord, the Ancient of Days. Thus it behooveth one who hath turned to the Countenance
- 3 ينبغي لك بأن تطير من الشوق في هواء المعاني والبيان و تنطق بين الامكان بهذا الاسم البديع ان يا اكبر ان استمع النداء مرة اخرى من هذه السدرة المباركة الاحدية الاولى المغرسة في ارض الكبرياء من الحان ربك الابهى الذي ينطق بين الارض والسماء انه لا اله الا انا العزيز الحكيم قد دخلت بقعة الرحمن باذني اذاً فارجع بأمرى الى ديارك لعل يحدث بك ما تمر به نفحات المقصود بين عباد الموقنين
- 4 انا ما نطق الا بأمر الله و ما نتنفس الا بما يرجع اليه و ما نأمر احداً الا بما تظهر به شئون امر ربه العزيز المنيع ما اردنا نفسنا في حالة من الأحوال بل نفس الله ولكن الناس في حجاب غليظ قل انا تركنا ما تستريح به الأجساد و اردنا ما تحترق به القلوب في سبيل المحبوب هذه سنة البهاء قد اختارها لنفسه لو انتم من العارفين و ما عرفت من بلاياي انه ليس بشيء عند ربك قد سترنا اكثر الأمور ناظرًا الى رحمتي التي سبقت العالمين
- 5 ان يا اكبر طوبى لك بما اقبلت الى المنظر الأكبر و كنت من الفائزين كذلك يؤيد الله من يشاء من عباده انه ولي المقربين كم من عباد قصدوا و ما بلغوا الى المقصود و كم من عباد بلغوا و فازوا و سمعوا و قالوا لك الحمد يا محبوب العارفين و كم من عبد ما حضر لدى العرش قد كتبنا له اجر من فاز بلقاء الله الا انه من الذي شهد الرحمن بأنه من الحاضرين
- 6 طوبى لمن تحرك باذن الله و امره و طوبى لمن سكن بمشية الله و حكمه نشهد انه من المقربين يا على انت في مقررك و لسان العلي ينطق بذكرك هل ترى فضلاً اعظم من هذا لا وربك انا كنا ذاكرين قد تحرك اصبع العناية قلبه الأعلى على ذكرك خالصاً لوجه الله انه هو ارحم الراحمين
- 7 كن على شأن ينجذب من تقرب اليك بذكر موليك القديم كذلك ينبغي لمن اقبل الى

and attained His mighty throne. Convey My greetings to My loved ones who soar in the atmosphere of My love and speak My Name, make mention of Me, and sing My praise. Then recount to them what thou hast learned of the story of the Youth, that they may arise to render assistance as We have commanded them in the Tablets We have sent through those who sought Us.

الوجه و حضر لدى عرشه العظيم كبر من قبل
احبائي الذين يطربون في هواء حي و ينطقون
باسمي و ذكرى و ثنائى تم اقصص لهم ما عرفته
من قصص الغلام ليقوم على النصر بما امرناهم
في الألواح التي ارسلناها بأيادي القاصدين

- 8 This is not the day for stillness and patience. The Lote-Tree of Fire proclaimeth: "There is none other God but He, the Mighty, the All-Praised." O My loved ones! Grieve not over the world and what hath befallen you in My path. By God! Your reward lieth within the treasures of My power and the repositories of My protection. He is indeed the Bestower, the Mighty, the Trusted One.

8 ليس اليوم يوم السكون والاصطبار تنطق سدرة
النار انه لا اله الا هو العزيز الحميد يا احبائي لا
تحزنوا عن الدنيا و ما ورد عليكم في سبيلي تالله
جزائكم في خزائن قدرتي و كائز عصمتي انه هو
الوهاب العزيز الأمين

- 9 Make mention of your Lord with wisdom and utterance, then stand firm in such wise that the hearts of the unbelievers may be troubled and the backs of the idolaters be broken. Thus have We inspired thee and taught thee that thou mayest thank thy Lord at all times and be of those who remember. Go forth with God's Tablet and its influence to those who have attained to the love of God and His Cause, and are among the steadfast ones, that they may hear the call of the Beloved time and again, and be assured that He is indeed the All-Bountiful, the Giver, the All-Knowing, the All-Wise.

9 ان اذكروا ربكم بالحكمة والبيان ثم استقيموا على
شأن تضطرب به افئدة الذين كفروا وينكسر ظهر
المشركين كذلك القيناك والهمناك لتشكر
ربك في كل الأحيان و تكون من الذاكرين
اذهب بلوح الله و اثره الى الذين فازوا بحب الله
وامره و كانوا من الراغبين ليسمعنداء المحبوب
مرة بعد مرة و يوقن بأنه هو الفضال المعطى العليم
الحكيم

- 10 Convey My greetings to the radiant faces among the people of Baha, who, when they heard the call, responded: "Yea, O Thou Wronged One of the worlds!" Say: O My loved ones! This is the day of triumph and victory. Arise to serve the Cause by leave of your Lord, the Unconstrained. Beware lest anything prevent you from making mention of this All-Wise Remembrance. Ye are the gems of the earth. We have taken you through Our sovereignty and raised you to the dome of true knowledge. Preserve ye this exalted station, the mighty, the impregnable. Thus have ye been commanded by the Lord of Pre-existence, Who is imprisoned through what the hands of the nations who denied God, the Lord of all worlds, have wrought.

10 كبر من قبل على وجوه نوراء من اهل البهاء الذين
اذا سمعوا النداء قالوا بلى يا مظلوم العالمين قل يا
احبائي هذا يوم النصر والانتصار قوموا على الامر
باذن ربكم المختار اياكم ان يمنعكم شيء عن ذكر
هذا الذكر الحكيم انتم جواهر الأرض قد اخذناكم
بسلطان من عندنا و اصعدناكم الى قبة العرفان ان
احفظوا هذا المقام العزيز المنيع كذلك امرتم من
لدن مالک القدم الذي سجن بما اكتسبت ايدي
الأمم الذين كفروا بالله رب العالمين

BLIB_Or11095#016

BH01413

To: Shaykh Kazim Samandar et al.

Date: ca. 1289-1290?

- 1 He is the Most Holy, the Most Exalted, the Most Great

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَمْنَعِ الْأَعْظَمِ
- 2 A Book from Our presence to those who have attained unto the lights of mystic knowledge in the days of their Lord, the Most Merciful, and who have stood firm in the Cause when most of the servants turned away from it, that the fragrances of revelation may draw them nigh unto a station wherein naught is mentioned save God, the Almighty, the Glorious, the All-Praised.

2 كِتَابٌ مِنْ لَدُنَّا إِلَى الَّذِينَ فَازُوا بِأَنْوَارِ الْعِرْفَانِ فِي أَيَّامِ رَبِّهِمُ الرَّحْمَنِ وَقَامُوا عَلَى الْأَمْرِ إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ [لِيقْرَبَهُمْ] نَفْحَاتِ الْوَحْيِ إِلَى مَقَامٍ لَا يَذْكُرُ فِيهِ إِلَّا اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ
- 3 There have come before Our presence various petitions from those who have turned towards God, and We make mention of them in this exalted Tablet. Among them is Samandar, who desired to enter the Most Great Scene. He is among those whom nothing deterred when the All-Merciful came with manifest sovereignty. O Samandar! Thy letter hath come before Us, and We have heard that wherewith thou didst call upon God, thy Lord, the Mighty, the Generous. Blessed art thou for having fulfilled God's covenant and arisen to serve Him amidst His heedless servants. Be thou a lamp of guidance among the people and a dawning-place of utterance through this Great Name. Grieve not over anything. Verily thy Lord is with thee and will aid thee as He pleaseth. There is none other God but He, the Almighty, the All-Powerful.

3 قَدْ حَضَرَ لَدَى الْوَجْهِ عَرَايِضُ شَيْءٍ مِنَ الَّذِينَ أَقْبَلُوا إِلَى اللَّهِ وَنَذَرَهُمْ فِي هَذَا اللَّوْحِ الْمَنِيعِ مِنْهُمْ السَّمْنَدَرُ الَّذِي أَرَادَ الدَّخُولَ فِي الْمَنْظَرِ الْأَكْبَرِ أَنَّهُ مِنَ الَّذِينَ مَا مَنَعَهُمْ شَيْءٌ إِذْ أَتَى الرَّحْمَنُ بِسُلْطَانٍ مُبِينٍ أَنْ يَأْتِي سَمْنَدَرٌ قَدْ حَضَرَ كِتَابَكَ وَسَمِعْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبُّكَ الْعَزِيزُ الْكَرِيمُ طُوبَى لَكَ بِمَا وَفَيْتَ عَهْدَ اللَّهِ وَقَتَّ عَلَى خِدْمَتِهِ بَيْنَ عِبَادِهِ الْغَافِلِينَ كُنْ مُصْبِحَ الْهَدْيِ بَيْنَ الْوَرَى وَمُطْلِعَ الْبَيَانِ بِهَذَا الْأَسْمِ الْعَظِيمِ لَا تَحْزَنْ مِنْ شَيْءٍ إِنَّ رَبَّكَ مَعَكَ يَنْصُرُكَ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ
- 4 And among them is Dhabih, who believed in God, the Protector, the Self-Subsisting. O Dhabih! Give thanks for Our having aided thee to turn towards Him when the ascetics turned away. We have read what thou didst send and heard that wherewith thou didst commune with God, the Lord of what was and what shall be. We have, of a truth, mentioned thee in the Tablets as a token of grace from Our presence. Thy Lord is, verily, the Mighty, the Loving. It behooveth thee not to grieve over anything. By God! His remembrance sufficeth thee in truth, whereunto testify honored servants.

4 وَ مِنْهُمْ الذَّبِيحُ الَّذِي آمَنَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَنْ يَا ذَبِيحَ أَنْ أَشْكُرَ بِمَا أَيْدَنَّاكَ عَلَى الْإِقْبَالِ إِذْ أَعْرَضَ عَنْهُ النَّاسُ كُونَ قَدْ قَرَأْنَا مَا أَرْسَلْتَهُ وَ سَمِعْنَا مَا نَاجَيْتَ بِهِ اللَّهُ رَبَّ مَا كَانَ وَ مَا يَكُونُ أَنَّا ذَكَرْنَاكَ فِي الْأَلْوَابِ فَضْلًا مِنْ لَدُنَّا أَنَّ رَبَّكَ لَهُ الْعَزِيزُ الْوَدُودُ لَا يَنْبَغِي لَكَ أَنْ تَحْزَنْ فِي شَيْءٍ تَاللهُ ذَكَرَهُ يَكْفِيكَ بِالْحَقِّ يَشْهَدُ بِذَلِكَ عِبَادُ مُكْرَمُونَ
- 5 And among them is Husayn, who turned towards the horizon of his Lord's loving-kindness, the Mighty, the All-Bestowing. O Husayn! Harken unto the Call from the Dayspring of grandeur and glory. There is none other God but He, the Almighty, the Glorious, the Unconstrained. Thy letter hath been honored in the presence of thy Lord, and the Wronged One hath turned

5 وَ مِنْهُمْ الْحُسَيْنُ الَّذِي تَوَجَّهَ إِلَى أَفْقِ عَنَايَةِ رَبِّهِ الْعَزِيزِ الْوَهَّابِ أَنْ يَا حُسَيْنَ أَنْ اسْتَمَعَ النَّدَاءَ مِنْ مُطْلِعِ الْعِظْمَةِ وَ الْكِبْرِيَاءِ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ قَدْ أَتَشَرَّفَ كِتَابَكَ بِحَضَرِ مَوْلِيكَ وَ تَوَجَّهَ إِلَيْهِ طَرَفَ الْمَظْلُومِ إِذْ كَانَ فِي سَجْنِ الْأَشْرَارِ أَنْ أَعْمَلْ يَا عَبْدَ مَا نَزَلَ فِي الْكِتَابِ الْأَقْدَسِ تَاللهُ أَنَّهُ

His gaze toward it while imprisoned among the wicked. O servant! Act in accordance with what hath been sent down in the Most Holy Book. By God! It is truly the Balance of guidance among the people and the proof of the All-Merciful to all who are in earth and heaven. Grieve not over anything. Trust in God under all conditions. Say: O my God! I beseech Thee by the Lamp which Thou hast kindled with the fire of Thy Cause between Thy heaven and earth, and by Thy Name through which Thou hast distinguished between Thy servants and Thy creatures, to assist me in Thy remembrance and praise, and preserve me from that which Thy good-pleasure abhorreth. O Lord! This transient one hath clung to the hem of Thy eternity. I beseech Thee not to deprive me of the outpourings of the ocean of Thy bounty, and ordain for me that which shall profit me in this world and the next. Verily, Thou art powerful over what Thou willest. There is none other God but Thee, the Most Exalted, the Mighty, the Bountiful.

- 6 And among them is he who is named 'Ali, who attained unto the lights of faith when the horizon of certitude was illumined by the Sun of the utterance of his Lord, the Mighty, the Wise. O 'Ali! We have heard thy call and answered thee before, and in this wondrous Tablet. Blessed art thou for having attained unto the recognition of God and the Dawning-Place of His revelation when He appeared with His Name, the Protector of the worlds. The glory of God rest upon thee and upon thy brother, from God, the One, the Peerless, the All-Knowing, the Generous.

- 7 And among them is the Leaf of Ridvan who hath believed in God, the Lord of the worlds. We have read thy letter and understood its contents. He is, verily, the Mighty, the Generous. We have sent thee various Tablets through those who have journeyed there. Thy Lord is, verily, the True One, the Faithful. We beseech God to aid thee in His service and to make thee a sign of piety among His handmaidens who have believed in God, the All-Knowing, the All-Informed.

- 8 In the Persian tongue it is mentioned that some days ago, specially dedicated Tablets, sublime and wondrous, were revealed and sent to most of the loved ones of God, as was done before. Therefore, this time We have sufficed with this brief message. We beseech God, exalted be His glory, to give all to drink of the living waters and cause them to speak His praise. O friends! Strive to become dawning-places of divine outpourings, that is, to manifest such conduct as is beloved and praiseworthy before God, that all may be awakened by your deeds, actions, and character, and turn towards the Friend. In most Tablets it hath been revealed that the victory of the Truth hath been and

لميزان الهدى بين الورى و برهان الرحمن لمن فى الارضين و السموات لا تحزن من شئ توكل على الله فى كل الاحوال قل يا الهى اسئلك بسراج الذى اوقدته بنار امرى بين سماءك و ارضك و باسمك الذى به فصلت بين عبادك و بريتك بأن تؤيدنى على ذكرك و ثنائك ثم احفظنى عما يكرهه رضائك اى رب تمسك الفانى بذيل بقائك اسئلك بأن لا تحرمنى عن فيوضات بحر عطائك ثم قدر لى ما ينفعنى فى الدنيا و الآخرة انك انت المقتدر على ما تشاء لا اله الا انت المتعالى العزيز المنان

- 6 و منهم من سمى بعلی الذى فاز بأنوار الايمان اذ انار افق الايقان بشمس بيان ربه العزيز الحكيم ان يا علي قد سمعنا ندائك واجبتك من قبل و فيهذا اللوح البديع طوبى لك بما فزت بعرفان الله و مطلع وحيه اذ ظهر باسمه المهيم على العالمين انما البهاء عليك و على اخيك من لدى الله الفرد الواحد العليم الكريم

- 7 و منهم ورقة الرضوان التى آمنت بالله رب العالمين قد قرأنا كتابك و عرفنا ما فيه انه هو العزيز الكريم قد ارسلنا اليك الواحاً شتى بأيدى الذين توجهوا الى هناك ان ربك هو الصادق الأمين نستل الله بأن يوفقك على خدمته و يجعلك آية التقى بين امائه اللائى آمن بالله العليم الخبير

- 8 بلسان پارسی ذکر میشود که چند يوم قبل مخصوص اكثرى از احباء الله الواح منيعه بدیعه نازل و ارسال شد و همچنین از قبل قبل لذا اینترتیه باین اختصار کفایت رفت از حق جل جلاله آملیم که کل را از نحر حیوان روزی فرماید و بذکرش ناطق نماید ای دوستان سعی نمائید که مطلع فیوضات ربانیه شوید یعنی بآدابى ظاهر شوید که لدى الحق محبوب و ممدوحست تا کل از اعمال و افعال و اخلاق شما متنبه شوند و بشطر دوست توجه نمایند در

shall be through goodly deeds, befitting actions, and pleasing character. Strive ye in that which ye have been commanded in the Book. By God! Through it shall your souls profit and those who are in the world. Thus doth the Wronged One counsel you as He counseled you before. To this testifieth every knowing and informed one. Blessed is he who hath attained unto that which he hath been commanded in the Tablets. He is, verily, of the people of Baha in the presence of the Lord of Names. Upon him be the glory of God and the glory of all things at all times.

اکثر الواح نازل که نصرت حق باعمال طیبه و افعال حسنه و اخلاق مرضیه بوده و خواهد بود ان اجهدوا فیما امرتم به فی الکتاب تالله به ینتفع انفسکم و من فی العالم کذلک ینصحکم المظلوم کما ینصحکم من قبل یشهد بذلك کل عالم خبیر طوبی لمن فاز بما امر به فی الألواح انه من اهل البهآء عند مالک الأسمآء علیه بهآء الله و بهآء کلشی فی کل الأحيان

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Date: ca. 1289-1290?

¹ In the name of the All-Knowing, the All-Informed Expounder! O seeker of the utterance, hearken unto the Purpose in the Persian tongue, that thou mayest attain unto the wondrous tokens of the All-Merciful's favors, unto the infinite outpourings that lie hidden and treasured within these words. Thy letter was presented before the Countenance, and that which was inscribed therein was heard and understood before its arrival. This is not difficult for God. With Him is the knowledge of the heavens and earth, and the knowledge of what was and what shall be. As to what thou didst write concerning the unveiling of the names and attributes - by God! We have rent asunder the veils and torn away the shrouds on the Day when We manifested Ourselves with all names unto all things. Blessed are they that behold! Blessed are they that know!

¹ بنام مبین علیم خبیر ای قاصد بیان مقصود را بلسان پارسی بشنو تا از بدایع الطاف رحمانیه بفیوضات نامتناهی که در کلمات مخزون و مکنون است فائز شوی کتبت لدی الوجه حاضر و آنچه در او مسطور قبل از حضور استماع شد و مفهوم گشت لیس هذا علی الله بعزیز عنده علم السموات و الأرض و علم ما کان و ما یکون اینکه نوشته بودی کشف اسماء و صفات شود تالله قد کشفنا الحجاب و خرقنا السیحات فی یوم تجلینا فیه بکل الأسماء علی کل الأشياء طوبی للناظرین طوبی للعارفین

² O seeking servant! Strange it is that thou didst not witness this station and recognize it. No veil remained, except that it was rent asunder by the finger of might, and no mystery remained, except that it was made manifest and evident through the revelation of Truth. The hidden treasure cannot be known, and the concealed secret cannot be described. Now it calleth unto thee from the midmost heart and summoneth thee unto the Truth. No question is permitted at this station, for the One questioned is manifest, and no words are befitting, for the meaning is evident and clear. All knowledge hath been specifically meant for the recognition of the Known One, and all remembrances are but steps for attaining the Remembered One.

² ای عبد قاصد عجب است که اینقام را مشاهده نمودی و بآن عارف نشدی هیچ حجابی باقی نماند مگر آنکه باصبع اقتدار خرق شد و هیچ سری نماند مگر آنکه بظهور حق ظاهر و هویدا گشت کنز مخزون لایعرف و سر مکنون لایوصف حال در قطب جنان تو را ندا میفرماید و بحق میخواند دیگر در اینقام سؤال جایز نه چه که مسئول مشهود است و الفاظ لایق نه چه که معنی ظاهر و هویدا است جمیع علوم مخصوص عرفان بمعلوم بوده و جمیع اذکار مرقاة وصول بمذکور حال نفس معلوم باسمه القیوم ظاهر و مشهود است از

Now the Known One Himself hath appeared by His Name, the Self-Subsisting. Beseech God, exalted be His glory, that thou mayest attain unto this most great bounty and recognize the Truth in this wondrous garment.

حقّ جلّ جلاله بخواه که باین فیض اعظم فایز شوی و حقّ را در این قیص بدیع بشناسی

- 3 When thou art present before the Countenance, behold God with the eye of thy heart. Then shalt thou witness His grandeur and His sovereignty, and become acquainted, according to thy capacity, with the Dawning-Place of mysteries. Verily thy Lord is the Expounder, the All-Knowing, the All-Wise. Be not as the fish that, though in water, asketh about it. Thus doth He Who possesseth a Preserved Tablet teach thee.

3 اذا حضرت لدى الوجه فانظر الله بعين قلبك اذا ترى عظمتة و سلطانه و تطّلع بمطلع الأسرار على قدرك انّ ربك هو المبین العليم الحكيم لا تكن كالخوت انه في الماء ويسئل عنه كذلك يعلمك من عنده لوح حفيظ

- 4 I swear by the Sun of the horizon of inner meanings that creation hath been specifically created for this Day, and ears have been brought into being to hearken unto this most sweet utterance, and sight hath come into existence for this Most Great Vision. Strive that thou mayest attain unto it. Verily, He is the Manifest, the Near One.

4 قسم بآفتاب افق معانی که خلق مخصوص امروز خلق شده‌اند و آذان از برای اصغاء این بیان احلی موجود شده و بصر از برای منظر اکبر بوجود آمده جهد کن تا بآن فائز شوی انه هو الظاهر القریب

- 5 As to thy seeking and mentioning the recognition of reality, and saying "Will not my will unite with Thy will?" - the tongue should seek forgiveness of God for this utterance, for this station is one whereunto the recognition of the mystics, the knowledge of the learned, and the realities of those in earth and heaven cannot attain. He hath ever been, in the heights of inaccessibility, sanctified above all else but Himself, and will forever remain, in the summit of His exaltation, hallowed above all that is besides Him. No one hath known Him as He should be known, and no soul hath comprehended Him as He should be comprehended, for this station hath been and shall ever be sanctified and exalted. The Books and Scriptures have testified to His sanctification and transcendence.

5 اینکه عرفان حقیقت را طلب کرده بودید و مذکور نمودید هل لا یجتمع ارادتی مع ارادتک ینبغی للسان تستغفر الله من هذا الذکر لانّ هذا المقام مقام انقطع عنه عرفان العرفاء و علوم العلماء و حقائق من فی الأرض و السّماء لم یزل در ستم امتناع مقدّس از دون خود بوده و لایزال در علو ارتفاع منزّه از ماسوی خواهد بود ما عرفه احد حقّ معرفته و ما ادرکته نفس حقّ الادراک چه که این مقام مقدّس بوده و خواهد بود قد شهدت الكتب و الصّحف بتقدیس و تنزیهه

- 6 Whosoever today beholdeth and recognizeth the hidden treasure through the concealed Name, hath attained unto his own Paradise and Kingdom, and this is the utmost station of the servant's recognition within the realm of possibility. Beyond this the path is barred and seeking is rejected. His proof is His Revelation, and His evidence is His being established upon His mighty Throne.

6 هر نفسی الیوم کنز مخزون را باسم مکنون ظاهر مشاهده نمود و عارف شد او بمقام جنّت و ملکوت خود فائز گشت و این منتهی مقام عرفان عبد است در حدّ امکان و ما فوقه السبیل مسدود و الطّلب مردود دلیله ظهوره و برهانه استوائه علی عرشه العظیم

- 7 We hope, God willing, that thou wilt drink from the Salsabil of this utterance and quaff the wine of "Am I not?" from the hand of the Friend, and become intoxicated, speaking His praise and glorification amongst the servants. This is the crown of deeds and the essence of actions and the ultimate earthly home.

7 انشاء الله امیدواریم از سلسبیل این بیان بیاشامی و بادهء الست را از دست دوست بنوشی و سرمست مابین عباد بذکر و ثنائش ناطق شوی اینست اکلیل اعمال و اصل افعال و منتهی وطن ترابی

- 8 Furthermore, no one's will hath ever been or shall ever be united with God's will, for the will of all hath been and shall

8 و دیگر آنکه ارادهء احدی با ارادهء حقّ جمع نشده و نخواهد شد چه که ارادهء کلّ نزد ارادهء

ever be as nothingness before His will. The glory of existence is for one to make his own will fade away in God's will - that is, to have no will, thought or imagination of his own, but to move by God's will and act accordingly. Deem not this matter imaginary. Whosoever today hath drunk of the sealed wine and acted according to that which hath proceeded from the Source of Command, hath attained unto God's will, and he is of the people of truth. And whosoever remaineth veiled from this station is accounted among the dead, even should he manifest the knowledge and recognition of the ancients.

- 9 Strive that thou mayest attain, through divine grace, unto God's good-pleasure and move according to His will. This is the ultimate station - whosoever attaineth unto it hath attained unto the furthestmost goal and the most exalted summit. And peace be upon him who followeth guidance!

او معدوم بوده و خواهد بود نغز وجود آنکه اراده خود را در اراده حق فانی نماید یعنی از خود هیچوجه اراده و خیال و فکری نداشته باشد و باراده حق متحرک شود و عامل گردد و این فقره را موهوم بدانید هر نفسیکه الیوم از ریح مختوم آشامید و بما صدر من مصدر الأمر عامل شد او باراده الله فائز شده و او است از اهل حقیقت و هر نفسی از این مقام محجوب ماند از میتین محسوب است اگر چه معلوم و عرفان اولین ظاهر شود

- 9 جهد کن شاید بعنایت الهی برضای حق فائز شوی و باراده او حرکت نمائی هذا منتهی المقام من فاز به قد فاز بالغایة القصوی و الذروة العلیا و السلام علی من اتبع الهدی

BLIB_Or15722.057b, NLAI_BH1.140, AVK2.103.15x

BH01490

To: *Husayn Afnan*

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious!
- 2 Glorified is He Who hath revealed the Word with authority from His presence. Verily it speaketh amongst the people of creation that there is none other God but Him, the Mighty, the Gracious. Should anyone turn unto it with the ear of his true nature, he would soar, with spirit and sweet fragrance, into the atmosphere of his Lord's love, the All-Merciful. Say: It is a fire unto him who hath turned away from the One Who is Chosen, and a light unto the righteous. Through it are distinguished the one who accepteth from him who turneth away. Verily it is the Balance of deeds, and verily it is the Path of the Cause for all who are in the heavens and on earth, and the Fountain of Life for all who dwell in the realm of possibility. Blessed is he who hath turned unto it and laid hold on this Name which God hath made to exercise dominion over all regions.
- 3 The wretchedness of those who denied the Days of God, wherein the Cause dawned from the horizon of mysteries,

- 1 بسم الله الأعظم الأقدم العلی الأبهی

- 2 سبحان الذی اظهر الکلمة بسلطان من عنده انها تنطق بین اهل الامکان انه لا اله الا هو العزیز المنان لو یتوجه الیها احد یأذن الفطرة لیطیر الی هواء محبة ربه الرحمن بالروح و الریحان قل انها لنار لمن اعرض عن المختار و نور للأبرار بها فصل بین المقبل و المعرض و انها لمیزان الأعمال و انها لصراط الأمر لمن فی السموات و الأرض و کثیر الحیوان لمن فی الامکان طوبی لمن اقبل الیها و تمسک بهذا الاسم الذی جعله الله مهیماً علی الآفاق

hath prevailed. We have seized those who disbelieved in God and wronged the Dawning-Places of Revelation. Verily thy Lord is severe in punishment. Among them were those whom We seized with might from Our presence, those whom We destroyed with a single cry, those whom We drowned in the sea, those whom We caused the earth to swallow, those whom We burned with the flames of fire, and those upon whom We rained stones. Thus have We sent down their stories in the Tablets. Verily thy Lord is the Mighty, the All-Knowing.

3 قد غلبت شقوة الذين كفروا بأيام الله التي فيها اشرق الأمر من افق الأسرار قد اخذنا الذين كفروا بالله وظلموا بمطالع الوحي ان ربك لشديد العقاب منهم من اخذناه بقهر من لدنا ومنهم من اهلكناه بصيحة واحدة ومنهم من اغرقناه في البحر ومنهم من خسفنا به الأرض ومنهم من احرقناه بلهب النار ومنهم من امطرنا عليه الأحجار كذلك نزلنا قصصهم في الألواح ان ربك لهو العزيز العلام

4 Soon shall We seize those who have wronged, even as We seized the transgressors in those regions who drove Us from the Land of Mystery when they opposed God, the Lord of all men. We seized them all with authority from Our presence. Thus was it sent down in the Tablet of the Heart. Blessed are they who possess insight.

4 سوف نأخذ الذين ظلموا كما اخذنا المعتدين في تلك الجهات الذين اخرجونا من ارض السرّاذ اعترضوا على الله مالك الرقاب قد اخذنا كلهم بسلطان من عندنا كذلك نزل في لوح القواد طوبى لأولى الأبصار

5 We seized the first one as We had promised him in the Book, and We seized the second one and those with him with such might as caused the hearts of the wicked to tremble. They arose, and naught could be heard from their dwellings save the echo and the croaking of ravens.

5 قد اخذنا الأول كما واعدناه في الكتاب و اخذنا الثاني ومن معه بقهر اضطربت عنه افئدة الفجار قد اصبحوا ولا يسمع من امامهم الا صوت الصدى ونعيب الغراب

6 O Most Exalted Pen! Make mention of when We sent the Wondrous One with clear signs unto him who was heedless and in schism. He committed that which caused the denizens of Paradise and the realities of the Concourse on High to lament. We then left the wrongdoer to himself in wisdom and seized those in the lands. Soon shall We seize him by Our command, for verily We are powerful over what We desire.

6 ان يا قلم الأعلى ان اذكر اذ ارسلنا البديع بآيات بينات الى الذي كان في غفلة وشقاق قد ارتكب ما ناه به اهل الفردوس ثم حقائق اهل الرضوان اذا تركنا الظالم بنفسه لحكمة و اخذنا من في الديار سوف نأخذه بأمر من عندنا وانا المقتدر على ما اراد

7 Blessed is he who hath read God's Tablet which We sent unto him, that he might be assured that We were not deterred by what befell Us. The Tongue of Grandeur hath spoken with pure truth, that all might testify that He is the Mighty, the Chosen One. Thy Lord's proof hath been completed against them, and the evidence hath shone forth from the horizon of certitude. Those who read God's verses find the sweetness of their Lord's utterance, the Mighty, the Bestower, and turn with pure hearts toward the direction wherein appeared the Luminary of creation.

7 طوبى لمن قرأ لوح الله الذي ارسلناه اليه ليوقن بأننا ما منعنا عما ورد علينا نطق لسان العظمة بالحق الخالص ليشهد الكل بأنه هو المقتدر المختار قد تمت عليهم حجة ربك و اشرق البرهان من افق الايقان ان الذين يقرؤون آيات الله اولئك يجدون حلاوة بيان ربهم العزيز الوهاب ويتوجهون بقلوب بيضاء الى شطر الذي فيه ظهر نير الابداع

8 There hath come before the Throne a letter from him who, upon hearing the Call, said: "Yea, yea, O Render of veils!" Therefore have We sent down unto thee this Tablet through which the fragrance of the Garment hath been wafted throughout all worlds. Be thou thankful unto thy Lord for having

8 قد حضر لدى العرش كتاب من الذي اذا سمع النداء قال يلى يلى يا محرّق الأجاب لذا نزلنا لك هذا اللوح الذي به فاح عرف القميص في الأكوان ان اشكر ربك بما توجه اليك لحاظ المظلوم اذ تبين في ابعد البلاد

directed toward thee the gaze of the Wronged One while imprisoned in the most remote of lands.

- 9 O Husayn! Hearken unto the call of Husayn. Stand firm in such wise that the limbs of those who have disbelieved in God, the Lord of all men, may quake. Say: O concourse of divines! The Most Exalted Pen doth move in the fields of Tablets. Is there any among you who can race with the Horseman of might in this arena? Nay, by My Self! They are like the lame one, having halted in the mire of idle fancies. Say: This is the Sun of knowledge which hath dawned from the horizon of utterance, despite you, O company of the wicked! Leave these people be; sufficient unto them is thy Lord's punishment, the Mighty, the Compelling.
- 10 Be thou observant in all circumstances with the eye of wisdom. Thus have We commanded creation in most of Our Tablets. Blessed art thou and blessed is he who hath caused thee to hear the cooing of the Dove upon the branches and the flowing of the River of Utterance in these days. By My life! He is the One mentioned before the Throne and the One Who remembereth with this remembrance whereby the idols have been reduced to naught.
- 11 Say: O Friend! Hearken unto the call of the Glorious One Who calleth thee from the tongue of this Afflicted One Who hath been tried among the people of dissension. Amidst darkness the light hath shone, and in tribulation this Man hath remained steadfast in such wise that the mountains cannot rival Him. Blessed art thou for having become the cup-bearer of the All-Merciful, giving the wine of life unto those who have turned to God, the Help in Peril. Clear verses have been sent down unto thee and We sent them aforetime. Verily He is the Mover of the cord of love.
- 12 The glory be upon you, O people of Baha, from your Lord, the Mighty, the All-Bountiful.

9 يا حسين ان استمع نداء الحسين استقم على شأن
يضطرب منه اركان الذين كفروا بالله مالک
الرقاب قل يا معشر العلماء قد يجول قلم الأعلی
فی میادین الألواح هل منکم من احد ان یرکض
مع فارس الاقتدار فی هذا المضمار لا ونفسی
مثلهم مثل الظالع قد توقفوا فی طین الأوهام قل
هذه لشمس العلم قد اشرفت من افق البیان رغماً
لأنفکم یا ملأ الفجّار دع هؤلاء یکفهم عذاب
ربک المقتدر القهار

10 کن ناظراً فی کلّ الأحوال بطرف الحکمة
کذلک امرنا البریة فی اکثر الألواح طوبی
لک و لمن اسمعک هدير الورقاء علی الأفنان و
خیر کوثر البیان فی تلك الأيام لعمری انه هو
المذکور لدى العرش و الذاکر بهذا الذکر الذی
منه انعدمت الأصنام

11 قل یا خلیل ان استمع نداء الجلیل الذی ینادیک
من لسان هذا العلیل الذی ابتلی بین اهل الشقاق
بین الظلمة اضواء النور و فی الاضطراب استقرّ هذا
الرجل علی شأن لا تعادله الجبال طوبی لک بما
جعلت ساقی الرحمن و تعطی نجر الحیوان علی
الذینهم اقبلوا الی الله الملک المستعان قد نزلت
لک آیات بینات و ارسلناها من قبل انه لمحرک
حبل الوداد

12 انما البهاء علیکم یا اهل البهاء من لدن ربکم العزیز
الفضال

INBA35:092, INBA51:468, BLIB_Or11095#019,
LHKM3.096, ASAT3.106x, LDR.415x

BH01509

Date: ca. 1289-1290?

- 1 The beginning of speech is the praise of the Lord. O servants! The springs of divine bounty are flowing - drink from them, that by the help of the peerless Friend ye may be cleansed from the dust of earth and enter the precincts of the one true Friend. Pass beyond the world and set your face toward the city of the Beloved.

1 آغاز گفتار ستایش پروردگار است ای بندگان چشمه‌های بخشش یزدانی در جوش است از آن بنوشید تا پیاری دوست یگانه از خاک تیره پاک شوید و بکوی دوست یگانه درآئید از جهان بگذرید و آهنگ شهر جانان نمائید
- 2 O servants! The consuming fire is kindled by My hand - quench it not with the waters of ignorance. The heavens are a sign of My greatness - behold them with pure eyes. And the stars bear witness to My truth - testify ye to this truth.

2 ای بندگان آتش پرده‌سوز برافروخته دست من است او را بآب نادانی می‌فسرید آسمانها نشانهای بزرگی من است بدیده پاکیزه در او بنگرید و ستارها گواه راستی منند باین راستی گواهی دهید
- 3 O servants! Sight belongeth to the eye and hearing to the ear. Whoso in this blessed day hath not heard the voice of the divine herald hath not possessed, nor doth he possess, ears. The ear is not that piece of flesh at which thou gazest - open the hidden eye that thou mayest behold the fire of God, and hearken with the ear of the spirit that thou mayest hear the sweet voice of the Beloved.

3 ای بندگان دیدن بدیده بوده و شنیدن بگوش هر که در این روز فیروز آواز سروش را نشنید دارای گوش نبوده و نیست گوش نه گوشتی است که بدیده در آن نگرانی چشم نهان باز کن تا آتش یزدان بینی و گوش هوش فرا دار تا گفتار خوش جانان بشنوی
- 4 O servants! If ye desire healing, lo, the remedy hath appeared. If ye possess seeing eyes, behold the countenance of the Beloved manifest in the marketplace. Kindle the fire of knowledge and flee from the ignorant. This is the word of the Lord of the worlds.

4 ای بندگان اگر درد دوست دارید درمان پدیدار اگر دارای دیده بیننده‌اید گل روی یار در بازار نمودار آتش دانائی برافروزید و از نادان بگریزید اینست گفتار پروردگار جهان
- 5 O servants! The body without spirit is dead, and the heart without the remembrance of God is withered. Therefore commune ye with the Friend and shun the enemy. Your enemy is those things which ye have acquired of your own desire and have cherished, and wherewith ye have defiled your souls. The soul is for the remembrance of the Beloved - keep it pure. The tongue is for the testimony of God - sully it not with mention of the wayward.

5 ای بندگان تن بیروان مرده است و دل بی‌یاد یزدان پرمرده پس بیاد دوست پیامیزید و از دشمن پرهیزید دشمن شما چیزهای شما است که بخواهش خود آن را یافته‌اید و نگاه داشته‌اید و چنانرا بان الوده‌اید جان برای یاد جانان است آن را پاکیزه دارید زبان برای گواهی یزدان است او را بیاد گمراهان میلانید
- 6 O servants! I speak in truth: the truthful one is he who hath beheld the straight path - and that path is one, which the Lord hath chosen and made ready. This path among all paths is like the sun among the stars. Whoso hath not attained unto this path is unaware and astray. This is the word of the peerless Lord, the incomparable One.

6 ای بندگان براستی می‌گویم راست گو کسی است که راه راست را دیده و آن راه یکی است و خداوند آن را پسندیده و آماده نموده و این راه در میان راهها مانند آفتاب جهانتاب است در میان ستارگان هر که باین راه رسیده آگاه نه و بیراه بوده اینست سخن یگانه خداوند بی‌مانند
- 7 O servants! The world is the abode of demons - keep yourselves from approaching them. The demons are the wayward

7 ای بندگان روزگار بنگاه دیوان است خود را از نزدیکی نگاه دارید دیوان گمراهانند که در

ones who lie in the sleep of heedlessness with corrupt deeds. Their sleep is sweeter than wakefulness, and their death more attractive than life.

- 8 O servants! Not every body possesseth a spirit, nor every frame a soul. Today he possesseth a spirit whose body hath set out for the precincts of the Beloved. The end of every beginning is today - blind not yourselves. The one true Friend is near - make not yourselves remote.
- 9 O servants! Your bodies are as saplings in a garden, and from lack of water are nearly withered. Therefore freshen them with the heavenly water flowing from the clouds of divine bounty. Words must be followed by deeds. Whoso accepteth the words of the Friend is a man of deeds - otherwise a corpse is better than he.
- 10 O servants! Sweet is the word of the Friend - where is he who will find it, and where is the ear that will hear it? Blessed is he who today joineth with the Friend and in His path forsaketh and turneth away from all else save Him, that he may behold a new world and attain to the everlasting paradise.
- 11 The Lord of the worlds declareth: O servants! Abandon your desires and seek that which I have desired for you. Travel not the way without a guide, nor accept every guide's words. Many guides are themselves astray and have not found the right path. A guide is one who is free from the bonds of the world and whom nothing preventeth from speaking the truth.
- 12 O servants! Practice truthfulness, turn not away from the desitute, make mention of Me before the great ones, and fear not.
- 13 O servants! Be pure in your deeds and follow the word of your Lord. This is the utterance of the one true God.

TBU#4, BSW#05.14x

خوابگاه فراموشی با کردار تباه آرمیده‌اند خواب آنها خوشتر از بیداری است و مردن آنها دلکشتر از زندگی

8 ای بندگان نه هر تن دارای روان است و نه هر کالبد دارای جان امروز دارای روان تنی است که بجان آهنگ کوی جانان نموده انجام هر آغاز امروز است خود را کور مکنید دوست یگانه نزدیک است خود را دور منمائید

9 ای بندگان تنهای شما مانند نهالهای باغستان است و از بی آبی نزدیک بخشی است پس بآب آسمانی که از ابر بخشش یزدانی روان است تازه نمائید گفتار را کردار باید هر که گفتار یار را پذیرفت مرد کردار او است و گر نه مردار بهتر از او است

10 ای بندگان سخن دوست شیرین است کو کسیکه بیابد و بجا است گوشی که بشنود نیکو است کسیکه امروز با دوست پیوندد و از هر چه جز او است در رهش بگذرد و چشم پوشد تا جهان تازه بیند و ببینوی پاینده راه یابد

11 پروردگار جهان میفرماید ای بندگان از خواهشهای خود بگذرید و آنچه من خواسته‌ام آن را بجوایید راه بی راه‌نما نروید و گفتار هر راه‌نما را نپذیرید بسیاری از راه‌نمایان گمراه‌اند و راه راست را نیافته‌اند راه‌نما کسی است که از بند روزگار آزاد است و هیچ چیز او را از گفتار راست باز ندارد

12 ای بندگان راستی پیشه کنید و از بیچارگان رو برگردانید و نزد بزرگان مرا یاد نمائید و مترسید

13 ای بندگان از کردار پاک باشید و بگفتار پروردگار رفتار کنید اینست سخن خداوند یگانه

INBA35:108, BLIB_Or11096#040,
BLIB_Or15722.087, NLI.32p007v,
Majlis934.042-046, BRL_TBUP#4,
ZYN.277, MJMM.251, YARP1.002,
DWNP_v4#01 p.001-002, UAB.058ax,
DRD.032, AKHA_133BE #10 p.221,
ANDA#71 p.03

BH01558

*To: Baqir, in Shiraz**Date: ca. 1289-1290?*

- 1 In the Name of the One Friend! Your letter reached the Divine Throne and the glance of loving-kindness was directed toward it. All that was mentioned therein was understood. We have heard that which thou didst call out to God, thy Lord and the Lord of the worlds, and the yearning of thy heart at what befell thee in His days. He is verily the All-Knowing, the All-Informed.
- بنام دوست یگانه نامہات بمقرّ عرش وارد و لحاظ عنایت بآن متوجّہ آنچہ در او مذکور مفہوم گشت قد سمعنا ما نادیت بہ اللہ ربّک و ربّ العالمین و حنین قلبک بما ورد علیک فی ایامہ آنہ لہو العلیم الخبیر
- 2 Forget not what We counseled thee during thy presence. Hold fast unto it - it shall suffice thee if thou be of them that comprehend. Thy Lord speaketh naught but the pure truth. Soon shalt thou witness what We have informed thee of, if thou hearkenest to what We caused thee to hear and act according to that which thou hast been commanded by One All-Knowing, All-Wise.
- 2 لا تنس ما وصیناک بہ حین الحضور تمسک بہ آنہ یکفیک لوانت من العارفين انّ ربک ما نطق الا بالحق الخالص سوف ترى ما اخبرناک بہ ان تسمع ما اسمعناک و تعمل بما امرت من لدن علیم حکیم
- 3 This is not a day of grief, for the Ancient Beauty is outwardly speaking and established upon the throne. Ye must manifest such joy and gladness as to cause the world and all therein to rejoice. What God desireth from you is that which becometh these days and manifesteth that which attracteth the hearts of all creation. Thou wert in the presence of the Throne and heard what the Tongue of Grandeur spoke, and knew what He loveth and is pleased with. Act according to what He desired. He is the Friend of whosoever befriendeth Him, and He is verily the Mighty, the All-Knowing.
- 3 الیوم یوم حزن نبودہ و نیست چہ کہ جمال قدم ظاہراً ناطق و بر عرش مستوی باید بسرور و بہجتی ظاہر شوید کہ علت و سبب ابتہاج عالم و من فیہ گردید ما اراد اللہ منکم ہو ما يتضوع بہ ما ینبغی لتلك الايام و یظهر ما تجذب بہ افئدة من فی الابداع قد کنت لدی العرش و سمعت ما تکلم بہ لسان العظمة و عرفت ما یحبّہ و یرضی ان اعمل بما اراد آنہ ولیّ من والاه و آنہ لہو العزیز العلام
- 4 Be assured of God's loving-kindness. He is verily the Forgiving, the Pardoning, the Merciful, the Compassionate. Know thou with certitude that whatsoever hath been revealed from the Mouth of the Divine Will shall assuredly come to pass.
- 4 بعنایت حق مطمئن باش آنہ عفو غفور آنہ رحیم رحیم یقین بدان کہ آنچہ از فم مشیت ظاہر شدہ البتہ وقوع خواهد یافت
- 5 Thou didst mention tribulation. Grieve not at this, for the tribulation of this wronged Prisoner is greater than the tribulations of the first and the last. Observe and reflect how in the Most Great Prison He is afflicted between two parties, to such an extent that no end can be seen to its mention. Nevertheless, with utmost joy and delight He summoneth the people to the most exalted station, which is the recognition of God. No harm hath prevented Him and no tribulation hath hindered Him from the remembrance of God.
- 5 از بلا ذکر نمودہ بودید لا تحزن بذلک چہ کہ بلای این مسجون مظلوم اعظمست از بلای اولین و آخرین مشاہدہ نما و تفکر کن کہ در سجن اعظم مابین حزین مبتلاست بشأنیکہ ذکر آنرا انتہی نبودہ و نیست مع ذلک بکمال بہجت و فرح ناس را بأعلیّ المقام کہ عرفان باللہ است دعوت مینماید هیچ ضرری او را منع نمودہ و هیچ بلائی او را از ذکر حق بازداشتہ

- 6 All the loved ones of God must appear among the people of the world adorned with the ornament of steadfastness and assurance, and at all times remind the people, that perchance their worn and tattered garments may be exchanged for new and sanctified raiment. All that is seen and exists in the world shall pass away, and what endureth is the deed performed in the path of God.
- 6 باید جمیع احبابی حق بطراز استقامت و اطمینان مابین اهل امکان ظاهر باشند و در کلّ احیان ناس را متذکر نمایند که شاید قیاص خلقه بالیه باثواب بدیعه منیعۀ مطهره تبدیل شود آنچه در دنیا مشهود و موجود جمیعاً مفقود خواهد شد و آنچه باقی و دائمست عملیست که در سبیل حق بآن قیام شود
- 7 Follow what thou hast been commanded by the Intended One. Soon shalt thou witness what thou wert promised in His presence. Nothing escapeth His knowledge. He is cognizant of all things. Previously, wondrous verses were revealed and sent especially for the honored Karim and thyself. Likewise, before that, a mighty Tablet was sent with the letter Sin. Never have ye been absent from sight, nor shall ye ever be.
- 7 ان اتّبع ما امرت به من لدی المقصود سوف ترى ما وعدت به فی الحضور انه لا یعزب عن علمه من شیء الله بکلّشیء علم از قبل مخصوص جناب کریم و شما آیات بدیعه نازل و ارسال شد و همچنین از قبل قبل بهمراهی حرف سین لوح منیع ارسال شده هرگز از نظر محو نشده و نخواهد شد
- 8 These are the days for the manifestation of the most great steadfastness. Blessed is the soul that hath drunk from this most pure wine and partaken of this most luminous nectar.
- 8 این ایّام ایّام ظهور استقامت کبری است مبارک نفسیکه از این رحیق اطهر آشامید و از این کوثر انور نوشید
- 9 Convey from this Prisoner in the realm of possibility the most wondrous and most glorious greetings to them that soar in the atmosphere of the love of the All-Merciful, especially to those souls who have drawn nigh and turned to God's imperative Command. Blessed are they, and again blessed are they! By God, the Pen moved to inscribe their names and the tongue to make mention of them. This sufficeth them, would they but know it. A special Tablet hath been revealed for each one. God willing, they shall be sent through a trusted messenger.
- 9 طائران هواء محبت رحمن را از این مسجون امکان تکبیر ابداع امنع برسانید مخصوص نفوسیکه تقرب جستند و بامر مبرم الهی راجع گشته اند طوبی لهم ثم طوبی لهم تالله تحرک القلم علی اسمائهم و اللسان بأذکارهم هذا یکفیم لو هم یعرفون بهر یک لوح مخصوص نازل انشاءالله بید امین ارسال میشود
- 10 We beseech God to gather all upon the shore of this Ocean and give them to drink that which shall make them the helpers of His Cause, the rememberers of His Name, the utterers of His praise, and them that are detached from all else besides Him. He is verily the Powerful, the Mighty.
- 10 نسل الله بأن یجمع کلّ علی شاطئ هذا البحر ویقسیم ما یجعلهم ناصرین لأمره و الذّاکرین باسمه و النّاطقین بثنائه و المنقطعین عن سوائه انه لهو المقتدر القدير
- 11 His favor hath reached such a degree that He maketh mention of His loved ones in the Most Great Prison. Have ye witnessed any bounty greater than this? Nay, by His Self! Have ye found any lord more merciful than He? Nay, by His Beauty! Have ye known any beloved more compassionate than He? Nay, by His Command which hath subdued the worlds!
- 11 عنایت بمقامیست که احبائش را در سجن اعظم ذکر مینماید هل رأیت فضلاً اعظم من ذلک لا ونفسه هل وجدتم مولی ارحم منه لا وجماله و هل عرفتم محبوباً اشفق منه لا وامره الذی یختر العالمین
- 12 Appear ye among the people of the world in the utmost spirit and fragrance, bearing His Name, and strive to teach His Cause. This is the pure good which the Pen of Command hath recorded. Blessed are they that act accordingly. Glory be upon thee and upon those who have remained steadfast
- 12 در کمال روح و ریحان مابین اهل امکان باشمش ظاهر باشید و بتبلیغ امرش جاهد اینست خیر محض که قلم امر بر آن جاری شده طوبی للعاملین آمّا البهّاء علیک و علی الذّین استقاموا علی هذا

in this Cause whereby the mountains have been crushed, the heaven cleft asunder, and the earth rent in twain.

الأمر الذي به اندكت الجبال وانفطرت السماء
وانشقت الأرضون

BLIB_Or03116.097r, BLIB_Or11096#028,
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BH01552

To: Muhammad Mustafa Baghdadi et al.

Date: ca. 1289-1290?

- 1 In the Name of God, the Most Holy, the Most Glorious 1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى
- 2 A mention from Us to him who turned towards the Dawning-Place of Revelation and attained the presence of his Lord while He was in the Most Great Prison through that which the hands of the wicked had wrought, that he might once again inhale the fragrance of his Beloved from His garment which We have sent in the form of a Tablet. Verily thy Lord is the Almighty, the Mighty, the Unconstrained. 2 ذَكَرَ مَنْ لَدُنَّا إِلَى الَّذِي أَقْبَلَ إِلَى مَشْرِقِ الْوَحْيِ وَفَازَ بِلِقَاءِ رَبِّهِ إِذْ كَانَ فِي السَّجْنِ الْأَعْظَمِ بِمَا اكْتَسَبَتْ أَيْدِي الْفَجَّارِ لِيَجِدَ نَفْحَةَ الْمَحْبُوبِ مَرَّةً أُخْرَى مِنْ قَيْصِهِ الَّذِي بَعَثْنَاهُ عَلَى هَيْئَةِ اللَّوْحِ أَنْ رَبَّكَ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ
- 3 Blessed be thy face for having turned towards the countenance of the Beloved, and thy tongue for having voiced the praise of God, the Self-Sufficient, the Most High. Be thou aflame with the fire of God in such wise that the sincere ones may find from thee the warmth of thy Lord's love, the Cleaver of the Dawn. 3 طُوبَى لَوَجْهِكَ بِمَا أَقْبَلَ إِلَى وَجْهِ الْمَحْبُوبِ وَلِلْسَانِكِ بِمَا نَطَقَ بِذِكْرِ اللَّهِ الْغَنِيِّ الْمُتَعَالِ كَنْ مَشْتَعلاً بِنَارِ اللَّهِ عَلَى شَأْنٍ يَجِدُ مِنْكَ الْمُخْلِصُونَ حَرَارَةَ حَبِّ رَبِّكَ فَالِقِ الْأَصْبَاحِ
- 4 Convey My greetings unto My loved ones and remind them of that which thine ears have heard from the tongue of thy Lord, the Mighty, the All-Bestowing. Then bid them to wisdom and utterance. This is better for the exaltation of thy Lord's Cause amongst His servants. 4 كَبَّرَ مِنْ قَبْلِي أَحِبَّائِي وَذَكَرْتُهُمْ بِمَا سَمِعْتَ بِأَذْنِكَ مِنْ لِسَانِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ثُمَّ أَمَرْتُهُمْ بِالْحِكْمَةِ وَالْبَيَانِ هَذَا خَيْرٌ لِأَعْلَاءِ أَمْرِ رَبِّكَ بَيْنَ الْعِبَادِ
- 5 Say: Beware lest the affairs of the kingdom sadden you or the veils of those who follow vain imaginings prevent you. That which they possess shall perish, while might and power shall endure for you, O concourse of the righteous. 5 قُلْ أَيُّكُمْ إِنْ تَخَزَنَكُمْ شُؤْنَاتُ الْمَلِكِ أَوْ تَمْنَعَكُمْ حِجَابَاتُ الَّذِينَ اتَّبَعُوا الْأَوْهَامَ سَيَفْنِي مَا عَنْدهُمْ وَيَبْقَى الْعِزَّةُ وَالْإِقْدَارُ لِأَنْفُسِكُمْ يَا مَلَأَ الْأَخْيَارِ
- 6 Rejoice, O assemblage of ardent lovers! By God, the Beloved hath appeared and the horizons have been illumined by His countenance. Be ye jubilant and magnify this Name through which the atoms are entranced when it is mentioned. Blessed are they who have borne tribulations in My path and have been imprisoned for My Name. These, verily, abide beneath the canopy of My majesty. Soon shall We adorn the pages of the Book of Creation with their names amidst all existence. 6 إِنْ أَفْرَحُوا يَا مَلَأَ الْعِشَاقِ تَالَلَهُ قَدْ ظَهَرَ الْمَعْشُوقُ وَانْأَرَتْ مِنْ وَجْهِهِ الْآفَاقُ تَهَلَّلُوا وَتَكَبَّرُوا بِهَذَا الْأَسْمِ الَّذِي إِذَا تَلَى انْجَذَبَتِ الذَّرَاتُ طُوبَى لِلَّذِينَ حَمَلُوا الشَّدَايِدَ فِي سَبِيلِي وَحَبَسُوا لِأَسْمِي إِلَّا أَنَّهُمْ تَحْتَ خِيَاءِ عَظَمَتِي سَوْفَ نُنَظِّرُ دِيَّاجَ كُتَابِ الْإِبْدَاعِ بِأَسْمَائِهِمْ بَيْنَ الْأَكْوَانِ

7 Then make mention on My behalf of him who hath been named Muhammad-Qabli-'Ali. Say: Grieve not for thy imprisonment. Verily thy Lord is in the Most Great Prison through that which the hands of the infidels who have denied God, the Lord of all names, have wrought. Thou wert mentioned before the Throne and praised before the Face, and the Tongue of Eternity spoke in remembrance of thee, and this Pen, which God hath made the sovereign of all pens, hath flowed over thy name. Blessed art thou for having turned towards Him, recognized Him, quaffed, and been attracted by this Light, one ray of which, when it appeared, caused the tongues of the Concurrence on High to proclaim: "This, verily, is the Most Great Name and the Ancient Beauty"; and the tongues of those within the pavilions of grandeur and majesty to exclaim: "This is the Ancient Mystery and the Essence of His Great Name"; then the tongues of the denizens of Paradise cried out: "This, verily, is He Who was promised unto us in the Tablets of God, the Almighty, the Loving"; and the tongues of the inhabitants of the Kingdom proclaimed: "This, verily, is the Beloved through Whom eyes were solaced and faces were illumined." Then the call was raised above the head of the Youth from the horizon of glory and power: "By His life! That which ye have mentioned is limited by your own selves. This is the Beloved of God, the Almighty, the Beautiful. This is He Who, were He to rend asunder the veils and appear in the full splendor of His Beauty, would cause the very essence of beauty to sever its own hand and exclaim: 'May my soul be a sacrifice unto Thee, O Thou Who art the sacrifice of all worlds!'"

8 O Muhammad-Qabli-'Ali! Verily thy Lord maketh mention of thee even as thou makest mention of Him, and His mention hath preceded all worlds. Were it not for His mention, who would know what mention is, that he might speak of it in creation? Thus doth the Lord of invention inform thee—He through Whose name the ocean of inner meanings surgeth in the heart of utterance, and the proof of the All-Merciful hath been perfected unto all worlds.

9 Be thou as a bird soaring in the atmosphere of thy Lord's love. When thou inclinest to the right, say: "In Thy Name, O Lord of all worlds!" When thou turnest to the left, say: "Through Thy remembrance, O Thou Who art the Most High, the Self-Sufficient!" And when thou seeketh the south, say: "Through Thy praise, O Thou Who art the Beloved of all in the heavens and the earth!" Grieve not, for verily thy Lord is with thee. He is with His sincere servants.

10 Upon thee, O Mustafa, be the remembrance of God, His praise and the praise of them who have detached themselves from all

7 ثم اذكر من قبلي الذي سمي بمحمد قبل على قل لا تحزن لسجنك ان ربك في السجن الأعظم بما اكتسبت ايدي الذين كفروا بالله مالک الرقاب قد كنت مذكوراً لدى العرش ومحموداً لدى الوجه وتكلم بذكرک لسان القدم وجرى على اسمک هذا القلم الذي جعله الله سلطان الأقلام طوبى لك بما اقبلت وعرفت وشربت وانجذبت من هذا النور الذي اذا ظهر تجلياً من تجلياته نطقت السن من في الملاء الأعلى بأن هذا لاسم الأعظم وجمال القدم والسن من في سرادق العظمة والكبرياء هذا سر القديم وكنونة اسمه العظيم ثم نطقت السن اهل الفردوس هذا هو الموعود الذي وعدنا به في الواح الله المقتدر العزيز الودود والسن اهل الملكوت هذا هو المحبوب الذي به قرّت العيون و انارت الوجوه ثم ارفع النداء فوق رأس الغلام من افق العظمة والاقطار لعمره ما ذكرتموه انه محدود بمحدودات انفسكم هذا محبوب الله المقتدر العزيز الجميل هذا هو الذي لو يخرق الأجباب و يظهر بأنوار الجمال كنونة الحسن يقطع يده ويقول روحى لنفسك الفداء يا فداء العالمين

8 ان يا محمد قبل على ان ربك يذكرك كما تذكره و ذكره سبق العالمين لولا ذكره من يعرف الذكر لينطق به في الابداع كذلك ينبئك مالک الاختراع الذي باسمه تموج بحر المعاني في قلب البيان و تمت آية الرحمن و حجتة على العالمين

9 كن طائراً في هواء حب ربك اذا ملت الى اليمين قل باسمك يا رب العالمين و اذا توجهت الى الشمال قل بذكرک يا غنى المتعال و اذا اردت الجنوب قل بثنائك يا محبوب من في السموات و الأرضين لا تحزن ان ربك معك انه مع عباده المخلصين

10 عليك يا مصطفى ذكر الله و ثنائه و ثناء الذينهم انقطعوا الى الله العزيز الحميد ان احفظ الأمر

save God, the Mighty, the Most Praised. Guard thou the Cause from all directions, even as thou hast been bidden by the One Who revealeth the verses. He, verily, is the Omnipotent, the Almighty. If thou shouldst meet Amin, attract him through the remembrance of thy Lord. He is indeed among those who are remembered and will be remembered before the Throne. This is from the bounty of thy Lord, the All-Forgiving, the Most Merciful. Blessed is he for having borne abasement for the glory of the Cause. By My life! He shall find himself in manifest glory.

- 11 Say: O My loved ones! Let not exile grieve you. Whosoever seeketh Me, in whatsoever land he may be, verily dwelleth in the homeland of the All-Merciful. Thus hath the matter been decreed from the presence of the Lord of all creation in a Tablet sealed with the finger of thy Lord, the Strong, the Trustworthy.
- 12 Then make mention on My behalf of Abdullah, who hath borne tribulation for the victory of the Lord of creation. Upon him be the glory of God, His remembrance and the remembrance of them that remember. And upon thee, and upon him, and upon them all be glory.

من كلّ الجهات كذلك امرت من لدن مستخر
الآيات أنّه هو المقتدر القدير ان رأيت الأمين
فاجتذبه بذكر ربك انه ممن ذكر و يذكر لدى
العرش هذا من فضل ربك الغفور الرحيم طوبى
له بما حمل الذلة لعزة الأمر لعمرى يجد نفسه في
عرّ مبين

11 قل يا احبائي لا تحزنكم الغربة من ارادنى في اى
ارض كان انه في وطن الرحمن كذلك قضى
الأمر من لدن مالك الامكان في لوح ختم باصبع
ربك القوى الأمين

12 ثم اذكر من قبلى عبدالله الذى حمل البلية لنصرة
مالك البرية عليه بهاء الله وذكره وذكر الذاكرين
والبهاء عليك وعليه وعليهم اجمعين

BLIB_Or11095#048, LHKM2.241

BH01556

Date: ca. 1289-1290?

- 1 In the Name of Him Who encompasses existence, both seen and unseen. This is a sealed Book, to which the near ones bear witness that it has been sent down from God, the Protector, the Self-Subsisting. Shed no blood and harbor no doubts concerning this Cause, through which all religions have been fulfilled in the realm of possibility - thus has the All-Merciful decreed, if you but knew. Do not consume the property of others, nor follow those who have risen in hypocrisy when the Luminary of the horizons has come with His promised Name.
- 2 O people! Turn not away from Him Who has turned to you, nor oppose Him Who calls you to God, the Mighty, the Loving. How long will you follow your desires and pursue your vain imaginings? Rend asunder all veils in the name of your Lord, Who has power over what was and what shall be.

1 بسم الذى احاط الوجود من الغيب و الشهود
كتاب مخنوم يشهد له المقربون انه نزل من لدى
الله المهيمن القيوم ان لا تسفكوا الدماء و لا
ترتابوا في هذا الأمر الذى به تحققت الأديان في
الامكان كذلك حكم الرحمن ان انتم تعرفون و
لا تأكلوا اموال الناس و لا تتبعوا الذين قاموا على
النفاق اذ اتى نير الآفاق باسمه الموعود

2 يا قوم لا تعرضوا عن الذى اقبل اليكم و لا
تعترضوا على الذى يدعوكم الى الله العزيز الودود
الى متى تتبعون اوهانكم و تعقبون اوهامكم ان
اخرقوا الأجباب كلها باسم ربكم المقتدر على ما
كان و ما يكون

- 3 Days and nights have passed while you slumbered. The dawn has broken from the horizon of the Cause while you slept. The light has appeared yet you flee to darkness. The living waters have flowed from the mouth of your Lord's will, the All-Merciful, yet you turn away. The nightingales of utterance sing upon the branches with various melodies, yet you remain distant. You run to the crier but perceive not.
- 4 Is there anyone who beholds his Lord with his own eye, detached from all else in people's hands? Verily such a one is among the people of Baha in the preserved tablet. Ears were created to hearken to this utterance and hearts to recognize this Beloved. You drink stagnant water thinking it the pure stream, and worship idols yet understand not. Blessed are those who have cast aside their desires and turned with their hearts to this horizon from which has risen the sun of the remembrance of their Lord's name, the Mighty, the Forgiving.
- 5 O rememberer! Harken to the call of the Remembered One, through Whose name those in the graves have arisen. When you see one who is immersed in his desires, listen not to what he says. Rather hear this sweetest call raised from the mouth of your Lord, the Possessor of Names: "Verily there is no God but Me. O My creation, behold Me!" When you detect from anyone the fragrance of aversion, draw not near to him - thus does the Lord of the seen and unseen command you.
- 6 Despair not of God's spirit and mercy, and forget not this praiseworthy portion. Arise to your Lord's Cause through His might and power, and be a herald of His name among the worlds. Say: O people! The Lord of Days has come, and the King of mankind calls out: "To Me, to Me, O lovers!" The Beloved calls you at all times and summons you to His luminous beauty. Follow not vain imaginings - open your eyes. By God, this is the light of certitude which has shone from the horizon of detachment, illuminating the heavens and earth. Deprive not yourselves of the outpourings sent down from the heaven of your Lord's bounty, the Mighty, the Generous.
- 7 This is God's Day which you were promised in His mighty Book. This is God's Balance which has been set up by the hands of your Lord, the Strong, the Trustworthy. This is the appointed time for all servants and the return of mankind, did you but know. This is He through Whose name mosques and temples were built, and through Whose remembrance hearts took flight and turned to God, the Mighty, the Inaccessible.
- 3 قد مضت الأيام والليالي وانتم راقدون قد طلع الفجر من افق الأمر وانتم نائمون قد ظهر النور وانتم الى الظلمة تهربون قد جرى كوثر الحيوان من فم مشية ربكم الرحمن وانتم عنه معرضون قد تغنّ بلابل البيان على الأفنان بفنون الألحان وانتم عنها مبعدون تركضون الى الناقع ولا تشعرون
- 4 هل من احد ينظر مولاه بعينه منقطعاً عما في ايدي الناس الا انه من اهل البهاء في لوح محفوظ قد خلقت الأذان لاصغاء هذا البيان و الأفتدة لعرفان هذا المحبوب تشربون الماء الآسن وتحسبون انه كوثر وتعبدون الأصنام ولا تفقهون طوبى للذين نبذوهم بأهوائهم و اقبلوا بالقلوب الى هذا الأفق الذي اشرقت منه شمس ذكر اسم ربهم العزيز الغفور
- 5 يا ايها الذاكر ان اسمع نداء المذكور الذي باسمه قام من في القبور اذا رأيت الذي يخوض في اهوائه لا تستمع منه ما يقول ان اسمع هذا النداء الأحلى الذي ارتفع من فم ربك مالك الأسماء انه لا اله الا انا ان يا خلقي آيى فانظرون اذا وجدت من احد نفحات الاعراض لا يتقرب اليه كذلك يأمرك مالك الغيب والشهود
- 6 لا تيأس من روح الله و رحمته ولا تنس هذا الشطر المحمود قم على امر ربك بحوله وقوته و كن منادياً باسمه بين العالمين قل يا قوم قد اتى سيد الأيام و ينادى فيه مالك الأنام الى الى يا معشر العاشقين ان المحبوب يناديكم في كل الأحيان و يدعوكم الى جماله المنير لا تتبعوا الظنون ان افتحوا العيون تالله هذا لنور اليقين الذي اشرق من افق الانقطاع و به اضئت السموات و الأرضون لا تمنعوا انفسكم عن الفيوضات التي نزلت من سماء عطاء ربكم العزيز الكريم
- 7 هذا يوم الله الذي وعدهم به في كتابه العزيز هذا ميزان الله الذي نصب بأيادي ربكم القوى الأمين هذا لميعاد العباد و مرجع الأنام لو انتم من العارفين هذا هو الذي باسمه بنيت المساجد و المعابد و بذكره طارت القلوب و مالت الى الله العزيز المنيع

- 8 Say: O people! Fear God and pervert not the Word from its place - this is it, were you but fair-minded. Whoever acknowledges otherwise has perverted the Word and is among the wrongdoers. Say: If you seek its dawning-place, it is this, and if its setting-place, He speaks now with God's verses, the Mighty, the Praiseworthy.
- 9 Do you know by what you have been barred from the heaven of bounty? No, by the Self of Baha! And do you realize by what cause you turned away from the Intended One? No, by His radiant, wondrous Command! Vain imaginings from the idols who claim knowledge without proof or clear Book have overcome you.
- 10 Say: O people! Have mercy on yourselves and break not God's covenant and testament. This is sincere counsel, were you but hearing. Break down the barriers in My Name, the Loving, then rend asunder the veils in My Name, the Powerful, the Bestower, that you may know your Lord, the Mighty, the Great. Thus have the fragrances of verses wafted when the Lord of Names and Attributes spoke. When you find, say: Praise be to Thee, O Wronged One, and glory be to Thee, O Glory of the worlds, and praise be to God, the Beloved of the mystics.
- 8 قل يا قوم خافوا الله و لا تحرفوا الكلمة عن موضعها انها هذا لو انتم من المنصفين من اقر بغير ذلك قد حرف الكلمة و كان من الظالمين قل لو تريدون مطلعها انه هذا و لو منزلها انه ينطق الحين بآيات الله العزيز الحميد
- 9 هل تدرون بأى شىء منعم عن سماء العطاء لا ونفس البهاء و هل عرفتم بأى امر اعرضتم عن المقصود لا وامره المشرق البديع قد غلبتكم الأوهام من الأصنام الذين يدعون العلم من غير بينة و لا كتاب مبين
- 10 قل يا قوم ان ارحموا انفسكم و لا تنقضوا عهد الله و ميثاقه هذا حق التصح لو انتم من السامعين كسروا السدود باسمى الودود ثم اخرجوا الأجباب باسمى المقتدر الوهاب لكى تعرفوا ربكم العزيز العظيم كذلك تضيّعت نفحات الآيات اذ تكلم مالک الأسماء و الصفات اذا وجدت قل لك الثناء يا ايها المظلوم و لك البهاء يا بهاء العالمين و الحمد لله محبوب العارفين

BLIB_Or11095#034

BH01573

To: Mirza Fath-Ali Fath-i-Azam

Date: ca. 1289-1290?

- 1 In His Most Holy, Most Ancient, Most Luminous, Most Great Name, I am the Rewarder of all the worlds. These are the verses of Glory sent down from the heaven of destiny. Blessed are they that hear them.
- 2 It behooveth no one to cleave unto what is with the people, but rather unto that which is with their Lord, the All-Knowing, the All-Wise. That which is with the people profiteth them not. Verily God is the Self-Sufficient, the Powerful. He enricheth whomsoever He willeth through His command, and guideth whomsoever He desireth through His Name, the One Who ruleth over the worlds.
- 1 انا مجزى العالمين باسمه الأقدس الأقدم الأنور الأعظم تلك آيات البهاء نزلت من سماء القضاء طوبى للسامعين
- 2 ليس لأحد ان يتسك بما عند الناس بل بما عند ربه العليم الحكيم ما عند الناس لا يغنيهم ان الله لهو الغنى القدير يغنى من يشاء بأمر من عنده و يهدى من اراد باسمه المهيمن على العالمين

- 3 Every great one hath become great through His greatness, and every powerful one through His Name, the Powerful. Every matter hath appeared through His sovereignty and everything hath become great through His Name, the Great. His names have encompassed all who are in creation. Verily He is independent of them, were ye of the assured ones. The names are with you, while with Him there is naught save His Self, the Mighty, the All-Informed. All things have bowed down before His Name, and every sovereign hath been humbled before His sovereignty, and in His grasp is every wise command.
- 3 قد عظم كل عظيم بعظمته و كل قادر باسمه القدير قد ظهر كل امر بسلطانه و كبر كل شيء باسمه الكبير قد احاطت اسمائه من في الانشاء انه لغنى عنها لو انتم من الموقنين ان الاسماء عندكم و لم يكن عنده الا ذاته العزيز الخبير قد خضع كل شيء لاسمه و ذل كل سلطان لسلطانه و في قبضته كل امر حكيم
- 4 Take what ye are bidden by God and abandon what ye are bidden by every remote ignorant one. Every learned one who hath not known his Lord is counted among the ignorant, and every ignorant one who hath known his Lord is reckoned among the learned. We abase him who hath exalted himself and We exalt him who hath abased himself, for I am powerful over what I desire.
- 4 خذوا ما امرتم به من لدى الله و دعوا ما امرتم من لدن كل جاهل بعيد كل عالم ما عرف مولاه انه من الجاهلين و كل جاهل عرف مولاه انه من العالمين نهبط من استعلى و نصعد ما استنزل و انا المقتدر على ما اريد
- 5 Say: The Command is in My hand. I do what I will. There is no God but Me, the Mighty, the Generous. Say: Were We to decree for light the decree of darkness, none hath the right to object. Thus hath it been sent down in the Tablets, were ye of those who know. Were We to decree good as evil, no soul hath the right to say "why?" Whoso sayeth this is among the transgressors. Verily He decreeth for the seeing one the decree of the blind, and for the blind one the name of the seeing. He is the All-Seeing, the All-Perceiving. All affairs are in the grasp of His power and are created by His Word, but most of the people are heedless.
- 5 قل ان الامر بيدي نفعل ما نشاء لا اله الا انا العزيز الكريم قل لو نحكم على النور حكم الظلمة ليس لأحد ان يعترض كذلك نزل في الألواح ان انتم من العارفين لو نحكم على الخير بالشر ليس لنفس ان تقول لم من قال انه من المعتدين انه يحكم على البصير حكم الأعمى و للأعمى اسم البصير انه هو الناظر البصير كل الأمور في قبضة قدرته و خلق بقوله ولكن الناس اكثرهم من الغافلين
- 6 We hear from the servants what they object to God. Lo! they are among the lost. Say: O My servants, first ponder upon the origin of the Cause. When ye have recognized it, ye shall find yourselves in a vast expanse and shall not object to God even if He were to decree for all upon earth. Blessed are they that perceive. Were it not for My mercy, they would see the decree other than what they have, but My mercy hath preceded and My grace hath encompassed the worlds.
- 6 نسمع من العباد ما يعترضون على الله الا انهم من الخاسرين قل يا عبادى تفكروا أولاً في اصل الامر اذا عرفتموه لترون انفسكم في فضاء واسع و لا تعترضون على الله لو يحكم على من على الأرض طوبى للناظرين لو لا رحمتى ليرون الحكم غير ما عندهم ولكنها سبقت و فضلى احاط العالمين
- 7 Arise, O My servants, to assist My Cause, and be not of those who hesitate. Most of the servants who followed vain imaginings have objected to Us. Lo! they are among the wrongdoers. Those who have denied God's verses and His proof have lost. Lo! they are among the bewildered ones. They see the ocean yet hasten to the pond. This is naught but manifest wrong. They wrong their own souls and are not among those who are aware. They call upon God with their tongues, yet when He commandeth them with what their souls desire not, they return to their place in the depths of hell. They visit the House
- 7 قوموا يا عبادى على نصره امرى و لا تكونن من المتوقفين قد اعترض علينا اكثر العباد من الذين اتبعوا الأوهام الا انهم من الظالمين قد خسر الذين كفروا بآيات الله و برهانه الا انهم من الهائمين يرون البحر و يسرعون الى الغدير ان هذا الا ظلم مبين يظلمون على انفسهم و لا يكونن من المستشعرين يدعون الله بالسنهم و اذا يأمرهم بما لا تهوى به انفسهم اذا يرجعون الى مقرهم في اصل

yet object to Him Who built it in His Name. Thus do their desires move them. Lo! they are among the godless ones.

8 Blessed is he who hath shattered the idols of vain imaginings through the sovereignty of his Lord, the Lord of all men, and hath arisen among the servants with this wondrous Remembrance. He aideth whomsoever desireth to assist His Cause and inspireth whoso openeth his tongue in His mighty Name.

9 O My loved ones! Be as beacons of unity among mankind and as lamps of detachment unto those who dwell in the heavens and on earth. Beware lest the dust of the world darken your hearts or the veils of the wayward conceal your faces. Be as stars of guidance among creation and as lights of utterance unto all in the realm of possibility. This beseemeth those who have attained the lights of the countenance in this brilliant dawn.

10 O thou who hast turned to God! Recite the verses of thy Lord unto those who are there, that perchance they may arise unto that which beseemeth a Day like this, wherein the Spirit lamenteth and the Beloved crieth out in grief for the Beloved of the worlds. The Pen moveth and the tongue of the Lord of Eternity speaketh in this hour wherein the hosts of those who believed not in God have encompassed Him and were engaged in manifest oppression. Be patient, O Pen, and mention not that which saddeneth the loved ones of thy Lord, and be of the patient ones. God hath made tribulation the Kawthar of Glory. Thus hath the matter been decreed from the presence of One mighty and great. Verily glory from the Glory be upon those who have heard the call of Grandeur when it was raised in truth. Lo! they are among the sincere ones.

الجميع يزورون البيت ويعترضون على من بنى باسمه
كذلك تحركهم اهوائهم الا انهم من الملحدین

8 طوبى لمن كسر اصنام الأوهام بسطان ربه
مالك الأنام وقام بين العباد بهذا الذكر البديع
انه يؤيد من اراد نصره امره و يلهم من فتح
لسانه باسمه المنيع

9 كونوا يا احبائي مشاعل التوحيد بين العباد و سرج
التجريد لمن فى السموات و الأرضين ايّاكم ان
يكدر قلوبكم غبار الدنيا او تستر وجوهكم حجاب
المعرضين كونوا انجم الهداية بين البرية و انوار
البيان لمن فى الامكان هذا ينبغى للذين فازوا بأنوار
الوجه فى هذا الفجر المنير

10 يا ايها المقبل الى الله ان اقرء آيات ربك على
الذين فى هناك لعل يقومون على ما ينبغى لمثل
هذا اليوم الذى فيه ينوح الروح و ينادى الحبيب
الحزن لمحبوب العالمين يتحرك القلم و ينطق لسان
مالك القدم فى هذا الحين الذى فيه احاطته
جنود ما آمنوا بالله و كانوا على ظلم مبين ان اصبر
يا قلم و لا تذكر ما يحزن به احباء ربك و كن من
الصّابرين قد جعل الله البلاء كثر البهّاء كذلك
قضى الأمر من لدن عزيز عظيم انما البهّاء من
لدى البهّاء على الذين سمعوا نداء الكبرياء اذ ارتفع
بالحق الا انهم من المخلصين

INBA18:461, BLIB_Or11095#021

BH01580

To: *Rasul*

Date: *ca. 1289-1290?*

1 O My Most Holy and Most Exalted Messenger! Grieve not for what hath befallen thee. By My life! Thou art beneath the wing of thy Lord's grace, the Mighty, the All-Praised. I testify that thou hast attained the presence of God and achieved that

1 الأقدس الأعلى رسولى لا تحزن عما ورد عليك
لعمري انك تحت جناح فضل ربك العزيز
الحميد اشهد انك فزت بقاء الله و ادركت ما
اراد لك ربك الغفور الكريم انه كان معك

which thy Lord, the All-Forgiving, the All-Bountiful, hath desired for thee. He was with thee when the oppressors drove thee from the City of God, whereat the eyes of the Concurrence on High wept and the dwellers of the pavilions of Glory and Grandeur lamented. Thus doth thy Lord, the Most Glorious, bear witness, and He is, verily, the All-Knowing.

- 2 Rejoice thou in this Most Great Remembrance from the Ancient King. By God! It behooveth thee to soar with rapture at that which God hath testified for thee in this Tablet, from whose horizon hath shone forth the Sun of thy Lord's loving-kindness, the Mighty, the Inaccessible. Thou hast indeed fulfilled God's Covenant and His Testament, and turned unto Him with a luminous heart. Thy mention hath been revealed in the Tablets in such wise as to gladden the eyes of the sincere ones who shall come after thee. The very act of thy departure and exile from the City is identical with drawing nigh unto God. Thus doth He Who causeth the dawn to break testify in the Tablets, and He is verily the Ruler over what He willeth.

- 3 We have seen thy departure as arrival, thy going forth as entering in, and thy absence as presence before thy Lord. Such is the bounty ordained for thee by the One Who is the Almighty, the Ancient of Days. The heavens may vanish at thy Lord's behest, but that which hath been revealed for thee by the Pen of the Ancient of Days shall never pass away. Say: Praise be to Thee, O God of all the worlds! Joy and sorrow have embraced each other through what hath befallen you in the path of God. Blessed are they who understand. The sun of joy hath dawned through the manifestation of the Lord of Revelation unto you with the lights of grace and bounty, while sorrow hath consumed the hearts of the pure ones through what hath befallen you at the hands of the oppressors. The world and all that the wrongdoers behold for themselves shall perish, but that which hath been ordained for you in a clear Tablet shall endure.

- 4 Soar thou in the atmosphere of longing and yearning, since the Day-Star of the horizons hath shone upon thee through this wondrous Tablet. O Messenger! Read thou the Tablet wherefrom emanates that which hath perfumed all creation with the fragrance of the All-Merciful, by which the Holy Spirit hath been rendered fragrant. Say: All glory is in God's hands; He bestoweth it upon whomsoever He willeth of His creation. He is, verily, the One Who hath power over His purpose. There is none other God but Him, the Mighty, the All-Wise.

- 5 Remember My loved ones on My behalf, then choose for thyself the service of thy Lord. He will, verily, assist thee with the truth. He is with His sincere servants. Say: Glorified art Thou, O my God! Praise be to Thee for having caused my name to

اذ اخرجك الظالمون من مدينة الله بذلك بكت
عيون الملأ الأعلى وناحت سكاّن سرادق العظمة
و الكبرياء كذلك شهد ربك الأبهى انه بكل
شئ عليم

- 2 ان افرح بهذا الذكر الأعظم من لدن مالك القدم
تالله ينبغي لك بأن تطير من الشوق بما شهد الله
لك في هذا اللوح الذي من افقه لاحت شمس
عناية ربك العزيز المنيع أنك وفيت ميثاق الله
وعهده و اقبلت اليه يقلب منير قد نزل ذكرك
في الألواح على شان تقر به عيون الموحدين بعدك
نفس القرب و خروجك من المدينة عين الاقبال
كذلك شهد فائق الأصباح في الألواح انه هو
الحاكم على ما يريد

- 3 قد رأينا ذهابك الاياب و خروجك الدخول و
غيبتك الحضور في محضر ربك تعالى هذا الفضل
الذي قدر لك من لدن مقتدر قدير يمكن ان
تزول السماء بأمر ربك ولكن لا يزول ما نزل
لك من قلم القدم قل لك الحمد يا اله العالمين
ان السرور و الحزن اعتنقا بما ورد عليكم في سبيل
الله طوبى للعارفين قد اشرفت شمس السرور بما
تجلى عليكم مالک الظهور بأنوار الفضل و الجود
و اما الحزن بما احترق به اكباد الأصفياء اذ ورد
عليكم ما ورد من جنود الظالمين ستفنى الدنيا و ما
يرونها الظالمون لأنفسهم و يبقى ما قدر لكم في لوح
مبين

- 4 كن طائراً في هواء الشوق و الاشتياق بما تجلى
عليك نير الآفاق بهذا اللوح البديع يا رسول ان
اقراء اللوح به يلوح ما تفوح به رائحة الرحمن في
الامكان التي تعطر بها الروح الأمين قل العزة كلها
بيد الله يعطيها من يشاء من خلقه انه هو المقتدر
على ما اراد لا اله الا هو العزيز الحكيم

- 5 ذكر أحبائي من قبلي ثم اختر لنفسك خدمة
ربك انه يؤيدك بالحق انه مع عباده المخلصين
قل سبحانك يا الهى لك الحمد بما جرى اسمى

flow from Thy Most Exalted Pen, and for having mentioned my remembrance before Thy Most Great Throne. I beseech Thee, O Beloved of the worlds and God of all who are in the heavens and on earth, to make me steadfast in Thy love, firm in Thy Cause, gazing toward Thy direction, serving Thy Self, rising with Thy remembrance, and shining forth with Thy Name amongst all beings.

- 6 I testify, O my God, that with Thee the reward of one who hath borne hardships in Thy good-pleasure shall not be lost. Blessed is the soul that hath trusted in Thee and turned toward Thee. Woe betide him who hath denied and disbelieved and was among the transgressors. O Lord! Aid me in all conditions to serve Thee amidst Thy creatures. I testify that service unto Thee is naught but the exaltation of Thy remembrance and such deeds as manifest the sanctity of Thy Cause among the peoples of the world.

- 7 O Lord! I beseech Thee by Thy Name through which Thou hast subdued all who are in the heavens and earth, through which Thy remembrance was exalted, Thy proof was established, Thy evidences appeared, and Thy verses were sent down, to assist Thy loved ones in that which Thou hast purposed for them through Thy bounty and favor. Then deliver them from the fire of self and passion, and cause them to enter beneath the shadow of Thy Most Great Mercy. Ordain for each one of them that which shall render him independent through Thy riches, powerful through Thy might, and triumphant over the enemies through Thy sovereignty and power, in such wise that the hosts of earth and the authority of those dwelling thereon shall not frighten him. Verily, Thou art the One Who hath power over whatsoever Thou willest. Thou doest what Thou pleasest through Thy pervading Will, and Thou decreest what Thou desirest through Thy all-encompassing Purpose. The clamor of the heedless shall not prevent Thee from that which Thou hast willed, nor shall the power of the oppressors render Thee impotent in that which Thou hast ordained.

- 8 Have mercy upon us, O our God! We call upon Thee and remember Thee by Thy Name, the All-Forgiving, the All-Merciful. Praise be to Thee, O Thou Who art the Goal of them that seek Thee and the Ka'bah of them that yearn for Thee!

JHT_S#039x

من قلبك الأعلى و ذكر ذكرى مقرّ عرشك العظيم اسئلك يا محبوب العالمين و اله من في السموات و الأرضين بأن تجعلني ثابتاً على حبك و مستقيماً على امرك و ناظراً الى شطرك و خادماً لنفسك و طالعاً بذكرك و مشرقاً باسمك بين العالمين

6 اشهد يا الهى بأن لا يضيع عندك اجر من حمل الشدائد فى رضائك طوبى لنفس توكلت عليك و اقبلت اليك و يلى لمن بجد و انكر و كان من المعتدين اى رب ايدنى فى كل الأحوال على خدمتك بين يريتك اشهد ان خدمتك لم تكن الا ارتفاع ذكرك و الأعمال التى بها يظهر تقديس امرك بين العالمين

7 اى رب اسئلك باسمك الذى به سخرت من فى السموات و الأرض و به ارتفع ذكرك و ثبت يرهانك و لاحت بيناتك و نزلت آياتك بأن تؤيد احبائك على ما اردت لهم بجودك و احسانك ثم خلصهم من نار النفس و الهوى و ادخلهم فى ظل رحمتك الكبرى و قدر لكل واحد منهم ما يجعله غنياً بغنائك و قادراً بقدرتك و مهيمناً على الأعداء بسلطانك و قوتك على شان لا تخوفه جنود الأرض و لا سطوة من عليها انتك انت المقتدر على ما تشاء تفعل ما تشاء بمشيئتك النافذة و تحكم ما تريد بارادتك المحيطة لا يمنعك ضيوضاء الغافلين عما اردته و لا يعجزك اقتدار الظالمين عما قدرته

8 ان ارحمنا يا الهنا الرحمن ندعوك و نذكرك باسمك الغفور الرحيم الحمد لك يا مقصود القاصدين و كعبة المشتاقين

INBA34:130, BLIB_Or11095#004,
BLIB_Or15707.045, BLIB_Or15735.214,
BRL_DA#821, AQA1#016, ADM2#039
p.066x, HYK.214, OOL.B072

BH01626

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

Date: 1289-06-18 [1872-Aug-23]

- 1 He is God, exalted be His station in loftiness and transcendence
هو الله تعالى شأنه الرفعة والامتناع
- 2 O my God and my Beloved! I know not how to remember Thee or by what means to mention Thee, for I perceive that the very reality of remembrance is in itself severed from the places of Thy description, and in its essence and being is bewildered before the effulgent rays of the Sun of Thy Glory. By its root and substance it declares: "O Source of all sources! Remaineth there in the unseen of the unseen, or in the worlds which Thou hast created by the Word of Thy Command, any remembrance wherewith Thou hast been remembered, or any description wherewith Thou hast been described, or any name whereby Thou hast been called?"
يا الهى ومحبوبى لم ادر كيف اذكرك وبم اذكرك بعد الذى ارى بأن حقيقة الذكر بنفسها منقطعة عن مواقع وصفك و بذاتها و كينونتها متحيرة عند اشراقات انوار شمس بهائك بأصله وجوهره يقول يا اصل الأصول هل بقى فى غيب الغيب او عوالم التى خلقتها بكلمة امرك من ذكر ما ذكرت به او من وصف ما وصفت به او من اسم ما دعيت
- 3 I testify, O my God, that Thou hast remembrances within the pavilions of preservation and beauty whereof no Manifestations whom Thou hast manifested from time immemorial have become aware, and no Dawning-places of Thy Most-Learned Name have uttered mention of any of them. Should I say I desire to remember Thee by such remembrances, I see this is not my station or rank. Nay, were the thought of this station to cross my mind, I would have committed a sin beyond compare with any other sin in existence. Were it not for Thy pre-existing grace and mercy, I would deserve eternal destruction and endless consignment to an unquenchable fire that knoweth no end. For I would have desired to drink from a sea wherefrom Thy chosen ones, Thy trusted ones, the Manifestations of Thy Cause and Dawning-places of Thy wisdom have not drunk.
به اشهد يا الهى بأن لك اذكار فى سرادق الحفظ والجمال ما اطلعت بها مظاهر التى اظهرتها من قدم الاقدام وما فتوّهت بذكر منها مطالع اسمك العالم ان اقول اريد ان اذكرك بتلك الأذكار ارى بأن هذا ليس حدى و شأنى بل لو اخطر بقلبي ذكر هذا المقام قد اذنبت ذنباً لا يقاس به ذنب فى الوجود و لو لا سبقت فضلك و رحمتك لأستحق الهلاكه الأبدية والخلود فى نار التى لم يكن لاشتعالها زوال ولا نفاذ لأنى اردت ان اشرب من بحر الذى ما شرب منه اصفيائك و امنائك و مطالع امرك و مشارق حكمك
- 4 Alas, alas! My very being nearly dissolveth from fear. O Lord! Have mercy upon me through Thy grace, then hold me fast by the hand of Thy loving-kindness. Verily Thou art the Most Merciful of the merciful.
فآه آه يريد ان ينفصل اركانى من الخوف اى ربّ فارحمى بفضلك ثم امسكنى بيد عنايتك اترك انت ارحم الراحمين
- 5 And should I desire to remember Thee with remembrances wherewith Thou hast been remembered before, by Thy glory! My heart would not be content therewith, nor would the essence which Thou hast deposited in my heart and stored within my innermost being be pleased thereby. Therefore, O my God, cause me to drink from the pure wine of Thy love to such degree that it may intoxicate my entire being and remove the spirit of consciousness from all my limbs and members. Then shall the tongue speak through the heat of Thy love's
و ان اريد ان اذكرك بأذكار التى ذكرت بها من قبل فوعزتك لن يرض بذلك قلبي و لن يحبه جوهر الذى اودعت فى فؤادى و اخزنته فى سرى اذا فأشربنى يا الهى من رحيق محبتك على قدر الذى يسكر بها كل وجودى و يأخذ روح الشعور عن كل اركانى و جوارحى لينطق اللسان حينئذ بحركة التى تظهر من حرارة حبك و يصفك

motion and describe Thee as Thou dost manifest through the appearances of Thy grace and the emergences of Thy favors.

- 6 Yet I know, O my God, that none can ascend into this atmosphere and no soul can rise into this cloud save through love of Thy loved ones and friendship with Thy chosen ones. For their love is identical with Thy love in the worlds of Command and Creation. Therefore I beseech Thee, O my Beloved, to give me to drink from the pure water of this cup from whose depths shineth forth the star of Thy love and wherein Thou hast manifested Thyself through the lights of the Sun of Thy Glory - a cup which hath two most exalted names in the heaven of names and one name before Thy Most Great and Most Exalted Throne.

- 7 Praise be unto Thee, O my God, for having singled him out for Thy love, confirmed him in Thy service, made him manifest in Thy days, and caused him to be among those who have attained and succeeded in reaching the city of Thy nearness and the sanctuary of Thy reunion and presence. There is no God but Thee, the Mighty, the Beautiful.

- 8 Thou hast sent unto this evanescent servant that which perfumeth the hand of him who receiveth it, illumineth the eye of him who beholdeth it, gladdeneth the heart of him who learneth what is therein, enricheth him who possesseth it, and preserveth him who treasureth it - for it was sent through the love of God, the Mighty, the Wise, and containeth the gems of remembrance and praise of the Beloved of all worlds.

- 9 The letter of that honored one, which was purified from allusions and indications, reached this evanescent servant. All the elements attained, through what was ordained for them, to the wondrous remembrances that were revealed in praise of the Chosen Beauty and to the spirit of communion with the Lord of Names and Attributes. God willing, may this eternal spring water ever flow and descend from the fountain of the spiritual heart, that the dead lands of the hearts and souls of the servants may attain, through these sweet and subtle waters, unto a wondrous new life and become the place for the appearance of the plants of faith and knowledge. This is not difficult for God. The exalted branches of the divine Tree remember that honored one with wondrous praise. Glory, holiness and splendor be upon you.

- 10 The servant, 18 Jumada II 1289

بما انت تجرى منه بظهورات فضلك و بروزات الطافك

6 ولكن اعلم يا الهى لن يقدر احد ان يتصاعد فى هذا الهواء و لن تستطيع نفس ان ترتقى فى هذا العماء الا بحبة احباك و مودة اصفياك لأن محبتهم ذات محبتك فى عوالم الأمر و الخلق حينئذ اسلك يا محبوبى بأن تشربنى من زلال هذه الكأس التى تشرق من قعرها نجم محبتك و تجليت فيها بأنوار شمس بهائك و لها اسمين اعليين فى سماء الأسماء و اسم لدى عرشك الأعظم الأعلى

7 لك الحمد يا الهى بما اختصاصه لمحبتك و ايدته نخدمتك و اظهرته فى أيامك و جعلته من الواردين و الفائزين فى مدينة قربك و حرم وصلك و لقاءك لا اله الا انت العزيز الجميل

8 قد ارسلت الى هذا العبد الفانى ما تعطرت به يد من يأخذه و ينور عين من ينظر اليه و يسر قلب من يطالع بما فيه و يستغنى به من يملكه و يحفظ من يحززه لأنه ارسل بحبة الله العزيز الحكيم و فيه جواهر الذكر و الثناء محبوب من فى العالمين

9 نامه آجناب كه مطهر از اشارات و دلالات بوده باين عبد فانى واصل و از بدایع اذكار كه در مقام ذكر طلعت مختار و روح مناجات مع مالك اسماء و صفات ظاهر جميع ارکان بما قدر لها فائز انشاء الله لازال اين زلال جاودانى از منبع حيوان قلب روحانى جارى و نازل تا اراضى ميتة قلوب و انفس عباد از اين مياہ عذبة لطيفه بحیوة بدیعه فائز شوند و محل ظهور انبات نباتهاى ايمان و عرفان گردند ليس هذا على الله بعزیز اغصان منیعه شجرة ربانية بدایع ذكر آجنابرا ذا كند انما العز و القدس و البهاء علیكم

10 خادم ٦٦ [الله] مورخه ١٨ جمادى الثانى ١٢٨٩

AYBY.171

BH01606

*To: Ali**Date: ca. 1289-1290?*

- 1 O Most Holy, Most Impregnable, Most Exalted One! Make mention of him who turned towards Thee until he entered the Spot wherein shone forth the Sun of the Beauty of Thy Lord, the Mighty, the All-Praised, that the rapture of the verses might seize him in such wise as to make him steadfast in the Cause of God and in His love. This, verily, is a glorious station. Blessed art thou, inasmuch as thou hast hastened to the Goal and attained the presence of His Countenance and hearkened unto that which the Tongue of Grandeur and Glory hath spoken. This, verily, is a great triumph.
- 2 Give thanks unto thy Lord for this bounty. Say: O my God and the God of all who are in the heavens and on earth, my Beloved and the Beloved of the worlds! I testify that through Thee the fragrance of the Robe hath wafted over all regions and the faces of the righteous have been illumined, and through Thee the banners of sanctity have been raised throughout the lands and the standard of detachment hath been planted upon the highest mountains. I beseech Thee by Thy Name through which Thou didst subdue all created things and caused all beings to speak forth Thy remembrance, O Thou Who sendest down the verses and Who art the Originator of earth and heaven, to make me wholly detached from all else save Thee and turning in all conditions towards the court of Thy bounty and the horizon of Thy favors. Verily, Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.
- 3 O my Lord! Thou knowest that I have turned towards Thee and hastened to the place wherein He Who is the Manifestation of Thy Self, the Dawning-Place of Thy verses and the Dayspring of Thy evidences was imprisoned. Had it not been for Thy grace and bounty, how could I have attained unto this station from which Thy servants and creatures were debarred? Praise be to Thee, O my God, for that which Thou hast honored me through Thy generosity and bestowed upon me through Thy grace. I beseech Thee, O Thou Who art the Ultimate Hope of the sincere ones and the Beloved of the hearts of the lovers, to aid me in serving Thee and in promoting Thy Cause amongst Thy servants and creatures, and to make me one of those who have partaken of the wine of steadfastness and assurance and have attained unto that which Thou didst

1 الأقدس الأَمْع الأعلى اذكر من اقبل اليك الى ان دخل في البقعة التي فيها اشرقت شمس جمال ربك العزيز الحميد ليأخذه جذب الآيات على شأن يكون راسخاً في امر الله و حبه ان هذا مقام كريم طوبى لك بما سرعت الى المقصود و حضرت لدى الوجه و سمعت ما تكلم به لسان العظمة و الاجلال ان هذا الفوز عظيم

2 اشكر ربك بهذا الفضل قل يا الهى و اله من فى السموات و الأرضين و محبوبى و محبوب العالمين اشهد ان بك فاحت نفحة القميص فى الديار و انارت وجوه الأخيار و بك ارتفعت رايات التقديس فى البلاد و نصب لواء التجريد على اعلى الجبال استلكت باسمك الذى به سخرت الممكنات و انطلقت الموجودات بذكرك يا منزل الآيات و فاطر الأرضين و السموات بأن تجعلى بكلى منقطعاً عن سواك و مقبلاً فى كل الأحوال الى شطر عنايتك و افق الطافك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

3 اى رب انت تعلم انى توجهت اليك و سرعت الى المقام الذى فيه سجن مظهر نفسك و مطلع آياتك و مشرق بيناتك لو لا فضلک و عنايتک كيف فزت بهذا المقام الذى منع عنه عبادک و خلقک لك الحمد يا الهى على ما اكرمتنى بجلودک و اعطيتنى بفضلک استلک يا غاية رجاء المخلصين و يا حبيب قلوب العاشقين بأن تؤيدنى على خدمتك و نصرة امرک بين عبادک و بریتک و تجعلى من الذين رزقوا رحيق الاستقامة و الاطمينان و فازوا بما اردت لهم يا مالک الأديان و خالق الأكوان

desire for them, O Thou Who art the Lord of Religions and the Creator of the worlds.

- 4 O Lord! Deprive me not of that which lieth with Thee, nor withhold from me that which Thou hast ordained for Thy chosen ones. Make me one whose will is subordinate to Thy Will, whose movement is by Thy Command, whose flight is by Thy leave, whose repose is in Thy love, whose refuge is in Thy presence, and whose shelter is in Thy court, in such wise that I turn to none save Thee, speak naught except of Thy love, and set my face toward none but Thy face. Verily, Thou art He Who hath ever been supreme through Thy Will and shall ever be powerful through Thy Purpose. All things are captive in the grasp of Thy might, every wealthy one is poor before the ocean of Thy riches, and every mighty one is abased before the surging sea of Thy greatness.

- 5 I beseech Thee, O Thou Who controlleth the winds and Who causeth the dawn to break, to absolve me of whatsoever Thou lovest not, then preserve me beneath the shade of the Tree of Thy mercy and the Lote-Tree of Thy oneness. Verily, Thou art He in Whose grasp is the kingdom of all things and in Whose right hand are the reins of all names. Thou doest what Thou wilt through Thy sovereignty and ordainest what Thou pleasest through Thy power. Every possessor of might, O my God, confesseth his powerlessness before the manifestations of Thy might, and every possessor of wealth acknowledgeth his poverty before the evidences of Thy wealth.

- 6 I beseech Thee, O Lord of creation and Beloved of all who dwell in the realm of invention, to assist me in all conditions to turn towards the Kaaba of Thy Cause and to arise independently to manifest Thy love amongst Thy creatures. Then write down for me, through Thy grace, that which shall profit me in this world and in the world to come. Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the All-Powerful.

- 7 O Ali! Recite what hath been sent down unto thee. Verily, it will strengthen thee in the Cause of thy Lord and protect thee from those who have disbelieved in God, the All-Knowing, the All-Informed. This is a gift which hath shone forth from the horizon of the bounty of thy Lord, the Most High, the Most Great. When thou hast attained unto it and been nourished thereby, turn with thy heart toward the Qiblih of existence Who is imprisoned among the Jews, and say: Thine is the giving, O Bestower of gifts, and Thine is the bounty, O Lord of justice! I testify that Thou art the Source of all good things and the Dawning-Place of all blessings. Thou dost send down to whomsoever seeketh Thee that which is best for him, and

4 اى رب لا تجعلنى محروماً عما عندك ولا ممنوعاً عما كتبت له لأصفيائك واجعلنى مريداً بارادتك و متحرراً بأمرك و طائراً بأذنك و سائكاً بحبك و لا تئذاً بحضرتك و عائداً بجانبك بحيث لا التفت إلا اليك و لا انطق إلا بحبك و لا اتوجه إلا الى وجهك أنت الذى لم تزل كنت مهيئاً بمشيئتك و لا تزال تكون مقتدراً بارادتك كل شئ فى قبضة قدرتك اسير و كل غنى عند بحر غناك فقير و كل عظيم عند طمطام عظمتك حقير

5 اسئلك يا مسخر الأرياح و فالق الأصباح بأن تكفر عني ما لا احبته ثم احفظني فى ظل سدره رحمتك و دوحه وحدانيتك أنت الذى فى قبضتك ملكوت الأشياء و فى يمينك زمام الأسماء تفعل ما تشاء بسلطانك و تحكم ما تريد باقتدارك كل ذى قدرة يا الهى اعترف بالعجز عند ظهورات قدرتك و كل ذى غناء اقر بالفقر عند شؤونات غناك

6 اسئلك يا مالک الاختراع و محبوب من فى الابداع بأن تؤيدنى فى كل الأحوال على الاقبال الى كعبة امرک و الاستقلال على اظهار حبک بين بریتک ثم اكتب لى بفضلک ما ينفعنى فى الدنيا و الآخرة أنت المقتدر المتعالى العزيز القدير

7 يا على اقرء ما نزل لك انه يؤيدك على امر موليك و يحفظك عن الذين كفروا بالله العليم الخبير هذه عطية قد اشرقت من افق عطاء ربك العلى العظيم اذا فزت بها و رزقت منها اقبل بقلبك الى قبلة الوجود الذى يحسن بين اليهود و قل لك العطاء يا منزل العطاء و لك الفضل يا مالک العدل اشهد أنك مصدر الخيرات و مطلع البركات تنزل لمن ارادك ما هو خير له و تقدر لمن يحبك ما ينفعه فى كل عالم من عوالمک

ordain for whomsoever loveth Thee that which shall profit him in every world of Thy worlds.

- 8 O Lord! Drive not away him who hath drawn nigh unto the ocean of Thy favors, and deny not this poor one access to the shores of Thy bounties. The atoms testify that Thou art the Lord of names and attributes, and that Thou art the Almighty, the Most Exalted, the All-Glorious, the All-Bountiful.

JHT_S#062x

8 ای رب لا تطرد من تقرب الی بحر عواطفک و لا تمنع هذا المسکین عن شاطئ افضالک تشهد الذرات بانک انت مالک الاسماء والصفات و انک انت المقتدر المتعالی العزیز الکریم

NFR.010, ASAT1.082x

BH01607

To: Jafar Quli

Date: ca. 1289-1290?

- 1 Worthy of praise is the Lord of creation
- 2 O Jafar, may the effulgent rays of the Most Great Countenance illumine thee! The successive calls and repeated voices raised by thee have reached the ears of the Lord of all beings. He calleth thee with the most excellent and wondrous call. Today, praise be to God, through the bounty of the All-Merciful, the Living Waters are flowing, the Celestial Stream is coursing, and the Sealed Wine is unsealed. Be thou gladdened by the favors of God and freed and detached from the veils of creation. Think not that thou art forgotten from His sight. He is possessed of great faithfulness. Thou art remembered and observed in most times. Thou shouldst, God willing, be engaged in the remembrance of God with the utmost assurance and with spirit and fragrance. We beseech God to assist thee in all conditions and to ordain for thee the best of circumstances. Verily, He is the Self-Sufficient, the Most High.
- 3 The Primal Point - may the spirit of all else be sacrificed for His sake - hath said that the purpose of all that is in the Bayan is that on that blessed Day the people may attain unto the good-pleasure of the Beloved and be engaged in His remembrance, even as He saith: "The word of good-pleasure from that Dawning-Place of Names is better than all that existeth and is visible." Praise be to God that thou hast attained unto this station, inasmuch as thou didst seek the Intended One and attain unto His presence, and the word of good-pleasure hath appeared from the Source of Revelation. What sorrow remaineth and what care?

1 ستایش صاحب آفرینش را سزا است

2 ای جعفر انشاءالله از تجلیات منظر اکبر منیر و روشن باشی نداهای متواتره و صداهای متوالیهات بگوش مالک بریه رسید باحسن ندا و ابدع آن تو را ندا میفرماید امروز الحمد لله بعنایت رحمن کوثر حیوان جاری و سلسبیل باقی ساری و رحیق مختوم مفتوح بعنایات حق مسرور باش و از حجاب خلق فارغ و آزاد همهچه مدان از نظر محو شدهئی انه ذو وفاء عظیم در اکثر احیان مذکوری و مشهود انشاءالله باید با کمال اطمینان و روح و ریحان بذکر حق مشغول باشی نسل الله بان یوفقک فی کلّ الأحوال و یقدر لک احسن الحال انه هو الغنی المتعال

3 نقطه اولی روح ما سویه فداه میفرماید از جمیع ما فی البیان مقصود آنکه در آن یوم مبارک ناس برضای محبوب فائز شوند و بذکرش ذا کر چنانچه میفرماید کلمه رضا از آن مطلع اسماء بهتر است از آنچه موجود و مشهود است الحمد لله آنجناب باین مقام فائز شده اند چنانچه قصد مقصود نمودند و بلقا رسیدند و کلمه رضا از مصدر وحی ظاهر دیگر غم چیست و هم چه

- 4 The Trusted One, the Faithful, saith: "Be not sorrowful on Our account. Soar with the wings of joy and delight in the atmosphere of the Manifestation." Blessed art thou in that God hath enabled thee to achieve that which most of His servants have failed to attain. Be thou thankful unto Him and be of them that render thanks.
- 5 O thou who gazest upon the Countenance! Harken once again unto the call of thy Lord, the All-Glorious: "Verily, there is none other God but Me, the Mighty, the Gracious." Whosoever thou movest, He is with thee, and whosoever thou speakest, He heareth and seeth. Thy Lord is indeed the All-Knowing, the All-Informed. Grieve not over the world and its conditions. By My life! His love sufficeth thee, wert thou of them that know. He beareth witness for thee with such a testimony that wert thou to recognize it, thou wouldst cry out for joy. Thy Lord is verily the Ruler over whatsoever He willeth.
- 6 Remember when thou wert by the sea and didst drink what was ordained for thee by thy Lord, the Mighty, the Wise, and didst attain unto the presence of God and didst hear His most wondrous, most sweet, mighty and impregnable utterance. Can anything grieve thee after being under the glances of thy Lord, the Forgiving, the Merciful? Rejoice thou in the Spirit of God and His grace, and be of them that are thankful. Recite thou the verses of God with the sweetest of melodies. Then wilt thou find thyself in manifest ecstasy and the breezes of revelation will seize thee in such wise that thou wilt regard all existence as kneaded clay.
- 7 O thou who rememberest Me! The Remembered One calleth thee and saith: "Thou art of them that have attained." Can the testimony of men equal His testimony? Nay, by My Self! But most men are heedless. All things have been awakened by the breezes of revelation, yet they remain asleep.
- 8 Glorify thy Lord and say: "O my God! I beseech Thee by the oppression of the Source of Justice whom Thou seest lonely amidst the hands of the oppressors among Thy creatures and the transgressors among Thy servants, to protect me from the allusions of them who have turned away from Thee and have denied Thy signs and have risen in tyranny in Thy days. Then make me of them whom neither cares have seized at the surging of the ocean of Thy joy nor sorrows at the manifestations of Thy gladness, that I may give unto the people the glad-tidings of Thy tidings, that every possessor of spirit may rejoice in Thy remembrance and praise. Thou art He in Whose grasp is the kingdom of names. Thou doest what Thou pleasest through Thy sovereignty that hath encompassed all who are in creation and through Thy power that hath prevailed over the worlds.
- 4 صادق امين ميفرمايد از مائی دلنگ مباحش
پرهای فرح و سرور در هوای ظهور طائر باش
طوبی لک بما و قنک الله علی ما لا وفق به
اکثر العباد ان احمده و کن من الشاکرین
- 5 یا ایها الناظر الی الوجه ان استمع النداء مرّة اخرى
من لسان ربک الأبهی أنه لا اله الا انا العزیز
الکریم متى تتحرک أنه معک و متى تتکلم أنه یسمع
و یری ان ربک هو العلیم الخیر لا تحزن من
الدنیا و شئوناتها لعمری حبه یکفیک لو انت من
العارفین أنه یشهد لک بشهادة لو تعرفها تصیح من
فرحک ان ربک هو الحاکم علی ما یرید
- 6 و اذکر اذ كنت لدى البحر و شربت ما قدر
لک من لدن ربک العزیز الحکیم و فزت ببقاء
الله و سمعت بیانه الأبدع الأملح العزیز المنیع هل
یحزنک شیء بعد الذی تكون تحت لحاظ ربک
الغفور الرحیم ان افرح بروح الله و فضله و کن
من الشاکرین ان اقرء آیات الله بابدع الألحان اذاً
تجد نفسک فی جذب مبین و تأخذک نفحات
الوحی علی شأن لا ترى الامکان الا کتراب عجین
- 7 یا ذا کرى انّ المذكور ینادیک و یقول انت من
الفائزین هل یعادل شهادته شهادة العباد لا ونفسی
ولکن الناس اکثرهم من الغافلین قد انتبه کل
شیء من نسائم الوحی و هم من الرّاقدین
- 8 سبح بحمد ربک قل یا الهی استلک بمظلومیّة
مصدر العدل الذی تراه وحیداً بین یدی الظالمین
من خلقک و الفاجرین من عبادک بأن تحفظنی
من اشارات الذینهم اعرضوا عنک و کفروا
بآیاتک و قاموا بالاعتساف فی ایامک ثم اجعلنی
من الذین ما اخذتهم الهموم عند تموجات بحر
سرورک و لا الغموم عند ظهورات ابتهاجک
لأبشر الناس ببشارتک لیستبشر کل ذی
روح بذکرک و ثنائک انت الذی فی قبضتک
ملکوت الأسماء تفعل ما تشاء بسلطانک الذی
احاط من فی الامکان و بقدرتک الّتی غلبت
العالمین

- 9 “O Lord! Make all my deeds as one deed and all my remembrances as one remembrance, that whatsoever appeareth from me may tell of Thy remembrance whereby the heavens and earth have been illumined. O Lord! Leave me not to myself. Make me moved by Thy will, breathing by Thy providence, willing by Thy command, and speaking by Thy leave. Thou art He Whose knowledge hath preceded all in creation and Whose mercy hath encompassed all in the worlds. There is none other God but Thee, the Most Exalted, the Almighty, the All-Compelling, the Mighty, the Gracious.”

9 اى ربّ فاجعل اعمالى كلّها عملاً واحداً و
اذكارى ذكراً واحداً لتحكي ما يظهر منّى عن
ذكرك الذى به اضاءت السموات و الأرضون
اى ربّ لا تدعنى بنفسى فاجعلنى متحرّكاً
بارادتك و متنفّساً بمشيئتك و مريداً بأمرك
و ناطقاً باذنك انت الذى سبق عليك من فى
الامكان و احاطت رحمتك من فى العالمين لا
اله الا انت المتعالى المقتدر المهيمن العزيز الكريم

BLIB_Or11096.170, BLIB_Or15710.111

BH01651

To: *Ha va Sin Afnan*

Date: *ca. 1289-1290?*

- 1 He is the Most Holy, the Most Impregnable, the Most Mighty, the Most Exalted
- 2 A remembrance from Me unto him who hath attained unto the lights of divine knowledge in the days of his Lord, the All-Merciful, that the fragrance of remembrance may draw him to a station wherein he shall cast aside all sorrows and immerse himself in the ocean of life through this remembrance, before which the Spirit proclaimeth: “The Joy of the worlds is come!” He is a helper to him that hath no helper, and a son to him whose son was martyred in the love of God, the Almighty, the Exalted, the Great.
- 3 All atoms and all things in their entirety, and beyond them the Tongue of God, the King, the Transcendent, the Mighty, the Impregnable, bear witness that he who dieth in the love of God is assuredly among those who have been martyred in His path and was of those who have attained. Wouldst thou grieve after that which the Tongue of the Wronged One and the Most Exalted, the Self-Subsisting, hath spoken? Through this word the denizens of the highest Paradise rejoiced, and the Dove warbled upon the branches of the Lote-Tree beyond which there is no passing. Blessed is he whom God hath singled out for this bounty, whereby the faces of His chosen ones were illumined in the most exalted Paradise, and the sweet fragrance of loving-kindness wafted over the dwellers of the heavens and the earth.

1 الأقدس الأَمَنع الأَعَزّ الأَعلى

2 ذكرى لمن فاز بأنوار العرفان فى أيام ربّه الرّحمن
ليجذبه عرف الذكر الى مقام يدع الأحران و
يتغمّس فى بحر الحوان بهذا الذكر الذى ينادى
الروح قدّامه قد اتى فرح العالمين أنّه معين لمن
لا معين له و ابن لمن استشهد ابنه فى حبّ الله
المقتدر العلى العظيم

3 تشهد الذّرات كلّها والأشياء بأجمعها وعن ورائها
لسان الله الملك المتعالى العزيز المتين بأنّ الذى
مات فى حبّ الله أنّه ممّن استشهد فى سبيله و
كان من الفائزين هل تحزن بعدما تكلم به لسان
المظلوم و اسمى القيوم من هذه الكلمة استفرح
اهل ملأ الأعلی و نطقت الورقاء على افنان سدره
المتنى طوبى لمن اختصّه الله بهذا الفضل الذى
به انارت وجوه الأصفیاء فى جنّة العلیا و هبّ
عرف العناية على اهل السموات و الأرضين

- 4 From thy Lord's word have been planted the trees of hope in the hearts of all created things, and the sun of generosity hath shone upon all in existence from this horizon which hath been illumined by the countenance of thy Lord, the Mighty, the Bountiful. By My life! Hadst thou been present before the Face and heard with thine own ears the verses of thy Lord, thou wouldst have forsaken the world and all that is therein, and wouldst have arisen amidst the peoples of all worlds, calling upon thy Lord, the All-Merciful: "I am content with Thy good-pleasure, O Thou the Beloved of the worlds, and I praise Thee for my son's martyrdom in the year wherein the Son of the Wronged One was martyred in the land of exile. Blessed are the two sons who have attained unto God's remembrance and His Word, and whose names have adorned the Tablet of Creation from the presence of One All-Knowing, All-Wise."
- 4 قد غرست من كلمة ربك اشجار الرجاء في قلوب اهل الانشاء و اشرقت شمس الجود على من في الوجود من هذا الأفق الذي اضاء من وجه ربك العزيز الكريم لعمري لو كنت حاضراً لدى الوجه و سمعت بأذنك آيات ربك لتركت الدنيا و ما فيها و قت بين ملائ الأكنان و ناديت ربك الرحمن قد رضيت برضائك يا محبوب العالمين و احمدك بما استشهد ابنى في سنة التي فيها استشهد ابن المظلوم في ديار الغربة طوي للابنين الذين فازا بذكر الله و كلمته و زين باسمهما لوح الابداع من لدن عليم حكيم
- 5 Marvel not at the supreme loving-kindness of thy Lord, for He beholdeth that which none hath comprehended save His all-embracing Self, which encompasseth all created things. Were We to acquaint thee with the station of him who hath ascended unto God and his love for his Lord, thou wouldst assuredly arise to praise and remember him at all times. The Cause is in the grasp of thy Lord's power - He ordaineth what He pleaseth for whom He pleaseth, and bestoweth upon whom He willeth that which He desireth. He, verily, is the Ruler over what He willeth. There is none other God but Him, the Mighty, the All-Praised.
- 5 لا تعجب من فرط عناية ربك انه يكون ناظراً بما لم يطلع به احد الا نفسه المحيطة على الخلائق اجمعين لو نعرفكم شأن الذي صعد الى الله و ما هو عليه من حب ربّه لتقومن على ثنائه و ذكره في كل حين ان الأمر في قبضة قدرة ربك يقدر لمن يشاء ما يشاء و يعطى من يشاء ما اراد انه هو الحاكم على ما يريد لا اله الا هو العزيز الحميد
- 6 Follow thou thy Lord. Neither afflictions nor sorrows have deterred Him from that which He was commanded in the path of God, the Lord of all religions. In the ocean of tribulation, He calleth those on land among the peoples of creation to this Cause, through which the horizon of certitude hath been illumined. When the rapture of the All-Merciful's utterance overtaketh thee and thou drinkest the choice wine of life from the hands of grace and bounty, arise and lift up thy hands unto God, thy Lord and the Lord of all worlds.
- 6 ان اقتد موليك انه ما منعه المصائب و الأحران عما امر به في سبيل الله مالک الأديان في بحر البلاء يدعو من في البر من ملائ الانشاء الى هذا الأمر الذي منه اضاء افق اليقين اذا اخذك جذب بيان الرحمن و شربت رحيق الحيوان من ايدى الفضل و الاحسان قم ثم ارفع يديك الى الله ربك و رب العالمين
- 7 Say: Glory be unto Thee, O my God! I have come unto Thee, detached from all else beside Thee, heedless of any other than Thee, turning unto the horizon of Thy grace, the Dayspring of Thy generosity, and the Source of Thy favors. I beseech Thee by the wrongs suffered by Him Who is the Manifestation of Thy Self, and by His exile in Thy lands, and His loneliness among Thy creatures, to make me one of those whom the might of Thine enemies hath not kept back from drawing nigh unto Thee, and whom the veils of Thy creatures and the coverings of Thy people have not prevented from beholding Thy face.
- 7 قل سبحانك اللهم يا الهى قد اتيتك منقطعاً عن دونك و غافلاً عن سواك و متوجّهاً الى افق فضلك و مطلع كرمك و منبع الطافك استلک بمظلومية مظهر نفسك و غربته في ديارك و وحدته بين خلقك بأن تجعلني من الذين ما منعتهم سطوة اعدائك عن التقرب اليك و ما غشتهم سبحات خلقك و حجاب بريتك عن النظر الى وجهك

8 O Lord! Thou seest me standing before Thy gate, enkindled with the fire of Thy love, gazing toward the hidden gifts of Thy bounty, content with what Thou hast ordained for me in the tablets of Thy decree and the pages of Thy destiny. I beseech Thee by Thy Self to strengthen me in Thy love in such wise that I shall suffice myself with Thee as mine aid. O Lord! Turn unto him who hath turned unto Thee, then ordain for him what is best in Thy knowledge, for Thou knowest him better than he knoweth himself, and Thou art the All-Knowing, the All-Informed.

9 Grant me, O my God, the sweetness of that which hath proceeded from the mouth of Thy bounty and descended from the heaven of Thy grace. I beseech Thee not to withhold from me the outpourings of the heaven of Thy mercy and the rain-showers of the clouds of Thy tender care. I have committed my soul into Thy hands; turn it about as Thou pleasest with the fingers of Thy power. This is my request and my hope, O Thou Beloved of the hearts of them that know, and Thou Goal of the hearts of them that are nigh unto Thee.

8 ای رب ترانی قائماً ببابک و مشتعلأً بنار حبک و ناظرأً الی خفیات مواهبک و راضیأً بما قدّرت لی فی الواح قضائک و صحائف تقدیرک اسئلك بنفسک بأن تؤیّدنی فی حبک علی شأن اکتفی بک معینأً لنفسی ای رب اقبل الی من اقبل الیک ثم اکتب ما هو خیر له فی علیک لأنک اعلم به و انک انت العلیم الخبیر

9 ثم ارزقنی یا الهی حلاوة ما خرج من فم عنایتک و نزل من سماء فضلک و اسئلك بأن لا تقطع عنی فیوضات سماء رحمتک و امطار سحاب مکرمتک قد اودعت نفسی بین یدیک قلبها کیف تشاء باصبعی قدرتک هذا مطلبی و رجائی یا محبوب قلوب العارفين و مقصود افئدة المقربين

BLIB_Or11095#079

BH01641

To: *Ali*

Date: *ca. 1289-1290?*

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

2 O 'Ali! Hearken unto that which thy Lord, the Grief-Stricken, the Stranger, Who is encompassed by sorrows from every direction through those who have disbelieved in God when He came with His Great Name, revealeth unto thee. Take heed lest the mention of grief sadden thee. Verily, thy Lord is not saddened by aught of what hath been created in the heavens and the earth. By God! His station is one which the birds of the hearts of the doubters can never attain, nor the fragrances of the hearts of the mystics. Were We to manifest this station, thou wouldst be bewildered within thyself and wouldst say: "Verily, Thou art the Omnipotent over whatsoever Thou willest." Thou wert hidden in the eternity of eternities and shalt remain treasured in the pavilions of Thy Cause. None knoweth Thee save Thine Own All-Knowing Self.

1 الأقدس الأَمع الأَبهی

2 ان یا علی ان استمع ما یوحی الیک ربک المحزون الغریب الذی احاطته الأحزان من کلّ الجهات من الذینهم کفروا بالله اذ اتی باسمه العظیم ایاک ان یحزنک ذکر الحزن ان ربک لا یحزنه شیء عمأ خلق فی السموات والأرضین تالله له مقام لن تصل الیه طیور افئدة المربیین ولا نفحات قلوب العارفين لو نظهر هذا المقام لتتحریر فی نفسک و تقول انک انت المقتدر علی ما تشاء کنت مکنونأً فی ازل الآزال و تكون محزونأً فی سرادقات امرک لا یرفک احد الا نفسک العلیم

3 O Ali! Whenever We turn towards the stations of the earth and its conditions, We make mention of sorrows and the like thereof. Dost thou not witness how by the fragrances of My utterance all things have been stirred, and by the outpourings of My Pen every mouldering bone hath been quickened? Can grief prevent the Ocean of joy? Nay, by thy Lord, the Ever-Forgiving! Verily, He is the One Who dominateth over all who are in the heavens and on earth. We are radiant in the darkness and standing firm among those who sit still - those who, when it is said unto them "Arise!", they remain seated. They are indeed among the lost. Blessed art thou for having drawn nigh unto the station wherein the horizon of utterance hath shone forth with the mention of thy Lord, the All-Knowing, the All-Informed.

4 O Ali! Were We to make mention of tribulations, rest and tranquility would be cut off. Consider them as a mercy, for they have been sent down in the path of God, the Beloved of the worlds. Say: O people! The Tongue of Grandeur speaketh, yet ye hear not, and the Counsellor calleth you, yet ye understand not. The Herald cried out before Me, yet ye heard not and hear not. The verses have been sent down and the signs have appeared, yet ye know not. All things have testified to the Creator of heaven, yet ye are as dead. How long will ye look to yourselves? This is the Spirit of God - behold ye bear witness! We draw you near through the cords of grace, yet ye flee. Will that which ye cling to profit you? Nay, by the Self of God, the Dominant, the Self-Subsisting! Will your divines avail you this Day? Nay, by My life! Rather, they are the ignorant ones, did ye but know. How long will ye look with eyes that have been blinded by the ophthalmia of ignorance, were ye to be fair! Behold Me with Mine eye - thus have ye been commanded in a hidden Tablet.

5 Arise with supreme steadfastness in the Cause of the Lord of Names, then summon the concourse of creation to this praiseworthy station. Verily, those who hesitate this day are a people who shall not be helped. They cling to their vain imaginings as did the servants before them. They are indeed a blind people. Vain desire hath prevented them from My Most Glorious Name, and they hasten in the wilderness of error. When it is said unto them: "Come ye to the Dayspring of the Cause," they say: "Sufficient unto us is that which we possess." Thus spoke those before them. They call upon God, yet know Him not. They journey to the House from the furthest lands, while the Object of their quest witnesseth that they are turned aside. They turn towards different directions, thinking themselves to be the triumphant ones.

3 ان يا علي كلما نتوجه الى مقامات الأرض و شئوناتها نذكر الأحزان و امثالها أما تشهد من نفحات بياني اهتزت الأشياء و من رشحات قلبي حتى كل عظم رميم هل الحزن يقدر ان يمنع بحر السرور لا وربك الغفور انه هو المهيم على من في السموات و الأرضين نكون مضيقاً في الظلمة و قائماً بين القاعدين الذين اذا قيل لهم قوموا قعدوا الا انهم من الخاسرين طوبى لك بما تقربت الى مقام الذي فيه لاح افق البيان بذكر ربك العليم الخبير

4 ان يا علي لو نذكر البلايا تنقطع عن الراحة و الرخاء انك فاحسبها رحمة لانها نزلت في سبيل الله محبوب العالمين قل يا قوم قد ينطق لسان العظيمة و انتم لا تسمعون و يدعوك الناصح و انتم لا تفقهون قد صدح الصادح قبلي انتم ما سمعتم و ما تسمعون قد نزلت الآيات و ظهرت العلامات و انتم لا تعلمون قد شهدت الأشياء لفاطر السماء و انتم ميتون الى متى تنظرون انفسكم هذا نفس الله ها انتم تشهدون انا تقربكم بحبال اللطاف و انتم تفرون هل ينفعكم ما تمسكن به لا ونفس الله المهيم القيوم و هل يغنيكم اليوم علمائكم لا وعمرى بل هم الجهلاء لو انتم تعرفون الى متى تنظرون بعيونكم قد منعها رمد الجهل لو انتم تنصفون ان انظروني بعيني هذا ما امرتم به في لوح مكنون

5 قوموا بالاستقامة الكبرى على امر مالک الأسماء ثم ادعوا ملأ الانشاء الى هذا المقام المحمود ان الذين توقفوا اليوم اولئك قوم لا ينصرون قد تمسكوا بأوهامهم كما تمسك بها عباد من قبل الا انهم قوم عمون قد منعهم الهوى عن اسمي الأبى و هم في بيداء الضلال يسرعون اذا قيل لهم تعالوا الى مطلع الأمر قالوا يكفيننا ما عندنا كذلك قال الأولون يدعون الله و لا يعرفونه يقصدون البيت من اقصى البلاد و المقصود يشهد انهم معرضون يقبلون الى الجهات و يحسبون انهم هم الفائزون

6 Say: All directions have ended in My direction, and all paths in this manifest Path. Say: Fear God and take not your vain imaginings as lords besides God. Follow Him Who calleth you to the Mighty, the Loving. That which never appeared in creation hath appeared. Blessed is he who hath attained and hath said: "Praise be unto Thee, O Lord of the seen and the unseen!" Those who have been given insight by God - they are the people of vision, and those besides them are deaf and blind, to which thy Lord, the Knower of the unseen, doth testify.

7 Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest recite them at eventide and at dawn, and remember thy Lord Who hath come with the truth, whereby the horizons have been illumined. Convey My greetings unto My loved ones who have believed in God and been faithful to the Covenant, that they may arise to make mention of their Creator and aid Him with the swords of remembrance. The glory from before the All-Glorious be upon thee, O thou who gazeth toward God, and upon those whom the oppression of the enemies hath not prevented from drawing nigh unto God, the Mighty, the Bestower.

6 قل كل الجهات انتهت الى جهتي والسبيل الى هذا السبيل المشهود قل خافوا الله ولا تتخذوا الأوهام لأنفسكم ارباباً من دون الله ان اتبعوا من يدعوكم الى العزيز الودود قد ظهر ما لا ظهر في الابداع طوبى لمن فاز وقال لك الحمد يا مالک الغیب و الشهود ان الذين اتوا بصائر من الله اولئك قوم مبصرون ومن دونهم صمّاء عمياء يشهد بذلك ربك علام الغيوب

7 كذلك نزلنا لك الآيات و ارسلناها اليك لتقرئها في العشي والاشراق وتذكر ربك الذي اتى بالحق و انارت به الافاق كبر من قبلي على احبتي الذين آمنوا بالله و وفوا بالميثاق ليقومن على ذكر بارئهم و ينصرنه بسيف الأذكار انما البهاء من لدى البهاء عليك يا ايها الناظر الى الله و على الذينهم ما منعهم ظلم الأعداء عن التقرب الى الله العزيز الوهاب

INBA35:100, BLIB_Or11095#099

BH01642

To: Nabil

Date: ca. 1289-1290?

1 O Nabil! Your petitions have been presented and your call has been heard. Its answer depends on the time, for some are still present in this land. After their departure, God willing, judgment will be rendered according to what is required. Be not distressed. Be the embodiment of "announce glad tidings." Beware, beware lest you mention your Lord to anyone.

2 O Nabil! Many times have We commanded, and again We say: In the wilderness of Syria, mention of the Lord of all names is not and has not been permissible, for its people are exceedingly remote from the shore of nearness and deprived of the choice wine of grace. Its land is supremely blessed, yet its people are supremely unfortunate, save whom thy Lord willeth. Should they, after countless counsels, desire to draw near, their approach would be and will be like the approach of a serpent.

1 ای نبیل عرایضت معروض و ندايت مسموع و اجابت آن معلق بوقت چه كه بعضی حال در این ارض موجودند انشاء الله بعد از تفریق باقتضا حکم میشود دلتنگ مباش آیه بشر بشر باش ایاک ان تذکر عند احد ذکر مولیک [ربک]

2 ای نبیل بارها امر نمودیم باز هم میگوئیم در بریه شام ذکر مالک انام جایز نبوده و نیست چه كه اهل آن بغایت از شاطی قرب بعیدند و از ریحی عنایت محروم ارض آن بغایت مبروک است و خلق آن بغایت منحوس الا من شاء ربك اگر بعد از نصائح لاتخصی اراده تقرب نمایند مثل تقرب حیة بود و خواهد بود تجنب و

Shun them and be of the vigilant. All have been raised in corruption and nurtured in corruption. Likewise the strangers in these parts have never had and do not have any worth. Some souls, being cut off from all directions, will grasp at any rope that appears and cling to it. But this clinging has been and will be for the sake of passion - the effect of hellfire will become manifest from it.

3 Although from Our first arrival in this land and entry into the Most Great Prison, this Servant has not uttered a word except what God has ordained, and we have ever spoken what is in the Holy Books, nevertheless you saw what they perpetrated and heard what they said. The human-like beings are more fearsome than these people, as if they were born of Satan. Say: I seek refuge in the Lord of mankind.

4 Convey greetings from the Wronged One to all the loved ones and friends. Counsel all to guard their tongues. O Nabill! Drink secretly in this land the living waters in the name of the Lord of all creation and the Beloved of the worlds from His hand of favors, and leave others to themselves. These people are occupied with their own evil and deprived of the glad tidings of God. Speaking of the Friend with a friend is beloved, not with those who devour flesh and chase after skin.

5 Say: O friends! This Wronged One speaks only what contains your welfare. Pass not beyond His counsel and pursue not your own desires. These lands have become pregnant from the divine fragrance - how long until spiritual children are born from it? He is indeed the All-Knowing, the All-Informed. In brief, all the loved ones are commanded to silence and contemplation of divine favors, merciful manifestations and godly conditions, and are forbidden from aught else.

6 O Nabil! All trials and afflictions have been borne so that all people might be adorned with spiritual qualities and heavenly attributes. Until the divine friends drink from this spiritual cup, they will not be able to give others to drink. They must first drink themselves, then give others to drink. Ever has God's purpose in sending Messengers, revealing Books, establishing firm laws and ordained religions been several things, among them the preservation of souls and their rights, and this depends on the appearance of the light of trustworthiness among people. Counsel the friends of God to conduct themselves among people with perfect trustworthiness, religiosity and what was mentioned before. Whoever is adorned with these qualities is attributed to Truth and reckoned of Truth;

کن من المحترزين کلّ از فساد احداث شده‌اند و بفساد تربیت شده و هم چنین غربائیکه در این اطراف این دیارند ایداً اعتباری نداشته و ندارند بعضی از نفوس دستشان از جمیع جهات منقطع است لذا هر حیل ظاهر شود باو تمسک جویند و تشبّث نمایند ولکن این تمسک لأجل هوی بوده و خواهد بود اثر لظی از او ظاهر خواهد شد

3 مع آنکه این عبد از اوّل ورود این ارض و دخول در سجن اعظم کلمه‌ئی بغیر ما حکم بها الله نگفته و لازال بما فی الكتب المقدّسة ناطق بوده‌ایم مع ذلک دیدی که چه ارتکاب نمودند و شنیدی که چه گفته‌اند نسّاس از این ناس در هراس کأنّهم ولدوا من الخناس قل اعوذ بربّ الناس

4 جمیع احبّاء و دوستان را از قبل مظلوم سلام برسان و جمیع را وصیت نما بحفظ لسان ای نبیل رحیق حیوان را باسم مالک امکان و محبوب عالمیان از ید الطافش در این ارض سرّاً بیاشامید و دیگران را بخود واگذارید این خلق بشرارت نفس خود مشغولند و از بشارت حق محروم با دوست ذکر دوست محبوب است نه با نفوسیکه گوشت را می‌بلعند و پی پوست میگردند

5 بگو ایدوستان اینمظلوم تکلم غینماید مگر بآنچه مصلحت شما در آن بوده از نصیحت او مگذرید و بهوای خود مپردازید از نفحه ربّانیه این اراضی حامله شده تا کی ایناء روحانیه از او بوجود آید آنه هو العليم الخبير باری جمیع احبّاء مأمور بصمتند و تفکّر در عنایات ربّانیه و ظهورات رحانیه و شئونات الهیه و از دون آن ممنوع

6 ای نبیل جمیع بلایا و رزایا نظر بآن حمل شده که جمیع ناس بطراز اخلاق روحانیه و صفات ملکوتیه مزین شوند و تا احبّای الهی از این کأس روحانی نیاشامند قادر بر اسقای دیگران نخواهند بود باید اوّل خود بنوشند و بعد بنوشانند لازال مقصود حق جلّ جلاله از ارسال رسل و تنزیل کتب و قوانین مقننه و شرایع منشره اموری چند بوده و از جمله آن حفظ نفوس و حفظ حقوق نفوس بوده و این منوط بظهور نور امانت است مابین ناس وصیت کن احبّای الهی را که بکمال امانت و دیانت و ما ذکر من قبل مابین ناس رفتار نمایند هر نفسیکه باین شرایط مزین

without them one has never been and will never be accepted. Therefore all must drink from the pure water of this cup and entirely close their eyes to the desires of self.

است بحق منسوب و از حق محسوب و من دون
آن ابداً مقبول نبوده و نیست لذا کل باید از زلال
این کأس بنوشند و از هوای نفس بالمره چشم
پوشند

- 7 Peace be upon him who has heard the call of the Wronged One and responded to what he was commanded. Again it is mentioned: Convey Our boundless greetings to the friends present in that land. Indeed glory be upon you all.

7 و السلام علی من سمع نداء المظلوم و اجابه فيما
امر به مجدداً ذکر میشود احباب موجوده در آن
ارض را سلام ما لا نهایه برسانید انما البهاء علیکم

BLIB_Or11096#285, BLIB_Or15722.051,
AVK3.155.06x, ASAT5.200x, AKHA_135BE
#12 p.245, AKHA_136BE #03 p.039

BH01693

Date: ca. 1289-1290?

- 1 Revealed on the night whereon certain numbered souls were martyred in the love of God, the Lord of Names and Attributes—by an oppression such as the eyes of all contingent beings have never beheld its like. Whoso readeth it, God shall raise him up among them that are nigh unto Him in the Paradise of Refuge, and He shall cause the lights of His Most Exalted, Most High Name to shine upon him. Verily He is the Doer of whatsoever He willeth, and verily He is the Mighty, the Generous.

1 قد نزل فی لیلة التي فيها استشهدت انفس
معدودات فی حب الله مالک الأسماء و
الصفات بالظلم الذي ما رأيت شبهه اعین
الممکات و من یقرأه یحشره الله مع المقربين فی
الجنة المأوی و یتجلی علیه بأنوار اسمه العلی الأعلی
و انه هو الفعّال علی ما یشاء و انه هو العزيز
الکریم

- 2 In the Name of God, the All-Sufficient, the All-Forgiving, the Merciful.

2 بسم الله الکافی الغفور الرحیم

- 3 Praise be to Thee, O Lord my God! Thou beholdest what the tongue of no one except Thee can utter, and bearest witness unto things which no mouth can recount. The floods of afflictions are let loose, and the winds of Thy judgment have blown, and from the clouds rain down the darts of tests, and the heavens of Thy decree pour forth the arrows of trial.

3 سبحانک اللهم یا الهی تری ما عجزت السن ما
سویک عن ذکره و تشهد ما تکلک عن بیانہ
غیرک بحيث تموجت بحور الابتلاء و تهبجت
ارياح القضاء و تمطر من السحاب سهام الافتتان
و من سماء القدر رماح الامتحان

- 4 Thou seest, O my Lord, how Thy servants, who have believed on Thee and acknowledged Thy signs, have fallen into the clutches of Thine enemies, how the doors of ease and comfort have been shut against them, how they languish in the Fortress wherein neither pleasantness nor hope can be found. They have suffered in Thy path what no man before them hath suffered.

4 ای رب تری عبادک الذین آمنوا بک و بآیاتک
کیف وقعوا بین مغالب اعدائک و سدوا علی
وجوههم ابواب الرخاء و ترکوهم فی هذا الحصن
الذی منع عنه الراحة و الرجاء و ورد علیهم فی
سبیلک ما لا ورد علی احد من قبل و یشهد

To this bear witness they who abide around Thy throne, and the dwellers of the earth, and the Concourse on high.

- 5 These, O my God, are Thy servants who, for love of Thy beauty, have forsaken their homes, and been so stirred up by the gentle winds of their desire for Thee that they have sundered every tie in Thy path. Such of Thy servants as dwell in Thy land and have transgressed against Thee have assailed them, and banished them from Thy cities, and made them captives, and delivered them into the hands of workers of iniquity among Thy people and the perverse amidst the wicked doers in Thy realm. And finally, they were made to abide in this place with which no other place, however loathsome, in all Thy dominion, can compare. They were seized with such trials that the clouds weep over them and the thunder groaneth by reason of the manifold tribulations that have afflicted them in their love for Thee and for the sake of Thy pleasure.

- 6 Thou knowest full well, O my God, that there is no one on Thine earth who can claim to be related to Thee except these, some of whom have suffered martyrdom for Thy sake, while the rest have been permitted to survive. Though for such as are like unto us, O my God, it beseemeth not to claim to be related to Thee, inasmuch as our misdeeds and our waywardness have hindered us from reaching the depths of the ocean of Thy oneness, and from immersing ourselves beneath the waters of Thy transcendent mercy, yet our tongues, O my God, bear witness, and our hearts testify, and our limbs confess that Thy mercy hath enveloped all created things and Thy compassion surpassed all that are in heaven and all that are on earth.

- 7 I beseech Thee, by Thy Most Great Name, through which all created things were rent asunder and the whole creation was shaken, to send down from the clouds of Thy mercy that which will purge them from every ordeal and from whatever is hateful to Thee. Raise them up, then, to such heights that no amount of tribulation will keep them back from Thy wondrous remembrance, nor any trouble hinder them from turning toward the court of Thy transcendent oneness.

- 8 By Thy might, O Well-Beloved of Baha and his heart's Desire! I myself cry out, under all conditions, unto Thee saying: "Would I had, ere this day, drawn nigh unto Thee!" When I hear, however, the sighs of such of Thy people as are wholly devoted to Thee, and those of Thy servants as enjoy near access to Thy court, who have taken no other friend than Thee, and sought no refuge except Thee, and have chosen for themselves, in Thy path, what no man hath chosen in the days of the Manifestations of Thy transcendent unity and the Day-Springs of Thy most holy sovereignty, then my heart is saddened and

بذلك سكّان العرش والثرى واهل ملاء الأعلى

5 فيا الهى هؤلاء عباد الذين انقطعوا عن ديارهم حباً بجمالك واهتزهم ارياح شوقك الى مقام انقطعوا عن كل نسبة في سبيلك و حاربهم طغاة عبادك من اهل مملكتك و اخرجوهم عن كل الديار وجعلوهم اسارى بأيدى الفجرة من عبادك و الكفرة من اشقياء اهل ارضك الى ان ادخلوهم في هذا المقام الذى لن يوجد اردئ منه في مملكتك و اخذتهم البلايا على شأن يبكي السحاب عليهم و ينوح الرعد لقضايا التي مستهم في حبك و رضاك

6 و انت تعلم يا الهى لم يكن في ارضك من ينسب اليك الا هؤلاء الذين استشهد منهم عدّة و بقى عدّة اخرى ولو ان يا الهى لملنا لا يليق ان تنسب انفسنا الى نفسك لأن الخطايا و الغفلة عن امرك منعنا عن الورود في لجة بحر احديتك و التسبيح في غمرات عز رحمتك ولكن يا الهى يشهد السنن و قلوبنا و جوارحنا بأن رحمتك احاطت كل الأشياء و رأفتك سبقت من في الأرض و السماء

7 اسئلك باسمك الأعظم الذى به انقلبت الكائنات و اهتزت الموجودات ان تنزل من سحاب رحمتك ما يطهر هؤلاء عن كل بلاء و مكروه ثم اصعدهم الى مقام لا يشغلهم البلايا عن بدايع ذكرك و لا الرزايا عن التوجه الى ساحة عز احديتك

8 فوعزتك يا محبوب البهاء و مقصود البهاء انى بنفسى اقول في كل الأحيان باليت تقربت اليك في يوم قبل هذا ولكن لما اسمع ضجيج المخلصين من بريتك و المقرين من عبادك الذين ما اتخذوا لأنفسهم ولياً الا انت و لا ملجأ الا انت ثم اختاروا في سبيلك لأنفسهم ما لا اختاره احد عند ظهور مظاهر عز احديتك و مطالع قدس ربوبيتك لذا يحزن قلبي و يكدر فؤادى و اناديك

my soul is vexed, and I cry to Thee, imploring Thee to protect them, by Thy power that hath encompassed the entire creation both visible and invisible, from whatsoever may be abhorrent to Thee. This is not for their own sakes, but that Thy name may, through them, abide amongst Thy servants, and Thy remembrance may continue to endure in Thy dominions.

- 9 Thou knowest, O my God, that all Thy servants have turned back from Thee and risen up against Thee. Thou knowest that Thou hast no one to obey Thee except them and such as have believed in Thy Revelation, through which the foundations of the entire universe have been shaken, and the souls of all men have trembled, and all that lay asleep were quickened. Thou art, O my God, the God of bounty, Whose grace is immense.
- 10 Send down, then, upon them that which will assure their hearts, and quiet their souls, and renew their spirits, and refresh their bodies. Thou art, verily, their Lord and the Lord of the worlds. Praised be God, the Lord of all creation!

PM#101

بقدرتك التي احاطت كل الوجود من الغيب و
الشهود بأن تحفظهم عن كل ما يكره رضاك و
هذا لا لأنفسهم بل ليقى بهم اسمك بين عبادك
وذكرك في بلادك

9 و انتك تعلم يا الهى بأن كل العباد قد عرضوا
عنك و قاموا بالمحاربة على نفسك و ليس لك
عباد ليطيعوك الا هؤلاء و الذين آمنوا بظهورك
الذى به انقلبت الوجود و اضطربت النفوس و
تبليت الرقود فيا الهى انت الكريم ذو الفضل
العظيم

10 فأنزل عليهم ما يطمئن به قلوبهم و تسكن نفوسهم
و تجدد ارواحهم و تطيب اجسادهم انتك انت
موليهم و مولى العالمين و الحمد لله رب العالمين

BRL_DA#765, PMP#101

BH01703

Date: ca. 1289-1290?

- 1 This is what hath been sent down from the heaven of grace and loving-kindness
- 2 Thy letter which thou didst send to the servant who is present before the Throne hath been read, and We have been informed of its contents. Verily thy Lord is the Hearing, the Answering. We were with thee when there befell thee what befell from the hosts of the oppressors. Nothing whatsoever escapeth the knowledge of thy Lord, and He suffereth not the reward of the well-doers to be lost. By reason of what hath befallen thee, there hath been ordained for thee that which the treasures of the heavens and earth cannot equal. Grieve not over the vicissitudes of time. He remembereth you both in the Most Great Scene. This is of His most great favor, and it shall endure for you throughout the eternity of God, the Mighty, the All-Knowing, the All-Wise.
- 3 Every matter shall change and every thing shall perish save what hath been sent down in the Tablet of God, the Powerful,

1 هذا ما نزل من سماء الفضل و الاحسان

2 قد قرء كتابك الذى ارسلته الى العبد الحاضر
لدى العرش و اطلعنا بما فيه ان ربك هو السامع
الجيب قد تكلم معك اذ ورد عليك ما ورد من
جنود الظالمين لا يعزب عن علم ربك من شئ
و لا يضيع اجر المحسنين قد قدر لك بما ورد
عليك ما لا يعادله خزائن السموات و الارضين
لا تحزننا من شئون الدهر انه يذكر كما فى المنظر
الاكبر هذا من فضله الأعظم و يبقى لكما بدوام
الله الملك العزيز العليم

3 قد يتغير كل امر و يفنى كل شئ الا ما نزل فى
لوح الله المقتدر الحاكم العليم الخبير سوف تختلف

the Ruler, the All-Knowing, the All-Informed. Soon shall affairs be altered in that land, inasmuch as vain life hath diverted them from the remembrance of My Name, the Sovereign over all worlds. Hold fast unto the Most Great Handle - verily it shall profit thee in truth. Thus hath the Lord of the knowing ones decreed. God hath absolved thee from what thou didst ask of Him, as a favor from His presence. Verily He is the Forgiving, the Generous. Ye have been at all times beneath the glances of the loving-kindness of your Ancient Lord. The people rejoice in that which perisheth - rejoice ye in that which endureth in My glorious and mighty Kingdom. They have gathered treasures for others, and are unaware. Soon shall the carpet of their glory be rolled up even as was rolled up the carpet of them who preceded them, and they shall behold themselves in an abasement that hath no equal in the earth. They are indeed among the lost.

- 4 O servant who gazeth toward God! The letter from thee and thy brother hath been mentioned before the Throne. Although outwardly it was a cause of grief to them that circle round, yet We are in manifest joy, for We look to the root of the matter and what brancheth therefrom. Praise be to God that the glances of divine favors and the expressions of lordly loving-kindness have ever been directed toward you, and all that hath befallen you hath been witnessed and known in the presence of His court. Those souls who have arisen today in the utmost pride - soon shall ye behold them in the utmost submission and humility. And those who today speak with vain imaginings - soon shall they pride themselves before the people on your name and mention. Since truth is with you, the world in reality is with you. Look not to the outward affairs current among the people - all shall pass away and perish, and that which shall endure is what hath been recorded for you in the mighty Tablet. Even as is witnessed at this time, most of the people of that land are remorseful and at a loss, and are holding fast to your name. This is among the wondrous favors of the Lord. Though not apparent today, it shall soon be made manifest in truth, and there is no alteration in the command of God, the Sovereign, the Self-Subsisting.

- 5 The matter that concerneth you is steadfastness in the love of God and the Dawning-Place of His Revelation. God willing, ye must needs remain steadfast in this matter with the utmost power and strength. This point being established, all circle round this station, and in its own time there shall appear whatsoever hath been and shall be meet and fitting. As for the request for permission to come to the Most Holy Court - it is well known and evident that the Truth hath appeared

الأمر في هناك بما غرّتهم الحياة الباطلة عن ذكر اسمي المهيمن على العالمين تمسك بالعروة العظمى أنّها تنفعك بالحق هذا ما حكم به مولی العارفين قد كفر الله عنك ما سئلته فضلاً من عنده أنّه لهو الغفور الكريم قد كنتم في كلّ الأحوال تحت لحاظ عناية موليكم القديم إنّ الناس يفرحون بما يفنى ان افرحوا بما يبقى في ملكوتي العزيز المتبع أنّهم قد جمعوا الزخارف لغيرهم ولا يكون من الشاعرين سوف يطوى بساط عزهم كما طوى بساط الأولين ويرون انفسهم في ذلة لا تعادلها ذلة في الأرض الا أنّهم من الأخسرین

- 4 ای عبد ناظر الی الله کاتب آنجناب و اخوی لدی العرش مذکور اگر چه بر حسب ظاهر سبب حزن طائفین حول شد ولكن انا فی فرح مبین چه که ناظر باصل امریم و متفرعات وارده بر آن الحمد لله که نظر الطاف الهیه و طرف عنایات ربّانیّه لازال بشما متوجه بوده و آنچه بر شما وارد شده کل در پیشگاه حضور مشهود و معلوم نفوسیکه الیوم بکمال غرور قیام نموده اند زود است که بکمال خضوع و خشوع مشاهده نمائید و آنانکه الیوم باو هام ناطق و متمسکند زود است که باسم شما و اذکار شما مابین ناس افتخار نمایند چون حقّ با شما است عالم فی الحقیقه با شما است ناظر بامورات ظاهره مابین قوم مابشید کلّ فانی و هالک بوده و خواهد بود و ما بیتی هو ما ثبت لکم فی لوح عظیم چنانچه در این حین مشاهده میشود که اکثری از اهل آن دیار نادم و خاسر و باسم شما متمسک اینست از بدایع فضل پروردگار اگر چه الیوم ظاهر نیست سوف یظهر بالحقّ و لا تبدل لأمر الله المهيمن القيوم

- 5 امری که با شما است استقامت بر حبّ الله و مطلع وحی او است انشاء الله باید بکمال قدرت و اقتدار بر این امر مستقیم باشید این فقره که ثابت شده کلّ طائف حول اینقام است و در احیان خود ظاهر خواهد شد آنچه که مقتضی بوده و خواهد بود و اینکه اذن توجه بشرط اقدس خواسته بودند این بسی معلوم و واضح است که

for manifestation and revelation, and all have been created for attainment and circumambulation. Assuredly, were it timely, permission would be granted. Until now this land hath not been at rest, and every day a fire is ignited. We beseech God to extinguish the fire of rancor and hatred and discord and hypocrisy by such means as He knoweth. Verily He is the Powerful, the Mighty.

حقّ از برای ظهور و اظهار آمده و کلّ از برای
لقا و طواف خلق شده‌اند البته اگر مقتضی بود
اذن توجه داده میشد الی حین این ارض ساکن
نشده و در هر یوم ناری مشتعل نسل الله بأن
یخمد نار الضّغينة والیغضاء و الشّقاق و النّفاق بما
هو اعلم به من غیره انه هو المقتدر القدير

BLIB_Or11096#267, BLIB_Or15710.088

BH01738

To: *Aba Nur et al.*

Date: *ca. 1289-1290?*

- 1 He is the Most Holy, the Most Glorious, the Most Exalted
1 الأقدس الأرفع الأعلى
- 2 O Abu'-Nur! Harken unto the Call that hath been raised from the Tree on Sinai: "God, there is none other God but Him, the Almighty, the Self-Subsisting." Thou wert in prison even as We were therein. Be thou thankful and say: "Praise be to Thee, O my God, for having enabled me to achieve this." I bear witness that Thou art the Mighty, the All-Bountiful.
2 یا ابانور ان استمع نداء الظهور الذی ارتفع من
شجر الطور الله لا اله الا هو المقتدر المختار كنت
فی السجن كما كنتا فيه ان اشكر و قل لك الحمد
یا الهی بما وفقتنی بذلك اشهد انك انت العزيز
الوهاب
- 3 O Kamal! Arise to serve the Cause of thy Lord, the Self-Sufficient, the Most High, in such wise that neither the veils of glory nor the suggestions of them that have disbelieved in the Beginning and the End shall deter thee. Summon the people with wisdom and utterance. Thus hath thy Lord, the All-Merciful, commanded thee in the Scriptures and Tablets.
3 ان یا کمال قم على امر ربك الغنی المتعال على
شأن لا تمنعك سبحات الجلال ولا اشارات
الذينهم كفروا بالبدء و المال ادع الناس بالحكمة
و البیان كذلك امرک ربك الرحمن فی الزبر و
الألواح
- 4 O My Kamal! Grieve not for what hath befallen thee in My path. That which hath come upon Us in God's path could not be borne by all creation. Thou wert Our partner in tribulations and afflictions. Thy Lord, the Lord of creation, beareth witness unto this. Blessed art thou for having fulfilled God's Covenant and His Testament, and for having circumambulated the House when the Lord of the House was in the land of Iraq. We were with thee when thou wert in the midst of the idolaters, and We behold what thou art engaged in. Thy Lord is, in truth, the Mighty, the All-Knowing.
4 کالی لا تحزن بما ورد عليك فی سبیل قد ورد
علینا فی سبیل الله ما لا حملته الأكوان كنت
شریکاً فی المصائب و البلیا يشهد بذلك ربك
مالک الابداع طوبی لك بما وفیت میثاق الله
و عهده و كنت طائفاً حول البيت اذ كان رب
البيت فی ارض العراق انّا کنا معک اذ كنت بین
ایدی المشرکین و نریک بما انت علیه ان ربک
هو العزيز العلام
- 5 If thou seest Mahmud say: "Where is thy Beloved?" By My life, this is the Praised Station [Maqam-i-Mahmud] whose decree was revealed in the Qur'an. Cast aside the idol and turn unto the Lord of all nations. This behooveth thee and those
5 ان رأیت الحمود قل این مهربک لعمری هذا المقام
الحمود الذی نزل حکمه فی الفرقان ضعی الصنم و

who have attained unto this Day which God hath made the Dayspring of all days.

توجهه الى مولى الأمم هذا ينبغي لك و لمن فاز
بهذا اليوم الذى جعله الله مطلع الأيام

- 6 O Mahmud! Hearken unto that which thy Lord, the All-Loving, calleth thee from the Divine Lote-Tree which hath been raised above the crimson spot beyond the sea of grandeur: "God, there is none other God but Him, the Mighty, the All-Forgiving." Cast aside all that thou hast heard, then turn unto the signs of thy Lord. By My life, if thou shouldst taste their sweetness, thou wouldst forsake all creation and turn unto thy Lord, saying: "I believe in Him Who hath sent Thee, O Thou Who art imprisoned in the most desolate of lands!"

6 يا محمود ان استمع ما ينادى به ربك الودود من
السدره التى ارتفعت على البقعة الحمراء وراء قلزم
الكبرياء الله لا اله الا هو العزيز الغفار دع كل
ما سمعت ثم توجه الى آيات ربك لعمري لو
تجد حلاوتها تدع الورى عن ورائك و توجه
الى موليك و تقول آمنت بالذى ارسلك يا ايها
المسجون فى اخرب الديار

- 7 Ponder within thyself: Wouldst thou choose to remain silent regarding the Cause of thy Lord after the Most Exalted Pen hath raised its shrill voice between earth and heaven? By My life, were thou to be fair, thou wouldst weep both eventide and dawn. Dost thou imagine that thy belief profiteth Him or thy denial harmeth Him? Nay, by the Revealer of verses! He calleth thee purely for the sake of God while the idolaters surround Him from every side. Cast aside prejudice and hold fast to the cord of the Lord of all creation. This is better for thee than all that hath been created in the earth and heaven. Be not content with illusion, but turn unto thy Lord, the Self-Subsisting, Who hath come with power and authority.

7 تفكر فى نفسك أ تختار الصمت فى امر ربك
بعد الذى ارتفع صرير القلم الأعلى بين الأرض و
السماء لعمري لو تصف تروح و تبكى فى العشي و
الاشراق هل تظن ان إيمانك ينفعه او اعراضك
يضره لا و منزل الآيات انه يدعوك خالصاً لوجه
الله اذ احاطته المشركون من كل الجهات دع
الحمية و تمسك بحبل مالک البرية هذا خير لك
عما خلق فى الأرضين و السموات لا تقنع بالموهوم
توجه الى ربك القيوم الذى اتى بقدرة و سلطان

- 8 O Kamal! If thou findest in his countenance the freshness of beauty, then recite unto him the verses of thy Lord, the Lord of majesty and glory. Otherwise, turn away from him and turn with thy heart unto God, the Lord of the Day of Reckoning. We have mentioned him in this Tablet by virtue of thy Lord's preceding mercy; else the Pen of God, the Mighty, the Compelling, would not move for his like, unless he repenteth and returneth unto Him through Whom faces were illumined and the Herald proclaimed.

8 ان يا كمال ان وجدت فى وجهه نضرة الجمال
فألق عليه آيات ربك ذو العظمة و الاجلال
والأ فأعرض عنه ثم اقبل بقلبك الى الله مالک
يوم المعاد انا ذكرناه فى هذا اللوح بما سبقت رحمة
ربك والا لا يتحرك على مثله قلم الله العزيز الجبار
الا بأن يتوب و يرجع الى الذى به لاحت الوجوه
و نادى المناد

- 9 Convey My greetings to the faces of those who have turned towards Me and have been afflicted with hardships in these grievous days, and give them glad-tidings of thy Lord's favors. Then recite unto them what hath been revealed from God, the Mighty, the All-Forgiving. We remember them in the prison and have revealed for each one that which shall immortalize their names in the Book of God, the Lord of all lords.

9 كبر من قبلى على وجوه الذين اقبلوا و مستهم
الشدائد فى أيام شداد و بشرهم بعنايات ربهم
ثم اتل لهم ما نزل من لدى الله العزيز الغفار انا
نذكرهم فى السجن و نزلنا لكل واحد ما يثبت به
اسمائهم فى كتاب الله رب الأرباب

- 10 The glory be upon thee and upon thy child and thy family and upon those who have remained steadfast in this Cause whereby the tribes of the world have been shaken. Be thou among the people as thou wert commanded before, that there may be seen in thee that which shall gladden the eyes of the righteous. Thereupon We withhold the Pen, though it desired

10 أما البهآ عليك و على ولدك و اهلك و على
الذين استقاموا على هذا الأمر الذى به اخذت
الزلازل قبائل الآفاق كن بين الناس كما امرت
به من قبل ليرى منك ما تقر به عيون الأبرار
إذا أمسك القلم ولو انه اراد ان يجرى على اسماء

to flow over the names of My loved ones until the Day that cannot be bounded by mention. Thus have We revealed unto thee the verses as a grace from Us, that thou mayest recite them among the servants who have rent asunder the veils in the name of the Revealer of verses, and who have shattered the idol of fancy through this Remembrance which hath descended from the heaven of might and power.

احبتي الى يوم الذي لا يحدد بالاذكار كذلك
نزلنا عليك الآيات فضلاً من لدنا لتقرأها بين
العباد الذين خرقوا السبحات باسم منزل الآيات و
كسروا صنم الوهم بهذا الذكر الذي نزل من سماء
القدرة والافتدار

BLIB_Or11095#078, AQA7#332 p.009

Study guide to this volume

This volume stands at the threshold of the Kitab-i-Aqdas. Its tablets were composed in the final months of intense preparation before that summative document, and they read like a dossier of consolidation: urgent pastoral intervention in a community beset by false claimants and speculative mysticism, systematic correction of misreadings of Babi scripture that had been weaponized against Baha'u'llah's claims, a concentrated philosophical treatise on the Primal Word, and the legal prescription of marriage as a pillar of the new world order. Together these texts show a Manifestation completing the preparatory work of the 'Akka period: clearing the field of confusions, establishing the interpretive principles that will govern the transition to formal law, and charging specific individuals to become "fire unto vain imaginings" in their communities. What distinguishes this volume from its pre-1873 companions is the proximity of formal legislation: the Kitab-i-Aqdas is no longer a distant prospect but an imminent reality, and the tablets of this collection are shaped by that imminence at every level.

Crisis in Gilan: False Claimants and the Charge to Samandar

Key Passages

The cause of such matters has been illusory investigations and interpretations that neither nourish nor satisfy, with which some occupy themselves day and night. Such investigations and detestable, unclean mysticisms have been and continue to be the cause and reason for the emergence of such false claims. — BH00455

O Samandar! It behooveth thee to manifest that which is worthy of this name We have given thee. Be as fire unto the vain imaginings and idle fancies of those who are lost in delusion. Beware lest thou be veiled by the schemes of every schemer, the craftiness of every crafty one, and the arguments of every sinful doubter. — BH00455

O Samandar! This is the Day wherein the very stone proclaimeth "The Kingdom is God's, the Lord of Destiny," wherein the very clod crieth out "The Most Great Vision hath appeared." The rapture of the All-Merciful's utterance hath seized all created things. Leave the people of delusion to their vain desires and the people of doubt to their veils. Then speak in My Name amongst My servants and bring them forth from conjecture unto certitude, and from fancy unto this manifest horizon. — BH00455

Protect the household of the Cause with all thy strength, lest it be undermined by any cunning rodent. — BH00455

Context for Study

BH00455, the long letter addressed to Samandar (Muhammad Qasim Nuri, a leading Baha'i teacher in Gilan), is the most vivid community-facing document of the volume. Its diagnosis of the crisis in Gilan and Rasht is specific: a local figure who had “merely uttered a croak” had attracted followers, and a second “evil one” had done the same, to the point where an observer noted with dismay that the community was prostrating before a new person each day. The root cause Baha'u'llah identifies is not mere gullibility but a prior intellectual culture of “illusory investigations and speculative mysticisms” that had left the community without stable epistemological ground. The prescription is forceful and direct: Samandar himself must become fire against these imaginings, not through violence or excommunication but through the quality of his own presence and speech. The image of fire — recurring from the alchemical discourse of the Edirne period (volume 38) and the fire-water paradox of volume 46 — here becomes a personal charge: the teacher is to embody the clarifying, consuming power of divine utterance against the ambient confusion. Baha'u'llah's formula “bring them forth from conjecture unto certitude, and from fancy unto this manifest horizon” is a pedagogical program: the task is not to overwhelm people with authority but to help them find the solid ground of direct recognition. The “cunning rodent” who would undermine the “household of the Cause” is a strikingly domestic image for an eschatological community — it places the responsibility of care at the level of daily vigilance rather than grand heroics.

Questions for Reflection

1. Baha'u'llah identifies the root cause of false claimants in “illusory investigations and speculative mysticisms” rather than in simple error or malice. What is his theory of how a certain kind of speculative spiritual culture makes a community susceptible to false authority? Compare with Paul's warning against “vain philosophies” (Colossians 2:8), with the Buddhist critique of *vitanda* (mere dispute for its own sake), and with the Sufi distinction between genuine spiritual knowledge (*ma'rifa*) and intellectual display (*qil o qal*).
2. “Be as fire unto the vain imaginings and idle fancies.” The metaphor of fire as a means of spiritual clarification is used to charge a specific individual. What kind of spiritual capacity is being described — intellectual rigor, emotional intensity, prophetic authority, or something else? How does a person become “fire” against delusion while maintaining compassion for those deluded?
3. The letter to Samandar was dictated (or written) with Baha'u'llah present in the room: the servant writing asks what he is working on and is told, whereupon Baha'u'llah begins dictating the charge directly. This scene of simultaneous pastoral correspondence and prophetic presence is one of the most intimate glimpses into the mechanics of revelation in the corpus. What does it suggest about the relationship between ordinary letter-writing and divine inspiration?
4. “Leave the people of delusion to their vain desires.” This counsel is paired with the instruction to speak in God's name. How does one simultaneously leave the deluded to their own choices and actively speak truth among them? What theory of the proper scope of spiritual engagement underlies this pairing?
5. The observation by a sympathetic outsider (a Shaykhi) that the community appeared to be “worshipping a calf” each day is one of the sharpest pieces of external critique in the corpus.

What is the structural feature of a community that makes it vulnerable to this kind of serial veneration? How does the absence of stable institutional forms contribute to this vulnerability — and how does the imminence of the Kitab-i-Aqdas respond to it?

Reading Babi Scripture: Correcting the Inherited Misreadings

Key Passages

Among them are those who say He [Baha'u'llah] hath come before the appointed time. Say: Is the knowledge of the appointed time with you or with God, the Revealer of verses? Be fair and follow not every vain imagining... He appeareth as He pleaseth and when He pleaseth. Thus hath the matter been decreed, would ye but be certain. — BH00132

All that hath been revealed in the Tablets ultimately returneth to a single point wherein the sincere find no difference, could ye but understand. None knoweth the interpretation of the Book and what the All-Bountiful intended save him from whom, through His Name, the ocean of Revelation hath flowed forth and from whom the fountains of wisdom and streams of knowledge have branched. — BH00132

O people of the Bayan! Be fair in the name of the All-Merciful. Should diverse utterances come to you from the Manifestation of clear proofs, whom would ye question and to whom would ye turn to inform you of what the Chosen One hath ordained in the inscribed Tablet? — BH00132

Say: He was with My Name in the evening and with My remembrance in the morning, did ye but know. — BH00132

Context for Study

BH00132, a commentary on the Bab's *Dala'il-i-Sab'ih* (Seven Proofs), addresses a specific set of objections being circulated by those who refused to recognize Baha'u'llah using arguments derived from the Bab's own texts. These objections are typologically classic: (1) He has appeared before the appointed time; (2) the purity conditions for the Manifestation's coming have not been met; (3) the numerical codes in the Bayan point to a different timing. Baha'u'llah's responses are sharp and structurally consistent: the "appointed time" belongs to God, not to human interpreters; the "purity" argument inverts cause and effect (the Manifestation's appearance is itself the source of purity, not its consequence); and the numerical codes, when correctly read, point precisely to Baha'u'llah. The key hermeneutical principle Baha'u'llah asserts in response is that the only authoritative interpreter of the Bab's writings is the one from whom the ocean of revelation has flowed — i.e., Baha'u'llah himself. This is not a merely self-serving claim; it is the structural assertion that all prophetic scripture exists in order to point toward the next Manifestation, and that the next Manifestation is therefore the only one who can interpret what the previous scripture meant. The comparable claim in Christian theology is the argument that only Jesus can fully interpret the Hebrew prophets (Luke 24:27); in Islamic hermeneutics, it is the claim that only the Prophet or the Imam can interpret the Qur'an's inner meanings.

Questions for Reflection

1. "Is the knowledge of the appointed time with you or with God?" This rhetorical question dismantles arguments from human calculation about prophetic timing. But it raises a real epistemological problem: if no human can know the appointed time, on what basis should one recognize the Manifestation when he appears? How does BH00132's answer relate to the arguments in the *Lawh-i-Amr* (volume 44) about the self-attesting nature of the Manifestation?
2. "None knoweth the interpretation of the Book... save him from whom... the ocean of Revelation hath flowed forth." This is a claim about the exclusive interpretive authority of the Manifestation. Compare with Protestant *sola scriptura* (every believer interprets the Bible for himself), with Catholic claims for magisterial authority, and with Shi'i claims for the Imam's interpretive authority. What is the relationship between exclusive interpretive authority and the principle of the independent investigation of truth?
3. "All that hath been revealed in the Tablets ultimately returneth to a single point wherein the sincere find no difference." This is a claim about the unity underlying the apparent diversity of divine revelation. How does it relate to the Baha'i doctrine of progressive revelation? Is the claim that all revelations converge on a single point a claim about their historical succession, their eternal unity, or both?
4. The objection that Baha'u'llah appeared "before the appointed time" is a form of the claim that God must operate on a schedule knowable to human interpreters. What does this objection reveal about the theological assumptions of those making it? Compare with the disciples' question to Jesus about the timing of the Kingdom (Acts 1:6–8) and with the rabbinic debates about the conditions for the Messiah's coming.
5. BH00132 insists that the "nineteen" in the Bayan pointed to Baha'u'llah, and the prophecy "In the nine ye shall attain all good" pointed to 1269 A.H. (approximately 1853). What does the practice of reading numerical codes in sacred texts as prophetic indicators suggest about the relationship between mathematical structure and divine speech? Compare with Kabbalistic *gematria*, with Islamic *abjad* numerology, and with medieval Christian numerological hermeneutics.

The Primal Word: Philosophical Distillation at the Threshold of Law

Key Passages

Say: The uncompounded Reality is the Primal Word. Blessed is he who hath known the purpose of God and chosen this Path as his way. Through it were all things brought into being, and in all things can be seen its revelation and its sovereignty. — BH04496

The realities of all things are contained in a Word that the Tongue of Grandeur uttered when He was established upon the Throne with a sovereignty that encompassed all the worlds. Verily that which is encompassed cannot know the Encompasser, and that which perceiveth cannot perceive Him Who is beyond perception. — BH04496

I am the phoenix in this scene and tribulation is My fire, and verily it is the light of truth among creation... I would not exchange this tribulation for all that is in the world, nor this abasement for glory that exists among the worlds. — BH00135

Context for Study

BH04496, the commentary on the *Basitatu'l-Haqiqah* (the Uncompounded Reality — the same philosophical proposition engaged in volume 41's BH00409), reaches what may be the most compact formulation of the entire pre-Aqdas philosophical project: “the uncompounded Reality is the Primal Word.” This is a philosophical identification that resolves the problem of the *Basitatu'l-Haqiqah* (which, as volume 41 explained, was capable of pantheistic misreading) by specifying that the “uncompounded Reality” that is “all things” is not God in His Essence but the Primal Word — the first act of divine self-disclosure, the ontological first-born of creation, the Manifestation who encompasses all perfections without being dissolved into contingent existence. The formulation is at once philosophical, theological, and historical: “through it were all things brought into being” identifies the Primal Word with the Johannine Logos (“in the beginning was the Word... all things were made through him”; John 1:1–3), while the insistence that “that which perceiveth cannot perceive Him Who is beyond perception” maintains the absolute divine transcendence established in BH08110 (volume 46). The phoenix image in BH00135 — “I am the phoenix in this scene and tribulation is My fire” — gives this philosophical framework an autobiographical face: the prisoner in 'Akka who would not exchange his tribulation for the world's glory is the same Primal Word through which all things were brought into being. Philosophy and biography are inseparable.

Questions for Reflection

1. BH04496 identifies the “uncompounded Reality” of the philosophical tradition with the “Primal Word.” This resolves the tension between divine transcendence and the accessibility of God by locating the accessible divine Reality in the Manifestation rather than in God's Essence. Compare with the Johannine Logos theology, with the Islamic *al-Haqiqat al-Muhammadiyah* (the Muhammadan Reality as the first emanation), and with the Jewish concept of the *Shekhinah* as God's immanent presence. What is shared and what is distinctive in Baha'u'llah's formulation?
2. “That which is encompassed cannot know the Encompasser.” This is the epistemological principle that grounds the necessity of the Manifestations (as argued in BH08110). Here it is stated as a general ontological law. Does the Manifestation himself know the Encompasser? How does BH04496 handle the question of the Manifestation's own knowledge of God, given this principle?
3. BH00135 describes Baha'u'llah as a phoenix: tribulation is his fire, yet he would not exchange his tribulation for anything. This is a self-description that integrates the philosophical claim (the Primal Word suffers for the renewal of creation) with the biographical reality of imprisonment. How does the phoenix image relate to the resurrection traditions in various religious cultures? Compare with the *simurgh* of Persian mythology, with the phoenix in early Christian symbolism (Clement of Rome), and with the *Huma* bird of Persian Sufi poetry.
4. BH04496 was written as a commentary on a philosophical question (about the *Basitatu'l-Haqiqah*), yet it ends with personal counsel: “Grieve not at anything, but place thy trust

in God in all conditions.” What does the transition from philosophical argumentation to pastoral consolation in the same text suggest about the relationship between metaphysics and spiritual practice?

5. The Primal Word is described as the basis of the Kitab-i-Aqdas’s authority: “that which is encompassed cannot know the Encompasser, and that which perceiveth cannot perceive Him Who is beyond perception.” If this is so, then the laws of the Kitab-i-Aqdas are not human ordinances but expressions of the Primal Word’s sovereignty over creation. What are the implications of this theological grounding of law for the nature of legal obligation? Compare with natural law theory in Thomistic thought and with the divine command theory of ethics.

On the Cusp of Formal Law: Marriage and the Architecture of the New Order

Key Passages

And when He desired to manifest grace and beneficence to men, and to set the world in order, He revealed observances and created laws; among them He established the law of marriage, made it as a fortress for well-being and salvation, and enjoined it upon us in that which was sent down out of the heaven of sanctity in His Most Holy Book. He saith, great is His glory: “Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves.” — BH03181

The details of this Most Great Revelation have not been mentioned except according to the known capacity of the people. Were they to ponder deeply that which was revealed in the Bayan, they would be blessed with a drop from this vast ocean. — BH00312

Context for Study

BH03181, the *Khutbatu'n-Nikah* (Marriage Tablet), stands at a remarkable intersection: it is both a liturgical text designed to be recited at Baha'i wedding ceremonies and a concise theological statement about why God creates law at all. The answer given is simple and comprehensive: God reveals laws “to set the world in order” and to “manifest grace and beneficence to men.” The law of marriage is specifically identified as a “fortress for well-being and salvation” — a social institution that serves both individual flourishing and the perpetuation of the community’s capacity to remember God. The phrase “that ye may bring forth one who will make mention of Me amid My servants” gives marriage an explicitly eschatological purpose: it is not merely a private contract but a covenant for the generation of future witnesses to the divine. The tablet stands on the eve of the Kitab-i-Aqdas’s formal legislation and therefore represents the pre-Aqdas theology of law in its most concise form: law is not arbitrary divine command but the expression of divine grace aimed at human well-being. This is a position with deep resonances in natural law theory (Aquinas: human law participates in eternal law through practical reason) and in the Jewish understanding of the commandments (*mitzvot*) as expressions of divine care for human flourishing, rather than arbitrary tests of obedience.

Questions for Reflection

1. The Marriage Tablet grounds the law of marriage in a theological argument (God creates laws to manifest grace and set the world in order) rather than in a simple command. What theory of the relationship between divine will and human benefit underlies this grounding? Compare with the Thomistic understanding that all law derives ultimately from the eternal law of God and that natural law is its participation in human reason, and with the Islamic *maqasid al-shari'a* (the aims of Islamic law) which grounds law in the protection of five necessities: life, intellect, lineage, property, and religion.
2. Marriage is described as a “fortress for well-being and salvation.” How does this military/protective image of marriage relate to the other “fortress” imagery in the corpus (the fortress of God’s protection, the fortress of the Covenant)? What does the use of this image suggest about the social function of the marital institution in Baha’u’llah’s theology?
3. “That ye may bring forth one who will make mention of Me amid My servants.” Marriage is teleologically oriented toward the generation of future believers. How does this eschatological purpose of marriage compare with: (a) the Augustinian understanding that the *bonum prolis* (the good of children) is one of the three goods of marriage; (b) the Qur’anic understanding of marriage as a source of *mawadda* (love) and *rahma* (mercy) between spouses (30:21); and (c) the Jewish understanding of procreation as the first positive commandment (*pru u-rvu*, Genesis 1:28)?
4. BH00312’s observation that “the details of this Most Great Revelation have not been mentioned except according to the known capacity of the people” suggests a principle of progressive disclosure: the community is given only as much law and doctrine as it can currently absorb. How does this principle relate to the overall arc of volumes 38–47, in which we can see the gradual movement from personal exhortations toward formal institutional prescriptions? What does it suggest about the relationship between the community’s spiritual development and the form of divine legislation?
5. The volume as a whole stands on the threshold of the Kitab-i-Aqdas. Looking back across volumes 38–47, what trajectory of development can be identified in Baha’u’llah’s relationship to the community? How has the mode of address changed from the proclamatory tablets of the Edirne period through the prison correspondence of ‘Akka to the consolidating legislation of this threshold moment?

A Guiding Question for the Whole Volume

Volume 47 is the threshold moment of the collection: the last act of consolidation before the formal ordering of the community through law. Every element of this collection — the charge to Samandar, the hermeneutical correction of Babi misreadings, the philosophical identification of the Primal Word, the liturgical prescription of marriage — is oriented toward a single goal: making the community ready to receive and inhabit the full form of the Revelation that is about to be given.

A guiding question for the whole volume might therefore be: **What does the ten-volume arc of writings from the Edirne proclamation to this threshold of the Kitab-i-Aqdas reveal about the relationship between prophetic proclamation and communal readiness — and in what sense is the legal and institutional ordering of a community the necessary**

completion, rather than the replacement, of the spiritual, philosophical, and pastoral work that made it possible?