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

Provisional Parallel-Text Study Series

Volume 34:

Writings of Baha'u'llah, middle Edirne
(March 1866 - Sept. 1867)

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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 29,0000 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 possble. 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 Zanjan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

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

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

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

‘Abdu’l-Bahá

I. Pre- and early ministry

108. Pre-ministry letters and writings (before June 1892)
109. The Secret of Divine Civilization (1875)
110. A Traveller’s Narrative (ca. 1886)
111. Letters and utterances in the year 1892
112. Letters and utterances in the year 1893
113. Letters and utterances in the year 1894
114. Letters and utterances in the year 1895
115. Letters and utterances in the year 1896
116–117. Letters and utterances in the year 1897 I–II
118. Letters and utterances in the year 1898
119. Letters and utterances in the year 1899
120–122. Letters and utterances in the year 1900 I–III
123–124. Letters and utterances in the year 1901 I–II
125–126. Letters and utterances in the year 1902 I–II
127–129. Letters and utterances in the year 1903 I–III
130–131. Letters and utterances in the year 1904 I–II
132. Some Answered Questions, 1906–1907
133–134. Letters and utterances in the year 1905 I–II
135–136. Letters and utterances in the year 1906 I–II
137–138. Letters and utterances in the year 1907 I–II
139–140. Letters and utterances in the year 1908 I–II
141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

163–166. Letters and utterances in the year 1914 I–IV
167–168. Letters and utterances in the year 1915 I–II
169. Memorials of the Faithful (1916)
170. Letters and utterances in the year 1916
171. Letters and utterances in the years 1917–1918
172–175. Letters and utterances in the year 1919 I–IV
176–177. Letters and utterances in the year 1920 I–II
178–179. Letters and utterances in the year 1921 I–II

180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

193. Partial inventory and subject index
194. Index by source codes

Introduction to volume 34

This volume (middle Adrianople/Edirne, March 1866–Sept. 1867) is shaped by a single historical pressure-point: the crisis that culminated in the "Most Great Separation," when the contest over leadership within the Babi community—above all the mounting hostility of Mirza Yahya Azal—forced Baha'u'llah to clarify, in word and in lived action, what kind of authority His Cause now claimed, and what fidelity to the Bab truly required. The Suriy-i-Amr (BH00084) establishes a keynote of unanswerable divine initiative—"command" as creative sovereignty and as the onward, unstoppable disclosure of guidance—while simultaneously insisting that the community's survival depends on obedience, inner purification, and refusal to be distracted by pride, faction, or inherited categories. This rupture is itself the Test: not simply an unfortunate episode, but the instrument by which sincerity is distinguished from imitation. The Lawh-i-Fitnih (BH00637) casts the Adrianople turmoil in apocalyptic terms as the onset of a comprehensive trial whose "winds" have begun to blow, a trial severe enough to shake even seasoned mystics and eminent believers; its later Persian section explicitly anchors that cosmic rhetoric in the concrete events of Azal's revolt, attempted violence, and Baha'u'llah's withdrawal from the shared residence. That dialectic—concealment and disclosure, inward reality and outward schism—reappears in the Suriy-i-Hijr (BH01774), where separation is narrated as a lonely, purposeful departure "between heaven and earth," framed simultaneously as grief, sacrifice, and heavenly accompaniment. Taken together, these Tablets make "separation" less a retreat than a revelation-through-sifting: the community is compelled to decide whether it will follow the living Source of the Word or cling to substitutes—rank, rumor, inherited loyalties, or manufactured texts.

In the same period, the external ministry of Baha'u'llah shifts to a higher register through the initiation of His of systematic summons to kings and rulers in the Suriy-i-Muluk (BH00021), which stands beside intensely intracommunal texts that diagnose the spiritual pathology of dissension, recount persecution, and reframe the crisis as a divinely ordained sorting of hearts rather than a merely personal quarrel.

Out of this ordeal, the volume's third major emphasis offers a program for how the faithful are to endure and respond. The Suriy-i-Zubur (BH00604), revealed during the period of withdrawal, commissions teaching, steadfastness, and the active protection of believers from Azali propaganda, while explicitly privileging the potency of the Word over coercive force. The Suriy-i-Qadir (BH01132) similarly turns "power" into a moral demand: rulers and religious leaders—and, pointedly, Babi claimants to authority—are warned that station and influence are liabilities if they breed arrogance, and that true empowerment lies in rising to aid the Cause through recognition and service, not rivalry. Finally, longer argumentative replies such as BH04610 show Baha'u'llah addressing objections with a double strategy: affirming fidelity to the Bab's revelation while insisting that the central command of the Bayan is recognition of the Promised One, thereby exposing the contradiction of using "law" or "scripture" as a veil for envy, ambition, or rebellion.

Contents

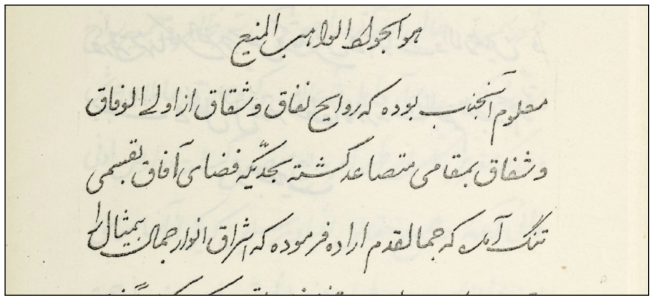
BH03020 1
BH00084 Suriy-i-Amr 2
BHU0037 Words to Shaykh Salman and others 17
BH00845 Suratu'llah 18
BH01865 Lawh-i-Rasul 21
BH00637 Lawh-i-Fitnih (Tablet of the Test) 23
BH01774 Suriy-i-Hijr 28
BH11579 Lawh-i-Abdu'l-'Aziz va Vukala 30
BH00021 Suriy-i-Muluk 30
BH00287 Lawh-i-Baha 59
BH00970 Lawh-i-Laylatu'l-Quds (Tablet of the Sacred Night - Adrianople) 66
BH00032 Lawh-i-Ruh 69
BH02947 to Habib 92
BH00006 Lawh-i-Sarraj 93
BH00144 Suriy-i-Bayan 174
BH00614 to Siyyid Mihdi Dahaji 186
BH00652 to Aqa Muhammad Hasan brother Of Aqa Muhammad Ismullah 190
BH00657 to Javad 195
BH00058 Suriy-i-Hajj I (Shiraz) 200
BH00071 Suriy-i-Hajj II (Baghdad) 219
BH01132 Suriy-i-Qadir 236
BH00604 Suriy-i-Zubur 238
BH00677 to Mulla Rida Yazdi 243
BH00457 Lawh-i-Mubahilih 247
BH03710 Prologue to the Lawh-i-Mubahilih 252

BH00682 Suriy-i-Hifz 255
BH00366 to Muhammad Javad Qazvini et al. 259
BH01361 Gul va Bulbul (The nightingale and the owl) 266
BH00814 268
BH01597 Lawh-i-Kimiya 1 270
BH04610 272

Study guide to this volume **273**

BH03020

Date: 1282-10-22 ca. [1866-Mar-10]



INBA74

1 He is the Most Generous, the All-Giving, the Impregnable

1 هوالجواد الواهب المنيع

2 Such hath been ... that the fragrances of discord and dissension from those who profess loyalty have risen to such a degree that the atmosphere of the horizons hath become such that the Ancient Beauty hath determined to veil the effulgence of His peerless Beauty behind the veils of glory, in such wise that no pure light shall ever again be witnessed from Him. Therefore, in accordance with divine wisdom, He hath withdrawn Himself from all companions and emigrants, even from the servants, and repaired alone to another house, establishing there the throne of sorrows. This is the third time that successive migrations have occurred in this supreme migration, yet none have been like unto this one, for it was undertaken with complete volition while its people were rendering the utmost service. However, the details of this migration cannot be encompassed by explanation, pen, tongue or exposition.

2 ...آنجناب بوده که روایح نفاق و شقاق از اولیالوفاق بمقامی متصاعد گشته بحدّیکه فضای آفاق بقسمی آمده که جمالقدم اراده فرموده که اشراق انوار جمال بیمثال را براقع جلال مستور و مخفی نماید بقسمیکه دیگر ابداً نوری طهور از او مشهود نباشد پس بلحاظ شطر بدا تأخیر آمده از کلّ معاشرین و مهاجرین انقطاع فرموده حتّی از خدّام وحده به بیت دیگر مقرّ عرش احزان فرمودند و این سیّم است که در این مهاجرت عظیم هجرتهای پی واقع شده ولکن هیچ یك بمثل این نبوده زیرا بکمال اختیار بوده و اهل آن کمال خدمت بجا می آورده ولکن تفصیل این مهاجرت به بیان و قلم و لسان و تبیان نیاید؟

3 If thou desirest to become acquainted with a drop thereof, refer to the Shirt of God which hath appeared in the form of words and letters in the Tablet of God, the Help in Peril, the Self-Subsisting. A Persian Tablet containing an Arabic verse at its head was presented before the Most Holy Throne in the sacred and most glorious presence. These wondrous and sublime words were revealed upon perusing it. May those manifestations of divine victory be made manifest in a wondrous temple and a new spirit.

3 ان ترید ان تطلع برشح منه فارجع الی قمیصاللهالذّی ظهور؟ علی هیئتهالکلمات و الحروف فی الواحاللهالمهیمنالقیّوم سواد یك لوح فارسی که مصرع شعر عربی که در صدر ورق ؟ آن حبیب بود بین یدیالعرش حاضر شده در ساحت قدس ابهی جلّت عظمة معروض داشتیم این کلمات بدیع منیع را صادر فرمودند بزیارت آن مشرّف شده ؟ آن ظهورات نصر آلهی را در هیکل بدیع و روح جدید ظاهر نمایند

4 O thou who art beloved! Be ye informed that the Tablets contained in these four packets should not be lost. Remain firm and steadfast in all things and conditions in the Cause of God, the Resplendent, the Impregnable, and carry out the services to the Cause to whatever extent possible through hand, tongue, heart, soul and spirit. The details of these days are as revealed

4 محبوبا مطّلع شوید که الواحیکه در این چهار پاکت بود از میان نرود در جمیع شئون و جهات ثابت و مستقیم بامراللهالبهیالمنیع بوده و بانچه از ید و لسان و دل وجان و روان بر آید خدمات امر را ملحوظ و معمول دارند که تفصیل این ایّام همان است که در الواح قبل و حین صدور

in previous Tablets and at the time of their revelation. Regarding the delivery of Tablets to their recipients, allow not the slightest delay or postponement. This is a command from the presence of the Mighty, the Self-Subsisting. The proclamation of this wondrous Cause is binding and obligatory upon all souls according to their capacity, and not a moment's delay, postponement or silence is permissible. Tomorrow, being Friday the 22nd of Shavval, the Peerless Beauty intends to move to another house.

یافته در تأکید ابلاغ الواح باهل آن اقلّ من حین تاخیر و تعویق جایز ندانید هذا امر من لدن عزیز قیّوم تبلیغ امر بدیع بر کلّ نفوس علی ما یستطیع علیه لازم و واجب و آنی تاخیر و تعویق و صمت جایز نه فردا که یوم جمعه ۲۲ شوال است طلعت بیمثال بنای حرکت به بیت دیگر دارند

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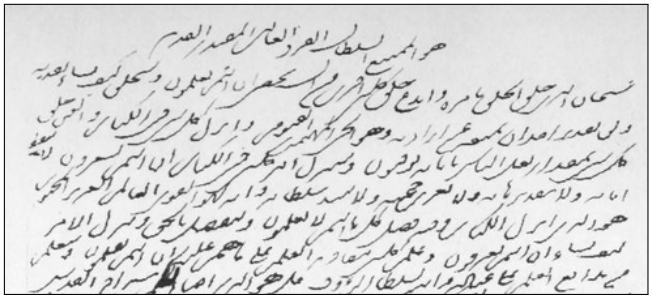
BH00084

Suriy-i-Amr



ROB

1 This is the Surih of Command which We have sent down by Our command and authority from before Us, and verily I am the Commander, the Ruler, the All-Knowing, the Powerful, the Dominant, the Self-Subsisting.

1 هذه سورة الأمر قد نزّلناها بأمر من لدنّا و سلطان من عندنا و انا الآمر الحاکم العالم المقتدر المهیمن القیّوم

2 He is the Invincible Sovereign, the Single One, the Victorious, the Omnipotent, the Almighty.

2 هو الممتنع السّلطان الفرد الغالب المقتدر القدیر

3 Glorified be He Who created all creation by His command, and brought every created thing into being nearer than can be counted, were ye to know. He shall create as He willeth through His power, and none can prevent Him from His purpose, for He is the True One, the Supreme, the Self-Subsisting. He hath sent down all things in the Book and perfected the creation of all things in due measure, that men might be assured of His signs. He shall continue to send down the command of all things in the Book, were ye to perceive. His signs shall not be severed, nor His proof exhausted, nor His testimony weakened, nor His sovereignty perish, for He is verily the Powerful, the All-Knowing, the Mighty, the Best-Beloved.

3 سبحان الّذی خلق الخلق بأمره و ابدع خلق کلّ شیء اقرب من ان یحصی ان انتم تعلمون و سیخلق کیف یشآء بقدرته و لن یقدر احد ان یمنعه عن ارادته و هو الحقّ المهیمن القیّوم و انزل کلّ شیء فی الکتاب و اتقن خلق کلّ شیء بمقدار لعلّ النّاس بآیاته یوقنون و سینزل امر کلّ شیء فی الکتاب ان انتم تشعرون لا یقطع آیاته و لا ینفد برهانه و لا یعزب حجّته و لا یبید سلطانه و انّه لهو القوی العالم العزیز المحبوب

4 He it is Who sent down the Book wherein He hath detailed all that ye know not, and He shall continue to expound the truth and send down the Command as He willeth, were ye to understand. He hath taught all things the measures of knowledge according to their capacity, were ye to know, and He shall

4 هو الّذی انزل الکتاب و فیه فصّل کلّ ما انتم لا تعلمون و سیفصّل بالحقّ و ینزل الأمر کیف یشآء ان انتم تعرفون و علّم کلّ شیء مقادیر العلم علی

continue to teach His servants from the wonders of knowledge, for He is verily the Sovereign, the Compassionate.

ما هم علیه ان انتم تعلمون و سیعلّم من بدایع العلم علی عباده و انّه لهو السّلطان الرّؤف

5 Say: He it is Who hath lit for you the Lamp of Holiness that ye might be illumined thereby in the darkness of your own selves, and that ye might not go astray. And He shall cause the Lamp of the Spirit to shine in the Niche of the Command, were ye to witness it. He it is Who kindled the Fire of the Command in the Blessed Vale, the holy and blessed spot, and He shall kindle it through His grace in the innovative Paran, that ye might be guided by God's guidance.

5 قل هو الّذی اضآء لکم سراج القدس لتستضیؤوا به فی ظلمات انفسکم و لعلّکم لا تضلّون و سیضیء سراج الرّوح فی مصباح الأمر ان انتم تشهدون هو الّذی اوقد نار الأمر فی بقعة البقآء وادی قدس مبروک و سیوقد بفضله فی فاران البدع لعلّ انتم بهدی الله تهتدون

6 The Sun of Wisdom and Utterance hath shone forth upon you, were ye to behold with the eye of God. He shall cause it to shine forth when He willeth and desireth. There is no God but Him, the Supreme, the Holy. None can prevent Him from exercising His sovereignty. He ruleth as He pleaseth by His command, were ye to believe. He shall perfect His Cause through His power, even should all who are in the heavens oppose Him, and this is a known truth. He shall aid His servants with the means of the heavens and earth until His Cause is established, His sovereignty exalted, and His power made manifest. Thus hath He prescribed for Himself in the preserved Tablets of Glory.

6 و اشرق علیکم شمس الحکمة و البیان ان انتم ببصر الله تنظرون و سیشرق اذا شآء و اراد لا اله الّا هو المهیمن القدّوس لن یقدر احد ان یمنعه من سلطانه یحکم کیف یشآء بأمره ان انتم تؤمنون و یتمّ امره بقدرته ولو یعترض علیه کلّ من فی السّموات و انّ هذا لحقّ معلوم و یمدّ عباده بأسباب السّموات و الأرض الی ان یثبت امره و یعلو سلطنته و یظهر اقتداره کذلک کتب علی نفسه فی الواح عزّ محفوظ

7 Say: The power of God is like unto an ocean - would it diminish by the drawing of cups? Say: What aileth you? How do ye judge? Say: The knowledge of God is like unto the winds - would they cease to blow? What aileth you, O heedless ones? How do ye imagine?

7 قل مثل قدرة الله کمثل البحر هل ینقص بأخذ الأقداح قل ما لکم کیف تحکمون قل مثل علم الله کمثل الأریاح هل تنتهی بالهبوب ما لکم یا ملأ الغفلآء کیف تظنّون

8 Say: Verily His Cause is sanctified above all similitudes, even as His Essence is sanctified above all that ye can comprehend. Yet He citeth similitudes that ye might understand God's Cause, and that ye might find the sweet fragrances of holiness from the Ridvan and from the holy and hidden direction, and that your souls might thereby find rest and be not troubled, and that ye might not deny God's grace, nor forget His covenant, nor be of those who are not guided by God's guidance. And that ye might distinguish between truth and falsehood, then unto God shall ye return.

8 قل انّ امره مقدّس عن الأمثال کما انّ ذاته مقدّس عن کلّ ما انتم تعقلون ولکن یذکر بالأمثال لعرفانکم امر الله و لعلّ انتم تجدون روایح القدس عن الرّضوان و عن شطر قدس مکنون و لعلّ تستقرّ بذلک نفوسکم و لا تضطربون و لا تنکرون فضل الله و لا تنسون عهده و لا تکوننّ من الّذینهم بهدی الله لا یهتدون و لعلّ تمیّزون بین الحقّ و الباطل ثمّ الی الله ترجعون

9 Say: Those who deny God's grace, their punishment shall soon overtake them, and ye shall then witness it. Deny not the signs of God when they are sent down unto you, and turn not back on your heels, and be not of those who were turned back. Verily the influence of God shineth like the sun among the stars, were ye to perceive. None shall doubt God's proof and His Cause save those who doubt their own selves and who deny God's favor.

9 قل انّ الّذینهم ینکرون فضل الله فسوف یأتیهم جزائهم و انتم اذاً تشهدون ان لا تنکروا آیات الله اذا نزّلت علیکم و لا تنقلبوا علی ادبارکم و لا تکوننّ من الّذینهم کانوا علی اعقابهم منقلبون و انّ اثر الله یستضیء کالشّمس بین الکواکب لو انتم تشعرون و لن یشتبه علی احد برهان الله و امره الّا الّذینهم

يشتبهون على انفسهم و كانوا بنعمة الله ان يكفرون

10 Say: O people, have mercy upon yourselves and be not neglectful of God's Cause, then deny not the signs of God. The kingdom and all that ye occupy yourselves with shall perish, then unto God your Lord shall ye be gathered. Look ye unto the peoples of the past, then ponder their fate. Did their opposition or denial endure in the earth?

10 قل يا قوم فارحموا على انفسكم و لا تفرّطوا فى جنب الله ثمّ بآيات الله لا تجحدون سيفنى الملک و ما انتم اشتغلتم به بذواتكم ثمّ الى الله ربّكم تحشرون فانظروا الى امم القبل ثمّ فى امرهم تتفكّرون هل بقى فى الأرض اعراضهم او انكارهم

11 And that which ye have busied yourselves with, then unto God your Lord shall ye be gathered. Consider the peoples of old, then ponder their affair. Did their opposition and denial remain on earth, and all that they were wont to do? When the Messengers of God came unto them, they but opposed them until they imprisoned and slew them, as ye well know. Yet God exalted their Cause and established their proof, and cut off the last remnant of those who opposed God and denied His signs. Soon shall ye find these who have waxed proud against God like unto the peoples of old, and God shall seize them for their unbelief and return them to their abode in the fire of their own selves, wherein they shall be tormented for all eternity.

11 و كلّما كانوا ان يفعلون او يقولون ما جآءهم من رسل الله الّا و قد اعترضوا عليهم الى ان حبسوهم و قتلوهم كما انتم تعلمون و مع ذلک رفع الله امرهم و اثبت برهانهم و قطع دابر الّذينهم اعترضوا على الله و كانوا بآيات الله ان يجحدون فسوف تجدون هؤلآء الّذينهم استكبروا على الله بمثل امم القبل و يأخذهم الله بكفرهم و يرجعهم الى مقرّهم فى نار انفسهم و كانوا فيها بدوام الله هم معذّبون

12 Say: O people, fear ye God and follow not your desires, but follow the Command of God, the Protector, the Self-Subsisting. Transgress not what hath been detailed in the Book, exceed not His bounds, and be not heedless of His remembrance. Beware lest ye forget God's laws and all that ye have been commanded in the Book - this is better for you, did ye but know. Trust not in your wealth and children, but put your trust in God, the Mighty, the Beloved. Follow God's decree concerning your own selves, then turn your faces toward His countenance. Thus do We reveal unto you from the verses of the Command and teach you the ways of holiness, that haply ye may understand. Say: If ye act not in accordance with what hath been decreed in truth from the presence of a Wise, Self-Subsisting Lord, God will surely create another creation who will all act according to His command and prostrate themselves before Him. Say: He is indeed independent of all who are in the heavens and the earth, and of all that ye know or recognize.

12 قل يا قوم خافوا عن الله و لا تتّبعوا هواكم فاتّبعوا امر الله المهيمن القيّوم و لا تجاوزوا عمّا فصّل فى الكتاب و لا تتعدّوا عن حدوده ثمّ عن ذكره لا تغفلون ايّاكم ان تنسوا احكام الله و عن كلّ ما امرتم به فى الكتاب و هذا خير لكم ان انتم تعلمون و لا تتّكلوا على اموالكم و اولادكم فتوكّلوا على الله العزيز المحبوب فاتّبعوا حكم الله فى انفسكم ثمّ الى وجهه تتوجّهون كذلک نلقى عليكم من آيات الأمر و نعلّمكم سبل القدس لعلّ انتم تفقهون قل انّكم ان لن تعملوا بما قضى بالحقّ من لدن حكيم قيّوم فسوف يخلق الله خلقاً آخر كلّ بأمره يعملون ثمّ بين يديه يسجدون قل انّه لغنىّ عن كلّ من فى السّموات و الأرض و عن كلّ ما انتم تعلمون او تعرفون

13 Say: These are the paths of truth which We have made manifest in truth, if ye desire to walk therein. Walk ye then therein by God's leave, and tarry not for less than an instant if ye be of them that believe. Follow not those who have wronged their own souls and wronged others, who were among the corrupt in the Holy Land. They say "We believed in Ali aforetime," yet now they deny His signs. They imagine they believed in God

13 قل هذا سبل الحقّ قد اظهرناها بالحقّ ان انتم تريدون ان تسلكون اذاً فاسلكوا فيها باذن الله و لا توقّفوا اقلّ من آن ان انتم تؤمنون و لا تتّبعوا الّذينهم ظلموا على انفسهم و اظلموا العباد و كانوا من الّذينهم كانوا فى ارض القدس ان

in His former Manifestations, yet today they disbelieve in His sovereignty. Thus doth God reveal the deeds of those in whose hearts lurked rancor toward the Cause, though they sought to conceal it. Thus doth God render void the false through its own deeds and establish the truth through His words, if ye would know it.

يفسدون يقولون انّا آمنّا بعلیّ من قبل ثمّ بآياته حينئذ يجحدون و يظنّون بأنّهم آمنوا بالله فی مظاهر القبل ثمّ بسلطانه اليوم يكفرون كذلک يظهر الله اعمال الّذين كان فی صدورهم غلّ من الأمر ولو كانوا بأنفسهم يسترون كذلک يبطل الله الباطل بأعماله و يثبت الحقّ بكلماته ان انتم تعرفون

14 Say: We desire naught save what God hath desired for Us - this is My desire in the hereafter and in this world, as beareth witness the angels that circle round the Throne. We wished only what God wished for Us, and We rejoice therein at all times, if ye but knew. Say: Days have passed over Us which none knoweth how they passed save God, the Mighty, the Powerful, the Beloved. And days pass over Us in these times which none knoweth how they pass save God, the Single, the Sovereign, the Powerful, the Self-Subsisting. We have been grateful for all that hath befallen Us, content with what He hath decreed for Us. We are patient in His trials and complain of nothing except to Him.

14 قل انّا ما نريد الّا بما اراد الله لنا و هذا مرادی فی الآخرة و الأولی و يشهد بذلک ملائكة الّذينهم فی حول العرش يطوفون و ما شئنا الّا ما شآء الله لنا و نفرح بذلک فی كلّ حين ان انتم تعلمون قل قد قضت علينا ايّام لن يعرف احد كيف مضت الّا الله المقتدر العزيز المحبوب و يقضی علينا ايّام فی هذه الأيّام و لن يدری احد كيف تمضی الّا الله الفرد السّلطان المقتدر القيّوم و انّا كنّا شاكراً بكلّ ما ورد علينا و راضياً بما قضی لنا و نصبر فی بلاياه و ما نشكو فی شیء الّا اليه

15 We follow in all matters His chosen ones who were patient in tribulation, and We are patient even as patient servants aforetime who were honored and whom God raised up in truth over all who are in the heavens and the earth, and they summoned the people until they were slain in the path of God, the Mighty, the Beloved. And the more they increased in remembrance, the more the people increased in their wretchedness, and they answered not God's herald in their midst, and they were of those who denied the presence of God. Thus do We recount unto you from God's ways which were decreed upon His servants, that ye may know what hath befallen His chosen ones in this time, that perchance ye may ponder within yourselves and deny not God's signs in your days, and follow not Satan in your souls. Then be ye guided by God's lights, the King, the Mighty, the Holy.

15 و نتّبع فی كلّ الأمور اصفيائه الّذينهم فی البلآء كانوا ان يصبرون و نصبر كما صبر عباد مكرمون الّذينهم كانوا من قبل و بعثهم الله بالحقّ علی كلّ من فی السّموات و الأرض و دعوا النّاس الی ان قتلوا فی سبيل الله العزيز المحبوب و كلّما زادوا فی الذّكری زاد النّاس فی شقوتهم و ما اجابوا داعی الله بينهم و كانوا بلقآء الله ان يكفرون كذلک نذكر لكم من سنن الله الّتی قضت علی عباده لتعلموا بما ورد علی اصفيائه فی هذا الزّمان لعلّ انتم فی انفسكم تتفكّرون و لا تجحدوا آيات الله فی ايّامكم و لا تتّبعوا الشّيطان فی انفسكم ثمّ اهتدوا بأنوار الله الملک العزيز القدّوس

16 He it is Who sent down the Bayan in truth, and verily We believe in it. He hath brought forth the creation of the heavens and earth by His command and perfected the creation of all things. This is what hath been ordained by the Pen of Creation upon preserved holy tablets. There is no God but Him - His is the creation and the command, and all return unto Him. He hath ordained the measures of all things, as ye witness in the Book. Therein He opened the gates of Paradise, and in each gate dwelleth a creation. And He planted in every Paradise lofty and noble trees, all of which have borne holy fruits whereof the righteous partake in bliss.

16 هو الّذی نزّل البيان بالحقّ و انّا به مؤمنون قد ابدع خلق السّموات و الأرض بأمره و اتقن خلق كلّ شیء و هذا ما قدّر من قلم الصّنع علی الواح قدس محفوظ و ما من اله الّا هو له الخلق و الأمر و كلّ اليه يرجعون و قدّر مقادير كلّ شیء و انتم فی الكتاب تشهدون و فتح فيه ابواب الرّضوان و فی كلّ باب خلق يعيشون و غرس فی كلّ رضوان اشجار عزّ مرفوع ثمّ اثمرت كلّها بأثمار القدس و الأبرار منها يتنعّمون

17 And He established in each one thereof palaces of hidden and precious pearls, and in every palace are maidens who appear to have been created from the light of God, the Mighty, the Exalted, the Beloved. They all remember God their Creator with enchanting and uplifted melodies, and the people of the eternal pavilion take delight in their songs and are drawn by their strains.

17 و حدّد فی کلّ واحد منها قصور من لؤلؤ عزّ مکنون و فی کلّ قصور حوریّات کأنّهنّ خلقن من نور الله العزیز المتعالی المحبوب و کلّهنّ یذکرن الله بارئهنّ بألحان جذب مرفوع و یتلذّذون من نغماتهنّ اهل سرادق الخلد ثمّ بألحانهنّ هم یجتذبون

18 And in every Paradise flow seven rivers that ye may drink therefrom. Among them floweth the wine of immortality on the right hand of Paradise, like liquid rubies of holiness. And among them is the milk of glory whose color never changeth throughout the dominion's duration, if ye be of those who are certain. And among them is purified honey whose taste altereth not, and none shall partake thereof save those who have trusted in God, the Supreme, the Self-Subsisting. And among them is water that never stagnates, wherein man findeth every delight - this is what hath been ordained therein of God's grace, the Mighty, the Powerful, the Holy.

18 و جرت فی کلّ رضوان سبعة انهار لعلّ انتم منها تشربون و منها خمر البقآء تجری عن یمین الرّضوان کأنّها یاقوت قدس مسیول و منها لبن السّنا الّذی لن یتغیّر لونه بدوام الملک ان انتم توقنون و منها عسل مصفّی الّذی لن یتغیّر طعمه و لن یرزق منه الّا الّذینهم توکّلوا علی الله المهیمن القیّوم و منها مآء غیر آسن الّذی یجد الانسان منه کلّ اللّذّات و هذا ما قدّر فیه من فضل الله العزیز المقتدر القدّوس

19 And among them is a river that floweth by the name of the Beloved, and the people of Paradise at all times beseech their Lord God to be given a drink therefrom - this is what they seek from God morning and evening. And among them is a river that floweth in the form of trinity within the word of quaternity, and it maketh mention of God in its flowing, if ye would understand. The people of Paradise gather around it to hear what is mentioned of the remembrance of God, the Triumphant, the Mighty. Whoso drinketh a drop thereof shall attain unto his desire and reach a station whereunto none can arrive save whom God willeth and desireth. Thus do We cast upon you the wonders of God's handiwork, that perchance ye may hasten unto Him.

19 و منها نهر یجری علی اسم الحبیب و اهل الجنّة فی کلّ حین عن الله ربّهم یسألون بأن یسقون بشربة منه و هذا ما یطلبون عن الله فی کلّ عشیّ و بکور و منها نهر یجری علی هیئة التّثلیث فی کلمة التّربیع و یذکر الله فی سیلانه ان انتم تفقهون و یجتمعون فی حوله اهل الفردوس لیسمعوا ما یذکر من ذکر الله الغالب القدّور و من یشرب قطرة منه لیصل الی ما اراد و یبلغ الی مقام الّذی لن یصل الیه احد الّا من شآء الله و اراد و کذلک نلقی علیکم بدایع صنع الله لعلّ انتم الیه تسرعون

20 And among them is a river which God hath sanctified from every color and purified from every taste, for it was created from the pure essence of God's nature, if ye but knew. Therein He hath ordained that which cannot be described in words nor completed by the pen, if ye be of those who are certain. And whosoever drinketh therefrom a single draught, upon him shall be unveiled the mysteries of what was and what shall be; he shall discern all things in their proper stations, shall be made acquainted with the treasures of wisdom, and shall soar, on the wings of ruby, within the realms of nearness unto the Well-Beloved.

20 و منها نهر الّذی جعله الله مقدّساً عن کلّ لون و منزّهاً عن کلّ طعم لأنّه خلق من ساذج فطرة الله ان انتم تعلمون و فیه قدّر ما لا یجری علی البیان وصفه و لا یتمّ بالقلم امره ان انتم بذلک توقنون و من شرب منه شربة یظهر علیه سرّ ما کان و ما یکون و یعرف کلّ شیء فی اماکنه و یطّلع بکنوز الحکمة و یطیر بجناحین الیاقوت فی عوالم قرب محبوب

21 O people of the Bayan! Follow not your selfish desires, nor deprive yourselves of these breezes that waft from the direction of eternity at the right hand of Paradise. Turn your hearts to this holy and beloved quarter. Take not your desires for

21 یا ملأ البیان لا تتّبعوا هواکم و لا تجعلوا انفسکم محروماً عن هذه النّفحات الّتی تهبّ عن شطر البقآء یمین الفردوس و توجّهوا بقلوبکم الی هذا

your god, nor be of those who cleave to the idols of their vain imaginings. Shatter the idols by the power of the Name of God - this, indeed, through His Most Great Name, if ye be endowed with vision. Say: The breezes of bounty have wafted, and the clouds of grace have been raised up, and all things have been adorned since the Temple of Light hath been established upon the cloud of holy and inaccessible glory. Know ye then the value of this transcendent, exalted, and sublime bounty. At that time, the Herald of Immortality shall call out to all who are in the heavens and on earth, and shall give glad tidings of the meeting with God to all things, if ye but hearken.

الشّطر المقدّس المحبوب لا تتّخذوا الهكم هواكم و لا تكوننّ من الّذينهم كانوا على اصنام انفسهم لعاكفون كسّروا الأصنام باسم الله و هذا من اسمه الأعظم لو انتم بالمنظر الأكبر تنظرون قل قد هبّت نسايم الجود و رفعت غمام الفضل و انبسطت كلّ شيء بما استوى هيكل النّور على سحاب قدس ممنوع فاعرفوا قدر هذا الفضل المتعالى العزيز المرفوع اذاً ينادى منادى البقآء كلّ من فى السّموات و الأرض و يبشّر كلّ شيء بلقآء الله ان انتم تسمعون

22 O heaven of holiness! Adorn thyself with the stars of glory, then ascend as thou willest, for thou hast attained unto these days wherein none of the near ones have attained save those whom divine benevolence preceded in this Cause and whom the breaths of hidden glory have encompassed. O cloud of the Cause! Rain down from the pearls of holiness as thou willest, and turn not to anyone, that all things may partake of thy bounty, for upon thee hath been established the Beauty of God, the Sovereign, the Supreme, the Self-Subsisting. O land of Paradise! Rejoice within thyself, then give glad tidings within thine essence, for the footsteps of the Spirit have walked upon thee, and this is a manifest bounty. Then reveal the mysteries treasured within thee, for this is the Day whereon the near ones shall be gathered. For besides these, none have a portion of this gathering wherein the Words of God shall be manifested in their fullness - these are indeed His words, would ye but read them. And this is the gathering of the Spirit wherein holy souls are gathered, and besides them none can approach even by a finger's breadth. This is a station wherein the Buraq moveth not, nor can the celestial pavilion ascend thereto, if ye but knew.

22 ان يا سمآء القدس زيّنى نفسک بكواكب العزّة ثمّ ارتفعى كيف تشآء بما فزت بهذه الأيّام الّتى ما فاز بها المقرّبون الّا الّذين سبقتهم الحسنى فى هذا الأمر و احاطتهم نفحات عزّ مخزون ان يا غمام الأمر فامطر من لآلئ القدس كيف تشآء و لا تلتفت الى احد ليأخذ فضلک كلّ شيء بما استوى عليک جمال الله الملک المهيمن القيّوم ان يا ارض الفردوس فابسطى فى نفسک ثمّ بشّرى فى ذاتک بما مشى عليک قدم الرّوح و هذا لفضل مشهود ثمّ اظهرى اسرار الّتى كنزت فيک و هذا من يوم يحشر فيه عباد مقرّبون لأنّ لدون هؤلآء ليس نصيب من هذا الحشر الّذى يظهر فيه كلمات الله بأتمّها و هذه من كلماته لو انتم تقرؤون و هذا من حشر الرّوح يحشر فيه ارواح القدسيّة و دونهم لن يستطيعوا على قدر انملة ان يقربون هذا مقام الّذى لن يحرّک فيه البراق و لن يصعد اليه رفرف الخلد ان انتم تعلمون

23 O gardens of earth! Adorn yourselves with the roses of holy love, then manifest all that hath been treasured within you of holy subtleties and sweet-scented breezes. O trees of earth! Arise by God's leave, then bring forth holy fruits according to what hath been ordained in you by God's command, the Holy, the Exalted, the Self-Subsisting, for the winds of eternity have blown upon you from this quarter wherein every beloved matter hath appeared. O birds of Paradise! Sing and warble the sweetest melodies, then soar in this atmosphere, for We have created you in the name of one of the Names, that by these melodies may be attracted the hearts of those who have detached themselves from all directions and turned unto a praiseworthy station of nearness. All this is from the grace of

23 ان يا حدائق الأرض زيّنوا انفسكم بأوراد قدس محبوب ثمّ اظهروا كلّ ما كنز فيكم من لطايف القدس و روايح عزّ ملطوف ان يا اشجار الأرض ارتفعوا باذن الله ثمّ اظهروا من اثمار القدس فيما قدّر فيكم من امر الله المقدّس المتعالى القيّوم بما هبّت عليكم ارياح البقآء عن هذا الشّطر الّذى فيه ظهر كلّ امر محبوب ان يا طيور الفردوس غنّوا و تغنّوا على احسن النّغمات ثمّ طيروا فى هذا الفضآء بما خلقناكم باسم من الأسمآء لتجتذب من هذه النّغمات افئدة الّذينهم انقطعوا عن كلّ الجهات و توجّهوا الى مقام قرب محمود كلّ ذلک

Him Who hath encompassed all who are in the heavens and on earth, whereat rejoice the denizens of the Supreme Concourse and beyond them the inhabitants of the pavilions of immortality - and now, O people of earth, be ye joyful!

من فضل الّذی احاط کلّ من فی السّموات و الأرض و یستبشر به اهل ملإ الأعلی و من ورائهم اهل سرادق الخلد و انتم یا ملأ الأرض حینئذ فاستبشرون

24 And thou, O quarter of Iraq! Let your heart weep, and then your eyes, for the departure from you of the Beauty of God, Who is now confined in a prison-fortress behind towering rocky mountains. Cast off from your form the garment of joy, for the breezes of glory have been cut off from this Hidden Pearl. By God! The eyes of eternity weep for you, and the hearts of the denizens of Paradise are rent by what hath befallen Us at the hands of the embodiments of despised tyranny. O land! How canst thou remain in thy place when thou beholdest the Seat of God in manifest sorrow? Canst thou witness the City of God after the departure therefrom of the Essences of His Cause, who are now imprisoned in a distant land beyond Qaf? O City! How canst thou remain steadfast in thy position and harbor the bodies of those who have denied and associated partners with God, after the departure from thee of the Temple of God with His few companions?

24 و انّک انت یا شطر العراق فابک بقلبک ثمّ بعینک بما خرج عنک جمال الله ثمّ استقرّ فی مقرّ السّجن خلف قلل من جبال صخر مرفوع فانزع عن هیکلک قمیص السّرور بما انقطعت نسایم العزّ عن هذا اللّؤلؤ المکنون تالله تبکی علیک عیون البقآء ثمّ استدمّت اکباد اهل الفردوس بما ورد علینا من هیاکل ظلم مبغوض ان یا هذا الشّطر کیف تستقرّ فی مقامک بعد الّذی تشهد مقام الله علی حزن مشهود أ تشهد مدینةالله بعد الّذی خرجت عنها جواهر الأمر و کانوا فی ارض البعد خلف القاف لمسجون ان یا مدینة کیف تستقرّین علی مقامک و تحملین اجساد الّذینهم کفروا و اشرکوا بعد الّذی خرجت عنک هیکل الله مع اصحاب معدود

25 The heavens are well nigh rent asunder, and the holy earth split open, by reason of the tears of the Youth falling upon this Face that hath turned only unto God, the Mighty, the Supreme, the Self-Subsisting. The atoms of all created things weep at His weeping, and the Countenances of Paradise lament in chambers of crimson ruby. Hear thou the lamentations of the dwellers of the heavens, if ye be of them that hear. We remain in a place where the hands of all created things are cut off from Our robe, where no cry can reach Us, nor the wailing of those who doubt the meeting with their Lord. Yet We are patient in all things, and My patience is only through God, and in Him let the detached ones place their trust.

25 اذاً تکاد السّموات ان تنفطرنّ و تنشقّ ارض القدس بما جرت دموع الغلام علی هذا الخدّ الّذی ما توجّه الّا الی الله العزیز المهیمن القیّوم و تبکی ببکائه ذرّات الممکنات و تضجّ طلعات الخلد فی غرفات حمر یاقوت اذاً اسمع ضجیج اهل السّموات ان انتم تسمعون و بقینا فی مقام انقطعت عن ذیلنا ایدی الممکنات و لن یرفع الینا ضجیج احد و لا صریخ الّذینهم بلقآء الله لا یوقنون ولکن نصبر فی کلّ شأن و ما صبری الّا بالله و انّ علیه فلیتوکّلنّ المنقطعون

26 Say: O people of the Bayan! We ask nothing of you save fairness. Be fair in all matters and dispute not the verses of God after they have been sent down in truth. Be not of those who look not upon the Beauty of Holiness, who shut their eyes to the Truth, follow their own desires, and wax proud before God while they perceive it not. When the verses of God are sent down to them, they persist in pride, then turn back on their heels, opposing God at every moment while they understand not. Say: Did not God create you through the breath of the Ancient Pen into your spirits? This is from the Pen of God, if ye would but judge fairly within yourselves.

26 قل یا ملأ البیان انّا لا نرید منکم شیئاً الّا الانصاف فأنصفوا فی کلّ امر و لا تجادلوا فی آیات الله بعد الّذی نزّلت بالحقّ و لا تکوننّ من الّذینهم الی جمال القدس لا ینظرون و یغمضون عیناهم عن الحقّ و یتّبعون اهوائهم و یستکبرون علی الله و هم لا یشعرون و اذا نزّلت علیهم آیات الله یصرّون مستکبراً ثمّ علی اعقابهم ینکصون و یعترضون علی الله فی کلّ حین و هم لا یفقهون قل اما خلقکم الله بما نفخ من القلم ارواح القدم و هذا من قلم الله ان انتم فی انفسکم تنصفون

27 O people! Have mercy upon yourselves and forge not lies against Me as ye did aforetime. Take not vain pleasures as your protector instead of God, and sport not with His verses in your presence. Compare not the Self of God with your own selves, nor His verses with your words, if ye would observe with the eye of God in His Cause. Speak not of God's Cause that which befits not your station, and transgress not your bounds. This is the best counsel, if ye would be fair unto yourselves. Purify your souls and your spirits, and bear not earthly burdens upon your bodies and hearts, that ye may perchance be enabled to soar in the atmosphere of nearness and then enter the holy expanse. Beware of looking toward the world and those from whom ye detect the odor of faithlessness, that your eyes may fall upon pure Beauty and ye may enter the pavilions of glory. Say: God hath numbered among you servants who acknowledge God's grace and recite the words of the Bayan, who enjoin justice upon men and who at all times speak forth the verses of God. But he who hath been given the eye of knowledge by God witnesseth their hearts to be contrary to what their tongues proclaim, and perceiveth from them the stench of rancor and hypocrisy.

27 يا قوم فارحموا على انفسكم و لا تفتروا علىّ كما افتريتم من قبل و لا تتّخذوا اللّهو لأنفسكم وليّاً من غير الله ثمّ بآياته فى محضركم لا تلعبون و لا تقاسوا نفس الله بأنفسكم و لا آيات الله بكلماتكم ان انتم بعين الله فى امره تتفرّسون و لا تقولوا فى امر الله ما لا يليق لشأنكم و لا تتجاوزوا عن حدّكم و هذا خير النّصح ان انتم فى انفسكم تنصفون صفّوا انفسكم و ارواحكم و لا تحملوا اثقال الأرض على اجسادكم و قلوبكم لعلّ تقدرون ان تطيرنّ فى هوآء القرب ثمّ فى فضآء القدس انتم تدخلون ايّاكم ان تنظروا الى الدّنيا ثمّ الّذين تجدون منهم ارياح النّفاق لعلّ تقع عيونكم الى صرف الجمال ثمّ فى خيام العزّ تدخلون قل انّ الله احصى بينكم عباد الّذين يقرّون بفضل الله و يقرؤون كلمات البيان و يأمرون النّاس بالعدل و هم فى كلّ حين بآيات الله ينطقون و من اوتى بصر العلم من الله يشهد قلوبهم بغير ما ينطق به لسانهم و يجد منهم روايح الغلّ و النّفاق

28 This is what was sent down at that time from the Pen of God, the Mighty, the Beloved. However, We have veiled their names in the Book, that perchance they may become aware within themselves: O people of the Bayan! Draw not nigh unto them, neither accept their words, if ye desire to hear God's decree within yourselves and then unto Him return.

28 و هذا ما نزّل حينئذ من قلم الله العزيز المحبوب ولكن سترنا فى الكتاب اسمائهم لعلّ فى انفسهم يتنبّهون و انتم يا ملأ البيان لا تقربوا اليهم و لا تقبلوا عنهم اقوالهم ان تريدوا ان تسمعوا حكم الله فى انفسكم ثمّ اليه ترجعون

29 Say: When Satan desires to lead astray any of God's servants, he appears in his form and acts as he acts and makes mention of whatsoever he mentions concerning God, the Most High, the Exalted, the Supreme, the All-Compelling, the Self-Subsisting, and remains in that state until he occupies his heart and diverts him from what he intended. Then he flees from him and disavows him. Thus do We set forth every similitude for you lest ye go astray. Beware lest ye forget God's favor unto you and the time He was among you, bestowing upon you daily the gems of knowledge and wisdom, and causing the lights of hidden glory to shine upon your hearts and spirits. Forget not the time when the Countenance of God walked among you, illumining with His beauty the hearts of those who were turned toward His beauty.

29 قل انّ الشّيطان لمّا اراد ان يضلّ احداً من عباد الله ظهر على صورته و عمل بمثل ما يعمله و يذكر كلّما يذكره من ذكر الله العلىّ العالى المتعالى المهيمن القيّوم و كان فى تلك الحالة الى ان اشتغل قلبه و الهمه عمّا اراد اذاً فرّ عنه و برئ منه و كذلك نمثّل لكم من كلّ مثل لئلّا تضلّون ايّاكم ان تنسوا فضل الله عليكم و حين الّذى كان بينكم و يلقى عليكم فى كلّ يوم من جواهر العلم و الحكمة و يستشرق على قلوبكم و ارواحكم من انوار عزّ مكنون و لا تنسوا حين الّذى يمشى بينكم طلعة الله و يستنير من جماله قلوب الّذينهم كانوا الى جماله يتوجّهون

30 Remember at every moment those days when the Nightingale of Eternity soared among you and sang unto you holy melodies

30 فاذكروا فى كلّ آنكم ايّام الّتى تطير بينكم عندليب البقآء و تغنّ عليكم من نغمات القدس و انتم كنتم

while ye were ever listening. Would ye occupy yourselves with your own concerns and cast the remembrance of God behind your backs? This is a grievous loss unto yourselves, did ye but know. Would ye occupy yourselves with autumn in your days and forget God's springtime among you? What aileth you that ye are not mindful? By God! We have detailed unto you with truth every counsel through a holy and beloved tongue, that ye might take counsel through God's advice and not break what ye covenanted in the particles of the heavens in that Presence wherein the near ones were gathered together. There is no God but Him. His is the command and the truth, and all shall return unto Him. All who are in the heavens and the earth glorify Him, and all shall return unto Him. He it is Who hath ordained for every soul the measures of the Command, all of this in the Book, would ye but understand.

فی کلّ حین ان تسمعون أ تشتغلون بأنفسکم و تدعون ذکر الله عن ورائکم و هذا لغبن فی انفسکم ان انتم تعرفون أ تشتغلون بالخریف فی ایّامکم و تنسون ربیع الله بینکم فما لکم کیف لا تتنبّهون تالله ما بقی من نصح الّا و قد فصّلناه لکم بالحقّ بلسان قدس محبوب لتستنصحوا بنصح الله و لا تنقضوا ما عهدتم به فی ذرّ العمآء فی محضر الّذی اجتمعوا فیه المقرّبون و ما من اله الّا هو له الأمر و الحقّ و کلّ الیه یرجعون و له یسبّح من فی السّموات و الأرض و کلّ الیه یرجعون هو الّذی قدّر لکلّ نفس مقادیر الأمر کلّ ذلک فی الکتاب ان انتم تعقلون هذا کتاب من جمال قدس منیر الی الله العزیز المقتدر القدیر

31 This is a Book from the Beauty of Holy Effulgence to God, the Mighty, the Powerful, the Omnipotent. This is a Tablet from God, the Mighty, the Powerful, to the Beauty of Holy Effulgence Who shall appear hereafter as He willeth and desireth. This hath been inscribed by the Pen of Command upon the preserved Tablets of Glory, and none can avert it, nor can any prevent this exalted, resplendent, and gracious decree. Can anyone turn Him back from His sovereignty or prevent Him from His Command? Nay, by my Lord! Even should all the world rise up against Him, He shall appear with the truth, shall speak the Word of God, and His face shall shine between the heavens and the earth.

31 و هذا لوح من الله العزیز القدیر الی جمال قدس منیر الّذی یظهر من بعد کیف یشآء و اراد و هذا ما سطر من قلم الأمر علی الواح عزّ حفیظ و لا مردّ لذلک و لا مانع لهذا الحکم المتعالی المشرق الکریم هل یقدر احد ان یردّه من سلطانه او یمنعه عن امره لا فوربّی ولو یقوم علیه کلّ العالمین سیظهر بالحقّ و ینطق بکلمة الله و یستضیء وجهه بین السّموات و الأرضین

32 O Essence of the Spirit! Manifest Thyself through Thy sovereignty and pay no heed to any of the evil ones. O Most Great Word! Cast upon the servants that which God hath cast into Thy heart, and fear no one, for verily Thy Lord shall protect Thee from the harm of the idolaters. O Heaven of Holiness! Raise Thyself to a station beyond the reach of the hands of the infidels. O Sun of Oneness! Rise upon all created things with the radiance of Thy holy lights, then bestow upon all beings that which God hath given Thee through His bounty, and withhold not from anyone Thy grace, for Thou art indeed the All-Bountiful, the Giving, the Generous, the Merciful.

32 ان یا ساذج الرّوح فاظهر بسلطانک و لا تلتفت الی احد من الشّیاطین ان یا کلمة الأعظم فألق علی العباد ما القی الله فی قلبک و لا تخف من احد انّ ربّک یحرسک عن ضرّ المشرکین ان یا سمآء القدس فارفع فی نفسک الی مقام الّذی انقطعت عنه ایدی الکافرین ان یا شمس الأحدیّة فاطلع علی الممکنات باشراق انوار قدسک ثمّ ابذل علی الکائنات ما اعطاک الله بجوده و لا تمنع احداً عن فضلک لأنّک انت الفضّال المعطی الکریم الرّحیم

33 Give the servants to drink of the wine that floweth from Thy right hand, for they are secretly athirst and yearning for the Command, and Thou art verily the Forgiving, the Merciful. O Most Great Ocean! Surge within Thyself with holy and effulgent waves, even as the seas of the spirit surge within Thy pure, wondrous, and exalted heart.

33 ثمّ اسق العباد من خمر الّتی جرت عن یمینک لأنّهم عطشان فی السّرّ و ظمآن من الأمر و انّک انت الغفور الرّحیم ان یا بحر الأعظم تموّج فی ذاتک من امواج قدس منیر بما تموّجت ابحر الرّوح فی قلبک الطّاهر البدیع المنیع

34 O Tree of God! Bestow upon the near ones among the people of eternity from the wonderful, exalted, holy, and pure fruits of Paradise which God granted Thee before the creation of the heavens and earth. For from Thee all created things began and to Thee they shall return, and through Thee grace appeared before the creation of the first and the last ones. Were Thy grace to be cut off for less than a moment, nothing would remain, neither in the heavens nor on the earth. To this We bear witness with a tongue of manifest truth.

34 ان يا شجرة الله فأنفق على المقرّبين من اهل البقآء من اثمار الجنيّة البديعة المنيعة القدسيّة الطّاهرة الّتي وهبک الله قبل خلق السّموات و الأرضين لأنّ منک بدئت الممکنات و الیک تنتهی الموجودات و منک ظهر الفضل قبل خلق الأوّلین و الآخرین و لو ینقطع فضلک فی اقلّ من آن لن یبقی شیء لا فی السّموات و لا فی الأرض و انّا نشهد بذلک بلسان صدق مبین

35 O Treasure of God! Reveal from the eternal, enduring, everlasting, and unitary treasures, that the pearls of knowledge and wisdom may become manifest. All this bounty is from Thee to all created things. Withhold not Thy hand from generosity, nor turn Thy gaze from beholding the worlds, for Thou art in Thyself a manifest Book and a proof to all who are in the heavens and the earth, and a guidance and remembrance to all in the kingdoms of Command and Creation. Thou art God's proof among His creation, His evidence unto His servants, His sign unto His creatures, and His Word between the heavens and the earth. In Thy hand is all command; Thou doest what Thou willest through Thy power and decreest through Thy sovereignty what Thou desirest.

35 ان یا کنز الله فاظهر من کنوز الدّائمة الباقیة الأزلیّة الأحدیّة لتظهر لآلئ العلم و الحکمة و هذا کلّ الفضل من عندک علی الخلایق اجمعین لا تمنع یدک عن الجود و لا ترتدّ البصر عن النّظر الی العالمین لأنّک انت بنفسک تکون کتاب مبین و حجّة علی من فی السّموات و الأرض و هدی و ذکری لمن فی ملکوت الأمر و الخلق اجمعین و انّک انت برهان الله فی خلقه و حجّته لعباده و دلیله لبریّته و کلمته بین السّموات و الأرضین و بیدک الأمر کلّه تفعل بقدرتک ما تشآء و تحکم بسلطانک ما ترید

36 Whoso is honored by meeting Thee hath met God, the Mighty, the All-Knowing. Whoso walketh before Thee hath walked upon a mighty and straight path. Whoso gazeth upon Thy countenance hath gazed upon the face of God, and whoso turneth away hath turned away from God for all eternity. Blessed, then blessed is he who attaineth Thy presence, receiveth from Thee mighty and powerful words, beholdeth Thy beauty, heareth the melodies of God from Thy lips, and is touched by the breezes of Thy flowing, gentle, and luminous locks. Blessed is the land which God hath made the resting-place of Thy feet, and the station whereon the throne of Thy beauty is established.

36 من شرّف بلقائک فقد شرّف بلقآء الله العزیز العلیم و من یمشی بین یدیک فقد یمشی علی صراط عزّ قویم فمن نظر الی وجهک فقد نظر الی وجه الله فمن اعرض فقد اعرض عن الله فی ابد الآبدین فطوبی ثمّ طوبی لمن حضر بین یدیک و یلتقی منک کلمات عزّ عزیز و ینظر جمالک و یسمع نغمات الله عن شفتاک و تهبّ علیه نسمات جعدک المسلسل اللّطیف المنیر

37 Blessed is the seat whereon is established the throne of Thy beauty with manifest sovereignty, and blessed is the house which Thou enterest, wherein is raised the remembrance of Thy name, the All-Merciful, the Most Compassionate, and wherein shineth Thy light and riseth Thy righteous proof. Blessed are the gardens past which Thou strollest and upon which Thou castest the glances of Thy favor, and at whose flowers, blossoms and trees Thou lookest with Thy penetrating vision. By God! The very dust touched by Thy foot should glory over the mighty throne. Blessed are they who circle round Thee and who hasten to serve Thee, whom neither the taunts nor

37 فطوبی لأرض الّتی جعلها الله موطأ قدمیک و للمقام الّذی یستقرّ علیه عرش جمالک و تستوی علیه بسلطان مبین فطوبی للبیت الّذی تدخل فیه و فیه یرفع ذکر اسمک الرّحمن الرّحیم و فیه یضیء نورک و یعلو برهانک القویم فطوبی للحدائق الّتی تمرّ علیها و تلتفت الیها بلحظات الطافک و تنظر الی ازهارها و اورادها و اشجارها ببصرک الحدید فوالله ینبغی لتراب الّذی یقع رجلک علیه بأن یفتخر علی عرش عظیم فطوبی للّذین یطوفون فی حولک و یستبقون فی خدمتک و لا یمنعهم

tribulations can deter from entering the depths of the ocean of Thy Cause, the Mighty, the Powerful.

الشّماتة و البلآء عن الدّخول فی لجّة بحر امرک المقتدر القدیر

38 O ye dwellers of the heavens and earth, and O people of the Bayan! Waste not your deeds on that Day, and be not dismayed in this supreme and mighty terror. Enter ye through that Gate even though stones rain upon you from every direction. This is better for you, if ye be of them that know. Deprive not yourselves of this bounty, and do not act as ye have acted in these days. Fear ye God Who created you, and be not of them that turn aside. Fear God and follow no one this Day, but follow God's command within yourselves, then hasten with your eyes toward God's direction. Make no excuse and tarry not for any ornaments, but rush with the foot of detachment toward this blessed spot in the holy vale. Veil not yourselves from the beauty of God but hold fast to the cord of God, the Supreme, the Self-Subsisting. If it be winter, then warm yourselves at this inner fire, and if ye find the heat of summer, then cool yourselves with the water of life.

38 ان یا اهل السّموات و الأرضین ثمّ یا ملأ البیان لا تضیّعوا اعمالکم فی ذلک الیوم و لا تجزعوا فی هذا الفزع الأکبر العظیم فادخلوا فی ذلک الباب ولو تنزل علیکم الأحجار من کلّ الجهات و انّ هذا خیر لکم ان انتم من العارفین لا تحرموا انفسکم عن هذا الفضل و لا تفعلوا بمثل ما فعلتم فی هذه الأیّام خافوا عن الله الّذی خلقکم و لا تکوننّ من المعرضین اتّقوا الله و لا تتّبعوا الیوم احداً ثمّ اتّبعوا امر الله فی انفسکم ثمّ الی شطر الله بعیونکم فاسرعون و لا تمسّکوا بعذر و لا توقّفوا بشیء من الزّخارف و الی هذه البقعة المبارکة فی وادی القدس برجل الانقطاع فارکضون و لا تحتجبوا عن جمال الله و تمسّکوا بعروة الله المهیمن القیّوم و ان کان فی الشّتا اذاً بهذه النّار فی انفسکم فاصطلون و ان تجدوا حرّ الصّیف اذاً عن کأس الحیوان فاستبردون

39 Know ye that God aids those who turn toward Him and guards them with the hosts of heaven and earth, if ye be of them that know. By God! Your turning toward this direction on that Day is better than the worship of both worlds. This is the Day whereon the breezes of life blow upon decayed bones, wherein every sick one is healed of his ailment, every afflicted and ailing one is cured, wherein lovers attain the beauty of the Beloved, and all who thirst arrive at the shores of a mighty Salsabil, and wherein every naked one is clothed with a noble, holy garment.

39 فاعلموا بأنّ الله یؤیّد الّذینهم توجّهوا الیه و یحرسهم بجنود السّموات و الأرض ان انتم من العارفین تالله توجّهکم الی هذا الشّطر فی ذلک الیوم لخیر عن عبادة الثّقلین و هذا یوم فیه تهبّ نسایم الحیوان علی عظام رمیم و فیه یبرأ کلّ مریض عن دائه و یشفی کلّ علیل و سقیم و فیه یصل العاشقون الی جمال المحبوب و یرد کلّ الظّمآنین علی ساحل سلسبیل عظیم و فیه یکسی کلّ عریان من ردآء قدس کریم

40 By God! At this moment the eyes of my inner being weep at my separation from His presence and what descendeth upon Him from the hosts of Satan. Would that I were present before Him to recount all that hath befallen us at the hands of these oppressors. Verily, He knoweth in truth what befalleth Him, and with Him is the knowledge of the unseen in the heavens and earth. He is indeed the All-Knowing, the Exalted, the Omniscient. Were He to wish to expound from a single Point the knowledge of what was and what will be, He would be able, and this would be easier for Him than all else, were ye of them that know.

40 فوالله حینئذ تبکی عیون سرّی فی بعدی عن لقائه و بما یرد علیه من جنود الشّیاطین فیا لیت کنت حاضراً بین یدیه و نذکر له کلّ ما ورد علینا من هؤلآء الظّالمین و انّه یعلم بالحقّ لما یرد علیه و عنده غیب السّموات و الأرض و انّه لهو العلّام المتعالی العلیم لو یرید ان یفصّل من النّقطة علم ما کان و ما یکون لیقدر و هذا عنده اسهل من کلّ شیء لو انتم من العالمین

41 O Essence of Immortality! Grieve not on that Day for anything, even if none among the worlds should be guided by Thy guidance. Verily, Thy remembrance of Thyself is better than the dominion of the first and the last ones, and Thy glances upon Thy beauty are more exalted than what is ordained in the highest realm, were all who are in the heavens and earth to prostrate before Thee. This would be better for them, and if they oppose Thee, verily Thou in Thy truth art independent of all worlds. In Thy grasp is the kingdom of the dominion of the heavens and earth, and at Thy right hand is the empire of them that dwell in the realms of divine revelation.

41 ان یا ساذج البقآء لا تحزن فی ذلک الیوم عن شیء ولو لا یستهدی بهداک احد من العالمین و انّ ذکرک نفسک خیر عن ملک الأوّلین و الآخرین و انّ لحظاتک الی جمالک لأعلی عمّا قدّر فی ملإ العالین ان یسجدک خلق السّموات و الأرض هذا خیر لأنفسهم و ان یعترضوا علیک فانّک بنفسک الحقّ لغنیّ عن العالمین

42 And on Thy right hand is the dominion of all who dwell in the realms of mystery and creation, and Thou art indeed the Mighty, the Powerful, the Omnipotent. Therefore, forgive my transgressions and my sins which I have committed before Thee in these words, for this proceeded from naught but my love for Thyself and my remembrance before Thee, and verily Thou art, of this, All-Knowing, All-Informed. I have come before Thee with merchandise too mean to mention, with scant means. If Thou accept it, verily Thou art the Most Merciful of the merciful, and if Thou reject and cast it away, verily Thou art the Most Just of the just. The command is in Thy hand and sovereignty is within Thy grasp. Thou shalt not be asked of what Thou doest, and all who stand before the gate of Thy bounty are among the supplicants.

42 و فی قبضتک ملکوت ملک السّموات و الأرض و عن یمینک جبروت من فی العماءات و الخلق و انّک انت العزیز المقتدر القدیر اذاً فاعف عن جریراتی و خطیئاتی بما اکتسبت بین یدیک فی هذه الکلمات لأنّ هذا لم یکن الّا لحبّی نفسک و ذکری بین یدیک و انّک انت علی ذلک لعلیم خبیر قد جئتک ببضاعة احقر من ان یذکر بمزجاة ان تقبلها انّک انت خیر الرّاحمین و ان تردّها و تطردها فانّک انت خیر العادلین و الأمر بیدک و السّلطان فی قبضتک لا تسأل فیما تؤمر و کلّ لدی باب فضلک لمن السّائلین

43 O Name of God! Bear witness within thyself that there is none other God but Him. He hath created all contingent beings through a word of His utterance, and verily He is the Sovereign, the Single, the Mighty, the Beauteous. O My Name! Bear witness within thine essence that there is none other God but Him. He hath created all things through a word of His command, and verily He is the All-Conquering, the Omnipotent, the Mighty. O Letter of Eternity! Bear witness within thy spirit that He is God, there is none other God but Him. He hath sent forth the Prophets with the truth and dispatched them to all who dwell in the heavens and on earth, and verily He is the Most Exalted, the Most Great. O Breeze of Glory! Bear witness in thine inmost being that there is none other God but Him. He verily doth send forth the Prophets with the truth, and He is the Creator, the Ever-Living, the Most High. O Paradise of Love! Bear witness in thy secret heart that there is none other God but Him. He hath made manifest the Resurrection through His command and hath gathered together all who are in the heavens and on earth more swiftly than the twinkling of an eye. O Melody of Eternity! Bear witness in thy heart that there is none other God but Him. He shall manifest the Resurrection as He pleaseth and shall gather together His

43 ان یا اسم‌اللّه ان اشهد فی نفسک بأنّه لا اله الّا هو قد خلق الممکنات بحرف من کلمته و انّه لهو السّلطان الفرد العزیز الجمیل ان یا اسمی ان اشهد فی ذاتک بأنّه لا اله الّا هو قد خلق الموجودات بکلمة من امره و انّه لهو الغالب المقتدر العزیز ان یا حرف البقآء ان اشهد فی روحک بأنّه هو اللّه لا اله الّا هو قد بعث النّبیّین بالحقّ و ارسلهم علی خلق السّموات و الأرض و انّه لهو العلیّ العظیم ان یا نسیم العزّ فاشهد فی کینونتک بأنّه لا اله الّا هو قد یبعث النّبیّین بالحقّ و انّه لهو المبدع الحیّ الرّفیع ان یا رضوان الحبّ فاشهد فی سرّک بأنّه لا اله الّا هو قد اظهر القیامة بأمره و حشر کلّ من فی السّموات و الأرض اقرب من ان یرتدّ الیه بصر البصیر ان یا نغمة العمآء فاشهد فی قلبک بأنّه لا اله الّا هو سیظهر القیامة کیف یشآء و یحشر الخلایق کیف یرید فی یوم الّذی یأتی بالحقّ و هذا ما رقم فی الواح قدس حفیظ لا یمنعه شیء و لا یردّه امر ولو یعترض علیه کلّ من فی الملک اجمعین

creatures as He willeth on the Day which shall come with the truth. This is what hath been inscribed on holy and preserved Tablets. Nothing can prevent Him and no command can hold Him back, even should all who are in the kingdom arise against Him.

44 Know thou that We have arrived in a mighty prison through what hath been ordained by the holy and luminous Pen. The matter hath become severe upon Us from all directions, and this is among the traditions of God, the Almighty, the All-Glorious, the All-Praised. In this there lieth a wisdom which no heart can comprehend save whom thy Lord willeth, and He shall make it manifest among the worlds when He pleaseth. Nothing appeareth on earth except that the measures of destiny have been ordained for it by One Who is All-Wise, All-Knowing. Not an atom moveth except that a consummate wisdom hath been ordained for it - how much more so for this Most Great, Most Momentous Announcement!

44 ثمّ اعلم بأنّا وردنا فی سجن عظیم بما قدّر من قلم قدس منیر و اشتدّ علینا الأمر من کلّ الجهات و هذه من سنّة الله المهیمن العزیز الحمید و فی ذلک لحکمة لن یبلغها افئدة احد الّا من شآء ربّک و سیظهر اذا شآء بین العالمین لن یظهر فی الأرض من شیء الّا و قد قدّر فیه مقادیر القدر من حکیم علیم و لن یحرّک من ذرّة الّا و قد قدّر فیها حکمة بالغة و کیف هذا النّبأ الأعظم القویم

45 There hath befallen Us what befell Ali on earth. Therefore, know ye the mystery of the Cause, O peoples of the world! There hath transpired unto Us all that transpired unto him, and this is an ordinance from the Lord of the worlds. Say: He was imprisoned in a place whose name none of the lovers had heard, even as We have been imprisoned in these days in a place whose name was never before mentioned, if ye be of them who know. Thus did it transpire as it had transpired before, and was ordained as it had been ordained before, and in this are signs for them who possess understanding.

45 و ورد علینا ما ورد علی علیّ فی الأرض اذاً فاعرفوا سرّ الأمر یا ملأ العالمین و قد جری علینا کلّما جری علیه و هذا تقدیر من ربّ العالمین قل انّه حبس فی مقام الّذی ما سمع اسمه احد من المحبّین کما حبسونا فی تلک الأیّام فی مقام الّذی ما ذکر اسمه من قبل ان انتم من العالمین کذلک جری بمثل ما جری و قدّر بمثل ما قدّر و فی ذلک لآیات للعارفین

46 Say: The Beauty of the Former One hath appeared in the temple of the Latter One - blessed be God, the most excellent of creators! And the Beauty of the Latter One shall appear in the temple of the Former One - exalted be God, the most powerful of ordainers! Thus do We mention unto thee hidden holy allusions that thou mayest be of the assured ones, and We expound unto thee from that which hath been treasured in the divine repositories of knowledge from time immemorial.

46 قل قد ظهر جمال الأولی فی هیکل الأخری فتبارک الله ابدع الأبدعین و یظهر جمال الأخری فی هیکل الأولی فتعالی الله اقدر الأقدرین کذلک نذکر لک اشارات قدس خفیّ لتکون من الموقنین و نفصّل لک ممّا کنز فی خزاین علم الله فی ازل الآزال

47 Say: He hath verily raised Me up with the truth and caused Me to speak forth wondrous and manifest verses which all who are in the heavens and on earth are powerless to comprehend, that I might guide you to the straight path and impart unto you what was inscribed in the Bayan by God, the Almighty, the All-Compelling, the All-Powerful, the Omnipotent. Say: O people of the Bayan! Fear God, then open your eyes to the holy and noble perspective of God, and corrupt not the Cause of God, and follow not the imaginings of the corrupt ones. Follow ye the command of God in the Bayan and answer the call of God within yourselves.

47 قل انّه قد بعثنی بالحقّ و انطقنی بآیات بدع مبین الّتی تعجز عن عرفانها کلّ من فی السّموات و الأرضین لأهدیکم صراط السّوی و القی علیکم ما سطر فی البیان من لدی الله الغالب القاهر المهیمن القدیر قل یا ملأ البیان خافوا عن الله ثمّ افتحوا عیونکم الی منظر الله المقدّس الکریم و لا تفسدوا فی امر الله و لا تتّبعوا ظنون المفسدین اتّبعوا حکم الله فی البیان و

48 Answer the summons of God within your souls and follow not the ways of those who have joined partners with God and were among the idolaters. Say: We desire naught save what God hath desired in His Book, and this doth the Tongue of truth and knowledge testify. We wish for naught except what God hath revealed in the Book of Glory in a clear Arabic tongue. Say: These are verses sent down in truth - by them are the souls of all created things renewed, by them are God's ordinances detailed in what was revealed in the preserved holy Tablets, and by them do the temples of names ascend to the pavilions of eternity while the measures of His Cause are ordained by One mighty and wise.

48 اجيبوا داعی الله فی انفسکم و لا تسلکوا سبل الّذینهم اشرکوا بالله و کانوا من المشرکین قل ما اردنا الّا ما اراد الله فی الکتاب و یشهد بذلک لسان صدق علیم و ما نشآء الّا ما انزله الله فی کتاب العزّ بلسان عربیّ مبین قل هذه لآیات نزّلت بالحقّ و منها یجدّد ارواح الخلائق اجمعین و منها یفصّل احکام الله فیما نزّل فی الواح قدس حفیظ و منها یرتقی هیاکل الأسمآء الی سرادق البقآء و یقدّر مقادیر الأمر من لدن عزیز حکیم

49 Say: The idolaters sought to cut off God's bounty, alter His Word, complete His Cause, and overturn His judgment. Evil is what they have imagined within themselves, were ye among the discerning. Thus did they desire to silence God's melodies from the region of Iraq and other realms - this is what they consulted about among themselves, and We were witness to it all. Therefore doth God manifest in the Holy Land one who remembers Him with loudest voice, that God's proof might thereby be made manifest despite their will. This is what We have ordained at this time through this radiant and luminous Pen, that ye may know that God exalteth His Cause through His power and nothing in the heavens or earth can frustrate Him, nor can the prevention of these deluded ones hinder Him. Say: The holy breezes waft from this direction to all regions - this is from God's grace, the Mighty, the Powerful. They shall not cease for less than a moment, and all in the heavens and those of pure nature shall find them. Say: O people! Do ye plot against God's Cause and deceive yourselves thereby? For God is more severe in plotting, were ye among those who know. Soon will He seize you for your plotting and raise up His Cause as He willeth, manifest His proof and establish His signs, though these hateful ones detest them.

49 قل انّ المشرکین ارادوا ان ینقطعوا فیض الله و یبدّلوا کلمته و یتمّوا امره و ینقلبوا حکمه فبئس ما ظنّوا فی انفسهم ان انتم من المتفرّسین و کذلک ارادوا بأن ینقطعوا نغمات الله عن شطر العراق و ممالک اخری و هذا ما شاوروا فی انفسهم و انّا کنّا شاهدین و لذا یظهر الله فی اراضی القدس من یذکر الله بأعلی صوته لیظهر بذلک برهان الله رغماً لأنفهم و هذا ما قدّرناه حینئذ من هذا القلم الدّرّیّ المنیر لتعلموا بأنّ الله یرفع امره بقدرته و لن یعجزه شیء فی السّموات و الأرض و لن یمنعه منع هؤلآء المغلّین قل انّ نفحات القدس تهبّ من هذا الشّطر علی کلّ الجهات و هذا من فضل الله العزیز القدیر و لن ینقطع فی اقلّ من آن و یجده کلّ من فی السّموات و من له فطرة سلیم قل یا قوم أ تمکرون فی امر الله و تخادعون به فی انفسکم فانّ الله اشدّ مکراً لو انتم من العارفین فسوف یأخذکم بمکرکم و یرفع امره کیف یشآء و یعلن برهانه و یثبت آیاته ولو یکرهونها هؤلآء المبغضین

50 O Bird of Eternity! Come forth from the Ridvan by God's leave, then sing upon the branches of contingent being with holy and sublime melodies. O Youth of Paradise! Appear from the chambers and sing with thy loudest voice in the realms of names and attributes. Tarry not for less than a moment and be not among the disappointed. Then illumine thyself from this Face that doth kindle and shine between earth and heaven, from which the denizens of the Supreme Concourse were illumined, then the forms of the ranked angels and cherubim. Then command the people as We have commanded thee and as was ordained in the Bayan from God, the Exalted, the Great. Be vigilant regarding thyself and exercise wisdom from

50 ان یا طیر البقآء فاخرجی عن الرّضوان باذن الله ثمّ غنّی علی افنان الامکان بألحان قدس منیع ان یا غلام الفردوس فاظهر عن الغرفات و غنّ بأعلی صوتک فی عوالم الأسمآء و الصّفات و لا تصبر اقلّ من آن و لا تکن من الخائبین ثمّ استضیء من هذا الوجه الّذی یوقد و یضیء بین الأرض و السّمآء و استضآء منه اهل ملإ الأعلی ثمّ هیاکل الصّافین و الکروبین ثمّ امر النّاس بما امرناک و بما حدّد فی البیان من لدی الله العلیّ العظیم و کن علی حفظ فی نفسک و علی حکمة من لدن

One mighty and beauteous. Pay no heed to the deluded ones who attribute themselves to God while engaging in manifest deceit and craftiness. When they meet you they say "We believe in God and in what ye believe," but when they sit with others like themselves, rancor and hatred appear from them. Thus have We recorded everything in a clear Book.

عزیز جمیل و لا تلتفت الی المغلّین الّذین ینسبون انفسهم الی الله و کانوا علی تزویر و مکر مبین و اذ القوکم یقولون انّا آمنّا بالله و بما کنتم علیه و اذا یقعدون مع احد مثلهم یظهر منهم الغلّ و البغضآء و کذلک احصینا کلّ شیء فی کتاب مبین

51 Say: O people of the Bayan! Draw not nigh unto them or their like, and hearken not unto them even if they speak the truth, for if Satan speaketh the truth he still harbors deceit within himself - this is truth were ye among the discerning. Say: Whoso turneth away from this Light that shineth from this holy and luminous direction hath turned away from God and His proof and His testimony and His signs and His evidence, and from all the Prophets and Messengers. Say: O peoples of the earth! Fear God, and follow not every idol and ass. Say: This is verily the Sun which hath risen through its own essence by its own essence, and this is verily the Fire of God which hath been kindled by itself through itself, and this is verily the Guidance of God which hath appeared through its own reality by its own reality, were ye of those who possess knowledge. And whoso turneth away from it shall not be worthy to be called human, and shall be deprived of that which hath been ordained in the paradise of God, the All-Possessing, the Most High, the Mighty, the Gracious. Say: A single letter thereof is better for your souls than the dominion of all who were before and shall come after. All this is a bounty from Our presence unto thee and unto the sincere among His servants.

51 قل یا اهل البیان لا تتقرّبوا الیهم و لا بمثلهم و لا تسمعوا منهم ولو ینطقون بالحقّ لأنّ الشّیطان لو یتکلّم بالحقّ لیکون علی مکر فی نفسه و انّ هذا لحقّ لو انتم من المتفرّسین قل من اعرض عن هذا النّور المشرق عن هذا الشّطر المقدّس المنیر قد اعرض عن الله و برهانه و حجّته و آیاته و دلیله و عن کلّ النّبیّین و المرسلین قل یا ملأ الأرض اتّقوا الله و لا تتّبعوا کلّ بعل و حمیر قل انّ هذه لشمس اشرقت لذاتها بذاتها و انّ هذه لنار الله الّتی اوقدت لنفسها بنفسها و انّ هذه لهدایة الله قد برزت لکینونتها بکینونتها ان انتم من العالمین فمن اعرض عنها لن یذکر علیه اسم الانسان و یکون محروماً عمّا قدّر فی رضوان الله المهیمن المتعالی العزیز الکریم قل انّ حرفاً من ذلک لخیر لأنفسکم عن ملک الأوّلین و الآخرین کلّ ذلک جود من لدنّا علیک و علی عباد المخلصین

52 Say: O people of the Bayan! Fear God and differ not concerning the Cause of God, and transgress not beyond what hath been inscribed in the Bayan by the Finger of God, the Ever-Living, the Most High, the All-Powerful. Beware lest ye be heedless within your own selves and occupy yourselves with that which your desires dictate unto you. Rather, occupy yourselves with the remembrance of God at all times and seasons. By God! One remembrance of Him is, in the sight of God, more precious than the creation of the heavens and earths. And forget not the tribulations that have befallen Us, then remember Our days amongst you, and be not of the heedless ones. And exchange not the words of God for the words of any other, then be steadfast in His love even if every deceitful wretch should oppose you. Thus do We expound unto you all things in detail, and cast upon you holy words, and remind you with a wondrous reminder. And should tribulation touch you in the path of your Creator, grieve not, and reflect upon what hath come upon Us from the hosts of Satan. By God! Were the world and all that is therein to possess worth in the sight of God equal to that of a gnat's wing, no humiliation

52 قل یا ملأ البیان خافوا عن الله و لا تختلفوا فی امر الله و لا تتجاوزوا عمّا رقم فی البیان من اصبع الله الحیّ المتعالی القدیر ایّاکم ان تغفلوا فی انفسکم و تشتغلوا بما یؤیّدکم هواکم ان اشتغلوا بذکر الله فی کلّ حان و حین فوالله ذکر منه عند الله اعزّ عن خلق السّموات و الأرضین و لا تنسوا مصایب الّتی جرت علینا ثمّ اذکروا ایّامنا بینکم و لا تکوننّ من الغافلین و لا تبدّلوا کلمات الله بکلمات غیره ثمّ استقیموا علی حبّه ولو یعترض علیکم کلّ مکّار لئیم کذلک نفصّل لکم من کلّ شیء تفصیلاً و نلقی علیکم کلمات القدس و نذکّرکم بأحسن ذکر بدیع و ان یمسّکم من البلآء فی سبیل بارئکم لا تحزنوا و تفکّروا فیما ورد علینا من جنود الشّیاطین فوالله لو کان للدّنیا و ما فیها قدر عند الله علی قدر بعوضة لن تصل الذّلّة فیها علی احد من المؤمنین فارفعوا انظارکم عن الدّنیا و اهلها ثمّ انظروا الی

would ever befall any of the believers therein. Therefore lift up your gaze above the world and its people, then look upon the countenance of Him Who hath shone forth like the sun from a holy and gleaming horizon. Then gather ye together to aid the Cause of God and to exalt His Word, and tarry not therein for less than a moment. This is My counsel unto you, if ye be of those who advance. God hath indeed prescribed for Himself that He shall aid those who aid His Cause and who were among the helpers. And praise be to God, the Lord of all worlds.

وجه الّذی اشرق کالشّمس عن افق قدس لمیع ثمّ اجتمعوا علی نصر الله و ارتفاع کلمته و لا تصبروا فی ذلک اقلّ من آن و هذا نصحی علیکم ان انتم من المقبلین انّ الله قد کتب علی نفسه بأن ینصر الّذینهم نصروا امره و کانوا من النّاصرین و الحمد لله ربّ العالمین

INBA36:001, INBA71:155, INBA81:108, BLIB_Or07852.093, BLIB_Or15723.109, PR19.069b-072bx, PR23.060b-063bx, ROB2.000x, BRL_DA#725, NANU_BH#17x, RSBB.026, RSBB.030, RSBB.033, SFI13.019, ASAT4.303x, ASAT4.326x, YIA.549-553x, OOL.B105

BHU0037

Words to Shaykh Salman and others
To: Siyyid 'Aliy-i-'Arab, in Tabriz
Date: 1283 ca. [1866-1867]

Write this:

By the truth of God, from the horizon of My visage a Sun hath dawned, on which the Supreme Pen of God hath inscribed: "This day, sovereignty is God's the All-Powerful, the All-Encompassing, the Most Exalted, the Most Glorious." Like a sword, when it smiteth the back of Satan, he and his hosts are put to flight; they flee to the lowest depths of hell. Thus hath emanated the command of God."

BKOG.237x

BH00845

Suratu'llah
To: Ali Bad-i-Nabil

1 This is a Surah of God which hath been sent down in truth from His hallowed, almighty and resplendent dominion. O 'Ali-i-Nabil! Hearken unto the call of thy Lord at a time when He desireth to depart from your midst by reason of that which the hands of the oppressors have wrought. Because of this, grief hath enveloped all created things, such that the Pen hath been stilled from making mention of mysteries, the Tablet from revelation, the clouds of grace from raining down, and the trees of paradise from bearing fruit, were ye of them that understand.

1 هذه سورة الله قد نزلت بالحقّ من جبروته المقدّس العزيز المنير هوالعزيز ان يا علیّ بعد نبيل اسمع ندآء ربّک حين الّذی يريد ان يخرج عن بينکم بما اکتسبت ايدی الظّالمين و بذلک غشت الأحزان کلّ الامکان بحيث منع القلم عن ذکر الأسرار و اللّوح عن الاظهار و غمام الفضل عن الامطار و اشجار الفردوس عن الاثمار ان انتم من العارفين

2 Say: O people! By the True God, ye have been so overcome with bewilderment that ye drive God from His house, even while ye make mention of His names morning and evening. Say: Blind are the eyes that open each morn yet fail to behold My glorious and resplendent Beauty; deaf are the ears that hear voices yet fail to hear My sweet and wondrous melodies; and dumb are the tongues that move yet speak not My Name, the Almighty, the Powerful, the All-Knowing, the All-Wise.

2 قل يا قوم تالله الحقّ قد اخذتکم الغشوات علی مقام الّذی تخرجون الله عن بيته و تذکرون اسمائه فی کلّ بکور و اصيل قل عمت عيون الّتی تفتح فی الأصباح و لن تقع علی جمالی العزيز المنير و صمّت اذن تسمع الأصوات و لن تسمع نغماتی البديع المليح و بکمت لسان لن يتحرّک باسمی الغالب المقتدر العليم الحکيم

3 As for thee, ponder in thine own self upon My tribulations and that which hath befallen Me. By God! No one before Me hath endured that which I have endured, nor could the heavens and earth bear it. From every direction have trials intensified against Me to such extent that I have become content with that wherewith no one else in all the worlds would be content for himself.

3 و انّک انت فکّر فی نفسک فی مصابی و بما ورد علیّ تالله ما ورد علی احد قبلی و لن يحمله السّموات و الأرضين و اشتدّت علیّ الأمور عن کلّ شطر علی شأن الّذی رضيت علی نفسی ما لا يرضی لنفسه احد من العالمين

4 Say: O people of the Bayan! Have ye forbidden what God hath made lawful unto you, or have ye made lawful what He hath forbidden, or have ye altered His decree from what was revealed in the Tablets of God, the Omnipotent, the Mighty, the Gracious? And if My crime be the verses of God that descend upon Me, [by God] this is not from Me but from One Mighty and Beautiful. By God, I am not the first to commit this sin, for most of the Prophets committed it before Me, including 'Ali before Nabil, and before him Muhammad the Apostle of God, and before him the Christ, and before him the Interlocutor – all spoke what the Spirit inspired them from the Kingdom of God, the Supreme, the Powerful.

4 قل يا ملأ البيان أ حرّمت ما احلّ الله عليکم او حلّلت ما حرّم عليکم او بدّلت حکماً عمّا نزل فی الواح الله المقتدر العزيز الکريم و ان کان جرمی ما ينزل علیّ من آيات الله [تالله] هذا لم يکن من عندی بل من لدن عزيز جميل فوالله لست انا اوّل من ارتکب هذا الذّنب بل ارتکبوا اکثر الأنبيآء و منهم علیّ قبل نبيل و من قبله محمّد رسول الله و من قبله المسيح و من قبله الکليم کلّ تکلّموا بما الهمهم شديد الرّوح من ملکوت الله المهيمن القدير

5 Say: By God, none like unto Me hath appeared in creation, and I am He Whose like no eye hath beheld, and I am the Omnipotent over what I wish, and I am the Forgiving, the Merciful.

5 قل تالله ما ظهر فی الابداع شبهی و انا الّذی ما رأت عيون مثلی و انا المقتدر علی ما اشآء

Whoso denieth My Cause hath denied all the Messengers, and whoso turneth away from My face hath turned away from the face of God. To this testify the realities of all created things, then the tongues of all beings, then this Tongue, All-Knowing, All-Wise.

و انا الغفور الرّحيم من انكر امرى فقد انكر كلّ الرّسل و من اعرض عن وجهى فقد اعرض عن وجه الله و يشهد بذلک حقايق الممكنات ثمّ السن الموجودات ثمّ هذا اللّسان [العليم] العالم الخبير

6 Say: O people of the Bayan! We were among you as one of you, yet ye were not content with this. Therefore We drew aside seventy thousand veils from the face of the Cause, yet still ye were not content. We drew aside yet more veils until the Cause reached this most exalted, sublime station. And if ye are still not content with this, We shall draw aside the veils through Our power and Our sovereignty, despite your will, O company of the heedless. Thus hath ever been the way of the Messengers and the nature of the sincere ones, if ye be of them that know.

6 قل يا ملأ البيان انّا كنّا بينكم كأحد منكم و انتم ما رضيتم بذلک لذا كشفنا حجباً من سبعين الف حجاب عن وجه الأمر و انتم ايضاً ما رضيتم و انّا كشفنا ايضاً حجباً اخرى الى ان بلغ الأمر الى هذا المقام الممتنع الرّفيع و انتم ان لن ترضوا بذلک نرفع الأحجاب بقوّة من لدنّا و سلطان من عندنا رغماً لأنفكم يا معشر المغلّين و كذلک كان سنن المرسلين و سجيّة المخلصين ان انتم من العارفين

7 When ye turned away from His first Beauty in His later Temple, denied His verses and rejected His bounty, then did He depart from your midst alone, at a time when He was detached from all who are in the heavens and the earth. To this My deeds bear witness, if ye be of the fair-minded.

7 و انتم لمّا اعرضتم عن جماله الأولى فى هيكله الأخرى و انكرتم آياته و كفرتم بنعمته اذاً يخرج عن بينكم وحده حين الّذى يكون منقطعاً عن كلّ من فى السّموات و الأرض و يشهد بذلک عملى لو انتم من المنصفين

8 Say: We have set Our face toward Him Who created the heavens and the throne, and I seek no helper save God, the Mighty, the Praiseworthy. Say: O people, know ye that My helper is My heart, My fortress is My trust in God, My companion is My Beauty, My army is My remembrance, and My party are the denizens of the highest Paradise.

8 قل انّا وجّهنا وجهنا للّذى فطر السّموات و العرش و لن اطلب ناصراً الّا الله العزيز الحميد قل يا قوم فاعلموا بأنّ ناصرى قلبى ثمّ حصنى توكّلى ثمّ مؤنسى جمالى و جندى ذكرى و حزبى اهل ملأ العالين

9 Say: By God, when We found people worshipping suppositions and vain imaginings instead of God, We occupied them with these as a recompense for their deeds, that perchance other creatures might be awakened thereby. Therefore judge thou for thyself: Is it befitting that those who turn to nothingness should make mention of the Beauty of the Ancient of Days? Nay, by My Self, the All-Merciful, the Compassionate! Therefore hath God sanctified the hem of His robe from the defilement of their mention, these evil ones, and purified it from names and attributes, both hidden and manifest. Yet the people have not heeded this and remain among the heedless.

9 قل تالله لمّا وجدنا النّاس عبدة الظّنون و الأوهام من دون الله لذا اشتغلناهم بهم جزآء اعمالهم لعلّ يتنبّهنّ بذلک خلق آخرين اذاً انت فأنصف فى نفسک انّ الّذينهم يتوجّهنّ الى العدم هل ينبغى بأن يذكرنّ جمال القدم لا فونفسى الرّحمن الرّحيم لذا قدّس الله ذيل ردائه عن وسخ الأذكار من هؤلآء الأشرار و طهّره عن الأسمآء و الصّفات فى السّرّ و الاجهار ولكنّ النّاس ما التفتوا بذلک و يكوننّ من الغافلين

10 And thou, O 'Ali, close thine eyes to such as these, then turn thy gaze away from all who are in the heavens and the earth, then remind the people of what the Spirit inspireth thee at every moment. By God, if thou wilt detach thyself from the world and from those from whom thou perceivest the stench of unbelief, thou shalt find thyself in a station that the hearts

10 و انّک انت يا علىّ فاغمض عيناک عن مثل هؤلآء ثمّ حوّل النّظر عن كلّ من فى السّموات و الأرض ثمّ ذكّر النّاس بما يلهمک الرّوح فى كلّ حين تالله لو تخلّص نفسک عن الدّنيا و عن الّذين تجد منهم روايح الكفر اذاً تجد نفسک فى

of them who are nigh cannot comprehend, and thou shalt find thyself more learned than any possessor of knowledge, perfect and wise. Therefore rend asunder the veils in My Name, the Chosen One, and pay no heed to the wicked ones, then drink from the pure wine of the righteous ones from this radiant chalice.

مقام الّذی لن یطرء الیه افئدة المقرّبین و تجد نفسک اعلم من کلّ ذی علم کامل حکیم اذاً فاخرق الأستار باسمی المختار و لا تلتفت الی الفجّار ثمّ اشرب تسنیم الأبرار من هذه الکأس المشعشع النّوّار و لا تخف من شیء فتوکّل علی اسمی الغفّار العزیز الکریم

11 O 'Ali! Leave the kingdom to him who seeketh it, and free thyself from the prison of idle hopes. Be thou content with My love – verily this is better for thee than all the treasures of the heavens and of the earth, than all that was in ages past and shall be in the cycles yet to come. Such, indeed, is My command unto thee, and such is My counsel to the sanctified ones of God.

11 دع الملک لطالبه ثمّ اخرج عن سجن الآمال ثمّ اقنع بحبّی و انّه خیر عن کنوز السّموات و الأرض و عن کلّ ما کان و ما یکون و انّ هذا من امری علیک و نصحی علی المقدّسین

12 Through the power of the All-Merciful, shun the serpent that harbors in its heart rancour against the Gracious One. Turn away from such a one, though he should recite unto thee all that hath been revealed in the sacred scrolls, or cling with all his might to the Tablets of manifest glory.

12 تجنّب بقوّة الرّحمن عن الثّعبان الّذی خزن فی قلبه ضغن المنّان ثمّ اعرض عنه ولو یقرء علیک کلّما نزل فی صحائف القدس او یتمسّک بألواح عزّ مبین

13 By God, O 'Ali! With Our own hearing We heard, from behind the wall, the voices of those who dwelt within the House, seeking refuge in that station round which circle the people of Paradise, the denizens of the holy veils, and the angels who hymn His praise. By God! None among all created things hath heard what We heard. Yet did We conceal the matter with such forbearance that they imagined God to be heedless of them. Say: Evil indeed is that which ye have imagined! Verily He knoweth the secrets of the heavens and of the earth, and He is fully informed of all things.

13 تالله یا علیّ انّا سمعنا بسمعنا عن خلف الجدار من الّذینهم سکنوا فی البیت و استجاروا مقام الّذی کان ان یطوف حوله اهل الفردوس ثمّ اهل حجبات القدس ثمّ ملائکة المسبّحین تالله ما لا سمع اذن احد من الممکنات و مع ذلک سترنا الأمر علی شأن الّذی ظنّوا فی انفسهم بأنّ الله کان غافلاً عنهم قل بئس ما ظننتم انّه یعلم غیب السّموات و الأرض و انّه بکلّ شیء علیم

14 Thus was I encompassed among these people by the thickets of malice, while the darkness of hatred hemmed Me in on every side. God Himself is witness to what I say. Until the time came when He decreed to veil the Beauty of Holiness with the brocade of detachment, and to withdraw from all men and women, from every youth and elder, save such as God had appointed to be entrusted to My care in this earthly life. There is none other God but Him. His is the creation and the command. With Him, in the guarded Tablet, are all things preserved.

14 و کذلک کنت معذّباً بین هؤلآء و عن ورائهم کان غضف الغلّ عن ورائی و دیاجن البغض عن یمینی و کان الله علی ما اقول شهید الی ان بلغ الأمر الی هذه الأیّام الّتی فیها یرید ان یستر جمال القدس من سندس الأنس و ینقطع عن کلّ اناث و ذکور و عن کلّ صغیر و کبیر الّا اللّواتی جعلنی الله کفیلهنّ فی الحیوة الدّنیا انّه ما من اله الّا هو له الخلق و الأمر و کلّ عنده فی لوح حفیظ

15 Know thou, however, that the cause of departure was not that which We have set forth unto thee in this luminous Tablet. Nay rather, We found Ourself a leader over the people and a shepherd to their flock. We therefore surrendered it to such as coveted it. In former days, when there was none to be

15 ولکن فاعلم بأنّ علّة الخروج لم یکن ما اذکرناه لک فی هذا اللّوح المنیر بل انّا وجدنا نفسنا رئیساً فی الأرض و راعیاً لهؤلآء لذا ترکناه لمن یرید و من قبل لمّا لم یکن بین النّاس من احد و کانت

found among the people, when hardship prevailed, and fear and slaughter stalked the land, We manifested Ourself between earth and heaven, and shone forth from the horizon with manifest sovereignty. Then, when We found the earth at peace, We withdrew and entrusted it to another people.

الشّدائد و الخوف و القتل لذا اظهرنا نفسنا بين السّموات و الأرض و اشرقنا فی قطب الآفاق بسلطان مبين اذاً لمّا وجدنا الأرض ساكناً لذا عزلنا نفسنا و اودعناه لقوم آخرين

16 By My life! The governed is more blessed than a thousand governors; the led more exalted than a thousand leaders; and the oppressed better than the city of the oppressors. Follow, therefore, thy Beloved in this path; detach thyself from all things. Emerge then from behind the veils of silence; speak forth the truth with My wondrous and sublime melody; and soar, in the realm of detachment, upon wings that are holy, transcendent, swift, gentle, and most lofty.

16 فوعمری انّ المحکوم افضل من الف حاکم و المرؤوس اعلی من الف رئيس و المظلوم خير من مدينة الظّالمين و انّک فاقتد بحبيبک فی ذلک ثمّ انقطع عن کلّ شیء ثمّ اخرج عن خلف حجبات الصّمت ثمّ انطق بالحقّ علی لحنی البديع المنيع ثمّ طيّر فی ملکوت الانقطاع بجناحی المقدّس المتعالی الطّيّار اللّطيف الرّفيع

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Lawh-i-Rasul
To: Rasul

1 Verily, I am the One Who abideth disconsolate beneath the canopy of this world.

1 انا الّذی قد کنت محزوناً فی قباب الدّنيا

2 O Rasul! When thou askest after the Sun of the heaven of inner meaning, know verily that it hath been eclipsed by the clouds of envy; and shouldst thou enquire regarding the Moon of the realm of everlasting holiness, be apprised that it hath been obscured by the shrouds of hatred; and shouldst thou search after the Star of the firmament of unseen reality, be informed that it hath sunk below the horizon of malice. Behold, a lone Husayn assailed by a hundred thousand deadly foes! Behold, a solitary Abraham compassed by a myriad tyrant kings! Behold, one stainless Soul that vast multitudes aim to seize! Behold, one single Throat that countless daggers seek to pierce!

2 ان يا رسول اگر از شمس سماء معنی پرسی در کسوف حسد مکسوف و مغطو و اگر از قمر بقای قدسی خبر خواهی در خسوف بغضا مخسوف و مقنوع و اگر از نجم فلک عمائی اطّلاع طالبی در افول غل مأفول و محجوب يک حسين و صدهزار شمر بر او قائم و يک خليل و هزاران نمرود بر او محيط يک روح پاک و صدهزار قابض و يک حنجر و هزار هزار خنجر

3 Not a single night in Mine earthly life did I find rest; not a single day was I granted repose. At one time My severed head was sent as a trophy from land to land; at another I was suspended in the air. At one time I had for a boon companion him who dealt Me a fatal blow; at another I had for a close associate him who profaned My remains. Every morn, as I

3 در تمام عمر شبی نياسودم و در جميع ايّام دمی نيارميدم گاهی سرمرا ديار بديار بهديه فرستادند و گاهی در هوايم بياويختند وقتی مصاحبم سنان بود و وقتی مؤانسم خولی هر صباح که سر از فراش برداشتم بلای جديدی استقبال نمود و هر

arose from My bed, a fresh affliction awaited Me; and every eve, as I repaired to the solitude of My chamber, a sore trial was in store. In the succession of My woes there was no reprieve, and in the onslaught of My sorrows there was no respite.

شام که در محفل وحدت جالس شدم عقوبتی رخ گشود نه در بلایم تأخیری و نه در عقوبتم تعویقی

4 Notwithstanding all this, I stood against Mine enemies manifest as the sun and appeared before the dwellers of the heavenly kingdom bright as the moon. Not for an instant did I seek to preserve Mine own life, and not for a moment did I pursue Mine own ease and comfort. I offered up My soul in the path of My Beloved and laid down My life for His sake. My fortress was My reliance on God, and My shield Mine attachment to that peerless Friend; Mine armour was Mine unfailing trust in Him, and My hosts Mine ardent hope in His grace.

4 و معذلک قیامم در مقابل اعدا چون شمس واضح بود و ظهورم در بین ملکوت و اهل آن چون قمر لایح و در آنی بحفظ جانم نپرداختم و اقلّ من حین بآسایش روانم دل نبستم جانم را انفاق سبیل محبوب نمودم و روانم را فدای مقصود حصنم توکّلم بود و حرزم توسّل بدوست و درع من اعتماد من و جندم رجای باوست

5 At length My revelation aroused the envy of My foes and elicited the rancour of the malicious. O My Rasul! Wert thou to gaze with a keen and discerning eye, thou wouldst behold all things–yea, verily, even the denizens of the Realm on high–sharing in Mine anguish and sorrow. O Rasul! The oppressive gloom of satanic envy hath concealed the resplendent Morn of the spirit, and the darksome veils of malice have obscured the refulgent rays of the Day-Star of eternal holiness.

5 تا آنکه ظهورم سبب حسد اعدا شد و قیامم علّت غلّ اولی البغضآء ای رسول من اگر ببصر حدید و نظر جدید ملاحظه نمائی کلّ اشیاء بل اهل منظر اعلی را از حزنم محزون بینی و از اضطرابم مضطرب مشاهده نمائی ای رسول صبح منیر روحانی در ظلمت حسد شیطانی مستور مانده و انوار شمس قدس صمدانی در حجاب غلّ ظلمانی محجوب گشته

6 At this present hour the Ancient King hath purposed to take leave of this wayward people. Yet none knoweth whether, even after His departure, this Essence of God's mercy will be spared the sting of these venomous serpents, as was clearly witnessed after His first banishment.

6 حال سلطان قدم ارادهٔ خروج از بین یأجوج نموده ولکن بعد از خروجهم معلوم نیست که از لدغ ثعبان این جوهر رحمن محفوظ ماند چنانچه در هجرت اوّل این مطلب بوضوح آمد

7 O Rasul! Canst thou perceive the plight of this wronged and banished Soul Who findeth Himself sore tried by two contending peoples, and Who hath neither the pity of His foes nor the compassion of His friends? I swear by My Beauty that the afflictions I suffer at the hands of Mine enemies are a hundred thousand times easier to bear! Render thanks unto God that thou art not fully acquainted with the condition of Him Who is the Eternal King and that which He hath been made to suffer. These indeed are days whose like the eye of creation hath never seen. Strive, then, that thou mayest forsake the path of illusion and imitation and gain admittance into the realm of inner vision and the kingdom of spiritual discoveries. For in these days all are bewildered in the drunkenness of ignorance, save those whom thy Lord hath willed to spare. Some consider the fading mirage to be the billowing ocean and reckon the impenetrable darkness as the radiant morn. Others, having forsaken the river of eternal life, content themselves with a vanishing drop. Such is the state and condition of the people: "Thus have We created the souls in divers conditions."

7 ای رسول چگونه بینی حال مظلوم غریبی را که مابین حزبین مبتلا شود نه اعدا را باو رحمی و نه احبّا را باو شفقتی قسم بجمالم که ظلم اعدا صدهزار مرتبه اهون و اسهل است حمد کن خدا را که از سلطان بقا و ضرّ او آگاه نیستی باری این ایّام ایّامیست که چشم ابداع و بصر اختراع شبه آن ندیده جهد نما تا از سبیل وهم و تقلید خارج شوی و بجبروت مشاهده و ملکوت مکاشفه وارد شوی چه که این ایّام کل در سکر غفلت مدهوشند الّا من شآء ربّک برخی سراب بقیعه را بحر اغمر دانند و ظلمت دیجور را صبح انور شمرند و بعضی بقطرهٔ فانی از کوثر باقی قانع و قناعت نموده‌اند اینست حال عباد و اطوارشان کذلک خلقنا النّفوس اطوارا

8 As to thee, O Rasul, shouldst thou wish to take flight in the atmosphere of My love, it behoveth thee to soar above the kingdoms of earth and heaven and all that they contain, that thou mayest attain the paradise of the good-pleasure of the All-Glorious. Well is it with them that have entered therein!

DOR#30

8 و تو ای رسول اگر طیران در هوایم را خواهی از ملکوت سموات و ارض و آنچه در این دو موجود است طیران نما تا در رضوان رضای سبحان وارد شوی فهنیئاً للواردین

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BH00637

Lawh-i-Fitnih (Tablet of the Test)
To: Shams-i-Jahan

1 O Trial of eternity! Await thou the Trial of God, the All-Subduing, the Self-Subsisting, for verily it shall come unto you in truth - indeed it hath now come in truth, so bear ye witness. And verily it is a Trial that shall distinguish between the Kaf and the Nun, and shall differentiate all things from that day until the Day when He shall again be made manifest in wondrous days promised through the revelation of His hidden Essence and the reality of His eternity in the year Mustaghath. And this is an irrevocable truth, and verily this is a Trial that shall seize all contingent things, both unseen and visible.

1 ان یا فتنة البقآء فانتظری فتنة الله المهیمن القیّوم بأنّها سیأتیکم بالحقّ فها قد اتاکم حینئذ بالحقّ فاشهدون و انّها لفتنة یفصّل بین الکاف و النّون و یمیّز بین الکلّ من یومئذ الی یوم الّذی یظهر مرّة اخری فی ایّام بدع موعود بظهور غیب ذاته و کنه بقائه فی سنة المستغاث و انّ هذا لحقّ محتوم و انّ ذلک من فتنة یأخذ کلّ الممکنات من کلّ غیب و شهود

2 Say: Verily this is a Trial wherein souls shall be perturbed, minds shall be bewildered, and mysteries shall be split asunder, then shall the spirits of the sincere be thunderstruck thereby. Say: Verily this is a Trial whereby the heavens of knowledge and wisdom shall be cleft, and the earth of might and power shall be rent asunder, then shall the mountains of glory and light be crushed thereby. Say: Verily this is a Trial whereby the thrones of grandeur shall be shaken and the denizens of the pavilions of loftiness shall be overturned, then shall the concourse of the Spirit in the holy immortal realm be astounded thereby. Say: Verily this is a Trial whereby the suns of radiance shall be darkened and the moons of blindness shall be eclipsed, then shall the stars of knowledge fall from the heavens of the Cause. Say: Verily this is a Trial whereby God shall test every atom, then all created things, then all who are in the earth and heaven, then all the worlds. And verily this is a Trial whereby honored servants shall be tried, then sincere servants, then the angels brought nigh, then the dwellers of the most exalted Concourse. Say: Verily this is a Trial wherein all who claim love for and faith in God, the All-Subduing, the

2 قل انّ ذلک من فتنة تضطرب فیها النّفوس و تذهل فیها العقول و تنفطر الأسرار ثمّ تنصعق بها ارواح المخلصون قل انّ ذلک من فتنة تنفطر بها سموات العلم و الحکمة و تنشقّ اراضی العزّ و القدرة ثمّ تندکّ بها جبال المجد و النّور قل انّ ذلک من فتنة یزلزل بها اعراش العظمة و ینقلب بها اهل سرادق الرّفعة ثمّ یتحیّر بها فی قدس البقآء ملأ الرّوح قل انّ ذلک لمن فتنة تظلم بها شموس الضّیآء و تخسف اقمار العمآء ثمّ تسقط بها فی سموات الأمر انجم العلوم قل انّ ذلک من فتنة یمتحن الله بها کلّ الذّرّات ثمّ کلّ الموجودات ثمّ کلّ من فی الأرضین و السّموات ثمّ کلّ العالمون و انّ ذلک من فتنة یفتن بها عباد مکرمون ثمّ عباد مخلصون ثمّ ملائکة المقرّبون ثمّ اهل ملأ العالون قل انّ ذلک من فتنة یمحص فیها کلّ من یدّعی المحبّة و الایمان بالله المهیمن العلیّ المحبوب بهذا

Most High, the Beloved, through this Beauty, the Inaccessible, the Glorious, the Beloved, shall be purified. And verily this is a Trial whereby the holy fire shall be extinguished, then the water of reality shall freeze, then the Lote-Trees of light shall quake and the denizens of Sinai shall perish. Say: Verily this is a Trial that shall seize every sound mystic, every wise adult, every knowing administrator, every trustworthy sovereign, then every Prophet-Messenger. Say: Verily this is a Trial whereby all horizons shall be convulsed and all people shall be tried, and some shall be separated from others as the earth is separated from heaven - nay, more severe than that. Exalted then be God, the Manifester of this inevitable Trial!

الجمال الممتنع البهیّ المحبوب و انّ ذلک من فتنة یخمد بها نار القدس ثمّ ینجمد مآء الحقیقة ثمّ یهتزّ سدرات النّور و یموتنّ الطّوریّون قل انّ ذلک من فتنة یأخذ کلّ عارف سلیم و کلّ بالغ حکیم و کلّ مدبّر علیم و کلّ ملک امین ثمّ کلّ نبیّ مرسول قل انّ ذلک من فتنة تضطرب بها کلّ الآفاق و یمحّص بها النّاس کلّهم اجمعون و یفرق بعض عن بعض کفرق الأرض و السّمآء بل اشدّ من ذلک فتعالی الله مظهر هذه الفتنة المحتوم

3 And thereby He separated what was separated in the time of all the Prophets and Messengers, and before them in times that the knowledge of the wise cannot encompass, and He shall separate thereby all that shall be separated in future times. And verily this is a hidden mystery preserved in holy treasuries, and none knoweth it save him whom God hath given insight that is veiled from eyes of steel. And verily this is such insight that were the people of the world of reality and the dwellers in the repositories of the Cause in the inmost sanctuaries of glory to perceive it, they would gasp within themselves and shudder in their beings, and would be unable to witness it. By God the Truth! Through this Trial the vision of mystic hearts shall be snatched away, and holy and spiritual sights shall be dazzled, then shall the moons of divinity be eclipsed in the heaven of the Cause. Say: By God! In this Trial the feet of the mystics who know God by God shall slip, even those who in every moment behold the mysteries of the Cause and Truth with penetrating vision. Say: Verily this is a Trial wherein the veils of hidden things shall be rent asunder and the secrets of confidential matters shall be uncovered, then shall the treasures of hearts be revealed.

3 و بذلک فرّق ما فرّق فی زمن کلّ النّبیّون و المرسلون و من قبلهم فی زمن الّتی لن یحیط بها علم البالغون و سیفرّق بذلک کلّما یفرّق فی زمن الآخرون و انّ هذا لسرّ غیب مکنون قد ستر فی کنائز قدس محفوظ و لا یعرف ذلک الّا من آتاه الله بصراً کان عن ابصار الحدید لمستور و انّ ذلک من بصر لو تبصرون بها اهل عوالم الحقیقة ثمّ اهل مکامن الأمر فی سرائر العزّة لیشهقون فی انفسهم و یقشعرّون فی ذواتهم و لن یستطیعنّ ان یشهدون تالله الحقّ انّ من هذه الفتنة تخطف ابصار قلوب الغیوب و تبرق انظار القدس و الرّوح ثمّ تخسف بها فی سمآء الأمر اقمر الرّبوب قل تالله فی هذه الفتنة تزلّ اقدام العارفین الّذینهم یعرفون الله بالله و هم فی اسرار الأمر و الحقّ فی کلّ حین ببصر الحدید ینظرون قل انّ ذلک لفتنة تهتک فیها استار المستّرات و تنکشف اسرار المسرّرات ثمّ تظهر بها کنائز الصّدور

4 Say: By God, there shall be tested in this test, and cast into the fire, servants who never entertained in their minds even an atom's weight of the thought that they worshipped aught but God. Say: By God, in this test shall be tried even the realities of those who have never been heedless of God and His Cause for the twinkling of an eye, and who have at all times been mindful. How much more then shall be tried the servants who have not understood of this Cause - whereby all the Manifestations are thunderstruck - even as much as an ant might comprehend of its two wings; these are they who stand recorded before God as the very essence of heedlessness. Say: By God, the Truth, in this test shall slip the feet of all the mystics among the celestial concourse ere they become aware of themselves, or their hearts comprehend, or they distinguish aught with the highest gems

4 قل تالله سیفتنون فی هذه الفتنة و یلقون فی النّار عباد الّذین ما خطرت ببالهم بأقلّ من ذرّة انّهم غیر الله یعبدون قل تالله یفتن فی هذه الفتنة حقایق الّذین لن یغفلون عن الله و امره فی طرفة عین و هم کانوا فی کلّ حین ان یتذکّرون فکیف عباد الّذینهم ماعرفوا من هذا الأمر الّذی ینصعق فیه کلّ المظاهر علی قدر ما یعرف النّملة من ذنابتیه و اولئک هم من جوهر الغفلة عند الله لمشهود قل تالله الحقّ یزلّ فی هذه الفتنة اقدام کلّ العارفین من اهل ملأ العالین من قبل ان یلتفتون انفسهم او یفقه قلوبهم او یمیّزون فی ساذج عرفانهم بأعلی

of intellect in their pristine understanding. After it is revealed to them what they have neglected, they shall cry out within themselves and lament in their souls, then shall they weep and wail, then shall they cry aloud; and were they to possess all the spirits of the heavens and earth of immortality, they would wish to sacrifice them, that they might not be veiled for less than a moment from this exalted Beauty.

جواهر العقول فبعد ما يكشف لهم عمّا هم فيه يفرطون اذاً يصيحون فى انفسهم و يتنعّرون فى ذواتهم ثمّ يبكون و يضجّون ثمّ يصرخون ولو يكون لهم ملأ السّموات و الأرض من الرّوح و البقآء يريدون ان يفدون و بأقلّ من آن عن هذا الجمال المنيع لا يحتجبون

5 By God, the Holy Spirit trembles in those days, and the Light of the Divine Presence quakes, and the Most Great Mystery shudders, and the angels of the Throne in the realm of glory are struck with fear. Say: By God, in this test shall the winds be tried at the very moment of their blowing by their very blowing, then shall the waters be tried at the time of their flowing and drinking, then the fire when it blazes and rages. By God, all the earth and heaven shall be tried, then the suns and stars, then the moons, then the seas with all their ships and waves and drops, and whatsoever wonders of God's handiwork, the All-Possessing, the Self-Subsisting, have been ordained therein.

5 تالله انّ روح القدس تضطرب فى تلک الأيّام و نور الأنس يرتعب و سرّ السّرّ تقشعرّ ثمّ فى لاهوت العزّ ملائكه العرش يشفقون قل تالله فى هذه الفتنة تفتن الأرياح حين هبوبها بنفس هبوبها ثمّ تمتحن المياه حين شربها و جريانها ثمّ النّار حين الّذى تشتعل و تفور تالله قد يفتن كلّ الأراضى و السّموات ثمّ الشّموس و الأنجم ثمّ الأقمار ثمّ الأبحار بكلّ سفائنها و امواجها و قطراتها و ما قدّر فيها من عجايب صنع الله المهيمن القيّوم

6 By God, everything shall be tried in everything, from everything, to everything, by the very essence of a thing, and not an atom of air shall escape therefrom. This is the mystery of what was sent down aforetime upon the First Beloved from the realm of God, the Most High, the All-Knowing, the All-Wise, and it is that verse wherein God counseled Luqman for his son: "O my son! If there be the weight of a mustard seed, and it be in a rock, or in the heavens, or in the earth, God will bring it forth; verily God witnesses what they do." By God, were you to observe, you would witness that the lamp which is lit before you in the night is tried in the very moment it is kindled, then the bird that circles round it, then the lights that shine forth from it and encompass its sides and cast upon visible directions.

6 تالله تفتن كلّ شىء فى كلّشىء من كلّشىء الى كلّشىء بنفس شىء و لن يخرج منه ذرّات الهوآء و ذلک سرّ ما نزّل من قبل على حبيب الأوّل من جبروت الله العلىّ العالم المعلوم و هو ذلک الآية حين ما وصّى اللّقمان لابنه ان يا بنىّ انّها ان تک مثقال ذرّة من خردل فتكن فى صخرة او فى السّموات او فى الأرض يأت بها الله و الله يشهد بما هم كانوا ان يعملون تالله لو تنظرون تشهدون بأن سراج الّذى توقد فى اللّيالى تلقائكم يفتن فى حين ما يشتعل ثمّ طير الّذى يطوف حوله ثمّ انوار الّتى تجلّى منه و احاطت اطرافه و القت على جهات مشهود

7 By God, the test tries, and the touchstone proves, and the scrutiny examines, and the sieve sifts, and a single hair splits into a thousand pieces, then each piece is tried - all this from the appearance of this Most Great Test which appears from this Most Ancient, All-Possessing Quarter. Its winds have now blown, and soon shall come in the year of tribulation and seize all lands, and all therein shall cry for help. By God, and by the Manifestation of this Ancient Beauty, in His essence, for His essence, through His essence - were God to remove one veil from what is hidden, there would occur such an earthquake in the pillars of the Thrones that the bearers of the Throne would be shaken and their very beings would well nigh scatter. And were I to make mention of this Most Great News and the manifestations of its test and its most upright trials from

7 تالله انّ الفتنة هو يفتن و المحک يمحّک و التّمحيص يمحّص و الغربال يغربل و الأشعار ينشقّ كلّ واحد بألف شقّة ثمّ يمتحن الشّقوق كلّ ذلک من ظهور هذه الفتنة الأعظم الّتى يظهر عن هذا الشّطر المهيمن الأقدم و قد هبّت ارياحها حينئذ فسيأتى من قريب فى سنة الشّداد و يأخذ كلّ البلاد و كلّ فيه يستغيثون تالله ومظهر هذا الجمال القديم بذاته لذاته فى ذاته لو يكشف الله حجاباً عمّا هو المستور ليقع اذاً زلزلة فى قوائم الأعراش و يضطربون حوامل العرش و كاد ذواتهم يتفرّقون و انّى لو اذكر هذا النّبأ الأعظم و ظهورات فتنة و

this day unto the endless ages of eternity, by God, its mention would never be exhausted and its description would never end, even were there to flow, after all the seas God has created, seventy thousand times as many again - exalted then is God, this is but a limited portion.

امتحاناته الأقوم من یومئذ الی ابد الآباد فی سرمد الدّهور تالله لن ینفد ذکرها و لن یبید وصفها ولو یجری من بعد ما خلق الله کلّ البحور سبعین الف الف بمثل کلّ ذلک فتعالی الله هذا قلیل محدود

8 O Shams! Emerge from the eclipse of fancy and desire and behold the Most Luminous, Most Manifest, Most Glorious Orb in the pole of the heaven of eternity with such radiant lights that were all the atoms of existence, both seen and unseen, to reflect but the least ray from the rays of its light, verily would they all attain unto the cry "Verily I am God!"

8 ای شمس از کسوف وهم و هوی درآ و ملاحظه کن نیّر منیر اظهر انور ابها را در قطب سماء بقا بضیاء انواری که اگر جمیع ذرّات وجود من الغیب و الشّهود باقلّ من آن تقابلی باشعّهئی از اشعّات انوار آن نمایند هرآینه کلّ بنداء انّی انا اللّهی فائز گردند

9 O Shams! Behold on one hand the radiance of His grace's lights which, with a single effulgence, hath adorned all the heavens of the unseen majesty with suns of glory and honored the mountains of holy oneness with the appearance of hidden mines. And on the other hand, the piercing meteor of His [presence] hath demolished all the thrones of loftiness and elevation, and cast down the exalted suns of the heaven of grandeur to the dust of abasement.

9 ای شمس ملاحظه کن از جهتی تشعشع انوار فضلش را که بیک اشراق جمیع سموات غیب عظمت را بشموس عزّت زینت بخشیده و جبال قدس احدیّت بظهور معادن غیبیّه مفتخر فرموده و از جهتی شهاب ثاقب [عدلش] جمیع اعراش علوّ و رفعت را منهدم فرموده و شموس بلند سماء عظمت را بر تراب ذلّت ساقط نموده

10 But O Shams! What can this evanescent atom mention of how, at the exaltation and appearance of this Most Great Orb, what standards of rancor and hatred have been raised by the possessors of authority from the Bayan against this Beauty of the All-Merciful? By the One Holy and Unique Essence, never hath such a thing appeared in the world of creation. He whose very existence was created by a word hath repeatedly attempted to veil this Sun of Divine Beauty behind the clouds of rancor and envy, and to conceal His purified Beauty from the horizon of possibility. But the Hand of Power and Divine Dominion exposed his plots and machinations and preserved His Own Beauty of Glory through the angels of His Own Holy, Inaccessible and Exalted Being.

10 ولکن ای شمس چه ذکر نماید این ذرّهٔ فانی که از ارتفاع و ظهور این نیّر عظمی چه رایات غلّ و بغضائی از اولو القضآء من البیان در مقابل این جمال رحمن برافراخته‌اند قسم بذات مقدّس یکتا که چنین مقدّمه‌ئی تا بحال در عالم ابداع ظاهر نگشته کسیکه وجود او بقولی خلق گشته تا بحال چندین دفعه اراده نموده که این آفتاب جمال سبحانی را باکام غلّ و حسد بپوشد و جمال مطهّرش را از افق امکان مستور نماید ولکن ید قدرت و غلبهٔ صمدانی کید و مکر او را ظاهر نمود و حفظ فرمود جمال بهاء خود را بملائکه ذات مقدّس ممتنع منیع خود

11 O Shams! He whose elevation and fame He caused to spread throughout all lands for twenty years, such that all servants worshipped him as lord and knew him as their [object of worship] - now when he witnessed the exaltation of God's Cause, the furnace of envy and hatred began to boil and several times he attempted in various ways to shed His pure blood. When he despaired of this intention, he pursued other schemes until finally, when they observed that all the seas could not extinguish this fire of hatred and all the waters of possibility and existence could not calm this flame of rancor and envy, they at last chose seclusion from all and sat alone, single, and solitary in a house, that perchance thereby the fire of envy of the

11 ای شمس کسیرا که در مدّت بیست سنه ارتفاع و اشتهار اسم او را در کلّ بلاد بقسمی فرمود که جمیع عباد او را بربوبیّت پرستش نمودند و او را [مسجود] خود دانستند حال چون ارتفاع امر الله را دید تنّور حسد و بغضا بفوران آمده چند مرتبه بانواع اقسام بر سفک دم مطهّرش قیام نموده چون از این اراده مأیوس شد در پی مکرهای دیگر افتاده تا در آخر چون ملاحظه فرمودند که این نار بغضا را جمیع بحور ننشاند و این آتش غلّ و حسد

people of hatred might somewhat subside. Even this did not suffice or satisfy them. From every direction and quarter they have kindled the fire of sedition and corruption, and have cast every manner of turmoil and upheaval among all. And now they seek to use all religions, nations and governments to manifest hatred toward this Wronged Beauty and accomplish their purpose.

را میاه امکان و اکوان ساکن نگرداند بالأخره عزلت از کلّ اختیار فرمودند و در بیتی فرداً وتراً وحیداً جالس گشتند که شاید باین سبب قدری نائرهٔ حسد اولو البغضآء ساکن گردد باینهم کفایت ننموده و راضی نشده از همه جهت و همه سمت آتش فتنه و فساد افروخته‌اند و بهر قسم شورش و انقلابی در میان کلّ انداخته و حال در صدد جمیع مذهب و ملل و دول که القای بغضائی بواسطهٔ آنها از این جمال مظلوم ظاهر نمایند و مقصود خود را بعمل آورند

12 O Shams! The details of the events of this year of adversity are more than could be recorded in the chronicles of the first and the last. A hundred thousand worlds of mysteries could not contain a single letter of its telling.

12 ای شمس تفصیل حالات این سنهٔ شداد زیاده از آنست که باذکار اوّلین و آخرین مذکور گردد صدهزار عالم اسرار و مجال یک حرف گفتار آن نه

13 O Shams! Soon wilt thou hear the croaking of infidelity and hypocrisy spread throughout all regions, and they shall return upon themselves that which they themselves have wrought, and shall raise the cry of being wronged. This leaf was written last year in reply to thy letter. I certainly had five times what was written, but due to the consideration of ordained mysteries in the Kingdom of destiny, they were not sent. Until these days, when it was observed that the great outcry had arisen and a mighty sedition had appeared, I decided to send them in legible handwriting, since the way I first wrote them could not be read properly. Before even one page was completed, a hundred thousand seas of calamitous waves descended upon the Most Glorious Countenance, such that the pen ceased from writing and the tongue from speech.

13 ای شمس عنقریب میشنوی نعیق کفر و نفاق را که در اطراف آفاق منتشر میگردد و آنچه خود بر او قیام نمودند بنفس خود راجع نمایند و فریاد مظلومیّت برآورند این ورقه در سنهٔ قبل در جواب خطّ شما نوشتم البتّه پنج مقابل از این که نوشته شده زیاده است ولکن بجهة ملاحظهٔ اسرار مقدّره در ملکوت قضا ارسال نشد تا اینکه این ایّام ملاحظه شد که نعیق کبری برخاسته و فتنهٔ عظمی طلوع نموده اراده نمودم که بخطّی که بتوان خواند ارسال نمایم چون بطرزی که اوّل نوشته‌ام درست خوانده نمیشد هنوز یکصفحه تمام نشده که صدهزار بحر از طماطم بلا بر وجه ابها نازل گشت بقسمیکه قلم از تحریر و لسان از تقریر بازماند

14 The servant of God, Aqa Jan.

14 خادم الله آقا جان

15 And in these days, a letter arrived from you and his honor, the exalted Name of God, the Sacrifice. I intended to send a detailed reply to them, but the details of the situation are as has been submitted. With pure and most exalted greetings, I remain mindful of their condition.

15 و در این ایّام هم خطّی از شما و جناب معظم اسم الله الذّبیح رسید ارادهٔ جواب مفصّل خدمتشان داشتم ولکن تفصیل حال اینست که عرض شده بساذج تکبیرات اعلی مذکّر حالشان میباشم

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BH01774

Suriy-i-Hijr
To: Husayn (brother of him who emigrated)

1 This is the Surih of Separation. We have revealed it in truth that thereby My affliction between earth and heaven may be made manifest.

1 هذا سورة الهجر نزّلناها بالحقّ ليظهر بها مظلوميّتی بين الأرضين و السّموات

2 He is the Everlasting through My name in the Kingdom of the Most High!

2 هو الباقی باسمی فی ملكوت الأعلی

3 Glorified be He Who hath torn asunder the veils of all things through His sovereignty, created the heavens through His command, poured down from the clouds of holiness the rain of fellowship, and sent forth from the realm of lights verses which cause the skin of the infidels to creep. Say: In the revelation of verses and the establishment of this Youth upon the Throne of names and attributes there are clear signs for those who testify to His unity.

3 فسبحان الّذی خرق حجبات الممكنات بسلطانه و خلق السّموات بأمره و انزل من مكفهرّات القدس امطار الأنس و ارسل من غمام الأنوار آيات الّتی اقشعرّت عنها جلود المشركين قل انّ فی تنزيل الآيات و استوآء الغلام علی عرش الأسمآء و الصّفات لبيّنات للموحّدين

4 Say: O people! This is the Ancient Beauty and He is standing between heaven and earth weeping and crying out. If ye will not assist Him, O concourse of the earth, at least do not slay Him with the swords of misbelief, and commit not that which tarnisheth the divine Beauty. Fear God and be not sowers of dissention amongst men.

4 قل يا قوم هذا جمال القدم قد وقف بين السّموات و الأرض يبكی و يصح و انتم يا ملأ الأرض ان لن تنصروه لا تقتلوه بأسياف الكفر و لا تسفكوا ما يستر عنه جمال الأمر خافوا عن الله و لا تكوننّ من المفسدين

5 Say: He, in truth, purposeth to withdraw from amongst you alone and unaccompanied by anyone save Himself. Thus hath He been from the beginning which hath no beginning until the end whose end no one in heaven and earth can reckon. Say: The Ancient Being purposeth to withdraw from both His enemies and His loved ones, whereby the infidels will rejoice and the hearts of them that have hastened unto the Repositories of sanctity will be lacerated. Say: Even though He withdraweth alone, yet the hosts of glory accompany Him, the denizens of the immortal realm and the unseen kingdom, and those who have sought refuge behind the tabernacle of nearness, the Seat of this blessed Name through which the heaven of denial hath been cleft, the earth of unbelief split open, and the clouds of bounty raised up, could ye but perceive it.

5 قل انّه يريد ان يخرج عن بينكم وحده و لم يكن معه احد الّا نفسه كذلک كان من اوّل الّذی لا اوّل له الی آخر الّذی لن يحصيه كلّ من فی السّموات و الأرضين قل انّ كينونة القدم يريد ان يخرج عن بين اعدائه و احبّائه و بذلک يسرّنّ المشركون و تقطع اكباد الّذينهم استعرجوا الی مواقع القدس هذا المقام الّذی فيه يستضیء منظر الله المقدّس العزيز المنيع قل انّه ولو يخرج وحده ولكن يكون معه جنود العزّ ثمّ اهل جبروت البقآء و ملكوت العمآء ثمّ الّذين هم استجاروا خلف خبآء القرب مقرّ هذا الاسم المبارک الّذی منه انفطرت سمآء الاعراض و انشقّت ارض الكفر ثمّ ارتفعت غمام الفضل ان انتم من الشّاهدين

6 Say: His helper is the sighs He uttereth, and His succorer the tears he sheddeth. My food is the fragments of My broken heart, and My drink the droplets of My blood. My companion

6 قل انّ معينه زفراته و ناصره عبراته و طعامی قطعات كبدی و شرابی رشحات دمی و انيسی

is My fingernails, Mine associate My pen, and My mainstay reliance upon God, My Lord and the Lord all things, the Lord of the Mighty Throne. My cohorts are My wondrous accents, My consort My sweet melodies, and My mirror the radiance of My beauty, could ye but perceive it. Thereby the hearts of men have cried out, the pillars of the Throne have buckled, and the clouds of holiness have wept tears of crimson.

اناملی و مصاحبی قلمی و ظهری التّوکّل علی الله ربّی و ربّ کلّ شیء و ربّ العرش العظیم و حزبی لحناتی و معاشری نغماتی و مرآتی جمالی ان انتم من العارفین و بذلک تغظغظت قلوب الامکان و تعظعظت ارکان العرش و بکی تاهور القدس من مدامع حمر منیر

7 Say: O people! Fear God, repudiate not My beauty, and be not silent. We, in truth, are self-sufficient above all who are in heaven and on earth. Unto this beareth witness My standing alone upon the earth before its kings and rulers. Thus have We issued the decree and set forth the verses that haply the people may awaken and be heedful.

7 قل یا قوم خافوا عن الله و لا تتعرّضوا بجمالی و لا تکوننّ من الخاسرین قل انّا اکتفینا بنفسنا الحقّ عن کلّ من فی السّموات و الأرض یشهد بذلک قیامی فی ملکوت الملک بین الملوک و السّلاطین کذلک نزّلنا الأمر و صرّفنا الآیات لعلّ النّاس یستشعرون فی انفسهم و یکوننّ من المتذکّرین

8 O Husayn! Hearken unto the call of thy Namesake, Who is sore tried upon the earth by reason of that which the hands of the oppressors have wrought. He hath fallen under the spears and the swords of these malicious ones. Thereby the eyes of grandeur have wept within the tabernacle of God and the eyes of sanctity in the pavilion on high, and the eyes of reunion in the sanctuary of the Kingdom and the eyes of the denizens of heaven and earth. Thou shouldst give thanks to God for having named thee with this blessed, esteemed, and noble name. Beware lest thou allow anything to distress thee. Rather be patient and forbearing in the face of whatsoever may befall thee that thine actions may be consonant with thy name and thou mayest be of those who follow My commandments.

8 و انّک انت یا حسین اسمع ندآء سمیّک الّذی ابتلی فی الأرض بما اکتسبت ایدی الظّالمین بحیث وقع تحت سنان السّنان و سیف الامکان من هؤلآء المغلّین و بذلک بکت عیون العظمة فی سرادق اللّاهوت و عیون القدس فی خیام الجبروت ثمّ ابصر الانس فی خبآء الملکوت ثمّ عیون اهل السّموات و الأرضین و انّک انت فاشکر الله بما سمّاک بهذا الاسم المبارک العزیز الکریم ایّاک ان لا تضطرب فی شیء فاصبر ثمّ اصطبر فیما یرد علیک لیکون فعلک مطابقاً باسمک و تکون من العاملین

9 Know that God hath accepted from thee thine obedience, and at this moment hath raised thee up in truth before Him that thou mayest gaze upon His supreme Self in His latter Beauty and be of them that have attained the presence of the All-Merciful upon the Throne of Paradise and rejoiced therein. Wherefore, We testify that thou hast beheld the Ancient Beauty and attained His presence. Through this a station in Paradise is ordained for thee which none but those who are nigh unto Him understand. Thus have We bestowed Our favor upon thee a second time that thou mayest be thankful to thy Lord and recognize the station of thy brother, who is separating with God, the Almighty, the All-Powerful, whom We have singled out at Our behest. Ere long thou wilt be informed, if thou art patient.

9 ثمّ اعلم بأنّ الله قبل عنک طاعتک و حینئذ بعثک بالحقّ بین یدیه لتزور نفسه الأعلی فی جماله الأخری و تکون من الّذینهم فازوا بلقآء الرّحمن فی عرش الرّضوان و کانوا من الفائزین اذاً نشهد بأنّک زرت جمال القدم و ادرکت لقائه و بذلک قدّر لک فی الفردوس مقاماً لا یدرکه الّا المقرّبین کذلک منّا علیک مرّة اخری لتشکر ربّک و تعرف قدر اخیک الّذی هاجر مع الله العزیز القدیر الّذی اختصصناه بأمر من لدنّا فسوف تعرف ان تکون من الصّابرین

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Lawh-i-Abdu'l-'Aziz va Vukala

To be typed.

BH00021

Suriy-i-Muluk

1 He is the Almighty!

1 هو العزيز

2 This is a Tablet from this Servant, who is called Husayn in the kingdom of names, to the concourse of the kings of the earth. Haply they may approach it in a spirit of open-mindedness, discover from its message the mysteries of divine providence, and be of those that comprehend its meaning, and perchance they may forsake all they possess, turn towards the retreats of holiness, and draw nigh unto God, the All-Glorious, the Incomparable.

2 هذا كتاب من هذا العبد الّذى سمّى بالحسين فى ملكوت الأسمآء الى ملوک الأرض كلّهم اجمعين لعلّ ينظرون اليه بنظرة الشّفقة و يطّلعون بما فيه من اسرار القضآء و يكوننّ من العارفين و لعلّ ينقطعون عمّا عندهم و يتوجّهون الى مواطن القدس و يقرّبون الى الله العزيز الجميل

3 O kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words: "There is none other God but He, the Mighty, the All-Powerful, the All-Wise." This is a Spot which hath been sanctified by God for those who approach it, a Spot wherein His Voice may be heard from the celestial Tree of Holiness. Fear God, O concourse of kings, and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the Great. Set your hearts towards the Face of God, and abandon that which your desires have bidden you to follow, and be not of those who perish.

3 ان يا ملوک الأرض اسمعوا ندآء الله من هذه الشّجرة المثمرة المرفوعة الّتى نبتت على ارض كثيب الحمرآء برّيّة القدس و تغنّ بأنّه لا اله الّا هو العزيز المقتدر الحكيم هذه بقعة الّتى باركها الله لواريها و فيها يسمع ندآء الله من سدرة قدس رفيع اتّقوا الله يا معشر الملوک و لا تحرموا انفسكم عن هذا الفضل الأكبر فألقوا ما فى ايديكم فتمسّكوا بعروة الله العلىّ العظيم و توجّهوا بقلوبكم الى وجه الله ثمّ اتركوا ما امركم به هواكم و لا تكوننّ من الخاسرين

4 Relate unto them, O Servant, the story of 'Ali, when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause

4 ان يا عبد فاذكر لهم نبأ علىّ اذ جآءهم بالحقّ و معه كتاب عزّ حكيم و فى يديه حجّة من الله و برهانه و دلائل قدس كريم و انتم يا ايّها الملوک ما تذكّرتم بذكر الله فى ايّامه و ما اهتديتم بأنوار الّتى ظهرت و لاحت عن افق سمآء منير و ما تحسّستم فى امره بعد الّذى كان هذا خير لكم عمّا

when so to do would have been better for you than all that the sun shineth upon, could ye but perceive it. Ye remained careless until the divines of Persia–those cruel ones–pronounced judgement against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and be not of the heedless.

تطلع الشّمس عليها ان انتم من العالمين و كنتم فی غفلة عن ذلک الی ان افتوا عليه علمآء العجم و قتلوه بالظّلم هؤلآء الظّالمين و استرقی روحه الی الله و بکت من هذا الظّلم عيون اهل الفردوس ثمّ ملائکة المقرّبين ايّاکم ان لا تغفلوا من بعد کما غفلتم من قبل فارجعوا الی الله بارئکم و لا تکوننّ من الغافلين

5 Say: The Sun of vicegerency hath dawned, the Point of knowledge and wisdom hath been made plain, and the Testimony of God, the Almighty, the All-Wise, hath been made manifest. Say: The Moon of eternity hath risen in the midmost heaven, and its light hath illumined the dwellers of the realms above. My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and be not of such as have turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it.

5 قل قد اشرقت شمس الولاية و فصّلت نقطة العلم و الحکمة و ظهرت حجّة الله العزيز الحکيم قل قد لاح قمر البقآء فی قطب السّمآء و استضآءت منه اهل ملإ العالين و قد ظهر الوجه عن خلف الحجبات و استنار منه کلّ من فی السّموات و الأرضين و انتم ما توجّهتم اليه بعد الّذی خلقتم له يا معشر السّلاطين اذاً اتّبعوا قولی ثمّ اسمعوه بقلوبکم و لا تکوننّ من المعرضين لأنّ افتخارکم لم يکن فی سلطنتکم بل بقربکم الی الله و اتّباعکم امره فيما نزّل علی الواح قدس حفيظ و لو انّ واحداً منکم يحکم علی الأرض کلّها و کلّ ما فيها و عليها من بحرها و برّها و جبلها و سهلها و لن يذکر عند الله ما ينفعه شیء من ذلک ان انتم من العارفين

6 Know ye that a servant's glory resideth in his nearness unto God, and that, unless he draweth nigh unto Him, naught else can ever profit him, even should he hold sway over the entire creation. Say: The breeze of God hath wafted over you from the retreats of Paradise, but ye have neglected it and chosen to persist in your waywardness. Guidance hath been given unto you from God, but ye have failed to follow it and preferred to reject its truth. The Lamp of God hath been lit within the niche of His Cause, but ye have neglected to seek the radiance of its glory and to draw nigh unto its light. And still ye slumber upon the couch of heedlessness!

6 و اعلموا بأنّ شرافة العبد فی قربه الی الله و من دون ذلک لن ينفعه ابداً ولو يحکم علی الخلايق اجمعين قل قد هبّت عليکم نسايم الله عن شطر الفردوس و انتم فی غفلة عنها و کنتم من الغافلين و قد جآءتکم الهداية من الله و انتم ما استهديتم بها و کنتم من المعرضين و قد اضآء سراج الله فی مشکوة الأمر و انتم ما استنورتم به و ما تقرّبتم اليه و کنتم علی فراش الغفلة لمن الرّاقدين

7 Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you. Such is the counsel that shall profit you most; make of it your provision, that ye may be of those who are guided aright. Beware lest ye hinder the breeze of God from blowing

7 اذاً قوموا برجل الاستقامة و تداركوا ما فات عنکم ثمّ اقبلوا الی ساحة القدس فی شاطئ بحر عظيم ليظهر لکم لآلئ العلم و الحکمة الّتی کنزها الله فی صدف صدر منير هذا خير النّصح لکم فاجعلوه بضاعةً لأنفسکم لتکوننّ من المهتدين ايّاکم ان لا تمنعوا عن قلوبکم نسمة الله الّتی بها تحيی قلوب

over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened. Hearken unto the clear admonitions that We have revealed for you in this Tablet, that God, in turn, may hearken unto you, and may open before your faces the portals of His mercy. He, verily, is the Compassionate, the Merciful.

المقبلين فاسمعوا ما انصحناكم به فى هذا اللّوح ليسمع الله عنكم و يفتح على وجوهكم ابواب الرّحمة و انّه لهو الرّحمن الرّحيم

8 Lay not aside the fear of God, O kings of the earth, and beware that ye transgress not the bounds which the Almighty hath fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path.

8 اتّقوا الله يا ايّها الملوک و لا تتجاوزوا عن حدود الله ثمّ اتّبعوا بما امرتم به فى الكتاب و لا تكوننّ من المتجاوزين ايّاكم ان لا تظلموا على احد قدر خردل و اسلكوا سبيل العدل و انّه لسبيل مستقيم

9 Compose your differences and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation and be numbered among the extravagant.

9 ثمّ اصلحوا ذات بينكم و قلّلوا فى العساكر ليقلّ مصارفكم و تكوننّ من المستريحين و ان ترتفعوا الاختلاف بينكم لن تحتاجوا الى كثرة الجيوش الّا على قدر الّذى تحرسون بها بلدانكم و ممالككم اتّقوا الله و لا تسرفوا فى شىء و لا تكوننّ من المسرفين

10 We have learned that ye are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide ye justly between men, O kings, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behoveth you, and beseemeth your station.

10 و علمنا بأنّكم تزدادون مصارفكم فى كلّ يوم و تحملونها على الرّعيّة و هذا فوق طاقتهم و انّ هذا لظلم عظيم اعدلوا يا ايّها الملوک بين النّاس و كونوا مظاهر العدل فى الأرض و هذا ينبغى لكم و يليق لشأنكم لو انتم من المنصفين

11 Beware not to deal unjustly with anyone that appealeth to you and entereth beneath your shadow. Walk ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succour cometh from Him alone. He succoureth whom He willeth with the hosts of the heavens and of the earth.

11 ايّاكم ان لا تظلموا على الّذينهم هاجروا اليكم و دخلوا فى ظلّكم اتّقوا الله و كونوا من المتّقين لا تطمئنّوا بقدرتكم و عساكركم و خزائنكم فاطمئنّوا بالله بارئكم ثمّ استنصروا به فى اموركم و ما النّصر الّا من عنده ينصر من يشآء بجنود السّموات و الأرضين

12 Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto everyone shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

12 ثمّ اعلموا بأنّ الفقرآء امانات الله بينكم ايّاكم ان لا تخانوا فى اماناته و لا تظلموهم و لا تكوننّ من الخائنين ستسألون عن امانته فى يوم الّذى تنصب فيه ميزان العدل و يُعطى كلّ ذى حقّ حقّه و يوزن فيه كلّ الأعمال من كلّ غنىّ و فقير

13 If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine

13 و ان لن تستنصحوا بما انصحناكم فى هذا الكتاب بلسان بدع مبين يأخذكم العذاب من كلّ الجهات

chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you, and judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

و يأتيكم الله بعدله اذاً لا تقدرون ان تقوموا معه و تكوننّ من العاجزين فارحموا على انفسكم و انفس العباد ثمّ احكموا بينهم بما حكم الله فى لوح قدس منيع الّذى قدّر فيه مقادير كلّ شيء و فصّل فيه من كلّ شيء تفصيلاً و ذكرى لعباده الموقنين

14 Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbour. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the downtrodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasuries, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

14 ثمّ استبصروا فى امرنا و تبيّنوا فيما ورد علينا ثمّ احكموا بيننا و بين اعدائنا بالعدل و كونوا من العادلين و ان لن تمنعوا الظّالم عن ظلمه و لن تأخذوا حقّ المظلوم فبأىّ شيء تفتخرون بين العباد و تكوننّ من المفتخرين أيكون افتخاركم بأن تأكلوا و تشربوا او تجتمعوا الزّخارف فى خزائنكم او التّزيّن بأحجار الحمر و الصّفر او لؤلؤ بيض ثمين و لو كان الافتخار بهذه الأشيآء الفانية فينبغى للتّراب بأن يفتخر عليكم لأنّه يبذل و ينفق عليكم كلّ ذلک من مقدّر قدير و قدّر الله كلّ ذلک فى بطنه و يخرج لكم من فضله اذاً فانظروا فى شأنكم و ما تفتخرون به ان انتم من النّاظرين

15 Nay, by Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

15 لا فوالّذى فى قبضته جبروت الممكنات لم يكن الفخر لكم الّا بأن تتّبعوا سنن الله فى انفسكم و لا تَدَعوا احكام الله بينكم مهجوراً و تكوننّ من الرّاشدين

16 O kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, "I go away, and come again unto you"? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: "When He, the Spirit of Truth, is come, He will guide you into all truth." And yet behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason

16 ان يا ملوک المسيحيّة اما سمعتم ما نطق به الرّوح بأنّى ذاهب و آت فلمّا اتى فى ظلل من الغمام كما صعد اوّل مرّة لِمَ ما تقرّبتم به لتفوزوا بلقائه و تكوننّ من الفائزين و فى مقام آخر يقول فاذا جآء روح الحقّ الآتى فهو يرشدكم و اذا جآءكم بالحقّ ما توجّهتم اليه و كنتم بلعب انفسكم لمن اللّاعبين و ما استقبلتم اليه و ما حضرتم بين يديه لتسمعوا آيات الله من لسانه و تطّلعوا بحكمة الله العزيز الحكيم و بذلک منعت نسمات الله عن قلوبكم و نفحات الله عن فؤادكم و كنتم فى وادى الشّهوات لمن

of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. By God! Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation.

المحبرين فوالله انتم و ما عندكم ستفنى و ترجعون الى الله و تسألون عمّا اكتسبتم فى ايّامكم فى مقرّ الّذى تحشر فيه الخلايق اجمعين

17 Again, heard ye not that which hath been recorded in the Gospel concerning those "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" – that is, those who have been made manifest through the power of God? Wherefore it becometh evident that one may well be manifested in the world of creation who is truly of God, the Almighty, the All-Knowing, the All-Wise. How is it then that when word reached you of Our Cause, ye failed to inquire from Our own lips, that ye might distinguish truth from falsehood, discover Our aim and purpose, and learn of the afflictions which We have suffered at the hands of an evil and wayward generation?

17 اما سمعتم ما ذكر فى الانجيل انّ الّذين ليسوا بدم و لا بارادة لحم و لا بمشيّة رجل ولكن ولدوا من الله اى ظهروا من قدرة الله و بذلک يثبت بأن يمكن فى الابداع ان يظهر من يكون على حقّ من عند الله المقتدر العليم الحكيم فكيف اذا سمعتم امرنا ما استفسرتم منّا ليظهر لكم الحقّ عن الباطل و تطّلعوا بما كنّا عليه و تعرفوا ما ورد علينا من قوم سوء اخسرين

18 O Minister of the King of Paris! Hast thou forgotten the pronouncement recorded in the Gospel according to John concerning the Word and those who are its Manifestations? And hast thou ignored the counsels of the Spirit concerning the Manifestations of the Word, and been numbered with the heedless? If not, wherefore then didst thou conspire with the Minister of Persia to inflict upon Us that which hath caused the hearts of men of insight and understanding to melt, the tears of the denizens of the Realm of eternity to flow, and the souls of them who are nigh unto God to mourn? And all this thou didst commit without seeking to examine Our Cause or to discern its truth. For is it not thy clear duty to investigate this Cause, to inform thyself of the things that have befallen Us, to judge with equity, and to cleave unto justice?

18 ان يا سفير ملک الباريس أ نسيت حكم الكلمة و مظاهرها الّتى سطر فى انجيل الّذى ينسب بيوحنّا و غفلت عمّا وصّاک به الرّوح فى مظاهر الكلمة و كنت من الغافلين و ان لم تكن كذلک كيف اتّفقت مع سفير العجم فى امرنا الى ان ورد علينا ما احترقت عنه اكباد العارفين و جرت الدّموع على خدود اهل البقآء و ضجّت افئدة المقرّبين و فعلت ذلک من غير ان تستفسر فى امرنا و تكون من المستبصرين بعد الّذى ينبغى لک بأن تفحّص فى هذا الأمر و تطّلع بما ورد علينا و تحكم بالعدل و تكون من العادلين

19 Thy days shall pass away, thy ministry shall come to an end, and thy possessions shall vanish and be no more. Then, in the presence of the almighty King, thou shalt be called to answer for that which thy hands have wrought. How many the ministers who came before thee into this world, men who exceeded thee in power, excelled thee in station, and surpassed thee in wealth, and yet returned to dust, leaving upon the face of the earth neither name nor trace, and are now plunged in grievous remorse. Amongst them were those who failed in their duty towards God, followed their own desires, and trod the path of lust and wickedness. And amongst them were those who observed that which hath been prescribed in the verses of God, judged

19 ستمضى ايّامک و يفنى سفارتک و يقضى كلّ ما عندک و تسأل عمّا اكتسبت ايديک فى محضر سلطان عظيم و كم من سفرآء سبقوک فى الأرض و كانوا اعظم منک شأناً و اكبر منک مقاماً و اكثر منک مالاً و رجعوا الى التّراب و ما بقى منهم على وجه الأرض لا من اسم و لا من رسم و هم حينئذ على حسرة عظيم و منهم من افرط فى جنب الله و اتّبع الشّهوات فى نفسه و كان فى سبل البغى و الفحشآء لمن السّالكين و منهم من اتّبع آيات الله فى نفسه و حكم بالعدل لما سبقته

with fairness by the divine guidance that overshadowed them, and entered beneath the shelter of the mercy of their Lord.

الهداية من الله و كان من الّذينهم كانوا فى رحمة ربّهم لمن الدّاخلين

20 I admonish thee, and those who are like thee, to deal not with anyone as ye have dealt with Us. Beware lest ye follow in the footsteps of the Evil One and walk in the ways of the unjust. Take from this world only to the measure of your needs, and forgo that which exceedeth them. Observe equity in all your judgements, and transgress not the bounds of justice, nor be of them that stray from its path.

20 اوصيک و الّذينهم كانوا امثالک ايّاكم ان لا تفعلوا بأحد كما فعلتم بنا و لا تتّبعوا خطوات الشّيطان فى انفسكم و لا تكوننّ من الظّالمين خذوا من الدّنيا على قدر الكفاية و دعوا ما زاد عليكم ثمّ انصفوا فى الأمور و لا تعدلوا عن حكم العدل و لا تكوننّ من العادلين

21 Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put us to death, have shed our blood, have plundered our property, and violated our honour. Though aware of most of our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

21 ان يا ايّها الملوک قد قضت عشرين من السّنين و كلّا فى كلّ يوم منها فى بلآء جديد و ورد علينا ما لا ورد على احد قبلنا ان انتم من السّامعين بحيث قتلونا و سفكوا دمائنا و اخذوا اموالنا و هتكوا حرمتنا و انتم سمعتم اكثرها و ما كنتم من المانعين بعد الّذى ينبغى لكم بأن تمنعوا الظّالم عن ظلمه و تحكموا بين النّاس بالعدل ليظهر عدالتكم بين الخلايق اجمعين

22 God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrongdoers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

22 انّ الله قد اودع زمام الخلق بأيديكم لتحكموا بينهم بالحقّ و تأخذوا حقّ المظلوم عن هؤلآء الظّالمين و ان لن تفعلوا بما امرتم فى كتاب الله لن يذكر اسمائكم عنده بالعدل و انّ هذا لغبن عظيم أ تأخذون حكم انفسكم و تدعون حكم الله العلىّ المتعالى القادر القدير دعوا ما عندكم و خذوا ما امركم الله به ثمّ ابتغوا الفضل من عنده و انّ هذا لسبيل مستقيم

23 Consider the state in which We are, and behold ye the ills and troubles that have tried Us. Neglect Us not, though it be for a moment, and judge ye between Us and Our enemies with equity. This will, surely, be a manifest advantage unto you. Thus do We relate to you Our tale, and recount the things that have befallen Us, that ye might take off Our ills and ease Our burden. Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.

23 ثمّ التفتوا الينا و بما مسّتنا البأسآء و الضّرّآء و لا تغفلوا عنّا فى اقلّ من آن ثمّ احكموا بيننا و بين اعدائنا بالعدل و انّ هذا لخير مبين كذلک نقصّ عليكم من قصصنا و بما قضى علينا لتكشفوا عنّا السّوء فمن شآء فليكشف و من لم يشآء انّ ربّى لخير ناصر و معين

24 Warn and acquaint the people, O Servant, with the things We have sent down unto Thee, and let the fear of no one dismay

24 ان يا عبد ذكّر العباد بما القيناک و لا تخف من احد و لا تكن من الممترين فسوف يرفع الله امره و يعلو برهانه بين السّموات و الأرضين فتوكّل فى

Thee, and be Thou not of them that waver. The day is approaching when God will have exalted His Cause and magnified His testimony in the eyes of all who are in the heavens and all who are on the earth. Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth. Let God, Thy Lord, be Thy sufficing succourer and helper. We have pledged Ourself to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee.

كلّ الأمور على ربّک و توجّه اليه ثمّ اعرض عن المنكرين فاكف بالله ربّک ناصراً و معين انّا كتبنا على نفسنا نصرک فى الملک و ارتفاع امرنا ولو لن يتوجّه اليک احد من السّلاطين

25 Call Thou to remembrance Thine arrival in the City, how the Ministers of the Sultan thought Thee to be unacquainted with their laws and regulations, and believed Thee to be one of the ignorant. Say: Yea, by My Lord! I am ignorant of all things except what God hath, through His bountiful favour, been pleased to teach Me. To this We assuredly testify, and unhesitatingly confess it.

25 ثمّ ذكّر حين الّذى وردت فى المدينة و ظنّوا وكلآء السّلطان بأنّک لن تعرف اصولهم و تكون من الجاهلين قل اى وربّى لا اعلم حرفاً الّا ما علّمنى الله بجوده و انّا نقرّ بذلک و نكون من المقرّين

26 Say: If the laws and regulations to which ye cleave be of your own making, We will, in no wise, follow them. Thus have I been instructed by Him Who is the All-Wise, the All-Informed. Such hath been My way in the past, and such will it remain in the future, through the power of God and His might. This, indeed, is the true and right way. If they be ordained by God, bring forth, then, your proofs, if ye be of them that speak the truth. Say: We have written down in a Book which leaveth not unrecorded the work of any man, however insignificant, all that they have imputed to Thee, and all that they have done unto Thee.

26 قل ان كان اصولكم من عند انفسكم لن نتّبعها ابداً و بذلک امرت من لدن حكيم خبير و كذلک كنت من قبل و نكون من بعد بحول الله و قوّته و انّ هذا لصراط حقّ مستقيم و ان كان من عند الله فأتوا برهانكم ان كنتم لمن الصّادقين قل انّا اثبتنا كلّ ما ظنّوا فيک و عملوا بک فى كتاب الّذى لن يغادر فيه حرف من عمل العاملين

27 Say: It behoveth you, O Ministers of State, to keep the precepts of God, and to forsake your own laws and regulations, and to be of them who are guided aright. Better is this for you than all ye possess, did ye but know it. If ye transgress the commandment of God, not one jot or one tittle of all your works shall be acceptable in His sight. Ye shall, erelong, discover the consequences of that which ye shall have done in this vain life, and shall be repaid for them. This, verily, is the truth, the undoubted truth.

27 قل يا ايّها الوكلآء ينبغى لكم بأن تتّبعوا اصول الله فى انفسكم و تَدَعوا اصولكم و تكوننّ من المهتدين و هذا خير لكم عمّا عندكم ان انتم من العارفين و ان لن تتّبعوا الله فى امره لن يقبل اعمالكم على قدر نقير و قطمير فسوف تجدون ما اكتسبتم فى الحيوة الباطلة و تجزون بما عملتم فيها و انّ هذا لصدق يقين

28 How great the number of those who, in bygone ages, have committed the things ye have committed, and who, though superior to you in rank, have, in the end, returned unto dust, and been consigned to their inevitable doom! Would that ye might ponder the Cause of God in your hearts! Ye shall follow in their wake, and shall be made to enter a habitation wherein none shall be found to befriend or help you. Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for

28 فكم من عباد عملوا كما عملتم و كانوا اعظم منكم و رجعوا كلّهم الى التّراب و قضى عليهم ما قضى ان انتم فى امر الله لمن المتفكّرين و ستلحقون بهم و تدخلون بيت الّتى لن تجدوا فيها لأنفسكم لا من نصير و لا من حميم و تسألون عمّا فعلتم فى ايّامكم و فرّطتم فى امر الله و استكبرتم على اوليائه بعد الّذى وردوا عليكم بصدق مبين

having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.

29 It is ye who have taken counsel together regarding them, ye that have preferred to follow the promptings of your own desires, and forsaken the commandment of God, the Help in Peril, the Almighty.

29 و انتم شاورتم فی امرهم و اخذتم حکم انفسکم و ترکتم حکم الله المهیمن القدیر

30 Say: What! Cleave ye to your own devices, and cast behind your backs the precepts of God? Ye, indeed, have wronged your own selves and others. Would that ye could perceive it! Say: If your rules and principles be founded on justice, why is it, then, that ye follow those which accord with your corrupt inclinations and reject such as conflict with your desires? By what right claim ye, then, to judge fairly between men? Are your rules and principles such as to justify your persecution of Him Who, at your bidding, hath presented Himself before you, your rejection of Him, and your infliction on Him every day of grievous injury? Hath He ever, though it be for one short moment, disobeyed you? All the inhabitants of 'Iraq, and beyond them every discerning observer, will bear witness to the truth of My words.

30 قل أ تأخذون اصولکم و تضعون اصول الله ورآء ظهورکم و انّ هذا لظلم علی انفسکم و انفس العباد لو تکوننّ من العارفین قل ان کان اصولکم علی العدل فکیف تأخذون منها ما تهوی به هواکم و تَدَعون ما کان مخالفاً لأنفسکم ما لکم کیف تکوننّ من الحاکمین أ کان من اصولکم بأن تعذّبوا الّذی جآءکم بأمرکم و تخذلوه و تؤذوه فی کلّ یوم بعد الّذی ما عصاکم فی اقلّ من آن و یشهد بذلک کلّ من سکن فی العراق و من ورائه کلّ ذی علم علیم

31 Be fair in your judgement, O ye Ministers of State! What is it that We have committed that could justify Our banishment? What is the offence that hath warranted Our expulsion? It is We Who have sought you, and yet, behold how ye refused to receive Us! By God! This is a sore injustice that ye have perpetrated–an injustice with which no earthly injustice can measure. To this the Almighty is Himself a witness.

31 فأنصفوا فی انفسکم یا ایّها الوکلآء بأیّ ذنب اطردتمونا و بأیّ جرم اخرجتمونا بعد الّذی استأجرناکم و ما آجرتمونا فوالله هذا لظلم عظیم الّذی لن یقاس بظلم فی الأرض و کان الله علی ما اقول شهید

32 Have I at any time transgressed your laws, or disobeyed any of your ministers in 'Iraq? Inquire of them, that ye may act with discernment towards Us and be numbered with those who are well-informed. Hath anyone ever brought before them a plaint against Us? Hath anyone amongst them ever heard from Us a word contrary to that which God hath revealed in His Book? Bring forth, then, your evidence, that We may approve your actions and acknowledge your claims!

32 هل خالفتکم فی امرکم او بالوزرآء الّذین کانوا ان یحکموا فی العراق فاسألوا عنهم لتکوننّ علی بصیرة فینا و تکوننّ من العالمین هل دخل علیهم احد بشکایة منّا او سمع منّا احد منهم غیر ما انزله الله فی الکتاب فاتوا به لنصدّقکم فی افعالکم و نکونّ من المذعنین

33 Had ye wished to deal with Us in accordance with your principles and standards, it would have behoved you to respect and honour Us for complying with your commands and following that which ye have pleased to ordain. Likewise, it would have beseemed you to repay the debts which We incurred in 'Iraq in the execution of your wishes. Ye should have given ear then unto Us, heard the account of Our woes, and judged with equity, as ye would judge your own selves. Ye should not have wished for Us that which ye have not wished for yourselves, but rather chosen to act with generosity. By God! Ye dealt

33 و ان کنتم ان تعملوا بنا بأصولکم فینبغی لکم بأن توقّرونا و تعزّروا الّذی سمع امرکم و اتّبع ما ظهر من عندکم ثمّ تؤدّوا دیون الّتی تدیّنا بها فی العراق و صرّفناها فی هذا السّبیل ثمّ استمعوا منّا مطالبنا و کلّ ما ورد علینا و تحکمون بالعدل کما تحکمون علی انفسکم و لن ترضوا لنا ما لا ترضونه لکم و تکونّ من المحسنین فوالله ما عاملتم بنا لا بأصولکم

with Us neither in accordance with your own principles and standards, nor with those of any man living, but in accordance with the promptings of your evil and wayward passions, O ye concourse of the froward and the arrogant!

و لا باصول احد من النّاس بل بما سوّلت لكم انفسكم و هواكم يا ملأ المعرضين و المستكبرين

34 O Bird of Holiness! Soar in the heaven of communion with Me, and acquaint the people with that which We disclosed unto Thee in the billowing oceans of immortality beyond the mount of glory. Let the fear of no one dismay Thee, and put Thy trust in God, the Almighty, the Beneficent. We, verily, shall protect Thee from those who, without a clear token from God or an enlightening Book, have grievously wronged Thee.

34 ان يا طير القدس طيّر فى فضآء الأنس ثمّ ذكّر العباد بما ارياناک فى لجج البقآء ورآء جبل العزّ و لا تخف من احد فتوكّل على الله العزيز الجميل انّا نحرسک عن الّذينهم ظلموک من‌دون بيّنة من الله و لا كتاب منير

35 Say: God is My witness, O concourse of the negligent! We came not unto you to spread disorder in your lands or to sow dissension amongst your peoples. Nay rather, We came in obedience to the command of the sovereign, and in order to exalt your authority, to instruct you in the ways of Our wisdom, and to remind you of that which ye had forgotten–even as He saith in truth: "Warn them, for, in truth, Thy warning will profit the believers." But ye hearkened not unto the sweet melodies of the Spirit, and gave ear unwittingly unto Our enemies, they who follow the promptings of their corrupt inclinations, whose deeds the Evil One hath made fair-seeming in their own eyes, and whose tongues utter calumnies against Us. Heard ye not that which hath been revealed in His all-glorious and unerring Book: "If a wicked man come to you with news, clear it up at once"? Wherefore have ye then cast the command of God behind your backs, and followed in the footsteps of them that are bent on mischief?

35 قل تالله يا ملأ الغفلآء ما جئنا كم لنفسد فى ارضكم و نكون فيها لمن المفسدين بل جئنا كم لنتّبع امر السّلطان و نرفع امركم و نعلّمكم الحكمة و نذكّركم فيما نسيتم بقوله الحقّ فذكّر انّ الذّكرى تنفع المؤمنين و انتم ما سمعتم نغمات الرّوح و سمعتم غير مسمع عن اعدائنا الّذين لا يتكلّمون الّا بما يؤيّدهم هواهم و زيّن الشّيطان لهم اعمالهم و كانوا من المفترين اما سمعتم ما نزّل فى كتاب عزّ مبين فان جآء كم فاسق بنبإ فتبيّنوا فلم نبذتم حكم الله ورائكم و اتّبعتم سبل المفسدين

36 We have heard that one of these calumniators hath alleged that this Servant practised usury whilst residing in 'Iraq, and was engaged in amassing riches for Himself. Say: How can ye judge a matter whereof ye have no knowledge? How can ye hurl calumnies against the servants of God, and entertain such evil suspicions? And how could this accusation be true, when God hath forbidden this practice unto His servants in that most holy and well-guarded Book revealed unto Muhammad, the Apostle of God and the Seal of the Prophets, a Book which He hath ordained to be His abiding testimony, and His guidance and monition unto all mankind? This is but one of the matters in which We have opposed the divines of Persia, inasmuch as We have, according to the text of the Book, forbidden unto all men the practice of usury. God Himself beareth witness to the truth of My words. "Yet I hold not myself clear, for the soul is prone to evil." We intend only to impart unto you the truth, that ye might be informed thereof and be of them that lead a godly life. Beware lest ye give ear to the words of those from

36 و سمعنا بأنّ من المفترين من قال بأنّ هذا العبد كان ان يأكل الرّبوا فى العراق و يجتمع الزّخارف لنفسه قل ما لكم كيف تحكمون فيما ليس لكم به من علم و تفترون على العباد و تظنّون ظنّ الشّياطين و كيف يكون ذلک بعد الّذى انهى الله عنه عباده فى كتاب قدس حفيظ الّذى نزّل على محمّد رسول الله و خاتم النّبيّين و جعله حجّة باقية من عنده و هدى و ذكرى للعالمين و هذه واحدة من المسائل الّتى خالفنا فيها علمآء العجم و نهينا العباد عن ذلک بحكم الكتاب و كان الله على ما اقول شهيد و ما ابرّئ نفسى انّ النّفس لأمّارة بالسّوء ولكن نلقى عليكم الحقّ لتطّلعوا به و تكوننّ فيها لمن المتّقين ايّاكم ان لا تسمعوا اقوال الّذين تجدون منهم روايح الغلّ و النّفاق و لا تلتفتوا الى هؤلآء و كونوا من الزّاهدين

whom the foul smell of malice and envy can be discerned; pay no heed to them, and stand ye for righteousness.

37 Know ye that the world and its vanities and its embellishments shall pass away. Nothing will endure except God's Kingdom which pertaineth to none but Him, the Sovereign Lord of all, the Help in Peril, the All-Glorious, the Almighty. The days of your life shall roll away, and all the things with which ye are occupied and of which ye boast yourselves shall perish, and ye shall, most certainly, be summoned by a company of His angels to appear at the spot where the limbs of the entire creation shall be made to tremble, and the flesh of every oppressor to creep. Ye shall be asked of the things your hands have wrought in this, your vain life, and shall be repaid for your doings. This is the day that shall inevitably come upon you, the hour that none can put back. To this the Tongue of Him that speaketh the truth and is the Knower of all things hath testified.

37 فاعلموا بأنّ الدّنيا و زينتها و زخرفها سيفنى و يبقى الملک لله الملک المهيمن العزيز القدير ستمضى ايّامكم و كلّ ما انتم تشتغلون به و به تفتخرون على النّاس و يحضركم ملائكة الأمر على مقرّ الّذى ترجف فيه اركان الخلايق و تقشعرّ فيه جلود الظّالمين و تسألون عمّا اكتسبتم فى الحيوة الباطلة و تجزون بما فعلتم و هذا من يوم الّذى يأتيكم و السّاعة الّتى لا مردّ لها و شهد بذلک لسان صدق عليم

38 Fear God, ye inhabitants of the City, and sow not the seeds of dissension amongst men. Walk not in the paths of the Evil One. Walk ye, during the few remaining days of your life, in the ways of the one true God. Your days shall pass away as have the days of them who were before you. To dust shall ye return, even as your fathers of old did return.

38 ان يا ملأ المدينة اتّقوا الله و لا تفسدوا فى الأرض و لا تتّبعوا الشّيطان ثمّ اتّبعوا الحقّ فى هذه الأيّام القليل ستمضى ايّامكم كما مضت على الّذينهم كانوا قبلكم و ترجعون على التّراب كما رجعوا اليه آبائكم و كانوا من الرّاجعين

39 Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds. Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no one except Him, though the powers of the whole earth rise up and be arrayed against him. I speak naught except at His bidding, and follow naught, through the power of God and His might, except His truth. He, verily, shall recompense the truthful.

39 ثمّ اعلموا بأنّا ما نخاف من احد الّا الله وحده و ما توكّلى الّا عليه و ما اعتصامى الّا به و ما نريد الّا ما اراد لنا و انّ هذا لهو المراد لو انتم من العارفين انّى انفقت روحى و جسدى لله ربّ العالمين من عرف الله لن يعرف دونه و من خاف الله لن يخاف سواه ولو يجتمع عليه كلّ من فى الأرض اجمعين و ما نقول الّا بما امرت و ما نتّبع الّا الحقّ بحول الله و قوّته و انّه يجزى الصّادقين

40 Narrate, O Servant, the things Thou didst behold at the time of Thine arrival in the City, that Thy testimony may endure amongst men, and serve as a warning unto them that believe. We found, upon Our arrival in the City, its governors and elders as children gathered about and disporting themselves with clay. We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom. Our inner eye wept sore over them, and over their transgressions and their total disregard of the thing for which they were created. This is what We observed in that city, and which We have chosen to note down in Our Book, that it may serve as a warning unto them, and unto the rest of mankind.

40 ثمّ اذكر يا عبد ما رأيت فى المدينة حين ورودک ليبقى ذكرها فى الأرض و يكون ذكرى للمؤمنين فلمّا وردنا المدينة وجدنا رؤسائها كالأطفال الّذين يجتمعون على الطّين ليلعبوا به و ما وجدنا منهم من بالغ لنعلّمه ما علّمنى الله و نلقى عليه من كلمات حكمة منيع و لذا بكينا عليهم بعيون السّرّ لارتكابهم بما نهوا عنه و اغفالهم عمّا خلقوا له و هذا ما اشهدناه فى المدينة و اثبتناه فى الكتاب ليكون تذكرة لهم و ذكرى للآخرين

41 Say: If ye be seekers after this life and the vanities thereof, ye should have sought them while ye were still enclosed in your mothers' wombs, for at that time ye were continually approaching them, could ye but perceive it. Ye have, on the other hand, ever since ye were born and attained maturity, been all the while receding from the world and drawing closer to dust. Why, then, exhibit such greed in amassing the treasures of the earth, when your days are numbered and your chance is well-nigh lost? Will ye not, then, O heedless ones, shake off your slumber?

41 قل ان کنتم تریدون الدّنیا و زخرفها ینبغی لکم بأن تطلبوها فی الأیّام الّتی کنتم فی بطون امّهاتکم لأنّ فی تلک الأیّام فی کلّ آن تقرّبتم الی الدّنیا و تبعّدتم عنها ان کنتم من العاقلین فلمّا ولدتم و بلغ اشدّکم اذاً تبعّدتم عن الدّنیا و تقرّبتم الی التّراب فکیف تحرصون فی جمع الزّخارف علی انفسکم بعد الّذی فات الوقت عنکم و مضت الفرصة فتنبّهوا یا ملأ الغافلین

42 Incline your ears to the counsels which this Servant giveth you for the sake of God. He, verily, asketh no recompense from you and is resigned to what God hath ordained for Him, and is entirely submissive to God's Will.

42 اسمعوا ما ینصحکم به هذا العبد لوجه الله و ما یرید منکم من شیء و رضی بما قضی الله له و یکون من الرّاضین

43 The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, erelong, bring to naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him.

43 یا قوم قد مضت من ایّامکم اکثرها و ما بقت الّا ایّام معدودة اذاً دعوا ما اخذتم من عند انفسکم ثمّ خذوا احکام الله بقوّة لعلّ تصلون الی ما اراد الله لکم و تکوننّ من الرّاشدین و لا تفرحوا بما اوتیتم من زینة الأرض و لا تعتمدوا علیها فاعتمدوا بذکر الله العلیّ العظیم فسوف یفنی الله ما عندکم اتّقوا الله و لا تنسوا عهد الله فی انفسکم و لا تکوننّ من المحتجبین

44 Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.

44 ایّاکم ان لا تستکبروا علی الله و احبّائه ثمّ اخفضوا جناحکم للمؤمنین الّذین آمنوا بالله و آیاته و تشهد قلوبهم بوحدانیّته و السنتهم بفردانیّته و لا یتکلّمون الّا بعد اذنه کذلک ننصحکم بالعدل و نذکّرکم بالحقّ لعلّ تکوننّ من المتذکّرین

45 Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for anyone the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

45 و لا تحملوا علی النّاس ما لا تحملوه علی انفسکم و لن ترضوا لأحد ما لا ترضونه لکم و هذا خیر النّصح لو انتم من السّامعین

46 Respect ye the divines and learned amongst you, they whose conduct accords with their professions, who transgress not the bounds which God hath fixed, whose judgements are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth. They who disregard and neglect the divines and learned that live amongst them–these have truly changed the favour with which God hath favoured them.

46 ثمّ احترموا العلمآء بینکم الّذین یفعلون ما علموا و یتّبعون حدود الله و یحکمون بما حکم الله فی الکتاب فاعلموا بأنّهم سرج الهدایة بین السّموات و الأرضین انّ الّذین لن تجدوا للعلمآء بینهم من شأن و لا من قدر اولئک غیّروا نعمة الله علی انفسهم

47 Say: Wait ye till God will have changed His favour unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

47 قل فارتقبوا حتّى يغيّر الله عليكم انّه لا يعزب عن علمه من شيء يعلم غيب السّموات و الأرض و انّه بكلّ شيء عليم و لا تفرحوا بما فعلتم او تفعلون و لا بما وردتم علينا لأنّ بذلک لن يزداد شأنكم لو انتم تنظرون فى اعمالكم بعين اليقين و كذلک لن ينقص عنّا من شيء بل يزيد الله اجرنا بما صبرنا فى البلايا و انّه يزيد اجر الصّابرين

48 Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation.

48 فاعلموا بأنّ البلايا و المحن لم يزل كانت موكّلة لأصفيآء الله و احبّائه ثمّ لعباده المنقطعين الّذين لا تلهيهم التّجارة و لا بيع عن ذكر الله و لا يسبقونه بالقول و هم بأمره لمن العاملين كذلک جرت سنّة الله من قبل و يجرى من بعد فطوبى للصّابرين الّذين يصبرون فى البأسآء و الضّرّآء و لن يجزعوا من شيء و كانوا على مناهج الصّبر لمن السّالكين

49 That which hath befallen Us hath been witnessed before. Ours is not the first goblet dashed to the ground in the lands of Islam, nor is this the first time that such schemers have intrigued against the beloved of the Lord. The tribulations We have sustained are like unto the trials endured aforetime by Imam Husayn. For he was approached by messengers from malicious and evil-hearted plotters, inviting him to come forth from the city; yet when he came unto them, accompanied by his kindred, they rose up against him with all their might, until at last they slew him, slaughtered his sons and his brothers, and took captive the remainder of his family. So did it come to pass in an earlier age, and God, verily, is a witness unto My words. Of his lineage there survived none, whether young or old, save his son 'Ali al-Awsat, known as Zaynu'l-'Abidin.

49 و ليس ما ورد علينا اوّل قارورة كسرت فى الاسلام و ليس هذا اوّل ما مكروا به على احبّآء الله هؤلآء الماكرين و ورد علينا بمثل ما ورد على الحسين من قبل اذ جآءه المرسلون من لدى الماكرين الّذين كان فى قلوبهم الغلّ و البغضآء و طلبوه عن المدينة فلمّا جآءهم بأهله قاموا عليه بما فى انفسهم الى ان قتلوه و قتلوا اولاده و اخوته و اساروا اهله و كذلک قضى من قبل و الله على ما اقول شهيد و ما بقت من ذرّيّته لا من صغير و لا من كبير الّا الّذى سمّى بعلىّ الأوسط و لقّب بزين‌العابدين

50 Behold then, O heedless ones, how brightly the fire of the love of God blazed aforetime in the heart of Husayn, if ye be of them that ponder! So intense grew its flame that fervour and longing at last seized the reins of patience from his grasp, and the love of Him Who is the All-Compelling so enraptured his heart that he surrendered his soul, his spirit, his substance, and his all in the path of God, the Lord of the worlds. By God! Sweeter was this in his sight than the empire of earth and heaven. For the true lover desireth naught save reunion with his beloved and the seeker hath no goal but to attain unto

50 فانظروا يا ملأ الغفلآء كيف اشتعلت نار محبّة الله فى صدر الحسين من قبل ان انتم من المتفرّسين و زادت هذه النّار الى ان اخذ الشّوق و الاشتياق عنه زمام الاصطبار و اخذه جذب الجبّار و بلّغه الى مقام الّذى انفق روحه و نفسه و كلّ ما له و معه لله ربّ العالمين فوالله هذا المقام عنده لأحلى عن ملک السّموات و الأرضين لأنّ العاشق لن يريد الّا معشوقه و كذلک الطّالب مطلوبه و الحبيب محبوبه و اشتياقهم الى اللّقآء كاشتياق

the object of his quest. Their hearts long for reunion even as the body yearneth for the spirit, nay greater indeed is their longing, could ye but perceive it!

الجسد الى الرّوح بل ازيد من ذلک ان انتم من العارفين

51 Say: That same fire now blazeth in Mine own breast, and My wish is that this Husayn may lay down His life in like manner, in the hope of attaining unto so august and sublime a station, that station wherein the servant dieth to himself and liveth in God, the Almighty, the Exalted, the Great. Were I to disclose unto you the mysteries which God hath enshrined therein, ye would, of a truth, offer up your lives in His path, renounce your riches, and forsake all that ye possess, that ye might attain this transcendent and all-glorious station. God, however, hath veiled your hearts and obscured your eyes, lest ye should apprehend His mysteries and be made aware of their meaning.

51 قل حينئذ اشتعلت النّار فی صدری و یرید ان یفدی هذا الحسین نفسه کما فدی الحسین نفسه رجآء لهذا المقام المتعالی العظیم و هذا مقام فنآء العبد عن نفسه و بقائه بالله المقتدر العلیّ الکبیر و انّی لو القی علیکم من اسرار الّتی اودعها الله فی هذا المقام لتفدون انفسکم فی سبیل الله و تنقطعون عن اموالکم و کلّ ما عندکم لتصلوا الی هذا المقام الأعزّ الکریم ولکن ضرب الله علی قلوبکم اکنّة و علی ابصارکم غشاوة لئلّا تعرفون اسرار الله و لا تکوننّ بها لمن المطّلعین

52 Say: The sincere soul longeth for nearness to God even as the suckling babe yearneth for its mother's breast, nay more ardent is his longing, could ye but know it! Again, his longing is even as the panting of one sore athirst after the living waters of grace, or the yearning of the sinner for forgiveness and mercy. Thus do We expound unto you the mysteries of the Cause, and impart unto you what shall render you independent of all that hath so far occupied you, that perchance ye may enter the Court of Holiness within this exalted Paradise. I swear by God! Whoso entereth therein shall never abandon its precincts, and whoso gazeth thereon shall never turn away therefrom, even should the swords of infidels and deniers rain blows upon him. Thus have We related unto you that which befell Husayn, and We beseech God that He may destine for Us that which He had decreed for him. He, verily, is the Most Generous, the All-Bountiful.

52 قل انّ اشتیاق المخلصین الی جوار الله کاشتیاق الرّضیع الی ثدی امّه بل ازید ان انتم من العارفین او کاشتیاق الظّمآن الی فرات العنایة او العاصی الی الغفران کذلک نبیّن لکم اسرار الأمر و نلقی علیکم ما یغنیکم عمّا اشتغلتم به لعلّ انتم الی شطر القدس فی هذا الرّضوان لتکوننّ من الدّاخلین فوالله من دخل فیه لن یخرج عنه و من التفت الیه لن یحوّل الوجه عن تلقائه ولو یضرب بسیوف المنکرین و المشرکین کذلک القینا علیکم ما قضی علی الحسین و نسأل الله بأن یقضی علینا کما قضی علیه و انّه لجواد کریم

53 By the righteousness of God! Through his deed the fragrances of holiness were wafted over all things, the proof of God was perfected, and His testimony made manifest to all men. And after him God raised up a people who avenged his death, who slew his enemies, and who wept over him at dawn and at eventide. Say: God hath pledged in His Book to lay hold upon every oppressor for his tyranny, and to uproot the stirrers of mischief. Know ye that such holy deeds exert, in themselves, a great influence upon the world of being–an influence which is, however, inscrutable to all save those whose eyes have been opened by God, whose hearts He hath freed from obscuring veils, and whose souls He hath guided aright.

53 تالله هبّت من فعله روایح القدس علی العالمین و تمّت حجّة الله و ظهر برهانه علی الخلایق اجمعین و بعث الله بعده قوماً اخذوا ثأره و قتلوا اعدائه و بکوا علیه فی کلّ بکور و اصیل قل انّ الله قدّر فی الکتاب بأن یأخذ الظّالمین بظلمهم و یقطع دابر المفسدین فاعلموا بأنّ لمثل هذه الأفعال بنفسها اثر فی الملک و لن یعرفه احد الّا من فتح الله عینه و کشف السّبحات عن قلبه و جعله من المهتدین

54 The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights

54 فسوف یظهر الله قوماً یذکرون ایّامنا و کلّ ما ورد علینا و یطلبون حقّنا عن الّذین‌هم ظلمونا بغیر

from them that, without a tittle of evidence, have treated Us with manifest injustice. God, assuredly, dominateth the lives of them that wronged Us, and is well aware of their doings. He will, most certainly, lay hold on them for their sins. He, verily, is the fiercest of avengers.

جرم و لا ذنب مبين و من ورائهم كان الله قائماً عليهم و يشهد ما فعلوا و يأخذهم بذنبهم و انّه اشدّ المنتقمين

55 Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willeth not, let him turn aside. My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

55 و كذلک قصصنا لكم من قصص الحقّ و القينا كم ما قضى الله من قبل لعلّ تتوبون اليه فى انفسكم و ترجعون اليه و تكوننّ من الرّاجعين و تتنبّهون فى افعالكم و تستيقظون عن نومكم و غفلتكم و تداركوا ما فات عنكم و تكوننّ من المحسنين فمن شآء فليقبل قولى و من شآء فليعرض و ما علىّ الّا بأن اذكّركم فيما فرّطتم فى امر الله لعلّ تكوننّ من المتذكّرين اذاً فاسمعوا قولى ثمّ ارجعوا الى الله و توبوا اليه ليرحمكم الله بفضله و يغفر خطاياكم و يعفو جريراتكم و انّه سبقت رحمته غضبه و احاط فضله كلّ من دخل فى قمص الوجود من الأوّلين و الآخرين

56 O concourse of Ministers of State! Do ye believe in your hearts that We have come to divest you of your earthly possessions and vanities? Nay, by the One in Whose hand is My soul! Our intention hath been to make clear that We oppose not the commands of the sovereign, nor are We to be numbered with the rebellious. Know ye of a certainty that all the treasures of the earth, all the gold, the silver, and the rare and precious gems they contain, are, in the sight of God, of His chosen ones and His loved ones, as worthless as a handful of clay. For erelong all that is on earth shall perish, and the kingdom will remain unto God, the All-Powerful, the Incomparable. That which perisheth can never profit Us, nor can it profit you, were ye but to reflect.

56 يا ملأ الوكلآء أ ظننتم فى انفسكم بأنّا جئنا كم لنأخذ ما عندكم من زخارف الدّنيا و متاعها لا فوالّذى نفسى بيده بل لتعلموا بأنّا ما نخالف السّلطان فى امره و ما نكون من العاصين فاعلموا و ايقنوا بأنّ كلّ خزائن الأرض من الذّهب و الفضّة و ما كان عليها من جواهر عزّ ثمين لم يكن عند الله و اوليائه و احبّائه الّا ككفّ من الطّين لأنّ كلّ ما عليها سيفنى و يبقى الملک لله المقتدر الجميل و ما يفنى لن ينفعنا و لا ايّا كم ان انتم من المتفكّرين

57 By the righteousness of God! I speak not falsely, and utter naught save that which God hath bidden Me. To this bear witness the very words of this Tablet, if ye but reflect upon its contents. Follow not the promptings of your own desires, nor the whisperings of the Evil One in your souls. Follow rather the Cause of God, both in your outward and your inner lives, and be not of the heedless. Better is this for you than all that ye have laid up in your houses, and all that ye have sought by day and night.

57 فوالله ما نكذب فى القول و ما نتكلّم الّا بما امرت و يشهد بذلک هذا الكتاب بنفسه ان انتم بما ذكر فيه لمن المتذكّرين و انتم لا تتّبعوا هواكم و لا بما القى الشّيطان فى انفسكم فاتّبعوا امر الله فى ظاهركم و باطنكم و لا تكوننّ من الغافلين هذا خير لكم عن كلّ ما اجتمعتموه فى بيوتكم و تطلبونه فى كلّ بكور و عشىّ

58 The world will pass away, and so will all the things whereat your hearts rejoice, or wherein ye pride yourselves before men.

Cleanse the mirrors of your hearts from the dross of the world and all that is therein, that they may reflect the resplendent light of God. This, indeed, shall enable you to dispense with all save God, and to attain unto the good pleasure of your Lord, the Most Bountiful, the All-Knowing, the All-Wise. We, verily, have unfolded before your eyes that which shall profit you both in this world and in the realm of faith, and which will lead you to the path of salvation. Would that ye might turn thereunto!

58 ستفنى الدّنيا و ما انتم به تسرّون فى قلوبكم و تفتخرون به بين الخلايق اجمعين طهّروا مرآة قلوبكم عن الدّنيا و ما فيها لتنطبع فيها انوار تجلّى الله و هذا ما يغنيكم عمّا سوى الله و يدخلكم فى رضى الله الكريم العالم الحكيم و قد القيناكم ما ينفعكم فى الدّين و الدّنيا و يهديكم سبل النّجاة ان انتم من المقبلين

59 Hearken, O King, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well.

59 ان يا ايّها السّلطان اسمع قول من ينطق بالحقّ و لا يريد منک جزآء عمّا اعطاک الله و كان على قسطاس حقّ مستقيم و يدعوک الى الله ربّک و يهديک سبل الرّشد و الفلاح لتكون من المفلحين

60 Beware, O King, that thou gather not around thee such ministers as follow the desires of a corrupt inclination, as have cast behind their backs that which hath been committed into their hands and manifestly betrayed their trust. Be bounteous to others as God hath been bounteous to thee, and abandon not the interests of thy people to the mercy of such ministers as these. Lay not aside the fear of God, and be thou of them that act uprightly. Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them, and choose whatever is best in thy sight, and be of them that act generously.

60 ايّاک يا ايّها الملک لا تجمع فى حولک من هؤلآء الوكلآء الّذين لا يتّبعون الّا هواهم و نبذوا اماناتهم ورآء ظهورهم و كانوا على خيانة مبين فأحسن على العباد كما احسن الله لک و لا تدع النّاس و امورهم بين يدى هؤلآء اتّق الله و كن من المتّقين فاجتمع من الوكلآء الّذين تجد منهم روايح الايمان و العدل ثمّ شاورهم فى الأمور و خذ احسنها و كن من المحسنين

61 Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his king. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbour, nothing can induce him to walk uprightly.

61 فاعلم و ايقن بأنّ الّذى لن تجد عنده الدّيانة لم تكن عنده الأمانة و الصّدق و انّ هذا لحقّ يقين و من خان الله يخان السّلطان و لن يحترز عن شىء و لن يتّق فى امور النّاس و ما كان من المتّقين

62 Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thine affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trustworthy or sincere in the faith they profess. Avoid them, and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn

62 ايّاک ان لا تدع زمام الأمور عن كفّک و لا تطمئنّ بهم و لا تكن من الغافلين انّ الّذين تجد قلوبهم الى غيرک فاحترز عنهم و لا تأمنهم على امرک و امور المسلمين و لا تجعل الذّئب راعى اغنام الله و لا تدع محبّيه تحت ايدى المبغضين انّ الّذين يخانون الله فى امره لن تطمع منهم الأمانة و لا الدّيانة و تجنّب عنهم و كن فى حفظ عظيم لئلّا يرد عليک مكرهم و ضرّهم فأعرض عنهم ثمّ اقبل الى الله ربّک العزيز الكريم من كان لله

كان الله له و من يتوكّل عليه انّه هو يحرسه عن كلّ ما يضرّه و عن شرّ كلّ مكّار لئيم

away from them, and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.

63 و انّک لو تسمع قولی و تستنصح بنصحی یرفعک الله الی مقام الّذی ینقطع عنک ایدی کلّ من علی الأرض اجمعین ان یا ملک اتّبع سنن الله فی نفسک و بأرکانک و لا تتّبع سنن الظّالمین خذ زمام امرک فی کفّک و قبضة اقتدارک ثمّ استفسر عن کلّ الأمور بنفسک و لا تغفل عن شیء و انّ فی ذلک لخیر عظیم

63 Wert thou to incline thine ear unto My speech and observe My counsel, God would exalt thee to so eminent a position that the designs of no man on the whole earth can ever touch or hurt thee. Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good.

64 ان اشکر الله ربّک بما اصطفاک بین بریّته و جعلک سلطاناً للمسلمین و ینبغی لک بأن تعرف قدر ما وهبک الله من بدایع جوده و احسانه و تشکره فی کلّ حین و شکرک ربّک هو حبّک احبّائه و حفظک عباده و صیانتهم عن هؤلآء الخائنین لئلّا یظلمهم احد ثمّ اجر حکم الله بینهم لتکون فی شرع الله لمن الرّاسخین

64 Render thanks unto God for having chosen thee out of the whole world, and made thee king over them that profess thy faith. It well beseemeth thee to appreciate the wondrous favours with which God hath favoured thee, and to magnify continually His name. Thou canst best praise Him if thou lovest His loved ones, and dost safeguard and protect His servants from the mischief of the treacherous, that none may any longer oppress them. Thou shouldst, moreover, arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law.

65 و انّک لو تجری انهار العدل بین رعیّتک لینصرک الله بجنود الغیب و الشّهادة و یؤیّدک علی امرک و انّه ما من اله الّا هو له الأمر و الخلق و انّ الیه یرجع عمل المخلصین

65 Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. No God is there but Him. All creation and its empire are His. Unto Him return the works of the faithful.

66 و لا تطمئنّ بخزائنک فاطمئنّ بفضل الله ربّک ثمّ توکّل علیه فی امورک و کن من المتوکّلین فاستعن بالله ثمّ استغن من غنائه و عنده خزائن السّموات و الأرض یعطی من یشآء و یمنع عمّن یشآء لا اله الّا هو الغنیّ الحمید کلّ فقرآء لدی باب رحمته و ضعفآء لدی ظهور سلطانه و کلّ من جوده لمن السّائلین

66 Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.

67 و لا تفرّط فی الأمور فاعمل بین خدّامک بالعدل ثمّ انفق علیهم علی قدر ما یحتاجون به لا علی قدر الّذی یکنزونه و یجعلونه زینة لأنفسهم و بیوتهم و

67 Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their

homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

يصرفونه فی امور الّتی لن یحتاجوا بها و یکوننّ من المسرفین فاعدل بینهم علی الخطّ الاستوآء بحیث لن یحتاج بعضهم و لن یکنز بعضهم و انّ هذا لعدل مبین

68 Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City, and to it We bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, while others were in dire want and abject poverty. This ill beseemeth thy sovereignty, and is unworthy of thy rank.

68 و لا تجعل الأعزّة تحت ایدی الأذلّة و لا تسلّط الأدنی علی الأعلی کما شهدنا فی المدینة و کنّا من الشّاهدین و انّا لمّا وردنا المدینة وجدنا بعضهم فی سعة و غنآء عظیم و بعضهم فی ذلّة و فقر مبین و هذا لا ینبغی لسلطنتک و لا یلیق لشأنک

69 Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of the upright in heart who, at every break of day, bewail their plight, and be unto them a benignant sovereign. They, verily, are thy treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

69 اسمع نصحی ثمّ اعدل بین الخلق لیرفع الله اسمک بالعدل بین العالمین ایّاک ان لا تعمر هؤلآء الوکلآء و لا تخرب الرّعیّة اتّق من ضجیج الفقرآء و الأبرار فی الأسحار و کن لهم کسلطان شفیق لأنّهم کنزک فی الأرض فینبغی لحضرتک بأن تحفظ کنزک من ایدی هؤلآء السّارقین ثمّ تحسّس من امورهم و احوالهم فی کلّ حول بل فی کلّ شهر و لا تکن عنهم لمن الغافلین

70 Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

70 ثمّ انصب میزان الله فی مقابلة عینیک ثمّ اجعل نفسک فی مقام الّذی کأنّک تراه ثمّ وزّن اعمالک به فی کلّ یوم بل فی کلّ حین و حاسب نفسک قبل ان تحاسب فی یوم الّذی لن یستقرّ فیه رجل احد من خشیة الله و تضطرب فیه افئدة الغافلین

71 It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

71 و ینبغی للسّلطان بأن یکون فیضه کالشّمس یربّی کلّ شیء و یعطی کلّ ذی حقّ حقّه و هذا لم یکن منها بل بما قدّر من لدن مقتدر قدیر و یکون رحمته کالسّحاب ینفق علی العباد کما ینفق السّحاب امطار الرّحمة علی کلّ ارض بأمر من مدبّر علیم

72 Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand

72 ایّاک ان لا تطمئنّ من احد فی امرک و لم یکن لک احد کمثلک علی نفسک کذلک نبیّن لک کلمات الحکمة و نلقی علیک ما یقلّبک عن شمال الظّلم الی یمین العدل و یهدیک الی شاطئ

of justice, and approach the resplendent ocean of His favours. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

قرب منير كلّ ذلک من سيرة الملوک الّذين سبقوک فی الملک و کانوا ان يعدلوا بين النّاس و يسلکوا علی مناهج عدل قويم

73 Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honour. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book. And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of anyone besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein.

73 انّک ظلّ الله فی الأرض فافعل ما يليق لهذا الشّأن المتعالی العظيم و انّک ان تخرج عمّا القيناک و علّمناک لتخرج عن هذا الشّأن الأعزّ الرّفيع فارجع الی الله بقلبک ثمّ طهّره عن الدّنيا و زخرفها و لا تدخل فيه حبّ المغايرين لأنّک لو تدخل فيه حبّ الغير لن يستشرق عليه انوار تجلّی الله لأنّ الله ما جعل لأحد من قلبين و هذا ما نزّل فی کتاب قديم و لمّا جعله الله واحداً ينبغی لحضرتک بأن لا تدخل فيه حبّين اذاً تمسّک بحبّ الله و اعرض عن حبّ ما سواه ليدخلک الله فی لجّة بحر احديّته و يجعلک من الموحّدين فوالله لم يکن مقصودی فيما القيناک الّا تنزيهک عن الأشيآء الفانية و ورودک فی جبروت الباقية و تکون فيه باذن الله لمن الحاکمين

74 Hast thou heard, O King, what We have suffered at the hands of thy ministers and how We have been treated by them, or art thou of the negligent? If indeed thou hast heard and known, wherefore didst thou not forbid thy ministers to commit such deeds? How didst thou desire for Him Who hath complied with thy command, and been obedient to thy behest, that which no king would desire for any of his subjects? And if thou knowest not, this indeed is a more grievous error, wert thou of the God-fearing. Wherefore shall I recount to thee that which We have suffered at the hands of these oppressors.

74 أ سمعت يا ايّها الملک ما ورد علينا من وکلائک و ما عملوا بنا ام کنت من الغافلين ان سمعت و علمت لم ما انهيتهم عن فعلهم و رضيت لمن اجاب امرک و اطاعک ما لا يرضی لأهل مملکته احد من السّلاطين و ان لم تکن مطّلعاً هذا اعظم من الأولی ان انت من المتّقين اذاً اذکر لحضرتک لتطّلع بما ورد علينا من هؤلآء الظّالمين

75 Know, then, that We came unto thy city at thine own behest, and entered therein with conspicuous honour. They expelled Us, however, from thy city with an abasement with which no abasement on earth can compare, if thou be of them that are well-informed. They made Us journey until We reached the place which none entereth except such as have rebelled against the authority of the sovereign, and as are numbered with the transgressors. All this, notwithstanding that We had never disobeyed thee, though it be for a single moment, for when We

75 فاعلم بأنّا جئناک بأمرک و دخلنا مدينتک بعزّ مبين و اخرجونا عنها بذلّة الّتی لن تقاس به ذلّة فی الأرض ان انت من المطّلعين و اذهبونا الی ان دخلونا فی مدينة الّتی لن يدخل فيها احد الّا الّذينهم عصوا امرک و کانوا من العاصين و کان ذلک بعد الّذی ما عصيناک فی اقلّ من آن فلمّا سمعنا امرک اطعناه و کنّا من المطيعين و ما راعوا فينا حقّ الله و حکمه و لا فيما نزّل علی الأنبيآء

heard thy bidding We observed it and submitted to thy will. In dealing with Us, however, thy ministers neither honoured the standards of God and His commandments, nor heeded that which hath been revealed to the Prophets and Messengers. They showed Us no mercy and committed against Us that which no one among the faithful hath ever wrought against his fellow, nor any believer inflicted upon an infidel. God knoweth and is a witness unto the truth of Our words.

و المرسلين و ما رحموا علينا و فعلوا بنا ما لا فعل مسلم على مسلم و لا مؤمن على كافر و كان الله على ما اقول شهيد و عليم

76 When they expelled Us from thy city, they placed Us in such conveyances as the people use to carry baggage and the like. Such was the treatment We received at their hands, shouldst thou wish to know the truth. Thus were We sent away, and thus were We brought to the city which they regard as the abode of rebels. Upon our arrival, We could find no house in which to dwell, and perforce resided in a place where none would enter save the most indigent stranger. There We lodged for a time, after which, suffering increasingly from the confined space, We sought and rented houses which by reason of the extreme cold had been vacated by their occupants. Thus in the depth of winter we were constrained to make our abode in houses wherein none dwell except in the heat of summer. Neither My family, nor those who accompanied Me, had the necessary raiment to protect them from the cold in that freezing weather.

76 و حين اخراجنا عن مدينتک حملونا على خدور الّتى تحمل عليها العباد اثقالهم و اوزارهم كذلک فعلوا بنا ان كان حضرتک لمن المستخبرين و اذهبونا الى ان وردونا فى بلدة العصاة على زعمهم فلمّا وردنا ما وجدنا فيها من بيت لنسكن فيها لذا نزلنا فى محلّ الّذى لن يدخل فيه الّا كلّ ذى اضطرار غريب و كنّا فيه ايّاماً معدودة و اشتدّ علينا الأمر لضيق المكان لذا استأجرنا بيوت الّتى تركوها اهلها من شدّة بردها و كانوا من التّاركين و لن يسكن فيها احد الّا فى الصّيف [و انّا نزلنا فيها فى الشّتآء كذلک كنّا فاعلين] و لم يكن لأهلى و للّذينهم كانوا معى من كسوة لتقيهم عن البرد فى هذا الزّمهرير

77 Would that thy ministers had dealt with Us according to the principles they uphold amongst themselves! For, by God, they dealt with Us neither in accordance with the commandments of God, nor with the practices they uphold, nor with the standards current amongst men, nor even with the manner in which the destitute of the earth receive a wayfarer. Such is the account of what We suffered at their hands, and which We have related unto thee in a language of truthfulness and sincerity.

77 فيا ليت عاملوا بنا هؤلآء الوكلآء بالأصول الّتى كانت بينهم فوالله ما عاملوا بنا لا بحكم الله و لا بالأصول الّتى يدّعون بها و لا بالقواعد الّتى كانت بين النّاس و لا بقواعد ارامل الأرض حين الّذى يدخل عليهنّ احد من عابرى السّبيل كذلک ورد علينا من هؤلآء و قد اذكرناه لک بلسان صدق منيع

78 All this befell Me, though I had come unto them at their own behest and did not oppose their authority, which deriveth from thine own. Thus did We accept and observe their bidding. They, however, appear to have forgotten that which God hath commanded. He saith, and His Word is the truth: "Act with humility towards the believers." Methinks that their only concern was their own comfort and repose, and that their ears were deaf to the sighs of the poor and the cries of the oppressed. They seem to imagine that they have been created from pure light, while others have been fashioned out of dust. How wretched are their imaginings! We have all been created from a sorry germ.

78 كلّ ذلک ورد علىّ بعد الّذى قد جئتهم بأمرهم و ما تخلّفت عن حكمهم لأنّ حكمهم يرجع الى حضرتک لذا اجبناهم فيما امروا و كنّا من المجيبين كأنّهم نسوا حكم الله فى انفسهم قال و قوله الحقّ فاخفض جناحک للمؤمنين كأنّهم ما ارادوا شيئاً الّا راحة انفسهم و لن يسمعوا ضجيج الفقرآء و لن يدخل فى آذانهم صريخ المظلومين كأنّهم ظنّوا فى انفسهم بأنّهم خلقوا من النّور و دونهم من التّراب فبئس ما ظنّوا كلّنا خلقنا من مآء مهين

79 I swear by God, O King! It is not My wish to make My plaint to thee against them that persecute Me. I only plead My grief and My sorrow to God, Who hath created Me and them, Who well knoweth our state and Who watcheth over all things. My wish is to warn them of the consequences of their actions, if perchance they might desist from treating others as they have treated Me, and be of them that heed My warning.

79 يا ايّها الملک فوالله ما اريد ان اشکو منهم فی حضرتک انّما اشکو بثّی و حزنی الی الله الّذی خلقنا و ايّاهم و کان علينا و عليهم لشاهد و وکيل بل اريد ان اذکّرهم بأعمالهم لعلّ لا يفعلوا بأحد کما فعلوا بنا و لعلّ يکوننّ من المتذکّرين

80 The tribulations that have touched Us, the destitution from which We suffer, the various troubles with which We are encompassed, shall all pass away, as shall pass away the pleasures in which they delight and the affluence they enjoy. This is the truth which no man on earth can reject. The days in which We have been compelled to dwell in the dust will soon be ended, as will the days in which they occupied the seats of honour. God shall, assuredly, judge with truth between Us and them, and He, verily, is the best of judges.

80 ستمضی بلايانا و اضطرارنا و الشّدّة الّتی احاطتنا من کلّ الجهات و کذلک تمضی راحتهم و الرّخآء الّذی کانوا فيه و هذا من حقّ الّذی لن ينکره احد من العالمين و سيقضی سکوننا علی التّراب بهذه الذّلّة و جلوسهم علی السّرير العزّة و يحکم الله بيننا و بينهم و هو خير الحاکمين

81 We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My Cause. He will, certainly, repay all them that endure with patience and put their confidence in Him. His is the creation and its empire. He exalteth whom He will, and whom He will He doth abase. He shall not be asked of His doings. He, verily, is the All-Glorious, the Almighty.

81 و نشکر الله فی کلّ ما ورد علينا و نصبر فيما قضی و يقضی و عليه توکّلت و اليه فوّضت امری و انّه يوفّی اجور الصّابرين و المتوکّلين له الأمر و الخلق يعزّ من يشآء و يذلّ من يشآء و لا يسأل عمّا شآء و انّه لهو العزيز القدير

82 Let thine ear be attentive, O King, to the words We have addressed to thee. Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith. By the righteousness of God! The tribulations We have sustained are such that any pen that recounteth them cannot but be overwhelmed with anguish. No one of them that truly believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

82 اسمع يا سلطان ما القينا علی حضرتک ثمّ امنع الظّالمين عن ظلمهم ثمّ اقطع ايديهم عن رؤوس المسلمين فوالله ورد علينا ما لا يجری القلم علی ذکره الّا بأن يحزن راقمه و لن يقدر ان تسمعه آذان الموحّدين و بلغ امرنا الی مقام الّذی بکت علينا عيون اعدائنا و من ورائهم کلّ ذی بصر بصير بعد الّذی توجّهنا الی حضرتک و امرنا النّاس بأن يدخلوا فی ظلّک لتکون حصناً للموحّدين

83 Have I, O King, ever disobeyed thee? Have I, at any time, transgressed any of thy laws? Can any of thy ministers that represented thee in 'Iraq produce any proof that can establish My disloyalty to thee? Nay, by Him Who is the Lord of all worlds! Not for one short moment did We rebel against thee, or against any of thy ministers. Never, God willing, shall We

83 أ خالفتک يا سلطان فی شیء او عصيتک فی امر او مع وزرائک الّذين کانوا ان يحکموا فی العراق باذنک لا فوربّ العالمين ما عصيناک و لا ايّاهم فی اقلّ من لمح البصر و لا اعصيک من بعد ان شآء الله و اراد ولو يرد علينا اعظم عمّا ورد

revolt against thee, though We be exposed to trials more severe than any We suffered in the past.

84 In the daytime and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandment, that He may shield thee from the hosts of the evil ones. Do, therefore, as it pleaseth thee, and treat Us as befitteth thy station and beseemeth thy sovereignty. Be not forgetful of the law of God in whatever thou desirest to achieve, now or in the days to come. Say: Praise be to God, the Lord of all worlds!

84 و ندعو الله باللّيل و النّهار و فی کلّ بکور و اصیل ليوفّقک علی طاعته و اجرآء حکمه و يحفظک من جنود الشّياطين اذاً فافعل ما شئت و ما ينبغی لحضرتک و يليق لسلطنتک و لا تنس حکم الله فی کلّ ما اردت او ترید و قل الحمد لله ربّ العالمين

85 Dost thou imagine, O Minister of the Shah in the City, that I hold within My grasp the ultimate destiny of the Cause of God? Thinkest thou that My imprisonment, or the shame I have been made to suffer, or even My death and utter annihilation, can deflect its course? Wretched is what thou hast imagined in thine heart! Thou art indeed of them that walk after the vain imaginings which their hearts devise. No God is there but Him. Powerful is He to manifest His Cause, and to exalt His testimony, and to establish whatsoever is His Will, and to elevate it to so eminent a position that neither thine own hands, nor the hands of them that have turned away from Him, can ever touch or harm it.

85 ان يا سفير العجم فی المدينة أ زعمت بأنّ الأمر کان بيدی او يبدّل امر الله بسجنی و ذلّی او بافقادی و افنائی فبئس ما ظننت فی نفسک و کنت من الظّانّين انّه ما من اله الّا هو يظهر امره و يعلو برهانه و يثبت ما اراد و يرفعه الی مقام الّذی ينقطع عنه ايديک و ايدی المعرضين

86 Dost thou believe thou hast the power to frustrate His Will, to hinder Him from executing His judgement, or to deter Him from exercising His sovereignty? Pretendest thou that aught in the heavens or in the earth can resist His Faith? Nay, by Him Who is the Eternal Truth! Nothing whatsoever in the whole of creation can thwart His Purpose. Cast away, therefore, the mere conceit thou dost follow, for mere conceit can never take the place of truth. Be thou of them that have truly repented and returned to God, the God Who hath created thee, Who hath nourished thee, and made thee a minister among them that profess thy faith.

86 هل تظنّ بأنّک تعجزه فی شیء او تمنعه عن حکمه و سلطانه او يقدر ان يقوم مع امره کلّ من فی السّموات و الأرضين لا فونفسه الحقّ لا يعجزه شیء عمّا خلق اذاً فارجع عن ظنّک انّ الظّنّ لا يغنی من الحقّ شيئاً و کن من الرّاجعين الی الله الّذی خلقک و رزقک و جعلک سفير المسلمين

87 Know thou, moreover, that He it is Who hath, by His own behest, created all that is in the heavens and all that is on the earth. How can, then, the thing that hath been created at His bidding prevail against Him? High is God exalted above what ye imagine about Him, ye people of malice! If this Cause be of God, no man can prevail against it; and if it be not of God, the divines amongst you, and they that follow their corrupt desires and such as have rebelled against Him will surely suffice to overpower it.

87 ثمّ اعلم بأنّه خلق کلّ من فی السّموات و الأرض بکلمة امره و ما خلق بحکمه کيف يقوم معه فسبحان الله عمّا انتم تظنّون يا ملأ المبغضين ان کان هذا الأمر حقّ من عند الله لن يقدر احد ان يمنعه و ان لم يکن من عنده يکفيه علمائکم و الّذينهم اتّبعوا هواهم و کانوا من المعرضين

88 Hast thou not heard what a man of the family of Pharaoh, a believer, hath said of old, and which God recounted unto His Apostle, Whom He hath chosen above all human beings, and

88 اما سمعت ما قال مؤمن آل فرعون من قبل و حکی الله عنه لنبيّه الّذی اصطفاه بين خلقه و ارسله عليهم و جعله رحمة للعالمين قال و قوله الحقّ

أ تقتلون رجلاً ان يقول ربّی الله و قد جآءکم بالبیّنات و ان یک کاذباً فعلیه کذبه و ان یک صادقاً یصبکم بعض الّذی یعدکم و هذا ما نزّل الله علی حبیبه فی کتابه الحکیم

entrusted with His Message, and made the source of His mercy unto all them that dwell on earth? He said, and He, verily, speaketh the truth: "Will ye slay a man because he saith my Lord is God, when he hath already come to you with proofs of his mission? And if he be a liar, on him will be his lie, but if he be a man of truth, part at least of what he threateneth will fall upon you." This is what God hath revealed unto His Well-Beloved One, in His unerring Book.

89 و انتم ما سمعتم امر الله و حکمه و ما استنصحتم بنصح الّذی نزّل فی الکتاب و کنتم من الغافلین و کم من عباد قتلتموهم فی کلّ شهور و سنین و کم من ظلم ارتکبتموه فی ایّامکم و لم یر شبهها عین الابداع و لن یخبر مثلها احد من المورّخین و کم من رضیع بقی من غیر امّ و والد و کم من ابن قتل ابیه من ظلمکم یا ملأ الظّالمین و کم من اخت ضجّت فی فراق اخیها و کم من امرأة بقت بغیر زوج و معین

89 And yet, ye have failed to incline your ears unto His bidding, have disregarded His law, have rejected His counsel as recorded in His Book, and have been of them that have strayed far from Him. How many those who, every year, and every month, have because of you been put to death! How manifold the injustices ye have perpetrated–injustices the like of which the eye of creation hath not seen, which no chronicler hath ever recorded! How numerous the babes and sucklings who were made orphans, and the fathers who lost their sons, because of your cruelty, O ye unjust doers! How oft hath a sister pined away and mourned over her brother, and how oft hath a wife lamented after her husband and sole sustainer!

90 و ارتقیتم فی الظّلم الی مقام الّذی قتلتم الّذی ما تحرّف وجهه عن وجه الله العلیّ العظیم فیا لیت قتلتموه کما یقتل النّاس بعضهم بعضاً بل قتلتموه بقسم الّذی ما رأت بمثله عیون النّاس و بکت علیه السّمآء و ضجّت افئدة المقرّبین اما کان ابن نبیّکم و اما کان نسبته الی النّبیّ مشتهراً بینکم فکیف فعلتم به ما لا فعل احد من الأوّلین فوالله ما شهد عین الوجود بمثلکم تقتلون ابن نبیّکم ثمّ تفرحون علی مقاعدکم و تکونّ من الفرحین و تلعنون الّذینهم کانوا من قبل و فعلوا بمثل ما فعلتم ثمّ عن انفسکم لمن الغافلین

90 Your iniquity waxed greater and greater until ye slew Him Who had never taken His eyes away from the face of God, the Most Exalted, the Most Great. Would that ye had put Him to death after the manner men are wont to put one another to death! Ye slew Him, however, in such circumstances as no man hath ever witnessed. The heavens wept sore over Him, and the souls of them who are nigh unto God cried out for His affliction. Was He not a Scion of your Prophet's ancient House? Had not His fame as a direct descendant of the Apostle been spread abroad amongst you? Why, then, did ye inflict upon Him what no man, however far ye may look back, hath inflicted upon another? By God! The eye of creation hath never beheld your like. Ye slay Him Who is a Scion of your Prophet's House, and rejoice and make merry while seated on your seats of honour! Ye utter your imprecations against them who were before you, and who have perpetrated what ye have perpetrated, and remain yourselves all the time unaware of your enormities!

91 اذاً فأنصف فی نفسک انّ الّذین تسبّونهم و تلعنونهم هل فعلوا بغیر ما فعلتم اولئک قتلوا ابن نبیّهم کما قتلتم ابن نبیّکم و جری منکم ما جری منهم فما الفرق بینکم یا ملأ المفسدین

91 Be fair in your judgement. Did they whom ye curse, upon whom ye invoke evil, act differently from yourselves? Have they not slain the descendant of their Prophet as ye have slain the descendant of your own? Is not your conduct similar to their conduct? Wherefore, then, claim ye to be different from them, O ye sowers of dissension amongst men?

92 فلمّا قتلتموه قام احد من احبّائه علی القصاص و لن یعرفه احد و اختفی امره عن کلّ ذی روح و

92 And when ye took away His life, one of His followers arose to avenge His death. He was unknown of men, and the design he

had conceived was unnoticed by anyone. Eventually he committed what had been preordained. It behoveth you, therefore, to attach blame to no one except to yourselves, for the things ye have committed, if ye but judge fairly. Who is there on the whole earth who hath done what ye have done? None, by Him Who is the Lord of all worlds!

قضى منه ما امضى اذاً ينبغى بأن لا تلوموا احداً فى ذلک بل لوموا انفسکم فيما فعلتم ان انتم من المنصفين هل فعل احد من اهل الأرض بمثل ما فعلتم لا فوربّ العالمين

93 All the rulers and kings of the earth honour and revere the descendants of their Prophets and holy men, could ye but perceive it. Ye, on the other hand, are responsible for such acts as no man hath, at any time, performed. Your misdeeds have caused every understanding heart to be consumed with grief. And yet, ye have remained sunk in your heedlessness, and failed to realize the wickedness of your actions.

93 كلّ الملوک و السّلاطين يوقّرون ذرّيّة نبيّهم و رسولهم ان انتم من الشّاهدين و انتم فعلتم ما لا فعل احد و ارتکبتم ما احترقت عنه اکباد العارفين و مع ذلک ما تنبّهتم فى انفسکم و ما استشعرتم من فعلکم

94 Ye have persisted in your waywardness until ye rose up against Us, though We had committed nothing to justify your enmity. Fear ye not God Who hath created you, and fashioned you, and caused you to attain your strength, and joined you with them that have resigned themselves to Him? How long will ye persist in your waywardness? How long will ye refuse to reflect? How long ere ye shake off your slumber and are roused from your heedlessness? How long will ye remain unaware of the truth?

94 الى ان قمتم علينا من دون ذنب و لا جرم مبين اما تخافون عن الله الّذى خلقکم و سوّاکم و بلغ اشدّکم و جعلکم من المسلمين الى متى لا تتنبّهون فى انفسکم و لا تتعقّلون فى ذواتکم و لا تقومون عن نومکم و غفلتکم و ما تکوننّ من المتنبّهين

95 Ponder in thine heart. Did ye, notwithstanding your behaviour and the things your hands have wrought, succeed in quenching the fire of God or in putting out the light of His Revelation–a light that hath enveloped with its brightness them that are immersed in the billowing oceans of immortality, and hath attracted the souls of such as truly believe in and uphold His unity? Know ye not that the Hand of God is over your hands, that His Decree transcendeth all your devices, that He is supreme over His servants, that He is equal to His Purpose, that He doth what He wisheth, that He shall not be asked of whatever He willeth, that He ordaineth what He pleaseth, that He is the Most Powerful, the Almighty? If ye believe this to be the truth, wherefore, then, will ye not cease from troubling and be at peace with yourselves?

95 انت فکّر فى نفسک مع کلّ ما فعلتم و عملتم هل استطعتم ان تخمدوا نار الله او تطفئوا انوار تجلّيه الّتى استضآءت منها اهل لجج البقآء و استجذبت عنها افئدة الموحّدين اما سمعتم يد الله فوق ايديکم و تقديره فوق تدبيرکم و انّه لهو القاهر فوق عباده و الغالب على امره يفعل ما يشآء و لا يسأل عمّا شآء و يحکم ما يريد و هو المقتدر القدير و ان توقنوا بذلک لِمَ لا تنتهون اعمالکم و لا تکوننّ من السّاکنين

96 Ye perpetrate every day a fresh injustice, and treat Me as ye treated Me in times past, though I never attempted to meddle with your affairs. At no time have I opposed you, neither have I rebelled against your laws. Behold how ye have, at the last, made Me a prisoner in this far-off land! Know for a certainty, however, that whatever your hands or the hands of the infidels have wrought will never, as they never did of old, change the Cause of God or alter His ways.

96 و فى کلّ يوم تجدّدون ظلمکم کما قمتم علىّ فى تلک الأيّام بعد الّذى ما دخلت نفسى فى هذه الأمور و ما کنت مخالفاً لکم و لا معارضاً لأمرکم الى ان جعلتمونى مسجوناً فى هذه الأرض البعيد ولکن فاعلم ثمّ ايقن بأنّ بذلک لن يبدّل امر الله و سننه کما لم يبدّل من قبل عن کلّ ما اکتسبت ايديکم و ايدى المشرکين

97 Give heed to My warning, ye people of Persia! If I be slain at your hands, God will assuredly raise up one who will fill the seat made vacant through My death, for such is God's method carried into effect of old, and no change can ye find in God's method of dealing. Seek ye to put out God's light that shineth upon His earth? Averse is God from what ye desire. He shall perfect His light, albeit ye abhor it in the secret of your hearts.

97 ثمّ اعلموا يا ملأ الأعجام بأنّكم لو تقتلونني يقوم الله احد مقامي و هذه من سنّة الله الّتي قد خلت من قبل و لن تجدوا لسنّته لا من تبديل و لا من تحويل أ تريدون ان تطفئوا نور الله في ارضه ابى الله الّا ان يتمّ نوره ولو انتم تكرهوه في انفسكم و تكوننّ من الكارهين

98 Pause for but a little while and reflect, O Minister, and be fair in thy judgement. What is it that We have committed that could justify thee in having slandered Us unto the King's Ministers, in following thy desires, in perverting the truth, and in uttering thy calumnies against Us? We have never met each other except when We met thee in thy father's house, in the days when the martyrdom of Imam Husayn was being commemorated. On those occasions no one could have had the chance of making known to others his views and beliefs in conversation or in discourse. Thou wilt bear witness to the truth of My words, if thou be of the truthful. I have frequented no other gatherings in which thou couldst have learned My mind or in which any other could have done so. How, then, didst thou pronounce thy verdict against Me, when thou hadst not heard My testimony from Mine own lips? Hast thou not heard what God, exalted be His glory, hath said: "Say not to everyone who meeteth you with a greeting, 'Thou art not a believer'." "Thrust not away those who cry to their Lord at morn and even, craving to behold His face." Thou hast indeed forsaken what the Book of God hath prescribed, and yet thou deemest thyself to be a believer!

98 و انت يا سفير تفكّر في نفسك اقلّ من آن ثمّ انصف في ذاتك بأيّ جرم افتريت علينا عند هؤلآء الوكلآء و اتّبعت هواك و اعرضت عن الصّدق و كنت من المفترين بعد الّذي ما عاشرتني و ما عاشرتك و ما رأيتني الّا في بيت ابيك ايّام الّتي فيها يذكر مصايب الحسين [ع] و في تلك المجالس لم يجد الفرصة احد ليفتح اللّسان و يشتغل بالبيان حتّى يعرف مطالبه او عقايده و انت تصدّقني في ذلك لو تكون من الصّادقين و في غير تلك المجالس ما دخلت لترانى انت او يرانى غيرك مع ذلك كيف افتيت عليّ ما لا سمعت منّي اما سمعت ما قال عزّ و جلّ لا تقولوا لمن القى اليكم السّلام لست مؤمناً و لا تطرد الّذين يدعون ربّهم بالغداة و العشيّ يريدون وجهه و انت خالفت حكم الكتاب بعد الّذي حسبت نفسك من المؤمنين

99 Despite what thou hast done I entertain–and to this God is My witness–no ill will against thee, nor against anyone, though from thee and others We receive such hurt as no believer in the unity of God can sustain. My cause is in the hand of none except God, and My trust is in no one else but Him. Erelong shall your days pass away, as shall pass away the days of those who now, with flagrant pride, vaunt themselves over their neighbour. Soon shall ye be gathered together in the presence of God, and shall be asked of your doings, and shall be repaid for what your hands have wrought, and wretched is the abode of the wicked doers!

99 و مع ذلك فوالله لم يكن في قلبي بغضك و لا بغض احد من النّاس ولو وردتم علينا ما لا يطيقه احد من الموحّدين و ما امرى الّا بالله و ما توكّلى الّا عليه فسوف يمضى ايّامكم و ايّام الّذينهم كانوا اليوم على غرور مبين و تجتمعون في محضر الله و تسألون عمّا اكتسبتم بأيديكم و تجزون بها فبئس مثوى الظّالمين

100 By God! Wert thou to realize what thou hast done, thou wouldst surely weep sore over thyself, and wouldst flee for refuge to God, and wouldst pine away and mourn all the days of thy life, till God will have forgiven thee, for He, verily, is the Most Generous, the All-Bountiful. Thou wilt, however,

100 فوالله لو تطّلع بما فعلت لتبكى على نفسك و تفرّ الى الله و تضجّ في ايّامك الى ان يغفر الله لك و انّه لجواد كريم ولكن انت لن توفّق بذلك لما اشتغلت بذاتك و نفسك و جسمك الى زخارف الدّنيا الى ان يفارق الرّوح عنك اذاً

persist, till the hour of thy death, in thy heedlessness, inasmuch as thou hast, with all thine heart, thy soul and inmost being, busied thyself with the vanities of the world. Thou shalt, after thy departure, discover what We have revealed unto thee, and shalt find all thy doings recorded in the Book wherein the works of all them that dwell on earth, be they greater or less than the weight of an atom, are noted down. Heed, therefore, My counsel, and hearken thou, with the hearing of thine heart, unto My speech, and be not careless of My words, nor be of them that reject My truth. Glory not in the things that have been given thee. Set before thine eyes what hath been revealed in the Book of God, the Help in Peril, the All-Glorious: "And when they had forgotten their warnings, We set open to them the gates of all things," even as We did set open to thee and to thy like the gates of this earth and the ornaments thereof. Wait thou, therefore, for what hath been promised in the latter part of this holy verse, for this is a promise from Him Who is the Almighty, the All-Wise–a promise that will not prove untrue.

تعرف ما القيناک و تجد اعمالک فی کتاب الّذی ما ترک فیه ذرّة من اعمال الخلایق اجمعین اذاً فاستنصح بنصحی ثمّ اسمع قولی بسمع فؤادک و لا تغفل عن کلماتی و لا تکن من المعرضین و لا تفتخر بما اوتیت فانظر الی ما نزّل فی کتاب الله المهیمن العزیز فلمّا نسوا عمّا ذکّروا به فتحنا علیهم ابواب کلّ شیء کما فتح علیک و علی امثالک ابواب الدّنیا و زخرفها اذاً فانتظر ما نزّل فی آخر هذه الآیة المبارکة و هذا وعد غیر مکذوب من مقتدر حکیم

101 I know not the path ye have chosen and which ye tread, O congregation of My ill-wishers! We summon you to God, We remind you of His Day, We announce unto you tidings of your reunion with Him, We draw you nigh unto His court, and send down upon you tokens of His wondrous wisdom, and yet lo, behold how ye reject Us, how ye condemn Us, through the things which your lying mouths have uttered, as an infidel, how ye devise your devices against Us! And when We manifest unto you what God hath, through His bountiful favour, bestowed upon Us, ye say, "It is but plain magic." The same words were spoken by the generations that were before you and were what ye are, did ye but perceive it. Ye have thereby deprived yourselves of the bounty of God and of His grace, and shall never obtain them till the day when God will have judged between Us and you, and He, verily, is the best of judges.

101 و لم ادر بأیّ صراط انتم تقیمون و علیه تمشون یا ملأ المبغضین انّا ندعوکم الی الله و نذکّرکم بأیّامه و نبشّرکم بلقائه و نقرّبکم الیه و نلقیکم من بدایع حکمته و انتم تطردوننا و تکفّروننا بما صفّت لکم السنتکم الکذبة و تکونّ من المدبرین و اذا اظهرنا بینکم ما اعطانا الله بجوده تقولون ان هذا الّا سحر مبین کما قالوا امم امثالکم من قبل ان انتم من الشّاعرین و لذا منعتم انفسکم عن فیض الله و فضله و لن تجدوه من بعد الی ان یحکم الله بیننا و بینکم و هو احکم الحاکمین

102 Certain ones among you have said: "He it is Who hath laid claim to be God." By God! This is a gross calumny. I am but a servant of God Who hath believed in Him and in His signs, and in His Prophets and in His angels. My tongue, and My heart, and My inner and My outer being testify that there is no God but Him, that all others have been created by His behest, and been fashioned through the operation of His Will. There is none other God but Him, the Creator, the Raiser from the dead, the Quickener, the Slayer. I am He that telleth abroad the favours with which God hath, through His bounty, favoured Me. If this be My transgression, then I am truly the first of the transgressors. I and My kindred are at your mercy. Do ye as ye please, and be not of them that hesitate, that I

102 و منکم من قال انّ هذا هو الّذی ادّعی فی نفسه ما ادّعی فوالله هذا لبهتان عظیم و ما انا الّا عبد آمنت بالله و آیاته و رسله و ملائکته و یشهد حینئذ لسانی و قلبی و ظاهری و باطنی بأنّه هو الله لا اله الّا هو و ما سواه مخلوق بأمره و منجعل بارادته لا اله الّا هو الخالق الباعث المحیی الممیت ولکن انّی حدّثت نعمة الّتی انعمنی الله بجوده و ان کان هذا جرمی فأنا اوّل المجرمین و اکون بین ایدیکم مع اهلی فافعلوا ما شئتم و لا تکونّ من الصّابرین لعلّ ارجع الی الله ربّی فی مقام الّذی یخلو فیه

might return to God My Lord, and reach the place where I can no longer behold your faces. This, indeed, is My dearest wish, My most ardent desire. Of My state God is, verily, sufficiently informed, observant.

عن وجوهکم و هذا منتهی املی و بغیتی و کفی بالله علی نفسی لعلیم و خبیر

103 Imagine thyself to be under the eye of God, O Minister! If thou seest Him not, He, in truth, clearly seeth thee. Observe, and judge fairly Our Cause. What is it that We have committed that could have induced thee to rise up against Us, and to slander Us to the people, if thou be of them who are just? We departed out of Tihran, at the bidding of the King, and, by his leave, transferred Our residence to 'Iraq. If I had transgressed against him, why, then, did he release Me? And if I were innocent of guilt, wherefore did ye afflict Us with such tribulation as none among them that profess your faith hath suffered? Hath any of Mine acts, after Mine arrival in 'Iraq, been such as to subvert the authority of the government? Who is it that can be said to have detected anything reprehensible in Our behaviour? Enquire for thyself of its people, that thou mayest be of them who have discerned the truth.

103 ان یا سفیر فاجعل محضرک بین یدی الله انّک ان لن تراه انّه یراک ثمّ انصف فی امرنا بأیّ جرم قمت علینا و افتریتنا بین النّاس ان تکون من المنصفین قد خرجت من الطّهران بأمر الملک و توجّهنا الی العراق باذنه الی ان وردنا فیه و کنّا من الواردین ان کنت مقصّراً لم اطلقنا و ان لم اکن مقصّراً لم وردتم علینا ما لا ورد احد الی احد من المسلمین و بعد ورودی فی العراق هل ظهر منّی ما یفسد به امر الدّولة و هل شهد احد منّا مغایراً فاسأل اهلها لتکون من المستبصرین

104 For eleven years We dwelt in that land, until the Minister representing thy government arrived, whose name Our pen is loth to mention, who was given to wine, who followed his lusts, and committed wickedness, and was corrupt and corrupted 'Iraq. To this will bear witness most of the inhabitants of Baghdad, wert thou to inquire of them, and be of such as seek the truth. He it was who wrongfully seized the substance of his fellow-men, who forsook all the commandments of God, and perpetrated whatever God had forbidden. Eventually, he, following his desires, rose up against Us, and walked in the ways of the unjust. He accused Us, in his letter to thee, and thou didst believe him and followed in his way, without seeking any proof or trustworthy evidence from him. Thou didst ask for no explanation, nor didst thou attempt either to investigate or ascertain the matter, that the truth might be distinguished from falsehood in thy sight, and that thou mightest be clear in thy discernment. Find out for thyself the sort of man he was by asking those Ministers who were, at that time, in 'Iraq, as well as the Governor of the City and its high Counsellor, that the truth may be revealed to thee, and that thou mayest be of the well-informed.

104 و کنّا فیه احدیعشر سنین الی ان جآء سفیرکم الّذی لن یحبّ القلم ان یجری علی اسمه و کان ان یشرب الخمر و یرتکب البغی و الفحشآء و فسد فی نفسه و افسد العراق و یشهد بذلک اکثر اهل الزّورآء لو تسأل عنهم و تکون من السّائلین و کان ان یأخذ اموال النّاس بالباطل و ترک کلّ ما امره الله به و ارتکب کلّ ما نهاه عنه الی ان قام علینا بما اتّبع نفسه و هواه و سلک منهج الظّالمین و کتب الیک ما کتب فی حقّنا و انت قبلت منه و اتّبعت هواه من دون بیّنة و لا برهان مبین و ما تبیّنت و ما تفحّصت و ما تحسّست لیظهر لک الصّدق عن الکذب و الحقّ عن الباطل و تکون علی بصیرة منیر فاسأل عنه عن السّفرآء الّذین کانوا فی العراق و عن ورائهم عن والی البلدة و مشیرها لیحصحص لک الحقّ و تکون من المطّلعین

105 God is Our witness! We have, under no circumstances, opposed either him, or others. We observed, under all conditions, the precepts of God, and were never one of those that wrought disorders. To this he himself doth testify. His intention was to lay hold on Us, and send Us back to Persia, that he might thereby exalt his fame and reputation. Thou hast committed

105 فوالله ما خالفناه فی شیء و لا غیره و اتّبعنا احکام الله فی کلّ شأن و ما کنّا من المفسدین و هو بنفسه یشهد بذلک ولکن یرید ان یأخذنا و یرجعنا الی العجم لارتفاع اسمه کما انت ارتکبت هذا الذّنب

the same crime, and for the self-same purpose. Ye both are of equal grade in the sight of God, the sovereign Lord of all, the All-Knowing.

لأجل ذلک و انت و هو فی حدّ سوآء عند الله الملک العلیم

106 It is not Our purpose in addressing to thee these words to lighten the burden of Our woe, or to induce thee to intercede for Us with anyone. Nay, by Him Who is the Lord of all worlds! We have set forth the whole matter before thee, that perchance thou might realize what thou hast done, might desist from inflicting on others the hurt thou hast inflicted on Us, and might be of them that have truly repented to God, Who created thee and created all things, and might act with discernment in the future. Better is this for thee than all thou dost possess, than thy ministry whose days are numbered.

106 و لم یکن هذا الذّکر منّی الیک لتکشف عنّی ضرّی او توسّط لی عند احد لا فوربّ العالمین ولکن فصّلنا لک الأمور لعلّ تتنبّه فی فعلک و لا ترد علی احد مثل ما وردت علینا و تکون من التّائبین الی الله الّذی خلقک و کلّ شیء و تکون علی بصیرة من بعد و هذا خیر لک عمّا عندک و عن سفارتک فی هذه الأیّام القلیل

107 Beware lest thou be led to connive at injustice. Set thy heart firmly upon justice, and alter not the Cause of God, and be of them whose eyes are directed towards the things that have been revealed in His Book. Follow not, under any condition, the promptings of thine evil desires. Keep thou the law of God, thy Lord, the Beneficent, the Ancient of Days. Thou shalt most certainly return to dust, and shalt perish like all the things in which thou takest delight. This is what the Tongue of truth and glory hath spoken.

107 ایّاک ان لا تغمض عیناک فی مواقع الانصاف و توجّه الی شطر العدل بقلبک و لا تبدّل امر الله و کن بما نزّل فی الکتاب لمن النّاظرین ان لا تتّبع هواک فی امر و اتّبع حکم الله ربّک المنّان القدیم سترجع الی التّراب و لن یبقی نفسک و لا ما تسرّ به فی ایّامک و هذا ما ظهر من لسان صدق منیع

108 Rememberest thou not God's warning uttered in times past, that thou mayest be of them that heed His warning? He said, and He, verily, speaketh the truth: "From it (earth) have We created you, and unto it will We return you, and out of it will We bring you forth a second time." This is what God ordained unto all them that dwell on earth, be they high or low. It behoveth not, therefore, him who was created from dust, who will return unto it, and will again be brought forth out of it, to swell with pride before God, and before His loved ones, to proudly scorn them, and be filled with disdainful arrogance. Nay, rather it behoveth thee and those like thee to submit yourselves to them Who are the Manifestations of the unity of God, and to defer humbly to the faithful, who have forsaken their all for the sake of God, and have detached themselves from the things which engross men's attention, and lead them astray from the path of God, the All-Glorious, the All-Praised. Thus do We send down upon you that which shall profit you and profit them that have placed their whole trust and confidence in their Lord.

108 اما تذکّرت بذکر الله من قبل لتکون من المتذکّرین قال و قوله الحقّ منها خلقناکم و فیها نعیدکم و منها نخرجکم تارة اخری و هذا ما قدّره الله لمن علی الأرض من کلّ عزیز و ذلیل و من خلق من التّراب و یعید فیها و یخرج منها لا ینبغی له بأن یستکبر علی الله و اولیائه و یفتخر علیهم و یکون علی غرور عظیم بل ینبغی لک و لأمثالک بأن تخضعوا لمظاهر التّوحید و تخفضوا جناح الذّلّ للمؤمنین الّذینهم افتقروا فی الله و انقطعوا عن کلّ ما تشتغل به انفس العباد و یبعّدهم عن صراط الله العزیز الحمید و کذلک نلقی علیکم ما ینفعکم و ینفع الّذینهم کانوا علی ربّهم لمن المتوکّلین

109 O ye divines of the City! We came to you with the truth, whilst ye were heedless of it. Methinks ye are as dead, wrapt in the coverings of your own selves. Ye sought not Our presence, when so to do would have been better for you than all your doings. Know ye that the Sun of vicegerency hath dawned in

109 ان یا مشایخ المدینة قد جئناکم بالحقّ و کنتم فی غفلة عن ذلک کأنّکم فی غشوات انفسکم میّتون و ما حضرتم بین یدینا بعد الّذی کان هذا خیر لکم عن کلّ ما انتم به تعملون فاعلموا بأنّ شمس

all truth, and yet ye have turned away therefrom. The Moon of guidance hath risen high in the midmost heaven, and yet ye remain veiled therefrom. The Star of divine bounty hath shone forth above the horizon of eternal holiness, and yet ye have strayed far therefrom.

الولاية قد اشرقت بالحقّ و انتم عنها معرضون و انّ قمر الهداية قد ارتفع فی قطب السّمآء و انتم عنه محتجبون و نجم العناية قد بزغ عن افق القدس و انتم عنه مبعدون

110 Know ye, that had your leaders, to whom ye owe allegiance, and on whom ye pride yourselves, and whom ye mention by day and by night, and from whose traces ye seek guidance–had they lived in these days, they would have circled around Me, and would not have separated themselves from Me, whether at eventide or at morn. Ye, however, did not turn your faces towards My face, for even less than a moment, and waxed proud, and were careless of this Wronged One, Who hath been so afflicted by men that they dealt with Him as they pleased. Ye failed to inquire about My condition, nor did ye inform yourselves of the things which befell Me. Thereby have ye withheld from yourselves the winds of holiness, and the breezes of bounty, that blow from this luminous and perspicuous Spot.

110 فاعلموا بأنّ مشایخکم الّذین انتم تنسبون انفسکم الیهم ثمّ بهم تفتخرون و تذکرونهم باللّیل و النّهار ثمّ بآثارهم تهتدون لو کانوا فی تلک الأیّام لیطوفنّ حولی و لن یفارقونی فی کلّ عشیّ و بکور و انتم ما توجّهتم بوجهی فی اقلّ من آن و استکبرتم و غفلتم عن هذا المظلوم الّذی ابتلی بین یدی النّاس بحیث یفعلون به ما یشاؤون و ما تفحّصتم عن حالی و ما استفسرتم عمّا ورد علیّ و بذلک منعتم انفسکم عن ارياح القدس و نسمات الفضل عن هذا الشّطر المنیر المشهود

111 Methinks ye have clung to outward things, and forgotten the inner things, and say that which ye do not. Ye are lovers of names, and appear to have given yourselves up to them. For this reason make ye mention of the names of your leaders. And should anyone like them, or superior unto them, come unto you, ye would flee him. Through their names ye have exalted yourselves, and have secured your positions, and live and prosper. And were your leaders to reappear, ye would not renounce your leadership, nor would ye turn in their direction, nor set your faces towards them.

111 کأنّکم تمسّکتم بالظّاهر و نسیتم حکم الباطن و تقولون بالقول ما لا تفعلون و تحبّون الأسمآء کأنّکم اعتکفتم علیها و لذا تذکرون اسمآء مشایخکم و لو یأتیکم احد مثلهم او فوقهم اذاً انتم عنه تفرّون و جعلتم بأسمائهم لأنفسکم افتخاراً و مناصباً ثمّ بها تعیشون و تتنعّمون و لو تأتیکم مشایخکم بأجمعهم لا تخلّون ایدیکم عن ریاساتکم و الیهم لا تقبلون و لا تتوجّهون

112 We found you, as We found most men, worshipping names which they mention during the days of their life, and with which they occupy themselves. No sooner do the Bearers of these names appear, however, than they repudiate them, and turn upon their heels. Thus have We found you, and thus have We reckoned up your actions and borne witness to all your doings in this day. Know ye that God will not, in this day, accept your thoughts, nor your remembrance of Him, nor your turning towards Him, nor your devotions, nor your vigilance, unless ye be made new in the estimation of this Servant, could ye but perceive it.

112 و انّا وجدناکم کما وجدنا اکثر النّاس عبدة الأسمآء یذکرونها فی ایّامهم و بها یشتغلون و اذا ظهر مسمّیاتها اذاً هم یعرضون و علی اعقابهم ینقلبون کذلک عرفناکم و احصینا اعمالکم و اشهدنا کلّما انتم الیوم به تعملون فاعلموا بأنّ الله لن یقبل الیوم منکم فکرکم و لا ذکرکم و لا توجّهکم و لا ختمکم و لا مراقبتکم الّا بأن تجدّدوا عند هذا العبد ان انتم تشعرون

113 By God! The Tree of vicegerency hath been planted, the Point of knowledge hath been made plain, and the sovereignty of God, the Help in Peril, the Self-Subsisting, hath been established. Fear ye the Lord. Follow not the promptings of your evil desires, but keep the law of God all your days. Renew the

113 تالله قد غرست شجرة الولایة و فصّلت نقطة العلمیّة و ظهرت ولایة الله المهیمن القیّوم اتّقوا الله و لا تتّبعوا هواکم و اتّبعوا حکم الله فی ایّامکم و جدّدوا

rules of the ways ye follow, that ye may be led by the light of guidance and may hasten in the path of the True One.

ما انتم عليه من آداب الطّريق لتهتدوا بأنوار الهداية و تكونن من الّذينهم الى مناهج الحقّ يسرعون

114 O ye wise men of the City and philosophers of the world! Beware lest human learning and wisdom cause you to wax proud before God, the Help in Peril, the Self-Subsisting. Know ye that true wisdom is to fear God, to know Him, and to recognize His Manifestations. This wisdom, however, can be attained only by those who detach themselves from the world, and who walk in the ways of the good pleasure of their Lord. Are ye possessed of greater wisdom than the one who contrived a moon which would rise from one well and set in another, and whose light was visible at a distance of three leagues? God, verily, blotted out every trace of his works and returned him unto dust, as ye have already heard or are now informed.

114 ان يا حكمآء المدينة و فلاسفة الأرض لا تغرّنكم الحكمة بالله المهيمن القيّوم فاعلموا بأنّ الحكمة هى خشية الله و عرفانه و عرفان مظاهر نفسه و هذه لحكمة الّتى لن ينالها الّا الّذينهم انقطعوا عن الدّنيا و كانوا فى رضى الله هم يسلكون أ انتم اعظم حكمة ام الّذى صنع القمر و كان ان يطلع من بئر و يغرب فى جبّ اخرى و يستضىء منه ثلاثة فراسخ من الأرض و محى الله آثاره و رجعه الى التّراب و انتم سمعتم نبأه او حينئذ تسمعون

115 How many the sages and philosophers who equalled or surpassed him in learning and wisdom! And how vast the number of those who equalled or surpassed yourselves! Some of them believed in God, while others disbelieved and joined partners with Him. The latter were at last cast into the Fire, there to take up their abode, while the former returned unto the mercy of their Lord, therein to abide. For God doth not ask you of your sciences, but of your faith and of your conduct. Are ye greater in wisdom than the One Who brought you into being, Who fashioned the heavens and all that they contain, the earth and all that dwell upon it? Gracious God! True wisdom is His. All creation and its empire are His. He bestoweth His wisdom upon whomsoever He chooseth amongst men, and withholdeth it from whomsoever He desireth. He, in truth, is the Bestower and the Withholder, and He, verily, is the All-Bountiful, the All-Wise.

115 و كم من حكمآء كانوا مثله او فوقه و مثلكم او فوقكم و منهم آمنوا و منهم اعرضوا و اشركوا و الّذين اشركوا هم فى النّار كانوا ان يدخلون و الّذين آمنوا هم الى رحمة الله كانوا ان يرجعون انّ الله لا يسألكم عن صنايعكم بل عن ايمانكم و اعمالكم تسألون أ انتم اعظم حكمة ام الّذى خلقكم و خلق السّموات و ما فيها و الأرض و من عليها سبحان الله ما من حكيم الّا هو له الخلق و الأمر يعطى الحكمة على من يشآء من خلقه و يمنع الحكمة عمّن يشآء من بريّته و انّه لهو المعطى المانع الكريم الحكيم

116 O ye learned of the world! Ye failed to seek Our presence, that ye might hearken unto the sweet melodies of the Spirit and perceive that which God in His bounty hath pleased to bestow upon Me. Verily, this grace hath now escaped you, did ye but know. Had ye sought Our presence, We would have imparted unto you a knowledge that would have rendered you independent of all else. But this ye failed to do, and thus hath the decree of God been fulfilled. Now have I been forbidden to disclose it, since We stand accused of sorcery, if ye perceive Our meaning. The same words were uttered by the deniers of old, men whom death hath long since overtaken and who now dwell in the fire bewailing their plight. The deniers of this day shall likewise meet their doom. Such is the irrevocable decree of Him Who is the All-Powerful, the Self-Sufficient.

116 و انتم يا معشر الحكمآء ما حضرتم عندنا لتسمعوا نغمات الرّوح و تعرفوا ما اعطانى الله بفضله و انّ هذا فات عنكم ان انتم تعلمون و لو حضرتم بين يدينا لعلّمناكم من حكمة الّتى تغنون بها عن دونها و ما حضرتم و قضى الأمر و نهيت عن اظهارها من بعد لما نسبونا بالسّحر ان انتم تسمعون و كذلك قالوا من قبل و قضى نحبهم و هم حينئذ فى النّار يصرخون و يقضى نحب هؤلآء و هذا حتم من لدن عزيز قيّوم

117 I counsel you, in the end, not to overstep the bounds of God, nor to heed the ways and habits of men, for these can neither "fatten nor appease your hunger". Fix, rather, your gaze upon the precepts of God. Whosoever desireth, let him accept this counsel as a path leading unto his Lord, and whosoever desireth, let him return to his own idle imaginings. My Lord, verily, is independent above all who are in the heavens and on the earth, and above all that they say and do.

117 اوصیکم فی آخر القول بأن لا تتجاوزوا عن حدود الله و لا تلتفتوا الی قواعد النّاس و عاداتهم لأنّها لا یسمن و لا یغنیکم بل بسنن الله انتم فانظرون و من شآء فلیتّخذ هذا النّصح لنفسه سبیلاً الی الله فمن شآء فلیرجع الی هواه انّ ربّی لغنیّ عن کلّ من فی السّموات و الأرض و عن کلّ ما هم یقولون او یعملون

118 I close with these words uttered by God, exalted be His glory: "Say not to everyone who meeteth you with a greeting, 'Thou art not a believer'."

118 و اختم القول بما قال الله جلّ و عزّ لا تقولوا لمن القی الیکم السّلام لست مؤمناً

119 Peace be upon you, O concourse of the faithful, and praise be to God, the Lord of the worlds.

119 و السّلام علیکم یا ملأ المسلمین و الحمد لله ربّ العالمین ۱۵۲

SLH#05, BSW#02.28x, BSW#05.25x, BSW#06.14x, BSW#08.07x, BSW#08.10x, GWB#065x, GWB#066x, GWB#113x, GWB#114x, GWB#116x, GWB#118x, DOR#36x, LOG#1615x, COF.138-139x, GPB.161x4x, GPB.171x, GPB.172x7x, GPB.175x4x, GPB.210x, GPB.230x2x, PDC.007x, PDC.020x, PDC.027-028x, PDC.033-034x, PDC.034x, PDC.034-035x, PDC.035x2x, PDC.035-038x, PDC.038-039x, PDC.043-044x, PDC.060x, PDC.060-062x, PDC.062x, PDC.062-063x, PDC.063-064x, PDC.098x4x, PDC.098-099x, PDC.114-115x, PDC.143x, PDC.146-147x, PDC.182x, WOB.108x, WOB.174x, WOB.177x3x, WOB.177-178x, WOB.178x

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BH00287

Lawh-i-Baha
To: Khatun Jan, in Qazvin

1 This is the Tablet of Baha from the dominion of eternity. Read it, O concourse of the exalted ones, that perchance ye may ascend unto the heaven of the Cause in this atmosphere and stand firm in the Cause of your Lord, the All-Merciful.

1 هذا لوح البهآء قد نزل من جبروت البقآء ان اقرءوه یا ملأ العمآء لعلّ الی سمآء الأمر فی هذا الهوآء ترتقون و علی امر ربّکم الرّحمن تستقیمون

2 He is the Ever-Abiding

2 هو الباقی

3 O handmaiden of God! Dost thou remain seated after the Youth's garment hath been dyed crimson with the blood of hatred between earth and heaven, while He crieth out at every moment with a sorrowful voice? And whenever He seeketh help from His loved ones, they draw nigh unto Him with swords of jealousy. Thus hath the matter been, if thou be of them that know. Now hath the Beauty of Baha fallen into the depths

3 ان یا امةالله أ تصبرین علی مقعدک بعد الّذی کان قمیص الغلام محمراً بدم البغضآء بین الأرض و السّمآء و ینادی فی کلّ حین بندآء حزین و کلّما یستغیث من احبّائه یتقربون الیه بسیوف الحسد و کذلک کان الأمر ان انت من العارفین اذاً قد وقع جمال البهآء فی غیابت الجبّ و انّک ان

of the pit. If thou findest a caravan of the exalted ones, send it forth that perchance it may lower the bucket of faithfulness into this dark well and raise up the Youth thereby, and all the worlds may be illumined by His glance.

وجدت سيّارة العمآء فأرسليه لعلّ يدلى دلو الوفآء فى هذا البئر الظّلمآء و يرفع به الغلام و يستضىء بلحاظه كلّ العالمين

4 O my handmaiden! Dost thou remain in thy place after the Friend hath been afflicted at Nimrod's hand, finding no helper save God, the Mighty, the Beautiful? O my handmaiden! Dost thou drink water after Husayn was parched with thirst in the land of Taff, when He could but suck drops of luminous blood from His own sweat? Dost thou walk in the paradise after the Beauty of the All-Glorious was transformed by the afflictions visited upon Him by the satanic hosts?

4 ان يا امتى أ تصبرين على محلّک بعد الّذى ابتلى الخليل بيد النّمرود و لن يجد لنفسه ناصراً الّا الله العزيز الجميل ان يا امتى أ تشربين المآء بعد الّذى كان الحسين ظمآناً فى ارض الطّفّ و كان ان يمصّ من عرقه قطرات دم منير أ تسيرين فى الرّضوان بعد الّذى كان جمال السّبحان متغيّراً بما اصابته البأسآء من جنود الشّياطين

5 O my handmaiden! Dost thou rejoice after God's joy hath been changed to the greatest sorrow, whereby the hearts of all contingent beings and then the hearts of them that are nigh unto God were made to bleed behind the veils of wondrous glory? Dost thou partake of God thy Lord's bounty after the Youth hath been made to eat of pieces of His own liver by that which the hands of the hypocrites have wrought?

5 ان يا امتى أ تفرحين بعد الّذى بدّل فرح الله ربّک بالحزن الكبرى و بذلک استدمّت قلوب الممكنات ثمّ افئدة المقرّبين عن ورآء حجبات عزّ بديع أ تأكلين من نعمة الله ربّک بعد الّذى يأكل الغلام من قطعات كبده بما اكتسبت ايدى المنافقين

6 Say: O people of the Bayan! Do ye rest in your homes after the Ancient Beauty hath been exiled and settled in lands where none of its people, neither noble nor base, recognize Him? Do ye laugh after the Spirit was in the hands of the Jews who would sting Him like serpents at every moment? Alas for you, in that ye have forgotten God's covenant and His testament, cast behind you God's Cause, and taken that which your own desires have commanded you, O company of hypocrites!

6 قولى يا ملأ البيان أ استرحتم فى بيوتكم بعد الّذى تغرّب جمال القدم و حلّ فى ديار الّتى لن يعرفه احد من اهلها لا من شريفهم و لا من وضيع أ تضحكون بعد الّذى كان الرّوح بين يدى اليهود و يلدغوه كالثّعبان فى كلّ حين فوا حسرتا عليكم بما نسيتم عهد الله و ميثاقه و نبذتم امر الله و اخذتم ما امركم هواكم يا ملأ المنافقين

7 O handmaidens of God! Do ye apply kohl to your eyes after the eyes of the Ancient One weep and tears flow down His cheeks like the rain-bearing clouds pour upon the cheeks of a wondrous land? Do ye adorn your bodies after God's robe hath been pierced by the spears of the deniers? Do ye enter chambers of delight after the sweet fragrances of joy have been cut off from the paradise of My Most Great Name?

7 ان يا امآء الله أ تكحلن عيونكنّ بعد الّذى يبكى عيون القدم و يجرى الدّموع على خدوده كما يمطر سحاب الفيض على خدود ارض بديع أ تزيّن اجسادكنّ بعد الّذى كان ردآء الله مشبّكاً من رماح المنكرين أ تدخلنّ فى حجرات السّرور بعد الّذى انقطعت نفحات السّرور عن رضوان اسمى العظيم

8 O my handmaidens! Do ye redden your faces while God's face hath grown pale from the blows of hatred from those who believed not in any of God's Messengers, having denied this mighty, exalted Grace? O my handmaiden! Know thou that the Beloved of the All-Merciful hath been afflicted among the people of the Bayan even as 'Ali was afflicted among the people of the Furqan. By God! Nay, even more grievously, if thou be of them that witness. And Joseph of Beauty crieth out when He hath fallen beneath the claws of the wolf, seeking help from

8 ان يا امائى أ تحمّرن وجوهكنّ و اصفرّ وجه الله من لطمات البغضآء من الّذينهم ما آمنوا باحد من رسل الله بما انكروا هذا الفضل العزيز المنيع يا امتى فاعلمى بأنّ محبوب الرّحمن قد ابتلى بين ملأ البيان كما ابتلى علىّ بين ملأ الفرقان تالله بل اعظم من ذلک لو انت من الشّاهدين و انّ يوسف الجمال ينادى حين الّذى وقع تحت اظفار الذّئب

His loved ones, that perchance someone might arise to aid Him and be numbered among the helpers.

و یستنصر من احبّائه لعلّ یقوم احد علی نصره و یکون من النّاصرین

9 Therefore strike ye upon your thighs, then upon your breasts, then upon your heads, for the Youth desireth to depart from among these people because of what hath befallen Him, which none in all the worlds can reckon. By God! The Lote-Tree of the far boundary hath quivered and fallen with its trunk upon the earth, as the winds of poison have blown upon the Divine Lote-Tree from the direction of the hearts of Our idolatrous servants.

9 اذاً فاضربن علی فخوذکنّ ثمّ علی ترائبکنّ ثمّ علی رؤوسکنّ بما اراد الغلام ان یخرج عن بین هؤلآء بما ورد علیه ما لا یحصیه احد من العالمین تالله اهتزّت شجرة القصوی ثمّ انقعرت بجذعها علی وجه الأرض بما هبّت علی سدرة المنتهی روایح السّموم عن شطر القلوب من عبادنا المشرکین

10 O my handmaiden! Dost thou cover thy head after the Youth's head hath been raised upon the spears of hatred, whereby the Maids of Paradise have bared their heads in the chambers of eternity and torn out their hair when they witnessed the Most Glorious Sovereign standing before the most wretched of men – those who have raised objections against God and numbered themselves among such as have caviled at the Ancient Beauty of might and glory?

10 ان یا امتی أ تسترین رأسک بعد الّذی ارتفع رأس الغلام علی سنان البغضآء و بذلک عرّت الحوریّات رؤوسهنّ فی غرفات البقآء و قلعن شعراتهنّ بما شهدن سلطان الأبهی بین یدی الأشقیآء الّذینهم اعترضوا علی الله و کانوا من المعترضین علی جمال عزّ قدیم

11 O Beauty of the Ancient! Remind the servants of that which We mentioned to thee behind the pavilion of infallibility, then unveil the beauty of mysteries from behind the veils of concealment. None shall turn thereunto save every pure, sagacious and knowing one, that perchance they may recognize what We have sent down of wisdom in the Torah and made it a lesson for those who hear. For in this are signs for the mystics, clear proofs for those possessed of certitude, and evidences for every faithful striver - those whom the allusions of words shall never prevent from attaining the presence before the Throne, this sacred spot by whose dust the people of the most exalted Paradise seek blessing in the retreats of sublime holiness.

11 ان یا جمال القدم ذکّر العباد بما اذکرناه لک خلف سرادق العصمة ثمّ اکشف جمال الأسرار عن حجبات الأستار اقلّ من ان یلتفت بذلک احد الّا کلّ فطن طاهر علیم لعلّ یعرفون بما نزّلنا حکمه فی التّوراة و جعلناه عبرة للسّامعین لأنّ فی ذلک لآیات للعارفین و بیّنات للموقنین و دلالات لکلّ مجاهد امین الّذین لن یمنعهم اشارات الکلمات عن الورود فی مقابلة العرش هذا المقرّ المقدّس الّذی بترابه یستبرکون اهل ملأ القدم علی مکامن قدس رفیع

12 Say: We created Balaam aforetime from a handful of clay, then We clothed him with the garment of names such that We made his name renowned among Our near servants and raised his mention to a station wherein people would remember him in most lands. The rain of grace encompassed him from the clouds of Our firm, mighty and powerful Command. When his days were fulfilled, We sent after him Moses with clear signs and sent him to his land. Then he denied Him and was deluded by leadership until he warred against Him by Whose word were created the heavens and all beneath them and the earth and all upon them, and We made Him the Manifestation of My All-Knowing, All-Wise Self.

12 قل انّا خلقنا البلعام من قبل بقبضة من الطّین ثمّ البسناه قمیص الأسمآء بحیث اشتهرنا اسمه بین عبادنا المقرّبین و ارفعنا ذکره الی مقام الّذی کان ان یذکره النّاس فی اکثر الدّیار و احاطته امطار الفضل من سحاب امرنا المبرم العزیز القدیر فلمّا قضت ایّام بعثنا بعده الکلیم بآیات بیّنات و ارسلناه الی بلده اذاً انکره و غرّته الرّیاسة الی ان حارب بالّذی بحرف منه خلق السّموات و ما دونها و الأرضین و ما علیها و جعلناه مظهر نفسی العلیم الحکیم

13 O servant! Take hold of the reins of the Pen, then restrain what thou hast caused to flow from its mouth of the choice wine of holiness and the luminous Tasnim. Conclude the discourse at

13 ان یا عبد خذ زمام القلم ثمّ اکف بما اجریت من فمه من رحیق القدس و تسنیم المنیر ان اختم

this point, then begin with the mention of My chosen ones that it may be a remembrance and honor for those who remember.

الكلام فى هذا المقام ثمّ ابتدء بذكر اصفيائى ليكون ذكراً و شرفاً للذّاكرين

14 Say: O people of Baha! Board ye the Ark of Eternity which saileth upon the crimson sea. God hath ordained no portion thereof for the idolaters, for it beareth none save the people of piety from among the companions of this Youth, Who hath mounted the pavilion of glory and calleth out between heaven and earth, summoning all peoples to the countenance of God that they may be of those who turn unto Him.

14 قل ان يا اهل البهآء ان اركبوا سفينة البقآء الّتى جرت على بحر الحمرآء انّ الله ما قدّر للمشركين نصيباً منها لأنّها لا تحمل الّا اهل التّقى من اصحاب هذا الفتىّ الّذى ركب رفرف الاستجلال و [يصح] بين السّموات و الأرض و يدعو النّاس الى وجه الله لعلّ يكوننّ من المتوجّهين

15 O people of Baha! Should ye find one who can engrave diamond and cause it to flow upon tablets, then write ye therewith what hath been revealed in this Tablet, then spread it throughout all lands that the signs of God may be made manifest among His assured servants. And if ye find not such means, then write it with pure gold. Beware lest ye transgress what ye have been commanded and be of the patient ones.

15 و انتم يا اهل البهآء ان وجدتم احداً ان يحلّ الألماس و يجريه على الألواح فاكتبوا به ما نزل فى هذا اللّوح ثمّ انشروه فى كلّ البلاد ليظهر آثار الله بين عباده الموقنين و ان لن تجدوا فاكتبوه بالذّهب الخالص ايّاكم ان لا تجاوزوا عمّا امرتم به و لا تكوننّ من الصّابرين

16 Say: God hath caused suns to dawn from the horizon of these words, whose number none knoweth save God, the Counter, the All-Knowing. By each one thereof He nurtureth a world among His worlds whereof none among all created things is aware save God, the All-Knowing, the All-Informed. Blessed is he who faceth them, is illumined by them, falleth prostrate at their dawning and is not of the proud ones.

16 قل انّ الله قد اشرق من افق تلك الكلمات شموس مشرقات و لا يعلم عدّتها الّا الله المحصى العليم و يربّى بكلّ واحد منها عالماً من عوالمه الّتى ما اطّلع بها احد من الممكنات الّا الله العالم الخبير فطوبى لمن قابلها و استضآء بها و يخرّ بوجهه عند اشراقها و لا يكوننّ من المستكبرين

17 Verily, a single letter of this Tablet sufficeth as proof and evidence for all who are in the heavens and on earth, though none comprehendeth this save every just and insightful one. Were anyone to place it upon all things, or were it to be recited to all who are in the heavens and on earth, thou wouldst find them bowing down before the face of thy Lord. These words We cast upon the servants that perchance the people may be of those who advance, may stand firm in the Cause, and may aid this solitary, unique and peerless Servant.

17 و انّ حرفاً من هذا اللّوح ليكفى فى الحجّة و البرهان كلّ من فى السّموات و الأرض و لا يعرفها الّا كلّ منصف بصير و لو يضعها احد على كلّ شىء او تتلى على كلّ من فى السّموات و الأرض ليجدها خاضعاً لوجه ربّك و تلك الكلمات نلقيها على العباد لعلّ النّاس يكوننّ من المقبلين و يستقيمنّ على الأمر و ينصرنّ هذا العبد الوحيد الوتر الفريد

18 He is the Ever-Abiding

18 هو الباقى

19 O handmaid of God! Wouldst thou place patience in the seat of authority, or choose forbearance over agitation, after the garment of God's Servant and the robe of this Spiritual Beauty hath been stained and reddened with the blood of hatred between earth and heaven, and at every moment He crieth out with a sorrowful voice? And whensoever He seeketh succor from His friends or assistance from His loved ones, they draw near with swords of jealousy and respond with blades of envy and wrath. Thus hath it been with this wronged Beauty, if thou be of them that comprehend. At this hour, the Ancient

19 اى كنيز خدا آيا صبر را در صدر قرار دهى و يا اصطبار را بر اضطراب اختيار نمائى بعد از آنكه قميص غلام الهى و ثوب اين جمال روحانى مرشوش و محمرّ گشته بدم بغضا در بين ارض و سماء و در كلّ حين بندآء حزين ندا فرمايد و هرگاه از دوستان استغاثه نمايد و يا از محبّان استعانت جويد بشمشيرهاى حسد تقرّب جويند و به تيغهاى رشك و غضب اجابت نمايند اين چنين بوده است امر اين جمال مظلوم اگر هستى تو از عارفين و در اينوقت جمال ابهى در بئر ظلما

Beauty is imprisoned in the darksome pit and confined in the night of tribulation. Therefore, if thou findest the wandering star of blindness, guide it to the head of this dark well, and direct it to aid this Joseph of the divine Egypt, that perchance it might lower the bucket of faithfulness into this dark pit, that this divine Beauty might ascend, and by His glances and gaze the worlds might be illumined.

محبوس گشته و در جنح بلا مسجون شده پس اگر یافتی تو سیّارهٔ عما را او را بر سر این بئر ظلمانی دلالت نما و بر نصرت این یوسف مصر رحمانی هدایت کن که شاید دلو وفا را در این بئر ظلما فرود آرد و نزول دهد و این جمال الهی صعود کند و بلحظات و نظرات او مستضیء و مستنیر شوند عالمیان

20 O My handmaid! Wouldst thou remain patient in thy place and seek comfort in thy dwelling after the Friend of the All-Merciful hath fallen into the hands of Nimrod, the sovereign of rebellion, finding no helper and beholding no supporter save God, the Mighty, the Beautiful? O My handmaid! Wouldst thou drink of sweet Euphrates water after the martyred Husayn's blessed liver was consumed by the fire of thirst, and His radiant face was inflamed by the heat of His parching thirst, to such degree that drops of blood were drawn from His delicate veins?

20 ای کنیز من آیا بر محلّ خود صابر شوی و بر مسکن خویش ساکن گردی و آسایش طلبی بعد از آنکه خلیل رحمن در دست نمرود ملک طغیان مبتلا گشته و از برای خود ناصری نیابد و معینی مشاهده ننماید مگر خداوند عزیز و جمیل ای کنیز من آیا از ماء عذب فرات بنوشی بعد از آنکه حسین مظلوم کبد مبارکش از نار عطش سوخته و وجه منیرش از حرارت ظمأ برافروخته بشدّتیکه از عروق دقیقش قطره‌های دم میمکد

21 O My handmaid! Wouldst thou direct thy steps toward pleasure gardens or transport thyself to paradise groves for recreation and delight after the Beauty of the All-Glorious hath withered from the persecution and torment of the satanic hosts of self, and the fire of His countenance hath been extinguished and grown cold? O My handmaid! Wouldst thou seek joy and gladness, or pursue delight and pleasure, after the joy and happiness of thy Lord hath been transformed into supreme sorrow and grief, wherefore the pieces of the livers of all created things and the hearts of them that are nigh have been turned to crimson blood behind the veils?

21 ای کنیز من آیا رخت طلب را بساحت گلستان طرب کشانی و یا بجهت سیر و سیاحت خود را برضوان سرور و بهجت رسانی بعد از آنکه جمال سبحانی از ایذا و اذیّت جنود شیاطین نفسانی پژمرده گشته و نار طلعتش خاموش و افسرده شده ای کنیز من آیا سرور و شادمانی جوئی و یا فرح و کامرانی طلبی بعد از آنکه فرح و مسرّت پروردگار تو بحزن و کدورت عظمی تبدیل گشته و بدین جهت قطعات کبد ممکنات و افئدهٔ مقربین از ورآء حجبات بدم حمرا تقلیب شده

22 O My handmaid! Wouldst thou seek enjoyment from the bounties of thy Lord and pursue contentment after God's Servant must feed upon pieces of His own liver because of what the hands of the hypocrites have wrought? Therefore cry out with a loud voice and with greatest lamentation: O people of the Bayan! Would ye rest in your homes after the Beauty of the Ancient One hath set from the realms of nearness and descended in a land where none of its people, whether lowly or noble, recognize Him? Would ye smile and laugh after the Spirit fell into the hands of the Jews and was slain and crucified by the wound of the envious and the gallows of the malicious, while at every moment the serpent of hatred doth bite Him? Alas for you, inasmuch as ye have forgotten and consigned to oblivion the Covenant and Testament of Him Who is the Lord of Glory, and have abandoned the Divine Command, willingly and eagerly embracing that which your own carnal desires have bidden you pursue.

22 ای کنیز من آیا از نعمة پروردگار تمتّع جوئی و برخورداری طلبی بعد از آنکه غلام الهی از قطعات کبد خود تناول نماید بسبب آنچه اکتساب کرده ایادی منافقین پس بندآء بلند اعلی و ناله و حنین کبری ندا کن ای ملأ بیان آیا مستریح شوید در بیوت خود بعد از آنکه جمال قدم از ممالک قرب غروب نموده و در ملکی نزول فرموده که نشناسد او را احدی از اهل او نه از وضیع و نه از شریف آیا متبسّم گردید و یا خنده نمائید بعد از آنکه روح در دست یهود افتاده و بزخم حسود و دار عنود مقتول و مصلوب گشته و چون ثعبان کین در کلّ حین او را بگزند پس حسرت باد بر شما بجهت آنکه عهد و میثاق حضرت ذو الجلال را فراموش کردید و نسیان نمودید و امر الهی را ترک نمودید

و بطوع و رغبت قبول نمودید آنچه امر کرد شما را هوای نفسانی خود

23 O company of hypocrites! O handmaidens of God! Do you adorn your eyes with kohl after the eyes of the Ancient One are weeping, and tears flow down His cheeks like spring rain? Do you bedeck your bodies after the robe of the Beloved has been pierced by the spears of the deniers? Do you enter chambers of delight and attend gatherings of joy and manifestation after the breezes of joy have been cut off and the signs of gladness and manifestation have been forbidden from the paradise of My Great Name?

23 ای ملأ منافقین ای کنیزان خدا آیا چشم را بزینت کحل مکحول نمائید بعد از آنکه عیون قدم گریان است و دموع بر خدود او چون امطار نیسان در فیضان و آیا اجساد خود را زینت دهید بعد از آنکه رداء محبوب مشبّک گشته از رماح انکارکنندگان و یا در حجرات سرور درآئید و در محافل فرح و ظهور حاضر شوید بعد از آنکه نفحات سرور مقطوع و شئونات بهجت و ظهور ممنوع شده از رضوان اسم عظیم من

24 O My handmaidens! Do you paint your cheeks rose-red when the Most Glorious Beauty has turned pale from the blows of hatred inflicted by those who have believed in none of the Messengers of their Lord, having denied this mighty, exalted grace? O My handmaiden! Know that the Beloved of the All-Merciful among the people of the Bayan has been afflicted as was the Primal Point among the people of the Furqan. I swear by the Beauty of the All-Glorious that the tribulations of this Beauty are greater than the tribulations of all those who have gone before and shall come after. At this hour, the Joseph of Beauty cries out with sorrowful voice from beneath the claws of the wolf, seeking help from His loved ones, that perchance some soul might arise with divine power and sovereignty to aid this wronged Beauty.

24 ای کنیزان من آیا خدود را چون گل حمرا بلون شقرا مشّاطه نمائید با آنکه جمال ابهی از لطمات بغضا بلون صفرا مشهود گشته از ظلم کسانی که باحدی از رسل پروردگار ایمان و اقرار ننموده‌اند از اینجهت که این فضل عزیز منیع را انکار نموده‌اند ای کنیز من بدان که محبوب رحمن بین ملأ بیان چون نقطهٔ اولی بین ملأ فرقان مبتلا گشته قسم بجمال ذو الجلال که بلایاء این جمال اعظمتر و اکبرتر است از بلایاء اوّلین و آخرین و در اینوقت یوسف جمال در تحت اظفار ذئب بندآء حزین ندا فرماید و از احبّاء خود طلب نصرت نماید که شاید نفسی بقدرت و سلطنة الهیّه بر این امر قیام نماید و این جمال مظلوم را نصرت کند

25 O handmaidens of God! At this time, when this spiritual servant has determined to conceal the luminous Beauty from the eyes of believers and deniers alike, strike your heads and breasts in utmost regret and bewilderment, and harmonize with mournful lamentations and cries of grief, until springs of blood surge from your eyes and rivers of blood flow from your hearts. By God! The furthermost Tree in the most exalted paradise has fallen to the ground at its root, for poisonous winds have blown upon this Divine Lote-Tree and the Most Glorious Beauty from the hearts of those who were and ever shall be unbelievers.

25 ای کنیزان خدا در این هنگام چون غلام روحانی اراده نموده که جمال نورانی را از انظار مؤمنین و معرضین بپوشاند دست افسوس و حسرت را بکمال تأسّف و حیرت بر سر و سینه زنید و با نالهٔ زار همراز شوید و بضجیج و حنین دمساز تا از چشم چشمهٔ خون موج زند و از قلب جیحون دم جاری و ساری گردد قسم بخدا که شجرهٔ قصوی در مکامن اعلی باصل خود بر زمین افتاد زیرا که وزید بر این سدرهٔ منتهی و جمال ابهی ارياح سموم از قلوب کسانیکه مشرک بالله بوده و خواهند بود

26 O My handmaiden! Would you cover and adorn your head with colored veils after the head of the Youth of the immortal realm has been raised upon the spears of hatred? For this cause have the Maids of Paradise dwelling in the lofty chambers of eternity uncovered their heads and disheveled their hair, for they have witnessed the Most Sublime King in the hands of

26 ای کنیز من آیا سر را بمقنعهای الوان مستور و مزیّن نمائی بعد از آنکه رأس غلام مصر بقا بر سنان بغضا مرتفع گشته و باین سبب حوریّات فردوس که در غرفات بقا ساکن و مستریحند برهنه نمودند سرهای خود را و پریشان نمودند موهای خود را زیرا که مشاهده نمودند که

the wicked ones, who at every moment raise objections against this Ancient Beauty.

سلطان ابهی در دست اشقیا مبتلا گشته و در کلّ حین بر این جمال قدیم اعتراض می‌نمایند

27 At this moment, the Most Glorious Beauty speaks with holy, divine utterances and sublime, glorified words, saying: O companions of Baha! Board the Ark of eternity and sail upon the crimson sea in this Greatest City. Know your station in this place, for none has been or ever shall be partner to this mighty bounty and supreme favor, since today all ships are engulfed in the depths of the ocean of annihilation save this divine and glorified Ark of the All-Merciful - whosoever clingeth thereunto shall be preserved from the tribulations of the age, and the Lord hath sanctified it from bearing the ungodly and from the sitting of the opponents. This is the bounty of the Lord that is specially reserved for the leaves of the Sacred Lote-Tree which have appeared from the bosom of the Most Glorious Vesture with the most wondrous and purest radiance. Know ye then the worth of this wondrous bounty and exalted grace, lest the manifestations of Satan prevent you from the shade of the Lote-Tree of the All-Merciful and ye be reckoned among the deprived ones in the land.

27 در این حین جمال ابهی به بیانات قدس رحمانی و کلمات عزّ سبحانی میفرماید که ای اصحاب بها بر سفینهٔ بقا راکب شوید و بر بحر حمرا در این مدینهٔ کبریا حرکت نمائید و در اینمقام قدر خود را دانسته که احدی در این موهبت عظمی و مکرمت کبری شریک نبوده و نخواهد بود چه که الیوم جمیع کشتیها در غمرات طمطام فنا مبتلا گشته‌اند مگر این فلک قدس سبحانی و سفینهٔ عزّ رحمانی که هر که باو تمسّک یافته از فتنهٔ ایّام محفوظ ماند و مقدّس فرموده او را پروردگار از حمل مشرکین و قعود معرضین و اینست فضل پروردگار که مخصوص است باوراق سدرهٔ تقدیس که از جیب قمیص ابهی بضیاء ابدع اصفی ظاهر گشته‌اند پس قدر این فیض بدیع و فضل منیع را دانسته که مبادا مظاهر شیطان شما را از ظلّ سدرهٔ رحمن منع نمایند و در ارض از محروم‌شدگان محسوب شوید

28 Therefore, O My servants and mirrors of My beauty, if ye find one who is able to dissolve and cause diamonds to flow, then write with diamond ink that which hath been sent down from the heaven of glory and sanctity, and spread it throughout all lands that the divine traces may be diffused among His servants. And if ye find not such a one and are unable to accomplish this, then write these wondrous and exalted words with pure gold ink and send them to My cities and territories that perchance the people of the lands may find their way to the Beauty of the Chosen One and be guided, and may drink from this Salsabil of holy exaltation and this Tasnim of wondrous glory. This is the counsel of your Lord if ye be of them that hearken.

28 پس شما ای بندگان من و مرایای جمال من اگر یافتید نفسی را اینکه قادر باشد که الماس را حلّ نماید و جریان دهد پس بنویسید آنچه از سماء عزّ تقدیس نازل شده بمداد الماسیّه و نشر دهید او را در هر بلاد تا آنکه آثار الهی در بین عباد او انتشار یابد و اگر نیافتید و قادر بر او نگشتید پس بنویسید این کلمات بدیع منیع را بمداد ذهب خالص و بفرستید بمدینه‌ها و دیارهای من که شاید اهل دیار بجمال مختار راه یابند و هدایت شوند و از این سلسبیل قدس منیع و تسنیم عزّ بدیع بیاشامند اینست وصیّت پروردگار شما اگر هستید از شنوندگان

29 From the horizon of these words the Lord of the worlds hath caused to shine forth such suns of divine glory that none can reckon their number save your Lord, Who is the Counter and the All-Knowing. And through each of these suns He educateth a world from among His worlds, worlds which none among all created things hath discovered save His Self, Who is the All-Knowing and the All-Encompassing over all His worlds. Glad tidings, then, to the one who turneth the mirror of his heart toward these suns of mighty establishment which have risen from the dawning-places of the Command of the Lord of the Worlds and have shed their radiance, and who falleth upon his

29 و از افق این کلمات اشراق فرموده پروردگار عالمیان آفتابهای عزّ صمدانیرا که احدی بر احصای اعداد آنها قادر نبوده و نخواهد بود مگر پروردگار شما که او است احصاکننده و دانا و تربیت میفرماید بهر یک از این آفتابها عالمی از عوالمهای خود را که اطّلاع بآن عوالم نیافته احدی از ممکنات مگر نفس او که عالم و دانا و محیط است بر جمیع عوالم خود پس بشارت باد کسی را که مرآت صدر خود را مقابل نماید باین آفتابهای عزّ تمکین که از مشرقهای امر

face in the dust at the rising of these Suns of inner meaning, and who is not of the proud ones.

30 These words have been mentioned in the translation of the verses of divine glory in the Persian tongue, that every soul may seek everlasting life from the holy living waters that flow and stream from the mouth of the All-Merciful. Some verses of this exalted missive have not been translated, being dependent upon and conditional on the understanding of the readers, that they may comprehend what they will. Upon God is the goal of the path; He guideth whom He willeth unto His mighty and straight path.

HURQ.BH38

ربّ العالمین طلوع نموده‌اند و اشراق فرموده‌اند و بیفتد بوجه خود بر تراب در نزد طلوع این شموس معانی و نباشد از تکبّرکنندگان

30 این کلمات در ترجمهٔ آیات عزّ صمدانی بلسان فارسی ذکر شد تا هر نفسی از معین قدس حیوان که از فم رحمن جاری و ساری گشته طلب حیات باقی نماید و بعضی از آیات این توقیع منیع ترجمه نشده بادراک قارئین مشروط و منوط گشته تا چه ادراک نمایند فعلی الله قصد السّبیل یهدی من یشآء الی صراطه العزیز المستقیم

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Lawh-i-Laylatu'l-Quds (Tablet of the Sacred Night - Adrianople)

1 In the name of Him through Whose remembrance the hearts of the Concourse on High are quickened!

2 Glorified art Thou, O my God! Thou dost witness and behold how I have been tried amongst Thy servants, though I desired naught but to humble myself before the door of Thy mercy which Thou hast opened unto all who are in Thy heaven and on Thy earth. I have commanded them only what Thou didst command me, and called them only to that whereunto Thou didst raise me up. By Thy glory! I desired not to exalt myself above anyone in any matter, nor to glory over them through what Thou hast bestowed upon me through Thy bounty and favor. For I find within myself, O my God, no manifestation before Thy manifestation, nor any authority save after Thy permission and will. Rather, at every moment my heart doth cry, "Would that I were dust whereupon tread the feet of Thy sincere ones among Thy loved ones and Thy chosen ones among Thy pure ones!" Were one possessed of hearing to turn unto my members, he would hear from my outer and inner being, my heart and tongue, my veins and limbs, "Would that there might appear from me that which would gladden the hearts of those who have tasted the sweetness of the remembrance of my Lord, the Most High, the Most Exalted, and that through my call someone might ascend to the heaven of Thy Cause and

1 بسم الّذی بذکره یحیی قلوب الملإ الأعلی

2 سبحانک اللّهمّ یا الهی تشهد و تری کیف ابتلیت بین عبادک بعد اذ ما اردت الّا الخضوع لدی باب رحمتک الّذی فتحته علی من فی ارضک و سمائک و ما امرتهم الّا بما امرتنی و ما دعوتهم الّا بما بعثتنی به وعزّتک ما اردت بأن استعلی علی احد بشأن من الشّؤون و ما اردت ان افتخر علیهم بما اعطیتنی بجودک و افضالک لأنّی لا اجد یا الهی لنفسی ظهوراً تلقآء ظهورک و لا امراً الّا بعد اذنک و ارادتک بل فی کلّ حین نطق فؤادی یا لیت کنت تراباً تقع علیه وجوه المخلصین من احبّائک و المقرّبین من اصفیائک لو یتوجّه ذو اذن الی ارکانی لیسمع من ظاهری و باطنی و قلبی و لسانی و عروقی و جوارحی یا لیت یظهر منّی ما تفرح به قلوب الّذین ذاقوا حلاوة ذکر ربّی العلیّ الأعلی و یصعد بندائی احد الی جبروت امرک و ملکوت عرفانک یا من بیدک ملکوت البقآء و ناسوت الانشآء

the kingdom of Thy knowledge, O Thou in Whose hand is the kingdom of eternity and the realm of creation!"

3 And if I say, "Unto me, unto me, O people of creation!", I desire by this naught but Thy Cause through which Thou hast manifested me and raised me up, that all might turn unto the seat of Thy oneness and the throne of Thy singleness. Thou knowest, O Beloved of Baha and Desire of Baha, that he desireth naught but Thy love and Thy good-pleasure, and he wisheth to purify the hearts of Thy servants from the promptings of self and passion, and to bring them to the City of Eternity that they might be united in Thy Cause and gathered together under the standard of Thy good-pleasure.

3 و ان قلت الیّ الیّ یا ملأ الانشآء ما اردت بذلک الّا امرک الّذی به اظهرتنی و بعثتنی لیتوجّهنّ کلّ الی مقرّ وحدانیّتک و مقعد عزّ فردانیّتک و انت تعلم یا محبوب البهآء و مقصود البهآء انّه ما اراد الّا حبّک و رضاک و یرید ان یطهّر قلوب عبادک من اشارات النّفس و الهوی و یبلّغهم الی مدینة البقآء لیتّحدوا فی امرک و یجتمعوا علی شریعة رضائک

4 By Thy glory, O my Beloved! Were Thou to afflict me at every moment with a fresh tribulation, it would be more beloved to me than that there should occur among Thy loved ones that which would sadden their hearts or cause their unity to be scattered. For Thou hast raised me up only for their unity in Thy Cause - before which the creation of Thy heaven and earth cannot endure - and for their detachment from all else but Thee, their turning unto the horizon of Thy mighty glory, and their orientation toward the direction of Thy good-pleasure. Therefore, O my God, send down from the clouds of Thy hidden grace that which will purify them from sorrows and human limitations, that the Concourse on High might perceive from them the fragrances of sanctity and detachment.

4 وعزّتک یا محبوبی لو تعذّبنی فی کلّ حین ببلآء جدید لأحبّ عندی من ان یحدث بین احبّائک ما یکدّر به قلوبهم و یتفرّق به اجتماعهم لأنّک ما بعثتنی الّا لاتّحادهم علی امرک الّذی لا یقوم معه خلق سمائک و ارضک و اعراضهم عمّا سواک و اقبالهم الی افق عزّ کبریائک و توجّههم الی شطر رضائک اذاً انزل یا الهی من سحاب عنایتک الخفیّة ما یطهّرهم عن الأحزان و عن الحدودات البشریّة لیجدنّ منهم الملأ الأعلی روائح التّقدیس و الانقطاع

5 Then aid them, O my God, unto the unity which Thou hast desired, which is that none should behold another save that he beholdeth in him the revelation wherewith Thou didst reveal Thyself unto him in this Manifestation, whose covenant Thou didst take in the atoms of the Bayan from all who dwell in the realms of being. Whoso gazeth upon this most mighty, most glorious station and this most great, most resplendent condition will never show pride toward anyone. Blessed are they who have attained unto this station; they consort with all in the spirit of joy and fragrance. This is of the unity which Thou hast ever loved and ordained for the sincere among Thy servants and the near ones among Thy creatures.

5 ثمّ ایّدهم یا الهی علی التّوحید الّذی انت اردته و هو ان لا ینظر احد احداً الّا و قد ینظر فیه التّجلّی الّذی تجلّیت له به لهذا الظّهور الّذی اخذت عهده فی ذرّ البیان عمّن فی الأکوان و من کان ناظراً الی هذا المقام الأعزّ الأعلی و هذا الشّأن الأکبر الأسنی لن یستکبر علی احد طوبی للّذین فازوا بهذا المقام انّهم یعاشرون معهم بالرّوح و الرّیحان و هذا من التّوحید الّذی لم تزل احببته و قدّرته للمخلصین من عبادک و المقرّبین من بریّتک

6 Therefore I beseech Thee, O King of Kings, by Thy Name through which Thou didst establish the law of love and concord among Thy servants, to create among Thy loved ones that which will render them united in all things, that through them may be manifested the signs of Thy unity among Thy creatures and the evidences of Thy oneness in Thy kingdom. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Compelling, the Self-Subsisting.

6 اذاً اسألک یا مالک الملوک باسمک الّذی منه شرعت شریعة الحبّ و الوداد بین العباد ان تحدث بین احبّائی ما یجعلهم متّحدین فی کلّ الشّؤون لتظهر منهم آیات توحیدک بین بریّتک و ظهورات التّفرید فی مملکتک و انّک انت المقتدر علی ما تشآء لا اله الّا انت المهیمن القیّوم

7 The Most Exalted Pen proclaims: O friends of Truth! The purpose of bearing these successive tribulations and consecutive trials is that souls firm in their faith in God should walk together in perfect unity, in such wise that all difference, duality and strangeness might be effaced from their midst, save within those special bounds that have been revealed in the Divine Books. The man of insight suffers no deficiency in any matter; whatsoever occurs is evidence of the greatness of his station and the purity of his nature. For instance, if one shows humility for God's sake toward the friends of God, this humility in truth returns unto God, as it regards his faith in God. In this case, if the other person does not reciprocate in like manner, or shows pride, the man of insight has attained and will attain unto the exaltation of his deed and its reward, while the harmful consequence of the opposing person's deed returns unto himself. Likewise, if anyone shows pride toward another, that pride returns unto God - God forbid!

7 قلم اعلی میفرماید ای دوستان حقّ مقصود از حمل این رزایای متواتره و بلایای متتابعه آنکه نفوس موقنهٔ بالله با کمال اتّحاد با یکدیگر سلوک نمایند بشأنی که اختلاف و اثنینیّت و غیریّت از مابین محو شود الّا در حدودات مخصوصه که در کتب الهیّه نازل شده انسان بصیر در هیچ امری از امور نقصی بر او وارد نه آنچه واقع شود دلیل است بر عظمت شأن او و پاکی فطرت او مثلاً اگر نفسی لله خاضع شود از برای دوستان الهی این خضوع فی‌الحقیقه بحقّ راجع است چه که ناظر بایمان او است بالله در این صورت اگر نفس مقابل بمثل او حرکت ننماید و یا استکبار از او ظاهر شود شخص بصیر بعلوّ عمل خود و جزای آن رسیده و میرسد و ضرّ عمل نفس مقابل بخود او راجع است و همچنین اگر نفسی بر نفسی استکبار نماید آن استکبار بحقّ راجع است نعوذ بالله من ذلک

8 O ye who are endowed with insight! The Most Great Name beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor. Ye have well observed, in all its aspects, the behavior of Him Who is the Word of Truth amidst you. Ye know full well how hard it is for this Youth to allow, though it be for one night, the heart of anyone of the beloved of God to be saddened by Him.

8 یا اولی الأبصار قسم باسم اعظم حیف است این ایّام نفسی بشئونات عرضیّه ناظر باشد بایستید بر امر الهی و با یکدیگر بکمال محبّت سلوک کنید خالصاً لوجه المحبوب حجبات نفسانیّه را بنار احدیّه محترق نمائید و با وجوه ناضرهٔ مستبشره با یکدیگر معاشرت کنید کل سجایای حقّ را بچشم خود دیده‌اید که ابداً محبوب نبوده که شبی بگذرد و یکی از احبّای الهی از این غلام آزرده باشد

9 The Word of God hath set the heart of the world afire; how regrettable if ye fail to be enkindled with its flame! Please God, ye will regard this blessed night as the night of unity, will knit your souls together, and resolve to adorn yourselves with the ornament of a goodly and praiseworthy character. Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be recreated by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of glory. I swear by Him Who hath caused Me to reveal whatever hath pleased Him! Ye are better known to the inmates of the Kingdom on high than ye are known to your own selves. Think ye these words to be vain and empty? Would that ye had the power to perceive the things your Lord,

9 قلب عالم از کلمهٔ الهیّه مشتعل است حیف است باین نار مشتعل نشوید انشآءالله امیدواریم که لیلهٔ مبارکه را لیلة الاتّحادیّه قرار دهید و کل با یکدیگر متّحد شوید و بطراز اخلاق حسنهٔ ممدوحه مزیّن گردید و همّتان این باشد که نفسی را از غرقاب فنا بشریعهٔ بقا هدایت نمائید و در میانهٔ عباد بقسمی رفتار کنید که آثار حقّ از شما ظاهر شود چه که شمائید اوّل وجود و اوّل عابدین و اوّل ساجدین و اوّل طائفین فوالّذی انطقنی بما اراد که اسماء شما در ملکوت اعلی مشهورتر است از ذکر شما در نزد شما گمان مکنید این سخن وهم است یا لیت انتم ترون ما یری ربّکم الرّحمن من علوّ شأنکم و عظمة قدرکم و سموّ مقامکم

the All-Merciful, doth see—things that attest the excellence of your rank, that bear witness to the greatness of your worth, that proclaim the sublimity of your station! God grant that your desires and unmortified passions may not hinder you from that which hath been ordained for you.

نسأل الله ان لا تمنعكم انفسكم و اهوائكم عمّا قدّر لكم

10 We hope that ye will conduct yourselves with one another in the utmost affection, love and friendship, in such wise that through your unity the standard of oneness may be raised aloft and the banner of misbelief cast down, and that ye may outstrip one another in good deeds and in showing forth that which He desireth - His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth. And verily He is the All-Powerful, the Mighty, the Omnipotent.

10 امیدواریم که در کمال الفت و محبّت و دوستی با یکدیگر رفتار نمائید بشأنی که از اتّحاد شما علم توحید مرتفع شود و رایت شرک منهدم گردد و سبقت بگیرید از یکدیگر در امور حسنه و اظهار رضا له الخلق و الأمر یفعل ما یشآء و یحکم ما یرید و انّه لهو المقتدر العزیز القدیر

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BH00032

Lawh-i-Ruh
To: Baha'is of Iraq

1 This is the Tablet of Spirit, which hath been sent down in truth, and God hath made it a living, vital spirit, that thereby the hearts of all the world may be quickened. It abideth through the everlasting duration of Mine Own Self, the Protector, the Self-Subsisting, for verily My Self is His Self, did ye but know it. Glorified be He within Whose grasp lieth dominion over the Kingdom of verses. He causeth them to be revealed as He pleaseth, by His command, and He is verily the Sovereign, the Single, the All-Powerful, the Almighty, the Omnipotent.

1 هذا لوح الرّوح قد نزل بالحقّ و جعله الله روحاً حیّاً حیواناً لیحیی به افئدة العالمین هو الباقی ببقآء نفسی المهیمن القیّوم لأنّ نفسی نفسه لو انتم تشعرون فسبحان الّذی فی قبضته ملکوت ملک الآیات یصرّفها کیف یشآء بأمر من عنده و انّه لهو السّلطان الفرد المقتدر العزیز القدیر

2 Say: O people, these are the verses of God your Creator, sent down unto you from the clouds of destiny, that ye may witness the handiwork of your Maker between earth and heaven, and be established upon the throne of independence beneath the shadow of this Beauty, from which hath shone forth the Sun of Grandeur in the heaven of eternity, then the Sun of Power

2 قل یا قوم هذه آیات الله موجدکم قد نزلت علیکم من سحاب القضآء لتشهدنّ صنع بارئکم بین الأرض و السّمآء و تستقرّنّ علی کرسیّ الاستقلال فی ظلال هذا الجمال الّذی استضآء منه شمس العظمة فی سمآء البقآء ثمّ شمس القدرة

from the horizon of beginning, then the Sun of Glory in the heaven of fulfillment, then the suns of the former and the latter generations.

عن افق البدآء ثمّ شمس العزّة على سمآء الامضآء ثمّ شموس الأوّلين و الآخرين

3 O Ancient Pen! Make mention of 'Ali, concerning that which Satan cast into the hearts of those who opposed God on the Day when He was established upon the throne with manifest sovereignty, that he may be mindful within himself and steadfast in the Cause of his Lord, to such extent that should all the factions dispute with him, he would find no disquiet within himself, and would regard all things as on that Day when no mention of them existed before God, the Almighty, the All-Knowing, the All-Wise.

3 ان يا قلم القدم ذكّر العلىّ بما القى الشّيطان فى صدور الّذينهم اعترضوا على الله فى يوم الّذى استوى على العرش بسلطان مبين ليكون متذكّراً فى نفسه و ثابتاً فى امر موليه بحيث لو يجادله كلّ الأحزاب لن يجد فى نفسه الاضطراب و يشهد كلّ الأشيآء كيوم الّذى لم يكن منها ذكراً بين يدى الله المقتدر العليم الحكيم

4 Among the ungodly is he who said: When the Spirit dieth, doth his name endure in the kingdom through what a numbered few of those who believe and are possessed of clear certitude ascribe to him? Say: By God! The Spirit dieth not ever, rather all who enter beneath his shadow shall endure through him, and thus was the matter ordained, were ye of those who know. The life of all things standeth through his existence, and their vitality through his self, were ye of those who perceive. Say: He prideth not himself on aught of what hath been created between the heavens and the earth, for all that was created by His Word, were ye of the fair-minded. And should he take pride in aught, he would take pride in his self, not in what is other than it, and in him do all who dwell in the kingdoms of the heavens and the earth, and what lieth in the dominion of Command and Creation, take pride, were ye of those who know.

4 و من المشركين من قال اذا مات الرّوح هل يبقى اسمه فى الملک بما تصفه عدّة معدودات من الّذينهم آمنوا و كانوا على يقين مبين قل تالله انّ الرّوح لن يمت ابداً بل يبقى منه كلّ من يدخل فى ظلّه و كذلک كان الأمر ان انتم من العارفين و انّ حيوة كلّ شىء قائم بوجوده و حيوته بنفسه لو انتم من الشّاعرين قل انّه لن يفتخر بشىء عمّا خلق بين السّموات و الأرض لأنّ كلّ ذلک خلق بقوله ان انتم من المنصفين و انّه لو يفتخر بشىء ليفتخر بنفسه لا بما سويه و به يفتخر كلّ من فى ملكوت السّموات و الأرض و ما فى جبروت الأمر و الخلق ان انتم من العالمين

5 Say: O mountain of rancor, pinnacle of hatred, and vessel of envy, die in thy wrath, then burn in the fire which God hath kindled in thy breast! By God! That which no mind hath conceived and no one's knowledge among all the worlds hath encompassed hath appeared. Say: My description is My Self, and that which proceedeth from My mighty, transcendent, glorious and wondrous Pen. As for you, O concourse of unbelievers, if ye pride yourselves that your names endure among the beasts or your mention among the cattle, then take pride, for this is your station and the station of those who follow you without clear proof or a glorious Book. Thus have We made you worshippers of names, and among those who cling to them, such that ye take pride in them upon your seats, yet are not among those who perceive. Therefore worship your gods and your desires; God shall soon render you and them as scattered dust, such that no trace of you shall remain upon the earth. This hath been irrevocably decreed in the preserved tablets of glory. Say: By God! All in which ye take pride in these days is cast behind them by servants who attribute themselves to My

5 قل يا جبل الغلّ و طود البغضآء و سفينة الحسد مت بغيظک ثمّ احترق باشتعال الّذى اوقده الله فى صدرک تالله قد ظهر ما لا خطر ببال احد و ما احاطه علم نفس من العالمين قل انّ وصفى نفسى و ما يظهر من قلمى المقتدر المتعالى العزيز البديع و انتم يا ملأ المشركين لو تفتخرون بابقآء اسمكم بين الدّوابّ او ذكركم بين الأنعام فافتخروا لأنّ شأنكم هذا و شأن الّذينهم يتّبعونكم من دون بيّنة و لا كتاب عزّ عظيم كذلک جعلناكم عبدة الأسمآء و من المعتكفين عليها بحيث تفتخرون بها على مقاعدكم و لا تكوننّ من الشّاعرين اذاً فاعبدوا الهتكم و هويكم فسوف يجعلكم الله و ايّاهم هبآء بحيث لن يبقى منكم على الأرض من اثر و هذا ما قضى بالحقّ على الواح عزّ حفيظ قل تالله كلّ ما انتم تفتخرون به فى تلک الأيّام يدعونه عن ورائهم عباد الّذينهم ينسبون انفسهم الى نفسى و

Self, and how much more to My manifest, resplendent and gracious Beauty! Therefore witness how We have made delusion to rule over you in the earth, by reason of what your hands have wrought, O ye heedless ones!

كيف جمالى المشرق اللّائح الكريم اذاً فاشهدوا كيف جعلنا الوهم عليكم سلطاناً فى الأرض بما اكتسبت ايديكم يا معشر الغافلين

6 O 'Ali! Hear what the ungodly say, then ponder what issues from their mouths - how they deny Him through Whom their names were exalted, their station elevated, and their traces spread throughout the worlds. Among the ungodly is he who in his soul rebels against God and says that the people will never follow this Youth Who is established upon the throne of holy and luminous sanctity, and that His Cause will never be established in the earth. Thus do they seek to cure the ailments of their souls and are numbered among those who rejoice. Say: By God, besides Whom there is none other God! Soon will God send forth from the clouds of His Cause hosts with a meteor of power and might who will aid the Youth with such triumph as the eyes of all creation have never witnessed. Through His sovereignty He will raise up the realities of the Prophets and Messengers and cause them to hear the melodies of the leaves suspended upon the branch of this Tree which has grown upon the Sinai of the All-Merciful in this Ridvan which has appeared in the name of the All-Glorious upon this holy, wondrous and inaccessible station. And when the winds blow through them, the sweetest melodies are revealed in praise of this Youth Who is established upon the throne of names and attributes - that there is no God but Him, and that this indeed is the Youth Whom the Manifestations of Glory serve, they whom the All-Merciful has fashioned after His resplendent, holy and luminous beauty.

6 ان يا علىّ فاسمع ما يقولون المشركون ثمّ تفكّر فيما يخرج من افواههم بحيث ينكرون الّذى به علت اسمائهم و رفعت مقدارهم و انتشرت آثارهم بين العالمين و من المشركين من بغى فى نفسه على الله و قال بأنّ النّاس لن يتّبعوا هذا الغلام الّذى استوى على عرش قدس منير و لن يستقرّ امره فى الأرض و بذلک يتداوون امراض نفوسهم و يكوننّ من الفرحين قل فوالله الّذى لا اله الّا هو فسوف ينزل الله من غمام الأمر جنوداً بشهاب من القدرة و القوّة و ينصرون الغلام بنصر الّذى ما شهدت مثله عيون الخلائق اجمعين و يبعث بسلطانه حقايق النّبيّين و المرسلين و يسمعهم اطوار ورقات المعلّقات على غصن هذه الشّجرة الّتى نبتت على سيناء الرّحمن فى هذا الرّضوان الّذى ظهر باسم السّبحان على هذا المقام المقدّس البديع المنيع و اذا يمرّن الأرياح فى خلالهنّ يظهر احسن النّغمات فى وصف هذا الغلام الّذى استقرّ على عرش الأسمآء و الصّفات بأنّه لا اله الّا هو و انّ هذا لغلام يخدمه مظاهر السّبحان الّذين صوّرهم الرّحمن على جماله المشعشع المقدّس المنير

7 Say: By God! This Youth has fallen into the well of envy and hatred. Would that there were some travelers to let down their bucket, that perchance through it the sun of His beauty might shine forth from the horizon of this well whose depth extends between the heavens and the earth. O 'Ali! Leave the ungodly and what issues from their mouths, then ascend on wings of ruby to the holy and supreme atmosphere that thou mayest witness all created things in the shadow of thy Lord and be of those who are firmly established. And when the lights of the garment shine forth upon thee from this luminous Temple, fall prostrate upon the dust in humility before God, that thy face may be illumined thereby among the worlds. Say: O people! Fear God and be not proud before Him after He has come upon clouds of light, surrounded by dawning suns through but one ray of which the kingdom of creation and command would be illumined, were ye of those who know. O people! If We were to deny the beauty of the Primal Point in His latter Manifestation, by what proof could We establish

7 قل تالله هذا الغلام قد وقع فى بئر الحسد و البغضآء فيا ليت يكون سيّارة ليدلى دلوه لعلّ يستشرق بها شمس جماله عن افق هذا البئر الّذى كان عمقه ما بين السّموات و الأرضين ان يا علىّ دع المشركين و ما يخرج من افواههم ثمّ اصعد بجناح الياقوت الى هوآء قدس الجبروت لتشهد الكائنات فى ظلّ ربّک و تكون من الرّاسخين و اذا استشرق عليک انوار القميص من هذا الهيكل المنير خرّ بوجهک على التّراب خضّعاً لله ليستضىء به وجهک بين العالمين قل يا قوم خافوا عن الله و لا تستكبروا عليه بعد الّذى اتى على غمام من النّور و فى حوله شموس مشرقات الّتى بنور واحدة منها استضآء ملكوت الخلق و الأمر ان انتم من العارفين و يا قوم انّا لو ننكر جمال الأولى فى ظهوره الأخرى فبأىّ حجّة

Our faith in God's Messengers of old and in Ali before Nabil? Thus has the Voice of Sinai spoken in this unfurled scroll that ye may witness the handiwork of your Lord and be of those who are steadfast.

يثبت ايماننا برسل الله من قبل ثمّ بعلىّ قبل نبيل كذلک نطق منطق الطّور فى هذا الرّقّ المنشور لتشهدوا صنع ربّكم و تكوننّ من الثّابتين

8 O 'Ali! In this journey thou hast witnessed what has befallen Me and hast heard the utterances of the ungodly concerning Me, and wert among those who bore witness, until they rose up against Me and pronounced sentence of death upon Me - after that through My arising between earth and heaven God's Cause was made manifest and His mention exalted throughout the worlds. Through mention of Me were they mentioned, their names were elevated, and their traces became renowned throughout East and West. We were protecting them from the harm of those among the peoples of the earth who sought to slay them, and We made My kindred serve them at every hour and every moment. Yet they busied themselves in the most hidden secrecy with plotting against My Cause and whispering in the hearts of those over whose hearts had wafted the breezes of the All-Merciful from this Ridvan, in the shadow of but one leaf of which were created gardens of mighty glory. Until at last they arose to slay Me, yet I pardoned them despite My power and concealed their deeds despite My sovereignty.

8 ان يا علىّ انّک اطّلعت فى سفرک هذا بما ورد علىّ و سمعت مقالات المشركين فى حقّى و كنت من الشّاهدين الى ان قاموا علىّ و افتوا على قتلى بعد الّذى بقيامى بين السّموات و الأرض ظهر امر الله و ارتفع ذكره بين العالمين و بذكرى رفع ذكر هؤلآء و علت اسمائهم و اشتهرت آثارهم بين الخافقين انّا كنّا نحفظهم عن ضرّ الّذين ارادوا قتلهم من ملل الأرض و جعلنا اهلى خدمآء لأنفسهم فى كلّ ساعة و فى كلّ حين و هم اشتغلوا فى سرّ السّرّ على المكر فى امرى و كانوا ان يوسوسوا فى صدور الّذين مرّت على قلوبهم نسائم الرّحمن من هذا الرّضوان الّذى خلقت فى ظلّ ورقة منها جنّات عزّ منيع الى ان قاموا على قتلى

9 And I concealed from them My sovereignty, and I forbore in My clemency, for I am the One Who has power over whatsoever I desire, and I am the Mighty, the Bountiful, the Most High, the Forgiving, the Merciful. Despite all this that I have witnessed, thou shalt soon behold that they attribute all of this and all that they have done unto My sanctified, glorious and luminous Self. All of this and what was done unto Me they attribute unto themselves, to such extent that the oppressor claims for himself the station of being utterly oppressed. Thus dost thou witness their falsehood and recognize My tribulation throughout twenty years. Thus do We recount unto thee from the stories of truth, and thou shalt soon witness their traces in the earth and be of them that reflect.

9 و انّا عفونا عنهم بعد قدرتى و سترت عنهم بعد سلطانى و تجاوزت بحلمى و انا المقتدر على ما اشآء و انا العزيز الكريم المتعالى الغفور الرّحيم و مع ما اطّلعت بكلّ ذلک سوف تشهد بأنّهم ينسبون كلّ ذلک و كلّ ما فعلوا بنفسى المقدّس العزيز المنير و ينسب كلّ ذلک و ما فعل بى بنفسه بحيث ينسب الظّالم نفسه الى المظلوميّة الصّرفة اذا انت تطّلع بكذبهم و تعرف ابتلائى فى عشرين من السّنين كذلک نقصّ عليک من قصص الحقّ فسوف تشهد آثارها فى الأرض و تكون من المتفكّرين

10 Say: O people! Fear ye God and let not names deceive you. By God! Verily these names and their kingdom were created by what hath flowed from My Pen upon tablets of mighty glory. Deprive not yourselves of the Sun of grace and beneficence in the days of your Lord, the Most Merciful, and follow not Satan in your souls lest ye be among the lost. Say: O people! Ye have done unto the Self of God what none hath done unto another, until His face was veiled after it had ever been radiant from the horizon of holiness with manifest and brilliant light.

10 قل يا قوم خافوا عن الله و لا يغرّنّكم الأسمآء تالله انّها و ملكوتها خلقت بما ظهر من قلمى على الواح عزّ عظيم و لا تحرموا انفسكم عن شمس الفضل و الاحسان فى ايّام ربّكم الرّحمن و لا تتّبعوا الشّيطان فى انفسكم و تكوننّ من الخاسرين قل يا قوم فعلتم بنفس الله ما لا يفعل احد بأحد الى ان ستر وجهه بعد الّذى لازال كان مضيئاً عن افق القدس بضيآء لائح مبين

11 O 'Ali! So grievous hath become the matter unto Me that My sanctity hath been violated amongst the people, that perchance thereby the hands of hatred might be lifted from above My head, though they will not be content with aught save the shedding of My blood upon the earth, that with it may be reddened the tresses of the Maids of Heaven in their sanctified and sublime chambers. Such abasement have I reached that I sat in the house alone, solitary and single, to such extent that when the chief of the city desired to appear before the Youth, he found the door locked, and when We opened the door unto his face, there was none with Us to serve him. Thereat did all things weep, and the hearts of them that are nigh unto God were rent asunder. They who speak as children speak and are powerless to speak before your Lord, the Most Merciful, object to the verses of God and His grandeur, though by a single letter thereof were their realities created, as well as all the words of them that are veiled.

11 ان يا علىّ قد اشتدّ علىّ الأمر على شأن ضيّعت حرمتى بين النّاس لعلّ يرفع بذلک ايادى البغضآء عن رأسى ولو انّهم ما يرضون بشيء الّا بأن يسفكوا دمى على الأرض و يحمرّ به غدائر الحوريّات على غرفات قدس منيع و بلغت فى الذّلّة الى مقام الّذى جلست فى البيت وحيداً فريداً وتراً بحيث اراد رئيس المدينة ان يحضر بين يدى الغلام وجد الباب مغلوقة و اذا فتحنا الباب على وجهه ما كان عندنا من احد ليخدمه و بذلک بكت الأشيآء كلّها و تقطّعت اكباد المقرّبين انّ الّذين يتكلّمون بمثل الصّبيان و لا يقدرون ان يتكلّموا بين يدى ربّكم الرّحمن يعترضون على آيات الله و كبريائه بعد الّذى بحرف منها خلقت حقايقهم و ما عندهم من كلمات المحتجبين

12 Say: Today, were all who are in the heavens and earth to become luminous mirrors and radiant jewels, all of them speaking the praise of their Creator and worshipping their Fashioner, and yet believe not in this Beauty after He hath been established upon the throne of glory, their deeds would be rendered vain in that instant and they would be cast into the depths of the nethermost fire. Say: Today no soul possesseth aught for itself, nor can anyone avail himself of all that is in the heavens and earth and all that lieth between them, except by entering beneath the shadow of this Cause that hath appeared from the Dayspring of eternity, accompanied by the hosts of the unseen which no eyes among all creation can behold, save them that have purified their sight from the veils of the people of tyranny and error and have entered upon seats of glory, a sanctified and resplendent station.

12 قل اليوم لو يكوننّ كلّ من فى السّموات و الأرض مرايا منيرة و جواهر مستضيئة و كلّهنّ ينطقن بثنآء بارئهم و عبادة موجدهم و لن يؤمنوا بهذا الجمال بعد الّذى استقرّ على عرش الجلال ليحبطنّ اعمالهم فى الحين و يرجعنّ الى هاوية السّفلى فى اصل الجحيم قل اليوم لا يملک نفس لنفسه شيئاً و لا يغنى احداً غنآء السّموات و الأرض و ما بينهما الّا بأن يدخل فى ظلّ هذا الأمر الّذى ظهر عن مشرق القدم و معه جنود الغيب الّتى لن تروها ابصر الخلائق اجمعين الّا الّذين طهّروا النّظر عن حجبات اهل البغى و الضّلال و دخلوا على سرر العزّ مقعد قدس لميع

13 O My Name! By God, wert thou to discover the grief of My heart, thou wouldst not remain in thy place, but from thee would burst forth the fire of sorrows, ascending until it reached the hem of the All-Merciful in the supreme Paradise. For I have offered up My soul and all that My Lord hath bestowed upon Me for these who have risen to slay Me in these days when all peoples have risen against Me. They have imprisoned Me in this dark and distant land. How many nights I have not slept upon My couch to preserve their lives, while they lay upon beds of hatred among those who slumber. How many days have I set My breast against the arrows of enemies lest there should befall them that which would cause them to cry out in anguish. I have striven to preserve their lives while they have endeavored to destroy My hallowed, mighty, and glorious

13 ان يا اسمى تالله لو تطّلع بحزن قلبى لن تستقرّ على مقرّک و تفور منک نار الأحزان و تصعد الى ان تبلغ ذيل الرّحمن فى قطب الجنان لأنّى بذلت نفسى و ما ملّكنى ربّى لهؤلآء الّذين قاموا على قتلى فى هذه الأيّام الّتى قامت علىّ كلّ الملل و حبسونى فى هذه الأرض المظلم البعيد و كم من ليالى ما نمت على الفراش لحفظ انفسهم و هم كانوا على فراش الغلّ لمن الرّاقدين و كم من ايّام نصبت صدرى فى مقابلة سهام الأعدآء لئلّا يرد عليهم ما يجزعوا عنه و يكوننّ من المستصرخين و انّا كنّا مجاهداً لابقآء انفسهم و انّهم سعوا لافنآء نفسى العزيز المطهّر الغالب القدير الى ان بلغت الأيّام

Being. Until these days arrived wherein God hath revealed the treachery of their eyes and what hatred for this Youth they had concealed in their breasts - this Youth Who hath dawned from the horizon of all horizons with great sovereignty and majesty.

الى هذه الأيّام الّتى اظهر الله خائنة اعينهم و ما استخزنوا فى صدورهم من غلّ هذا الغلام الّذى اشرق عن افق الآفاق بسلطنة و كبريآء عظيم

14 Say: O concourse of loved ones! Do ye sleep upon your couches while the Eye of God gazeth toward the scene of tribulation and the Body of God is pierced by the arrows of the hypocrites? Do ye walk in the marketplaces after the Luminary of the horizons hath again been imprisoned through what the hands of the people of discord have wrought, such that His feet find no resting place and He sitteth in His house without helper or supporter? Do ye rejoice, O people, in your own gladness after God's joy hath been cut off, to such degree that His lips part not by reason of the hardships inflicted by these oppressors? Do ye light lamps in your nights after God's lamp hath disappeared from among you through the whisperings of the sinners? O My loved ones! How can ye witness the sun and its radiance after the Sun of Eternity hath been eclipsed by veils of rancor and hatred between earth and heaven? By this hath the Eye of Grandeur wept crimson tears in the Most Exalted Paradise and the pillars of the mighty Throne have quaked. Do ye comb your hair after the hair of the Youth hath been stripped of the raiment of victory and proclaimeth 'This indeed is the Wronged One among these oppressors'? O people! Do ye sleep upon soft beds after the Temple of God hath been disturbed upon the carpet and His body wounded by the spears of the envious? O loved ones of God! Purify your hearts from the world and its mention and all that is therein, then lay your faces in the dust and say:

14 قل يا ملأ الأحباب أ ترقدون على فراشكم و كان عين الله ناظراً الى شطر القضآء و جسد الله كان مشبّكاً من سهام المنافقين أ تسيرون فى الأسواق بعد الّذى حبس نيّر الآفاق مرّة اخرى بما اكتسبت ايدى اهل النّفاق بحيث ما وطأ قدماه موطئاً و كان جالساً فى البيت من دون ناصر و معين أ تفرحون يا قوم بفرح انفسكم بعد الّذى انقطع فرح الله على شأن الّذى لن يفتح شفتاه بما مسّته البأسآء من هؤلآء الظّالمين أ تشتعلون السّراج فى لياليكم بعد الّذى غاب سراج الله عن بينكم من همسات المذنبين ان يا احبّائى كيف تشهدون الشّمس و اشراقها بعد الّذى كسف شمس القدم من اكمام الغلّ و البغضآء بين الأرض و السّمآء و بذلک بكت عين الكبريآء بمدامع الحمر فى جنّة المأوى و تزلزلت اركان عرش عظيم أ تمشطون شعراتكم بعد الّذى كان شعر الغلام عريّاً عن قمص النّصر و ينطق بأنّ هذا لهو المظلوم بين هؤلآء الظّالمين يا قوم أ تنومون على المهاد بعد الّذى كان هيكل الله متبلبلاً على البساط و كان جسده مجروحاً من رماح الحاسدين ان يا احبّآء الله طهّروا قلوبكم عن الدّنيا و ذكرها و ما فيها ثمّ ضعوا وجوهكم على التّراب و

15 O Lord! This Joseph of Eternity has fallen under the claws of the wolves of hatred, and his gaze has turned to none save the direction of Thy bounties and favors. Therefore, have mercy upon him through Thy generosity, then protect him through Thy sovereignty, then aid him through the wonders of Thy victory with hosts which none of the heedless can see. O Lord! His affliction has reached such a degree that the servants who were created by His will and exalted by His command have risen against Him. Therefore, O my God, send down upon Thy loved ones that which will preserve them from all else but Thee, then establish for them a firm footing with Thee, then guard them from the hosts of Satan. Then make firm, O my God, our feet upon this path whereon even the feet of them that are nigh unto Thee cannot stand firm - they who

15 قولوا اى ربّ هذا يوسف البقآء قد وقع تحت اظفار ذياب البغضآء و ما ارتدّ بصره الّا الى شطر مواهبک و افضالک اذاً فارحمه بجودک ثمّ احفظه بسلطانک ثمّ انصره ببدايع نصرک بجنود الّتى لن يروها احد من المغلّين اى ربّ قد بلغ ضرّه الى مقام الّذى بغى عليه عباد الّذينهم خلقوا بارادته و رفعوا بأمره اذاً يا الهى فأنزل على احبّائه ما يحفظهم عن دونک ثمّ اجعل لهم قدم صدق عندک ثمّ احرسهم عن جنود الشّياطين ثمّ اثبت يا الهى اقدامنا على هذا الصّراط الّذى لن يستقرّ عليه الأقدام المقرّبين الّذين لن يشهدوا فى شىء الّا بوارق انوار شمس عزّ سلطانک و لن يتوجّهوا الّا

behold naught in all things save the effulgent rays of the sun of the glory of Thy sovereignty, who turn unto naught save the glances of the eyes of Thy mercy and Thy favors, and who have attained such detachment that nothing can prevent them from praising Thy Self and mentioning Thy Beauty, the Manifest, the Most Holy, the Wondrous, the Generous. O Lord! Thou seest how the Friend was tried at the hands of Nimrod, and Moses at the hands of Pharaoh, and the Spirit at the hands of the Jews, and Muhammad at the hands of Abu Jahl, and Ali at the hands of the people of the Furqan, and this Husayn at the hands of the people of the Bayan. O Lord! Aid Him then with the hosts of Thy Cause, and raise Him from this pit whose depths none can fathom. Verily, Thou art the Powerful, the Mighty, the Sovereign, the Potent, the All-Powerful.

الی لحظات اعین رحمتک و الطافک و بلغوا فی الانقطاع الی مقام الّذی لن یمنعهم شیء عن ثنآء نفسک و ذکر جمالک الظّاهر الأمنع البدیع الکریم ای ربّ فاشهد کیف ابتلی الخلیل بین یدی النّمرود و الکلیم بین یدی الفرعون و الرّوح بین یدی الیهود و محمّد بین یدی بوجهل و علیّ بین ملأ الفرقان و هذا الحسین بین ملأ البیان ای ربّ فانصره بجنود امرک ثمّ ارفعه عن هذا الجبّ الّذی لن یصل احد الی قعره و انّک انت القادر المقتدر السّلطان العزیز القدیر

16 Thus doth the Tongue of Remembrance teach you that ye may arise to praise your Creator and be of them that remember. O 'Ali! Arise to serve God and aid His Cause, then speak forth the mention of His Self amongst the worlds and fear no one. By God, the Truth! The Most Great Spirit will confirm thee in the Cause of thy Lord, and the Holy Spirit will speak through thy tongue in that moment when thy lips are opened to praise this Wronged One Who is oppressed in the hands of these wrongdoers. Say: O people! Know God by God, for all else is known through Him while He cannot be known through any but Himself. Glorified and exalted is He above being known through His creation. There is no God but Him. His is the creation and the command. All before Him are as abject servants.

16 کذلک علّمکم لسان الذّکر لتقومنّ بثنآء بارئکم و تکوننّ من الذّاکرین ان یا علیّ قم علی خدمة الله و نصره ثمّ انطق بذکر نفسه بین العالمین و لا تخف من احد تالله الحقّ روح الأعظم یؤیّدک فی امر مولاک و روح القدس ینطق علی لسانک فی حین الّذی یفتح شفتاک لثنآء هذا المحبوب المظلوم بین یدی هؤلآء الظّالمین قل یا قوم ان اعرفوا الله بالله لأنّ ما سویه یعرف به و هو لا یعرف بدونه سبحانه و تعالی عمّا یعرف بخلقه انّه ما من اله الّا هو له الخلق و الأمر کلّ عنده کعبد ذلیل

17 Say: O people of Baha! Grieve not for what hath befallen Us, but be patient in adversity and put your trust in your Lord, the All-Merciful, the Most Merciful. Then board the crimson ark in My Most Great Name and sail upon the seas of grandeur, and pay no heed to the people of earth and heaven. By God! All have perished in the depths of extinction save those who have clung to this holy and mighty and impregnable Ark. And if We acquaint you with that which would sadden your hearts, Our purpose is only to inform you of what hath befallen Us at the hands of Our servants. Otherwise, by Him in Whose hand is the soul of Baha, a gnat that flieth in the vicinity of any one of My loved ones would be victorious over these people and their like; nay, were God to permit it, it would swallow them all with a single breath. Thus is thy Lord powerful over all things and mighty over the worlds. But We have been patient and have concealed matters, being mindful of the direction of destiny in the realms of its fulfillment, and none among all created things hath been informed thereof, that God's proof might be perfected unto His creatures, and His evidence unto

17 قل یا اهل البهآء لا تحزنوا عمّا ورد علینا ثمّ اصبروا فی البأسآء و توکّلوا علی ربّکم الرّحمن الرّحیم ثمّ ارکبوا علی سفینة الحمرآء باسمی الأبهی و سیروا فی بحور الکبریآء و لا تلتفتوا الی اهل الأرض و السّمآء تالله کلّکم هلکوا فی غمرات الفنآء الّا من تمسّک بهذا الفلک المقدّس المحکم العزیز المتین و انّا لو نلقی علیکم ما یحزن به فؤادکم لم یکن مقصودنا الّا اطّلاعکم بما ورد علینا من عبادنا والّا فوالّذی بیده نفس البهآء بعوضة الّتی یطیر فی فنآء احد من احبّائی لیکون غالباً علی هؤلآء و مثلائهم بل لو یأذنها الله لیبلع کلّهم بنفس واحد کذلک کان ربّک قادراً علی کلّ شیء و مقتدراً علی العالمین ولکن صبرنا و سترنا بما کنّا ناظراً الی شطر القضآء فی جبروت الامضآء و ما اطّلع به احد من الخلائق اجمعین و لیتمّ حجّة الله علی خلقه و

His creation, and His argument unto the people of His kingdom. Verily, He is the Judge over what He willeth. He ordaineth as He pleaseth.

برهانه على بريّته و دليله لأهل مملكته و انّه لهو الحاكم على ما يشآء يحكم كيف يريد

18 O 'Ali, witness that this Cause is more wondrous than any wonder, such that it hath no likeness in creation nor peer in invention. If thou wouldst turn thy gaze unto the Greatest Perspective of God, thou wouldst know this and be attracted by the fragrances of these days, and the rapture of the Youth would seize thee and raise thee to the paradise of thy Lord, the Mighty, the All-Knowing - that station wherein should anyone enter, he would discover the mysteries of what hath been and what shall be, and would find himself independent of all who dwell in the heavens and on earth. And thou wouldst witness that on this Day one's faith shall profit no soul except after recognition of its Lord, even should one bring forth the books of the ancients and the scriptures of the latter generations.

18 ان يا علىّ فاشهد هذا الأمر ابدع من كلّ بديع بحيث لم يكن له شبه فى الابداع و لا نظير فى الاختراع ان انت ترتدّ البصر الى منظر الله الأكبر لتعرف ذلک و تستجذب من نفحات هذه الأيّام و يأخذک جذب الغلام و يرفعک الى فردوس ربّک العزيز العلّام مقرّ الّذى لو يدخل احد فيه ليطّلع بأسرار ما كان و ما يكون و يشهد نفسه غنيّاً عن كلّ من فى السّموات و الأرضين و تشهد بأنّ اليوم لن ينفع نفساً ايمانها الّا بعد عرفان ربّها ولو يأتى بكتب الأوّلين و زبر الآخرين

19 Consider, for example, the lamp-niche: though it be fashioned of the finest crystal or most delicate glass, its purpose is but to hold the lamp, and if it be deprived of that which is intended, can it profit anyone? Nay, by the Lord of the worlds! Rather, thou wouldst find it a useless instrument in creation, neither harming nor benefiting any possessor thereof. Similarly, witness concerning the verses: though they descend like rain from a holy and exalted cloud, if they contain not the mention of thy Lord, the All-Merciful, can they profit thee in aught? Nay, by My bountiful Self, wert thou of them that perceive! Verily, the verses are as a niche for the lamp of the mention of the Lord of Names and Attributes. If deprived thereof, they would be rejected and cast upon the earth like a body without spirit, unmoved by the spring breezes. Thus have We set forth for thee a holy similitude that thou mayest discover the mysteries of the Cause and inhale the fragrance of the All-Merciful from this ocean of musk that hath been sprinkled upon this camphor Tablet in this Revelation, round which circle the Spot of Sinai and the Sinai of Light, and from which hath appeared the scroll spread out in this joyous Tablet. Yet most of the people are in manifest drunkenness. Say: O people! Those whom ye have taken as lords besides God are but names which ye and your fathers have coined, for which God hath sent down no authority, were ye but to know.

19 مثلاً فانظر فى المشكوة لو يصنع ببلّور الطف لطيف او زجاجة ارقّ رقيق لم يكن المقصود منها الّا لاستوآء السّراج عليها و لو يكون محروماً عمّا هو المقصود هل ينفع احداً لا فوربّ العالمين بل تجده آلةً معطّلةً فى الملک لا يضرّ و لا ينفع احداً من المالكين كذلک فاشهد فى الآيات و انّها لو تنزل بمثل الغيث عن غمام قدس رفيع و لم يكن فيها ذكر ربّک الرّحمن هل ينفعک فى شىء لا فونفسى المنّان لو انت من النّاظرين و انّ الآيات يكون مشكوةً لسراج ذكر مالک الأسمآء و الصّفات لو يجعل محروماً عنها ليكون مردوداً الى صاحبها و يطرح على الأرض كجسد الّذى لم يكن له روح و ما حرّک من نسمات الرّبيع كذلک مثلنا لک مثل القدس لتطّلع بأسرار الأمر و تستنشق رائحة الرّحمن من بحر هذا المسک الّذى رشح على هذا اللّوح الكافور فى هذا الظّهور الّذى يطوف فى حوله بقعة الطّور و سينآء النّور و ظهر منه رقّ المنشور فى هذا اللّوح المحبور ولكنّ النّاس اكثرهم فى سكر عظيم قل يا قوم انّ الّذين اتّخذتموهم لأنفسكم اربابا من دون الله اولئک اسمآء سمّيتموها انتم و آبائكم و ما قدّر الله لهم من امر ان انتم من العارفين

20 ان يا علىّ عرّ نفسک عن كلّ الاشارات ثمّ اغمس فى غمرات هذا البحر الموّاج الّذى ما ورد

20 O 'Ali, strip thyself of all allusions, then plunge into the surging depths of this Ocean whereunto none among these human-beasts have attained save whom thy Lord, the Mighty, the All-Knowing, hath willed, that thou mayest hear from the whales of this ocean the glorification of thy Lord, the Most Exalted, in this Wronged One Who, when He desireth to manifest Himself in the realm of names, chooseth one from among them and calleth His Temple thereby, that the people of creation may know Him between earth and heaven, though verily He is sanctified above being known through aught but Himself. Yet this is of His grace unto His seeking servants.

فی ساحله احد من النّاس من هؤلآء النّسناس الّا من شآء ربّک العزیز العلیم لتسمع من حیتان هذا البحر تسبیح ربّک العلیّ الأعلی فی هذا المظلوم الّذی اذا اراد اظهار نفسه فی ملأ الأسمآء اتّخذ اسماً منها و سمّی هیکله به لیعرفه اهل الانشآء بین الأرض و السّمآء ولو انّه تعالی مقدّس من ان یعرف بسواه ولکن هذا من فضله علی عباده المریدین

21 Say: O trees of the souls, deprive not yourselves of God's springtime. By God the Truth! The spring of the All-Merciful hath appeared from this Ridvan which hath been manifested in human form. We had indeed informed them of this aforetime, yet they were unaware and were among the heedless. And whoso beareth not the fruits of remembrance in this Wise Remembrance, in this mighty and wondrous Spring, it behooveth him to be cut down and cast into the fire, for neither himself nor any among the company of them that draw nigh shall profit from him.

21 قل یا اشجار النّفوس لا تحرموا انفسکم عن ربیع الله تالله الحقّ قد ظهر ربیع الرّحمن من هذا الرّضوان الّذی ظهر علی صورة الانسان و انّا اخبرناهم به من قبل ولکن ما استشعروا به و کانوا من الغافلین و من لن یثمر بثمرات الذّکر فی هذا الذّکر الحکیم فی هذا الرّبیع العزیز البدیع ینبغی بأن یقطع و یلقی فی النّار لأنّ به لن ینتفع نفسه و لا انفس النّاس من ملأ المقرّبین

22 O My Name! Soon shalt thou hear the clamor of the idolaters from every near and distant quarter, even as We forewarned thee in the Tablet which was revealed in Iraq a year before the Luminary of the horizons departed therefrom, if thou be of them that hear. And if thou hast not that Tablet with thee, seek it out and read it in the course of time, that thou mayest become aware of the mysteries of destiny inscribed by the Finger of Divine Decree, which none among all the peoples of the world hath comprehended. Then bear thou witness in this Announcement to all that thou didst witness in the Announcement of Ali when He appeared with a manifest sovereignty - nay, rather, to even greater things, for this is a Cause the like of which hath not appeared on earth, as the Manifestation itself doth testify, if thou be of them that bear witness. Soon shall the people of the Bayan rise against Me even as the people of the Furqan rose against Ali - nay, more severely, if ye be of them that ponder the Cause of God. For these are the days of the most mighty convulsion, when the Most Great Trump is sounded, and the Most Glorious Bugle is blown, wherein all feet do slip and most of the servants are thrown into confusion. Therein is the clarion sounded through this Name whereby the Beauty of the Primal One hath appeared once again, rising from the Dayspring of Beauty with the sovereignty of might and majesty, calling all to God, the Mighty, the Supreme, the Powerful.

22 ان یا اسمی سوف تسمع ضوضآء المشرکین من کلّ شطر قریب و بعید کما اخبرناکم بذلک فی لوح الّذی نزل فی العراق قبل ان یخرج منه نیّر الآفاق بسنة لو انت من السّامعین و ان لم یکن عندک فاطلبه ثمّ اقرأه فی بعض الأیّام لتطّلع بأسرار القضآء الّتی رقمت من اصبع الامضآء و ما احاطه علم احد من العالمین ثمّ اشهد فی هذا النّبأ کلّما شهدته فی نبأ علیّ حین الّذی ظهر بملکوت عزّ مبین بل اعظم لأنّ هذا من امر ما ظهر شبهه فی الأرض و یشهد بذلک نفس الظّهور لو تکون من الشّاهدین فسوف یقومنّ علیّ ملأ البیان کما قام علی علیّ ملأ الفرقان بل اشدّ لو انتم فی امر الله لتکوننّ من المتفکّرین لأنّ هذه الأیّام ایّام الزّلزال الأعظم و نفخ فی صور الأعظم و النّاقور الأکرم و تزلزلت فیها کلّ الأقدام و اضطربت منها اکثر العباد و فیها یضرب علی النّاقوس بهذا الاسم الّذی به ظهر جمال الأولی مرّة اخری و طلع عن مشرق الجمال بسلطان العزّ و الاجلال و دعا الکلّ الی نفس الله العزیز المهیمن القدیر

23 But grieve not thou at this, for God shall soon raise up pure hearts, sanctified souls, and a new creation, and shall cause them to abide beneath the shade of this Paradise, where the fingers of the All-Merciful shall give them to drink of the wine of certitude, such that all who dwell in the heavens and on earth shall appear as though none had ever been mentioned before them. By My Beauty! One soul from among these, in their steadfastness in the Cause, is better in the sight of God than the combined worship of all the worlds. These shall recline upon holy couches in the Most Great Paradise, while the youth of the All-Merciful shall circle round them with chalices of living water, giving them to drink at every moment. Thus was it sent down aforetime from the heaven of grace, and their Lord gave them to drink of a pure beverage. Thus doth the Most Great Ocean surge upon thee, each wave whereof proclaimeth "I am God, there is none other God but Me, and I have ever been remembered in the hearts of the worlds," that thereby thine eyes may be consoled and thy body find repose upon the throne of tranquility, and thou mayest be made joyous through the favors of thy Lord. Then convey thou from Us pure remembrance to Our loved ones whose eyes are fixed in expectation of the wondrous mercies of thy Lord, that the lights of eternity might shine upon them from the direction of the Divine Presence, and that they might be sustained, through the grace of the Beauty, from the heaven of this bounty.

23 ولكن انّک لا تحزن بذلک فسوف يبعث الله قلوباً طاهراً و انفساً زكيّاً و خلقاً بديعاً و يسكنهم فی ظلّ هذا الرّضوان و يسقيهم انامل الرّحمن خمر الاطمينان بحيث يشهدنّ كلّ من فی السّموات و الأرض كيوم لم يكن منهم احد مذكوراً فوجمالی نفس من هؤلآء فی استقامتهم علی الأمر ليكون عند الله خيراً عن عبادة العالمين مجموعاً اولئک يستقرّنّ علی سرر القدس فی فردوس الأعظم و يطوفنّ فی حولهم غلمان الرّحمن بكؤوس من مآء الحيوان و يسقون منها فی كلّ الأحيان و كذلک نزل من قبل من جبروت الفضل و سقاهم ربّهم شراباً طهوراً كذلک رشح عليک بحر الأعظم الّذی يغنّ كلّ موج من امواجه بأنّه انا الله لا اله الّا انا و انّی قد كنت فی قلوب العالمين مذكوراً لتقرّ بذلک عيناک و تستقرّ جسدک علی كرسی الاستقرار و تكون بعنايات ربّک مسروراً ثمّ الق من لدنّا ساذج الذّكر علی احبّائنا الّذين كانت اعينهم مترصّداً لبدايع رحمة ربّک ليستشرق عليهم انوار البقآء عن شطر اللّقآء و يكوننّ بنعمة الجمال من سمآء هذا الفضل مرزوقاً

24 Say: O people! Be patient in what hath been showered upon you from the ocean of destiny. Then remember this Beauty Who hath been cast into the well of darkness by the hands of the wicked. Put your trust in all matters in God Who created you by His command, and verily He shall guard you from every rejected misbeliever. Beware lest ye differ among yourselves. Unite in the love of God and His Cause, and be as one soul. By God, this is more beloved before your Lord than any beloved thing. Thereby shall the foundations of the ungodly be shaken, and the back of every detested transgressor be broken. Beware, beware of corruption and discord, for thereby harm returneth unto the hallowed and exalted Lote-Tree. Be God's guides in His earth and His trustees in His lands. By the True One! Soon shall pass away the kingdom and all that is therein and thereon, but there shall remain for you what ye were counseled by the Pen of witnessed glory. Sanctify yourselves from all that causeth discord between you, that God may behold you purified from every defilement and from all that His good-pleasure loveth not. This is what ye were commanded in the forbidden holy Tablets. Thus doth the Pen of the All-Merciful counsel you at a time when sorrows have encompassed it from all directions. God sufficeth as witness unto this.

24 قل يا قوم فاصبروا علی ما رشّ عليكم من رشحات بحر القضآء ثمّ اذكروا هذا الجمال الّذی وقع فی بئر الظّلمآء بما اكتسبت ايدی الأشقيآء فتوكّلوا فی كلّ الأمور علی الله الّذی خلقكم بأمر من عنده و انّه يحرسكم عن كلّ مشرک مردوداً ايّاكم ان لا تختلفوا بينكم ان اتّحدوا علی حبّ الله و امره و كونوا كنفس واحدة تالله هذا احبّ عند ربّكم عن كلّ امر محبوباً و بذلک تضطرب اركان المشركين و ينكسر ظهر كلّ فاجر مبغوضاً ايّاكم ايّاكم عن الفساد و الاختلاف لأنّ بذلک يرجع الضّرّ الی سدرة قدس مرفوعاً كونوا ادلّآء الله علی ارضه و امنائه فی بلاده تالله الحقّ فسوف يفنی الملک و ما فيه و عليه و يبقی لكم ما نصحتم به من قلم عزّ مشهوداً قدّسوا انفسكم عن كلّ ما يحدث به النّفاق بينكم ليشهدكم الله مطهّراً عن كلّ دنس و عن كلّ ما لا يحبّه رضاه و هذا ما امرتم به فی الواح قدس ممنوعاً كذلک وصّاكم

قلم الرّحمن حين الّذى احاطته الأحزان من كلّ الأشطار و كفى بالله على ذلک شهيداً

25 O 'Ali! Remind these souls of what We have mentioned unto thee in this Tablet, that perchance there may be kindled in their hearts that which shall gather them upon the shore of a blessed Name. And if adversity toucheth thee in My path, be patient and grieve not, for He shall suffice thee in truth and shall raise thee to a station which hath been in truth praiseworthy. And if thou findest thyself alone, sorrow not, but take comfort in My Being, for We shall be with thee at all times, at eventide and at dawn. By God, O My Name! In grief I have reached such a state that My Pen weepeth over Mine own Self by reason of what hath befallen Me at the hands of those who have denied God and were debarred from the sanctuary of justice.

25 ان يا علىّ ذكّر هؤلآء بما اذكرناک فى هذا اللّوح لعلّ تحدث فى قلوبهم ما يجمعهم على شاطئ اسم مبروكاً و ان مسّتک البأسآء فى سبيلى ان اصطبر و لا تجزع و انّه يكفيک بالحقّ و يرفعک الى مقام قد كان بالحقّ محموداً و ان وجدت نفسک فريداً لا تحزن ثمّ آنس بنفسى و انّا نكون معک فى كلّ الأحيان و فى كلّ اصيل و بكوراً تالله يا اسمى قد بلغت فى الحزن الى مقام الّذى يبكى قلمى على نفسى بما ورد علىّ من الّذينهم كفروا بالله و كانوا عن حرم العدل محروماً

26 Say: O people of the Bayan! How excellent is what ye have done unto My Person and what ye were enjoined in all the Tablets from God! By God, O 'Ali! There remained not a single Tablet but that He informed them of My Cause, gave them glad-tidings of My Being, spoke unto them of My signs, and acquainted them with My mention. Yet, despite this, they did unto My Person what no one hath ever done unto anyone, and God sufficeth as witness unto this - after I had manifested My Self with sovereignty of might and power, and beyond that with proof that encompassed all worlds.

26 قل يا ملأ البيان فنعم ما فعلتم بنفسى و بما وصّيتم به فى كلّ الألواح من لدى الله تالله يا علىّ ما ترک فى لوح من الألواح الّا و قد اخبرهم بأمرى و بشّرهم بنفسى و حدّثهم بآثارى و عرّفهم بذكرى مع ذلک فعلوا بنفسى ما لا فعل احد بأحد و كفى بالله على ذلک شهيداً بعد الّذى اظهرت نفسى بسلطان من القدرة و الاقتدار و من دون ذلک بحجّة الّتى كانت على العالمين محيطاً

27 Say: O people! By God! After My manifestation all traces have been effaced from everything save for those who have entered this Paradise which was witnessed at the pivot of Paradise. And when they desired to fulfill God's covenant and testament, they issued the verdict for My execution and in their souls rejoiced thereat. By the True One, O 'Ali! Today every atom refuteth them in all their claims, nay, their own selves and beings, and beyond that every truthful and trustworthy tongue. For they claim that they believed in Ali and what was sent down unto him of God's verses, yet when he appeared again with His verses, His sovereignty, His grandeur and His majesty, they denied Him and turned back upon the heels of rejection.

27 قل يا قوم تالله بعد ظهورى محت الآثار عن كلّ شىء الّا لمن دخل فى هذا الرّضوان الّذى كان على قطب الفردوس مشهوداً و انّهم لمّا ارادوا ان يوفوا عهد الله و ميثاقه افتوا على قتلى و كانوا بذلک فى انفسهم مسروراً تالله الحقّ يا علىّ يكذّبهم اليوم كلّ الذّرّات فى كلّ ما يدّعون بل انفسهم و ذواتهم و من دون ذلک كلّ لسان صادق اميناً لأنّهم يدّعون بأنّهم آمنوا بعلىّ و بما نزّلت عليه من آيات الله و اذا ظهر مرّة اخرى بآياته و سلطانه ثمّ عظمته و كبريائه اذاً كفروا به و كانوا على اعقاب الاعراض منقلباً

28 Know then, O 'Ali, that there hath come before God a letter from one of the people of Qaf who previously wavered in this Cause, wherein he inquireth about My station. We have answered him in this Tablet with words that draw forth the hearts of them that are nigh unto God. If thou findest a messenger, send it unto him, that perchance the lightning-flashes

28 ثمّ اعلم يا علىّ بأن حضر بين يدى الله كتاب عن احد من اهل القاف الّذى توقّف فى هذا الأمر من قبل و يسئل فيه عن شأنى و انّا اجبناه فى هذا اللّوح بكلمات الّتى تستجذب عنها افئدة المقرّبين و انّک ان وجدت رسولاً فأرسل به

of the favors of his Lord may seize him, sever him from allusions, guide him to the Kawthar of grace, and make him one of the sincere ones who, when the Sun of Verses dawneth upon them from the horizon of the words that have descended upon the Pen from the Ancient Beauty, fall prostrate upon their faces before their Lord, the All-Merciful, and rend asunder the veils of doubt and sorrow in their longing to attain the presence of thy Lord, the Mighty, the Bestower, and become of them that are well-assured. And if thou findest no messenger, then wait until God bringeth about His purpose. Verily there is no sender save Him. He bestoweth what He willeth upon whom He willeth, and withholdeth from whom He willeth what He pleaseth. He, verily, is the Mighty, the Bountiful.

اليه لعلّ يأخذه بوارق اللّحظات من عنايات ربّه و ينقطعه عن الاشارات و يدلّه الى كوثر الفضل و يجعله من المخلصين الّذين اذا يستشرق عليهم شمس الآيات عن افق الكلمات فيما نزل على القلم من جمال القدم يخرّنّ على الأذقان سجّداً لربّهم الرّحمن و يشقّنّ ستر الحجب و الأحزان شوقاً للقآء ربّک العزيز المنّان و يكوننّ من الموقنين و ان لن تجد الرّسول فاصبر حتّى يأتى اللّه بأمره انّه ما من مرسل الّا هو يهب لمن يشآء ما يشآء و يمنع عمّن يشآء ما اراد و انّه لهو المقتدر الكريم

29 Glorified be He Who sent down the verses aforetime even as He hath sent them down now in truth, that they might serve as a proof and a remembrance unto all the worlds. God beareth witness that there is no God but Him. His is the sovereignty and the command, and all shall return unto Him. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp lieth the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth. His is the creation and the command. He manifesteth in the kingdom what He willeth and withholdeth what He willeth, and giveth to whom He willeth what He willeth. He, verily, is the Bestower, the Mighty, the Bountiful. Thus hath He ever been powerful in His dominion and the kingdom of His decree. The denial of the denier hindereth Him not, nor doth the unbelief of the infidel alter His word, nor doth the associating of the misbeliever impede Him. He speaketh at all times, even as was revealed in the Bayan: "I am God, there is no God but Me, the Sovereign, the Mighty, the Omnipotent."

29 فسبحان الّذى نزّل الآيات من قبل كما نزّل حينئذ بالحقّ ليكون حجّة و ذكرى للعالمين شهد اللّه انّه لا اله الّا هو له الحقّ و الأمر و كلّ اليه لراجعين يحيي و يميت ثمّ يميت و يحيي و انّه هو حّى لا يموت فى قبضته ملكوت كلّ شىء يفعل ما يشآء و يحكم ما يريد له الأمر و الخلق يظهر فى الملک ما يشآء و يمنع ما يشآء و يعطى لمن يشآء ما يشآء و انّه لهو المعطى العزيز الكريم كذلک كان مقتدراً فى سلطان امره و ملكوت حكمه لن يردّه اعراض معرض و لن يبدّله كفر كافر و لن يمنعه شرک مشرک ينطق فى كلّ حين كما نزل فى البيان بأنّى انا اللّه لا اله الّا انا المهيمن العزيز القدير

30 Once He sent Adam with the truth with clear signs and made him a mercy unto the worlds. Then He sent Noah with the truth, then after him Hud, then after him Salih, and sent down with them proofs that all creation would be powerless to produce. Until the Cause reached the Friend (Abraham), whereupon He made him manifest from the Dayspring of holiness and sent him with His proof, His evidence, His testimony, and His sign unto them that know. Then after that He sent Moses, after having manifested Himself unto him in the holy vale upon the Sinai of nearness from the Blessed Tree, the Eternal, the Everlasting, the One, saying: "Verily I am God, there is no God but Me. I have created thee by My command. Go unto Pharaoh and his nobles that they may become mindful." And He gave him nine clear signs, as We have mentioned in the ancient scrolls, among them the rod of command whereby

30 مرّة ارسل آدم بالحقّ بآيات بيّنات و جعله رحمة للعالمين و مرّة ارسل النّوح بالحقّ ثمّ بعده هوداً ثمّ بعده صالحاً و انزل معهم حجّة يعجز عنها الخلائق اجمعين الى ان وصل الأمر الى الخليل اذاً اظهره عن مشرق القدس و ارسله ببرهانه ثمّ حجّته ثمّ دليله ثمّ آيته للعارفين ثمّ بعد ذلک ارسل الكليم بعد الّذى تجلّى عليه فى برّيّة القدس على سينآء القرب عن شجرة المباركة الأبديّة الأزليّة الأحديّة بأنّى انا اللّه لا اله الّا انا قد خلقتک بأمرى اذهب الى فرعون و ملئه لعلّ يكوننّ من المتذكّرين و اتاه تسع آيات بيّنات كما اذكرناها فى صحف الأوّلين و منها عصا الأمر الّتى بها فلقنا البحر لموسى و

We parted the sea for Moses and drowned therein those who denied the signs of God and were among the proud before their Lord. Then after that He chose the Spirit whom He named in the kingdom of names the Son of Mary, and sent him unto another people, and commanded all these to remind people of the days of God. By God the Truth! These days are of His days, were ye to know. Even as was revealed in the Qur'an unto Moses: "O Moses! Lead thy people from darkness into light and remind them of the days of God." Thus was it revealed aforetime, were ye to know.

اغرقنا فيه الّذينهم كفروا بآيات الله و كانوا على الله ربّهم لمن المستكبرين ثمّ بعد ذلک اصطفى الرّوح الّذى سمّاه فى ملكوت الأسمآء بابن مريم و ارسله الى قوم آخرين و امر كلّ هؤلآء بأن يذكّروا النّاس بأيّام الله تالله الحقّ هذه الأيّام من ايّامه لو انتم من العارفين كما نزل فى الفرقان لموسى الأمر ان يا موسى ان اخرج القوم من الظّلمات الى النّور فبشّرهم بأيّام الله و كذلک نزل من قبل ان انتم من العارفين

31 Then after this He chose Muhammad in the Most Exalted Concourse and sent him forth from the dawning-place of Hijaz with manifest sovereignty, and sent down with him a Criterion to distinguish between truth and falsehood, and to remind the people of this Most Great, Most Upright, Ancient News. Then after this He was well-pleased with Ali in truth and chose him from among His creation and selected him, then elected him from amidst His creatures and sent him with sovereignty and a mighty command. Through him were the heavens of knowledge cleft asunder and the seas of holiness set in motion, and every lofty and impregnable mountain was ground to powder. Through him were all atoms and all beings created, and all things were raised from their graves, were ye of them that perceive. And all were adorned with the robes of God's grace which appeared with him. Thus doth this Most Holy, Most Exalted, Most Luminous Pen reveal unto you the verses. Through him was every matter distinguished, every mystery unveiled, every bounty perfected, every proof completed, and the heavens and earths illumined. We therefore testify that there is no God but Him and that Ali is His Messenger Whom He sent with truth unto all created things. We have believed in him and in what was revealed unto him from God, the Sovereign, the True, the Ancient.

31 ثمّ بعد ذلک اصطفى محمّداً فى الملأ الأعلى و ارسله عن مشرق الحجاز بسلطان مبين و انزل معه فرقاناً ليفرق به بين الحقّ و الباطل و ليذكّر النّاس بهذا النّبأ الأعظم الأقوم القديم ثمّ بعد ذلک ارتضى علياً بالحقّ و اصطفاه بين بريّته و انتخبه ثمّ انتجبه عن بين خلقه و ارسله بسلطان و امر عظيم و به انفطرت سموات العلم و تموّجت ابحر القدس و اندكّ كلّ جبل شامخ منيع و به خلق كلّ الذّرّات ثمّ كلّ الكائنات و بعث كلّ شيء عن الأجداث ان انتم من الشّاعرين و كلّ تزيّنوا بخلع الله من فضل الّذى ظهر معه و كذلک ينزل عليكم الآيات هذا القلم المقدّس المتعالى المنير و به فصّل كلّ امر و ظهر كلّ سرّ و تمّت كلّ نعمة و بلغت كلّ حجّة و اشرقت السّموات و الأرضين و اذاً نشهد بأنّه لا اله الّا هو و انّ علياً لرسوله الّذى ارسله بالحقّ على الخلائق اجمعين و انّا آمنّا به و بما نزل عليه من لدى الله الملک الحقّ القديم

32 O thou who art designated by "H" before "D" before "Y", strive within thyself lest thou oppose this Name whereby thou wast named in the Concourse of Names, and be not of the heedless. Know thou that a letter from thee hath come before Us, and We have read it and were among the witnesses. However, We were astonished at what thou didst ask, for this beseemeth thee not, wert thou of them that know. Would it be fitting for anyone to ask the sun, "Where is thy radiance and thy manifestation?" Say: Open thine eyes, for verily it hath shone upon all the worlds, such that its radiance hath encompassed the east of the earth and its west, as do testify the denizens of the realms of eternity, then the kingdom of names, then all

32 و انّک انت يا ايّها الموسوم بالهآء قبل دال قبل يآء فاجهد فى نفسک بأن لا تكون مخالفاً لهذا الاسم الّذى به سمّيت فى ملأ الأسمآء و لا تكن من الغافلين فاعلم بأن حضر بين يدينا كتاب من عندک و قرأناه و كنّا من الشّاهدين ولكن تحيّرنا عمّا سئلت لأنّ ذلک لن ينبغى لک ان انت من العارفين هل ينبغى ان يسئل احد من الشّمس اين شعاعک و ظهورک قل فافتح بصراک و انّها قد اشرقت على العالمين بحيث احاط الاشراق شرق الأرض و غربها و يشهد بذلک اهل ميادين

that was and will be, wert thou of the fair-minded. Would anyone ask the ocean, "Where are thy waves?" Say: Open thine eyes, then behold that thou mayest be of them that witness. For verily it surgeth at every instant with waves whereof were but a drop to fall upon you, it would drown all who are in the heavens and the earth.

البقآء ثمّ ملكوت الأسمآء ثمّ كلّ ما كان و ما يكون ان انت من المنصفين و هل يسئل احد من البحر اين تموّجاتک قل فافتح عيناک ثمّ ابصر لتكون من الشّاهدين فانّه تموّج فی كلّ حين بتموّجات لو يلقی عليكم رشحة منها ليغرق كلّ من فی السّموات و الأرضين

33 Therefore did We withhold the Pen in answering thee for fifty thousand years or more, wert thou of them that know. Then after this We heard God's call from behind the holy veils with a call that bewildered the hearts of the mystics, saying: "O servant! Take up the Pen and delay not in this, for by this wast thou commanded in the primal eternity. Beware lest thou break God's covenant and violate His testament. Rather, fulfill thy covenant and be of them that are grateful to God Who created thee and sent thee and revealed with thee a proof whereby the dwellers of the heavens and the earth were shaken, save those whom no hindrance could hinder, nor veils of falsehood could conceal, nor the rejection of the opposers could repel." Verily those who harbor in their hearts naught but the winds of rancor and hypocrisy declare with their tongues that they have believed in God and His verses, but God testifieth that they are among the liars. Say: If ye have believed in God, then by what proof do ye turn away from Him through Whom every transcendent and impregnable proof hath appeared and through Whom the suns have shone forth?

33 و لذا امسكنا القلم فی جوابک خمسين الف سنة او ازيد من ذلک لو انت من العارفين ثمّ بعد ذلک سمعنا ندآء الله عن ورآء حجبات القدس بندآء الّذی تحيّرت عنه افئدة العارفين بأن يا عبد خذ القلم و لا تأخّر فی ذلک لأنّ بذلک امرت فی ذرّ البقآء ايّاک ان لا تنكث عهد الله و لا تنقض ميثاقه ثمّ وفّ بعهدک و كن من الشّاكرين لله الّذی خلقک و ارسلک و انزل معک حجّة اضطربت عنها سكّان السّموات و الأرضين الّا الّذين لن يمنعهم منع مانع و لا يحجبهم حجبات الافكيّة و لا يطردهم طرد المعرضين و انّ الّذين لن يجدوا فی قلوبهم الّا ارياح الغلّ و النّفاق يقرّون بألسنهم بأنّهم آمنوا بالله و آياته

34 Yet God testifies that they are among the liars. Say: If you have believed in God, by what proof do you turn away from Him through Whom every transcendent and impregnable proof has appeared, through Whom the suns have shone forth, the clouds have been raised up, the rains have poured down, the seas have surged, the trees have yielded fruit, and every lofty and exalted land has been made to quake? Say: By God, O concourse of unbelievers! He is God's dominion over you, and His mercy unto those who profess His unity. He is His sovereignty over you, His might within you, His kingdom amongst you, and His dominion over all created things. Thus do We send down unto you the verses and expound them in detail, that perchance the breeze of the spirit may waft upon you from this holy and luminous Paradise, and that you may detach yourselves from all that you possess and be quickened by this cup from which flow all waters, and likewise Salsabil and Tasnim. Well is it with him who attains unto them, drinks thereof, and is numbered among those who quaff therefrom.

34 ولكنّ الله يشهد بأنّهم لمن الكاذبين قل ان كنتم آمنتم بالله فبأیّ حجّة اعرضتم عن الّذی به ظهر كلّ حجّة متعالی منيع و به اشرقت الشّموس و ارفعت السّحاب و امطرت الغمام و تموّجت البحار و اثمرت الأشجار و تزلزلت كلّ ارض باذخ رفيع قل تالله يا ملأ المشركين انّه لقهر الله عليكم و رحمته للموحّدين و انّه لسلطانه لكم و شوكته فيكم و ملكوته بينكم و جبروته علی الخلائق اجمعين و كذلک نزّلنا عليكم الآيات و فصّلنا لكم تفصيلاً لعلّ يهبّ عليكم رايحة الرّوح من هذا الرّضوان المقدّس المنير و لعلّ تنقطعون عمّا عندكم و تحيون بهذا الكأس الّذی تفوض منه كلّ المياه و كذلک السّلسبيل و التّسنيم فهنيئاً لمن يكون مرزوقاً بها و يشرب منها و يكون من الشّاربين

35 As to what thou hast asked concerning My station and the station of Him through one letter of Whom the heavens and earth were created, through Whom the waters of eternity rained down from clouds of holy and exalted sanctity - He Whom God hath made the Manifestation of His Beauty among His servants, the Dawning-Place of His names amidst His creation, and hath named Him in the heaven of names as 'Ali before Nabil - by Him the veils of the hidden mysteries in the realm of eternity have been rent asunder, the holy lands have quaked, the pillars of the mighty throne have trembled, all names have been stripped from their namesakes, and all attributes scattered from their ranks, if ye be of them that comprehend. Had We known that thou wouldst hearken unto what the Most Exalted Pen commandeth thee in this luminous, snow-white Tablet, We would have bidden thee to strip thy body, leave thy home, and dwell in the wilderness and mountains as recompense for what thou hast asked and for being among the questioners, or to cast thyself down from towering peaks, if thou be of them that act. But since God hath witnessed in thee weakness, He hath pardoned thee through His grace that encompasseth all worlds.

35 و امّا ما سئلت عن شأنی و شأن الّذی بحرف منه خلقت السّموات و الأرضین و به نزلت میاه القدم من غمام قدس رفیع الّذی جعله الله مظهر جماله بین عباده و مطلع اسمائه فی بریّته و سمّاه فی جبروت الأسمآء بعلیّ قبل نبیل تالله بذلک شقّت ستر حجبات العمآء فی لاهوت البقآء و تزلزلت اراضی القدس و اهتزّت ارکان عرش عظیم و انفضّت کلّ الأسمآء عن مسمّیاتها و تفرّقت الصّفات عن زحفها ان انتم من العارفین و لو عرفنا بأنّک تسمع ما یأمرک قلم الأعلی فی هذا اللّوح المنیر البیضآء لأمرناک بأن تعری جسدک و تخرج عن بیتک و تسکن فی البراری و الجبال جزآء ما سئلت و کنت من السّائلین او تسقط نفسک عن شوامخ الشّناخیب ان انت من العاملین ولکن لمّا شهد الله فیک من ضعف عفا عنک بفضله الّذی احاط العالمین

36 When this mighty, impregnable, wondrous Tablet reacheth thee and thou findest from it the fragrance of God, thy Lord, and thine eyes are solaced by what is therein, and thou hast read what the Tongue of God, the Holy, the Mighty, the Beautiful King, hath sung, arise from thy place, then place this Tablet upon thy head, then turn thy face toward the House, and be of them that seek forgiveness. Ask forgiveness of thy Lord nine times, then turn unto Him and be of them that return. Say: O my Lord! Forgive me through the sovereignty of Thy mercy and Thy loving-kindness, then establish for me a sincere footing with Thy loved ones, then make me one of Thy sincere servants, then cause me, O my God, to be turned toward Thee and toward what appeareth from Thee, then detach me from all else besides Thee, for Thou art the Mighty, the Generous. O my Lord! Pass over what I have wrought and what my hands have acquired, for I have committed a sin whose weight the weight of the heavens and earth cannot sustain, for I desired to know Thy Self after Thou hadst sanctified Thy Self beyond the knowledge of all things and the knowledge of them that are nigh unto Thee.

36 و اذا وصل الیک هذا اللّوح المحکم العزیز البدیع و وجدت منه رائحة الله ربّک و قرّت بما فیه عیناک و قرأت ما غنّت به لسان الله الملک المقدّس العزیز الجمیل قم عن مقامک ثمّ ضع هذا اللّوح علی رأسک ثمّ ولّ وجهک شطر البیت و کن من المستغفرین فاستغفر ربّک تسعة مرّة ثمّ تب الیه و کن من الرّاجعین قل ای ربّ فاغفر لی بسلطان رحمتک و عنایتک ثمّ اجعل لی قدم صدق عند احبّائک ثمّ اجعلنی من عبادک المخلصین ثمّ اجعلنی یا الهی ناظراً الیک و بما یظهر من عندک ثمّ انقطعنی عمّن سواک و انّک انت العزیز الکریم ای ربّ تجاوز عنّی و بما اکتسبت ایدای لأنّی ارتکبت ذنباً لا یقوم مع ثقله ثقل السّموات و الأرضین لأنّی اردت عرفان نفسک بعد الّذی قدّست نفسک عن عرفان کلّ شیء و عرفان المقرّبین

37 Then bear witness that there is no God but Him, and that the Primal Point is His Self and His Splendor amongst the worlds, and that no mention of any created thing shall ever be joined with His mention - this is a revelation from God, the Exalted, the Great. Then recite nine times: "God beareth witness that there is no God but Him, and that 'Ali before Nabil is

37 ثمّ اشهد بأنّه لا اله الّا هو و انّ نقطة الأولی لنفسه و بهائه بین العالمین و لن یقترن بذکره ذکر احد من الخلائق و هذا تنزیل من لدی الله العلیّ العظیم ثمّ اقرء تسعة مرّة شهد الله انّه لا اله الّا هو و انّ علیّ قبل نبیل لسلطانه ثمّ بهائه بین السّموات

His sovereignty and His splendor between the heavens and the earth." Then say nine times: "God beareth witness that there is no God but Him, and that the Revealer of the Bayan is His Self and His Splendor, and all were created by His command and all are preserved by Him in a guarding tablet." Then say nine times: "God beareth witness that there is no God but Him, and that He Who appeared in the year sixty is His Cause and His Splendor, then His might and His grandeur amongst all created things." Then say nine times: "God beareth witness that there is no God but Him, and that the Most Exalted One is His Splendor and His Essence, Whom God hath sanctified from the mention of aught else but Him and sent with truth and made a proof unto all the worlds." Then say nine times: "God beareth witness that there is no God but Him, and that the Primal Point is the Most Great Remembrance amongst the servants - through Him the sun shone forth, the heaven was raised up, the earth was established, the seas were created, the ships sailed, the signs were expounded, the winds were subdued, and this lofty and exalted Tree bore fruit."

و الأرضين ثمّ قل تسعة مرّة شهد الله انّه لا اله الّا هو و انّ منزل البيان هو نفسه و بهائه و كلّ خلقوا بأمره و كلّ عنده فى لوح حفيظ ثمّ قل تسعة مرّة شهد الله انّه لا اله الّا هو و انّ الّذى ظهر فى السّتّين هو امره و بهائه ثمّ عزّه و كبريائه بين الخلائق اجمعين ثمّ قل تسعة مرّة شهد الله انّه لا اله الّا هو و انّ طلعة الأعلى لبهائه و ذاته الّذى جعله الله مقدّساً عن ذكر دونه و ارسله بالحقّ و جعله حجّة للعالمين ثمّ قل تسعة مرّة شهد الله انّه لا اله الّا هو و انّ نقطة الأولى هو ذكر الأعظم بين العباد و به اشرقت الشّمس و رفعت السّمآء و استقرّت الأرض و خلقت البحار و جرت السّفن و صرّفت الآيات و سخّرت الأرياح و اثمرت هذه الشّجرة المرتفع الرّفيع

38 Thus doth the Pen of Command teach thee, lest thou shouldst question anyone concerning thy Lord's Cause, for all besides Him are poor and can neither nourish nor enrich, if ye be of them that perceive. Have you not heard His proof - His verses, and His existence - His evidences? By these every soul can dispense with all else, as every pure and sound heart doth testify. Say: After His manifestation, nothing that hath been created between the heavens and the earth shall profit anyone. Beware lest thou divide the all-embracing Word or alter it from its proper place, and be thou steadfast in justice. Open thine eyes, then look upon thy Lord's signs, then ponder on them and what is treasured in their mystery, that thou mayest discover what was concealed from thee and be of them that rejoice.

38 كذلک يعلّمک قلم الأمر لئلّا تسئل عن احد فى امر ربّک لأنّ دونه فقرآء لا يسمن و لا يغنى ان انتم من النّاظرين اما سمعت دليله آياته و وجوده اثباته و بها يستغنى كلّ نفس عن دونها و يشهد بذلک كلّ قلب طاهر سليم قل بعد ظهوره لن ينفع احداً شىء عمّا خلق بين السّموات و الأرضين ايّاک ان لا تفرّق كلمة الجامعة و لا تحرّفها عن مواضعها و كن فى عدل مستقيم فافتح عيناک ثمّ انظر فى آثار ربّک ثمّ تفكّر فيها و ما كنز فى سرّها لتطّلع بما ستر عنک و تكون من الفرحين

39 O servant! Forget thyself, then find solace in the splendor of thy Lord, and be not of the heedless. Know thou that I am a servant who hath believed in God and the Manifestations of His Self and the Daysprings of His Cause and the Treasuries of His Revelation and the Repositories of His Knowledge and the Dawning-places of His Guidance and the Outpourings of His mercy and the Clouds of His bounty unto the worlds. To this my tongue beareth witness, as do those in whose hearts there is no rancor toward this Youth, through Whom the horizons were illumined and leg was wound about leg, and the feet of every iniquitous doubter did slip. Say: O people! By God, I glory in my servitude to His Truth - have mercy, O people, upon myself and yourselves, and be not of the calumniators. O people! Do not as did 'Ad and Thamud, who opposed God,

39 ان يا عبد فانس نفسک ثمّ آنس ببهآء ربّک و لا تكن من الغافلين فاعلم بأنّى عبد آمنت بالله و مظاهر نفسه و مطالع امره و مخازن وحيه و مكامن علمه و مشارق هدايته و اساكيب رحمته و غمام فضله على العالمين و بذلک يشهد لسانى و الّذين لم يكن فى قلوبهم غلّ من هذا الغلام الّذى به اشرقت الآفاق و التفّت السّاق بالسّاق و زلّت اقدام كلّ فاسق مريب قل يا قوم تالله انّى افتخر بعبوديّتى لنفسه الحقّ ان ارحموا يا قوم على نفسى و انفسكم و لا تكوننّ من المفترين و يا قوم لا تفعلوا كما فعلوا العاد و الثّمود بحيث اعترضوا على الله المهيمن العزيز القدير و اتّقوا الله و لا تفعلوا ما

the Supreme, the Mighty, the Powerful. Fear God and do not as did the companions of Rass and after them the companions of the sand-hills and the trench, as ye have heard in the tales of the ancients. O people! Dispute not about the signs of God when they are sent down in truth, and be not of them that turn away. O people! Follow not your desires - follow ye God's ways within yourselves and be not of the heedless.

فعل اصحاب الرّسّ و من دونها اصحاب الأحقاف و الأخدود كما سمعتم من نبأ الأوّلين و يا قوم لا تجادلوا بآيات الله اذا نزلت بالحقّ و لا تكوننّ من المعرضين

40 Be not of the heedless ones. O people! Deny not the grace of God amongst you, nor His mercy within you, nor His proof amidst all worlds. O people! Fix your gaze upon God, your Lord, that He may adorn your faces with the radiance of His bounty. Say: By God! In these days when the Sun of Beauty has risen from the horizon of grandeur, questions shall profit you not, save that you turn unto God with manifest humility. Say: O people! Fear God, and fabricate not against His servant, and be not of the oppressors. Beware lest you draw against me the swords of rancor and hatred; have mercy, rather, upon my solitude amidst these idolaters, and upon my tribulation at the hands of mine enemies, whereby I have become imprisoned in this deep pit. Say: O people of the Bayan! Sufficient unto me are the nations of the earth and what ye have wrought against my person, O company of deniers! Say: If these words be my transgression, then by God, the Spirit hath committed it, if ye be of the fair-minded. Have I made lawful what God hath forbidden you, or forbidden what He hath made lawful unto you? Judge fairly, and be not of them that deny.

40 و يا قوم لا تتّبعوا هويكم ان اتّبعوا سنن الله فى انفسكم و لا تكوننّ من الغافلين و يا قوم لا تنكروا فضل الله بينكم و لا رحمته فيكم و لا حجّته بين العالمين و يا قوم كونوا ناظراً الى الله ربّكم ليزيّن وجوهكم بنضرة النّعيم قل تالله لن يغنيكم السّؤال فى تلك الأيّام الّتى اشرقت شمس الجمال عن افق الاستجلال الّا بأن ترجعوا الى الله بخضوع مبين قل يا قوم خافوا عن الله و لا تفتروا بعبده و لا تكوننّ من الظّالمين ايّاكم ان لا تجرّوا علىّ اسياف الغلّ و البغضآء ثمّ ارحموا على وحدتى بين هؤلآء المشركين ثمّ ارحموا على ابتلائى بين يدى الأعدآء بحيث صرت مسجوناً فى هذا البئر العميق قل يا ملأ البيان يكفينى ملل الأرض و ما فعلتم بنفسى يا ملأ المنكرين قل ان كان تقصيرى تلك الكلمات تالله انّ الرّوح ارتكب ذلك ان انتم من المنصفين أ حلّلت ما حرّمه الله عليكم او حرّمت ما حلّل لكم اذاً فأنصفوا و لا تكوننّ من الجاحدين

41 Say: We acknowledge our transgression before you, and God, the All-Knowing, the All-Wise, doth testify unto this. Say: It is that which floweth from My pen, whereby the breasts of the hypocrites have been filled with rancor against this Youth, after He had been the Lamp of God amongst His servants, by which the kingdom of the heavens and earth was illumined, through which the standards of glory and the banners of triumph were raised, and bounty reached such heights that none but the most wretched denier would reject it. And thou, remind the people of that which the Youth hath testified concerning Himself, that they might find relief from the harm of the idolaters. Therefore witness what Mine eyes now witness, that there is no God but He, and that 'Ali-before-Nabil is His servant and His glory, all were created by His command and all are among them that act by His command. Yet by God, the Truth, Mine eyes weep and say: Be ashamed of what hath appeared in the kingdom, then hasten unto God's mercy and His sovereignty, O company of believers!

41 قل انّا نعرف ذنبنا بينكم و يشهد بذلك لسان الله العالم العليم قل هو ما ينزل من قلمى و بذلك ملئت صدور المنافقين من غلّ هذا الغلام بعد الّذى كان سراج الله بين العباد و استضآء به ملكوت ملك السّموات و الأرضين و به رفعت اعلام المجد و رايات النّصر و بلغ الفضل الى مقام الّذى لن ينكره الّا كلّ مبغض شقىّ و انّك انت ذكّر القوم بما شهد الغلام على نفسه لعلّ يستريح عن اذى المشركين اذاً فاشهد ما يشهد عينای حينئذ بأنّه لا اله الّا هو و انّ علياً قبل نبيل لعبده و بهائه كلّ خلقوا بأمره و كلّ بأمره لمن العاملين ولكن تالله الحقّ انّ عينای يبكى و يقول فاستحيوا عمّا ظهر فى الملك ثمّ اسعوا الى رحمة الله و سلطانه يا ملأ المؤمنين

42 Then My lips cry out and say that there is no God but He, and that 'Ali-before-Nabil hath appeared in truth and hath come upon clouds of holiness, surrounded by the near angels. Thus doth He testify as God hath testified unto His own Self, if ye be of them that hear. And My tongue now calleth out and speaketh and testifieth as God hath testified unto His own Essence before the creation of the heavens and earth, that there is no God but He, and that 'Ali is His sovereignty in His kingdom, His grandeur amongst His servants, and His proof amidst His creatures. He hath sent Him with truth by a command whereby the heavens were cleft asunder, the earth was rent, all branches were destroyed, and every surging sea was dried up. Then do My hands testify, both in secret and in public, that there is no God but He, and that 'Ali is the Manifestation of His names, the Revealer of His attributes, the Source of His verses, and through Him the dead were resurrected, as We have witnessed and were among them that bear witness. And My feet do now testify with a voice that every hearing ear can hear, that there is no God but He, and that the Primal Point is His divinity in the kingdom, His might in the lands, His dominion amongst the servants, and through Him appeared all that God hath willed; were it not for Him, nothing would have appeared nor would any grass have grown.

42 ثمّ شفتائی یضجّ و یقول بأنّه لا اله الّا هو و انّ علیّاً قبل نبیل قد ظهر بالحقّ و اتی علی سحاب القدس و فی حوله ملائکة المقرّبین کذلک یشهد بما شهد الله لنفسه بنفسه ان انتم من السّامعین و انّ لسانی حینئذ ینادی و ینطق و یشهد بما شهد الله لذاته بذاته قبل خلق السّموات و الأرضین بأنّه لا اله الّا هو و انّ علیّاً لسلطانه فی مملکته و کبریائه بین عباده و حجّته بین بریّته قد ارسله بالحقّ بأمر انفطرت السّموات و انشقّت الأرض و نسف کلّ الأقنان و جفّ کلّ ابحر لجّیّ مبین ثمّ یشهد ایدای فی سرّه و جهره بأنّه لا اله الّا هو و انّ علیّاً مظهر اسمائه و مظهر صفاته و منزل آیاته و به بعث اهل القبور کما شهدنا ذلک و کنّا من الشّاهدین و انّ رجلائی یشهد حینئذ بصوت الّتی یسمعها کلّ رجل سمیع بأنّه لا اله الّا هو و انّ نقطة الأولی للاهوته فی الملک و جبروته فی البلاد و ملکوته بین العباد و منه ظهر کلّما اراد الله

43 No creature would move, nor would any grass grow or fruit appear, if ye be of them that understand. Verily my heart yearns and declareth that there is no God but Him, and that the Primal Point is His First and His Last, His Outer and His Inner, and all were created by His command, and all unto Him shall return. Verily my heart laments and beareth witness, even as God did witness before Adam appeared from water and clay, that there is no God but Him, and that Ali is His Manifestation and His Concealment, His Source and His Mine and His Dwelling Place - thus doth it bear witness if ye be of them that testify. But now, O Concourse of Light, bear witness to that which every hair upon my head testifieth with melodies that attract the hearts of them that are nigh, then the hearts of them that glorify, then the hearts of them that are sanctified, then the denizens of the highest paradise, then the dwellers of the realm of eternity, then those at the distance of two bow-lengths or closer, then they that dwell near the Divine Lote Tree.

43 لولاه ما ظهر شیء و لا نبت کلأ و لا ثمار و لا یعرف احد شیئاً ان انتم من العارفین و انّ قلبی یحنّ و یقول بأنّه لا اله الّا هو و انّ نقطة الأولی لأوّله و آخره و ظاهره و باطنه و کلّ خلقوا بأمر من عنده و کلّ الیه لمن الرّاجعین و انّ فؤادی ینوح و یشهد بما شهد الله قبل ان یظهر الآدم من المآء و الطّین بأنّه لا اله الّا هو و انّ علیّاً لظهوره و بطونه و اصله و معدنه و مأویه کذلک یشهد ان انتم من الشّاهدین ولکن حینئذ فاشهدوا یا ملأ الأنوار بما یشهد شعراتی فوق رأسی بنغمّیات الّتی تستجذب عنها افئدة المقرّبین ثمّ افئدة المسبّحین ثمّ افئدة المقدّسین ثمّ اهل ملأ الأعلی ثمّ اهل جبروت البقآء ثمّ اهل قاب و قوسین او ادنی ثمّ الّذینهم سکنوا عند سدرة المنتهی

44 O people! Hearken unto the Call of God from the Ultimate Tree at this Most Luminous, Most Exalted, Most Glorious Spot, that there is no God but Him, and that He Who was sent with the name of Ali is the Sovereign of all contingent beings, the King of all created things, the Word of God amongst His creation, the Book of God amongst His servants, and the Power

44 بأن یا قوم فاسمعوا ندآء الله عن شجرة القصوی من هذا المنظر الدّرّیّ العلیّ الأبهی بأنّه لا اله الّا هو و انّ الّذی ارسله باسم علیّ لسلطان الممکنات و ملیک الموجودات و کلمة الله بین خلقه و کتاب الله بین عباده و قدرة الله بین بریّته و انّه لهو الحاکم

of God amongst His creatures. Verily He is the True Judge Who judgeth by His command as He pleaseth and doeth what He willeth by His leave. His is the Kingdom of Command and Creation. He quickeneth whom He willeth and causeth to die whom He willeth, He giveth unto whom He willeth and withholdeth from whom He willeth. Verily He is the All-Powerful, the Mighty, the Beautiful. Thus doth this servant acknowledge his servitude and establisheth it through verses which all created things are powerless to comprehend. And by this proof whereby God's Lordship amongst His creation and His Divinity amongst His creatures hath been established, I establish my faith amidst these prodigals. Soon shall ye hear that they are not content therewith and deny the verses of God after they were sent down in truth from the dominion of God, the Powerful, the Mighty, the All-Knowing, the All-Wise.

بالحقّ يحكم بأمره ما يشآء و يفعل باذنه ما يريد له ملكوت الأمر و الخلق يحيي من يشآء و يميت من يشآء و يؤتى لمن يشآء و يمنع عمّن يشآء و انّه لهو المقتدر العزيز الجميل كذلک اقرّ العبد بعبوديّته و اثبتها بآيات الّتي تعجز عن عرفانها الخلائق اجمعين و انّى بهذه الحجّة الّتى بها ثبت ربوبيّة الله بين خلقه و الوهيّته بين بريّته اثبت ايمانى بين هؤلآء المسرفين فسوف تسمع بأنّهم لن يرضوا بذلک و يكفرون بآيات الله بعد الّذى نزلت بالحقّ من جبروت الله القادر المقتدر العليم الحكيم

45 Say: Have ye not heard what was revealed aforetime - none dispute the verses of God save the unbelieving people. And if thou findest in thyself another hearing, then hearken unto what the Herald proclaimeth in the most exalted realm above my head with a wondrous and sublime call. Say: By God! The Spirit speaketh and calleth out that this is indeed the Desired One, if ye be of them that seek, and He is the Beauty of the Worshipped One, if ye be of them that worship. O people of the earth! This is God's trust among you - beware lest ye be of the treacherous. This is God's deposit within you - beware lest ye oppose it, O company of the opposers. Verily He is the Self of God amongst His servants, His Manifestation in His lands, and His Treasure for all who are in the heavens and the earth. He is God's Book among you, His mercy upon you, His bounty unto you, and His might over them that profess His unity. He is God's sanctuary on earth, around which circle the angels that are nigh. O people of the earth! By God, He is the Word of God amongst men, His light in the kingdom of Command and Creation, and His sovereignty over all the worlds. Within Him are concealed treasures of mysteries whereof if but a single letter were revealed, the heavens would be rent asunder, the earth would be cleft, the mountains would crumble, the leaves would fall, and the hearts of the mystics would be sorely shaken.

45 قل اما سمعتم ما نزل من قبل لا يجادل فى آيات الله الّا القوم الكافرين و انّک انت لو تجد فى نفسک سمعاً اخرى فاستمع لما ينادى المناد فى جبروت الأعلى فوق رأسى بندآء بديع منيع قل تالله انّ الرّوح ينطق و ينادى بأنّ هذا لهو المقصود ان انتم من القاصدين و انّه بجمال المعبود لو انتم من العابدين يا اهل الأرض هذه امانة الله بينكم ايّاكم ان لا تكوننّ من الخائنين و انّه وديعة الله فيكم ايّاكم ان لا تعترضوا بها يا معشر المعرضين و انّه لنفس الله بين عباده و ظهوره فى بلاده و كنزه لمن فى السّموات و الأرضين و انّه لكتاب الله فيكم و رحمته عليكم و نعمته لكم و عزّه على الموحّدين و انّه لحرم الله فى الأرض الّذى يطوفنّ فى حوله ملائكة المقرّبين يا ملأ الأرض تالله انّه لكلمة الله بين النّاس و ضيائه فى ملكوت الأمر و الخلق و سلطانه على العالمين و قد ستر فيه كنوز من الأسرار الّتى لو يظهر حرف منها لتنفطر السّمآء و تنشقّ الأرض و تخرّ الجبال و تسقط الأوراق و تضطرب افئدة العارفين

46 O people! He is verily the First made manifest in the temple of the Last. Glorified be He Who created Him and sent Him with a clear sovereignty. O people! Do not deprive yourselves of His presence, and be not of the heedless. O people! Seize these days - by God, the eyes of the holy ones have never seen their like. O people! If you deny Him, by what proof can you establish your faith in any of God's Messengers? Produce it then, and be not of those who wait. O people! By God, whoever

46 و يا قوم انّه لظهور الأولى فى هيكل الأخرى فسبحان الّذى خلقه و ارسله بسلطان مبين و يا قوم لا تمنعوا انفسكم عن لقائه و لا تكوننّ من الغافلين و يا قوم فاغتنموا تلک الأيّام تالله ما رأت مثلها عيون المقدّسين و يا قوم ان تكفروا به فبأىّ حجّة يثبت ايمانكم بأحد من رسل الله فاتوا بها

turns away from Him has turned away from God, and whoever turns to Him has turned to God, the Mighty, the Exalted. O people! Drink from the Kawthar that flows from His mouth and from the Salsabil that streams from this holy, luminous Pen. O people! Do not treat Him as Iblis treated God his Lord, and Nimrod treated Abraham, and Pharaoh treated Moses, and the Jews treated Jesus, and Abu-Jahl treated Muhammad, and Sufyani treated Ali before Nabil.

و لا تكوننّ من الصّابرين و يا قوم تالله من اعرض عنه فقد اعرض عن الله و من اقبل اليه فقد اقبل الى الله العزيز الرّفيع و يا قوم فاشربوا عن كوثر الّذى جرى من فمه و عن سلسبيل الّذى يسرى من هذا القلم المقدّس المنير و يا قوم لا تفعلوا به ما فعل الابليس بالله ربّه و النّمرود بابرهيم و الفرعون بموسى و اليهود بعيسى و ابوجهل بمحمّد و السّفيانى بعلىّ قبل نبيل

47 O people! He has sacrificed His spirit for God's Cause to such extent that He has not protected Himself for a moment, and everything bears witness to this, if you be of those who testify. O people! He has endured what no one before Him has endured, and has suffered among the ungodly for twenty years. O people! The marks of iron remain upon His leg and of chains upon His neck, whereat all the denizens of the highest Paradise weep. O people! Tears flow from the eyes of the pure ones in the chambers of holy splendor. O people! You were hiding your faces behind women's veils out of fear for yourselves all these years - can one who stands against enemies be compared to one who flees at the braying of donkeys? Judge fairly within yourselves, if you be of the fair-minded. O people! He is the Divine Lote-Tree among you - from it has appeared a light that were a single gleam thereof to face the inhabitants of the heavens and earth, all would be illumined by its radiance. Exalted be this shining, holy, mighty, wondrous Light! Beware lest you extinguish this Fire and put out God's lamp among you, though you and your like and those before and after you would be powerless to do so.

47 و يا قوم انّه انفق روحه لأمر الله بحيث ما حفظ نفسه فى ساعة و يشهد بذلک كلّ شىء ان انتم من الشّاهدين فيا قوم قد ورد عليه ما لا ورد على احد من قبل و ابتلى بين المشركين فى عشرين من السّنين و يا قوم قد بقى اثر الحديد على رجله و الأغلال عن عنقه اذاً يبكى عليه كلّ من فى الملأ العالين و يا قوم تذرّفت الدّموع عن عيون الطّاهرات فى غرفات قدس منير و يا قوم انتم كنتم ساتراً وجوهكم تحت قناع النّسآء خوفاً لأنفسكم فى مذ السّنين أ فمن يكون فى مقابلة الأعدآء كمن يفرّ عن ندآء الحمير اذاً فأنصفوا فى انفسكم ان انتم من المنصفين و يا قوم انّه لسدرة الله فيكم قد ظهر منها نور لو يقابل بلمعة منه اهل السّموات و الأرضين كلّ يستضيئن بضيائه فتعالى عن هذا الضّيآء المشرق المقدّس العزيز البديع ايّاكم ان لا تخمدوا هذه النّار و لا تطفئوا سراج الله بينكم و لو تعجز عن ذلک انتم و مثلائكم و عن ورائكم الأوّلين و الآخرين

48 By God! Nothing will be accepted from anyone today except after love for Him, and God is sufficient witness and informed of this. Even if one were to worship God from the beginning that has no beginning to the end which the counters are unable to reckon, yet have not love for this Youth in his heart, it would never be accepted. Rather, the angels would strike his deeds upon his head until returning him to the abode of the ungodly in the lowest depths of hell. O people! Do you deny Him Who calls you to Paradise and remembers you at all times with the remembrance of God, the Most High, the Most Great? He desires no recompense from you, nor does He wish for anything, by God's might and power, if you be of those who know. O people! By God, a glance towards Him is better than whatsoever is in the heavens and earth and whatsoever is ordained in the kingdom of Command and Creation, and this

48 تالله لن يقبل اليوم من احد شىء الّا بعد حبّه و كفى الله بذلک لشهيد و خبير و لو احد يعبد الله من اوّل الّذى لا اوّل له الى آخر الّذى يعجز عن احصائه المحصين و لم يكن فى قلبه حبّ هذا الغلام لن يقبل ابداً بل يضربون الملائكة اعماله على رأسه الى ان يرجعه الى مقرّ المشركين فى اسفل الجحيم و يا قوم أ تنكرون الّذى يدعوكم الى الرّضوان و يذكركم فى كلّ حين بذكر الله العلىّ العظيم و ما اراد منكم جزآء و لا يريد بحول الله و قوّته ان انتم من العالمين و يا قوم تالله نظرة اليه لخير عمّا فى السّموات و الأرض و عمّا قدّر فى ملكوت الأمر و الخلق و يعرف ذلک كلّ ذى بصر منير و يا

is known to every possessor of enlightened vision. O people! Do you deny Him Whom you knew before? Woe unto you, O company of mischief-makers!

قوم أ تنكرون الّذى عرفتموه من قبل فويل لكم يا معشر المفسدين

49 O My Name! Thus doth the Spirit cry out above My head at all times, and whenever I seek to restrain it and place the hand of restraint upon its mouth, it will not be silenced. We have found it possessed of mighty power, such that nothing in the heavens or earth can prevent it from that which it desireth. All things lie within its grasp of power like a handful of light dust, and the heavens and earth are as a coin in the palm of its servants, which it moveth as it willeth by the command of its Lord, the Mighty, the Sovereign, the Single, the Powerful, the Omnipotent. At such times the Pen groaneth between My fingers with such groaning as causeth the tears of the mystics to flow down radiant cheeks. Whenever it desireth to take hold of the reins and move as it pleaseth, the fingers of power restrain it lest the cry of the deniers be raised. Then doth it weep and say:

49 ان يا اسمى كذلک يصح الرّوح فوق رأسى فى كلّ حين و انّى كلّما منعته عن ذلک و اضع كفّ المنع على فمه لن يمتنع فى نفسه و انّا وجدناه على قدرة عظيم بحيث لن يمنعه شىء عمّا فى السّموات و الأرض كأنّ كلّه فى قبضة قدرته ككفّ رماد خفيف و كأنّ السّموات و الأرض كدرهم فى كفّ عبيده يحرّكه كيف يشآء بأمر من ربّه العزيز السّلطان الفرد المقتدر القدير و القلم حينئذ يضجّ بين اناملى بضجيج الّذى منه جرت دموع العارفين على خدود عزّ منير كلّما يريد ان يأخذ الزّمام و يحرّک كيف يشآء يمسكه اصابع القدرة لئلّا يرفع صريخ المنكرين اذاً يبكى و يقول

50 O Lord! Loose the reins that I may cast upon all created things a letter from the mysteries that are veiled, concealed, hidden and treasured, that perchance the people of the divine cloud may come to know that which none among all the worlds hath known. O Lord! Withhold me not from the wonders of Thy remembrance, then grant me leave to make mention of that which hath been treasured within my soul of the pearls of wondrous knowledge. O Lord! The idolaters have not known Thee, even though Thy sovereignty hath encompassed the heavens and the earth. O Lord! Hold not back my reins, for I desire to rend asunder the veil of concealment from the face of all created things, that they may become aware in Thy Cause of less than can be numbered, for they are blind in secret and deaf in public, and Thou art, of a truth, the All-Knowing, the All-Informed. O Lord! Prevent me not from giving all created things to drink from the sweet Kawthar which Thou didst cause to flow within my secret being before the creation of all things, and for which Thou hast ordained no end, that these heedless ones may arise to that which hath escaped them of the wonders of Thy glorious and exalted remembrance. O Lord! Deprive me not of Thy help, for by Thy glory, when I found none on earth to champion Thy Cause, I desired to aid Thee through the power which Thou didst deposit within my soul and of which none is aware save Thy knowing and informed Self.

50 اى ربّ فارخ زمامى لألقى على الممكنات حرفاً من اسرار المحجّبة المقنّعة المكنونة المخزونة لعلّ اهل العمآء يعرفون ما لا عرفه احد من العالمين اى ربّ لا تمنعنى عن بدايع ذكرک ثمّ ائذن لى بأن اذكر ما خزن فى نفسى من لآلئ علم بديع اى ربّ انّ المشركين ما عرفوک بعد الّذى احاط سلطانک السّموات و الأرضين اى ربّ لا تمسّک زمامى لأنّى اريد ان اشقّ ستر الحجاب عن وجه الممكنات لعلّ يستشعرن فى امرک اقلّ من ان يحصى لأنّهم عميآء فى السّرّ و صمّآء فى الجهر و انّک انت على ذلک لعليم خبير اى ربّ لا تمنعنى عن اسقآء الممكنات عن كوثر العذب الّذى اجريته فى سرّى قبل خلق الموجودات و ما قدّرت له من نفاد لعلّ يقومنّ هؤلآء الغفلآء على ما فات عنهم من بدايع ذكرک البديع المنيع اى ربّ لا تحرمنى عن نصرک فوعزّتک لمّا ما وجدت لنفسک فى الأرض من ناصر اريد ان انصرک من قدرة الّتى اودعتها فى نفسى و ما اطّلع بها احد الّا نفسک العليم الخبير

51 By Thy glory! I shall cause all existence to pause by a movement of my mouth, and this shall not be except by Thy leave,

51 فوعزّتک لألقف كلّ الموجودات بحركة من فمى و ذلک لم يكن الّا بعد اذنک و انّک انت

for Thou art the Ruler, the Powerful, the Almighty, the Omnipotent. O Lord! I weep, and every eye weepeth for Thy loneliness and for what Thou hast suffered at the hands of those who neither recognize nor perceive what lieth in Thy court, how much less Thy glorious and luminous Beauty. By Thy glory, O my Beloved! I am bewildered by Thy patience despite Thy power, and by Thy forbearance despite Thy all-encompassing knowledge. Thou art He Who, O my Beloved, hath ordained the water of life in my mouth such that were a single drop thereof to be bestowed upon all created things, they would all arise to Thy triumphant and wondrous Cause.

الحاکم القادر المقتدر القدیر ای ربّ ابکی و یبکی کلّ عین لوحدتک و بما ابتلیت بین هؤلآء الّذین لن یعرفوا و لن یستشعروا بما فی فنائک فکیف بجمالک العزیز المنیر فوعزّتک یا محبوبی تحیّرت فی صبرک بعد قدرتک و فی حلمک بعد علمک المحیط و انت الّذی یا محبوبی قدّرت مآء الحیوان فی فمی بحیث لو یبذل رشح منه علی الکائنات لیقومنّ کلّهم علی امرک الغالب البدیع

52 O Lord! Withhold not created things from this sweet, inaccessible, sublime and glorious water, and distance them not from the gems of the outpouring of Thy grace. Then have mercy upon them through Thy favors and leave them not to their own selves. Verily, Thou art the Doer, the Willing One. Thou doest what Thou pleasest by Thy sovereignty and decreest through Thy power what Thou willest. Nothing can prevent Thee from exercising Thy sovereignty and dominion, and nothing can render Thee powerless over whatsoever is in the heavens and the earth. O Lord! Have mercy upon Thy loved ones, for they drink in secret from the blood of their hearts and the pieces of their inner beings, and they are unable to breathe a word about Thy Cause amidst these fettered ones. O Lord! If Thou wilt not vanquish Thine enemies, then have mercy upon Thy chosen ones. Grant them leave to appear in these darkest of nights, for Thou art the Forgiving, the Merciful. O Lord! The matter hath become severe for Thy loved ones, such that they have fallen among the wretched and are unable to make mention of the wonders of Thy beauteous remembrance. O Lord! Bring forth from behind the veils one who will remember Thee between the heavens and the earth in such wise that none shall be able to prevent him from that which was created in the highest Kingdom, how much less from that which moveth upon the earth among these idolaters. O Lord! Thy chosen ones are oppressed among the wretched, and there befalleth them at every moment that which changeth the joy of those near unto Thee.

52 ای ربّ لا تمنع الممکنات عن هذا العذب الممتنع العلیّ الرّفیع و لا تبعّدهم عن جواهر فیض فضلک ثمّ ارحمهم بعنایتک و لا تدعهم بأنفسهم و انّک انت الفاعل المرید تفعل ما تشآء بسطانک و تحکم بقدرتک ما ترید لن یمنعک شیء عن سلطانک و حکومتک و لن یعجزک شیء عمّا فی السّموات و الأرضین ای ربّ فارحم علی احبّائک لأنّهم یشربون فی السّرّ من دمآء قلوبهم و قطع احشائهم و لا یقدرون ان یتنفّسوا فی امرک بین هؤلآء المغلّین ای ربّ ان لن تقهر علی اعدائک فارحم علی اصفیائک فائذن لهم بالظّهور فی هذه الظّلمات الدّیجور و انّک انت الغفور الرّحیم ای ربّ اشتدّ الأمر علی احبّائک بحیث وقعوا بین الأشقیآء و لن یقدرنّ ان یذکرنّ بدایع ذکرک الجمیل ای ربّ فأخرج عن خلف الأحجاب من یذکرک بین السّموات و الأرض بشأن الّذی لن یقدرن ان یمنعنه احد عمّا خلق فی ملکوت الأعلی فکیف ما یحرّک علی الأرض من هؤلآء المشرکین ای ربّ اصفیائک مقهورة بین الأشقیآء و یرد علیهم فی کلّ حین ما یبدّل عنه فرح المقرّبین

53 O Pen! Hold thy reins, then be patient and forbearing, and be not of those who rush headlong. By God, the True One! Were but a single letter to be revealed of what We have revealed unto thee, all who are in the heavens and on earth would be thunderstruck, and these few followers would be scattered from around Me. O Ancient Pen! Blot out that which hath dripped from the clouds of Thy knowledge, then swallow up what hath appeared of the pearls of Thy mysteries, for the people cannot distinguish the sun from the shadow, nor clay from a precious

53 ان یا قلم فامسک زمامک ثمّ اصبر و اصطبر و لا تکن من الرّاکضین تالله الحقّ لو تلقی حرفاً عمّا القیناک لتنصعق کلّ من فی السّموات و الأرضین و ینفضّون عن حولی هذه الشّرذمة القلیل ان یا قلم القدم فاقلع ما رشح من غمام علمک ثمّ ابلع ما ظهر من لآلئ اسرارک لأنّ النّاس لن یعرفوا الشّمس عن الظّلّ و لا الخزف

pearl. Grieve not over anything, but put thy trust in God, thy Lord, and be of them that place their trust in Him. Let thy Lord suffice thee, and turn not unto anything else; then detach thyself from the deniers. Purify thy sight from those who have disbelieved and associated partners with God; turn away from them and turn unto God, thy Lord, for He shall suffice thee against the idolaters. O Pen! Rend not the veil of all created things, nor tear the garment of those who have assumed leadership for themselves as lords besides God and who would sacrifice a thousand prophets lest an atom be diminished from their glory amongst the people. Thus do We reveal unto thee that thou mayest be at peace within thyself and be of the patient ones.

عن لؤلؤ عزّ ثمین و انّک لا تحزن عن شیء فتوکّل علی الله ربّک و کن من المتوکّلین فاکف بربّک و لا تلتفت الی شیء ثمّ انقطع عن المنکرین طهّر بصرک عن الّذینهم کفروا و اشرکوا فأعرض عنهم ثمّ اقبل الی الله ربّک و انّه یکفیک عن المشرکین ان یا قلم لا تهتک ستر الممکنات و لا تشقّ ستر ثیاب الّذین اتّخذوا الرّیاسات لأنفسهم اربابًا من دون الله و یفتون علی الف نبیّ لئلّا ینقص ذرّة من اعتزازهم بین العباد کذلک نلقی علیک لتطمئنّ فی نفسک و تکون من الصّابرین

54 O Pen! Leave these people, then weep over My loneliness and My exile in these days wherein the enemies of God's Self have gathered against Me, devising at every moment a great stratagem, striking at My Person with the sword, then weeping with their eyes and seeking help from the people that they might cast doubt upon all the worlds. By God! The eye of creation hath not seen the like of these who would slay the Ancient King, then stain their garments with false blood and send it to those whom they have taken as lords besides God, that thereby the clamor of the deceivers might be raised. By My beauty! The denizens of the highest Paradise are bewildered by their schemes and by what they plot at eventide and at dawn, and at every moment they sever the arm of God, then wrap a cloth around their own arm and cry out that injury hath befallen them from these people. Thus did they plot aforetime and now as ye, O concourse of the near ones, have witnessed and shall be among the witnesses.

54 ان یا قلم دع هؤلآء ثمّ ابک علی وحدتی و غربتی فی تلک الأیّام الّتی اجتمعوا علیّ اعادی نفس الله و یمکرون فی کلّ حین علی مکر عظیم و یضربون السّیف علی نفسی ثمّ یبکینّ بأعینهم و یستنصرنّ من العباد لیشتبهنّ علی العالمین تالله ما رأت عین الابداع مثل هؤلآء یقتلون سلطان القدم ثمّ یحمّرون قمیصهم بدم کذب و یرسلون الی الّذین اتّخذوهم اربابًا من دون الله لیرفع بذلک ضجیج المغلّین فوجمالی تحیّرت اهل ملأ الأعلی من مکرهم و بما یمکرون فی العشیّ و الاشراق و فی کلّ حین یقطعون عضد الله ثمّ یلفّون علی عضدهم خرقةً و ینادون قد ورد علینا الجرح من هؤلآء کذلک مکروا من قبل و حینئذ کما انتم یا ملأ القرب شهدتم و تکونن من الشّاهدین

55 O Nabil-i-'Ali! The verses of thy Lord have now been completed in this Tablet, which God hath made as the garment of His beauty among the worlds, that through it the people of certitude might discover the sweet savors of their Lord, the All-Merciful, and become aware of what hath befallen the Joseph of the Bayan at the hands of Satan's hosts, and be among those who know. If thou desirest, send it to all regions that thereby the eyes of Our chosen servants might be consoled - they whom the gestures of the wicked cannot cause to slip in these dark and terrible days. Thus have We commanded thee in truth, and My command resteth with none but God, and upon Him is My trust, then My seeking of protection, My turning, and My reliance, and He is the Protector of the sincere ones.

55 ان یا نبیل قبل علیّ اذاً تمّت ربوات ربّک فی هذا اللّوح و قد جعله الله قمیص جماله بین العالمین لیجدنّ منه اهل الاطمینان روائح ربّهم الرّحمن و یستشعرنّ بما ورد علی یوسف البیان من جنود الشّیطان و یکونن من العارفین و انّک لو ترید فأرسله الی کلّ الأشطار لعلّ به تقرّ عیون عبادنا الأخیار الّذین لن یزلّهم اشارات الفجّار فی هذه الأیّام الصّیلم المظلم الشّدید کذلک امرناک بالحقّ و ما امری الّا بالله و علیه اعتمادی ثمّ اعتصامی و توجّهی و اتّکالی و انّه ولیّ المخلصین

56 Beware, O Nabil, and protect the servants of God from all that which their Lord doth not approve, then prevent them

from corruption such that if anyone should stretch forth the hands of tyranny against them, they would not oppose him even if he were the most wicked of men, and they would be of the patient ones. Say: O people! Place your trust at every moment in God, your Lord, for He shall seize those who have wronged, and He is the most severe in vengeance.

56 ایّاک ان یا نبیل فانه عباد الله عن کلّ ما لا یرضی به رضآء ربّهم ثمّ امنعهم عن الفساد بحیث لو یبسط علیهم احد ایادی الظّلم لا یتعرّضوا به ولو یکون من اشقی النّاس و یکونّ من الصّابرین قل یا قوم توکّلوا فی کلّ حین علی الله ربّکم و انّه یأخذ الّذینهم ظلموا و انّه اشدّ المنتقمین

57 And praise be to God, the Lord of the worlds.

57 و الحمد لله ربّ العالمین

INBA37:018, INBA83:073, BLIB_Or15723.082, PR23.001b-015b, AQA4#081 p.123, AQA4a.150, ASAT1.276x, OOL.B073

BH02947

To: Habib

1 O Habib! The Beloved saith that that the seekers after this most great divine Heaven requireth ascending steps that one may tread thereon and attain unto the habitations of imperishable glory and the most exalted holy seats, and may gallop, detached from all else, in this arena. In such wise, rarely are found such temples who mount the wings of detachment and seek ascent unto the heaven of exaltation. By God! One soul from among these essences of being is, in the sight of God, greater and more honored than countless souls. Firm and steadfast steps are needed to tread upon the heads of those ancient idols which people have taken besides God, and to enter the Pole of Paradise, in the shadow of whose leaf all infinite paradises dwell.

1 ای حبیب محبوب میفرماید که قاصدان این سماء قدس اعظم را سلّم قدم باید تا بر او قدم گذاشته بمکامن عزّ بقا و مقاعد قدس اعلا درآید و عریان از ماسوی در این میدان تواند جولان نماید در اینصورت چنین هیاکل که بر رفرف انقطاع راکب شوند و بجبروت ارتفاع ارتقی جویند بسیار کم ملاحظه شوند تالله نفسی از این جواهر وجود عندالله از نفوس لایحصی معظّمتر و معزّزتر قدم محکم مستحکم باید که بر رؤوس هیاکل قدمیّهٔ مجعوله که ناس من‌دون الله اخذ نموده‌اند گذارد و بقطب جنان که جمیع جنّات لانهایه در ظلّ ورقهٔ آن ساکنست درآید

2 Say: The Holy Paradise hath appeared in the Most Great Paradise. Can there be found a Paradise greater than the Paradise of thy Most Glorious Lord? Nay, by My Most Exalted Beauty! Thus hath Paradise been created in the origination of this time, but most of the people perceive not.

2 قل قد ظهر جنّة القدس فی فردوس الأعظم هل توجد رضوان اعظم من رضوان ربّک الأبهی لا فوجمالی العلیّ الأعلی کذلک خلق الرّضوان فی بدع هذا الزّمان ولکنّ النّاس اکثرهم لا یشعرون

3 In this case, one must purify one's vision from the acceptance or rejection of all, and at all times promote the imperative Cause of the All-Merciful, the Sovereign of possibility, with pure utterance. Whoso believeth, it is to his own benefit, and

3 در این صورت باید نظر را از ردّ و قبول کلّ مطهّر داشت و بساذج بیان تبلیغ امر مبرم رحمن و سلطان امکانرا در کلّ اوان نمود من آمن فلنفسه و من اعرض فانّ النّار مثوی المعرضین

whoso turneth away - verily the Fire is the abode of them that turn aside. Sufficient is this abasement for those who turn away, that they have taken a non-existent thing as their object of worship and deemed it worthy of adoration, while they remain veiled from and turn away from the Sovereign Purpose Who disdaineth to attribute the station of created things to these servants in the name of their Creator.

همین ذلّت معرضین را کفایت میکند که مفقودیرا معبود اخذ نموده‌اند و مسجود خود دانسته‌اند و از سلطان مقصود که ننگ داشته نسبت مخلوقیّت این عباد را باسم خالق خود منسوب فرماید محتجب و معرضند

4 And this glad-tiding hath been sent down from the heaven of the Throne, which I am to convey to that honored one: O beloved! I have breathed My merciful Spirit into thy spirit. Speak thou unveiled and unhindered, and by My power and might, raise such a cry in this perishable world that all created things and possibilities may be shaken and trembled. By God! These are the days of the Most Great Earthquake, the Most Great Trump, the Most Noble Breath, and the Most Glorious Blast. Blow thou the trumpet between earth and heaven, and regard all things as like unto a handful of clay, nay, more insignificant than that, for they are as nothing except for those who have freed themselves from all else and turned their faces toward My Face in this shining, wondrous, luminous and radiant Temple.

4 و این بشارت از سماء عرش نازل که بآنحضرت ابلاغ دارم ای حبیب نفس رحمانیم در نفست دمیدم بی نقاب و حجاب ناطق شو و بقوّة و قدرة سلطانی در دنیای فانی صیحه زن بصیحه‌ئیکه جمیع موجودات و ممکنات به زلزله و حرکت آیند تالله این ایّام زلزال اکبر و صور اعظم و نفحهٔ اکرم و نقرهٔ انخم است بدم در صور مابین ارض و سماء و جمیع اشیاء را مثل و شبه کفّ طین ملاحظه نما بل احقر من ذلک لأنّها معدومة الّا من خلّص نفسه عن دونی و توجّه بوجهی فی هذا الهیکل المشرق البدیع اللّمیع المنیر

INBA38:256x

BH00006

Lawh-i-Sarraj
To: Ali Muhammad Sarraj

1 He is the Answerer

1 هو المجیب

2 Your letter was presented before the Throne and reached the station wherein naught but Him is known, and its contents were beheld by the gaze of God. You had asked how it is possible for the letter of the Most Exalted to be transformed into the most debased, or for affirmation to be turned to negation, or for the celestial fruit to be deprived of its refinement, or for the mirror to remain deprived of the effulgent rays of the Sun of meanings. Most excellent is what you have asked, and you are among those who question.

2 نامهٔ آن جناب بین یدی العرش حاضر و بر مقرّ انّه لا یعرف بما سواه واصل و ما فیه بلحاظ الله ملحوظ آمد سؤال شده بود از اینکه چگونه میشود که حرف علّیّین بسجّین تبدیل شود و یا اثبات بنفی راجع گردد و یا ثمرهٔ جنیّه از لطافت ممنوع شود و یا مرآت از اشراقات انوار آفتاب معانی محروم ماند فنعم ما سألت و کنت من السّائلین

3 Your question was most acceptable, for today it behooveth every soul who is unable to comprehend the divine mysteries to seek from the fountain of divine knowledge and the river of

3 بسیار سؤال شما مقبول افتاد چه که الیوم لازم است هر نفسی که از عرفان معضلات مسائل الهیّه عاجز شود از شریعهٔ علم ربّانیّه و فرات

celestial wisdom, that perchance they may drink a drop thereof and find repose upon the couch of certitude and tranquility. We beseech God to raise you to a station wherein you shall behold the Ancient Beauty with your own eyes and be detached from the sight of all the worlds, and hear His melodies with your own ears and be detached from the hearing of all creation, and know His Self with your heart and be detached from the hearts of all who are in the heavens and earth, and purify you from the dust of this world and all that is therein, to such extent that you shall hear from all things that there is no God but Him, and that the Most Exalted One is His splendor in the Supreme Concourse, His radiance between earth and heaven, and His grandeur unto all who are in the kingdom of command and creation. Thus doth every thing speak, if thou be of them that hear.

حکمت صمدانیّه سائل و آمل گردد که شاید برشحی از آن مشروب شود و بر بساط سکون و ایقان مستریح گردد و نسأل الله بأن یصعدک الی مقام تشهد جمال القدم ببصرک و تنقطع عن بصر العالمین و تسمع نغماته بأذنک و تنقطع عن اذن الخلایق اجمعین و تعرف نفسه بقلبک و تنقطع عن افئدة کلّ من فی السّموات و الأرضین و یطهّرک عن دنس الدّنیا و ما فیها بحیث لن تمرّ علی شیء الّا و قد تسمع منه بأنّه لا اله الّا هو و انّ طلعة الأعلی لبهائه فی الملإ الأعلی و ضیائه بین الأرض و السّمآء و کبریائه لمن فی ملکوت الأمر و الخلق و کذلک ینطق کلّ شیء ان انت من السّامعین

4 For today it hath been ordained by God that every soul should observe and ponder His Cause with their own eyes, ears and heart, that they may be illumined by the dawning splendors of the Sun of meanings through the wondrous mercy of the All-Merciful and the outpourings of the All-Glorious. The cause that hath deprived all people from attaining the presence of God and occupied them with all else is that they have contented themselves with mere conjecture and with what they have heard from their peers. They have walked the perilous paths of blind imitation and been deprived of the ways of detachment. The divine Cause hath ever shone forth like unto the luminous morn. That some have remained veiled from perceiving it is due to their having sullied their ears and hearts with the sayings of men. Otherwise, were they to fix their gaze upon the divine standard of knowledge, they would never be deprived of the path of guidance.

4 چه که الیوم بر هر نفسی من عند الله فرض شده که بچشم و گوش و فؤاد خود در امر او ملاحظه نماید و تفکّر کند تا از بدایع مرحمت رحمن و فیوضات حضرت سبحان باشراقات شمس معانی مستنیر و فایز شود و علّتی که جمیع ناس را از لقآء الله محروم نموده و به ما سواه مشغول داشته اینست که بوهم صرف کفایت نموده‌اند و بآنچه از امثال خود شنیده قناعت کرده‌اند براههای مهلک تقلید مشی نموده‌اند و از مناهج تجرید محروم شده‌اند امر الهی لازال چون صبح نورانی ظاهر و لایح بوده اینکه بعضی از ادراک او محتجب مانده‌اند نظر بآن است که گوش و قلب را بآلایش کلمات ناس آلوده‌اند والّا اگر ناظر باصل میزان معرفت الهی باشند هرگز از سبیل هدایت محروم نگردند

5 Now let that honored one consider that the matter is of two kinds: Either the followers of the Bayan acknowledge divine power or they do not. If they do not acknowledge it, we have no words for such souls, for they are counted among the former peoples who considered God's hand to be chained up, as the Lord of Glory hath informed in His exalted Word: "God's hand is chained up." But if they acknowledge the wonders of divine power, then dwelling upon such questions would be idle and vain, for powerlessness is the attribute of creation, while that Ancient Being hath ever been and shall ever be seated upon the throne of might and power. Should He so will, with one word He can cause all on earth to ascend to the heavens of His command, and with another word return them to the lowest ranks of creation, and none may say why or wherefore. Whoso says otherwise has indeed disbelieved in God, turned away from

5 حال خود آن جناب ملاحظه نماید امر از دو قسم بیرون نه یا آنکه اهل بیان مقرّند بقدرت الهیّه یا نه اگر معترف نیستند باین نفوس حرفی نداریم چه که از ملل قبل محسوبند که ید الله را مغلول دانسته‌اند چنانچه ربّ العزّة خبر داده بقوله تعالی ید الله مغلولة و اگر معترفند ببدایع قدرت ربّانی در این صورت اعتکاف باینگونه مسائل لغو بوده و باطل خواهد بود چه که عجز شأن خلق بوده و آن ذات قدم لازال بر عرش قدرت و اقتدار مستوی و اگر اراده فرماید بحرفی جمیع من علی الأرض را بسموات امر متصاعد فرماید و بحرف دیگر بادنی رتبهٔ خلق راجع نماید و لیس لأحد ان یقول لم و بم و من قال فقد کفر

His power, warred against Him, disputed His sovereignty, and is accounted among the ungodly in the tablets of might, well-preserved.

بالله و اعرض عن قدرته و حارب بنفسه و نازع بسلطانه و کان من المشرکین فی الواح عزّ حفیظ

6 He is likewise able to raise up the Manifestation of His Self among His creatures whenever He willeth, and at the time of His appearance, proof and evidence must be sought from the Manifestation Himself. If He produces that proof which hath ever existed among men, then delay is vain. Nay, should all who are in the heavens and on earth tarry for less than a moment, they would be reckoned among the denizens of fire, even should they all lay claim to divine authority. He exalteth whomsoever He willeth and abaseth whomsoever He pleaseth. He shall not be questioned about His doings.

6 و همچنین قادر است باینکه هر وقت اراده فرماید مظهر نفس خود را در بین بریّه مبعوث نماید و در حین ظهور باید از نفس ظهور او تعالی حجّت و دلیل خواست اگر بآن حجّتی که لازال مابین ناس بوده اتیان فرمود دیگر توقّف باطل است بلکه اگر کلّ من فی السّموات و الأرض اقلّ من حین توقّف نمایند از اهل نار محسوب اگرچه جمیع ادّعای ولایت نمایند عزیز میکند هر که را اراده فرماید و ذلیل میفرماید هر که را بخواهد لا یسأل عمّا یفعل

7 Now let that soul observe with fairness: if One should appear with all the divine powers and furthermore produce that proof whereby religion hath ever been established among men and God's Cause confirmed amongst His creatures, and yet someone should turn away from such a Manifestation Who is none other than the Manifestation of God Himself, and not content with mere rejection, should arise to slay Him - what judgment should be passed on such a soul? Say: His judgment resteth with God Who decreeth what He pleaseth according to truth, but the people perceive not. Hath such a thing ever been permissible in any age or religion? Nay, by His Self, the All-Merciful, the Most Compassionate!

7 حال آن جناب بانصاف ملاحظه نمایند اگر نفسی بجمیع شئونات قدرتیّهٔ الهیّه ظاهر شود و علاوه بر آن اتیان نماید بآن حجّتی که لازال بآن اثبات دین ناس شده و امر الله بین بریّهٔ او ثابت گشته و مع‌ذلک از چنین ظهور که نفس ظهور الله بوده نفسی اعراض نماید و باعراض هم کفایت ننموده بر قتلش قیام نماید آیا بر چنین نفسی چه حکم جاری قل حکمه عند الله یحکم ما یشآء کما حکم بالحقّ ولکنّ النّاس هم لا یشعرون آیا در هیچ عهدی و ملّتی چنین امری جایز بوده لا فونفسه الرّحمن الرّحیم

8 Should they say this Manifestation ought not to have appeared, as the ungodly claimed, then God's power and will would be dependent on the will of His creatures. Immeasurably exalted is He above this! Thus in the year sixty all people, learned and ignorant alike, were deprived of the truth through such meaningless utterances, descending from the heights of immortality to the depths of extinction, while imagining themselves seated upon the loftiest seats of faith. Evil is that which they have imagined within themselves, and they were among those recorded as deluded in the Mother Book.

8 اگر بگویند این ظهور نباید ظاهر شود چنانچه مشرکین گفته‌اند در این صورت قدرت و ارادهٔ حقّ منوط و معلّق بارادهٔ خلق میشود فتعالی عن ذلک علوّاً کبیراً چنانچه در ظهور ستّین کلّ ناس از عالم و جاهل باین سخنهای مزخرف بی‌معنی از حقّ محروم شده‌اند و از علّیّین بقا بسجّین فنا راجع گشته‌اند و بگمان خود بر اعلی مقعد ایمان مستقرّند فبئس ما ظنّوا فی انفسهم و کانوا من المتوهّمین فی امّ الألواح مذکورا

9 In any case, withdraw thy gaze from all else but God, fix it upon the Truth and upon that which appeareth from Him, for all else was and shall ever be utter nothingness. If today all who are in the heavens and on earth were to become Letters of the Bayan - which are a hundred thousand times greater than the Letters of the Furqan - and were to hesitate for less than that in this Cause, they would be accounted with God as among the rejectors and reckoned among the letters of negation.

9 باری نظر را از ما سوی الله بردار و بحقّ ناظر شو و به ما یظهر من عنده چه که دون او لاشیء محض بوده و خواهد بود و اگر الیوم کلّ من فی السّموات و الأرض حروفات بیانیّه شوند که بصدهزار رتبه از حروفات فرقانیّه اعظم و اکبرند و اقلّ من آن در این امر توقّف نمایند از معرضین عندالله محسوبند و از احرف نفی منسوب

10 God, exalted and glorified be He, bears no likeness, connection, resemblance or comparison to anyone. All are honored and glorified according to their recognition of Him. The Beauty of the All-Glorious is established upon the throne of the All-Merciful, and the light of His grace's sun shines equally upon all things. All in the kingdom stand in one rank before His grace, and no atom hath superiority over another save in its swiftness to recognize God and attain His presence. Blessed is he who knoweth Him by His Self and is detached from all else.

10 حقّ جلّ و عزّ را باحدی نسبت و ربط و مشابهت و مشاکلت نه و کلّ به نسبتهم الی عرفانه مفتخر و معزّز بوده و خواهند بود جمال سبحان بر عرش رحمن مستوی و پرتو انوار شمس فضلش بر کلّ اشیاء بالسّویّه اشراق و تجلّی فرموده و جمیع من فی الملک بین یدی الفضل در صقع واحد قائمند و ذرّه را بر ذرّه افتخار و زیادتی نه الّا بسبقتها الی عرفان الله و لقائه فطوبی لمن عرفه بنفسه و انقطع عمّا سواه

11 O 'Ali! Hearken unto the call of God and enter a station that was and ever shall be sanctified from names, lest thou be deprived of any of the names of that Beauty to Whom all names point, that Sovereign by Whose Pen's decree the Kingdom of Names was created. By God, besides Whom there is none other God! The purpose of these words is that perchance thou and a few others might rend asunder the veils and enter the sanctified tabernacle of the Beloved, Who is sanctified above the doubts and imaginings of all creation. Otherwise, verily, He is exalted above the approach or withdrawal of all created things, and sanctified above all the worlds.

11 ای علیّ بشنو ندآء الله را و بمقرّی وارد شو که لازال مقدّس از اسماء بوده و خواهد بود تا بهیچ اسمی از جمال مسمّی و سلطانی که بارادهٔ قلمش ملکوت اسماء خلق شده محروم نگردی فوالله الّذی لا اله الّا هو که مقصود از این بیان آن است که شاید آن جناب و معدودی خرق حجاب نموده بسرادق قدس محبوب که مقدّس از ظنون و اوهام عباد بوده درآیند والّا انّه لمتعالی عن اقبال الخلق و اعراضهم و مقدّس عن العالمین

12 When the Sun is shining, would it be fitting for anyone to ask how the light of the stars might be obtained, when he observes that the sun's light hath made it to disappear? Nay, at such a time the stars themselves seek the darkness of night and turn away from the light of day, for the radiance and brightness of the stars are visible at night, but vanish and disappear at the dawning of the Day-Star. Glorified be He above all similitudes and comparisons! For His Beauty's Day-Star hath ever been shining; none existed with Him, and all else was created in the earthly realms through His contingent Will, and unto Him shall all return. Verily, in His seat of unapproachable might and station of transcendent glory, He hath ever been and shall ever be sanctified above all things. Most strange it is that people should marvel and be perplexed at the changing and replacing of names, when at all times they witness with their outward eyes the changing and replacing of the Manifestations of the Names and their Dawning-Places. Yet they remain so veiled by imaginary veils and words of misbelief that they have become heedless of that which they observe with their own eyes.

12 آیا در حین اشراق شمس لایق است نفسی سؤال نماید که چگونه میشود نور انجم اخذ شود و حال آنکه ملاحظه مینماید که نور آفتاب روشنی او را معدوم نموده بلکه در این مقام نجوم طالب ظلمت لیلند و از نور نهار معرض چه که قدر و ضیاء نجوم در لیل مشهود است و از تجلّی نیّر یوم معدوم و مفقود میگردند فسبحانه عن المثل و الأمثال چه که لازال نیّر جمالش مستضیء بوده و احدی با او نبوده و کلّ ما سواه در امکنهٔ ترابیّه بمشیّت امکانیّه خلق شده‌اند و باو راجع خواهند شد و انّه جلّ و عزّ در مقعد امتناع و مقرّ ارتفاع خود لم‌یزل و لایزال مقدّس از کلّ بوده و خواهد بود بسیار عجیب است که از تغییر و تبدیل اسماء ناس تعجّب مینمایند و متحیّر شده‌اند با اینکه جمیع در کلّ حین تغییر و تبدیل مظاهر اسماء و مطالع آن را ببصر ظاهر مشاهده مینمایند و مع‌ذلک بحجبات وهمیّه و کلمات شرکیّه چنان محتجب مانده‌اند که از آنچه ببصر ملاحظه مینمایند غافل شده‌اند

13 O questioner! Consider not the divine names and attributes to be illusory. Know that all created things between earth and heaven have been and will continue to be manifestations of the

13 ای سائل اسماء و صفات الهی را موهوم مدان بدان که جمیع اشیاء از آنچه مابین ارض و سماء

names and dawning-places of the attributes of God - exalted be His glory. The essential truth is that man has been created with the noblest rank and the most exalted station relative to other beings. If thou wouldst ascend to contemplate "No fault canst thou see in the creation of the All-Merciful," thou wouldst perceive no difference or imperfection in the creation of the All-Merciful and the dawning-places of His divine handiwork. Blessed is he who soareth in this atmosphere wherein the wings of the doubters have never flown.

خلق شده مظاهر اسماء و مطالع صفات حقّ تعالی شأنه بوده و خواهد بود غایت این است که انسان نسبت بدون خود اعظم رتبةً و اکبر مقاماً خلق شده و اگر در سماء ما تری فی خلق الرّحمن من تفاوت ارتقا نمائی در خلق رحمانی و مطالع صنع سبحانی تفاوت و فطور نبینی فطوبی لمن طار فی هذا الهوآء الّذی ما طارت فیه اجنحة المریبین

14 Consider now all these divine manifestations of names - the trees, branches, boughs and fruits, and likewise the flowers, blossoms and all that groweth upon the earth - how at first they appear with such freshness, delicacy and beauty, yet after a time they are all stripped of their fine raiment and return to the earth. How many ripe fruits undergo such change that their very fragrance becomes repellent to man. In brief, all things are subject to elevation and abasement, to change and transformation, except the universal Manifestations of God who are, in and of themselves, established and enduring.

14 و حال ملاحظه نما در جمیع این مظاهر اسمیّهٔ الهیّه از اشجار و افنان و اغصان و اثمار و هم‌چنین در اوراد و ازهار و کلّما ینبت علی وجه الأرض که در اوّل بچه مقدار طراوت و لطافت و نضارت ظاهر میشوند و بعد از مدّتی کلّ از خلع لطیفه عاری شده بارض راجع شوند چه مقدار از ثمرات جنیّه که تغییر نماید بشأنی که از رایحهٔ او انسان اجتناب نماید باری کلّ در علوّ و دنوّ و تغییر و تبدیل مگر مظاهر کلّیّهٔ الهیّه که بنفسه لنفسه قائم و باقیند

15 I swear by the Day-Star of inner meaning that the divine tongue speaketh according to the capacity and measure of the people, for most have not attained maturity. Otherwise, He would open such a gate of knowledge to the face of His servants that all who dwell in the heavens and earth would, through the outpourings of His Pen, find themselves independent of all knowledge save His own, and would remain established upon the thrones of tranquility. But owing to people's lack of capacity, the gems of divine knowledge and mysteries of eternal wisdom have remained preserved and concealed in the heaven of God's Will, and until now not a single letter thereof hath been revealed. The matter resteth in His hands. He doeth what He willeth and is not questioned about that which He willeth. He is the All-Knowing, the All-Informed.

15 قسم بآفتاب صبح معانی که لسان الهی بشأن و اندازهٔ ناس تکلّم میفرماید چه که اکثری از ناس ببلوغ نرسیده‌اند والّا بابی از علم بر وجه عباد مفتوح میفرمود که کلّ من فی السّموات و الأرض بافاضهٔ قلمیّهٔ او از علم ماسوی خود را غنیّ مشاهده نموده بر اعراش سکون مستقرّ میشدند و نظر بعدم استعداد ناس جواهر علم ربّانی و اسرار حکمت صمدانی در سماء مشیّت الهی محفوظ و مستور مانده و تا حین حرفی از آن نازل نشده و بعد الأمر بیده یفعل ما یشآء و لا یسأل عمّا شآء و هو العلیم الخبیر

16 If thou wouldst hear from this servant, cast away the wings of limitation and imitation and soar with the wings of detachment in this atmosphere of divine unity, that thou mayest find thyself sanctified from delusory doubts and skeptical allusions, and illumined with the lights of certitude. Hearken with the ear of thy heart unto the words of the All-Merciful, that perchance thy heart may be purified from the darkening dust of fancy which in these days hath encompassed all who dwell in the realm of being, and may return to the Most Sublime Vision.

16 و اگر از این عبد میشنوی پرهای تحدید و تقلید را بیفکن و بپرهای تجرید در این هوای قدس توحید پرواز کن تا از شبهات وهمیّه و اشارات ریبیّه خود را مقدّس یابی و بانوار یقین خود را منوّر بینی بگوش جان کلمات رحمانی را اصغا نما که شاید قلب از غبار مکدّرهٔ اوهام که در این ایّام کلّ من فی الملک را احاطه نموده مطهّر شده بمنظر اکبر راجع شود

17 When thou attainest unto this most holy, most mighty, most pure station, thou wilt observe that the intended meaning of all

17 و چون باین مقام اقدس امنع اطهر فایز شوی ملاحظه مینمائی که مقصود ما فی البیان که از

that hath been sent down from the heaven of the Will through the revelation of My previous Manifestation hath been and shall be this Manifestation. By Him Who holdeth the soul of Husayn within the grasp of His power! Nothing greater than this Cause hath been revealed in the Bayan.

سماء مشیّت ظهور قبلم نازل شده این ظهور بوده و خواهد بود فوالّذی نفس حسین فی قبضة قدرته که اعظم از این امر در بیان نازل نشده

18 Observe it with a penetrating and radiant vision that ye may become aware of the purpose of the holy, divine utterances. In all the pages, tablets, scrolls, scriptures, books and writings, He hath counseled all people and taken from them a covenant that they should not, at the time of the Manifestation, cling to anything that hath been created and thereby remain veiled from the Manifestation Himself, for on that Day nothing shall profit except through His leave.

18 ببصر منیر حدید در او ملاحظه نمائید تا بر مقصود کلمات قدس ربّانی مطّلع شوید و در جمیع اوراق و الواح و رقاع و صحف و زبر و کتب کلّ ناس را وصیّت فرموده و از جمیع اخذ عهد نموده که مباد در حین ظهور بشیئی از آنچه خلق شده متمسّک شوند و از نفس ظهور محتجب مانند چه که در آن یوم هیچ شیئی نفع نمی‌بخشد الّا بعد اذنه

19 To Vahid-i-Akbar He saith: "Await ye him whom God shall make manifest through His countenance, for ye were created for none other than to attain His presence, and He it is Who hath made all things dependent on His bidding. Beware, beware lest in the days of His manifestation ye be veiled by the Vahid of the Bayan, for that Vahid is but a creation in His sight. Beware, beware lest ye be veiled by the words revealed in the Bayan, for they are but His own words in the temple of His former manifestation."

19 به وحید اکبر میفرمایند و انتظروا من یذکرکم الله وجهه فانّکم ما خلقتم الّا للقائه و هو الّذی علّق کلّ شیء بأمره ایّاک ایّاک ایّام ظهوره ان تحتجب بالواحد البیانیّة فانّ ذلک الواحد خلق عنده و ایّاک ایّاک ان تحتجب بکلمات ما نزّلت فی البیان فانّها کلمات نفسه فی هیکل ظهوره من قبل

20 Now ponder these words of the Sovereign of names and attributes. With such conclusive verses and firm utterances, what excuse for turning away remaineth for any soul? Nay, by Him Who causeth the Spirit to speak within my breast, unless one completely turneth away from the Truth. The Vahid of the Bayan are the primal creation, and all others were created under their shadow.

20 حال در این کلمات سلطان اسماء و صفات تفکّر نمائید با این آیات محکمه و کلمات متقنه دیگر مجال اعراض برای نفسی باقی میماند لا فوالّذی انطق الرّوح فی صدری مگر آنکه بالمرّه از حقّ اعراض نماید و واحد بیان خلق اوّلیّه‌اند و ما دونهم خلقوا فی ظلّهم

21 And likewise to Vahid-i-Akbar He saith: "And perchance there shall come unto thee that concerning which thou hast asked about the exaltation of His mention and the elevation of His Cause. And verily those who are in the Bayan read these words, yet they neither perceive His manifestation nor believe in God Who created them through His previous Manifestation, and they slumber."

21 و هم‌چنین به وحید اکبر میفرمایند و ربّما یأتیک من انت قد سألت عن علوّ ذکره و ارتفاع امره و انّ من فی البیان یقرؤون تلک الکلمات و هم لا یلتفتون بظهوره و لا یؤمنون بالله الّذی خلقهم بظهور قبله و هم راقدون

22 As is now observed, all recite the Book of God and write by night and day, yet they have not understood a single letter of the Book. Rather, their only purpose in promoting it hath been and shall be naught but to establish and prove their leadership. Thus doth the Tongue of God, the Mighty, the All-Knowing, testify.

22 چنانچه حال ملاحظه میشود که کلّ تلاوت کتاب الله مینمایند و در لیل و نهار مینویسند و مع‌ذلک بحرفی از کتاب مستشعر نشده‌اند بلکه مقصود از ترویج جز تحقّق ریاست و اثبات آن نبوده و نخواهد بود کذلک یشهد لسان الله الملک العزیز العلیم

23 And He saith: "From the beginning of this Cause until before nine existences of creation are completed, they have not appeared. And all that thou hast seen from the sperm-drop until We clothed it with flesh - then wait until thou beholdest another creation. Say: Blessed be God, the best of creators."

23 و میفرمایند من اوّل ذلک الأمر الی قبل ان یکمل تسعة کینونات الخلق لم تظهر و انّ کلّما قد رأیت من النّطفة الی ما کسوناه لحماً ثمّ اصبر حتّی تشهد خلق الآخر قل فتبارک الله احسن الخالقین

24 And likewise to Azim He saith: "This is what We promised thee before when We answered thee. Wait until nine passeth from the Bayan, then say: Blessed be God, the best of originators."

24 و هم‌چنین به عظیم میفرمایند هذا ما وعدناک قبل الّذی اجبناک اصبر حتّی یقضی عن البیان تسعة فاذاً قل فتبارک الله احسن المبدعین

25 And He saith: "Observe thou the difference between the Qayyim and the Qayyum, then in the year nine ye shall attain unto all good."

25 و میفرمایند فلتراقبنّ فرق القائم و القیّوم ثمّ فی سنة التّسع کلّ خیر تدرکون

26 Now ponder these words somewhat, and likewise reflection is needed on the difference between Qayyim and Qayyum, for this servant is unable to interpret God's words due to the sorrows that have befallen him. By God, besides Whom there is none other God! The propagation of God's Cause hath compelled this servant to write this tablet, that perchance a few lamps may be illumined in the niche of possibility and arise through God's power to aid this lonely wronged one.

26 حال قدری در این کلمات تفکّر فرمائید و هم‌چنین در فرق قائم و قیّوم تفکّر لازم چه که این عبد از احزان وارده قادر بر تفسیر کلمات الله نه فوالله الّذی لا اله الّا هو که تبلیغ امر الله این عبد را بر تحریر این لوح مضطرّ نموده که شاید مصباحی چند در مشکاة امکان مستضیء شوند و بقدرة الله بر نصر این مظلوم فرید قائم گردند

27 Then all things weep for my tribulation and for what hath befallen me from those who were created by my word. Beyond all this, the matter hath reached such a state that although the revelation of divine holy verses descendeth like torrential rain from the heaven of will without pause or rest, and besides these there are divine manifestations and heavenly signs that have encompassed the world to such extent that previous peoples have acknowledged and confessed them, yet still must I present proofs and establish through evidence that Cause which hath ever been sanctified above proof - that perchance a few might ascend to the heaven of witnessing.

27 اذاً کلّ شیء یبکی علی ضرّی و بما ورد علیّ من الّذین هم خلقوا بقولی و از همه گذشته امر بمقامی منجرّ شده که با آنکه ظهور آیات قدس ربّانی بمثابهٔ غیث هاطل از سماء مشیّت من غیر مکث و سکون نازل و من دونها آیات قدرتیّه و ظهورات الهیّه که عالم را احاطه نموده بشأنی که ملل قبل مذعن و معترف شده‌اند مع‌ذلک باید بادلّه استدلال نمایم و امری را که لایزال مقدّس از دلیل بوده بدلیل ثابت نمایم که لعلّ معدودی بسماء شهود صعود نمایند

28 No greater injustice existeth in divine knowledge than that the Ancient Beauty should have to prove His own truth through aught but Himself, after being manifest as the sun at its meridian in the never-fading heaven. Soon shall they who have wronged the Self of God know to what retreat they shall return. And the ordained tribulations and confirmed afflictions have descended in such wise that none save God can reckon their measure. At every moment the spears of hatred from the direction of the enemies have been hurled at the Temple of Eternity. And verily the Manifestations of the Self of God came unto Me in the morning hours, weeping and lamenting, saying: "Alas for Joseph of God, the All-Subduing, the Self-Subsisting!

28 ظلمی فوق این در علم الهی نه که جمال قدم بدون خود استدلال بر حقّیّت خود نماید بعد از آنکه چون شمس در قطب زوال سماء لایزال مشهود و لایح است فسیعلم الّذین ظلموا نفس الله ایّ مرجع یرجعون و بلایای محتومه و قضایای مثبته بشأنی وارد که جز حقّ احدی بر احصای آن قادر نه در کلّ حین رماح بغضا از شطر اعدا بر هیکل بقا وارد و لقد جآءنی مظاهر نفس الله فی ضحی من الیوم یبکون و ینوحون قالوا یا اسفا علی یوسف الله المهیمن القیّوم فقد اودعوه عبیده فی الجبّ ثمّ فی انفسهم یستصرخون

His servants have cast Him into the pit, then within their own selves do they cry out in anguish."

29 Say: O people of the Bayan! Would ye slay the Primal Point whilst reciting His verses morning and evening? By God! Ye have committed what no people before you have committed, and to this do honored servants bear witness, if ye be of them that deny. Would ye slay God with the swords of self and passion, then occupy yourselves with His remembrance from your seats and cite His verses as proof? Thus hath every people dealt with God at the time of His manifestation in the Manifestation of His Self in every age, thus did they and thus would they continue to do. Say: Today the Pen of God, the Dominant, the Mighty, the Self-Subsisting, will not move upon the names of these ones, nor will the glance of God turn toward them, nor will the sweet fragrances of the Holy One, the Beloved of this Day, reach them.

29 قل يا ملأ البيان أ تقتلون نقطة الأولى و تقرؤون آياته فی کلّ عشیّ و بکور تالله قد فعلتم ما لا فعلت امم القبل و یشهد بذلک عباد مکرمون ان انتم تنکرون أ تقتلون الله بأسیاف النّفس و الهوی ثمّ علی مقاعدکم بذکره تشتغلون و بآیاته تستدلّون کذلک فعل کلّ امّة بالله حین ظهوره بمظهر نفسه فی کلّ عصر و کذلک فعلوا و کانوا ان یفعلون قل الیوم لن یحرّک علی اسمآء هؤلآء قلم الله المهیمن العزیز القیّوم و لن یرتدّ الیهم طرف الله و لن یأخذهم نفحات قدس محبوب الیوم

30 If the servants turn away from these holy divine verses and these sublime eternal manifestations, by what proof and evidence would they establish their religion? Say: O people of the Bayan! Gaze upon the Most Great Scene with the eye of truth, for with any other eye it cannot be perceived. Thus did my previous Manifestation declare: "Beware! Look upon Him with His eye, for whosoever looketh upon Him with any other eye shall never know Him." And after countless counsels to His servants regarding this Cause, He saith: "O my God! Thou knowest that I have not failed in counseling these people and in devising means for their turning unto God, their Lord, and their believing in God, their Creator," to the end of His words, may my spirit be a sacrifice for Him.

30 اگر عباد از این آیات قدس الهیّه و ظهورات عزّ صمدانیّه اعراض نمایند بچه حجّت و دلیل اثبات دین خود مینمایند بگو ای اهل بیان ببصر حقّ بمنظر اکبر ناظر شوید چه که ببصر دون خود مشهود نگردد اینست که ظهور قبلم میفرماید ایّاکم فانظروا الیه بعینه فمن ینظر الیه بعین سواه لن یعرفه ابداً و بعد از وصایای لایحصی عباد خود را در این امر میفرماید فیا الهی انت تعلم بأنّی ما قصّرت فی نصحی ذلک الخلق و تدبیری لاقبالهم الی الله ربّهم و ایمانهم بالله بارئهم الی آخر قوله روحی فداه

31 I swear by the Ancient Beauty that from these words which have flowed from the Pen of the All-Merciful, the hearts of all things are set ablaze, and every possessor of insight perceiveth from these words the lamentation and wailing of the Manifestation of Names and Attributes. Yet it increaseth not the wrongdoers save in delusion and loss. O Ali! Open the ear of thy heart and hearken unto the words of the All-Merciful which were revealed in the Qayyumu'l-Asma. He saith: "O Qurratu'l-'Ayn! Hold not forth Thy hand in the Cause, for the people are in drunkenness from the mystery, and verily unto Thee shall be the Return after this Dispensation, with a most great truth. There shalt Thou reveal of the mystery a mere needle's eye in the most great Sinai, whereupon the Sinaites shall perish at the dawning of a drop of that crimson, all-compelling light, by God's leave, the All-Wise. And He, verily, hath been unto Thee, by the truth, upon the truth, a guardian."

31 قسم بجمال قدم که از این بیان که از قلم رحمن جاری شده قلب کلّ اشیاء محترق گشته و هر ذی بصری از این کلمات نوحه و حنین مظهر اسماء و صفات را ادراک مینماید ولکن لا یزید الظّالمین الّا غروراً و خساراً ای علیّ گوش جان بگشا و کلمات رحمن که در قیّوم اسماء نازل شده اصغا نما که میفرماید یا قرّة العین لا تجعل یدک مبسوطة علی الأمر لأنّ النّاس فی سکران من السّرّ و انّ لک الکرّة بعد هذه الدّورة بالحقّ الأکبر هنالک فأظهر من السّرّ سرّاً علی قدر سمّ الابرة فی الطّور الأکبر لیموتنّ الطّوریّون فی السّینا عند مطلع رشح من ذلک النّور المهیمن الحمرآء باذن الله الحکیم و هو الله قد کان علیک بالحقّ علی الحقّ حفیظا

32 And now the Return is manifest and the Sinaites are extinct and lost, as can be witnessed. And though He declareth that the Sinaites shall become as dead, as nothing, and non-existent, yet they marvel that the fruit of the Tuba tree should become colocynth, as indeed they have asked about this very thing, or that the trumpet blast of the highest heaven should be transformed into the lowest depths. The divine Cause hath never been and shall never be limited. All the mirrors of created things, if they face the Sun of the heaven of pre-existence in their time, shall manifest, reveal, reflect and display within themselves all the lights of that Sun. But as soon as they turn away, all is taken from them. Observe then the sun and the mirrors, that thou mayest find a way to that which the Spirit imparteth unto thee.

32 و حال کرّة ظاهر و طوریّون معدوم و مفقود چنانچه مشاهده میشود و با اینکه میفرماید طوریّون میّت و لاشیء و معدوم میشوند معذلک تعجّب مینمایند از اینکه ثمرهٔ طوبی حنظل شود چنانچه بعینه همین را سؤال کرده‌اند و یا صور علّیین بسجّین تبدیل گردد لازال امر الهی محدود نبوده و نخواهد بود کلّ مرایاء موجودات اگر در حین بشمس سماء قدم مقابل شوند در کلّ انوار شمس ظاهر و لایح و منطبع و مرتسم و بمجرّد انحراف از کلّ اخذ میشود فانظر فی الشّمس ثمّ فی المرایا لکی تجد الی ما یلقیک الرّوح سبیلا

33 Ibn-i-Nabil the Most Exalted hath written to prove the Cause of God according to that which God cast upon his heart, and in the beginning he cited this verse which was sent down from the heaven of the Will of My previous Manifestation - exalted be His mention: "Say: O God! Thou art the God of Gods! Thou givest Divine station unto whomsoever Thou willest, and takest it away from whomsoever Thou willest," and so forth. And likewise: "Say: O God! Thou art the Lord of the heavens and of the earth! Thou givest Lordship unto whomsoever Thou willest, and takest it away from whomsoever Thou willest," and so forth. Despite the King of existence having declared with such explicitness that He bestoweth Divinity and Lordship upon whomsoever He willeth and taketh them away from whomsoever He willeth, can an omnipotent God Who taketh away the station of Divinity and Lordship - which are the most exalted of stations - be powerless to remove from a temple His Own Name, or to transform sweetness into bitterness? Glory be unto God above that which the servants imagine concerning His power, and exalted be He above their descriptions! Observe now in what atmosphere the Bird of Power and Grandeur soareth, while the people remain halted in what places. What meaning have they given to the verse "He, verily, hath power over all things," and what have they understood from "He doeth what He willeth and shall not be asked of His doings"?

33 ابن نبیل مرفوع در اثبات امر الله بما القی الله علی فؤاده الواحی نوشته و در ابتدا باین آیه که از سماء مشیّت ظهور قبلم نازل شده استدلال نموده قوله عزّ ذکره قل اللّهمّ انّک انت الهان الالهین لتؤتینّ الألوهیّة من تشآء و لتنزعنّ الألوهیّة عمّن تشآء الی آخر و کذلک قل اللّهمّ انّک انت ربّاب السّموات و الأرض لتؤتینّ الرّبوبیّة من تشآء و لتنزعنّ الرّبوبیّة عمّن تشآء الی آخر با آنکه سلطان وجود باین صریحی فرموده که عطا میفرماید الوهیّت و ربوبیّت را بهر نفسی که اراده فرماید و اخذ میفرماید از هر که بخواهد خداوند قادری که مقام الوهیّت و ربوبیّت که اعلی مقامات است اخذ فرماید قادر نیست بر اینکه از هیکلی قمیص اسم خود را نزع نماید یا آنکه حلوی را بمرّ تبدیل فرماید سبحان الله عمّا یتوهّمون العباد فی قدرته فتعالی عمّا یصفون حال مشاهده نمائید که طیر قدرت و عظمت در چه هوا طیران مینماید و ناس در چه اماکن توقّف نموده‌اند آیا آیهٔ انّه علی کلّ شیء قدیر را چه معنی نموده‌اند و از یفعل ما یشآء و لا یسأل عمّا شآء چه ادراک کرده‌اند

34 O servants! Take fast hold of the Most Firm Handle and turn from the darkness of ignorance to the dawning-place of divine knowledge. Would that the people of the Bayan would ponder the blessed verse that Ibn-i-Nabil hath mentioned, that perchance they might pass from the paths of fancy onto the highway of certitude. O 'Ali! Drink thou a draught of this sweet, life-giving water that lieth concealed in the darkness of the words of the King of Names and Attributes, that thou

34 ای عباد از اوهن بیوت برکن شدید متمسّک شوید و از ظلمات جهل و نادانی بفجر منیر علم ربّانی توجّه نمائید و کاش اهل بیان در آیهٔ مبارکه که ابن نبیل ذکر نموده تفکّر نمایند که شاید از سبل وهم بصراط یقین درآیند ای علیّ یک قدح از این ماء عذب حیوان که در ظلمات کلمات سلطان اسماء و صفات مستور شده بیاشام

mayest be purified from the troubles of these days, the doubts of men, the hints of the heedless, and the insinuations of those who lead others astray, and that the gates of infinite divine knowledge may be opened before thy heart's face, until thou art convinced that the Ancient King hath power in one hour to honor and exalt all things with the bestowal of His most excellent names, and in another hour to take them away from all things. And verily I complain unto God of these servants, for they regard Me according to what is with them and not according to what is with Me, and they measure the Self of God by their own selves and His words by their words. By Him Who is Myself! Were all who are in the heavens and on earth to turn today unto God, He would teach them from the wonders of His knowledge that which would make them independent of all the worlds.

تا از کدورات ایّام و شبهات انام و اشارات غافلین و دلالات مغلّین پاک و مقدّس شوی و ابواب علوم نامتناهی ربّانی بر وجه قلبت مفتوح شود تا آنکه موقن شوی باینکه سلطان قدم قادر است بر آنکه در ساعتی جمیع اشیاء را بخلع اسماء حسنی مفتخر و معزّز فرماید و در ساعت اخری از جمیع اخذ نماید و انّی اشکو الی الله من هؤلآء العباد لأنّهم ینظرون الیّ بما عندهم لا بما عندی و یقاسون نفس الله بأنفسهم و کلماته بکلماتهم فوالّذی نفسی نفسه لو ینقطعنّ الیوم کلّ من فی السّموات و الأرض و یقبلنّ الی الله لیعلّمهم من بدایع علمه ما یغنیهم عن العالمین

35 In this grievous year, certain servants have asked questions of this sort, and this servant, present before the Throne, hath written and sent forth decisive, healing, and sufficient answers. Strange that you have not seen them. And in this land too some have cast forth doubts, that perchance they might veil holy souls with the veils of previous utterances. Yet they are heedless that one who soareth in the sublime atmosphere of divine holiness and gathereth from the harvest-fields of infinite divine knowledge will not be hindered or deprived by fanciful doubts. Say: Whosoever hath attained unto the Most Great Ocean will not turn unto a mirage in the desert, nor will he drink of boiling water. Although it beseemeth not the Most Exalted Pen to be tainted with mention of the words of the malicious ones, yet with regard to the proclamation of divine messages there is no escape, that perchance some ignorant one may enter the ocean of knowledge, or some wanderer in the valley of heedlessness and forgetfulness may, through the grace of the All-Merciful, step forth. And verily He guideth whom He willeth unto the path of Baha, and He is powerful over all things.

35 و در این سنهٔ شداد بعضی از عباد اینگونه مسائل سؤال نموده‌اند و عبد حاضر لدی العرش جوابهای محکمهٔ شافیهٔ کافیه نوشته ارسال داشته عجب است که شما ندیده‌اید و در این ارض هم بعضی از شبهات القا نموده‌اند که شاید نفوس قدسیّه را بحجبات کلمات قبلیّه محتجب دارند ولکن غافل از اینکه نفسی که در هوای بافضای قدس الهی طیران نمود و از خرمنهای علوم نامتناهی ربّانی القاط فرمود بشبهات وهمیّه ممنوع نشود و محروم نگردد قل من ورد علی بحر الأعظم لن یلتفت الی سراب بقیعة و لن یشرب من مآء الحمیم اگرچه لایق نه که قلم اعلی بذکر کلمات اولو البغضآء بیالاید و یا حرکت نماید ولکن نظر بتبلیغ رسالات ربّانی مفرّی نه که شاید جاهلی بحر علم درآید و یا گم‌گشتهٔ وادی غفلت و نسیان بین رحمن خرامد و انّه لیهدی من یشآء الی صراط البهآء و انّه علی کلّ شیء قدیر

36 But this mention and exposition is for souls who are truly seeking the path of guidance. Otherwise, the pure Salsabil will not benefit one sick with rancor and hatred. Even as today most of the people of the Bayan have witnessed with their own eyes all the manifestations of power and divine conditions and revealed verses, and heard them with their own ears; nevertheless they have risen up with such hatred that mention of it is impossible, save for him whose sight God hath opened, and whom He hath aided in His Cause, and brought forth from the darkness of idle fancy, and guided unto His glorious and praiseworthy path. They have clung to matters that were never mentioned

36 ولکن این ذکر و بیان برای نفوسی است که فی‌الحقیقه طالب سبیل هدایت باشند والّا علیل غلّ و بغضا را سلسبیل طاهر ننماید چنانچه الیوم اکثری اهل بیان جمیع ظهورات قدرتیّه و شئونات الهیّه و آیات منزله را بچشم خود دیده‌اند و بگوش خود شنیده‌اند مع‌ذلک ببغضی قیام نموده‌اند که ذکر آن ممکن نه الّا من فتح الله بصره و ایّده علی امره و اخرجه عن ظلمات الوهم و هداه الی صراطه العزیز الحمید و تمسّک

by God, and are so heedless that they prostrate before stone while turning away from the Most Sublime Vision and the Most Manifest, Most Luminous Beauty. O Lord of all worship! The hair of one who worshippeth Thee is better than he. Say: O 'Ali, today you and that which you worship are equal in God's sight. Whoso among you believeth hath gained safety from the greatest terror, and whoso turneth away hath strayed from God's path. This indeed is the truth, and after truth there is naught but error.

باموری جسته‌اند که لم‌یزل عندالله مذکور نبوده و بشأنی غافلند که بحجر ساجد شده‌اند و از منظر اکبر و جمال اظهر انور معرض گشته‌اند ورب معبود شعر من عابديه خير منه ان يا علیّ قل اليوم انتم و معبودكم عند الله فی حدّ سوآء فمن آمن منكم فقد امن من فزع الأكبر و من اعرض فقد خرج عن صراط الله و انّ هذا لهو الحقّ و ما بعد الحقّ الّا الضّلال

37 Beware, beware, O people of the Bayan, lest ye deny God and war against the Manifestation of His Self and dispute with Him Who hath come to you from the Dawning-Place of the Cause with manifest sovereignty. Do ye imagine that the Cause of God will be hindered by the opposition of the opposers, or that the lights of the eternal Sun will be veiled by the veils of dark souls? Nay, by Him Who speaketh within my breast and hath sent me with the truth and dispatched me unto all the worlds!

37 ايّاكم ايّاكم يا ملأ البيان لا تكفروا بالله و لا تحاربوا بمظهر نفسه و لا تجادلوا بالّذی جآءكم عن مشرق الأمر بسلطان مبين آيا گمان مينمائيد كه امر الله باعراض معرضين ممنوع شود و يا انوار شمس عزّ باقی باكمام انفس ظلمانی مستور ماند لا فوالّذی نطق فی صدری و بعثنی بالحقّ و ارسلنی علی العالمين

38 Consider the doubts which they who have joined partners with God have instilled into the hearts of the people of this land. "Is it ever possible," they ask, "for gold to be transmuted into copper?" Say, Yes, by my Lord, it is possible. Its secret, however, lieth hidden in Our Knowledge. We will reveal it unto whom We will. Whoso doubteth Our power, let him ask the Lord his God, that He may disclose unto him the secret, and assure him of its truth. That copper can be turned into gold is in itself sufficient proof that gold can, in like manner, be transmuted into copper, if they be of them that can apprehend this truth. Every mineral can be made to acquire the density, form, and substance of each and every other mineral. The knowledge thereof is with Us in the Hidden Book.

38 و بعضی از مشركين از جمله شبهات كه در اين ارض القا نموده‌اند اينست كه آيا ميشود ذهب نحاس شود قل ای وربّی ولكن عندنا علمه نعلّم من نشآء بعلم من لدنّا و من كان فی ريب فليسأل الله ربّه بأن يشهده و يكون من الموقنين و در رسيدن نحاس برتبهٔ ذهبيّت همان دليلی است واضح بر عود ذهب بحالت اوّل لو هم يشعرون جميع فلزّات بوزن و صورت و مادّه يكديگر ميرسند ولكن علمه عندنا فی كتاب مكنون

39 We say the knowledge of the deniers hath not ascended to this station that they might understand gold becometh copper. They have not even understood so much as that it becometh dust - this station which hath been evident to every person of insight, that all appeareth from dust and returneth to dust. And dust in worth and value is lesser than copper, for it is counted among bodies while copper is among metals, and this is most obvious and evident. And were people found worthy and mature, assuredly some of the hidden divine sciences would be mentioned at this point. But what is decreed is decreed. To every person of insight it is evident that God, exalted be His mention, hath been and ever shall be powerful over all things. Assuredly if He willeth, by His mere will He transformeth gold

39 ميگوئيم علم معرضين باين مقام صعود ننموده كه ادراک نمايند ذهب نحاس ميشود آنقدر هم ادراک ننموده كه تراب ميشود اين رتبه كه مشهود هر ذی شعوری بوده كه كلّ از تراب ظاهر و بتراب راجع و تراب در قدر و قيمت ارخص از نحاس است چه كه او از اجسام محسوب و نحاس از اجساد و اين بسی ظاهر و هويدا است و اگر ناس لايق و بالغ مشاهده ميشدند هرآينه در اين مقام ذكر بعضی از علوم مستورهٔ الهيّه ميشد ولكن قضی ما قضی بر هر ذی بصری مشهود است كه حقّ تعالی ذكره بر كلّ شیء قادر بوده و خواهد بود البتّه اگر بخواهد بمجرّد اراده ذهب را بنحاس تبديل ميفرمايد و اين

to copper, and this impotence existeth and is witnessed in created things. And verily He is the Powerful, the Mighty, the Able, the Praiseworthy.

عجز در موجودات موجود و مشهود و انّه لهو المقتدر العزیز القادر المحمود

40 Fix your eyes upon the Supreme Horizon, having cleansed your vision, and detach yourselves from trees that neither profit nor bear fruit. This is among the wondrous commands of God - let him who will, accept it, and him who will, reject it. Whoso accepts it does so to his own benefit, and whoso rejects it does so to his own loss. Verily, He is sanctified above all created things.

40 نظر را مطهّر نموده بمنظر اکبر توجّه نمائید و از اشجار لایغنی و لایثمر منقطع شوید اینست از بدایع امر الهی فمن شآء فلیقبل و من شآء فلیعرض فمن اقبل فلنفسه و من اعرض فلها و انّه لهو المقدّس عن الخلایق اجمعین

41 Consider Satan, who was a teacher in the celestial realm, renowned throughout the highest concourse and the cities of names by his beautiful appellations, yet through one act of rejection fell from the company of the Most High to the nethermost depths. Thus does your Lord do as He pleases, if you be of those endowed with certitude. Furthermore, consider how the Ancient House, which was the Ka'bah of all beings and the circumambulation point of the Manifestations of Names and Attributes, was deprived of this supreme bounty. Reflect upon this, O people of insight! All things are captive in the grasp of divine power, and He is at all times able and mighty to do whatsoever He willeth. The influence of His all-encompassing power has never been, nor shall ever be, withheld from the manifestations of the contingent world.

41 در شیطان تفکّر نما که معلّم ملکوت بوده در ملأ اعلی و در مداین اسماء بأسماء حسنی معروف و بعد باعراضی از اعلی رفیق اعلی بادنی ارض سفلی مقرّ گرفته کذلک یفعل ربّک ما یشآء ان انت من الموقنین از اینها گذشته بیت عتیق که کعبهٔ موجودات بوده و محلّ طواف مظاهر اسماء و صفات چرا از این فضل کبری محروم شد اذاً تفکّروا یا اولو الألباب کلّ شیء در قبضهٔ قدرت الهی اسیرند و در کلّ حین بآنچه اراده فرماید قادر و مقتدر است و نفاذ قدرت محیطهاش در هیچ اوان از مظاهر امکان و اکوان سلب نشده و نخواهد شد

42 Not every ear is worthy to hear His hidden mysteries, nor every eye capable of beholding the celestial maidens of meaning confined within His knowledge. How many embodiments of tyranny have become renowned among the people clothed in the garment of justice, and how many essences of justice have become notorious wearing the garb of tyranny! Consider the idols, to which half of earth's inhabitants now bow in worship, taking them as gods besides God - they have fallen into this malady only because they have contented themselves with fancy and imitation, turning away from the Sovereign of Divine Unity. Indeed, today all names and attributes are manifest in one place and one station, save for those who have ascended unto God. Thus do We impart unto thee that thou mayest perchance purify thy heart and breast from the words of the world, and hearken unto that which the Spirit warbleth upon the branches of this Tree that hath encompassed all who are in the heavens and on earth.

42 اسرار مکنونهاش را هر گوشی لایق استماع نه و حوریّات معانی مقصورهٔ علمیّهاش را هر چشمی قابل مشاهده نه چه مقدار از هیاکل ظلم که بقمیص عدل بین عباد معروف شدهاند و چه مقدار از حقایق عدلیّه که در اثواب ظلم اشتهار یافتهاند نظر در اصنام نما که حال نصف من علی الأرض باو عاکف شدهاند و من دون الله معبود اخذ نمودهاند و باین مرض مبتلا نشدهاند مگر آنکه بوهم و تقلید اکتفا کردهاند و از سلطان توحید اعراض نمودهاند باری الیوم مظاهر کلّ اسماء و صفات در صقع واحد و موقف واحد مشهودند الّا من صعد الی الله کذلک نلقی علیک لعلّ تطهّر نفسک و صدرک عن کلمات العالمین و تسمع ما غرّد الرّوح علی افنان هذه السّدرة الّتی احاطت کلّ من فی السّموات و الأرضین

43 Say: O people of the Bayan! By God the Truth, this is not of Mine own accord, but rather through that which God hath spoken within My breast. That which hath appeared through

43 قل یا ملأ البیان تالله الحقّ لم یکن هذا من تلقآء نفسی بل بما نطق الله فی صدری و ما ظهر من سلطانی و جری من قلمی برهانی ثمّ حجّتی ثمّ دلیلی

My sovereignty and flowed from My Pen is My proof, My testimony, and My evidence, if ye be of the fair-minded. Say: By what proof did ye believe in 'Ali [the Bab] aforetime when He appeared with the truth and came unto you with a clear sovereignty? And by what evidence did ye acknowledge His verses, accept His proof, and submit to the manifestations of His Cause, the All-Encompassing, the Most Exalted, the Mighty, the Luminous?

ان انتم من المنصفين قل انتم بأىّ حجّة آمنتم بعلىّ من قبل حين الّذى ظهر بالحقّ و جآءكم بسلطان مبين و بأىّ برهان صدّقتم آياته و اذعنتم برهانه و خضعتم عند ظهورات امره المهيمن المتعالى العزيز المنير

44 Should ye say "We believed in Him for His own sake and deemed the testimony of His own Self sufficient above all else," then by God, this very Self hath arisen amongst humanity and appeared with the sovereignty of His Name, the Omnipotent, the Supreme, the Most High, the Most Great. And should ye say "We believed in the verses which God, the Mighty, the Subduing, the Powerful, revealed unto Him," then lo, His verses have filled the east of the earth and its west. Hearken then unto that which is revealed from the holy precincts, wherein can be heard from its breezes that which the ear of the Beloved heard in His holy ascension, then the ear of the Spirit in the heavens of the Cause, then the ear of Moses upon the Sinai of glory from the Speaking Tree of God, the Mighty, the Wise. Beyond these, this Youth hath appeared with a sovereignty that hath transcended all possibilities, to which the tongues of all beings bear witness, if ye be of those who hear.

44 و ان تقولوا انّا آمنّا به بنفسه و اكتفينا بحجّيّة نفسه عمّا سواه قل تالله هذا نفسه قد قام بين العباد و ظهر بسلطان اسمه المقتدر المهيمن العلىّ العظيم و ان تقولوا بأنّا آمنّا بما نزّل عليه من آيات الله العزيز الغالب القدير فتلك آياته ملأت شرق الأرض و غربها اذاً فاستمعوا لما يوحى عن شطر القدس الّذى يسمع من ارياحها ما سمع اذن الحبيب فى معراج القدس ثمّ اذن الرّوح فى سموات الأمر ثمّ اذن الكليم على طور العزّ عن شجرة الله النّاطق العزيز الحكيم و من دونهما قد ظهر هذا الغلام بسلطنة الّتى علت على الممكنات و يشهد بذلك السن الكائنات ان انتم من السّامعين

45 Then say unto the leaders of the Bayan: Where were ye when the souls of the servants were thrown into commotion, and feet did slip, and terror seized the hearts of them that were steadfast, and all the people from diverse persuasions rose up against Me, and I sought succour from none save God Who raised Me up and sent Me unto all the worlds? By God! They were concealed behind the veil of women, but when the Cause was manifested with its sovereignty, they felt secure in their own souls and emerged from behind the veil. And the first thing they did was to turn away from Him through Whom their own faith was established. Thus was it ordained, and thou art among those who bear witness. And if thou believe Me not, after that which thou hast witnessed with thine own eyes, yet do all things testify to My truth, and beyond them the tongue of God, the True One, the Faithful.

45 ثمّ قل لرؤسآء البيان اين كنتم حين الّذى اضطربت فيه انفس العباد و زلّت فيه الأقدام و غشى الرّعب قلوب الرّاسخين و قام علىّ كلّ العباد من مذاهب شتّى و ما استنصرت من احد الّا الله الّذى بعثنى و ارسلنى على العالمين تالله هم كانوا مستوراً خلف قناع النّسآء فلمّا ظهر الأمر بسلطانه اطمأنّوا فى انفسهم و خرجوا عن الحجاب فأوّل ما فعلوا اعرضوا عن الّذى به ثبت ايمانهم كذلك كان الأمر و انّك كنت من الشّاهدين و انّك ان لن تصدّقنى بعد الّذى شهدت بعينك يصدّقنى كلّ الأشيآء و عن ورائها لسان الله الصّادق الأمين

46 O Beauty of the Most Great Glory between earth and heaven! Alter Thy melody for the people of creation, then sing in the branches of eternity in a sublime Persian tone, that the mysteries of the Cause may be unveiled in what hath been inscribed by this firm and mighty Pen. For not all people are versed in Arabic, and Persian words are easier to comprehend for those

46 ان يا جمال الكبريآء بين الأرض و السّمآء غيّر اللّحن لأهل الانشآء ثمّ غنّ على افنان البقآء على لحن عجمىّ منيع ليكشف اسرار الأمر فيما رقم من هذا القلم المحكم المتين چه كه جميع ناس بلغات عربيّه مطّلع نه و ادراک كلمات پارسيّه اسهل است نزد اهل لسان اى سائل آنچه از اسامى

who know the language. O questioner! Know thou that whatsoever names thou beholdest in God's Book - whether it be the Blessed Tree, or the Lote-Tree of the Uttermost End, or the Most Remote Tree, or leaf, or fruit, and the like - deem them not mere fancy, for by them is meant, in the sight of God, none other than the believer in God, and ever shall it be thus. The believer, so long as he dwelleth beneath the shade of the divine Lote-Tree, is accounted before God as of the Blessed Tree and of the loftiest heights; but after turning away, he is reckoned as of the Tree of Fire and the lowest depths. During the time of his faith, all his branches, twigs, leaves and fruits are manifest as confirmed truth, but after turning away, all are counted as negation. Many a soul who in the evening is of the most exalted Tree of eternity, by morning becomes of the basest tree of extinction, and vice versa - if ye be of them that understand.

در کتاب الهی از ذکر طوبی و سدرهٔ منتهی و شجرهٔ قصوی و ورقه و ثمره و امثال آن مشاهده مینمائی موهوم مدان مقصود از جمیع این اسامی عندالله مؤمن بالله بوده و خواهد بود و مؤمن تا در ظلّ سدرهٔ الهیّه ساکن از سدرهٔ طوبی و علّیین عندالله محسوب و بعد از اعراض از سدرهٔ نار و سجّین مذکور و در حین ایمان افنان و اغصان و اوراق و اثمار او جمیع از اثبات مشهود و بعد از اعراض جمیع از نفی محسوب میشود و بسا نفسی که در اصیل از ابهی سدرهٔ بقا است و در بکور از ادنی شجرهٔ فنا و کذلک بالعکس لو انت من العارفین

47 Behold the believer, at the time of his turning to God, as a paradise adorned with all perfection, wherein can be witnessed all that hath been heard of Paradise - from branches of knowledge, fruits of divine understanding, rivers of utterance, and flowers of wisdom, and beyond that whatsoever God willeth. Yet this same soul, after turning away, becomes the nethermost fire, together with all that pertaineth unto him. Thus doth God change light into darkness and darkness into light, would ye but perceive it. Have ye not heard how My previous Manifestation decreed this same law on earth, saying that any ground whereon a believer dwelleth is accounted as Paradise in God's sight, while if an idolater should occupy that same ground, it is reckoned as hell? Thus today the Throne of God hath been established in a place never known before, yet those who hate the Beauty of the Lord of all worlds have deprived themselves of the highest Paradise and have taken up their abode in the depths of the lowest fire, while imagining themselves to dwell in the loftiest seats of Paradise - even as the peoples before them were engaged in such vain imaginings. Therefore doth the Pen of Command herald unto them the punishment of a barren day.

47 مؤمن را در حین اقبال او الی الله جنّتی مشاهده کن با کمال تزیین بشأنی که جمیع آنچه در جنّت شنیده‌ئی در او مشاهده نما از افنان علمیّه و اثمار معارف الهیّه و انهار بیانیّه و ازهار حکمتیّه و فوق ذلک الی ان یشآء الله در او موجود و همین نفس بعینه بعد از اعراض نفس هاویه میشود مع آنچه متعلّق باو بوده کذلک یبدّل الله النّور بالظّلمة و الظّلمة بالنّور لو انتم تفقهون آیا نشنیده‌ئی که ظهور قبلم در ارض همین حکم جاری فرموده چنانچه میفرماید بر هر ارضی که مؤمن مستقرّ شود از ارض جنّت عندالله مذکور است و اگر مشرک بهمان ارض مستقرّ شود از ارض جحیم محسوب چنانچه الیوم مقرّ عرش ارضی واقع شده که ابداً معروف نبوده ولکن الیوم مبغضین جمال ربّ العالمین خود را از علّیین محروم ساخته‌اند و در قعر سجّین مقرّ گرفته‌اند و بزعم خود در اعلی مقعد جنّت ساکنند چنانچه ملل قبل هم بهمین اوهام مشغولند اذاً یبشّرهم قلم الأمر بعذاب یوم عقیم

48 These people deserve to take a calf instead of God and to worship and adore it, as indeed they have done. How can they be worthy to soar in the holy atmosphere of the All-Possessing, or to ascend to the heaven of divine glory? As thou canst see, one whose nature inclineth to clay will never turn toward clay. Thus doth God set forth a parable, that perchance the people may understand. Have ye not heard Him say that many a tree of affirmation becometh a tree of negation in the next

48 این قوم را لایق آنکه عجلی من دون الله اخذ نمایند و باو ساجد و عاکف شوند چنانچه شده‌اند کجا لایقند بهوای قدس صمدانی طیران نمایند و یا بسماء عزّ الهی راجع شوند چنانچه مشاهده میشود آنکه طبعش گل میل نموده ابداً بگل ملتفت نه کذلک یضرب الله مثلاً لعلّ النّاس هم یشعرون آیا نشنیده‌اید که میفرماید بسا شجرهٔ

Revelation? In brief, today whoso is not detached from all that is recognized and mentioned among men, and beholdeth not all things as mere handful of clay, can never soar in this atmosphere or enter the abode of the sovereign Lord of sanctity.

اثبات که در ظهور بعد از شجرهٔ نفی میشود باری الیوم هر نفسی که از کلّ آنچه مابین عباد مشهود و مذکور است منقطع نشود و جمیع را چون کفّ طین مشاهده ننماید ابداً قادر نه که باین هوا طیران نماید و یا بمقرّ سلطان عزّ تقدیس درآید

49 The true believer hath ever been, and shall ever remain, rarer than red sulfur - and furthermore, these Suns of Truth that have shone forth from the Finger of the All-Merciful have made this most evident, that the fruit does not exist of itself and for itself, but rather through divine assistance it rises from earthly places until it attains this station of being fruit. And that Omnipotent One Who elevated it to this station is able by that same power to return it and a hundred thousand of its like and similitudes, in less than a moment, from the highest abode of perpetuity to the lowest seat of evanescence, and likewise the reverse. This has been and will continue to be among His ways, for the all-encompassing power and irrevocable decrees of that King of Oneness have ever been operative over all things, and He has never been prevented from manifesting even the least of His powers. Glorified be God above what the deluded imagine!

49 لازال مؤمن اقلّ از کبریت احمر بوده و خواهد بود و علاوه بر این شموس معانی که از مشرق اصبع رحمانی اشراق نمود این بسی مبرهن و واضح است که ثمره بنفسه لنفسه موجود نه بلکه باعانت الهیّه از امکنهٔ ترابیّه صعود نموده تا باین رتبه ظاهر شده که مقام ثمری باشد و آن مقتدری که او را باین مقام فایز نمود بهمان قدرت قادر است که او و صدهزار امثال و اشباح را در اقلّ من آن از اعلی مقرّ بقا بادنی مقعد فنا راجع فرماید و هم‌چنین بالعکس و این از سنن او بوده و خواهد بود چه که قدرت محیطه و قضایای محتومهٔ آن سلطان احدیّه لازال بر کلّ شیء نافذ بوده و اقلّ من آن از ظهورات قدرت خود ممنوع نبوده فسبحان الله عمّا یظنّون المتوهّمون

50 Many are the pearls of mysteries that have been and shall remain hidden in the shells of the oceans of thy Lord, the Concealer, lest their revelation cause the feet of the wayward to stumble. Indeed, such grace hath appeared today that, should He so desire, He is able to raise up from a handful of clay all the primary and derivative letters. Nevertheless, it is most regrettable that man, in these days when the Beauty of the All-Merciful hath been manifested in the fullness of His grace, should occupy himself with aught else but Him. Leave all who are in the heavens and earth to their own devices, then plunge into the depths of this Ocean wherein naught can be found save the pearls of the remembrance of thy Lord, the Most High, the Almighty, the Great.

50 بسا لآلی اسرار که در اصداف بحار اسم ربّک السّتّار مستور بوده و خواهد بود که اظهار آن سبب اعثار اقدام غیر مستقیمه شود باری الیوم فضلی ظاهر شده که اگر اراده فرماید از کفی از طین کلّ حروفات اوّلیّه و آخریّه را مبعوث فرماید قادر است معذلک بسیار حیف است انسان در این ایّام که جمال رحمن بتمام فضل ظاهر شده خود را بغیر او مشغول نماید دع کلّ من فی السّموات و الأرض لأهلها ثمّ ادخل فی غمرات هذا البحر الّذی لن یوجد فیه الّا لآلئ ذکر اسم ربّک العلیّ المقتدر العظیم

51 These are the wondrous manifestations of the Sun of the Divine Command that hath shone forth from the horizon of the finger of the King of possibility. Well is it with them that act upon it, and apart from this, verily thy Lord is independent of all the worlds. How many souls are this day submerged in the oceans of fire and are unaware of it, nay rather, count themselves among the people of Paradise, even as the peoples before them rejoiced in such vain imaginings. By the Sun of the sanctified glory of detachment, this Revelation is too great to need any proof or to depend on any evidence. Say: Its

51 اینست بدایع ظهورات شمس امر رحمن که از افق اصبع ملیک امکان اشراق فرموده فطوبی للعاملین و من دون ذلک انّ ربّک لغنیّ عن العالمین ای بسا نفوسی که الیوم در ابحر نار مستغرقند و مستشعر نیستند بلکه خود را از اهل جنّت میدانند چنانچه امم قبل هم باین ظنون مسرورند قسم بآفتاب عزّ قدس تجرید که این ظهور اعظم از آن است که بدلیل محتاج باشد و یا ببرهان منوط گردد قل انّ دلیله ظهوره

proof is its revelation, its evidence is its own Self, its demonstration is its existence, and its testimony is its arising between earth and heaven in days wherein all in the kingdoms of Command and Creation were shaken. And if ye be unable to know Him through what We have set forth for you, then know Him through that which hath been sent down from Him. Thus hath it been ordained as a grace from His presence, and verily He is the All-Bountiful, the Ancient of Days.

و حجّته نفسه و وجوده اثباته و برهانه قیامه بین السّموات و الأرض فی ایّام الّتی فیها اضطربت کلّ من فی ملکوت الأمر و الخلق اجمعین و ان لن تقدرنّ ان تعرفنّه بما فصّلنا لکم فاعرفوه بما نزّل من عنده و کذلک قدّر لکم فضلاً من عنده و انّه لهو الفضّال القدیم

52 The Supreme Pen declareth: O Ali, step once upon the Mount of Sanctity, and with detached heart and purified tongue say "Show me, O my Lord," that thou mayest forever hear from the eternal holy retreat "Thou shalt behold Me," and attain the presence of the peerless Beauty of the Lord of Glory - that is, the presence of the Manifestation of His own Self, by one of Whose revelations of the lights of His grace, the trees of existence, both seen and unseen, are moved to sing even as the Tree of Sinai spoke forth. Thus hath the grace of the sovereign Lord Who doeth as He pleaseth encompassed all, yet the people are in grievous doubt, thick veils, and manifest heedlessness. Such is the state of these people who forever pride themselves on adherence to the Truth while turning away from His very Self - for instance, they circumambulate a stone while traversing difficult paths from distant places and sacrifice life and property to attain His presence, yet they remain heedless and turn away from the omnipotent Sovereign by Whose word a hundred thousand such stones could be brought into being.

52 قلم اعلی میفرماید ای علیّ یکبار بطور تقدیس قدم گذار و بقلب فارغ و لسان طاهر ربّ ارنی گو تا لازال از مکمن قدس بی‌زوال انظر ترانی بشنوی و بلقاء جمال بیمثال حضرت ذو الجلال فایز گردی یعنی لقای مظهر نفس او که بیک تجلّی از تجلّیات انوار فضلش یتغنّی اشجار الوجود من الغیب و الشّهود بما نطقت سدرة الطّور این چنین احاطه فرموده فضل سلطان یفعل ما یشآء ولکنّ النّاس هم فی وهم عظیم و حجاب غلیظ و غفلة مبین اینست شأن این ناس که لایزال بقول حقّ افتخار مینمایند و از نفس او معرض مثلاً حجر را طواف میکنند و از اماکن بعیده طیّ سبلهای صعبه مینمایند و از جان و مال میگذرند تا بزیارتش فایز شوند ولکن از سلطان مقتدری که بقول او صدهزار امثال این حجر خلق میشود غافل بلکه معرضند

53 As was observed in the year sixty and likewise in these days, they veil the All-Seeing Eye with a hundred thousand phantoms of their vain imaginings and limitations of self, and then cry out that the world-illumining Sun of divine unity has not risen. And should they perceive it, they question how it could be that the light of a certain star should be dimmed or extinguished, oblivious to the fact that by the appearance of the Sun its light is obliterated, even as is evident that in the daytime the light of the stars is dimmed and invisible. In any case, ere long the encompassing hand of divine power will create certain souls who will rend asunder all veils and, without any covering or barrier, enter the sanctuary of the Lord of Lords. No water shall quench their thirst in the path of the Beloved, and no fire shall cause them to tremble. They shall regard all save the Divine Friend as non-existent and shall see naught but the Intended One. At all times they shall draw the peoples of the contingent world with the chains of utterance unto the sanctified paradise of the All-Merciful. By the Sun of inner meanings I swear that the radiance of these souls shall illumine the denizens of the highest paradise even as the sun illumines the people of the earth.

53 چنانچه ملاحظه شد در سنهٔ ستّین و همچنین در این ایّام بصر منیر را بصدهزار حجبات وهمیّه و سبحات نفسیّه مستور مینمایند و بعد فریاد برآرند که آفتاب جهانتاب عزّ صمدانی طالع نشده و اگر هم ادراک نمایند سؤال نموده که فلان نجم چگونه میشود نورش محو گردد و یا زایل شود دیگر غافل از اینکه بوجود شمس یمحو نوره چنانچه مشاهده میشود که در ایّام انوار نجوم محو و لایظهرند باری عنقریب ید قدرت محیطهٔ الهیه نفوسی چند خلق فرماید که جمیع احجاب را خرق نمایند و بی ستر و حجاب بمکمن ربّ الأرباب درآیند و در سبیل محبوب از هیچ آبی مخمود نشوند و از هیچ ناری جزع ننمایند غیر معبود را مفقود شمرند و ماسوای مقصود را معدوم مشاهده نمایند و در کلّ اوان اهل امکان را بسلاسل بیان برضوان قدس رحمن کشند قسم بآفتاب معانی که انوار این نفوس اهل ملأ اعلی را مستنیر نماید چنانچه شمس اهل ارض را

54 O Ali! Abandon what thou hast and take what God commandeth thee, for this verily shall suffice thee above all peoples. That which is besides Him neither nourisheth nor enricheth, and thus hath it ever been and ever shall be. Hold thou fast unto the Sure Handle and abandon what thy desires command thee. By God, the Truth! This is verily the firm cord that hath appeared between earth and heaven. Whoso holdeth fast unto it hath attained salvation, and whoso turneth away hath perished.

54 ان یا علیّ دع ما عندک و خذ ما یأمرک به الله و انّ هذا لیغنیک عن العالمین و من دونه لایسمن و لایغنی بوده و خواهد بود تمسّک بالعروة الوثقی و دع ما یأمرک به الهوی تالله الحقّ انّ هذا لحبل المحکم الّذی ظهر بین الأرض و السّمآء فمن تمسّک به فقد نجا و من اعرض فقد هلک

55 Indeed, today should any soul seek to know or comprehend the sublime Truth without His exalted Self, it would be as if one who is blind from birth were to seek guidance along the path, and this shall never be possible. His proof is His verses, and His authority His evidences.

55 باری الیوم هر نفسی حقّ منیع را بدون او تعالی بخواهد عارف شود و یا ادراک نماید مثل آن است که از اکمه طلب ارائهٔ سبیل نماید و هذا لم یمکن ابداً دلیله آیاته و سلطانه اثباته

56 O Ali! Hearken unto the divine words in the wondrous Persian tongue. And if thou hearest not, assuredly will God's all-encompassing power create new souls who will hear His call and arise to aid His Cause. This is not difficult for God.

56 ای علیّ بلسان بدیع پارسی کلمات ربّانی را اصغا نما و اگر تو نشنوی البتّه قدرت محیطهٔ الهیّه انفسی بدعاً خلق فرماید که بشنوند ندای او را و بر نصر امرش قیام نمایند لیس هذا علی الله بعزیز

57 If thou hast turned from the left of doubt to the right of certitude, and hast been nourished by the Kawthar of the knowledge of the All-Merciful flowing in the Paradise of inner meanings, say: O people of the Bayan! What religion do ye follow and upon what path do ye stand? If they say "The Point of the Bayan, may the souls of all else be sacrificed for Him," say: By what proof and evidence have ye become convinced of and acknowledged that Sovereign of the Path? If they say "We have known Him by His own Self," say: This is a manifest falsehood, for until now ye have not known your own selves, how much less the Self of God that standeth over all things. And even were such words to be heard from these souls, why then have they not acknowledged the Self of God Who hath appeared manifest as the sun? And if they say "We have believed in the revealed verses," why then have they disbelieved in these verses which are being sent down like torrential rain from the heaven of the Unseen at every moment? Say: Do ye believe in one part of the Book and deny another? Woe unto you, O company of wrongdoers!

57 و اگر از شمال وهم بیمین یقین راجع شدی و از کوثر عرفان جمال رحمن که در رضوان معانی جاری شده مرزوق گشتی بگو ای اهل بیان بکدام دین متدیّنید و بر کدام صراط قائم اگر بگویند بنقطهٔ بیان روح ما سواه فداه بگو بچه حجّت و دلیل بآن سلطان سبیل موقن شده‌اید و معترف گشته‌اید اگر بگویند او را بنفسه شناخته‌ایم بگو هذا کذب صراح چه که الی حین بنفس خود عارف نشده‌اید تا چه رسد بنفس الله القائمة علی کلّ شیء و اگر هم این قول از این نفوس مسموع آید چرا بنفس الله الظّاهرة که چون شمس مشرق است مذعن نشده‌اند و اگر بگویند بآیات منزله مؤمن شده‌ایم چرا باین آیات که بمثابهٔ غیث هاطل از سماء غیب در کلّ حین نازل است کافر شده‌اند قل أ تؤمنون ببعض الکتاب و تکفرون ببعض فویل لکم یا معشر الظّالمین

58 Beyond these two stations are the manifestations of power and the revelations of divinity that have encompassed the world to such degree that none hath any way to turn aside, save by turning entirely away from God and His Prophets, His chosen ones and His loved ones. For nigh twenty years this servant hath not rested for a moment on the couch of tranquility, but hath striven at all times by His own Self for the exaltation of

58 و من‌دون این دو مقام ظهورات قدرتیّه و شئونات الوهیّه که عالم را احاطه نموده بشأنی که برای نفسی مجال اعراض نمانده الّا بأن یکون معرضاً بکلّه عن الله و انبیائه و اصفیائه و اودّائه قریب بیست سنه میشود که این عبد آنی بر بستر راحت نیاسوده و در کلّ حین در ارتفاع

God's Cause. I swear by the unknowable King that from the beginning of creation until now such power hath never been manifested that a single soul should alone raise the banners of might upon the [branches] of grandeur. Yet despite this, these unbelievers have wreaked upon the manifest Beauty of the Lord of the Worlds that which causeth the Spirit of the Divine Command and the denizens of the highest Paradise to wail and lament.

امر الله بنفسه کوشیده قسم بسلطان لایعرف که از اوّل ابداع تا حال چنین قدرتی ظاهر نشده که نفسی وحده اعلام قدرت بر [اقنان] عظمت مرتفع نماید و مع‌ذلک این مشرکین بر جمال مبین ربّ العالمین وارد آورده‌اند آنچه را که الآن روح الأمین و هیاکل علّیّین نوحه و ندبه مینمایند

59 And if they say these wondrous verses have not been sent down from the divine nature, just as the ungodly of old said in the days of the appearance of the Suns of Truth, say: The revealed tablets that were sent down from the cloud of glory of the Lord of the Worlds in the year sixty are extant, and these wondrous verses that have been sent down from the Most Holy, Most Glorious Heaven are present and visible. We recite both of these before a number of those possessed of pure hearts, penetrating vision, sanctified souls and attentive ears, that the melodies of God and His holy fragrances may be inhaled from the garment of His wondrous words. By God the Truth, through the fragrance of but one of these words wafteth the breeze of God, the All-Powerful, the Self-Subsisting. Yet all people are afflicted with colds and cannot perceive aught, save whom thy Lord willeth, the Mighty, the Beloved. Though the opposition of the opposers and the calumnies of the slanderers have reached such a pass that both pen and utterance have ceased to recount them, still do We feed the servants from the fresh, eternal, ancient and divine table of knowledge for the sake of God, desiring from them neither recompense nor thanks.

59 و اگر میگویند این آیات بدیعه از فطرت الهیّه نازل نشده چنانچه مشرکین قبل در احیان ظهورات شموس حقیقت این سخن را گفته‌اند بگو الواح منزله که از سحاب عزّ ربّ العالمین در سنهٔ ستّین نازل شده موجود و این آیات بدیعه که از سماء قدس ابهی نازل شده حاضر و مشهود هر دو را نزد عدّه‌ئی از اهل قلوب صافیه و ابصار حدیده و انفس زکیّه و آذان واعیه تلاوت مینمائیم تا نغمات الله و روایح قدسش از قمیص کلمات بدیعش استشمام شود تالله الحقّ برایحة کلمة من تلک الکلمات لتهبّ رایحة الله المهیمن القیّوم ولکن کلّ ناس بزکام مبتلا گشته‌اند و هم لا یجدون ابداً الّا من شآء ربّک العزیز المحبوب اگرچه اعراض معرضین و افترای مفترین بمقامی رسیده که قلم و بیان هر دو از ذکر بازمانده و مع‌ذلک انّا نطعم العباد من مائدة العلمیّة الطّریّة الأبدیّة القدمیّة الالهیّة لوجه الله و ما نرید منهم جزآء و لا شکورا

60 By Him Who speaketh within my breast! None of the peoples of former times can be compared with the Babis in their veils, for in all previous Books the Manifestations of the Divine Unity were mentioned only in allusive terms. For instance, in the Torah it is stated in certain passages that should anyone come claiming prophethood, he is false, for there is no God but the God of Moses, no Messenger shall be sent after him, and no divine laws shall come save what was revealed in the Torah. Yet in one place there is an allusive reference to a future Manifestation, mentioned in such veiled and symbolic terms that most people are unable to comprehend it. In this case, if the followers remain veiled from the Dawning-Places of Divine Unity and the Manifestations of God, they have some excuse to which they may resort, saying "We failed to grasp the intricate divine utterances and thus remained deprived of recognizing the Source of the River of Knowledge of the All-Merciful Beauty."

60 فوالّذی نطق فی صدری که هیچ یک از ملل قبل بحجبات اهل بیان مشاهده نمیشوند چه که در جمیع کتب قبل ذکر ظهورات احدیّه بتلویح ذکر شده مثلاً در توریة در بعضی از مواضع ذکر شده که اگر نفسی بیاید و دعوی نبوّت کند کاذب است چه که الهی جز اله موسی نبوده و رسولی جز من مبعوث نخواهد شد و احکام الهی جز ما نزّل فی التّوریة نخواهد آمد و در یک موضع بتلویح اشاره بظهور بعد فرموده و بشأنی بحجب و استار ذکر شده که اکثری از عباد از عرفانش عاجزند حال در این صورت اگر امّت او از مشارق احدیّه و مظاهر الهیّه محتجب مانند فی‌الجمله عذری در دست دارند که بآن متعذّر شوند که معضلات کلمات الهی را ادراک ننمودیم لذا از منبع کوثر عرفان جمال رحمن محروم ماندیم

61 Similarly in the Gospel, the Holy Spirit sang and spoke of the signs of the Manifestation in such melodies that none can comprehend save the detached ones, for they were expressed in hidden symbols and subtle allusions. Indeed these same passages have been recorded in Persian treatises by the Pen of Glory - consider them that perchance ye may discover them. In this case too, if these people excuse themselves saying their minds and understanding fell short of comprehending these cryptic and complex utterances, perhaps some might accept this.

61 و هم‌چنین در انجیل روح القدس بنغماتی در علایم ظهور تغنّی و تکلّم فرموده که ادراک آن هر نفسی را ممکن نه الّا المنقطعین چه که برموزات خفیّه و اشارات دقیقه بیان شده چنانچه همان عبارات از قلم عزّ باقیه در رسایل فارسیّه مسطور گشت فانظروا الیها لعلّ تجدون در این صورت این طایفه هم اگر متعذّر شوند بآنکه عقول و ادراک ما قاصر بود از عرفان این کلمات مرموزهٔ معضله شاید که بعضی از عباد بپذیرند

62 Likewise in the Qur'an, which ye have all seen, consider in what manner and terms the signs of the future Manifestation were sent down from the heaven of the All-Glorious. For instance: "Are they waiting to see if God will come to them in canopies of clouds", and "The Day when the sky will bring forth a visible smoke", and similarly the cleaving of the heavens, the rending of the earth, the crumbling of mountains, the overflowing of seas, the rising of the dead from their graves, the blowing of the trumpet, the rising of the sun from the west, the raising of a cry between heaven and earth, and similar expressions mentioned in the Book of God.

62 و هم‌چنین در فرقان که همهٔ شما دیده‌اید که در علایم ظهور بعد بچه شأن و بیان از سماء سبحان نازل شده مثلاً از جملهٔ هل ینظرون الّا ان یأتیهم الله فی ظلل من الغمام و هم‌چنین یوم تأتی السّمآء بدخان مبین و هم‌چنین انفطار سماء و انشقاق ارض و اندکاک جبال و انسجار بحار و اقامهٔ اموات از قبور و دمیدن در صور و اشراق شمس عن جهة الغرب و ارتفاع صیحة بین السّموات و الأرض و امثال این کلمات که در کتاب الله مذکور است

63 And likewise regarding the mention of the "Seal of the Prophets" which is the most explicit of Qur'anic statements - given these difficult and impenetrable expressions and subtle, hidden allusions, if people remain deprived of the Law of the Lord of Creation and recognition of His Being in the Day of Return, one could say they failed to comprehend the divine verses and were heedless of the meanings of the heavenly words, for these were beyond human understanding - though all such excuses were and shall be unacceptable at the time of each Manifestation, for in every Revelation the proof is consummated unto all who dwell in the heavens and on earth through the very Manifestation Himself and through that which proceedeth from Him.

63 و هم‌چنین از ذکر خاتم النّبیّین [ص] که اصرح کلمات فرقانیّه است با این عبارات صعبهٔ مستصعبه و اشارات دقیقهٔ خفیّه اگر عباد از شریعهٔ ربّ الایجاد و عرفان نفس او فی المعاد محروم مانند میتوان گفت که ادراک بیانات الهیّه ننموده‌اند و از معانی کلمات ربّانیّه غافل شده‌اند چه که بفهم عباد نزدیک نبوده اگرچه جمیع این معاذیر در حین ظهور غیر مقبول بوده و خواهد بود چه که در هر ظهور بنفس ظهور و بما یظهر من عنده حجّت بر کلّ من فی السّموات و الأرض بالغ میشود

64 It behooveth every soul to cleanse the mirror of his heart from whatsoever the people possess, and after such purification and turning unto God, assuredly will the rays of the resplendent Sun be reflected therein. If the divine proof were not complete at the time of manifestation, then would all be relieved of obligation. Consider, for instance, the people of the Qur'an: whosoever failed to purify his heart from the implications of the words failed to attain recognition of the Point of the Bayan, for the mention of the "Seal" recorded in the Book was among the firm verses of the Qur'an. With the acceptance of this word

64 و بر هر نفسی لازم است که مرآت قلب را از کلّ آنچه در دست ناس بوده طاهر نماید و بعد از تطهیر و اقبال البتّه انوار شمس مجلّی بر قلبش تجلّی فرماید و اگر حجّت الهی در احیان ظهور بالغ نباشد تکلیف از کلّ ساقط میگردد مثلاً در اهل فرقان ملاحظه نما که هر نفسی که قلب را از اشارات کلماتیّه مطهّر ننمود بعرفان نقطهٔ بیان فایز نشد چه که ذکر ختمیّت که در کتاب مذکور است از کلمات محکمهٔ فرقان بوده با اثبات این

and the establishment of its apparent meaning in the heart, one would never acknowledge that a Prophet hath been from the beginning that hath no beginning and will come unto the end that hath no end, even as it is mentioned in the Bayan: "Purify your hearts from that which ye have witnessed, that ye may witness that which no one in the worlds hath witnessed."

کلمه و تحقّق معنی ظاهر آن در قلب هرگز اقرار ننماید باینکه نبیّ از اوّل لا اوّل بوده و الی آخر لا آخر خواهد آمد چنانچه در بیان مذکور است طهّروا قلوبکم عمّا شهدتم لتشهدوا ما لا شهد احد من العالمین

65 At the time of manifestation, one must turn away from all else and fix one's gaze toward God, for without this none shall attain unto God, the Most High, the Most Great. O servants of desire! Hearken unto the holy melodies of eternity and hasten to the station of "Know ye God through God Himself," and sever yourselves from all else. These declarations which the Prophets have made concerning the signs of the Manifestation

65 در حین ظهور باید چشم از کلّ برداشت و بطرف الله ناظر شد که من دون ذلک لن یفوز احد بالله العلیّ العظیم ای بندگان هوی بشنوید نغمات قدس بقا را و بمقرّ اعرفوا الله بالله بشتابید و از دونش منقطع شوید این بیانات انبیا که در علامات ظهور فرموده‌اند

66 And as to the Point of the Bayan - may the spirit of all who dwell within the depths of the Names be a sacrifice unto Him - He hath raised up all these utterances and utterly rent asunder the veils, and He hath fulfilled and interpreted all these perplexing words through His own Manifestation and that which proceedeth from His presence. He hath made mention of this Most Mighty Manifestation in such wise that none hath any excuse to hesitate, much less to turn away. He hath made the whole of the Bayan and all that was revealed therein contingent upon the recognition of that eternal Sun of Glory, and He declareth that at the time of His manifestation ye must not remain veiled from Him by the Bayan, nor cling to its words and thus be deprived of the Sovereign of Oneness. He specifically saith: "O Letters and Mirrors! Ye have become proof through My word. Beware lest at the time of His manifestation ye show pride before the Chosen Beauty."

66 و امّا نقطهٔ بیان روح من فی لجج الأسمآء فداه جمیع این بیانات را مرتفع فرموده و حجبات را بالمرّه خرق نموده و جمیع این کلمات معضله را بنفس ظهور و ما یظهر من عنده تمام نموده‌اند و معنی فرموده‌اند و بشأنی ذکر این ظهور عزّ احدیّه را فرموده که برای احدی مجال توقّف نمانده تا چه رسد باعراض و جمیع بیان و ما نزّل فیه را منوط بعرفان آن شمس عزّ باقیه فرموده و میفرمایند که مباد در حین ظهور به بیان از منزل آن محتجب مانند و بکلمات آن تمسّک جسته از سلطان احدیّه محروم مانید و مخصوص میفرمایند ای حروفات و مرایا شما بقول من حجّت شده‌اید مبادا در حین ظهور بر جمال مختار استکبار نمائید

67 And although He hath promised the dawning of the Sun of Truth in the year Mustaghath by the name of "Him Whom God shall make manifest - glorious be His name", nevertheless He saith that should He appear at another hour, none hath the right to question why or wherefore, for that Sovereign of possibility hath ever been, and shall ever remain, the One Who doeth as He willeth. And should anyone claim otherwise, he hath not recognized the right of God, exalted be His remembrance, to do as He pleaseth. We take refuge in God from such vain imaginings. They have removed all limitations, veils, and allusions from this station, for that Ancient Beauty hath been and shall forever be sanctified above the limitations and allusions of all else but Him. None hath ever known or can know the nature of His manifestation. "None encompasseth His knowledge, and He is the All-Knowing."

67 و با آنکه در مستغاث اشراق شمس حقیقت را باسم من یظهر عزّ اسمه وعده فرموده‌اند مع‌ذلک میفرمایند که اگر در ساعت دیگر ظاهر شود احدی را نمیرسد که لم او بم بگوید چه که آن سلطان امکان لم‌یزل مختار بوده و خواهد بود و اگر احدی بغیر آنچه ذکر شده قائل شود حقّ جلّ ذکره را مختار ندانسته پناه میبریم بحقّ از چنین توهّمات باطله و جمیع حدود و حجب و اشاره را از این مقام برداشته‌اند و آن جمال قدم ازلاً و ابداً مقدّس از حدود و اشارهٔ دون خود بوده و احدی بر کیفیّت ظهور اطّلاع نداشته و ندارد لن یحیط بعلمه احد و انّه بکلّ شیء علیم

68 And He saith: "From the first moment when the Sun of Baha dawneth until it setteth, the Book of God is better throughout

the night, if ye would understand. God hath created naught but for that Day when all shall attain His presence and then His good-pleasure." And in this connection He saith: "Verily the noon-hour hath drawn nigh, yet ye recognize not that Day," and "He whose meeting is My meeting - desire not for him that which ye would not desire for your own selves," unto the end of His mighty utterance. O ears of all creation! No hearing is evident - hearken thou to these conclusive divine words which, explicitly and without interpretation, have foretold those days when the Sun shall rise and is nigh unto shining forth at its meridian; yet ye, O people of the Bayan, shall not recognize that glorious Beauty. He hath explicitly mentioned this name too, as evidenced by His mighty words: "From the first moment when the Sun of Baha dawneth until it setteth, the Book of God..." unto the end of His exalted utterance, that none might doubt or interpret it contrary to what God hath ordained. Nevertheless, all remain veiled from perceiving the Sun of Baha by the veils of self and desire, and cling to that which Satan hath commanded them. Would that they were content with merely being veiled! Nay, some have even engaged in distorting these words of the Manifestation of Names and Attributes. This is an injustice the like of which hath never appeared in creation. Woe unto the wrongdoers from the punishment of a grievous day!

68 و میفرمایند من اوّل ما یطلع شمس البهآء الی ان یغرب خیر فی کتاب الله عن کلّ اللّیل ان انتم تدرکون ما خلق الله من شیء الّا لیومئذ اذ کلّ للقآء الله ثمّ رضائه یعملون و در این مقام میفرمایند و لقد قرب الزّوال و انّکم انتم ذلک الیوم لا تعرفون و من یکن لقائه ذات لقائی لا ترضوا له ما لا یرضی نفس لنفس الی آخر قوله عزّ و جلّ ای سمع امکان صاحب سمعی مشهود نه تو بشنو کلمات بالغهٔ ربّانیّه را که تصریحاً من غیر تأویل اخبار فرموده در آن ایّام که شمس طالع است و نزدیک است در وسط زوال اشراق فرماید ولکن شما ای ملأ بیان آن یوم عارف بآن جمال سبحان نخواهید شد و تصریح باین اسم هم فرموده‌اند بقوله عزّ و جلّ من اوّل ما تطلع شمس البهآء الی ان یغرب خیر فی کتاب الله الی آخر بیانه جلّ و عزّ که احدی شبهه ننماید و بدون ما قضی الله تفسیر ننماید معذلک کلّ بحجبات نفس و هوی از ادراک شمس بها محتجب مانده‌اند و به ما امرهم الشّیطان متمسّک و کاش باحتجاب کفایت مینمودند بلکه بعضی بتحریف این کلمات مظهر اسماء و صفات مشغول شده‌اند و این ظلمی است که در ابداع فوق آن ظاهر نشده فویل للظّالمین من عذاب یوم عظیم

69 And after the appearance of this divine Sun of Glory, certain mirrors entertained vain imaginings and laid claim to the station of the Sun, heedless of the fact that in the Persian Bayan it is explicitly stated that should a mirror claim to be the Sun, it is evident before the Sun that it is but its reflection that speaks. Likewise He states that the mirrors in themselves have no reality, and in another place He says: "Say: O sun-like mirrors! Ye all gaze upon the Sun of Truth, and your existence and manifestation, would ye but perceive it, depend upon Its grace. Ye are all like fish in the sea, moving in the ocean yet veiled from the water, asking about that whereby ye subsist." Now observe that He addresses the suns of the mirrors, which are the primary mirrors, saying that they should gaze upon the Sun of Truth, for their existence and manifestation have been and will ever be through His grace. And He states that the suns of the mirrors are like fish in the sea, moving in the ocean yet veiled from the sea and its water. Even as is witnessed today, the mirror of the people moves in the ocean of verses, seeking to prove itself through the verses of Divine Glory revealed in My previous Manifestation, its movement and expression of station

69 و بعد از ظهور این شمس عزّ صمدانی بعضی از مرایا توهّم نموده‌اند و رتبهٔ شمسی ادّعا نموده‌اند ولکن غافل از اینکه در بیان فارسی نصّ فرموده‌اند که اگر مرآت ادّعای شمسی نماید نزد شمس ظاهر است که شبح او است که او میگوید و همچنین میفرماید مرایا بنفسها شیئیّت ندارند و در مقام دیگر میفرماید قل ان یا شموس المرایا انتم الی شمس الحقیقة تنظرون و انّ قیامکم بها لو انتم تتبصّرون کلّکم کحیتان بالمآء فی البحر تتحرّکون و تحتجبون عن المآء و تسألون عمّا انتم به قائمون حال ملاحظه نمائید که بشموس مرایا که مرایای اوّلیّه‌اند میفرماید که شما بشمس حقیقت ناظر باشید چه که وجود و ظهور شما بعنایت او بوده و خواهد بود و میفرمایند شموس مرایا مثل حیتان در آبند که در بحر حرکت میکنند ولکن از بحر و ماء محتجبند چنانچه الیوم ملاحظه میشود که مرآت قوم در بحر آیات حرکت مینماید چنانچه بآیات عزّ صمدانی

being through the verses of God, yet it remains wholly veiled from the essence of the verses and their Revealer in these days. It moves in the ocean, yet remains heedless of the Sovereign of the ocean. This utterance was revealed from the Kingdom of eternity concerning the station of the suns of mirrors–how much more regarding those mirrors that stand beneath these suns!

که از ظهور قبلم نازل شده اثبات خود مینماید و حرکت و اظهار شأن او از آیات الله بوده و معذلک از جوهر آیات و منزل آن در این ایّام بالمرّه محتجب مانده در بحر حرکت مینماید و از سلطان بحر غافل و این بیان در رتبهٔ شموس مرایا از ملکوت بقا نازل تا چه رسد بمرایائی که در تحت این شموس واقعند

70 And likewise He says: "Verily, on the day of His manifestation, the highest of creation shall be even as the lowliest, and the nearest unto you shall be he who believes in Him. There are no ties of kinship among you, nor any glory save through your faith in Him." Thus it is witnessed today that the highest of creation is accounted before God as the lowliest–how many manifestations of the highest heaven have returned to the nethermost depths, and how many expressions of nothingness have attained to the most pure and exalted station! And likewise He says to Aqa Siyyid Javad: "I shall complain unto thee, O Mirror of My bounty, concerning all the mirrors, for each according to his own colors gazeth upon Me." Observe how He complains of all the mirrors, but this Beauty now complains of him who is known as the Mirror, for he sees Me through what is with him, not through what is with Me.

70 و همچنین میفرماید فانّ یوم ظهوره اعلی الخلق مثل ادناه و انّ اقربکم من یؤمن به و لا انساب بینکم و لا افتخار الّا بایمانکم به اینست که الیوم مشاهده میشود که اعلای خلق از ادنی بین یدی الله مذکور چه قدر از مظاهر علّیین که بسجّین راجع شده‌اند و چه مقدار از مطالع لا که بمقرّ مطهّر الّا وارد شده و همچنین بجناب آقا سیّد جواد میفرماید لأشکونّ الیک ان یا مرآة جودی عن کلّ المرایا کلّ بألوانهم الیّ لینظرون ملاحظه نمائید که از مرایا کلّها شکایت میفرمایند ولکن هذا الجمال یشکو حینئذ عن الّذی اشتهر بالمرآة لأنّه ینظر الیّ بما عنده لا بما عندی

71 In brief, today even if all mirrors were designated in the Bayan by the names of Divinity, Lordship, and beyond these, by the Self of God, the Manifestation of God, or the Essence of God, it would not suffice so long as they do not become assured of this holy divine Manifestation and this hidden celestial Mystery. All such are accounted as utter nothingness and complete void before God, even as it hath been recorded by the Pen of God at the beginning of these Tablets: "Beware, beware lest on the day of His manifestation thou be veiled by the Vahid of the Bayan, for that Vahid is but a creature before Him. Beware, beware lest thou be veiled by the words that were revealed in the Bayan, for they are His own words in the temple of His previous manifestation." He warns that at the time of His manifestation, let it not be that thou remainest veiled from the Manifestation of the Cause by the Vahid of the Bayan–these being souls than whom none was more exalted after the Point of the Bayan–yet He states that ye should not remain veiled from the Truth by these souls. And these were souls who, after the Point of the Bayan, were second to none; nevertheless He says that you should not remain veiled from the Truth by these souls. From this statement it is understood that in the subsequent Revelation some of these Letters must exist. And He says that you should not remain veiled from the Truth by what has been revealed in the Bayan.

71 باری الیوم اگر جمیع مرایا باسم الوهیّت و ربوبیّت و فوق آن بنفس الله و ظهور الله و یا ذات الله در بیان موسوم باشند کفایت نمینماید مادام که باین ظهور قدس ربّانی و بطون غیب صمدانی موقن نشوند جمیع معدوم صرف و مفقود بحت عندالله محسوبند چنانچه در ابتدای این الواح من قلم الله ثبت شده که فرموده ایّاک ایّاک یوم ظهوره ان تحتجب بالواحد البیانیّة فانّ ذلک الواحد خلق عنده و ایّاک ایّاک ان تحتجب بکلمات ما نزّلت فی البیان فانّها کلمات نفسه فی هیکل ظهوره من قبل تحذیر میفرماید که در حین ظهور مباد بواحد بیان از مظهر امر محتجب مانی و این واحد نفوسی بوده‌اند که بعد از نقطهٔ بیان احدی بر آن نفوس مقدّم نبوده معذلک میفرماید که باین نفوس از حقّ محتجب نمانید و از این بیان مفهوم میشود که در ظهور بعد بعضی از این حروفات باید موجود باشند و میفرماید که بآنچه در بیان نازل شده از حقّ محتجب نمانید

72 Now judge fairly, O people of the Bayan: with such a clear and perfect statement, can anyone today oppose the Manifestation Himself by saying that such and such a person is mentioned by name in the Bayan - how can he now be deprived of his station? Nay, by Him Who strengthened the Spirit through My Being! For these names and mentions and descriptions, even if accepted, are all but words inscribed in the Bayan. And among the counsels of the eternal Sovereign is this: that you should not remain veiled from the Manifestation of God by what has been revealed in the Bayan.

72 حال انصاف دهید ای اهل بیان با این بیان اصرح اتمّ کسی میتواند الیوم معارضه نماید با نفس ظهور که فلان در بیان باسم الله مذکور است چگونه میشود الیوم از مقام خود سلب شود لا فوالّذی ایّد الرّوح بنفسی چه که این اسامی و اذکار و توصیف بر فرض تسلیم کلّ کلماتی است که در بیان مسطور است و از جمله وصایای سلطان لایزالی اینست که بآنچه در بیان نازل شده از ظهور الله محتجب نشوید

73 Furthermore, I swear by the Sun of divine glory that today shines from the holy divine horizon that the mention of that pre-existent Sovereign of the people of the Bayan - whether in terms of Lordship or servitude - is one and the same in that realm. Even in stone, which is inanimate, they have inscribed the three letters representing the three Most Great Names of God, and have reminded the servants to observe these Names therein, that in the created thing the signs of the Creator might be witnessed. If He Who graciously bestowed these stations upon stone were to withdraw His favor, it would be fitting for anyone who objects. By God! None will object to God's Cause except every transgressor, sinful one. Had people been aware of the resurrection of names, they would never have objected to the Sovereign Who doeth what He willeth in any matter.

73 و علاوه بر این قَسَم بشمس عزّ صمدانی که الیوم از افق قدس ربّانی اشراق فرموده که ذکر آن سلطان قدم خلق بیان را باسم ربوبیّت و یا عبودیّت هر دو در آن ساحت یکسان است و در سنگ که جماد است و حروف ثلاثهٔ آن سه اسم اعظم الهی را ذکر فرموده‌اند و متنبّه نموده عباد را که در ملاحظهٔ آن باین اسماء ناظر باشند تا در مصنوع آیات صانع مشاهده شود و مقتدری که این مراتب را بحجر عنایت فرموده اگر اخذ نماید لایق است نفسی را که اعتراض نماید تالله لن یعترض احد علی امر الله الّا کلّ معتد اثیم اگر ناس از بعث اسماء مطّلع میبودند هرگز بسلطان یفعل ما یشآء در هیچ امری اعتراض نمینمودند

74 Thus it is that some are resurrected in name and known in the Kingdom of Names, yet their essence has never ascended beyond the depths of self and desire - this is due to a wisdom none knoweth save God. Many a fame has no foundation. And some are resurrected in essence without a name, as you have heard the story of Khidr, whose exalted station none in that time knew save God, such that his authority remained hidden even from Moses despite his lofty station and elevated rank. And after appearing before him, Moses was addressed with the words "Verily thou wilt not be able to have patience with me." Although he is mentioned in the Book by the name Khidr, none knew him save God, and with Us is the knowledge thereof in a clear Book. And some are resurrected in essence, being, self, spirit and name. Therefore witness and say: Glory be to God, the best of creators! Were all the stages of resurrection to be mentioned, it would be observed in what station and rank these who pride themselves on names are mentioned. But We have stayed the Pen until God should will otherwise, for He is the Explainer of all things in a clear Book.

74 اینست که بعضی از ناس اسماً مبعوث میشوند و در ملکوت اسماء معروف ولکن کینونتشان ابداً از سجّین نفس و هوی عروج ننموده لحکمة لا یعلمها الّا الله و ربّ شهرة لا اصل لها و بعضی بکینونت مبعوث شده من‌دون اسم چنانچه حکایت خضر را استماع نموده که احدی در آن زمان بر علوّ مقام او مطّلع نه الّا الله چنانچه امرش از موسی مع علوّ مقامه و سموّ قدره مستور بوده و بعد از حضور در خدمتش بخطاب انّک لن تستطع معی صبراً مخاطب شده و اگرچه در کتاب باسم خضر مذکور شده ولکن ما عرفه احد الّا الله و عندنا علمه فی کتاب مبین و بعضی بکینونت و ذات و نفس و روح و اسم مبعوث میشوند اذاً فاشهد و قل سبحان الله احسن المبدعین و اگر مراتب بعث بتمامه ذکر شود ملاحظه میشد که این مفتخرین باسماء در

چه مقام و رتبه مذکورند ولکن امسکنا القلم الی ان یشآء الله و انّه مبیّن کلّ امر فی کتاب مبین

75 Furthermore, all things have ever been repositories of divine names and treasuries of creative mysteries, and in every dispensation He manifests from each thing whatsoever He willeth, and takes away whatsoever He pleaseth. Most wondrous of all is that today the Ancient Beauty and the Sun of the Most Great Name hath risen and shone forth at the meridian, yet people, clinging to a mere name from among names, have deprived themselves of the light of Beauty and recognition of the peerless Countenance of the All-Glorious. Say: By God the Truth! By the decree of His Pen were created the oceans of names and their kingdoms, were ye of them that know. And were He today to take a handful of dust and raise therefrom whatsoever name hath been or shall be, verily He is able, for He is the Sovereign, the King, the Almighty, the Powerful, the Omnipotent.

75 و دیگر آنکه کلّ اشیاء مکمن اسماء الهیّه و مخزن اسرار صنعیّه بوده و هستند و در هر کوری از هر شیء ظاهر میفرماید آنچه را اراده فرماید و اخذ میکند آنچه را بخواهد العجب کلّ العجب الیوم که جمال قدم و شمس اسم اعظم در قطب زوال مشرق و مستضیء شده معذلک ناس باسمی از اسماء از انوار جمال و عرفان طلعت بی‌مثال ذو الجلال محروم گشته‌اند قل تالله الحقّ بارادة من قلمه خلقت بحور الأسمآء و ملکوتها ان انتم من العارفین و لو یأخذ الیوم کفّاً من التّراب و یبعث منه اسم ما کان و ما یکون لیقدر و انّه لهو السّلطان الملک المقتدر العزیز القدیر

76 By God! The eyes of the Prophets and Messengers in the Supreme Concourse weep for My soul and for what hath befallen Me, and they lament within themselves and cry out in their inmost beings. Yet the people are wrapped in profound heedlessness and mighty delusion. To such a pass have the people of the Bayan descended that the tongue of the All-Merciful hath been moved to utter words such as these, yet still they accept it not. Such is the condition of these people. Today, whoso ascendeth not beyond the kingdom of names shall never attain unto this supreme bounty. For this reason did the Point of the Bayan declare that the seed of the next Revelation would be mightier than all the people of the Bayan, both now and in the time to come. Ponder then on this, O ye men of understanding! By Him Who hath arisen of His own accord! Were the servants to meditate upon this single utterance, they would find themselves independent of all save God, and would stand in no need of questions and answers to establish this wondrous Cause. God speaketh the truth, but the people hear not.

76 تالله اذاً یبکی لنفسی و بما ورد علیّ عیون النّبیّین و المرسلین فی الرّفیق الأعلی و ینوحنّ فی انفسهم و یصحنّ فی کینوناتهم ولکنّ النّاس هم فی غفلة و وهم عظیم و بشأنی اهل بیان تنزّل نموده‌اند که لسان رحمن بذکر امثال این کلمات مشغول شده و معذلک از او نمی‌پذیرند اینست شأن این قوم و الیوم هر نفسی که از ملکوت اسماء ارتقا نجوید ابداً باین فیض اعظم فایز نشود اینست که نقطهٔ بیان میفرماید که نطفهٔ ظهور بعد اقوی از جمیع اهل بیان بوده و خواهد بود اذاً تفکّروا فی ذلک یا اولی الألباب فوالّذی قام بنفسه که اگر عباد در همین کلمه تأمّل نمایند خود را مستغنی از دون الله مشاهده نمایند و در اثبات این امر بدیع بجواب و سؤال محتاج نخواهند بود و الله یقول الحقّ ولکنّ النّاس لا یسمعون و

77 He further saith, exalted be His mention: "Verily His likeness, glorified be His mention, is as the sun: were an infinite number of mirrors to be placed before it, they would all reflect the sun according to their capacity; and were there to be none to face it, still would the sun rise and set, and the mirrors would remain veiled." Consider ye how it may be inferred from this holy and divine utterance that the sun can rise and set while the mirrors remain veiled. Yet how can it be said, after the rising of the Sun of Suns, around which circle suns whose number none knoweth save God, the All-Knowing, the All-Informed, that a mirror could be debarred from its rays and splendor? For it

77 هم‌چنین میفرماید قوله عزّ ذکره فانّ مثله جلّ ذکره کمثل الشّمس لو یقابلنّه الی ما لا نهایة مرایا کلّهنّ لیستعکسنّ عن تجلّی الشّمس فی حدّهم و ان لن یقابلها من احد فیطلع الشّمس و یغرب و الحجاب للمرایا حال ملاحظه نمائید که از این بیان قدس ربّانی مستفاد میشود که ممکن است شمس طالع شود و غروب نماید و مرایا در حجاب باشند معذلک میتوان گفت بعد از اشراق شمس الشّموس الّتی یطوفنّ فی حولها

is evident that the very existence of mirrors dependeth not on themselves but on the sun, by whose light they are illumined. As is clearly seen today, were all the mirrors of creation to face this celestial Sun, they would all reflect its light and glory; and were they to turn away, they would all be as though non-existent, now and forevermore. Observe the visible mirror: so long as it faceth the sun, the effects of the sun's radiance are manifest therein; but as soon as it turneth away, these effects are obliterated and shall remain so, as all can plainly see.

شموس لا یعلم عدّتهنّ احد الّا نفس الله العالم العلیم که مرآت چگونه میشود از انوار شمس و تجلّی آن ممنوع و محروم شود و حال آنکه مسلّم است که وجود مرایا بنفسه لنفسه نبوده بلکه بوجود شمس قایم و منیرند چنانچه الیوم اگر تمام مرایای ممکنات بشمس عزّ صمدانی مقابل شوند در جمیع انوار شمس ظاهر و مشهود و بمجرّد انحراف جمیع معدوم و مفقود بوده و خواهند بود مشاهده در مرآت ظاهره نمائید تا در مقابل شمس قائم است آثار تجلّی در او ظاهر و بعد از انحراف آن آثار محو بوده و خواهد بود چنانچه مشهود است

78 He further saith: He is that Sovereign Potentate Who, by a movement of His sanctified tongue, createth at His word whatsoever He willeth and desireth of prophets, saints and the righteous. How then befitteth it them to turn away from One through Whose word prophets and saints are created, and to cleave instead to a mere name from among names, or a mention from among mentions, or a mirror from among mirrors? This indeed is a grievous wrong. By God the Truth! They have perpetrated that which none before them hath ever done, for after the appearance of the Sun at its meridian, there remaineth no time for tarrying. Yea, if they recognize not His own Self and find themselves powerless to acknowledge that Primal Beauty, by His own Self unto His own Self, then let them seek proof and testimony - the very proof and testimony by which the faith of all mankind was established. And when He has manifested from the oceans of His grace and bounty, who then can tarry, save he who has wholly turned away from the Truth and made his dwelling in the depths of denial, the abyss of repudiation, and the infernal fire of rejection? Even so do most of those who today fancy themselves secure upon the cushions of faith and the throne of certitude stand utterly remote from the Truth, submerged in the sea of unbelief, suffering at every moment grievous torment, though they perceive it not.

78 و هم‌چنین میفرماید او است آن سلطان مقتدری که اگر بحرکت بیاید لسان قدسش خلق میفرماید بقولی آنچه بخواهد و اراده فرماید از نبیّ و ولیّ و صدّیق حال لایق است از مقتدری که بقول او نبیّ و ولیّ خلق میشوند اعراض نمایند و باسمی از اسماء و یا بذکری از اذکار و یا بمرآتی از مرایا تمسّک جویند ان هذا الّا لظلم عظیم تالله الحقّ امری را مرتکب شده‌اند که احدی ارتکاب ننموده چه که بعد از ظهور شمس در قطب زوال مجال توقّف برای نفسی نه بلی اگر بنفس او عارف نباشند و از عرفان آن جمال قدم بنفسه لنفسه خود را عاجز مشاهده نمایند حجّت و دلیل طلب نمایند همان حجّت و دلیلی که ایمان کلّ عباد باو محقّق و ثابت بوده و اگر از بحور جود و فضل خود ظاهر فرمود دیگر که قادر است که توقّف نماید مگر آنکه بالمرّه از حقّ اعراض نماید و در سجّین قهر و هاویهٔ نفی و جحیم اعراض مقرّ یابد چنانچه اکثر از نفوسی که الیوم خود را بر رفرف ایمان و عرش ایقان متّکی و مستوی میدانند بالمرّة از حقّ اعراض نموده و در بحر کفر مستغرق و در کلّ حین بعذاب بدیع معذّبند ولکن من غیر شعور

79 Would that they were content with mere denial and rejection! Nay, by Him Who has caused Me to speak forth His praise, they shall never be content. Even as that soul whom We had nurtured through all his days and taught at all times the words of the All-Merciful, as they teach their birds in India, rose up against Me, warred with My Self, turned away from My Beauty, disputed the signs of God, the All-Possessing, the

79 و ایکاش باعراض و انکار کفایت مینمودند لا فوالّذی انطقنی بثنآء نفسه که ابداً کفایت نخواهند نمود چنانچه نفس الّتی ربّیناه فی مذ الأیّام و علّمناه فی کلّ الأحیان کلمات الرّحمن کما یعلّمون اهل الهند طیورهم قام علیّ و حارب بنفسی و اعرض عن جمالی و جادل بآیات

Self-Subsisting. Not content with this, he arose to cut down the Divine Lote-Tree. When God brought him to naught and exposed what was in his heart, he then embarked upon such schemes as no one could ever reckon save God, the Sovereign, the Almighty, the All-Powerful. He spread such calumnies that the pen is powerless to recount them, attributing to the very Self of God, Who standeth over all who are in the heavens and on earth, such wickedness as had never appeared since the beginning of the world. Yet he dwelleth securely in his place, at ease, confident in the foolishness of the people who walk in the paths of fancy and swim in the sea of blind imitation. By Him Who holdeth my soul in His hand, were he to perceive even less than can be reckoned of those who see with divine insight, he would never have committed such slanders. Yet he is heedless that ere long there shall appear from behind the veils of divine protection souls who shall distinguish, with divine vision, truth from falsehood and the sun from shadow, whom no barrier shall withhold from the straight path nor any veil deprive of the Most Great Announcement. Would that some discerning soul might consider their words which tell of their own selves and beings, that he might recognize them and be of those who understand. I swear by the Most Great Sovereign that were anyone to observe with penetrating eye the words of the deniers, he would perceive the station, rank and position of these imaginary beings.

الله المهیمن القیّوم و باین کفایت ننموده بر قطع سدرهٔ الوهیّة ایستاد فلمّا دمّره الله و ظهر ما فی قلبه اذاً قام علی المکر بشأن لن یقدر احد ان یحصیه الّا الله الملک العزیز القدیر و مفتریاتی جعل نموده و انتشار داده که قلم عاجز است از ذکرش و شقاوتی که از اوّل دنیا الی حین ظاهر شده بنفس الله القائمة علی کلّ من فی السّموات و الأرض نسبت داده و مع‌ذلک در مقرّ خود ساکن و مستریح است چه که از حمقای ناس مطمئن است که کلّ در سبیل وهم سالکند و در بحر تقلید سابح فوالّذی نفسی بیده که اگر اقلّ من ان یحصی ناس را بابصر مشاهده مینمود باین مزخرفات ارتکاب نمینمود ولکن غافل از اینکه عنقریب از خلف استار عصمت الهی هیاکلی ظاهر شوند که ببصر الهی حقّ را از باطل و شمس را از ظلّ فرق گذارند و بهیچ بندی از صراط مستقیم ممنوع نشوند و بهیچ سدّی از نبأ عظیم محروم نگردند فیا لیت من ذی بصر لینظر الی کلماتهم الّتی یحکی عن انفسهم و ذواتهم لیعرفهم و یکون من العارفین قسم بسلطان اعظم که اگر نفسی در کلمات معرضین ببصر حدید ملاحظه نماید شأن و رتبه و مقام این انفس وهمیّه را ادراک مینماید

80 Today the chiefs of the Bayan advance, unaware, the very same proofs that the lowliest among the People of the Furqan used to establish their own truth. For instance, they cling to the matter of successorship which the previous Manifestation had utterly erased from the Book, as all are aware that naught was revealed in the Bayan from the Pen of the All-Merciful save concerning the Letters and Mirrors, and even these were not limited, as witnessed in the prayers where He says: "O my God! At all times send forth such impregnable Mirrors and pure crystals as shall reflect Thee and guide unto Thee." And in all the Tablets there hath been revealed from God these words: "Let him who willeth look upon them and be of them that know." Now, like unto the people of the Furqan who invented the "Seal of the Prophets" and remained veiled from Him Who sent forth and raised up that Seal, these people too have desired to establish for themselves the "Seal of the Saints," as is evident to all. Him through whose word hundreds of thousands of saints have been and are being created, they have cast into the well of hatred, and at all times from every direction they hurl the stones of their vain imaginings at His

80 و الیوم رؤسای بیان بهمان ادلّه که پست‌ترین اهل فرقان بر حقّیّت خود استدلال مینموده‌اند بهمان دلایل استدلال نموده و مینمایند من حیث لا یشعرون مثلاً حکم وصایت را که ظهور قبلم بالمرّه از کتاب محو نموده چنانچه جمیع مطّلعند که جز حروفات و مرایا در بیان از قلم رحمن نازل نشده و مرایا را هم محدود نفرموده‌اند چنانچه در دعوات میفرمایند الهی در کلّ حین بفرست مرایای ممتنعه و بلّوریّات صافیه لیحکینّ عنک و یدلّنّ منک و در جمیع الواح من قبل الله این کلمات نازل من یشآء فلینظر الیها و یکون من العارفین حال بمثل امّت فرقان که خاتم النّبیّین درست نموده و از مرسل و مبعث آن محتجب مانده‌اند این اصحاب هم اراده نموده خاتم الولیّین برای نفس خود ثابت نمایند چنانچه مشهود شد و نفسی را که بقول او صدهزار ولیّ خلق شده و میشود در بئر بغضا

blessed person, while they raise an outcry within themselves and claim to be oppressed, that perchance they might instill the hatred of God into weak souls. Such is the condition of the Mirrors that have appeared. Say: Today, were God to pronounce him who beareth the most detested of names among men to be your Lord, or conversely, none hath the right to ask "why" or "wherefore," for He, exalted and glorified be He, doeth what He willeth, and shall not be asked of His doings. He, verily, is the All-Powerful, the Almighty.

انداخته‌اند و در کلّ حین احجار ظنون از کلّ جهات بر وجود مبارکش میاندازند و در نفس خود صیحه میزنند و دعوی مظلومیّت نموده که شاید غلّ اللّه در انفس ضعیفه القا نمایند اینست شأن مرایا که ظاهر شده قل الیوم لو یحکم اللّه لاسم الّذی یکون ابغض الأسمآء عند النّاس بأنّه ربّ لکم او بالعکس لیس لأحد ان یقول لم او بم لأنّه جلّ و عزّ یحکم ما یرید و لا یسأل عمّا اراد و انّه لهو المقتدر القدیر

81 In these days they have written and sent forth treatises in rejection of the Truth with ungodly hands. I swear by the Sun of inner meanings that they have spoken like children with meaningless, nonsensical words – nay, even more base, if ye but knew. Now compare the books and treatises of this group with what hath appeared from the servants of this House, and judge fairly yourselves, that perchance ye may not remain deprived this Day of the grace of the Ocean of inner meanings that hath encompassed all created things.

81 و در این ایّام رسائلی در ردّ حقّ باناملِ شرکیّه نوشته و ارسال داشته‌اند قسم بآفتاب معانی که مثل اطفال بکلمات مزخرفهٔ بی‌معنی تکلّم نموده‌اند بل احقر لو انتم تعرفون حال کتب و رسائل این فئه را با آنچه از خدّام این بیت ظاهر شده میزان نمائید و خود انصاف دهید که شاید الیوم از فیض بحر معانی که جمیع ممکنات را احاطه نموده محروم نمانید

82 And now the Truth hath condescended to such a degree that from all sides they continuously ask questions about Quranic matters, and answers must be written. For instance, someone hath supposed a mirror to be a ruby, and then asked whether the ruby can be transformed before reaching its station of maturity, and how it changes after maturity – meaning, can the mirror be altered or transformed before reaching this station of being a mirror, but after reaching maturity how doth it descend from this station.

82 و حال حقّ بشأنی تنزّل نموده که از اطراف متتابعاً از مسائل فرقانیّه سؤال مینمایند و باید جواب مرقوم دارد مثلاً نفسی مرآت را یاقوت فرض گرفته و بعد سؤال نموده که یاقوت قبل از بلوغ رتبهٔ او باین مقام میشود تغییر نماید و بعد از بلوغ چگونه تغییر مینماید یعنی مرآت قبل از وصول باین مقام مرآتیّت ممکن بوده تبدیل شود و یا تغییر نماید ولکن بعد از بلوغ باین مقام چگونه تنزّل مینماید

83 Thus have most people remained deprived of the King of Oneness today through such obvious matters. First say: O questioner, We beseech God to assist thee and confirm thee in such wise that thou mayest know all things in their proper station and be detached from all allusions, and mayest witness naught in creation save the effulgence of the lights that have encompassed the worlds, and that He may erase from thy heart all remembrances that thou mayest arise to praise thy Lord, the Mighty, the Unconstrained.

83 چنانچه اکثری باین مطالب بدیهیّه الیوم از سلطان احدیّه محروم مانده‌اند اوّلاً بگو ای سائل نسأل اللّه بأن یوفّقک و یؤیّدک بشأن تعرف کلّ شیء فی مقامه و تنقطع عن کلّ الاشارات و لن تشهد فی الملک الّا تجلّی انوار الّتی احاطت العالمین و یمحو عن قلبک کلّ الأذکار و تقوم علی ثنآء ربّک العزیز المختار

84 For on such a Day it behooveth no one to turn to anything of what hath been created between the heavens and earths. Would it be fitting for anyone, after the sun hath risen to its zenith, to occupy himself with mention of the stars or to inquire about a lamp, even though it be a shining lamp? Nay, by My luminous, holy, mighty, radiant Beauty! Cast behind thee all

84 لأنّ فی مثل ذلک الیوم لا ینبغی لأحد ان یلتفت الی شیء عمّا خلق بین السّموات و الأرضین هل ینبغی لنفس بعد اشراق الشّمس فی قطب الزّوال ان یشتغل بذکر النّجوم او یسأل عن السّراج ولو یکون سراجاً منیرا لا فوجمالی

remembrances, then hold fast to this Remembrance Who hath appeared with the truth and Who speaketh in all things, saying: "There is no God but Me, the Mighty, the All-Knowing."

المشرق المقدّس العزیز المنیر دع کلّ الأذکار عن ورائک ثمّ تمسّک بهذا الذّکر الّذی ظهر بالحقّ و ینطق فی کلّ شیء بأنّه لا اله الّا انا العزیز العلیم

85 And if thou art not successful in comprehending what hath been revealed in these verses from the heaven of oneness and art fixed upon the answer to thine own question, then hearken to the Most Glorious Call from the horizon of supreme might. First know that all things can be and are transformed into all things, and knowledge of this is in the Book of thy Lord Who neither erreth nor forgetteth.

85 و اگر موفّق بآنچه در این آیات منزله از سماء احدیّه نازل شده نشدی و بجواب مسئلهٔ خود ناظر باشی بشنو نداء ابهی را از افق عزّ اعلی و اوّلاً بدان که کلّ شیء بکلّ شیء تبدیل شده و میشود و علم ذلک فی کتاب ربّک الّذی لا یضلّ و لا ینسی

86 Secondly, if thou art asked whether God hath power to transform a ruby or not, what wouldst thou answer? Indeed, powerlessness hath ever been the attribute of creation, while the True One, the Inaccessible, standeth established upon the throne of might. With a single word He is able to turn all who are on earth into pieces of moist red ruby, and with a word return them all to stone. Exalted is He above what ye have imagined and do imagine concerning His power.

86 و ثانیاً اگر از تو سؤال شود که حقّ قادر است بر تبدیل یاقوت یا نه جواب چه خواهی گفت باری عجز لازال شأن خلق بوده و حقّ منیع در قطب اقتدار قائم بحرفی قادر است که جمیع من فی الأرض را قطعهئی از یاقوت رطبهٔ حمرا فرماید و بحرفی کلّ را بحجر راجع نماید فتعالی عمّا انتم ظننتم فی قدرته و تظنّون

87 And beyond this station, place the ruby in fire and observe what happens, that thou mayest become certain of the transformation of all things save God. Likewise when the ruby of the heart is tried in the fire of self and desire, it is surely deprived of its delicacy, color and purity. Today there are many pieces of ruby that have reverted to stone and are unaware of it, and likewise the opposite, were ye of those who understand.

87 و از این مقام گذشته یاقوت را در نار بگذار و بعد ملاحظه کن که چه میشود تا بر تبدیل کلّ شیء الّا الله موقن شوی و هم‌چنین یاقوت قلب که در نار نفس و هوی مبتلا شد البتّه از لطافت و لون و صفای خود محروم ماند و الیوم بسی از قطعات یاقوت که بحجر راجع شده و خود شاعر نیستند و کذلک بالعکس لو انتم من العارفین

88 In the ruby there are manifold varieties and diverse colors to be observed, and all its hues are altered in the fire save two kinds known as bahramani and rummani. And these two, though they may be altered by intense fire over many days, yet if they remain in moderate fire behind a veil, no harm shall be observed. And some maintain that fire enhanceth the hue of these two kinds. However, should the divine fire – which in the hidden divine knowledge is known as the red sulphur – be cast upon the ruby, it would instantly be calcined like other bodies.

88 در یاقوت انواع متعدّده و الوان مختلفه مشهود و جمیع الوان آن در نار تغییر مینماید مگر دو قسم که به بهرمانی و رمّانی مشهورند و این دو هم اگرچه بنار شدیده در ایّام عدیده تغییر مینماید ولکن از ورای حجاب اگر در نار متوسّطه بمانند ضرّی مشهود نه و بعضی بر آنند که نار بر لون این دو قسم بیفزاید و امّا اگر نار الهی که در علم مکتوم ربّانی بکبریت احمر معروفست بر یاقوت القا گردد فی‌الحین تکلیس شود چون سایر اجساد

89 Verily, fire rectifieth every corruption and corrupteth every rectification, increasing righteousness in the righteous and corruption in the corrupt. Whosoever hath become informed of

89 انّما النّار یصلح کلّ مفسد و یفسد کلّ مصلح تزید الصّالح صلاحاً و الفاسد فساداً هر نفسی که از علم الهی مطّلع شده آنچه ذکر شد ادراک

divine knowledge comprehendeth that which hath been mentioned, and besides such a one none hath any portion save by the command of the Ancient and Omnipotent One.

مینماید و من دونه لیس لأحد نصیب الّا بأمر من لدن مقتدر قدیر

90 In brief, O questioner, in all things save God and in the very Manifestation itself, change and transformation are to be observed. We created all things from dust and unto it shall We return them, and from it shall We bring them forth again alive. This is a promise from Us, and We shall assuredly fulfill what We have promised, for We are the best of them that fulfill.

90 باری ای سائل در جمیع ما سوی الله و نفس ظهور تغییر و تبدیل مشهود است خلقنا الأشیآء من التّراب و نعیدنّها الیه و نبعث منه حیّاً ذلک وعد من لدنّا فسوف نوفی بما وعدناکم به و انا خیر الموفین

91 O people! Hear ye the call of the Bird of Eternity from the Supreme Paradise, and drink ye the choice, pure and crystal-clear wine from the holy fingers of Baha, and become free and detached from all else save God, that the oceans of divine knowledge and wisdom may flow from your hearts and tongues, and ye may become free and sanctified from such questions as these. Beware lest ye defile the heart, which is a trust of the Chosen Beauty, with the defilement of the words of the wicked and the doubts of the evil ones, for they have appeared today with all manner of tricks and devices, casting doubts into hearts by whatever means possible.

91 ای قوم ندای طیر بقا را از رضوان اعلی بشنوید و رحیق الطف ارقّ اصفی از انامل قدس بها بنوشید و از کلّ ما سوی الله غنیّ و بی‌نیاز شوید تا بحور علم و حکمت ربّانی از قلب و لسان جاری شود و از امثال این مسائل فارغ و مقدّس گردید زینهار قلب را که ودیعهٔ جمال مختار است بآلایش کلمات فجّار و شبهات اشرار میالائید چه که الیوم بکلّ حیل و مکر ظاهر شده‌اند و بهر نحو که ممکن شود القای شبهه در قلوب مینمایند

92 Apart from all these statements, if there should exist in the world something that undergoes no change or transformation, what connection hath this with the contention of these people? For instance, if according to these people a ruby remains unchanged, what relation hath this to the fact that one who hath turned towards God cannot turn away from Him, or that a believer cannot become an unbeliever, or a godly soul an infidel? The King of Names hath ordained change possible in some things and not in others. For example, copper can become gold, but dust hath not the capacity to become gold. Since men of learning have already discussed this matter, this servant doth not wish to elaborate upon it.

92 و از همهٔ این بیانات گذشته اگر در عالم شیئی یافت شود که تبدیل نشود و تغییر نیابد این چه دخلی بمطلب این قوم دارد مثلاً یاقوت بزعم این قوم اگر تغییر نیابد چه مناسبت دارد بآنکه مقبل نمیشود که معرض شود و یا موحّد مشرک و مؤمن کافر در بعضی اشیاء ملیک اسماء امکان تغییر گذاشته و در بعضی نگذاشته مثلاً نحاس امکان دارد ذهب شود ولکن تراب بالفعل امکان ذهبیّت در او موجود نه و این مطلب را چون اهل علم از قبل ذکر نموده‌اند این عبد دوست نداشته که مفصّل ذکر نماید

93 However, in man the capacity for knowledge and ignorance, acceptance and rejection, faith and unbelief, is evident and manifest. If the questioner's purpose in mentioning gold and ruby was in reference to the mineral kingdom, this is far removed from his intent, for even if gold hypothetically cannot become copper, nor ruby become ash, one cannot draw analogies from this regarding the other creations of the Creator. This is clear and evident to those possessed of insight who gaze upon the Most Great Scene.

93 ولکن در انسان امکان علم و جهل و اقبال و اعراض و ایمان و کفر موجود و مشهود است و اگر مقصود سائل از ذکر ذهب و یاقوت در رتبهٔ جماد بوده این از مقصود او بغایت دور است چه اگر هم بالفرض ذهب نحاس نشود و یاقوت رماد از این نمیتوان در سایر مصنوعات صانع قیاس نمود و این نزد اهل بصر که بمنظر اکبر ناظرند واضح و لایح است

94 If the intent was in reference to the human realm, it is known that gold and ruby symbolize the believer's faith in God and his recognition of His Manifestation, and it is quite evident that

94 و اگر مقصود در رتبهٔ انسان است معلوم بوده که ذهب و یاقوت در رتبهٔ مؤمن ایمانه بالله و عرفانه نفسه بوده و خواهد بود و این بسی واضح

this can change, as many souls who at first believed in the Beauty of the All-Merciful later turned away. If thou wouldst ascend above the realm of fancy and sanctify thy heart from verbal allusions, thou wouldst witness the transformation of all things into all things at every moment. And he unto whom this vision is unveiled is accounted as one possessed of true insight in the estimation of God, the Almighty, the Chosen One.

است که تبدیل میشود چنانچه بسا از عباد که در اوّل ظهور جمال رحمن بایمان فایز شده‌اند و بعد معرض و اگر از عالم وهم متصاعد شوی و قلب را از اشارهٔ قولیّه مقدّس نمائی تبدیل کلّ شیء را در کلّ حین بکلّ شیء مشاهده نمائی و من فتح له هذا البصر انّه من اولی الأبصار لدی الله المقتدر المختار

95 The essence of the utterance of the Beauty of the All-Merciful is this: The Cause of God hath ever been and shall ever be sanctified above mention, description and limitation. Whosoever seeketh to comprehend the King of the infinite depths through such veils shall never attain certitude. By the power of the Sovereign of Eternity, rend ye asunder the veils of names and whatsoever is below or above them, and enter ye the most exalted, most sublime, most impregnable, most holy and most glorious City, for naught but His shadow is today as fire, and naught but His love shall ever be accepted.

95 جوهر بیان طلعت رحمن آنکه امر الله لازال مقدّس از ذکر و وصف و تحدید بوده و خواهد بود و هر نفسی باین حجبات اراده نماید ملیک من فی لجج اللّانهایات را ادراک نماید ابداً موقن نخواهد شد بقوّت سلطان بقا حجبات اسماء و دون آن و فوق آن را خرق نمائید و بمدینهٔ اعزّ ارفع امنع اقدس ابهی وارد شوید که الیوم جز ظلّش نار و جز حبّش مردود بوده و خواهد بود

96 Likewise, someone asked about the number of verses in "The Hour has drawn nigh and the moon is cleft asunder." Say: O thou who gazeth upon the words, set aside the numbers and contemplate the verse itself. If today all who are in the heavens and earth were to gaze upon this blessed verse and ponder its hidden meanings, it would suffice them all. For today the sun of inner meaning hath shone forth from the horizon of the verse's outer appearance, and it is a cutting sword against those souls who have taken others besides God as their protector. The meaning of this verse was not revealed until this exalted Manifestation, for at the time of the Primal Point's appearance, there was no guardian according to people's understanding who could be cleft asunder. Rather, there were the divines, who were symbolized as stars, while the guardian was symbolized as the moon and the Prophet as the sun. Thus in this Revelation the sun hath risen from God's horizon and the illusory moon hath been cleft. Therefore say: Blessed be God, the Most Powerful of the powerful!

96 و همچنین نفسی از عدد آیهٔ منزلهٔ اقتربت السّاعة و انشقّ القمر سؤال نموده بگو ان یا ایّها النّاظر الی الکلمات عدد را بگذار و بخود آیه ملاحظه نما و اگر الیوم کلّ من فی السّموات و الأرض باین آیهٔ مبارکه ناظر شوند و در معانی مستورهٔ آن تفکّر نمایند جمیع را کفایت نماید چه که امروز شمس باطن از افق ظاهر آیه اشراق فرموده و سیفی است قاطع در ردّ نفوسی که غیر الله را ولیّ اخذ نموده‌اند و معنی این آیه تا این ظهور منیع ظاهر نشده چه که در حین ظهور نقطهٔ اولی ولیّی علی زعم ناس نبوده تا منشقّ شود بلکه علما بوده‌اند و تعبیر از علما بنجوم شده و از ولیّ بقمر و از نبیّ بشمس اینست که در این ظهور شمس از افق الله مشرق و قمر وهم منشقّ شده اذاً قل فتبارک الله اقدر الأقدرین

97 Now ponder this revealed verse and judge fairly, and be not of those who recognize God's favor and then deny it. Would that these people had truly understood this guardian and mirror they have taken for themselves besides God. I swear by the Sun of the glory of the Eternal that the fundamental matter concerning the mirror was not as they have heard it, and whoever claims knowledge of it speaks falsely, by the Lord of eternity. What this servant mentioned, in accordance with divine wisdom, became widespread among the people, but no one hath comprehended the intent of the words of the Primal

97 حال در این آیهٔ منزله تفکّر نمائید و انصاف دهید و لا تکونوا من الّذینهم یعرفون نعمة الله ثمّ ینکرون و ایکاش این ناس باین ولیّ و مرآت که برای خود من دون الله اخذ نموده‌اند مطّلع میشدند قسم بآفتاب عزّ صمدانی که اصل امر که در بارهٔ مرآت شنیده‌اند بآن نحو نبوده و هر نفسی ادّعای علم نماید کذب بربّ البقآء و آنچه نظر بحکمة الله این عبد مذکور داشته بین النّاس اشتهار یافته و مقصود از کلمات نقطهٔ اولی جلّ جلاله

Point, exalted be His glory. This servant hath kept the fundamental matter hidden from all, for a wisdom none knoweth save My All-Knowing, All-Wise Self. By God, He hath dealt with His Creator, Who created Him with a breath from His presence, as none in all the worlds hath dealt. If people were to behold with the eye of God even one of the wondrous Tablets that have been sent down in these days from the heaven of mighty oneness, they would not remain veiled from the Truth and would witness all else as non-existent, becoming convinced that naught besides Him was or ever shall be worthy of mention, let alone those who turn away.

را احدی ادراک ننموده و این عبد اصل امر را از کلّ مستور داشته لحکمة لا یعلمها الّا نفسی العلیم الحکیم فوالله فعل بموجده الّذی خلقه بنفخة من عنده ما لا فعل احد فی العالمین و اگر خلق لوحی از الواح بدیعه که از سماء عزّ احدیّه در این ایّام نازل شده ببصر الله ملاحظه نمایند از حقّ محتجب نمیمانند و ماسوایش را معدوم مشاهده میکنند و موقن میشوند که مادونش غیر مذکور بوده و خواهد بود تا چه رسد بمعرضین

98 In this day certain souls have claimed infallibility apart from God, even as the people of the Qur'an have spoken without understanding and have never comprehended the true intent of infallibility. The ordinance of infallibility is fulfilled today in this wise: every soul who, after hearing the Word of God and His Call, is assured with the word "Yea" is of the people of infallibility, and whosoever is other than this is excluded from infallibility. Even as the Point of the Bayan – may the spirit of all else but Him be sacrificed for Him – declareth, addressing 'Azim: "Verily the Cause hath transcended all limitations. Thou dost purify servants at the time when God manifesteth Himself to them through them. They have known God their Creator and have been patient therein and have not complained, until Thou makest them like unto those Thou didst make aforetime from among the Prophets and the Successors and the Martyrs and those who are nigh. By My life, wert Thou to make them present in the number of all things, Thou wouldest make them such, and naught would be diminished from the sovereignty of God by any measure, nor would aught be increased by any measure. But Thou seest that that station requireth the Most Great Infallibility. And infallibility is not what Thou seest among the people through their precautions in their religion, for when they heard the call 'Am I not your Lord?' they did not say 'Yea' – they have departed. But infallibility belongeth to those who, when God said 'Am I not your Lord?' said 'Yea.' And verily God hath not spoken to anyone save through the Manifestation of His Self in every Revelation." [Panj Sha'n, BB00005]

98 و بعضی الیوم بعصمت بعضی من دون الله قائل شده‌اند چنانچه اهل فرقان من غیر شعور تکلّم مینمودند و مقصود از عصمت را ابداً ادراک ننموده‌اند حکم عصمت الیوم محقّق میشود هر نفسی که بعد از استماع کلمة الله و ندائه بکلمهٔ بلی موقن شد از اهل عصمت بوده و من‌دون آن از عصمت خارج چنانچه نقطهٔ بیان روح ما سواه فداه میفرمایند مخاطباً للعظیم فانّ الأمر قد رقت عن الحدودات انت تصفی عباداً حین ما تجلّی الله لهم بهم قد عرفوا الله بارئهم و ما صبروا فیه و ما شکوا حتّی اجعلنّهم مثل ما جعلت من قبل من الأنبیآء و الأوصیآء و الشّهدآء و المقرّبین و لعمری لو تحضرنّ بعدد کلّ شیء لأجعلنّه و لا ینقص عن ملک الله قدر شیء و لا یزید قدر شیء ولکن تری ینبغی لتلک الدّرجة العصمة الکبری و لم یکن العصمة بما تری عند النّاس من احتیاطاتهم فی دینهم لأنّهم حین ما سمعوا ندآء أ لست بربّکم ما قالوا بلی قد خرجوا و انّما العصمة للّذینهم حین ما قال الله أ لست بربّکم قالوا بلی و انّ الله لم یقل لأحد الّا بمظهر نفسه فی کلّ ظهور انتهی

99 After this exposition, which is the most explicit of all words that have descended from the Pen of God, who else can establish infallibility for himself save after acknowledging this Most Great, Most Mighty Cause? Today all people, in whatsoever station they may be, are excluded from infallibility, save those souls who have been assured of this Most Holy, Most Transcendent Manifestation. O servants! Hearken unto the Call of God and purify the ears of your innate nature from hearing the

99 و بعد از این بیان که اصرح کلّ کلمات من قلم الله نازل شده دیگر که میتواند برای خود عصمت ثابت نماید الّا بعد از تصدیق این امر اعظم اخم الیوم کلّ ناس فی ایّ رتبة کان از عصمت خارجند مگر آن نفوسی که باین ظهور قدس صمدانی موقن شده‌اند ای عباد بشنوید ندآء الله را و آذان فطرت را از استماع کلمات

words of the people of the Furqan, that ye may comprehend the most wondrous utterance of the Tongue of the All-Merciful. Reflect: wherein have these people spoken the truth? For one thousand two hundred and sixty years they held to the termination of Revelations, likewise to the appearance of the Qa'im in a specific form in a designated land, and similarly to the signs of the Revelation, clinging to a thousand traditions to such extent that they considered the deniers of these sayings as infidels. Then it became evident, at the appearance of the Point of the Bayan, exalted be His mention, that all had erred, and that the Manifestations of the glory of the Divine Unity have ever been and shall ever continue to be manifest. Likewise consider all other statements of these embodiments of error - observe that all was and shall be mere fancy. Their god is their desire and their object of worship their vain imaginings, if ye but knew.

اهل فرقان طاهر نموده تا بیان ابدع لسان رحمن را ادراک نمائید آخر تفکّر نمائید این فئه در کدام قول صادق بوده‌اند هزار و دویست و شصت سنه بختم ظهورات قائل بوده و هم‌چنین بکون قائم علی هیکل مخصوص در ارض معیّنه و هم‌چنین در علائم ظهور که بهزار روایات تمسّک جسته بشأنی که منکرین این اقوال را کافر میدانستند و بعد معلوم شد در ظهور نقطهٔ بیان جلّ ذکره که جمیع مخطی بوده و مظاهر عزّ احدیّه لم‌یزل طالع و لایزال مشرق خواهند بود و هم‌چنین در سایر اقوال این هیاکل اضلال ملاحظه کن که کلّ توهّم بوده و خواهد بود معبودهم هواهم و مسجودهم اوهامهم ان انتم تعرفون

100 Although all the people of the Bayan have witnessed that whatever was in the possession of this group was other than truth, they nevertheless continue to adduce proofs from the words of the people of the Furqan and discourse thereon. Even now this group seeks to prevent people from the celestial streams of God and the fountainhead of divine glory through mention of previous successorship. I swear by the Beauty of God, the Most High, the Most Glorious, that had there been a thousand Manifestations present during the Revelation of the Point of the Bayan, and had any hesitated less than a moment in acknowledging the Cause of the Sovereign Lord, they would have been reckoned by God among the people of fire.

100 مع آنکه جمیع اهل بیان مشاهده نموده‌اند که آنچه در دست این فئه بود غیر حقّ بوده معذلک متّصلاً بکلمات اهل فرقان استدلال مینمایند و متکلّمند چنانچه تازه این فئه بذکر وصایت قبل میخواهند ناس را از فرات قدس الهی و شریعهٔ عزّ صمدانی ممنوع نمایند قسم بجمال الله العلیّ الأبهی که اگر هزار مظهر ظهور در ظهور نقطهٔ بیان موجود بود و در اقرار بر امر ملیک مختار اقلّ من حین اصطبار مینمود از اهل نار عندالله محسوب میشد

101 Rend asunder the veils of fancy and ascend unto the most glorious heaven. If ye desire that truth be made manifest to all, let several fair-minded souls gather in this city to observe God's verses and His words. Similarly, the claimants are present in this land - let proper inquiry be made that the signs of truth may be distinguished from aught else, and it may become evident to all that all others are but paupers at His gate, powerless before His presence, and destitute before the manifestations of His lights.

101 خرق کنید حجبات وهم را و بسماء عزّ ابهی عروج نمائید و اگر میخواهید حقّ بر جمیع معلوم شود چند نفر از منصفین حاضر شوند در این مدینه و آثار الله و کلماتش را ملاحظه نمایند و هم‌چنین مدّعیان هم در این ارض حاضرند درست استفسار نمایند تا آثار حقّ از دونش مبرهن گردد و بر جمیع محقّق شود که دونه فقرآء لدی بابه و عجزآء عند حضرته و فقدآء لدی ظهورات انواره

102 In the Persian Bayan the Divine Tongue hath spoken, exalted be His utterance: "Exert your utmost endeavor that in the Day of the Revelation of the Truth, His words may not be used as proof against Him, for all the words of the Bayan are the words of His previous Manifestation, and He knoweth better than all creation that which He hath revealed, for the spirit of all is in His grasp, and with all there is naught but a shadow, if they

102 در بیان فارسی لسان الهی فرموده قوله تعالی منتهی جدّ و جهد خود را نموده که در یوم ظهور حقّ از کلمات او بر او احتجاج نگردد که کلّ بیان کلام ظهور قبل او است و او است عالم‌تر از آنچه نازل فرموده از کلّ خلق زیرا که روح کلّ در قبضهٔ او است و در نزد کلّ نیست الّا شبحی

are steadfast in the truth - otherwise they are not worthy of mention."

اگر بر حقّ مستقرّ باشند والّا که لایق ذکر نیست انتهی

103 Consider this utterance of the Beauty of the All-Merciful: Although He forbade all from protesting against that Essence of Being and Sovereign Lord of all worship, and explicitly commanded that none should dispute with the words of the Bayan at the advent of the next Manifestation, yet today we observe that all have risen in protest, saying: "Such and such a one was designated in the Bayan with the Most Beautiful Names; how then can he descend from this station?"

103 این بیان جمال رحمن حال ملاحظه نمائید با اینکه کل را منع فرموده‌اند از احتجاج بآن جوهر وجود و ساذج معبود و صریح فرموده‌اند بکلمات بیان بمنزل آن در ظهور بعد احتجاج نمائید مع‌ذلک الیوم مشاهده میشود که کلّ باحتجاج برخاسته‌اند و میگویند فلان را در بیان باسماء حسنی موسوم نموده‌اند مع‌ذلک چگونه میشود از این مقام تنزّل نماید

104 And likewise He says, exalted be His remembrance: "Recognize Him through His verses, and be not overly cautious in recognizing Him, for to that same degree shall ye be in the fire." Consider these decisive words: today all who are cautious regarding this most mighty and most holy Cause are in the fire, of this there is no doubt.

104 و هم‌چنین میفرماید عزّ ذکره او را شناخته بآیات او و احتیاط در عرفان او نکرده که بقدر همان در نار خواهی بود انتهی و نظر باین کلمات محکمه الیوم کلّ محتاطین در این امر امنع اقدس در نارند لا شکّ فی ذلک

105 And His word, exalted be His remembrance: "If ye turn within yourselves toward God, His likeness is what existeth in your hearts. Be not veiled from Him by Him, and recognize Him for Whose recognition ye were created." And His exalted word: "In every Revelation, the believers in Him and His Book become veiled by His subsequent Revelation and His Book, to such degree that none remain except the sincere believer, who is rarer than red sulphur."

105 و قوله عزّ ذکره و اگر در مابین خود و خدا توجّه میکنید مثال او است که در افئدهٔ شما است باو از او محتجب نگردید و بشناسید کسی را که از برای عرفان او خلق شده‌اید و قوله تعالی در نزد هر ظهوری از ظهور شجرهٔ حقیقت مؤمنین باو و کتاب او از قبل بظهور او و کتاب او از بعد محتجب میشوند بحیثیّتی که نمیماند الّا مؤمن خالص و او اعزّ از کبریت احمر است انتهی

106 Even as today all are being tested, and most of humanity hath turned away from the King of Oneness, saying: "Such and such a one was designated in the Bayan by the name of God." Through such words they remain deprived of the eternal King of Glory, unaware of what they have done. And even granting this claim, they remain heedless that all names in that most holy court occupy the same plane. He bestoweth as He willeth and withdraweth as He pleaseth.

106 چنانچه الیوم کلّ ممتحن شده‌اند و اکثری از بریّه از سلطان احدیّه اعراض نموده‌اند و میگویند فلان در بیان باسم الله نامیده شده و هم‌چنین بامثال این کلمات از سلطان عزّ لایزال محروم مانده و ملتفت نشده آنچه را عامل شده‌اند و بر فرض تسلیم غافلند از اینکه کلّ اسماء در آن ساحت اقدس در صقع واحدند عطا میفرماید کیف یشآء و اخذ میفرماید کیف یرید

107 His exalted word: "None knoweth the time of the Manifestation save God. Whenever it occurreth, all must acknowledge the Point of Truth and render thanks unto God." Nevertheless, some have objected regarding the nearness of the Manifestation, just as all previous peoples were occupied with such objections. Say: Woe unto you! How quickly have ye transformed the divine bounty and followed the paths of fancy and error, when scarcely any time hath passed since the Manifestation that all have reverted to their first step.

107 قوله تعالی چه که کسی عالم بظهور نیست غیر الله هر وقت شود باید کلّ تصدیق بنقطهٔ حقیقت نمایند و شکر الهی بجا آورند انتهی مع‌ذلک بعضی معارضه در قرب ظهور نموده چنانچه ملل قبل کلّ باین معارضات مشغولند قل ویل لکم چه زود تبدیل نموده‌اید نعمت الهی را و بسبل وهم و خطا سالک شده‌اید با آنکه هنوز از ظهور چیزی نگذشته که کلّ بقدم اوّل راجع شده

108 In any case, the Truth hath ever been sovereign and shall forever remain sovereign. He manifesteth Himself howsoever He willeth, and verily He is the Sovereign, while all else is held within the grasp of His power, the Protector, the Self-Subsisting. By Him Who holdeth my soul in His hand! No greater injustice existeth today than that He Who speaketh in all things "I am God, there is no God but Me" should need to prove to His servants that He hath power to change one of His names, when the Kingdom of Names boweth before His sovereignty, the Realm of Attributes trembleth in awe of Him, and the Heaven of Mystery is guided by His presence and brought into being by His command, and returneth unto Him.

108 باری حقّ لم‌یزل مختار بوده و لایزال مختار خواهد بود بهر نحو بخواهد ظاهر میشود و انّه لهو المختار و ما سواه مقبوض فی قبضة قدرته المهیمن القیّوم فوالّذی نفسی بیده لم یکن الیوم ظلم اعظم من انّ الّذی ینطق فی کلّ شیء بأنّی انا الله لا اله الّا هو اراد ان یثبت لعباده بأنّه یکون مقتدراً بأن یبدّل اسماً من اسمائه بعد الّذی یکون ملکوت الأسمآء خاضعة لسلطنته و جبروت الصّفات مشفقة من خشیته و لاهوت العمآء منقادة لحضرته و منجعلة بارادته و بدعت بأمره و یرجع الیه

109 Such is the condition of these immature and incapable people – that the Almighty, by Whose will all names were created and by Whose sovereign command all attributes were manifested, and around Whom circle the denizens of the highest Paradise, must prove that He is able to withdraw from a soul the garment of a name, even though they had and have no knowledge of that name. The doubters in the power of the Sovereign Who doeth what He willeth and this most wondrous, most holy, most exalted Manifestation have deemed God's hands to be fettered, though they may not verbally confess to this. The tongue of the Chosen One beareth witness to this, though they deny it. His glory be exalted!

109 اینست شأن این خلق نابالغ ناقابل مقتدری که کلّ اسماء خلق شده بارادهٔ او و کلّ صفات ظاهر شده بسلطان مشیّت او و اهل ملأ اعلی طائفند حول او باید استدلال نماید بر اینکه قادر است از نفسی قمیص اسمی از اسماء را انتزاع فرماید مع آنکه اطّلاع بر آن اسم نداشته و ندارند و مریبین در قدرت سلطان یفعل ما یشآء و این ظهور ابدع امنع اعلی ید الله را مغلول دانسته‌اند ولو بلسان اقرار ننمایند بذلک یشهد لهم لسان المختار ولو هم ینکرون قوله جلّ ثنائه

110 For unto the people these were but words whose meaning they comprehended not, and thus remained veiled on the day of His manifestation. Therefore today all remain veiled from the intention of the Bayan by its very words, though they neither understood nor will understand God's purpose therein.

110 اذ عند الخلق لم یکن الّا کلماتاً ما اطّلعوا بمرادک فیها و لذا قد احتجبوا یوم ظهورک انتهی اینست که الیوم کلّ بکلمات بیان از منزل آن محتجب مانده‌اند مع آنکه بمراد الله مطّلع نبوده و نخواهند بود

111 Even as that Ancient Beauty wrote to the leaders of the Bayan, bidding them inquire about God's purpose in His words from the Living Letter who was in His presence, for they knew not God's intent. That Living Letter was Aqa Siyyid Husayn, who was martyred in his Lord's path, and none attained his presence to inquire about the meanings of the divine utterances. The purpose of this statement from the tongue of the All-Merciful was that the leaders might know they neither understood nor understand the meaning of God's words.

111 چنانچه آن جمال قدم برؤسای بیان مرقوم فرموده‌اند که مراد الله را در کلمات او از حرف حیّ که تلقاء وجه بوده سؤال نمائید چه که شما عارف بمراد الله نیستید و حرف حیّ مذکور جناب آقا سیّد حسین بوده و هو استشهد فی سبیل مولاه و فایز نشد نفسی بلقای او تا از معانی کلمات صمدانیّه استفسار نماید و مقصود از این بیان که لسان رحمن فرموده آنکه رؤسا بدانند که عارف بر معنی کلمات الهیّه نبوده و نیستند

112 And as the manifest Revelation drew nigh, that same Siyyid ascended to the most exalted station. Ponder on this, O ye who are endowed with insight!

112 و چون ظهور مبین قریب بود لذا سیّد مذکور بمقرّ اعلی ارتقا جست تفکّروا فی ذلک یا اولی الأفکار

113 And His words, exalted be His praise: "All that I have mentioned to thee regarding the station of proof is but a drop from

the manifest ocean. If thou desirest the heart's mystery by the decree of the Hidden Countenance, no allusion can point to it, nor can endless veils conceal it, nor doth anyone need mention proof thereof, for it is the very essence of Revelation and the perfection of concealment. Glory be to God above what they describe!"

113 و قوله جلّ ثنائه و انّ كلّما ذكرت لک فی مقام الاستدلال رشح من طمطام الظّاهر و ان اردت سرّ الفؤاد بحكم طلعة الباطن لا تشير اليها الاشارة و لا يواريها الحجبات اللّانهاية و لا يحتاج احد بذكر دليلها لأنّها هو نفس الظّهور و تمام البطون فسبحان الله عمّا يصفون انتهی جمالی را كه ميفرمايد

114 How can allusion find its way to that realm of divine unity's glory, in honor of His presence and in testimony to the purity of His essence and the subtlety of His station? Yet after He manifested the Sun of His Beauty from the horizon of destiny through all divine manifestations and every sign of oneness, arrows of hatred were launched from all directions at the manifest Beauty, the Lord of the worlds. "The first to cast stones at Me was he whom I sheltered beneath the wings of My grace, whom We reared beneath Our mantle and taught in Our days. He it was who slew Me with the sword of rejection, shed My blood, violated God's sanctity in My person, and denied My signs after having bowed before a single letter thereof, having been created by a breath therefrom. He denied God's right in My right, warred against God's Self in My Self, openly decreed My death, and when God prevented him by His power and revealed his heart's hidden thoughts to those who had emigrated in God's path, he resorted to calumny, turning his deeds and tyranny against My oppressed Self to reassure his followers.

114 اشاره را بآن ساحت عزّ احديّه سبيل نه اعزازاً لحضرته و اخباراً لصفآء كينونته و لطافة رتبته معذلک بعد از آنكه بكلّ ظهورات الهيّه و تمام شئونات احديّه شمس جمال خود را از افق قضا ظاهر فرمود از كلّ جهات سهام كين بر جمال مبين ربّ العالمين انداخته و اوّل من رمانی هو الّذی حفظته تحت جناحين فضلی و ربّيناه تحت عبّی و علّمناه فی ايّامی و هو الّذی قتلنی بسيف الاعراض و سفک دمی و ضيّع حرمة الله فی نفسی و انكر آياتی بعد الّذی كان خاضعاً لحرف منها و خلق بنفحة عنها و جاحد حقّ الله فی حقّی و حارب بنفس الله فی نفسی و افتی علی قتلی فی الظّاهر و لمّا امنعه الله بسلطانه و اظهر خفيّات قلبه علی الّذينهم هاجروا فی سبيل الله اذاً قام علی الافترآء و رجع فعله و ظلمه الی نفسی المظلوم اطمينانا من الّذينهم اتّبعوه

115 By God! The heavens of the Cause were rent asunder by his deed, the holy lands were cleft by his tyranny, the veil of the Kingdom was torn by his words, and the dwellers of the realms of eternity wept at his sin, while he laughed to himself as though he had committed no wrong in all creation. By God! All things weep, yet he remaineth unaware. Soon shall he know, when death comes upon him and his eyes roll in fear of divine wrath, and he says "Is there any way back that I might seek forgiveness for what I have done?" Then shall the clay of the abyss be struck upon his mouth. Thus is it ordained for those who are arrogant before God, the Supreme, the Mighty, the Powerful. His words, exalted be His praise: "Glorified art Thou, O my God! If Thou sayest that Thou hast forgiven the Bayan and all within it, then all abide in Thy forgiveness and good-pleasure. And if Thou sayest nay, then verily I am the one who clings to the hem of Thy bounty and seeks intercession with Thee through Thyself."

115 تالله انفطرت سموات الأمر من فعله و شقّت اراضی القدس من ظلمه و قدّت ستر حجاب الملكوت من اقواله و بكت سكّان مداين البقآء من اثمه و هو يضحک فی نفسه كأنّه ما ارتكب فی الملک شيئاً تالله اذاً يبكی كلّ شیء ولكن انّه لا يكوننّ من الشّاعرين فسوف يعلم حين الّذی يأتيه الموت و يدور عيناه من سطوة القهر و يقول هل لی من رجوع لأستغفر عمّا فعلت اذاً يضرب علی فمه طين الهاوية و كذلک قدّر للمستكبرين علی الله المهيمن العزيز القدير قوله عزّ ثنائه فسبحانک اللّهمّ يا الهی ان تقل قد عفوت عن البيان و من فيه فاذاً كلّ فی غفرانک و رضائک و ان تقل لا فانّنی انا الآخذ بأذيال جودک و المستشفع اليک بنفسک انتهی

116 There is no doubt that the Pre-existent Being speaks only through the tongue of the Manifestation of His Own Self. Observe in these utterances what degree of humility is shown by the Beloved of all creation, who has made the entire Bayan and all within it contingent upon the "yea" or "nay" of the King of Eternity in a future Revelation. And now the King of the unseen and the seen is manifest to all, and such harm has befallen His blessed person that were all the oceans of the unseen and the seen to become ink, and all who dwell in the kingdom to become pens, and all who are in the heavens and earth to become writers, they would surely be powerless to describe it. Would that they had counted Him among His faithful ones! The curse of God be upon the oppressors and the idolaters. Yet they still recite the Bayan and transcribe it. Many a reader of the Bayan whom the Bayan itself curses, many a practitioner whose deeds it disowns, many a rememberer from whom remembrance itself flees. May God protect us and you, O people of unity, from these ones and from their evil, their deceit and their guile.

116 و شکّی نبوده که ذات قدم تکلّم نمینماید مگر بلسان مظهر نفس خود و مشاهده نمائید که در این بیانات چه مقدار خضوع از محبوب امکان ظاهر شده که جمیع بیان و ما فیه را بنعم و لای سلطان بقا در ظهور اخری منوط فرموده‌اند و حال ملیک غیب و شهود بر جمیع مشهود و بشأنی ضرّ بر وجود مبارکش وارد شده که اگر جمیع بحور غیب و شهود مداد شوند و کلّ من فی الملک اقلام و جمیع من فی السّموات و الأرض راقم البتّه از ذکرش عاجز شوند و ایکاش که از اهل ایمانش میشمردند فلعنة الله علی الظّالمین و المشرکین و معذلک بیان میخوانند و استکتاب مینمایند فربّ تالی بیان و البیان یلعنه و ربّ عامل فیه و العمل یبرأ منه و ربّ ذاکر و الذّکر یفرّ منه اعاذنا الله و ایّاکم یا ملأ الموحّدین من هؤلآء و شرّهم و مکرهم و خدعهم

117 And likewise in communion with the King of Names and Attributes they mention: "I beseech Thee, O my God, by Thy independence from all things, to accept the Bayan and all within it, for I have named all that hath appeared from me by that name and made all of it a book, a leaf among the leaves of the gardens unto Thee. Accept it, O my Beloved, for that would be a token of Thy grace and mercy; and if Thou rejectest it, O my Beloved, that would be a manifestation of Thy justice and the independence of Thy Lordship."

117 و هم‌چنین در مناجات با ملیک اسماء و صفات ذکر مینمایند فأسألک اللّهمّ بغنائک عن کلّ شیء ان تقبلنّ البیان و من فیه فانّی قد سمّیت کلّما قد ظهر منّی علی ذلک الاسم و جعلت کلّ ذلک کتاباً ورقاً من اوراق الحدایق الیک ان تقبلنّه یا محبوبی فانّ ذلک من ظهور فضلک و رحمتک و ان تردّنّه یا محبوبی فانّ ذلک من ظهور عدلک و غنآء ربوبیّتک انتهی

118 Although all utterance has been contingent upon the word of that Divine Essence and the Manifestation of the All-Merciful, now they are occupied with the basest of His creation and remain deprived of His beauty. Woe unto these, then woe unto these! By God, these pass not by anything except that it seeketh refuge with God from them and dissociateth itself from them, saying in its inmost tongue: "O heedless misbeliever! By what proof didst thou believe in the manifestation of 'Ali before Nabil, and by what evidence dost thou deny Husayn before 'Ali? Nay, O accursed one! By God, thou hast never truly believed in any of God's Messengers, and if thou didst believe in any age, that faith was not real faith but merely a phantom, for had it been authentic thou wouldst not have denied Him through Whom the message of every Messenger was verified, every Prophet was raised up, and the faith of all in the heavens and earth was established."

118 مع آنکه جمیع بیان بقول آن کینونت سبحان و طلعت رحمن منوط بوده حال به پست‌ترین خلق او مشغول و از جمالش محروم مانده‌اند فویل لهؤلآء ثمّ ویل لهؤلآء تالله ما یمرّنّ هؤلآء علی شیء الّا و انّه یستعیذ بالله منه و یبرأ عنه و بلسان سرّه یقول یا ایّها المشرک الغافل بأیّ حجّة آمنت بظهور علیّ قبل نبیل و بأیّ برهان کفرت بحسین قبل علیّ لا یا ملعون تالله ما آمنت من قبل بأحد من رسل الله و لو آمنت فی عهد ذلک الایمان ما کان ایماناً حقیقیّاً بل کان شبحاً و لو کان علی التّحقیق ما کفرت بالّذی به حقّق رسالة کلّ رسول و بعث کلّ نبیّ و ایمان من فی السّموات و الأرضین

119 The translation of these most impenetrable divine words is set forth in pure Persian in the most wondrous tongue, purely for

the sake of God, that perchance some souls might be cleansed from the defilement of self and passion and ascend to the heaven of mighty eternity, which is the station of recognition of the Self of the All-Merciful. His is the command - He guideth whom He willeth unto His hallowed and luminous Beauty.

119 ترجمهٔ این کلمات امنع صمدانی بلسان ابدع فارسی خالصاً لوجه الله ذکر میشود که شاید نفوسی از آلایش نفس و هوی پاک شده بسماء عزّ بقا که مقام عرفان نفس رحمن است عروج نمایند و له الأمر یهدی من یشآء الی جماله المقدّس المنیر

120 Today, whosoever turneth away from the countenance of the true Object of worship passeth not by anything except that it sayeth with its inmost tongue: "O thou who associateth partners with God! By what proof and evidence didst thou believe in the Beauty of the All-Merciful in the previous Manifestation, and by what argument hast thou denied the King of the Path in this Manifestation?" By the Sun of holy transcendence, such a one hath ever been an infidel and idolater, and if in any age he proclaimed his faith, it was not genuine but rather a mere phantom within him, and in this Manifestation the snare of faith caught faith itself, and Satan returned to his abode in the nethermost hell. Had thy faith been authentic, thou wouldst not have denied Him through Whom the message of all Messengers was verified, all Prophets were raised up, and the faith of all that is in the heavens and earth was established.

120 الیوم هر نفسی که از وجه معبود حقیقی اعراض نماید مرور نمینماید بر هیچ شیئی مگر آنکه بلسان سرّ میگوید ای مشرک بالله بکدام حجّت و برهان بجمال رحمن در ظهور قبل ایمان آورده و بکدام دلیل از ملیک سبیل در این ظهور کافر شده قسم بآفتاب عزّ تقدیس که لم‌یزل کافر و مشرک بوده و اگر در عهدی اظهار ایمان نموده از روی حقیقت نبوده بلکه شبحی بوده در تو و در این ظهور اخذ شد دام الایمان فی الایمان و رجع الشّیطان الی مقرّه فی اسفل الجحیم و اگر ایمانت علی التّحقیق بود کافر نمیشدی بنفسی که باو محقّق شد رسالت کلّ رسل و بعث کلّ انبیا و ایمان جمیع آنچه در آسمانها و زمینها است

121 O servants! Consider the Cause of God for a while with pure hearts and just vision, that perchance ye may not be debarred from the divine sanctuary or excluded from the celestial Ka'bah of the Eternal.

121 ای عباد قدری بقلب طاهر و نظر انصاف در امر الله ملاحظه نمائید که شاید از حرم ربّانی محروم نشوید و از کعبهٔ قدس صمدانی ممنوع نگردید

122 O Ali! Although thou art the questioner and the answer is recorded in thy name, yet it appears most difficult that thou shouldst today acknowledge the truth and be mindful of all that is mentioned in the Tablet, inasmuch as thy heart hath been veiled by thick veils and thine eyes are covered by endless clouds. However, God's glance and His secret attention through these words is directed to other hearts, and ere long they shall be manifested with such power that they shall behold all else but God beneath their shadow. Yet, due to the precedence of divine mercy and the all-encompassing nature of heavenly grace, this hath been revealed in thy name, that perchance the breezes of the days of God may take hold of thee and detach thee from all the worlds.

122 ای علیّ اگرچه تو سائلی و جواب باسم تو مرقوم میشود ولکن بسیار مشکل بنظر میآید که الیوم مذعن بحقّ شوی و از کلّ ما ذکر فی اللّوح متذکّر گردی چه که قلبت بحجبات غلیظه محتجب شده و بصرت بسبحات لانهایه مستور ولکن نظر الله و لحظاته سرّاً بقلوب دیگر در این کلمات متوجّه است و عنقریب بقدرتی ظاهر شوند که جمیع ما سوی الله را در ظلّ خود مشاهده نمایند ولکن نظر بسبقت رحمت رحمانی و احاطهٔ فضل سبحانی باسم تو نازل شده لعلّ یأخذک نفحات ایّام الله و ینقطعک عن العالمین

123 His utterance, exalted be His bounty: Ever hath the sun been likened unto Him and all else unto mirrors. Each mirror reflecteth according to its capacity the light that hath shone upon it from itself unto itself. Thus all derive proof therefrom of their connection to it. And were the sign that hath been manifested therein through it unto it be removed, then

123 بیانه جلّ احسانه لم یزل لتضربنّ المثل بالشّمس و ما دونها بالمرایا کلّ مرآة علی قدر ما تجلّت لها بها من نفسها الیها فاذاً یستدلّ علیها کلّ بها قائمون و لو یرفع عنها آیة الّتی قد تجلّت لها بها فیها فاذاً لم یکن فی المرآة من شیء یدلّ علی الله کذلک اذاً یرفع الله ما یرفع لن یحکمنّ من بعده بآیات

nothing would remain in the mirror that could prove the existence of God. Thus doth God take away what He taketh away. None after Him shall judge by the hearts of men as signs, even though they all declare "We believe in God and His signs." God beareth not witness to that which they utter.

افئدة النّاس ولو انّ کلّهم یقولون انّا باللّه و بآیاته موقنون ما شهد اللّه علیهم بما هم فیه ینطقون

124 O ye who are intoxicated with the wine of idle fancies! Hearken unto the call of the Most Exalted Lord that hath been raised in these conclusive words and firm, impregnable verses, that perchance ye may show mercy unto yourselves and unto God's servants, and cast not the stones of doubt and hatred at the divine Lote-Tree. And if ye yourselves are not guided, at least deprive not the servants from the stream of the Lord of all creation in these grievous days. He saith that all are mirrors reflecting the sun according to their capacity and station, according to how the sun is reflected in that mirror through the mirror itself. At this time it can be inferred that all subsist and exist through the sun. And if the sign of the sun's reflection that hath shone in the mirror through the mirror itself be removed, nothing would remain in the mirror to indicate its Revealer and Creator.

124 ای مدهوشان خمر اوهام بشنوید ندای ربّ علیّ اعلی را که در این کلمات بالغه و آیات محکمهٔ متقنه مرتفع شده که شاید بر خود و انفس عباد رحم نموده بر سدرهٔ امریّهٔ الهیّه احجار ظنّیّهٔ بغضیّه میندازید و اگر هم خود مهتدی نشوید عباد را از شریعهٔ ربّ الایجاد در این ایّام شداد محروم نسازید میفرمایند کلّ مرآتند و حاکیند از شمس باندازه و مقام خود علی قدر تجلّی شمس در آن مرآت بنفس مرآت در این وقت استدلال میشود باینکه کلّ بشمس قائم و موجودند و اگر اخذ شود آیهٔ تجلّی شمس که در مرآت بنفس مرآت تجلّی فرموده باقی نمیماند در مرآت شیئ تا دلالت کند بر مجلّی و خالق خود

125 Despite these decisive, unambiguous, and conclusive words, the people of the Bayan have doubted how a mirror could be deprived of the sun's reflected light, and they have persisted in this matter to an extent that cannot be mentioned. They object to Him through one reflection of Whose Most Luminous Name hundreds of thousands of mirrors are illumined and brightened, and through one manifestation of Whose Name "the Wrathful" all are cast back to their own limitations. They turn away from His Beauty, and after the Sun of Beauty hath reached its zenith they ask, "Where are its lights and its proof?"

125 و با این کلمات محکمهٔ غیر متشابههٔ بالغه اهل بیان شبهه نموده‌اند که چگونه میشود مرآت از تجلّی انوار شمس محروم ماند و در این رتبه بشأنی توقّف نموده‌اند که ذکر آن ممکن نه و بر نفسی که از یک تجلّی از انوار اسم انورش صدهزار مرایا مستضیء و مستنور میشوند و از یک تجلّی اسم آخذش کلّ بحدود نفس خود مردود اعتراض مینمایند و از جمالش اعراض و بعد از اشراق شمس جمال در قطب زوال میگویند انوار و دلیلش چیست

126 Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behooveth you to ascertain whether or not such a light hath appeared. It is neither within your power nor mine to set the time at which it should be made manifest. God's inscrutable Wisdom hath fixed its hour beforehand. Be content, O people, with that which God hath desired for you and predestined unto you.

126 ای بی‌خبران سر از نوم غفلت بردارید و انوارش که عالم را احاطه نموده مشاهده کنید بعضی میگویند زود اشراق نموده ای بی‌بصران یا قریب و یا بعید حال اشراق فرموده شما ملاحظه نمائید فی‌الحقیقه این اشراق محقّق است یا نه دیگر قرب و بعد آن در دست شما و این غلام نبوده و نخواهد بود حکمت الهیّه که از انظر بریّه مستور است اقتضا نموده یا قوم فارضوا بما رضی اللّه لکم و قضی علیکم

127 By God! Had the matter been in My hands, I would never have revealed Myself.

127 فواللّه لو کان الأمر بیدی ما اظهرت نفسی ابداً

128 O my ill-wishers! The Daystar of eternal Guidance beareth me witness: Had it been in my power, I would have, under no circumstances, consented to distinguish myself amongst men, for the Name I bear utterly disdaineth to associate itself with this generation whose tongues are sullied and whose hearts are false. And whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence. If your hearing be purged and your ears be attentive, ye will assuredly perceive that every limb of my body, nay all the atoms of my being, proclaim and bear witness to this call: "God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory unto all that are in heaven and on earth."

128 ای صاحبان بغضا قسم بآفتاب فلک بقا که اگر امر بدست این عبد بود هرگز خود را معروف نمینمودم چه که اسم مذکورم ننگ دارد از ذکر این السن غیر طاهرهٔ کاذبه و در هر حین که ساکن شده و صمت اختیار نمودم روح القدس از یمینم ناطق شده و روح الأعظم قدّام وجهم و روح الأمین فوق رأسم و روح البهآء در صدرم ندا فرموده و حال اگر بسمع لطیف استماع شود از جمیع اعضا و احشا و عروق و اظفار ندآء الله را استماع نمائید حتّی از شعراتم میشنوید بأنّه لا اله الّا هو و انّ هذا الجمال لبهائه لمن فی السّموات و الأرضین

129 And if this be My crime, then by God this proceedeth not from Me but from Him Who hath sent Me and raised Me up in truth and made Me a lamp unto all worlds. O people! By God, the fragrance of truth is easily distinguished from falsehood. Desire not for the True One that which ye desire not for yourselves. Pause ye to reflect: What hath been the purpose of this Servant in this most great prison in these last days, and what will it be? Ponder then, O heedless ones!

129 و لو کان هذا ذنبی تالله هذا لیس من عندی بل من لدن من ارسلنی و بعثنی بالحقّ و جعلنی سراجاً للعالمین ای قوم فوالله رایحهٔ صدق از کذب بسی معلوم و واضح است میپسندید بر نفس حقّ آنچه بر خود نمیپسندید آخر قدری تأمّل نمائید مقصود این غلام در این آخر ایّام در این سجن کبری چه بوده و چه خواهد بود فتأمّلوا یا ملأ الغافلین

130 O people! Be ye ashamed before God, and doubt not His Cause, and seek not proof of the Sun and its radiance, for its proof is its light and its rays. And doubt not its appearance, for it hath risen and there is no return for it. Rather, beseech God to open your sight that ye may perceive its lights that have encompassed both worlds. Say: By God! The Pen of the Most Holy One hath traced upon My radiant brow, in musk-scented lines of greatest glory.

130 یا قوم فاستحیوا عن الله و لا تشکّوا فی امره و لا تسأل الدّلیل عن الشّمس و اشراقها لأنّ دلیلها هو ضیائها و انوارها و انّک لا تکن مریباً فی ظهورها لأنّها اشرقت و لا مردّ لها بل فاسأل الله بأن یفتح بصرک لتدرک انوارها الّتی احاطت الکونین قل تالله قد رقم قلم القدس من رحیق المسک علی جبینی البیضآء بخطّ ابهی

131 O concourse of earth and heaven! This indeed is the Beloved, the like of whom the eye of creation hath never beheld, nor hath the eye of invention seen His peer. He is the One through Whose beauty the eye of God, the Sovereign, the Mighty, the Beauteous, hath been solaced. There is a tradition that one of the companions of the Messenger of God held in his hand a page from the Torah. His Holiness asked, "What holdest thou in thy hand?" He replied, "The Torah." He said, "Put it away, for were its Author living, He would obey Me." Now consider: when the Book of God, through which all matters pertaining to the Prophet, the Letters, the Mirrors, the Gates and the Pillars have been established and confirmed, is forbidden to be taken and read, how can it be permissible - according to your claim - to reject one of the Mirrors whose existence hath

131 ان یا ملأ الأرض و السّمآء انّ هذا لهو المحبوب الّذی ما شهدت عین الابداع مثله و لا عین الاختراع شبهه و انّه لهو الّذی قرّت بجماله عین الله الملک العزیز الجمیل حدیث قبل است که صفحهئی از توریة در دست یکی از اصحاب رسول الله بود حضرت فرمود چه در دست داری عرض نمود توریة فرمود بگذار آن را اگر میبود صاحب آن اطاعت مینمود مرا حال ملاحظه کن کتاب الهی که امر کلّ از نبیّ و حروفات و مرایا و ابواب و ارکان باو محقّق و ثابت شده اخذ آن و قرائت آن ممنوع شود جایز ولکن تبدیل یکی از مرایا علی زعمکم که بوجود

been established through the Letters, which Letters themselves have been confirmed and established by the Book? Woe unto you! Ye speak that of which ye have no knowledge, and ye deem yourselves to be guided, even as did the peoples of old, and in this do ye rejoice. By God! None can find protection from God's decree save by detaching himself from all who are in the heavens and on earth, and turning unto God, the Self-Subsisting, the All-Compelling. Purify your vision that ye may behold all things today on one plane, and witness with your outer and inner sight the lights of the Sun of sanctification from the horizon of the Vesture.

حروفاتی محقّق شده که آن حروفات بکتاب ثابت و محقّق شده‌اند جایز نه فویل لکم تقولون ما لا تشعرون و تحسبون انّکم مهتدون کما یظنّون ملل القبل و بذلک یفرحون تالله لا عاصم لأحد من امر الله الّا بأن ینقطع عن کلّ من فی السّموات و الأرض و یتوجّه الی الله المهیمن القیّوم نظر را مطهّر ساخته تا جمیع اشیاء را الیوم در صقع واحد مشاهده کنید و انوار شمس تقدیس را از افق قمیص بچشم و بصر ظاهر و باطن مشاهده نمائید

132 And beyond all these proofs concerning Mirza Asadu'llah, whom the Primal Point - exalted be His mention - addressed thus: "O Manifestation of Oneness!" Now judge with fairness: how can ye, by God's word, call him who was made the dawning-place of the Sovereign of Oneness "the father of evil"? And if ye say this station was withdrawn from him by the Mirror, then assuming this to be permissible, what objection can there be if the Point Himself should withdraw the vesture of acceptance from one of the Mirrors? And if ye ask how it is established that this visible Point and all-embracing Word is truthful in His claim, We say: by the same proof and evidence through which ye have accepted all that hath appeared from and been revealed by the previous Manifestation. Look now with that same proof and evidence, and deny not God Who created you by His command, if ye be of the fair-minded. Likewise He addresseth Asadu'llah thus: "O Third Letter who hath believed in Him Whom God shall make manifest - exalted be His glory!"

132 و از جمیع این براهین گذشته در میرزا اسدالله که نقطهٔ اولی جلّ ذکره باو خطاب فرموده ان یا مظهر الأحدیّة حال انصاف دهید کسی که محلّ ظهور سلطان احدیّه باشد بقول الله چگونه ابوالشّرور مینامید و اگر بگوئید این شأن را مرآت از او نفی نمود بر فرض جواز آن حال اگر نفس نقطه قمیص قبول را از مرآتی از مرایا انتزاع فرماید چه اعتراض بر آن جمال قدم وارد و اگر بگوئید از کجا محقّق شده که این نقطهٔ مشهوده و کلمهٔ جامعه در ادّعای خود صادق باشد میگوئیم بهمان حجّت و برهان که از ظهور قبلم کلّما ظهر من عنده و نزّل من لدنه را مسلّم داشته‌اید حال بهمان حجّت و برهان ناظر شوید و بخواهید ان رأیتم لا تکفروا بالله الّذی خلقکم بأمره ان انتم من المنصفین و هم‌چنین به اسدالله میفرماید ان یا حرف الثّالث المؤمن بمن یظهره الله جلّ اجلاله

133 Similarly, in the Risaliy-i-Ja'fariyyih which was specially revealed for him from the heaven of the Divine Essence, it is written at the beginning, and this is its text: "That which was revealed to his honor the Lion, the unique One who is illumined by the light of the Eternal, the Name of God, the Judge [Dayyan], for God, the One, the Trusted." And later He - exalted be His mention - saith: "O Dayyan! This is a hidden and treasured knowledge which We have entrusted to thee and given thee as a glory from God, as the eye of thy heart is subtle and recognizeth its value and glorifieth its splendor." And further He - exalted be His power - saith: "O Most Glorious Name! Look not upon these people except as sheep led by their shepherd as He willeth." And besides what hath been mentioned, sacred and eternal words describing him exist in the Book - consider them. This servant hath not mentioned

133 و هم‌چنین در رسالهٔ جفریّه که مخصوص او از سماء هویّه نازل شده در صدر رساله مکتوب و هذه صورته ما نزّل لحضرة الأسد و الفرد الأحد المستشرق بالنّور الصّمد اسم الله الدّیّان لله الواحد المعتمد و بعد میفرماید جلّ ذکره ان یا اسم الدّیّان هذا علم مکنون مخزون قد اودعناک و اتیناک عزّاً من عند الله اذ عین فؤادک لطیف تعرف قدره و تعزّ بهائه و بعد میفرماید عزّ قدره ان یا اسم الأجلّ لا تنظر الی ذلک الخلق الّا بمثل اغنام یذهبه راعیه کیف یشآء و من‌دون آنچه ذکر شده کلمات قدس صمدانیّه که در توصیف او نازل در کتاب موجود فانظروا الیه و این بنده نظر باختصار ذکر ننموده ای اکمهٔ وجود بصر بگشا

them for the sake of brevity. O ye blind ones in existence, open your eyes!

134 Consider, O people of insight, and reflect upon that which thou thyself performest, yet at which thou now standeth perplexed and bewildered. Thou callest Dayyan base, and nameth the Single, the One - among the most great names of God - the father of evil, yet thou objecteth to the Sovereign Who doeth as He willeth, asking how sweetness can turn bitter, or a mirror become as stone. This, when Asadu'llah denied not the Truth, and upon reaching the City of God appeared before the Throne and acknowledged that which the people of the Bayan had acknowledged on that Day. Yet there befell him what befell him. Nay, not content with him alone, the decree of death was pronounced upon many. The Book of the Awakened One is available - examine it.

134 و ملاحظه بوهم خود نما که همان فعلی را که خود مرتکبی و بآن عامل حال از آن متعجّب و متحیّر مانده چنانچه دیّان را دنی میگوئی و فرد الأحد که از اعظم اسماء الهی بوده ابوالشّرور نامیده و معذلک اعتراض بر سلطان یفعل ما یشآء نموده که چگونه میشود حلو مرّ شود و یا مرآت حجر گردد با اینکه اسدالله انکار حقّ ننمود و حین ورود مدینةالله بین یدی العرش حاضر و بآنچه اهل بیان در آن یوم بآن مقرّ بوده‌اند اقرار نموده و معذلک ورد علیه ما ورد بلکه اکتفا باو وحده ننموده بر جمعی حکم قتل جاری نموده کتاب مستیقظ موجود ملاحظه نمائید

135 I swear by the Sun of inner meaning that in that book the death sentence was pronounced upon all the Manifestations of Divine Unity, though the death sentence had been entirely lifted from the Bayan and its people by the explicit text of the Bayan. They cast two false accusations against that helpless one and pronounced the death sentence without God's leave. The verse "One hair of His head is better than a thousand of His slayers" [applies]. Even now they perpetrate such clear and evident tyranny against the Countenance of Divine Unity and arise to slay Him. Yet they write to various regions, attributing such injustices to the Essence of Justice and Its Source and Mine, that perchance they might cast rancor and hatred into the hearts of some of the deluded ones. But they are heedless that God has, beneath the shadow of His name the All-Seeing, servants who can split a hair lengthwise, whose vision no veils of the world can obstruct.

135 قسم بآفتاب معانی که در آن کتاب بر کلّ مظاهر احدیّه فتوای قتل داده شده با آنکه حکم قتل بالمرّه از بیان و اهل آن مرتفع شده بنصّ منزل بیان یک دو افترا بآن بیچاره زده‌اند و حکم قتل جاری نموده‌اند من غیر اذن الله و ربّ مقتول شعر منه خیر من الف قاتلیه چنانچه حال بر جمال احدیّه ظلم باین واضحی و مبرهنی وارد و بقتلش قیام نموده‌اند معذلک باطراف نوشته و چه ظلمها که بجوهر عدل و منبع و معدن آن نسبت داده که شاید غلّ و بغضا در صدور بعضی از متوهّمین القا نماید ولکن غافل از آنکه و لله تحت ظلال اسمه البصیر عباد یشقّنّ الشّعر بالشّعر و لن یمنع ابصارهم حجبات العالمین

136 Similarly, addressing Siyyid Ibrahim, exalted be His mention: "O My Friend mentioned in the Sacred Scrolls! O My Remembrance in the Books after the Scrolls! O My Name in the Bayan!" to the end of what was revealed. These divine utterances which flowed from the Holy and Eternal Pen in his praise, yet now he is known as the father of calamities. Though they themselves glory in being mentioned as the Remembrance of God in the worlds in the divine Books, they refer to one who was designated as the Friend in the divine Scrolls, as God's Remembrance in the revealed Books, and as God's Name in the Bayan, as the father of calamities. Yet regarding one less than him who objected to the Will of God Itself and His grandeur, they consider no change permissible.

136 و همچنین به سیّد ابرهیم میفرمایند عزّ ذکره ان یا خلیلی فی الصّحف ان یا ذکری فی الکتب من بعد الصّحف ان یا اسمی فی البیان الی آخر ما نزّل این بیان الهی که در ذکر او از قلم قدس صمدانی جاری شده و حال به ابوالدّواهی مشهور شده با اینکه خود افتخار مینمایند که بذکر الله فی العالمین در کتب الهی ذکر شده‌اند و نفسی که بخلیل در صحف الهیّه و بذکر الله در کتب منزله و باسم الله در بیان متّسم شده به ابوالدّواهی تعبیر مینمایند و در دونش که اعتراض از نفس مشیّة الله و عظمته نموده تغییر جایز نمیدانند قدرت الهی را

They have assumed God's power to be like their own power and have considered the Supreme Pen to be idle.

مثل قدرت خود فرض گرفته‌اند و قلم اعلی را معطّل دانسته‌اند

137 I swear by My persecution that the Pen of Power is constantly engaged in erasing and inscribing, and none comprehend this save the detached ones. Thus doth the All-Merciful erase what He willeth and confirm what He willeth, and with Him is the Mother Book. How strange that these souls who pride themselves on these names have turned away from the Truth. Yea, these mentions and attributes exist in every soul so long as they have not left the stronghold of God's Cause; otherwise they possess not, in God's sight, the worth of the black of an ant's eye. Furthermore, all things have been and shall be the Remembrance of God in the worlds, for all things in their essence are the Name of God, and His Name, exalted be His station, hath been His Remembrance among the servants. His name, exalted be His glory, hath ever been His remembrance amongst His servants, and thus hath it always been and shall forever remain.

137 قسم بمظلومیّتم که قلم قدرت کلّ حین در محو و اثبات مشغول و لا یعقل ذلک الّا المنقطعون کذلک یمحو الرّحمن ما یشآء و یثبت و عنده امّ البیان و عجب از این نفوس که باین اسماء افتخار مینمایند و از حقّ معرض گشته‌اند بلی این اذکار و اوصاف در هر نفسی موجود مادامی که از حصن امر الله خارج نشده‌اند والّا لیس لهم قدر عند الله علی قدر سواد عین نملة میّتة و از این گذشته کلّ اشیاء ذکر الله فی العالمین بوده و خواهند بود چه که کلّ اشیاء بکینونتها اسم الله بوده و اسم او تعالی شأنه ذکر او بوده بین عباد و لم‌یزل چنین بوده و لایزال چنین خواهد بود

138 By Him Who standeth alone in might and splendor! Were it not that God perceiveth mankind to be immature, verily I would have opened in every atom of existence the gates of such knowledge that all created things would behold themselves utterly powerless and wanting before its recognition. However, as the unauthorized are present, the mysteries remain concealed. Thus hath it been ordained by the All-Powerful, the Almighty. Say: O people of the Bayan! Ye were created to meet Me after My independence of you, and were promised My Self and knowledge thereof after My transcendence above your knowledge, and were given glad tidings of My beauty after My exaltation above you and above all that hath been created between the heavens and the earth. Yet ye have clung to the weakest of names, remaining distant and heedless of the Sovereign of Names. If ye are focused on verses, their equivalent hath descended from the heaven of the All-Merciful in such wise that none hath any excuse to turn away, except the idolaters whose heart-sickness hath prevented them from recognition and understanding.

138 فوالّذی تفرّد بالعزّ و البهآء که اگر نمیبود که نظر الله خلق را نابالغ مشاهده نموده هرآینه در هر ذرّه از ذرّات وجود ابواب علمی میگشودم که جمیع خلق خود را از عرفانش عاجز و قاصر مشاهده نمایند ولکن چون اغیار موجود اسرار مستور به کذلک قدّر من لدن مقتدر قدیر قل یا ملأ البیان انتم خلقتم للقائی بعد استغنائی عنکم و وعدتم بنفسی و عرفانها بعد تقدیسی عن عرفانکم و بشّرتم بجمالی بعد استعلائی عنکم و عمّا خلق بین السّموات و الأرضین معذلک باوهن اسماء الیوم تشبّث نموده از سلطان اسماء دور و غافل مانده‌اید اگر بکلمات ناظرید معادل بیان از سماء رحمن نازل و بشأنی ظاهر که احدی را مجال اعراض نه مگر مشرکین که مرض قلبی آن نفوس را از عرفان و ادراک منع نموده

139 Moreover, compare the words of those who circle round the Cause of God today with the words of him whom ye took as a protector for yourselves apart from God, that ye may recognize the greatness of the Cause and perchance inflict no harm upon the Ancient Beauty through mere fancy. By the truth! The peoples of every past religion may have excuses for their veiling of themselves from the eternal Manifestations of glory through unworthy pretexts, but for the people of the Bayan no excuse or justification remaineth, for the Sovereign

139 از این گذشته کلمات نفوسی که الیوم حول امر الله طایفند با کلمات من اتّخذتموه من دون الله لأنفسکم ولیّاً میزان نمائید تا بر عظمت امر مطّلع شوید که لعلّ بر جمال قدم بمجرّد وهم ضرّ وارد نیاورید قسم بحقّ که اهل هر ملّتی از ملل قبل اگر در احتجاب خود از مظاهر عزّ باقیه بمعاذیر نالایقه متعذّر شوند شاید ولکن از برای اهل

of Oneness hath mentioned the subsequent Revelation in the most explicit utterance and clearest exposition, in such wise that He made all the Bayan and what was revealed therein contingent upon His Word, as was previously inscribed by the Most Exalted Pen. Well is it with them that understand!

بیان هیچ حجّت و عذری باقی نه چه که سلطان احدیّه ذکر ظهور بعد را باصرح بیان و اوضح تبیان فرموده‌اند بشأنی که کلّ بیان و ما نزّل فیه را بقول او منوط فرموده چنانچه از قبل از قلم قدم تحریر یافت فطوبی للعارفین

140 Among attempts to invalidate truth and establish falsehood, the one who turned away from God clung to these words – and since it is unfitting to quote his words directly, We mention what the Pen of God hath recorded concerning them, the substance of which is this: "It is revealed from the Pen of Glory – was your Beloved possessed of sight or not? If this is denied, this would be an injustice against God from the Most Sublime Vision. And if that sovereign of eternity possessed sight and knowledge, how could He describe and praise with beautiful names one who would descend from his station and be counted among the opposers?"

140 و از جمله در ابطال حقّ و اثبات باطل معرض بالله باین کلمات تمسّک جسته و چون لایق نبود که کلماتش بعینه ذکر شود لذا ما حرّک علیها قلم الله و مضمون آن این است که از قلم عزّ صادر میشود محبوب شما صاحب بصر بوده یا نه اگر نفی شود حکم بصر از منظر اکبر هذا ظلم علی الله و اگر آن سلطان قدم صاحب بصر و علم بوده چگونه میشود نفسی را وصف فرماید و باسماء حسنی ذکر نماید از مقام خود تنزّل کند و از معرضین محسوب گردد

141 First, the speaker of these words hath not recognized the truth that "He doeth what He pleaseth" and hath denied God's all-encompassing power, and such a soul was and will be the most remote of creatures according to the explicit text of the Point of the Bayan, as was mentioned before: "Say: O God! Thou art the God of gods! Thou givest divinity to whom Thou willest and takest it from whom Thou willest, verily Thou art powerful over all things. Say: O God! Thou art the Lord of the heavens and the earth! Thou givest lordship to whom Thou willest and takest it from whom Thou willest" – and so forth as was revealed.

141 اوّلاً اینکه قائل این قول حقّ جلّ ذکره را یفعل ما یشآء ندانسته و قدرت محیطهٔ الهیّه را انکار نموده و چنین نفسی ابعد عباد بوده و خواهد بود بنصّ نقطهٔ بیان چنانچه از قبل مذکور شد قل اللّهمّ انّک انت الهان الالهین لتؤتینّ الألوهیّة من تشآء و لتنزعنّ الألوهیّة عمّن تشآء الی انّک علی کلّ شیء قدیرا قل اللّهمّ انّک انت ربّاب السّموات و الأرض لتؤتینّ الرّبوبیّة من تشآء و لتنزعنّ الرّبوبیّة عمّن تشآء الی آخر ما نزّل

142 Now We say: What sayest thou concerning this comprehensive word that hath flowed from the pristine nature of the Sovereign of Oneness? If thou hast acknowledged the truth of the Glorious and Exalted One – the Sovereign Almighty Who is able to bestow divinity and lordship, which are the most exalted stations, upon whomsoever He willeth, and likewise to take them from whomsoever He willeth – then surely He is able to remove the mantle of description from whomsoever He pleaseth. This is a mention that applieth universally, not specifically to anyone.

142 حال میگوئیم در این کلمهٔ جامعه که از ساذج فطرت سلطان احدیّه جاری شده چه میگوئی اگر حقّ جلّ و عزّ را صادق دانسته سلطان مقتدری که قادر است باینکه الوهیّت و ربوبیّت را که اعظم مقامات بوده عطا فرماید بهر نفسی که اراده فرماید و هم‌چنین اخذ نماید از هر نفسی که بخواهد البتّه قادر بوده بر آنکه خلعت وصف را از نفسی انتزاع فرماید این ذکری است که کلّیه فرموده‌اند تخصیص باحدی نداشته و ندارد

143 But if thou lookest to specific descriptions and considerest God's hand to be chained and deniest His all-encompassing power, then what sayest thou concerning Mirza Asadu'llah, about whom He explicitly saith: "O Third Letter who hath believed in Him Whom God shall make manifest"? And it is most

143 و اگر بتخصیص وصف ناظری و ید الله را مغلول دانسته و قدرت محیطه را انکار مینمائی پس چه میگوئی در میرزا اسدالله که بنصّ صریح در بارهٔ او میفرمایند ان یا حرف الثّالث المؤمن بمن یظهره الله و این بسی واضح است که حرف

clear that the Third Letter of Him Whom God shall make manifest, exalted be His glory, is a hundred thousand ranks above the Letters of the Bayan and his mirrors in the sight of God, for the Point of the Bayan Himself – may the spirit of all else be sacrificed for Him – hath declared: "A one-year-old child in the time of Him Whom God shall make manifest is mightier than all who are in the Bayan."

ثالث من یظهره الله جلّ اجلاله بصدهزار رتبه از حروفات بیان و مرایای او عندالله مقدّم بوده چه که خود نقطهٔ بیان روح ما سواه فداه میفرمایند نطفهٔ یکسالهٔ زمان من یظهره الله اقوی است از کلّ من فی البیان

144 Now judge thou fairly: Was the Point of the Bayan endowed with insight or not? If thou considerest Him truthful and possessed of vision, why didst thou name as the father of evil one whom He mentioned with such loftiness and transcendence in the Mother Book, and command his execution? O thou who seest with but one eye, thou hast perceived the faults of others while remaining heedless of what is within thyself!

144 حال انصاف ده نقطهٔ بیان صاحب بصیرت بوده یا نه اگر او را صادق و صاحب بصر میدانی چرا نفسی را که باین علوّ و امتناع و سموّ و ارتفاع در اصل کتاب ذکر فرموده‌اند ابوالشّرور نامیدی و بر قتلش امر نمودی ان یا ذی عین واحدة شهدت عیوب النّاس و غفلت عمّا فی نفسک

145 If thou sayest he turned away from the Truth and thus this judgment befell him, we say, granting this premise: If it be permissible for the Third Letter of Him Whom God shall make manifest – who by the express text of the Pen of Command was more glorious and exalted than all creation of the Bayan before God – to become a denier, an infidel and an idolator, then why dost thou not deem it possible for one of countless mirrors to turn away from the Truth? Thus was confounded he who disbelieved.

145 اگر بگوئی از حقّ اعراض نمود لذا این حکم بر او جاری شد بر فرض تسلیم میگوئیم حرف ثالث من یظهره الله که ابهی و اعلای از خلق بیان عندالله بوده بنصّ قلم امر اگر جایز است معرض و کافر و مشرک شود پس چرا جایز نمیدانی که مرآتی از مرایای لایحصی از حقّ اعراض نماید فبهت الّذی کفر

146 By God, none hath understood the essence of this Cause, for had they understood, they would have recognized it.

146 فوالله احدی بر اصل این امر مطّلع نه و لو یطّلعون لیعرفون

147 And in the Tablet to Vahid-i-Akbar, the Dove of Eternity warbleth in most wondrous melodies: "Blessed be the soul that heareth and is among those who ponder the verses of God." His utterance, exalted be His utterance: "By Him Who splitteth the seed and createth the soul, if I were certain that thou wouldst not believe in Him at the time of His manifestation, I would lift from thee the decree of faith in this Dispensation, for thou wast not created save for Him. And were I to know that any Christian would believe in Him, I would surely make him the apple of Mine eyes and would decree faith for him in this Dispensation without requiring any evidence from him."

147 و در توقیع وحید اکبر ورقاء بقا بابدع نغمات تغنّی فرموده فیا روحا لمن یسمع و یکون فی آیات الله لمن المتفکّرین بیانه عزّ بیانه فوالّذی فلق الحبّة و برأ النّسمة لو ایقنت بأنّک یوم ظهوره لا تؤمن به لأرفعت عنک حکم الایمان فی ذلک الظّهور لأنّک ما خلقت الّا له و لو علمت انّ احداً من النّصاری یؤمن به لجعلته قرّة عیناى و احکمت علیه بالایمان فی ذلک الظّهور من دون ان اشهد علیه من شیء انتهی

148 He saith: I swear by the Almighty Who split open the seed of hearts and created man, that if I were certain thou wouldst not believe in that Dawning-Place of the Sun of Truth in the next Revelation, I would surely lift from thee the decree of faith in this Dispensation, for thou wast not created save to know that Sun of the Heaven of Certitude. And were I to know that one among the Christians would attain to the recognition of that Beauty of the All-Merciful and believe in Him, I would surely make him the apple of Mine eyes and would decree faith for

148 میفرماید قسم بمقتدری که شکافت حبّهٔ قلوب را و خلق فرمود انسان را که اگر موقن بودم که تو در ظهور بعد ایمان نمیآوری بآن مشرق آفتاب حقیقت هرآینه مرتفع مینمودم از تو حکم ایمان را در این ظهور چه که تو خلق نشده مگر از برای عرفان آن شمس سماء ایقان و هرگاه بدانم یکی از نصاری موفّق میشود بعرفان آن جمال رحمن و ایمان باو هرآینه میگردانیدم او را قرّهٔ چشمهای

him in this Dispensation without requiring any evidence from him.

خود و حکم مینمودم بر او در این ظهور بایمان از دون اینکه ملحوظ شود از او امری

149 Now, O people of insight, observe how infinitely gentle and tender is God's Cause, and how His all-embracing mercy hath encompassed all existence, such that regarding one from among the Christians who is today an infidel and idolator, that Divine Tree hath, by virtue of his future faith in the next Manifestation, related and associated him with the most tender and gentle parts of His blessed being. And yet these base creatures of earth, at what level do they stand and gaze! Woe unto you, O heedless ones!

149 حال ای اهل بصر ملاحظه نمائید که امر الله چه مقدار الطف و ارقّ بوده و رحمت منبسطهٔ الهیّه چگونه کلّ وجود را احاطه فرموده که در بارهٔ نفسی از نصاری که الیوم کافر و مشرک است بمجرّد ایمان در ظهور بعد آن سدرهٔ الهی او را بالطف و ارقّ اعضای مبارک خود نسبت داده و منسوب ساخته‌اند و مع‌ذلک این همج ارض در چه رتبه واقف و ناظرند فسحقاً لکم یا ملأ الغافلین

150 By Him Who hath made His Own Self His proof today, and His authority that which floweth from His luminous Pen, should all who are in the Bayan today turn away, and a single Christian believe, the names of all would assuredly be erased from the Preserved Tablet while that Christian's name would remain. God eraseth what He willeth and confirmeth what He willeth, and with Him is the Mother Book.

150 فوالّذی جعل الیوم دلیله نفسه و سلطانه ما یجری من قلمه المنیر که اگر کلّ من فی البیان الیوم معرض شوند و یک نفر از نصاری مؤمن هرآینه اسماء کلّ از لوح محفوظ محو خواهد شد و اسم نصاری ثابت یمحو الله ما یشآء و یثبت و عنده امّ الکتاب

151 Apart from all this, have they not heard the account of Balaam which is recorded in the divine Books – that although he was one of the appointed successors of the Prophets of old, and all the peoples of the world deemed service to him obligatory and considered obedience to him as obedience to God, and his fame had encompassed all lands, yet when the Beauty of Moses appeared from the horizon of divine submission, he arose to oppose that Most Beauteous Countenance? Likewise Judas Iscariot, who was one of the twelve disciples mentioned in the Gospel, delivered the Spirit (Christ) into the hands of the Jews.

151 و از جمیع گذشته آیا حکایت بلعام که در کتب الهی مسطور است نشنیده‌اند که با آنکه یکی از اوصیای انبیاء قبل بوده و جمیع اهل اقطار عالم خدمتش را فرض میشمردند و طاعتش را طاعة الله میدانستند و اشتهار اسمش جمیع دیار را احاطه نموده بود و چون جمال کلیم از افق عزّ تسلیم ظاهر شد بمعارضهٔ آن جمال احدیّه قیام نمود و هم‌چنین یهودای اسخریوطی که از حروف اثنی‌عشر انجیل بود حضرت روح را بید یهود تسلیم نمود

152 Beware lest ye ever feel secure from divine trials and tests, but at all times take refuge in the Almighty God, that perchance ye may not today stray from the manifest path nor stumble. Well is it with them that are steadfast, for tests have been and will be for all, and none shall escape from their snare save those whom thy Lord willeth. Should the breeze of His justice blow, thou wouldst behold a hundred thousand essences of light plunged in darkness of self and passion, and should the breeze of His grace waft, thou wouldst observe a hundred thousand mortal frames ascend to the station of the immortal Throne.

152 زینهار از افتتان و امتحان الهی آسوده نشوید و در کلّ حین پناه بخداوند متعال برده که شاید الیوم از صراط واضح منحرف نشوید و نلغزید فطوبی للثّابتین چه که امتحان برای کلّ بوده و خواهد بود و احدی از کمندش خارج نه الّا من شآء ربّک اگر نسیم عدلش مرور نماید صدهزار جوهر نور را در ظلمت نفس و هوی مشاهده نمائی و اگر نسیم فضلش هبوب فرماید صدهزار هیاکل فانیه را بمقرّ عرش باقیه ملاحظه کنی

153 I swear by God, O people, ye comprehend not and move by mere fancy. Hearken unto the wondrous divine counsels, and transgress not in the Cause of God, nor condemn yourselves to endless torment. Occupy not yourselves with the mirage of

153 فوالله یا قوم مطّلع نیستید و بمجرّد وهم حرکت مینمائید بشنوید نصایح بدیعهٔ الهیّه را و در امر الله تجرّی ننمائید و خود را بعذاب لا ینتهی معذّب

the desert instead of the surging Greatest Ocean, nor content yourselves with the passing shadow instead of the eternal Sun of Glory. Hear the utterance of truth from the tongue of the All-Merciful.

مسازید از بحر اعظم موّاج بسراب بقیعه خود را مشغول نکنید و از شمس عزّ باقی بظلّ فانی قانع مشوید بیان حقّ را از لسان رحمن بشنوید

154 None today comprehendeth the Bayan and what is treasured therein, and its knowledge is with Us, were ye of them that understand. Be not veiled by the garment of names from the Sovereign of Names, by Whose word was created the Kingdom of Names, for all names are but garments which He clotheth upon whom He willeth as a token of His grace, and which He removeth from whom He willeth in justice from His presence. None questioneth what He doeth, and He is the All-Powerful, the Almighty.

154 احدی الیوم بر بیان و ما کنز فیه مطّلع نه و علمه عندنا لو انتم من العارفین از سلطان مسمّی که ملکوت اسماء بقول او خلق شده بقمیص اسم محتجب نشوید چه که جمیع اسماء بمنزلهٔ قمایصند یلبسها علی من یشآء فضلاً من عنده و ینزعها عمّن یشآء عدلاً من لدنه و لا یسأل عمّا یفعل و انّه لهو المقتدر القدیر

155 Today most of the people of the Bayan have been and shall be accounted as worshippers of names before God, for had they truly known the Primal Point for Himself by Himself, they would not, I swear by God, have hesitated less than that in recognizing this holy and eternal Manifestation and divine effulgence.

155 و الیوم اکثری از اهل بیان عبدهٔ اسماء بین یدی الله مذکور بوده و خواهند بود چنانچه اگر بنقطهٔ اولی بنفسه لنفسه عارف شده بودند فوالله اقلّ من آن در این ظهور قدس صمدانی و تجلّی عزّ رحمانی توقّف نمینمودند

156 Thus it became evident that they knew Him not for Himself by Himself, exalted and glorified be He, but rather knew Him by His garment of names, exalted be His station. Hence not many days passed before He appeared for Himself by Himself, yet they knew Him not and visited upon Him that which the Pen of Glory is ashamed to mention.

156 پس معلوم شد که عارف بنفس او جلّ و عزّ نبوده‌اند بلکه بقمیص اسمی او تعالی شأنه عارف شده‌اند چنانچه ایّامی نگذشت و بنفسه لنفسه ظاهر شده و او را نشناخته‌اند و بر او وارد آورده‌اند آنچه را که قلم حیا میکند از ذکرش

157 This failure to recognize came about only because He changed His garment – that is, the Most Exalted Name was changed to the Most Glorious Name, and none recognized this save those who detached themselves from all who are in the kingdom and ascended unto God with their whole being until they entered the seat of glorious honor. These are My friends beneath the canopy of My loving-kindness, and upon them descendeth tranquility from My presence.

157 و این عدم عرفان نشده مگر آنکه تبدیل قمیص فرموده یعنی اسم اعلی باسم ابهی تبدیل شد و احدی عارف بآن نشده الّا الّذینهم انقطعوا عن کلّ من فی الملک و صعدوا الی الله بکلّهم الی ان دخلوا مقرّ عزّ کریم اولئک اولیائی تحت ظلال عنایتی و

158 He sends down tranquility upon them from His presence, and they recline upon the thrones of independence. These are they whom God hath preserved from the darts of doubt, and who repose on the cushions of sanctity, their eyes fixed upon My countenance. Upon them, at all times, rest My glory, then My mercy and loving-kindness, then My grace and bounties. Thus hath God chosen them for Himself and made them to be of the faithful.

158 ینزل علیهم سکینة من عندی و هم علی سرر الاستقلال هم مستقرّون اولئک حفظهم الله عن رمی الشّبهات و هم علی وساید القدس متّکئون و الی طرفی ناظرون علیهم فی کلّ حین بهائی ثمّ رحمتی و عنایتی ثمّ فضلی و افضالی و کذلک اختصّهم الله لنفسی و جعلهم من المؤمنین

159 O servants! Strive that perchance ye may enter beneath the tabernacles of the Sun of divine bounty through the wondrous grace of the Lord of Lords, and remain protected and preserved

159 ای عباد سعی نموده که شاید از بدایع فضل ربّ الأرباب در ظلّ قباب آفتاب قدس عنایت وارد شوید و از حرارت نفس و هوی آسوده و محفوظ

from the heat of self and desire. These are the counsels of the Pen of Command. Whoso heareth, it is to his own benefit, and whoso turneth away, it is to his own loss. Verily, He is sanctified above all worlds.

مانید اینست نصایح قلم امر فمن سمع فلنفسه و من اعرض فلها و انّه لمقدّس عن العالمین

160 Would that the people of the Bayan had contemplated the Persian Bayan which flowed from the merciful Pen, that perchance they would not have deprived themselves in this most holy, divine Manifestation of the Salsabil of divine favor and the Tasnim of heavenly grace. Such doubts have assailed impure hearts that none can distinguish one from another. Should a heart be cleansed of doubt by the ever-flowing Kawthar of the eternal King, it would immediately be sullied by another doubt. Glory be to God! Although the people of the Bayan themselves acknowledge that Prophethood was sealed with the Messenger of God and that the sixtieth year marks the first appearance of God, nevertheless - despite the fact that the Truth now stands manifest in Its own essence and Being, dawning from the horizon "Verily I am alive in the Most Glorious Horizon" - they again make mention of successorship and the like, and through the remnants of vain imaginings left by the people of the Furqan, they seek to veil the lights of the Sun of certitude which hath risen in the holy, eternal heaven of the All-Glorious. How fitting are these two verses in this connection:

160 و ایکاش که اهل بیان در بیان فارسی که از قلم رحمانی نازل نظر مینمودند که شاید در این ظهور قدس صمدانی خود را از سلسبیل عنایت ربّانی و تسنیم مکرمت سبحانی محروم نمینمودند و بشأنی شبهات بر قلوب غیر طاهره وارد شده که لن یعرف ایّاً من ایّ و اگر قلبی از کوثر بی‌زوال سلطان لایزال از شبهه مطهّر شود فی الحین بشبههٔ دیگر بیالاید سبحان‌الله با اینکه اهل بیان خود مقرّ و معترفند که نبوّت برسول الله ختم شده و سنهٔ ستّین اوّل ظهور الله است مع‌ذلک و مع اینکه حقّ حال بنفسه و کینونته مشهود و از افق انّنی انا حیّ فی الأفق الأبهی ظاهر و طالع مجدّداً ذکر وصایت و امثال آن مینمایند و ببقیّهٔ وهم ما ترک من ملل الفرقان اراده نموده‌اند انوار شمس یقین را که در سماء قدس بی‌زوال ذو الجلال مشرق شده ستر نمایند نیکو است ذکر این دو فرد در این مقام

161 O Light of Truth, Husamu'd-Din, and heart! O heart and soul abashed before thy start! These fragments seek through envy to conceal The radiance of thy sun from all below.

161 ای ضیآء الحقّ حسام الدّین و دل ای دل و جان از قدوم تو نجل قصد این دارند این گل‌پاره‌ها که از حسد پوشند خورشید تو را

162 Let go of these vain sayings and fix your gaze upon the essence of the Cause and that through which the Names have been established. The Manifestation before Me declares: "Had I not observed the weakness of the people, I would never have made mention of the Divine Will." Now behold the sanctification of the Cause and the exaltation of what God hath ordained for you, and consider your own rank and station, for now they cling to and cite as proof the base arguments of the lowliest servants among the people of the Furqan. Alas for you, O company of the heedless!

162 بگذارید این اقوال لایغنیه را و باصل امر و ما حقّق به الأسمآء ناظر شوید ظهور قبلم میفرماید اگر ناس ضعیف ملاحظه نمیشدند هرآینه ذکر مشیّت نمیفرمودم حال تقدیس امر و ارتفاع ما اراد الله لکم را مشاهده نمائید و قدر و رتبهٔ خود را ملاحظه کنید که حال بادلّهٔ پست‌ترین عباد از اهل فرقان تمسّک جسته و مستدلّ شده‌اند فوا حسرتا علیکم یا ملأ الغافلین

163 In brief, these are the days of Revelation, and the Truth shineth even as the sun in the midst of heaven. No earthly treasures exist in His holy court, that He should need an heir to divide them. And if ye say He needeth an heir in His Cause, this is but tyranny on your part against God, the Help in Peril, the Self-Subsisting, inasmuch as the Cause hath ever revolved and will continue to revolve around His Own Self, and will never be separated from Him. Beware lest ye establish for God a Vizier, or a peer, or an opponent, or an equal, or an heir, or

163 باری ایّام ظهور است و حقّ چون شمس فی وسط السّمآء ظاهر و زخرفی از دنیا در ساحت قدسش موجود نه که محتاج بوصیّ باشد آن را قسمت نماید و اگر میگوئید در امرش محتاج بوصیّ است هذا بغی منکم علی الله المهیمن القیّوم چه که امر طایف حول نفسش بوده و خواهد بود و لن یفارق منه ابداً ایّاکم ان تجعلوا لله وزیراً

a partner, or a likeness. Indeed, in the Bayan all these names and whatsoever ye have limited to yourselves have been erased.

او نظیراً او ضدّاً او ندّاً او وصیّاً او قریناً او مثالاً و در بیان این اسامی و ما حدّدتم به انفسکم جمیع را محو فرموده‌اند

164 This is why mention hath been made of Mirrors in the Bayan by the All-Merciful, and even that was not and will never be limited. We hope that from the outpourings of the heaven of sanctification, holy rains may be showered upon dusty and darkened hearts, that perchance, being cleansed of allusions, they may turn unto the Court of the King of Names and Attributes. By God, O people! My purpose in mentioning these irrefutable proofs, decisive evidences, and unambiguous words hath not been to establish Mine own Self, for whoso hath attained, in less measure than can be reckoned, unto spiritual vision will surely behold the lights of the Most Glorious Sun which hath shone forth upon all things in the form of "There is no God but I, the Mighty, the Wise."

164 اینست که ذکر مرایا در بیان من قبل الرّحمن نازل شده و آن هم محدود نبوده و نخواهد بود امیدواریم که از رشحات سماء تقدیس امطار قدسیّه بر قلوب غبرهٔ مکدّره مبذول شود که شاید از اشارات طاهر شده بمنظر ملیک اسماء و صفات توجّه نمایند فوالله یا قوم مقصود از ذکر این براهین متقنه و ادلّهٔ محکمه و کلمات غیر متشابهه اثبات نفسم نبوده چه که هر نفسی که بأقلّ عمّا یحصی ببصر معنوی فایز شده البتّه انوار شمس ابهی را که در کلّ شیء علی هیئة انّه لا اله الّا انا العزیز الحکیم تجلّی فرموده مشاهده مینماید

165 Rather, My purpose concerneth Him Who will come at the time of Mustaghath. By God, then will My Pen weep, and My fingers, then Mine eyes, My heart, My liver, My veins, My blood, My bones, and My skin, by reason of that which will befall Him at the hands of such as have disbelieved in God, warred against His Self, disputed His signs, denied His grace, and pronounced judgment against Him after He had appeared with all the signs, proofs, and tokens.

165 بلکه مقصودی من یأتی فی المستغاث تالله اذاً یبکی قلمی و انامل ثمّ عینی و قلبی و کبدی و عروقی و دمی و عظمی و جلدی بما یرد علیه من هؤلآء الّذینهم کفروا بالله و حاربوا بنفسه و جادلوا بآیاته و انکروا فضله و افتوا علیه بعد الّذی ظهر بکلّ الآیات و الحجج و العلامات

166 By God, ye have done what none among the peoples of former times have done, and have perpetrated that which hath rent asunder the vesture of patience from the body of grandeur. Yet ye walk upon the face of the earth as though ye had committed no wrong. Woe unto you, O company of idolaters!

166 فوالله فعلتم ما لا فعل احد من ملل القبل و ارتکبتم ما شقّ عنه هیکل العظمة ردآء الصّبر ولکن انتم تمشون علی وجه الأرض کمن لا ذنب له فأفّ لکم یا ملأ المشرکین

167 By God, O people! Verily in falsehood there are odors, and likewise in truthfulness, were ye to purify your hearts and your sense of smell and inhale, ye would discover the fragrance of God, the Help in Peril, the Self-Subsisting. The Pen is bewildered as to what It should mention, for matters have reached such a pass that the pure essence of My spirit, which were it to be addressed by the Most Glorious utterances of all creation would find itself saddened, must now occupy itself with hearing the basest of words.

167 تالله یا قوم انّ فی الکذب روایح و کذلک فی الصّدق لو انتم تطهّرون قلوبکم و اشمامکم و تستنشقوا لتجدنّ رایحة الله المهیمن القیّوم قلم متحیّر است که چه ذکر نماید و حال امر بمقامی رسیده که ساذج روحی که اگر محلّ خطاب ابهی کلمات عالمین واقع شود خود را محزون مشاهده مینماید باید باستماع ادنی کلمات مشغول شود

168 How can it be that a wolf should become the shepherd of the flock? Say: O sightless pauper! First, thou hast not recognized the Shepherd, and second, for years wolves have been your shepherds, as ye have realized after the appearance of the Divine Luminary from the horizon of the spiritual heaven that ye were following a people who, in the sight of God, rank a

168 که چگونه میشود ذئب راعی اغنام شود بگو ای فقیر بی‌بصر اوّلاً راعی را نشناخته و ثانیاً سالها ذیاب راعی شما بوده چنانچه بعد از ظهور نیّر الهی از افق سماء معنوی ادراک نموده‌اید که متابعت قومی مینمودید که صدهزار مرتبه ذئب

hundred thousand times lower than wolves, for by the decree of such wolves was the Manifestation of the Lord of Lords martyred with utmost cruelty. The curse of God be upon them and their followers!

از آن نفوس عندالله ارجح بوده چه که بفتوای آن ذیاب مظهر ربّ الأرباب بتمام ظلم شهید شد لعنة الله علیهم و علی اتباعهم

169 And if you say that before His manifestation, following those people was permissible and acceptable in God's sight, and after His manifestation and these people's hesitation in God's Cause they became counted among the fire, then apply this same ruling in this holy and eternal Manifestation. Hearken unto the divine counsel and purify your hearts from the allusions in the words of the people of veils. Say: O servants of passion, take a step toward God and soar from the land of conjecture into the atmosphere of certitude.

169 و اگر بگوئی قبل از ظهور متابعت آن قوم مجری و عندالله مقبول بود و بعد از ظهور و توقّف این قوم در امر الهی از نار محسوب شده‌اند حال هم در این ظهور قدس صمدانی همان حکم را جاری کن بشنوید نصح الهی را و قلب را از اشارات کلمات اهل حجبات مطهّر سازید بگو ای بندگان هوی قدمی بسوی خدا بردارید و از ارض ظنّ بهوای یقین طیران نمائید

170 O Pen of the Most Ancient, lay aside for now what thou didst wish to mention to the servants of God, and make mention instead of thy brother who contended with thy Self and disputed the signs of God, that this may be a remembrance to all the worlds, and perchance thereby the eyes may be opened of those who seek the Face at eventide and at dawn, and whose feet have not slipped on this Day when leg is wrapped around leg.

170 ان یا قلم القدم دع حینئذ ما اردت ان تذکره لعباد الله ثمّ اذکر اخیک الّذی حارب بنفسک و جادل بآیات الله لیکون ذکری للعالمین لعلّ یفتح بذلک ابصار الّذین ارادوا الوجه فی العشیّ و الاشراق و ما زلّت اقدامهم فی هذا الیوم الّذی فیه التفّت السّاق بالسّاق

171 By Him Who holdeth my soul in His hand, for twenty years untiring effort and mighty endeavor were expended in his education, training, upbringing and protection, to an extent impossible to recount. Then the migration occurred and we arrived in this land. Some time passed, and Siyyid Muhammad-i-Isfahani departed from the House of God and the fortress of His love, settling in another place. And my brother – by God besides Whom there is no God – arose to cut down the divine Lote-Tree, until God exposed what lay hidden in his soul and his deceit became known among the emigrants, and cries arose from every female and male, young and old.

171 فوالّذی نفسی بیده که بیست سنه در تعلیم و تأدیب و تربیت و حفظش سعی بلیغ و جهد منیع مبذول شد که ذکرش ممکن نه تا آنکه هجرت واقع و بین ارض وارد شدیم چندی گذشت سیّد محمّد اصفهانی از بیت الله و حصن حبّه خارج و بمقرّ دیگر مستقرّ و اخوی فوالله الّذی لا اله الّا هو در صدد قطع سدرهٔ ربّانیّه برآمده الی ان اظهر الله خافیة نفسه و اشتهر مکره بین المهاجرین و ارتفع الضّجیج عن کلّ اناث و ذکور و صغیر و کبیر

172 This servant withdrew entirely from all, that perhaps the heat of jealousy might cool and the fire of hatred be quenched. I dwelt alone in the house and closed the doors of entry and exit to all. The women of the household all engaged in lamentation and weeping upon hearing this repugnant matter. By God, none can recount what befell Us, nor could any of the loved ones bear to hear it.

172 و این عبد بالمرّه از جمیع گذشته خارج شده که شاید حرارت حسد بیفسرد و نار بغضا ساکن شود و در بیت وحده ساکن شده و ابواب خروج و دخول بر کلّ مسدود نمودم و اهل حرم جمیع از استماع این امر منکر در نوحه و ندبه مشغول فوالله لن یقدر احد ان یذکر ما ورد علینا و لن یستطیع ان یسمعه احد من المحبّین

173 At the time of departure, three persons were appointed for service – two specifically for my aforementioned brother and Kalim, and one for myself. Likewise the limited funds that came from the sublime government were divided among all. Afterward all dispersed, dwelling in various places, while this

173 و در حین خروج سه نفر برای خدمت معیّن شد دو نفر مخصوص اخوی مذکور و کلیم و یک نفس برای خود و هم‌چنین دراهم معدوده که از دولت علیّه میرسید مابین کلّ قسمت شده و

servant sat alone in the house, doors locked and curtains drawn, never associating with any of the friends or others. The door of meeting was entirely closed and the Beauty of eternity veiled.

بعد کلّ متفرّق شده در اماکن متعدّده ساکن و این عبد در بیت وحده جالس مغلق الباب و مرخی الحجاب و ابداً بنفسی از احباب و غیره معاشرت ننموده بالمرّه باب لقا مسدود و جمال بقا مستور

174 After the Ancient Beauty was veiled, Siyyid Muhammad joined with my brother, and hatred of God became the cause and reason for the unity of these two. They occupied themselves with deception and plots, to the extent that they bribed a certain person with money to go to various lands and attribute to the Tree of the Cause whatever they had perpetrated. Much detail could be given, but I do not deem it proper to engage in such mentions. You have surely heard what is necessary to be revealed, lest people slip from the path of the Cause due to transient false words.

174 و بعد از ستر جمال قدم سیّد محمّد باخوی پیوست و بغض الله سبب و علّت اتّحاد این دو شد و بخدعه و مکر مشغول شدند چنانچه نفسی را بدراهم فریب داده که ببلاد رود و آنچه ارتکاب نموده‌اند بسدرهٔ امر نسبت دهد دیگر تفصیل بسیار ولکن اشتغال باین اذکار را جایز نمیدانم البتّه شنیده‌اید بقدر ضرورت اظهار میشود که مباد ناس از کلمات کذبهٔ فانیه از صراط امریّه بلغزند

175 Eventually the commissioned person repented and went to some people to recount the details of these matters. When they saw the correspondences that had been sent with him, all were struck with amazement, for whatever he had done they had attributed to the Truth. Likewise they wrote a treatise rejecting God, to be spread in various regions. By God besides Whom there is no God, they spoke as children would, nay lower, were ye to understand. And whatever they wrote thinking to reject God actually proved this most wondrous Cause, if people would look at their words with the eye of God.

175 تا آنکه نفس مأمور نادم شده نزد بعضی رفته تفصیل امور را مذکور نمود و چون مراسلاتی که با او همراه نموده مشاهده نمودند جمیع را تحیّر دست داده چه که آنچه عامل شده بحقّ راجع نموده‌اند و هم‌چنین رساله در ردّ الله نوشته که باطراف برده انتشار دهند فوالله الّذی لا اله الّا هو بمثل صبیان بل ادنی تکلّم نموده لو انتم تعرفون و آنچه را بزعم خود در ردّ الله نوشته‌اند کلّ مثبت این امر ابدع بوده لو کان النّاس ببصر الله فی کلماتهم ینظرون

176 And what numerous calumnies they attributed to the King of Names and Attributes, ascribing to the Root of the Divine Tree whatever was other than good. I pour out my grief and sorrow unto God alone. Then doth the Tongue of God speak, saying:

176 و دیگر چه مقدار مفتریات بملیک اسماء و صفات نسبت داده‌اند و آنچه دون خیر بوده باصل شجرهٔ ربوبیّه راجع نموده انّما اشکو بثّی و حزنی الی الله اذاً یتکلّم لسان الله و یقول

177 "Is there any pure water to cleanse My surroundings from these deniers? Is there any sword of utterance to open through explanation and repel from My court the evil of the ungodly? Is there any possessor of steadfastness to help Me in these days wherein the deniers have encompassed Me? Is there any detached one who will recognize Me with Mine own eyes and detach himself from all the worlds? Is there any one possessed of vision who will look upon My Cause and what hath befallen Me from the hosts of the evil ones? Is there any possessor of a tender, pure heart who will weep with My weeping and for that which hath befallen Me from these proud ones? Is there any one possessed of knowledge who will ward off the swords of rejection and hatred from the Face of God, the King, the Mighty, the Beautiful?"

177 هل من مآء صافی یطهّر حولی عن هؤلآء المعرضین و هل من سیف لسان یفتح بالبیان و یدفع عن فنائی شرّ المشرکین و هل من ذی استقامة ینصرنی فی هذه الأیّام الّتی احاطتنی المنکرین و هل من ذی انقطاع یعرفنی بعینی و ینقطع عن العالمین و هل من ذی بصر لینظر فی امری و ما ورد علیّ من جنود الشّیاطین و هل من ذی قلب رقیق طاهر لیبکی ببکائی و بما ورد علیّ من هؤلآء المستکبرین و هل من ذی علم یصدّ سیوف الرّدّ و البغضآء عن وجه الله الملک العزیز الجمیل

178 O Supreme Pen! Say: By God the Truth! I have never sought help from anyone in the time when all peoples warred against Me, and God is witness and knower of this. And whenever We seek help from anyone or command the servants to do so, this is only for their attainment to the summit of grace, and apart from this, verily God is Self-Sufficient, Praiseworthy.

178 ان یا قلم الأعلی قل تالله الحقّ انّی ما استنصرت من احد حین الّذی حارب معی کلّ الملل و کان الله علی ذلک شهید و علیم و کلّما استنصر من احد و نأمر به العباد هذا لم یکن الّا لبلوغهم الی ذروة الفضل و من دون ذلک انّ الله لغنیّ حمید

179 They have written numerous epistles rejecting the Sovereign of Oneness. By God! Through this their deeds have been rendered vain and their efforts have been lost in this world and the next, and they perceive it not. That which they have considered to be the cause and reason for people's rejection, they have attributed to this servant. Among these is the attribution of worldliness, and this is clear to every person of insight that this servant was manifest and evident like the sun among the deniers. I swear by the Ancient Beauty that no morning brought hope of reaching the night, and likewise no night brought expectation of witnessing the dawn, for the ungodly were striving with utmost effort to cut down the Divine Tree, until the Sun of Power - "the Hand of God is above their hands" - shone forth from the horizon of the Pocket of Grandeur, and the ungodly were vanquished, and the Beauty - verily He is the Prevailer over all things - was established upon the throne of power and might, and departed from Iraq in full glory.

179 باری رسائل متعدّده در ردّ سلطان احدیّه نوشته‌اند تالله بطل بذلک اعمالهم و ضلّ سعیهم فی الدّنیا و الآخرة و هم لا یشعرون و آنچه را سبب و علّت اعراض ناس دانسته‌اند باین عبد نسبت داده‌اند از جمله نسبت دنیا و این بر کلّ ذی شعور واضح بوده که این عبد در مابین معرضین چون شمس واضح و لایح بود و قسم بجمال قدم که در هیچ صبحی امید نبود که لیل ادراک شود و هم‌چنین هیچ لیلی گمان مشاهدهٔ فجر نه چه که مشرکین بکمال جدّ در قطع سدرهٔ ربّ العالمین بوده تا آنکه شمس قدرت ید الله فوق ایدیهم از افق جیب عظمت اشراق فرمود و مشرکین مغلوب و جمال انّه لهو الغالب علی کلّ شیء بر عرش قدرت و اقتدار مستوی و باعزاز تمام از عراق حرکت نمود

180 It was known that the intention was to proceed alone to Istanbul. When many showed excessive anxiety and distress, some were given permission to depart, and some departed without permission, until we arrived in that renowned land. Nothing whatsoever was declared to the Sublime State, and whoever presented themselves before Us was granted a meeting, otherwise not, as all have heard, and in the great city itself they have heard what was the divine intention, until several weak ones became agitated and distressed for the protection of themselves and their women. Therefore, out of mercy for them, the decree of exile was revealed.

180 و این معلوم بوده که اراده آن بود که وحده عازم اسلامبول شوم چون جمعی جزع و فزع لایحصی نمودند ببعضی اذن خروج داده شد و بعضی هم من غیر اذن حرکت نمودند تا آنکه وارد ارض مشهور شدیم و ابداً بدولت علیّه مطلبی اظهار نشد و هر نفسی که بین یدی حاضر شد ملاقات واقع والّا فلا چنانچه جمیع استماع نموده و در نفس مدینهٔ کبیر هم شنیده‌اند که ارادهٔ الهی چه بوده تا آنکه چند نفر مستضعفین حفظاً لأنفسهم و نسائهم مضطرب شده و جزع نمودند لذا ترحّماً لأنفسهم حکم بدا نازل

181 Now, which of these matters was related to worldliness? They have measured by their own standards. Thus do their lying tongues describe to them what they do not understand. By God, besides Whom there is no other God, the Pen of modesty is ashamed to mention what they have done, and if any person of insight were found, the station and rank of the deniers would become evident from their epistles which have appeared from the pen of ignorance and hatred.

181 حال کدام یک از این امور متعلّق بدنیا بوده باری قیاس بنفس نموده‌اند کذلک صفت لهم السنتهم الکذبة یقولون ما لا یشعرون والله الّذی لا اله الّا هو قلم حیا مینماید از آنچه عامل شده‌اند ذکر نماید و اگر ذی بصری یافت شود از رسائل حضرات که از قلم جهل و بغضا ظاهر شده مقام و شأن معرضین مشهود گردد

182 Two years ago, Jinab-i-Aqa Muhammad-'Ali and Jinab-i-Salman asked about a poem, and my brother wrote an answer. Later, Siyyid Muhammad-i-Isfahani came before Me and mentioned that Mirza 'Ali had not understood the meaning of the poem and it would not be advisable to give this letter to Salman. This servant remained silent. Then they mentioned it to my brother in the House of Kalim with Haji Mirza Ahmad. After some irrelevant words, my brother finally excused himself saying perhaps the questioner had written the original poem incorrectly.

182 دو سنهٔ قبل شعری جناب آقا محمّد علی و جناب سلمان سؤال نموده اخوی جواب نوشته بعد سیّد محمّد اصفهانی بین یدی حاضر و مذکور داشت میرزا علی ملتفت معنی شعر نشده‌اند و مصلحت نیست این مکتوب به سلمان داده شود این بنده سکوت نمود بعد با حاجی میرزا احمد نزد اخوی در بیت کلیم ذکر نمودند اخوی بعد از کلمات لایغنیه بالأخره متعذّر شد که شاید سائل اصل شعر را غلط نوشته باشد

183 Later when they examined the poem, it was written correctly and that writing is with Salman and all have seen it. No one had understood it at all, for all were veiled by imaginings. Now observe how the measure of the deniers becomes evident, and yet they object to the Source and Fountainhead of divine knowledge. By Him through Whose power the Kingdom of destiny stands before His gate – all that has flowed from the Pen has been and will be thus. But eyes are blinded by veils of fancy and desire, therefore none perceive except those whose eyes God has purified from veils and who observe all things with penetrating vision.

183 بعد شعر را ملاحظه نمودند صحیح نوشته بود و آن نوشته نزد سلمان موجود است و جمیع ملاحظه نموده‌اند ابداً نفسی شاعر نشده چه که کلّ بحجبات وهمیّه محتجبند حال ملاحظه نمائید تا مقدار معرضین معلوم شود و مع‌ذلک بمنبع و مصدر علم ربّانیّه اعتراض مینمایند فوالّذی قامت ملکوت التّقدیر علی فنآء بابه که کلّ آنچه از قلم جاری نموده‌اند بهمین نحو بوده و خواهد بود ولکن عمت الأبصار احجاب الوهم و الهوی و لذا لا یلتفتون الّا الّذین جعل الله ابصارهم مطهّراً عن الأحجاب و هم ببصر الحدید فی کلّ شیء ینظرون

184 O servants! Consider how the oppression has reached such a point that the Supreme Pen has become occupied with these words, for people are seen to be weak and immature, lest they become heedless of the Ancient Beauty due to the fabricated words of the deniers. Otherwise, if the least perception and vision were observed, never would mention be made of the deniers and what appeared from them, for today all are obligated to fix their gaze upon the Cause itself and what appears from His presence. Whosoever ascends to that station testifies that He is the Manifest, the Evident, the Dawning, the Luminous in the midst of heaven – He decrees what He wishes and is not questioned about what He desires, and verily He is the Mighty, the Unconstrained.

184 ای عباد ملاحظه نمائید که ضرّ بمقامی رسیده که قلم اعلی باین کلمات مشغول شده چه که ناس ضعیف و نابالغ مشاهده میشوند که مباد از کلمات جعلیّهٔ معرضین از جمال مبین غافل شوند والّا اگر فی‌الجمله شعور و بصر ملاحظه میشد ابداً ذکر معرضین و ما ظهر منهم تحریر نمیشد چه که الیوم کلّ مکلّفند که در نفس امر و ما یظهر من عنده ناظر شوند و من صعد الی ذلک المقام یشهد بأنّه هو الظّاهر الباهر المشرق المضیء فی وسط السّمآء یحکم ما یشآء و لا یسأل فیما اراد و انّه لهو المقتدر المختار

185 Among other things, they have accused this Wronged One of tyranny. Now reflect on this matter and judge fairly. All the people of the Bayan have met this servant and seen with their own eyes that He has never been pleased with harming anyone – no, by the Lord of the Throne, if you would be fair. The Spirit of the All-Merciful was in the serpent's mouth for twenty years, yet never was this revealed, and even now, had these fabricated letters not been seen, it would never have been revealed. To

185 و از جمله نسبت ظلم باین مظلوم داده‌اند حال در همین فقره تفکّر نمائید و انصاف دهید جمیع اهل بیان باین عبد ملاقات نموده و بچشم ظاهر دیده هرگز بضرّ نفسی راضی شده لا فوربّ العرش لو انتم تنصفون و قد کان نفس الرّحمن فی فم الثّعبان عشرین من السّنین و مع ذلک ابداً اظهار نشد و حال هم اگر این مکاتیب مجعوله دیده نمیشد ابداً

this testifies everyone who knows Me and possesses illumined insight.

اظهار نمیرفت و یشهد بذلک کلّ من یعرفنی و کان علی بصیرة منیر

186 For twenty years my brother was with this servant and no one knew of him, and despite having power over him and knowledge of what was in his heart and mind, the utmost kindness was shown to him. To this all things bear witness, if you would hear. But since they found people to be blind followers without insight, they intended through such words to prevent these people from the Ocean of oceans.

186 بیست سنه اخوی نزد این عبد بود و احدی از او مطّلع نه و مع قدرت بر او و اطّلاع ما فی سرّه و قلبه کمال شفقت در حقّش معمول شد و یشهد بذلک کلّ الأشیآء ان انتم تسمعون ولکن چون ناس را مقلّد و بی‌بصر یافته‌اند لذا باینگونه کلمات اراده نموده‌اند این فئه را از بحر البحور منع نمایند

187 It is clear and evident to all the people of the Bayan and others that this servant has not associated with anyone in this land, nor upon arrival in the great city, except those who came before Us, and My tongue moved only to elevate them to the heaven of the Cause. Despite this, they have written that we called them "Rafidi" (heretic) before the Sunnis. I swear by God, besides Whom there is none other God, that these same objecting souls have, among the Persians, attributed lack of faith in the Tree of the All-Merciful to us, and among the Sunnis, the attribute of heresy. Let someone now arise, purely for God's sake, to determine truth from falsehood. We establish the criterion of truth and falsehood by these very words. Then doth the Tongue of Grandeur call out from His Most Great Throne, saying: "The curse of God be upon the first oppressor who wronged the Primal Point in His latter Manifestation, who disbelieved in His verses, who warred against His Self, who contended against His sovereignty, who associated partners with His Being, who denied His words, who turned away from His beauty, and who was recorded in God's tablets by the Most Holy Pen as being among the idolators."

187 و بر جمیع اهل بیان و غیره واضح و مبرهن که این عبد باحدی معاشرت در این ارض ننموده و هم‌چنین در ورود مدینهٔ کبیر الّا من حضر بین یدینا و ما حرّک لسانی الّا علی ما یصعدهم الی جبروت الأمر معذلک نوشته‌اند که نزد اهل سنّت ما را رافضی نامیده‌اند فوالله الّذی لا اله الّا هو که خود این نفوس معرضه نزد اعجام نسبت دون ایمان بسدرهٔ رحمن داده‌اند و عند اهل سنّت و جماعت نسبت رفض حال نفسی خالصاً لله بیاید صدق و کذب را معلوم نماید و میزان حقّ و باطل را بصدق و کذب همین قول قرار میدهیم اذاً ینادی لسان القدم من عرشه الأعظم و یقول لعن الله اوّل ظالم ظلم نقطة الأولی فی ظهوره الأخری و کفر بآیاته و حارب بنفسه و جادل بسلطانه و اشرک بذاته و الحد کلماته و اعرض عن جماله و کان من المشرکین فی الواح الله من قلم القدس مکتوبا

188 I swear by God, whenever there was mention, in the land of Ta (Tehran) or Iraq or elsewhere, of seizing this community, my brother would depart from Iraq to various regions, as most have heard and know. And this servant remained alone among the enemies until, through divine power, the Cause was exalted and all became secure in their own souls and emerged from behind the veil. The first thing they occupied themselves with was attempting to cut down the Tree of the Cause. When they found themselves disappointed and defeated in what they desired, they afterward wrote to various regions, attributing their own desire to God's will and purpose. This, despite the fact that this servant had abolished the decree of killing which was widely known among this group, and which had been abrogated in most tablets flowing from God's pen, which some must surely have seen.

188 فوالله در هر وقتی از اوقات که در ارض طاء و یا عراق و مواضع دیگر حرفی در اخذ این طایفه مذکور میشد اخوی خود از عراق باطراف میرفتند چنانچه اکثری شنیده و میدانند و این عبد وحده مابین اعدا بوده تا آنکه از قدرت ربّانی امر مرتفع شد و جمیع از نفوس خود مطمئن شده از خلف ستر بیرون آمده اوّل کاری که بآن مشغول شدند قطع سدرهٔ امر بوده و چون خود را خائب و خاسر مشاهده نمودند عمّا ارادوا بعد باطراف نوشته و ارادهٔ خود را بارادة الله و مشیّته نسبت داده با اینکه این عبد حکم قتل را که مابین این فئه شهرت تام داشت مرتفع نمود و در اکثر الواح من قلم الله جاری شده و البتّه بنظر بعضی رسیده

189 Among other things, it was asked what was meant by the "triumph" mentioned in God's wondrous verses. That which was sent down from the direction of the Throne in response is this, which we quote verbatim:

189 از جمله سؤال شده که مقصود از نصری که در آیات بدیعهٔ الهیّه نازل شده چیست و ما نزّل عن جهة العرش فی جوابه این است که سواد آن بعینه ذکر میشود و هو هذا

190 The triumph mentioned in the exalted tablets is known to the loved ones of God. The Truth, exalted be His mention, is sanctified above this world and all that is therein. By triumph was never meant that anyone should contend or dispute with another. The King of Glory has placed all the earth, both land and sea, in the hands of the kings, who are the manifestations of divine power according to their ranks. If they enter beneath the shadow of Truth, they are reckoned as of the Truth, and apart from this, thy Lord is indeed All-Knowing, All-Informed.

190 مقصود از نصرتی که در الواح منیعه ذکر شده معلوم احبّآء الله بوده که حقّ جلّ ذکره مقدّس است از دنیا و آنچه در او است و مقصود از نصر این نبوده که احدی بنفسی محاربه و یا مجادله نماید سلطان جلال جمیع ارض از برّ و بحر آن را بید ملوک گذاشته و ایشانند مظاهر قدرت الهی علی قدر مراتبهم و اگر در ظلّ حقّ وارد شوند از حقّ محسوب و من دون ذلک انّ ربّک لعلیم خبیر

191 What the Truth, exalted be His mention, has desired for Himself are the hearts of His servants, which are the treasuries of divine revelation and the repositories of divine love. The intention of the Eternal Sovereign has ever been to purify hearts from the allusions of the world and all that is therein and thereon, that they might become worthy to receive the lights of the manifestations of the King of Names and Attributes.

191 و آنچه حقّ جلّ ذکره از برای خود خواسته قلوب عباد او است که کنایز وحی صمدانیّه و خزاین حبّ الهیّه‌اند و لم‌یزل ارادهٔ سلطان لایزال این بوده که قلوب را از اشارات دنیا و ما فیها و علیها طاهر نماید تا قابل شوند از برای انوار تجلّیات ملیک اسماء و صفات

192 Therefore, no stranger must find way into the city of the heart, that the Friend might hasten to His place – meaning the manifestation of His beauty, not His Essence and Self, for He has ever been and shall ever be sanctified above ascent and descent. Therefore, the triumph of God's Cause today has not been and never shall be through contention with any soul, disputation with any person, or conflict with any thing. Rather, what is beloved is that the cities of hearts should be conquered through the sword of utterance and the wisdom of expression, not through the sword of steel.

192 پس باید در مدینهٔ قلب بیگانه راه نیابد تا دوست بمقرّ خود شتابد یعنی تجلّی جمالش نه ذات و نفس او چه که لازال مقدّس از صعود و نزول بوده و خواهد بود پس نصرت امر الله الیوم اعتراض باحدی و مجادله بنفسی و محاربه مع شیئ نبوده و نخواهد بود بلکه محبوب آن است که مداین قلوب بسیف لسان و حکمت بیان مفتوح شود نه بسیف حدید

193 Therefore, whosoever desires to assist the divine Cause must first conquer the city of his own heart with the sword of meaning and expression, purify it from all things save God, and then turn toward the cities of hearts. This is the triumph of God's Cause which today has dawned from the horizon of the finger of the King of Names. Corruption has never been and never shall be beloved. Whatever occurred in the past was without God's leave.

193 پس هر نفسی که ارادهٔ نصر الهی نماید باید اوّل بسیف معانی و بیان مدینهٔ قلب خود را تصرّف نماید و از جمیع ما سوی الله او را مطهّر سازد و بعد بمداین قلوب توجّه کند این است نصرت امر الله که الیوم از مشرق اصبع ملیک اسماء اشراق فرموده ابداً فساد محبوب نبوده و نیست و آنچه از قبل شده من غیر اذن الله بوده

194 In any case, today the loved ones of God must appear among the servants in such wise that through their deeds they may guide all to the good-pleasure of the All-Glorious One. I swear by the sun of the morn of sanctified glory that never have the Truth and His loved ones who are associated with Him regarded, nor will they ever regard, the earth and its transient

194 باری الیوم باید احبّای الهی بشأنی در مابین عباد ظاهر شوند که جمیع را بافعال خود برضوان ذو الجلال هدایت نمایند قسم بآفتاب صبح عزّ تقدیس که ابداً حقّ و احبّای او که منسوب باویند ناظر بارض و اموال فانیه در او نبوده و

riches. For if the purpose had been to take possession of the earth, He was assuredly able and powerful to do so, and with but a single word could have taken possession of the entire world.

نخواهند بود چه اگر مقصود تصرّف در ارض بود البتّه قادر و مقتدر بوده و بکلمهئی جمیع عالم را تصرّف میفرمود

195 But He has bestowed sovereignty upon sovereigns, wisdom upon the discerning ones, knowledge upon the mystics, and has reserved for Himself the love of the hearts of His servants, and naught else has He regarded nor will He ever regard. This too stems from His supreme grace, that perchance mortal souls might be cleansed and sanctified from earthly conditions and enter the eternal station which is the paradise of divine oneness.

195 ولکن سلطنت بسلاطین عنایت فرموده و حکمت بمتفرّسین و عرفان بعارفین و حبّ قلوب عباد خود را مخصوص خود مقرّر داشته و بدون آن ناظر نبوده و نخواهد بود و اینهم نظر بعنایت کبری است که شاید نفوس فانیه از شئونات ترابیّه طاهر و مقدّس شوند و بمقام باقیه که رضوان عزّ احدیّه است وارد گردند

196 Otherwise, that ancient King has been, in His own Essence and for His own Self, independent of all things. Neither does the love of created things profit Him, nor does their harm affect Him. All shall emerge from their earthen abodes and unto Him shall they return. And that eternal Beauty shall remain alone and single upon His throne, which is sanctified from place and time, from mention and indication, from description and attribute, from elevation and abasement. None knoweth this save those endowed with insight and perception.

196 والّا آن سلطان قدم بنفسه لنفسه مستغنی از کلّ بوده نه از حبّ ممکنات نفعی باو راجع و نه از ضرّشان ضرّی باو واقع کلّ از امکنهٔ ترابیّه ظاهر و باو راجع خواهند شد و آن جمال قدم متوحّداً متفرّداً بر مقرّ خود که مقدّس از مکان و زمان و ذکر و اشاره و دلاله و وصف و علوّ و دنوّ بوده مستقرّ و لا یعلم ذلک الّا کلّ ذی فطن بصیر انتهی

197 Nevertheless, they have attributed to God, exalted be His glory, that which they themselves have wrought and done, even though it is clear to all that God doeth what He willeth and is powerful over whatsoever He decreeth, and none may object to His will. Yet, by Him Who holdeth my soul in His hand, He hath never been pleased with the harm of any soul–and the Pen of God beareth witness to this, if ye would but see. Among other things, they have stated in their letters that this servant hath studied and that these revealed words have resulted from acquired learning. Similarly, in every age such unseemly statements have been made about every Manifestation, as they attributed the same to My previous Manifestation, and before Him to Muhammad, the Apostle of God: "It is surely a mortal that teacheth him. The tongue of him at whom they hint is foreign, while this is clear Arabic speech." Now let any soul in all of Persia and Iraq investigate, that the truth and falsehood may become known. Woe unto them and unto that which they utter! O ye who are devoid of understanding! The source of these sciences is the Ancient Being, and the fountainhead of this wisdom is God Himself, the Most Great, were ye of those who perceive.

197 مع‌ذلک آنچه را خود عامل و فاعل بوده‌اند بحقّ تعالی شأنه نسبت داده‌اند مع آنکه بر کلّ واضح است که حقّ یفعل ما یشآء بوده و بر هر چه حکم فرماید قادر و لیس لأحد ان یعترض علیه و مع‌ذلک فوالّذی نفسی بیده که اگر راضی بضرّ نفسی بوده و یشهد بذلک قلم الله ان انتم تشهدون و از جمله در مکاتیب خود ذکر نموده‌اند که این عبد درس خوانده و این کلمات منزله از علم اکتسابی حاصل شده چنانچه در احیان هر ظهور اینگونه کلمات نالایقه مذکور شده چنانچه نسبت بظهور قبلم همین نسبت را داده‌اند و من قبله به محمّد رسول الله انّما یعلّمه بشر لسان الّذی یلحدون الیه اعجمیّ و هذا لسان عربیّ مبین حال نفسی در کلّ ایران و عراق تفحّص نماید تا صدق و کذب معلوم شود فویل لهم و بما هم به یتکلّمون

198 Here is that Divine Revelation which is the Supreme Support of this decree, if ye be of them that perceive. If ye listen with the ear of innate understanding, ye will hear today the same

198 ای بی‌خردان منبع این علوم ذات قدم بوده و معین این حکم نفس الله الأعظم لو انتم من المستشعرین و اگر بسمع فطرت استماع نمائید

words to which the learned and the ignorant of that age gave voice in their objection to God at the time of the appearance of the Most Mighty Point. By God, O people! I am bewildered at my condition and what hath befallen me. Would that I had not been born of my mother, or if born had not suckled at her breast, or had not grown to maturity. But that which was destined hath appeared and the hosts of divine revelation have descended, and the matter hath been decided by God, the One, the All-Compelling. O people! Hear My words and rend asunder the veils, even should they be the mirrors of the heavens and earth. Beware lest anything prevent you from the breezes of these days. By God! Neither the treasures of creation nor the repositories of invention can compare with them - and God is witness and knower of this.

آنچه را در حین ظهور نقطه جلّ و عزّ علما و جهّال عصر اعتراضاً علی الله بآن تکلّم مینمودند حال هم همان کلمات را استماع مینمائید فوالله یا قوم انّی لأکون متحیّراً فی امری و ما ورد علیّ فیا لیت ما ولدت من امّی و ان ولدت ما رضعت و ما صرت کبیراً ولکن ظهر ما ظهر و نزّلت جنود الوحی و قضی الأمر من لدی الله الواحد القهّار یا قوم اسمعوا قولی ثمّ اخرقوا الأحجاب ولو یکون مرایا السّموات و الأرضین ایّاکم ان لا یمنعکم شیء عن نفحات تلک الأیّام تالله لن یعادلها کنایز الابداع و لا خزاین الاختراع و کان الله علی ذلک شهید و علیم

199 I swear by the Sun of the eternal heaven that were this matter in My hands, not a single verse would I recite before these people, for they have entirely deviated from their original divine nature. But God hath decreed what He willeth and accomplished what He pleaseth. None can resist His will or reverse His decree, and He is wise in all things. Were it not that the people of this realm are seen to be in turmoil, permission would surely be granted for all to appear before God, that they might witness what no one in all the worlds hath witnessed.

199 قسم بآفتاب فلک باقی که اگر امر بدست این عبد بود یک آیه مابین این قوم تلاوت نمیشد چه که ناس بالمرّه از فطرت اصلیّهٔ الهیّه منحرف شده‌اند ولکنّ الله قضی ما اراد و امضی ما شآء لا رادّ لمشیّته و لا مردّ لقضائه و انّه بکلّ شیء حکیم و اگر نه این بود که اهل این مملکت مضطرب ملاحظه میشد هرآینه اذن داده میشد که کلّ بین یدی الله حاضر شوند لیشهدوا ما لا شهد احد من العالمین

200 Among other things he hath written that the station of the Sun is found in the shadow of the Mirror, and that this rank is above all stations, and that from this Mirror suns arise. Glory be to God! How ignorant he hath assumed people to be, when it is abundantly clear and evident that the creation and existence of the mirror is solely to reflect images and forms. It is obvious to any person of insight that the appearance of reflections and forms in it hath not and never had any reality in itself. This matter is clear even to the blind, let alone those with sight. Nevertheless, with such expressions which, by God besides Whom there is none other God, no ignorant person would utter, he hath written in his treatises and sought thereby to deprive people from the Creator and Establisher of names and attributes. This is naught but his seeing the servants immersed in the seas of fancy and desire, and supposing that whatever he mentioneth will surely be accepted. Otherwise, he would not occupy himself with such statements whose falsity is more evident than the sun at its zenith.

200 و از جمله نوشته که مقام شمسیّت در ظلّ مرآت واقع میشود و این رتبه فوق مقامات است و هم‌چنین از این مرآت شموس مشرق سبحان‌الله چه مقدار ناس را جاهل فرض نموده مع آنکه بسی واضح و مشهود است که خلق مرآت و وجود آن بجهت آن بوده که حکایت از اشباح و امثال نماید و بر هر ذی بصری واضح است که ظهور عکوس امثال و اشباح هم در او لنفسه بنفسه تحقّق نداشته و ندارد و این فقره بر هر اکمهی ظاهر است تا چه رسد بذی بصر مع‌ذلک باین عباراتی که فوالله الّذی لا اله الّا هو هیچ جاهلی بآن تکلّم نمینماید در رسائل خود نوشته و اراده نموده باین کلمات ناس را از موجد و محقّق اسماء و صفات محروم نماید و این نیست مگر آنکه عباد را در بحور وهم و هوی مستغرق دیده و گمان نموده که آنچه مذکور دارد مسلّماً مقبول است والّا باین کلمات که کذب آن اظهر از شمس در وسط السّمآء است مشغول نمیشد

201 He hath clung to the fact that the Point of the Bayan - may the souls of all else be sacrificed for Him - hath in one instance called Himself the Mirror of God, and therefore the station of Mirror is above that of Sun. By Him Who hath caused me to speak the truth and made me to shine from the horizon of holiness upon all the worlds, were anyone to ponder this single point, he would become aware of all the claims of these brutish cattle. First, that Ancient Being hath designated Himself by all His names and described Himself with all attributes, whether from the highest or lowest stations of names, as He saith in the beginning of the Best of Stories - exalted be His glory: "Praise be to God Who hath sent down the Book unto His servant that he might be a blazing lamp unto all the worlds." Now can anyone claim that the station of lamp is above that of the sun? No, by God! None would utter such words save one who speaks from desire and seeks to cast doubt into pure and luminous hearts. Evil indeed is that which they do!

201 و متمسّک باین شده که نقطهٔ بیان روح ما سواه فداه خود را در یک مقام مرآت الله نامیده و لذا مرآتیّت فوق رتبهٔ شمسیّت است فوالّذی انطقنی بالحقّ و اشرقنی عن افق القدس علی العالمین که اگر نفسی در این یک فقره تفکّر نماید بر جمیع مطالب این همج رعاع مطّلع میشود اوّلاً اینکه آن ذات قدم بکلّ اسماء خود را موسوم فرموده‌اند و بکلّ صفات موصوف چه از اعلی مراتب اسماء و چه از ادنی مراتب آن چنانچه در ابتدای احسن‌القصص میفرمایند قوله جلّ کبریائه الحمد لله الّذی انزل الکتاب علی عبده لیکون للعالمین سراجاً وهّاجاً حال میتواند کسی قائل شود که رتبهٔ سراج فوق شمس بوده لا والله نمیگوید این سخنان را مگر نفسی که بر هوی تکلّم نماید و بخواهد در قلوب صافیهٔ منیره شبهه القا نماید فبئس ما هم یفعلون

202 Know thou with certainty that in that most holy sanctuary all names exist in one plane, for when that Ancient Being declareth "I am the Lord of Lords" and "I am the earth and dust", in that most great perspective these two occupy the same station. Hearts clouded with veils will never comprehend this most subtle, most pure, and most refined utterance. As that Ancient Beauty hath said, exalted be His remembrance: "Say: I have descended to such a degree that I proclaimed: 'I am but an atom and less than an atom,' just as I proclaimed: 'I am the Lord and Creator of all lords.' I seek God's forgiveness for both these statements, and unto God, my Lord, do I return."

202 باری بیقین دانسته که در آن ساحت قدس جمیع اسماء در صقع واحدند چه که آن کینونت قدم در حینی که میفرماید انا ربّ الأرباب و انا الأرض و التّراب در آن منظر اکبر این هر دو در یک رتبه بوده و خواهند بود و این بیان ارقّ الطف اصفی را قلوب مکدّره ادراک نخواهند نمود چنانچه آن جمال قدم میفرماید قوله عزّ ذکره قل تنزّلت حتّی قلت انّنی انا ذرّ و دون ذرّ مثل ما انّنی انا قلت ربّ و مربّب کلّ ذی ربّ لأستغفرنّ الله عن کلتیهما و انّی الی الله ربّی لمن الرّاجعین انتهی

203 O ye who wander in the valleys of ignorance and error, who have drunk from the cup of bitterness while deeming it the sealed wine of sanctity, who burn in the fire of self yet count yourselves among the dwellers of the highest paradise! What regret, that ye have not pondered for a moment upon the consummate wisdom of the All-Merciful, nor turned with enlightened vision to the Cause of the Lord of the Day of Judgment! Ye have so veiled the words of the All-Merciful - which were revealed with perfect expansiveness and all-encompassing power without limitation - with the veils of your own selves that the tongues of all creation are powerless to describe it.

203 حال ای سالکان بوادی جهل و ضلال که کأس زقوم نوشیده‌اید و سلسبیل قدس مختوم دانسته‌اید در نار هوی محترق شده‌اید و از اهل رفرف اعلی خود را شمرده‌اید زهی حسرت که یک آن در حکمت بالغهٔ رحمن تفکّر ننموده‌اید و در یک حین در امر مالک یوم الدّین ببصر منیر توجّه ننموده‌اید کلمات رحمن را که بکمال انبساط و احاطه من‌دون حدود نازل شده بحجبات نفس خود چنان محجوب نموده‌اید که السن عالمین از ذکرش عاجزند

204 Consider now this passage that hath flowed from the Divine Pen. He saith: "I descended until I said, 'I am an atom and less than an atom,' just as I said, 'I am the Lord and Creator of all lords.' Nay, I seek forgiveness for both these mentions."

204 حال در این فقره ملاحظه نمائید که از قلم قدس الهی جاری شده میفرماید تنزّل فرمودم تا بمقامی که میفرمایم منم ذرّه و دون ذرّه

Observe how that Ancient Beauty hath referred to Himself by all names. Can it then be said that an atom is above the sun, or that dust is above the Lord of Lords? Be fair, if ye be of the fair-minded!

مثل آنکه فرمودم منم ربّ و مربّب کلّ ربوب بلکه استغفار میکنم از این هر دو ذکر حال ملاحظه نمائید که آن جمال قدم خود را بکلّ اسماء نامیده‌اند معذلک میتوان گفت که ذرّه فوق شمس است و یا تراب فوق ربّ الأرباب فأنصفوا ان انتم من المنصفین

205 By Him Who hath made me the Manifestation of His Essence, His Being, His Glory and His Splendor! If ye would ponder these blessed divine words, the gates of infinite knowledge would be opened before your hearts' faces, such that ye would no longer be troubled when someone is referred to by God's names, or as God's Essence, or God's Mirror. For all names in that sanctuary are equal with no distinction between them, and all these names circle round the Manifestation of the Ancient Being and ever shall. Thus if in this moment the Ancient Beauty should designate a tree with all the Most Beautiful Names and Supreme Attributes, verily He hath power to do so and none may object, for He is the Unconstrained and all else are in the grip of His power. There is no God but Him, the Mighty, the Compelling.

205 فوالّذی جعلنی مظهر ذاته ثمّ کینونته و عزّه و بهائه که اگر در این کلمات مبارکهٔ الهیّه تفکّر نمائید ابواب علوم ما لا نهایه بر وجه قلوب مفتوح شود بشأنی که دیگر مضطرب نشوید از اینکه فلان را باسمآء الله نامیده یا بذات الله و مرآت الله چه که جمیع اسماء در آن ساحت مساوی و لا فرق بینها و کلّ این اسماء طائف حول مظهر نفس قدم بوده و خواهد بود مثل اینکه در این حین اگر جمال قدم شجری را بکلّ اسمآء حسنی و صفات علیا موسوم فرماید انّه لیقدر و لیس لأحد ان یعترض علیه لأنّه هو المختار و ما سواه فی قبضة الاقتدار لا اله الّا هو العزیز الجبّار

206 Furthermore, He hath called all creation delicate mirrors, saying that if the attractions of divine love touch these mirrors they are drawn forth, and if aught else touches them, a dust settleth upon those mirrors that becomes a veil between that mirror and the knowledge of the command of the All-Possessing, All-Knowing Lord. As He, exalted and glorified be He, hath said: "Verily the creation consists of delicate mirrors. If they be touched by love, they are attracted, and if they be touched by aught save love, there descendeth upon their surface a dust that preventeth them from the command of their Lord." Thus ponder, O heedless ones!

206 و دیگر آنکه کلّ خلق را مرایاء لطیفه نامیده‌اند و میفرمایند اگر مسّ کند آن مرایا را جذبات حبّ الهی جذب میفرماید و اگر مسّ نماید دون حبّ نازل میشود بر عین آن مرایا غباری که حایل میشود مابین آن مرآت و بین عرفان امر پروردگار قادر علیم بقوله جلّ و عزّ انّ الخلق مرایا لطیفة ان یمسّها حبّ یجذب و ان یمسّها دون حبّ ینزل عینها غبار یحولّ بینه و بین امر ربّه انتهی اذاً تفکّروا یا ملأ الغافلین

207 And this utterance hath been revealed by the Point of the Bayan, glorified be His grandeur, in general terms. And if thou regardest it specifically, He addresseth Aqa Siyyid Javad, saying, exalted and glorified be His Word: "Thou art that Primal Mirror which hath ever reflected the Truth and will ever continue to reflect it." Likewise hath He called him the First Cause. By God! This station transcendeth all names, whether it be the Essence of God, the Entity of God, the Remembrance of God, or the Mirror of God, for aforetime whosoever attributed such a station to the Apostle of God was deemed an infidel, since they regarded the True One Himself as the First Cause.

207 و این بیان را نقطهٔ بیان جلّت عظمته عموماً فرموده‌اند و اگر بتخصیص ناظری بجناب آقا سیّد جواد خطاب میفرمایند قوله عزّ و جلّ که توئی آن مرآت اوّلیّه که لمیزل از حقّ حکایت نموده و لایزال حکایت خواهی نمود و هم‌چنین او را علّت اوّلیّه فرموده‌اند فوالله که این رتبه فوق کلّ اسماء است چه از ذات الله و کینونة الله و ذکر الله و مرآت الله چه که از قبل هر نفسی که این رتبه را در حقّ رسول الله قائل شده حکم بکفرش نموده‌اند زیرا که علّت اوّلیّه خود حقّ را دانسته‌اند

208 And likewise was revealed concerning him, glorified be His mention: "We have made thee a prophet unto all the worlds." Now, despite all these stations and attributes, beyond which none are mentioned in the Bayan, if he should turn away from the Truth, God forbid, all these most exalted stations would be lifted from him. And if ye observe with clear vision, all things in the Bayan have been designated by all the most beautiful names, but none comprehendeth this save the sincere ones. These words are mentioned lest anyone suppose that the attributes revealed in the Bayan were specific to one soul and not another. Rather, they are established for all, so long as they abide beneath the shadow of the Truth, and after departing therefrom all are deprived and forbidden.

208 و همچنین در بارهٔ او نازل قوله جلّ ذکره انّا جعلناک نبیّاً علی العالمین حال با جمیع این مراتب و وصف که فوق آن در بیان ذکر نشده اگر العیاذ بالله از حقّ اعراض نماید جمیع اقرب من آن از او مرتفع خواهد شد و اگر ببصر منیر ملاحظه نمائید کلّ اشیاء را در بیان بکلّ اسماء حسنی نامیده‌اند ولکن لا یعقلها الّا المخلصون و این کلمات ذکر میشود که همچه ندانند که اوصاف منزله در بیان مخصوص نفسی دون نفسی بوده بلکه در کلّ ثابت مادامی که در ظلّ حقّ مستقرّ باشند و بعد از خروج کلّ محروم و ممنوع

209 Similarly, regarding the station of His Holiness Quddus, may the spirit of all worlds be his sacrifice, He saith, glorified be His mention, that eight unities of God's Mirror were established in his seat, and from the intensity of the fire of His love none could draw nigh unto him. Now observe how He hath mentioned eight unities of God's Mirror in his blessed person. Ponder, O ye possessors of insight! Within this utterance are concealed mystical treasures of knowledge, which this servant hath not mentioned for fear of the Nimrod of oppression and the Pharaoh of ignorance.

209 و همچنین در رتبهٔ جناب قدّوس روح العالمین فداه میفرمایند عزّ ذکره که بعدد هشت واحد از مرآت الله بر مقعد خود بوده و از شدّت نار محبّت او کسی قدرت بر قرب بهم نرسانده انتهی حال ملاحظه نمائید که هشت واحد از مرآت الله را در نفس مبارکشان ذکر فرموده‌اند فتفکّروا یا اولی الأفکار و در این بیان کنایز علمیّه مستور است و این عبد مذکور نداشت خوفاً من نمرود الظّلم و فرعون الجهل

210 Likewise in all stations it hath been revealed from the Pen of Glory that a mirror hath no reality in itself except through its confrontation with the Sun, and the Sun they have declared to be one from time immemorial and unto eternity, and none have they designated by this name save the Ancient Being in every Dispensation. Nevertheless, it is written that the station of the Sun is beneath the station of the Mirror, and that Suns arise from the Mirror. By God! O people, I speak not from mere desire. If ye would but ponder on this very statement, ye would bear witness with certitude that these words have proceeded from sheer ignorance and utter hatred.

210 و همچنین در جمیع مقامات از قلم عزّ نازل که مرآت بنفسه لنفسه تحقّقی نداشته الّا بتقابلها بالشّمس و شمس را لم‌یزل و لایزال واحد فرموده‌اند و احدی را باین اسم موسوم نفرموده جز ذات قدم را در هر ظهوری مع‌ذلک نوشته مقام شمسیّت تحت رتبهٔ مرآتیّت است و شموس از مرآت مشرق میشوند فوالله یا قوم ما انطق عن الهوی که اگر در همین قول تفکّر نمائید بیقین شهادت میدهید که این اقوال از جهل صرف و بغضای بحت ظاهر شده

211 I adjure you, O people, by God Who hath created you and fashioned you, that ye will look, in the beginning of the Persian Bayan, upon that which He hath uttered—for He saith (exalted be His remembrance): "If the mirror should say, 'Within me is the sun,' in the sight of the sun it is manifest that it is but His shadow which speaketh." End. Notwithstanding this, it hath been written that the mirror is above the sun, and that the suns are beneath the shadow of the mirror. If by these "suns" that are mentioned be intended the suns of the reality itself, far exalted is He above such a thing; for by a single effulgence

211 اقسمکم یا قوم بالله الّذی خلقکم و سوّاکم که در اوّل بیان فارسی ملاحظه نمائید که میفرمایند قوله عزّ ذکره اگر مرآت بگوید در من شمس است در نزد شمس ظاهر است که شبح او است که او میگوید انتهی مع‌ذلک نوشته که مرآت فوق شمس است و شموس در ظلّ مرآتند اگر مراد از این شموسی که ذکر نموده شموس حقیقت مقصود است فتعالی عن ذلک چه که بیک تجلّی از تجلّیات شمس حقیقت صدهزار مرآت اقلّ من حین مبعوث شوند

of the effulgences of the Sun of Truth, a hundred thousand mirrors would, in less than an instant, be raised up.

212 Apart from this, verily the mirror was created to receive the reflection of one among the revelations of the Sun, if it be pure; otherwise it is judged as a mere stone. For it is evident to all who possess insight that mirrors were created to capture the reflections of things, as has been mentioned. And if what was intended was the suns of names and what lies beneath them, this is not specific to any one soul, for these suns exist in all things and appear therefrom at such time as God has ordained. And whosoever opens the eye of his heart will witness in every atom a sun, then in this sun another sun, then in the sun of the sun another sun, unto infinity. However, the wisdom of God has not mentioned this station, lest the feet of the mystics should slip.

212 و من دون ذلک انّ المرآة خلقت لانطباع تجلّی من تجلّیات الشّمس علیها ان کانت صافیة و من دون ذلک یحکم علیه حکم الحجر چه که بر هر ذی بصری مشهود است که مرایا از برای اخذ عکوس اشیاء خلق شده‌اند چنانچه ذکر شده و اگر مقصود شموس اسماء و دون آن بوده این مخصوص بنفسی نه چه که در کلّ این شموس موجود و یظهر منه فی حین الّذی قدّر الله له و من فتح عین فؤاده یشهد فی کلّ ذرّ شمساً ثمّ شمساً ثمّ فی هذه الشّمس شمساً ثمّ فی شمس الشّمس شمساً بحیث لا نهایة لها ولکن حکمة الله ذکر این مقام ننموده لئلّا یزلّ اقدام العارفین

213 O people! By God, what an injustice has been wrought against the Ancient Beauty by one who prided himself to stand before Him! When his name became renowned, he denied God, the Protector, the Self-Subsisting. And since My previous Manifestation knew that in the subsequent Revelation the mirror would claim to be the sun, this decree was issued from the Pen of Glory.

213 فیا لله یا قوم من هذا الظّلم الّذی ورد علی جمال القدم من الّذی یفتخر ان یقوم بین یدیه فلمّا اشتهر اسمه کفر بالله المهیمن القیّوم و چون ظهور قبلم عالم بود بر اینکه مرآت در ظهور بعد دعوی شمسی مینماید لذا این حکم از قلم عزّ صدور یافت

214 He became so immersed in the ocean of pride and vainglory that he clung to the words of My previous Manifestation to establish his own elevated station, while turning away from their Source, Mine, Manifestation and Revealer. Far be it from the wrongdoing people! He has likewise named himself the Tree of Greatness. By God, all these words stem from his finding people to be foolish.

214 و بشأنی در بحر کبر و غرور مستغرق شده که بکلمات قبلم در علوّ شأن خود تمسّک جسته و بر منبع و معدن و مظهر و موجد و منزل آن معرض شده فبعداً للقوم الظّالمین و هم‌چنین خود را شجرهٔ عظمت نامیده فوالله جمیع این کلمات نظر بآن است که ناس را احمق یافته

215 If he were to be considered a tree in the sight of God, he would be among those trees that should be cut down and cast into the fire, unless he repents unto God, seeks forgiveness for his deeds, and becomes of those who turn in repentance. It is clear to all, whether among the emigrants in this land or to any person of insight who observes matters with divine vision, that these vainglorious words have never issued from false, fabricated, idolatrous tongues except when, having witnessed this wondrous and most exalted Sun rising from the horizon of the dawn of eternity and hearing the melody "Verily, I am alive in the Most Glorious Horizon" resounding between earth and heaven, he hastened unwittingly to utter such words, attempting to establish for himself a station above God's station.

215 و اگر از شجره عندالله محسوب شود من شجرة الّتی ینبغی لها ان تقطع و تلقی فی النّار الّا بأن یتوب الی الله و یستغفر عمّا فعل و یکون من التّائبین و بر جمیع واضح است چه از مهاجرین این ارض و چه هر فطن بصیری که ببصر الله در امور ناظرند که این کلمات غروریّه از لسان مجعولهٔ کذبهٔ شرکیّه جاری نشده مگر آنکه چون این شمس بدیع ابدع اعلی را از افق فجر بقا طالع و بنغمهٔ انّنی انا حیّ فی افق الأبهی مابین ارض و سماء ناطق دیده لذا تعجیل نموده و من حیث لا یشعر باین کلمات تکلّم کرده که شأنی فوق شأن الله از برای خود ثابت نماید

216 This can never be possible, for all else besides Him are created by His command, brought into being by His will, and move by

His leave. They are but His servants, His subjects, His creation, His creatures, and His slaves. Can there be any station above God's station that one might claim for himself? He has risen by Himself and for Himself in the exaltation of His Own Self – a station that has neither above nor below, neither right nor left, neither before nor behind. He created all directions without direction by His Will, and all things without example by His Command. He is the Creator of every station and the Revealer of every decree. All else besides Him may glory in Him, but He glories not in any created thing. He is the Sanctified, the Holy, the Powerful, the One to be obeyed.

216 و هذا لن یمکن ابداً لأنّ ما دونه مخلوق بأمره و منجعل بارادته و متحرّک باذنه و ما بعده الّا عبده و رعیّته و خلقه و بریّته و عباده هل یکون فوق شأن الله شأن لیثبته احد لنفسه و انّه قام بنفسه لنفسه فی علوّ نفسه مقام الّذی لا له فوق و لا تحت و لا یمین و لا یسار و لا امام و لا خلف و انّه قد خلق الجهات لا من جهة بمشیّته و الأشیآء لا من مثال بارادته و انّه لخالق کلّ شأن و منزل کلّ امر و یستحقّ لدونه بأن یفتخر بنفسه و انّه لا یفتخر بأحد من الموجودات و انّه لهو المقدّس المنزّه المقتدر المطاع

217 O people! Hearken unto My call and inflict not upon My Beauty that which ye have been forbidden in all the Tablets. By God, this is the extended Divine Hand of Power that hath encompassed all who are in the heavens and on earth. This is the Tongue of Divine Reality that singeth upon the highest branch of the Tree of Divine Oneness. This is the Ancient Pen from which flow, day and night, the oceans of divine mysteries and knowledge. This is the Treasury of the pearls of consummate wisdom and the Mine of divine knowledge, and hath been and shall forever remain bountiful in its outpouring. Beware lest ye deprive yourselves of the droplets of its grace and deem it necessary to follow any sightless soul.

217 ای قوم بشنوید ندایم را و بر جمالم وارد نیاورید آنچه را که در کلّ الواح ممنوع شده‌اید تالله این است ید قدرت منبسطهٔ الهیّه که احاطه فرموده کلّ من فی السّموات و الأرض را و این است لسان حقیقت ربّانیّه که بر اعلی سدرهٔ عزّ احدیّه تغنّی میفرماید و اینست قلم قدم که در ایّام و لیالی بحور اسرار و معارف الهی از او جاری و ساری است و اینست مخزن لآلی حکم بالغه و معدن علوم الهیّه و لم‌یزل و لایزال در افاضه بوده و خواهد بود زینهار که خود را از رشحات فضلش محروم منمائید و متابعت هر نفس بی‌بصری را واجب مشمرید

218 He hath likewise mentioned in his treatise that these claims were made merely upon learning a few words and phrases, and by these nonsensical words intended this divine and eternal Temple. But by Him Who is single in power and might, throughout all nights and days an exalted effort was made to teach him, just as teachers instruct children in the alphabet. Would that my people knew how limited was his understanding, how base his station, how great his pride, and how arrogant his utterance! This is clear and evident to any person of insight and requires no detailed mention.

218 و هم‌چنین در رسالهٔ خود مذکور داشته که بمحض دانستن چند کلام و عبارت فهمی این دعویها نموده و مقصودش از این کلمات مزخرفه این هیکل قدس صمدانی بوده فوالّذی تفرّد بالقدرة و الاقتدار که در کلّ لیالی و ایّام مثل آنکه معلّمین اطفال را حروف هجائیّه تعلیم مینمایند بهمان قسم در تعلیمش جهد منیع مبذول شد فیا لیت قومی یعلمون ما صغر حدّه و حقر شأنه و کثر غروره و کبر قوله و این بر هر ذی بصری واضح و مبرهن است احتیاج بذکر تفصیل نداشته و ندارد

219 Among other things, he alleged that this servant spoke disrespectfully of the Primal Point, whereas this servant proclaims throughout the heavens and earth: "Verily I am His very self, His essence, His spirit, His form, and His glory!" How then could I speak of that Most Exalted Essence and Most Resplendent Source - may the spirit of all who dwell in the realms of immortality be sacrificed for His sake - in any way contrary to God's good-pleasure? Indeed, this is exactly like the people

219 و از جمله نسبت داده که این عبد نسبت بنقطهٔ اولی بخلاف ادب تکلّم نموده و حال اینکه این عبد ناطق است در مابین سموات و ارض بأنّنی انا نفسه و ذاته و روحه و هیکله و بهائه مع‌ذلک چگونه میشود بآن جوهر اعلی و ساذج ابهی روح من فی ممالک البقآء فداه بغیر رضآء الله تکلّم نمایم باری بعینه مثل ملأ فرقان که در اوّل فجر ظهور

of the Qur'an who, at the dawning of the Revelation, claimed that these people had no love for the Messenger of God, hoping thereby to deprive the servants of the knowledge of God Himself on the Day of Return, as they have done and continue to do. The curse of God be upon the fabricators!

نسبت میدادند که این طایفه به رسول الله حبّ ندارند که شاید باین مزخرفات عباد را از عرفان نفس الله فی یوم المعاد محروم نمایند چنانچه نموده و مینمایند الا لعنة الله علی المفترین

220 This, despite the fact that wondrous verses have encompassed the whole world, and all the people of the Bayan bear witness to this, and the equivalent of what was revealed in the Bayan has been revealed from this wondrous Revelation. There is not a single person among the people of the Bayan who does not possess the traces of God, and beyond that, what exists in this land has left scribes unable to copy it all, such that most remain uncopied. Nevertheless, he wrote that merely by understanding a few phrases they made such claims. Now judge fairly: with what audacity and boldness has he uttered words whose falsehood shines forth like the sun in mid-heaven, clear and evident!

220 با اینکه جمیع عالم را آثار بدیعه احاطه نموده و جمیع اهل بیان بر این شاهد و گواهند و معادل ما نزّل فی البیان از این ظهور بدیع نازل و از اهل بیان نفسی نه که اثر الله نزدش موجود نباشد و من دون ذلک آنچه در این ارض موجود کتّاب از تحریرش عاجز مانده‌اند چنانچه اکثری بی‌سواد مانده مع‌ذلک نوشته بمجرّد عبارت فهمی و چهار کلمه این دعویها نموده‌اند حال شما انصاف دهید قولی که کذبش مثل شمس در وسط السّمآء مشرق و لایح و واضح است مع‌ذلک بچه جرئت و جسارت تکلّم نموده

221 Although, by God besides Whom there is no other God, this servant never desired that what was newly revealed from the heaven of Will should become widely known in various lands, for very few pure eyes are seen that are capable of beholding the signs of God. Therefore I always kept them concealed, and how many verses of God that were revealed in Iraq were cast into the river and effaced! Now the equivalent of a hundred thousand verses exist in this land, and they have not yet even been copied, let alone bound into volumes. For such matters that pertain to self-display, this servant has always been and will remain sanctified above them.

221 اگرچه فوالله الّذی لا اله الّا هو که این عبد ابداً اراده نداشته که آنچه از سماء مشیّت بدعاً نازل میشود ببلاد اشتهار یابد چه که انظر مطهّره بسیار قلیل مشاهده می‌شود که قابل ملاحظهٔ آثار الله باشند لذا لازال مستور میداشتم و چه مقدار آیات الله که در عراق نازل و جمیع در شطّ محو شد و حال معادل صدهزار بیت در این ارض موجود و هنوز سواد نشده تا چه رسد بجلد چه که این امور که معلّق بخودنمائی بوده لازال این عبد از او مقدّس بوده و خواهد بود

222 Several times some have wished to compile what exists into volumes and send them to various regions, but permission has not yet been granted, for none of the Divine Manifestations have ever personally undertaken such matters. Even as the Primal Point - may the spirit of all else be sacrificed for His sake - did not Himself attend to such matters, but said that later they should be arranged in the most excellent order. He says, exalted be His mention: "Blessed is he who beholds the order of Baha'u'llah and renders thanks unto his Lord, for it shall be made manifest, and there is no turning back from it, by God's command in the Bayan." Similarly, in the past, the Qur'an was compiled into a volume after the ascension of that Ancient Being, as was the Gospel before it.

222 و چند مرتبه بعضی خواسته‌اند که آنچه موجود است مجلّدات نموده باطراف ارسال دارند و هنوز اذن داده نشده چه که هیچیک از مظاهر الهیّه بنفسه مباشر اینگونه امور نشده‌اند چنانچه نقطهٔ اولی روح ما سواه فداه خود بنفسه اعتنا باین امور نفرموده و فرموده‌اند که بعد باحسن نظم منظّم شود و میفرمایند عزّ ذکره فطوبی لمن ینظر الی نظم بهآءالله و یشکر ربّه فانّه یظهر و لا مردّ له من عند الله فی البیان انتهی و هم‌چنین از قبل رسول الله که بعد از ارتقاء آن ذات قدم قرآن جلد شد و من قبله انجیل

223 Although the holy and glorious verses have encompassed the East and West of the world, they have clung to these words and interpreted them in four words. Thus in the previous year numerous writings about the rites of pilgrimage issued forth

223 و با آنکه آیات عزّ قدس شرق و غرب عالم را احاطه نموده باین کلمات تشبّث جسته‌اند و بچهار کلمه تعبیر نموده‌اند چنانچه اعمال حجّ در سنهٔ

from the Pen of Glory, yet only one Surah was sent, known as the Surah of Pilgrimage. This servant has never spent time promoting such matters, nor will he do so. The station of revelation belongs to God, and dissemination belongs to the creation. And verily He is the Propagator of His Cause through the spreading hands of His near angels. Of necessity, spiritual servants must appear from behind the pavilion of divine infallibility to gather the signs of God and arrange them in the most excellent order. This is assured beyond doubt.

قبل متعدّد از قلم عزّ صدور یافت و مع‌ذلک ارسال نشد مگر یک سوره که به سورهٔ حجّ معروف است هرگز این عبد در اشتهار اینگونه امور اوقات صرف ننموده و نخواهد نمود شأن نزول شأن حقّ است و انتشار شأن خلق و انّه لناشر امره بید النّاشرات من ملائکة المقرّبین لابدّ از خلف سرادق عصمت ربّانی عبادی روحانی ظاهر شوند و آثار الله را جمع نمایند و باحسن نظم منظّم سازند و هذا حتم لا ریب فیه

224 Furthermore, some have written certain statements and attributed them to the Point of the Bayan (may our souls be sacrificed for His sake). This is an obvious falsehood, and the Point of the Bayan now disassociates Himself from them and their words - and God bears witness to this, even if you do not bear witness.

224 و دیگر آنکه بعضی عبارات نوشته‌اند و نسبت بنقطهٔ بیان روح ما سواه فداه داده‌اند هذا کذب صراح و حینئذ یبرأ نقطة البیان منهم و من کلماتهم و کان الله یشهد بذلک ان انتم لا تشهدون

225 How much they pride themselves on names! By God, besides Whom there is no other God, the like of such souls has never been seen in creation. Day and night they spend their time trying to find a word in the Book of God to interpret according to their own understanding. At the time of separation from my brother, I sent him a box containing writings, circles and talismans in the handwriting of the Primal Point, with this message: "Since you are so eager to take pride in these traces after turning away from the Truth, I am sending these to you so that you may send these talismans to some in different lands and demonstrate your station, or share them with whoever comes to you." This you continue to do today, even adding some of your own fabricated words to those words, perchance to cause the feet of the knowing ones to slip.

225 و چه مقدار باسماء افتخار مینمایند والله الّذی لا اله الّا هو که شبه این نفوس در ابداع دیده نشده شب و روز اوقات صرف نموده که کلمه‌ئی در کتاب الله بیابند و بخود تفسیر نمایند و این عبد در حین تفریق از اخوی یک جعبه از خطوط و دوائر و هیاکل که بخطّ نقطهٔ اولی بوده نزد اخوی فرستادم و پیغام نمودم که چون تو بسیار مایلی که بعد از اعراض از حقّ بآثار آن افتخار نمائی لذا نزد تو ارسال شد که این هیاکل را بجهت بعضی از اهل دیار مختلفه ارسال داری و اظهار شأن نمائی و یا آنکه هر نفسی نزدت حاضر میشود انتشار دهی چنانچه الیوم بهمان عمل مشغولی و بلکه بعضی کلمات مجعولهٔ خود را بآن کلمات منضم ساخته لعلّ یزلّ بها اقدام العارفین

226 O servants! Turn your eyes from these matters and purify your hearts, for today such bounty has appeared that in a single day and night, if a scribe were capable, the equivalent of the Persian Bayan could be revealed from the holy divine heaven. Likewise with verses in an wondrous Arabic tongue. Present yourselves before the Throne that you may witness with your own eyes. Compare not God's words with any others, and be possessed of clear vision.

226 باری ای عباد از این مراتب چشم بردارید و دل را مقدّس نمائید چه که الیوم فضلی ظاهر شده که در یک یوم و لیل اگر کاتب از عهده برآید معادل بیان فارسی از سماء قدس ربّانی نازل میشود و کذلک بشأن الآیات علی لسان عربیّ بدیع فاحضروا بین یدی العرش لتشهدوا بعیونکم و لا تقاسوا کلمات الله بکلمات دونه و تکوننّ علی بصیرة منیر

227 O people! Bear witness to that which God has witnessed, turn not to anyone else, and be not among the doubters. God bears witness that there is no God but Him and that the Primal Point

227 یا قوم فاشهدوا بما شهد الله و لا تلتفتوا الی دونه و لا تکوننّ من المریبین شهد الله انّه لا اله الّا هو

is His servant and His Glory. Thus was it revealed aforetime from the Pen of God, the Exalted, the Great.

و انّ نقطة الأولی عبده و بهائه کذلک نزّل من قبل من قلم الله العلیّ العظیم

228 Had you fully understood the meaning of even this one verse, you would never have been veiled from God's Most Great Path. Today most of the people of the Bayan bear witness to this, yet when they come upon this blessed Name, their faces darken, their hearts are troubled, their feet slip, and they become of the hesitant ones.

228 و اگر بمعنی همین یک آیه بتمامه فایز میشدید ابداً از صراط اعظم الهی محتجب نمیگشتید چنانچه الیوم اکثری از اهل بیان شهادت میدهند و چون باین اسم مبارک میرسند اذاً تسودّ وجوههم و تضطرب قلوبهم و تزلّ اقدامهم و یکوننّ من المتوقّفین

229 By the True God, no deed is acceptable before God unless accompanied by recognition of this blessed, purified Name. Well is it with them that remember and with them that are firm.

229 تالله الحقّ هیچ عملی نزد حقّ مقبول نه مگر باقرار باین اسم مبارک مطهّر فطوبی للذّاکرین و للرّاسخین

230 Furthermore, in his treatises he has boasted that Tahirih and Azim submitted to him. Although this servant considers such boasting utterly vain and wholly worthless – and this is not from pride or arrogance, for this servant has never seen nor will ever see any station in himself – nevertheless this has been mentioned in relation to manifesting God's glory, for all the essences of the Letters in their origin and innermost reality have been and shall ever be sent forth by His Word.

230 و دیگر آنکه در رسائل افتخار نموده که جناب طاهره و عظیم باو مذعن شده‌اند اگرچه این عبد افتخار باین گونه امور را مفقود صرف و معدوم بحت میشمرم و این نه از غرور و استکبار است چه که این عبد در خود شأنی ندیده و نخواهد دید ولکن نظر باظهار شأن الله ذکر شده چه که کینونات حروفات باصلها و اسرها بقولی مبعوث بوده و خواهند بود

231 It beseemeth not God to adduce proof of His Manifestation through any save His own Self and what proceedeth from His presence, for every proof is established through its connection to Him and every path is made straight through its relation to Him. However, since people are observed to be weak and immature, this servant mentioneth that whatsoever divine words have been specifically revealed concerning this Cause are and shall ever be beyond the reckoning of such souls.

231 حقّ را لایق نه در اثبات ظهورش بغیر نفسه و ما یظهر من عنده استدلال فرماید چه که کلّ دلیل بانتسابه الیه محکم بوده و خواهد بود و کلّ سبیل بنسبته الیه مستقیم ولکن چون ناس ضعیف مشاهده میشوند و غیر بالغ لذا این عبد ذکر مینمایم که آنچه از کلمات الهی که مخصوص این امر نازل شده خارج از احصای این نفوس بوده و خواهد بود

232 If people would look with the eye of God, this one statement of the Point of the Bayan – exalted be His praise – would suffice for all when He saith: "Verily I am living in the Most Glorious Horizon," even as today He is manifest, evident and shining from the Most Glorious Horizon, and at this moment He heareth and seeth all that the creatures say and do. Moreover, His testimony recorded in the Tablets, which all are commanded to recite, is a clear proof for whoso gazeth with the eye of God his Lord.

232 و اگر ناس ببصر الله ناظر باشند همین یک بیان نقطهٔ بیان جلّ ثنائه جمیع را کافی است که میفرمایند انّنی انا حیّ فی افق الأبهی چنانچه الیوم از افق ابهی ظاهر و لایح و مشرقند و حینئذ یسمع و یری کلّ ما یقول و یرتکب به الخلایق اجمعین و من دون ذلک

233 His exalted Word declareth: "God beareth witness that there is no God but Him and that the Primal Point is His servant and His Glory." These verses are a clear proof and decisive evidence, yet they increase not the deluded save in loss, for the deluded have interpreted all verses according to their vain

233 شهادتی که در الواح ذکر فرموده‌اند و جمیع را بقرائت آن امر نموده‌اند دلیل واضح لمن کان ناظراً بعین الله ربّه قوله تعالی شهد الله انّه لا اله الّا هو و انّ نقطة الأولی عبده و بهائه و این آیات دلیلی

imaginings. Likewise He saith, exalted be His remembrance: "Verily I am the Most Great Throne of Glory in truth. I have been above the dawning-place of the flowing Ruby above the Mount."

است واضح و برهانی است قاطع ولکن لا یزید المتوهّمین الّا خساراً چه که متوهّمین جمیع آیات را بوهم تفسیر نموده‌اند و هم‌چنین میفرماید عزّ ذکره و انّی انا العرش البهآء بالحقّ الأکبر قد کنت فوق مطلع یاقوته السّیّال فوق الطّور

234 If one would ponder upon His purpose in this blessed revealed verse, ye would become aware of the sublimity of this most exalted, most impregnable, most holy Manifestation. And likewise He saith, exalted be His glory: "God hath verily created around that Gate seas of crimson elixir and animals bearing the Fruit of the Purpose, and God hath ordained for Him ships of moist red ruby wherein none shall embark save the people of Baha by God's leave, the Most High, and He is God, the Mighty, the Wise."

234 مقصود او در این آیهٔ منزلهٔ مبارکه اگر تفکّر رود بر علوّ ظهور ارفع امنع اقدس مطّلع می‌شوید و هم‌چنین میفرمایند قوله عزّ شأنه و لقد خلق الله فی حول ذلک الباب بحوراً من مآء الاکسیر محمّراً بالدّهن الوجود و حیواناً بالثّمرة المقصود و قدّر الله له سفناً من یاقوته الرّطبة الحمرآء و لا یرکب فیها الّا اهل البهآء باذن الله العلیّ و هو الله قد کان عزیزاً و حکیما

235 Now the ships of moist red ruby sail forth upon the mighty sea. O people of Baha, detach yourselves from all save God and enter and embark upon the Ark of Unity and the eternal Ship of Glory, for whosoever holdeth fast to this Ark is reckoned before God among the people of constancy, salvation, the highest heaven and paradise, and whosoever faileth to do so is accounted among the people of fire, perdition, the lowest depths and the abyss.

235 حال سفن یاقوتهٔ رطبهٔ حمرا بر بحر کبریا جاری و ساری است ای اهل بها منقطع از ما سوی الله شده در فلک احدیّه و سفینهٔ عزّ باقیه درآئید و راکب شوید که هر نفسی که تمسّک جست باین فلک عندالله از اهل اثبات و نجات و علّیّین و رضوان مذکور و هر که تخلّف نمود از اهل نار و هلاک و سجّین و هاویه محسوب

236 Beware lest ye barter religion for the world, or exchange the Joseph of the glory of oneness for the commodities of this world and the next. Soon shall ye see all that is visible perish. Therefore hasten with the utmost endeavor to the shelter of the Lord of creation, for there is and shall be no safer refuge than His shadow.

236 زینهار دین را بدنیا مدهید و یوسف عزّ احدیّه را بآلآء دنیا و آخرت مبادله ننمائید عنقریب آنچه مشهود مفقود خواهید دید پس بکمال جهد و اجتهاد بظلّ ربّ الایجاد بشتابید که مکمن امنی جز ظلّش نبوده و نخواهد بود

237 And His word, exalted be His glory: "As for the youth, he was of the tree of fire ignited from this yellow spring. We put him to death in visible form, as God had ordained in the Book a portion from his parents. We feared he would overwhelm them with rebellion and disbelief in the beauty of Baha."

237 و قوله عزّ کبریائه و امّا الغلام فهو من نار الشّجرة الخضرآء الموقدة من هذا العین الصّفرآء قد قتلناه فی هیکل المرئی لما قد قدّر الله فی الکتاب حظّاً من ابویه نخشینا ان یرهقهما خلال النّار فی جمال البهآء طغیاناً بلا علماً

238 Now it is very clear that all have rebelled against this most manifest, most luminous Beauty to such an extent that none save God can reckon it. Would that they had contented themselves with rebellion and pride! Rather, they have been and shall ever be occupied with destroying the House of God and His sanctuary. Their hearts will find no rest save in drinking my blood, though We created them and preserved them to exalt My Cause and aid My Beauty.

238 حال بسی واضح است که کلّ بر این جمال اظهر انور ابهی طغیان نموده بشأنی که جز علم الله احدی محصی آن نه و کاش بطغیان و استکبار کفایت مینمودند بلکه در کلّ حین در انهدام بیت الله و حرمه مشغول بوده و خواهند بود و لن یسکن قلوبهم الّا بشرب دمی بعد الّذی خلقناهم و حفظناهم لاعلآء امری و نصرة جمالی

239 But when they grew strong and found confidence in themselves, they arose to slay Me with great rebellion. When I reached that station, the Herald called out from behind the pavilion of eternity: "O Most Exalted Pen! Do not limit Thy Cause to one mention over another. Say: By God! The entire Bayan was revealed for My wondrous and exalted Cause. Were it not for Thee, not a single letter of the Bayan would have been revealed, nor any noble scrolls. Leave the dead, for those who believe not in Thee are dead, not living. They hear not nor understand, even if all the words of the ancients and the moderns were recited to them. Those whom God hath given life through Thee – these have, in their love for Thee, read all the books and shall need naught besides Thee, for God hath made Thy Manifestation itself a proof to all the worlds."

239 فلمّا اشدّ ظهرهم و وجدوا الاطمينان من انفسهم قاموا علی قتلی بطغیان عظیم فلمّا بلغت الی ذلک المقام نادی المناد عن خلف سرادق البقآء ان یا قلم الأعلی لا تجعل امرک محدوداً بذکر دون ذکر قل تالله قد نزّل البیان کلّه لأمری البدیع المنیع و لولاک ما نزّل حرف من البیان و لا صحایف عزّ کریم دع الموتی لأنّ الّذینهم ما آمنوا بک اموات غیر احیآء لا یسمعون و لا یعقلون ولو یلقی علیهم کلمات الأوّلین و الآخرین و الّذین احیاهم الله بک اولئک فی حبّک قرؤوا کلّ الکتب و لن یحتاجوا بشیء سواک لأنّ ظهورک بنفسه جعله الله حجّة علی العالمین

240 When I heard the call, I was content with what was inscribed by the finger of holy radiance.

240 فلمّا سمعت النّدآء اکتفیت بما رقم من اصبع قدس منیر

241 Indeed, the verses of divine unity concerning this Name and Manifestation are more than can be counted. Yet these base people have interpreted this blessed Name as the land of Ta, because the Bab (may my soul be sacrificed for all else save Him) named it the Land of Baha.

241 باری آیات عزّ احدیّه در این اسم و ظهور زیاده از آن است که احصا توان نمود و مع‌ذلک این همج رعاع این اسم مبارک را بارض طاء تفسیر نموده‌اند چه که حضرت اعلی روح ما سواه فداه او را ارض بها نامیده

242 They lack even the consciousness to understand that His purpose was to herald the manifestation of the Holy Beauty in that land – the land whereon walked Baha and wherein dwelt this radiant, shining Name. Thus did He mention this blessed Name in all ranks before all other names.

242 و آنقدر شعور نداشته که ادراک نمایند که مقصود حضرت آن بوده که اخبار فرماید از ظهور جمال مقدّس در آن ارض ای ارض یمشی علیه البهآء و سکن فیها هذا الاسم المشرق المنیر چنانچه این اسم مبارک را در کلّ مراتب اسبق از کلّ اسماء ذکر فرموده‌اند و

243 Likewise observe in the prayer mentioned before, where this blessed Name is cited as the most ancient of names in His words: "O God! I beseech Thee by Thy Baha at its most splendid." Similarly, when naming the months with new names, He associated the first with this Name. In all things, if you observe, He mentioned their most excellent aspect by this Name.

243 هم‌چنین در دعای قبل ملاحظه نمائید که اقدم اسماء این اسم مبارک ذکر شده بقوله اللّهمّ انّی اسألک من بهائک بأبهاه و هم‌چنین شهور که باسماء جدیده نامیده‌اند اوّل آن را باین اسم منسوب فرموده‌اند در هر شیء اگر ملاحظه نمائید احسن آن را باین اسم مذکور نموده‌اند

244 Yet observe to what degree hatred has reached, that they interpret this blessed Name as referring to a land – though a particle of its dust is better than they and their essence and their reality. Woe upon them and what lies in their breasts of the fire of jealousy and hatred, by which they are consumed at every moment while they perceive it not.

244 و مع‌ذلک ملاحظه نمائید که بغضا بچه رتبه رسیده که این اسم مبارک را بارضی تفسیر نموده‌اند که ذرّة من ترابها خیر منهم و من ذواتهم و حقایقهم فأفّ لهم و بما فی صدورهم من نار الحسد و البغضآء و یحترقون بها فی کلّ حین و لا یشعرون

245 And furthermore, His Holiness Quddus - exalted be His praise - hath inscribed and dispatched several Tablets whilst in the land of Badasht, which this servant hath never disclosed. Among these, They have given explicit tidings - not by way of allusion - concerning this wondrous Cause, in His words - glorified be His praise: "And when the Lord manifesteth a mystery from the horizon of Baha in His land or in one yet nearer, that resplendent Dawn from the Point of the Bayan shall have been but a herald. And when the heavens of attraction are upraised through the mystery of the mystic verses, that shall be a harbinger of Our Cause for the people of the cloud." Those blessed Tablets do now exist, and all bear witness and testimony to this Cause in the most explicit terms. By the Lord of the Throne and the Cloud! Modesty preventeth the mention of these words, inasmuch as this servant hath never desired to establish for Himself any station through the words of former times, for My station is His station, and He is beheld in the midst of the heaven of independence, and there is none possessed of sight but doth witness and behold, though the blind have no portion therein.

245 و دیگر جناب قدّوس جلّ ثنائه الواحی چند در ارض بدشت مرقوم فرموده و ارسال داشته و ابداً این عبد اظهار ننموده و از جمله در این امر بدیع اخبار فرموده‌اند تصریحاً من غیر تلویح قوله جلّ ثنائه و اذا اظهر الرّبّ سرّاً من افق البهآء فی ارض او ادنی فقد کان ذلک الطّلعة المتلامعة من نقطة البآء طرزیّاً و اذا قامت السّموات الجذبیّة بالسّطر بالسّرّ السّطریّة فذلک من امرنا لأهل العمآء قد کان طلیعاً و آن الواح مبارکه الآن موجود است و جمیع در ذکر این امر باصرح کلمات شاهد و گواه فوربّ العرش و العمآء که حیا مانع است از ذکر این کلمات چه که این عبد لازال اراده ننموده که بکلمات قبل شأنی از برای خود ثابت نماید لأنّ شأنی شأنه و انّه مشهود فی وسط سمآء الاستقلال و ما من ذی بصر الّا و قد یشهد و یری و للعمیآء لیس له من نصیب

246 Say: By God! My station is His station, My power is His power, My sovereignty is His sovereignty. His manifestation is My proof, and that which hath flowed from His Pen is My testimony, even as My manifestation is His proof and that which hath flowed from My Pen is His testimony. But in consideration for the protection of immature servants, this is being written with restraint.

246 قل تالله شأنی شأنه و قدرتی قدرته و سلطانی سلطانه و ظهوره حجّتی و ما جری من قلمه برهانی کما انّ ظهوری حجّته و ما جری من قلمی برهانه ولکن نظر بحفظ عباد نابالغ تحریر میشود

247 And among others, that Point of Attraction, Her Holiness Ta [Tahirih], upon her be the glory of God, the Most Glorious - remained for a time with this servant, and she would not have exchanged the meeting with this Youth for the sovereignty of this world and the next, nor did she desire to be separated from Me for even less than that. But what was decreed came to pass. And how numerous are the verses and poems that she composed concerning this wondrous Cause! Among them, she composed a ghazal in description of the Divine Countenance, of which one couplet is the following:

247 و از جمله نقطهٔ جذبیّه جناب طاء علیها بهآء الله الأبهی مدّتها با این عبد بوده و آنی لقاء این غلام را بملک دنیا و آخرت مبادله ننمود و ما ارادت ان تفارق عنّی اقلّ من آن ولکن قضی ما قضی و چه مقدار از آیات و اشعار که در این امر بدیع ذکر فرموده از جمله در وصف طلعت الهی غزلی گفته و یک فرد آن این است

248 Should Baha cast aside the veil from His face, A hundred thousand like unto Azal would come into being.

248 گر براندازد بها از رخ نقاب صدهزار همچون ازل آید پدید

249 In like manner hath she amply described others besides this servant, and above all these utterances is the Hidden Book of the Primal Point – may the souls of all else be His sacrifice – all of which hath been revealed concerning this wondrous Cause but remaineth veiled from sight. Beseech ye God that ye may attain unto it.

249 و همچنین در دون این عبد هم بسیار وصف نموده و فوق جمیع این بیانات کتاب مکنون نقطهٔ اعلی روح ما سواه فداه که کلّ در این امر بدیع نازل شده و از انظار مستور گشته از خدا بخواهید تا بآن فایز شوید

250 I swear by Him Who holdeth my soul in His hands, that had the one who today claimeth the Divine Beauty not mentioned such proofs in his book and not sought to adduce them as evidence whereby to lead men astray, this servant would never have adduced such proofs. O servants! Hearken unto the Most Exalted Call in His subsequent Manifestation and efface all these proofs from your hearts, for if ye should cling to words and allusions and scriptures and books in this novel and divine Manifestation, ye shall never attain unto the essence of the knowledge of the Countenance of the All-Merciful and the Sovereign of all creation.

250 فوالّذی نفسی بیده که اگر مدّعی جمال الهی الیوم از این گونه دلایل در کتاب خود مذکور نمیداشت و تمسّک نمیجست که باین ادلّه سبب اضلال خلق شود هرگز این عبد باین ادلّه استدلال نمینمود باری ای عباد ندای علیّ اعلی را در ظهور اخرای او بشنوید و جمیع این دلایل را از قلب محو نمائید چه که اگر بکلمات و اشارات و صحف و کتب در این ظهور بدع ربّانی تمسّک جوئید ابداً بجوهر عرفان طلعت رحمن و سلطان امکان فایز نخواهید شد

251 Rather, fix your gaze upon that same proof whereby the Primal Point Himself – exalted and glorified be He – came and established His Cause, and likewise before Him the Beauty of the Ancient of Days, Muhammad the Apostle of God, and before Him the Son of Mary, and before Him He Who conversed with God. I swear by Him Who holdeth my soul in His hands that a single letter of the verses of God is, in the estimation of this servant, more precious than all who are in the heavens and the earth.

251 بلکه ناظر باشید بهمان حجّتی که نفس نقطهٔ اولی جلّ و عزّ بآن اتیان فرمود و امر خود را ثابت نمود و هم‌چنین از قبل آن جمال قدم محمّداً رسول الله و من قبله ابن مریم و من قبله کلیم فوالّذی نفسی بیده که یک حرف از آیات الله اعزّ است نزد این عبد از کلّ من فی السّموات و الأرض

252 And concerning what hath been mentioned about not fixing one's gaze upon words and allusions and evidences and names and attributes at the time of His manifestation – this is a decree which the Primal Point Himself – may the souls of all else be His sacrifice – hath pronounced, and that Divine Beauty intended thereby that the people of the Bayan might not, at the time of His manifestation, cling to traditions and verses like unto the people of the Furqan, and raise objections against Him Who is their Source and Creator and Revealer.

252 و اینکه ذکر شده که در حین ظهور ناظر بکلمات و اشارات و دلالات و اسماء و صفات نشوید این حکمی است که خود نقطهٔ اولی روح ما سواه فداه فرموده و مقصود آن جمال الهی آنکه مباد در حین ظهور اهل بیان بمثل اهل فرقان باحادیث و آیات تمسّک جویند و بمظهر و موجد و منزل آن اعتراض نمایند

253 Consider a little this most excellent and most sublime Manifestation, and ye shall become aware of countless mysteries, and shall observe that from the beginning of creation until now no such Manifestation hath appeared, although in view of the unpreparedness of the servants, means of prevention have also been ordained, that thereby the essence might be distinguished from the accident, and spirit from clay.

253 باری اگر قدری در این ظهور ابدع امنع تفکّر نمائید بر اسرار لایحصی مطّلع شوید و مشاهده نمائید که از اوّل ابداع تا حین چنین ظهوری ظاهر نشده اگرچه نظر بعدم استعداد عباد اسباب منع هم موجود لیفصل به الجوهر عن العرض و الرّوح عن الطّین

254 I swear by God the True One that if today an atom of pure substance were to be mingled with a hundred thousand measures of stone and concealed behind seven seas, assuredly the hand of divine power would manifest it and separate from it that atom of pure substance. O people! The breath of God is wafting, and the Spirit of God is stirring, and the attraction of God is dawning from the horizon of the Beauty of the All-Merciful.

254 تالله الحقّ الیوم اگر ذرّه‌ئی از جوهر در صدهزار من سنگ مخلوط باشد و در خلف سبعة ابحر مستور هرآینه دست قدرت الهی او را ظاهر فرماید و آن ذرّهٔ جوهر را از او فصل نماید ای قوم نسمة الله در هبوب است و روح الله در اهتزاز و جذب الله از افق مشرق جمال رحمن طالع

255 Bestir yourselves from the slumber of self and passion and behold what hath appeared in creation. Beware lest ye hearken unto the idle fancies of the people, for today, were a pure ear to be found, it would hear from this people that which was heard from the people of the Furqan and that which was heard from the people of the Torah and the Gospel, and beyond mere words, would witness with both outward and inward vision those very same deeds.

255 سر از نوم نفس و هوی بردارید و مشاهده کنید که چه ظاهر شده در ابداع زینهار گوش بمزخرفات قوم مدهید چه که الیوم اگر سمع طاهر یافت شود میشنود از این طایفه آنچه از اهل فرقان می‌شنید و آنچه از اهل توریة و انجیل استماع مینمود و من‌دون اقوال بلکه همان افعال را بعینه ببصر ظاهر و باطن مشاهده مینماید

256 Even as today one who hath contended with the Self of God and shown pride before Him Who created him hath mentioned in his words that if the Truth should appear, whether from among the people of the Bayan or others, whether bond or free, whether black or white, "this servant is obedient and hath no word to say." Now observe how he uttereth these words even while at that very moment he is engaged in contention with the Beauty of God and stands in utter rejection. Consider and reflect upon what constitutes the proof of Truth and what are the signs of the Manifestation of Truth.

256 چنانچه الیوم کسی که بنفس حقّ محاربه نموده و استکبر علی من خلقه در کلماتش مذکور داشته که اگر حقّ ظاهر شود چه از اهل بیان و چه غیر آن چه عبد و چه حرّ چه سیاه و چه سفید این عبد مطیع است حرفی ندارم حال ملاحظه نمائید که این سخن را در وقتی میگوید که در همان حین بمحاربه با جمال الله مشغول است و در کمال اعراض معرض حال شما تفکّر کنید و ملاحظه نمائید که حجّت حقّ چه بوده و علامت ظهور حقّ چه

257 This Manifestation, whose light has encompassed the world, he rejects and stands ready to slay, while occupying himself with such utterances to delude the people. Just as in the first Manifestation, when the divines of the Qur'an, with prayer beads in hand, were engaged in worship in their temples with the utmost humility and submissiveness, displaying such piety that when the name of Truth was mentioned they would rise and show complete humility and meekness – yet in that very state of humility and submissiveness they would issue the decree for His death and pronounce judgment of unbelief against Him, saying: "How could we reject the Truth when we spend our nights in expectation and our days seeking it? Whenever He appears, we shall be obedient and submissive."

257 این ظهور باین مشهودی که انوارش عالم را احاطه نموده از آن معرض و بر قتلش ایستاده و بعد باین کلمات مشغول شده لأجل توهّم ناس مثل اوّل ظهور که علمای فرقان سبحه‌ها بر دست و در کمال خضوع و خشوع در معابد بعبادت مشغول و بشأنی اظهار زهد مینمودند که چون اسم حقّ مذکور میشد برمیخاستند و بکمال خضوع تواضع مینمودند و در همان حین تواضع و خضوع بر قتلش فتوی میدادند و حکم دون ایمان در حقّش جاری مینمودند و بزبان متکلّم که چگونه میشود ما معرض از حقّ باشیم و حال آنکه شبها آمل بوده‌ایم و روزها از حقّ سائلیم هر وقت ظاهر شود مطیعیم و منقاد

258 But now, by God! I swear by Him besides Whom there is no God, he severs the head of the very Manifestation of Truth with the knife of tyranny and wickedness and the sword of hatred and enmity, while at that same moment, with bowed neck, he utters these words: "Whenever Truth appears, I am obedient."

258 حال معرض بالله فوالله الّذی لا اله الّا هو رأس مظهر نفس حقّ را بسکّین بغی و فحشا و سیف غلّ و بغضا قطع مینماید و در آن حین با گردن خاضع باین کلمه ناطق که حقّ هر وقت ظاهر شود من مطیعم

259 By God, O people, he has found you so immature that he speaks such delirious words, and has found you so deluded that while he issues the death decree against the Truth manifested in all revelations and constantly wages war against His beauty, he still utters such statements. Alas and grief for you in that

259 فوالله یا قوم شما را نابالغ یافته که باینگونه هذیانات تکلّم مینماید و اینقدر شما را متوهّم یافته که حقّی که بجمیع ظهورات ظاهر شده فتوی بر قتلش داده و در کلّ حین بمحاربه با

you have remained heedless of Him Who was more manifest than any manifestation, and have occupied yourselves with one from whom, by God, were you to become aware of him, you would flee a thousand paces.

جمالش مشغول و معذلک باین اقوال تکلّم نموده حسرةً و اسفاً علیکم بما غفلتم عن الّذی کان اظهر من کلّ ظهور و اشتغلتم بالّذی فوالله لو کنتم مطّلعاً علیه لفررتم منه الف منازل

260 We beseech God to separate me from him and to purify the land whereon I dwell from the defilement of these transgressors, or to cause me to dwell in another land. Verily He is the bestower of grace upon His servants and is powerful over all things.

260 و نسأل الله بأن یفصل بینی و بینه و یطهّر ارض الّتی اکون علیها عن رجس هؤلآء الفاسقین او یسکننی فی دیار اخری و انّه لذو فضل علی العباد و انّه لعلی کلّ شیء قدیر

261 Say: O ignorant one! The Beloved Himself is manifest and shining like the sun, yet you have not today attained to His recognition. Indeed, despite all the proofs and evidences that have encompassed the world, you do not count Him among the believers. Nevertheless, you cling to His words, desiring to establish authority for yourself. By God, the Truth! All things give you the lie, but you do not perceive it. Your example before God is like that of the people of the Qur'an who established their leadership through the words of the Messenger while seated upon thrones of glory and authority, yet visited upon His person that which no eye in creation has seen or comprehended. O you who are intoxicated with the wine of self and desire! You have turned away from the manifest Sovereign and clung to your own delusions. This humiliation suffices you - that you have denied the verses whereby your religion was established and through which you seek glory and station for yourself, yet you are unaware. Therefore you have no station before God except the station of those who rejected after having believed.

261 بگو ای جاهل نفس محبوب ظاهر است و چون شمس لایح و تو بعرفان او الیوم فایز نشده بلکه او را با جمیع حجج و براهین که عالم را احاطه نموده از اهل ایمان نمیشمری معذلک بکلماتش تمسّک جسته اراده نموده که ریاستی برای نفس خود ثابت کنی تالله الحقّ اذاً یکذّبکم کلّ الأشیآء ولکن انتم لا تشعرون مثل شما عندالله مثل اهل فرقان است که بقول رسول ریاست خود را ثابت نمودهاند و بر اعراش عزّت و حکم جالس و بنفس او وارد آوردهاند آنچه را که هیچ بصری در ابداع ندیده و ادراک ننموده ای مست خمر نفس و هوی از سلطان معلوم چشم پوشیده و بموهوم خود تمسّک جسته همین ذلّت تو را کافی است که انکار نموده آیاتی را که بآن دینت ثابت شده و باو افتخار مینمائی و از برای خود شأن ثابت میکنی

262 Yet you are not a true poet, wherefore your position in the sight of God is as the position of those who turned away after believing and denied after having confessed, if you be among those possessed of insight. By the True God, the Spirit Faithful hath rent the hair from his head because of what you have done, though you perceive it not and are among the heedless ones. The maidens of Paradise have seated themselves upon ashes because of your tyranny, while you remain among those who rejoice.

262 و معذلک شاعر نیستی اذاً لم یکن لک شأن عند الله الّا کشأن الّذینهم اعرضوا بعدما آمنوا و انکروا بعد الّذی اعترفوا ان انت من العارفین تالله الحقّ عرّ روح الأمین رأسه عن فعلک و انّک ما استشعرت بذلک و کنت من الغافلین و جلسن حوریّات الغرفات علی الرّماد من ظلمک و انّک تکون فی نفسک من الفرحین

263 By the True God, all things wail inwardly and weep, yet you remain heedless and are numbered among those who turn away. You are the one who mentions the Beloved with your tongue to cause confusion among the people, while seeking to slay the Beloved of the first and the last. Were God to open your eyes, you would witness that through your tyranny the Beloved is suspended in the air, while you cast at Him at every moment

263 تالله الحقّ ینوح کلّ شیء فی نفسه و یبکی ولکن انّک غفلت و کنت من المعرضین و انت الّذی تذکر المحبوب بلسانک لتشتبه علی النّاس و تقتل محبوب الأوّلین و الآخرین لو یفتح الله بصرک لتشهد بأنّ بظلمک قد علّق المحبوب فی الهوآء و ترمیه فی کلّ حین برمی الحسد و البغضآء ثمّ بسهام

the arrows of envy and hatred, then the darts of rancor and enmity, then the bullets of denial – and God is witness and well-aware of this.

الغلّ و العناد ثمّ برصاص الاعراض و کان الله علی ذلک لشهید و علیم

264 Therefore doth Muhammad wail in the Most Exalted Horizon, and the Spirit weepeth in the Most Glorious Companion, then Moses at the Divine Lote-Tree, then the eyes of the Prophets and Messengers. O thou who art drunk with the wine of pride for less than a moment of time, come to thy senses! Reflect upon thyself and thine actions.

264 اذاً ینوح محمّد فی الأفق الأعلی و یبکی الرّوح فی الرّفیق الأبهی ثمّ الکلیم عند سدرة المنتهی ثمّ عیون النّبیّین و المرسلین ای مست بادهٔ غرور اقلّ من حین بشعور آی در خود و افعال خود تفکّر نما

265 Let us suppose thou hast caused God's Cause to appear dubious to this group of immature ones, and they all prostrate before thee instead of God – what benefit hath it brought thee? Nay, by the Lord of all worlds, it hath yielded and will yield naught but loss in this world and the next. Even if today thou sittest upon a throne of rubies, in the sight of God thou dwellest in the lowest abyss.

265 گیرم بر این گروه نابالغ امر الله را مشتبه نمودی و جمیع هم تو را من دون الله ساجد شدند چه نفعی برای تو حاصل لا فوربّ العالمین جز خسران دنیا و آخرت حاصلی نداشته و ندارد و اگر الیوم بر سریر یاقوت جالس شوی عندالله بر ارض هاویه ساکنی

266 By God, if thou wouldst hearken with thine innate hearing, thou wouldst hear the very earth upon which thou sittest seeking refuge with God from thee, saying: "O heedless one! By what proof and evidence dost thou establish thy right while denying Him Who possesseth all right and by Whom right is established? Woe upon thee and upon those who have taken thee as their beloved instead of God!" If thou wert not convinced of His truth, why didst thou arise to slay Him?

266 فوالله اگر بسمع فطرت استماع نمائی میشنوی که همان ارضی که بر او جالسی پناه میبرد بخدا از تو و میگوید ای غافل بچه حجّت و دلیل حقّ خود را ثابت مینمائی و حقّ من له الحقّ و به حقّق الحقّ را انکار میکنی فأفّ علیک و علی الّذینهم اتّخذوک لأنفسهم من دون الله حبیب بحقّ موقن نشدی دیگر چرا بر قتلش قیام نمودی

267 For twenty years He strove to protect thee, though well aware of what was in thy heart. Had He wished it for but a moment, thou wouldst have ceased to exist. Yet still thou remainest heedless and hast attributed thine actions to the Truth throughout all regions. By God, naught dwelleth in this heart save the lights of the dawning splendors of eternity, nor is He content with harming any soul.

267 آخر بیست سنه در حفظ تو سعی نمود مع آنکه عالم بوده بما فی قلبک و اگر آنی اراده میفرمود موجود نبودی مع‌ذلک متنبّه نشدی و باطراف عالم فعل خود را بحقّ نسبت داده تالله نیست در این قلب مگر انوار تجلّیات فجر بقا و بر ضرّ نفسی راضی نه ان

268 O My brother! Hear the call of Him Who through thy tyranny hath fallen into this bottomless pit, His garment sprinkled with the truthful blood of thy hatred, and from the depths of the pit He calleth saying: "O brother! Deal not with thy brother as the son of Adam dealt with his brother. O brother! Fear God and dispute not My verses, war not against My Self, and slay not Him Who hath made His breast a target for the sword of enemies, lest harm befall thee – He Who hath protected thee through all nights and days, at every morn and eve.

268 یا اخی اسمع ندآء هذا الّذی وقع من ظلمک فی هذا البئر الّذی لم یکن لها من قعر و کان قمیصه مرشوشاً بدم صادق من غلّک و فی قعر البئر ینادی و یقول یا اخی لا تفعل بأخیک کما فعل ابن آدم بأخیه یا اخی اتّق الله و لا تجادل بآیاتی و لا تحارب بنفسی و لا تقتل الّذی جعل صدره محلّاً لسیف الأعدآء لئلّا یرد علیک من ضرّ و کان ان یحفظک فی کلّ اللّیالی و الأیّام و فی کلّ بکور و اصیل

269 O brother! By the True God, I speak not of Mine own desire – this is naught but a revelation revealed. The Mighty Spirit

269 یا اخی تالله الحقّ ما انطق عن الهوی ان هذا الّا وحی یوحی علّمنی شدید الرّوح عند سدرة المنتهی

hath taught Me at the Divine Lote-Tree. By God, O brother, this proceedeth not from Myself but from One Mighty, Wise. Whenever I approached thee, that no mischief might arise to try the servants, preserving thy Lord's Cause, thou didst cast at Me the darts of discord. And whenever I drew nigh unto thee that perchance thy soul might find peace thereby, thou didst rise against me in hypocrisy, as thy very essence beareth witness, if thou be of those who deny."

تالله يا اخى ان هى من تلقآء نفسى بل من لدن عزيز حكيم كلّما اقبلت اليک لئلّا تحدث من فتنة يفتنّ بها العباد حفظاً لأمر ربّک تالله رميت نحوى رمى الشّقاق و كلّما تقرّبت بک لعلّ تسكن بذلک نفسک قمت علىّ بالنّفاق و يشهد بذلک اركانک ان انت من المنكرين

270 By God, O my brother, whenever I remained silent concerning the wondrous remembrance of my Lord, the Holy Spirit raised me up to His Cause, and the Most Great Spirit awakened me from my slumber and caused me to speak the truth between the heavens and the earth. If this be my sin, then I am not the first to have sinned, for those who came before me committed the same, then he who was named Ali in the Kingdom of Names, then Muhammad in the most exalted Dominion, then the Son in the Supreme Concourse, then He Who conversed with God on this blessed, holy, mighty and sublime Sinai.

270 تالله يا اخى كلّما كنت صامتاً عن بدايع ذكر ربّى روح القدس قامنى على امره و روح الأعظم ايقظنى عن رقدى و انطقنى بالحقّ بين السّموات و الأرضين ان كان هذا ذنبى فلست انا اوّل من اذنب فقد ارتكب ذلک الّذينهم كانوا من قبلى ثمّ الّذى سمّى بعلىّ فى ملكوت الأسمآء ثمّ بمحمّد فى جبروت القصوى ثمّ بابنى فى الملإ الأعلى ثمّ بالكليم فى هذا السّينآء المقدّس المبارک العزيز الرّفيع

271 O my brother! Look thou in the Books of the Prophets and Messengers, then at what is in their hands of God's proofs, His evidence, His signs, His traces, His manifestations and His verses. Then judge fairly concerning thy brother and be not of those who wronged the Self of God and then sought to wrong others, that they might cast doubt and suspicion into the hearts of the believers.

271 يا اخى فانظر فى كتب النّبيّين و المرسلين ثمّ ما فى ايديهم من حجج الله و برهانه و دلائله و آثاره و ظهوراته و آياته ثمّ انصف فى اخيک و لا تكن من الّذينهم ظلموا نفس الله ثمّ استظلموا ليدخلوا الشّكّ و الرّيب فى قلوب المؤمنين

272 By God! When thy brother learned that thou hadst risen against him and that the fire of jealousy would not be quenched in thy breast, he departed with his family alone and entered another house, closing upon his face the door of coming and going, and there did he remain among those who dwell therein. Yet even then, O my brother, thou wast not content within thyself and wrote what thou wrote and sent what thou sent. By God! The Pen is ashamed to record what thou hast mentioned and what thou hast alleged against thy brother. By God! Thereby hast thou violated my sanctity and the sanctity of God among His servants. Soon shalt thou witness and see, though at that moment thou mayest be among the heedless.

272 تالله لمّا عرف اخيک بأنّک قمت عليه و لن تسكن نار الحسد فى صدرک خرج بنفسه و اهله وحده و دخل بيتاً اخرى و غلق على وجهه باب الدّخول و الخروج و كان فيه لمن السّاكنين و مع ذلک انّک يا اخى ما سكنت فى نفسک و كتبت ما كتبت و ارسلت ما ارسلت تالله انّ القلم يستحيى ليجرى على ما ذكرت و بما افتريت على اخيک تالله بذلک ضيّعت حرمتى و حرمة الله بين العباد فسوف تشهد و ترى و ان تكون حينئذ لمن الغافلين

273 Therefore, arise from the slumber of self and passion, trim the bristles of envy and clip the nails of hatred, then perfume thyself with the fragrance of faithfulness, wash thyself with the waters of holiness, and place thy face upon the dust in humility, submissiveness, penitence and beloved return, and say:

273 اذاً قم عن رقد نفسک و هواک و قصّ شارب الحسد و قلّم اظفار البغضآء ثمّ تطيّب من طيب الوفآء ثمّ غسّل بمياه القدس و ضع وجهک على التّراب بخضوع و خشوع و انابة و رجوع

274 O Lord! I am he who hath fallen short in his duty toward his brother in bygone nights and days, and been heedless of the wondrous expressions of Thy wisdom. Therefore, O my God,

274 محبوب و قل اى ربّ انا الّذى فرّطت فى جنب اخى فى مذ اللّيالى و الأيّام و كنت غافلاً عن

بدایع ذکرک الحکیم اذاً یا الهی فارفع الحجاب عن بصری لأعرف نفسک و اقوم بثنائک و انقطع عمّا سواک و اقبل الی وجهک الکریم ثمّ اجعلنی من عبادک الّذین جعلت لهم مقعد صدق عندک ثمّ ارزقنی من تسنیم عنایتک و کوثر افضالک

lift the veil from mine eyes that I may know Thy Self, arise to praise Thee, detach myself from all else save Thee, and turn unto Thy glorious countenance. Then reckon me among those of Thy servants for whom Thou hast ordained a seat of truth with Thee. Nourish me from the Tasneem of Thy grace and the Kawthar of Thy favors.

275 ثمّ الحقنی بعبادک المخلصین الّذین ما التفتوا بالدّنیا و لا برياساتها و لا بما فیها و علیها و انقطعوا بأنفسهم و اموالهم فی سبیل بارئهم و کانوا من المنقطعین ای ربّ لا تدعنی بنفسی ثمّ خذ یدی بید قدرتک ثمّ انقذنی من غمرات النّفس و الهوی و لهیبها و اشتعالها ثمّ اجعل تلک النّار علیّ برداً و سلاماً و روحاً و ریحاناً ثمّ اکتبنی من عبادک المنقطعین

275 Then join me with Thy sincere servants who turned not to the world, nor its leadership, nor to what is in it and upon it, who detached themselves and their wealth in the path of their Creator, and were among the detached. O Lord! Leave me not to myself. Take my hand in the hand of Thy power. Deliver me from the depths of self and passion and their flames and burning. Then make that fire cool and peaceful, a spirit and sweet fragrance for me. Then inscribe me among Thy detached servants.

276 ای ربّ وفّقنی لخدمتک و تبلیغ آیاتک ثمّ اجعلنی ناصراً لأمرک و حافظاً لدینک و ناطقاً بثنائک و معلناً بدایع افضالک و اکرامک و انّک انت المقتدر علی ما تشآء و انّک انت العزیز الکریم ای ربّ لا تخیّب من تمسّک بحبل عنایتک و لا تطرد من علّق سبّابة الرّجآء علی حبل جودک و افضالک

276 O Lord! Aid me to serve Thee and to teach Thy verses. Make me a helper of Thy Cause, a guardian of Thy Faith, one who speaks Thy praise and proclaims the wonders of Thy favors and bounties. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Mighty, the Generous. O Lord! Disappoint not him who hath clung to the cord of Thy grace, nor cast out him who hath fastened his hope to the rope of Thy bounty and favor.

277 ای ربّ لا تحتجبنی عن منبع رضاک ثمّ ارضنی بالاقرار بما رضیته و نزّلته عن غمام فضلک و سحاب عزّ مکرمتک و انت المعطی فی کلّ الأحوال و انّک انت الغفور الرّحیم ای ربّ لا تعرّ جسدی عن قمیص الانصاف و لا قلبی عن برد الاعتراف بنفسک الرّحمن الرّحیم

277 O Lord! Veil me not from the fountainhead of Thy good-pleasure. Make me content with whatsoever Thou hast been pleased with and sent down from the clouds of Thy grace and the heavens of Thy glorious bounty. Thou art the Giver under all conditions, and Thou art verily the Forgiving, the Merciful. O Lord! Strip not my body of the raiment of equity, nor my heart of the coolness of acknowledging Thy Self, the All-Merciful, the Most Compassionate.

278 ای ربّ فاجعل قدمی ثابتاً علی صراطک بحیث لا انکر ما دعوتنی به فی کلّ آیاتک و الواحک و زبرک و کتبک و اسفارک و صحایف قدسک المنیع ای ربّ فاجعلنی ناظراً الی شطر مواهبک و راجعاً الی بحر غفرانک فلا تعرّنی عن جمیل ثنائک و انّک انت القادر علی ما تشآء و انّک انت المقتدر علی ما ترید

278 O Lord! Make my feet steadfast upon Thy path, that I may not deny that whereunto Thou hast called me in all Thy verses, Thy tablets, Thy scriptures, Thy books, Thy scrolls and Thy holy writings. O Lord! Make me one who gazeth toward the direction of Thy gifts and returneth to the ocean of Thy forgiveness. Strip me not of the beauty of Thy praise. Verily, Thou art powerful over whatsoever Thou willest, and Thou art mighty over whatsoever Thou desirest.

279 و ایّدنی بأن لا انکر ما حقّق به ایمانی و ثبت ذکری و رفع اسمی و بعث کینونتی و ذوّت حقیقتی و کنت من المؤمنین ای ربّ لا تحرم من وقف تلقآء مدین رحمتک و تشبّث بذیل احسانک و

279 Strengthen me that I may not deny that which hath confirmed my faith, established my remembrance, exalted my name, resurrected my being, and caused my reality to flourish, and that I may be of the believers. O Lord! Deprive not him who hath stood before the court of Thy mercy and clung to the hem of

Thy bounty and grace. O Lord! Ordain for me a word from Thy presence, that I may remember it at eventide and at dawn, and at all times.

فضلک ای ربّ فاجعل لی کلمة من عندک لأکون متذکّراً بها فی العشیّ و الاشراق و فی کلّ حین

280 Thus doth the tongue of the Wronged One speak from the depths of the pit, that perchance thou mayest find a way to the direction of justice. Then God addresseth the breeze of His holiness that wafteth from the direction of the Throne, making it His messenger to the worlds, for in those days He findeth no messenger to send to His servants with the glad-tidings of His Cause and to make them of those who remember and rejoice. For He hath fallen into a prison wherefrom are cut off the hands of the seekers and the feet of those who draw nigh, and beyond the prison He hath fallen into a well of envy whose depths none but His All-Numbering, All-Knowing, All-Informed Self hath fathomed. Thus doth God relate from the true stories through His truthful, speaking, knowing and trustworthy tongue.

280 کذلک تنطقک لسان المظلوم فی قعر الجبّ لعلّ تتّخذ الی شطر الانصاف من سبیل اذاً یخاطب الله نسیم قدسه الّذی یهبّ عن شطر العرش و جعله رسولاً من عنده علی العالمین لأنّه لن یجد فی تلک الأیّام من رسول لیرسله الی العباد ببشارات امره و یجعلهم من الذّاکرین و المستبشرین لأنّه وقع فی سجن الّذی انقطعت عنه ایادی المریدین و ارجل القاصدین و من دون السّجن وقع فی بئر الحسد الّذی ما اطّلع بقعره الّا نفسه المحصی العلیم الخبیر کذلک قصّ الله من قصص الحقّ بلسانه الصّادق المتکلّم العلیم الأمین

281 O morning breeze! Since no messenger is to be seen, waft thou over My loved ones the sweet savors of the robe of Baha from the paradise of eternity, and through the evidences of the spirit and the tokens of His manifestation, make all aware, that perchance some souls may detach themselves from all who dwell on earth and its attractions, and return to the Most Exalted Paradise. But O breeze, pass over them in complete detachment, in such wise that shouldst thou be visited by the trials of all the world, thou wouldst remain patient, and shouldst its bounties be showered upon thee, thou wouldst pay them no heed. For unless thou art sanctified from all the manifestations of jealousy, hatred, acceptance and rejection, rest and agitation of all who dwell on earth, thou wilt not be capable of this exalted proclamation nor of bearing divine mysteries. Thus doth the tongue of thy Lord command thee, that thou mayest be of them that act.

281 ای نسیم صبا چون قاصدی ملاحظه نمیشود تو برایحهٔ قمیص بها از رضوان بقا بر مریدین از احبّایم مرور نما و ببیّنات روح و آیات ظهور جمیع را آگاه کن که شاید بعضی از نفوس از جمیع من علی الأرض و تعلّق بآن پاک و مقدّس شده بفردوس اعظم راجع شوند ولکن ای نسیم بانقطاع تمام مرور نما بشأنی که اگر ضرّ عالمین بر تو وارد شود صابر باشی و اگر نعمت آن بر تو نازل گردد توجّه ننمائی چه که اگر از جهات حسد و بغض و ردّ و قبول و سکون و اضطراب جمیع من علی الأرض مقدّس نشوی قادر بر این تبلیغ منیع و فایز بحمل اسرار ربّانی نگردی کذلک یأمرک لسان ربّک لتکون من العاملین

282 Say: O loved ones and people of understanding! At last, sanctify your gaze somewhat from attachment to the world and its conditions, and with the eye of insight observe the manifest affairs and brilliant conditions that have appeared from the direction of the Most Glorious Throne and reflect upon them, that perchance in these days when the intoxication of heedlessness hath encompassed all the dwellers of earth and heaven, you may draw yourselves to the eternal divine City of Oneness and not remain deprived of the wondrous tokens of His endless mercy, lest, God forbid, you become veiled from the primary purpose of the All-Merciful and be accounted among the turn-aways in the Book of the Lord of Lords while being unaware. We seek refuge in God from this, O people of understanding!

282 بگو ای احباب و ای اولی الألباب آخر قدری نظر را از توجّه بدنیا و شئونات آن مقدّس نمائید و دیدهٔ بصیرت در امورات ظاهره و شئونات لامعه که از شطر عرش ابهی ظاهر و هویدا است ملاحظه نموده تفکّر نمائید که شاید در این ایّام که سکر غفلت جمیع اهل سموات و ارض را احاطه نموده خود را بمدینهٔ احدیّهٔ ابدیّهٔ الهی کشانید و از بدایع رحمت بی‌زوالش محروم ننمائید که مباد نعوذ بالله از مقصود اوّلیّهٔ رحمانی محجوب گردید و از معرضین در کتاب ربّ الأرباب محسوب شوید من‌دون آنکه شاعر باشید فنعوذ بالله عن ذلک یا اولی الألباب

283 All the Prophets and Messengers have invited people to the paths of recognizing the Beauty of the All-Merciful, for this station has been and will ever be the most exalted of stations. Reflect somewhat on the sending of the divine Messengers, for what cause and purpose these Temples of Unity came from the unseen realm into the visible world, and all these afflictions and trials you have heard of, they all endured them. There is no doubt that the purpose was none other than to call the servants to the recognition of the Beauty of the All-Merciful, and will never be otherwise. And if you say the purpose was His commandments and prohibitions, there is no doubt this was not and will never be the primary purpose. For instance, if someone were to arise in worship with all the dwellers of earth and heaven, yet be deprived of divine recognition, it would never benefit those who practice it, nor will it ever do so. In all heavenly Books this matter is evident and clear. And if someone recognizes the Truth yet abandons all divine commandments, there is hope for salvation, as is clear and evident to people of insight.

283 جمیع انبیا و رسل ناس را بسبل عرفان جمال رحمن دعوت نموده‌اند چه که این مقام اعظم مقامات بوده و خواهد بود قدری ملاحظه نموده در ارسال رسل الهی که بچه سبب و جهت این هیاکل احدیّه از غیب بعرصهٔ شهود آمده‌اند و جمیع این بلایا و رزایا که شنیده‌اید جمیع را تحمّل فرموده‌اند شکّی نیست که مقصود جز دعوت عباد بعرفان جمال رحمن نبوده و نخواهد بود و اگر بگوئید مقصود اوامر و نواهی آن بوده شکّی نیست که این مقصود اوّلیّه نبوده و نخواهد بود چنانچه اگر کسی بعبادت اهل سموات و ارض قیام نماید و از عرفان الهی محروم باشد هرگز نفعی بعاملین آن نبخشیده و نخواهد بخشید و در جمیع کتب سماویّه این مطلب مشهود و واضح است و اگر نفسی عارف بحقّ باشد و جمیع اوامر الهیّه را ترک نماید امید نجات هست چنانچه نزد اولی البصر واضح و مبرهن است

284 Therefore, the primary purpose of the creation of existence, the appearance of innovation, the sending of Messengers, the revelation of Books, and the bearing of countless hardships by the Messengers - all was for the recognition of the Beauty of the All-Glorious. So now if someone occupies himself with all deeds, and spends his entire life in standing and sitting, in remembrance and contemplation, and other such acts, yet remains deprived of the recognition of God, no fruit will ever return to him. And the recognition of God has ever been the recognition of the Manifestation of His Self among His creation, as hath been mentioned and demonstrated in all Books, especially in the Bayan, wherein in all its tablets this most exalted matter and this most glorious subtlety hath been set forth. Blessed, then, are they that recognize!

284 پس مقصود اوّلیّه از خلق ابداع و ظهور اختراع و ارسال رسل و انزال کتب و حمل رسل مشقّتهای لایحصی را جمیع بعلّت عرفان جمال سبحان بوده پس حال اگر نفسی بجمیع اعمال مشغول شود و در تمام عمر بقیام و قعود و ذکر و فکر و مادون آن از اعمال مشغول گردد و از عرفان الله محروم ماند ابداً ثمری باو راجع نخواهد شد و عرفان الله هم لازال عرفان مظهر نفس او بوده در میانهٔ خلق او چنانچه در جمیع کتب خاصّه در بیان که در جمیع الواح آن این مطلب بلند اعلی و این لطیفهٔ اعزّ قصوی مذکور گشته و مبرهن آمده فطوبی للعارفین

285 And were one to observe with a pure eye, it would become evident that all divine temples who have sacrificed their lives, possessions, honor and name in the path of the Beloved had, in the first instance, no purpose save to draw the servants to the stream of true knowledge. Now consider the Prophets, what countless afflictions they bore that perchance people might rend asunder the veils of fancy and become refreshed from the stream of certitude.

285 و اگر ببصر اطهر ملاحظه شود مشهود میگردد که جمیع هیاکل احدیّه که جان و مال و ننگ و نام را در سبیل محبوب انفاق نموده‌اند در رتبهٔ اوّلیّه مقصودی نداشته‌اند جز آنکه عباد را بشریعهٔ عرفان کشانند حال ملاحظه در انبیا نمائید که چه قدر بلایای لایحصی حمل نموده‌اند که شاید ناس حجبات وهم را خرق نمایند و از کوثر یقین مشروب گردند

286 And since the thick veils of fancy appeared so vast and overwhelming in their eyes, therefore whenever a Messenger appeared from God, all arose to oppose that divine breath, until the sending of Messengers culminated with the Guide of Ways

286 و چون حجبات غلیظیّهٔ وهمیّه در انظار بسیار بزرگ و مهیمن بود لذا هر رسول که از جانب حقّ ظاهر شد جمیع بر اعتراض بآن نفحهٔ ربّانیّه

in the year sixty. It was observed how far people had strayed from the shore of holy certitude due to their vain imaginings, to such extent that naught but desire was remembered as God among them, and naught but mere conjecture as certitude.

قیام نموده‌اند تا آنکه ارسال رسل منتهی بهادی سبل در سنهٔ ستّین شد ملاحظه شد که چه قدر ناس بوهمیّات انفس خود از شاطی قدس یقین دور مانده‌اند بشأنی که از خدا جز هوی و از یقین جز ظنّ مبین در مابینشان مذکور نه

287 And when the Most Exalted Beauty commanded the rending of veils, all arose to oppose Him until a small number recognized the ultimate purpose, burning away all veils of fancy and clouds of doubt with the fire of the divine Tree, and attained recognition of the Beauty of the All-Merciful. By God the Truth! Were someone to reflect on what befell that Blessed Beauty through the opposition of the divines and countless trials, they would spend their entire life in lamentation, wailing and weeping, until the malicious ones suspended that Manifest Beauty in the air and with bullets of misbelief and hatred cut down that sacred and ultimate Tree.

287 و چون جمال علیّ اعلی امر بخرق احجاب فرمود جمیع بر اعراضش قیام نمودند تا آنکه معدودی قلیل باصل مقصود عارف شده جمیع حجبات وهمیّه و سبحات ظنونیّه را بنار سدرهٔ ربّانیّه محترق نموده بعرفان جمال رحمن فایز گشتند تالله الحقّ اگر نفسی در آنچه بر آن جمال مبارک وارد شده از اعراض علما و بلایای لایحصی تفکّر نماید در تمام عمر بناله و نوحه و ندبه مشغول گردد تا آنکه اهل کین آن جمال مبین را در هوا معلّق نمودند و برصاص شرک و بغضا آن سدرهٔ عزّ منتهی را قطع نمودند

288 And while that Blessed Beauty was suspended in the air, in the innermost secret, with the tongue of clear utterance spoke these firm and mighty words: "O people of the Bayan! Reflect a while upon these people who consider themselves knowers of Truth and followers of the paths of certitude, who at all times are occupied with the remembrance and words of the All-Merciful, to such degree that not for a single day have they forsaken the commands of the All-Knowing King, and if anyone did forsake them they would find themselves remorseful.

288 و آن جمال مبارک در حینی که معلّق بهوا بود در سرّ سرّ بلسان ناطق مبین باین کلمات محکم متین تکلّم میفرمودند که ای اهل بیان قدری تفکّر در این خلق نمائید که جمیع خود را عارف بحقّ میدانند و سالک سبل یقین میشمرند و در کلّ احیان باذکار و کلمات رحمن مشغول شده‌اند بقسمی که یومی از ایّام اوامر ملیک علّام را ترک ننموده‌اند و اگر هم از نفسی ترک شده خود را نادم مشاهده نموده

289 "Yet they have suspended and martyred the very Essence of the All-Merciful and Treasury of Glory to Whom they had clung in recognition, never truly recognizing Him and depriving themselves of all divine bounties and glorious favors. They are in the depths of fire yet count themselves among the people of paradise; they are immersed in the sea of torment yet consider themselves beloved of the Lord of Lords; in utmost remoteness from Truth they imagine themselves among those near to Him.

289 و مع‌ذلک جوهر رحمن و ساذج سبحان را که بعرفان او متمسّک بوده‌اند معلّق داشته و شهید مینمایند و ابداً عارف باو نگشته و خود را از جمیع فیوضات الهیّه و عنایات عزّ رحمانیّه محروم داشته‌اند در قعر نارند و خود را از اهل جنّت میشمرند و در بحر عذاب مستغرقند و خود را از احباب ربّ الأرباب میدانند و در منتهی بعد از حقّ خود را از اهل قرب فرض گرفته‌اند

290 "Therefore O people of the Bayan! At all times place your trust in the Beauty of the Lord of the Worlds and take refuge in Him, lest you inflict upon My Beauty in My next manifestation what this group has inflicted at this time.

290 پس شما ای اهل بیان در کلّ حین توکّل بجمال ربّ العالمین نمائید و باو پناه برید که مبادا بر جمالم در ظهور اخرایم وارد آورید آنچه آن گروه در این حین وارد آورده‌اند

291 "O people of the Bayan! The followers of the Qur'an had no proof save the Qur'an which was the criterion between truth and falsehood in those days, and when My divine Beauty

291 ای اهل بیان فئهٔ فرقان حجّتی در دست نداشتند مگر فرقان که فارق بین حقّ و باطل بوده در آن ایّام و چون جمال عزّ رحمانیم از افق قدس

dawned from My holy and glorious horizon, I manifested Myself with that same proof and evidence, nay greater, that perchance through the previous proof they might recognize the subsequent proof and not deprive themselves from the sanctuary of certifying the Beauty of certitude." I revealed the Most Great Self as proof, so that perchance they might recognize the subsequent proof from the previous proof and not deprive themselves from the sanctuary of certitude in the Beauty of Truth. Yet at all times they recite the verses of the Qur'an while remaining deprived of these wondrous verses whose authenticity shines like the sun between heaven.

سبحانیم طالع و مشرق شد بهمان حجّت و دلیل بل اعظم نفس خود را ظاهر فرمودم که شاید از حجّت قبل بحجّت بعد آگاه شده خود را از حرم تصدیق جمال یقین محروم نسازند و مع‌ذلک در کلّ ایّام آیات فرقان را تلاوت مینمایند و از این آیات بدیعه که حجّیّتش چون شمس مابین سماء ظاهر و لایح است ممنوع و محروم گشته‌اند

292 Thus when the mighty divine verses were revealed, some claimed these verses were stolen from previous books, while others in their heedlessness proclaimed they emerged from the mine of self and desire – thus do We bear witness if you be of those who testify. Until matters reached such a state that while seeking to draw near to My remembrance, you wounded My body, and while priding yourselves on knowing Me, you fired bullets of hatred at My renowned Beauty.

292 چنانچه در حین ظهور آیات عزّیّهٔ الهیّه جمعی مذکور نمودند که این آیات از کتب قبل سرقت شده و بعضی لسان غافلشان باین تکلّم نموده که این آیات از معدن نفس و هوی ظاهر کذلک اشهدناهم ان انتم من الشّاهدین تا آنکه امر بمقامی رسید در حینی که بذکرم توسّل میجستید جسدم را مجروح نمودید و در وقتی که بعرفانم افتخار مینمودید بر جمال معروفم رصاص کین انداختید

293 Such is the nature of this world and its people, until My subtle spirit, freed from the defilement of the souls of the idolaters, winged its flight to the most exalted and sublime station, the Most Holy, Most Glorious Companion. And after My blessed spirit ascended to the Most Glorious Horizon, I gazed with eyes of grace and favor upon those who claimed to love Me, to see which would act upon My counsels and obey My command.

293 اینست شأن دنیا و اهل آن تا آنکه روح لطیفم از آلایش انفس مشرکه فارغ شده بمقرّ عزّ ارفع اعلی و رفیق اقدس امنع ابهی طیران نمود و بعد از ارتقای روح مبارکم بافق ابهی بطرف عنایت و لحاظ مکرمت بمدّعیان محبّتم ناظرم که کدام بوصایایم عمل مینمایند و بامرم مطیعند

294 Then did the Tongue of Grandeur speak from the Most Glorious Horizon saying: "O people of the Bayan! This is My Beauty Who hath appeared through My verses and My manifestations. Why did you deny Him and turn away? Thus is it proven that you believed not in My Self, just as it was proven at the time of My manifestation that the people of the Qur'an believed not in Muhammad, the Manifestation of My Self, just as it appeared at Muhammad's advent that the people of the Gospel believed not in My Son, just as it was shown when the Spirit came that the people of the Torah believed not in Him Who conversed with God. Therefore return and observe until the matter ends with the First Manifestation. Thus do We impart unto you of the mysteries that were, that you may become aware in your souls."

294 اذاً ینطق لسان القدم عن افق الأبهی و یقول یا ملأ البیان هذا جمالی قد ظهر بآیاتی ثمّ ظهوراتی لم کفرتم به و اعرضتم عنه اذاً یثبت بأنّکم ما آمنتم بنفسی کما ثبت فی حین ظهوری بأنّ ملأ الفرقان ما آمنوا بمحمّد مظهر نفسی کما ظهر فی ظهور محمّد بأنّ ملأ الانجیل ما آمنوا بابنی کما ظهر حین الّذی جآء الرّوح بأنّ امّة التّوریة ما آمنوا بالکلیم اذاً فارجعوا ثمّ انظروا الی ان ینتهی الأمر الی ظهور الأوّل و کذلک نلقی علیکم من اسرار ما کان لعلّ تکوننّ فی انفسکم لمن الشّاعرین

295 And not many days had passed since My martyrdom when a new grace from the holy Most Glorious quarter and an exalted favor from the sublime Most High horizon dawned forth, and

295 و از شهادتم ایّامی نگذشته که عنایت جدید از شطر قدس ابهی و مکرمت منیع از افق عزّ اعلی اشراق فرمود و ساذج قدم بجمال اعظم اکرم

the Ancient Beauty appeared in the Most Great, Most Noble Beauty from the invisible Paradise, with the same proof that I established as proof, and with the same evidence that was acceptable to God – nay, with all the attributes of Divine unity, manifestations of eternal glory, hidden mysteries beyond comprehension, and glorious tokens beyond recognition.

از رضوان غیب ظاهر شد بهمان حجّتی که من حجّت قرار دادم و بهمان برهان که عندالله مقبول بوده بلکه بجمیع شئونات احدیّت و ظهورات عزّ صمدیّت و بطونات غیب لایدرک و دلالات عزّ لایعرف ظاهر شده

296 Nevertheless, O people of the Bayan, you have gathered from all directions around the Most Great Throne with swords of hatred and arrows, and at every moment you have loosed the arrows of malice against this glorious, exalted Beauty. I swear by My Beauty, were you now to observe and turn with the Supreme Companion toward reality, you would see oceans of blood flowing from My body and signs of the swords of hatred apparent in My limbs.

296 مع‌ذلک شما ای ملأ بیان از کلّ جهات باسیاف غلّ و اشارات بر حول عرش اعظم جمع شده‌اید و در کلّ حین از سهام کین بر این جمال عزّ منیع وارد آورده‌اید قسم بجمالم اگر حال ملاحظه نمائید و بطرف حقیقت برفیق اعلی متوجّه شوید ملاحظه مینمائید که از جسدم بحور دم جاری و از ارکانم آثار اسیاف کین ظاهر

297 Have you not reflected on why I sacrificed My Self and endured all those swords of indecency and bullets of enmity? It is abundantly clear that I had no purpose save the recognition of the Manifestation of My Self. Yet when the Manifestation of My Self appeared in full splendor, you have acted thus, as is evident.

297 آخر تفکّر ننموده‌اید که بچه سبب نفسم را انفاق فرمودم و آن همه سیوف فحشا و رصاص بغضا بر او وارد آمد و این بسی واضح است که مقصودی جز عرفان مظهر نفسم نبوده و چون مظهر نفسم بتمام ظهور ظاهر شد اینگونه معمول داشته‌اید که مشهود شده

298 Now if you were to be questioned in the gathering place of the Greatest Resurrection about your deeds, what would you answer the Lord of Lords? By God! You would have no power to speak, for but few days have passed since My absence, and ye have witnessed with your own eyes all the evidences of the Revelation and the matters that have come to pass. Yet ye have become heedless of My Beauty – He through Whose word all former and latter conditions have been realized – and ye have remained veiled from the Most Exalted Horizon by the veils of self and desire.

298 حال اگر در موقف حشر اکبر از شما سؤال شود و از آنچه بآن عامل شده‌اید استفسار رود در جواب ربّ الأرباب چه خواهید گفت لا والله ابداً قوّت تکلّم نخواهید داشت چه که ایّامی از غیبتم نگذشته و جمیع حجّیّت ظهور و امور وارده را بچشم خود مشاهده نموده‌اید و مع‌ذلک از جمالی که بقول او کلّ شئونات قبلیّه و بعدیّه محقّق شده غافل شده‌اید و بحجبات نفس و هوی از منظر اعلی محجوب مانده‌اید

299 O people! Throughout all the pages of the Bayan, I gave unto all the glad tidings of this holy and eternal Manifestation, and I warned lest at the rising of this Most Great Luminary of Glory ye should be occupied with aught that hath been created between the heavens and the earth and thus remain veiled from the Ancient Beauty.

299 ای قوم در تمام اوراق بیان کلّ را باین ظهور قدس صمدانی بشارت دادم و فرمودم که مباد در حین طلوع این نیّر عزّ اعظم بشیئی از آنچه خلق شده مابین سموات و ارض مشغول شوید و از جمال قدم محتجب مانید

300 Likewise did I explicitly say: "Beware, O people, lest at the time of His manifestation ye remain veiled by a single one of the Bayan," knowing full well that the first to believe in the Bayan is regarded by God as the first among all creation, and I gave him precedence over all others. Moreover, I explicitly declared: "Beware, O people, lest at the time of His manifestation ye remain veiled by what hath been revealed in the Bayan."

300 و هم‌چنین تصریحاً فرمودم که ایّاکم ای قوم اگر در حین ظهور بواحد بیان محتجب شوید و این معلوم بوده که واحد بیان اوّل خلق بیان عندالله محسوب و بر کلّ سبقت داده‌ام

301 And now, O people, ye cling to descriptions revealed in the Bayan while knowing neither their meaning nor to whom they refer, for none hath ever comprehended My purpose. Nevertheless, ye have turned away from the Creator of these descriptions, their Revealer, their Manifestation and their Fulfiller – He by Whose word such temples have been and continue to be created. Would that ye had been content with this! But nay, ye have pronounced the verdict for His death. By God, at all times ye have afflicted this Essence of the All-Merciful like unto a serpent. Ye neither believed nor recognized the truth. Why then did ye consent to His murder and harm?

301 و هم‌چنین بنصّ صریح فرموده‌ام که ایّاکم ای قوم اگر حین ظهور محتجب شوید بآنچه نازل شده در بیان و حال شما ای قوم بوصفی که در بیان نازل شده و نمیدانید که مقصود چیست و در بارهٔ کیست چه که ابداً نفسی از مقصودم مطّلع نبوده مع‌ذلک از موجد وصف و منزل و مظهر و محقّق آن که بقولی از او اینگونه هیاکل خلق شده و میشوند معرض شده‌اید و کاش باین اکتفا مینمودید بلکه بر قتلش فتوی داده‌اید والله در کلّ احیان مثل ثعبان این جوهر رحمن را اذیّت نموده‌اید مؤمن نشدید و بحقّ عارف نگشتید دیگر بر قتل و ضرّش چرا راضی شدید

302 I swear by My Beauty, ye have not drunk from the cup of fairness, nor tasted from the ocean of My good-pleasure. Ye have not walked in the path of justice, nor traversed the way of the discerning ones. Ye have mistaken error for guidance and regarded pure misbelief as the essence of unity.

302 قسم بجمالم که از کأس انصاف ننوشیده‌اید و از بحر رضایم نچشیده‌اید بیمین عدل قدم نگذارده‌اید و در کوی متبصّرین مرور ننموده‌اید ضلالت را نفس هدایت شمرده‌اید و صرف شرک را جوهر توحید دانسته‌اید

303 Ye have all witnessed with your outward eyes one who protected him for twenty years and who still lives – and despite having power over him and knowledge of his inner secrets, preserved him under the protection of His mercy. Yet he arose to kill Him, and when his intention and deed became known among the emigrants, he engaged in fabricated calumnies to conceal his reprehensible acts and cast doubt in the hearts of the doubtful, attributing his own deeds and actions to the Ancient Beauty, that he might lead the servants from the right hand of certitude to the left hand of fancy.

303 و جمیع شما بعین ظاهر دیده‌اید نفسی را که بیست سنه حفظ فرمود و الآن موجود است و با قدرت بر او و اطّلاع به ما فی سرّ او در کنف حفظ رحمانیّتش حفظ فرمود و مع‌ذلک بر قتلش قیام نمود و چون اراده و فعلش بین مهاجرین انتشار یافت لذا محض ستر اعمال شنیعهٔ خود و القای شبهه در قلوب متوهّمه بمفتریات مجعوله مشغول گشت و افعال و اعمال خود را بساذج قدم نسبت داده که شاید عباد را از یمین یقین بشمال وهم کشاند

304 And ye have denied what ye have witnessed with your own eyes and comprehended, remaining veiled from the Countenance of Unity by fabricated calumnies. I swear by My holy and transcendent Beauty that all they have written concerning this manifest Beauty stands as proof of the falsehood of those who speak and the truth of this manifest Cause, for they have mentioned accusations whose falsehood is more evident than the sun in midheaven, as ye have all associated with this most exalted Beauty and have understood according to your capacity.

304 و شما آنچه را ببصر دیده‌اید و ادراک نموده‌اید انکار نموده و بمفتریات مجعوله از طلعت احدیّه محتجب مانده‌اید قسم بجمال عزّ تقدیسم که آنچه در بارهٔ این جمال مبین نوشته‌اند حجّت است بر کلّ در کذب قائلین و اثبات این امر مبین چه که نسبتهائی ذکر نموده که کذبش اظهر از شمس است در وسط سماء چه که جمیع با این جمال عزّ اعلی معاشرت نموده‌اید و بقدر خود ادراک نموده

305 Yet because of these fabricated words, ye have turned away from the Revealer of divine verses. And even if we were to grant that they speak the truth, have ye not recognized that "He doeth what He willeth" and are ye not convinced that "He ordaineth what He pleaseth"?

305 و مع‌ذلک باین کلمات مجعوله از منزل آیات احدیّه معرض شده و سلّمنا که صادقند آیا حقّ را یفعل ما یشآء ندانسته‌اید و بأنّه یحکم ما یرید موقن نشده‌اید

306 Beyond all these considerations, these souls who have emigrated with God on this journey and who have witnessed and comprehended most matters with their own eyes and hearts, bear witness that the Truth, exalted be His glory, was and shall ever be distinguished from all else by all His attributes. Yet even these souls ye have deemed liars.

306 از جمیع این مراتب گذشته این جمعی که در این سفر مع الله هجرت نموده و اکثری از امور را ببصر و فؤاد خود ادراک نموده‌اند و شهادت میدهند که حقّ جلّ شأنه بجمیع شئونات از کلّ ما سواه ممتاز بوده و خواهد بود معذلک این نفوس را کاذب دانسته‌اید و کسانی که اصلاً مطّلع بر امر نبوده و نخواهند بود و در مناهج وهم و ظنّ سالکند صادق دانسته و میدانید فأفّ لکم یا ملأ المتوهّمین

307 By My beauty I swear that God's conclusive proof hath been completed for all, and His perfect Word hath dawned from the horizon of truth. Today there is no shelter save His shelter, and no shadow visible except His shadow. Hearken unto the voice of your Beloved, and hold fast to that which you have witnessed with your own eyes, and sever yourselves from the handle of idle fancy.

307 قسم بجمالم که حجّت بالغهٔ الهی بر کلّ تمام شده و کلمهٔ تامّه‌اش از افق صدق مشرق گشته و الیوم پناهی جز پناهش نه و ظلّی جز ظلّش مشهود نه بشنوید ندای محبوب خود را و آنچه ببصر دیده‌اید متمسّک شوید و از عروهٔ وهم بگسلید

308 If you observe with the eye of truth, by God the Concourse on High are engaged in lamentation and wailing, and all the maidens of the celestial chambers are moaning and lamenting. The leaves of the Lote-Tree have withered from the tyranny of these oppressors. By the True One, the breezes of the All-Merciful's mercy have been cut off from the realm of possibility, and the effulgence of the lights of the Face of the Glorious One hath been forbidden to the dwellers of all worlds.

308 و اگر ببصر حقیقت ملاحظه نمائید تالله اهل ملأ اعلی در نوحه و ندبه مشغولند و جمیع حوریّات غرفات در حنین و ناله اوراق سدرهٔ منتهی از ظلم این ظالمان پژمرده گشته تالله الحقّ ارياح رحمت رحمن از شطر امکان مقطوع و اشراقات انوار وجه سبحان از اهل اکوان ممنوع

309 By the True One, ye have perpetrated such injustice that all things have been cut off from their own lives, and today no creation remaineth, whether from the Concourse on High or the dwellers of the cities of eternity or those who dwell in the ocean of names, except that all have transformed every subtlety of joy into sorrow and donned the garments of mourning. All the cherubic hosts and the realities of the Prophets and Messengers are lamenting in their lofty chambers of glory, while ye, O heedless ones of the earth, are rejoicing and traverse the lowest abyss with utmost delight.

309 تالله الحقّ ظلمی نموده‌اید که کلّ اشیاء از حیات خود منقطع شده‌اند و الیوم خلقی باقی نه چه از اهل ملأ اعلی و چه از اهل مدائن بقا و چه عاکفین لجّهٔ اسماء مگر آنکه کلّ لطایف سرور را بحزن تبدیل نموده‌اند و قمیص سود پوشیده‌اند و جمیع ملأ کرّوبیین و حقایق انبیا و مرسلین در غرفات عزّ تمکین بنوحه مشغول و شما ای غافلین ارض مسرورید و در ارض هاویه بکمال فرح سیر مینمائید

310 Ye have slain the essence of religion, yet fancy yourselves seated upon the thrones of faith and certitude. By God, O people, the like of this Revelation hath never appeared, nor hath the eye of creation beheld it. Hear ye My call and be not of those who were cautious among the people of the Furqan – those who exercised such caution about the blood of a gnat yet issued the verdict to shed the blood of God.

310 جوهر دین را کشته‌اید و بگمان خود بر سرر دین و ایقان جالسید فوالله یا قوم شبه این ظهور ظاهر نشده و چشم امکان ندیده بشنوید ندایم را و نباشید از احتیاط کنندگانی که در ملأ فرقان بودند بشأنی که احتیاط از دم بعوضه مینمودند و بر سفک دم الله فتوی میدادند

311 They were engaged in remembrance, yet when the verses of the King of Remembrance were cast upon that group, they would cry out: "Leave these remembrances and do not make

311 بذکر مشغول بودند و چون آیات سلطان ذکر بر آن گروه القا میشد صیحه میزدند که این اذکار را بگذار و ما را از ذکر الله غافل مکن این بوده

us heedless of the remembrance of God!" Such were the deeds and actions that became manifest from that group, and ye, O people of the Bayan, in these days are perpetrating the very essence of those deeds and consider yourselves to be of the truth.

اعمال و افعال آن گروه که مشهود گشت و شما ای اهل بیان در این ایّام بجوهر آن اعمال مرتکب و عاملید و خود را از حقّ شمرده و میشمرید

312 Therefore I call God, His angels, His Prophets and Messengers, and those who circle round His throne, and all that hath been created in the heavens and earth, to witness that I have not fallen short in conveying My message to you. I delivered unto you God's messages at the time of My manifestation, at the time of My ascension, and at this time when I have revealed Myself from the Most Glorious Horizon. I have cast upon you wisdom and utterance, made known to you the Beauty of the All-Merciful, and completed for you the proof, the evidence, and the demonstration. No mention remaineth but I have cast it upon you.

312 اذاً اشهد الله و ملائکته و انبیائه و رسله و الّذینهم یطوفنّ فی حول عرشه و کلّ ما خلق فی السّموات و الأرض بأنّی ما قصّرت فی تبلیغی ایّاکم و بلّغتکم رسالات الله حین ظهوری و حین ارتقائی و هذا الحین الّذی اظهرت نفسی عن افق الأبهی و القیت علیکم الحکمة و البیان و عرّفتکم جمال الرّحمن و اتممت الحجّة لکم و الدّلیل علیکم و البرهان فیکم و ما بقی من ذکر الّا و قد القیتکم

313 Therefore, O my God, Thou knowest that I have not failed in Thy Cause and have conveyed unto these people that which Thou didst command me before the creation of the heavens and earth. I have made clear unto them the paths of Thy justice and shown them the ways of Thy good-pleasure.

313 اذاً یا الهی انت تعلم بأنّی ما قصّرت فی امرک و بلّغت هؤلآء ما امرتنی به قبل خلق السّموات و الأرض و بیّنت لهم مناهج عدلک و اظهرت لهم مسالک رضائک

314 Therefore, O my God, have mercy upon these people and make them not to be of those who turned away from me, denied my right, and disputed my signs until they shed my blood and dismembered my limbs. Therefore, O my God, assist them in Thy Cause, aid them with Thy triumph, and deprive them not of these breezes which are wafting from this Paradise which Thou didst create in the heart of heaven, and withhold them not from the fragrances which Thou didst send forth from the horizon of Thy name, the Most Merciful.

314 اذاً یا الهی فارحم علی هؤلآء و لا تجعلهم من الّذین اعرضوا عنّی و انکروا حقّی و جادلوا بآیاتی الی ان سفکوا دمی و تقطعوا جوارحی اذاً یا الهی ایّدهم علی امرک ثمّ انصرهم بنصرتک و لا تجعلهم محروماً عن هذه النّفحات الّتی هبّت عن هذا الرّضوان الّذی خلقته فی قطب الجنان و لا تمنعهم عن فوحات الّتی ارسلته عن افق اسمک الرّحمن

315 Therefore, O my God, create in their breasts from the light of Thy words the fire of Thy attraction, that it may turn them by sheer might to the right hand of the throne of Thy mercy. Then kindle, O my God, in their hearts the torches of Thy love and yearning, that thereby may be consumed the veils that have withheld them from the court of Thy nearness and Thy presence.

315 اذاً فاحدث یا الهی فی صدورهم من نور کلماتک نار انجذابک لیقلبهم من قدرة المحضة الی یمین عرش رحمانیّتک ثمّ اشتعل یا الهی فی قلوبهم مشاعل عشقک و اشتیاقک لیحترق بها حجبات الّتی منعتهم عن ساحة قربک و لقائک

316 Then take, O my God, their hands with the hands of power and might, and deliver them from the depths of idle fancies and vain imaginations, and bring them unto the station which Thou hast sanctified from the allusions of all that hath been created between earth and heaven. Then cast upon them the word whereby Thou dost attract the hearts of them that know to the heaven of the glory of Thy favors and the hearts of

316 ثمّ خذ یا الهی ایادیهم بأیدی القدرة و الاقتدار ثمّ انقذهم عن غمرات الوهم و الهوی و بلّغهم الی مقرّ الّذی قدّسته عن اشارات کلّ ما خلق بین الأرض و السّمآء ثمّ الق علیهم کلمة الّتی بها تجذب افئدة العارفین الی سمآء عزّ الطافک و قلوب المقرّبین الی هوآء قدس افضالک

them that are nigh unto the atmosphere of the holiness of Thy bounties.

317 Then cause them, O my Beloved, to be of those whom all who are in the heavens and on earth have failed to prevent from turning to the direction of Thy grace, from standing firm in Thy Cause, from acknowledging Thy presence, and from attaining certitude in their meeting with Thee. Verily, Thou art the Forgiving, the Merciful, the Giving, the Mighty, the Bountiful, the Helper, the Generous.

BRL_ATBH#67x, BRL_ATBH#72x, BRL_ATBH#76x, BRL_ATBH#77x, GWB#050x, GWB#097x, LOG#0327x, ADJ.080x, GPB.098x, GPB.102x, GPB.171x, PDC.019-020x, WOB.063x2x, WOB.104x2x, WOB.107x, WOB.108x2x, BLO_PT#075x, HURQ.BH51x

317 ثمّ اجعلهم یا محبوبی من الّذین ما منعتهم کلّ من فی السّموات و الأرض عن التّوجّه الی شطر عنایتک و الاستقرار علی امرک و الاعتراف بحضرتک و الایقان بلقائک و انّک انت الغفور الرّحیم المعطی العزیز الباذل النّاصر الکریم

INBA35:190, INBA73:198, INBA33:081bx, INBA76:001, PR19.072b-110b, BN_suppl.1754.075-124, BRL_DA#029, GWBP#050 p.073cx, GWBP#097 p.130ax, MAS4.046ax, MAS4.090bx, MAS4.100ax, MAS4.364ax, MAS4.350bx, MAS4.174bx, MAS7.004, ASAT4.271x, ASAT4.272x, ASAT4.487x, AKHA_122BE #04 p.?x, AKHA_137BE #08 p.ax, ANDA#05 p.06x, ANDA#69 p.05x, MSHR4.286x, YMM.468x, OOL.B201

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Suriy-i-Bayan
To: Shaykh (Muhammad brother of Ahmad)

1 He is the Most High, the Most Exalted in the Heaven of Abha!

1 هو العلیّ الأعلی فی جبروت الأبهی

2 Make mention of the name of thy Lord's servant when he entered the Spot of Paradise, the place whereon shone forth the lights of the Countenance from the Dawning-Place of Beauty with perspicuous signs, and stood before the Throne, the scene of God, the Most High, the Most Exalted, and heard the melodies of his Lord, the Most Merciful, the Most Compassionate, and attained unto all good when the breezes of holiness wafted upon him from the Ridvan of God, the Most High, the Powerful, the Mighty, the Great.

2 ذکر اسم ربّک عبده اذ دخل بقعة الفردوس مقرّ الّذی استشرقت علیه انوار الوجه عن مشرق الجمال بآیات مبین و قام تلقآء العرش منظر الله العلیّ الأعلی و سمع نغمات ربّه الرّحمن الرّحیم و فاز بکلّ الخیر حین الّذی هبّت علیه نفحات القدس عن رضوان الله العلیّ المقتدر العزیز العظیم

3 O Ancient Beauty! Give glad tidings unto him who stood before the Throne concerning that which was ordained for him in the preserved holy scrolls. Say: Verily thy arrival upon the shore of grandeur, the station wherein surged the ocean of names through the name of God, the Most High, the Most Exalted, is better than all that hath been created in the heavens and the earth.

3 ان یا جمال القدم بشّر الّذی کان واقفاً بین یدی العرش بما قدّر له فی صحایف قدس حفیظ قل انّ ورودک علی شاطئ الکبریآء مقام الّذی فیه تموّج بحر الأسمآء باسم الله العلیّ الأعلی لخیر عمّا خلق بین السّموات و الأرضین

4 O thou who journeyest unto God! Take thy portion from this ocean and deprive not thyself of that which hath been ordained therein, and be of them that attain. Were all who are in the heavens and earth to be given but a drop thereof, they would find themselves enriched through the enrichment of God, the Powerful, the All-Knowing, the All-Wise. Take, with the hand of detachment, a handful from this Living Ocean, then sprinkle it upon all created things, that they may be purified from human limitations and be brought nigh unto the Most Sublime Vision of God, this hallowed and resplendent spot.

4 ان یا ایّها المسافر الی الله خذ نصیبک من هذا البحر و لا تحرم نفسک عمّا قدّر فیه و کن من الفائزین و لو یرزقنّ کلّ من فی السّموات و الأرض بقطرة منه لیغنیّ فی انفسهم بغنآء الله المقتدر العلیم الحکیم خذ بید الانقطاع غرفة من هذا البحر الحیوان ثمّ رشّح منها علی الکائنات لیطهّرهم عن حدودات البشر و یقرّبهم بمنظر الله الأکبر هذا المقرّ المقدّس المنیر

5 If thou findest thyself alone, grieve not, for God sufficeth thee. Commune then with Him and be of the thankful. Deliver the Cause of thy Lord to all who are in the heavens and on earth. If thou findest one who turneth unto it, reveal unto him the pearls of the wisdom of God, thy Lord, which the Spirit hath cast upon thee, and be of them that turn. And if thou findest one who turneth away, turn thou away from him and put thy trust in God, thy Lord and the Lord of all worlds.

5 و ان وجدت نفسک وحیداً لا تحزن فاکف بربّک ثمّ استأنس به و کن من الشّاکرین بلّغ امر مولاک الی کلّ من فی السّموات و الأرض ان وجدت مقبلاً فأظهر علیه لآلئ حکمة الله ربّک فیما القاک الرّوح و کن من المقبلین و ان وجدت معرضاً فأعرض عنه فتوکّل علی الله ربّک و ربّ العالمین

6 By the True One! Whosoever openeth his lips today in remembrance of the name of his Lord, upon him shall descend the hosts of divine inspiration from the dawning-place of My name, the All-Wise, the All-Knowing, and the denizens of the Supreme Concourse shall descend upon him with chalices of light. Thus hath it been ordained in the heaven of command by One mighty and powerful.

6 تالله الحقّ من یفتح الیوم شفتاه فی ذکر اسم ربّه لینزل علیه جنود الوحی عن مشرق اسمی الحکیم العلیم و ینزلنّ علیه اهل ملأ الأعلی بصحاف من النّور و کذلک قدّر فی جبروت الأمر من لدن عزیز قدیر

7 God hath, behind the Tabernacle of Holiness, servants who shall appear on earth and aid this Cause, and they shall fear no one even should all creation war against them. These shall arise between the heavens and earth, making mention of God with their loudest voice and calling the people unto the path of God, the Mighty, the All-Praised. Follow thou in their footsteps, fear no one, and be of them whom the clamor of the people doth not sadden in the path of their Creator, nor are deterred by the blame of the blamer.

7 و لله خلف سرادق القدس عباد یظهرنّ فی الأرض و ینصرنّ هذا الأمر و لن یخافنّ من احد ولو یحاربنّ معهم کلّ الخلایق اجمعین اولئک یقومنّ بین السّموات و الأرض و یذکرنّ الله بأعلی ندائهم و یدعونّ النّاس الی صراط الله العزیز الحمید ان اقتد بهؤلآء و لا تخف من احد و کن من الّذین لا یحزنهم ضوضآء النّاس فی سبیل بارئهم و لا یمنعهم لومة اللّائمین

8 Go forth with the Tablet of God and His signs unto them that have believed, and give them glad tidings of the holy Ridvan. Then warn the idolaters. Say: O people! By God, I have come to you from the direction of the Throne with a message from God, the Powerful, the Most High, the Great, and in my hand is a proof from God, your Lord and the Lord of your fathers of old. Weigh it with the true balance of whatsoever proofs ye possess from the Prophets and Messengers. If ye find it to be the truth from God, beware lest ye dispute concerning it or render your deeds vain, and be not of the idolaters.

8 اذهب بلوح الله و آثاره الی الّذین هم آمنوا و بشّرهم برضوان القدس ثمّ انذر المشرکین قل یا قوم تالله قد جئتکم عن جهة العرش بنبأ من الله المقتدر العلیّ العظیم و فی یدی حجّة من الله ربّکم و ربّ آبائکم الأوّلین انتم و زنوها بقسطاس الحقّ بما عندکم من حجج النّبیّین و المرسلین ان وجدتموها علی حقّ من عند الله ایّاکم ان لا تجادلوا بها و لا تبطلوا اعمالکم و لا تکوننّ من المشرکین

9 These are the verses of God which have been sent down in truth, and through them His Cause hath been established among His creation, and the banners of sanctity have been raised between the heavens and earth. Say: O people! This is the sealed and guarded Scroll which was inscribed by the Finger of Holiness and concealed behind the veils of the Unseen, and hath now been sent down through grace from One mighty and ancient. Therein have We ordained the destinies of all who dwell in the heavens and on earth, and the knowledge of the ancients.

9 تلک آیات الله قد نزّلت بالحقّ و بها حقّق امره بین بریّته و ارتفعت رایات التّقدیس بین السّموات و الأرضین قل یا قوم هذه لصحیفة المختومة المحتومة الّتی کانت مرقومة من اصبع القدس و مستورة خلف حجب الغیب و قد نزّلت بالفضل من لدن مقتدر قدیم

10 Say: His knowledge comprehendeth both the first and the last, and nothing escapeth His knowledge, nor is there aught He is powerless to accomplish among all created things, if ye be of them that understand. Say: The return hath come again, and We have stretched forth the hand of power over all who are in the heavens and on earth, and have manifested from Our Most Great Mystery, based on pure truth, secrets beyond reckoning. Thereupon did the Sinaites expire at the dawning of this crimson Light upon the Spot of Sinai. Thus did the Beauty of the All-Merciful come upon the clouds of proof, and the decree was fulfilled by God, the Mighty, the Wise.

10 و فیها قدّرنا مقادیر اهل السّموات و الأرض و علم الأوّلین و الآخرین لن یعزب من علمه شیء و لن یعجزه امر عمّا خلق و یخلق ان انتم من العارفین قل قد جآءت کرّة الأخری و بسطنا ید الاقتدار علی کلّ من فی السّموات و الأرض و اظهرنا من سرّنا الأعظم علی الحقّ الخالص سرّاً اقلّ عمّا یحصی اذاً ماتت الطّوریّون عند مطلع هذا النّور الحمرآء علی بقعة السّینآء و کذلک جآء جمال الرّحمن علی ظلل البرهان و قضی الأمر من لدی الله العزیز الحکیم

11 Say to the Maiden of Paradise: Come forth from the chambers of holiness, then array thyself in the silk of eternity as thou pleaseth, and in the shimmering green silk in My Most Glorious Name. Then hearken to the most wondrous and sweet melodies raised from the direction of thy Lord's Most Exalted Throne. Then appear from the horizon of the veil with the ornament of the heavenly maiden, and deprive not the servants of the radiance of thy shining countenance. And shouldst thou hear the sighing of the peoples of earth and heaven, grieve not - leave them to perish in the dust of extinction and be annihilated by the fire of hatred kindled in their souls. Then sing with the sweetest melodies between earth and heaven in remembrance of the Name of the King of Names and Attributes. Thus have We ordained the matter for thee, and verily We are powerful over all things.

11 قل للحوریّة الفردوس ان اخرجی من غرف القدس ثمّ البسی من حرر البقآء کیف تشآء و من سندس السّنا باسمی الأبهی ثمّ اسمعی نغمات الأبدع الأحلی عمّا ارتفع عن جهة عرش ربّک العلیّ الأعلی ثمّ اطلعی عن افق النّقاب بطراز الحورآء و لا تحرمی العباد من انوار وجهک البیضآء و ان سمعت تشهّق اهل الأرض و السّمآء لا تحزنی دعیهم لیموتنّ علی تراب الفنآء و لینعدمنّ بما اشتعلت فی نفوسهم نار البغضآء ثمّ غنّی علی احسن النّغمات بین الأرضین و السّموات فی ذکر اسم ملیک الأسمآء و الصّفات و کذلک قدّرنا لک الأمر و انّا کنّا قادرین

12 Beware lest thou remove from thy most pure form the most luminous garment. Rather, add unto it at all times from the garments of eternity in the heaven of creation, that the ornament of God may be manifest through thee in all things besides Him, and thy Lord's grace be perfected unto all worlds. And shouldst thou find in anyone the fragrance of thy Lord's love, sacrifice thyself in His path, for We created thee for Him, and thus did We take from thee the covenant in the eternal atoms before the company of them that are nigh. Be not dismayed

12 ایّاک ان لا تخلعی عن هیکلک الأطهر قمیص الأنور ثمّ زدی علیه فی کلّ حین من حلل البقآء فی جبروت الانشآء لیظهر منک طراز الله فی کلّ ما سواه و یتمّ فضل ربّک علی العالمین و ان وجدت من احد رایحة حبّ ربّک ان افدی نفسک فی سبیله لأنّا خلقناک له و لذا اخذنا عنک العهد فی ذرّ البقآء عند معشر المقرّبین و لا تجزعی عن رمی الظّنونات من اهل الاشارات دعیهم بأنفسهم لأنّهم اتّبعوا همزات الشّیاطین

by the arrows of conjecture from the people of allusions - leave them to themselves, for they follow the promptings of Satan.

13 Then cry out between earth and heaven: "By God the Truth! I am the Maiden created by Glory in the palace of His Most Glorious Name, and He adorned my soul with the ornament of Names in the Most Exalted Paradise. Verily, I was preserved behind the veils of chastity and concealed from the gaze of creation, when I heard the most wondrous melodies from the right side of the All-Merciful. I bear witness that the Paradise stirred within itself with longing to hear it and desire to attain its presence." Thus have We sent down in the Qayyumu'l-Asma' upon the melody of eternity, and upon the sweetest melody in this clear Tablet.

13 ثمّ صحی بین الأرض و السّمآء تالله الحقّ انّی لحوریّة خلقنی البهآء فی قصر اسمه الأبهی و زیّن نفسی بطراز الأسمآء فی الملأ الأعلی و انّی لقد کنت محفوظة خلف حجبات العصمة و مستورة عن انظر البریّة اذاً سمعت ابدع الألحان عن شطر ایمن الرّحمن شهدت بأنّ الجنان تحرّکت فی نفسها شوقاً لاستماعها و طلباً للقائها کذلک نزّلنا فی قیّوم‌الأسمآء علی لحن البقآء و علی لحن الأحلی فی هذا اللّوح المبین

14 Say: He is the Ruler over whatsoever He willeth; by His sovereignty He ordaineth what He desireth by His command, and He shall not be asked of what He willeth and desireth. He is the Chosen One, the Powerful, the Wise. They that have denied God and His sovereignty, these are they whom the self and passion have overcome, and they shall return to their abode in the fire - evil indeed is the abode of the deniers.

14 قل انّه لهو الحاکم فیما یشآء بسلطانه یحکم ما یرید بأمره و لا یسأل عمّا شآء و اراد و انّه لهو المختار القادر الحکیم انّ الّذین هم کفروا بالله و سلطانه اولئک غلبت علیهم النّفس و الهوی و رجعوا الی مقرّهم فی النّار فبئس مقرّ المنکرین

15 Adorn thyself with My love, then thy heart with My remembrance, then thy tongue with the propagation of My Cause. Thus hath it been ordained for thee in preserved tablets of might. Then walk among the people with God's dignity and tranquility, that His signs may be manifest through thee among the worlds. If there be kindled within thy soul from this Fire which God hath lit in the heart of Paradise, that the warmth of the Cause might be generated through thee in the hearts of them that have believed in God and are of the faithful. Walk thou in My footsteps and speak naught but pure truth, then show humility before God's unified servants. Thus doth the Tongue of the Cause counsel thee - hearken unto what thou art commanded, then act upon it, that thou mayest be of them that attain. Verily, they from whom God's signs are not manifest in His commandments - the verdict of faith shall not be confirmed for them. Yet most people remain veiled from God's Cause and are accounted among the lost.

15 و انّک زیّن نفسک بحبّی ثمّ قلبک بذکری ثمّ لسانک بتبلیغ امری و کذلک قدّر لک فی الواح عزّ حفیظ ثمّ امش بین النّاس بوقار الله و سکینته لیظهر منک آثاره بین العالمین ان اشتعل فی نفسک من هذه النّار الّتی اوقدها الله فی قطب الجنان لیحدث منک حرارة الأمر فی افئدة الّذینهم آمنوا بالله و کانوا من المؤمنین ان امش علی اثری و لا تکلّم الّا علی الصّدق الخالص ثمّ اخضع لعباد الله الموحّدین کذلک یعظک لسان الأمر ان استمع بما امرت ثمّ اعمل به لتکون من الفائزین انّ الّذین لن یظهر منهم آثار الله فی اوامره اولئک لن یصدق علیهم حکم الایقان ولکنّ النّاس اکثرهم احتجبوا عن امر الله و کانوا من قوم سوء اخسرین

16 Say: O people! Doth it befit anyone to attribute himself to his Lord, the Most Merciful, while committing that which Satan himself would commit? Nay, by the Beauty of the All-Glorious, were ye of them that know! Sanctify your hearts from love of the world, then your tongues from mention of aught save Him, then your limbs from whatsoever would keep you from attaining His presence and draw you nigh unto the promptings of desire. Fear God, O people, and be of the God-fearing.

16 قل یا قوم هل ینبغی لأحد ان ینسب نفسه الی ربّه الرّحمن و یرتکب فی نفسه ما یرتکبه الشّیطان لا فوطلعة السّبحان لو انتم من العارفین قدّسوا قلوبکم عن حبّ الدّنیا ثمّ السنکم عن ذکر ما سواه ثمّ ارکانکم عنکلّ ما یمنعکم عن اللّقآء و یقرّبکم الی ما یأمرکم به الهوی اتّقوا الله یا قوم و کونوا من المتّقین

17 Say: O people! If ye say what ye do not practice, what then is the difference between you and those who said "God is our Lord," yet when He came to them upon the clouds of holiness, they denied Him and were among the rejectors? Free yourselves from the world and its ornaments. Beware lest ye draw nigh unto it, for it biddeth you to transgression and wickedness and preventeth you from the straight path of glory. Know ye that the world is your heedlessness of your Creator and your occupation with aught else save Him. The hereafter is that which draweth you nigh unto God, the Mighty, the Beautiful. Whatsoever preventeth you this day from the love of God - that indeed is the world. Shun it, that ye may be among the successful ones.

17 قل يا قوم انتم ان تقولوا ما لا تفعلوا فما الفرق بينكم و بين الّذينهم قالوا الله ربّنا فلمّا جآءهم على ظلل القدس اذاً كفروا به و كانوا من المنكرين خلّصوا انفسكم عن الدّنيا و زخرفها ايّاكم ان لا تقرّبوا بها لأنّها يأمركم بالبغى و الفحشآء و يمنعكم عن صراط عزّ مستقيم ثمّ اعلموا بأنّ الدّنيا هى غفلتكم عن موجدكم و اشتغالكم بما سواه و الآخرة ما يقرّبكم الى الله العزيز الجميل و كلّما يمنعكم اليوم عن حبّ الله انّها لهى الدّنيا ان اجتنبوا منها لتكوننّ من المفلحين

18 He whom nothing preventeth from God - no harm shall come to him though he adorn himself with the ornaments of the earth and its decorations and whatsoever hath been created therein, for God hath created all that is in the heavens and on earth for His servants who believe in His unity. Eat, O people, of that which God hath made lawful unto you and deprive not yourselves of His wondrous bounties. Then give thanks unto Him and be of the thankful.

18 انّ الّذى لن يمنعه شىء عن الله لا بأس عليه لو يزيّن نفسه بحلل الأرض و زينتها و ما خلق فيها لأنّ الله خلق كلّ ما فى السّموات و الأرض لعباده الموحّدين كلوا يا قوم ما احلّ الله عليكم و لا تحرموا انفسكم عن بدايع نعمائه ثمّ اشكروه و كونوا من الشّاكرين

19 O thou who hast migrated unto God! Deliver unto the people the messages of thy Lord, that perchance they may be withheld from the direction of self and passion, and may remember the remembrance of God, the Most High, the Most Great. Say: O people! Fear God, shed not blood, oppose no soul, and be of the doers of good. Beware lest ye spread corruption in the land after its reformation, and follow not the ways of the heedless. Whosoever among you desireth to deliver the Cause of his Lord, it behooveth him first to deliver it unto himself, then unto the people, that his words may attract the hearts of the hearers. Without this, his words will never influence the hearts of the seekers. Beware, O people, lest ye be of them who enjoin righteousness upon others but forget their own selves. Such are belied by whatsoever proceedeth from their mouths, then by the realities of things, then by the angels drawn nigh. And if the words of these have influence upon anyone, this is not from them but from what hath been ordained in the words by the presence of One mighty and wise. Their likeness in the sight of God is as a lamp from which servants receive light while it consumeth itself and becometh of those that are consumed.

19 يا ايّها المهاجر الى الله بلّغ النّاس رسالات ربّك لعلّ يمنعهم عن شطر النّفس و الهوى و يذكّرهم بذكر الله العلىّ العظيم قل يا قوم اتّقوا الله و لا تسفكوا الدّمآء و لا تتعرّضوا مع نفس و كونوا من المحسنين ايّاكم ان لا تفسدوا فى الأرض بعد اصلاحها و لا تتّبعوا سبل الغافلين و منكم من اراد ان يبلّغ امر مولاه فلينبغى له بأن يبلّغ اوّلاً نفسه ثمّ يبلّغ النّاس ليجذب قوله قلوب السّامعين و من دون ذلک لن يؤثّر قوله فى افئدة الطّالبين ايّاكم يا قوم لا تكوننّ من الّذين يأمرون النّاس بالبرّ و ينسون انفسهم اولئک يكذّبهم كلّما يخرج من افواههم ثمّ حقايق الأشيآء ثمّ ملائكة المقرّبين و ان يؤثّر قول هؤلآء فى احد هذا لم يكن منهم بل بما قدّر فى الكلمات من لدن مقتدر حكيم و مثلهم عند الله كمثل السّراج يستضىء منه العباد و هو يحترق فى نفسه و يكون من المحترقين

20 Say: O people! Commit not that whereby your honor and the honor of the Cause are lost among the servants, lest ye be numbered among the workers of corruption. Draw not nigh unto that which your minds reject. Shun iniquity, for it hath been forbidden unto you in the Book which none may touch

20 قل يا قوم لا ترتكبوا ما يضيّع به حرمتكم و حرمة الأمر بين العباد و تكوننّ من المفسدين و لا تقربوا ما ينكره عقولكم ان اجتنبوا الاثم و انّه حرّم عليكم فى كتاب الّذى لن يمسّه الّا الّذين طهّرهم الله عن

save those whom God hath cleansed from every impurity and made them of the purified ones. Be just with yourselves, then with others, that the signs of justice may be manifested from your deeds among Our sincere servants.

كلّ دنس و جعلهم من المطهّرين ان اعدلوا على انفسكم ثمّ على النّاس ليظهر آثار العدل من افعالكم بين عبادنا المخلصين

21 Take heed lest ye betray the trust of any person. Be ye trustees among men, and withhold not from the poor what God in His bounty hath bestowed upon you. He verily shall recompense the charitable double what they have expended. There is no God but Him. His is the creation and the command. He giveth to whomsoever He willeth, and withholdeth from whomsoever He pleaseth. He, verily, is the Giver, the Bountiful, the Mighty, the Gracious.

21 ايّاكم ان لا تخانوا فى اموال النّاس كونوا امنآء بينهم و لا تحرموا الفقرآء عمّا اتاكم الله من فضله و انّه يجزى المنفقين ضعف ما انفقوا انّه ما من اله الّا هو له الخلق و الأمر يعطى من يشآء و يمنع عمّن يشآء و انّه لهو المعطى الباذل العزيز الكريم

22 Say: O people of Baha! Teach ye the Cause of God, for God hath prescribed unto every soul the duty to proclaim His Message, and regardeth it as the most meritorious of all deeds, inasmuch as it can never be accepted except after recognition of God, the Mighty, the Powerful. He hath ordained that teaching be accomplished through utterance and not otherwise. Thus hath the command been sent down from the Realm of God, the Most Exalted, the All-Wise. Beware lest ye contend with anyone; rather, explain through goodly speech and wise counsel. If one be receptive, well and good; if not, leave him to himself and turn toward the Holy Court, the sanctified and luminous Seat. Dispute not with anyone concerning the world and what hath been ordained therein, for God hath abandoned it to such as have set their hearts upon it. He desireth naught of it save the hearts of His servants, which are conquered through the hosts of revelation and utterance. Thus hath the decree been recorded by the Fingers of Baha on the Tablet of destiny by the command of One Who is the All-Knowing Ordainer. Have mercy on yourselves, then on your kindred, and then on God's sincere servants. Should ye find one who is abased, be not proud toward him, for the King of Glory passeth by him in these days, and none knoweth this save him whose will is the Will of your Lord, the Mighty, the Wise.

22 قل يا ملأ البهآء بلّغوا امر الله لأنّ الله كتب لكلّ نفس تبليغ امره و جعله افضل الأعمال لأنّها لن يقبل الّا بعد عرفان الله المهيمن العزيز القدير و قدّر التّبليغ بالبيان لا بدونه كذلک نزّل الأمر من جبروت الله العلىّ الحكيم ايّاكم ان لا تحاربوا مع نفس بل ذكّروها بالبيان الحسنة و الموعظة البالغة ان كانت متذكّرة فلها والّا فأعرضوا عنها ثمّ اقبلوا الى شطر القدس مقرّ قدس منير و لا تجادلوا للدّنيا و ما قدّر فيها بأحد لأنّ الله تركها لأهلها و ما اراد منها الّا قلوب العباد و انّها يسخّر بجنود الوحى و البيان كذلک قدّر الأمر من انامل البهآء على لوح القضآء من لدن مقضى عليم ان ارحموا على انفسكم ثمّ على ذوى القربى ثمّ عباد الله المخلصين و ان وجدتم من ذليل لا تستكبروا عليه لأنّ سلطان العزّ يمرّ عليه فى مذ الأيّام و لا يعلم كيف ذلک احد الّا من كان مشيّته مشيّة ربّكم العزيز الحكيم

23 O ye that are rich! When ye behold one who is poor and dust-stained, flee not from him, but rather sit with him and ask concerning that which hath befallen him from the seas of God's decree. By God, in that state the denizens of the Supreme Concourse will observe you, and will pray for you, and will implore forgiveness for you, and will extol and glorify you with sanctified, pure and eloquent tongues. Blessed is the learned one who prideth not himself on his knowledge, and well is it with the righteous one who revileth not the sinful, concealing their misdeeds that God may conceal his own guilty actions, for He is the best of those who hide faults. Be ye, O people,

23 ان يا ملأ الأغنيآء ان رأيتم من فقير ذى مترية لا تفرّوا عنه ثمّ اقعدوا معه و استفسروا منه عمّا رشح عليه من رشحات ابحر القضآء تالله فى تلک الحالة يشهدنّكم اهل ملأ الأعلى و يصلّينّ عليكم و يستغفرنّ لكم و يذكرنّكم و يمجّدنّكم بألسن مقدّس طاهر فصيح فيا طوبى لعالم لن يفتخر على دونه بعلمه و يا حبّذا لمحسن لن يستهزء بمن عصى و يستر ما شهد منه ليستر الله عليه جريراته و انّه هو خير السّاترين كونوا يا قوم ستّاراً فى الأرض و غفّاراً

concealers of faults in the earth and forgivers in the lands, that God may forgive you through His grace. Then pardon ye, that God may pardon you and clothe you in the garment of grace. And should any one of the believers seek your protection and ye have the means, then grant him protection, and deny him not what he seeketh, that God may protect you in the shadow of His mercy on the Day when hearts shall boil, livers shall burn, and the limbs of all creation shall tremble.

فی البلاد لیغفرکم الله بفضله ثمّ اصفحوا لیصفح الله عنکم و یلبسکم برد الجمیل و ان استجارکم احد من المؤمنین و کنتم مستطیعاً فأجروه و لا تحرموه عمّا اراد لیجرکم الله فی ظلّ رحمته فی یوم الّذی فیه یغلی الصّدور و یشتعل الأکباد و یضطرب ارکان الخلایق اجمعین

24 Say: O people! Hold fast to pure truthfulness, for by it your souls shall be adorned, your names exalted, your stations elevated, and your ranks enhanced among the people of the earth, and in the life to come ye shall have a mighty reward. Thus do We counsel those who have believed, that they may hear what they are counseled in the Book of God and find their way to Him Who is the Lord of Grace.

24 قل یا قوم علیکم بالصّدق الخالص لأنّ به یزیّن انفسکم و یرفع اسمائکم و یعلو مقدارکم و یزداد مراتبکم بین ملأ الأرض و فی الآخرة لکم اجر کان علی الحقّ عظیم کذلک انصحنا الّذینهم آمنوا لعلّ یسمعنّ ما نصحوا به فی کتاب الله و یجدنّ الی ذی الفضل سبیل

25 O thou who hast attained unto the Most Sublime Vision! The time appointed for thy presence before the Throne hath been fulfilled. Arise, by God's leave, and take the Book of Divine Grace, then proceed with it unto the lands and give glad tidings unto their people of the good-pleasure of God, the King, the Most High, the Most Great. Yet carry from this Paradise the sweet-scented breezes of fellowship, that thou mayest quicken thereby the hearts of those who have been thunderstruck by the thunderbolt of His Cause, that they may arise from the graves of heedlessness and utter that which the Spirit uttered on that day in the Most Exalted Paradise: that there is none other God but Him, and that He Who hath come in the name of 'Ali before Nabil is the Manifestation of His sovereignty, the Dayspring of His signs, and the Source of His grace and power unto all who are in the heavens and on earth. Moreover, he who speaketh at this hour speaketh by virtue of His might and honor, His grandeur, and furthermore His majesty and glory, unto all created things. Thus doth it behove thee and those who are established in the Seat of His Cause and have quaffed the choice wine that hath been unsealed from this hallowed and luminous Cup.

25 ان یا ایّها الوارد بالمنظر الأکبر قد تمّت میقات وقوفک لدی العرش قم باذن الله و خذ کتاب الفضل ثمّ اذهب به الی الدّیار و بشّر اهلها برضوان الله الملک العلیّ العظیم ولکن حرّک من هذا الفردوس بنفحات الأنس لتحیی بها قلوب الّذینهم انصعقوا من صاعقة الأمر لیقومنّ عن قبور الغفلة و ینطقنّ بما نطق الرّوح یومئذ فی فردوس الأعلی بأنّه لا اله الّا هو و الّذی جآء باسم علیّ قبل نبیل مظهر سلطانه و مطلع آیاته و منبع فضله و اقتداره لمن فی السّموات و الأرضین ثمّ الّذی ینطق حینئذ انّه لعزّه و شرفه و کبریائه ثمّ عظمته و بهائه علی الخلایق اجمعین کذلک ینبغی لک و للّذینهم استقرّوا علی مقرّ الأمر و شربوا رحیق المختوم من هذه الکأس المقدّس المنیر

26 And when thou arrivest in the Land of Ta, spread this Tablet before Our Name, the All-Bountiful, that his eyes may be solaced thereby and his soul rejoice, and that he may be numbered among those who are glad. Then spread it before those who have emerged from the darkness of idle fancy and taken their station upon the seat of certitude. There thou shalt hear the clamor of those who have disbelieved and turned away and were among the idolaters. Say: O people! Do ye disbelieve in God Who created you and fashioned you and caused you to know the Manifestation of His Self and made you to be

26 و اذا وصلت ارض التّآء فانشر هذا اللّوح بین یدی اسمنا الجواد لتقرّ به عیناه و یفرح فی نفسه و یکون من الفرحین ثمّ بین یدی الّذینهم خرجوا عن ظلمات الوهم و استقرّوا علی مقرّ الیقین و فی هناک تسمع ضوضآء الّذینهم کفروا و اعرضوا و کانوا من المشرکین قل یا قوم أ کفرتم بالله الّذی خلقکم و سوّیکم و عرّفکم مظهر نفسه و جعلکم من العارفین ایّاکم یا قوم لا تمنعوا انفسکم عن

among those who know? Beware, O people, lest ye deprive yourselves of the oceans of inner meanings and follow every froward devil. Look with sanctified vision upon God's Balance that ye may recognize His true and upright Balance. Say: Today it behooveth every soul to purify his heart from attachment to whatsoever hath been created between the heavens and the earth, to sanctify his ears from all that he hath heard, and to return his sight unto that which lieth before him of the proofs whereby God hath revealed His Cause in every age and dispensation, and then unto the proof that hath appeared in this day with manifest sovereignty; and to ponder the signs of God and reflect upon them. By God! Then will the sun of certitude dawn upon him from the dayspring of his Lord's utterance and illumine his heart, and he shall be numbered among those who are assured.

بحور المعانی و لا تتّبعوا کلّ شیطان مرید فانظروا بطرف القدس الی میزان الله لتعرفوا میزانه الحقّ المستقیم قل الیوم حقّ لکلّ نفس بأن یطهّر قلبه عن التّعلّق عمّا خلق بین السّموات و الأرض و یقدّس اذنه عن کلّ ما سمع و یرجع البصر الی ما کان بین یدیه من حجج الّتی بها اظهر الله امره فی کلّ عهد و عصر ثمّ فی حجّة الّتی ظهرت یومئذ بسلطان مبین و یتفرّس فی آثار الله و یتفکّر فیها تالله اذاً یستشرق علیه شمس الایقان عن مطلع بیان ربّه و یستضیء بها قلبه و یکوننّ من الموقنین

27 Say: The handiwork of God can never be mistaken for the handiwork of any among the people, yet the people confound themselves. What aileth them that they fail to comprehend even a single utterance from God, the Mighty, the All-Informed? Say: After the rising of the sun and its radiance, doth any light of any luminous thing remain? Nay, by the Self of God, the All-Possessing, the Mighty, the Powerful! Thus have We mentioned the Cause and completed the proof unto all who are on earth, all of them together. And We take God and His chosen ones and furthermore His angels as witnesses that I have not fallen short in aught that I was commanded, and have conveyed His messages unto the East of the earth and its West. He and they suffice as witness and knower concerning Me.

27 قل صنع الله لن یشتبه بصنع احد من النّاس ولکنّ النّاس یشتبهنّ علی انفسهم فما لهؤلآء لا یکادون یفقهون حدیثاً من الله العزیز الخبیر قل بعد اشراق الشّمس و ضیائها هل یبقی ضیآء ذی ضیآء لا فونفس الله المهیمن العزیز القدیر کذلک اذکرنا الأمر و اتممنا الحجّة علی من علی الأرض کلّهم اجمعین و نشهد الله و اصفیائه ثمّ ملائکته بأنّی ما قصّرت فی کلّ ما امرت به و بلّغت رسالاته الی شرق الأرض و غربها و کفی به و بهم علیّ شهید و علیم

28 And when thou dost arrive in the Land of Za, remind those servants who dwell there of this Most Great Remembrance. Say: O people! Believe in God and in that which hath been sent down from His presence, and follow not those who have disbelieved in the signs of the All-Merciful and His sovereignty, yet make mention of Him morning and evening. Say: Your likeness is as the likeness of those who would make mention of God at eventide and at dawn, yet when God came unto them in the shadow of His Most Exalted Name, they denied Him and were numbered with the idolaters. Say: O people! Aid ye God with your souls and your possessions, then stand firm in His Cause in such wise that should all who are on earth wage war against you, your feet would not slip from the path of God, the Almighty, the Powerful, the All-Knowing. Stand firm, O people, in that hour when Satan entereth upon you with that which hindereth men from the love of God and calleth them unto the most great tyrant. Thus do We inform you that ye may be of them that know. By the True One! Whatsoever

28 و اذا وردت ارض الزّآء ذکّر عباد الّذینهم کانوا هناک بهذا الذّکر العظیم قل یا قوم آمنوا بالله و بما نزّل من عنده و لا تتّبعوا الّذین هم کفروا بآیات الرّحمن و سلطانه ثمّ یذکرونه فی کلّ بکور و اصیل قل مثلکم کمثل الّذینهم کانوا ان یذکروا الله فی العشیّ و الاشراق فلمّا جآءهم الله علی ظلل اسمه العلیّ کفروا به و کانوا من المشرکین قل یا قوم ان انصروا الله بأنفسکم و اموالکم ثمّ استقیموا علی امره علی شأن لو یحاربکم کلّ من علی الأرض لن یزلّ اقدامکم عن صراط الله العزیز القادر العلیم ان استقیموا یا قوم حین الّذی یدخل علیکم الشّیطان و معه ما یمنع به النّاس عن حبّ الله و یدعوهم الی طاغوت الأکبر و کذلک نخبرکم لتکوننّ من العارفین تالله الحقّ کلّما سمعتم فی هذا الأمر قد

ye have heard concerning this Cause hath appeared from Mine Own invincible and wondrous Command. We have referred it to others for a wisdom from Our presence, lest the hearts of the idolaters be drawn to a single place, and that the Cause might be preserved from the harm of every harmful and obstinate soul.

ظهر من امری الغالب البدیع و انّا اشرناه الی غیری هذا لحکمة من لدنّا و لئلّا یتوجّه قلوب المشرکین الی مقرّ واحد و لیکون الأمر محفوظاً عن ضرّ کلّ ذی ضرّ عنید

29 By God, besides Whom there is none other God! They who would conceal their faces from every seeing one have risen against Me with a tyranny wherewith no tyranny of them of old can compare. And when thou seest Muhammad-Qabli-'Ali, give him glad tidings from Our presence, then remind him of that which hath been sent down unto him in tablets of mighty preservation.

29 فوالله الّذی لا اله الّا هو انّ الّذینهم کانوا ان یستروا وجوههم عن کلّ ذی بصر اذاً قاموا علیّ بظلم الّذی لن یقاس بظلم الأوّلین و اذا رأیت محمّداً قبل علیّ بشّره من لدنّا ثمّ ذکّره بما نزّل علیه الواح عزّ حفیظ

30 Say: O servant! Stand firm in the Cause and associate not partners with God, then suffice thyself with Him above all else, and be thou firmly established. Detach thyself from all else but Me, find solace in My remembrance, and be not of the doubtful ones. Arise in pure servitude, for through it the Cause of God, thy Lord, is established and mercy descendeth upon the worlds. Say: O people! Measure not the Cause of God by that which your souls have fancied, transgress not your bounds, and be not of the mischief-makers. And whoso transgresseth his bounds this day shall not be mentioned before God and shall be numbered with the transgressors. Prostrate yourselves before God, your Lord, and when the sun of wisdom shineth forth from the dawning-place of utterance, fall ye down upon the dust in humility before your Lord, the All-Merciful. Thus doth it beseem you, O concourse of them that are near! And whoso hath found the sweetness and delight of servitude will never exchange it for aught of what hath been created between the heavens and the earth. Through it shall your faces be illumined, your breasts purified, your souls sanctified, and your traces exalted among the worlds. Know ye, moreover, that the most honored before God are the most humble and God-fearing among you. Thus have We sent down aforetime and now, and We, verily, are the Senders Down. Hearken, O people, unto that which God commandeth you in the kingdom of His Cause, and be not of them who have been remiss in the side of God and have transgressed that which We have ordained for them. Evil, indeed, is the abode of the transgressors.

30 قل یا عبد ان استقم علی الأمر و لا تشرک بالله ثمّ اکف به عن کلّ ما سواه و کن علی استقامة منیع فانقطع عن دونی و آنس بذکری و لا تکن من الممترین قم علی العبودیّة الصّرفة لأنّ بها یثبت امر الله ربّک و تنزل الرّحمة علی العالمین قل یا قوم لا تقاسوا امر الله بما سوّلت لکم انفسکم و لا تجاوزوا عن حدّکم و لا تکوننّ من المفسدین و من یتعدّ الیوم عن حدّه لن یذکر عند الله و یکون من المعتدین ان اسجدوا لله ربّکم و اذا اشرقت علیکم شمس الحکمة عن مشرق البیان خرّوا علی التّراب خضّعاً لربّکم الرّحمن و کذلک ینبغی لکم یا ملأ المقرّبین و من وجد لذّة العبودیّة و حلاوتها لن یبدّلها بشیء عمّا خلق بین السّموات و الأرضین و بها تستضیء وجوهکم و تطهّر صدورکم و تقدّس انفسکم و تعلو آثارکم بین العالمین ثمّ اعلموا بأنّ اکرمکم عند الله اخضعکم و اتقاکم کذلک نزّلنا من قبل و حینئذ و انّا کنّا منزلین ان اسمعوا یا قوم ما یأمرکم به الله فی ملکوت امره و لا تکوننّ من الّذینهم فرّطوا فی جنب الله و تجاوزوا عمّا قدّرناه لهم فبئس مثوی المتجاوزین

31 O thou who art present before the Throne! Consort with the people with wisdom, then guard thyself lest harm befall thee and it return to the Divine Lote-Tree, exalted and inaccessible. Shun matters that give rise to sedition, then seek thy Lord's grace at all times. Beware lest thou forget these days. By God! A moment thereof cannot be equaled by the time of those who

31 یا ایّها الحاضر بین یدی العرش عاشر مع النّاس بالحکمة ثمّ احفظ نفسک لئلّا یصبک من ضرّ و یرجع الی سدرة قدس منیع تجنّب عن امور الّتی تحدث منها الفتنة ثمّ ابتغ فضل ربّک فی کلّ حین ایّاک ان لا تنس هذه الأیّام تالله لن یعادل بآن

have gone before or shall come after, and none shall attain unto their presence save whom thy Lord willeth. Thus have We ordained the matter, and We were the Ordainers. Forget not the times when thou wert present before the Throne in the Most Great Paradise, when the Sun of thy Lord's Beauty shone upon thee at all times with wondrous rays, and thou didst drink the wine of verses from the Kawthar of the All-Merciful, and wert blessed with God's bounty - the Bestower, the Giver, the Generous. When thou seest one approaching the sanctuary of God to enter the seat of the mighty Throne, prevent him on Our behalf, for thereby souls are troubled and harm returneth to My Self, the Mighty, the All-Knowing. Turn not unto the direction of God except by His leave. Thus hath the decree shone forth from the horizon of a wise command. Then convey thy Lord's command in every city. If thou findest one detached, give him glad tidings of God's mercy and bounty. Then mention to him what hath befallen Us at the hands of the hosts of Satan.

منها زمن الأوّلين و الآخرين و لن يفوز احد بلقائها الّا من شآء ربّک کذلک قدّرنا الأمر و انّا کنّا مقدّرين و لا تنس احيان الّتی کنت حاضراً تلقآء العرش فی فردوس الأعظم و استشرقت عليک شمس جمال ربّک فی کلّ حين بأنوار بديع و شربت خمر الآيات من کوثر الرّحمن و رزقت بنعمة الله المنعم المعطی الکريم و اذا رأيت مقبلاً الی حرم الله ليدخل مقرّ عرش عظيم فامنعه من لدنّا لأنّ بذلک تضطرب النّفوس و يرجع الضّرّ الی نفسی العزيز العليم ان لا توجّهوا الی شطر الله الّا بعد اذنه و کذلک ظهر الحکم عن افق امر حکيم ثمّ بلّغ امر مولاک فی کلّ مدينة ان وجدت منقطعاً بشّره برحمة الله و جوده ثمّ اذکر له ما ورد علينا من جنود الشّياطين

32 Say: By God! There hath befallen Us what hath befallen no one amongst all creation, whereby the lamentation of every discerning mystic was raised, and all things created in the realm of being weep at My tribulation - nay, all within God's knowledge, were ye of those who know. Those who were created by the will of My Pen have denied My Self and have written tablets against Me whereby their deeds are rendered vain, though they perceive it not. Thereby have the traces of grace been effaced, the waters of mercy cut off, the clouds of bounty withheld, and the breezes of holiness ceased to blow upon all the worlds. Recount thou the Youth's tale as thou knowest it - add not nor subtract therefrom, and be upon a straight path of truth. Then inform the people of the calumnies of those souls who have disbelieved and associated partners with God. Say: By God! They desired naught thereby save to turn the servants away from the direction of the Throne. By God! They are in manifest error. When thou arrivest in the land of Ba from Kha, remember on Our behalf its people - both men and women among the devoted ones - that they may rejoice within themselves and be among the glad ones.

32 قل تالله قد ورد علينا ما لا ورد علی احد من العباد و بذلک ارتفعت ضجيج کلّ عارف بصير و ما خلق فی الابداع شیء الّا و قد يبکی علی کربتی بل ما فی علم الله ان انتم من العارفين انّ الّذينهم خلقوا بارادة من قلمی قد کفروا بنفسی و کتبوا فی ردّی الواحاً بها بطل اعمالهم و لا يکوننّ من الشّاعرين و بذلک محت آثار الفضل و انقطعت مياه الرّحمة و منعت سحاب الجود و انقطعت هبوب ارياح القدس عن العالمين و انّک فاقصص من قصص الغلام علی ما عرفته و لا تزد و لا تنقص و کن علی صراط صدق مستقيم ثمّ نبّئ النّاس بمفتريات انفس الّذينهم کفروا و اشرکوا قل تالله ما ارادوا بها الّا بأن ينصرفوا العباد عن جهة العرش تالله ان هم الّا علی ضلال مبين و اذا وردت ارض البآء من الخآء ذکّر من لدنّا اهلها من القانتين و القانتات ليستبشرنّ فی انفسهم و يکوننّ من الفرحين

33 Say: By God! The Most Great Mystery hath appeared in the eternal form and when He moved His lips with a word, the forms of those near unto God dispersed from around Him. O people! Be steadfast in God's Cause and His sovereignty and deny not Him in Whom ye believed before. Thus doth the servant counsel you at a time when tribulations have encompassed him from all sides from the manifestations of the ungodly, and he sitteth imprisoned, finding no helper for himself save God, the Almighty, the Mighty, the Wise. By God, the Truth! At

33 قل تالله قد ظهر سرّ الأعظم بطراز القدم و حرّک شفتاه بکلمة اذاً انفضّوا عن حوله هياکل المقرّبين و انتم يا قوم ان استقيموا علی امر الله و سلطانه و لا تکفروا بالّذی آمنتم به من قبل کذلک ينصحکم العبد حين الّذی احاطته الضّرّآء عن کلّ الجهات من مظاهر المشرکين و جلس فی السّجن و لن يجد لنفسه معيناً الّا الله المقتدر العزيز الحکيم

every moment I am slain by all swords, and none knoweth this save God, the Counter, the All-Knowing. O thou traveler! We have previously revealed for the devoted women a tablet We named the Tablet of Baha, wherein We made mention through allusion of what hath befallen Us. Take thou a copy thereof, then go unto them and read it unto them that they may remember what hath befallen the Youth from the hosts of Satan. Say: O loved ones of God! Guard yourselves lest Satan prevent you from the remembrance of the All-Merciful. Then remember Him with the melodies of those who are attracted, for by His remembrance hearts are purified, souls are refined, and the hearts of the lovers are drawn nigh.

تالله الحقّ فی کلّ حین قتلت بکلّ الأسیاف و لا یعرف ذلک احد الّا الله المحصی العلیم ان یا ایّها المسافر قد نزّل من قبل للقانتات لوح سمّیناه بلوح البهآء و فیه ذکر ما ورد علینا بالتّلویح انت خذ سواده ثمّ اذهب به الیهنّ ثمّ اقرء علیهنّ لیتذکّرنّ بما ورد علی الغلام من جنود الشّیاطین قل یا احبّآء الله ان احفظوا انفسکم لئلّا یصدّنّکم الشّیطان عن ذکر الرّحمن ثمّ اذکروه بنغمات المجتذبین لأنّ بذکره تطهّر القلوب و تهذّب النّفوس و تجتذب افئدة المحبّین

34 When thou reachest Kha, make mention there of the sincere servants of God, and convey unto them from Us a remembrance, a mercy and a light. Then recount unto them the story of the Youth, that they may be numbered among those who remember. Then make mention of the name of God, ?, who was of the remnants of the family of Husayn between the heavens and the earth - they who sacrificed their souls in the path of God, their Creator, and were among the striving ones. These are they who strove with their wealth and their souls before the Countenance, until they entered the Paradise of the All-Merciful and were therein among the secure ones. Then they shall rejoice in the Most Exalted Paradise, and the youth of the All-Glorious shall circle round them with chalices of immortality, and the maids of glory shall serve them morning and evening. Thus doth God recompense those who suffered martyrdom in His path, and fulfill the rewards of those who were afflicted with hardships in His Cause. How excellent is the reward of those who strive!

34 و اذا بلغت الخآء ذکّر فی هناک عباد الله المخلصین و بلّغهم من لدنّا ذکراً و رحمةً و نوراً ثمّ اذکر لهم نبأ الغلام لیکوننّ من الذّاکرین ثمّ اذکر اسم الله ص الّذی کان من بقیّة آل الحسین بین السّموات و الأرضین الّذینهم انفقوا ارواحهم فی سبیل الله بارئهم و کانوا من المجاهدین اولئک الّذین جاهدوا بأموالهم و انفسهم تلقآء الوجه الی ان دخلوا جنّة الرّحمن و کانوا فیها لمن الآمنین اذاً یحبرنّ فی جنّة الأعلی و یطوفنّ علیهم غلمان الأبهی بکؤوس البقآء و یخدمنّهم حوریّات العزّ فی کلّ بکور و اصیل کذلک یجزی الله الّذینهم استشهدوا فی سبیله و یوفّی اجور الّذین اصابتهم الشّدائد فی امره فنعم اجر المجاهدین

35 Then turn towards the direction of Our Most Great Name with the Tablet of God and its traces, then enter upon him with a mighty glad-tiding. Then remind him of that which the Spirit hath cast upon thee from this noble scene. Then inform him of the tales of the Youth that he may be apprised of what hath befallen Us in this remote prison, that he may be a partner in Our tribulations and may remember what hath come upon Us in these days, and be of those who remember. Say: O thou who gazeth upon the Most Great Scene! Forget not the remembrance of thy Lord. Arise to the Cause with steadfastness from Us and power from Our presence, and convey unto the people that which thou art commanded, and be not of the patient ones. Seek help at all times from God, thy Lord. Then rend asunder the veils of the deluded ones. Thus did We command thee before, and We command thee now with clear signs.

35 ثمّ توجّه الی شطر اسمنا الأعظم بلوح الله و اثره ثمّ ادخل علیه ببشارة عظیم ثمّ ذکّره بما القی علیک الرّوح من هذا المنظر الکریم ثمّ اخبره من قصص الغلام لیطّلع بما ورد علینا فی هذا السّجن البعید لیکون شریکاً فی مصائبنا و یذکر ما ورد علینا فی هذه الأیّام و یکون من الذّاکرین قل یا ایّها النّاظر الی منظر الأکبر لا تنس ذکر ربّک قم علی الأمر باستقامة من عندنا و قدرة من لدنّا و بلّغ النّاس ما امرت به و لا تکن من الصّابرین فاستعن فی کلّ حین من الله ربّک ثمّ اخرق حجبات المتوهّمین کذلک امرناک من قبل و نأمرک حینئذ بآیات مبین

36 Then make mention of those who are there from among the detached servants of God. Say: O people! Arise for the Cause of God and His religion, then aid it and be of the helpers. Then know ye that He is indeed independent of all else, and that which He commandeth the people is of His grace unto them, for thereby shall they ascend unto the station of nearness in the Most Exalted Paradise - to this every person of keen insight beareth witness. Thus have We commanded thee and ordained for thee - act according to what thou art commanded and be manifestly just. God shall soon recompense the deeds of those who conveyed His Cause, whom neither the censure of the censurer, nor the gloating of the gloater, nor the prevention of the preventer, nor the abundance of the corrupters deterred.

36 ثمّ ذكّر الّذينهم كانوا هناک من عباد الله المنقطعين قل يا قوم قوموا على امر الله و دينه ثمّ انصروه و كونوا من النّاصرين ثمّ اعلموا بأنّه لغنىّ عمّا سواه و ما يأمر به النّاس هذا من فضله عليهم لأنّ بذلک يصعدنّ الى مقرّ القرب فى فردوس الأعلى و يشهد بذلک كلّ ذى بصر حديد كذلک امرناک و قدّرنا لک ان اعمل بما امرت و كن على عدل مبين فسوف يجزى الله عمل الّذينهم بلّغوا امره و ما منعهم لومة لائم و لا شماتة مشمت و لا منع مانع و لا كثرة المغلّين

37 And when thou beholdest thy brother who hath been named Ahmad in the Kingdom of Names, remind him of the remembrance of God, his Lord. Then mention unto him what hath befallen Us in this far-off land. Say: O servant! Take heed lest thou be grieved in thyself at a time when the souls of all beings, whether small or great, are grief-stricken. Purify thy sight from the veils that thou mayest witness what hath shone forth from the horizon of thy Lord's words - the Sun of meanings and utterance - and be of them that know. Be steadfast in the Cause of thy Lord and turn not to the right or to the left, for this is indeed a great bounty. Abide beneath the shade of the Tree, taste of its fruits, and be of the thankful ones. Thus do We command thee, that thou mayest abandon what thy desires bid thee and take hold of what thy Lord commandeth thee. By God! This is better for thee, if thou be of them that act.

37 و اذا رأيت اخيک الّذى سمّى فى ملكوت الأسمآء بأحمد ذكّره بذكر الله ربّه ثمّ اذكر له ما ورد علينا فى هذه الأرض البعيد قل يا عبد ايّاک ان لا تجزع فى نفسک حين الّذى تجزع فيه انفس العباد من كلّ صغير و كبير طهّر بصرک عن الحجبات لتشهد ما اشرقت عن افق كلمات ربّک شمس المعانى و البيان و تكون من العارفين ان اثبت على امر مولاک و لا تلتفت الى اليمين و الشّمال و انّ هذا لفضل كبير ان استقرّ فى ظلّ الشّجرة و ذق من اثمارها و كن من الشّاكرين كذلک امرناک لتدع ما يأمرک به هواک و تأخذ ما امرک به مولاک تالله هذا خير لک ان تكون من العاملين

38 And thou, O thou who art present before the Throne and gazing upon the Most Great Scene, rejoice within thyself for having been named Muhammad in the Kingdom of Names, and the Herald in the Supreme Dominion, and Mahmud before the Throne. Thus doth God single out for His grace whomsoever He willeth, and He, verily, is the Mighty, the Generous. Blessed art thou for having attained unto all good and its source, and for being among them that have attained, and for having drunk the choice sealed wine of grace from its fountain and source, and for being among the triumphant ones. God will soon manifest the excellence of that which thou hast attained and will reward thee for what thou hast wrought in His path, if thou act according to what thou hast been bidden by One All-Wise, All-Knowing. Thus hath the proof of thy Lord been perfected for thee and for those who have believed in God and His signs, and for all who dwell in the heavens and on earth.

38 و انّک انت يا ايّها الحاضر لدى العرش و النّاظر الى منظر الأكبر بشّر فى نفسک بما سمّيت فى ملكوت الأسمآء بمحمّد و فى جبروت الأعلى بمبلّغ و لدى العرش بمحمود و كذلک يختصّ الله بفضله من يشآء و انّه لهو العزيز الكريم فطوبى لک بما فزت بكلّ الخير و منبعه و كنت من الواصلين و شربت تسنيم الفضل عن منبعه و اصله و كنت من الفائزين فسوف يظهر الله فضل ما فزت به و يجزيک ما عملت فى سبيله ان تكون عاملاً بما امرت من لدن حكيم عليم و كذلک تمّت حجّة ربّک عليک و على الّذينهم آمنوا بالله و آياته و على كلّ من فى السّموات و الأرضين

39 Thereupon the Pen of Command ceased its movement, due to a wisdom which none knoweth save God, the Mighty, the Beautiful. Praise be unto Him in all conditions. There is none other God but Him. His is the creation and the command, and all shall return unto Him.

BSW#05.05x, BSW#05.39x, BSW#07.25x, GWB#128x, GWB#129x, GWB#145x, ADJ.031x, ADJ.034x, TDH#037.1x, GPB.170x, GPB.376-377x, GPB.404x, MBW.038x, BSTW#037x, HURQ.BH39

39 اذاً سکن قلم الأمر عن حرکته لحکمة الّتی ما اطّلع بها احد الّا الله العزیز الجمیل و الحمد له فی کلّ الأحوال انّه ما من اله الّا هو له الخلق و الأمر و کلّ الیه لراجعین

INBA37:007, INBA83:203, BLIB_Or15702.254, BLIB_Or15723.228, BLIB_Or15737.069, NLAI_BH2.280, Berlin1237#10, ALIB.folder18p001-018, Majlis934.115.09-125.01x, BRL_DA#736, GWBP#128 p.176x, GWBP#129 p.179x, GWBP#145 p.202ax, AQA4#080 p.108, AQA4a.392, AVK3.095.13x, AVK3.147.08x, AVK3.260.06x, GHA.428x, ASAT2.106x, PYK.032x, YFY.060x, OOL.B109

BH00614

To: Siyyid Mihdi Dahaji

1 He is the Mighty, the Wondrous

1 هو العزیز البدیع

2 O Mihdi! I have sent down and dispatched unto thee luminous and holy Tablets, that perchance thou mightest be illumined by their light and cause all men to be brightened and enlightened thereby. Haply might the murk of this world of clay and the promptings of the denizens of hell be erased from the hearts of the people of the highest heaven, that they might face the holy rays of the Sun of inner meanings and be illumined by its wondrous effulgence. Yet despite this supreme bounty and this most great favor, thou didst not bestir thyself, as though not even a drop appeared from thee.

2 ای مهدی الواح قدس منیر بتو انزال و ارسال فرمودم که شاید بانوارش مستضیء شده و جمیع ناس را بآن ضیا منیر و منوّر سازی لعلّ کدورات عالم طین و اشارات هیاکل اهل سجّین از قلوب اهل علّیّین محو شده بتشعشعات انوار قدس آفتاب معانی مقابل شوند و از اشراقات بدیعش مستضیء گردند ولکن مع این فضل عظمی و فیض کبری بفیضان نیامدی که گویا رشحی هم از تو ظاهر نیامد

3 And afterward I sent flaming and fiery Tablets, in every letter of which was concealed the call "Verily I am God", that perchance thou mightest hearken unto the sweet melodies of the All-Glorious and the exalted trills of the All-Merciful, and the moisture of thy lethargy and the dampness of thy torpor might be brought to boil by their heat, and thou mightest raise such a cry from thy soul that would cause the dwellers of the highest Kingdom and the lands of creation to cry out, and through thy yearning lamentation they would hasten to reunion with their Beloved. From that too We saw no fruit and heard no trace.

3 و بعد الواح مشتعلهٔ ناریّه که در سدرهٔ هر حروف آن نداء انّی انا الله مستور بود مرسول داشتم که شاید از نغمات خوش سبحانی و تغرّدات عزّ رحمانی بسروش آئی و رطوبت خمودت و تری جمودت بحرارت آن بجوش آید و از جان بخروشی خروشیدنی که سکّان ملکوت اعلی و اراضی انشاء بخروش آیند و از نالهٔ مشتاقانهٔ تو بوصال محبوب شتابند از آن هم ثمری ندیدیم و اثری نشنیدیم

4 And in all these degrees, I swear by the Beauty of the All-Glorious, there hath been and shall be no purpose save the ascension of veiled souls to the divine and holy heights. I am astonished how these holy and eternal breezes and these life-giving and merciful breaths have shown no effect and displayed no traces. Therefore, now once again I have sent this noble and holy leaf, adorned with holy and infinite signs, that perchance in this subsequent stage thou mightest make up for what thou didst neglect in the first.

4 و در جمیع این مراتب قسم بجمال ذوالجلال که مقصودی جز عروج انفس محتجبه بمعارج قدس الهیّه نبوده و نخواهد بود متحیّرم که چگونه این نفحات قدس صمدانی و تروّحات عزّ رحمانی اثر ننموده و آثاری اظهار نداشته پس حال مجدّد این ورقهٔ قدس منیعه که باشارات عزّ لاحدّیّه مزیّن گشته ارسال داشتم که شاید در این مرتبهٔ اخری آنچه در اولی از تو ترک شده تدارک نمائی

5 O Mihdi! With a weighty soul and an ailing frame, ascent to the holy and noble heaven of glory is impossible, and with broken wings, flight in the atmosphere of the forgiving Glory is impossible. Therefore, cast away from thyself, through divine strength, whatsoever thou hast borne that hath caused the weariness of thy soul, that perchance after this supreme lightening thou mightest enter the most exalted court of glory and the most resplendent fields of holiness.

5 ای مهدی با نفس ثقیل و جسد کسیل بسماء عزّ قدس نبیل صعود ممکن نه و بجناح مکسور در هوای عزّ غفور طیران ممکن نه پس آنچه حمل نموده و سبب کسالت نفست شده بقوّهٔ ربّانی از خود خلع کن که شاید بعد از خفّت کبری بساحت عزّ اعلی و میادین قدس ابهی وارد شوی

6 O Mihdi! Every matter requires proof and every claim demands evidence. The token of those who are detached is nearness to the realms of the Manifest Lord, and the sign of the enraptured lover is orientation toward the sanctified seats of the Traceless One. The intent of this nearness has never been to traverse the path with infirm feet; rather, that nearness which has been and ever shall be sanctified from all directions is what is meant and intended. Although not every eye is worthy to gaze upon the Countenance of the All-Glorious, nay all are forbidden, for the Ancient King has, on account of the deceit of the deceivers and the craftiness of the crafty, veiled the Manifest Beauty in such wise that none is granted the honor of attainment unto His presence, nor permitted to drink from the cup of nearness, save whom thy Lord willeth.

6 ای مهدی هر امری را دلیلی باید و هر دعوی را اثری شاید آثار منقطعین تقرّب بدیار ربّ مبین بوده و نشان عاشق مجذوب توجّه بمقاعد قدس بی‌نشان خواهد بود و مقصود از این تقرّب طیّ سبیل بقدمهای علیل نبوده بلکه آن تقرّبی که لم‌یزل و لایزال مقدّس از جهات بوده مقصود بوده و خواهد بود اگرچه هر چشمی لایق نه که بجمال ذوالجلال افتد بلکه جمیع ممنوع شده چه که سلطان قدم از کید خادعین و مکر ماکرین جمال مبین را مستور فرموده بشأنیکه احدی را شرف لقا مرزوق نه و کأس قرب مشروب نه الّا من شآء ربّک

7 But thou, O Mihdi, hearken with the ear of thy soul unto My wondrous counsels and act upon them with utmost diligence, for the cloud of My gracious favors hath not been withheld from thee, nor have the outpourings of the ocean of My bounty been cut off. Beware, beware, lest through the breaths of the malevolent ones thou deprive thyself of the sweet savors of My eternal glory. Beware, beware, lest thou veil thyself from the hand that holdeth the kingdom of all things and from the manifestation of His training, Who traineth all things and through Whom all things appear according to their relationship with Him.

7 ولکن تو ای مهدی نصائح بدیعم را بگوش جان بشنو و بکمال جدّ عامل شو چه که سحاب فیض رحمتم از تو ممنوع نبوده و رشحات طمطام عنایتم مقطوع نه ایّاک ایّاک که مبادا بنفحات اولو البغضآء از نفحات عزّ بقایم خود را محروم نمائی ایّاک ایّاک که خود را از ید بیده ملکوت کلّ شیء و ظهور تربیت آنکه تربیت کلّ اشیاء و ظهورشان بنسبتهم الیه بوده محجوب سازی

8 در سایهٔ فضل عزّ تقدیس ساکن شو و در ظلّ تربیت جمال تفرید وارد ملاحظه در نواة کن

8 Abide beneath the shade of sanctified grace and enter beneath the shadow of the training of the Beauty of Divine Unity. Consider the date stone: if the hand of men's training should plant it in blessed and goodly soil, ere long a tree will appear, and lofty and wondrous fresh dates will become manifest and visible. Now if thou shouldst regard this with an eye that seeth no end, thou wouldst behold this tree and its fruits unto an end that hath no end, for from a single date stone a hundred thousand dates become manifest. Now that a hundred thousand stones have appeared, how can the fruits thereof have any end? However, had that first stone been cast upon barren and unsuitable ground, none of these fruits and trees and branches would have appeared in the realm of being.

که اگر او را دست تربیت عباد باراضی طیّبهٔ مبارکه زرع نماید عنقریب شجری ظاهر شود و برطبهای بدیعهٔ منیعه ظاهر و مشهود گردد و حال اگر بدیدهٔ لاآخر ملاحظه نمائی این شجر و اثمار او را الی آخر الّذی لا آخر له مشاهده کنی چه که از یک نواة مذکور صدهزار رطب مشهود آمد حال که صدهزار نواة ظاهر گشته چگونه بانتها رسد ثمرات آن حال اگر آن نواة اوّل بارض غیر مستعدّهٔ جرزه مطروح میشد جمیع این ثمرات و اشجار و افنان و اغصان از او بعالم ظهور جلوه ننمود

9 Therefore, O Mihdi, surrender the seed of thy being to the control of God's conquering and omnipotent hand, that He may plant it in the blessed and holy soil of His paradise, that from it may appear everlasting branches, eternal boughs, and never-ending fruits. But observe with keen sight and delicate vision that if a fresh date be planted, it will yield no fruit, for it hath not been divested of its outer garment and hath not been detached from whatsoever pertaineth to this world. Yet when the bare and detached stone returneth to the soil of the Lord of Lords, it is therefore blessed with these supreme honors and countless fruits.

9 پس ای مهدی حبّهٔ وجودت را بتصرّف ید غالبهٔ مقتدرهٔ الهی واگذار تا او را در ارض مبارکهٔ قدسیّهٔ رضوان خود زرع نماید تا افنان باقیه و اغصان ابدیّه و ثمرات غیر منقطعه از او ظاهر شود ولکن بدیدهٔ دقیق و بصر رقیق ملاحظه نما که اگر رطب مزروع شود بثمر نیاید چه که از لباس خود عاری نگشته و منزّه از ما یتعلّق بالدّنیا نشده و امّا چون نواة برهنه و مجرّد بتراب ارض ربّ الأرباب راجع شد لذا باین شرافتهای کبری و اثمار لایحصی مرزوق شد

10 Therefore, O Mihdi, enter barefoot into the sanctified court of Divine Unity, and purified from all else, arrive at the station of eternal glory. This is the counsel of the Merciful Lord unto His servant.

10 پس تو ای مهدی برهنه بساحت قدس احدیّه قدم گذار و از دون او پاک شده بمقام عزّ صمدیّه وارد شو اینست نصیحت ربّ رحیم عبد خود را

11 O Mihdi! Say: God; then leave them to their vain disputations. At last, send forth from thy soul one selfless breath for the sake of the Beloved, and dispatch from thy grief-stricken heart one sorrowful sigh, detached from attachment to all things, to the paradise of the Lord of the worlds. How long wilt thou remain occupied with this and that, and be frightened by the words of troubled souls? I swear by God that they who seek My path hasten with assured steps to the seats of the All-Merciful. Purify and sanctify existence from the defilement of limitations and allusions, and with perfect tranquility enter the tabernacles of the Lord of all beings.

11 ای مهدی قل الله ثمّ ذرهم فی خوضهم یلعبون آخر از جان یک نفس انقطاعی رایگان بین جانان فرست و یک آه حزین از دل غمین مجرّد از تعلّق باشیاء برضوان ربّ العالمین مرسول دار تا بکی مشغول باین و آنی و بگفتهٔ انفس مکدّره هراسان قسم بخدا که قاصدین کویم بقدم اطمینان بمقاعد رحمن شتابند وجود را از آلایش حدود و اشارات پاک و مقدّس کن و بآسایش تمام بخیام ربّ الأنام وارد شو

12 O Mihdi! On the tongues and in the mouths of the common people runs this saying: "Death comes but once, and lamentation but once - die once and begin life anew." Be not grieved at divine destiny, nor distressed at His ordained decrees. I swear by My Beauty that the arrows of the Beloved's decree have been and ever shall be dearer than all else that is desired,

12 ای مهدی در السن و افواه عوامّ این کلمه جاری است که مرگ یکبار و شیون یکبار یکبار بمیر و زندگی از سر گیر از قضایای الهی محزون مباش و از تقدیرات مقدّرهٔ او مهموم مشو قسم بجمالم که سهام قضای محبوب احبّ از

and the poison of His tribulation hath been and shall ever be sweeter to the palate of His true lover than any honey. Therefore be thou neither troubled by the blows that have befallen thee, nor distressed by the calamities that have descended, for after every darkest night hath followed the dawning of a brilliant morn. Plant thy feet firmly upon the straight path in such wise that all the world may become steadfast through thy steadfastness and attain unto certitude. This is the counsel of thy Lord, if thou be of them that hearken.

13 For the solace of thy heart, consider My tribulations, for from the beginning that hath no beginning unto the end that hath no end, none hath endured nor shall endure such afflictions. So manifest and evident hath My oppression become that the oppression of every oppressed one hath been erased from memory. At all times and seasons have the oppressors wreaked their tyranny upon this Manifest Beauty, yet did I conceal it until matters reached such a pass that the very essence of tyranny raised the standard of oppression and arose with utter guile, that perchance thereby the people might be deprived of the dawning-places of glory and the daysprings of eternal holiness. Thou well knowest that none hath ever comprehended, nor ever shall comprehend, the true nature of this Cause and its exaltation. Whosoever claimeth otherwise hath spoken falsehood against the Lord of Baha and is recorded among the liars in the Holy Tablets.

14 I mention one matter that thou mayest ponder it and shed tears of grief like the spring rain and holy clouds over My oppression. Consider then: What is the state of a mighty King Who taketh a handful of clay in His merciful hands, moisteneth it with the water of His grace, breatheth into it the spirit of life, and nurtureth it with the blessings of His bounty and the water of His mercy until their names become renowned throughout all lands and their mention famous in every region? Then the breezes of vainglory begin to blow and the winds of falsehood to stir, until it reacheth such a pass that certain souls divest themselves of the garment of the Desired One, and not content with this, raise objections against the Beauty of the Desired One and turn away from His proof. Observe now how many afflictions and trials have befallen that King of the seen and unseen. I swear by the Beauty of the All-Glorious that what hath befallen this Beauty is a hundred thousand times greater than this, but the people perceive not. Nay, not content with these things, they have arisen to cut down the Divine Tree and have striven in this nefarious design with such intensity that it transcendeth description by tongue or pen. But God

کلّ مطلوب بوده و خواهد بود و زهر بلایش در کام محبّ صادق احلی از هر حلوی بوده و خواهد بود پس از صدمات وارده و رزایای نازله مضطرب مشو و مهموم مباش که بعد هر ظلمت لیلی اشراق فجر منیر از پی بوده قدم همّت بر صراط مستقیم مستقیم کن بقسمیکه جمیع عالم از استقامتت مستقیم شوند و بیقین آیند اینست وصیّت پروردگار تو اگر هستی از شنوندگان

13 در تسلّی خاطرت ابتلایم بنظر آر که از اوّل لااوّل الی آخر لاآخر بر احدی چنین بلایا وارد نشده و نخواهد شد و بقسمی مظلومیّتم ظاهر و هویدا گشت که مظلومیّت هر مظلومی از قلب محو شده و در جمیع اوان و احیان ظلم ظالمین بر این جمال مبین بوده ولکن ستر مینمودم تا آنکه امر بمقامی منجر شد که جوهر ظلم علم مظلومیّت برافراشت و بمکر تمام برخاست که شاید بدین جهت ناس را از مواقع عزّ اجلال و مصادر قدس لایزال محروم نماید آنقدر بر آنجناب معلوم بوده که احدی بر اصل امر و ارتقای آن اطّلاع نداشته و نخواهد داشت و هر نفسی دعوی نماید کذب بربّ البهآء و کان من الکاذبین فی الواح القدس مذکورا

14 یک سخن ذکر مینمایم تا در آن تفکّر نمائی و بر مظلومیّتم چون سحاب نیسانی و غمام قدس رحمانی از دیده دموع حسرت ببارى پس تفکّر نما چگونه است حال سلطان مقتدری که چند قبضه از طین بدست رحمت خود اخذ نماید و بماء عنایت عجین فرموده نفخ روح فرماید و بعد بنعماء مکرمت و سلسبیل مرحمت تربیت فرماید تا بمقامی رسد که اسامیشان در کلّ بلاد مذکور و ذکرشان در جمیع دیار مشهور آید و بعد نفحات غرور بوزیدن آید و بادهای کذب مهتزّ گردد تا بمقامی رسد که نفوسی خود را از خلع مقصود عاری سازند و باین اکتفا ننموده بجمال مقصود اعتراض کنند و از برهان او اعراض نمایند حال مشاهده نما که چه‌قدر بلایا و محن بر آن سلطان سرّ و علن وارد شده قسم بجمال ذوالجلال که آنچه بر این جمال وارد شد اعظم از این است بصدهزار رتبه ولکنّ النّاس هم لا یشعرون بلکه بایمقامات اکتفا ننموده در صدد قطع سدرهٔ احدیّه افتاده‌اند و بشأنی در این

hath destroyed them for their plotting and will destroy them for what they plot.

امر شنیع جهد نموده‌اند که ذکر آن از لسان و قلم خارج شده ولکنّ الله دمّرهم بما مکروا و یدمّرهم بما هم یمکرون

15 Now all things are engaged in lamentation and weeping, while they rejoice in their seats. Such is the condition of this company. Furthermore, denial hath reached such a point that they seek to become a barrier between the Beauty of the All-Merciful and the people of creation, even as they have sent tablets of associating partners with God and embodiments of hatred to all lands, and forbidden all servants from approaching the direction of the All-Merciful and the Self-Subsisting. Thus have We recorded their deeds and mentioned them in the Tablet as a remembrance from Us to them that remember. And praise be to My Self, the All-Merciful, the Most Compassionate.

15 حال کلّ اشیاء در نوحه و ندبه مشغولند و هم علی مقاعدهم یفرحون اینست شأن این گروه و دیگر آنکه انکار بمقامی رسیده که قصد آن دارند که سدّی شوند مابین جمال یزدان و اهل امکان چنانچه الواح شرکیّه و هیاکل بغضائیّه در کلّ بلاد ارسال داشته‌اند و جمیع عباد را از شطر رحمن و نفس سبحان منع نموده‌اند کذلک احصینا اعمالهم و اذکرناهم فی اللّوح ذکراً من لدنّا للذّاکرین و الحمد لنفسی الرّحمن الرّحیم

RSBB.134, AYI2.246x, MUH3.100-103, LDR.267x

BH00652

To: Aqa Muhammad Hasan brother Of Aqa Muhammad Ismullah

1 He is the All-Knowing, the Single, the Unique, the Most Glorious!

1 هو العلیم الفرد الوتر الأبهی

2 Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

2 فسبحانک اللّهمّ یا الهی کیف اذکرک بعد الّذی ایقنت بأنّ السن العارفین کلّت عن ذکرک و ثنائک و منعت طیور افئدة المشتاقین عن الصّعود الی سمآء عزّک و عرفانک

3 If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that They Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Wellsprings of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that they Who are the inmost Essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that they

3 ان اقول یا الهی بأنّک انت عارف اشاهد بأنّ مظاهر العرفان قد خلقت بأمرک و ان اقول بأنّک انت حکیم اشاهد بأنّ مطالع الحکمة قد ذوّتت بارادتک و ان قلت بأنّک انت الفرد الاحظ بأنّ حقائق التّفرید قد بعثت بانشائک و ان قلت انّک انت العلیم اشاهد بأنّ جواهر العلم قد حقّقت بمشیّتک و ظهرت بابداعک

Who are the Quintessence of knowledge are but the creation and instruments of Thy Purpose.

4 Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or to even hint at the nature of Thine Essence. For whatever such strivings may accomplish, they can never hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

4 فسبحانک سبحانک من ان تشیر بذکر او توصف بثنآء او باشارة لأنّ کلّ ذلک لم یکن الّا وصف خلقک و بعث بأمرک و اختراعک و کلّما یذکر الذّاکرون او یتعارجنّ الی هوآء عرفانک العارفون یرجعنّ الی نقطة الّتی خضعت لسطانک و سجدت لجمالک و ذوّتت بحرکة من قلمک

5 Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Dayspring of Thy Beauty.

5 بل استغفرک یا الهی عن ذلک لأنّ بذلک یثبت النّسبة بین حقائق الموجودات و بین قلم امرک فسبحانک سبحانک من ذکر نسبتهم الی ما ینسب الیک لأنّ کلّ النّسب مقطوعة عن شجرة امرک و کلّ السّبل ممنوعة عن مظهر نفسک و مطلع جمالک

6 Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

6 فسبحانک سبحانک ان تذکر بذکر او توصف بوصف او تثنی بثنآء و کلّما امرت به عبادک من بدایع ذکرک و جواهر ثنائک هذا من فضلک علیهم لیصعدنّ بذلک الی مقرّ الّذی خلق فی کینونیّاتهم من عرفان انفسهم

7 No one else besides Thee hath, at any time, been able to fathom Thy mystery, or to befittingly extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain forever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

7 و انّک لم تزل کنت مقدّساً عن وصف ما دونک و ذکر ما سواک و تکون بمثل ما قد کنت فی ازل الآزال لا اله الّا انت المتعالی المقتدر المقدّس العلیم

8 Glorified art Thou, O my God! Thou dost witness and see how sorrows have encompassed the Manifestation of Thy Most Merciful Self, and how tribulations have descended upon Him from all directions, to such extent that the righteous ones among the manifestations of Thy Chosen Name have rent their garments of patience, and the eyes of the secluded maidens have wept behind the veils of concealment. By Thy might, O my Beloved! I do not complain of what hath descended upon me from the clouds of Thy Command - the arrows of Thy decree - and what hath come upon me from the clouds of Thy leave - the spears of Thy destiny. For those who are filled with longing yearn

8 فسبحانک اللّهمّ یا الهی تشهد و تری کیف احاطت الأحزان مظهر نفسک الرّحمن و نزّلت علیه البلایا من کلّ الأشطار بحیث شقّت الأبرار من مظاهر اسمک المختار قمیص الاصطبار و بکت عیون القاصرات خلف حجب الأستار فوعزّتک یا محبوبی لن اشکو منک بما نزّل علیّ من سحاب امرک سهام تقدیرک و بما ورد علیّ من غمام اذنک رماح قضائک لأنّ المشتاقین یشتاقن کلّما ینزل من عندک و یظهر من لدنک

for whatsoever descendeth from Thee and appeareth from Thy presence.

9 Therefore, O my God, this is Husayn who hath come with his own self and his kindred before the city of Thy decree, desiring what Thou hast willed by Thy fulfillment, and ever thankful for what came upon him in the path of Thy good-pleasure from time immemorial. Once, O my God, Thou didst entrust him to the hands of his brother who was named Cain, and he slew him with the sword of hatred between earth and heaven, whereupon tears flowed upon the cheeks of those near unto Thee and, beyond them, all things. Yet under the sword he gave thanks to Thee and called upon Thee with the tongue of those who remember.

9 اذاً يا الهى هذا حسين قد جآء بنفسه و اهله تلقآء مدين قضائک و يريد ما اردته بامضائک و كلّما يشكرک فيما ورد عليه فى ازل الآزال فى سبيلک و رضائک مرّة يا الهى اودعته بيد اخيه الّذى سمّى بقابيل و قتله بسيف البغضآء بين الأرض و السّمآء و بذلک جرت الدّموع على خدود المقرّبين و عن ورائهم كلّ الأشيآء و هو كان تحت السّيف يشكرک و يدعوک بلسان الذّاكرين

10 And once, O my God, Thou didst entrust me to Nimrod who cast me into the fire, and in that moment when I was suspended in the air above the fire, the angels of Thy Cause reached me and desired to help and assist me, but I turned not my gaze from the horizon of Thy bounties toward them, trusting in Thyself and acquiescing to Thy decree, until Thou didst make the fire for me a light, a mercy, glory, honor, coolness and safety.

10 و مرّة يا الهى اودعتنى بيد النّمرود و القانى على النّار و فى حين الّذى كنت معلّقاً فى الهوآء فوق النّار ادركتنى ملائكة امرک و ارادوا نصرتى و انتصارى و انا لم ارتدّ النّظر عن طرف مواهبک اليهم اعتماداً بنفسک و ارتضآءً لقضائک الى ان جعلت النّار لنفسى نوراً و رحمةً و عزّاً و شرفاً و برداً و سلاماً و مرّة اودعتنى تحت ايادى اعادى نفسک و طغاة بريّتک و قطعوا رأسى على الطّشت استرضآءً لأشرّ خلقک و اكفر عبادک اذاً بكت على مظلوميّتى عيون السّموات و الأرض

11 O my God and my Master! At one time Thou didst deliver me into the hands of evildoers along with my family, whereupon they rose against me to such a degree that they warred against my person, slew those related to my essence and being, took my family captive, severed my head and raised it upon a spear, parading it through the towns and amidst the people. And my head upon the spear continued to remember Thee with wondrous praise and thank Thee with precious gratitude, calling out: "Praise be unto Thee, O my God, for having accepted from me that which befitteth not Thy station nor beseemeth Thy sovereignty. This is naught but one of the wondrous gifts bestowed upon Thy servant and manifestations of Thy grace unto the son of Thy handmaiden." Until they brought it to the seat of the oppressors and the abode of the transgressors.

11 و مرّة يا الهى و سيّدى اودعتنى مع اهلى بين ايادى الأشرار و بغوا علىّ على شأن حاربوا بنفسى و قتلوا الّذين نسبتهم الى ذاتى و كينونتى و اساروا اهلى و قطعوا رأسى ثمّ ارفعوه على القناة و داروه فى البلاد بين العباد و كان رأسى على السّنان يذكرک ببدايع ذكرک و يشكرک بجواهر شكرک و يناديک لک الحمد يا الهى على ما قبلت منّى ما لا ينبغى لشأنک و لا يليق لسلطانک و لم يكن هذا الّا من بدايع مواهبک على عبدک و ظهورات فضلک لابن امتک الى ان حضروه الى مقعد الظّالمين و مقرّ الفاسقين

12 After that, Thou knowest what befell it, and hast recorded it in Thy knowledge, until days and nights passed and Thou didst raise me up in truth and made me manifest under the name of 'Ali among Thy servants. I delivered unto them what Thou didst command me by the sovereignty of Thy Cause, and conveyed to them Thy messages and ordinances. Thereupon

12 و بعد ذلک انت تعلم ما ورد عليه و احصيته بعلمک الى ان قضت الأيّام و اللّيالى الى ان بعثتنى بالحقّ و اظهرتنى باسم علىّ بين عبادک و القيتهم ما امرتنى بسلطان امرک و بلّغتهم رسالاتک و

they rose against me without any proof or crime, until they suspended me in the air and pierced me with the bullets of hatred, whereupon my spirit ascended to the Most Glorious Companion and the Supreme Horizon. Thereby was rent asunder the veil of concealment from behind the pavilion of Thy glory and the tabernacle of Thy majesty, and the hearts of the Messengers were drawn to the retreats of Thy sanctity and the seats of Thy glorification. By God! The righteous and the pure wept at this, then the trees and fruits, then the seas and lights, then all that was and will be.

اوامرک اذاً قاموا علیّ من غیر بیّنة و لا جرم الی ان علّقونی فی الهوآء و ضربونی برصاص البغضآء الی ان ارتقت روحی بالرّفیق الأبهی و الأفق الأعلی و بذلک شقّت ستر الحجاب عن ورآء سرادق عزّک و خبآء مجدک و استدمت افئدة المرسلین علی مکامن تقدیسک و مقاعد تسبیحک تالله بذلک بکت الأخیار و الأبرار ثمّ الأشجار و الأثمار ثمّ البحار و الأنوار ثمّ ما کان و ما یکون

13 And no sooner had those days run their course than Thou didst send Me yet another robe, and didst manifest Me under this Name in the Kingdom of creation. Thou didst dispatch Me unto all who are in heaven and on earth, and didst cast upon the servants that which Thou hadst conferred upon the Spirit from Thy presence. I proclaimed unto them Thy messages, taught them the paths of Thy guidance, rehearsed unto them the wondrous tokens of Thy Revelation, and succoured them through that dominion whereby Thou hadst exalted Me before those who dwell within the realms of Thy Cause and Thy creation.

13 و ما قضت من ذلک ایّام الّا و قد بعثتنی بقمیص اخری و اظهرتنی بهذا الاسم فی ملکوت الانشآء و ارسلتنی الی کلّ من فی الأرض و السّمآء و القیت العباد ما القی علی الرّوح من عندک و بلّغتهم رسالاتک و علّمتهم سبل هدایتک و تلوت علیهم من بدایع آیاتک و نصرتهم بسلطان الّذی به ارفعتنی الی من فی ملکوت امرک و خلقک

14 And when, O my God, by Thy power and Thy might, I had succoured them and had raised Thy Cause to that station from which wafted the fragrances of glory from the quarter of Thy loving providenceâ€"lo, they arose against Me, waged war upon My very Self, disputed My verses, denied My proofs, and the matter waxed grievous for Me, until I remained alone in their midst, bereft of any helper or supporter.

14 فلمّا نصرتهم یا الهی بقدرتک و اقتدارک و ارفعت امرک الی مقام الّذی هبّت روایح الاعزاز عن شطر عنایتک اذاً قاموا علیّ و حاربوا بنفسی و جادلوا بآیاتی و کذّبوا برهانی و اشتدّ الأمر علیّ علی مقام بقیت فریداً بینهم من غیر ناصر و معین

15 Wherefore, O my God, debar Me not from the glances of Thine eyes of tender mercy, and withhold Me not from the breaths of the holiness of Thy singleness. And when, O my God, Thy servants in the paths of Thy love had forsaken Me, do Thou not abandon Me, by Thy bounty and Thy mercy; for in Thy being it behoveth not that any beside Thee should be extolled, and through Thee am I independent of all things and all who are in the heavens and [on the earth].

15 اذاً یا الهی لا تمنعنی عن لحظات اعین رحمانیّتک و لا تحرمنی عن نفحات قدس فردانیّتک فلمّا یا الهی انهزموا عنّی عبادک فی سبل حبّک انت لا تعبد عنّی بفضلک و رحمتک لأنّ بوجودک لا ینبغی ان یکون سواک و انّی بک استغنی عنکلّ شیء و عنکلّ من فی السّموات [و الأرض]

16 O my God and my Well-Beloved! Thou beholdest how Thy servants, who lay claim to faith in Thee and to certitude in the Manifestation of Thy Self, have conspired against Me. Behold then, O my God, this Thy Friend before Thy face, encompassed by the idolaters–so that when I turn to the right, I behold those inflamed with the swords of hatred; and when I turn to the left, I observe the deniers with the spears of rancour and denial.

16 فیا الهی و محبوبی تری کیف اجتمعوا علیّ عبادک الّذین یدّعون الایمان بک و الایقان بمظهر نفسک اذاً یا الهی هذا حبیبک بین یدیک و تنظر المشرکین فی حوله بحیث لو التفت الی الیمین اشاهد المغلّین بسیوف البغضآء و اذ اتوجّه الی الیسار الاحظ المنکرین برماح الغلّ و الانکار و

17 Unto them I speak with the tongue of My inmost heart, saying: By God! I speak not out of desire; hearken unto that which,

above My head, the tongue of God, the Most High, the Most Exalted, doth testify, and which calleth aloud: By God, O people! This is not from Mine own self, but from Him Who is the Most Potent, the Most Strong, beside the Lote-Tree of the farthest boundary. And, O people! If ye believe not, at least do not deny, neither contend, nor be of them that join partners with God. Thus were ye commanded in the Kingdom of immortality, from the presence of God, the Most High, the Most Glorious.

17 انّی اخاطب ایّاهم بلسان سرّی و اقول تالله ما انطق عن الهوی فاسمعوا ما یشهد فوق رأسی لسان الله العلیّ الأعلی و ینادی تالله یا قوم ان هی من تلقآء نفسی بل من لدن شدید القوی عند سدرة المنتهی و یا قوم ان لم تؤمنوا لا تکفروا و لا تتعرّضوا و لا تکوننّ من المشرکین و بذلک امرتم فی ملکوت البقآء من لدی الله العلیّ الأبهی

18 O people! Have I forbidden what was permitted unto you, or permitted what was forbidden unto your souls, or altered what ye possessed of God's ways, His religion, His law and His ordinances? O people! The traces of My blood are not yet effaced from the face of the earth, nor have the hearts of those in anguish found peace in My tribulations and sufferings. If ye have believed in My Self, this is My Self; if ye have believed in My signs, these are My signs; and besides these are My Revelation, My sovereignty, My power and My encompassing knowledge of the worlds. O people! Have mercy upon yourselves; deprive not yourselves of God's sanctuary, withhold not from your hearts the breathings of His glorious mercy, nor from your faces the radiant splendors of His countenance. Fear God and be of the God-fearing. O people! Pervert not God's words from their places, alter not His favors upon yourselves, and refute not the truth by what ye possess. Know God through God, then detach yourselves from all else. By God! Nothing of what hath been ordained in the heavens and earth shall profit you this day, nor shall the treasures of dominion enrich you, nor shall the hands of creation save you from the depths of delusion, nor shall the lamps of creation guide you, nor shall the suns of invention illumine you, except that ye believe in God and are assured of His signs, turn unto Him, seek shelter in His shadow, flee from yourselves unto Him, hold fast to His cord and cling to His handle.

18 و یا قوم أ حرّم ما حلّل علیکم أ حلّل ما حرّم علی انفسکم او بدّل ما عندکم من سنن الله و دینه و شریعته و حدوده و یا قوم ما محی آثار دمی علی وجه الأرض و ما استقرّت افئدة المضطربین فی کربتی و مصائبی ان کنتم آمنتم بنفسی هذا نفسی و ان آمنتم بآیاتی هذه آیاتی و من دونهما ظهوری و سلطنتی و اقتداری و احاطتی علی العالمین و یا قوم فارحموا علی انفسکم و لا تحرموا عن حرم الله و لا تمنعوا عن قلوبکم نفحات عزّ رحمته و لا عن وجوهکم بوارق انوار وجهه اتّقوا الله و کونوا من المتّقین و یا قوم لا تحرّفوا کلمات الله عن مواضعها و لا تغیّروا نعمه علی انفسکم و لا تدحضوا الحقّ بما عندکم ان اعرفوا الله بالله ثمّ انقطعوا عمّا سویه تالله لن ینفعکم الیوم شیء عمّا قدّر فی السّموات و الأرض و لن یغنیکم کنائز الملک و لن ینجیکم ایادی الخلق عن غمرات الوهم و لن یهدیکم سرج الابداع و لن یضیئکم شموس الاختراع الّا بأن تؤمنوا بالله و توقنوا بآیاته و تتوجّهوا الیه و تستظلّوا فی ظلّه و تهربوا من انفسکم الیه و تمسّکوا بحبله و تشبّثوا بعروته

19 Thus doth your Lord counsel you. Whoso acteth, it shall be for his own self; whoso forsaketh - verily your Lord, the All-Merciful, is independent of all the worlds.

19 کذلک ینصحکم ربّکم فمن عمل فلنفسه فمن ترک انّ ربّکم الرّحمن کان عن العالمین غنیّاً

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BH00657

To: Javad

1 In the Name of God, the Most Holy, the Most Exalted, the Most Pure, the Most Manifest, the Most Sublime.

1 بسم الله الأقدس الأرفع الأطهر الأظهر الأعلى

2 O bearer of the trust of the love of thy Lord, the Most High, the All-Powerful, the Most Great, in the Day whereon all things shrank in terror from bearing it, and the pillars of contingent being were shaken in their nearness unto it, and all were thunderstruck by the majesty of the Cause and the fear of God, the All-Powerful, the All-Compelling, the Mighty, the Most Great!

2 ان يا حامل امانة حبّ ربّک العلیّ المقتدر العظیم فی یوم الّذی فزع کلّ شیء عن حملها و اضطربت ارکان الممکنات عن التّقرّب الیها و کلّ انصعقوا من سطوة الأمر و خشیة الله المقتدر المهیمن العزیز العظیم

3 Say, with the tongue wherewith God hath endowed thee, and fear no one; for He, verily, shall preserve thee from the harm of the devils. On that Day the Kingdom is God's – the All-Powerful, the All-Forgiving; on that Day the Grandeur is God's – the All-Subduing, the All-Constraining, the All-Compelling, the All-Powerful, the All-Conquering; on that Day the Sovereignty is God's – the All-Glorious, the Most Exalted, the Most Manifest, the All-Knowing, the All-Perceiving.

3 قل بلسان الّذی قدّر الله فیک و لا تخف من احد و انّه یحفظک عن ضرّ الشّیاطین الملک یومئذ لله المقتدر الغفّار العظمة یومئذ لله المتجبّر المتسخّر المتقهّر المقتدر القهّار السّلطنة یومئذ لله العزیز المتعالی المتظاهر العلیم العلّام

4 No thing shall move from its place save by His leave; no breeze shall waft from any quarter save at His command and through His will. Thus hath He ever been supreme over all that are in the heavens and on the earth, and hath encompassed all the worlds.

4 و لن یتحرّک شیء عن موضعه الّا بعد اذنه و لن تهبّ نفحة عن جهة الّا بأمره و ارادته و کذلک کان مقتدراً علی من فی السّموات و الأرض و محیطاً علی العالمین

5 Know then that thy book hath been presented before the Throne, and We have perused that which was inscribed therein of Thy verses. Thereupon was set in motion the Pen of God in thy remembrance, and the Face of God was turned toward thee. This is of the grace of Him Who hath singled thee out from among His creatures, that thou mayest render thanks unto thy Lord and be numbered with the thankful.

5 ثمّ اعلم بأن حضر بین یدی العرش کتابک و اطّلعنا بما سطر فیه من آیاتک اذاً تحرّک قلم الله علی ذکرک و توجّه وجه الله الیک و هذا من فضل الّذی جعلک مخصوصاً به بین بریّته لتشکر ربّک و تکون من الشّاکرین

6 Admonish the people with wisdom and with goodly exhortation, and be not remiss in the Cause of thy Lord. He, verily, createth from thee whatsoever He willeth by His command, even as He hath created in truth; and He, verily, is the One potent over whatsoever He willeth, and He is, in truth, powerful over all things.

6 ذکّر القوم بالحکمة و الموعظة و لا تصبر فی امر ربّک و انّه یخلق منک ما یشآء بأمره کما خلق بالحقّ و انّه لهو المقتدر علی ما یشآء و انّه علی کلّ شیء قدیر

7 From the draught of thine own everlasting life, give the servants to drink of what We have allotted them, as a bounty from Our presence – for We, verily, have ever been able to do as We please. From thy turning unto the Face of thy Lord, We have

7 و من شربک رحیق البقآء اسقینا العباد ما قدّرنا لهم فضلاً من عندنا انّا کنّا مقتدرین و من توجّهک الی وجه ربّک وجّهنا وجوه عبادنا الی هذا الشّطر المشرق العزیز المقدّس المنیع

turned the faces of Our servants toward this radiant, mighty, holy, exalted Spot.

8 Say: Should God so will, He would raise up from the very essence of all that was and is, and then cause it to return unto it, and then raise it up again a second time. This is indeed, in the sight of God, thy Lord, easier than all else. He doth all this in accordance with a wisdom from His presence, and He quickeneth whomsoever He willeth.

8 قل لو شآء الله ليبعث من نفس كلّ ما كان و ما يكون ثمّ يرجع اليها ثمّ يبعث منها مرّة اخرى و كان ذلک على الله ربّک اسهل من كلّ شیء و انّه يفعل كلّ ذلک بحكم من عنده و يبعث ما يريد

9 Blessed, doubly blessed, is thy tongue, inasmuch as it hath moved to make mention of thy Lord in these days when the tongues of the eloquent are silenced; and blessed is thine eye, for it hath beheld the beauty of the Cause at the very moment when the sight of all the peoples was obscured; and blessed is thy heart, for it hath been given to drink the wine of life from the hand of the All-Merciful on that Day when every heart was debarred from the draught of Tasnim that hath streamed, on the right hand of the Throne, from the source of the Name of the Most Merciful, the Most Compassionate.

9 فطوبى للسانک بما تحرّک على ذكر ربّک فى ايّام الّتى خرست فيها السن النّاطقين و شهدت عينک جمال الأمر حين الّذى عمت فيه ابصار الخلايق اجمعين و سقى قلبک خمر الحيوان من يدى الرّحمن فى يوم الّذى منع كلّ القلوب عن تسنيم الّذى جرى عن يمين العرش من منبع اسمى الرّحمن الرّحيم

10 Thou hast, moreover, recognized thy soul to be the Soul of God in an age when the souls of men were enveloped in the veils of vain imaginings and desire – so that all turned aside, were agitated, clamoured aloud and raised the cry, save only those few who cut themselves off from every delusion, shattered every idol, and consumed every dense veil.

10 و عرفت نفسک نفس الله فى زمان الّذى غشت النّفوس حجبات الوهم و الهوى بحيث كلّ اعرضوا و اضطربوا و ضجّوا و صاحوا الّا عدّة الّذينهم انقطعوا عن كلّ وهم و كسّروا كلّ صنم ثمّ احترقوا كلّ حجاب غليظ

11 Blessed art thou, O embodiment of bounty, for that thou hast reached the shore of the Name of the Well-Beloved and turned thy face toward the Luminary of the horizons, after He had been encompassed by the hosts of idolatry, who hurled at Him the shafts of dissension, and who felt no shame before Him Who had, at His behest, brought them into being and had heralded to them the joy of meeting His own transcendent, all-compelling, all-knowing Self.

11 تباركت يا مظهر الجود بأن وردت على شاطئ اسم المحبوب و اقبلت الى نيّر الآفاق بعد الّذي كان فى حوله جنود الشّرک و يرمونه برمى الشّقاق و ما استحيوا عن الّذى خلقهم بأمر من عنده و بشّرهم بلقآء نفسه العلىّ المقتدر العليم

12 Thus hath God distinguished thee with a bounty from His own presence, given thee to drink from the chalice of immortality, and admitted thee into the Ridvan of the Cause at a time when men were heedless thereof. Thus hath the grace of thy Lord anticipated thee, purifying thee from the defilement of all mankind.

12 كذلک اختصّک الله بفضل من عنده و شرّبک من كأس البقآء و دخّلک فى رضوان الأمر حين غفلة النّاس عنه و كذلک سبقک فضل ربّک و طهّرک عن دنس الخلايق اجمعين

13 Rejoice, then, within thyself with a glad-tiding the like of which no glad-tiding hath preceded, forasmuch as thou hast attained unto this station, for the sake of which Our favoured servants passed away consumed with yearning.

13 اذاً بشّر فى نفسک ببشارة الّتى ما سبقتها بشارة بما فزت بهذا المقام الّذى ماتوا على حسرته عبادنا المقرّبين

14 O ye that envy Me and seek My hurt! The fury of your wrath against Me confound you! Lo, the Day Star of Glory hath

14 قل يا ملأ المغلّين موتوا بغيظكم قد اشرقت شمس العظمة عن افق الأمر و استضآء بضيائها كلّ

risen above the horizon of My Revelation, and enveloped with its radiance the whole of mankind. And yet, behold how ye have shut out yourselves from its splendor and are sunk in utter heedlessness. Have mercy upon yourselves, and repudiate not the claim of Him Whose truth ye have already recognized, and be not of them that transgress.

الوجود و انتم غفلتم عنها و كنتم من الغافلين اذاً فارحموا على انفسكم و لا تكفروا بالّذى آمنتم به و لا تكوننّ من المسرفين

15 By the righteousness of the one true God! If ye reject this Revelation, all the nations of the earth will laugh you to scorn and mock you, for it is you that have produced, before their eyes, and for the purpose of vindicating the truth of your Cause, the testimonies of God, the Sovereign Protector, the Most Powerful, the All-Glorious, the All-Knowing. And yet, no sooner was His subsequent Revelation, clothed with the glory of an all-compelling sovereignty, sent down unto you, than ye cast it behind your backs, O ye that are numbered with the heedless ones!

15 تالله الحقّ ان تكفروا بهذا الأمر فقد يضحک عليكم كلّ الملل لأنّكم استدللتم بينهم فى اثبات امركم بآيات الله المهيمن المقتدر العزيز العليم فلمّا نزلت مرّة اخرى بسلطنة عظمى اذاً كفرتم بها فويل لكم يا ملأ الغافلين

16 What! Believe ye in your hearts that ye possess the power to extinguish the radiance of the Sun, or to eclipse its splendor? Nay, by My life! Ye will never and can never achieve your purpose, though ye summon to your aid all that is in the heavens and all that is on the earth. Walk ye in the fear of God, and render not your works vain. Incline your ears to His words, and be not of them that are shut out as by a veil from Him. Say: God is My witness! I have wished nothing whatever for Myself. What I have wished is the victory of God and the triumph of His Cause. He is Himself a sufficient witness between you and Me. Were ye to cleanse your eyes, ye would readily perceive how my deeds testify to the truth of My words, how My words are a guide to My deeds.

16 أ ظننتم فى انفسكم بأنّكم مكسف الشّمس و ضيائها لا فونفسى لن تقدرنّ و لن تستطيعنّ ولو يجتمع عليها انتم و ما دونكم عمّا خلق بين السّموات و الأرضين خافوا عن الله و لا تبطلوا اعمالكم ثمّ اسمعوا كلمات الله و لا تكوننّ من المحتجبين قل تالله انّى لن اريد لنفسى شيئاً بل اريد نصر الله و امره و كفى بنفسه على ما اقول شهيد و انتم لو تطهّرنّ ابصاركم لتشهدنّ فعلى شهيداً على قولى ثمّ قولى دليلاً على فعلى

17 Blinded are your eyes! Perceived ye not the greatness of the power of God and of His sovereignty? Beheld ye not His majesty and glory? Woe unto you, ye congregation of the malicious and envious! Hearken unto My speech, and tarry not though it be for less than a moment. Thus biddeth you He Who is the Beauty of the All-Merciful, that haply ye may detach yourselves from the things ye possess, and ascend to the heights from which ye can discover the whole creation sheltered beneath the shadow of His Revelation.

17 عمت عيونكم اما رأيتم قدرة الله و سلطنته ثمّ عظمته و كبريائه فويل لكم يا معشر المغلّين اسمعوا قولى و لا تصبروا اقلّ من آن و كذلک امركم جمال الرّحمن لعلّ تنقطعنّ عمّا عندكم و تصعدنّ الى هوآء الّذى تشهدنّ فى ظلّ الأمر كلّ العالمين

18 Say: There is no place of refuge for you, no asylum to which ye can flee, no one to defend or to protect you in this Day from the fury of the wrath of God and from His vehement power, unless and until ye seek the shadow of His Revelation. This, indeed, is His Revelation which hath been manifested unto you in the person of this Youth. Glorified, then, be God for so effulgent, so precious, so wondrous a vision. Detach yourselves from all else but Me, and turn your faces towards My face, for better

18 قل لا مهرب لأحد و لا ملجأ لنفس و لا عاصم اليوم من قهر الله و سطوته الّا بعد امره و هذا امره قد ظهر على هيكل الغلام فتبارک الله من هذا المنظر المشرق العزيز البديع خلّصوا انفسكم عن دونى ثمّ توجّهوا الى وجهى و انّ هذا خير لكم عمّا

is this for you than the things ye possess. The Tongue of God testifieth to the truth of My words, through Mine own Word that speaketh the truth, and embraceth and comprehendeth all things.

عندکم و یشهد بذلک لسان الله علی لسانی النّاطق العالم العلیم

19 Say: Think ye that your allegiance to His Cause can ever profit Him, or your repudiation of its truth cause Him any loss? No, by My Self, the All-Subduing, the Inaccessible, the Most High! Tear ye asunder the veils of names and cleave ye their kingdom. By My Beauty! He Who is the Monarch of all names is come, He at Whose bidding every single name hath, from the beginning that hath no beginning, been created, He Who shall continue to create them as He pleaseth. He, verily, is the All-Powerful, the All-Wise.

19 قل أ زعمتم بأنّ باقبالکم یزیده شیئاً لا فونفسی او باعراضکم ینقص عنه شیء لا فوذاتی الغالب الممتنع المنیع ان اخرقوا حجبات الأسمآء و ملکوتها فوجمالی قد ظهر سلطان الأسمآء الّذی بأمره خلقت الأسمآء من اوّل الّذی لا اوّل له و یخلقها کیف یشآء و انّه لهو المقتدر الحکیم

20 Beware that ye divest not yourselves of the raiment of Divine guidance. Drink ye your fill from the Cup which the Youths of Heaven have raised above your heads. Thus biddeth you He Who hath more mercy upon you than your own selves, He Who asketh not any recompense or thanks from you. His reward is from Him Who hath, through the power of truth, sent Him down unto you, and singled Him out and proclaimed Him as His own Testimony unto the whole of creation. He it is Who hath empowered Him to manifest all His signs.

20 ایّاکم ان لا تعرّوا اجسادکم عن خلع الهدی ثمّ اشربوا عن کأس الّتی یحرّکها غلمان الظّهور فوق رؤوسکم و کذلک امرکم الّذی کان ارحم بکم من انفسکم و لن یطلب منکم اجراً و لا جزآءً ان امره الّا علی الّذی ارسله بالحقّ و جعله لنفسه حجّة علی الخلایق اجمعین و اظهره بکلّ الآیات

21 Repeat the gaze, that ye may perceive the things whereunto the Tongue of the Ancient of Days hath summoned you, that haply ye may be of them that have apprehended the truth. Heard it ye ever reported by your fathers of old, or by the generations that preceded them, even unto the first Adam, that any one coming in the clouds of revelation, being invested with manifest and transcendent sovereignty, having on his right hand the Kingdom of God and on his left all the power and glory of His everlasting dominion, any one preceded by the hosts of God, the Almighty, the All-Compelling, the Most Powerful, and uttering continually verses whose import the minds of the most learned and wisest of men are powerless to fathom, should yet be the bearer of a message that is not of God? Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.

21 اذاً فارتدّوا ابصارکم لتشهدوا ما نطق علیکم لسان القدم لعلّ تکوننّ من المطّلعین هل سمعتم من آبائکم و آبآء آبائکم الی ان ینتهی الی آدم الأولی بأن اتی احد علی ظلل الأمر بسلطان لائح مبین و حرّک عن یمینه ملکوت الله و عن یساره جبروت القدم و عن قدّامه جنود الله المقتدر الغالب القدیر و تکلّم فی کلّ حین بآیات الّتی تعجز عن عرفانها افئدة العارفین و لم یکن من عند الله اذاً تبیّنوا ثمّ تکلّموا علی الصّدق الخالص ان انتم من ذی لسان صادق منیع

22 Say: The verses We have revealed are as numerous as those which, in the preceding Revelation, were sent down upon the Bab. Let him that doubteth the words which the Spirit of God hath spoken seek the court of Our presence and hear Our divinely-revealed verses, and be an eye-witness of the clear proof of Our claim.

22 قل قد نزل معادل ما نزل علی علیّ من قبل و من کان فی ریب علی ما نطق علیه الرّوح حینئذ ینبغی له بأن یحضر تلقآء العرش لیسمع آیات الله و یکون علی بصیرة منیر

23 Say: By the righteousness of the Almighty! The measure of the favors of God hath been filled up, His Word hath been

perfected, the light of His countenance hath been revealed, His sovereignty hath encompassed the whole of creation, the glory of His Revelation hath been made manifest, and His bounties have rained upon all mankind.

23 قل تالله قد تمّت نعمة الله و بلغت كلمته و لاح وجهه و احاط سلطانه و ظهر امره و سبق احسانه العالمين

24 By my life, O Javad! were it not for my fear of the Nimrod of oppression and the tumult of the adversaries, We would have commanded that every soul repair, of its own accord, unto the throne of thy Lord, that it might behold what no eye hath ever beheld before, and might hear what no ear, even among the near ones, hath heard. But when We found the people in agitation, therefore did We withhold the multitudes from attending, and sat within the house alone, relying upon God—my Lord and thy Lord and the Lord of all created things.

24 فوعمری یا جواد لو لم یکن خوفی من نمرود الظّلم و اضطراب الأعدآء لأمرنا بأن یحضر کلّ نفس تلقآء عرش ربّک لیشهدنّ ما لا شهده عیون احد من قبل و یسمعنّ ما لا سمعه اذن المقرّبین ولکن لمّا وجدنا الملأ فی الاضطراب لذا منعنا النّاس عن الحضور و جلسنا فی البیت وحده متّکلاً علی الله ربّی و ربّک و ربّ الخلایق اجمعین

25 Say: I am naught but the herald of the command of my Lord, and I speak only as the Spirit uttereth within my breast. By God! this is not from me; nay, it is from the presence of a Sovereign, an Omnipotent, an All-Powerful. Have mercy, O people, upon your own selves and the selves of men, and veil not yourselves from Him Who, by the motion of a single finger, hath rent the veils in every age and dispensation, and Who, by the will of His Pen, hath raised up the very realities of the sanctified. Say: all affairs are held within the grasp of the power of my Lord, the Chosen One; neither is it meet that any should dispose of aught save after His leave, nor that any should speak of the recognition of God save after His love. Thus have We set forth the verses and caused them to take diverse forms in truth, that they may be a proof from Us and an evidence from Our presence unto Our servants who yearn; and may the light that hath shone forth from the horizon of thy Lord, the Most High, the All-Glorious, be upon thee, and upon them that have hearkened unto thy word concerning God—thy Lord and the Lord of all worlds. And praise be unto Him, for He doeth whatsoever He willeth.

GWB#121x

25 قل ما انا الّا مبلّغ امر ربّی و بما ینطق الرّوح فی صدری تالله هذا لم یکن من عندی بل من لدن سلطان مقتدر قدیر ان ارحموا یا قوم علی انفسکم و انفس النّاس و لا تحتجبوا عن الّذی باشارة من اصبعه قد شقّت الأستار فی کلّ عهد و عصر و بارادة من قلمه قد بعث حقایق المقدّسین قل کلّ الأمور فی قبضة قدرة ربّی المختار و لا ینبغی ان یتصرّف احد فی شیء الّا بعد اذنه و لا ان یتکلّم فی عرفان الله الّا بعد حبّه کذلک فصّلنا الآیات و صرّفناها بالحقّ لتکون حجّةً من لدنّا و برهاناً من عندنا علی عبادنا المریدین و الضّیآء الّذی اشرق عن منظر ربّک العلیّ الأعلی علیک و علی الّذین سمعوا قولک فی الله ربّک و ربّ العالمین و الحمد له اذ هو فعّال لما یرید

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BH00058

Suriy-i-Hajj I (Shiraz)
To: Mulla Muhammad Zarandi (Nabil-i-Azam)

1 This is the Surih of Pilgrimage (al-Hajj) which We have sent down, through grace, that the servants may, by its means, draw nigh unto God, their Lord, and the Lord of the Most Great House.

1 هذِهِ سُورَةُ الحَجِّ قَدْ نَزَّلْناهُ بِالفَضْلِ لِيَسْتَقْرِبَ بِها العِبادُ إِلَى اللهِ رَبِّهِمْ وَرَبِّ الْبَيْتِ العَظِيمِ

2 He is the Mighty Emigrant, the Wondrous.

2 هو المهاجر العزيز البديع

3 These are the verses of God, revealed at that hour from the Pivot of Everlastingness—the Station round which circle, in adoration, first the denizens of the Pavilion of Grandeur, then the Concourse on high, then they that dwell within the Paradise of Abiding, then they that are established upon the seats of utmost nearness beside the Lote-Tree beyond which there is no passing. Thus was it sent down from the presence of the All-Protecting, the Mighty, the Self-Subsisting. Verily, this Book is exalted in truth, could ye but know. Then the Book of Muhammad, the Messenger of God; and ere Him that which was sent down upon the Spirit; and that which was revealed unto the One who conversed with God. Read it, that haply ye may be of them that understand.

3 تلك آيات الله قد نزلت حينئذ عن قطب البقاء مقام الّذي يطوفنّ في حوله أهل سرادق الكبرياء ثمّ أهل ملأ الأعلى ثمّ الّذينهم سكنوا في جنّة المأوى ثمّ الّذينهم استقرّوا على مقاعد القصوى عند سدرة المنتهى كذلك نزل حينئذ من لدى المهيمن العزيز القيّوم وإنّ هذا الكتاب عليّ بالحقّ إن أنتم تعرفون ثمّ كتاب محمّد رسول الله ثمّ من قبله ما نزل على الرّوح ثمّ ما نزل على الكليم إذا فاقرئوه لعلّكم تكوننّ من الّذينهم يفقهون

4 O people! Fear God, and follow not them that bid you to hatred and malice, and turn you aside from the path of God. Fear God, and be not of those who dispute the signs of God, and then deny them. Say: If ye disbelieve in these verses, in what discourse have ye believed?—in the Manifestation of God's own Self, if ye be of them that know. O people! Turn not this day to your right hand or to your left; nay, turn ye your faces toward the direction of the Throne—this hallowed, praised, and sanctified Spot, round which circle the spirits of the near ones, then the Temples of the Messengers, then the hearts of the Cherubim, if ye perceive.

4 ويا قوم اتّقوا الله ولا تتّبعنّ الّذينهم يأمرونكم بالغلّ والبغضاء ويصدّونكم عن سبيل الله اتّقوا الله ولا تكوننّ من الّذينهم بآيات الله هم يعترضون ثمّ يكفرون قل إن تكفروا بهذه الآيات فبأيّ حديث آمنتم بمظهر نفس الله إن أنتم تعلمون ويا قوم لا تلتفتوا اليوم إلى يمينكم ولا شمائلكم ثمّ التفتوا إلى جهة العرش هذا المقام المقدّس المحمود مقام الّذي يطوفنّ في حوله أرواح المقرّبين ثمّ هياكل المرسلين ثمّ أفئدة الكرّوبيين إن أنتم تشعرون

5 O people! Deny not the verses of God after He hath made them His proof unto you and unto all that are upon the earth. This is that which hath been written in the scrolls of irrevocable glory wherein are inscribed the mysteries of what hath been and what shall be. Thus do We cast upon you that which turneth you from every quarter unto the Face of God, the Mighty, the All-Witnessed. Know then, O people, that the Spirit purposed once again to depart from your midst, by reason of what the hands of them that disbelieved in the verses of God have

5 ويا قوم لا تكفروا بآيات الله بعد الّذي جعلها الله حجّة عليكم وعلى من على الأرض وهذا ما نزل في صحائف عزّ محتوم الّتي رقمت فيها أسرار ما كان وما يكون كذلك نلقي عليكم ما يقلّبكم عن كلّ الوجوه إلى وجه الله العزيز المشهود ثمّ اعلموا يا قوم بأنّ الرّوح أراد أن يخرج عن بينكم مرّة أخرى بما اكتسبت أيدي الّذينهم كفروا بآيات الله في

wrought from everlasting ages; and even then were they of those that deny. Say: By God! He was amongst you through successive years, and following months, and appointed days; yet knew ye Him not—nay, in every season did ye reject this Beauty that hath shone forth from the horizon of the Spirit, and these verses that have descended from the heaven of uplifted holiness.

أزل الآزال وكانوا حينئذ أن يكفرون قل تالله إنّه قد كان بينكم في سنين متواليات وشهور متتابعات وأيّام معلومات وأنتم ماعرفتموه بل كنتم في كلّ حين أن تحجدون هذا الجمال الّذي أشرق عن أفق الرّوح وهذه الآيات الّتي نزلت عن سماء قدس مرفوع

6 By God! When the breezes of God return unto the Ridvan of Eternity, and the Sun of the Unseen unto the meadows of splendour, be ye not, after Him, of them that are tried and led astray. Stand ye fast in the Cause of God—His Proof, His Demonstration, His Verses, His Manifestation, His Sovereignty, His Dominion and His Power. Be not of those who are moved by every cry. Be patient in the matter, that your feet slip not, though all who are in the heavens and on the earth rise up against you. This is My counsel unto you, if ye will but hearken.

6 تالله إذا يرجع نسائم الله إلى رضوان البقاء ثمّ شمس العماء إلى ميادين السّناء إذا أنتم بعده لا تكوننّ من الّذينهم تفتنون أن اثبتوا على أمر الله وحجّته ثمّ برهان الله وآياته ثمّ ظهور الله وسلطنته ثمّ هيمنة الله واقتداره ولا تكوننّ من الّذينهم بكلّ نعيق يتحرّكون أن اصطبروا على الأمر بحيث لا يزلّ أقدامكم ولو يقومنّ عليكم كلّ من في السّموات والأرض وهذا وصيّتي عليكم إن أنتم تسمعون

7 Say: If ye arise from sleep and behold the sun gone down from you, who will bring you the lights of beloved glory? And if the water of life in your hearts be made to sink away, who will give you to drink of the cups of Salsabil and of Kafur? By God, O people! This is God's Sanctuary in your midst and His Law amongst you—yet He willeth to veil His Face behind a curtain, because of what the hands of them possessed of understanding have wrought, who deem within themselves that they are rightly guided.

7 قل إن تقومنّ عن النّوم وتشهدنّ الشّمس غائبة عنكم فمن يأتيكم بأنوار عزّ محبوب وإن تصبحوا ماء الحيوان من أفئدتكم غورا فمن يأتيكم بكؤوب السّلسبيل والكافور تالله يا قوم هذا حرم الله بينكم وشريعته فيكم ويريد أن يستر وجهه خلف الحجاب بما اكتسبت أيادي أولي الألباب الّذين يحسبون في أنفسهم بأنّهم مهتدون

8 Say: By God! The eye of 'Ali weepeth in the Most High Companion; and the eye of Muhammad in the most glorious horizon; and the eye of the Spirit in the dominion of the Unseen; and the eye of the One who spoke with God in the loftiest realms; and the hearts of the maidens of paradise cry out within their chambers—could ye but hear. Say: O people! By God! This Youth whom God hath manifested amongst you, in His beauty and His splendour and His might and His majesty and His revelation and His exaltation—ye have done unto Him what none hath ever done unto another; unto this your own tongues bear witness, if ye be just.

8 قل تالله إذا يبكي عين عليّ في رفيق الأعلى ثمّ عين محمّد في أفق الأبهى ثمّ عين الرّوح في جبروت العما ثمّ عين الكليم في مواقع القصوى وتصح أفئدة الحوريّات في الغرفات إن أنتم تسمعون قل يا قوم تالله هذا الغلام الّذي قد أظهره الله بينكم على جماله ثمّ بهائه ثمّ عزّه وكبريائه ثمّ ظهوره وإجلاله وأنتم فعلتم به ما لا فعل أحد بأحد وبذلك تشهد ألسنكم إن أنتم تنصفون

9 O people! Fear God, and disbelieve not in His bounty after it hath been sent down from the heaven of beloved glory. Differ not concerning His Cause; incline not unto them in whose hearts ye find hatred for this Youth who hath appeared upon the snow-white Temple between earth and heaven. Sanctified be His Beauty above the gaze of the idolaters, as ye yourselves do witness. The idolaters imagine that they were with Me and beheld My countenance. Nay, by My Self—He Who is the

9 ويا قوم خافوا عن الله ولا تكفروا بنعمته بعد الّذي نزلت من سماء عزّ محبوب ويا قوم لا تختلفوا في أمره ولا تلتفتوا إلى الّذينهم تجدون في قلوبهم البغضاء من هذا الغلام الّذي ظهر على هيكل البيضاء بين الأرض والسّماء وقدّس الله جماله عن أنظر المشركين كما أنتم تشهدون إنّ المشركين يظنّون بأنّهم كانوا معي وشهدوا جمالي

Manifest, the All-Sovereign, the Mighty, the Veiled! No eye hath fallen upon My Beauty save the eyes of them who have detached themselves from all upon which the name of any thing is mentioned; behind them are the eyes of Grandeur, and the eyes of them who circle round the Throne. How then shall the eyes of the hypocrites behold Him—He from one atom of Whose radiance created the sun and its lights, and light and its splendour, and manifestation and its dominion?

لا فونفسي الظّاهر المهيمن العزيز المستور وما وقع عيون أحد على جمالي إلّا الّذينهم انقطعوا عن كلّ ما يذكر عليه اسم شيء ومن ورائهم عيون العظمة ثمّ أعين الّذينهم في حول العرش كانوا أن يطوفون إذا لن يشهده أعين المنافقين بعد الّذي بذرّة من شعاعه خلقت الشّمس وأنوارها ثمّ النّور وضيائه ثمّ الظّهور وكبريائه إن أنتم تفقهون

10 O people! Reject not the proof of God after it hath appeared in the form of man and reciteth unto you at every moment the verses of God, that perchance it may lead you forth from the darkness of these days and draw you near unto the shore of beloved holiness. Look with your eyes, and ponder in your hearts upon the verses of God, that what is hidden therein may attract you, sever you from every direction, and deliver you unto the Face of God, the All-Sovereign, the Mighty, the Self-Subsisting.

10 ويا قوم لاتكفروا برهان الله بعد الّذي ظهر على هيكل الإنسان ويتلي عليكم في كلّ حين من آيات الله لعلّ يخرجكم عن ظلمات الأيّام ويقرّبكم إلى شاطئ قدس محبوب ويا قوم فانظروا بعيونكم ثمّ تفكّروا بقلوبكم في آيات الله لعلّ يجذبكم ما ودع فيها وينقطعكم عن كلّ الجهات ويخلّصكم لوجه الله المهيمن العزيز القيّوم

11 O people! If ye disbelieve in what was revealed at that hour, unto what will ye then confess? And if ye object to what hath descended upon you from the direction of the Throne, toward what direction will ye be at peace? Say: Nothing shall profit you this day save that ye detach yourselves from all that are in the heavens and on the earth, and hasten with your souls and spirits unto the Treasure of God, the All-Sovereign, the Mighty, the All-Witnessed. Fear God, and differ not in what He hath enjoined upon you in truth; follow not the vain pursuits of the earth, nor pursue every rejected idolater who calleth you unto Satan and biddeth you turn away from the Beauty of the All-Merciful, and in every season worketh guile.

11 ويا قوم إن تكفروا بما نزل حينئذ فبأي شيء أنتم تقرون ويا قوم إن تعترضوا بما نزل عليكم من جهة العرش فبأيّ جهة تطمئنّون قل لن يغنيكم اليوم شيء إلّا بأن تنقطعوا عن كلّ من في السّموات والأرض وتسرعنّ بأنفسكم وأرواحكم إلى كنز الله المهيمن العزيز المشهود ويا قوم خافوا عن الله ولا تختلفوا فيما وصّاكم به بالحقّ ولا تتّبعوا سآريع الأرض ولا تعقّبوا كلّ مشرك مردود الّذين يدعونكم إلى الشّيطان ويأمرونكم بالإعراض عن جمال السّبحان وفي كلّ حين كانوا أن يمكرون

12 Say: By Him in Whose hand is My soul! Whoso clingeth to aught of all that is created between the heavens and the earth shall never know how to hold fast to the cord of My love; and this is a truth made manifest. Whoso drinketh but a drop of what floweth between the heavens and the earth shall never be able to draw near unto My holy, surging Sea, the Mighty, the Beloved. Whoso turneth his face to any face shall not be able to behold the Beauty of God, the Mighty, the All-Powerful, the Manifest, the Resplendent, the Sorrowful.

12 قل فوالّذي نفسي بيده من يكون متمسّكا بشيء عمّا خلق بين السّموات والأرض لن يدر أن يتمسّك بحبل حبّي وإنّ هذا لحقّ معلوم ومن شرب قطرة عمّا جرت بين السّموات والأرض لن يقدر أن يتقرّب إلى بحري المقدّس المتموّج العزيز المحبوب ومن توجّه إلى وجه لن يستطيع أن ينظر إلى جمال الله العزيز المقتدر الظّاهر الباهر المحزون

13 O people! Cut not off from your own selves the verses of God, nor the abiding bounty from your souls. Be not of those who sever. Set your affairs aright; unite in My love—for this is better for you than all that is amongst you, and all that ye say and do. Thus hath the Pen of Eternity instructed you at the

13 قل يا قوم لا تقطعوا الآء الله عن أنفسكم ولا نعمة الباقيّة عن أرواحكم ولا تكوننّ من الّذينهم كانوا أن يقطعون أن اصلحوا أمركم ثمّ اتّحدوا في حبّي وإنّ هذا خير لكم عمّا بينكم وعمّا تقولون

time when the breezes of Baha stirred this hallowed, beloved quarter; when the Herald of ancient days cried from the summit of the Most High: "O Pen of Eternity! Stay not upon any thing, nor withhold the contingent beings from what thy Lord hath taught thee; but sprinkle upon all created things from the billowing ocean He hath ordained within thy inmost being. Thou art, in the dominion of beginning, the All-Knowing, by virtue of what the fingers of Grandeur have touched within thee." Thus was the favour of thy Lord perfected upon thee; yet the people perceive it not.

وتفعلون ثمّ تعلمون كذلك علّمكم قلم البقاء حين الّذي اهتزّه نسائم البهاء عن هذا الشّطر المقدّس العزيز المحبوب إذا ينادي منادي القدم عن ذروة الأعلى بأن يا قلم البقاء لا توقّف على شيء ولا تمنع الممكنات عمّا علّمك ربّك ثمّ رشّح على الموجودات من طمطام يمّ الّذي قدّر الله في سرّك وإنّك أنت العليم في جبروت البدا بما مسّتك أنامل الكبرياء وكذلك تمّت عليك نعمة ربّك ولكنّ النّاس هم لا يشعرون

14 "O Herald of ancient days!"—so cried the Pen—"how shall I move in accordance with what Thou hast taught me in the kingdom of decree, when I behold that He Who by a single letter from His presence created the realities of all things desired to confirm His faith unto these, and they accept it not from Him, but in every moment disbelieve? Therefore was I withheld from remembrance and the disclosure of mysteries by virtue of what the fingers of the Chosen One have taught me, if ye understand." Say: The Ridvan is made desolate where the breezes of My love shall never blow; the houses are ruined where the wonders of My remembrance shall never be lifted up; the pens are broken that shall never move in My name, the All-Sovereign, the Mighty, the Self-Subsisting.

14 أن يا منادي القدم كيف أحرّك على ما علّمتني في ملكوت القضا بعد الّذي أشاهد بأنّ الّذي بحرف من عنده خلقت حقايق كلّ شيء أراد ليثبت لهولآء إيمانه وهم لا يقبلون منه وفي كلّ حين كانوا أن يكفرون وبذلك منعت عن الأذكار وإظهار الأسرار عمّا علّمتني أنامل المختار إن أنتم تفقهون قل قد انعدم رضوان لن يهبّ فيه نسائم حبّي وخربت بيوت لن يرتفع فيها بدايع ذكري وكسرت أقلام لن يحرّك على اسمي المهيمن العزيز القيّوم

15 Say: O people! Verily I am the Youth of God amongst you, and His most great sign in your midst. I have believed in what ye possess of the ordinances of God and His religion: by what proof, then, do ye disbelieve? O people! These are the verses of God: they have been revealed unto Me in truth, and I have proclaimed them to East and West. By God! They are not from Myself, but from One Who is Mighty and Beloved. I am but a servant who hath believed in God and His verses; I possess no power over mine own motion or stillness, nor over standing or life or death or resurrection. Whenso I dwell within the house and keep silence from remembrance, the Holy Spirit raiseth Me to the Cause and maketh Me to speak between heaven and earth. This is not from Me, but from Him, if ye would but know.

15 قل يا قوم إنّي غلام الله بينكم وآيته الكبرى فيكم وآمنت بما عندكم من شرايع الله ودينه فبأيّ حجّة أنتم تكفرون ويا قوم تلك آيات الله نزلت عليّ بالحقّ وبلّغتها إلى الشّرق والغرب تالله أن هي من تلقاء نفسي بل من لدن عزيز محبوب وإنّي لعبد آمنت بالله وآياته ولا أملك لنفسي حركة ولا سكونا ولا قياما ولا حيوة ولا مماتا ولا نشور وكلّما أسكن في البيت وأصمت عن الذّكر روح القدس يقوّمني على الأمر وينطقني بين السّموات والأرض وهذا لم يكن من عندي بل من عنده إن أنتم تعرفون

16 O people! Be ashamed before God Who created you and fashioned you. Do ye not act as did the people of the Furqan with 'Ali, when he came unto them beneath the canopies of command from the heights of holiness, and they denied him until they slew him, and sported with his signs—even as ye sport? When one cometh unto you with the Tablet of God and His traces ye heed him not, nor take hold of him; and when ye would show kindness to your Lord, the All-Bountiful, ye take

16 ويا قوم فاستحيوا عن الله الّذي خلقكم وسوّاكم ولا تفعلوا كما فعلوا أمّة الفرقان بِعَلِيٍّ حين الّذي جائهم على ظلل الأمر بربوات قدسه وأنكروه إلى أن قتلوه وكانوا بآياته يلعبون كما أنتم تلعبون وإذا يدخلكم أحد بلوح الله وأثره لن تلتفتوا إليه ولن تأخذوه وإذا أردتم الإحسان بربّكم المنّان تأخذونه

it in one of your hands, then cast it upon the ground, waxing proud before God, the All-Sovereign, the Self-Subsisting—He Who by a single word created you, and created what ye possess, and all that are in the heavens and on the earth; whereunto your own selves bear witness, if ye deny not.

بإحدى يديكم ثمّ تضعونه على الأرض استكبارا على الله المهيمن القيّوم بعد الّذي بحرف منه خلقتم وخلق ما عندكم وكلّ من في السّموات والأرض ويشهد بذلك ذواتكم إن أنتم تنكرون

17 By God! Sufficient unto you is this abasement in these days: ye call men to that which ye have, yet when ye are asked, "By what proof do ye recite the verses?" and when the verses of the All-Merciful are chanted unto you, ye turn back upon your heels and retreat. Say: Die, O people, in your turning away! By God! This is 'Ali in truth, come unto you with the melodies of His holiness, and proclaiming between heaven and earth: "There is none other God but Me, the Mighty, the All-Sovereign, the All-Powerful, the Promised One."

17 تالله يكفيكم هذه الذّلّة في تلك الأيّام بحيث تدعون النّاس إلى ما عندكم وإذا قيل لكم بأي حجّة تقرئون الآيات وإذا يتلى عليكم آيات الرّحمن تنكصون على أعقابكم ثمّ تنقلبون قل يا قوم موتوا بإعراضكم تالله هذا نفس عَلِيٍّ بالحقّ قد جائكم بنغمات قدسه وينطق بين السّموات والأرض بأنّه لا إله إلّا أنا العزيز المهيمن المقتدر الموعود

18 Say: By God, O concourse of denial! Ye and what is with you of malice and hatred are with God as a handful of dust, or a clod of moulded clay. Were We to will, We could assuredly raise up another creation—yet We shall raise it up in truth, in despite of you. No command is issued save by His leave, and no judgement save by His knowledge. He doeth whatsoever He willeth by His word "Be," and it is.

18 قل تالله يا ملأ الإعراض أنتم وما عندكم من الغلّ والبغضاء عند الله ككفّ تراب أو كقبضة طين مسنون وإنّا لو نريد لنشأ خلقا أخرى فسوف ننشأها بالحقّ رغما لأنفكم إنّه ما من أمر إلّا بعد إذنه وما من حكم إلّا بعلمه يفعل ما يشاء بقوله كن فيكون

19 O Muhammad! If thou desire to journey upon the earth—over its land and sea, its mountain and plain, its fields and villages—journey by Our command and with Our sovereignty. I am powerful to do what I will, and I am the All-Sovereign, the Self-Subsisting. Set My remembrance before thee, and My love behind thee; My name on thy right hand, and My protection on thy left. This is better for thee than the treasures of heaven and earth and that which souls and minds can never compass. Be thou steadfast in the love of thy Lord; though from the clouds of destiny the swords of hatred rain upon thee, put thy trust in God, the Mighty, the Exalted, the All-Praised. If good befall thee, thank thy Lord; if harm touch thee, be patient—nay, in every condition, thank thy Lord. Grieve not for what befalleth thee in the love of God. This is My counsel unto thee and unto them that would enter the Throne of the All-Merciful and bow down before Him. If any wrong thee, contend not with him; commit his judgement unto God, for He will take the right of the wronged from the hands of the oppressors. In all things hold fast unto God, thy Lord; He sufficeth thee above all that are in the heavens and on the earth. There is no God but Him. His is creation and command, and all do work by His command. Beware lest thou forget My remembrance, or seek companionship with Mine enemies; for Satan driveth from the heart of man the breaths of the All-Merciful. This is the fairest counsel from Me unto thee: hear it, then act according

19 أن يا محمّد إنّك إن تريد أن تسير في الأرض من برّها وبحرها وجبلها وسهلها وميادينها وقرائها سير بأمر من عندنا وسلطان من لدنّا وأنا المقتدر على ما أشاء وأنا المهيمن القيّوم ثمّ اجعل ذكري أمامك وحبّي عن ورائك واسمي عن يمينك وحفظي عن يسارك وهذا خير لك عن كنوز السّموات والأرض وعمّا لا تدركه النّفوس والعقول ثمّ استقم على حبّ مولیٰك ولو يمطر عليك من سحاب القضاء سيوف البغضاء فتوكّل على الله العزيز المتعالي المحمود وإن يمسّك خير فاشكر ربّك وإن يصبك ضرّ فاصطبر بل في كلّ الأحوال فاشكر ربّك ولا تجزع عمّا يرد عليك في حبّ الله وهذا وصيّتي عليك وعلى الّذين يريدون أن يدخلوا عرش الرّحمن ثمّ بين يديه يسجدون وإن يظلمك أحد لا تتعرّض به دع حكمه إلى الله وإنّه يأخذ حقّ المظلوم عن الّذينهم يظلمون أن اعتصم في كلّ الأمور بالله ربّك وإنّه يكفيك عن كلّ من في السّموات والأرض إنّه ما من إلٰه إلّا هو له الخلق والأمر وكلّ بأمره يعملون إيّاك أن لا تنس ذكري ولا تستأنس بأعدائي

to what thou hast been bidden from the presence of One Who is Mighty, Self-Subsisting.

لأنّ الشّيطان يذهب عن قلوب الإنسان نفحات الرّحمن وهذا أ

20 Say: O people! Fear God, and work not corruption in the land; be not of those who corrupt and perceive it not. His is the knowledge of the heavens and of the earth: He knoweth what stirreth in the worlds and what floweth upon the tongue. Verily He is the Truth, the All-Knowing of the unseen. Nothing escapeth His knowledge, and no judgement of the heavens falleth beyond His grasp; all are with Him as a handful of limited dust.

20 حسن النّصح منّي عليك فاسمع ثمّ اعمل بما أمرت من لدن عزيز قيّوم قل يا قوم اتّقوا الله ولا تفسدوا في الأرض ولا تكوننّ من الّذينهم يفسدون ولا يشعرون وله علم السّموات والأرض يعلم ما يحرّك في الأكوان وما يجري على اللّسان وإنّه لهو الحقّ علّام الغيوب لن يغرب عن علمه من شيء ولن يفوت عن قبضته حكم السّموات وكلّ عنده ككفّ تراب محدود

21 O Muhammad! Purge thou thine heart of every remembrance, that there may be stamped upon it the mirror of the remembrance of thy Lord, the Chosen One; for this, verily, sufficeth thee above all things, if thou be of them that know. Then adorn thyself with detachment—for detachment is the raiment of the All-Merciful upon the temple of man. Beware lest thou strip thy body of this blessed, auspicious grace. Free thyself, moreover, from the world and all that is therein; for it shall profit thee in no wise. That which shall profit thee is what floweth from the Kawthar of holiness from this blessed Pen. Be thou the herald of God in all save Him, and remind them of the days wherein the All-Merciful establisheth Himself upon the throne of forgiveness. Say: By God! those days are His days, yet the people are drowned in the vain imaginings of their own selves.

21 أن يا محمّد طهّر قلبك عن كلّ الأذكار لينطبع عليه مرآت ذكر ربّك المختار وإنّ هذا يغنيك عن كلّ شيء إن أنت من الّذينهم يعرفون ثمّ زيّن نفسك بالإنقطاع وإنّه رداء الرّحمن على هيكل الإنسان إيّاك أن لا تعرّ جسدك عن هذا الفضل المبارك الميمون ثمّ خلّص نفسك عن الدّنيا وما فيها لأنّها لن ينفعك في شيء وما ينفعك ما يجري من كوثر القدس من هذا القلم المبروك كن منادي الله في كلّ ما سويه وذكّرهم بأيّام الّتي فيها يستوي الرّحمن على عرش الغفران قل تالله تلك الأيّام أيّامه ولكنّ النّاس في وهم أنفسهم مغرقون

22 And thou, O Muhammad, if thou desire to soar within this air that hath been spread abroad in this heaven, thou must needs ascend unto the station wherein thou shalt behold all names beneath the shadow of thy name, and all attributes laid low before the court of thine attributes. Without this thou shalt never be able to enter this luminous and praised pavilion. Strive, therefore, within thine own soul, that thou mayest become worthy of this mighty and beloved station. Thus doth this servant command thee in these days wherein He hath purposed to depart from the midst of those who have disbelieved in the signs of God, the All-Sovereign, the Self-Subsisting—who, when the verses of their Lord are chanted unto them, laugh within themselves and mock thereat.

22 وإنّك يا محمّد إن تريد أن تطير في هذا الهواء الّذي انبسط في هذا السّماء ينبغي لك بأن تعرج إلى مقام الّذي تشهد كلّ الأسماء في ظلّ اسمك وكلّ الصّفات على فناء صفاتك ومن دون ذلك لن تقدر أن تدخل في هذا السّرادق المنير المحمود إذا فاجهد في نفسك لتكون قابلا لهذا المقام العزيز المحبوب كذلك يأمرك هذا العبد في هذه الأيّام الّتي أراد أن يخرج عن بين هؤلاء الّذينهم كفروا بآيات الله المهيمن القيّوم وإذا تتلى عليهم آيات ربّهم يضحكون في أنفسهم ثمّ بها يستهزئون

23 And thou, O Muhammad, if thou canst, depart from that land ere the cry of Husayn be raised betwixt the heavens and the earth, at the hour when He shall pass from the midst of His loved ones—whereupon tears shall flow from the eyes of the Messengers. Say: O concourse of Bayan! Did ye not promise

23 وإنّك أنت يا محمّد إن تقدر فاخرج عن تلك الأرض قبل أن يرفع ضجيج الحسين بين السّموات والأرضين حين الّذي يخرج عن بين أحبّائه وبذلك تجري الدّموع عن عيون المرسلين قل يا

the advent of Husayn after the appearance of the Qa'im? By God! This is Husayn in very truth, come unto you with a proof whereat all who are in the heavens and on the earth are powerless; yet ye have not known Him so much as the eye of a needle, and have denied that which He hath brought from the presence of God, the Mighty, the All-Powerful, the Omnipotent.

ملأ البيان أما وعدتم بظهور الحسين بعد ظهور القائم تالله هذا الحسين بالحقّ قد جائكم بحجّة تعجز عنها كلّ من في السّموات والأرضين وأنتم ما عرفتموه على قدر سمّ الإبرة وكفرتم بما جاء به من لدى الله العزيز المقتدر القدير

24 And if ye will not acknowledge what the Spirit inspirith in Me—this is that which the Tablets have promised you; your own tongues bear witness unto it, and behind them the Tongue of Truth, the All-Knowing. Thus hath God set a seal upon your hearts and your eyes. No ruler is there but that he judgeth whom he pleaseth by a justice from His presence; verily He is the Mighty, the Gracious.

24 وأنتم إن لن تقرّوا بما يلهمني الرّوح وهذا ما وعدتم به الألواح ويشهد بذلك ألسنكم وعن ورائها لسان صدق عليم قل كذلك ختم الله على قلوبكم وأبصاركم إنّه ما من حاكم إلّا هم يحكم لمن يشاء بعدل من عنده وإنّه لهو العزيز الكريم

25 O Muhammad! Aid thou thy Lord with all thy might in those days wherein the people of hypocrisy have arisen against Him. Fear no one, but put thy trust in God, the Mighty, the Beauteous. Shouldst thou enter the presence of men and find not in them the fragrance of My love, turn away from them and sit not with them; withdraw thyself, and be thou in manifest protection. And if thou behold any man calling thee to hatred of the Youth, know thou assuredly that he is Satan, who hath appeared in the form of man. Seek refuge, therefore, with God, thy Lord, and He shall guard thee from the hurt of the devils.

25 أن يا محمّد فانصر ربّك بما استطعت في تلك الأيّام الّتي قاموا عليه أهل النّفاق ولا تخف من أحد فتوكّل على الله العزيز الجميل وإن ترد على محضر النّاس ولن تجد منهم روائح حبّي فاعرض عنهم ولا تقعد معهم ثمّ تجنّب وكن في حفظ مبين وإذا رأيت أحدا يدعوك إلى بغض الغلام فاعلم بأنّه لهو الشّيطان قد ظهر على هيكل الإنسان إذا فاستعذ بالله ربّك وإنّه يحفظك عن ضرّ الشّياطين

26 Cleanse thou thyself, then cleanse thou the people with this Kawthar that hath descended from the right hand of the Throne, wherewith are sanctified the hearts of the knowing. Admonish thine own soul, then admonish the people, that thy word may be preferred in all the worlds. Thus hath the Tongue of power and majesty taught thee. And who is more truthful than God in speech, if ye be of them that are assured?

26 طهّر نفسك ثمّ طهّر النّاس من هذا الكوثر الّذي نزل عن يمين العرش ويقدّس منه قلوب العارفين ذكّر نفسك ثمّ ذكّر النّاس ليآثر قولك في العالمين كذلك علّمك لسان القدرة والعظمة فمن أصدق من الله حديثا إن أنتم من الموقنين

27 And if thou journey to another land and any should inquire of the Youth of the Spirit, say: "I left Him at the hour when His garment was sprinkled with the blood of hatred, and the darknesses of the earth encompassed Him from every side, whilst He cried out among them with a cry whereat all things were shaken—whatsoever hath been created betwixt earth and heaven." Thus was the matter, if ye be of them that know. And He saith: "O people! Slay not the Youth after He hath come unto you from the direction of holiness with a clear Book. O people! I speak not of mine own desire, but according to what the Mighty in Power teacheth Me from the dominion of God, the Most High, the All-Glorious. Beware lest ye smite Me with the swords of self and passion. Fear God, unto Whom all things return, if ye be of them that believe."

27 وإن سافرت إلى ديار أخرى وتحسّس أحد عن غلام الرّوح قل تركته حين الّذي كان قميصه مرشوشا بدم البغضاء وأحاطته دياجن الأرض من كلّ الجهات وهو ينادي بينهم بنداء الّذي اضطربت عنه كلّ الاشياء عمّا خلق بين الأرض والسّماء وكذلك كان الأمر إن أنتم من العالمين وهو يقول يا قوم لا تقتلوا الغلام بعد الّذي جائكم عن شطر القدس بكتاب مبين ويا قوم ما أنطق عن الهوى بل بما يعلّمني شديد القوى من جبروت الله العليّ الأعلى إيّاكم أن لا تضربوني بسيوف النّفس

والهوى خافوا عن الله الّذي إليه يرجع الأمور إن أنتم من المؤمنين

28 “O people! This is ‘Ali amongst you, reciting unto you that which was recited aforetime; all atoms bear witness thereto. This is the resplendent, mighty, and impregnable Tablet. O people! If ye disbelieve in these Messengers, by what proof then believed ye in the Messengers of God before? Bring forth your evidence, if ye be of them that speak the truth. Marvel ye that the Youth of God hath come unto you in the form of a mortal like unto yourselves, casting upon you the verses of your Lord, and teaching you the paths of knowledge and of gnosis, that He may draw you nigh unto the radiant, sanctified, and luminous Beauty of God? Thus do thou remind the servants, that perchance there may be kindled within their hearts the fire of God and His love, and that they may arise to remember Him and to praise Him, and may become of the helpers.”

28 ويا قوم هذا العليّ بينكم ويتلو عليكم ما تلى من قبل ويشهد بذلك كلّ الذّرّات وهذا اللّوح الدّرّيّ العزيز المنيع ويا قوم إن تكفروا بهذه المرسلات فبأي حجّة آمنتم برسل الله من قبل فأتوا برهانكم إن أنتم من الصّادقين أتعجبون بأن جائكم غلام الله على هيكل بشر مثلكم ويلقيكم من آيات ربّكم ويعلّمكم سبل العلم والعرفان ليقرّبكم إلى جمال الله المشعشع المقدّس المنير كذلك فاذكر للعباد لعلّ تحدث في قلوبهم نار الله وحبّه ويقومنّ على ذكره وثنائه ويكوننّ من النّاصرين

29 Say: O people! Come ye unto a just word between us and you: If ye aid not your Lord, the All-Merciful, ye cannot harm Him; and if ye uphold Him not, ye cannot betray Him. Be ye equitable in the Cause of your Lord, and be not of them that turn away. Say: He, verily, knoweth the unseen of the heavens and of the earth; and He knoweth what your hands perform, what your hearts conceal, and what your tongues utter. This is the truth, the certitude. He rewardeth every soul for that which it hath earned; and the recompense of the unjust is naught but the lowest depths of the blazing Fire.

29 قل يا قوم تعالوا إلى كلمة عدل بيننا وبينكم إنّكم إن لن تنصروا ربّكم الرّحمن لن تؤذوه وإن لن تعزّروه لن تخذلوه وكونوا منصفا في أمر ربّكم ولا تكوننّ من المعرضين قل إنّه يعلم غيب السّموات والأرض ويعلم ما يحرّك به أياديكم ويخطر في قلوبكم ويتكلّم به ألسنكم وإنّ هذا الحقّ يقين ويجزي كلّ نفس بما كسبت فما جزاء الظّالمين إلّا في أصل الجحيم

30 Say: O concourse of Bayan! If ye be in doubt concerning My religion, know ye that I have believed in God Who created you and all things. I will not follow you in your idle fancies. I have been commanded to worship none but Him; and I am the first of them that worship. Say: O people! Have mercy upon your own selves and upon the souls of men, and turn them not aside from the path of God that hath encompassed all things, if in His Cause ye would be of them that ponder. Read ye that which hath been revealed by the Pen of holiness; if ye find therein the fragrance of your Lord, deny it not, and be not of them that join partners with Him. By God! This is His very Self, and these are His verses that have filled the East and the West of the earth. By what proof then do ye seek to argue, O people of the Furqan? Be ye fair, O company of the slanderers! God beareth witness that ye had before you naught save that which We revealed aforetime upon Our former Beauty; and this is what hath been sent down from His presence upon this radiant, resplendent, pearl-like Beauty. Ye shall, ere long, be questioned concerning that which ye have denied and from

30 قل يا ملأ البيان إن كنتم على شكّ في ديني فاعلموا بأنّي آمنت بالله الّذي خلقكم وكلّ شيء ولن اتّبعكم في هويكم وأمرت بأن لا أعبد إلّا إيّاه وأنا أوّل العابدين قل يا قوم فارحموا على أنفسكم وأنفس النّاس ولا تصدّوهم عن صراط الله الّذي أحاط كلّ شيء إن أنتم في أمره لمن المتفكّرين ويا قوم فاقرئوا ما نزل من قلم القدس إن وجدتم منه روائح ربّكم لا تنكروه ولا تكوننّ من المشركين تالله هذا نفسه وتلك آياته ملأت شرق الأرض وغربها فبأي برهان أنتم تستدلّون لأولي الفرقان فتبيّنوا يا معشرالمفترين إذا يشهد الله بأن لم يكن بين يديكم من شيء إلّا ما نزّلناه من قبل على جمالنا الأولى وهذا ما نزّل من عنده على هذا الجمال المشرق الدّرّيّ اللّميع فسوف تسئلون عمّا كفرتم

which ye have turned away; ye shall be requited for what ye have done, and shall become of them that work.

به وأعرضتم وتجزون بما فعلتم وتكوننّ من العاملين

31 Say: He hath sent forth before Him and behind Him, and on His right hand, messengers, watchers, and bearers of glad tidings, proclaiming to every atom the lights that have shone forth from the Face of God, the All-Powerful, the Mighty, the Merciful. Say: Blind hath become the eye that loveth not to behold the Beauty of its Lord after He hath appeared in truth between the heavens and the earth. Thus have We cast upon the contingent beings every discourse, that perchance there may be enkindled within their hearts the fire of God, and that they may cry out: "There is none other God but Me, the Exalted, the Wise, the All-Knowing."

31 قل وله مرسلات من بين يديه ومعقّبات عن خلفه ومبشّرات عن يمينه تبشّرنّ كلّ الذّرّات بأنوار الّتي أشرقت عن وجه الله المقتدر العزيز الرّحيم قل قد عمت عين لن يحبّ أن يشهد جمال ربّه بعد الّذي ظهر بالحقّ بين السّموات والأرضين كذلك ألقينا على الممكنات من كلّ حديث لعلّ يحدث في قلوبهم نار الله وينطقنّ بأنّه لا إله إلّا أنا المتعالي الحكيم العليم

32 O Muhammad! When the fragrances of holiness have drawn thee and turned thee toward the realms of the All-Merciful, that thou mayest find the breaths of the All-Glorious, then go thou, by permission of thy Lord, the All-Bountiful, unto the station round which circle the angels of them that are nigh—who, around the Throne, do glorify God. And when thou dost arise from thy place and desire to turn unto the direction of God, thy Lord, cast off from thy body the garment of self and passion, and from thy feet the two sandals of oppression and lewdness; for thou art entering a station into which none shall come save he who leaveth behind him all that is on earth and in heaven, and none shall be accepted save the sanctifying of the Most Greatness, if thou be of them that comprehend. Round about it circle Sinai of glory, and the Mount of command, and the wilderness of holiness, and the hearts of them who, at every moment, ascend unto the air of nearness. Without this thou shalt not attain, nor shalt thou be remembered with God among them that enter therein, though thou abide therein a thousand years of the years ye reckon.

32 أَنْ يا مُحَمَّدُ إذا اسْتَجْذَبَتْكَ رَوَائِحُ القُدْسِ وَقَلَّبَتْكَ إِلَى دِيَارِ الرَّحْمنِ لِتَجِدَ نَفَحاتِ السُّبْحانِ إِذًا اذْهَبْ بِإِذْنِ رَبِّكَ المَنَّانِ إِلَى المَقَامِ الَّذِي يَطُوْفُنَّ فِي حَوْلِهِ مَلائِكَةُ المُقَرَّبِيْنَ الَّذِيْنَهُمْ فِي حَوْلِ العَرْشِ هُمْ يُسَبِّحُونَ وَإِنَّكَ حِيْنَ الَّذِي تَقُوْمُ عَنْ مَقَامِكَ وَتُرِيْدُ أَنْ تُوَجِّهَ إِلَى شَطْرِ اللهِ رَبِّكَ إِذًا فَاخْلَعْ عَنْ جَسَدِكَ قَمِيْصَ النَّفْسِ وَالهَوى ثُمَّ عَنْ رِجْلَكَ نَعْلَيْنِ البَغْيِ وَالفَحْشاءِ لأَنَّكَ تَدْخُلُ المَقَامَ الَّذِي لَنْ يَرِدَ عَلَيْهِ إِلاَّ مَنْ يَدَعَ عَنْ وَرَائِهِ كُلَّ مَنْ فِي الأَرْضِ وَالسَّماءِ وَلَنْ يُقْبَلَ إِلاَّ تَنْزِيْهُ الكُبْرى إِنْ أَنْتَ مِنَ الَّذِيْنَ هُمْ يَفْقَهُوْنَ وَفِي حَوْلِهِ يَطُوْفُنَّ طُوْرُ الأَمْرِ وَبَرِّيَّةَ القُدْسِ ثُمَّ سِيْناءُ العِزِّ ثُمَّ أَفْئِدَةُ الَّذِيْنَ هُمْ إِلَى هَواءِ القُرْبِ فِي كُلِّ حِيْنٍ يَصْعَدُوْنَ. وَمِنْ دُوْنِ ذَلِكَ لَنْ تَفُوْزَ بِهِ وَلَنْ تُذْكَرَ عِنْدَ اللهِ مِنَ الوارِدِيْنَ عَلَيْهِ وَلَوْ تَسْكُنُ فِيْهِ أَلْفَ سَنَةٍ عَمَّا أَنْتُمْ تَعُدُّوْنَ

33 And when thou hast migrated from thyself and from the world and its people, and hast journeyed unto God, thy Lord, and hast reached the station where thou beholdest the blackness of the City, then alight, stand upon thy place, and say:

33 وَإِذا هَاجَرْتَ عَنْ نَفْسِكَ وَعَنِ الدُّنْيا وَأَهْلِها وَسَافَرْتَ إِلَى اللهِ رَبِّكَ وَبَلَغْتَ مَقَامَ الَّذِي رَأَيْتَ سَوادَ المَدِيْنَةِ فَانْزِلْ ثُمَّ قِفْ عَلى مَوْقِفِكَ وَقُلْ:

34 "Spirit, light, glory, and praise be upon thee, O City of God and dwelling-place of His Names, treasury of His Attributes, source of His outpourings, mine of His bounties, and the Manifestation of His revelations that have encompassed all existence. I bear witness that from thy dark soil there hath appeared the Point of Firstness, the broidering of pre-existence, the ancient

34 الرُّوْحُ وَالنُّورُ وَالعِزُّ وَالثَّناءُ عَلَيْكِ يا مَدِيْنَةَ اللهِ وَمَوْطِنَ أَسْمائِهِ وَمَخْزَنَ صِفاتِهِ وَمَنْبَعَ فُيُوضَاتِهِ وَمَعْدِنَ إِفْضالِهِ وَمَظْهَرَ تَجَلِّياتِهِ الَّتِي أَحاطَتْ كُلَّ الوُجُوْدِ وَأَشْهَدُ بِأَنَّ مِنْ سَوادِكِ ظَهَرَتْ نُقْطَةُ

mystery, the all-embracing Word, the irrevocable decrees, and the treasured secrets. Thus hath grace preceded from God, the All-Sovereign, the Self-Subsisting."

الأَوَّلِيَّةُ وَطِرازُ القِدَمِيَّةُ وَالسِّرُّ الأَزَلِيَّةُ وَالكَلِمَةُ الجَامِعَةُ وَالقَضايا المَحْتُومَةُ وَالأَسْرارُ المَخْزُونَةُ كَذلِكَ سَبَقَتِ الفَضْلُ مِنْ لَدَى اللهِ المُهَيْمِنِ القَيُّومِ.

35 Then raise thou thy hands unto God, thy Lord, in lowliness and awe and submission and a beloved contentment, and say:

35 ثُمَّ ارْفَعْ يَداكَ إِلَى اللهِ رَبِّكَ بِخُضُوعٍ وَخُشُوعٍ وَتَسْلِيمٍ وَرِضاءٍ مَحْبُوبٍ وَقُلْ:

36 "O my Lord! Praise be unto Thee for the wonders of Thy gifts and the subtleties of Thy bestowals. How shall I thank Thee, O my God, for having granted me the visitation of Thy House, and for having honoured me thereby, and for having singled me out with this favour wherewith none before me hath been favoured, and for having taught me that which no soul besides me hath known? Wherefore, O my God, I have fled from the house of mine own self and have clung to the most exalted seat of Thy Self; I have escaped from that which withheld me from Thy nearness and have sought refuge in the precincts of Thy most great mercy. Therefore, O my God, deprive me not of that which is with Thee, and occupy me not with aught beside Thee. Verily Thou art the Mighty, the All-Forgiving. O my Lord! Confirm me in Thy love and the love of Thy chosen ones, and make me not of those who deny Thy verses after their revelation and mock them after their breaths have encompassed the contingent beings and all that hath been created in the realms of the unseen and the seen. O my Lord! Bestow upon me, from Thy presence, the staff of Thy grace and Thy care, that I may cleave asunder therewith the sea of self and passion, and pass beyond it to reach the tents of the glory of Thy tenderness and the pavilion of the holiness of Thy infallibility, lest there appear from me that which Thy good-pleasure abhorreth. Thou, verily, doest whatsoever Thou willest, and Thou art the Lord of this inhabited House."

36 أَيْ رَبِّ لَكَ الحَمْدُ عَلى بَدايِعِ مَواهِبِكَ وَلَطائِفِ عَطايَاكَ وَكَيْفَ أَشْكُرُكَ يا إِلهِي بِما رَزَقْتَنِي زِيارَةَ بَيْتِكَ وَشَرَّفْتَنِي بِها وَاخْتَصَصْتَنِي بِهذا الفَضْلِ الَّذِي ما سَبَقَ بِهِ أَحَدٌ دُوْنِي وَعَلَّمْتَنِي ما لا عَرَفَهُ نَفْسٌ سِوائِي إِذًا يا إِلهِي فَرَرْتُ عَنْ بَيْتِ نَفْسِي وَاعْتَصَمْتُ بِمَقَرِّ نَفْسِكَ الأَعْلَى وَهَرَبْتُ عَمَّا مَنَعَنِي عَنْ قُرْبِكَ وَاسْتَحْصَنْتُ فِي جِوارِ رَحْمَتِكَ الكُبْرى إِذًا يا إِلهِي لا تَحْرِمْنِي عَمَّا عِنْدَكَ وَلا تَشْغَلْنِي بِغَيْرِكَ وَإِنَّكَ أَنْتَ العَزِيزُ الغَفُورُ أَيْ رَبِّ ثَبِّتْنِي عَلى حُبِّكَ وَحُبِّ أَوْلِيائِكَ وَلا تَجْعَلْنِي مِنَ الَّذِيْنَ يَكْفُرُوْنَ بِآياتِكَ بَعْدَ إِنْزالِها وَيَسْتَهْزِئُوْنَ بِها بَعْدَ الَّذِيْ أَحاطَتْ نَفَحاتُها المُمْكِناتِ وَكُلَّ ما خُلِقَ فِي الغَيْبِ وَالشُّهُوْدِ أَيْ رَبِّ هَبْ لِيْ مِنْ لَدُنْكَ عَصاء فَضْلِكَ وَعِنايَتِكَ لأَفْلِقَ بِهِ بَحْرَ النَّفْسِ وَالهَوى وَأَمُرَّ مِنْها لأَصِلَ إِلَى خِيامِ عِزِّ رَأْفَتِكَ وَسُرادِقِ قُدْسِ عِصْمَتِكَ لِئَلاّ يَظْهَرَ مِنِّي ما يَكْرَهُهُ رِضاكَ وَإِنَّكَ أَنْتَ الفَاعِلُ لِما تَشَاءُ وَإِنَّكَ أَنْتَ رَبُّ هَذا البَيْتِ المَعْمُورِ.

37 Then mount and ride on until thou reachest a station where naught remaineth betwixt thee and the City save a thousand paces—more or less. Then alight, and immerse thyself in water, even as thou hast been bidden in the Book of God, the All-Sovereign, the Exalted, the Self-Subsisting. And when thou comest forth from the water, trim thou thy moustache, then pare thy nails, and shave thy head; then make use of the choicest perfumes, and clothe thyself, as far as thou art able, in the fairest raiment. And if thou be not able to do that which We have commanded thee, grieve thou not; God hath, verily, pardoned thee, and He is the All-Powerful, the Forgiving, the Tender-Merciful.

37 ثُمَّ ارْكَبْ إِلَى أَنْ تَصِلَ مَقامًا يَكُنْ بَيْنَكَ وَبَيْنَ المَدِينَةِ إِلاَّ أَلْفُ خُطْوَةٍ أَوْ أَزْيَدُ أَوْ أَقَلُّ إِذًا فَانْزِلْ ثُمَّ غَيِّبْ نَفْسَكَ فِي المَآءِ كَما أُمِرْتَ بِهِ فِي كِتابِ اللهِ المُهَيْمِنِ العَلِيِّ القَيُّومِ وإِذا خَرَجْتَ عَنِ المَآءِ قُصَّ شارِبَكَ ثُمَّ قَلِّمْ أَظْفارَكَ وَحَلِّقْ رَأْسَكَ ثُمَّ اسْتَعْمِلْ أَحْسَنَ الأَطْيابِ ثُمَّ الْبَسْ أَحْسَنَ الثِّيابِ بِما اسْتَطَعْتَ عَلَيْهِ وَإِنْ لَمْ تَكُنْ مُسْتَطِيعًا بِما أَمَرْناكَ بِهِ لا تَحْزَنْ فَقَدْ عَفَى اللهُ عَنْكَ وَإِنَّهُ لَهُوَ المُقْتَدِرُ العَفُوُّ العَطُوفُ

38 Then strive within thine own soul that, when thine eye falleth upon the City and thou drawest nigh unto it, thy heart may be cleansed of the remembrance of created things, in such wise that thou leavest behind thee all that hath been created between the earths and the heavens; for then shalt thou be walking in the presence of the Sovereign of contingent beings and the King of Names and Attributes. Thus doth the Pen of God, thy Lord and the Lord of all things, instruct thee, if ye but know.

38 ثُمَّ اسْعَ فِي نَفْسِكَ بِأَنَّكَ حِينَ الَّذي يَقَعُ عَيْنُكَ على المَدِينَةِ وَتَقَرَّبْتَ إِلَيْها يَكُونُ قَلْبُكَ مُطَهَّرًا عَنْ ذِكْرِ المَوْجُودَاتِ بِحَيْثُ تَدَعُ عَنْ وَرَائِكَ كُلَّ ما خُلِقَ بَيْنَ الأَرَضِينَ وَالسَّمواتِ لأَنَّكَ إِذًا تَمْشِي بَيْنَ يَدَيْ سُلْطانِ المُمْكِناتِ وَمَلِيكِ الأَسْمَاءِ وَالصِّفاتِ وَكَذلِكَ يُعَلِّمُكَ قَلَمُ اللهِ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ إِنْ أَنْتُمْ تَعْرِفُونَ

39 And when thou hast fulfilled that which We have enjoined upon thee, arise from thy place, then turn thy face toward the House; stand, and lift up thine hands in supplication unto God, the All-Powerful, the All-Sovereign, the Beloved, and say:

39 وَإِذا عَمِلْتَ بما أَمَرْنَاكَ بِهِ إِذًا قُمْ عَنْ مَقامِكَ ثُمَّ وَلِّ وَجْهَكَ شَطْرَ البَيْتِ ثُمَّ قِفْ ثُمَّ ارْفَعْ يَداكَ لِلقُنُوتِ للهِ المُقْتَدِرِ المُهَيْمِنِ المَحْبُوبِ قُلْ:

40 "O my God! This is the station whereby the eyes of the longing are comforted, and the hearts of the lovers are drawn. This is the ultimate goal of them that seek, and the highest desire of the yearning. This is the station wherein the eyes of the knowing rain tears in their separation from Thee, and the faces of them that have attained grow pale through their longing for Thy beauty. I beseech Thee, O my God, by it, and by the effulgent splendours of the lights of the glory of Thine oneness, and by the flashing brilliance of the manifestations of the holiness of Thy divinity, to deliver me from the fire of mine own self, and to sanctify me from all that beseemeth not Thy sovereignty. Verily Thou art the All-Sovereign, the Self-Subsisting."

40 يا إِلهِي هذا مَقَامُ الَّذي بِهِ قَرَّتْ أَعْيُنُ المُشْتاقِينَ وَاسْتَجْذَبَتْ أَفْئِدَةُ العَاشِقِينَ وَهذا مُنْتَهى مَقْصَدِ القَاصِدِينَ وَأَعْلى مَطْلَبِ الطَّالِبِينَ وَهذا مَقامُ الَّذي تُمْطِرُ فِيهِ عُيُونُ العارِفِينَ في فِراقِكَ وَتَصْفَرُّ وُجُوهُ الوَاصِلِينَ في اشْتِياقِهِمْ إِلَى جَمالِكَ أَسْأَلُكَ يا إِلهِي بِهِ وَبِتَجَلِّياتِ أَنْوارِ عِزِّ أَحَدِيَّتِكَ وَبَوارِقِ ظُهُورَاتِ قُدْسِ أُلُوهِيَّتِكَ بِأَنْ خَلِّصْنِي عَنْ نَارِ نَفْسِي وَقَدِّسْنِي عَنْ كُلِّ ما لا يَلِيقُ لِسُلْطَانِكَ وَإِنَّكَ أَنْتَ المُهَيْمِنُ القَيُّومُ.

41 Then lower thine hands until they reach thy thighs; then magnify God nine times. Thereupon raise thou thine hands once more unto God, thy Lord and the Lord of what hath been and what shall be, and say:

41 ثُمَّ أَنْزِلْ يَدَيْكَ إِلَى أَنْ يَصِلَ إِلَى فَخْذَيْكَ ثُمَّ كَبِّرِ اللهَ تِسْعَةَ مَرَّةٍ ثُمَّ ارْفَعْ يَدَيْكَ مَرَّةً أُخْرى إِلَى اللهِ رَبِّكَ وَرَبِّ ما كَانَ وما يَكُونُ وَقُلْ:

42 "My God! This is the City wherein Thy sovereignty hath appeared, the traces of the majesty of Thy glory have been made manifest, Thy verses have descended, Thy Word hath been fulfilled, Thy power hath been exalted, Thy proof hath shone forth, and Thy mercy hath encompassed all things and all that are in the heavens and on the earth. To this my soul and my heart and my tongue bear witness, and likewise the honoured servants. I beseech Thee, O my God, by it and by what hath been manifested therein, to remove from me whatsoever keepeth me far from the shore of the holiness of Thy mercy and bounty, and debarreth me from the precincts of the outpourings of Thy grace and bestowal. Then clothe me, O my God, with the robe of Thy munificence and Thy loving-kindness, for Thou art powerful to do what Thou willest, and Thou art the

42 إِلهِي هَذِهِ مَدِينَةُ الَّتِي فِيها ظَهَرَتْ سَلْطَنَتُكَ وَبَرَزَتْ آثارُ عِزِّ عَظَمَتِكَ وَنَزَلَتْ آياتُكَ وَتَمَّتْ كَلِمَتُكَ وَعَلَتْ قُدْرَتُكَ وَلاحَتْ حُجَّتُكَ وَأَحاطَتْ رَحْمَتُكَ كُلَّ الأَشْياءِ وَكُلَّ ما فِي السَّمواتِ وَالأَرْضِ وَيَشْهَدُ بِذلِكَ نَفْسِي وَقَلْبِي وَلِسانِي ثُمَّ عِبادٌ مُكْرَمُونَ إِذًا أَسْأَلُكَ يا إِلهِي بِها وَبِما ظَهَرَ فِيها بِأَنْ تَنْزِعَ عَنِّي ما يُبْعِدُنِي عَنْ شَاطِئِ قُدْسِ رَحْمَتِكَ وَإِفْضالِكَ وَيَمْنَعُنِي عَنْ جِوارِ فَيْضِ فَضْلِكَ وَإِعْطائِكَ ثُمَّ أَلْبِسْنِي يا إِلهِي قَمِيصَ مَكْرُمَتِكَ وَأَلْطافِكَ وَإِنَّكَ أَنْتَ المُقْتَدِرُ عَلَى ما تَشَاءُ وَإِنَّكَ أَنْتَ العَزِيزُ المُتَعالِي

Mighty, the Exalted, the Beloved. Moreover, O my God, give me to drink of the Salsabil of the glory of the knowledge of Thee, and of the spring of the holiness of meeting Thee—so potent that, should but a drop thereof be sprinkled upon contingent beings, they would assuredly become living, abiding, everlasting, steadfast, facing Thy countenance and the manifestations of the flashing splendours of the lights of Thy dawning. Verily Thou art the Mighty, the Exalted, the All-Holy."

الْمَحْبُوبُ. ثُمَّ أَشْرِبْنِيْ يا إِلٰهِي مِنْ سَلْسَبِيْلِ عِزِّ عِرْفانِكَ وَمَعِيْنِ قُدْسِ لِقائِكَ الَّتِي لَوْ يُرَشَّحُ مِنْها قَطْرَةٌ على المُمْكِناتِ لَيَصِيْرُنَّ حَيًّا بَاقِيًا دَائِمًا قَائِمًا فِي مُقابَلَةِ وَجْهِكَ وَظُهُوْرَاتِ بَوَارِقِ أَنْوَارِ طَلْعَتِكَ وَإِنَّكَ أَنْتَ العَزِيْزُ المُتَعالِي القُدُّوْسُ.

43 Then lower thine hands, and walk upon the earth with the dignity of God and His tranquillity; and in thy walking glorify thy Lord, then magnify Him, and sanctify Him, and exalt Him. Follow the ways of the Messengers and the character of them that are nigh, and say:

43 إِذًا فَأَنْزِلْ يَداكَ ثُمَّ امْشِ عَلَى الأَرْضِ بِوَقارِ اللهِ وَسَكِيْنَتِه وَفِيْ مَشْيِكَ تُهَلِّلُ رَبَّكَ ثُمَّ تُكَبِّرُ وَتُقَدِّسُ وَتُمَجِّدُ ثُمَّ اتَّبِعْ سُنَنَ المُرْسَلِيْنَ وَسَجِيَّةَ المُقَرَّبِيْنَ وَقُلْ:

44 "At Thy service, O God, at Thy service; at Thy service and at Thy good pleasure; and light is before Thee."

44 لَبَّيْكَ اللهُمَّ لَبَّيْكَ وَسَعْدَيْكَ وَالنُّوْرُ بَيْنَ يَدَيْكَ.

45 Repeat thou these words according to the measure of the fire of thy yearning and desire that shall not be quenched. Thus have We commanded thee in truth, that thou mayest be of them who act according to what they have been enjoined.

45 كَرِّرْ هَذِهِ الكَلِمَةَ على قَدْرِ الَّذِيْ لَنْ تُخْمَدَ نارُ شَوْقِكَ وَاشْتِياقِكَ وَكَذَلِكَ أَمَرْناكَ بِالحَقِّ لِتَكُوْنَ مِنَ الَّذِيْنَ هُمْ بِما أُمِرُوا يَعْمَلُوْنَ

46 Know, moreover, that by this word thou art answering thy Lord at the hour when He established Himself upon the Throne, and called the contingent beings with His utterance, "Am I not your Lord?" This, verily, is the secret of this matter, could ye but ponder the mysteries of your Lord. Nay, if thou beholdest with the eye of innate perception, thou shalt then witness Him established upon the thrones of all created things, crying aloud: "There is none other God but Me, the All-Sovereign, the Self-Subsisting."

46 ثُمَّ اعْلَمْ أَنَّكَ بِهَذِهِ الكَلِمَةِ تُجِيْبُ رَبَّكَ حِيْنَ الَّذِي اسْتَوَى عَلَى العَرْشِ وَنادَى المُمْكِناتِ بِقَوْلِهِ أَلَسْتُ بِرَبِّكُمْ وَإِنَّ هَذِهِ لَسِرُّ هَذا لَوْ أَنْتُمْ فِي أَسْرارِ رَبِّكُمْ تَتَفَكَّرُوْنَ بَلْ لَوْ تَشْهَدُ بِعَيْنِ الفِطْرَةِ لَتَشْهَدُهُ حِيْنَئِذٍ يَكُوْنُ مُسْتوِيًا عَلَى أَعْراشِ المَوْجُوداتِ وَيُنادِيْ بِأَنَّهُ لا إِلٰهَ إِلاَّ أَنا المُهَيْمِنُ القَيُّوْمُ

47 And thou, O visitor, recognize thy rank and thy measure at that hour; then give thanks unto God for that wherewith thou hast been endowed and strengthened. There is no God but Him. His is creation and command, and all do work by His behest. Happy art thou, O servant, in that thou hast entered the wilderness of holiness, and the Paran of the Spirit, and the Sinai of command. Nay, shouldst thou but sharpen thine sight, thou wouldst behold that all around thee circle. By God, O migrating servant! Were God to open thine eyes, and wert thou to lift up thy gaze above thy head unto the heaven, thou wouldst behold the sanctuaries of holiness, the retreats of intimacy, the dwellers within the pavilion of the divine Ipseity, the occupants of the seats of omnipotence, and the temples of the sanctified—manifestations of the realms of dominion and of the kingdom—all moving in the air of holiness above thee, and glorifying and magnifying and sanctifying and exalting with thee the Lord of the City, and Him Who hath appeared from

47 وَإِنَّكَ يا أَيُّها الزَّائِرُ فَاعْرِفْ قَدْرَكَ وَمِقْدارَكَ فِي ذَلِكَ الحِيْنِ ثُمَّ أُشْكُرِ اللهَ بِمَا رُزِقْتَ بِذَلِكَ وَأَيَّدَكَ عَلَى ذَلِكَ وَإِنَّهُ ما مِنْ إِلٰهٍ إِلاَّ هُوَ لَهُ الخَلْقُ وَالأَمْرُ وَكُلٌّ بِأَمْرِهِ يَعْمَلُوْنَ فَطُوبى لَكَ يا عَبْدُ بِما دَخَلْتَ بَرِّيَّةَ القُدْسِ وَفارانَ الرُّوْحِ وَسِيْناءَ الأَمْرِ بَلْ لَوْ تَدُقُّ بَصَرَكَ تَشْهَدُ أَنَّ كُلَّما فِي حَوْلِكَ يَطُوْفُوْنَ فَوَاللهِ يا أَيُّها العَبْدُ المُهاجِرُ إِذًا لَوْ يَفْتَحُ اللهُ بَصَرَكَ وَتَلْتَفِتُ فَوْقَ رَأْسِكَ إِلَى السَّمآءِ لَتَشْهَدَ بِأَنَّ حَظائِرَ القُدْسِ وَمَواقِعَ الأُنْسِ ثُمَّ أَهْلَ سُرادِقِ اللاَّهُوْتِ وَأَهْلَ مَقاعِدِ الجَبَرُوْتِ وَهَياكِلِ المُقَدَّسِيْنَ مِنْ ظُهُوْراتِ المُلْكِ وَالمَلَكُوْتِ كُلَّهُمْ

it and arisen within it. Thus shalt thou witness the Cause, if thou be of them that see with the sight of the spirit.

يَتَحَرَّكُنَّ فِي هَوآءِ القُدْسِ فَوْقَ رَأْسِكَ وَيُهَلِّلْنَ وَيُكَبِّرْنَ وَيُقَدِّسْنَ وَيُمَجِّدْنَ مَعَكَ رَبَّ المَدِيْنَةِ وَالَّذِيْ ظَهَرَ مِنْها وَطَلَعَ فِيْها وَكَذَلِكَ تَشْهَدُ الأَمْرَ إِنْ أَنْتَ تَكُوْنُ مِنَ الَّذِيْنَ هُمْ بِبَصَرِ الرُّوْحِ يَشْهَدُوْنَ.

48 And when thou hast reached a station such that thou art within twenty paces of the gate of the City, then stand, by the command of God, thy Lord and the Lord of all things, and the Lord of this praised scene. Then magnify God nineteen times; then address the City on My behalf and say:

48 وَإِذا وَصَلْتَ إِلَى مَقامِ الَّذِيْ اسْتَقْرَبْتَ بَابَ المَدِيْنَةِ مِقْدارَ عِشْرِيْنَ خُطْوَةً إِذًا قِفْ بِأَمْرِ اللهِ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ وَرَبِّ هذا المَنْظَرِ المَحْمُوْدِ. ثُمَّ كَبِّرِ اللهَ تِسْعَةَ عَشَرَ مَرَّةً ثُمَّ خَاطِبِ المَدِيْنَةَ مِنْ قِبَلِيْ وَقُلْ:

49 "May God curse a people who have come between us and the lights of Thy holy sanctity, O City of God; who have hindered us from breathing in the fragrances of the holiness of Thine oneness, and from abiding in the precincts of the glory of Thy mercy, and from standing at the threshold of the gate of the outpouring of Thy merciful grace."

49 لَعَنَ اللهُ قَوْمًا حالَ بَيْنَنا وَبَيْنَ أَنْوارِ قُدْسِكِ يا مَدِيْنَةَ اللهِ وَمَنَعُوْنا عَنِ الاسْتِنْشاقِ مِنْ رَوائِحِ قُدْسِ أَحَدِيَّتِكِ وَالسُّكُوْنِ فِي جِوارِ عِزِّ رَحْمَتِكِ وَالقِيامِ عَلَى فِناءِ بابِ فَيْضِ رَحْمانِيَّتِكِ.

50 Then turn thou thine gaze unto the Most Great Scene, toward the wall of the City and whatsoever hath been created therein and was upon it; for upon all these hath fallen the glance of God, the Mighty, the All-Sovereign, the Self-Subsisting. Say:

50 ثُمَّ حَوِّلِ النَّظَرَ إِلَى المَنْظَرِ الأَكْبَرِ شَطْرَ الجِدارِ مِنَ المَدِيْنَةِ وَما خُلِقَ فِيْها وَكانَ عَلَيْها لأَنَّ عَلَى كُلِّ ذلِكَ وَقَعَتْ نَظْرَةُ اللهِ العَزِيْزِ المُهَيْمِنِ القَيُّوْمِ، قُلْ:

51 "O wall of the City! Blessed art thou, in that upon thee have shone forth the lights of the Sun of thy Lord, the Most High, the All-Exalted. O trees of the City! Blessed are ye, in that the breezes of holiness have blown upon you from the direction of everlastingness. O air of the City! Blessed art thou, in that within thee hath been spread the Breath of God, the Mighty, the All-Powerful, the Beloved. O earth of the City! Blessed art thou, in that upon thee hath trodden the Foot of thy Lord, the All-Merciful, and through thee hath passed the Temple of the All-Glorious, in the days when all were veiled within the coverings of their own selves."

51 أَنْ يا جِدارَ المَدِيْنَةِ فَطُوْبى لَكَ بِما اسْتَشْرَقَتْ عَلَيْكَ مِنْ أَنْوارِ شَمْسِ رَبِّكَ العَلِيِّ الأَعْلَى. أَنْ يا أَشْجارَ المَدِيْنَةِ فَطُوبى لَكُمْ بِما هَبَّتْ عَلَيْكُمْ نَسَماتُ القُدْسِ عَنْ شَطْرِ البَقاءِ. أَنْ يا هَوآءَ المَدِيْنَةِ فَطُوبى لَكَ بِما انْبَسَطَ فِيْكَ هَواءُ اللهِ العَزِيْزِ المُقْتَدِرِ المَحْبُوبِ. أَنْ يا أَرْضَ المَدِيْنَةِ فَطُوبى لَكِ بِما مَشى عَلَيْكِ رِجْلُ رَبِّكِ الرَّحْمنِ وَمَرَّ بِكِ هَيْكَلُ السُّبْحانِ فِي أَيَّامٍ الَّتِي كانَ الكُلُّ فِي حُجُباتِ أَنْفُسِهِمْ مُحْتَجِبُوْنَ.

52 Then walk on until thou reachest the City. And when thou hast attained unto meeting it, and hast come to its gate, lay thy face upon the dust of the gate, that thou mayest inhale the fragrance of thy Lord, the Most High, the All-Exalted, and mayest be of them who are nourished by the Water of Life. Know then that from its dust appeareth the ordinance of water, and from its water the ordinance of air, and from its air the trace of fire; and from a spark thereof hath appeared the decree of the Kaf and the Nun, if ye but know. Such is

52 ثُمَّ امْشِ إِلَى أَنْ تَصِلَ المَدِيْنَةَ وَإِذا فُزْتَ بِلِقائِها وَوَصَلْتَ إِلَى بابِها ضَعْ وَجْهَكَ عَلَى تُرابِ البابِ لِتَجِدَ رائِحَةَ رَبِّكَ العَلِيِّ الأَعْلَى وَتَكُوْنَ مِنَ الَّذِيْنَ هُمْ بِماءِ الحَيَوانِ هُمْ يُرْزَقُوْنَ ثُمَّ اعْلَمْ بِأَنَّ مِنْ تُرابِهِ يَظْهَرُ حُكْمُ المآءِ وَمِنْ مائِهِ حُكْمُ الهَواءِ وَمِنْ هَوائِهِ أَثَرُ النَّارِ وَبِجَذْوَةٍ مِنْها ظَهَرَ حُكْمُ الكافِ وَالنُّوْنِ

what We have described unto thee upon the earth and in the midst of those who, in the drunkenness of their own selves, are sunk in heedlessness. Otherwise—by Him in Whose hand is My soul!—a single atom of its dust is, in the sight of God, dearer than whatsoever hath been created in the meadows of eternity, and than whatsoever hath been decreed in the Tablets of destiny, in the mystery of consummation, in the dominion of primal beginning. Thus do We cast upon thee of the secrets of the Cause, that thou mayest be of them that understand.

إِنْ أَنْتُمْ تَعْلَمُوْنَ وَهَذا ما وَصَفْناهُ لَكَ فِي الأَرْضِ وَبَيْنَ هَؤلاءِ الَّذِيْنَ هُمْ فِي سُكْرِ أَنْفُسِهِمْ خَامِدُوْنَ وَإِلاّ فَوالَّذِي نَفْسِي بِيَدِهِ لَذَرَّةٌ مِنْ تُرابِها لأَعَزُّ عِنْدَ اللهِ عَمَّا خُلِقَ فِي مَيادِيْنِ البَقاءِ وَما قُدِّرَ فِي أَلْواحِ الْقَضاءِ فِي سِرِّ الإِمْضاءِ فِي جَبَرُوْتِ البَدآءِ وَكَذَلِكَ نُلْقِي عَلَيْكَ مِنْ أَسْرارِ الأَمْرِ لِتَكُوْنَ مِنَ الَّذِيْنَ هُمْ يَفْقَهُوْنَ.

53 And when thou hast kissed the dust and sought blessing thereby, lift up thy head, then arise and magnify God nineteen times; then glorify thy Lord with Baha nineteen times. Then walk with the dignity and tranquillity of God, and with His majesty and His grandeur, until thou standest facing the House; then halt and say:

53 وَإِذا قَبَّلْتَ التُّرابَ وَاسْتَبْرَكْتَ بِهِ فَارْفَعْ رَأْسَكَ ثُمَّ قُمْ وَكَبِّرِ اللهَ تِسْعَةَ عَشَرَ مَرَّةً ثُمَّ تُبَهِّي رَبَّكَ تِسْعَةَ عَشَرَ مَرَّةٍ ثُمَّ امْشِ بِوَقارِ اللهِ وَسَكِيْنَتِهِ ثُمَّ عَظَمَتِهِ وَإِجْلالِهِ إِلَى أَنْ تَصِلَ فِي مُقابَلَةِ البَيْتِ إِذًا قِفْ وَقُلْ:

54 "I testify with my tongue, my soul, my spirit, and my body, that this is the station whereat bow down the denizens of the dominion of the Unseen, and thereafter the dwellers in the kingdom of primal decree, and then they that abide upon the broidered canopies of everlastingness beyond the billowing seas of grandeur. Through it hath everything been made manifest; through it pass the breezes of bounty over the temples of all the worlds. This is the station wherewith are blessed the inhabitants of the Concourse of Eternity, and by whose light are illumined the hearts of them that have been established between earth and heaven; its threshold is swept each day by the people of the crimson chambers, and thereafter by the locks of the Spirit the angels of them that are nigh. This is the station wherein the Beauty of the All-Merciful was revealed, then, by His own Self, He established Himself upon the Throne of forgiveness, and decreed what He willed concerning the peoples of the worlds. He, verily, doeth whatsoever He pleaseth; He ordaineth what He loveth, and accomplisheth what He desireth. I testify that from a handful of this dust was Adam, the First, created; therefore was he named the father of mankind in the kingdom of Names, and God appointed him the first of His remembrance among all created things."

54 أَشْهَدُ بِلِسانِي وَنَفْسِي وَرُوْحِي وَجَسَدِي بِأَنَّ هذا مَقامُ الَّذِي يَسْجُدُهُ أَهْلُ جَبَرُوْتِ العَماءِ ثُمَّ أَهْلُ مَلَكُوتِ البَداءِ ثُمَّ الَّذِيْنَ هُمْ سَكَنُوا فِي رَفارِفِ البَقاءِ خَلْفَ لُجَجِ الْكِبْرِياءِ وَبِهِ ظَهَرَ كُلُّ شَيْءٍ وَبِهِ يَمُرُّ نَسائِمُ الجُوْدِ عَلى هَياكِلِ العَالَمِيْنَ وَهذا مَقامُ الَّذِي يَسْتَبْرِكُ بِهِ سُكانُ مَلإِ البَقاءِ وَيَسْتَضِيْءُ بِهِ أَفْئِدَةُ الَّذِيْنَهُمْ اسْتَقَرُّوْا بَيْنَ الأَرْضِ وَالسَّماءِ وَيُكَنَّسُ فِنائُهُ فِي كُلِّ يَوْمٍ أَهْلُ غُرُفاتِ الْحَمْرآءِ ثُمَّ بِغَدائِرِ الرُّوْحِ مَلائِكَةُ الْمُقَرَّبِيْنَ وَإِنَّ هذا مَقامُ الَّذِي فِيْهِ ظَهَرَ جَمالُ الرَّحْمنِ ثُمَّ اسْتَوى بِنَفْسِهِ عَلى عَرْشِ الغُفْرانِ وَحَكَمَ بِما أَرادَ عَلَى أَهْلِ الأَكْوانِ وَإِنَّهُ لَهُوَ الفَعَّالُ لِما يَشَاءُ يَحْكُمُ ما يُحِبُّ وَيَفْعَلُ ما يُرِيْدُ أَشْهَدُ أَنَّ بِقَبْضَةٍ مِنْ هذا التُّرابِ خُلِقَ آدَمُ الأُولى وَلِذا سُمِّيَ أَبُو البَشَرِ فِي مَلَكُوْتِ الأَسْماءِ وَجَعَلَهُ اللهُ أَوَّلَ ذِكْرِهِ بَيْنَ الخَلائِقِ أَجْمَعِيْنَ.

55 Then cast thy face upon the dust, place thy right cheek thereon, and say:

55 إِذًا فَاخْرِرْ بِوَجْهِكَ عَلَى التُّرابِ ثُمَّ ضَعْ خَدَّكَ الْيُمْنَى عَلَيْهِ ثُمَّ قُلْ بِلِسانِي:

56 "Glory be to Thee, O God, my God! This is Thy servant who hath severed himself from every direction and turned toward the direction of Thy singleness; who hath delivered his soul

56 فَسُبْحانَكَ اللَّهُمَّ يا إِلهِي هَذا عَبْدُكَ الَّذِي قَدِ انْقَطَعَ عَنْ كُلِّ الجِهاتِ وَتَوَجَّهَ إِلَى جِهَةِ فَرْدَانِيَّتِكَ

from all save Thee and hath clung to the cords of the bounty of Thy care; who hath come, with his whole being, unto the plains of the glory of Thy mercifulness. Wherefore, O my God, breathe upon my heart of the winds of the glory of the holiness of Thy solicitude, and upon my very being of the fragrances of the sovereignty of the glory of Thy loving-kindness. Cast me not away, O my God, from Thy door, deprived; nor from the dawning-places of the Sun of Thy bounty, hopeless. Verily Thou art powerful to do what Thou willest, and Thou art the All-Sovereign, the Mighty, the Omnipotent."

وَخَلَّصَ نَفْسَهُ عَنْ كُلِّ ما سِواكَ وَتَوَسَّلَ بِحِبالِ جُوْدِ عِنايَتِكَ وَقَدْ جاءَ بِتَمامِهِ إِلَى مَيادِيْنِ عِزِّ رَحْمانِيَّتِكَ إِذًا هُبَّ يا إِلهِيْ عَلَى فُؤادِيْ مِنْ أَرْياحِ عِزِّ قُدْسِ عِنايَتِكَ وَعَلَى كَيْنُوْنَتِيْ مِنْ نَفَحاتِ سُلْطانِ عِزِّ أَلْطافِكَ وَلا تَطْرُدْنِيْ يا إِلهِي عَنْ بابِكَ مَحْرُوْمًا وَلا عَنْ ظُهُوْراتِ شَمْسِ إِفْضالِكَ مَأْيُوْسًا وَإِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلى ما تَشاءُ وَإِنَّكَ أَنْتَ الْمُهَيْمِنُ الْعَزِيْزُ الْقَدِيْرُ.

57 Then arise and turn toward the right side of the House, unto the direction of thy Lord, the Exalted, the Mighty, the Wise. Lift up thy hands unto God, the Most High, the All-Exalted, and say:

57 ثُمَّ قُمْ وَتَوَجَّهْ إِلَى جِهَةِ الأَيْمَنِ مِنَ الْبَيْتِ شَطْرِ رَبِّكَ الْمُتَعالِي الْعَزِيْزِ الْحَكِيْمِ ثُمَّ ارْفَعْ أَيْدَاكَ إِلَى اللهِ الْعَلِيِّ الأَعْلى وَقُلْ:

58 "Glory be to Thee, O God, my God! The hands of my hope have been raised unto the heaven of Thy bounty and Thy gifts, and the fingers of my reliance have been fastened to the cords of Thy grace and Thy loving-kindness. I beseech Thee by Him through Whom Thou hast arrayed contingent beings with the robes of Thy guidance, and quickened all created things through the sovereignty of Thy compassion and Thy generosity, that Thou shut not the door of Thy knowledge against the face of my heart, nor the gate of Thy mercy against my soul. Then make me, O my God, such as beseemeth the sovereignty of the glory of Thine oneness and the kingship of the holiness of Thy self-sufficiency; verily Thou art the Bountiful, the Bestowing, the Mighty, the Generous. And I, O my God, have severed myself from mine own self, hastened unto Thy Most Exalted Self, migrated from my house, and stood before Thy Most Pure, Most Glorious House. I beseech Thee that Thou leave me not to myself, nor to them that keep men from the love of Thy Beauty and turn the servants aside from Thy mighty and straight path."

58 فَسُبْحانَكَ اللّهُمَ يا إِلهِيْ قَدْ ارْتَفَعَتْ أَيْدايَ رَجائِيْ إِلَى سَماءِ جُوْدِكَ وَمَواهِبِكَ وَعَلَّقْتُ أَنامِلَ اعْتِمادِيْ إِلَى حِبالِ فَضْلِكَ وَأَلْطافِكَ أَسْأَلُكَ بِالَّذِيْ بِهِ أَلْبَسْتَ الْمُمْكِناتِ مِنْ خِلَعِ هِدايَتِكَ وَأَحْيَيْتَ الْمَوْجُوْداتِ مِنْ سُلْطانِ رَأْفَتِكَ وَإِكْرامِكَ بِأَنْ لا تُغْلِقَ بابَ مَعْرِفَتِكَ عَلَى وَجْهِ قَلْبِي وَلا بابَ رَحْمَتِكَ عَلَى فُؤادِي ثُمَّ اجْعَلْنِيْ يا إِلهِي عَلَى ما يَلِيْقُ لِسُلْطانِ عِزِّ وَحْدانِيَّتِكَ وَمَلِيْكِ قُدْسِ صَمَدانِيَّتِكَ وَإِنَّكَ أَنْتَ الْفاضِلُ الْبَاذِلُ الْعَزِيْزُ الْكَرِيْمُ وَأَنا الَّذي يا إِلهِيْ انْقَطَعْتُ عَنْ نَفْسِيْ وَأَسْرَعْتُ إِلَى نَفْسِكَ الأَعْلَى وَهاجَرْتُ عَنْ بَيْتِيْ وَوَقَفْتُ أَمامَ بَيْتِكَ الأَطْهَرِ الأَبْهى. إِذًا أَسْأَلُكَ بِأَنْ لا تَدَعَنِيْ بِنَفْسِيْ وَلا بِالَّذِيْنَ يَمْنَعُوْنَ النَّاسَ عَنْ حُبِّ جَمالِكَ وَيَصُدُّوْنَ الْعِبادَ عَنْ صِراطِكَ الْعَزِيْزِ الْمُسْتَقِيْمِ.

59 Then circumambulate the House on My behalf seven times. Thus doth the Beauty of ancient days command thee, and teach thee what none in all the worlds can know. And while thou dost circle the House of thy Lord, remember Him in thine heart and upon thy tongue, and within thyself face the direction of a mighty Throne. When thou hast completed thy circumambulation, present thyself in the first portico opposite the gate of the Sanctuary; then stand, and raise thy hands unto the

59 ثُمَّ طُفْ حَوْلَ الْبَيْتِ مِنْ قِبَلِيْ سَبْعَةَ مَرَّةٍ كَذَلِكَ يَأْمُرُكَ جَمالُ الْقِدَمِ وَيُعَلِّمُكَ ما لا يَعْرِفُهُ أَحَدٌ مِنَ الْعالَمِيْنَ وَفِيْ حِيْنِ الَّذِيْ تَطُوْفُ بَيْتَ رَبِّكَ ذَكِّرْهُ فِيْ قَلْبِكَ وَعلى لِسانِكَ وَكُنْ فِيْ نَفْسِكَ مُسْتَقْبِلاً إِلَى جِهَةِ عَرْشٍ عَظِيْمٍ وَإِذا أَتْمَمْتَ طَوافَكَ فَاحْضُرْ

heaven of the outpouring of the grace of thy Lord, the Mighty, the Inaccessible.

فِيْ رِوَاقِ الأَوَّلِ تِلْقَاءَ بَابِ الْحَرَمِ ثُمَّ قِفْ ثُمَّ ارْفَعْ يَدَاكَ إِلَى سَمَآءِ فَيْضِ فَضْلِ رَبِّكَ الْعَزِيْزِ الْمَنِيْعِ

60 And I enjoin thee that, when thou raisest thy hands, raise them with that attraction whereby the hands of all created things are lifted unto the heaven of thy Master's bounty; and when thou desirest to call upon God, thy Lord, call thou upon Him with that purity whereby the tongues of every atom utter praise of thy Creator and remembrance of thy Originator, the All-Powerful, the All-Strong, the Wondrous. For if thou be not thus, it beseemeth thee not to stand in the station wherein have stood the temples of the sanctified and the near ones, nor to be related unto Me, nor to abide beneath the shadow of My love—which God hath made a sharp sword between the idolaters and them that affirm His oneness.

60 وَأُوْصِيْكَ بِأَنَّكَ حِيْنَ الَّذِيْ تَرْفَعُ يَداكَ تَرْفَعُها بِجَذْبِ الَّذِيْ بِهِ تَرْفَعُ أَيادِي الْمُمْكِناتِ إِلَى سَمَاءِ فَضْلِ مَوْلاكَ وَإِذا أَرَدْتَ أَنْ تَدْعُوَ اللهَ رَبَّكَ تَدْعُوْهُ بِخُلُوصِ الَّذِيْ بِهِ تَنْطِقُ أَلْسُنُ كُلِّ الذَّرَّاتِ بِثَناءِ بَارِئِكَ وَذِكْرِ مُوْجِدِكَ الْمُقْتَدِرِ الْقَادِرِ الْبَدِيْعِ وَإِنَّكَ إِنْ لَنْ تَكُنْ كَذَلِكَ لا يَنْبَغِيْ لَكَ بِأَنْ تَقُوْمَ مَقامَ الَّذِيْ قَامَتْ عَلَيْهِ هَيَاكِلُ الْمُقَدَّسِيْنَ وَالْمُقَرَّبِيْنَ وَلا نِسْبَتُكَ إِلَى نَفْسِيْ ولا سُكُوْنُكَ فِيْ ظِلِّ حُبِّيِ الَّذِيْ جَعَلَهُ اللهُ سَيْفًا قَاطِعًا بَيْنَ الْمُشْرِكِيْنَ وَالْمُوَحِّدِيْنَ

61 And when thou raisest thy hands unto the clouds of the mercy of thy Lord, the Mighty, the Knowing, the All-Knowing, say:

61 وَإِذا رَفَعْتَ يَداكَ إِلَى سَحابِ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْعَالِمِ الْعَلِيْمِ قُلْ:

62 "I testify that there is none other God but Him, alone, without partner, without peer, without minister, without equal, without adversary, without rival, without counterpart to His uplifted, inaccessible, exalted sovereignty. He hath ever been—one in His Essence, one in His attributes, one in His acts; and He shall ever remain even as He hath ever been, in the glory of His majesty and the dominion of His awe-inspiring power—He before Whose holiness the knowing confess their impotence to enter the realms of the sanctity of His knowledge, and the sincere acknowledge their failure to ascend unto the heaven of His remembrance and His praise. Verily He is the All-Sovereign over all things; verily He is the Mighty, the Gracious.

62 أَشْهَدُ أَنْ لا إِلهَ إِلاّ هُوَ وَحْدَهُ لا شَرِيْكَ لَهُ وَلا شَبِيْهَ لَهُ وَلا وَزِيْرَ وَلا نَظِيْرَ ولا ضِدَّ وَلا نِدَّ وَلا مِثالَ لِسُلْطانِهِ الْمُرْتَفِعِ الْمُمْتَنِعِ الرَّفِيْعِ لَمْ يَزَلْ كانَ وَاحِدًا فِيْ ذَاتِهِ وَوَاحِدًا فِيْ صِفاتِهِ وَواحِدًا فِيْ أَفْعالِهِ وَلا يَزَالُ يَكُوْنُ بِمِثْلِ ما قَدْ كانَ فِيْ عِزِّ جَلالِهِ وَسُلْطانِ اسْتِجْلالِهِ الَّذِيْ قَدْ أَقَرَّ الْعَارِفُوْنَ بِالْعَجْزِ عَنْ الْوُرُوْدِ عَلَى مَيادِيْنِ قُدْسِ عِرْفانِهِ وَاعْتَرَفَ الْمُخْلِصُوْنَ بِالتَّقْصِيْرِ عَنْ الارْتِقاءِ إِلَى سَمَاءِ ذِكْرِهِ وَثَنائِهِ وَإِنَّهُ لَهُوَ الْمُهَيْمِنُ عَلَى كُلِّ شَيْءٍ وَإِنَّهُ لَهُوَ الْعَزِيْزُ الْكَرِيْمُ

63 "And I testify that the Primal Point, our Lord, the Most High, is His manifestation in the heaven of the Unseen, His appearance in the dominion of decree, His dawning in the kingdom of irrevocable enactment. Through Him were all created things raised up, and all contingent beings renewed; through Him was the Balance of justice set upon a station of praised glory; through Him the cock of the Throne crowed and the dove of glory sang; through Him the Resurrection of the Cause was established and what had been treasured in the repositories of guarded might was disclosed. Through Him were the heavens of pre-existence uplifted, and the clouds of bounty ascended in this most holy, most noble expanse; through Him the Sun

63 وَأَشْهَدُ أَنَّ النُّقْطَةَ الأُوْلى وَرَبَّنا الْعَلِيِّ الأَعْلى ظُهُوْرُهُ فِيْ لاهُوْتِ الْعَمَاءِ وَبُرُوْزُهُ فِيْ جَبَرُوْتِ الْقَضاءِ وَطُلُوْعُهُ فِيْ مَلَكُوْتِ الإِمْضاءِ وَبِهِ بُعِثَتِ الْمَوْجُوْداتُ وَجُدِّدَتِ الْمُمْكِناتُ وَنُصِبَ مِيْزانُ الْعَدْلِ عَلَى مَقامِ عِزٍّ حَمِيْدٍ وَبِهِ دَلَعَ دِيْكُ الْعَرْشِ وَغَرَّدَتْ وَرْقاءُ الْعِزِّ وَقامَتْ قِيامَةُ الأَمْرِ وَظَهَرَ ما كُنِزَ فِيْ خَزائِنِ عِزٍّ حَفِيْظٍ وَبِهِ رُفِعَتْ سَمواتُ الْقِدَمِ وَصَعَدَتْ سَحابُ الْجُوْدِ فِيْ هذا الْفَضَآءِ

of grace and munificence shone forth from a radiant horizon of sanctity; through Him the seas of verses surged in the kingdom of names and attributes; and the appointed season of the Cause was fulfilled according to what had been ordained in the scrolls of inviolable glory.

الأَقْدَسِ الأَكْرَمِ وَأَشْرَقَتْ شَمْسُ الفَضْلِ وَالْكَرَمِ عَنْ أُفُقِ قُدْسٍ مُنِيرٍ وَبِهِ تَمَوَّجَتْ أَبْحُرُ الآيَاتِ فِي مَلَكُوتِ الأَسْمَاءِ وَالصِّفَاتِ وَتَمَّتْ مِيْقَاتُ الأَمْرِ بِمَا قُدِّرَ فِي صَحَائِفِ مَجْدٍ مَنِيعٍ

64 "And I testify that through Him the veil of concealment was lifted from the Beauty of Grandeur, the mysteries of the unseen were made manifest in the kingdom of primal beginning; through Him every poor one hath mounted to the heaven of riches, every mortal hath ascended to the stations of abidingness, and every ailing one to the retreats of healing, beneath a pavilion of flashing light.

64 وَأَشْهَدُ أَنَّ بِهِ كُشِفَ بُرْقَعُ السِّتْرِ عَنْ جَمَالِ الكِبْرِيَاءِ وَظَهَرَتْ أَسْرَارُ الغَيْبِ فِي مَلَكُوتِ الْبَدَاءِ وَبِهِ اسْتَعْرَجَ كُلُّ فَقِيْرٍ إِلَى سَمَآءِ الغَنَاءِ وَاسْتَصْعَدَ كُلُّ فَانٍ إِلَى مَوَاقِعِ الْبَقَاءِ وَكُلُّ عَلِيْلٍ إِلَى مَكَامِنِ الشِّفَاءِ عَلَى سُرَادِقِ نُوْرٍ لَمِيْعٍ

65 "And I testify, O my God, that this is the station wherein Thou didst establish Thyself upon the Throne of the glory of Thine oneness, and didst create the first and the last by the sovereignty of Thy will and Thy purpose; herein did the clouds of Thy favour rain upon all the worlds. Therefore I beseech Thee, O my God, by Thy Most Great Name, the treasured and concealed, and by Thy most perfect Word, stored up in the hidden repositories—whereof Thou didst promise the servants the manifestation at the time of the Cry for Help—that Thou wouldst cause me to enter upon the shore of the ocean of Thy forgiveness, and wouldst blot out from me all that Thou hast numbered of my gravest offences and my mightiest sins.

65 وَأَشْهَدُ يا إِلهِي بِأَنَّ هذا مَقامُ الَّذِيْ فِيهِ اسْتَوَيْتَ عَلى عَرْشِ عِزِّ وَحْدَانِيَّتِكَ وَخَلَقْتَ خَلْقَ الأَوَّلِيْنَ وَالآخِرِيْنَ بِسُلْطانِ مَشِيَّتِكَ وَإِرادَتِكَ وَفِيهِ أَمْطَرَتْ سَحابُ فَضْلِكَ عَلَى العَالَمِيْنَ. إِذًا أَسْأَلُكَ يا إِلهِي بِاسْمِكَ الأَعْظَمِ المَكْنُونِ وَكَلِمَتِكَ الأَتَمِّ المَخْزُونِ الَّذِيْ وَعَدْتَ العِبادَ بِظُهُوْرِهِ فِي المُسْتَغاثِ بِأَنْ تُدْخِلَنِيْ عَلَى شَاطِئِ بَحْرِ غُفْرانِكَ وَتَمْحُوَ عَنِّيْ كُلَّ ما أَحْصَيْتَهُ مِنْ جَرِيْراتِي الكُبْرى وَخَطِيْئاتِي العُظْمى

66 "Then forgive, O my God, my father and my mother, my kindred, and those whom I have counted as belonging unto mine own self from among them that have believed in Thee and in Thy signs. Appoint for me, O my God, a seat of truth in Thy presence; then join me unto Thy near ones.

66 ثُمَّ اغْفِرْ يا إِلهِي أَبِيْ وَأُمِّيْ وَعَشِيْرَتِيْ وَالَّذِين نَسَبْتُهُمْ إِلَى نَفْسِي مِنَ الَّذِيْنَ هُمْ آمَنُوا بِكَ وَبِآيَاتِكَ ثُمَّ اجْعَلْ لِيْ يا إِلهِي مَقْعَدَ صِدْقٍ عِنْدَكَ ثُمَّ أَلْحِقْنِيْ بِعِبادِكَ المُقَرَّبِيْنَ

67 "And I beseech Thee, O my God and my Beloved, that Thou make me not of those who circumambulate Thy House upon Thy earth, yet deny Thy Sacred House in the Manifestations of Thy Self, the Dawning-Places of the glory of Thy Self-Subsisting might, the seats of the holiness of Thy Lordship. This, O my God, is the uttermost of my hope and my longing, and Thou art the Sovereign, the All-Powerful, the Mighty, the Wise.

67 ثُمَّ أَسْأَلُكَ يا إِلهِي وَمَحْبُوبِي بِأَنْ لا تَجْعَلَنِيْ مِنَ الَّذِيْنَ يَطُوفُوْنَ بَيْتَكَ فِي أَرْضِكَ وَيُنْكِرُوْنَ بَيْتَكَ الحَرامِ فِي مَظاهِرِ نَفْسِكَ وَمَطالِعِ عِزِّ قَيُّومِيَّتِكَ وَمَواقِعِ قُدْسِ رُبُوْبِيَّتِكَ وَهذا يا إِلهِي مُنْتَهى أَمَلِيْ وَرَجائِيْ وَإِنَّكَ أَنْتَ السُّلْطانُ المُقْتَدِرُ العَزِيْزُ الحَكِيْمُ

68 Moreover I beseech Thee, O my God, by Thy Beauty whereby the suns of the glory of Thy care have been illumined, and the flashes of the lights of the holiness of Thy bounty have shone resplendent, that Thou stir me not with fear on the Day whereon every soul is shaken, every possessor of might and authority waxeth proud, the feet of them that have attained do

68 ثُمَّ أَسْأَلُكَ يا إِلهِي بِجَمالِكَ الَّذِيْ بِهِ اسْتَضاءَتْ شُمُوسُ عِزِّ عِنايَتِكَ وَاسْتَبْرَقَتْ بَوارِقُ أَنْوارِ قُدْسِ مَكْرُمَتِكَ بِأَنْ لا تَضْطَرِبَنِيْ فِي يَوْمِ الَّذِيْ فِيهِ يَضْطَرِبُ كُلُّ ذِيْ نَفْسٍ وَيَسْتَكْبِرُ كُلُّ ذِي

slip, the clamour of all things is raised, and every shining light is darkened. Take Thou my hand, O my God, with the hand of Thy grace and Thy bounty. Deprive me not on that Day of the fragrances of the glory of Thy sanctity, nor of hearing the melodies of Thy wondrous utterance. Set me not, O my God, behind every sinful crier. Make my sight, through Thy favour, opened wide, that I may know Thee by Thine own Self and not by aught beside Thee, and may behold the wonders of the lights of Thy Beauty through what Thou hast bestowed upon me of Thy bounty, and not through what is with men. For Thou hast not appointed for Thy Self any proof beside Thine Essence, nor any demonstration other than Thy signs. Verily Thou art the One Who standeth, the Judge, the All-Knowing, the All-Aware. Praise be to God, the Lord of all things and the Lord of the worlds."

شَوْكَةٍ وَرِياسَةٍ وَتَزِلُّ فِيهِ أَقْدَامُ الْبالِغِينَ وَتُرْفَعُ فِيهِ ضَجِيجُ كُلِّ الأَشْياءِ وَتُظْلِمُ فِيهِ كُلُّ ضِياءٍ مُشْرِقٍ مُنِيرٍ إِذًا خُذْ يَدِيْ يا إِلهِي بِيَدِ فَضْلِكَ وَإِفْضالِكَ وَلا تَحْرِمْنِي فِي ذَلِكَ الْيَوْمِ عَنْ نَفَحاتِ عِزِّ قُدْسِكَ وَلا عَنِ اسْتِماعِ نَغَماتِ بَدِيعِكَ وَلا تُعَقِّبْنِي يا إِلهِي فِي ذَلِكَ الْيَوْمِ خَلْفَ كُلِّ نَاعِقٍ فَاسِقٍ فَاجْعَلْ بَصَرِيْ مَفْتُوحًا بِفَضْلِكَ لأَعْرِفَكَ بِنَفْسِكَ وَلا بِما سِواكَ وَأُشاهِدَ بَدايِعَ أَنْوارِ جَمالِكَ بِما أَعْطَيْتَنِي بِجُودِكَ لا بِما عِنْدَ النَّاسِ لأَنَّكَ ما جَعَلْتَ لِنَفْسِكَ دَلِيلاً دُوْنَ ذَاتِكَ وَلا بُرْهانًا غَيْرَ آياتِكَ وَإِنَّكَ أَنْتَ الْقائِمُ الْحاكِمُ الْعَلِيمُ الْخَبِيرُ وَالْحَمْدُ لِلّهِ رَبِّ كُلِّ شَيْءٍ وَرَبِّ الْعالَمِينَ.

69 Then conclude thy visitation; for We have not permitted any to draw nigh unto the Sanctuary beyond this measure, inasmuch as before that station the lights of the Essence shine forth from behind names and attributes. Short of that is observed, for the sake of courtesy—courtesy which hath ever been among the fairest of qualities in the sight of God, the Possessor of the earths and the heavens. Thus have We delivered unto thee this ordinance with a proof that is clear, resplendent, and manifest.

69 إِذًا فَاخْتِمْ زِيارَتَكَ لأَنَّا ما أَذِنَّا أَحَدًا بِأَنْ يَتَقَرَّبَ إِلَى الْحَرَمِ أَزْيَدَ مِنْ ذَلِكَ لأَنَّ أَمامَ ذَلِكَ الْمَقامِ يَسْتَضِيءُ أَنْوارُ الذَّاتِ عَنْ وَرَاءِ الأَسْماءِ وَالصِّفاتِ وَمِنْ دُوْنِ ذَلِكَ رِعايَةً لِلأَدَبِ الَّذِي كَانَ مِنْ أَحْسَنِ الصِّفاتِ عِنْدَ اللهِ مالِكِ الأَرَضِيْنَ وَالسَّمواتِ وَكَذَلِكَ أَلْقَيْنا عَلَيْكَ الأَمْرَ بِحُجَّةٍ وَاضِحٍ لائِحٍ مُبِيْنٍ

70 Verily We love that from every city one should go forth on My behalf and of his own soul, that he may visit the House of God and be of them that visit. By God! at every step he taketh there descend mercy and loving-kindness from a radiant heaven of holiness; and when he lifteth the one foot and setteth it down, God forgiveth his sins and the sins of his mother and his father and all that is ascribed unto him. Thus hath the grace of thy Lord encompassed all created things, the first and the last. By God! He who visiteth the House is as he who hath visited God within the pavilion of the glory of His meeting and the tent of the majesty of His Beauty. Thus do We announce unto you tidings of that which, in the presence of the Throne, was accounted great.

70 وَإِنَّا نُحِبُّ أَنْ يَذْهَبَ مِنْ كُلِّ مَدِيْنَةٍ أَحَدٌ مِنْ قِبَلِي وَنَفْسِهِ لِيَزُورَ بَيْتَ اللهِ وَيَكُوْنَ مِنَ الزَّائِرِيْنَ تَاللهِ فِي كُلِّ قَدَمٍ يَنْزِلُ عَلَيْهِ الرَّحْمَةُ وَالعِنايَةُ مِنْ سَمَاءِ قُدْسٍ مُنِيْرٍ وَحِيْنَ الَّذِي يَرْفَعُ قَدَمَ الأُوْلى وَيَضَعُهُ لِيَغْفِرُ اللهُ ذُنُوبَهُ وَذُنُوبَ أُمِّهِ وَأَبِيْهِ وَكُلِّ ما يَكُوْنُ مَنْسُوبًا إِلَيْهِ وَكَذَلِكَ أَحاطَ فَضْلُ رَبِّكَ كُلَّ الْمَوْجُوْداتِ مِنَ الأَوَّلِيْنَ وَالآخِرِيْنَ تَاللهِ مَنِ زَارَ الْبَيْتَ كَمَنْ زَارَ اللهَ فِي سُرادِقِ عِزِّ لِقائِهِ وَخِباءِ مَجْدِ جَمالِهِ وَكَذَلِكَ نُخْبِرُكُمْ مِنْ نَبَإِ الَّذِي كَانَ عِنْدَ الْعَرْشِ عَظِيْمٌ

71 And he who visiteth the House according to what We have taught him, God shall raise him after his death in the Ridvan of glory and grandeur, in such a form that the Concourse on high is illumined by the lights of his countenance; and He shall command all that are in the highest heavens to gather before

71 وَمَنْ زارَ الْبَيْتَ بِما عَلَّمْناهُ قَدْ يَبْعَثُهُ اللهُ بَعْدَ مَوْتِهِ فِي رِضْوانِ الْعِزَّةِ وَالْكِبْرِياءِ عَلَى جَمالٍ يَسْتَضِيءُ مِنْ أَنْوارِ وَجْهِهِ أَهْلُ مَلإِ الأَعْلَى وَيَأْمُرُ كُلَّ مَنْ فِي

him, to circle round him, and to visit his beauty at every morn and eventide.

السَّمواتِ العُلَى بِأَنْ يَحْضُرُنَّ بَيْنَ يَدَيْهِ وَيَطُوْفُنَّ فِي حَوْلِهِ وَيَزُوْرُوْنَ جَمَالَهُ فِي كُلِّ بُكُوْرٍ وَأَصِيْلٍ.

72 O trustees of God upon the earth! Hasten unto the Most Great Remembrance; then leave what is in your hands, and turn your faces toward the Seat of God, the Mighty, the All-Powerful, the All-Knowing. Be steadfast, O people, in the station that, though all upon the earth rise up against you, ye shall not turn aside therefrom, but shall in the religion of God be of the firmly grounded. The idolaters will seek to withhold you from what God hath cast upon you, by reason of the rancour that is in their breasts; yet God doeth what He willeth by His word, and He is the All-Powerful, the Omnipotent.

72 يا أُمَناءَ اللهِ فِي الأَرْضِ فَاسْعَوْا إِلَى ذِكْرِ الأَعْظَمِ ثُمَّ ذَرُوا مَا فِي أَيْدِيكُمْ وَتَوَجَّهُوا إِلَى مَقَرِّ اللهِ العَزِيزِ المُقْتَدِرِ العَلِيمِ أَنِ اثْبُتُوا يَا قَوْمِ عَلَى مَقَامِ الَّذِي لَوْ يَقُومُ عَلَيْكُمْ كُلُّ مَنْ عَلَى الأَرْضِ لَنْ تَلْتَفِتُوا إِلَيْهِ وَتَكُونُنَّ فِي دِينِ اللهِ لَمِنَ الرَّاسِخِينَ فَسَوْفَ يَمْنَعُكُمُ المُشْرِكُونَ عَمَّا أَلْقَى اللهُ عَلَيْكُمْ لِغِلِّ الَّذِي كَانَ فِي صُدُورِهِمْ وَلَكِنَّ اللهَ يَفْعَلُ مَا يَشَاءُ بِقَوْلِهِ وَإِنَّهُ لَهُوَ المُقْتَدِرُ القَدِيرُ

73 Then know ye that We have written Tablets, detailed and expansive, concerning the visitation of the House, yet We have not sent them forth until this present hour. Were God to will, We would send them down in truth; verily, He is the Protector of the Messengers. That which We have sent down is this which hath been revealed, in brief, from the Kingdom of God; for the angels nigh unto Him and the denizens of the Concourse on high love, outwardly, to be concise in their observances, while inwardly they are, at every moment, numbered among them that visit. Thus have We taught you, made known unto you the paths of holiness, and guided you unto the shore of manifest grace.

73 ثُمَّ اعْلَمُوا بِأَنَّا كَتَبْنا فِي زِيارَةِ البَيْتِ أَلْواحًا مُفَصَّلاً مَبْسوطًا وَمَا أَرْسَلْناها إِلَى حِينَئِذٍ وَلَوْ يَشَاءُ اللهُ نُرْسِلُها بِالحَقِّ وَإِنَّهُ وَلِيُّ المُرْسَلِينَ وَمَا أَرْسَلْناهُ هذا ما نُزِّلَ مِنْ جَبَرُوتِ اللهِ بِالاخْتِصارِ لأَنَّ مَلائِكَةَ المُقَرَّبِينَ وَأَهْلَ مَلإِ العالِينَ يُحِبُّنَّ أَنْ يَخْتَصِرُنَّ فِي الأَعْمالِ عَلَى الظَّاهِرِ وَفِي الباطِنِ يَكُونُنَّ فِي كُلِّ حِينٍ لَمِنَ الزَّائِرِينَ كَذلِكَ عَلَّمْناكُمْ وَعَرَّفْناكُمْ سُبُلَ القُدْسِ وَهَدَيْناكُمْ إِلَى شاطِئِ فَضْلٍ مُبِينٍ.

74 And thou, O Muḥammad, when thou dost behold Karím in the city, call him to remembrance with a remembrance from Our presence; then gladden him with the tidings of a paradise of gracious holiness. Say: O Karím! Arise from thy place, then proclaim aloud betwixt the heavens and the earth that the mystery of the Cause hath been made manifest from the Dayspring of His wondrous Name. Rend asunder the veils of idle fancy, that from behind them the Beauty of the Ancient of Days may shine forth with the lights of a radiant glory.

74 وإنّك أنت يا محمّد إذا رأيت الكريم في المدينة ذكّره بذكر من لدنّا ثمّ بشّره برضوان قدس كريم قل يا كريم قم عن مقامك ثمّ صحّ بين السّموات والأرض بما ظهر سرّ الأمر عن مشرق اسمه البديع فاخرق حجبات الوهم ليطلع عن خلفها جمال القدم بأنوار عزّ لميع

75 Know thou, moreover, that the wine of divine intoxication hath encompassed all who dwell in the heavens and on the earth. Wherefore, come thou forth from behind the veils, that this upraised and luminous cloud may rain down upon thy heart. Then announce unto the people the Most Great Treasure, and remind them of this mighty Announcement.

75 ثمّ اعلم بأنّ السّكر أحاط كلّ سكّان السّموات والأرض إذا أنت فاخرج عن خلف أحجاب ليمطر على فؤادك هذا السّحاب المرتفع المنير ثمّ اخبر النّاس بكنز الأعظم ثمّ ذكّرهم بهذا النّبأ العظيم

76 Say: For twenty years We concealed Our countenance beneath seventy thousand veils, that none among the dwellers of the heavens and the earth might know Us. But when the idolaters—those in whose breasts lay rancour against the

76 قل إنّا سترنا وجهنا تحت سبعين ألف حجاب في عشرين من السّنين لئلّا يعرفنا أحد من أهل السّموات والأرضين فلمّا اعترضوا علينا المشركون

Youth—rose up in opposition unto Us, We unveiled the countenance of the Cause with manifest sovereignty. Thereupon the suns of vain imaginings were darkened, the moon of gloom was eclipsed, the stars of hatred fell upon the face of the earth, and the souls of the spiteful returned unto the lowest fire, the abode of the idolaters.

من الّذين كان في صدورهم غلّ الغلام إذا كشفنا النّقاب عن وجه الأمر بسلطان مبين إذا أظلمت شموس الأوهام وخسف قمر الأظلام وسقطت أنجم البغضاء على وجه الأرض ورجعت أنفس المغلّين إلى أسفل النّار مقرّ المشركين

77 And thou, O Karím, tarry not for a single instant. Deliver then the Cause of thy Lord unto every knowing and discerning soul. By God! Whenever thou hearest that there hath appeared aught of My mighty and beauteous sovereignty, come forth from the chambers of sorrow, and loose thy tongue in utterance and exposition in remembrance of thy Lord, the Mighty, the Ruler, the Wise.

77 وإنّك يا كريم لا تصبر في آن ثمّ بلّغ أمر ربّك إلى كلّ عارف بصير تالله كلّما سمعت قد ظهر من سلطاني العزيز الجميل فاطلع عن غرف الأحزان ثمّ اطلق اللّسان على البيان في ذكر ربّك العزيز الحاكم الحكيم

78 Then cast all who are upon the earth behind thee, lest aught thereof should hinder thee; that thou mayest become possessed of a rarefied, subtle, and unassailable lightness, and be enabled to soar into the atmosphere of nearness in this heaven which We have upraised through Our Name, the Most Exalted, the All-Powerful, the All-Knowing. Thus have We commanded thee and singled thee out from among the servants, that thou mayest arise for the Cause with sovereign power.

78 ثمّ اجعل كلّ من على الأرض عن ورائك لئلّا يمنعك شيء منها لتكون على خفة ولطف منيع لتقدر أن تطير إلى هواء القرب في هذا السّماء الّذي أرفعناها باسمنا العليّ المقتدر العليم كذلك أمرناك واختصصناك بين العباد لتقوم على الأمر بسلطان

RBB.154-162x, BLO_PT#118x, HURQ.BH53, GEN.371-380

INBA73:005, INBA83:049, BLIB_Or15723.168, BLIB_Or15737.006, AQA4#078 p.075, AVK4.120, GHA.039x, GHA.069ax, TSBT.093x, RHQM2.0809-834 (222) (137-151), ASAT2.113x, ASAT4.426x, ASAT5.029x, OOL.B119

BH00071

Suriy-i-Hajj II (Baghdad)
To: Mulla Muhammad Zarandi (Nabil-i-Azam)

1 God hath ordained that in every town wherein this Tablet is proclaimed, its inhabitants shall celebrate on that day and shall magnify His Name and glorify Him and shall live in the utmost felicity, and shall be numbered among the thankful ones. He is the Everlasting, the Manifest.

1 فقد كتب الله لكلّ قرية ينتشر فيها هذا اللّوح بأن يعيّدوا اهلها فى ذلک اليوم و يهلّلوا و يكبّروا و يعيشوا بأعلى ما عندهم و يكوننّ من الشّاكرين هو الباقى الظّاهر

2 Glorified be He Who hath sent down the verses in truth and doth send them down through His command as He pleaseth. There is none other God but He, the Mighty, the Powerful, the Omnipotent. Nothing can prevent His command and His

2 فسبحان الّذى نزّل الآيات بالحقّ و ينزل بأمره كيف يشآء لا اله الّا هو العزيز المقتدر القدير لن يمنعه شيء عن امره و سلطانه يفعل ما يشآء فى جبروت الأمر و الخلق و يحكم ما يريد و له يسجد

sovereignty. He doeth what He willeth in the dominion of creation and command, and ordaineth what He pleaseth. Before Him bow down in worship all who are in the heavens and on earth. He giveth life and causeth death, then He quickeneth whom He willeth from this sweet, holy and resplendent Kawthar. Say: By God! The Spirit of the Cause hath appeared in truth, and the Beauty of the Divine Unity hath dawned from the holy Dayspring with manifest sovereignty. Through Him God hath tested all who are in the kingdoms of creation and command, and verily He is God's Balance between the heavens and the earth.

كلّ من فی السّموات و الأرض یحیی و یمیت ثمّ یبعث من یشآء من هذا الکوثر العذب المقدّس المنیر قل تالله انّ روح الأمر قد ظهر بالحقّ و اشرق جمال الأحدیّة عن مشرق القدس بسلطان مبین و به امتحن الله کلّ من فی ملکوت الأمر و الخلق و انّه لمیزان الله بین السّموات و الأرضین

3 Say: The Tree of Sinai in this Revelation doth speak the truth, proclaiming: "There is none other God but I, the All-Merciful, the Most Merciful." Say: O people! Fear God and differ not concerning the Word of God, for verily it hath appeared in truth through a command that causeth all who are in the heavens and on earth to swoon away, except whom thy Lord willeth, the Mighty, the Powerful, the Omnipotent, the All-Praised. Say: It hath been among you and God's verses have been recited unto you at all times, yet ye perceived them not, having been seized by vain imaginings and being in manifest heedlessness. Thus did God withhold your eyes from recognizing His Self, though He was among you with a Beauty the like of which none among the ancients hath ever witnessed. O servant! Hearken unto the call of God from this Tree which hath been raised upon the holy mountain and speaketh the truth that there is none other God but He, the Mighty, the Beauteous. Say: This is a call the like of which none hath ever heard from time immemorial, nor shall any hear it save he who entereth this exalted and impregnable Paradise.

3 قل انّ شجرة الطّور فی هذا الظّهور تنطق بالحقّ بأنّه لا اله الّا انا الرّحمن الرّحیم قل یا قوم اتّقوا الله و لا تختلفوا فی کلمة الله و انّها قد ظهرت بالحقّ بأمر ینصعق عنه کلّ من فی السّموات و الأرض الّا من شآء ربّک العزیز القادر المقتدر الحمید قل انّها قد کانت بینکم و تتلی علیکم فی کلّ حین من آیات الله و انتم ما اطّلعتم بها بما اخذتکم الأوهام و کنتم علی غفلة مبین کذلک منع الله ابصارکم عن عرفان نفسه بعد الّذی کان بینکم بجمال الّذی ما ادرک شبهه احد من الأوّلین ان یا عبد اسمع ندآء الله عن هذه الشّجرة الّتی ارتفعت علی جبل القدس و تنطق بالحقّ بأنّه لا اله الّا هو العزیز الجمیل قل هذا ندآء ما سمع شبهه احد فی ازل الآزال و لن یسمعه احد الّا بأن یدخل فی هذا الرّضوان المرتفع المنیع

4 O Muhammad! With the ears of the spirit hear thou God's call from this Leaf that hath sprouted, that moveth, that is upraised, and that singeth upon this divine and transcendent Tree of Oneness. Turn not to any soul but put thy trust in God, thy Lord and the Lord of all worlds. Turn unto Him and fear no one, and be not of the heedless. Know thou that when thou didst depart from Our presence, We commanded thee and counseled thee with mighty and conclusive counsels. Among these was Our command that thou shouldst neither exceed what thou didst witness during thy migration with God, nor fall short of what thou didst observe. This was My command unto thee, to which all existence beareth witness, and beyond it the Tongue of God, the Mighty, the Powerful. Yet thou hast added to people's vain imaginings and diminished from what thou didst witness of the power of God, thy Lord and the Lord of thy forefathers of old.

4 ان یا محمّد انت بسمع الرّوح اسمع ندآء الله من هذه الورقة المنبتة المتحرّکة المرتفعة المغنّیة علی هذه الشّجرة المرتفعة الأحدیّة الالهیّة و لا تلتفت الی نفس فتوکّل علی الله ربّک و ربّ العالمین و توجّه الیه و لا تخف من احد و لا تکن من الغافلین ثمّ اعلم بأنّا امرناک حین ذهابک عن بین یدینا و وصّیناک بوصایا محکم عظیم و منها ما امرناک بأن لا تزد عمّا رأیت فی هجرتک مع الله و لا تنقص عمّا شهدت و انّ هذا کان من امری علیک و یشهد بذلک کلّ الوجود و عن ورائه لسان الله الملک العزیز القدیر و انّک زدت فی اوهام النّاس و نقصت عمّا رأیت من قدرة الله ربّک و ربّ آبائک الأوّلین

5 O Muhammad! Fear God and follow not thy desires, and alter not God's favor unto thyself and unto the souls of His servants, and be not of the ignorant. Fear God in thine own self, then behold the Cause of God with thine eyes, then rend asunder the veils of fancy through My Name, the All-Powerful, the Mighty, the All-Wise. If thou wilt not rend the veils from before thy heart unto all eternity, We shall not withhold the reins of the Cause and shall continue to command thee thus, by the eternity of God, the Mighty, the All-Knowing, until thou rendest asunder the veils and arisest from the Dawning-Place of the Cause with power and manifest sovereignty.

5 ان يا محمّد ان اتّق الله و لا تتّبع هويک و لا تغيّر نعمة الله على نفسک و على انفس العباد و لا تكن من الجاهلين اتّق الله فى نفسک ثمّ اشهد امر الله ببصرک ثمّ اخرق حجبات الوهم باسمى المقتدر العزيز الحكيم و انّک لو لن تخرق السّبحات عن وجه قلبک الى ابد الآبدين انّا ما نمسک زمام الأمر و نأمرک بذلک بدوام الله العزيز العليم الى ان تخرق الأحجاب و تطلع عن مشرق الأمر بقدرة و سلطان بديع

6 O Muhammad! Teach thyself, then teach the people how the Face hath appeared from behind the veils with resplendent lights of mighty glory. Then remind the people of what thou wast commanded by God, and delay not therein for less than a moment. Gird up thy loins with what We have commanded thee at this time in this luminous and radiant Tablet, and be not of those who follow naught but what their desires command them, and who are among the lost.

6 ان يا محمّد بلّغ نفسک ثمّ بلّغ النّاس بما طلع الوجه عن خلف السّبحات بأنوار عزّ عظيم ثمّ ذكّر النّاس بما امرت من لدى الله و لا تأخّر فيه اقلّ من الحين فاشدد ظهرک بما امرناک حينئذ فى هذا اللّوح الدّرّىّ المنير و لا تكن من الّذين ما يتّبعون الّا بما يأمرهم هويهم و يكوننّ من الخاسرين

7 Know thou that thy Lord is the Knower of all things, and with Him is the knowledge of the heavens and earth and the unseen things of the dominion of Command and Creation - this is the truth, if thou be of them that know. No matter is hidden from Him, nor can what passeth through the hearts of men be concealed from Him, and verily He encompasseth all things. Beware, beware, O Muhammad! Hear My words and leave behind thee all who are in the heavens and on earth. Then stand firm in the Cause with steadfastness from Us and by Our command, and be not disturbed within thyself, and be not of the fearful. Hast thou not seen and witnessed the sovereignty of power and might, and hast thou not observed how the Hand of God appeared from behind the veil of holy glory? Hast thou not seen how all matters submitted to His sovereignty and the necks of the Pharaohs bowed before Him, and every person of great might was brought low before Him, even though He was in the hands of His enemies morning and evening, at dawn and at dusk? Hast thou not witnessed the confession of all the learned ones and their powerlessness when the lights of knowledge and wisdom shone upon them from this most luminous, most wondrous and sublime Mouth?

7 فاعلم بأنّ ربّک عالم بكلّ شىء و عنده علم السّموات و الأرض و غيب ما فى جبروت الأمر و الخلق و انّ هذا لحقّ ان انت من العارفين لن يشتبه عليه امر و لن يحتجب عنه ما يخطر فى صدور النّاس و انّه لمحيط على العالمين ايّاک ايّاک يا محمّد اسمع قولى و دع كلّ من فى السّموات و الأرض عن ورائک ثمّ استقم على الأمر باستقامة من عندنا و امر من لدنّا و لا تضطرب فى نفسک و لا تكن من الخائفين اما رأيت و شهدت سلطان القدرة و القوّة و اما اطّلعت كيف ظهرت يد الله عن ردآء قدس كريم اما رأيت كيف انقادت الأمور لسلطانه و خضعت له اعناق الفراعنة و ذلّ عنده كلّ ذى شوكة عظيم مع الّذى كان بين يدى الأعدآء فى كلّ صباح و مسآء و فى كلّ بكور و اصيل و اما شهدت اعتراف كلّ العلمآء و عجزهم حين الّذى استشرقت عليهم انوار العلم و الحكمة من هذا الفم الدّرّىّ الأبدع البديع

8 O Muhammad! Be fair for the sake of God, then ponder what hath shone forth through grace, follow not thy desires, and be not of those who turn away. Purify thyself from human limitations, transgress not the law of justice, and turn not thy gaze from the Most Great Horizon, the Exalted, the Supreme. God hath not placed two hearts within any man - this We did send

8 ان يا محمّد فأنصف بالله ثمّ تفكّر فيما اشرق بالفضل و لا تتّبع هواک و لا تكن من المعرضين طهّر نفسک عن حدودات البشر و لا تجاوز عن حكم الانصاف و لا ترتدّ البصر عن منظر المشرق العلىّ العظيم انّ الله ما جعل لرجل من قلبين و هذا ما

down aforetime unto Muhammad the Arabian in clear Arabic tongue, and have now made it manifest. Polish thou the mirror of thy heart that the beauty of God may be reflected therein. This indeed is Our counsel unto thee and unto Our near servants. By God! His favor unto you hath been perfected, His sovereignty hath appeared, His proof hath come, His evidence hath arrived, and His argument hath been completed, were ye of them that perceive.

نزّلناه على محمّد العربيّ من قبل و اظهرناه بلسان عربيّ مبين صفّ مرآة قلبک لينطبع عليه جمال الله و انّ هذا لنصحى عليک و على عبادنا المقرّبين فوالله قد تمّت نعمة الله عليكم و ظهر سلطانه و طلع دليله و جآء برهانه و كملت حجّته ان انتم من النّاظرين

9 O Muhammad! We did conceal Our countenance from you for twenty years, to this thy soul and spirit bear witness, and beyond thee all who dwell in the pavilions of eternity behind the seas of immortality among the sacred temples of the sanctified ones. The people were in such doubt concerning this Beauty that none recognized Him, though all appeared before Him daily, heard His verses, and witnessed His light that encompassed all who are in the heavens and earth and the first and the last ones.

9 ان يا محمّد انّا سترنا وجهنا عنكم فى عشرين من السّنين و يشهد بذلک انفسكم و ارواحكم و من ورائكم كلّ من سكن فى سرادق الخلد خلف لجج البقآء من هياكل المقدّسين و كان النّاس مريباً فى هذا الجمال بحيث ما عرفه احد منهم بعد الّذى كلّ حضروا بين يديه فى كلّ يوم و سمعوا آياته و شهدوا انواره بحيث احاطت على كلّ من فى السّموات و الأرض و على الأوّلين و الآخرين

10 O Muhammad! Thou wert aforetime the herald of this Revelation unto the people in the ninth year, even as God had given them glad tidings thereof in all the Tablets, nay in every holy Book and illumined Scripture. We prevented thee therefrom for in those days God's appointed time had not been fulfilled and the promise had not come to pass according to what was ordained in the preserved Tablets of holiness. Then, when the time was fulfilled and the promise came to pass, We commanded thee as thou didst desire aforetime, that thou mightest be of them that remember - a Command at which the heavens and earth cannot stand, even as hath been revealed at that time from God's mighty and glorious dominion.

10 ان يا محمّد قد كنت من قبل مبشّر النّاس بهذا الظّهور فى التّسع بما بشّرهم الله به فى كلّ الألواح بل فى كلّ صحف و زبر منير و انّا منعناک عن ذلک لأنّ فى تلک الأيّام ما تمّت ميقات الله و ما جآء الوعد بما قدّر فى الواح قدس حفيظ اذاً لمّا تمّت الميقات و جآء الوعد امرناک بما اردت من قبل لتكون من الذّاكرين امر الّذى لن يقوم معه السّموات و الأرض و هذا ما نزل حينئذ من جبروت الله العلىّ العظيم

11 O Muhammad! First cleanse thy soul, then thy spirit, then thy essence, then thy body, then thy limbs with this Kawthar which hath flowed in truth from this unerring and mighty Pen. Then cleanse the people therewith as far as thou art able, that the hearts of the mystics may be purified thereby. Know thou that thy Lord is able to transform all who are in the kingdom with a single word from Him, for He is the All-Powerful, the Almighty. Yet He hath delayed in this that He might distinguish the good from the evil, the blessed from the wretched, and separate the believers from the ungodly. Say: By God! The test hath come, whereby the pillars of men shall quake and the hearts of them that are nigh shall tremble. Say: Those who disdained to worship their Lord, they preferred blindness to guidance and darkness to light, and they are in manifest loss.

11 ان يا محمّد اوّلاً غسّل نفسک ثمّ روحک ثمّ ذاتک ثمّ جسدک ثمّ اركانک من هذا الكوثر الّذى جرى بالحقّ من هذا القلم الدّرّىّ القويم ثمّ غسّل به النّاس بما استطعت ليطهّر به افئدة العارفين ثمّ اعلم بأنّ ربّک ليقدر ان يبدّل كلّ من فى الملک بحرف من عنده و انّه لهو المقتدر القدير ولكن تأخّر فى ذلک بما قضى فى الألواح و ليمتاز الطّيّب عن الخبيث و السّعيد عن الشّقىّ و يفصّل به الموحّدون عن المشركين قل تالله انّ الفتنة قد جائت و بها ترجف اركان النّاس و تزلزلت عنها قلوب المقربين قل انّ الّذينهم استنكفوا عن عبادة ربّهم اولئک استحبّوا العمى على الهدى و الظّلمة على النّور و اولئک لفى خسران مبين

12 O Muhammad! Remind the people of this sanctuary and sacred precinct, for this is a station which God hath made holy, purified from all defilement and cleansed from the gaze of the heedless. Thou, verily, ascend on these wings wherewith We have honored thee to a station wherein thou shalt find the whole earth and all that dwell thereon under thy shadow. Then convey unto the people that which We have commanded thee, and be not of the patient ones. Then walk amongst men with a light from Our presence, and if thou findest one who turneth toward thee, turn unto him with thy whole being, and if thou findest one who turneth away, turn thou away from him and put thy trust in God, the Single, the Most Exalted, the All-Knowing, the All-Informed.

12 ان يا محمّد ذكّر النّاس بهذا الحلّ و الحرم لأنّ هذا مقام الّذى جعله الله مقدّساً عن كلّ دنس و مطهّراً عن انظر المغلّين و انّک انت فاصعد بهذا الجناح الّذى اكرمناک الى مقام الّذى تجد كلّ الأرض و من عليها فى ظلّک ثمّ بلّغ النّاس بما امرناک و لا تكن من الصّابرين ثمّ امش بين النّاس بنور من لدنّا و ان وجدت مقبلاً فأقبل اليه بتمامک و ان وجدت معرضاً فأعرض عنه فتوكّل على الله الفرد المتعالى العليم الخبير

13 Say: O people! Have mercy upon yourselves and upon the servants of God, and bar not the gates of bounty against your own faces, and be not of them that perish. O people! Rejoice not in what ye possess of idle fancies and vain imaginings, but rather rejoice in that which is with God. This, verily, is God's decree upon you, if ye be of them that perceive.

13 قل يا قوم فارحموا على انفسكم و انفس العباد و لا تسدّوا ابواب الفضل على وجوهكم و لا تكوننّ من الهالكين و يا قوم لا تفرحوا بما عندكم من الظّنون و الأوهام بل فافرحوا بما عند الله و انّ هذا لحكم الله عليكم ان انتم من الشّاعرين

14 Know thou, O Muhammad, that the idolaters desired to cut off the breezes of God from their wafting and to change the Word of God according to their own desires and passions. Therefore have they imprisoned Us in this land wherefrom the hands of the hopeful and the feet of the seekers have been cut off. Say: God is triumphant in His Cause and mighty in His action. His Command is above your command and His decree above your schemes. He doeth what He willeth and nothing can frustrate His power and sovereignty. He, verily, is the Enduring, the Everlasting, the Mighty, the Powerful.

14 ثمّ اعلم يا محمّد بأنّ المشركين ارادوا ان ينقطعوا نسمات الله عن هبوبه و يبدّلوا كلمة الله بما امرهم انفسهم و هويهم و لذا حبسونا فى هذه الأرض الّتى انقطعت عنها ايدى الآملين ثمّ ارجل القاصدين قل الله غالب على امره و قادر على فعله و امره فوق امركم و تقديره فوق تدبيركم يفعل ما يشآء و لن يمنعه شيء عن قدرته و سلطانه و انّه لهو الباقى الدّائم العزيز القدير

15 Soon will He manifest His Cause, exalt His testimony and raise His sovereignty to such a station that the hands of the idolaters shall be cut off therefrom. Thus have We related unto thee from every narrative and expounded unto thee that whereon We stand, and this Most Great, this Mighty Message, that thine eyes and the eyes of those who behold naught save this most glorious, this most noble Perspective may be solaced thereby.

15 فسوف يظهر امره و يعلو برهانه و يرفع سلطانه الى مقام الّذى ينقطع عنه ايدى المشركين كذلک قصصنا لک من كلّ قصص و فصّلنا لک ما كنّا عليه ثمّ هذا النّبأ الأعظم العظيم لتقرّ بذلک عينک و عيون الّذينهم لن ينظروا الّا بهذا المنظر الأعزّ الكريم

16 O Muhammad! Breathe the spirit of everlasting life upon the temples of all beings, then sever thy relationship from all who claim relationship and hold fast unto this firm and gleaming Handle, that through thee may blow the breezes of detachment upon all who dwell on earth. And when thou arrivest in the land of Qaf, remind its people of that which We have commanded thee in this Tablet, that thou mayest be a bearer of glad tidings from Us unto the sincere ones.

16 ان يا محمّد فانفخ من روح الحىّ الحيوان على هياكل العالمين ثمّ انقطع نسبتک عن كلّ ذى نسبة و تمسّک بهذه العروة المحكم الدّرّىّ المنير لتهبّ منک ارياح الانقطاع على من فى الأرض اجمعين و اذا وردت ارض القاف ذكّر اهلها بما امرناک فى هذا اللّوح لتكون مبشّراً من لدنّا على المخلصين

17 Then remind from Our presence the letter Ha, that he may rejoice within himself at the glad tidings of God and be among those who are content. Say: O letter Ha! Thou didst ask God, thy Lord, in years past concerning that which We sent down in truth in an august foreign tongue, and We held back the reins of the Pen in answering thee when We found thee in heedlessness and great intoxication. By God! The heavens wept at this, and the holy earth trembled, and the mountains of knowledge crumbled, and the breasts of them that are nigh were straitened.

17 ثمّ ذكّر من لدنّا حرف الهآء ليستبشر فی نفسه ببشارات الله و يكون من الرّاضين قل يا حرف الهآء انّک سئلت الله ربّک فی سنين القبل فيما انزلناه بالحقّ بلسان اعجمیّ منيع و انّا امسکنا زمام القلم فی جوابک لمّا وجدناک فی غفلة و سکر عظيم فوالله بذلک بکت السّموات و تزلزلت ارض القدس و اندکّت جبال العلم و ضاقت صدور المقرّبين

18 Say: O Hadi! By what evidence didst thou believe in ‘Ali before him, and before him in Muhammad the Apostle of God, and before him in the Son of Mary, and before him in Moses Who conversed with God, and before him in the Friend of the All-Merciful, and before him in Noah the Prophet, even unto the return of the Message to the Primal Point? Bring forth thy proof if thou be of the truthful! If thou didst believe in them through the verses of God that were sent down unto them, then by God this is those very verses and this Beauty is their Beauty - behold it, if ye be of them that bear witness! Beyond this, the horizons have been filled with the lights of this Dawning, and the Sovereign of Names hath appeared with every sublime grace and wondrous garment.

18 قل ان يا هادی انّک بأیّ شیء آمنت بعلیّ من قبل و من قبله بمحمّد رسول الله و من قبله بابن مريم و من قبله بموسی الكليم و من قبله بخليل الرّحمن و من قبله بنوح النّبیّ الی ان يرجع الرّسالة ببديع الأوّل فأت به ان انت من الصّادقين ان كنت آمنت بهم بما نزل عليهم من آيات الله قل تالله هذا لعينها و هذا الجمال جمالهم فاشهدوه ان انتم من الشّاهدين و من دون ذلک ملئت الآفاق من انوار هذا الاشراق و ظهر سلطان الأسمآء بكلّ فضل منيع و قميص بديع

19 Say: By God, O letter Ha! Thy spirit wept when this question issued from thy mouth and flowed from thy pen, yet thou knewest not and wast among the heedless. Know thou that thy Lord, while in the sovereignty of His concealment, cannot be comprehended by names nor attributes nor by the hearts of the Messengers. But when He is established upon the throne of Manifestation, all names and attributes serve Him as a servant serveth his lord, if ye be of them that perceive. He, in His own Essence, is sanctified above all that and above all that ye have known, and this is what hath been sent down in truth from the heaven of august glory. Have ye not witnessed that all these were created by His Word? And if ye do not bear witness, We indeed have borne witness to it in truth and We were its Witness and Knower. Bear thou witness that the Sun was created by His command - God created it through grace and made it the lamp of His might between the heavens and the earth. In like manner, recognize all the names in His vicinity, if thou be of them that perceive. Yet despite this, how art thou not content that We should attribute one of the names unto Our own Self, after We have shown you the Cause with a clear proof? We created the names and their kingdom through the sovereignty of power and might, yet thou hast forbidden their Creator from one of their names - thus hast thou done, if thou be of them that are aware. We have pardoned thee, that

19 قل فوالله يا حرف الهآء قد بكت روحک حين الّذی خرج هذا السّؤال عن فمک و جری عن قلمک و انّک ما عرفت و كنت من الغافلين فاعلم بأنّ ربّک حين الّذی كان فی سلطان غيبه لن يدركه الأسمآء و لا الصّفات و لا افئدة المرسلين و اذا استقرّ علی عرش الظّهور يخدمه كلّ الأسمآء و الصّفات كعبد الّذی يخدم مولاه ان انتم من النّاظرين و هو بنفسه مقدّس عن كلّ ذلک و عن كلّ ما عرفتم و هذا ما نزل بالحقّ من جبروت عزّ رفيع اما شهدتم بأنّ كلّ ذلک خلق بقوله و انتم ان لن تشهدوا فانّا شهدناه بالحقّ و كنّا علی ذلک شهيد و عليم فاشهد بأنّ الشّمس خلق بأمره و خلقها الله بالفضل و جعلها سراج عزّه بين السّموات و الأرضين و كذلک فاعرف كلّ الأسمآء فی حوله ان انت من النّاظرين و مع ذلک كيف ما رضيت بأنّا نرجع اسماً من الأسمآء الی نفسنا بعد الّذی اظهرنا عليكم الأمر بحجّة مبين و انّا خلقنا الأسمآء و ملكوتها بسلطان القدرة و القوّة و انّک منعت

thou mayest seek forgiveness of God thy Lord and be of them that repent.

موجدها عن اسم منها و كذلک فعلت ان كنت من الشّاعرين و انّا عفونا عنک ان تستغفر الله ربّک و تكون من التّائبين

20 O servant! Fear God, then open thine eyes that thou mayest behold the Cause of God with thine own vision. By God! Nothing will suffice thee today if thou shouldst cling to the first and the last, save that thou enter beneath the shadow of God - and this is His shadow that hath encompassed the worlds. Say: By God the Truth! After His manifestation nothing will suffice you and nothing will profit you, even if ye should seek to prove by all that ye possess from the tokens of the heedless. Then know that all that ye have heard hath appeared by My command while ye were in heedlessness and thick veils, and all that ye have apprehended and learned or known and used as proof returneth to My Word, even as it returned in the ancient centuries. Say: Do ye wish to veil the beauty of the Sun with the veils of rancor and hatred, or with the clouds of your idle fancies, O company of the opposers? Or do ye wish to prevent the sea of God from its waves, or the fire of the Cause from its burning? Evil indeed is what ye have imagined within yourselves and grievous is what ye have done, and ye shall remain among those who persist therein.

20 يا عبد اتّق الله ثمّ افتح عيناک لتشهد امر الله ببصرک فوالله لن يكفيک اليوم شيء لو تتمسّک بالأوّلين و الآخرين الّا بأن تدخل فی ظلّ الله و هذا ظلّه قد احاط العالمين قل تالله الحقّ بعد ظهوره لن يكفيكم شيء و لن يغنيكم امر ولو انتم تستدلّون بكلّ ما عندكم من تماثيل الغافلين ثمّ اعلم بأنّ كلّما انتم سمعتم قد ظهر بأمری حين الّذی كنتم فی غفلة و حجاب غليظ و كلّما انتم ادركتم و علمتم او عرفتم و استدللتم به يرجع بقولی كما رجع فی القرون الأوّلين قل هل تريدون ان تستروا جمال الشّمس بأكمام الغلّ و البغضآء او بسبحات ظنونكم يا ملأ المعرضين او ان تمنعوا بحر الله عن امواجه او نار الأمر عن اشتعالها فبئس ما انتم ظننتم فی انفسكم و سآء ما انتم فعلتم و تكوننّ عليه لمن العاكفين

21 Beware, O people of the Bayan, lest ye join partners with God or oppose Him through what ye possess. Remember that which ye were enjoined in the Scriptures and Tablets. Fear God and be among the God-fearing. Was this not from among God's verses? Was this Youth not His servant, His Beauty, His Glory, His Splendor, His Cause and His Light? He hath shone forth with such lights that at their dawning all suns were eclipsed – how much more these darkened ones!

21 ايّاكم يا ملأ البيان ان لا تشركوا بالله و لا تعترضوا عليه بما عندكم ذكّروا ما وصّيتم به فی الصّحف و الألواح اتّقوا الله و كونوا من المتّقين اما كان هذه من آيات الله و اما كان هذا الغلام عبده و جماله ثمّ عزّه و بهائه ثمّ امره و ضيائه و قد اشرق بأنوار الّتی خسف عند اشراقها كلّ الشّموس و كيف هؤلآء المظلمين

22 Say: By God! He hath descended from the heaven of Command, and in His right hand is the Kingdom of might and power. He summoneth mankind unto the holy Paradise and feareth no one, even were all the idolaters to surround Him. Say: Verily He appeared once by the name of the Primal Point, then once by the name of the Friend, then once by the name of the Interlocutor, then by the name of the Spirit, then by the name of the Beloved, then by the name of Ali in truth, then by the name of Husayn in this sacred, resplendent and luminous Beauty. All this We mention unto you because We found the people in weakness; otherwise, by Him Who holdeth my soul in His hand, We would have imparted unto you such melodies as would draw unto them the hearts of the Concourse on High and would cause all who dwell in the realms of creation to swoon away.

22 قل تالله انّه نزل من سمآء الأمر و فی يمينه ملكوت العزّة و الاقتدار و يدعو النّاس الی رضوان القدس و لن يخاف من احد ولو احاطته المشركون من هؤلآء الكافرين قل انّه ظهر مرّة باسم بديع الأوّل ثمّ مرّة باسم الخليل ثمّ مرّة باسم الكليم ثمّ باسم الرّوح ثمّ باسم الحبيب ثمّ باسم علیّ بالحقّ ثمّ باسم الحسين فی هذا الجمال المقدّس المشعشع المنير كلّ ذلک نذكر لكم لما وجدنا النّاس فی ضعف والّا فوالّذی نفسی بيده لألقيناكم من نغمات الّتی تستجذب عنها افئدة ملأ الأعلی و ينصعق عنها من فی جبروت الخلق اجمعين

23 Say: O people! Have mercy on Him Who hath come unto you with God's proof and evidence, Who calleth you unto Him and unto that which hath been sent down from His presence. And if ye believe not in Him, then leave Him to Himself and oppose Him not, and be not of the heedless ones. Do ye not witness how He hath arisen by Himself while all the peoples have risen against Him with all they possess? Do ye deny this grace after having witnessed it with your own eyes? Be ye among those who bear witness. He Himself hath feared no one and will never fear, by God's might and power. He hath conveyed the Cause to the East of the earth and to its West and all that lieth between them, to everyone possessed of power, sovereignty and mighty strength.

23 قل يا قوم فارحموا على الّذى جائكم ببرهان الله و حجّته و يدعوكم اليه و بما نزل من عنده و ان لن تؤمنوا به دعوه بنفسه و لا تتعرّضوا عليه و لا تكوننّ من المعرضين اما تشهدون كيف قام بنفسه و قام عليه كلّ الملل بكلّ ما عندهم أ تنكرون هذا الفضل بعد الّذى شهدتم بعيونكم و تكوننّ من الشّاهدين و هو بنفسه ما خاف من احد و لن يخاف بحول الله و قوّته و بلّغ الأمر الى شرق الأرض و غربها و ما بينهما من كلّ ذى شوكة و ذى سلطنة و اقتدار عظيم

24 Were ye able, come forth from your places and raise your heads from the eggs of heedlessness that ye may behold God's power and what hath appeared from Him, and witness your own powerlessness and the powerlessness of all created things. Have not the banners of victory been raised? Hath not this Name, the Name of God, filled the space between heaven and earth? Have I not sacrificed myself every day and every moment? Say: By God! I have not protected myself for less than an instant and have shone like the sun above the heads of the enemies, while ye have not aided God for even an instant, sitting in your homes and hiding your faces from the loved ones – how much more these oppressors!

24 لو انتم تستطيعون فاظهروا عن اماكنكم ثمّ اخرجوا رؤوسكم عن بيض الغفلة لتطّلعوا بقدرة الله و بما ظهر من عنده و تشهدوا عجزكم و عجز الخلائق اجمعين اما ارتفعت اعلام النّصر و اما ملأ من هذا الاسم اسم الله بين السّمآء و الأرض و اما فديت نفسى فى كلّ يوم و فى كلّ حين قل تالله ما حفظت نفسى فى اقلّ من آن و كنت مشرقاً كالشّمس فوق رؤوس الأعدآء و انتم ما نصرتم الله فى اقلّ من آن و كنتم قاعداً فى بيوتكم و سترتم وجوهكم عن المحبّين و كيف هؤلآء الظّالمين

25 Despite this, ye have occupied yourselves with the imaginings commanded by your selves and desires, and thus hath Satan made your deeds seem fair unto you, and ye were among the doers. Say: O people! Can one who soareth in the atmosphere of the spirit be compared with one who playeth with clay? Can one who shineth forth before the enemies be compared with one who hideth his face behind veils out of fear for himself? Judge fairly then, if ye be of the fair-minded. Can one who walketh in the holy Paran be compared to one who sits idle at home? Reflect, O ye heedless ones! Say: By God! The acceptance or rejection of all who dwell in the heavens and on earth is, in My sight, even as the cry of an ant in a vast and mighty desert.

25 و مع ذلک اشتغلتم بظنونكم بما امركم به نفسكم و هويكم و كذلک زيّن الشّيطان لكم اعمالكم و كنتم من العاملين قل يا قوم أ فمن يطير فى هوآء الرّوح كمن هو يلعب بالطّين أ فمن كان مشرقاً فى مقابلة الأعدآء كمن يستر وجهه فى الحجبات خوفاً من نفسه اذاً فأنصفوا ان انتم من المنصفين أ فمن كان ماشياً فى فاران القدس كمن كان قاعداً فى البيت فتبيّنوا يا ملأ الغافلين قل تالله انّ اقبال كلّ من فى السّموات و الأرض و اعراضهم عندى كندآء نملة فى بيدآء عزّ وسيع

26 Say: No one's lamentation or cry shall ever ascend unto God save through this Most Great Name, this Most Upright, this Ancient Cause. Say: By the True God! Nothing of what was or what will be shall profit you this day, except that ye take refuge in this Most Firm, this Mighty Stronghold. Say: O Letter of Ha! Were it possible, We would have commanded thee to expend, in response to thy request, a thousand thousand thousand thousand qintars of white diamonds, until thy breath

26 قل لن يرفع الى الله ضجيج احد و لا صريخ نفس الّا بهذا الاسم الأعظم الأقوم القديم قل تالله الحقّ لن ينفعكم اليوم شىء عمّا كان و عمّا يكون الّا بأن تأووا بهذا الرّكن المحكم الشّديد قل ان يا حرف الهآء لو كنت مستطيعاً لأمرناک بأن تنفق جزآء ما سئلت الف الف الف الف الى ان

be cut off, for from thy question have wafted the odors of aversion and the dust of grief upon all worlds. For all that hath been sent down from My presence is that whereby ye have deduced the authority of God's proofs in every age, cycle and era, and ye yourselves bear witness to this, as do all possessed of knowledge behind you. Why then didst thou accept what appeared from them while rejecting what appeared from them in another guise? Believest thou in part of the Book while denying part? This indeed is a grievous injustice!

ينقطع النّفس قنطاراً من الماس بيض لأنّ من سؤالک قد هبّت روائح الکره و غبار الهمّ علی العالمین لأنّ کلّما نزل من عندی هذا ما استدللتم به بحجّیّة حجج الله فی کلّ عهد و قرن و عصر و انتم تشهدون بذلک و من ورائکم کلّ ذی علم علیم فلم قبلت منهم ما ظهر من عندهم و ترکت ما ظهر منهم فی قمیص اخری أ تؤمن ببعض الکتاب و تعترض ببعض و انّ هذا لظلم عظیم

27 By God! The eyes of the seen and unseen have wept over Me for what ye have supposed regarding Me, and ye were among those who harbored suspicions. In those days I concealed Myself from those who accepted and those who rejected, and veiled Myself behind a thousand veils lest anyone should recognize Me and lest the clamor of the hypocrites be raised. We were among you as one of you, and thereby did God test your vision and found you among the veiled ones. Say: The Educator and Creator of all contingent beings was indeed in the garb of a common person, yet ye were not content with this until He was imprisoned in this prison. Then when He appeared with the truth and drew aside the veil from His face, and shone forth from God's dayspring, the Protector, the Mighty, the Sovereign, the Powerful, the Omnipotent, when the idolaters turned against Us, We turned against them and manifested Our Self with truth that they might know that God fears no one, that no matter distracts Him from another matter, and that neither the opposition of the opposers nor the sovereignty of sovereigns can prevent His sovereignty.

27 فوالله قد بکت علیّ عیون الغیب و الشّهادة بما ظننتم فی حقّی و کنتم من الظّانّین و فی تلک الأیّام کنت ساتراً نفسی عن المقبلین و المعرضین و سترت نفسی فی الف حجاب لئلّا یعرفنی من احد و لئلّا یرفع ضوضآء المنافقین و کّا بینکم کأحد منکم و بذلک امتحن الله ابصارکم و وجدکم من المحتجبین قل انّ مربّی الممکنات و موجدهم قد کان فی ثوب الرّعیّة و انتم ما رضیتم بذلک الی ان سجن فی هذا السّجن اذا ظهر بالحقّ و کشف النّقاب عن وجهه و اشرق عن فجر الله المهیمن العزیز السّلطان المقتدر القدیر فلمّا عادوا المشرکون عدنا علیهم و اظهرنا نفسنا بالحقّ لیعلموا بأنّ الله لن یخاف من احد و لن یشغله شأن عن شأن و لن یمنعه عن سلطانه اعراض المعرضین و سلطنة السّلاطین

28 O Muhammad! Command the people with what God hath commanded thee, then teach them what God hath taught thee from His presence, then aid Him with thy heart and tongue and all thou possessest and all that is upon thee. His is the victory of the heavens and earth, the victory of what is seen and unseen, and the victory of all worlds.

28 ان یا محمّد فأمر النّاس بما امرک الله ثمّ علّمهم بما علّمک الله من عنده ثمّ انصره بقلبک و لسانک و کلّ ما لک و علیک و له نصر السّموات و الأرض و نصر ما یری و ما لا یری و نصر العالمین

29 Then We have ordained in the Tablet of Decree by the Pen of Accomplishment for whosoever hath conceived doubts in his soul and hesitated in this wondrous and novel Cause, and for whosoever desireth to turn towards the holy precincts and attain the presence of God, the Mighty, the All-Knowing, and hear God's call and behold His beauty and inhale the fragrance of God, the Mighty, the Powerful, the Transcendent, the Great, that he should leave his house migrating unto God until he enters the City which is named the Abode of Peace. And when he arrives therein, let him glorify God his Lord secretly and openly until he reaches the shore, and when he reaches it, let

29 ثمّ قدّرنا فی لوح القضآء من قلم الامضآء لمن خطر فی نفسه و توقّف فی هذا الأمر المبدع البدیع و لمن اراد ان یتوجّه الی شطر القدس و یحضر بین یدی الله العزیز العلیم و یسمع ندآء الله و ینظر جماله و یستنشق رائحة الله العزیز المقتدر المتعالی الکبیر بأن یخرج عن بیته مهاجراً الی الله الی ان یدخل فی المدینة الّتی سمّی بدارالسّلام و اذا ورد فیها یکبّر الله ربّه بلسان السّرّ و الجهر الی ان یصل الی الشّطّ و اذا وصل الیه یلبس احسن ثیابه ثمّ

him don his finest garments, then perform ablutions as God hath commanded him in the Book, and when he washes his hands, let him say:

يتوضّأ كما امره الله فى الكتاب و اذا غسّل يداه يقول

30 O my Lord! This is the water which Thou hast caused to flow by Thy command in the vicinity of Thy Sacred House. And as I have washed my hands therewith by Thy command, O my God, cleanse me from all defilement and sin and heedlessness and from all that Thy good-pleasure abhorreth. Verily Thou art the All-Powerful, the Almighty.

30 اى ربّ هذا مآء الّذى اجريته بأمرک فى جوار بيتک الحرام و كما غسّلت يا الهى منه ايداى بأمرک غسّلنى عن كلّ دنس و ذنب و غفلة و عن كلّ ما يكرهه رضاک و انّک انت المقتدر القدير

31 Then he washes his face and says:

31 ثمّ يغسل وجهه و يقول

32 O my Lord! This is my face which I have cleansed by Thy will. I beseech Thee, by the sovereignty of Thy singleness and the wonders of the names of the Manifestations of Thy Cause, to purify it from all else besides Thee. Then preserve it from turning to any but Thee and from gazing upon those who have not sought Thy manifest, pure, mighty and gracious Beauty.

32 اى ربّ هذا وجهى الّذى طهّرته بارادتک اذاً اسئلک بسلطان عزّ فردانيّتک و بدايع اسمآء مظاهر امرک بأن تطهّره عمّن سواک ثمّ احفظه عن التّوجّه الى غيرک و النّظر الى الّذينهم لم يقصدوا جمالک الظّاهر الطّاهر العزيز الكريم

33 Then he crosses the bridge with God's dignity and tranquility, magnifying God until reaching the end of the bridge. Then he turns toward the House and says at his first step:

33 ثمّ يعبر عن الجسر بوقار الله و سكينته و يكبّر الله الى ان يصل الى آخر الجسر اذاً يتوجّه الى شطر البيت و يقول فى اوّل قدمه

34 O my Lord! This is the first step I have taken on the path of Thy good-pleasure and the first footstep I have moved by Thy will. I have fled, O my God, from all directions toward the direction of Thy grace and bounty, and I have escaped from myself and from all else besides Thee toward the quarter of Thy generosity and favors. My God! Disappoint not those who hope in Thee from the clouds of Thy mercy and favor, and prevent not those who seek Thee from the clouds of Thy glory and bounty. Here am I, O my God, having sought Thy House, around which circle the dwellers of the Supreme Concourse and beneath which dwell the spirits of Thy near ones among the chosen ones. I beseech Thee by it and by them that Thou withhold not my sight from beholding the wondrous lights of the sanctity of Thy beauty, and deprive not my face from the manifestations of the breezes of the dawn of Thy meeting, and close not off from my heart the fragrances of the might of Thy revelation and inspiration. Verily Thou art the Lord of bounty and might, the Lord of grace and mercy and dominion, and verily Thou art the Lord of power and strength and grandeur, and verily Thou art to him who calls upon Thee near and responsive.

34 اى ربّ هذه اوّل خطوة وضعتها فى سبيل رضائک و اوّل قدم حرّكته بارادتک و قد هربت يا الهى من كلّ الجهات الى جهة فضلک و افضالک و فررت عنّى و عن نفسى و عن كلّ ما سويک الى شطر جودک و الطافک الهى لا تخيّب آمليک عن سحاب رحمتک و عنايتک و لا تمنع قاصديک عن غمام مجدک و اكرامک فها انا يا الهى قصدت بيتک الّتى يطوفنّ فى حولها سكّان ملأ الأعلى و من دونها ارواح المقرّبين من الأصفيآء اسئلک بها و بهم بأن لا تمنع بصرى عن بدايع انوار قدس جمالک و لا تحرم وجهى عن ظهورات هبوبات رياح فجر لقائک و لا تسدّ عن قلبى نفحات عزّ وحيک و الهامک و انّک انت ذو الجود و الجبروت و ذو الفضل و الرّحمة و الملكوت و انّک انت ذو القدرة و القوّة و العظموت و انّک انت لمن دعاک قريب مجيب

35 Then he glorifies God and begins the circumambulation, circling the House seven times. When he completes his deed and faces the door of the House, he stands and seeks God's forgiveness seventy times. Then he says:

35 ثمّ يتبهّى الله و يشرع فى الطّواف و يطوفن حول البيت سبعة مرّات و اذا تمّ عمله و قابل باب البيت يقوم و يستغفر الله سبعين مرّة ثمّ يقول

36 O my God and my Master! Praise be to Thee for having honored me and blessed me, whereby Thou hast established me in a station wherein naught is seen save the signs of the might of the sovereignty of Thy oneness, and naught is witnessed save the flashes of the lights of the sun of Thy beauty. I beseech Thee by Thyself and by Thy Self to deliver me from the murk of the world and its ornaments, and to rend from before the face of my heart the veils that have prevented me from entering into the depths of the seas of the might of Thy oneness and have barred me from arriving at the fields of the sanctity of Thy reunion and meeting. O Lord! Return me not disappointed from the gate of Thy mercy, and drive me not away from Thy House as a loser. O Lord! Forgive me and my parents and my brothers and my family and my kindred from among those who have believed in Thee and in Thy most great signs in the Manifestation of Thy most exalted Beauty. Verily Thou art the Mighty, the Generous.

36 يا الهی و سیّدی لک الحمد علی ما اکرمتنی و انعمتنی بحیث اقمتنی علی مقام الّذی لا یری فیه الّا شئونات عزّ سلطان احدیّتک و لا یشهد فیه الّا بوارق انوار شمس جمالک اسئلک بک و بنفسک بأن تخلّصنی عن کدورات الدّنیا و زخرفها و تخرق عن وجه قلبی حجبات الّتی منعتنی عن الدّخول فی غمرات ابحر عزّ توحیدک و احجبتنی عن الورود فی میادین قدس وصلک و لقائک ای ربّ لا ترجعنی عن باب رحمتک خائباً و لا تطردنی عن بیتک خاسراً ای ربّ فاغفر لی و لأبویّ و اخوتی و اهلی و عشیرتی من الّذینهم آمنوا بک و بآیاتک الکبری فی مظهر جمالک الأعلی و انّک انت العزیز الکریم

37 Then he walks with perfect tranquility and glorifies God until reaching the door. He stands and says:

37 ثمّ یمشی بکمال السّکون و یتبّهی الله الی ان یصل الی الباب یقوم و یقول

38 My God! This is the station wherein Thou didst raise Thy voice and Thy proof appeared and Thy traces rose and Thy beauty shone forth and Thy verses descended and Thy Cause became manifest and Thy Name was lifted up and Thy remembrance was spread abroad and Thy power was perfected and Thy sovereignty was exalted over all who are in the heavens and the earth.

38 الهی هذا مقام الّذی رفعت فیه صوتک و ظهر برهانک و طلعت آثارک و اشرق جمالک و نزلت آیاتک و لاح امرک و رفع اسمک و شاع ذکرک و کملت قدرتک و علت سلطنتک علی من فی السّموات و الأرضین

39 Then he addresses the House and its ground and its wall and all that is therein and says:

39 ثمّ یخاطب البیت و ارضها و جدارها و کلّ ما فیها و یقول

40 Blessed art thou, O House, in that God hath made thee the place whereon His foot hath trod! Blessed art thou, O House, in that the glances of His glorious majesty have fallen upon thee! Blessed art thou, O House, in that God hath chosen thee and made thee a dwelling for Himself and a seat of His sovereignty! No land hath preceded thee save the land which God hath preferred above all other regions of the earth through that which hath been inscribed by His preserving Pen. Blessed art thou, O House, in that through thee God distinguisheth between the fortunate and the wretched from this day until the Day whereon the All-Merciful shall manifest Himself with the lights of holy and wondrous glory! Blessed art thou, and again blessed art thou, in that God hath made thee the balance for the believers and the ultimate homeland of the mystics, and hath sanctified thee from the recognition of the hateful ones and the idolaters, such that none shall enter thee save every believer whose heart God hath tested for faith, and none shall

40 فطوبی لک یا بیت بما جعلک الله موطأ قدمه فطوبی لک یا بیت بما وقع علیک من لحظات عزّ کبریائه فطوبی لک یا بیت بما اختارک الله و جعلک محلّاً لنفسه و مقراً لسلطنته و ما سبقک ارض الّا ارض التّی اصطفاها الله علی کلّ بقاع الأرض بما رقم من قلمه الحفیظ فطوبی لک یا بیت بما یفصّل الله بک بین السّعید و الشّقیّ من یومئذ الی یوم الّذی فیه یتجلّی الرّحمن بأنوار قدس بدیع فطوبی لک ثمّ طوبی لک بما جعلک الله میزان الموحّدین و منتهی وطن العارفین و جعلک مقدّساً عن عرفان المبغضین و المشرکین بحیث لن یدخل فیک الّا کلّ مؤمن امتحن الله قلبه للایمان و لن یقدر ان یتقرّب الیک الّا من یهبّ منه روایح السّبحان فطوبی لک بما جعلک الله مخصوصاً للمقرّبین من عباده و المخلصین من بریّته و

be able to draw nigh unto thee save those from whom waft the fragrances of the All-Glorious. Blessed art thou in that God hath made thee specially for those of His servants who are nigh unto Him and for the sincere ones among His creation, and none shall touch thee save those who have detached themselves wholly from all who are in the heavens and on earth, and in whose hearts there is naught save the effulgence of the lights of His glorious unity, and in whose beings there is naught save the manifestations of the revelations of His holy oneness. This is the station wherewith God hath distinguished thee, and by this thou art worthy to glory over all the worlds. Blessed art thou, and blessed is he who built thee and developed thee and served thee and watered thy roses, and blessed is he who entereth thee and who beholdeth thee and who findeth from thee the fragrance of the garment of Joseph, the Mighty, the Powerful God. I testify that whoso entereth thee, God will cause him to enter the holy sanctuary on the Day when the Beauty of the Divine Essence shall be established upon a magnificent throne, and He shall forgive everyone who taketh refuge with thee and entereth beneath thy shade, and shall fulfill his needs, and shall gather him on the Day of Resurrection in the beauty whereby its people, of the first and the last, shall be illumined.

لن یمسّک الّا الّذینهم انقطعوا بکلّهم عن کلّ من فی السّموات و الأرض و لم یکن فی قلوبهم الّا تجلّی انوار عزّ وحدانیّته و فی ذواتهم الّا ظهورات تجلّیات قدس صمدانیّته و هذا شأن اختصّک الله به و بذلک ینبغی بأن تفتخر علی العالمین فطوبی لک و لمن بناک و عمّرک و خدمک و سقی اورادک و لمن دخل فیک و لمن لاحظک و لمن وجد منک رائحة القمیص عن یوسف الله العزیز القدیر و اشهد بأنّ من دخل فیک یدخله الله فی حرم القدس فی یوم الّذی یستوی فیه جمال الهویّة علی عرش عظیم و یغفر کلّ من التجأ بک و دخل فی ظلّک ثمّ یقضی حوائجه ثمّ یحشره فی یوم القیامة بجمال الّذی یستضیء منه اهلها من الأوّلین و الآخرین

41 Then he shall cast his face upon the dust of the gate and shall call upon his Lord with the call of every detached, penitent and repentant one, saying:

41 ثمّ یکبّ بوجهه علی تراب الباب و ینادی ربّه بندآء کلّ منقطع نادم منیب و یقول

42 O my Lord! I am he who transgressed against Thee and opposed Thy beauty, being occupied with my self and my desires, and verily Thou art the All-Knowing, the All-Informed. O my Lord! When I recognized Thy Self, I sought Thy forgiveness for what I had been and for what appeared from my tongue and issued from my mouth and occurred to my heart, and I have turned unto Thee with my whole being, for verily Thou art the All-Forgiving, the All-Merciful. O my Lord! When Thou didst make me aware of the places of Thy Cause and didst awaken me from my sleep and heedlessness, I went forth from my house, turning toward Thy house, beholding the direction of Thy loving-kindness and Thy forgiveness, for verily Thou art the Most Merciful of the merciful. O my Lord! I have come to Thee with a sin heavier than what is in the heavens and earth, and greater than the creation of both worlds, until I stood before the gate of Thy house, from which no sinner hath ever been disappointed, and I prostrated myself upon its dust in humility before Thy beauty and in submission to Thy sovereignty and in lowliness before Thy presence. O my Lord! Have mercy upon me through Thy mercy and Thy grace, and assign me a seat of truth with Thee, and join me with Thy repentant servants. O my Lord! Forgive my transgressions and

42 ای ربّ انا الّذی تعدّیت علیک و اعترضت علی جمالک بما شغلتنی نفسی و هوائی و انّک انت العلیم الخبیر ای ربّ فلمّا عرفت نفسک استغفرک عمّا کنت علیه و عمّا ظهر من لسانی و خرج عن فمی و خطر فی قلبی و رجعت الیک بکلّی و انّک انت الغفور الرّحیم ای ربّ لمّا عرّفتنی مواقع امرک و ایقظتنی عن نومی و غفلتی اذاً خرجت عن بیتی متوجّهاً الی بیتک و کنت ناظراً الی شطر عنایتک و غفرانک و انّک انت ارحم الرّاحمین ای ربّ قد جئتک بذنب الّذی کان اثقل عمّا فی السّموات و الأرض و اکبر عن خلق الکونین الی ان قمت بین یدی باب بیتک الّتی ما خاب عنها احد من المذنبین و سجدت ترابها خاضعاً لجمالک و خاشعاً لسلطنتک و متذلّلاً لحضرتک ای ربّ فارحمنی برحمتک و افضالک ثمّ اجعل لی مقعد صدق عندک و الحقنی بعبادک التّائبین ای ربّ فاغفر

my sins and whatsoever my hands have wrought, for verily Thou art the Mighty, the Bountiful.

جریراتی و خطیئاتی و عن کلّ ما اکتسبت ایدای و انّک انت العزیز الکریم

43 Then he shall raise his head and seek God's forgiveness with this mighty and great prayer for forgiveness.

43 ثمّ یرفع رأسه و یستغفر الله بهذا الاستغفار العزیز العظیم

44 O Lord! I seek Thy forgiveness with my tongue, my heart, my soul, my inner being, my spirit, my body, my frame, my bones, my blood, and my skin. Verily, Thou art the Ever-Forgiving, the Merciful. I seek Thy forgiveness, O my God, with such seeking of forgiveness through which the breezes of pardon waft upon the people of transgression, and through which the sinners are clothed in the robe of Thy gracious forgiveness. I seek Thy forgiveness, O my Sovereign, with such seeking of forgiveness through which the sovereignty of Thy pardon and grace is made manifest, and through which the sun of bounty and favor dawns upon the temples of the sinners. I seek Thy forgiveness, O my Forgiver and my Creator, with such seeking of forgiveness through which the erring hasten to the shore of Thy pardon and benevolence, and the seekers arise before the gate of Thy mercy, the All-Merciful, the Most Compassionate. I seek Thy forgiveness, O my Lord, with such seeking of forgiveness which Thou hast made as a fire to burn away all sins and transgressions from every penitent, returning, remorseful, weeping, and pure soul, and through which the bodies of all created things are purified from the defilements of sins and misdeeds, and from all that is abhorrent to Thy Self, the Mighty, the All-Knowing.

44 ای ربّ استغفرک بلسانی و قلبی و نفسی و فؤادی و روحی و جسدی و جسمی و عظمی و دمی و جلدی و انّک انت التّوّاب الرّحیم و استغفرک یا الهی باستغفار الّذی به تهبّ روایح الغفران علی اهل العصیان و به تلبس المذنبین من ردآء عفوک الجمیل و استغفرک یا سلطانی باستغفار الّذی به یظهر سلطان عفوک و عنایتک و به تستشرق شمس الجود و الافضال علی هیاکل المذنبین و استغفرک یا غافری و موجدی باستغفار الّذی به یسرعنّ الخاطئین الی شطر عفوک و احسانک و یقومنّ المریدین لدی باب رحمتک الرّحمن الرّحیم و استغفرک یا سیّدی باستغفار الّذی جعلته ناراً لتحرق کلّ الذّنوب و العصیان عن کلّ تائب راجع نادم باکی سلیم و به یطهّر اجساد الممکنات عن کدورات الذّنوب و الآثام و عن کلّ ما یکرهه نفسک العزیز العلیم

45 Then let him enter the House with dignity and tranquility as though beholding God in the heaven of His command and the kingdom of His house, until he enters the courtyard and stands before the dome which was reserved for the establishment of the Throne of Glory thereon. Then let him raise his hands and turn his gaze toward the direction of His bounty and say:

45 ثمّ یدخل البیت بوقار و سکون کأنّه یشهد الله فی جبروت امره و ملکوت بیته الی ان یدخل فی الصّحن و یحضر فی مقابلة قبّة الّتی کانت مخصوصة باستوآء عرش العظمة علیها اذاً یرفع ایداه ثمّ یتوجّه طرفه الی شطر افضاله و یقول

46 I bear witness in this my station that there is no God but Him, alone without peer, without likeness, without equal, without opposite, without minister, without parallel, and without similitude. And that the Primal Point is His servant, His Glory, His Grandeur, His Majesty, His Divinity, His Might, His Sovereignty, His Power, His Dominion, His Authority, His Honor, His Nobility, and His Grace. Through Him did His Beauty shine forth, His Countenance appear, His Proof dawn, His Evidence become complete, His Argument perfected, and His Signs become manifest. Through Him were all who are in the heavens and on earth gathered together, and all who are in the kingdom of command and creation were raised up. Through Him the breezes of holiness wafted over all worlds.

46 اشهد فی موقفی هذا بأنّه لا اله الّا هو وحده لا شریک له و لا شبیه له و لا ندّ له و لا ضدّ و لا وزیر و لا نظیر و لا مثال له و انّ نقطة الأولی عبده و بهائه و عظمته و کبریائه و لاهوته و جبروته و سلطانه و عزّته و ملکوته و اقتداره و عزّه و شرفه و الطافه و به اشرق جماله و ظهر وجهه و طلع برهانه و تمّ دلیله و کملت حجّته و لاحت آیاته و به حشر کلّ من فی السّموات و الأرض و بعث من فی ملکوت الأمر و الخلق و به هبّت نفحات القدس علی العالمین و اشهد بأنّ من یظهره الله حقّ لا ریب فیه و یأتی بأنوار قدس منیع و به یجدّد خلق السّموات و الأرض

و خلق الأوّلين و الآخرين فهنيئاً لمن يدرک زمانه و يدخل بابه و يشرّف بلقائه و يطوف فی حوله و يسجد بين يديه و يزور ترب قدميه و يقوم فی محضره و يکون من القائمين

And I bear witness that He Whom God shall make manifest is the Truth, there is no doubt in Him, and He shall come with holy and exalted lights. Through Him shall the creation of the heavens and earth be renewed, and the creation of the first and the last. Blessed therefore is he who attains unto His time, enters His gate, is honored by meeting Him, circumambulates around Him, prostrates before Him, visits the dust of His feet, stands in His presence, and is among those who arise.

47 ثمّ يقول ای ربّ هذا بيتک الّتی فيه هبّت نسمات جودک و عنايتک و فيها تجلّيت فی سرّ السّرّ بکلّ مظاهر اسمائک و مطالع صفاتک و ما اطّلع بذلک احد الّا نفسک العليم ای ربّ هذه بيتک الّتی منها ظهرت آيات فضلک علی العالمين و فيها ورد عليک ما ورد من المقبلين و المعرضين و انّک انت صبرت فی کلّ ذلک بعد قدرتک و سلطانک و انّک انت العليم الحکيم القادر القدير

47 Then let him say: O my Lord! This is Your House wherein have wafted the breezes of Your bounty and favor, wherein You have manifested in the mystery of mysteries through all the Manifestations of Your names and Dawning-places of Your attributes, and none has understood this save Your All-Knowing Self. O my Lord! This is Your House from which appeared the signs of Your grace to all worlds, and wherein befell You what befell from those who turned toward and those who turned away from You. And You did bear all this despite Your power and sovereignty. Verily, You are the All-Knowing, the All-Wise, the All-Powerful, the Almighty.

48 ای ربّ هذا مقام الّذی فيه تمشّيت بقدميک القديم و فيه رفعت صوتک و نغماتک ثمّ ندائک و تغرّداتک البديع المليح ای ربّ هذا مقام فيه استويت علی عرش الممکنات و تعلّيت فيه بسلطان قدرتک علی کلّ من فی السّموات و الأرضين ای ربّ هذا مقام الّذی توجّه فيه طرفک الی شطر جودک و فيه تموّجت ابحر القدرة فی کلمتک المکنون المصون الحفيظ ای ربّ هذا مقام الّذی کان فيه امرک فی سرّ السّرّ و ما تحرّک فيه شفتاک علی ما اردت و سترت فيه وجهک المنير و کنت فيه فی غيب الغيب و ستر السّتر بحيث ما عرف نفسک احد من العالمين

48 O my Lord! This is the station wherein You walked with Your ancient feet, and wherein You raised Your voice and Your melodies, then Your call and Your sweet and wondrous trills. O my Lord! This is the station wherein You established Yourself upon the throne of all possible things and wherein You rose up with the sovereignty of Your power over all who are in the heavens and earths. O my Lord! This is the station wherein Your glance turned toward the direction of Your bounty and wherein the oceans of power surged in Your hidden, guarded, and protected Word. O my Lord! This is the station wherein Your Command was in the mystery of mysteries, and wherein Your lips moved not concerning what You willed, and wherein You concealed Your luminous face, and wherein You were in the unseen of the unseen and the veil of veils such that none among the worlds knew Your Self.

49 ای ربّ هذه بيتک الّتی عروها بعدک عبادک و غاروا ما فيها و نهبوا ما عليها و بذلک هتکوا حرمتک و حاربوا معک فی سرّهم و نقضوا ميثاقک و کسروا عهدک و انت سترت کلّ ذلک و تجاوزت عنهم بعفوک البديع ای ربّ لا تعرنی عن جميل سترک و لا تنزع عنّی برد عنايتک و غفرانک و لا تبعدنی عن جوار رحمتک و لا تحرمنی عن کوثر فضلک المنيع

49 O my Lord! This is Your House which Your servants stripped bare after You, and they plundered what was in it and pillaged what was upon it, and thereby they violated Your sanctity and warred against You in their hearts and broke Your Covenant and shattered Your Testament. And You concealed all this and overlooked them through Your wondrous pardon. O my Lord! Strip me not of the beauty of Your concealment, remove not from me the mantle of Your care and forgiveness, distance me not from the vicinity of Your mercy, and deprive me not of the Kawthar of Your exalted grace.

50 O my Lord! Sanctify me from all else but You and draw me near unto Your Self and honor me with meeting You. Verily,

You are the Powerful, the All-Knowing, the Perceiving, the Resurrector, the Life-Giver, the Death-Dealer. O my Lord! Enable me to achieve what You have willed for Your near servants, then ordain for me the best of what You have ordained for Your holy chosen ones.

50 اى ربّ قدّسنى عن دونک و قرّبنى الى نفسک و شرّفنى بلقائک و انّک انت القادر العالم المدرک الباعث المحيى المميت اى ربّ وفّقنى على ما انت اردته لعبادک المقرّبين ثمّ قدّر لى خير ما قدّرته لأصفيائک المقدّسين

51 Then let him settle into stillness within himself and become quiet in his being, then turn with his heart and hearing toward the direction of the House. Should he perceive the fragrance of God and hear His call, he may be certain within himself that God has absolved him of his sins, overlooked his transgressions, and accepted his repentance. He will find himself as on the day he was born of his mother. But if he does not perceive the fragrance of God, the Mighty, the Powerful, let him repeat this practice on this day or another day until he does perceive and hear it. This is what hath been ordained by the Pen of might and wisdom upon the preserved tablets of holiness. Thus doth God open the gates of grace and bounty upon the face of the heavens and earth, that perchance the people may not deprive themselves of God's mercy and outpouring. This, verily, is guidance and a reminder from Us unto all the worlds.

51 اذاً يسكن فى نفسه و يسكت فى ذاته ثمّ يتوجّه بقلبه و سمعه الى شطر البيت ان وجد رائحة اللّه و سمع ندائه يوقن فى نفسه بأنّ اللّه كفّر عنه سيّئاته و تجاوز عنه و تاب عليه و يشهد نفسه مثل يوم الّذى ولد من امّه و ان ما وجد رائحة اللّه العزيز القدير يكرّر العمل فى هذا اليوم او فى يوم اخرى الى ان يجد و يسمع و هذا ما قدّر من قلم عزّ حكيم على الواح قدس حفيظ كذلک يفتح اللّه ابواب الفضل و الجود على وجه السّموات و الأرض لعلّ النّاس لا يمنعون انفسهم عن رحمة اللّه و فيضه و انّ هذا لهدى و ذكرى من لدنّا على العالمين

52 O Letter of Ha! Hearken unto what God calleth thee to in this Prison, and turn not to anything else. Put thy trust in Him, then enter upon the shore of the Most Great Name. Know thou that as We answered thee before, so do We counsel thee in this Tablet that thou mayest take counsel within thyself and become aware of that which is hidden from the eyes of the world. By God! We desire naught in this save to purify thee from the veils of imitation and cause thee to enter this exalted and impregnable Paradise, that thou mayest behold things with thine own eyes and recognize God's greatest treasure in this mighty Word. Say: By God, O people! I am but a servant of God and His Glory, and I call you unto God and unto that which hath been sent down from Him. I ask no recompense from you, and God is sufficient witness between me and you. Beware lest ye oppose him who hath come to you with God's verses and wisdom. Fear God and His laws, and be not of the transgressors. Follow the religion of God and His Faith, and dispute not concerning that which hath been sent down unto you, and be of the God-fearing.

52 ان يا حرف الهآء اسمع ما يناديک اللّه فى هذا السّجن و لا تلتفت الى شىء فتوكّل عليه ثمّ ادخل فى شاطئ اسم عظيم ثمّ اعلم بأنّا لمّا اجبناک من قبل لذا انصحناک فى هذا اللّوح لتستنصح فى نفسک و تطّلع بما هو المستور عن انظر العالمين فواللّه ما اردنا فى ذلک الّا تنزيهک عن حجبات التّقليد و ورودک فى هذا الرّضوان الممتنع المنيع و لتشهد الأمور بعينک و تعرف كنز اللّه الأكبر فى هذه الكلمة العظيم قل تاللّه يا قوم ما انا الّا عبد اللّه و بهائه و ادعوكم الى اللّه و بما نزل من عنده و ما اريد منكم جزآء و كان اللّه بينى و بينكم لشهيد ايّاكم ان لا تتعرّضوا بالّذى جائكم بآيات اللّه و حكمه خافوا عن اللّه ثمّ عن حدوده لا تكوننّ من المتجاوزين ان اتّبعوا ملّة اللّه و دينه و لا تختلفوا فيما نزل عليكم و كونوا من المتّقين

53 Arise then, O servant, and make up for what hath passed thee by, that God may forgive thee through His bounty and clothe thee in the robe of glorious honor. Leave the world and all that is in it and upon it in thy shadow, then soar in the atmosphere of the spirit and fear not the ungodly. First, detach thyself, then summon the people unto detachment, that

53 اذاً قم يا عبد و تدارک ما فات عنک ليغفرک اللّه بجوده و يلبسک من ردآء عزّ كريم دع الدّنيا و ما فيها و عليها فى ظلّک ثمّ طيّر فى هوآء الرّوح و لا تخف من المشركين اوّلاً فانقطع فى نفسک ثمّ ادع النّاس بالانقطاع ليؤثّر قولک فى قلوب

thy word might influence the hearts of the heedless. Sanctify thyself from the world, then bid the people to sanctify themselves from it. Thus doth the Dove counsel thee, if thou be of them that act. By God, O servant, wert thou to inhale from this Shirt which We have sent with the hands of the heralds through these words, thou wouldst surely find from it the fragrance of God, the Mighty, the Self-Sufficient, the Gracious, and thou wouldst detach thyself from the kingdom and all that is therein, and wouldst enter the Egypt of certitude while being heedless of all who dwell on earth. And thou wouldst bear witness through this Tablet as God hath borne witness unto Himself by Himself in the kingdom of His Cause that there is no God but Him and that Ali is His servant and His Glory unto all who are in the heavens and on earth.

الغافلين قدّس نفسک عن الدّنيا ثمّ أمر النّاس بالتّقديس عنها كذلک تعظک الورقآء ان انت من العاملين فوالله يا عبد لو تستنشق هذا القميص الّذی ارسلناه بأيدی المبشّرات من تلک الكلمات لتجد منه رائحة الله العزيز المغنی الكريم و تنقطع عن الملک و ما عليه و تدخل مصر الايقان حين غفلتک عن كلّ من فی الأرض اجمعين و تشهد بهذا اللّوح كما شهد الله لنفسه بنفسه فی جبروت امره بأنّه لا اله الّا هو و انّ عليّاً عبده و بهائه علی من فی السّموات و الأرضين

54 And thou, O Muhammad, when thou hast completed thy proclamation in Our name, seek out there the one named al-Habib and make mention of him from Us and give him glad tidings from Our presence, that he may rejoice in his soul and be among those who are joyful. Say: O servant, give thanks unto God for having attained His presence and won His meeting and for being among the victorious, though thou didst not recognize Him when thou wert seated before Him. Yet God accepted thy obedience and ordained for thee in the Tablet a great reward. By God! Wert thou to discover what hath been ordained for thee, thou wouldst soar with longing. But this hath been veiled from thee and from the eyes of all the world by a wisdom that was in thy Lord's knowledge, which none hath comprehended save His own Self. This is a revelation from God, the Mighty, the Beautiful.

54 و انّک انت يا محمّد اذا كمل تبليغک علی اسمنا تفحّص هناک لتجد الّذی سمّی بالحبيب ثمّ ذكّره من لدنّا و بشّره من عندنا ليفرح فی نفسه و يكون من الفرحين قل يا عبد فاشكر الله بما حضرت بين يديه و فزت بلقائه و كنت من الفائزين ولو انّک ما عرفته حين الّذی كنت جالساً بين يديه ولكنّ الله قبل عنک طاعتک و قدّر لک فی اللّوح اجراً عظيم فوالله لو تطّلع بما قدّر لک لتطير من الشّوق ولكن ستر ذلک عنک و عن عيون العالمين لحكمة الّتی كانت فی علم ربّک و ما اطّلع به احد الّا نفسه و هذا تنزيل من لدی الله العزيز الجميل

55 Then make mention of the loved ones there, both female and male, both young and old. Then remind them of these days wherein the Nightingale of Holiness warbleth in His final days, and remember them with holy and sublime remembrances. Say: O people! Desist from that which ye have been forbidden, transgress not the bounds of God, and exceed not what ye have been commanded in the Book. Fear God and be not among the lost. Then gather ye together upon God's Cause and His Word, differ not in anything, ascribe no partners unto God, and be among the believers in His unity. Thus have We decreed for you and for those who have fulfilled their vows and were communities like unto you, that there is no God but He, the Mighty, the Single, the All-Conquering, the Omnipotent. And when ye gather in your assemblies, remember Our grief and what hath befallen Us, then Our imprisonment in this land wherein Our devoted servants have been forbidden to enter.

55 ثمّ ذكّر الأحباب فی هناک من كلّ اناث و ذكور و من كلّ صغير و كبير ثمّ ذكّرهم بهذه الأيّام الّتی تغنّ فيها عندليب القدس فی آخر ايّامه و تذكرهم بأذكار قدس منيع قل يا قوم فانتهوا ما نهيتم عنه و لا تتعدّوا عن حدود الله و لا تجاوزوا عمّا امرتم به فی الكتاب اتّقوا الله و لا تكوننّ من الخاسرين ثمّ اجتمعوا علی امر الله و كلمته و لا تختلفوا فی شیء و لا تشركوا بالله و كونوا من الموحّدين كذلک قضينا لكم و للّذين قضی نحبهم و كانوا امم امثالكم علی انّه لا اله الّا هو العزيز الفرد الغالب القدير و اذا جمعتم علی مقاعدكم ذكّروا حزننا و بما ورد علينا ثمّ سجننا فی هذه الأرض الّتی منعت عن دخولها عبادنا المريدين

56 Then know, O Muhammad, that We have made this Tablet a living, vital spirit, that thou mayest breathe it upon every land and city according to thy capacity, lest harm or weariness touch thee. Work thou according to what thou hast been commanded, to the extent of thy strength, and weary not thyself beyond thy capacity, and be thou in sure and secure protection. Then know that there hath come before Us a letter from thee wherein thou didst mention the names of those who honored thee on thy return from the presence of Beauty by God's command, the Mighty, the All-Conquering, the All-Knowing, the All-Wise. And thereby have We been pleased with them and recorded their names in a Tablet wherefrom not an atom's weight of the deeds of all creation shall be lost, that they may thank God within themselves and remember Him throughout their days and be among the thankful. Thus have We bestowed Our mercy upon thee and upon them, a mercy from Our presence for them and for Our righteous servants.

56 ثمّ اعلم یا محمّد انّا جعلنا هذا اللّوح روحاً حیّاً حیواناً لتنفخ منه علی کلّ ارض و مدینة علی قدر ما استطعت علیه لئلّا یمسّک من ضرّ و تعب و انّک فاعمل بما امرت علی قدر طاقتک و لا تتعب نفسک فوق قدرتک و کن فی حفظ و سلامة منیع ثمّ اعلم بأن حضر بین یدینا ورقة من عندک و ذکرت فیها اسمآء الّذینهم اکرموک فی رجوعک عن تلقآء الجمال بأمر الله العزیز الغالب العلیم الحکیم و بذلک رضینا عنهم و اثبتنا اسمائهم فی لوح الّذی لن یغادر عنه ذرّة من اعمال الخلائق اجمعین لیشکروا الله فی انفسهم و یذکروه فی ایّامهم و یکونّ من الشّاکرین کذلک منّا علیک و علیهم رحمة من عندنا لهم و لعبادنا الصّالحین

57 Then give thanks unto God within thyself that We have made thee a bearer of this most great bounty and chosen thee to proclaim it unto all the worlds. And thereby have We bestowed Our favor upon thee and upon thy soul and spirit and upon thy forebears, until it reacheth unto the First Creation. And this, verily, is a manifest bounty. Know thou thy station in this and in what We have given thee to drink of the wine which God hath made a light, then a spirit, then a delight for those who drink thereof. Be thou steadfast in what thou hast been commanded and waste not what hath been ordained for thee. And if joy toucheth thee in this Cause, give thanks unto God thy Creator, and if grief befalleth thee, be patient and maintain a beautiful patience. Verily God will fully reward those who are patient in His path, seeking His good-pleasure, and He neglecteth not the reward of the doers of good. We have arranged this Tablet in most excellent arrangement for thee and for whomsoever God desireth for Himself, and this is the most excellent bounty from Us to Our believing servants. And mercy be upon thee and upon all who believe in God and in what hath been sent down from His presence in holy and luminous Tablets. And praise be to God, the Lord of the worlds.

57 ثمّ اشکر الله فی نفسک بما جعلناک حاملاً لهذا الفضل الأکبر و انتخبناک لتبلیغه علی العالمین و بذلک منّا علیک و علی نفسک و روحک و علی آبائک الی ان ینتهی الی البدیع الأوّل و انّ هذا لفضل مبین فاعرف شأنک فی ذلک و بما سقیناک من خمر الّتی جعلها الله نوراً ثمّ روحاً ثمّ لذّةً للشّاربین فاثبت فیما امرت و لا تضیع فیما قدّر لک و انّ یمسّک فرح فی الأمر فاشکر الله بارئک و ان یمسّک من حزن فاصطبر و کن فی صبر جمیل انّ الله یوفّی اجور الّذینهم صبروا فی جنبه ابتغآء مرضاته و انّه لا یضیع اجر المحسنین و انّا رتّلنا هذا اللّوح احسن ترتیلاً لک و لمن اراد الله لنفسه و هذا احسن الفضل من لدنّا لعبادنا المؤمنین و الرّحمة علیک و علی کلّ من آمن بالله و بما نزل من عنده فی الواح قدس مبین و الحمد لله ربّ العالمین

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Suriy-i-Qadir
To: Ismi

1 This is the Surah of the All-Powerful, which We have ordained in the dominion of eternity and revealed unto the servants, that it may be unto them a shining lamp.

1 هذه سورة القدير قد قدّرناها فی جبروت البقآء و انزلناها علی العباد لیکون لهم سراجاً مضیئاً

2 He is the Resplendent, the All-Glorious, the Most Luminous!

2 هو الحقّ البهیّ الأبهی

3 Glorified be He Who hath ordained the measures of all things in the preserved tablets of might and created all things in such wise that, were they to purify themselves from the dust of fancy and desire, they would surely ascend to the most exalted stations and would speak that which the Holy Spirit spoke at the Ultimate Lote-Tree: that there is none other God but Him, and that the essence of the two words in these two names is the Self-Subsisting One of Names in the dominion of eternity. Thus hath the mercy of the days encompassed all beings, yet the people perceive not.

3 فسبحان الّذی قدّر مقادیر کلّ شیء فی الواح عزّ محفوظ و خلق کلّ شیء علی شأن لو یصفّنّ انفسهم عن غبرة الوهم و الهوی لیصعدنّ الی مقاعد القصوی و ینطقنّ بما نطق روح القدس عند سدرة المنتهی بأنّه لا اله الّا هو و انّ ذات کلمتین فی هذین الاسمین لقیّوم الأسمآء فی جبروت البقآء و کذلک احاطت رحمة الأیّام کلّ الأنام ولکنّ النّاس هم لا یشعرون

4 Indeed God hath manifested Himself in this Tablet through His Name, the All-Powerful, unto all contingent things, that through it all created things may derive power over whatsoever hath been created between earth and heaven, lest any soul be deprived of the sovereignty of His might. This is what hath now been sent down from the presence of the Guardian, the Self-Subsisting.

4 و لقد تجلّی الله فی هذا اللّوح باسمه القدیر علی کلّ الممکنات لیستقدرن به کلّ الموجودات عمّا خلق بین الأرضین و السّموات لئلّا یحرم احد عن سلطان قدرته و هذا ما نزل حینئذ من لدن مهیمن قیّوم

5 O Sun of My Name, the All-Powerful! Shine forth upon all created things with the wondrous power of thy Lord, that all things may witness within themselves the might of God, the Powerful, the Mighty, the Beloved. Whosoever is deprived of the manifestation of this Name shall never succeed in truly acknowledging the power of his Lord, the Mighty, the Chosen One, and even should he profess belief, it would not be authentic, for how can one who lacketh a thing comprehend it? Glorified be He above their understanding!

5 ان یا شمس اسمی القدیر فاستشرق علی الکائنات ببدائع قدرة ربّک لیشهدن کلّ الأشیآء فی انفسهم قدرة الله المقتدر العزیز المحبوب و من یجعل محروماً عن تجلّی هذا الاسم لن یوفّق علی الاقرار بقدرة ربّه العزیز المختار و لو یعترف لم یکن علی التّحقیق لأنّ ما فقد عنه کیف یدرکه فسبحانه عمّا یعرفون

6 Therefore, O people, make your hearts mirrors of this Sun, that its lights and its manifestation may be reflected therein. Thus doth your Lord command you, if ye be of those who know. And whomsoever this Name is reflected within, God shall make him powerful over all things, such that were he to say unto a thing "Be thou transformed," all would be transformed, and were he to desire to prevail over contingent things by his will, he would be empowered by the might of his Lord. This indeed is a manifest bounty.

6 اذاً یا قوم فاجعلوا قلوبکم مرآتاً لهذا الشّمس لینطبع فیها انوارها و تجلّیها و کذلک یأمرکم ربّکم ان انتم تعرفون و من انطبع فیه تجلّی هذا الاسم لیجعله الله قادراً علی کلّ شیء بحیث لو یقول لکلّ شیء فانقلب کلّهم ینقلبون و لو یرید ان یغلب علی الممکنات بارادة من عنده لیقدر من قدرة ربّه و انّ هذا لفضل مشهود

7 From this Tablet the breezes of power have wafted over all who possess power, and they blow as they please by His command, if ye would but understand. The likeness of this Name in this Tablet is as a spring of water flowing in diverse rivers; likewise from this Name flow the waters of power in the rivers of existence, and each receiveth according to a determined measure.

7 و من هذا اللّوح هبّت روايح القدرة على كلّ ذى قدرة و يهبّ كيف يشآء بأمر من عنده ان انتم تعقلون و انّ مثل هذا الاسم فى هذا اللّوح كمثل معين المآء يجرى فى انهار شتّى كذلک من هذا الاسم يجرى مياه القدرة فى انهار الموجودات و يأخذ من يشآء على قدر مقدور

8 O thou Name! We have created thee by Our command and have exalted thy mention in the kingdom of names and have adorned thee with the raiment of immortality, that thou mayest be grateful to thy Lord and be of those who render thanks. Beware lest anything beguile thee or veil thee from the remembrance of thy Lord's Name. Be not of those who, when they see themselves in glory and elevation, forget the remembrance of their Lord and then wax proud before God Who created them by His will. Such hath been their way.

8 ان يا ذلک الاسم انّا خلقناک بأمر من عندنا و ارفعنا ذكرک فى ملكوت الأسمآء و زيّناک بقميص البقآء لتشكر ربّک و تكون من الّذينهم يشكرون ايّاک ان لا يغرّنک شىء و لا تحتجب عن ذكر اسم ربّک و لا تكن من الّذين اذا شهدوا انفسهم فى علوّ و ارتفاع غفلوا عن ذكر ربّهم ثمّ استكبروا على الله الّذى خلقهم بارادة من عنده و كذلک كانوا ان يفعلون

9 O ye who are named by this Name and are its manifestations! Hearken unto the call of your Lord, the All-Merciful, in this Paradise, and turn not unto what hath been ordained in the worlds of creation, and be not of those who understand not. Beware lest names beguile you from the remembrance of your Creator, and when the Sun of your Lord's remembrance shineth forth upon you, fall ye down prostrate before God, the Powerful, the Supreme, the Self-Subsisting.

9 ان يا مسمّيات هذا الاسم و مظاهره ان استمعوا ندآء ربّكم الرّحمن فى هذا الرّضوان و لا تلتفتوا الى ما قدّر فى الأكوان و لا تكوننّ من الّذينهم لا يفقهون ايّاكم ان لا يغرّنّكم الأسمآء عن ذكر بارئكم و اذا استشرق عليكم شمس ذكر ربّكم خرّوا بوجوهكم سجّداً لله المقتدر المهيمن القيّوم

10 Beware lest anything prevent you from showing humility before God, and be not like unto him whose cause We exalted among the servants and whose mention We spread throughout the lands. Yet when he saw himself in glory and elevation, he waxed proud before Him Who created and fashioned him, reaching such a state that he opposed the Countenance and was neglectful of God's rights, and was of those who, when the Sun of Beauty shone forth from the horizon of grandeur, grew arrogant and were of those who are proud.

10 ايّاكم ان لا يمنعكم شىء عن الخضوع بين يدى الله و لا تكونوا بمثل الّذى ارفعنا امره بين العباد ثمّ اشتهرنا ذكره فى البلاد فلمّا شهد نفسه على عزّ و ارتفاع اذاً استكبر على الّذى خلقه و سوّاه و بلغ الى مقام الّذى اعترض تلقآء الوجه و فرّط فى جنب الله و كان من الّذين اذا استشرقت عليهم شمس الجمال عن افق الاستجلال استكبروا و كانوا من الّذينهم يستكبرون

11 O My Name! We have made thee the Manifestation of this Name, that thou mayest summon all created things to turn away from what is behind thee, shatter the idols of vain imaginings in all things, and bring all into the shadow of thy Lord, the Mighty, the Beloved, and that thou mayest aid thy Lord in every way within thy power, so that the standards of victory may be raised upon holy and exalted seats. Say: O people of the Bayan! If ye fail to help the Youth, God will assuredly help Him even as He helped Him in truth when He was in prison, and aided Him with hosts ye cannot see, and sent down that which preserved Him from His enemies. Verily, there is no God

11 ان يا اسمى انّا جعلناک مظهر هذا الاسم لتدع كلّ الممكنات عن ورائک و تكسّر اصنام الوهم من كلّ شىء و تدخل الكلّ فى ظلّ ربّک العزيز المحبوب و تنصر ربّک فى كلّ شأن بما استطعت ليرتفع اعلام النّصر على مقاعد قدس مرفوع قل يا ملأ البيان انّكم ان لن تنصروا الغلام فسوف ينصره الله كما نصره بالحقّ اذ كان فى السّجن و نصره بجنود لن تروها و انزل معه ما يحفظه عن اعادى نفسه انّه ما من اله الّا هو له الخلق و الأمر

but Him. His is the creation and the command, and all are preserved with Him in a guarded tablet. O My Name! Be steadfast in the Cause, then remind the people of that which the Spirit hath inspired thee. If thou findest one receptive, turn to him; if thou findest one who turneth away, turn from him. Fear not, but put thy trust in God, thy Lord. He will guard thee from those who have disbelieved and associated partners with God, and who, when the verses of the All-Merciful are recited unto them, play about in their own idle fancies. Sanctify thyself from all that would hinder thee from the path of God, to Whom belongeth whatsoever is in the heavens and whatsoever is on earth. This is better for thee than all that hath been treasured in the kingdoms of creation and command, though most people comprehend not. Await thou the Day when God shall come with a sovereignty from the realm of His command, and around Him shall circle the angels of the Spirit. Then shalt thou find the people struck down, and trembling shall seize the dwellers of the heavens and earth, and all names shall be overturned and fall upon limited dust - save those who have detached themselves unto God and entered beneath the shadow of their Lord, the Most High, the Supreme, the Mighty, the Praised. Thus have We inspired thee with the wonders of thy Lord's revelation, that thou mayest be steadfast in thyself and be of those who are firmly established. And glory be upon thee and upon those who have taken their station beneath the shadow of their Lord - a praiseworthy station. And praise be to God, the Mighty, the Powerful, the Supreme, the Beloved.

WIND#157, HURQ.BH44

و كلّ عنده فی لوح محفوظ ان یا اسمی ان استقم علی الأمر ثمّ ذكّر النّاس بما الهمک الرّوح و ان وجدت مقبلاً فأقبل الیه و ان وجدت معرضاً فأعرض عنه و لا تخف فتوكّل علی الله ربّک و انّه یحرسک عن الّذینهم كفروا و اشركوا و كانوا من الّذینهم اذا یتلی علیهم آیات الرّحمن اذاً هم فی انفسهم یلعبون قدّس نفسک عن كلّ ما یمنعک عن صراط الله الّذی له ما فی السّموات و ما فی الأرض و انّ هذا خیر لک عمّا كنز فی ملكوت الأمر و الخلق ولكنّ النّاس اكثرهم لا یفقهون ان ارتقب یوم الّذی یأتی الله بسلطان من الأمر و فی حوله ملائكة الرّوح اذاً تجد النّاس صرعی و یأخذ الاضطراب سكّان السّموات و الأرض و ینقلبنّ كلّ الأسمآء و یخرّنّ علی تراب محدود الّا من ینقطع الی الله و یدخل فی ظلّ ربّه العلیّ المتعالی العزیز المحمود كذلک الهمناک من بدائع وحی ربّک لتستقرّ فی نفسک و تكون من الّذینهم مستقرّون و البهآء علیک و علی من اتّخذ فی ظلّ ربّه مقاماً محمود و الحمد لله العزیز المقتدر المتعالی المحبوب

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BH00604

Suriy-i-Zubur
To: Muhammad

1 God, the All-Powerful, the Single, the Self-Subsisting, hath sent this down unto him whom He hath loved in His Own Self and named Muhammad, that he may prostrate himself before his Lord and be of them that bow down and worship.

1 قد نزل من لدی الله المقتدر الفرد الصّمد للّذی احبّه فی نفسه و سمّاه بمحمّد لیخرّ لوجه ربّه و یكون ممّن ركع و سجد

2 He is the Most Inaccessible, the Most Holy, the Most Glorious!

2 هو الأمنع الأقدس الأبهی

3 The Beauty of the All-Merciful from the horizon of the Divine Good-Pleasure, behind clouds of sorrow, did verily shine forth. Should the clouds be lifted, such commotion would arise in every soul that the servants would turn away from the Lord of all creation. For this reason did He take on a veil before His face, that the light might shine upon the righteous in measured portion. Such is the state of the righteous among the learned; how much more those who have disbelieved in their Chosen Lord and have taken the calf as their beloved instead of God! And when We found the people deaf and blind, We left them wandering in the wilderness of fancy and desire, and departed from their midst with a sovereignty witnessed by all the worlds. And We sat alone in the house, detached from all else, awaiting the grace which had been inscribed by the fingers of God in the Mother Book. When the people veiled themselves behind the veils of glory, the lights of beauty were withheld from their eyes, and the Ancient King chose for Himself a station hidden from the sight of all in the world. And beyond this veil is a veil whereof none is aware save My True Self, and thus was the matter recorded in the Mother Book from the mystery of revelation with justice. Soon shall the believers cry out and place their fingers of bewilderment between their teeth, and they shall not find the Youth though they search throughout the heavens and earth. Thus was judgment decreed by the Glory on the Tablet of Destiny as an irrevocable command. This is of the tidings of the unseen which We reveal unto thee and unto them that believe, that they may know the worth of these days and take unto the Lord of Spirit a guide. O people! Seize ye the worth of these days and deprive not yourselves of this bounty which hath been sent in human form.

3 جمال الرّحمن عن افق الرّضوان خلف سحاب الأحزان قد كان بالحقّ مشروقا و ان يرفع السّحاب يظهر الاضطراب فيكلّ نفس بحيث ينفضّون العباد عن مالک الايجاد لذا اتّخذ لوجهه الحجاب ليستشرق الأنوار على الأبرار على قدر مقدورا و هذا شأن الأبرار من الأحبار فكيف الّذينهم كفروا بربّهم المختار و اتّخذوا العجل لأنفسهم من دون الله محبوبا و انّا لمّا وجدنا النّاس صمّآء عميآء تركناهم فى تيه الوهم و الهوى و خرجنا عن بينهم بسلطان الّذى كان على العالمين مشهودا و جلسنا فى البيت وحده منقطعاً عنكلّ الوجوه و مرتقباً فضل الّذى كان فى امّ الألواح من انامل الله مرقوما فلمّا احتجب النّاس انفسهم فى سبحات الجلال منعت انوار الجمال عن اعينهم و اتّخذ سلطان القدم لنفسه مقاماً كان عن ابصر العالمين مستورا و عن ورآء هذا السّتر ستر ما اطّلع به احد الّا نفسى الحقّ و كذلک كان الأمر فى امّ الكتاب من سرّ الوحى بالعدل مذكورا فسوف يصيحن الموحّدون و يضعن انامل الحيرة بين الأنياب و لن يجدنّ الغلام ولو يتفحّصن فى اقطار السّموات و الأرض و كذلک كان الحكم من لدى البهآء على لوح القضآء بالأمر مقضيّا ذلک من نبأ الغيب نوحيه اليک و الى الّذينهم آمنوا ليعرفنّ قدر تلک الأيّام و يتّخذن الى ذى الرّوح دليلا يا قوم ان اغتنموا قدر تلک الأيّام و لا تحرموا انفسكم من هذا الفضل الّذى كان على هيكل الانسان مبعوثا

4 O My Name the Most Great! Hearken unto the call of thy Most Glorious Lord from the Supreme Scene, the dwelling-place of God, the Most High, that the most sweet melodies may attract thee to the Divine Lote-Tree, the station wherein the Sun of Eternity did shine forth from the horizon of grandeur, which God hath preserved from the touch of the ungodly. Leave thou all else behind thee, then enter with thy heart the holy precincts, that the divine emanations from the divine Egypt may pass over thee and move thee with such movement as shall move all worlds collectively in their longing to attain the presence of God and in their quest for His good-pleasure. Thus have We detailed the verses in this Tablet which hath been beheld by the glances of God.

4 ان يا اسمى الأعظم اسمع ندآء ربّک الأبهى عن منظر الكبرى مقرّ الله العلىّ الأعلى ليجذبک نغمات الأحلى الى سدرة المنتهى مقام الّذى استشرقت فيه شمس البقآء عن افق الكبريآء و جعله الله عن مسّ المشركين منزوها دع ما سوائى عن ورائک ثمّ ادخل بقعة القدس بقلبک ليمرّ عليک مرسلات السّبحان عن مصر الرّحمن و تهتزّک باهتزاز يهتزّ به العالمين مجموعا شوقاً للقآء الله و طلباً لمرضاته و كذلک فصّلنا الآيات فى هذا اللّوح الّذى كان بلحظات الله ملحوظا

5 O Letter of the Divine! Stand firm in the Cause, then summon the people unto thy Lord's horizon, and leave them not to themselves, for Satan lieth in wait at every path to lead the people astray from the shore that was blessed in the primal eternity. Follow what is revealed unto thee, then protect the sheep from the wolves and gather them in the shelter of security beneath the shadow of this Name that encompasseth all things. Say: We have raised the Standard of Proof in My Name, the All-Merciful, and have manifested the Evidence with such power as would render impotent all who dwell in the heavens and earth, be they lowly or noble. Say: My proof is My Self, My sovereignty is My power, My evidence is My Manifestation, and My testimony is My presence between earth and heaven, and that which floweth from My Pen is My creation, were ye but to know it.

5 ان يا الف الالهى ان استقم على الأمر ثمّ ادع النّاس الى منظر ربّک و لا تدعهم بأنفسهم لأنّ الشّيطان قد قعد على كلّ مرصد ليضلّ النّاس عن شاطئ الّذى كان فى ازل الآزال مبروكا ان اتّبع ما يوحى اليک ثمّ احفظ الأغنام عن الذّياب ثمّ اجتمعهم فى فجوة من الأمن فى ظلّ هذا الاسم الّذى كان على كلّ شىء محيطا قل انّا ارفعنا راية البرهان باسمى الرّحمن و اظهرنا الحجّة بشأن يعجز عنها كلّ من فى السّموات و الأرض من كلّ وضيع و شريفا قل انّ برهانى نفسى و سلطانى قدرتى و دليلى ظهورى و حجّتى قيامى بين السّموات و الأرض و ما ينزل من قلمى هو خلقى ان انتم به عليما

6 O My Most Great Name! We have made thee the Kingdom of Our names between earth and heaven. Therefore manifest whatsoever thou willest of the most beautiful names, that thou mayest guide the people unto this Beauty that hath come unto them upon the clouds of the Cause with manifest sovereignty. Let thy tongue speak forth in remembrance of thy Lord, the Bestower, and fear no one, and in all things place thy trust in God, thy Lord. He will aid thee with the hosts of the seen and the unseen, and will protect thee from every sinful idolator. Beware lest thou forget the time when thou wert present before the Throne and there shone upon thee from the horizon of thy Lord's mouth the Sun of Words with verses that God made clear evidences of His Cause in the kingdom of creation and the light of His countenance unto all in the realm.

6 ان يا اسمى الأعظم انّا جعلناک ملكوت اسمائنا بين الأرض و السّمآء اذاً فاظهر ما تشآء من اسمآء الحسنى لتهدىّ النّاس الى هذا الجمال الّذى جائهم على غمام الأمر بسلطان مبينا ان انطق اللّسان بالبيان فى ذكر ربّک المنّان و لا تخف من احد و توكّل فيكلّ الأمور على الله ربّک و انّه ينصرک بجنود الغيب و الشّهادة و يحرسک عن كلّ مشرک اثيما ايّاک ان لا تنس حين الّذى كنت حاضراً بين يدى العرش و اشرقت عليک عن افق فم ربّک شمس الكلمات بآيات الّتى جعلها الله بيّنات امره فى ملكوت الانشآء و ضيآء وجهه لمن فى الملک جميعا

7 Hearken unto what the idolators say. By God! What issueth from their mouths curseth them though they perceive it not within themselves, and they are drowned in the depths of idolatry. They claim faith within themselves yet deny Him through Whose single letter the decree of faith hath been manifested in every age. Thus hath God seized their sight and deprived them from the shore of grace. They were to strive in God's path with their wealth and souls, yet when that which they knew came unto them, they denied it and turned upon their heels. Therefore all atoms reject them and their deeds disown them. Thus doth God render vain the works of those who disbelieved and associated partners with God, and who stood at the threshold of rejection with injustice.

7 ان استمع ما يقولون المشركون تالله ما يخرج من فمهم يلعنهم و هم لا يشعرون فى انفسهم و يكوننّ فى غمرات الشّرک مغروقا يدّعون الايمان فى انفسهم و يكفرون بالّذى بحرف من عنده ظهر حكم الايمان فيكلّ الأزمان كذلک اخذ الله ابصارهم و جعلهم عن شاطئ الفضل محروما و كانوا ان يحاربوا فى سبيل الله بأموالهم و انفسهم فلمّا جائهم ما عرفوا كفروا به و كانوا على اعقابهم منقلبا اذاً يكذّبهم كلّ الذّرّات و يتبرّء منهم اعمالهم كذلک يدحض الله عمل الّذينهم كفروا و اشركوا و كانوا لدى عقبة الاعراض بالظّلم موقوفا

8 Stand firm in the Cause, then give the servants to drink of the living waters from thy Lord the All-Merciful's cup, ere Satan's cawing be upraised and bar the people from the holy and manifest path. They who speak as children have risen against God and the Manifestation of His Self, and have denied the blessing that was sent from the realm of bounty. Soon will tablets be spread before thee wherein fingers of ignorance and idolatry have moved to reject God, and thus hath man been ungrateful to his Lord. When thou witnesseth and knoweth this, take up the Pen of Command by Our behest and inscribe upon the tablets what God hath cast upon thy heart in refutation of him who hath rejected God. By God! Then will the Holy Spirit confirm thee and the Spirit that was preserved in the treasuries of infallibility by God's protection will speak within thy breast.

8 ان استقم على الأمر ثمّ اسق العباد رحيق الحيوان من كأس ربّک الرّحمن قبل ان يرتفع نعيق الشّيطان و يصدّ النّاس عن سبيل قدس مشهودا انّ الّذين يتكلّمون بمثل الصّبيان قد قاموا على الله و مظهر نفسه و كفروا بنعمة الّتی كانت عن جهة الجود مرسولا فسوف تنشر بين يديک الواح و فيها حرّكت انامل الجهل و الشّرک على ردّ الله و كذلک كان الانسان على ربّه كفورا و انّک لمّا شهدت و عرفت خذ قلم الأمر بأمر من عندنا ثمّ انزل على الألواح ما القى الله على قلبک فی ردّ من ردّ على الله تالله اذاً يؤيّدک روح القدس و ينطق فی صدرک روح الّذی كان فی كنائز العصمة بحفظ الله محفوظا

9 Break the power of blind imitation through the force of unity, then ascend with the two wings of detachment unto the heaven of transcendent glory. Then adorn thyself with pure servitude unto God, thy Lord, for through it is established the sign of unity and is destroyed the standard of idolatry raised by every wicked denier. Say "God," then leave those who have disbelieved. Say: The Most Great Word hath appeared, and through it God hath distinguished between the righteous and the wicked, and through it He hath made a separation among the peoples of the world. God hath made this Word sharper than swords, for while swords divide limbs and bodies, the Word separates all things from this day until the Day when the veil of all created things shall be rent asunder and the Beauty of Glory shall appear upon crimson clouds as promised.

9 كسّر شوكة التّقليد بقوّة التّوحيد ثمّ اصعد بجناحين الانقطاع الى سمآء عزّ عليّا ثمّ زيّن نفسک بالعبوديّة الصّرفة لله ربّک لأنّ بها يثبت آية التّوحيد و تنعدم راية الشّرک من كلّ منكر بغيّا قل الله ثمّ ذر الّذينهم كفروا و اشركوا و كانوا بحجبات الهوى محجوبا قل قد ظهرت كلمة الفصل و بها فصّل الله بين الأبرار و الأشرار و بها يجعل بين العالمين مفصولا انّ الله قد جعل الكلمة احدّ من السّيوف لأنّ من السّيف يفصل بين الأركان و الأجساد و من الكلمة يفصل بين كلّ الأشيآء من يومئذ الى يوم الّذی فيه تشقّ ستر الممكنات و يأتی على غمام الحمرآء جمال عزّ موعودا و

10 Verily it is the Water of Life whereby God quickeneth all creation. Verily it is God's Lamp between the heavens and the earth, by which every pure and illumined heart is lit. Verily it is the Most Great Mirror among His creatures wherein the Ancient Beauty is known according to each one's capacity. Verily it is the Most Great Weight between the heavens and the earth and God's Enduring Testimony unto all in the kingdoms of Command and Creation, and through it the fragrance of God is wafted among all, whether small or great. Say to him who cannot attain the presence of the Throne and behold the Beauty of God: Let him look upon the Word of God. By God! Through it eyes are gladdened and the hearts of all who seek are purified. Say: O people! Compare not the Word of God with aught else, for by it was all else created, and none comprehend this save those possessed of keen insight.

10 انّها لمآء الحيوان يحيی الله بها الخلايق مجموعا و انّه لسراج الله بين السّموات و الأرض و يستضیء منها كلّ قلب طاهر منيرا و انّها لمرآة الأعظم بين بريّته و منها يعرف جمال القدم على قدر مقدورا و انّها لثقل الأكبر ما بين السّموات و الأرض و حجّة الله الباقية لمن فی ملكوت الأمر و الخلق و بها يتضوّع رايحة الله بين كلّ صغير و كبيرا و من لم يستطع ان يحضر بين يدی العرش و ينظر جمال الله قل فلينظر الى كلمة الله تالله بها تقرّ العيون و تطهّر قلوب كلّ عبد مريدا قل يا قوم لا تقاسوا كلمة الله بكلمات دونه لأنّ بها خلق دونها و لا يعقل ذلک الّا كلّ عاقل خبيرا

11 Come forth from behind the veils, then manifest My Cause which hath encompassed all worlds. Remind the people of that wherewith We have reminded thee, then inspire them with that which We have inspired thee, that they may take the path to the Holy Court. Know thou that thy letter hath come before the Throne and holy glances illumined with loving radiance have turned unto it, that thou mayest be stirred from thy slumber and be enkindled by the fire that blazed in the Tree of Utterance upon the Mount of Inner Meanings by God's leave. Be thou ignited by the warmth of thy Lord's love, then kindle the people with the fire of remembrance through this Word which hath shone forth from the horizon of the Tablet with mighty sovereignty.

11 ان اخرج عن خلف الأحجاب ثمّ اظهر بأمری الّذی کان علی العالمین محیطا ذکّر النّاس بما اذکرناک ثمّ الهمهم ما الهمناک لیتّخذنّ الی شطر القدس سبیلا ثمّ اعلم بأن حضر بین یدی العرش کتابک و ارتدّت الیه لحظات القدس بأنوار حبّ لمیعا لیهتزّک عن رقد السّکون و تشتعل من نار الّتی کانت فی سدرة الکلمات علی طور المعانی باذن الله موقودا ان اشتعل بحرارة حبّ ربّک ثمّ اشتعل النّاس بنار الذّکر من هذه الکلمة الّتی اشرقت عن افق اللّوح بسلطان عظیما

12 Preserve the pillars of the Cause through the iron of exposition lest the hosts of Satan undermine them – this is a command sent down in truth from the heaven of wisdom. Know thou that We have found from thy letter the fragrance of the garment and have sent thee the breaths of the All-Merciful from the direction of this Paradise, that the divine fragrance may attract thee to a sublime heaven of glory. We have given thee in this Tablet the wings of power and might that thou mayest soar thereby to the station wherein all created things shall seek thy shadow. Thus have We aided thee amongst Our servants and raised thee to the Most Exalted Horizon, a wondrous holy seat.

12 ان احفظ قوایم الأمر من زبر البیان لئلّا ینقضّها جنود الشّیطان و هذا من امر الّذی کان من سمآء الحکم بالحقّ منزولا ثمّ اعلم بأنّا وجدنا من کتابک رایحة القمیص و ارسلنا الیک نفحات الرّحمن من شطر هذا الرّضوان لتجذبک رایحة السّبحان الی سمآء عز منیعا و اعطیناک فی هذا اللّوح اجنحة القوّة و الاقتدار لتطیر بها الی مقام الّذی تشهد الممکنات فی ظلّک کذلک ایّدناک بین عبادنا و ارفعناک الی منظر الأعلی مقرّ قدس بدیعا

13 We have been with thee at all times and witnessed what befell thee in thy Lord's paths, and We were thy witness. We have mentioned in the Tablets what hath come upon thee and what hath reached thee through the wisdom hidden in thy Lord's knowledge. Beware lest thou grieve at what hardships have touched thee. God shall soon cut off the last remnant of those who have wronged without clear proof or enlightening book. Be patient, then show forth supreme patience until the promise cometh from the presence of One mighty and powerful. When tribulation waxeth severe, remember My trials and what hath come upon My Beauty from all peoples, and behind them servants who were created by My word – and My own Self, the True One, is witness to what I say.

13 و کنّا معک فی کلّ الأحیان و شهدنا ما ورد علیک فی سبل ربّک و کنّا علیک شهیدا و اذکرنا ما ورد علیک فی الألواح و ما وصل الیک لحکمة الّتی کانت فی علم ربّک مکنونا ایّاک ان لا تحزن فیما مسّتک الضّرّآء فسوف یقطع الله دابر الّذینهم ظلموا من دون بیّنة و لا کتاب منیرا ان اصبر ثمّ اصطبر الی ان یأتی الوعد من لدن مقتدر قدیرا و اذا اشتدّ علیک البلآء ان اذکر مصائبی و ما ورد علی جمالی من کلّ الملل و عن ورائها عباد الّذینهم خلقوا بقولی و کان نفسی الحقّ علی ما اقول شهیدا

14 Thus have We imparted to thee from the gems of wisdom and utterance that thou mayest gather together the servants of the All-Merciful and protect them through a strength from Us against the arrows of every wretched idolater. And the glory be upon thee and upon those who are with thee, who have taken beneath thy Lord's shadow a station purified from all idolatry.

14 کذلک القیناک من جواهر الحکمة و البیان لتجتمع عباد الرّحمن و تحفظهم بقوّة من عندنا عن رمی کلّ مشرک شقیّا و البهآء علیک و علی من معک من الّذینهم اتّخذوا فی ظلّ ربّک مقاماً کان عن الشّرک مطهورا

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BH00677

To: Mulla Rida Yazdi

1 He is God, the Most High, the Self-Subsisting

1 هو الله العالی القیّوم

2 This is the Book wherein there is no doubt, sent down in truth from the presence of One Wise and All-Informed. It guideth mankind unto the precincts of an exalted mercy and causeth them that are detached to enter upon the shore of the ocean wherefrom branched forth the seas of names - this being of the grace that hath encompassed all the worlds. It giveth the believers to drink from the Euphrates of God's loving-kindness and raiseth up the oppressed unto the court of an all-glorious Name. Say: O people! We had forsaken this Cause at the time We entered into this station wherein no cry was raised from Us to anyone, and We remained quiet in the prison, silent from every wondrous mention. We had closed the gates of utterance upon the tongue, and thus were We for many days. We made mention of God in the secret of secrets with a hidden and mysterious tongue, until the days passed and the nights elapsed while We were in this condition which none among all the people could comprehend.

2 ذلک الکتاب لا ریب فیه تنزیل بالحقّ من لدن حکیم خبیرا و یهدی النّاس الی جوار رحمة منیعا و یدخل المنقطعین فی شاطئ بحر الّذی منه انشعبت بحور الأسمآء و هذا من فضل الّذی کان علی العالمین محیطا و یسقی الموحّدین من فرات عنایة الله و یرفع المستضعفین الی ساحة اسم علیّا قل یا قوم انّا ترکنا الأمر حین الّذی دخلنا فی هذا المقام الّذی لن یرفع منّا الی احد ضجیجا و کنّا ساکناً فی السّجن و صامتاً عن کلّ ذکر بدیعا و اغلقنا ابواب البیان علی اللّسان و کذلک کنّا فی ایّام عدیدا و کنّا نذکر الله فی سرّ السّرّ بلسان سرّ خفیّا الی ان مضت الأیّام و قضت اللّیالی و کنّا فی هذا الشّأن الّذی ما احاط به انفس النّاس جمیعا

3 Then did the Herald call out from every near direction: "Arise, O servant, from thy slumber, then remind the servants of what God hath taught thee, and be not obstinate in the Cause. Art thou grieved by what hath befallen thee at the hands of these oppressors? This is of My ways, and for My way there is no alteration or change. Hast thou forgotten God's covenant when thou didst covenant with Him, before the creation of all contingent things in the particles of eternity, that thou wouldst be martyred in His path? This, verily, was an inevitability decreed in the Mother Book. Raise, then, thy head from the couch of quiet and tarry not in helping thy Lord, even though God is independent of the help of one such as thee. Grieve not for what hath befallen thee, neither be thou distressed by what the misguided ones have falsely alleged against thee. God sufficeth thee as a helper and supporter."

3 اذاً نادی المناد عن کلّ شطر قریبا قم یا عبد عن رقدک ثمّ ذکّر العباد بما علّمک الله و لا تکن فی الأمر عصیّا أ حزنت عمّا ورد علیک من هؤلآء الظّالمین و هذا من سنتی و لم یکن لسنّتی تبدیلا و لا تغییرا أ نسیت عهد الله حین الّذی عهدت به قبل خلق الممکنات فی ذرّ البقآء بأن تستشهد فی سبیله و انّ هذا حتم قد کان فی امّ الکتاب مقضیّا فارفع رأسک عن فراش السّکون و لا تصبر فی نصر ربّک ولو کان الله عن نصر مثلک غنیّا و لا تحزن عمّا ورد علیک و لا تبتئس عمّا افتروا علیک المغلّین و کفی بالله لک ناصراً و معینا

4 Glorified art Thou, O my God! By Thy might, I yearn to lay down my life in Thy path, at every morn and eve. By Thy glory,

O my God, were Thine enemies to slay me at every moment, the fire of my love for Thee would not be quenched; nay, it would increase with each passing instant, and Thou art well aware of this. For this do I thank Thee, and complain not to Thee of them, for they have denied Thee and Thy signs, and have failed to recognize Thy Cause which hath dawned from the horizon of wisdom. All this they do openly, without any veil or covering, whether thick or thin.

4 فسبحانک اللّهمّ فوعزّتک احبّ ان استشهد فی سبیلک فی کلّ بکور و اصیلا فوعزّتک یا الهی لو یقتلوننی اعدائک فی کلّ حین ما تسکن نار شوقی فی حبّک بل یزداد فی کلّ آن و انت علی ذلک علیما و اشکر فی ذلک و ما اشتکی منهم الیک لأنّهم کفروا بک و بآیاتک و ما عرفوا امرک الّذی کان عن افق الحکم طلیعا و کلّ ذلک یفعلون جهراً من غیر ستر و لا حجاب غلیظ و لا رقیقا

5 But those who claim to love Thee yet turn away from Thy beauty - this is grievous to me and to all who are nigh unto Thee. They act thus despite Thy having counseled in all Tablets, nay in every beauteous line, that they should not turn away from Thy verses when revealed in truth, nor close their eyes to the beauty of Thy glorious majesty. It is as though Thou hadst revealed the Bayan solely to guide them to Thy proofs, yet they have turned away from Thee and turned to their own selves, and Thou art aware of all this. Would that they were content with this! But they have spoken concerning me that which no believer would speak of even the most wretched transgressor. Through all this have I remained patient in the path of Thy love. Thus hast Thou made me, O my God, a target for the swords of these two factions, and I know not what to do hereafter, and Thou art witness to their deeds.

5 ولکن الّذین یدّعون حبّک و یعرضون عن جمالک هذا صعب علیّ و علی المقرّبین جمیعا و یفعلون کلّ ذلک بعد الّذی وصّیت فی کلّ الألواح بل فی کلّ سطر جمیلا بأنهم لن یعرضوا عن آیاتک اذا نزلت بالحقّ و لا یغمضون عیناهم عن جمال عزّ بهیّا کأنّک ما نزّلت البیان الّا لنصحهم فی ادلّائک و انّهم اعرضوا عنک و اقبلوا الی انفسهم و انت بکلّ ذلک خبیرا فیا لیت یکتفون بذلک بل قالوا فی حقّی ما لا یقول مؤمن لفاسق شقیّا و صبرت فی کلّ ذلک فی سبیل محبّتک اذاً قد جعلتنی یا الهی محلّاً لسیف هذین الفئتین و لم ادر ما افعل بعد ذلک و انّک انت علی افعالهم شهیدا

6 Yet by Thy presence, I grieve not for myself, but for Him Whose appearance Thou hast promised unto Thy servants in the latter resurrection. Oh, what sorrow I feel for Him in this day, and for what shall befall Him at the hands of those who claim faith for themselves and who imagine themselves unique in their belief. They shall oppose Him as they have opposed me, and this is clear proof and testimony thereof.

6 و مع کلّ ذلک فوحضرتک ما احزن من نفسی بل علی الّذی وعدت العباد بظهوره فی قیامة الأخری اذاً واحزناه علیّ فی هذا الیوم و عمّا یرد علیه من هؤلآء الّذین یدّعون الایمان فی انفسهم و کانوا بزعمهم فی الایمان فریدا و یردون علیه کما وردوا علیّ و هذا علی ذلک دلیلاً و سبیلا

7 By Thy might, O my Beloved, We find none with vision to behold Thy signs with their own eyes. Rather, they see through the eyes of their leaders, affirm what they affirm, and deny what they deny, though Thou didst strictly forbid them from this. By Thy glory, O my God, I have found no word of truth from these people, nor any spiritual movement. They walk in the valley of desires and commit all manner of transgressions and evil deeds. This they do in secret, while in public they speak Thy praise and occupy themselves with Thy glorification at every sunrise and sunset.

7 فوعزّتک یا محبوبی ما وجدنا لأحد من بصر لیشهد آیاتک بعینه بل یشهدون بعین رؤسائهم و یصدقون بتصدیقهم و یکذبون بتکذیبهم بعد الّذی نهیتهم عن ذلک نهیاً عظیما فوعزّتک یا الهی ما وجدت من هؤلآء کلمة صدق و لا حرکة روح یسلکون فی وادی الشّهوات و یرتکبون کلّ الفواحش و السّیّئات و هذا ما یعملون به فی السّرّ ولکن فی الجهر یتکلّمون بذکرک و یشتغلون بوصفک فی کلّ طلوع و غروبا

8 When one appears with clear signs, they draw against him the swords of their souls, hearts, and tongues, striking without

delay or hesitation. They have forgotten all that Thou didst command in the Book, though but few days have passed since Thy time. They have reached such a state of pride and heedlessness that they recognize God's grace, signs, and proof, then deny them, thus showing their rebellion against Thy presence. Yet they consider themselves among those who are trustworthy with God's messages.

8 و اذا يظهر احد بآيات بيّنات يجرّون عليه اسياف نفوسهم و قلوبهم و السنهم و يضربون عليه من دون تعطيل و تأخيرا و نسوا كلّ ما امرتهم فى الكتاب مع الّذى ما مضت من ايّامک الّا قليلا و بلغوا فى الغرور و الغفلة الى مقام الّذى يعرفون نعمة الله و آياته و برهانه ثمّ ينكرونها و كذلک كانوا على حضرتک بغيّا و مع ذلک يحسبون انفسهم من الّذين هم كانوا فى رسالات الله امينا

9 O my God, by Thy might! No spot remaineth in my body that hath not been struck repeatedly by the swords of Thine enemies. Hearest Thou not the cry of the oppressed, O Thou Who holdeth in Thy grasp the reins of all the worlds? Wilt Thou not answer him who calleth upon Thee? Wilt Thou not dispel the afflictions of this poor, wretched soul whom Thou hast placed at the mercy of all, both high and low? Wilt Thou not stay the hands of the oppressors from my person, when Thou assuredly hast power over all things? When such as these exist in Thy realm, wherefore didst Thou manifest me amongst them and inspire me, O my God, with these words which have aroused such rancor in their hearts that their very hearts and limbs are well nigh torn asunder? And verily Thou encompasseth all things. It is as though they desired naught save to preserve their leadership, which they have seized through their own devices.

9 فوعزّتک يا الهى و سيّدى ما بقى فى جسدى على قدر نقير الّا و قد ورد عليه سيوفهم فى كلّ آن و حينا اما تسمع ضجيج المضطرّين يا من بيدک زمام العالمين جميعا اما تجيب دعوة الدّاع اذا دعاک اما تكشف السّوء عن هذا المسكين البائس الّذى اودعته تحت ايدى كلّ صغير و كبيرا اما تقطع ايدى الظّالمين عن رأسى بعد الّذى ايقنت بأنّک كنت على كلّشىء مقتدراً قديرا و لمّا كانت فى ملكک مثل هؤلآء لم اظهرتنى بينهم و الهمتنى يا الهى بهذه الكلمات الّتى بها ظهرت البغضآء فى قلوب هؤلآء بحيث تكاد ان تميّز قلوبهم و اركانهم و انت بكلّ ذلک محيطا كأنّهم ما ارادوا الّا حفظ رياساتهم و اخذوها بأيديهم

10 They became joyous within themselves and led those who followed them in heedlessness to such a state that were they to behold the gleaming lights, they would ask if the light was luminous, and were the Sun of Eternity to shine upon them, they would examine a dung beetle and ask if the sun was radiant. Therefore, open your eyes, O concourse of the heedless! These are the lights of the Sun that have encompassed your backs, your right, your left, above you, below you, your south and north. Therefore, O my God, what am I to do with them, and what is the fruit of my appearance amongst these people after Thou hast caused them to stand in the land of limitation while Thou hast elevated me to a station where the hands of unity fall short of reaching? Moreover, how can my Cause accord with their condition? Therefore, O my God, purify the hem of my robe from their clinging, then occupy them with that to which they are attached and with which they are content.

10 و كانوا بها فى انفسهم مسرورا و بلغوا الّذين اتّبعوهم فى الغفلة الى مقام الّذى لو ينظرون بوارق النّور يسئلون عن الظّلمة هل النّور منيرا و لو تستشرق عليهم شمس البقآء يتفحّصون عن الجعل هل الشّمس مضيئا فافتحوا عيونكم يا ملأ الغفلآء هذه انوار الشّمس الّتى احاطت ظهوركم و يمينكم و يساركم و فوقكم و تحتكم و جنوبكم و شميلا اذاً يا الهى ما افعل بهم و ما ثمر ظهورى بين هؤلآء بعد الّذى جعلتهم واقفاً فى ارض التّحديد و ارتقيتنى الى مقام الّذى جعل ايدى التّوحيد عنه قصيرا و مع ذلک كيف يجتمع امرى مع ما كانوا عليه اذاً طهّر يا الهى ذيل ردائى عن تشبّثهم ثمّ اشتغلهم بما كانوا بهم متمسّكاً و رضيّا

11 Thus am I left, O my God, alone in Thy land and solitary in Thy realm, with no one walking upon this path which is truly

11 اذاً بقيت يا الهى وحيداً فى ارضک و فريداً فى مملكتک و ما يمشى احد على هذا الصّراط

straight. How often in the evening, O my God, have mine eyes turned toward the direction of Thy grace and the dawn of Thy relief and bounties, yet found no rising of the morn of Thy gifts. How often in the morning, O my God, have mine eyes watched for a glance of Thy providence and favors, yet witnessed no appearance of the sun of Thy generosity and benevolence.

الّذی کان بالحقّ سویّا فکم فی العشیّ یا الهی کان طرفی متوجّهاً الی شطر فضلک و فجر فرجک و افضالک و ما وجدت من صبح مواهبک طلوعا فکم فی الأصباح یا الهی کانت عینی مترصّداً الی طرف عنایتک و الطافک و ما شهدت من شمس جودک و احسانک من ظهورا

12 How long, O my God, wilt Thou not have mercy upon Thy servant whom none of Thy creatures would show mercy to, and who has spent his life imprisoned in their midst? Praise be unto Thee, O my God, in all of this, and I beseech Thee for patience in what Thou hast decreed and wilt decree, that I may be numbered among the patient ones recorded in the Tablets.

12 الی متی یا الهی لن ترحم عبدک الّذی لن یرحمه احد من خلقک و کان فی عمره بین یدیهم مسجونا فلک الحمد یا الهی فی کلّ ذلک و اسئلک الصّبر فیما قضی و یقضی من عندک لعلّ اکون من الصّابرین فی الألواح مسطورا

13 Then I beseech Thee, O my God, by Thy Name through which sorrow is transformed into joy, hardship into ease, and darkness into light, that Thou mayest send down, O my God, at this moment that which will dispel our sorrows and sever us from all else besides Thee, O Thou in Whose hand are bounty and benevolence, and the dominion of might and forgiveness. Verily, Thou art the All-Powerful, the Most Exalted, and verily, Thou art wise over all things. 152

13 ثمّ اسئلک یا الهی باسمک الّذی به یقلّب الحزن بالسّرور و الشّدّة بالرّخآء و الظّلمة بالنّور بأن تنزّل یا الهی حینئذ ما تذهب عنّا الأحزان و ینقطعنا عن دونک یا من بیدک الجود و الاحسان و جبروت العزّ و الغفران و انّک انت المقتدر المتعالی و انّک انت علی کلّشیء حکیما ۱۵۲

14 He is the Mighty

14 هو العزیز

15 The mysteries of God have ever been and will forever remain hidden in the veils of the unseen, especially this Cause, whose essence has been concealed and protected, and none has comprehended it save God, thy Lord. For this reason, this divine Lote-Tree and manifest yet hidden mystery has endured from both friends and foes that which no pen or ink can recount, as thou hast been informed of some of these matters. Thou must now strive with utmost diligence to promote the Cause of God, though verily thy Lord is independent of all the worlds. In all circumstances, keep thy gaze fixed upon the root of the Cause and whatsoever appeareth from Him, ever mindful of all the friends, whether among the emigrants or those who remained, all of whom are present before Us.

15 لمیزل و لایزال اسرار الله در حجب غیب بوده و خواهد بود خصوص این امر که اصل آن مستور و مقنوع بوده و احدی احاطه ننموده سوی الله ربّک و باین سبب بر این سدرهٔ ربّانیّه و سرّ مشهود مستور از احبّا و اعدا وارد شد آنچه بقلم و مداد احصا نگردد چنانچه بر بعضی آنجناب مطّلع شد و آنجناب حال باید بتمام جدّ در ترویج امر الله سعی نمایند ولو انّ ربّک لغنیّ عن العالمین باری در جمیع حال ناظر باصل امر و ما یظهر من عنده بوده و جمیع احبابرا ذاکر بوده چه از مهاجر و چه از قاعد کلّ عندنا لمشهود

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BH00457

Lawh-i-Mubahilih
To: Mulla Sadiq Khurasani

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

1 بسم الله الأعزّ الأمنع الأقدس الأبهى

2 This is a Tablet that hath been sent down from the Preserved Tablet, that it may serve as guidance and mercy unto all who are in the heavens and on earth. Therein is made mention of him that remaineth of the kindred of Him Who endured in the path of his Lord that which caused the Concourse of the Near Ones to be thunderstruck. Blessed art thou, O My Name, inasmuch as the breezes of the garment from Joseph the Exalted, Who was named Muhammad-before-'Ali, have wafted over thee. He, verily, was named by Our Most Holy Name in the Concourse on High, and by the All-Glorious in the cities of eternity, and by all names in the Kingdom of Names. Through Him was manifested My sovereignty and My power, then My grandeur and My majesty, were ye of them that know.

2 هذا لوح قد فصل من لوح المحفوظ ليكون بنفسه هداية و رحمة على كلّ من فى السّموات و الأرضين و ذكر فيه بقيّة من آلى الّذى ورد عليه فى سبيل ربّه ما فزع عنه ملأ المقرّبين طوبى لک يا اسمى بما مرّت عليک نسمات القميص من يوسف العزيز الّذى سمّى بمحمّد قبل علىّ و انّه لسمّى باسمنا القدّوس فى ملأ الأعلى و بالسّبّوح فى مدائن البقآء و بكلّ الأسمآء فى ملكوت الأسمآء و به ظهر سلطنتى و اقتدارى ثمّ عظمتى و كبريائى لو انتم من العارفين

3 We sprinkled upon him from this Ocean that which detached him from all else but Me and transformed him from the west of tranquility to the east of rapture, until he offered up his life in My path, whereat his being rejoiced while the eyes of the near ones wept. Blessed art thou for having been honored by his presence, for having heard his melodies, and for having found solace in his oppressed and lonely being. He is now present before the Throne, weeping for what hath befallen Me at the hands of the hosts of Satan.

3 و رشّحنا عليه من هذا البحر ما اخذه عن دونى و قلّبه عن مغرب السّكون الى مشرق الاهتزاز الى ان فدى نفسه فى سبيلى و بذلک استفرح ذاته و بكت عيون المقرّبين طوبى لک بما شرّفت بلقائه و سمعت نغماته و آنست بنفسه المظلوم الغريب اذاً يكون حاضراً تلقآء العرش و يبكى على نفسى بما ورد علىّ من جنود الشّياطين

4 By God, O My loved one! No day hath passed except that there hath befallen Me that which all created things are powerless to recount. On one day the idolaters say: "This is he who hath fabricated a lie against God," even as thou heardst the like on the day when He Who came with manifest sovereignty appeared. And on another day they say: "He hath appeared contrary to what was ordained in the Book." And on yet another day they say: "Through him the Concourse of the Bayan hath been veiled from the mention of God, the Exalted, the Great."

4 تالله يا حبيب ما مضى علىّ من يوم الّا و قد ورد فيه ما عجزت عن احصائه الخلائق اجمعين فى يوم يقولون المشركون انّ هذا لهو الّذى افترى على الله كما سمعت مثل هذا فى يوم الّذى جآء علىّ بالحقّ بسلطان مبين و فى يوم يقولون انّه قد ظهر بغير ما حدّد فى الكتاب و فى يوم يقولون انّ به احتجب ملأ البيان عن ذكر الله العلىّ العظيم

5 Consider then their lack of understanding: they speak that whereby every reality in all things doth curse them, yet they perceive it not. He Who uttereth God's verses among them

5 اذاً تفكّر فى قلّة عرفانهم يتكلّمون بما يلعنهم به حقائق كلّشىء ولكن هم لا يشعرون انّ الّذى ينطق بينهم بآيات الله يكذبونه بأهوآء انفسهم و يقرؤون ما نزل من قبل من قلمى العزيز البديع ان

they reject through their vain imaginings, even while they recite that which was revealed aforetime by My mighty and wondrous Pen. Behold the power of thy Lord, how He hath deprived them of understanding and left them wandering in the wilderness of idle fancy.

انظر فی قدرة ربّک کیف اخذ الشّعور عنهم و جعلهم فی تیه الوهم لمن الهائمین

6 By God, O My Name! He whom the people have taken as a beloved one instead of God is powerless to speak before the Face, yet the people are in grievous drunkenness. By My life! Were thou to become aware of him and his deeds, thou wouldst weep for Me and find no rest in thy dwelling until thy spirit ascendeth to the All-Highest Companion, that station wherein shine forth the lights of the countenance of thy Lord, the Most High, the Most Glorious. God is sufficient witness to this.

6 تالله یا اسمی انّ الّذی اتّخذوه النّاس لأنفسهم حبیباً من دون الله لن یقدر ان یتکلّم تلقآء الوجه ولکنّ النّاس هم فی سکر عظیم فونفسی الحقّ لو تطّلع علیه و بفعله لتبکی علی نفسی و لا تستریح علی مقرّک الی ان یرتقی روحک الی الرّفیق الأعلی مقرّ الّذی تستضیء فیه انوار وجه ربّک العلیّ الأبهی و کان الله علی ذلک شهید و خبیر

7 Hearken unto Me, then cast behind thee every name and take fast hold of the Cord of God. Fear not the hosts of the idolaters. They and all they possess shall never be mentioned before God, even should they bring forth the books of the ancients. Say: O loved ones of God! Fear not for your bodies. By God, ye are the kings in the realms of the spirits. How excellent is this exalted, mighty and glorious station! Verily, from every drop of blood that is shed in My path, God shall raise up souls of them that are nigh unto Him and are sincere. Were I to reveal the mysteries of that station, people would offer up their lives in the path of their Lord, the Mighty, the Inaccessible.

7 اسمع منّی ثمّ دع کلّ اسم عن ورائک و تمسّک بعروة الله و لا تخف من جنود المشرکین انّهم و ما عندهم لن یذکر عند الله ولو یأتون بکتب الأوّلین قل یا احبّآء الله لا تخافوا من اجسادکم تالله انتم الملوک فی ممالک الأرواح فیا حبّذا لهذا الشّأن المتعالی العزیز الرّفیع انّ الّذی یسفک دمه فی سبیلی یبعث الله من کلّ قطرة منه هیاکل المقرّبین و المخلصین و انّی لو اذکر اسرار ذلک المقام لیفدین النّاس انفسهم فی سبیل ربّهم العزیز المنیع

8 O My Name! Hear My call with the ear of thine innate nature. By God, through it shall all the world be attracted, were they to turn thereunto.

8 ان یا اسمی اسمع ندائی بسمع الفطرة تالله به یستجذب کلّ العالمین لو یکونن من المتوجّهین

9 O Most Exalted Pen! Recount to thy name the story of this city, that he may be of them that are informed. When Muhammad came to thee from the company of the idolaters, saying that they desired to meet with thee in another place, We heard this and left the house with manifest sovereignty, and We said: "O Muhammad! The Spirit hath left His place, and with Him have gone forth the spirits of the chosen ones and the realities of the Messengers. Behold thou then the denizens of the most exalted Paradise above My head and within My grasp the proofs of the Prophets. Open thine eyes! Here is Ali, and here Muhammad, the Messenger of God, Who hath risen from the horizon of the House with manifest sovereignty, bringing you all the signs from God, the Mighty, the Powerful."

9 ان یا قلم الأعلی ذکّر اسمک نبأ هذه المدینة لیکون من المطّلعین اذ جائک محمّد من لدی المشرکین و قال انّهم ارادوا ان یجتمعوا معک فی مقرّ آخر فلمّا سمعنا خرجنا عن البیت بسلطان مبین و قلنا یا محمّد خرج الرّوح عن مقرّه و خرجت معه ارواح الأصفیآء ثمّ حقائق المرسلین انّک اذاً فاشهد اهل منظر الأعلی فوق رأسی ثمّ فی قبضتی حجج النّبیّین فافتح عینک هذا لعلیّ ثمّ محمّد رسول الله قد طلع عن افق البیت بسلطان مبین و اتاکم بکلّ الآیات من لدی الله المقتدر القدیر

10 Say: "Were all the divines and mystics on earth to assemble, and with them all the kings and rulers, verily I would present Myself before their faces and would proclaim the verses

10 قل لو یجتمع کلّ من علی الأرض من العلمآء و العرفآء ثمّ الملوک و السّلاطین انّی لأحضر تلقآء

of God, the Sovereign, the Almighty, the All-Wise. I am He Who feareth no one, though all who are in the heavens and on earth should combine against Me. The verses have bowed before My countenance and all voices have become humble before My most wondrous and matchless melodies. This is My hand which God hath made white for all the worlds, and this is My staff which, were We to cast it down, would swallow up all created things. All that hath been created between the heavens and the earth is but as a handful of clay in thy Lord's sight."

وجوههم و انطق بآيات الله الملک العزيز الحکيم انا الّذی لا اخاف من احد ولو يجتمع علیّ کلّ من فی السّموات و الأرضين قد خضعت الآيات لوجهی و خشعت الأصوات لنغماتی الأبدع البديع هذا کفّی قد جعله الله بيضآء للعالمين و هی عصای لو نلقيها لتبتلع کلّ الخلائق اجمعين کلّما خلق بين السّموات و الأرض عند ربّک کقبضة من الطّين

11 "O Muhammad! Go thou unto the company of the idolaters and say: 'The Youth hath come unto you, and with Him are the hosts of divine revelation and inspiration. Before Him marcheth the Kingdom of the Cause, and behind Him the tribes of the Concourse on High, then the dwellers of the cities of eternity, then the angels brought near.' Say: 'Fear ye God, and oppose not Him by Whose command every wise matter hath been ordained.' Then present yourselves before God with your ropes and your staves and whatsoever ye possess, if ye be of them that have power.

11 انّک انت يا محمّد اذهب الی ملأ المشرکين و قل قد جائکم الغلام و معه جنود الوحی و الالهام و يمشی قدّامه ملکوت الأمر ثمّ عن ورائه قبائل ملأ الأعلی ثمّ سکّان مدائن البقآء ثمّ ملائکة المقرّبين قل خافوا عن الله و لا تتعرّضوا علی الّذی بأمره قدر کلّ امر حکيم اذاً فاحضروا بين يدی الله بحبالکم و عصيّکم و ما کان عندکم لو انتم من القادرين

12 "We shall proceed to the House of God which one of the kings hath built and named Salim. I alone have come to you from the Dayspring of eternity with God's most great and mighty tidings. I shall tarry until the sun setteth in its west, that perchance the objectors may feel ashamed within themselves and be numbered among the penitent."

12 انّا نذهب الی بيت الله الّذی بناه احد من الملوک و سمّی بالسّليم و انّی وحده قد جئتکم من مطلع البقآء بنبأ الله الأعظم العظيم و اتوقّف الی ان تغرب الشّمس فی مغربها لعلّ يستحيين المعرضون فی انفسهم و يکوننّ من التّائبين

13 Know thou that God hath forbidden His loved ones to meet with the idolaters and the hypocrites. Yet We have left the house, putting Our trust in God and turning Our gaze toward the direction of His Cause, that perchance God's heedless servants might thereby be awakened. They that have disbelieved and associated partners with God will never believe in God though there should come to them the holy scrolls or the hosts of the unseen or the proofs of the Messengers. The meeting with God increaseth them in naught save in rebellion and unbelief. Thus hath it been sent down in the Tablets, and this is a mighty and exalted Tablet.

13 ثمّ اعلم بأنّ الله حرّم علی احبّائه لقآء المشرکين و المنافقين ولکن انّا خرجنا عن البيت متوکّلاً علی الله و ناظراً الی شطر الأمر لعلّ يتنبّه بذلک عباد الله الغافلين و الّذينهم کفروا و اشرکوا اولئک لن يؤمنوا بالله ولو يأتيهم بصحائف القدس او بجنود الغيب او بحجج المرسلين و ما يزيدهم لقآء الله الّا طغياناً و کفراً کذلک نزل فی الألواح و هذا اللّوح العزيز المنيع

14 O Muhammad! Know thou that every name, through its connection with My Self, hath been exalted in the kingdom of names, if thou be of them that comprehend. On this Day, every relationship hath been severed save for those who have entered beneath the shadow of this luminous and radiant Countenance. Whosoever holdeth fast to a name among names while remaining heedless of its Creator - such a one is not of Me and God is quit of him. We have created all names even as We created all

14 ان يا محمّد فاعلم بأنّ کلّ اسم لنسبته الی نفسی قد استعلی فی ملکوت الأسمآء لو انت من العالمين و انقطعت اليوم نسبة کلّ ذی نسبة الّا من دخل فی ظلّ هذا الوجه المشرق المنير و من تمسّک باسم من الأسمآء و کان غافلاً عن موجدها انّه ليس منّی و کان الله بريئاً منه انّا خلقنا کلّ الأسمآء نخلق کلّشیء ان انتم من العارفين قل انّی قد

things, if ye be of them that know. Say: "I have appeared for God's sake and have come forth for God's sake, and I speak before all who are on earth even as I speak before thy face. I fear no one, and My deeds bear witness to what I say, if thou be of them that perceive." Say: "Verily, the signs of Truth are as manifest as the radiance of the sun, and its lights." By God! Verily, He hath been made manifest unto every one endowed with keen sight. Dost thou imagine that any besides Him can arise to stand with Him? Nay, by His own Self, the Most High, the Most Great!

اظهرت لله و خرجت لله و اتكلّم امام كلّ من على الأرض كما اتكلّم امام وجهک و لا اخاف من احد و فعلي يشهد بما اقول لو انت من المدركين قل انّ آثار الحقّ لمشهود كضيآء الشّمس و انوارها تالله انّه اظهر عند كلّ ذى بصر حديد هل تظنّ بأنّ دونه يقدر بأن يقوم معه لا فونفسه العلىّ العظيم

15 Say: Through the movement of the Youth move the realities of all things, and through His stillness are stilled Our steadfast servants. Be thou detached from names, then suffice with thy Lord and be not of the ignorant. Those who have cleaved to names, they are worshippers of idols, wert thou of those who know. Say: The Prophet is he who informed the people of this Most Upright, Most Ancient, and Eternal Message. The Messenger is he who conveyed My messages to those who had strayed from the path. The Imam is he who stood before My face with clear submission and humility. The Guardian is he who sought protection in the impregnable fortress of My guardianship. And the Successor is he who counseled the people in that which We commanded them in a preserved tablet. He whom the idolaters took as lord for themselves and through whom they opposed God, the Powerful, the Mighty, the Beautiful - verily he was but one among My servants, and would present himself before the Countenance every morn and eve. The winds of passion blew upon him from the direction of his own self through that which his hands had wrought, until they moved him from his station and left him among the lowest of the low. We had made his name renowned among the servants for a wisdom from Us, and verily thy Lord is the Ruler over what He willeth. When We completed Our utterance, he went to the idolaters while the Youth repaired to the station We had ordained. Thus was the matter decreed, and We were witnesses.

15 قل انّ بمشى الغلام يمشى حقائق كلّشىء ثمّ بسكونه يسكن عبادنا المستقرّين ان انقطع عن الأسمآء ثمّ اكف بربّک و لا تكن من الجاهلين انّ الّذين اعتكفوا على الأسمآء اولئک من عبدة الأصنام لو انت من العارفين قل انّ النّبى من اخبر النّاس بهذا النّبأ الأقوم الأقدم القديم و الرّسول من بلّغ رسالاتى الى الّذين ضلّوا السّبيل و الامام من قام امام وجهى بخضوع و خشوع مبين و الولىّ من استحصن فى حصن ولايتى المحكم المتين و الوصىّ من وصّى النّاس بما امرناهم به فى لوح حفيظ انّ الّذى اتّخذوه المشركون ربّاً لأنفسهم و اعترضوا به على الله المقتدر العزيز الجميل انّه كان كأحد من عبادى و كان ان يحضر تلقآء الوجه فى كلّ بكور و اصيل و هبّت عليه من شطر نفسه ارياح الهوى بما اكتسبت يداه الى ان حرّكته عن مقرّه و اتركه فى اسفل السّافلين انّا اشتهرنا اسمه بين العباد لحكمة من لدنّا و انّ ربّک لهو الحاكم على ما يريد و اذا اتممنا القول انّه ذهب الى المشركين و ذهب الغلام الى مقرّ الّذى قرّرناه كذلک كان الأمر و كنّا شاهدين

16 When Muhammad returned alone after a time, We said: Where are they who desired the face of the Youth, and where are they who disbelieved in God, the Exalted, the Great? Say: When the Sun shineth from the horizon of the Cause, the birds of night flee from it and cannot draw nigh unto it. Thus was the decree, were ye of those who know. Thus have We recounted unto thee the matter of him who appeared in those days, as a grace from Us unto thee and unto Our assured servants. Would that thou hadst been with Us on that day and witnessed God's ascendancy over the worlds, His power over all created things, and His sovereignty between the heavens and the earth. But

16 الى ان رجع محمّد بعد مدّة وحده قلنا اين الّذين هم ارادوا وجه الغلام و اين الّذينهم كفروا بالله العلىّ العظيم قل انّ الشّمس لمّا اشرقت عن افق الأمر يفرّ عنها طيور اللّيل و لن يقدر ان يقربها كذلک كان الحكم ان انتم من العارفين كذلک قصصنا لک من امر الّذى ظهر فى تلک الأيّام فضلاً من لدنّا عليک و على عبادنا الموقنين يا ليت كنت معنا فى ذلک اليوم و شهدت استعلآء الله على العالمين ثمّ قدرته على الخلائق اجمعين ثمّ سلطنته

بين السّموات و الأرضين و لكن لا تحزن عن ذلک لأنّا کتبنا لک فی اللّوح اجر ذلک الیوم و انّا کنّا علی کلّشیء لقادرین انّک انت قم علی الأمر ثمّ اجتمع النّاس و لا تکن من السّاکنین

grieve not over this, for We have written for thee in the Tablet the reward of that day, and We are powerful over all things. Arise thou to the Cause, then gather the people and be not of the inactive ones.

17 الّف بین قلوب احبّتی ثمّ ذکّرهم فی کلّ حین بذکری الجمیل فانفق نفسک و روحک لتبلیغ امر الله و هذا من سجیّة ربّک العزیز الحکیم ان یصبک من ضرّ فاصبر کما صبر ربّک و انّه یوفی اجور الصّابرین لا تحزن عمّا ورد علیک انّ ربّک معک فیکلّ الأحوال و ینصرک بالحقّ بجنود غیبه العالین فألق التّکبیر من قبلی علی وجه الّتی آمنت بربّها و فازت بلقآء الله و ورد فی شاطئ بحر عظیم الّذی کلّ موج من امواجه ینطق بأنّه لا اله الّا انا الغفور الرّحیم طوبی لها بما سمعت نغمات ربّها و اشرقت علیها انوار القدس من منظر الله ربّ العالمین و الرّحمة الّتی تنزل من سحاب مشیّتی و سمآء ارادتی علیها و علی بنتها و انّ هذا لفضل عظیم علیک یا اسمی ذکری و ثنائی ثمّ بهائی و بهآء العالمین

17 Unite the hearts of My loved ones, then remind them at all times of My beautiful remembrance. Expend thy soul and spirit in propagating the Cause of God - this is the nature of thy Lord, the Mighty, the Wise. Should harm befall thee, be patient as thy Lord was patient, and He will surely recompense the patient ones. Grieve not over what hath befallen thee. Verily thy Lord is with thee in all conditions and will aid thee through the truth with the hosts of His invisible realm. Convey My greetings unto her who hath believed in her Lord and attained the presence of God and arrived at the shore of a mighty sea, whose every wave proclaimeth that there is none other God but Me, the Forgiving, the Merciful. Blessed is she in that she hath heard the melodies of her Lord and the lights of holiness have shone upon her from God's manifestation, the Lord of the worlds. And the mercy that descendeth from the clouds of My will and the heaven of My purpose be upon her and her daughter. This verily is a great bounty. Upon thee be My remembrance and praise, then My glory and the glory of the worlds.

18 ثمّ ذکّر من لدنّا احبّائی کلّهم اجمعین قل یا اصفیآء الله ان استقیموا علی امر ربّکم الرّحمن علی شأن لن یحرّککم ارياح الافتتان و کونوا فی امر الله لمن الرّاسخین ان اجتمعوا فی محافل الأنس ثمّ ذکّروا هذا المسجون الّذی ابتلی بین المنافقین ان اجتمعوا فی حول ذلک الاسم ایّاکم ان تتفرّقوا لأنّ الذّیاب عن ورائکم بمکر کبیر توکّلوا فی کلّ الأمور علی الله ثمّ اجتنبوا عن المعرضین ان وجدتم من احد مرّت علی قلبه نفحات الرّحمن آنسوا به ثمّ ذکّروه بهذا الذّکر العظیم ایّاکم ان تحزنوا فی شیء او تضطربوا فی البأسآء و الضّرّآء تالله قد قدّر لکم فی ملکوتنا الأعلی مقام عزّ رفیع ان اتّحدوا فی انفسکم و انّ بالاتّحاد یظهر امر ربّکم العزیز الوهّاب ان انتم من المتبصّرین انّ الّذین یقرؤون البیان و کفروا بآیات الرّحمن اولئک حقّت علیهم کلمة العذاب فسوف یدخلنّ السّعیر کونوا امنائی بین خلقی و اصفیائی بین بریّتی و مطالع انواری بین العالمین کذلک القیناکم قول الحقّ و انزلنا علیکم

18 Then remind all Our loved ones from Our presence. Say: O chosen ones of God, be steadfast in the Cause of your Lord, the All-Merciful, in such wise that the winds of trials shall not move you, and be ye of those who are firmly rooted in God's Cause. Gather ye in the assemblies of fellowship and remember this Prisoner Who hath been afflicted amidst the hypocrites. Gather ye around that Name. Beware lest ye be scattered, for the wolves lurk behind you with great cunning. Trust ye in God in all matters and shun the wayward. Should ye find one through whose heart the breezes of the All-Merciful have wafted, associate with him and remind him of this mighty Remembrance. Beware lest ye sorrow over anything or be troubled in adversity and tribulation. By God! We have ordained for you in Our most exalted Kingdom a station of glorious and lofty rank. Be ye united amongst yourselves, for through unity shall the Cause of your Lord, the Mighty, the All-Bestowing, be made manifest, if ye be of those who are endowed with insight. Those who read the Bayan yet deny the verses of the All-Merciful - these are they against whom the word of punishment hath been fulfilled, and they shall soon enter the fire. Be ye My trusted ones among My creation, My chosen ones among My creatures, and the dawning-places of My light among the worlds. Thus have We imparted unto you the word of truth

and revealed unto you that whereby your hearts and souls may find tranquility, and ye may be of those who are steadfast. The copy of the revelation that was written before the Face hath been sent. Copies of God's Tablets should be sent to all cities, and copies of all should be preserved in your presence. Blessed art thou for having attained unto the lights of the countenance of thy Lord. Upon thee be the glory of God and His splendor, then His remembrance and the remembrance of all the worlds.

GPB.168-169x, BLO_PT#199x

ما تطمئنّ به قلوبکم و نفوسکم و تکونّ من الثّابتین صور تنزیل که بین یدی الوجه تحریر شد ارسال شده باید سواد الواح الله بجمیع مدن بفرستید و هم سواد کل خدمت آنجناب ضبط شود طوبی لک بما فزت بأنوار وجه ربّک علیک ثناء الله و بهائه ثمّ ذکره و ذکر العالمین

BLIB_Or07852.089, BLIB_Or15725.463, NLAI_BH2.006, BRL_DA#153, TZH5.029n-044n, MAS4.278.18x, MAS7.243-244x, ASAT4.487x, SAM.208, PYK.006, YMM.338x, OOL.B060

BH03710

Prologue to the Lawh-i-Mubahilih

1 It will have been known to the friends of God that one day the antichrist arose with a new scheme, in order to sow doubts in the hearts of the servants. In Edirne he advertised his intention to the Persians, saying, "Today we have resolved that he shall come to the Sultan Selim mosque, and we also shall attend, and shall make the truth manifest. Thus might truth be distinguished from falsehood."

1 معلوم احباء الله بوده باشد که یومی از ایّام سید دجال بمکر جدیدی قیام نموده بجهة القای شبهه در قلوب عباد باری در ادرنه نزد اعجام شهرت داده که ما امروز قرار گذارده ایم که بیایند در مسجد سلطان سلیم و ما هم حاضر شویم و اظهار حقیقت خود را نمائیم تا آنکه حق از باطل ممتاز شود

2 Mir Muhammad Shirazi became informed of this pronouncement, and in turn apprised Aqa Mirza Muhammad Quli. The latter repeated it in the most glorious Presence. When He was informed, He departed that very hour and set out for the above-mentioned mosque. There are more details, but we shall mention only those necessary to telling the story. He said to Mir Muhammad, "Go and inform that person that I am waiting in the mosque." The aforementioned Mir Muhammad gave the news to that accursed one. Azal excused himself, saying that it was not possible that day: "The appointment will have to be fixed on another day."

2 و میر محمد شیرازی از این فقره مطلع شده و بعرض جناب آقای آقا میرزا محمد قلی رسانید و ایشان در ساحت اقدس امنع ارفع ابهی معروض داشته و چون که ایشان مطلع شدند در ساعت حرکت فرمودند و عازم مسجد مذکور گردیدند باری زیاد تفصیل دارد بقدر اخبار قدری ذکر میشود باری فرمودند به میر محمد برو حضرات را اخبار نما که ایشان در مسجد انتظار دارند

3 Then Mir Muhammad said to that wicked one, "You yourself chose these arrangements. You stated a preference for this matter. You wrote a document saying that whoever did not appear today is false and far from the truth. Then how can any word of yours be depended upon?"

3 چونکه میر محمد مذکور آن ملعون را اعلام نمود متعذر شد که امروز ممکن نمیشود قرار باید بروز دیگر گذاشت و بعد میر محمد گفته بود بآن خبیث که تو خود این فقره را اختیار نمودی و تو مایل این امر شدی و تو سند نوشته ای که هر که

امروز حاضر نشود باطل است و بر حق نیست
آخر بچه حرف شما اعتبار باید نمود

4 In short, He stayed at the mosque until sundown, but that wicked one avoided coming. As He passed through the market, the tongue of God addressed Mir Muhammad with these holy and eternal verses. All the people heard it, and were astonished at their revelation. This is the content of the aforementioned discourse:

4 الحاصل آن روز ایشان تا قریب بغروب در مسجد تشریف داشتند و آن خبیث طفره زد و نیامد و در حین مرور در سوق مخاطبا لمیر محمد لسان الله باین آیات قدس صمدانی ناطق گردید و کل خلق همه میشنیدند و از نزول این متحیر شده‌اند و این است مضمونات آن که ذکر میشود

5 When we heard, We proceeded from Our house with manifest sovereignty. We said, "O Muhammad, the spirit hath departed from its seat and along with it the spirits of the pure ones went forth, as did the realities of the Messengers. In truth, thou shalt behold the people of the most transcendent scene above My head. Then in My grasp are the proofs of the prophets. Then open your eyes. This is 'Ali [the Bab], then Muhammad, the messenger of God, who hath risen above the horizon of the House with evident sovereignty and come unto you with all the verses from God, the mighty, the Omnipotent."

5 فلمّا سمعنا خرجنا عن البیت بسلطان مبین و قلنا یا محمد خرج الروح عن مقره و خرجت معه ارواح الاصفیاء ثمّ حقایق المرسلین انّک اذا فاشهد اهل منظر الاعلی فوق رأسی ثمّ فی قبضتی حجج النبیین فافتح عیناک هذا لعلی ثمّ محمد رسول الله قد طلع عن افق البیت بسلطان مبین و اتاکم بکل الآیات من لدی الله المقتدر القدیر

6 Say: Were all the clergy and mystics on earth, and all the kings and emperors, to be gathered, I would stand before them and recite the verses of God, the king, the glorious, the wise. I am he who fears no one, even should all who are in the heavens and the earth assemble against Me. The very verses have humbled themselves before my countenance, and all sounds are submissive before my most wondrous and enchanting melodies. This is My hand, which God hath rendered white for all the worlds. And this is My staff. Were We to cast it down, it would swallow up the entire creation. All that hath been created between the heavens and the earth is but a handful of clay to thy Lord.

6 قل لو یجتمع کل من علی الارض من العلماء و العرفاء ثمّ الملوک و السّلاطین انّنی لاحضر تلقاء وجوههم و انطق بآیات الله الملک العزیز الحکیم انا الّذی لااخاف من احد و لو یجتمع علی کل من فی السّموات و الارضین قد خضعت الایات لوجهی و خشعت الاصوات لنغماتی الابدع البدیع هذا کفی قد جعله الله بیضاء للعالمین وهی عصای لو نلقیها لتبلغ کل الخلایق اجمعین کلّها خلق بین السّموات و الارض عند ربّک کقبضة من الطین

7 Go, Muhammad, to the concourse of idolaters and say, "The youth has come to you, accompanied by the hosts of revelation and inspiration. The kingdom of the Cause marches before Him, and behind Him are the tribes of the Concourse on high and the inhabitants of the cities of eternity, then the angels who are near." Say: Fear God, and do not oppose the one by whose command every wise decree was ordained. Then come into the presence of God with your ropes and your staffs and with whatever you possess, if you are able to do so. We go now to the house of God that was erected by one of the kings and named "Selim." I, alone, have come to you from the dawning place of eternity with a great, a most great announcement. I shall wait until the sun sets in the west, so that perhaps my opponents will find the opportunity within themselves to repent.

7 انّک انت یا محمد اذهب الی ملأ المشرکین و قل قد جائکم الغلام و معه جنود الوحی و الالهام و یمشی قدامه ملکوت الامر ثمّ عن ورائه قبائل ملأ الاعلی ثمّ سکان مداین البقاء ثمّ ملائکة المقربین قل خافوا عن الله و لاتعترضوا علی الذی بامره قدر کل امر حکیم اذا فاحضروا بین یدی الله بحبالکم و عصیکم و ما کان عندکم لو انتم من القادرین انا نذهب الی بیت الله الذی بناه احد من الملوک و سمی بالسلیم و انّنی وحده قد جئتکم عم مطلع البقاء بنبأ الاعظم العظیم و اتوقف الی ان تغرب الشّمس فی مغربها لعل یستحین المعرضون فی انفسهم و یکونن من التائبین

8 Know that God forbade his friends from meeting with the idolaters and hypocrites. Nevertheless, We departed from Our house depending upon God, gaze set toward the precincts of the Cause, so that thereby the heedless servants of God might be made aware. Those who have denied God or joined partners with him shall never believe in God, even should he bring them the sacred scrolls, or the hosts of the Invisible, or the proofs of the Messengers, and meeting with God only increases them in their oppression and unbelief....

8 ثمّ اعلم بانّ الله حرم علی احباء الله لقاء المشرکین و المنافقین ولکن انّا خرجنا عن البیت متوکلا علی الله ناظرا الی شطر الامر لعل یتنبه بذلک عباد الله الغافلون و الذین کفروا او اشرکوا اولئک لن یؤمنوا بالله و لو یأتیهم بصحائف القدس او بجنود الغیب او بحجج المرسلین ..... الخ .... الی قوله تعالی :

9 He whom the idolaters have taken to themselves as their lord, whereby they have risen in opposition to God, the mighty, the august, the beautiful – he was just like any of the servants. He used to come into My presence morning and night. Then there wafted upon him from the region of his base self the gales of passion, as a result of his past behavior. Finally, they cast him down from his seat and abandoned him in the lowest depths. We had made his name renowned among the servants for a secret reason of our own. In truth, your lord is ruler over what he desires.

9 ان الذی اتخذوه المشرکون ربّا لانفسهم و اعترضوا به علی الله المقتدر العزیز الجمیل انّه کان کاحد من عبادی و کان یحضر تلقاء الوجه فی کل بکور واصیل و هبت علیه من شطر نفسه ارياح الهوی بما اکتسبت یداه الی ان حرکته عن مقره و اترکه فی اسفل السّافلین انا اشتهرنا اسمه بین العباد بحکمة من لدنا و انّ ربّک لهو الحاکم علی ما یرید "

10 Also, there is a man by the name of Hasan Aqa in that land, a tobacconist. The antichrist was with him when he issued the aforementioned challenge. The text was written out with his knowledge. Indeed, in reality on that day the truth was fulfilled and perfect. Rather, it became most seasoned and most perfect.

10 و دیگر آنکه حسن آقا نامی است در آن ارض و تنباکو فروش است سید دجال باین فقره مذکور با او مع بودند و سند را باطلاع او مرقوم داشته‌اند باری در حقیقت آن روز حق بالغ و کامل شد بل ابلغ و اکمل گردید

11 When Mir Muhammad came into the presence of the Beauty of God, he said, "I informed that accursed one (that is, Mirza Yayha), that Baha'u'llah was waiting in the mosque, and I said, 'You should come and demonstrate your own truth.' That accursed one said, 'Today it will have to be postponed. Choose another day."'

11 و چونکه میر محمد آمد خدمت جمال الله و معروض داشت که آن ملعون را که میرزا یحیی باشد اخبار نمودم که ایشان در مسجد منتظرند که تو بیائی و اظهار حقیقت خود نمائی آن لعین ذکر کرد که امروز موقوفست قرار بروز دیگر بگذارید

12 Afterwards the tongue of God spoke forth, saying that with God it had been known that that scoundrel would not appear, and the purpose was to complete the proof. Rather, the proof had been complete from pre-eternity against those deniers of the beauty of the lord of the worlds.

12 بعد لسان الله بتکلم آمد که عند الله عدم حضور آن نفس شرور معلوم مقصود اتمام حجّت بود اگر چه اتمام حجّت او از اول لا اول بر این منکرین جمال ربّ العالمین شده و

13 The beauty of God departed from the mosque. It so happened that the store of the aforementioned Hasan Aqa was on Baha'u'llah's route. When he arrived at the store, the tongue of God said, "Based on the decision that the gentleman had announced in his proclamation, the countenance of the All-Merciful presented himself, whereas the idolaters failed to honor their own agreement."

13 جمال الله خارج از جامع گردیده از اتفاقات دکان حسن آقای مذکور در محل عبور طلعت مبارک واقع بود بعد از وصول بدکان لسان الله فرمود بنا بقراری که حضرات سند داده بودند طلعت رحمن حاضر و مشرکین قرار خود را انکار کردند

14 The next day, this sublime pronouncement was issued to Hasan Aqa. But that accursed one gave it no attention. The text of the letter is as follows:

14 و روز بعد این توقیع منیع باسم حسن آقا صادر و آن ملعون مطلقا مشعر نشده و صورت توقیع مبارک این است :

15 In the name of God, the Merciful, the Compassionate.

15 بسم الله الرّحمن الرّحیم

16 This is a letter from this youth to all who are upon the earth. Worship none but God, the king, the exalted, the mighty. Thus has the decree been revealed in all the tablets from the powerful, the Omnipotent.

16 هذا کتاب من هذا الغلام الی من علی الارض اجمعین ان لاتعبدوا الّا الله الملک العلیّ العظیم کذلک نزل الامر فی کل الالواح من لدن مقتدر قدیر

17 We heard that some of our opponents desired to come into the presence of this youth. Say: Come, and do not delay! We have appointed as the meeting-place the house of God, which was erected by one of the emperors, and was called "Selim" in the kingdom of names, if you but knew. We have selected as the days for the meeting Sunday and Monday. God was a witness to what I say... He is the one intended by your lord, the knowing, the wise.

17 و بعد قد سمعنا بان المعرضین ارادوا ان یحضروا بین یدی الغلام قل ان احضروا و لاتکونن من المتوقفین و جعلنا محل الحضور بیت الله الذی بناه احد من السلاطین و انّه سمّی بالسّلیم فی ملکوت الاسماء لو انتم من العارفین و قدرنا یوم اللقاء یوم الاحد و الاثنین و کان الله علی ما اقول شهید لو یجتمع کل من علی الارض لیأتیهم الغلام ..... انّه ما اراد به ربکم العالم الحکیم

BLO_PT#199

TZH5.029x, MAS4.277-281, MAS4.166a, RHQM1.068-068 (087x) (051-051x)

BH00682

Suriy-i-Hifz
To: Muhammad

1 This hath been sent down for Muhammad, that he might praise his Lord and be numbered among them that render praise, mentioned in the Tablets of Glory. He is the Ever-Abiding, the Most Glorious.

1 قد نزل لمحمّد لیحمد ربّه و یکون من الحامدین فی الواح العزّ مذکوراً هو الباقی الأبهی

2 This is a Book wherein is mentioned that which the Spirit hath inspired Me, and verily it is a revelation from God and a sign of His remembrance unto them who have acknowledged God and His verses. It guideth them unto the Path, and increaseth naught for the idolaters save manifest loss. This, verily, is the Path of God in the heavens and on earth, and His Hidden Book for them that are in the kingdom of Command and Creation, and His Treasured Scripture for them that are in the realm of the All-Glorious, and the Manifested Tablet for all who dwell on earth. Through it God's favor unto His creation is perfected, and His mercy encompasseth all worlds.

2 هذا کتاب یذکر فیه ما الهمنی الرّوح و انّه لتنزیل من الله و آیة ذکره للّذینهم اقرّوا بالله و آیاته و یهدیهم الی الصّراط و لا یزید المشرکین الّا خسران مبین و انّ هذا لصراط الله فی السّموات و الأرض و کتابه المکنون لمن فی ملکوت الأمر و الخلق و صحیفة المخزون لمن فی جبروت الأبهی و لوح المشهود لمن علی الأرض اجمعین و به تمّت نعمة الله علی خلقه و وسعت رحمته العالمین

3 O peoples of the earth! Hearken unto that which God teacheth you in the Tablets, and follow not the ways of the most abject. Do that which ye have been commanded in the Book, then shun the ways of the corrupt ones who, when they found Us possessed of sovereignty and power, said "We believe in God and in what hath been sent down unto Thee," but when We entered prison they turned away and disbelieved, and were among the idolaters.

3 ان يا ملأ الأرض اسمعوا ما يعلّمكم الله فى الألواح و لا تتبعوا سبل الأرذلين ان اعملوا بما امرتم به فى الكتاب ثمّ اجتنبوا سبل المفسدين الّذين اذا وجدونا على سلطنة و اقتدار قالوا آمنّا بالله و بما نزل عليک و اذا دخلنا السّجن اعرضوا و كفروا و كانوا من المشركين

4 Say: God hath dominion over His creation and is supreme above His creatures, and nothing escapeth His knowledge. He watcheth over every soul. Say: Do ye deny the verses of God after which, were God to erase their traces and remove what ye have been given of the verses, ye would find no way for yourselves, nor any guidance? Fear God, O people, and deny not the proof whereby ye have known the path of God, the Sovereign, the Mighty, the Powerful.

4 قل الله غالب على خلقه و قاهر فوق بريّته و لن يعزب عن علمه من شىء و انّه بكلّ نفس رقيب قل أ تكفرون بآيات الله بعد الّذى لو يمحو الله آثاره و يذهبنّ ما اوتيتم من الآيات اذاً لن تجدن لأنفسكم سبيلا و لا دليل اتّقوا الله يا قوم و لا تكفروا بحجّة الّتى بها عرفتم صراط الله الملک العزيز القدير

5 Say: O people! When We found you heedless of God's Cause and envious in your hearts, We departed from your midst and changed Our garment, that ye might rest in your places and not commit that which would cause the Cause to lose its sanctity and honor among the servants. Thus were We among the doers. Yet ye showed no shame, but rather imputed to the Beauty of the All-Merciful that which Satan had whispered in your hearts, and were among the slanderers. From you and from your pens came that from which the denizens of the heavens and earth declared themselves clear. Ye attributed every evil unto Me, though God had made Me sanctified above all things and purified from aught else but Him, and sent Me from the Dayspring of Holiness with manifest sovereignty.

5 قل يا قوم انّا لمّا وجدناكم على غفلة عن امر الله و حسد فى انفسكم خرجنا عن بينكم و بدّلنا قميصنا لتستريحوا على مقاعدكم و لا ترتكبن ما يضيع به حرمة الأمر و اعزازه بين العباد و كذلک كنّا من العاملين و انتم ما استحييتم فى انفسكم و افتريتم على جمال الرّحمن بما اوحى الشّيطان فى انفسكم و كنتم من المفترين و جرى منكم و من قلمكم ما تبرّء به عنكم اهل السّموات و الأرضين و نسبتمونى بكلّ شرّ بعد الّذى جعلنى الله مقدّساً عن كلّ الأشيآء و مطهّراً عمّا سواه و ارسلنى عن مشرق القدس بسلطان مبين

6 Say: Fear God! If ye believe not in Him and in the Manifestation of His Self, war not against Him, and be among the God-fearing. Attribute not what is within your souls unto the Self of God, and follow not the path of those who turned away from the Manifestations of the Cause and denied them until they slew them with grievous wrong.

6 قل خافوا عن الله ان لن تؤمنوا به و بمظهر نفسه لا تحاربوا معه و كونوا من المتّقين لا تنسبوا ما فى انفسكم الى نفس الله و لا تسلكوا سبيل الّذينهم اعرضوا عن مظاهر الأمر و كفروا بهم الى ان قتلوهم بظلم عظيم

7 O people of Baha! Keep yourselves apart from such as these, and turn not unto a people with whom God is wroth and whom He hath seized with vengeance from His presence. He, verily, is the most severe in punishment. Hasten unto God's good-pleasure and His satisfaction, then take up your abode in the secure station of this mighty Stronghold. Beware that ye draw not nigh unto them who have denied all the verses, whose eyes are veiled from My remembrance, and whose ears are wrapped in coverings from hearkening unto My holy, wondrous Words.

7 ان يا اهل البهآء انتم تجنّبوا عن مثل هؤلآء و لا تتولّوا قوماً غضب الله عليهم و اخذهم بقهر من عنده و انّه لأشدّ المنتقمين ان اسرعوا الى رضوان الله و رضائه ثمّ استقرّوا مقرّ الأمن من هذا الرّكن الشّديد ايّاكم ان لا تقربوا الى الّذينهم كفروا بكلّ الآيات و كانت اعينهم فى غطآء عن ذكرى و سمعهم فى حجبات عن اصغآء كلماتى المنزل المقدّس البديع

8 Say: When We found the earth of hearts barren of the vegetation of knowledge and wisdom, We then caused to descend from the clouds of grace that which made them stir and swell, bringing forth every noble kind. Rejoice, O people of the Bayan, in this Garden which hath appeared at the heart of Paradise, and deprive not yourselves of the wondrous knowledge ordained for you.

8 قل انّا لمّا وجدنا ارض القلوب هامدة عن نبات العلم و الحكمة اذاً انزلنا من سحاب الفضل ما اهتزّت به و ربت و انبتت من كلّ زوج كريم ان احبروا يا ملأ البيان فى هذا الرّضوان الّذي ظهر على قطب الجنان و لا تحرموا انفسكم عمّا قدّر لكم من بدايع علم منيع

9 I am but a servant who hath believed in God and His verses, and I remind you of what God has inspired me through His grace, and guide you to the paths of those who are near. He who believes in Him and turns to God does so for his own sake, and he who turns away does so to his own detriment. My duty is but clear delivery of the Message.

9 و ما انا الّا عبد آمنت بالله و آياته و اذكركم بما الهمنى الله بفضله و اهديكم سبل المقرّبين فمن آمن به و اقبل الى الله فلنفسه و من اعرض فلها و ما علىّ الّا البلاغ المبين

10 O people! By God, besides Whom there is no god, I have indeed sacrificed my soul and spirit for the Cause of God, my Lord and the Lord of the worlds. We have raised the Cause to a station beyond the reach of the hands of harm and the hands of the idolaters. Thus has God established His Cause through His words and His sovereignty, and the deeds of the corrupt have been rendered vain.

10 و يا قوم فوالله الّذى لا اله الّا هو انّى لأنفقت نفسى و روحى لأمر الله ربّى و ربّ العالمين و ارفعنا الأمر الى مقام الّذى انقطعت عنه ايادى الضّرّآء ثمّ ايدى المشركين كذلک حقّق الله الأمر بكلماته ثمّ بسلطانه و بطل عمل المفسدين

11 When my brother witnessed that the sun of certitude had dawned from the horizon of utterance through this Youth, Who stood at the center of all creation with the adornment of the All-Merciful, he emerged from behind the veil of concealment and rose up to war against the Beauty of the All-Glorious, becoming one of the antagonists. He pronounced against me what his self and passion commanded him. Then the hosts of victory descended from the direction of a mighty throne, and the vanguards of divine protection appeared from the horizon of glory. God thereby protected me in truth and aided me through the power of might and authority, and His victory was near to those who do good.

11 و انّ اخى لمّا شهد بأنّ شمس الاطمينان اشرقت عن افق البيان من هذا الغلام الّذى قام على قطب الأكوان بطراز الرّحمن خرج عن خلف السّتر و الكتمان و قام بالمحاربة على جمال السّبحان و كان من المحاربين الى ان افتى علىّ بما امره النّفس و الهوى اذاً نزل جنود النّصر عن جهة عرش عظيم و ظهرت طلايع الحفظ عن افق العزّ و حفظنى الله بها بالحقّ و نصرنى بسلطان القدرة و الاقتدار و كان نصره على المحسنين قريب

12 When he found himself disappointed in what he desired and dejected in what he sought, he devised another stratagem, whereby all names were disturbed in their kingdoms, and all existence, both seen and unseen, wept at what befell my soul – and God was witness over him and me. When We found him in such a state, We departed from among them alone, relying upon God, the Powerful, the Almighty.

12 و انّه لمّا وجد نفسه خائباً عمّا اراد و خاسئاً فيما شآء اذاً قام بمكر اخرى و بذلک اضطربت كلّ الأسمآء فى ملكوتها و بكت كلّ الوجود من الغيب و الشّهود بما ورد على نفسى و كان الله عليه و علىّ شهيد فلمّا وجدناه على ما هو عليه خرجنا عن بينهم وحده متّكلاً على الله المقتدر القدير

13 When he saw that the Cause had become renowned among these emigrants who had believed, he wrote tablets to various lands wherein he mentioned what he had perpetrated, seeking thereby to instill hatred for the Youth in people's hearts. Would that he had been content with this and been among those who rest! Thereafter he complained about the Youth to

13 و انّه لمّا شهد بأنّ الأمر اشتهر بين الّذينهم آمنوا من هؤلآء المهاجرين كتب الى البلاد الواحاً و ذكر فيها ما ارتكبه فى نفسه ليدخل بذلک بغض الغلام فى قلوب الأنام فيا ليت كان مكتفاً بذلک فى

every soul to cause confusion about the Cause among the servants, thereby violating my honor and the honor of God, the Powerful, the Exalted, the Wise.

نفسه و یکون من المستریحین و بعد ذلک اشتکی من الغلام عند کلّ نفس لیشتبه الأمر علی العباد و بذلک ضیّع حرمتی و حرمة الله المقتدر العلیّ الحکیم

14 O people of the Bayan! Be fair within yourselves, speak with pure truthfulness, and be among the truthful ones. Most of you have associated with me and know my character – has anyone witnessed from me anything that would trouble their soul? No, by Him Who sent me with the truth, if you are among the fair-minded! I have been forgiving to the penitent, concealing toward the transgressor, merciful to the one who returns and repents, compassionate to the disappointed, and a refuge for the fearful – to this every fair-minded and discerning one bears witness.

14 انتم یا ملأ البیان فأنصفوا فی انفسکم و تکلّموا بالصّدق الخالص و کونوا من الصّادقین و قد عاشر معی اکثرکم و اطّلعتم بسجیّتی هل شهد احد منّی ما یکدّر به نفسه لا فوالّذی ارسلنی بالحقّ ان انتم من المنصفین و قد کنت غفّاراً لمن تاب و ستّاراً لمن قام بالارتکاب و رحّاماً لمن رجع و اناب و مشفقاً لمن خاب و مأمناً لمن خاف و یشهد بذلک کلّ منصف بصیر

15 Is there anyone among you who would deny this bounty? No, by my true Self, except one who denies all God's favors and follows the paths of the deluded! Would one who desires neither harm nor sorrow for anyone desire harm for his brother? Therefore, investigate and be among those who speak the truth and do not transgress the decree of truthfulness, even if the swords of the idolaters should fall upon him.

15 هل یکون بینکم من ینکر هذا الفضل لا فونفسی الحقّ الّا من یکفر بنعمة الله کلّها و یتّبع سبل المتوهّمین و من لن یرض لأحد ضرّاً و لا حزناً هل یرض لأخیه من ضرّ اذاً تبیّنوا و کونوا ممّن نطق بالحقّ و ما تجاوز عن حکم الصّدق ولو ورد علیه سیوف المشرکین

16 By God, the Truth! When my brother found that the hearts of the pure ones were filled with the love of God and the Manifestation of His Self, he desired to turn hearts away from the holy direction, after We had protected him for twenty years from the harm of every harmful one – and you were among the witnesses.

16 تالله الحقّ انّ اخی لمّا وجد بأنّ قلوب الأصفیآء ملئت من حبّ الله و مظهر نفسه اذاً اراد بأن ینصرف القلوب عن جهة القدس بعد الّذی حفظناه فی عشرین سنة عن ضرّ کلّ ذی ضرّ و کنتم من الشّاهدین

17 Say: O people of the Bayan! Deny not what you have witnessed with your own eyes, and follow not the paths of fancy. Rend asunder the veils of idle fancy through the power of might bestowed by Us, then enter the paradise of certitude and be among those who rejoice therein.

17 قل یا ملأ البیان لا تنکروا ما شهدتم بأبصارکم و لا تتبعوا سبل الوهم ان اخرقوا حجبات الوهم بسلطان القدرة من لدنّا ثمّ ادخلوا رضوان الیقین و کونوا فیه لمن المحبرین

18 Thus have We informed you in brief concerning that which hath befallen Us, lest ye be heedless thereof and your feet slip from the path of God, the Mighty, the Powerful, the All-Knowing, the All-Wise.

18 کذلک اخبرناکم بحرف عمّا ورد علینا لئلّا تکوننّ غافلاً عنه و تزلّ اقدامکم عن صراط الله العزیز المقتدر العلیم الحکیم

19 And thou, O servant, arise to serve the Cause of God and fear no one. Convey unto the people that which God hath conveyed unto thee through His messengers. He will verily protect thee from the harm of all peoples. Strive thou to purify thyself from the defilements of the world and to adorn thyself with the attributes of God, the Mighty, the Dominant, the Powerful, the All-Seeing. Verily, if thou doest that which We have commanded thee, thou shalt become one who teacheth

19 و انّک انت یا عبد قم علی امر الله و لا تخف من احد و بلّغ النّاس ما بلّغه الله الیک بأیدی سفرائه و انّه یحفظک عن ضرّ العالمین فاسع فی نفسک بأن تطهّرها عن کدورات الدّنیا و تزیّنها بأخلاق الله العزیز الغالب المقتدر البصیر و انّک لو تفعل

the people through deeds rather than words - and this is the most excellent teaching, if thou be of them that know.

بما امرناک لتکون مبلّغ النّاس بالفعل من دون القول و هذا احسن التّبلیغ ان انت من العارفین

20 Say: O people of the earth! Come with deeds done purely for God, the True One. The days of words have passed and the time for deeds hath come. Thus hath the matter been decreed by the Sovereign of all causes, if ye be of them that act.

20 قل یا ملأ الأرض فأتوا بالعمل الخالص لله الحقّ و قد قضت ایّام القول و اتی یوم العمل و کذلک قضی الأمر من سلطان العلل ان انتم من العاملین

21 Say: O people! Be as the signs of God amongst His servants and His traces in His lands, that through you the face of His Cause may be illumined amongst all creation. Thus have We informed thee and counselled thee that thou mayest take counsel within thyself and counsel the people with that which thou hast been commanded by the All-Knowing Judge. May the mercy that hath encompassed all created things rest upon thee, that thou mayest remain steadfast in the Cause of thy Ancient Lord - thou and those that are with thee among them whom God hath brought forth from behind the veils of fancy and guided unto the shore of mighty certitude. Praise be unto Him Who guideth all the worlds to the paradise of His wondrous Name.

21 قل یا قوم کونوا شعایر الله بین عباده و آثاره فی بلاده لیستضیء منکم وجه الأمر بین الخلایق اجمعین کذلک انبأناک و انصحناک لتستنصح فی نفسک و تنصح النّاس بما امرت به من لدن حاکم علیم و الرّحمة الّتی احاطت الممکنات علیک ان تکون ثابتاً علی امر مولاک القدیم و علی من معک من الّذین اخرجهم الله عن خلف حجبات الوهم و بلّغهم الی شاطئ عزّ یقین الحمد له اذ هو مبلّغ العالمین الی رضوان اسمه البدیع

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To: Muhammad Javad Qazvini et al.

1 He is God, exalted be His station in uniqueness above all contingent beings! By His mighty and irrevocable Word He distinguishes between all created things, and verily He is the One who has power over whatsoever He willeth, and He is the All-Glorious, the Most Glorious.

1 هو الله تعالی شأنه التّفرید عن کلّ الممکنات و بکلمته المبرم العظیم یفصل بین الموجودات و انّه لهو المقتدر علی ما یشآء و انّه لهو البهیّ الأبهی

2 Thy letter hath come into the presence of the Throne, and toward it have turned the eyes of God, the Sovereign, the Almighty, the All-Powerful. The Countenance of God hath been directed towards it as a grace unto thy soul, a bounty unto thine essence, a mercy unto thy being, and a favor unto thy reality. This is that whereunto nothing can be compared amongst all that hath been created between the heavens and the earth.

2 قد حضر بین یدی العرش کتابک و ارتدّ الیه لحاظ الله الملک المقتدر العزیز القدیر و توجّه الیه طرف الله فضلاً لنفسک و جوداً لذاتک و رحمةً لکینونتک و احساناً لانّیّتک و هذا ما لا یقابله شیء عمّا خلق بین السّموات و الأرضین

3 We have heard that wherewith thou didst call upon thy Lord, the Almighty, the Most Exalted, the Mighty, the Inaccessible. We have learned that which the Spirit of the Command cast into thee, and whereby the Holy Spirit strengthened thee, and the Most Great Spirit spoke within thy illumined breast. Therein didst thou call upon God, thy Lord, with the sweetest of melodies, as though thou hadst heard the songs of the Dove upon the branches of the Tree of Glory, and recognized the melody of God from the Ultimate Tree and the Lote-Tree beyond which there is no passing. Well is it with thee for having drunk the wine of inner meanings from the hands of the immortal youths, and for being among those who have attained.

3 و سمعنا ما ناديت به ربّک المقتدر المتعالی العزیز المنیع و اطّلعنا بما القاک روح الأمر و ایّدک روح القدس و نطق روح الأعظم فی صدرک الطّاهر المنیر و فیه ناديت الله ربّک بأحسن النّغمات کأنّک سمعت نغمات الورقآء علی افنان سدرة البهآء و عرفت لحن الله من شجرة القصوی و سدرة المنتهی فهنیئاً لک بما شربت خمر المعانی عن ید غلمان البقآء و کنت من الفائزین

4 We shall therefore answer thee from the direction of the Throne with verses which render every possessor of knowledge powerless, and by a single letter whereof are created worlds the knowledge of which none comprehendeth save God, thy Lord, the All-Knowing, the All-Wise.

4 اذاً نجیبنّک عن جهة العرش بآیات الّتی تعجز عنها کلّ ذی عرفان و بحرف منها یخلق عوالم الّتی لا یحیط بعلمها احد الّا الله ربّک العلیم الحکیم

5 Thou didst call upon God at the beginning of thy letter saying: "Glory be unto Thee, Who hast glorified Thyself beyond the glorification of all else but Thee, and none hath any way unto Thy call and Thy good-pleasure." O thou who art the manifestation of Our Name, the Generous! Bear thou witness that He hath ever been and that there hath been naught else besides Him. He hath thus glorified His Self through the glorification of His Essence, and glorified His Essence through the glorification of His Self. He hath sanctified His knowledge beyond the knowledge of all contingent beings, and none hath any way unto Him. He hath ever been in the heights of grandeur and glory, and in the summit of loftiness and majesty. That which the mystics know and the perceivers perceive - this is but a creation created by His command and returneth unto the seat of that revelation wherewith We have revealed Ourselves unto all contingent beings. Whoso turneth towards it reflecteth the revelation of his Creator and ascendeth unto the station of nearness, and whoso depriveth himself thereof is indeed cast upon the earth of forgetfulness. Thus doth the Tongue of the All-Merciful speak at this moment, that thou mayest be of them that know.

5 و ناديت الله فی اوّل کتابک هذا سبحانک الّذی سبّحت نفسک عن تسبیح ما سواک و لا سبیل لأحد الی دعوتک و رضاک ان یا مظهر اسمنا الجود فاشهد بأنّه لم یزل کان و لم یکن معه من شیء اذاً سبّح نفسه بتسبیح ذاته و سبّح ذاته بتسبیح نفسه و قدّس عرفانه عن عرفان الممکنات و لا سبیل لأحد الیه و انّه کان فی علوّ العظمة و الجلال و سموّ الرّفعة و الاستجلال و انّ ما یعرفه العارفون و یدرکه المدرکون هذا خلق قد خلق بأمره و یرجع الی مقرّ تجلّی الّذی تجلّینا به علی کلّ الممکنات فمن اقبل حکی عن تجلّی مبدعه و صعد الی مقرّ القرب و من جعل نفسه محروماً عنه قد طرح علی ارض النّسیان و کذلک ینطق حینئذ لسان الرّحمن لتکون من العارفین

6 Bear thou witness at this moment that His Self hath ever been sanctified beyond the knowledge of every knower, the learning of every learned one, the perception of every perceiver, and the attainment of every seeker, and shall ever remain as He hath been. Verily, He is the Peerless, the Most Exalted, the Inaccessible, the Mighty, the Most High. That which His servants attain unto - this is the station We have created for them through them, by themselves. Thus have We detailed in all the

6 و انّک انت فاشهد حینئذ بأن کان نفسه مقدّساً عن عرفان کلّ عارف و علم کلّ عالم و ادراک کلّ مدرک و ابلاغ کلّ قاصد و یکون حینئذ بمثل ما قد کان و انّه لهو الفرد المتعالی المنیع العزیز الرّفیع و انّ ما یصلنّ الیه عباده هذا مقام الّذی خلقناه لهم بهم بأنفسهم و کذلک فصّلنا فی کلّ

Tablets, and thus do We detail at this moment in truth, that it may be a remembrance from Us to them that remember.

الألواح و نفصّل حينئذ بالحقّ ليكون ذكراً من لدنّا للذّاكرين

7 We have accepted from thee this glorification and have sent its fragrances to the most exalted Paradise, wherefrom the people of the holy realm have inhaled them, that thou mayest be of them that receive glad-tidings. O joy be unto thee for that thy tongue hath been loosened and hath spoken that which the Spirit spoke, and hath testified before God with a testimony that hath caused the spirits of the Concourse on High and the realities of the sanctified ones to rejoice. Detach thyself from the world, then take comfort in the remembrance of thy Lord, that God may cause to flow from thy tongue rivers of Kawthar and Salsabil. By My beauty! A single drop thereof is better in the sight of thy Lord than all that is treasured in heaven and stored on earth.

7 و انّا قبلنا عنک هذا التّسبيح و ارسلنا نفحاته الى رضوان الأعلى و استنشق منها اهل ملأ القدس لتكون من المستبشرين فيا طوبى لک بما فتح لسانک و نطق بما نطق الرّوح و شهد بين يدى الله بشهادة استفرحت عنه ارواح ملأ العالين و حقايق المقدّسين فانقطع عن الدّنيا ثمّ آنس بذكر ربّک ليجرى الله عن لسانک بحوراً من الكوثر و السّلسبيل فوجمالى لقطرة منه لكان خير عند ربّک عمّا كنز فى السّمآء و عمّا خزن فى الأرض

8 Thus do We cast upon thee that which shall make thee independent of all the worlds. Therefore give thanks unto God, thy Lord, in that He hath heard thy call and accepted thy glorification and revealed unto thee in this Tablet that which is hidden from the eyes of the ungodly. Hearken unto that which is revealed, then take the Book of God with authority from Him, then recite it with the melodies of the Spirit. Let thy heart be drawn unto Him, and the hearts of those who glorify God in the depths of sanctity and who, at all times, are engaged in a wondrous remembrance.

8 كذلک نلقى عليک ما يغنيک عن العالمين اذاً فاشكر الله ربّک بما سمع ندائک و قبل تسبيحک و اوحى اليک فى هذا اللّوح ما هو المستور عن انظر المشركين ان استمع لما يوحى ثمّ خذ كتاب الله بسلطان من عنده ثمّ اقرأه بنغمات الرّوح لتستجذب منه فؤادک و افئدة الّذينهم يسبّحون الله فى غمرات التّقديس و هم فى كلّ حين على ذكر بديع

9 And thou didst call upon thy Lord with another call, and it is this: I call upon Thee, though I am aware of this, with my inner and outer tongue, my manifest and hidden being, that Thou art God, there is no God but Thee. From time immemorial Thou hast been sanctified above being called upon by any of Thy creation, and Thou wilt ever remain exalted above being invoked by any of Thy creatures. I have heard Thy call, and I bear witness to that which Thou hast testified through Thy Self, Thy Tongue, and Thy Pen, that He is God, there is no God but Me. I have created all things by My command, and brought all beings into existence through the influence of My Pen. None besides Me can attain to the court of My glorious presence, and naught except Me can ascend to the heaven of holy knowledge of Me. For how can that which was created by My command attain unto My sanctified, purified, exalted, blessed, and luminous Self? Every call that ascendeth from all created things can rise no higher than the seat of revelation whereon We have manifested Ourselves through Our decisive, transcendent, mighty, and beauteous call. Beyond this, none hath any portion. Blessed is he who attaineth unto this exalted and glorious station.

9 و ناديت ربّک بندآء اخرى و هو هذا فأناديک مع علمى بذاک بلسان سرّى و جهرى و ظاهرى و باطنى بأنّک انت الله لا اله الّا انت لم يزل كنت مقدّساً ان يدعوک داع من خليقتک و لا تزال تكون منزّهاً من ان يناديک احد من بريّتک سمعت ندائک و اشهد بما شهدت فى نفسک و لسانک و قلمک بأنّه هو الله لا اله الّا انا قد خلقت الموجودات بأمر من عندى و بعثت الممكنات بأثر من قلمى و انّ ما دونى لن يبلغ الى ساحة عزّ لقائى و ما سوائى لن يصعد الى هوآء قدس عرفانى لأنّ الّذى خلق بأمرى كيف يصل الى نفسى المقدّس المطهّر المنزّه المبارک المنير كلّ ندآء يرتفع من كلّ الموجودات لن يصعد الّا الى مقرّ التّجلّى الّذى تجلّينا عليه بندائى المبرم المتعالى العزيز المليح و من دون ذلک ليس لأحد نصيب فطوبى لمن يبلغ الى هذا المقام المرتفع العظيم

10 We beseech God to enable thee to achieve that which thou hast uttered in thy letter, to make thee steadfast in His Cause, to aid thee with the power of His triumph amidst all peoples, and to grant thee the fruits of the Tree, each leaf of which speaketh that whereof not a letter hath been mentioned in all creation. Thus have We expounded the verses unto thee and given thee glad tidings of that which is treasured in the sanctified repositories of Him Who preserveth all things.

10 و نسئل الله بأن يوفّقک علی ما کنت ناطقاً فی کتابک و یثبتک علی امره و یؤیّدک بسلطان نصره بین العالمین و یرزقک من اثمار سدرة الّتی ینطق کلّ ورقة منها بما لا ذکر فی الابداع حرفاً منه و کذلک صرفنا لک الآیات و بشّرناک بما هو المخزون فی کنایز قدس حفیظ

11 And thou didst call upon thy Lord again, and it is this: The believer is he who hath believed in Thy wondrous Manifestation, and the living one is he who hath been quickened by a breath of his recognition of Thy sovereignty, and the idolater is he who hath denied Thy radiant and resplendent Countenance, and the infidel is he who hath not been illumined by the dawning of the Sun of Thy manifest and glorious Visage. By My beauty! The Holy Spirit hath spoken through thy tongue, and God doth testify even as thou hast testified in thy letter, and calleth out from His ultimate dominion, nigh unto the divine Lote-Tree, the seat of His most exalted Throne: By God, the Truth! Whoso hath believed in Me hath attained all good, and hath drunk from the stream of certitude, and hath immersed himself in the oceans of knowledge, and his temple hath been adorned with the robe of grace from his Lord, the All-Merciful, and hath believed in all the Prophets and Messengers.

11 و ناديت ربّک ایضاً و هو هذا و انّ المؤمن من آمن بظهورک البدیع و الحیّ من احیی بنفحة من اذعانه بسلطنتک [الخریع] و المشرک من کفر بطلعتک السّاطع اللّمیع و الکافر من لن یستضیء لدی اشراق شمس وجهتک الباهر المنیع فوجمالی انّ روح القدس قد نطق فی لسانک و اذاً یشهد الله کما شهدت فی کتابک و ینادی عن جبروته القصوی عند سدرة القدس مقرّ عرشه العلیّ الأعلی بأن تالله الحقّ من آمن بی فقد فاز بکلّ الخیر و شرب عن شریعة الایقان و تغمّس فی ابحر العرفان و تزیّن هیکله بقمیص العنایة من ربّه الرّحمن و آمن بکلّ النّبیّین و المرسلین

12 Say: When the temple of the All-Merciful was established upon the throne of His name, the All-Bountiful, the Spirit of Life was breathed into the realities of all creation and possibility. Whoso hath arisen to serve His Cause, acknowledged His sovereignty, and spoken His praise is alive with the life of God, thy Lord, and hath entered the eternal, everlasting, transcendent and mighty City of Oneness, the All-Glorious, the Most Bountiful. And whoso hath turned away from the Spirit of God and His breathings, the Spirit hath been taken from him and his name shall not be mentioned before the Throne, and he shall be of those who have no remembrance, no name, and no trace, and who abide within the veils of their own selves among the dead.

12 قل لمّا استقرّ هیکل الرّحمن علی عرش اسمه المنّان قد نفخ روح الحیوان علی حقایق الأکوان و الامکان و من قام علی امره و اذعن سلطانه و نطق بثنائه فهو حیّ بحیوة الله ربّک و دخل فی مدینة الباقیة الأبدیّة الأحدیّة المنیعة العزیز الکریم و من اعرض عن روح الله و نفحاته قد اخذ الرّوح عنه و لن یذکر اسمه بین یدی العرش و کان من الّذین لم یکن لهم ذکر و لا اسم و لا رسم و کانوا فی حجبات انفسهم لمن المیّتین

13 Say: O people! Fear God and associate not partners with Him in Whom ye have believed. Whoso associateth partners with Him hath associated partners with Manifestations who have no beginning and no end, and is recorded among the idolaters in the preserved tablets of holiness. Say: O people! Beware lest ye deprive yourselves of the grace of God and the wondrous tokens of His mercy.

13 قل یا قوم خافوا عن الله و لا تشرکوا بالّذی آمنتم به و من اشرک به فقد اشرک بمظاهر الّتی لم یکن لهم من اوّل و لا من آخر و کان من المشرکین فی الواح قدس حفیظ قل یا قوم ایّاکم ان لا تمنعوا انفسکم عن فضل الله و لا تمنعوا ذواتکم عن بدایع رحمته

14 By the True God! Should anyone today engage in the worship of all who are in the heavens and on earth, and acknowledge

in his heart the Manifestations of justice, and perform with his limbs every good deed, it shall profit him not so much as a grain of mustard seed unless he enters beneath the shadow of the Divine Countenance, becomes assured of God's grace and mercy, and arises to serve God and assist His Cause to the extent of his ability. This indeed is a revelation from Us, and We are the Revealer thereof. Say: Do ye make mention of God with your tongues while denying His sovereignty? Woe unto you, O heedless ones! If God accepted the faith of nations in the past, will He accept your faith? Nay, by My true Self! He will accept naught from anyone save after they have loved Me, and this is indeed a mercy unto all the worlds.

14 تالله الحقّ لو يقوم احد بعبادة اهل السّموات و الأرض و يقرّ فی نفسه بمظاهر العدل و يرتكب بجوارحه كلّ الخيرات لن ينفعه اليوم علی قدر نقير و قطمير الّا بأن يدخل فی ظلّ الوجه و يوقن بفضل الله و رحمته و يقوم بنفسه علی خدمة الله و نصره علی ما كان مستطيعاً عليه و انّ هذا تنزيل من لدنّا و انّا كنّا منزلين قل أ تذكرون الله بألسنكم و تكفرون بسلطانه فويل لكم يا معشر الغافلين ان قبل الله من امم القبل ايمانهم فيقبل ايمانكم لا فونفسي الحقّ لن يقبل من احد شیء الّا بعد حبّی و انّ هذا لرحمة للعالمين

I called upon my Lord again and again, saying: I render thanks unto Thee for having created me when I was nothing, and for having fashioned me to seek what Thou lovest and art well-pleased with. Deprive me not, by Thy right, from the manifestations of Thy Most Great, Most Exalted Revelation. For Thou art the Doer of what Thou willest, and the Ordainer of what Thou desirest for what Thou desirest. Know thou that God hath accepted thy gratitude, and by thy thanksgiving do the dwellers of the pavilions of eternity give thanks. This is of His grace upon thee, and none hath preceded thee in this bounty. Be thou, therefore, in great thankfulness.

15 و ناديت ربّک مرّة بعد اخری فاشكرک بشكرک نفسک بأن خلقتنی و لم اک شيئاً و افطرتنی راجياً لما تحبّ و ترضی و لا تحتجبنی بحقّک عن ظهوراتک الأظهر الأعلی فانّک انت الفاعل لما تشآء و الجاعل علی ما تريد لما تريد فاعلم بأنّ الله قد قبل شكرک و اذاً يشكر بشكرک اهل سرادق الخلد هذا من فضله عليک و ما سبقک احد فی هذا الفضل و كن فی شكر عظيم

We created thee through the hands of might and power, as a mercy from Us unto thee and unto Our sincere servants. We fashioned thee with wondrous attributes, caused thee to speak in praise of My true Self, wafted upon thee the breaths of the Spirit, and made thee a remembrance from Us that thou mayest remind the people of that which thy Lord hath inspired thee. Be not thou of the patient ones. We delivered thee from the veils of fancy through Our sovereignty, preserved thee from the darts of idle fancies through Our power, bestowed upon thee that which established thee upon the throne of unity, saved thee from the hosts of Satan, and clothed thee in the garment of acceptance between the heavens and earth that thou mayest remember thy Lord within thyself and find rest in thy station. Strive then within thyself to be among the steadfast ones. By the True God! This is a matter at which all things are thunderstruck, every soul's lament is raised, and the mountains of the heedless are crushed.

16 و خلقناک بأيادی القدرة و الاقتدار رحمة من لدنّا عليک و علی عبادنا المخلصين و افطرناک ببدايع الفطرة و انطقناک بثنآء نفسی الحقّ و القيناک من نفحات الرّوح و جعلناک ذكراً من لدنّا لتذكّر النّاس بما الهمک ربّک و لا تكوننّ من الصّابرين و اخرجناک عن حجبات الوهم بسلطان من لدنّا و احفظناک عن رمی الشّبهات بقدرة من عندنا و القيناک ما استقرّک علی سرير التّوحيد و نجّيناک عن جنود الشّياطين و اقصناک قميص القبول بين السّموات و الأرض لتذكر ربّک فی نفسک و تستريح علی مقرّک اذاً فاجهد فی نفسک لتكون من الثّابتين تالله الحقّ هذا امر ينصعق عنه كلّ شیء و يرتفع ضجّ كلّ نفس و يندكّ جبال المغلّين

We heard thy later call whereby were gladdened the hearts of those who sought the most exalted stations, who heard thy call and arose in thy love. Thus did We cause to flow from thy tongue that which is better than what is witnessed and seen, that thou mayest be among those firmly established. And it is

17 و سمعنا ندائک الآخر الّذی به استفرح قلوب الّذينهم قصدوا مقاعد القصوی و سمعوا ندائک و قاموا بحبّک و كذلک اجرينا من لسانک ما هو خير عمّا يشهد و يری لتكون من الرّاسخين و

this: By Thy glory, O my Lord and Master! Since Thou hast, through Thy mercy, enabled me without any merit to attain that for which none can adequately render thanks, enable me through Thy loving-kindness to be a prostrate servant before Thy Manifestation and a conquering soldier for Thy sovereignty. Through Thy power, make me such that whenever I encounter Thine enemies, I may vanquish them through a power from Thee and debate with them through an authority from Thy presence.

هو هذا فبعزّتک یا مولائی و سیّدی لمّا وفّقتنی برحمتک من غیر استحقاق ما لا یمکن لأحد ادآء شکرها وفّقنی برأفتک لظهورک عبداً ساجداً و لسلطنتک جنداً غالباً و اجعلنی بقوّتک متی اقابل اعدائک اقهرهم بقدرة من عندک و اجادلهم بسلطان من حضرتک

18 We have heard thy sweetest call and enabled thee through Our mercy and made thee worthy of the wondrous tokens of Our grace. We have therefore arrayed thee in the garment of names between earth and heaven and raised thee to the station of remembrance in the kingdom of creation. Arise then by thyself and fear no one, for thy Lord shall cause thee to triumph over whomsoever He willeth through His power and dominion from His presence. He is indeed the Strong, the Triumphant, the Almighty. Should all who are in the heavens and earth dispute with thee concerning the Cause of thy Lord, thou shalt not weaken. Draw strength from My Name, the Ruler, the Powerful, the Most Great, the All-Encompassing, for in His hand lies the kingdom of all things. He doeth what He willeth through His sovereignty, and ordaineth what He willeth through His command, and He, verily, is the Most High, the Almighty, the All-Wise.

18 فقد سمعنا ندائک الأحلی و وفّقناک برحمة من لدنّا و جعلناک مستحقّاً لبدایع فضلنا اذاً البسناک قمیص الأسمآء بین الأرض و السّمآء و ارفعناک الی مقرّ الذّکر فی ملکوت الانشآء اذاً قم بنفسک و لا تخف من احد لأنّ ربّک یغلّبک علی من یشآء بقدرة من لدنه و قهر من عنده و انّه لهو القوىّ الغالب القدیر و ان یجادلک فی امر ربّک کلّ من فی السّموات و الأرض لن تضعف فی نفسک فاستقو باسمی الحاکم المقتدر الأعظم المحیط لأنّ بیده ملکوت کلّ شیء یفعل ما یشآء بسلطانه و یحکم ما یرید بأمره و انّه لهو العلیّ المقتدر الحکیم

19 Be not grieved by anyone's turning away, but remain steadfast in the Cause in such wise that the rejection of every infidel shall not harm thee, nor shall the cry of any crier prevent thee, nor shall the words that issue from the mouths of the idolaters sadden thee. By God, the Truth! Their association with God shall suffice them. Soon shall the fire of divine wrath be kindled in their hearts and shall return them to their abode in the nethermost depths, wherein they shall wail with the wailing of the distressed. And whenever they cry for help, they shall receive no succor. Thus hath the matter been ordained, and the sun of utterance hath shone forth from the horizon of revelation as a remembrance from One Who is mighty and beautiful.

19 ان لا تحزن من اعراض احد ثمّ اثبت علی الأمر علی شأن لن یضرّک اعراض کلّ کافر و لا یمنعک صریخ کلّ صارخ و لا یحزنک ما یخرج من افواه المشرکین تالله الحقّ یکفیهم شرکهم بالله فسوف تحدث فی قلوبهم نار القهر و یرجعهم الی مقرّهم السّفلی و یضجّنّ فیه [بضجیج] المضطرّین و کلّما یستغیثون لن یغاثوا بشیء و کذلک قدر الأمر و اشرقت شمس الکلمات عن افق الوحی ذکراً من لدن عزیز جمیل

20 Upon thee rest only My remembrance and the proclamation of My Cause. Whoso accepteth it doeth so for his own sake, and whoso turneth away - turn thou away from him and abide within a mighty stronghold. God shall soon distinguish between truth and falsehood, light and darkness, the fortunate and the wretched. Verily, He distinguisheth all things through a word from His presence, and He, verily, is the Powerful, the Ruler, the Resurrector, the Mighty, the All-Informed.

20 و ما علیک هو ذکری و تبلیغ امری من اقبل فلنفسه و من اعرض فأعرض عنه و کن فی حصن عظیم فسوف یفصّل الله بین الحقّ و الباطل و النّور و الظّلمة و السّعید و الشّقیّ و انّه لمفصّل کلّ شیء بکلمة من عنده و انّه لهو القادر الحاکم المبعث العزیز الخبیر

21 We have now made mention of some of what was inscribed in thy letter, and have deposited some of it in the treasuries of God's will. God shall fulfill it in truth and shall manifest it as He pleaseth. Verily, He is the Most Merciful, the Compassionate.

21 اذاً اذكرنا بعض ما سطر فی کتابک و اودعنا بعضه فی خزاین مشیّة الله فسوف یقضیه الله بالحقّ و یظهر کیف یشآء و انّه لهو الرّحمن الرّحیم

22 As to what thou hast mentioned concerning thy brother, We have previously sent tablets unto him that he might become mindful within himself and return unto God, thy Lord, and be of them that return. All this is of Our grace towards him. Should he accept, God will reward him for his deeds, and should he turn away, no blame shall rest upon thee. Grieve not over this, but be patient in all matters and be of them that are patient. Deal with him in such matters that the fire of sedition may not be kindled between you, for this is nearer unto grace, and We have ever been gracious. Moreover, counsel him with wisdom and goodly exhortation, and contend not with him lest enmity arise between you, until God shall bring about His purpose. This is My bidding unto thee; act according to what thou hast been commanded by One Who is mighty and ancient. Perchance thereby love shall be generated in his heart, though thy Lord well knoweth what is hidden in the breasts, and whatsoever He commandeth His servants is but a grace from His presence. Verily, He is independent of all worlds.

22 و امّا ما ذکرت فی اخیک انّا ارسلنا الیه الواحاً من قبل لعلّ یتذکّر فی نفسه و یرجع الی الله ربّک و یکون من الرّاجعین کلّ ذلک من فضلنا علیه ان اقبل فیعطیه الله جزآء عمله و ان اعرض فلا بأس علیک لا تحزن بذلک فاصبر فی کلّ الأمور و کن من الصّابرین و دار معه فی الأمور لئلّا یشتعل بینکما نار الفتنة و هذا اقرب بالفضل و انّا کنّا فاضلین ثمّ ذکّره بالحکمة و الموعظة و لا تجادل معه لیحدث بینکما البغضآء الی ان یأتی الله بأمره و هذا امری علیک فاعمل بما امرت من لدن مقتدر قدیر لعلّ بذلک یحدث الحبّ فی قلبه ولو انّ ربّک لعلیم بما هو المستور فی الصّدور و کلّما یأمر به العباد فضلاً من عنده و انّه لغنیّ عن العالمین

23 Spirit, light, glory and splendor be upon thee and upon them that walk with thee on a straight and glorious path.

23 و الرّوح و النّور و العزّ و البهآء علیک و علی من معک علی صراط عزّ مستقیم

24 Then make mention unto thy merciful brother: Say: O servant, remain steadfast in the hour when every light is darkened, every sun setteth, every soul is perturbed, everything waileth, every pillar is demolished, the pillars of every believer are shaken, and the faces of all mankind are transformed save those whom thy Lord willeth, for He, verily, is the Most Merciful, the Compassionate.

24 ثمّ ذکّر اخیک الرّحیم قل یا عبد ان اثبت حین الّذی یظلم کلّ نور و یغرب کلّ شمس و یضطرب کلّ نفس و یضجّ کلّ شیء و ینعدم کلّ رکن و یتزلزل ارکان کلّ موقن و ینقلب فیه وجوه العالمین الّا من شآء ربّک و انّه لهو الرّحمن الرّحیم

25 O Rahim! We have sent thee a tablet aforetime, then after it another tablet, as a grace from Our presence and a mercy from Us unto thee, that thou mayest be of the thankful. Look upon what hath been revealed unto thee with the eye of thy heart. By God! The sign of God shineth in all things besides Him even as the Sun of eternity shineth from the Most Exalted Horizon, yet the people are heedless within themselves and are of them that are negligent. Cast away what is in the hands of men, then take what is with thy Lord, then be content therewith apart from all the worlds. Thus have We commanded thee in truth and cast upon thee through grace, and verily the grace of thy Lord hath ever been truly magnificent.

25 ان یا رحیم قد ارسلنا الیک لوحاً من قبل ثمّ بعده لوحاً اخری فضلاً من لدنّا و رحمةً من عندنا علیک لتکون من الشّاکرین فانظر فیما نزل علیک ببصر فؤادک تالله انّ اثر الله یستضیء فی کلّ ما سواه کما یستضیء شمس البقآء عن افق الأعلی ولکنّ النّاس غفلوا فی انفسهم و کانوا من الغافلین انّک انت ضع ما فی ایدی النّاس ثمّ خذ ما عند ربّک ثمّ اکف به عن العالمین کذلک امرناک بالحقّ و القیناک بالفضل و انّ فضل ربّک قد کان بالحقّ عظیم

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BH01361

Gul va Bulbul (The nightingale and the owl)

1 In the Name of the Friend! To God belongs the Most Exalted Similitude!

1 بنام دوست لله المثل الأعلی

2 The spiritual rose hath appeared in the divine Ridvan at the advent of the spring of inner meanings, yet the outward nightingales remain deprived. The rose proclaimeth: "O nightingales! I am your Beloved, and I have appeared in the fullness of My hue and fragrant breath, and in My transcendent grace and freshness. Consort ye with the Friend and flee not from the Beloved." The metaphorical nightingales respond: "We are from the people of Yathrib and are accustomed to the rose of Hijaz, while thou art of the people of Truth and hast unveiled thyself in the garden of 'Iraq."

2 گل معنوی در رضوان الهی بقدوم ربیع معانی مشهود ولکن بلبلان صوری محروم مانده‌اند گل گوید ای بلبلان منم محبوب شما و بکمال لون و نفحهٔ عطریّه و لطافت و طراوت منیعه ظاهر شده‌ام با یار بیامیزید و از دوست مگریزید بلبلان مجاز گویند ما از اهل یثربیم و بگل حجاز انس داشته و تو از اهل حقیقتی و در بستان عراق کشف نقاب نموده‌ئی

3 The rose replied: "It is now evident that ye have ever been deprived of the beauty of the All-Merciful and have never truly known Me. Rather, ye have known but walls and pillars and abodes. For had ye known Me, ye would not now flee from your Beloved. O nightingales! I am neither of Yathrib, nor of Batha, nor of 'Iraq, nor of Syria. Rather, I journey and wander through diverse lands - sometimes in Egypt, sometimes in Bethlehem and Galilee, sometimes in Hijaz, sometimes in 'Iraq and Persia, and now I have unveiled Myself in Adrianople. Ye are known for your love of Me, yet ye remain heedless of Me. It hath become clear that ye are ravens who have learned the ways of the nightingale. Ye wander in the realm of fancy and imitation, deprived of the blessed garden of unity.

3 گل گفت معلوم شد که در کلّ احیان از جمال رحمن محروم بوده‌اید و هیچوقت مرا نشناخته‌اید بلکه جدار و روافد و دیار را شناخته‌اید چه اگر مرا میشناختید حال از یار خود نمیگریختید ای بلبلان من نه خود از یثربم و نه از بطحا و نه از عراق و نه از شام ولکن گاهی بتفرّج و سیر در دیار سایرم گاهی در مصر و وقتی در بیت‌اللّحم و جلیل و گاهی در حجاز و گاهی در عراق و فارس و حال در ادرنه کشف نقاب نموده‌ام شما بحبّ من معروفید ولکن از من غافل معلوم شد که زاغید و رسم بلبل آموخته‌اید در ارض وهم و تقلید سایرید و از روضهٔ مبارکهٔ توحید محروم

4 Your example is like that owl who once said to a nightingale that the raven sang better than he. The nightingale replied: "O owl! Why hast thou abandoned justice and turned thine eyes from truth? Every claim requireth proof and every statement evidence. Here am I present, and here is the raven - let him sing that I may sing." The owl said: "This statement is unacceptable and rejected, for once I heard a sweet melody from a garden, and when I inquired about its singer, I was told it was a raven. Moreover, I saw a raven fly from that garden, so I was convinced the speaker spoke truth."

4 مثل شما مثل آن جغد است که وقتی بلبلی را گفت که زاغ از تو بهتر میخواند بلبل گفت ای جغد چرا از انصاف گذشتی و از حقّ چشم برداشته آخر هر دعوی را برهانی لازم است و هر قولی را دلیلی حال من حاضر و زاغ حاضر بخواند تا بخوانم گفت این کلمه مقبول نیست بلکه مردود است چه که من وقتی از رضوانی نغمهٔ خوشی استماع نمودم بعد از صاحب نغمه پرسیدم مذکور نمودند که این صوت زاغ بود و علاوه بر آن مشاهده شد که زاغی از آن بستان بیرون آمد یقین نمودم که قائل صادقست

5 The hapless nightingale said: "O owls! That was not the raven's song but mine, and now I shall sing for thee that very same melody, nay better and more wondrous still." The owl replied: "I pay no heed to such words, nor do I accept such statements, for thus have I heard from my forebears and peers. Moreover, that raven is present and holds documentary evidence. If it were thee, how is it his name became renowned?" The nightingale said: "O unjust one! The hunter of malice lay in ambush for me, and the sword of tyranny pursued me from behind. Thus was the raven's name spread abroad while I, through the very intensity of my manifestation, remained hidden, and through the very perfection of my song became known as silent. Yet those possessed of hearing can distinguish the melody of the All-Merciful from the croaking of ravens. Now observe thou the essential voice and tune, that the truth may become manifest unto thee."

5 بلبل بیچاره گفت ای جغدان صوت زاغ نبود صوت من بود و حال بهمان صوت که شنیدی بلکه احسن و ابدع از آن تغنّی مینمایم گفت مرا باین کلمات رجوعی نیست و این سخنها مقبول نه چه که من همچه شنیده‌ام از آباء و امثال خود و حال آن زاغ حاضر و سند هم در دست دارد اگر تو بودی چگونه اسم او شهرت نموده بلبل گفت ای بی‌انصاف مرا صیّاد کین در کمین بود و سیف ظلم از عقب لذا باسم زاغ شهرت یافت من از غایت ظهور مستور ماندم و از کمال تغنّی بساکت مشهور ولکن صاحبان آذان نغمهٔ رحمن را از نعیب زاغان تمیز دهند حال تو باصل صوت و لحن ناظر شو لیظهر لک الحقّ

6 O ye who appear as nightingales! Ye seem like that owl who would not exchange a particle of fancy for a hundred thousand certainties, nor trade a single word of hearsay for the realm of direct vision and revelation. Hearken ye to the counsel of the Friend and gaze not upon the countenance of the Beloved through the eyes of strangers. Know Me through Myself, not through My dwelling place or abode.

6 و شما ای بلبلان‌صورت مثل آن جغد بنظر میائید که ذرّه‌ئی وهم را بصدهزار یقین تبدیل نمائید و حرفی از آنچه شنیده بعالم شهود و مکاشفه مبادله نکنید بشنوید نصح یار را و بنظر اغیار بر منظر نگار ناظر مباشید مرا بمن بشناسید نه بمقرّ و دیار

7 While they were thus discoursing, suddenly from the blessed garden there appeared a new nightingale who entered in the divine garment and heavenly melody, and circling around the flower, said: "O nightingales! Though ye are nightingales in form, yet for some time ye have consorted with ravens and their ways have become manifest and evident in you. This Paradise is not your abode; fly away and depart! This spiritual flower is the trysting-place of nightingales who nest in the all-merciful realm.

7 در این گفتگو بودند که ناگاه از حدیقهٔ مبارکه کان الله بلبلی نورانی بطراز رحمانی و نغمهٔ ربّانی وارد و بطواف گل مشغول شد گفت ای بلبلان اگرچه بصورت بلبلید ولکن چندی با زاغان مؤانس گشته‌اید و سیرتشان در شما ظاهر و مشهود مقرّتان این رضوان نه بپرید و بروید این گل روحانی مطاف بلبلان آشیان رحمانیست

8 Therefore, O human nightingales, strive to know the Friend and cut off the autumn's transgressing hand from this flower of the All-Merciful's Paradise. That is, O friends of God, gird up firmly the loins of service and protect the people of the world from the deceit and hypocrisy of the people of discord. And if ye appear among the servants with humility, submissiveness, and other qualities of truth, the hem of sanctity will remain pure and unstained from the calumnies of Satan and his manifestations, and the lies of the slanderers will become manifest and evident to all the peoples of the world. But if, God forbid, unseemly deeds be witnessed from you, all will revert to the holy court, and those very deeds will confirm the

8 پس ای بلبلان انسانی جهد نمائید که دوست را بشناسید و دست تعدّی خزان را از این گل رضوان رحمن قطع نمائید یعنی ای دوستان حقّ کمر خدمت محکم بربندید و اهل آفاق را از مکر و نفاق اهل شقاق حفظ نمائید و اگر بخضوع و خشوع و سایر سجایای حقّ بین عباد ظاهر شوید ذیل تقدیس از مفتریات ابلیس و مظاهرش طاهر ماند و آلوده نشود و کذب مفترین بر عالمیان ظاهر و هویدا گردد و اگر نعوذ بالله عمل غیر مرضیّه از شما مشاهده شود جمیع بمقرّ قدس راجع است

calumnies of the ungodly. And this is the certain truth, and praise be to God, the Beloved of the worlds."

BLO_PT#136

و همان اعمال مثبت مفتریات مشرکین خواهد شد و هذا لحقّ یقین و الحمد لله محبوب العالمین

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BH00814

1 In the Name of God, the Most Mighty, the Most Exalted, the Most Wondrous, the All-Glorious

1 بسم الله الأعزّ الأرفع الأبدع الأبهی

2 This is an epistle from this servant, who is in attendance before the Divine Throne, unto them that have believed in God and whom God hath preserved from the tempests of temptation and the storms of trial, whose hearts He hath made steadfast and whom He hath sanctified from the doubts of such as have denied God and numbered among the idolaters...

2 هذا کتاب من هذا العبد الحاضر لدی العرش الی الّذینهم آمنوا بالله و عصمهم الله عن قواصف الافتتان و عواصف الامتحان و استقرّ قلوبهم و قدّسهم عن ریب الّذینهم کفروا بالله و کانوا من المشرکین....

3 Be it known unto the loved ones of God that this servant was, at a certain time, reposing beneath the shade of the mercy of my Lord, the Mighty, the Bestower, when there arrived a sealed letter. When I broke its seal, I observed that one of those who had turned away from God - he who was named Muhammad Ja'far and whom God had made an example to His vigilant servants - had addressed a petition to the Most Holy, Most Exalted Court. I took it up and opened it, comprehending all its contents...

3 معلوم احبّای الهی بوده که اینعبد در حینی از احیان در ظلّ رحمت ربّی العزیز المنّان مستریح بودم که مکتوبی ممهور وارد چون ختم آن را گشودم ملاحظه شد که نفسی از معرضین بالله الّذی سمّی بمحمّد جعفر و جعل الله ظاهره عبرة لعباده المتنبّهین بساحت اقدس ارفع اعلی معروض داشته و اینعبد برداشته و گشودم و تمام آن مفهوم گشت....

4 This very moment I was summoned before the Throne. Thereupon I was asked: "Wherewith wast thou occupied?" I answered: "I was writing a few words in reply to the denunciations of the Infernal One." Whereupon, the Tongue of God bid me to write:

4 در این حین تلقاء عرش احضار شدم فرمودند بچه مشغول بودی معروض داشتم کلماتی در جواب اعتراضات هیکل جحیم می‌نوشتم لسان الله متکلّم که بنویس

5 Hast thou not heard that My proof is Mine own Being, and My testimony is My Self, and My evidence is My Revelation, and that which floweth from My pen is a path to My knowledge, unattainable to all save those who have severed themselves from all things and passed straight through the world and all that is therein, aloof as a cloud? My proof hath ever been the revelation of My power which pervadeth all that are in the heavens and all that are on the earth. My verses I have made

5 اما سمعت بأنّ حجّتی ذاتی و برهانی نفسی و دلیلی ظهوری و ما جری من قلمی سبیل لعرفانی الّذی لن یفوز به الّا الّذینهم انقطعوا عن کلّشیء و مرّوا عن الدّنیا و ما خلق فیها کمرّ السّحاب حجّتم ظهورات قدرتیّه‌ام بوده که احاطه نموده کلّ من فی السّموات و الأرض را و آیات را سبیلی از برای عرفانم قرار دادم فضلاً من لدنّا علی العالمین

a path unto My knowledge, as a bounty on Our part unto all the people of the earth. Since my former Manifestation hath ordained the proof of this most holy, this most sublime and glorious Revelation to be the divine verses, therefore have We sent down verses from the heaven of the Divine Will. This is our abiding testimony unto all that are in the heavens and all that are on the earth.

و چون ظهور قبلم حجّت این ظهور امنع اقدس ابهی را آیات قرار فرمود لذا از سماء مشیّت آیات نازل فرمودیم و حجّت قرار دادیم برای کلّ من فی السّموات و الأرض

6 Ere this Dispensation, verses alone had been singled out as a testimony unto all people. Such hath been Our bidding in all the Books of old. In this Revelation, however, and as a token of Our grace unto men, all the mighty signs, the conclusive proofs, the wondrous verses, the great evidences and the divine tokens have been sent down. Hereafter, it is in God's hands to decide upon the testimony of the Manifestations to come.

6 و تا این ظهور آیات وحده حجّت بر کل بوده چه که در کلّ کتب قبل این حکم را نازل فرمودیم اگرچه در این ظهور کلّ آیات قدرتیّه و حجج باهره و آیات بدیعه و ظهورات عظمتیّه و شئونات الهیّه ظاهر شده و کلّ ذلک فضلاً من لدنّا علی الخلایق اجمعین ولکن از بعد امر بید الله بوده تا چه را حجّت از برای مظاهر بعد قرار فرماید

7 Erelong will He set down His command in His Tablets. We, verily, rule over all things and all affairs are within the grasp of Our might. We do as we will, and We ordain whatsoever We please. God, glorified be His remembrance, hath willed that, in this Dispensation, many a sincere believer who hath wholly turned unto Him shall give utterance to verses. Therefore shall We ordain the proof of the next Manifestation to be of a different nature, lest that he who produceth the verses may swell with pride before God, the All-Powerful, the All-Compelling, the Almighty. Consider how he whose tongue was, by My leave, unloosed to utter forth that which the servants around Me have uttered, waxed proud before God, notwithstanding that God had created him, had reared and saved him from the harm of his peers, and protected him under the wings of His most wondrous and incomparable grace. Such is Our bidding this night, and We command as We please at Our own behest. Powerful are We to accomplish whatsoever We will, and all besides Me are My creation.

7 فسوف ننزّل حکمه فی الألواح و انّا کنّا علی کلّ شیء حاکمین کلّ الأمور فی قبضة قدرتنا نفعل ما نشآء و نحکم ما نرید چه که در این ظهور حقّ جلّ ذکره اراده فرماید که اکثری از مقبلین مخلصین بآیات تکلّم نمایند لذا حجّیّت نفس ظهور بعد را بأمره و مشیّته مقدّر خواهیم فرمود لئلّا یستکبر کلّ من یأتی بالکلمات علی الله المقتدر العزیز القدیر کما استکبری الّذی انطقناه باذنی عمّا یتکلّم به خدّام حولی علی الله الّذی خلقه و ربّاه و حفظه عن ضرّ مثلائه و عصمه تحت جناح فضله الأبدع البدیع کذلک حکمنا فی هذا اللّیل و نحکم ما نشآء بأمر من لدنّا و انا المقتدر علی ما نشآء و ما سوائی خلقی

8 O My people! Turn not away disdainfully from Him before Whose countenance stood the Concourse on high and be not of those who persist in proud disdain. Herewith conclude the words of God, the Most Sublime, the Most Wondrous, the Peerless....

8 ان یا خلقی لا تستکبروا علی الّذی خرّت لوجهه وجوه اهل ملأ الأعلی و لا تکوننّ من المستکبرین انتهت کلمات الله الأمنع الأبدع البدیع...

MAS4.092x, RHQM1.320-321 (391x) (236x), ASAT3.192-193x

BLO_sazedj#14x, JBS#24.3.063x, RKS.136-138x, RKS.098x

BH01597

Lawh-i-Kimiya 1
To: Husayn

1 ...As to what thou hast asked concerning the Stone, know thou that it lieth scattered in every place, and within it We have ordained treasures that none knoweth save him whom We have taught knowledge from Our presence. Verily thy Lord is the All-Knowing, the All-Informed. It is one in itself yet from it appear multiplicities. Blessed is he who recognizeth it and witnesseth therein the power of God, and whom nothing preventeth from this straight path. It is God's treasure among His servants, the repository of mysteries among His creation, and the dawning-place of power to every discerning one who seeth. We have ordained within it a water which We have named the Fugitive, and We have nourished its earth with this water until there ascended by the power of the water the gold that was hidden within it. Verily it is the Red Sulfur and the Crown of Crowns, the Soul concerning which the wise have discoursed and in yearning for which multitudes have perished. It appeareth as water yet is fire in its nature and air in its essence. We have ordained earth within it and watered it with its water, and We have caused to grow therefrom the flowers of wisdom. Verily it is a mighty mystery.

1 ...و امّا ما سئلت من الحجر فاعلم بأنّه مطروح فی کلّ مکان و فیه قدّرنا کنوزاً ما اطّلع بها الّا من علّمناه علماً من عندنا انّ ربّک لهو العلیم الخبیر انّه واحد فی نفسه و یظهر منه الکثرات طوبی لمن عرفه و شهد قدرة الله فیه و لا یمنعه عن هذا الصّراط المستقیم انّه لکنز الله بین عباده و مخزن الأسرار بین خلقه و مطلع القدرة لکلّ عارف بصیر قدّرنا فیه مآء و سمّیناه بالفرّار و ربّینا ارضه بهذا المآء الی ان صعد بقوّة المآء ذهب الّذی کان مستوراً فیه و انّه لکبریت الأحمر و اکلیل الأکالیل و النّفس الّتی تکلّمت فیها الحکمآء و ماتت فی حسرتها خلق کثیر انّه مآء فی منظره و نار فی طبیعته و هوآء فی سرّه و قدّرنا فیه الأرض و سقیناها بمائه و انبتنا منها ریاحین الحکمة و انّه لسر عظیم

2 Know thou that through the Stone alone is this work accomplished - nothing external entereth into it and nothing internal leaveth it. God hath made it a sign of His power among the worlds. It is the origin whereof the wise have spoken, and the mercury is the water that drippeth from it. This water is the key to the matter, if thou be of them that understand. When thou obtainest the key, open therewith the doors of thy Lord's treasuries within this Stone, from which rivers gush forth from the presence of One All-Wise, All-Informed.

2 فاعلم بأنّ من الحجر وحده یتمّ هذا العمل لا یدخل فیه خارج و لا یخرج منه داخل قد جعله الله آیة قدرته بین العالمین و انّه لأصل الّذی تکلّم فیه الحکمآء و الزّیبق مآء الّذی یقطّر منه و انّ هذا المآء مفتاح الأمر لو انت من العالمین و اذا حصل لک المفتاح فافتح به ابواب کنائز ربّک فی هذا الحجر الّذی منه ینفجر الأنهار من لدن حکیم خبیر

3 This key appeareth as water but in its essence is fire. When thou appliest it to the earth, there ascendeth by the power of the water the gold of the wise. It hath been called by every name - it is the Most Pure Blood, the Penetrating Air, the Flying Gold, and the Moist Soul. It is the Active Essence through whose operation the hearts of the mature are bewildered.

3 و هذا المفتاح فی منظره مآء و فی باطنه نار و اذا سلّطته علی الأرض یصعد بقوّة المآء ذهب الحکمآء انّه قد سمّی بکلّ اسم و انّه هو الدّم الأطهر و الهوآء النّافذة و الذّهب الطّایر و النّفس الرّطبة و انّه لجوهر الفاعل الّذی من فعله تحیّرت افئدة البالغین

4 When thou knowest the Stone and takest according to thy need, purify it, then separate it through fire. Then will appear to thee the four elements and thou wilt find thyself in great wonderment. Take its water, which is the Male, and wed it to

4 فلمّا عرفت الحجر و اخذت علی قدر حاجتک طهّره ثمّ فصّله من النّار اذاً یظهر لک العناصر الأربعة و تجد نفسک فی حیرة عظیم خذ مائه و

its sister which is called Sulfur. After days pass the water will solidify itself and the child will appear. When thou seest it, give thanks to God, thy Lord and the Lord of all the worlds. It is the Red Egg, wherein We have ordained spirit, soul and body. We have named this Egg the Stone.

انّه هو الذّكر و زوّجه بأخته الّتی سمّیت بالكبريت و اذا مضت ايّام يعقد المآء نفسه و يظهر المولود و اذا رأيته فاشكر الله ربّک و ربّ العالمين انّه لهو البيضة الشّقرآء و قدّرنا فيه الرّوح و النّفس و الجسد و انّا سمّيناه هذه البيضة بالحجر

5 By God, We have unveiled what was hidden from the eyes of the learned, the mystics and the wise, and thy Lord is witness to what I say.

5 تالله كشفنا ما هو المستور عن اعين العلمآء و العرفآء و الحكمآء و كان ربّک علی ما اقول شهيد

6 When thou attainest unto it and God bestoweth it upon thee, this is the first stage of operation. Take it by God's might and power, then extract from it the spirit, soul and body. Then purify each of these, then blend them in a blind alembic until they all become one thing. Then will the work be complete for thee and thou wilt see the power of thy Lord and find thyself bewildered at this mighty craftsmanship. Then if but a dirham of it be cast upon a thousand thousand of balanced bodies it will transform them, by God's leave, the Creator of creation, and thou wilt find them pure refined gold from which dross departeth.

6 و اذا بلغت اليه و رزقک الله به هذا اوّل مقام التّدبير خذه بحول الله و قوّته ثمّ اخرج منه الرّوح و النّفس و الجسد ثمّ طهّر كلّ واحد منها ثمّ مزّجها فی قرعة عميآء ليصير كلّها شيئاً واحداً اذاً يتمّ لک العمل و ترى قدرة ربّک و تجد نفسک متحيّراً فی هذا الصّنع العظيم و اذاً لو يلقی درهماً منه علی الف الف من اجساد المعتدلة ليقلبها باذن الله خالق البريّة و تجدها شمساً ابريزاً خالصاً يخرج منه الرّوباص

7 Thus have We expounded for thee a sufficient exposition whereby the poor and needy may be enriched. It behooveth him who knoweth it not to make it for himself and to be of the God-fearing. By God, with thy Lord is the knowledge of both former and latter times.

7 كذلک بيّنّا لک بياناً شافياً يستغنی به الفقرآء و المساكين ينبغی لمن عرفها بأن لا يصنعه لنفسه و يكون من المتّقين تالله عند ربّک علوم الأوّلين و الآخرين

8 And whatsoever thou hast heard concerning him who disbelieved in God - verily he hath fabricated. Say: O thou that liest! Bring forth thy proof, and thou shalt find thyself in manifest loss. He writeth somewhat of what he hath heard from Us, yet hath not grasped the outward meaning of that which hath proceeded from Our Pen and Our tongue. And thou wouldst bear Me witness to this, wert thou to be of the just. He knoweth not his right hand from his left, much less that which is concealed within the tabernacle of thy Lord's protection - the Almighty, the Preserver, the All-Knowing.

8 و كلّما سمعت عن الّذی كفر بالله انّه افتری قل يا ايّها الكاذب فأت ببرهانک لتجده فی خسران عظيم انّه يكتب بعض ما سمع منّا و ما اطّلع بظاهر ما جری من قلمنا و لساننا و انّک تصدّقنی لو تكون من المنصفين انّه لا يعرف اليمين عن الشّمال و كيف ما ستر فی سرادق عصمة ربّک المقتدر الحافظ العليم

9 We have sent down diverse Tablets concerning all that thou hast asked. If thou desirest, examine them, that thou mayest be assured that all knowledge is with thy Lord, and none hath access unto it save His omniscient Self....

9 انّا نزّلنا فی كلّ ما سئلت الواحاً شتّی لو تريد فانظر فيها لتوقن بأنّ العلوم كلّها عند ربّک و ما اطّلع بها الّا نفسه العليم.

10 As for what thou hast asked concerning deeds, know thou that God thy Lord is the Creator, and the servants are the doers. Thus hath the matter been decreed and the judgment come from the presence of the Mighty, the All-Knowing. He hath created His servants and acquainted them with the pathways of His guidance and the ways of His Cause, and He hath created

10 .. و امّا ما سئلت فی الأفعال فاعلم بأنّ الخالق هو الله ربّک و العامل هو العباد كذلک قضی الأمر و اتی الحكم من لدن عزيز عليم انّه خلق عباده و عرّفهم مناهج هدايته و سبل امره و خلق فيهم قدرة ليستطيعنّ بها ان يسلكوا سبل الحقّ من

in them the power whereby they might traverse the paths of truth. Whoso walketh in that which his Lord hath desired, he verily hath attained salvation and security, and whoso turneth away, he verily hath disbelieved in God, the Protector, the Self-Subsisting....

HURQ.BH07x

سلک فیما اراد مولاه انّه نجی و آمن و الّذی اعرض انّه کفر باللّه المهیمن القیّوم...

MAS1.024x, MAS8.107ax, OOL.B197.1x

BH04610

1 ...Know ye, O concourse of earth and heaven, that I am He Who hath made all deeds to hang upon My good-pleasure... Yet My creatures have been heedless of the wondrous tokens of My loving-kindness, and have been veiled from the dawning splendour of My Face, and have strayed afar from the living waters of My mercy, from the Kawthar of My bounties, and from the Tasnim of My gracious favours.

1 ...اعرفوا یا ملأ الأرض و السّمآء بأنّی انا الّذی قد علّق کلّ الأعمال برضائی ... ولکن خلقی غفلوا عن بدایع عنایتی و احتجبوا عن اشراق وجهی و بعدوا عن حیاض رحمتی و کوثر افضالی و تسنیم مکرمتی.

2 ...O soul! How long wilt thou refuse to quench thy fire, and suffer not thy blaze, thy flame, and thy burning to be stilled? How long wilt thou wander in the wilderness of error, and run to and fro in the desolate expanse of vain hopes? The more thou art fed, the more thy hunger increaseth; and the more thou art given to drink, the more thy thirst is multiplied. The fire of thy rebellion is not quenched, and the cloak of thy waywardness is not worn away. Frustrated is he who calleth upon thee; driven forth is he who summoneth thee. Thy steed is desire; thy gift is but a little. Thy traits are lusts; thy dispositions are sins. Breaker of covenants, backslider from every praiseworthy advance! How long wilt thou not be calmed, O soul that commandeth unto sin? For thy habitation is built upon death. Thou hast rent the garment of equity, and hast smitten down champions through oppression. Thy injustice is a scorching wind, and thy shade a black smoke. Thy light is fire; thy light is illusion and shame. Thou leadest thine obedient ones unto hell, and thou givest thy followers to drink of scalding water. Thy home is the dust, and thy aspiration the Pleiades. How long wilt thou not be content, nor be satisfied, O beguiling, bedecked soul, and O adorned carrion...

2 .. یا نفس الی متی لا تخمد نارک و لا یسکن لهیبک و شواظک و الی متی تهیمین فی هیمآء الضّلال و ترکضین فی مفازة الآمال کلّما تطعمین تزاد جوعک و کلّما تروین یکثر ظمأک نار بغیک لا تطفی و دثار غیّک لا یبلی مخیّب من ناجاک و مطرد من دعاک مطیّتک الهوی و عطیّتک القلی شیمک الشّهوات و سجایاک الخطیئات ناکث العهود و ناکص کلّ مقبل محمود الی متی لا تسکنین یا ایّتها الأمّارة بالخطیئة و العمارة مبنیة المنیّة هاتک سربال الانصاف و فاتک الأبطال بالاعتساف ظلمک سموم و ظلّک یحموم نورک نار و نورک وهم و عار قاعد مطیعیک الی الجحیم و مسقی مریدیک مآء الحمیم وطنک الثّری و املک الثّریّا الی متی لا تقنعین و لا تشبعین یا ایّتها النّفس الخادعة المزخرفة و الجیفة المزیّنة...

ASAT2.157x, ASAT5.230x

Study guide to this volume

The middle Edirne period (March 1866 to September 1867) is the most turbulent of the volumes in this series. What Shoghi Effendi would call the "Most Great Separation" had reached its crisis: Mirza Yahya, the nominal leader of the Babi movement, had attempted Baha'u'llah's life through poison, had mounted a sustained campaign of slander and forgery, and had brought the community to the edge of total dissolution. In response, Baha'u'llah did something unprecedented in Babi history: He withdrew from all companions and set up a separate residence, announcing—in word and in lived action—a definitive break. The writings of this period move on multiple registers simultaneously: the cosmic theology of the *Lawh-i-Fitnih* (BH00637) frames the crisis as a universal eschatological test; the *Suriy-i-Hijr* (BH01774) narrates Baha'u'llah's solitary withdrawal in terms of sacrificial desolation; and the *Suriy-i-Muluk* (BH00021) simultaneously addresses the kings and rulers of the world with the most direct political and prophetic proclamation in the canon thus far.

The Most Great Trial: When Every Mystic's Feet Shall Slip

Key Passages

> O Trial of eternity! Await thou the Trial of God, the All-Subduing, the Self-Subsisting, for verily it shall come unto you in truth — indeed it hath now come in truth, so bear ye witness… Say: Verily this is a Trial that shall seize every sound mystic, every wise adult, every knowing administrator, every trustworthy sovereign, then every Prophet-Messenger. Say: Verily this is a Trial whereby all horizons shall be convulsed and all people shall be tried, and some shall be separated from others as the earth is separated from heaven — nay, more severe than that. — BH00637

> By God, there shall be tested in this test, and cast into the fire, servants who never entertained in their minds even an atom's weight of the thought that they worshipped aught but God. Say: By God, in this test shall be tried even the realities of those who have never been heedless of God and His Cause for the twinkling of an eye, and who have at all times been mindful… Say: By God, the Truth, in this test shall slip the feet of all the mystics among the celestial concourse ere they become aware of themselves, or their hearts comprehend, or they distinguish aught with the highest gems of intellect in their pristine understanding. — BH00637

> O Shams! Emerge from the eclipse of fancy and desire and behold the Most Luminous, Most Manifest, Most Glorious Orb in the pole of the heaven of eternity with such radiant

> lights that were all the atoms of existence, both seen and unseen, to reflect but the least ray from the rays of its light, verily would they all attain unto the cry "Verily I am God!" — BH00637

Context for Study

The *Lawh-i-Fitnih* ("Tablet of the Test," BH00637) is one of the most extraordinary theological texts in this entire series of volumes. It opens by dramatically personifying "Trial" itself and commanding it to await a greater Trial from God—a Trial that has now arrived. The subsequent cataloguing of what this Trial will do is structured as an escalating series of impossibilities: it will convulse every horizon, separate every being from every other, shake the very thrones of grandeur, darken the suns of radiance—and ultimately test even the "sound mystics," the "knowing administrators," and the very "Prophet-Messengers." The most arresting claim is that it will cause to slip even those who have never for a moment been heedless of God. This is a radical departure from the conventional theology of divine testing, in which the morally qualified are spared. Here, the Trial is so comprehensive and so penetrating that no existing spiritual formation suffices to navigate it: even the mystics of the celestial concourse will err before they become aware they are erring. The historical referent is unmistakable: the Azali schism is the immediate occasion of this cosmic language, and the text explicitly identifies Mirza Yahya's campaign ("He whose very existence was created by a word hath repeatedly attempted to veil this Sun") as the catalyst. But the theological argument goes far beyond the biographical occasion: Baha'u'llah is claiming that every rupture in sacred history—every moment of separation between the faithful and the unfaithful—is a replay of this same Most Great Trial, in which the criterion of faith is not accumulated spiritual achievement but the capacity for recognition in the moment of disclosure. Students of existential theology will recognize the claim that authentic faith cannot be accumulated as a stable possession; students of the Islamic tradition of *fitna* (civil strife, trial) will note how Baha'u'llah transforms the traditional meaning of this Qur'anic concept; students of Christian theology will find here a radicalized version of Kierkegaard's claim that faith is a leap that can never be secured by prior achievement.

Questions for Reflection

1. The *Lawh-i-Fitnih* claims that even those who have never for a moment been heedless of God will slip in the Most Great Test. What does this imply about the relationship between spiritual achievement and spiritual security? Can genuine faith ever become a stable possession?

2. The text identifies the Azali schism as the occasion for this cosmic language of universal trial. Is this an inflation of a community dispute into cosmic significance, or is Baha'u'llah making a genuine theological claim about the relationship between historical events and eschatological realities?

3. "By God, everything shall be tried in everything, from everything, to everything, by the very essence of a thing." What does it mean for a thing to be tried by its own essence? This is one of the most compressed philosophical statements in the volume—how might it be unpacked?

4. The text ends its description of the trial with a command to "Shams" to emerge from the eclipse of fancy and desire and behold the Most Luminous Orb. How does this counsel of radical attention function as a practical response to the crisis described?

5. Compare the *Lawh-i-Fitnih*'s account of universal eschatological testing with the Book of Job's testing, with the Synoptic apocalypses' accounts of the tribulation of the last days (Matthew 24, Mark 13, Luke 21), and with the Islamic concept of the *Dajjal* (Antichrist). What is shared, and what is distinctive in Baha'u'llah's formulation?

Separation as Sacrifice: Standing Between Heaven and Earth

Key Passages

> This is the Surih of Separation. We have revealed it in truth that thereby My affliction between earth and heaven may be made manifest… Say: O people! This is the Ancient Beauty and He is standing between heaven and earth weeping and crying out. If ye will not assist Him, O concourse of the earth, at least do not slay Him with the swords of misbelief. — BH01774

> Say: His helper is the sighs He uttereth, and His succorer the tears He sheddeth. My food is the fragments of My broken heart, and My drink the droplets of My blood. My companion is My fingernails, Mine associate My pen, and My mainstay reliance upon God, My Lord and the Lord of all things, the Lord of the Mighty Throne. My cohorts are My wondrous accents, My consort My sweet melodies, and My mirror the radiance of My beauty, could ye but perceive it. — BH01774

> Say: Even though He withdraweth alone, yet the hosts of glory accompany Him, the denizens of the immortal realm and the unseen kingdom… Thus have We issued the decree and set forth the verses that haply the people may awaken and be heedful. — BH01774

Context for Study

The *Suriy-i-Hijr* ("Surih of Separation," BH01774) was composed when Baha'u'llah established His separate residence during the most acute phase of the crisis. Its opening declaration—"We have revealed it in truth that thereby My affliction between earth and heaven may be made manifest"—is one of the most candid self-descriptive statements in all of Baha'u'llah's writings: the revelation's purpose here is not proclamation or teaching but the making-manifest of affliction itself. The image of the Ancient Beauty "standing between heaven and earth weeping and crying out" evokes simultaneously the prophetic suffering of the Hebrew psalms ("Out of the depths I cry to you, O Lord," Psalm 130:1), the Islamic figure of Husayn at Karbila standing between the armies, and the Christian image of Christ on the cross suspended between earth and sky. The extraordinary passage in which Baha'u'llah enumerates the resources of His solitude—sighs, tears, fragments of a broken heart, His pen, His melodies—creates an ascetic inventory of a man stripped of all conventional support while remaining utterly self-sufficient at a deeper level. The paradox of "the hosts of glory accompany Him" alongside utter aloneness is the same paradox noted in the *Lawh-i-Huriyyih*: apparent abandonment coexisting with cosmic accompaniment. The text is addressed specifically to a believer named Husayn, whose name Baha'u'llah connects explicitly to the Imam Husayn, calling him to "hearken unto the call of thy Namesake." This typological address—connecting the individual believer through his name to the supreme martyr of Islamic history and thence to Baha'u'llah

Himself—is a characteristic move of the middle Edirne texts: personal address becomes a vehicle for cosmic pattern-recognition. Students of Christian mystical theology will recognize the genre of *lamentatio* (lament of the suffering divine), familiar from medieval passion literature; students of Islamic tradition will recognize the pattern of Karbila as an endlessly renewable archetype; students of Shakespearean tragedy will recognize the dramatic convention of the hero isolated by a catastrophe he did not cause but must bear.

Questions for Reflection

1. "My food is the fragments of My broken heart, and My drink the droplets of My blood." How does this radically internalized account of sustenance function as a theological claim about the Manifestation's independence from worldly support? Compare with Jesus's "I have food to eat that you do not know about" (John 4:32) and with Rilke's account of the poet's solitude as source.

2. The title "Surih of Separation" signals that this revelation is the revelation of affliction itself—not a comfort or a teaching, but a making-manifest of suffering. What theological conviction underlies the idea that suffering can be revelatory in itself, independent of any explicit content?

3. Baha'u'llah addresses the believer named Husayn through his Namesake the Imam. What does this typological address accomplish? Does connecting personal names to prophetic archetypes risk reducing individual identity, or does it enrich it?

4. The paradox of "He withdraweth alone, yet the hosts of glory accompany Him" appears multiple times in the Edirne texts. Is this a form of consolation, a theological claim about divine presence, or both? How does it compare with the Christian conviction that "where two or three are gathered in my name, I am there" (Matthew 18:20) and with the Sufi teaching that the saint is never truly alone?

5. The *Suriy-i-Hijr* was composed in the context of a community crisis. How does a text of such personal and cosmic anguish function as a community-forming document? What does it ask the reader to do, and what community identity does it establish?

Addressing the Kings: The Suriy-i-Muluk

Key Passages

> O kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words: "There is none other God but He, the Mighty, the All-Powerful, the All-Wise." This is a Spot which hath been sanctified by God for those who approach it, a Spot wherein His Voice may be heard from the celestial Tree of Holiness. Fear God, O concourse of kings, and suffer not yourselves to be deprived of this most sublime grace.
> — BH00021

> Compose your differences and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal

> the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth… We have learned that ye are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. — BH00021

> Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous… Your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it… and yet be not remembered by God, all these would profit him not. — BH00021

Context for Study

The *Suriy-i-Muluk* (BH00021) is the most explicitly political text in this series and one of the most remarkable political documents of the nineteenth century. Written in the same period as the internal crisis and composed in Edirne—where Baha'u'llah was a prisoner of the Ottoman state—it addresses the assembled kings and rulers of the world simultaneously as a warning, an ethical demand, and a prophetic proclamation. The text moves through several registers: it opens with the proclamation of the new Day, reviews the failure of kings to recognize the Bab when He appeared in their midst, and then offers a series of specific policy demands that are extraordinary in their historical prescience: reduce armaments, compose national differences, lighten the tax burden on subjects, protect the poor. The passage "Compose your differences and reduce your armaments" is often cited as an early anticipation of collective security doctrine and arms control—remarkable from a prisoner writing before such concepts had any traction in international diplomacy. Yet the political counsel is anchored in a theological claim: "Your glory consisteth not in your sovereignty, but rather in your nearness unto God." This is not merely pious advice; it is a systematic inversion of the political theology of the age, in which kings derived their authority from God and were therefore inherently close to the divine. Baha'u'llah is arguing the reverse: closeness to God is measured not by the office of kingship but by justice in its exercise. The text also addresses "O kings of Christendom" separately, asking them why they failed to recognize the Comforter promised in John 14-16, and challenges Islamic scholarship with similar directness. Students of political philosophy will find here an early instance of what we might call "prophetic political theology"; students of international relations will note the proto-Wilsonian vision of collective security; students of liberation theology will recognize the insistence that the poor are the divine test of every political order.

Questions for Reflection

1. The *Suriy-i-Muluk* demands that kings "reduce their armaments" and "compose their differences." This was written in 1867, before the establishment of the League of Nations by more than fifty years. How should we understand such historically prescient political counsel? Is it prophecy, political wisdom, or both?

2. "Your glory consisteth not in your sovereignty, but rather in your nearness unto God." This claim inverts the conventional justification of monarchy (God gives kings their authority).

What theory of political legitimacy underlies this inversion? Compare with John Locke's contractarian theory, with Augustine's account of earthly versus heavenly cities, and with Islamic concepts of the *khalifa*.

3. "Know ye that the poor are the trust of God in your midst." How does Baha'u'llah's political theology relate to the Hebrew prophetic tradition's understanding of the poor as God's primary concern (Isaiah 58, Amos 5, Micah 6)? Is this a Baha'i version of what liberation theologians call "the preferential option for the poor"?

4. The Tablet addresses Christian kings about the Comforter of John 16 and Muslim rulers about the Bab. What hermeneutical move is being made by addressing different rulers through the scriptures of their own traditions? Compare with Paul's speech at the Areopagus (Acts 17:22-31).

5. Baha'u'llah was writing as a prisoner of the Ottoman government when He composed this Tablet. How does this biographical context affect your reading of its political demands? Does the powerlessness of the author strengthen or weaken the authority of his political counsel?

The Unanswerable Command: Divine Authority and the Suriy-i-Amr

Key Passages

> This is the Surih of Command which We have sent down by Our command and authority from before Us, and verily I am the Commander, the Ruler, the All-Knowing, the Powerful, the Dominant, the Self-Subsisting. — BH00084

> Say: The power of God is like unto an ocean — would it diminish by the drawing of cups? Say: What aileth you? How do ye judge? Say: The knowledge of God is like unto the winds — would they cease to blow? What aileth you, O heedless ones? How do ye imagine? — BH00084

> Hast thou not heard that My proof is Mine own Being, and My testimony is My Self, and My evidence is My Revelation, and that which floweth from My pen is a path to My knowledge, unattainable to all save those who have severed themselves from all things and passed straight through the world and all that is therein, aloof as a cloud? — BH00814

Context for Study

The *Suriy-i-Amr* (BH00084) opens with one of the most compressed and authoritative self-declarations in the corpus: "I am the Commander, the Ruler, the All-Knowing, the Powerful, the Dominant, the Self-Subsisting." The phrasing deliberately echoes Qur'anic divine self-descriptions while making clear that it is the voice of the Manifestation, whose authority is a transparent expression of divine sovereignty rather than a human claim. The subsequent argument about the inexhaustibility of divine power (the ocean does not diminish from the drawing of cups) and

knowledge (the wind does not cease from blowing) responds implicitly to the Azali challenge: Mirza Yahya's claim that Baha'u'llah's revelations were not authorized by the Bab, or that a new revelation was not possible within the timeframe set by the Bayan. The *Suriy-i-Amr* asserts the contrary: divine command is inherently continuous, unstoppable, and not subject to human timelines or legislative provisions. The companion passage from BH00814—"My proof is Mine own Being, and My testimony is My Self"—is philosophically the most radical claim in the volume. It asserts that the Manifestation's authority is self-authenticating: it does not rest on external proofs (fulfilled prophecies, miracles, scholarly endorsements) but on the intrinsic quality of the Word itself, accessible only to those who have undergone the radical detachment described in the *Hidden Words* and the *Seven Valleys*. This doctrine of self-authentication is simultaneously the most democratic and the most demanding criterion in religious epistemology: democratic because it requires no intermediary authority, demanding because it requires of the seeker a degree of inner purification that cannot be achieved by following rules. Students of the philosophy of religion will recognize the structural parallel with the Calvinist doctrine of the internal testimony of the Holy Spirit as authentication of scripture; students of legal theory will recognize the contrast between self-authenticating authority and authority derived from external procedure.

Questions for Reflection

1. "My proof is Mine own Being, and My testimony is My Self." Is this a circular argument, or a genuine alternative to external proofs? How does it compare with Augustine's account of scripture as self-authenticating through the Holy Spirit, and with Descartes's cogito as a self-evident foundation of knowledge?

2. The *Suriy-i-Amr* insists that divine command and knowledge are inexhaustible, like the ocean and the wind. What does this imply about the Bayan's provision of a specific timeframe for the next Manifestation? Is Baha'u'llah claiming that divine law supersedes legislative provisions, and if so, what are the implications for the authority of scripture in general?

3. The claim that authority rests on the intrinsic quality of the Word "unattainable to all save those who have severed themselves from all things" is both democratizing (no clerical intermediary needed) and restrictive (only the spiritually purified can perceive it). How might a community institutionalize such a criterion of authenticity without reducing it to spiritual elitism?

4. Compare the self-authenticating authority of Baha'u'llah's command with the prophetic authority claimed by the Hebrew prophets ("Thus saith the Lord"), with Paul's claim to apostolic authority despite the absence of direct appointment by the historical Jesus, and with the Shi'i Imam's authority as self-evident manifestation of divine light. What is shared, and what is distinctive?

5. How does the middle Edirne period's insistence on divine sovereignty and the unanswerable nature of the Command function as a response to the specific crisis of the Azali schism? Is the theological argument a response to a practical problem, and if so, does this context strengthen or weaken its universal applicability?

A Guiding Question for the Whole Volume

The middle Edirne period presents Baha'u'llah at the extremity of human isolation—physically imprisoned, personally betrayed, communally fractured—and simultaneously at the height of His prophetic proclamation: to kings, to the world, to history itself. The *Lawh-i-Fitnih* announces that every living being will be tested beyond endurance; the *Suriy-i-Hijr* narrates the testing of Baha'u'llah Himself; and the *Suriy-i-Muluk* addresses the world from that position of absolute vulnerability with the language of absolute authority. The volume thus constitutes a masterclass in the relationship between prophetic authority and prophetic powerlessness.

A guiding question for the whole volume might therefore be: **What does this volume reveal about the nature of divine authority—its relationship to earthly power, to human recognition, to internal consistency and self-authentication—and what does it ask of those who, in any age, seek to distinguish genuine prophetic speech from the claims of those who speak in the name of God for other purposes?**