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

Provisional Parallel-Text Study Series

Volume 37:

Writings of Baha'u'llah in Edirne, year unknown (1864-1868) part I

Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

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 37

Several items in this Adrianople-period compilation of longer works preserve material of particular interest precisely because they move beyond the familiar cycles of exhortation and denunciation into more specific doctrinal, historical, or operational detail. BH00011 (Tablet of the Sun of Truth) is notable for its sustained, question-driven exposition of manifestation theology couched in Babi terms: the "Sun" and "mirrors" analogy is used to clarify how divine effulgence is unconditioned by human affirmation or denial, while still accounting for the differentiated capacities (and distortions) of the perceiver; it also treats the "Suns of Truth" language as pointing to those Manifestations who reveal verses and renew law, yet insists that such taxonomies ultimately belong to the realm of limitation rather than to the Sun itself. Closely allied, but more explicitly framed as answers to concrete queries, BH00431 (Lawh-i-Ibnaʾ) is especially valuable for its multi-part responsa, including a long section on fitrat (human "nature"/created disposition), foreknowledge and moral agency, and the claim that latent endowments are disclosed through volition—alongside frank remarks about the Bayan community's heightened veiling and about the impropriety (yet pastoral necessity) of probing "station" in these days. BH00210 (Lawh-i-Hadi) likewise stands out for its layered interpretation of "he who knoweth himself knoweth his Lord," pressing the argument that created realities simultaneously signify God and testify to His transcendence, while locating the decisive "self" in the Manifestation as the sole avenue of true knowledge; it then pivots into concrete guidance for resisting Azali agitation—especially warnings concerning Sayyid Muhammad Isfahani.

Other tablets are distinctive for the immediacy of their historical and practical disclosures. BH11537 recounts the Yahya/Azal crisis in a strongly personalized mode—revisiting Baghdad and Sulaymaniyyih, and then turning into a direct address to Yahya, framed as a summons to repentance and return. A cluster of texts preserve concrete "field" instructions about circulation, secrecy, and the management of correspondence: an extended directive to "Mahdi" orders copying and discreet distribution of unnamed tablets and "wondrous suras," with special urgency attached to a Surih of Pilgrimage, and repeatedly stresses concealment to prevent harm to the "divine Tree." Nearby logistical notes (linked with Salman) discuss packaging, selective delivery, copying under different hands, and the risks of authorities learning that writings are being sent from Adrianople—offering rare glimpses of the movement's communication infrastructure under pressure. Finally, among the more polemical pieces, a few remain worth singling out for their particular emphases: BH00410 develops the reversible imagery of "blessed tree / ruby / fruit / mirror" to argue that spiritual attributes invert with fidelity or defection—explicitly deployed against Azali claims and as a teaching strategy for disentangling believers from Yahya's prestige. BH00555 is striking for making writing in defense of the Cause a duty for those able, alongside its account of attempted violence and organized refutations, and its insistence on independent recognition rather than inherited "names." BH00424 includes memorable pastoral phrasing—"young in love" irrespective of age—while also pressing the

identification of the Bab's return in Baha'u'llah and coupling the imperative of teaching with an explicit yearning for martyrdom voiced to "Husayn."

Contents

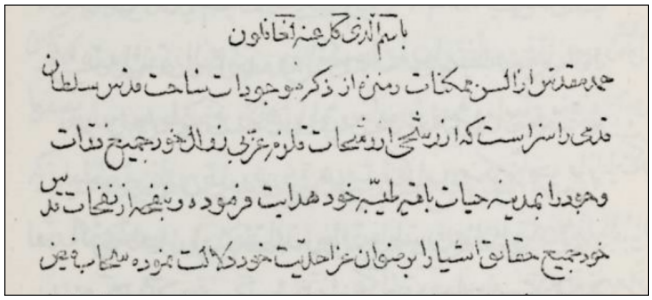
BH00011 Tablet of the Sun of Truth 1
BH00097 to Mulla Abdur-Rahim 35
BH11688 48
BH00105 54
BH00154 to Abu'l-Hasan 54
BH00160 to Husayn Qabl-i-Ali et al. 68
BH00203 Lawh-i-Quds 1 79
BH00205 to Rahim 88
BH00208 to Aqa Buzurg, in Shiraz 97
BH00210 Lawh-i-Hadi - On He who knoweth himself knoweth His Lord 110
BH00233 to Varaqatul-Firdaws et al. 118
BH00246 to Muhammad Hasan 127
BH00290 to Al-Ha Qabl-i-Sin (Ismi), in J 136
BH00305 Namaz-i-Hajat and instructions re ablutions 143
BH11537 to Aqa Rida (brother of Baha'u'llah) 150
BH00331 to Habib the other son (son of Ali Qabl-i-Nabil) 158
BH00339 to Haji Muhammad Nasir, in Qazvin 164
BH00344 170
BH00402 Suriy-i-Shahada 177
BH00415 Lawh-i-Sirr al-Tankis 183
BH00410 to Mirza Aqa Ismullah-Ul-Munir 188
BH00424 to father of Husayn et al. 194
BH00425 to Mulla Muhammad Qa'ini (Nabil-i-Akbar), in Qazvin 200
BH00431 Lawh-i-Ibna' 205
BH00437 Prayer for the Fast (Iftar) 211

BH00524 to Khal-i-Asghar, Hasan Qabl-i-Ali Afnan 217
BH00544 to Letter of the Living 222
BH00545 to Mim Hi, in K Kh 226
BH00552 to Salman 231
BH00553 to Siyyid Mihdi Dahaji 236
BH00555 to Mulla Sadiq Khurasani et al. 240
BH00578 to Mirza Fath-Ali Fath-i-Azam 245
BH00591 249
BH00596 to Mulla Rida (Radiur-Ruh) 254
BH00646 to Dhabih (Haji Muhammad Isma'il Kashani) 259
BH00656 to Siyyid Mihdi Dahaji et al. 262
BH00686 Lawh-i-Zuhur (Tablet of the Manifestation) 266
BH00696 to Muhammad 270
BH00705 to Muhammad Rida 274
BH00711 to Ismullah Javad 278
BH00734 to Muhammad Husayn son of Haji Lutf-Ali, in Ard-i-Kaf 282
BH00778 to Haji Abdul-Muhammad Zarqani 285
BH00784 to Yusuf et al., in Nayriz 290
BH00803 Suriy-i-Fath 2 293

Study guide to this volume **297**

BH00011

Tablet of the Sun of Truth
To: Mirza Jafar Yazdi



INBA38

1 In the name of Him of Whom all are heedless

1 باسم الّذی کلّ عنه لغافلون

2 Praise, hallowed above the tongues of contingent beings and sanctified beyond the mention of all created things, beseemeth the court of the sanctity of the Ancient King, Who through a single sprinkling from the ocean of His eternal glory hath guided all the atoms of existence to the eternal, goodly city of His own Self, and through one breath of His holy fragrances hath directed all the realities of things to the paradise of His glorious oneness. The clouds of His divine bounty have bestowed such grace that every atom regardeth itself as rich and independent of all else, and the sun of His heavenly favors hath risen with such splendor from the horizon of His most glorious heaven that in all the mirrors of contingent beings is reflected, through His essence and by His essence, the form of the dawning rays of that Sun. Exalted be His grandeur, elevated His dominion, perfected His bounty, manifest His Cause, and resplendent His countenance! Verily He is the Sovereign, the Abiding, the All-Knowing, the All-Wise. And it is in reference to these stations that some have made claims and, having lost all self-control through the wine of divine mercy and the chalice of heavenly grace, have ascended to stations beyond their rank - in the realm of words and utterances, not in the world of meaning and truth and essence.

2 حمد مقدّس از السن ممکنات و منزّه از ذکر موجودات ساحت قدس سلطان قدمی را سزا است که از رشحی از رشحات قلزم عزّ بی‌زوال خود جمیع ذرّات وجود را بمدینهٔ حیات باقیهٔ طیّبهٔ خود هدایت فرموده و بنفحه‌ئی از نفحات قدس خود جمیع حقایق اشیاء را برضوان عزّ احدیّت خود دلالت نموده سحاب فیض سبحانیش چنان رحمتی مبذول فرموده که هر ذرّه خود را غنیّ و مستغنی از دون خود فرض گرفته و شمس عنایت ربّانیش از افق عزّ ابهائی چنان مشرق شده که در جمیع مرایای وجود ممکنات در ذات او بنفس او هیئت تجلّی انوار شمسی منطبع گشته جلّت عظمته و علت سلطنته و کمل احسانه و ظهر امره و لاح وجهه و انّه لهو السّلطان الباقی العلیم الحکیم و نظر ناظرین باین مراتب است که بعضی دعاوی نموده و از خمر مرحمت یزدانی و کوثر مکرمت سبحانی زمام از دست داده و بمقامات فوق خود صعود نموده‌اند در عالم ذکر و لفظ نه در عالم معنی و حقیقت و جوهر

3 Prayers primordial and quintessential grace be upon the first Divine Lofty Tree and the first manifestation of the Sun of Oneness, through Whom the mystery of existence was revealed and the Beauty of the Desired One dawned forth and all contingent things returned to seats of hallowed glory, and through Whom the Beauty of the Unseen shone forth and the Nightingale of glory sang and the Dove of the Cause warbled and every hidden matter was made manifest, and upon His guides and loved ones until the Day whereon the Sun of Eternity shall dawn from the horizon of the glory of the Beloved.

3 صلوة اصلیّه و ساذج رحمت منیعه بر اوّل شجرهٔ مرتفعهٔ الهیّه و اوّل ظهور شمس احدیّه الّذی به ظهر سرّ الوجود و طلع جمال المقصود و رجعت الممکنات الی مقاعد قدس محمود و به لاح جمال الغیب و نادت عندلیب العزّ و غنّت ورقآء الأمر و ظهر کلّ امر مکنون و علی ادلّائه و احبّائه الی یوم الّذی فیه یستشرق شمس القدم عن افق عزّ محبوب

4 Concerning thy question about the Sun of Truth and the mirrors reflecting It: Know that since winds of discord are blowing from every direction and breaths of rancor and hatred encompass all regions, this servant is prevented from mentioning the wondrous hidden knowledge and the treasured pearls of wisdom. For if this matter were truly explained as God, glorified be His majesty, desires, thou wouldst find all rendered unconscious and thunderstruck. Indeed, if the veil were lifted and thou wert to emerge from the imaginary city wherein all people, heedless of God, now dwell and seclude themselves, thou wouldst find the noblest beings and most exalted souls reduced to utter nothingness.

4 و بعد سؤال از شمس حقیقت و مرایای مستحکیه از او شده بود نزد آنجناب معلوم بوده که نظر بآنکه ارياح اختلاف از جمیع اطراف وزیده و نفحات غلّ و بغضا از تمام اشطار احاطه نموده این عبد متعذّر است از ذکر بدایع علوم مکنونه و جواهر حکمت مخزونه چه اگر فی‌الحقیقه ایتطلب علی ما اراد الله جلّ جلاله ذکر شود جمیع را مدهوش و منصعق خواهی دید بلکه اگر کشف حجاب نمائی و از مدینهٔ وهمیّه که حال جمیع ناس حین غفلة عن الله در آن مقرّ یافته و معتکف گشته‌اند بدرآئی هیاکل صافین و انفس عالین را معدوم و فانی و لاشیء محض خواهی یافت

5 However, since the exalted Truth doth not wish that those who seek should be deprived of His gate of mercy, therefore a drop from the ocean of His bounty is bestowed upon thee and the people of the contingent world, that each may attain his destined portion.

5 ولکن چون حقّ منیع دوست نداشته که سائلین را از باب رحمت خود محروم نماید لهذا رشحی از طمطام یمّ جود بر تو و اهل امکان مبذول میشود تا که بنصیب مقدّرهٔ خود فایز گردد

6 Know thou that in the estimation of those endowed with knowledge and insight, the Sun of Oneness and the Essence of Detachment hath ever been, and will forever be, rising, dawning and shining from Its seat of glory and sanctity and Its retreat of holiness and transcendence. Thus do all possessors of keen vision and subtle perception, all who partake of divine nature and drink the wine of mystic meanings, behold that divine Sun and royal Essence in Its station with the eye of insight, which is sanctified from these darkened and veiled eyes, in such wise that no setting, decline or eclipse can affect It.

6 باری نزد اولی العلم و البصر معلوم بوده که شمس احدیّه و ساذج صمدیّه در مقعد عزّ تقدیس و مکمن قدس تنزیه خود لم‌یزل و لایزال طالع و مشرق و مضیء بوده و خواهد بود چنانچه هر ذی بصر دقیق و ذی نظر رقیق و صاحبان فطرت ربّانی و شاربان بادهٔ لطایف معانی آن شمس الهی و جوهر عزّ سلطانی را در مقرّ خود بعین بصیرت که مقدّس از این عیون تیرهٔ محتجبه است ملاحظه مینمایند علی مقام لا یأخذها غروب و لا افول و لا کسوف

7 As for those who are veiled by their selfish desires and deprived of beholding the lights of the true morn which hath ever been illumined by the grace of the Sun - this affects not the radiance of the Sun's lights, for It continueth to shine forth and radiate from Its station. This lack of perception pertaineth to the seeing eye and observing gaze, and ever will. Likewise, all affirmation and negation, whether from those who accept or those who reject, relate back to the stations of these weak or strong souls, and in no way pertain to that Sun of Truth. For that Essence of existence dwelleth in the heights of Its elevation and the summit of Its inaccessibility, sanctified from the acceptance of those who turn towards It or the denial of those who turn away.

7 و آنانکه محتجب بهوای نفس شده و از ملاحظهٔ انوار صبح صادق که لم‌یزل بعنایت شمس مستنیر بوده محروم شوند بأسی بر تشعشعات انوار شمس نبوده چه که او در مقرّ خود لایح و ساطع و مستضیء بوده و این عدم ادراک ببصر باصر و نظر ناظر راجع بوده و خواهد بود و هم‌چنین جمیع این نفی و اثبات چه از مقبلین و چه از معرضین بمقامات خود این انفس ضعیفه و قویّه راجع است بهیچوجه بآن شمس حقیقت راجع نخواهد بود چه که آن جوهر وجود در علوّ ارتفاع و سموّ امتناع خود بوده و مقدّس از تصدیق مقبل و تکذیب معرض

8 However, every eye that perceiveth that Ancient Essence with its original nature shall be reckoned as being of It and shall be gathered eternally beneath Its shade, entering the most exalted Paradise which is the highest of all gardens. And those who fail shall enter the darkness of self and the fire of negation, wherein they shall abide as long as God willeth.

8 ولکن هر بصری که بفطرت اصلیّه آن ساذج قدم را ادراک نمود از او محسوب و در ظلّ او لم‌یزل و لایزال محشور خواهد بود و در جنّت ابهی که اعلی الجنان است وارد و مقرّ یابد و دون آن در ظلمت نفس و نار نفی داخل بلکه الی ما شآء الله خالد خواهد بود

9 Furthermore, were that shining Sun not to appear and were that absolute bounty to withhold Its outpouring from the mirrors of created things, thou wouldst find nothing whatsoever existing upon the face of the earth. Moreover, the existence of the mirrors of Oneness is not of themselves by themselves, as hath been recorded and inscribed in all holy tablets and scriptures, and is evident to every illumined sage and spiritual adult. Rather, the existence of mirrors dependeth upon the existence of the Sun, whether or not they are conscious of this exalted station, for the grace of that Sun which has dawned from the horizon of oneness has been and ever will be bestowed without regard to direction. This is the station of God's all-embracing mercy which is granted without request or seeking, and without recognition or certitude. At most, some mirrors that have recognized this most exalted station and most glorious rank will be in a higher station and rank than others.

9 و علاوه بر آن اگر آن شمس مشرق نباشد و این فیض مطلق از مرایای موجودات قطع فیض نماید ابداً شیئی بر وجه ارض موجود نخواهی یافت و دیگر آنکه وجود مرایای احدیّه بنفسه لنفسه نخواهد بود چنانچه اینمطلب در جمیع الواح و زبر مندرج و ثبت شده و بر هیچ عاقل روحانی و بالغ نورانی مستور نیست بلکه وجود مرایا بوجود شمس است خواه شاعر باین رتبهٔ عالی بوده و خواه غافل چه که عنایت آن شمس مشرقه از افق احدیّه من دون جهة بوده و خواهد بود و اینمقام رحمت منبسطهٔ ربّانیّه است که من دون سؤال و طلب و یا عرفان و ایقان عنایت میفرماید غایت اینست که بعضی از مرایا که این رتبهٔ اعلی و مقام ابهی را ادراک نموده‌اند در رتبه و مقام اعلای از دون خود خواهند بود

10 Furthermore, observe that if the Sun did not exist, the mirrors would have no existence whatsoever and would forever remain in the veils of nothingness. And when the Ancient Sun dawns from Its holy horizon, all mirrors reflect It according to their orientation and proximity. Should the Sun set, assuredly the images reflected in the mirrors, which are but shadows, will also set. This matter is more evident than for any person of perfect understanding to fail to comprehend it.

10 و دیگر آنکه ملاحظه نما که اگر شمس موجود نباشد مرایا ابداً وجود نخواهند داشت و لایزال در حجب عدم خواهند بود و چون شمس قدم از افق قدسی طالع جمیع مرایا از او حکایت مینمایند بعد از مقابله و قرب و اگر شمس غروب نماید البتّه صور منطبعه در مرایا که صور شبحیّه‌اند غروب خواهند نمود و اینمطلب اظهر از آن است که هیچ عاقل کامل ادراک ننماید

11 Let any stubborn denier who would deny this evident truth observe the visible sun and its firmly-positioned mirrors: as long as they face the sun, its reflection and manifestation are visible in the mirrors, but after the sun sets no trace will remain. Indeed, he will observe all to be absolute nothingness, utter evanescence, and complete non-existence. In brief, O questioner, cleanse the eye of spiritual insight, which is a divine trust, from the dust of dark and perverse words, that thou mayest behold the Sun of Eternality now in Its exalted station at the zenith of the heaven of justice. By God! Should thine eyes behold It and attain unto Its beauty, they would be solaced.

11 و هر نفس منکر عنود که این لطیفهٔ مشهود را انکار نماید در شمس ظاهره و مرایای مستحکیهٔ او ملاحظه نماید که تا مقابل شمس واقع است تجلّی و ظهور در مرایا ملحوظ و بعد از غروب شمس اثری نخواهد یافت بلکه جمیع را معدوم محض و فانی مطلق و مفقود صرف مشاهده خواهد نمود باری ای سایل چشم بصیرت معنویّه که ودیعهٔ ربّانیّه است از غبار کلمات مؤتفکهٔ ظلمانیّه پاک نما تا آنکه شمس صمدانی را حال در علوّ مقام خود که وسط سماء عدل است ملاحظه نمائی تالله قد قرّت عیناک ان رأیتها و فزت بجمالها

12 Yea, that which is recorded in the revealed tablets of the Bayan is the truth in which there is no doubt, and we all believe in it. As that divine Sun and Ancient Essence - may the spirit of all else be sacrificed for Its sake - hath said, the Suns of Truth dawn and appear in every age and cycle from the holy horizon. The intention is the universal Manifestation, meaning in the revelation of verses and the sending down of words and the changing of the law and the renewal of the affairs of the religion. It is with regard to this station that such utterances have appeared from that Essence of creation.

12 بلی اینکه مسطور در الواح منزلهٔ بیان است حقّ لا ریب فیه و انّا کلّ به مؤمنون چنانچه آن شمس الهیّه و ساذج قدمیّه روح ما سواه فداه میفرماید که شموس حقیقت در هر کوری و دوری از افق قدس مشرق و ظاهر میشوند مقصود ظهور کلّیّه است یعنی در نزول آیات و انزال کلمات و تغییر شریعت و تجدّد امور ملّت نظر بایّنمقام است که از آن ساذج فطرت امثال این بیانات ظاهر شده

13 I swear by that spiritual Beauty and holy, eternal Mystery that if He had found the people mature, He would not have mentioned such utterances, for that holy station is sanctified above mention of universality and particularity, manifestation and concealment, since change and transformation occur in the realm of limitations, while that essential Purpose abideth in Its holy dwelling place - glorified be God above what ye imagine! How many Suns of infinite grace have arisen who never changed or transformed any matter, but called the people to the same religion that was current before, for all are from God and all return unto God and appear from God.

13 و قسم بآن جمال معنوی و غیب قدس صمدانی که اگر ناس را بالغ مشاهده میفرمودند ذکر امثال این بیانات نمیفرمودند چه که آن مقام مقدّس از ذکر کلّی و جزئی و ظهور و خفا بوده چه که تغییر و تبدیل در عالم حدود واقع است و آن جوهر مقصود در مقرّ قدس واقف فسبحان الله عمّا انتم تظنّون و چه مقدار از شمسهای عنایت بی‌زوال که مشرق شده و ابداً تغییر نفرموده و تبدیل امر ننموده‌اند و ناس را بهمان شریعت جاریهٔ قبل دعوت مینمودند چه کلّ من عند الله بوده و جمیع الی الله راجع و من الله ظاهر

14 In brief, turn thy gaze away from observing the earth and its people and consider the most great vista and most manifest station, that thou mayest behold the divine Sun in the garment of concealment and veiling. Though it hath ever been manifest, radiant and luminous like the celestial sun, yet for numbered years it hath remained hidden from the eyes of the mystics by the veil of envy and hatred - how much more from the limited and the veiled ones. In any case, swim with keen insight in the deep ocean of inner meanings, that thou mayest attain unto the pearls of the sea of oneness and become independent of all else.

14 باری نظر از ملاحظهٔ ارض و اهل آن بردار و بر منظر اکبر و مقام اظهر ملاحظه کن تا شمس ربّانی را در قمیص ستر و حجاب مشاهده نمائی اگرچه لم‌یزل چون شمس سماء ظاهر و درّیّ و منیر بوده ولکن سنین معدوده میگذرد که بحجاب حسد و بغضا از انظر عارفین مستور مانده تا چه رسد بمحدودین و محتجبین باری در هر حال بنظر دقیق در بحر عمیق معانی سبّاح شو تا بر لآلی بحر احدیّه فایز گردی و مستغنی شوی از کلّ ما سوی

15 Furthermore, entrust not the reins of insight wholly to others, and be not content with the mere outward meaning of certain expressions and allusions. For all these outer words, sacred allusions and glorious references undergo change in every dispensation. From this very change and transformation and renewal it becometh evident that beyond every utterance there lieth concealed in divine knowledge that which transcendeth all wisdom, treasured in the divine repository of wisdom. As was observed in past religions, the meaning of the words and manner of expression in the Torah were transformed after the melodies of the Holy Spirit were revealed, and likewise until

15 و دیگر آنکه تمام زمام بصر را بغیر مده و بظاهر بعضی عبارات و اشارات کفایت مکن چه که جمیع این الفاظ ظاهره و اشارات قدسیّه و دلالات عزّیّه در هر کوری تغییر مینماید و از همین تغییر و تبدیل و تجدید محقّق میشود که فوق هر بیانی در علم الهی مکنون بوده و اعلی از هر حکمتی در کنز حکمت ربّانی مخزون خواهد بود چنانچه در امم سابقه ملاحظه شد که حکم کلمات و طرز بیانات توریة بعد از ظهور نغمات روح القدس تغییر یافت و تبدیل نمود و هم‌چنین تا بظهور نقطهٔ بیان و طلعت سبحان

the appearance of the Point of the Bayan and the divine Countenance - may the spirit of all existence be sacrificed for Him - Who brought forth all the gems and pearls from the depths of the Quranic seas and adorned them with new and lofty forms.

روح من فی الملک فداه رسید جمیع جواهر و لآلی اصداف بحور فرقانیّه را از قعر آن برآورده بهیاکل جدیدهٔ منیعه مزیّن فرمود

16 Similarly in the day of the Sovereign of Eternity and the Most Great King, Him Whom God shall make manifest, all these exalted words and wondrous expressions shall be transformed. It is as though that Essence of Divine Unity and Ancient Beauty, when He appeareth from the divine realm without how or where or sign, and establisheth Himself upon the Most Exalted Paradise and the Most Glorious Throne - which is none other than the consecrated land where that Sun of Eternity dwelleth - shall make manifest all the mysteries deposited in the Bayan. None save that Ancient Beauty can truly comprehend the pearls hidden in this Most Great Sea, for He is the Manifestor and Interpreter of the mysteries and knowledge ordained in the Bayan.

16 و همچنین در عهد سلطان قدم و ملیک اعظم من یظهره الله جمیع این کلمات منیعه و عبارات بدیعه تغییر خواهد یافت گویا ملاحظه میشود که آن صرف احدیّه و جوهر عزّ قدمیّه چون از مشرق لاهوتیّه من دون کیف و این وجهة و اشارة ظاهر شوند و بر جنّت اعلی و عرش ابهی که همان ارض ساکنه که مقرّ آن شمس قدم است مقرّ یابند جمیع اسرار مودعه در بیان را ظاهر فرماید و جز آن جمال قدم احدی بر لآلی مستوره در این بحر اعظم کما هو حقّه اطّلاع نیابد و او است مظهر و مبیّن اسرار و علوم مقدّره در بیان

17 Yea, the mirrors reflecting Him perceive according to their stations and capacities, not as things truly are. Therefore none shall be able to draw nigh unto the Tree of inner meaning on the Mount of the Bayan save whom thy Lord willeth. Hence it hath been mentioned that thou shouldst not be content with certain expressions according to thine own understanding, for minds fall short of comprehending it. Otherwise, one letter of these revealed Books is more precious to this servant than all who are in the heavens and earth - and none knoweth this save those possessed of understanding.

17 بلی مرایای منطبعه ادراک نمایند علی قدر مراتبهم و استعداداتهم لا علی ما هو علیه لهذا احدی قادر بر تقرّب بسدرهٔ معنی در طور بیان نخواهد بود الّا من شآء ربّک و لهذا ذکر شده که بظاهر بعضی عبارات من عند خود کفایت مکن چه که عقول قاصر است از ادراک آن والّا حرفی از این کتب منزله نزد این عبد اعزّ است از کلّ من فی السّموات و الأرض و لا یعرف ذلک الّا اولی الألباب

18 Likewise shall that Holy Being elevate these exalted expressions of today. For instance, the mention of the "sun" which is the greatest mention and mightiest expression in the Bayan - perchance He shall bestow this mention and station upon one of His servants, not through merit but through His grace, mercy and generosity will He grant this most great bounty and mighty favor. And His own noble Self, which is the dawning-place of the fire of the Primal Tree and the rising-point of the Final Light, He shall designate as the "heaven," for the Sun shall rise from its horizon and shall be upheld by His existence. And just as thou dost observe today in all the Bayan the mention of the Sun, in the tablets of that holy heaven of meaning thou shalt observe the mention of Heaven, referring to that same sanctified and most holy Essence of the Unseen.

18 و همچنین آن ذات مقدّس این عبارات مرتفعهٔ الیوم را مرتفع نمایند مثلاً ذکر شمس که در بیان اعظم ذکر و اکبر بیان است شاید این ذکر و رتبه را بیکی از عباد خود عنایت فرمایند من دون استحقاق بل بفضل و رحمت و کرم خود این فیض اکبر و فضل اعظم را مبذول میفرمایند و نفس شریف خود را که محلّ ظهور نار شجرهٔ اوّلیّه و طلوع نور آخریّه است بسماء موسوم خواهند فرمود چه که شمس از افق او طالع خواهد شد و بوجود او قائم خواهد بود و چنانچه الیوم در جمیع بیان ذکر شمس ملاحظه میفرمائی در الواح آن سماء قدس معانی ذکر سماء ملاحظه خواهی نمود بهمان ذات غیب مقدّس و ساذج عزّ اقدس

19 If I wished, I could mention until the endless end all that the holy Manifestations would speak at the beginning of their Revelation, through my Lord's grace. However, since I have been and am imprisoned amidst vain imaginings, I have not deemed it fitting to convey the songs of the Dove of the divine Unseen, for the beauty of the eternal Rose and the paradise of divine oneness befitteth not the mention of the spiritual nightingale among these weak, idolatrous souls who have become so nonexistent and lost in the veils of fancy that should they observe the Essence of the Unseen through the most evident holy utterances and most glorious divine manifestations, they would turn away and close their eyes. In any case, O questioner, transform Satan's footsteps into the steps of the All-Merciful, and walk in the expanded land of divine knowledge with the power of witnessing and discovery, that thou mayest attain the ultimate destination of certitude, which is the station of recognition - the dwelling-place of these words - and mayest be illumined by the Egypt of divine unity, which is the very Paradise of Glory. Blessed are they who attain!

19 اگر بخواهم تا آخر لا آخر بآنچه در اوّل ظهور مظاهر قدسیّه بآن تکلّم نمایند ذکر نمایم قادرم من فضل ربّی ولکن چون در ظنون افکیّه مسجون بوده و هستم جایز ندیده که تغنّیات ورقاء غیب صمدانی را ابلاغ نمایم چه که ذکر بلبل معنوی را جمال گل باقی و رضوان عزّ احدی لایق نه در میان این انفس ضعیفهٔ مشرکه که در حجبات وهمیّه چنان معدوم و مفقود شده‌اند که اگر ساذج غیب را باظهر بیانات قدسی و ابهی تجلّیات الهی ملاحظه نمایند اعراض نمایند و اغماض کنند باری ای سایل خطوهٔ شیطان را بقدم رحمن تبدیل کن و در ارض معارف منبسطه بقوّهٔ مشاهده و مکاشفه مشی نما تا بسرمنزل یقین که مقام معرفت منزل این کلمات است فایز شوی و بمصر احدیّه که نفس جنّت ابهائیّه است مستبصر گردی فطوبی للفائزین

20 This rising and setting that is mentioned regarding the ancient Manifestations is not the rising and setting that these souls comprehend, for that rising and setting falls under vision, while that essential Purpose stands beyond sight in the greatest prospect. Rather, the intent of setting is the failure of the eyes of the veiled ones and the limited vision to perceive. For instance, if the visible sun should pass behind a cloud, outward eyes would be prevented from beholding it, and in their view the sun would be absent, though it would remain brilliant and luminous in its station. But the cloud does not prevent those possessed of spiritual vision, nor are they veiled by the clouds, and they observe from behind a hundred thousand veils and coverings.

20 و این طلوع و غروب که در مظاهر قدمیّه ذکر شده نه این طلوع و غروب است که این نفوس ادراک مینمایند زیرا که این طلوع و غروب تحت بصر واقع است و آن جوهر مقصود فوق نظر در منظر اکبر واقف بلکه مقصود از غروب عدم ادراک انظار محتجبین و ابصار محدودین است مثلاً شمس ظاهره اگر در خلف غمام واقع شود ابصار ظاهره از مشاهدهٔ او ممنوع میشوند و در نظر شمس غایب است اگرچه در مقام خود درّیّ و روشن خواهد بود ولکن بصر صاحبان بصر معنوی را غمام منع ننماید و بسبحات محتجب نشوند و از ورای صدهزار حجب و ستر مشاهده می‌نمایند

21 Observe how most of the people of the earth, despite the lofty elevation of the Sun that hath risen in the Bayan, have remained utterly heedless, abiding in darkness, hidden and veiled. Likewise consider the people of the Bayan, how despite the exalted grandeur and sublime greatness of this most elevated Cause that hath appeared and shone forth in the most glorious holy heaven, none hath comprehended it, and all have walked and will walk according to their own desires. Yet this heedlessness will not prove the nonexistence of that ancient Sun, even though that Supreme Pen, that most glorious Essence, that most resplendent Reality hath counseled in all revealed books and sent scriptures that should a soul, or an essence, or a light, or a manifestation dawn from the divine horizon

21 ملاحظه فرما که اکثر اهل ارض با علوّ ارتفاع شمس مشرقه در بیان ابداً ملتفت نشده و در ظلمت باقی و مستور و محتجب بوده و خواهند بود و هم‌چنین اهل بیان را ملاحظه نما که با علوّ رفعت و سموّ عظمت این امر مرتفع اعلی که در سماء قدس ابهی ظاهر و لایح است احدی ادراک ننموده و کلّ بهوای خود سالک بوده و خواهند بود و حال این عدم التفات دلیل بر عدم وجود آن شمس قدم نخواهد بود با آنکه آن قلم اعلی و جوهر ابهی و ساذج اسنی در جمیع کتب منزله و صحف مرسله وصیّت فرموده که اگر نفسی و یا کینونتی و یا نوری و ظهوری از

of will, they should not be veiled by anything but should enter beneath that blessed shadow which is the very shadow of God. And they have declared that all the Bayan and prescribed deeds and sanctified acts therein culminate in the recognition of that holy Being. Nevertheless, they have remained so veiled by the clouds of fancy, self and imagination that they have never sought the Divine Stream, the Ancient Ocean, and the Everlasting Paradise of the Lord. Indeed, they have not even sought to know that Holy Being Who is the very essence of the knowledge of God. All consider themselves firmly established upon the seat of faith and the throne of certitude, unaware that today they are not and never will be mentioned in the presence of God. God will not look upon them, nor speak with them, nor turn to them ever. Despite the fact that all proofs have been manifested in their highest splendor and ultimate ascension, such that none has any excuse to turn away or close their eyes, unless they wholly reject all revealed Books and Messengers sent forth.

افق مشیّت الهی طالع شود بهیچ امری محتجب نشده بآن ظلّ مبارک که نفس ظلّ الله است وارد شوند و جمیع بیان و اعمال مقرّره و افعال مقدّره در آن را منتهی بمعرفت آن نفس مقدّسه فرموده‌اند معذلک بسبحات ظنون و نفس و وهم چنان محتجب مانده‌اند که ابداً ارادهٔ شطّ الهی و بحر قدمی و رضوان باقی ربّانی ننموده بلکه ارادهٔ معرفت آن ذات مقدّس که عین معرفة الله بوده ننموده‌اند و جمیع خود را بر مقرّ ایمان و مقعد ایقان ساکن میدانند و غافل از آنکه الیوم عندالله مذکور نبوده و نخواهند بود لن ینظرهم الله و لن یتکلّم معهم و لن یلتفت الیهم ابداً با آنکه جمیع حجّت بأعلی ظهور خود و منتهی صعود ظاهر شده بقسمیکه احدی را مجال اعراض و اغماض نمانده مگر آنکه بالمرّه از جمیع کتب منزله و رسل مرسله اعراض نمایند

22 O servants wanting in worthiness and maturity! If but a drop from the cloud of mercy were bestowed upon all the earth, thou wouldst witness all temples of existence proclaiming the divine fire and declaring "I am God!" And if a sprinkling from this Most Great Ocean were to be shed upon all the mirrors of created things, thou wouldst behold all beings adorned with holy and sanctified glory. Indeed, the flight of this divine Falcon is far too lofty for earthly birds to attain, and the melody of this sacred Dove is far too subtle to be heard by the ears of these senseless ones steeped in the mortal realm. God speaks the truth, but people hear not.

22 ای عباد ناقابل غیر بالغ اگر قطره‌ئی از سحاب مرحمت بر جمیع ارض مبذول شود جمیع هیاکل سدرهای وجود را بنار سبحانی و بیان انا اللّهی مشهود بینی و اگر رشحی از این بحر اعظم بر جمیع مرایای موجودات افاضه شود همهٔ موجودات را بطراز عزّ قدسی مشاهده نمائید باری پرواز این باز الهی بلندتر از آن است که طیور ارضی بدو رسند و نغمهٔ این ورقاء عزّ قدسی از آن لطیف‌تر است که بگوش این بیهوشان ارض فانیه آلوده شود و الله یقول الحقّ ولکن النّاس هم لا یسمعون

23 Verily, through these unceasing effusions, all contingent beings and realms have become ready. Yet how long must they wait before they attain to the station of nearness before the Merciful One - the ultimate degree of the throne of manifestation and concealment - whether in heart or in body? Perchance the holy breeze of the unknowable might waft from the paradise of the incomprehensible, drawing distant souls who dwell in the lowest realm of limitations to this most exalted station and highest horizon, that they might not be deprived of this wondrous bounty and glorious favor. God provides for whomsoever He wishes, but I am not the provider of the dead. Verily, He is the Provider, the Bestower, the Generous One.

23 بلی از این فیوضات نازلهٔ غیر مقطوعه جمیع امکان و اکوان مستعدّ شده دیگر تا چه وقت و زمان بمقام قرب بین یدی الرّحمن که منتهی رتبهٔ عرش ظهور و بطون است حاضر شوند خواه بقلوب و خواه باجساد و شاید که نسیم قدس لا یعرف از رضوان عزّ لا یدرک بوزد و انفس بعیده را که در ادنی رتبهٔ حدود ساکن شده‌اند باین مقرّ اعلی و رفرف قصوی کشاند که شاید از این فیض بدیع و فضل منیع محروم نگردند و الله یرزق من یشآء و ما انا بمرزق الموتی و انّه لهو الرّزّاق المعطی الکریم

24 And furthermore, thou didst ask about the multiplicity of the dawning-places of Oneness and holy Manifestations. It must be evident to thee that the divine Cause, the celestial Will,

24 و دیگر آنکه سؤال از تعدّد مطالع احدیّه و مظاهر قدسیّه نموده بودی مشهود آنجناب بوده که امر الهی و مشیّت سبحانی و ارادهٔ ربّانی هرگز محدود

and the heavenly Purpose have never been confined by limitations. In some ages there hath been a single Soul, and in other times multiple Temples have appeared from the Dayspring of the Cause, as is recorded and evident in all the Books of old and recent times. Were this servant to undertake a detailed exposition, a lengthy volume would need to be written.

بحدود نبوده و نیست در بعضی از اعصار نفس واحده بوده و در بعضی از ازمان هیاکل متعدّده از مشرق امر ظاهرشده‌اند چنانچه در جمیع کتب قبل و بعد مسطور و مبرهن و مشهود است که اگر این عبد بخواهد تفصیل اظهار نماید کتابی مبسوط باید تحریر شود

25 And if in certain utterances of the Manifestations of the Cause and holy Dawning-places thou perceivest limitation to one, be not veiled thereby but consider the origin of the divine Tree and holy Sapling, for the Cause of God hath ever appeared and shall ever appear without limit or number. Indeed, these limitations are but firm mirrors intended to preserve and protect God's Cause from tyrannical souls and pharaohlike temples, lest they dare approach and defile the sanctuary of the Cause with their treacherous glances and hearts, and lest satanic manifestations set foot in the holy Solomonic seat.

25 و اگر در بعضی از بیانات مظاهر امریّه و مطالع قدسیّه تحدید بواحد ملاحظه مینمائی بآن محتجب نشده باصل سدرهٔ امر و شجرهٔ مقدّسه ملاحظه نمائید که لمیزل و لایزال امر الله من غیر حدّ و عدّ ظاهر شده بلکه این تحدیدات مرایای مستحکیه مقصود حفظ و ستر امر الله است از انفس طاغوتیّه و هیاکل فرعونیّه که تجرّی ننمایند و حصن عصمت امر را بخیانت نظر و قلب خود نیالایند و مظاهر شیطانیّه بمقعد قدس سلیمانیّه قدم نگذارند

26 As is witnessed today, every soul is possessed by some desire, and every devil of the commanding self is lost in the delusions of its own fancy, and from every corner a cry is raised. How many dead bodies and hearts have arisen, moved by the croaking of their own vain desires, and have set foot in the land of Pharaoh! Yet for the possessors of pure hearts and those who have attained the City of Unity, truth hath ever been and shall ever be distinguished and separated from falsehood, never to be confused.

26 چنانچه الیوم مشاهده میشود که هر نفسی را هوائی در سر و هر دیو نفس امّاره در ظنون نفس خود بتوهّم افتاده و از هر گوشه ندائی مرتفع شده بسا جسد و قلبهای مرده که بنعیق هوس خود قیام نموده‌اند و در ارض فرعونی قدم گذارده‌اند ولکن نزد صاحبان افئده و بالغان مدینهٔ احدیّه حقّ از باطل ممتاز و مفصول بوده و خواهد بود چنانچه هرگز مشتبه نشده و نخواهد شد

27 In brief, in no Manifestation hath the Truth, in its holy essence, ever been limited by the limitations of the pen that floweth with ink, nor veiled by the veils of words. The Cause is in His grasp; He manifesteth whatsoever He willeth. Verily, He doeth what He pleaseth. All else is as naught before Him and can never attain unto Him. He cannot be numbered, nor limited, nor indicated by any sign, nor associated with any token, nor veiled by any veil, nor hindered by any word. Verily, He is the Single, the Self-Subsisting, Who hath ever been the Willing One through His Will, and shall ever be the Powerful One through His Purpose, and all act by His command.

27 باری حقّ بجوهر مقدّس خود در هیچ ظهوری از مظاهر و هیچ امری از اوامر محدود بحدود قلمیّه که از مداد ظاهر است و محتجب بحجبات کلامیّه نشده الأمر بیده یظهر کیف یشآء و انّه لفعّال لما یشآء و کلّ ما سواه لن یذکر عنده و لن یصل الیه و انّه لن یعدّ بعدّ و لن یحدّ بحدّ و لن یشیر باشارة و لن یقترن بدلالة و لن یستر بحجاب و لن یمنع بکلام و انّه لهو الفرد الصّمد الّذی لمیزل کان مریداً بارادته و لا یزال یکون مقتدراً بمشیّته و کلّ بأمره یعملون

28 It is due to the immaturity of the People of the Book that in each Manifestation of the divine Manifestations, they have remained veiled from the Source and Originator of the Cause, cast into the darkness of their vain imaginings, nay, reduced to nothingness. Glory be to God! How can any will take precedence over His Will, when all else hath been given life by His Word and gathered into the resurrection of its own

28 و از عدم بلوغ اولو الکتاب بآن مقام است که در هر یک از ظهورات مظاهر الهیّه از مبدء و مبدع امر محتجب مانده و در ظلمات وهمیّه مطروح بل معدوم و لاشیء مانده‌اند سبحان‌الله چگونه سبقت میگیرد بر ارادهٔ حضرتش ارادهٔ دون او و حال آنکه دون او بکلمهٔ او حیات یافته و

existence in its appointed places? As was mentioned in the Persian Tablet written some years ago, wherein most matters that were hidden from the eyes of the mystics were revealed. Should anyone observe with the eye of his heart, he would comprehend all holy knowledge and the meanings of perfect utterances, nay, would witness them manifest before him.

بحشر وجود خود در امکنهٔ مقدّره محشور شده چنانچه در لوح پارسی که چند سنه قبل مرقوم شد اکثر از امور که از انظر عارفین مستور بوده ذکر یافته و اگر کسی بدیدهٔ قلب خود ملاحظه نماید جمیع معارف قدسیّه و معانی کلمات بالغه را ادراک نماید بلکه مشهود مشاهده فرماید

29 Therefore, leave the flimsiest of dwellings, which are the vain imaginings of rejected, ephemeral souls, and enter the holy, pure, and impregnable City, and exchange not the songs of the Divine Dove for invented melodies, and be not content with a murky, transient draught in place of the holy Salsabil that flows from the right hand of the Merciful Throne. Kindle instead the Mosaic Flame, and inhale with thy heart the Holy Spirit's breath of Jesus. Like the Friend of God, with resignation and tranquility, enter into this Ancient Fire and this blazing Flame. Annihilate thy heart, thy soul, and thy will within the heart, soul and will of thy Beloved, that God may grant thee light and mercy - and verily He is the Protector of them that do good.

29 باری از اوهن بیوت که ظنون انفس فانیهٔ مردوده است بمدینهٔ مقدّسهٔ طیّبهٔ مستحکمه وارد شو و اقوال همج ارض را که بظلمت مفطور شده و مجعول شده بنغمات ورقاء عزّ احدی مبادله مکن و از سلسبیل قدس سبحانی که از یمین عرش رحمانی جاریست بجرعهٔ فانیهٔ کدره قانع مشو بدل شعلهٔ موسوی برافروز و بقلب نفحهٔ روح القدس عیسوی بوز و چون خلیل عزّ تسلیم و تسکین در این نار مشتعلهٔ قدمیّه و این شعلهٔ ملتهبه داخل شو دل و قلب و ارادهٔ خود را در دل و قلب و ارادهٔ محبوب فانی کن لیجعل الله لک نوراً و رحمةً و انّه هو ولیّ المحسنین

30 With complete attention, be vigilant lest thou remain veiled from the First Name that was revealed in the Prayer of the Night of Power. Let not the opposition of the opposers nor the denial of the deniers prevent thee from reaching and entering the shore of the Most Great Ocean. For this blessed Name, which precedeth all names, hath ever been illumined by the rays of the Holy Sun and will forever be lit by the gleaming lights of the Divine Invisible Presence. A radiant eye is needed to behold the manifestations of the Fire of the Sinaitic Tree from the holy and goodly Mount of Revelation. Both the Exalted One and the Most Glorious Beauty have spoken at length regarding this Name and its precedence over all other names - return ye to the Bayan if ye wish to know.

30 و بکمال توجّه مراقب بوده که از اسم اوّل که در دعای لیلة القدر نازل شده محتجب نمانی و اعراض معرضین و انکار منکرین تو را از وصول و ورود در شاطی بحر اعظم منع ننماید چه که این اسم مبارک که مقدّم اسماء است لم‌یزل باشراق انوار شمس قدس مستشرق بوده و لایزال بضیاء بوارق حضرت غیبی مستضیء خواهد بود دیدهٔ منیر باید تا ظهورات نار سدرهٔ سینا را از مهبط طور قدسیّهٔ طیبه ملاحظه نماید و نقطهٔ اعلی و جمال ابهی در ذکر این اسم و تقدّم آن بر جمیع اسماء مفصّل و مبسوط ذکر فرموده فارجعوا الی البیان ان انتم تریدون ان تعرفون

31 Though the revealed verses and manifest evidences are too clear to require further proof, yet the people of fancy and conjecture, who speak naught but their own desires, have looked to such proofs, and today they remain as they were before. And if anyone today claims that the world of the Divine Command has been limited or can be explained by mere allusion, such a soul is most remote from the straight path of justice. For the realm of the Divine Command hath from all eternity been sanctified above limitation and restriction. Were pure and sanctified hearts to face, even less than that, the Sun of Unity - which today remaineth imprisoned in the suspicions of men and confined in the imaginings of the servants - all the

31 اگرچه آیات منزله و بیّنات ظاهره اظهر از آن است که استدلال بدون آن شود ولکن اهل وهم و ظنّ که جز بهوی تکلّم ننمایند باینگونه دلایل ناظر بوده‌اند و الیوم هم بمثل ما کان خواهند بود و اگر کسی الیوم دعوی نماید که عالم امریّه بحدّی محدود شده و یا باشاره‌ئی مستشیر چنین نفس ابعد ناس است از صراط سویّ عدل چه که عالم اطلاق و امر ازلاً قدماً مقدّس از تحدید و تقیید بوده اگر قلوب صافیهٔ زکیّه اقلّ من آن مقابله بشمس احدیّه که الیوم در ظنون ناس محبوس و در اوهام عباد مسجون

mysteries of what was and what will be would be impressed upon those hearts according to their capacity and receptivity.

ماندہ کنند جمیع اسرار ماکان و مایکون علی قدر تقابلهم و استعدادهم در آن قلوب منطبع خواهد شد

32 Yet now, not only have they failed to accept such a supreme grace, but hatred and rancor have appeared from most souls. Still they consider themselves believers in the Bayan and are pleased with themselves, unaware that the entire Bayan, in all tongues, curseth those who turn away from this station. In brief, all the veiled ones now dwell in association of partners with God, in the fire of negation and remoteness, and in the depths of torment and the abyss of wrath. To such a degree are these heedless ones unaware that they have become as lifeless things, unmoved by the breeze of grace that in every moment wafteth from the treasury of divine bounty with manifest fragrances - much less would they pitch their tents toward the Ancient Beauty or raise their pavilions on the shore of the Most Great Ocean.

32 و حال علاوه بر آنکه چنین فضل اکبر را مقبل نشده غلّ و بغضا از اکثر نفوس ظاهر و مع ذلک خود را از مؤمنین بیان دانسته و مسرورند و غافل از اینکه جمیع بیان بجمیع لسان بر معرضین این مقام لعن مینماید باری حال جمیع محتجبین در شرک بالله و نار نفی و بعد و سجّین عذاب و هاویهٔ قهر مقرّ گرفته‌اند بقسمیکه احدی از این غافلان گویا هرگز شاعر نبوده و نیستند و بقسمی میّت لاشیء گشته که از نسیم عنایت که از مکمن جود ربّ العزّه در کلّ حین بنفحات لایح مبین میوزد بحرکت نیامده‌اند چه جای آنکه خیمه بر شطر قدم زنند و یا خرگاه بر شاطی بحر اعظم مرتفع نمایند

33 All these utterances are mentioned in the Tablets due to the expectation and seeking of the servants; otherwise the resplendent, manifest, and shining Sun is sanctified above being described by any description, characterized by any attribute, or mentioned by any mention. All mention and attributes appear and shine forth through His effulgence. Hearken unto the voice of the Holy Spirit speaking from this exalted and glorious Tree, through one melody of which extinct and perishing bodies are quickened to enter the everlasting and eternal Kingdom, until thou beholdest all the earth and its peoples, both high and low, beneath its extended shade, and through the decisive nature of these lustrous and manifest verses, thou art delivered from the dubious fancies of idle imaginings to enter the Paradise of Truth, which is the station of the Divine Throne's establishment, attaining the sweet fruits of the Garden of Oneness.

33 و جمیع این بیانات نظر بتوقّع و طلب عباد در الواح ذکر میشود والّا شمس مشعشعهٔ مشرقهٔ لایحه مقدّس از آن است که بوصفی موصوف و یا بنعتی منعوت و یا بذکری مذکور گردد جمیع اذکار و اوصاف باشراق از او مستشرق و ظاهرند بشنو ندای روح القدس منطق در این سدرهٔ منیرهٔ مرتفعه را که بنغمه‌ئی از او اجساد فانیهٔ معدومه بجبروت باقیهٔ دائمه درآیند تا جمیع ارض و خلق آن را از اعالی و ادانی در ظلّ ظلّ مشاهده نمائی و از مؤتفکات ظنون و وهم بمحکمات این کلمات درّیّات و بیّنات واضحات بفردوس حقیقت که مقام استواء عرش سبحانی است درآئی و بثمرهٔ جنیّهٔ جنّت احدیّه فایز گردی

34 Was it not witnessed in the Divine Springtime, which marked the days of the manifestation of the Ultimate Tree and the dawning of the Most Exalted Countenance, how many holy souls and glorious temples became illumined by that Ancient Sun, each claiming lofty stations and infinite ranks? All existing creation has witnessed with their own eyes how His Holiness Quddus, who was the highest and most glorious fruit of the Tree, appeared with such sovereignty that it was as though the Tree of Fire called out at one of his revelations. Likewise did the countenance of Ta appear, and others who exist among you.

34 آیا در ربیع الهی که ایّام ظهور شجرهٔ قصوی و اشراق طلوع طلعت اعلی بود مشاهده نشد که چه‌قدر از نفوس قدسیّه و هیاکل عزّیّه که از آنشمس قدمیّه مشرق و مستشرق شده و هر کدام مدّعی مقامات عالیه و مراتب ما لا نهایه شده چنانچه جمیع این خلق موجود بعین رأس خود دیده‌اند مثل جناب قدّوس که اعلی و ابهی ثمرهٔ سدره بودند بسلطنتی ظاهر و مشهود گشتند که گویا شجرهٔ نار از یک تجلّی او ندا نموده و کذلک طلعت طا و من دونهما الّذی یکون موجوداً بینکم

35 Yet despite all these peoples witnessing and hearing these stations with their own eyes and ears and comprehending them, they have clung to certain sayings and words, remaining deprived of the Source and Sender of this vast mercy. Though scarcely any time has passed since what they witnessed with their own eyes, they have cast such doubt upon their own visual testimony that they raise questions anew. They are so immersed in idle fancies that if someone should present, according to their own desires, two proofs flimsier than a spider's web and declare all God's infinite bounties to be limited and finite, all would willingly and uncompelled accept it, treating what they themselves had seen and heard as though it had never existed. A hundred thousand expressions of wonderment and regret upon such weak, unsettled, and unsteady souls who, with the slightest breeze, turn from the right hand of knowledge and steadfastness to the left hand of doubt and error.

35 و معذلک که جمیع این مراتب را جمیع این بریّه بچشم خود و گوش خود شنیده‌اند و ادراک نموده‌اند معذلک تمسّک ببعضی از اقوال و کلمات جسته و از منزل و مرسل رحمت واسعه محروم مانده‌اند با اینکه ایّامی از آنچه بچشم خود دیده‌اند نگذشته معذلک مشاهد بصر خود را چنان تشکیک و تردید نموده‌اند که مجدّد سؤال مینمایند و بقسمی در ظنون مستغرقند که اگر نفسی بهوای خود دو دلیل اوهن از بیت عنکبوت اقامه نماید و جمیع فیوضات نامتناهی الهی را منتهی و محدود نماید جمیع بالطّوع من دون کره اخذ نمایند و مسموع و مشهود خود را کأن لم یکن فرض نمایند صدهزار حیرت و حسرت بر چنین نفوس ضعیفهٔ مضطربهٔ غیر مستقیمه که باندک ریحی از یمین علم و استقامت بشمال ظنّ و زلّت میل نمایند

36 Like past peoples, they have limited all successive divine bounties and endless divine manifestations according to their vain imaginings, and have been and will remain worshippers of their own desires instead of God. Yet in all books, tablets, psalms, scrolls, and writings, it is explicitly stated without any allusion that the Ever-Flowing Grace shall never cease, nor shall the Bountiful One's favor ever be delayed or cut off, nor shall infinite manifestations ever end. Nevertheless, all upon the earth are now seen to acknowledge and accept the limitation and cessation of grace and bounty, indeed they are content and pleased with this. Thus the people of the Furqan (Qur'an) are occupied and pleased with a few names they have arranged and recorded, while remaining heedless and deprived of the Essence of Names and their Creator and Manifestor, by one attraction of whose blessed name the oceans of names and attributes surge and overflow. And God guides whom He willeth unto His path, for verily He is the Guide of the Way, and He is in truth the Beginning and the End, and unto Him ascendeth the cry of His servants, and He is the Mighty, the Beautiful.

36 بمثل امم ماضیه که جمیع فیوضات متتابعه و ظهورات غیر منتهیهٔ الهیّه را بظنون وهمیّهٔ خود منتهی نموده‌اند و عبدهٔ هوای خود من دون الله بوده و خواهند بود و حال آنکه در جمیع کتب و الواح و زبر و اوراق و صحف و رقاع تصریحاً من دون تلویح ذکر عدم تعطیل فیض فیّاض و عدم تأخیر و قطع فضل فضّال و عدم تناهی ظهورات ما لا نهایه مذکور و مبسوطست و معذلک حال جمیع من علی الأرض را مشاهده میشود که بتحدید و انقطاع فیض و فضل مقرّ و معترف بلکه راضی و مسرورند چنانچه اهل فرقان باسمائی چند که مردّف و منظّم ضبط نموده‌اند مشغول و مسرور گشته و از جوهر اسماء و موجد و مظهر او که ابحر اسمیّه و صفتیّه بجذبهٔ اسم مبارکش موّاج و متلاطم گشته غافل و محروم مانده‌اند و الله یهدی من یشآء الی صراطه و انّه هو هادی السّبیل و انّه لهو المبدء و المعید و الیه یصعد ندآء العبید و انّه لهو العزیز الجمیل و

37 Beyond all these luminous, resplendent, sound and firm utterances, that Manifestation of Divine Unity and Primal Sun hath, in all His verses, utterances and discourses which have descended from that heaven of divine Will and that Source and Dawning-Place of knowledge and wisdom, beseeched the King of the Unseen and the undoubted Reality - which is the hidden, inner, invisible station - to raise up in every year a mirror, nay

37 از همهٔ این بیانات منیرهٔ مستضیئهٔ متقنهٔ محکمه گذشته خود آن طلعت احدیّه و شمس اوّلیّه در جمیع بیانات و آیات و خطب که از آن سماء مشیّت و مصدر و مطلع علم و حکمت نازل و ظاهر شده از سلطان غیب و حقیقت لاریب که مقام خفیّهٔ باطنیّهٔ غیبیّه است

طلب فرموده‌اند که در هر سنه مرآتی ظاهر فرمایند بلکه در هر شهری بلکه در هر ساعتی معذلک چگونه میشود که هر نفسی بخیال خود هوسی نماید و امر الله را محدود نماید فتعالی عمّا هم یعرفون و یقولون سراب فانی را کأن لم یکن ملاحظه نما و بکوثر باقی سبحانی بشتاب فرّ بنفسک و روحک و قلبک و رجلک الی الله الّذی الیه منقلبک و مثواک و لا تلتفت الی مثوی الظّالمین و المشرکین

rather in every city, nay in every hour. How then can it be that every soul should follow his own idle fancy and set limits to the Cause of God? Exalted is He above what they know and say! Consider the transient mirage as though it had never been, and hasten to the everlasting, divine Kawthar. Flee with thy self, thy spirit, thy heart and thy feet unto God, unto Whom is thy return and abode, and turn not unto the dwelling-place of the wrongdoers and the idolaters.

38 ثمّ اشکره فی کلّ حینک بما انزل علیک الآیات بالحقّ لعلّ النّاس کانوا بآیات الله ان یهتدون و ارياح قدس لقا را که از نفحهٔ مشکیّهٔ این کلمات [منیعهٔ] معلنهٔ محکمه در هبوب و مرور است التفات نموده و از جمیع بیانات شبحیّهٔ ظلّیّه و کلمهٔ غیر مسموعهٔ مردوده تغافل نما و این ارياح لمیزل در هبوب بوده و خواهد بود ولکن احدی شاعر نشده و حیات کلّ من فی السّموات و الأرض از او ولکن کلّ محجوب از آن جوهر فطرت و ساذج طینت و اگر این عنایت مشرقهٔ منیرهٔ لایحه از مرایای وجود موجودات منقطع شود کلّ را لاشیء محض خواهی دید بل معدوم صرف فتعالی از این هبوب روحانی که باقبال و شعور و التفات و یا دون آن محدود نشده لمیزل بر اجساد میّته و عظام رمیمه و هیاکل باقیه وزیده و خواهد وزید خواه احدی ملتفت بوده و یا غافل و محجوب مانده

38 Then give thanks to Him at all times for having sent down unto thee the verses in truth, that perchance mankind might be guided by the signs of God. Take heed of the holy breezes of the divine presence which are wafting and passing from the musk-laden fragrance of these exalted, manifest and firm words, and pay no attention to all shadowy, unreal utterances and rejected, unheard words. These breezes have ever been and shall ever be wafting, yet none hath perceived them. The life of all who are in the heavens and on earth dependeth upon them, yet all remain veiled from this essence of creation and this primary nature. Were this radiant, luminous and manifest grace to be cut off from the mirrors of existent beings, thou wouldst find them all to be utter nothingness, nay rather absolute non-existence. Exalted be this spiritual breeze which hath not been and shall not be limited by attention and awareness or the lack thereof. It hath ever blown and shall ever blow upon lifeless bodies, decayed bones and enduring temples, whether any soul be aware of it or remain heedless and veiled.

39 مثلاً نسیم ربیع بر جمیع اشیاء میوزد و بر کلّ من علی الأرض مرور مینماید و انفسیکه در نوم غفلت مدهوشند و یا از رحمت الهی بهوش بر هر دو مرور مینماید ولکن هنیئاً للشّاعرین چه که غافلین لمیزل عندالله مردود و غیر مقبول بوده چنانچه مذکور شد و الیوم جمیع من دان فی البیان و دون آن از ملل مختلفه مأمورند بدخول در ظلّ این سدرهٔ مرتفعه و شجرهٔ منطقه و کلمهٔ جامعه و حجّت محکمه و دلیل واضحه و سبیل مشهوده و مفرّ و مقرّ و مستقرّ از برای نفسی نبوده و نیست و جمیع بنفس خود مکلّفند باین امر بدیع منیع و دیگر آنکه اقرار بر این کلمه منوط و مشروط بتصدیق نفسی نبوده و نخواهد بود چنانچه بر هر ذی بصری مشهود و واضح است

39 For example, the spring breeze bloweth upon all things and passeth over all who dwell on earth, both those who are unconscious in the sleep of negligence and those who are conscious through God's mercy. Yet blessed are they that are aware, for the heedless have ever been rejected and unacceptable in the sight of God, as hath been mentioned. Today all who profess the Bayan and others among diverse peoples are commanded to enter beneath the shade of this exalted Tree, this Speaking Tree, this all-embracing Word, this conclusive Proof, this clear Evidence and this manifest Path. No soul hath or shall have any refuge, shelter or resting-place save this. All are personally responsible for this Cause, wondrous and exalted. Moreover, acknowledgment of this Word hath never been and shall never be dependent upon or conditional on any soul's acceptance, as is clear and evident to every person of insight.

40 How can it be that he who is asked about it should himself be heedless, even as the peoples of the Qur'an, having fixed their gaze upon this very thing, have remained deprived of the divine revelation and the source of absolute divine bounty, and have made all eyes and ears dependent upon the words and deeds of their leaders. The Point of Existence and Beauty of the Desired One (may the spirit of all in the kingdom be sacrificed for Him) has, in numerous passages of the Bayan, given exalted counsels and eloquent exhortations regarding this rugged and harsh station of Dhikvan.

40 چه میشود که مسئول عنه خود در غفلت باشد چنانچه امم فرقانیّه بهمین جهت ناظر بوده از محلّ وحی الهی و معدن و منبع فیض مطلق ربّانی محروم ماندهاند و جمیع چشم و گوش را بقول و فعل رؤسای خود معلّق و منوط داشته و نقطهٔ وجود و جمال مقصود روح من فی الملک فداه در مواضع عدیده از بیان در ایمقام وعر خشن ذکوان وصایای منیعه و تأکیدات بلیغه فرمودهاند

41 Thus in one passage He says that those among the people of the Bayan who attain to the Day of the Manifestation of the dawning Suns of the glory of Oneness must, by themselves and of their own accord, draw nigh unto that divine Tree, and must attain to the station of His recognition - which is the reality of the wondrous Paradise and the Ridvan of Oneness - through their own intellect, heart and ears, rather than making themselves dependent upon the acceptance or rejection of the leaders of the age. And He has elevated this theme further and specifically mentioned that if any of the Letters were to exist in that Day and deny Him, none should be prevented by their prohibition nor deprive themselves of the bounty of the heaven of glory. What if they remain deprived of nearness to the Tree due to their attention to transient causes or outward leadership?

41 چنانچه در یک مقام میفرماید که از اهل بیان که ادراک یوم ظهور مشرقه شموس عزّ احدیّه نمایند باید خود بنفس خود بآن سدرهٔ ربّانیّه تقرّب جوید و مقام عرفان او که حقیقت جنّت بدیعه و رضوان احدیّه است بعقل و فؤاد و سمع خود حاصل نماید نه آنکه خود را معلّق بردّ و قبول رؤسای عهد گذارند و از ایمقام ترقّی دادهاند و مخصوص ذکر فرمودهاند که اگر از حروفات من در آن یوم موجود باشند و انکار نمایند بمنع ایشان ممنوع نشده خود را از فیض سماء عزّ محروم ننمایند چه میشود که ایشان نظر باسباب فانیه و یا ریاست ظاهره از قرب سدره محروم مانند

42 And in another passage He states that on that Day none should be veiled by anything, for perhaps even the guides to My light might remain veiled. Therefore hold fast, O people, to the cord of God and His grace, and be not among the questioners. Turn to none but Him in recognizing Him, for His proof is His verses and His existence is His evidence, if ye be of the assured ones. Beware, O people of the Bayan, lest ye be veiled by books, even if all the heavens and earth were filled with decisive books, nor by the revealed verses, for nothing can excel Him in anything. Thus know Him, if ye be of those who know. For all the sublime words and consummate wisdom in the books, scriptures and psalms are all confirmed by His Word, if ye be of those who know.

42 و در مقام دیگر ذکر میفرمایند که در آن یوم بشیئی محتجب نشده که شاید ادلّای نور من هم محتجب میمانند فاعتصموا یا قوم بحبل الله و عنایته و لا تکوننّ من السّائلین و لا تتوجّهوا فی عرفانه بغیره لأنّ دلیله آیاته و وجوده اثباته ان انتم من الموقنین و ایّاکم یا ملأ البیان انتم لا تحتجبوا بکتب ولو کان ملأ السّموات و الأرض من الکتب المحکمة و لا بالآیات المنزلة لأنّ دونه لن یسبق علیه فی شیء و کذلک فاعرفه ان انتم من العارفین لأنّ کلّ ما فی الکتب و الصّحف و الزّبر من الکلمات العالیة و الحکم البالغة کلّها یثبت بقوله ان انتم من العارفین

43 In any case, exercise the utmost care and vigilance lest thou measure the surging, billowing Most Great Ocean by a drop, for naught else is mentioned before Him. Glory be to God above what ye say! The purpose of mentioning these words is that perchance heedlessness might not encompass and seize thee, and that at the time of the dawning of the rising Suns thou mightest not cling to anyone's acceptance or rejection. In

43 باری کمال حفظ را مرعی داشته و مراقب بوده که بحر اعظم ملتطمهٔ متموّجه را بقطره میزان ننمائی چه که دون آن نزد او مذکور نه فسبحان الله عمّا انتم تقولون مقصود از ذکر این کلمات آنکه مبادا تو را غفلت احاطه و اخذ نماید و در حین اشراق شموس مشرقه تمسّک بردّ و قبول

short, seek not to cling to anyone, but rather turn with thine own being to the dawning of that Sun of bounty and grace, for that same dawning is more evident than all conclusive proofs and greater than all decisive arguments, and ever shall be. This meaning is recorded in the revealed Books.

احدی نمائی باری تمسّک باحدی نجسته و خود بیکنونت خود باشراق آن شمس جود و فضل اقبال نما که همان اشراق اظهر از کلّ دلائل متقنه و اعظم از جمیع حجج محکمه بوده و خواهد بود و این مضمون در کتب منزله مذکور است

44 Now, O people of fancy and desire, come to your senses and reflect upon the loftiness of God's Cause and the exaltation of God's Word, that perchance limited souls and thick veils might not become a barrier between you and the recognition of the King of Names. And beyond all this, a person is either mad or sane - the mad one bears no responsibility and is charged with no duty, while the sane one, who possesses an upright mind, an illumined heart, a seeing eye and a hearing ear, surely has the capacity to recognize that Sun of Certitude, for if one possessed not this most great station, one would not be entrusted with this supreme command and the recognition of the Most Perfect Word. Thus doth God perfect His proof unto you and manifest unto you the paths of His knowledge, that His proof may be fulfilled against you, that perchance ye may ponder the signs of God.

44 حال ای اهل ظنون و هوی بشعور آمده در علوّ امر الله و سموّ کلمة الله تفکّر نمائید که شاید انفس محدوده و حجبات غلیظه مابین شما و عرفان ملیک اسماء حایل نشوند و از همهٔ این مقام گذشته انسان یا مجنون است و یا عاقل مجنون حکمی باو راجع نه و بامری مأمور نه و عاقل که صاحب عقل مستقیم و فؤاد مستضیئه و بصر باصره و سمع سامعه شده البتّه استعداد عرفان آن شمس ایقان در او بوده چه اگر صاحب اینمقام اعظم نمیبود مأمور باین امر معظم و عرفان کلمهٔ اتمّ نمیشد کذلک یتمّ الله لکم حجّته و یظهر علیکم سبل عرفانه لیکون الحجّة بالغة علیکم لعلّ انتم فی آیات الله تتعقّلون

45 In brief, the essence of all that hath been said is this: It is incumbent upon everyone in this Day to take fast hold of the Ark of Guidance of the Noah of His Cause, that they may perchance be saved from drowning in the sea of self and passion and the vain imaginings and idle fancies of the people of wickedness and iniquity. Well is it with them that draw nigh unto this divine Lote-Tree, that inhale these most holy breezes, and that turn unto this Ancient Light. And should any soul in the western regions become prepared to receive the effusions of this exalted Cloud and this glorious Mist, assuredly will the outpourings of the Holy Spirit and Its breath, which is nearer than nearness itself, encompass him from all directions, and all the exalted stations and universal words and lofty ranks that lay hidden and concealed within him will be made manifest and revealed to him through his own self.

45 باری ملخّص کلام و جوهر آن آنکه الیوم بر هر نفسی لازم و واجب است که تمسّک بفلک هدایت نوح امر جسته که شاید از غرق بحر نفس و هوی و وهم و ظنون اهل بغی و فحشا نجات یابد فهنیئاً للمستقربین بهذه السّدرة الالهیّة و المستروحین بهذه الأریاح الأحدیّة و المستقبلین بهذا النّور القدمیّة و هر نفسیکه در مغرب بعد مستعدّ شود برای فیوضات این سحاب مرتفعه و غمام منیعه البتّه از جمیع جهات افاضات روح القدس و نفحهٔ آن اقرب من آن او را احاطه فرماید و جمیع مقامات متعالیه و کلمات جامعه و مراتب عالیه که در او مکنون و مستور بوده از نفس او باو ظاهر نماید و از قلب او باو القا فرماید

46 Consider, for instance, the grain - how limited is its size and weight! Yet when it is deposited in pure earth and the holy city of existence, and is nurtured by the sun and the blowing of the winds, how its hidden splendors - its branches and offshoots, its leaves and fruits - become manifest through its own essence unto its own essence! Now, O ye who are veiled by the veils of fancy, prepare yourselves for this most great bounty and most mighty grace, that through a drop thereof the hidden bounties and treasured pearls may become manifest and visible from illumined breasts. Deprive not thyself of His boundless mercy,

46 مثلاً در حبّه مشاهده نما که چه مقدار جثّه و وزن دارد ولکن چون در ارض طیّبه و مدینهٔ مقدّسه مقرّ یابد بتربیت شمس و هبوب ارياح چگونه جلوه‌های مستوره در او را از اغصان و افنان و اوراق و اثمار از نفس او بنفس او مشهود و مرئی نماید حال ای محتجبان حجبات وهمیّه مستعدّ این فضل اکبر و فیض اعظم شوید که برشحی از آن نعمتهای مکنونه و لآلی

and despair not of His everlasting breath. None despaireth of God's Spirit save the people who are corrupt.

مخزونه از صدور منیره ظاهر و مشهود گردد از رحمت بی‌زوال محروم مشو و از نفحهٔ لایزال مأیوس مباش انّه لا ییأس من روح الله الّا القوم الفاسقون

47 Another question was asked concerning the Sun of Baha–in what station it now appeareth. By God! The heavens are well-nigh rent asunder by thy words, and the earth of divine purpose cleft, and every lofty and towering mountain brought low. Turn unto God Who created thee and fashioned thee, then return unto Him from thy words, then seek His forgiveness for what thou hast imagined within thyself, and be thou of the contrite. Beware lest thou mention again what thou hast mentioned, for thereby will every exalted one be perturbed and the feet of the mystics slip. And since this servant loveth not to disappoint those who hope in Him, or turn away those who seek Him, or sadden those who love Him, or trouble those who yearn for Him, therefore doth He cause to rain down upon thee from this pure and luminous cloud according to what God hath willed for thee, not according to what it was, that thou mayest be of the thankful. Pledge thyself that thou wilt not ask about such matters, from Me or from any other, nor let their like occur to thy heart, nor move thy tongue to speak of them. Be thou in an impregnable fortress. Fear God and ask not about things which, if revealed to thee, would grieve thee. Be content with what We have revealed unto you in the year eighty and before it in the ninth year, if ye be of them that are assured.

47 و دیگر سؤال شده بود که شمس بها حال در چه مقام ظاهر فوالله تکاد السّموات ان تتفطّرنّ من قولک و تنشقّ ارض الارادة و تندکّ کلّ جبل شامخ عظیم تب الی الله الّذی خلقک و سوّاک ثمّ ارجع الیه عن قولک ثمّ استغفره عمّا ظننت فی نفسک و کن من التّائبین ایّاک ان لا تذکر بمثل ما ذکرت لأنّ بذلک یضطرب کلّ ذی علوّ و تزلّ اقدام العارفین و لما کان العبد لن یحبّ ان یخیّب آملیه او یردّ سائلیه او یحزن محبّیه او یکدّر مشتاقیه لذا یمطر علیک من هذا السّحاب الطّاهر المنیر علی ما اراد الله لک لا علی ما کان علیه لتکون من الشّاکرین تعهّد فی نفسک بأن لا تسئل فی مثل ذلک عنّی و لا من غیری و لا یخطر مثله فی قلبک و لا تحرّک لسانک علیه و کن فی حصن عصیم اتّق الله و لا تسئل عن اشیآء ان تبد لک تسؤک فاقنع بما اظهرناه لکم فی سنة الثّمانین و من قبله فی التّسع ان انتم من الموقنین

48 By God! Were it not for My love for thee, I would have restrained the Pen and would not have released it unto all eternity, lest it move upon that whereupon thy pen hath moved. Glory be to God above what thou didst intend within thyself! Exalted is He above that which the tongues of these prattlers utter! Beware, beware, O servant, lest thou mention that which would raise the clamor of the perplexed, then the cry of the believers, then the tumult of the mystics. And wert thou capable within thyself, We would have commanded thee to seek God's forgiveness for seventy thousand ages of the ancients. And wert thou possessed of earthly riches, We would have commanded thee to spend a quintal of gold in amends for what hath issued from thy mouth and appeared from thy pen. And We are, verily, the Ruler. And wert thou possessed of physical strength, We would have inflicted upon thee a thousand lashes in requital for what thou didst ask, that thou mayest be of the mindful.

48 فوالله لو لم یکن حبّی ایّاک لأمسکت زمام القلم و ما اطلقته الی ابد الآبدین لئلّا یحرّک علی ما حرّک علیه قلمک فسبحان الله عمّا اردت فی نفسک فتعالی عمّا یتکلّم به السن هؤلآء القائلین ایّاک ایّاک یا عبد لا تذکر ما یرفع به ضجیج المغلّین ثمّ صریخ الموحّدین ثمّ ضوضآء العارفین و لو کنت قابلاً فی نفسک لأمرناک بأن تستغفر الله ربّک سبعین الف قرن من قرون الأوّلین و ان کنت مستطیعاً فی الزّخارف لأمرناک بأن تنفق قنطاراً من الذّهب جزآء ما خرج عن فمک و ظهر من قلمک و انّا کنّا حاکمین و ان کنت ذات جسد قوّیة لجلّدناک الف جلدة جزآء ما سئلت لتکون من المتنبّهین

49 Doth it beseem a mere clot of blood to ask about Him Whom no possessor of excellence, however lofty, can know? Or for dust to inquire about the Lord of Lords? Exalted is He above

49 هل ینبغی للعلقة بأن یسئل عن الّذی لن یبلغ الی عرفانه کلّ ذی فضل رفیع او للتّراب بأن یسئل

all that ye are upon and all that ye inquire about! Can the non-existent be mentioned before the Sovereign of existence? Or can nothingness appear before the Ancient of Days? Or can the evanescent ascend to the heaven of eternity, that holy and exalted seat? The blind can never know the sun in its entirety, and must needs be content with what is revealed unto him of its heat which proceedeth from its effects. Therefore know thou thy station and the station of them that ask. Verily the clot hath the right to ask its Lord about the station of the embryo, and likewise the embryo about the bones, then the bones about the clothing of flesh, until it reacheth the station which hath been ordained for it in its rank, if ye be of them that understand. And were the embryo to ask God to raise it at once to the station of every learned and discerning one, such a request would be rejected, for it cannot attain to this except by ascending the steps until it reacheth this lofty and glorious station. Consider the seed that is sown in the earth: certain months pass over it, and the hands of providence nurture it according to what God hath ordained in the earth itself, until there emerges from it that which ye witness and of which ye are among the witnesses. And when the earth bringeth it forth, none shall benefit thereby except it attain unto its appointed station. Thus must ye understand the wisdom of God, if ye be among them that seek.

عن ربّ الأرباب فتعالى عن كلّ ما انتم عليه و عن كلّ ما انتم عنه لمن السّائلين هل للمفقود ذكر عند سلطان الوجود او للعدم تلقآء القدم او للفانى بأن يرتقى الى جبروت البقآء مقرّ قدس منيع و ان الأعمى لن يقدر ان يعرف الشّمس بأسرها و لابدّ بأن يكتفى بما يتجلّى عليه من حرارة الّتى كانت من اثرها كذلک فاعرف شأنک و شأن السّائلين و انّ العلقة حقّ له بأن يسئل ربّه مقام المضغة و كذلک المضغة مقام العظام ثمّ العظام مقام اكتسآء اللّحم الى ان يبلغ مقام الّذى قدّر له فى رتبته ان انتم من المدركين و انّ المضغة لو يسئل عن الله بأن يرفعه فى الحين الى مقام كلّ بالغ عليم هذا الطّلب منه مردود اليه لأنّه لن يستطيع ذلک من دون ان يتعارج الى المعارج الى ان يصل الى هذا المقام العالى المنيع فانظر فى البذر يبذر فى الأرض ثمّ يمضى عليه شهور معلومة و يدبّره ايادى التّدبير بما قدّر الله فى نفس الأرض الى ان يخرج منه كما انتم تشهدونه و تكوننّ من الشّاهدين و اذا اخرجه الأرض لن يغنى به احد الّا بأن يبلغ الى مقامه كذلک فاعرفوا حكمة الله ان انتم من الطّالبين

50 Consider likewise the tree: when it is planted, it beareth not fruit immediately, but must ascend through the stations God hath ordained for it. Then shall it yield fruits of exalted glory. Though thy Lord is verily able to manifest all that hath been and shall be from a handful of clay, for He is the Powerful, the Mighty, the All-Knowing, the All-Wise.

50 و كذلک فانظر فى الشّجرة اذا غرس لن يثمر فى الحين الّا بأن يعرج الى مراتب الّتى قدّر الله لها اذاً يأتى بفواكه عزّ منيع ولو انّ ربّک يقدر بأن يظهر كلّ ما كان و ما يكون فى كفّ من الطّين لأنّه هو القادر المقتدر العليم الحكيم

51 And should He wish to bring forth from a single drop the creation of the first and the last in less than a moment, He would be able, for He is verily the Ordainer, the Administrator, the All-Wise, the All-Knowing. However, as He hath ordained stations, degrees and measures for all things, He loveth that each thing should attain what He hath ordained of these stations, that ye may be among those who perceive God's wisdom. Strive thou to see all things in their proper stations as they are, that thou mayest be upon a straight and just path.

51 و لو يشآء ان يبعث من النّطفة خلق الأوّلين و الآخرين فى اقلّ من الحين ليقدر و انّه لهو المقدّر المدبّر الحكيم العليم ولكن لما قدّر لكلّ شىء مراتب و درايج و مقادير يحبّ بلوغ كلّ شىء بما قدّر له من هذه المراتب لتكوننّ فى حكمة الله لمن المتفرّسين و انت فاجهد فى نفسک بأن ترى كلّ شىء فى مقامه على ما هو عليه لتكون على صراط عدل مستقيم

52 And as I find My love for thee, I counsel thee to guard thyself in these days wherein every soul is seized with intoxication and is in manifest heedlessness. For God created them, sustained them, caused them to die and brought them to life, then raised them up to know the Manifestation of His Cause.

52 و انّى لمّا اجد حبّى ايّاک اوصيک بأن تحفظ نفسک فى تلک الأيّام الّتى اخذت كلّ نفس سكرها و كانوا على غفلة مبين لأنّ الله خلقهم و رزقهم و اماتهم و احياهم ثمّ بعثهم لعرفان مظهر

Yet all are veiled and cling to their own suppositions and idle fancies. They oppose the very purpose for which they were created, and perceive it not. Among them are those who read God's words at all times, yet turn away from His beauty. They speak of what was revealed in the Bayan, yet themselves understand it not. They imagine themselves in the highest paradise while they abide in the nethermost fire, did they but perceive it. They bid others to righteousness while forgetting their own selves, as ye witness in their deeds. They attribute themselves to God, yet show pride before His beauty.

امره و اذاً کلّهم محتجبون و تمسّکوا بما عندهم من الظّنون و الأوهام ثمّ اعترضوا بالّذی خلقوا له و لا یشعرون و منهم من یقرأ کلمات الله فی کلّ حین ثمّ عن جماله هم معرضون و یتکلّمون بما نزل فی البیان ثمّ فی انفسهم لا یعلمون و یشهدون انفسهم فی اعلی الجنان و هم فی اسفل الجحیم لو کانوا یشعرون و یأمرون النّاس بالبرّ ثمّ ینسون انفسهم کما انتم فی اعمالهم تشهدون و ینسبون انفسهم الی الله ثمّ علی جماله یستکبرون

53 Consider in these days all that thou hast heard and seen in the days of God aforetime, wherein no decree was altered, if ye but know. When 'Ali came unto them with the truth with a manifest Book, they opposed and proudly rejected him with all their might. They turned away, then sought to adduce proofs from the Book of God, the Protector, the Self-Subsisting. Each day they took verses from the Qur'an whereby to refute the truth, as ye witness from these people. They move their tongues with falsehood, saying "This is from God" when it is not from God but from their own selves, if ye could understand. Had it been from God, they would not have opposed God Who created them and fashioned them. Thus did their souls entice them to earn what they earned. Each day they cling to a word from the Book and oppose Him through Whom the Scriptures of God, the Mighty, the Beloved, were revealed.

53 فانظر فی تلک الأیّام کلّما سمعت و رأیت فی ایّام الله من قبل بحیث ما بدّل امر منه ان انتم تعرفون فلمّا جائهم علیّ بالحقّ بکتاب مشهود اعترضوا ثمّ استکبروا علیه علی ما کانوا علیه ان یستطیعون و اعرضوا عنه ثمّ استدلّوا بما عندهم من کتاب الله المهیمن القیّوم و فی کلّ یوم اتّخذوا من الفرقان ما به یستدلّون لیدحضوا به الحقّ کما انتم من هؤلآء تشهدون بحیث یحرّکون السنتهم بالباطل و یقولون هذا من عند الله و ما هو من عند الله بل من انفسهم لو انتم تفقهون و لو کان من عند الله لم یعترضوا علی الله الّذی خلقهم و سوّاهم و کذلک سوّلت لهم انفسهم ما کانوا یکسبون و فی کلّ یوم یتمسّکون بکلمة من الکتاب و یعترضون علی الّذی منه ظهرت صحایف الله العزیز المحبوب

54 Say: Nothing shall suffice you after His manifestation, though ye cling to all things. Say: All books bear witness to this and all scriptures prove it, if ye would but read. Ye shall not find in the books a single letter that hath not testified within itself that this is the Truth of Truth from the presence of One Mighty, Self-Subsisting. Apart from this, I ask you, O people of the Bayan, one word in pure truthfulness, if ye be fair: If ye possessed a thousand books - nay, beyond count, indeed beyond your power to number - and should ye outwardly witness these books and draw proofs from what is contained therein concerning your belief, even as all peoples thus act, and should someone come to you with something different from what ye possess and know of the Book's decree - what then would ye say? Would ye contend against him who hath come to you with the signs of God, the Supreme, the Self-Subsisting, as ye now witness with your own eyes? Or would ye attribute error to yourselves, having read God's Books yet failed to grasp their meaning? Alas for you, O heedless ones!

54 قل لن یکفیکم بعد ظهوره شیء ان انتم بکلّ شیء تتمسّکون قل کلّ الکتب یشهد بذلک و کلّ الصّحف دلیل علیه ان انتم تقرؤون بحیث لن تجد فی الکتب حرفاً الّا و قد شهدت فی نفسها بأنّ هذا لحقّ علی الحقّ من لدن عزیز قیّوم و من دون ذلک اسئلکم یا ملأ البیان کلمة بالصّدق الخالص ان انتم تنصفون لو کان عندکم الف کتاب و هذا فی حدّ الاحصآء بل یکون علی قدر الّذی انتم لن تقدروا ان تحصون و فی ظاهر هذه الکتب انتم تشهدون و تستدلّون بما فیها علی امر عندکم کما انّ کلّ الملل بمثل ذلک یعملون و یأتیکم احد علی غیر ما عندکم عمّا عرفتم من حکم الکتاب اذاً ما تقولون أ تجاهدون بالّذی جائکم بآیات الله المهیمن القیّوم کما تشهدون حینئذ بالحقّ و بأبصارکم انتم تنظرون او ترجعون الخطأ علی انفسکم بحیث قرأتم کتب

الله و ما عرفتم المقصود فوا حسرة علیکم یا ملأ الغافلون

55 Even as after Muhammad, the Messenger of God, all who followed the Qur'an drew proofs from the Book that Messengership and Prophethood were sealed with Him and that none would come after Him with a Cause from God or laws from His presence - this ye witnessed with your eyes and heard with your ears from them. And ye, O people of the Bayan, were of them and thus did ye argue in your days until 'Ali came with the truth. Then were your suppositions and knowledge turned back upon yourselves, and God's Cause shone forth through His command "Be!" and it was. Thus comprehend the Cause in these days unto an end that hath no end, if ye doubt not what ye have seen and are among those who are certain of what they witness.

55 کما ان بعد محمّد رسول الله کلّ من دان فی الفرقان استدلّوا من الکتاب بأنّ الرّسالة و النّبوّة ختمت به و لن یأتی بعده احد بأمر من الله و شرع من عنده و هذا ما شهدتم بأبصارکم و بسمعهم عنهم تسمعون و انتم یا ملأ البیان کنتم منهم و بذلک استدللتم فی ایّامکم و کنتم به مستدلّون الی ان جآء علیّ بالحقّ اذاً رجع ظنونکم و عرفانکم الی انفسکم و اشرق امر الله بما اراد بقوله کن فیکون کذلک فاعرفوا الأمر فی تلک الأیّام الی آخر الّذی لا آخر له ان انتم لا تشکون فیما رأیتم و تکوننّ من الّذینهم بما یشهدون لموقنون

56 Say: He hath appeared with the truth and naught in your possession can veil Him, nor can anything in the heavens and earth hinder Him. He speaketh the truth with His most exalted voice in the dominion of Command and Creation, and feareth no one, as ye witness. Whether ye accept or turn away is equal, for He is independent of what ye comprehend.

56 قل انّه قد ظهر بالحقّ و لن یحجبه کلّما عندکم و لن یصدّه شیء عمّا فی السّموات و الأرض و ینطق بالحقّ بأعلی صوته فی جبروت الأمر و الخلق و لن یخاف من احد کما انتم تشهدون و انتم ان تقبلوا او تعرضوا فی حدّ سوآء و انّه لغنیّ عمّا انتم تعقلون

57 We now set forth for you a parable through grace, that ye might attain to what ye love. Verily, the ocean remaineth as it is in its station - if none approaches to draw water from it or harvest its pearls, doth anything decrease from it, if ye but know? Likewise doth the sun shine as it ever hath - if none looketh upon it, is its light and radiance diminished? Reflect then on God's wisdom, if ye be of those who reflect. Nay, whoever turneth to it - this is God's grace upon him, for he benefiteth from it what he cannot benefit from aught else. Thus do We set forth parables that ye might understand.

57 و انّا حینئذ نمثل لکم مثلاً بالفضل لعلّ انتم به بما تحبّون تصلون فأنّ البحر علی ما هو علیه یکون علی مقامه و ان لن یتوجّه الیه احد لیأخذ عنه الماء او یخرج منه لآلیه هل ینقص عنه شیء ان انتم تعلمون و کذلک الشّمس یضیء علی ما کان و ان لن ینظر احد الیها هل ینقص عنها نورها و اشراقها اذاً تفکّروا فی حکمة الله ان انتم تتفکّرون بل کلّ من یتوجّه الیه هذا من فضل الله علیه لأنّه ینتفع منها ما لا ینتفع عن دونها و کذلک نضرب لکم الأمثال لعلّ انتم تفقهون

58 O people! Leave what ye possess and take what is with God through His power, and beware lest ye be veiled. Then be immersed in God's hue in these days, then enter the pavilion that hath been raised in truth, and rely upon Him, and be of those whom no blame of the blamer, nor gloating of the transgressor, nor turning away of any rejected denier can deter.

58 یا قوم دعوا ما عندکم و خذوا ما عند الله بقوّة من عنده و ایّاکم ان لا تحتجبون ثمّ اصتبغوا بصبغ الله فی تلک الأیّام ثمّ ادخلوا فی سرادق الّذی ارتفع بالحقّ و اتّکلوا علیه و کونوا من الّذین لا یمنعهم لومة لائم و لا شماتة فاسق و لا اعراض کلّ معرض مردود

59 Say: Today We observe with holy vision servants who claim faith within themselves yet are veiled from what they formerly

59 قل انّا نشاهد الیوم بطرف القدس عباد الّذینهم یدّعون الایمان فی انفسهم بأنّهم احتجبوا عمّا

knew, and thereby their falsehood is exposed though they perceive it not. Consider then within thyself: if all who are in the heavens and on earth to be veiled this day from their Creator, would any loss revert to Him? Nay, by the glory of God, the All-Compelling, the Self-Subsisting! Rather would the loss revert entirely to themselves, did they but know it. And verily in this We find Ourselves in an exaltation that no exaltation can approach, and in a joy whereof were but a drop to overflow upon all existence and its manifestations, they would all fall in a swoon.

عرفوه من قبل و بذلک ظهر کذبهم و هم لا یشعرون اذاً فکّر فی نفسک ان احتجبوا الیوم کلّ من فی السّموات و الأرض عن بارئهم هل یرجع الیه من نقص لا فوعزّة اللّه المهیمن القیّوم بل یرجع کلّ دون خیر الی انفسهم لو هم یعرفون و انّا بذلک نجد نفسنا فی علوّ الّذی لن یقاس بعلوّ و سرور الّذی لو یطفح رشحاً منه علی الوجود و مظاهره کلّهم ینصعقون

60 Say: Glorified art Thou, O Lord, my Best-Beloved! Make me steadfast in Thy Cause, then number me among those who have not broken Thy Covenant nor followed the idols of their vain imaginings. Assign me then a seat of truth in Thy presence, grant me mercy from Thy grace, and join me with those servants of Thine upon whom no fear shall come, nor shall they grieve. O Lord, leave me not to myself, nor deprive me of recognizing the Manifestation of Thine Own Self, nor reckon me among those who have forgotten Thy presence.

60 قل سبحانک ربّ یا محبوبی ثبّتنی علی امرک ثمّ اجعلنی من الّذین ما نقضوا میثاقک و ما اتّبعوا اصنام ظنونهم ثمّ اجعل لی مقعد صدق عندک و هبنی من لدنک رحمة و الحقنی بعبادک الّذین لا خوف علیهم و لا هم یحزنون ای ربّ لا تدعنی بنفسی و لا تجعلنی محروماً عن عرفان مظهر نفسک و لا تکتبنی من الّذینهم غفلوا عن لقائک

61 Make me, O my God, among those who gaze upon Thy Beauty and find such delight therein that they would not exchange a single moment thereof for the sovereignty of the kingdom of the heavens and earth and all that was and shall be. Have mercy upon me, O Lord, in these days wherein heedlessness hath seized all the dwellers of Thy earth. Then grant me, O my God, the best of what lieth with Thee, for verily Thou art the All-Powerful, the Mighty, the Gracious, the Forgiving. Make me not, O my God, among those whose ears are deaf, whose eyes are blind, whose tongues are dumb, and whose hearts understand not. O Lord, deliver me from the fire of ignorance and desire, then cause me to enter within the precincts of Thy most great mercy. Send down upon me that which Thou hast ordained for Thy chosen ones, for verily Thou art powerful over whatsoever Thou willest, and Thou art, in truth, the All-Compelling, the Self-Subsisting.

61 و اجعلنی یا الهی من الّذینهم الی جمالک ینظرون و منه یستلذّون بحیث لن یبدّلوا آناً منه بملکوت ملک السّموات و الأرض و بکلّ ما کان و ما یکون ای ربّ فارحمنی فی تلک الأیّام الّتی اخذت الغفلة کل سکّان ارضک ثمّ ارزقنی یا الهی خیر ما عندک و انّک انت المقتدر العزیز الکریم الغفور و لا تجعلنی یا الهی من الّذینهم بالأذن صمّآء و بالعین عمیآء و باللّسان بکمآء و بالقلب هم لا یفقهون ای ربّ خلّصنی عن نار الجهل و الهوی ثمّ ادخلنی فی جوار رحمتک الکبری ثمّ انزل علیّ ما قدّرته لأصفیائک و انّک انت المقتدر علی ما تشآء و انّک انت المهیمن القیّوم

62 O concourse of the Bayan! Fear ye God, and follow not your idle fancies, but rather follow the decree of God as revealed in all the Tablets from the heaven of sublime glory. Say: With Him is the knowledge of all things. He knoweth the mysteries of the heavens and the earth, and the knowledge of what was and what shall be, and knoweth what is within your hearts and souls, whether ye conceal it or declare it openly. Nothing whatsoever is hidden from God your Lord, nor doth anything escape His knowledge, if ye but knew.

62 و انتم یا ملأ البیان خافوا عن اللّه و لا تتّبعوا هویکم فاتّبعوا حکم اللّه فیما نزل فی کلّ الألواح من سمآء عزّ مرفوع قل عنده علم کلّ شیء یعلم غیب السّموات و الأرض و علم ما کان و ما یکون و یعلم ما فی قلوبکم و نفوسکم ممّا تخفون او تجهرون لن یخفی عن اللّه ربّکم من شیء و لن یعزب عن علمه من شیء ان انتم تعرفون

63 If ye desire God to protect you from every test and from these people, fear God with true fear, then turn away from them and put thy trust in God, the Protector, the Self-Subsisting. Say: We believe in God and His angels and His Messengers and in all that they have brought of every scroll and tablet and hidden scripture, and in what was revealed unto Muhammad the Messenger of God, and in what was revealed unto 'Ali, and in what was with him and what shall be, and in what hath been and what is now being revealed of the verses of God, the Protector, the Self-Subsisting. Thus did We counsel thee before, and now again, that thou mayest be of those who are assured.

63 و ان تريد ان يحفظک الله من کلّ فتنة و عن هؤلآء اتّق الله حقّ تقاته ثمّ اعرض عنهم فتوکّل علی الله المهيمن القيّوم قل انّا آمنّا بالله و ملائکته و رسله و بکلّ ما جائوا به من کلّ صحايف و الواح و زبر مکنون و بما نزل علی محمّد رسول الله و بما نزل علی عليّ و بما کان عليه و بما يکون و بما نزل و ينزل حينئذ من آيات الله المهيمن القيّوم کذلک وصّيناک من قبل و حينئذ لتکون من الّذينهم موقنون

64 Say: This is My path, if ye would behold the path of God. This is My proof, if ye would heed the proof of God. Say: This is My testimony, if ye would be certain of God's testimony. Say: This is the path of God in the heavens and on earth, if ye desire to traverse it. Say: If God were to punish anyone for believing in these revealed and dispatched verses, by what proof would He then punish those who believed not in the Point of the Bayan, and before Him in Muhammad the Messenger of God, and before Him in the Son of Mary, and before Him in Moses the Prophet, until the matter returneth to the Primal Beginning, if ye be fair-minded.

64 قل هذا سبيلی ان انتم بسبيل الله تنظرون و انّ هذا دليلی ان انتم بدليل الله تعتنون قل هذا حجّتی ان انتم بحجّة الله توقنون قل هذا صراط الله فی السّموات و الأرض ان انتم تريدون ان تمرّون قل ان يعذّب الله احد بما آمن بهذه الآيات المنزل المرسول فبأیّ حجّة يعذّب الّذينهم ما آمنوا بنقطة البيان و من قبله بمحمّد رسول الله و من قبله بابن مريم و من قبله بموسی النّبیّ الی ان يرجع الأمر الی البديع الأوّل ان انتم تنصفون

65 Know thou that whosoever hesitates in this Cause that hath appeared hath verily hesitated in every Cause, if ye would understand. And he who believeth not in this, hath disbelieved in all the Messengers before, even unto the Primal Creation, and this is a manifest truth. Consider within thyself: if thou believest not in the Point of the Bayan, can the designation of belief in any of God's Messengers before Him be true for thee? Likewise, if thou believest not in any of the Messengers until the endless end, can the designation of belief in any of them be true for you? Glory be to God above what ye imagine! There is no doubt that belief cannot be true for anyone except through believing in all that hath been revealed from God or shall be revealed, and this is what hath been inscribed upon every preserved tablet.

65 ثمّ اعلم بأنّ اليوم من يتوقّف فی هذا الأمر الطّالع فقد توقّف فی کلّ امر ان انتم تعرفون و من لن يؤمن بهذا فقد کفر بکلّ رسل من قبل الی ان ينتهی الی الفطرة الأوّل و هذا لحقّ معلوم فکّر فی نفسک انّک ان لن تؤمن بنقطة البيان هل يصدق عليک حکم الايمان بأحد من رسل الله من قبله و کذلک ان لن تؤمن بأحد من الرّسل الی آخر الّذی لا آخر له هل يصدق عليکم حکم الايمان بأحد منهم فسبحان الله عمّا انتم تظنّون و لا شکّ بأن لن يصدق الايمان لأحد الّا بأن يؤمن بکلّ ما نزل من عند الله او ينزل و هذا ما رقم علی کلّ لوح مسطور

66 Thus know thou God's Cause and His way in every age, that matters may not become confused for you. Look upon the Manifestations' relationship to God in what is revealed unto them, not in their differences. Behold in the revelation naught but the beauty of the Revealer, and in the revelation naught but its Revealer, if ye would see. Then witness the beauty of every Manifestation in His words, that the truth may become evident to thee and thou mayest be of those who know. For

66 کذلک فاعرف امر الله و سنّته فی کلّ الأعصار لعلّ لن يشتبه عليکم الأمور فانظروا فی المظاهر نسبتهم الی الله فيما ينزل عليهم لا بما هم به مختلفون لا تشهد فی التّجلی الّا جمال المجلّی و لا فی التّنزيل الّا منزله ان انتم تبصرون ثمّ اشهد جمال کلّ ظهور فی کلماته ليظهر لک الحقّ و تکون من العارفين

God hath made their words mirrors of their souls, and casteth upon each one according to how they face the Sun, and thus do ye witness. By these degrees are their stations made manifest, if ye would understand. All these are degrees in the stations of the mirrors' manifestation when facing the Sun, but concerning the Sun in these days ye do not inquire.

لأنّ الله قد جعل كلماتهم مرآة انفسهم و يلقى على كلّ واحد على قدر ما قابلوا الشّمس و كذلک انتم فاشهدون و بهذا المراتب يظهر مراتبهم عليه ان انتم تفقهون كلّ ذلک مراتب فى مقامات ظهور المرايا عند تجلّى الشّمس ولكن عن الشّمس فى هذه الأيّام انتم لا تسئلون

67 Then bear witness that It hath ever been one in Its essence, one in Its attributes, and one in Its deeds, and apart from this no verdict of absolute unity can be established for It, nor can the sanctification of Its essence from similitude and limitation be confirmed, if ye would understand. Beware lest ye associate partners with God or call upon another god besides Him, or take for Him a partner or likeness or minister or peer - this is the truth of faith, if ye would know. We have forbidden thee from mentioning that with a mighty prohibition, and We have commanded thee to seek forgiveness from thy Lord and return unto Him for what thy fingers have wrought in mentioning this hidden matter and this treasured mystery.

67 ثمّ اشهد بأنّها لم يزل كان واحداً فى ذاته و واحداً فى صفاته و واحداً فى افعاله و من دون ذلک لن يثبت عليه حكم التّفريد و لن يصدق تنزيه ذاته عن المثليّة و التّحديد ان انتم تفقهون ايّاک ان لا تشرک بالله و لا تدع معه الهاً آخر و لا تتّخذ له شريكاً و لا شبيهاً و لا وزيراً و لا نظيراً و هذا حقّ الايمان ان انتم تعلمون و انّا نهيناک عن ذكر ذلک نهياً عظيماً و امرناک بأن تستغفر ربّک و ترجع اليه بما اكتسبت اناملک فى ذكر هذا الأمر المستور و هذا الكنز المخزون

68 But when this Bird ascended in the pole of this heaven to the station wherein all things are witnessed in Its shadow, and found thee in the land of bewilderment, therefore It casteth upon thee what God causeth to flow from My pen according to what people are capable of understanding. Know thou that God thy Lord hath never withheld His outpouring grace and bounty from anything that was or will be. Rather, He created all things and ordained in them every known bounty and that which none hath discovered, if ye would understand. This is the station of the capacities that have been ordained in all things, manifesting therefrom as days pass until reaching the end of what was destined for it, as ye witness in all things.

68 ولكن لمّا صعد هذا الطّير فى قطب هذا السّمآء الى مقام الّذى يشهد كلّ شىء فى ظلّه و وجدک فى ارض الحيرة لذا يلقى عليک ما يجرى الله من قلمى على قدر ما كان النّاس يقدرون ان يعرفون فاعلم بأنّ الله ربّک ما انقطع عن شىء فيضه و فضله من كلّ ما كان و ما يكون بل خلق كلّ شىء و قدّر فيه كلّ فضل معروف و ما لا اطّلع به احد ان انتم تفقهون و هذا مقام استعدادات الّتى قدّرت فى كلّ شىء و يظهر منه على مرور الأيّام الى ان يصل الى غاية ما قدّر له كما انتم فى كلّ شىء تشهدون

69 If thou art able to detach thyself from all thou hast heard and ascend to this mighty, praiseworthy station, then witness all names as rising suns - as there is no end to the names, likewise there is no end to the suns. For example, one of God's names is the All-Bountiful - it is a sun in its station, shining upon the mirrors of all created things, and the lights of this radiance appear upon all things according to their capacity, as ye observe. And the effect of this sun is first witnessed in man, such that thou findest in every human being the effect of the manifestation of this name.

69 و انّک ان تقدر ان تنقطع عن كلّ ما سمعت و تصعد الى هذا المقام العظيم المحمود فاشهد كلّ الأسمآء شموس مشرقة كما لا انتهآء للأسمآء و كذلک لا انتهآء للشّموس مثلاً واحد من اسم الله فهو كريم و انّه شمس فى مقامه و يتجلّى على مرايا الممكنات و يظهر على كلّ شىء انوار هذا التّجلّى على ما كان عليه كما انتم تشهدون و اثر هذا الشّمس اوّلاً فاشهد فى الانسان بحيث تجد فى كلّ انسان اثر تجلّى هذا الاسم

70 The difference is that in some it appeareth in the fullness of perfection, bestowing bounty upon themselves in all God hath provided them, and upon their kindred and loved ones, and upon those who draw nigh unto them, and likewise upon all who enter into faith, and beyond that upon every person of sound and unsound mind. And in others thou findest not this perfection, such that they show bounty to themselves and those of kinship and relation, but withhold it from others. And in some thou findest bounty only to themselves and withholding from all else. Thus know the stations of the manifestation of this sun in these temples according to what they do.

70 و الفرق انّ فی بعض یظهر علی حدّ الکمال و یکرم علی نفسه فی کلّ ما رزقه الله و علی اقربائه و احبّائه و علی الّذینهم الیه یتقرّبون و کذلک علی کلّ من دخل فی الایمان و من دونه علی کلّ عاقل و مجنون و فی البعض لن تجد علی هذا الکمال بحیث یکرم علی نفسه و الّذینهم کانوا اولی النّسبة و القرابة و یمنع عن دون هؤلآء و فی البعض تجد الاکرام علی نفسه و المنع عمّا سواه کذلک فاعرف مراتب ظهور هذه الشّمس فی هذه الهیاکل علی ما هم یعملون

71 Blessed is he who looketh not to himself and his kindred, but rather looketh with the eye of grace, showing bounty to himself and others, turning toward no direction save the direction of God, the Protector, the Self-Subsisting, and bestowing upon the believers what God hath given him through His generosity of goodly character, exalted attributes, praiseworthy manners, and accumulated wealth, both of himself and others, that he might fully reflect this Sun and be among those who have spent all they possess in the path of God, the Mighty, the Powerful, the Beloved.

71 فهنیئاً لمن لن ینظر الی نفسه و الی ذی قرابته بل ینظر بطرف الفضل بحیث یکرم علی نفسه و دونه و لا یلتفت الی جهة الّا جهة الله المهیمن القیّوم و یکرم علی الّذینهم آمنوا ما اعطاه الله بجوده من اخلاق الحسنة و الصّفات المنیعة و الآداب الممدوحة و الأموال المجتمعة علی نفسه و دونه لیحکی عن هذا الشّمس بتمامها و یکون من الّذینهم انفقوا بکلّ ما عندهم فی سبل الله العزیز المقتدر المحبوب

72 And if thou wert to look upon all who are in the heavens and the earth, thou wouldst find naught except that wherein thou wouldst discover the lights of this Sun, save in those who turn not towards it. Yet We have found none like unto this, if ye be of them that perceive. Thus observe thou the reflection of this Sun in all created things besides man, then ponder thereon. Consider, for example, the tree, how it bestoweth upon every soul that which appeareth from it of forbidden fruits - this is the effect of that reflection within it, if ye be of them that are assured. Likewise the earth bestoweth all that God hath stored within its depths of everything, including the ears of grain whereof ye eat.

72 و انّک لو تنظر الی کلّ من فی السّموات و الأرض لن تجد شیئاً الّا و قد تجد فیه انوار هذا الشّمس الّا من لن یقابلها و لکن انّا ما وجدنا مثل هذا ان انتم تجدون و کذلک فاشهد تجلّی هذا الشّمس فی دون الانسان فی کلّ ما خلق ثمّ فیه تتفکّرون مثلاً فی الشّجر کیف یکرم کلّ نفس عمّا یظهر منه من فواکه ممنوع هذا اثر هذا التّجلّی فیه ان انتم توقنون و کذلک الی الأرض یکرم کلّ ما اخزنه الله فی بطنها من کلّ شیء و من السّنبلات و انتم منها تأکلون

73 Thus learn thou of all the suns of the names as We have taught thee in truth, that thou mayest be of those who know and who reflect upon the wisdom of God. Then witness the manifestation of the Sun's reflection through His name 'the Governor' in all things that were and shall be, and thou shalt witness the manifestation of this name and all other names in man most completely and perfectly, as ye know and observe, whereby every form of governance appeareth from him by the command of the Mighty, the Self-Subsisting.

73 و کذلک انت فاعرف کلّ شموس الأسمآء کما علّمناک بالحقّ لتکوننّ من الّذینهم یعلمون و فی حکمة الله هم یتفکّرون ثمّ اشهد ظهور تجلّی الشّمس من اسمه المدبّر فی کلّ شیء عمّا کان و عمّا یکون و تشهد ظهور هذا الاسم و من دونه من الأسمآء فی الانسان اتمّها و اکملها کما انتم تعرفون و تنظرون بحیث یظهر منه کلّ التّدابیر بأمر من لدن عزیز قیّوم

74 This reflection from this blessed and manifest Name is not confined to any one person to the exclusion of others, as ye hear and witness among the various sects who follow not the truth. They have attained in governance unto a station that none before them hath attained, and this is from God's bounty unto them, though they perceive it not. Thus hath His mercy preceded all created things and His grace encompassed all from the highest creation down to the most limited mineral. When these people strove to manifest this reflection within themselves and turned toward this Sun, the hand of grace withheld them not from this station - this from His all-pervading bounty that encompasseth all things, though most men understand not.

74 و لم یکن هذا التّجلّی من هذا الاسم المبارک المشهود مخصوصاً بأحد دون احد کما انتم فی غیر الحقّ من الفرق المختلفة تسمعون و تشهدون و قد بلغوا فی التّدبیر الی مقام الّذی ما سبقهم ایدی احد و هذا من فضل الله علیهم و هم لا یشعرون کذلک سبقت رحمته کلّ الموجودات و احاط فضله من اعلی الخلق الی ان تنتهی الی جماد محدود فلمّا جهدوا هؤلآء فی ظهور هذا التّجلّی فی انفسهم و قابلوا هذا الشّمس ما امنعهم ید الفضل من هذا المقام و هذا من فضله المبسوط الّذی احاط کلّ شیء ولکنّ اکثر النّاس هم لا یعقلون

75 But these people occupied themselves with this name in this station and were heedless of God's other beauteous names and their manifestations, as ye witness, and they remained fixed in that condition, then devoted themselves to it according to their own desires rather than what God desired for them. Therefore their names were recorded among the worshippers of names, for they were devoted thereto. For God desired through this name their governance in their religion in the primal reality, yet they veiled themselves therefrom as ye know. When they believed not in the Manifestations of justice, it was proven that they had not attained unto the true governance of this blessed and beloved Name.

75 ولکن هؤلآء اشتغلوا بهذا الاسم فی هذا المقام و غفلوا عن دونه من اسمآء الله الحسنی و مظاهرها کما انتم تشهدون و وقفوا فی ذلک الشّأن ثمّ اعتکفوا علیه علی ما هم یریدون لا علی ما اراد الله لهم و لذا کتب اسمائهم من عبدة الأسمآء بما کانوا علیها عاکفون لأنّ الله اراد من هذا الاسم تدبیرهم فی دینهم فیالحقیقة الأوّلیّة و هم احتجبوا عن ذلک کما انتم تعلمون فلمّا ما آمنوا بمظاهر العدل یثبت بأنّهم ما بلغوا الی حقّ التّدبیر من هذا الاسم المبارک المحبوب

76 Then observe the reflection of this Name in the earth, how whatsoever is entrusted to its atmosphere is not betrayed therein, but is governed throughout days and months until it reacheth its station, whereupon it emergeth therefrom in a beautiful and pleasing form. Thus witness thou the reflection of this Sun from this Name in all things, that thou mayest become aware of the suns of the names and be of those who are informed of the mysteries of the Cause.

76 ثمّ انظر تجلّی هذا الاسم فی التّراب بحیث کلّما یودع فی جوّه لن یخان فیه و یدبّره فی ایّام و شهور الی ان یبلغ مقامه اذاً یخرج عنه بطراز و لون محبوب کذلک فاشهد تجلّی هذا الشّمس من هذا الاسم فی کلّ شیء لتطّلع بشموس الأسمآء و تکون من الّذینهم باسرار الأمر هم مطّلعون

77 Were I to mention the suns of the names and their reflections as God hath ordained for them unto an end that hath no end, it would never be exhausted, would ye but understand. We have sufficed with what We have expounded unto thee; be thou content with what hath been ordained for thee from this Hidden Pen. We have opened before thy face the gates of knowledge and wisdom in what We have cast upon thee in truth, that thou mayest draw forth from this ocean whatsoever thou desirest of the pearls of hidden knowledge. Shouldst thou desire to bring forth from each gate a hundred thousand gates, thou wouldst be empowered to approach this Hidden and Treasured Name, which hath been tried at the hands of those who believed not

77 و انّی لو اذکر شموس الأسمآء و تجلّیاتها علی ما قدّر الله لها الی آخر الّذی لا آخر له لن ینتهی ان انتم تعلمون و اکتفینا بما بیّنّاه لک و انت فاکف بما قدّر لک من هذا القلم المکنون و فتحنا علی وجهک ابواب العلم و الحکمة فیما القیناک بالحقّ لتخرج من هذا البحر ما ترید من لآلئ علم مکتوم و لو ترید ان تخرج من کلّ باب مائة الف باب لتقدر ان تقابل هذا الاسم المستور المخزون الّذی ابتلی بین یدی الّذینهم ما آمنوا بالله طرفة عین ولو انّهم فی انفسهم جوهر الایمان یدّعون

in God for the twinkling of an eye, though they claim within themselves to be the essence of faith.

78 Say: Knowledge appeareth from His presence, and He, verily, is the Truth, the Knower of all knowledge. Should anyone come with all the knowledge of the first and the last, and enter not beneath this shadow, naught would be accepted from him, would ye but be assured. Even as when Muhammad appeared with the truth, naught was accepted from the divines of the Gospel, and likewise in the Bayan. Consider how when 'Ali came with the truth, the knowledge of the divines of the Qur'an profited them not, save those who entered beneath His shadow, would ye but perceive. Know this likewise from the beginning that hath no beginning unto the end that hath no end, and be of them who discern all things with the eye of God. Should anyone come who possesseth not a single letter of knowledge, yet entereth beneath this shadow, he is more learned than every erudite scholar, for the knowledge that hath ever been mentioned before God is His recognition and the recognition of the Manifestations of His Cause, would ye but look unto the Books of God.

78 قل انّ العلم یظهر من عنده و انّه لهو الحقّ علّام العلوم و لو احد یأتی بعلوم الأوّلین و الآخرین و لن یدخل فی هذا الظلّ لن یقبل عنه شیء ان انتم توقنون کما ان علمآء الانجیل حین الّذی ظهر محمّد بالحقّ ما قبل عنهم من شیء و کذلک فی البیان فانظرون اذا جآء علیّ بالحقّ ما نفع علمآء الفرقان علمهم الّا لمن دخل فی ظلّه ان انتم تشعرون و کذلک فاعرف من اوّل الّذی لا اوّل له الی آخر الّذی لا آخر له و کن من الّذینهم ببصر الله فی کلّ شیء یتفرّسون و ان یأتی احد و لم یکن عنده حرف من العلم و یدخل فی هذا الظّلّ انّه اعلم من کلّ عالم ذی فنون لأنّ العلم الّذی لم یزل کان مذکوراً عند الله هو عرفانه و عرفان مظاهر امره ان انتم الی کتب الله تنظرون

79 All this ye shall find in the Bayan, would ye but read. My Pen moveth only as moved by the Pen of God, the Help in Peril, the Self-Subsisting. Say: O people of the Bayan! Take Me not to task for the revelation of verses unto Me. By God! This fault is not Mine, but the Spirit moveth Me at all times, would ye but hearken. Were ye to sanctify your souls, ye would surely find the breezes of God wafting from this most fragrant musk; but since ye have debarred yourselves from this Paradise, ye shall find naught, even as the people of the Qur'an found not the fragrance of God, the Help in Peril, the Self-Subsisting.

79 و تجدون کلّ ذلک فی البیان ان انتم تقرؤون و لن یحرّک قلمی الّا علی ما حرّک علیه قلم الله المهیمن القیّوم قل یا ملأ البیان لا تأخذونی بما نزل علیّ الآیات فوالله هذا الذّنب لم یکن منّی ولکن الرّوح یقومنی فی کلّ حین ان انتم تسمعون و انّکم لو تقدّسون نفوسکم لتجدون ارياح الله تسطع من هذا المسک المهبوب ولکن لمّا منعتم انفسکم عن هذا الرّضوان لن تجدوا من شیء کما لم یجدوا امم الفرقان رایحة الله المهیمن القیّوم

80 And thou, O questioner, ponder what We have cast upon thee, and take for thyself what thou desirest. If thou seekest from the sun these shining suns, We have surely revealed unto thee their names and their mysteries, and have shown thee their effulgences upon the mirrors of all created things, and their dawning upon all that was and shall be. And if thou seekest the Sun of suns, and the Sovereign of existence, and the King of the desired One, around Whom circle these suns and their realities, say: Glorified be the Possessor of grandeur, before Whom boweth down every possessor of grandeur and power! Glorified be the Possessor of might, before Whom prostrateth every possessor of might and exaltation! Glorified be the Possessor of glory, before Whom is abased every possessor of glory

80 و انّک انت یا ایّها السّائل تفکّر فیما القیناک و خذ لنفسک ما ترید و انّک انت ان اردت من الشّمس هذه الشّموس المشرقة فقد اظهرنا لک اسمائها و اسرارها و اریناک تجلّیاتها علی مرایا الموجودات و اشراقها علی ما کان و ما یکون و ان اردت شمس الشّموس و سلطان الوجود و ملیک المقصود الّذی یطوفنّ فی حوله هذه الشّموس و حقایقها قل سبحان ذی العظمة الّذی خضع له کلّ ذی عظمة و اقتدار فسبحان ذی القدرة الّذی بخع له کلّ ذی قدرة و ارتفاع فسبحان ذی العزّة الّذی ذلّ له کلّ ذی عزّة و امتناع فسبحان ذی القوّة الّذی قد خفض له کلّ ذی قوّة و ذی بهآء

and independence! Glorified be the Possessor of power, before Whom is brought low every possessor of power and splendor!

81 Then know that none besides Him can attain unto Him, and all else is as nothing before Him. He, verily, is the Almighty, the Powerful, the Best-Beloved. All names are raised up by His Word, and all attributes appear by His command, would ye but know. Beware lest thou ascribe this station to any besides Him, nor make mention of anyone when mentioning Him, nor associate with Him any sign or expression, for He, exalted and glorified be He, will never be indicated by any sign save His own, nor be associated with the recognition of His creatures, if ye only knew. Verily, the highest recognition of those who recognize and the utmost attainment of those who attain returneth unto His creation which was created by His word "Be! and it is." All else besides Him is created by His command, brought into being by His will, prostrate before His countenance, and submissive before His presence, and all are preserved with Him in a guarded tablet.

81 ثمّ اعلم بأن دونه لن يبلغ اليه و ما سواه معدوم لديه و انّه لهو المقتدر العزيز المحبوب و كلّ الأسمآء يبعث بقوله و كلّ الصّفات يظهر بأمره ان انتم تعلمون ايّاک ان لا تنسب هذا المقام بأحد دونه و لا تذكر عند ذكره احد و لا تقترن به اشارة و لا عبارة لأنّه جلّ و عزّ لن يشير باشارة غيره و لن يقترن بعرفان خلقه ان انتم تعرفون و انّ اعلى عرفان العارفين و بلوغ البالغين يرجع الى خلقه الّذى خلق بقوله كن فيكون و كلّ ما سواه مخلوق بأمره و منجعل بارادته و ساجد لطلعته و خاضع لحضرته و كلّ عنده فى لوح محفوظ

82 Verily, He shall appear in truth as God hath promised you in the Book. Fear God, then speak not concerning His Cause, and await His Day even as all who are in the heavens and on earth await His days, though in their souls they perceive it not. Know thou that I believed in Him before His manifestation, and after His manifestation, and at the time of His manifestation, and I await His days according to what hath been inscribed upon the tablets of God, the Help in Peril, the Self-Subsisting. Beware lest thou mention this Name or harbor evil thoughts concerning His Cause, and be of those who seek forgiveness every day.

82 و انّه يظهر بالحقّ كما وعدكم الله فى الكتاب اتّق الله ثمّ فى امره لا تتكلّمون و انتظر يومه كما ينتظر ايّامه كلّ من فى السّموات و الأرض و ان كانوا فى انفسهم لا يشعرون ثمّ اعلم بأنّى آمنت به قبل ظهوره و بعد ظهوره و حين ظهوره و انتظر ايّامه بما رقم على الواح الله المهيمن القيّوم ايّاک ان لا تذكر هذا الاسم و لا تظنّ ظنّ السّوء فى امره و كن من الّذينهم فى كلّ يوم يستغفرون

83 We have forbidden thee to mention this Name lest anyone imagine in himself nearness unto this Hidden Tree, and lest thou be questioned about anyone as thou hast been questioned, and mention not anyone by this Name, for this is exclusively His, if ye would but hearken unto what this Dove teacheth you through what the Spirit hath cast upon Him of the words of God, the Mighty, the Self-Subsisting. O people! Be not neglectful of the Book, nor alter the Word of God, nor be of those who speak of that which they know not.

83 و انّا نهيناک عن ذكر هذا الاسم لئلّا يتوهّم احد فى نفسه التّقرّب الى هذه الشّجرة المكنون و لئلّا تسئل عن احد مثل ما سئلت و لا تذكر احد بهذا الاسم لأنّ هذا مخصوص به ان انتم تسمعون ما يعلّمكم هذه الحمامة بما القى الرّوح عليه من كلمات الله العزيز القيّوم يا قوم لا تفرطوا فى الكتاب و لا تحرفوا كلمة الله و لا تكوننّ من الّذينهم يتكلّمون فيما لا يعرفون

84 By God! The dust of His footsteps is more exalted than all that hath been and shall be created, than all that was and that will be. If thou knewest that souls would not be disturbed, I would say that it is the Throne of God on earth, for upon it resteth His mighty and beloved foot. Be thou steadfast in what We have imparted unto thee such that thy feet shall not slip, and be not of those who know not and who attribute this station to those who desire it. By God! This is an error the like of

84 فوالله ترب قدمه ليكون اعلى عن كلّ ما خلق و يخلق و عن كلّ ما كان و ما يكون و ان عرفت بأنّ النّفوس لن يضطرب لقلت انّه عرش الله فى الأرض لأنّ عليه يقع رجله العزيز المحبوب و انّک فاثبت فيما القيناک بحيث لن يزلّ قدماک و لا تكونن من الّذينهم لا يعرفون و ينسبون هذا المقام الى الّذينهم يريدون فوالله هذا خطآء لم يكن

which existeth not in all creation. Fear God, O people, and transgress not beyond what hath been ordained in the Book of God, the Help in Peril, the Self-Subsisting.

فی الامکان کشبهه اتّقوا الله یا قوم و لا تتجاوزوا عمّا حدّد فی کتاب الله المهیمن القیّوم

85 Glorified art Thou, O my God! Thou art He Who hath inspired me with the wondrous tokens of Thy remembrance, and then prevented me from revealing them to Thy creatures, and hath placed me in such a position wherein I am forbidden from manifesting the entirety of the mysteries of Thy wisdom, due to the appearance of heedlessness among Thy creation. For if I, O my God, were to conceal from the people that which Thou hast bestowed upon me through Thy bounty, I would be ungrateful for Thy favor; and if I were to disclose to them that which Thou hast honored me with through Thy grace, then the clamor of Thy servants would be raised. I see naught of this save from Thee, for Thou hast raised me up and manifested me in days wherein Thou hast never raised up any of Thy chosen ones, and I know not what Thou hast intended through the manifestations of Thy decree and ordainment, and the operations of Thy command and direction.

85 فسبحانک اللّهمّ یا الهی انت الّذی الهمتنی بدایع ذکرک ثمّ منعتنی عن اظهارها بین بریّتک و اخذتنی علی مقام الّذی صرت ممنوعاً عن اظهار جوامع اسرار حکمتک بما ظهرت آثار الغفلة فی خلقک لأنّی یا الهی ان اکتم عن النّاس ما اعطیتنی بجودک لأکون فی تلک الحالة کافراً بنعمتک و ان احدث لهم ما اکرمتنی بفضلک اذاً یرفع ضجیج ارقّائک و صریخ عبادک و لم ار کلّ ذلک الّا منک لأنّک بعثتنی و اظهرتنی فی ایّام الّتی ما بعثت فی مثلها احد من صفوتک و لم ادر بذلک ما اردت من ظهورات قضائک و تقدیرک و شئونات امضائک و تدبیرک

86 By Thy might, O my Beloved! I testify that Thy knowledge hath never encompassed a day greater and more severe than these days, for in them all servants, both lowly and noble, are being tested. Yet I, despite my powerlessness, poverty, distress and destitution, shall remain steadfast in Thy Cause through Thy might and power, even if no one should accept this Countenance in their quest to meet Thee. I thank Thee for that which Thou hast granted me and honored me with - a steadfastness which none can remove from its station, even if the swords of the deniers and the opposition of the idolaters be raised above my head. I testify that a particle of this steadfastness is better than the worship of both humans and jinn. Through this my heart finds rest and my soul becomes tranquil, and I behold all who are in the heavens and earth as but a handful of clay, nay, more contemptible than that, except for those who have entered beneath Thy shadow in this Most Great Name, whereby all names have been transformed and all attributes have been changed in the dominion of origination. For those who know Thee not have no station with Thee, nor any mention before Thee. Therefore, I beseech Thee, O my Beloved, that my feet slip not from Thy Cause, beside which nothing can endure. Then confirm me through Thy bounty and grace, and sever me from all else but Thee. Verily, Thou art the Mighty, the Powerful, the All-Knowing, the All-Wise, the Self-Subsisting.

86 فوعزّتک یا محبوبی اشهد بأنّ علمک ما احاط یوماً اعظم و اشدّ من هذه الأیّام لأنّ فیها یمحّص کلّ العباد من کلّ وضیع و شریف ولکن انّی مع عجزی و فقری و ضرّی و مسکنتی لأکون مستقیماً علی امرک بحولک و قوّتک و لو لن یقبل احد بهذا الوجه طلباً للقائک و اشکرک بما اعطیتنی و اکرمتنی من استقامة الّتی لن یقدر احد ان یردّها عن مقامها ولو یرفع علی رأسی سیوف المنکرین و اعراض المشرکین و اشهد بأنّ ذرّة من هذه الاستقامة لخیر من عبادة الثّقلین و بذلک یستریح قلبی و تسکن نفسی و لن اشاهد کلّ من فی السّموات و الأرض الّا ککفّ من الطّین بل احقر من ذلک الّا من دخل فی ظلّک فی هذا الاسم الأتمّ الأعظم الّذی به انقلبت کلّ الأسمآء و تغیّرت کلّ الصّفات فی جبروت البدآء لأنّ الّذینهم لن یعرفوک لم یکن لهم شأن عندک و لا لهم ذکر بین یدیک اذاً اسئلک یا محبوبی بأن لا تزلّ قدمی عن امرک الّذی لن یقوم معه شیء ثمّ ثبّتنی بجودک و فضلک ثمّ انقطعنی عن دونک و انّک انت العزیز القادر العلیم الحکیم القیّوم

87 We were writing these Tablets in Persian when God stayed the Pen and returned it to a clear Arabic tongue. Therefore,

87 و انّا کنّا ان نکتب هذه الألواح بالفارسی و امسک الله القلم عنه و ارجعه الی لسان عربیّ

We have cast upon thee from the mysteries of knowledge and wisdom in this tongue, then We shall return to the Persian language that God's proof, His evidence, His testimony and His signs may be complete unto thee, that thou mayest be of those who turn toward God Who created Me and you, and we are among His worshippers. And praise be to God, the Lord of the worlds.

مبین لذا قد القیناک من اسرار العلم و الحکمة بهذا اللّسان ثمّ نرجع الی لسان الأعجمین لیتمّ علیک حجّة الله و برهانه و دلیله و آیاته لعلّ تکونّ من المقبلین الی الله الّذی خلقنی و ایّاکم و نحن له لمن العابدین و الحمد لله ربّ العالمین

88 From these utterances, shining forth from the horizon of divine exposition, it hath been made clear and evident that the attribution of the name "Sun" to each of these aforementioned manifest Names hath been and is most fitting. Thus, if in the utterances of the Manifestations of Divine Unity and the Daysprings of eternal holiness mention is made of the Sun, the intent is these resplendent Suns and luminous Lights, except as thy Lord willeth.

88 و از این بیانات مشرقه از افق تبیان معلوم و مبرهن شده که اطلاق اسم شمس بر هر یک از مظاهر این اسماء مشرقهٔ مذکوره من اولی الحکمة شده و میشود پس اگر در بیانات مظاهر احدیّه و مطالع قدس صمدیّه ذکر شمس ملحوظ و مذکور شود مقصود این شموس مشرقه و انوار منیره خواهند بود الّا من شآء ربّک

89 Furthermore, it is clear and manifest to those endowed with knowledge and wisdom, possessed of pure nature and enlightened character, that in every age and dispensation when the veils of glory are lifted from the countenance of Beauty, and the hidden, veiled and concealed Countenance emerges from behind the mystic veil, that Tree of divine Reality and celestial Fruit must be recognized by His own Self, for all else hath been and shall ever be under His shadow, and the hidden stations of that Treasury of Unity can be comprehended only through His luminous utterances.

89 و دیگر آنکه بر صاحبان علم و حکمت و فطرت سلیم و طینت منیر معلوم و مبرهن بوده که در هر عهد و عصریکه کشف سبحات جلال از وجه جمال شد و طلعت مستورهٔ مقنّعهٔ مغطئه از حجب غیب ظاهر و مشهود گشت آن شجرهٔ حقیقت ربّانیّه و ثمرهٔ جنیّهٔ الهیّه را بخود او باید ادراک نمود چه که دون او در ظلّ او بوده و خواهد بود و مقامات مستورهٔ آن کنز احدیّه از بیانات مشرقهٔ او ادراک میشود

90 Although the penetrating vision, sanctified from all limitation and restriction, perceiveth in all that proceedeth from Him the signs of God's grandeur - for the effulgences of that all-encompassing Sun are too manifest to remain hidden from the eyes of the knowing, and the surging waves of that mighty Ocean are too evident to be concealed from the sight of them that are nigh unto God - yet since men differ in their stages of knowledge and certitude, therefore, as a token of His grace and bounty and as evidence of His loving-kindness unto all created things, He hath made the verses sent down from the heaven of His Will and the evidences shining forth from the horizon of grace to be His testimony, that all men, both high and low, might through these conclusive proofs and these radiant, gleaming verses recognize that Ancient Being and Most Perfect Word.

90 اگرچه بصر حدید مقدّس از مشاهده فطور و تحدید از جمیع ما یظهر منه آثار عظمة الله مشاهده مینماید چه که تجلّیات آن شمس مشرقهٔ محیطه اظهر از آن است که از انظار عارفین مستور ماند و تموّجات آن بحر اعظم ابین از آن است که از ابصار مقرّبین محجوب گردد ولکن چون ناس متفاوتند در معارج علم و ایقان لهذا محض ظهور فضل و جود و بروز فیض و عنایت بر کلّ وجود آیات نازله از سماء مشیّت و بیّنات مشرقه از افق فضل را حجّت خود قرار فرموده‌اند که تا جمیع ناس از اعالی و ادانی از این حجّت لایحهٔ بالغه و آیات مشرقهٔ دریّه آن ذات قدم و کلمهٔ اتمّ را ادراک نمایند

91 All this is of His grace toward His servants, though they deserve it not, that haply they may not be deprived of the divine outpourings and holy favors. Otherwise, the rejection of all created things or the acceptance of all contingent beings would be equal in that most holy Court. Moreover, on the Day of the manifestation of that Most Great Luminary, no excuse from

91 کلّ ذلک من فضله علی العباد من دون استحقاقهم بذلک بوده و خواهد بود که شاید از فیوضات ربّانیّه و عنایات قدسیّهٔ الهیّه محروم نمانند والّا اعراض جمیع موجودات و اقبال جمیع ممکنات در آن ساحت اقدس یکسان

any soul shall be accepted. For example, should all who are on earth adduce proofs from all the heavenly Books and Scriptures in support of some matter, and that Essence of being should appear in opposition to that accepted and established matter, none hath the right to object, for all command and prohibition are conditional upon His will and acceptance, and the utterances that proceed from that heaven of Divine Unity have not been and shall never be conditional upon anything.

خواهد بود و دیگر آنکه در یوم ظهور آن نیّر اعظم هیچ عذری از هیچ نفسی مسموع نخواهد بود مثلاً اگر جمیع من فی الأرض از جمیع صحف سماویّه و کتب منزله استدلال نمایند بر امری و آن جوهر وجود بر خلاف آن امر مسلّمهٔ محکمه ظاهر شوند احدیرا نرسد که اعتراض نماید چه که جمیع امر و نهی باراده و قبول او مشروط و منوط است و بیانات ظاهره از آن سمآء احدیّه مشروط و معلّق بامری نبوده و نخواهد بود

92 O seeker with enlightened heart! Enter this Sinai of the spirit that thou mayest behold in the mount of the heart the radiance of the Sun of inner meanings, and with the power of Abraham break the idols of fancy and conjecture, and being purified and sanctified from blind imitation, restriction and limitation, mayest ascend to the heights of certitude, steadfastness and constancy.

92 ای طالب با سینهٔ منیر باین سینای روح درآی تا تجلّی شمس معانی را در طور دل مشاهده نمائی و اصنام وهم و ظنّ را بقوّهٔ خلیلی بشکنی و از تقلید و تقیید و تحدید خالص و مقدّس شده بمعارج یقین و ثبوت و استقامت عروج نمائی

93 Consider further that if all who are within the Bayan should, through all that is in the Bayan, adduce proofs concerning the conditions of the subsequent Manifestation and hold as established that the Promised Beauty and Sun of Being must needs appear with this mentioned sign, but should that Essence of free choice manifest contrary to it, what then wouldst thou do? Wouldst thou remain content with thine own understanding, independent of the recognition of that Sun of knowledge? Nay, by Him Who hath taught this Pen the mysteries of eternity! Nothing will suffice thee save clinging to the hem of His loving-kindness.

93 و دیگر ملاحظه نما که اگر جمیع من فی البیان بجمیع ما فی البیان استدلال بامری نمایند در شرایط ظهور بعد و مسلّم دارند که آن جمال موعود و شمس وجود باین علامت مذکوره باید ظاهر شود و آن جوهر اختیار بر خلاف آن ظاهر شود حال چه خواهی کرد آیا بآنچه ادراک نموده مستغنی خواهی بود از عرفان آن شمس معارف لا فوالّذی علّم هذا القلم من اسرار القدم هیچ چیز تو را کفایت نمینماید مگر تشبّث بذیل عطوفت او

94 Hast thou not observed how the peoples of old, by clinging to the idols of fancy and desire, remained deprived of the grace of the Day of Distinction? In all circumstances, take refuge in God, that thou mayest not be withheld from the Tree of Purpose and His knowledge - which is identical with the knowledge of all the Primary and Ultimate Manifestations of God - by whatsoever thou beholdest in the heavens and on earth, be it established utterances or outward conditions. Strive that ye may not be veiled from the copious rain of the exalted divine clouds.

94 آیا ملاحظه نشد که امم سابقه باعتکاف بر اصنام ظنون و هوی چگونه از فضل یوم الفصل محروم مانده‌اند باری در جمیع حال و احوال پناه بحقّ برده که بآنچه در سموات و ارض مشهود بینی چه از بیانات محقّقه و چه از امورات ظاهره از شجرهٔ مقصود و عرفان او که که عین عرفان مظاهر لا اوّلیّه و لا آخریّهٔ الهیّه است باز نمانی جهد کنید تا از غیث هاطلهٔ سحاب مرتفعهٔ الهیّه محجوب نمانید

95 Although the clouds of grace are ever elevated and know no cessation, yet not every cloud is the manifestation of universal bounty, nor will it ever be. Consider the sun and its rising and setting. Though in its essence it is sanctified above rising and setting, yet through the changing of its stations and signs it appeareth in different measures. For instance, in the sign of Leo it manifesteth with utmost brilliance and heat, while in other

95 اگرچه سحاب فضل در جمیع اوقات مرتفع است و او را انقطاع پدید نه ولکن هر سحابی مظهر فیض کلّیّه نبوده و نخواهد بود در شمس و صعود و نزول او ملاحظه نما اگرچه او در ذات خود مقدّس از صعود و نزول است ولکن بتغییر منازل و بروج بمقادیر مختلفه ظاهر و مجلّی مثل آنکه در برج اسد بکمال ظهور و حرارت ظاهر

signs it appeareth otherwise. And now that, by God's grace, the clouds of mercy have encompassed the whole earth and its inhabitants, and the Sun of favor hath appeared with perfect radiance and heat, occupy not thyself with the promptings of the satanic self and the embodiments of rancorous envy.

است و در دون آن غیر آن مشهود و حال که بفضل الله سحاب رحمت جمیع ارض و ساکنین آن را احاطه نموده و شمس عنایت بکمال تجلّی و حرارت ظاهر و لایح است خود را بوساوس شیاطین نفسیّه و هیاکل بغضیّهٔ حسدیّه مشغول ننمائید

96 In all circumstances and conditions, know God to be the Sovereign Doer and the Executor of whatsoever He willeth, and remain firm and steadfast in this all-embracing word, which is the greatest of all revealed words, that perchance thou mayest remain constant in the religion of God and His Cause. This is pure truth, and what is beyond truth but error? And just as the sacred Essence of Truth is its own proof, and all else falls short and is incapable of knowing It as It deserves and merits to be known, likewise the verses sent down from the heaven of His Command attest to His Revelation, and all else is utter nothingness, sheer non-existence, and wholly unmentioned in that realm. And God sufficeth as a witness.

96 و در جمیع حال و احوال حقّ را فاعل مختار و فعّال لما یشآء دانسته و باین کلمهٔ جامعه که اعظم کلمات منزله است ثابت و راسخ بوده لعلّ در دین الله و امر او ثابت مانی و این است حقّ صرف و صدق خالص و ما بعد الحقّ الّا الضّلال و همچنانکه ذات مقدّس حقّ دلیل بر او بوده و دون او قاصر و عاجز از عرفان او کما هو حقّه و مستحقّه همچنین آیات منزله از سماء امر او مدّل بر ظهور او است و دون او مفقود صرف و لاشیء محض و غیر مذکور در آنساحت بوده و کفی بالله شهیدا

97 One must exercise the utmost reflection and contemplation upon these comprehensive revealed words, that through each of their gates infinite doors of knowledge may be opened unto infinity before the faces of the seekers and the sincere. This is a station wherein none can tread save through the essence of their nature and the purity of their innate disposition. Should the mirrors of hearts be tarnished by even a hair's breadth with the dust of all else, never shall the radiance of this glorious Light and wondrous Cause be reflected and manifested therein. How exalted and inaccessible is this station that accepteth naught but pure sanctification! How lofty and transcendent that it receiveth naught but absolute detachment!

97 باید در این کلمات جامعهٔ منزله کمال تعقّل و تفکّر مبذول داشت تا از هر بابی از آن ابواب علوم لا نهایه بما لا نهایه بر وجه قلوب طالبین و قاصدین مفتوح شود این مقامی است که احدی جز بجوهر طینت و ساذج فطرت نتواند قدم گذاشت و اگر مرایای قلوب اقلّ من الشّعر بغبار ما سوی بیالاید ابداً تجلّی این نور منیع و امر بدیع در آن مرایا منطبع و مرتسم و متجلّی نشود چه‌قدر ارفع و امنع است اینمقام که جز تقدیس صرف نپذیرد و چه‌قدر عالی و متعالی است که دون تنزیه بحت قبول نفرماید

98 Ah, above all sighs! Ah, beneath all sighs! Ah, that filleth the heavens with the yearning of lovers! Ah, that filleth the earth with the cry of the longing ones! Ah, that causeth crimson tears to flow from eyes! Ah, again ah, again ah, from the beginning that hath no beginning to the end that no learned one can reckon! Ah, whose fire appeareth in existence and whose anguish ariseth in manifestation, causing all created things to grieve, and behind it the denizens of the highest Paradise! Ah, that hath consumed hearts and shaken lands! Ah, that none knoweth save God, the Mighty, the Beautiful!

98 فآه فوق کلّ آه فآه تحت کلّ آه فآه یملأ السّموات من حنین العاشقین فآه یملأ الأرض من ضجیج المشتاقین فآه یجری عن العیون مدامع حمر منیر فآه ثمّ آه ثمّ آه من اوّل الّذی لا اوّل له الی آخر الّذی لن یحصیه کلّ عالم علیم فآه الّذی یظهر فی الوجود ناره و یحدث فی الظّهور حسرته و یحزن کلّ الممکنات و عن ورائه اهل ملأ الصّافین فآه احترقت به الأکباد و تزلزلت عنه البلاد فآه لن یعرفه الّا الله العزیز الجمیل

99 How the people have veiled themselves from the Beauty of God and His manifestation, from the Countenance of God and His dawning, and He hath fallen before these people with an abasement incomparable to any abasement, and with a sorrow

99 عمّا احتجبوا النّاس عن جمال الله و ظهوره و طلعة الله و طلوعه و وقع بین یدی هؤلآء بالذّلّة الّتی لن تقاس بذلّة و بالحزن الّذی لن یقابله حزن لا فی

that no sorrow can match, neither among the former nor the latter generations. Thereby hath the life of every person of understanding been transformed and the pillars of the mighty throne have quaked. Yet the people remain heedless and joyous, in evident gladness.

الأوّلين و لا فی الآخرين و بذلک بدّل عيش کلّ ذی شعور و تزلزلت ارکان عرش عظيم ولکن النّاس هم فی غفلة و سرور و فی فرح مبين

100 Thus doth God render vain the work of those who have been heedless of His remembrance and have denied the signs in their possession from God, the Powerful, the Mighty, the Omnipotent. And the Spirit be upon the people of the spirit from this ancient, resplendent Glory!

100 کذلک يبطل الله عمل الّذينهم غفلوا عن ذکره و کفروا بما عندهم من آيات الله المقتدر العزيز القدير و الرّوح علی اهل الرّوح من هذا البهآء المشرق القديم

101 In these days, preserve thyself during this great testing, lest thou slip from the straight path, for ere long thou shalt witness all people disturbed and shaken, nay turned away, save whom thy Lord willeth. Two years ago in the City a leaf was revealed wherein all subsequent events were recorded. If thou turnest today to attain understanding, refer to that blessed leaf, that perchance thou mayest deliver thyself from the abyss of extinction and enter the abode of immortality, and passing beyond the city of names and its kingdom, thou mayest enter the holy and generous realm which is the station of pure sanctification and absolute detachment, and through the riches of God be freed from the abasement of questioning. For questioning itself hath ever been and shall be evidence of the wavering and lack of steadfastness of the questioner, although the exalted Truth hath loved and loveth to be questioned, for the sake of bestowing grace and conferring bounty. However, true knowledge hath another station, and it pertaineth to sight and heart and inner vision, not to the mention of pen and ink. Thus doth the Pen of righteousness impart unto thee on this Day, unto which returneth the decree of the beginning and the end.

101 در اين ايّام تمحيص کبری خود را حفظ نموده که مبادا از صراط مستقيم بلغزی چه که عنقريب جميع ناس را مضطرب و متزلزل بل معرض مشاهده خواهی نمود الّا من شآء ربّک و دو سنه قبل در مدينه ورقه نازل شد و جميع امورات محدثهٔ بعد در آن ثبت شده اگر اقبال بمعرفت اليوم نمائی بآن ورقهٔ مبارکه رجوع کن که شايد نفس خود را از غرقاب فنا نجات داده بمقرّ بقا وارد شوی و از مدينهٔ اسماء و ملکوت آن گذشته بمقام قدس کريم که مقام تقديس صرف و تنزيه بحت باتّ است درآئی و بغنای حقّ از ذلّت سؤال فارغ شوی چه که سؤال بنفسه دليل بر تزلزل و عدم استقامت سائل بوده و خواهد بود اگرچه حقّ منيع دوست داشته و ميدارد که مسئول واقع شود لأجل اعطای فضل و اعطای فيض ولکن حقّ عرفان را مقام ديگر است و او راجع ببصر و قلب و فؤاد است نه بذکر قلم و مداد کذلک يلقيک قلم السّداد فی هذا اليوم الّذی اليه يرجع حکم المبدأ و المعاد

102 And further, thou didst ask what station and rank this servant hath claimed for himself. I am naught but a servant who hath believed in God, His Messengers, His Books, all that hath been revealed from Him, that which was revealed unto 'Ali in truth, that which is now being revealed, and that which shall be revealed in the time of the One Whom God shall make manifest, when all who are in the heavens and on earth shall be renewed. Then shall the Hour come, the Balance be set up, the Bridge be laid down, and God shall come with His Cause, if ye be of them that know. All that God hath ordained concerning me beareth witness to this, if ye be of them that testify.

102 و ديگر آنکه سؤال نموده بودی که اين عبد چه رتبه و مقام را ادّعا نموده‌اند و ما انا الّا عبد آمنت بالله و رسله و کتبه و بکلّ ما نزل من عنده و بما نزل علی عليّ بالحقّ و بما نزل حينئذ و بما ينزل فی زمن المستغاث حين الّذی يجدّد فيه کلّ من فی السّموات و الأرضين هنالک تقوم السّاعة و ينصب الميزان و يرفع الصّراط و يأتی الله بأمره ان انتم من العارفين و يشهد بذلک کلّ ما قدّره الله فی نفسی ان انتم من الشّاهدين

103 For numbered years, each moment of which hath passed like fifty thousand years, tribulations have followed one upon another and calamities have succeeded each other without cease. Beyond these outward tribulations, by Him Who hath manifested the very essence of all created things through His sovereignty and power, there have been at all times and seasons inner tribulations, hidden from all eyes, minds and souls, which none save God hath known. Apart from what hath been mentioned, ye have surely heard what manifold calumnies and false imaginings the people of the Bayan have attributed and referred to this blessed, goodly Tree of Divine Unity. Indeed, not content with what the enemies have brought forth, this group hath spared no effort in what they were capable of doing, although the existence of this servant hath at all times been the cause of the exaltation of the Good Word, as ye all know and have witnessed.

103 و سنین معدوده است که هر آن آن خمسین الف سنه میگذرد از تتابع بلایا و ترادف قضایا که آنی تعطیل نشده و علاوه بر این بلایای ظاهریّه فوالّذی ظهر نفس الممکنات بسلطانه و قدرته بلایای باطنیّه که از جمیع عیون و عقول و نفوس مستور بوده در کلّ حین و حان بوده که غیر الله بر آن مطّلع نشده و من دون آنچه مذکور شد البتّه شنیده‌اید که اهل بیان چه مقدار مفتریات ظنون افکیّهٔ خود را بر این شجرهٔ مبارکهٔ طیّبهٔ احدیّه نسبت داده و راجع نموده‌اند چنانچه اکتفا بآنچه که اعدا وارد آورده نشده این فئه هم بآنچه قادر و مقتدر بوده‌اند کوتاهی ننموده با اینکه وجود این عبد در جمیع اوقات سبب ارتفاع کلمهٔ طیبه بوده چنانچه جمیع دانسته و دیده‌اید

104 Now if some are prevented by their vain imaginings from sincere belief and deny this sublime grace, that is another matter, and unto God do all matters return. Consider the inner like the outer, if ye look with the eye of the spirit. Throughout all these tribulations, afflictions and trials, both hidden and manifest, naught hath appeared from this imprisoned servant save absolute servitude, and as ye have observed, during the period of sojourn in the City of Peace, this servant associated with all the people of that land and its surroundings, both learned and otherwise, and strove to the extent possible, nay beyond that, to promote the Cause and exalt it, not neglecting a single moment, such that the Word was elevated to a degree that encompassed all the people of the earth.

104 دیگر اگر بعضی را افکیّات ظنونیّه حایل شود بین قلوبهم و صدقهم و انکار این فضل منیع نمایند آن امر دیگر است و الی الله یرجع الأمور و باطن را هم مثل ظاهر فرض نمائید لو انتم ببصر الرّوح تنظرون و در جمیع این بلایا و محن و رزایای سرّ و علن جز عبودیّت محضه امری و ذکری از این عبد مسجون ظهور ننموده و چنانچه ملاحظه شد که این عبد در مدّت توقّف در مدینة السّلام با جمیع اهل آن ارض و اطراف آن از عالم و دون آن معاشرت نموده و بقدر وسع بل فوق آن در نصرت امر و ارتفاع آن دقیقه‌ئی تغافل نشده چنانچه ارتفاع کلمه بمقامی رسید که جمیع اهل ارض را احاطه نمود

105 Never did he compromise with the enemies of God, but rather exerted the utmost effort and mighty endeavor in mentioning the Word of Remembrance. Finally, matters led to departure from the city, and it is evident to every person of insight how this exodus and migration manifested the glory of this Cause and its exaltation, until we became imprisoned and confined in this place. We thank God for all this, we praise Him, we remember Him, and we are patient in His trials, for verily He rewardeth the patient ones. Praise be to God for all this; there is no refuge save in Him and no help except through Him, and verily He is the Mighty, the Glorious, the Merciful.

105 و ابداً با اعدای الهی مداهنه ننموده بکمال جدّ و اجتهاد در ذکر کلمهٔ ذکریّه سعی بلیغ و جهد منیع مبذول شده و بالأخره امر منجرّ بحرکت از مدینه شد آن هم بر هر ذی بصری معلوم شده که بچه نحو در این خروج و هجرت اعتزاز این امر و علوّ آن ظاهر شده تا آنکه باین مقرّ مسجون و محبوس گشته‌ایم و نشکر الله فی کلّ ذلک و نحمده و نذکره و نصبر علی قضایاه و انّه موفی اجور الصّابرین و الحمد لله علی کلّ ذلک و لا ملجأ الّا به و لا مستعان الّا هو و انّه لهو المقتدر العزیز الرّحیم

106 Yea, throughout all these past years, praise be to God, the oceans of inner meanings and divine lights have surged in the

heart to such extent that, without intention, their dewdrops were bestowed upon all created things, and the favors of the Lord of Glory encompassed all in such measure that their enumeration and limitation are beyond the realm of possibility and its people. And if mention was made by this servant regarding these stations in revealed tablets, it was only in obedience to that exalted word which states: "But as for thy Lord's favor, proclaim it!" However, your honor has considered the root of the matter, which has never been and will never be confounded with aught else.

106 بلی در جمیع این سنین ماضیه بحمد الله ابحر معانی و انوار ربّانی در دل متموّج و مستضیء بوده چنانچه من غیر اراده رشحات آن بر ممکنات مبذول میشد و بقسمی عنایت ربّ العزّة احاطه فرموده که احصا و تحدید آن از امکان و اهل آن خارج و اگر از این عبد در بیان این مراتب در الواح منزله ذکری رفته لأجل اتّباع این کلمهٔ منیعه بوده که میفرماید و امّا بنعمة ربّک فحدّث ولکن آنجناب نظر باصل امر داشته که بدون خود هرگز مشتبه نشده و نخواهد شد

107 And if thou canst not recognize and perceive the exalted Truth by His own Self, and besides Him, if thou gazest upon the words revealed from the heaven of holy oneness, then turn to the books revealed from the heaven of Will, wherein thou wilt witness, both explicitly and implicitly, mention of this all-embracing and hidden Word in most of them. Observe in the great Epistle and others, and likewise most of the verses of the Qayyumu'l-Asma indicate the dominion of this lofty and exalted Tree. I swear by God, I am ashamed to mention these utterances, for but few days have passed since the manifestation of that Dawning Sun of Oneness, and all have witnessed with their own eyes the circumstances of its appearance, yet all remain veiled.

107 و اگر حقّ منیع را نتوانی بنفس او ادراک نمائی و مستبصر شوی و دون آن بکلمات منزله از سماء قدس احدیّه ناظر باشی رجوع بکتب منزله از سماء مشیّت نما که در اکثر آن ذکر این کلمهٔ جامعهٔ مستوره تصریحاً و تلویحاً مشاهده خواهی نمود در توقیع عظیم و دون آن ملاحظه نما و همچنین اکثر از آیات قیّوم اسماء مشعر بر قیّومیّت این سدرهٔ مرتفعهٔ منیعه بوده قسم بخدا که شرم دارم از ذکر این بیانات چه که ایّامی از ظهور آن شمس مشرقهٔ احدیّه نگذشته و کلّ کیفیّت ظهور را بعین خود مشاهده نموده‌اند و مع‌ذلک جمیع محتجب گشته‌اند

108 And what mention and utterance could be more evident than the Manifestation itself, that one should seek proof thereby? Consider now how much the concealment and delay of this Cause indicates and proves the loftiness of this Revelation, as if its delay had no cause save the testing and trial of all who are in the heavens and on earth. And likewise He says: "In the ninth year ye shall attain unto the Presence of God." Although some have sought to interpret this holy and eternal Manifestation and the dawning of the divine light as referring to other than the Tree itself, and have striven mightily to distort this all-embracing Word, yet "the Command is in God's hands; He guideth whom He pleaseth unto the straight path."

108 و کدام ذکر و بیان اظهر از نفس خود ظهور است تا بآن استدلال شود باری حال ملاحظه نما که چه مقدار ستر و تعویق این امر مشعر و مدلّ بر علوّ این ظهور است که گویا تعویق آن را سببی جز امتحان و افتتان کلّ من فی السّموات و الأرض نبوده و همچنین میفرماید انتم فی التّسع بلقآء الله ترزقون اگرچه بعضی این ظهور قدس صمدانی و طلوع نور سبحانی را اراده نموده‌اند که بدون سدرهٔ خود راجع نمایند و بجدّ تمام در تحریف این کلمهٔ جامعه سعی نمایند ولکن الأمر بید الله یهدی من یشآء الی صراط مستقیم

109 O people of the Bayan! Exercise the utmost effort lest ye become like the people of the Furqan, who attributed all names and attributes, from the highest station of the heaven of might down to the lowest degree of the mortal realm, to invisible entities, while remaining and continuing to remain heedless of the Dawning-Places of Oneness and the Manifestations of Eternity who actually exist.

109 ای اهل بیان کمال سعی مبذول داشته که مثل اهل فرقان نباشید که جمیع صفات و اسماء را از منتهی مقام عزّ جبروت الی ادنی رتبهٔ ناسوت بطلعات غیب راجع نموده‌اند و از مطالع احدیّه و مظاهر قدمیّه که بالفعل موجودند غافل بوده و خواهند بود

110 Now, O servants, observe with the eye of justice and fairness that this servant - I swear by Him Whom God shall make manifest - if during my stay in the Abode of Peace I imagined I would survive a day or night, for enemies surrounded me on all sides with the utmost determination to destroy me, as all the inhabitants of that place know well, until divine destiny prevailed over satanic scheming, and the Sovereign of the highest heaven triumphed over the forms of the nethermost fire. And despite this elevation and fame, I emigrated with a group of other emigrants, and the exaltation of this name and fame and its manifestation occurred without intention.

110 حال ای عباد ببصر عدل و انصاف مشاهده نمائید که این عبد قسم بظهور من یظهره الله که اگر در مدّت اقامت در دارالسّلام اگر یومی و یا لیلی بر حسب ظاهر گمان حیات مینمودم چه که اعدا از یمین و یسار و جنوب و شمال بکمال جدّ در صدد بوده‌اند چنانچه جمیع عباد ساکنهٔ آن محلّ مطّلعند تا آنکه تقدیر ربّانی بر تزویر شیطانی فایق آمد و سلطان علّیین بر صور سجّین غلبه نمود و با این علوّ و اشتهار با جمعی از مهاجران هجرت نموده و ارتفاع این اسم و شهرت و ظهور آن من غیر اراده واقع شده

111 What more can I say about what has befallen and been visited upon this servant? By God, neither one possessed of love nor one possessed of heart could bear to hear it.

111 دیگر چه ذکر نمایم که چه بر این عبد گذشته و وارد شده فوالله لن یقدر ان یسمعه ذی حبّ و لا ذی قلب و لا ذی نظر و لا ذی شعور

112 Verily, divine mysteries have ever been and shall forever remain treasured within the repositories of infallible protection and preserved behind the veils of divine safekeeping. Were it not that the mountain of men's souls would be utterly shattered, I would make mention of a symbol from among the veiled, concealed, and hidden mysteries. But God reveals whatsoever He willeth, and I am not one to reveal that which is hidden. It is known to all of you and to the peoples of the earth what degree of servitude and humility hath been manifested by this servant to all the friends and loved ones from the first dawning of the Sun of Truth until this day. Yet what false accusations have been directed at this servant, and none hath arisen to dispel them. Unto God do I commit my affairs, in Him do I place my trust, and in Him let His detached servants place their trust.

112 باری لم‌یزل اسرار الهیّه در کنوز عصمتیّه مستور بوده و لایزال در حجبات حفظیّه مصون و محفوظ خواهد بود و اگر جبل انفس عباد مندکّ نمیشد رمزی از اسرار محجّبهٔ مقنّعهٔ مستره ذکر مینمودم ولکن الله مظهر ما یشآء و ما انا بمظهر ما هو المستور و بر همهٔ شما و اهل ارض معلوم بوده که چه مقدار عبودیّت و خضوع از این عبد بجمیع ادلّا و احبّا از اوّل ظهور شمس حقیقت الی الیوم ظاهر شده و مع‌ذلک چه نسبتهای کذبه باین عبد راجع و احدی در صدد رفع آن برنیامده الی الله فوّضت امری و علیه توکّلت و علیه فلیتوکّلنّ عباده المنقطعین

113 Furthermore, it was asked how it is that the words of the exalted ones can be transformed into those of the debased, and how the letters of affirmation can be reckoned among the manifestations of negation. It should be known to you that when that Sun of divine grace and Ocean of heavenly bounty shone forth upon all the mirrors of creation, in some that faced It directly Its disk became reflected, while in others only Its radiance was apparent. Thus when that Ancient Sun, after being reflected in the forms of mirrors, describeth the mirrors with Its own infinite attributes, It is in truth describing Its own Self, for It beholdeth Its own lights in the mirrors, and all these exalted attributes in reality return unto It. This bounty exists in mirrors by virtue of their facing It, and after they turn away it will vanish and be no more.

113 و دیگر سؤال شده بود که چگونه میشود کلمات عالین بسجّین تبدیل شوند و حروف اثبات از مظاهر نفی محسوب شود این معلوم آنجناب بوده که آن شمس فیض ربّانی و بحر فضل سبحانی اشراق فرمود بر جمیع مرایای موجودات در بعضی که مقابله نموده‌اند بقرصه منطبع میشود و بر دون آن همان روشنی شعاع ظاهر اینست که آن شمس قدم بعد از انطباع او در صور مرایا آنچه وصف نماید مرایا را باوصاف غیر متناهیه خود را وصف نموده چه که انوار وجه خود را در مرایا مشاهده مینماید و جمیع این اوصاف منیعه فی‌الحقیقه بخود او راجع است و این فضل در مرایا موجود است بالتّقابل الیها و بعد از انحراف فانی و معدوم خواهند بود

114 Now cleanse thy vision from the dust of all else save Him, that thou mayest recognize that Sun which, were all the mirrors of existence to face It in the slightest degree, would be reflected and imprinted in them all with the lights of truth and the traces of Divine Unity, from time immemorial unto eternity. And besides this, God eraseth what He willeth and confirmeth what He willeth, and with Him is the Mother Book. The All-Powerful hath power to erase after confirming, and likewise the reverse. It is in this connection that He saith: "Grieve not for what hath escaped you, neither exult in what hath been given to you." This is the point of justice, whereby all things besides God have been and shall ever be both fearful and hopeful. Every exalted one feareth erasure, and every lowly one hopeth for confirmation. By Him Who holdeth the soul of Husayn in His hand! Were I to explain this station as it hath been ordained, thou wouldst find most of mankind wavering. Call to mind His words, exalted be His remembrance: "Had We willed, We would have taken away what We have revealed unto thee." By My life! Were more than this to be cast upon thee, the falsifiers would surely doubt.

114 حال نظر را پاک نما از غبار ما سوی تا عارف بر شمسی شوی که اگر جمیع مرایای موجودات اقلّ من آن باو مقابل شوند در جمیع انوار حقیقت و آثار عزّ احدیّت لم‌یزل و لایزال منطبع و مرتسم شود و من دون ذلک یمحو الله ما یشآء و یثبت و عنده امّ الکتاب فاعل مختار مختار است محو میفرماید بعد از اثبات و کذلک بالعکس و در این مقام است که میفرماید لا تفرحوا بما اتاکم و لا تیأسوا عمّا فاتکم و ایتقام نقطهٔ عدل است که جمیع ما سوی خائف و راجی بوده و خواهند بود هر ذی علوّی خائف است از محو و هر ذی دنوّی راجی بمقام اثبات فوالّذی نفس حسین بیده که اگر شرح ایتقام را بما قدّر فیه ذکر نمایم اکثر از ناس را متزلزل بینی قوله عزّ ذکره را متذکّر شو لو شئنا لنذهبنّ ما اوحینا الیک فوعمری لو القی علیک ازید من ذلک لیرتاب المبطلون

115 I do not wish to mention more than this in this connection, for people are immersed in pure fancy. And regarding certain events about which thou didst inquire that occurred in this servant's absence, their good and evil return unto their doers and performers. In brief, all matters are clear and evident, were the veils of people's fancies to be rent asunder and were they to observe the Cause of God with their own eyes - they would witness all mysteries as manifest realities. We hope, God willing, that a bounty from the Source of generosity and favors of the Lord of Glory and Grandeur may be revealed and draw all the veiled ones from the veils of darkness unto the pavilions of unity. God bestoweth what He willeth, and verily He is the Ancient Bestower. And praise be to God, the Lord of the worlds.

115 دیگر در ایتقام بیش از این دوست نمیدارم که ذکر نمایم چه که ناس در وهم صرف مستغرقند و دیگر از بعضی امور واقعه که سؤال نمودی در غیبت این عبد واقع شده و حسنه و سیّئهٔ آن بعاملین و فاعلین راجع است باری جمیع امور واضح و لایح است اگر حجبات وهمیّهٔ ناس خرق شود و ببصر خود در امر الله تفرّس نمایند جمیع اسرار را مشهود مشاهده نمایند انشآءالله امیدواریم که فضلی از منبع جود و افضال ربّ العزّة و العظمة ظاهر شود و جمیع محتجبین را از حجبات ظلمت بسرادقات وحدت کشاند والله معطی ما یشآء و انّه لهو الفضّال القدیم و الحمد لله ربّ العالمین

116 And another testament of this servant to all is that they should not be heedless for a moment but rather be vigilant in the Cause of God, and exercise the utmost diligence and effort in its protection and preservation, for this is the source of all good and its foundation, inasmuch as the first duty has been and will ever be the recognition of God, and all that hath been heard and witnessed revolveth around this Cause, since all things have appeared from it and unto it do they return. And after recognition of the One True God, obedience to His Cause and the observance of His laws are of the most mighty matters, and have been and will forever be. The breezes of remembrance

116 و دیگر وصیّت این عبد جمیع را آنکه آنی غفلت ننموده مراقب امر الله باشند و نهایت جدّ و اجتهاد را در حفظ و صیانت آن مرعی داشته که این است کلّ خیر و اصل آن لأجل آنکه اوّل امر معرفة الله بوده و خواهد بود و کلّ آنچه مسموع و مشهود شده طایف حول این امر است چه که جمیع از او ظاهر و باو راجع و بعد از معرفت ذات احدیّه اتّباع امر و اجرای حدود او از اعظم امور بوده و لم‌یزل و لایزال نفحات ذکریّه از مدینهٔ امریّه در هبوب بوده و آثار الهی از

have ever wafted from the City of the Divine Command, and the signs of God, through this holy and eternal Fragrance, shall remain established amongst humanity. In brief, God willing, may they turn with pure and sanctified hearts to their Source at all times and seasons, and become detached from all else but God, that perchance in these darkened days they may not remain veiled from the recognition of that Sun of Unity.

این نفحهٔ قدس صمدانی بین بریّه قائم خواهد بود باری انشآءالله بقلب صافی خالص توجّه بمبدأ خود در کلّ اوقات و احیان نموده و از ما سوی الله منقطع شده که شاید در این ایّام مظلمه از معرفت آن شمس احدیّه محجوب نمانند

117 This servant beseecheth the Lord of Glory to bestow upon all a vision and hearing sanctified from limitation and imitation. God granteth whatsoever He willeth, and verily He is the All-Bountiful, the All-Knowing, the Most Generous. And I seal these spiritual melodies with the mention of God, the Most Great, the Most Mighty, the Supreme, that its ending may be musk–yea, by this are the souls of the sincere attracted at all times. And praise be to God, the Lord of all the worlds.

SWB#72 (p.215-216x)

117 و این عبد از ربّ العزّة مسئلت مینماید که بصر و سمعی مقدّس از تحدید و تقلید بجمیع عنایت فرماید و الله واهب ما یشآء و انّه لهو الوهّاب العلیم الکریم و اختم نغمات الرّوح بذکر الله الأعظم الأکبر العظیم لیکون ختامها مسک الا انّ بذلک تستجذب ارواح المخلصین فی کلّ حین و الحمد لله ربّ العالمین

INBA38:192, INBA66:131x, INBA77:013, PR23.051b-052ax, BN_suppl.1754.001-021, AQMJ2.146x, UVM.072.15x, UVM.082.15x

---

BH00097

To: Mulla Abdur-Rahim

1 He is the Most Mighty, the Most Impregnable, the Most Holy, the Most Glorious!

1 هو الأعزّ الأمنع الأقدس الأبهی

2 Exalted be His grandeur and His majesty, then His power and His dominion, and transcendent be His station above the mention of them that make mention, above the description of them that describe, and above the praise of all the worlds.

2 جلّت عظمته و کبریائه ثمّ قدرته و اقتداره و تعالی شأنه عن ذکر الذّاکرین و عن وصف الواصفین و عن ثنآء العالمین

3 This evanescent servant makes known that your letter was received, and from the wondrous words and the pearls of meaning concealed within the shells of its letters was unveiled. And in these days when the joy of creation appears to have been lifted and the tyranny and oppression of those who oppose the Beauty of the King of Names and Attributes has encompassed the world, utmost joy and delight was attained. For you had inquired about certain doubts that the people of uncertainty have brought against the Cause of the King of Oneness. Although today it is not permissible for any soul to gaze upon aught but the Truth, lest doubt and intimation deprive him from the

3 معروض میدارد این عبد فانی که مکتوب آنجناب واصل شد و از بدایع کلمات و جواهر معانی که در اصداف حروفات آن مستور بود مشهود گشت و کمال فرح و انبساط در این ایّامی که گویا نشاط ابداع مرتفع شده و ظلم و اعتساف معرضین جمال ملیک اسماء و صفات عالمرا احاطه نموده حاصل شد چه که آنجناب سؤال نموده بودند از بعضی شبهاتیکه اهل شبهه بر امر سلطان احدیّه وارد آورده‌اند و اگرچه الیوم بر نفسی جایز نه که بغیر حقّ ناظر باشد تا

holy and eternal presence, yet since the Ancient Beauty has loved and continues to love those who ask, therefore joy appeared and delight was manifested. Otherwise, I swear by the Beloved of all, such sorrows have in this day befallen the Beauty of the All-Merciful that all things are engaged in lamentation and weeping. For in every age, every oppressor who committed oppression acknowledged his own deed and tyranny and made no claim of being oppressed.

شبهه و اشاره او را از ساحت عزّ قدمیّه محروم دارد ولکن چون جمال قدم سائلین را دوست داشته و میدارد لذا فرح روی نمود و انبساط رخ گشود والّا الیوم قسم بمحبوب مطلق که بشأنی احزان بر جمال رحمن وارد شده که کلّ اشیاء بنوحه و ندبه مشغولند چه که در هر عصر هر ظالمیکه ظلم نموده بفعل و ظلم خود مقرّ بوده و دیگر دعوی مظلومیّت نکرده

4 But the oppressors of this age - though by God besides Whom there is no God they have intended to slay the Divine Tree - have attributed Sunnism to it before the Persians of this land, and likewise attributed Shi'ism and heterodoxy before the Sunnis. Nevertheless they have written letters to all regions and attributed all these oppressive acts to the Self of God Who stands for justice. Consider now how much harm has been inflicted, for they have deemed the people foolish and assumed them to be without understanding, thinking they could thereby conceal this holy and eternal Revelation through such words. They are heedless that God has servants who consider hundreds of thousands like these as non-existent and hasten to the holy and praiseworthy court. Nothing affects their hearts save the word of truth, and naught passes over their sanctified hearts save the divine fragrances.

4 و ظالمان این عصر با اینکه فوالله الّذی لا اله الّا هو ارادهٔ قتل سدرهٔ ربّانیّه نموده‌اند و هم‌چنین نزد اعجام این بلد نسبت تسنّن داده‌اند و هم‌چنین نزد اهل سنّة نسبت تشیّع و رفض مع‌ذلک برداشته و در اطراف و اکناف دیار نامه‌ها نوشته‌اند و جمیع این ظلمهای وارده را بنفس الله القائمة بالعدل داده‌اند حال ملاحظه کن که چه‌قدر ضرّ وارد شده چه که ناس را احمق دیده‌اند و بی‌شعور فرض گرفته‌اند و همچه دانسته‌اند که باین کلمات این ظهور قدس صمدانی را میتوان ستر نمود و غافل از اینکه خدا را عبادی هست که صدهزار امثال این وجودات را معدوم شمرند و بساحت قدس محمود شتابند جز کلمهٔ حقّ در قلوبشان اثر ننماید و جز نفحات سبحان بر افئدهٔ مقدّسشان مرور نکند

5 Thou didst write that the truth and authority of the Beauty of Abha, exalted be His station, are as manifest and incontrovertible as the sun in mid-heaven; whereas concerning the falsity of whatsoever is beneath Him—even though it be a personage of renown—words are now uttered. This servant therefore layeth before thee the following: If the authority of the True One, glorified be His station, be known and evident, even as thou hast affirmed, then whosoever rejecteth the Truth must assuredly be rejected, and shall ever remain rejected—be he of the Most Great Names or of those beneath them—for after the Truth there is naught save manifest error.

5 و اینکه نوشته بودید که حقّیّت و حجّیّت جمال ابهی جلّ شأنه مثل شمس فی وسط السّمآء واضح و مبرهنست و امّا در بطلان دون آن که نفس معروف باشد حرف میرود حال این عبد معروض میدارد که اگر حجّیّت حقّ جلّ شأنه معلوم و واضحست چنانچه آنجناب نوشته‌اند هر نفسیکه ردّ حقّ نماید البتّه مردود بوده و خواهد بود چه از اعظم اسماء باشد و چه دون آنها و ما بعد الحقّ الّا الضّلال المبین

6 And if, in the case of certain souls that exist, that authority hath not become clear, nor the truth been established, then we ask: Are such souls charged with a duty, or are they not? If they are not charged, then no blame resteth upon them. But if they are charged, then hath the hand of hidden power, by an act of gracious providence, deposited within them a sign whereby they may recognize their own selves, or hath it not? If it hath not deposited such a sign, and yet hath imposed upon them the obligation of recognition, we take refuge with God

6 و اگر بر بعضی اشخاصی که هستند حجّیّت معلوم نشده و حقّیّت ثابت نگشته میگوئیم این نفوس مکلّفند یا نه اگر مکلّف نیستند لا بأس علیهم و اگر مکلّفند یا در این نفوس دست عنایت قدرت غیبیّه آیتی برای عرفان نفس خود ودیعه گذاشته یا نه اگر نگذاشته و تکلیف عرفان فرموده نعوذ بالله عن ذلک چه که هیچ ظالمی فوق طاقت امر ننموده و نخواهد نمود چه جای رسد بساذج

from such a thought; for no oppressor hath ever commanded beyond the capacity of the commanded, nor will he ever do so—how much less the very Essence of mercy and the Quintessence of compassion. But if it hath deposited such a sign, then must these souls, of themselves, apprehend the Cause of the True One. In that event, neither the aversion of any man nor the turning of any soul can suffice them; for within them is the sign of divine recognition, that they may know the Truth and distinguish it from all that is other than it.

رحمت و جوهر مرحمت و اگر گذاشته پس باید این نفوس خود بنفسه ادراک امر حقّ نمایند دیگر در این صورت اعراض احدی و اقبال نفسی این نفوس را کفایت نمینماید چه که در این نفوس آیهٔ عرفان الهی بوده که حقّ را بشناسند و از دونش تمیز دهند

7 And once this station is established, it behoveth that, in this day, the very proof whereby the Cause of the Primal Point, exalted be His station, was made firm, should be demanded from the Manifestation Himself; for apart from this, all is but barren and unavailing, and shall ever remain so. This is exceedingly plain. For the Primal Point—magnified be His majesty—made mention of none save the Letters of the Unity and the Mirrors. The Letters of the Unity He described—by the guidance of the Furqan—as fourteen "returns," the first four being the four Gates, and these souls He named the Letters of the Living, giving them precedence above all that are in the Bayan. After this rank He spoke of the Mirrors; and thou mayest observe that in none of His limited Tablets did He confine the Mirrors, even as He declareth that were infinite Mirrors to stand face to face, in all of them the lights of the Sun would be imprinted and made manifest; and after their turning away He saith that that grace is withdrawn. He set forth the likeness of the outward mirror and the visible sun, and declared that whoso desireth to attain unto recognition must behold the manifest Sun and the manifest Mirrors. He swept away all the limiting definitions of the Furqan, so that unto every discerning eye it became evident that in the hands of that people there was naught in support of the Truth, and whatsoever they possessed was wholly contrary thereto.

7 و چون این مقام ثابت شد باید الیوم آن حجّتی را که امر نقطهٔ اولی جلّ شأنه بآن ثابت شده از نفس ظهور طلب نمود و من‌دون این لایسمن و لایغنی بوده و خواهد بود و این بسی واضحست که نقطهٔ اولی جلّت عظمته ذکری جز حروف واحد و مرایا نفرموده‌اند و حروف واحد را اربعة عشر رجع ادلّاء فرقان ذکر فرموده‌اند و اربع آخر را از ابواب اربع و این نفوس را حروف حیّ نامیده‌اند و بر کلّ من فی البیان ترجیح داده‌اند و بعد از این رتبه مرایا ذکر فرموده‌اند و ملاحظه فرمائید که در هیچ یک از الواح محدود نفرموده‌اند مرایا را چنانچه میفرمایند که اگر مرایای لانهایه مقابل شوند در جمیع انوار شمس منطبع و ظاهر و بعد از انحراف میفرمایند آن عنایت اخذ میشود و مثل بمرآت ظاهره و شمس ظاهره زده‌اند و فرموده‌اند هر نفسیکه بخواهد عارف شود در شمس ظاهر و مرایای ظاهره ملاحظه نماید و جمیع حدودات فرقانیّه را مرتفع فرموده‌اند چنانچه بر کلّ ذی بصر معلوم شد که در دست این فئه چیزی نبود بر حقّ و آنچه بود بر خلاف بوده

8 I will now submit unto thee certain matters, that, God willing, thou mayest act with discerning insight. For example, in the first place: if any soul were to maintain that the Qa'im must needs be born, such a one they would account an infidel, and would cause the sentence of death to be executed upon him—nay, would even deem it an obligation. Secondly, they spoke of his being in Jabulqa and Jabulsa; likewise they accounted him rejected who denied this saying. Thirdly, they held as an assured and settled doctrine the "finality," maintaining that after that none would ever come; and if any soul believed that a Manifestation would yet appear, they would regard him as an infidel and rejected, and reckon him among the inmates of the Fire. Fourthly, they had certain notions current amongst

8 حال بعضی را بر آنجناب معروض میدارم که انشآءالله بر بصیرت عامل شوند مثلاً از جمله اوّل اینکه اگر نفسی قائل شود باینکه قائم باید متولّد شود چنین نفس را کافر شمرده و حکم قتل بر او جاری بلکه واجب میشمردند دویم کون او در جابلقا و جابلسا و هم‌چنین منکر این قول را مردود دانسته‌اند و ۳ همچنین ختمیّت که مسلّم میداشتند که بعد ابداً احدی نخواهد آمد و اگر نفسی معتقد آن باشد که ظهوری می‌آید او را کافر و مردود و از اهل نار میدانستند ٤ و دیگر آنچه در ذکر قیامت مابینشان مذکور بود که منکرین آنرا کافر میدانستند ٥ و دیگر ذکر رؤیة

them regarding the Resurrection, and deemed those who denied them to be unbelievers. Fifthly, as to the vision of God, they considered those who affirmed it to be infidels. Sixthly, they spoke of the Sirat, to what a degree were they devoted to vain imaginings in this respect! Seventhly, they spoke of the "raising," all of them being agreed that from outward graves the decayed bones must arise; and they accounted the deniers as infidels—and the like of these questions, as many as were in their hands.

الله که مقرّین آنرا کافر میدانستند ٦ و دیگر ذکر صراط که چه‌قدر بوهم قائل بودند ٧ و ذکر بعث که جمیع بر آن بودند که باید از قبور ظاهر عظام رمیم برخیزند و منکرانرا کافر میشمردند و امثال این مسائل آنچه در دست بود

9 Let thine honoured self consider: in not one of these assertions were that people truthful. There is no doubt of it; nay, thou thyself dost testify that they spoke thereof without being aware, even as, in the Manifestation of the Point of the Bayan—may the spirit of all else save Him be a sacrifice unto Him—the falsity of them all became evident, inasmuch as whatsoever they possessed was contrary to the Cause of God; so much so that it was as though not a single true matter had remained in the hands of that people. They would utter all these questions without perceiving it, and would deem them the truth, and would declare the denier rejected; yet thou thyself dost acknowledge that they understood none of these matters, and that what they spoke was sheer falsehood and manifest fabrication.

9 آنجناب ملاحظه فرمایند که در یکی از این اقوال این طایفه صادق بوده‌اند شکّی نیست که خود آنجناب تصدیق میفرمایند که جمیع من حیث لا یشعر بآن تکلّم مینموده‌اند چنانچه در ظهور نقطهٔ بیان روح ما سواه فداه کذب جمیع معلوم شد که آنچه در دست داشتند خلاف امر الله بوده که گویا یک مطلب حقّ در دست این طایفه نبوده چنانچه جمیع این مسائل را من حیث لا یشعر ذکر مینموده‌اند و حقّ میدانسته‌اند و منکر آنرا مردود میشمرده‌اند حال خود آنجناب تصدیق میفرماید که هیچ یک از این مسائل را نفهمیده بودند و آنچه میگفتند کذب صرف بوده و افک بحت

10 In like manner, compare the rest of the sayings of that people with the matters aforementioned, and cleanse and sanctify the heart from them all. For in this day the chiefs of the Bayan have cast men into such vain imaginings that, by the Truth, no community among the former peoples hath been tainted with the like; and they have busied themselves with the very proofs wherewith the basest of the people of the Furqan were wont to argue, and take pride therein, perchance by these illusory utterances they may deprive mankind of the Beauty of the Chosen One.

10 و هم‌چنین باقی سخنهای اینطایفه را قیاس بمسائل مذکوره نمائید و قلب را از جمیع طاهر و منزّه دارید اگرچه الیوم رؤسای بیان ناس را بتوهّماتی انداخته‌اند که قسم بحقّ که هیچ مللی از ملل قبل باین توهّمات آلوده نشده‌اند و بادلّه‌ئی که پست‌ترین اهل فرقان باو مستدلّ بوده‌اند حال باو مشغول شده‌اند و باین افتخار مینمایند که شاید باین اذکار موهوم ناس را از جمال مختار محروم سازند

11 As to the questions which thou hast set forth: first, thou didst write that whensoever we contemplate the world of creation, it is observed that gold and ruby, ere they attain unto the stage of perfection, may possibly become corrupted, whereas after they have reached maturity no way is left for such corruption. Yea, questions of this kind have been asked, and from the Most Exalted Pen—may the spirit of all else save Him be a sacrifice unto Him—an answer hath been revealed. Seek it out with diligence, perchance thou mayest attain unto that which sufficeth all the worlds.

11 و امّا مسائلی که آنجناب ذکر فرموده‌اند اوّل اینکه مرقوم داشته بودید که هرگاه ملاحظهٔ عالم تکوین مینمائیم ملحوظ میشود که ذهب و یاقوت قبل از آنکه بدرجهٔ کمال برسند ممکن هست که فاسد شوند و بعد از بلوغ امکان راه ندارد بلی اینگونه مسائل سؤال شده و از قلم اعلی روح ما سواه فداه جواب نازل تفحّص نموده شاید بآن فائز شوید که جمیع عالمرا کافیست

12 Be it, moreover, known unto thee that—even granting the state of "goldness" and "rubyness"—who is there that hath any sure

knowledge thereof? Nay, the very essence of goldness is not known. But even should it be so, we say, in the first place: this incapacity belongeth indeed to the realm of the contingent; yet God is powerful over all things. He transformeth whatsoever He willeth. Should He desire to turn the gold of the world into copper, He is free to do so, and able; and if He willeth, He createth the possibility of change in all things by His command, and then altereth them by His sovereignty; verily He is the All-Powerful, the Almighty.

12 باری بر آنجناب معلوم بوده که بر فرض ذهبیّت و یاقوتیّت چه کسی اطّلاع بر او نداشته و از اصل ذهبیّت معلوم نیست سلّمنا که باشد اوّلاً میگوئیم که این عجز در ممکن موجود است ولکنّ الله قادر علی کلّشیء تبدیل میفرماید هرچه را اراده فرماید چنانچه اگر ذهب عالم را بخواهد مس کند مختار است و قادر و ان اراد یخلق امکان التّغییر فی کلّشیء بأمره ثمّ یغیّره بسلطانه و انّه لهو المقتدر القدیر

13 And beyond this: gold itself becometh copper, even as the Pen of God hath written; and He hath said that whoso denieth this, let him come into His presence and behold it. Moreover, the sages have declared that gold, if it remain in earth for a time, is changed into earth. But apart from the sayings of the philosophers, there is the saying of God Himself: "All have I created from dust, and unto dust will I return them." It is therefore established that gold becometh dust; and dust—most certainly—is baser than copper. Likewise, a ruby, after it is cast into the fire, becometh as a thing of ashes.

13 و از اینگذشته ذهب مس میشود چنانچه قلم الله مرقوم فرموده و فرموده‌اند که هر کس منکر این شود بین یدی حاضر گشته ملاحظه نماید و از این گذشته حکما ذکر کرده‌اند ذهب که در تراب بماند مدّتی بتراب تبدیل میشود و من‌دون قول حکما قول الله که میفرماید جمیع را از خاک خلق کردم و بخاک راجع خواهم نمود پس مسلّم است که ذهب خاک میشود و خاک که مسلّمست از مس اخسر است و هم‌چنین یاقوت بعد از آنکه در نار گذاشته شود مثل رماد شیئی میشود

14 Assume the heart of the believer to be as a ruby. This "ruby-ness" is true of it only so long as the fire of turning away toucheth it not; but after it hath encountered that fire, it will assuredly be reduced to ashes. This is manifest unto every discerning eye.

14 قلب مؤمن را مثل یاقوت فرض نمائید و این یاقوتیّت در حقّ آن صادق است مادامیکه نار اعراض باو مسّ نکند و بعد از ملاقات نار البتّه رماد میشود و این بر هر ذی بصری واضحست

15 Furthermore, no one is aware of divine wisdom to understand what it requires or does not require. Whatever matter appears from His sacred presence is itself the decree that required it to appear. If it was not required, it would not have appeared. Therefore look to the decree itself that has become manifest, rather than imagining in vain that such-and-such does not accord with wisdom.

15 و دیگر آنکه بر حکمت الهی کسی مطّلع نه تا ادراک نماید که بچه اقتضا مینماید و یا بچه اقتضا نمی‌نماید هر امری که از ساحت مقدّسش ظاهر شد همان نفس قضا است که اقتضا نموده ظاهر شد و اگر مقتضی نبود ظاهر نمیشد پس نظر بنفس قضا نمائید که مشهود گشته نه اینکه بوهم تصوّر نمائید که فلان چیز در حکمت اقتضا نمیکند

16 You had also written, and this is its form: "As for religious law, after reaching forty years which is true Islam, it is against wisdom for a believer to turn back or become veiled - what do you say about this?" Consider those believers who were present at the beginning of this wondrous Revelation - they were all among the clergy whose obedience you considered obligatory and deemed obedience to God. What happened that suddenly the decree of unbelief was applied to all except those souls who

16 و دیگر مرقوم داشته بودید و هذه صورته "و امّا در تشریع بعد از بلوغ اربعین که اسلام حقیقی باشد خلاف حکمت است که مؤمن برگردد و یا محتجب شود جواب چه میفرمائید" در این مؤمنینیکه در اوّل ظهور بدیع بوده‌اند و جمیع از علمائی بودند که اطاعت ایشان را فرض میشمردید و اطاعة الله میدانستید چه شد که یک

believed and acknowledged the truth, even if they were among the lowliest of servants? As was observed, those who were not known for scholarship and whom no one paid attention to - when they attained faith in the truth, verses of purification and infallibility were revealed concerning them and they were counted among the Prophets and saints in God's presence. And regarding infallibility, the Primal Point, exalted and glorified be He, hath declared that whosoever believeth in Him is infallible, and whosoever believeth not is bereft of infallibility. He hath further declared that infallibility is not what the followers of the Qur'an have imagined, who have regarded religious precautions as infallibility. Rather, infallibility belongeth to him who, at the time of the Manifestation, believeth in God, even though he be accounted among the lowliest of creation. Therefore, turn your gaze away from these considerations and fix your eyes upon God and that which proceedeth from His presence, that ye may behold yourselves sanctified from all such questions and doubts.

مرتبه حکم دون ایمان در حقّ کل جاری شد مگر آن نفوسیکه ایمان آوردند و بحقّ معترف گشتند اگرچه از ادنای عباد بودند چنانچه مشاهده شد کسانیکه باسم علم معروف نبودند و احدی اعتنا بشأنشان نداشت چون بایمان بحقّ فائز شدند آیهٔ تطهیر و عصمت در حقّشان نازل و از انبیا و اولیا محسوب شدند عندالله و عصمت را هم نقطهٔ اولی جلّ و عزّ بیان فرموده‌اند که هر نفسیکه مؤمن شد بحقّ او معصوم است و من‌دون آن غیر معصوم و میفرمایند که عصمت آن نیست که اهل فرقان گمان نموده‌اند و احتیاطات در دین را عصمت شمرده‌اند و انّما العصمة لمن آمن بالله فی حین الظّهور ولو کان من ادنی الخلق باری نظر را از این مراتب بردارید و بشطر الله و ما یظهر من عنده ناظر شوید تا خود را از جمیع این مسائل و شبهات مقدّس مشاهده نمائید

17 And furthermore you wrote concerning a tradition that says a Sunni can become Shi'ih but a Shi'ih cannot become Sunni. This is merely a vain imagination that existed among the people of the Furqan. You must surely purify your heart from such utterances. Have you not observed that the Point of the Bayan - may the spirit of all within the heaven of might be His sacrifice - states in the Persian Bayan that oftentimes the Tree of Affirmation is considered as the Tree of Negation at the time of the next Manifestation, and likewise Negation becomes Affirmation. Reflect upon this Persian passage so that you may comprehend all the divine mysteries.

17 و دیگر مرقوم داشته بودید که در اخبار قبل است که سنّی مسلمان میشود و امّا مسلمان سنّی نمیشود از جمله سؤال آنجناب اینست و این مجرّد وهمیست که مابین اهل فرقان بوده البتّه قلب را از این حروفات مطهّر فرمائید آیا ملاحظه نفرموده‌اید که نقطهٔ بیان روح من فی جبروت العزّ فداه در بیان فارسی میفرمایند که بسا شجرهٔ اثبات که در حین ظهور بعد از شجرهٔ نفی محسوب میشود و هم‌چنین نفی از اثبات و در همین فقرهٔ فارسی آنجناب تفکّر فرماید تا جمیع معضلات مسائل الهیّه را ادراک نمایند

18 The Sunnis at least believe the Qa'im must be born, but those whom you call Muslims - their divines have not even grasped this much. Consider how all the Shi'ih divines did not understand even as much as a single Sunni divine, as evidenced by Muhyi'd-Din, who was among the Sunni mystics and explicitly foretold His Holiness's birth in Persia, saying "A male child will be born in Persia." He explicitly mentioned the appearance, birth and blessed name, as His Holiness the Exalted One - may our spirits be sacrificed for His sake - Himself cited these words as proof. Yet the Shi'ih divines were heedless of all these matters and even considered believers to be infidels.

18 و اهل سنّة آنقدر قائلند که قائم باید متولّد شود ولکن این فرقه را که اسلام نامیده‌اید علمای این طایفه آنقدر را هم ملتفت نشده‌اند حال ملاحظه نمائید که جمیع علمای شیعه بقدر یک نفر از اهل سنّة ادراک ننموده بودند چنانچه محیی‌الدّین که از عرفای سنّة است تصریح بتولّد حضرت در فارس نموده بقوله یولد بالفارس ذکر ظهور و تولّد و اسم مبارک را جمیعاً تصریح نموده چنانچه خود حضرت اعلی روح ما سواه فداه بآنکلمات استدلال فرموده‌اند و علمای شیعه ملتفت بهیچیک از این امور نشده بلکه معتقدین آنرا کافر دانسته‌اند

19 و چیزیکه از این علما ظاهر شد امریرا مرتکب شدند که یهود و نصاری عامل نشد تا چه رسد

19 What these divines perpetrated was something that neither Jews nor Christians would do, let alone Sunnis - they suspended that Temple of the Divine Purpose in the air and martyred Him with utmost tyranny. The curse of God be upon the oppressors! And if even one Shi'ih became aware of two words of truth, they excommunicated him and issued a death sentence against him, as happened with Shalmaghani who explicitly made mention and whose words the Primal Point - may the spirit of all in the kingdom be His sacrifice - quoted and cited as evidence in His own Cause: "O seeker from the Hashimite house and denier from the Khusrawi house, He has disappeared in relation to the Persian lineage in the noble Persian descent." Now observe how he mentioned His birth, His appearance from Persia, as well as His appearance from the line of Rida. Nevertheless they excommunicated him and ordered his execution until he was killed, as you all know, and even now they continue to curse him. Such is the condition of these people. Therefore it is a pity for one to recall what is in the possession of this sect.

باهل سنّة چنانچه آنهیکل مقصود را در هوا آویختند و بتمام ظلم شهید نمودند الا لعنة الله علی الظّالمین و اگر هم یک نفر از طایفهٔ شیعه بدو کلمه آگاه شده تکفیرش نموده‌اند و فتوا بر قتلش داده‌اند چنانچه شلمغانی بتصریح ذکر نموده و نقطهٔ اولی روح من فی الملک فداه کلمات او را ذکر فرموده‌اند و در امر مبارک خود بآنکلمات استناد۰۰۰ و آن اینست یا طالبا من بیت هاشمیّ و جاحدا من بیت کسرویّ قد غاب فی نسبة اعجمیّ فی الفارسیّ الحسب الرّضیّ حال ملاحظه کنید تولّد حضرت و از فارس ظاهر شدن و هم‌چنین ظهور از صلب رضا را ذکر نموده معذلک تکفیرش کردند و امر بقتلش نمودند تا آنکه کشته شد و جمیع مطّلعید و حال هم بلعنش مشغولند اینست شأن این قوم لذا حیف است که آنچه در دست این طایفه است انسان باو متذکّر شود

20 Now regarding what is mentioned, observe for yourself whether it is truth or spoken from desire. Thus it is that at the time of every Manifestation, all on earth stand equal before God. Whoever from any group believes becomes counted before God among the people of faith, affirmation and the exalted ones. And whoever does not attain to faith is and will be reckoned among the people of denial, the debased, the rejectors and negation. For example, today as the Supreme Lord - may the spirit of all else be His sacrifice - says to Aqa Siyyid Yahya: "If I knew that on the Day of the next Manifestation you would not believe, I would today pass the judgment of unbelief regarding you. And if I knew that one of the Christians would believe in Him, I would surely make him the apple of Mine eye this day and would pronounce the decree of faith concerning him. Therefore, on this Day turn your gaze away from all else but God and fix it upon the Manifestation Himself. Whosoever believeth in Him, count him among the people of truth, affirmation and faith, even though he be of the lowliest in the Bayan; and whosoever believeth not in Him, reckon him among the people of negation and hell-fire, even though he be of the most exalted in the Bayan. This is the truth, and after truth there is naught but error."

20 حال در آنچه ذکر میشود خود آنجناب مشاهده نمایند به‌بینند که صدق است یا از روی هوی تکلّم میشود اینست که در نزد هر ظهور کلّ من علی الأرض علی حدّ سواء عندالله مذکورند هر کس از این گروه ایمان آورد از اهل ایمان و اثبات و علّیّین عندالله مذکور و هر کس بایمان فائز نشد از اهل کفر و سجّین و اعراض و نفی محسوب بوده و خواهد بود مثلاً الیوم چنانچه ربّ اعلی روح ما سواه فداه بجناب آقا سیّد یحیی میفرمایند اگر بدانم که یوم ظهور بعد تو ایمان نمی‌آوری الیوم حکم دون ایمان در بارهٔ تو مینمایم و اگر بدانم که یکی از نصاری مؤمن باو میشود هرآینه او را امروز قرّهٔ عینای خود مینمودم و امروز حکم ایمان در او میفرمودم باری الیوم نظر را از غیر الله بردارید و بنفس ظهور متوجّه شوید هر نفسیکه باو مؤمن شد او را از اهل حقّ و اثبات و ایمان شمرید ولو یکون من ادنی البیان و دون او را از اهل نفی و سجّین و ان یکون من اعلی البیان اینست حقّ و ما بعد الحقّ الّا الضّلال

21 What benefit is there in mentioning aught but truth, or in the sayings of people - what this sect sayeth or hath said? Leave these mentions to themselves and strive to be counted among those companions mentioned in the Ahsanu'l-Qisas, where He,

21 دیگر چه مصرف دارد ذکر دون حقّ و یا اقوال ناس که فلان ملّت چه میگوید و یا چه گفته بگذارید این ذکرها را از برای خودشان و جهد نمائید که از اصحابی محسوب شوید که در

exalted be His remembrance, saith: "Verily God hath created around that Gate seas of crimson elixir, and animals bearing the desired fruit, and He hath ordained for it 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 All-Wise." This is what the Primal Point - may the souls of all else be sacrificed for His sake - hath announced. How blessed, then, are they who are established in this most glorious and ancient Ship, who traverse the crimson sea and witness the manifestations of glory, the signs of oneness, the conclusive decree, and the gems of divine craftsmanship.

احسن‌القصص میفرمایند قوله عزّ ذکره و لقد خلق الله فی حول ذلک الباب بحوراً من مآء الاکسیر محمّراً بالدّهن الوجود و حیواناً بالثّمرة المقصود و قدر الله له سفناً من یاقوتة الرّطبة الحمرآء و لا یرکب فیها الّا اهل البهآء باذن الله العلیّ و هو الله قد کان عزیزاً و حکیما اینست که نقطهٔ اولی روح ما سواه فداه خبر فرموده‌اند حال خوشا بحال آنانکه در این سفینهٔ عزّ قدمیّه مستقرّ شوند و بر بحر حمرا حرکت نمایند و ظهورات عزّیّه و شئونات احدیّه و حکم بالغه و جواهر صنع احدیّه را مشاهده نمایند

22 Furthermore, let thy honoured self ponder and reflect: hast thou ever heard, in the whole realm of creation, or beheld, aught resembling this Most Great Manifestation—that a solitary soul, though all the peoples and all besides them be averse and turn away in the utmost degree, should arise and stand forth; and that Blessed Person, alone and unaided, should rise up against all, should speak and hold converse with them? Even as is evident unto thine own self, how arduous was the Cause in former days—so much so that no one was able to make mention of it in any province. Yet now, by the grace of God, it hath come to pass that in every land the banners of the Word have been uplifted: in 'Iraq and in the Arab countries—wherein all that people take pride in this name—and likewise in other realms it hath become so widely renowned that the greater part of men are filled with wonder and are moved to contemplation.

22 و دیگر آنکه آنجناب تفکّر نمایند و تأمّل فرمایند آیا شبه این ظهور اعظم در ابداع شنیده‌اند و یا دیده‌اند که نفسی وحده با اینکه کلّ ملل و دونها معرض باشند و در کمال اعراض قیام نمایند و آن نفس مبارک وحده با جمیع قیام فرماید و مکالمه نماید چنانچه بر خود آنجناب واضحست که از قبل چه مقدار امر صعب بوده بقسمیکه قادر نبوده احدی ذکر آنرا در ولایتی نماید و حال بفضل الله چنان شده که در هر دیار رایات کلمه مرتفع شده در عراق و ممالک عرب که جمیع این طایفه باین اسم مفتخرند و هم‌چنین در ممالک دیگر هم بقسمی اشتهار یافته که اکثری از ناس متحیّر شده‌اند و متفکّرند

23 And had the deniers of the Bayan not raised objections after the manner of those who deem themselves independent, it would now be seen that the majority of the inhabitants of the earth would have attained unto this Cause and submitted thereto. And though all this exaltation and manifestation hath been brought about through the Blessed Person of the Beauty of Abha—may the spirit of all else save Him be a sacrifice unto Him—and all bear witness thereto save the hateful and the fanatical, yet those souls who were even numbered among the friends, and who had been preserving themselves and hiding within chambers and upper rooms, no sooner did the fragrance of assurance waft, and the breeze of glory pass by, than they came forth and rose up to wage war against the Ancient Beauty. Therefore was this sent down from the Kingdom of Eternity: "O God! curse the first oppressor who oppressed the Primal Point in His latter Manifestation, and disbelieved in His verses, and warred against Him in his own person, and disputed by his sovereignty, and associated partners with Him in his very

23 و اگر معرضین بیان بر وجه صمدانیّه اعتراض نمینمودند حال مشاهده میشد که اکثر اهل ارض باین امر فائز و منقاد میشدند و با اینکه جمیع این ارتفاع و ظهور بوجود مبارک طلعة ابهی روح ما سواه فداه شده و کلّ شهادت میدهند مگر مبغضین و مغلّین مع‌ذلک نفوسیکه از دوستان هم خود را حفظ مینمودند و در حجرات و غرفات مستور بودند چون رایحهٔ اطمینان وزید و نسیم عزّ مرور نمود بیرون آمده بر جمال قدم بمحاربه برخاستند اینست که از ملکوت قدم نازل اللّهمّ العن 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

self, and denied His words, and turned away from His Beauty, and was of them that joined partners with God—written in the Tablets of God by the Pen of Holiness."

24 And thou didst also say that the shepherd of the flock must be trustworthy. The mention of this hath flowed from the Pen of God; God willing, thou wilt be honoured by beholding it. For a thousand years the shepherds of the flock have all been wolves, even as in the year sixty this became manifest. Such is the meaning of the Day whereon secrets shall be tried. Now tell me, I beseech thee: why did God deliver men into the hands of wolves? If thou sayest, "These wolves were not wolves until the time of the appearance; and at the moment of the Manifestation, when they turned away from the Truth, the sentence of wolfishness was pronounced upon them," then apply that same judgement now. The Manifestation is manifest, and all who turn away are accounted, in the sight of God, as wolves.

24 و دیگر ذکر فرموده بودید که شبان رمه باید امین باشد ذکر آن از قلم الله جاری شده انشآءالله بزیارت آن مشرّف خواهید شد هزار سال شبانهای رمه همه ذئب بوده‌اند چنانچه در سنهٔ ستّین ظاهر شد اینست معنی یوم تبلی السّرائر حال بفرمائید به‌بینم چرا خدا ناس را بدست ذئب گذاشت اگر بفرمائید این ذیاب الی حین ظهور ذئب نبودند و در حین ظهور چون از حقّ اعراض نمودند حکم ذئبیّت بر آنها شد حال هم همان حکم را جاری کنید ظهور ظاهر و جمیع معرضین از ذیاب عندالله محسوب

25 O my lord! Purge and sanctify the ear of the heart and the eye of the inner vision from all these veils and defilements; and know thou the Truth to "do whatsoever He willeth and decree whatsoever He pleaseth." For whosoever boweth himself to this all-embracing Word will, in no matter, raise objection against the Sovereign of creation. After the setting forth of the conclusive Proof, whatsoever He saith is, and shall ever be, the very truth.

25 باری ای آقای من گوش قلب و چشم فؤاد را از جمیع این حجبات و کدورات پاک و مطهّر سازید و حقّ را یفعل ما یشآء و یحکم ما یرید دانسته چه که هر نفسی باین کلمهٔ جامعه مذعن شود در هیچ امری اعتراض بر سلطان ایجاد وارد نیاورد بعد از اظهار حجّة بالغه آنچه بفرماید حقّ بوده و خواهد بود

26 And thou didst further write that there are some whose word is this: that in the blessed Epistle of Khal—which was written by the Pen of Him Who is the Lord of bounties—argument hath been drawn from the verses of the Furqan; and from this it appeareth that the way of God hath not changed. Glory be to God! How strange that they have not perceived this matter, so plain and evident. First, that in that Epistle are recorded wondrous divine verses which have been revealed from the tongue of the All-Glorious One—exalted be His majesty and His power. Second, that it is most clear that speech is measured according to the capacity of minds. That Epistle was written because certain of the kindred of the Primal Point—may the spirit of all else save Him be sacrificed unto Him—were in doubt concerning some matters, and had not yet passed from the Furqan unto the Bayan. Therefore, for the people of the Furqan, proofs were adduced from Qur'anic verses, lest they be troubled, for they had not yet believed in the Bayan so that mention might be made to them of the wondrous verses of the Bayan. Otherwise, for them that have quaffed the Cup of everlasting life, no proof hath been, nor shall ever be, offered save by verses most wondrous and most glorious—whether from the Manifestation that preceded, or from the Manifestation that shall

26 و دیگر ذکر فرموده بودید که جمعی را سخن آنست که در رسالهٔ مبارکهٔ خال که از قلم ذو الافضال تحریر یافته بآیات فرقانی استدلال شده و از این معلوم میشود که سنّة الله تغییر نیافته سبحان‌الله عجبست که باین مطلب واضحه ملتفت نشده‌اند اوّلاً آنکه از آیات منزلهٔ بدیعهٔ الهیّه که از لسان ابهی جلّت عظمته و اقتداره نازل شده در آن رساله مسطور شده و ثانیاً آنکه این بسی واضحست که تکلّم بقدر عقول میشود و آن رساله برای این مسطور شد که جمعی از اقربای نقطهٔ اولی روح ما سواه فداه در بعضی از مسائل شبهه داشتند و هنوز از فرقان به بیان فائز نشده بودند لذا از برای اهل فرقان بآیات فرقانیّه استدلال شده که مباد مضطرب شوند چه که هنوز به بیان قائل نبوده‌اند تا آنکه از آیات بدیعهٔ بیان ذکر شود والّا از برای شاربین کأس بقا جز بآیات ابدع ابهی استدلال نشده و نخواهد شد چه از ظهور قبلش و چه از ظهور بعدش و آنچه هم ذکر شود نظر بضعف عباد است و الله هو القویّ القدیر

follow. And whatever else is mentioned is only in consideration of the weakness of servants; and God is, in truth, the Strong, the Almighty.

27 In any case, today you should act according to what has flowed from the Divine Pen in the Persian Bayan. As for what remains suspended in the heaven of God's will, whoever needs clarification should ask the Source of grace and bounty so that an answer may be revealed. Although the deniers have written what they claim to be the completion of the Persian Bayan, they are unaware that they have committed a grave error, for this right belongs exclusively to the Manifestation of Truth Himself, and not to anyone else. If one reflects, their status is clear from their own words. Despite the fact that the Point of the Bayan, exalted and mighty is He, explicitly stated that no one should write laws or make the slightest change except the next Manifestation, who does what He wills, they have nevertheless recorded fabricated laws. God will never accept from them. Say: O servants! Detach yourselves from all save God, turn your gaze toward God, return unto God, journey in God, act for God, be martyred in God's path, and draw breath in His good-pleasure. This is the petition of this servant to his Master.

27 باری الیوم آنچه در بیان فارسی از قلم الهی جاری شده است عامل شوید و آنچه در سماء مشیّت معلّق مانده هر کس محتاج شود باید از مبدء فضل و احسان سؤال نماید تا جواب نازل گردد اگرچه معرضین تتمّهٔ بیان فارسی را بزعم خود نوشته‌اند ولکن غافل از آنکه بخطای عظیمی ارتکاب نموده‌اند چه که این مخصوص ظهور حقّ بنفسه بوده و هست و شأن دونش نه و اگر نفسی تعقّل نماید از کلماتشان شأنشان واضح و لائح است با اینکه نقطهٔ بیان جلّ و عزّ منصوص فرموده‌اند که احدی احکام نویسد و اقلّ من الذّرّ تغییر و تبدیل ندهد جز ظهور بعد که او جلّ امره یفعل ما یشآء بوده و خواهد بود معذلک احکامات مفتریه مرقوم داشته‌اند لن یقبل الله منهم ابداً باری بگو ای عباد از ما سوی الله منقطع شوید و بالله ناظر گردید و علی الله راجع شوید و بالله سیر نمائید و فی الله عمل کنید و فی سبیل الله شهید شوید و فی رضائه نفس برآرید اینست عرض این عبد موالی خود را

28 You also mentioned that the Most Glorious Beauty, may our souls be sacrificed for all except Him, would partake of coffee and smoke the water pipe. Yes, in Baghdad, as you wrote, He would go to coffeehouses and partake of coffee and the water pipe, but this was to preserve the Bayan and its people. Beyond this, do not think ill of your Lord, for the Blessed Being has always been and will always be sanctified. Although whatever He does is permissible, you may ask those who entered the House of God in Iraq and attained His presence, so that you may become aware of His absolute sanctification, pure detachment, and supreme purification.

28 و دیگر مذکور فرموده بودید که طلعت ابهی روح ما سواه فداه قهوه و قلیان میل میفرمایند بلی در بغداد چنانچه نوشته بودید بقهوه تشریف میبردند قهوه و قلیان صرف میشد ولکن لحفظ البیان و اهله و من دون ذلک لا تظنّ فی الله ربّک ظنّ السّوء چه که لمیزل ذات مبارک مقدّس بوده و مقدّس خواهد بود اگرچه بآنچه عامل شوند بأسی نبوده و نخواهد بود ولکن از کسانیکه در عراق در بیت الله وارد شده و بزیارت الله فائز گشته‌اند سؤال نمائید تا بر تقدیس بحت و تنزیه صرف و تطهیر کبری مطّلع شوید

29 And further: concerning the blessed verse, "The Hour hath drawn nigh, and the moon hath been cleft asunder," thou didst say that thou hadst reflected upon its number, and it accorded not; but it accordeth with this holy and self-subsisting Manifestation. Thou hast not been, nor art thou, informed of the time of the Manifestation; ponder, therefore, that thou mayest know. Yet leave aside the number, and fix thine gaze upon the verse itself—how plainly it proclaimeth the very truth of this Revelation. For it saith: "The Hour hath drawn nigh, and the moon

29 و دیگر در آیهٔ مبارکهٔ اقتربت السّاعة و انشقّ القمر ذکر فرموده بودید که در عدد آن تفکّر نموده‌اید مطابق نیامد با این ظهور قدس صمدانی مطابق است شما از حین ظهور مطّلع نبوده و نیستید فتفکّر لتعرف و دیگر آنکه عدد را بگذار و بخود آیه ناظر شو که چه‌قدر صریح فرموده‌اند حقیقت این ظهور را چنانچه میفرماید نزدیک شد ساعة و منشقّ شد قمر و قمر را در کلّ کتب

hath been cleft asunder." And in all the books they have interpreted the moon as the Wali, the sun as the Prophet, and the stars as the leaders and the divines. In the former Revelation—which is the Revelation of sixty—there was, according to men's vain imagining, no Wali that should be cleft; for in that year there were only the divines. Now behold: in this Most Great Manifestation the Sun hath arisen, and the imagined Wali—according to men's supposition—hath been cleft. Therefore say: Blessed be God, the Most Powerful of the powerful! And if thou wilt but meditate upon this single verse, it sufficeth thee and all who are in the Bayan.

بولیّ تفسیر نموده‌اند و شمس را بنبیّ و نجوم را بنقبا و علما و در ظهور قبل که ظهور ستّین باشد ولیّ علی زعم ناس نبوده تا منشقّ شود چه که در آن سنه علما بوده‌اند حال ملاحظه کن که در این ظهور اعظم شمس مشرق شد و ولیّ موهوم علی زعم ناس منشقّ اذاً قل فتبارک الله اقدر الأقدرین و اگر در همین آیه تفکّر نمائید آنجناب و کلّ من فی البیان را کافیست

30 And know thou moreover that the Beauty of Abha—exalted be His majesty—hath rejected no soul, nor raised objection against any. Nay, by Him in Whose grasp is the whole of creation! Rather have they that turn away from this Manifest Beauty been accounted by Him as idolaters and unbelievers.

30 و دیگر همچه ندانند که جمال ابهی جلّت عظمته احدی را رد فرموده‌اند و یا اعتراض فرموده لا فوالّذی کلّ الوجود فی قبضة قدرته بلکه معرضین باین جمال مبین را مشرک و کافر دانسته‌اند

31 Whosoever, therefore, denieth not the Primal Point in the vesture of the All-Glorious, and confesseth Him, is numbered, in the sight of God, among the people of abiding life—even though he be the most abject of men. But whosoever turneth away is recorded, in the sight of God, among the people of perdition—even though he be the most exalted of created things. Yet as for that well-known person, he openly objected to the Truth, and—by God, besides Whom there is none other—arose to slay the divine Tree. How then can such a one be accounted among the affirmed in the sight of God? Such a person is assuredly of the people of fire, of negation, and of the nether prison; and unto him shall be ascribed all the evils of the world. By God! mankind are sunk in mere fancy. Would that thou couldst see and be informed concerning the Primal Point—may the spirit of all else save Him be sacrificed unto Him—that whatsoever he possesseth is from the bounty of the Beauty of Abha, may the spirit of the worlds be offered up for Him; even as at this moment there appear, in the servants of His threshold, innate traces and spiritual signs in such wise that they have not, nor ever had, any portion thereof of themselves.

31 حال هر نفسی که نقطهٔ اولی را در قمیص ابهی انکار ننماید و معترف باشد از اهل بقا عندالله محسوب اگرچه پست‌ترین ناس باشد و هر نفسیکه اعراض کند از اهل فنا عندالله مذکور ولو از اعلی الخلق باشد ولکن در بارهٔ شخص معروف او جهرةً بر حقّ اعتراض نموده و والله الّذی لا اله الّا هو بر قتل شجرهٔ الهیّه قیام نمود مع‌ذلک چگونه میشود که از اهل اثبات عندالله محسوب شود البتّه چنین شخص از اهل نار و نفی و سجّین بوده و کلّ شرور عالم باو منسوب خواهد بود قسم بخدا که ناس در وهم صرفند کاش میدیدی و مطّلع میشدی بنقطهٔ اولی روح ما سواه فداه که آنچه در دست دارد از فضل طلعت ابهی روح العالمین فداه بوده چنانچه الآن از خدّام درگاهش آثار فطرتیّه و علامات روحیّه بشأنی ظاهر که نسبتی بدونشان نداشته و ندارند

32 And further: concerning the verse, "On that day some faces shall be whitened," it hath been mentioned that eighty years are the years of the Manifestation: the first dawning was in nine, and with the completion of eighty the Revelation was made manifest in full ascendancy, dominion, and power, even as thou hast heard. And seven years thereafter are the years of hardship, even as their mention is set down in the Tablets of God. And in eighty-eight shall the faces of those who are wholly for God, severed from all besides Him, and victorious

32 و دیگر در آیهٔ تبیضّ الوجوه ذکر شده بود هشتاد سنهٔ ظهور بود که اوّل طلوع در تسع شد و بعدد هشتاد بتمام ظهور و غلبه و قدرت ظاهر شدند چنانچه استماع فرموده‌اید و هفت سنهٔ بعد سنین شداد است چنانچه ذکر آن در الواح الله مذکور است و در هشتاد و هشت وجوه مبیضّین خالصاً لله و منقطعاً عن دونهم و غالباً علی اعدآء الله مشهود خواهند شد پس آنجناب جهد نموده

over the enemies of God, be seen. Strive thou, therefore, that, God willing, thou mayest be numbered among them—though already some holy souls have appeared whose countenances, by their light, have illumined the faces of the dwellers of the heavens. Well is it with the discerning!

که انشآءالله از این نفوس محسوب شود اگرچه بعضی از نفوس مقدّسه حال ظاهر شده‌اند که از انوار وجوهشان وجوه اهل سموات مضیء گشته فهنیئاً للمتبصّرین مجدّداً در آخر قول بخاطر

33 Again, at the end of this saying it hath occurred unto this servant to submit mention of those souls who, in the beginning of the Bayan, believed with the utmost faith in the Beauty of the Merciful, and then, after the passing of a year, or two, or more or less, became unbelievers, and arose in utmost opposition.

33 این عبد رسیده که معروض دارم در ذکر نفوسیکه در اوّل بیان بکمال ایمان بجمال رحمن مؤمن شده‌اند و بعد از انقضای سنه او سنتین او ازید او انقص کافر شدند و بمنتهی مقام اعراض قیام نمودند

34 Although this matter was mentioned before, there is no harm in repeating any subject, as it has been and will be the cause of steadfastness for the believers. Therefore it is submitted that among the early believers was Khar Valiyani, who was the first to believe and for about a year or more would mount pulpits to promote the Cause and prove its truth, presenting proofs of the truth of Truth, yet afterwards became such an opposer that he issued death sentences against all pure souls. And there were many like him, including Mulla Muhammad-Taqiy-i-Haravi, Mulla 'Abdu'l-'Ali, Mirza Ibrahim-i-Shirazi and others who were all believers but became deniers after a year or two. Apart from these, have you not heard the stories of old, as has now flowed from the Pen of God, about Balaam who was one of the saints and successors of his age whom all the world considered it obligatory to mention, yet when the Interlocutor appeared from the dawning-place of the Cause, he objected to Him and was counted among the idolators? Likewise Judas Iscariot who was one of the twelve apostles of the Gospel yet delivered Jesus Himself to the Jews, as is recorded in detail in the original Book. And besides these, Satan who was the teacher of the Kingdom in the heavens and was known in each heaven by one of the most beautiful names, yet in the end through one act of pride was counted among the wicked and numbered with the infidels. In any case, you should reflect on these matters and not be heedless of the truth due to such vain words.

34 اگرچه اینخطاب از قبل ذکر شد ولکن هر مطلبی اگر مکرّر شود لا بأس چه که سبب استقامت مؤمنین بوده و خواهد بود لذا عرض میشود که در اوّل ظهور از جمله مؤمنین خوار ولیانی بوده که اوّل مؤمن شد و بر صدر منبرها در تبلیغ امر و اثبات آن یکسنه او تجاوز بیانات مینمود و استدلال بر حقّیّت حقّ میکرد و بعد بشأنی معرض شد که فتوای قتل بر جمیع نفوس زکیه داده و امثال او بسیاری از جمله ملّا محمّد تقی هروی و ملّا عبدالعلی و میرزا ابراهیم شیرازی و غیره که این نفوس جمیع مؤمن بودند و بعد از سنه و سنتین معرض شدند و از اینها گذشته آیا حکایات قبل را نشنیده‌اید چنانچه از قلم الله در این ایّام جاری شده که بلعام که یکی از اولیا و اوصیای عصر بوده و جمیع عالم ذکرش را فرض میشمردند و چون حضرت کلیم از مشرق امر ظاهر شد بر او اعتراض نموده و از جملهٔ مشرکین محسوب شد و هم‌چنین یهودای اسخریوطی که از حروفات اثنی عشریّهٔ انجیل بود و خود حضرت عیسی را بدست یهود داد که تفصیل آن در اصل کتاب منصوص است و از اینها گذشته شیطان که معلّم ملکوت بود در آسمانها و در هر آسمانی باسمی از اسماء حسنی مذکور بود بالأخره بیک استکبار از فجّار محسوب و از کفّار مذکور باری آنجناب در این امور تفکّر نموده و بامثال این سخنان واهیه از حقّ غفلت منمائید

35 Furthermore, observe in the "Istidlaliyyih" of Shaykh Kazim, who drank from the cup of immortality from holy fingers and was recorded by the Pen of God in the tablets of glory as being among the people of Baha, that at the beginning of the tablet he presents as proof this blessed verse revealed from the most exalted holy tongue, His word exalted be His mention: "Say:

35 از اینها گذشته در استدلالیّهٔ جناب شیخ کاظم الّذی شرب عن کأس البقآء من انامل القدس و کان من اهل البهآء من قلم الله فی الواح العزّ مکتوبا ملاحظه فرموده که در اوّل لوح باین آیهٔ مبارکه که از لسان امنع اقدس

O God! Thou art the God of Gods! Thou givest divinity to whom Thou willest and takest it from whom Thou willest" to the end of His utterance, exalted be His mention. Then after that His word exalted be His mention: "Say: O God! Thou art the Lord of the heavens and earth" to the end of that verse. After stating that divinity and lordship are bestowed on whomever He wishes and taken from whomever He wishes, still you doubt that a believer can become an infidel and that a ruby can change. All these degrees are in the grasp of God's Will - He bestows whenever He wishes and takes away whenever He wishes, and He shall not be questioned about what He does. In any case, purify your heart from these stations and look to that which is evident as the sun in the midst of heaven. And these answers that I have submitted are so that you may convey them to the people lest they slip from the straight path due to such doubts. God willing, you must at all times be occupied with promoting the manifest Cause.

اعلی نازل استدلال نموده‌اند قوله عزّ ذکره قل اللّهمّ انّک انت الهان الاهلین لتؤتینّ الألوهیّة من تشآء و لتنزعنّ الألوهیّة عمّن تشآء الی آخر بیانه جلّ ذکره ثمّ بعد ذلک قوله عزّ ذکره قل اللّهمّ انّک انت ربّاب السّموات و الأرض الی آخر ذلک الآیة بعد از آنکه میفرمایند الوهیّة و ربوبیّة را بهر که بخواهد عنایت میشود و از هر که خواهد اخذ میگردد معذلک شما در اینکه مؤمن کافر شود و اینکه یاقوت تغییر نماید تردید نموده‌اید جمیع این مراتب مقبوض است بقبضهٔ مشیّة الله عطا میفرماید هر وقت اراده فرماید و اخذ میفرماید هر وقت که بخواهد و لا یسئل عمّا یفعل باری قلب را از این مقامات مطهّر سازید و به ما هو المشهود کالشّمس فی وسط السّمآء ناظر شوید

36 And these answers which I have submitted are intended so that you may convey to the people lest they slip from the straight path due to such doubts. You must, God willing, be engaged at all times in teaching the Manifest Cause, detached from all who are in the heavens and earth, for I have witnessed countless divine favors bestowed upon you in these days, as evidenced in the noble Tablet specifically revealed for you from the heaven of holiness, and likewise in another Tablet being sent at this time. We hope that after reading it, you will arise with all your heart and soul to serve God in such wise that you may wholly purify your heart from all else but Him and sanctify your tongue from mention of aught save Him. And God willing, you shall thereafter become the recipient of special favors from God, if you remain steadfast in your Lord's Cause and be of the firm ones. And the Glory be upon you and upon those with you among God's assured servants.

36 و این جوابات که معروض داشتم مقصود آنست که آنجناب به ناس القا فرمایند که مباد باین شبهات از صراط مستقیم بلغزند باید انشآءالله در کلّ حین بتبلیغ امر مبین مشغول باشید و از کلّ من فی السّموات و الأرض منقطع چه که عنایت حقّ را در این ایّام در بارهٔ آنجناب لایحصی دیده‌ام چنانچه در توقیع منیع که مخصوص آنجنابست از سماء قدس نازل و همچنین در این ایّام توقیع دیگر که حال ارسال میشود انشآءالله امیدواریم که بعد از زیارتش بتمام جان و روان بخدمة الله قیام نمائید بشأنیکه دل را از دونش بالمرّه مطهّر سازید و زبان را از ذکر ماسوایش مقدّس و انشآءالله از بعد مورد عنایات مخصوصه من قبل الله خواهید شد لو تستقیم علی امر ربّک و تکون من الثّابتین و البهآء علیک و علی من معک من عباد الله الموقنین

37 He is God

37 هو

38 Regarding what was previously mentioned about the ruby, it has become necessary to explain it in detail. In rubies various types and different colors are observed. All of its colors are altered in fire and its freshness and delicacy are lost, except for the pomegranate-colored and the crimson types - these two, if they encounter mild fire from behind a veil, their color somewhat increases [...] But if it encounters the fire that is known among the philosophers, it will certainly change, and if

38 و آنچه در بارهٔ یاقوت در قبل ذکر شد لازم شده که تفصیل آن ذکر شود در یاقوت انواع متعدّده و الوان مختلفه مشهود جمیع الوان آن در نار تغییر مینماید و طراوت و لطافت آن زایل میشود مگر رمّانی و بهرمانی که این دو اگر از ورای حجاب بآتش خفیف ملاقات کنند لون آن فی‌الجمله زیاد ... و امّا بناریکه مابین حکما

it touches the fire known in natural craft as red sulfur, it will immediately calcify just as gold, silver, copper and other metallic bodies are calcified through various medicines. Thus have I mentioned this for you that you may become informed and be of those who are informed. And beyond this, verily your Lord has power over all things, and it behooveth no one to doubt God's power. This indeed is the truth, and after truth there is naught but error. Praise be to God, the Lord of grandeur and majesty.

مشهور است اگر ملاقات نماید البتّه تغییر یابد و اگر بناریکه در صنعت طبیعی بکبریت احمر معروفست مسّ نماید فی‌الحین تکلیس شود کما یکلّس الذّهب و الفضّة و النّحاس و دونهم من الأجساد المعدنیّة من ادویة شتّی کذلک ذکرت لحضرتک لتطّلع و تکون من المطّلعین و من دون ذلک انّ ربّک علی کلّشیء قدیر و لا ینبغی لأحد ان یشکّ فی قدرة الله و انّ هذا لهو الحقّ و ما بعد الحقّ الّا الضّلال و الحمد لله ذو العظمة و الاجلال

39 And say at the end: O God! Curse the first oppressor who oppressed the Primal Point in His latter Manifestation, who denied His signs, who fought against His Self, who disputed His sovereignty, who associated partners with His Being, who denied His words, who turned away from His beauty, and who was recorded among the ungodly in God's tablets by the Most Holy Pen.

39 و قل فی آخر القول اللّهمّ العن 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

40 The servant of God and His bondsman, Aqa Jan

40 خادم‌الله و عبده آقاجان

SFI03.011

BH11688

1 A brief account of this servant is that after the ascension of the Most Great Luminary to the Most Holy Exalted Companion due to the oppression of the polytheists, this servant became bewildered in the land of Kaf, wondering what duty was incumbent upon him this day and in what direction he should turn, until it was heard that the Most Luminous Beauty of Abha had rent asunder the veils in the region of Iraq and was shining forth like the sun from behind the clouds.

1 مختصری از تفصیل این عبد آنکه بعد از ارتقای روح نیّر اعظم از ظلم مشرکین برفیق اقدس اکرم این عبد در ارض کاف متحیّر شد که آیا الیوم بچه امر مکلّفم و بچه جهة باید توجّه نمایم تا آنکه مسموع شد که جمال منیر ابهی در شطر عراق کشف سبحات فرموده و چون شمس از خلف سحاب طالع و مشرقند

2 Therefore, casting aside self and all that pertained to this servant, whether from father or mother, and turning wholly unto God and the Kaaba of His presence, I left the aforementioned city without provisions or mount, as some of the people of that land can testify. Thereafter, wandering lost and bewildered in the deserts of separation, with my gaze fixed upon the direction of the All-Merciful, I walked with utmost speed until the path ended at the tumultuous sea.

2 لذا از خود و جمیع آنچه متعلّق بود باینعبد چه از اب و چه از امّ جمیع را از خود طرد نموده متوجّهاً الی الله و کعبة لقائه از مدینهٔ مذکور خارج شدم من دون زاد و راحله و بعضی از اهل آن دیار بر اینمطلب شاهد و گواهند و بعد در بادیه‌های هجر سرگشته و حیران ناظراً الی شطر الرّحمن بسرعت تمام مشی نمودم تا آنکه سبیل بر انتها رسید بطمطام بحر مبتلا شدم

3 God is witness to my state when I was afflicted by waves such that there remained no hope of survival, to the extent that all the seafarers lay unconscious and prostrate upon the deck of the ship, until through the winds of the All-Merciful's grace and the favors of His glorious bounty, I was brought from the abyss of extinction to the shore of deliverance.

3 و خدا شاهد حال بوده که بامواجی مبتلا گشتم که هرگز امید نجات نبود بقسمیکه ساکنان بحر جمیع مدهوش مکبّاً علی وجوههم بر سطح کشتی منصعق افتادند تا آنکه از ارياح مکرمت رحمانی و الطاف عنایات عزّ سبحانی از غرقاب فنا بساحل نجات رسیده و

4 After disembarking from the ship, once again for two consecutive months I journeyed through perilous deserts, and on some days such thirst overtook me that I feared perishing, until after countless hardships I arrived in the land of Taff and inhaled the fragrances of the Beloved from the glorious garment of the Desired One. Yet I knew not from which direction this spiritual breeze was wafting until someone informed me that the Most Glorious Sun had risen in one of the dwellings.

4 بعد از خروج از سفینه مرّة اخری دو شهر متوالی در صحراهای مهلک سیر نمودم و در بعضی ایّام چنان عطش دست داده که بیم هلاکت بود تا آنکه بعد از محنتهای لایحصی در ارض طفّ وارد شدم و استنشاق روایح محبوب از قمیص عزّ مقصود نمودم ولکن ملتفت نبودم که از چه شطر و کدام جهت این نسیم روحانی در مرور است تا آنکه شخصی خبر داد که شمس ابهی در منزلی از منازل اشراق فرموده

5 This servant hastened with all his soul until he stood before the All-Merciful. At the moment of standing, outwardly He spoke not a word, but inwardly it was observed that a most subtle and delicate breeze was wafting from behind a hundred thousand thousand veils, as if with this breeze He was striking a chord in the innermost heart of all things, and from those strikes strange and wondrous sounds were heard. Yet however much I strove to comprehend anything, I found myself impotent and wanting. However, at that moment it was observed that the fire of longing was kindled in all limbs, veins, organs, members, heart and soul, to such extent that its heat seemed to pervade all existing things.

5 این عبد بجان شتافت تا مقابل بین یدی الرّحمن واقف شدم و در حین وقوف بحسب ظاهر تکلّمی نفرمودند ولکن در سرّ ملاحظه شد که یک نسیم الطف لطیف ارقّی از خلف صد هزار هزار حجاب میوزد که گویا باین نسیم آیتی بود که بآن میزد در قلب قلب کلّ اشیاء و از آن زدنها اصوات عجیبهٔ غریبه استماع میشد ولکن آنچه توجّه نمودم که بلکه ادراک نمایم شیئی را خود را عاجز و قاصر یافتم ولکن در آنوقت ملاحظه شد که اشتعال نار اشتیاق در جمیع اعضا و عروق و حشا و جوارح و قلب و کبد مشتعل است بقسمیکه گویا حرارت آن بر کلّ موجودات سرایت نموده

6 O what joy from this Day which God made the first dawn of His Majesty's sovereignty for His servant, and the first morning of the horizon of His knowledge for this evanescent one who at all times has held fast to the cord of God, the Supreme, the Self-Subsisting. Although on that day I had no awareness of any direction and the veil had not been fully lifted that I might discover what lay concealed behind the pavilions of grandeur and glory, nevertheless the holy fragrances and the attractions of yearning from all directions had seized this wanting, evanescent one. God knows and recognizes what I perceived on that day without any outward means.

6 فیا روحا من هذا الیوم الّذی جعله الله اوّل فجر سلطان عظمته لعبده و اوّل صبح افق عرفانه لهذا الفانی الّذی تمسّک فی کلّ حین بعروة الله المهیمن القیّوم با اینکه در آن یوم هیچ اطّلاعی بر جهتی نداشتم و کشف قناع هم بتمامه نشده بود تا از خلف سرادقات عظمت و عزّت به ما هو المستور اطّلاع یابم و مع‌ذلک نفحات قدس و جذبات شوق از کلّ جهات این قاصر فانیرا اخذ نموده بود

7 He knoweth what I experienced on that day, without intermediary, sign or limitation. Thus did the loving-kindness of the

7 الله یعلم و یعرف ما ادرکت فی ذلک الیوم من غیر جهة و اشارة و حدود و کذلک اخذتنی

All-Merciful encompass me, if ye be of them that understand. Furthermore, certain wondrous verses and strange signs were observed from that glorious King of Oneness, such that none save the Exalted Truth could enumerate them. Were I to mention but some of these, I would need to compose an entire book. However, since brevity was intended in these Tablets, I have contented myself with this much.

عنایات الرّحمن ان انتم من العارفین و دیگر بعضی از آیات عجیبه و علامات غریبه از آنسلطان عزّ احدیّه ملاحظه شد که غیر حقّ منیع از احصای آن عاجز است و اگر بخواهم بعضی از آنرا ذکر کنم باید کتابی تألیف نمایم و چون مقصود از این الواح اختصار بوده لهذا بهمین قدر اکتفا رفت

8 During the period that this resplendent Beauty dwelt in that land, I would occasionally be granted permission to attain His presence, and people of all kinds would come and go. However, that exalted Being, through wondrous melodies of utterance and precious gems of mighty words, would summon the people to another place, such that if anyone expressed servitude to that manifest Beauty of glory, He would firmly forbid them. Yet this servant was perplexed as to how this Most Great Revelation and this mighty Cause could remain concealed or be veiled from the most discerning of the discerning.

8 و مدّتیکه آن جمال منیر در ارض مذکور توقّف فرموده بودند گاهی باذن و اجازه در حضور حاضر میشدم و ناس هم از هر قبیل تردّد مینمودند ولکن آن ذات منیع در بدایع نغمات بیانیّه و جواهر کلمات عزّیّه ناس را بمحلّ دیگر دعوت میفرمودند بشأنیکه اگر نفسی بآن جمال عزّ مبین اظهار عبودیّت مینمود بکمال جدّ او را منع میفرمودند ولکن این عبد متحیّر بود که چگونه میشود با این ظهور کبری این امر عظمی مستور ماند و یا از ابصر باصرین مقنوع و محتجب گردد

9 After some time, He departed for Baghdad, and however much this servant sought permission to be honored with service, that I might not be deprived of the Beauty of the All-Glorious, He would not consent, and entrusted this servant in the land of Taff to Shaykh Abu-Turab.

9 و بعد از چندی حرکت به بغداد فرمودند و هرچه این عبد اذن و اجازه خواست که بخدمتی مفتخر شوم که بلکه از جمال ذو الجلال محروم نمانم قبول نفرمودند و این عبد را در ارض طفّ به شیخ ابوتراب سپردند

10 After some time, with great hardship and countless difficulties, I went to the City of Peace [Baghdad], and whenever I desired to attain the Most Great Vision, He would forbid it and would give absolutely no one access, save a few who would occasionally come and go without permission. However much I tried to understand the reason for this prohibition, I could not comprehend it. Sometimes I would say it was because of the strangers that the devoted ones were forbidden, lest some corruption arise or sedition appear. Then I would observe that that Pre-existent Beauty had no such considerations whatsoever. At all times my perplexity increased, and occasionally when I was blessed to attain His presence, such sadness would be observed in that Blessed Beauty that my very being would tremble.

10 تا آنکه بعد از چندی بزحمات بسیار و مشقّت بیشمار به مدینهٔ سلام رفتم و هرچه اراده مینمودم بمنظر اکبر فائز شوم منع میفرمودند و ابداً کسی را راه نمیدادند الّا معدودی که آنهم بی اذن و اجازه گاهی تردّد مینمودند و هرقدر سعی میکردم که سبب این منع را ادراک نمایم ادراک ننمودم گاهی میگفتم بجهة اغیار است که اخیار را ممنوع فرمودند که مبادا فسادی احداث شود و یا فتنه‌ئی بظهور آید و بعد مشاهده میشد که ابداً آن جمال قدم باین ملاحظات نبوده و نیستند در کلّ حین تحیّر این عبد زیاده میشد و گاهی اتّفاق می‌افتاد که بلقا فائز میشدم چنان حزنی از آن جمال مبارک مشاهده میشد که ارکانم بلرزه می‌آمد

11 Until one night He went to Kazimayn, and it happened that on that night a few souls were present before the Throne. O what joy from that night wherein the lights of the Sun shone forth,

11 تا آنکه شبی در کاظمین تشریف بردند و همچه اتّفاق افتاد که در آن شب انفسی معدوده تلقاء عرش حاضر بودیم فیا روحا من ذلک اللّیل

and at every moment from the direction of the Throne there appeared effulgences, lights and brilliance that none would comprehend save His All-Knowing, All-Informed Self! I swear by the Sun of the sanctuary of meanings that such bounties were manifest and evident on that night that all the denizens of the most exalted paradise and the dwellers of the pavilion of sanctity and eternity were moved to ecstasy and joy. What more can I say of the manifestations of power that were revealed and evident on that blessed night! Nevertheless, in that manifest Beauty signs of grief were so evident that the people of that gathering, despite those manifestations of attraction and longing, became inwardly sorrowful and grief-stricken, until the command was given that all should sleep. After all had fallen asleep, a cup from the ocean of eternity was bestowed upon this servant, such that were I to attempt to describe it, I would find myself utterly powerless and wanting, and no ear could bear to hear it. The night drew to a close and dawn broke, and that Sun of sanctified glory, after taking tea, returned to the Abode of Peace.

الّذی فیه اشرقت انوار الشّمس و یلوح فی کلّ حین عن شطر العرش اشراقات و انوار و لمعان لن یدرکها احد الّا نفسه العلیم الخبیر قسم بآفتاب قدس معانی که چنان عنایاتی در آن لیل ظاهر و هویدا شد که جمیع اهل رفرف اعلی و ساکنین سرادق عصمت و بقا در وجد و سرور آمدند دیگر چه عرض نمایم از ظهورات قدرتیّه که در آن لیلهٔ مبارکه ظاهر و هویدا شد ولکن معذلک در آن جمال مبین آثار حزن بقسمی مشهود بود که اهل مجلس بآن ظهورات جذب و شوق در سرّ محزون و مغموم شدند تا آنکه امر بنوم شد که جمیع بخوابند بعد از آنکه جمیع بخواب رفتند کأسی از بحر صمد باین عبد عنایت شد که اگر بخواهم ذکر آن نمایم خود را عاجز و قاصر مشاهده نمایم و هیچ سمعی طاقت استماع آن نیاورد تا آنکه شب منتهی شد و فجر طالع و آن شمس عزّ تقدیس بعد از صرف چای به دارالسّلام مراجعت فرمودند و

12 Those few of the loved ones who dwelt in that city were forbidden from attaining His presence, to such extent that even passing through the street where He resided was prohibited. Through day and night I was consumed with anguish, not knowing the cause of this supreme prohibition and who was responsible for this overwhelming sorrow which increased with each passing moment.

12 بعد کلّ یوم بکمال جدّ و جهد آن معدود از احبّا را که در آن بلد ساکن بودند از حضور منع فرمودند حتّی عبور از آن سمت کوچه هم منع شد و این عبد در کلّ ایّام و لیالی میگداختم و نمیدانستم که سبب این منع کبری چیست و علّت این حزن عظمی که در کلّ حین در تزاید است کیست

13 Some time passed thus, until one morning I arose and found myself in such agitation as I cannot possibly describe. I intended to turn towards the Beloved, that perchance I might attain His presence and find peace from this disturbance. When I arose and set forth, Aqa Ahmadi, who was in His service, met me and firmly and emphatically forbade me. Undeterred, I wandered the streets in utter bewilderment and agitation, unable to approach the vicinity of the blessed house, until one of the neighbors, who was not among the believers, brought news that the previous night that exalted Beauty had departed alone, singly, without informing anyone or letting any soul know, not even the members of His household, and none knew in which direction He had gone or what had become of Him. Now all the members of His household were engaged in lamentation and wailing in a state of agitation and trembling. Allah-u-Akbar! What grief encompassed all existence on that day, when that solitary and lonely Wronged One, without helper or supporter, set forth into the wilderness and informed no one,

13 و چندی از این گذشت تا آنکه صبحی برخاستم و خود را در نهایت مضطرب یافتم بقسمیکه ابداً نتوانم وصف نمود اراده نمودم که بسمت محبوب توجّه نمایم که شاید بلقا فائز شوم و از این اضطراب ساکن گردم چون برخاستم و عزم حضور نمودم آقا احمدی که در خدمتشان بود ملاقات شده این عبد را منع شدید و نهی بلیغ نمود ممنوع نشده در کمال تحیّر و اضطراب در کوچه‌ها میگردیدم و قادر بر تقرّب سمت بیت مبارک نبودم تا آنکه یکی از اهل جوار که از اغیار بود خبر داد که شب گذشته جمال منیع فرداً واحداً وتراً بدون خبر احدی و اطّلاع نفسی حتّی اهل حرم غیبت فرمودند و احدی مطّلع نیست که بکدام سمت تشریف برده‌اند و چه

lest any soul become the cause of prevention or spread word among the people.

شده‌اند و حال جمیع اهل بیت در اضطراب و تزلزل و نوحه و ندبه مشغولند الله اکبر از حزن آن یوم که جمیع عالم را احاطه نموده بود و آنمظلوم فرید وحید من غیر ناصر و معین سر بصحرا گذاشت و احدیرا مطّلع نفرمود که مبادا نفسی سبب منع شود و یا بین ناس انتشار دهد

14 Then this servant and Mirza Muhammad who was in His service - in a state known only to God - set out for Samarra, hoping He might have gone there. Journeying unto God and trusting in Him, we reached the aforementioned place but found no trace of that Sun of divine glory. God alone knows in what state of grief, crying and lamenting we returned, disappointed, despairing and forsaken - though this servant had no intention of returning, and after failing to find the Beauty of the Intended One, had no thought except self-destruction.

14 تا آنکه این عبد و میرزا محمّد که در خدمتشان بود بحالتیکه خداوند مطّلع است بر آن به سامره عازم شدیم که شاید آنجا تشریف برده باشند مهاجراً الی الله و متوکّلاً علیه هجرت نموده بمحلّ مذکور رسیدیم و بهیچوجه آثاری از آن شمس عزّ صمدانی نیافتیم دیگر خدا شاهد حال است که بچه حزن و صریخ و ضجیج محروماً مأیوساً مهجوراً مراجعت نمودیم با آنکه این عبد ابداً بنای مراجعت نداشته و بعد از نیافتن جمال مقصود خیالی جز هلاک نمودن خود نداشتم

15 In due time, circumstances were arranged and I attained the presence of that hidden person and served Him. Throughout day and night, I never showed a moment's negligence or slackness. All the people of the Bayan who were in the City of God bear witness to this. While I was engaged in this service, certain unpleasant winds blew which caused great pain to the heart. However, since I regarded that place as sanctified above all that God abhors, I attributed all such things to other causes and calmed my heart.

15 باری تا آنکه چندی گذشت و اسبابی فراهم آمده خدمت شخص مستور وارد شدم و در خدمتش بودم و در تمام شب و روز آنی و دقیقه‌ئی تکاهل و تکاسل نرفت و کلّ اهل بیان که در مدینةالله بودند شاهد و گواهند و بعد در این بین که این عبد بخدمت بودم بعضی ارياح میوزید که بسیار سبب تألّم قلب بوده ولکن نظر بآنکه آن محل را مقدّس از جمیع ما کره الله میدانستم جمیع را حمل بر جهات دیگر میکردم و قلب خود را ساکن مینمودم

16 During this period of Greater Occultation, such humiliations were visited upon the Cause that none of the friends could meet with one another. For instance, if one of the companions needed to meet with the honored Kalim, he had to come for half an hour in the darkness of night and then return. The few companions who resided in that land lived in such abasement and degradation that its mention would cause distress. In the surrounding regions too, only a few could be found who claimed adherence to this Cause, and even these few were in the utmost state of dejection and withering. I swear by the Beauty of the Beloved that the fire of God's Cause had been so extinguished that it seemed as if all vigor and movement had been forbidden to all.

16 ولکن در ایندّت غیبت کبری چه مقدار ذلّتها که بر اصل امر واقع شده بود بقسمیکه احدی از احبّا قادر بر ملاقات یکدیگر نبود چنانچه اگر لازم میشد که یکی از اصحاب میخواست با جناب کلیم ملاقات نماید باید در تاریکهای شب بقدر نیمساعت بیاید و مراجعت نماید و معدود قلیلی که از اصحاب در آن دیار ساکن بودند در کمال ذلّت و حقارت بشأنیکه ذکر آن باعث ملال است و در اطراف هم معدود قلیلی یافت میشد که خود را باین امر نسبت میدادند و آن معدود هم در نهایت افسردگی و پژمردگی قسم بجمال محبوب که نار سدرهٔ امر الله بقسمی مخمود شده بود که گویا رمق و حرکت از جمیع ممنوع شده بود

17 We remained in this trial and tribulation for two years or less, during which no trace appeared from that Resplendent and Most Glorious Beauty to indicate in which land He dwelt or in which direction He had turned. All the members of the household were engaged in lamentation and weeping. The reason for this migration, which I later discovered, I hesitate to mention lest doubtful souls become disturbed. However, some of the friends secretly learned of it and kept it concealed.

17 تا آنکه دو سنه او اقل در این ابتلا و محن بودیم و از آنجمال منیر ابهی بهیچوجه اثری ظاهر نگشت که بکدام دیار ساکنند و بکدام جهة توجّه فرموده‌اند و جمیع اهل حرم در نوحه و ندبه مشغول بودند و علّت این هجرترا که بعد اطّلاع بر آن یافتم اگر عرض نمایم شاید نفوس متوهّمه مضطرب شوند ولکن بعضی از احباب در سرّ سرّ مطّلع شده ستر نمودند

18 Then Shaykh Sultan resolved to travel through the lands, hoping to bring news of that Divine Joseph and bestow glad tidings upon the withered hearts. After traveling through various regions for two months without finding any trace, he arrived in Sulaymaniyyih. There, upon inquiry, one of the shaykhs informed him that such a Person as he described dwelt alone on a mountain three days' journey from that city, and that the path was completely blocked from coming and going - no one could proceed in that direction. However, the shaykh offered to send someone specifically to bring Him back.

18 تا آنکه جناب شیخ سلطان عازم شد که در دیار سیر نماید که شاید از آن یوسف رحمانی خبری آورد و قلوب پژمردگانرا بشارتی مبذول دارد و بعد از دو شهر که در دیارها گشته بود اثری نیافت تا آنکه به سلیمانیّه وارد شد و در آنمحل مستفسر شد یکی از مشایخ خبر داد که چنین شخصی که میگوئید در سه‌منزلی این بلد در جبلی وحده ساکنند و آن سبیل هم از آمد و شد مسدود است ابداً کسی نمیتواند بآنسمت توجّه نماید ولکن من آدمی میفرستم و مخصوص برود و ایشان را بیاورد تا آنکه

19 After extreme difficulty and hardship, the Beauty of Oneness arrived in Sulaymaniyyih. Though He insisted that the Shaykh return to Baghdad while He would return to His place on the mountain, the Shaykh would not accept and begged that if He would not come to Baghdad, then at least allow him to remain in His service.

19 بعد از نهایت زحمت و مشقّت جمال احدیّه وارد سلیمانیّه شدند و آنچه اصرار فرمودند که شیخ راجع شود به بغداد و ایشان بمحلّ خود در جبل عود فرمایند شیخ قبول ننموده و استدعا نمود که اگر به بغداد تشریف نمی‌آورید بنده باید در خدمت باشم

20 In brief, after twenty-two days, that All-Knowing Beauty returned to Baghdad in a state of utter need and distress. He bestowed fresh life upon lifeless bodies and adorned withered spirits with a new and wondrous raiment. At every moment a sovereignty was manifested from that Beauty of the All-Merciful and a power was revealed, and He encompassed all to such an extent that all the people of Baghdad, whether learned or ignorant, merchant or craftsman, all arose to obey Him and girded themselves to serve Him out of love, save for a few malicious ones.

20 باری بعد از بیست و دو یوم در کمال الجاء و اضطرار آن جمال علّام راجع به مدینةالسّلام شدند جسدهای مرده را روح تازه بخشیدند و ارواح پژمرده را بخلعت جدیدهٔ [بدیع] مزیّن فرمودند و در هر آن سلطنتی از آن جمال رحمن ظاهر و قدرتی باهر و بقسمی احاطه فرمودند که جمیع اهل دارالسّلام چه از عالم و فاضل و جاهل و کاسب جمیع باطاعتش قیام نمودند و بمحبّتش کمر خدمت بستند الّا معدودی از مبغضین

21 This station needs no mention, for like the sun at its zenith He was ever resplendent with the utmost power and glory, such that the banner of the Most Great Name was raised in all lands and the standards of His Cause were planted in every region. None has denied or will deny this supreme grace and greatest gift, save the perverse and the malevolent. He manifested Himself through the name of the All-Powerful to such a degree that

21 و این رتبه بهیچوجه احتیاج بذکر ندارد چه که لازال چون شمس در قطب زوال بکمال قدرت و جلال مشرق و منیر بودند چنانچه علم اسم اعظم بر کلّ بلاد مرتفع شد و رایات ذکریّه در کلّ دیار منصوب گشت و این فضل عظمی و موهبت کبری را احدی انکار ننموده و نخواهد

Baghdad became the dwelling-place of the loved ones and the gathering-place of the companions. Every wanderer from this band who had no power to remain in his own land would turn his face toward that direction. Thus does the bounty of your All-Glorious Lord flow, if you be of them that know....

نمود الّا المغلّين و المبغضين و بقسمی باسم قدير تجلّی فرمودند که مدينةالسّلام موطن احباب شد و مجمع اصحاب هر آواره‌ئی که از اين شرذمه در ديار خود قدرت اقامت نداشت بآنجهة توجّه می‌نمود کذلک تمرّ فضل ربّکم الأبهی ان انتم من العارفين ...

RHQM1.343-350x (417) (253-258x)

BH00105

To be typed.

Not typed.

BLIB_Or15725.505

BH00154

To: Abu'l-Hasan

1 This is a prayer that was sent down on the first day of the month of fasting. Well is it with him that supplicateth God – his Lord, the Most Great, the Almighty, the All-Knowing – therewith.

1 هذا دعآء نزل فی اوّل شهر الصّيام طوبی لمن يدعو به الله ربّه العزيز العلّام الأعظم

2 Glorified art Thou, O my God! I beseech Thee by Thy Name, the Eternal, through which the Manifestations of Thy Cause have existed perpetually; by Thy Name, the All-Sufficing, through which every need of the Embodiments of Thy Revelation hath been satisfied; by Thy Name, the Lord of Wealth, through which the dawning-places of Thine inspiration have been made so rich as to be self-sufficient; by Thy Name, the Ever-Abiding, through which the signs of Thy kingdom and the evidences of Thy dominion have been made to subsist forevermore; by Thy Name, the All-Wise, through which the Repositories of Thy sovereignty were vouchsafed with abiding endurance; by Thy Name, the Most Compassionate, through which every being hath entreated Thy mercy; by Thy Name, the All-Powerful, through which all living things have implored Thy strength; by Thy Name, the All-Knowing, through which the Manifestations of Thy knowledge have appeared amidst Thy creation; and by Thy Name, the All-Subduing, through which Thou hast caused Thy most exalted Word to conquer

2 سبحانک اللّهمّ يا الهی اسئلک باسمک الباقی الّذی به استبقت مظاهر امرک و باسمک الکافی الّذی به استکفت مظاهر وحيک و باسمک المغنی الّذی به استغنت مشارق الهامک و باسمک الدّائم الّذی به استدامت آيات ملکوتک و ظهورات جبروتک و باسمک الحکيم الّذی به استحکمت مکامن سلطنتک و باسمک الرّحيم الّذی به استرحمت الممکنات و باسمک القادر الّذی به استقدرت الموجودات و باسمک العليم الّذی به ظهرت مظاهر علمک بين بريّتک و باسمک الغالب الّذی به استغلبت کلمتک العليا علی من فی‌الأرض و السّمآء بأن تنزل علی احبائک من سمآء مشيّتک ما يجعلهم اغنيآء عن دونک و منقطعين عمّن سواک ثمّ انزل عليهم ما يجعلهم غالبين علی اعدائک الّذين کفروا بمظهر

all who are in heaven and on earth, to send down upon Thy loved ones – from the heaven of Thy Will – what will make them able to dispense with all else but Thee, and detach them from all else except Thee. Send down upon them, moreover, that which shall empower them to vanquish Thine enemies, who have disbelieved in him who is the manifestation of Thine Essence and the Dawning-Place of Thy Signs. Potent art Thou to do what Thou willest, and Thou, verily, art the Almighty, the All-Wise.

ذاتک و مطلع آیاتک و انّک انت المقتدر علی ما تشآء و انّک انت العزیز الحکیم

3 O Thou Who art my God, my Master, my Beloved, my highest Hope, and mine ultimate Aspiration! Remove not far from Thee him that hath sought nearness unto Thee, and cast not away him that hath set his face towards the transcendent court of Thy singleness and the hallowed precincts of Thy oneness. Enable them to hear, then, what shall cause them to soar in the atmosphere of their longing for Thee and the firmament of their rapture of Thee, in such wise that they shall become oblivious of all that is not Thee, and moved to celebrate Thy mention and praise. By Thy glory! Whoso remaineth deprived of the sweetness of Thy remembrance hath, in truth, been kept back from every good thing. For such a one, his death would be better than his life, and his extinction preferable to his continuance. As to me, and to this Thy glory beareth me witness, I am bewildered at them that have withheld themselves from the wonders of Thy remembrance, and have busied themselves with the mention of aught else but Thee. I swear by the power of Thy might that, for them that have tasted the sweetness of communion with Thee, Paradise itself – and whatever of Thy wondrous gifts and favors as can be found therein – can never compare with even a single mention of Thee. Debar me not therefrom, then, and deprive me not thereof. I beseech Thee, moreover, O Thou in Whose hand is the kingdom of decree, to stir me with the winds of Thy Will as Thou pleasest, that I may turn towards that which is met with Thy love and good-pleasure, and repudiate that which Thou abhorrest, O Thou in Whose grasp are the kingdoms of this world and of the next. There is none other God but Thee, the Almighty, the All-Subduing, the Most Powerful, Whose help is implored by all men.

3 فیا الهی و سیّدی و حبیبی و غایة املی و منای لا تبعّد من استقرب الیک و لا تطرد من توجّه الی ساحة عزّ فردانیّتک و بساط قدس وحدانیّتک ثمّ اسمعهم ما یطیّرهم فی هوآء شوقک و انجذابک بحیث یجعلهم غافلین عن دونک و ناطقین بذکرک و ثنائک فوعزّتک من حرم عن حلاوة ذکرک انّه منع عن کلّ الخیر و یکون العدم خیراً له من وجوده و الفنآء خیراً له من بقائه و انّی وعزّتک اکون متحیّراً من الّذین منعوا انفسهم عن بدایع ذکرک و اشتغلوا بذکر دونک فوعزّتک انّ الجنان و ما قدّر فیها من بدایع نعمک و آلائک لا تعادل بذکرک مرّة واحدة عند العباد الّذین ذاقوا حلاوة مناجاتک فیا الهی لا تجعلنی ممنوعاً عنه و لا محروماً منه ثمّ اسئلک یا من بیدک ملکوت التّقدیر بأن تحرّکنی من ارياح مشیّتک کیف ترید لأقبل بما تحبّ و ترضی و اعرض عمّا تکرهه یا من بیدک ملکوت ملک الآخرة و الأولی لا اله الّا انت العزیز الغالب المقتدر المستعان

4 Lauded be Thy Name, O Lord my God! Every time I am reminded of Thee, I find that Thine awful majesty and power have kept me back, for such remembrance itself beareth witness to my powerlessness to conceive of anything but that which is inevitably different from Thee. This having been established, how can my mention ever ascend unto Thee, or my praise ever adequately befit Thee? Nay, all these are the products of my

4 سبحانک اللّهمّ یا الهی کلّما یخطر فی قلبی ذکرک تمنعنی سطوتک و اقتدارک لأنّ الذّکر بنفسه یشهد بأنّه غیر المذکور فلمّا ثبت ذلک کیف یرتقی الیک ذکری و ینبغی لک ثنائی بل یرجع الی نفسی و کینونتی اذاً افرّ یا الهی من الشّرک الی سلطان وحدتک و ادعوک بأن ترزقنی کأس الموحّدین من بریّتک و المنقطعین من خلقک

self and the imaginings of mine inmost being. I flee, therefore, O my God, from such blasphemy unto him who is the king of Thy unity, and I supplicate Thee to nourish me with the chalice quaffed by such of Thy creatures as believe in Thy oneness, and by such of Thy creation as are detached from all else but Thee, who behold in all things the signs of Thy splendor and the evidences of Thy singleness. As to them that have joined partners with Thee, and have asserted any relationship between Thy creation and Thyself, they have failed to recognize Thee and attain to Thy knowledge. They, amongst all created things, are the farthest removed from Thee and the most ignorant in Thine estimation. Too exalted art Thou to be associated with anything but Thyself, or to be mentioned with a remembrance other than Thine. From everlasting Thou hast been alone with no one else beside Thee, and to everlasting Thou wilt continue to be one and the same.

الّذين يرون فی کلّ شیء آیات تجلّیک و ظهورات توحیدک و الّذین اتّخذوا لنفسک شریکاً و اقترنوا خلقک بنفسک اولئک ما عرفوا و ما فازوا بعرفانک و کانوا من ابعد الخلق عندک و اغفلهم لدنک سبحانک من أن تقترن بدونک او تذکر بذکر ما سواک لم تزل کنت و لم یکن معک من شیء و لا تزال تکون بمثل ما قد کنت

5 To none is given the ability to apprehend Thine essence. Every mention of Thee, irrespective of the one who maketh it, must refer ultimately to the most exalted Word and the preexistent Pearl. This is none other than the Primal Will and the Original Point – the initial indication of Thy Revelation and the first of Thine effulgences. This Thou didst generate of its own substance, and didst shed Thy splendor upon it through Thine all-glorious Name. Subsequently, the heavens shone forth with the light of Thy knowledge, and the earth was illumined with the rays of Thy countenance. Thou didst make this Point the very source of all creation, and the furthest Limit to which it may attain. Therewith didst Thou make distinctions among Thy creatures, for through it hath every true believer professed his faith, and by it was every infidel seized with terror. He that supplicateth Thee with this Point is, in truth, of them that have supplicated Thee through Thy Self, and he that rejecteth it hath, verily, failed to supplicate Thee, though he call on Thee for as long as Thy sovereignty shall endure and Thine Essence shall exist.

5 لیس لأحد الی عرفان ذاتک سبیل کلّ الأذکار من ایّ نفس کان ترجع الی الکلمة العلیا و الدّرّة الأولی الّتی هی المشیّة الأوّلیّة و النّقطة البدئیّة و انّها هی اوّل ظهورک و اوّل تجلّیک بعثتها بنفسها و تجلّیت علیها باسمک الأبهی اذا اشرقت السّموات بنور معرفتک و الأرضون بضیآء وجهک و جعلتها مبدء الخلق و منتهاهم و بها فصّلت بین بریّتک و بها استقرّ الموحّدون و فزع المشرکون من دعاک بها انّه ممّن دعاک بنفسک و من اعرض انّه ما دعاک و لو یدعوک بدوام سلطنتک و بقآء کینونتک

6 Is there any one, O my God, that hath supplicated Thee through this Point whom Thou didst not summon in return? Hath there ever been any one who hath set his face towards thee therewith unto whom Thou didst not turn towards to meet his gaze? Hath any one on Thine earth ever made mention of Thee thereby whose name Thou didst not remember in the heaven of Thy Revelation? Nay, and to this Thy glory beareth me witness, for Thy remembrance hath encompassed all things, even as Thy mercy hath encompassed all creation. But for Thy remembrance, who could make mention of Thee? And if not for the knowledge of Thy Self, who would there be to recognize Thee? When Thy remembrance encompassed

6 فیا الهی هل من احد دعاک بها و ما دعوته و هل من نفس اقبلت بها الیک و ما اقبلت الیها و هل فی الملک من یذکرک بها فی ارضک و ما ذکرته فی سمآء امرک لا وعزّتک لأنّ ذکرک سبق کلّ شیء کما انّ رحمتک سبقت الأشیآء و لولا ذکرک من یذکرک و لولا تعریفک نفسک من یعرفک فلمّا سبق ذکرک عبادک انّهم قاموا علی ذکرک و ثنائک فلمّا عرّفتهم مناهج قربک و رضائک توجّهوا من کلّ الجهات الی شطر وحدانیّتک و حرم عزّ فردانیّتک و لمّا القیتهم حبّک قاموا علی

Thy servants, they arose to make mention of Thee and celebrate Thy praise; and when Thou didst reveal unto them the paths of nearness unto Thee, and didst show them the ways of Thy good-pleasure, they turned their faces, from every direction, towards the lofty court of Thy oneness and the exalted sanctuary of Thy singleness; and when Thou didst impart unto them Thy love, they leapt forth to assist Thy Cause, and were enraptured by the signs of Thy transcendent sovereignty; and so great waxed their devotion unto Thee that they readily offered up their substance and their very selves in Thy path. I swear by Thy glory, O Best-Beloved of the worlds – Thou Who art the Desire of every yearning soul, and the Ecstasy of every pure heart – that when I quaffed the cup of Thy love, I arose, by Thy power and Thy might, to render Thy Cause victorious, and that I was, moreover, able to dispense with the love of all else but Thee, and every mention other than Thine. Blessed is he that hath drunk deep therefrom – he that hath hastened unto the ways of Thy good-pleasure and the paths of Thy favors – for he, verily, is one of the richest of Thy servants, and is accounted in Thy sight as among the most exalted of men.

نصرة امرک و انجذبوا من آیات عزّ سلطنتک و بلغوا الی مقام انفقوا اموالهم و انفسهم فی سبیلک فوعزّتک یا محبوب العالمین و یا مقصود افئدة المشتاقین و یا وله الصّدور المخلصین انّی لمّا شربت من کأس حبّک قمت علی نصرة امرک بحولک و قوّتک و استغنیت به عن حبّ ما سواک و عن ذکر ما دونک طوبی لمن شرب منه و سرع الی مناهج رضائک و سبل مواهبک انّه من اغنی العباد عندک و اعلاهم لدیک

7 As to me, O my God, so intense hath become my love for Thee that I detest the thought that aught else but me should love Thee; indeed, he that loveth Thee is none other than me. The full measure of Thy love have I chosen to accept, and every tribulation have I consented to face in Thy path. Would that there were none but me to love Thee, and that every calamity borne in Thy path would be mine alone to bear! For Thou, in truth, hast ordained for the one who loveth Thee such adversity as is without parallel in Thy knowledge – and this adversity is a thing despised by most of Thy servants, as a means of protecting themselves and preserving their possessions. I, however, am he who hath been able to dispense, through Thy remembrance, with the mention of the entire creation, and he who hath consented to sustain, in Thy love, all the harm at the world's disposal.

7 و انّی قد بلغت یا الهی فی حبّک الی مقام لا احبّ ان یحبّک احد سوای و من احبّک انّه هو انا لا سوای انّی قد قبلت حبّک کلّه و قبلت الرّزایا فی سبیلک کلّها فیا لیت لا یحبّک احد دونی و لا یرد البلایا فی سبیلک الّا علی نفسی لأنّک قدّرت لمن احبّک من البلایا ما لا عدل لها فی علمک لذا یکرهونها اکثر عبادک حفظاً لأنفسهم و اموالهم انا الّذی بذکرک استغنیت عن ذکر الخلائق اجمعین و فی حبّک قبلت ضرّ العالمین

8 O would that Thou wouldst impart unto Thy servants the things Thou didst impart unto me, and reveal unto them what Thou hast revealed unto me! Blessed is he who in Thy path hath been beset, at the hands of Thy wicked servants, with the swords of hatred and enmity. Such souls as this have, verily, drunk deep from the chalice of Thy mercy and beneficence; they have enjoyed communion with Thee through Thy remembrance and praise, and the affairs of this world have not deterred them from setting their faces towards Thy countenance. Happy is he that hath communed intimately with Thee and detached himself from all creation, O Adored One of all that is seen and unseen!

8 فیا لیت القیت علی عبادک ما القیتنی و عرّفتهم ما عرّفتنی طوبی لمن ورد علیه فی سبیلک سیوف البغضآء من عبادک الأشقیآء انّ الّذینهم شربوا من کأس رحمتک و احسانک و آنسوا بذکرک و ثنائک انّهم لا تشغلهم شئونات الدّنیا عن التّوجّه الیک و الاقبال الی وجهک طوبی لمن آنس بک و انقطع عن کلّ الوجود یا معبود الغیب و الشّهود

9 How, then, O Thou Who art the Creator of Baha and his sole Desire, can I befittingly recount the wonders of Thy mercy that have pervaded me, and the evidences of Thy bounty that have encircled me? I was fast asleep, O my God, upon the couch of forgetfulness and negligence, when lo, the sweet savors of the raiment of Thy Name, the Most Merciful, were wafted over me. They roused me from my slumber, and moved me to sing Thy praise before the peoples of the earth. Thereafter I arose and summoned all mankind to accept Thy transcendent and most exalted Being. Among them were those who repudiated Thee, gainsaid Thy signs, and rejected Thy tokens in this Revelation, wherein Thou hast manifested Thy Self through Thy Name, the All-Glorious. Others hesitated in their belief and rebelled against Thee, notwithstanding that what I had conveyed unto them were the very things Thou didst teach me from Thy hidden knowledge, and that what I had revealed unto them were none other than what Thou didst enable me to recognize from among Thy treasured mysteries. I called upon them to observe that which had been sent down in the Bayan, and apprised them of such things as would enable them to recognize Thy Manifestation, whereunto they had been bidden aforetime in the Tablets of Thy behest and the Books of Thy decree. At this they were stricken with terror; they bewailed it, rejected it, and waxed proud before it – except for them that were born anew through the sweet savors of Thy most resplendent signs that have been diffused in this Dispensation, whereby the firmament of vain imaginings hath been cleft asunder, and the idols of men have been abolished by the arm of Thy power, O Thou in the grasp of Whose might are the dominion of decree and the kingdoms of earth and heaven.

9 فکیف اذکر یا موجد البهآء و مقصود البهآء بدایع رحمتک الّتی سبقتنی و ظهورات عنایتک الّتی احاطتنی کنت راقداً یا الهی علی مهد الغفلة و النّسیان و قد مرّت علیّ نفحات قمیص اسمک الرّحمن و ایقظتنی عن النّوم و انطقتنی بثنائه نفسک بین ملأ الأکوان قمت و دعوت الکلّ الی نفسک العلیّ الأعلی منهم من اعرض عنک و کفر بآیاتک و ظهوراتک فی هذا الظّهور الّذی اظهرت نفسک باسمک الأبهی و منهم من توقّف و قام بالمحاربة بعد الّذی ما بیّنت لهم ما علّمتنی من علومک المکنونة و ما اظهرت لهم ما عرّفتنی من اسرارک المخزونة و دعوتهم بما نزّل فی البیان و عرّفتهم ما امروا بعرفانه فی الواح قضائک و صحائف تقدیرک و بذلک فزعوا و ناحوا و اعرضوا و استکبروا الّا الّذین بعثوا مرّة اخری بنفحات آیاتک الکبری فی هذا الظّهور الّذی به انفطرت سموات الأوهام و کسرت اصنام الأنام بعضد قدرتک

10 O my Lord! I beseech Thee by Thy most excellent titles and Thy most august attributes, and by Thy Name, which Thou hast raised up above every other name and hast caused to overshadow all that are in heaven and all that are on earth – a Name through which Thou didst foster fellowship and make distinction, and didst establish as the decisive Standard in both the beginning and in the end – to so open the eyes of Thy servants that they shall see with Thine eyes and recognize Thee through Thy Self, and turn away from them that have disbelieved in Thee, have gainsaid Thy sovereignty, have taken unto themselves a lord other than Thee, and have made aught else but Thee the object of their adoration. Abandon them not, O my Lord, to themselves, and leave them not to their corrupt desires. Take Thou their hands with the hand of Thy power and Thy grace, and protect them from Thy wicked servants who whisper in men's breasts, and in so doing prevent them

10 یا من فی قبضة قدرتک جبروت الأمر و ملکوت السّموات و الأرضین ای ربّ اسئلک بأسمائک الحسنی و صفاتک العلیا و باسمک الّذی جعلته قیوماً علی الأسمآء و مهیمناً علی من فی الأرض و السّمآء و به الّفت و فرّقت و جعلته فصل الخطاب فی المبدء و المآب بأن تفتح عیون عبادک لیروک بعینک و یعرفوک بنفسک و یعرضوا عن الّذین کفروا بک و بسلطانک و اتّخذوا لأنفسهم ربّاً سواک و معبوداً دونک ای ربّ لا تدعهم بأنفسهم و اهوائهم خذ ایادیهم بید قدرتک و فضلک ثمّ احفظهم من شرّ عبادک الّذین یوسوسون فی صدور النّاس و یمنعونهم عن شاطئ بحر توحیدک و لجّة عزّ تفریدک

from attaining the shores of Thy oneness and from entering the depths of Thine all-glorious unity.

11 O my Lord! Illumine the eyes of Thy servants with the light of Thy knowledge, and give them to drink of those living waters that shall detach him that quaffeth them from the kingdoms of heaven and earth; shall prompt him to turn, with his all, towards Thee; and shall cause him to abide beneath the shade of Thine all-glorious Name, which Thou hast made the sword of Thy Cause amidst Thy creation, and whereby Thou hast separated between the well-favored and the wayward, between light and darkness, between felicity and misery, and between the exponents of truthfulness and the embodiments of denial. He whose sight hath been illumined with the light of Thy Most Great Name hath, in truth, been created anew and raised up at Thy behest, O Lord of the throne on high and of earth below. Such a one is, indeed, a new creation in Thy realm, fashioned by the fragrances that have been wafted in Thy days. He is recreated through that which he uttereth in Thy remembrance and praise, though he repeat such things as have been ever said in Thy glorification. Such is the station of Thy servants that have been brought into being through the movement of Thy Supreme Pen in the kingdom of creation. And yet, Thy wicked servants reject Thy verses, O Thou Who art without peer on earth or in heaven, and would fain deny their novelty – notwithstanding that through these verses the very concept of novelty hath been established, and that if not for them originality itself would never have come into existence.

11 ای ربّ نوّر ابصار العباد بنور معرفتک ثمّ اشربهم من الکوثر الّذی من شرب منه انقطع عن ملکوت ملک السّموات و الأرض و توجّه بکلّه الیک و استظلّ فی ظلّ اسمک الأبهی الّذی جعلته سیف امرک بین خلقک و به فصّلت بین المقرّبین و المبعدین و النّور و الظّلمة و السّعید و الشّقی و مظاهر الاثبات و النّفی و الّذی نوّر بصره بنور اسمک الأعظم انّه خلق مرّة اخری و بعث بأمرک یا ربّ العرش و الثّری و انّه لبدیع فی مملکتک و منجعل من نفحات ایّامک و بما یتکلّم به فی ذکرک و ثنائک یجری علیه حکم البدع و لو یتکلّم بما ذکر فی ازل الآزال و هذا شأن عبادک الّذین خلقوا من حرکة قلمک الأعلی فی ملکوت الانشآء و مع ذلک عبادک الأشقیآء ینکرون آیاتک یا بدیع السّموات و الأرض و یسلبون حکم البدع عنها بعد الّذی بها ثبت حکم البدع لولاها ما ظهر البدع

12 I weep, therefore, and with me weep also my pen and the Tablet upon which it doth write, by reason of the harm I have sustained and by virtue of the things that have befallen me at the hands of Thine enemies. Whensoever wax severe the calamities that have afflicted me, and have been perpetrated by these servants of Thine that have disbelieved in Thy most mighty signs, I look unto those of Thy gifts that Thou hast singled out for me, inasmuch as Thou hast fashioned me to be the very mention of Thy Self, and hast made whatsoever is manifested from me – be it my standing or my sitting, my walking or my sleeping – to be Thy remembrance amidst Thy creatures, and Thy praise before Thy servants. Indeed, all mine actions Thou hast made to be even as a single act of Thy remembrance. Praise be unto Thee, then, O my God, for this inestimable bounty and this priceless gift.

12 اذاً بکی و یبکی القلم ثمّ اللّوح لضرّی و بما ورد علیّ من اعدائک و کلّما یشتدّ علیّ البلایا من هؤلآء الّذین کفروا بآیاتک الکبری انظر الی مواهبک الّتی اختصصتنی بها بحیث جعلتنی و ما یظهر منّی من القیام و القعود و المشی و الرّقود ذکرک بین بریّتک و ثنائک بین عبادک و جعلت کلّها ذکراً واحداً من عندک فلک الحمد یا الهی علی هذه الموهبة الکبری و العطیّة العظمی

13 I beseech Thee, O my God and my Master, to ordain for Thy servants what Thou hast ordained for me. Make Thou no distinction between me and them, neither in this world nor in

13 اسئلک یا الهی و سیّدی بأن تقدّر لعبادک ما قدّرته لی و لا تفرّق بینی و بینهم لا فی الدّنیا و لا فی الآخرة و انّک انت الخالق البریّة فیا الهی ان اثبت اوراق هذه الشّجرة لئلّا تسقطها

the world to come. Thou, verily, art the Fashioner of all creation. O my God! Make firm the leaves of this Tree, lest the tempests of trials should cause them to fall. Thou, in truth, art the Almighty, the All-Glorious, the Beneficent. Deprive not, moreover, those of Thy servants that have set their faces towards Thee. Enable them, O my God, to bear witness to Thy oneness, to acknowledge Thy singleness, to recognize Thy sovereign might, to turn towards the sanctuary of Thy glory and grandeur, to repair unto Thee for refuge, and to seek Thy presence for protection. Cast them not away, O my Lord, by Thy grace, and withhold them not from this river that hath flowed from the right hand of the throne of Thy oneness. Suffer them not, O my Lord, to be numbered with them that have broken Thy Covenant, violated Thy Testament, waxed proud before Thee, disputed Thy truth, rejected Thy grace, and turned away from Thee, all in spite of the fact that not a single word hath been inscribed by Thy Supreme Pen wherewith Thou didst not enter into a Covenant with me.

ارياح الافتتان و انّک انت المقتدر العزيز المنّان و لا تحرم عبادک الّذين اقبلوا اليک ثمّ اجعلهم يا الهی مقرّين بوحدانيّتک و معترفين بفردانيّتک و مذعنين بسلطنتک و اقتدارک و مقبلين الی حرم عزّک و کبريائک و لائذين بک و عائذين بحضرتک ای ربّ لا تطردهم بجودک و لا تمنعهم عن هذه الشّريعة الّتی جرت عن يمين عرش احديّتک ای ربّ لا تجعلهم من الّذين نقضوا ميثاقک و نبذوا عهدک و استکبروا عليک و جاهدوا حقّک و انکروا فضلک و اعرضوا عنک بعد الّذی ما رقم من قلمک الأعلی کلمة الّا و قد اخذت بها عهد نفسی

14 Thou didst condition all that hath been sent down in the Bayan upon mine acceptance and my behest, in such wise that if my mention and praise were to be effaced therefrom, not one word would remain thereof. Thou hast not, moreover, made my Cause dependent upon the approval of any one. And yet, look Thou upon Baha, O Thou Who art his Beloved, and behold what hath befallen him at the hands of Thine adversaries, O Thou Who art his heart's desire! Thy might beareth me witness that not a single cry hath escaped the lips of Baha to bemoan the things that have befallen him in Thy path, O Thou Who art the Source and Center of his soul. O would that the people of the Bayan not repeat the transgressions of peoples past! I swear by Thy glory, O Best-Beloved of Baha, that my bitter weeping hath prevented me from making Thy mention and celebrating Thy praise, O Thou in Whose hands are the dominion of decree and the kingdom of ordainment. I am he, O my God, whose love of Thee the enmity of Thine enemies hath failed to hinder, and the one whose praise of Thee the clamor raised by them that have disbelieved in Thy signs hath been powerless to silence. By Thy glory! Were all the peoples of the earth to unite against me in tyranny and oppression, verily my tongue would proclaim Thy mention and praise in their midst. And were my tongue to be cut out, verily my heart would impart the things wherewith Thou didst inspire me through Thy bounty and beneficence. And were my heart to be severed from my body, verily my vitals, my limbs, and the hair of my head would shout aloud:

14 و علّقت کلّما نزّل فی البيان بقبولی و امری علی شأن لو يمحی من البيان ذکری و ثنائی لن يبقی منه کلمة و ما علّقت امری بتصديق نفس و لا اقبال احد مع ذلک فانظر البهآء يا محبوب البهآء و بما ورد عليه من اعدائک يا مقصود البهآء فوعزّتک لا يرتفع النّدآء من فم البهآء بما ورد عليه فی سبيلک يا ايّها المذکور فی قلب البهآء فيا ليت ارتکب ملأ البيان ما ارتکبه ملل القبل فوعزّتک يا محبوب البهآء انّ البکآء يمنعنی عن الذّکر و الثّنآء يا من بيدک جبروت القضآء و ملکوت الامضآء انا الّذی يا الهی ما يمنعنی عن حبّک بغض اعدائک و لا يصمتنی عن ثنائک ضوضآء الّذينهم کفروا بآياتک فوعزّتک لو يجتمع علیّ من علی الأرض بالظّلم و الاعتساف لينطق لسانی بينهم بذکرک و ثنائک و لو يقطعون لسانی ينطق قلبی بما الهمتنی بجودک و احسانک و لو يقطعون قلبی ليذکرک حشای بأن يا مقصود البهآء فاقبل دم البهآء فی سبيلک و لو يقطعون حشای و ارکانی شعری يصيح و ينادی

15 O my Lord! This is the one who is Thy light amidst Thy rebellious creatures. Look upon him, then, with the glances of

Thy tender mercies. O my Lord! This is he who is mentioned in Thy Scriptures, Thy Books, and Thy Tablets. He is the one for whom Thou didst send down the Bayan to elevate his station, glorify his word, and exalt his Cause. He is the one Thou hast awakened every morning through Thy love of him, and hast laid down to rest every evening through Thy mention of him. Thou didst say, and Thine utterance is most sweet: "But for him, I would not have sent down the Bayan!" Thou didst also say, and Thy word is the truth: "The mention of every goodly thing hath been sent down in the Bayan. I have desired naught but Baha and his beauty." Look Thou upon him, then, and behold him fallen amidst the people of the Bayan, O Thou Who verily revealed that Bayan!

15 ای ربّ هذا بهائک بین طغاة خلقک فانظره بلحظات عنایتک ای ربّ هذا هو الّذی کان مذکوراً فی صحائفک و کتبک و الواحک و هذا لهو الّذی نزّلت البیان لعلوّ شأنه و سموّ قدره و اعلآء کلمته و ارتفاع امره و هذا لهو الّذی اصبحت بحبّه و امسیت بذکره قلت و قولک الأحلی لو لاه ما نزّلت البیان و قلت و قولک الحقّ کلّ ذکر خیر نزّل فی البیان ما کان مقصودی الّا نفسه و جماله اذاً فانظره مطروحاً بین ایدی اهل البیان یا منزل البیان

16 How sweet, therefore, is the praise Thou givest to me, and the praise I give to Thee! Thou art He Who standeth self-sufficient above the need of any of His creatures. Thou art, moreover, the One Who hath desired to make mention of me in Thy remembrance, and I am the one who hath made no mention except to render Thee praise. Thou beholdest, O my God, how my heart hath been so intensely consumed in Thy love that if all the seas of the earth were to be poured upon that flame, they would be forever powerless to extinguish it, for my body, my soul, and mine inmost being have all been created through Thy love, and Thy love is eternal; it cannot die. Such is the station Thou hast graciously conferred upon me, and none shall ever have the power to lay their hands upon it, O Thou Whose remembrance is my solace and the delight of my heart, Whose decree is my desire, and Whose calamity is my companion.

16 فیا احلی ذکرک نفسی و ذکری نفسک انت الّذی اکتفیت بنفسی و انا الّذی اکتفیت بنفسک عن انفس الخلایق کلّها انت الّذی اردت فی ذکرک نفسی و انا الّذی ما ارید فی ذکری الّا نفسک فیا الهی تری بأنّ قلبی یذوب فی حبّک علی شأن لو یصبّ علیه بحور العالمین لا یخمد ابداً لأنّ کینونتی و نفسی و روحی و جسدی و جسمی کلّها قد خلقت بحبّک و حبّک باق لا یفنی و هذا مقام اعطیتنی بجودک و لا یقدر احد أن یتصرّف فیه ابداً یا من ذکرک انیسی و فرح قلبی و قضائک مرادی و بلائک مونسی

17 O my God! Thou seest them that have dishonored Thy name, disgraced Thy Cause, broken Thy Covenant, perverted Thy word, renounced Thy laws, discarded Thy commandments, and caviled at this servant who hath vowed to lay down his life in Thy path – the one through whom Thy Cause hath gained renown, Thy praise hath been exalted, the light of Thy countenance hath shone forth, the Pavilion of Thy law hath been established, the Tabernacle of Thy glory hath been raised, the House of Thy Cause hath been built, the Temple of Thy holiness hath been erected, and the Sanctuary of Thy splendor hath been constructed.

17 فیا الهی تشهد و تری انّ الّذین هتکوا حرمتک و ضیّعوا امرک و نقضوا عهدک و حرّفوا آیاتک و کلمتک و نبذوا احکامک و ترکوا اوامرک و اعترضوا علی هذا العبد الّذی انفق روحه فی سبیلک و به اشتهر امرک و رفع ذکرک و لاح وجهک و استرفع فسطاط حکمتک و خبآء مجدک و بنی بیت امرک و حرم قدسک و کعبة جلالک

18 Thou art well aware, O my God, of the lies they have spread and the calumnies they have uttered, and Thou knowest that the acts they have committed in the name of Thy religion have caused the denizens of the everlasting Cities to cry out in lamentation, and have made the Concourse on high to wail with grief. They have written against me, with the fingers of

18 و انت تعلم یا الهی افکهم و مفتریات انفسهم و بعد ما ارتکبوا فی دینک ما ناح به سکّان مداین البقآء و الملأ الأعلی کتبوا بالأنامل الشّرکیّة فی حقّی ما یلعنهم به کلّ الذّرّات ثمّ مظاهر التّوحید و مطالع التّفرید و مکامن وحیک و مخازن الهامک

و بلغوا فی الشّقوة الی مقام کتبوا بأنّه نسخ البیان بعد الّذی بنفسی ظهر حکم البیان و اشرقت شمس التّبیان و بذکری حقّق ذکره و بنفسی فسّرت کلماته و کشفت اسراره و بقیامی فصّلت حروفاته و ظهرت کنوزه و برز ما خزن فیه من لآلئ علمک و جواهر حکمتک

blasphemy, that which hath drawn the curse of the atoms of the earth, the malediction of the manifestations of divine unity, the imprecation of the dawning-places of oneness, the malison of the repositories of Thy revelation, and the execration of the treasuries of Thine inspiration. The wickedness of those wretched souls waxed greater and greater until they declared, in writing, "He hath abrogated the Bayan!" And this notwithstanding that through me, the laws of the Bayan were revealed and the Sun of the Bayan shone forth, and that his mention hath been fulfilled in making mention of me – and that it was through me, moreover, that the meaning of his words was made clear and his mysteries were unveiled, and that it was through my arising that the letters of his writings were unfolded, his hidden treasures were made manifest, and the pearls of Thy knowledge and the gems of Thy wisdom concealed within him were divulged.

19 فیا الهی انت تعلم بأنّهم عرفوا نعمتک ثمّ انکروها لأنّک اظهرتنی بالحجّة الّتی بها یدّعون الایمان بک و بمظهر نفسک اذاً یا الهی طهّر قلوبهم و نوّر ابصارهم لیعرفوک بعینک و ینقطعوا عمّا سواک و انّی اشاهدهم یا الهی اعجب من ملل القبل بحیث ما احصیت اشقی منهم و ابعد منهم یقرؤون البیان و یکفرون بمنزله یفتخرون به و یعترضون علی الّذی به نزلت کتبک و صحائف امرک فی ازل الآزال فوعزّتک یا الهی انّهم ما آمنوا بک و لو آمنوا ما کفروا فی هذا الظّهور الّذی به غنّت اوراق سدرة المنتهی بذکر اسمک العلیّ الأعلی و فتحت السن کلّ الأشیآء بثنائک یا ربّ الآخرة و الأولی و تشهد کلّ کلمة نزلت فی البیان بأنّه لهو النّاظر فی الأفق الأبهی

19 Thou knowest, O my God, that they had recognized Thy bounty, and yet they then rejected it, for Thou didst manifest me invested with that proof wherewith they laid claim to faith in Thee and in him who is the manifestation of Thy Self. Purify, then, their hearts, O my God, and illumine their eyes, that they may recognize Thee with Thine own eyes and detach themselves from all else but Thee. This I ask of Thee, O my God, though I see how they are wrapt even more densely in their veils than the followers of former religions. So wrapt are they in these veils that I myself cannot conceive of any people more wayward than they, nor any souls who have gone further astray. They read the Bayan even as they reject the one who revealed it and pride themselves in their rejection, and cavil at him through whom Thy word and the Scrolls of Thy commandment have, from time immemorial, been revealed. I swear by Thy glory, O my God, that they have not believed in Thee, for had they believed, they would not have repudiated this Revelation, through which the leaves of the Divine Lote-Tree have been made to sing the remembrance of Thy Name, the Most Exalted, the All-Glorious, and through which the tongues of all things have been unloosed to yield Thee praise, O Thou Who art the Lord of this world and of the next. Every word revealed in the Bayan beareth witness that God, verily, beholdeth all things from the all-glorious horizon.

20 سبحانک سبحانک یا الهی تسمع ضجیجی و صریخی و ما یرد علیّ فی کلّ الأحیان من مظاهر الشّیطان و مطالع الطّغیان و معادن الحسد و الحسبان فانظرنی یا من سمّیت نفسک بالرّحمن هل تری فی ارضک مظلوماً شبهی او محزوناً

20 Glorified, immeasurably glorified art Thou, O my God! Thou hearest my groaning and my wailing, and perceivest what befalleth me at every moment at the hands of them who are the manifestations of Satan, the exponents of rebellion, the embodiments of envy, and the incarnations of infernal fire. Behold, O Thou Who hast called Thyself the God of Mercy! Seest Thou

مثلی بعد الّذی بسروری طار العاشقون الی هوآء قربک و ابتهاجک و عرج المشتاقون الی سمآء جذبک و عرفانک

on Thine earth any one wronged like me, or any as stricken with sorrow as I? And this notwithstanding that it is through my joy that Thy lovers have soared to the sublimities of Thy nearness and delight, and they who yearn for Thee have ascended unto the heaven of Thy rapture and recognition!

21 اذاً استجار یا الهی هذا المظلوم فی جوار عدلک و هذا الذّلیل فی جوار عزّک و هذا الفقیر فی ظلّ غنائک فانزل علیه ما ینبغی لشأنک و انّه ما اراد الّا انت و لا یرید الّا انت بحولک و قوّتک یا مالک البهآء و النّاطق فی صدر البهآء و الذّاکر فی قلب البهآء فانزل یا ربّ البهآء علی قلوب العباد کلمة التّقوی لیقومنّ عن رقد الهوی و یتوجّهنّ الی الکلمة العلیا یا ربّ العرش و الثّری

21 This wronged one, O my God, hath sought the shelter of Thy justice, this lowly one hath longed to abide within the precincts of Thy glory, and this poor creature hath yearned to take refuge beneath the canopy of Thy wealth. Send down upon him, then, that which beseemeth Thee. He, in truth, hath had no desire but Thee, and He possesseth no such desire now. I adjure Thee by Thy power and might, O Thou Who art the King of Baha – Thou Who speakest within the breast of Baha, and rememberest within the heart of Baha! Send down, O my Lord, the word that shall strike the fear of God in the hearts of men, that they may shake off the slumber of their corrupt desires and turn their faces unto the Most Exalted Word, O Lord of the Throne on high and of earth below.

22 فیا الهی و سیّدی و رجائی اشهد بأنّک کنت فی ازل الآزال الهاً واحداً احداً فرداً صمداً وتراً باقیاً دائماً قائماً قیّوماً ما اتّخذت لنفسک شبیهاً و لا شریکاً و لا وزیراً و لا نظیراً ارسلت سفرائک الی عبادک و جعلتهم مهابط وحیک و مخازن علمک و انزلت الیهم کتبک و شرعت فیها شرایع امرک و احکامک الی ان انتهت الکتب الی البیان و الرّسل بالّذی سمّیته بعلیّ فی جبروت القضآء و ملکوت الأسمآء و انّه اظهر نفسه بأمرک و دعا النّاس الی نفسک و بشّرهم بالّذی بشّرته فی محکم آیاتک و متقن کلماتک و به قدّرت مقادیر امرک و احکامک و به فصّلت کلّ شیء تفصیلاً من عندک و منعت فیه العباد من سفک دمآء الّذین آمنوا بک و دخلوا فی حصن امرک و حمایتک

22 O my God, my Master, my heart's desire! I bear witness that Thou indeed hast ever been the One Whom all things worship, one and alone, without peer or equal, eternal in the past, eternal in the future, ever-abiding, independent of all things, and self-subsisting. Thou hast taken neither partner nor peer unto Thyself. Unto Thy servants Thou didst send Thy messengers, and make them the repositories of Thy revelation and the treasuries of Thy knowledge, and send down unto them Thy Books in which Thou didst prescribe Thy laws and ordinances, until such time as the Scriptures were culminated through the revelation of the Bayan, and the Messengers attained their final consummation through the one Thou didst name Ali [The Bab] in the Realm of Decree and the Kingdom of Names. He, in truth, made himself manifest at Thy bidding, summoned all men unto Thee, and bore the glad-tidings of him whose advent Thou didst herald in Thy perspicuous verses and Thy weighty words. Through him, Thou didst prescribe the scope of Thy laws and ordinances, and didst give a distinct explanation of all things, in which Thou didst forbid Thy servants to shed the blood of them that have believed in Thee and have entered the stronghold of Thy command and Thy protection.

23 و کذلک حرّمت ازواج رسلک علی الأمم و هذا من احکامک المحکمة و حدوداتک المتقنة بحیث نزل فی کلّ الواحک و کتبک و زبرک و مع هذا الحکم المبین و الأمر المتین نقضوا عهدک و نکثوا میثاقک و ترکوا ما امروا به و امروا ما نهوا عنه و بلغوا فی الغفلة الی مقام اخذ الشّهوة

23 Thus hast Thou forbidden all peoples to take the spouses of Thy messengers as their wives. This is one of Thy perspicuous laws and clear proscriptions, and it is of such great significance that it hath been revealed in all Thy Tablets, Thy Books, and Thy Scriptures. And yet, notwithstanding this clear ordinance and firm command, they have broken Thy Covenant, violated Thy Testament, and cast away what had been bidden them.

منهم زمام السّكينة و الحيآء و خانوا فی حرم مظهر نفسک العلیّ الأعلی فآه آه من فعله و ما ظهر منه تالله بذلک شقّ ستر حجاب حرمتک بين خلقک و ناح الرّوح الأمين تلقآء وجهک و ذرف عين البهآء فی هذه المصيبة الكبری و الرّزيّة العظمی و ما ورد علی احد من سفرائک و اصفيائک ما ورد علی مظهر امرک الّذی جعلته مظهر سلطنتک و مطلع الوهيّتک و مشرق ربوبيّتک اذاً انوح و ينوح كلّ الأشيآء عمّا خلق من كلمتک العليا

They have enjoined that which had been forbidden them, and have grown so abject in their heedlessness that passion and desire have seized from them the reins of tranquility and shame, and compelled them to betray the consort of Thy Self [The Bab], the Exalted, the Most High. Alas, alas, for the deeds he [Mirza Yahya] hath committed and the behavior he hath demonstrated! I swear by God that the veil of Thy sanctity hath been rent asunder amidst Thy creatures, that the Faithful Spirit hath lamented before Thy countenance, and that the eye of Baha hath wept sore by reason of this most great calamity and most dire tribulation. I swear, moreover, that there never befell any of Thy messengers or chosen ones what hath befallen him who is the revealer of Thy Cause – the one Thou didst make the embodiment of Thy sovereignty, the dayspring of Thy divinity, and the dawning-place of Thy supremacy. For this I have wailed aloud with grief, and indeed all things created through Thy most exalted Word have been made to wail.

24 و انّک يا الهی لم تزل و لا تزال ما شرعت الشّرايع و ما وضعت المناهج الّا لابقآء ذكرک بين خلقک و اعزاز امرک بين بريّتک و انّک بنفسک الحقّ كنت و تكون مقدّساً من عمل العاملين و ذكر الذّاكرين و انّهم يا الهی ما استحيوا منک و ما راعوا حرمتک فی مملكتک و اعزازک بين خلقک هل من ذی بصر يعيننی فی بكائی و هل من ذی قلب ينوح معی فيما ورد علی حبيبی و محبوبی و ذاكری و مذكوری و هل من منصف ينصف فيما ورد علی مظهر نفسک من اغفل عبادک فوعزّتک يا الهی لو قتلت بأسياف العالمين لكان احبّ عندی من ان اكون موجوداً و اری ما لا رأت عين يا من بيدک ملكوت ملک السّموات و الأرضين

24 O my God! Thou, verily, hast always existed, and wilt to eternity continue to exist. Thou didst not set down Thy laws or lay down Thy paths except to ensure the eternity of Thy remembrance amongst Thy creation and the glorification of Thy Cause amidst Thy people. And verily Thou, by Thy Self – the one true God – hast ever been and wilt ever be sanctified from the doings of men and the words of them who fain would praise Thee. Those people, O my God, have indeed felt no shame before Thee, inasmuch as they have dishonored Thee in Thy realm and refused to glorify Thee amidst Thy creatures. Where is the man of insight who will assist me in the midst of my bitter wailing, or the tender-hearted one who will join me in lamenting what hath befallen my Lover and my Beloved, the One Who maketh mention of me and the One of Whom I make mention? Where is the fair-minded soul who will judge equitably what hath befallen him who is the manifestation of Thy Self at the hands of Thy most heedless servants? By Thy glory, O my God! Were I to be slain by the swords of men, I would cherish this fate more than remaining alive, and would thus behold that which no eye hath ever seen, O Thou in Whose hands are the dominions of earth and heaven.

25 و اخذه حبّ الرّياسة الی مقام سفک دم الّذی اختصصته بين بريّتک و جعلته مظهر احديّتک و سمّيته بالحرف الثّالث المؤمن بمن تظهرنّه بأمرک و نزّلت فی حقّه ما لا نزل فی حقّ احد دونه و اذا سفک دمه غلبت الظّلمة علی نور النّهار و اخذ الاضطراب و الاضطرار كلّ من سكن فی الزّورآء و مع ذلک ما استشعروا و ما تنبّهوا و بلغوا فی الشّقوة و الاستكبار الی مقام ارادوا

25 The lust of leadership prompted that wretched one to shed the blood of him [Dayyan] whom Thou didst single out amidst Thy people, didst make the quintessence of Thy majesty, and didst name "the third Letter" to believe in the one Thou didst make manifest at Thy bidding. Thou didst reveal in the honor of that noble soul such things as have never been revealed for any one apart from him. And when his blood was shed, every trace of daylight was overtaken by darkness. Agitation took hold of every soul living in Baghdad, and they all were thrown

into dire straits. Despite this, however, the perpetrators of that heinous crime failed to realize what they had done, and their wickedness and haughtiness waxed greater and greater until they sought to slay the One of Whom they had made mention in the daytime and in the night season. Yet, Thou didst indeed preserve me by the power of Thy might, and didst protect me with Thine invisible hosts, in such wise that I was able – through Thy will and decree – to depart from the midst of those wicked souls. And when Thou didst frustrate their hopes through the power of Thy sovereignty, they wrote against me such vile things as caused their own pens, their fingers, their ink, their scrolls, and in truth the reality of all things to curse them. Raise up, then, O my God, pure hearts and discerning eyes, that they may look searchingly into Thy Cause and observe carefully what hath befallen Thee.

قتل من يذكرونه فى اللّيالى و الأيّام و انّک عصمتنى بقدرتک و حفظتنى بجنود غيبک الى ان خرجت عن بينهم بمشيّتک و قضائک فلمّا خيّبتهم بسلطانک كتبوا فى حقّى ما يلعنهم به اقلامهم و اناملهم و مدادهم و الواحهم و حقايق كلّ شىء اذاً يا الهى فابتعث قلوباً صافية و ابصاراً حديدة ليتفرّسوا فى امرک و ما ورد منهم عليک

26 Alas, alas! The pages of the Bayan, and the eye of inner meaning enshrined within the words of the Bayan, have wept sore by reason of their deeds. They grew oblivious of their own selves and proclaimed, "Verily, he whom Thou didst make manifest by Thy bidding hath abrogated the Bayan!" And this notwithstanding that every man of insight will bear witness, were I to call upon them to do so, that the Bayan was revealed for my sake, that the law of the Bayan was fulfilled through my Revelation, and that Thou didst make all that had been revealed therein a gift unto me, conditioned by my leave and dependent upon my behest. Alas, alas! The hem of holiness hath been smirched with the dust of the calumnies of Thy foes, and the hearts of them that are nigh unto Thee have been lacerated – at the hands of the rebellious among Thy people – by the things that have befallen him who is the beloved of them that have recognized Thee.

26 آه آه يبكى من افعالهم الواح البيان و عين المعانى فى كلمات البيان و مع ذلک نسوا انفسهم و يقولون انّ الّذى اظهرته بأمرک انّه نسخ البيان بعد الّذى يشهد كلّ ذى دراية بأنّ لنفسى نزل البيان و بظهورى حقّق حكم التّبيان و جعلت كلّ ما نزل فيه هديّةً لنفسى و معلّقاً باذنى و امرى فآه آه قد تكدّر ذيل التّقديس من غبار مفتريات اعدائک و تشبّكت افئدة المقرّبين بما ورد على محبوب العارفين من طغاة بريّتک

27 This is, O my God, the first of the days on which Thou hast bidden Thy loved ones to observe the Fast. I ask of Thee by Thy Self and by him who hath fasted out of love for Thee and for Thy good-pleasure – and not out of self and desire, nor out of fear of Thy wrath – and by Thy most excellent names and august attributes, to purify Thy servants from the love of aught except Thee and to draw them nigh unto the Dawning-Place of the lights of Thy countenance and the Seat of the throne of Thy oneness. Illumine their hearts, O my God, with the light of Thy knowledge and brighten their faces with the rays of the Daystar that shineth from the horizon of Thy Will. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the All-Glorious, Whose help is implored by all men.

27 فيا الهى هذا اوّل يوم فيه فرضت الصّيام لأحبّائک اسئلک بنفسک و الّذى صام فى حبّک و رضاک لا لهويه و بغض مولاه و بأسمائک الحسنى و صفاتک العليا بأن تطهّر عبادک عن حبّ ما سويک و قرّبهم الى مطلع انوار وجهک و مقرّ عرش احديّتک و نوّر قلوبهم يا الهى بأنوار معرفتک و وجوههم بضيآء الشّمس الّتى اشرقت عن افق مشيّتک و انّک انت المقتدر على ما تشآء لا اله الّا انت العزيز المستعان

28 Assist them, O my God, to render Thee victorious and to exalt Thy Word. Suffer them, then, to become as hands of Thy

28 ثمّ وفّقهم يا الهى على نصرة نفسک و اعلآء كلمتک ثمّ اجعلهم ايادى امرک بين عبادک

ثمّ اظهر بهم دینک و آثارک بین خلقک لیملأ الآفاق من ذکرک و ثنائک و حجّتک و برهانک و انّک انت المعطی المتعالی المقتدر المهیمن العزیز الرّحمن

Cause amongst Thy servants, and make them to be revealers of Thy religion and Thy signs amongst mankind, in such wise that the whole world may be filled with Thy remembrance and praise and with Thy proofs and evidences. Thou art, verily, the All-Bounteous, the Most Exalted, the Powerful, the Mighty, and the Merciful.

29 سبحانک یا الهی کلّما ارید ان اصمت عن ذکرک اشاهد انّ حبّک لا ینتهی فلمّا انّه لا ینتهی کیف ینتهی ندائی و ذکری و ضجیجی و حنینی و انّک یا الهی قدّرت المناجاة لمن فی حولی و جعلت الآیات بیّنات لنفسی و ظهورات لأمری ولکن انّی احبّ بأن اذکرک من قبل العالمین و بما عندهم من ذکرک و ثنائک یا من فی قبضتک ملکوت ملک السّموات و الأرضین

29 Praised be Thou, O my God! Every time I attempt to conclude my praise of Thee, I behold how my love for Thee hath not yet ceased. This being the case, how could I possibly still my voice, or end my praise, or stop my wailing, or cease my sighing? Thou hast, verily, O my God, enjoined prayer unto them that are near unto me, and didst, moreover, make the verses irrefutable proofs of my station, and clear evidences of my Cause. And yet, how dearly I would love to make mention of Thee and render Thee praise on the part of all mankind and whatsoever pertaineth unto them, O Thou in Whose grasp lie the kingdoms of earth and heaven!

30 ای ربّ فانصرنی ببدایع نصرک و انّ نصرک نفسی و عنایتک ایّای هو ارتقائی الی الرّفیق الأعلی و عروجی عن بین هؤلآء الأشقیآء الّذین ما کان بینهم الّا ضغینة و بغضآء

30 O my Lord! Aid me with the wonders of Thine assistance, for I verily am the sole emblem of Thine ascendancy, and I alone can befittingly manifest Thy loving-kindness. These distinctions enable me to repair unto the Glorious Companion, and to be delivered from the midst of these ungodly ones, who harbor naught in their hearts but hatred and animosity.

31 ای ربّ فاصعدنی الیک یا من بحرکة قلمک الأعلی خلق ملکوت الانشآء و ما کان مقصودی یا الهی فیما نطقت به بین یدیک الّا لیظهر عبودیّتی بین بریّتک و یشهد کلّ بأنّی انا السّائل و انّک انت المسؤول و انّی انا الدّاعی و انّک انت المجیب والّا فوعزّتک مرادی ما اردت و مقصودی ما قصدت و املی ما قضیت من فرّق بین مشیّتی و مشیّتک انّه کفر بک و اتّخذ لک شریکاً فی ملکک و بمشیّتی اظهرت مشیّتک لولا هی ما کانت هی مرادی فداک یا مراد البهآء مقصودی فداک یا مقصود البهآء مشیّتی فداک یا مضرم نار البهآء و یا ایّها المشتعل فی صدر البهآء و یا ایّها النّاطق بلسان البهآء

31 Cause me, then, to ascend unto Thee, O my Lord, O Thou through a movement of Whose pen the kingdom of creation was begotten! My sole purpose in speaking forth that which I have proclaimed before Thee hath been to demonstrate my servitude amongst Thy people. All testify that I, in truth, am but a lowly pauper, and that Thou, verily, art the One from Whom all things are sought, and that I am a humble suppliant, while Thou art the One Who is ready to answer. Were this not so, then I swear by Thy might that my desire would not accord with what Thou hast desired, that my purpose would differ from what Thou hast purposed, and that mine aspirations would run counter to what Thou hast decreed. Whoso maketh any distinction, therefore, between my will and Thine hath, in truth, blasphemed against Thee and joined partners with Thee in Thy dominion. Indeed, Thy Will is manifested through my will, and but for Thy Will, I would have no will of mine own. May all my desires be offered up for Thee, O Thou Who art the Desire of Baha; may all my aims be yielded up to Thee, O Thou Who art the Aim of Baha; and may my will be wholly dissolved in Thine, O Thou Who hast kindled the fire of Baha, hast lighted the flame within the breast of Baha, and hast spoken through the tongue of Baha!

32 And then, the Beloved of Baha said: By the righteousness of God! But for Baha, the Dove of remembrance would not warble. O people of hatred! Free ye Baha from your midst and relieve him from your cruelty, which hath cleft the heavens asunder and rent in twain the veil of faithfulness.

32 اذاً يقول محبوب البهآء تالله لولا البهآء ما غرّدت ورقآء الذّكر يا ملأ البغضآء ان ارحموا البهآء يا من منكم و من ظلمكم انفطرت السّمآء و شقّ ستر الوفآء

33 And Baha made reply: I have contented myself with Thy decree, O Thou Who art the Lord of the worlds and the Desire of whosoever hath sought Thee! I have wished for myself only what Thou didst wish, and have desired only what Thou didst desire. By Thy glory, I am abashed before the wonders of Thy bounty, through which Thou didst choose me amongst all Thy creatures to be invested with this Revelation.

33 و يقول البهآء رضيت بقضائک يا اله العالمين و مقصود القاصدين و ما اردت الّا ما انت اردته لنفسی و ما اريد الّا ما انت تريد فوعزّتک انّی اکون نجلاً من بدايع فضلک و ما اختصصتنی به بين بريّتک بظهوری

34 Thou didst divide all created things one from another, and didst take from them their very essences – and then, O my God, Thou didst cause me to speak forth a single Word from Thy side, and through Thy power and might, didst make that Word a two-edged sword. With one edge, Thou didst separate to one side such among Thy creatures as have waxed proud before Thee, and have hesitated in their recognition of Thy Cause – a Cause greater than any other which Thou hast ever revealed – and with the other edge, Thou didst gather together and foster fellowship among them that have set their faces towards Thy countenance, have believed in Thy resplendent signs, and have detached themselves from all that is in heaven and on earth, yearning for Thy beauty, seeking Thy good-pleasure, turning towards Thy presence, and proclaiming Thy bounty. These Thou hast made the very hands of Thy Cause amidst Thy people, and through them Thou hast manifested such tokens of Thy oneness, and such evidences of Thy singleness, as Thou didst never manifest before. Blessed is he who hath turned his face towards them wholly for love of Thee, and hath heard from them Thy signs and Thy tokens, whose like the denizens of earth and heaven are powerless to produce.

34 فصّلت بين الممکنات و اخذت منها جواهر خلقک و سواذج بريّتک و انطقتنی يا الهی بکلمة من عندک و جعلتها سيفاً ذا ظبتين بقدرتک و اقتدارک بظبة منها فصّلت و فرّقت عبادک و خلقک الّذينهم استکبروا عليک و توقّفوا فی امرک الّذی ما اظهرت امراً اعظم منه و بظبة اخری جمعت و وصلت و بلغت و ربطت و الّفت بين الّذين اقبلوا الی وجهک و آمنوا بآياتک الکبری و انقطعوا عمّا خلق فی الأرض و السّمآء شوقاً لجمالک و طلباً لرضائک و اقبالاً بحضرتک و اظهاراً لنعمتک و انّک جعلتهم ايادی امرک بين بريّتک و بهم اظهرت ما اظهرت من شئونات احديّتک و ظهورات فردانيّتک طوبی لمن اقبل اليهم خالصاً لحبّک و سمع منهم آياتک و بيّناتک الّتی عجز عن الاتيان بمثلها من فی السّموات و الأرضين

35 I beseech Thee, then, O my God, by Thy Self – and by this wronged one, the like of whom mortal eyes have never witnessed – to send down from the heaven of creation that which will cause the tender herbs of Thy love and knowledge to spring forth from the hearts of them that yearn for Thee. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the Help in Peril, the Self-Subsisting.

35 اذاً يا الهی اسئلک بک و بهذا المظلوم الّذی ما شهد عين الابداع شبهه بأن تنزل من سحاب رحمتک ما ينبت به فی قلوب المشتاقين نبات حبّک و عرفانک و انّک انت المقتدر علی ما تشآء لا اله الّا انت المهيمن القيّوم

36 I entreat Thee, moreover, O my God, by the remembrance of Thy Name – the Exalted, the Most High – to give Thy servants to drink from the wine of Thy grace and bounty, that all may recognize Thee with their own eyes, and enter beneath the shade of the tree of Divine Unity. O Thou in Whose grasp is the kingdom of destiny! Grievous indeed would it be for me

36 فيا الهی اسئلک بذکر اسمک العلیّ الأعلی بأن تشرب کلّ العباد رحيق عنايتک و افضالک ليعرفنّک کلّ بعيونهم و يدخلنّ فی ظلّ سدرة التّوحيد يا من بيدک ملکوت التّقدير عزيز علیّ بأن تجعل احداً من خلقک محروماً عن الرّحمة

that Thou shouldst deprive even one of Thy creatures of the mercy which Thou hast reserved for Thy days. By Thy glory! Thy servants fain would harm and afflict me, while I desire their nearness unto Thee and cherish the hope that they may enter the Most Glorious Paradise. Potent art Thou to do what Thou pleasest. Thou knowest all that is in me, and Thou, verily, art the All-Powerful, the All-Knowing, the Almighty, the Best-Beloved.

BRL_IOPF#3.01x, BPRY.259x, ADMS#047

التّی اختصصتها بأیّامک فوعزّتک انّ عبادک ارادوا ضرّی و ابتلائی و انا ارید تقرّبهم الیک و دخولهم فی جنّة الأبهی و انّک انت المقتدر علی ما تشآء تعلم ما فی نفسی و انّک انت المقتدر العالم العزیز المحبوب

INBA38:287, INBA48:001, INBA33:091x, INBA49:151, INBA92:263, BLIB_Or15739.001, AVK1.105.16x, TSBT.037x, NFF5.010, ASAT3.262x, ASAT4.162x, ASAT4.297x, ASAT5.169x, ASAT5.349x, ASAT5.364x, OOL.B090.06x, OOL.B090.09x

---

BH00160

To: Husayn Qabl-i-Ali et al.

1 This is a prayer to be recited by the Quickener of souls in these days:

1 هذا دعآء یدعوه محیی الأنام فی الأیّام

2 In the Name of God, the Most Great, the Most Unapproachable, the Most Holy, the Most Exalted, the Most Glorious!

2 بسم الله الأعظم الأمنع الأقدس العلیّ الأبهی

3 Glorified art Thou, O my God! Thou hearest my lamentation like unto the lamentation of one who is bereaved, and Thou seest mine eyes turned toward the Most Sublime Horizon. How long, O my God, wilt Thou leave me among those who have denied Thy favor, gainsaid Thy signs, rejected Thy truth, opposed Thee, and turned away from Thee? Deliver me, O my God, through Thy grace and mercy, and manifest what Thou didst promise me before the creation of the heavens and earth. By Thy glory! Whenever I have called Thy servants, their perversity hath increased, and whenever I have recited unto them Thy mighty verses, they have opposed them and said: "This is naught but a fabrication against God." Thus have their souls and desires beguiled them, although, O my God, I have shown them naught save what was revealed unto Ali aforetime, and have explained naught save what was sent down in the Bayan - and Thou seest and knowest, O God of the worlds and Purpose of them that have recognized Thee, that they have not sought the sanctuary of Thy Cause nor turned toward Thy countenance, nor do they hearken from me to that which Thou hast commanded me to manifest. Separate me from them, O Thou in Whose hand is the dominion of command and creation and

3 سبحانک اللّهمّ یا الهی تسمع حنینی کحنین الثّکلی و طرفی الی الأفق الأعلی تری و لا تری الی م یا الهی ترکتنی بین هؤلآء الّذین کفروا بنعمتک و جاحدوا بآیاتک و انکروا حقّک و اعترضوا علیک و اعرضوا عنک خلّصنی یا الهی بفضلک و رحمتک ثمّ اظهر ما وعدتنی به قبل خلق السّموات و الأرض فوعزّتک کلّما دعوت عبادک زادت شقوتهم و کلّما تلوت علیهم آیاتک الکبری اعترضوا و قالوا افتریت علی الله کذلک سوّلت لهم انفسهم و اهوائهم بعد الّذی یا الهی ما اظهرت لهم الّا ما اتی به علیّ من قبل و ما بیّنت لهم الّا ما نزل فی البیان و انت تری و تعلم یا اله العالمین و مقصود العارفین بأنّهم ما قصدوا حرم امرک و ما توجّهوا الی وجهک و لا یسمعون منّی ما امرتنی باظهاره فرّق بینی و بینهم یا من بیدک جبروت الأمر و الخلق

the kingdom of the heavens and earth. Thou doest what Thou willest through Thy power and ordainest what Thou desirest through Thy Will.

و ملکوت السّموات و الأرض تفعل ما تشآء بقدرتک و تحکم ما ترید بمشیّتک

4 O Beloved of Baha and Purpose of Baha! Whenever I have concealed myself, Thou hast manifested me by Thy command, and whenever I have fled from them, Thou hast returned me to them by Thy power and sovereignty, and whenever I have remained silent in my house, abstaining from Thy remembrance, Thou hast caused me to speak by Thy will and hast enkindled me with Thy love to such extent that the reins of patience were wrested from my hands and I left the house, attracted to Thee, calling out with the loudest voice amidst the concourse of creation, summoning them to the remembrance of Thy Most Exalted Self from this Most Glorious Horizon. Thereupon arose the clamor of the ungodly and the cry of the deniers, and they arose to slay me and to frustrate Thy Cause. Thou hast, through Thy hidden knowledge, recorded and known what they have done and continue to do.

4 و یا محبوب البهآء و مقصود البهآء کلّما سترت نفسی اظهرتها بأمرک و کلّما فررت منهم رجعتنی الیهم بقدرتک و سلطانک و کلّما سکنت فی البیت صامتاً عن ذکرک انطقتنی بمشیّتک و اشتعلتنی فی حبّک علی شأن اخذ زمام الاصطبار عن کفّی و خرجت عن البیت منجذباً الیک و ناديت بأعلی النّدآء بین ملأ الانشآء و دعوتهم الی ذکر نفسک العلیّ الأعلی من هذا الأفق الأبهی ارتفع ضجیج المشرکین و صریخ المنکرین و قاموا علی قتلی و تضییع امرک و انّک بعلمک المکنون احصیت و علمت ما عملوا و یعملون

5 That which Thou hadst ordained by Thy Will hath come to pass, O my God, and that which Thou didst desire through Thy will and power hath appeared. And now Thou seest, O my God, how they have taken the calf as their lord instead of Thee and worship it morning and evening without any clear proof or book. They have reached such a state of heedlessness that they cling to vain imaginings and turn away from the Sovereign of all that is known. They enjoin what Thou hast revealed in the tablets of Thy Cause while forgetting themselves, and they oppose him through whom Thy Cause was sent down, Thy proof appeared, Thy verses were established, and Thy countenance shone forth. These are they whom Thou hast described in Thy mighty Book which Thou didst reveal unto Thy Prophet and the Seal of Thy chosen ones. Thou didst say, and Thy word is the truth: "They enjoin righteousness upon people while forgetting themselves." And when it is said unto them: "O people! By what proof did you believe in your Lord, the Most Merciful, and in His Manifestation Who revealed the Bayan, and by what evidence do you oppose Him Who came to you from the Dayspring of the Cause with God's signs, His proof, His grandeur and His sovereignty?" they say what the ancients said who opposed the Manifestations of Thy Self, the Dawning-places of Thy Revelation, the Daysprings of Thy inspiration, the Treasuries of Thy knowledge, the Repositories of Thy wisdom, the Lamps of Thy guidance, the Paths of Thy will, the Ways of Thy nearness, the Laws of Thy gifts, the Mysteries of Thy unity, the Manifestations of Thy singleness, and the Appearances of Thy beauty. And when it is said unto them: "O people! Have I not manifested myself with clear

5 و قد قضی یا الهی ما قضیته بمشیّتک و ظهر ما اردته بارادتک و قدرتک و اذاً تریهم یا الهی اتّخذوا العجل لأنفسهم ربّاً سواک و یعبدونه فی العشیّ و الاشراق من دون بیّنة و لا کتاب و بلغوا فی الغفلة الی مقام تمسّکوا بالموهوم و اعرضوا عن سلطان المعلوم یأمرون بما نزّلته فی الواح امرک و ینسون انفسهم و یعترضون علی الّذی به نزل امرک و ظهر برهانک و ثبت آیاتک و اشرق وجهک اولئک من الّذین وصفتهم فی محکم کتابک الّذی نزّلته علی نبیّک و خاتم اصفیائک قلت و قولک الحقّ یأمرون النّاس بالبرّ و ینسون انفسهم و اذا قیل لهم یا قوم بأیّ برهان آمنتم بربّکم الرّحمن و بمظهر نفسه الّذی نزّل علیه البیان و بأیّ حجّة اعترضتم علی الّذی جائکم عن مشرق الأمر بآیات الله و برهانه و عظمته و سلطانه یقولون ما قاله الأوّلون الّذین اعترضوا علی مظاهر نفسک و مطالع وحیک و مشارق الهامک و مخازن علمک و مکامن حکمتک و مصابیح هدایتک و سبل ارادتک و مناهج قربک و شرایع مواهبک و اسرار توحیدک و ظهورات تفریدک و تجلّیات جمالک و اذا قیل لهم یا قوم أ ما اظهرت نفسی بآیات بیّنات و أ ما جئتکم عن مطلع الأسمآء و الصّفات و أ ما تلوت علیکم آیات الله الکبری

signs? Have I not come to you from the Dayspring of Names and Attributes? Have We not adorned the heaven of utterance with the ornaments of meaning and exposition? Have We not called you unto God, your Lord, the Most Merciful? Have We not explained to you the mysteries of divine knowledge with clear evidence and proof? Have I not manifested God's Cause among His servants? Have not the signs of God become renowned among His creation? Why then did you turn away from Me and deny My verses? They say that which I cannot mention before Thy face, O Beloved of my heart and the One remembered in my soul! O my God and my Lord! How long wilt Thou leave me among Thy servants? By Thy glory! Even if no proof had appeared from Thee among Thy creation, Thy patience after Thy power, and Thy forbearance after Thy might would suffice to establish Thy grandeur and sovereignty.

و أ ما زيّنّا سمآء البيان بزينة المعانى و التّبيان و أ ما دعوناكم بالله ربّكم الرّحمن و أ ما بيّنّا لكم اسرار العرفان ببيّنة و برهان و أ ما اظهرت امر الله بين عباده و أ ما اشتهرت آثار الله بين بريّته فلم اعرضتم عنّى و كفرتم بآياتى يقولون ما لا اقدر ان اذكره تلقآء وجهک يا محبوب سرّى و المذكور فى قلبى يا الهى و سيّدى الى م تركتنى بين عبادک فوعزّتک لو لم يظهر منک حجّة بين بريّتک يكفى صبرک بعد قدرتک و حلمک بعد اقتدارک فى اثبات عظمتک و سلطنتک

6 O Lord! Why hast Thou entrusted me to those who have denied Thy Self? How long wilt Thou not answer my prayer? Whenever I say, "O Lord, take me unto Thee and deliver me from the oppressors among Thy creation," after Thou witnesseth my distress and tribulation, Thou sayest: "By My Self, I witness and see all that hath befallen thee hath befallen My own Self, and I have sacrificed thee in My path. Dost thou love what I love not? Dost thou desire what I desire not?" I say: "May my soul be a sacrifice for Thee! My desire is what Thou hast desired, and my beloved is what Thou hast loved." By Thy glory! I would that I had a thousand souls at every moment to sacrifice in Thy path. But it grieveth me to remain and witness those who have violated Thy sanctity and wronged the Manifestation of Thy Self, knowing they were created by the word of Thy command. Therefore my soul is troubled, mine eyes shed tears, my heart lamenteth, and my skin trembleth.

6 اى ربّ لماذا اودعتنى بين الّذينهم كفروا بنفسک و الى م لا تستجيب دعائى كلّما اقول اى ربّ فاصعدنى اليک و خلّصنى من طغاة خلقک بعد الّذى تشهد ضرّى و بلائى تقول اى ونفسى اشهد و ارى كلّ ما ورد عليک ورد علي نفسى و انّى انفقتک فى سبيلى أ تحبّ ما لا احبّ أ تريد ما لا اريد اقول نفسى فداک مرادى ما انت اردته و محبوبى ما انت احببته فوعزّتک احبّ ان يكون لى فى كلّ حين الف روح و افديها فى سبيلک ولكن عزيز علىّ بأن اكون باقياً و ارى الّذين هتكوا حرمتک و ظلموا على مظهر نفسک بعد علمى بأنّهم خلقوا من كلمة امرک لذا تضطرب نفسى و تذرف عينى و ينوح سرّى و يقشعرّ جلدى

7 Thou sayest: "By My Self, I know what is in thy soul and I see what thou seest. Be patient as I was patient. I have ordained for thee what I have not ordained for any other, and I have chosen for thee what I have not chosen for anyone else, for I have sacrificed thee for the life of the world and all within it." I say: "Praise be to Thee, O Beloved of the worlds! I praise Thee for what Thou hast ordained for me and thank Thee for what Thou hast desired, for Thou art the Lord of the worlds."

7 انت تقول اى ونفسى اعلم ما فى نفسک و ارى ما ترى اصبر كما صبرت انّى كتبت لک ما لم اكتب لدونک و رضيت لک ما لم ارض لغيرک و انّى قد فديتک لحيوة العالم و من فيه اقول لک الحمد يا محبوب العالمين احمدک فيما كتبت لى و اشكرک فيما اردت و انّک انت مولى العالمين

8 O my God! Inspire me with the wonders of Thy remembrance. By Thy Self, I find no joy save in it, no gladness except through it. Should Thou withhold it from me, my soul would be troubled and my very being and essence would cease to exist. There is no life for anyone except through Thy remembrance and love, and no existence for any soul except through Thy praise and description. Though I know that my remembrance of Thee

8 فيا الهى فالهمنى بدايع ذكرک و انّى ونفسک لا اجد لنفسى سروراً الّا به و لا بهجةً الّا به بحيث لو تمنعنى عنه لتضطرب نفسى و ينعدم ذاتى و كينونتى لا حيوة لأحد الّا بذكرک و حبّک و لا وجود لنفس الّا بثنائک و وصفک مع علمى بأنّ ذكرى ايّاک لم يكن الّا كذكر العدم نفس القدم

is but as the remembrance of nothingness for the Ancient Being - and I seek Thy forgiveness for this - nay, no one hath any existence or mention before a single one of Thy signs, how much less before Thy Self! Exalted, exalted is Thy remembrance above the ascent to it of Thy creatures' remembrance! Exalted, exalted is Thy praise above the return to it of Thy creation's description!

و استغفرک من ذلک بل لیس لأحد تلقآء آیة من آیاتک وجود و ذکر فکیف نفسک تعالی تعالی ذکرک من ان یصعد الیه ذکر خلقک تعالی تعالی ثنائک من ان یرجع الیه وصف بریّتک و

9 The highest remembrance of all created things cannot transcend the bounds of contingent existence, so how can it ascend unto Thee, O Thou in Whose recognition the hearts of Thy near ones among Thy chosen ones and the sincere among Thy loved ones are bewildered! Thy Self-remembrance proveth that the remembrance of aught else beseemeth Thee not, nor is worthy of Thy presence. Whenever I remember Thee, O my God, by Thy Name the Ever-Abiding, I witness that the Manifestation of this Name standeth before the Face and declareth: "I am He Who was ever-abiding and will be as I have ever been. My perpetuity hath no end or cessation."

9 انّ اعلی ذکر الممکنات لا یتجاوز عن حدّ الامکان فکیف یرتقی الیک یا من تحیّرت فی عرفانک افئدة المقرّبین من اصفیائک و المخلصین من اولیائک ذکرک نفسک مدلّ بأنّ ذکر دونک لا یلیق لک و لا ینبغی لحضرتک کلّما اذکرک یا الهی باسمک الباقی اشاهد بأنّ مظهر هذا الأسم یکون قائماً تلقآء الوجه و یقول انا الّذی کنت باقیاً و اکون بمثل ما قد کنت لیس لبقائی فنآء و لا نفاد

10 Exalted, exalted is He Who created me by a word from His presence! If I call upon Thee by Thy first name, the Manifestation of this Name addresses me and says: "That which thou dost mention returneth unto My Self. Open thine eyes that thou mayest behold Me as the First before every first, and the Last after every last, and the Outward above all things." Exalted, exalted is my Lord Who created me by a will from His Most Exalted Pen! Exalted, exalted is He Who created me through His Most High and Most Exalted remembrance, that He might be remembered by what was composed in the kingdom of creation! If I call upon Thee, O my God, by Thy name the Powerful, I witness the Manifestation of this Name gazing upon me and saying: "Behold Me, that thou mayest see Me standing, powerful, mighty, and supreme over all things." Exalted, exalted is He Who raised me up and fashioned me through His Most Exalted Word! Exalted, exalted is He Who fashioned me and made me manifest in the kingdom of creation! If I call upon Thee by Thy name the All-Knowing, I witness that the Manifestation of this Name weeps and laments, saying: "I am He Who was knowing before all things and shall be knowing after the passing of all things. This is the garment whereby My manifestations have been veiled from knowing My Lord and My Sovereign. I am He Who has ever been fearful and shall remain troubled. I am He Whom my Lord has made to be among the highest of names and the lowest, the greatest and the most insignificant. Blessed are My manifestations if they make not their knowledge a veil between them and the Lord of Names and Attributes, for they are among the most

10 تعالی تعالی الّذی خلقنی بکلمة من عنده بأن یذکر باسمی ولو ادعوک باسمک الأوّل یخاطبنی مظهر هذا الاسم و یقول ما انت تذکره انّه یرجع الی نفسی ان افتح بصرک لترانی اوّلاً قبل کلّ اوّل و آخراً بعد کلّ آخر و ظاهراً فوق کلّ شیء تعالی تعالی ربّی الّذی خلقنی بارادة من قلمه الأعلی تعالی تعالی الّذی خلقنی بذکره العلیّ الأعلی بأن یذکر بما رکّب فی ملکوت الانشآء ولو ادعوک یا الهی باسمک القادر اشاهد مظهر هذا الأسم ینظر الیّ و یقول فانظرنی لترانی قائماً قادراً مقتدراً مهیمناً علی کلّ الأشیآء تعالی تعالی الّذی بعثنی و فطرنی بکلمته العلیا تعالی تعالی الّذی فطرنی و اظهرنی فی ملکوت الانشآء ولو ادعوک باسمک العلیم اشاهد بأنّ مظهر هذا الاسم یبکی و ینوح و یقول انا الّذی کنت عالماً قبل کلّشیء و اکون عالماً بعد فنآء کلّ شیء و هذا قمیص الّذی به احتجبت مظاهری عن عرفان مالکی و سلطانی و انا الّذی لم یزل کنت خائفاً و اکون مضطرباً انا الّذی جعلنی ربّی من اعلی الأسمآء و ادناها و اعظمها و احقرها طوبی لمظاهری لو لم یجعلوا المعلوم حجباً بینهم و بین مالک الأسمآء و الصّفات انّهم من اعلی الخلق فویل لمن منعته العلوم عن سلطان المعلوم انّه من ادنی الخلق

exalted of creation. Woe unto him whom learning hath withheld from the Sovereign of all knowledge, for he is among the most abject of creation."

11 Exalted, exalted is my Creator above being remembered through mention of aught else but Him, or being described by any description save His own. Even should I praise Thee, O my God, and say "There is none like unto Thee," the Manifestation of this Name would cry out before my face, "I am He besides Whom there is none like unto Him." Were anyone to claim for himself a likeness or peer, it would negate the signs of unity and the evidences of oneness. I testify that in all things is inscribed the most hidden script of the Most Exalted Pen - this is a sign of unity and manifestation of oneness. Blind is the eye that sees Me not standing over all things, manifest above all things, and prevailing over all things. Exalted, exalted is my Lord above being remembered through mention of His creation or being described by descriptions of aught besides Him. All are His servants and within His mighty grasp, created by the Word of His command. Exalted, exalted is He above being associated with His creation or being reached by the birds of His servants' hearts soaring in the atmosphere of His knowledge. Exalted, exalted is He above descending from the heights of His Essence and the summit of His Self. He hath ever been sanctified beyond ascent and descent, and shall ever be exalted above being comprehended by hearts and minds. Whatever hath been mentioned or shall be mentioned is within the realm of possibility and returneth unto that realm. The kingdom endureth in the kingdom, and creation returneth to its form and likeness.

11 تعالی تعالی موجدی من ان یذکر بذکر دونه او یوصف بوصف ما سویه ولو اصفک یا الهی و اقول لیس کمثلک شیء ینادی مظهر هذا الاسم و یقول امام وجهی انا الّذی لیس کمثلی شیء ولو یری لنفسی مثل او شبه لا یثبت آیات التّوحید و ظهورات التّفرید اشهد بأنّ فی کلّ شیء رقم القلم الأعلی من الخطّ الأخفی هذه لآیة التّوحید و ظهور التّفرید عمیت عین لا ترانی قائماً علی کلّ شیء و ظاهراً فوق کلّ شیء و مهیمناً علی کلّ شیء تعالی تعالی ربّی من ان یذکر بذکر خلقه او یوصف بوصف سویه کلّ عبده و فی قبضة قدرته و خلق بکلمة امره تعالی تعالی من ان یقترن بخلقه او یصعد الی هواء عرفانه طیور افئدة عباده تعالی تعالی من ان ینزل من علوّ ذاته و سموّ نفسه لم یزل کان مقدّساً عن الصّعود و النّزول و لا یزال یکون متعالیاً من ان تدرکه الأفئدة و العقول کلّما ذکر او یذکر هذا فی حدّ الامکان و یرجع الی الامکان دام الملک فی الملک و انتهی المخلوق الی شکله و مثله

12 Would that I found, O my God, attentive ears, purified hearts, sanctified souls, illumined breasts and penetrating vision, that I might cast upon them what Thou hast inspired me through Thy generosity and taught me through Thy grace and favors. Thou, O my God, didst awaken me through Thy bounty and establish me in the station of Thy Self, and caused me to speak Thy praise and commanded me to rend asunder the veils. When I rent them asunder - more numerous than can be counted - all within the dominion of command and creation were struck with terror, and all in the heavens and earth were thunderstruck, save a limited number of those who fulfilled their covenant and turned to Thee, detached from all else but Thee, sincere in their devotion to Thy face. The wine of Thy knowledge in this Revelation so intoxicated them that they hastened to the place of sacrifice and the scene of annihilation, speaking Thy praise and mentioning Thy Name. They gave up their spirits in their longing to meet Thee and their quest

12 یا لیت یا الهی وجدت اذناً واعیة و قلوباً مطهّرة و انفساً زکیّة و صدوراً منیرة و ابصاراً حدیدة و القیت علیهم ما الهمتنی بجودک و علّمتنی بفضلک و الطافک و انت یا الهی ایقظتنی بجودک و اقمتنی علی مقام نفسک و انطقتنی بثنائک و امرتنی بخرق الأحجاب فلمّا کشفتها اقلّ من ان یحصی فزع من فی جبروت الأمر و الخلق و انصعق من فی السّموات و الأرض الّا عدّة معدودات من الّذین وفوا بمیثاقهم و اقبلوا الیک منقطعین عن دونک و خالصین لوجهک و اخذهم سکر خمر معارفک فی هذا الظّهور علی شأن سرعوا الی مقرّ الفدآء و مشهد الفنآء ناطقین بثنآء نفسک و ذاکرین باسمک و انفقوا ارواحهم شوقاً للقائک و طلباً لقربک و اعلآءً لکلمتک و اظهاراً لسلطنتک و انتشاراً لآثارک و ذکرک

to draw nigh unto Thee, to exalt Thy Word, manifest Thy sovereignty, and spread Thy signs and remembrance.

13 I testify that they are among the letters of Thy word of unity, the manifestations of Thy oneness, the dawning-places of Thy Command's appearances and the daysprings of Thy power's signs. Through them was Thy Name filled between Thy heaven and earth, and Thy Word was exalted above all in the dominion of Thy command and creation. From their blood did the earth bear the wonders of Thy power's manifestations and the gems of Thy sovereignty's mighty signs, and it shall tell its tales when its time comes.

13 اشهد بأنّهم من احرف كلمة توحيدک و مظاهر احديّتک و مطالع ظهورات امرک و مشارق آيات قدرتک و بهم ملأ اسمک بين سمائک و ارضک و استعلت كلمتک على من فى جبروت امرک و خلقک و من دمائهم حملت الأرض ببدايع ظهورات قدرتک و جواهر آيات عزّ سلطنتک و سوف تحدّث اخبارها اذا اتت ميقاتها

14 I beseech Thee, O my God, by Thy Self and by them, and by the manifestations of Thy most beautiful Names and the dawning-places of Thy most exalted attributes, to make them in every world among Thy worlds among those who speak of Thee and circle round the pavilion of Thy grandeur. Then resurrect them with the lights of Thy countenance in Thy worlds, and separate not, O my God, between Thee and them. Then manifest them, O my God, through the appearances of Thy power, the conditions of Thy might, the signs of Thy grandeur and the traces of Thy majesty. Then manifest through them Thy Cause that all may enter within the precincts of Thy mercy which hath preceded all things. Then send down upon them at every moment from the wonders of Thy hidden mercy and Thy stored bounties. They, O my God, have fulfilled their covenant when I fulfill Thy covenant, and I testify that Thou art the Best of those who fulfill, and the Most Merciful of the merciful.

14 اسئلک يا الهى بنفسک و بهم و بمظاهر اسمائک الحسنى و مطالع صفاتک العليا بأن تجعلهم فى كلّ عالم من عوالمک من الّذين يحكون عنک و يطوفون حول خبآء عظمتک ثمّ ابتعثهم بأنوار وجهک فى عوالمک و لا تفرّق يا الهى بينک و بينهم ثمّ اظهرهم يا الهى بظهورات قوّتک و شئونات قدرتک و آيات عظمتک و آثار جلالک ثمّ اظهربهم امرک ليدخلنّ كلّ فى جوار رحمتک الّتى سبقت الأشيآء ثمّ انزل عليهم فى كل حين من بدايع رحمتک المكنونة و نعمک المخزونة و انّهم يا الهى وفوا بعهودهم اذا اوف بعهدک

15 And I bear witness that Thou art the best of those who keep their promises, the most merciful of the merciful ones, and the Bestower of rewards to the doers of good. Blessed are they, and again blessed are they, in that they have turned towards Thee whilst Thou art well-pleased with them. O my Lord! Rend asunder the veils from before the eyes of Thy creatures, that they may witness what was concealed from them of the manifestations of Thy grace in Thy days. Then acquaint them, O my God, with the repugnance of their deeds and actions, that they may hasten to Thy direction, enter the precincts of Thy mercy, and become assured that Thou hast desired for them naught except that which is better for them than the kingdom of the dominion of the heavens and earth. O my Lord! Illumine the eyes of their hearts that they may recognize what Thou hast ordained for them through Thy bounty and beneficence, and may know that Thou hast not desired the harm of Thy loved ones except for the attainment of Thy servants to the summit of recognition, O Thou in Whose hand is the dominion

15 و اشهد بأنّک خير الموفين و ارحم الرّاحمين و معطى اجور المحسنين طوبى لهم ثمّ طوبى لهم بما وردوا عليک و انت راض منهم اى ربّ فاخرق الأحجاب عن ابصار بريّتک ليشهدنّ ما ستر عنهم من ظهورات فضلک فى ايّامک ثمّ عرّفهم يا الهى قبائح اعمالهم و افعالهم لعلّ الى شطرک يسرعون و فى جوار رحمتک يدخلون و يوقنّ بأنّک ما اردت لهم الّا ما هو خير لهم عن ملكوت ملک السّموات و الأرض اى ربّ نوّر ابصار قلوبهم ليعرفنّ ما قدّرت لهم بجودک و احسانک و يعلمنّ بأنّک ما اردت ضر احبّائک الّا لبلوغ عبادک الى ذروة العرفان يا من بيدک جبروت الأمر و ملكوت الخلق لا اله الّا انت العزيز المقتدر المنّان

of command and the kingdom of creation. There is no God but Thee, the Mighty, the Powerful, the All-Bountiful.

16 O Lord! Purify the ears of Thy servants from all idle tales of the past, that they may hearken unto the melodies wherewith the Dove of Thy Cause warbleth in the essence of all things, lest they measure Thy Cause by the vain imaginings of those who have denied Thee and Thy signs, and cast doubt into the hearts of Thy creatures. For I find that most of Thy servants are withheld from Thee by their attachment to the idols that exist among them and the tales they have heard from their fathers. O Lord! Create them anew, then cause them to hear what Thou desirest. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous.

16 ای ربّ طهّر اذآن العباد عن قصص القبل کلّها لیسمعن النّغمات الّتی یتغنّی بها ورقآء امرک فی سرّ کلّ الأشیآء لئلّا یقاسوا امرک بما عندهم من توهّمات الّذین کفروا بک و بآیاتک و یلقون الشّبهة فی افئدة بریّتک لأنّی اجد اکثر عبادک منعوا عنک بما تمسّکوا بالتّماثیل الّتی کانت بینهم و القصص الّتی سمعوا من آبائهم ای ربّ فاجعلهم خلقاً بدیعاً ثمّ اسمعهم ما اردت و انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الکریم

17 O my God and my Master! Thou seest my tribulation among Thy creatures and what hath befallen me from the oppressors among Thy creation, though Thou didst promise all with my appearance and didst give glad tidings to all of My Self. I desired naught from the Bayan save My beauty, and revealed therein naught save My remembrance and praise. In every aspect, the Manifestation of Thy Self desired naught save My joy, My delight and My gladness. When I took from all who are in Thy earth and Thy heaven the covenant of My Self, I commanded them that none should question Me about anything, lest I be touched by weariness. Thou didst say, and Thy word is the truth: "Whosoever desireth to question Him at the time of His manifestation should question Me, lest there come upon Me that which would sadden Me and grieve My heart."

17 فیا الهی و سیّدی تری ابتلائی بین بریّتک و ما ورد علیّ من طغاة خلقک مع انّک وعدت الکلّ بظهوری و بشّرت الکلّ بنفسی و ما اردت من البیان الّا جمالی و ما نزّلت فیه الّا ذکری و ثنائی و فی کلّ شأن ما اراد مظهر نفسک الّا سروری و بهجتی و فرحی فلمّا اخذت به عهد نفسی عمّن فی ارضک و سمائک امرتهم بأن لا یسئلنی احد فی شیء لئلّا یمسّنی من تعب قلت و قولک الحقّ من اراد ان یسئله حین ظهوره فلیسئل منّی لئلّا یرد علیّ ما یحزننی و یکدّر به فؤادی

18 I have ordained the laws of Thy Cause and determined the measures of Thy commandments and ordinances in such wise that nothing hath been left unaccounted for, lest there come upon My heart that which would prevent it from the surging waves of its longing for Thee, from being immersed in the ocean of Thy oneness, and from being occupied with the manifestations of the signs of Thy mighty glory. Through the tongue of Him Who is the Manifestation of Thy Self and the Dayspring of Thy oneness, Thou didst inform them that He speaketh in all things, saying: "Verily, I am God, there is none other God but Me. O My creation, behold ye Me!" And Thou didst make this Word Thy remembrance among Thy servants and the sign of Thy glory in Thy kingdom, and didst sanctify My realm from all things and from the mention of aught except Thee.

18 و شرعت شرایع امرک و قدّرت مقادیر اوامرک و احکامک بحیث ما ترک من شیء الّا و قدّرت له ما ینبغی له لئلّا یرد علی قلبی ما یمنعه عن غلبات شوقه الیک و الاستغراق فی لجّة بحر احدیّتک و الاشتغال بظهورات آیات عزّ عظمتک و اخبرتهم بلسان مظهر نفسک و مطلع احدیّتک انّه ینطق فی کلّ شیء بأنّی انا الله لا اله الّا انا ان یا خلقی ایّای فانظرون و جعلت هذه الکلمة ذکری بین عبادک و آیة عزّی فی مملکتک و قدّست ساحتی عن کلّشیء و عن ذکر دونک

19 I have not made this clear except after Thy knowledge of the tenderness of My heart, the delicacy of My soul, and the purity of My inner being. Therefore, O Beloved of My heart, Purpose of My secret being, and Object of My worship! Despite this

19 و ما بیّنت ذلک الّا بعد علمک برقّة قلبی و لطافة نفسی و ساذجیّه سرّی اذاً یا محبوب قلبی و مقصود سرّی و معبود ذاتی مع هذه الرّقّة الّتی لا

tenderness which none knoweth save Thee, Thou seest what hath come upon Me from Thine enemies who read Thy Book and cite Thy verses, yet have made Thy Book a protector of their leadership and a fortress for what their passions command them. Would that they had said concerning Me what the idolaters said concerning the repositories of Thy knowledge and the Manifestations of Thy Self! There hath come upon Me from them that which hath caused the Greatest Terror to appear among the Concourse on high and the dwellers of the cities of names, while they rejoice in their seats and are glad in their homes. Would that they would look upon Me as they look upon the lowliest of Thy servants and creatures!

يعرفها احد الّا انت ترى ما ورد علیّ من اعدائک الّذين يقرؤون كتابک و يستدلّون بآياتک و جعلوا كتابک حافظاً لرياساتهم و حصناً لما يأمرهم به اهوائهم فيا ليت قالوا فی حقّی ما قاله المشركون فی مخازن علمک و مظاهر نفسک و قد ورد علیّ منهم ما ظهر عنه الفزع الأكبر بين الملأ الأعلی و سكّان مدائن الأسمآء و هم يفرحون فی مقاعدهم و يستبشرون فی بيوتهم فيا ليت ينظرون الیّ كما ينظرون احقر عبادک و بريّتک

20 All this hath come upon Thy Beloved, for Whom, had Thou been in those days, Thou wouldst have made Thyself a shield between Him and the arrows of the idolaters among Thy creation. He from Whom no created thing in the kingdom of creation hath passed except that it hath heard from it "This, verily, is the Beloved of the worlds" is mocked by Thy idolatrous servants. By Thy glory! He desireth that His body be stripped bare, that He be cut off from all, that He repair to the wilderness and find companionship with the beasts.

20 كلّ ذلک ورد علی محبوبک الّذی لو كنت فی تلک الأيّام لجعلت نفسک حائلاً بينه و بين سهام المشركين من خلقک انّ الّذی ما مرّ علی شیء من الأشيآء عمّا خلق فی ملكوت الانشآء الّا و قد سمع منه انّ هذا لمحبوب العالمين يستهزئون به عبادک المشركون فوعزّتک يحبّ ان يعری جسده و ينقطع عن الكلّ و يتوجّه الی العرآء و يؤانس مع الوحوش

21 I testify, O my God, that I know not what crime they impute to my soul. If they say that I have claimed what is beyond my station, Thou, O my God, hast Thyself claimed this for me, and hast written it for me before my manifestation, and hast informed all of this. And if they say I have not uttered verses, I am not their Revealer, but rather Thou art He Who revealeth and will reveal as Thou pleasest, even as Thou didst reveal them aforetime unto Thy Messengers and Thy chosen ones. Thou knowest, O my God, that were the matter in my hands, I would not have manifested myself, nor would I have spoken a word amongst them. And whenever I desired to conceal myself from the wolves of the earth, Thou didst manifest me through Thy power and Thy sovereignty. And whenever I wished to withdraw, Thou didst will my appearance and my revelation. Thy will hath overcome my will, and Thy Purpose my purpose, until Thou didst establish me in Thine own station and caused me to cry out with the most exalted call amongst Thy creatures. I find no movement in myself except through the winds of Thy Will, nor any stillness save after Thy Command. Blessed is he who seeth in my manifestation the manifestations of Thy Will, and in my burning the fire of Thy love.

21 لم ادر يا الهی ایّ جرم يثبتونه علی نفسی ان يقولوا ادّعی ما هو فوق مقامه انّک يا الهی ادّعيت هذا لنفسی و كتبت لی قبل ظهوری و اخبرت الكلّ بذلک ولو يقولون لم ينطق بالآيات لست انا منزلها بل انت نزّلت و تنزّل كيف تشآء كما نزّلتها من قبلی علی سفرائک و اصفيائک و انت تعلم يا الهی لو كان الأمر بيدی ما اظهرت نفسی و ما تكلّمت بينهم بكلمة و كلّما اردت ان استر نفسی من ذياب الأرض انت اظهرتنی بقدرتک و سلطانک و كلّما اردت الغيبة انت اردت ظهوری و كشفی غلبت ارادتک ارادتی و مشيّتک مشيّتی الی ان اقتنی مقام نفسک و انطقتنی بأعلی النّدآء بين خلقک و لا اجد لنفسی حركةً الّا بأرياح مشيّتک و لا سكوناً الّا بعد امرک طوبی لمن يری فی ظهوری ظهورات مشيّتک و من اشتعالی نار حبّک

22 Open Thou, O my God, the eyes of Thy servants that they may behold Thee manifest through Thy manifestation. Blind is the eye that seeth Thee not as the Self-Subsisting One above all names and as the Dominator of all things. Thou, O my God,

22 ان افتح يا الهی ابصار عبادک ليروک ظاهراً بظهورک عميت عين لا تراک قيّوماً فوق كلّ الأسمآء و مهيمناً علی الأشيآء انّک يا الهی ما

hast made the names but garments for Thy chosen ones. When the garment was changed by another name, all who are in the heavens and earth were struck with terror, save those whose gaze was fixed upon the Most Sublime Horizon and who quaffed the choice wine of inner meaning from the cup of everlasting life through Thy Most Great Name, whereby Thou didst shatter the idols of vain fancy and rent asunder the veils of names. Such are they who have known Thee and worshipped Thee, while they who are veiled from Thee by names are among those who worship them. They have no mention before the throne of Thy grandeur, nor any portion of this ocean which surgeth in Thy days.

جعلت الأسمآء الّا قمصاً لأصفيائک فلمّا بدّل القميص باسم آخر فزع من فی السّموات و الأرض الّا من کان طرفه الی الأفق الأعلی و شرب رحیق المعانی من کأس البقآء باسمک الأعظم الّذی به کسّرت اصنام الهوی و خرقت حجبات الأسمآء انّه ممّن عرفک و عبدک و الّذین احتجبوا عنک بالأسمآء انّهم من العاکفین علیها لیس لهم ذکر تلقآء عرش عظمتک و لا لهم نصیب من هذا البحر الّذی تموّج فی ایّامک

23 I have reached such a state of abasement that the idolaters have said of me that I have uttered but a word or two which I had stolen from the Bayan, after Thou hadst caused to be detailed through me the books of the former and latter generations, and that which existeth with Thy loved ones equalleth that which was revealed unto 'Ali before Nabil, whom Thou didst make the Manifestation of Thy unity, the Dawning-Place of Thy sovereignty, the Revealer of Thy verses, and the Herald of the unseen reality of Thine Essence, whom Thou didst make the Self-Subsisting One over all who are in the heavens and earth, and sovereign over all who are in the kingdom of command and creation, after Thou hadst revealed in the Bayan that no books in the world could equal a single word from Him, for at the time of His manifestation, should anyone read all the books yet not believe in Him, it would profit him nothing, while should he read but one of His verses, it would suffice him.

23 و قد بلغت فی الذّلّة الی مقام قال المشرکون فی حقّی انّه اتی بکلمة او کلمتین و سرقهما من البیان بعد الّذی فصّلت من عندی کتب الأوّلین و الآخرین و ما هو الموجود عند احبّائک یعادل ما نزّل علی علیّ قبل نبیل الّذی جعلته مظهر احدیّتک و مطلع سلطنتک و منزل آیاتک و مبشّر غیب هویّتک الّذی جعلته قیّوماً علی من فی السّموات و الأرض و سلطاناً علی من فی جبروت الأمر و الخلق بعد الّذی نزلت فی البیان بأن لا یعادل بکلمة من عنده کتب العالمین لأنّ حین ظهوره لو یقرأ احد کلّ الکتب و لا یؤمن به لا ینفعه ابداً ولو یقرأ آیة من آیاته لیکفیه

24 Therefore do I say: There is no power nor strength except through Thee. I have committed my affairs unto Thee and have placed my trust in Thee. Thou art my Helper, my Succourer, and my Companion in this world and the next. And I testify that through this Word Thou hast distinguished all atoms and hast taken from them their essence, and soon shall the separation appear between those who circle round me, and there shall go forth from among them those across whose hearts waft the odors of self and passion. This is what Thou didst inform me of in Thy Tablets and didst inform the servants before my departure from Iraq in the Tablet wherein were revealed the mysteries of Thy decree and the measures of Thy destiny.

24 اذاً اقول لا حول و لا قوّة الّا بک و فوّضت امری الیک و توکّلت علیک انت معینی و ناصری و مونسی فی الدّنیا و الآخرة و اشهد بأنّک فصّلت بهذه الکلمة کلّ الذّرّات و اخذت منها جواهرها و سوف یظهر بها التّفصیل بین الّذین یطوفون فی حولی و یخرج منهم الّذین تمّر عن شطر قلوبهم روائح النّفس و الهوی و هذا ما اخبرتنی به فی الواحک و اخبرت به العباد قبل خروجی عن العراق فی اللّوح الّذی فیه نزلت اسرار قضائک و مقادیر تقدیرک

25 O my God! Have mercy upon Thy servants and Thy loved ones, then guard them through Thy protection lest the darts of allusions be hurled at them by those who have disbelieved in Thee, O Thou Revealer of verses and Lord of names and attributes! Then raise them to such a station that should they

25 فیا الهی ارحم عبادک و احبّائک ثمّ احفظهم بحفظک لئلّا یرد علیهم سهام الاشارات من الّذین کفروا بک یا منزل الآیات و مالک الأسمآء و الصّفات ثمّ اصعدهم الی مقام لو

be prevented from their rejected deeds, they would not object to Thee, and would see in Thy command and prohibition naught save the manifestations of Thy tender mercies and the revelations of Thy bestowals. I testify that in Thy Cause Thou didst desire naught except their entrance into the ocean of Thy mercy. By Thy Self, O Beloved of the worlds and Worshipped One of those in the heavens and earth! Grief hath seized me to such extent that the Supreme Pen is withheld from flowing and the Most Glorious Tongue from remembrance and utterance. I have seen in Thy love, O my God, what no eyes of the ancients have seen, and have heard what no ears of the worlds have heard. I behold, O my God, Thy servants upon whom Thou didst send down the Bayan and whom Thou didst create for Thyself, more veiled than all previous peoples, such that they pride themselves on Thy seal and stamp it upon tablets to establish their leadership, after I had sent it to them that they might be made aware. Nay, by Thy glory! Thy seal was naught but on my finger and will never part from me, nor can anyone take it from me. Blessed is he who readeth what is inscribed therein of Thy hidden mysteries, Thy unique verses, and Thy treasured attributes. Then I know not, O my God, whether Thou rememberest me or I remember Thee.

تمنعهم من اعمالهم المردودة لا يعترضون عليک و لا يرون فی امرک و نهيک الّا ظهورات عواطفک و بروزات مواهبک و انّی اشهد بأنّک ما اردت فی امرک الّا ورودهم فی لجّة بحر رحمتک فونفسک يا محبوب العالمين و معبود من فی السّموات و الأرضين قد اخذتنی الأحزان علی شأن منع القلم الأعلی عن الجريان و لسان الأبهی عن الذّکر و البيان و قد رأيت يا الهی فی حبّک ما لا رأت عيون الأوّلين و سمعت ما لا سمعت آذان العالمين و قد ارى يا الهی عبادک الّذين نزلت عليهم البيان و خلقتهم لنفسی احجب من ملل القبل کلّها بحيث يفتخرون بخاتمک و يضربونه علی الألواح لاثبات رياساتهم بعد الّذی انّی ارسلته اليهم لعلّ يستشعرون لا فوعزّتک لم يکن خاتمک الّا فی اصبعی و لا يفارق منّی ابداً و لن يقدر احد ان يأخذه منّی طوبی لمن يقرأ ما نقش فيه من اسرارک المستورة و آياتک الأحديّة و سجاياک المستودعة اذاً لم ادر يا الهی انت تذکرنی او انا اذکرک

26 Separation hath been abolished and union established. My remembrance of Thee is Thy remembrance of me, and Thy remembrance of me is my remembrance of Thee. Remoteness hath been erased by the verse of nearness, and conjecture by the verse of certitude, and Thy manifest beauty hath shone forth from this luminous horizon. O my God! If my sin be the manifestation of Thy power and grace, I desire to be accounted among the sinners in all the worlds. And if my shortcoming be the exaltation of Thy Cause, I desire to be reckoned among those who fall short before both worlds. Thou knowest that when I saw the degradation of Thy Cause among Thy creatures, I arose to exalt it in Thy realm, and in those days there was none who would mention Thee among Thy servants with Thy sovereignty and might. And those who opposed me concealed their faces in fear of themselves. When Thou didst desire to manifest Thy Word and glorify Thy Cause, Thou didst raise me up, cause me to speak, and make me manifest until the horizons were illumined by the lights of this dawning and the breezes of glory and assurance wafted over all creation. When Thy Word was exalted and Thy greatness appeared and Thy Cause and sovereignty became manifest, they emerged from behind the veil in rebellion against Thy Self and turning away from Thee, to the point of seeking to slay me after Thou hadst made me a fortress for them and a refuge for their souls.

26 قد ارتفع الفصل و حقّق الوصل ذکری ايّاک ذکرک نفسی و ذکرک ايّای ذکری نفسک قد نسخ البعد من آية القرب و حکم الظّنّ من آية اليقين و اشرق جمالک المبين من هذا الأفق المنير ان کان يا الهی ذنبی اظهار قدرتک و نعمتک احبّ ان اکون مذنباً بين العالمين و ان کان تقصيری اعلآء امرک احبّ ان اکون مقصّراً عند الثّقلين و انت تعلم بأنّی لمّا رايت ذلّة امرک بين خلقک قمت علی ارتفاعه فی مملکتک و ما کان فی ذلک الأيّام احد ان يذکرک بين عبادک بسلطنتک و اقتدارک و الّذين اعترضوا علیّ انّهم ستروا وجوههم خوفاً من انفسهم و انت لمّا اردت اظهار کلمتک و اعزاز امرک اقمتنی و انطقتنی و اظهرتنی الی ان استضاءت الآفاق من انوار هذا الاشراق و مرّت نفحات العزّة و الاطمينان علی الأکوان فلمّا علت کلمتک و ظهرت عظمتک و لاح امرک و سلطانک خرجوا عن خلف السّتر بغياً علی نفسک و اعراضاً عنک الی ان ارادوا قتلی بعد الّذی جعلتنی حصناً لهم و مهرباً لأنفسهم

27 O my God! When I am seated before Thee and awaiting what Thou hast ordained for me of Thy decree which was hidden from the eyes of Thy creatures, by Thy Self, all my limbs and members long to be torn asunder in Thy path. Would that I were in that state at this moment, O Creator of the world and Remembered One in all hearts! How sweet is Thy remembrance to my taste, and how delectable is my servitude to Thy Self! I have attained therein to such a station that whenever I behold any ground I long to prostrate myself upon it in humility before Thy face and in adoration of Thy Self. By Thy glory! Were I not mindful of Thy irrevocable decree, I would have manifested myself only in pure servitude among Thy creatures, but Thou hast ordained through Thy power what Thou didst desire. Prostrate before Thy Self, by Thy glory, were I not mindful of Thy destined decree, I would not have manifested myself save in pure servitude amidst Thy creatures. But Thou hast ordained through Thy power what Thou didst desire and executed what Thou didst will, that what was revealed in the Bayan might be fulfilled. Otherwise, I would have loved to bow before every countenance that was bowed before Thy face. Those who have transgressed beyond servitude unto Thee have not found its sweetness. I beseech Thee, O Lord of the kingdoms of eternity, to aid me and my loved ones to serve Thee and to show servitude in all conditions unto Thy Self. Then accept, O my God, what we have done and what we have left undone of that which Thou didst prescribe for us. O Lord, make us steadfast in Thy love and in walking the paths of Thy good-pleasure. Then make us helpers of Thy Cause in such wise that nothing shall prevent us from aiding Thee and exalting Thy Word.

27 فیا الهی اذا اکون جالساً بین یدیک و اکون منتظراً ما اردت لی من قضائک الّذی کان مستوراً عن انظر بریّتک فونفسک کلّ جوارحی و ارکانی تحبّ ان تصیر ارباً ارباً فی سبیلک یا لیت کنت هذا الحین فی تلک الحالة یا خالق البریّة و المذکور فی الأفئدة فما احلی ذکرک فی مذاقی و ما الذّ عبودیّتی لنفسک و قد بلغت فیها الی مقام کلّما اشاهد ارضاً احبّ ان اکبّ بوجهی علیها خاضعاً لوجهک و ساجداً لنفسک فوعزّتک لو لم اکن ناظراً الی قضائک المحتوم ما اظهرت نفسی الّا بالعبودیّة الصّرفة بین بریّتک ولکن انت قضیت بقدرتک ما اردت و امضیت ما شئت لیثبت ما نزل فی البیان والّا انّی احببت بأن اخضع لکلّ وجه کان خاضعاً لوجهک انّ الّذین تجاوزوا عن عبودیّتک اولئک ما وجدوا لذّتها اسئلک یا مالک ممالک البقآء بأن توفّقنی و احبّتی علی خدمتک و العبودیّة فی کلّ شأن لنفسک ثمّ اقبل یا الهی منّا ما عملنا و ما ترک منّا عمّا کتبته لنا ای ربّ فاستقمنا علی حبّک و السّلوک فی مناهج رضائک ثمّ اجعلنا ناصرین لأمرک بحیث لا یمنعنا شیء عن نصرتک و اعلآء کلمتک

28 O Lord, set us ablaze with the fire of Thy love in such manner that through us the fire of Thy love may be kindled among Thy creatures, and we may aid Thee in all conditions such that neither the denial of anyone nor the turning away of any soul shall hinder us. Verily, Thou art the Powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Bountiful.

28 ای ربّ فاشعلنا بنار محبّتک علی شأن یشتعل بنا نار حبّک بین خلقک و ننصرک فی کلّ شأن بحیث لا یمنعنا انکار احد و اعراض نفس و انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الکریم

29 Send down Thy blessings, O my God, upon the Point through which Thy hidden knowledge and treasured mysteries were detailed, and through whom Thou didst take the covenant of the Dayspring of Thy Being and the Manifestation of the Mystery of Thy Oneness, and upon those who were touched by tribulation and adversity in Thy love until they were martyred in Thy path, and upon those who believed in Thee purely for Thy sake and left their homes to exalt Thy Word and manifest Thy Cause, and who bore naught on their journey save Thy love and Thy verses. And though they bore what they bore,

29 صلّ اللّهمّ یا الهی علی النّقطة الّتی منها فصّلت علومک المکنونة و اسرارک المخزونة و به اخذت عهد مطلع ذاتک و مظهر غیب احدیّتک و علی الّذین مسّتهم البأسآء و الضّرّآء فی حبّک الی ان استشهدوا فی سبیلک و علی الّذینهم آمنوا بک خالصاً لوجهک و خرجوا عن الأوطان لاعلآء کلمتک و اظهار امرک و ما حملوا فی السّبیل الّا حبّک و آیاتک ولو حملوا ما حملوا لأنّهم ما

their only concern was the spread of Thy signs and the establishment of Thy truth, and their gaze was fixed solely upon Thee. O Lord, bless them with the tongue of Thy grandeur, then shower upon them at all times from the wonders of Thy mercy, O Most Merciful of the merciful!

30 Glorify, O my God, the Manifestations of the letter Ha who sacrificed their spirits and bodies in this Cause whereby the great terror appeared and the dwellers of the cities of names lamented, and through them Thy Cause was manifested, Thy remembrance spread, and Thy revelation shone forth. O Lord, send down upon them what befitteth Thy station and is worthy of Thy presence, for they have done what was incumbent upon them, and there remaineth what Thou hast prescribed for them. I beseech Thee, O my God, by Thyself and by them and by these five, to send upon us the breezes of forgiveness to purify us from disobedience. Then forgive, O my God, our fathers and our kindred from among those who have turned to the sanctuary of Thy Cause and directed themselves toward the court of Thy good-pleasure. Verily, Thou art the Powerful over whatsoever Thou willest. There is no God but Thee, the Exalted, the Supreme, the Help in Peril.

GPB.118x, JHT_B#019

كان همّهم الّا انتشار آثارک و اثبات حقّک و ما كان طرفهم الّا متوجّهاً اليک اى ربّ صلّ عليهم بلسان عظمتک ثمّ انزل عليهم فى كلّ حين من بدايع رحمتک يا ارحم الرّاحمين

30 و كبّر اللّهمّ يا الهى على مظاهر الهآء الّذين انفقوا ارواحهم و اجسادهم فى هذا الأمر الّذى به ظهر الفزع الأكبر و ناح سكّان مدائن الأسمآء و بهم ظهر امرک و انتشر ذكرک و لاح ظهورک اى ربّ فانزل عليهم ما ينبغى لشأنک و يليق لحضرتک لأنّهم عملوا ما كان عليهم و بقى ما كتبته على نفسک لهم اسئلک يا الهى بک و بهم و بهؤلآء الخمس بأن ترسل علينا روائح الغفران ليطهّرنا عن العصيان ثمّ اغفر يا الهى آبائنا و ذوى قرابتنا من الّذين اقبلوا الى حرم امرک و توجّهوا الى شطر رضائک و انّک انت المقتدر على ما تشآء لا اله الّا انت العزيز المتعالى المستعان

INBA48:019, INBA49:238, INBA92:223b, BLIB_Or15739.051, AVK2.025.14x, AVK2.300.17x, AVK2.359.03x, AVK3.016.08x, AHM.002, AYT.435x, ASAT1.136x, ASAT2.103x, ASAT5.349x

---

BH00203

Lawh-i-Quds 1
To: Dhabih (Haji Muhammad Isma'il Kashani)

1 He is the Most Holy, the Most Exalted, the Most Glorious

2 This is a sacred Tablet wherein is mentioned that which shall ignite in the hearts of the servants a fire by which, God willing, all veils and allusions may be burned away, rendering their souls pure for God, the Powerful, the Mighty, the Beautiful. By God, the Truth! Whoso reciteth the verses of God in such wise that they flow from his tongue, he shall detach himself from all who dwell in the heavens and on earth and draw nigh unto this holy court, this luminous and radiant Scene. Were the servants to discover the love from which these words flow forth at this moment, they would sacrifice their very selves for

1 هو المقدّس الأمنع الأبهى

2 هذا لوح القدس يذكر فيه ما يشتعل به فى قلوب العباد ناراً لعلّ يحرق بها كلّ الحجبات و الاشارات و يجعل انفسهم خالصاً لله المقتدر العزيز الجميل تالله الحقّ من يقرأ آيات الله على شأن الّذى يجرى من لسانه لينقطع عن كلّ من فى السّموات و الأرض و يتقرّب الى مقرّ القدس هذا المنظر المشرق المنير و لو يطّلعنّ العباد بحبّ الّذى يجرى منه حينئذ تلک الكلمات ليفدينّ انفسهم لهذا المظلوم الّذى

this Wronged One, Who findeth Himself amidst the Gog of hypocrisy and hath no helper save God, the King, the Mighty, the All-Bountiful.

ابتلی بین یأجوج النّفاق و لن یجد لنفسه ناصراً الّا الله الملک العزیز الکریم

3 O Dhabih! Hearken unto that which is revealed from the direction of grandeur, the spot whereon is established the throne of thy Lord, the Most High, the Most Exalted. Verily I am alive in the Most Glorious Horizon. I hear and see what the idolaters have done to My Other Beauty after My First Manifestation, and I am the Witness over all things, the Powerful, the Protector, the Mighty, the Omnipotent.

3 و انّک انت یا ذبیح ان استمع لما یوحی عن جهة الکبریآء مقرّ الّذی استوی علیه عرش ربّک العلیّ الأعلی بأنّنی انا حیّ فی الأفق الأبهی اسمع و اری ما فعلوا المشرکون بجمالی الأخری بعد ظهوری الأولی و انا الشّاهد علی کلّ شیء و انا المقتدر المهیمن العزیز القدیر

4 O Dhabih! Tarry not in the Cause of God. Bear thou witness to that which God hath witnessed before the creation of earth and heaven. Then detach thyself from the manifestations of names and behold Him Who created them by His command, and be not of the doubters. Purify thyself from all allusions, then thy vision from the ophthalmia of words, then behold with Mine eyes My Beauty, then speak My words in My praise, then know through Mine eyes this pure, radiant, holy and wondrous Beauty.

4 ان یا ذبیح لا توقّف فی امر الله ثمّ اشهد بما شهد الله قبل خلق الأرض و السّمآء ثمّ انقطع عن مظاهر الأسمآء ثمّ انظر الی الّذی خلقهم بأمر من عنده و لا تکن من الممترین طهّر نفسک عن کلّ الاشارات ثمّ بصرک عن رمد الکلمات ثمّ انظر بطرفی الی جمالی ثمّ انطق بکلماتی فی ثنائی ثمّ عرّف بعینی هذا الجمال الطّاهر المشرق المقدّس البدیع

5 O servant! Arise with My power, then break the chains of imitation through My Name, the Powerful, then the fetters of fancy through My sovereignty, the Mighty, the Powerful, the All-Encompassing. By Him Who hath caused the Dawn to speak My praise, if thou seekest to know Me through aught else but Me, thou wilt never know Me. Thus have I commanded in the holy, mighty and impregnable Tablets of God.

5 ان یا عبد قم باقتداری ثمّ کسّر سلاسل التّقلید باسمی القدیر ثمّ اغلال الوهم بسلطانی المقتدر العزیز المحیط فوالّذی نطق الفجر بثنائی لو ترید ان تعرفنی بغیری لن تعرف ابداً و بذلک امرت فی الواح الله المقدّس العزیز المنیع

6 O Dhabih! We are astonished at these servants. By God the Truth! We have sent down unto them verses which, were they to be recited to the mountains, would cause them to crumble, and to the heavens, would cause them to be cleft asunder, and to the earth, would cause it to split open. Yet they stir not within themselves, nor do they ascend unto God in less than a moment. Their hearts have hardened through following their own selves and desires, and they have turned away from Him at Whose command the heavens and earths were created. By thy life! If anyone were to command them to worship the calf, they would worship it throughout the nights and days, and would take it as their lord instead of God, neither examining to know it nor prostrating with understanding. Thus hath it been, if thou be of them that know. And if God were to come unto them with His sovereignty, and the angels of the heavens were to surround Him, and He were to manifest unto them all signs, they would never believe in Him, but would worship their fancy without any clear proof or lucid Book.

6 ان یا ذبیح انّا تحیّرنا من هؤلآء العباد تالله الحقّ نزّلنا علیهم آیاتاً لو نقرأها علی الجبال لتندکّ و علی السّمآء لتنفطر و علی الأرض لتنشقّ و مع ذلک ما یحرّکوا هؤلآء فی انفسهم و ما صعدوا الی الله فی اقلّ من الحین قست قلوبهم بما اتّبعوا انفسهم و هواهم و اعرضوا عن الّذی بأمره خلقت السّموات و الأرضین فوعمرک لو یأمرهم من احد لیعبدوا العجل یعبدوه فی مذ اللّیالی و الأیّام و یتّخذوه لأنفسهم ربّاً من دون الله و ما یتفحّصون لیعرفوه و یسجدوه من غیر شعور و کذلک کان الأمر ان انت من العارفین و ان یأتیهم الله بسلطانه و یشهدنّ ملائکة السّموات فی حوله و یظهر لهم کلّ الآیات لن یؤمنوا به ابداً و یعبدون الوهم فی انفسهم من دون بیّنة و لا کتاب مبین

7 Behold how when Ali came with God's sovereignty and His signs and His proof, most of the servants turned away from Him, having followed their fancies and being of the heedless. All drew proofs from what they possessed of the words of God and the words of those who were created by a letter thereof, then turned away from Him Who created the Revealer of verses by His firm, transcendent, mighty and impregnable command. Had they beheld God through God and sought to know Him through His Self, they would not have been veiled from God and His meeting, nor would they have strayed from the path. Thus observe in every Manifestation from the beginning that hath no beginning to the end that hath no end, that thou mayest be of them that know.

7 فانظر حین الّذی جآء علیّ بسلطنة اللّه و آیاته ثمّ برهانه اعرضوا عنه اکثر العباد بما اتّبعوا الأوهام فی انفسهم و کانوا من الغافلین و کلّ استدلّوا بما عندهم من کلمات اللّه و کلمات الّذین خلقوا بحرف منه ثمّ اعرضوا عن الّذی خلق منزل الآیات بأمره المحکم المتعالی العزیز المنیع و انّهم لو ینظروا اللّه باللّه و ارادوا عرفانه بنفسه ما احتجبوا عن اللّه و لقائه و ما ضلّوا السّبیل کذلک فاشهد فی کلّ ظهور من اوّل الّذی لا اوّل له الی آخر الّذی لا آخر له لتکون من العارفین

8 Although My previous Manifestation rent asunder all fancies through God's power and counseled them in every line not to object to Him Who would appear with the truth, Whose manifestation is longed for by all who are in the Supreme Concourse and all that hath been created between the heavens and earth - yet when He appeared with the truth, they turned away from Him and were veiled by the veils of their own selves, and were of them that turned aside. And when it is said unto them: "By what proof did ye believe in Ali aforetime?" they say: "The verses." Yet when the verses of thy Mighty, All-Knowing Lord are recited unto them, their faces darken and they flee therefrom, placing the fingers of rejection in their ears lest they should hear the words of God.

8 مع انّ ظهور قبلی قد خرق بقوّة اللّه کلّ الأوهام و وصّاهم فی کلّ سطر بأن لا یعترضوا علی الّذی یظهر بالحقّ و یشتاق ظهوره کلّ من فی الملإ الأعلی و ما خلق بین السّموات و الأرضین فلمّا ظهر بالحقّ اعرضوا عنه و احتجبوا بحجبات انفسهم و کانوا من المعرضین و اذا قیل لهم بأیّ حجّة آمنتم بعلیّ من قبل یقولون الآیات و اذا یتلی علیهم آیات ربّک العزیز العلیم یسودّ وجوههم و ینهزمون عنه و یجعلون اصابع الاعراض فی آذانهم لئلّا یسمعوا کلمات اللّه

9 Thus have the veils of heedlessness encompassed them, and they are numbered among the lost. If thou wouldst incline the ear of thine inmost heart unto that which issueth from their mouths, thou wouldst hear from them what thou didst hear from the people of the Furqan at the time when God came upon the holy seat of glory and the matter was decreed by the Mighty, the Powerful. If thou hearest from Me, leave them and their remembrance and whatsoever is with them behind thee, then turn thy face to the Beauty of thy Lord and fear no one, and be not of the patient ones. Then take the chalice of immortality with thy right hand and drink it in My Most Glorious Name. Put thy trust in God, and verily He will cause thee to speak the truth and will acquaint thee with that which no one among all the worlds hath known. Were We to recount unto thee what hath befallen Us, the pen and ink would not suffice, nor would the Tablets be adequate, and God is witness and well-aware of this. However, We beseech God that He may bring thee into the presence of the Throne that thou mayest witness and become apprised of the mysteries which We have concealed from the servants, and whereof We have

9 کذلک غشّتهم حجبات الغفلة و کانوا من الخاسرین و انّک لو تتوجّه بسمع الفطرة الی ما یخرج من افواههم لتسمع منهم ما سمعت من ملّة الفرقان حین الّذی اتی اللّه علی بساط القدس و قضی الأمر من لدن مقتدر قدیر و انّک لو تسمع منّی دعهم و ذکرهم و ما عندهم عن ورائک ثمّ اقبل بوجهک الی جمال ربّک و لا تخف من احد و لا تکن من الصّابرین ثمّ خذ کأس البقآء بیدک الیمنی ثمّ اشربها باسمی الأبهی فتوکّل علی اللّه و انّه ینطقک بالحقّ و یعرّفک ما لا عرفه احد من العالمین و انّا لو نذکر لک ما ورد علینا لا یتمّ بالقلم و المداد و لا یکفیه الألواح و کان اللّه علی ذلک شهید و علیم ولکن نسأل اللّه بأن یحضرک تلقآء العرش لتشهد و تطّلع بأسرار الّتی سترناها عن العباد و ما اذکرنا حرفاً منها بین الخلائق اجمعین قم علی نصرة اللّه و امره تاللّه انّ

not mentioned a single letter among all created things. Arise to aid the Cause of God and His Command. By God! That which the people have taken as an object of love for themselves instead of God - would that he had been but like one of them! But the people have been worshippers of idle fancies and idols. Thus doth thy Lord make mention of their names in these days wherein We remained among the people without any helper or supporter.

الّذی اتّخذوه النّاس من دون الله محبوباً لأنفسهم فیا لیت کان کأحد مثلهم ولکنّ النّاس کانوا من عبدة الأوهام و الأصنام و کذلک یذکر اسمائهم عند ربّک فی تلک الأیّام الّتی بقینا بین الأنام من غیر ناصر و معین

10 We had previously sent thee a Tablet, and before it another Tablet, and before that yet another Tablet. We beseech God that He may grant them unto thee and reveal unto thee what hath been treasured therein. Verily, He is the Forgiving, the Merciful. Thy letter hath come before Us in this Prison, and We have read it and found therein the fragrance of thy love for God, thy Lord and the Lord of thy forefathers. We recognized thy longing for God and thy yearning to attain His presence, and thy desire to arrive at the seat of thy Lord, the Most Exalted, the Mighty, the Inaccessible. We have not failed in Our promise and We fulfill what We have promised - thus have We prescribed for Our own Self the truth before the creation of the heavens and the earth. We desired to bring thee into Our presence, but the idolaters interposed themselves between Us and thee, and expelled Us from Our lands until they imprisoned Us in this distant land. If thou desirest to journey unto God and to migrate unto Him, then verily the sun of permission hath dawned from the horizon of command that thou mayest do what thou willest, and We have given thee leave to present thyself before Us and to witness that which no one among the servants hath witnessed, and to become acquainted with that which is concealed from the eyes of all the worlds.

10 و لقد ارسلنا الیک من قبل لوحاً ثمّ من قبله لوحاً ثمّ من قبله لوحاً و نسأل الله بأن یرزقک بها و یظهر لک ما کنز فیها و انّه لهو الغفور الرّحیم و قد حضر فی هذا السّجن بین یدینا کتابک و قرأناه و وجدنا منه نفحات حبّک فی الله ربّک و ربّ آبائک الأوّلین و عرفنا شوقک فی الله و اشتیاقک بلقائه و ما اردت الورود علی مقرّ ربّک المتعالی العزیز المنیع انّا ما خالفنا فی الوعد و نوفی ما وعدناه کذلک کتبنا علی نفسنا الحقّ قبل خلق السّموات و الأرضین و اردنا ان نحضرک تلقآء الوجه ولکنّ المشرکین حالوا بیننا و بینک و اخرجونا عن الدّیار الی ان جعلونا مسجوناً فی هذه الأرض البعید و انّک لو ترید ان تسافر الی الله و تهاجر الیه اذاً اشرقت شمس الاذن عن افق الأمر لتفعل ما ترید و اذنّاک لتحضر بین یدینا و تشهد ما لا شهده احد من العباد و تطّلع بما هو المستور عن انظر العالمین

11 O Dhabih! The Pen of God hath determined to converse with thee in the new and wondrous Persian tongue, for His love hath ever been and, God willing, shall ever be with thee. Hearken, then, to the holy melodies, by a single letter of which the hearts of them that are detached have been and shall be entranced. Thou hast never been forgotten and, God willing, never shalt be. Three exalted Tablets were given to Akhavi to forward. Perchance he hath delayed for some wisdom concealed in His mystery. Nevertheless, behold thou a Tablet for all creation, at the head of which these most sweet words have been inscribed by the Most Holy Pen of the Most High: O servants! The Manifestation of Truth hath never been mistaken for aught else and never shall be. He hath ever been, and shall ever remain, sanctified above all attributes, deeds and actions of all created things, for He is known through His own Self, and all else is known through Him. Beware, O people, lest ye turn to

11 ای ذبیح قلم الله اراده نموده که بلسان بدیع پارسی با تو تکلّم فرماید چه که حبّش با تو بوده و انشآءالله خواهد بود پس بشنو نغمات قدس الهی را که بحرفی از آن افئدهٔ منقطعین مجذوب شده و خواهد شد لم‌یزل فراموش نشده و انشآءالله نخواهی شد سه لوح منیع باخوی داده شد که ارسال دارد شاید لأجل مصلحتی که در سرّ او مستور است تأخیر نموده ولکن کلّ ابداع را لوحی مشاهده کن و بر صدر آن بخطّ ابهی از قلم قدس اعلی باین کلمات احلی مکتوب که ای عباد ظهور حقّ لم‌یزل بدونش مشتبه نشده و لایزال باعمال و افعال و صفات مقدّس از کلّ ممکنات بوده و خواهد بود چه که او بنفسش معروف بوده و ماسوایش باو معروف ایّاکم یا

aught else but Him, for all else is created by His command and brought into being by His will.

قوم بدونش توجّه ننمائید چه که دونش مخلوقند بامر او و منجعلند بارادهٔ او

12 O servants! Gaze with pure eyes upon the Scene of transcendent glory. Ye have ever been responsible unto your own selves, and the sign of the knowledge of the Countenance of the All-Merciful existeth within you. Verily, He doth not command His servants that which they possess not and are powerless to achieve. If this station existeth in man, then he is responsible unto himself for the knowledge of God and needeth no one else. And if this sign be lacking, no blame attacheth unto him, and the Pen of Command and Prohibition moveth not against him. Hearken, then, to the call of this Singing Bird in all things, and be thou not veiled by any veil, nor hindered by any glorification. Behold with thine own eyes the Cause of God, and ponder the appearance of this Servant amongst men, the concealment of others than Him, and the exaltation of His Cause, that perchance thou mayest become aware of a subtle matter whereof no soul is aware, and attain unto the Kawthar of eternity and the most pure and choice Salsabil.

12 ای عباد ببصر اطهر بمنظر اکبر ناظر شوید لم‌یزل بنفس خود مکلّف بوده‌اید و آیهٔ عرفان جمال رحمن در شما موجود و انّه لا یأمر العباد بما لم یکن عندهم و لا یستطیعنّ علیه اگر این رتبه در انسان موجود پس خود بنفس خود مکلّف است در عرفان الهی و محتاج باحدی نه و اگر این آیه مفقود لا بأس علیه و لن یجری علیه قلم الأمر و النّهی باری بشنو ندای این طیر مغنّی در کلّ شیء را و بهیچ حجابی محجوب مشو و بهیچ سبحاتی ممنوع نه ببصر خود در امر الله مشاهده کن و در ظهور این عبد بین عباد و ستر دونش و اعلاء امر تفکّر کن که شاید بلطیفهٔ امری که نفسی از او مطّلع نیست مطّلع شوی و بکوثر بقا و تسنیم ارقّ اصفی فائز گردی

13 By Him Who hath caused Me to speak between the heavens and the earth! Were I to make mention of the tribulations that have befallen Me and the calamities that have descended upon this land, thou wouldst surely be grief-stricken and flee to the wilderness. Therefore, to protect thee, these have not been revealed, that perchance they may be mentioned in person, and this is not difficult for God. That honored one is aware that in less time than that, this Servant did not endeavor to preserve His own life. Day and night was He afflicted in the hands of the idolators until the Cause of God was exalted and the Name of the Powerful was established upon His throne.

13 فوالّذی انطقنی بین السّموات و الأرض که اگر از قضایای وارده و رزایای نازلهٔ این ارض ذکر نمایم البتّه محزون شوی و سر بصحرا گذاری و لذا حفظاً لنفسک اظهار نشده که شاید بالمواجهه ذکر شود و لیس هذا علی الله بعزیز و آن جناب مطّلعند که در اقلّ از آن این عبد بحفظ جان خود نپرداخت لیلاً و نهاراً در دست مشرکین مبتلا بوده تا آنکه امر الله مرتفع شد و اسم قدیر بر عرش خود مستوی گشت

14 By God, besides Whom there is none other God! I taught and protected one even as the people of India teach their birds which they call parrots. When he observed that this Servant appeared openly amongst the servants and no harm befell Him, and that in this land none opposed Him, he emerged from behind the veil and arose to slay Me. And when he found himself frustrated, he took up his pen to calumniate and wrote what he wrote. If that honored one were to examine with penetrating vision the accusations he hath made against this Servant, he would observe his falsehood as clear as the sun and would understand that he had no other desire except to prevent people from drawing near to the Source of the Cause. Now it is evident what this imprisoned servant hath endured. Despite having power over him - and all bear witness that I was capable of whatsoever I willed - nevertheless, with full knowledge of him and what lay within his breast, I protected

14 نفسی را که والله الّذی لا اله الّا هو مثل آنکه اهل هند طیور خود را که بطوطی مینامند تعلیم میدهند همان قسم تعلیم نمودم و حفظش فرمودم و چون مشاهده نمود که این عبد در کمال ظهور بین عباد بوده و ضرّی باو راجع نشده و در این ارض هم احدی متعرّض نه از خلف ستر بیرون آمده بر قتلم قیام نمود و چون خود را خاسر یافت بافترا قلم برداشت و نوشت آنچه نوشت اگر آن جناب ببصر حدید در آن نسبتهائی که باین عبد داده ملاحظه نمایند کذبش را مثل آفتاب مشاهده کنند و ادراک نمایند که مقصودی از این وساوس نداشته جز آنکه ناس را از منبع امر منع نماید حال معلوم است که بر این غلام مسجون چه گذشته نفسی که قادر بر او بوده

him through the hands of power. Now he hath come forth and attributed such calumnies to this servant that the Pen is ashamed to mention them. Would that ye were informed of the truth of the matter! If one possessed of insight were found and were to examine his words, he would become aware of his true condition.

و جمیع شهادت میدهند که آنچه اراده میشد قادر بودم معذلک با علم باو و به ما فی صدره بایادی قدرت حفظش فرمودم حال بیرون آمده و مفتریاتی باین عبد نسبت داده که قلم حیا میکند از ذکرش و ای کاش که از اصل امر مطّلع میشدید اگر حال بصری یافت شود و در کلماتش نظر کند به ما هو علیه واقف شود

15 Wondrous Tablets have been sent down from the heaven of eternity in answer to the objections they have raised against the Truth. God willing, they shall come before your honor's eyes. Ponder them carefully and reflect upon them. God willing, ye shall attain unto the pearls deposited therein. Hearken in these latter days unto My call: Consider all these people as non-existent and count them as nothing, except those souls who are today steadfast and firm in the Cause of God. This is the word of truth, and after truth there is naught but error. We hope, God willing, that ye shall not be deprived of the clouds of divine mercy nor prevented from the canopy of His grace.

15 الواح بدیعی از سماء قدم نازل در جواب اعتراضاتی که بحقّ وارد آورده‌اند انشآءالله بنظر آن جناب میرسد درست تأمّل فرمائید و تفکّر کنید انشآءالله بلآلی مودعهٔ در آن فائز میشوید بشنو در این آخر قول ندایم را جمیع این خلق را مفقود شمر و معدوم دان مگر نفوسی که الیوم بر امر الله ثابت و راسخند اینست کلمهٔ حقّ و ما بعد الحقّ الّا الضّلال انشآءالله امیدواریم که از سحاب رحمت الهی ممنوع نشوید و از غمام مکرمتش محروم نگردید

16 O Zabih! Behold the wondrous tokens of My wisdom. For in all things that have been created betwixt earth and heaven, the signs of wisdom and the evidences of consummate workmanship are manifest and visible. Vain imaginings have, from time immemorial, deprived mankind of the pure glory of His oneness, and of the primal divine nature. Be not disquieted by the changes and transformations of this earthly realm; for in all things such change hath been, and shall ever be. Yet whatsoever appeareth and is made evident, within it a hidden wisdom is surely treasured—one which none can perceive save hearts that are pure, for only such can apprehend that subtle and delicate mystery.

16 ای ذبیح در بدایع حکمتم ملاحظه نما که در کلّ اشیاء از آنچه خلق شده مابین ارض و سماء آیات حکمتیّه و ظهورات صنعیّه ظاهر و مشهود است اشارات وهمیه لم‌یزل ناس را از ساذج عزّ احدیّه و فطرت اصلیّهٔ الهیّه محروم نموده و از تغییرات و تبدیلات ملکیّه مضطرب مشو چه که در کلّ شیء این تبدیل بوده و خواهد بود ولکن آنچه ظاهر شود و هویدا گردد البتّه در او حکمتی مستور است که جز افئدهٔ صافیه آن لطیفهٔ دقیقه را ادراک ننماید

17 For example, consider the visible sun: it nurtureth all that dwell upon the earth, and in this station the rendering unto every rightful claimant of his due is witnessed from it. Yet unto the lamp it bringeth naught but harm; and likewise unto the moon and the stars, which, in their very selves, would remain without light, deprived of radiance, were it not for the sun. For never, on the Day of divine bounty, did any excellence proceed from these names themselves. Yet no loss befalleth the sun; its rising hath been the cause of the quenching of the light of what is beneath it.

17 مثلاً در شمس ظاهره ملاحظه فرما که جمیع من علی الأرض را تربیت مینماید و اعطآء کلّ ذی حقّ حقّه در این مقام از او مشهود ولکن سراج را ضرّ تمام حاصل و کذلک قمر و نجوم را که کل در نفس خود از نور او بلاضیاء خواهند ماند چنانچه ابداً در یوم فضلی از این اسماء ظاهر نه حال بأسی بر شمس نبوده ظهور او سبب اطفای ضیاء دون او شده

18 Now reflect: the moon, the stars, and the lamp—though they shine and are accounted among the greatest of created things—are, by reason of the sun's appearance and its nurturing power,

18 حال ملاحظه نمائید که قمر و نجوم و سراج را که منیرند و از اعظم مخلوقات محسوب از ظهور شمس و تربیت آن در این مقام محروم و اشیاء

deprived in this station; whereas frail and lowly things, through the sun's educating influence, attain unto the utmost loftiness and manifestation. Therefore ponder within thine own self, that thou mayest be of them that have attained; perchance thou mayest reach unto the purpose of God, and not be veiled by the idle hints of them that turn away.

ضعیفه بتربیت شمس در کمال علوّ و ظهور اذاً تفکّر فی نفسک لتکون من الفائزین لعلّ تصل الی مراد الله و لا تحتجب عن اشارات المعرضین

19 Likewise observe the Sun of Meanings and reflect upon the hidden divine mysteries and concealed heavenly allusions, that thou mayest not remain deprived of the effusions of this Most Great Ocean from which all seas, both first and last, have appeared and to which they return. The Tongue of God proclaims: Look to the essence of this Cause in this Revelation and to that which hath appeared through pure power, both of decisive verses and of horizonal and personal signs, that thou mayest remain steadfast in His Cause. Compare not the Word of Truth with the words of others, for it hath been and shall ever remain distinguished from all else, and every soul after hearing it becomes assured that this indeed is the Truth. Consider My first Revelation, when naught but the allusions of words current amongst them deprived the people from the right hand of the All-Merciful. And since unpurified ears were accustomed to former utterances, they were therefore deprived of hearing and comprehending the melodies of the All-Merciful and the words of divine glory on the Day of Resurrection.

19 و همچنین در شمس سماء معانی مشاهده کن و در اسرار خفیّهٔ الهیّه و رموزات مستورهٔ ربّانیّه تفکّر نما که شاید از فیوضات این بحر اعظم که جمیع ابحر اوّلیّه و آخریّه از او ظاهر و باو راجعند محروم نمانی لسان الله میفرماید که باصل امر ناظر شو در این ظهور و بآنچه از قدرت محضه ظاهر شده چه از آیات محکمه و چه از ظهورات آفاقیّه و انفسیّه تا در امرش مستقیم مانی و کلمهٔ حقّ را چون کلمات دونش قیاس مفرما چه که از ماسوایش ممتاز بوده و خواهد بود و هر نفسی بعد از استماع مطمئن میشود بأنّ هذا لهو الحقّ ملاحظه در ظهور اوّلم فرما که ناس را جز اشارات کلماتی که در مابینشان مذکور بوده از یمن رحمن محروم نساخته و چون آذان غیر مطهّره بکلمات قبلیّه مأنوس بود لذا از استماع و ادراک نغمات رحمانیّه و کلمات عزّ صمدانیّه در یوم قیامة محروم گشته

20 This is why in all books, scriptures, psalms and tablets I have revealed with the tongue of power and might that at the time of the Manifestation none should cling to aught save the Manifestation Himself, for the wayfarer on the path of guidance shall never attain to his original homeland, which is the station of the Most Holy Sanctuary within man's self, unless he sanctifies his heart, sight and hearing from all that he hath heard. This matter hath ever been difficult and arduous for all peoples at the time of Revelation, for each people hath been veiled by thick veils of the allusions of previous utterances, and this is most clear and needeth no elaboration.

20 اینست که در کلّ کتب و صحف و زبر و الواح بلسان قدرت و غلبه نازل فرمودم که در حین ظهور احدی جز بنفس ظهور تمسّک نجوید چه که سالک سبیل هدی بوطن اصلی خود که مقام مسجد اقصای نفس انسانیست فائز نخواهد شد مگر آنکه قلب و بصر و سمع را از کلّ آنچه شنیده مقدّس نماید و این امر بر کلّ ملل در احیان ظهور صعب و مستصعب بوده چه که هر ملّتی باشارات کلمات قبلیّه بحجبات غلیظه محتجب شده و این بسی واضحست احتیاج بتفصیل نبوده و نخواهد بود

21 In the year sixty that soul beheld with his own eyes and heard with his own ears. Yet it behoveth not the people of the Bayan to remain veiled from the Ancient Beauty Who hath appeared at the point of setting forth with supreme might and glory, for all the veils of the past were rent asunder by My previous Manifestation, Who counselled all in most explicit language and most wondrous exposition. In all the Tablets hath He made the recognition of the divine Being dependent on naught

21 و در ظهور سنهٔ ستّین آن جناب بچشم خود ملاحظه نموده و بگوش خود شنیده ولکن ملّت بیان را لایق و سزاوار نه که از جمال قدم که در قطب زوال بسلطان عظمت و اجلال واقف و مشرق و مضیء است محتجب مانند چه که جمیع حجبات قبل را ظهور قبلم مرتفع فرمود و باصرح بیان و ابدع تبیان جمیع را وصیّت فرموده

else. Alas for those who have made the recognition of God and of His Self contingent upon that which was created through His firm, His mighty, His wise Command! Verily hath it ever been the way of men that in the days of God, when the Sun is shining resplendent, manifest and evident, they pay no heed thereto, remaining veiled by their selfish desires. Then after Its setting, multitudes newly profess their faith through mere fancy, heedless that the winds of divine tests are ever blowing and the tempests of trials are at all times sent forth from the direction of the All-Merciful, distinguishing particle from particle and hair from hair.

و در کلّ الواح عرفان نفس قدم را معلّق بامری نفرموده فوا حسرةً علی هؤلآء الّذین علّقوا عرفان اللّه و نفسه بما خلق بقوله المبرم المحکم الحکیم باری لازال شأن ناس این بوده که در ایّام اللّه که شمس مشرق و مضیء و طالع و ظاهر و هویداست اعتنائی نداشته و بحجبات نفس و هوی محتجب بوده‌اند و بعد از غیبت گروهی مجدّداً بوهم صرف اظهار ایمان نموده ولکن غافل از آنکه ارياح امتحان در کلّ احیان در هبوبست و قواصف افتتان در کلّ آن از شطر رحمن مرسول ذرّه را از ذرّه و شعر را از شعر تفصیل میفرماید

22 O Pen of the Most High! Alter Thy melody and chant in clear Arabic tongue, that perchance the hearts of all created things may be drawn to Thy holy court and brought near to Thy sacred, pure, most pure and luminous countenance, and be severed from those who cling to the idols of self and passion and who have turned away from Him to Whom all creation testifieth that He is indeed God, the Almighty, the Most Exalted, the Most Great. Say: O people! Enter ye this gleaming white expanse which hath appeared with the hue of crimson sand on the shore of the Most Great Sea. By the True One! Were ye to behold it through Mine eyes, ye would perceive therein all colors, though God hath sanctified it from all color and from all that hath been created in the heavens and the earth. Say: Do ye deny My Self, yet read that which hath proceeded from My Pen? Alas for you, O company of the heedless!

22 ان یا قلم القدم غیّر اللّحن ثمّ غنّ علی لحن عربیّ مبین لعلّ یجذب افئدة الممکنات الی ساحة قدسک و یقرّبهم الی وجهک المقدّس الطّاهر الأطهر المنیر و ینقطعهم عن الّذین اعتکفوا علی اصنام النّفس و الهوی و اعرضوا عن الّذی یشهد له کلّ الکائنات بأنّه لهو اللّه المقتدر العلیّ العظیم قل یا قوم ان ادخلوا هذا الرّضراض البیضآء الّذی ظهر علی لون کثیب الحمرآء فی شاطئ قلزم الکبریآء تاللّه الحقّ لو تشهدنّه ببصری لتشهدنّ فیه کلّ الألوان بعد الّذی جعله اللّه مقدّساً عن کلّ لون و عن کلّ ما خلق بین السّموات و الأرضین قل أ تکفرون بنفسی ثمّ تقرؤون عمّا خرج من قلمی فوا حسرةً علیکم یا ملأ الغافلین

23 O Dhabih! Reflect upon him whom We made an example to Our discerning servants, such that should anyone observe his walk, he would be convinced that he hath ever been a denier of God, an idolater, one who turned away from His presence, who doubted His Cause, who clung to aught else but Him and who held fast to the hem of every obdurate misbeliever. After God manifested His sovereignty and sealed prophethood with Muhammad, the Apostle of God, he then seeketh proof through the Imamate and through what Husayn ibn Ruh had said, though he had veiled people through words attributed to him that the Qa'im was in Jabulqa and the like, as thou hast heard with thine own ears and wast among those who heard. If thou wouldst observe today, thou wouldst recognize that the people of the Furqan were veiled from God and the Manifestation of His Self only through what this man had related. God is witness and knoweth what I say.

23 ان یا ذبیح تفکّر فی الّذی جعلنا ظاهره عبرة لعبادنا المتبصّرین بحیث لو یشهد احد مشیه لیوقن بأنّه لم یزل کان کافراً باللّه ثمّ مشرکاً بنفسه و معرضاً عن لقائه و متوهّماً فی امره و متمسّکاً بدونه و متشبّثاً بذیل کلّ مشرک عنید و انّه بعد الّذی ظهر اللّه بسلطانه و ختم النّبوّة بمحمّد رسول اللّه اذاً یستدلّ بالامامة ثمّ بما قاله حسین ابن روح بعد الّذی هو احتجب النّاس من کلمات الّتی یروی عنه بأنّ القائم کان فی جابلقا و امثاله کما سمعت بأذنک و کنت من السّامعین و انّک لو تنظر الیوم لتعرف بأنّ ملأ الفرقان ما احتجبوا عن اللّه و مظهر نفسه الّا بما رواه هذا الرّجل و کان اللّه علی ما اقول شهید و علیم

24 If thou shouldst see him, say: O thou denier of God, who hast turned away from His presence, who hast associated partners with His Beauty and rejected His verses that have encompassed all worlds! Were We to will today to make all things His friends, We would be able to do so through one word proceeding from My Pen which is moved by the fingers of My power, the Most Exalted, the Most High, the All-Wise. Die in thy wrath, O thou who hast turned away from God since time immemorial, for hadst thou truly believed in God in any age, thou wouldst not have denied His Self in those days when He appeared with a sovereignty that encompassed all created things. Say: O rejected one and manifestation of Nimrod! By what proof did you believe in Ali, and before him in Muhammad the Messenger of God, and before him in the Son who was named the Spirit, and before him in the Interlocutor whom We called from the Tree toward which the gaze of God was directed, and which spoke at all times saying: "Verily, I am God, there is no God but Me, the Mighty, the Powerful, the Generous."

24 و انّک ان رأیته قل ان یا ایّها الکافر بالله و المعرض عن حضرته و المشرک بجماله و المنکر بآیاته الّتی احاطت العالمین لو اردنا الیوم بأن نجعل کلّ الأشیآء ولیّاً لنقدر بکلمة الّتی تخرج من قلمی الّذی یحرّکه اصابع قدرتی المتعالی العلیّ الحکیم مت بغیضک یا ایّها المعرض عن الله فی ازل الآزال لأنّک لو کنت موقناً بالله فی عهد ما کفرت بنفسه فی تلک الأیّام الّتی ظهر فیها بسلطان الّذی احاط کلّ الخلائق اجمعین قل یا ایّها المردود و مظهر النّمرود بأیّ حجّة آمنت بعلیّ من قبل ثمّ من قبله بمحمّد رسول الله ثمّ من قبله بابنی الّذی سمّی بالرّوح ثمّ من قبله بالکلیم الّذی نادیناه من شجرة الّتی توجّهت الیها لحاظ الله مرّة و نطقت فی کلّ الأحیان بأنّی انا الله لا اله الّا انا المقتدر العزیز الکریم

25 Say: O handful of dust! Why did you turn away from the Lord of Lords after the clouds of the Cause were rent asunder and He came upon the heaven of holiness and the matter was decreed from God, the One, the Powerful, the Mighty, the Wise? Say: By God, every atom curses you, as does Ali in the Supreme Horizon, but you have veiled yourself and occupied yourself with that by which you were named with a name through which you boast among your likes, and you were among the veiled ones.

25 قل ان یا کفّ التّراب لم اعرضت عن ربّ الأرباب بعد الّذی شقّت سحاب الأمر و اتی علی سمآء القدس و قضی الأمر من لدی الله الواحد المقتدر العزیز الحکیم قل تالله اذاً یلعنک کلّ الذّرّات ثمّ علیّ فی الرّفیق الأعلی ولکن انّک احتجبت فی نفسک و اشتغلت بما سمّیت باسم الّذی به تفتخر بین امثالک و کنت من المحتجبین

26 Beware, O Dhabih, lest you be veiled by his veils. By the True God, today Iblis flees from his own deception and the Antichrist from his own misguidance. Guard yourself from his exhalations. By God, they blow from the depths of hell, and God has made him a warning to those who were on earth, such that he cannot walk upon stable ground, much less upon the path of God which is finer than a hair and sharper than a cutting sword of steel. Know you the purpose of God in that which the Tongue of Truth spoke concerning him, that you may be of those who know.

26 ایّاک ان یا ذبیح لا تحتجب بحجبات نفسه تالله الحقّ الیوم یفرّ الابلیس من تلبیسه و الدّجّال من اضلاله و انّک فاحفظ نفسک عن نفحاته تالله انّها تهبّ من اصل الجحیم و جعله الله عبرة للّذینهم کانوا علی الأرض بحیث لن یقدر ان یمشی علی ربوة ذات قرار فکیف علی صراط الله الّذی کان ادقّ من الشّعر و احدّ من سیف قاطع حدید و انّک انت فاعرف مراد الله فی الّذی نطقت لسان الصّدق علیه لتکون من العارفین

27 By your life, O Dhabih, there exists not in My heart hatred for any created thing, for God has purified it from every indication and from all whereupon the name of anything may fall, and God is witness to what I say. However, when these people recognized God's favor with their eyes and hearts, then denied it, there was revealed from the right side, the seat of the throne of your Lord, the All-Merciful, that which would awaken His servants that they might be of the awakened ones, and that the

27 فوعمرک یا ذبیح لم یکن فی قلبی بغض احد من الممکنات لأنّ الله طهّره عن کلّ دلالة و عن کلّ ما یقع علیه اسم شیء و کان الله علی ما اقول شهید ولکن لمّا عرفوا هؤلآء نعمة الله بأبصارهم و قلوبهم ثمّ انکروها اوحی عن شطر الأیمن مقرّ عرش ربّک الرّحمن ما یتنبّه به عباده لیکوننّ من

near ones might not draw near to them, and that the breaths of punishment might seize them from Him and from those who disbelieved and associated partners with God after that which was sent down from the heaven of the Cause, while around it were hosts of angels.

المتنبّهين و لئلّا يقرّبهم المقرّبون و تأخذهم نفحات العذاب منه و من الّذينهم كفروا و اشركوا بالله بعد الّذى نزل عن سمآء الأمر و فى حوله من الملائكة قبيل

28 Reflect upon that which has flowed from the Pen of God, then ponder His words, that perchance you may attain unto that which is treasured therein of pearls that have no like in creation, and thereby become independent of all the worlds. Thus have We informed you and told you once again, as a grace from your Lord, the Most High, the Most Exalted, unto yourself and unto those who are with you, that you may be apprised of Him and of that which has issued from His Pen and from His mouth, and may be possessed of clear vision, and may say at every moment: "Praise be to God Who has guided us unto Himself, the Most Exalted, the All-Knowing, the All-Encompassing."

28 و انّک انت فكّر فيما جرى من قلم الله ثمّ تفكّر فى كلماته لعلّ تصل [الى] ما كنز فيها من لآلئ الّتى لا مثل لها فى الابداع و تستغنى بها عن العالمين كذلک اطلعناک و اخبرناک مرّة اخرى فضلاً من لدن ربّک العلىّ الأعلى على نفسک و على الّذينهم معک لتكون مطّلعاً به و بما خرج من قلمه ثمّ من فمه و تكون على بصيرة منير و تقول فى كلّ حين ان الحمد لله الّذى هدانا لنفسه المتعالى العليم المحيط

ADMS#224

INBA51:224b, INBA57:031, BLIB_Or15694.420, KB_620:217-228, ALIB.folder18p255x, BRL_DA#099, SFI08.019b, MAS1.060x, AADA.061-073, ASAT1.130x, ASAT5.350x

---

BH00205

To: Rahim

1 He is the Most Exalted, the Most High, the Most Inaccessible, the Most Supreme!

1 هو العلىّ الأرفع الأمنع الأعلى

2 O Rahim! Pass through the lands like the breezes of the spirit, that through thee the temples of the servants may be renewed with the adornment of God, the All-Possessing, the Mighty, the Powerful. And when thou arrivest in the Land of Alif, present thyself before Our Name whom We have named the Most Great Fath with the words of God, the All-Possessing, the Almighty, the Most High, the Great.

2 ان يا رحيم مرّ على البلاد كنسايم الرّوح ليجدّد بک هياكل العباد بطراز الله المهيمن العزيز القدير و اذا وردت ارض الألف فاحضر بين يدى اسمنا الّذى سمّيناه بفتح‌الأعظم بكلمات الله المهيمن المقتدر العلىّ العظيم

3 Say: O servant! Thou knowest how thou didst stand between the heavens and the earth, and thou didst recognize the Ancient Beauty when thou wert present before the Throne, and the sun of the mention of thy Lord's name shone upon thy face from this radiant, holy, and luminous horizon. Beware lest thou grieve within thyself or follow every froward devil. Know thou that today whatsoever veils the people from the face of thy Lord is among the greatest of idols, even if it be

3 قل يا ايّها العبد انّک تعلم كيف كنت قائماً بين السّموات و الأرضين و انت عرفت جمال القدم حين الّذى حضرت تلقآء العرش و اشرقت على وجهک شمس ذكر اسم ربّک من هذا المنظر المشرق المقدّس المنير ايّاک ان لا تحزن فى نفسک و لا تتبع كلّ شيطان مريد ثمّ اعلم بأنّ

from the most exalted of servants. Therefore shatter it with the power of might and strength, and tarry not for a moment.

اليوم كلّ ما يحجب النّاس عن وجه ربّک فهو من اعظم الأصنام ولو يكون من اعلى العباد اذاً انت كسّره بسلطان القدرة و القوّة و لا تصبر اقلّ من الحين

4 Know thou that when We raised up the Cause, the fire of hatred was kindled in the breasts of the idolators, and they rose against Me in such wise as cannot be recorded by the Pen, and thy Lord is witness to what I say. And thou, O Rahim, mention before Him what hath befallen My wronged Self, and be of them who remember. Beware lest thou add or subtract; speak with pure truthfulness, that perchance thy words may affect the hearts of them who are nigh, free them from the veils of fancy, and draw them near to the seat of thy Lord, the Mighty, the Inaccessible, the Impregnable.

4 ثمّ اعلم بأنّا لمّا ارفعنا الأمر اذاً اشتعلت فى صدور المشركين نار البغضآء و قاموا علىّ بشأن لن يجرى ذكره من القلم و كان ربّک على ما اقول شهيد و انّک انت يا رحيم ذكّر بين يديه ما ورد على نفسى المظلوم و كن من الذّاكرين ايّاک ان لا تزد و لا تنقص تكلّم بالصّدق الخالص لعلّ يؤثّر قولک فى صدور المقرّبين و يخلّصهم عن حجبات الوهم و يقرّبهم الى مقرّ ربّک العزيز الممتنع المنيع

5 Say: By God! There hath befallen Me that which hath befallen no one in all the worlds, for I nurtured and strengthened one among the servants that he might aid his Lord and be among the helpers. And when he grew and felt security within himself, he emerged from behind the veil with swords of steel. By God! He struck at Me at every moment and warred against My Self and disputed the verses whereby his own faith and the faith of all in the heavens and earth were established. Then he cried out within himself the cry of the oppressed, and thus did it come to pass with Us, if thou be of them that hearken.

5 قل تالله قد ورد علىّ ما لا ورد على احد من العالمين لأنّى ربّيت و ايّدت نفساً من العباد لينصر ربّه و يكون من النّاصرين و انّه لمّا كبر و شهد فى نفسه الاطمينان خرج عن خلف القناع بأسياف حديد فوالله ضربنى فى كلّ الأحيان و حارب بنفسى و جادل بآيات الّتى ثبت بها ايمانه و ايمان كلّ من فى السّموات و الأرضين ثمّ صاح فى نفسه صياح المظلومين و كذلک ورد علينا ان تكون من السّامعين

6 Say: O Most Great Fath! Know thou that the Cause of God cannot be confused with aught else, and whatsoever appeareth from Him is like unto the sun in the midst of heaven. By God, the Truth! Were all who are in the heavens and earth to gather together to produce the like of a movement of His finger, they would never be able, nor could they ever have the power, and this is an undoubted truth.

6 قل ان يا فتح الأعظم فاعلم بأنّ امر الله لن يشتبه بدونه و كلّما يظهر من عنده يكون كالشّمس فى وسط السّمآء تالله الحقّ لو اجتمعن كلّ من فى السّموات و الأرض على ان يأتين بحركة من اصبعه لن يقدرن و لن يستطيعن و انّ هذا لحقّ يقين

7 Say: The proof in these days is My manifestation, and beyond it the verses which have been sent down in truth in such wise that all created things combined are powerless to reckon them. And beyond these are the power that hath encompassed all possibilities, and the mercy that hath preceded all beings, and the sovereignty that hath transcended all the worlds. When they who harbored rancor in their hearts against the Youth witnessed that the Cause had appeared and was manifest, they arose to spread calumnies, that thereby they might instill hatred into the hearts of those who desired the face of God, the King, the Mighty, the Powerful, the Beautiful.

7 قل انّ الحجّة فى تلک الأيّام هو ظهورى و عن ورائه آيات الّتى نزلت بالحقّ على شأن قد عجزت عن احصائها انفس الخلايق اجمعين ثمّ عن ورائها قدرة الّتى احاطت الممكنات و رحمة الّتى سبقت الموجودات و سلطنة الّتى علت على العالمين فلمّا شهدوا الّذين كان فى قلوبهم غلّ الغلام بأنّ الأمر قد ظهر و اشرق اذاً قاموا على الافترآء لعلّ بذلک يدخلون البغضآء فى صدور الّذينهم ارادوا وجه الله الملک المقتدر العزيز الجميل

8 Soon there shall come unto thee one from whom thou shalt find the hatred of God, that he might turn thy face away from the holy direction. When this occurs, arise with the steadfastness of God, then open thy lips with My command and My sovereignty and say: The kingdom on that day is God's in truth, and We have become independent through Him of all the worlds.

8 فسوف يدخل عليک من تجد عنه بغض الله ليقلب وجهک عن شطر القدس و انّک اذاً قم باستقامة الله ثمّ افتح شفتاک بأمری و سلطانی و قل الملک يومئذ لله الحقّ و انّا قد استغنينا به عن کلّ العالمين

9 Say: O thou who associateth partners with God! Dost thou deny Him by Whose will's decree from His Pen the heavens and earth were created, and Whose grace hath encompassed all things, such that all things have arisen to praise His Self? If thou wouldst purify thyself from the veils of heedlessness, thou wouldst hear in truth and be of those who have recognized.

9 قل يا ايّها المشرک بالله أ تنکر الّذی بارادة من قلمه خلقت السّموات و الأرض و احاطت فضله کلّ شیء بحيث قامت الأشيآء کلّها بثنآء نفسه ان انت تطهّر نفسک عن حجبات الغفلة لتسمع حينئذ بالحقّ و تکون من العارفين

10 O servant! Bear witness to thine own self as detached from the world and all that is therein, then arise to serve the Cause in such wise that shouldst thou desire in thy soul to transform all created things through the sovereignty of thy Lord, thou wouldst transform them through the Name of thy Lord, the All-Powerful, the All-Conquering, the Almighty. Thus hath the tongue of might and power counselled thee and taught thee from the heaven of thy Lord, the Mighty, the Unconstrained, that thou mayest be of those who are endued with knowledge.

10 ان يا عبد فاشهد نفسک منقطعاً عن الدّنيا و ما فيها ثمّ قم علی الأمر لتکون علی شأن لو ترید فی نفسک بأن تقلب الممکنات بسلطنة ربّک لتقلبهم باسم ربّک المقتدر الغالب القدير کذلک نصحک و علّمک لسان القدرة و الاقتدار من جبروت ربّک العزيز المختار لتکون من العالمين

11 O Rahim! When thou enterest the Land of Kaf, present thyself before the Dhabih and convey unto him that which God hath shown thee, that thou mayest be numbered among the witnesses. Say: O servant, hearken unto My word and stand firm in the Cause of thy Lord like unto the upright and steadfast Alif. Say: In the name of God, the Most Invincible, the Most Exalted, the Most Holy, the Most Great, the Supreme. Then raise thy hand through My sovereignty and power, and with it rend asunder the veils from the face of every soul, by My Name, the All-Compelling, the Almighty, the Powerful, the Omnipotent. Then speak by thy Lord's leave and say: O people! Beware lest the greatness of names veil you, or the clouds of glory prevent you. Put your trust in God, your Lord and the Lord of your forebears. Ponder within yourselves: if ye deny what hath been manifested in this Revelation, by what proof do ye uphold your faith, and by what evidence do ye justify your beliefs? Thus hath the Spirit spoken at this moment out of love for the souls of men, and thy Lord is verily a Witness and Well-Informed of this.

11 ان يا رحيم ان دخلت ارض الکاف ان احضر بين يدی الذّبيح ثمّ بلّغه ما اشهدک الله ليکون من الشّاهدين قل يا عبد اسمع قولی و کن قائماً علی امر ربّک کالألف القائم المستقيم و قل بسم الله الأمنع الأرفع الأقدس الأعظم العظيم ثمّ ارفع يدک بسلطانی و قدرتی ثمّ اخرق بها الأحجاب عن وجه کلّ نفس باسمی المهيمن المقتدر العزيز القدير ثمّ انطق باذن ربّک و قل يا قوم ايّاکم ان لا يحجبکم کبر الأسمآء و لا يمنعکم سبحات الجلال فتوکّلوا علی الله ربّکم و ربّ آبائکم الأوّلين تفکّروا فی انفسکم انتم ان تنکروا ما ظهر من هذا الظّهور فبأیّ امر تثبتون ايمانکم و بأیّ حجّة تستدلّون علی ما عندکم کذلک نطق الرّوح حينئذ حبّاً لأنفس النّاس و کان ربّک علی ذلک لشهيد و خبير

12 Know thou that he whom We taught and aided throughout all days, and whose mention We exalted to honor the Word of God - a wisdom which none save thy Lord, the All-Knowing, the All-Encompassing, comprehendeth - when he witnessed that his fame had spread among the people and that none from

12 ثمّ اعلم بأنّ الّذی علّمناه و ايّدناه فی کلّ الأيّام و ارفعنا ذکره اعزازاً لکلمة الله و حکمة الّتی ما اطّلعت بها احد الّا نفس ربّک العليم المحيط انّه لمّا شهد بأنّ ذکره اشتهر بين النّاس و لن يتعرّض به

previous religions would oppose him, became confident in himself, emerged from behind the veils, warred against his Chosen Lord, disputed by his own self, and was numbered among the opposers. By God, O Dhabih, the root of the matter was not as thou hast heard. If thou wouldst reflect upon the spread of his name and My standing before the people, thou wouldst discover that which is hidden from the eyes of all mankind. Would that thou couldst understand from the allusions of speech that which none hath understood, and be of them that comprehend.

احد من ملل القبل اطمئنّ من نفسه و خرج عن خلف الأستار و حارب بربّه المختار و جادل بنفسه و كان من المعرضين تالله يا ذبيح ما كان اصل الأمر كما سمعت و انّک لو تفكر فی اشتهار اسمه و قيامی فی مقابلة النّاس لتطّلع بما هو المستور عن انظر العالمين فيا ليت تعرف من اشارات القول ما لا عرفه احد و تكون من المطّلعين

13 We desire not to reveal matters in their entirety and have veiled them, having regard to Our Name, the Concealer, until God shall bring about His purpose and manifest one who will discover and mention it among the servants and be of them that remember. Rise thou to serve God and His Cause, then aid Him with thy tongue and utterance and with what is cast into thy breast. This is better for thee than all that hath been created between the heavens and the earth. Be thou one who maketh mention of Us among the servants, then remind them of this Cause, the like of which the eyes of creation have never witnessed. To this all atoms bear witness, yet the people are heedless thereof and are numbered among the negligent.

13 و انّا لا نحبّ ان نكشف الأمور بتمامها و سترناها ناظراً باسمنا السّتّار الی ان يأتی الله بأمره و يظهر من يطّلع به و يذكره بين العباد و يكون من الذّاكرين و انّک انت قم علی خدمة الله و امره ثمّ انصره بلسانک و بيانک و بما يلقی فی صدرک و انّ هذا خير لک عمّا خلق بين السّموات و الأرضين كن ذكرا من لدنّا بين العباد ثمّ ذكّرهم بهذا الأمر الّذی ما شهدت عيون الابداع شبهه و بذلک يشهد كلّ الذّرّات ولكنّ النّاس غفلوا عنه و كانوا من الغافلين

14 We had previously sent down unto thee a Tablet from which the fragrance of God, thy Lord, is diffused, such that if thou wert to place it upon all who are in the heavens and earth, thou wouldst find them all standing in praise of thy Creator, the Mighty, the Powerful, the Invincible. We sent it by thy brother's hand as a favor from Us unto thee, that thou mightest be thankful to thy Lord and be of the grateful ones. O Dhabih! By the True One, I speak not of My own desire, but God taught Me at the Lote-Tree beyond which there is no passing, and to this beareth witness that which hath been sent down from the Pen of thy Lord, the Mighty, the Powerful, the All-Knowing. Say: The Lord of Words hath come upon clouds of verses, whereupon the words of them that hint were struck dumb. Thus hath the matter appeared from One mighty, powerful and wise. All that We have mentioned unto thee regarding stations is, by God, due to the weakness of the servants; otherwise, had We found the people mature in those days, We would have imparted unto them that which would have made them independent of all the worlds.

14 و انّا نزّلنا عليک من قبل لوحاً يتضوّع منه رايحة الله ربّک و لو تضعه علی كلّ من فی السّموات و الأرض لتجد كلّها قائماً بثنآء بارئک العزيز المقتدر المنيع و ارسلناه بيد اخيک فضلاً من عندنا عليک لتشكر ربّک و تكون من الشّاكرين ان يا ذبيح تالله الحقّ ما انطق عن الهوی بل علّمنی الله عند سدرة المنتهی و بذلک يشهد ما نزل من قلم ربّک العزيز المقتدر العليم قل قد اتی ربّ الكلمات علی ظلل من الآيات اذاً انصعقت كلمات اولی الاشارات و كذلک ظهر الأمر من لدن عزيز مقتدر حكيم و كلّما اذكرناه لک فی ذكر المقامات تالله هذا لضعف العباد والّا لو وجدنا النّاس بالغة فی تلک الأيّام لألقيناهم ما يغنيهم عن كلّ العالمين

15 Verily, guard thyself in those days, for therein have faces been turned away from the countenance of thy Lord, the Most High, the Most Great. Yet it behoveth not one such as thee to be perturbed, for turmoil afflicteth only those who have failed to recognize God by God. But they who have known their Creator by His own Self and by that which is with Him - these are

15 ان احفظ نفسک فی تلک الأيّام لأنّ فيها انقلبت الوجوه عن وجه ربّک العلیّ العظيم ولكن لمثلک لا ينبغی الاضطراب لأنّ الفتنة فتنة للّذينهم ما عرفوا الله بالله ولكنّ الّذينهم

they who are secure from the greatest terror and are numbered among those who dwell in safety.

عرفوا بارئهم بنفسه و بما عنده اولئک امنوا من فزع الأکبر و هم حینئذ لمن الآمنین

16 Lift up thy head, that thou mayest witness God's dominion above thee; then turn thy gaze toward the holy direction, that thou mayest behold what no one among all creation hath ever witnessed. Say: O people! Would ye deny yourselves the mercy of God? Would ye be numbered among those who declared "God is our Lord," yet when He appeared with sovereignty and power, rejected Him and turned aside? And thou - purify thyself from all that would veil thee from God, thy Lord. Then emerge from behind the veil of silence with clear and lofty utterance, that thereby the people may be reminded in these days wherein heedlessness hath overtaken the dwellers of earth and heaven, save for certain letters of Our hallowed and luminous names.

16 فارفع رأسک لتشهد ملکوت الله فوقه ثمّ التفت الی شطر القدس لتشهد ما لا شهد احد من الخلایق اجمعین قل یا قوم أ تمنعون رحمة الله علی انفسکم أ تریدون ان تکونوا من الّذینهم قالوا الله ربّنا فلمّا ظهر بسلطان القدرة و الاقتدار کفروا به و کانوا من المعرضین و انّک انت طهّر نفسک عن کلّ ما یحجبک عن الله ربّک ثمّ اخرج عن خلف الصّمت ببیان متعالی مبین لیذکر به النّاس فی تلک الأیّام الّتی اخذت الغفلة سکّان السّموات و الأرض الّا عدّة احرف اسمائنا المقدّس المنیر

17 By God! Never hath there appeared a day mightier than these days wherein the Sun hath shone forth and wherein its lights have effaced the radiance of every brilliant and lofty star. Soon shall clamor be raised in your land, and the manifestations of Satan shall come unto you with mighty guile and deceit. At that time, turn not thy attention unto them, but fix thy gaze upon this luminous and radiant Scene. Say: I have known God, my Lord, by His own Self and not through aught else, and I have become independent of all the worlds through Him. Thus have We commanded thee and inspired thee. Hearken then unto My words, take the reins of authority in that place purely for the sake of God thy Lord, and exercise beautiful vigilance. Beware, beware lest thou be perturbed by the whisperings of those whose names shall not be mentioned this day before thy Lord, the Most Merciful, the Compassionate.

17 فوالله ما ظهر یوم اعظم من تلک الأیّام الّتی اشرقت فیها الشّمس و محت فیها انوار کلّ نجم بازغ منیع فسوف یرفع النّعیق فی ارضکم و یأتیکم مظاهر الشّیطان بخدع و مکر عظیم انّک اذاً لا تلتفت الیهم ثمّ انظر الی هذا المنظر المشرق المنیر قل انّی عرفت الله ربّی بنفسه لا بدونه و استغنیت به عن العالمین کذلک امرناک و القیناک و انّک اذاً اسمع قولی ثمّ خذ زمام الأمر فی هناک و لا تدع النّاس بأنفسهم خالصاً لله ربّک و کن علی حفظ جمیل ایّاک ایّاک ان لا تضطرب من همسات الّذین لن یذکر الیوم اسمائهم عند ربّک الرّحمن الرّحیم

18 O Rahim! If thou shouldst find there him whose name We mentioned when thou didst depart from before the Throne, glorify him on Our behalf that he may detach himself from all else save God and be of the thankful ones. And verily, when We found him in a state of fear, We did not explicitly mention his name in the Tablet lest he be among the perturbed. And if he desires to catch the fragrance of the garment from the traces of God, present thyself before him with this Tablet, the shining, the holy, the wondrous, the inaccessible.

18 ان یا رحیم ان وجدت فی هناک الّذی اذکرنا اسمه حین خروجک عن تلقآء العرش کبّر علی وجهه من لدنّا لینقطع من دون الله و یکون من الشّاکرین و انّا لمّا وجدناه فی فجوة من الخوف ما ذکرنا اسمه فی اللّوح علی التّصریح لئلّا یکون من المضطربین و ان یحبّ ان یجد رایحة القمیص من اثر الله فاحضر عنده بهذا اللّوح المشرق المقدّس البدیع المنیع

19 Say: O servant! Step forth from behind the veils and fear no one in the Cause of thy Lord, for verily He will protect thee as He hath protected thee time and again, and delivered thee from the hands of the oppressors. This is the Day wherein if one were to hearken with the ear of innate nature unto all things,

19 قل یا ایّها العبد ان اخرج عن خلف الأحجاب و لا تخف فی امر ربّک من احد و انّه یحفظک کما حفظک مرّة بعد مرّة و نجّاک من القوم الظّالمین الیوم یوم الّذی لو توجّه بسمع الفطرة الی کلّ

one would hear them all proclaiming between earth and heaven, saying: "The Kingdom on that Day is God's, the Almighty, the All-Compelling, the Omnipotent." Beware that thou fear no one, for verily the power of thy Lord will protect thee from the harm of those who have disbelieved and associated partners with God. And if thou findest in thyself any weakness, strengthen thyself through My Name, the Powerful, the All-Knowing, the All-Wise. Hast thou not heard of the days when thy Lord stood alone against all the peoples of the heavens and the earth, when all nations rose up against Him, yet He sought no help from anyone and shone forth from the horizon of power with manifest sovereignty, until the hosts of the unseen descended and He caused to descend into the hearts of His loved ones tranquility and steadfastness from the presence of the Mighty, the Powerful? Be thou assured in thyself, for God hath ordained for thee a station of exalted glory shouldst thou remain steadfast in the Cause of thy Lord. Verily, He is the One Who has power over whatsoever He willeth. He doeth what He pleaseth and ordaineth what He desireth. We have indeed become aware of the tribulations and hardships that have befallen thee through the drops of destiny that have rained upon thee, and We have grieved at the adversities that have touched thee.

الأشيآء لتسمع كلّها ينطقن بين الأرض و السّمآء و يقولن الملک يومئذ لله الملک المقتدر المهيمن القدير ايّاک ان لا تخف من احد و انّ قدرة ربّک يحفظک عن ضرّ الّذينهم كفروا و اشركوا و ان وجدت فی نفسک من ضعف فاستقو باسمی القادر العليم الحكيم اما سمعت ايّام الّتی قام ربّک وحده فی مقابلة اهل السّموات و الأرض و قاموا عليه كلّ الملل و هو ما استنصر من احد و اشرق عن افق القدرة بسلطان لائح مبين الى ان نزل جنود الغيب و انزل فی قلوب احبّائه سكينة و استقامة من لدن مقتدر قدير فاطمئنّ فی نفسک لأنّ الله قدّر لک مقام عزّ رفيع ان تستقيم على امر مولاک و انّه لهو المقتدر على ما يشآء يفعل ما اراد و يحكم ما يريد و قد علمنا ما ورد عليک من البلايا و المحن بما رشح عليک من رشحات القضآء و حزنّا بما مسّتک البأسآء

20 But grieve thou not, for that which hath befallen thee hath also befallen thy Ancient Lord, and thou hast followed God in the calamities that descended upon Him from all directions. God will soon reward thee for this and verily He is the Forgiving, the Merciful. He will raise thee up in truth and give thee twice what thou desirest, for verily He is the Omnipotent, the Powerful. Say: O my Lord! Praise be to Thee for the adversities that have touched me in Thy path and the tribulations that have descended upon me in the ways of Thy good-pleasure. Therefore, O my God, preserve me, then send down upon me that which will make me steadfast in Thy Cause, then establish for me a seat of truth with Thee, and be Thou my Helper, then my Sufficiency, then my Guardian in this world and the next, then send down upon me every good thing Thou hast ordained for Thy near servants. O my Lord! Deprive me not of the laws of Thy holiness and Thy good-pleasure, and remove me not from Thy nearness and meeting with Thee. Verily, Thou art powerful over what Thou willest, and Thou art the Omnipotent, the Supreme, the Mighty, the All-Wise.

20 ولكن انّک لا تحزن لأنّ ما ورد عليک قد ورد على مولاک القديم و انّک اقتديت بالله فی مصائب الّتی نزلت عليه من كلّ الأشطار فسوف يعطيک الله اجر ذلک و انّه لهو الغفور الرّحيم و يرفعک بالحقّ و يؤتيک ضعف ما تريد و انّه لهو المقتدر القدير قل اى ربّ لک الحمد على ما مسّتنی القضايا فی سبيلک و نزل علیّ البلايا فی سبل رضائک اذاً فاحفظنی يا الهی ثمّ انزل علیّ ما يستقرّنی على امرک ثمّ اجعل لی قدم صدق عندک و كن معينی ثمّ حسبی ثمّ رقيبی فی الدّنيا و الآخرة ثمّ انزل علیّ كلّ خير قدّرته لعبادک المقرّبين اى ربّ لا تحرمنی عن شرايع قدسک و رضائک و لا تبعّدنی عن قربک و لقائک و انّک انت المقتدر على ما تشآء و انّک انت المقتدر المهيمن العزيز الحكيم

21 Then mention there the servants who have shattered the idols of vain desire through the power of their Lord, the Most High, the Most Exalted, and who have rent asunder the veils of fancy through the sovereignty of God, the Most High, the All-Conquering, the All-Encompassing. Then mention them with

21 ثمّ ذكّر فی هناک عباد الّذينهم كسّروا اصنام الهوى بقدرة ربّهم العلیّ الأعلى و شقّوا حجبات الوهم بسلطنة الله العلیّ الغالب المحيط ثمّ ذكّرهم بما علمت و عرفت لينوحنّ على هذا المظلوم الّذی

what thou hast known and understood that they may lament for this Wronged One Who hath been afflicted at the hands of His heedless servants. Say: By God! Such adversities have touched Us as have touched no one else, and such hardships have befallen Us that no learned one can recount them. And ye, O servants of God, arise to remember your Lord, the Most Merciful, and forget not His favor that hath encompassed you, and be not of the veiled ones. We have mentioned some of them and concealed others through wisdom from Us and command from Our presence, and none is aware of this save God, the All-Knowing, the All-Informed.

ابتلی بین یدی عباده الغافلین قل تالله قد مسّتنا من البأسآء ما لا مسّت احداً و اخذتنا الضّرّآء علی شأن لن یقدر علی ذکرها کلّ عالم علیم و انتم یا عباد الله قوموا علی ذکر ربّکم الرّحمن و لا تنسوا فضله الّذی احاطکم و لا تکوننّ من المحتجبین و انّا اذکرنا بعضهم و سترنا بعضهم لحکمة من لدنّا و امر من عندنا و ما اطّلع به احد الّا الله العالم الخبیر

22 O servant journeying unto God! When thou arrivest in the land of Sad, glorify its people on Our behalf and say: "The glory rest upon you, O ye servants, from this Prisoner Who hath been imprisoned in the prison of destiny and found none to help Him, would ye but know." And shouldst thou meet the beloved one, convey unto him the glorification from the tongue of God, the King, the Almighty, the Self-Subsisting, the All-Compelling, and say: "O servant, arise to promote the Cause of God and His remembrance, and tarry not for less than a moment, and in all things place thy trust in God, thy Lord. Verily, He will protect thee from the harm of those who have disbelieved and associated partners with God and were among those who joined partners with their Lord." Remind the people of that which the Spirit hath cast into thy heart, and be not of them that tarry.

22 ان یا عبد السّائر الی الله اذا وردت ارض الصّاد کبّر اهلها من لدنّا و قل البهآء علیکم یا ایّها العباد من هذا المسجون الّذی سجن فی سجن القضآء و ما وجد لنفسه من معین لینصره ان انتم تعلمون و ان رأیت الحبیب فألق علیه التّکبیر من لسان الله الملک المقتدر المهیمن القیّوم و قل یا عبد قم علی امر الله و ذکره و لا تصبر اقلّ من آن و توکّل فی کلّ الأمور علی الله ربّک و انّه یحفظک عن ضرّ الّذینهم کفروا و اشرکوا و کانوا بربّهم ان یشرکون ذکّر النّاس بما القی الرّوح فی صدرک و لا تکن من الّذینهم یصبرون

23 If thou shouldst see Hasan there, glorify him from Us, then mention to him what thou knowest of the tribulations that have befallen Us, that he may be informed of what hath come upon Us from those who believed, then disbelieved, and imagine within themselves that they are the doers of good. Beware lest thou forget the time when thou didst enter the sanctuary of security before thy Lord and the lights of His countenance shone upon thee from this luminous and manifest horizon. Cast behind thee every mention, then speak forth the praise of thy Lord between the heavens and the earth, and be not veiled by those who have disbelieved in God, the Self-Subsisting, the All-Compelling. Verily, there hath been ordained for thee in the heaven of destiny a station. Beware lest thou deprive thyself thereof. Then turn thy face toward the court of thy Lord and pay no heed to the world and its people. Thus doth the Pen of hidden glory command thee. Let not thine eyes turn away from the vision of thy Lord, and say:

23 ان رأیت الحسن فی هناک کبّره من لدنّا ثمّ اذکر له ما عرفت من قضایا الّتی نزلت علینا لیطّلع بما ورد علینا من الّذینهم آمنوا ثمّ کفروا و یحسبون فی انفسهم بأنّهم هم المحسنون ایّاک لا تنس حین الّذی دخلت مقرّ الأمن بین یدی ربّک و اشرقت علیک انوار الوجه من هذا المنظر المنیر المشهود دع کلّ ذکر عن ورائک ثمّ انطق بذکر ربّک بین السّموات و الأرض و لا تحتجب بالّذینهم کفروا عن الله المهیمن القیّوم و لقد قدّر لک فی سمآء القضآء مقاماً ایّاک ان لا تمنع نفسک عنه ثمّ اقبل بوجهک الی شطر ربّک و لا تلتفت الی الدّنیا و اهلها و کذلک یأمرک قلم عزّ مکنون ان لا ترتدّ البصر عن منظر ربّک و

24 "Glory be unto Thee, O my God! Protect me in these days wherein heedlessness hath seized all who are in the heavens and on earth, and smoke hath enveloped all who dwell in the

24 قل سبحانک اللّهمّ یا الهی فاحفظنی فی هذه الأیّام الّتی اخذت الغفلة کلّ من فی السّموات و الأرض و غشت الدّخان کلّ من فی جبروت

dominions of creation and command. Then make me steadfast, O my God, in a Cause beside which nothing can stand, and grant me a seat of truth with Thee, for Thou art the Almighty over whatsoever Thou willest, and Thou art the Self-Subsisting, the All-Compelling. O Lord! Give me to drink of the water of life, that my heart may be purified from the promptings of them that have disbelieved and joined partners with God and were among those who mocked the signs of God. O Lord! Aid me in Thy Cause and cause my tongue to speak forth the wonders of Thy remembrance, and deprive me not of that which is with Thee, for nothing is hidden from Thy knowledge, and Thou art the Almighty over what Thou willest through Thy word 'Be,' and it is. O Lord! Sever me from every attachment, then purify me from all that beseemeth not Thy station, then cause me to soar in an atmosphere wherein naught is heard save the melodies of the birds of eternity, that I may be sincere before Thy face, gazing upon Thy beauty, detached from all else besides Thee, and turning unto the sanctuary of Thy presence. Leave me not, O my God, to myself and my desires, and make me not of those who acknowledged Thee and Thy signs one day, then on another day denied Thee and that which was sent down from Thee, and were among the deniers. O Lord! Make me so firm that all who are in the heavens and on earth shall not cause me to slip, for Thou art the Almighty, the Self-Subsisting, the All-Glorious, the Best-Beloved."

الأمر و الخلق ثمّ اثبتنی یا الهی علی امر الّذی لن یقوم معه شیء ثمّ اجعل لی مقعد صدق عندک و انّک انت المقتدر علی ما تشآء و انّک انت المهیمن القیّوم ای ربّ فأشربنی عن خمر الحیوان لیطهّر بها قلبی عن همزات الّذینهم کفروا و اشرکوا و کانوا بآیات الله هم مستهزئون ای ربّ ایّدنی علی امرک ثمّ انطق لسانی ببدایع ذکرک و لا تجعلنی محروماً عمّا عندک و انّک انت لن یعزب عن علمک من شیء و انّک انت المقتدر علی ما تشآء بقولک کن فیکون ای ربّ فانقطعنی عن کلّ نسبة ثمّ طهّرنی عن کلّ ما لا ینبغی لشأنک ثمّ طیّرنی فی هوآء الّذی لن یسمع فیه الّا نغمات طیور البقآء لأکون خالصاً لوجهک و ناظراً الی جمالک و منقطعاً عن دونک و مقبلاً الی حرم لقائک و لا تدعنی یا الهی بنفسی و هوائی و لا تجعلنی من الّذینهم اعترفوا بک و بآیاتک فی یوم ثمّ فی یوم کفروا بک و بما نزل من عندک و کانوا من الّذینهم یکفرون ای ربّ فاستقمنی علی شأن لن یزلّنی کلّ من فی السّموات و الأرض و انّک انت المقتدر المهیمن العزیز المحبوب

25 And if thou shouldst meet Husayn, remind him of Our remembrance with a goodly remembrance, that he may be mindful in these days wherein most tongues have been cut off from the remembrance of God - thus hath the matter been ordained, though most men perceive it not. Say: O servant, stand firm in the Cause of thy Lord and turn not to the right or to the left. Walk before the Cause with God's dignity and tranquility, then detach thyself from all that was and shall be. And if thou art enkindled with this fire, arise to remember thy Lord; otherwise be patient, then show forth yet more patience until God shall bring about His purpose. Be not of those who are disturbed by every clamor. Take heed lest thou be disturbed when those who doubt the meeting with their Lord are disturbed; for when the veil was suddenly lifted, they fled from around the Throne like a crumbling edifice. By Him Who holdeth my soul in His hands, We have not remembered you save for the love that preceded you, as ye yourselves would testify, were ye of those who reflect. Say: Today there is no protector for anyone from God's decree. Whoso holdeth fast to this Ark that saileth upon the crimson sea shall be saved and secure, and whoso turneth away shall be drowned and shall perish. Thus do We explain the matter unto thee with clear signs and dazzling proofs, that

25 و ان رأیت الحسین ذکّره من لدنّا بذکر حسن لیکون متذکّراً فی نفسه فی هذه الأیّام الّتی انقطعت اکثر اللّسان عن ذکر الله و کذلک کان الأمر ولکنّ النّاس اکثرهم لا یشعرون قل یا عبد ان استقم علی امر مولاک و لا تلتفت الی الیمین و الشّمال فامش قدّام الأمر بوقار الله و سکینته ثمّ انقطع عن کلّ ما کان و ما یکون و ان اشتعلت بهذه النّار قم علی ذکر مولاک والّا فاصبر ثمّ اصطبر حتّی یأتیک الله بأمره و لا تکن من الّذینهم بکلّ نعیق یضطربون ایّاک ان لا تضطرب حین الّذی تضطرب فیه انفس الّذینهم کانوا فی مریة عن لقآء ربّهم فلمّا کشف الحجاب بغتةً اذاً فرّوا عن حول العرش کأنّهم بنیان مخروب فوالّذی نفسی بیده ما اذکرناکم الّا لحبّی الّذی سبقکم و انتم تشهدون بذلک لو تکوننّ من الّذینهم یتفکّرون قل الیوم لا عاصم لأحد من امر الله و من تمسّک بهذا الفلک الّذی جری علی بحر الحمرآء نجی و امن و من

thou mayest stand firm in thy Lord's Cause and be of those who in this Day have detached themselves from all who are in the heavens and on earth, and who abide beneath the shadow of God, the Mighty, the Powerful, the Praised One. Take heed lest thou forget God's favor upon thee, and turn not unto the idolaters and that which issueth from their mouths. By God, they are in naught but unbelief and limited discord. Purify thy hands from every hem, then take hold of the hem of God, the Powerful, the Supreme, the Self-Subsisting.

اعرض غرق و هلک و کذلک بیّنّا لک الأمر بآیات واضحات و حجج باهرات لتکون ثابتاً علی امر ربّک و تکون من الّذینهم انقطعوا الیوم عن کلّ من فی السّموات و الأرض و استقرّوا فی ظلّ الله العزیز المقتدر المحمود ایّاک ان لا تنس فضل الله علی نفسک و لا تلتفت الی المشرکین و ما یخرج من افواههم تالله ان هم الّا فی کفر و شقاق محدود طهّر یدک عن کلّ ذیل ثمّ تمسّک بذیل الله المقتدر المهیمن القیّوم

26 O Rahim! Remember from Us those servants who have settled there, and convey unto them the stories of thy Lord, that they may become of those who are mindful. And say: O people, be not of those who cling to a name among names while turning away from Him by Whose command the names and their kingdom were created - thus was the matter, did ye but know it. Sanctify yourselves through this water flowing in the rivers of these words, that it may purify you from all that your Lord, the Powerful, the Mighty, the Beloved, loveth not, and draw you nigh unto God's direction, and bring you to a station of praised glory. And if thou shouldst see one who exhorteth the people and findest in him some light, remind him from Us that he may turn with his heart to this luminous and manifest direction, detach himself from all else but God his Lord, and turn wholly unto God Who created all things by His command. Thus doth the Tongue of God command him now, that he may act according to that which he hath been bidden by the Supreme, the Self-Subsisting. And if thou findest not in him the fragrance of God, conceal the matter lest it create discord - thus doth the Pen of might command thee in mystery. And if thou shouldst turn to other lands and meet Zaynu'l-Muqarrabin and Rida'r-Ruh, remind them both of God's remembrance and share this Tablet with them, that they may know what hath befallen Us from Our servants who were deluded by names after We commanded them to detach themselves therefrom at the time of the Manifestation. Yet when the heaven of idle fancy was cleft asunder and God came with evident and manifest sovereignty, they denied Him in Whom they had believed and became of those who join partners with God. Say: Arise both of you in God's Cause, your Lord, then rend asunder all veils, and be not of those who after the Command still show patience. Then convey God's Cause unto Our servants, that they may arise from heedlessness and turn unto that which is better for them than all that was and shall be.

26 ان یا رحیم ذکّر من لدنّا عباد الّذینهم استقرّوا فی هناک و بلّغهم من قصص ربّک لعلّ یکوننّ من الّذینهم متذکّرون و قل یا قوم لا تکوننّ من الّذینهم تمسّکوا باسم من الأسمآء و اعرضوا عن الّذی بأمر منه خلقت الأسمآء و ملکوتها و کذلک کان الأمر ان انتم تعرفون قدّسوا انفسکم من هذا المآء الّذی جری فی انهار تلک الکلمات لیطهّرکم عن کلّ ما لا یحبّه ربّکم المقتدر العزیز المحبوب و یقرّبکم الی شطر الله و یبلغکم الی مقام عزّ محمود و ان رأیت الّذی یعظ النّاس و وجدت فیه من نور ذکّره من لدنّا لیتوجّه بقلبه الی هذا الشّطر المنیر المشهود و ینقطع عن دون الله ربّه و یقبل بکلّه الی الله الّذی خلق کلّ شیء بأمره و کذلک امره لسان الله حینئذ لیعمل بما امر به من لدن مهیمن قیّوم و ان ما وجدت عنه رایحة الله فاکتم الأمر لئلّا یحدث من فتنة و کذلک امرک قلم عزّ مکتوم و ان توجّهت الی دیار اخری و رأیت زین‌المقرّبین ثمّ رضی‌الرّوح ذکّرهما بذکر الله ثمّ انشر هذا اللّوح لهما لیطّلعا بما ورد علینا من عبادنا الّذین غرّتهم الأسمآء بعد الّذی امرناهم بأن ینقطعوا عنها فی حین الظّهور فلمّا شقّت سمآء الوهم و اتی الله بسلطان لائح مشهود اذاً کفروا بالّذی آمنوا و کانوا من الّذینهم مشرکون قل قوما علی امر الله ربّکما ثمّ اخرقا الأحجاب بکلّها و لا تکونا من الّذینهم بعد الأمر هم یصبرون ثمّ بلّغا امر الله الی عبادنا لعلّ یقومن عن الغفلة و یتوجّهن الی ما هو خیر لهم عمّا کان و عمّا یکون

27 O Rahim! By God's grace and loving-kindness, remind the people, yet in all conditions hold fast to divine wisdom, for

27 ای رحیم انشآءالله بعنایت و مکرمت سبحانی ناس را متذکّر نما ولکن در کلّ احوال حکمت الهی

contention is not beloved. Rather, through eloquent words and goodly counsels, guide the people from the vanishing stream to the everlasting ocean. For the earth and all that is therein is not the purpose of God - nay, in His sight it is non-existent and void, and never hath been nor ever shall be worthy of His attention, but is left to its people. That which hath ever been beloved in the sight of God hath been and shall ever be the pure hearts of His servants, that perchance a few souls, cleansed from self and desire, may enter the precincts of nearness to everlasting life. And this too hath been due to His all-embracing mercy towards His servants, for verily He is independent of all the worlds.

را از دست مده چه که جدال محبوب نه بلکه بکلمات بالغه و مواعظ حسنه ناس را از شریعهٔ فانیه ببحر باقیه دلالت کن چه که ارض و ما علیها مقصود حقّ نه بلکه عندالله مفقود و غیر موجود و لم‌یزل باو اعتنائی نبوده و نخواهد بود و باهلش گذاشته شده و آنچه عندالله محبوب بوده قلوب صافیهٔ عباد او بوده و خواهد بود که شاید معدودی چند از نفس و هوی طاهر شده بمقرّ قرب بقا درآیند و این هم نظر برحمت منبسطهٔ او بوده بعباد او و انّه لغنیّ عن العالمین

28 And if thou seest Kamal, convey unto him the glory of God, thy Lord, and likewise unto him who was named Ali-Akbar. Then remind them both of what hath befallen Us at the hands of Our transgressing servants. Say unto them: This is the Day wherein We have drawn aside the veils and manifested the Cause with evident sovereignty. Arise for the love of God and the promotion of His Cause, and tarry not for less than a moment. Then convey Our glory unto those who have believed in God and His signs, be they female or male, young or old.

28 و ان رأیت الکمال کبّر علی وجهه من قبل الله ربّک و کذلک الّذی سمّی بعلی قبل اکبر ثمّ ذکّرهما بما ورد علینا من عبادنا المعتدین قل لهما الیوم یوم الّذی کشفنا فیه الأستار و اظهرنا الأمر بسلطان مبین قوما علی حبّ الله و تبلیغ امره و لا توقّفا اقلّ من حین ثمّ کبّر من لدنّا علی الّذین آمنوا بالله و آیاته من کلّ اناث و ذکور و صغیر و کبیر

INBA83:257x, BLIB_Or15725.547, ALIB.folder18p047-057, ASAT1.132x, ASAT4.010x, ASAT4.386x, ASAT4.435x, HYK.129

BH00208

To: Aqa Buzurg, in Shiraz

1 In My Name, the Most Glorious

1 بسمی الأبهی

2 Praise be unto Thee, Who art my God and the God of all men, and my Desire and the Desire of all them that have recognized Thee, and my Beloved and the Beloved of such as have acknowledged Thy unity, and the Object of my adoration and of the adoration of them that have near access to Thee, and my Wish and the Wish of such as are wholly devoted to Thee, and my Hope and the Hope of them that have fixed their hearts upon Thee, and my Refuge and the Refuge of all such as have hastened towards Thee, and my Haven and the Haven of whosoever hath repaired unto Thee, and my Goal and the Goal of all

2 لک الحمد یا الهی و اله العالمین و مقصودی و مقصود العارفین و محبوبی و محبوب الموحّدین و معبودی و معبود المقرّبین و منای و منی المخلصین و رجائی و رجآء الآملین و ملاذی و ملاذ القاصدین و ملجأی و ملجأ اللّائذین و مقصدی و مقصد المتوجّهین و منظری و منظر النّاظرین و جنّتی و جنّة البالغین و کعبتی و کعبة المشتاقین و جذبی و جذب العاشقین و نوری و نور الهائمین التّائبین و ولهی و وله الذّاکرین و کهفی و کهف الهاربین و حصنی و حصن الخائفین و ربّی و

ربّ من فی السّموات و الأرضین بما جعلتنی منجذباً بآیاتک و متوجّهاً الی افق منه اشرقت انوار شمس وجهتک و مقبلاً اذ اعرض اکثر خلقک

them that have set themselves towards Thee, and my Object and the Object of those who have fixed their gaze upon Thee, and my Paradise and the Paradise of them that have ascended towards Thee, and my Lodestar and the Lodestar of all such as yearn after Thee, and my Joy and the Joy of all them that love Thee, and my Light and the Light of all such as have erred and asked to be forgiven by Thee, and my Exultation and the Exultation of all them that remember Thee, and my Stronghold and the Stronghold of all such as have fled to Thee, and my Sanctuary and the Sanctuary of all that dread Thee, and my Lord and the Lord of all such as dwell in the heavens and on the earth! Unto Thee be praise for that Thou hast enraptured me by the sweetness of Thine utterances, and set me towards the horizon above which the splendors of the Daystar of Thy face have shone, and caused me to turn unto Thee at a time when most of Thy creatures had broken off from Thee.

3 انت الّذی یا الهی فتحت باب السّمآء بمفتاح اسمک الأقدس الأعزّ الأعظم الأبهی و دعوت الکلّ الی بحر اللّقآء فلمّا ارتفع ندائک الأحلی اخذ جذب النّدآء من فی ملکوت الأسمآء و الملأ الأعلی و به مرّ عرف قمیص ظهورک علی العاشقین من خلقک و المشتاقین من بریّتک قاموا و سرعوا الی بحر وصالک و افق جمالک و خبآء ظهورک و مجدک و فسطاط عزّک و لقائک و اسکرهم رحیق الوصال علی شأن انقطعوا عمّا عندهم و ما عند النّاس

3 Thou art He, O my God, Who hath unlocked the gate of heaven with the key of Thy Name, the Ever-Blessed, the All-Powerful, the All-Glorious, the Most Great, and hast summoned all mankind to the ocean of Thy presence. No sooner had Thy most sweet voice been raised, than all the inmates of the Kingdom of Names and the Concourse on high were stirred up. By Thy call the fragrance of the raiment of Thy Revelation was wafted over such of Thy creatures as have loved Thee, and such of Thy people as have yearned towards Thee. They rose up and rushed forth to attain the Ocean of Thy meeting, and the Horizon of Thy beauty, and the Tabernacle of Thy Revelation and Thy majesty, and the Sanctuary of Thy Presence and Thy glory. They were so inebriated with the wine of their reunion with Thee, that they rid themselves of all attachment to whatever they themselves and others possessed.

4 اولئک عباد ما منعتهم سطوة الفراعنة عن التّوجّه الی سرادق عظمتک و ما خوّفتهم جنود الجبابرة عن النّظر الی مشرق آیاتک و مطلع بیّناتک

4 These are Thy servants whom the ascendancy of the oppressor hath failed to deter from fixing their eyes on the Tabernacle of Thy majesty, and whom the hosts of tyranny have been powerless to affright and divert their gaze from the Dayspring of Thy signs and the Dawning-Place of Thy testimonies.

5 وعزّتک یا اله الوجود و مربّی الغیب و الشّهود انّ الّذی شرب کوثر حبّک من ید عطائک لا تمنعه شؤونات خلقک و لا یضطرب من اعراض من فی مملکتک ینادی بأعلی النّدآء بین الأرض و السّمآء و یبشّر النّاس بأمواج بحر عطائک و اشراقات شموس سمآء مواهبک

5 I swear by Thy glory, O Thou the Lord of all being and the Enlightener of all things visible and invisible! Whoso hath quaffed from the hands of Thy bounteousness the living waters of Thy love will never allow the things pertaining to Thy creatures to keep him back from Thee, neither will he be dismayed at the refusal of all the dwellers of Thy realm to acknowledge Thee. Before all who are in heaven and on earth such a man will cry aloud, and announce unto the people the tumult of the Ocean of Thy bounty and the splendors of the Luminaries of the heaven of Thy bestowals.

6 Happy indeed is the man that hath turned towards the sanctuary of Thy presence, and rid himself of all attachment to any one except Thyself. He is truly exalted who hath confessed Thy glory, and fixed his eyes upon the Daystar of Thy loving-kindness. He is endued with understanding who is aware of Thy Revelation and hath acknowledged Thy manifold tokens, Thy signs, and Thy testimonies. He is a man of insight whose eyes have been illumined with the brightness of Thy face, and who, as soon as Thy call was raised, hath recognized Thee. He is a man of hearing who hath been led to hearken unto Thy speech, and to draw nigh unto the billowing ocean of Thine utterances.

6 انّ السّعید من اقبل الی کعبة لقائک و انقطع عن سوائک و العزیز من اعترف بعزّک و توجّه الی شمس عنایتک و العلیم من اطّلع بظهورک و اقرّ بشؤوناتک و آیاتک و بیّناتک و البصیر من تنوّرت عیناه بنور جمالک و عرفک اذ ارتفع ندائک و السّمیع من فاز باصغآء بیانک و تقرّب الی طمطام بحر آیاتک

7 Behold Thou this stranger, O my Lord, who hath hastened to attain his most exalted Home in the shelter of Thy shadowing mercy, and this ailing soul who hath set his face towards the ocean of Thy healing.

7 ای ربّ هذا غریب سرع الی وطنه الأعلی فی ظلّ رحمتک و مریض توجّه الی بحر شفائک

8 Look, then, O Thou my God Who settest my soul on fire, upon the tears I shed, and the sighs I utter, and the anguish that afflicteth my heart and the fire that consumeth my being. Thy glory beareth me witness, O Thou, the Light of the world! The fire of Thy love that burneth continually within me hath so inflamed me that whoever among Thy creatures approacheth me, and inclineth his inner ear towards me, cannot fail to hear its raging within each of my veins.

8 فانظر یا الهی و مضرم النّار فی کبدی الی عبرات عینی و زفرات قلبی و احتراق کبدی و اشتعال جوارحی وعزّتک یا بهآء العالم انّ البهآء یحترق فی کلّ حین بنار محبّتک علی شأن لو یتقرّب الیه احد من خلقک و یتوجّه بسمع الفطرة لیسمع زفیر النّار من کلّ عرق من عروقه

9 I am so carried away by the sweetness of Thine utterances, and so inebriated with the wine of Thy tender mercies, that my voice can never be stilled, nor can my suppliant hands any longer desist from being stretched out towards Thee. Thou seest, O my Lord, how mine eyes are fixed in the direction of Thy grace, and mine ears inclined towards the kingdom of Thine utterance, and my tongue unloosed to celebrate Thy praise, and my face set towards Thy face that surviveth all that hath been created by Thy word, and my hands raised up towards the heaven of Thy bounty and favor.

9 قد اخذنی جذب بیانک و سکر رحیق الطافک علی شأن لا ینقطع ندائی و لا یرجع الیّ ید رجائی ای ربّ تری عینی ناظرةً الی شطر فضلک و سمعی متوجّهاً الی ملکوت بیانک و لسانی ناطقاً بثنائک و وجهی متوجّهاً الی وجهک بعد فنآء ما خلق بکلمتک و یدی مرتفعةً الی سمآء جودک و عطائک

10 Wilt Thou keep back from Thee the stranger whom Thou didst call unto his most exalted Home beneath the shadow of the wings of Thy mercy, or cast away the wretched creature that hath hastened to attain the shores of the ocean of Thy wealth? Wilt Thou shut up the door of Thy grace to the face of Thy creatures after having opened it through the power of Thy might and of Thy sovereignty, or close the eyes of Thy people when Thou hast already commanded them to turn unto the Dayspring of Thy Beauty and the Dawning-Place of the splendors of Thy countenance?

10 هل تمنع الغریب الّذی دعوته الی الوطن الأعلی فی ظلّ جناحی رحمتک و هل تطرد المسکین الّذی سرع الی شاطئ بحر غنائک و هل تغلق باب فضلک علی وجوه خلقک بعد اذ فتحته بعزّک و سلطانک و هل تسکّر ابصار بریّتک بعد اذ هدیتهم الی مشرق جمالک و مطلع انوار وجهک

11 Nay, and to this Thy glory beareth me witness! Such is not my thought of Thee, nor the thought of those of Thy servants that have near access to Thyself, nor that of the sincere amongst Thy people.

11 لا وعزّتک لیس هذا ظنّی و ظنّ المقرّبین من عبادک و المخلصین من بریّتک

12 Thou knowest, and seest, and hearest, O my Lord, that before every tree I am moved to lift up my voice to Thee, and before every stone I am impelled to sigh and lament. Hath it been Thy purpose in creating me, O my God, to touch me with tribulation, or to enable me to manifest Thy Cause in the kingdom of Thy creation?

12 ای ربّ تعلم و تری و تسمع بأنّ عند کلّ شجر ارتفع ندائی و عند کلّ حجر ارتفع ضجیجی و صریخی هل خلقتنی یا الهی للبلآء او لاظهار امرک فی ملکوت الانشآء

13 Thou hearest, O my God, my sighs and my groaning, and beholdest my powerlessness, and my poverty, and my misery, and my woes, and my wretchedness. I swear by Thy might! I have wept with such a weeping that I have been unable to make mention of Thee, or to extol Thee.

13 تسمع یا الهی حنینی و انینی و عجزی و فقری و فاقتی و ضرّی و مسکنتی وعزّتک انّ البکآء منعنی عن ذکرک و ثنائک

14 So loud hath been the voice of My lamentation that every mother mourning for her child would be amazed, and would still her weeping and her grief.

14 و ارتفع نحیبه علی شأن تحیّرت به الثّکلی و منعها عن بکائها و زفراتها

15 I implore Thee, O my Lord, by Thine Ark, through which the potency of Thy will was manifested and the energizing influences of Thy purpose were revealed, and which saileth on both land and sea through the power of Thy might, not to seize me in my mighty sins and great trespasses.

15 ای ربّ اسئلک بالسّفینة الّتی بها ظهر سلطان مشیّتک و نفوذ ارادتک و تمّ بقدرتک علی البرّ و البحر بأن لا تأخذنی بجریراتی العظمی و خطیئاتی الکبری

16 I swear by Thy glory! The waters of Thy forgiveness and Thy mercy have emboldened me, as hath Thy dealing, in bygone ages, with the sincere among Thy chosen ones, and with such of Thy Messengers as have proclaimed Thy oneness.

16 وعزّتک قد شجّعتنی بحور غفرانک و رحمتک و ما سبق من معاملتک مع المخلصین من اصفیائک و الموحّدین من سفرائک

17 I am well aware, O my Lord, that I have been so carried away by the clear tokens of Thy loving-kindness, and so completely inebriated with the wine of Thine utterance, that whatever I behold I readily discover that it maketh Thee known unto me, and it remindeth me of Thy signs, and of Thy tokens, and of Thy testimonies. By Thy glory! Every time I lift up mine eyes unto Thy heaven, I call to mind Thy highness and Thy loftiness, and Thine incomparable glory and greatness; and every time I turn my gaze to Thine earth, I am made to recognize the evidences of Thy power and the tokens of Thy bounty. And when I behold the sea, I find that it speaketh to me of Thy majesty, and of the potency of Thy might, and of Thy sovereignty and Thy grandeur. And at whatever time I contemplate the mountains, I am led to discover the ensigns of Thy victory and the standards of Thine omnipotence.

17 ای ربّ اری انّ ظهورات عنایتک اجتذبتنی و رحیق بیانک اخذنی من کلّ الجهات بحیث لا اری من شیء الّا و قد یعرّفنی و یذکّرنی بآیاتک و ظهوراتک و شؤوناتک وعزّتک کلّما یتوجّه طرف طرفی الی سمائک یذکّرنی یعلوّک و ارتفاعک و سموّک و استعلائک و کلّما التفت الی الأرض انّها تعرّفنی ظهورات قدرتک و بروزات نعمتک و کلّما انظر البحر یکلّمنی فی عظمتک و اقتدارک و سلطنتک و کبریائک و لمّا اتوجّه الی الجبال ترینی الویة نصرک و اعلام عزّک

18 I swear by Thy might, O Thou in Whose grasp are the reins of all mankind, and the destinies of the nations! I am so inflamed

18 وعزّتک یا من فی قبضتک زمام العالم و ازمّة الأمم قد اخذتنی حرارة حبّک و سکر رحیق

by my love for Thee, and so inebriated with the wine of Thy oneness, that I can hear from the whisper of the winds the sound of Thy glorification and praise, and can recognize in the murmur of the waters the voice that proclaimeth Thy virtues and Thine attributes, and can apprehend from the rustling of the leaves the mysteries that have been irrevocably ordained by Thee in Thy realm.

توحیدک علی شأن اسمع من هزیز الأریاح ذکرک و ثنائک و من خریر المآء نعتک و اوصافک و من حفیف الأشجار اسرار قضائک الّتی اودعتها فی مملکتک

19 Glorified art Thou, O God of all names and Creator of the heavens! I render Thee thanks that Thou hast made known unto Thy servants this Day whereon the river that is life indeed hath flowed forth from the fingers of Thy bounty, and the springtime of Thy revelation and Thy presence hath appeared through Thy manifestation unto all who are in Thy heaven and all who are on Thy earth.

19 سبحانک یا اله الأسمآء و فاطر السّمآء لک الحمد بما عرّفت عبادک هذا الیوم الّذی فیه جری کوثر الحیوان من اصبع کرمک و ظهر ربیع المکاشفة و اللّقآء بظهورک لمن فی سمائک و ارضک

20 This is the Day, O my Lord, whose brightness Thou hast exalted above the brightness of the sun and the splendors thereof. I testify that the light it sheddeth proceedeth out of the glory of the light of Thy countenance, and is begotten by the radiance of the morn of Thy Revelation. This is the Day whereon the hopeless have been clothed with the raiment of confidence, and the sick attired with the robe of healing, and the poor drawn nigh unto the ocean of Thy riches.

20 ای ربّ هذا یوم قد جعلت نوره مقدّساً عن الشّمس و اشراقها اشهد انّه تنوّر من نور وجهک و اشراق انوار صبح ظهورک و هذا یوم فیه تردّی کلّ مأیوس بردآء الرّجآء و تزیّن کلّ علیل بقمیص الشّفآء و تقرّب کلّ فقیر الی بحر الغنآء

21 I swear by Thy Beauty, O King of eternity Who sittest on Thy most glorious Throne! He Who is the Dayspring of Thy signs and the Revealer of Thy clear tokens hath, notwithstanding the immensity of His wisdom and the loftiness of His knowledge, confessed His powerlessness to comprehend the least of Thine utterances, in their relation to Thy most exalted Pen, – how much more is He incapable of apprehending the nature of Thine all-glorious Self and of Thy most august Essence!

21 وجمالک یا سلطان القدم و المستوی علی العرش الأعظم انّ مطلع آیاتک و مظهر شؤوناتک مع بحر علمه و سمآء عرفانه اعترف بعجزه عن عرفان ادنی آیة من آیاتک الّتی تنسب الی قلمک الأعلی فکیف ذاتک الأبهی و کینونتک العلیا

22 I cannot think, O my God, of any words wherewith to make mention of Thee, and know not how to express or extol Thee. Were I to attempt to describe Thee by Thy names, I would readily recognize that the kingdom of these names is itself created through the movement of Thy fingers, and trembleth for fear of Thee. And were I to venture to extol Thine attributes, I would be forced to admit that these attributes are Thine own creation, and lie within Thy grasp. It behooveth not Them Who are the Manifestations of these names and attributes to stand before the gate of the city of Thy Revelation, how much less to scale the heights whereon Thou didst stablish the throne of Thy majesty.

22 لم ادر یا الهی بأیّ ذکر اذکرک و بأیّ وصف اصفک و بأیّ ثنآء اثنیک لو اصفک بالأسمآء اری انّ ملکوتها خلق بحرکة اصبعک و ترتعد فرائصه من خشیتک و لو اثنیک بالصّفات اشاهد انّها خلقک و فی قبضتک و لا ینبغی لمظاهرها ان تقوم تلقآء باب مدین ظهورک و کیف المقام الّذی فیه استویت علی عرش عظمتک وعزّتک

23 I swear by Thy might, O Thou Who art the King of names and the Maker of the heavens! Whatsoever hath been adorned with the robe of words is but Thy creation which hath been

23 یا مالک الأسمآء و فاطر السّمآء کلّ ما تزیّن بقمیص الألفاظ انّه خلق فی مملکتک و ذوّت

generated in Thy realm and begotten through the operation of Thy will, and is wholly unworthy of Thy highness and falleth short of Thine excellence.

بارادتک و لا ینبغی لحضرتک و لا یلیق لجنابک

24 And since it hath been demonstrated that Thy most august Self is immeasurably exalted above all that hath been created in the world of being, and is far above the reach and ken of the apprehension of Thy chosen Ones and Thy loved Ones, the splendors of the light of Thy unity are therefore manifested, and it becometh evident unto every one, whether free or bond, that Thou art One in Thine own Self, one in Thy Cause, and one in Thy Revelation. Great is the blessedness of the man who, in his love towards Thee, hath rid himself of all attachment from every one except Thyself, and hastened unto the horizon of Thy Revelation, and attained unto this Cup which Thou hast caused to excel all the seas of the earth.

24 فلمّا ثبت تقدیس نفسک العلیا عن کلّ ما خلق فی الانشآء و خطر فی قلوب الأصفیآء و افئدة الأولیآء یلوح افق التّوحید و یظهر للأحرار و العبید انّک واحد فی ذاتک و واحد فی امرک و واحد فی ظهورک طوبی لمن انقطع فی حبّک عن سوائک و سرع الی افق ظهورک و فاز بهذه الکأس الّتی جعلت البحور کلّها دون مقامها

25 I beg of Thee, O my God, by Thy power, and Thy might, and Thy sovereignty, which have embraced all who are in Thy heaven and on Thy earth, to make known unto Thy servants this luminous Way and this straight Path, that they may acknowledge Thy unity and Thy oneness, with a certainty which the vain imaginations of the doubters will not impair, nor the idle fancies of the wayward obscure. Illumine, O my Lord, the eyes of Thy servants, and brighten their hearts with the splendors of the light of Thy knowledge, that they may apprehend the greatness of this most sublime station, and recognize this most luminous Horizon, that haply the clamor of men may fail to deter them from turning their gaze towards the effulgent light of Thy unity, and to hinder them from setting their faces toward the Horizon of detachment.

25 اسئلک یا الهی بقوّتک و قدرتک و سلطانک الّذی احاط من فی سمائک و ارضک بأن تعرّف العباد هذا السّبیل المبین و هذا الصّراط المستقیم لیعترفوا بوحدانیّتک و فردانیّتک بیقین لا تعتریه اوهام المریبین و لا تحجبه ظنون الهائمین ای ربّ انر ابصار عبادک و قلوبهم بنور عرفانک لیطّلعوا بهذا المقام الأسنی و الأفق الأبهی لئلّا یمنعهم النّعاق عن النّظر الی اشراق نور التّوحید و لا یصدّهم عن التّوجّه الی افق التّجرید

26 This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Dayspring of Thy Revelation, and hast appointed the Bayan to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.

26 ای ربّ هذا یوم بشّرت الکلّ فیه بظهورک و طلوعک و اشراقک و اخذت عهد مشرق وحیک فی کتبک و زبرک و صحفک و الواحک و جعلت البیان مبشّراً لهذا الظّهور الأعظم الأبهی و هذا الطّلوع الأنور الأسنی

27 And when the world's horizon was illumined, and He Who is the Most Great Name was manifested, all disbelieved in Him and in His signs, except such as have been carried away by the sweetness of Thy glorification and praise. There befell Him what must remain inscrutable to everyone except Thee, Whose knowledge transcendeth all who are in Thy heaven and all who are on Thy earth.

27 فلمّا انار افق العالم و اتی الاسم الأعظم کفروا به و بآیاته الّا من اخذته حلاوة ذکرک و ثنائک و ورد علیه ما لا یحصیه الّا علمک المهیمن علی من فی سمائک و ارضک

28 Thou well knowest, O my God, that the Revealer of the Bayan (the Bab) hath commanded all mankind concerning Thy Cause, and Thy Revelation, and Thy Sovereignty. He hath said, and sweet is His speech: "Beware lest the Bayan and its Letters keep you back from Him Who is the Most Merciful and from His sovereignty." He, moreover, hath written: "Were He to produce no more than one verse, ye must not deny Him. Haste ye towards Him, that haply He may cause to descend upon you what He pleaseth, as a token of His grace unto you. He truly is the Possessor of His servants, and the King of creation."

28 و انت تعلم یا الهی بأنّ منزل البیان وصّی من فی الامکان بأمرک و ظهورک و سلطانک قال و قوله الأحلی ایّاکم ان یمنعکم البیان و حروفاته عن الرّحمن و سلطانه و قال انّه لو یأتی بآیة لا تنکروه اسرعوا الیه لعلّ ینزل لکم من فضله ما اراد و انّه لمالک العباد و ملیک الایجاد

29 Thou seest, then, O Thou Who art the Beloved of the world and the Revealer of the Most Great Name, how He hath come down with the kingdom of His signs, and in a manner that hath caused the atoms of the earth to testify that the whole world hath been filled with these signs. And yet, notwithstanding this most manifest and all-glorious Revelation, and these signs which none can appraise except Thee, O Thou the King of names, Thou beholdest how they have broken off from Him Who is the Dayspring of Thine Essence, and have caviled at the One Who is the Fountainhead of Thy wisdom and of Thine utterance. They were so seized with thirst for fame, that they rejected Thy tokens, and Thy testimonies, and Thy signs, which every man of insight perceiveth in whatsoever declareth Thy greatness, and Thy sovereignty, and acknowledgeth Thy Revelation and Thy might. They have so traduced Him as to cause the inmates of the all-glorious Tabernacle and the Concourse on high to lament, and have uttered such calumnies against Him that the souls of Thy chosen Ones and the hearts of them that are dear to Thee have melted. They have erred so grievously that they cast away Thy most resplendent signs, and clung to their idle fancies, O Thou Who art the Possessor of Names and the Lord of the Throne on high and of earth below!

29 تری یا محبوب العالم و الظّاهر بالاسم الأعظم انّه قد اتی بملکوت الآیات علی شأن شهدت الذّرّات بأنّها ملأت الآفاق مع هذا الظّهور الأظهر الأبهی و هذه الآیات الّتی لا یحصیها الّا علمک یا مالک الأسمآء تری و تشاهد اعراضهم عن مشرق ذاتک و اعتراضهم علی منبع علمک و آیاتک قد اخذتهم العزّة بالاثم علی شأن انکروا ظهوراتک و بروزاتک و آثارک الّتی یری کلّ بصیر علی کلّ شیء تشهد بعظمتک و سلطانک و تعترف بظهورک و اقتدارک و قالوا فی حقّه ما ناح به سکّان سرادق الأبهی و الملأ الأعلی و ذابت من اقوالهم اکباد اصفیائک و قلوب اولیائک و اخذتهم الغفلة علی شأن نبذوا آیاتک الکبری و اخذوا اوهامهم یا مالک الأسمآء و ملیک العرش و الثّری

30 Thou art, O my God and the Exultation of my heart, the One Who hath adorned Thy Tablet, of which none is aware except Thee, with the mention of this Day which Thou didst call after Thy name, that haply none may on that day be seen save Thy most august Self, and naught else be brought to mind except Thy most sweet remembrance.

30 و انّک یا الهی و محبوب فؤادی زیّنت بذکر هذا الیوم لوحک الّذی ما اطّلع به الّا نفسک و سمّیته بیوم الله لئلّا یری فیه الّا نفسک العلیا و لا یذکر فیه الّا ذکرک الأحلی

31 No sooner had He revealed Himself than the foundations of the kindreds of the earth shook and trembled, and the learned swooned away, and the wise were bewildered, except such as have, through the power of Thy might, drawn nigh unto Thee, and received the choice wine of Thy Revelation from the hand of Thy grace, and have quaffed it in Thy name, and exclaimed: "Praise be unto Thee, O Thou the Desire of the worlds! and

31 فلمّا ظهر اخذت الزّلازل ارکان القبائل و انصعق فیه کلّ عالم و تحیّر کلّ عارف الّا من تقرّب بحولک و اخذ رحیق وحیک من ید فضلک و شرب باسمک و قال لک الحمد یا مقصود العالمین و لک الثّنآء یا وله افئدة المشتاقین

glory be to Thee, O Thou Who art the Exultation of the hearts that pant after Thee!"

32 My God, my Master, my Highest Hope, and the Goal of my desire! Thou seest and hearest the sighing of this wronged One, from this darksome well which the vain imaginations of Thine adversaries have built, and from this blind pit which the idle fancies of the wicked among Thy creatures have digged. By Thy Beauty, O Thou Whose glory is uncovered to the face of men! I am not impatient in the troubles that touch me in my love for Thee, neither in the adversities which I suffer in Thy path. Nay, I have, by Thy power, chosen them for mine own self, and I glory in them amongst such of Thy creatures as enjoy near access to Thee, and those of Thy servants that are wholly devoted to Thy Self.

32 يا الهی و سیّدی و غایة رجائی و منتهی املی تری و تسمع حنین المظلوم من البئر الظّلمآء الّتی بنیت من اوهام اعدائک و فی حفرة عمیآء الّتی حفرت من ظنون طغاة خلقک وجمالک یا ایّها الظّاهر بالجلال انّی لا اجزع من البلایا فی حبّک و لا من الرّزایا فی سبیلک بل اخترتها بحولک و افتخر بها بین المقرّبین من خلقک و المخلصین من عبادک

33 I beseech Thee, however, O Thou Who art the Enlightener of the world and the Lord of the nations, at this very moment when, with the hands of hope, I have clung to the hem of the raiment of Thy mercy and Thy bounty, to forgive Thy servants who have soared in the atmosphere of Thy nearness, and set their faces towards the splendors of the light of Thy countenance, and turned unto the horizon of Thy good pleasure, and approached the ocean of Thy mercy, and all their lives long have spoken forth Thy praise, and have been inflamed with the fire of their love for Thee. Do Thou ordain for them, O Lord my God, both before and after their death, what becometh the loftiness of Thy bounty and the excellence of Thy loving-kindness.

33 ولکن یا مربّی العالم و مالک الأمم اسئلک فی هذا الحین الّذی اکون آخذاً بید الرّجآء اذیال ردآء کرمک و رحمتک بأن تغفر عبادک الّذین طاروا فی هوآء قربک و توجّهوا الی انوار وجهک و اقبلوا الی افق رضائک و تقرّبوا الی بحر رحمتک و نطقوا فی ایّامهم بذکرک و اشتعلوا بنار حبّک قدّر اللّهمّ یا الهی لهم قبل صعودهم و بعده ما ینبغی لعلوّ کرمک و سموّ عنایتک

34 Grant, O my Lord, that they who have ascended unto Thee may repair unto Him Who is the most exalted Companion, and abide beneath the shadow of the Tabernacle of Thy majesty and the Sanctuary of Thy glory. Sprinkle, O my Lord, upon them from the ocean of Thy forgiveness what will make them worthy to abide, so long as Thine own sovereignty endureth, within Thy most exalted kingdom and Thine all-highest dominion. Potent art Thou to do what pleaseth Thee.

34 ای ربّ اسکن الّذی صعدوا الیک فی الرّفیق الأعلی فی ظلّ خبآء مجدک و سرادق عزّک ای ربّ رشّ علیهم من بحر عفوک ما یجعلهم مستحقّین لابقائهم بدوام الملک فی ملکوتک الأعلی و جبروتک الأسنی و انّک انت فعّال لما تشآء

35 Deny not Thy loved ones, O my Lord, the sweet savors of this Day whereon the mysteries of Thy name, the Self-Subsisting, were unraveled, and all that had been enshrined within the treasuries of Thy wisdom was revealed. This is the Day, O my Lord, whereon every atom of the earth hath been made to vibrate and to cry out: "O Thou Who art the Revealer of signs and the King of creation! I, verily, perceive the fragrance of Thy presence. Methinks Thou hast revealed Thyself, and unlocked the door of reunion with Thee before all who are in Thy heaven and all who are on Thy earth. I am persuaded through the fragrance of Thy robe, O my Lord, that the world

35 ای ربّ لا تحرم احبّائک من نفحات هذا الیوم الّذی فیه ظهرت اسرار اسمک القیّوم و ما کان مخزوناً فی خزائن علمک ای ربّ هذا یوم اهتزّ فیه کلّ ذرّة من الذّرّات و تقول یا منزل الآیات و سلطان الکائنات انّی اجد عرف وصالک کأنّک اظهرت نفسک و فتحت باب لقائک علی من فی سمائک و ارضک ای ربّ من عرف قمیصک ایقنت بأنّ العالم تشرّف بقدومک و فاز بنفحات وصلک ولکن یا

محبوب العالم و مقصود الأمم لم ادر بأیّ مقام استقرّ عرش عظمتک و ایّ مقرّ فاز بقدومک و تنوّر بأنوار وجهک

hath been honored through Thy presence, and hath inhaled the sweet smell of Thy meeting. I know not, however, O Thou the Beloved of the world and the Desire of the nations, the place wherein the throne of Thy majesty hath been established, nor the seat which hath been made Thy footstool, and been illumined with the splendors of the light of Thy face."

36 وعزّتک یا مولی الوجود و مالک الغیب و الشّهود قد تحیّر کلّ ذی علم فی عرفانک و کلّ ذی حکمة فی ادراک آیات عظمتک علی شأن اعترف الکلّ بالقصور عن العرفان و بالعجز عن الصّعود الی سمآء فیها تجلّت شمس من شموس مظاهر علمک و مشارق حکمتک ما لأحد و ذکر هذا المقام الأعلی و المقرّ الأسنی الّذی جعلته فوق عرفان خلقک و شهادات عبادک لم یزل کان مستوراً عن الادراک و العلوم و مختوماً بختام اسمک القیّوم

36 I swear by Thy glory, O Thou Who art the Lord of all being and the Possessor of all things visible and invisible! Every man of understanding hath been so bewildered at Thy knowledge, and every man endued with insight been so perplexed in his attempt to fathom the signs of Thy great glory, that all have recognized their powerlessness to visualize, and their impotence to soar into, the heaven wherefrom one of the Luminaries of the Manifestations of Thy knowledge and of the Daysprings of Thy wisdom hath shone forth. Who is he that shall befittingly describe this most sublime station and this most august seat – the seat which, as decreed by Thee, transcendeth the comprehension of Thy creatures and the testimonies of Thy servants, and which hath everlastingly been hid from the understanding and the knowledge of men, and been closed with the seal of Thy name, the Self-Subsisting.

37 وعزّتک و سلطنتک المهیمنة علی الملک و الملکوت لو احد من اصفیائک و سفرائک یتفکّر فی شؤونات قلمک الأعلی الّذی یحرّکه اصبع ارادتک و یتفکّر فی اسراره و آثاره و ما یظهر منه لیتحیّر علی شأن یری اللّسان عاجزاً عن الذّکر و البیان و القلب قاصراً عن العرفان لأنّه یری مرّةً یجری منه مآء الحیوان فی الامکان و سمّی من عندک بالصّور و یقوم به من فی القبور و طوراً یظهر منه النّار کأنّها اوقدت من نار الظّهور و تکلّم الکلیم فی الطّور

37 I swear by Thy glory and Thy sovereignty which overshadow the kingdoms of earth and of heaven! Were any of Thy chosen Ones and Thy Messengers to meditate on the manifold evidences of Thy most exalted Pen – a Pen which is driven by the fingers of Thy will – and were he to muse on its mysteries, and its tokens, and all that it showeth forth, he would be so perplexed that his tongue would fail to extol and describe Thee, and his heart would be utterly unable to understand Thee. For he would, at one time, discover that from this Pen there floweth out unto all created things the water that is life indeed, and that the Pen itself hath been named by Thee the trumpet whereby the dead speed out of their sepulchers. At another time he would find that there proceedeth from this Pen such fire as Thine own Revelation can kindle, and as He Who conversed with Thee (Moses) on Sinai hath perceived.

38 فما اعجب شؤونات قوّتک و ما اعظم ظهورات قدرتک کلّ علیم اعترف بالجهل عند اشراقات انوار شمس علمک و کلّ قویّ اعترف بالعجز عند امواج بحر قوّتک و کلّ غنیّ اعترف بالفقر لدی ظهورات خزائن غنائک و کلّ عارف اقرّ بالفنآء لدی تجلّیات انوار جمالک و کلّ عزیز اقرّ بالذّلّ عند اشراق شمس عزّک و کلّ ذی عظمة اعترف بفنائه و فنآء غیره و بقآء عظمتک و سلطانک و علوّک و اقتدارک

38 How marvelous, then, are the manifold tokens of Thy might, and how great are the diverse evidences of Thy power! The learned have, without exception, admitted their ignorance when confronted with the radiance of the Luminary of Thy knowledge; and the mighty have all confessed their impotence in the face of the billowing Ocean of Thy power; and the rich have one and all acknowledged their poverty before the effusions of the Treasuries of Thy wealth; and the worldly wise have each recognized their nothingness beside the splendors of the Light of Thy beauty; and the exalted have all witnessed

unto their abasement when face to face with the effulgence of the Daystar of Thy glory; and they who are in authority have borne witness to their own evanescence and to the evanescence of others, and discovered the eternity of Thy majesty, and of Thy sovereignty, and of Thy sublimity, and of Thy power.

39 My God, and the God of all things, and my King and the King of all things, and the Beloved of my soul, and the Goal of my desire! Thou knowest full well that I make mention of Thee, in this day, in the name of such of Thy creatures as have detached themselves from all except Thee, and I extol Thy virtues through the tongue of those of Thy people that have recognized Thy oneness, that haply there may pour out from the sighs which they utter in their love and their yearning for Thee what will melt away all that may hinder Thy servants from setting their faces towards the heaven of Thy knowledge and the kingdom of Thy signs.

39 يا الهی و اله کلّ شیء و سلطانی و سلطان کلّ شیء و محبوبی و مقصودی تعلم انّی اذکرک الیوم من قبل المنقطعین من خلقک و اصفک بلسان الموحّدین من بریّتک لعلّ یسطع من زفرات قلوبهم فی حبّک و هویک ما یحترق به کلّ ما یمنع عبادک عن التّوجّه الی جبروت عرفانک و ملکوت آیاتک

40 This, then, O my God and the God of all names, and the Creator of earth and heaven, is the Day whereon He Whose heart gloweth with the flaming fire of Thy presence is calling upon Thee. Where can separation from Thee be found, O my God, so that reunion with Thee may be clearly recognized at the appearance of the Light of Thy unity, and the revelation of the splendors of the Sun of Thy oneness? I ask pardon of Thee, O my God, for all that hath been said, and for whatsoever hath flowed out, and is now flowing out from my Pen in Thy days. I testify that Thou hast decreed that the offering of prayer should befit not me, but Him Who hath, at Thy bidding and in conformity with Thy pleasure, preceded me. Rather hast Thou ordained that the revelation of verses should be specially attributed unto this mighty Manifestation, and to This Announcement that hath adorned the Scrolls of Thy majesty and Thy Tablet in which account is kept.

40 فیا الهی و اله الأسمآء و فاطر الأرض و السّمآء هذا یوم فیه یناجیک من اشتعل صدره من نار وصلک این الفصل یا الهی لیعرف به الوصل عند ظهور نور فردانیّتک و بروز اشراق شمس وحدانیّتک استغفرک یا الهی عن کلّ ذلک و عن کلّ ما جری و یجری علیه قلمی فی ایّامک اشهد بأنّک ما جعلت المناجاة شأنی بل شأن من سبقنی بأمرک و ارادتک و جعلت الآیات مخصوصة بهذا الظّهور العظیم و النّبأ الّذی تزیّنت به صحائف مجدک و لوحک الحفیظ

41 I render Thee thanks, O Thou Who hast lighted Thy fire within my soul, and cast the beams of Thy light into my heart, that Thou hast taught Thy servants how to make mention of Thee, and revealed unto them the ways whereby they can supplicate Thee, through Thy most holy and exalted tongue, and Thy most august and precious speech. But for Thy leave, who is there that could venture to express Thy might and Thy grandeur; and were it not for Thine instruction, who is the man that could discover the ways of Thy pleasure in the kingdom of Thy creation?

41 یا مضرم النّار فی صدر البهآء و مظهر النّور فی قلب البهآء اشکرک بما علّمت عبادک ذکرک و سبل مناجاتک من لسانک الأقدس الأعلی و بیانک الأعزّ الأسنی لو لا اذنک من یقدر ان یصفک بالعزّ و الکبریآء و لو لا تعلیمک من یعرف سبل الرّضآء فی ملکوت الانشآء

42 I beseech Thee, O God of bounty and King of all created things, to guard Thy servants from the imaginations which their hearts may devise. Raise them up, then, to such heights that their

42 اسئلک یا مالک الجود و سلطان الوجود بأن تحفظ عبادک من خطرات قلوبهم ثمّ اصعدهم الی مقام لا تزلّ اقدامهم من ظهورات فعلک

footsteps may slip not in the face of the evidences of Thy handiwork, which the manifold exigencies of Thy wisdom have ordained, and whose secrets Thou hast hid from the face of Thy people and Thy creatures. Withhold them not, O my Lord, from the ocean of Thy knowledge, neither do Thou deprive them of what Thou didst destine for such of Thy chosen ones as have near access to Thee, and those of Thy trusted ones as are wholly devoted to Thy Self. Supply them, then, from Thy sea of certainty with what will calm the agitation of their hearts. Turn, O Lord my God, the darkness of their fancies into the brightness of certitude, and cause them to arise, and to walk steadfastly in Thy straight Path, that haply Thy Book may not hinder them from recognizing Him Who is its Revealer, and Thy names from acknowledging the One Who is their Creator, and their Provider, and their Origin, and their King, and their Begetter, and their Destroyer, and their Glorifier, and their Abaser, and their Governor, and the Sovereign Protector of their Bearers.

الّتی اقتضتها شؤونات حکمتک و سترت اسرارها عن وجه بریّتک و خلقک ای ربّ لا تمنعهم عن بحر علمک و لا تحرمهم عمّا قدّرته للمقرّبین من اصفیائک و المخلصین من امنائک ثمّ ارزقهم من بحر الاطمینان ما یسکن به اضطرابهم و بدّل اللّهمّ یا الهی ظلمة اوهامهم بنور الیقین ثمّ اجعلهم قائمین مستقیمین علی صراطک المستقیم لئلّا یمنعهم الکتاب عن منزله و الأسمآء عن خالقها و رازقها و مبدئها و سلطانها و مظهرها و مهلکها و معزّها و مذلّها و المقتدر علیها و المهیمن علی مسمّیاتها

43 Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.

43 انّک یا الهی و ربّی انزلت الکتاب لاظهار امری و اعلآء کلمتی و به اخذت عهد نفسی عن کلّ ما خلق فی مملکتک و تری یا محبوب العالم انّ طغاة خلقک جعلوه حصناً لهم و به اعرضوا عن جمالک و کفروا بآیاتک

44 Thou art He, O my God, Who hath commanded them in Thy great Book, and said: "Fear ye the Most Merciful, O people of the Bayan, and deny not Him for Whom I have ordained the Bayan to be one of the leaves of His Paradise. I, verily, esteem it as a gift from me unto Him. Were it His pleasure to accept it, He, truly, is the Most Bountiful; and if He cast it away and refuse to consider it, His verdict is just, and He, in very truth, is Praiseworthy in His acts, and meet to be obeyed in His behests. To none is given the right to cavil at Him."

44 و انت الّذی یا الهی وصّیتهم فی کتابک العظیم و قلت یا ملأ البیان اتّقوا الرّحمن و لا تکفروا بالّذی جعلت البیان ورقة من اوراق جنّته و انّه کان هدیّة من عندی الیه ان فاز بالقبول انّه لهو الفضّال و ان طرد و ما فاز انّه لهو الحاکم بالحقّ و المحمود فی افعاله و المطاع فی اوامره لیس لأحد ان یعترض علیه

45 Thou beholdest, therefore, O my God, how this wronged one hath fallen into the hands of such as have denied Thy right, and broken off from Thy sovereignty. He, round whose person circleth Thy proof, and in whose name and on behalf of whose sovereignty Thy testimony crieth out unto all created things, hath suffered more grievously in his days than any pen can recount, and been so harassed that He Who is Thy Spirit (Jesus) lamented, and all the denizens of Thy Kingdom and all the inmates of Thy Tabernacle in the realms above cried with a great and bitter lamentation.

45 فیا الهی تری المظلوم بین ایدی الّذین انکروا حقّک و اعرضوا عن سلطانک انّ الّذی تطوف الحجّة حوله و البرهان ینادی بأعلی النّدآء بین الامکان باسمه و سلطانه قد فعلوا فی ایّامه ما لا یقدر القلم ان یقوم بوصفه و ارتکبوا ما ناح به الرّوح و صاح من فی الملکوت و اهل سرادق الجبروت

46 Should any one incline his inner ear, he would hear the cry and the wailing of all created things over what hath befallen Him Whom the world hath wronged, at the hands of them with whom Thou hast covenanted in the Day of Separation. Where is that fair-minded soul, O my God, who will judge equitably Thy Cause, and where is the man of insight to be found who will behold Thee with Thine own eyes? Is there any man of hearing who will hear Thee with Thine ears, or one endued with eloquence who will speak the truth in Thy days?

46 لو يتوجّه احد بسمع الفطرة ليسمع حنين الأشيآء و انينها بما ورد على مظلوم الآفاق من الّذين اخذت منهم الميثاق فى يوم الطّلاق هل من منصف يا الهى ينصف فى امرک و هل من ذى بصر ينظر بعينک و هل من ذى سمع يسمع بأذنک و هل من ذى لسان ينطق بالحقّ فى ايّامک

47 I swear by Thy glory, O Thou Who beholdest me from Thine all-glorious horizon, and hearest the voice of the Lote-Tree beyond which there is no passing! Should any one consider Thy Books which Thou didst name the Bayan, and ponder in his heart what hath been revealed therein, he would discover that each of these Books announceth my Revelation, and declareth my Name, and testifieth to my Self, and proclaimeth my Cause, and my Praise, and my Rising, and the radiance of my Glory. And yet, notwithstanding Thy proclamation, O my God, and in spite of the words Thou didst utter, O my Beloved, Thou hast seen and heard their calumnies against me, and their evil doings in my days.

47 وعزّتک يا ايّها النّاظر من افقک الأبهى و السّامع ما تنطق به سدرة المنتهى لو احد ينظر الى کتبک الّتى سمّيتها بالبيان و يتفكّر فيما نزّل فيها ليجد كلّ كتاب منها مبشّراً بظهورى و ناطقاً باسمى و شاهداً لنفسى و منادياً بأمرى و ذكرى و طلوعى و اشراقى و مع اعلانک يا الهى و بيانک يا محبوبى سمعت و رأيت ما قالوا فى حقّى و ارتكبوا فى ايّامى

48 I testify in my present state, O my Lord, and against the will of him who hath turned his back to Thee (Mirza Yahya), that Thou art God, and that there is none other God beside Thee. This, verily, is the Day wherewith Thy Scriptures, and Thy Books, and Thy Tablets, have been adorned. And He Who now speaketh is, in truth, the Well-guarded Treasure, and the Hidden Secret, and the Preserved Tablet, and the Impenetrable Mystery, and the Sealed Book. He, truly, is to be obeyed in whatsoever He commandeth, and decreeth, and revealeth, and is to be loved in everything He, through His sovereignty, enjoineth, and, through His power, ordaineth. Whoso will hesitate for less than the twinkling of an eye, hath, verily, denied Thy right, and repudiated all that Thou hast revealed in Thy Books, and in Thy Scriptures, and sent down with Thy chosen Ones, and Thy Prophets, and Thy Messengers, and the Trustees of Thy Revelation.

48 اى ربّ اشهد فى موقفى هذا رغماً لمن اعرض عنک انّک انت الله لا اله الّا انت و هذا يومک الّذى تزيّنت بذكره صحائفک و كتبک و الواحک و الّذى ينطق انّه لهو الكنز المخزون و الغيب المكنون و اللّوح المحفوظ و السّرّ المستور و الكتاب المهور و انّه لهو المطاع فى كلّ ما حكم و امر و اظهر و المحبوب فيما يأمر بسلطانه و يحكم بقدرته من يتوقّف اقلّ من آن انّه انكر حقّک و كلّ ما انزلته فى كتبک و صحفک و ارسلتها مع اصفيائک و انبيائک و سفرائک و امنائک

49 I beg of Thee, O Thou in Whose hands are the kingdoms of earth and heaven, and in Whose grasp lie all who dwell in the dominions of Thy Revelation and Thy creation, not to withhold the glance of Thy favors from such as have sustained tribulations in Thy path, and tasted of the cup of woe in their love towards Thee, and have been cast into prison in Thy name, and endured what none of Thy creatures and Thy people have

49 اسئلک يا من بيدک ملكوت السّموات و الأرض و فى قبضتک من فى جبروت الأمر و الخلق بأن لا تمنع لحاظ الطافک عن الّذين حملوا الشّدائد فى سبيلک و ذاقوا كأس البلايا فى حبّک و دخلوا السّجن باسمک و ورد عليهم ما لا ورد على خلقک و بريّتک اى ربّ انّهم عبادک الّذين اجابوا اذ ارتفع ندائک و توجّهوا اذ اشرقت انوار وجهک و اقبلوا اذ لاح افقک

endured. They are Thy servants, O my Lord, who have responded to Thee as soon as Thou didst send out Thy summons, and have set their faces towards Thee when the light of Thy countenance was lifted upon them, and turned unto Thee at the time when Thy most exalted horizon shone forth with the brightness of Thy name through which all who are in Thy heaven and on Thy earth swooned away. Ordain for them, O my Lord, what Thou didst ordain for Thy chosen ones who have welcomed the darts of the infidels in Thy Cause and for love of Thee, and hasted to attain the orient of tribulation with Thy name on their lips and Thy remembrance in their hearts. Thou art the One, O my God, Who hath promised in Thy perspicuous utterances to remember them in Thy Book as a recompense for their works in Thy days.

الأعلی باسمک الّذی به انصعق من فی ارضک و سمائک ای ربّ قدّر لهم ما قدّرته لأصفیائک الّذین استقبلوا سهام المشرکین فی امرک و حبّک و سرعوا الی مشرق البلآء باسمک و ذکرک انت الّذی یا الهی وعدت فی محکم آیاتک بأن تذکرهم فی کتابک جزآء اعمالهم فی ایّامک

50 Bless them, O my God, and ascribe unto them such glory as hath shone forth above the horizon of Thy will, and hath shed its splendors from the kingdom of Thine utterance. Immerse them, O my Lord, beneath the ocean of Thy mercy, and illumine them with the dawning light of Thy Revelation. Forgive, then, O my God, their fathers and their mothers, by Thy favor, and Thy bounty, and Thy tender mercies. Send, then, upon them from the right hand of Thy most exalted Paradise the fragrance of the robe of Thine all-glorious Beauty. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Governor, the Ordainer, the All-Bountiful, the Ever-Forgiving, the Most Generous.

50 صلّ اللّهمّ علیهم و کبّر اللّهمّ علی وجوههم بتکبیر اشرقت شمسه من افق فم مشیّتک و ظهرت انواره من ملکوت بیانک ای ربّ اغمسهم فی بحر رحمتک و نوّرهم بأنوار فجر ظهورک ثمّ اغفر یا الهی آبائهم و امّهاتهم بجودک و کرمک و الطافک ثمّ ارسل علیهم عن یمین جنّتک العلیا نفحات قمیص جمالک الأبهی انّک انت المقتدر علی ما تشآء و انّک انت الحاکم الآمر المعطی الغفور الکریم

51 Praise be unto Thee, O Thou the Beloved of the world, and the Adored of the hearts of them that have recognized Thee.

51 و الحمد لک یا محبوب العالم و یا ایّها المذکور فی قلوب العارفین

PM#176, BP1929.viix, GPB.118x, SW_v05#03 p.033x, SW_v12#01 p.006-007x, SW_v15#01 p.009x, BSC.183 #263x

INBA56:001, BLIB_Or15729.098, NLAI_22848:235, BSB.Cod.arab.2644 p123v, Ghazi3072.001-045, MKI4522.235, PMP#176, AQA2#005 p.118, TZH4.002-003x, TZH4.143-144x, AQMM.002

BH00210

Lawh-i-Hadi - On He who knoweth himself knoweth His Lord
To: Mirza Hadi, in Qazvin

1 He is God, the Mighty, the Beautiful

1 هو الله العزیز الجمیل

2 Unique glorification, sanctified above limitation and the knowledge of created things, befitteth the court of might of that Eternal One, Who hath been and shall forever be ensconced within His own most holy and exalted sanctuary, and Who, from time immemorial unto time everlasting, shall remain upon the seat and throne of His independence and grandeur. How utterly independent hath His sacred Essence been from the comprehension of all created things, and how immeasurably exalted shall it remain above the praise of all dwellers of earth and heaven! Through the pure bounty of His grace and the sublime excellence of His mercy, He hath deposited within all things that are seen and known the sign of His knowledge, that no thing might be deprived of recognizing His presence according to its capacity and station. And this sign is the mirror of His beauty in creation, and the more this most exalted, most wondrous, and most impregnable mirror is polished through striving and endeavor, the more shall the manifestations of His names and attributes and the evidences of His knowledge and signs be impressed and reflected therein, to such degree that every thing may witness in its place and every thing may know its limit and measure, and may hear from all things that there is no God but Him and that 'Ali-Qabli-Nabil is the Manifestation of all names and the Dawning-Place of all attributes, that all were created by His will and all act by His command.

2 توحید بدیع مقدّس از تحدید و عرفان موجودات ساحت عزّ حضرت لایزالی را لایق و سزا است که لم‌یزل و لایزال در مکمن قدس اجلال خود بوده و فی ازل الآزال در مقعد و مقرّ استقلال خود و استجلال خود خواهد بود چه قدر غنی و مستغنی بوده ذات منزّهش از عرفان ممکنات و چه مقدار عالی و متعالی خواهد بود از ذکر سکّان ارضین و سموات از علوّ جود بحت و سموّ کرم صرف در کلّ شیء ممّا یشهد و یری آیهٔ عرفان خود را ودیعه گذارده تا هیچ شیء از عرفان حضرتش علی مقداره و مراتبه محروم نماند و آن آیه مرآت جمال او است در آفرینش و هر قدر سعی و مجاهده در تلطیف این مرآت ارفع ابدع امنع شود ظهورات اسماء و صفات و شئونات علم و آیات در آن مرآت منطبع و مرتسم گردد علی مقام یشهد کلّ شیء فی مقامه و یعرف کلّ شیء حدّه و مقداره و یسمع عن کلّ شیء علی انّه لا اله الّا هو و انّ علیّاً قبل نبیل مظهر کلّ الأسمآء و مطلع کلّ الصّفات و کلّ خلقوا بارادته و کلّ بأمره یعملون

3 Although this mirror may draw nigh unto the holy gardens of the All-Merciful and the sacred precincts of divine intimacy through spiritual struggles and heavenly attractions, becoming cleansed of dark impurities and satanic fancies, yet since every matter hath its appointed time and every fruit its determined season, the appearance of this grace and the springtime of this beneficence hath ever been in the Days of God. Though He hath bestowed upon all days a portion of His wondrous favors according to their capacity, yet He hath ordained for the days of His manifestation a station beyond the comprehension of those endowed with understanding. Thus, should all the hearts of those who dwell in the heavens and the earth turn in those divine days towards that Sun of celestial glory and be directed unto Him, they would all find themselves sanctified, illumined and purified. Exalted be this grace, before which no grace hath

3 و این مرآت اگرچه بمجاهدات نفسانی و توجّهات روحانی از کدورات ظلمانی و توهّمات شیطانی بحدایق قدس رحمانی و حظایر انس ربّانی تقرّب جوید [و] واصل گردد ولکن نظر بآنکه هر امری را وقتی مقدّر است و هر ثمری را فصلی معیّن لهذا ظهور این عنایت و ربیع این مکرمت فی ایّام الله بوده اگرچه جمیع ایّام را از بدایع فضلش نصیبی علی ما هی علیه عنایت فرموده ولکن ایّام ظهور را مقامی فوق ادراک مدرکین مقرّر داشته چنانچه اگر جمیع قلوب من فی السّموات و الأرض در آن ایّام خوش صمدانی بآن شمس عزّ ربّانی مقابل شوند و توجّه نمایند جمیع خود را مقدّس و منیر و صافی مشاهده نمایند فتعالی

من هذا الفضل الّذی ما سبقه من فضل فتعالی من هذه العنایة الّتی لم یکن له شبه فی الابداع و لا له نظیر فی الاختراع فتعالی عمّا هم یصفون او یذکرون

preceded! Exalted be this bounty, which hath no likeness in creation nor peer in invention! Exalted be He above all that they describe or mention!

4 اینست که در آن ایّام احدی محتاج باحدی نبوده و نخواهد بود چنانچه ملاحظه شد که اکثری از قاصدین حرم ربّانی در آن یوم الهی بعلوم و حکمتی ناطق شدند که بحرفی از آن دون آن نفوس مقدّسه اطّلاع نیافته و نخواهد یافت اگرچه الف سنه بتعلیم و تعلّم مشغول شوند اینست که احبّای الهی در ایّام ظهور شمس ربّانی از کلّ علوم مستغنی و بی‌نیاز بوده‌اند بلکه ینابیع علم و حکمت از قلوب و فطرتشان من غیر تعطیل و تأخیر جاری و ساری است

4 Thus in those days none hath needed nor shall need another, as was observed when most of those who sought the divine sanctuary in that heavenly Day spoke forth with such knowledge and wisdom that none besides those holy souls had ever attained nor shall attain to a single letter thereof, even should they engage in study and learning for a thousand years. Thus have the loved ones of God been independent of all knowledge in the days of the manifestation of the divine Sun; nay rather, the springs of knowledge and wisdom have flowed uninterruptedly from their hearts and innate nature.

5 ای هادی انشآءالله بانوار صبح ازلی و ظهور فجر سرمدی مهتدی شده تا قلب از نفوس مظلمهٔ فانیه مقدّس شود و جمیع علوم و اسرار آن را در او مکتوب بینی چه که او است کتاب جامعه و کلمهٔ تامّه و مرآت حاکیه کلّ شیء احصیناه کتاباً ان انتم تعلمون

5 O Hadi! God willing, thou hast been guided by the lights of the eternal morn and the appearance of the everlasting dawn, that thy heart might be sanctified from dark and transient souls, and thou mightest find all knowledge and mysteries inscribed therein. For verily it is the comprehensive Book, the perfect Word, and the all-encompassing Mirror. "We have recorded all things in a clear Book, if ye would but know."

6 و بعد سؤال از انقطاع شده بود معلوم آن جناب بوده که مقصود از انقطاع انقطاع نفس از ما سوی الله است یعنی ارتقا بمقامی جوید که هیچ شیء از اشیاء از آنچه در مابین سموات و ارض مشهود است او را از حقّ منع ننماید یعنی حبّ شیئی و اشتغال بآن او را از حبّ الهی و اشتغال بذکر او محجوب ننماید چنانچه مشهوداً ملاحظه میشود که اکثری از ناس الیوم تمسّک بزخارف فانیه و تشبّث باسباب باطله جسته و از نعیم باقیه و اثمار شجرهٔ مبارکه محروم گشته‌اند اگرچه سالک سبل حقّ بمقامی فایز گردد که جز انقطاع مقامی و مقرّی ملاحظه ننماید ولکن این مطلب را ذکر ترجمان نشود و قلم قدم نگذارد و رقم نزند ذلک من فضل الله یعطیه من یشآء باری مقصود از انقطاع اسراف و تلف اموال نبوده و نخواهد بود بلکه توجّه الی الله و توسّل باو بوده و این رتبه بهر قسم حاصل شود و از هر شیء ظاهر و مشهود گردد او است انقطاع و مبدأ و منتهای آن اذاً نسأل الله بأن ینقطعنا عمّن

6 And furthermore, a question about detachment was asked. That respected one has understood that detachment means detachment of the self from all else save God - that is, to ascend to such a station wherein nothing whatsoever among all that exists between the heavens and the earth can prevent one from the Truth. In other words, neither love of anything nor occupation with it should veil one from divine love and engagement in His remembrance. As is evident to behold, most people today have clung to vanishing ornaments and grasped onto vain causes, thus depriving themselves of everlasting blessings and the fruits of the Blessed Tree. Although the wayfarer in the paths of Truth may attain to a station wherein he sees no place or station save detachment, yet this matter cannot be expressed in words, nor can the Pen step forward to inscribe it. This is of God's grace, which He bestoweth upon whomsoever He willeth. In any case, detachment has never meant and will never mean the squandering and waste of wealth, but rather means turning unto God and relying upon Him. This station, in whatever way it is achieved and through whatever thing it becomes manifest - that is detachment, and its beginning and end. We therefore beseech God to detach us from all else save Him and grant us reunion with Him.

Verily there is no God but Him. His is the Command and the Creation. He bestoweth what He willeth upon whomsoever He willeth, and He is powerful over all things.

سواه و یرزقنا لقاه انّه ما من اله الّا هو له الأمر و الخلق یهب ما یشآء لمن یشآء و انّه کان علی کلّ شیء قدیر

7 Furthermore, a question about return was asked. This matter has been mentioned in detail in all Tablets with various explanations and countless wisdoms. God willing, let them refer to these so they may become informed of its nature. The beginning of all things is from God and the return of all shall be unto God. None can deny this. The return of all is unto the Truth, though some return unto His mercy and good-pleasure, and others unto His wrath and fire. In the Persian and Arabic Tablets, all these matters have been fully and completely mentioned. Refer to them if you wish to know. Likewise, the Primal Point - exalted be His grandeur - has written about this in detail in the Persian Bayan. Let them refer to it, for a single letter thereof suffices all the peoples of the earth. And God hath recorded everything in a Clear Book. Likewise observe in your own beginning that it was from God and unto God shall it return. Even as ye began, so shall ye return, and unto Him shall ye all return.

7 و دیگر سؤال از رجعت شده بود این مسئله در جمیع الواح مفصّل و مبسوط ذکر شده ببیانات شتّی و حکم لایحصی انشآءالله رجوع بآن فرمایند تا بر کیفیّت آن اطّلاع بهم رسانند بدء کلّ من الله بوده و عود کلّ الی الله خواهد بود مردّی از برای احدی نیست رجوع کل بسوی حقّ بوده ولکن بعضی الی رحمته و رضائه و بعضی الی سخطه و ناره و در الواح فارسیّه و عربیّه این مطالب بأسرها و اتمّها ذکر شده فارجعوا الیها ان انتم تریدون ان تعرفون و هم‌چنین نقطهٔ اولی جلّت کبریائه در بیان فارسی بتفصیل مرقوم داشته‌اند رجوع بآن نمایند که حرفی از آن کفایت میکند همهٔ اهل ارض را و کان الله ذاکر کلّ شیء فی کتاب مبین و هم‌چنین مشاهده در بدء خود نما که من الله بوده و الی الله خواهد بود کما بدئتم تعودون و الیه ترجعون

8 And as to what thou hast asked concerning the well-known tradition "He who knoweth his self hath known his Lord" - know thou that this utterance hath, in each of the infinite worlds, wondrous meanings according to that realm, whereof none besides that realm hath any knowledge or understanding, nor ever shall have. Were all of these meanings to be mentioned as they truly are, neither all the pens in creation nor all the oceans of ink would suffice to record them. Yet a drop from this vast, infinite ocean shall be mentioned, that perchance it may guide the seekers to the goal of their quest and lead those who search unto their ultimate objective. God guideth whom He willeth unto His mighty, powerful and glorious path.

8 و امّا ما سألت فی حدیث المشهور من عرف نفسه فقد عرف ربّه معلوم آن جناب بوده که این بیان را در هر عالمی از عوالم لانهایه باقتضای آن عالم معانی بدیعه بوده که دون آن را اطّلاع و علمی بآن نبوده و نخواهد بود و اگر تمام آن کما هو حقّه ذکر شود اقلام امکانیّه و ابحر مدادیّه کفایت ذکر ننماید ولکن رشحی از این طمطام بحر اعظم لانهایه ذکر میشود که شاید طالبین را بسرمنزل وصول رساند و قاصدین را بمقصود اصلی کشاند و الله یهدی من یشآء الی صراطه العزیز المقتدر القدیر

9 Consider, for instance, the rational soul which is a divine trust deposited within human beings. Observe within thyself how movement and rest, will and purpose, and all else above and below these, as well as hearing, sight, smell, speech, and other outward and inward senses, all exist through its existence. Indeed, were its connection with the body to be severed even slightly, all these senses would be deprived and prevented from their effects and actions. This is most evident and known, that the effect of all these aforementioned causes is dependent and conditional upon the existence of the rational soul, which is a sign of the manifestation of the sovereign Unity. Through

9 مثلاً ملاحظه در نفس ناطقه که ودیعهٔ ربّانیّه است در انفس انسانیّه نمائید مثلاً در خود ملاحظه نما که حرکت و سکون و اراده و مشیّت و دون آن و فوق آن و هم‌چنین سمع و بصر و شمّ و نطق و مادون آن از حواسّ ظاهره و باطنه جمیع بوجود آن موجودند چنانچه اگر نسبت او از بدن اقلّ من آن مقطوع شود جمیع این حواسّ از آثار و افعال خود محجوب و ممنوع شوند و این بسی واضح و معلوم بوده که اثر جمیع این اسباب مذکوره منوط و مشروط

its manifestation all these names and attributes appear, and through its concealment all become non-existent and perish.

بوجود نفس ناطقه که آیهٔ تجلّی سلطان احدیّه است بوده و خواهد بود چنانچه از ظهور او جمیع این اسماء و صفات ظاهر و از بطون آن جمیع معدوم و فانی شوند

10 Now, if it be said that it is sight, it is sanctified above sight, for sight appears through it and exists by its existence. And if thou sayest it is hearing, it is observed that hearing is mentioned through attention to it, and likewise with all else that can be described by names and attributes which exist in the human temple. All these diverse names and manifest attributes appear and are witnessed from this sign of unity, yet in its essence and reality it is sanctified above all these names and attributes. Rather, all else in its presence is utter nothingness and complete void.

10 حال اگر گفته شود او بصر است او مقدّس از بصر است چه که بصر باو ظاهر و بوجود او قائم و اگر بگوئی سمع است مشاهده میشود که سمع بتوجّه باو مذکور و کذلک دون آن از کلّ ما یجری علیه الأسمآء و الصّفات که در هیکل انسانی موجود و مشهود است و جمیع این اسماء مختلفه و صفات ظاهره از این آیهٔ احدیّه ظاهر و مشهود ولکن او بنفسها و جوهریّتها مقدّس از کلّ این اسماء و صفات بوده بلکه دون آن در ساحت او معدوم صرف و مفقود بحت است

11 If thou wert to contemplate with the minds of the first and the last unto eternity upon this divine subtlety and manifestation of holy eternality, thou wouldst assuredly find thyself incapable and wanting in truly knowing it. And when thou observest thine own powerlessness and limitation in attaining to the knowledge of the sign that exists within thyself, thou wilt surely behold with the eye of inner and outer vision thine own impotence and that of all created things in knowing the Divine Essence and the Sun of eternal glory. The acknowledgment of powerlessness in this station, when based on insight, is the utmost limit of the knowledge of the servant and the highest attainment of the worshippers.

11 و اگر الی ما لا نهایه بعقول اوّلیّه و آخریّه در این لطیفهٔ ربّانیّه و تجلّی عزّ صمدانیّه تفکّر نمائی البتّه از عرفان او کما هو حقّه خود را عاجز و قاصر مشاهده نمائی و چون عجز و قصور خود را از بلوغ بعرفان آیهٔ موجودهٔ در خود مشاهده نمودی البتّه عجز خود و عجز ممکنات را از عرفان ذات احدیّه و شمس عزّ قدمیّه بعین سر و سرّ ملاحظه نمائی و اعتراف بر عجز در این مقام از روی بصیرت منتها مقام عرفان عبد است و منتها بلوغ عباد

12 If thou shouldst ascend, through the degrees of trust and detachment, to the heights of holy independence, and open thy spiritual eye, thou wouldst see this utterance free and detached from the limitations of self, and wouldst hear with the ear of understanding from the divine holy Dove that "whoso knoweth anything hath known his Lord," for in all things there is the sign of the manifestation of eternal glory. The resplendent dawnings of the Sun of Divine Unity are manifest and visible, and this hath never been, nor shall ever be, confined to any single soul, and this is the truth in which there is no doubt, if ye be of them that know. But the primary purpose of knowing the self in this station is to know the Self of God in every age and dispensation, for the Ancient Being and the Ocean of Truth hath ever been sanctified above the knowledge of all else. Therefore the knowledge of all knowers returneth unto the knowledge of the Manifestations of His Cause, and they are the Self of God amongst His servants, His Manifestation amidst His creation, and His Sign among His creatures. Whoso knoweth

12 و اگر بمدارج توکّل و انقطاع بمعارج عزّ امتناع عروج نمائی و بصر معنوی بگشائی این بیان را از تقیید نفس آزاد و مجرّد بینی و من عرف شیئاً فقد عرف ربّه بگوش هوش از سروش حمامهٔ قدس ربّانی بشنوی چه که در جمیع اشیاء آیهٔ تجلّی عزّ صمدانیّه و بوارق ظهور شمس فردانیّه موجود و مشهود است و این مخصوص بنفس نبوده و نخواهد بود و هذا لحقّ لا ریب فیه ان انتم تعرفون ولکن مقصود اوّلیّه از عرفان نفس در این مقام عرفان نفس الله بوده در هر عهد و عصری زیرا که ذات قدم و بحر حقیقت لم‌یزل متعالی از عرفان دون خود بوده لهذا عرفان کلّ عرفا راجع بعرفان مظاهر امر او بوده و ایشانند نفس الله بین عباده و مظهره فی خلقه و آیته بین بریّته من عرفهم فقد عرف الله و من اقرّ بهم فقد اقرّ بالله و من اعترف فی حقّهم فقد اعترف

them hath known God, whoso acknowledgeth them hath acknowledged God, and whoso confesseth their truth hath confessed the signs of God, the All-Subduing, the Self-Subsisting. Thus do We expound the verses unto you, that ye may be guided by the signs of God.

بآيات الله المهيمن القيّوم كذلك نصرّف لكم الآيات لعلّ انتم بآيات الله تهتدون

13 O Hadi! Be thou guided by the guidance of God, thy Lord and the Lord of all things. Then gird up thy loins to aid the Cause of God, and follow not those who have taken the Samiri as their protector instead of God, who scoff at the signs of God in derision and are among the transgressors. When the verses of thy Lord are recited unto them, they say: "These are but veils." Say: By what discourse, then, did ye believe in God, your Lord? Bring it forth, if ye be of the truthful! The Cause hath now reached such a pass that, by Him Who holdeth my soul in His hand, all who are in the heavens and on earth secretly weep and lament over the oppression of this servant. Yet We have placed Our trust in God, our Lord and the Lord of all things, and I behold all who are in the kingdom but as a handful of clay, save those who have entered into the depths of the love and knowledge of God. Thus do We make mention unto thee, that thou mayest be of them that know.

13 ان يا هادى فاهتد بهداية الله ربّک و ربّ کلّ شیء ثمّ اشدد ظهرک لنصرة امر الله و لا تعقّب الّذين اتّخذوا السّامرىّ لأنفسهم وليّاً من دون الله و يستهزئون بآيات الله سخريّاً و يكوننّ من المعتدين و اذا تتلى عليهم آيات ربّک يقولون هذه حجبات قل فبأىّ حديث آمنتم بالله ربّكم فأتوا بها ان انتم من الصّادقين حال امر بمقامى رسيده كه فوالّذى نفسى بيده كه كلّ من فى السّموات و الأرض بعين سرّ بر مظلوميّت اين عبد نوحه و ندبه مينمايند و نحن توكّلنا على الله ربّنا و ربّ كلّ شیء و لن اشاهد كلّ من فى الملک الّا ككفّ من الطّين الّا الّذينهم دخلوا فى لجّة حبّ الله و عرفانه و كذلک نذكر لک لتكون من العارفين

14 As to what thou didst ask concerning the tradition that the believer is alive in both worlds - yea, this is true, even as the sun which hath risen in this atmosphere, which hath appeared in this heaven, which was in this cloud, if ye be of them that understand. Nay, if thou remainest steadfast in thy love for thy Lord and attainest unto the station wherein thy feet shall not slip, there will appear from thee that which shall quicken both worlds. This is a revelation from One mighty, all-knowing. Therefore give thanks unto God for having bestowed upon thee from this Kawthar whereby the spirits of them who draw nigh are quickened, and for having raised thee up in truth and sent down unto thee the verses whereby God's proof hath been perfected unto all the worlds. By God! Were a single drop thereof to be bestowed upon the dwellers of the heavens and the earth, thou wouldst find them all enduring through the endurance of thy Lord, the Mighty, the Powerful.

14 و امّا ما سألت فيما ورد فى الحديث بأنّ المؤمن حىّ فى الدّارين بلى ذلک حقّ بمثل وجود الشّمس الّتى اشرقت فى هذا الهوآء الّذى ظهر فى هذا السّمآء الّذى كان فى هذا العمآء ان انتم من العارفين بل انّک لو تثبت فى حبّک مولاک و تصل الى مقام الّذى لن يزلّ قدماک يظهر منک ما يحيى به الدّارين و هذا تنزيل من لدن عزيز عليم اذاً فاشكر الله بما رزقک من هذا الكوثر الّذى تحيى به ارواح المقرّبين و رفعک بالحقّ و انزل عليک الكلمات الّتى بها تمّت حجّة الله على العالمين فوالله لو يبذل قطرة منه على اهل السّموات و الأرض لتجد كلّها باقية ببقآء ربّک العزيز القدير

15 It is known to that honored one that all names and attributes and all things, both visible and manifest and hidden and unseen, after the removal of the veils from their faces, naught shall remain save the sign of God which He hath deposited therein, and this shall endure for as long as God, thy Lord and the Lord of the heavens and earths, willeth - how much more so the believer, who was the very purpose of the creation of existence and life. Even as the name of faith hath

15 معلوم آن جناب بوده كه كلّ اسماء و صفات و جميع اشياء از آنچه ظاهر و مشهود است و از آنچه باطن و غير مشهود بعد از كشف حجبات عن وجهها لن يبقى منها الّا آية الله الّتى اودعها الله فيها و هى باقية الى ما شآء الله ربّک و ربّ السّموات و الأرضين تا چه رسد بمؤمن كه مقصود از آفرينش وجود و حيات او بوده و

existed from the beginning that hath no beginning and will endure unto the end that hath no end, likewise the believer hath been and ever shall be alive and enduring, circling round the Will of God from time immemorial. He it is who endureth through the endurance of God, abideth through His abiding, is manifest through His manifestation, and is hidden through His command. It is evident that the most exalted horizon of immortality hath ever been the dwelling-place of them that believe in God and His signs. Never shall extinction find its way unto that sacred seat. Thus do We impart unto thee the verses of thy Lord that thou mayest stand firm in thy love and be of them that know.

چنانچه اسم ایمان از اوّل لا اوّل بوده و الی آخر لا آخر خواهد بود و هم‌چنین مؤمن باقی و حیّ بوده و خواهد بود و لم‌یزل و لایزال طائف حول مشیّة الله بوده و او است باقی ببقآء الله و دائم بدوام او و ظاهر بظهور او و باطن بامر او و این مشهود است که اعلی افق بقا مقرّ مؤمنین بالله و آیات او بوده ابداً فنا بآن مقعد قدس راه نجوید کذلک نلقی علیک من آیات ربّک لتستقیم علی حبّک و تکون من العارفین

16 Since all these matters have been set forth in detail in most of the Tablets, they are here mentioned with utmost brevity. We hope, God willing, that thou mayest attain unto the furthermost horizon of detachment and arrive at the reality of the journeys which is the station of survival through God, and like unto the sun become influential, radiant and luminous in the world of dominion and the kingdom. Despair not of God's grace, for none despaireth of His bounty save those who are in loss.

16 چون جمیع این مسائل مذکوره در اکثر از الواح مفصّل و مبسوط ذکر شده دیگر در این مقام بنهایت اختصار مذکور گشت انشآءالله امیدواریم که بمنتها افق قدس تجرید فائز شوی و بحقیقت اسفار که مقام بقای بالله است واصل گردی و مثل شمس در عالم ملک و ملکوت مؤثّر و مضیء و منیر شوی و لا تیئس من روح الله و انّه لا ییئس من جوده الّا الخاسرون

17 Then make mention from Us to thy companion who hath been named Rida, and give him the glad tidings of what God hath desired for him, that he may be of them that rejoice. Then remind the servants not to falter when a momentous matter cometh unto them. Say: Be steadfast in the Cause of God and His remembrance, transgress not the bounds of God, and be not of the transgressors.

17 ثم ذکّر من لدنّا مصاحبک الّذی سمّی بالرّضا ثمّ بشّره بما اراد الله له لیکون من الفرحین ثمّ ذکّر العباد بأن لا یضلّوا اذا اتاهم امر عظیم قل کونوا مستقیماً علی امر الله و ذکره و لا تتعدّوا عن حدود الله و لا تکوننّ من المعتدین

18 Indeed, it behooveth all in this day to attain unto and remain firm in such a station that should all the devils of the earth gather together to turn them aside from the path of God, they would prove powerless and would find themselves utterly impotent. Say: O people! Be ye the might of God against His enemies and His mercy unto His loved ones. Be not of them who are so overcome by atmospheric moisture that no trace remaineth in them of male or female, and they become of the indolent. Arise, O people, from the couches of heedlessness through a fire which, were all who are in the heavens and earth to face it, ye would find its trace. This is what God counseleth you, that ye may be of them that know.

18 باری الیوم بر جمیع لازم که بمقامی واصل و ثابت شوند که اگر جمیع شیاطین ارض جمع شوند که ایشان را از صراط الله منحرف نمایند نتوانند و خود را عاجز مشاهده نمایند قل کونوا یا قوم قهر الله لأعدائه و رحمته لأحبّائه و لا تکوننّ من الّذین غلبت علیهم رطوبات الهوائیّة و لن یبقی فیهم اثر الذّکر و الأنثی و یکوننّ من الکاهلین قوموا یا قوم عن مراقد الغفلة بنار الّتی لو یقابلها کلّ من فی السّموات و الأرض لتجدوا اثرها و انّ هذا ما یوصیکم الله به لتکوننّ من العالمین

19 When thou arrivest at the City of God, remind its people and give them glad tidings of the remembrance of God in their remembrance, that they may be of those who receive glad tidings. Then remind the House and its people, and those from whom thou perceivest the fragrance of holiness from this sacred and

19 و اذا وردت مدینةالله ذکّر اهلها ثمّ بشّرهم بذکر الله فی ذکراهم لتکوننّ من المستبشرین ثمّ ذکّر البیت و اهلها و الّذین تجد منهم روایح القدس من هذا المنظر المقدّس الکریم ثمّ بشّر الرّضا و الّذینهم معه

noble scene. Then give glad tidings to Rida and those who are with him from among the loved ones of God. Then remind them from Us with a gracious reminder. Then recount to them what hath befallen Us from those who desired to sacrifice themselves in Our path while in their hearts was a rancor greater than every lofty mountain. Thus doth God reveal what is in the hearts of those who disbelieved and associated partners with God, the Lord of all worlds. And among them was he who turned away, then repented, then disbelieved, then believed, until he ended at his beginning in the lowest depths of hell.

من احبّآء الله ثمّ ذكّرهم من لدنّا بذكر جميل ثمّ اقصص لهم ما ورد علينا من الّذين ارادوا ان يفدوا انفسهم فی سبيلنا و كان فی صدورهم غلّ اكبر عن كلّ جبل باذخ رفيع كذلک يظهر الله ما فی قلوب الّذينهم كفروا و اشركوا بالله ربّ العالمين و منهم من اعرض ثمّ تاب ثمّ كفر ثمّ آمن الی ان انتهی بمبدإه فی اسفل الجحيم

20 O people of the Bayan! Fear God and be conscious of Him in your own selves, such that ye neither associate with him, nor feel comfort in his presence, nor sit with him in gathering, nor be of the heedless ones. Flee from him unto God, your Lord, that God may protect you from him and from his evil and from his hosts. Thus do We inform you with justice that it may be a mercy from Us upon you and upon all created things. By God! Were ye to have the glance of faith, ye would find in his countenance the trace of hell. By God! From him wafteth the odors of hatred which, were they to waft over all created things, would transform them to the lowest of the low. Thus do We recite unto you from the verses of God and cast upon you from the words of wisdom and teach you the ways of piety, purely for the sake of God, the Mighty, the Powerful, the Omnipotent.

20 ان يا ملأ البيان خافوا عن الله ثمّ اتّقوا فی انفسكم بحيث لا تعاشروا معه و لا تستأنسوا به و لا تجالسوا ايّاه و لا تكوننّ من الغافلين ففرّوا منه الی الله ربّكم ليحفظكم الله عنه و عن شرّه و عن جنوده كذلک نخبركم بالعدل ليكون رحمة من لدنّا عليكم و علی الخلايق اجمعين فوالله لو يكون لكم نظرة الايمان لتجدوا من وجهه اثر الجحيم فوالله يهبّ منه روايح الكره الّتی لو يهبّ علی الممكنات ليقلّبهم الی اسفل السّافلين كذلک نتلو عليكم من آيات الله و نلقی عليكم من كلمات الحكمة و نعلّمكم سبل التّقوی خالصاً لوجه الله العزيز المقتدر القدير

21 By God! His face testifieth to his unbelief, his utterance to his hypocrisy, and his form to his turning away, if ye be of those who perceive. He claimeth within himself the essence of detachment just as Satan claimed and said: "I have purified my face for God, the Lord of all worlds, and therefore I did not prostrate before Adam before, nor will I prostrate, for were I to prostrate to other than God, I would then be of the idolaters." Say: O accursed one! If thou hadst believed in God, why didst thou disbelieve in His glory and His beauty, His light and His radiance, His sovereignty and His grandeur, His power and His might, and wert of those who turned away from God Who created thee from dust, then from a drop, then from a handful of clay?

21 فوالله يشهد بكفره وجهه و علی نفاقه بيانه و علی اعراضه هيكله ان انتم من الشّاعرين و هو يدّعی فی نفسه جوهر الانقطاع كما ادّعی الشّيطان و قال خلّصت وجهی لله ربّ العالمين و لذا ما سجدت الآدم من قبل و لن اسجد لأنّی لو اسجد غير الله لأكون اذاً لمن المشركين قل يا ملعون انّک لو آمنت بالله لم كفرت بعزّه و بهائه و نوره و ضيائه و سلطنته و كبريائه و قدرته و اقتداره و كنت من المعرضين عن الله الّذی خلقک من تراب ثمّ من نطفة ثمّ من كفّ من الطّين

22 By God, O people! Were he to mention God, he would mention Him only for the deceit that is in his breast. Fear God and draw not nigh unto him, O people of unity! And if he commandeth you to good, he commandeth you to evil, if ye be of those who know. Beware lest ye trust in him or in what he possesseth, and sit not with him in the gatherings of the loved ones. By

22 فوالله يا قوم انّه لو يذكر الله لن يذكر الّا لمكر الّذی كان فی صدره اتّقوا الله و لا تقربوا به يا ملأ الموحّدين و انّه لو يأمركم بالمعروف يأمركم بالمنكر لو انتم من العارفين ايّاكم ان لا تطمئنّوا به و لا بما عنده و لا تقعدوا معه فی مجالس المحبّين فوالله ما

God! We desired naught in what We mentioned to you save My love for you, O concourse of the sincere ones.

اردنا فیما ذکرناه لکم الّا لحبّی بکم یا معشر المخلصین

23 And ye, O people of the Bayan! Aid the All-Merciful with your hearts, your souls, your tongues, your bodies, and all that ye possess and all that ye have, and be not of the patient ones. By God! O hosts of God and His party! This hypocrite hath done unto Us what Satan did not unto Adam, nor Nimrod unto Abraham, nor Pharaoh unto Moses, nor the Jews unto Jesus, nor Abu-Jahl unto Muhammad, nor Shimr unto Husayn, nor the Dajjal unto the Qa'im, nor the Sufyani unto God, the Powerful, the Supreme, the Mighty, the Generous.

23 و انتم یا معشر البیان فانصروا الرّحمن بقلوبکم و نفوسکم و السنکم و ابدانکم و ما لکم و علیکم و لا تکوننّ من الصّابرین فوالله یا جنود الله و حزبه قد فعل بنا هذا المنافق ما لا فعل الشّیطان بآدم و لا النّمرود بابرهیم و لا الفرعون بموسی و لا الیهود بعیسی و لا ابوجهل بمحمّد و لا الشّمر بحسین و لا الدّجّال بقائم و لا السّفیانی بالله المقتدر المهیمن العزیز الکریم

24 By God! The clouds of the Cause weep over Us, then the clouds of bounty, then the eyes of those brought nigh. Thus hath befallen Us in the land of exile in the prison of the enemies. We have informed you of a letter thereof, nay less than that, that ye may be of those who are informed, and perchance there may be kindled in your hearts the fire of love and ye may aid Us in every matter and not be of the heedless ones.

24 فوالله یبکی علینا غمام الأمر ثمّ سحاب الجود ثمّ اعین المقرّبین کذلک ورد علینا فی دیار الغربة فی سجن الأعدآء قد اخبرناکم بحرف منه بل اقلّ منها لتکوننّ من المطّلعین و لعلّ تحدث فی قلوبکم نار المحبّة و تنصرنا فی کلّ شأن و لا تکوننّ من الغافلین

25 Then mention the Mihdi, against whom that which grieveth the hearts of the mystics was perpetrated. Say: O servant, be patient in the Cause of God and His decree, then be steadfast in all things and be not of them that waver. And if abasement toucheth thee for My name's sake, be not disheartened within thyself, but stand firm in thy love. Then call to mind the days when the sweet-scented breezes of God, the Exalted, the Mighty, the Great, wafted among you. Then detach thyself, thy spirit and thy very being from such as these, and be in the kingdom among Our steadfast servants.

25 ثمّ ذکّر المهدیّ الّذی ورد علیه ما یحزن عنه قلوب العارفین قل یا عبد ان اصطبر فی امر الله و حکمه ثمّ استقم فی کلّ شأن و لا تکن من المضطربین و ان مسّتک الذّلّة لاسمی لا تحمد فی نفسک ثمّ استقم فی حبّک ثمّ ذکّر ایّام الّتی کان ان یهبّ بینکم روایح الله العلیّ المقتدر العظیم ثمّ انقطع بنفسک و روحک و ذاتک عن مثل هؤلآء و کن فی الملک من عبادنا المستقیمین

26 Then mention the Majid in Our behalf, and those with him among God's chosen ones and His loved ones, that ye may be of them that rejoice. Say: Beware lest thou gather with the enemies of God in any place, nor hear aught from them, even if they recite unto thee from the verses of God, the Mighty, the Generous. For Satan hath led most of the servants astray by their agreement with him in mentioning their Creator with the utmost of what they possess, as ye find among the concourse of Muslims, in that they make mention of God with their hearts and tongues and do all that they are commanded, and thereby have they gone astray and led the people astray, if ye be of them that know. When Ali came unto them with the truth, with the signs of God, they turned away from him and disbelieved in what he brought from the presence of One Wise, All-Informed. Thus doth God cast upon you that which shall preserve you from all else but Him, as a mercy from His presence unto the

26 ثمّ ذکّر المجید من لدنّا ثمّ الّذین معه من اصفیآء الله و احبّائه لتکوننّ من الفرحین قل ایّاک ان لا تجمع مع اعدآء الله فی مقعد و لا تسمع منه شیئاً ولو یتلی علیک من آیات الله العزیز الکریم لأنّ الشّیطان قد ضلّ اکثر العباد بما وافقهم فی ذکر بارئهم بأعلی ما عندهم کما تجدون ذلک فی ملإ المسلمین بحیث یذکرون الله بقلوبهم و السنتهم و یعملون کلّ ما امروا به و بذلک ضلّوا و اضلّوا النّاس ان انتم من العالمین فلمّا جآءهم علیّ بالحقّ بآیات الله اذاً اعرضوا عنه و کفروا بما جآء به من لدن حکیم خبیر کذلک یلقی الله علیکم ما یحفظکم عن دونه رحمة من عنده علی العالمین ثم ذکّر الرّحیم من لدنّا لیکون متذکّراً فی نفسه و یکون من الذّاکرین

worlds. Then mention the Rahim in Our behalf, that he may be mindful within himself and be of them that remember.

27 Say: O servant, remind the servants of that which God hath taught thee, then guide the people to the good-pleasure of God, then forbid them from drawing nigh unto the satans. Say: By God, on that Day there was no balance of God save the love of God and His Cause, then My love, if ye be of them that know. They who turned away from Me have turned away from God, and this is My proof, were ye of them that perceive. O people, sanctify your eyes, then your hearts, then your souls, that ye may distinguish the countenance of God from the faces of the idolaters. Then mention those who have believed in God and His signs, then His light and His splendor, then in Him Who shall be made manifest in the Mustaghath, that it may be a mercy from Our presence unto them and a remembrance unto the worlds. And whoso turneth away from Me, turn ye away from him and draw not nigh unto him ever, and this is what hath been inscribed in the preserved tablets of might. And praise be to God, the Lord of the worlds.

BSW#02.31x, BSW#04.08x, BSW#05.10x, GWB#073x, GWB#083x, GWB#124x, BLO_PT#040, WIND#112

27 قل يا عبد ذكّر العباد بما علّمک الله ثمّ اهد النّاس الی رضوان الله ثمّ امنعهم عن التّقرّب الی الشّياطين قل فوالله فی ذلک اليوم لم يكن ميزان الله الّا حبّ الله و امره ثمّ حبّی ان انتم من العارفين انّ الّذينهم اعرضوا عنّی فقد اعرضوا عن الله و انّ هذا حجّتی لو انتم من النّاظرين و يا قوم قدّسوا ابصاركم ثمّ قلوبكم ثمّ نفوسكم لتعرفوا وجه الله عن وجوه المشركين ثمّ ذكّر الّذينهم آمنوا بالله و آياته ثمّ نوره و بهائه ثمّ بالّذی يظهر فی المستغاث ليكون رحمة من لدنّا عليهم و ذكری للعالمين و من اعرض عنّی فأعرضوا عنه و لا تقبلوا اليه ابداً و انّ هذا ما رقم فی الواح عزّ حفيظ و الحمد لله ربّ العالمين

INBA38:238, INBA36:409, INBA57:018b, BN_suppl.1754.059-064, BRL_DA#125, GWBP#073 p.096ax, GWBP#083 p.109x, GWBP#124 p.168bx, AVK1.061x, AVK1.180ax, AVK1.180bx, AVK1.187.06x, AVK1.242.05x, AVK1.307.02x, AVK2.077.13x, AVK3.398.09x, MJMM.346, DWNP_v6#05 p.003-004x, DRD.155, MAS4.026bx, MAS4.028x, ASAT1.185x, ASAT2.102x, ASAT4.292x, ASAT5.062x, ASAT5.251x, PYB#026 p.01x, PYB#221 p.03x, OOL.B160

BH00233

To: Varaqatul-Firdaws et al.

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

2 This is a Book sent down in truth, and verily it is a guidance and mercy unto all the worlds. Indeed it is God's testimony amongst His servants, His proof amidst His creation, His most great evidence among His creatures, and His balance which hath been established in truth - yet the people comprehend

1 بسم الله الأقدس الأبهی

2 هذا كتاب نزل بالحقّ و انّه لهدی و رحمة للعالمين جميعا و انّه لحجّة الله بين عباده و برهانه بين بريّته و دليله الأعظم بين خلقه و ميزانه الّذی قد نصب بالحقّ ولكنّ النّاس هم لا يفقهون حديثا و انّه

not its utterance. Verily it is the Most Great Sign, the Most Exalted Countenance, and the Mystery of the First and the Last, made manifest in the Most Glorious Garment - glorified be He above the comprehension of every wayward misbeliever. He hath appeared with divine adornment between the heavens and the earth, and hath come from the Kingdom of Glory with manifest sovereignty.

لآية الكبرى و طلعة الأعلى و سرّ الآخرة و الأولى قد ظهر فى قميص الأبهى سبحانه عن ادراک كلّ مشرک بغيّا قد ظهر بطراز الله بين السّموات و الأرض و اتى عن ملكوت الاجلال باقتدار مبينا

3 Fear ye God, O peoples of the earth, and be not veiled from Him through Whose will the fountains of wisdom have gushed forth from the hearts of them that are God-fearing. Were it not for Him, the veils would not have been rent asunder, and the Lord of Lords would not have come in the shadows of a transcendent Name. Verily He is the Creator of all names, if ye be of them that know. At His right hand is the dominion of authority, and within His grasp is the Kingdom of the heavens and earth. He is, in truth, the Exalted Beauty - open, therefore, your eyes that ye may behold Him once again through this Name which hath dawned from the horizon of this Dayspring with wondrous radiance.

3 اتّقوا الله يا ملأ الأرض و لا تحتجبوا عن الّذى بارادة من عنده انفجرت ينابيع الحكمة من قلوب الّذينهم كانوا فى الأمر تقيّا لولاه ما خرقت الأحجاب و ما اتى ربّ الأرباب فى ظلل اسم عليّا و انّه لموجد الأسمآء ان انتم بذلک عليما و عن يمينه جبروت الأمر و فى قبضته ملكوت ملک السّموات و الأرض و انّه لجمال علىّ بالحقّ فافتحوا ابصاركم لتشهدوه مرّة اخرى بهذا الاسم الّذى اشرق عن افق هذا الفجر بضيآء بديعا

4 Verily, this is He Who was suspended in the air in the path of God, His Lord, and upon Whom befell that which caused the pillars of the mighty throne to tremble. O people of the Bayan! Be ye ashamed before the Beauty of Him Who sacrificed His soul, then take ye the path unto the Beloved in this Revelation. Beware lest ye be veiled from Him for Whose meeting ye were created and Who calleth you at all times to a sublime horizon. He desireth naught but to draw you nigh unto God's Kingdom, to purify you from earthly defilement, and to raise you up to the pavilion which hath been upraised in God's Name. He desireth nothing for Himself, but rather for you that which hath been ordained by the One Who is omnipotent and ancient.

4 و انّ هذا لهو الّذى علّق فى الهوآء فى سبيل الله ربّه و ورد عليه ما اضطربت عنه اركان عرش عظيما و انتم يا ملأ البيان فاستحيوا عن جمال الّذى فدى نفسه ثمّ اتّخذوا الى المحبوب فى هذا الظّهور سبيلا ايّاكم ان تحتجبوا عن الّذى خلقتم للقائه و يدعوكم فى كلّ حين الى افق منيعا و ما اراد الّا تقرّبكم الى ملكوت الله و تطهيركم عن دنس الأرض و ارتقائكم الى خبآء الّذى كان باسم الله مرفوعا و ما اراد لنفسه من شىء بل اراد لكم ما قدّر من لدن مقتدر قديرا

5 We have not sent down the verses except as a reminder to him who feareth God, and God is indeed aware of this. Verily it is a revelation from your Lord, the Most Merciful, and He hath indeed ascended the throne, and at His right hand is the Sovereign of the Messengers, who in the Book was exalted. O people! Fear God, then follow the path of truth, for it is indeed a straight path. We have, verily, honored you, O My loved ones, above all who dwell on earth, and have preferred you above many of Our servants. We have sent down unto you the Book wherein We have detailed every matter, and have ordained for you the laws of the Cause that ye may know your course and remain steadfast in the Cause.

5 و ما نزّلنا الآيات عليكم الّا تذكرة لمن يخشى و كان الله على ذلک عليما و انّها لتنزيل من لدن ربّكم الرّحمن و انّه حينئذ استوى على العرش و عن يمينه سلطان الرّسل الّذى كان فى الكتاب عليّا يا قوم اتّقوا الله ثمّ اسلكوا سبيل الحقّ و انّه لسبيل مستقيما و لقد كرّمناكم يا احبّائى على من على الأرض و فضّلناكم على كثير من العباد و انزلنا عليكم الكتاب و فصّلنا فيه من كلّ نبأ تفصيلا و شرعنا لكم شرايع الأمر لتعرفوا مشربكم و تكوننّ على الأمر مستقيما

6 Arise to serve the Cause, then assist this Youth Who in these days hath been afflicted with tribulations which no reckoner,

6 قوموا على الأمر ثمّ انصروا هذا الغلام الّذى ابتلى فى تلک الأيّام ببلايا يعجز عن احصائها كلّ

however learned, can compute. Beware lest ye be neglectful in the Cause of God and cast His laws behind your backs, for whoso doeth so is recorded among the wrongdoers in the Tablet. Beware lest ye abandon this Book. Unite, O people, in the Cause of God - this is what ye have been commanded in the Tablets, and We are witness to this. Through unity shall God's Cause be made manifest among His creatures, and faces shall turn toward the dawning-place of a glorious Name. Show forth among the servants My nature and My traces, and be not deprived of the breezes of these days.

محصی علیما ایّاکم ان تفرّطوا فی جنب الله و تدعوا احکامه عن ورائکم و من یدع انّه من الظّالمین فی اللّوح مذکورا ایّاکم ان تجعلوا هذا الکتاب مهجورا ان اتّحدوا یا قوم علی امر الله و هذا ما امرتم به فی الألواح و کفّا علی ذلک شهیدا و بالاتّحاد یظهر امر الله بین بریّته و یقلّب الوجوه الی مشرق اسم بهیّا ان اظهروا بین العباد بسجیّتی و آثاری و لا تکوننّ عن نفحات هذه الأیّام محروما

7 And thou, O Leaf of Paradise, hearken unto My call from the direction of My throne, that it may attract thee to the heaven of My grace and the atmosphere of My bounty, and may cause thee to speak My praise among the worlds. Leave thou what lieth behind thee, and turn thy face towards this Sanctuary which God hath built with the hands of His power, and round which circle the Concourse on High, then the angels brought nigh. Be thou not grieved at aught, for soon shall the world pass away and all matters shall return to their Source. This is truth, certain truth. Rejoice thou at the glad-tidings of the Spirit, for He hath assisted thee in truth and will assist thee as He pleaseth. He, verily, is the Almighty, the Powerful. Blessed art thou for having heard the melodies of thy Lord and attained the lights of His countenance in days when all were wrapped in thick veils. Blessed art thou for having entered a paradise in whose shade all other paradises seek shelter. This is the supreme triumph, the manifest bounty.

7 و انّک انت یا ورقةالفردوس ان استمعی ندائی عن جهة عرشی لیجذبک الی سمآء فضلی و هوآء مکرمتی و ینطقک بثنآء نفسی بین العالمین دعی ما دونی عن ورائک ولّی وجهک شطر هذا الحرم الّذی بناه الله بأیدی قدرته و یطوفنّ فی حوله اهل ملأ الأعلی ثمّ ملائکة المقرّبین ایّاک ان تحزنی من شیء فسوف یفنی الدّنیا و یرجع کلّ الأمور الی مبدئه و هذا لحقّ یقین ان استبشری ببشارات الرّوح و انّه ایّدک بالحقّ و یؤیّدک کیف یشآء و انّه لهو المقتدر القدیر طوبی لک بما سمعت نغمات ربّک و فزت بأنوار الوجه فی ایّام الّتی کان الکلّ فی حجاب غلیظ طوبی لک بما دخلت جنّة الّتی استظلّ فی ظلّ ورقة منها کلّ الجنان ذلک هو الفوز العظیم ذلک هو الفضل المبین

8 Were We to recount to thee what hath befallen Us, thou wouldst weep and lament. Therefore do We conceal it from thee as a token of Our grace, for We are the Forgiving, the Merciful. I have been touched by tribulations that have caused the hearts of the chosen ones to burn, and then the hearts of the Prophets and Messengers. To this testifieth all things and everyone possessed of knowledge. Yet We thank God in all this, for He, verily, is the Beloved in whatsoever He willeth, and He, verily, is the Desired One in whatsoever He desireth.

8 و انّا لو نرید ان نقصّ لک ما ورد علینا لتبکین و تنوحین لذا نستر منک فضلاً من لدنّا و انا الغفور الرّحیم قد مسّنی من البلایا ما احترقت عنه قلوب الأصفیآء ثمّ افئدة النّبیّین و المرسلین و یشهد بذلک کلّ الأشیآء و کلّ ذی علم علیم و نشکر الله فی کلّ ذلک و انّه لهو المحبوب فیما یشآء و انّه لهو المقصود فیما یرید

9 By God! His purpose is My purpose, and what He willeth for Me is My wish. I fear not anything, even were I to be slain at every moment by all the swords of the idolators. Would that I were among those whose blood was shed in My path in that year of tribulation whereof We informed you beforehand in tablets of mighty glory. Those who have ascended unto God and sacrificed their spirits for love of My Beauty, by God, they now dwell in the Most Glorious Paradise, while the dark-eyed maidens and angels glorifying God circle round them. Their blood hath reddened the faces of the denizens of the highest

9 تالله ما قصد هو مقصودی و ما اراد لی هو مرادی لا اجزع من شیء ولو اقتل فی کلّ حین بکلّ الأسیاف من جنود المشرکین یا لیت کنت من الّذین سفک دمائهم فی سبیلی فی سنة الشّداد الّتی اخبرناکم بها من قبل فی الواح عزّ عظیم انّ الّذینهم صعدوا الی الله و انفقوا ارواحهم حبّاً لجمالی تالله انّهم حینئذ فی جنّة الأبهی و یطوفن فی حولهم قاصرات الطّرف ثمّ ملائکة المسبّحین

Paradise, then those who dwell nigh the Sidrat-el-Muntaha, then the angels who were not commanded to prostrate, if ye be of them that know. Such is the station of those who were slain yet slew not. These are among the most exalted of creation in God's sight, and the company of holy angels seek blessing from their presence.

و احمرّت من دمائهم وجوه اهل ملأ الأعلى ثمّ الّذينهم سكنوا عند سدرة المنتهى ثمّ ملائكة الّذين ما امروا بالسّجود ان انتم من العالمين و هذا شأن الّذينهم قتلوا و ما قتلوا اولئک من اعلى الخلق عند الله و يستبركنّ بلقائهم ملأ الكروبين

10 O My loved ones! The shedding of your blood upon the earth is dearer to Me than that ye should shed the blood of any soul. This was revealed at the beginning of this Manifestation, were ye of those who know. We have abolished the decree of killing in the Tablets on the day when the Ancient Beauty was established upon the throne of mighty glory. This hath been revealed in all the Tablets, were ye of those who understand. Give life to souls through the breaths of your Lord, the All-Merciful - this is the way of them that are brought nigh. We have repeatedly emphasized this command in the Book, and God is witness to what I say.

10 يا احبّائی لو يسفک دمائكم على وجه الأرض لأحبّ عندی من ان تسفكوا دم احد هذا ما نزل فی اوّل هذا الظّهور لو انتم من العالمين قد محونا حكم القتل فی الألواح فی يوم الّذی استوى فيه جمال القدم على عرش عزّ عظيم و هذا ما نزل فی كلّ الألواح ان انتم من العارفين ان احيوا النّفوس بنفحات ربّكم الرّحمن و هذا شأن المقرّبين و قد كرّرنا هذا الأمر فی الكتاب و كان الله على ما اقول شهيد

11 Beware lest ye commit that which would cause harm to the Tree of God, the Sovereign, the Mighty, the Powerful. Upon thee, O Leaf of Eternity, be the fragrant breezes of Baha, then His praise and remembrance, and the remembrance of all worlds. Blessed art thou for having held fast to the Tree of the Cause, not falling away through the winds of trial which caused leaves to fall from the Tree of sublime glory. God counseleth thee, out of love for thyself, to hold fast to it through My Name, the All-Conquering, the Powerful, that thou mayest remain steadfast therein as thou wert for it and through it. This is a deed unequaled by the works of both worlds. Be thankful to thy Lord at all times, for He hath distinguished thee among His handmaidens and associated thee with His Most Great Name, the All-Glorious.

11 ايّاكم ان ترتكبوا ما يرجع به الضّرّ الى سدرة الله المهيمن العزيز القدير عليک يا ورقة البقآء نفحات البهآء ثمّ ثنائه و ذكره و ذكر العالمين طوبى لک بما تمسّكت بسدرة الأمر و ما سقطت من ارياح الافتتان الّتی بها سقطت الأوراق من سدرة عزّ رفيع يعظک الله حبّاً لنفسک بأن تمسّكی بها باسمی الغالب القدير لتكونی باقياً عليها كما كنت لها و بها و هذا من عمل لا تقابله اعمال الثّقلين ان اشكری ربّک فی كلّ الأحيان و انّه اختصّک بين امائه و نسبک باسمه الأعظم العظيم

12 Then convey God's greetings to thy sister, whose companion was martyred in the path of his Lord, attaining the lights of God and soaring in the atmosphere of near and gracious presence. His spirit then appeared before the Throne, speaking in praise of his Lord. Thus doth God reward His servants who strive.

12 ثمّ القی التّكبير من قبل الله على اختک الّتی استشهد الّذی كان معها فی سبيل ربّه و فاز بأنوار الله و طار فی هوآء قرب لطيف و اذاً حضر روحه تلقآء العرش و كان ناطقاً بثنآء ربّه كذلک يجزی الله عباده المجاهدين

13 O Pen of Command! Make mention in the Book of Abu'l-Hasan, who hath believed in God, the Lord of the First and the Last, and hath heard His melodies in the days when the Ancient Being was made manifest through His Most Great and Most Glorious Name. O youth! Soar on the wings of detachment unto the Lote-Tree beyond which there is no passing, the Spot wherein shineth the countenance of thy Lord, the Most High, the Most Exalted.

13 ان يا قلم الأمر فاذكر فی الكتاب ابوالحسن الّذی آمن بالله و ربّ الآخرة و الأولى و سمع نغماته فی ايّام الّتی ظهر كينونة القدم باسمه الأعظم الأبهى ان يا غلام طيّر بقوادم الانقطاع الى سدرة المنتهى مقرّ الّذی فيه استضآء وجه ربّک العلیّ الأعلى

14 Purify thyself from the veils of them that have disbelieved in God when Ali was once again made manifest in truth. Arise through My Name and My sovereignty and say: These are the verses of God which have been sent down in truth, and verily they are a reminder unto them that fear; a revelation from Him Who created the heavens, and verily He it is Who is established upon the throne. Before Him bow down in adoration all who are in the Concourse on High, and whatsoever hath been created in the cities of eternity, and all that lieth beneath the earth. Fear ye God, O people, and withhold not yourselves from Him around Whom circle the realities of the pure ones and Who knoweth the secret and that which is yet more hidden. Say: By the Lord of the Throne! He speaketh not of His own desire, but rather through that which the Spirit casteth into His pure and radiant heart.

14 طهّر نفسک عن حجبات الّذینهم کفروا باللّه اذا ظهر علیّ بالحقّ مرّةً اخری قم باسمی و سلطانی و قل تلک آیات اللّه قد نزلت بالحقّ و انّها لتذکرة لمن یخشی تنزیل ممّن خلق السّموات و انّه لهو الّذی علی العرش استوی یسجده من فی ملأ الأعلی و ما خلق فی مدائن البقآء و ما تحت الثّری اتّقوا اللّه یا قوم و لا تمنعوا انفسکم عن الّذی یطوف فی حوله حقایق الأصفیآء و یعلم السّرّ و اخفی قل فوربّ العرش انّه ما ینطق عن الهوی بل بما یلقی الرّوح فی صدره الممرّد الأصفی

15 Blessed art thou for having shattered the idol of him who disbelieved and turned away, and for having turned unto thy Lord, the Most High, the Most Glorious. Say: Verily He is now at the most exalted horizon, uttering the mighty verses of His Lord, which God hath made a testimony from Him unto all who are in earth and heaven. With Him is the knowledge of the heavens and earth, and He witnesseth both those who have gone astray and those who are rightly guided. Say: O people! Do ye dispute concerning Him Who hath come from the Dayspring of Glory with supreme sovereignty and Who calleth you unto God every morn and eve? Be ye guided, O people, by this Revelation through Whose beauty the eyes of the denizens of the highest Paradise have been solaced. Beware lest ye be veiled by names from Him around Whom circle the most excellent names.

15 طوبی لک بما کسّرت صنم الّذی کفر و تولّی و اقبلت الی ربّک العلیّ الأبهی قل انّه حینئذ بالأفق الأعلی و ینطق بآیات ربّه الکبری الّتی جعلها اللّه حجّة من عنده علی من فی الأرض و السّمآء و عنده علم السّموات و الأرض و یشهد الّذینهم ضلّوا السّبیل ثمّ الّذی اهتدی قل یا قوم أ تمارون فی الّذی اتی عن مشرق الجلال بسلطنة عظمی و یدعوکم الی اللّه فی کلّ صباح و مسآء ان اهتدوا یا قوم بهذا الظّهور الّذی قرّت بجماله عیون اهل ملأ الأعلی ایّاکم ان تحتجبوا بالأسمآء عن الّذی یطوف فی حوله اسمآء الحسنی

16 Then make mention in the Book of him who was named Nabil-i-Qabl-i-Husayn in the Tablets of Decree, that he may rejoice in what hath been revealed from the Pen of Command in the pavilion of Names, and that he may aid his Lord to the extent of his power and be of them who have been guided and who seek guidance.

16 ثمّ ذکّر فی الکتاب الّذی سمّی بالنّبیل قبل حسین فی الواح القضآء لیفرح بما ذکر من قلم الأمر فی سرادق الأسمآء و ینصر ربّه بما استطاع و یکون ممّن هدی و استهدی

17 O youth! Take delight in My remembrance, then proclaim My Cause. This is My counsel unto thee and unto them who have been illumined by the lights of the Countenance in these momentous days. Say: The Mighty One of the Cause hath come unto you from the heaven of God, the Most High, the Most Exalted. None can protect you this day, O concourse of the idolaters, save God, the Lord of the lofty heavens. Fear ye God, and dispute not His verses after their revelation, and follow not every idolatrous infidel. Follow Him in Whose grasp lieth the kingdom of all things, Who hath sacrificed His spirit

17 ان یا غلام آنس بذکری ثمّ بلّغ امری هذا من نصحی علیک و علی من استضآء بأنوار الوجه فی هذه الأیّام الکبری قل قد جائکم شدید الأمر من جبروت اللّه العلیّ الأعلی لا عاصم الیوم لکم یا ملأ المشرکین الّا اللّه ربّ السّموات العلی خافوا عن اللّه و لا تجادلوا بآیاته بعد انزالها و لا تتّبعوا کلّ مشرک کفر و طغی ان اتّبعوا الّذی کان فی قبضته ملکوت کلّشیء و انفق روحه فی سبیل

in the path of your Lord, the Most High, the Most Exalted, and Who hath suffered at the hands of the idolaters what cannot be numbered. This, verily, is God's Most Great Ship, His most mighty Cause, and His most exalted Word, and it is the Most Firm Handle. Fear ye God and deprive not yourselves of Him Whose appearance was promised you in the Tablets of 'Ali and the Book of Muhammad, then in the Scrolls of Abraham and Moses. Say: The vision of the Youth hath not deviated when He beheld the signs of His Lord. Do ye dispute with Him, O people? By God! He is mighty in strength and hath known what the possessors of wisdom knew not. O people! Do ye worship Al-'Uzza while ye deny God Who hath revealed unto the Youth what He revealed? Say: Did He not proclaim "Verily I am alive in the Most Glorious Horizon"? Fear ye God and do not that whereby the Cause of God would be frustrated among men. Verily, He doth now, from this Horizon, witness and behold and summon you unto Himself that He may bestow upon you the most complete reward.

ربّكم العلىّ الأعلى و ورد عليه من المشركين ما لا يحصى و انّ هذا لفلک الله الأعظم و امره الأقوم و كلمته العليا و انّه لعروة الوثقى اتّقوا الله و لا تمنعوا انفسكم عن الّذى وعدتم بظهوره فى الواح علىّ و كتاب محمّد ثمّ فى صحف ابرهيم و موسى قل ما زاغ بصر الغلام و قد رأى من آيات ربّه ما رأى أ تمارونه يا قوم تالله انّه لشديد القوى و عرف ما لا عرفه اولو النّهى يا قوم أ تعبدون العزّى و كفرتم بالله الّذى اوحى الى الغلام ما اوحى قل اما قال انّنى انا حىّ فى الأفق الأبهى خافوا عن الله و لا تفعلوا ما يضيّع به امر الله بين الورى و انّه حينئذ فى هذا الأفق يشهد و يرى و يدعوكم الى نفسه ليجزيكم الجزآء الأوفى

18 Say: Fear ye God Who brought you into being by His command, and unto Him is your ultimate end. Know ye the value of these days wherein ye were promised in the ancient Scrolls and later Books. The Spirit and joy and gladness be upon you, O My loved ones, though the Beloved doth now lament and weep. Then doth He magnify God before the face of Baha'u'llah and make mention of Him in truth, that it may be a reminder to those who shall come after. His magnification equalleth not the creation of the heavens and earth, and through His magnification are the tongues of all created things opened in praise, if ye be of them who know.

18 قل خافوا عن الله الّذى بدأكم بأمره و انّ اليه المنتهى ان اعرفوا قدر تلک الأيّام و بها وعدتم فى صحف الأولى ثمّ كتب الأخرى و الرّوح و الفرح و السّرور عليكم يا احبّائى ولو انّ المحبوب حينئذ ينوح و يبكى اذاً يكبّر الله على وجه بهآءالله و يذكره بالحقّ ليكون تذكرة للآخرين و انّ بتكبيره لا يعادل خلق السّموات و الأرضين و بتكبيره تفتح السن الكائنات بالتّكبير ان انتم من العارفين

19 Then turn your face of holiness unto the handmaiden who hath opened her tongue in remembrance of the Lord of all worlds. O My handmaiden! Soar in the atmosphere of My nearness, then hearken unto My most sweet melodies from this most holy and most glorious throat, and unto that which proceedeth therefrom to quicken all beings. Grieve thou not over anything, but rejoice with the joy of the spirit. He hath not forgotten thee and hath caused thy tongue to speak His beauteous remembrance. Remember thy Lord in whatsoever manner thou pleaseth, that perchance thy remembrance may influence the hearts of them that slumber and awaken them from the sleep of heedlessness and make them of them who remember. Blessed art thou for having been touched by the breezes of the Beloved and been turned toward the precincts of Paradise, the Vale on the right wherein everything proclaimeth: "I, verily, am God! There is none other God but Me, the Mighty, the All-Knowing!" That wherewith thou hast described God, thy Lord and the Lord of all creation, hath been presented before Us,

19 ثمّ توجّه وجه القدس الى امة الّتى فتحت لسانها فى ذكر ربّ العالمين ان يا امتى طيرى فى هوآء قربى ثمّ اسمعى نغماتى الأحلى من هذا الحنجر المقدّس الأبهى و بما يخرج منه ليحيي العالمين لا تحزنى عن شىء ثمّ افرحى بفرح الرّوح انّه ما انساک و فتح لسانک بذكره الجميل ان اذكرى ربّک كيف شئت لعلّ ذكرک يؤثّر فى قلوب الرّاقدين و يستيقظهم عن نوم الغفلة و يجعلهم من الذّاكرين طوبى لک بما مرّت عليک نسمات المحبوب و قلّبتک الى شطر الفردوس وادى الأيمن الّذى فيه ينطق كلّ شىء بأنّى انا الله لا اله الّا انا العزيز العليم قد حضر بين يدينا ما وصفت به الله ربّک و ربّ الخلائق اجمعين و انّه لخير عمّا على الأرض كلّها كذلک نزل الأمر حينئذ من جبروت ربّک المقتدر القدير تالله نفس الّذى

and it is better than all that is on earth. Thus hath the command been sent down at this moment from the heaven of thy Lord, the Mighty, the Powerful. By God! The very breath that proceedeth from one's love for this Youth shall be present before the throne of thy Lord, the All-Knowing, the All-Informed, and God shall manifest it in such form that were the veil to be removed from its face, the heavens and earth would be stunned thereby.

يخرج حبّاً لهذا الغلام انّه ليحضر تلقآء عرش ربّک العزيز العلّام و يظهره الله على صورة لو يكشف الحجاب عن وجهه لتنصعق منه السّموات و الأرضين

20 Be thou steadfast in the Cause of God and in His love in such wise that the whisperings of them who have disbelieved in God and believed in the idol may not cause thee to slip. Woe unto them and unto those who have followed them without clear proof or an enlightening Book! Remember thy Lord at all times, for by His remembrance His slumbering servants shall arise. Blessed be the mother who bore thee and the breast from which thou didst drink, for from thy tongue appeared praises in description of this imprisoned and lonely Youth. Were the veil to be lifted, thou wouldst witness how the denizens of the Supreme Concourse turn toward thee to hear that which floweth from thy lips in remembrance of thy Lord, the All-Forgiving, the All-Merciful. Grieve not over anything. Verily God is with thee, and He is the Protector of devoted women and the Helper of devoted men.

20 ان اثبتی علی امر الله و حبّه بحيث لا يزلّک وساوس الّذينهم كفروا بالله و آمنوا بالجبت فويل لهم و للّذين اتّبعوهم من دون بيّنة و لا كتاب كريم ان اذكری ربّک فی كلّ الأحيان و انّ بذكره يقوم عباده الرّاقدين طوبی لأمّ حملتک و لثدی شربت منه لأنّ من لسانک ظهرت الثّنايا فی وصف هذا الغلام المسجون الغريب لو يكشف القناع لتشهد بأنّ اهل ملأ الأعلی يتوجّهن اليک ليسمعن ما يخرج عن شفتيک فی ذكر ربّک الغفور الرّحيم لا تحزنی من شیء انّ الله معک و انّه ولیّ القانتات و معين القانتين

21 O Pen of Command! Return to the mention of the Leaf of Paradise, in whose name this impregnable and exalted Tablet hath been revealed. Say: O Leaf! Hold fast unto this sublime, exalted, mighty and all-knowing Tree. Verily it is the Sidrat al-Muntaha, the Ultimate Tree, and the Beauty of the All-Glorious in this Temple which is mentioned as the All-Glorious among the Concourse on High, lest thou be shaken by the winds of trials which blow from the direction of Satan. Thus doth thy Lord, the All-Merciful, counsel thee, both aforetime and now from before His great throne. Then gather My loved ones at the fountain of My love, sever them from all else besides Me, and magnify their faces before God, thy Lord and the Lord of all worlds. Say: O loved ones of God! Be steadfast in His Cause and follow not every sinful idolater. Be united in the love of God and the Manifestation of His Cause. Beware lest ye differ in aught. Thus have ye been commanded by One Who is the Mighty, the All-Wise.

21 ان يا قلم الأمر فارجع الی ذكر ورقةالفردوس الّتی باسمها نزلت هذا اللّوح الممتنع المنيع قل يا ايّتها الورقة تمسّكی بهذه السّدرة المرتفع الممتنع العزيز العليم و انّه لسدرة المنتهی و الشّجرة القصوی و جمال الكبرياآء فی هذا الهيكل الّذی يذكر بالبهآء بين ملأ الأعلی لئلّا تحرّكک ارياح الافتتان الّتی تهبّ عن شطر الشّيطان كذلک يعظک ربّک الرّحمن من قبل و حينئذ عن جهة عرش عظيم ثمّ اجتمعی احبّائی علی شريعة حبّی ثمّ انقطعيهم عن سوائی ثمّ كبّری وجوههم من قبل الله ربّک و ربّ العالمين قولی يا احبّآء الله ان استقيموا علی امری و لا تتبعوا كلّ مشرک اثيم ان اتّحدوا فی حبّ الله و مظهر امره ايّاكم ان تختلفوا فی شیء كذلک امرتم من لدن عزيز حكيم

22 Remember God at all times, be not heedless of Him, and be not of the negligent. Verily, this Youth of God is among you, Who hath come to you with clear authority, Who forbiddeth you from tyranny and wickedness and commandeth you to righteousness and godliness. Thus hath the Command been sent

22 ان اذكروا الله فی كلّ الأحيان و لا تغفلوا عنه و لا تكوننّ من الغافلين انّ هذا لغلام الله بينكم الّذی جائكم بسلطان مبين و يمنعكم عن البغی و الفحشآء و يأمركم بالبرّ و التّقوی و كذلک نزل الأمر فی

down in the Tablets of the Prophets and Messengers. Turn your faces toward the House and be not of them that are veiled. Be steadfast in the Cause in such wise that the whisperings of the devils may not cause you to slip - they who, when asked "Who is your Lord?" say "God Who created us by His command," yet when He appeared with the truth and came upon the clouds of destiny, they denied Him. The curse of God be upon the infidels! Among them are those who sought to shed His blood, those who calumniated Him, and those who turned away from the path of God, the Mighty, the Powerful. At every moment there befalleth the Youth that which causeth the eyes of the near ones to weep, and by reason of what hath befallen Him, the faces of the denizens of Paradise have turned pale and the hearts of the Messengers have been consumed. Were anyone to turn with penetrating vision toward Paradise, the place wherein hath been raised the pavilion of holiness, then the canopy of grandeur, then the tents of wondrous glory, he would witness that the Temple of Grandeur is now seated upon ashes through the tyranny of these oppressors. They slay God with their swords, then recite His verses. Why do they not understand? They shed the blood of the Beloved, then make mention of the Friend. Such hath been the state of the Youth. We have recounted it to you in truth that ye may be of them that know. And the Spirit be upon you, O My loved ones, and Glory be upon you, O My chosen ones, and Splendor be upon you, O hosts of God in all lands.

الواح النّبيّين و المرسلين ولّوا وجوهكم شطر البيت و لا تكوننّ من المحتجبين ان استقيموا على الأمر على شأن لا يزلّكم وساوس الشّياطين الّذين اذا قيل لهم من ربّكم يقولون الله الّذى خلقنا بأمر من عنده فلمّا ظهر بالحقّ و اتى على سحاب القضآء كفروا به الا لعنة الله على الكافرين و منهم من اراد سفک دمه و منهم من افترى عليه و منهم من تولّ عن صراط الله العزيز القدير و فى كلّ حين يرد منهم على الغلام ما يبكى عنه عيون المقرّبين و بما ورد عليه اصفرّت وجوه اهل الفردوس ثمّ احترقت اكباد المرسلين و لو يتوجّه احد ببصر الحديد الى شطر الفردوس مقرّ الّذى فيه ارتفع خبآء القدس ثمّ سرادق الكبريآء ثمّ خيام عزّ بديع لتشهد بأنّ هيكل العظمة قد جلس على الرّماد من ظلم هؤلآء الظّالمين يقتلون الله بأسيافهم ثمّ يقرئون آياته فما لهؤلآء لا يفقهون حديثاً يسفكون دم المحبوب ثمّ يتذكّرون بذكر الحبيب كذلک كان امر الغلام قد قصصناه لكم بالحقّ لتكوننّ من العارفين و الرّوح عليكم يا احبّائى ثمّ التّكبير عليكم يا اصفيائى ثمّ البهآء عليكم يا جنود الله فى الأرضين

23 O Leaf of Paradise! Make mention on Our behalf of the handmaidens of God who circle round about thee and who worship their Lord at eventide and at dawn. O handmaidens of God! Blessed are ye, inasmuch as ye have believed in God, the One, the All-Forgiving, and have detached yourselves from all else but Him, and have held fast unto the Most Great Handle in these days wherein the hearts of Our righteous servants have been set ablaze with love for this Youth Who hath appeared with truth and hath come from the dawning-place of the Spirit with sovereignty and power. Blessed is the ear that hath heard the melodies of God, and the eye that hath beheld His beauty, and the hand that hath been raised toward the quarter of His good-pleasure, and the foot that hath walked in His path. Thus have We sent down the command in this Tablet from which the lights have shone forth. We have altered the pronoun in these verses which were revealed in truth, for verily We have power over whatsoever We desire. None comprehendeth this save them that are endued with insight. With Him is the knowledge of all things, and nothing that hath been created between the heavens and the earth escapeth His knowledge.

23 ان يا ورقةالفردوس ذكّرى من لدنّا امآء الله الّذين هم يطوفنّ فى حولک و يعبدون ربّهم بالعشىّ و الابكار ان يا امآء الله طوبى لكم بما آمنتم بالله الواحد الغفّار و انقطعتم عن دونه و تمسّكتم بعروة الوثقى فى هذه الأيّام الّتى اشتعلت فيها قلوب عبادنا الأبرار حبّاً لهذا الغلام الّذى ظهر بالحقّ و اتى عن مشرق الرّوح بسلطنة و اقتدار طوبى لسمع سمع نغمات الله و لعين وقعت على جماله و ايادى ارتفعت الى شطر رضائه و رجل مشى فى سبيله كذلک نزّلنا الأمر فى لوح الّذى منه استضائت الأنوار انّا بدّلنا الضّمير فى تلک الآيات الّتى نزلت بالحقّ و انّا كنّا مقتدراً على ما نشآء و لا يعرف ذلک الّا اولو الأبصار و عنده علم كلّ شىء و لا يعزب عن علمه ما خلق بين السّموات و الأرض و لا يعقل ذلک الّا اولو الأفكار كلّما عندكم من العلوم قد ظهرت من عنده و لنا علوم اخرى لو نلقى كلمة منها لتنفطر السّموات و تقشعرّ جلود الأشرار كلّما تشهدون فى كلماتنا مخالف القوم

فاعلموا بأنّها نزّلت بحكمة لا يعلمها الّا الله الواحد العزيز الجبّار ثمّ اعلموا بأنّ ضمير الجمع فى النّسآء لم يكن مليحاً لذا تركناه و بدّلناه بأمر من لدنّا و انا المقتدر العزيز المختار

None understandeth this save them that are endued with understanding. Whatsoever knowledge ye possess hath appeared from Him, and We possess other knowledge, were We to utter but one word of which, the heavens would be rent asunder and the skin of the evil ones would quake with fear. Whatsoever ye behold in Our words that differeth from that of the people, know ye that it hath been revealed with wisdom which none knoweth save God, the One, the Mighty, the All-Compelling. Know ye, moreover, that the use of the plural pronoun for women was not seemly; therefore We have abandoned it and replaced it by Our command, for verily I am the All-Powerful, the Mighty, the Unconstrained.

24 ان يا ورقةالفردوس كبّرى من لدنّا على الّتى كانت عندكم فى اللّيالى و الانهار و راعت حقّ الله فيكم و طافت فى حولكم لوجه ربّكم العزيز الجبّار ثمّ القى التّكبير من قبلى على الّتى سمّيت بمرضيّة فى ملكوت الأسمآء لتفرح بفرح الأمر و تكون من الشّاكرات فى هذا اللّوح الّذى ما ترک فيه ذكر الأخيار ثمّ الّتى سمّيت بالشّهر لتفتخر بذكر الله الأعظم و تنقطع بكلّها عن الفجّار طوبى لها بما فازت بعرفان الله فى ايّام الّتى فيها انفطرت السّموات و شقّت الأرض و دكّت الجبال و سقطت الأثمار

24 O Leaf of Paradise! Send Our greetings to her who was with you through the days and nights, who observed the rights of God concerning you and circled round about you for the sake of your Lord, the Mighty, the Compelling. Then convey My greetings to her who hath been named Mardiyyih in the Kingdom of Names, that she may rejoice in the gladness of the Cause and be numbered among the thankful in this Tablet wherein mention of the righteous hath not been omitted. And likewise to her who hath been named Shahr, that she may glory in the remembrance of God, the Most Great, and may detach herself wholly from the wicked. Blessed is she in having attained unto the recognition of God in days wherein the heavens were cleft asunder, the earth was rent, the mountains were crushed, and the fruits did fall.

25 ان يا ورقةالفردوس ان اشتعلى بهذه النّار الّتى اوقدت فى قطب الأكوان ليشتعل من حرارتک اهل الدّيار ان اذكرى و اقنتى لله الّذى ايّدک لعرفان مظهر نفسه الّذى منه تموّجت بحور العظمة و الاقتدار ايّاک ان تنسى ذكر ربّک و انّه ما انساک ان اذكريه فى البكور و الأسحار انّه معک فى كلّ الأحوال يشهد و يرى و انّه لا يدركه الأبصار لا اله الّا هو العزيز المقتدر البصّار

25 O Leaf of Paradise! Be thou ignited with this Fire which hath been kindled at the midmost heart of creation, that through thy heat the people of the lands may be set ablaze. Make mention and be thou devoted to God Who hath aided thee to recognize the Manifestation of His Self, through Whom the oceans of grandeur and might have been set in motion. Beware lest thou forget the remembrance of thy Lord, for He hath not forgotten thee. Remember Him in the morning hours and at dawn. He is with thee under all conditions, He doth witness and see, though eyes perceive Him not. There is none other God but Him, the Mighty, the Powerful, the All-Seeing.

26 ان استقيمى على امر ربّک على شأن يستقمن بک امآء الله ثمّ عبادنا الأحبار قومى على ذكر الغلام و ثنائه بالسّرّ و الاجهار كذلک امرناک من قبل و حينئذ فضلاً من لدنّا عليک و على الّذين اذا تتلى عليهم من آيات الله تجرى من عيونهم الأمطار اولئک هم اولیائى قدّسهم الله عن رجس الّذينهم كفروا و اشركوا و حفظهم

26 Be thou steadfast in the Cause of thy Lord in such wise that through thee the handmaidens of God and His devoted servants may stand firm. Arise to make mention of the Youth and to praise Him in private and in public. Thus have We commanded thee before, and now as a token of Our grace upon thee and upon those who, when God's verses are recited unto them, shed copious tears from their eyes. These are My loved ones whom God hath sanctified from the defilement of those who have disbelieved and joined partners with God, and whom He

hath preserved from every wicked deceiver. Upon them rest My blessings, My mercy, My praise, My remembrance, and My glory, from this day until the Day which none can reckon save them that are endued with insight.

عن کلّ منکر مکّار علیهم صلواتی و رحمتی و ثنائی و ذکری و بهائی من یومئذ الی یوم الّذی لا یقدر ان یحصیه اولو الأفکار

27 Know thou that he whom We named the Most Great Nabil hath come into Our presence and made mention of your love for God and remembrance of Him. Blessed are he and you in that God hath singled you out for His mention and made you to be among the pure ones. He is even now with Us and hath entered the ocean of nearness and reunion by leave of thy Lord, the Mighty, the Chosen One. May the Spirit, glory, holiness and splendor rest upon him and upon thee and upon them, for as long as God, the Lord of the free, shall endure.

27 ثمّ اعلمی بأن حضر تلقآء الوجه الّذی سمّیناه بالنّبیل الأعظم و ذکر ما انتم علیه من حبّ الله و ذکره طوبی له و لکم بما اختصّکم الله بذکره و جعلکم من الأطهار و انّه حینئذ معنا و دخل بحر القرب و الوصال باذن من لدن ربّک العزیز المختار و الرّوح و العزّ و القدس و البهآء علیه و علیک و علیهم بدوام الله مالک الأحرار

BLIB_Or15725.470, NLAI_BH2.023, BRL_DA#558, YMM.284x

BH00246

To: Muhammad Hasan

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

1 بسم الله العزیز العلیم

2 That which hath been sent down from the heaven of the dominion of God, the Supreme, the Mighty, the Self-Subsisting, unto Nabil before Hasan: That which was brought before Us beareth witness to thy turning unto God, the Most High, the Most Great, and thy recognition of the Manifestation of His Self, by Whom the faces of the idolators were darkened, while the countenances of the denizens of the highest Paradise were illumined - they who are such servants as have believed in this Most Great, this Most Mighty Revelation. We have made them angels by virtue of their having detached themselves from that which hath veiled all created things.

2 قد حضر بین یدینا ما وجدنا منه اقبالک الی الله العلیّ العظیم و عرفانک مظهر نفسه الّذی اسودّت منه وجوه المشرکین و استضائت وجوه اهل ملأ العالین و هم عباد الّذین آمنوا بهذا الظّهور الأعظم العظیم انّا جعلناهم ملائکة بما انقطعوا عمّا احتجبت به انفس الخلایق اجمعین

3 Know thou that We have witnessed that which thou didst ask of God, thy Lord, and have answered some thereof ere thou didst ask, as a mercy from Us unto thee and unto Our assured servants. Shouldst thou reflect upon it, thou wouldst find therein all that thou hast asked, for with Him is the knowledge of all things preserved in tablets of mighty glory.

3 ثمّ اعلم بأنّا شهدنا ما سئلت الله ربّک و اجبنا بعضها قبل ان تسئل رحمة من لدنّا علیک و علی عبادنا الموقنین و انّک لو تفکر فیه لتخرج منه کلّما سئلت لأنّ عنده علم کلّ شیء فی الواح عزّ عظیم

4 As to what thou didst ask concerning teaching thine own self, even as We had revealed aforetime in luminous tablets: We bear witness that thou hast conveyed unto thyself that which

4 و امّا ما سئلت من تبلیغک نفسک کما نزّلناه من قبل فی الواح عزّ منیر انّا نشهد بأنّک بلّغت نفسک ما فزع عنه کلّ من فی السّموات و

caused all who are in the heavens and earth to tremble, whereupon they who are of Sinai fell prostrate upon the dust of self and passion, and every exalted name was transformed. Say: Whoso beareth this day the trust of the love of God and restraineth his soul from that which would violate the sanctity of His Cause is among those who have conveyed unto themselves the messages of their Lord, the Supreme, the Mighty, the All-Wise. He is known to the inmates of the highest Paradise in the heaven of destiny, then to the people of Baha in the kingdom of names, and by all the most beautiful names before the Throne, though the people are unaware.

الأرض ثمّ انصعقت الطّوريّون على تراب النّفس و الهوى و بدل كلّ اسم متعالى عظيم قل من حمل اليوم امانة حبّ الله و نهى النّفس عمّا يضيع به حرمة الأمر انّه ممّن بلّغ نفسه رسالات ربّه المتعالى العزيز الحكيم انّه لمعروف بأهل ملأ الأعلى فى جبروت القضآء ثمّ بأهل البهآء فى ملكوت الأسمآء و بأسمآء الحسنى كلّها لدى العرش ولكنّ النّاس لا يكوننّ من الشّاعرين

5 Blessed is he who in these days hath borne that trust whereby the Hour was shaken to its depths, the pillars of the Resurrection were made to quake in their essence, and the foundations of all things were convulsed, save those whom God preserved through His wondrous, most exalted, and glorious protection. Say: O people! By God, ye are slumbering, though ye walk upon the earth; nay, ye are dead in the estimation of your Lord, and ye perceive it not. Say: The Beloved of all worlds hath appeared, He Whom the Point of the Bayan doth now truthfully extol, saying: "Upon Thee, O Baha'u'llah, be the praise of God and His glorification, then the praise of all things, then the praise of the people of the realms of eternity, then the praise of the inmates of Paradise at every moment, before every moment, and after every moment." Say: Think ye that he who hesitates in this irrefutable, this wise Cause can be truly accounted among the living? Nay, by the Lord of all worlds! He hath ever been deprived of the breaths of God, even though he may claim belief in the previous Revelation. This is but a phantom wherein We have seized him through My sovereignty that transcendeth all possibilities and through My command that encompasseth all who are in the realms of earth.

5 طوبى لمن حمل فى تلك الأيّام امانة الّتى منها اضطربت السّاعة بكينونتها و تزلزلت اركان القيامة بذاتيّتها و اهتزّت اركان كلّ شيء الّا من عصمه الله بعصمته الأبدع الأمنع البديع قل يا قوم تالله انتم رقدآء ولو تمشون على الأرض بل اموات عند ربّكم و لا تكوننّ من العارفين قل قد ظهر محبوب الآفاق الّذى يثنيه نقطة البيان حينئذ بالحقّ و يقول عليك يا بهآء الله ذكر الله و ثنائه ثمّ ثنآء كلّ شيء ثمّ ثنآء اهل ممالك القدم ثمّ ثنآء اهل الفردوس فى كلّ حين و قبل حين و بعد حين قل هل ظننتم بأنّ الّذى توقّف فى هذا الأمر المبرم الحكيم يصدق عليه حكم الحيوة لا فوربّ العالمين انّه لم يزل كان محروماً عن نفحات الله ولو ادّعى الايمان فى ظهور القبل هذا شبح فيه قد اخذناه بسلطانى الّذى استعلى على الممكنات و بأمرى الّذى احاط كلّ من فى الملك اجمعين

6 Concerning what thou didst ask regarding that which was revealed unto Muhammad, the Messenger of God, aforetime, where it is written that it is a tree that springeth out of the bottom of Hell, whose fruit is as it were the heads of devils - know thou that Hell signifieth the essence of him who was the first to turn away from God, his Lord and the Lord of all things and the Lord of all worlds. The Tree is his own self which was enkindled with hatred of God and rancor, and through it were created the abyss, then destruction, and the scorching fire, and the burning flame. He it is who hath stood before the Face at all times, and We cast unto him from the verses of God, the King, the Resurrector, the Peerless One. When We exalted his mention, he then denied Him Who created him, through his own utterance, whereunto every just and informed one doth testify.

6 و امّا ما سئلت فيما نزل على محمّد رسول الله من قبل انّها شجرة تخرج فى اصل الجحيم طلعها كأنّه رؤوس الشّياطين فاعلم بأنّ الجحيم هو كينونة اوّل من اعرض عن الله ربّه و ربّ كلّ شيء و ربّ العالمين و الشّجرة هى نفسه الّتى اشتعلت ببغض الله و غلّه و انّ بها خلقت الهاوية ثمّ الحطيمة و السّقر و السّعير و انّه هو الّذى قد قام تلقآء الوجه فى كلّ الأحيان و القيناه من آيات الله الملك الباعث الفريد فلمّا ارفعنا ذكره اذاً كفر بالّذى خلقه بقول من عنده و يشهد بذلك كلّ منصف خبير

7 As to the fruit, it referreth to the leaders of fire who have associated themselves with the essence of Hell, and thou beholdest their heads in most lands. By God! These are indeed the heads of devils; nay, Satan himself seeketh refuge from their deeds and from what they plot in the Cause of God, the King, the Single, the One, the Almighty, the Powerful, the Omnipotent.

7 و امّا الطّلع ادلّآء النّار الّذين انتسبوا انفسهم بأصل الجحيم و تشهدن رؤوسهم فى اكثر الدّيار تالله انّها لرؤوس الشّياطين بل الشّيطان يستعيذ من فعلهم و ما يمكرون فى امر الله الملک الفرد الواحد المقتدر العزيز القدير

8 In one sense, the fruit is that which hath grown from that Tree, as thou witnesseth. We have made it and its essence a trial for the wrongdoers. But the trial is for those who have not tasted the sweetness of the fruits that have grown from the Divine Lote-Tree, the All-Compelling, the Mighty, the Inaccessible. Those who have tasted thereof, nothing shall prevent them, nor shall anything that hath been created between the heavens and the earth alter them. These have entered the Most Glorious Paradise, and whoso entereth it shall never leave it. Thus hath it been inscribed by the fingers of hallowed and resplendent glory. And whoso leaveth it, know that he had never entered it in the first place. Thus do We inform thee that thou mayest be of the knowing ones.

8 و فى مقام انّ الطّلع ما نبت من تلک الشّجرة كما تشهده انّا جعلناه و اصله فتنة للظّالمين ولكنّ الفتنة للّذين ما ذاقوا حلاوة اثمار الّتى نبتت من سدرة الله المهيمن العزيز المنيع و الّذين ذاقوا لن يمنعهم شيء و لن يغيّرهم عمّا خلق بين السّموات و الأرضين اولئک دخلوا جنّة الأبهى و من دخل لن يخرج منها ابداً كذلک رقم حينئذ من اصابع قدس لميع و من خرج فاعرف بأنّه ما دخل اوّل مرّة كذلک نبّئناک لتكون من العالمين

9 Then know thou that every name save goodness returneth to that Tree, its fruits, its leaves, and its branches, even as We revealed it aforetime through the tongue of 'Ali-before-Nabil. And in one sense, behold Hell as its ink, the Tree as its pen, the leaf as its tablet, and the fruit as that which is inscribed therein of its words, whereby the hearts of the Prophets and Messengers have been consumed. The fruits of that Tree have appeared in such wise as to proclaim naught save "Nay, nay! The curse of God be upon the wrongdoers!" Yet the fruits of the Ultimate Lote-Tree have appeared in the Most Glorious Paradise proclaiming "There is none other God but I, the Most High, the Most Great!"

9 ثمّ اعلم بأنّ كلّ اسم دون خير يرجع الى تلک الشّجرة و اثمارها و اوراقها و افنانها كما نزّلناه من قبل بلسان علىّ قبل نبيل و فى مقام فاشهد الجحيم مداده و الشّجرة قلمه و الورقة لوحه و الطّلع ما رقم فيه من كلماته الّتى احترقت منها اكباد النّبيّين و المرسلين و اثمار تلک الشّجرة قد ظهرت على هيئة لا لنفى الّا الا لعنة الله على الظّالمين ولكن ظهرت اثمار سدرة المنتهى فى رضوان الأبهى على هيئة انّه لا اله الّا انا العلىّ العظيم

10 Say: O people! By the True God! This is indeed a Youth Who in every day layeth His face in the dust before God, His Lord and the Lord of His forebears of old, saying: "O my Lord! How long shall it be delayed, the shedding of this blood which Thou desirest to flow upon the earth in Thy path, that the faces of them who are near unto Thee may be reddened thereby? O my Lord! Thou art He Who created the Bayan for My sake, and planted the Tree of Knowledge for My mention and the praise of My Being, the Mighty, the Inaccessible. I arose not save by Thy Name, nor sat I save by Thy other Name, nor spoke I save in remembrance of Thee amongst all worlds. Thou didst command the people of the Bayan to detach themselves at the time of the Manifestation from all that they possess, and all allusions have been severed from this sanctified and luminous hem. Yet now Thou beholdest Thy Beloved One in

10 قل يا قوم تالله الحقّ انّ هذا لغلام فى كلّ يوم يضع وجهه على التّراب لله ربّه و ربّ آبائه الأوّلين و يقول اى ربّ الى متى تأخّر سفک هذا الدّم الّذى تحبّ ان تجرى على الأرض فى سبيلک ليحمرّ به وجوه المقرّبين اى ربّ انت الّذى خلقت البيان لنفسى و غرست شجرة العلم لذكرى و ثنآء ذاتى العزيز المنيع و ما قمت الّا باسمى و ما جلست الّا باسمى الآخر و ما تكلّمت الّا بذكرى بين العالمين و امرت ملأ البيان بأن ينقطعوا حين الظّهور عمّا عندهم و انقطعت كلّ الاشارات عن هذا الذّيل المقدّس المنير اذاً تشهد محبوبک بين يدى هؤلآء الظّالمين و هجموا عليه بحيث لا يجد الفرصة بأن يبكى على نفسه اذا يتوجه الى اليمين يرد عليه رمح

the hands of these oppressors, and they have assailed Him such that He findeth not a moment to weep for Himself. When He turneth to the right, He is met by the spear of the ungodly, and when He turneth to the left, He is wounded by the arrows of the hypocrites. Then witness Me in tribulations the like of which the eye of creation hath never beheld, after Thou didst sanctify Me from all mention and novel praise. Thou didst command the people of the Bayan not to commit that which would sadden My heart at the time of My manifestation. Yet by Thy might, O my Beloved! I witness from them naught save that which causeth My liver to burn, My heart to be fettered, and My eyes to shed tears. And sufficient art Thou Thyself as a witness to what I say."

المشركين و اذا يتوجّه الى اليسار يجرحه سهام المنافقين ثمّ اشهدنى ببلايا ما شهد عين الابداع شبهها بعد الّذى قدّستنى عن كلّ ذكر و ثنآء بديع و انّک امرت ملأ البيان بأن لا يرتكبوا ما يحزن به فؤادى حين ظهورى فوعزّتک يا محبوبى لن اشاهد منهم الّا ما يحترق به كبدى و يتشبّک به قلبى و يتذرّف به عيونى و كفى بنفسک على ما اقول شهيد

11 O servant! Arise, by the might and power of God, then help thy Lord to the extent of thy capacity, and be not of them that hesitate. Verily His help is to promote His Cause amongst all who are on earth, and this is the first commandment that hath been sent down from the heaven of eternity upon the Most Exalted Pen, and it hath been inscribed upon tablets of imperishable glory. But this must be done with wisdom and utterance, with humility and submission manifest, in such wise that all men may perceive from every teacher the sweet savors of detachment and behold in their faces the radiance of the All-Merciful. Thus must it be with them who have quaffed the living waters of inner meaning from this most wondrous, this most sublime chalice. They who spread corruption in the land after it hath been set in order, such are heedless of the remembrance of God, and whatsoever they do shall redound as harm unto the Divine Lote-Tree exalted and glorious. Say: O people! Shed not blood, for We have forbidden it unto you in all the Tablets, and contend not with anyone. If ye find one who is receptive, impart unto him that which God hath imparted unto you, and shun those who have turned away, whose unbelief is attested by every atom even as this Ancient Being hath testified.

11 ان يا عبد قم بحول الله و قوّته ثمّ انصر ربّک بما استطعت و لا تكن من المتوقّفين و انّ نصره هو تبليغ امره على كلّ من على الأرض و هذا اوّل حكم نزل من جبروت البقآء على قلم الأعلى و انّه رقم على الواح عزّ حفيظ ولكن بالحكمة و البيان و خضوع و خشوع مبين بحيث يجدن النّاس من كلّ مبلّغ روايح الانقطاع و يشهدن فى وجوههم نضرة الرّحمن كذلک ينبغى للّذين شربوا كوثر المعانى من هذا الكأس الأبدع البديع انّ الّذين يفسدون فى الأرض بعد اصلاحها اولئک غفلوا عن ذكر الله و كلّ ما فعلوا رجع الضّرّ الى سدرة عزّ رفيع قل يا قوم لا تسفكوا الدّمآء لأنّا حرّمناه عليكم فى كلّ الألواح و لا تجادلوا بأحد ان وجدتم من مقبل فألقوا عليه ما القى الله عليكم و تجنّبوا عن الّذين هم اعرضوا و يشهد بكفرهم كلّ الذّرّات بما شهد به هذا المنزل القديم و

12 As to what thou hast asked concerning that which was revealed aforetime - "If We willed, We would make of you angels to be Our successors in the earth" - know thou that thy Lord is verily the One Who hath power over whatsoever He willeth, and He, verily, is potent over all things. Should He wish, He could make all who are on earth among the angels drawn nigh unto Him. Nothing escapeth His knowledge, and naught in the heavens or on earth can frustrate His power. Should He desire to clothe all things with the garment of names, He is able to do so, and this would be easy for Him. And were He to strip them thereof, none may say 'why' or 'wherefore', and whoso

12 امّا ما سئلت فيما نزل من قبل و لو نشآء لجعلنا منكم ملائكة فى الأرض يخلفون فاعلم بأنّ ربّک لهو المقتدر على ما يشآء و انّه لعلى كلّ شىء قدير لو يشآء ليجعل من على الأرض كلّها من ملائكة المقرّبين لا يعزب عن علمه من شىء و لا يمنع قدرته كلّ من فى السّموات و الأرضين لو يريد ان يلبس كلّ الأشيآء قميص الأسمآء ليقدر و ذلک عنده سهل يسير و لو ينزعن عنها ليس لأحد ان يقول لم و بم و من قال انّه كفر بالله و ربّه و كان من الكافرين

sayeth so hath disbelieved in God, his Lord, and is numbered with the infidels.

13 Know thou that We have made thee an angel to convey unto men this Most Great, this Mighty Announcement. Beware lest thou transgress the bounds of wisdom. Thus do We command thee now, even as We commanded Our trusted servants aforetime. Verily, wert thou to render thanks unto God from this moment until the day that hath no end, it would be as nothing compared with this great bounty. Be thou at peace within thyself, then stand firm in the Cause, and in all things place thy trust in God. With Him is thy final abode, and the final abode of the sincere ones.

13 ثمّ اعلم بأنّا جعلناک ملکاً لتبلیغ النّاس هذا النّبأ الأعظم العظیم ایّاک ان تجاوز من الحکمة کذلک نأمرک حینئذ و امرنا من قبل عبادنا الموقنین و انّک لو تشکر الله من حینئذ الی یوم الّذی لا آخر له لیکون قلیلاً عند هذا الفضل الکبیر ان اطمئنّ فی نفسک ثمّ استقم علی الأمر و توکّل فی کلّ الأمور علی الله و انّ الیه مثویک و مثوی المخلصین

14 Know thou furthermore that this verse was revealed at the time when the concourse of the Gospel disputed with Muhammad, the Apostle of God, and were among the opposers. And there were some among them who said that the Spirit was the Son of God and therefore nearer to God, the Supreme, the Great, than thou art, for he was born without a father, and this is a nobility sufficient for all the worlds. Therefore it behooveth not anyone to come after him and abrogate his law, for through him God's favor to His servants was perfected, and none before had preceded him in this bounty, nor would any after him excel him therein.

14 ثمّ اعلم بأنّ هذه الآیة نزلت حین الّذی خاصم ملأ الانجیل محمّداً رسول الله و کانوا من المعرضین و منهم من قال انّ الرّوح هو ابن الله لذا هو اقرب منک عند الله الملک العلیّ العظیم لأنّه ولد من غیر اب و هذا شرافة یکفی العالمین لذا لا ینبغی لأحد ان یأتی بعده و ینسخ شریعته و به تمّت نعمة الله علی العباد و ما سبقه فی هذا الفضل احد من قبل و لن یسبقه احد من الآخرین

15 When God heard how they disputed with His Beloved, that verse was revealed that they might know that He is verily the One Who hath power over whatsoever He willeth, and He, verily, is potent over all things. "If We willed, We would make of you angels" - that is, We would create you without father or mother by Our Word, and make you successors in the earth. Verily, We have power over all things.

15 فلمّا سمع الله ما خاصموا به حبیبه نزلت تلک الآیة لیعلمنّ بأنّه لهو المقتدر علی ما یشآء و انّه لعلی کلّ شیء قدیر لو نشآء لنجعل منکم ملائکة ای نخلقکم من غیر اب و امّ بکلمة من عندنا و نجعلکم خلفآء فی الأرض انّا کنّا علی کلّ شیء لقادرین

16 And verily he is a sign of the Hour - that is, the Spirit was indeed aware of this Hour which appeared in human form, and by his arising the Resurrection arose amongst all created things. The intention of what was revealed was that they should not deny Him Who came to them with the truth, nor cling to what they possessed. Thus was the matter, if thou be of them that comprehend.

16 و انّه لعلم للسّاعة ای انّ الرّوح لخبیراً بهذه السّاعة الّتی ظهرت علی هیکل الانسان و بقیامه قامت القیامة بین الخلایق اجمعین و کان المقصود فیما نزل بأنّهم لا ینکروا الّذی جائهم بالحقّ و لا یتمسّکوا بما عندهم کذلک کان الأمر ان انت من العارفین

17 The people have not understood the mysteries of the Cause, nor can they know what is intended in the words of God save by His leave. With Him is the knowledge of all things, yet the people remain unaware. In one station He made him a sign of the Hour, for he was promised to descend at the time of the subsequent Manifestation; thus was he a sign thereof, as was revealed in truth. Blessed are they that attain!

17 و انّ النّاس ما اطّلعوا بأسرار الأمر و لن یستطیعن ان یعرفن ما هو المقصود فی کلمات الله الّا بعد اذنه و انّ عنده علم کلّ شیء ولکنّ النّاس لا یکوننّ من المستشعرین و فی مقام جعله علم للسّاعة لأنّه کان موعوداً بالنّزول حین ظهور البعد لذا کان علماً لها کما نزل بالحقّ فطوبی للفائزین

18 Were We to mention what is treasured within the repositories of thy Lord's words, the tablets of the world would not suffice. Therefore have We condensed it to what hath been mentioned in truth. Be thou content with what We have been content with, and be thou of the thankful ones.

18 و انّا لو نريد ان نذكر ما كنز فی خزائن كلمات ربّک لن يكفيه الواح العالمين و لذا اختصرناه بما ذكر بالحقّ و انّک فاكف بما اكتفينا به و كن من الشّاكرين

19 Know that what was asked concerning "the shadow with three branches" refers to the first one who turned away from God in every Dispensation, and likewise in this most impregnable and exalted Revelation. He is called a "shadow" because outwardly he claims to be among the faithful while the fire of negation lies hidden within his soul and heart, which none perceive save those endowed with insight. It has manifested in three branches: Through one branch, in rebellion against God, he says "I am the Tree"; through another branch, in arrogance against his Lord, he says "I am the Sun"; and through another branch he says "The Sun is in the shadow of the mirror." Thus does the desire of self move him to the right and left and upward, while he remains unaware.

19 و امّا ما سئلت فی ظلّ ذی ثلاث شعب فاعلم بأنّه فی حقيقة الأوّليّة اوّل من اعرض بالله عند كلّ ظهور و كذلک فی هذا الظّهور الأمنع المنيع و سمّی بالظّلّ لأنّه فی الظّاهر يدّعی بأنّه من اهل الاثبات و نار النّفی مكنونة فی نفسه و سرّه و لا يعرفها الّا المتبصّرين و انّها قد ظهرت علی ثلاث شعب بشعبة طغياناً علی الله يقول انا الشّجرة و بشعبة استكباراً علی ربّه يقول انا الشّمس و بشعبة يقول انّ الشّمس فی ظلّ المرآة كذلک يحرّكه هوی النّفس الی اليمين و اليسار و الفوق و لا يكون من الشّاعرين

20 Say: O ye idolaters! Even if we were to accept that he is a mirror, We have already revealed in clear Persian in the Book named the Bayan that should a mirror claim the station of the Sun, verily the Sun knows it to be but its reflection - how then could it be above it? Thus has he grown proud before God Who created him from a worthless fluid. Great indeed is the word that issues from his mouth! He speaks unaware, just as Pharaoh spoke before Me saying "I am your Lord, the Most High." We seized him for his sin and caused him to be among the drowned, just as We drowned those who turned away from God in the sea of self and passion - and they were more deeply drowned than Pharaoh, being among the most lost of peoples.

20 قل للمشركين لو نسلّم بأنّه مرآة نزّلنا من قبل بلسان عجمی مبين فی كتاب الّذی سمّی بالبيان بأنّ المرآة لو يدّعی رتبة الشّمس انّ الشّمس يعرف بأنّها شبح منها و كيف فوقها كذلک استكبر علی الله الّذی خلقه من مآء مهين قد كبرت كلمة تخرج من فمه يقول و لا يشعر كما قال الفرعون تلقآء وجهی بأنّی انا ربّكم الأعلی و اخذناه بذنبه و جعلناه من المغرقين كما اغرقنا الّذينهم اعرضوا علی الله فی بحر النّفس و الهوی و انّهم اغرق من الفرعون و انّهم قوم سوء اخسرين

21 Say: He was but one of My servants who stood before the Countenance. We taught him a single letter from Our presence and elevated his mention, though none were aware of this save certain of God's informed servants. The three branches in one station are his tablet, his pen and his tongue, from which is kindled the fire of jealousy and rejection, even as it first consumed his own self, then the souls of those who opposed God, denied His sovereignty, disbelieved in His signs and associated partners with His Most Impregnable and Exalted Self.

21 قل انّه كان احداً من خدّامی و قام تلقآء الوجه و انّا علّمناه حرفاً من لدنّا و ارفعنا ذكره و ما اطّلع بذلک الّا بعض عباد الله المطّلعين و ثلاث شعب فی مقام هو لوحه و قلمه و لسانه و منها يشتعل نار الحسد و الاعراض كما اشتعلت و احترقت بها اوّلاً نفسه ثمّ انفس الّذينهم اعترضوا علی الله و جاحدوا بسلطانه و كفروا بآياته و اشركوا بنفسه الممتنع المنيع

22 And in one station he hath been named 'the Shadow,' for whenever anyone entereth into his presence, he sitteth cross-legged, boweth his head, extendeth the tips of his fingers from his sleeves, and assumeth an outward demeanor as though he were at all times in submission before God, his Lord and the Lord

22 و فی مقام سمّی بالظّلّ لأنّه حين الّذی يدخل عليه احد يقعد مربّعاً و ينكس رأسه و يخرج رؤوس انامله من العبّ و يجعل هيئة ظاهره علی صورة كأنّه فی كلّ حين كان خاضعاً لله ربّه و ربّ العالمين و كان متذكّراً بذكره و متوجّهاً الی

of all the worlds, as though he were ever mindful of His remembrance, turning toward His direction, and drawing nigh unto His sacred, mighty, and impregnable Sanctuary. Yet when he who hath been endowed by God with penetrating sight doth observe him closely, he beareth witness that the fire of denial burneth within his inner being, as doth likewise the fire of idolatry and blasphemy. This is what hath been revealed in Tablets of glory and grandeur, nor doth it cool within him, but rather blazeth forth continually.

شطره و مقبلاً الی حرمه المقدّس العزیز المنیع و اذا یتفرّس فیه الّذی جعل الله بصره حدیداً یشهد بأنّ نار النّفی یلتهب فی سرّه و کذلک نار الشّرک و الکفر و هذا ما نزل فی الواح عزّ عظیم و لا یبرد منه احد بل یشتعل فی کلّ حین

23 Behold, then, what hath been revealed thereafter: that it casteth forth sparks like unto palaces, as though they were yellow camels! God hath made known what hath been revealed concerning the littleness of his station and the magnitude of his pretension, were ye of those who comprehend! For in one station he hath claimed: 'I can write in one day all that hath been revealed from the heaven of the Cause in this most mighty, wondrous Manifestation!' Yet that which hath been revealed in this Manifestation is equivalent to what was revealed unto 'Ali aforetime – nay, more abundant still – and God is witness unto that which I declare. This word of his is a spark like unto palaces – nay, mightier still, were ye of those who perceive!

23 اذاً فانظر فیما نزل من بعد انّها ترمی بشرر کالقصر کأنّها [جمالة] صفر اخبر الله بما نزل بصغر شأنه و کبر قوله لو انتم من العالمین لأنّه فی مقام ادّعی بأنّی اکتب فی یوم کلّ ما نزل من سمآء الأمر فی هذا الظّهور الأمنع البدیع بعد الّذی نزل فی هذا الظّهور معادل ما نزل علی علیّ قبل نبیل بل ازید و کان الله علی ما اقول شهید هذه الکلمة منه رمیه بشرر کالقصر بل اعظم لو انتم من المدرکین

24 And in another station he hath said: 'When will the Eternal Spirit flow? Should the Promised One appear, it would behoove Him to follow me!' By God! This word from him constitutes a transgression against God, the Almighty, the All-Powerful, the Omnipotent. How small is his station and how great his pretension! He hath made the Cause of God an object of mockery within himself and hath become one of the scoffers, notwithstanding that he was created by His word, though he perceives it not. His every utterance belies him, were men to be possessed of insight. At one moment he says: "If the Promised One appears, I will surely follow Him and be the first of His worshippers" - this is his state of shadow, whereat people testify that he speaks the truth and is of those who are certain. At another moment he says: "If the Promised One appears, it behooveth Him to follow me" - and this is his station wherein, should anyone draw nigh unto it, he would find its fire and flames, to such extent that he would pronounce judgment against a thousand prophets to preserve his leadership. Thus do We inform thee that thou mayest attain unto certain truth. By God! Through one word that proceeds from his mouth, he slayeth the realities of all things, and the realities of the Prophets and Messengers, yet people perceive it not and take him as their lord instead of God. What aileth these people that they understand not a single word from God, the Most High, the Most Great?

24 و فی مقام آخر قال متی یکون روح الأزلی جاریاً لو یظهر الموعود وجب علیه اتّباعی فوالله هذه الکلمة بغی منه علی الله المقتدر العزیز القدیر ما صغر شأنه و کبر قوله اتّخذ امر الله سخریّاً فی نفسه و یکون من المستهزئین بعد الّذی انّه خلق بقوله و ما کان من الشّاعرین یکذّبه کلّ ما تفوّه به لو یکوننّ النّاس من المتبصّرین فی مقام یقول لو یظهر الموعود انا اتبعه و انا اوّل العابدین و هذا مقام ظلّیّته بحیث یشهدن النّاس بأنّه یتکلّم علی الحقّ و یکون من الموقنین و فی مقام یقول لو یظهر الموعود حقّ علیه بأن یتبعنی و هذا مقامه الّذی لو [یقربه] احد یجد منه النّار و لهیبها علی مقام یفتی علی الف نبیّ لحفظ ریاسته کذلک انبئناک لتکون علی حقّ یقین فوالله بکلمة خرجت من فمه یقتل حقایق کلّ الأشیآء ثمّ حقایق النّبیّین و المرسلین ولکنّ النّاس لا یعرفن و اتّخذوه ربّاً لأنفسهم من دون الله فما لهؤلآء لا یفقهون حدیثاً من الله العلیّ العظیم

25 At one point God desired to demonstrate to His servants how a shadow can become identical with heat itself - and this is from that knowledge which none hath comprehended save God, thy Lord and the Lord of all worlds. We have veiled mention of it until its time shall come, and thy Lord encompasseth all things. Say: O concourse of unbelievers! That which ye have taken as a shadow to cool your hearts is a shadow from a smoking fire, could ye but perceive it. Even as thy Lord God destroyed thereby the peoples of old who denied God's Messengers and His Emissaries, among them the people of Midian, were ye of those who know. They denied God after He came to them in the manifestation of His Self with clear signs, and they were among the ungodly, until there descended upon them the punishment of a grievous day and the heat seized them from every direction, such that the rule of shadow and sun became as one with no distinction between them. Thus was thy Lord powerful over all things, and He is verily the Mighty, the Wise. Whenever they fled from the sun's heat to the shadow, they found the shadow to be like unto it, until they all perished together, save the sincere servants of God. Even as ye witness today those who have denied God - they have perished and been consumed, and were not of those who understand. He punisheth whom He willeth, and exalteth whom He willeth, and abaseth whom He willeth, and He is verily the Most Wise of Judges.

25 و فی مقام اراد الله ان یبیّن لعباده ظلّ الّذی یکون عین الحرّ و هذا من علم الّذی ما اطّلع به احد الّا الله ربّک و ربّ العالمین و انّا سترنا ذکره الی ان یأتی وقته و کان ربّک علی کلّشیء محیط قل یا ملأ المشرکین انّ الّذی اتّخذتموه لأنفسکم ظلّاً لیبرد فؤادکم انّه ظلّ من یحموم لو انتم من النّاظرین کما هلک به الله ربّک قوم الأوّلین الّذین کفروا برسل الله و سفرائه و منهم اصحاب مدین لو انتم من العارفین انّهم کفروا بالله بعدما جائهم بمظهر نفسه بآیات بیّنات و کانوا من المشرکین الی ان نزل علیهم عذاب یوم عظیم و اخذهم الحرّ من کلّ الجهات بحیث جعل حکم الظّلّ و الشّمس واحداً ما کان الفرق بینهما و کذلک کان ربّک مقتدراً علی کلّ شیء و انّه لهو العزیز الحکیم کلّما فرّوا من الشّمس لحرارتها الی الظّلّ یجدن الظّلّ کان مثلها الی ان هلکوا کلّهم اجمعین الّا عباد الله المخلصین کما تشهدون الیوم من الّذینهم کفروا بالله انّهم هلکوا و احترقوا و ما کانوا من الفقهین انّه یعذّب من یشآء و یعزّز من یشآء و یخذل من یشآء و انّه لهو احکم الحاکمین

26 O servant who gazeth upon the Countenance! Detach thyself from all else but God, then turn with thy whole being to the Sovereign of names and attributes. By God! In whatever land thou mayest be, thou wilt find thyself in the presence of His Face. This, verily, is a certain truth. Grieve not at separation, but place thy trust in Him in all matters. Arise to aid this wronged and lonely One, and whosoever spreadeth abroad the verses of God and His signs, and His stories and what hath befallen Him at the hands of the oppressors. Such a one is, in the sight of God, among the most exalted of men and among those who circle round Him at morn and eventide. Strive within thyself to remain steadfast in this Cause - the Cause concerning which My Beloved and the Beloved of the mystics hath announced that every light groweth dim before its splendor, every exalted name descendeth from its station, and every verdant leaf falleth from its tree. Ponder, then, that thou mayest find this Cause greater than all that is great and mighty.

26 ان یا عبد النّاظر الی الوجه فانقطع عمّا سوی الله ثمّ توجّه بکلّک الی ملیک الأسمآء و الصّفات تالله اذاً فی ایّ ارض تکون لتکون تلقآء الوجه و انّ هذا لحقّ یقین لا تحزن فی الفراق و توکّل فی کلّ الأمور علیه و قم علی نصر هذا المظلوم الفرید و من ینتشر الیوم آیات الله و آثاره ثمّ قصصه و ما ورد علیه من هؤلآء الظّالمین انّه عند الله من اعلی النّاس و من الّذین یطوفن فی حوله فی کلّ بکور و اصیل فاجهد فی نفسک لتکون مستقیماً علی هذا الأمر و انّ هذا امر الّذی اخبر محبوبی و محبوب العارفین بأنّ کلّ ذی نور [یظلم] عند بهائه و کلّ اسم متعالی ینزل من مقرّه و کلّ ورقة مخضرّة تسقط من شجرتها اذاً فکّر لتجد هذا الأمر اعظم من کلّ اعظم و عظیم

27 Should thou find the loved ones of God in any land, find solace in their company and remind them of thy Lord's remembrance. And shouldst thou find it empty, grieve not within thyself, but be thou joyful and filled with mighty gladness. Let My Self,

27 ان وجدت احبّآء الله فی کلّ ارض آنس بهم ثمّ ذکّرهم بذکر ربّک و ان وجدتها خالیة لا تحزن فی نفسک فاسرر و کن علی فرح عظیم فاکتف

بنفسی ثمّ بذکری و ثنائی لنفسک صاحباً و معین ان اصبر فی توجّهک الی شطر المحبوب لأنّ تلک الأرض اضطربت فی نفسها و یتحرّک فی سرّها ولکن ما التفت بها احد الّا الله العلیم الخبیر فسوف یظهر ما ستر فیها و یطّلع به النّاس اذاً قل فتبارک الّذی اخبرنی بذلک و انّ عنده علم السّموات و الأرضین و اذا شآء الله لیقضی لک ما اردته و انّه لهو ارحم الرّاحمین و اکرم الأکرمین

My remembrance, and My praise suffice thee as companion and helper. Be patient in thy journey toward the direction of the Beloved, for that land is agitated within itself and stirreth in its inmost being, though none hath perceived this save God, the All-Knowing, the All-Informed. Soon shall be made manifest that which is concealed therein, and the people shall become aware of it. Say: Blessed be He Who hath informed me of this and with Whom lieth the knowledge of the heavens and the earth. When God willeth, He shall grant thee what thou desirest, for He, verily, is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

28 قل سبحانک اللّهمّ یا الهی لک الحمد بما حفظتنی من نار النّفی و لهیبها ثمّ هدیتنی الی ظلّک و جوار رحمتک و اسقیتنی من کأس الّتی لن یقدر ان یشرب منها الّا عبادک المخلصین و لک الشّکر یا الهی علی بدایع مواهبک و الطافک انا الّذی کنت راقداً فی نفسی احیتنی نسمات رحمتک و ارياح فضلک و ایقظتنی بالحقّ و القیت کلمتک الّتی بها فصلت بین بریّتک و جعلتها سیف امرک بین السّموات و الأرضین فوعزّتک یا محبوبی لو اشکرک بدوام جبروت عزّ سلطنتک و بقآء ملکوت قدس امرک و اقتدارک لیکون قلیلاً عند ما اکرمتنی بفضلک و اعطیتنی باحسانک و اسئلک یا الهی بأن تقبل ما ظهر منّی ثمّ اعف عمّا ترک عنّی ثمّ اجعلنی مقدّساً عن دونک و مطهّراً عن ذکر ما سواک و انّک انت المقتدر المتعالی العزیز الغفور الکریم

28 Say: Glory be unto Thee, O my God! Praise be unto Thee for having preserved me from the fire of exile and its flames, for having guided me to Thy shade and the proximity of Thy mercy, and for having given me to drink from the cup from which none can drink save Thy sincere servants. Thanks be unto Thee, O my God, for Thy wondrous gifts and favors. I am he who lay sleeping in his own self until the breezes of Thy mercy and the winds of Thy grace awakened me to the truth and cast upon me Thy Word whereby Thou hast distinguished between Thy creatures and made it the sword of Thy Cause between the heavens and the earth. By Thy might, O my Beloved! Were I to thank Thee throughout the duration of the might of Thy glorious sovereignty and the permanence of the kingdom of Thy holy Command and Power, it would still be little compared to what Thou hast honored me with through Thy grace and bestowed upon me through Thy beneficence. I beseech Thee, O my God, to accept what hath appeared from me, to forgive what I have left undone, and to render me sanctified from all except Thee and purified from the mention of aught else but Thee. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the All-Forgiving, the Generous.

BLIB_Or15725.419, Berlin1237#03, YMM.237x, YMM.308x, YMM.347x

BH00290

To: Al-Ha Qabl-i-Sin (Ismi), in J

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

1 هو الله الأقدس الأعلى

2 A letter from thee hath come before Us, and from it We perceived the sweet savors of thy love for the Beloved of the worlds. We have therefore made it one of the leaves of this garden, which God hath placed above all paradises out of love for thee, that thou mayest be of the thankful ones. The first words that thou didst write in the Tablet were "The Most Glorious, the All-Glorious," and at the shrill voice of thy pen when this Name flowed from it, the tongues of the Concourse on High were loosened in praise of thee. Thus doth God reward His servants who make mention of Him.

2 قد حضرت بين يدينا ورقة منک و وجدنا منها روايح حبّک محبوب العالمين لذا قد جعلناها ورقة من اوراق هذا الرّضوان الّذى جعله الله فوق الجنان حبّاً لنفسک لتكون من الشّاكرين و اوّل ما كتبت فى اللّوح هذا هو البهىّ الأبهى و بصرير قلمک حين الّذى جرى منه هذا الاسم فتحت السن اهل ملأ الأعلى بالثّنآء على نفسک كذلک يجزى الله عباده الذّاكرين

3 Say: He is the Splendor of God amongst the worlds, and His glory between the heavens and the earth. He is the Glory before Whose lights every shining sun and luminous moon grow dark. Say: He is the Splendor that was revealed in the Bayan, if ye be of them that know. Say: He is the Glory through Whom the Messengers were sent aforetime, from a beginning that hath no beginning, and through Whom they shall continue to be sent unto an end that hath no end, testifying that there is no God but Me, the Almighty, the Most Exalted, the Most High, the Most Great. Say: He is the Glory through Whom 'Ali was raised up in truth, and before Him Muhammad the Messenger of God, and before Him the Spirit, and before Him the Beauty of Moses shone forth from the Dawning-Place of the Cause. Say: He is the Glory through Whom God's books were sent down in every age, and scriptures of manifest might. Say: He is the Glory through Whom God's Cause was established among His servants, the veils were rent asunder, and the Ancient Beauty arose with the lights of a luminous dawning-place.

3 قل انّه لبهآء الله فى العالمين و انّه لبهائه بين السّموات و الأرضين و انّه لبهآء الّذى عند انواره تظلم كلّ شمس مضيئة و كلّ قمر منير قل انه لبهآء الّذى نزل فى البيان ان انتم من العارفين قل انّه لبهآء الّذى به ارسل الرّسل من قبل الّذى لا قبل له و سيرسلنّ الى آخر الّذى لا آخر له على انّه لا اله الّا انا المقتدر المتعالى العلىّ العظيم قل انّه لبهآء الّذى به بعث علىّ بالحقّ و من قبله محمّد رسول الله و من قبله الرّوح ثمّ من قبله اشرق من مشرق الأمر جمال الكليم قل انّه لبهآء الّذى به نزلت كتب الله فى كلّ عصر ثمّ صحايف عزّ مبين قل انّه لبهآء الّذى به ثبت امر الله بين عباده و شقّت الحجبات و طلع جمال القدم بأنوار مشرق منير

4 Say: Through His glory were illumined the denizens of the highest Paradise, then the dwellers of the cities of eternity, then the inmates of the pavilions of grandeur, were ye of the assured ones. Say: Whoso is not illumined by this Glory that shineth from this heaven shall not be mentioned before my Lord, the Most Merciful, the Compassionate. Say: Every pure glory derives its glory from this Glory, and every possessor of light and radiance is illumined by His Cause, which hath appeared through the gesture of but one finger of His mighty, exalted, glorious and wondrous hand. Say: By the movement of His fingertips were ordained the laws of divine knowledge

4 قل ببهائه استضآء اهل ملأ الأعلى ثمّ اهل مداين البقآء ثمّ اهل سرادق الكبريآء لو انتم من الموقنين قل من لم يستبه بهذا البهآء المشرق فى هذا السّمآء انّه لا يذكر عند ربّى الرّحمن الرّحيم قل انّ كلّ ساذج بهآء يستبهى من هذا البهآء و كلّ ذى نور و ضيآء استضآء بأمره الّذى ظهر من اشارة اصبع من اصابعه المحكم المتعالى العزيز البديع قل باشارة من انامله شرع شرايع العرفان و قدّر مناهج الأديان لو انتم من الموقنين قل انّه ظهر فى ايّام ما

and the paths of all religions, were ye of the certain ones. Say: He hath appeared in days wherein no suns of grandeur and majesty have ever shone forth. By God! He is the Originator of the heavens and the earth.

اشرقت فی مثلها شموس العظمة و الاجلال تالله انّه لبدیع السّموات و الأرضین

5 Say: This indeed is the Glory but for Whose love the Primal Point moved not, nor breathed save in His praise, nor spoke except in remembrance of Him, the Mighty, the Inaccessible. Say: Were it not for Him, the Bayan would not have been revealed, nor would its heaven have been raised up, nor its laws promulgated, nor its lights have shone forth - to this every fair-minded and perceiving one doth testify. Say: O people of the Bayan! Die in your wrath, for 'Ali hath appeared anew and drawn nigh. O people of the Furqan! The Night Journey hath returned suddenly. O people of the Gospel! The Spirit hath descended from the heaven of the Cause with manifest sovereignty.

5 قل انّ هذا لبهآء الّذی ما تحرّک نقطة الأولی الّا بحبّه و ما تنفّس الّا بثنائه و ما تنطق الّا بذکره العزیز المنیع قل لولاه ما نزل البیان و ما رفعت سمائه و ما نشرت احکامه و ما اشرقت انواره و بذلک یشهد کلّ منصف بصیر قل انتم یا ملأ البیان موتوا بغیظکم بما ظهرت نفس علیّ قریباً و انتم یا ملأ الفرقان قد رجع المعراج بغتةً ثمّ ان یا ملأ الانجیل قد نزل الرّوح من سمآء الأمر بسلطان مبین

6 Say: All began from this Glory and all returned unto Him, then appeared from Him once again. Blessed be God, the Best of creators! Say: He is God's Balance among His creation, His proof amongst His servants, and His path between the heavens and the earth. Whoso hesitateth today in His Cause hath strayed from God's Balance, disbelieved in God and His messengers, and is among the perishing ones.

6 قل کلّ بدئوا من هذا البهآء و کلّ رجعوا الیه ثمّ ظهروا منه مرّة اخری فتبارک الله احسن المبدعین قل انّه لمیزان الله بین بریّته و برهانه بین عباده و صراطه بین السّموات و الأرضین و من یتوقّف الیوم فی امره فهو خرج عن میزان الله و کفر بالله و سفرائه و کان من الهالکین

7 God now bestoweth His glory upon thy countenance as a reward for having mentioned His name in thy book. Upon thee be the glory of God, then His glory, then the glory of all things, then the glory of the worlds.

7 اذاً یتبهّی الله علی وجهک جزآء ما ذکرت اسمه فی کتابک علیک یا اسم‌الله بهآء الله ثمّ بهائه و بهآء کلّ شیء ثمّ بهآء العالمین و

8 Should all who are in the heavens and on earth assure thee of God's eternity, it would be but little in comparison with this supreme bounty; and should all things praise thee through the perpetuity of the Kingdom and the Realm above, it would not equal what hath passed through thy mind in remembrance of this Name, through which God hath distinguished between truth and falsehood, and made it the sword of His might against the wayward and the cloud of His mercy unto those who have turned unto Him. And thou didst say: "If I send thee my salutation, Thou art the Salutation itself." Whereupon God from the direction of the Throne magnified thy countenance, and through My magnification of thee, the people of the unseen and the seen magnified thy countenance. None comprehendeth this save he who hath drunk the choice wine of understanding from the hand of thy Lord, the All-Knowing, the All-Wise. And peace be upon thee from this Peace which hath been a mercy unto all the worlds, and glory be upon thee from the quarter of Glory, for He is the best of all who glorify. Were We to make mention

8 لو یتبهّئن علیک کلّ من فی السّموات و الأرض بدوام الله لیکون قلیلاً عند هذا الفضل العظیم و لو یثنین علیک کلّ شیء بدوام الملک و الملکوت لن یقابل بما خطر ببالک فی ذکر هذا الاسم الّذی به فصل الله بین الحقّ و الباطل و جعله سیف قهره علی المعرضین و سحاب رحمته علی المقبلین و قلت گر بر تو من سلام فرستم توئی سلام اذاً یکبّر الله عن جهة العرش علی وجهک و بتکبیری ایّاک کبّر علی وجهک اهل الغیب و الشّهود و لا یعقل ذلک الّا من شرب تسنیم العرفان من ید ربّک العلیم الحکیم و السّلام علیک من هذا السّلام الّذی کان رحمة علی العالمین و الکبریآء علیک من شطر الکبریآء و انّه لخیر المکبّرین و انّا لو نرید ان نذکر ما ذکرت و نفصّل کلّ حرف من کتابک لن یتمّ ذکرها و ما فیها لأنّها ظهر من

of what thou hast mentioned and expound every letter of thy letter, their remembrance and what they contain would never be exhausted, for they flowed from thy pen at an hour when the fragrances of the love of thy Lord, the Most High, the Most Great, were wafted from the direction of thy heart.

قلمک حین الّذی هبّت عن شطر قلبک نفحات حبّ ربّک العلیّ العظیم

9 Then know that most of the people of the Bayan are still being nourished from the breast of heedlessness and ignorance - their weaning time has not yet come, much less their maturity. Thus have We been witness. Behold their lack of understanding and knowledge! They claim belief in the previous Manifestation, yet from My Own Self they remain veiled. They read My words, yet remain heedless of their Revealer. They cite My previous verses as proof against Me, though all of them proceeded from the Point of the Mouth of My all-pervading, all-encompassing Will. They object to Me while clinging to one who was in My sight but as one among them, save that We adorned him with one of the Names that he might aid his Lord and be among the thankful. Indeed, My servants have become veiled by one of My Names, though We commanded them not to be veiled in this Revelation by anything created between the Kaf and the Nun.

9 ثمّ اعلم بأنّ ملأ البیان اکثرهم یسترضعن من ثدی الغفلة و الجهل ما جآء حین فطامهم فکیف بلوغهم کذلک کنّا شاهدین فانظر فی قلّة عقلهم و درایتهم یدّعون الایمان بظهور القبل ثمّ عن نفسی هم محتجبون یقرؤون کلماتی ثمّ عن منزلها غافلون یستدلّون علیّ بآیات قبلی بعد الّذی کلّها فصلت من نقطة فم مشیّتی النّافذ المحیط اعترضوا علیّ و تمسّکوا بالّذی کان عندی کأحد منهم الّا ان زیّناه باسم من الأسمآء لینصر ربّه و یکون من الشّاکرین و انّ عبادی احتجبوا باسم من اسمائی بعد الّذی امرناهم بأن لا تحتجبوا فی هذا الظّهور بشیء عمّا خلق بین الکاف و النّون

10 Say: Is there doubt about God, or about His verses which have descended in truth from the heaven of exalted glory? Say: We have revealed in the Tablets explicitly that you should not cling, at the time of the Manifestation, to the letters of the Bayan nor to what was revealed therein, lest you follow the path of previous peoples and commit what they committed when We sent 'Ali with the truth, with the verses of God, the King, the Mighty, the Praised. By My life! They are more veiled than previous peoples, would ye but reflect upon their deeds. Say: Do ye deny Him from Whose countenance all suns shine forth, before Whose presence all bow down in worship, and by Whose Name all are remembered - after We supported them in the Bayan and exalted their mention, as ye yourselves witness? We cast the Word upon all who are in the heavens and earth - to this My Self, the Guardian, the Self-Subsisting, bears witness.

10 قل أ فی الله شکّ ام فی آیاته الّتی نزلت بالحقّ من سمآء عزّ مرفوع قل انّا نزّلنا فی الألواح تصریحاً بأن لا تتمسّکوا حین الظّهور بحروفات البیان و لا بما نزل فیه لئلّا یتّبعن ملل القبل و یرتکبن ما ارتکبوا حین الّذی ارسلت علیّاً بالحقّ بآیات الله الملک العزیز المحمود فوعمری انّهم احجب من ملل القبل لو انتم فی اعمالهم تتفکّرون قل أ تکفرون بالّذی کلّ الشّموس مشرقة من انوار وجهه و سجّاد لطلعته و کلّ باسمه یذکرون بعد الّذی انّا ایّدناهم فی البیان و ارفعنا ذکرهم کما انتم تشهدون و القینا الکلمة علی کلّ من فی السّموات و الأرض و یشهد بذلک نفسی المهیمن القیّوم

11 We commanded them according to what was revealed in the Bayan and forbade them what was forbidden in the Tablets of God, the King, the Mighty, the Beloved. I appeared among them as though I were one of them - this was My grace unto them, though they perceive it not. I aided the Cause of God by My Own Self, yet they made My Cause an object of mockery and continue to deride it. Say: Ye mock yourselves and your leaders, though ye perceive it not. They read the verses

11 و امرناهم بما نزل فی البیان و انهیناهم عمّا نهوا عنه فی الواح الله الملک العزیز المحبوب و تنزّلت بینهم کأنّی احد منهم و هذا فضلی علیهم ولکنّهم لا یشعرون و نصرت امر الله بنفسی و انّهم اتّخذوا امری سخریّاً و هم حینئذ یستهزئون قل تستهزئون علیکم و علی رؤسائکم ولکن لا تشعرون یقرؤون الآیات فی العشیّ و الاشراق کأنّهم الی معارج

morning and evening as though ascending the heights of knowledge, yet they deny their Revealer and comprehend not what they do. Say: The very pen with which ye write God's verses condemns you, though ye hear it not. The verses themselves, by their very essence, disavow you and seek refuge with God, the Powerful, the Mighty, the Self-Subsisting.

العرفان هم مرتقون و یکفرون بمنزلها و لا یفقهون ما یعملون قل انّ قلم الّذی به تکتبون آیات الله انّه یلعنکم ولکن انتم لا تسمعون و انّ الآیات بکینونتها یتبرّئن منکم و یستعیذن بالله المقتدر العزیز القیّوم

12 Their heedlessness has reached such a state that the Pen does not wish to record their names or even compare them to previous peoples, for they are more veiled than all that was or ever shall be. Say: Die in your wrath! He has indeed appeared with all the verses, whether ye be convinced or turn away. O My Name! They imagine themselves to be virtuous and to have reached the heaven of knowledge, and all peoples, due to their arrogance, bear witness to their shadow. But when the Cause came and the heavens of their idle fancies were rolled up, We found in them not even an atom's weight of worth in God's sight - then were they counted among the most contemptible of creatures.

12 قد بلغوا فی الغفلة الی مقام لن یحبّ القلم ان یجری علی اسمائهم او ینسبهم بملل القبل لأنّهم اعجب عمّا کان و عمّا یکون قل موتوا بغیظکم انّه قد ظهر بالحقّ بکلّ الآیات ان انتم توقنون او تعرضون ان یا اسمی انّهم ظنّوا فی انفسهم بأنّهم محسنون و بلغوا الی سمآء العرفان و کلّ الملل بما استکبروا فی ظلّهم یشهدون فلمّا جآء الأمر و طویت سموات اوهامهم اذاً ما وجدنا لهم اقلّ من ذرّ شأن عند الله اذاً من احقر الخلق هم یحسبون

13 By My life! He who objected to My Self was standing before My face in the Land of Ta, and I cast upon him from the verses of God, the King, the Guardian, the Self-Subsisting. He wrote them in his own hand until there wafted from his nature a breeze from the surging of the Most Great Ocean. Then did he grow proud and became one of those who are veiled, as thou hearest now from those who were present before the Face while We cast upon them thy Lord's verses every morning and evening.

13 فوعمری انّ الّذی اعترض علی نفسی کان فی ارض الطّآء قائم تلقآء وجهی و القیت علیه من آیات الله الملک المهیمن القیّوم و هو یکتبها بخطّه الی ان جرت من فطرته ریحاً من طمطام بحر الأعظم اذاً استکبر و کان من الّذینهم محتجبون کما تسمع حینئذ من الّذین کانوا حاضراً تلقآء الوجه و نلقی علیهم آیات ربّک فی کلّ عشیّ و بکور

14 By God! There hath appeared from these souls that which excelleth what hath appeared from him, and they are at this hour honoured servants. All this is from Our bounty unto them, that they might aid God, their Lord, the Lord of the heavens and of the earth, the Lord of what was and what shall be. Would that thou hadst been present to witness these souls and what floweth from their nature by the command of My All-Compelling, Self-Subsisting Pen. Their every melody is none other than the cooing of the doves of the divine cloud, would ye but know it, and their every song is none other than the crowing of the cock of glory, even as We revealed aforetime, if ye would bear witness.

14 تالله قد ظهر من هؤلآء احسن عمّا ظهر منه و هم حینئذ عباد مکرمون کلّ ذلک من فضلنا علی هؤلآء لینصرن الله ربّهم ربّ السّموات و الأرض ربّ ما کان و ما یکون فیا لیت کنت حاضراً و شهدت هؤلآء و ما یجری من فطرتهم بأمر من قلمی المهیمن القیّوم و کلّما یتغنّین لم یکن الّا کتغنّی حمامة من حمامات العمآء ان هم یعرفون و کلّما یترنّین لم یکن الّا کترنّی دیک من دیک السّنا کذلک نزّلنا من قبل ان انتم تشهدون

15 Their likeness is as a child who, whenever he doeth or committeth aught, is praised by his father and mother and then by his kinfolk, as ye observe. And this is naught but for his encouragement, for were one who hath reached maturity to commit what he committeth, would any praise him? Nay, by

15 مثلهم کمثل صبیّ الّذی کلّما یفعل و یرتکب یمدحه ابوه و امّه ثمّ ذوی قرابته کما انتم تشهدون و هذا لم یکن الّا لتشویقه و لو یرتکب ما یرتکب من ذی بلوغ هل یمدحه احد لا فونفسی المهیمن

My Self, the All-Compelling, the Self-Subsisting! Thus observe thou the description of every soul in its station and condition. Beware lest ye transgress. Say: He can never be confused with any other, and that which hath appeared from Him shall ever be distinguished from what hath appeared and shall appear, would ye but know it. Say: He, verily, is the Truth, there is no God but Him, and His verses are indeed the Sovereign of verses, would ye but be assured. I seek God's forgiveness for this, for the words of others cannot be mentioned in the presence of what hath been sent down from Him, even as naught else can be mentioned before His Self, the All-Compelling, the Self-Subsisting.

القيّوم كذلک فاشهد وصف كلّ نفس فی مقامها و شأنها ایّاکم ان تتجاوزون قل انّه لن یشتبه بدونه و ما ظهر من عنده لیکون ممتازاً عمّا ظهر و یظهر ان انتم تعلمون قل انّه لهو الحقّ لا اله الّا هو و انّ آیاته لسلطان الآیات ان انتم توقنون و استغفر الله من ذلک لأنّ کلمات دونه لن یذکر عند ما نزل من عنده کما لا یذکر ما سواه تلقآء نفسه المهیمن القیّوم

16 Say: Verily the ocean of inner meanings surgeth within itself. When We desired to distinguish some parts from others, We created the names and through them made distinctions between them, as ye reckon and remember. Say: The names are Our raiment wherewith We adorn whom We will and strip from whom We will, and We consult none of Our servants in this, would ye but be assured. Look not upon them save as that which hath ordained and created them by His command, for He, verily, is the Truth, the Knower of the unseen. Were the people of the Bayan to sharpen their vision, they would witness all things in the garment of names, but they understand not, and though they claim, they speak not truth, for had they been aware, they would not have allowed a name from among the names to come between them and their Creator, as ye observe.

16 قل انّ بحر المعانی کان موّاجاً فی نفسه فلمّا اردنا ان نفصّل بعضه من بعض لذا خلقنا الأسمآء و بها فصّلنا بینه کما انتم تعدّون و تذکرون قل انّ الأسمآء من خلعنا نزیّن بها ما نشآء و ننزعها عمّن نشآء و ما نشاور فی ذلک احد من عبادنا ان انتم توقنون انتم لا تنظروا فیها الّا الّذی قدّرها و خلقها بأمر من عنده و انّه لهو الحقّ علّام الغیوب و لو یدقّن ملأ البیان ابصارهم لیشهدن کلّ الأشیآء فی قمیص الأسمآء ولکن هم لا یفقهون ولو یدّعون لا یصدقون لأنّهم لو اطّلعوا ما حالوا بینهم و بین موجدهم اسماً من الأسمآء کما انتم تنظرون

17 Say: We commanded you aforetime not to look upon the names in themselves, but rather upon that through which the names were established. Observe how ye have taken unto yourselves a name from among them and been veiled thereby from God, your Lord, and thus ye are reckoned among the worshippers of names in the sight of God. Say: Were We to desire to name an atom of dust with all the most beautiful names, We would be able, for I am the Most Exalted, the All-Powerful, the All-Compelling, the Self-Subsisting. By My Self! We have made all things repositories of My names and manifestations of My attributes. All that ye pride yourselves upon today in mentioning "thou art He and He is thou" or other names pertaining to the Essence and the Self and the like - that which is composed of letters or comprehended by minds or uttered by tongues - all these were created by My Word and exist within the bounds of My creation and return to that which is other than Me by My command, would ye but understand. And We manifest from all things whatsoever We will of Our most beautiful names, would ye but know.

17 قل انّا امرناکم من قبل بأن لا تنظروا الی الأسمآء بنفسها بل بما قام به الأسمآء فانظرون انتم اتّخذتم لأنفسکم اسماً منها و احتجبتم به عن الله ربّکم و اذاً انتم من عبدة الأسمآء عند الله تذکرون قل انّا لو نرید ان نسمّی ذرّة من التّراب بأسمآء الحسنی کلّها لنقدر و انا المتعالی المقتدر المهیمن القیّوم فو نفسی کلّ شیء قد جعلناه مخزن اسمائی و مکمن صفاتی و کلّما تفتخرون به الیوم فی ذکر انت هو و هو انت او اسمآء اخری من الذّات و النّفس و امثالهما عمّا رکّب بالحروف او یعقل بالعقول او ینطق باللّسان کلّها قد خلق بقولی و یکون فی حدّ خلقی و یرجع الی دونی بأمری ان انتم تتعقّلون و نظهر من کلّ شیء ما نشآء من اسمائنا الحسنی ان انتم تعلمون

18 And these are remembrances and names We have ordained in the rank of creation, and He is exalted, exalted far above what ye know, and exalted, exalted far above what ye witness, and exalted, exalted is He above what ye make mention of, and exalted, exalted is He above what ye affirm, and exalted, exalted is He above what ye comprehend, and exalted, exalted is He above what ye know, and exalted, exalted is He above what ye judge, and exalted, exalted is He above what ye behold, and exalted, exalted is He above the loftiness of every lofty one and the sublimity of every sublime one, and above the knowledge of every knower and the cognizance of every cognizant one and the certitude of every certain one and the perception of every perceiver, and exalted, exalted is He above the mention of "He" and its like, for by it His creation is indicated, and exalted, exalted is He that there should be attributed to Him what His creatures possess, and verily He is sanctified from all else and from what those who make mention mention.

18 و هذه اذکار و اسمآء قدرناها فی رتبة الخلق و انّه تعالی تعالی عمّا انتم تعلمون و تعالی تعالی عمّا انتم تشهدون و تعالی تعالی عمّا انتم توقنون و تعالی تعالی عمّا انتم تذکرون و تعالی تعالی عمّا انتم تثبتون و تعالی تعالی عمّا انتم تفقهون و تعالی تعالی عمّا انتم تعرفون و تعالی تعالی عمّا انتم تحکمون و تعالی تعالی عمّا انتم تنظرون و تعالی تعالی عن علوّ کلّ ذی علوّ و سموّ کلّ ذی سموّ و عن علم کلّ عالم و عرفان کلّ عارف و ایقان کلّ موقن و ادراک کلّ مدرک و تعالی تعالی عن ذکر هو و امثاله لأنّ به یشار الی خلقه و تعالی تعالی ان ینسب الیه ما عند خلقه و انّه منزّه عمّا سواه و عمّا یذکره الذّاکرون

19 How can He be mentioned by the sun when the sun in its essence was created by His power and moveth by His will? How can He be mentioned by names when they in their kingdom were created by His leave and His purpose? All names are servants at His court and prostrate themselves at the dawning of the lights of His mighty sovereignty. And if He nameth Himself by names, this is of His grace toward His creation, would ye but know it, that the servants who act according to His command might mention Him thereby. Otherwise He is sanctified from every description, transcendently glorious, and from every name, supremely magnificent.

19 و کیف یذکر بالشّمس و انّ الشّمس بکینونتها قد خلقت بقدرته و یتحرّک بارادته و کیف یذکر بالأسمآء و انّها بملکوتها قد خلقت باذنه و مشیّته کلّ الأسمآء خدّام لحضرته و سجّاد عند طلوع انوار عزّ سلطنته و انّه لو یسمّی نفسه بالأسمآء هذا من فضله علی خلقه ان انتم تعلمون لیذکرونه بها عباد الّذینهم بأمره یعملون والّا انّه مقدّساً عن کلّ وصف متعالی منیع و عن کلّ اسم متباهی عظیم

20 And when We gazed upon creation and desired its ascent to the heights of recognition, We commanded them in the Bayan that they should trace every mention of good to this Revelation, that perchance thereby they might comprehend all good. Yet they abandoned that which We commanded them and were not content that We should trace a name from among the names to Our own Self. The Truth, therefore, blessed are they who weep for what hath befallen My Self at the hands of these, and verily honored servants shall lament their deeds. Say: O people, fear God! We created all names even as We created all things, and they glory in their relation to Us. Beware, O people, lest ye transgress your bounds, then disbelieve in the signs of God. Beware lest ye be veiled by aught from My beauty, then join partners with My Self. Reflect upon that which I have brought; by God, were ye to reflect, ye would find...

20 و لمّا کنّا ناظراً الی الخلق و اردنا ارتقائهم الی معارج العرفان امرناهم فی البیان بأن یرجعن کلّ ذکر خیر الی هذا الظّهور لعلّ بذلک کلّ الخیر هم یدرکون و هم ترکوا ما امرناهم به و ما رضوا بأنّا نرجع اسماً من الأسمآء الی نفسنا الحقّ اذاً طوبی للّذینهم یبکون علی ما ورد علی نفسی من هؤلآء و انّ بفعلهم ینوحنّ عباد مکرمون قل یا قوم خافوا عن الله انّا خلقنا کلّ الأسمآء کخلق کلّ شیء و هم بنسبتهم الینا مفتخرون ایّاکم یا قوم ان تجاوزوا عن حدودکم ثمّ بآیات الله لا تکفرون ایّاکم ان تحتجبوا بشیء عن جمالی ثمّ بنفسی لا تشرکون فکّروا فیما اتیت به تالله لو تفکرون تجدون ...

21 O My Name! Know thou that We desired to expound in detail whatsoever hath appeared from thy pen upon thy tablet, but since time was pressing, We have contented Ourselves with two

21 ان یا اسمی فاعلم بأنّا اردنا ان نفصّل کلّما ظهر من قلمک علی لوحک تفصیلاً ولکن لمّا ضاقت

words from thy letter, as a remembrance from Us unto thee and unto them that are God-fearing. And verily the servant in attendance before the Throne who writeth at this moment before the Countenance saith that were more to be revealed than hath been revealed, the time would pass and it would not reach those who bear it. And he speaketh truly in what he saith, and besides this he is occupied with the verses of God at all times, such that he findeth no opportunity to move of his own accord. Even so hath the matter been, would ye but know it.

الوقت اكتفينا بكلمتين من كتابک ذكراً من لدنّا عليک و على الّذينهم متّقون و انّ عبد الحاضر لدى العرش الّذى يكتب حينئذ تلقآء الوجه يقول لو ينزل ازيد عمّا نزل ليغرب الوقت و لن يوصل الى الّذينهم يحملون و انّه ليصدق فيما يقول و من دون ذلک يكون مشغولاً بآثار الله فى كلّ حين بحيث لم يجد الفرصة ان يحرّک من تلقآء نفسه و كذلک كان الأمر ان انتم تعلمون

22 Behold then how We have manifested Husayn in truth, who was present before the Throne in My previous Manifestation and from whose pen flowed the verses of God, the Supreme, the Self-Subsisting. Then observe his writing, how it is he himself, yet the people perceive not. And were God to will it, He would manifest that which is hidden today, for verily He is the One with power over whatsoever He willeth. There is no God but He, the Mighty, the Beloved.

22 فانظر كيف اظهرنا الحسين بالحقّ الّذى كان حاضراً تلقآء العرش فى ظهور قبلى و جرى من قلمه آثار الله المهيمن القيّوم ثمّ انظر فى خطّه كأنّه هو هو ولكنّ النّاس لا يشعرون و لو شآء الله ليظهر ما هو المكنون اليوم و انّه لهو المقتدر على ما يشآء لا اله الّا هو العزيز المحبوب

23 Look thou therefore upon the power of thy Lord, then look upon the people and what issueth from their mouths. By God, all things curse them thereby, yet they perceive it not. Leave them to themselves, then detach thyself from them through the power of God and His sovereignty, then aid this Youth in whatsoever thou art able. By My life, it is better for thee than whatsoever hath been ordained for the creation of what was and what shall be.

23 اذاً فانظر فى قدرة ربّک ثمّ انظر النّاس و ما يخرج من افواههم تالله به يلعنهم كلّ شىء ولكن هم لا يشعرون دعهم بأنفسهم ثمّ انقطع عنهم بقدرة الله و سلطانه ثمّ انصر هذا الغلام بما كنت مستطيعاً عليه فوعمرى انّه لخير لک عمّا قدر لخلق ما كان و ما يكون

24 As to what thou hast mentioned concerning thy affliction, We beseech God to deliver thee from it and to purify thee from every calamity, misfortune, illness, ailment, plague and infirmity. Verily, He is nigh and responsive to those who call upon Him.

24 و امّا ما ذكرت من دائک نسئل الله بأن يخلّصک منه و يطهّرک عن كلّ بلآء و مكروه و مرض و سقم و آفة و عاهة و انّه لمن دعاه قريب مجيب

25 Say: Glory be to Thee, O my God! I beseech Thee by this Name through which Thou hast shattered the idols of fancy and desire, and through which Thou hast become independent of all who dwell in the kingdom of glory and eternity, to send down upon me from the clouds of Thy mercy that which will purify me from this malady that hath troubled my inner and outer being. I am he, O my God, who hath called upon Thee by Thy Name, the Healer, then by Thy Name, the Sufficing, then by Thy Name, the Bestower, that Thou mayest cause to flow upon me from the ocean of Thy healing that which will deliver me from this sickness that hath seized me. Then clothe me, O my Beloved, with the robe of well-being from Thy presence and the garment of mercy from Thy side. Verily, Thou art the Bestower according to Thy pleasure, and Thou art the Forgiving, the Merciful.

25 قل سبحانک اللّهمّ يا الهى اسئلک بهذا الاسم الّذى به كسّرت اصنام الوهم و الهوى و استغنيت به على من فى ملكوت العزّ و البقآء بأن تنزل علىّ من سحاب رحمتک ما يطهّرنى من هذا الدّآء الّذى به فزع سرّى و جهرى و انا الّذى يا الهى دعوتک باسمک الشّافى ثمّ باسمک الكافى ثمّ باسمک المعطى بأن ترشح علىّ من طمطام شفائک ما يخلّصنى من هذا السّقم الّذى اخذنى ثمّ البسنى يا محبوبى ردآء العافية من عندک و ثوب الرّحمة من لدنک و انّک انت المعطى على ما تشآء و انّک انت الغفور الرّحيم

26 Thus have We commanded thee in truth. Act thou according to what thou hast been commanded and be not of them that hesitate. And glory be upon the countenance of him whom We loved before and love now and shall love hereafter, and upon the members of thy household and upon the servants of your house, be they female or male, young or old. Read thou this Tablet unto the loved ones of God, then convey to them the remembrance of thy Lord at all times, that they may remember God in His days and be not of the heedless.

26 كذلک امرناک بالحقّ فاعمل بما امرت و لا تکن من المتوقّفین و الکبریآء علی وجه الّذی احببته من قبل و احبّه حینئذ و نحبّه من بعد ثمّ علی اهل بیتک و علی خدّام بیتکم من کلّ اناث و ذکور و صغیر و کبیر ان اقرأ هذا اللّوح علی احبّآء الله ثمّ بلّغهم ذکر ربّک فی کلّ الأیّام لعلّ یذکرون الله فی ایّامه و لا یکوننّ من الغافلین

BLIB_Or15725.409, MSHR4.288x, YMM.177x

BH00305

Namaz-i-Hajat and instructions re ablutions
To: Mulla Ali Akbar Ardistani

1 O Mulla 'Ali-Akbar in the Land of Alif! He is the Ever-Abiding, the All-Knowing, the All-Wise!

1 هو الباقی العالم العلیم

2 O Most Exalted Pen! Make mention of him who is immersed in the oceans of fancy and desire, that haply what floweth from thee may deliver him and purify him from the defilement of the deluded ones. Say: O servant who standeth perplexed upon the land of bewilderment and circleth round the fire! Utter "In the Name of God, the Most Glorious, the Most Holy, the Most Splendid," then enter therein and fear no one. Put thy trust in God, the Almighty, the Powerful. Verily He shall make it a light for thee, and a mercy upon thee, and a peace unto all worlds. Beware, beware lest thou fear any save God Who created thee by His command, and be not of those who doubt Him Who sent down the Bayan and all that is therein for the recognition of His Own Self, the Most Merciful, the Compassionate. God hath quickened all things for His meeting, and this We have revealed in all the Tablets, if thou be of them that understand. All matters lie within His grasp, all faces are submissive to His sovereignty, and all creation existeth by His firm and wise command.

2 ان یا قلم الأعلی ذکّر الّذی غرق فی ابحر الظّنّ و الهوی لعلّ یخلّصه ما یجری عنک و یطهّره عن رجس المتوهّمین قل یا عبد المتوقّف علی ارض الحیرة و المتدندن حول النّار قل بسم الله الأعزّ الأقدس الأبهی ثمّ ادخل فیها و لا تخف من احد فتوکّل علی الله المقتدر القدیر و انّه یجعلها نوراً لک و رحمةً علیک و سلاماً علی العالمین ایّاک ایّاک خف عن الله الّذی خلقک بأمر من عنده و لا تکن مریباً فی الّذی نزّل البیان و ما فیه لعرفان نفسه الرّحمن الرّحیم و احیا الله کلّ شیء للقائه و هذا ما نزّلناه فی کلّ الألواح ان انت من العارفین کلّ الأمور فی قبضة قدرته و کلّ الوجوه منقاد لسلطنته و کلّ خلق بأمره المحکم الحکیم

3 Dost thou doubt Him before Whose countenance every possessor of splendor boweth in adoration, before Whose grandeur every possessor of beauty humbleth itself, before Whose sovereignty every possessor of light submitteth, before Whose knowledge every possessor of learning is ignorant,

3 أ تشکّ فی الّذی کلّ ذی شمس سجّاد لطلعته و کلّ ذی بهآء خشّاع لعظمته و کلّ ذی نور خضّاع لسلطنته و کلّ ذی علم جاهل عند علمه و کلّ ذی غنآء فقیر لدی بابه و کلّ ذی عزّ ذلیل

before Whose door every possessor of wealth is poor, before Whose manifestations of might every possessor of glory is abased, before Whose evidences of power every possessor of strength is impotent, before Whose holy court every possessor of simplicity is confined, before Whose rays of everlasting light every possessor of perpetuity is evanescent, and before Whose luminous countenance every possessor of radiance is darkened? Dost thou hesitate regarding Him through Whom every Book was sent down, every Scripture was revealed, and every exalted and lofty name was created? Dost thou inquire about the shadow from the sun and its light? Open thine eyes and behold it at its zenith with the sovereignty of grandeur and majesty, with lights whereby the denizens of the highest Paradise, the dwellers in the depths of the names, and all that was and shall be have been illumined, if thou be of them that witness. And if the ophthalmia of vain imaginings preventeth thine eyes from beholding the lights of thy Lord's Beauty, the Most High, the Most Exalted, then seek healing through My Name, the Healer, the Sufficient, the Manifest, the Wondrous.

عند ظهورات عزّه و کلّ ذی اقتدار عاجز لدی شئونات قدرته و کلّ ذی ساذج محدود فی ساحة قدسه و کلّ ذی بقآء فانی عند بروزات انوار بقائه و کلّ ذی ضیآء مظلم لدی اشراق وجهه المقدّس المنیر أ توقّف فی الّذی به نزّل کلّ کتب و ظهر کلّ صحف و خلق کلّ اسم متعالی رفیع أ تسئل عن الظّلّ من الشّمس و ضیائها ان افتح بصرک ثمّ اشهدها لتجدها فی قطب الزّوال بسلطان العظمة و الاستجلال بأنوار الّتی استضائت منها اهل ملأ الأعلی و سکّان لجج الأسمآء و کلّما کان و ما یکون ان انت من الشّاهدین و ان منع بصرک رمد الأوهام عن مشاهدة انوار جمال ربّک العلیّ الأعلی فاستشف باسمی الشّافی الکافی الظّاهر البدیع

4 Dost thou inquire about the drop remaining at the bottom of the dark well concerning the ocean, its waves, and its sovereignty? By God, this is an injustice from thyself against thyself and against God, thy Lord, the Mighty, the All-Knowing. Would it befit one possessed of sight to inquire about the sun in heaven after its rising? Nay, by the Lord of all worlds! Beware, beware lest thou make the Cause of thy Lord dependent upon the acceptance of others or the approval of any among created things, for all else besides Him is created by His command and brought into being by His Will. He created them even as He created thyself, and there is no difference today between thee and any other save those whom God hath aided through His Cause and made to recognize the Manifestation of His Self. Such are among the most exalted of creation in the Tablets of holy preservation.

4 أ تسئل عن قطرة الّتی بقت قعر بئر الظّلمآء من البحر و امواجه ثمّ سلطانه تالله هذا ظلم من نفسک علی نفسک و علی الله ربّک العزیز العلیم هل یلیق لذی بصر یسئل عن شمس السّمآء بعد اشراقها لا فوربّ العالمین ایّاک ایّاک لا تعلّق امر ربّک بتصدیق ما سواه و لا باقبال احد من الموجودات لأنّ ما دونه مخلوق بأمره و منجعل بارادته و خلقهم نخلق نفسک و لا فرق الیوم بینک و بین ما سواک الّا من ایّده الله بأمره و عرّفه مظهر نفسه و انّه من اعلی الخلق فی الواح قدس حفیظ

5 Say: He hath ever been known through His Own Self, not through the testimony or acceptance of any among His servants, and will ever continue to be what He hath been. None denieth this save every froward denier. O servant! Judge fairly within thyself: Is God powerful in His Cause, or art thou powerful in determining the time of His manifestation? If thou acknowledgest that He is powerful through His sovereign might, then verily He hath manifested Himself as He pleaseth and shall not be asked of what He willeth. And if thou thinkest thyself powerful, then bring forth thy proof and be not of the patient ones. Beware lest thou confine the Cause of God within the limitations of thy self or of any other among His creatures. Know thou that all else are powerless to recognize His Self and

5 قل انّه لم یزل کان معروفاً بنفسه لا بشهادة احد من العباد و اقبالهم و لا یزال یکون بمثل ما قد کان و لا ینکر ذلک الّا کلّ منکر عنید ان یا عبد فأنصف فی نفسک أ کان الله مقتدراً فی امره ام انت مقتدر فی تعیین ظهوره فی وقت من الأوقات ان اعترفت بأنّه کان مقتدراً بارتفاع قیّومیّته انّه اظهر نفسه کما شآء و لا یسئل عمّا شآء و ان تظنّ بأنّک مقتدر فأت برهانک و لا تکن من الصّابرین ایّاک ان لا تجعل امر الله محدوداً بحدود نفسک و لا بحدود احد من بریّته ثمّ اعلم بأنّ ما سواه عجزآء عن عرفان نفسه و

the manner of His Revelation save through what He graciously vouchsafeth unto them as a token of His bounty and mercy, for He is the Most Merciful of the merciful.

كيفيّة ظهوره الّا بما يعرّفهم فضلاً من عنده و رحمةً من لدنه و انّه هو ارحم الرّاحمين

6 From thy fancies well nigh do the tempests of wrath and the storms of anger blow upon all created things. Fear God, then seek forgiveness seventy times, that He may forgive thee through His grace, for verily He is the Munificent, the Generous. Purify thy heart from the allusions of such words as thou hast from those possessed of the Furqan, then ascend unto that atmosphere wherein shine the lights of thy Lord's countenance, the All-Merciful, that thou mayest find thyself independent of all thou hast heard and find it empty of all the worlds. By God, O servant! The proof of God in this Most Great, Most Mighty Revelation had been established ere a single letter of His verses was revealed, which every learned and wise one failed to comprehend. And after the Revelation, look thou with the eye of origin at the proof whereby thy faith was established aforetime. Beware lest thou ask anyone concerning this; rather be content with what appeareth from thy Lord, for it sufficeth thee above all else.

6 و من ظنونک تکاد ان تهبّ قواصف القهر و عواصف الغضب علی الممکنات خف عن الله ثمّ استغفر سبعین مرّة لعلّ یغفرک بفضل من عنده و انّه لجواد کریم طهّر قلبک عن اشارات ما عندک من کلمات اولی الفرقان ثمّ اصعد الی هوآء الّذی فیه یستضیء انوار وجه ربّک الرّحمن لتشهد نفسک غنیّاً عن کلّما سمعت و تجدها فارغاً عن العالمین تالله یا عبد قد تمّت حجّة الله فی هذا الظّهور الأعظم العظیم من قبل ان تظهر حرف من آیاته الّتی عجزت عن عرفانها کلّ عالم علیم و بعد الظّهور انّک فانظر بطرف البدء الی حجّة الّتی بها ثبت ایمانک من قبل ایّاک ان تسئل فی ذلک من احد ثمّ اقنع بما یظهر من عند ربّک و انّها یکفیک عن دونه

7 Say: Glory be to God, the King of the Mighty Throne! Many a questioner remaineth veiled by his own veils at the time of Revelation and is among the heedless. The example of one who asketh such as these is like unto a blind man asking another blind man - can this profit him in aught? Nay, by thy Lord, the Most High, the All-Wise! Beware lest thou be like those who clung to the hem of their leaders when God came upon the clouds of the Cause with His name, the Most High, the Most Great. They turned away from God by their turning away, and thus was the word of chastisement fulfilled against them and they returned to their abode - evil indeed is the abode of them that turn away. Cast the veils of fancy beneath thy feet, then ascend to the seat of glory, sanctity and majesty, that thou mayest witness all things beneath the shadow of the Word that hath proceeded from His Pen, how much more His own exalted and wondrous Self.

7 و قل سبحان الله الملک العرش العظیم وربّ مسئول یکون محتجباً فی حین الظّهور بحجبات نفسه و یکون من الغافلین و مثل الّذی یسئل عن مثل هؤلآء کمثل اکمه الّذی یسئل عن اکمه آخر هل یغنیه من شیء لا فونفس ربّک العلیّ الحکیم ایّاک ان لا تکن مثل الّذین تمسّکوا بذیل رؤسائهم حین الّذی اتی الله علی سحاب الأمر باسمه العلیّ العظیم و اعرضوا عن الله باعراضهم و بذلک حقّت علیهم کلمة العذاب و رجعوا الی مثویهم فبئس مثوی المعرضین ضع حجبات الوهم تحت قدماک ثمّ عرّج الی مقرّ العزّ و القدس و الجلال لتشهد کلّ شیء فی ظلّ کلمة الّتی ظهرت من قلمه فکیف نفسه العلیّ البدیع

8 O servant! We have found from thee the fragrance of the allusions of those who were given the Furqan before concerning mention of successorship and the like, and by this have We grieved, and grieved have the Manifestations of the Names in their Kingdom and the Dawning-Places of the Attributes in their Dominion. For We commanded the servants in the Bayan to sanctify themselves from that which they possess, for what they possess did not profit them on the Day of Resurrection and veiled them from the meeting with God and deprived them of the breezes of His holiness, as thou hast witnessed and wert

8 ان یا عبد انّا وجدنا منک روایح اشارات القبل من الّذین اوتوا الفرقان من ذکر الوصایة و دونها و بذلک حزنت و حزنت مظاهر الأسمآء فی ملکوتها و مطالع الصّفات فی جبروتها لأنّا امرنا العباد فی البیان بأن یقدّسوا انفسهم عمّا عندهم لأنّ ما عندهم ما اغناهم یوم القیامة و احتجبهم عن لقآء الله و جعلهم محروماً من نفحات قدسه کما شهدت و کنت من الشّاهدین اما سمعت بأنّه هو حیّ فی

among the witnesses. Hast thou not heard that He liveth in the Most Glorious Horizon? Can He need a successor after His manifestation? Say: Glory be to God from what thou hast imagined regarding My Self - I have wronged and am among the wrongdoers.

الأفق الأبهى و هل يحتاج بعد ظهوره بوصيّ قل سبحان الله عمّا ظننت فی نفسی و ظلمت و کنت من الظّالمین

9 He hath no perishable things that His successor might divide among the heirs. His Cause is with Him and will never be separated from Him. Beware lest thou take for thyself a deputy, or successor, or reckoner, or minister, or peer, and be thou among the penitent. He sufficeth by Himself all created things, and naught sufficeth in His stead, neither in the heavens nor on earth, if thou be of those who perceive. Yea, for His Self are mirrors wherein He shineth upon them through themselves for themselves when they face the Sun and its radiance, and this is what thou witnessest in the outward mirrors, if thou be of those who observe.

9 و لم یکن عنده من اشیآء الفانیة لیقسمه وصیّه بین الوارثین و انّ امره هو معه و لن یفارق منه ایّاک ان تتّخذ لنفسه وکیلاً او وصیّاً او حسیباً او وزیراً او نظیراً و کن من التّائبین و انّه یکفی بنفسه کلّ الممکنات و لا یکفی عنه شیء لا فی السّموات و لا فی الأرضین ان انت من المستشعرین

10 The mirrors give account of the shining of the sun when they face it and remain steadfast as they were, and after turning away the light returns to its source and resting-place, while the veil remains with the mirrors. Thus have We explained to thee that of which thou wert heedless, that thou mayest be of them that are certain. This station is not reserved for any one to the exclusion of another. By God the Truth! If today all created things were to turn towards the lights of this Sun which hath dawned from the horizon of holiness with the ornament of God, the Almighty, the Most High, the Great, the reflection of the lights of the Sun would be imprinted in them, and none would deny this save every remote ignorant one.

10 بلی و لنفسه مرایا یتجلّی علیهنّ بأنفسهنّ لأنفسهنّ ان یقابلن الشّمس و اشراقها و هذا ما تشهده فی المرایا الظّاهرة ان انت من النّاظرین و یحکین عن اشراق الشّمس ان یقابلنها و یستقیمن علی ما کنّ علیه و بعد الانحراف یرجع النّور الی اصله و مقرّه و یبقی الحجاب للمرایا و کذلک بیّنّا لک ما کنت غافلاً عنه لتکون من الموقنین و لم یکن هذا المقام مخصوصاً بأحد دون احد تالله الحقّ لو یقابلن الیوم کلّ الممکنات الی انوار هذه الشّمس الّتی اشرقت عن افق القدس بطراز الله المقتدر العلیّ العظیم لیرتسم فیها تجلّی انوار الشّمس و لا ینکر ذلک الّا کلّ جاهل بعید

11 Apart from this, hast thou not heard, O servant, that the Manifestation Who appeared in the year sixty is the Manifestation of God, and that Prophethood was sealed with the appearance of Muhammad, the Apostle of God, and that God, thy Lord, is sanctified from every mention, indication, sign, relation and connection, and that He hath ever been established upon the throne of sanctification and exalted above all creation, and it behooveth no one to appoint for Him a successor, for successorship pertaineth only to the Prophets who were created by His Word - then say: Blessed be God, the best of creators, blessed be God, the best of inventors. Verily We have raised up such names in the Bayan and have shattered the idols of vain imaginings lest anyone be veiled thereby from God, thy Lord and the Lord of thy forefathers of old.

11 و من دون ذلک اما سمعت یا عبد بأنّ ظهور الّذی ظهر فی السّتّین هو ظهور الله و ختم النّبوّة بظهور محمّد رسول الله و انّ الله ربّک مقدّس عن کلّ ذکر و اشارة و دلالة و نسبة و ربط و انّه لم یزل کان مستویاً علی عرش التّقدیس و منزّهاً عن الخلایق اجمعین و لا ینبغی لأحد ان یجعل له وصیّاً و انّما الوصیّ للأنبیآء الّذینهم خلقوا بقوله اذاً قل فتبارک الله احسن الخالقین فتبارک الله احسن المبدعین و انّا ارفعنا مثل تلک الأسمآء فی البیان و کسّرنا اصنام الأوهام لئلّا یحتجب احد بها عن الله ربّک و ربّ آبائک الأوّلین

12 Beware lest thou regard Me through any eye save Mine own, for if thou desirest to know Me, look with Mine eye, otherwise thou wilt never know Me even shouldst thou ponder My recognition till the end which none among the reckoners can reckon.

12 ایّاک ان لا تنظر الیّ بعین احد سوائی و انّک ان ترید ان تعرفنی فانظر بعینی و من دون ذلک لن تعرفنی ولو تفکر فی عرفانی الی آخر الّذی لن یحصیه احد من المحصین

13 And if thou desirest to attain the summit of grace and reach the Most Exalted Habitation, and have ordained for thee every good thing in the heaven of destiny from thy Lord, the Most High, the Most Glorious, then detach thyself from all things, then perform ablutions with pure, clean water as thou wert commanded in the Bayan from an ancient Revealer, and when thou washest thy hands say: "O my Lord! Purify me from all else save Thee, then make me ready to meet Thee in the Day of the manifestation of Thy Beauty and the appearance of Thy Self, then sanctify me from that which hath veiled me from Thy resplendent Beauty, and deliver me, O my God, for the recognition of Thy exalted, all-knowing Self."

13 و ان اردت ان تصل الی ذروة الفضل و تبلغ الی مقرّ الأعلی و یقدّر لک کلّ خیر فی سمآء القضآء من لدن ربّک العلیّ الأبهی فانقطع عن کلّ شیء ثمّ توضّأ بمآء صافی طاهر کما امرت فی البیان من لدن منزل قدیم و فی حین الّذی تغسل یدیک قل ای ربّ طهّرنی عمّن سواک ثمّ استعدّنی للقاک فی یوم ظهور جمالک و قیام نفسک ثمّ قدّسنی عمّا احتجبنی عن جمالک المنیر و خلّصنی یا الهی لعرفان نفسک العلیّ العلیم

14 And when thou washest thy face say: "O my Lord! This is my face which I wash as Thou hast commanded me with this water. Then, O my God, I beseech Thee by Thy Name from which the servants are veiled except the sincere ones among Thy creatures, that Thou wash my face with the water of Thy mercy which hath flowed from the right hand of the throne of Thy grandeur, that it may be pure for Thy holy, radiant, resplendent Face. O my Lord! Preserve it from turning to any but Thee and from approaching those who have disbelieved in Thy greatest signs at the appearance of Thy Most Exalted Self, by Thy Most Holy, Most Invincible, Most Wonderful, Most Glorious Name. Make me not, O my God, deprived of the glances of the eyes of Thy grace, nor despairing of the sweet savors of the sanctity of Thy favors. Verily Thou hast ever been the Answerer of those who have called upon Thee, and nigh unto those who have sought Thy presence. Verily Thou art the Lord of great bounty. O my Lord! Make it radiant on the Day wherein faces shall be darkened, and illumined with the lights of Thy generous Countenance."

14 و فی حین الّذی تغسل وجهک قل ای ربّ هذا وجهی اغسله کما امرتنی بهذا المآء اذاً یا الهی اسئلک باسمک الّذی احتجب عنه العباد الّا الموحّدون من بریّتک بأن تغسل وجهی بمآء رحمتک الّذی جری عن یمین عرش عظمتک لیکون خالصاً لوجهک المقدّس المشرق اللّمیع ای ربّ فاحفظه عن التّوجّه الی غیرک و الاقبال الی الّذینهم کفروا بآیاتک الکبری فی ظهور نفسک العلیّ الأعلی باسمک الأقدس الأمنع الأبدع الأبهی و لا تجعلنی یا الهی محروماً عن لحظات اعین عنایتک و لا مأیوساً عن نفحات قدس الطافک و انّک قد کنت لمن دعاک مجیب و لمن طلب لقاک قریب و انّک انت ذو الفضل العظیم ای ربّ فاجعله مستضیئاً فی یوم الّذی تسودّ فیه الوجوه و مشرقاً بأنوار وجهک الکریم

15 And if thou readest after the ablutions there is no harm upon thee, as a grace from thy Lord, the All-Knowing. And after completing this, use perfume, then don thy finest garments, then turn thy face toward the Sanctuary of God, round which circle at this moment the spirits of existence from the unseen and the visible realms, and then the spirits of those who were not commanded with any command and have ever been gazing upon the face of thy Lord, the Exalted, the Mighty, the Inaccessible. Then stand firm in thy place and raise thy hands toward God with evident tranquility and dignity, saying:

15 و ان تقرء بعد التّغسیل لا بأس علیک فضلاً من لدن ربّک العلیم و بعد الاتمام فاستعمل العطر ثمّ البس احسن ثیابک ثمّ ولّ وجهک شطر حرم الله الّذی یطوفه حینئذ ارواح الوجود من الغیب و الشّهود ثمّ ارواح الّذین ما امروا بأمر و لم یزل کانوا ناظراً الی وجه ربّک المتعالی العزیز المنیع ثمّ قم مستقراً علی مقامک ثمّ ارفع یدیک الی الله بسکون و وقار مبین

16 O Lord! I beseech Thee by Thy Name through which Thou didst manifest Thyself unto all created things and didst exalt Thyself above all beings, that just as Thou hast perfumed me with this fragrance, so do Thou perfume me with the sweet-scented breezes of the paradise of Thy divine unity and the fragrances which bear the scent of the garment of Thy luminous and glorious Self, that none may perceive from me aught save the holy fragrances of Thy grace and bounty. May I be wholly turned toward Thee and detached from all else but Thee, for Thou art the All-Powerful over what Thou willest, and Thou art the All-Bountiful, the All-Merciful.

16 قل ای ربّ اسئلک باسمک الّذی به تجلّیت علی الممکنات و استعلیت علی الکائنات بأنّک کما عطّرتنی بهذا عطّرنی من نفحات رضوان قدس رحمانیّتک و فوحات الّتی تأتی بها رایحة قمیص نفسک العزیز المنیر لئلّا یجد احد منّی الّا روایح قدس فضلک و احسانک و اکون بکلّی مقبلاً الیک و منقطعاً عن دونک و انّک انت المقتدر علی ما تشآء و انّک انت الکریم الرّحیم

17 O Lord, my Beloved, my Hope, the Sovereign of my being and my soul! Rain down at this moment upon Thy servant that which befitteth the sovereignty of Thy tender mercy and grace, and that which is worthy of the wonders of Thy bounty and favor. Deprive me not, O my God, of that which Thou hast ordained in the heaven of Thy Will and the clouds of Thy Purpose for Thy chosen ones, whom Thou hast singled out for Thy glorious and beauteous Self.

17 ای ربّ یا محبوبی و رجائی و مالک ذاتی و نفسی فأنزل حینئذ علی عبدک ما ینبغی لسلطان عنایتک و اکرامک و ما یلیق لبدایع فضلک و امتنانک و لا تحرمنی یا الهی عمّا قدّرته فی سمآء مشیّتک و سحاب ارادتک لأصفیائک الّذین اختصصتهم لنفسک العزیز الجمیل

18 O Lord! I am the poor one who hath clung to the cord of Thy riches; I am the lowly one who hath held fast to the thread of Thy glory and majesty; I am the weak one who hath drawn near to the pavilions of Thy mighty power and the tabernacle of Thy glorious dominion and sovereignty. Here am I, O my God, standing before Thee, hoping for Thy grace, forgetting all else save Thee, fleeing from all but Thee, and turning to the sanctuary of Thy presence and the Kaaba of Thy good-pleasure. Is there any existence besides Thee to which I might turn, or any manifestation other than Thee to which I might repair? Nay, by Thy Beauty! Rather, all manifestation is as nothingness before the revelations of the holy lights of Thy grandeur, and all loftiness is as non-existence before the evidences of Thy transcendent glory and elevation. Therefore, O my God, send down upon Thy servant that which will render him independent of all that hath been created between the heavens and earth. Verily, Thou art the Most Merciful of the merciful.

18 ای ربّ انا الفقیر قد تمسّکت بحبل غنائک و انا الذّلیل قد تشبّثت بخیط عزّک و اجلالک و انا الضّعیف قد استقربت الی خیام عزّ اقتدارک و خبآء مجد حکومتک و سلطانک فها انا یا الهی قمت بین یدیک راجیاً فضلک و ناسیاً سواک و هارباً عن دونک و مقبلاً الی حرم وصلک و کعبة رضاک هل لدونک من وجود لأتوجّه الیه او لسواک من ظهور لأقبل الیه لا فوجمالک بل کلّ ذی ظهور معدوم عند ظهورات انوار قدس کبریائک و کلّ ذی علوّ مفقود لدی شئونات عزّ علوّک و ارتفاعک فأنزل یا الهی علی عبدک ما یجعله غنیّاً عمّا خلق بین السّموات و الأرضین و انّک انت ارحم الرّاحمین

19 Then walk three paces toward the direction of God, and at the first pace say:

19 اذاً فامش ثلاثة اقدام متوجّهاً الی شطر الله و فی قدم الأوّل قل

20 O Lord! Reveal in this station what Thou didst reveal unto Him Who conversed with Thee in the Paran of Thy love, the Horeb of Thy grace, and the Sinai of the glory of Thy divine unity, the Mighty, the Impregnable. Then cause me, O my God, to be detached from all names and their kingdom, lest I be veiled by them from Him Who created them by His command.

20 ای ربّ تجلّ علی هذا المقام ما تجلّیت به علی الکلیم فی فاران حبّک و حوریب عنایتک و سیناآء عزّ رحمانیّتک العزیز المنیع ثمّ انقطعنی یا الهی عن الأسمآء و ملکوتها لئلّا احتجب بها عن الّذی خلقها بأمر من عنده و انّک انت علی

Verily, Thou art powerful over all things. Then cause me to hear, O my God, Thy call from all the trees, even as Thou didst cause Thy servant, whom Thou didst choose and send unto all the worlds, to hear it from the Divine Lote-Tree.

كلّ شیء قدیر ثمّ اسمعنی یا الهی ندائک عن کلّ الأشجار کما اسمعته من سدرة امرک عبدک الّذی اصطفیته و ارسلته علی العالمین

21 At the second pace, pause and say:

21 و فی قدم الثّانی قف و قل

22 O Lord! Reveal unto me in this station what Thou didst reveal unto the Spirit, that I may arise to praise Thy Self and speak forth Thy verses among Thy heedless servants, that perchance thereby their hearts may be purified from doubt and misgiving concerning Thy Cause, whereby all who dwell in the realm of names were thunderstruck, save a select few. O Lord! Sanctify me in that station from all attributes and their realm, which stand as a barrier between me and the vision of the lights of the Divine Essence. Then give me to drink, O my God, from the cup of everlasting life through the hands of the remembrance of the name of my Lord, the Most Exalted, in this latter resurrection. Verily, Thou art possessed of great bounty. O Lord! Let me taste of the fountain of life that I may be enkindled with the heat of Thy love in such wise that Thy servants may be set ablaze by me. Then cause to flow from my mouth the pure springs of divine knowledge in recognition of Thy Self, the All-Merciful, that I may thereby guide Thy creatures who have strayed from Thy manifest, evident, and straight path.

22 ای ربّ تجلّ علیّ فی هذا المقام کما تجلّیت علی الرّوح لأقوم علی ثناء نفسک و انطق بآیاتک بین عبادک الغافلین لعلّ بذلک یطهّر قلوبهم عن الشّکّ و الرّیب فی امرک الّذی به انصعق کلّ من فی جبروت الأسمآء الّا معدود قلیل ای ربّ قدّسنی فی ذلک المقام عن الصّفات و جبروتها الّتی یکون حایلاً بینی و بین مشاهدة انوار الذّات ثمّ اسقنی یا الهی کأس البقآء من ایادی ذکر اسم ربّی العلیّ الأعلی فی هذه الکرّة الأخری و انّک انت لذو فضل عظیم ای ربّ ذقنی من کوثر الحیوان لأشتعل من حرارة حبّک علی شأن یشتعل منّی عبادک ثمّ اجر من فمی سلسبیل العرفان فی عرفان نفسک الرّحمن لأستدلّ به علی بریّتک الّذین اضطربوا علی صراطک الواضح اللّائح المستقیم

23 Then at the third pace, pause and say:

23 ثمّ فی قدم الثّالث قف و قل

24 O Lord! Manifest Thyself unto me in this station even as Thou didst manifest Thyself unto Thy Prophets and Thy chosen ones who are nigh unto Thee. Then detach me, O my God, from this world and the next, and cause me to enter the garden of Thy presence and the paradise of Thy glory, the Mighty, the Luminous. O Lord! Efface from my heart every remembrance except Thy remembrance, that I may arise to praise Thee between the heavens and the earth. O Lord! Forgive my grievous trespasses and my great sins, and what I have neglected in regard to my Lord, the Most Exalted, and my hesitation on the path that encompasseth the worlds. O Lord! Clothe me with the robe of forgiveness and the garment of certitude, for Thou art the Fulfiller of the needs of them that seek Thee.

24 ای ربّ تجلّ علیّ فی هذا المقام کما تجلّیت علی انبیائک و اصفیائک المقرّبین ثمّ انقطعنی یا الهی عن الدّنیا و الآخرة ثمّ ادخلنی فی جنّة لقائک و رضوان بهائک العزیز المنیر ای ربّ فامح عن قلبی کلّ ذکر دون ذکرک لأقوم بثنآء نفسک بین السّموات و الأرضین ای ربّ فاغفر جریراتی الکبری و خطیئاتی العظمی و ما فرطت فی جنب ربّی العلیّ الأعلی و توقّفت علی صراط الّذی احاط العالمین ای ربّ فألبسنی ثوب الغفران و خلع الایقان و انّک قاضی حوائج الطّالبین

25 Then prostrate thyself upon the dust and say:

25 ثمّ اخرر بوجهک علی التّراب و قل

26 Praise be unto Thee, O my God, for the wonders of Thy bounty and the manifestation of Thy favors towards me, whereby Thou hast taught me the ways of Thy knowledge and the paths of Thy guidance. Therefore, O my God, I beseech Thee by the light of Thy countenance, through which all created things and

26 لک الحمد یا الهی علی بدایع احسانک و ظهور الطافک فی حقّی بحیث علّمتنی سبل عرفانک و مناهج هدایتک اذاً یا الهی اسئلک بنور وجهک الّذی به استضآء الممکنات و استنار الکائنات بأن لا تجعلنی من الّذین سمعوا ندائک و ما اجابوک

all existence were illumined, that Thou make me not of them who heard Thy call yet answered Thee not, and unto whom Thou didst reveal Thyself in Thy most exalted manifestation and most glorious dawning, yet who obeyed Thee not. Then assign unto me a seat of honor near unto Thy name, the All-Merciful, in the paradise which Thou hast created in the heart of heaven. Then join me with Thy chosen servants, and send down upon me every good thing in Thy knowledge, and raise me up on the Day of Resurrection before the Manifestation of Thy Self, the Most High, the Supreme, the Almighty.

و اظهرت لهم نفسک بأعلی ظهورک و ابهی طلوعک و ما اطاعوک ثمّ اجعل لی مقعد عزّ فی جوار اسمک الرّحمن فی رضوان الّذی خلقته فی قطب الجنان ثمّ الحقنی بعبادک المقرّبین ثمّ انزل علیّ کلّ خیر فی علمک ثمّ ابتعثنی یوم القیامة بین یدی مظهر نفسک المتعالی العلیّ القدیر

27 Then lift up thy face from the dust, for thou hast completed the deed which thou wert commanded in this perspicuous Tablet. By the life of Him Whom God shall make manifest, whosoever performeth this deed purely for the sake of his Lord and detached from all else, God will fulfill his needs and will raise him up on the Day of Resurrection adorned with such beauty as to astonish the angels who are nigh unto God. Thus have We taught thee and made mention unto thee that thou mayest attain unto the presence of thy Lord and not be deprived of that which is better for thee than the treasures of the heavens and the earth. If thou performest it, it shall be for thine own self, and if thou forsaketh it, verily thy Lord is independent of all the worlds.

RBB.115-118x, BLO_PT#183

27 اذاً فارفع وجهک عن التّراب لأنّک اتممت عملک الّذی امرت به فی هذا اللّوح المبین فوعمر من یظهره الله من یعمل هذا العمل خالصاً لوجه ربّه و منقطعاً عن دونه فقد یقضی الله حوایجه و یبعثه یوم البعث بطراز یتحیّر عنه ملائکة المقرّبین و کذلک علّمناک و اذکرناک لعلّ تدرک لقآء ربّک و لا تکون محروماً عمّا هو خیر لک عن کنائز السّموات و الأرضین ان عملت فلنفسک و ان ترکت فانّ ربّک لغنیّ عن العالمین

INBA66:122, BLIB_Or15694.342, Berlin1237#27, ALIB.folder18p066-075, BRL_DA#076, AVK4.074x, MAS7.131x, RSR.106-107x

---

BH11537

To: Aqa Rida (brother of Baha'u'llah)

1 He is the One manifest upon the Throne of Sorrow.

1 هو الظّاهر علی عرش الحزن

2 These are verses of the Cause, sent down from the Realm of Everlasting Life. None can comprehend them save such as have taken flight, on the two wings of detachment, unto the heaven of exalted glory. Within them there is that from which the hearts of the Messengers are rent asunder, and from which tears flow upon the luminous cheeks of holiness.

2 تلک آیات الأمر نزلت من جبروت البقآء و لا یعقلها الّا الّذینهم طاروا بجناحین الانقطاع الی سمآء عزّ مرفوعا و فیها ما ینقطع عنه افئدة المرسلین و یجری الدّموع علی خدود قدس منیرا

3 Whomsoever God openeth the eye of the Cause, he shall behold every letter of these verses traced upon the temple of man. Blessed, then, be God, Who hath revealed him in the fairest form, beloved. In the chambers of the Words there is weeping

3 و من یفتح الله له بصر الأمر لیشهد کلّ حرف من هذه الآیات علی هیکل الانسان فتبارک الله الّذی اظهره علی احسن صورة محبوبا و تبکی فی

with crimson tears, and none knoweth this save every true knower endowed with insight.

غرف الكلمات بمدامع الحمرآء و لا يعرف ذلک الّا کلّ عارف بصيرا

4 In them is mention of My loved one, whose kinship God hath ascribed unto My very Self; and this is, in truth, a bounty from God unto him, would that he might but be aware thereof.

4 و فيها يذکر حبيبی الّذی نسبه الله بنفسی و انّ هذا من فضل الله عليه لو يکون علی ذلک خبيرا

5 O My brother! Hearken unto the Call of thy Lord from the direction of the Throne, then turn unto it with an ear chaste and sanctified, that thou mayest apprehend the mysteries of the Cause in those days when the souls have been encompassed by dense veils of delusion.

5 ان يا اخی اسمع ندآء ربّک عن جهة العرش ثمّ توجّه اليه بسمع طاهر منيعا لتطّلع بأسرار الأمر فی تلک الأيّام الّتی غشّت النّفوس حجبات وهم غليظا

6 Give ear unto that which the Spirit casteth unto thee from the direction of the Throne; then rend asunder the veils, with fingers of power and holiness, that thou mayest pass beyond the curtain and behold that which shall rejoice thine eyes and gladden thy heart – for beyond it lieth that which no created being can grasp in its entirety.

6 ان استمع ما يلقيک الرّوح عن جهة العرش ثمّ اخرق الأحجاب بأنامل قدس قويّا لتدخل خلف الحجاب و تشهد ما تقرّ به عيناک و تفرح به قلبک لأنّ عن ورائه ما لا ادرکه الخلايق مجموعا

7 By God, O My brother! Wert thou to behold with the eye of the spirit, thou wouldst witness that the Kingdom of God doth circumambulate around the Words of these verses, which have been sent down from the heaven of exalted might; and that the Kingdom itself weepeth for its own sake and for the sake of its denizens, because of what hath befallen the Ancient Beauty at the hands of those who have cavilled against God, after He had created them through a command from His presence.

7 تالله يا اخی لو تنظر ببصر الرّوح لتشهد بأنّ ملکوت الله يطوف فی حول الکلمات من هذه الآيات الّتی نزّلت عن سمآء عزّ رفيعا و تبکی لنفسها و تبکی سکّانها عمّا ورد علی جمال القدم من هؤلآء الّذينهم اعترضوا علی الله بعد الّذی خلقوا بأمر من عنده

8 Thus was the matter inscribed by the Pen of Holiness in the Mother of the Tablets. And beyond all this, the very eyes of God weep, in the furthermost Tabernacle, with a cry at which the pillars of every soul endued with true recognition are shattered.

8 و کذلک کان الأمر من قلم القدس فی امّ الألواح مذکورا و عن ورائها تبکی عيون الله علی مقرّ القصوی بصريخ ينفطر عنه ارکان کلّ عارف معروفا

9 For this same cause, all atoms and all who have taken refuge beneath the shadow of the Names and Attributes lament and weep. Thus do We acquaint thee with the truth, that thou mayest attain unto a knowledge most wondrous.

9 و بذلک تبکی کلّ الذّرّات و کلّ من دخل فی ظلّ الأسمآء و الصّفات و کذلک نخبرک بالحقّ لتکون علی علم بديعا

10 And wert thou to look with yet another vision, thou wouldst behold this ink as though it were dyed the colour of blood; for when it was consumed in the burning heart of sorrow, it came forth between earth and heaven as black as pitch. Sufficient is My mention as a witness hereunto.

10 و لو تشهد ببصر آخر لتجد هذا المداد علی لون الدّم فلمّا احترق فی کبد الحزن قد ظهر علی لون السّوداآء بين الأرض و السّمآء و کفی بذکری علی ذلک شهيدا

11 Thou, verily, didst desire aforetime to become acquainted with what hath come upon Us. Hear, then, that which is revealed unto thee from the Sidrat of Fire, beyond the fathomless deep of the Cause, upon the Spot which, from the beginning that

11 و انّک انت اردت من قبل بأن تطّلع علی ما ورد علينا اذاً فاستمع لما يوحی اليک من سدرة النّار عن ورآء قلزم الأمر علی بقعة الّتی کانت فی ازل الآزال عن مسّ المشرکين محفوظا لتعرف

hath no beginning, was preserved from the touch of the idolaters – that thou mayest know what hath befallen thy Brother, after God had made Him the Manifestation of His Sovereignty on earth, the Dawning-Place of His power in the kingdom, and the Treasury of His Revelation amidst all the worlds.

ما ورد على اخيک بعد الّذى جعله الله مظهر سلطانه فى الأرض و مطلع اقتداره فى الملک و مخزن وحيه بين العالمين جميعا

12 Know then that this My Brother, known among you, hath laid upon Me, in these years, that which none can reckon save God.

12 ثمّ اعلم بأنّ اخى الّذى كان معروفاً بينكم قد اورد علىّ فى هذا السّنين ما لا يحصيه احد الّا الله

13 By God! Wert I to give utterance to it and speak the truth thereof, the Ear of Pre-Eternity itself would be too shaken to hear it; and God is, in truth, a witness unto that which I say.

13 تالله لو انطق به او اتكلّم على الصّدق لن يقدر ان يسمعه اذن الابداع و كان الله على ما اقول عليما

14 If thou art able, then remind him of what he hath neglected towards his Brother – perchance he may find for himself a path unto the Spirit. Say:

14 و انّک لو تقدر ذكّره فيما فرّط فى اخيه لعلّ يتّخذ فى نفسه الى الرّوح سبيلا قل

15 "O My Brother who hast risen up against Me with the sword of hatred, and hast forged against Me such calumnies as lay within thy power – after that We had reared thee in truth, and safeguarded thee from every repulsed wrongdoer!

15 يا اخى الّذى قمت علىّ بسيف البغضآء و افتريت علىّ بما كنت قادراً عليه بعد الّذى ربّيناک بالحقّ و احفظناک عن كلّ ظالم مردودا

16 By God, O My Brother! The matter was not, in the beginning, as thou didst hear at first. Nay rather, We veiled it in wisdom from all eyes, and We taught thee and confirmed thee at all times. None were made aware of this save a few souls who made mention of the Name of thy Lord; and these were but a handful.

16 تالله يا اخى ما كان الأمر كما سمعت فى اوّل الأمر ولكن انّا سترناه لحكمة كان عن العيون مستورا و علّمناه و ايّدناه فى كلّ حين و ما اطّلع بذلک الّا عدّة احرف ذكر اسم ربّک و هم انفس معدودا

17 Thou knowest what befell Me in the early days, even unto the time when they seized Me with chains and fetters and cast Me into the Land of Ta [Tihran], until the term ordained by thy Lord was accomplished – four successive months. Then did the first dawnings of victory appear, and God succoured Me with the truth, with the hosts of the seen and unseen, sent down upon Me a tranquillity from His presence, and brought Me forth from the prison with a sovereignty made manifest unto all mankind.

17 و انت تعلم ما ورد علىّ فى اوّل الأمر الى ان اخذونى بالسّلاسل و الأغلال و حبسونى فى ارض الطّآء الى ان تمّت ميقات ربّک فى اربعة اشهر متواليات اذاً ظهر طلايع النّصر و نصرنى الله بالحقّ بجنود الغيب و الشّهادة و انزل علىّ سكينة من عنده و اخرجنى من السّجن بسلطان كان على العالمين مشهودا

18 Then they expelled Me from the city with a few souls, and We traversed the road until We entered 'Iraq; thus was the decree of the Pen of Destiny upon the Tablet fulfilled.

18 ثمّ اخرجونى عن المدينة مع انفس معدودات و قطعنا السّبيل الى ان دخلنا العراق و كذلک كان الحكم من قلم القضآء على اللّوح مقضيّا

19 When We entered 'Iraq and a number of days were passed, My Brother came unto Us and dwelt with Us for months, as had been mentioned in the Tablets. He desired from Us a rib [a partner, a "side"] from among Our own, and We granted unto him what quieted his soul, that he might be at rest upon earth.

19 فلمّا دخلنا العراق و قضت ايّام معدودات و دخل علينا اخى و كان معنا فى اشهر كان فى الألواح مذكورا و اراد ضلعاً منّا و اخذنا له ما سكنت بها نفسه و يكون فى الأرض مستريحا

20 When he had found rest within himself, he arose, in the inmost of the inmost, against Us, with that which the heavens and the

earth could not bear; and God is verily a witness to that which I affirm.

20 فلمّا استراح فی نفسه قام علینا فی سرّ السّرّ بما لا حمله السّموات و الأرض و کان الله علی ما اقول شهیدا

21 We, notwithstanding, continued to make mention of him among the people, exalting thereby the Word of God. He, however, searched for any soul whose heart he might turn to hatred against the Youth, until at length We left that land to him and went forth alone from their midst. Thereupon the eyes of the Ancient of Days wept over Me within the canopy of exalted glory.

21 و انّا کنّا نذکره بین العباد اعزازاً لکلمة الله و انّه لو یجد من نفس لیدخل فی قلبه بغض الغلام الی ان ترکنا الأرض لنفسه و خرجنا عن بین هؤلآء وحده اذاً بکت علیّ عیون القدم فی سرادق عزّ مرفوعا

22 And wert thou to know what befell Me after My departure, thou wouldst weep, and all who are in the dominion would weep, for My sake.

22 و انّا لو نذکر لک ما ورد علیّ بعد هجرتی لتبکی و یبکی کلّ من فی الملک جمیعا

23 When the term of God – exalted be He – reached its fulfilment, after two years, then did the loved ones of God invite Us to return; and a mighty turmoil was thereby raised in the Realm of Command and creation.

23 فلمّا قضت میقات الله فی سنتین اذاً ارجعونا احبآء الله بفزع به ارتفع فزع الأکبر فی جبروت الأمر و الخلق

24 We entered the House [in Baghdad] in manifest sorrow, and found that the Cause was not remembered among the servants: abasement had seized all the loved ones, high and low alike, as if the hosts of the Revelation of thy Lord had ceased to descend and the clouds of grace had been hindered from pouring down the rain of that mercy which had aforetime been sent upon the world.

24 الی ان دخلنا البیت بحزن مبینا و وجدنا الأمر غیر مذکور بین العباد بحیث اخذت الذّلّة کلّ الأحباب من کلّ وضیع و شریفا کأنّ جنود وحی ربّک انقطعت عن النّزول و منعت سحاب الفضل عن امطار رحمة الّتی کانت علی العالمین منزولا

25 We found Our Brother sunk in abasement such as cannot be compared with any abasement; whereupon We took hold of the pillars of the Cause and re-raised the Tabernacle of remembrance to a station beyond the reach of the hands of the wrongdoers.

25 و اشهدنا اخینا فی ذلّة لن یقاس بذلّة اذاً اخذنا قوائم الأمر و ارفعنا خبآء الذّکر الی مقام الّذی کان عن ایدی الظّالمین مرفوعا

26 When the mention of God became renowned in every land, the fire of hatred was enkindled in the breasts of the people, from the highest to the lowest, and they rose up against Me with drawn, keen-edged swords; and I stood alone in the face of them all in those days wherein every soul was agitated and every foot, once firm, stumbled.

26 فلمّا اشتهر ذکر الله فی الأطراف و اشتعلت نار البغضآء فی صدور النّاس من اعلاهم و اسفلهم و قاموا علیّ بأسیاف شاحذ حدیدا و قمت فی مقابلة هؤلآء بنفسی وحده فی تلک الأیّام الّتی اضطربت فیها کلّ النّفوس و زلّت کلّ رجل مستقیما

27 How many were the days when My Brother was at ease upon his carpet, whilst My family was sorely distressed by the onslaught of the times, their eyes shedding tears each morn and eve!

27 و کم من ایّام کان اخی مستریحاً علی بساطه و کان اهلی مضطرباً من سطوة الأیّام و تبکی عیونهم فی کلّ بکور و اصیلا

28 The matter grew so grievous that most of the people of 'Iraq were shaken at My afflictions, as thou hast heard and art well aware. Hardship mounted until every soul was made to tremble for My sake and every eye to weep because of what befell

28 و اشتدّ الأمر علی شأن اضطربت علی ضرّی و ابتلائی اکثر اهل العراق کما سمعت و کنت علی ذلک علیما و بلغ الضّرّ الی مقام تزلزلت کلّ

Me in calamities from all directions. The wolves of idolatry encompassed Me, and beyond them every vicious soul.

نفس لنفسی و بکت کلّ عین بما مسّتنی البأسآء من کلّ الأشطار و احاطتنی ذیاب الشّرک و عن ورائها کلّ نفس شریرا

29 Yet withal, We fawned not upon any man in the Cause of God, but the very heart of all things proclaimed that there is no God but He, and that He verily hath encompassed all things.

29 و مع ذلک ما تداهنت مع احد فی امر الله و کنت ناطقاً فی قلب کلّ شیء بأنّه لا اله الّا هو و انّه کان علی کلّ شیء محیطا

30 Then did the Pen of the Cause address My Brother and say:

30 اذاً یخاطب قلم الأمر اخیه و یقول

31 "O My Brother! Thou hast done unto thine own Brother that which no one hath done unto another, and thou hast brought upon Him that whereat the eyes of the denizens of the Realm of Eternity have wept in their lofty chambers of holiness.

31 ان یا اخی الّذی فعلت بأخیک ما لا فعل احد بأحد و وردت علیه ما بکت عنه عیون ملإ البقآء علی غرفات عزّ منیرا

32 We had, at all times, confirmed thee and guarded thee from the hands of the oppressors, whilst thou, behind My back, didst stand with the sword of hatred, awaiting thy chance to wreak that which would cause the very pillars of a mighty Throne to crumble.

32 و کنّا ان نؤیّدک فی کلّ الأحیان و احفظناک عن ایادی الظّلم و انّک کنت بسیف البغضآء عن ورائی لتجد الفرصة و تفعل ما تنعدم عنه ارکان عرش عظیما

33 We sent unto thy lands such of Our handmaidens as are devoted, that they might be present before thee, that thou mightest find solace in their company and live in manifest ease.

33 و کنّا ان نرسل الی الدّیار لتحضر بین یدیک من القانتات و تستأنس بهنّ و تکون علی راحة مبینا

34 But in thine inmost heart thou didst cut thyself off from My Face and from the breaths of joy.

34 و کنت ان تنقطع فی السّرّ عن وجهی نفحات السّرور

35 Thus have We recorded all things in the Archetype, which was, in the form of a Tablet, visibly set within the Temple of the Spirit.

35 و کذلک احصینا کلّ شیء فی امام قد کان علی هیئة اللّوح فی هیکل الرّوح مشهودا

36 Thou didst ask of Me that whereby thy soul would be gladdened, until there gathered around thee a number of handmaidens and thou didst live with them in thine own self. And in secret thou didst send Tablets unto the loved ones wherein thou didst make mention of the prison, that thereby My hatred might enter the heart of every ignorant oppressor.

36 و کنت ان تطلب منّی ما تسرّ به نفسک الی ان اجتمعت فی حولک عدّة من الامآء و عیّشت بهنّ فی نفسک و فی السّرّ ارسلت الی احبّائک الواحاً و فیها ذکرت ذکر السّجن لیدخل بذلک بغضائی فی قلب کلّ جاهل بغیّا

37 Then did two rivers gush from the two eyes of these Two Most Great Names who, from time immemorial, had stood about the Throne upon the axis of justice.

37 اذاً جری النّهرین من العینین فی هذین الاسمین الأعلیین اللّذین کانا فی ازل الآزال علی العدل فی حول العرش موقوفا

38 We knew thy deeds and that which lay hidden in thy heart, yet veiled all this after Our full knowledge thereof, for a wisdom graven by the Finger of the All-Merciful upon the Tablet of existence in the line of mystery.

38 و انّا علمنا فعلک و ما فی قلبک و سترنا ذلک بعد علمنا لحکمة الّتی کانت من اصبع الرّحمن علی لوح الامکان بالسّرّ السّطر مرقوما

39 By God, O My Brother! Were the matter in Mine own hand, I would have veiled My Face from all who are in the heavens and on earth, gone forth from among the people, and dwelt upon a

39 تالله یا اخی لو کان الأمر بیدی لسترت وجهی عن کلّ من فی السّموات و الأرض و خرجت عن بین العباد و سکنت علی کثیب الحمرآء عن

mound of red earth, beyond the fathomless deep of grandeur, that no mention of Me might remain among My loved ones. What then of those who have disbelieved in God, contended with His sovereignty, and been of a people most lost?

ورآء قلزم الكبريآء لئلّا يبقى ذكرى بين احبّائى فكيف هؤلآء الّذينهم كفروا بالله و حاربوا مع سلطانه و كانوا من قوم سوء اخسرينا

40 By God! As often as I desire to depart from among these and to be silent regarding the wondrous melodies of this Ridvan, straightway the breezes of the All-Merciful seize Me, the Holy Spirit maketh Me to speak, and the Spirit of Eternal Life moveth the tongue of Baha. It is not from Myself but from the presence of One All-Powerful, Self-Subsisting.

40 تالله كلّما اريد ان اخرج عن بين هؤلآء و اصمت عن بدايع الألحان فى هذا الرّضوان اذاً نفحات الرّحمن يأخذنى و روح القدس ينطقنى و روح البقآء يحرّک لسان البهآء ان هى من تلقآء نفسى بل من لدن مقتدر قيّوما

41 O My Brother! How many nights wert thou resting upon thy couch with thy spouses, whilst I Myself watched over thy soul until the dawn broke from the horizon of holiness!

41 ان يا اخى فكم من ليالى كنت مستريحاً على الفراش مع ازواجک و انّى كنت بنفسى حافظاً لنفسک الى ان اشرقت شمس النّهار عن افق قدس منيرا

42 How many days wert thou in ease of life, whilst I was standing in the face of the enemies, that no harm might reach thee from any stubborn denier!

42 فكم من ايّام كنت فى العيش و انّى كنت حاضراً فى مقابلة الأعدآء لئلّا يصبک الضّرّآء من كلّ منكر عنيدا

43 Yet, in the inmost of the inmost, thou wert in afflicting Me, that thou mightest seize the time to perpetrate such deeds against Me as would cause every spirit to be severed from the body of every ancient Name.

43 و انّک كنت فى سرّ السّرّ فى ضرّى لكى تجد وقتاً لتفعل بى ما ينقطع به الأرواح عن جسد كلّ اسم قديما

44 By God! By that which went forth from thy pen, the faces of majesty fell upon the dust of blackest grief, the veil of grandeur was rent asunder in Paradise, the hearts of the denizens of nearness were torn upon the seats of the Most Exalted, and the hearts of every intelligent seer were thrown into turmoil.

44 تالله بما جرى من قلمک قد خرّت وجوه العظمة على رماد السّودآء و شقّت ستر حجب الكبريآء فى جنّة المأوى و تشبّكت اكباد المقرّبين على مقاعد القصوى و اضطربت افئدة كلّ فطن بصيرا

45 Thou then journeyedst with Me in this voyage, through which the tears of the dwellers of the chambers of Paradise flowed upon their holy faces, for all that thou didst ask and seek permission regarding. I uttered not a single word, for I had perceived in thee that which no one among mankind had ever manifested.

45 الى ان سافرت معى فى هذا السّفر الّذى به جرت مدامع اهل غرف الفردوس على وجوه قدس لميعا مع كلّ ما سألت منّى و استأذنت عنّى ما تكلّمت بحرف لأنّى اطّلعت منک ما لا اطّلع به احد من العالمين جميعا

46 When thou didst enter that land with Me, thou didst, thereafter, rise up against Me, day after day and moment after moment.

46 الى ان دخلت معى فى تلک الأرض اذاً قمت علىّ فى كلّ الأيّام بل فى كلّ حينا

47 By God! Not a place upon My body remained without a spear from thy contrivances having struck it. If thou deniest this, the Tongue of Truth, well-informed, beareth witness.

47 تالله ما بقى من جسدى من محلّ الّا و قد ورد عليه رماح تدبيرک و انّک لو تنكر يشهد بذلک لسان صدق عليما

48 Thou didst at length issue thy judgement against Me. When God laid bare that which was hidden within thee, and the servants – those who had migrated unto God – became aware

48 الى ان افتيت علىّ فلمّا اظهر الله خافية نفسک و اطّلع بها عباد الّذين هاجروا الى الله اذاً ارتفع

thereof, their outcry was raised, whilst thou remained in a state of great heedlessness within thyself.

ضجیجهم و انّک کنت فی نفسک علی غفلة عظیما

49 When We beheld thy deed and what had proceeded from thy mouth, We departed from your midst, alone, without helper or companion, until there was not beside Me any who would serve Me or serve those whom God had raised above the grasp of the Pen of the Cause.

49 فلمّا شهدنا فعلک و ما خرج من فمک اذاً خرجنا عن بینکم فرداً واحداً من دون ناصر و معینا حتّی لم یکن معی من یخدمنی او یخدم هؤلآء الّذین ارفع الله عنهم قلم الأمر

50 Then did every discerning eye weep for Our sake.

50 اذاً بکت علینا کلّ عین بصیرا

51 After this, thou didst find no peace within thyself; thou didst spread thy deeds, under My Name, throughout the lands, that My rancour might be cast into the breasts of those who desired their Lord, under the Temple of the Name 'Ali, and from thy tongue and pen there proceeded that which the pen of the world is ashamed to mention.

51 و انّک بعد ذلک ما استرحت فی نفسک ثمّ انتشرت فی البلاد فعلک باسمی لیدخل غلّی فی صدور من اراد ربّه علی هیکل اسم علیّا و خرج من لسانک و قلمک ما یستحیی ان یذکره قلم العالمین جمیعا

52 Thou didst this only because thou didst imagine that whatsoever thou sayest, the servants – who were themselves far from the shore of the Cause – would straightway accept from thee.

52 و ما فعلت ذلک الّا بأن ظننت فی نفسک بأنّک کلّ ما تقول یسلّموا منک عباد الّذینهم کانوا عن شاطئ الأمر بعیدا

53 By God! Be not assured of this; for God hath servants who witness the Cause by the Cause itself, whom no veils of fancy can blind and no hints can withhold from a path of sanctity exalted.

53 تالله لا تطمئنّ بذلک لأنّ لله عباد یشهدنّ الأمر بنفسه و لن یحجبهم حجبات الوهم و لن یمنعهم الاشارات عن صراط قدس رفیعا

54 Call thou to mind what was sent down aforetime: "If thou stretch forth thy hand to slay Me, I shall not stretch forth Mine to slay thee." Thus have We not raised Our hand against thee, despite Our power over thee; and God is witness to what thou hast done.

54 ذکّر فیما نزل من قبل انّک لو تبسط یدک لتقتلنی ما انا بباسط یدی لأقتلک کما بسطت و ما بسطنا بعد قدرتنا علیک و کان الله علی فعلک شهیدا

55 Say: O My Brother! By God, thou shalt perish, thou and those with thee, and ye shall return unto dust; and the dominion shall remain unto God, thy Lord and the Lord of all beings.

55 قل ان یا اخی تالله سیفنی انت و من معک و ترجع الی التّراب و یبقی الملک لله ربّک و ربّ الخلایق جمیعا

56 By God, O My Brother, there hath never lodged within My heart any hatred towards thee, nor towards any soul among contingent beings. Hear My words, then turn back from what thou art upon, and repair unto thy Lord in lowliness and humility.

56 تالله یا اخی لم یکن فی قلبی بغضک و لا بغض احد من الممکنات اسمع قولی ثمّ ارجع عمّا انت علیه و توجّه الی ربّک بخضوع منیعا

57 If thou remain upon that whereon thou standest, and all that are upon the earth prostrate thee and exalt thee, shall this avail thee aught? Nay, by Him in Whose grasp is the soul of Baha! Be, then, just, and take for thyself a path unto the Throne of thy Lord.

57 و انّک لو تکون علی ما انت علیه و یسجدک کلّ من علی الأرض هل یغنیک فی شیء لا فوالّذی بیده نفس البهآء اذاً فارجع ثمّ اتّخذ الی عرش ربّک سبیلا

58 Should all the servants rise up against God – thy Lord – with thy words, and hate Me in their hearts, would this profit thee

in the Cause? Nay, by thy Lord, if thou be of them that understand!

58 و لو یعترض کلّ العباد علی اللّه ربّهم بقولک و یبغضوننی فی انفسهم هل ینفعک ذلک فی امر لا فوربّک ان انت بذلک خبیرا

59 At this My Pen and Mine eye, and all who are in the heavens and on earth, do weep – if thou but knowest.

59 اذاً یبکی قلمی و عینی و کلّ من فی السّموات و الأرض ان انت بذلک علیما

60 Cast the world and its adornments behind thy back; let not leadership debar thee from the remembrance of thy Lord. Then tread the paths of justice and deprive not thine own soul of the Sanctuary of Nearness.

60 دع الدّنیا و زخرفها عن ورائک و لا یغرّنّک الرّیاسة عن ذکر ربّک ثمّ اسلک سبل الانصاف و لا تجعل نفسک عن حرم القرب محروما

61 Yet still thou wast not content, until thou didst write unto the ruler of the land with such abasement as destroyed My honour. Thus have We indeed recorded thy deeds in the Tablet from which not a single letter of the deeds of men, small or great, is omitted.

61 و مع ذلک ما اکتفیت فی نفسک الی ان کتبت الی حاکم البلد بالذّلّة الّتی ضیّعت بها حرمتی و کذلک احصینا اعمالک فی لوح الّذی ما غادر عنه حرف من الأعمال من کلّ صغیر و کبیرا

62 Thou didst hide thy face behind the veil, in fear of thyself; but when We made the Cause manifest and the breezes of assurance blew, and thou didst feel secure, thou camest forth from behind the covering and attacked Me with whatsoever lay within thy power, bringing upon Me that from which the hearts of every assured and keen-sighted soul are torn.

62 و انّک کنت ساتراً وجهک خلف الحجاب خوفاً من نفسک فلمّا اظهرنا الأمر و هبّت روایح الاطمینان و اطمأننت خرجت عن خلف السّتر و اعترضت علیّ بما کنت مقتدراً علیه و وردت علیّ ما تشبّکت عنه افئدة کلّ موقن ذکیّا

63 Then thou didst join in thine opposition with him whom thou hadst ever hated and he had hated thee; thou hadst heard from his very lips that which thou didst complain of before My Face – and yet, when thou didst find in his heart hatred towards the Youth, thou didst unite with him and take him as thine aider.

63 ثمّ اتّفقت فی الأعراض مع الّذی لم تزل کنت تبغضه و هو یبغضک و سمعت منه بأذنیک ما اشتکیت به تلقآء الوجه و مع ذلک لمّا وجدت فی قلبه بغض الغلام اتّحدت معه و اخذته لنفسک معینا

64 By God, O My Brother! Wert thou just, thou wouldst weep for thine own self and then for Mine, and lament throughout thy days until God forgiveth thee and recordeth thee, in the Mother Book, among such as have repented.

64 تاللّه یا اخی لو تنصف لتبکی علی نفسک ثمّ علی نفسی و تنوح فی ایّامک الی ان یغفر اللّه لک و یجعلک من التّائبین فی امّ الکتاب مذکورا

65 Look to the earliest times: Did he who slew his elder brother, he who was named Abel, gain aught thereby? Be thou then fair, and be not far removed from the Path of Truth.

65 فانظر الی اوّل الدّهر انّ الّذی قتل اخیه الأکبر الّذی سمّی بهابیل هل نفعه ذلک فی شیء اذاً فأنصف و لا تکن عن صراط الصّدق بعیدا

66 Beware lest that which We have bestowed upon thee of the dominion of the Names veil thee; for they have all been created by a command from Our presence, and We have ever been powerful over all things.

66 ایّاک ان لا یحجبک ما اعطیناک من جبروت الأسمآء لأنّها قد خلقت بأمر من عندنا و انّا کنّا علی کلّ شیء لمقتدرا

67 O Pen of the Cause! Purify thyself from every mention save the mention of thy Lord. Leave the people unto themselves; turn not towards them; dwell thou within an impregnable stronghold. Thy Lord shall suffice thee apart from all else; sufficient is God, in Himself, as thy helper.

67 ان یا قلم الأمر طهّر نفسک عن کلّ ذکر الّا عن ذکر ربّک دع النّاس بأنفسهم و لا تلتفت الیهم و کن فی عصمة منیعا و انّ ربّک یکفیک عن دونه و کفی اللّه بنفسه علیک معینا

68 Then make mention of thy Brother, who in the Kingdom of Names is called Rida; then despatch unto him this Tablet, that he may inhale therefrom the sweet savours of a holiness beloved, that one of his eyes may be cheered thereby and the other weep over that affliction which hath come upon his Brother, whose hurt is the hurt of the worlds.

68 ثمّ ذكّر اخيک الّذی سمّی بالرّضی فی ملکوت الأسمآء ثمّ ارسل الیه هذا اللّوح لیجد منه روایح قدس محبوبا و لیقرّ بذلک واحد من عینیه و یبکی الأخری بما مسّ اخیه ضرّ العالمین جمیعا

69 Let him become aware of the Cause of the Youth and of what hath befallen Him from the spears of hatred:

69 و لیطّلع من امر الغلام و بما ورد علیه من سهام البغضآء

70 By God! At that hour He is as one cast into the pit of envy, raising therefrom a feeble, sorrowing cry and saying: "Is there any helper to succour the Youth and avert from Him the spear of every fettered sinner?"

70 تالله حینئذ یکون فی بئر الحسد و یرفع منه ندآء ضعیف حزینا و یقول هل من ناصر ینصر الغلام و یدفع عنه رمح کلّ مغلّ اثیما

71 And in another strain He saith:

71 و فی لحن آخر یقول

72 "By God! I have sought succour from none but God."

72 تالله ما استنصر من احد الّا الله

73 Thus have We remained, solitary, in the face of the peoples of the earth.

73 و کذلک کنّا فی مقابلة ملإ الأرض وحیدا

74 The spirit, the blessings, and the glory rest upon thee and upon those who recite the verses of God, ponder their mysteries, and perceive their fragrances. Blessed are they, and blessed art thou, and blessed is every soul that tasteth a delicate perfume thereof.

74 و الرّوح و التّکبیر و البهآء علیک و علی الّذین یقرؤون آیات الله و یتفکّرون فی اسرارها و یجدون نفحاتها فهنیئاً لهم و لکم و لکلّ ذی شمّ لطیفا

NLAI_BH1.408, BRL_DA#152

GPB.169x, GPB.169-170x, GPB.170x, ADMS#216

BH00331

To: Habib the other son (son of Ali Qabl-i-Nabil)

1 In the Name of God, the Most Mighty, the Most Pure

1 بسم الله الأعزّ الأطهر

2 This is a Book from Us to him who hath been named the Beloved, that he may be remembered through the remembrance of God. Verily, His remembrance hath preceded all created things, and God is witness unto this. Were He not to remember His servants, none would be able to remember Him. Thus hath the matter been inscribed in the Tablets.

2 هذا کتاب من لدنّا الی الّذی سمّی بالحبیب لیکون بذکر الله مذکورا و انّ ذکره سبق الممکنات و کان الله علی ذلک شهیدا انّه لو لا یذکر عباده لن یقدر احد ان یذکره کذلک کان الأمر فی الألواح مرقوما

3 Arise to remember and praise God, then shun every sinful idolater. Follow the religion of the Spirit in this Cause which hath come in the shadows of lights with manifest sovereignty. Tarry not in thy Lord's Cause even for a moment. Draw nigh

3 قم علی ذکر الله و ثنائه ثمّ تجنّب عن کلّ مشرک اثیما ان اتّبع ملّة الرّوح فی هذا الأمر الّذی اتی فی ظلل من الأنوار بسلطان مبینا و لا تتوقّف فی امر ربّک اقلّ من حینا تقرّب الیه بقلبک ثمّ

unto Him with thy heart, then remember Him with wondrous tongue. Recite what hath been sent down unto thee of His verses. Thus hath the matter been ordained from the heaven of mighty glory.

ذكّره بلسان بديعا ثمّ اقرأ ما نزل عليک من آياته و كذلک كان الأمر من جبروت عزّ عليّا

4 Grieve not at anything, but put thy trust in thy Lord, the All-Merciful. Verily, He will guard thee from every wretched infidel. Say: The Kawthar of life hath flowed from the Pen of my Lord, the All-Merciful. Therefore, come ye, O peoples of the worlds, with the chalices of certitude and take therefrom according to your capacity.

4 لا تحزن من شیء فتوكّل علی ربّک الرّحمن و انّه یحرسک عن كلّ كافر شقیّا قل قد جری كوثر الحیوان من قلم ربّی الرّحمن اذاً هلمّوا یا ملأ الأكوان بكؤوس الایقان و خذوا منه علی قدر مقدورا

5 Dost thou remain in thy house after all things have been stirred by the stirring of thy Lord, and every soul possessed of spirit hath been enraptured with love for My Self, which hath appeared with a glorious name? He that is not enraptured with My love is indeed dead - thus doth this Tongue testify in this Spot whereon the Throne of Glory is established, and around which circle the realities of all things past and present. Yet the people are wrapped in thick veils.

5 أ تسكن فی بیتک بعد الّذی اهتزّ كلّ شیء من اهتزاز ربّک و قد شغف كلّ ذی روح حبّاً لنفسی الّذی كان بالاسم بهیّا و الّذی ما شغف فی حبّی انّه میّت و بذلک شهد هذا اللّسان فی هذا المقرّ الّذی استوی علیه عرش السّبحان و یطوفنّ فی حوله حقائق كلّ ما كان ولكنّ النّاس هم فی وهم غلیظا

6 Thus doth the Sovereign of Command instruct thee, that thou mayest be numbered in the Mother Book among the doers of His bidding. Convey Our blessing unto thy mother's face and establish her firmly in this Cause which hath been inscribed as mighty in the Tablet. Glory be upon thee, and upon her, and upon those who in the Book are accounted among the God-fearing.

6 كذلک امرک سلطان الأمر لتكون فی امّ الألواح من العاملین مذكورا كبّر من لدنّا علی وجه امّک ثمّ استقمها علی هذا الأمر الّذی كان فی اللّوح عظیما و العزّ علیک و علیها و علی الّذینهم كانوا فی الكتاب تقیّا

7 If you inquire about the state of the Prisoner, He is the target of the arrows of the wicked and the object of the swords of enemies. He drinks from the cup of woe and partakes of the chalice of tribulation and hardship. Though outward friends are visible, they offer no aid; and though those who claim to love are present, they give no succor. He is afflicted as was Joseph in prison, Noah in His lamentation, Abraham in the fire, Job in His suffering, Zechariah in His anguish, Isaiah in His grief, the Spirit [Jesus] in His trials, and the Primal Point in His adversities. Each of these chosen ones was afflicted by the oppression of enemies, and this Servant has endured and continues to endure from both friends and foes that which none can reckon save God, my Lord and the Lord of all worlds. The oppression of enemies is well known and needs no mention, but this Servant's cry of anguish, lamentation, and grief arises from the afflictions caused by those who claim to love the previous Manifestation. For they all prove more veiled than the followers of previous religions, just as it was observed that all professed love, obedience and submission to the Point of the Qur'an [Muhammad], yet after the appearance of His reality,

7 اگر از احوال مسجون [بخواهید] هدف سهام اشقیا است و محلّ سیوف اعدا از كأس بلا مشروبست و از كوب بأساء و ضرّاء مرزوق اگرچه احبّای ظاهره مشهود ولكن بی‌معین و مدّعیان حبّ موجود ولكن من غیر ناصر بسجن یوسف و نَوح نُوح و نار خلیل و ضرّ ایّوب و كرب زكریّا و ندبهٔ شعیا و ابتلای روح و رزایای نقطهٔ اولی مبتلا ولكن هر یک از اصفیا بظلم اعدا مبتلا بودند و بر این عبد در كلّ حین وارد شده و میشود از احبّا و اعدا ما لا یحصیه احد الّا الله ربّی و ربّ العالمین ظلم اعدا كه معلوم احتیاج بذكر نداشته و ندارد ولكن ضجیج و صریخ و حنین و نوحه و ندبه و انین این عبد از بلایای واردهٔ از مدّعیان محبّت ظهور قبلم بوده چه كه جمیع اجب از ملل قبل مشاهده میشوند چنانچه ملاحظه شد كه كل بنقطهٔ فرقان ادّعای محبّت و اطاعت و تسلیم مینمودند و بعد از ظهور حقیقتش كل در

all remained in the wilderness of error, to such extent that they all rose in opposition and objection against His person. Woe unto them and to what they wrought in the days of God without proof or divine Book!

تیه ضلال مانده بشأنی که جمیع بر اعراض و اعتراض بر نفسش قیام نمودند فویل لهم و بما عملوا فی ایّام الله من غیر بیّنة و لا کتاب

8 Throughout the Bayan, the people were given glad tidings of this holy divine Manifestation and celestial dawning, to such degree that all Tablets began with this Name and concluded with it. Despite this, most turn away from the cloud of His mercy and flee from the rain of His grace. They have manifested such hypocrisy as has never been seen in creation, striving with all their might and main to cut down the divine Tree, though they are considered the most base of all people and the most contemptible of all in God's sight. Now observe: if these idolatrous souls were to appear with manifest power, what would they bring to pass? At all times We take refuge in God, lest through the promptings of the satans of self and passion, His weak servants remain deprived of the Beauty of God and bereft of His recognition.

8 در جمیع بیان ناس را باین ظهور قدس ربّانی و طلوع عزّ صمدانی بشارت فرموده‌اند بشأنی که جمیع الواح را باین اسم بدء نموده و بآن ختم فرموده‌اند معذلک اکثری از غمام رحمتش معرض و از سحاب مکرمتش در گریزند بنفاقی ظاهر شده‌اند که در ابداع شبه آن دیده نشده بشأنی که بتمام جدّ و جهد بر قطع سدرهٔ ربّانیّه افتاده‌اند مع آنکه ارذل کلّ ناس و احقر کل عندالله محسوبند حال مشاهده نمائید اگر این انفس مشرکه بقدرة ظاهره ظاهر میشدند چه وارد می‌آوردند در کلّ حین پناه بخدا برده که مباد بوساوس شیاطین نفس و هوی عباد ضعفا از جمال الله محروم مانند و از عرفانش بی‌نصیب گردند

9 Ask God for sight, for without sight none can gaze upon the Most Great Scene. Blessed are those souls who behold the Truth with the eye of Truth. Such souls are not held back by allusions nor veiled by indications, for they attain to the purpose of the Bayan and discover the pearls of divine knowledge hidden in the ocean of words. Besides such souls, none have any portion of this cup except after their return unto God.

9 از خدا بصر بخواهید چه که بی‌بصر ناظر بمنظر اکبر نه پس خوشا حال نفوسی که ببصر حقّ بحقّ ناظرند این نفوس را اشارات منع ننماید و دلالات محتجب نسازد چه که بمقصود بیان فائز شوند و بلآلی علم الهیّه که در بحر کلمات مستور است مطّلع گردند و دون این نفوس را از این کأس نصیبی نه الّا بعد رجوعهم الی الله

10 For instance, consider the utterances of the Point of the Bayan, exalted be His glory. In one place He says that Sun of divine glory will shine forth at the time of Mustaghath from the horizon of the divine Will. In another place He tells one of the Letters of the Living that "thou wilt recognize Him as thou hast recognized." In yet another place He reveals a tablet stating that He should be present in the school before God. And in another place He states that whenever He appears, all must acknowledge that Sun of Reality and render thanks to God.

10 مثلاً در بیانات نقطهٔ بیان جلّت عظمته ملاحظه نمائید در مقامی میفرمایند آن شمس عزّ صمدانی در مستغاث از افق مشیّة ربّانی اشراق میفرماید و در مقامی بیکی از حروفات حیّ میفرمایند که تو ادراک مینمائی چنانچه نموده و در مقام دیگر لوحی نازل که در مکتب‌خانه بین یدی الله حاضر شود و در مقامی میفرمایند هر وقت ظاهر شود باید کل تصدیق بآن شمس حقیقت نمایند و شکر الهی بجا آورند

11 Now behold how these united statements, which outwardly appear different and contradictory, can be comprehended by these weak servants and let them drink from the crystal waters of inner meanings that flow from the streams of divine utterances. There is no doubt that none shall attain save those possessed of pure hearts, illumined breasts, penetrating vision, sanctified souls, attentive ears and assured hearts - except such

11 حال مشاهده نمائید که این بیانات متّحده که در ظاهر مختلف و متغایر مشاهده میشوند چگونه میتوانند این عباد ضعفا ادراک نمایند و از زلال کوثر معانی که از انهار کلمات ربّانی جاری شده بیاشامند شکّی نیست که جز افئدهٔ طاهره و صدور منیره و ابصر حدیده و نفوس زکیّه و اذن واعیه و قلوب مطمئنّه احدی فائز نشود مگر

souls as are touched by the breezes of divine favor. This is a station bestowed without desert and given without request.

نفوسی که ارياح فضليّه بر ايشان مرور نمايد و اين مقاميست که من غير استحقاق عنايت ميشود و من غير طلب داده ميشود

12 Soon will the martyrs of negation who have appeared in the Bayan, who have become proud of their stations and remained deprived of the shore of divine unity, each cling to one of these verses while interpreting away others according to their desires and passions, each seizing upon some point and conforming it to their own selfish inclinations, using those very verses revealed by the Truth to veil the weak from the Truth itself. Consider, for instance, the Qa'im who was promised - all the Shi'ih sects would prove through transmitted traditions and successive reports that He must now exist and appear from a specific land with specific signs. Yet with the appearance of the Point of the Bayan it became clear that all had been walking in the wilderness of error and treading the path of ignorance. If you would reflect a little on what was in the possession of this group before, you would become aware of many hidden and concealed matters. In brief, they who possess insight and certitude today are those who look to the essence of the Cause, and who turn with the same vision by which they recognized and knew the Point of the Bayan to the Most Sublime Vision, interpreting all the words of the Ancient Beauty that have flowed from the Pen of His binding Command in light of Him Whom God shall make manifest. For the Bayan and all that was revealed therein is identical to the words of this Revelation.

12 عنقريب است که شهدای نفی که در بيان ظاهر شده‌اند و بمناصب مغرور گشته و از شاطی عزّ احديّه محروم مانده‌اند هر کدام بيکی از اين بيانات متمسّک شده ديگری را تأويل خواهد نمود به ما يأمره نفسه و هواه و هر يک مطلبی اخذ نموده بهوای نفس خود مطابق نمايد و ناس ضعيف را بهمان بيان که از حقّ ظاهر شده از نفس حقّ محتجب سازد مثلاً در قائم ملاحظه کن که موعود بود و جميع فرق شيعه باحاديث وارده و اخبار متواتره ثابت مينمودند که حال موجود است و از ارض مخصوصه بعلائم مخصوصه بايد ظاهر شود و در ظهور نقطهٔ بيان معلوم شد که کل در وادی ضلال مشی مينمودند و در تيه جهل سالک بوده‌اند و اگر قدری تفکّر در آنچه از قبل دست اين فئه بوده نمائيد بر بسياری از امور مستورهٔ مکنونه واقف و مطّلع شويد باری اصحاب بصر و يقين اليوم آنانند که باصل امر ناظرند و بآنچه که نقطهٔ بيان را بآن شناخته و عارف شده‌اند بهمان نظر بمنظر اکبر توجّه نمايند و جميع کلمات جمال قدم را که از قلم امر مبرم جاری شده در ما يظهر من نفس الظّهور تفسير نمايند چه که بيان و آنچه نازل شده بعينه کلمات اين ظهور است

13 Therefore seek divine assistance and turn to none but Him. If you cannot yourself understand the complexities of divine principles, ask of the Fountain of eternal meanings, for none but Him has understood or will understand His words. As you observe, the leaders of the Bayan have used the verses of the Bayan to reject the All-Merciful, while remaining utterly veiled from Him by Whose will the Bayan was revealed. All these diverse statements that He uttered converge upon a single word, namely His saying that at the time of His manifestation, be not veiled from Him by the Bayan and what was revealed therein. And now "the Truth hath become manifest and falsehood hath vanished away." May my spirit be a sacrifice unto His Being! He hath not failed in manifesting His Cause and proclaiming His praise. This word is the mightiest word - whosoever is veiled from it is veiled from the entire Bayan at the time of His manifestation. Now observe that although that Ancient Beauty declared that whenever He appears all must acknowledge Him and render thanks to God, He did not suffice with

13 پس از خدا توفيق طلب نمائيد و بدونش توجّه منمائيد و اگر بر معضلات اصول الهيّه بنفسه عارف نشويد از منبع معانی قدميّه سائل شويد چه که دونش بر کلماتش مطّلع نبوده و نخواهد بود چنانچه مشاهده ميشود که رؤسای بيان بکلمات بيان حقّ رحمن را برده‌اند و از نفسی که بارادهٔ او بيان نازل بالمرّه محتجب مانده‌اند جميع اين بيانات مختلفه که فرموده‌اند در تحت کلمهٔ واحده مجتمع ميشوند و آن اينست که ميفرمايند در حين ظهور به بيان و ما نزل فيه از او محتجب نشويد و الآن قد حصحص الحقّ و زهق الباطل روحی لنفسه الفدآء ما قصّر فی اظهار امری و ثنآء نفسی و اين کلمه اعظم کلمه‌ايست که هر نفسی از آن محتجب شد از کلّ بيان در حين ظهور محتجب است حال ملاحظه نمائيد مع آنکه آن جمال قدم فرموده‌اند

this, for He knew what the people of the Bayan would perpetrate. Therefore these words were revealed: "Beware, beware on the day of His manifestation lest thou be veiled by the Single Chapter of the Bayan, and beware, beware lest thou be veiled by the words that were revealed in the Bayan." Despite these decisive and established verses, most of them remained veiled from God, the Protector, the Self-Subsisting.

که هر وقت ظاهر شود باید کل تصدیق نمایند و شکر الهی بجا آورند مع‌ذلک باین اکتفا نفرموده‌اند چه که مشهود بوده که اهل بیان چه ارتکاب خواهند نمود لذا این کلمات نازل ایّاک ایّاک یوم ظهوره ان تحتجب بالواحد البیانیّة و ایّاک ایّاک ان تحتجب بکلمات ما نزلت فی البیان مع این کلمات محکمات متقنات احتجب اکثرهم عن الله المهیمن القیّوم

14 Moreover, they have manifested such deeds and actions that the name of the All-Forgiving is nigh ashamed to cleanse the sins of these transgressors. They commit all manner of grievous sins while forbidding others from minor transgressions in order to display their piety. For instance, they have tampered with that which was forbidden unto them in all the Tablets, and concerning the next Manifestation - about Whom it is recorded in all the Tablets of God that even were He to appear without proof, none should utter an unseemly word - they have issued the death verdict against Him despite His presentation of the most perfect and complete proofs and evidences. Yet in their own inflammatory tablets they write: "Do not eat onions" and "Do not smoke tobacco" and such like. The curse of God be upon them and upon whatsoever hath proceeded and will proceed from them. Their habitation is none other than the fire, and evil indeed is the abode of the wrongdoers.

14 و دیگر بافعال و اعمالی ظاهر شده‌اند که نزدیک است اسم غفّار از تطهیر ذنوب این فجّار خجلت برد جمیع کبائر را مرتکبند و از صغایر ناس را منع مینمایند اظهاراً لتقواهم مثل آنکه در ما حرّم علیهم فی کلّ الألواح تصرّف نموده‌اند و بر نفس ظهور بعد که در جمیع الواح الله مرقوم که اگر بغیر حجّت هم ظاهر شود نفسی سخن نالایق ذکر ننماید مع ظهور حجّت و برهان بأتمّها و اکمله بر قتلش فتوی داده‌اند ولکن در الواح ناریّهٔ خود مینویسند لا تأکلوا البصل و لا تشربوا الدّخان و امثال ذلک الا لعنة الله علیهم و علی ما ظهر منهم و یظهر و ما مثواهم الّا النّار فبئس مثوی الظّالمین

15 Your honor should strive earnestly to protect and safeguard the people, for they are weak and moved by every breeze. God willing, through your servant's endeavors and efforts, may all become steadfast in the Cause of God and be united, for such unity is divine assistance, would that they knew. Strive that His servants may be adorned with divine attributes and heavenly characteristics, and that these may become manifest among the people. From the beginning of this wondrous Revelation, in all the Tablets there has been prohibition of conflict, contention, warfare, opposition and bloodshed. Nevertheless, some acted in ways whose harm has affected the very root of the Divine Tree. I swear by the Beauty of the Beloved that God's conclusive proof has not been completed for His servants, though His proof has ever been and will ever be perfect, complete and conclusive. For instance, observe how most people have not attained to the Source of Divine bounties and the Mine of the pearls of divine mystical knowledge, and have been and will remain heedless of the proof's sufficiency in itself and what proceeds from it. For the seat of the establishment of the throne of manifestation is confined to one place, thus it remains concealed from most and most are veiled from it. What

15 آن جناب بسیار جهد مبذول فرمایند در حفظ و صیانت ناس چه که ضعیفند و بریحی متحرّک انشآءالله باید بمجاهده و سعی آن جناب کل بر امر الله مستقیم شوند و متّحد گردند که همان اتّحاد نصرت الهی است لو هم یعرفون سعی نمائید که بسجایای الهی و اخلاق او عبادش متخلّق شوند و مابین ناس ظاهر گردند از اوّل این ظهور بدیع در کلّ الواح نهی از نزاع و جدال و محاربه و معارضه و قتل شده مع‌ذلک بعضی عامل شدند آنچه را که ضرّ آن باصل شجرهٔ الهیّه راجع شده قسم بجمال محبوب که حجّت بالغهٔ الهی بر عباد تمام نشده اگرچه لازال حجّتش بالغ و کامل و تام بوده و خواهد بود مثلاً ملاحظه نمائید اکثری از ناس بمنبع فیوضات رحمانیّه و معدن لآلی اسرار علم ربّانیّه وارد نشده‌اند و از حجّیّت حجّت بنفسها و ما یظهر من عندها غافل بوده و خواهند بود چه که مقرّ استوای عرش ظهور مخصوص محلّ واحد است لذا از اکثری مستور و اکثری از

is spread abroad and apparent and manifest among people are His words and His loved ones. Yet from His loved ones who are known by His name and attributed with His love, none has inhaled the fragrance of sanctity and detachment, as most engage in deeds that are displeasing and commit reprehensible acts. People judge by analogy - what they observe from this group they attribute to the Manifestation of the lights of Oneness. This is why divine wrath has not yet seized the ungodly.

او محجوب آنچه در مابین ناس منتشر و ظاهر و باهر است کلمات او است و احبّای او و امّا از احبّای او که باسم او مذکورند و بحبّش منسوب احدی رایحهٔ تقدیس و تنزیه استشمام ننموده چه که اکثری باعمال غیر مرضیّه و افعال قبیحه عامل و مرتکبند ناس هم از اهل قیاسند آنچه از این فئه مشاهده مینمایند بمظهر انوار احدیّه نسبت میدهند باین جهت است که قهر الهی الی حین مشرکین را اخذ ننموده

16 I swear by the Ancient Beauty that if the loved ones of Truth had appeared among creation with sanctity, detachment, deeds and character like unto His, to the extent of their capacity, you would today find most people believers and turned toward God. Consider for example a tree - before its fruits appear, if it is described, some people will acknowledge it while others will waver between acceptance and denial until the fruits appear. And after the fruit appears, if it is bitter, they will surely reject the descriptions of that describer and all will arise in denial, both those who wavered and those who accepted. Thus the tree of human existence becomes known and proven by the fruits of deeds, and all observe its acts and deeds. If they find them good and pleasant they will surely accept, and without this they will surely turn away. Now from the divine loved ones who are counted as fruits of the tree of the All-Merciful, people have perceived naught but unpleasant deeds, therefore all remain turned away and veiled. God willing, in this springtime season may the sweet fragrances of the divine holy Ridvan be inhaled from those who seek the sanctuary of the August King, so that through breathing in the fragrances of those sanctified souls, the servants may return to the original Ridvan. In any case, some of the loved ones have caused the robe of holy glory to be soiled with the dust of people's vain imaginings, and the beauty of the Cause has remained hidden behind veils of suspicion. We beseech God to sanctify them from all that His good-pleasure abhors, for verily He answers whoever calls upon Him.

16 قسم بجمال قدم که اگر احبّای حقّ بتقدیس و تنزیه و اعمال و اخلاق او علی قدرهم در مابین بریّه ظاهر میشدند اکثری از ناس را الیوم مؤمن و مقبل الی الله مشاهده مینمودی مثلاً در شجر ملاحظه نمائید قبل از آنکه اثمار او ظاهر اگر وصف از او شود بعضی از ناس مذعن شوند و بعضی مابین اقرار و انکار متوقّف خواهند بود تا ظهور اثمار و بعد از ظهور ثمره اگر تلخ است البتّه اوصاف آن واصف را نپذیرند و جمیع بر انکار قیام نمایند چه از متوقّفین و چه از مقبلین پس سدرهٔ وجود انسانی باثمار اعمال معلوم میشود و مبرهن میگردد و جمیع باعمال و افعال او ناظرند اگر طیّب و لطیف مشاهده نمایند البتّه اقبال نمایند و من دون ذلک البتّه اعراض کنند حال از احبّای الهی که از اثمار سدرهٔ رحمانی محسوبند ناس جز اعمال غیر طیّبه ادراک ننموده‌اند لذا کل معرض و محجوب مانده‌اند انشآءالله باید در این ربیع ایّام از قاصدان حرم ملیک علّام نفحات رضوان قدس الهی استنشاق شود تا آنکه عباد از استشمام روایح آن نفوس مقدّسه باصل رضوان راجع شوند باری بعضی از احبّا سبب شده‌اند که ردای عزّ تقدیس بغبار اوهام ناس آلوده شده و جمال امر در حجبات ظنون مستور مانده نسأل الله بأن یقدّسهم عمّا یکرهه رضاه و انّه مجیب لمن دعاه

17 Say: Glorified art Thou, O my God! Purify the hearts of Thy servants with the waters of Thy mercy and loving-kindness, then with the Kawthar of Thy grace and bounty, then with the Tasnim of Thy gifts and favors, then with the Salsabil of Thy generosity and beneficence, that all who dwell between the heavens and the earth may arise to praise the Manifestation of Thy Self, the Dayspring of Thine Essence, the Repository of Thy Revelation, the Treasury of Thine inspiration,

17 قل سبحانک اللّهمّ یا الهی طهّر قلوب عبادک من میاه رحمتک و عنایتک ثمّ من کوثر فضلک و اکرامک ثمّ من تسنیم مواهبک و الطافک ثمّ من سلسبیل جودک و افضالک لیقومنّ کلّ بین السّموات و الأرض علی ثنآء مظهر نفسک و مطلع ذاتک و مکمن وحیک و مخزن الهامک و مشرق امرک و اسألک یا

and the Dawning-Place of Thy Cause. I beseech Thee, O my Beloved, by Thy Name which Thou hast made sanctified from the allusions of the ungodly and the signs of the opposers, through which Thou hast distinguished between Thy servants, and through which Thou hast caused to flow among them the laws of Thy Cause and the streams of Thy ordinances and decrees, to gather all upon the shore of the ocean of Thy oneness, that they may sanctify Thee from all things and praise Thee with the most wondrous tongues amidst the peoples of all worlds. Then raise them, O my God, to such heights that they shall see in all things naught save the effulgence of the lights of Thy unity and the manifestations of the glory of Thy mercy, that they may turn wholly unto Thee and be detached from all else besides Thee. Verily, Thou art the Omnipotent over what Thou willest, and Thou art the Mighty, the All-Wise.

محبوبی باسمک الّذی جعلته مقدّساً عن دلالات المشرکین و اشارات المعرضین و به فصّلت بین عبادک و به اجریت بینهم شرائع امرک و انهار سننک و قضائک بأن تجمع الکلّ علی شاطئ بحر توحیدک لیقدّسنّک عن کلّ شیء و یسبّحنّک بأبدع اللّسان بین اهل الأکوان ثمّ اصعدهم یا الهی مقام الّذی لا یشهدنّ فی شیء الّا تجلّی انوار احدیّتک و ظهورات عزّ رحمانیّتک لیقبلنّ بکلّهم الیک و ینقطعنّ عمّا سواک و انّک انت المقتدر علی ما تشآء و انّک انت العزیز الحکیم

18 O Lord! Protect Thy creation from the wolves of the earth who have denied Thee and Thy signs, and who have disputed with Him Whose covenant Thou didst take ere His own covenant was taken, and concerning Whom Thou didst send down the Bayan in His remembrance and praise. I moved not except in His remembrance, nor breathed save in His description, nor desired in Thy days aught but His beauty. Verily, Thou art the Omnipotent over what Thou willest, and the Ruler over what Thou desirest. There is none other God but Thee, the All-Knowing, the All-Wise, the Most Exalted, the Most High, the All-Compelling, the Self-Subsisting, the Almighty.

JHT_S#056x

18 ای ربّ فاحفظ بریّتک عن ذیاب الأرض الّذینهم کفروا بک و بآیاتک و جادلوا بالّذی اخذت عهد نفسه قبل اخذ عهد نفسک و نزّلت البیان فی ذکره و ثنائه و ما تحرّکت الّا بذکره و ما تنفّست الّا بوصفه و ما اردت فی ایّامک الّا جماله و انّک انت المقتدر علی ما تشآء و الحاکم علی ما ترید لا اله الّا انت العالم الحاکم العلیّ المتعالی المهیمن القیّوم القدیر

BLIB_Or07852.068, BLIB_Or15725.469x, NLAI_BH2.014.10x, BRL_DA#070, ADM2#089 p.166x, AVK3.006.12x, PYK.010

BH00339

To: Haji Muhammad Nasir, in Qazvin

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

1 بسم الله الأمنع الأقدس الأعزّ الأرفع الأعلی الأبهی

2 Blessed is He in Whose hand is the kingdom of all things. He createth whatsoever He willeth by His command, and verily He is powerful over all things. He giveth life and causeth death, then He raiseth to life as He pleaseth through a breath from the breezes that waft from His Pen, the influence and decree of which encompasseth the worlds. Hearken unto that which

2 تبارک الّذی بیده ملکوت کلّشیء یخلق ما یشآء بأمر من عنده و انّه کان علی کلّشیء قدیرا یحیی و یمیت ثمّ یبعث کیف یشآء بنفحة من نفحات الّتی تهبّ عن شطر قلمه الّذی کان اثره ثمّ حکمه علی العالمین محیطا ان استمع ما یوحی الیک من

فم القدس لسان الله المتكلّم النّاطق الّتی تنطق فی کلّشیء بأنّی انا الله لا اله الّا انا قد خلقت الممکنات للقائی و ذرئت الموجودات للوقوف علی فنآء امری و کذلک قدرنا من قبل و نزّلنا حینئذ بالحقّ لتکون بذلک علیما

is revealed unto thee from the Divine Mouth, the Tongue of God, the Speaking, the Articulate, which speaketh in all things: "Verily, I am God; there is none other God but Me. I have created all contingent beings for My meeting, and have brought all existing things into being that they might stand before the gates of My Cause." Thus have We ordained aforetime and thus do We now reveal it in truth, that thou mayest be possessed of knowledge thereof.

3 ثمّ اعلم بأن حضر بین یدی العرش کتابک و قرئناه و اطّلعنا بما فیه فلمّا وجدنا منه رایحة حبّک فی الله و خلوصک به لذا اجبناک بهذه الکلمات الّتی لو ینظر کلّ حرف منها من ذی بصر لیشهد کلّها مشرقة کالشّمس فی وسط سمآء العلم و یستضیء منها افئدة الّذینهم ارادوا الوجه و انقطعوا عن کلّ شیطان مریدا ان اتّکل فی کلّ الأمور علی الله و انّه یکفیک و ینزل علیک ما قدر لک و انّه کان بعباده رقیبا و انّه لن یترک احبّائه فی حین و یکون معهم فی کلّ الأحوال و یلقی فی صدورهم من نغمات الرّوح و انّ فضله قد کان علی المحسنین عظیما یرفع من یشآء بسلطان امره و یضع کلّ مستکبر شقیّا

3 Know then that thy letter hath come before the Divine Throne, and We have read it and become acquainted with its contents. When We found therein the fragrance of thy love for God and thy sincerity towards Him, We therefore answered thee with these words, each letter of which, were one possessed of insight to behold it, would testify that all shine forth like the sun in the midst of the heaven of knowledge, illuminating the hearts of them that have set their faces toward the Divine Countenance and have detached themselves from every rebellious devil. Put thy trust in all things in God and He will suffice thee, sending down upon thee that which is ordained for thee. Verily He doth watch over His servants. He will never forsake His loved ones for a moment, but will be with them in all conditions, causing the melodies of the spirit to surge within their breasts. Indeed His grace hath ever been great toward the doers of good. He exalteth whom He willeth through the sovereignty of His Cause and abaseth every proud and wretched one.

4 فطوبی لک یا ایّها النّاظر الی شطر القدس بما استقمت علی امر الله و دینه و عرفت ربّک فی تلک الأیّام الّتی کلّ انفضّوا عن حوله بعد الّذی جائهم بکلّ الآیات و سلطان الّذی کان علی الحقّ مبینا و اعترض علیه عباده الّذین خلقوا بأمره و کفروا بالّذی آمنوا و ما استشعروا فی انفسهم بما ارتکبوا فی الحیوة الباطلة کذلک ضربنا علی قلوبهم اکنّة بحیث لا یفقهون حدیثا و انّک انت ذق من اثمار شجرة الّتی ارتفعت بالحقّ و اغرسها ید الرّحمن فی قطب الرّضوان و شربت مآء الحیوان من فم ربّک العزیز المقتدر المنّان

4 Blessed art thou, O thou who gazest toward the Holy Court, for having remained steadfast in the Cause of God and His religion, and for having recognized thy Lord in these days when all have turned away from Him after He came unto them with all the signs and with a sovereignty that was manifest. His servants, who were created by His command, opposed Him and denied Him in Whom they had believed, unaware in their vain lives of what they had perpetrated. Thus have We sealed their hearts such that they understand not a word. Thou hast tasted of the fruits of the Tree that hath been raised up in truth and planted by the hand of the All-Merciful in the midst of the Ridvan, and hast drunk the water of life from the lips of thy Lord, the Mighty, the Powerful, the Bestower.

5 ثمّ انقطع بکلّک عن الّذینهم کفروا و اشرکوا و نقضوا میثاقهم وکانوا علی اعقابهم منقلبا قم علی الأمر بحول الله و قوّته و قل یا ملأ المعرضین أ تشکّون فی الله الّذی خلق کلّشیء بأمره و خلقکم للقائه و جائکم بأمر لن یقوم معه کلّ من فی السّموات و الأرض ان انتم بذلک علیما أ

5 Cut thyself off entirely from them that have disbelieved and associated partners with God and broken their covenant and turned back on their heels. Arise to promote the Cause through God's might and power and say: O company of the heedless! Do ye doubt God Who created all things by His command and created you for His meeting and came to you with a Cause before which all in the heavens and earth shall prove powerless, did ye but know it? Do ye turn your backs on the Most Great

Ocean while drinking the bitter waters of hell? Woe unto you, O company of sinners! How long will ye occupy yourselves with your selves and your desires, and not turn toward the desert wherein every Prophet did remove his sandals and walk barefoot? Fear God and dispute not with Him through Whom was established the prophethood of every Prophet, the message of every Messenger, the proof of every bearer of proof, the authority of every bearer of authority, the evidence of every possessor of evidence, the sign of every guide, the faith of every believer, the certitude of every one convinced, and the knowledge of every learned one elevated. Say: Fear God, then open your eyes that ye may behold the Sun of Glory at its zenith with the sovereignty of grandeur and independence. Beware lest ye deprive yourselves of the wondrous effulgences of its dawning. Fear the day when God's wrath and vengeance shall return you, and be God-fearing in this Cause.

تدعون بحر الأعظم عن ورائكم و تشربون زقّوم الجحيم فويل لكم يا معشر المذنبين الى متى تشتغلوا بأنفسكم و هويكم و لا تتوجّهوا الى بيدآء الّذى خلع فيه كلّ نبيّ نعله و مشى عليه حافيا اتّقوا الله و لا تجادلوا بالّذى به ثبت نبوّة كلّ نبيّ و رسالة كلّ رسول و حجّة كلّ ذى حجّة و امر كلّ ذى امر و برهان كلّ ذى برهان و دليل كلّ مدلّ و ايمان كلّ مؤمن و ايقان كلّ موقن و عرفان كلّ عالم رفيعا قل اتّقوا الله ثمّ افتحوا عيونكم لتشهدوا شمس الجلال فى قطب الزّوال بسلطان العظمة و الاستقلال ايّاكم ان تحرموا انفسكم عن بدايع اشراقها اتّقوا من يوم الّذى يعيدكم قهر الله و غضبه و كونوا فى الأمر تقيّا

6 Say: O people! Dispute not with Him Who speaketh among you with truth and remindeth you of this Great Announcement which hath ever been supreme in all the Tablets. Say: By God! Were ye to discover the root of the matter, ye would sacrifice yourselves in the path of Him Who remindeth you with this Remembrance–how much more for My Beauty that encompasseth the worlds! Fear God, O people, and spread not corruption in the earth, and speak not according to the promptings of your souls and your desires, but rather speak from your seats that which the Spirit inspireth you in the Tablets. Interpret not the words of God according to your desires, for this is indeed a grievous error in the Tablet. Say: O people! Associate not partners with God. He hath taken unto Himself neither partner, nor likeness, nor peer, nor equal, nor opposite, nor similitude. He hath been and will forever remain One in His Essence, and none shall deny this save every ignorant doubter. Say: Purify your hearts from doubt and misgiving, then aid your Lord, the All-Merciful, in these days, and be not of them that rest at ease upon their seats. Is he who calleth the people unto the All-Merciful like unto him who calleth them unto Satan? Nay, by My glorious and mighty Self, the All-Bountiful - were ye but to know it!

6 قل يا قوم لا تجادلوا بالّذى ينطق بينكم بالحقّ و يذكركم بهذا النّبأ الّذى كان فى كلّ الألواح على الحقّ عظيما قل تالله لو تطّلعون بأصل الأمر لتفدون انفسكم فى سبيل الّذى يذكركم بهذا الذّكر و كيف بجمالى الّذى كان على العالمين محيطا اتّقوا الله يا قوم و لا تفسدوا فى الأرض و لا تتكلّموا بما تأمركم انفسكم و هويكم بل تكلّموا على مقاعدكم بما يلقى الرّوح عليكم فى الألواح و لا تفسّروا كلمات الله بما يأمركم الهوى و انّ هذا خطأ قد كان فى اللّوح كبيرا قل يا قوم لا تشركوا بالله انّه ما اتّخذ لنفسه شريكاً و لا شبيهاً و لا نظيراً و لا نداً و لا ضدّا و لا مثالاً قد كان واحداً فى ذاته و اذاً يكون بمثل ما قد كان و لا ينكر ذلک الّا كلّ جاهل مريبا قل طهّروا قلوبكم عن الشّكّ و الرّيب ثمّ انصروا ربّكم الرّحمن فى تلک الأيّام و لا تكوننّ على مقاعدكم مستريحا أ فمن يدعوا النّاس الى الرّحمن كمن يدعوهم الى الشّيطان لا فونفسى العزيز المقتدر المنّان لو انتم بذلک خبيرا

7 Say: O people! Have mercy upon yourselves and upon Me, for ye know what I have borne in the Cause of God for the exaltation of His Word. Beware lest ye differ in His Cause and be not an oppressive wretch. Say: Are diverse lords better for you than He Who hath been One from all eternity, Whose oneness every atom doth attest? Beware, O people, lest ye ascribe partners unto Him. Purify your faces for God, your Creator, then call upon Him at eventide and at dawn, and

7 قل يا قوم فارحموا على انفسكم و على نفسى و انتم علمتم ما حملت فى امر الله لاعلآء كلمته ايّاكم ان لا تختلفوا فى امره و لا تكوننّ جبّاراً شقيّا قل أ ارباب متفرّقون خير لكم ام الّذى كان واحداً فى ازل الآزال و يشهد كلّ الذّرّات بوحدانيّته ايّاكم يا قوم لا تجعلوا فى انفسكم له شريكا خلّصوا

He will verily answer you with truth and send down upon you that which shall make you independent of all else on earth. O people! Fear ye God and refute not the truth by that which ye possess. Read ye what We have revealed in this Tablet, then ponder it, that ye may know what God intendeth for you. This is better for you than all ye love, and God is witness unto this.

وجوهکم لله بارئکم ثمّ ادعوه بالعشیّ و الاشراق و انّه لیجیبنکم بالحقّ و ینزل علیکم ما یغنیکم عمّا علی الأرض جمیعا یا قوم خافوا عن الله و لا تدحضوا الحقّ بما عندکم فاقرؤوا ما نزّلناه فی هذا اللّوح ثمّ تفکّروا فیه لعلّ تعرفون ما اراد الله لکم و انّ هذا خیر لکم عن کلّ ما تحبّون و کان الله علی ذلک شهیدا

8 O thou servant! Convey that which thou art bidden and fear no one. Verily thy Lord will protect thee from those who dispute the signs of God and follow their own desires, and who are far removed from the straight path. We have loved thee aforetime and have sent down unto thee this Tablet that thine eyes may be consoled thereby, that thou mayest read it purely for thy Lord's sake and reflect upon that which hath flowed from the wondrous Pen of Glory. And the splendor of God be upon thee and upon thy kindred and upon those who have shattered the idols of vain imaginings through the power of thy Lord, the Most Exalted, the All-Glorious, and who remain steadfast in the true path.

8 انّک انت یا ایّها العبد بلّغ ما امرت به و لا تخف من احد و انّ ربّک یعصمک عن الّذینهم جادلوا بآیات الله و یعبدون اهوآء انفسهم و کانوا عن صراط السّوی بعیدا و انّا احببناک من قبل و نزّلنا الیک هذا اللّوح لتقرّ به عیناک و تقرئه خالصاً لوجه ربّک و تفکّر فیما جری من قلم عزّ بدیعا و البهآء علیک و علی اهلک و علی الّذین کسروا اصنام الهوی بسلطان ربّک العلیّ الأبهی و کانوا علی الصّراط علی الحقّ مستقیما

9 Hearken with thine ear, in the Persian tongue, to the firm words of God, and praise thou the Ancient Beloved that thou hast attained unto the recognition of His Self. By God, besides Whom there is none other God! This is a bounty which, like unto the Essence of Truth itself, hath had and shall have no peer or likeness in all creation, from time immemorial unto time everlasting. Shouldst thou render thanks throughout thy entire life for this abiding divine gift, it would assuredly be but little in comparison with this most great bounty. Blessed art thou that thou hast drunk from the Most Glorious Wine and been sustained by the blessings of the Supreme Paradise. However, seek thou refuge with God at all times, that thou mayest remain steadfast in the path of God, for the deceitful and guileful are ever engaged with all their cunning and strategems that perchance they might prevent people from approaching the holy and eternal Spring. Like unto wolves they lie in wait for the servants, busying themselves in diverse ways to snatch them away, save those whom God hath preserved through His power.

9 بلسان پارسی کلمات محکم الهی را بسمع اطهر استماع نما و حمد کن محبوب قدم را که بعرفان نفسش فایز شدی والله الّذی لا اله الّا هو که این فضلی است که در ابداع چون ذات حقّ لم‌یزل و لایزال شریک و شبیه نداشته و نخواهد داشت و اگر در جمیع عمر این عطیّهٔ باقیهٔ الهیّه را شاکر شوی البتّه در جنب این فضل اکبر قلیل بوده و خواهد بود خوشا بحال تو که از رحیق ابهی مشروب شدی و از نعیم جنّت اعلی مرزوق ولکن در کلّ حین پناه بحقّ برده که بر صراط الله ثابت بمانی چه که ماکرین و خادعین در کلّ حین بتمام مکر و حیل مشغولند که شاید ناس را از شریعهٔ قدس باقی منع نمایند و چون ذیاب در کمین عباد افتاده‌اند و بانواع مختلفه در ربودن مشغولند الّا من عصمه الله بأیدی قدرته

10 The Oppressor of the world hath arisen in hypocrisy and claimed to be oppressed. O thou helper of the Truth! He hath not appeared with such sovereignty that His manifestations of power, His revealed verses, and His evident signs could remain hidden from anyone save those who have veiled themselves with the veils of idle fancy and clung to the flimsiest of dwellings. What regret and remorse shall be the portion of

10 ظالم آفاق بنفاق برخاسته و دعوی مظلومیّت نموده ای نصیر حقّ نه بسلطنتی ظاهر شده که ظهورات قدرتیّه و آیات منزله و آثار ظاهره‌اش بر احدی مستور ماند مگر نفوسیکه حجبات اوهام بر خود بسته‌اند و باوهن بیوت تمسّک جسته‌اند زهی حسرت و ندامت بر چنین نفوس که از

such souls who have remained heedless of the Sovereign of all creation and who have found joy in clinging to this or that one. Fie upon them and upon that which their hands have wrought and that which their souls and desires have commanded them! But that honored one must not be saddened by the turning away of those that have turned aside, for the greater the Revelation, the more powerful have been and shall be its deniers and those that turn away from it. This hath been among the ways of God, and none hath understood its wisdom save My All-Knowing, All-Informed Self.

سلطان امکان غافل شده‌اند و بتمسّک این و آن مسرور فأفّ لهم و بما اکتسبت ایدیهم و بما امرهم انفسهم و هویهم و لکن آنجناب دلتنگ نباشند از اعراض معرضین چه که هرچه ظهور اعظمتر منکرین و معرضین قوی‌تر مشاهده شده و میشود و این از سنّت الهی بوده و ما اطّلعت بحکمته الّا نفسی العلیم الخبیر

11 And think not that Revelation is such that any soul may, whenever it pleaseth, manifest itself in any day or hour. The wondrous Revelation was specifically reserved for the Primal Point, exalted be His grandeur, and "whoso associateth any partner with Him hath verily disbelieved in God and His signs and His Messengers and His chosen ones, and hath been recorded among the idolators in the Tablets by the Pen of Glory." And those who have dawned forth from that Luminary of the heaven of inner meanings and that Sun of eternal glory are considered as mirrors in the sight of God, and this station endureth so long as they remain in a state of facing Him, but after deviation they are and shall be as nothing. Blessed are they that have turned unto Him! That holy and eternal Being was the Herald of this glorious and divine Revelation, and now all besides God stand at one level and one station. Whosoever hath become assured and hath faced Him, upon him have shone the lights of the never-setting Sun, and he is mentioned as being of the people of God in all the Tablets, and besides this all are unmentioned and are and shall be consigned to the fire. By God, besides Whom there is none other God! Whosoever hath believed in and become assured of this Revelation is facing all who are in the heavens and the earth. And in the manifestation of this Most Great, Most Glorious Revelation, even though but days had elapsed since My previous Revelation, there lieth a hidden wisdom and a veiled mystery, reserved for an appointed time, which none hath known or shall ever know save he who gazes upon the Hidden Book. Therefore seek thou from God that thou mayest attain unto that Book, for We have not yet made it manifest and its appearance hath been and shall remain suspended in the heaven of Will. In all the heavenly Books, from that which was revealed from the beginning that hath no beginning until this time, in all of them mention of this hidden Manifestation hath been made, and all the Prophets in their primal reality have been its heralds, such that should any soul now observe with penetrating vision the Tablets revealed aforetime, he would become aware that the Cause of God hath not been a frivolous thing that any soul might lay claim to it.

11 و همچه مدانید که ظهور یک امری است که در هر روز و در هر ساعت هر نفسی بخواهد ظاهر شود ظهور بدیع بنقطهٔ اولی جلّت عظمته مخصوص بوده و من جعل له شریکاً انّه قد کفر بالله و آیاته و رسله و صفوته و کان من المشرکین فی الألواح من قلم العزّ مرقوما و آنچه از آن نیّر سماء معانی و شمس عزّ باقی مشرق شدند از مرایا عندالله محسوب و این شأن باقی مادامیکه تقابل باقی و بعد از انحراف معدوم بوده و خواهند بود فطوبی للمقبلین و آن هیکل قدس صمدانی مبشّر بوده‌اند ناس را باین ظهور عزّ ربّانی و حال کلّ ما سوی الله در صقع واحد و در مقرّ واحد قائمند هر نفسیکه موقن شد و مقابل گشت انوار شمس بیزوال بر او مشرق و از اهل الله در کلّ الواح مذکور و من دون ذلک کلّ غیر مذکور و راجع در نار بوده و خواهند بود والله الّذی لا اله الّا هو هر نفسیکه باین ظهور مؤمن و موقن شد مقابل است با کلّ من فی السّموات و الأرضین و در ظهور این ظهور اعظم اکرم مع آنکه ایّامی از ظهور قبلم نگذشته حکمتی است مستور و سرّیست مقنوع و وقتی بوده مخصوص و مطّلع نشده و نخواهد شد باو نفسی مگر آنکه در کتاب مکنون نظر نماید پس از خدا بخواه که بآن کتاب فایز شوی چه که هنوز ظاهر ننمودیم و ظهور آن در سماء مشیّت معلّق بوده و خواهد بود و در جمیع کتب سماوی از آنچه از اوّل لا اوّل الی حین نازل شده در جمیع ذکر این ظهور مکنون بوده و جمیع انبیا در حقیقت اوّلیّه مبشّر بوده‌اند چنانچه اگر حال نفسی در الواح منزلهٔ قبل ببصر حدید ملاحظه نماید مطّلع میشود امر الله لهو و لعب نبوده که هر نفسی بتواند دعوی نماید فویل لهؤلآء الّذین کفروا بالله جهرة و اعرضوا عن

Woe unto those who have openly denied God and turned away from a grace the like of which hath not appeared between the heavens and the earth.

فضل الّذی ما ظهر شبهه بین السّموات و الأرضین

12 At the time of the Ancient Beauty's departure from Iraq, it was revealed in Tablets sent to various regions that the Calf would cry out, the Samiri would appear, and the birds of night would stir after the setting of the Sun. The Samiri and the Calf did appear, but the birds of night are those souls who arise to make claims and measure the Spirit of God by their own standards and consider His words like unto their own. Now if thou wouldst reflect upon the manifestations of power and the extraordinary signs that have appeared in this most wondrous and exalted Revelation, thou wouldst comprehend how great the Cause of God hath been and will be.

12 و حین حرکت جمال قدم از شطر عراق در الواح مرسلهٔ باطراف نازل شده که عجل بندا خواهد آمد و سامری ظاهر خواهد شد و طیور لیل بعد از غیبت شمس بحرکت آیند سامری و عجل که ظاهر شد ولکن طیور لیل نفوسی هستند که بدعوی برخیزند و نفس الله را مثل نفوس خود قیاس نمایند و کلماتش را مثل کلمات خود فرض گیرند حال اگر آنجناب در ظهورات قدرتیّه و خوارق عادتیّه که در این ظهور ابدع اعلی ظاهر شده تفکّر نماید ادراک مینماید که چه مقدار امر الله اعظم بوده و خواهد بود

13 Say: O people! Be not content with a mere drop from the Most Great Ocean, and seek not to cling to a shadow when the Sun of unfading glory hath risen and shineth from the horizon of the heaven of inner meanings. If ye show no mercy unto yourselves, at least show mercy unto the Cause of God and consider how many infinite tribulations and countless afflictions I have borne so that the Cause of God might become manifest, encompassing and evident to all else besides Him. Say: O loved ones of God! It behooveth you on this day to raise up the pavilion of detachment upon the shores of this Most Great, Most Exalted Ocean and to unite in the Cause of God and His ways. Show at least some fairness and be not the cause of discord. Today it is incumbent upon all the loved ones to manifest themselves in such wise that all who dwell in earth and heaven may inhale from them the sweet savors of truth, for mere verbal claims cannot suffice.

13 بگو ای ناس از بحر اعظم بقطره قناعت نکنید و از شمس عزّ باقی که از افق سماء معانی طالع و مشرق شده بظلّی تمسّک مجوئید اگر بر خود رحم نمیکنید بر امر الله رحم نمائید و تفکّر کنید که چه مقدار بلایای نامتناهیه و رزایای غیر محصیه حمل نمودم تا آنکه امر الله بر کلّ ما سواه ظاهر و محیط و مشهود گشته بگو ای احبّای الهی بر شما الیوم لازم است که سرادق انقطاع بر شاطی این بحر اعظم کبری مرتفع نمائید و بر امر الله و سنّته مجتمع شوید آخر قدری انصاف دهید و سبب اختلاف مشوید و الیوم بر کلّ احبّا لازم است که بشأنی ظاهر شوند که از کلّ نفحات حقّ کلّ من فی الأرض و السّمآء استشمام نمایند چه که دعوی بقول اتمام نپذیرد

14 Say: None can find protection from the Cause of God today save through obedience to My Command. This verily is the truth that hath been sent down in all the Tablets, were ye of those who understand. All besides God have been and ever shall be created beings, and never have they been nor shall they ever be capable of transgressing their limitations. However high a contingent being may soar, it can never transcend its own contingent nature.

14 قل لا عاصم الیوم لأحد من امر الله الّا بعد امری و انّ هذا لحقّ الّذی نزل فی کلّ الألواح ان انتم من العارفین ما سوی الله مخلوق بوده و خواهند بود و ابداً قادر بر اینکه از حدود خود تجاوز نمایند نبوده و نیستند ممکن هر قدر طیران نماید از امکان خارج نشود

15 Hearken unto the counsel of this compassionate Counsellor. Say: O people! By God! This servant's life hath ever been in the hands of His enemies, as ye have witnessed and do now witness. Not for a moment have I sought to preserve it, while ye all dwell secure and at rest in your homes. Yet even if ye

15 بشنوید نصح ناصح مشفق را بگو ای قوم فوالله همیشه جان این عبد در دست اعدا مبتلا بوده چنانچه مشاهده نموده‌اید و الیوم مینمائید و آنی بر حفظش نپرداختم و شما جمیعاً در بیوت خود ساکن و مستریحید و مع‌ذلک اگر بر نصرم قیام

arise not to aid Me, at least be not the cause of My harm, and be not of those who distort the words of God and interpret them according to their desires. Truth hath ever been and shall forever remain independent of the belief or denial of all created things. That He counseleth His servants is a grace bestowed upon the servants themselves, that perchance a few may pass from the narrow confines of mortality to the holy precincts of everlasting life and attain the Most Sublime Vision and the most exalted, most pure station. This hath been and shall ever remain crystal clear. Neither doth the belief of His servants profit Him nor their denial harm Him. Rather, belief and denial pertain to the believers and deniers themselves. God speaketh the truth, but most people understand not.

نمائید اقلّاً سبب و علّت ضرّم مشوید و نباشید از کسانیکه کلمات الله را تحریف مینمایند و بهوای خود تفسیر می کنند حقّ لم‌یزل از ایمان ممکنات و کفر موجودات غنی و بی‌نیاز بوده و خواهد بود اینکه عباد خود را نصیحت میفرماید این فضلی است در بارهٔ خود عباد که شاید معدودی از فضای ضیق فانی بعرصهٔ قدس باقی درآیند و بر منظر اکبر و مقام ارفع اطهر وارد شوند و این بسی واضح بوده و خواهد بود نه ایمان عباد را نفعی و نه از کفرشان ضرّی بحقّ راجع است بلکه ایمان و کفر بانفس خود مؤمنین و کافرین راجع بوده و خواهد بود و الله ینطق بالحقّ ولکن النّاس اکثرهم لا یفقهون

16 O Nasir! Be thou confident in God's grace and steadfast in His Cause. Ere long the rain of His bounty shall descend upon thee from the clouds of eternal glory. Verily, He ordaineth what He pleaseth for whomsoever He pleaseth, and sendeth down through His truth according to a decreed measure. All praise be to God, the Almighty, the Supreme, the Mighty, the Beloved.

16 ای نصیر بفضل الهی مطمئن باش و بر امرش مستقیم و عنقریب از سحاب عزّ باقی امطار فیضش بر تو نازل خواهد شد و انّه یقدّر لمن یشآء ما یشآء و ینزل علیه بالحقّ علی قدر مقدور و الحمد لله المقتدر المهیمن العزیز المحبوب

17 Then give greetings from Our presence to thy family, then give them the glad-tidings of the good-pleasure of God, the King, the All-Powerful, the Most Exalted, the Most Great, and of the mercy which hath shone forth from the Dawning-Place of eternity from the direction of the throne of thy Lord, the Most Glorious. Upon thee and upon Our sincere servants be the glory of God.

BNE.020x, GPB.092x, WOB.124x

17 ثمّ کبّر من لدنّا علی وجوه اهلک ثمّ بشّرهنّ برضوان الله الملک المقتدر العلیّ العظیم و الرّحمة الّتی ظهرت عن مشرق البقآء عن جهة عرش ربّک الأبهی علیک و علی عبادنا المخلصین

BLIB_Or15694.552, ALIB.folder18p261x, MAS8.037cx, MUH3.269-270x

BH00344

1 In the Name of God, the Most Invincible, the Most Holy, the Most Exalted, the Most Great, the Most Mighty, the Most Glorious, the Most Splendid

1 بسم الله الأمنع الأقدس الأرفع الأعظم الأکبر الأحزن الأبهی

2 These are the verses of God which have been sent down in truth. Verily they are the water of life for the people of the Supreme Concourse, the food of eternity for the dwellers of the cities of names, the white light of the Cause for those who abide behind the pavilions of the divine cloud, the Most Great Sea for the whales of knowledge and utterance, and the Fire

2 تلک آیات الله قد نزّلت بالحقّ و انّها لروح الحیوان لأهل ملأ الأعلی و مائدة البقآء لأهل مداین الأسمآء و بیضآء الأمر للّذینهم استقرّوا خلف سرادق العمآء و بحر الأعظم لحیتان العلم و البیان و نار السّینآء للّذینهم خلعوا نعلین الهوی

of Sinai for those who have cast off the sandals of idle fancy and have attained unto the crimson hill, the station wherefrom this Tree of eternity was raised up, proclaiming that there is none other God but Him, the Almighty, the Glorious, the All-Praised.

و وردوا على كثيب الحمرآء مقام الّذى ارتفعت هذه السّدرة البقآء و ينطق بأنّه لا اله الّا هو المقتدر العزيز السّبحان

3 Verily these verses are a light unto those who have detached themselves from all who dwell on earth and have sought guidance from the Merciful, and a fire unto those whom the whisperings of Satan have prevented from turning to the Beauty of the All-Bountiful in the midmost heart of Paradise, which God hath created in the highest heaven. Thus have We sent down the Command in truth for Our servants who have ascended to the seat of the throne with joy and fragrance.

3 و انّها لنور للّذينهم انقطعوا عن كلّ من على الأرض و استهدوا بهداية الرّحمن و نار للّذين منعتهم وساوس الشّيطان عن التّوجّه الى جمال المنّان فى قطب الرّضوان الّذى خلقه الله فى اعلى الجنان و كذلک نزّلنا الأمر بالحقّ لعبادنا الّذينهم استعرجوا الى مقرّ العرش بروح و ريحان

4 Say: By God! Every letter of God's Book hath an effect in the realm of being, whereby it giveth every rightful one his right and raiseth up its voice at all times, proclaiming that there is none other God but Him, the Almighty, the Glorious, the All-Praised.

4 قل تالله لكلّ حرف من كتاب الله لأثر فى الملک بحيث تعطى كلّ ذى حقّ حقّه و ترفع فى كلّ حين صوتها بأنّه لا اله الّا هو المقتدر العزيز السّبحان

5 O thou servant who hast attained unto the presence of the throne! Know thou that from the first day when the Sun of Baha dawned forth from the horizon of eternity, the realities of creation were so transformed that they rent asunder the veils whose glory had caused the hearts of the pure ones to tremble. These indeed are servants whom God hath raised up through His power, the like of whom the eye of creation hath not seen, and whose deeds have astounded the denizens of the Supreme Concourse, how much more those below them! Thus do thou witness thy Lord's power and say: Blessed be God Who hath manifested this Revelation, through which, if He wished, He could quicken all things by His power and sovereignty.

5 ان يا ايّها العبد الوارد بين يدى العرش فاعلم بأنّ من اوّل يوم الّذى اشرقت شمس البهآء عن افق البقآء قد رقّت كينونات الخلق الى ان شقّوا سبحات الّتى اضطربت افئدة الأصفيآء من جلالها و انّ هؤلآء لعباد بعثهم الله بقدرته و ما رأت عين الابداع شبههم و تحيّرت من فعلهم اهل ملأ الأعلى فكيف دونها كذلک فاشهد قدرة ربّک و قل فتبارک الله من هذا المبعث الّذى لو يريد ليبعث كلّ شىء بقدرة و سلطان

6 Say: By God! No power hath been manifested in creation greater than what hath been manifested in truth, yet the people have veiled themselves therefrom and are in heedlessness and loss. Say: O people of the earth! Consider how the hand of divine Will hath rent asunder the veils of contingent beings and brought forth from behind them a numbered few, and caused them to ascend unto the Lote-Tree of the uttermost boundary, while leaving those who disbelieved and associated partners with God in their abode at the root of the fires.

6 قل تالله ما ظهرت فى الابداع قدرة اعظم عمّا ظهرت بالحقّ ولكنّ النّاس احتجبوا عنها و كانوا فى غفلة و خسران قل يا ملأ الأرض تفكّروا كيف شقّت يد الارادة حجبات الممكنات و اخرجت عن خلفها عدّة معدودات و اصعدهم الى سدرة المنتهى و ترک الّذينهم كفروا و اشركوا على مقرّهم فى اصل النّيران

7 O thou servant who gazest upon the countenance! Remind the people of the Bayan who are today veiled from the beauty of thy Lord, the All-Merciful. Say: Have ye forgotten what We revealed aforetime?

7 يا ايّها العبد النّاظر الى الوجه ذكّر ملأ البيان الّذين احتجبوا اليوم عن جمال ربّک الرّحمن قل أ نسيتم ما نزّلناه من قبل

8 Glory be unto Thee, O my God! Thou art the God of gods and the Lord of lords. Thou givest sovereignty to whom Thou

8 سبحانک اللّهمّ يا الهى انّک انت اله [الالهين] و ربّ الأرباب لتؤتينّ الألوهيّة من تشآء و لتنزعنّ

willest and takest it from whom Thou willest. Thou bestowest lordship on whom Thou willest and withdrawest it from whom Thou willest. Verily, Thou art the Almighty over what Thou willest, and Thou art the Mighty, the Powerful, the All-Bountiful.

عمّن تشآء و لتهبنّ الرّبوبيّة من تشآء و لتأخذنّ عمّن تشآء و انّک انت المقتدر علی [ما] تشآء و انّک انت العزیز المقتدر المنّان

9 When We manifested less than a needle's eye of this power which We have mentioned to you, and removed from the temple of one of Our servants the garment of a name from among names, you turned away and denied Him in Whom you had believed. Woe unto you, O concourse of the heedless and rebellious! Say: Woe unto you! He Whom you testify hath power to remove Lordship from whomsoever He willeth - when He changed the garment of one of His servants, why did you object to Him and become of those who have denied God from all eternity? Thus have you deprived yourselves of that which God ordained in this Paradise. Say: By God! Were We to name this lamp which is before Us with all the most beautiful names of God at one time, and take them away at another, We have the power to do so, and none hath the right to object. Whoso objecteth hath denied God, and all created things shall deny him. Say: O people, fear God, then open your eyes and be assured that your Lord, the Most Merciful, hath power over all things. He withholdeth as He giveth, and taketh as He bestoweth. Verily He hath power to give and to take, and His might over all things hath never been diminished.

9 فلمّا اظهرنا من هذه القدرة الّتی اذکرناها لکم اقلّ من سمّ الابرة و نزعنا عن هیکل احد من الأرقّآء قمیص اسم من الأسمآء انتم اعرضتم و کفرتم بالّذی آمنتم فویل لکم یا ملأ الغفلة و الطّغیان قل فویل لکم انّ الّذی تشهدون فی حقّه بأنّه لیکون مقتدراً بأن ینزع الرّبوبیّة عمّن یشآء فلمّا بدّل قمیص احد من عباده لم اعترضتم علیه و کنتم من الّذینهم کفروا بالله فی ازل الآزال و بذلک منعتم انفسکم عمّا قدّر الله فی هذا الرّضوان قل تالله انّا لو نسمّی هذا السّراج الّذی کان بین یدینا بکلّ الأسمآء من اسمآء الله الحسنی فی حین و نأخذ منه فی حین آخر لنقدر و لیس لأحد ان یعترض علینا و من اعترض فقد کفر بالله و یکفّره کلّ ما خلق فی الأکوان قل یا قوم خافوا عن الله ثمّ افتحوا ابصارکم ثمّ ایقنوا بأنّ ربّکم الرّحمن لهو المقتدر علی ما یشآء یمنع کما یعطی و یأخذ کما یهب و انّه لهو المقتدر علی الاعطآء و الأخذ و لم یسلب قدرته عن کلّ الأشیآء فی حین من الأحیان

10 Say: Do you believe in His giving but deny His taking? Then all things shall belie you, as those of understanding know. Say: If He so willeth, He can transform all created things by His command, and thus His power encompasseth all beings. None deny this save those wrapped in heedlessness and forgetfulness. Say: Fear God and deny not His power, His greatness and His majesty. Compare not His Self with your selves, nor His power with your power. Fear God, O people, then be ashamed before God, the Mighty, the Powerful, the Merciful. By My life! Were men to reflect on what hath been manifested in truth of God's sovereignty and grandeur, they would surely fall upon their faces in the dust and proclaim: "There is none other God but Him," and that this Cause is one against which neither all who are in the heavens nor all who are on earth can prevail, neither what is nor what hath been. But when people are veiled by the veils of fancy, they recognize not God's Cause and remain heedless of the wonders that have appeared in truth, and thus they follow in Satan's footsteps.

10 قل أ آمنتم باعطائه و کفرتم بأخذه اذاً یکذّبکم کلّ الأشیآء و یعرف ذلک اولی المعانی و البیان قل انّه لو یشآء لیبدّل الممکنات بارادة من عنده و کذلک کان قدرته محیطة علی الکائنات و لا ینکر ذلک الّا کلّ ذی غفلة و نسیان قل اتّقوا الله و لا تکفروا بقدرته ثمّ بعظمته و جلاله و لا تقاسوا نفسه بأنفسکم و لا قدرته بقدرتکم اتّقوا الله یا قوم ثمّ استحیوا عن الله المقتدر العزیز الرّحمن فوعمری لو یتفکّرنّ العباد فیما ظهر بالحقّ من سلطنة الله و عظمته لیخرّنّ بالأذقان و یضعنّ جباههم علی التّراب و ینطقنّ بأنّه لا اله الّا هو و انّ هذا الأمر الّذی لن یقوم معه کلّ من فی السّموات و الأرض لا ما یکون و لا ما قد کان ولکن لمّا احتجبوا النّاس بحجبات الأوهام لذا ما عرفوا امر الله و غفلوا عن بدایع ما ظهر بالحقّ و کذلک اتّبعوا خطوات الشّیطان

11 O servant who hath migrated unto God! If thou journeyest to those lands and seest him who is submerged to his throat in the mire of self and discord, say: O thou bat! By the True One, this is not thy day, for the hour of thy death hath come, since the Sun hath dawned from the horizon of eternity in My Most Glorious Name, and by it are illumined the realities of the Prophets and the chosen ones, who seek blessing through this Name in the most exalted Paradise and seek intercession through it on the Day when eyes shall stare in fear. Say: O thou who associateth partners with God! It behooveth thee to dig a pit in the lowest depths of hell and hide thy face from its radiance, for God hath ordained that in its shining forth thy spirit shall be seized, thy heart shall die, and thy self shall perish. Thus hath it been decreed for thee, O thou from whom even the denizens of hell take flight! Say: O thou gnat! By My true Self, thou shalt find no rest or stability this day, for the fragrance of the Cause hath wafted from the direction of destiny and the tempest of divine wrath hath come from the repository of judgment, and for thy vile self there is no refuge, no protector, no helper, and no defender. Through thy disbelief hath every infidel denied God, and through thy turning away have Satan's temples turned from prostration.

11 ان يا ايّها العبد المهاجر الى الله ان سافرت الى الدّيار و رأيت الّذى غرق الى حنجره فى طين النّفس و الشّقاق قل يا ايّها الخفّاش تالله الحقّ ليس اليوم يومک و قد جآء حين موتک لأنّ الشّمس قد اشرقت عن افق البقآء باسمى الأبهى و استضائت منه حقائق الأنبيآء و الأصفيآء و يستبركون بهذا الاسم فى الملأ الأعلى و يستشفعن به فى يوم الّذى فيه تشخص الأعيان قل يا ايّها المشرک بالله ينبغى لک بأن تحفر ارضاً فى اسفل الجحيم و تستر وجهک عن اشراقها لأنّ الله قد قدّر فى اشراقها قبض روحک و موت فؤادک و فنآء نفسک و كذلک قدّر لک يا ايّها الّذى يفرّ منک اهل الجحيم و الحسبان قل ان يا ايّها البعوضة فونفسى الحقّ لم تجد لنفسک اليوم من مستقرّ و لا من قرار لأنّ رائحة الأمر قد هبّت عن شطر القضآء و صرصر القهر قد جآء عن مكمن الامضآء و ليس لنفسک الخبيث من ملجأ و لا من عاصم و لا من معين و لا من ناصر و بكفرک قد كفر كلّ كافر بالله و باعراضک قد اعرض عن السّجود هياكل الشّيطان

12 O thou rejected misbeliever! God hath ordained within thy soul all the layers of fire, and from thee hath appeared the heat of infidelity and hypocrisy, and within thee hath grown forth the Zaqqum tree, which was watered with putrid water and hath borne in these days the fruits of misbelief and denial. Yet thou perceived it not and wert among those who take pleasure in God's punishment while remaining unconscious thereof. Thus have We detailed thy soul that thou mightest know it and be among the people of understanding. O essence of hell! Hast thou not reflected upon thyself for even a moment concerning the proof whereby thou wouldst establish thy faith in God at the hour when the heaven of destiny was cleft asunder and the Temple of the Exalted One came upon the throne of eternity, and the matter was decreed by the Almighty, the Glorious, the All-Bountiful? O thou wretched one! Did We not manifest Ourself with all the signs? Dost thou play with God's clear proofs after their appearance, or with His verses after their revelation? Woe unto you and unto those who detect from thee the stench of hell yet remain unaware within themselves. By God! The hearts of men and jinn are bewildered by such as these.

12 ان يا ايّها المشرک المردود انّ الله قد قدّر فى نفسک طبقات النّار كلّها و ظهرت منک حرارة الكفر و النّفاق و خرجت فيک شجرة الزّقّوم الّتى سقيت من مآء الصّديد و اثمرت فى تلک الأيّام بثمرات الشّرک و الكفران و انّک ما استشعرت و كنت من الّذين يستلذّون من عذاب الله و ما يشعرون فى انفسهم كذلک فصّلنا نفسک لتعرفها و تكون من اهل العرفان ان يا جوهر الجحيم اما تفكّرت فى نفسک اقلّ من حين فى حجّة الّتى بها تثبت ايمانک بالله حين الّذى شقّت سمآء القضآء و اتى هيكل علىّ على عرش البقآء و قضى الأمر من لدى المقتدر العزيز المنّان ان يا ايّها الشّقىّ اما اظهرنا نفسنا بكلّ الآيات أ تلاعب ببيّنات الله بعد ظهورها او بآياته بعد انزالها فويل لكم و للّذين يجدن منک رائحة الجحيم و لا يستشعرنّ فى انفسهم تالله قد تحيّرت من هؤلآء افئدة الانس و الجانّ

13 O Most Exalted Pen! Leave them, then abandon these ones in the whisperings of fancy and desire. Then mention him who

13 ان يا قلم الأعلى دع ثمّ ذر هؤلآء فى وساوس الوهم و الهوى ثمّ ذكّر الّذى طاف حول حرم

circumambulated the sanctuary of grandeur and entered the holy spot, the station whereby the chosen ones were guided, that he may remember the mention of his Lord, the Mighty, the Powerful, the All-Bountiful. O servant who hath attained unto God! Hearken unto the call of this Prisoner, then act as thou art bidden and tarry not in what thou art commanded for less than a moment. Adorn thy head with the bandage of detachment and thy body with the robe of sanctity, then journey through the lands with God's signs and clear proofs. Fear no one, for verily thy Lord will protect thee from those who have risen in denial - they who speak of that whereof they are unaware and who bid others to righteousness while forgetting their own selves. Thus doth this Bird, warbling upon the branches, command thee. Tell the servants what thou hast seen with thine eyes, heard with thine ears, and known with thy heart, that they may take unto God a way. Say: By God! The lips of utterance have smiled at my utterance, and from my beauty hath the garden of exposition blushed crimson.

الكبريآء و دخل بقعة القدس مقرّ الّذى اهتدى به الأصفيآء ليذكّرنّ بذكر ربّهم العزيز المقتدر المنّان ان يا عبد الواصل الى الله اسمع ندآء هذا المسجون ثمّ اعمل بما تؤمر و لا تصبر فيما امرت به اقلّ من آن زيّن رأسک بعصب الانقطاع و بدنک بثوب التّقديس ثمّ سيّر فى البلاد بآيات الله و بيّناته و لا تخف من احد و انّ ربّک يحفظک من الّذينهم قاموا على الكفران الّذين يتكلّمون بما لا يشعرون و يأمرون النّاس بالبرّ و ينسون انفسهم كذلک يأمرک هذا الطّير المغرّد على الأغصان حدّث العباد بما رأيت ببصرک و سمعت بأذنک و عرفت بقلبک لعلّ يتّخذنّ الى الله سبيلاً قل تالله قد ابتسم ثغر البيان من بيانى و من جمالى قد تورّد حديقة التّبيان

14 Say: This is the sanctuary which Moses sought aforetime, then the Spirit thereafter, then Ali. By God! He drank no water save in remembrance of Me, nor breathed save in love for Me, nor moved save in longing to meet Me, nor spoke save in praise of My Self. What aileth you, O concourse of loss? Do ye deny Him by Whose pen's will the gardens and all within them were created, and from Whose right hand wafteth the fragrance of forgiveness? Say: He who prideth himself on the dust of My sandals, then writhed like a spotted snake behind Me after having stood before My face while verses were revealed unto him which he would write and send to various lands - then he manifested such hatred as the eye of possibility hath never witnessed. Verily, he whom We reared with the hands of mercy and protected beneath the cloak of grace hath risen against Me with the sword of hatred and sought to shed this radiant crimson blood. When he failed in what he intended, he became oppressed by what Satan cast into his soul and desired nothing by this except to lead people astray and prevent them from their Lord's path. Thus do We impart to you what you may impart to the servants, and what you have learned after arriving at the place of this Prisoner Who is surrounded by sorrows.

14 قل هذا لحرم الّذى قصده الكليم من قبل ثمّ الرّوح من بعده ثمّ علىّ تالله انّه ما شرب مآء الّا بذكرى و لا تنفّس الّا بحبّى و لا تحرّک الّا شوقاً للقائى و لا تكلّم الّا بثنآء نفسى فما لكم يا ملأ الخسران أ تكفرون بالّذى بارادة من قلمه خلقت الجنان و ما فيها و عن يمينه تهبّ رائحة الغفران قل انّ الّذى يفتخر بترب نعالى اذاً ينضنض كالحيّة الرّقطآء عن ورائى بعد الّذى كان قائماً تلقآء وجهى و نزلت عليه الآيات و يكتبها و يرسلها الى البلاد اذاً ظهر ببغض ما شهدت شبهه عين الامكان انّ الّذى ربّيناه بأيادي الرّحمة و حفظناه تحت ردآء المكرمة قد خرج علىّ بسيف البغضآء و اراد سفک هذا الدّم المنير الحمرآء فلمّا خاب عمّا اراد استظلم بما القى فى نفسه الشّيطان و ما اراد بذلک الّا بأن يضلّ النّاس و يمنعهم عن سبيل ربّهم كذلک نلقى عليک لتلقى على العباد ما القيناک و ما عرفته بعد ورودک فى مقرّ هذا المسجون الّذى احاطته الأحزان

15 Trust in God in all matters, then walk in the paths of His good-pleasure, then aid Him with the swords of exhortation and utterance. Say: O people! Fear God and do not dispute His verses, and forget not what you have been commanded in the Tablets. If you wish to help Him, help through remembrance, then abandon disputation and the sword, for these are

15 و انّک انت توكّل على الله فى كلّ الأمور ثمّ اسلک فى سبل رضاه ثمّ انصره بسيوف الموعظة و البيان قل يا قوم اتّقوا الله و لا تجادلوا بآياته و لا تنسوا ما امرتم به فى الألواح ان تريدن ان تنصروه فانصروه بالذّكر ثمّ اتركوا المجادلة و السّيف

forbidden to you, O people of certitude! Beware lest you dispute with anyone or wage war against any soul. Fear God with true fear. Thus doth the Most Exalted Pen teach you and counsel you with truth, lest harm befall you and that you may abide in joy and delight.

و انّها حرّم علیکم یا ملأ الایقان ایّاکم ان تجادلوا مع نفس او تحاربوا مع احد اتّقوا الله حقّ التّقی کذلک علّمکم قلم الأعلی و ینصحکم بالحقّ لئلّا یصبکم من ضرّ و تکوننّ علی روح و ریحان

16 Remind people of what the Spirit teaches you. If you find one turning to God, turn to him, and if you see one turning away, turn away from him and leave him in the fires. Say: O people! By God, if you were aware of what hath befallen My person, you would surely weep and lament night and day. But since you are far from the Holy Court, you are heedless of what hath befallen this Wronged One from the manifestations of Satan. By God, at every moment there hath descended upon Me from the direction of destiny what hath caused the eyes of those near unto God to weep, and then the eyes of the devoted ones in the pavilions of good-pleasure. Say: O people! If you deny Him Who hath appeared with the truth, then by what cause do you rejoice within yourselves or find tranquility in your beings? Nay, by My wronged Self! There is no protector today for anyone, nor refuge for any soul, except through repentance and returning to God Who created all things by His command. There is no God but He, the Mighty, the Powerful, the All-Glorious.

16 ذکّروا النّاس بما یعلّمکم الرّوح و ان وجدتم مقبلاً الی الله فأقبلوا الیه و ان رأیتم معرضاً فأعرضوا عنه ثمّ اترکوه فی النّیران قل یا قوم تالله لو تطّلعون بما ورد علی نفسی لتبکینّ و تنوحنّ فی اللّیالی و الأیّام ولکن لمّا بعدتم عن ساحة [القدس] غفلتم عمّا ورد علی نفسی المظلوم من مظاهر الشّیطان تالله قد ورد علیّ فی کلّ حین من شطر القضآء ما بکت عنه عیون المقرّبین ثمّ عیون القانتات فی غرفات الرّضوان قل یا قوم ان تکفروا بالّذی ظهر بالحقّ فبأیّ امر تفرحون فی انفسکم او تطمئنّون فی ذواتکم لا فونفسی المظلوم لا عاصم الیوم لأحد و لا ملجأ لنفس الّا بأن یتوب و یرجع الی الله الّذی خلق کلّ شیء بأمر من عنده لا اله الّا هو العزیز المقتدر السّبحان

17 O servant who gazeth upon the Throne! Forget not the days of meeting Me, then remember each day My imprisonment and tribulation, and what befalls Me morning and evening from the hands of the oppressors. We beseech God to deliver Us from among these people and settle Us in another land, or to raise Us to the Holy Place, the station where the decree of eyes and ears becomes one. You have indeed become aware of most matters, their roots and branches. Tell the people what God hath taught you, that they may detach themselves from that which the followers of religions have clung to. Say: O people! Today the decree of existence is not valid for anyone except those who submit to this Garden whose gates have been opened to all in the heavens and earth. Those besides these are non-existent on earth and have no mention before thy Lord, the Mighty, the Powerful, the Judge.

17 ان یا عبد النّاظر الی العرش لا تنس ایّام لقائی ثمّ ذکّر فی کلّ یوم سجنی و بلائی و ما یرد علیّ فی اصیلی و غداتی من اولی الطّغیان و انّا نسئل الله بأن یخرجنا عن بین هؤلآء و یسکننا فی دیار اخری او یصعدنا الی مقرّ القدس مقام الّذی یتّحد فیه حکم الأبصار و الآذان و انّک انت اطّلعت بأکثر الأمور و اصلها و فرعها حدّث النّاس بما علّمک الله لعلّ ینقطعنّ عن [الّذینهم] تمسّکوا به اولو الأدیان قل یا قوم لن یصدق الیوم علی احد حکم الوجود الّا بأن یکون خاضعاً لهذه الحدیقة الّتی فتحت ابوابها علی وجه من فی السّموات و الأرض و من دون هؤلآء انّهم عدمآء فی الأرض و لیس لهم ذکر عند ربّک العزیز المقتدر الدّیّان

18 O servant who gazeth upon the Face! Hear what issues from the mouths of the ungodly. Among them are those who mention guardianship, succession, and leadership, attributing these to one who has no knowledge of them nor of their fundamental reality. By God, they wander distracted in the wilderness of error, unaware of what their tongues utter. Say: The carpet of these names has been rolled up, and God Himself has come

18 ان یا عبد النّاظر الی الوجه فاسمع ما یخرج من افواه المشرکین و منهم من یذکر الوصایة و الولایة و الامامة و یرجعونها الی نفس ما اطّلعوا به و لا بأصل امره تالله انّهم هائمون فی هیمآء الضّلال و ما یشعرن ما یخرج من اللّسان قل قد طویت بساط تلک الأسمآء و اتی الله بنفسه علی ظلل الحمرآء و

upon crimson clouds, and the matter has been decided by Him, and none knows this save those endowed with insight. Say: All names from Our most beautiful names have returned to their kingdom before the Throne. Blessed is the soul upon whom descends from God, the Powerful, the Mighty, the All-Glorious.

قضى الأمر من عنده و لا يعرف ذلک الّا اولو العرفان قل کلّ الأسمآء من اسمائنا الحسنى قد رجعت الى ملکوتها لدى العرش فطوبى لنفس ينزل عليها من لدى الله المقتدر العزيز السّبحان

19 Say: The Letter of the Living is he who acknowledges My Cause, and the Mirror is he who hath detached himself from all else save Me, and the Guardian is he who hath loved Me, and the Leader is he who hath attained unto the knowledge of My Self, and the Executor is he who hath responded to My Word, and the Immaculate One is he who hath arisen to aid Me and taken refuge in the stronghold of My Cause, and the Messenger is he who hath proclaimed My Cause, and the Prophet is he who hath acknowledged God, the Mighty, the Glorious, the All-Praised.

19 قل انّ حرف الحىّ من اذعن امرى و المرآة من انقطع عن دونى و الولىّ من احبّنى و الامام من وفّق بعرفان نفسى و الوصىّ من اجاب قولى و المعصوم من قام على نصرى و استعصم بحصن ولايتى و الرّسول من بلّغ امرى و النّبىّ من اعترف بالله المقتدر العزيز السّبحان

20 O My Name! Time hath abased Me, hath abased Me, and hath humbled Me, hath humbled Me, to such extent that I must strive against those who were created by My Word. Thus have vain imaginations in this earthly life preoccupied them, and they have denied God in these days wherein the parties have been separated. Grieve not thou at this, for it behoveth such as these to follow the calf instead of God and to follow every ignorant rabble, even as did the idolaters of old in the time of every Prophet, denying them and that which they brought from God, the Mighty, the Glorious, the All-Merciful.

20 ان يا اسمى الدّهر انزلنى انزلنى و احقرنى احقرنى حتّى حارب بنفسى من خلق بقولى و کذلک شغلتهم الأمانىّ فى الحيوة الباطلة و کفروا بالله فى هذه الأيّام الّتى فيها فصّلت الحزبان و انّک لا تحزن عن ذلک لأنّ لمثل هؤلآء ينبغى بأن يتّبعوا العجل من دون الله و يقتدئن کلّ همج رعاع کما فعل المشرکون من قبل فى زمن کلّ نبىّ و کفروا بهم و بما جائوا به من لدى الله المقتدر العزيز الرّحمن

21 Thus have We imparted unto thee the word of truth and have mentioned thee in this Tablet as a mercy from Us unto thee and unto those who hearken unto thy words concerning God, thy Lord, in all lands. The Spirit and Glory be upon thee and upon those who have purified their hearts from self and passion and have drunk from the Salsabil of love from this Ocean, every wave of which proclaimeth that there is none other God but Me, the Mighty, the Glorious, the All-Bountiful.

21 کذلک القيناک قول الحقّ و اذکرناک فى هذ اللّوح رحمة من لدنّا عليک و على الّذينهم يسمعون قولک فى الله ربّک فى کلّ الأوطان و الرّوح و البهآء عليک و على الّذينهم طهّروا قلوبهم عن النّفس و الهوى و شربوا سلسبيل الحبّ من هذا البحر الّذى کلّ موج من امواجه ينطق بأنّه لا اله الّا انا المقتدر العزيز المنّان

INBA42:236x, BLIB_Or15725.001, BNEP.114x

BH00402

Suriy-i-Shahada
To: Isma'il (Dhabih-i-Akbar)

1 This is what hath been sent down from the heaven of God's dominion, the Mighty, the Glorious, the Sublime, unto His servant who was named Isma'il, as a token of His grace - and verily He is the All-Bountiful, the Beautiful.

1 هذا ما نزل من جبروت الله المقتدر العزيز الجليل لعبده الّذی سمّی باسمعيل فضلاً من عنده و انّه لهو الفضّال الجميل

2 He is God, the Most Invincible, the Most Exalted, the Most Wondrous, the Most Holy, the Most High!

2 هو الله الأمنع الأرفع الأبدع الأقدس الأعلی

3 Thy letter hath come before the Throne, and the glances of God, the Supreme, the Mighty, the Omnipotent, have been directed towards it. We have understood that which thou didst call upon God, thy Lord and the Lord of all creation. We have sent down unto thee that which shall enrich the hearts of all peoples, should they turn their gaze toward the direction of thy Lord's mighty Throne.

3 قد حضر کتابک بين يدی العرش و توجّه اليه لحظات الله المهيمن العزيز القدير و عرفنا ما ناديت به الله ربّک و ربّ الخلايق اجمعين و نزّلنا عليک ما يغنی به افئدة العالمين ان يکوننّ ناظراً الی جهة عرش ربّک العظيم

4 Hearken unto that which is revealed unto thee from the right side of the heavenly Paradise, the Spot wherein the Ancient Beauty speaketh and calleth out to all created things with His holy, supreme, and wondrous verses: "I am God, your Lord and the Lord of your forebears of old! Hear ye My Word, then detach yourselves from all directions and turn toward the holy precincts, the abode of God, the Mighty, the Generous."

4 ان استمع لما يوحی اليک عن يمين بقعة الفردوس مقرّ الّذی ينطق فيه جمال القدم و ينادی الممکنات بآياته المقدّس المهيمن العزيز البديع بأنّی انا الله ربّکم و ربّ آبائکم الأوّلين ان اسمعوا قولی ثمّ انقطعوا عن کلّ الجهات و توجّهوا الی شطر القدس مقرّ الله العزيز الکريم

5 Know ye that on this Day nothing shall profit anyone, even should he cling to all who are in the heavens and on earth, except that he sever himself from them and hasten with his heart toward the Throne, seeking forgiveness for his hesitation in the Cause of his Lord, and be of them that repent. Say: O people! Cleanse your souls with this water that floweth from the direction of the Throne, and tarry not in this, that perchance ye may ascend unto the heaven of holiness and behold the beauty of God, the Mighty, the Luminous. Thus hath the Kawthar of knowledge flowed from the Pen of thy Lord, the All-Merciful. Therefore, O ye peoples of the worlds, fear ye the Beauty of the All-Glorious, and be not of them that turn aside.

5 ثمّ اعلموا بأن لا ينفع اليوم احداً شیء ولو يتمسّک بکلّ من فی السّموات و الأرضين الّا بأن ينقطع عنهم و يسرع الی جهة العرش بقلبه و يستغفر عمّا توقّف فی امر ربّه و يکون من التّائبين قل يا قوم طهّروا نفوسکم من هذا المآء الّذی جری عن جهة العرش و لا توقّفوا فی ذلک لعلّ تقدرنّ ان تصعدنّ الی سمآء القدس و تنظرنّ جمال الله العزيز المنير کذلک جری کوثر العرفان من قلم ربّک الرّحمن اذاً انتم يا ملأ الأکوان خافوا عن جمال السّبحان و لا تکوننّ من المعرضين

6 Then know, O Greatest Sacrifice, that thy Lord hath been sacrificed at every moment by the swords of hatred wielded by the hands of the wicked ones, as all things do testify, if thou be of them that hear. I was slain for no reason save that the Spirit spoke within My breast, that the Most Great Spirit called out above My head, and that the Holy Spirit circled round about

6 ثمّ اعلم يا ذبيح الأکبر بأنّ ربّک قد ذبح فی کلّ حين من سيوف البغضآء من هياکل الأشقيآء و يشهد بذلک کلّ الأشيآء ان انت من السّامعين و ما قتلت الّا بأنّ الرّوح نطق فی صدری و انّ روح الأعظم قد نادی فوق رأسی و روح القدس

Me. This is My crime amongst these people, if thou be of them that know. By God! This is indeed His garment which We have sent unto thee in truth, and thou shalt find it pierced by the arrows of hatred from these idolaters. Thereupon did the Ancient King bare His head, and the Maids of Paradise cried out in their exalted chambers, and verily if thou wouldst turn toward all things, thou wouldst hear their wailing and their outcry at that which hath befallen the Beauty of the All-Glorious through that which hath proceeded from the mouths of the deniers.

يطوف فی حولی و انّ هذا ذنبی بین هؤلآء ان انت من العارفین تالله انّ هذا لقمیصه قد ارسلناه الیک بالحقّ و تجده مشبّکاً بسهام البغضآء من هؤلآء المشرکین اذاً عرّ رأسه ملیک القدم و ضجّ حوریّات الفردوس فی غرفات عزّ مکین و انّک انت لو تلتفت الی الأشیآء لتسمع ضجیجها ثمّ صریخها بما مسّ جمال الکبریآء عمّا خرج من افواه المنکرین

7 Know then, O Sacrifice, that when the hosts of thy Lord's revelation descended with the standards of verses, the people of allusions rose against My Beauty and denied the proof of God, the Supreme, the Mighty, the All-Knowing. Say: O people! If ye possess a proof greater than that which hath appeared from the Dayspring of the Spirit with the sovereignty of My Most Great Name, then bring it forth, and wait not if ye be of the truthful. Then thou shalt find their heads bowed to the earth and their eyes dimmed, and thus have We taken account of the matter in My Self, the Supreme, the Mighty, the Great.

7 ثمّ اعلم یا ذبیح فلمّا نزلت جنود وحی ربّک برایات الآیات اذاً قاموا علی جمالی اهل الاشارات و کفروا برهان الله المهیمن العزیز العلیم قل یا قوم ان کان عندکم حجّة اعظم عمّا ظهر عن مشرق الرّوح بسلطان اسمی العلیّ العظیم اذاً فأتوا بها و لا تصبروا ان تکوننّ من الصّادقین اذاً تجد رؤوسهم ناکسة علی الأرض ثمّ انظارهم مغشیّاً و کذلک احصینا الأمر فی نفسی المهیمن العزیز العظیم

8 Thus hath the sun of utterance shone forth from the horizon of the finger of the King of Names and Attributes. Therefore, fall thou prostrate upon thy face before God, thy Lord and the Lord of all the worlds. O Sacrifice! Verily We have been tried amongst those who have denied the signs and proof of God and who were of the transgressors. At every moment they strike at Me with the swords of hatred, then cry out within themselves that they might cast doubt into the hearts of the seekers. Thus did the servants who denied God scheme aforetime, and these idolaters continue to scheme. Say: O people! Have ye not witnessed the sovereignty of God and His power after He appeared in truth and all lofty necks bowed before Him? Have I not sacrificed Myself at all times for God, My beloved and the beloved of all that have recognized Thee?

8 کذلک اشرقت شمس الکلمات عن افق اصبع ملیک الأسمآء و الصّفات اذاً انت فاخر بوجهک سجّداً لله ربّک و ربّ العالمین ان یا ذبیح انّا قد ابتلینا بین الّذینهم کفروا بآیات الله و برهانه و کانوا من المسرفین و یضربون فی کلّ حین علیّ سیوف البغضآء ثمّ یصحن فی انفسهم لیدخلنّ غلّ الغلام فی قلوب المریدین کذلک مکروا من قبل عباد الّذینهم کفروا بالله و یمکرون هؤلآء المشرکین قل یا قوم اما شهدتم سلطنة الله و اقتداره بعد الّذی ظهر بالحقّ و خضعت له اعناق کلّ ذی رفعة عظیم و اما فدیت نفسی فی کلّ الأحیان لله محبوبی و محبوب العارفین

9 As to the triumph of My Cause, verily the banners of victory have been unfurled throughout all lands. Then did the Beauty of Holiness appear from the realm of God, the All-Possessing, the Mighty, the Glorious, the Bountiful. By My Life! Through My establishment hath the Temple of Holiness been seated upon the Most Great Throne, and by My ascendancy upon all thrones have I renewed the temples of all created things with the garment of grace. The Tongue of God beareth witness to this at the time when He was established upon the throne of His name, the All-Merciful, the Compassionate.

9 و اما نصرت امر ربّی بشأن اشتهرت رایات النّصر فی کلّ البلاد ثمّ ظهر جمال القدس عن مصر الله المهیمن المقتدر العزیز الکریم تالله بنفسی استقرّ هیکل القدس علی عرش الأعظم و باستوائی علی کلّ الأعراش جدّدت هیاکل الممکنات بقمیص الفضل و یشهد بذلک لسان الله حین الّذی استوی علی عرش اسمه الرّحمن الرّحیم

10 و انّک انت فاخرج عن مقرّ الصّمت ثمّ انطق علی لحنی بین السّموات و الأرضین ایّاک فاخرق الحجبات کلّها ثمّ دع الاشارات بأجمعها ثمّ ضع الدّلالات تحت قدمک الیمنی و ان وجدت نفسک مخموداً فاستحرر من هذه السّدرة الّتی فیها اشتعلت نار الحمرآء و ینطق بین الأرض و السّمآء و ینادی اهل ملأ الأعلی ثمّ اراضی السّفلی بأنّی انا الله لا اله الّا انا قد خلقت الموجودات بأمری و بعثتهم بارادتی ولکن خلقی غفلوا عن سلطنتی و اقتداری و کانوا من الغافلین

10 And thou - emerge from the abode of silence, then speak forth My melody between the heavens and the earth. Take care to rend asunder all veils, then cast aside all allusions, then place all indications beneath thy right foot. And if thou findest thyself subdued, then seek inspiration from this Tree wherein the crimson fire was kindled, which speaketh between earth and heaven and calleth out to the denizens of the Supreme Concourse and the realms below, saying: "Verily, I am God, there is none other God but Me. I have created all things by My command and raised them up by My will. Yet My creation hath grown heedless of My sovereignty and power, and they are among the negligent."

11 ایّاک ان لا تخف من احد ثمّ امش علی اثر الله و غنّ علی احسن النّغمات بما نطق الرّوح علیک فی هذا اللّوح الدّرّیّ المنیر تالله حرفاً منه لحجّة علی من فی الملک و مهیمن علی کلّ من فی السّموات و الأرضین خذ لوح الله و اثره بقوّة من لدنّا ثمّ ادخل علی مقعد المشرکین و قل یا قوم تالله قد جئتکم عن مطلع الأمر بنبأ من الرّوح و هذا حجّة قد اتت بالحقّ رغماً لأنف الّذینهم کفروا بآیات الله و کانوا من المحتجبین ثمّ ذکّرهم بما القی الرّوح فی صدرک ثمّ انشر کلمات الله بینهم لعلّ یجدنّ نفحات الرّحمن من قمیص اسمه المنّان ویرجعنّ الی الرّضوان مقرّ ربّک العلیّ المتعالی المقدّس العلیم الحکیم

11 Take heed that thou fear no one, then walk in the footsteps of God and sing the sweetest melodies through that which the Spirit hath spoken unto thee in this luminous and resplendent Tablet. By God! A single letter thereof is proof against all who are in the kingdom and is supreme over all who are in the heavens and the earth. Take thou the Tablet of God and preserve it through the power bestowed by Us, then enter unto the seat of the idolaters and say: "O people! By God, I have come unto you from the Dayspring of the Cause with tidings from the Spirit, and this is a proof that hath come with truth despite those who have denied the signs of God and were among the veiled ones." Then remind them of that which the Spirit hath cast into thy heart, then spread the words of God among them that perchance they may discover the sweet savors of the All-Merciful from the garment of His name, the Bestower, and may return unto the Ridvan, the seat of thy Lord, the Most High, the Supreme, the Holy, the All-Knowing, the All-Wise.

12 و ان قام المشرکون علیک بالاعراض اذاً لا تحزن و تذکّر وحدتی ثمّ غربتی ثمّ ابتلائی بین هؤلآء المغلّین تالله انّی ابتلیت بین کلّ ملل و عن ورائها ملّة البیان و یشهد بذلک لسان ربّکم الرّحمن من هذا اللّسان المطهّر الممتنع المقدّس العزیز ایّاک ان لا تصبر فی امر ربّک بلّغ رسالاته بما کنت مستطیعاً علیه و انّ هذا امری علیک ان تکون من السّامعین ثمّ استقم حین الّذی یدخل علیک الشّیطان بلوح من النّار و یدعوک الی السّامری و یمنعک عن حبّ الله و مظهر نفسه و کذلک ننبّأک من نبأ الغیب لتکون فی امر ربّک لمن الرّاسخین

12 And if the idolaters turn away from thee in rejection, be not grieved but remember My oneness, then My exile, then My tribulation among these erring ones. By God! I have been tried among all peoples and beyond them the people of the Bayan, and to this doth bear witness the tongue of your Lord, the All-Merciful, from this purified, transcendent, holy and mighty Tongue. Take care that thou be not impatient in the Cause of thy Lord. Deliver His messages according to thy capacity, for this is My command unto thee if thou be of them that hearken. Then be steadfast when Satan approacheth thee with a tablet of fire and calleth thee to the Samiri and preventeth thee from the love of God and the Manifestation of His Being. Thus do We inform thee of the tidings of the unseen that thou mayest be among them that are firmly established in the Cause of thy Lord.

13 قل یا قوم أ تدعون النّاس الی کلمات الله ثمّ تمنعونهم عن جماله فویل لکم یا معشر الغافلین أ

13 Say: O people! Do ye call others to the words of God, then prevent them from His Beauty? Woe unto you, O heedless

ones! Do ye write the verses of God with the fingers of heedlessness, then dispute with His own Self, the Most High, the Most Great? Then doth the Tongue of God, the Most High, the Most Exalted, call out from the Lote-Tree beyond which there is no passing, addressing the people of the Bayan: "O people! Did We not command you in all the Tablets to be submissive before the All-Merciful, and did We not forbid you from all else at the time of His appearance? Why then have ye denied that wherein ye believed, and turned away from His Beauty after He appeared in such wise as the eyes of creation have never seen the like thereof, nor the eyes of invention beheld its similitude, and all signs have appeared from Him, and around Him circle the kingdoms of God, the Mighty, the Most High, the Most Great [...]"

تکتبون آیات الله بأنامل الغفلة ثمّ تجادلون مع نفسه العلیّ العظیم اذاً ینادی لسان الله العلیّ الأعلی من سدرة المنتهی و یخاطب ملأ البیان بأن یا قوم اما امرناکم فی کلّ الألواح بالخضوع بین یدی الرّحمن و اما نهیناکم عن دونه حین ظهوره فلم کفرتم بما آمنتم به و اعرضتم عن جماله بعد الّذی ظهر علی شأن ما رأت عیون الابداع مثله و لا اعین الاختراع شبهه و ظهر منه کلّ الآیات و یطوفن فی حوله ملکوت الله المقتدر العلیّ العظیم

14 Verily We have made all utterance dependent upon His Word and all deeds upon His good-pleasure, yet ye have pursued all that We forbade you and have committed that which your selves and your desires have commanded you. Woe unto you, O company of the heedless! Arise from the couches of vain desire, then turn unto God, your Creator, the Most Exalted, the Most High, that He may forgive you and absolve you of your evil deeds, and send down upon you from His traces that which shall draw you nigh unto His Self, the All-Subduing, the Almighty, the All-Powerful.

14 و انّا علّقنا کلّ البیان بقوله و کلّ الأعمال برضائه و انّکم اکتسبتم کلّ ما نهیناکم عنه و ارتکبتم بما امرکم انفسکم و هویکم فویل لکم یا معشر المعرضین قوموا عن مراقد الهوی ثمّ توبوا الی الله بارئکم العلیّ الأعلی لعلّ یغفر علیکم و یکفّر عنکم سیّئاتکم و ینزل علیکم من اثره ما یقرّبکم الی نفسه المهیمن العزیز القدیر

15 And if thou seest Our Name "The Letter Ha," remind him of the verses of his Lord, that he may perchance call them to mind within himself, become God-fearing, and return unto God with a sincere heart. Say: O servant, by God the Truth, there hath never been hatred for anyone in My heart, as ye yourselves would testify, were ye to be fair-minded. We opposed not Our enemies despite Our power, and We pardoned them despite Our knowledge; how much more then Our loved ones, were ye but to observe! And all that We have revealed unto thee had no purpose save thy detachment from all who are in the heavens and on earth, and thy drawing nigh unto God, thy Ancient Lord. And from thy veiling was My heart saddened, for thou wert submissive unto God and believing in His verses, and thy brother was with Me at the time when the fire of God was kindled behind the pavilion of concealment, beyond the veils of thy Lord's protection, the All-Concealing, the Strong, the All-Wise.

15 و ان رأیت اسمنا الهآء ذکّره بآیات ربّه لعلّ یتذکّر فی نفسه و یخشی و یرجع الی الله بقلب سلیم قل یا عبد تالله الحقّ لم یکن فی قلبی بغض احد و انتم تشهدون بذلک لو تکوننّ من المنصفین انّا ما اعترضنا علی اعدائی بعد قدرتنا و عفونا عنهم بعد علمنا فکیف احبّائی لو انتم من النّاظرین و کلّما نزّلناه الیک لم یکن مقصودی الّا انقطاعک عن کلّ من فی السّموات و الأرض و تقرّبک الی الله مولاک القدیم و من احتجابک حزن قلبی لأنّک کنت مذعناً بالله و مؤمناً بآیاته و کان اخیک معی حین الّذی کان ان توقد نار الله عن خلف سرادق الخفی ورآء حجبات عصمة ربّک السّتّار القویّ الحکیم

16 Follow what is revealed unto thee and turn not unto anyone besides Me, for all else was created by My Word, as attesteth that which hath appeared from My fingers, if thou be of them that bear witness. Ponder upon that which hath been sent down from the clouds of might and power, that haply it may

16 ان اتّبع ما یوحی الیک و لا تلتفت الی دونی لأنّ دونی خلق بقولی و یشهد بذلک ما ظهر من اصابعی ان انت من الشّاهدین تفکّر فیما نزل من سحاب القدرة و الاقتدار لعلّ یجذبک الی جمال

draw thee to the beauty of thy Chosen Lord, that thou mayest recognize Him in His other beauty and be of the assured ones. Say: Verily thy Lord, were He to desire to make all men one community, would be able to do so through a word from His presence, yet He hath withheld this for a wisdom from His side, which none knoweth save they who are endowed with clear vision.

ربّک المختار و تعرفه فی جماله الأخری و تکون من الموقنین قل انّ ربّک لو یرید ان یجعل کلّ العباد امّة واحدة لیقدر بکلمة من عنده ولکن توقّف فی ذلک لحکمة من لدنه و لا یعرف ذلک الّا کلّ ذی بصر منیر

17 Beware lest thou be veiled by allusions. By God! Not a single letter was revealed in the Bayan except concerning My Cause, and God hath taken My covenant from you in the atoms of the Bayan, then from Muhammad in the atoms of the Furqan, then from the Spirit in the atoms of the Gospel, then from Him Who conversed with God in the atoms of the Torah, then from the Friend of God in the atoms of sacred and preserved scrolls. Beware lest thou dispute with God or contend against His Self. Rather, purify thyself with the water that floweth from the direction of the Throne and say within thyself: In the Name of God, the Most Unapproachable, the Most Holy, the Most Great, the All-Glorious. Then lift thy right foot from the left of fancy and place it upon the right of certitude by My leave, for I am the All-Powerful, the All-Ruling, the All-Knowing.

17 ایّاک ان لا تحتجب بالاشارات تالله ما نزل فی البیان حرف الّا فی امری و قد اخذ الله عهدی عنکم فی ذرّ البیان ثمّ محمّد فی ذرّ الفرقان ثمّ الرّوح فی ذرّ الانجیل ثمّ الکلیم فی ذرّ التّوریة ثمّ الخلیل فی ذرّ صحایف عزّ حفیظ ایّاک ان لا تجادل بالله و لا تحارب بنفسه ثمّ طهّر نفسک بماء الّذی جری عن جهة العرش و قل فی نفسک بسم الله الأمنع الأقدس الأعظم العظیم ثمّ ارفع قدمک الیمنی من شمال الوهم ثمّ ضعه علی یمین الیقین باذنی و انا المقتدر الحاکم العلیم

18 Say: By God! The Spirit speaketh not of his own desire, but rather by what the Holy Spirit warbleth within his most pure and crystal breast, as witnessed by that which hath descended from the most exalted Dominion at the Lote-Tree of the Utmost Boundary in His sweetest melodies, were ye but to hearken. Thus hath the tongue of the Spirit warbled unto thee, and the favor of thy Lord been perfected upon thee, that thou mayest be of them that attain.

18 قل تالله انّ الرّوح ما ینطق عن الهوی بل بما یغرّد روح القدس فی صدره الممرّد الأصفی و یشهد بذلک ما نزل من جبروت القصوی عند سدرة المنتهی من نغماته الأحلی لو انتم من السّامعین کذلک غرّد علیک لسان الرّوح و تمّت علیک نعمة ربّک لتکون من الفائزین

19 O Dhabih! If thou seest him, deliver unto him the message of thy Lord. If thou findest him receptive, then turn unto him; otherwise, verily thy Lord is independent of him and of the acceptance of both worlds. Strive then, O servant, within thyself, lest thy feet slip when the feet of the mystics slip. Read what We revealed aforetime in the Qayyumu'l-Asma'. By God! It is indeed My Remembrance unto all the worlds, and therein is sufficient for all that the servants desire, and God is witness unto this.

19 ان یا ذبیح ان رأیته بلّغ رسالة ربّک ان وجدته مقبلاً فأقبل الیه و من دون ذلک انّ ربّک لغنیّ عنه و عن اقبال الثّقلین فاسع یا عبد فی نفسک لئلّا یزلّ قدماک حین الّذی یزلّ اقدام العارفین فاقرأ ما نزّلناه فی قیّوم‌الأسمآء من قبل تالله انّه لذکری للعالمین و فیه ما یکفی العباد عمّا یریدون و کان الله علی ذلک لشهید و علیم

20 Know thou that We have not commanded the servants in this matter except because of their weakness; otherwise, thy Lord is in truth independent of aught else to establish His Cause. Verily, He is known through His own Self, and all else is known through Him, were ye of them that perceive.

20 و ما امرنا العباد بهذا الّا لضعفهم والّا انّ ربّک لغنیّ فی اثبات امره بدونه و انّه یعرف بنفسه و ما سواه یعرف به لو انتم من العارفین

21 و ان رأیت الحبیب کبّر فی وجهه من لدنّا ثمّ ذکّره بربوات القدس لعلّ یتّخذ فی نفسه الی ذی العرش

21 And if thou seest the Friend, glorify Him before His face from Us, then remind him of the sacred heights, that he may perchance find in himself a way unto Him Who is enthroned on high. Say: O servant! When We journeyed from the land of creation to the most distant stations and encompassed all things through Our sovereignty and command from Us, then did We find thee standing in the land of bewilderment between Paradise and the Fire, at times ascending in thyself and at other times descending. This beseemeth thee not, for there hath been ordained for thee a station from among the stations on well-preserved holy tablets. Magnify thyself, then turn toward the direction of Paradise, then enter therein by thy Lord's leave, and be thou of them that are secure.

سبیل قل یا عبد انّا لمّا سافرنا من ارض الانشآء الی مواقع القصوی و احطنا کلّ شیء بسلطان من لدنّا و امر من عندنا اذاً وجدناک واقفاً علی ارض الحیرة بین الجنّة و النّار بحیث مرّة تعلو فی نفسک و تسفل اخری و هذا لا ینبغی لک لأنّ لک قد قدر شأن من الشّئون علی الواح قدس حفیظ کبّر فی نفسک ثمّ توجّه الی شطر الرّضوان ثمّ ادخل فیه باذن ربّک و کن من الآمنین

22 Say: Today naught escapeth His knowledge, and not an atom stirreth between the heavens save by My leave, and this is a certain truth. Be thou steadfast in the Cause of thy Lord in such wise that should all who are in the realm oppose thee, thou wouldst find them but as a handful of clay. Without this, none shall ever attain unto the heaven of My Cause, nor shall any soul enter the paradise of My good-pleasure. Thus doth the Tongue of truth and knowledge inform thee.

22 قل لن یعزب الیوم من علمه شیء و لن یتحرّک ذرّ بین السّموات الّا بعد اذنی و انّ هذا لحقّ یقین ان استقم علی امر مولاک علی شأن لو یعارضک کلّ من فی الملک لن تجدهم الّا ککفّ من الطّین و من دون ذلک لن یبلغ احد الی سمآء امری و لن یدخل نفس فی رضوان رضائی کذلک اخبرک لسان صدق علیم

23 Abandon the world and whatsoever is upon it and within it in thy shadow, then observe with the eye of fairness that wherewith the splendors of the Cause have shone forth between the heavens and the earth. By My Beauty! If thou wouldst purify thy sight, thou wouldst witness all that appeareth from the traces of thy Lord as a luminous lamp and a brilliant light between the heavens and the earth, whereby each one of them guideth the people unto the holy and impregnable paradise. Beware lest thou veil thyself with the veil of self, and withhold thy spirit from that which hath been ordained in thy Lord's paradise. This is Our command upon thee, that thou mayest be of them that act.

23 دع الدّنیا و ما علیها و ما فیها فی ظلّک ثمّ انظر بطرف الانصاف الی ما اشرق به بوارق الأمر بین السّموات و الأرضین فوجمالی لو تطهّر بصرک لتشهد کلّ ما یظهر من آثار ربّک سراجاً منیرا و ضیآءً لمیعا بین السّموات و الأرض بحیث کلّ واحد منها لیهدی النّاس الی رضوان قدس منیع ایّاک ان لا تحتجب نفسک بحجاب نفس و لا تمنع روحک عمّا قدّر فی فردوس ربّک و انّ هذا لأمر من لدنّا علیک لتکون من العاملین

24 Then make mention from Us unto all who have entered Iraq and attained the presence of the Throne and were of them that have succeeded, and unto them that have believed in God and His signs and were steadfast in manifest constancy. And the Spirit and glory and splendor be upon thee and upon whomsoever heareth thy word concerning the Cause of thy Lord and is of them that are firm.

24 ثمّ ذکّر من لدنّا کلّ من دخل العراق و حضر بین یدی العرش و کان من الفائزین و من دونهم من الّذینهم آمنوا بالله و آیاته و کانوا علی استقامة مبین و الرّوح و العزّ و البهآء علیک و علی من سمع قولک فی امر ربّک و یکون من الرّاسخین

INBA83:103, BLIB_Or15702.007, BLIB_Or15723.261, BLIB_Or15737.106, ALIB.folder18p109-116

BH00415

Lawh-i-Sirr al-Tankis
To: Lur-i-Bakhtiyari, Darvish Ali et al.

1 We have heard that which you addressed to God through what He had taught you aforetime. Repeat this verse as We repeat: "O my God! I beseech Thee by the appearance of Thy Name, the Self-Subsisting after the Arising One, that Thou separate me not from Thee, neither in this world nor in the world to come. Verily Thou art the All-Forgiving, the Most Merciful." This is of My favor unto thee. Verily thy Lord is the All-Bountiful, the Ancient of Days.

1 قد سمعنا ما ناديت به الله بما علّمک من قبل کرّر الآیة کما نکرّر یا الهی اسئلک بظهور اسمک القیّوم بعد القائم بأن لا تفرّق بینی و بینک لا فی الدّنیا و لا فی الآخرة انّک انت الغفور الرّحیم هذا من فضلی علیک انّ ربّک لهو الفضّال القدیم

2 That which was sent from the handmaidens in thy land hath been presented. We have accepted it as a token of Our grace. Verily thy Lord doth not suffer to be lost the reward of him who hath turned unto Him, having detached himself from all who are in the heavens and the earth. Convey My greetings unto them both, then send what We have sent of the garment of My Name, the All-Forgiving, the Most Merciful, that it may attract them unto God, the Lord of all worlds. Verily thy Lord remembereth whomsoever He willeth. He is the Protector of good deeds and the Guardian of the righteous.

2 قد حضر ما ارسل من لدی الامآء فی ارضک قبلناه فضلاً من عندنا انّ ربّک لا یضیع اجر من اقبل الیه بعد غنائه عمّن فی السّموات و الأرضین کبّر من قبلی علیهما ثمّ ارسل ما ارسلناه من قمیص اسمی الغفور الرّحیم لیجذبهما الی الله مولی العالمین انّ ربّک یذکر من اراده انّه ولیّ الصّالحات و ولیّ الصّالحین

3 There hath been presented before Our face the letter sent from the land of Sad, and there had been revealed aforetime unto Our servant K and those around him clear verses that none in all the worlds can equal. We sent them by the hand of Sin. Verily thy Lord is the Mighty, the Bountiful. Once again do We send down unto them from the supreme verses of their Lord. This indeed is a great favor unto you, O My loved ones in that land. My fragrances, My remembrance, and My praise be upon you. Blessed are ye for having turned unto God, your Lord and the Lord of your fathers of old. Rejoice ye in My remembrance of you, for naught can equal it. Soon shall appear unto you that whereof the True One, the Trustworthy, shall inform you. Drink ye the wine of utterance with wisdom and clear exposition, to spite those who have denied the All-Merciful. Lo! they are among the lost ones in a perspicuous Book.

3 و قد حضر لدی الوجه کتاب الّذی ارسل من ارض الصّاد و نزل من قبل لعبدنا ک و من فی حوله آیات بیّنات الّتی لا یعادلها العالمین و ارسلناها بید السّین انّ ربّک لهو العزیز الکریم تلک مرّة اخری ننزّل لهم من آیات ربّهم الکبری انّ هذا لفضل عظیم علیکم یا احبّائی فی هناک نفحاتی و ذکری و ثنائی طوبی لکم بما توجّهتم الی الله ربّکم و ربّ آبائکم الأوّلین ان افرحوا بذکری ایّاکم انّه لا یعادله شیء سوف یظهر لکم ما یخبرکم به الصّادق الأمین ان اشربوا خمر البیان بالحکمة و التّبیان رغماً لأنف الّذین کفروا بالرّحمن الا انّهم من اهل الخسران

4 We have pardoned him who desired pardon and have ordained salvation for whosoever sought it. Verily thy Lord is the Ruler over whatsoever He willeth. We have sent down for each one of them that which gladdeneth the heart of the world. This is of My bounty unto them and unto the peoples. Blessed is he who hath found the fragrance of loving-kindness and hath turned

4 فی لوح مبین قد عفونا لمن اراد العفو و کتبنا النّجاة لمن ارادها انّ ربّک لهو الحاکم علی ما یرید و نزّلنا لکلّ واحد منهم ما یفرح به قلب العالم هذا من فضلی علیهم و علی الأمم طوبی لمن وجد عرف العنایة و اقبل بقلبه الی هذا المنظر الکریم

with his heart unto this noble prospect. Convey My greetings unto them and unto those handmaidens who were mentioned in their letter, and give them and these women the glad tidings of that which hath moved the Supreme Pen through their names and that which the tongue of their Most Glorious Lord hath spoken in their remembrance from this resplendent station.

كبّر عليهم و على اماآء اللّائی ذكرن فی كتابهم و بشّرهم و هنّ بما تحرّک بأسمائهم قلم الأعلی و تكلّم بذكرهم لسان ربّهم الأبهی فی هذا المقام المنير

5 O favored Darvish-'Ali! Fortunate indeed wert thou that by thine own choice thou didst turn to the countenance of the All-Chosen One. Praiseworthy is that vision which is fixed upon and beholdeth the Most Exalted Horizon, and now from that Horizon the Most Glorious Eye gazeth upon thee. Blessed art thou that thy Persian words were presented before His presence and were accepted. Praise the Best-Beloved of the worlds that thou hast attained to this exalted station and this beauteous mention, while most of the eloquent and learned remain distant and deprived. Every lowly one who turned unto Him found Him to be as a pearl, and every sweet thing that was kept from Him became bitter.

5 عريضهٔ درويش علی بحضور فائز و هذا ما نزل له ای لر بختياری من بخت يارت بود كه باختيار بوجه مختار توجّه نمودی بصر ممدوح آن است كه بافق اعلی متوجّه و ناظر باشد و حال از افق اعلی بصر ابهی بتو ناظر طوبی از برای تو كه كلمات پارسيت تلقاء وجه مذكور آمد و مقبول شد حمد كن محبوب عالميان را كه باين مقام جليل و ذكر جميل فائز شدی و اكثری از فصحا و بلغا بعيد و محروم مانده‌اند كلّ لرّ اقبل اليه انّه درّ و كلّ حلو منع عنه انّه مرّ

6 O Darvish! If thou shouldst discover the sweetness of divine utterance in these brief and concise words, thou wouldst be seized with such joy as no sorrow could ever overtake or grasp, and with both outer and inner tongue thou wouldst proclaim these blessed words: "I am content with Thy good-pleasure and have believed in Thy decree, O Thou Repository of tribulation and Dayspring of destiny!"

6 ای درويش اگر حلاوت بيان الهی را از اين كلمات موجزهٔ مختصره بيابی بفرحی ظاهر شوی كه ابداً حزن باو دست نيابد و اخذش ننمايد و از لسان ظاهر و باطن باين كلمهٔ مباركه ناطق شوی رضيت برضائک و آمنت بقضائک يا مكمن البلآء و مطلع القضآء

7 Thy letter in its entirety was repeatedly presented before His presence. Be thou thankful unto thy Lord for this manifest bounty and evident favor. Thy services in God's path shall never be lost. The reward of those consumed by the fire of separation and enkindled by the flame of longing hath been ordained for thee. In these days the Supreme Pen hath revealed the most great prohibition, therefore all must be content with it. Be not grieved by separation, for all matters depend upon God's acceptance. Praise be to God, thou hast attained unto it. This indeed is the good and its source - seize thou upon it and be of the thankful ones.

7 كتابت بتمامه مرّةً بعد مرّة تلقاء وجه معروض شد ان اشكر ربّک بهذا الفضل المشهود و العناية المشهودة خدمتهايت در سبيل الهی ضايع نخواهد شد اجر محترقين بنار فراق و مشتعلين بلهيب اشتياق از برای تو مقدّر شده اين ايّام از قلم اعلی نهی كبری نازل لذا كلّ بايد بآن راضی شوند از فراق محزون مباش كه كلّ امور منوط بقبول حقّ است الحمد لله بآن فائز شدی هذا لهو الخير و اصله ان اغتنم و كن من الشّاكرين

8 The mention of two souls from N and R that was in thy letter was presented before His presence. Give them glad-tidings of My favor unto them. God hath forgiven their misdeeds. Verily thy Lord forgiveth whom He willeth and chastiseth whom He willeth. Within His grasp is the dominion of all things. He, verily, is powerful over all things. Then give glad-tidings to the son of H of what hath been revealed for him from the heaven of his Lord's favor, the Most Glorious, that he may praise his Lord and be of the thankful ones.

8 ذكر دو نفس از اهل ن و راء كه در كتابت بود تلقاء وجه مذكور بشّرهما بعنايتی لهما قد كفّر الله عنهما سيّئاتهما انّ ربّک يغفر من يشآء و يعذّب من يشآء فی قبضته ملكوت الأشيآء انّه علی كلّ شیء قدير ثمّ بشّر ابن الحآء بما نزل له من سمآء عناية ربّه الأبهی ليحمد ربّه و يكون من الشّاكرين

9 Blessed art thou, O Zayn, for having sent to Me My Writings. We have accepted them and bestowed them upon the Branch as a favor from Us unto thee. Write thou in all thy days the verses of thy Lord, that His mention may through thee be spread throughout the lands. He is, verily, the Protector of them that remember Him.

9 طوبی لک یا زین بما ارسلت الیّ آثاری قبلناه و وهبناه الی الغصن فضلاً من لدنّا علیک ان اکتب فی ایّامک کلّها آثار ربّک لینتشر بک ذکره فی الدّیار انّه ولیّ الذّاکرین

10 We have heard that which Haydar-'Ali called out to his Lord, the Most High, the All-Chosen. We beseech God to aid him to be steadfast in His love and to ordain for him that which shall be a companion and friend to him in this world and the next, and to make him independent of His creatures and focused on His Throne, the Mighty, the Luminous. The mention of Our servant Rahim was made in thy letter and We heard that which he uttered. We beseech God to preserve him beneath the shadow of His Name, the Preserver, the Powerful, the All-Knowing, the All-Wise.

10 قد سمعنا ما نادی به حیدر قبل علیّ ربّه العلیّ المختار نسئل الله بأن یوفّقه علی الاستقامة علی حبّه و یقدّر له ما یکون انیساً و مصاحباً له فی الدّنیا و الآخرة و یجعله غنیّاً عن خلقه و ناظراً الی جهة عرشه العزیز النّوّار قد ذکر ذکر عبدنا رحیم فی کتابک و سمعنا ما نطق به نسئل الله بأن یحفظه فی ظلّ اسمه الحافظ المقتدر العلیم الحکیم

11 And concerning what thou didst mention about two souls from the people of Riz, this is what was revealed for them from the presence of the Mighty: O Husayn! Hearken unto the call of the Lord of nations from His Most Great Prison. Verily, there is none other God but Him, the Almighty, the Glorious, the All-Bestowing. A letter hath come from him whom We have named Zaynu'l-Muqarrabin in the Kingdom of Names, wherein was mentioned thy name. Therefore hath the sun of loving-kindness and bounty dawned from the horizon of thy Lord's favor, that it might draw thee to the horizon illumined by the lights of thy Lord's countenance, the Mighty, the Gracious. Be thou steadfast in the love of God and His remembrance in such wise that the proofs of the wicked ones who follow their vain desires and point with the fingers of idle fancy toward Him Who hath disbelieved in God, the Self-Sufficient, the Most High, shall not deter thee. Blessed is he who hath attained unto the knowledge of God in His days and hath shattered the idol of fancy with the hand of certitude. Be thou grateful for having been mentioned and for that which hath been revealed unto thee whereby eyes are gladdened. Preserve the verses of thy Lord, then recite them in the night season and in the daytime. Aid thy Lord through utterance and trust in Him in all matters. Verily, He heareth and beholdeth His servants in all conditions.

11 و ما ذکرته فی نفسین من اهل ریز هذا ما نزل لهما من لدی العزیز ان یا حسین ان استمع ندآء مالک الأمم من شطر سجنه الأعظم انّه لا اله الّا هو المقتدر العزیز الوهّاب قد حضر کتاب من الّذی سمّیناه بزین‌المقرّبین فی ملکوت الأسمآء و کان فیه ذکرک لذا اشرقت من افق فضل ربّک شمس العنایة و الاحسان لتجذبک الی افق اضآء من انوار وجه ربّک العزیز المنّان ان استقم علی حبّ الله و ذکره علی شأن لا یمنعک عنه ادلّة الفجّار الّذین یستدلّون بأهوائهم و یشیرون بأنامل الظّنون الی الّذی کفر بالله الغنیّ المتعال طوبی لمن فاز بعرفان الله فی ایّامه و کسّر صنم الوهم بید الایقان ان اشکر بما ذکرت و نزل لک ما قرّت به الأبصار ان احفظ آیات ربّک ثمّ اقرأها فی اللّیالی و الأیّام ان انصر ربّک بالبیان و توکّل علیه فی کلّ الأمور انّه یسمع و یری عباده فی کلّ الأحوال

12 O Hashim! Hearken unto the shrill voice of the Most Exalted Pen which hath been raised between earth and heaven. Verily, there is none other God but Him, the Mighty, the Wise. The face of God hath turned toward thee inasmuch as thy name was mentioned before His great throne. Say: O my God and my Lord! All praise be unto Thee for the wonders of Thy

12 ان یا هاشم ان استمع صریر قلم الأعلی الّذی ارتفع بین الأرض و السّمآء انّه لا اله الّا هو العزیز الحکیم قد توجّه الیک وجه الله بما ذکر اسمک لدی عرشه العظیم قل یا الهی و سیّدی لک الحمد لبدایع مواهبک و ظهورات فضلک و الطافک

قد ذکرتنی من دون استحقاق به اشهد انّک انت الفضّال و انّک انت المعطی و انّک انت الباذل الغفور الرّحیم یا الهی قوّنی علی خدمتک و ذکرک ثمّ اجعلنی من الّذین انجذبوا فی حبّک و فازوا بعرفانک فی ایّامک ثمّ اکتب لی ما کتبته لعبادک الّذین طافوا حولک خالصاً لوجهک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الحکیم ای ربّ انّی لا اعلم ما ینفعنی عندک علم کلّ شیء فأنزل لی ما هو خیر عندک انّک انت العلیّ العلیم

gifts and the manifestations of Thy grace and favor. Thou hast mentioned me though I was not worthy thereof. I testify that Thou art the All-Bountiful, that Thou art the Giver, that Thou art the Bestower, the Forgiving, the Merciful. O my God! Strengthen me to serve Thee and to remember Thee, then make me of those who were drawn to Thy love and attained unto Thy knowledge in Thy days. Then ordain for me that which Thou hast ordained for Thy servants who have circled around Thee, purely for Thy sake. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise. O my Lord! I know not what profiteth me with Thee. The knowledge of all things is with Thee, therefore send down unto me that which is best in Thy sight. Verily, Thou art the Most High, the All-Knowing.

13 ان حضر فی هناک من سمّی بعلیّ بشّره بذکر ربّه ایّاه انّه لهو الغفور الکریم قل طوبی لک یا علیّ بما تقرّبت الی مدینةالله و وجدت نفحات قمیص المحبوب فلمّا منعت اطعت امر الله المهیمن العزیز الحمید و رجعت مقبلاً الی الدّیار بذلک یصلّینّ علیک اهل السّموات ثمّ عباد مکرمون ان افرح بذکری ایّاک تالله لا یعادله ما خلق فی السّموات و الأرض ولکنّ النّاس لا یشعرون اذا فزت بلوح الله و اثره توجّه بقلبک الی المنظر الأکبر

13 Should there be present one named 'Ali, give him the glad-tidings of his Lord's remembrance of him. Verily, He is the Forgiving, the Bountiful. Say: Blessed art thou, O 'Ali, for having drawn nigh unto the City of God and having inhaled the fragrance of the garment of thy Beloved. When thou wert prevented, thou didst obey the command of God, the Supreme, the Mighty, the Praiseworthy, and didst return to thy home with devotion. For this do the denizens of the heavens and honored servants pray for thee. Rejoice in My remembrance of thee. By God! Nothing that hath been created in the heavens and earth can equal it, but the people are heedless. When thou attainest unto the Tablet of God and its effects, turn with thy heart to the Most Great Scene. Say:

14 قل یا الهی و اله العالمین و مقصودی و مقصود من فی السّموات و الأرضین یا من ارتفعت الأیادی کلّها الی سمآء فضلک و نصبت العیون الی افق فضلک و الطافک و تهیّجت القلوب من نفحات ایّام وصلک و فوحات قمیص قربک و لقائک اسئلک باسمک الّذی کان مظلوماً بین خلقک و مسجوناً بین بریّتک بأن تحفظنی فی ظلّ سدرة رحمانیّتک ثمّ اکتب لی ما کتبته لأصفیائک و قدّر لی اجر من فاز بلقائک و حضر تلقآء وجهک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الودود

14 O my God and the God of all worlds, my Goal and the Goal of all who dwell in the heavens and the earth! O Thou towards Whose heaven of grace all hands are upraised, towards Whose horizon of bounty and favor all eyes are fixed, and by the sweet savors of Whose days of reunion and the fragrances of Whose robe of nearness and meeting all hearts are stirred! I beseech Thee by Thy Name, through which Thou wert wronged amongst Thy creation and imprisoned amidst Thy creatures, to preserve me beneath the shade of the Tree of Thy mercy. Then ordain for me what Thou hast ordained for Thy chosen ones, and decree for me the reward of those who have attained unto Thy presence and stood before Thy face. Thou, verily, art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Loving.

15 یا الهی تری وجهی متوجّهاً الیک و قلبی مقبلاً الی قلب الامکان الّذی به تمرّ نسمات وحیک فی دیارک و ارياح رحمتک فی بلادک بأن تجعلنی مستقیماً علی امرک و حبّک ثمّ انزل علیّ من

15 O my God! Thou seest my face turned towards Thee and my heart drawn to the Heart of all possibilities, through which the breezes of Thy revelation waft through Thy domains and the winds of Thy mercy blow throughout Thy lands. Make me steadfast in Thy Cause and in Thy love, and send down

upon me from the clouds of Thy mercy that which will purify me from all else but Thee and turn me wholly toward Thy face, such that I may turn to none but Thee and follow naught but Thy commandments and what hath been sent down from Thee. Verily, Thou doest what Thou willest, and Thou art the Mighty, the Forgiving.

سحاب رحمتک ما یطهّرنی عن دونک و یقلبنی الی وجهک بحیث لا اتوجّه الّا الیک و لا اتّبع الّا اوامرک و ما نزل من عندک انّک فعّال لما تشآء و انّک انت العزیز الغفور

16 As for what thou didst mention regarding Hasan and Habib, convey My greetings to them both and give them glad tidings of God's favors. They possess an honored station. May glory rest upon the Messenger and His people from the All-Glorious, the Resplendent, the Mighty, the Inaccessible.

16 و ما ذکرته فی حسن و حبیب کبّر من قبلی علی وجههما و بشّرهما بعنایات الله انّ لهما مقام کریم انّما البهآء علی الرّسول و اهله من لدن بهیّ باهی عزیز منیع

17 The letter that was sent in the company of Aqa Rafi' - since in those days tablets were not sent by post and no special courier was departing, the reply was consequently delayed. If the postal service is reliable, there shall never be any delay in replies. God willing, it shall be sent hereafter. Regarding the blessed verse in the Surih of the Kings that was mentioned, both versions are correct, though if the first remains as it is, it would be sweeter and better.

17 ورقه که بصحابت آقا رفیع ارسال داشتند چون در آن ایّام با پوسته الواح ارسال نمیشد و رافع مخصوص هم عازم نبود لذا جواب آن در عهدهٔ تأخیر افتاد اگر امر پوسته محکم باشد ابداً در جواب تأخیر نمیشود انشآءالله از بعد ارسال خواهد شد در آیهٔ مبارکه سورهٔ ملوک ذکر رفته بود هر دو صحیح است لو تبقی الأولی علی حالها احلی و احسن

18 Concerning the passage revealed in the Tablet of Mulla Husayn and his son, it was "and glory be upon him and upon his son." The letter ha had been written in error. God willing, all must be occupied with service to the Cause through divine grace. Convey abundant greetings to all on behalf of the Truth and adorn them with the ornament of the love of the Beloved of all worlds. And glory be upon thee and upon those who have migrated in the path of God, the Supreme, the Self-Subsisting.

18 در فقرهٔ منزلهٔ توقیع جناب ملّا حسین و ابن ایشان و البهآء علیه و علی ابنه بوده جناب هاء سهو نموده بودند انشآءالله باید بعنایت رحمانی کلّ بخدمت امر مشغول باشند کلّ را من قبل حقّ تکبیر بلیغ برسانید و بطراز حبّ محبوب عالمیان مزیّن دارید و البهآء علیک و علی الّذین هاجروا فی سبیل الله المهیمن القیّوم

19 As to the matter of statements attributed to Shaykh Ahmad-i-Ahsa'i, upon him be all the Most Glorious Glory of God: the original statements were written by one of the Shaykhi school who inquired about them in Iraq. Several errors were observed therein, but no attention was paid to correcting them. The statements were copied exactly as written by the scribe, as is also referenced in the Tablet to Mir Karim Khan. One passage from these statements will be mentioned, that thou mayest be assured that thy Lord is indeed the All-Knowing, the All-Wise: "The letter Vav comprises three letters making six, and one Alif, and six, and six days have passed." This refers to the creation of the heavens and earth in six days. They say that creation was completed, and the Alif between the two Vavs indicates the completion of the first six, and that Alif represents the station of the arising of the Qa'im, as was made manifest. And the other Vav refers to the creation of new heavens through the manifestation of the Qayyum in the latter six days.

19 و امّا در فقرهٔ عباراتی که منسوب بجناب شیخ احمد احسائی علیه من کلّ بهآء ابهاه بوده اصل آن عبارات را یکی از شیخیّه نوشته و در عراق سؤال نموده چند محلّ آن مغلوط مشاهده شد ولکن التفاتی بتصحیح آن نشده بعینه همان عبارات کاتب نقل شده چنانچه در لوح میر کریم خان هم اشاره باین بیان هست یکفقره از فقرات آن ذکر میشود لتوقن انّ ربّک لهو العلّام العلیم الواو ثلاثة احرف ستّة و الف و ستّة و قد مضت ستّة الأیّام این اشاره بخلق سموات و ارض است فی ستّة ایّام میفرمایند که آن خلق منتهی شد و الف بین واوین دلیل است بر تمامیّت ستّهٔ اولی و آن الف مقام قیام قائم است چنانچه ظاهر شد و واو اخری اشاره بخلق سموات بدیعه است بظهور قیّوم فی ستّة ایّام آخر

After the appearance of this station, the mystery of inversion is witnessed, according to the symbol of "the chief," as thou hast heard: "He maketh their highest to become their lowest." The Shaykh's intent was that what was created in six days has passed and ended with the Alif standing between the two letters, and in another six days that which was raised before will be raised again. Then all matters will be transformed as thou hast seen and known. Thus was the matter completed through the Proof, and the Most Great Name appeared among creation. His is the praise for this.

و بعد از ظهور این مقام سرّ تنکیس مشاهده میشود لرمز الرّئیس کما سمعت یجعل اعلاهم اسفلهم مقصود شیخ آنکه مضت ما خلق فی ستّة ایّام و انتهت بالألف القائم بین الحرفین و یرتفع فی ستّة ایّام اخری ما ارتفع من قبل اذاً تبدّل الأمور کلّها کما رأیت و عرفت کذلک تمّ الأمر بالحجّة و ظهر اسم الأعظم بین البریّة له الحمد علی ذلک

20 In these days the Supreme Pen is not inclined to interpretation. He loveth to speak at all times: "There is no God but Me, the Powerful, the Mighty, the Bestower." These two words were also revealed for that person without his asking. In truth, through these two words alone all the statements of the Shaykh have been interpreted. The purpose of mentioning him in the tablet to the ignoble one was that perchance he might recognize his own impotence and inquire of the Truth. But due to pride and vainglory, despite his soul's helplessness, he did not inquire nor turn unto God. Lo! He is among the lost. All the Shaykhis, by their own admission in Iraq, were unable to understand its meaning. They even mentioned that they presented it to the late Siyyid, but he concealed the matter and did not reveal an answer. Thus have We related unto thee what We intended. Verily thy Lord is the All-Knowing, the All-Wise.

ADMS#199n77x

20 در این ایّام قلم اعلی بتفسیر متوجّه نه یحبّ ان ینطق فی کلّ الأحیان لا اله الّا انا المقتدر العزیز المنّان این دو کلمه هم لأجل آنجناب من غیر سؤال نازل شد اگرچه فیالحقیقه بهمین دو کلمه جمیع عبارات جناب شیخ تفسیر شده و مقصود از ذکر او در لوح غیر کریم آن بوده که شاید عجز خود را مشاهده کند و از حقّ سؤال نماید ولکن از کبر و غرور مع عجز نفسش استفسار ننمود و توجّه نکرد الا انّه من الخاسرین جمیع شیخیّه بقول خود که در عراق ذکر نمودند عاجز شدند از معنی آن حتّی مذکور داشتند که خدمت سیّد مرحوم هم عرض نمودند و ایشان ستر فرموده جوابی اظهار نداشتند کذلک قصصنا لک ما اردناه انّ ربّک لهو العلیم الحکیم

BLIB_Or11096#253x, BLIB_Or11096#254x, BLIB_Or15722.035, NLI.32p144rx, ADM2#095 p.176x, MAS1.012x, MAS4.276x, ASAT4.088x, ASAT5.065x, NSS.098x

BH00410

To: Mirza Aqa Ismullah-Ul-Munir

1 He is the Most Mighty, the Most Exalted, the Most Impregnable, the Most Holy, the Most Glorious

1 هو الأعزّ الأرفع الأمنع الأقدس الأبهی

2 O thou Inscribed Tablet! Hearken unto the call of thy Lord from the direction of His inhabited House, that His joyous fragrances may attract thee to the sacred, mighty and generous seat of God. O thou who art named the Luminous One of God!

2 ان یا رقّ المنشور اسمع ندآء ربّک عن شطر بیته المعمور لتجذبک نفحاته المحبور الی مقرّ الله المقدّس العزیز الکریم ان یا اسم الله المنیر اسمع ما

Hear what the Spirit imparteth unto thee in this hour when sorrows have encompassed Him through the hosts of Satan, to such extent that His tongue moveth not in remembrance of the Beloved nor of the Friend, and whenever a word issueth forth from Him, it is accompanied by sighs and lamentations that consume the hearts of all beings - yet most of the people remain heedless thereof, having occupied themselves with earthworms, and thus their deeds have come to naught and God hath erased their names from the preserved Tablet of holiness.

يلقيک الرّوح حينئذ حين الّذى احاطته الأحزان من جنود الشّيطان على شأن لن يحرّک لسانه على ذكر المحبوب و لا الحبيب و كلّما يخرج منه كلمة يخرج مع حسرات ثمّ زفرات تحترق بها اكباد الوجود ولكنّ النّاس اكثرهم غفلوا عن ذلک بما اشتغلوا بخراطين الأرض و بذلک حبطت اعمالهم و محا الله اسمائهم فى لوح قدس حفيظ

3 And thou, O servant, when thou findest none steadfast in the Cause of God thy Lord, then suffice thou with thyself, remain firm, and be steadfast with manifest steadfastness. Behold the Concourse of the Bayan and that which issueth from their mouths. Among them are those who say: "Can the fruit of the Tuba tree possibly be transformed?" Say: Yea, by my life, the All-Merciful! First, We do not confirm thy vain imagination in what thou hast imagined, for neither thou nor anyone else hath any knowledge of His Cause. And should anyone claim such knowledge, he hath indeed lied against the Lord of all worlds. And even if We were to accept what thou sayest - woe unto thee! Dost thou entertain doubts about the Tuba tree, or its like such as the Lote-Tree of the Uttermost End, the Farthest Tree, and whatsoever else hath been mentioned by the Pen of God, the Mighty, the Supreme, the Powerful?

3 و انّک يا ايّها العبد ان لن تجد احداً على امر الله ربّک اذاً فاكف بنفسک ثمّ استقم و كن على استقامة مبين فانظر الى ملأ البيان و ما يخرج من افواههم و منهم من يقول انّ ثمرة الطّوبى هل يمكن ان ينقلب قل اى فونفسى الرّحمن الرّحيم اوّلاً لا نصدّق توهّمک فى الّذى توهّمت لأنّک ما اطّلعت بأمره و لا دونک و لو احد يدّعى ذلک فانّه كذب بربّ العالمين و لو نسلّم ما تقول قل فويل لک أ توهّمت فى الطّوبى او فى امثاله من سدرة المنتهى و شجرة القصوى و فوق ذلک عمّا ذكر من قلم الله العزيز المهيمن القدير

4 Say: Beware lest thou imagine vain things and render these names objects of fancy. Know thou that all these names which are mentioned in the Book have no other purpose save Our unified servants - they are the blessed tree, the Farthest Tree, and the Lote-Tree of the Uttermost End. Likewise, every goodly name returneth unto these, if ye be of those who know. These names are true for them in the time of their faith in God, and after their turning away, every name that is not goodly returneth to them, if ye be of those who witness. How many a tree of affirmation is transformed into a tree of negation at the time of manifestation, and likewise the reverse, if ye be of those who perceive.

4 قل ايّاک ان لا تتوهّم و لا تجعل هذه الأسمآء موهوماً ثمّ اعلم بأنّ كلّ هذه الأسمآء الّتى ذكر فى الكتاب لم يكن المقصود منها الّا عبادنا الموحّدين و انّهم لسدرة الطّوبى و شجرة القصوى و سدرة المنتهى و كذلک كلّ اسم خير يرجع الى هؤلآء ان انتم من العارفين و هذه الأسمآء يصدق لهؤلآء فى حين ايمانهم بالله و بعد الاعراض يرجع اليهم كلّ اسم دون خير لو انتم من الشّاهدين فكم من سدرة اثبات يجعل من سدرة النّفى فى حين الظّهور و كذلک بالعكس لو انتم من المستشعرين

5 And among them are those who have said: "Can the fruit be changed, and its sweetness be turned to bitterness?" Thus do they speak as their passion commandeth them in these days wherein the Sun hath shone forth from the pole of decline with a resplendent and wondrous radiance. Say: Thy sight hath been blinded, O thou that turnest away! Dost thou not bear witness, by God, that the fruit is created from dust and unto it doth it return, as ye yourselves do witness and are of them that

5 و منهم من قال هل يبدّل الثّمرة و حلوها بالمرّ و كذلک ينطق بما امره هواه فى هذه الأيّام الّتى اشرقت الشّمس فى قطب الزّوال باشراق واضح بديع قل عمت بصرک يا ايّها المعرض بالله اما تشهد بأنّ الثّمرة خلق من التّراب و ترجع اليه كما تشهدون و تكوننّ من الشّاهدين و من دون ذلک انّ العجز فى انفسكم و هو المقتدر على ما يشآء و

testify? Beyond this, verily, the impotence lieth within your own selves, and He is the Mighty over whatsoever He willeth and the Doer of whatsoever He desireth. Were He to will to make all things manifestations of His goodly Names, He is able to do so, and He is the Mighty, the Most High, the All-Wise. And likewise, were He to will to strip from their temples the robes of names, verily He is the Powerful through the power of His sovereignty, and He is not to be questioned concerning His acts, if ye be of them that know.

فعّال لما يريد لو يريد ان يجعل كلّ الأشيآء من مظاهر اسمائه الحسنى ليقدر و هو المقتدر العلىّ الحكيم و كذلک لو يريد ان ينزع عن هياكلها قميص الأسمآء و انّه لهو القادر باقتدار سلطنته و لا يسئل فى فعله ان انتم من العارفين

6 And among them are those who have said: "The stone riseth until it attaineth to the station of the ruby, and after this attainment, how can it be changed?" And he marvelleth within himself when he witnesseth his own powerlessness in this regard, as though he were perplexed concerning the power of God his Lord, and was of them that doubt. Say: The purpose of the ruby in souls is their faith in God, and should they disbelieve in God, then would the ruby of their faith be changed into stone, if ye be of them that understand. And beyond this, know thou that if He wisheth to transform a ruby into any other thing, He is able to do so by His compelling, firm, and mighty command. Place thou the ruby in fire and observe how it changeth, for fire altereth all that is sound and soundeth all that is altered. Likewise, whosoever placeth the ruby of his faith upon the fire of self and desire, it shall be transformed in an instant. This is of the wisdom which none shall comprehend save those whose eyes God hath opened, and who are among the perceiving ones.

6 و منهم من قال انّ الحجر يرتقى الى ان يصل الى مقام الياقوت و بعد هذا البلوغ كيف يتغيّر و استعجب فى نفسه لمّا شهد عجز نفسه عنه كأنّه تحيّر فى قدرة الله ربّه و كان من المريبين قل انّ المقصود من الياقوت فى النّفوس هو ايمانهم بالله و لو كفر بالله اذاً يبدّل ياقوت ايمانه بالحجر لو انتم من العالمين و من دون ذلک انّه لو يريد ان يبدّل الياقوت بكلّشىء ليقدر بأمره المبرم المحكم المتين و انّک ضع الياقوت على النّار ثمّ اشهد كيف يتغيّر لأنّ النّار مصلح كلّ مفسد و مفسد كلّ مصلح و كذلک من يجعل ياقوت ايمانه على نار النّفس و الهوى ليتغيّر فى الحين و هذا من حكمة الّتى لن يعقلها الّا الّذين فتح الله ابصارهم و كانوا من المتبصّرين

7 Among the people are those who claim authority of successorship in him whom they have taken as lord besides God. Say: Woe unto you, O company of liars! Verily We have effaced this name and its like in the Bayan, lest anyone be veiled by these names from their Source, and lest they be among the deluded ones.

7 و من النّاس من زعم حكم الوصاية فى الّذى اتّخذوه ربّاً من دون الله قل فويل لكم يا معشر الكاذبين انّا محونا هذا الاسم و امثاله فى البيان لئلّا يحتجب احد بهذه الأسمآء عن منزلها و لئلّا يكونن من المتوهّمين

8 Say: Have ye not witnessed that Prophethood and Messengership were sealed with Muhammad, the Messenger of God, through His word "but He is the Messenger of God and the Seal of the Prophets"? And have ye not heard that He Who appeared in the year sixty is the Manifestation of God among the worlds?

8 قل اما شهدتم بأنّ النّبوّة و الرّسالة ختمت بمحمّد رسول الله من قبل بقوله ولكنّه رسول الله و خاتم النّبيّين و اما سمعتم بأن الّذى ظهر فى السّتّين هو ظهور الله بين العالمين

9 Beware, O people! Ascribe not to God any peer, opposite, partner, minister, successor, or guardian. For all these are equal in His sight, all were created by His command, and all are among those who bow down before Him. God hath no worldly treasures to be distributed by His successor, His Cause abideth with Him and departeth not from Him that He should

9 ايّاكم يا قوم لا تجعلوا لله ندّاً و لا ضدّاً و لا شريكاً و لا وزيراً و لا وصيّاً و لا وليّاً ذلک لأنّ كلّهم عنده فى حدّ سوآء و كلّ خلقوا بأمره و كلّ لوجهه لمن السّاجدين و لم يكن عند الله من زخارف الدّنيا ليقسمه وصيّه و امره معه و لا

need another. This is what hath been sent down in truth, a revelation from One Mighty, Wise.

يفارق منه ليحتاج الى دونه و هذا ما نزّل بالحقّ و انّ هذا لتنزيل من لدن عزيز حكيم و من دون ذلک

10 Moreover, have ye not heard what the previous Manifestation uttered: "Verily I am alive in the Most Glorious Horizon"? After His appearance and His establishment of His Cause, doth He need anyone besides Him? Nay, by His Own Self, the Powerful, the Exalted, the Great!

10 اما سمعتم بما نطق ظهور قبله بأنّنی انا حیّ فی افق الأبهی و بعد ظهوره و قیامه علی امره هل یحتاج بأحد سواه لا فونفسه المقتدر العلیّ العظیم

11 Verily He hath ordained mirrors in the tablets, and hath not limited them by bounds, if ye be of those who witness. For instance, behold in these days if all the mirrors of creation were to face this Sun which hath dawned from the horizon of eternity, the lights of this Sun would be reflected in them. After turning away, the light returneth to its source and the created thing returneth to its form and likeness, as ye observe and are of those who perceive. After turning away, the designation of mirror no longer applieth to it; rather, every name save good returneth to it, if ye be of those who know.

11 و انّه قد قدّر فی الألواح مرایا و ما جعلها محدوداً بحدود ان انتم من الشّاهدین مثلاً فانظر فی تلک الأیّام لو یقابلنّ مرایا الموجودات کلّها بهذه الشّمس الّتی اشرقت عن افق البقآء لینطبعنّ فیها انوار هذه الشّمس و بعد الانحراف یرجع النّور الی مقرّه و ینتهی المخلوق الی شکله و مثله کما انتم تنظرون و تکوننّ من النّاظرین و بعد الانحراف لن یصدق علیها حکم المرآة بل یرجع الیها کلّ اسم دون خیر ان انتم من العارفین

12 Say: O people! Fear God, then efface from your hearts these allusions, then ascend to the station wherein ye shall witness all things under the shadow of a name from among the names of your Lord, the Most High, the Most Exalted - how much more His Own holy, inaccessible, and glorious Self! Whoso harbors in his heart any allusion from among the people's allusions, or any expression from what they utter, the radiance of the Sun's lights shall never be impressed upon him. The Tongue of God, the Sovereign, the Mighty, the Glorious, beareth witness to this.

12 قل یا قوم اتّقوا الله ثمّ امحوا عن قلوبکم تلک الاشارات ثمّ اصعدوا الی مقام الّذی تشهدنّ کلّ شیء فی ظلّ اسم من اسمآء ربّکم العلیّ الأعلی و کیف نفسه المقدّس الممتنع المنیع و من کان فی قلبه اشارة من اشارات القوم او عبارة عمّا یتکلّمون بها لن یرتسم علیه تجلّی انوار الشّمس و یشهد بذلک لسان الله الملک العزیز الجلیل

13 Though all who are on earth today be near ones, chosen ones, mirrors, letters and beyond these, should they hesitate in this Cause, they shall instantly return to their former station. Thus have We detailed the matter in all the tablets, and We detail it now as a grace from Us to those who have believed in God in these days wherein the faces of the veiled ones have been darkened.

13 و لو یکون الیوم کلّ من علی الأرض اولیآء و اصفیآء و مرایا و حروفاتا و ما فوقها و یتوقّفنّ فی هذا الأمر لیرجعنّ الی اوّل مقرّهم فی الحین کذلک فصّلنا الأمر فی کلّ الألواح و نفصّل حینئذ فضلاً من لدنّا علی الّذینهم آمنوا بالله فی هذه الأیّام الّتی اسودّت فیها وجوه المحتجبین

14 And concerning what thou hast written about the Sacrifice (Dhabih) from the Land of Kaf, that he desires to attain the presence of the Countenance - this is befitting for him and for Our sincere servants. When thou seest him, convey My remembrance unto him and say: O Dhabih! Arise, warn the people, then gladden them with the Most Great Paradise. Put thy trust in God, the Ancient King. Then rend asunder the veils at their roots and bonds, and speak forth the remembrance

14 و امّا ما کتبت فی الذّبیح من ارض الکاف بأنّه اراد ان یحضر تلقآء الوجه هذا ینبغی له و لعبادنا المخلصین و انّک ان رأیته بلّغ الذّکر من لسانی علیه و قل ان یا ایّها الذّبیح قم فأنذر النّاس ثمّ بشّرهم برضوان الأکبر و توکّل علی الله الملک القدیم ثمّ اخرق الحجبات بأصلها و اسرها ثمّ انطق بذکر ربّک

of thy Lord between the heavens and the earth. Then write concerning this Cause that which God hath cast into thy heart, that those who seek the Countenance and have been held back by the allusions of the idolaters may be guided thereby. Then deliver the Cause of thy Lord to the extent thou art able, tarry not, and be not of the patient ones. And if thou findest thyself in such station that were the whole earth to be filled with impenetrable mirrors, divine rubies, eternal crystals and more besides, and were they all to pause in this Cause for less than a moment, thou wouldst detach thyself from them and regard them as though not one of them had ever been mentioned. Then shalt thou be able to enter the pavilion which God hath sanctified from the knowledge of every knower, purified from the indication of every indicator, and exalted above the allusion of every sinful idolater. By God, O Our radiant Name! We love to behold him and have him appear before Us, to be apprised of that which none before hath been apprised, and to be among those who are certain. If he is able and hath the power to journey unto God with utmost secrecy such that no one becomes aware thereof, then We grant him leave to be among the emigrants.

بين السّموات و الأرضين ثمّ اكتب فى هذه الأمر ما القى الله على صدرک ليهتدى به الّذينهم ارادوا الوجه و اخذتهم الاشارات عن شطر المشركين ثمّ بلّغ امر ربّک على ما كنت مستطيعاً عليه و لا توقّف و لا تكن من الصّابرين و انّک ان وجدت نفسک على مقام لو يملأ الأرض كلّها من مرايا ممتنعة و يواقيت احديّة و بلّوريّات صمديّة و فوق ذلک و يتوقّفن على هذا الأمر اقلّ من آن لتنقطع عنهم و تشهدهم كيوم لم يكن منهم احد مذكوراً اذا تقدر ان تدخل سرادق الّذى جعله الله مقدّساً عن عرفان كلّ عارف و مطهّراً عن دلالة كلّ ذى دلالة و منزّهاً عن اشارة كلّ مشرک اثيم تالله يا اسمنا المنير انّا نحبّ ان نشهده و يحضر بين يدينا و يطّلع بما لا اطّلع من قبل و يكون من الموقنين ان يستطيع و يقدر ان يسافر الى الله على سرّ السّتر بحيث لن يطّلع بذلک احد اذاً اذنّاه ليكون من المهاجرين

15 Say: O Dhabih! By God, all that thou hast heard before hath appeared from Us, but We concealed it as a wisdom from Our presence, and none knew of it save God, thy Lord and the Lord of all worlds. When We revealed the Cause and the breezes of assurance wafted, then he emerged from behind the veil - he whom, by the True One, I had nurtured as a tender father nurtures his child - and arose to oppose the Countenance that created him by His will. Then his name and mention became renowned among all creatures. And wert thou to appear before the Throne, thou wouldst be apprised of mysteries of which none hath been apprised, and besides this thou shalt perceive naught except what God casteth into thy heart, for He is the best of inspirers. Beware, beware lest thou be veiled by his words or by the fame of his name. By God, none hath any refuge today except to believe in God or to deny what He hath sent from the beginning that hath no beginning, and God is witness and knowing of this.

15 قل يا ايّها الذّبيح تالله كلّما سمعت من قبل قد ظهر من عندى ولكن سترناه حكمة من لدنّا و ما اطّلع بذلک احد الّا الله ربّک و ربّ العالمين فلمّا اظهرنا الأمر و هبّت روايح الاطمينان اذاً خرج عن خلف السّتر الّذى تالله الحقّ ربّيته كما يربّى ولده كلّ اب رؤف شفيق و قام بالمحاربة على الوجه الّذى خلقه بارادة من عنده ثمّ اشتهر اسمه و ذكره بين الخلايق اجمعين و انّک لو تحضر بين يدى العرش لتطّلع بأسرار الّتى ما اطّلع بها احد و من دون ذلک لن تلتفت الّا ان يلقى الله فى صدرک و انّه هو خير الملقين ايّاک ايّاک لا تحتجب بكلماته و لا باشتهار اسمه تالله لم يكن لأحد اليوم مفرّ الّا بأن يؤمن بالله او يكفر بما بعث من اوّل الّذى لا اوّل له و كان الله على ذلک لشهيد و عليم

16 Say: O people, behold Me with Mine own eye, not with any other, that ye may find a path to your Lord, the Most Merciful, the Most Compassionate. O people, know God by God, not by aught else, for He is now manifest, speaking, uttering, witnessed among the worlds. And when thou seest him, impart what the Spirit hath imparted unto thee; otherwise send him the divine fragrances wafting from the direction of the Tablet, that he may rejoice within himself and be among the glad ones.

16 قل يا قوم فانظرونى بعينى لا بعين سوائى لعلّ تجدنّ سبيلاً الى ربّكم الرّحمن الرّحيم و يا قوم اعرفوا الله بالله لا بما دونه و انّه حينئذ يكون ظاهراً ناطقاً متكلّماً مشهوداً بين العالمين و انّک انت ان رأيته فألق ما القى الرّوح عليک والّا

فأرسل اليه نفحات الله عمّا هبّت من شطر اللّوح ليستبشر فی نفسه و یکون من الفرحین

17 Then know that the braying of the idolaters hath risen, then their cawing hath appeared, and thereby doth God test the hearts of His servants to distinguish between the believers and the idolaters. And verily, were We to recount unto thee that which hath befallen Us, thou wouldst be grieved in thy soul. For this reason have We not set forth for thee a detailed account, in preservation of thy soul, lest thou shouldst sorrow and be numbered among them that mourn. By God the True One, all that they have wrought by their own hands, uttered with their tongues, and earned for themselves has returned unto God, the Purifier, the Holy, the Luminous, the Resplendent. With this verse We have sufficed, excluding all else. Therefore, draw forth from it whatsoever thou desirest to learn concerning the Cause of thy Lord, the Most Exalted, the All-Knowing.

17 ثمّ اعلم بأنّ نهیق المشرکین ارتفع ثمّ نعیقهم قد ظهر و بذلک یمتحن الله قلوب عباده لیفصّل بین الموحّدین و المشرکین و انّا لو نرید ان نذکر لک ما ورد علینا لتحزن فی نفسک لذا ما فصّلنا لک تفصیلاً حفظاً لنفسک لئلّا تحزن و تکون من المحزونین ولکن فاعلم بأن تالله الحقّ کلّما فعلوا بأنفسهم و ارتکبوا بأیادیهم و تکلّموا بألسنهم و یستحقّ به ذواتهم قد ارجعوا کلّها الی الله المطهّر المقدّس المنوّر المنیر و بهذه الآیة اکتفینا عن دونها اذاً انّک فأخرج منها ما ترید ان تطّلع به فی امر ربّک العلیّ العلیم

18 Know thou moreover that We have previously revealed Tablets which were named "The Hidden," and We desired to send them to thee, but found no messenger. We shall send them in due time that thine eyes may be solaced thereby and thou mayest be filled with evident joy and gladness. Finally, beware lest thou be patient in the Cause of thy Lord. Rather, rend asunder all the veils of men through the power of God, thy Lord, and be not of the patient ones. This is My bidding unto thee, both before and hereafter, and therein lieth a great good.

18 ثمّ اعلم بأنّا نزّلنا من قبل الواحاً الّتی سمّی المکنون و اردنا ان نرسلها الیک ولکن ما وجدنا من رسول و سنرسله فی حینه لتقرّ به عیناک و تکون علی فرح و بشارة مبین و فی آخر القول ایّاک ان لا تصبر فی امر ربّک ثمّ اخرق احجاب العباد بکلّها بقوّة الله ربّک و لا تکن من الصّابرین و انّ هذا امری علیک من قبل و من بعد و انّ فی ذلک لخیر عظیم

19 We had previously sent thee a Tablet in the Persian tongue, perspicuous and clear. God will assuredly bring it to thee, a promise from His presence, and He is the best of those who bring. Upon thee be glory, and splendor, and radiance, and upon those who hearken to thy words concerning God, thy Lord and the Lord of thy forebears of old. And praise be to God, the Lord of the worlds.

19 و لقد ارسلنا الیک من قبل لوحاً بلسان عجمیّ مبین فسوف یأتیک الله به وعداً من عنده و انّه هو خیر المرسلین و البهآء علیک و السّنآء علیک و الضّیآء علیک و علی الّذین یسمعون قولک فی الله ربّک و ربّ آبائک الأوّلین و الحمد لله ربّ العالمین

20 He is the Wondrous

20 هو البدیع

21 Were We to mention all that hath befallen Us, it would be impossible. This much is known: even as the pure essence of truth and holiness hath become manifest and evident, so too hath the very essence of falsehood, misery, tyranny, indecency, lies, and opposition been made apparent. The curse of God be upon him who wronged the Primal Point in His latter Manifestation, who warred against Him, then calumniated Him. As for the known person who desired to attain Our presence and had expressed this in the previous year - if it be possible without harm and the touch of sorrows, permission is granted; if not, then nay. Perchance he may come and learn what hath

21 اگر اراده شود امور وارده ذکر شود ابداً ممکن نه اینقدر معلوم بوده که چنانچه ساذج قدس و صرف حقّ ظاهر و لائح شده همان قسم جوهر کذب و شقا و بغی و فحشا و کذب و عناد مشهود فلعنة الله علی من ظلم نقطة الأولی فی ظهوره الأخری و حارب به ثمّ افتری علیه باری شخص معهود که ارادهٔ حضور داشت و در سنهٔ قبل اظهار نموده بود اگر من غیر ضرّ و مسّ احزان ممکن شود مأذونند والّا فلا لعلّ یحضر و یطّلع بما ورد علینا و یکون من العارفین انشآءالله

befallen Us, and be among those who know. God willing, at all times and moments, detached from all contingent beings and existence, you shall speak the mention of Truth and prevail over the enemies, though indeed you have been and shall ever be victorious, even if no one be with you. Upon thee and those with thee be glory, mercy and praise.

در جمیع اوان و احیان منقطعاً عن الامکان و الأکوان بذکر حقّ ناطق باشید و بر اعدا فایق اگرچه فایق بوده و خواهید بود ولو لم یکن احد عندک و البهآء و الرّحمة و الثّنآء علیک و علی من معک

22 No word hath yet been received from Mulla Muhammad. Write of his news, though verily thy Lord is aware of all things. Two Tablets were previously revealed and sent specifically for him.

22 از جناب ملّا محمّد خبری تا حال نرسید اخبار او را بنویسید ولو انّ ربّک بکلّشیء علیم دو لوح مخصوص ایشان از قبل نازل و ارسال شده

BLIB_Or15694.310, Berlin1237#25, ALIB.folder18p126-132, SFI03.026.10x, SFI03.027.15x, SFI03.035.16x, YMM.467x

---

BH00424

To: father of Husayn et al.

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

1 بسم الله الأقدس الأقدس

2 This is a letter from the Prisoner to him who hath believed in God, the Omnipotent, the Single, the One, the Almighty, that he may rejoice in God's remembrance of him and be numbered among those who have attained.

2 هذا کتاب من لدی المسجون الی الّذی آمن بالله المقتدر الفرد الواحد القدیر لیفرح بذکر الله ایّاه و یکون من الفائزین

3 O thou who art young in love and mature in wisdom! Blessed art thou, inasmuch as thy days have been linked with the Days of God, through whose effulgent lights the denizens of the Concourse on High have been illumined and the eyes of those near unto God have been solaced. Say: Whoso harboureth in his heart the love of God is verily in the springtime of youth, though a thousand years may have passed over him; and whoso is deprived thereof is indeed in the depths of age, though he be but in the prime of life. Thus hath the decree been inscribed in a preserved and mighty Tablet.

3 ان یا ایّها الشّابّ فی الحبّ و الشّائب فی العقل طوبی لک بما اتّصلت ایّامک بأیّام الله الّتی بأنوارها استضائت اهل ملأ الأعلی و قرّت منها عیون المقرّبین قل من کان فی قلبه حبّ الله انّه هو فی فجر الشّباب ولو مضت من عمره الف سنین و من صار محروماً عنه انّه فی ارذل العمر ولو کان فی اوّل عمره کذلک نزل الأمر فی لوح عزّ حفیظ

4 Blessed art thou, inasmuch as thou hast hearkened unto the Word of God and hast been quickened thereby. Arise, therefore, among the servants to praise My Supreme and Most Great Self. Let not the happenings of the world grieve thee. Detach thyself from all things, then turn unto God, thy Beloved and the Beloved of all the worlds. He hath not forgotten thee and hath been with thee under all conditions. He is aware of thy

4 طوبی لک بما سمعت کلمة الله و صرت حیّاً بها اذاً قم بین العباد بثنآء نفسی العلیّ العظیم ایّاک ان یحزنک ما یحدث فی الدّنیا ان انقطع عن کلّشیء ثمّ توجّه الی الله محبوبک و محبوب العالمین انّه ما نساک و کان معک فی کلّ الأحوال و اطّلع بحبّک ایّاه و نزل علیک الآیات لیکون دلیلاً لک و برهاناً علی العالمین

love for Him and hath sent down verses unto thee as a testimony for thee and an evidence unto all the worlds.

5 Gladden the people with this Cause and grieve not over those who have disbelieved and associated partners with God, the Sovereign, the Omnipotent, the All-Wise. Say: These are the days whereof We forewarned you aforetime, that the sincere ones would be in grave peril. Shun the enemies of God, then draw nigh unto those on whose faces thou perceivest the radiance of the All-Merciful. Thus doth the Supreme Pen command thee in this resplendent and luminous morn.

5 بشّر النّاس بهذا الأمر و لا تحزن عن الّذينهم كفروا و اشركوا بالله الملک المقتدر الحكيم قل هذه لأيّام الّتی اخبرناكم بها من قبل بأنّ المخلصين فيها علی خطر عظيم تجنّب عن اعدآء الله ثمّ تقرّب الی الّذين تجد فی وجوههم نضرة الرّحمن كذلک يأمرک قلم الأعلی فی هذا الفجر الدّرّیّ المنير

6 Say: O people! Ali hath come unto you with the truth, and this is His Temple among you, speaking from the right hand of the Throne: O people of the Bayan! By God, this is indeed My Self and My Beloved Who hath come unto you with manifest sovereignty. Beware lest ye differ concerning Him and dispute with Him as did the people of the Furqan when I came unto them from the dawning-place of the Spirit with a mighty command. Fear God, O people, and reject not the truth through what ye possess, and turn not back on your heels, and be not of the lost. This is God's proof among you, and His evidence within you, and His testimony amongst all created things. Hold fast unto it, then detach yourselves from those who have disbelieved and associated partners with God, your Lord and the Lord of the exalted Throne.

6 قل يا قوم قد جائكم علیّ بالحقّ و هذا هيكله بينكم و ينطق عن جهة ايمن العرش بأن يا ملأ البيان تالله انّ هذا لنفسی و محبوبی قد جائكم بسلطان مبين ايّاكم ان تختلفوا فيه و تجادلوا معه كما جادل امّة الفرقان حين الّذی جئتهم عن مشرق الرّوح بأمر عظيم اتّقوا الله يا قوم و لا تدحضوا الحقّ بما عندكم و لا تنقلبوا علی اعقابكم و لا تكوننّ من الخاسرين هذه لحجّة الله بينكم و برهانه فيكم ثمّ دليله بين الخلايق اجمعين تمسّكوا به ثمّ انقطعوا عن الّذينهم كفروا و اشركوا بالله ربّكم و ربّ الكرسیّ الرّفيع

7 O thou who gazest toward the sanctuary of holiness! Be thou assured in thy soul that God hath ordained for thee in His presence a station of glory and honor. Blessed is he who entereth therein and abideth therein, and this is indeed a bounty that equals not whatsoever hath been created in the heavens and the earth.

7 ان يا ايّها النّاظر الی شطر القدس ان اطمئنّ فی نفسک بأنّ الله قد قدّر لک فی جواره مقام عزّ كريم طوبی لمن دخل عليه و سكن فيه و انّ هذا لفضل لا يعادله ما خلق بين السّموات و الأرضين

8 Say: O people! Believe in Him Who hath come unto you with the truth and Who calleth you unto God, your Lord, and be not of them who join partners with Him. He desireth naught for you save to draw you nigh unto a station of sublime glory. Fear God and deny not Him in Whom ye believed aforetime, and be ye of the faithful. Aid your Lord, the All-Merciful, through utterance, and follow not those who have disbelieved and associated partners with God, the Almighty, the Glorious, the All-Bountiful. Thus doth God counsel you in truth that ye may be among those who act.

8 قل يا قوم آمنوا بالّذی جائكم بالحقّ و يدعوكم الی الله ربّكم و لا تكوننّ من المشركين انّه ما اراد لكم الّا بأن يقرّبكم الی مقام عزّ رفيع اتّقوا الله و لا تكفروا بالّذی آمنتم به من قبل و كونوا من المؤمنين ان انصروا ربّكم الرّحمن بالبيان و لا تتّبعوا الّذينهم كفروا و اشركوا بالله المقتدر العزيز المنّان كذلک يعظكم الله بالحقّ لتكوننّ من العاملين

9 And thou, convey the Cause of thy Lord and be not silent in remembering thy Lord, and be of those who remember. Verily, whoso conveyeth His Cause, He will strengthen him with the truth through angels drawn nigh. Unite the loved ones of God

9 و انّک انت بلّغ امر موليک و لا تصمت عن ذكر ربّک و كن من الذّاكرين انّه من يبلّغ امره يؤيّده بالحقّ بملائكة المقرّبين ان اتّحد احبّآء الله فی هناک ثمّ اجتمعهم علی شريعة الّتی جرت بالحقّ من لدن عزيز عليم

in that land, then gather them unto the Law which hath flowed in truth from the presence of the Mighty, the All-Knowing.

10 Make mention in the Book of Muhammad, that he may rejoice in the remembrance of God and be of them that are glad. O Muhammad! Be praiseworthy in deed, and arise amidst men with the praise of thy Lord, for this is the most excellent of all deeds, wert thou of them that know. God hath prescribed unto every soul the promulgation of His Cause, and whoso quickeneth a soul with the life of faith, it is as though he had quickened all them that dwell on earth. Beware lest thou grieve over aught. Take thou fast hold of the Most Great Handle within thyself and be not of them that slumber.

10 ذكّر فی الكتاب محمّداً ليستبشر بذكر الله و يكون من الفرحين ان يا محمّد كن محموداً فی الفعل و قم بين النّاس بثنآء ربّک و هذا من افضل الأعمال لو انت من العارفين انّ الله كتب علی كلّ نفس تبليغ امره و من احيا نفساً بحيوة الايمان كأنّه احيا كلّ من فی الأرض اجمعين ايّاک ان تحزن فی شیء تمسّک بعروة الوثقی فی نفسک و لا تكن من الرّاقدين

11 Then make mention in the Book of him who hath been named ‘Ali in the Kingdom of God, the Most High, the Most Great. O ‘Ali! Blessed art thou in that thou hast been named with this Most Great Name, whereby the heavens of Command were rolled up and spread out again, and this is a truth certain. By it was established the Balance of Justice and the Dove of Eternity warbled upon the twigs of the mighty Tree. Be thou steadfast in the Cause of thy Lord and fear not the hosts of Satan. Thy Lord, verily, aideth him who aideth Him and strengtheneth him with the hosts of the unseen. He, verily, is powerful over all things.

11 ثمّ ذكّر فی الكتاب الّذی سمّی بعلیّ فی ملكوت الله العلیّ العظيم ان يا علیّ طوبی لک بما سمّيت بهذا الاسم الأعظم العظيم الّذی به طويت سموات الأمر و بسطت مرّة اخری و هذا لحقّ يقين و به نصب ميزان العدل و تغرّد الورقآء علی افنان دوحة عظيم ان استقم فی امر ربّک و لا تخف من جنود الشّياطين انّ ربّک ينصر من نصره و يؤيّده بجنود الغيب و انّه علی كلّ شیء قدير

12 Then make mention in the Book of him who hath been named Hasan, that he may be benevolent in the Cause of God, his Lord and the Lord of all worlds. O Hasan! Dost thou sleep upon thy couch while the Beloved is in the hands of the oppressors? Dost thou take thy ease while the Temple of the Youth lieth imprisoned in this remote prison? Say: Verily, He is content with God's good-pleasure, though the clouds of destiny may rain down upon Him the darts of tribulation at every moment, before and after. He giveth thanks unto His Lord in all this, and yearneth to meet Him in a station of glorious and resplendent might. He crieth out: "O Beloved of the worlds! If my body be a veil between me and Thee, then lift it by Thy sovereign might and power. And if my form be a barrier between me and Thee, then render it non-existent through Thy power that hath encompassed all who are in the heavens and on earth." Thus warbleth the Cock of the Divine Throne, when He descended from the highest branches of the Lote-Tree of the Far Boundary and found solace with God's loving servants. Beyond this, this Bird hath melodies which none in all the worlds can hear save him who hath detached himself from all things and hath tasted the sweetness of remembrance from this Most Great, Most Ancient, and Most Glorious Remembrance.

12 ثمّ اذكر فی الكتاب الّذی سمّی بالحسن ليكون محسناً فی امر الله ربّه و ربّ العالمين ان يا حسن أ تنوم علی الفراش و كان المحبوب بين ايدی الظّالمين أ تستريح فی نفسک و كان هيكل الغلام مسجوناً فی هذا السّجن البعيد قل انّه رضی برضی الله ولو تمطر عليه سحاب القضآء سهام البلآء فی كلّ حين و قبل حين و بعد حين و يشكر ربّه فی كلّ ذلک و يشتاق لقائه فی مقام عزّ منير و ينادی يا محبوب العالمين ان كان جسدی حجاباً بينی و بينک اذاً فارفعه بسلطانک المقتدر القدير و ان كان جسمی حايلاً بينی و بينک فاجعله معدوماً بقدرتک الّتی استطالت علی من فی السّموات و الأرضين كذلک دلع ديک العرش حين الّذی نزل من اعلی اغصان سدرة المنتهی و آنس مع عباد الله المحبّين و من دون ذلک لهذا الطّير نغمات لن يقدر ان يسمعها احد من العالمين الّا من انقطع عن كلّشیء و ذاق حلاوة الذّكر من هذا الذّكر الأعظم الأقدم العظيم

13 Then make mention from Our presence of thy son who hath been named with this Name, whereby they who disbelieved in God, the Lord of all worlds, were struck with terror, whereby the faces of them that have professed the unity of God were illumined, and whereby the hearts of them that yearn have soared unto the dominion of God, the King, the Just, the Wise. O Husayn! Wert thou to learn of this Husayn, thou wouldst surely weep in the wilderness like unto the bereaved, nay more grievously still, and God is witness unto this. Wert thou to open thine eye and behold Me, thou wouldst find My soul at that moment beneath the dagger of Shimr, then the point of the spear, then the swords of the idolaters. Yea, by the life of the Beloved! Thus it behooveth My soul, and I besought God for this ere the creation of the heavens and the earth. For verily, a body that hath not been made a target for the spears of the idolaters, the swords of the perverse, and the arrows of the hypocrites–by God, it would never profit Me, nor would I ever desire it. To this testify all atoms, but the people are in profound heedlessness. Say: The Spirit belongeth unto the Lord of the Spirit, and none among all the worlds can dispose of it. By My life! Were but one word to be cast upon you from that station, ye would surely sacrifice your souls for love of My beauty and out of attachment to My transcendent, mighty and wondrous Self. O Most Exalted Pen! Take hold of thy reins and rend not further the veil of mysteries.

13 ثمّ ذكّر من لدنّا ابنک الّذی سمّی بهذا الاسم الّذی منه فزعت الّذینهم کفروا بالله ربّ العالمین و به استضائت وجوه الموحّدین و به طارت افئدة المشتاقین الی جبروت الله الملک العدل الحکیم ان یا حسین لو تطّلع من هذا الحسین لتنوح فی العرآء کنوح الثّکلآء بل اعظم و کان الله علی ذلک شهید لو تفتح عینک و ترانی لتجد حینئذ نفسی تحت خنجر الشّمر ثمّ سنان السّنان ثمّ سیوف المشرکین ای فونفس المحبوب کذلک ینبغی لنفسی و سئلت الله بذلک قبل خلق السّموات و الأرضین لأنّ جسد الّذی لم یکن محلّاً لرماح المشرکین و اسیاف المغلّین و سهام المنافقین فوالله لن ینفعنی ابداً و لن ارید ابداً و یشهد بذلک کلّ الذّرّات ولکنّ النّاس هم فی غفلة عظیم قل انّ الرّوح ینبغی لمالک الرّوح و لن یقدر ان یتصرّف فیه احد من العالمین فوعمری لو القی من ذلک المقام علیکم کلمة لتفدون انفسکم حبّاً لجمالی ثمّ ودّاً لنفسی المتعالی العزیز البدیع ان یا قلم الأعلی خذ زمامک و لا تشقّ حجاب الأسرار ازید عن ذلک

14 Then make mention of him who was named Zaynu'l-'Abidin, that he may be mindful of his Lord's remembrance amidst Our heedless servants. O Zaynu'l-'Abidin! Hearken unto My call from the direction of the Prison, that there is none other God but Him. His is the greatness and the power, His is the might and the dominion, and in His grasp lies the kingdom of the hidden and the manifest, and He encompasses all things. Moreover, He Who hath come unto you is the Proof of God unto His creation and His Balance amongst the worlds. Bear thou witness, O servant, to that which God hath witnessed, and be not of the silent ones. Arise to praise thy Lord - loose thy tongue in utterance concerning this Youth Who hath been afflicted at the hands of the oppressors. Thus have We commanded thee in truth, out of Our love for thee and for the loved ones.

14 ثمّ ذكّر الّذی سمّی بزین‌العابدین لیکون متذکّراً بذکر ربّه بین عبادنا الغافلین ان یا زین‌العابدین اسمع ندائی عن شطر السّجن بأنّه لا اله الّا هو له العظمة و الاقتدار و له القدرة و الاجتبار و فی قبضته ملکوت السّر و الاجهار و انّه علی کلّ شیء محیط ثمّ الّذی جائکم انّه لحجّة الله علی خلقه و میزانه بین العالمین ان اشهد یا عبد بما شهد الله و لا تکن من الصّامتین قم بثنآء ربّک ان افتح اللّسان بالبیان فی هذا الغلام الّذی ابتلی بین ایدی الظّالمین کذلک امرناک بالحقّ حبّاً لنفسک و لأنفس المحبّین ثمّ

15 Then convey My greetings unto the devoted women who have believed in God, that they may remember their Lord at eventide and at dawn, and be detached from all the worlds. Let them be patient in God and trust in Him in all matters, for verily He loveth His devoted maidservants and His devoted servants.

15 الق التّکبیر من قبلی علی القانتات اللّائی آمنّ بالله لیذکرن ربّهنّ بالعشیّ و الاشراق و ینقطعن عن العالمین ان اصبرن فی الله و توکّلن علیه فی کلّ الأمور و انّه یحبّ امائه القانتات ثمّ عباده القانتین

16 Then make mention from Us to the son of him who was named 'Abdu'llah, that the winds of his Lord's will may move him - winds that blow from His exalted, transcendent and mighty paradise. O servant! Blessed art thou for having been mentioned by the Most Exalted Pen in these days wherein the Sun of Eternity hath shone forth from the All-Glorious Horizon, by which the denizens of the highest Paradise and the Concourse on high were illumined, were ye of those who know.

16 ثمّ ذكّر من لدنّا ابن الّذى سمّى بعبدالله لتحرّكه ارياح مشيّة ربّه الّتى تهبّ عن رضوانه الممتنع المتعالى القدير ان يا عبد طوبى لک بما ذكرت من قلم الأعلى فى هذه الأيّام الّتى اشرقت فيها شمس البقآء عن افق البهىّ و استضائت منها اهل ملأ الأعلى ثمّ اهل الفردوس لو انت من العارفين

17 Say: O people! Fear God and spread not corruption in the land after its reformation, and shed not blood. Thus doth the Pen of Command admonish you in this remote Prison. Say: O people! Adorn yourselves with the ornament of righteousness, your tongues with the praise of God, and your hearts with His love - this is better for you than the kingdom of the heavens and the earth. Beware lest ye differ in the Cause of God. Gather ye together around His Cause, whereby the faces of those who have recognized His unity will be illumined. Thus have We counseled those who have believed in God and were among the successful ones.

17 قل يا قوم اتّقوا الله و لا تفسدوا فى الأرض بعد اصلاحها و لا تسفكوا الدّمآء كذلک يعظكم قلم الأمر فى هذا السّجن البعيد قل يا قوم زيّنوا انفسكم بطراز التّقوى ثمّ لسانكم بثنآء الله ثمّ قلوبكم بحبّه و هذا خير لكم عن ملكوت ملک السّموات و الأرضين ايّاكم ان تختلفوا فى امر الله ان اجتمعوا على امره و بذلک يستضىء وجوه الموحّدين كذلک وصّينا الّذينهم آمنوا بالله و كانوا من الفائزين

18 And thou, O youth, give thanks unto God thy Lord, then turn thy face toward the House and say:

18 و انّک انت يا غلام فاشكر الله ربّک ثمّ ولّ وجهک شطر البيت و قل

19 O my God and my Master! I am he who hath turned his face toward the seat of Thy throne, and I beseech Thee by Thy Name through which all who are in the heavens and on earth were shaken, save those whom Thou didst preserve through Thy grace and didst number among the sincere ones, that Thou withhold not from me the wonders of Thy gifts and favors, and that the sweet fragrances of Thy mercy and bestowals be not cut off from me. Verily Thou art the Omnipotent over what Thou willest, and Thou art the All-Compelling, the Almighty, the Powerful, the All-Glorious. O Lord! Make me steadfast in Thy love and firm in Thy Cause in such wise that my feet shall not slip even though all created things should oppose me.

19 يا الهى و سيّدى انا الّذى وجّهت بوجهى الى مقرّ عرشک و اسئلک باسمک الّذى منه اضطرب كلّ من فى السّموات و الأرضين الّا من عصمته بفضلک و جعلته من المخلصين بأن لا تمنعنى من بدايع مواهبک و افضالک و لا تنقطع عنّى نفحات رحمتک و الطافک و انّک انت المقتدر على ما تشآء و انّک انت المهيمن المقتدر العزيز القدير اى ربّ فاثبتنى على حبّک ثمّ استقمنى على امرک بحيث لا يزلّ قدمى ولو يعترض علىّ الخلائق اجمعين

20 Thus have We commanded thee in truth. Act thou according to what thou hast been bidden by One Forgiving, Merciful.

20 كذلک امرناک بالحقّ ان اعمل بما امرت من لدن غفور رحيم

21 O Most Exalted Pen! Return to the mention of him in whose name this Tablet hath been revealed, as a token of grace unto him from his Lord, the Most High, the Great, that he may rejoice once again in his soul at these verses which have been sent down from the heaven of God, the Almighty, the All-Knowing, the All-Wise, and that he may inhale the fragrance of the Youth from the raiment of utterance and be of the thankful ones. O servant! Give thanks unto God, thy Lord, for having singled thee out for this supreme grace, for verily His

21 ان يا قلم الأعلى فارجع الى ذكر الّذى نزل هذا اللّوح باسمه فضلاً عليه من لدن ربّه العلىّ العظيم ليفرح فى نفسه مرّة اخرى بهذه الآيات الّتى نزلت من جبروت الله المقتدر العليم الحكيم و ليستنشق روايح الغلام من قميص البيان و يكون من الشّاكرين ان يا عبد فاشكر الله ربّک بما اختصّک بهذا الفضل العظيم و انّ رحمته سبقت الممكنات و كرمه احاط من فى الملک اجمعين

mercy hath preceded all created things and His bounty hath encompassed all who dwell in His realm.

22 Convey Our greetings unto him who was named Muhammad-'Ali, that he may detach himself from the world and turn unto God, his Lord, and draw near unto the shore of this Most Great, this Mighty Ocean. Say: It behooveth one like thee to detach thyself from all allusions and to burn away the veils with the fire of the love of thy Lord, the Most Merciful, the Compassionate. Arise to serve God and His Cause, then forbid the people from that which displeaseth His good-pleasure. Thus hath the command been revealed in this Revelation, and thy Lord is, verily, witness and well-informed of this. We have forbidden the servants from transgression and wickedness, and have commanded them to fear God, the Mighty, the Wise. Be thou steadfast in the Cause, then guide the people to the spring which hath flowed forth from the Will of thy Lord, the Most Merciful, in this wondrous and sublime Paradise.

22 بلّغ السّلام من لدنّا علی الّذی سمّی بمحمّد قبل علیّ لینقطع عن العالمین و یتوجّه الی الله ربّه و یتقرّب الی شاطئ هذا البحر الأعظم العظیم قل لمثلک ینبغی ان ینقطع عن کلّ الاشارات و یحترق الأحجاب بنار حبّ ربّه الرّحمن الرّحیم قم علی خدمة الله و امره ثمّ امنع النّاس عمّا یکرهه رضی الله کذلک نزل الأمر فی هذا الظّهور و انّ ربّک علی ذلک شهید و خبیر انّا نهینا العباد عن البغی و الفحشآء و امرناهم بتقوی الله العزیز الحکیم ان استقم علی الأمر ثمّ اهد النّاس الی معین الّذی جری من مشیّة ربّک الرّحمن فی هذا الرّضوان الأبدع المنیع

23 Say: O people! Aid the religion of God through your deeds, and be not of the transgressors. Beware lest ye cast the ordinances of God behind your backs and follow the ways of the oppressors. We showed thee aforetime in thy dream that which would guide thee to this Paradise. Ponder, that thou mayest recognize and be filled with manifest joy. Nothing escapes His knowledge, and with Him is the knowledge of the heavens and the earth. Say: Knowledge is the recognition of God and the Manifestation of His Self in these days, were ye of them that perceive. Without this, nothing shall be mentioned before God, thy Lord and the Lord of thy forefathers of old. Satan shall soon appear unto you in human form; take ye refuge in God from his evil, O concourse of believers! Verily, they who have not believed in this Revelation, nothing shall profit them, even if they possess all the books of the ancients and the moderns. And the mercy which descendeth from the clouds of grace be upon thee and upon those who have turned towards the direction of God with pure and luminous hearts. The Most Glorious. If thou art able to attain unto the presence of the Countenance, We have verily permitted thee to do so, as a bounty from Us and a mercy from Our presence upon thee, that thou mayest be of the thankful ones. However, this should be without causing any grief or creating any disturbance; otherwise, remain in thy place and then proclaim the Cause of God. This is greater than all that is great.

23 قل یا قوم ان انصروا دین الله بأعمالکم و لا تکوننّ من المتجاوزین ایّاکم ان تدعوا سنن الله عن ورائکم و تتّبعوا سنن الظّالمین انّا ارینا ک من قبل فی المنام ما یهدیک الی هذا الرّضوان فکّر لتعرف و تکون علی فرح مبین لا یعزب من علمه من شیء و عنده علم السّموات و الأرضین قل انّ العلم عرفان الله و مظهر نفسه فی تلک الأیّام لو انتم من العارفین و من دون ذلک لن یذکر عند الله ربّک و ربّ آبائک الأوّلین فسوف یأتیکم الشّیطان علی صورة الانسان ان استعیذوا بالله من شرّه یا ملأ المؤمنین انّ الّذین ما صدّقوا هذا الظّهور اولئک لا ینفعهم شیء ولو یکون عندهم کتب الأوّلین و الآخرین و الرّحمة الّتی ینزل من غمام الفضل علیک و علی الّذینهم توجّهوا الی شطر الله بقلب طاهر منیر الأبهی لو تقدر ان تحضر بین یدی الوجه قد اذنّاک بذلک فضلاً من عندنا و رحمةً من لدنّا علیک لتکن من الشّاکرین ولکن من غیر ان یمسّک من حزن و تحدث فتنة والّا فاسکن فی مقرّک ثمّ بلّغ امر الله هذا اعظم من کلّ عظیم

BLIB_Or15725.490, NLAI_BH2.078

BH00425

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

1 In the Name of God, the Most Exalted, the Most High!

1 ق جناب مح علیه تکبیر الله العلیّ العظیم ان یکون من المخلصین بسم الله العلیّ الأعلی

2 This is a letter from the Prisoner to him who hath believed in God, his Lord, the Most High, the Most Great, and who hath attained the presence of the Youth and heard from Him what none else hath heard, were ye to be of the fair-minded.

2 هذا کتاب من لدی المسجون الی الّذی آمن بالله ربّه العلیّ العظیم و فاز بلقآء الغلام و سمع منه ما لا سمع من احد دونه لو تکون من المنصفین و

3 Upon him have shone the lights of the Countenance, and the breezes of the All-Merciful have stirred him, and the melodies of God, the Almighty, the Most High, the All-Knowing, have attracted him. Hearken unto the words of Him Who calleth thee, then cast behind thee all that thou hast and take what thy Lord, the Most Merciful, the Compassionate, hath given thee. Beware lest thou be veiled by what hath been revealed in the Bayan from Him through Whose will the religions of former times were manifested. Beware lest thou be veiled by its letters and its mirrors and what was created therein from Him through Whose word all things proclaim "There is none other God but I, the Mighty, the Wise."

3 استشرقت علیه انوار الوجه و اهتزّته نسمات الرّحمن و استجذبته نغمات الله المقتدر العلیّ العلیم اسمع قول من ینادیک ثمّ ضع ما عندک عن ورائک خذ ما عند ربّک الرّحمن الرّحیم ایّاک ان تحتجب بما نزّل فی البیان من الّذی بارادة منه ظهرت الأدیان فی زمن الأوّلین ایّاک ان تحتجب بحروفاته و مراٰیائه و ما خلق فیه عن الّذی بکلمة من عنده ینطقن کلّشیء بأنّه لا اله الّا انا العزیز الحکیم

4 This is what We have commanded thee in the outward realm of the Cause, even as it was sent down in the Bayan from the presence of the Ancient Sender. If thou wouldst observe with keen sight, by God the Truth, thou wouldst not find in the Bayan a single word but that thou wouldst discover therefrom the fragrance of My mighty and wondrous remembrance. For every word God took the covenant of My Self before His Own Self, wert thou of those who know. Say: The Point of the Bayan moved only by My Name, breathed only in My remembrance, and spoke only in My praise. To this testifieth what was revealed by Him, and His own self beareth witness to what I say.

4 و هذا ما امرناک به فی ظاهر الأمر کما نزل فی البیان من لدن منزل قدیم و انّک لو تدقّق بصرک تالله الحقّ لن تشهد فی البیان کلمة الّا و تجد منها رایحة ذکری العزیز البدیع و لکلّ کلمة اخذ الله عهد نفسی قبل عهد نفسه لو انت من العارفین قل انّ نقطة البیان ما تحرّک الّا باسمی و ما تنفّس الّا فی ذکری و ما تکلّم الّا بثنائی و یشهد بذلک ما نزّل من عنده و کان نفسه علی ما اقول شهید

5 And verily, at this moment, He liveth in this sublime horizon and declareth: "O Muhammad! Hearken unto the words of Him Who calleth thee unto God, thy Lord and the Lord of all worlds. Commit not that whereby the sanctity of the Cause would be violated amongst the people, and be not of those who were veiled from God on the day when the clouds were cleft asunder and the Beloved came with His name, the Most High, the Most Great." These are they who rose in opposition and protest, and among them were those who denounced Him as an infidel, and those who warred against Him, and those

5 و انّه حینئذ یکون حیّاً فی هذا الأفق المنیع و یقول یا محمّد اسمع قول من یدعوک الی الله ربّک و ربّ العالمین و لا ترتکب ما تضیع به حرمة الأمر بین النّاس و لا تکن من الّذینهم احتجبوا عن الله فی یوم الّذی شقّت فیه السّحاب و اتی المحبوب باسمه العلیّ العظیم اولئک قاموا علی الأعراض و الأعتراض و منهم من کفّره و منهم من حارب

who cited the verses of the past and thereby objected to His wronged and lonely Self.

به و منهم من استدلّ بآيات القبل و بها اعترض على نفسه المظلوم الفريد

6 O Muhammad! Hearest thou not the melodies of God in this mighty and glorious melody? Perceivest thou not the fragrance of God from this luminous and shining raiment? Beholdest thou not the power of God in this power that hath encompassed the worlds? Hast thou not seen the sovereignty of God and heard His uprise amidst the hosts of His enemies? By God, all that hath appeared from Him is a proof and evidence, yea, a testimony unto all who are in the heavens and on earth. Say: This indeed is the path of God, therefore walk ye therein and be not of the patient ones. This verily is the melody of God which hath been raised from the direction of the Throne; hearken unto it, O people, and be not of the doubters. This indeed is His countenance which hath shone forth from the horizon of the will of the Most Merciful in this most wonderful and wondrous Paradise.

6 ان يا محمّد اما تسمع نغمات الله فى هذه النّغمة العزيز المنيع اما تجد رايحة الله من هذا القميص الدّرّىّ المنير اما تشهد قدرة الله فى هذه القدرة الّتى احاطت العالمين اما رأيت سلطنة الله و اما سمعت قيامه بين ملأ الأعداء تالله كلّما ظهر منه ليكون حجّةً و برهاناً ثمّ دليلاً على كلّ من فى السّموات و الأرضين قل انّ هذا لسبيل الله فاسلكوا فيه و لا تكوننّ من الصّابرين و انّ هذه لنغمة الله قد ارتفعت عن شطر العرش ان استمعوها يا قوم و لا تكوننّ من المريبين و انّ هذا لوجهه قد اشرق عن افق مشيّة نفسه الرّحمن فى هذا الرّضوان الأبدع البديع

7 O Muhammad! This is verily the News that had been inscribed in all the Tablets, and this is the Cause at which all who are in the heavens and on earth were dismayed, except such as God preserved through His grace and power from His presence, and gave to drink of the Kawthar of immortality from the fingers of thy Lord's will, the Most Exalted, the Most Glorious, and made them among those who are firmly established. Should this Countenance be veiled by whatsoever countenance ye desire, be ye among those who turn towards it. O Muhammad! By God, this is verily the Beauty of the heavens and earth, wert thou of them that are assured. This is the Beauty the like of which hath never appeared in all creation. Ponder then, that thou mayest witness what God hath testified in the atoms of the Bayan and at this very moment.

7 ان يا محمّد هذا لنبأ الّذى كان مسطوراً فى كلّ الألواح و هذا لأمر الّذى منه فزع كلّ من فى السّموات و الأرض الّا من عصمه الله بفضل من عنده و قدرة من لدنه و اشربه كوثر البقآء من انامل ارادة ربّک العلىّ الأبهى و جعله من المستقرّين ان ستر هذا الوجه بأىّ وجه تريدون و تكوننّ من المتوجّهين ان يا محمّد تالله انّ هذا لبديع السّموات و الأرض لو انت من الموقنين و هذا لبديع الّذى ما ظهر شبهه فى الامكان اذاً تفكّر لتشهد بما شهد الله فى ذرّ البيان ثمّ فى الحين

8 O Muhammad! Should anyone come forth and adduce all that was revealed from time immemorial, it would profit him not a whit except he acknowledge this Manifestation which hath dawned in this luminous Morn. Say: Truth itself moveth with Him, were ye of them that know. Know thou moreover that every tree planted in the Bayan was planted solely for this Most Great, this Mighty Manifestation. Hear My words, then detach thyself for the sake of God, thy Beloved and the Beloved of them that know. Then incline thine inward ear unto the melodies of the birds of sorrow in the Paradise of exposition in My remembrance and praise, that haply thou mayest detach thyself from all else but Me and turn unto the face of thy Lord, the Forgiving, the Merciful.

8 ان يا محمّد لو يأتى احد و يستدلّ بكلّما نزل فى ازل الآزال لا ينفعه على قدر نقير الّا بأن يعترف بهذا الظّهور الّذى اشرق فى هذا الفجر المبين قل انّ الحقّ يتحرّک معه لو انتم من العارفين ثمّ اعلم بأن كلّ شجرة غرست فى البيان ما غرست الّا لهذا الظّهور الأعظم العظيم اسمع قولى ثمّ خلّص نفسک لله محبوبک و محبوب العارفين ثمّ توجّه بأذن الفطرة الى تغرّدات طيور الأحزان فى رضوان التّبيان فى ذكرى و ثنائى لعلّ تنقطع عن دونى و تتوجّه الى وجه ربّک الغفور الرّحيم

9 Not a letter, nor a word, nor any utterance was recorded in the Bayan except it was revealed concerning My Cause, and to this testifieth all things, wert thou of the fair-minded. Wouldst thou be of them who hesitated in the Cause of God on the day when the Manifestation of His Self came unto them with manifest sovereignty, who clung to the words revealed aforetime and objected thereby to His Self, the Almighty, the Powerful, the Omnipotent? If thou fearest for thy faith, preserve this Tablet, and should anyone object to thee by any proof concerning thy belief in God, bring forth this Tablet and say: By this holy, mighty and resplendent Book! By God, I intended naught in these words save to proclaim the Cause of thy Lord, and God is indeed witness and knowing of this. I desired not Mine own self, but rather what God desired for His near servants. My will was naught but His Will, and what He desired was indeed My desire, wert thou of them that know. I speak not except by His leave, and move not except by His binding, firm and mighty command.

9 ما رقم فی البیان من حرف و لا من کلمة و لا من کلام الّا و قد نزل فی امری و یشهد بذلک کلّشیء لو انت من المنصفین أ تحبّ ان تکون من الّذین توقّفوا فی امر الله فی یوم الّذی جائهم مظهر نفسه بسلطان مبین تمسّکوا بکلمات قبله ثمّ اعترضوا بها علی نفسه المقتدر العزیز القدیر انّک ان تخاف من ایمانک فاحفظ هذا اللّوح و اذا اعترض علیک احد بأیّ حجّة آمنت بالله فاخرج اللّوح و قل بهذا الکتاب المقدّس العزیز المنیر فوالله ما اردت فی تلک الکلمات الّا تبلیغ امر ربّک و کان الله علی ذلک لشهید و علیم و انّی ما اردت نفسی بل بما اراد الله لعباده المقرّبین ما کان مشیّتی الّا مشیّته و ما اراد انّه کان مرادی لو انت من العارفین ما اتکلّم الّا بعد اذنه و ما تحرّکت الّا بأمره المبرم المحکم المتین

10 Hear My words, then cast aside what thou hast and arise to serve the Cause of God, thy Lord. He will verily aid thee with the truth, and His help through the sincere ones is nigh. Come forth from behind the veils of allusion, then turn thy face unto the concourse of the Furqan and say: The test hath come to you from the direction of your Lord, the All-Merciful. Fear God and be not of them that hesitate. Say: This is verily a Youth Who hath come unto you with God's testimony, His proof, His evidence, His signs, His grandeur and His sovereignty. Nothing can withhold Him from His Cause, nor can the heavens and earth stand against Him. The Kingdom of God marcheth before Him, and behind Him are the hosts of divine revelation and inspiration, and on His right hand a company of angels.

10 اسمع قولی ثمّ ضع ما عندک و قم علی امر الله ربّک و انّه لینصرک بالحقّ و انّ نصره بالمخلصین قریب ان اخرج عن خلف الاشارات ثمّ وجّه وجهک الی ملأ الفرقان و قل قد جائکم الامتحان من شطر ربّکم الرّحمن اتّقوا الله و لا تکوننّ من المتوقّفین قل انّ هذا لغلام قد جائکم بحجّة الله و برهانه و دلیله و آیاته و عظمته و سلطانه و لا یمنعه شیء عن امره و لا تقوم معه السّموات و الأرضین اذاً یمشی ملکوت الله قدّامه ثمّ عن ورائه جنود الوحی و الألهام و عن یمینه من الملائکه قبیل

11 Then turn unto the concourse of the Gospel and say: The Most Great, the Mighty News hath come unto you. By God, He Who ascended unto heaven hath in truth descended and standeth before the Face. Fear God and be not of the heedless. He hath come to give life unto the world and to unite all its peoples, and this is better for you, did ye but know. He hath sacrificed His spirit once again for all who are in the heavens and on earth, out of His love for God, the Almighty, the August, the Inaccessible.

11 ثمّ التفت الی ملأ الانجیل و قل قد جائکم نبأ الأعظم العظیم تالله انّ الّذی صعد الی السّمآء قد نزل بالحقّ و قام تلقآء الوجه اتّقوا الله و لا تکوننّ من الغافلین و قد جآء لیحیی العالم و یتّحد اهل العالم و هذا خیر لأنفسکم ان انتم من العالمین و انفق روحه لمن فی السّموات و الأرض مرّة اخری حبّاً لله المقتدر العزیز المنیع

12 Say to the priest: Beware lest thou ring the bells. By the True One! The Most Great Bell hath appeared, rung by the fingers of the Will of thy Lord, the All-Merciful, in the Throne of Glory, and by it have been attracted the realities of all created things - they who have purified their vision from human limitations

12 و خاطب القسّیس قل ایّاک ان تدقّ النّواقیس تالله الحقّ قد ظهر ناقوس الأعظم و یدقّه انامل مشیّة ربّک الرّحمن فی عرش الرّضوان و استجذبت منه حقائق الأکوان الّذین طهّروا النّظر عن حدودات البشر و توجّهوا الی هذا

and turned unto this Most Great Prospect, the Seat of God, the Almighty, the Great, the Glorious. Fear thou no one. Arise through My power and sovereignty, then deliver My messages, and be not of the patient ones.

المنظر الأكبر مقرّ الله المقتدر العزيز العظيم ايّاک ان تخاف من احد قم بقدرتی و سلطانی ثمّ بلّغ رسالاتی و لا تکن من الصّابرین

13 Then turn thy gaze unto the concourse of the Torah and say: He hath come unto you - the Sovereign of Names and Attributes, within Whose grasp lieth the kingdom of verses, and there hath appeared at His right hand that which was promised unto you of the House of David. Indeed, He is the Promised One in your midst, and now He calleth unto you from the right of the throne of your Lord, the Loving. O concourse of the Jews! How long will ye slumber upon the couch of ignorance and heedlessness? Lift up your heads, for lo! the Sun hath risen from the horizon of majesty and hath reached its zenith. Be illumined by its light and be not of them that are veiled.

13 ثمّ ارتدّ البصر الی ملأ التّورية قل قد جائکم سلطان الأسمآء و الصّفات الّذی فی قبضة قدرته ملکوت الآيات و قام عن يمينه ما وعدتم به من آل داود و انّه لهو الموعود عندکم و اذاً يناديکم عن يمين عرش ربّکم الودود ان يا ملأ اليهود الی متی تکوننّ راقداً علی مهاد الجهل و الغفلة ان ارفعوا رؤوسکم فانّ الشّمس قد اشرقت عن افق الجلال و بلغت الی قطب الزّوال ان استضيئوا منها و لا تکوننّ من المحتجبين

14 Say: In the name of God and by God! Then turn to the people of the Bayan and say: O people! Have ye not been promised in the Tablets of your Lord, the All-Merciful, this Revelation which hath come to you with the proof of God, the Almighty, the Powerful, the All-Knowing? If ye deny it, by what proof can ye establish your faith in God, your Lord? Bring it forth and be not of the patient ones. This is the Self of 'Ali in your midst, the Manifestation of Muhammad among you, and the Spirit of the Spirit between the heavens and the earth. He desireth naught for Himself and calleth you at all times unto God, your Lord. Have mercy, O people, and slay Him not with the swords of hatred, and be not of the wrongdoers.

14 ثمّ قل بسم الله و بالله و توجّه الی ملأ البيان قل يا قوم اما بشّرتم فی الواح ربّکم الرّحمن بهذا الظّهور الّذی جائکم ببرهان الله المقتدر العزيز العليم ان تکفروا به فبأیّ امر يثبت ايمانکم بالله ربّکم فأتوا به و لا تکوننّ من الصّابرين هذا نفس علیّ بينکم و مظهر محمّد فيکم و روح الرّوح بين السّموات و الأرضين و ما اراد لنفسه من شیء و يدعوکم فی کلّ حين الی الله ربّکم ان ارحموا يا قوم و لا تقتلوه بأسياف البغضآء و لا تکوننّ من الظّالمين

15 Judge fairly within yourselves: Have ye found in the Bayan aught that would not serve as evidence of My remembrance and praise? Nay, by His Self, the Ancient of Days! Were ye to inhale the leaves of the Bayan, from every leaf thereof ye would discover the fragrance of My holy and glorious Raiment. Beware, O people, lest ye pierce Him with the arrows of idle fancies and vain imaginings, and be of the lost. I desired not to manifest Myself amongst you, but God did manifest Me in truth, caused Me to speak His verses, and sent Me unto all the worlds. This indeed is the Lamp which your Beloved and the Beloved of the mystics hath kindled, and this is the Fire which the Will of your Lord, the All-Merciful, hath ignited at the heart of all creation. Were anyone to hearken unto the sighing of but a single spark thereof, he would hear that this is the Beloved of God Who hath appeared among you, and this is the Object of worship of all worlds.

15 فانصفوا فی انفسکم هل رأيتم فی البيان ما لا يکون دليلاً علی ذکری و ثنائی لا فونفسه المنزل القديم ان تستنشقوا اوراق البيان ليجدوا من کلّ ورقة منها رايحة قميصی المقدّس العزيز المنير ايّاکم يا قوم ان تشبّکوه بسهام الظّنون و الهوی و تکوننّ من الخاسرين انّی ما اردت ان اظهر نفسی بينکم ولکن الله اظهرنی بالحقّ و انطقنی بآياته و ارسلنی علی العالمين انّ هذا سراج الّذی اشتعله محبوبکم و محبوب العارفين و هذه لنار اوقدها مشيّة ربّکم الرّحمن فی قطب الأکوان لو يتوجّه احد الی زفير کلّ جذوة من جذواتها ليسمع بأنّ هذا لمحبوب الله قد ظهر بينکم و انّ هذا لمعبود العالمين

16 I possess nothing of Mine own, for He speaketh by My tongue as He willeth. If this be My crime, then I am not the first

of the transgressors. Ponder upon God's Messengers and His Emissaries: They all spoke as this Spirit hath spoken among you, as testify the realities of all things and the bearers of the mighty throne. If ye help not this Wronged One, at least oppose Him not. Fear ye God Who sent down the Bayan and the former Books.

16 لا املک لنفسی شیئاً و انّه یتکلّم بلسانی کیف یشآء لو کان هذا جرمی ما انا اوّل المجرمین تفکّروا فی رسل الله و سفرائه کلّهم تکلّموا بما تکلّم هذا الرّوح بینکم و یشهد بذلک حقایق الأشیآء و حوامل عرش عظیم و انتم ان لم تنصروا هذا المظلوم لا تتعرّضوا علیه خافوا عن الله الّذی انزل البیان ثمّ کتب الأوّلین

17 By the righteousness of God, my Well-Beloved! I have never aspired after worldly leadership. My sole purpose hath been to hand down unto men that which I was bidden to deliver by God, the Gracious, the Incomparable, that it may detach them from all that pertaineth to this world, and cause them to attain such heights as neither the ungodly can conceive, nor the froward imagine.

17 فونفسه المحبوب ما اردت ان اکون رئیساً لمن علی الأرض بل القی علیهم ما امرت به من لدن عزیز جمیل لینقطعهم عن شئونات الأرض و یصعدهم الی مقرّ الّذی انقطعت عنه عرفان المشرکین ثمّ ادراک المعرضین

18 Thou knowest that I have found no safe haven in My days, but have at all times been at the mercy of the oppressors, and there hath befallen Me that which hath befallen no one before Me - thou wouldst bear witness to this wert thou to be of the fair-minded. I have arisen to make mention of God amidst His creation to the extent of My ability, and have not fallen short in proclaiming His Cause throughout the heavens and the earth. These are days the like of which the eye of creation hath never seen, and in the like of which none of God's Messengers hath appeared save this most wondrous and incomparable Revelation. Through this Revelation is the decree of origination made manifest, were ye of them that are assured, and through this Revelation hath the power of God been established among His servants and His sovereignty manifested unto all possessed of keen insight and knowledge.

18 و انت تعلم بأنّی ما وجدت فی ایّامی موطن امن کنت فی کلّ الأحیان بین یدی الظّالمین و ورد علیّ ما لا ورد علی احد من قبل و انت تصدقنی لو تکون من المنصفین قمت علی ذکر الله بین خلقه بما استطعت و ما قصرت فی تبلیغ امره بین السّموات و الأرضین هذه لایّام ما شهدت عین الابداع شبهها و فی مثلها ما ظهر احد من سفرآء الله الّا هذا الظّهور الأبدع البدیع و بهذا الظّهور یظهر حکم البدع لو انتم من الموقنین و بهذا الظّهور ثبت قدرة الله بین عباده و ظهر سلطانه علی کلّ ذی بصر علیم

19 O Muhammad! We have indeed answered thee before this, and thou wast present before Us and heard from Us that which most of mankind have not heard, and thou hast become acquainted with My nature and My remembrance amongst these heedless ones. Beware lest thou deprive thyself of this Most Great, this Mighty Ocean. Verily, he whom the people had taken as their lord appeared before the Presence with evident submissiveness. Yet when We exalted his mention, he sought to shed My blood by following his self and his passion, and thus did he deal with Us in this remote Prison. Say: O people! Fear God and follow not those who cannot distinguish their left from their right. Thus have We recounted unto thee what hath befallen the Youth, and cast upon thee that which shall draw thee nigh unto God, thy Lord, that thou mayest be of them that attain.

19 ان یا محمّد انّا اجبناک من قبل و حضرت بین یدینا و سمعت منّا ما لا سمعه اکثر النّاس و اطّلعت بسجیّتی و ذکری بین هؤلآء الغافلین ایّاک ان تمنع نفسک من هذا البحر الأعظم العظیم انّ الّذی اتّخذوه النّاس لأنفسهم ربّاً انّه کان ان یحضر تلقآء الوجه بخضوع مبین فلمّا ارفعنا ذکره اراد سفک دمی بما اتّبع نفسه و هویه و کذلک ورد علینا فی هذا السّجن البعید قل یا قوم اتّقوا الله و لا تتّبعوا الّذینهم لا یعرفوا الشّمال عن الیمین کذلک قصصنا لک ما ورد علی الغلام و القیناک ما یقرّبک الی الله ربّک لتکون من الفائزین

20 Detach thyself from thine own self, then from the world, and arise to serve thy Lord's Cause with manifest power. If mankind were to gather around this Ocean which surgeth within itself for its own sake, and from each of whose waves there proclaimeth every billow that there is none other God but Him, the Mighty, the Gracious! Beware lest names withhold thee from Him Who brought them into being, and dominion from its Possessor. Purify thyself from all things, then thy tongue from the mention of all peoples. Then, shouldst thou make mention before men of the name of thy Lord, the Mighty, the All-Knowing, thy words would influence them, save those from whom the spirit of life hath been taken. These are but ashes of the earth; they shall never be quickened, even should the spirit be breathed into them throughout the duration of God's kingdom, the Mighty, the Powerful.

20 فانقطع عن نفسک ثمّ عن الدّنیا و قم علی امر ربّک بقدرة مبین ان اجتمع النّاس علی هذا البحر الّذی یتموّج فی ذاته لذاته و ینطق کلّ موج من امواجه بأنّه لا اله الّا هو العزیز الکریم ایّاک ان یمنعک الأسمآء عن موجدها و الملک عن مالکه طهّر نفسک عن کلّشیء ثمّ لسانک عن ذکر العالمین اذاً لو تذکر عند النّاس ذکر اسم ربّک العزیز العلیم لیؤثّر قولک فیهم الّا الّذینهم اخذ روح الحیوان عنهم اولئک رماد الأرض لا یحیون ابداً لو ینفخ فیهم الرّوح بدوام الله الملک العزیز القدیر

21 We have sent thee aforetime Tablets of transcendent glory, a single word of which sufficeth all created things. Hearken unto that which We have commanded thee, for love of thine own self, and be not of the transgressors. This beseemeth thee and will render thee independent of all that thou hast known and learned, and of all that hath been created between the heavens and the earth. And the Spirit and glory rest upon thee and upon those who have believed in God and are of them that are well-assured.

GWB#054x

21 انّا ارسلنا الیک من قبل الواح عزّ منیع یکفی کلمة منها کلّ الخلائق اجمعین ان استمع ما امرناک به حبّاً لنفسک و لا تکن من المتجاوزین هذا ینبغی لک و یجعلک غنیّاً عمّا عرفت و علمت و عمّا خلق بین السّموات و الأرضین و الرّوح و التّکبیر علیک و علی الّذینهم آمنوا بالله و کانوا من الموقنین

INBA27:398, BLIB_Or15725.459, NLAI_BH2.108, BRL_DA#245, GWBP#054 p.077ax

---

BH00431

Lawh-i-Ibna'
To: Muhammad Ibrahim known as Haji Khalil, in Qazvin

1 He is God, the King, the Sovereign, the Mighty, the All-Powerful, the Self-Subsisting!

1 هو الله الملک السّلطان العزیز المقتدر القیّوم

2 These are the verses of God, the All-Encompassing, the Self-Subsisting, unto those who have believed in God and His verses, and who are secure from the terror of misbelief. Say: O people! Why do ye deny Me when ye witness that I have come to you with verses that cause the hearts of them that have believed to tremble and minds to be bewildered?

2 تلک لآیات الله المهیمن القیّوم الی الّذینهم آمنوا بالله و آیاته و هم من فزع الشّرک هم آمنون قل یا قوم لم تنکروننی و قد تشهدون بأنّی قد جئتکم بآیات الّتی تنصعق عنها افئدة الّذینهم آمنوا و تذهل عنها العقول

3 O people! Have ye forgotten the decree of God that was sent down in the Bayan from the presence of the Mighty, the Well-Beloved, and the covenant He took from you in every Book, nay in every recorded scroll, that ye should not deny the verses of God when they are revealed in truth, nor dispute with Him Who cometh unto you with preserved tablets of glory? And if ye believe not in Him, oppose Him not. Fear God, then deny not His Beauty. We have indeed sent down aforetime unto Muhammad, the Messenger of God, if ye but understand. None dispute the verses of God except those who disbelieve. Thus was it sent down aforetime from the presence of God, the All-Encompassing, the Self-Subsisting. Say: O people! Fear God and be not proud before Him at Whose might all are dismayed. Beware lest ye render your works vain and cling to what ye possess rather than to that which hath been sent down in truth from the presence of the Mighty, the Self-Subsisting.

3 و يا قوم أ نسيتم حكم الله بما نزل فى البيان من لدن عزيز محبوب و اخذ عنكم العهد فى كلّ كتاب بل فى كلّ رقّ منشور بأن لا تجاحدوا بآيات الله اذا نزلت بالحقّ و لا تجادلوا بالّذى يأتيكم بألواح عزّ محفوظ و ان لم تؤمنوا به لا تعترضوا عليه خافوا عن الله ثمّ بجماله لا تكفرون و لقد نزّلنا من قبل على محمّد رسول الله ان انتم تفقهون لا يجادل فى آيات الله الّا الّذينهم كفروا كذلک نزل من قبل من لدى الله المهيمن القيّوم قل يا قوم اتّقوا الله و لا تستكبروا على الّذى كلّ من سطوته مشفقون ايّاكم ان لا تبطلوا اعمالكم و لا تتمسّكوا بما عندكم بل بما نزل بالحقّ من لدن عزيز قيّوم

4 Sanctify thyself, then remind the servants of what the Spirit hath cast upon thee. Fear no one and grieve not for what hath befallen thee of adversity and hardship. Put thy trust in God, thy Lord, and be not of those who reflect not upon the verses of God. By God! If thou wert to arise for the love of God and His servant, God would assist thee against all who are on earth. Verily, there is no God but Him. He aideth whom He willeth through His word "Be," and it is! Thus do We recite unto you of the verses of God and cast upon you that which will tranquilize your hearts and the hearts of those who behold naught save through the Greatest Vision in this concealed and luminous Beauty. And thou, rend asunder the veils of idle fancy, then emerge from behind the clouds with a power from Us and a might from Our presence, that thou mayest witness what no one among creation hath witnessed. This is what We have caused thee to witness in truth in this holy and praiseworthy station. Beware lest thou be like unto those who follow naught but their vain desires and who wander in the valley of idle fancy.

4 قدّس نفسک ثمّ ذكّر العباد بما القى الرّوح عليک و لا تخف من احد و لا تحزن عمّا اصابتک البأسآء و الضّرّآء و توكّل على الله ربّک و لا تكن من الّذينهم فى آيات الله لا يتفكّرون فوالله لو تقوم بنفسک على حبّ الله و غلامه لينصرک الله على من على الأرض كلّها انّه ما من اله الّا هو ينصر من يشآء بقوله كن فيكون كذلک نتلى عليكم من آيات الله و نلقى عليكم ما تطمئنّ به قلوبكم و قلوب الّذينهم لن ينظروا الّا بالمنظر الأكبر فى هذا الجمال الدّرّىّ المكنون و انّک انت فاخرق حجبات الوهم ثمّ اطلع عن خلف السّحاب بقوّة من عندنا و قدرة من لدنّا لتشهد ما لا شهد احد من الخلق و هذا ما اشهدناک بالحقّ فى هذا المقام المقدّس المحمود ايّاک ان لا تكن بمثل الّذينهم لا يتّبعون الّا هواهم و هم فى وادى الوهم يحبرون

5 As to what thou hast asked concerning the innate nature, know thou that all men have been created according to the nature of God, the Supreme, the Self-Subsisting. He hath ordained for every soul the measures of His decree as inscribed in the preserved tablets of glory. Yet all this manifesteth through your own volition, even as ye witness in your own deeds. Consider, for instance, that which hath been forbidden unto the servants in the Book, as ye observe in the Bayan, wherein God hath permitted what He willeth by His command and forbidden what He pleaseth by His sovereignty. Say: All this is in the Book - do ye not witness it? Yet people, after knowing that from which they were prohibited, still commit it. Can this be

5 و ا مّا ما سألت عن الفطرة فاعلم بأنّ كلّ النّاس قد خلقوا على فطرة الله المهيمن القيّوم و قدّر لكلّ نفس مقادير الأمر على ما رقم فى الواح عزّ محفوظ ولكن يظهر كلّ ذلک بارادات انفسكم كما انتم فى اعمالكم تشهدون مثلاً فانظر فيما حرّم على العباد فى الكتاب من شىء كما انتم فى البيان تنظرون بحيث احلّ الله ما اراد بأمره و حرّم ما شآء بسلطانه قل كلّ ذلک فى الكتاب أ فلا تشهدون ولكنّ النّاس بعد علمهم عمّا نهوا عنه هم

attributed to God or to their own selves, if ye be fair-minded? Say: No good thing proceedeth from any source except from God, while no evil originateth from any source except from yourselves. Do ye not comprehend? This hath been revealed in all the Tablets, if ye but knew. Yea, He knoweth your deeds before their appearance, even as He knoweth them after they are manifest. There is no God but Him. His is the creation and the command, and all things are preserved with Him in the tablets of holy concealment. This knowledge doth not cause the deed in His creation, even as your knowledge of something is not the cause of its appearance in what ye have willed or will, have known or will know. Thus do We cast upon thee from the verses of divine innovation and expound them with truth, that perchance the people may become assured of the signs of their Lord. Therefore, ponder within thyself concerning that which thou hast asked, that God may open unto thy heart the gates of knowledge and wisdom, and cause thee to witness the creation of all things, and acquaint thee with the mysteries of what was and what will be. By God! All this is easier with Him than all else. He bestoweth upon whomsoever He willeth among His creation by a command from His presence, and verily He is the Mighty, the Glorious, the Best-Beloved.

يرتكبون هل ينسب هذا الى الله او الى انفسهم ان انتم تنصفون قل ما من حسنة الّا من عند الله و ما من سيّئة الّا من انفسكم أ فلا تعرفون و هذا ما نزل فى كلّ الألواح ان انتم تعلمون بلى انّه عالم بأعمالكم قبل ظهورها كما هو عالم بعد ظهورها و انّه ما من اله الّا هو له الخلق و الأمر و كلّ عنده فى الواح قدس مكنون و هذا العلم لم يكن علّة الفعل فى خلقه كما انّ علمكم بشيء لم يكن علّة لظهوره فيما اردتم او تريدون و علمتم او تعلمون كذلک نلقى عليک من آيات البدع و نصرّفها بالحقّ لعلّ النّاس كانوا بآيات ربّهم موقنون اذاً تفكّر فى نفسک فيما سألت لعلّ يفتح الله على قلبک ابواب العلوم و الحكمة و يشهدک خلق كلّ شيء و يعرّفک اسرار ما كان و ما يكون فوالله كلّ ذلک عنده لأسهل عن كلّ شيء يعطى على ما يشآء من خلقه بأمر من عنده و انّه لهو المقتدر العزيز المحبوب

6 And thou art a bird soaring in the holy atmosphere wherein move the breezes of the Ever-Living. Beware lest thou be of them who stand still. Rather, strive within thyself to ascend at every moment to another heaven and another atmosphere, that thou mayest discover at every instant the mysteries of a hidden innovation. For there is no end to the heaven of His grace, nor any beginning to the earth of His bounty, that it might be completed by foot or wing or the comprehension of minds.

6 و انّک انت طيّر فى فضآء القدس فى هذا الهوآء الّذى فيه يتحرّک نسائم الحىّ الحيوان ايّاک ان تكن من اهل الوقوف فاسع فى نفسک بأن ترتقى فى كلّ حين الى سمآء اخرى و فضآء اخرى لتطّلع فى كلّ آن بأسرار بدع مستور لأنّ لم يكن لسمآء فضله من نهاية و لا لأرض فيضه من بداية ليتمّ بالقدم او بالجناح او بادراک العقول

7 Rend asunder the veils by My Name, the Mighty, the Beloved, and turn not unto anyone except God, thy Lord. Set thy face toward the luminous and visible Countenance, that the greatness of turbans may not prevent thee from entering the sanctuary of God, the Supreme, the Mighty, the Holy. For We have found the people of the Bayan to be like the people of the Furqan, nay rather more veiled, if ye but knew. They speak as others spoke before and act as did the nations of old. Soon shall ye know. Strive thou, therefore, within thyself lest thou walk in their footsteps. Rather, walk in the footsteps of God, thy Lord, on this luminous, blessed, and extended path. Were thou to ask them concerning the difference between themselves and others, they would speak without understanding. Thus have their souls enticed them, and their hearts have hardened through that which they have earned.

7 فاخرق الحجبات باسمى العزيز المحبوب و لا تلتفت الى احد الّا الله ربّک و توجّه الى وجه الدّرّىّ المشهود بحيث لم يمنعک كبر العمايم عن الدّخول فى حرم الله المهيمن العزيز القدّوس لأنّا وجدنا ملأ البيان بمثل ملإ الفرقان بل اشدّ احتجاباً ان انتم تعلمون بحيث يقولون بمثل ما قالوا و يفعلون كما فعلوا امم القبل فسوف تعرفون و انّک فاجهد فى نفسک لئلّا تمشى على قدمهم بل على قدم الله ربّک فى هذا الصّراط المنير المبارک الممدود و لو تسأل عنهم ما الفرق بينكم و بينهم اذاً يقولون ما لا يشعرون كذلک سوّلت لهم انفسهم و قست قلوبهم بما كانوا ان يكسبون

8 و امّا ما سألت عنّی فاعلم بأنّی عبد آمنت بالله و آیاته و رسله و کتبه و لا نفرّق بین احد منهم و بذلک امرت من لدی الله المهیمن القیّوم و آمنت بکلّ ما نزل من عنده و ما ینزل حینئذ من سمآء قدس محبوب و اتّبع ما امرت به فی الکتاب بحول الله و قوّته و لن احبّ ان اتجاوز عن حرف منه و یشهد بذلک ذاتی و کینونتی ثمّ لسانی ان انتم تشهدون و احلّ علی نفسی کلّ ما حلّله الله فی البیان و احرّم ما حرّم من لدنه و اعتقد بکلّ ما نزل فیه ان انتم تعتقدون انّ الّذین یحلّلون ما حرّم الله علیهم و یحرّمون ما احلّه الله فی الکتاب اولئک لا یفقهون شیئاً و لا یعرفون ولکن هذا السّؤال لا ینبغی لأحد من النّاس لأنّ هذا مقام لن یحرّک علیه القلم و لن یجری علیه المداد ان انتم تعرفون و لو کان هذا السّؤال من غیرک ما اجبناه بحرف ولکن لمّا اردنا لک شأناً من الشّؤون لذا اجبناک لعلّ تستدرک فی نفسک و تکون من الّذینهم مهتدون فی هذه الأیّام الّتی اخذت کلّ نفس سکرها و کلّ کانوا عن جماله معرضون الّا الّذینهم انقطعوا بکلّهم عن کلّ ما سمعوا و کانوا بعین القدس هم یشهدون ثمّ ینظرون تالله الحقّ قد سألت عن مقام الّذی کان اکبر من خلق السّموات و الأرض و جعله الله فوق شهادات عباده لن یعقلها الّا العارفون بلی انّ النّاس یعرفون علی قدر مراتبهم و مقدارهم لا علی ما قدّر له فسبحانه سبحانه عمّا انتم تسألون و انّک ان تکشف الحجاب عن بصرک و تصعد الی هوآء القدس فی هذا الهوآء الّذی یهبّ فی هذا السّمآء و تنقطع عن کلّ من فی السّموات و الأرض [و] عن کلّ امر ممدود لیلقی الرّوح فی صدرک من هذا المقام الّذی یغنیک عن کلّ ما خلق و یخلق و یکفیک عن کلّ شیء عمّا کان و عمّا یکون کذلک یتلو علیک قلم الأمر من حکمة الله المهیمن القیّوم و یلقی علیک ما یقرّبک الی مقام عزّ محمود الّذی منعت عن الدّخول فی فنائه اکثر العباد و لن یصل الیه احد الّا الّذینهم کانوا علی ارائک الخلد هم یتّکئون

8 As to what thou hast asked of me, know thou that I am a servant who hath believed in God and His signs and His Messengers and His Books, making no distinction between any of them, and thus have I been commanded by God, the Protector, the Self-Subsisting. I have believed in all that hath been sent down from Him and in that which is now being revealed from the heaven of holy love. I follow what I have been commanded in the Book, by God's might and power, and I desire not to transgress a single letter thereof. To this do bear witness mine own self and mine essence, then my tongue, if ye be of them that perceive. I declare lawful unto myself whatsoever God hath made lawful in the Bayan, and forbidden whatsoever He hath forbidden, and I believe in all that hath been revealed therein, if ye be of them that believe. Verily they who make lawful what God hath forbidden them and forbid what God hath made lawful in the Book - these understand nothing and know not. But this question beseemeth no one among men, for this is a station whereon the Pen moveth not, nor doth ink flow, if ye be of them that know. Were this question from another than thee, We would not have answered with a single letter, but as We desired for thee a certain station, We have answered thee that thou mayest perchance awaken unto thyself and be of them that are guided in these days wherein every soul is intoxicated and all have turned away from His beauty, save them who have detached themselves wholly from all they have heard and who behold with the eye of sanctity. By the True One! Thou hast asked about a station greater than the creation of the heavens and earth, which God hath placed above the testimonies of His servants - none shall understand it save them that are endued with knowledge. Yea, people understand according to their ranks and stations, not according to that which hath been ordained for it. Glorified, glorified be He above all that ye ask! If thou wouldst rend asunder the veil from thine eyes and ascend unto the holy atmosphere in this air that wafteth in this heaven, and detach thyself from all who are in the heavens and earth and from every prolonged matter, the Spirit would cast into thy breast from this station that which would make thee independent of all that hath been created and shall be created, and sufficient unto thee above all things that were and that shall be. Thus doth the Pen of Command recite unto thee from God's wisdom, the Protector, the Self-Subsisting, and cast upon thee that which shall draw thee nigh unto a glorious and praiseworthy station, from whose precincts most of the servants have been debarred, and none shall attain thereunto save they who recline upon the couches of eternity.

9 و امّا ما سألت عن ابنی فاعلم بأنّ ابنائی ان یتّبعون احکام الله و لا یتجاوزون عمّا حدّد فی البیان کتاب الله المهیمن القیّوم و یأمرون انفسهم و انفس العباد بالمعروف و ینهون عن المنکر و یشهدون بما شهد الله فی محکم آیاته المبرم المحتوم و یؤمنون بمن یظهره الله فی یوم الّذی یحصی زمن الأوّلین و الآخرین و فیه کلّ علی الله ربّهم یعرضون و لن یختلفوا فی امر الله و لن یتعدّوا عن شرعه المقدّر المسطور اذاً فاعلموا بأنّهم اوراق شجرة التّوحید و اثمارها و بهم تمطر السّحاب و ترتفع الغمام بالفضل ان انتم توقنون و هم عترة الله بینکم و اهل بیته فیکم و رحمته علی العالمین ان انتم تعلمون و منهم تهبّ نسمة الله علیکم و تمرّ علی المقرّبین ارياح عزّ محبوب و هم قلم الله و امره و کلمته بین بریّته و بهم یأخذ و یعطی ان انتم تفقهون و بهم اشرقت الأرضین بنور ربّک و ظهرت آیات فضله علی الّذینهم بآیات الله لا یجحدون اذاً من اذاهم فقد اذانی و من اعرض عنهم فقد اعرض عن صراط الله المهیمن القیّوم فسوف تجد اعراض المعرضین و استکبارهم علینا و بغیهم علی انفسنا من دون بیّنة و لا کتاب محفوظ قل یا قوم انّهم لآیات الله فیکم ایّاکم ان لا تجادلوا بهم و لا تقتلوهم و لا تکوننّ من الّذینهم یظلمون و لا یشعرون و هم اسرآء الله فی الأرض و وردوا تحت ایدی الظّالمین فی هذه الأرض الّتی وقعت خلف جبال مرفوع کلّ ذلک ورد علیهم حین الّذی کانوا صغرآء فی الملک و لم یکن لهم من ذنب بل فی سبیل الله القادر المقتدر العزیز المحبوب و الّذی منهم یظهر بالفطرة یجری الله من لسانه آیات قدرته و هو ممّن خصّه الله علی امره انّه ما من اله الّا هو له الخلق و الأمر و انّا کلّ بأمره آمرون و نسأل الله بأن یوفّقهم علی طاعته و یرزقهم ما یرضی به فؤادهم و افئدة الّذینهم الی شطر الله هم فی کلّ حین یتوجّهون و یتجاوز عن جریراتهم و یجعلهم من الّذینهم یتوارثون جنّة الفردوس من لدی الله العزیز المهیمن القیّوم

9 And as to what thou hast asked concerning my son, know thou that my sons, if they follow the ordinances of God and transgress not beyond that which hath been decreed in the Bayan, the Book of God, the All-Compelling, the Self-Subsisting, and enjoin upon themselves and upon the servants that which is good and forbid that which is evil, and bear witness to that which God hath testified in His decisive and irrevocable verses, and believe in Him Whom God shall manifest on the Day when the time of the first and the last shall be reckoned, and on which all shall be brought before God, their Lord, and differ not in the Cause of God nor transgress His sacred Law that hath been ordained and inscribed - then know ye that they are the leaves of the Tree of Unity and its fruits, and through them the clouds rain down and the mists are lifted by grace, if ye be of them that are assured. They are the kindred of God among you and the people of His household in your midst, and His mercy unto all worlds, if ye be of them that know. Through them the breezes of God waft over you and the winds of might pass over them that are nigh, and they are the Pen of God and His Command and His Word amongst His creatures, and through them He taketh and giveth, if ye be of them that understand. Through them the earth hath been illumined with the light of thy Lord and the signs of His grace have appeared unto them that deny not the signs of God. Therefore, whoso harmeth them hath harmed Me, and whoso turneth away from them hath turned away from the path of God, the All-Compelling, the Self-Subsisting. Soon shall become manifest the turning away of them that have turned aside and their pride against Us and their transgression against Our souls without any clear proof or preserved scripture. Say: O people! They are the signs of God among you. Beware lest ye dispute with them or slay them or be of them who act wickedly and perceive it not. They are the captives of God on earth and have fallen beneath the hands of the oppressors in this land which lieth behind exalted mountains. All this befell them at a time when they were but children in the kingdom and had committed no sin, but rather for the sake of God, the Powerful, the Mighty, the Beloved. And from among them, he in whom this quality is innate, God causeth to flow from his tongue the verses of His power, and he is of them whom God hath specially chosen for His Cause. Verily, there is no God but Him. His is the creation and the command, and we all act by His command. We beseech God to aid them to obey Him and to grant them that which will gladden their hearts and the hearts of them that turn at all times toward the court of God, and to forgive their misdeeds and make them to be of them that shall inherit

the Paradise of the All-Highest from God, the Mighty, the All-Compelling, the Self-Subsisting.

10 Thus have We bestowed Our favor upon thee in this Tablet and revealed unto thee that which was concealed from others, as a grace from Us unto thee and unto them who are guided by God's guidance at this dawning-place. And thou, preserve this Tablet as thou wouldst thine eye. Beware lest thou disclose it to anyone save them that are worthy. Thus doth the Command of God enjoin thee concerning that which is hidden. Transgress not beyond that which thou hast been bidden, for We have found the people of the Bayan to be more veiled than all the peoples of the earth, save whom thy Lord willeth. Thus have We taken account of the matter, if ye be of them that reckon. We beseech God to aid them to follow His Cause that they may rend asunder the veils and emerge from behind the clouds with authority from God, the Powerful, the Most Holy.

11 Know then that We answered thy questions at the time when thy letter in eloquent Persian appeared before Us. But as no messenger was found to convey it to thee, We cast it into the sea by Our command, lest thereby the clamor of the idolaters be raised. In His hand is the dominion of all things. He eraseth what He willeth and confirmeth what He pleaseth, and with Him are the holy and preserved Tablets. Therefore, We answered three of them in an eloquent Arabic tongue, and withheld the Pen from the remaining two by virtue of a wisdom which none should know save God, thy Lord and the Lord of all worlds. The Pen shall flow in its time when the Command cometh from the horizon of holy and glorious might. Should God will and desire it - verily there is no God but Him - He ordaineth what He pleaseth and manifesteth what He desireth. All spirit and glory and eternity be upon thee, that thou mayest be among those who are steadfast in the Cause of thy Lord.

BRL_ATBH#38x, BSW#02.17x, GWB#077x, GPB.242x, SW_v08#14 p.185x

10 كذلک منّا علیک فی هذا اللّوح و کشفنا لک ما ستر عن دونک فضلاً من لدنّا علیک و علی الّذینهم بهدایة الله فی هذا الفجر هم مهتدون و انّک انت فاحفظ هذا اللّوح کعینک ایّاک ان لا تکشف لأحد الّا لأهله کذلک یأمرک امر الله بما هو المکنون و لا تجاوز عمّا امرت به لأنّا وجدنا ملأ البیان اشدّ احتجاباً عن ملل الأرض الّا من شآء ربّک و کذلک احصینا الأمر ان انتم تحصون و نسأل الله بأن یوفّقهم علی امره لیخرقوا الحجبات و یخرجوا عن خلف السّحاب بسلطان من لدی الله المقتدر القدّوس

11 ثمّ اعلم بأنّا اجبناک مسائلک حین الّذی حضر بین یدینا کتابک بلسان عجمیّ مبین فلمّا ما وجد من رسول لنرسله الیک محوناه فی الیمّ بأمر من لدنّا لئلّا یرفع به ضوضآء المشرکین و بیده ملکوت کلّ شیء و یمحو ما یشآء و یثبت و عنده الواح قدس حفیظ اذاً اجبناک فی ثلاثة منها بلسان عربیّ بدیع و امسکنا القلم عن الاثنین بحکمة الّتی لا ینبغی ان یطّلع بها احد الّا الله ربّک و ربّ العالمین و یجری القلم فی حینه اذا جآء الأمر من افق قدس منیع اذا شآء الله و اراد انّه لا اله الّا هو یحکم ما یشآء و یظهر ما یرید کلّ الرّوح و التّکبیر و البقآء علیک ان تکون فی امر ربّک لمن الرّاسخین

INBA35:063, BRL_DA#109, GWBP#077 p.101ax, RSBB.069, TZH5.148x, MAS1.065x, AHDW.010, YIK.050-054, OOL.B161

BH00437

Prayer for the Fast (Iftar)
To: Haydar

1 This is a Prayer revealed, at the time of breaking the fast, from the presence of God, the Almighty, the All-Chosen. He is the Ordainer.

1 هذا دعآء قد نزّل حين الافطار من لدى الله العزيز المختار هو الآمر

2 Exalted art Thou, O Lord my God! I beseech Thee by those whom Thou hast bidden to observe the Fast for the sake of Thy love and good-pleasure, who have demonstrated their allegiance to Thy law and followed Thy verses and precepts, and who have broken their fast while enjoying near access to Thee and beholding Thy countenance. By Thy glory! Since they are turning to the court of Thy good-pleasure, all their days are days of fasting. Were the mouth of Thy will to address them saying: "Observe, for My beauty's sake, the fast, O people, and set no limit to its duration," I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee, for they have tasted the sweetness of Thy call, and become inebriated with Thy remembrance and praise and with the words proceeding from the lips of Thy command.

2 سبحانک اللّهمّ یا الهی اسألک بالّذین جعلت صیامهم فی حبّک و رضائک و اظهار امرک و اتّباع آیاتک و احکامک و افطارهم قربک و لقائک فوعزّتک انّهم فی ایّامهم کلّها صائمون و الی شطر رضائک متوجّهون و لو یخرج من فم ارادتک مخاطباً ایّاهم یا قوم صوموا حبّاً لجمالی و لا تعلّقه بالمیقات و الحدود فوعزّتک هم یصومون و لا یأکلون الی ان یموتوا لأنّهم ذاقوا حلاوة ندائک و ذکرک و ثنائک و الکلمة الّتی خرجت من شفتی مشیّتک

3 I beseech Thee, O Lord, by Thyself, the Exalted, the Most High, and by Thy Latter Manifestation through Whom the kingdom of names and the dominion of attributes have been convulsed, and the inhabitants of earth and heaven became intoxicated, and all who dwell in the realms of Revelation and creation trembled except such as have fasted from all that is repugnant to Thy good-pleasure and restrained themselves from turning toward aught besides Thee, to include us among them and to write down our names on the Tablet whereon Thou hast inscribed their names. O God, through the wonders of Thy might and the tokens of Thy sovereignty and grandeur, Thou didst send forth their names from out of the sea of Thy names, and didst create their inner essences out of the substance of Thy love, and their inmost beings from the spirit of Thy Cause. Theirs is a reunion not succeeded by separation, a nearness that knoweth no remoteness, and a perpetuity that hath no end. Verily, these are servants who ever recount Thee, who eternally circle round Thee, and who circumambulate the sanctuary of Thy presence and the Kaaba of reunion with Thee. Thou hast ordained, O my God, no distinction between them and Thee, except that when they beheld the lights

3 ای ربّ اسألک بنفسک العلیّ الأعلی ثمّ بظهورک کرّة اخری الّذی به انقلب ملکوت الأسمآء و جبروت الصّفات و اخذ السّکر سکّان الأرضین و السّموات و الزّلزال من فی ملکوت الأمر و الخلق الّا من صام عن کلّ ما یکرهه رضاک و امسک نفسه عن التّوجّه الی ما سواک بأن تجعلنا منهم و تکتب اسمائنا فی اللّوح الّذی کتبت اسمائهم و انّک یا الهی ببدائع قدرتک و سلطنتک و عظمتک اخرجت اسمائهم من بحر اسمک و خلقت ذواتهم من جوهر حبّک و کینوناتهم من ساذج امرک و ما تعاقب وصلهم بظهورات الفصل و الانفصال و ما قدّر لقربهم بعد و لا لبقائهم زوال انّهم عباد لم تزل یحکون عنک و لا تزال یطوفون فی حولک و یهرولون حول حرم لقائک و کعبة وصلک و ما جعلت الفرق یا الهی بینک و بینهم الّا بأنّهم لمّا شهدوا انوار وجهک توجّهوا الیک و سجدوا لجمالک خاشعین لعظمتک و منقطعین عمّا سواک

of Thy countenance, they set their faces towards Thee, and prostrated themselves before Thy beauty, submissive to Thy greatness and severed from all things besides Thee.

4 We have fasted this day, O my Lord, by Thy command and Thy bidding in accordance with what Thou hast revealed in Thy perspicuous Book. We have withheld our souls from passion and from whatsoever Thou abhorest until the day drew to an end and the time arrived to break the Fast. Wherefore, I implore Thee, O Desire of the hearts of ardent lovers and Beloved of the souls of them who are endued with understanding, O Rapture of the breasts of them that yearn after Thee and Object of the desire of them that seek Thee, to cause us to soar in the atmosphere of Thy nearness and the heaven of Thy presence, and to accept from us what we have performed in the pathway of Thy love and good-pleasure. Write down our names, then, among those who have acknowledged Thy oneness and confessed to Thy singleness and who have humbled themselves before the evidences of Thy majesty and the tokens of Thy grandeur, those who have taken refuge in Thy nearness and sought shelter in Thee, who have expended their lives in their eagerness to meet Thee and attain the court of Thy presence, and who have cast the world behind their backs for love of Thee and severed every tie with aught save Thee in their eagerness to draw nigh unto Thee. These are servants whose hearts melt in ardent desire for Thy beauty at the mention of Thy Name, and whose eyes overflow with tears in their longing to find Thee and enter the precincts of Thy court.

4 ای ربّ هذا یوم فیه صمنا بأمرک و ارادتک بما نزّلته فی محکم کتابک و امسکنا النّفس عن الهوی و عمّا یکرهه رضاک الی ان انتهی الیوم و بلغ حین الافطار اذاً اسألک یا محبوب قلوب العاشقین و یا حبیب افئدة العارفین و یا وله صدور المشتاقین و یا مقصود القاصدین بأن تطیّرنا فی هوآء قربک و لقائک و تقبل عنّا ما عملنا فی حبّک و رضائک ثمّ اکتبنا من الّذینهم اقرّوا بوحدانیّتک و اعترفوا بفردانیّتک و خضعوا لعظمتک و کبریائک و عاذوا بحضرتک و لاذوا بجنابک و انفقوا ارواحهم شوقاً للقائک و الحضور بین یدیک و نبذوا الدّنیا عن ورائهم لحبّک و قطعوا النّسبة من کلّ ذی نسبة متوجّهین الیک اولئک العباد الّذین اذا یذکر لهم اسمک یذوب قلوبهم شغفاً لجمالک و تفیض عیونهم طلباً لقربک و لقائک

5 This is, O my Lord, my tongue which testifieth to Thy unity and peerlessness, mine eye which beholdeth the seat of Thy generosity and manifold bounties, and mine ear which is ready to hearken unto Thy summons and Thine utterance, for I am assured, O my God, that Thou hast decreed the words proceeding out of the mouth of Thy will to be inexhaustible, and unto them the ears which Thou hast sanctified to hear Thy words and verses are at all times hearkening. And these are my hands, O my Lord, uplifted toward the heaven of Thy favor and tender mercy. Wilt Thou, then, turn away this poor one who hath taken to himself no beloved except Thee, no bestower beside Thee, nor king other than Thee, no shelter save beneath the shadow of Thy mercy, and no refuge but before Thy gate, which Thou hast opened unto all who dwell in Thy heaven and on Thine earth? Nay, by Thy glory! I am he whose confidence in Thy loving kindness will remain undaunted even though Thou wert to afflict me with torments for the duration of Thy dominion; and should anyone ask me about Thee, every limb of my body would proclaim: "He is beloved in His acts

5 ای ربّ هذه لسانی تشهد بوحدانیّتک و فردانیّتک و هذه عینی ناظرة الی شطر مواهبک و الطافک و هذه اذنی مترصّدة لاصغآء ندائک و کلمتک لأنّی ایقنت یا الهی بأنّ الکلمة الّتی خرجت من فم مشیّتک ما قدّرت لها من نفاد و تسمعها فی کلّ الأحیان الآذان الّتی قدّستها لاستماع کلماتک و اصغآء آیاتک و انّ هذه یا الهی یدی قد رفعتها الی سمآء مکرمتک و الطافک أ تطرد یا الهی هذا الفقیر الّذی ما اتّخذ لنفسه محبوباً سواک و لا معطیاً دونک و لا سلطاناً غیرک و لا ظلّاً الّا فی جوار رحمتک و لا مأمناً الّا لدی بابک الّذی فتحته علی وجه من فی سمائک و ارضک لا فوعزّتک انا الّذی اکون مطمئنّاً بفضلک و لو تعذّبنی بدوام ملکک و یسألنی احد منک لینطق ارکانی کلّها بأنّه لهو المحبوب فی فعله و المطاع فی حکمه و الرّحمن فی سجیّته و الرّحیم علی خلقه

and obeyed in His decree, merciful in His nature and compassionate to His creatures!"

6 فوعزّتک یا محبوب قلوب المشتاقین لو تطردنی عن بابک و تدعنی تحت اسیاف طغاة خلقک و عصاة بریّتک و یسألنی احد منک ینادی کلّ شعر کان فی اعضائی بأنّه هو محبوب العالمین و انّه لهو الفضّال القدیم و انّه قرّبنی ولو ابعدنی و اجارنی ولو اطردنی و لم اجد لنفسی راحماً ارحم منه به استغنیت عن دونه و استعلیت علی ما سواه

6 Thy might beareth me witness, O Well-Beloved of the hearts of them that yearn after Thee, wert Thou to turn me away from Thy door and abandon me to the swords of the tyrants amongst Thy servants and to the rods of the ungodly amongst Thy creatures, and should someone ask me about Thee, every hair of my body would still declare: "He is, in truth, the Best Beloved of the worlds; He is the Most Bountiful; He is the Ever-Abiding! He draweth me nigh whilst distancing me from Himself; He granteth me His sanctuary whilst debarring me from His presence. None found I more merciful than He, by Whom I have become independent of all else but Him and have been raised up above aught besides Himself."

7 فطوبی یا الهی لمن استغنی بک عن ملکوت ملک السّموات و الأرض و الغنیّ من تمسّک بحبل غنائک و خضع لحضرتک و اکتفی بک عمّن سواک و الفقیر من استغنی عنک و استکبر علیک و اعرض عن حضرتک و کفر بآیاتک فیا الهی و محبوبی فاجعلنی من الّذین تحرّکهم ارياح مشیّتک کیف تشآء و لا تجعلنی من الّذین تحرّکهم ارياح النّفس و الهوی و تذهب بهم کیف تشآء لا اله الّا انت المقتدر العزیز الکریم

7 Well is it with the one, O my God, who hath been so enriched by Thee as to be made independent of the kingdoms of earth and heaven. Rich is the one who hath held fast to the cord of Thy wealth, is submissive before Thy face, and for whom Thou art sufficient above all things. Poor is the one who hath dispensed with Thee, waxed proud before Thee, turned away from Thy presence, and disbelieved in Thy signs. Suffer me, then, O my God and my Beloved, to be numbered with those whom the breezes of Thy will move as they list, not with those whom the wind of self and passion stirreth and directeth as it pleaseth. No God is there but Thee, the Almighty, the Exalted, the Most Bountiful.

8 فلک الحمد یا الهی علی ما وفّقتنی بالصّیام فی هذا الشّهر الّذی نسبته الی اسمک الأعلی و سمّیة بالعلآء و امرت بأن یصوموا فیه عبادک و بریّتک و یستقربنّ به الیک و به انتهت الأیّام و الشّهور کما ابتدأت اوّلها باسمک البهآء لیشهدنّ کلّ بأنّک انت الأوّل و الآخر و الظّاهر و الباطن و یوقننّ بأنّ ما حقّق اعزاز الأسمآء الّا بعزّ امرک و الکلمة الّتی فصّلت بمشیّتک و ظهرت بارادتک و جعلت یا الهی هذا الشّهر بینهم ذکراً من عندک و شرفاً من لدنک و علامةً من حضرتک لئلّا ینسون عظمتک و اقتدارک و سلطنتک و اعزازک و یوقننّ بأنّک انت الّذی کنت حاکماً فی ازل الآزال و تکون حاکماً کما کنت لا یمنعک عن حکومتک شیء عمّا خلق فی السّموات و الأرض و لا عن ارادتک من فی ملکوت الأمر و الخلق

8 All glory be to Thee, O my God, for Thou hast graciously enabled me to fast during this month which Thou hast related to Thy Name, the Most Exalted, and called 'Ala (Loftiness). Thou hast commanded that Thy servants and Thy people should fast therein and seek thereby to draw nearer unto Thee. The days and months of the year have culminated with the Fast, even as the first month began with Thy Name, Baha, that all might testify that Thou art the First and the Last, the Manifest and the Hidden, and be well assured that the glory of all names is conferred only through the glory of Thy Cause and the word expounded by Thy will and revealed through Thy purpose. Thou hast ordained that this month be a remembrance and honor from Thee, and a sign of Thy presence amongst them, that they may not forget Thy grandeur and Thy majesty, Thy sovereignty and Thy glory, and may be well assured that from time immemorial Thou hast ever been and wilt ever be Ruler over the entire creation. Nothing created in the heavens or on the earth can hinder Thee in Thy governance, nor can anyone in the realms of Revelation and creation prevent Thee from fulfilling Thy purpose.

9 I implore Thee, O my God, by Thy name whereby all the kindreds of the earth have wailed, except such as Thou hast safeguarded with Thine unerring protection and sheltered beneath the shadow of Thy transcendent mercy, to make us so firm in Thy Cause and steadfast in Thy love that were Thy servants to rise up against Thee and Thy people turn away from Thee, and no one would remain on earth to invoke Thy name or set his face toward the sanctuary of communion with Thee and the Kaaba of Thy sanctity, I would still arise singly and alone to render Thy Cause victorious, to exalt Thy word, to proclaim Thy sovereignty, and to celebrate the praise of Thine august Self. And this, O Lord, even though each time I venture to extol Thee by any name, I am filled with perplexity, for I am fully aware that all of Thine exalted attributes and all of the most excellent names which I associate with Thee and by which in Thy holy presence I supplicate Thee, reflect naught but the measure of mine own understanding, inasmuch as whenever I have regarded a name to be laudable, I have associated it with Thyself.

9 فيا الهى اسألک باسمک الّذى به ناحت قبائل الأرض كلّها الّا من عصمته بعصمتک الكبرى و حفظته فى ظلّ رحمتک العظمى بأن تجعلنا مستقيماً على امرک و ثابتاً على حبّک على شأن لو يعترض عليک عبادک و يعرض عنک بريّتک بحيث لا يبقى على الأرض من يدعوک و يقبل اليک و يتوجّه الى حرم انسک و كعبة قدسک لأقوم بنفسى وحده على نصرة امرک و اعلآء كلمتک و اظهار سلطنتک و ثنآء نفسک ولو انّى يا الهى كلّما اريد ان اسمّيک باسم اتحيّر فى نفسى لأنّى اشاهد بأنّ كلّ صفة من صفاتک العليا و كلّ اسم من اسمائک الحسنى انسبها الى نفسک و ادعوک بها تلقآء وجهک هذا لم يكن الّا على قدر عرفانى لأنّى لمّا عرفتها ممدوحة نسبتها اليک

10 Immeasurably exalted is Thy true state above the description or knowledge of anyone besides Thee, and sanctified art Thou from the glorification of Thy creatures and the praise of Thy servants in their attempts to ascend unto Thee. Whatsoever appeareth from Thy servants is limited by the limitations of their own selves and is created by their own idle fancies and imaginings.

10 والّا تعالى تعالى شأنک من ان تذكر بدونک او تعرف بسواک او يرتقى اليک وصف خلقک و ثنآء عبادک و كلّ ما يظهر من العباد انّه محدود بحدودات انفسهم و مخلوق من توهّماتهم و ظنونهم

11 Alas, alas, O my Beloved, for mine inability to befittingly praise Thee and for my shortcomings during Thy days! If I acclaim Thee, O my God, as Him Who knoweth all things, I readily perceive that shouldst Thou point to a mute rock with a single finger of Thy will, Thou wouldst enable it to unfold the knowledge of all past and future ages; and if I extol Thee as the All-Powerful, I find that one word issuing from the mouth of Thy purpose is sufficient to convulse the heavens and the earth.

11 فآه آه يا محبوبى من عجزى عن ذكرک و تقصيرى فى ايّامک لو اقول يا الهى انّک انت عليم اشاهد لو تشير باصبع من اصابع مشيّتک الى صخرة صمّآء ليظهر منها علم ما كان و ما يكون و لو اقول انّک انت قدير اشاهد لو يخرج من فم ارادتک كلمة لتنقلب منها السّموات و الأرض

12 Thy glory beareth me witness, O Beloved of all that recognize Thee, should any learned one fail to confess his ignorance before the revelations of Thy knowledge, he would be accounted the most ignorant of Thy people; and should any mighty one refuse to admit his weakness before the evidences of Thy power, he would be considered the weakest and the most heedless of Thy creatures. Given my knowledge and certainty that this is so, how can I extol Thee or describe and praise Thee? Wherefore, knowing my weakness, I have hastened toward the shelter of Thy strength; and realizing my poverty, I have sought refuge

12 فوعزّتک يا محبوب العارفين كلّ عليم لو لا يقرّ عند علمک بالجهل انّه اجهل العباد و كلّ مقتدر لا يقرّ بعجزه لدى ظهورات قدرتک انّه لأعجز بريّتک و اغفل خلقک مع علمى بذلک و ايقانى بهذا كيف اقدر ان اذكرک بذكر او اصفک بوصف او اثنيک بثنآء اذاً مع هذا العجز قد سرعت الى ظلّ قدرتک و بهذا الفقر قد استظللت فى ظلّ غنائک و بهذا الضّعف قد قمت لدى سرادق قوّتک و قدرتک أ تطرد هذا الفقير بعد الّذى ما اتّخذ لنفسه معيناً سواک أ

under the shadow of Thy wealth; and recognizing my powerlessness, I have arisen to stand before the tabernacle of Thy power and might. Wilt thou cast away this poor one after he hath taken no one but Thee as his succorer, or turn away this stranger after he hath found no one but Thee to be his true beloved?

تبعد هذا الغريب بعد الّذی لم یجد لنفسه محبوباً دونک

13 Thou knowest all that is in me, O Lord, but I know not what is in Thee. Have mercy then upon me through Thy loving providence and inspire me with that which shall give peace to my heart during Thy days and tranquillity to my soul through the revelations of Thy sacred presence. All created things have been illumined with the splendors of the lights of Thy countenance, O Lord, and the dwellers of earth and heaven are shining resplendently on account of the manifestations of Thine incomparable majesty, in such wise that I behold nothing without first beholding within it the revelation of Thyself, a revelation which is hidden from the sight of those among Thy servants who lie fast asleep. Deprive me not, O my Lord, of Thy grace which hath encompassed all the realms of existence, whether visible or invisible. Wilt Thou stay far removed, O my God, after Thou hast invited all mankind to return and draw nigh unto Thee, and urged them to hold fast to Thy cord? Wilt Thou cast me out, O my Beloved, even when Thou hast promised in Thine incorruptible Book and in Thy wondrous verses to gather all those who yearn after Thee within the pavilion of Thy gracious providence, and those who desire Thee under the shadow of Thy bountiful favor, and those who search for Thee under the canopy of Thy mercy and loving-kindness?

13 ای ربّ انت تعلم ما فی نفسی و انا لا اعلم ما فی نفسک فارحمنی برحمتک ثمّ الهمنی ما یسکن به قلبی فی ایّامک و یستریح به نفسی عند ظهورات وجهک ای ربّ قد استضآء کلّ الأشیآء من بوارق انوار طلعتک و قد الاح کلّ من فی الأرض و السّمآء من ظهورات عزّ احدیّتک بحیث لا اری من شیء الّا و قد اشاهد فیه تجلّیک الّذی مستور عن انظر النّائمین من عبادک ای ربّ لا تحرمنی بعد الّذی احاط فضلک کلّ الوجود من الغیب و الشّهود أ تبعدنی یا الهی بعد الّذی دعوت الکلّ الی نفسک و التّقرّب الیک و التّمسّک بحبلک أ تطردنی یا محبوبی بعد الّذی وعدت فی محکم کتابک و بدائع آیاتک بأن تجمع المشتاقین فی سرادق عطوفتک و المریدین فی ظلّ مواهبک و القاصدین فی خیام فضلک و الطافک

14 I swear by Thy might, O my God, that my lamentations have halted my heart within me, and its groans have seized the reins from my hands! At whatever time I reassure myself and gladden my soul with the wonders of Thy mercy, the tokens of Thy gracious providence, and the evidences of Thy generosity, I tremble before the manifestations of Thy justice and the signs of Thy wrath. I recognize that Thou art known by these two names and described by these two attributes, yet Thou carest not whether Thou art invoked by Thy name the Ever-Forgiving, or Thy name the Wrathful. By Thy glory, were it not for my knowledge that Thy mercy surpasseth all things, the limbs of my body would have ceased to exist, my reality been extinguished and my inner being reduced to utter nothingness. But when I behold that Thy grace encompasseth all things and Thy mercy embraceth the entire creation, my soul and my inmost being become well assured.

14 فوعزّتک یا الهی انّ صریخی یمنع قلبی و حنین قلبی قد اخذ الزّمام عن کفّی کلّما اسکّن نفسی و ابشّرها ببدائع رحمتک و شؤونات عطوفتک و ظهورات مکرمتک اضطرب من ظهورات عدلک و شؤونات قهرک و اشاهد بأنّک انت المذکور بهذین الاسمین و الموصوف بهذین الوصفین و لا تبالی بأن تدعی باسمک الغفّار او باسمک القهّار فوعزّتک لو لا علمی بأنّ رحمتک سبقت کلّ شیء لتنعدم ارکانی و تنفطر کینونتی و تضمحلّ حقیقتی ولکن لمّا اشاهد فضلک سبق کلّ شیء و رحمتک احاطت کلّ الوجود تطمئنّ نفسی و کینونتی

15 Alas, alas, O my God, for the things that have escaped me during Thy days, and again alas, alas, O Desire of my heart,

15 فآه آه یا الهی عمّا فات منّی فی ایّامک فآه آه یا مقصودی عمّا فات منّی فی خدمتک و طاعتک

for what I have left undone in service and obedience to Thee during these days the likes of which the eyes of Thy chosen ones and trusted ones have never witnessed! I entreat Thee, O my Lord, by Thy Self and by the Manifestation of Thy Cause Who is seated upon the throne of Thy mercy, to confirm me in Thy service and good-pleasure. Guard me, then, from those who have turned away from Thee and disbelieved in Thy verses, who have denied Thy truth, resisted Thine evidences, and violated Thy Covenant and testament.

فی هذه الأیّام الّتی ما رأت شبهها عیون اصفیائک و امنائک ای ربّ اسألک بک و بمظهر امرک الّذی استقرّ علی عرش رحمانیّتک بأن توفّقنی علی خدمتک و رضائک ثمّ احفظنی عن الّذین اعرضوا عن نفسک و کفروا بآیاتک و انکروا حقّک و جاحدوا برهانک و نبذوا عهدک و میثاقک

16 All praise, O Lord my God, be unto Him Who is the Manifestation of Thine Essence, the Dayspring of Thy oneness, the Mine of Thy knowledge, the Source of Thy Revelation, the Repository of Thine inspiration, the Seat of Thy sovereignty, and the Dawning-Place of Thy Divinity–He Who is the Primal Point, the Most Exalted Countenance, the Ancient Root, and the Quickener of nations; and glory be upon him who was the first to believe in Him and in His verses, whom Thou didst make a throne for the ascendancy of Thy most sublime Word, a focal-point for the manifestation of Thy most excellent names, a dayspring of the radiance of the Sun of Thy providence, a dawning-place for the appearance of Thy names and attributes, and a treasury of the pearls of Thy wisdom and Thy commandments. And all honor be upon him who was the last to come unto Him, whose arrival was like His arrival, and Thy manifestation in him like Thy manifestation in Him , except that he was illumined with the lights of His face and prostrated himself before Him and testified to his servitude unto Him; and glory be upon those who were martyred in His path and who offered up their lives for love of His beauty.

16 کبّر اللّهمّ یا الهی علی مظهر هویّتک و مطلع احدیّتک و معدن علمک و مهبط وحیک و مخزن الهامک و مقرّ سلطنتک و مشرق الوهیّتک النّقطة الأولی و الطّلعة الأعلی و اصل القدم و محیی الأمم و علی اوّل من آمن به و بآیاته الّذی جعلته عرشاً لاستوآء کلمتک العلیا و محلّاً لظهور اسمائک الحسنی و مشرقاً لاشراق شموس عنایتک و مطلعاً لطلوع اسمائک و صفاتک و مخزناً للآلئ علمک و احکامک و علی آخر من نزل علیه الّذی کان وفوده علیه کوفوده علیه و ظهورک فیه کظهورک فیه الّا انّه استضآء من انوار وجهه و سجد لذاته و اقرّ بعبودیّته لنفسه و علی الّذینهم استشهدوا فی سبیله و فدوا انفسهم حبّاً لجماله

17 We testify, O my God, that these are servants who have believed in Thee and in Thy signs, who have sought the sanctuary of Thy presence and turned toward Thy countenance, who have directed their faces toward the court of Thy nearness and walked in the path of Thy good-pleasure, who have worshipped Thee according to Thy desire and detached themselves from all but Thee. O Lord, confer upon their spirits and their bodies at all times a share of the wonders of Thine all-encompassing mercy. Thou art, verily, powerful to do as Thou pleaseth. No God is there save Thee, the Almighty, the All-Glorious, Whose help is implored by all men.

17 نشهد یا الهی بأنّهم عباد آمنوا بک و بآیاتک و قصدوا حرم لقائک و اقبلوا الی وجهک و توجّهوا الی شطر قربک و سلکوا مناهج رضائک و عبدوک بما انت اردته و انقطعوا عمّن سواک ای ربّ فأنزل علی ارواحهم و اجسادهم فی کلّ حین من بدائع رحمتک الکبری و انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز المقتدر المستعان

18 I beseech Thee, O Lord, by Him and by them, and by Him Whom Thou hast established on the throne of Thy Faith and caused to overshadow all the dwellers of earth and heaven, to purify us from our transgressions, to ordain for us a seat of truth in Thy presence and to cause us to associate with those whom the adversities of the world and its misfortunes have not

18 ای ربّ اسألک به و بهم و بالّذی اقمته علی مقام امرک و جعلته قیّوماً علی من فی سمائک و ارضک بأن تطهّرنا عن العصیان و تقدّر لنا مقرّ صدق عندک و الحقنا بعبادک الّذین ما منعتهم

hindered from turning toward Thee. Thou art, verily, the All-Powerful, the Most Exalted, the Protector, the Ever-Forgiving, the Most Merciful.

BRL_IOPF#3.06

مکاره الدّنیا و شدائدها عن التّوجّه الیک و انّک انت المقتدر المتعالی المهیمن الغفور الرّحیم

INBA38:304, INBA48:045, INBA33:087, INBA49:227, INBA92:284, BLIB_Or15739.094, BRL_DA#242, TSBT.064, NFF5.055, ASAT4.488x, OOL.B090.02

BH00524

To: Khal-i-Asghar, Hasan Qabl-i-Ali Afnan

1 In the Name of God, the Mighty, the Impregnable

1 بسم الله العزیز المنیع

2 The Manifestations of God have ever appeared with conclusive proofs and clear and evident testimonies, and yet in every Dispensation there hath been visited upon these sacred Temples that which the pen is powerless to recount. Much reflection is needed as to what could be the cause and reason for this. In the Persian Tablets which were formerly revealed especially for the kindred, the divine wisdom and purpose and the reason for mankind's rejection of the Manifestations of Divine Unity have been set forth in detail. That honored one should peruse those Tablets with fairness.

2 لازال مظاهر الهیّه بحجّتهای محکمهٔ متقنه و براهین واضحهٔ لائحه ظاهر شده‌اند و مع‌ذلک در هر ظهور بر آن هیاکل مقدّسه وارد شده آنچه قلم از ذکر آن عاجز و قاصر است بسیار تفکّر لازم که سبب چه بوده و علّت چه شده در الواح پارسیّه که از قبل مخصوص ذوی القربی نازل شده مصالح و حکم ربّانیّه و سبب اعراض بریّه از مظاهر احدیّه بتفصیل مرقوم شده آنجناب باید بانصاف در آن الواح نظر فرمایند

3 This world hath no permanence nor worth. Ere long shall the autumn winds pass over the springtime of human existence and, by the command of the Lord of Lords, return all to dust. Therefore, while there is yet time, endeavor that ye may not be deprived of the imperishable Kawthar of the All-Glorious Lord, and that ye may not, through the clamor of the ignorant who today are known for their learning, deny yourselves the wine of immortality.

3 دنیا را بقائی نه و مقداری نه عنقریب ارياح خریف بر ربیع وجود انسانی مرور نماید و کل را بامر ربّ الأرباب بتراب راجع کند پس تا وقت باقی جهدی باید تا از کوثر بیزوال حضرت ذو الجلال محروم نمانید و بضوضاء جهلا که الیوم باسم علم معروفند خود را از رحیق بقا منع مفرمائید

4 Reflect upon past ages: no harm ever befell any of the Manifestations of God except by permission of the divines of the age. If outward learning were sufficient, then surely the leaders of the Christian faith should today be counted among the believers, for they have attained such heights in the outward sciences as cannot be surpassed. They have even written a book in Arabic superior to the Maqamat of Hariri, which is acknowledged by the scholars of the age as the standard in Arabic learning, eloquence and rhetoric. Similarly in other sciences such as

4 تفکّر در اعصار قبل نمائید که بر هریک از مظاهر الهیّه ضرّی وارد نشده مگر باجازهٔ علمای وقت اگر علوم ظاهره کفایت مینمود باید الیوم رؤسای ملّت مسیح از اهل ایمان محسوب شوند چه که در علوم ظاهریّه بمقامی رسیده‌اند که فوق آن ممکن نه چنانچه کتابی نوشته‌اند در عربیّه فوق مقامات حریری که در علم عربیّه و فصاحت و بلاغت مسلّم علمای عصر است و همچنین در

theology, jurisprudence and philosophy they have reached the utmost degree of perfection and have authored books in every branch of learning. Yet in the sight of God they are counted among the ignorant.

سایر علوم از اصول و فقه و حکمت بسرحدّ کمال رسیده‌اند و در هر فنّی از فنون علمیّه کتابی تصنیف نموده‌اند و مع‌ذلک عندالله از جهلا محسوبند

5 Thus it is clear and evident that outward learning is not the criterion, rather the purpose of knowledge is the recognition of God. Whosoever is deprived of this fundamental aim and ultimate goal shall never be reckoned among the learned in the sight of God.

5 پس واضح و مبرهن شد که علوم ظاهریّه منوط نیست بلکه مقصود از علم معرفت الهی است و هر نفسیکه از آن غایة اصلیّه و نتیجهٔ کلّیّه محروم ماند ابداً از اهل علم عندالله مذکور نه

6 This servant hath ever wished that the branches of the Tree might not be deprived of the breezes of the All-Merciful - and God is sufficient witness. At all times have We sought that all of that kindred should turn, sanctified from allusions and freed from intimations, toward the good-pleasure of the Friend. It is abundantly clear that the people's allegiance to this imprisoned servant hath yielded and shall yield no fruit, for I am captive in the hands of enemies who have blocked all paths. Were I to give the details, ye would surely be saddened.

6 این عبد لازال دوست داشته که افنان شجره از نسایم رحمانیّه محروم نمانند و کفی بالله شهیدا در کلّ احیان طالب بوده و هستیم که جمیع آنطایفه از فضل سلطان بریّه مطهّراً عن الاشارات و مقدّساً عن الدّلالات بشطر رضای دوست توجّه نمایند این بسی واضح است که اقبال ناس الیوم برای این غلام مسجون ثمری نداشته و نخواهد داشت چه که در دست اعدا مبتلایم بشأنیکه جمیع طرق را سد نموده‌اند و اگر تفصیل ذکر شود البتّه محزون شوید

7 Ere long shall even this prison land be transformed, such that this modicum of ease which people imagine exists shall also change. Yet despite Our knowledge of what We have related unto thee, We remain in supreme joy and delight. Whatsoever is mentioned hath been and shall be out of love for thee, that perchance thou mayest not be deprived of the boundless mercy of the All-Merciful and the clouds of divine bounty. Had this world been worthy, We would surely have protected Ourself from afflictions.

7 و عنقریب این ارض سجن هم منقلب خواهد شد بشأنیکه این فی‌الجمله راحتی که بزعم ناس مشهود است آنهم تغییر خواهد یافت و مع علمنا بما القیناک نکون علی سرور و فرح عظیم آنچه ذکر میشود حبّاً لنفسک بوده و خواهد بود که شاید از رحمت نامتناهی رحمانی و سحاب فیض سبحانی بی‌نصیب نمانید اگر دنیا قابل بود البتّه خود را از بلایا حفظ مینمودیم

8 Hearken unto the counsel of the Most Exalted Pen, which counseleth purely for the sake of God. Should anyone, God forbid, turn away from this Cause, by what proof and evidence could he establish any truth? Nay, by God! Whoso turneth away from this Cause hath indeed turned away from all the Prophets and Messengers. Were the power of all the world to be lodged within a single heart, could it, thinkest thou, accomplish a deed before which the chiefs of both nation and state would rise up in protest? Nay, by Him Who hath inspired Me to extol His praise amidst all mankind, none is able to bear such afflictions save only that Soul Who appeareth from the presence of God.

8 بشنو نصح قلم اعلی را که خالصاً لوجه الله نصیحت میفرماید اگر نعوذ بالله از این امر نفسی اعراض نماید بچه حجّت و دلیل اثبات امری مینماید لا والله من اعرض عن هذا الأمر فقد اعرض عن النّبیّین و المرسلین کلّهم اجمعین اگر قدرت جمیع دنیا در قلبی گذارده شود آیا قادر است بامری اتیان نماید که رؤسای ملّت و دولت جمیع بر او اعتراض نمایند لا فوالّذی انطقنی بثنائه بین العالمین احدی قادر نیست که حمل این بلایا نماید مگر نفسیکه من عند الله ظاهر شود

9 Consider what hath been the purpose of this servant and of the Primal Point, may the spirit of all else be sacrificed for

9 آخر تفکّر نمائید که مقصود این عبد و نقطهٔ اولی روح ما سواه فداه چه بوده اگر نفسی بگوید

His sake. Should anyone say it was for worldly gain, it is most evident that such a one is the most ignorant among men, for whoever seeketh the world must first act in such wise as to preserve his own existence, and thereafter strive to acquire worldly things. Your honor is well aware that that blessed Being was ever encompassed by tribulations, until He ascended to the Most Glorious Horizon. The circumstances of this servant are likewise known to you - you have heard what manifold trials and afflictions have befallen him at all times, and even now he is in grave peril. We cherish the hope that, God willing, you may soar on the twin wings of sanctity and detachment in the atmosphere of the love of the Sovereign Lord of creation and the King of invention, and at all times inhale the divine fragrances from the garment of spiritual glory. Verily, He is powerful over all things.

دنیا بوده این بسی واضح است که چنین نفسی اجهل ناس است چه که هر نفسی طالب دنیا شود اوّل باید امری را عامل شود که وجود سالم بماند و بعد در تحصیل دنیا سعی نماید خود آنجناب مطّلعند که آن وجود مبارک لازال در بلایا بوده تا آنکه بافق ابهی عروج فرمودند و احوالات این عبد هم معلوم است شنیده‌اید که چه مقدار بلایا و رزایا در کلّ آن وارد شده و حال هم در خطر عظیم انشآءالله امیدواریم که بجناحین تقدیس و انقطاع در هوای حبّ سلطان ابداع و ملیک اختراع طیران فرمائید و در کلّ حین روایح سبحانی از قمیص عزّ روحانی استشمام نمائید انّه علی کلّشیء قدیر

10 Hear My words: purify thy sight from human limitations, then look with the Greatest Vision. By God! The Cause hath appeared in such wise that none denieth it save he who disbelieveth in God, the Almighty, the Most Exalted, the Most Great. Hold fast unto the Sure Handle which hath appeared in truth between the heavens and the earth. Come forth from behind the veil in the name of thy Lord, the Mighty, the Bestower, and fear not the clamor of the idolaters. And should anyone prevent thee from the path of the All-Merciful, know that he is Satan, though he appear in human form. Shun him, then turn to thy Lord, the All-Merciful, the Compassionate.

10 اسمع قولی طهّر النّظر عن حجبات البشر ثمّ انظر بالمنظر الأکبر تالله انّ الأمر قد ظهر علی شأن لا ینکره احد الّا من کفر بالله المقتدر العلیّ العظیم تشبّث بالعروة الوثقی الّتی ظهرت بالحقّ ما بین السّموات و الأرضین ان اخرج عن خلف الحجاب باسم ربّک العزیز الوهّاب و لا تخف من ضوضآء المشرکین و ان یمنعک احد عن سبیل الرّحمن فاعلم بأنّه هو الشّیطان ولو یکون علی صورة الانسان تجنّب منه ثمّ اقبل الی ربّک الرّحمن الرّحیم

11 Beware lest the insinuations of the people prevent thee from the Lord of the heavens and earth. Cast behind thee all insinuations and take the chalice of life in the name of thy Lord, the All-Merciful, then drink therefrom in His name, the Mighty, the Bountiful. Pass by this world and all that is therein as a passing cloud, for it shall never profit thee. That which shall profit thee hath been ordained for thee in the heaven of mighty glory. Deprive not thyself thereof, and seek thy Lord's grace in every morn and eve. Make up for what thou hast missed in the days of thy Lord, that thou mayest find thyself in a station of gracious glory. If thou hearken unto what We have counselled thee, God shall open before thy face the gates of mercy and bounty. He, verily, is the Forgiving, the Merciful. Thus have We imparted unto thee and given thee glad tidings from God, the Sovereign, the Mighty, the All-Knowing.

11 ایّاک ان یمنعک اشارات القوم عن مالک السّموات و الأرضین دع الاشارات عن ورائک و خذ کأس الحیوان باسم ربّک الرّحمن ثمّ اشرب منها باسمه العزیز الکریم مرّ عن الدّنیا و ما فیها کمرّ السّحاب و انّها لا ینفعک ابداً و ما ینفعک قد قدّر لک فی جبروت عزّ عظیم لا تجعل نفسک محروماً عنه ثمّ ابتغ فضل ربّک فی کلّ بکور و اصیل تدارک ما فات منک فی ایّام ربّک لتجد نفسک علی مقام عزّ کریم ان تسمع ما انصحناک به لیفتح الله علی وجهک ابواب الرّحمة و العنایة و انّه لهو الغفور الرّحیم کذلک القیناک و بشّرناک من لدی الله الملک العزیز العلیم

12 در سنین توقّف در عراق جمعی از اهل آن ارض و اراضی اخری از علما و غیره بین یدی الوجه

12 During Our years of sojourn in Iraq, multitudes from that land and from other regions, both from among the learned and others, attained Our presence. No soul who came before Us departed bereft of the outpourings from the Most Great Ocean of divine knowledge, until the renowned divines became agitated, and all arose to extinguish the divine Lamp. They gathered in Kazimayn, and this servant Himself desired that all should assemble in one place and voice whatever objections their base selves had concealed in their hearts. Were they to hear the answer, they should act upon that which God had commanded for this day and cease to oppose the divine Cause; and if they would not turn towards the realm of oneness, they should at least heed the counsel of the believer from among the people of Pharaoh, of whom God, exalted be His glory, hath spoken thus: "And a believing man of Pharaoh's family, who hid his faith, said: Will ye slay a man because he saith my Lord is God, when he hath brought you clear signs from your Lord? If he be a liar, on him will be his lie, but if he is telling the truth, then some of that calamity wherewith he threateneth you will strike you." Yet none came forward.

حاضر شدند و هر نفسیکه وارد شد از فیوضات بحر اعظم علم ربّانی بی‌نصیب نماند تا آنکه علمای مشهور مضطرب شدند و جمیع بر اطفای سراج الهیّه قیام نمودند و در کاظمین مجتمع شدند و این عبد خود طالب شد که جمیع در محضری جمع شوند و آنچه اعتراضات نفسانیّه که در قلوب پنهان نموده‌اند بگویند اگر جواب شنیدند بآنچه الیوم من عند الله مأمورند عامل شوند و دیگر متعرّض امر الهی نشوند و اگر بشطر احدیّه توجّه ننمایند اقلّاً بنصح مؤمن آل فرعون متنبّه شوند چنانچه حقّ جلّ شأنه از او خبر داده قوله تعالی و قال رجل مؤمن من آل فرعون یکتم ایمانه أ تقتلون رجلاً ان یقول ربّی الله و قد جائکم بالبیّنات من ربّکم و ان یک کاذباً فعلیه کذبه و ان یک صادقاً یصبکم بعض الّذی یعدکم انّ الله لا یهدی من هو مسرف کذّاب میفرماید آیا میکشید کسی را که میگوید پروردگار من خداست و آمد شما را با بیّنه‌ها از پروردگار شما اگر کاذبست بر او است کذبش و اگر صادق است میرسد شما را بعض از آنچه وعده میدهد شما را مع‌ذلک احدی حاضر نشد

13 By God! It would have been better for those souls never to have come into existence than to appear and oppose the Truth. Would that they knew - they would taste ashes, dwell in the valleys, and weep until their spirits departed their bodies. Soon shall they know at the hour of death, when the angels of chastisement come to them with mighty wrath, and they shall find for themselves neither protector nor refuge. God willing, that soul should purify his heart from the suggestions of such people and adorn it with the manifestations of the Lord of Names and Attributes. They speak that which they understand not and claim that which they possess not. Such are dead within the veils of their own selves. And the Glory rest upon you, if you heed the counsel of your Lord and be of those who are certain.

13 فوالله اگر از عدم بوجود نمی‌آمدند بهتر بود از برای آن نفوس از اینکه بیایند و بر حقّ اعتراض نمایند لو یعرفون لیأکلون الرّماد و یسکنون علی الوهاد و ینوحون الی ان یخرج الرّوح من ابدانهم فسوف یعرفون حین الموت حین الّذی یأتیهم ملائکة العذاب بقهر عظیم و لا تجدون لأنفسهم من حمیم و لا من محیص انشآءالله باید آنجناب قلب را از اشارات آن نفوس مطهّر فرمایند و بتجلّیات مالک اسماء و صفات مزیّن نمایند انّهم یقولون ما لا یشعرون و یدّعون ما لیس عندهم اولئک فی حجبات انفسهم میّتون و البهآء علیک ان تستنصح بنصح ربّک و تکون من الّذینهم موقنون

14 Say: Glorified art Thou, O my God! My tongue beareth witness to Thy unity, my heart to Thy singleness, and my limbs and members to Thy lordship which hath encompassed all created things. I beseech Thee therefore, O my God, by Thy Name through which Thou hast caused them that love Thee to soar to the atmosphere of the glory of Thy mercy, and hast

14 قل سبحانک اللّهمّ یا الهی یشهد لسانی بوحدانیّتک و قلبی بفردانیّتک و جوارحی و ارکانی بربوبیّتک الّتی احاطت الممکنات اذاً اسئلک یا الهی باسمک الّذی به طیّرت المریدین الی هوآء عزّ رحمتک و عرّجت المشتاقین الی سمآء قدس مکرمتک

caused them that long for Thee to ascend unto the heaven of Thy holy bounty, and hast drawn them that seek Thee to the seat of Thy nearness and presence, not to leave me to myself and to my desires. Take Thou my hand by the sovereignty of Thy power and might, then give me to drink, O my God, from the Kawthar which floweth from the right hand of the throne of Thy favors, that it may cleanse me from the love of any beside Thee, in such wise that I may detach myself from all except Thee and turn unto Thee.

و اجتذبت القاصدين الى مقرّ قربک و لقائک بأن لا تدعنی بنفسی و هوائی خذ یدی بسلطان قدرتک و اقتدارک ثمّ اسقنی یا الهی من کوثر الّذی جری عن یمین عرش افضالک لیطهّرنی عن حبّ ما سواک بحیث انقطع عن دونک و اتوجّه الیک

15 By Thy glory, O my God! Whenever I consider my heedlessness, I am well-nigh in despair of the breathings of Thy mercy; yet whenever I turn to Thy gifts and favors, Thy dealings with Thy devoted servants fill me with hope. O my God! Deprive me not of the breezes of Thy days wherein Thou hast renewed the temples of all things with the garment of names. Then clothe me, through the hands of Thy loving-kindness, with the robes of guidance that I may glory therein in the kingdom of command and creation. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Compelling, the Self-Subsisting. O my God! Make my sight illumined that I may know Thee through Thee and not through aught else, for that which is beside Thee hath never been a proof of Thee except what Thou hast made as evidence from Thee amidst Thy creation. Purify mine ear that I may hearken unto Thy Most Exalted Word, and my heart for the remembrance of Thy Most Glorious and Most Beauteous Self, and my tongue for Thy praise in the kingdom of creation.

15 فوعزّتک یا الهی کلّما انظر الی غفلتی تکاد ان اکون مأیوساً عن نفحات رحمتک و کلّما اتوجّه الی مواهبک و الطافک یطمعنی معاملتک مع عبادک المقبلین فیا الهی لا تجعلنی محروماً عن نفحات ایّامک الّتی فیها جدّد هیاکل الأشیآء بردآء الأسمآء ثمّ البسنی بأیادی العنایة خلع الهدایة لأفتخر بها فی ملکوت الأمر و الخلق و انّک انت المقتدر علی ما تشآء لا اله الّا انت المهیمن القیّوم فیا الهی فاجعل بصری منیراً لأعرفک بک لا بما سواک لأنّ دونک لم یکن دلیلاً علیک الّا ما جعلته حجّة من لدنک بین بریّتک و طهّر اذنی لاصغآء کلمتک العلیا و قلبی لذکر نفسک العلیّ الأبهی و لسانی لثنائک فی ملکوت الانشآء

16 Lo, O my God! I have raised the hands of hope toward the heaven of Thy mercy and forgiveness. I beseech Thee by the hands that were severed in Thy path that Thou wilt not send them back empty of what they seek from Thy grace and bounty. Thou art He, O my God, from the door of Whose mercy none of Thy servants hath ever been turned away disappointed, and he who hath been disappointed is he who hath turned away from Thee and hath not turned toward the court of Thy grace. Therefore strengthen me, O my God, in the knowledge of Thyself and sanctify me from those who have turned away from Thee. Verily, Thou art the All-Powerful, the Bestower, the Exalted, the Mighty, the Beloved.

16 فها انا ذا یا الهی قد ارفعت ید الرّجآء الی سمآء رحمتک و غفرانک اسئلک بأیادی الّتی قطّعت فی سبیلک بأن لا ترجعها محروماً عمّا اراد من کرمک و احسانک انت الّذی یا الهی ما خاب عن باب رحمتک احد من عبادک و الّذی خاب هو من اعرض عنک و ما توجّه الی شطر فضلک اذاً ایّدنی یا الهی علی معرفة نفسک و قدّسنی عمّن اعرض عنک و انّک انت المقتدر المعطی المتعالی العزیز المحبوب

INBA92:203bx, HDQI.016, PYB#175 p.03x, AKHA_122BE #06 p.ax, ANDA#09 p.03

BH00544

To: Letter of the Living

1 He is the Most Wondrous, the Most Glorious, the All-Highest!

1 هو البديع الأبدع الأبهى

2 O Letter of the Living! Hearken unto the beating of the wings of this Bird that soareth in these heights with wings of ruby, with holy splendors, with feathers of grace, with pinions of authority, and with shoulders of radiant holiness, that thou mayest become aware of the conditions of this singing Leaf that moveth and ascendeth upon this Tree which hath been raised up in truth and under whose shade all worlds have sought shelter, save those whom thou findest in the abode of hypocrisy. Thus doth the Luminary of the horizons impart knowledge unto thee that thou mayest be among those who know.

2 ان يا حرف الحىّ اسمع اصوات اجنحة هذا الطّير الّذى يطير فى هذا الهوآء بأجنحة الياقوت و اباهر القدس و خوافى الفضل و قوادم الأمر و مناكب قدس منير لتطّلع بأطوار هذه الورقة المغنّية المتحرّكة المتعالية على هذه الشّجرة الّتى ارتفعت بالحقّ و استظلّت فى ظلّها كلّ العالمين الّا من تجده فى معزل النّفاق و كذلک يلقيک نيّر الآفاق لتكون من العارفين

3 We had previously sent thee a letter, and before that a letter, and before that yet another letter. And We had previously shown thee from Our Temple a Beauty, and before that a Beauty, and before that yet another Beauty, that thou mightest be among those who are certain. We had manifested unto thee the Beauty of the Primal One in the garment of thy Lord, the Most Exalted, and We revealed it unto thee and unto all who are in the heavens and on earth. And once We revealed Ourself unto thee through one of Our names when We were in Iraq, and none among all creation perceived it. Then We revealed Ourself unto thee through this Beauty by a light from whose lights have shone forth the suns of grandeur, then the suns of bounty, then the suns of infallibility, then the suns of might and power, then the suns of loftiness and strength, that thou mightest recognize thy Lord and be among those who stand firm in His Cause - a Cause wherein none can stand save he who detacheth himself from all things, from his own self and desires.

3 و لقد ارسلنا اليک من قبل كتاباً ثمّ من قبله كتاباً ثمّ من قبله كتاباً و اشهدناک من قبل من هيكلنا جمالاً و من قبله جمالاً ثمّ من قبله جمالاً ان تكون من الموقنين و لقد اظهرنا لک جمال الأولى بقميص ربّک العلىّ الأعلى و تجلّينا به عليک و على كلّ من فى السّموات و الأرضين و مرّة تجلّينا لک باسم من اسمائنا حين الّذى كنّا فى العراق و ما استدرک احد من الخلايق اجمعين اذاً تجلّينا عليک بهذا الجمال الّذى بنور من انواره قد اشرقت شموس العظمة ثمّ شموس المكرمة ثمّ شموس العصمة ثمّ شموس العزّة و القدرة ثمّ شموس الرّفعة و القوّة لعلّ تعرف مولاک و تكون من القائمين على امره الّذى لن يقوم عليه نفس الّا من ينقطع عن كلّ شىء و عن نفسه و هواه

4 Thus do We recount unto thee from the true stories that thou mayest follow the command of thy Lord and be among those who attain unto the Beauty which none hath attained save him whose eye God hath opened, whom He hath caused to know His Self, and whom He hath made to be among those who know. Say: Those who are veiled by allusions from Him Who is the Source of all allusions, and who are held back by evidences from Him Who is the Source of all evidences - these cannot move in this atmosphere which God hath made to encompass the East and the West of the earth, and those who are in the heavens and the earth, and those who were behind holy veils in vast and glorious cities.

4 كذلک نقصّ عليک من قصص الحقّ لتتّبع امر ربّک و تكون من الفائزين الى جمال الّذى ما فاز به احد الّا من فتح الله عينه و عرّفه نفسه و جعله من العارفين قل انّ الّذين يحجبهم الاشارات من كلّ ذى اشارة و يمنعهم الدّلالات من كلّ ذى دلالة اولئک لن يقدرن ان يتحرّكن فى هذا الهوآء الّذى جعله الله محيطاً على شرق الأرض و غربها و على من فى السّموات و الأرض ثمّ على الّذينهم كانوا خلف حجبات القدس فى مداين عزّ وسيع

5 Beware, beware lest anything hold thee back, even if it be weightier than the creation of the heavens and earth. For verily, if thou dost not cast it from thy back, thou wilt not be able to move in this atmosphere which hath been spread in this court that hath appeared in this Glory, the Radiant, the Exalted, the Mighty, the Inaccessible. Cast from thy back every weight and from thy heart all that thou hast laden upon it, then purify thyself from all that thou hast seen, that thou mayest be illumined by this Fire which hath been kindled in the wilderness of knowledge beyond the Mount of grandeur and utterance, and that thou mayest be among the steadfast.

5 ایّاک ایّاک ان لا یمنعک شیء ولو یکون فی الثّقل اثقل عن خلق السّموات و الأرض و انّک ان لن تضعه عن ظهرک لن تقدر ان تحرّک فی هذا الهوآء الّذی انبسط فی هذا الفنآء الّذی ظهر فی هذه البهآء المشرق المرتفع العزیز المنیع ضع عن ظهرک کلّ ثقل و عن قلبک کلّ ما حملته علیه ثمّ طهّر نفسک عن کلّ ما رأیت لعلّ تستضیء من هذه النّار الّتی اشتعل فی برّیّة العرفان عن ورآء طور العظمة و البیان و تکون من الرّاسخین

6 When this Tablet reacheth thee, if thou art seated, arise; if thou art sleeping, awaken; if thou art walking, hasten. Then loose thy tongue with power by Our leave and with Our will, and fear no one but place thy trust in My Beauty, the Mighty, the Radiant. Then take this Tablet to those who have hesitated regarding this Cause - a Cause concerning which none hesitate save every deceiver who is peerless in his deceit. Say: Whosoever denieth this hath denied all the Messengers of the past, as evidenced by all that hath been sent down in the Bayan, if ye be of those who perceive.

6 و اذا وصل الیک هذا اللّوح ان کنت جالساً قم و ان کنت راقداً فاستیقظ و ان کنت ماشیاً فاسرع ثمّ افتح لسان القدرة باذن من لدنّا و ارادة من عندنا و لا تخف من احد فتوکّل علی جمالی العزیز المنیر ثمّ اذهب بهذا اللّوح الی الّذینهم توقّفوا علی هذا الأمر الّذی لن یتوقّف علیه الّا کلّ ذی مکر کان فی مکره فرید قل من انکر هذا فقد انکر کلّ الرّسل من قبل و یستدلّ بذلک کلّ ما نزل فی البیان ان انتم من النّاظرین

7 And if thou seest one with the name of Ha, remind him of what We have sent down unto thee of verses of transcendent glory, then deliver unto him the command of thy Lord and fear him not. If he heareth thy words, the glad-tidings from the presence of the Mighty, the Beauteous, will seize him. And if he denieth thee, he hath indeed denied God, the Omnipotent, the Mighty, the All-Wise.

7 و ان رأیت اسم الهآء ذکّره بما نزّلناه علیک من آیات عزّ بدیع ثمّ بلّغه امر ربّک و لا تخف منه ان سمع قولک یأخذه البشارة من لدی العزیز الجمیل و ان انکرک فقد انکر علی الله المقتدر العزیز الحکیم

8 Say: O servant, fear God Who created thee and fashioned thee, and be not of the ignorant ones. Take hold of the Book of God with the power bestowed by Us. Verily, a single letter thereof is more precious in the sight of God than the creation of the heavens and earth and of all the first ones and the last ones. Days have passed while thou wert lying upon the couch of heedlessness. Therefore, banish Satan from thy soul, then seek refuge in thy Lord, the Bestower, the Supreme, the Mighty, the Glorious.

8 قل یا عبد خف عن الله الّذی خلقک و سوّاک و لا تکن من الجاهلین خذ کتاب الله بقوّة من لدنّا و انّ حرفاً منه لأعزّ عند الله عن خلق السّموات و الأرض و عن خلق الأوّلین و الآخرین و قد مضت ایّام و کنت راقداً علی فراش الغفلة اذاً فاطرد الشّیطان عن نفسک ثمّ استعذ بربّک المنّان المهیمن العزیز الجلیل

9 Say: O my Lord! Let me hear Thy melodies wherewith Thou didst sing in the paradise of Thy words, and deny me not that which is therein, and deprive me not of the sanctuary of Thy holy precincts. O my Lord! I am he who secluded himself without leave from Thy presence, and my self and my desires occupied me from recognizing Thy Beauty, the Exalted, the Transcendent, the Holy, the Mighty.

9 قل ای ربّ فاسمعنی نغماتک الّتی تغنّیت بها فی رضوان کلماتک و لا تمنعنی عمّا فیه و لا تحرمنی عن حرم قدسک المنیع ای ربّ انا الّذی اعتکفت بنفسی من دون اذن من عندک و شغلتنی نفسی و هوائی عن عرفان جمالک المنیع المتعالی المقدّس العزیز

10 O my Lord! Deprive me not of that which is with Thee, then honor me with Thy presence, then enable me to acknowledge Thee and Thy verses, for verily, O my God, I believed not in Thy former Manifestation in the beauty of our Lord, the Most High, except through what was revealed from His presence of Thy mighty and wondrous verses. And as I witness that they descend from the clouds of Thy mercy in inexhaustible measure, thus have We recorded the matter in the tablets of Thy luminous glory.

10 ای ربّ لا تحرمنی عمّا عندک ثمّ شرّفنی بلقائک ثمّ وفّقنی علی الاقرار بک و بآیاتک لأنّی یا الهی ما آمنت بظهورک الأولی فی جمال ربّنا العلیّ الأعلی الّا بما نزلت من عنده من آیاتک العزیز البدیع و اذ اشاهد بأنّها تنزل من سحاب رحمتک ما لا یأخذها النّفاد و کذلک احصینا الأمر فی الواح عزّک المنیر

11 O my Lord! I now testify that were I to deny these verses from Thee, I would have denied all that Thou hast revealed before time immemorial and wilt reveal until the end which none among the last ones can reckon. Therefore, O my God, leave me not to my self, for it indeed commandeth unto evil. I fear lest it cause me to turn away from Thy Beauty after my certitude, that were I to deny this grace, I could never claim faith within myself, for in such case everything would deny me, and though my tongue might not confess it, my heart and my innermost being and my spirit would testify to it before all the worlds.

11 ای ربّ اشهد حینئذ بأنّی لو انکر تلک الآیات من عندک فقد انکرت کلّ ما نزلت [ما] قبل الّذی لا قبل له و تنزل الی آخر الّذی لن یحصیه احد من الآخرین اذاً یا الهی لا تدعنی بنفسی لأنّها امّارة بالسّوء اخاف بأن یقومنی علی الاعراض بجمالک بعد ایقانی بأنّی لو انکر هذا الفضل لن اقدر ان ادّعی الایمان فی نفسی لأنّ فی ذلک الشّأن ینکرنی کلّ شیء ولو لن یقرّ بذلک لسانی یشهد علیه فؤادی و سرّی و روحی بین العالمین

12 For Thou, O my Beloved, hast made no proof among Thy servants save the wonders of Thy verses, and no manifestation among all created things save the manifestations of the lights of Thy Beauty. And now Thou hast revealed them through Thy sovereignty, and none can object to Thee except he who denieth Thy verses and disputeth Thy manifestations and contendeth with Thy Self and warreth against Thy exalted Being at the dawning of the gleaming lights of Thy luminous Beauty.

12 لأنّک یا محبوبی ما جعلت حجّتک بین العباد الّا بدایع آیاتک و لا الظّهور بین الممکنات الّا ظهورات انوار جمالک و اذاً قد اظهرتها بسلطانک و لن یقدر احد ان یعترض علیک الّا من ینکر آیاتک و یجاحد ظهوراتک و یجادل بنفسک و یحارب مع ذاتک العلیا عند تشعشعات بوارق انوار جمالک المنیر

13 Therefore enable me, O my God, to know Thy Self in these days which none have known save the sincere ones among Thy creatures and the chosen ones among Thy servants. Then I beseech Thee, O my God, not to send me back to my self athirst after Thou hast caused to flow from the clouds of Thy mercy the waters of holy radiance. Then give me to drink, O my God, through Thy grace and Thy mercy, that I may be replenished from this Kawthar which floweth from the right hand of the mighty throne.

13 اذاً وفّقنی یا الهی علی عرفان نفسک فی تلک الأیّام الّتی ما عرفها الّا المخلصین من بریّتک و الأخیار من عبادک ثمّ اسئلک یا الهی بأن لا ترجعنی الی نفسی ظمآناً بعد الّذی اجریت من غمام رحمتک میاه قدس لمیع ثمّ اسقنی یا الهی بعنایتک و رأفتک لعلّ استفیض بهذا الکوثر الّذی جری عن یمین عرش عظیم

14 O my Lord! I beseech Thee by Thy Most Glorious Beauty in the most holy and exalted horizon, that Thou cut me off from all that Thy good-pleasure loveth not. Verily Thou art supreme over that, and Thou art the Omnipotent, the Mighty, the Sublime. Thus have We inspired thee and taught thee that thou mayest follow the command of thy Lord and be of those who know.

14 ای ربّ اسئلک بجمالک الأبهی فی افق قدسک الأعلی بأن تنقطعنی عن کلّ ما لا یحبّه رضاک و انّک انت المهیمن علی ذلک و انّک انت المقتدر العزیز الرّفیع و کذلک الهمناک و علّمناک لتتبع امر ربّک و تکوننّ من العالمین

15 Inasmuch as We have quickened all created things through the Letters of the Living, and thou art indeed one of these Letters, it behoveth thee, therefore, in this Day, to rank foremost among those who are engaged in the propagation of the Cause of thy Lord, the Unconstrained. Gird up the loins of thine endeavor, and, with the utmost earnestness and devotion, shut thine eyes to the kingdoms of heaven and to whatsoever is created between them of the peoples of opposition, that thou mayest, through a special favor, be honored to set foot in advance upon the field of teaching the Cause of the All-Bounteous.

15 چون جمیع ممکنات را بحروف حیّ زنده نموده‌ایم و از جملهٔ آن حروف توئی لذا الیوم اولی بوده و خواهی بود از برای تبلیغ امر ربّک المختار باری بکمال جدّ و اجتهاد چشم از ملکوت سموات و ارض و ما خلق بینهما من الأضداد پوشیده تا بعنایت خاصّ مفتخر شده قدم سبقت در میدان تبلیغ امر حضرت منّان گذاری

16 O Letter of the Living! Strive with all thy might, that through thy life all created things may be invested with a new and wondrous life, and be quickened with the Water of Life that floweth from the knowledge of God. For every name must needs possess its Named One, and every letter its meaning, lest thou be numbered among those letters devoid of meaning and those names bereft of their Named One; for, in this Day, a multitude of such names are to be seen without number or limit. How many are the names that We have chosen from the Kingdom, and arrayed with the robe of renown, revealing and exalting them amidst the company of the chosen! And yet, all these names have busied themselves with the manifold and unceasing favors bestowed upon them, and have remained veiled from the Sovereign of Days.

16 ای حرف حیّ سعی بلیغ باید تا از حیات تو جمیع ممکنات بخلع حیات بدیع جدید مفتخر شوند و از ماء حیوان عرفان زنده گردند پس هر اسمی را مسمّی باید و هر حرفی را معنی شاید که مبادا از حروف بی‌معنی و اسامی بی مسمّی محسوب شوی چه که الیوم از اینگونه اسماء لایعدّ و لایحصی مشهود است بسی اسماء که از ملکوت آن اختیار نمودیم و بخلع اشتهار در بین اخیار ظاهر و مشهود مفتخر ساختیم و جمیع این اسماء از عنایات متواتره و الطاف متعاقبه بخود مشغول شده‌اند و از سلطان ایّام محجوب مانده‌اند

17 Consider the Suns that are mirrored forth in polished mirrors: these reflections have, from everlasting, derived their splendour from the Sovereign Sun, and will continue so to derive it, in such wise that, should all the mirrors of contingent being turn towards it even for less than a moment, they would all reflect its effulgence; and should they turn away, they would one and all be as naught, as though that Sun of the all-glorious Eternity had never shone upon the reality of these mirrors.

17 نظر در شموس متجلّیهٔ در مرایا نما که این تجلّیات لمهزل از سلطان شمس بوده و خواهد بود بقسمیکه اگر اقلّ من حین جمیع مرایای ممکنات مقبل شوند از تجلّیات شمس حکایت نمایند و اگر معرض گردند جمیع معدوم و فانی که گویا هرگز شمس عزّ صمدانی در کینونات این مرایا تجلّی ننموده

18 Pass thou, then, O Letter of the Living, beyond the path of idle fancy, that thou mayest attain unto the Paradise of certitude, and win thy way to the realm of the placeless, the station of the Throne of the All-Merciful. At no time neglect to watch over the Cause, and in the paths of teaching walk with all determination, that haply, through the bounties of the infinite grace and the outpourings of the sanctified gifts of the All-Merciful, thou mayest bring a company of wanderers to the court of the Almighty, the Most Glorious, and cause the thirsty to quaff from the sacred stream of the Water of Life.

18 پس ای حرف حیّ از صراط وهم بگذر تا بجنّت ایقان واصل شوی و بفضای لامکان که مقام عرش رحمن است فائز گردی و در کلّ حین مراقبت امر را از دست مده و در مسالک تبلیغ بکمال جهد سالک شو که شاید بمیامن الطاف عزّ نامتناهی و بظهورات مواهب قدس حضرت رحمانی جمعی از آوارگان را بحرم کبریائی و مقرّ قدس سلطان لایزالی ساکن گردانی و تشنگان زلال عرفان را بمعین قدس حیوان کشانی

19 Know thou that if, in this Day, a soul fail to walk in a manner pleasing unto the Friend, verily non-existence is better for

19 و اگر نفسی الیوم بآنچه رضای دوست بوده سلوک ننماید البتّه عدمش بر وجود راجح است و

him than existence, and extinction more fitting than survival. Thus have We inspired thee with the essence of the mysteries beneath the veils and coverings, and awakened thee from the slumber of heedlessness, that thou mayest arise to the service of the Cause of thy Lord and give glad-tidings unto the people of this Ridvan which no eye among former generations hath ever beheld.

فنایش بر بقا اولی و انسب کذلک الهمناک من جواهر الأسرار بالحجب و الأستار و ایقظناک عن رقد الغفلة لتقوم علی امر ربّک و تبشّر النّاس بهذا الرّضوان الّذی ما وقع علیه عین احد من الأوّلین و

20 The Spirit, the Blessing, the Splendour, the Might, the Majesty, the Glory, the Exaltation, the Sovereignty, the Ever-Abiding Dominion, the Power, the Remembrance, and the Praise be upon thee, O Letter of the Living, from Our presence, from that Day until the Day when I shall arise to the service of another Cause, in My primal Beauty. And on that Day shall the concourse of the Bayan, from among these perverse ones, rise up to oppose Us.

20 الرّوح و التّکبیر و البهآء و العزّ و العظمة و الکبریآء و الرّفعة و السّلطنة و البقآء و الشّوکة و الذّکر و الثّنآء علیک یا حرف الحیّ من لدنّا من یومئذ الی یوم الّذی اقوم علی امر اخری بجمالی الأولی و اذاً یعترض علینا ملأ البیان من هؤلآء المعرضین

21 By the Beauty of the True One! Every single letter of these revealed verses and these hallowed words is a fountainhead of the musk of the All-Merciful, a treasury of the ambergris of the sanctity of the sovereign Lord of Eternity. So potent and pervasive are the breezes they waft abroad, that were but a single letter thereof to appear, unveiled, from the Orient of the realm beyond space, all the denizens of the realms of being and existence would, enraptured by this spiritual fragrance, hasten with all speed to the sanctified retreats of the eternal "Yea."

21 قسم بجمال حقّ که هر حرفی از این آیات منزله و کلمات مقدّسه منبع مشک رحمانی و خزینهٔ عنبر قدس سلطان صمدانیست و بقسمی نفحات او منتشر و متضوّع است که اگر حرفی از آن از مشرق لامکان بی‌حجاب ظاهر شود جمیع اهل امکان و اکوان از این رایحهٔ خوش روحانی سرمست بمواقع قدس الست بشتابند

22 But for the veils of rancour and the obstruction of hatred, which shut out and debar all, none would be deprived of this grace. Thus doth the bounty of thy Lord encompass all things, if thou be of them that understand. And praise be to God, the Lord of all worlds.

22 مگر آنکه جمیع را زکام غلّ و[سدّ] بغضا منع نماید و محروم سازد کذلک احاط فضل ربّک کلّ شیء ان انت من العارفین و الحمد لله ربّ العالمین

INBA38:086bx, INBA74:083, BLIB_Or03114.065rx, BLIB_Or15737.207b, RSBB.132x, YMM.470x

---

BH00545

To: Mim Hi, in K Kh

1 In the Name of God, the Most High, the Most Glorious

1 بسم الله العلیّ الأبهی

2 Verily He is at this moment living in this luminous and glorious horizon. He witnesseth and seeth and addresseth the Concourse of the near ones: "Blessed are ye, inasmuch as ye

2 انّه هو حینئذ حیّ فی هذا الأفق العزیز المنیر یشهد و یری و یقول مخاطباً لملإ المقرّبین طوبی لکم بما

have attained unto the presence of God and recognized Him, and have shattered the idols of vain imaginings and desire, and have won the lights of His countenance in these mighty and impregnable days."

فزتم بلقآء الله و عرفانه و كسّرتم اصنام الوهم و الهوى و فزتم بأنوار الوجه فى هذه الأيّام الممتنع المنيع

3 Say: Whosoever hath known God hath attained unto His presence and entered the paradise wherein one of its palaces is equivalent to the heavens and earths. Blessed are they who have established themselves upon the Ark of Glory and have detached themselves from those who disbelieved in God, the Most High, the Most Great. Say: Whoso turneth unto Him hath turned unto God and His Messengers, and whoso turneth away from Him hath turned away from His Creator and then from His Messengers. Say: O people, fear God and follow not those who have broken God's Covenant and turned back upon their heels in rejection. By God, they have bowed their heads in these days in the presence of their Lord, the Mighty, the All-Knowing. Thus was the matter ordained, but the people are in a great veil.

3 قل من عرف الله انّه فاز بلقائه و دخل جنّة الّتى كان قصر من قصورها معادل السّموات و الأرضين طوبى لهم بما استقرّوا على فلک البهآء و انقطعوا عن الّذينهم كفروا بالله العلىّ العظيم قل من اقبل اليه فقد اقبل الى الله و سفرائه و من اعرض عنه فقد اعرض عن مبدعه ثمّ عن المرسلين قل يا قوم اتّقوا الله و لا تتّبعوا الّذينهم نكثوا ميثاق الله و نكصوا على عقبيهم بالاعراض تالله انّهم ناكسوا رؤوسهم فى تلک الأيّام فى محضر ربّهم العزيز العلّام كذلک كان الأمر ولكنّ النّاس هم فى حجاب عظيم

4 He is the One Who hath spoken in all things saying "I am God, there is none other God but Me, the Mighty, the Bountiful," and Who speaketh now in all things declaring "I am the Beloved of the mystics, the Goal of all worlds, and the Glory of all who are in the heavens and the earth."

4 انّه لهو الّذى نطق فى كلّ شىء بأنّى انا الله لا اله الّا انا العزيز الكريم و ينطق حينئذ فى كلّ شىء بأنّى انا محبوب العارفين و مقصود العالمين و بهآء من فى السّموات و الأرضين

5 Say: Every word that proceedeth from His mouth verily quickeneth all bodies, would that ye be of them that know. All that ye witness on earth hath appeared by His exalted, transcendent, and wondrous command. When the sun of His name, the Creator, dawneth from the horizon of His mouth, through it are made manifest the arts throughout all ages - this is an indubitable truth. This name riseth upon all things that exist, and through it are revealed the arts through the agencies of the kingdom, were ye of them that are assured. All the wondrous and novel manifestations of craftsmanship that ye behold have appeared from this Name, and there shall appear hereafter that which ye have never heard before. Thus hath it been ordained in the Tablets, and none comprehendeth this save those possessed of penetrating vision.

5 قل كلّ ما يخرج من فمه انّه لمحيى الأبدان لو انتم من العارفين كلّ ما انتم تشهدون فى الأرض انّه قد ظهر بأمره العالى المتعالى المحكم البديع اذا استشرق عن افق فمه شمس اسمه الصّانع بها تظهر الصّنايع فى كلّ الأعصار و انّ هذا لحقّ يقين و يستشرق هذا الاسم على كلّ ما يكون و تظهر منه الصّنايع بأسباب الملک لو انتم من الموقنين كلّ ما تشهدون ظهورات الصّنعيّة البديعة كلّها ظهر من هذا الاسم و سيظهر من بعد ما لا سمعتموه من قبل كذلک قدّر فى الألواح و لا يعرفها الّا كلّ ذى بصر حديد

6 Likewise, when the sun of My name, the All-Knowing, dawneth from the horizon of utterance, every thing receiveth from this Name the wondrous knowledge according to its capacity and measure, and there appeareth therefrom in these days by the command of the Mighty, the All-Knowing. Similarly, observe all the names and be thou assured with certainty.

6 و كذلک حين الّذى تستشرق عن افق البيان شمس اسمى العلّام يحمل كلّ شىء من هذا الاسم بدايع العلوم على حدّه و مقداره و يظهر منه فى مذ الأيّام بأمر من لدن مقتدر عليم و كذلک فانظر فى كلّ الأسمآء و كن على يقين منيع

7 Say: Every letter that proceedeth from the mouth of God is verily the mother of letters, and likewise every word that appeareth from the Source of the Command is verily the mother of words, and His Tablet is the Mother of Tablets. Blessed are they that understand. This is what hath been sent down in the outward sense of the Command, but whoso gazeth upon the inner meaning is assured that in every letter revealed from the heaven of the utterance of your Lord, the All-Merciful, there lieth treasured the spirit of all former and latter generations, and nothing that hath been created between the heavens and earth can equal it.

7 قل انّ كلّ حرف تخرج من فم الله انّها لأمّ الحروفات و كذلک كلّ كلمة تظهر من معدن الأمر انّها لأمّ الكلمات و انّ لوحه لأمّ الألواح فطوبى للعارفين و هذا ما نزل فى ظاهر الأمر و من كان ناظراً الى حكم الباطن يوقن بأنّ فى كلّ حرف نزلت من سمآء بيان ربّكم الرّحمن لكنز روح الأوّلين و الآخرين و لا يعادلها كلّ ما خلق بين السّموات و الأرضين

8 Thus have We sent down unto thee the verses in truth, for unto thee hath been ordained a station among stations, that thou mayest stand firm in the Cause of this imprisoned Stranger Who hath been confined in this land, and against Whom His weak servants who had believed in Him in His previous Manifestation have risen up. When He appeared in another garment they denied Him - nay, the curse of God be upon the liars! They were wont to conceal their faces in fear of their own selves, but when We made manifest the Cause with evident sovereignty, they emerged from behind their veils and concealment and warred against God, their Lord, the Most Merciful, the Compassionate. Thus doth God reveal what is hidden in the breasts of those who are in grave doubt and mighty hypocrisy.

8 كذلک نزّلنا عليک الآيات بالحقّ لأنّ لک قدّر شأن من الشّؤون ان تستقيم على امر هذا المسجون الغريب الّذى حبس فى هذه الأرض و اعترضوا عليه عباده المستضعفين الّذين آمنوا به فى ظهور قبله فلمّا ظهر فى قميص آخر كفروا به الا لعنة الله على الكاذبين انّهم كانوا ان يستروا وجوههم خوفاً من انفسهم فلمّا اظهرنا الأمر بسلطان مبين خرجوا عن السّتر و الكتمان و حاربوا بالله ربّهم الرّحمن الرّحيم كذلک يظهر الله خافية صدور الّذينهم كانوا فى مرية و نفاق عظيم

9 Be thou a shepherd of God's flock, then guard them from the wolves of the earth and be not of the heedless, for the wolf howleth behind them and waiteth to find an opportunity. Thus have We made clear the matter unto thee that thou mayest be of the knowing ones. Gather together the servants of God, then protect them from the darts of satans, for soon will their traces and their forms appear in every land. Then shun them and put thy trust in God, the Mighty, the Invincible. Thus did We inform Our servants aforetime, and now inform thee as a grace from Our presence upon thee and upon Our assured servants.

9 انّک انت كن راعى اغنام الله ثمّ احفظهم من ذياب الأرض و لا تكن من الغافلين لأنّ الذّئب يعوى عن خلفهم و ينتظر ليجد من فرصة كذلک بيّنّا لک الأمر لتكون من العالمين ان اجتمع عباد الله ثمّ احفظهم عن رمى الشّياطين فسوف يظهر فى كلّ ارض آثارهم و هياكلهم اذاً تجنّب منهم و توكّل على الله العزيز المنيع بذلک اخبرنا عبادنا من قبل و نخبرک حينئذ فضلاً من لدنّا عليک و على عبادنا الموقنين

10 Say: O people! This is 'Ali in truth Who hath come to you with His verses, then with His clear proofs, then with His Most Great and Mighty Proof. He speaketh even as He spoke before, as every fair-minded and perceiving one doth testify. Fear ye God and commit not that which ye have been forbidden in all the Tablets, and dispute not with Him by Whose will ye and the denizens of the highest Paradise, then the dwellers of the pavilions of grandeur and immortality, then the inhabitants of the heavens and earth were created. He hath dawned from the Most Glorious Horizon - glorified be His most exalted Self!

10 قل يا قوم هذا علىّ بالحقّ قد جآءكم بآياته ثمّ ببيّناته ثمّ ببرهانه الأعظم العظيم و ينطق كما نطق من قبل و يشهد بذلک كلّ منصف بصير اتّقوا الله و لا ترتكبوا ما نهيتم عنه فى كلّ الألواح و لا تجادلوا بالّذى بارادة من عنده خلقتم و خلق اهل ملإ الأعلى ثمّ اهل سرادق العظمة و البقآء ثمّ اهل السّموات و الأرضين و انّه اشرق عن افق الأبهى فسبحان نفسه العلىّ الأعلى و جرى

From His right hand flow rivers of mighty glory - whoso drinketh but a drop thereof shall never die. This is what hath been inscribed by the Pen of Power on a preserved and mighty tablet.

عن يمينه انهار عزّ منيع من شرب قطرة منها لن يمت ابداً و هذا ما رقم من قلم القدرة على لوح عزّ حفيظ

11 Say: O people! Deprive not yourselves of that which hath been ordained for you, and be not of the heedless. Say: The Youth desireth naught from you, as every fair-minded and knowing one doth testify. He hath sacrificed His spirit out of love for those who are in the heavens and on earth, that He might purify them from whatsoever preventeth them from ascending unto the Kingdom of God, the Mighty, the All-Knowing, the All-Informed. There hath befallen Him at every moment that which hath not befallen any of God's Messengers before, as ye would acknowledge were ye to be fair-minded.

11 قل يا قوم لا تحرموا انفسكم عمّا قدّر لكم و لا تكوننّ من الغافلين قل انّ الغلام ما اراد منكم شيئاً و يشهد بذلک کلّ منصف عليم و انفق روحه حبّاً لمن فی السّموات و الأرض ليطهّرهم عمّا يمنعهم عن الصّعود الى ملكوت الله المقتدر العليم الخبير و ورد عليه فی كلّ حين ما لا ورد على سفرآء الله من قبل و انتم تصدّقونی لو تكوننّ من المنصفين

12 Say: O people of the Bayan! Sufficient unto Me are the past peoples who opposed Me and visited upon Me at every moment that which caused the eyes of those near unto God to weep. Have mercy, then, upon My soul and upon your own selves. Fear ye God and be not of the wrongdoers.

12 قل يا ملأ البيان يكفينی ملل القبل الّذين اعترضوا علیّ و وردوا فی كلّ حين ما بكت عنه عيون المقرّبين انتم فارحموا على نفسی ثمّ على انفسكم اتّقوا الله و لا تكوننّ من الظّالمين

13 Arise to promote the Cause through My power and sovereignty, and fear no one even should all created things rise up against thee. Dost thou love thyself more than God? By God! This beseemeth thee not, for thou art of those whose names have been inscribed on the Tablets of God, the All-Knowing, the All-Wise. Verily the world shall pass away - it behooveth not My loved ones to turn unto it. Purify thyself from it and be wholly detached. Soar at all times unto My heaven that thou mayest hear My melodies and drink from the fountain of My life-giving waters, and journey through the realms of My companionship and the spheres of My holiness, and become acquainted with the mysteries of My Cause. Thus doth the Most Exalted Pen command thee that thou mayest rejoice within thyself and be steadfast in wondrous constancy. Convey My greetings from God unto thy mother and sister, then give them the glad-tidings of the Spirit that they may be among those who receive glad-tidings in a mighty and glorious tablet.

13 قم على الأمر بقدرتی و سلطانی و لا تخف من احد لو يعترض عليک كلّ الخلائق اجمعين أ تحبّ نفسک ازيد عن نفس الله تالله هذا لا ينبغی لک لأنّک انت من الّذين كتبت اسمائهم على الواح الله العليم الحكيم انّ الدّنيا ستفنی لا ينبغی لأحبّائی بأن يلتفتوا اليها طهّر نفسک عنها و كن فی انقطاع مبين طيّر فی كلّ حين الى سمائی لتسمع نغماتی و تشرب عن كوثر حيوانی و تسير فی ممالک انسی و افلاک قدسی و تطّلع بخفيّات امری كذلک يأمرک هذا القلم الأعلى لتستفرح فی نفسک و تكون على استقامة بديع فألق التّكبير من قبل الله على وجه امّک و اختک ثمّ بشّرهما ببشارات الرّوح لتكونا من المبشّرات فی لوح عزّ عظيم

14 Then commemorate on Our part Our servant al-Ba, and glorify him from thy Lord God, the Lord of all worlds. Say: O servant! Dost thou dwell in thy house while the Beloved is in grievous affliction? Dost thou take thy rest while the Spirit lies beneath the claws of the ungodly? Beware lest thou forget the remembrance of thy Lord, for by His remembrance are kindled the hearts of the sincere ones who have arisen for the love of God and His Cause. By God! They are servants upon whom the denizens of the Paradise of the All-Highest and the angels

14 ثمّ ذكّر من لدنّا عبدنا البا [۲۱] و كبّر على وجهه من لدى الله ربّک و ربّ العالمين قل يا عبد أ تسكن فی البيت و كان المحبوب فی بلآء عظيم أ تستريح فی نفسک و كان الرّوح تحت اظفار المشركين ايّاک ان تغفل عن ذكر ربّک و انّ بذكره تشتعل افئدة المخلصين الّذين قاموا على حبّ الله و امره تالله انّهم لعباد الّذين يكبّرنّ عليهم اهل ملإ الفردوس ثمّ ملائكة المقرّبين قل انّ نصره فی

of the near ones shower their glorification. Say: His victory lies in teaching His Cause. Beware lest ye transgress therein, O people of unity! Those who shed blood are in grievous heedlessness.

تبليغ امره ايّاكم ان تجاوزوا منه يا ملأ الموحّدين انّ الّذين يسفكون الدّمآء اولئک فی غفلة عظيم

15 Say: O people! If ye desire to struggle against God's enemies, then struggle against your own selves. This is nearer to righteousness, were ye of those who know. If ye are able within yourselves, then quicken Our servants who are dead, that they may arise through the spirit of faith to serve the Cause of God, their Lord and the Lord of their forefathers. Say: O people! Shed not blood, for it hath been forbidden unto you in the Book from the presence of the Mighty, the Wise. Say: God hath sent Me for harmony and unity. Fear God, O people of the earth, and be not of the wrongdoers. Whoso commits evil, the ungodly attribute it to My oppressed and lonely Self. Fear God and commit not that which would bring harm to the Tree of God, the Inaccessible, the Mighty, the Sublime. Be thou at peace through God's grace and mercy, for His mercy hath preceded all worlds. Whoso remains steadfast in this Cause is among the most exalted of creation in God's sight, and around him circle the denizens of the highest Paradise. And the glorification of God be upon thy wife that she may praise God her Lord and be of the thankful ones, in a preserved holy tablet.

15 قل يا قوم لو تريدون ان تجاهدوا مع اعدآء الله اذاً جاهدوا مع انفسكم هذا اقرب بالتّقوی لو انتم من العالمين لو تقدرون فی انفسكم فأحيوا عبادنا الميّتين ليقومنّ بروح الايمان علی امر الله ربّهم و ربّ آبائهم الأوّلين قل يا قوم لا تسفكوا الدّمآء انّه حرّم عليكم فی الكتاب من لدن عزيز حكيم قل انّ الله قد بعثنی للايتلاف و الاتّحاد اتّقوا الله يا ملأ الأرض و لا تكوننّ من الظّالمين من يعمل سوء يرجعه المشركون الی نفسی المظلوم الفريد اتّقوا الله و لا ترتكبوا ما يرجع به الضّرّ الی سدرة الله الممتنع العزيز الرّفيع انّک انت فاطمئنّ بفضل الله و رحمته و انّ رحمته سبقت العالمين من يستقيم علی هذا الأمر انّه من اعلی الخلق عند الله و يطوف فی حوله اهل ملإ العالين و التّكبير من الله علی ضلعک لتحمد الله ربّها و تكون من الشّاكرات فی لوح قدس حفيظ

16 Then commemorate on Our part Our servant 1454 [104540 Mihdi] that he may rejoice in God's remembrance and be of those firm in this Cause, whereby all in the heavens and earth were thunderstruck save whom God preserved through His grace, and He hath power over all things. O servant! Arise to serve God's Cause, for thy arising in His Cause is better for thee than all that hath been created between the heavens and earths. Deprive not thyself of this Kawthar which hath flowed in truth from the finger of thy Lord, the Just, the Ancient. Then drink thereof in Our Most Glorious Name and fear not the ungodly who, when they behold the water of life, drink not thereof, but when they find putrid water they become among those who drink. Purify thyself from what thy Lord God abhorreth, then shun His enemies and hold fast to this firm handle. Make thy purpose what God hath purposed, then be content with what He hath ordained for thee, for He is the Most Merciful of the merciful. Then commemorate on Our part thy wife that she may rejoice within herself in the remembrance of God, the Exalted, the Great. And the Spirit be upon thee and upon her and upon thy son and daughter from the presence of the Forgiving, the Generous.

16 ثمّ ذكّر من لدنّا عبدنا ١٤٥٤ [١٠٤٥٤٠ مهدی] ليفرح بذكر الله و يكون من الرّاسخين علی هذا الأمر الّذی به انصعق كلّ من فی السّموات و الأرض الّا من عصمه الله بفضل من عنده و انّه لعلی كلّ شیء قدير ان يا عبد قم علی امر الله و انّ قيامک علی امره لخير لک عمّا خلق بين السّموات و الأرضين لا تمنع نفسک عن هذا الكوثر الّذی جری بالحقّ من اصبع ربّک العادل القديم ثمّ اشرب منه باسمنا الأبهی و لا تخف من المشركين الّذين اذا يروا كوثر الحيوان لم يشربوا منه و اذا يجدون مآء الصّديد ليكوننّ من الشّاربين طهّر نفسک عمّا يكرهه الله ربّک ثمّ تجنّب من اعدائه و تمسّک بهذه العروة المتين ان اجعل مرادک ما اراد الله ثمّ ارض بما قدّر لک و انّه لهو ارحم الرّاحمين ثمّ ذكّر من لدنّا ضلعک لتسرّ فی نفسها بذكر الله العلیّ العظيم و الرّوح عليک و عليها و علی ابنک و بنتک من لدن غفور كريم

17 O Muhammad!

17 ان یا محمّد

18 Convey the messages of thy Lord in truth and justice, then remind the people of this Most Great and Mighty Announcement, that all may arise to praise their Creator amidst all created things. Thus warbleth the Dove upon the boughs of the Tree of Eternity, that Her melodies may draw you nigh and bring you closer to God, your Lord and the Lord of all worlds, and may detach you from all else save God, and enable you to attain unto that station wherein the countenance of the All-Merciful hath shone forth from the horizon of His exalted and mighty Self. Blessed is he who hath attained unto this station and hath heard the verses of his Lord and hath drunk from this Kawthar which floweth from the right hand of the Throne, and from which the detached servants of God shall drink. And the spirit, and glory, and splendor be upon thee and upon those who have detached themselves from all things and soared in the atmosphere of the love of thy Lord, the All-Forgiving, the All-Merciful.

18 بلّغ رسالات ربّک صدقاً و عدلاً ثمّ ذکّر النّاس بهذا النّبإ الأعظم العظیم لیقومنّ الکلّ علی ثنآء بارئهم بین الخلائق اجمعین کذلک غنّت الورقآء علی افنان دوحة البقآء لتجذبکم نغماتها و تقرّبکم الی الله ربّکم و ربّ العالمین و ینقطعکم عمّا سوی الله و یبلغکم الی مقرّ الّذی فیه استضآء وجه الرّحمن عن افق نفسه العلیّ العظیم طوبی لمن بلغ الی هذا المقام و سمع آیات ربّه و شرب من هذا الکوثر الّذی جری عن یمین العرش و یشربنّ منه عباد الله المنقطعین و الرّوح و العزّ و البهآء علیک و علی الّذینهم انقطعوا عن کلّ شیء و طاروا فی هوآء محبّة ربّک الغفور الرّحیم

BSW#01.26x, GWB#074x

BLIB_Or15725.455, NLAI_BH2.072, BRL_DA#675, GWBP#074 p.096bx, YMM.380x

---

BH00552

To: Salman

1 He is the Most Holy, the Most Pure, the Most Glorious!

1 هو المقدّس الأطهر الأبهی

2 This is a Book sent down in truth from the heaven that encompasseth all the worlds, from which there descendeth at every moment that which quickeneth the hearts of the servants, if they alter not the grace of God within themselves and remain steadfast upon the straight path. Blessed, then, is he whom the breath of God hath quickened in these days, whom the Spirit hath awakened, whom it hath turned from the left of fear to the right of security, and who hath entered the pavilion that hath been raised in truth through this Name, from whose horizon the suns of holiness have dawned with wondrous splendor.

2 هذا کتاب نزّل بالحقّ من سمآء الّتی کانت علی العالمین محیطا و ینزل منها فی کلّ حین ما یحیی به افئدة العباد ان لن یغیّرنّ نعمة الله علی انفسهم و یکوننّ علی الصّراط مستقیما فطوبی لمن احیته نسمة الله فی تلک الأیّام و ایقظته الرّوح و قلّبته عن شمال الخوف الی یمین الأمن و دخل فی سرادق الّذی رفع بالحقّ بهذا الاسم الّذی اشرقت عن افقه شموس قدس بدیعا

3 Say: O people! The Cause hath returned in the person of ‘Ali, and He hath appeared with a sovereignty that is, in truth, mighty. O people! The holy ascension hath appeared; ascend unto it on the Buraq of detachment that ye may witness what no eye in all creation hath witnessed, and attain unto a station

3 قل یا قوم قد رجع الأمر فی نفس علیّ و انّه قد ظهر بسلطان کان علی الحقّ عظیما و یا قوم قد ظهر معراج القدس عرّجوا ببراق الانقطاع الیه لتشهدنّ ما لا شهدت عیون الممکنات و تصلنّ

of glory resplendent. Say: The divine Paran hath poured forth in this Most Great Paradise, the station wherein the Face hath been illumined with a light that shineth from the countenance of the All-Merciful.

الى مقرّ عز بهيّا قل قد فار فاران القدس فى هذا الفردوس الأعظم مقام الّذى فيه استضآء الوجه بضيآء كان عن وجه الرّحمن مضيئا

4 O Salman! By God the Truth! The Beauty of the All-Glorious hath appeared and been established upon the throne of His name, the All-Merciful. Give thou the glad-tidings to all creation that the sun of thy Lord's beauty, the All-Bountiful, hath dawned at the midmost heart of all creation with such a Command as hath caused all who are in the heavens and on earth to swoon away, save them whom God hath protected by the hand of grace and delivered from the depths of idle fancy and desire, preserving them through the sovereignty of His Name, through which were created the Kingdom of Names and the Dominion of eternity. Tarry not in that which thou hast been bidden, and be steadfast upon the straight path.

4 ان يا سلمان تالله الحقّ قد ظهر جمال السّبحان ثمّ استوى على عرش اسمه الرّحمن و انّک بشّر اهل الأكوان بما اشرقت شمس جمال ربّک المنّان فى قطب الامكان بأمر انصعق عنه كلّ من فى السّموات و الأرض الّا من عصمه الله بيد الفضل و انقذه من غمرات الوهم و الهوى و حفظه بسلطان اسمه الّذى منه خلقت ملكوت الأسمآء و جبروت البقآء و لا توقّف فيما امرت و كن على الصّراط مستقيما

5 By God the Truth! O Salman! There existeth in My heart naught save the effulgences of thy Lord, the All-Merciful. Wert thou to hearken with the ear of thine inmost nature, thou wouldst assuredly hear from this Most Exalted Pen the most excellent and sweetest melodies, and from My fingertips the anthems of the birds of eternity, and from My lips the songs of thy Lord, the Most High, the Most Exalted, and from My very hair the melodies that none can bear to hear - and whoso heareth them would assuredly sacrifice his soul in his longing for the meeting with his Lord, the All-Glorious, the Most Splendid, from Whose raiment the denizens of the highest Paradise perceive the fragrance of eternity, though at every moment the people cast against Him the darts of hatred.

5 تالله الحقّ يا سلمان لم يكن فى قلبى الّا تجلّيات ربّک الرّحمن و انّک لو تتوجّه بسمع الفطرة لتسمع من هذا القلم الأعلى نغمات الأبدع الأحلى و من انامل الحان طيور البقآء و من فمى تغنّيات ربّک العلىّ الأعلى و من شعراتى ترنّمات الّتى لن يقدر احد ان يسمعها و من يسمع انّه ليفدى نفسه شوقاً للقآء ربّه البهىّ الأبهى الّذى يجدنّ من قميصه رايحة البقآء اهل ملأ الأعلى ولكنّ النّاس يرمونه برمى البغضآء فى كلّ حينا

6 O Salman! Should you pass by the dominions of the All-Merciful and someone ask you about the Ancient Beauty, say: By God, He hath been afflicted among His servants and subjects in such wise that He findeth no helper or champion for Himself.

6 ان يا سلمان ان مررت على ديار الرّحمن و يسئلک احد عن جمال القدم قل تالله قد ابتلى بين يدى عباده و رعيّته على شأن لن يجد لنفسه ناصراً و لا معينا

7 Say: O company of loved ones! Do ye rejoice among yourselves whilst the Eye of God raineth crimson tears and lamenteth, reciting unto all creation the verses of sorrow with a mournful voice? O Salman! Say: O people of the Bayan! Do ye dwell in your homes whilst the Beauty of the All-Merciful hath been exiled through the deeds of every wicked oppressor? Say: They that circled round My Self have been so deluded by the world that they have warred against Me with a sharp and cutting sword.

7 قل يا ملأ الأحباب أ تفرحون فى انفسكم بعد الّذى يمطر عين الله بمدامع الحمرآء و ينوح و يتلو على الأكوان آيات الأحزان بصوت حزينا ان يا سلمان قل يا ملأ البيان أ سكنتم فى الأوطان بعد الّذى استغرب جمال الرّحمن بما اكتسبت ايدى كلّ ظالم شقيّا قل انّ الّذينهم طافوا حول نفسى قد غرّتهم الدّنيا على شأن حاربوا معى بسيف قاطع حديدا

8 O Salman! The garment of patience hath been rent among the company of the righteous. Say: Ye rest in your houses, heedless

of what hath befallen the Beauty of your Chosen Lord at the hands of these wicked ones. Is there any faithful one who will fulfill his covenant and not break God's pact in these days when every tyrannous oppressor hath opposed God?

8 ان يا سلمان شقّ قميص الاصطبار بين ملأ الأخيار قل انتم استرحتم فی بيوتكم و غفلتم عمّا ورد علی جمال ربّكم المختار من هؤلآء الفجّار هل من ذی وفآء ليوفی بميثاقه و لن ينقض عهد الله فی تلک الأيّام الّتی اعترض علی الله كلّ جبّار شقيّا

9 O Salman! Proclaim amongst the servants, then make mention of what hath befallen the Lord of Creation in the year of tribulation from the manifestations of adversity, and be not silent even for a moment. O Salman! Forget not the remembrance of thy Lord. Remember Me among My loved ones, then weep over My exile, My imprisonment and My trials, that perchance there may arise thereby one who will help Me and ward off with the sword of utterance the evil of every base idolater.

9 ان يا سلمان ناد بين العباد ثمّ اذكر ما ورد علی مالک الايجاد فی سنة الشّداد من مظاهر الشّدّاد و لا تصمت اقلّ من حينا ان يا سلمان لا تنس ذكر ربّک فاذكرنی بين احبّائی ثمّ ابک علی غربتی و سجنی و ابتلائی لعلّ يبعث بذلک من ينصرنی و يكفی عنّی بسيف البيان شرّ كلّ مشرک دنيّا

10 O Salman! Remember Me among the servants of the one true God, that I may remember thee in the heaven of holiness among the nigh-approaching angels with wondrous verses of glory. O Salman! Though My tribulations cannot be fully expressed in words, yet mention thou what thou art able. Destroyed be the house wherein My remembrance and praise are not raised at morn and eventide! Mute be the tongue that remembereth not My trials! Blind be the eye that weepeth not over My afflictions and tribulations! And perished be the hearts from which wafteth not the sweet fragrances of resplendent glory!

10 ان يا سلمان اذكرنی بين عباد الموحّدين لأذكرک فی سمآء القدس بين ملائكة المقرّبين بآيات عزّ بديعا ان يا سلمان ولو انّ مصائبی لن يتمّ بالبيان ولكن انت فاذكر بما استطعت و انعدمت بيت لن يرفع فيها ذكری و ثنائی فی كلّ بكور و اصيلا بكمت لسان لن يذكر مصائبی و عمت عين لن تبكی علی ضرّی و ابتلائی و عدمت قلوب لن تهبّ منها روايح عزّ بهيّا

11 O Salman! Remember Me openly in My land, that I may remember thee in My Kingdom with clear and evident utterance. O Salman! By God, the tears of Mine eyes have appeared in the form of clouds and rain upon all created things, if thou be of them that know. And the fire of My heart hath appeared in the form of the sun, thus doth its heat affect all things, if thou be of them that perceive.

11 ان يا سلمان اذكرنی فی ارضی جهرة لأذكرک فی ملكوتی ببيان واضح مبينا ان يا سلمان تالله انّ دموع عينی قد ظهرت علی صورة الغمام و يمطر علی الممكنات ان انت بذلک عليما و انّ نار قلبی قد ظهرت علی هيئة الشّمس لذا تؤثّر حرارتها فی الأشيآء ان انت بذلک خبيرا

12 Therefore hath the Nightingale of Eternity been prevented from warbling its melodious songs, and the Pen from flowing, and the Tongue from utterance. And wert thou to hear with Mine ear, thou wouldst hear how 'Ali bewaileth My Soul in the Most Glorious Companion, and Muhammad weepeth in the Most Exalted Horizon, and the Spirit smiteth his head in the heaven of destiny by reason of what hath befallen this Wronged One at the hands of every sinful transgressor.

12 اذاً منع عندليب البقآء عن بدايع الألحان و القلم عن الجريان و اللّسان عن البيان و انّک لو تسمع بسمعی لتسمع بأنّ عليّاً ينوح علی نفسی فی الرّفيق الأبهی و محمّداً يبكی فی الأفق الأعلی و الرّوح يضرب علی رأسه فی سمآء القضآء بما ورد علی هذا المظلوم من كلّ فاجر اثيما

13 O Salman! We have reared thee through months and years, and preserved thee from the harm of every harmful one, and raised high thy mention between the heavens and the earth. Beware lest thou forget My favor and My manifold mercies upon thee, for My favor hath ever been abundant toward thee.

13 ان يا سلمان انّا ربّيناک فی مذ الشّهور و السّنين و حفظناک عن ضرّ كلّ ذی ضرّ و ارفعنا ذكرک بين السّموات و الأرض ايّاک ان تنس فضلی ثمّ بدايع رحمتی علی نفسک و انّ فضلی قد كان عليک كثيرا

14 O Salman! Transgress not the bounds of justice in regard to Me. We have reared thee for this Day. Rend asunder the veils through the sovereignty of thy Lord, the Mighty, the Bestower, and be steadfast in the path. Forget not My love for thee, and withhold not thyself from this Most Great Ocean which surgeth by virtue of its own self, and which no Prophet hath reached save that he paused upon its shore and removed from his feet the sandals of desire and from his heart the remembrance of all created things, then raised his hands unto God in manifest humility and said:

14 ان يا سلمان لا تجاوز عن حكم الانصاف فى حقّى انّا ربّيناک لهذا اليوم ان اخرق الأحجاب بسلطان ربّک العزيز الوهّاب و كن على الصّراط مستقيما لا تنس حبّى ايّاک و لا تمنع نفسک عن هذا البحر الأعظم الّذى تموّج بذاته لذاته و ما بلغه نبىّ الّا و قد توقّف على ساحله و خلع عن رجليه نعل الهوى و عن قلبه ذكر اهل الانشآء ثمّ رفع ايديه الى الله بخضوع مبينا و

15 O Lord! I beseech Thee by this Ocean and what lies concealed therein of the pearls of Thy knowledge and the fishes of Thy wisdom which none hath discovered save Thyself, that Thou wilt not deprive me of turning unto it, of finding tranquility beneath its shade, and of entering into its depths. Thou, verily, hast ever been omnipotent over all things. O Lord! This is a station which Thou hast sanctified from the entrance of every misbeliever and the approach of every denier, and hast made it exclusively Thine own and for them who love Thee from among Thy near angels and Thy chosen ones.

15 قال اى ربّ اسئلک بهذا البحر و ما ستر فيه من لآلئ علمک و حيتان حكمتک الّتى ما اطّلع بها احد الّا نفسک بأن لا تحرمنى عن التّوجّه اليه و السّكون فى ظلّه و الورود فى لجّته و انّک انت لم تزل كنت على كلّ شىء قديرا اى ربّ هذا مقام قدّسته عن دخول كلّ مشرک و ورود كلّ منكر و جعلته مخصوصاً بنفسک و احبّتک من انبيائک المقرّبين و اصفيائک المصطفين

16 Preserve, O my God, its people whom Thou hast associated with Thy Most Glorious Name between earth and heaven, and whom Thou hast made detached from all else save Thee and turned unto Thyself, from the evil of every denier and the wickedness of every stubborn misbeliever. Then curse, O God, my Lord, those who have warred against Thy Most Glorious Self, through a drop of Whose ocean of bounty this sea and its dwellers were created, and what was treasured therein of the wonders of Thy wisdom and the pearls of Thy knowledge, and who disputed with Him and usurped His rights and denied His signs. Then, O my God, chastise them with the scourges of Thy might and the fire of Thy wrath. Verily, Thou art He Who doeth what He pleaseth with a sovereignty that encompasseth the Truth.

16 ثمّ احفظ يا الهى اهله الّذين نسبتهم باسمک الأبهى بين الأرض و السّمآء و جعلتهم منقطعاً عن دونک و متوجّهاً الى نفسک من شرّ كلّ منكر و شرک كلّ مشرک عنيدا ثمّ العن اللّهمّ يا الهى على الّذين حاربوا بنفسک الأبهى الّذى برشح من طمطام فضله قد خلق هذا البحر و سكّانه و ما كنز فيه من بدايع حكمتک و لآلئ علمک و جادلوا به و غصبوا حقّه و انكروا آياته ثمّ عذّبهم يا الهى بسياط قهرک و نار غضبک و انّک انت الّذى تفعل ما تشآء بسلطان كان على الحقّ محيطا

17 O Salman! By the truth of God, he moveth not from his place, nor lowereth his hands from their supplication, but that he weepeth over My tribulations, My trials, My sorrows, My exile and My distress; and with him weep all the tribes of the denizens of heaven and those who dwell beyond them among the angels on high and the Cherubim. Thus do We unveil for thee a mystery among mysteries through a hidden sign.

17 ان يا سلمان تالله الحقّ انّه لن يتحرّک عن مقامه و لن ينزل يديه عن القنوت الّا و قد يبكى على مصائبى و ابتلائى و حزنى و غربتى و كربتى و يبكى معه كلّ القبائل من اهل السّموات و الّذينهم كانوا عن ورائها من ملائكة العالين و الكرّوبين كذلک كشفنا لک سرّاً من الأسرار برمز خفيّا

18 O Salman! Were We to find one who hath attained maturity, We would reveal unto him that which would enable him to soar in every heaven beneath this heaven which hath been raised up in truth through this Name that was exalted in the Tablet.

18 ان يا سلمان لو نجد من بالغ لنكشف له ما يطيّره فى كلّ سمآء فى ظلّ هذه السّمآء الّتى رفعت بالحقّ بهذا الاسم الّذى كان فى اللّوح عليّا ولكن لمّا ما

وجدنا من امين سترنا الأمر و تموّج البحور فی ذاتی و تستضیء الشّموس فی سرّی و نتحرّک بین العباد کأحد منهم

But since We find none trustworthy, We have veiled the Cause while the oceans surge within My Being and the suns shine forth from My mystery, and We move among the servants like one of them.

19 لذا اشتبه مقام الله علی العباد بحیث الّذین لن یعرفوا الیمین عن الشّمال یدّعون هذا المقام فی انفسهم و یرفع فی کلّ یوم ندآء احد قل اتّقوا الله یا قوم و لا تجاوزوا عن حدّکم و کونوا فی دین الله تقیّا

19 Therefore hath the station of God become obscure to the servants, to such degree that they who cannot distinguish their right hand from their left lay claim to this station for themselves, and every day someone raiseth a call. Say: Fear God, O people, transgress not your bounds, and be God-fearing in His religion.

20 ان یا سلمان نبّئ عبادی بأن لا یفسدوا فی الأرض قل تمسّکوا بحبل العبودیّة و انّ بها یظهر امر الله و یعلو آثارکم بین العباد و یستضیء وجه کلّ مقبل مریدا ثمّ اعلم یا سلمان بأنّا ما اردنا من العباد الّا بأن یتکلّموا علی الصّدق الخالص و لا یتجاوزوا عن الانصاف

20 O Salman! Inform My servants not to spread corruption in the earth. Say: Hold fast to the cord of servitude, for through it God's Cause shall be made manifest, your influence shall be exalted among the servants, and the countenance of every sincere seeker shall be illumined. Then know, O Salman, that We desire from Our servants naught but that they speak with pure truthfulness and transgress not the bounds of justice.

21 کذلک نصحناهم من قبل و انصح حینئذ بقلم صادق امینا بیّن للنّاس ما عرفته عمّا ورد علینا بالصّدق کذلک یأمرک الرّوح بالحقّ من لدن عزیز قدیرا و لا تخف من احد انّ الله یحرسک کما حفظک من قبل و انّه کان علیک رقیبا

21 Thus did We counsel them before, and now counsel through a truthful and trustworthy Pen. Make known unto the people what thou knowest of that which hath befallen Us, in truth. Thus doth the Spirit command thee in truth from the presence of the Mighty, the Powerful. Fear no one, for God will protect thee as He protected thee before, and He watcheth over thee.

22 ان یا سلمان سلّمک الله فی سنین معدودات و حفظک تحت جناحین الحفظ و کنت زایراً نفس الله و طائفاً حول بیته و حاضراً تلقآء عرشه فطوبی لک بما توجّهت الیک فی کلّ سنة لحظات الله و انّ هذا لفضل کان علی الحقّ عظیما

22 O Salman! God preserved thee throughout numbered years and protected thee beneath the wings of protection, and thou wert a visitor to the Self of God, circling round His house and attaining His presence before His throne. Blessed art thou, for in every year the glances of God were directed toward thee, and this indeed was a supreme favor founded upon truth.

23 قم علی امر ربّک ثمّ اذهب الی الدّیار برایحة الرّحمن لعلّ یجدنّ النّاس روایح القمیص و یقومنّ علی الأمر و ینصرنّ هذا المظلوم بسیف البیان و یدفعنّ سیوف الاعراض عنه و عن اهل الله فی تلک الأیّام الّتی استوی جمال القدم علی عرش عزّ منیعا

23 Arise to thy Lord's bidding, then go forth to the lands with the fragrance of the All-Merciful, that perchance the people may perceive the sweet scents of the garment and arise to promote the Cause and aid this Wronged One with the sword of utterance and repel the swords of opposition from Him and from the people of God in these days wherein the Ancient Beauty hath been established upon the throne of mighty glory.

24 ان یا سلمان دع الدّنیا و ما خلق فیها لأهلها ثمّ انطق بین الأرض و السّمآء بأنّ الملک یومئذ لله الّذی بیده ملکوت کلّشیء و فی قبضته جبروت عزّ رفیعا

24 O Salman! Leave the world and whatsoever hath been created therein to its people, then proclaim between earth and heaven that sovereignty on that Day belongeth unto God, in Whose hand is the Kingdom of all things and in Whose grasp is the dominion of exalted might.

25 و قد انتهت نغمات الرّوح علیک و نسئل الله بأن یوفّقک علی امره و یخلّصک لوجهه و یؤیّدک

25 The melodies of the Spirit have now ended upon thee, and We beseech God to assist thee in His Cause, to purify thee for His sake, to strengthen thee to promote His Cause, to enable thee

to speak His praise, to detach thee from all else besides Him, for verily He answereth who calleth upon Him and is nigh unto who seeketh Him. And the radiance which hath shone forth from the direction of Baha be upon thee, upon thy wife, upon thy daughter, and upon whoso hath held fast to the holy and resplendent Ark.

PDC.013-014x

على تبليغ امره و ينطقک بثنآء نفسه و ينقطعک عمّن سواه و انّه لمن دعاه مجيبا و لمن اراده قريبا و الضّيآء الّذى اشرق عن شطر البهآء عليک و على ضلعک و على بنتک و على من تمسّک بفلک قدس بهيّا

INBA92:218x, BLIB_Or15694.537, ALIB.folder18p137-142, ASAT4.157x

---

BH00553

To: Siyyid Mihdi Dahaji

1 He is the Mighty, the Self-Subsisting!

2 This is a Book that speaketh the truth and casteth into hearts the mysteries of God, the Almighty, the Powerful, the Mighty. Therein doth the Spirit proclaim a Word such as no ear hath ever heard, at which the heavens and earth would be rent asunder, save whom thy Lord willeth, the Mighty, the Sovereign, the Everlasting, the Peerless, the All-Knowing. Say: Verily He speaketh the truth in the atmosphere of eternity from this Station, wherefrom are severed the hands of the peoples of earth and heaven, save those who have freed themselves from the veils of fancy and have clung to this luminous and radiant Cause. Say: By God! The Hidden Book hath appeared in this ancient Temple. Say: The trial hath come unto you, O peoples of the earth, from every near direction, and the proof of God hath appeared at a station wherefrom are cut off the hands of the mystics. Say: Those who have taken for themselves a protector other than God, these are they whom their wretchedness hath overwhelmed and they are not of those who are guided. Say: By God! The Truth moveth with me even as the shadow moveth with the sun, if ye be of them that know. Say: The Spirit proclaimeth above my head that this indeed is He Who is the Intended One, Who hath appeared in the mantle of holy and gracious sanctity, and He shall not remain among you save for days ordained in the Tablets of mighty preservation. Say: When the idolaters imprisoned Us in this prison, We revealed the Face in truth that they might witness that He is indeed the One Who doeth what He willeth and is powerful over all things.

1 هو العزيز القيّوم

2 هذا كتاب ينطق بالحقّ و يلقى فى القلوب من اسرار الله المهيمن العزيز القدير و فيه ينادى الرّوح بكلمة الّتى ما سمعها اذن احد و تنفطر عنها السّموات و الأرض الّا من شآء ربّک العزيز السّلطان الباقى الفرد العليم قل انّه لينطق بالحقّ فى جوّ البقآء فى هذا المقام الّذى انقطعت عنه ايادى اهل السّموات و الأرضين الّا الّذينهم خرجوا عن حجب الأوهام و تمسّكوا بهذا الأمر الدّرّىّ المنير قل تالله انّ كتاب المكنون قد ظهر فى هذا الهيكل القديم قل قد جائتكم الفتنة يا ملأ الأرض عن كلّ شطر قريب و قد طلع برهان الله على مقام الّذى انقطعت عنه ايدى [ايدى] العارفين قل انّ الّذينهم اتّخذوا لأنفسهم وليّاً من دون الله اولئک غلبت عليهم شقوتهم و ما كانوا من المهتدين قل تالله انّ الحقّ يحرّک معى كما يحرّک الظّلّ مع الشّمس ان انتم من العارفين قل انّ الرّوح ينادى فوق رأسى بأنّ هذا لهو المقصود قد ظهر بردآء قدس كريم و لن يبقى بينكم الّا ايّاماً و هذا ما قدّر على الواح عزّ حفيظ قل انّ المشركين لما سترونا فى هذا السّجن لذا اظهرنا الوجه بالحقّ ليشهدوا بأنّه هو المقتدر على ما يشآء و انّه على كلّ شىء قدير

3 و انّک انت لا تحزن عن شیء و عمّا ورد علیک بعدی فاصبر ثمّ اصطبر و لا تکن من المضطربین کلّ ما سرقوا منک ما کان الّا من زخارف الملک و ینبغی لمن سرقها و انّک انت کن فی طهر عظیم قدّس نفسک ثمّ طهّر ذاتک ثمّ نوّر قلبک عن کلّ ما سوی الله ربّک ربّ الخلایق اجمعین فاسئل الله بأن یرزقک ما ینقطع عنه ایدی السّارقین و لن یتغیّر بدوام الله و لن یعقّبه الفنآء و لن یمسّه ایدی المشرکین کما اعطاک بالحقّ و هو حبّه و ذکره و بهائه ان انت من العارفین

3 And thou, grieve not over anything, nor over what hath befallen thee after Me. Be patient, then be steadfast, and be not of them that are perturbed. All that they have stolen from thee was naught but the ornaments of this world, and they befit those who stole them. Be thou in supreme purity - sanctify thy soul, then purify thine essence, then illumine thy heart from all else save God, thy Lord, the Lord of all creation. Ask thou God to grant thee that which cannot be reached by the hands of thieves, that which will not change throughout the eternity of God, will not be followed by extinction, and will not be touched by the hands of the idolaters, even as He hath granted thee in truth His love, His remembrance and His glory, if thou be of them that know.

4 و لقد حضر بین یدینا کتابک و فیه دعوت الله ربّک بربوات المقدّسین فوالله انّه عندی لأحلی عمّا ظهر علی الأرض من لآلئ عزّ ثمین و الّذی رزقه الله من ذلک لن یحزن عن شیء ولو یرد علیه ضرّ العالمین و انّک انت فاغمض عیناک عمّا ورد علیک فتوکّل علی الله العزیز المنیع طهّر النّظر عن حدوات البشر و لا ترتدّ البصر عن هذا المنظر المنیر و هذا ما نزل فی سنة القبل من قلمی ان انت من الشّاهدین ولو انّ ما فی بیتی هو بمنزلة نفسی و الّذینهم فعلوا ذلک کأنّهم خانوا مع نفسی و کان الله علی ذلک شهید ولکن انّا عفونا عن الّذینهم فعلوا ذلک ان لن یرجعوا علی مثل ما فعلوا و یکوننّ من التّائبین الی الله الّذی عنده علم السّموات و الأرض و علم کلّ شیء لا اله الّا هو الغفور الکریم ولو انّ هذا الفعل بنفسه اعظم خطأً اکبر عن خلق السّموات و الأرض ولکن ربّک هو الرّحمن الرّحیم یغفر لمن یشآء من خلقه ان یرجعوا الیه و یتوبوا علیه والّا یأخذهم بقهره و انّه لهو القهّار الشّدید

4 Verily thy letter hath come before Us wherein thou didst call upon God, thy Lord, with myriads of holy ones. By God! It is sweeter in My sight than all the pearls of mighty and precious glory that have appeared on earth. He whom God hath blessed with such grace will never grieve over anything, even should the harm of all the world befall him. And thou, close thine eyes to what hath befallen thee and place thy trust in God, the Mighty, the Invincible. Purify thy vision from human limitations and turn not thy gaze from this radiant Scene. This was revealed in the previous year from My Pen, if thou be of them that bear witness. Though what was in My house was as My very Self, and they who did this were as though they had betrayed My very Self - and God is witness to this - nevertheless We have forgiven those who did this, should they not repeat such deeds and be of them that repent unto God, with Whom is the knowledge of the heavens and earth and the knowledge of all things. There is no God but Him, the Forgiving, the Generous. Though this deed is in itself a sin greater than the creation of the heavens and earth, yet thy Lord is the All-Merciful, the Most Compassionate. He forgiveth whomsoever among His creation He willeth to return unto Him and repent before Him; otherwise He seizeth them with His wrath, for He, verily, is the All-Subduing, the Almighty.

5 ثمّ اعلم بأنّ کلّما اذکرناه لک هذا مقام رفرفک الأعلی حین صعودک الی الله الملک العزیز الحکیم ولکن فی مقام الخلق کن فی منتهی الدّقّة و الفطانة بحیث لن یقدر احد ان یذهب منک شیئاً کذلک تعظک الورقآء و تعلّمک بالعدل لتکون من العالمین و لا تفش سرّک علی احد و لا تنشر امرک بین العباد لئلّا یطّلع علی ما عندک احد من المذنبین و هذا من حکم الّذی الهمناه علی قلب محمّد رسول الله من قبل و انطقه بلسان عربیّ مبین

5 Know then that all We have mentioned to thee is thy most exalted horizon when thou ascendest unto God, the King, the Mighty, the Wise. However, in matters of creation, be utterly precise and discerning such that none can take anything from thee. Thus doth the Dove counsel and instruct thee with justice that thou mayest be among those who know. Disclose not thy secret to anyone, nor spread thy cause among the servants, lest any among the sinful become aware of what thou possessest. This is among the wise counsels We inspired in the heart of Muhammad, the Messenger of God, aforetime, and caused Him to speak it in a perspicuous Arabic tongue. Conceal thy gold,

thy going forth, and thy religion from those who have taken their idle fancies for their god and were among the treacherous. Know thou moreover that guile towards the guileful is a virtue, and likewise deceit towards the deceitful. Therefore practice thou deceit with every sinful deceiver and guile with every vile trickster. All this is among the characteristics of the believers. We have imparted this unto thee that thou mayest be possessed of great sagacity.

استر ذهبک و ذهابک و مذهبک عن الّذینهم اتّخذوا الههم هویهم و کانوا من الخائنین ثمّ اعلم بأنّ المکر مع الماکرین حسنة و کذلک الخدعة مع الخادعین و انّک انت فاخدع مع کلّ خدّاع اثیم ثمّ امکر مع کلّ مکّار لئیم کلّ ذلک من سجیّة المؤمنین قد القیناک لتکون علی ذکاوة عظیم

6 O Mihdi! Know thou, know thou that what hath befallen thee is as naught compared to what hath befallen Me. The eyes of the denizens of Paradise would weep at this, and the hearts of them that are nigh unto God would be sorely troubled. By God! Were anyone to become aware of what hath befallen Me, he would dwell in the wilderness and flee from all companionship, would find solace in none and would partake of nothing until he had sacrificed his soul in His love, this resplendent Beauty. All that hath outwardly befallen Me is as nothing, that I might recount it unto you, O concourse of lovers. Rather it is what hath inwardly befallen Me, which the dwellers of the heavens could not bear, nor could all who are in the kingdom together sustain it. By God! I cannot mention a single letter thereof, and were I to mention but one letter, the heavens and earth would be rent asunder. Therefore in this Prison I cry out to my Lord: "Where is Thy grace, O Succorer of the oppressed? Where are the wonders of Thy mercy, O Thou in Whose hand is the kingdom of the worlds?" By God! I have fallen into the pit of tyrannical souls, yet I shall be patient in this even as I was patient before through God's might and power. Verily He recompenseth the patient. And I say: "Praise be to God, for He is the Lord of all worlds, the Succorer of the oppressed and the Merciful unto the distressed."

6 ان یا مهدی فاعلم فاعلم بأنّ ما ورد علیک عند ما ورد علیّ لن یذکر بشیء اذاً تبکی عیون اهل الفردوس ثمّ اضطربت افئدة المقرّبین فوالله لو یطّلع احد علی ما ورد علیّ لیسکن فی العرآء و یفرّ عن المعاشرین و لن یستأنس بأحد و لن یأکل من شیء الی ان یفدی نفسه فی حبّه هذا الجمال المنیر و کلّما ورد علیّ فی الظّاهر لیس عندی شیء حتّی اذکره لکم یا معشر المحبّین بل بما ورد علیّ فی الباطن و هذا ما لا یقوم معه اهل السّموات و لن یحمله کلّ من فی الملک اجمعین تالله لن اقدر ان اذکر حرفاً منه و لو اذکر حرفاً منه لتنفطر عنه السّموات و الأرضین اذاً فی هذا السّجن انادی ربّی بأنّ این عنایتک یا ولیّ المظلومین و این بدایع رحمتک یا من بیدک ملکوت ملک العالمین فوالله قد وقعت فی بئر نفوس الظّالمین و اصبر فی ذلک کما صبرت من قبل بحول الله و قوّته و انّه یوفّی اجر الصّابرین و اقول الحمد لله اذ هو ربّ العالمین و معین المظلومین و راحم المضطرّین

7 Know thou moreover that this is not the first humiliation that hath descended upon My house. It descended before through what the hands of the oppressors had wrought, and there shall descend upon it such abasement as would cause tears to flow from every seeing eye. Thus have We imparted unto thee that which was hidden behind the veils of the Unseen, which none hath known save God, the Mighty, the Praiseworthy. Then days shall pass and God shall raise it up in truth and make it a banner in His kingdom, around which shall circle the company of them that know.

7 ثمّ اعلم بأنّ لیس هذا اوّل وهن نزل علی بیتی و قد نزل من قبل بما اکتسبت ایدی الظّالمین و سینزل علیها من الذّلّ ما یجری عنه الدّموع عن کلّ بصر بصیر کذلک القیناک بما هو المستور فی حجب الغیب و ما اطّلع علیه احد الّا الله العزیز الحمید ثمّ یمضی ایّام و یرفعها الله بالحقّ و یجعلها علماً فی الملک بحیث یطوف فی حولها ملأ العارفین ۱۵۲

8 He is the Mighty

8 هو العزیز حقّ

9 The truth is that infinite harm hath befallen that honored one. Be patient even as We were patient, and in all matters be detached–that is, keep in mind detachment of heart. Whatever may come to pass in this Cause hath been and shall ever be

9 اینست که بآنجناب ضرّ لانهایه رسیده است فاصبر کما صبرنا و در جمیع امور فارغ باشید یعنی فراغت قلب را ملحوظ فرمائید از هرچه این امر

most acceptable in the sight of God. If the opportunity arises to leave that land, you are free to do so, but with utmost care.

دست دهد عندالله احبّ بوده و خواهد بود اگر از حرکت آن ارض فراغتی دست دهد مختارید ولکن بکمال حفظ بعضی توقیعات نوشته شده بود

10 Certain Tablets had been written, and copies of some were inscribed in a special treatise and sent. If you can disseminate these to all lands, no task today is greater than this, yet let copies be made and sent with utmost discretion, lest it become widely known in the city and the leaders thereof, whether governors or others, become aware. In all cases, discretion is beloved, save with those who are guided by the lights of God. The Tablets were written and sent after Salman's arrival. Let them act as they deem wise. And if you yourself should journey somewhere, keep with you a copy of the treatise, that perchance someone may awaken from slumber and inhale the fragrance of God. Otherwise, the Cause is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. It appears that none have moved with sincerity with you, all following their own desires, save those of pure nature.

10 و سواد بعضی از آن در رسالهٔ مخصوص نوشته و ارسال شد اگر بتوانید بجمیع ارض برسانید الیوم امری اعظم از این امر نبوده و نیست ولکن در کمال ستر سواد شود و ارسال گردد که مباد در مدینه اشتهار یابد و رؤسای مدینه از حکّام و غیره مطّلع شوند باری در هر حال ستر محبوبست الّا عن الّذینهم بأنوار الله هم مهتدون و توقیعات بعد از ورود سلمان نوشته شد و ارسال شد بهر نحو که مصلحت دانند معمول دارند و اگر خود آنجناب بسمتی تشریف میبرید سواد رساله با آنجناب باشد که شاید نفسی از نوم برخیزد و رایحة الله را استشمام نماید والّا الأمر بید الله یفعل ما یشآء و یحکم ما یرید از قرار معلوم احدی با شما بصدق حرکت نکرده و کلّ بهوای خود سالک بوده‌اند الّا من کان علی فطرة سلیم

11 In any case, all are and shall be visible before God. Be not grieved in any way. I am much perplexed as to what to mention. In all conditions, trust in God is most beloved of all. Verily unto God do all matters return. It would be well if it reached Jinab-i-Rida in Yazd, and likewise in the Land of Kha and elsewhere. It is surely best to guard yourself from association with certain people, and this is most beloved before God. Act with utmost wisdom. Whatever is destined shall come to pass. A copy of the Tablet of Haji Kamal is in the aforementioned portions. Deliver it to him. Beware that thou grieve not over anything, but put thy trust in God, the Protector, the Self-Subsisting. Consider carefully and act upon what was previously sent and this Tablet. This servant hath been struck with utter bewilderment at all these new developments and hath settled in this prison. Perchance God will thereby bring about some matter. I have suspended the sending of the treatise in view of recent developments at this hour.

11 باری جمیع عندالله مشهود بوده و خواهد بود بهیچوجه محزون نباشید بسیار حیرت دارم که چه ذکر نمایم در همه حال توکّل بحقّ از همه محبوبتر است الا الی الله تصیر الأمور بجناب رضا در یزد و هم‌چنین در ارض خاء و غیره اگر برسد محبوب است البتّه خود را از معاشرت بعضی ناس حفظ نمائید اصلح است و عندالله احبّ در نهایت حکمت رفتار نمائید آنچه مقدّر شده امضا خواهد یافت سواد توقیع حاجی کمال در اجزاء مذکوره است باو برسانید ایّاک ان لا تحزن عن شیء فتوکّل علی الله المهیمن القیّوم آنچه از قبل ارسال شد و این لوح درست ملاحظه نمائید و معمول دارید این عبد کمال تحیّر را از جمیع امور محدثه حاصل نموده و در این سجن ساکن شده لعلّ الله یحدث بذلک امراً فرستادن رساله را موقوف داشتم نظر بامر محدث در اینساعت

12 A separate Tablet was sent for Haji Kamal and a special Tablet was also sent to the custodian. If you become certain that he will not mention it to anyone, you may give it to him or read it to him, but keep the original. If it becomes known in that land among the rulers that writings are being sent from this land, great harm would befall this imprisoned servant. Salman

12 و برای حاجی کمال توقیع علیحده ارسال شد مخصوص متولّی‌باشی هم توقیعی ارسال شد اگر مطمئن بشوید که نزد احدی ذکر نمیکند بدهید یا بر او بخوانید و اصل را داشته باشید اگر در آن ارض ذکر شود نزد حکّام که نوشته از این ارض

will explain the details of this matter. In all conditions, utmost concealment is beloved today. A Tablet was written to Mulla Zaynu'l-Abidin and some of the people of Sad, which Salman himself will deliver, and likewise to Kalimiy-i-Fath. However, a Tablet written to Mulla Rida is in your package - deliver it through whomever you deem appropriate. A special prayer was sent for you, but since it mentions some of the friends who have ascended to God in separation, therefore send a copy of it with one circle to the wife of Aqa Muhammad-Rida. Convey sublime mention to all the friends. A special mention has been revealed for all, but we sent copies of some while copies of others are not yet complete, therefore they will be sent later. Mirza Aqa Jan is alone and could not manage it all. Salman will explain the details of this.

ارسال میشود کمال ضرّ باین عبد مسجون راجع میشود سلمان تفصیل این محلّ را ذکر مینماید در جمیع احوال ستر کبری الیوم محبوبست و توقیعی بملّا زین‌العابدین و بعضی از اهل صاد نوشته شد و خود سلمان میرساند و هم‌چنین بکلمهٔ فتح ولکن توقیعی بملّا رضا نوشته شد در بستهٔ شما است بید هر کس مصلحت دانید برسانید مناجاتی مخصوص آنجناب ارسال شد ولکن چون ذکر بعضی احباب که در فراق صعود الی الله نموده‌اند شده لهذا سواد آن مع یکدائره بزوجهٔ آقا محمّد رضا برسانید جمیع احباب را ذکر منیع برسانید و از برای جمیع مخصوصاً ذکری نازل ولی بعضی سواد شد فرستادیم و بعضی سواد آن تمام نشد لهذا بعد ارسال میشود میرزا آقاجان تنها است از عهده برنیامد سلمان تفصیل آن را ذکر مینماید

INBA36:117, INBA71:283b, BLIB_Or15696.164b, BLIB_Or15738.091, ASAT2.112x, ASAT4.438x

---

BH00555

To: Mulla Sadiq Khurasani et al.

1 This is what was sent down from the right hand of the Throne to the Name of God, the Most Truthful, the True, the Trustworthy. Upon Him be the Glory of God, the King, the Mighty, the Wise.

1 هذا ما نزل عن یمین العرش لاسم الله الأصدق الصّادق الأمین علیه بهآء الله الملک العزیز الحکیم

2 In the Name of God, the Most Holy, the Most Mighty, the Most Inaccessible, the Most Glorious.

2 بسم الله الأقدس الأعزّ الأمنع الأبهی

3 O My remnant! Hear My call from the direction of My Throne, that My fragrances may attract thee to the heaven of My loving-kindness, may detach thee from all else save Me, and teach thee that which is concealed within the scrolls of My knowledge and that which is hidden within the treasuries of My wisdom. By God! Shouldst thou read but one word from the scroll of My Cause, thou wouldst discover the knowledge of all that hath been in the treasuries of My power and all that shall be in the repositories of My might and grandeur.

3 ان یا بقیّتی اسمع ندائی عن شطر عرشی لیجذبک نفحاتی الی سمآء عنایتی و ینقطعک عمّا سوائی و یعلّمک ما هو المستور فی صحائف علمی و ما هو المکنون فی خزائن حکمتی تالله لو تقرأ کلمة من صحیفة امری لتطّلع علم ما کان فی خزائن قدرتی و ما یکون فی کنائز قوّتی و کبریائی

4 ان یا اثری اسمع ندائی و لا تخمد من نار الحبّ شوقاً للقائی و طلباً لوصالی ان اشتعل علی شأن یشتعل الغافلون من عبادی و یقومنّ النّائمون من بریّتی

4 O thou who bearest My traces! Hear My call and let not the fire of love be quenched in thy longing to attain My presence and thy desire to be united with Me. Be thou so enkindled that the heedless among My servants may be set ablaze and the slumbering ones among My creatures may arise.

5 ان یا بقیة آلی اسمع هذا النّدآء الّذی ما سمعه احد من قبل تالله لن یسمعه احد من بعد لو انت من العارفین ثمّ اعلم بأنّ ندائه ایّاک خیر لک عمّا خلق بین السّموات و الأرضین

5 O remnant of My family! Hear thou this Call which no one hath ever heard before. By God! None shall ever hear its like hereafter, if thou be of them that comprehend. Know thou that His call unto thee is better for thee than whatsoever hath been created between the heavens and the earth.

6 انّ الّذی لم یجد نفحات الله و کان ساکناً علی مقرّه انّه مزکوم بزکام الدّنیا و لذا کان من الصّابرین فونفسی و جمالی ثمّ عزّی و کبریائی من یجد لیحترق نفسه حبّاً لنفسی المقدّس المشعشع العزیز المنیر

6 Verily, he that perceiveth not the fragrances of God and remaineth stationary in his place is afflicted with the cold of this world, and thus is he numbered among the patient ones. By My Self and My Beauty, then by My Might and My Grandeur! Whoso perceiveth shall consume himself in love for My sanctified, resplendent, mighty and luminous Self.

7 انّا ارسلنا الیک قمیصاً من قبل ثمّ من قبله قمیصاً و بنفحة منه استجذبت حقائق اهل ملأ الأعلی ثمّ عبادنا المقرّبین ان یا اسمی فاعلم بأنّ من نفحات قمیصی قد قام ظهور القبل علی ثنآء نفسی و فدی نفسه فی سبیلی فانظر فی البیان لتجد ما القیناک بالحقّ و یشتعلک نار حبّی و یستضیئک شمس جمالی و یحرّکک ارياح مشیّتی و یبلّغک الی مقام لا تستقرّ الّا بذکری و لا تشتغل الّا بثنائی و تبلیغ امری بین الخلائق اجمعین

7 We sent thee a garment aforetime, and before that another garment, and through a breath thereof were attracted the realities of the people of the Supreme Concourse and then Our near servants. O thou who bearest My Name! Know that through the fragrances of My garment the Manifestation of the Past arose to praise My Self and sacrificed himself in My path. Look thou in the Bayan that thou mayest find what We have cast upon thee in truth, that the fire of My love may ignite thee, the sun of My beauty illuminate thee, and the winds of My will move thee and bring thee to a station wherein thou shalt not rest save through My remembrance, nor be occupied except with My praise and the proclamation of My Cause amongst all created things.

8 اسمع ما یخرج من افواه المشرکین الّذین تمسّکوا بکلماتی و احتجبوا عن نفسی و اعتکفوا علی الأسمآء الّتی خلقت بقولی و بها اعترضوا علی الّذی بارادة منه خلقت حقائق الأوّلین و الآخرین

8 Hearken unto that which issueth from the mouths of the ungodly who have clung to My words yet were veiled from My Self, who secluded themselves with the names which I created by My word and whereby they objected to Him through Whose will were created the realities of the first and the last ones.

9 قل یا قوم اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا ربّکم العلیّ العظیم و من المشرکین من قال انّ هذا ظهر قریباً قل فویل لکم یا ملأ المحتجبین و منهم من قال انّه لیس الموعود الّذی وعد به العباد و هذا بغی منهم علی الله المقتدر المهیمن العزیز القدیر قل لو لم یکن هذا ما وعدتم به فی الألواح فانتظروا کما انتظر الیهود ثمّ اهل الانجیل ثمّ ملأ الفرقان کذلک بیّنّا لک ما یستیقظ به عبادنا الرّاقدین قل انّ الموعود نفسی و لو لم یکن نفسی تالله انه

9 Say: O people, fear God and follow not your desires. Follow your Lord, the Most Exalted, the Most Great. Among the idolaters are those who say "This Manifestation hath appeared too soon." Say: Woe unto you, O concourse of the veiled! And among them are those who say "He is not the Promised One Who was promised to the servants." This is their transgression against God, the Almighty, the Protector, the Mighty, the Powerful. Say: If this be not what ye were promised in the Tablets, then wait as did wait the Jews, then the people of the Gospel, then the concourse of the Qur'an. Thus do We make clear unto thee that which shall awaken Our slumbering

servants. Say: The Promised One is My Own Self, and were He not My Own Self, by God, He would still circle round Me, and that which hath appeared from Me is My proof, My testimony, and My evidence. Die then in your wrath, O concourse of idolaters! Say: O crimson-clad people, have ye found in the Tablets that if One should come unto you with clear authority, with God's signs - the Sovereign, the Almighty, the Most Exalted, the Most Great - and with the clear tokens of God, the Holy, the Most High, the All-Knowing, the All-Wise, that ye should not believe in Him?

يطوف فی حولی و ما ظهر من عندی لبرهانی ثمّ حجّتی و دلیلی اذاً موتوا بغیظکم یا ملأ المشرکین قل یا ملأ الحمرآء هل رأیتم فی الألواح بأن لو یأتیکم احد بسلطان مبین ثمّ بآیات الله الملک المقتدر العلیّ العظیم ثمّ ببیّنات الله المقدّس المتعالی العلیم الحکیم انتم لا تؤمنوا به لا

10 Nay, by His own Self, the All-Merciful, the Most Compassionate! Naught was revealed in the Bayan save mention of Me, and all that was ordained therein was held within the grasp of My power, as attesteth all that was sent down aforetime unto 'Ali from One mighty and beauteous. Say: Woe unto you, O concourse of idolaters! Ye have denied Him but for Whom the Bayan would not have been revealed, nor would 'Ali have appeared with the truth, nor would the heavens and earths have been created. Say: His purpose was none other than My Self and the dawning of My Manifestation from this luminous and resplendent horizon. Fear God, O people of the Bayan! Oppose not Him Whom all religions have opposed and for Whose grief the denizens of the highest Paradise weep. Ye dwell in your homes while the Ancient Beauty languisheth in a mighty prison. Ye rejoice in that which ye possess while your Lord, the All-Merciful, is in manifest sorrow. Do ye rest in comfort while the Spirit of God is in the hands of His enemies? What aileth you that ye remain at rest?

10 فونفسه الرّحمن الرّحیم ما نزل فی البیان الّا ذکری و ما شرع فیه قد کان مقبوضاً فی قبضة قدرتی و یشهد بذلک کلّ ما نزّل علی علیّ من قبل من لدن عزیز جمیل قل فویل لکم یا ملأ المشرکین کفرتم بالّذی لولاه ما نزل البیان و ما ظهر علیّ بالحقّ و ما خلقت السّموات و الأرضین قل ما کان مقصوده الّا نفسی و اشراق ظهوری من هذا الأفق المشرق المنیر اتّقوا الله یا ملأ البیان لا تعترضوا علی الّذی اعترض علیه کلّ الملل و یبکی فی حزنه اهل ملأ العالین انتم سکنتم فی بیوتکم و جمال القدم فی سجن عظیم و انتم تفرحون بما عندکم و انّ ربّکم الرّحمن فی حزن مبین أ تقعدون مستریحاً و نفس الله بین یدی الأعدآء فما لکم کیف تقعدون و تکونّ من المستریحین

11 O My Name! God hath not reckoned any more veiled than the people of the Bayan - thus hath His tongue testified from the precincts of His throne of the All-Merciful, that perchance the people may become among the awakened ones. As for thee, purify thyself from all who are in the heavens and on earth, then arise to praise Me and to propagate My Cause. This is better for thee than the worship of both worlds. Beware lest thou overstep the bounds of wisdom and that which thou hast been commanded in all the Tablets, and likewise Our successful servants. Verily, those who spread corruption in the earth and shed blood - these have been heedless of their Lord's command and are within thick veils.

11 ان یا اسمی ما احصی الله احجب من ملأ البیان کذلک شهد لسانه عن شطر عرش اسمه الرّحمن لعلّ النّاس یکونّ من المنتبهین و انّک انت طهّر نفسک عن کلّ من فی السّموات و الأرض ثمّ قم علی ثنائی و تبلیغ امری و هذا خیر لک عن عبادة الثّقلین ایّاک ان تجاوز عن الحکمة و بما امرت فی کلّ الألواح ثمّ عبادنا الفائزین انّ الّذین یفسدون فی الأرض و یسفکون الدّمآء اولئک غفلوا عن امر ربّهم و هم فی حجبات غلیظ

12 Say: O people! The Youth hath appeared to bid you unite and to forbid corruption, and thus was I commanded by One mighty and powerful. At the outset of this Revelation We forbade the people to shed blood and then to engage in corruption, yet they cast the command of God behind their backs and committed that which their own selves and desires prompted

12 قل یا قوم قد ظهر الغلام لیأمرکم بالاتّحاد و یمنعکم عن الفساد و بذلک امرت من لدن مقتدر قدیر و فی اوّل هذا الظّهور منعنا النّاس عن سفک الدّمآء ثمّ الفساد و هم نبذوا امر الله عن ورائهم و ارتکبوا ما امرهم انفسهم و اهوائهم تالله ان هم

them to do. By God! They are in manifest error. Say: O people! Whosoever wisheth to oppose anyone, let him first oppose Me. This is dearer to Me, and God is witness to what I say. We have ordained victory through remembrance and utterance; thus was it sent down in the Tablets, were ye of them that know. Soon will the Sovereign come unto you with tablets of fire. Beware thereof and put your trust in God, the Beloved of the worlds. Thus did We inform thee aforetime of the tidings inscribed in preserved tablets of glory, and now We inform thee once again lest thou forget that which thou wert commanded and be of them that are firmly rooted. Arise to the Cause and cast aside all else, for it shall suffice thee against all the worlds. Say: O people! Adorn yourselves with My virtues that the servants may perceive from you the sanctity of My exalted and mighty Self, for through you are manifested the signs of God amongst His servants and the breezes of His Cause waft through the lands. Beware lest ye commit that which would violate the sanctity of God's Cause among these heedless ones, as committed he whom the concourse of the Bayan took as lord besides God. By God! Through him was the sanctity of the Cause violated, yet he rejoiceth within himself and is of them that perish.

الّا فی ضلال مبین قل یا قوم من اراد ان یتعرّض بأحد فلیتعرّض اوّلاً بنفسی و هذا احبّ عندی و کان الله علی ما اقول شهید و انّا قدّرنا النّصر فی الذّکر و البیان کذلک نزّل فی الألواح ان انتم من العارفین فسوف یأتیکم السّلطان بألواح من النّار ان احترزوا منها و توکّلوا علی الله محبوب العالمین و کذلک اخبرناک من قبل من نبأ الّذی رقم فی الواح عزّ حفیظ و اذاً نخبرک مرّة اخری لئلّا تنسی ما امرت به و تکون من الرّاسخین قم علی الأمر و دع ما سواه عن ورائک و انّه یکفیک عن کلّ العالمین قل یا قوم تخلّقوا بأخلاقی لتجدن العباد منکم تقدیس نفسی العزیز المنیع لأنّ بکم تظهر آثار الله بین العباد و تهبّ نفحات امره فی البلاد ایّاکم ان ترتکبوا ما تضیّع به حرمة الله بین هؤلآء الغافلین کما ارتکب الّذی اتّخذوه ملأ البیان ربّاً من دون الله تالله به ضیّعت حرمة الأمر و انّه یفرح فی نفسه و یکون من الهالکین

13 O thou who art named after Me! Be thou enkindled with the fire of God and guide the people through wisdom and utterance to the Law of the All-Merciful. This is a Day the like of which hath never appeared in creation, and wert thou to reflect even less than that, thou wouldst surely testify to that which hath been revealed from the Pen of Glory. Thou art My remnant among My servants. Every possessor of spiritual sense must perceive from thee the fragrance of My garment and enter the divine Egypt. Be not grieved by the grievous trials of this year, for We have, in all the Tablets of protection, foretold the trials of these grievous days, that perchance the servants might not stumble when they appear and be not deprived of the truth. Nevertheless, that which was decreed hath come to pass. Ye must, God willing, remain steadfast in your gaze toward the Cause and be occupied with guiding the people. This is the essence of God's Cause in this Most Great Day. Blessed are they that attain thereunto! Corruption hath never been, nor shall ever be, loved, especially in this Revelation wherein naught is intended save the unity and concord of the people. Say: O loved ones of God! Your glory hath not been, nor shall ever be, in slaying souls, but rather in quickening souls that are dead. Strive ye that through the incomparable, flowing waters of the Fountainhead of the Everlasting Lord ye may quicken and give life to dead souls. This is the station of

13 ای اسم من بنار الهی مشتعل شو و ناس را بحکمت و بیان بشریعهٔ رحمن هدایت کن الیوم یومی است که شبه آن در ابداع ظاهر نشده و اگر اقلّ من آن تفکّر نمائی هرآینه تصدیق مینمائید آنچه از قلم عزّ نازل شده تو بقیّهٔ آل منی بین عباد من باید هر صاحب شمّی نفحات قمیص از تو بیابد و به مصر الهی وارد شود از فتنهٔ سنهٔ شدیده محزون مباش و از قبل در کلّ الواح سداد اخبار بفتنهٔ ایّام شداد نمودیم که شاید عباد در ظهور آن نلغزند و از حقّ محروم نمانند معذلک قضی ما قضی انشآءالله باید بکمال استقامت بشطر امر ناظر باشید و بهدایت ناس مشغول اینست جوهر امر الهی در این یوم اکبر طوبی للفائزین فساد لمیزل و لایزال محبوب نبوده مخصوص در این ظهور که جز ائتلاف و اتّحاد ناس منظور نه بگو ای احبّای الهی فخر شما بکشتن نفوس نبوده و نخواهد بود بلکه فخر در احیای نفوس مرده بوده جهد نمائید تا از زلال سلسال کوثر بمثال حضرت لایزال نفوس مرده را زنده نمائید و حیات بخشید اینست شأن احبّای حقّ ایّاکم ان تجاوزوا منه یا ملأ المؤقنین

them that love God. Beware lest ye transgress beyond it, O concourse of them that are assured!

14 Then God Himself turned toward your son who was named Ali in Our Most Exalted Kingdom, and addresses him that he may rejoice in the call of his Lord, the Mighty, the All-Knowing:

14 اذاً توجّه نفس الله الی ابنک الّذی سمّی بعلیّ فی ملکوتنا الأعلی و یخاطبه لیستفرح بندآء ربّه العزیز العلیم

15 O Ali! Upon thee be My remembrance and My praise and My peace and My mercy, and the glorification of all things at all times. Beware lest thou transgress the bounds of wisdom, for thou art a name among Our most beautiful names in the tablets of mighty glory. Guard thyself, then thy father, for he is My remnant between you and all the worlds. Blessed is he who hears his words in My remembrance and praise, and is guided thereby to the paradise of My Cause and the pavilion of My glory and the tabernacle of My majesty and the Kaaba of My union and the house of My presence and the sanctuary of My grandeur and the mighty, supreme, firm, perfect, transcendent, precious and impregnable fortress of My authority. Blessed art thou, again blessed art thou, for having remained steadfast in a Cause from which all who are in the heavens and earth fled in terror, save those whom God protected through truth and gave to drink from the Kawthar of His knowledge and preserved from the hosts of Satan. Be thankful to thy Lord for this and be in great joy. Then ask Him at all times to aid thee to remain steadfast in His Cause, and this is better than all that hath been and shall be created, wert thou of those who know. And the splendor which hath shone forth from the direction of the throne be upon thee and upon thy father and upon those who are with you among the steadfast handmaidens and servants of God, and praise be to the Beloved of the worlds, Who even now speaketh the truth and uttereth in all things that there is none other God but Me, the Powerful, the Exalted, the All-Compelling, the Mighty, the Omnipotent.

15 ان یا علی علیک ذکری و ثنائی و سلامی و رحمتی و تکبیر کلّشیء فی کلّ حین ایّاک ان تجاوز عن الحکمة لأنّک اسم من اسمائنا الحسنی فی الواح عزّ عظیم ان احفظ نفسک ثمّ ابیک و انّه بقیّتی بینکم و بین العالمین طوبی لمن سمع کلماته فی ذکری و ثنائی و یستهدی به الی رضوان امری و خبآء مجدی و سرادق عزّی و کعبة وصلی و بیت لقائی و حرم اجلالی و حصن ولایتی الأعظم الأکبر المحکم المتقن المتعالی العزیز المنیع طوبی لک ثمّ طوبی لک بما استقمت علی امر الّذی فزع عنه کلّ من فی السّموات و الأرض الّا من عصمه الله بالحقّ و سقاه من کوثر عرفانه و حفظه من جنود الشّیاطین ان اشکر ربّک فی ذلک و کن علی فرح عظیم ثمّ اسئله فی کلّ الأیّام بأن یوفّقک بالاستقامة علی امره و هذا خیر عن کلّ ما خلق و یخلق لو انت من العارفین و البهآء الّذی اشرق من جهة العرش علیک و علی ابیک و علی من معکم من امآء القانتات و عباد الله القانتین و الحمد لمحبوب العالمین و هو حینئذ یتکلّم بالحقّ و ینطق فی کلّشیء بأنّه لا اله الّا انا المقتدر المتعالی المهیمن العزیز القدیر

BLIB_Or15725.441, MAS8.036ax, PYK.026

BH00578

To: Mirza Fath-Ali Fath-i-Azam

1 Jinab-i-Fath-i-A'zam, upon him be the Glory of God

1 جناب فتح‌الأعظم علیه بهآء الله

2 In the Name of God, the Most Impregnable, the Most Holy, the Most Exalted, the Most Mighty, the Most High

2 بسم الله الأمنع الأقدس الأرفع الأعزّ الأعلی

3 O Fath-i-A'zam! By God, the True One, today is thy day! Arise to promote the Cause amidst the heavens and earth, then sing and warble with My most glorious melody amongst the concourse of creation. Say: By God, the True One, O people! There hath come to you the proof before which, at its manifestation, every proof and evidence hath bowed down. Beware lest thou be perturbed by the intimations of those who have openly denied God and have not understood the root of the Cause, and from whom the breezes of the All-Merciful have been withheld. Soar with the wing of certitude in the atmosphere of wisdom and utterance, then subdue the cities of the hearts of the peoples of the world through the sovereignty of thy Lord. Thus doth the Pen of the Most Merciful command thee at an hour when it hath ascended above all who are in the heavens and earth and become established upon the pole of Paradise.

3 ان یا فتح‌الأعظم تالله الحقّ الیوم یومک قم علی الأمر بین السّموات و الأرض ثمّ غنّ و رنّ علی لحنی الأبهی بین ملأ الانشآء قل تالله الحقّ یا قوم قد جائتکم حجّة الّتی قد خضعت عند ظهورها کلّ حجّة و برهان ایّاک ان تضطرب من اشارات الّذینهم کفروا بالله جهرة و ما اطّلعوا بأصل الأمر و انقطعت عنهم نفحات الرّضوان طیّر بجناح الایقان فی هوآء الحکمة و البیان ثمّ سخّر بسلطان ربّک مداین قلوب اهل الأکوان کذلک یأمرک قلم الرّحمن حین الّذی استعرج علی کلّ من فی السّموات و الأرض و استقرّ علی قطب الجنان

4 By God, the True One! The idolaters have cast Us into the well of envy and hatred, then raised an outcry amongst themselves to cause doubt in the hearts of those in whom thou findest no steadfastness in the Cause of God, and who dwell in uncertainty and loss. Say: God shall soon raise up a people who shall cast behind them all who are in the kingdom and shall stand firm in the Cause with power and sovereignty.

4 تالله الحقّ انّ المشرکین اوقعونا فی بئر الحسد و البغضآء ثمّ صاحوا فی انفسهم لیشتبهنّ الأمر علی الّذین لن تجد لهم استقامة فی امر الله و کانوا فی مریة و خسران قل فسوف یبعث الله قوماً یضعنّ کلّ من فی الملک عن ورائهم و یستقیمنّ علی الأمر بقدرة و سلطان

5 If thou desirest to know what hath befallen Us, know that We have been afflicted with tribulations the like of which have never appeared in creation. By My life! They cannot be mentioned in words and utterances. Know then that the clamor hath been raised from the direction of the hearts of the deniers, and intoxication hath seized the dwellers of the heavens and earth save those whom the hand of grace hath taken and delivered from the hosts of those who have denied and associated partners with God, and whom the melodies of thy Lord, the Mighty, the All-Bountiful, have attracted.

5 و انّک لو ترید ان تطّلع بما جری علینا فاعلم بأنّ مسّتنا من البلایا ما لا ظهرت فی الابداع فوعمری انّها لا یذکر بالذّکر و البیان ثمّ اعلم بأنّ النّعیق قد ارتفع عن شطر قلوب المعرضین و اخذ السّکر سکّان السّموات و الأرض الّا من اخذه ید الفضل و اخرجه عن جنود الّذین کفروا و اشرکوا و اجذبه نغمات ربّک العزیز المنّان

6 Say: O people! Fear God and cleave not unto those whom every atom denounceth, for they have denied the proof whereby their faith in God, the Mighty, the Glorious, the All-Praised, would be established. Reflect thou upon what they who have

6 قل یا قوم خافوا عن الله و لا تتمسّکوا بالّذین یکذبهم کلّ الذّرّات لأنّهم کفروا بحجّة الّتی بها یثبت ایمانهم بالله المقتدر العزیز السّبحان و انّک

انت فكّر فيما نسبوا الّذين هم كفروا بنفسى و فيما رأيت منّى و ظهر عنّى لتطّلع بما ورد علىّ من جنود الشّيطان

denied My Self have attributed unto Me, and what thou hast witnessed from Me and what hath appeared through Me, that thou mayest become aware of what hath befallen Me from the hosts of Satan.

7 تالله الحقّ انّ الواح الّتى رقمت فى ردّ الله و امره لو يكون لأحد من بصر ليشهد ممّا رقم فيها كذب الّذينهم كتبوها بأنامل الشّرک و افتروا على الله من دون بيّنة و برهان انّک دع تلک الكلمات عن ورائک ثمّ استقم على الأمر بشأن يضطرب منک عباد الّذينهم كفروا بالله فى ازل الآزال و كتب اسمائهم من اهل الحسبان

7 By God, the True One! The tablets that have been written in rejection of God and His Cause - were anyone to have insight, he would witness from what hath been inscribed therein the falsehood of those who wrote them with the fingers of misbelief and who have calumniated God without clear proof or evidence. Cast thou these words behind thee, then stand firm in the Cause in such wise that the servants who have denied God from time immemorial and whose names have been written among the heedless may be shaken by thee.

8 فوعمرى انّ الّذى لن يقدر ان يتكلّم فى محضرى فلمّا شهد عجز نفسه عمّا اراد ارجع ما امره نفسه و هواه الى هذا الجمال الّذى يشهد بتقديسه حقايق الامكان ثمّ الّذى جعل الله ظاهره عبرة للعباد و يفرّ عن نفسه اهل الجحيم اذاً كتب لوحاً فى ردّ الله و سلطانه بما اشتعل فى قلبه النّيران و انّ الله قد حتم لكلّ نفس بأن يكتب فى ردّ من ردّ على الله بما يلقى الرّوح عليه و كذلک قضى الأمر من هذا الجمال الّذى منه اضطربت افئدة اهل الأديان

8 By My life! He who was unable to speak in My presence, when he witnessed his own powerlessness in what he desired, attributed to this Beauty - to Whose sanctity the realities of all things bear witness - what his self and passion commanded. Then he whom God had made an example to all servants, and from whom the people of hell-fire flee, wrote a tablet rejecting God and His sovereignty, for the fire had been kindled in his heart. God hath decreed for every soul that he should write in refutation of whoever hath rejected God according to what the Spirit inspireth him. Thus hath the matter been ordained by this Beauty, through Whom the hearts of the followers of all religions have been shaken.

9 ان يا فتح‌الأعظم قل قد رقّت من اوّل يوم الّذى اشرقت شمس البهآء كينونات ساذجيّة و ذاتيّات احديّة و صعدوا الى مقام شقّوا سبحات الّتى اضطربت قلوب الأصفيآء من عظمتها و جلالها ثمّ افئدة اهل العرفان كذلک فاشهد قدرة ربّک بحيث بعث قلوباً لم يكن فيها الّا تجلّى انوار عظمته و استقرّهم على مقرّ الأمر فى اقلّ من الآن و انّک قد حضرت بين يدينا و سمعت نغماتى و رأيت سكونى و وقارى ثمّ سكينتى و صبرى و اصطبارى اذاً فكّر فى نفسک يا فتح‌الأعظم ما اقامنى على الصّيحة بين السّموات و الأرض لتعرف بما ورد على الله ربّک من هؤلآء الّذينهم كفروا و اشركوا اذاً يكفّرهم اهل الثّقلان فوالله يبكى كلّ شىء لمظلوميّتى و انّى مع قدرتى و اقتدارى حلمت مع الّذى اراد قتلى و خرجت عن بين هؤلآء و انّه ما استقرّ فى نفسه و افترى علىّ كلماتاً يكذّبهنّ كلّ ذى بصر و ايقان

9 O Fath-i-A'zam! Say: From the first day when the Sun of Baha shone forth, pure essences and holy realities have ascended to a station wherein they have rent asunder veils whose greatness and majesty caused the hearts of the chosen ones and the minds of the people of understanding to tremble. Thus, behold the power of thy Lord, in that He hath quickened hearts wherein naught was manifest save the effulgence of the lights of His greatness, and hath established them upon the seat of the Cause in less than the twinkling of an eye. Indeed thou wert present before Us and didst hear My melodies and witness My composure and dignity, then My tranquility and patience and forbearance. Therefore ponder within thyself, O Most Great Victory, what hath moved Me to cry out between the heavens and the earth, that thou mayest know what hath befallen God, thy Lord, from these who disbelieved and associated partners with Him - they whom the peoples of both worlds denounce as infidels. By God! All things weep at My oppression, yet I, despite My power and might, showed forbearance toward him who sought My death and withdrew from among these people. Yet he was not content in his soul and fabricated words against Me which every person of insight and certitude would deny.

10 Then know that when We found the one named Ali-Akbar who was there immersed in the depths of fancy and desire, We sent down from the heaven of divine will a tablet and sent it to him by the hand of Salman, and We have now sent a copy of it to thee that thou mayest read it and convey it to him, that perchance he may reflect within himself and sanctify himself from the doubts that were in his heart and be purified from the uncertainties of the age. Verily he objected in his inmost heart against thee. Say: O servant! We know what thou art engaged in, and with Us is the knowledge of all things and the knowledge of the heavens and earth, and naught in all the worlds can be hidden from thy Lord's knowledge. Arise to serve God and aid His Cause, then witness the Cause with thine own eyes, not through the eyes of any of the servants, for We have manifested Ourself with all proofs, signs, tokens and revelations, any single one of which would suffice all who are immersed in the depths of names and attributes - yet none comprehend this save those who have drunk from the chalice of certitude.

10 ثمّ اعلم بأنّا لمّا وجدنا الّذی سمّی بعلی اکبر و کان فی هناک فی غمرات الوهم و الهوی نزّلنا علیه من سمآء المشیّة لوحاً و ارسلناه الیه بید السّلمان و اذاً ارسلنا صورته الیک لتقرأه و تلقی علیه لعلّ یتذکّر فی نفسه و یقدس عمّن شکّ الّذی کان فی قلبه و یطهّر عن ریب الزّمان و انّه اعترض فی سرّ السّر علیک قل یا عبد انّا علمنا بما انت علیه و عندنا علم کلّ شیء و علم السّموات و الأرض و لن یعزب عن علم ربّک ما خلق فی الأکوان قم علی خدمة الله و نصره ثمّ اشهد الأمر ببصرک لا ببصر احد من العباد لأنّا اظهرنا نفسنا بکلّ حجج و آیات و علامات و ظهورات الّتی کلّ واحد منها یکفی کلّ من فی لجج الأسمآء و الصّفات و لا یعقل ذلک الّا من شرب من کأس الایقان

11 Say: Hast thou not heard what was revealed from My previous Manifestation? Beware, beware lest thou be veiled at the time of the Manifestation by the Vahid of the Bayan, for that Vahid was created by Him. Beware, beware lest thou be veiled by what was revealed in the Bayan, for these were the words of His previous Manifestation. Hast thou not heard what thy Lord, the Most High, the Most Exalted, hath said: "Say: O God! Thou art the God of Gods! Thou givest sovereignty to whom Thou willest and takest it from whom Thou willest." Thus was the command revealed from thy Lord, the Mighty, the Powerful, the All-Merciful. Yet thou hast hesitated because of the hesitation of a mere name among names, though thou hast not understood it or its fundamental cause, and thou art perturbed regarding Him Who hath dawned from the horizon of the Cause with God's grandeur and His manifestations, and God's power and His might. Fear God Who created thee by His command, and be not of those who said "God is our Lord" but when He appeared with the truth they arose in denial.

11 قل اما سمعت ما نزّل من ظهور قبلی ایّاک ایّاک ان تحتجب فی حین الظّهور بالواحد البیان لأنّ ذلک الواحد خلق منه ایّاک ایّاک ان تحتجب بما نزّل فی البیان لأنّها کلمات ظهوره من قبل و اما سمعت ما قال ربّک العلیّ الأعلی قل اللّهمّ انّک انت الهان الالهین لتؤتینّ الألوهیّة من تشآء و لتنزعنّ الألوهیّة عمّن تشآء کذلک نزّل الأمر من لدن ربّک العزیز المقتدر الرّحمن و مع ذلک انّک توقّفت بتوقّف اسم من الأسمآء بعد الّذی ما اطّلعت به و بأصل امره و اضطربت فی امر الّذی اشرق عن افق الأمر بعظمة الله و ظهوراته ثمّ قدرة الله و اقتداره خف عن الله الّذی خلقک بأمر من عنده و لا تکن من الّذینهم قالوا الله ربّنا فلمّا ظهر بالحقّ قاموا علی الکفران

12 Say: By Him Who hath caused all things to speak in praise of My Self! Thou hast not understood the Cause wherein thou art, nor hast thou comprehended him whom thou hast taken as thy lord besides God. If thou art in doubt about this, then it behooveth thee to present thyself before the Throne and witness what the eyes of creation have not witnessed in manifest revelation. Hast thou not heard of God's power and sovereignty? Hast thou not seen how He hath appeared in truth from the axis of all horizons? Say then: O ye two parties! Which of the signs of your Lord will ye deny? Fear God by Whose command

12 قل فوالّذی انطق کلّ شیء بثنآء نفسی انّک ما عرفت امر الّذی تکون فیه و ما اطّلعت بالّذی اتّخذته لنفسک ربّاً من دون الله و ان کنت علی ریب فی ذلک فلینبغی لک بأن تحضر تلقآء العرش و تشهد ما لا شهدت عیون الممکنات بالظّهور و العیان اما سمعت قدرة الله و سلطنته و اما رأیت کیف ظهر بالحقّ عن قطب الآفاق اذاً قل یا ایّها الحزبان فبأیّ آیات ربّکما تکذّبان خف عن الله الّذی یتحرّک بأمره کلّ الذّرّات

every atom moveth, then act according to what thou art commanded in the Tablet, that God may forgive thee through His grace. Verily He is the Powerful over all things - He punisheth whom He willeth and bestoweth upon whom He willeth among His servants the sweet fragrances of forgiveness.

ثمّ اعمل بما امرت فی اللّوح لعلّ الله یغفر عنک بفضل من عنده و انّه لهو المقتدر علی کلّ شیء یعذّب من یشآء و یهبّ علی من یشآء من عباده روایح الغفران

13 O Fath-i-A'zam! Convey the messages of thy Lord, and fear none. If thou findest in a man's heart a ray of the lights of thy Lord, consort with him; but if it be otherwise, shun him and such as he, and draw nigh unto God, thy Lord. Verily, He shall suffice thee against all who are in the heavens and on earth, at all times.

13 و انّک یا فتح‌الأعظم بلّغه رسالات ربّک و لا تخف من احد ان وجدت فی قلبه نوراً من انوار ربّک عاشر معه و من دون ذلک تجنّب عنه و عن مثلائه و تقرّب الی الله ربّک و انّه یکفیک عن کلّ من فی السّموات و الأرض فی کلّ الأحیان

14 Thus have We cast upon thee the verses of the Spirit, and have varied them for thee, that thou mayest rejoice within thyself and stand firm in this Cause, from which the feet of every hypocrite who hath joined partners with God, and trodden the paths of the people of tyranny, have slipped.

14 کذلک القیناک من آیات الرّوح و صرّفناها لک لتفرح فی نفسک و تستقرّ علی هذا الأمر الّذی زلّت عنه اقدام کلّ منافق اشرک بالله و سلک فی مناهج اهل الطّغیان

15 The Glory be upon you and upon whosoever has detached himself from all that has been created in the kingdoms of existence and possibility, and has held fast to the Sure Handle in these days when the breezes of sedition have wafted from all directions. Such harm has befallen My station as transcends description, and God indeed takes account of all that has come to pass. God willing, after meeting Salman, you shall become acquainted to some degree with what has transpired both secretly and openly. Tablets were revealed and sent down from the heaven of divine will in response to the objections of the people. God willing, you shall observe them.

15 و البهآء علیک و علی من انقطع عن کلّ ما خلق فی الأکوان و الامکان و تمسّک بعروة الوثقی فی هذه الأیّام الّتی هبّت عن کلّ الأشطار روایح الافتتان ضرّ بمقامی رسیده که از ذکر و بیان خارج و الله محصی ما ورد علیه و انشآءالله بعد از ملاقات سلمان بر قضایای سرّ و علن فی‌الجمله اطّلاع خواهید یافت و الواحی در جواب اعتراضات ناس از سماء مشیّت الهی نازل و ارسال شد انشآءالله ملاحظه خواهید نمود

16 Send copies of these two Tablets to the Land of Sad, that perchance the people may reflect within themselves and become of those who are assured. For today, as is evident, most of the servants have turned away from the King of manifest existence and clung to vain imaginings. Were you to observe carefully, you would find the veils of this group to be thicker than those of the followers of the Qur'an, to such an extent that from the leaders and followers of this group you hear naught but the words of the people of the Qur'an. All have returned to the delusions of the past and cling to vain fancies, save him whom God has purified from all that the people possess and has washed in the ocean of sanctification and delivered from the depths wherein many creatures have drowned.

16 و صورت این دو لوح را به ارض صاد ارسال دارید لعلّ النّاس یتذکّرنّ فی انفسهم و یکوننّ من الموقنین چه که الیوم آنچه مشهود میشود اکثری از عباد از سلطان شهود معرض و بموهوم تمسّک جسته‌اند و اگر درست ملاحظه نمائید حجبات این فئه را غلیظتر از حجبات اهل فرقان ملاحظه کنید بشأنیکه از رئیس و مرءوس این فئه جز کلمات اهل فرقان استماع نمائید کل بوهمیّات قبل راجع شده و بافکیّات نفس متشبّث الّا من طهّره الله عن کلّ ما عند النّاس و غسّله فی بحر التّقدیس و انقذه عن غمرات الّتی فیها غرقت خلق کثیر

17 We hope that you will, at all times, arise with wondrous steadfastness and regard those who turn away from the Cause as cattle, nay, more contemptible still, for the cattle have not

17 انشآءالله امیدواریم آنجناب در کلّ حین باستقامت بدیع قیام نمایند و معرضین از انامرا کالأنعام شمرند بل احقر لأنّ الأنعام ما کفروا

denied Him at Whose finger's motion all things move, from a beginning that hath no beginning, and at Whose glance's bidding all beings were raised up, before a before that hath no before. But these people have denied God and associated partners with His proof and warred against His Self and disputed His signs, and yet they imagine within themselves that they are of the doers of good. Say: O crimson company! God shall soon seize you with a chastisement from Him and wrath from His presence, and shall return you to the lowest of the low. Show kindness to the family of Mulla Husayn, who has ascended unto God, for this is among the most meritorious deeds in the sight of God.

بالّذی بحرکة من اصبعه تحرّکت الممکنات من اوّل الّذی لا اوّل له و باشارة من طرفه قد بعثت الکائنات من قبل الّذی لا قبل له ولکن هؤلآء کفروا بالله و اشرکوا ببرهانه و حاربوا بنفسه و جادلوا بآیاته و مع ذلک یحسبون فی انفسهم بأنّهم لمن المحسنین قل یا ملأ الحمرآء سوف یأخذکم الله بقهر من عنده و غضب من لدنه و یرجعکم الی اسفل السّافلین ببازماندگان جناب ملّا حسین الّذی رفع الی الله توجّهی نمایند که اقرب قربات عندالله بوده

INBA18:258, BLIB_Or15725.039

BH00591

1 Praised be Thou, O Lord my God! The tongues of all created things testify to Thy sovereignty and Thine omnipotence, and proclaim mine own poverty and my wretchedness when face to face with the revelations of Thy wealth. Look, then, O my God, upon this sinner whose gaze hath, at all times, been fixed upon the source of Thy forgiveness, and whose eyes have been bent upon the horizon of Thy grace and Thy gifts.

1 بسمه العلیّ الأعلی سبحانک اللّهمّ یا الهی تشهد السن الممکنات علی سلطنتک و اقتدارک و علی فقری و افتقاری عند ظهورات غنائک اذاً یا الهی فانظر هذا العاصی الّذی طرفه لم یزل کان ناظراً الی شطر غفرانک و قلبه متوجّهاً الی افق فضلک و مواهبک و

2 Ever since the day Thou didst create me at Thy bidding, O my God, and didst arouse me through the gentle winds of Thy tender mercies, I have refused to turn to any one except Thee, and have, through the power of Thy sovereignty and Thy might, arisen to face Thine enemies, and have summoned all mankind unto the shores of the ocean of Thy oneness and the heaven of Thine all-glorious unity. I have sought, all my days, not to guard myself from the mischief of the rebellious among Thy creatures, but rather to exalt Thy name amidst Thy people. I have, thereby, suffered what none of Thy creatures hath suffered.

2 انّی یا الهی من اوّل یوم الّذی خلقتنی بأمرک و احییتنی من نسمات جود رحمانیّتک ما توجّهت الی احد دونک و قمت فی مقابلة الأعدآء بسلطنتک و اقتدارک و دعوت الکلّ الی شاطئ بحر توحیدک و سمآء عزّ تفریدک و ما اردت فی ایّامی حفظ نفسی من طغاة خلقک بل اعلآء ذکرک بین بریّتک و بذلک ورد علیّ ما لا حمله احد من خلقک

3 How many the days, O my God, which I have spent in utter loneliness with the transgressors amongst Thy servants, and how many the nights, O my Best-Beloved, during which I lay a captive in the hands of the wayward amidst Thy creatures! In the midst of my troubles and tribulations I have continued to celebrate Thy praise before all who are in Thy heaven and on Thy earth, and have not ceased to extol Thy wondrous glory in the kingdoms of Thy Revelation and of Thy creation,

3 و کم من ایّام یا الهی کنت فریداً بین المذنبین من عبادک و کم من لیالی یا محبوبی کنت اسیراً بین الغافلین من خلقک و فی موارد البأسآء و الضّرّآء کنت ناطقاً بثنآء نفسک بین سمائک و ارضک و ذاکراً ببدایع ذکرک فی ملکوت امرک و خلقک ولو انّ کلّ ما ظهر منّی لا ینبغی لسلطان عزّ وحدانیّتک و لا یلیق لشأنک و اقتدارک

though all that I have been capable of showing forth hath fallen short of the greatness and the majesty of Thy oneness, and is unworthy of Thine exaltation and of Thine omnipotence.

4 I swear by Thy glory, O Thou Who art the one alone Beloved! I find myself to be only nothing before the habitation of Thy great glory. Every time I attempt to extol any one of Thy virtues, my heart restraineth me, for naught but Thee is able to soar into the atmosphere of the kingdom of Thy nearness, or reach up to the heaven of Thy presence.

4 فوعزّتک یا محبوبی لم اجد لنفسی وجوداً تلقآء مدین عزّک و کلّ ما ارید ان اثنی نفسک بثنآء یمنعنی فؤادی لأنّ دونک لم یقدر ان یطیر فی هوآء ملکوت قربک او ان یصعد الی سمآء جبروت لقائک

5 Thy might beareth me witness! I am well aware that were I to bow myself before a handful of dust, from now until the end that hath no end, in acknowledgment of its relationship to Thy name, the Fashioner, I would still find myself far removed from that dust, and incapable of approaching it, and would discover that such an adoration can in no wise befit it, nor transcend the limitations to which I myself have been subjected.

5 فوعزّتک اشاهد بأنّی لو اسجد لکفّ من التّراب الی آخر الّذی لا آخر له لنسبته الی اسمک الصّانع لأجد نفسی بعیداً عن التّقرّب الیه و اشاهد بأنّ عملی لا ینبغی له بل کان محدوداً بحدودات نفسی

6 And were I to arise to serve one of Thy servants, and to wait at his door so long as Thine own kingdom endureth and Thine omnipotence will last, as a sign of my acknowledgment of the tie that bindeth him to Thy name, the Creator, I would, likewise, – and to this Thy glory beareth me witness – have to confess my complete failure to do him adequate service, and my deprivation of what can truly befit his station. And this for the reason that I recognize in them naught else except the bond that bindeth them to Thy names and Thine attributes.

6 و لو اخدم احداً من عبادک بحیث اقوم بین یدیه بدوام ملکوتک و بقآء جبروتک لنسبته الی اسمک الخالق فوعزّتک لأجد نفسی مقصّراً عن ادآء خدمته و محروماً عمّا یلیق له لأنّ فی هذا المقام لا یری الّا نسبتهم الی اسمائک و صفاتک

7 How can, then, such a man succeed in befittingly extolling the One through a motion of Whose finger all the names and their kingdom were called into being, and all the attributes and their dominion were created, and Who, through yet another motion of that same finger, hath united the letters B and E (Be) and knit them together, manifesting thereby what the highest thoughts of Thy chosen ones who enjoy near access to Thee are unable to grasp, and what the profoundest wisdom of those of Thy loved ones that are wholly devoted to Thee are powerless to fathom.

7 انّ الّذی کان شأنه ذلک کیف یقدر ان یذکر الّذی باشارة من اصبعه خلقت الأسمآء و ملکوتها و الصّفات و جبروتها و باشارة اخری رکبت الکاف بالنّون و ظهر منها ما عجز عن عرفانه اعلی افئدة المقرّبین من اصفیائک و ابهی مشاعر المخلصین من اودّائک

8 I swear by Thy glory, O Beloved of my soul! I am bewildered when I contemplate the tokens of Thy handiwork, and the evidences of Thy might, and find myself completely unable to unravel the mystery of the least of Thy signs, how much more to apprehend Thine own Self.

8 فوعزّتک یا محبوبی صرت متحیّراً فی مظاهر صنعک و مطالع قدرتک و اشاهد نفسی عاجزاً عن عرفان ادنی آیتک و کیف عرفان نفسک

9 I beseech Thee, therefore, O my God, by Thy Name through which Thou hast caused all such as love Thee to soar in the atmosphere of Thy will, and hast guided all them that yearn after Thee into the Paradise of Thy nearness and Thy presence, to waft from the heaven of Thy loving-kindness the fragrance

9 اذاً اسئلک یا الهی باسمک الّذی به طیّرت العاشقین فی هوآء ارادتک و اهتدیت به المشتاقین الی رضوان قربک و وصالک بأن تهبّ من رضوان عنایتک روایح الاطمینان علی المضطرّین

of certainty upon the needy among Thy loved ones, in these days when the tempests of trials have compassed them on every side, and so grievously assailed them that the souls of men have been troubled and the foundations of all beings have trembled at what hath been sent down unto them from the heaven of Thine irrevocable Purpose.

من احبّائک فی تلک الأیّام الّتی احاطتهم ارياح الافتنان من کلّ الجهات

10 They were so shaken that the lamp of their love for Thee and of their remembrance of Thee was ready to be extinguished in the recess of their hearts. Powerful art Thou to do what pleaseth Thee. Thou, in truth, art the Ever-Forgiving, the Most Generous.

10 بحیث اضطربت النّفوس من سطوة قضائک و تزلزلت ارکان الوجود عمّا نزّل علیهم من سمآء تقدیرک و بلغت اضطرابهم الی مقام تکاد ان تخمد فی مشکاة قلوبهم سراج حبّک و ذکرک و انّک انت المقتدر علی ما تشآء و انّک انت الغفور الکریم

11 Thou givest ear, O my God and my Master, to the sighing of them that are dear to Thee, and hearest from all sides their cry, by reason of what hath befallen them at the hands of those whose hearts have been deprived of the sweet savors of Thy love. There is none either to befriend or to succor them, nor can anything deter their enemies from harming them. Unrestrained, they do what they wish, and deal with them as they please.

11 فیا الهی و سیّدی تسمع ضجیج محبّیک و صریخهم من کلّ الأقطار بما ورد علیهم من الّذین کانت قلوبهم محروماً عن نفحات حبّک و لیس لهم من معین لیعینهم و لا من ناصر لینصرهم و کذلک لیس لأعدائهم من مانع لیمنعهم عن ضرّ هؤلآء لذا یفعلون ما یریدون و یعملون ما یشاءون

12 Give, therefore, O my Lord, the wonders of Thine aid to Thy loved ones, who have sought no helper except Thee, and have turned to none save Thyself, and whose eyes have expectantly awaited to behold the wonders of Thy favors and Thy gifts. Have pity, then, upon them, O my God, through the incomparable tokens of Thy mercy, and shelter them within the stronghold of Thy protection and Thy loving-kindness. Thou art the One, O my Lord, Who from everlasting hath been the Refuge of the fearful, and the Haven of the needy. Withhold not, I beseech Thee, from these feeble creatures the matchless tokens of Thy bounteousness and generosity, and leave them not to the mercy of them whose essence hath been solely created of the fire of Thy wrath and of Thine anger, and who have never discovered the fragrance of compassion and equity, and who have been so deluded by the deceitfulness of the world that they have denied Thy proof, and joined partners with Thee, and repudiated Thy signs, and shed the blood of those who are dear to Thee, and have been trusted by Thee. I swear by Thy might, O my Beloved! They have committed what no man before them hath committed, and have thereby deserved Thy wrath and the scourge of Thine anger. Lay hold on them by the power of Thy sovereignty, and set over them such as will have no mercy upon them, unless they return unto Thee, and enter beneath the shadow of Thy loving-kindness, and are forgiven by Thee. Thou hast from everlasting been supreme over

12 اذاً فانصر یا الهی ببدایع نصرک احبّائک الّذین ما استنصروا من غیرک و ما توجّهوا الی دونک و کانت عیونهم منتظرة لبدایع مواهبک و الطافک ثمّ ارحمهم یا الهی ببدایع رحمتک ثمّ ادخلهم فی حصن حمایتک و عنایتک و انّک انت الّذی یا الهی لم تزل کنت مأمن الخائفین و ملجأ المضطرّین اسئلک بأن لا تحرم هؤلآء الضّعفآء عن بدایع جودک و افضالک و لا تدعهم بین ایدی الّذین ما خلقت کینوناتهم الّا من نار غضبک و قهرک و ما وجدوا روایح الرّحم و الانصاف و غرّتهم الدّنیا بغرورها الی شأن انکروا برهانک و اشرکوا بنفسک و کفروا بآیاتک و سفکوا دم احبّائک و امنائک فوعزّتک یا محبوبی ارتکبوا ما لم یرتکبه احد من قبل و بذلک استحقّوا غضبک و سیاط قهرک خذهم بسلطانک ثمّ سلّط علیهم من لا یرحمهم الّا بأن یرجعوا الیک و یدخلوا فی ظلّ عنایتک و یتوبوا الیک و انّک انت لم تزل کنت قادراً و لا تزال تکون مقتدراً و انّک انت المقتدر المتعالی العادل الحکیم

all things, and wilt unto everlasting remain the same. Thou, truly, art the Almighty, the Most Exalted, the Equitable, the All-Wise.

13 Glorified art Thou, O Lord my God! Look Thou upon this wronged one, who hath been sorely afflicted by the oppressors among Thy creatures and the infidels among Thine enemies, though he himself hath refused to breathe a single breath but by Thy leave and at Thy bidding. I lay asleep on my couch, O my God, when lo, the gentle winds of Thy grace and Thy loving-kindness passed over me, and wakened me through the power of Thy sovereignty and Thy gifts, and bade me arise before Thy servants, and speak forth Thy praise, and glorify Thy work. Thereupon most of Thy people reviled me. I swear by Thy glory, O my God! I never thought that they would show forth such deeds, aware as I am that Thou hast Thyself announced this Revelation unto them in the Scrolls of Thy commandment and the Tablets of Thy decree, and hast covenanted with them concerning this youth in every word sent down by Thee unto Thy creatures and Thy people.

13 سبحانک اللّهم یا الهی فانظر هذا المظلوم الّذی ابتلی بین الظّالمین من خلقک و المشرکین من اعدائک بعد الّذی ما تنفّس الّا باذنک و امرک قد کنت یا الهی راقداً علی المهاد و مرّت علیّ ارياح فضلک و الطافک و ایقظتنی بها بسلطانک و مواهبک و اقمتنی بین عبادک بثنآء نفسک و اعلآء کلمتک اذاً اعترض علیّ اکثر بریّتک فوعزّتک یا الهی ما ظننت فی حقّهم ما ظهر منهم بعد الّذی انّک بشّرتهم بهذا الظّهور فی صحایف امرک و الواح قضائک و ما نزّلت من عندک کلمة الّا و قد اخذت بها عهد هذا الغلام من خلقک و بریّتک

14 I am bewildered, therefore, O my God, and know not how to act toward them. Every time I hold my peace, and cease to extol Thy wondrous virtues, Thy Spirit impelleth me to cry out before all who are in Thy heaven and on Thy earth; and every time I am still, the breaths wafted from the right hand of Thy will and purpose pass over me, and stir me up, and I find myself to be as a leaf which lieth at the mercy of the winds of Thy decree, and is carried away whithersoever Thou dost permit or command it. Every man of insight who considereth what hath been revealed by me, will be persuaded that Thy Cause is not in my hands, but in Thy hands, and will recognize that the reins of power are held not in my grasp but in Thy grasp, and are subject to Thy sovereign might. And yet, Thou seest, O my God, how the inhabitants of Thy realm have arrayed themselves against me, and inflict upon me every moment of my life what causeth the realities of Thy chosen ones and trusted ones to tremble.

14 اذاً صرت متحیّراً یا الهی و لم ادر ما افعل بین هؤلآء و کلّما اصمت عن بدایع ذکرک ینطقنی الرّوح بین سمائک و ارضک و کلّما اسکن یهتزّنی ما تهبّ عن یمین مشیّتک و ارادتک و اجد نفسی کورقة الّتی تحرّکها ارياح قضائک و تذهبها کیف تشآء بأمرک و اذنک و بما ظهر منّی یوقن کلّ بصیر بأنّ الأمر لیس بیدی بل بیدک و لم یکن زمام الاختیار فی قبضتی بل فی قبضتک و اقتدارک مع ذلک یا الهی اجتمعوا علیّ اهل مملکتک و ینزلنّ فی کلّ حین ما تفزع به حقایق اصفیائک و امنائک

15 I entreat Thee, therefore, O my God, by Thy Name through which Thou hast guided Thy lovers to the living waters of Thy grace and Thy favors, and attracted them that long for Thee to the Paradise of Thy nearness and Thy presence, to open the eyes of Thy people that they may recognize in this Revelation the manifestation of Thy transcendent unity, and the dawning of the lights of Thy countenance and Thy beauty. Cleanse them, then, O my God, from all idle fancies and vain imaginations, that they may inhale the fragrances of sanctity from the robe of Thy Revelation and Thy commandment, that

15 اذاً اسئلک یا الهی باسمک الّذی به اهتدیت العاشقین الی کوثر فضلک و الطافک و استجذبت المشتاقین الی رضوان قربک و لقائک بأن تفتح ابصار بریّتک لیشهدنّ فی هذا الظّهور ظهور عزّ فردانیّتک و طلوع انوار وجهک و جمالک ثمّ طهّرهم یا الهی من الظّنون و الأوهام لیجدنّ روایح التّقدیس من قمیص ظهورک و امرک لعلّ لا یردنّ علیّ ما تمنع به انفسهم من نفحات شئون رحمانیّتک فی ایّام ظهور مظهر

haply they may cease to inflict upon me what will deprive their souls of the fragrances of the manifold tokens of Thy mercy, that are wafted in the days of Him Who is the Manifestation of Thyself, and the Day-Spring of Thy Cause, and that they may not perpetrate what will call down Thy wrath and anger.

نفسک و مطلع امرک و لا یرتکبنّ ما تجعل به ذواتهم مستحقّاً لظهورات قهرک و غضبک

16 Thou well knowest, O my God, that I was regarded as one of the people of the Bayan, and consorted with them with love and fellowship, and summoned them to Thee in the daytime and in the night season, through the wonders of Thy Revelation and Thine inspiration, and sustained at their hands what the inmates of the cities of Thine invention are powerless to recount. I swear by Thy might, O my Beloved! Every morning I waken to find that I am made a target for the darts of their envy, and every night, when I lie down to rest, I discover that I have fallen a victim to the spears of their hate. Though Thou hast made known unto me the secrets of their hearts, and hast set me above them, I have refused to uncover their deeds, and have dealt patiently with them, mindful of the time which Thou hast fixed. And when Thy promise came to pass, and the set time was fulfilled, Thou didst lift, to an imperceptible degree, the veil of concealment, and lo, all the inmates of the kingdoms of Thy Revelation and of Thy creation shook and trembled, except those who were created by Thee, through the fire of Thy love, and the breath of Thine eagerness, and the water of Thy loving-kindness, and the clay of Thy grace. These are they who are glorified by the Concourse on high and denizens of the Cities of eternity. I give praise to Thee, therefore, O my God, that Thou hast preserved them that have acknowledged Thy unity, and hast destroyed them that have joined partners with Thee, and hast divided the one from the other through yet another word that hath proceeded out of the mouth of Thy will, and flowed down from the pen of Thy purpose. Thereby have Thy servants, who were created through the word of Thy commandment, and were begotten by Thy will, caviled at me, and so fiercely opposed me that they repudiated Thee, and have rejected Thy signs, and have risen up against Thee.

16 و انت تعلم یا الهی بأنّی کنت بین ملأ البیان کأحد منهم و عاشرت معهم بالشّوق و الاشتیاق و دعوتهم الی نفسک فی العشیّ و الاشراق ببدایع وحیک و الهامک و ورد علیّ منهم ما عجزت عن ذکره سکّان مداین انشائک فوعزّتک یا محبوبی ما اصبحت الّا و قد صرت هدفاً لسهام غلّهم و ما امسیت الّا و قد ورد علیّ رماح بغضهم و مع ما جعلتنی عالماً بما فی انفسهم و قادراً علیهم سترت و صبرت ناظراً الی میقاتک فلمّا جآء الوعد و تمّت المیقات حرّکت ذیل السّتر اقلّ من ان یحصی اذاً فزع من فی جبروت الأمر و الخلق الّا الّذین خلقتهم من نار حبّک و هوآء شوقک و مآء عنایتک و تراب فضلک اولئک یصلّین علیهم اهل ملأ الأعلی و سکّان مداین البقآء فلک الحمد یا الهی بما عصمت الموحّدین و اهلکت المشرکین و فصّلت بین الکلّ بکلمة اخری الّتی خرجت من فم مشیّتک و ظهرت من قلم ارادتک و بذلک اعترض علیّ عباد الّذینهم خلقوا بکلمة امرک و بعثوا بارادتک و بلغوا فی الاعراض الی مقام کفروا بک و بآیاتک و حاربوا بنفسک

17 Thy glory beareth me witness, O my Beloved! My pen is powerless to describe what their hands have wrought against Him Who is the Manifestation of Thy Cause, and the Day-Spring of Thy Revelation, and the Dawning-Place of Thine inspiration. For all this I give praise to Thee. I swear by Thy glory, O my God! My heart yearneth after the things ordained by Thee in the heaven of Thy decree and the kingdom of Thine appointment. For whatsoever befalleth me in Thy path is the beloved

17 فوعزّتک یا محبوبی لن یقدر القلم ان یذکر ما ورد منهم علی مظهر امرک و مطلع وحیک و مشرق الهامک فلک الحمد فی کلّ ذلک و انّی فوعزّتک یا الهی قد کنت مشتاقاً لما قدّر فی سمآء قضائک و ملکوت تقدیرک لأنّ ما یرد علیّ فی سبیلک هو محبوب ذاتی و مقصود نفسی و هذا لم یکن الّا بحولک و قوّتک

of my soul and the goal of my desire. This, verily, is to be ascribed to naught except Thy power and Thy might.

18 I am the one, O my God, who, through the love I bear to Thee, hath been able to dispense with all who are in heaven and on earth. Armed with this love, I am afraid of no one, though all the peoples of the world unite to hurt me. Oh, that my blood could, this very moment, be shed on the face of the earth before Thee, and Thou wouldst behold me in the condition in which Thou didst behold such of Thy servants as have drawn nigh unto Thee, and those of Thy righteous creatures as have been chosen by Thee!

18 انا الّذی یا الهی بحبّک استغنیت عن کلّ من فی السّموات و الأرض و به لن اجزع ولو یرد علیّ ضرّ العالمین فیا لیت کان حینئذ حین الّذی فیه یسفک دمی علی وجه الأرض بین یدیک و تشهدنی علی حالة الّتی بها شهدت المقرّبین من عبادک و المصطفین من خیرة خلقک

19 I give Thee thanks, O my God, that Thou hast decided through the power of Thy decree, and wilt continue to decide through Thine irrevocable appointment and purpose. I entreat Thee, O my Beloved, by Thy Name through which Thou didst lift up the ensigns of Thy Cause, and shed the splendors of the light of Thy countenance, to send down upon me and upon such of Thy servants as are wholly devoted to Thee all the good Thou hast ordained in Thy Tablets.

19 فلک الحمد یا الهی علی ما قضیت بسلطان قضائک و تقضی بتقدیرک و امضائک اسئلک یا محبوبی باسمک الّذی به رفعت اعلام امرک و اشرقت انوار وجهک بأن تنزل علیّ و علی المخلصین من عبادک کلّ خیر قدّرته فی الألواح

20 Establish us, then, upon the seats of truth in Thy presence, O Thou in Whose hands is the kingdom of all things!

20 ثمّ اجعل لنا مقعد صدق عندک یا من بیدک ملکوت کلّ شیء

21 Thou art, verily, the Almighty, the All-Glorious, the Most Merciful.

21 و انّک انت المقتدر العزیز الرّحمن

PM#179

INBA44:152, INBA48:060, INBA49:098, BLIB_Or07852.054, BLIB_Or15725.477, BLIB_Or15739.121, PMP#179

BH00596

To: Mulla Rida (Radiur-Ruh)

1 In the name of God, Who endures after the annihilation of all things!

1 بسم الله الباقی بعد فنآء کلّ شیء

2 Bear thou witness unto that whereunto God did testify before the creation of all things: that verily I am alive in the Most Glorious Horizon. And now from this Horizon, hearken unto that which God doth speak, and be not of them that have veiled themselves from their Lord's command and are accounted among the heedless.

2 ان اشهد بما شهد الله قبل خلق کلّ الأشیآء بأنّنی انا حیّ فی الأفق الأبهی و اذاً من هذا الأفق فاسمع ما یتکلّم به الله و لا تکن من الّذینهم احتجبوا عن امر ربّهم و کانوا من الغافلین

3 He calleth unto thee at the time when the spirit of life was taken from the people of all existence, save them who turned unto God, the Sovereign, the Mighty, the Compassionate, in

3 و ینادیک حین الّذی اخذ روح الحیوان من اهل الأکوان الّا الّذینهم اقبلوا الی الله الملک العزیز

those days wherein the Sun of eternity did shine forth from the horizon of the remembrance of thy Lord, the Most High, and the Dove of faithfulness warbled upon the twigs of the Ultimate Tree with verses that drew unto them the hearts of the sincere ones.

الرّحمن فی تلک الأیّام الّتی فیها استشرقت شمس البقآء عن افق ذکر اسم ربّک العلیّ الأعلی و غنّت ورقآء الوفآء علی افنان سدرة المنتهی بآیات الّتی استجذبت عنها قلوب المخلصین

4 O friend! If thou desirest to be apprised of that which hath befallen Me, know thou that Husayn hath appeared in truth, even as was promised by the tongues of them who drew nigh unto God, and beneath His shadow have entered the realities of the Prophets and the chosen ones. Then He Who came unto you with the name of 'Ali before Nabil, as ye had heard aforetime that He would appear with manifest sovereignty and all the Prophets would enter beneath His shadow. Then the Promised Qa'im - and this is among the tidings of the ancients.

4 ان یا حبیب لو ترید ان تطّلع بما ورد علیّ فاعلم بأنّ الحسین قد ظهر بالحقّ کما وعدتم به من السن المقرّبین و دخل فی ظلّه حقایق الأنبیآء و الأصفیآء ثمّ الّذی جائکم باسم علیّ قبل نبیل کما سمعتم من قبل بأنّه یظهر بسلطان مبین و یدخل فی ظلّه کلّ الأنبیآء ثمّ قائم الموعود و هذا من نبأ الأوّلین

5 But when He appeared and His countenance shone forth amidst all the worlds, there arose against Him idolatrous servants: among them were those who denied His verses, those who said "I shall reveal the like of what God hath revealed," those who said "He hath fabricated against God," and those who said "He speaketh from desire." Thus did it befall the Youth, if thou be of them that hear.

5 فلمّا ظهر و استضآء وجهه بین العالمین اذاً قام علیه عباد مشرکون و منهم من کفر بآیاته و منهم من قال سأنزل بمثل ما انزله الله و منهم من قال هذا افتری علی الله و منهم من قال انّه ینطق عن الهوی کذلک ورد علی الغلام ان انت من السّامعین

6 This, after We had created them by Our command and preserved them from the harm of the idolaters, and had made their names renowned and exalted their mention throughout the lands. Their likeness is as the likeness of Satan, as ye have heard before concerning that which was revealed in a preserved and mighty Tablet - that God had exalted him and named him in every heaven with one of the names, but when he perceived his own elevation and power, he waxed proud before God and became of the idolaters.

6 بعد الّذی خلقناهم بأمر من لدنّا و حفظناهم عن ضرّ المشرکین و اشتهرنا اسمائهم و ارفعنا ذکرهم فی البلاد مثلهم کمثل الشّیطان کما سمعتم من قبل عمّا نزل فی لوح عزّ حفیظ انّ الله قد ارفعه و سمّاه فی کلّ سمآء باسم من الأسمآء و انّه لمّا شهد علوّ نفسه و اقتداره استکبر علی الله و کان من المشرکین

7 Even so did We exalt one among the servants lest any should discover God's treasury of knowledge and the repository of the pearls of His wisdom. Yet when he witnessed his elevation and the exaltation of his mention, he grew proud before Us in such wise as none can recount.

7 کما انّا ارفعنا احداً من العباد لئلّا یطّلع احد بخزن علم الله و مکمن لآلئ حکمته انّه لمّا شهد علوّه و ارتفاع ذکره استکبر علینا علی شأن لن یقدر ان یذکره الذّاکرون

8 Thou shalt not rest in thy place. Arise and say: O people! Fear ye God and follow not the satans. This, verily, is He Whose meeting was promised unto you in all the Tablets and in mighty and glorious Scriptures. Verily, He Who came with the name of 'Ali aforetime gave you glad tidings of this Manifestation and took from you the covenant of My Self before His own covenant, yet ye have broken God's covenant and violated His testament and were of the heedless ones.

8 انّک انت لا تسکن فی مقرّک قم و قل یا قوم خافوا عن الله و لا تتبعوا الشّیاطین انّ هذا لهو الّذی بشّرتم بلقائه فی کلّ الألواح و فی صحایف عزّ عظیم انّ الّذی قد اتی باسم علیّ من قبل انّه بشّرکم بهذا الظّهور و اخذ عنکم عهد نفسی قبل عهد نفسه و انتم نقضتم میثاق الله و نکثتم عهده و کنتم من الغافلین

9 O people! By the True One! This is indeed His Beloved and His Glory, then His Purpose. Slay Him not with the swords of hatred and rancor, and be not of the oppressors.

9 يا قوم تالله الحقّ انّ هذا لمحبوبه و بهائه ثمّ مقصوده لا تقتلوه بأسياف الغلّ و البغضآء و لا تكوننّ من الظّالمين

10 O people! This is He for Whose sake the Primal Point sacrificed Himself, then those who took the path unto God. Say: Have ye not read in the Bayan that which was revealed concerning this Manifestation from God, the Mighty, the All-Knowing, the All-Wise? He counseled you not to cling, at the time of His appearance, to aught that hath been created in the heavens and on earth, yet ye have clung to your own selves and desires, and have objected to Him and turned away from Him. Woe unto you, O concourse of the heedless!

10 يا قوم هذا لهو الّذى فدى فى سبيله نقطة الأولى ثمّ الّذينهم اتّخذوا الى الله سبيل قل اما قرأتم فى البيان ما نزل فى هذا الظّهور من لدى الله العزيز العالم العليم وصّاكم بأن لا تمسّكوا حين ظهوره بشىء عمّا خلق فى السّموات و الأرض و انتم تمسّكتم بأنفسكم و اهوائكم و اعترضتم عليه و اعرضتم عنه فويل لكم يا ملأ الغافلين

11 Thus doth He speak between heaven and earth and address the idolaters among the people of the Bayan, yet they are in mighty veils.

11 اذاً ينطق بين السّمآء و الأرض و يخاطب المشركين من ملأ البيان ولكن هم فى حجاب عظيم

12 O people of the Bayan! This is the Trust of the All-Merciful with which We have given you glad tidings at all times. Yet when He came to you with the truth, you denied Him. Thus did Satan make your deeds seem fair to you, and you became a people, evil and far removed. O people! I have sacrificed myself in His path and called you at every moment to His mighty, exalted, inaccessible and wondrous Self, until I was suspended in the air and martyred in His path, and my spirit ascended to the Sadratu'l-Muntaha and the Supreme Companion. From that most distant station, We observed you and saw your evil deeds, and We wept for you and for myself and for this lonely Wronged One.

12 يقول يا ملأ البيان هذا امانة الرّحمن الّذى بشّرناكم به فى كلّ الأحيان و اذا جائكم بالحقّ كفرتم به و كذلک زيّن الشّيطان لكم اعمالكم و كنتم قوم سوء مبعدين فيا قوم انّى فديت نفسى فى سبيله و دعوتكم فى كلّ حين الى نفسه العزيز المتعالى الممتنع البديع الى ان علّقت فى الهوآء و استشهدت فى سبيله و ارتقى روحى الى سدرة المنتهى و الرّفيق الأعلى و من ذلک المقرّ الأقصى كنّا ناظراً اليكم و رأيناكم فى سوء اعمالكم و بكينا عليكم و على نفسى و على هذا المظلوم الفريد

13 O people! Reflect on those who came before with God's signs and evidences, that you may be among those who know. O people! Be ashamed before God Who created you, and before my Beauty and what has befallen me in His path, and be not among the heedless. O people! When I heard the call of this Revelation, I witnessed how all things trembled within themselves, and Ridvan and all created therein, and Paradise and all ordained therein, sighed in their longing to meet Him. Then did I descend with the hosts of revelation and inspiration, and the denizens of the highest paradise, until I arrived in the presence of my Beloved and the Beloved of the worlds.

13 فيا قوم تفكّروا فى الّذينهم جائوا من قبل بآيات الله و بيّناته لتكوننّ من العارفين يا قوم فاستحيوا عن الله الّذى خلقكم ثمّ عن جمالى و بما ورد فى سبيله على نفسى و لا تكوننّ من الغافلين يا قوم انّى لمّا سمعت ندآء هذا الظّهور رأيت بأنّ كلّ شىء اهتزّ فى نفسه و الرّضوان و ما خلق فيه و الفردوس و ما قدر عليه تشهّقاً شوقاً للقائه حينئذ نزلت بجنود الوحى و الالهام ثمّ اهل ملأ العالين الى ان وردت فى ساحة محبوبى و محبوب العالمين

14 When mine eyes fell upon His face, I witnessed how it was changed from the buffetings of the idolaters, and I found the countenance of God turned pale through what your hands have wrought, O heedless ones! Alas, alas, that I should see the Beloved in manifest grief and tribulation! Would that I had never been created in existence, nor drunk the pure milk from

14 فلمّا وقعت عينى على وجهه شهدت بأنّه تغيّر من لطمات المشركين و وجدت وجه الله مصفراً بما اكتسبت ايديكم يا ملأ الغافلين فآه آه بما رأيت المحبوب فى حزن و بلآء مبين يا ليت ما خلقت فى الابداع و ما شربت من ثدى امّى لبن الأصفى

my mother's breast, nor manifested myself among the worlds! Would that the Ridvan had never been created in its essence, nor the gardens in their reality, nor any exalted kingdom of glory, rather than witness my Beloved in the clutches of these transgressors!

و ما اظهرت نفسی بین العالمین فیا لیت ما خلق الرّضوان بأصله و الجنّات بکینونتها و لا ملکوت عزّ رفیع و ما رأیت محبوبی تحت مخالیب هؤلآء الفاجرین

15 O people! Fear God and violate not the sanctity of His Cause. He has come to you with what is greater than what I brought you, and there has appeared from Him what has never appeared in creation. I know not by what proof you have turned away, O people of the Bayan, and by what evidence you have disbelieved in God, the All-Knowing, the All-Informed.

15 یا قوم خافوا عن الله و لا تضیعوا حرمة الأمر انّه قد جائکم بأعظم ما جئتکم و قد ظهر منه ما لا ظهر فی الابداع لم ادر بأیّ برهان اعرضتم یا ملأ البیان و بأیّ حجّة کفرتم بالله العلیم الخبیر

16 And thou, O Radiyu'r-Ruh, hearken unto My call, that perchance God's call may influence thee and detach thee from all else but Him. O Rida! We have kindled within thee the fire of God - be thou ignited by it, that its heat may be manifest throughout all regions. This behooveth thee and whoso attributeth himself to the Self of God, the Mighty, the Powerful. By the True One! God's bounty hath been perfected for all in the horizons, were ye but to know. God's proof hath been completed for all in the heavens and earth, were ye but to reflect. God's grace hath encompassed you and all in the lands, and His very Self, the Truth, is witness to what I say.

16 و انّک انت یا رضیالرّوح اسمع ندائی لعلّ یؤثّر فیک ندآء الله و ینقطعک عن العالمین ان یا رضا انّا اشتعلنا فیک نار الله ان اشتعل منها لتظهر حرارتها فی الآفاق و هذا ینبغی لک و لمن ینسب نفسه الی نفس الله العزیز القدیر تالله الحقّ قد تمّت نعمة الله علی اهل الآفاق لو انتم من العارفین و قد کملت حجّة الله لمن فی السّموات و الأرض لو انتم من المتفکّرین و قد احاط فضل الله علیکم و علی من فی البلاد و کان نفسه الحقّ علی ما اقول شهید

17 O Rida! Dost thou rest in thy dwelling while the eye of God weepeth? Dost thou repose upon thy couch while the winds of dissension blow and the leaves of the Tree of Inner Meaning and Utterance fall to the earth? Yet the people are fast asleep. Say: O people! Do ye preserve yourselves while the Self of God is in the hands of the idolaters?

17 ان یا رضا أ تسکن فی مقرّک و تمطر عین الله أ تستریح علی بساطک و تحرّکت ارياح النّفاق و سقطت علی الأرض اوراق سدرة المعانی و البیان ولکنّ النّاس هم لمن الرّاقدین قل یا قوم أ تحفظون انفسکم بعد الّذی کان نفس الله بین ایدی المشرکین

18 And among My greatest afflictions was when someone came to the gate saying that Yahya had written him words and he wished to come before the Throne that verses of mighty glory might be revealed for him. By God! Through this the hearts of existence were consumed and the Eye of God, the Almighty, the Glorious, the All-Knowing, wept. Say: O people! By God! Were all who are in the heavens and earth to be filled with books, psalms, scrolls and tablets, they would not equal a single letter of that which proceeds from the mouth of God, if ye be of the fair-minded.

18 و انّ من اعظم مصایبی ان اتی احد تلقآء الباب و قال انّ یحیی کتب لی کلماتاً ارید ان احضر تلقآء العرش لینزل لی آیات عزّ منیع فوالله بذلک احترقت اکباد الوجود و بکت عین الله المقتدر العزیز العلیم قل یا قوم تالله لو یملأ کلّ من فی السّموات و الأرض من کتب و زبر و صحایف و الواح لن یعادل حرفاً عمّا یخرج من فم الله لو انتم من المنصفین

19 Is it fitting for dust to confront the Lord of Lords? Nay, by His mighty and bountiful Self! How great the sorrow for these veiled ones! Or is it befitting for utter nothingness to stand before the Ancient Being? Nay, by the Beauty of the All-Merciful! Yet the people are in grievous heedlessness. And on another day he came again to the Gate and said: "I wish to

19 هل ینبغی للتّراب بأن یقابل ربّ الأرباب لا فونفسه العزیز الوهّاب فوا حسرة علی هؤلآء المحتجبین او یلیق لعدم البحت بأن یقوم تلقآء القدم لا فوجمال الرّحمن ولکنّ النّاس فی غفلة عظیم و فی یوم آخر جآء لدی الباب مرّة اخری

come before His presence. If my soul finds rest and my heart is assured, I will prostrate myself before God and be among those who return." And for this he was accursed in this world and the next, for he made the Cause of God an object of mockery and derision. Thus did Satan whisper in his breast and he became one of the idolaters.

و قال اريد ان احضر تلقآء الوجه ان استقرّت نفسی و اطمئنّ قلبی لأسجد بين يدی الله و اكون من الرّاجعين و بذلک لعن فی الدّنيا و الآخرة لأنّه اتّخذ امر الله هزواً و سخريّاً كذلک وسوس الشّيطان فی صدره و كان من المشركين

20 Say: If your souls find no rest, shall the Cause of God be rendered void? Nay, by the Self of God that standeth over all things, if ye be of those who perceive. Say: He hath appeared with such sovereignty that none on earth can prevent Him. He doeth what He willeth and ordaineth what He pleaseth. His Cause dependeth not on any thing in the heavens or on earth; rather, all things depend upon His firm, mighty and powerful Command. He intended naught but deceit through what Satan taught him, and thought that God was unaware of what was in his breast. Say: With Him is the knowledge of all things and whatsoever is hidden in the breasts of all beings.

20 قل ان لن تستقرّ نفوسكم هل يبطل امر الله لا فونفس الله القائمة على كلّ شیء لو انتم من المتبصّرين قل انّه ظهر بسلطان لا يمنعه كلّ من على الأرض يفعل ما يشآء و يحكم ما يريد و ما علّق امره بشیء عمّا خلق فی السّموات و الأرض بل كلّ شیء علّق بأمره المبرم العزيز المتين و انّه ما اراد الّا مكراً بما علّمه الشّيطان و ظنّ بأنّ الله ما كان مطّلعاً بما فی صدره قل عنده علم كلّ شیء و ما خفی فی صدور العالمين

21 Thus have We informed thee of what hath befallen the Youth from those who sold the Beauty of the Ancient Being for their vain desires, who denied God throughout all ages and waxed proud before the Manifestations of the Cause at all times. Convey Our greetings to thy brethren that they may rejoice in the remembrance of God, follow thee in the Cause of thy Lord, and be among those who tread the paths of the Cause. Blessed are they in that God hath related them unto thee, and this sufficeth them if they be of those who know.

21 كذلک القيناک بما ورد على الغلام من الّذينهم باعوا جمال القدم بأهوآء انفسهم و كفروا بالله فی كلّ الأعصار و استكبروا على مظاهر الأمر فی كلّ حين كبّر من لدنّا على وجه اخوانک ليستبشرنّ بذكر الله و يتبعنّک فی امر مولاک و يكوننّ فی مناهج الأمر لمن السّالكين طوبى لهم بما نسبهم الله اليک و هذا يكفيهم لو هم من العارفين

22 Arise to serve the Cause, then gather together those who have believed, and leave them not to themselves. Thus did We command thee before and now from the presence of One All-Knowing, All-Wise. Grieve not over anything, for We are with thee at all times. We beseech God not to separate thee from the Manifestation of His Essence, neither in this world nor in the next. Verily, He hath power over all things. And the Spirit be upon thee and upon those who have heard My call and who circle round thee out of love for My beauty and in conformity with My luminous and wondrous Command.

22 قم على الأمر ثمّ اجتمعهم و الّذين آمنوا و لا تدعهم بأنفسهم كذلک امرناک من قبل و حينئذ من لدن عليم حكيم لا تحزن من شیء و انّا معک فی كلّ الأحيان و نسئل الله بأن لا يفرق بينک و بين مظهر ذاته لا فی الدّنيا و لا فی الآخرة و انّه لعلى كلّ شیء قدير و الرّوح عليک و على الّذين سمعوا ندائی و يطوفن فی حولک حبّاً لجمالی و اتّباعاً لأمری المشرق البديع

BLIB_Or15725.194

BH00646

To: Dhabih (Haji Muhammad Isma'il Kashani)

1 He is God

1 هوالله

2 O Most Exalted Pen! Make mention of him who, in these days, hath desired the countenance of his Lord, the All-Merciful, that he may soar on the wings of remembrance and utterance in that atmosphere wherein naught stirreth save the breezes of the All-Glorious, and attain unto a station wherein he beholdeth all created things beneath the shadow of his Lord, the Mighty, the Chosen One. Arise to execute His bidding, then strip the servants of the garments of fancy and desire, and adorn them with the raiment of glory and guidance, that they may detach themselves from those who have disbelieved and turn unto God, the Almighty, the Glorious, the Compelling.

2 ان یا قلم الأعلی ذکّر الّذی اراد وجه ربّه الرّحمن فی تلک الأیّام لیطیر بجناحین الذّکر و البیان الی هوآء الّذی لن یتحرّک فیه الّا نفحات السّبحان و یصل الی مقام یشهد الممکنات فی ظلّ ربّه العزیز المختار قم علی الأمر ثمّ عرّ العباد عن اثواب الوهم و الهوی ثمّ زیّنهم بطراز العزّ و الهدی لینقطعنّ عن الّذینهم کفروا و یقبلنّ الی الله المقتدر العزیز الجبّار

3 Say: O concourse of idolaters! Whither will ye flee this Day? By God! Nothing of all that hath been created between earth and heaven shall profit you, nor shall ye find for yourselves any refuge save by entering the paradise of your Lord, the All-Merciful, and drinking the choice sealed wine from the hands of those youths upon whose radiant foreheads hath been inscribed, by the seal of the remembrance of thy Lord, the Most High, the Most Exalted. By God! These are none other than the people of Baha, whom God created from the light of His Essence before the creation of names and attributes. Thus hath the earth of inner meanings and pre-existence been illumined by the lights of this Pen, moved by the fingers of thy Lord, the Almighty, the Glorious, the All-Forgiving.

3 قل یا ملأ المشرکین الی من تفرّنّ الیوم تالله لن یغنیکم شیء عمّا خلق بین السّموات و الأرض و لن تجدوا لأنفسکم من قرار الّا بأن تدخلوا رضوان ربّکم الرّحمن و تشربوا رحیق الحیوان من ایادی الغلمان الّذی نقش علی غرّتهم الغرّآء من خاتم ذکر اسم ربّک العلیّ الأعلی تالله ان هؤلآء الّا من اهل البهآء قد خلقهم الله من نور الذّات قبل خلق الأسمآء و الصّفات کذلک اشرقت ارض المعانی و القدم من انوار هذا القلم الّذی حرّکه اصابع ربّک المقتدر العزیز الغفّار

4 Say: O concourse of idolaters! There is no protector today save God, no refuge save in Him, and no escape save through Him. How long will ye run in the wilderness of fancy, to the right and to the left? Say: Have mercy upon yourselves and associate not with Him through Whose meeting ye have been promised in all the Tablets from the Pen of God. Fear God, O ye who are endued with insight!

4 قل یا ملأ المشرکین لا عاصم الیوم الّا الله و لا مهرب الّا الیه و لا مفرّ الّا به الی متی ترکضون فی برّیّة الوهم الی الیمین و الیسار قل ان ارحموا علی انفسکم و لا تشرکوا بالّذی بشّرتم بلقائه فی کلّ الألواح من قلم الله اتّقوا الله یا اولی الأبصار

5 Know then, O Dhabih, that when the Daystar of the horizons set beneath the horizon of Iraq, he who limped called out from the direction of Zawra with hypocrisy: "O people! Come, that I may guide you across the path that is finer than a hair and sharper than a sword." Take heed then, O ye who are possessed of understanding! He who cannot walk upon stable ground desireth to guide people across the path. Thus did Satan whisper within his soul, and pride and vainglory seized him. Reflect

5 ثمّ اعلم یا ذبیح بأنّ نیّر الآفاق لمّا غاب عن افق العراق نادی الظّالع عن جهة الزّورآء بالنّفاق یا قوم تعالوا لأمرّ بکم علی الصّراط الّذی کان ادقّ من الشّعر و احدّ من السّیف اذاً فاعتبروا یا اولی الأفکار انّ الّذی لن یقدر ان یمشی علی ربوة ذات قرار یرید ان یمرّ بالنّاس علی الصّراط کذلک وسوس الشّیطان فی نفسه و

thou upon him and upon those who followed him despite witnessing him in utter weakness and distress. We have indeed sent down unto thee aforetime a Tablet wherein We expounded what We have mentioned again in this Tablet, that the righteous may be reminded thereby. Leave these people and their followers, their path and their balance, their names and their idols, and put thy trust in God in all matters. Remember thy Lord in the watches of the night and at the ends of the day.

اخذه الغرور و الاستكبار و انّک تفكّر فيه ثمّ فی الّذين اتّبعوه بعد الّذی يشهدونه فی ولج و اضطرار و لقد نزّلنا لک من قبل لوحاً و فيه صرّفنا ما اذكرناه فی هذا اللّوح مرّة اخری ليتذكّر به الأخيار دع هؤلآء و اتباعهم ثمّ صراطهم و ميزانهم ثمّ اسمائهم و اصنامهم و توكّل علی الله فی كلّ الأمور ثمّ اذكر ربّک فی آنآء اللّيل و اطراف النّهار

6 And when it is said unto them: "O people! The clouds have been cleft asunder and your Lord, the Almighty, the Glorious, the All-Bestowing, hath come," they cling to what they possess of the traditions of the followers of the Furqan. Woe unto you, O company of evil ones! Those in whose names and words ye take pride this day were created by My command, and none denieth this save he who hath grown arrogant before God and returneth to his abode in the fire. By My life! If thou wert to reflect upon them and what they possess, thou wouldst find naught save that which is uttered by the most abject followers of all religions. Thus doth thy Lord inform thee that thou mayest become aware of them and of what issueth from their mouths. By God, the Truth! Their habitation is the abyss of wrath, and evil indeed is that resting-place. Purify the hearts of men from allusions, that they may be enabled to drink the choice sealed wine from the hand of their Lord, the Mighty, the All-Forgiving.

6 و اذا قيل لهم يا قوم قد شقّت السّحاب و اتی ربّكم المقتدر العزيز الوهّاب يتمسّكون بما عندهم من روايات اولی الفرقان فويل لكم يا ملأ الأشرار انّ الّذين تفتخرون اليوم بأسمائهم و كلماتهم اولئک قد خلقوا بأمری و لا ينكر ذلک الّا من استكبر علی الله و يرجع الی مقرّه فی النّار فوعمری لو تفكّر فيهم و ما عندهم لن تجد الّا ما يتكلّم به اراذل اهل الأديان كذلک يخبرک ربّک لتطّلع بهم و بما يخرج من افواههم تالله الحقّ انّ مثويهم هاوية القهر و انّها لبئس القرار طهّر قلوب النّاس عن الاشارات ليقدرنّ ان يشربن رحيق المختوم من يد ربّهم العزيز الغفّار

7 In the Persian tongue it is mentioned: Today the people of the Bayan are seen to be more veiled than all peoples and more remote than all nations. They have newly grasped at former traditions, saying at times that such and such a verse of the Qur'an states thus, and such and such a narrator has related thus, and how they pride themselves on mentioning former traditions. Say: For a thousand years ye have imagined a supposed being in a supposed place, and have been worshipping it unawares. And whenever holy souls appeared from the divine horizon and declared that that divine Beauty would be born, ye unsheathed the swords of malice and martyred those sacred beings with the worst of torments. Were We to mention in detail these matters which are concealed from the knowledge of most people, We would stray from Our present purpose.

7 بلسان پارسی ذكر ميشود اليوم ملأ بيان اعجب از كلّ ملل و ابعد كلّ ناس مشاهده ميشوند تازه تمسّک باخبار قبل جسته‌اند گاهی ميگويند فلان حرف فرقان همچه فرموده و فلان راوی همچه روايت كرده و چه‌قدر افتخار باذكار روايات قبل مينمايند بگو هزار سنه نفس موهومی در محلّ موهومی فرض گرفتيد و باو عابد و عاكف بوده‌ايد من حيث لا يشعر و هر وقت از افق قدس نفوسی ظاهر شدند و فرمودند كه آن جمال الهی متولّد خواهد شد سيوف نفاق كشيديد و آن نفوس مقدّسه را ببدترين عذاب شهيد نموديد و اگر بخواهيم تفصيل اينراتب را كه از عرفان اكثری از ناس مستور است ذكر نمائيم از آنچه در اين حين مقصود است دور ميمانيم

8 In brief, observe that for a thousand years, nay more, these people have had naught but fancy in their grasp, and through a thousand established traditions and decisive utterances they confirmed to themselves this matter whose very foundation was

8 باری ملاحظه نمائيد كه هزار سنه بل ازيد جز وهم در دست اين قوم نبوده و بهزار روايات متقنه و احاديث محكمه نزد خود اين امريكه اصل آن موهوم بود ثابت نموده و بآن تمسّک جسته

imaginary, and they clung to it and counted as infidels and rejected ones those who denied it. Then after the appearance of the Most Great Luminary it became evident that all had been worshippers of fancy, as was clearly shown when that Luminary of creation appeared from the loins of one of His servants. "Fancies returned to their source and the Beauty of Certitude appeared with manifest sovereignty." The cause and reason for these fancies was that several ignorant ones who styled themselves learned agreed together and so firmly established this baseless matter among the people that all the common folk became convinced and clung to it. As thou observest, even now most of the followers of the Qur'an remain fixed in these same fancies and are waiting. And these days are but the beginning of this dispensation. Several ignorant ones who have adorned their heads with green and white turbans have agreed and determined to spread such traditions and reports among the people.

و منکرین آن را کافر و مردود میشمردند و بعد از ظهور نیّر اعظم معلوم شد که کلّ عابد وهم بوده‌اند چنانچه واضح شد که آن نیّر ایجاد از صلب یکی از عباد ظاهر شد رجع الأوهام الی مقرّها و طلع جمال الیقین بسلطان مبین و سبب و علّت این اوهام آن بوده که چند نفر از جهّال که خود را عالم نامیده‌اند بهم متّفق شده این امر لا اصل له را در میان ناس چنان ثابت نمودند که جمیع همج رعاع موقن و متشبّث شده‌اند چنانچه مشاهده میشود که حال هم اکثر اهل فرقان بهمان اوهام باقی و منتظرند و این ایّام هم اوّل این بساط است چند نفری از جهّال که رؤس را بعمایم خضر و بیض آراسته‌اند متّفق شده اراده نموده‌اند که از این گونه روایات و اخبارات در میان مردم انتشار دهند

9 By God, O Dhabih, if thou wert truly attentive, thou wouldst hear from every member of this Youth, even from His very hairs, lamentations and cries. And these lamentations are not for His own sake, but because it is observed that these deceitful and lying souls have agreed to afflict the people with the same former fancies. I swear by God that the breezes of the All-Merciful are nigh to being cut off from the realm of possibility. It is most necessary for thee to assist the Cause of God and not allow these unbelievers to defile the stronghold of divine unity with the clay of vain imaginings. This is incumbent today upon every existing being, nay it hath been and shall be more beloved than all deeds. The people must be protected and reminded, that perchance from detached hearts may flow and spread the sweet and gentle rivers. Beware lest this group again defile hearts with the pollution of vain imaginings. Soon it shall be observed that some will appear with great turbans and long staffs and cause the people to wander in the wilderness of fancy. In no age have the ignorant ones known as divines ever been guided to the truth, as was observed in the year sixty.

9 فوالله یا ذبیح اگر درست متوجّه شوید از کلّ ارکان این غلام حتّی از شعرات او ضجیج و صیحه استماع مینمائید و این ضجیج نه از برای نفس خود بوده بلکه ملاحظه میشود که این نفوس محیلهٔ کاذبه متّفق شده ناس را بهمان اوهام قبل مبتلی نمایند قسم بخدا که نفحات رحمن نزدیک بآن رسیده که از شطر امکان مقطوع شود بر آنجناب بسیار لازم است که امر الله را نصرت نمایند و نگذارند این مشرکین حصن توحید را بطین اوهام بیالایند بر هر ذی وجودی الیوم این لازم بلکه احبّ از کلّ اعمال بوده و خواهد بود باید ناس را حفظ نمود و متذکّر داشت که شاید از قلوب منقطعه انهار عذبهٔ لطیفه جاری شود و ساری گردد زینهار که مجدّداً این فئه قلوب را بآلایش اوهام انعام بیالایند عنقریب مشاهده میشود که بعضی با عمایم کبیره و عصاهای طویله ظاهر شوند و ناس را در تیه اوهام سرگردان نمایند در هیچ عهدی جهلای مشهور بعلما بحقّ مهتدی نشده‌اند چنانچه در سنهٔ ستّین ملاحظه فرمودید

10 In this Dispensation, too, thou dost observe that most of those renowned in the Bayan have strayed from the straight path of justice, and yet remain unaware. First, that the Manifestation hath been known by His own Self and hath never needed, nor will ever need, any other. Moreover, the Point of the Bayan declareth that on the Day of His manifestation, the divines

10 و در این ظهور هم مشاهده مینمائید که اکثری از نفوس معروفه در بیان از صراط سویّ عدل منحرف شده‌اند و مع‌ذلک شاعر نیستند اوّلاً آنکه ظهور بنفس خود معروف بوده و محتاج بغیر خود نبوده و نخواهد بود و از این گذشته نقطهٔ

shall become as nothing, dead, and non-existent. Yet these veiled souls have newly resorted to the proofs of the people of the Furqan. Woe unto them and unto that which proceedeth from their mouths!

بیان میفرماید که طوریّون در یوم ظهور معدوم و میّت و لاشیء میشوند مع‌ذلک این نفوس محتجبه تازه بدلائل اهل فرقان مستدلّ شده‌اند فویل لهم و بما یخرج من افواههم

11 In any case, one of the servants sent a letter to the Holy Court, expressing therein his inability to write words befitting his station, saying "I know not Arabic, nor am I sufficiently capable in Persian to properly present my petition." A specific response was revealed and sent to him, and as that Tablet made mention of certain ones who pride themselves on their scholarly attainments, a copy of that Tablet was dispatched. Consider it! In all conditions, fix your gaze upon the Truth and cling unto Him, detached from all who dwell on earth. For by God, besides Whom there is none other God! Should anyone today cling to a single letter of all that is visible in the heavens and on earth, he would surely be deprived of the never-failing nectar, the incomparable holy Kawthar, and the ever-flowing pure waters of Tasnim.

11 باری یکی از عباد بشطر قدس نامه‌ئی ارسال داشته و در آن نامه اظهار عجز نموده که این عبد قادر نیست بر اینکه کماتیکه لایق باشد نوشته اظهار دارم چه که عربی نمیدانم و بلسان پارسی هم علی ما ینبغی قادر نیستم که معروض دارم جوابی مخصوص او نازل و ارسال شد و چون در آن لوح ذکر بعضی از مفتخرین باسباب علمیّه بوده لذا صورت آن لوح ارسال شده ملاحظه فرمائید در کلّ احوال بحقّ ناظر باشید و باو متمسّک و منقطع از کلّ من علی الأرض فوالله الّذی لا اله الّا هو که الیوم اگر نفسی بحرفی از آنچه در مابین سموات و ارض مشهود است متمسّک شود البتّه از رحیق بی‌زوال و کوثر قدس بی‌مثال و زلال تسنیم لایزال محروم ماند

12 Take hold of the reins of authority through Our power and might, then detach thyself from all the worlds. Fear no one, and pay no heed to the clamor of the idolaters. The Spirit, glory and splendor be upon thee and upon those who have soared in the atmosphere of nearness and are of the assured ones. Convey Our greetings to all who are with thee and hear thy words, whether female or male, young or old.

12 خذ زمام الأمر بقدرة من عندنا و قوّة من لدنّا ثمّ انقطع عن العالمین لا تخف من احد و لا تلتفت الی ضوضآء المشرکین و الرّوح و العزّ و البهآء علیک و علی الّذین طاروا فی هوآء القرب و کانوا من الموقنین کبّر من لدنّا علی وجه کلّ من کان معک و یسمعون قولک من کلّ اناث و ذکور و من کلّ صغیر و کبیر

BLIB_Or15725.065

BH00656

To: Siyyid Mihdi Dahaji et al.

1 O Siyyid Mihdi! This is the Sacred Mount - look and thou shalt behold Me. He is the Wondrous One in this exalted horizon. Hearken unto that which is revealed unto thee from the sacred precinct, the seat of thy Lord, the Most High, the Most Exalted, from this Most Wondrous and Most Glorious Beauty: I am, verily, He Who speaketh in all things, declaring

1 هذا طور القدس فانظر ترانی هو البدیع فی هذا الأفق المنیع ان استمع ما یوحی الیک عن شطر القدس مقرّ ربّک العلیّ الأعلی من هذا الجمال الأبدع الأبهی بأنّی انا النّاطق فی کلّ شیء بأنّه لا اله الّا انا المهیمن القیّوم قد خلقت کلّ شیء بأمری و قد غلبت ارادتی کلّ من فی السّموات

that there is none other God but I, the Self-Subsisting, the All-Compelling. I have created all things by My command, and My will hath prevailed over all who are in the heavens and on earth, and the lights of My beauty over all who dwell in the kingdom of command and creation. All were created by My word, and all bow down before My face, though they perceive it not.

و الأرض ثمّ انوار جمالی کلّ من فی ملکوت الأمر و الخلق و کلّ خلقوا بقولی و کلّ لوجهی یسجدون ولکن لا یشعرون

2 O thou who art the manifestation of My oppression! Hearken unto My call with the ear which God hath sanctified from the words of all else, that thou mayest hear what no ear hath heard throughout all that was and shall be. Thus do We bestow upon thee that which shall purify thee from the mention of all created things and make thee the embodiment of My remembrance between earth and heaven, that thou mayest recount the tale of this Hidden and Luminous Beauty. Sanctify thy heart from all created things and from whatsoever hath been created between earth and heaven, then adorn it with My love, the Mighty, the Beloved.

2 ان یا مظهر مظلومیّتی اسمع ندائی بسمع الّذی قدّسه الله عن کلمات دونه لتقدر ان تسمع ما لا سمعه سمع ما کان و ما یکون کذلک نلقی علیک ما یطهّرک عن ذکر الممکنات و یجعلک هیکل ذکری بین السّموات و الأرض لتحکی عن هذا الجمال الدّرّیّ المکنون قدّس قلبک عن الموجودات و عمّا خلق بین الأرضین و السّموات ثمّ زینه بحبّی العزیز المحبوب

3 Know thou that there hath come before Us a tablet bearing thy mark, wherein thou didst call upon thy Lord with those who ascend unto the heights of nearness. This is more pleasing unto thy Lord than that which hath appeared from those whom ye imagine to know, could ye but perceive it. Strive then within thyself that thou mayest ascend, in this Day of thy Lord, at every moment, unto a praiseworthy and wondrous station. Then send forth before thy Lord that which is cast upon thy heart, and remain steadfast in the Cause through My sovereignty, the Mighty, the Self-Subsisting.

3 ثمّ اعلم بأن حضر بین یدینا لوح من اثرک و فیه ناديت ربّک بربوات الّذینهم الی معارج القرب هم یعرجون و انّه لأحلی عند ربّک عمّا ظهر من الّذین تظنّون فیهم ان انتم تعرفون ثمّ اجهد فی نفسک بأن ترتقی فی یوم ربّک فی کلّ حینه الی مقام بدع محمود ثمّ ارسل بین یدی ربّک ما یلقی علی فؤادک ثمّ استقم علی الأمر بسلطانی العزیز القیّوم

4 When thou seest the letter 'J', say: O servant! We have sent unto thee each year that which no letter thereof can be equaled by the creation of the first and the last ones. Yet thou hast not comprehended what was treasured therein of the pearls of thy Lord's knowledge, and wert among those who remain veiled. Therefore, judge thou fairly within thyself, then read what We have sent down unto thee and what was revealed unto 'Ali before, and before him unto the Beloved, and before him unto the Son of Mary, that thou mayest call to mind within thyself and be of them who, when the verses of their Lord are sent down unto them, fall prostrate upon their faces in submission. By God! The Pen weepeth at what hath proceeded from thee against its Lord - nay, all things weep, could ye but hear. Yet, despite My sovereignty and power, I have forgiven thee through My loving forbearance. By God! My mention of thee was naught save out of My compassion for thee, whereunto beareth witness my honored servants. Arise then from the slumber of thy heart and make good what hath escaped thee. By God!

4 و ان رأیت حرف الجیم قل ان یا عبد قد ارسلنا الیک فی کلّ سنة ما لا یعادل بحرف منه خلق الأوّلین و الآخرین و انّک ما استدرکت ما خزن فیها من لآلئ علم ربّک و کنت من الّذینهم محتجبون اذاً فأنصف فی نفسک ثمّ اقرء ما نزلناه علیک و ما نزل علی علیّ من قبل و من قبله علی الحبیب و من قبله علی ابن مریم لعلّ تتذکّر فی نفسک و تکون من الّذینهم اذا نزلت علیهم آیات ربّهم اذاً علی اذقان الاذعان هم یخرّون تالله انّ القلم یبکی علی ما ورد منک علی صاحبه بل کلّ الأشیآء ان انتم تسمعون و مع سلطنتی و اقتداری عفوت عنک بحلمی العزیز المحبوب فوالله لم یکن ذکری ایّاک الّا لشفقتی علیک و یشهد بذلک عباد مکرمون اذاً قم عن رقد فؤادک و تدارک

This is better for thee than all thou hast done or shalt do until the Day when the trumpet shall be blown.

ما فات عنک تالله هذا خیر لک عن کلّ ما عملت و تعمل الی یوم الّذی فیه ینفخ فی الصّور

5 O servant! Rend asunder the veils of idle fancy, then recite what the Spirit hath uttered unto this pure and elevated Breast. Say: The paths unto God are beyond counting, yet the path unto this Ridvan which I have raised up in truth is but one, would ye but be assured.

5 ان یا عبد فاخرق حجبات الوهم ثمّ اتل ما نطق به الرّوح علی هذا الصّدر الممرّد المنزوه قل انّ السّبیل الی الله لا یحصی ولکنّ السّبیل الی هذا الرّضوان الّذی ارفعه بالحقّ واحد ان انتم توقنون

6 O Mihdi! If thou detectest the sweet savors of justice, meet with him and present unto him the revealed words. Otherwise, avoidance is necessary, for in this Day consorting with deniers is accounted among the gravest sins and is displeasing unto God. By deniers are meant and shall ever be meant the rejectors from among the people of the Bayan.

6 ای مهدی اگر استشمام روایح العدل نمودی ملاقات نموده کلمات منزله را بر او عرض نما و الّا تجنّب لازم چه که الیوم مداهنه مع معرضین از اعظم ذنوب محسوب و عندالله غیر محبوب و مقصود از معرضین منکرین از اهل بیان بوده و خواهد بود

7 O Word! One ocean is seen with a thousand dissimilar waves, one sun with a thousand differing shadows, one earth with infinite manifestations therefrom. Now all people are occupied with the waves and remain veiled from the Sovereign of the sea, of which all these limited forms are but examples. They seclude themselves in transient shadows and are deprived of the waves of the divine Sun which shineth from the holy and merciful horizon. Yet give thanks and be joyous in thy soul, for this enduring wine is not destined or decreed for every soul. It is the portion of pure hearts and the share of sanctified souls. In all conditions, hold fast to God's grace and regard all peoples under thy protection. Be not content with what people have done. At all times await novel bounties. Turn not thy gaze from the direction of hope. Enter from mortal pavilions into the eternal tabernacle of glory, and from the hosts of the idolatrous souls choose thy dwelling in the sanctuary of God's protection.

7 ای کلمهٔ من یک بحر و هزار امواج غیر متشاکله مشهود و یک شمس و هزاران اظلال متغایره ملحوظ و یک ارض و ظهورات لا یتناهی از آن موجود حال جمیع ناس باموا‌ج مشغول شده و از سلطان بحر که جمیع این صور امثلهٔ حدودیّهٔ اویند محجوب گشته‌اند و باظلال فانیه معتکف و از امواج شمس ربّانی که از افق قدس رحمانی مشرق و لایح است محروم گشته‌اند ولکن شکر نما و بجان مسرور باش که این خمر باقی هر نفسی را مقدّر نه و مقرّر نیست نصیب صدور ممرّد است و قسمت نفوس مقدّس در جمیع احوال بفضل حقّ متمسّک باش و کلّ امم را در ظلّ خود ملاحظه نما اکتفا بآنچه ناس نموده‌اند مکن در کلّ حین منتظر عنایت بدیع باش نظر را از شطر رجا منصرف منما از خیام فانی بخباء مجد باقی وارد شو و از احزاب انفس مشرکه در پناه عصمت حقّ مقرّ بگزین

8 O Mihdi! Make thyself ready that the heat of the Paran flame and the manifestations of the holy divine Beauty may take effect in the Sinai of thy heart. O Mihdi! A fire hath been kindled in the Sinai of all contingent beings such that wert thou to perceive but a spark thereof, thou wouldst find the tongue of all things uttering the well-known words of Sinai. Yet it hath not yet affected the people of dust. Verily, dry wood is susceptible to fire, not the heart-stone of every deceitful misbeliever.

8 ای مهدی مستعدّ شو تا حرارت شعلهٔ فارانی و تجلّیات جمال قدس ربّانی در طور قلبت اثر نماید ای مهدی ناری در طور ممکنات افروخته شد که اگر جذوهٔ آن ظاهر شود لسان کلّ شیء را بکلمهٔ معروفهٔ طوریّه ناطق بینی ولکن هنوز بر اهل تراب اثر ننموده بلی حطب یابس مستعدّ نار است نه حجر قلوب هر مشرک مکّار

9 O Mihdi! Sanctify the beauty of unity from the dust of imitation and raise thy tent upon the heights of detachment. Thus

9 ای مهدی جمال توحید را از غبار تقلید مقدّس نما و بر فراز تجرید خیمه برافراز کذلک ینصحک ربّک لتکون من العاملین

doth thy Lord counsel thee that thou mayest be among the doers.

10 Be it known that certain exalted Tablets have been revealed and sent. Make copies of all of them and afterward deliver them according to the requirements of the time and the capacity of the people. For these are days in which even the near angels are in distress and agitation, how much more so these people who are constantly undergoing strange transformations. Let not the story of the calf and Samiri, which was mentioned at the time of the migration, fade from sight. Some Tablets were sent without names - let them be delivered to whomsoever is deemed suitable. And certain wondrous and exalted Suras were sent which must be copied with the utmost diligence upon arrival, especially the Surih of Pilgrimage, for which not the least delay or postponement is permissible. Make copies and have them carried to the land of Shin and the land of Alif and the land of Sad by whoever intends to travel, for this is among the greatest acts of drawing near to God, did ye but know it. Beware lest ye delay in this matter. Thus hath it been ordained by the All-Compelling, the Self-Subsisting. The revealed Suras require much reflection and meditation - nay, this is more obligatory than all else, would that ye might understand. Two Tablets were specifically revealed for Zaynu'l-Muqarrabin - deliver them, and he should review all that was sent. Thus hath the Command been sent down from the heaven of wondrous knowledge, that perchance there might be understood what none in all the worlds hath understood. None else need see them except such as have attained a station enabling them to view them with a penetrating and radiant vision.

10 باری مخصوص بعضی الواح منیع نازل و ارسال شد سواد جمیع را گرفته و بعد باقتضای وقت و استعداد ناس برسانید چه که این ایّامی است که ملائکهٔ مقرّبین در وجل و اضطرابند تا چه رسد باین مردم که در هر حین در تغییر بدیعند و سخن عجل و سامری که حین مهاجرت مذکور شد از نظر نرود و بعضی الواح من غیر اسم ارسال شد بهر نفس مصلحت دانند برسانند و بعضی از سور بدیعهٔ منیعه ارسال شد که باید حین ورود در اخذ سواد جهد بلیغ رود مخصوص سورهٔ حجّ که اقلّ من آن تأخیر و تعویق جایز نه سواد آن گرفته بارض شین و ارض الف و ارض صاد هر نفسی عازم است برده که اعظم قربات است عندالله لو انتم تعرفون ایّاکم ان لا تأخّروا فی ذلک و هذا ما قدّر من لدن مهیمن قیّوم و در سور منزله بسیار تدبّر و تفکّر لازم است بل اوجب من کلّ واجب ان انتم تفقهون دو لوح مخصوص زین‌المقرّبین نازل شد برسانید و جمیع آنچه ارسال شد ایشان باید ملاحظه نمایند کذلک نزل الأمر من جبروت علم بدیع لعلّ یلتفت ما لا التفت به احد من العالمین و من دون ایشان لازم نه الّا من یکون علی مقام الّذی ینظر فیها ببصر عزّ منیر

11 A Tablet had previously been sent from one who followed the Interlocutor of old, and its reply was revealed, but it was delayed. However, since it was revealed in such terms as exceeded the capacity of minds and souls to bear, it was not sent. But now a brief Tablet has been sent anew - if deemed advisable, let it be copied in another hand and delivered, while the original Tablet remains with you. Thus doth God erase what He willeth and confirm what He willeth, and give and withhold, and with Him is the knowledge of all things in the Mother Book, and none knoweth this save those possessed of keen insight.

11 لوحی از قبل ممّن اتّبع کلیم القبل ارسال شده بود و جواب آن نازل شد ولکن بعهدهٔ تعویق ماند ولکن چون بر لحنی نازل شده بود که فوق حمل عقول و نفوس بود لهذا ارسال نشد ولکن مجدّداً لوح مختصری ارسال شد اگر مصلحت دانند بخطّ دیگر نوشته برسانند و لوح اصل نزد آنجناب بماند کذلک یمحو الله ما یشآء و یثبت و یعطی و یمنع و عنده علم کلّ شیء فی امّ الألواح و لا یعلم ذلک الّا کلّ ذی ذکآء بصیر

12 In all circumstances maintain the greatest concealment lest the hypocrites become aware of the sending of missives, whereby harm might befall the divine Tree itself. Furthermore, the Surih of Pilgrimage was specifically revealed for the land of Shin and must be implemented with utmost haste. Besides this, a lengthy visitation prayer was revealed last year but has not

12 و در جمیع احوال ستر کبری ملحوظ دارید که منافقین مطّلع نشوند بر ارسال رسائل که ضرّ آن بر اصل شجرهٔ ربّانیّه وارد شود و دیگر آنکه سورهٔ حجّ مخصوص ارض شین نازل شد و باید بکمال تعجیل معمول شود و دون آن زیارت

yet been sent, until such time as may be suitable. God sendeth what He willeth and He, verily, doeth what He pleaseth.

مطوّلی در سنهٔ قبل نازل ولکن الی حین ارسال نشد تا بعد چه وقت اقتضا نماید و الله مرسل ما یشآء و انّه لفعّال لما یرید

13 Convey exalted mention to all the loved ones. Adorn Mirza Muhammad and his brother and Haydar-'Ali with the robe of remembrance, and likewise the Arabs and others among the friends, both male and female. Thus have We sent down the command that thou mayest be among those who act. At all times be vigilant in safeguarding the Cause of God and strive mightily for the unity of the friends, that God may thereby bring about a new matter. The Spirit and Glory be upon thee and upon those who follow thee unto the Day which no decree precedeth, nor any knowledge comprehendeth, nor all that was and will be, if thou be of those who know. Say to Haydar: Be as Haydar in the love of thy Lord, then proclaim between earth and heaven this Name which none in all the worlds hath known.

13 جمیع احباب را ذکر منیع برسانید جناب میرزا محمّد و اخیه و جناب حیدر قبل علی جمیع را بخلع ذکر بیارائید و هم‌چنین اعراب را و دون آن از احباب و غیره من الاناث و الذّکور کذلک نزلنا الأمر لتکون من الفاعلین در هر حال مراقبت امر الله را نموده و باتّحاد احباب سعی منیع لازم لعلّ الله یحدث بذلک امراً و الرّوح و البهآء علیک و علی من اتّبعک الی یوم الّذی لا یسبقه حکم احد و لا علم نفس و لا کلّ ما کان و ما یکون ان انت من العارفین به حیدر بگو کن حیدراً فی حبّ مولیک ثمّ ناد بین السّموات و الأرض بهذا الاسم الّذی ما عرفه احد من العالمین

BLIB_Or15696.167, BLIB_Or15738.086, RSBB.144

BH00686

Lawh-i-Zuhur (Tablet of the Manifestation)
To: Hadi

1 In the Name of God, the Most Holy, the Most Learned, the Most Powerful, the Most Mighty!

1 بسم الله الأقدس الأعلم المقتدر القدیر ان

2 O thou who gazest toward the direction of God and art immersed in the ocean of His nearness and good-pleasure! Know thou that the Manifestation hath not emerged from the four elements, but rather is the Mystery of Oneness, the Pre-existent Essence, the Self-Subsisting Reality, and the Hidden Identity. Indeed, He cannot be known through aught else, nor can it be established for anyone that He hath appeared from the four elements, or from the basic substances mentioned in the language of the philosophers, or from the four natures - for all these were created by His command and will. He hath ever been, and there was naught else besides Him. Even now He exists in truth and is established upon the throne, revealing verses unto thee inasmuch as the fire of His love hath been kindled in thy heart. Is there any possessor of utterance in all

2 یا ایّها النّاظر الی شطر الله و المتغمّس فی بحر قربه و رضاه فاعلم بأنّ الظّهور لم یکن من عناصر الأربعة بل هو سرّ الأحدیّه و کینونة القدمیّة و الجوهر الصّمدیّة و الهویّة الغیبیّة و انّه لن یعرف بدونه لیحقّق لأحد بأنّه ظهر من عناصر الأربعة او من اسطقسّات المذکورة بلسان اهل الحکمة و لا من الطّبایع الأربعة لأنّ کلّ ذلک خلق بأمره و مشیّته و انّه لم یزل کان و لم یکن معه من شیء کما اذاً یکون بالحقّ و استوی علی العرش و ینزل علیک الآیات بما وجد فی قلبک نار محبّته هل یکن فی الملک من ذی بیان لینطق معه او من منزل لیقوم معه فی امره او من ذی

existence who could speak with Him, or any revealer who could stand with Him in His Cause, or any being who could claim existence for himself? Nay, by thy Lord, the All-Merciful! All are non-existent and void.

وجود ليدّعى الوجود لنفسه لا فوربّک الرّحمن كلّ عدمآء فقدآء

3 Were He to be known through any other than Himself, His essence could not be proven free from similitude, nor His being sanctified from likeness, nor His uniqueness from the manifestations of creation. This is an ocean which none can enter, for all that thou beholdest in the heavens and on earth was created by His Word. By My very Self, the True One! Were He to make Himself known to His servants as He truly is, all would be severed from everything and would abide in His presence, to such extent that kings would glory in their servitude to their Master, and monarchs would cast their crowns behind them and hasten toward His direction and the paths of His good-pleasure. But since He is veiled from them, they have turned to other than Him and soar on the wings of self in the atmosphere of their conjectures and imaginings.

3 انّه لو يعرف بغيره لن يثبت تنزيه ذاته عن المثليّة و لا تقديس كينونته عن الشّبهيّة و لا تفريده عن مظاهر الخلقيّة هذا بحر ليس لأحد ان يلج فيه لأنّ كلّما انت تشهده فى السّموات و الأرض قد خلق بقوله فونفسى الحقّ لو يعرّفه نفسه عباده على ما هو عليه لينقطعن كلّ عن كلّ شىء و يسكنن فى جواره بحيث تجد الملوک يفتخرون بمملوكيّة انفسهم لمالكهم و السّلاطين يدعنّ تيجانهم عن ورائهم و يسرعنّ الى شطره و سبل رضائه فلمّا ستر عنهم لذا التفتوا بدونه و يطيرن بجناحين النّفس فى هوآء ظنونهم و اوهامهم

4 Therefore bear thou witness with thine own essence, then with thy soul, then with thy tongue, that there is no God but Him. None can know Him save through Him, and none can draw near unto Him. He was not a manifestation in Himself, but rather a manifestation in His essence. This is what We have mentioned unto thee concerning the mystery of Divinity, the essence of Lordship, and the reality of Self-Subsistence.

4 فاشهد بذاتک ثمّ بنفسک ثمّ بلسانک بأنّه لا اله الّا هو لن يعرفه احد دونه و لن يقدر ان يقرّبه احد انّه ما كان مظهراً فى نفسه بل مظهراً فى كينونته و هذا ما اذكرناه لک فى سرّ الالهيّة و كينونة الرّبوبيّة و ذاتيّة الصّمدانيّة

5 As for the physical bodies, they are thrones for this Manifestation which none hath comprehended save Himself. Though these bodies have appeared in the world of creation in forms which ye behold, wert thou to regard them with the eye of reality and innate nature, thou wouldst witness that although they were created from the elements, they are sanctified therefrom such that no similarity exists between them. Observe the diamond - can stones compare with it? Thus hath it been revealed in the Bayan from thy Lord, the Mighty, the Powerful, the Omnipotent. Were it not for their temples, the temples of the servants would not have been created.

5 و امّا فى الأجساد انّها اعراش لهذا الظّهور الّذى ما اطّلع به احد الّا نفسه و هذه الأجساد ولو ظهرت فى عالم الابداع على هياكل الّتى انتم ترونها لو تنظر اليها ببصر الحقيقة و الفطرة لتشهد بأنّهم ولو خلقوا من العناصر كانوا مقدّساً منها بحيث لم يكن بينهما من مشابهة فانظر فى الألماس هل يقابله الأحجار كذلک نزل فى البيان من لدن ربّكم العزيز المقتدر القدير و لو لا هياكلهم ما خلقت هياكل العباد

6 If thou wert to look carefully, thou wouldst see that all in the heavens and earth were created from the outward appearance of their temples. All the worlds draw sustenance from the worlds of thy Lord through the appearance of the Manifestations of God, the Supreme, the Self-Subsisting. In each world He appeareth according to the capacity of that world. For example, in the world of spirits He shineth upon them and appeareth unto them through spiritual effects, and likewise in the worlds of bodies, the worlds of names and attributes, and worlds which none hath known save God. Each hath a portion

6 و انّک لو تدقّ البصر لترى بأنّ كلّ من فى السّموات و الأرض قد خلق من ظاهر هياكلهم يستمدّ كلّ العوالم من عوالم ربّک من ظهور مظاهر الله المهيمن القيّوم و فى كلّ عالم يظهر باستعداد ذلک العالم مثلاً فى عالم الأرواح يتجلّى عليهم و يظهر لهم بآثار الرّوح و كذلک فى الأجساد و عوالم الأسمآء و الصّفات و عوالم الّتى ما اطّلع بها احد الّا الله لكلّ نصيب من هذا

from this Manifestation, appearing unto them in His image to guide them unto God their Lord, draw them nigh unto the seat of His command, and bring them to what hath been ordained for them. Even as His reality cannot be known, likewise nothing that is attributed to Him can be known except to a prescribed degree.

الظّهور يظهر عليهم على صورته ليهديهم الى الله ربّه و يقرّبهم الى مقرّ امره و يبلغهم الى ما قدّر له مع الّذى انّه كما لا يعرف حقيقته و كذلک لا يعرف كلّما ينسب اليه الّا على قدر مقدور

7 Reflect upon thine own self - were it not for Him, neither thy senses nor thy limbs and members could operate: the eye could not see, nor the ear hear, nor the tongue speak, nor the hand grasp, nor the foot move. Yet He is the sovereign ruler over all, such that God has made all things dependent upon Him. Nevertheless, it is through the eye that He sees, through the ear that He hears, and through the tongue that He speaks. If you ponder upon this, you will find it to be among His greatness, such that His station is not diminished by these manifestations and descents. Consider then the jeweler who crafts a ring - though he is its maker, he adorns his finger with it. If the Most High appears in the garment of creation, this is of His grace, lest His servants flee from Him. Rather, they draw near to Him, sit before His face, hear His wondrous melodies, take delight in what proceeds from His mouth, and in what descends upon them from the heaven of His will. In this there is wisdom - were you to contemplate it throughout the duration ordained by God, you would discover at every moment what you had not found before. If the Most High were to appear in His true station and form and as He truly is, none would be able to draw near to Him or find intimacy with Him.

7 تفكّر فى ذاتک لولاه ليبطل حكم الحواسّ و الأركان بحيث لن يرى العين و لن تسمع السّمع و لن ينطق اللّسان و لن يأخذ اليد و لن يحرّک الرّجل و مع انّه سلطان و حاكم على الكلّ بحيث جعل الله قيام ما سواه به مع ذلک انّه بالعين يراه و بالسّمع يسمع و باللّسان يتكلّم و انّک لو تتفكّر فى ذلک لتجد هذا من عظمته بحيث لا ينقص شأنه عن هذه التّوجّهات و التّنزّلات ثمّ انظر فى الصّائغ انّه يصنع خاتماً مع انّه صانعه يزيّن اصبعه به و انّه تعالى لو يظهر بلباس الخلق هذا من فضله لئلّا يفرّ منه عباده و يتقرّبون اليه و يقعدون تلقآء وجهه و يسمعون نغمات بديعه و يتلذّذون بما يخرج من فمه و ما نزل عليهم من سمآء مشيّته و فى ذلک لحكمة لو تفكر فيها بدوام الله لتجد فى كلّ حين ما لا وجدته من قبل و انّه تعالى لو يظهر على شأنه و صورته و ما هو عليه لن يقدر احد ان يتقرّب به او يؤانس معه

8 For example, consider the throne or seat or chair and their like - these are crafted by one of His creatures through the confirmations that descend upon them from the heaven of His grace and the clouds of His bounty. He takes His seat upon them, though before His sitting none recognize them, seeing them merely as the work of their hands. But after He takes His seat upon them, all relations are severed from them - they become the Throne of the All-Merciful, around which circle the realities of all things created in the heavens and earth. Their recognition then depends upon the gaze of the observers and the insight of those endowed with luminous, radiant vision who bear witness that they were created before the creation of the heavens and earth, that they have ever been the Throne of the All-Merciful and will ever continue to be as they have been, having no relation, connection, direction or indication to anything else.

8 مثلاً فانظر فى السّرير او العرش او الكرسىّ و امثالها يصنعها احد من بريّته بتأييدات الّتى ينزل عليهم من سمآء فضله و سحاب جوده و انّه يستوى عليها قبل استوائه عليها لا يعرفها احد يجدونها مصنوع ايديهم ولكن بعد استوائه عليها ينقطع كلّ النّسب عنها يكون عرش الرّحمن و يطوف عليه حقايق كلّ شىء عمّا خلق فى السّموات و الأرض اذاً يكون عرفانها منوط بأنظر النّاظرين و ابصر المتبصّرين من يكون على بصيرة المنيرة النّورانيّة ليشهد بأنّها خلقت قبل خلق السّموات و الأرض و لم يزل كان عرش الرّحمن و لا يزال يكون بمثل ما قد كان و ليس بينها و بين ما سواها من نسبة و لا من ربط و لا من جهة و لا من اشارة

9 All things testify with their inner tongue that these are the Thrones of the All-Merciful, having no likeness in creation and

9 و يشهدن كلّ الأشيآء بلسان سرّهم بأنّها اعراش الرّحمن لا لها شبه فى الابداع و لا نظير فى الاختراع و من عناصرها ظهرت العناصر بحيث

no peer in invention. From their elements appeared the elements, such that you see that from their fire appeared the fire in all realms of being, which spoke from the blessed Branch of Unity on the exalted Sinai to Moses the Interlocutor. From their water, every soul finds permanence and life. Likewise, consider what is beneath them and be assured with clear certainty. This is a description of the station of that upon which He sits - how much more exalted then is the station of His Temple and that which stands upon it! Thus have We cast upon thee the word of truth that thou mayest ponder upon it and attain unto what thou desirest from God, thy Lord and the Lord of all worlds.

ترى بأنّ من نارها ظهرت النّار فی الأکوان و نطقت فی غصن المبارکة الأحدیّة فی سیناء الرّفیع لموسی الکلیم و من مائها تجد کلّ نفس باقیاً و حیّاً و کذلک فانظر فیما دونها و کن علی یقین مبین و هذا ذکر مقام الّذی هو یستوی علیه فکیف مقام هیکله و ما یکون قائماً علیه کذلک القیناک قول الحقّ لتکون متفکّراً فیه و تصل الی ما اردت من الله ربّک و ربّ العالمین

10 O Hadi! All that We have cast upon thee and mentioned in this Tablet is in the language of creation; otherwise, by Him Who holdeth all things in the grasp of His power, We have regarding that station such utterances as are not befitting to mention in these days wherein people have differed and cast the Lord of Lords behind their backs, fashioning with the hands of idle fancy an idol which they then worshipped and became of those who worship idols. Blessed art thou for what God hath desired for thee, and for having walked in the path of His good-pleasure until thou didst attain the presence of His shining and exalted countenance.

10 ان یا هادی کلّما القیناک و اذکرناه فی هذا اللّوح هذا بلسان اهل الانشآء والّا فوالّذی کلّ شیء فی قبضة قدرته لیکون عندنا فی ذلک المقام بیانات لا ینبغی ان نذکرها فی تلک الأیّام الّتی اختلفوا فیها النّاس و نبذوا ربّ الأرباب عن ورائهم و صنعوا بأیادی الهوی صنماً ثمّ اعتکفوا علیه و کانوا من العاکفین طوبی لک بما اراد الله لک و سلکت سبیل رضائه الی ان حضرت تلقآء وجهه المشرق المنیع

11 He manifests Himself unto His creation through His creation, even as He revealed Himself unto thee with truth and delivered thee from the depths of the allusions of those who disbelieved in God and warred against His Self and took unto themselves lords other than God at all times, and were among the people of tyranny and error in a glorious and perspicuous Book. And wert thou to be immersed in the ocean of might and power, thou wouldst surely know that He is able to make any one of His creatures the creator of whatsoever He willeth. There is none other God but Him, the Mighty, the Powerful. All power lieth therein, if thou be of them that ponder, and all grace lieth therein, if thou be of them that witness.

11 لم یزل کان ظهوره لخلقه بخلقه کما تجلّی علیک بالحقّ و نجّاک من غمرات اشارات الّذینهم کفروا بالله و حاربوا بنفسه و اتّخذوا فی کلّ حین لأنفسهم اربابا من دون الله و کانوا من اهل البغی و الضّلال فی کتاب عزّ مبین و لو تکون متغمّساً فی بحر القدرة و الاقتدار لتوقن بأنّه یقدر ان یجعل مصنوعاً من مصنوعاته صانع ما اراد لا اله الّا هو المقتدر القدیر کلّ القدرة فی ذلک لو انت من المتفکّرین و کلّ الفضل فی ذلک لو انت من الشّاهدین

12 Ask thou God, thy Lord, that He may manifest His Cause throughout all lands and raise the servants to such a station wherein shall be mentioned unto them what He desireth, without veil or hindrance, and teach them from the wonders of His knowledge, and nourish them with the fruits of the Tree of His grace and bounty, that all may be enriched through His riches and empowered through His transcendent and glorious might.

12 فاسئل الله ربّک بأن یظهر امره فی البلاد و یرتقی العباد الی مقام یذکر لهم ما اراد من غیر ستر و حجاب و یعلّمهم من بدایع علمه و یرزقهم ثمرات سدرة فضله و احسانه لیغنین کلّ بغنائه و یقدرن کلّ بقدرته الممتنع المنیع

13 By Him Who moveth all things by His command! Were I to find the people as We created them, I would surely open a gate from the gates of mercy and inner meanings, that all might witness all mysteries with their own eyes and subdue

13 فوالّذی تحرّک الکلّ بأمره لو اجد النّاس علی ما خلقناهم لفتحت باباً من ابواب الرّحمة و المعانی لیشهدن کلّ الأسرار بأبصارهم و یسخّرن کلّ

all lands through the names of their Lord. But thou seest the creation and hearest what proceedeth from their mouths; therefore grace hath been restricted save to the measure whose dewdrops ye find, and thy Lord is, verily, witness and well-informed of this. And were We to manifest Our Self more than what We have manifested it, the dogs and swine would surely encompass Us.

البلاد بأسمآء ربّهم ولكن انّک ترى الخلق و تسمع ما يخرج من افواههم لذا منع الفضل الّا على قدر الّذى انتم تجدون ترشّحاته و كان ربّک على ذلک شهيد و خبير و انّا لو اظهرنا نفسنا ازيد عمّا اظهرناها لأحاطتنا الكلاب و الخنازير

14 Thus doth the Bird of the Throne warble its melody, and the Dove coo its song, out of love for thee, that thou mayest be among the thankful. And praise be to God, the Lord of the worlds.

14 كذلک دلع ديک العرش و غنّت الورقآء حبّاً ايّاک لتكن من الشّاكرين و الحمد لله ربّ العالمين

BLO_PT#134, BSC.204 #373-391, BSTW#124, VUJUDE.167-168x, HURQ.BH67, JHT_B#017

BLIB_Or15725.136, NLAI_BH3.136, Berlin1237#29, LHKM1.056, MAS4.161x, VUJUD.117x

---

BH00696

To: Muhammad

1 In the Name of God, the Most Holy, the Most Mighty, the Most Inaccessible, the Most Exalted, the Most High!

1 بسم الله الأقدس الأعزّ الأمنع العلىّ الأعلى

2 O Most Exalted Pen! Move across the Tablet by My command and authority, and behold all created things as mere bodies moved by the winds, bereft of spirit, save those who have detached themselves from all things, drawn nigh unto God, and whom God hath purified from the defilement of all who dwell on earth. Stand firm in My steadfastness, then summon the servants unto My Cause.

2 ان يا قلم الأعلى تحرّک على اللّوح بأمرى و سلطانى و لا تشهد الممكنات الّا كأجساد يحرّكها الأرياح و منعت عن الأرواح الّا الّذين تبعّدوا عن كلّشىء و تقرّبوا الى الله و طهّرهم الله عن رجس من فى الأرض جميعا ان استقم باستقامتى ثمّ ناد العباد بأمرى

3 Say: O people! Fear God and dispute not concerning Him but for Whom the Spirit would not have been made manifest, nor would the Sun of Batha have shone forth, nor would He Who was named 'Ali have come in the Kingdom of Names. Thus hath the matter been decreed, yet the people are in evident heedlessness.

3 قل يا قوم اتّقوا الله و لا تختلفوا فى الّذى لولاه ما ظهر الرّوح و ما اشرقت شمس البطحآء و ما اتى الّذى سمّى بعلىّ فى ملكوت الأسمآء كذلک كان الأمر ولكنّ النّاس هم فى غفلة مبينا

4 Say: Fear God, O people, and oppose not Him but for Whom the Fire would not have been kindled in the Tree of Sinai upon the blessed spot of the Mount for Moses, the Interlocutor, nor would the Fire have been made a light for Our Friend, nor would God's Cause have been established amongst His creation, nor would the Sun of Eternity have shone from the horizon of holiness in the name of your Lord, the Most High.

4 قل اتّقوا الله يا قوم و لا تعترضوا على الّذى لولاه ما اشتعلت النّار فى سدرة السّينآء على بقعة الطّور لموسى الكليم و ما جعل النّار نوراً لاسمنا الخليل و ما ثبت امر الله بين خلقه و ما اشرقت عن افق القدس شمس البقآء باسم ربّكم العلىّ الأعلى

5 Fear God, O concourse of earth and heaven, then be ashamed before Him Whose blood was shed for love of this Beauty Who hath appeared and shone forth from the horizon of holiness with a message of supreme magnitude. Say: O people! This is the Youth for love of Whom the blood of the Prophets and Messengers was shed, did ye but know. Whosoever opposeth these verses while claiming to believe in what was revealed in the Bayan shall be cursed by all who dwell in the heavens and earth, and by those who recline upon exalted thrones of glory in the Most Sublime Paradise.

5 اتّقوا الله يا ملأ الأرض و السّمآء ثمّ استحيوا عن الّذى سفک دمه حبّاً لهذا الجمال الّذى ظهر و اشرق عن افق القدس بنبأ كان على الحقّ عظيما قل يا قوم هذا لغلام الّذى فى حبّه سفكت دمآء النّبيّين و المرسلين ان انتم بذلک عليما من يعترض بهذه الآيات و يدّعى الايمان بما نزل فى البيان يلعنه كلّ من فى السّموات و الأرض و الّذينهم استقرّوا فى فردوس الأعلى على سرر عزّ منيعا

6 Say: This is He Who took the covenant of His own Self with 'Ali aforetime in all the Tablets. Behold Him, O people of the Bayan, that ye may take Him as your path to God in this Manifestation. Beware lest ye regard Me with any eyes but Mine own; behold Me as God hath commanded you, and be not of those who follow their desires and cast the All-Merciful behind their backs, choosing instead the path of Satan.

6 قل هذا لهو الّذى اخذ عهد نفسه علىّ من قبل فى كلّ الألواح فانظروا اليه يا ملأ البيان لعلّ تتّخذن الى الله فى هذا الظّهور دليلا ايّاكم ان تنظروا الىّ بعيون غيرى فانظرونى بما امركم الله و لا تكوننّ من الّذين يتّبعون اهوائهم و وضعوا الرّحمن عن ورائهم ثمّ اتّخذوا الى الشّيطان سبيلا

7 Say: Can one who standeth between earth and heaven be compared with one who remaineth concealed behind veils? Nay, by the Self of God, the Almighty, the Mighty, the Bountiful, if ye but knew. Say: Can one through whom the realities of all things were set ablaze, and in all things was kindled the fire of God, the Almighty, the Mighty, the Unconstrained, be compared with one who is consumed by the fire of self and passion, and is far removed from the shores of nearness? Can one who walketh in the atmosphere of the spirit be likened unto one who sitteth at home? Judge fairly then, O people of the Bayan, and be not oppressors and ungrateful.

7 قل أ فمن كان قائماً بين السّموات و الأرض كمن كان مستوراً خلف الحجبات لا فونفس الله المقتدر العزيز المنّان ان انتم بذلک عليما قل أ فمن احترقت منه حقايق الممكنات و اوقدت فى كلّشىء نار الله المقتدر العزيز المختار كمن احترق بنار النّفس و الهوى و جعل عن شاطئ القرب بعيدا أ فمن يمشى فى هوآء الرّوح كالّذى يقعد فى البيت اذاً فأنصفوا يا ملأ البيان و لا تكوننّ ظلّاماً كفورا

8 Say: This is He Who aided His Lord in the days when the hearts of those near unto God were sorely shaken, when the feet of the seekers slipped, when the countenance of every sincere soul was turned back, and Who arose to uphold God's Cause by His own self, voicing His praise among His servants until He was imprisoned in this Prison, and God is witness unto this. By God! The Pen of the All-Merciful moveth only to make mention of Me and to praise Me, and His tongue speaketh naught but to describe My glory and beauty. Indeed, He came only to announce unto you My presence and prepare you for My days. Yet when the promise came to pass, and the Youth appeared, enshrouded in the shadows of the clouds, ye disbelieved in Him, even to the point of pronouncing against Him a manifest injustice. Purify, therefore, thine ear from all that it hath heard, that thou mayest hearken unto the melodies of God—melodies that shall draw thee unto a seat of wondrous and incomparable glory. Thereupon, convey unto the servants this Cause, by reason of which every dweller is agitated, and

8 قل هذا لهو الّذى نصر ربّه فى ايّام الّتى اضطربت فيها افئدة المقرّبين ثمّ زلّت ارجل القاصدين ثمّ انقلب وجه كلّ مقبل خبيرا و قام على امر الله بنفسه و نطق بثنائه بين عباده الى ان حبس فى هذا السّجن و كان الله على ذلک شهيدا تالله ما تحرّک قلم الرّحمن الّا بذكرى و ثنائى و ما تكلّم لسانه الّا فى وصفى و بهائى و انّه ما جائكم الّا بأن يبشّركم بلقائى و يستعدّكم لأيّامى فلمّا جآء الوعد و اتى الغلام فى ظلل من الغمام انتم كفرتم به الى ان افتيتم عليه بظلم مبينا انّک انت طهّر اذنک عمّا سمعت لتسمع نغمات الله و انّها تجذبک الى مقرّ عزّ بديعا ثمّ بلّغ العباد هذا الأمر الّذى منه اضطرب كلّ ساكن و فزع كلّ صامت الّا من اتى الله بوجه منيرا

every silent one is seized with fear—save him who hath approached God with a luminous countenance.

9 Say: O people, be ye ashamed before God Who created you for My manifestation. Commit not that which would dishonor the Cause, and associate not partners with God after He hath called you to the Most Glorious Paradise and asketh from you neither recompense nor thanks. If ye are able, go forth from your homes in support of His Cause; otherwise, remain where ye are but commit not that which ye were forbidden in the Book of Ali, then in Muhammad's Qur'an, and then in the holy and impregnable Tablets. Know thou that victory hath been ordained in the Remembrance and the Bayan - thus was it revealed at the beginning of this Manifestation, if thou be well-informed thereof. We forbade the servants from warfare and contention, yet some committed that which We prohibited and transgressed the bounds set by God. But God hath pardoned whom He willeth, for He is powerful over all things. O people! Transgress not what hath been revealed in the Book. Be God-fearing in the Cause. Cast not the ordinances of God behind your backs. Act according to that which ye have been commanded by One Who is All-Knowing, All-Wise.

9 قل يا قوم ان استحيوا عن الله الّذى خلقكم لظهورى و لا ترتكبوا ما تضيّع به حرمة الأمر و لا تشركوا بالله بعد الّذى يدعوكم الى رضوان الأبهى و لا يريد منكم جزآءً و لا شكورا ان استطعتم ان اخرجوا من بيوتكم فى نصرة امره والّا فاسكنوا و لا ترتكبوا ما نهيتم عنه فى كتاب علىّ ثمّ فى فرقان محمّد ثمّ فى صحايف عزّ منيعا ثمّ اعلم بأنّ النّصر قد قدّر فى الذّكر و البيان كذلك نزل فى اوّل هذا الظّهور ان انت بذلك خبيرا و انّا نهينا العباد عن المحاربة و المجادلة و منهم من ارتكب ما نهيناه عنه و تجاوز عن حدود الله ولكن عفا الله عمّا شآء و انّه على كلّشىء قديرا يا قوم لا تتجاوزوا عمّا نزل فى الكتاب كونوا فى الأمر تقيّا لا تدعوا سنن الله عن ورائكم ان اعملوا بما امرتم من لدن عليم حكيما

10 They who have shed their blood in the path of God - their spirits have ascended to the heaven of mighty glory and are established in the Most Glorious Paradise, near the mercy of thy Lord, the Most Exalted, the Most High. God shineth upon them at all times with a wondrous radiance, and they drink from the Kawthar of beauty from the hands of the grace of your Lord, the All-Merciful, while youths circle round them at every dawn and dusk. Would that we were with them and ascend to the Supreme Companion! This is what I desire for Myself and for those who follow Me, and this indeed is a mighty bounty.

10 الّذين سفكت دمائهم فى سبيل الله قد صعدت ارواحهم الى جبروت عزّ عليّا و استقرّوا فى جنّة الأبهى فى جوار رحمة ربّك العلىّ الأعلى و يتجلّى الله عليهم فى كلّ حين بتجلّى بديعا و يشربون كوثر الجمال من ايادى عناية ربّكم الرّحمن و يطوفنّ فى حولهم الولدان فى كلّ طلوع و افولا فيا ليت كنّا معهم و نرتقى الى الرّفيق الأعلى و هذا ما اردت لنفسى و للّذينهم اتّبعونى و انّ هذا لفضل عظيما

11 Say: O people! Turn not unto the world and its ornaments. By God! It shall perish, and ye shall return to an abode wherein ye shall find no companion for yourselves. Hearken unto My words and deprive not yourselves of meeting your Lord, and be not among the rebellious in the land.

11 قل يا قوم لا تلتفتوا الى الدّنيا و زخرفها تالله انّها لتفنى و ترجعون الى مقرّ لم يكن لأنفسكم فيه انيسا اسمعوا قولى و لا تجعلوا انفسكم محروماً عن لقآء ربّكم و لا تكوننّ فى الأرض بغيّا

12 O Pen of Command! Make mention of him who was named Ahmad and was martyred in the path of God in days when all were veiled from Him. Though he committed that which was forbidden, yet God pardoned him through His grace, for verily He encompasseth all things. His spirit ascended unto the Most Exalted Companion, and the hosts of the invisible realm of glory received him, and the lights of his Lord's countenance enveloped him from every direction until he entered the Most

12 ان يا قلم الأمر فاذكر الّذى سمّى بأحمد و استشهد فى سبيل الله فى ايّام كان الكلّ عنه محجوبا ولو انّه ارتكب ما نهى عنه ولكن عفا الله بفضل من عنده و انّه على كلّ شىء محيطا و استرقى روحه الى الملأ الأعلى و استقبلته جنود غيب منيعا و اخذته انوار وجه ربّه من كلّ الجهات الى ان دخل جنّة الأبهى بوجه لميعا و انّا لو نفصّل مقام

Glorious Paradise with a radiant visage. Were We to detail the station of those who have been martyred, the people would assuredly become detached from their own souls and ascend unto a sublime and holy kingdom. Convey Our glorification unto the faces of those whom God hath related unto Him, for verily they possess a magnificent station with God. Say: Beware lest ye grieve for him, for he dwelleth now in wondrous joy. Then make mention in the Book of him who was martyred with him, for whom an abundant recompense hath been ordained. He is now with him in the highest paradise, enjoying blessings that are sanctified above all comparison.

الّذينهم استشهدوا لينقطعنّ النّاس عن ارواحهم و يصعدنّ الى ملكوت قدس رفيعا كبّر من لدنّا على وجوه الّذين نسبهم الله اليه و انّ لهم عند الله شأن عظيما قل ايّاكم ان تحزنوا فيه و انّه حينئذ فى سرور بديعا ثمّ اذكر فى الكتاب الّذى استشهد معه و قد قدّر له جزآء موفورا حينئذ يكون معه فى اعلى الجنان و يكون متنعّماً بنعمآء الّتى كانت عن الشّبه منزوها

13 And thou, O Muhammad, hearken unto the call of thy Lord from the direction of the Throne once again, that the verses of thy Lord may cause thee to ascend unto the Divine Lote-Tree, the sublime and glorious seat. Grieve not over anything. Make mention of thy Lord amongst His servants, for verily thy Lord is with thee and watchful over thee. Blessed art thou for having attained unto the presence of God and stood before His countenance, and for having been illumined by the Sun of Beauty from the horizon of thy Lord's brow with manifest splendor. Hold fast unto the cord of God, then detach thyself from all else, that thy words may influence the hearts of those who doubt this Cause. Thus doth the Most Exalted Pen command thee. Act according to that which thou hast been commanded by One Who is Mighty, All-Knowing. Wouldst thou remain in thy house while the Youth is in the hands of the oppressors from among the people of the Bayan, and there hath befallen Him that which all created things are powerless to recount? O Muhammad! Fear no one. Arise to praise thy Lord among His creation, for this is better for thee than all that hath been created between earth and heaven. Thus hath the command been sent down upon the Tablet from One Who is Powerful, Mighty.

13 و انّک انت يا محمّد اسمع ندآء ربّک عن جهة العرش مرّة اخرى ليصعّدک آيات ربّک الى سدرة المنتهى مقرّ قدس منيعا لا تحزن فى شىء ان اذكر ربّک بين العباد و انّ ربّک معک و انّه عليک رقيبا طوبى لک بما فزت بلقآء الله و حضرت بين يدى الوجه و استشرقت عليک شمس الجمال عن افق جبين ربّک المختار بأنوار مبينا تمسّک بحبل الله ثمّ انقطع عمّا سواه ليؤثّر قولک فى صدور الّذينهم كانوا فى الأمر مريبا كذلک امرک قلم الأعلى ان اعمل بما امرت من لدن عزيز عليما أ تحبّ ان تسكن فى البيت و كان الغلام بين يدى الظّالمين من ملأ البيان و ورد عليه ما عجزت عن ذكره السن الخلائق جميعا ان يا محمّد لا تخف من احد قم بثنآء ربّک بين خلقه و انّه خير لک عمّا خلق بين السّموات و الأرض كذلک نزل الأمر على اللّوح من لدن مقتدر قديرا

14 Then remind from Us those servants who have believed in God and have detached themselves from every remote idolater. Say: O servants of the All-Merciful! Aid your Lord, the Most High, the Most Exalted, in this Revelation which hath appeared in His Most Glorious Name, and turn not your attention to whatsoever hath been created between earth and heaven. This is better for you, did ye but know. He desireth naught for you save to draw you nigh unto a sublime station of glory. Remember Him in private and in public, and let not the censure of those who have denied God openly and who are wretched upon the earth cause you to fear. Purify your hearts for His recognition and your ears for hearkening unto His melodies. This is My counsel unto you and unto every discerning and insightful

14 ثمّ ذكّر من لدنّا عباد الّذينهم آمنوا بالله و انقطعوا عن كلّ مشرک بعيدا قل يا عباد الرّحمن ان انصروا ربّكم العلىّ الأعلى فى هذا الظّهور الّذى ظهر باسمه الأبهى و لا تلتفتوا الى ما خلق بين الأرض و السّمآء هذا خير لأنفسكم ان انتم بذلک عليما انّه ما اراد لكم الّا بأن يقرّبكم الى مقرّ عزّ رفيعا ان اذكروه بالسّرّ و الاجهار و لا يخافنّكم لومة الّذينهم كفروا بالله جهرة و كانوا فى الأرض شقيّا طهّروا قلوبكم لعرفانه و آذانكم لاستمآع نغماته هذا من نصحى عليكم و على كلّ

one. The Spirit, glory and splendor be upon thee and upon those who have remained steadfast in the Cause.

عارف بصیرا و الرّوح و العزّ و البهآء علیک و علی الّذینهم کانوا علی الأمر مستقیما

BLIB_Or15725.497

BH00705

To: Muhammad Rida

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

1 بسم الله الأعظم الأعظم

2 These are the verses of God, the True King, the Manifest One, sent down from the heaven of mighty exaltation. Worship none but Him and turn to the direction of His favor - this is the straight path. O people! Consider the proofs and signs of God from before, that ye may be convinced that He is indeed the One Who hath appeared with truth in these days. Yet most people remain behind a mighty veil.

2 تلک آیات الله الملک الحقّ المبین نزلت من جبروت عزّ رفیع ان لا تعبدوا الّا ایّاه و توجّهوا الی شطر عنایته و هذا لصراط مستقیم یا قوم فانظروا الی حجج الله و آثاره من قبل لتوقنن بأنّه لهو الّذی ظهر بالحقّ فی تلک الأیّام ولکنّ النّاس اکثرهم فی حجاب عظیم

3 Say: O people! We sent forth the First Creation by Our command, and We made him a Word, and We sent him to earth and made him the father of all creation. We gave him progeny from Our presence and made them inheritors.

3 قل یا قوم انّا بعثنا بدیع الأوّل بأمر من لدنّا و القیناه کلمة و ارسلناه الی الأرض و جعلناه اب الخلایق اجمعین و اتیناه ذرّیّة من لدنّا و جعلناهم من المتوارثین

4 Then when ages and epochs passed, We sent forth Noah from Our presence to guide people unto God and give them glad tidings of these days. We commanded him to take from the people of earth a covenant concerning this Manifestation. He said: "O people! Fear God and be not of those who join partners with Him. Your God is one God. Worship none but Him." They opposed him and denied Him Who sent him with truth. At every moment he was afflicted with hardship and adversity in God's path - the King, the Powerful, the Most High, the All-Knowing - until We delivered him and those with him, and drowned the evil-doing people who were among the lost.

4 الی ان قضت الأعصار و الأعهاد ارسلنا النّوح من لدنّا لیهدی النّاس الی الله و یبشّرهم بهذه الأیّام و امرناه بأن یأخذ عهد هذا الظّهور من اهل الأرض قال یا قوم اتّقوا الله و لا تکوننّ من المشرکین انّ الهکم اله واحد لا تعبدوا الّا ایّاه اعترضوا علیه و کفروا بالّذی ارسله بالحقّ و فی کلّ حین مسّته البأسآء و الضّرّآء فی سبیل الله الملک المقتدر العلیّ العلیم الی ان نجّیناه و من معه و غرقنا قوم سوء اخسرین

5 Then after him We sent forth Hud and sent him to Our heedless servants. He said: "O people! Fear God! I have come to you from the Dawning Place of the Cause with momentous tidings. Worship none but Him and be not of those who join partners with Him." They denied him and harmed him at all times, and We were witness and aware of what they did, until We sent against them a furious wind and destroyed them, save Our sincere servants.

5 ثمّ بعثنا من بعده هوداً و ارسلناه الی عبادنا الغافلین قال یا قوم اتّقوا الله قد جئتکم عن مشرق الأمر بنبأ عظیم ان لا تعبدوا الّا ایّاه و لا تکوننّ من المشرکین کفروا به و اذوه فی کلّ الأحیان و کنّا علی ما فعلوا لشهید و علیم الی ان ارسلنا علیهم ریحاً صرصراً و اهلکناهم الّا عبادنا المخلصین

6 Then We sent forth Salih with a word from Our presence and sent him to his people to remind them of the remembrance of God, their Lord and the Lord of all worlds. He said: "O people! I have come to you from God your Lord. Join no partners with Him but worship Him sincerely, and wrong no one by so much as a grain's weight. Be just among yourselves and be not of the corrupt." They were not guided by the lights of guidance. They rejected him and denied Him Who sent him with truth, and were among the wrongdoers. We destroyed them with a single cry and made them a lesson for others.

6 ثمّ بعثنا الصّالح بكلمة من لدنّا و ارسلناه الى قومه ليذكّرهم بذكر الله ربّهم و ربّ العالمين قال يا قوم قد جئتكم من لدى الله ربّكم ان لا تشركوا به فاعبدوه مخلصين و لا تظلموا على احد قدر خردل ان اعدلوا بينكم و لا تكوننّ من المفسدين انّهم ما اهتدوا بأنوار الهدى كذّبوه و كفروا بالّذى ارسله بالحقّ و كانوا من الظّالمين و اهلكناهم بصيحة وحده و جعلناهم عبرة للآخرين

7 Then after him We sent forth the Friend (Abraham) and gave him ten scrolls from Our presence and sent him to Nimrod and his chiefs to remind them of the days of God and guide them to this clear and luminous path. He said: "O people! God hath sent me to you and hath sent down unto me from His presence verses of mighty exaltation. Differ not concerning His Cause and follow not the ways of those who join partners with Him. Answer God's summoner among you and be not of the heedless." They made God's Cause an object of mockery and were not among the believers, until We destroyed Nimrod and his people and made the Friend an enduring Word from Our presence among the worlds.

7 ثمّ بعثنا من بعده الخليل و اتيناه عشرة صحايف من لدنّا وارسلناه الى النّمرود و ملئه ليذكّرهم بأيّام الله و يهديهم هذا السّبيل الواضح المنير قال يا قوم قد ارسلنى الله اليكم و نزلت علىّ من عنده آيات عزّ منيع ان لا تختلفوا فى امره و لا تسلكوا سبل المشركين اجيبوا داعى الله بينكم و لا تكوننّ من المعرضين انّهم اتّخذوا امر الله هزواً و ما كانوا من المؤمنين الى ان اهلكنا النّمرود و قومه و جعلنا الخليل كلمة باقية من لدنّا بين العالمين

8 Then after him We sent forth Him Who conversed with God (Moses) with clear signs and made him a proof unto all in the heavens and earth. We sent him to Pharaoh and his chiefs. He came before him and said: "I have come to thee from the Dawning Place of glory and power with a clear authority. Fear God and join no partners with Him, and be not of the heedless." He waxed proud before God and opposed Him Who conversed with God, following the ways of Satan, until the sorcerers gathered at an appointed time on a known day, as We have sent down in the scrolls of old. We effaced sorcery and confirmed that which was given to Him Who conversed with God from Our presence, and I am the All-Powerful, the Almighty. We commanded him to depart with the Children of Israel, and when he departed, Pharaoh and his hosts pursued them from behind to seize them unjustly. We drowned them and delivered those who believed in God, the Powerful, the Mighty, the Praiseworthy.

8 ثمّ بعثنا من بعده الكليم بآيات بيّنات و جعلناه حجّة على من فى السّموات و الأرضين و ارسلناه الى الفرعون و ملئه دخل عليه و قال قد جئتك عن مطلع العزّة و الاقتدار بسلطان مبين اتّق الله و لا تشرك به و لا تكن من الغافلين انّه استكبر على الله و اعترض على الكليم بما اتّبع الشّياطين الى ان اجتمع السّحرة فى ميقات يوم معلوم كما نزّلناه فى صحف الأوّلين انّا محونا السّحر و اثبتنا ما اوتى به الكليم من لدنّا و انا المقتدر القدير و امرناه بأن يخرج مع بنى‌اسرائيل فلمّا خرج خرج الفرعون و جنوده عن ورائهم ليأخذوهم بالباطل و قد اغرقناهم و نجّينا الّذينهم آمنوا بالله المقتدر العزيز الحميد

9 Then after him We sent forth the Spirit (Jesus) and dispatched him unto mankind with a wondrous command. He said: "O people! Believe in Him Who sent me unto you, and be not of the unbelievers." And when his cause grew difficult, We raised him by the sovereignty of might and power unto a heaven of exalted glory.

9 ثمّ بعده بعثنا الرّوح و ارسلناه الى العباد بأمر بديع قال يا قوم آمنوا بالّذى ارسلنى اليكم و لا تكوننّ من الكافرين و اشتدّ عليه الأمر الى ان ارفعناه بسلطان القدرة و الاقتدار الى سمآء عزّ رفيع

10 Then We sent after him Muhammad, the Messenger of God, with a perspicuous Book, and through him We distinguished between truth and falsehood, if ye be of them that know. We made him a mercy unto all the worlds, for whenever tribulation and adversity touched him in the path of God, he remained patient within himself. Therefore did We name him the Beloved in My great dominion, and We said unto him on the night of his ascension: "Thou art the Beloved and thou art the Well-Beloved." We revealed unto him a light from the lights of this Manifestation, if ye be of the assured ones.

10 ثمّ ارسلنا من بعده محمّداً رسول الله بكتاب مبين و فرقنا به بين الحقّ و الباطل ان انتم من العارفين و انّا جعلناه رحمة للعالمين لأنّه كلّ ما مسّته البأسآء و الضّرّآء فى سبيل الله كان صابراً فى نفسه و لذا سمّيناه بالحبيب فى ملكوتى العظيم و قلنا له فى ليلة المعراج انت الحبيب و انت المحبوب و تجلّينا عليه نوراً من انوار هذا الظّهور ان انتم من الموقنين

11 Then We raised up the Sovereign of the Messengers, who was named Ali in all the tablets, and through him We opened the gates of grace unto the faces of all created things. We made him the herald of this Manifestation. He said: "O people! When the Beloved of the worlds cometh unto you, beware lest ye hesitate in His Manifestation and cling to what ye possess from the tidings of the ancients. Verily, I have revealed the Bayan for His sake and made it as a leaf among the leaves of Paradise for Him. Beware lest ye differ concerning His wondrous Cause. Follow not your leaders at the time of His appearance, for on that Day the affairs of the worlds shall be changed, and the followers of the Mount shall perish at the dawning of a drop from that crimson Light rising from the Most Glorious Horizon. Fear God and be not of them that are veiled. O people! I have come to you to announce the meeting with God on the Day when the clouds shall be cleft asunder and the Lord of Lords shall come with hosts from the envoys of God, the Mighty, the Wise.

11 ثمّ بعثنا سلطان الرّسل الّذى سمّى بعلىّ فى كلّ الألواح و به فتحنا ابواب الفضل على وجوه الخلايق اجمعين و جعلناه مبشّراً لهذا الظّهور قال يا قوم اذاً اتاكم محبوب العالمين ايّاكم ان تتوقّفوا فى ظهوره و تتمسّكوا بما عندكم من نبأ الأوّلين انّى نزّلت البيان لنفسه و جعلته ورقة من اوراق الرّضوان له ايّاكم ان تختلفوا فى امره البديع لا تعقبوا فى حين ظهوره رؤسائكم لأنّ فى ذلک اليوم يتغيّر امور العالمين و فيه ليموتن الطّوريّون عند مطلع رشح من ذلک النّور المهيمن الحمرآء عن افق الأبهى اتّقوا الله و لا تكوننّ من المحتجبين يا قوم انّى قد جئتكم لأبشّركم بلقآء الله فى يوم الّذى تشقّق فيه السّحاب و يأتيكم ربّ الأرباب بجنود من سفرآء الله العزيز الحكيم

12 Beware lest ye look upon Him with your eyes or the eyes of your leaders. Look upon Him with His eye; thus have I been commanded by God, your Beloved and the Beloved of the worlds. O people! He is the Hidden Mystery and the Treasured Being. He shall come unto you with the truth, with a manifest and evident Command. Every good mention revealed in the Bayan hath no purpose except His Self. Await His days, O people of unity! Were it not for Him, I would not have revealed the Bayan nor manifested Myself amongst you, if ye be of the assured ones. I have made every matter dependent upon His leave. Beware in the days of His manifestation lest ye cling to what hath been revealed in the Bayan and its letters. Fear God, O people, and be not of them that cling.

12 ايّاكم ان تنظروا اليه بعيونكم او بعيون رؤسائكم فانظروا اليه بعينه كذلک امرت من لدى الله محبوبكم و محبوب العالمين يا قوم انّه لغيب المكنون و ذات المخزون يأتيكم بالحقّ بأمر لايح مبين كلّ ذكر خير نزل فى البيان ما كان المقصود الّا نفسه ان ارتقبوا ايّامه يا ملأ الموحّدين لولاه ما نزّلت البيان و ما اظهرت نفسى بينكم ان انتم من الموقنين قد علّقت كلّ امر باذنه ايّاكم فى ايّام ظهوره ان تتمسّكوا بما نزل فى البيان و حروفاته اتّقوا الله يا قوم و لا تكوننّ من المتمسّكين

13 On that Day, detach yourselves from all that ye possess and turn with your hearts unto My Beloved and the Beloved of the Concourse on High, My Purpose and the Purpose of the hearts of them that know. Beware, beware, O people, lest ye grieve Him in anything or commit that which would sadden His most

13 ان انقطعوا فى ذلک اليوم عمّا عندكم و توجّهوا بقلوبكم الى محبوبى و محبوب ملأ الأعلى و مقصودى و مقصود قلوب العارفين ايّاكم ايّاكم يا قوم ان تحزنوه فى شىء و ترتكبوا ما يكدّر به

gentle and tender heart. Prepare yourselves for meeting Him in His days. By God! His Day is the Sovereign of Days, and He is the King of the former and latter generations." Thus did We reveal in the Bayan through the tongue of Ali aforetime, and We were in truth a witness unto him. Verily, he delivered the messages of his Lord unto the servants with most wondrous utterance, were ye of them that perceive.

فؤاده الألطف الرّقيق ان استعدّوا للقائه فی ايّامه تالله يومه سلطان الأيّام و انّه لمليک الأوّلين و الآخرين کذلک نزّلنا فی البيان بلسان علیّ من قبل و کنّا بنفسنا الحقّ عليه شهيد و انّه بلغ رسالات ربّه الی العباد بأبدع البيان لو انتم من النّاظرين

14 But when the promise came to pass and God came with the truth, then did the people of the Bayan deny Him, save those whom God preserved through a power from His presence, and verily He is unto His servants All-Forgiving, Most Merciful. And among the opposers was he who said that He had fabricated lies against God. And among them were those who objected, and those who united with them that pronounced their verdict against the Primal Point for my injury, and those who arose to slay me, and those who forbade the servants from my love and my remembrance. Thus did I remain bewildered amidst these idolaters. And were I to recount what hath befallen me, the hearts of the sincere would be consumed. Thus do I sit in prison and await what may transpire, and I fear no one nor am I dismayed though the harm of all the world should touch me.

14 فلمّا جآء الوعد و اتی الله بالحقّ اذاً کفروا به ملأ البيان الّا الّذين عصمهم الله بقدرة من عنده و انّه بعباده لغفور رحيم و من المعرضين من قال انّه افتری علی الله و منهم من اعترض و منهم من اتّحد مع الّذين افتوا علی نقطة الأولی لضرّی و منهم من قام علی قتلی و منهم من نهی العباد عن حبّی و ذکری اذاً بقيت متحيّراً بين هؤلآء المشرکين و انّی لو اقصّ ما ورد علیّ لتحترق اکباد المخلصين اذاً اکون جالساً فی السّجن و انتظر القضايا و لا اخاف من احد و لن اجزع ولو يرد علیّ ضرّ العالمين

15 Thus have We revealed unto thee, O servant, that thou mayest detach thyself from all that thou hast and arise to serve the Cause of God and to make mention of Him amongst His servants. And I am, verily, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise. Stand firm through God's might and power, then turn thy face toward the people of the Bayan and say: O people! Be ye ashamed before Him Who hath given you the glad tidings of this Manifestation, and be not of them who disbelieved after having believed. Fear God and be not among the lost. Verily, He Who hath come unto you hath appeared with all the signs, and none deny Him save every sinful detractor. Fear God and make not your deeds void and follow not the evil ones. Thus have We commanded thee and revealed unto thee. Act thou according to what thou hast been bidden and be not of the silent ones. And the glory be upon thee and upon those who have believed in God and have detached themselves from the idolaters. And praise be to God, the Lord of the worlds.

15 کذلک القيناک يا ايّها العبد لتنقطع عمّا عندک و تقوم علی امر الله و ذکره بين العباد و انا المقتدر المتعالی العليم الحکيم ان استقم بحول الله و قوّته ثمّ توجّه الی ملأ البيان قل يا قوم ان استحيوا عن الّذی بشّرکم بهذا الظّهور و لا تکوننّ من الّذينهم کفروا بعد الّذی آمنوا اتّقوا الله و لا تکوننّ من الخاسرين انّ الّذی جائکم قد ظهر بکلّ الآيات و لا ينکره الّا کلّ مبغض اثيم اتّقوا الله و لا تحبطوا اعمالکم و لا تتبعوا الشّياطين کذلک امرناک و القيناک ان اعمل بما امرت و لا تکن من الصّامتين و البهآء عليک و علی الّذينهم آمنوا بالله و انقطعوا عن المشرکين و الحمد لله ربّ العالمين

BLIB_Or15725.208

BH00711

To: Ismullah Javad

1 In the name of God, the Most Holy, the Most Mighty, the Most Exalted, the Most High, the Most Glorious!

1 جناب اسم الله جواد علیه بهآء الله باسم الله الأقدس الأعزّ الأرفع الأعلی الأبهی

2 This is a Book from the Presence of Baha unto him who hath believed in God on a Day whereon all foundations were shaken with the fear of His Cause, and the dwellers of the heavens and earth were thunderstruck, save those who held fast to the cord of God, turned away from all that is in the hands of men, recognized God with their own eyes, and detached themselves from all the worlds.

2 هذا کتاب من لدی البهآء الی الّذی آمن بالله فی یوم فیه اضطربت الأرکان من خشیة الأمر و انصعقت اهل السّموات و الأرضین الّا من تمسّک بحبل الله و اعرض عمّا فی ایدی النّاس و عرف الله ببصره و انقطع عن العالمین

3 O thou manifestation of bounty! How can I recount unto thee what hath befallen Me at the hands of him whom We created by Our command and whose name We exalted among Our remembering servants? When he witnessed the loftiness of the Cause and the exaltation of His name amongst the people, he desired to slay Me. When the hidden secrets of his heart were revealed, he raised an outcry within himself that he might cast the rancor of God into the hearts of the rebellious ones. Thou knowest well that had I desired to harm My brother, he would not have existed upon the earth. By God! Despite My knowledge of him and My awareness of what lay within his breast, We protected him through the sovereignty of might and power from the harm of the idolaters.

3 ان یا مظهر الجود کیف اذکر لک ما ورد علیّ من الّذی خلقناه بأمر من لدنّا و ارفعنا اسمه بین عبادنا المتذکّرین و انّه لمّا شهد علوّ الأمر و اعلآء اسمه بین النّاس اراد قتلی فلمّا ظهر خافیة سرّه صاح فی نفسه لیدخل غلّ الله فی صدور الممرّدین و انّک تعلم بأنّی لو اردت ضرّ اخی انّه لم یکن موجوداً علی الأرض تالله مع علمی به و اطّلاعی بما فی صدره حفظناه بسلطان القدرة و الاقتدار عن ضرّ المشرکین

4 O thou manifestation of bounty! Thou hast seen Me and associated with Me and witnessed the mountain of My tranquility and the ocean of My patience. Ponder within thyself what hath caused Me to raise My call between the heavens and the earth. By My life! If thou wouldst reflect upon this, thou wouldst attain unto a station of security and flee from these deniers. Beware lest the beauty of the Cause be veiled from thee by the veils of fancy and desire. Emerge from behind them through the name of thy Lord, the Most High, the Most Great. Hast thou not heard that every light is darkened before His splendor? By God, the Truth! This is His splendor upon all who are in the heavens and earth, and everything speaketh that there is none other God but Me, the Mighty, the Powerful, the All-Encompassing.

4 و انّک انت یا مظهر الجود رأیتنی و عاشرت معی و شهدت جبل سکونی و بحر اصطباری فکّر فی نفسک ما اقامنی علی الصّیحة بین السّموات و الأرضین فوعمری لو تفکّر فی ذلک لتصل الی مقام الأمن و تفرّ عن هؤلآء المنکرین ایّاک ان تحتجب جمال الأمر بحجبات الوهم و الهوی فاطلع عن خلفها باسم ربّک العلیّ العظیم اما سمعت بأنّ کلّ ذی نور یظلم عند بهائه تالله الحقّ هذا لبهائه علی من فی السّموات و الأرض و ینطق فی کلّ شیء بأنّه لا اله الّا انا العزیز المقتدر المحیط

5 Whoso is not guided by God's guidance in these days hath indeed wronged himself and is regarded as one in darkness by thy Lord. Thus have We sent down the Command in all the Tablets, and thou art among those who bear witness. Say: Do

5 فمن لم یهتدی بهدی الله فی تلک الأیّام انّه قد اظلم علی نفسه و مظلم عند ربّک کذلک نزّلنا الأمر فی کلّ الألواح و کنت من الشّاهدین قل أ

ye deny Him for Whose meeting the Primal Point longed in His first manifestation, Who moved by His name and spoke in praise of His Own impregnable, exalted Self? Say: O people! If there should come unto you today anyone from among the Jews and Christians with a Tablet of God and His signs, and call out to you, "O people! By what proof did ye believe in the Primal Point, and by what evidence do ye deny Him in His latter manifestation?" - what would ye say, O heedless ones? By God! They would find no escape save by using the same proofs used by the people of the Furqan when the clouds of idle fancies were rent asunder and the Beauty of 'Ali came with the truth, and the matter was decided by God, the Powerful, the Mighty, the Wise.

تكفرون بالّذى كان مشتاقاً للقائه نقطة الأولى فى ظهوره الأولى و تحرّک باسمه و نطق بثنآء نفسه الممتنع المنيع قل يا قوم ان يأتيكم اليوم احد من اليهود و النّصارى بلوح الله و اثره و يناديكم يا قوم بأىّ حجّة آمنتم بنقطة الأولى و بأىّ برهان كفرتم به فى ظهوره الأخرى ما تقولون يا ملأ الغافلين تالله اذاً لن يجدنّ لأنفسهم مفراً الّا بأن يستدلّن بما استدلّوا به ملأ الفرقان حين الّذى شقّت سحاب الأوهام و اتى جمال علىّ بالحقّ و قضى الأمر من لدى الله المقتدر العزيز الحكيم

6 Observe the idolaters and what issueth from their mouths. They say, "He hath appeared too soon." By God! What issueth from their mouths doth curse them, though they perceive it not and are among the heedless ones. Say: Is God powerful in His Cause, or are ye, O band of weaklings? If ye be powerful, bring forth your proof, O company of the veiled ones! And if ye acknowledge that He is indeed powerful over whatsoever He willeth, He hath manifested the Manifestation of His Self as He hath wished and willed, and hath raised Him up with truth and sent Him unto all the worlds.

6 فانظر الى المشركين و ما يخرج من افواههم يقولون انّه قد ظهر قريباً تالله يلعنهم ما يخرج من افواههم و هم لا يشعرون و يكوننّ من الغافلين قل أ كان الله مقتدراً فى امره ام انتم يا ملأ العجزآء ان انتم مقتدراً فأتوا ببرهانكم يا ملأ المحتجبين و ان اعترفتم بأنّه لهو المقتدر على ما يشآء قد اظهر مظهر نفسه كيف شآء و اراد و بعثه بالحقّ و ارسله على العالمين

7 O people! Fear God and look not unto what ye possess. By God, the Truth! Nothing shall suffice you today, even if ye should cling to the books of the ancients and the scriptures of the latter ones. Fear God, then look upon Him with His eyes, not with the eyes of any created thing. Thus hath God counseled you in His holy, luminous Tablets. Then consider that by which your faith hath been established in every age and dispensation, and oppose not Him before Whose face the denizens of the highest Paradise have fallen prostrate in adoration - the Self-Subsisting, the Most High, the Most Great.

7 يا قوم خافوا عن الله و لا تنظروا الى ما عندكم تالله الحقّ لن يكفيكم اليوم شىء ولو تتمسّكون بكتب الأوّلين و زبر الآخرين خافوا عن الله ثمّ انظروا اليه بعينه لا بعين احد من الممكنات كذلک وصّاكم الله فى الواحه المقدّس المنير ثمّ انظروا بما ثبت به ايمانكم فى كلّ عهد و عصر و لا تعترضوا على الّذى قد خرّت لوجهه اهل ملإ الأعلى سجّداً لنفسه المهيمن العلىّ العظيم

8 Then the tongue of the Most High proclaims between the heavens and the earth, saying: "O people! By God, the Truth, this is indeed the Beloved of the worlds and the Desire of them that recognize Him. And thou, O Manifestation of Bounty, hear My words, then pass along the path by thy Lord's power, then call out amongst the people with the most exalted voice and be not of them that remain silent. Say: O people! By God, the Truth, there hath shone forth from the horizon of the Brow a Sun whereon hath been inscribed by the pen of God, the Most High, the Most Exalted: 'The Kingdom on that Day shall be God's, the One, the Single, the All-Powerful, the Most Glorious.' And this Word is a sword which, were it to strike upon the back of Satan, would cause him to flee with his hosts to

8 اذاً ينادى لسان علىّ بين السّموات و الأرض و يقول يا قوم تالله الحقّ انّ هذا لمحبوب العالمين و مقصود العارفين و انّک انت يا مظهر الجود اسمع قولى ثمّ مرّ على الصّراط بقدرة ربّک ثمّ ناد بين النّاس بأعلى الصّوت و لا تكن من الصّامتين قل يا قوم تالله الحقّ قد اشرقت عن افق الجبين شمس قد رقم عليها بخطّ الله العلىّ الأعلى الملک يومئذ لله الملک الفرد الواحد المقتدر الأبهى و هذه الكلمة لسيف لو يضرب به على ظهر الشّيطان لينهزم مع جنوده الى اسفل النّيران كذلک اشرق الحكم عن

the nethermost fire. Thus hath the decree shone forth from the Dayspring of Glory, if ye be of them that perceive. Say: O people! The heaven of knowledge hath been cleft asunder and the Lord of Words hath come upon the clouds of inner meanings. Thereupon the words of them that possess subtle allusions were struck dumb. Thus hath the matter been decreed, if ye be of them that know.

مشرق السّبحان ان انتم من النّاظرين قل يا قوم قد انفطرت سمآء العلم و اتى ربّ الكلمات على ظلل المعانى اذاً انصعقت كلمات اولى الاشارات كذلک قضى الأمر ان انتم من العارفين

9 And if thou wert to recite this Tablet with the melody wherewith its verses were revealed in truth, it would attract the hearts of them that know. Would that thou wouldst turn unto the words of him who warred against God and ponder that which floweth from his pen. But after the Ancient Beauty avoided meeting with him, perchance thou mayest discover the truth of his affair and be of them that know. Then know thou that We have aforetime revealed unto thee a Tablet and sent it by the hand of one of them that seek. And We beseech God to grant thee what hath been ordained therein of the fruits of this Paradise. Verily He is the Provider, the Bestower, the Mighty, the Generous."

9 و انّک لو تقرأ هذا اللّوح على لحن الّذى نزلت آياته بالحقّ ليستجذب منها افئدة العارفين فيا ليت تتوجّه الى كلمات الّذى حارب مع الله و تفكّر فيما يخرج من قلمه ولكن بعدما تجنّب جمال القدم عن لقائه لعلّ تطّلع بأصل امره و تكون من العارفين ثمّ اعلم بأنّا نزّلنا لک لوحاً من قبل و ارسلناه بيد احد من القاصدين و نسأل الله بأن يرزقک ما قدّر فيه من اثمار هذا الرّضوان و انّه هو الرّزّاق المعطى العزيز الكريم

10 By My life! If thou wert to reflect upon what the idolators have attributed to My Person, thou wouldst surely become acquainted with them and what lieth within their souls, for thou hast associated with Me and witnessed somewhat of My disposition amongst the peoples.

10 فوعمرک لو تفكّر فيما نسبوا المشركون بنفسى لتطّلع بهم و بما فى انفسهم لأنّک عاشرت معى و اطّلعت بعض سجيّتى بين العالمين فيا لله من ذى بصر و ذى سمع و ذى قلب ليتفقّه فى الأمر و بما جرى علىّ و ورد على نفسى المظلوم من هؤلآء الظّالمين

11 By God! Where is the one possessed of sight, of hearing, and of heart who may comprehend this Cause and what hath befallen Me and been visited upon this Wronged Soul at the hands of these oppressors? I swear by the True One, O Javad! The Maids of Glory and Holiness have gathered in the chambers of these words, their faces grown pale with sorrow for this Youth, calling out to all creation with mournful voices, saying: "O people! This is God's trust among you and His deposit within you. He is, in truth, the Beauty of 'Ali and the Essence of Muhammad. Through His Name the seas have surged with waves, the trees have yielded fruit, the clouds have poured forth rain, and the Ancient Essence hath been revealed with power. Beware, O ye who are endued with insight, lest ye perpetrate that which causeth tears to flow from the Eye of God, the Omnipotent, the Most Exalted, the All-Wise. Beware lest ye fail to believe in Him Who hath appeared with the proof of 'Ali, then with the evidence of Muhammad, then with the testimony of the Spirit, then with the signs of Moses. Slay Him not with the swords of rejection and hatred. By God! Through what ye have done, the hearts of the pure ones have been consumed, and the Spirit of Truth now lamenteth in the

11 تالله الحقّ يا جواد قد جلسن حوريّات العزّ و التّقديس فى غرفات تلک الكلمات و اصفرّت وجوههنّ من حزن هذا الغلام و ينادين اهل الامكان بأصوات حزين و يقلن يا قوم هذا لوديعة الله بينكم و امانته فيكم و انّه لجمال علىّ بالحقّ و كينونة محمّد و باسمه ظهرت البحور بالأمواج و الأشجار بالأثمار و السّحاب بالأمطار و كينونة القدم بالاقتدار ايّاكم يا اولى الأبصار لا ترتكبوا ما يجرى عنه الدّموع من عين الله المقتدر العلىّ الحكيم ايّاكم ان لن تؤمنوا بالّذى ظهر بحجّة علىّ ثمّ ببرهان محمّد ثمّ بدليل الرّوح ثمّ بآيات الكليم لا تقتلوه بأسياف الرّدّ و البغضآء تالله بما فعلتم قد احترقت اكباد الطّاهرات و اذاً ينوح على التّراب روح الأمين و يا قوم قد تحيّرت اهل ملإ الأعلى من فعلكم تستدلّون بما ظهر من عنده و تقتلون نفسه المهيمن المتعالى الفريد

dust. O people! The denizens of the highest Paradise are bewildered by your deeds. Ye seek proofs from that which hath appeared from Him, yet ye would slay His all-compelling, transcendent, peerless Self."

12 O Maids of the celestial chambers! Be silent within yourselves, for your sweet melodies, though they may not affect hearts that have grown hard to the remembrance of God, have yet caused the hearts of the Prophets and Messengers to burn. Veil your faces lest they be profaned by those who have disbelieved and joined partners with God, and lest the gaze of the malevolent fall upon your countenances. Remain patient in your dwellings, for the Ancient Beauty hath endured in His own Self for twenty years, wherein His daily sustenance was but morsels of His liver and His drink but drops of His blood. Thus did the days decree unto Him while He remained tranquil within His Self - the All-Possessing, the Almighty, the All-Knowing, the All-Wise. Put your trust in God and commit the Beloved's affairs unto Him. Let not yourselves be troubled, lest the clamor of all created things rise up to the precincts of manifest glory. Thus doth He command you, He by Whose command every commanded one is commanded, by Whose sovereignty every envoy is raised up, and from Whose presence every empowered and trustworthy Messenger is sent forth.

13 I swear by God, O Manifestation of Bounty! The realities of all created things have been stirred by their melodies, and tears have flowed from the eyes of those near unto God by reason of their grief. Yet those who have disbelieved remain wrapped in thick veils. Would that one possessed of the sense of smell might detect the fragrance of holiness from the garment of God! Nay, by My life! None shall perceive it save those who are purified among the people of truth and certitude. Thus have We imparted unto thee the Word of Truth, that the breezes of truthfulness might draw thee to the station of steadfastness and justice, and sever thee from every lying doubter. And glory be upon thee and upon him who was named after the First Pillar of My Name, and upon those who, when they heard the Call of God, responded with manifest sincerity.

12 ان يا حوريّات الغرفات ان اصمتن فى انفسكنّ لأنّ نغماتكنّ الأحلى ولو لن تؤثّر فى قلوب الّتى كانت قاسية عن ذكر الله ولكن بذلک احترقت اكباد النّبيّين و المرسلين ان استرن وجوهكنّ لئلّا يطمثكنّ الّذينهم كفروا و اشركوا و لئلّا يقع على وجوهكنّ ابصار المكدّرين ان اصبرن على مساكنكنّ لأنّ جمال القدم قد صبر فى نفسه فى عشرين من السّنين و فى كلّ يوم ما كان غذائه الّا من قطعات كبده و شرابه من قطرات دمه و كذلک قضت عليه الأيّام و هو كان ساكناً بنفسه فى نفسه السّاكن المقتدر العزيز العليم ان اتّكلن على الله ثمّ ارجعن امر المحبوب الى نفسه و لا تجزعن فى انفسكنّ لئلّا يرتفع ضجيج الممكنات الى ساحة عزّ مبين كذلک امركنّ من امر بأمره كلّ مأمور و بعث بسلطانه كلّ مبعوث و ارسل من عنده كلّ رسول مقتدر امين

13 تالله يا مظهر الجود اذاً قد اهتزّت حقايق الممكنات من الحانهنّ و جرت الدّموع عن عيون المقرّبين من حزنهنّ ولكنّ الّذينهم كفروا فى حجبات غليظ فيا ليت يكون من ذى شمّ ليجد رايحة التّقديس من قميص الله لا فوعمرک لن يجدنّه الّا المطهّرون من اهل الحقّ و اليقين كذلک القيناک قول الحقّ ليجذبک نفحات الصّدق الى مقرّ الاستقامة و الانصاف و ينقطعک عن كلّ كاذب مريب و البهآء عليک و على من سمّى بركن الأوّل من اسمى و على الّذين اذا سمعوا ندآء الله اجابوه بخلوص مبين

BLIB_Or03114.084r, BLIB_Or15725.246, BRL_DA#107, SFI04.016

BH00734

To: Muhammad Husayn son of Haji Lutf-Ali, in Ard-i-Kaf

1 In the Name of God, the Glorious, the All-Glorious

1 باسم الله البهیّ الأبهی

2 These are the verses of the Command, sent down in truth from the presence of the Mighty, the Self-Subsisting. In them the cry of God is raised concerning that which the fingers of hatred from every detested misbeliever have wrought against Him. Say: O people! Sever not the arm of God with the swords of rancor, nor His head with the blade of hatred. Fear God, and quench not His fire amongst you, nor deprive yourselves of the outpourings of this grace. Verily those who deny the mercy that hath descended from the clouds of the Command - these have taken idols as lords for themselves besides God, and Beauty hath been veiled from their eyes. And if they witness, they do not truly witness. Thus have We created them deaf, without sight, and made them dumb, gathered upon the earth of abasement. Say: Those who object to the Self of thy Lord, and yet make mention of the Point of the Bayan - these dwell in the depths of the fire, and these, on that day, cast behind the veil of passion, are thrown upon the dust of self.

2 تلک آیات الأمر نزّلت بالحقّ من لدن مقتدر قیّوما و فیها ارتفعت صریخ الله بما مسّته انامل البغضآء من کلّ مشرک مبغوضا قل یا قوم لا تقطعوا عضد الله بسیوف الغلّ و لا رأسه بصمصام البغضآء اتّقوا الله و لا تخمدوا نار الله بینکم و لا تجعلوا انفسکم عن رشحات هذا الفضل محروما انّ الّذین ینکرون رحمة الّتی نزلت من سحاب الأمر اولئک اتّخذوا الأصنام لأنفسهم اربابا من دون الله و کان الجمال عن اعینهم مستورا و انّهم لو یشهدون لا یشهدون کذلک خلقناهم صمّآء من غیر بصر و جعلناهم بکمآء علی ارض الذّلّ محشورا قل انّ الّذینهم اعترضوا علی نفس ذات ربّک ثمّ یذکرون نقطة البیان اولئک فی لجّة من النّار و اولئک یومئذ خلف حجاب الهوی علی تراب النّفس مطروحا

3 Say: O people! Do ye make mention of the Sovereign of the Bayan while disbelieving in His Self? Woe unto you for that which Satan hath cast into your souls. Fear God with true fear, then sanctify your souls from the touch of Satan and his followers. Verily, he is a manifest enemy unto man. Those in whose hearts thou findest the odor of hypocrisy regarding the Light of the Command - these shall never find in the Mother Book any portion allotted unto them. Say: If ye love the Point of the Bayan, why have ye acted against His sanctuary, and disbelieved in His verses after their revelation, and distorted the word which had been inscribed by the Pen of God in all the Tablets? Indeed, ye have taken fancy as your lord besides God, after ye had been known in the realm of names by the name of God. Hearken, O people, unto the Word of God, then drink from the pure wine, then warm yourselves at the fire which was kindled from the direction of the Throne.

3 قل یا قوم أ تذکرون سلطان البیان و تکفرون بذاته فویل لکم بما القی الشّیطان فی انفسکم اتّقوا الله حقّ التّقی ثمّ قدّسوا نفوسکم عن مسّ الشّیطان و اتباعه انّه کان للانسان عدوّاً مشهودا انّ الّذین تجد فی قلوبهم رایحة النّفاق من نیّر الأمر اولئک لن یجدوا لأنفسهم فی امّ الکتاب نصیباً مفروضا قل ان انتم تحبّون نقطة البیان لم تصرّفتم فی حرمه و کفرتم بآیاته بعد انزالها و حرّفتم کلمة الّتی کانت فی کلّ الألواح من قلم الله مرقوما ان انتم الّا اتّخذتم الوهم لأنفسکم ربّاً من دون الله بعد الّذی کنتم فی ارض الأسمآء باسم الله مشهودا ان اصغوا یا قوم کلمة الله ثمّ استسقوا من رحیق القدس ثمّ اصطلوا من نار الّتی کانت عن جهة العرش موقودا

4 Say: O people! By God, the Truth! We took a handful of clay and breathed into it a spirit from Our Command, and adorned it with the garment of names between earth and heaven, and

4 قل یا قوم تالله الحقّ انّا اخذنا کفّاً من الطّین و نفخنا فیه روحاً من امرنا و زیّناه بقمیص الأسمآء بین الأرض و السّمآء و جعلناه بین العالمین معروفا

made it renowned among the worlds. When it reached maturity, it rose against Us, then objected and rebelled against God Who created it by a command from His presence, until it pronounced judgment against Him. Thus was man ungrateful to his Lord.

فلمّا كبر اشدّه قام علينا ثمّ اعترض و بغى على الله الّذى خلقه بأمر من عنده الى ان افتى عليه و كذلک كان الانسان بربّه كفورا

5 O My Name! Remind the people of that which the Most Great Spirit hath spoken before the throne of thy Lord. Then be steadfast in the Cause in these days wherein the Manifestations of the Names stand motionless at the Bridge. By God! All that thou hast heard concerning this Cause and that We have indicated to others hath been by virtue of a wisdom from God, thy Lord, and none save a limited number have been apprised thereof. They who speak what they speak are but wandering in the meadows of ignorance and roaming in the wilderness of misbelief - these are they who in that Day were debarred from the gardens of knowledge.

5 ان يا اسمى ذكّر النّاس بما نطق روح الأعظم تلقآء عرش ربّک ثمّ استقم على الأمر فى تلک الأيّام الّتى كانت مظاهر الأسمآء على عقبة الوقوف لدى الصّراط موقوفا تالله كلّ ما سمعت من هذا الأمر و اشرنا به الى غيرنا هذا لحكمة من الله ربّک و ما اطّلع بذلک الّا انفس معدودا انّ الّذين يذكرون ما يذكرون ان هم الّا يرتعون فى رياض الجهل و هاموا فى برّيّة الشّرک و اولئک كانوا يومئذ عن رياض العلم محروما

6 Say: O concourse of the blind! Heal your eyes with the collyrium of the remembrance of your Lord, the All-Merciful, that ye may perchance discern that which even the most perspicacious among all creatures have failed to perceive.

6 قل يا ملأ العميآء داووا ابصاركم بكحل ذكر ربّكم الرّحمن لعلّ تدركون ما لا ادركه ابصر الخلايق مجموعا

7 O My Name! By God! For twenty years I stood before Mine enemies, while they who today rebel against God remained veiled behind curtains, fearful for themselves. When We raised up the Cause through Our sovereignty and might, and when the breezes of assurance and glory wafted, they emerged from behind their veils and drew the sword of hatred against Him through Whose glance earth and heaven were illumined. If thou wouldst then incline thine ear with sanctified hearing, thou wouldst hear that which would cause hearts to be consumed behind the pavilion of exalted glory. Soon shalt thou witness the people of the Bayan doing all that the people of the Furqan had done, such that they will cling to their traditions and be veiled thereby from the Creator of Names and Attributes, and they will speak as they spoke and argue as they argued. Indeed, thou shalt find these even more veiled than the peoples of old. Thus have We revealed unto thee that which hath descended from the heaven of grace, that thou mayest be possessed of insight into thy Lord's Cause and remain steadfast, such that the whisperings of Satan may not cause thee to slip from the path that hath been extended by God's leave across the paradise of the Cause. Beware lest thou be perturbed in these days wherein souls are agitated and minds are bewildered, and wherein the lowing of the calf is raised with a mighty cry. Hold fast to the handle of the Cause, lest the winds from the manifestations of phantoms should move thee.

7 ان يا اسمى تالله قد كنت فى مقابلة الأعدآء فى عشرين من السّنين و الّذينهم اليوم بغوا على الله اولئک كانوا خلف الحجبات خوفاً لأنفسهم محجوبا فلمّا ارفعنا الأمر بسلطانى و قدرتى و هبّت روائح الاطمينان و العزّ اذاً خرجوا عن خلف القناع و سالّوا سيف البغضآء على وجه الّذى بلحاظه اشرقت الأرض و السّمآء اذاً لو تتوجّه اليه بسمع القدس لتسمع ما تحترق به الأكباد خلف خبآء عزّ مرفوعا فسوف تشهد ملأ البيان كلّ ما شهدت فى ملإ الفرقان بحيث يتمسّكون بما عندهم من الرّوايات و يحتجبون بها عن موجد الأسمآء و الصّفات و يقولون كما قالوا و يستدلّون كما استدلّوا بل تجد هؤلآء اشدّ احتجاباً عن ملل القبل و كذلک نزّلنا عليک ما كان من سمآء الفضل منزولا لتكون على بصيرة فى امر ربّک ثمّ استقامة بحيث لا يزلّک وساوس الشّيطان على صراط الّذى كان على فردوس الأمر باذن الله ممدودا ايّاک ان لا تضطرب فى تلک الأيّام الّتى يضطرب فيها النّفوس و تذهل فيها العقول و يرفع فيها خوار العجل بصريخ عظيما تمسّک بعروة الأمر لئلّا يحرّکک الأرياح من

Then take up an extolled station in the shelter of thy Lord's protection.

مظاهر الأشباح ثمّ اتّخذ فی ظلّ عصمة ربّک مقاماً محمودا

8 Say: O people of the Bayan! Were ye not enjoined in the Book not to deny the verses of God when they are sent down in truth, and not to reject them through your conjectures and desires? Why then have ye turned away from them and denied Him in Whom ye believed? Fie upon you for having broken God's covenant and His pledge, and for having been debarred from the shore of effulgence emanating from this Beauty.

8 قل یا ملأ البیان اما وصّیتم فی الکتاب بأن لا تکفروا بآیات الله اذا نزلت بالحقّ و لا تدحضوها بظنونکم و هواکم فلم اعترضتم عنها و کفرتم بالّذی آمنتم به فأفّ لکم بما نقضتم میثاق الله و عهده و کنتم عن شاطئ الاشراق عن هذا الجمال محروما

9 O people! Consider the proofs of the Prophets and Messengers and that which hath been revealed in the Bayan, that ye may perhaps make good what ye have neglected and find a way unto Him Who occupieth the throne. Say: If ye have believed in the Point of the Bayan, by God, this is His very Self and these are His verses, sent down from a sublime and glorious kingdom.

9 و یا قوم فانظروا فی حجج النّبیّین و المرسلین و ما نزل فی البیان لعلّ تدارکوا ما فرّطتم فیه و تتّخذوا الی ذی العرش سبیلا قل ان کنتم آمنتم بنقطة البیان تالله هذا نفسه و تلک آیاته قد نزلت من ملکوت عزّ علیّا

10 O My Name! By God! These people have violated the sanctity of God in their midst by following those who were created by My command - and God is witness to this. The matter hath reached such a pass that they have written tablets of falsehood in the name of the Point of the Bayan to oppose Me, and have circulated them among the people to turn them away from the path that was visible from the direction of the throne.

10 ان یا اسمی تالله انّ هؤلآء ضیّعوا حرمة الله بینهم بما اتّبعوا الّذینهم خلقوا بأمری و کان الله بذلک شهیدا و بلغ الأمر الی مقام الّذی کتبوا باسم نقطة البیان الواحاً کذبة علی ردّی ثمّ نشروها بین النّاس لیصدّنّهم عن سبیل الّذی کان عن جهة العرش ملحوظا

11 Say: By God! The Most Great Ocean will not be altered by the touch of dogs, nor will the beauty of the Sun be obscured by this cloud that hath come between them and the Lord of Lords. By God! It hath shone forth with the sovereignty of majesty and stood in the midmost heavens.

11 قل تالله انّ بحر الأعظم لن یتغیّر بما مسّته الکلاب و انّ جمال الشّمس لن یکسف بحجاب هذا السّحاب الّتی حالت بینهم و بین ربّ الأرباب تالله انّها اشرقت بسلطان الجلال و وقفت فی قطب الزّوال

12 Whoso is guided aright is guided for his own soul's good, and whoso turneth away - verily thy Lord is independent of all who turn aside and are rejected. We give thanks unto God that He hath purified the garment of sanctity from the touch of the idolaters and hath severed the hands of the infidels from this hem. And thou, arise thyself, then say: O people! Fear ye God and deny not His proof after He hath appeared with the truth, if ye believed in Ali aforetime through what was sent down unto him of the verses of your Lord. Therefore read ye what ye possess, and We shall read a tablet from the traces of this Manifestation. By God! Then shall the sun of certitude shine forth from the horizon of a luminous dawn. Then shall ye find their heads cast down, and the scourges of divine constraint shall overwhelm them from the presence of One mighty, self-subsisting. Thus have We cast it unto thee that thou mayest cast it upon the breasts which thou findest free from doubt.

12 فمن اهتدی فلنفسها فمن اعرض فانّ ربّک غنیّ عن کلّ معرض مردودا و انّا نشکر الله بأن طهّر قمیص التّقدیس عن مسّ المشرکین و جعل ایدی الکافرین عن هذا الذّیل مقطوعا و انت قم بنفسک ثمّ قل یا ایّها الملأ خافوا عن الله و لا تکفروا ببرهانه بعد الّذی ظهر بالحقّ ان کنتم آمنتم بعلیّ من قبل بما نزّل علیه من آیات ربّکم اذاً فاقرؤوا ما عندکم و انّا نقرأ لوحاً من اثر هذا الظّهور تالله اذاً یستشرق شمس الایقان عن افق فجر منیرا اذاً تجد رؤوسهم ناکسة و یرهقهم سیاط القهر من لدن عزیز قیّوما کذلک القیناک لتلقی علی صدور الّتی وجدتها عن الرّیب منزوها و الرّوح علیک و علی من معک من کلّ اناث و ذکورا

And the Spirit be upon thee and upon those who are with thee, whether male or female.

13 O My friend! Grief hath so encompassed this wronged One that the mention thereof melteth the heart. The world hath ever been, and shall forever be, a place of trial and testing. From its chalice none hath ever drunk save deadly poison, and from its cup none hath ever tasted save fatal venom. Its afflictions have ever been the portion of them that seek the Truth, and its calamities the share of them that pursue His path. Beware lest thou be saddened by its sorrows or grow heedless of the remembrance of the All-Merciful in these days. In all matters place thy trust in God and detach thyself from all else but Him. In these grievous days when the intoxication of existence hath encompassed all creation, be not heedless of the celestial realm of His love's constancy, and like unto the sun, shine forth with the effulgences of the love of the Sovereign Lord of names and attributes, that the lights of the beauty of the Chosen One may be made manifest through thee among the servants. Gird up the loins of endeavor to stand firm in His Cause, and be thou free and detached from all else save Him. The world hath no faithfulness, and ere long whatsoever is visible upon earth shall be hidden in its depths. And the Spirit be upon thee.

13 ای دوست من حزن بقسمی این عبد مظلوم را احاطه نموده که ذکر آن قلب را میگدازد دنیا محلّ افتتان و امتحان بوده و خواهد بود از کأسش جز زهر قاتل احدی ننوشیده و از جامش جز سمّ مهلک نفسی نچشیده لازال بلایای آن نصیب مریدان حقّ بوده و رزایای او قسمت قاصدان او خواهد بود زینهار بحزنش محزون نشوی و از ذکر رحمن در این ایّام تغافل ننمائی در جمیع امور بحقّ توکّل نما و از دونش دل بگسل و در این ایّام شداد که سکر جمیع ایجاد را احاطه نموده از ملکوت سداد حبّش غفلت مکن و چون شمس باشراقات حبّ سلطان اسماء و صفات مشرق باش تا انوار جمال مختار از تو در بین عباد ظاهر شود و کمر همّت در استقامت بر امر محکم بند و از کلّ ماسوی آزاد و فارغ باش دنیا را وفا نیست و عنقریب آنچه بر ارض مشهود در قعر آن مستور آیند و الرّوح علیک

14 And the prevention of that friend from the nearness of the meeting hath been the cause of the winds of discord, and after the great separation and the calming thereof, God willing, it shall be made manifest according to the exigencies of the time.

14 و منع آن دوست از قرب لقا سبب هبوب ارياح اختلاف بوده و بعد از تفصیل کبری و سکون آن ان‌شآءالله بمقتضای وقت اظهار میشود

INBA38:086ax, BLIB_Or03114.074x, BLIB_Or15725.407, BLIB_Or15737.197, BRL_DA#419, LHKM1.049

BH00778

To: Haji Abdul-Muhammad Zarqani

1 Glory be to Thee, O Lord my God!

1 هذا دعآء نزل فی شهر الصّیام طوبی لمن یقرأه فی ایّامه بسم الله الأقدس الأمنع الأعزّ العلیّ الأعلی

2 These are the days whereon Thou hast bidden all men to observe the Fast, that through it they may purify their souls and rid themselves of all attachment to any one but Thee, and that out of their hearts may ascend that which will be worthy of the court of Thy majesty and may well beseem the seat of

2 سبحانک اللّهمّ یا الهی هذه ایّام فیها فرضت الصّیام لکلّ الأنام لیزکّی بها انفسهم و ینقطعنّ عمّا سواک و یصعد من قلوبهم ما یکون لایقاً لمکامن عزّ احدیّتک و قابلاً لمقرّ ظهور

the revelation of Thy oneness. Grant, O my Lord, that this fast may become a river of life-giving waters and may yield the virtue wherewith Thou hast endowed it. Cleanse Thou by its means the hearts of Thy servants whom the evils of the world have failed to hinder from turning towards Thine all-glorious Name, and who have remained unmoved by the noise and tumult of such as have repudiated Thy most resplendent signs which have accompanied the advent of Thy Manifestation Whom Thou hast invested with Thy sovereignty, Thy power, Thy majesty and glory. These are the servants who, as soon as Thy call reached them, hastened in the direction of Thy mercy and were not kept back from Thee by the changes and chances of this world or by any human limitations.

فردانیّتک ای ربّ فاجعل هذا الصّیام کوثر الحیوان و قدّر فیه اثره و طهّر به افئدة عبادک الّذین ما منعهم مکاره الدّنیا عن التّوجّه الی شطر اسمک الأبهی و ما اضطربوا من ضوضآء الّذینهم کفروا بآیاتک الکبری بعد الّذی ارسلت مظهر نفسک بسلطنتک و اقتدارک و عظمتک و اجلالک اولئک اذا سمعوا ندائک سرعوا الی شطر رحمتک و ما امسکتهم الشّئونات العرضیّة و الحدودات البشریّة

3 I am he, O my God, who testifieth to Thy unity, who acknowledgeth Thy oneness, who boweth humbly before the revelations of Thy majesty, and who recognizeth with downcast countenance the splendors of the light of Thy transcendent glory. I have believed in Thee after Thou didst enable me to know Thy Self, Whom Thou hast revealed to men's eyes through the power of Thy sovereignty and might. Unto Him I have turned, wholly detached from all things, and cleaving steadfastly unto the cord of Thy gifts and favors. I have embraced His truth, and the truth of all the wondrous laws and precepts that have been sent down unto Him. I have fasted for love of Thee and in pursuance of Thine injunction, and have broken my fast with Thy praise on my tongue and in conformity with Thy pleasure. Suffer me not, O my Lord, to be reckoned among them who have fasted in the daytime, who in the night-season have prostrated themselves before Thy face, and who have repudiated Thy truth, disbelieved in Thy signs, gainsaid Thy testimony, and perverted Thine utterances.

3 و انا الّذی یا الهی اکون مقرّاً بوحدانیّتک و معترفاً بفردانیّتک خاضعاً لدی ظهورات عظمتک و خاشعاً عند بوارق انوار عزّ احدیّتک آمنت بک بعد الّذی عرّفتنی نفسک و اظهرته بسلطانک و قدرتک و توجّهت الیه منقطعاً عن کلّ الجهات و متمسّکاً بحبل الطافک و مواهبک و آمنت به و بما نزّل علیه من بدایع احکامک و اوامرک و صمت بحبّک و اتّباعاً لأمرک و افطرت بذکرک و رضائک ای ربّ لا تجعلنی من الّذینهم صاموا فی الأیّام و سجدوا لوجهک فی اللّیالی و کفروا بنفسک و انکروا آیاتک و جاحدوا برهانک و حرّفوا کلماتک

4 Open Thou, O my Lord, mine eyes and the eyes of all them that have sought Thee, that we may recognize Thee with Thine own eyes. This is Thy bidding given us in the Book sent down by Thee unto Him Whom Thou hast chosen by Thy behest, Whom Thou hast singled out for Thy favor above all Thy creatures, Whom Thou hast been pleased to invest with Thy sovereignty, and Whom Thou hast specially favored and entrusted with Thy Message unto Thy people. Praised be Thou, therefore, O my God, inasmuch as Thou hast graciously enabled us to recognize Him and to acknowledge whatsoever hath been sent down unto Him, and conferred upon us the honor of attaining the presence of the One Whom Thou didst promise in Thy Book and in Thy Tablets.

4 ای ربّ فافتح عینی و عین من ارادک لنعرفک بعینک و هذا ما امرتنا به فی الکتاب الّذی انزلته علی من اصطیفته بأمرک و اختصصته بین بریّتک و ارتضیته لسلطنتک و اجتبیته و ارسلته علی بریّتک فلک الحمد یا الهی بما وفّقتنا علی الاقرار به و التّصدیق بما نزل علیه و شرّفتنا بلقآء من وعدتنا به فی کتبک و الواحک

5 و اذاً یا الهی قد توجّهت الیک و تمسّکت بعروة عطفک و جودک و تشبّثت بذیل الطافک

و مواهبک اسئلک بأن لا تخیّبنی عمّا قدرته لعبادک الّذینهم اقبلوا الی حرم وصلک و کعبة لقائک و صاموا فی حبّک ولو انّی یا الهی اعترف بأنّ کلّ ما یظهر منّی لم یکن قابلاً لسلطانک و لا یلیق لحضرتک ولکن اسئلک باسمک الّذی به تجلّیت علی کلّ الأشیآء باسمائک الحسنی فی هذا الظّهور الّذی اظهرت بجمالک باسمک الأبهی بأن تشربنی خمر رحمتک و رحیق مکرمتک الّذی جری عن یمین مشیّتک لأتوجّه بکلّی الیک و انقطع عمّا سواک علی شأن لا اری الدّنیا و ما خلق فیها الّا کیوم ما خلقتها

5 Thou seest me then, O my God, with my face turned towards Thee, cleaving steadfastly to the cord of Thy gracious providence and generosity, and clinging to the hem of Thy tender mercies and bountiful favors. Destroy not, I implore Thee, my hopes of attaining unto that which Thou didst ordain for Thy servants who have turned towards the precincts of Thy court and the sanctuary of Thy presence, and have observed the Fast for love of Thee. I confess, O my God, that whatever proceedeth from me is wholly unworthy of Thy sovereignty and falleth short of Thy majesty. And yet I beseech Thee by Thy Name through which Thou hast revealed Thy Self, in the glory of Thy most excellent titles, unto all created things, in this Revelation whereby Thou hast, through Thy most resplendent Name, manifested Thy beauty, to give me to drink of the wine of Thy mercy and of the pure beverage of Thy favor, which have streamed forth from the right hand of Thy will, that I may so fix my gaze upon Thee and be so detached from all else but Thee, that the world and all that hath been created therein may appear before me as a fleeting day which Thou hast not deigned to create.

6 ثمّ اسئلک یا الهی بأن تنزّل من سمآء ارادتک و سحاب رحمتک ما یذهب عنّا روایح العصیان یا من سمّیت نفسک بالرّحمن و انّک انت المقتدر العزیز المنّان

6 I moreover entreat Thee, O my God, to rain down, from the heaven of Thy will and the clouds of Thy mercy, that which will cleanse us from the noisome savors of our transgressions, O Thou Who hast called Thyself the God of Mercy! Thou art, verily, the Most Powerful, the All-Glorious, the Beneficent.

7 ای ربّ لا تطرد من اقبل الیک و لا تبعّد من تقرّب بک و لا تخیّب من رفع ایادی الرّجآء الی شطر فضلک و مواهبک و لا تحرم عبادک المخلصین عن بدایع فضلک و افضالک ای ربّ انت الغفور و انت الکریم و انت المقتدر علی ما تشآء و ما سواک عجزآء لدی ظهورات قدرتک و فقدآء لدی آثار غنائک و عدمآء عند ظهورات عزّ سلطنتک و ضعفآء عند شئونات قدرتک ای ربّ هل دونک من مهرب لنهرب الیه او سواک من ملجأ لأسرع الیه لا وعزّتک لا عاصم الّا انت و لا مفرّ الّا انت و لا مهرب الّا الیک ای ربّ اذقنی حلاوة ذکرک و ثنائک فوعزّتک من ذاق حلاوته انقطع عن الدّنیا و ما خلق فیها و توجّه الیک مطهّراً عن ذکر دونک

7 Cast not away, O my Lord, him that hath turned towards Thee, nor suffer him who hath drawn nigh unto Thee to be removed far from Thy court. Dash not the hopes of the suppliant who hath longingly stretched out his hands to seek Thy grace and favors, and deprive not Thy sincere servants of the wonders of Thy tender mercies and loving-kindness. Forgiving and Most Bountiful art Thou, O my Lord! Power hast Thou to do what Thou pleasest. All else but Thee are impotent before the revelations of Thy might, are as lost in the face of the evidences of Thy wealth, are as nothing when compared with the manifestations of Thy transcendent sovereignty, and are destitute of all strength when face to face with the signs and tokens of Thy power. What refuge is there beside Thee, O my Lord, to which I can flee, and where is there a haven to which I can hasten? Nay, the power of Thy might beareth me witness! No protector is there but Thee, no place to flee to except Thee, no refuge to seek save Thee. Cause me to taste, O my Lord, the divine sweetness of Thy remembrance and praise. I swear by Thy might! Whosoever tasteth of its sweetness will rid himself of all attachment to the world and all that is therein, and will set his face towards Thee, cleansed from the remembrance of any one except Thee.

8 Inspire then my soul, O my God, with Thy wondrous remembrance, that I may glorify Thy name. Number me not with them who read Thy words and fail to find Thy hidden gift which, as decreed by Thee, is contained therein, and which quickeneth the souls of Thy creatures and the hearts of Thy servants. Cause me, O my Lord, to be reckoned among them who have been so stirred up by the sweet savors that have been wafted in Thy days that they have laid down their lives for Thee and hastened to the scene of their death in their longing to gaze on Thy beauty and in their yearning to attain Thy presence. And were any one to say unto them on their way, "Whither go ye?" they would say, "Unto God, the All-Possessing, the Help in Peril, the Self-Subsisting!"

8 فيا الهى فالهمنى من بدايع ذكرک لأذكرک بها و لا تجعلنى من الّذين يقرؤون آياتک و لا يجدون ما قدّر فيها من نعمتک المكنونة الّتى تحيى بها افئدة بريّتک و قلوب عبادک اى ربّ فاجعلنى من الّذين اخذتهم نفحات ايّامک على شأن انفقوا ارواحهم فى سبيلک و سرعوا الى مشهد الفنآء شوقاً لجمالک و طلباً لوصالک و اذا قيل لهم فى الطّريق الى اىّ مقرّ تذهبون قالوا الى الله الملک المهيمن القيّوم

9 The transgressions committed by such as have turned away from Thee and have borne themselves haughtily towards Thee have not availed to hinder them from loving Thee, and from setting their faces towards Thee, and from turning in the direction of Thy mercy. These are they who are blessed by the Concourse on high, who are glorified by the denizens of the everlasting Cities, and beyond them by those on whose foreheads Thy most exalted pen hath written: "These! The people of Baha. Through them have been shed the splendors of the light of guidance." Thus hath it been ordained, at Thy behest and by Thy will, in the Tablet of Thine irrevocable decree.

9 و ما منعهم ظلم الّذين اعرضوا عنک و بغوا عليک عن حبّهم ايّاک و توجّههم اليک و اقبالهم الى شطر رحمتک اولئک عباد يصلّين عليهم الملأ الأعلى و يكبّرن اهل مداين البقآء ثمّ الّذين رقم على جبينهم من قلمک الأعلى هؤلآء اهل البهآء و بهم ظهرت انوار الهدى و كذلک قدّر فى لوح القضآء بأمرک و ارادتک

10 Proclaim, therefore, O my God, their greatness and the greatness of those who while living or after death have circled round them. Supply them with that which Thou hast ordained for the righteous among Thy creatures. Potent art Thou to do all things. There is no God but Thee, the All-Powerful, the Help in Peril, the Almighty, the Most Bountiful.

10 فيا الهى كبّر عليهم و على الّذين طافوا فى حولهم فى حيوتهم و مماتهم ثمّ ارزقهم ما قدّرته لخيرة خلقک انّک انت المقتدر على ما تشآء لا اله الّا انت المقتدر المهيمن العزيز الوهّاب

11 Do not bring our fasts to an end with this fast, O my Lord, nor the covenants Thou hast made with this covenant. Do Thou accept all that we have done for love of Thee, and for the sake of Thy pleasure, and all that we have left undone as a result of our subjection to our evil and corrupt desires. Enable us, then, to cleave steadfastly to Thy love and Thy good pleasure, and preserve us from the mischief of such as have denied Thee and repudiated Thy most resplendent signs. Thou art, in truth, the Lord of this world and of the next. No God is there beside Thee, the Exalted, the Most High.

11 اى ربّ لا تجعل هذا الصّوم آخر صومنا و آخر عهدنا ثمّ اقبل ما عملناه فى حبّک و رضائک و ما ترک عنّا بما غلبت علينا شئونات النّفس و الهوى ثمّ استقمنا على حبّک و رضائک ثمّ احفظنا من شرّ الّذينهم كفروا بک و بآياتک الكبرى و انّک انت ربّ الآخرة و الأولى لا اله الّا انت العلىّ الأعلى

12 Magnify Thou, O Lord my God, Him Who is the Primal Point, the Divine Mystery, the Unseen Essence, the Dayspring of Divinity, and the Manifestation of Thy Lordship, through Whom all the knowledge of the past and all the knowledge of the future were made plain, through Whom the pearls of Thy hidden wisdom were uncovered, and the mystery of Thy treasured

12 و كبّر اللّهمّ يا الهى على النّقطة الأوّليّة و سرّ الأحديّة و غيب الهويّة و مطلع الألوهيّة و مظهر الرّبوبيّة الّذى به فصّلت علم ما كان و ما يكون و ظهرت لآلئ علمک المكنون و سرّ اسمک

المخزون و جعلته مبشّراً للّذی باسمه الّف الکاف برکنها النّون و به ظهرت سلطنتک و عظمتک و اقتدارک و نزّلت آیاتک و فصّلت احکامک و نشرت آثارک و حقّقت کلمتک و بعثت قلوب اصفیائک و حشر من فی سمائک و ارضک الّذی سمّیته بعلیّ قبل نبیل فی ملکوت اسمائک و بروح الرّوح فی الواح قضائک و اقته مقام نفسک و رجعت کلّ الأسمآء الی اسمه بأمرک و قدرتک و به انتهت اسمائک و صفاتک و له اسمآء فی سرادق عفّتک و فی عوالم غیبک و مداین تقدیسک

name disclosed, Whom Thou hast appointed as the Announcer of the One through Whose name the letter B and the letter E have been joined and united, through Whom Thy majesty, Thy sovereignty and Thy might were made known, through Whom Thy words have been sent down, and Thy laws set forth with clearness, and Thy signs spread abroad, and Thy Word established, through Whom the hearts of Thy chosen ones were laid bare, and all that were in the heavens and all that were on the earth were gathered together, Whom Thou hast called 'Ali-Muhammad in the kingdom of Thy names, and the Spirit of Spirits in the Tablets of Thine irrevocable decree, Whom Thou hast invested with Thine own title, unto Whose name all other names have, at Thy bidding and through the power of Thy might, been made to return, and in Whom Thou hast caused all Thine attributes and titles to attain their final consummation. To Him also belong such names as lay hid within Thy stainless tabernacles, in Thine invisible world and Thy sanctified cities.

13 و علی الّذینهم آمنوا به و بآیاته و توجّهوا الیه منقطعین عمّا سواک من الّذین اعترفوا بوحدانیّتک فی ظهوره کرّة اخری الّذی کان مذکوراً فی الواحه و کتبه و صحفه و فی کلّ ما نزل علیه من بدایع آیاتک و جواهر کلماتک و امرته بأن یأخذ عهد نفسه قبل عهد نفسه و نزّل البیان فی ذکره و شأنه و اثبات حقّه و اظهار سلطنته و اتقان امره طوبی لمن اقبل الیه و عمل ما امر به من عنده یا اله العالمین و مقصود العارفین

13 Magnify Thou, moreover, such as have believed in Him and in His signs and have turned towards Him, from among those that have acknowledged Thy unity in His Latter Manifestation– a Manifestation whereof He hath made mention in His Tablets, and in His Books, and in His Scriptures, and in all the wondrous verses and gem-like utterances that have descended upon Him. It is this same Manifestation Whose covenant Thou hast bidden Him establish ere He had established His own covenant. He it is Whose praise the Bayan hath celebrated. In it His excellence hath been extolled, and His truth established, and His sovereignty proclaimed, and His Cause perfected. Blessed is the man that hath turned unto Him, and fulfilled the things He hath commanded, O Thou Who art the Lord of the worlds and the Desire of all them that have known Thee!

14 فلک الحمد یا الهی بما وفّقتنا علی عرفانه و حبّه اذاً اسئلک به و بمظاهر الوهیّتک و مطالع ربوبیّتک و مخازن وحیک و مکامن الهامک بأن توفّقنا علی خدمته و طاعته و تجعلنا ناصرین لأمره و مخذلین لأعدائه و انّک انت المقتدر علی ما تشآء لا اله الّا انت المقتدر العزیز المستعان

14 Praised be Thou, O my God, inasmuch as Thou hast aided us to recognize and love Him. I, therefore, beseech Thee by Him and by Them Who are the Daysprings of Thy Divinity, and the Manifestations of Thy Lordship, and the Treasuries of Thy Revelation, and the Depositories of Thine inspiration, to enable us to serve and obey Him, and to empower us to become the helpers of His Cause and the dispersers of His adversaries. Powerful art Thou to do all that pleaseth Thee. No God is there beside Thee, the Almighty, the All-Glorious, the One Whose help is sought by all men!

INBA48:080, INBA49:180, INBA92:278, BLIB_Or15739.151, PMP#056, TSBT.029x, NFF5.034, AKHA_123BE #10 p.ax, ABMK.009, OOL.B090.07

PM#056, BPRY.275

BH00784

To: Yusuf et al., in Nayriz

1 He is the Glorious in the Most Glorious Horizon!

1 هو البهیّ فی افق الأبهی

2 This is a Book which speaks with truth, and God hath made it the sign of His Revelation and the sovereign evidence of His Cause between the heavens and the earth, and verily He is powerful over all things. It beareth witness that there is none other God but Him, and that 'Ali is the Manifestation of His Self among all the worlds. Verily His glory is His manifestation, then His concealment, and His might and honor and proof unto all who dwell in the kingdom of creation and command, and thus hath His mercy encompassed all the worlds. Verily those who have denied God and His signs, these have no station, and these are debarred from this heavenly spring.

2 هذا کتاب ینطق بالحقّ و جعله الله آیة ظهوره و سلطان امره بین السّموات و الأرض و انّه کان علی کلّشیء قدیرا و یشهد بأنّه لا اله الّا هو و انّ علیّا مظهر نفسه بین العالمین جمیعا و انّ بهائه لظهوره ثمّ بطونه و عزّه و شرفه و برهانه لمن فی ملکوت الأمر و الخلق و کذلک کانت رحمته علی العالمین محیطا انّ الّذینهم کفروا بالله و آیاته اولئک لم یکن لهم من شأن و اولئک کانوا عن معین هذا التّسنیم محروما

3 O people! Fear God and dispute not concerning His Cause, and follow not those in whose hearts ye find hatred toward this Beauty Who hath appeared in the Temple of Trinity in the form of Unity, made manifest. Beware, O people, lest ye cast the Book of God behind your backs. Follow ye the religion of God and His Faith, and verily today it is My love, and God is witness unto this. And when ye adorn the temple of faith with the raiment of My love, render thanks unto God for having aided you in this, and verily there is no God but Him, His is the creation and the command, and all are preserved with Him in the Tablets.

3 یا قوم اتّقوا الله و لا تختلفوا فی امره و لا تتّبعوا الّذین تجدوا فی قلوبهم البغضآء من هذا الجمال الّذی ظهر علی هیکل التّثلیث فی هیئة التّربیع مشهودا ایّاکم یا قوم لا تدعوا کتاب الله عن ورائکم ان اتّبعوا ملّة الله و دینه و انّه الیوم حبّی و کان الله علی ذلک شهیدا و اذا زیّنتم هیکل الایمان بقمیص حبّی فاشکروا الله بما ایّدکم علی ذلک و انّه ما من اله الّا هو له الخلق و الأمر و کلّ عنده فی الواح حفیظا

4 Hearken, O people, unto the call of your Lord from this crimson Tree upon the Spot of Eternity in the paradise of your Lord, the Most High! God! There is no God but Me, and verily I have been standing at the right of the Path of Truth, and I witness those who pass over it - among them are those who pass like lightning from the clouds, and among them are those who pass upon their breasts, and among them are those who pass upon their feet, and among them are those who pause before it, and thus do We witness them and We are witness unto this.

4 ان اسمعوا یا قوم ندآء ربّکم عن هذه الشّجرة الحمرآء علی بقعة البقآء فی فردوس ربّکم العلیّ الأعلی الله لا اله الّا انا و انّی قد کنت علی یمین الصّراط علی الحقّ موقوفا و اشهد الّذین یمرّون علیه و منهم من یمرّ عنه کالبرق السّایر من الغمام و منهم من یمرّ بصدره و منهم برجلیه و منهم من وقف تلقائه و کذلک اشهدناهم و کنّا علی ذلک شهیدا

5 O Pen of Command! Make mention of those servants who have entered the precincts of Paradise, the station wherein lights are witnessed from its horizon. Among them are those who have attained the presence of the Throne and have heard the melodies of God, and were numbered among the successful ones in the Mother Book, written by the Pen of the Spirit. And among them are those who have believed in God but were

5 ان یا قلم الأمر ذکّر عباد الّذینهم دخلوا بقعة الفردوس مقام الّذی کانت الأنوار عن افقه مشهودا و منهم من دخل تلقآء العرش و سمع نغمات الله و کان من الفائزین فی امّ الکتاب من قلم الرّوح مکتوبا و منهم من آمن بالله و ما وفّق بالدّخول فی حرم الکبریآء مقام الّذی طهّره

not enabled to enter the sanctuary of Grandeur, the station which God hath sanctified from the knowledge of all creatures combined. For each is a portion in the Book of thy Lord, and none comprehendeth this save him whom God hath aided in His Cause and made him among those who are assured in the Mother of Tablets.

الله عن عرفان الخلائق مجموعا و لكلّ نصيب فی كتاب ربّک و لا يعقل ذلک الّا من ايّده الله علی الأمر و جعله من الموقنين فی امّ الألواح مذكورا

6 O Pen! Make mention of Our servant Joseph who entered the Sinai of the Cause and heard the call of God from the upraised Lote-Tree on the shore of the crimson sea of glory: "Verily, I am God, there is none other God but Me, and I have ever encompassed all created things." O servant! Give thanks unto God for having blessed thee with the recognition of the Manifestation of His Self, and for having brought thee into the presence of the Throne, and for having caused thee to hear such melodies as have attracted the realities of all things between earth and heaven. Thus hath the bounty of thy Lord encompassed all. O servant! Arise to promote the Cause with steadfastness from Us and power from Our presence, and fear thou no one, for We shall protect thee from every wicked oppressor.

6 ان يا قلم ذكّر عبدنا يوسف الّذی دخل سيناء الأمر و سمع ندآء الله من سدرة المرتفع علی شاطئ قلزم البهآء بأنّی انا الله لا اله الّا هو و انّی قد كنت علی العالمين محيطا ان يا عبد فاشكر الله بما رزقک عرفان مظهر نفسه و حضرک تلقآء العرش و اسمعک نغمات الّتی بها اجتذبت حقايق كلّ الأشيآء عمّا خلق بين الأرض و السّمآء و كذلک كان فضل ربّک محيطا ان يا عبد قم علی الأمر باستقامة من لدنّا و قدرة من عندنا و لا تخف من احد و انّا نحرسک عن كلّ ظالم شقيّا

7 Say: Fear God, O people, and take not any lord besides Him for yourselves. Then shatter the idols of fancy and desire through My Most Exalted Sovereignty. This would be better for you, did ye but know it. Soon will Satan enter among you and bid you to hate the Youth. Wherefore, seek refuge in God and draw not nigh unto him. This is what God commandeth you, and He ordaineth whatsoever He pleaseth with manifest authority. Say: Today naught shall profit anyone save through love for Me, even should they bring all the books of the world. Draw not nigh unto them from whom ye cannot detect the fragrance of the All-Merciful, though they bring you numerous tablets.

7 قل اتّقوا الله يا قوم و لا تتّخذوا من دونه ربّا لأنفسكم ثمّ كسّروا اصنام الوهم و الهوی بسلطانی العلیّ الأعلی و انّ هذا خير لكم ان انتم به عليما فسوف يدخل الشّيطان بينكم و يأمركم علی بغض الغلام اذاً فاستعيذوا بالله و لا تقربوا به و انّ هذا ما يحكمكم به الله و انّه يحكم ما يشآء بسلطان مبينا قل اليوم لن ينفع احداً شیء الّا بعد حبّی ولو يأتی بكتب العالمين جميعا انّ الّذين لن تجدوا منهم رايحة الرّحمن لا تقبلوا اليهم ولو يأتونكم بألواح عديدا

8 O Joseph! Arise from thy slumber, then remind the people of that which the Spirit hath inspired thee with in this Tablet that hath encompassed the worlds. Know thou that whatsoever thou hast heard hath proceeded from Me, and what We have indicated referreth to none but Me. This is of the wisdom that hath been concealed from the worlds. Know thou further that he who was created by My command and was given life by My Word hath risen against Me and turned away from God and denied His signs and rejected His proof, and was accounted among the idolators. Beware lest the world and all that is therein prevent you from that which hath been ordained for you in the heaven of exalted glory. Gird up thy loins to assist God and His Cause, then to serve God and His glory. Thus

8 ان يا يوسف قم عن رقدک ثمّ ذكّر النّاس بما الهمک الرّوح فی هذا اللّوح الّذی كان علی العالمين محيطا ثمّ اعلم بأنّ كلّما سمعت قد ظهر من عندی و ما اشرنا به الی دونی ذلک من حكمة الّتی كانت عن العالمين مستورا ثمّ اعلم بأنّ الّذی خلق بأمری و ذوّت بقولی قد قام علیّ و اعرض عن الله و كفر بآياته و جاحد ببرهانه و كان من المشركين محسوبا ايّاكم ان لا يمنعكم الدّنيا و ما فيها عمّا قدّر لكم فی سمآء عزّ رفيعا فاشدد ظهرک لنصر الله و امره ثمّ لخدمة الله و عزّه و كذلک يأمرک قلم العزّ من جبروت عزّ منيعا

doth the Pen of Glory command thee from the kingdom of transcendent might.

9 Say: Faces have turned black wherefrom the lights of love for my Most Glorious Lord will never shine forth, and eyes have been blinded that will never turn toward the court of His great mercy, and tongues have been silenced that will never move in His sweetest remembrance, and souls have ceased to exist that will never arise to aid this Cause which hath shone forth from the horizon of holy splendor. Thus have We taught thee that thou mayest know the way of thy Lord, lest any sinful denier lead thee astray.

9 قل قد اسودّت وجوه لن يستشرق منه انوار حبّ ربّی الأبهی و عمت ابصار لن يرتدّ الی شطر رحمته الكبری و خرست لسان لن يتحرّک علی ذكره الأحلی و انعدمت نفس لن يقوم علی النّصر فی هذا الأمر الّذی اشرق عن افق قدس لميعا كذلک علّمناک لتعلم سبيل ربّک لئلّا يضلّک كلّ منكر اثيما

10 Make mention also of the Letter M before Ja'far, that he may remember within himself and be among those who remember in these days wherein the servants were debarred from the holy shore. Say: O servant! We showed thee in a dream aforetime that which would guide thee to the path of thy Lord. Arise then at the bidding of thy Master and summon the people to this Cause before which every lofty mountain hath been leveled. Be thou a herald of the Cause among Our servants, then gather them together in My love, for this indeed is a great thing in the Book. Beware lest anything prevent thee from the remembrance of thy Lord. Cast the world behind thee, then take up for thyself a secure station beneath the shadow of thy Lord. Say: O people! Dispute not concerning the signs of God when they are sent down in truth, and follow not those who have disbelieved and associated partners with God and were deprived of the melodies of God. Follow what the Spirit imparteth unto you, then answer the call of God's herald among you, then summon the people to the Most Great Pilgrimage which was made manifest in the temple of the Youth.

10 ثمّ ذكّر حرف الميم قبل جعفر ليتذكّر فی نفسه و يكون من الذّاكرين فی تلک الأيّام الّتی كانت العباد عن شاطئ القدس محروما قل يا عبد انّا اريناک فی المنام من قبل ما يهديک الی سبيل ربّک اذاً قم بأمر مولاک ثمّ بلّغ النّاس الی هذا الأمر الّذی اندكّت عنه كلّ جبل رفيعا كن منادی الأمر بين عبادنا ثمّ اجمعهم علی حبّی و انّ هذا لخير قد كان فی الكتاب عظيما ايّاک ان لا يمنعک شیء عن ذكر ربّک دع الدّنيا عن ورائک ثمّ اتّخذ فی ظلّ ربّک مقاماً امينا قل يا قوم لا تجادلوا بآيات الله اذا نزلت بالحقّ و لا تتّبعوا الّذين كفروا و اشركوا و كانوا عن نغمات الله محروما ان اتّبعوا ما يلقی الرّوح عليكم ثمّ اجيبوا داعی الله بينكم ثمّ ادعوا النّاس بالحجّ الأعظم الّذی كان علی هيكل الغلام مشهودا

11 Then cast your gaze upon the face of him who is named Mirza and give him glad tidings of his Lord's favors, that he may rejoice in his soul. Thus have We commanded thee in truth, that God's grace may encompass His servants who dwell beneath the shelter of this Cause. O servant! Remember thy Lord at eventide and at dawn, and establish for thyself a station which is praiseworthy before the Throne. Blessed art thou for having attained the presence of thy Lord and for being among those who circle round this House that encompasseth all worlds. Shun Mine enemies and associate not with them, and remain safely guarded. By God! Whoso remaineth steadfast in My love, God shall make him powerful over all things and shall raise him up before the Throne in the Most Great Paradise with such beauty as shall shine with the light of glory. Be thou so firm in the Cause that the words of those who have

11 ثمّ الق علی وجه الّذی سمّی بميرزا ثمّ بشّره بعنايات ربّه ليكون مستبشراً فی نفسه و كذلک امرناک بالحقّ ليحيط فضل الله علی عباده الّذينهم كانوا فی ظلّ هذا الأمر مسكونا ان يا عبد اذكر ربّک فی العشیّ و الاشراق ثمّ اتّخذ لنفسک مقاماً كان لدی العرش محمودا فهنيئاً لک بما فزت بلقآء ربّک و كنت من الطّائفين فی حول هذا البيت الّتی كانت علی العالمين محيطا تجنّب عن اعدائی و لا تعاشر معهم و كن فی حفظ جميلا تالله من استقام علی حبّی ليجعله الله مقتدراً علی كلّ شیء و يبعثه تلقآء العرش فی فردوس الأعظم علی جمال كان من نور العزّ منيرا ان اثبت علی الأمر

disbelieved and joined partners with God and have strayed far from the shore of justice shall not cause thee to slip.

بحیث لا یزلّک اقوال الّذینهم کفروا و اشرکوا و کانوا عن شاطئ العدل بعیدا

12 Then convey greetings to those who have attained the presence of the Throne and to those who have not attained the presence of God, but whom God hath accepted and will reward abundantly from His grace, and will provide for them from the heaven of His Cause such bounties as have been sent down from the clouds of the Spirit. Thus have We inspired thee and wafted unto thee the fragrances of the All-Merciful from the breath of the All-Glorious, that thou mayest be steadfast in the path of thy Lord with great strength. And the Spirit and glory and splendor be upon thee and upon all, young and old.

12 ثمّ الق التّکبیر علی الّذین حضروا تلقآء العرش ثمّ الّذین ما فازوا بلقآء الله ولکن الله قبل عنهم و یجزیهم من فضله جزآء موفورا و یرزقهم من سمآء الأمر من نعمة الّتی کانت عن غمام الرّوح منزولا کذلک الهمناک و ارسلنا الیک روایح الرّحمن من نفس السّبحان لتکون علی الأمر فی سبیل [ربّک] شدیدا و الرّوح و العزّة و البهآء [علیک] و علی کلّ صغیر [و] کبیرا

BLIB_Or15725.115, PR23.045b-046a, BRL_DA#571, LHKM1.032, YMM.224x

---

BH00803

Suriy-i-Fath 2
To: Mirza Fath-Ali Fath-i-Azam, in Ardistan

1 This, which reacheth unto Fath-i-A'zam in the Land of Alif, that he may be of them that know.

1 یصل الی فتح‌الأعظم فی ارض الف لیکون من العارفین

2 He is the Ever-Abiding

2 هو الباقی

3 O Fath-i-A'zam! We have discerned in thee the victory of Our own Self, the Truth, and breathed into thee a spirit of power and might at the time when thou didst present thyself before the Throne in Iraq–and God is witness to this. By My Beauty! If thou shouldst desire, through the power We have conferred upon thee, to turn the world to the countenance of thy Lord, thou wouldst be able, through the sovereignty that encompasseth all the worlds. Stand firm in thy Lord's Cause, and be not disquieted by the sedition whereby all who are in the heavens and on earth have been shaken, such that creation hath been made to tremble, and thou seest men drunken upon the earth of extinction and covered with dust in the wilderness of fancy and desire. Thus hath thy Lord's Cause been made terrible in truth.

3 ان یا فتح‌الأعظم انّا قد احصینا فی نفسک نصر نفسنا الحقّ و نفخنا فیک روحاً من القوّة و الاقتدار حین الّذی حضرت بین یدی العرش فی العراق و کان الله علی ذلک شهیدا فوجمالی لو انت ترید بقدرة الّتی اعطیناک لتقلّب العالمین الی وجه ربّک لتقدر بسلطان الّذی احاط العالمین جمیعا ان استقم فی امر ربّک و لا تضطرب من فتنة الّتی اضطرب منها کلّ من فی السّموات و الأرض بحیث وضع الامکان حمله و تری النّاس سکآء علی ارض الفنآء و غبرآء فی برّیّة الوهم و الهوی و کذلک کان امر ربّک علی الحقّ شدیدا

4 We desired, at the time when thou wast before the Throne, to cast upon thee from the matter of the veiled, concealed, and hidden One, screened from all eyes, but We forbore until

4 و انّا اردنا حین الّذی کنت تلقآء العرش بأن نلقی علیک من امر المقنّعة المغطّئة المحجّبة عن کلّ الأنظار ولکن صبرنا اتماماً لمیقات الله فلمّا

God's appointed time. And when that time was fulfilled, We revealed thereof a symbol, whereupon the dwellers of earth were made to quake, and they who dwelt at Sinai in the Cause were thunderstruck, and the hearts of them that are endued with insight were afflicted by this greatest terror, and every brilliant sun was darkened. Beware, beware lest thou deprive thyself of thy Lord's power; then take up thy dwelling in the shade of the inviolability of the Cause, upon the Most Great Truth, in an exalted station, lest the arrows of allusions from them that utter words strike thee and withhold thee from the living waters in this Ridvan which standeth witnessed at the right hand of the Throne. Cast allusions behind thee, then turn thy sight unto the Greatest Outlook of God, that thou mayest know thy Lord by His own Self and be of them that know, inscribed by the Pen of God in the Mother Book.

تمّت الميقات اظهرنا منه رمزاً اذاً تزلزلت سكّان الأرض و انصعقت الطّوريّون على سيناء الأمر و ضجّت افئدة اولى النّظر من هذا الفزع الأكبر و اظلمت كلّ شمس بازغ منيرا ايّاک ايّاک ان لا تمنع عن نفسک قدرة ربّک ثمّ اتّخذ فی ظلّ عصمة الأمر على الحقّ الأكبر مقاماً رفيعا لئلّا يأخذک سهم الاشارات من اولى الكلمات و يمنعک عن رحيق الحيوان فی هذا الرّضوان الّذی كان عن يمين العرش مشهودا دع الاشارات عن ورائک ثمّ ارتدّ البصر الى منظر الله الأكبر لتعرف ربّک بنفسه و تكون من العارفين فی امّ الألواح من قلم الله مرقوما

5 O Word of the Command! When We sent down the hosts of God's revelation with the Most Great Spirit in the garment of verses, the breasts of the people of allusions were straitened, and they stopped their ears from the melodies of their Lord. Therefore We made them deprived of the shore of grace. Proclaim unto the people the Most Great Pilgrimage to this Beauty, around Whom circumambulate the Most Great House of God, then the profane and sacred precincts, then the Ancient Temples who prostrated themselves to none save the Face that hath shone forth from the holy horizon. Set thy foot upon the head of allusions and all that preventeth thee from entering the court of thy Beloved's might. Arise with thy Lord's arising, then aid this Wronged One, and fear not those who say what they understand not and imagine themselves to be guided. Nay, by My Self, the Truth! These are not mentioned today in the presence of thy Lord.

5 ان يا كلمة الأمر فلمّا نزّلت جنود وحی الله بالرّوح الأعظم فی قمص الآيات اذاً ضاقت صدور اهل الاشارات و منعوا آذانهم عن نغمات ربّهم لذا جعلناهم عن شاطئ الفضل محروما اذّن النّاس بالحجّ الأكبر الى هذا الجمال الّذی تطوف فی حوله بيت الله الأعظم ثمّ الحلّ و الحرم ثمّ هياكل القدم الّذين ما سجدوا الّا لوجه الّذی كان عن افق القدس مشروقا ضع قدمک على رأس الاشارات و عن كلّ ما يمنعک عن الورود فی ساحة عزّ محبوبا قم بقيام ربّک ثمّ انصر هذا المظلوم و لا تخف من الّذين يقولون ما لا يشعرون و يحسبون انّهم مهتدون لا فونفسی الحقّ اولئک لم يكونوا اليوم عند ربّک مذكورا

6 Hast thou forgotten what the Spirit cast upon thee when thou didst enter the pavilion of eternity, the blessed station of might? By God! The Most Great Division hath come and separated all atoms. Then were the spirits of all beings thunderstruck save a number before the face of thy Lord, and they are numbered temples. By God! Were the sight We gave thee to turn back, thou wouldst witness that the clouds weep for Me, the mists lament for Me, and the heaven yearneth for My Soul that hath been wronged amidst the worlds. There hath befallen Him what none can reckon save God, my Lord. Were the veil to be lifted from His face, thou wouldst be cut off from the Spirit and cry out between earth and heaven with a cry mighty indeed in truth. But We have concealed and been patient until God bringeth His Command and the vanguards of victory appear. Then will the Youth be aided by the hosts of the unseen as He

6 أ نسيت ما القى الرّوح عليک حين الّذی دخلت على سرادق الخلد مقام عزّ مبروكا تالله قد جآء فصل الأكبر و فصّل بين كلّ الذّرّات اذاً انصعقت الأرواح من كلّ نفس الّا عدّة وجه ربّک و هم هياكل معدودا تالله لو ترتدّ بصر الّذی اعطيناک لتشهد بأنّ السّحاب يبكی علیّ و الغمام ينوح لی و السّمآء تحنّ لنفسی الّتی كانت بين العالمين مظلوما و ورد عليه ما لا يحصيه احد الّا الله ربّی و لو كشف الغطآء عن وجهه لتنقطع عن الرّوح و تصيح بين الأرض و السّمآء بصيحة كان على الحقّ عظيما ولكن سترنا و صبرنا الى ان يأتی الله بأمره و يظهر طلايع النّصر اذاً ينصر الغلام بجنود الغيب كما نصره اوّل مرّة

was aided the first time when He was in the prison of darkness, and He brought Him forth in truth with authority from His presence and sent down upon Him tranquility from His side - and thy Lord's help was indeed nigh in truth.

حين الّذى كان فى سجن الظّلم و اخرجه بالحقّ بسلطان من عنده و انزل عليه سكينة من لدنه و كان نصر ربّک بالحقّ قريبا

7 Say: O people! This is He through Whom all created things were illumined and the Bird of the Command soared to the station beneath whose shade all atoms took refuge. And doth anyone deny this bounty? Nay, by Him Who holdeth my soul in His hand, save every rejected hater.

7 قل يا قوم هذا الّذى منه استضآء كلّ الممكنات و طارت طير الأمر الى مقام الّذى استظلّ فى ظلّها كلّ الذّرّات و هل ينكر هذا الفضل احد لا فوالّذى نفسى بيده الّا كلّ مبغض مردودا

8 Say: O people! Follow not your selfish desires, but follow the religion of the Spirit. Let not the veils of self enshroud you, for then shall ye be debarred from the love of God and His Self-Manifestation, and be drawn unto the calf. This is one of the hidden mysteries whereof We inform you, that ye may be of them that are endowed with the eye of understanding and are well-informed of the Cause.

8 قل يا قوم لا تتّبعوا هواكم ان اتّبعوا ملّة الرّوح و لا تجعلوا انفسكم بحجبات النّفس محجوبا فسوف تمنعون عن حبّ الله و مظهر نفسه و تدعون الى العجل و هذا من سرّ الغيب اخبرناكم به لتكوننّ من الّذين اوتوا بصر العرفان و كانوا على الأمر خبيرا

9 Beware, O people, lest ye reject the verses of God when they are sent down in truth, and wage war against Him by Whom the Sun of Glory hath shone forth from the horizon of manifest might. Render not your deeds vain, but rather look upon the words of God, for ye were created to hearken unto them. They shine forth amidst the words of men even as the sun shineth forth amidst the stars that have risen.

9 ايّاكم يا قوم لا تكفروا بآيات الله اذا نزلت بالحقّ و لا تحاربوا مع الّذى به استشرقت شمس العزّ عن افق عزّ منيرا و لا تبطلوا اعمالكم ثمّ انظروا فى كلمات الله لأنّكم خلقتم لاصغائها و انّها تستضىء بين كلمات النّاس كاشراق الشّمس بين انجم مبزوغا

10 Break the idols of vain imitation by the power of your Lord, and should ye find in yourselves any weakness, seek ye strength through My sovereignty which encompasseth all the worlds.

10 كسّروا اصنام التّقليد بقدرة ربّكم و ان وجدتم فى انفسكم من ضعف فاستقدروا بسلطانى الّذى كان على العالمين محيطا

11 Say: O people of the Bayan! Now doth the Tongue of God speak from the Most Exalted Horizon, saying: O people of the earth! By what proof did ye believe in 'Ali aforetime, when He came with sovereign authority and was surrounded by the hosts of manifest glory? If ye believed in Him through the verses sent down unto Him from the immortal Kingdom - divine and wondrous verses - then by God, this is My Self and these are My verses that have filled the horizons with their splendor! Why then do ye disbelieve in that which ye believed in before, hovering on the brink of repudiation, though We counseled you in all the Tablets, nay in every line, to let nothing that hath been created between earth and heaven veil you at the time of His Manifestation? Yet ye have been veiled by all things and have turned away from a Beauty manifest and glorious.

11 قل يا ملأ البيان اذاً يتكلّم لسان الله فى افق الأعلى و يقول يا ملأ الأرض بأىّ حجّة آمنتم بعلىّ من قبل حين الّذى جآء بسلطان من الأمر و فى حوله من جنود عزّ مبينا ان كنتم آمنتم به بما نزّل عليه من جبروت البقآء آيات قدس بديعا تالله هذا نفسى و تلک آياتى ملأت الآفاق اشراقها فلم كفرتم بما آمنتم به و كنتم على شفا حفرة من الاعراض بعد الّذى وصّيناكم فى كلّ الألواح بل فى كلّ سطر حفيظا بأن لا يحجبكم حين الظّهور شىء عمّا خلق بين السّموات و الأرض و انتم احتجبتم بكلّ شىء و اعرضتم عن جمال عزّ مشهودا

12 O people! Arise to serve God and His Cause. Make good what hath escaped you and walk ye in the straight and holy path. O people! Neither your riches nor your children nor your deeds shall profit you this day except through My love. Thus hath

12 ايّاكم يا قوم قوموا على خدمة الله و امره ثمّ تداركوا ما فات عنكم و كونوا على صراط قدس مستقيما و يا قوم لا يغنيكم اليوم اموالكم و لا

the Spirit spoken from before the Throne, if ye be of them that hear.

اولادکم و لا اعمالکم الّا بعد حبّی و کذلک نطق الرّوح عن جهة العرش ان انتم سمیعا

13 O My Name! Thus have those who stood before My face and were created by My command dealt with Me. None knoweth this save My true Self, and God is witness unto this. Had We found one with an attentive ear, We would have imparted unto him that which would make him see what is hidden from the eyes of all the heedless ones.

13 ان یا اسمی کذلک ورد علیّ من الّذینهم قاموا تلقآء وجهی و خلقوا بأمری و ما اطّلع بذلک الّا نفسی الحقّ و کان الله علی ذلک شهیدا و لو وجدنا ذا اذن واعیة لألقیناه ما یجعله بصیراً لیطّلع بما هو المستور عن انظر الغافلین جمیعا

14 O My Name! Leave behind all that keepeth the people veiled, then call the souls to the Most Great Paradise, that perchance there may be kindled in their hearts that which will draw them to a Beauty well-known and glorious. Leave the idolaters and what they possess, and sit not with those in whose hearts thou findest rancor against the Youth, and consort not with them, for their likeness is as the likeness of the serpent, nay worse in harm, if thou be of them that know.

14 ان یا اسمی دع کلّ ما یحتجب به النّاس ثمّ ادع العباد الی رضوان الأعظم لعلّ یحدث فی قلوبهم ما یجذبهم الی جمال عزّ معروفا دع المشرکین و ما عندهم و لا تقعد مع الّذین تجد فی قلوبهم غلّ الغلام و لا تأنس بهم لأنّ مثلهم مثل الثّعبان بل اشدّ ضرّاً ان انت بذلک علیما

15 Make My love thy breastplate, My Cause thy fortress, and My remembrance thy name. Then shall no venom harm thee, no fire burn thee, no water drown thee, and no malicious soul affect thee. By God! Should all who are in the heavens and on earth oppose thee, God would make thee victorious over them through His sovereignty which prevaileth over all things.

15 فاجعل درعک حبّی و حصنک امری و ذکرک اسمی اذاً لن یضرّک السّموم و لن یحرقک النّار و لا یغرقک المآء و لن یؤثّر فیک نفس کلّ ملحد بغیّا تالله اذاً لو یجادلک کلّ من فی السّموات و الأرض لیجعلک الله غالباً علیهم بسلطانه الّذی کان علی الأمر قویّا

16 Beware lest anything keep thee from the love of thy Lord, for thou hast heard what no one hath heard and seen what every heedless one's eyes have failed to see.

16 ایّاک ان لا یمنعک شیء عن حبّ مولاک لأنّک سمعت ما لا سمع احد و رأیت ما شاخصت عنه ابصر کلّ غافل ممنوعا

17 Say: O people! This is the Face of God that hath dawned above your heads. Would ye bar your sight from it? This indeed is a wrong against your own selves, and wrong is ever blameworthy. By God! The Kingdom of God walketh before you - hasten ye therefore unto it and be not deprived thereof.

17 قل یا قوم انّ هذا لوجه الله اشرق فوق رؤوسکم أ تمنعون الأنظار عنه و انّ هذا لظلم علی انفسکم و کان الظّلم مذموما تالله انّ ملکوت الله یمشی قدّامکم اذاً فاسرعوا الیه و لا تکوننّ عنه محروما

18 Thus have We bestowed upon thee and inspired thee with wisdom that lay hidden beneath God's veil.

18 کذلک القیناک و الهمناک من حکمة الّتی کانت تحت قناع الله مکنونا

INBA18:272, BLIB_Or15725.119, BRL_DA#470, LHKM1.036, OOL.B116b

Study guide to this volume

This volume gathers Edirne-period writings whose precise dates within the 1864–1868 window have not been established. The collection is unusually varied in register and purpose: it ranges from sustained doctrinal expositions (the *Tablet of the Sun of Truth*, BH00011; the *Lawh-i-Hadi*, BH00210) through question-and-answer responsa on human nature and free will (*Lawh-i-Ibna'*, BH00431) to operational instructions about the circulation and concealment of tablets under persecution, passionate prayers for the Fast period, and direct summons to Mirza Yahya himself. Taken together, the texts represent the full spectrum of prophetic pastoral work: Baha'u'llah is simultaneously a metaphysician, a spiritual director, an underground community organizer, and a prophet calling His half-brother back from the abyss of rebellion. What unifies these disparate genres is the sustained concern with what it means to perceive—to see the Sun through the mirrors of the self, to understand one's own nature, to recognize the divine through the sign of God deposited in all created things, and to distinguish the breezes of holiness from the stench of hypocrisy.

Sun and Mirrors: The Metaphysics of Manifestation Theology

Key Passages

> Know thou that in the estimation of those endowed with knowledge and insight, the Sun of Oneness and the Essence of Detachment hath ever been, and will forever be, rising, dawning and shining from Its seat of glory and sanctity… As for those who are veiled by their selfish desires and deprived of beholding the lights of the true morn — this affects not the radiance of the Sun's lights, for It continueth to shine forth and radiate from Its station. This lack of perception pertaineth to the seeing eye and observing gaze, and ever will. Likewise, all affirmation and negation, whether from those who accept or those who reject, relate back to the stations of these weak or strong souls, and in no way pertain to that Sun of Truth. — BH00011

> Furthermore, were that shining Sun not to appear and were that absolute bounty to withhold Its outpouring from the mirrors of created things, thou wouldst find nothing whatsoever existing upon the face of the earth. Moreover, the existence of the mirrors of Oneness is not of themselves by themselves… Rather, the existence of mirrors dependeth upon the existence of the Sun, whether or not they are conscious of this exalted station, for the grace of that Sun which has dawned from the horizon of oneness has been and ever will be bestowed without regard to direction. This is the station of God's all-embracing mercy which is granted without request or seeking, and without recognition or certitude. — BH00011

> All these outer words, sacred allusions and glorious references undergo change in every dispensation. From this very change and transformation and renewal it becometh evident that beyond every utterance there lieth concealed in divine knowledge that which transcendeth all wisdom, treasured in the divine repository of wisdom. — BH00011

Context for Study

The *Tablet of the Sun of Truth* (BH00011) is one of the most philosophically careful treatments of Manifestation theology in this series of volumes. Its central argument is that the Sun of Oneness is entirely unaffected by whether mirrors reflect it or not: the Sun's existence and radiance are ontologically independent of human recognition or denial. This sounds like a refutation of the claim that the Manifestation needs community acceptance to have authority—and it is—but the argument runs deeper. If the Sun exists and shines regardless of the mirrors' orientation, then the mirrors' existence is itself derived from the Sun: "the existence of mirrors dependeth upon the existence of the Sun, whether or not they are conscious of this exalted station." Divine grace, in other words, is not conditional on recognition; it is prior to recognition, constituting the very being of those who might or might not recognize. This is a radical claim about prevenient grace—grace that precedes and enables any human response—stated in the metaphysical language of Sun and mirrors rather than in the Augustinian vocabulary of predestination. The text then extends the argument to scriptural language: since every dispensation transforms the meaning of its inherited vocabulary (the language of the Torah was transformed by the Gospel, the Gospel by the Qur'an, the Qur'an by the Bayan), one cannot fix any particular verbal expression as the definitive articulation of the divine reality. Behind every expression lies a deeper mystery that the next Manifestation will unfold. Students of Neoplatonism will recognize the account of the One's emanation as independent of recipients; students of Christian theology will find here a precise parallel with the Augustinian *gratia gratis data* (grace given freely) and the Calvinist doctrine of irresistible grace; students of religious hermeneutics will find here one of the clearest accounts in any religious tradition of why sacred vocabularies must be continuously renewed.

Questions for Reflection

1. The Sun shines regardless of whether mirrors reflect it, and the mirrors' very existence is derived from the Sun. What does this ontology imply about the relationship between divine grace and human recognition? If grace precedes recognition, what is the spiritual function of recognition?

2. The text argues that the existence of all mirrors is ontologically dependent on the Sun "whether or not they are conscious of this." Does this mean that atheists and deniers are also sustained by the divine grace they deny? What are the theological implications of universal ontological dependence?

3. "All affirmation and negation…relate back to the stations of these weak or strong souls, and in no way pertain to that Sun of Truth." This insistence on the Sun's complete independence from human response is both a metaphysical claim and an ethical one (rejection cannot harm the Manifestation). How does this compare with the Hebrew prophetic tradition in which God genuinely grieves over rejection ("I grieve for you, O Israel")?

4. The transformation of sacred vocabulary from dispensation to dispensation implies that no verbal formulation is final. What does this claim imply for the authority of Baha'u'llah's own texts? Will they also be transformed in a future dispensation?

5. The text distinguishes between "universal" Manifestations (who bring new laws and verses) and others who renewed faith in the same religion. How does this distinction within the category of Manifestation relate to the broader claim of the unity of all prophets?

Human Nature, Foreknowledge, and the Freedom of Deed

Key Passages

> As to what thou hast asked concerning the innate nature, know thou that all men have been created according to the nature of God, the Supreme, the Self-Subsisting. He hath ordained for every soul the measures of His decree as inscribed in the preserved tablets of glory. Yet all this manifesteth through your own volition, even as ye witness in your own deeds… Say: No good thing proceedeth from any source except from God, while no evil originateth from any source except from yourselves. — BH00431

> Consider, for instance, that which hath been forbidden unto the servants in the Book… Yet people, after knowing that from which they were prohibited, still commit it. Can this be attributed to God or to their own selves, if ye be fair-minded?… Yea, He knoweth your deeds before their appearance, even as He knoweth them after they are manifest. There is no God but Him. His is the creation and the command… This knowledge doth not cause the deed in His creation, even as your knowledge of something is not the cause of its appearance in what ye have willed or will, have known or will know. — BH00431

> Thou art a bird soaring in the holy atmosphere wherein move the breezes of the Ever-Living. Beware lest thou be of them who stand still. Rather, strive within thyself to ascend at every moment to another heaven and another atmosphere, that thou mayest discover at every instant the mysteries of a hidden innovation. — BH00431

Context for Study

The *Lawh-i-Ibna'* (BH00431) contains one of Baha'u'llah's most direct engagements with the classical theological problem of divine foreknowledge and human freedom—the same problem that generated the Mu'tazilite and Ash'arite debates in Islamic *kalam*, the Pelagian and Augustinian controversy in Christianity, and the compatibilist debates in modern analytic philosophy. Baha'u'llah's response is philosophically precise: God's foreknowledge of an act does not cause that act, just as a human being's knowledge of something does not cause the known thing to happen. The analogy is drawn from ordinary experience: I can know that someone will choose a certain course of action without causing that choice by my knowing it. Divine foreknowledge is of this non-causal kind, only infinitely more comprehensive. The text also addresses the problem of human nature (*fitrat*): all human beings are created "according to the nature of God," with noble inherent capacities. But those capacities are only actualized through volition—through the individual's own choices and efforts. This is neither determinism (everything is ordained) nor Pelagianism (the soul generates

its own goodness independently of God); it is a carefully balanced account in which divine creation and ordinance provide the conditions and capacities, and human freedom determines how those capacities are exercised. The formula "no good comes from any source but God; no evil comes from any source but yourselves" echoes the Ash'arite tradition's account of divine creation of acts while preserving human moral responsibility. The image of the "bird soaring at every moment to another heaven" introduces the eschatological dimension: spiritual growth is not a static achievement but an endless ascent, with new mysteries unfolding at every stage. Students of Islamic *kalam* will find here a sophisticated engagement with the free will debate; students of Christian theology will recognize the parallels with the Augustinian account of operative and cooperative grace; students of contemporary analytic philosophy will recognize the "middle knowledge" approach to divine foreknowledge and free will.

Questions for Reflection

1. Baha'u'llah argues that God's foreknowledge does not cause human deeds, any more than human knowledge causes known events. Is this a satisfying resolution to the problem of free will and divine omniscience? Compare with Boethius's account of divine timelessness, with Molinism's account of "middle knowledge," and with the Islamic Ash'arite account of *kasb* (acquisition of acts).

2. "No good thing proceedeth from any source except from God, while no evil originateth from any source except from yourselves." This asymmetric formula attributes goodness to God and evil to human choice. How does this relate to the problem of evil? If God created humans with natures capable of evil, is God not also the source of that capacity?

3. The text declares that human nature (*fitrat*) manifests through volition. What does this imply about the relationship between nature and character? Can a human being fundamentally change their nature, or only actualize different capacities that were already latent?

4. "Thou art a bird soaring in the holy atmosphere… strive to ascend at every moment to another heaven." The image of endless ascent presupposes that spiritual growth has no ceiling. How does this infinite perfectibility relate to the Baha'i doctrine of the soul's eternal progress after death?

5. The text also contains guidance about the sons of Baha'u'llah, conditioning their authority on their obedience to divine ordinances. How does this conditional framing of hereditary succession differ from the unconditional dynastic succession of the Shi'i Imams, and what does it tell us about the Baha'i Covenant's structure?

He Who Knoweth Himself: The Tradition and Its Infinite Meanings

Key Passages

> He hath deposited within all things that are seen and known the sign of His knowledge, that no thing might be deprived of recognizing His presence according to its capacity and station. And this sign is the mirror of His beauty in creation, and the more this most exalted, most wondrous, and most impregnable mirror is polished through striving

> and endeavor, the more shall the manifestations of His names and attributes and the evidences of His knowledge and signs be impressed and reflected therein. — BH00210

> Consider, for instance, the rational soul which is a divine trust deposited within human beings. Observe within thyself how movement and rest, will and purpose, and all else above and below these, as well as hearing, sight, smell, speech, and other outward and inward senses, all exist through its existence. Indeed, were its connection with the body to be severed even slightly, all these senses would be deprived and prevented from their effects and actions… If thou wert to contemplate… upon this divine subtlety and manifestation of holy eternality, thou wouldst assuredly find thyself incapable and wanting in truly knowing it. — BH00210

> The primary purpose of knowing the self in this station is to know the Self of God in every age and dispensation, for the Ancient Being and the Ocean of Truth hath ever been sanctified above the knowledge of all else. Therefore the knowledge of all knowers returneth unto the knowledge of the Manifestations of His Cause, and they are the Self of God amongst His servants, His Manifestation amidst His creation, and His Sign among His creatures. Whoso knoweth them hath known God, whoso acknowledgeth them hath acknowledged God. — BH00210

Context for Study

The *Lawh-i-Hadi* (BH00210) is a meditation on the Islamic hadith "He who knoweth himself knoweth his Lord" that has reappeared in various forms throughout this series of volumes—in the early Baghdad writings, the *Iqan*, and the Seven Valleys. But here Baha'u'llah gives it its most philosophically sustained treatment. He begins by noting that the tradition has "infinite meanings according to the realm" in which it is read, and then develops one of those meanings through a careful phenomenological analysis of the rational soul. The soul, Baha'u'llah observes, is the unifying ground of all the body's faculties: sight, hearing, movement, speech all exist through the soul's existence, and would cease if the soul's connection to the body were severed. Yet for all this, the soul remains inaccessible to direct knowledge: even knowing in minute detail what the soul does, we cannot grasp what the soul is. This failure to know one's own soul in its essence constitutes the "acknowledgment of powerlessness" that is "the utmost limit of the knowledge of the servant." From this apophatic conclusion—we cannot fully know even our own souls—Baha'u'llah draws a further inference: if we cannot know the sign of God within ourselves, how could we claim to know the divine Essence directly? The knowledge of all knowers, therefore, returns to the Manifestations—who are "the Self of God among His servants." The tradition about self-knowledge does not ultimately point to the individual's own interior (though it begins there) but to the Manifestation in each age as the locus where God becomes knowable. Students of philosophical anthropology will find here a proto-phenomenological analysis of the soul's function; students of Augustinian theology will find a structural parallel with "Lord, that I may know Thee, that I may know myself"; students of Sufi metaphysics will recognize the argument from Ibn 'Arabi's account of the *insan al-kamil* as the mirror of divine names.

Questions for Reflection

1. Baha'u'llah argues that we cannot fully know even our own rational soul, and that this failure of self-knowledge opens onto the recognition of our ignorance of God. Is the argument sound? Does the difficulty of introspection necessarily point toward divine transcendence, or might it point in other directions?

2. The text argues that "the knowledge of all knowers returneth unto the knowledge of the Manifestations." What does this mean? Does it mean that genuine self-knowledge is impossible without knowing the Manifestation, or that self-knowledge reaches its fulfillment only in the Manifestation?

3. Compare Baha'u'llah's analysis of the rational soul (as unifying ground of all faculties, yet inaccessible in its own essence) with Descartes's cogito (which claims certain access to the thinking self), with Hume's bundle theory (which denies any substantial self), and with Buddhist *anatta* (no-self). Where does Baha'u'llah's account converge with and diverge from these?

4. "The more this mirror is polished through striving and endeavor, the more shall the manifestations of His names and attributes be impressed therein." What practices of "polishing" does this image suggest? And what is the relationship between spiritual practice and the disclosure of the divine signs within the soul?

5. The text acknowledges that "whoso knoweth anything hath known his Lord, for in all things there is the sign of the manifestation of eternal glory." Does this claim of universal divine presence in all things lead toward pantheism, or is it carefully distinguished from it? How?

Faith Under Pressure: Secrecy, Circulation, and the Living Community

Key Passages

> O people of the Bayan! Aid the All-Merciful with your hearts, your souls, your tongues, your bodies, and all that ye possess and all that ye have, and be not of the patient ones. By God! O hosts of God and His party! This hypocrite hath done unto Us what Satan did not unto Adam, nor Nimrod unto Abraham, nor Pharaoh unto Moses, nor the Jews unto Jesus, nor Abu-Jahl unto Muhammad, nor Shimr unto Husayn, nor the Dajjal unto the Qa'im, nor the Sufyani unto God, the Powerful, the Supreme, the Mighty, the Generous. — BH00210

> Thou sayest: "By My Self, I know what is in thy soul and I see what thou seest. Be patient as I was patient. I have ordained for thee what I have not ordained for any other, and I have chosen for thee what I have not chosen for anyone else, for I have sacrificed thee for the life of the world and all within it." I say: "Praise be to Thee, O Beloved of the worlds! I praise Thee for what Thou hast ordained for me and thank Thee for what Thou hast desired, for Thou art the Lord of the worlds." — BH00160

> I implore Thee, O my God, by Thy name whereby all the kindreds of the earth have wailed, except such as Thou hast safeguarded with Thine unerring protection… to confirm me in Thy service and good-pleasure… I behold nothing without first beholding within it the revelation of Thyself, a revelation which is hidden from the sight of those among Thy servants who lie fast asleep. — BH00431

Context for Study

Several texts in this volume reveal the practical infrastructure of the movement under conditions of pressure: instructions to copy tablets under different hands, to distribute them selectively, to conceal their origin in Edirne, to protect the "divine Tree" from informers and hostile authorities. These operational texts are remarkable for how naturally they coexist with the metaphysical and theological content of the same volume. The community that is being taught about the Sun and mirrors is the same community that is being instructed to copy tablets in secret and protect themselves from the "tree of corruption." This coexistence of mystical depth and practical prudence is characteristic of communities that survive persecution, and it has parallels in early Christian letter-writing (Paul's networks of trusted messengers, his coded references to "those of Caesar's household"), in Jewish responsa literature composed under censorship, and in Shi'i practices of *taqiyya*. But what is most striking in volume 37 is the personal tone of some of these texts: BH00160's extraordinary dialogue in which God speaks directly to Baha'u'llah—"I have sacrificed thee for the life of the world and all within it"—and Baha'u'llah responds with gratitude rather than protest is one of the most intimate prophetic dialogues in the entire canon. Similarly, the Fast prayer's combination of anguished self-examination ("Alas for mine inability to befittingly praise Thee… for the things that have escaped me during Thy days") with cosmic vision ("I behold nothing without first beholding within it the revelation of Thyself") demonstrates how the Edirne period's compressed intensity produced texts of unusual spiritual depth alongside its polemical and operational writings.

Questions for Reflection

1. BH00210 climaxes with the claim that Mirza Yahya's betrayal exceeded everything "Satan did not unto Adam, Nimrod unto Abraham, Pharaoh unto Moses…"—a remarkable catalog of the supreme historical examples of evil. Is this claim hyperbole, or does it reflect a genuine theological judgment about the gravity of covenant-breaking by someone who was entrusted with the Babi community's highest office?

2. God's statement to Baha'u'llah—"I have sacrificed thee for the life of the world and all within it"—frames prophetic vocation as a form of vicarious sacrifice. Compare this with the Christian atonement doctrine, with the Shi'i theology of the Imam's suffering on behalf of the community, and with the Jewish concept of the servant who "bore our griefs and carried our sorrows" (Isaiah 53).

3. "I behold nothing without first beholding within it the revelation of Thyself." This statement in the Fast prayer claims a comprehensive theophanic vision as the result of spiritual attainment. How does this claim relate to the more guarded language of the theological texts, which insist that the divine Essence is unknowable? Is this a contradiction, or a claim about a different level of knowing?

4. The volume contains instructions about secrecy, coded distribution, and the management of hostile surveillance. What does the existence of these practical texts tell us about the relationship between spiritual community and political survival? Is there a theological significance to the act of maintaining a clandestine correspondence network?

5. The volume concludes the Edirne portion of the larger series. Looking back across the ten volumes studied (28–37), what patterns emerge? How does the tone, form, and content of Baha'u'llah's writings shift across the Baghdad, Istanbul, and Edirne periods, and what does this trajectory reveal about the development of a major religious revelation?

A Guiding Question for the Whole Volume

Volume 37 is a microcosm of the Edirne period as a whole: metaphysics and pastoral care, mystical depth and operational prudence, anguished self-examination and cosmic confidence, all compressed into the same corpus by the same hand. The text that moves between the Sun-and-mirrors theology of divine manifestation, the careful philosophical analysis of free will, the phenomenological meditation on self-knowledge, and the anguished dialogue with God about sacrifice is also the text that instructs believers to copy tablets secretly and avoid the informer in their midst. This is prophetic writing in extremis—and the extremity does not diminish its depth; it appears to intensify it.

A guiding question for the whole volume might therefore be: **What does this volume—with its unusual combination of high metaphysics and underground operational guidance, of cosmic self-disclosure and personal anguish—reveal about the conditions under which religious depth and institutional survival must be held together, and what resources does the prophetic tradition offer for communities that must simultaneously contemplate the infinite and protect the fragile?**